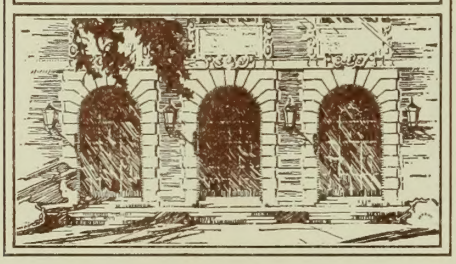
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Volume XCIV 2 January 1909 Number 1

A New Year's Prayer

Eternal God, in whom is the hope of all our years, remember us in thy mercy also in this new year of our Lord. Reveal thy glory in the experience of its joys and sorrows. Forestall its tears with the abiding comfort of thy presence. Make us strong rightly to measure all our gains and to endure with patience every loss thy love allows. Show us thy meaning in the gifts and opportunities of each new day. Assure us of thy help in labor, thy delight in our joys. Quicken our minds to clear vision and our hearts to cheerful content. Provide for our bodies such vigor as shall be needful for our allotted service on the earth. Come thou, as sharer of our home delights, companion of our friendships, the crown of all rejoicing, the hope of endurance, the pledge of overcoming. We leave to thee the mystery of the year's events, assured that thou wilt guide our way. Withhold from us all gifts which would prevent thy purpose for our growth in wisdom and in service. Only deny us not thyself—thy Spirit to instruct our hearts, thy work to share, thy peace to still our restlessness, thy presence to resolve our doubts. In the sifting of temptation grant that our faith fail not, and when our years are ended bring us to thyself, through Jesus Christ our Lord. Amen.

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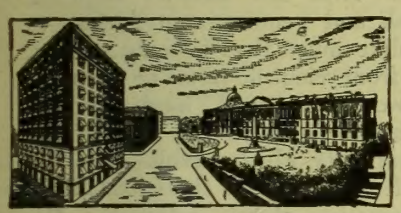
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Contents 2 Jan., 1909

EDITORIAL 5-12
- God's Way with the World—1908
- Event and Comment
- The Power of Prayer
- Editorial in Brief

CONTRIBUTIONS
- Korea at the Parting of the Ways. J. H. Pettee, D. D. 14
- Not Rivals but Brothers 15

THE HOME 16
- A New Year's Talk to Parents. Ben B. Lindsey

FOR THE CHILDREN 17
- Sylvia's New Leaves. Annie Hamilton Donnell
- Tangles

CLOSET AND ALTAR 18

THE FIRELIGHT CLUB 19

THE SUNDAY SCHOOL—Lesson for Jan. 10 20

AMONG THE NEW BOOKS 21

CHURCH AND MINISTERIAL RECORD 28

FOR ENDEAVORERS—Topic for Jan. 10 29

CHURCH NEWS
- A Tale of Three Cities 22
- Psychotherapy and Sunshine 23
- Chicago 24
- Boston 25
- The Wandering Tent 25
- Twenty-five Years among Them 25
- New York 25
- Extended Publicity Campaign 26
- Honoring the Forefathers 27
- Withdrawal of Fellowship 28

MISCELLANEOUS
- Personalia 13
- Christian News 20
- Our Readers' Forum 22
- Biographical 28
- Meetings and Events to Come 28
- A Co-operative Campaign 30
- Home Missionary Fund 30
- Marriages and Deaths 31

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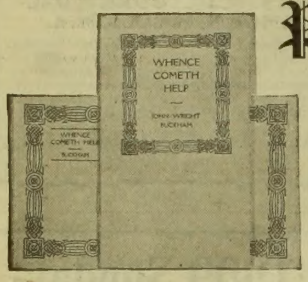
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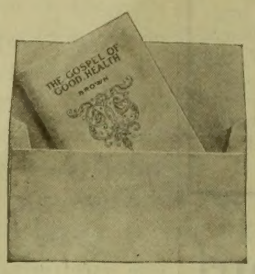
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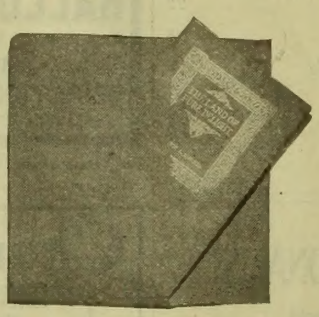
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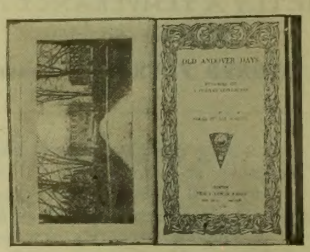
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God's Way with the World in 1908

The progress of God's purpose in the earth is not like the mushroom growth, which comes to its maturity in a night. It resembles rather the slow growth of the century-standing tree, which has its wintry pauses, its times of drought and flood, its frequent hindrances and occasional swift advances. Dividing the time by the convenient but artificial boundaries of the return of the earth to the same place in its progress round the sun, the year of our Lord 1908 has been largely one of recovery and reconstruction, but still to the eye of faith manifestly a year of Christ's advancing kingdom. The progress made has not been in all respects as we would have chosen to shape it. It is not without calls to repentance and warnings that the work suffers because of our disunions and neglects. Study of the conditions with which the year began and of the advances and results which make the new opportunities of our service must lead us first to patience and then to a broad conception of the possibilities of our work for the year which is just begun.

Religious Characteristics of the Year

In the broad world-view the most striking event religiously has been the breaking down of Moslem intolerance in the Turkish Empire—the law-giving and law-interpreting center of the faith. Mohammed left to his followers the task of converting the world to Islam by the sword. The enthusiastic proclamation of religious fraternity and equality by Moslems marks an era not merely in the hitherto closed circle of Islam, but also of the world at large. Incidentally it marks the ending of certain hopes which have long been both an inspiration and a limitation to great bodies of Christians and Jews. To Jew and Christian alike the holy places of Jerusalem are centers of pilgrimage, and the hope has lingered that sooner or later the place of the temple might once more pass into the full possession of Christian or Jew. The purpose of the Crusaders has remained in the popular faith and hope of Oriental Christians. In the national spirit of Russia a like purpose and desire have been kept alive toward the great central fane of Theodosius, the church of St. Sophia in Constantinople. With the revival of the Ottoman Empire as a powerful modern state, both these dreams must fade. The Moslem has held the Temple in Jerusalem longer than Jew or Christian ever did, and he will never restore the Mosque of the Holy Wisdom in his own capital for Christian use. The recognition of these long cherished hopes as ended dreams will do something to turn the thoughts of both Jews and Orthodox Christians toward the future rather than the past.

Roman Catholic Movements

In the hands of Pius X. and his advisers the process of unification, both doctrinal and administrative, of the Roman communion goes steadily on. The attempt to reconcile the teachings of modern science with the dogmas of the Roman Church, known as Modernism, is banned by excommunication of its leaders and enforced discipline for students by the rulers of the Church. The Roman body in the United States has this year been taken out of missionary jurisdiction and made directly responsible to the Pope. Ecclesiastical control of the family has been strengthened by strict laws of marriage which must be celebrated only by the parish priest. Mixed marriages are prohibited, except by special dispensation, and the contumacious Roman Catholic who refuses obedience is to be refused the comfort of the sacraments and burial in consecrated ground. Rome recognizes the impending conflict with social and intellectual theories inimical to her control of the conscience, and is girding herself for the battle. Her hope is to be in a narrower but disciplined unity—the close order of the phalanx, rather than the modern tactics of the extended line. The year in America has seen her numerical strength and art of display in imposing celebrations of the centennials of her episcopal beginnings in New York and Boston and a great missionary congress in Chicago, at which the confident expectation of her supremacy in the United States was freely expressed and measures concerted to forward her propagandism. She convened in England her eucharistic congress for the year, and only the interference of the British Government, reminding her authorities of the law against it, prevented the parading, for the first time in centuries, of the sacred wafer through the streets of the city. We have quoted expressions from prominent Roman Catholics, like Cardinal Gibbons and Archbishop Bourne of Westminster, telling of the relief which this prohibition brought them and the unwisdom of the proposed affront to Protestant feeling.

The Reunion of Christendom

The year has seen a marked growth of public sentiment demanding the co-operation or reunion of Christians. In aggressive religious work more and more importance is given to undenominational or interdenominational agencies. Actual reunion on any large or comprehensive scale is still out of reach, but Christians, especially on missionary ground, are drawing together. The union, in South India, of Presbyterians and Congregationalists in The United Church of South India is a foretaste of what is coming on mission fields. It follows earlier combinations of Presbyterians of different types—the Scotch and the Reformed of the United States—and English and American Congregationalists. That seems the road to larger union. Let the separated bodies of one order unite and they will be in a warmer frame of mind toward wider unions.

A striking address by Dr. Newman Smyth has brought union especially with the Episcopal Church into the forum of discussion, only to show, we fear, that the claims of the Episcopal body are such as to preclude negotiation. But the Congregationalists of Connecticut have appointed a committee of conference, and the positions and limitations of the two bodies will be more clearly stated in negotiations which may follow. In Canada the proposed union of Presbyterians, Methodists and Congregationalists has reached the stage of a definite proposition to be considered by the churches in the next two years. A wider Australian union, including the Episcopalians, still under debate, seems like a proposal for the gradual extension of Episcopal authority over all the churches of the uniting bodies. On this subject the Pan-Anglican Congress and the Lambeth Conference of bishops of the Anglican order, which met in London this year, did not speak with a distinct or decisive voice.

Federation and Co-operation

The way of co-operation and federation is much more open for common effort, and in it there have been notable advances. These culminated in public recognition with the great Federal Council of delegates from most of the denom-

inations of America, which met in Philadelphia early in December. The discussions turned upon the best methods of bringing Christians of every name to work together without friction and without overlapping. A purely voluntary meeting, it was enthusiastic for closer organization. This federation movement comes as the capstone for previous building in organizations for Christian work which are interdenominational, like the Young Men's Christian Association, Christian Endeavor Society, Student Volunteer, Young People's and Laymen's Movements, the International Sunday School Association and others. All of these latter organizations have been steadily at work, training their members for federation as well as carrying on the special task for which they are organized. Great gatherings of young and old, like the Pittsburg Young People's Missionary Convention, the Laymen's missionary rallies and the gatherings of the Sunday School and Christian Endeavor societies have testified to the possibility of Christians working together and spread a knowledge of common interests and labors. The plans of the evangelists run along the same lines, and a campaign like that carried through by Mr. Chapman and his helpers in different cities gains the help of representatives of nearly all Christian bodies except the Roman. In these methods of common effort the real existing unity of the one church of Christ finds its best expression.

Denominational Interests

Along with this growth of interdenominational interests in carrying on Christ's work for his Church have gone well directed efforts to make the special work of the denominations more effective. The Baptists have carried through plans for a thorough reorganization of their denominational machinery. In imitation of the successful New England Congregational Congress, they have organized for the same territory a like meeting for discussion and recommendation to the churches. The first European Baptist Congress was held in Berlin in the summer, and brought the strong English churches into sympathetic touch with the scattered missions of the Continent. The Methodists have held their quadrennial general conference and elected a new staff of bishops to fill the depleted ranks. In the Episcopal Church the working of the canon adopted by last year's Convention, regulating the admittance of men outside the denomination to Episcopal pulpits, has been tested, resulting in a few fraternal exchanges with ministers of other denominations and also in the secession of a group of Episcopal priests to Rome and large petitions calling for the closing of Episcopal pulpits to all outsiders, the latter events well illustrating the difficulty of the more catholic members of the Episcopal body in their desire for union, or at least fraternity, with other Christians than those of the Roman obedience.

Congregational Work

The great Congregational missionary societies have passed through a trying year, with more pressing calls than ever from the fields which they till and inadequate resources, owing to the recent financial disturbances, from the home churches. In these conditions several of them came to their annual meetings with large debts. As an offset to this financial embarrassment must be put the promise for the future of the well-planned work for apportioning the needs of the boards to the churches and the energy and devotion of the men's brotherhoods. Two meetings of the denomination stand out in the memory of the year. One is the first experiment of a provincial assembly in the New England Congregational Congress, which brought together, in Worcester, Mass., more than a thousand representative and enthusiastic delegates from all the New England States, and by its success probably insures a regular stated gathering of New England Congregationalists. The other was the International Congregational Council in Edinburgh, in July, to which one hundred and fifty delegates went from the United States, and where high themes were discussed and international acquaintances made and renewed. Significant of the social and religious trends of the time were the changes of the year in two leading theological seminaries—changes which have turned the school of the Congregational prophets at Yale into an undenominational school of theological training and induced the trustees of Andover to remove the seminary from its hilltop to the neighborhood and alliance of Harvard, where it will enjoy great advantages of scholastic opportunity and proximity to the problems and opportunities of city evangelization.

Intellectual and Social Problems of the Churches

Both in England and America the problems of the Congregational churches in particular have had to do with slow growth of numbers, wide theological differences of opinion and social unrest. The New Theology on British soil has had for its interpreter the brilliant pastor of the London City Temple, Rev. R. J. Campbell, who has preached both socialism and an interpretation of Christian truth which many find indistinguishable from pantheism. On both these grounds some of his followers have deserted his party, and there have been serious hindrances to the united action of all the churches. Here, again, the interest in foreign missions has come in as a unifying element, and amid the war of creeds offered and denied the work of the friends of the London Missionary Society in the pageant of the Orient, showing the progress of mission work and the contrasts of heathendom and Christian life, attracted the attention of all England, recalling the old Church masques and miracle plays of the earlier centuries, but with use of carefully studied resources from modern dramatic art. Among our American Congregational ministers socialism is much less common than in England, and Mr. Campbell's interpretations of the philosophy of faith have here few adherents. But the discussions of the year have shown that our chief needs are a restatement of Christian fundamentals in terms of the thought of today and an effective working theory of their application to the social problems of the hour.

Prominent in public interest on this side of the Atlantic is the Emmanuel Movement, which attempts to restore to the Church, guided on the physical side by competent medical advice, the healing powers which Christ promised. The wide study and acceptance of the methods introduced at Emmanuel Church, Boston, by pastors of several denominations in different parts of America and England is a marked feature of the year's history.

The Church and Its Witnesses

Behind all these activities which rise to view in the story of the year is the constant, unadvertised work of the churches, the daily life of faith, the unceasing voice of prayer, the testimony of deed and word to the mission of Christ, the fatherhood of God and the brotherhood of men. These things go unchronicled and too often unconsidered until at last, in some one on whom we leaned and who seemed an essential part of our life, the silence of death unlocks a host of thoughts and loving memories. To chronicle the names of all the dead in this place would be impossible; it will be enough to record the names of a few whom all will recognize as good servants of God and workers in his kingdom. Such were Joseph Roy, Field Secretary of the American Missionary Association; Bishop Charles Henry Fowler of the Methodist Church; Charles Cuthbert Hall, President of Union Seminary and sympathetic ambassador from American Christianity to the scholars and peoples of India and the East; Jacob Chamberlain, heroic and adventurous missionary and accomplished writer of the story of Christian work in India; Morgan Dix, almost lifelong rector of Trinity Church, New York; Bishop Henry Codman Potter, statesmanlike and broadminded church administrator; Ira D. Sankey, organizer, singer and composer of widely influential evangelistic song; Francis F. Ellinwood, large-minded and efficient Missionary Secretary; Bishop Michael Tierney of Hartford, beloved of his own and other Christian people; President Henry Hopkins, pastor and college executive; Hiram Bingham, pastor, translator and creator of a literature for a whole South Pacific people; and David DeCamp Thompson, editor

and writer. The life spent in Christ's service of these and other lamented leaders of the churches who this year have been called away from earth makes their death illustrious.

Rebuilding among the Ruins

The opening of 1908 found nearly all the commercial nations of the world in serious financial embarrassment. The wave of prosperity had broken and the shore was strewn with wrecks. The essential soundness of American business was shown by the return to normal conditions and the release of funds withdrawn from use. At the end of March the Knickerbocker, the largest of the New York trust companies which had failed in the panic of 1907, reopened its doors for business. The rise of security values during the year has been almost as great, though more gradual, than the fall. Great harvests have given a basis for prosperity, and the reduction of manufactures has weeded out weak concerns and given breathing space to the strong. For the first time in the history of the country this process of curtailment of industry was not accompanied by a general reduction of wages. Relief was found by the discharge of men, and the year has been one of consequent hardship for many workmen. This distress has been mitigated, however, by the return of hundreds of thousands of immigrants to their European homes, the net gain of population through the seaports amounting during the year only to a few thousand. This return of laborers, most of them belonging to the ranks of the unskilled, has carried with it many serious social and economic problems for the nations. The end of the year has shown this financial and commercial reconstruction by no means as a completed process, but far along and accompanied by a spirit of hopefulness. Moral and financial wrecks are strewn along the path of the storm, but the clearing of the air has left American commercial morality at a higher level than before. The severity of the financial distress from which we are emerging and the extent of the following economies are indicated by the change in Government revenues in a year from a surplus of $100,000,000 to a deficit of a like amount.

The Presidential Campaign

This process of financial reconstruction coincided with the quadrennial taking account of stock and election of new managers by the nation. For the first time in our history the political party in power survived the storm of a great financial panic and its following depression, and won the election of its candidates for the Presidency and a majority in the House of Representatives. This result was due to the favor with the American people of two striking and unusual personalities. Theodore Roosevelt might have had the Republican nomination, and with it the election, if he had spoken the word. With his refusal, the sober thought of the people turned to William H. Taft, long proved in positions of responsibility and thoroughly committed to the policies of reform and reconstruction which had been urged by President Roosevelt. In the excited condition of the public mind, the judicial temper of Mr. Taft appealed to many who disliked the President's methods of challenging and holding public attention. The efforts of other aspirants to the nomination to defeat Mr. Taft at the convention were futile from the first, because of this quiet, popular confidence. The nomination of Mr. Bryan by the Democrats, on a platform which indorsed most of the President's policies, left the strict conservatives of the country without a candidate. Mr. Taft's proved competence in executive business appealed to voters. In a campaign with much speechmaking by the candidates but little excitement, the sober judgment of the people gave Mr. Taft the largest popular majority in the history of the nation. In addresses and consultations since the result of the election was known, he has justified the popular confidence and will come to the Presidency with as large a following of popular good will as any President since Monroe and the "era of good feeling."

The Issues of the Campaign

The declarations and discussions of the Presidential campaign show that the pressing questions before the nation are, first, revision of the tariff, next the rights and obligations to the public and to each other of combinations of capital and labor and, third, the conservation and development of our national resources. On the tariff Mr. Taft has expressed himself favoring a reduction which would study to retain protection where needed, but would also consider the needs of the consumer. A commission of Congress has held hearings which go to show that here, as well as in regard to the currency, a constructive measure of relief should be prepared by experts, and not botched together amid the conflicting and usually selfish interests which besiege our lawmakers. The result of the election assures a serious effort to bring corporations under federal control, to secure publicity and fair dealing with consumers and stockholders and the extension of laws for the security and relief of working men. Great conferences, called by the President, have considered the conservation of our natural resources and have done much to inform and unify public opinion on these vital subjects. Judicial decisions of importance have defined the relations of State and Federal court jurisdiction, the right of the State to segregate races in education and the constitutional limits of federal legislation in regard to the rights of workmen. Issues between employers and labor unions in regard to secondary and sympathetic strikes and the boycott have been passed upon, but not yet by the court of last resort. And the right of a State to expel corporations operating in restraint of trade has been confirmed. A period of readjustment and reconstruction is before us which will, we hope, be followed by well defined and clearly understood conditions of industrial relations.

Social Changes and Relations

Marked features of the year in the field of social relations have been, the growth of prohibition or close restriction of the sale of alcoholic liquor, which has spread in the South until in more than half its territory the sale is entirely forbidden; the increased interest shown in stamping out tuberculosis, especially by the international congress which met in Washington in October; the war against opium in the Philippines and at home; the modification of the Georgia prison system, which has put an end to the scandal of the convict camps; the retreat of South Dakota, by constitutional amendment ratified by the people, from its bad eminence as the home of quick and easy divorce. The Presidential election seems to show that socialism in America is a factor, but is not likely to become a serious force in our national life. The success of savings-bank insurance in Massachusetts seems to point to a method of old-age support which will save the self-respect of the participant and eliminate the danger of political corruption. One of the most significant changes of the year has been the broadening basis of corporate ownership, due to the forced liquidation of great holdings and better information of investors. The great corporations and railroads now count their stockholders by the tens of thousands. Of the stock of the Pennsylvania railroad, for example, forty-eight per cent. is now held, mostly in small amounts, by women. This broadening of ownership must be a conservative element in our social life. It points a way by which, under a disciplined and regulated Wall Street, the hoarded savings of the people may be drawn upon in small amounts for the extension of our productive business enterprises and of transportation. Perhaps the most interesting individual experiment of the year is the acceptance of the proposition by one of the largest British shipbuilding firms to its employees to be paid next year on a basis of profits realized, and not of a fixed wage-scale.

American International Relations

We have this year drawn nearer to Great Britain and Germany through the reduction of letter postage to the rate

of two cents an ounce. From Alaska to the furthest of the Scottish islands or to the borders of Russia that rate will now carry greeting. We have agreed with Japan in a public declaration that the doors of Chinese trade shall be open on like terms to the nations, that Chinese sovereignty shall be respected and the *status quo* in the Pacific upheld, and that there shall be mutual consultation when international questions arise. By this declaration Japan stands committed to the policy long ago declared by Secretary Hay. The long voyage of our Atlantic fleet has proved not merely a vindication of American seamanship and an advertisement of sea power, it has been an instrument of international greeting and intercourse unexampled in our history. The cordial reception it has received in South America, Australasia and Asia was nowhere more spontaneous and sincere than in Japan. Government and people united in welcome, and the visit of Admiral Sperry and his officers to the palace, where they were received by the Mikado, marks an epoch in the history of Japan, where such a reception of foreigners has been without precedent. The nation has deep cause for gratitude that the cruise has thus far been marked by few accidents and that officers and sailors have upheld the best traditions of American naval efficiency and of personal dignity and self-control. The return to China, by the vote of Congress, of a large part of the balance of the indemnity paid on account of the Boxer outbreak has called out from the Chinese Government a special embassy of gratitude, and inaugurated a policy of educating promising Chinese youths in America which promises much for future good relations. The year has seen the practical conclusion of our second occupation and pacification of Cuba in the peaceful election, by the total electoral vote, of a President of the Cuban republic, on whose inauguration and accession to full authority our garrison in the island will, we hope forever, be withdrawn.

Agreements and Discords of the Nations

In the train of the Turkish revolution, to which reference has been made, have come a crowd of international perplexities. Bulgaria took occasion from Turkish preoccupation and made a pretext of diplomatic slights to declare the complete independence which had been her possession in fact for a long time. The proclamation of her prince as Czar of the Bulgarians still awaits the recognition of Europe. A settlement of the financial matters involved is likely to bring that recognition first from Turkey, after which the rest will in due time follow. Bulgaria is now nearly as large as Russia planned in the treaty of San Stephano at the close of the war with Turkey, but has developed a political and martial capacity which makes her anything but the cat's-paw for Balkan affairs which Russia intended. Austria followed Bulgaria's action by the formal incorporation of the Turkish provinces of Bosnia and Herzgovinia, which she had administered for thirty years, thereby annulling the Berlin treaty and, as it has proved, bringing down upon herself the hatred of Servia and of most of the Slav peoples of Eastern Europe. The danger of war has been averted, but there are difficult diplomatic questions to be solved and fierce race hatreds and ambitions to be considered. The situation is still tense and Europe will be fortunate if no conflict follows the return of spring. The year has seen the successful rise of an usurper in Morocco, who began by proclaiming a holy war against the infidel and ended by begging recognition of the Christian Powers, promising obedience to their plans for Morocco. The good discipline and fighting qualities of the French army have been shown in trying conditions—in itself a preventive of rash attack by her neighbors. The Northern Powers have united in defining and assuring the international situation in the Baltic and the North Sea. England and Russia have drawn together and entered into far-reaching agreements. Italy, under the stress of Austrian aggression and ambitions in the Balkan Peninsula, has shown herself restive under the obligations of the Triple Alliance.

The World of European Life

A Liberal Government in Great Britain has been prevented by the opposition of an intrenched social and spiritual aristocracy from carrying through its most important measures for the amelioration of national life. Its attempt to settle the education system on a scheme of popular control and impartial justice has again and again been hindered or defeated. Its measure for the recovery of popular rights from the liquor trade was contemptuously rejected by the House of Lords. It has done justice in Irish university education and passed a scheme of old-age pensions of doubtful wisdom, the expense of which is already mounting up beyond all calculations. Its foreign policy has been the most dignified and successful part of its work, commanding the confidence of the whole nation. The death of Sir Henry Campbell-Bannerman and the accession of H. H. Asquith to the premiership have marked no serious changes of policy. In colonial affairs, the conference of the South African colonies, which is to end in a united South Africa under the British flag, is the most important event of the year, followed by the triumph of Sir Wilfred Laurier in the Canadian General election. In Germany the loquacity of the Emperor has delivered him into the hands of his people and forced upon public discussion questions of the limitation of the imperial authority and of a ministry responsible to the representatives of the people. The emperor's talk, printed in an English newspaper, was an affront to Britain, Russia, France and Japan. The emperor's silence since the debates of the Reichstag and his withdrawal from public functions marks the purtubation of his spirit under unaccustomed discipline. In Russia the Douma has shown its grasp of the weapons proper to it in a sharp scrutiny of financial measures and an explicit claim that it has a right to decide on all expenditures of money. France, with its industry and frugality, has become the richest country of Europe. It has handled the difficult problem of Morocco with dignity and wisdom. The flaw in its armor is the steady falling off of population, the numbers of the French being now less with every year's report.

The Awakening Orient

China is awake at last, and feeling after methods of combining her traditional conservatism with the practical efficiency of the Western nations. She has withdrawn most of her students from Japan and, in consequence of the quarrel over Manchurian questions of disputed authority and affronts arising from her seizure of a Japanese steamer carrying arms to Macao, which the Japanese stiffly resented, turns rather to America as her next friend and adviser. The death of the weak emperor and the end of the long life of the Dowager Empress Tsi An leaves a child on the throne, in the hands of strong men who are pledged to reform. The breaking of the privileges of the Manchu clans will do something to reconcile the Chinese to the continued reign of a foreign race. Japan has suffered a financial setback, but still extends her commercial grasp on the carrying trade of the Pacific. Great reductions and postponements in military preparation and a more conciliatory tone toward China and Korea mark her acceptance of a difficult situation. In India the unrest of the educated and unemployed has resulted in repeated attempts at the assassination of British officials. The threat has been answered by drastic laws of control and the arrest and deportation of the ringleaders of insurrection. India as a whole is as yet untouched by the revolutionary spirit, but it was time that the British Government showed its lion claws as well as its just indifference. Persia has seen a parliament unused to self-control, a Shah using force to bring back irresponsible authority, civil war in its cities and a return to the promise of parliamentary government under pressure from Russia and Britain. The sad and bloody story has illustrated once more the fact that there is no charm in institutions, apart from a law-abiding spirit among citizens. Significant for the consolidation and the

modification of Islam has been the completion of the railroad to Medina, the second sacred city of Arabia. What use will Moslems make of the tools of Occidental civilization? And what will their possession of them mean for the peace of the world?

Losses and Calamities

The largest losses of the year in material things have come with the natural calamities of drought and fire. The one creeps slowly on its blighting way, spoiling the farmer's hopes and drying up the streams on which the manufacturer depends. Our large agricultural wealth of the season has been greatly diminished, especially in the East, by lack of rain in the growing season. From this also sprang the forest fires which have been more widely destructive than in any year of our history. The lesson of care and carelessness will not, we hope, be lost on our people. Among the startling calamities of the year—teaching lessons which should have been fully learned—were the fire in a theater at Boyertown, Pa., and the destruction of a crowded schoolhouse at Collingwood, O. The Chelsea fire, started by smoking rag pickers, carries a like lesson, and is also without excuse among civilized people. Great storms and floods in China and the Philippines caused widespread loss of life and property. The reappearance of the cholera added to the sufferings of the Russian people. And thousands of Americans died of preventable diseases, like consumption and typhoid, without attracting notice.

Obituary

Among the deaths of the year we mention, in addition to those already referred to, Edmund Clarence Stedman, poet and banker; Prof. Charles A. Young of Princeton, astronomer; Edward MacDowell, our greatest musical composer; Wilhelmi, the violinist; the novelist who called herself Ouida; King Carlos of Portugal, assassinated, with his heir, in the streets of his own capital; Senator Redfield Proctor of Vermont; Bishop Satterlee of Washington; Prof. E. G. Bourne, the historian, of Yale; Pauline Lucca, the singer; Henry Loomis Nelson, author and editor; Edmondo de Amicis, Italian novelist and essayist; Durham White Stevens of America and Korea, assassinated by a Korean fanatic in the streets of San Francisco; Francois Coppée, French poet of eminence; Joel Chandler Harris, "Uncle Remus," beloved of all children and their elders; Louise Chandler Moulton, poet; Rear-Admiral Thomas, fresh from his care of half the fleet on its voyage around South America; Count Ignatiev, Russian dipomatist and reactionary; William Mason, composer and musical critic; Otto Pfleiderer, German university teacher and Bible student; Senator Allison of Iowa; Baron Speck von Sternburg, German Ambassador; Daniel Coit Gilman, educator and organizer; General Nodzu, commander of an army in the Japanese campaign in Manchuria; Prof. Charles Eliot Norton, Harvard art professor, translator of Dante and friend of Ruskin; Ex-President Tomas Estrada Palma of Cuba; and Donald G. Mitchell, poet-naturalist and traveler.

The Sweep of the Current

This story of the year deals, of necessity, with changes which have come to open manifestation. The deeper changes and upheavals only become visible in a larger and longer view. But the thoughtful observer will be sure that the hidden currents of thought and movement in this age rather accelerate than quiet themselves, and that we are on the eve of great new manifestations of the human spirit and of God's purpose in the world. That we can turn back or remain stationary is neither to be hoped or desired. Our hope must come from a growing faith that God is in our changes, as well as in the rest of heart he gives.

Event and Comment

A Year of Joy

We need to start the new year not as stoics, but as Christians—that is, possessors of a glorious hope and confident expectation that God is in the world and shapes it through the labors of his children to a coming time of righteousness and peace. When we lose sight of our message of great joy, we are crippling our energies as well as extinguishing our light. "Never tell me," said a sufferer, "that God sends us into the world to endure. He sends us to be glad with a deep joy, and this is the mark of our relation to his love." And to this all the New Testament writers agree, in spite of the troubles and perplexities of the infant Church. May the New Year be a time of this enlivening and overcoming joy to all our readers! For if they set their hearts upon and attain it they will become a force undreamed of in the world —the power of witness that speaks unconsciously through every joyful life.

After-Christmas Activities

A touching instance of the power of poverty to constrain even childish ambitions was noted by a teacher in one of our large manufacturing cities during the holiday season. Asking her pupils to write, for an exercise, the names of ten articles which they would like for Christmas, she found that, out of four hundred wishes, only twenty-five were for toys. All the rest were for mittens, stockings, warm underwear, a Christmas dinner, or for "something for Mother." The comforts that the children of the well-to-do take as a matter of course were objects of eager longing to these straitened little souls. This promises to be a hard winter for the poor. Not only money, but things need to be "kept in circulation." The wise housekeeper will make it part of her after-Christmas clearing up and setting to rights to see that no outgrown clothing gets laid aside that might be keeping needy children warm, and that duplicate Christmas presents are sent where they will really do good.

The Emmanuel Movement Under Fire

Broadsides in two of Boston's leading daily papers and a sermon by Dr. Gordon are the latest noteworthy contributions to the discussion of the Emmanuel Movement. The *Herald* collected opinions from prominent physicians, most of which are unfavorable. Dr. J. J. Putnam, who when the movement was started two years ago allowed his name to be joined with that of Dr. Richard Cabot in indorsing it, now regrets "that clergymen, without adequate preparation, are assuming responsibilities of a kind that physicians are not considered qualified to assume until after years of study and of training. The question is whether the best interests of the community are really being served by this movement, and in my opinion this is not the case." Dr. Knapp of Harvard objects because such work draws a class of men and women who are forever reaching after and seeking the mysterious and a cult. "The public and a certain class of clergymen have gone psyche mad." Several other physicians and instructors in medical schools express their weariness, not to say disgust, with the whole movement. In the *Globe*, Drs. Worcester and McComb have again explained that they do not, as ministers of religion, claim to practice medicine; but that their methods are psychological and religious, their great aim being to awaken in nervous sufferers a rational faith in God. Dr. Southard, who spoke recently at the Congregational Ministers' Meeting, shows a more hospitable attitude, saying that he would have all church clinics presided over by physicians, the indispensable feature being medical control. Dr. Frank Richardson criticises severely

the employment of hypnotism by church healers. Evidently many of the doctors do not accept the distinction on which Emmanuel workers put so much emphasis between organic and functional diseases. We agree with Dr. Southard that the physician, and not the pastor should exercise the controlling, decisive influence whenever a clinic is maintained. Dr. Richard C. Cabot, who from the start has sustained a guiding and steadying relationship to the work in this city, has not been moved by the adverse opinions of his colleagues in medicine to withhold his sympathy and co-operation. We understand that Rev. L. P. Powell of Northampton, who has maintained a clinic with marked success for more than a year, has practically given over to local physicians the determination of the question, Who are fit subjects for this treatment? Evidently he has been able to succeed in placating the local Medical Association to a greater extent than Dr. Worcester has done in Boston and Cambridge.

Dr. George A. Gordon's sermon at the Old South, Sunday, sought to emphasize the universal and eternal aspects of religion. He showed how a theistic faith was absolutely indispensable if intellect is to be kept sane and the experiences of human life met courageously; and that shallow cults arise only when believers in God forget to rest upon this faith. He said that both auto-suggestion and hetero-suggestion were only English words with Greek prefixes, and that the processes for which faith stand are as old as religion itself. "We have been victims of the fanatic and the quack because we have fallen from the severe self-discipline in study and in thought and in prayer by which these disciples of Christ in all ages have fought the beautiful fight." We expect to publish soon an article from Dr. Gordon, on Psychotherapy and the Church.

Labor Leaders Sentenced to Jail

President Gompers, Vice-President Mitchell and Secretary Morrison of the American Federation of Labor were last week sentenced to serve terms of from six months to one year in jail by Justice Wright of the Supreme Court of the District of Columbia. Their offense was deliberate, determined defiance of the order of the court restraining them from conspiring to lead the Federation to boycott the products of the Bucks Stove and Range Company, which had refused to obey the demand of a labor union to take back thirty-five discharged employees. The contest has for several months been squarely drawn between the Court and the leaders of the Federation to determine whether the decree of the one or of the other should prevail. The labor leaders, the official representatives of two millions of members of labor unions, used their influence and their organization to ruin the business of the Stove and Range Company. The Court, officially representing the whole people of the United States, forbade them to do this. But through the *American Federationist*, the official organ of the Federation, and by speeches, letters and circulars they have continued up to the present time to urge and coerce the members of the union to refrain and cause others to refrain from buying the goods of the boycotted company. They have been found guilty of conspiring to injure both employers and employees who do not obey their orders, and to prevent both capitalists and laborers from doing business without their approval. The case has been appealed to the Supreme Court of the United States, and the defendants are out on bail. Several months and perhaps years will elapse before the case is finally decided. In this instance the delay need not be regretted, for it is of the highest importance to determine what are the functions of the courts in their relations with voluntary organizations of labor and capital.

Standard Oil Ousted from Missouri

What Gompers, Mitchell and Morrison undertook on the authority of the Federation of Labor to do against the Bucks Stove and Range Company, the Supreme Court of Missouri has done for the Standard Oil and the Republic Oil Companies. The court has forbidden these companies to do any more business in that state because they have conspired to defy the laws concerning the buying and selling of their products. The opinion of the court, concurred in by all the seven judges, is to the effect that the companies have by unlawful means blighted individual investments, injured small independent refiners and operators and acted against the interests of the people of the state. In substance the decision against the greatest capitalist trust in the country by the Supreme Court of Missouri is based on the same grounds as the decision of the Supreme Court of the District of Columbia against the greatest labor trust in the country. There is this difference, however, that the oil trust undertook to destroy the business of others who stood in its way by deceiving and misleading the public, avoiding obedience to the laws by secret and underhanded methods, while the labor trust assumed that it was superior to the law and openly defied the court. In both cases the end is not yet. The oil trust will probably do business in Missouri through another company with which it has no legal connection but a satisfactory secret understanding. The labor trust will probably use the power of its great organization of voters to restrict the authority of the courts over it, or to secure the appointment, or preferably the election of judges who can be counted on to make decisions in its favor. However, good citizens need not be agitated over these conflicts. They are the necessary ways by which, in a democracy, the people come to learn that the government which in the end gives the greatest advantages to any one class is the government which is the best and fairest for all classes.

The Trial of Night Riders

The Tennessee Court is grappling with still another organization of men who have assumed to make and administer a government for their neighbors. As the American Federation sought to impose on a company of employers the price and conditions of labor, and the Standard Oil sought to fix the price at which other companies should sell oil, so a number of men in Kentucky conspired to regulate the prices at which the farmers should sell the tobacco they raised. Men who had been respectable, law-abiding citizens, finding their neighbors unwilling to co-operate with them in this business, put on masks and rode out at night destroying the tobacco, burning the homes and maltreating the persons of those who refused to obey them, till they got what they sought. Then a company of men in the neighboring state of Tennessee, seeing the success of Kentuckians, believing themselves unjustly shut out from fishing in a lake near where they lived, formed a secret order, took a solemn oath "in the presence of Almighty God" never to disclose any of the crimes they had resolved to do, and to punish any and all who should oppose them, and rode forth at night burning homes, flogging women, ordering families to abandon their property and finally murdered most cruelly an attorney who had applied the law against them, as they believed unjustly. Of course these once respectable men gathered to their company thugs and thieves and low-lived scoundrels who were ready to use the whip, the torch and the hangman's rope to revenge their private grudges, and it remains to be seen whether a jury can be found with courage to bring in a just verdict against criminals who have stood well in the community and have now shown themselves ready to undertake any outrage to revenge their wrongs. They are religious men, too, invoking the eternal punishment of God after death on those who in this life break their oath never to reveal their crimes of arson and murder against their neighbors. But in all these cases the country must eventually choose between military despotism, or anarchy, or obedience to laws made by legislators chosen by the people and administered by courts lawfully appointed in the interest of the whole people. And American citizens are well enough educated to be trusted to choose the only safe government.

Pittsburg's Scandal

No sadder tale of municipal corruption has been told in recent years than that which comes from Pittsburg, and involves the reputation of many of its common councilmen as well as several bankers. Seven of the former and two of the latter have already been arrested, charged with bribery. The specifications relate to the purchase of bridges, the sale of bonds for a filtration plant, the giving of a street railway franchise and the passage of an ordinance compelling the deposit of city money in banks paying only two per cent. interest. A far larger number of councilmen are said to be bribe takers. One report declares that out of eighty-eight only six are unpurchasable, and that in the passing of one ordinance sixty councilmen divided among themselves $45,000. These discoveries of shameful boodling are due to the activity of the Voters League, which for some time has been quietly investigating the situation, and has secured a large amount of evidence, some of it in the nature of photographs, which it is believed will furnish positive proof of the giving and receiving of bribes. It is hinted that President Roosevelt has been deeply interested in the efforts put forth by the Voters League, and was made acquainted with the evidence some time ago. It is further intimated that F. J. Heney, conspicuous in the San Francisco graft corruption, may co-operate with the Pittsburg authorities in ferreting out the existing evils and in bringing the culprits to judgment.

Our National Wealth and Prospects

The final estimates by the national department of agriculture of the value of farm products in 1908 on Dec. 1 were announced recently. There were 2,668,651,000 bushels of corn worth $1,616,145,000, as compared with 2,592,320,000 bushels worth $1,336,901,000 in 1907. Without mentioning the figures representing wheat, oats, barley, hay, cotton, tobacco and other products of the soil, it is sufficient for our purpose to say that both in quantity and money value the agricultural yield of this closing year exceeds that of 1907, a year of great harvests. This year's products are ample for the material needs of all our ninety millions of people. With such abounding prosperity it is simply impossible to prevent the realization by the people of the increase of wealth. Only a prevailing spirit of selfishness which would defeat its own baser aims could so divert the distribution of this wealth as to pile it up in the treasure houses of the few and leave the poor and weak without sharing its benefits. Only a mismanagement of government which we have little reason to fear could restrain the expansion of the nation and its increase in power with other nations. No talk of changes in the tariff or in other methods of collecting revenue can restrain the enterprise or retard the development of the business of the country. What we most need to pray and work for is wisdom for the people to know and use their great opportunities and the disposition on the part of our rulers to lead them to use what they have as citizens of a country whose steadfast purpose is to realize the ancient promise to a chosen nation, "In thee and in thy seed shall all the families of the earth be blessed."

Mr. Carnegie as a Tariff Expert

A careful reading of Mr. Carnegie's testimony last week before the Ways and Means Committee leaves with us the impression that the task of making a new tariff is a very difficult and delicate one, and that the advice of experts on particular industries is likely to increase the Committee's difficulty. Mr. Carnegie has made one of the greatest fortunes ever got together by one man, and made it through his connection with the steel industry. Yet he gave the committee little exact information and a great deal of unasked advice. He hinted broadly that they could not trust the testimony of other experts, gave his opinion of the relative abilities of some of them, advised the committee to apply their brains to the subject, to "disregard all figures and look at the question in its broadest aspect," assured them that the present price of steel rails is a fair price to all interested, gave them to understand that he knew a great deal more than he was telling, and in general appeared rather in the *rôle* of teacher and lecturer than as witness. At times, when the committee did not respond to his sallies, he shouted gleefully, "Silence in the courtroom," and made significant motions to the audience. While he called Judge Gary a "pawky chiel," one would think he was striving to demonstrate that he claimed that title for himself. The conclusion he came to was that while the steel industry needs no protection from the tariff, placing steel products on the free list would not reduce their price to the American consumer. The inference is that the only result of reducing or removing the tariff would be to lessen the revenue to the Government. What the committee and the country wish to know is the interrelation between duties, revenue and prices. On this point they get little light from Mr. Carnegie.

A Peaceful Revolution in Venezuela

Nine years ago Cipriano Castro led a revolution in Venezuela to a triumphant conclusion and became president in name and dictator in fact of the so-called Republic of Venezuela. Entering on his office without money, he has amassed a fortune of several million dollars, much of it probably safely placed in Europe. In doing this he followed the example of his predecessors, who used the country and its people, as he has done, for private and personal ends. He also treated most of the nations whose citizens had interests in his country with such insolence that if Venezuela had not been feeble as a foe, he would long ago have been engaged in wars. However, it was reasonably certain that the easiest way to get rid of Castro was to wait for a revolution sure to come as it has often come before. Now it has come, and without bloodshed. Castro has left the country, his predecessor's widow has sued him for the rent of the Miraflores Palace in Caracas, and his successor, President Gomez, has moved into it. The doors have been opened for banished citizens to return, and many are on their way. Decrees have been issued looking to immediate settlement of difficulties with Holland and with other nations. The principal Powers will wait a little while to see if the new Government is securely established, and then probably will recognize it and send back their representatives to Caracas, till another revolution looms up. Venezuela is a country of vast undeveloped resources, and when foreign capital can safely be invested there her minerals and cattle and agricultural products will do a good deal to enrich the world.

The Thorny Way to Education in England

The withdrawal of the Education Bill from Parliament, after many months of discussion, leaves the situation in England apparently no better than it was before the present Liberal Government came into power. The Anglican church is responsible for the failure, the fourth in the series of the last six years. It tried to get more than its share of the privilege of teaching its tenets to the children in the public schools, and seems to have lost its opportunity to get what other churches were willing to concede to it. What the outcome of this long struggle will be cannot be exactly foretold, but every such failure to provide a system of public education is another step in the already long journey toward schools free from any attempt at systematic religious teaching. Since 1902 England has made much progress in this direction. It may be that the divorce of the church from the schools will come about by a natural process while the denominations are contending with one another to secure the largest place to teach the children of the people. The Archbishop of Canterbury lately said that 550 schools of the Church of England had been closed during the last three years, with accommodation for 160,000 children, while during the same period the Council schools, that is, those administered and controlled by local authorities, had been increased by 1,058, with accommodation for 478,000 pupils. It does not require a prophetic gift to foresee the end of this movement.

The Power of Prayer

Again, in the first week of a new year, comes the call for a week of special private and united prayer for the work of the kingdom of Christ. Is it worth while? May we hope for any specific results from the effort put forth? Is there anything to encourage us in prayer from the study of the world to which so many earnest observers and thinkers have given up their lives? On the answers to these and similar questions will depend at least the comfort of some among us in taking part in the week's devotions. For the assertions and denials of certain men of high repute in science have unquestionably shaken the faith of many in the power of prayer.

The solution of these doubts can only be found where the proof of all religious beliefs and attainments is reached, in human experience itself. Prayer is an essential part of any working religious belief. It has been so nearly universal that we may call it an instinct of the human soul. It would be difficult to point out any religious man of mark who has not also been a man of prayer. And the more evident the religious eminence, the more clearly has it been proved that prayer is the true expression of the religious life. Try, for example, to strip the life of Jesus of its habitual resource to prayer, and our picture of him falls to pieces as, in the Jewish legend, the body of Solomon fell to dust when a mouse gnawed through the staff on which he leaned in death.

The true field of inquiry, therefore, into the power of prayer is the field of the experience of those who have felt its necessity, enjoyed its communion and used it as the habit of their lives. No theory of cosmical order or philosophy of uniformity can be complete which leaves out the experience of devout men and the results which they have attained by the habitual use of this power of prayer. A man may confess a lack in his own life. He may not be religious enough to feel the need of prayer. But of prayer itself he must not speak without study of the experiences of men more highly gifted than himself. We do not turn to the deaf man for musical judgment, nor to the color-blind for opinions as to the harmonies of tint and light and shade in pictures. Why, then, should we trouble ourselves about the views on prayer of men who never pray? At this point, too, we have the consent of an increasing number of leaders of scientific thought who have come to see that the real world is larger than their field of observation and generalization. Each experiment must be made in its own territory, by its own method, and the place of experiment in the religious life lies within the mysterious bounds of personality. You cannot weigh love in the scales. Shall love, then, be denied, as a powerful factor in our life? You cannot study prayer, except in the experience of those who pray. So writes Sir Oliver Lodge in *Man and the Universe:*

"Do we feel that prayers are answered, that power to do, and to will, and to think is given us? Many there are who with devout thankfulness will say, Yes. . . . If we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct, for there lies part of the realm of religion. We may try to raise the subconscious region into the light of day, and study it with our intellect also; but let us not assume that our present conscious intelligence is already so well informed that its knowledge exhausts or determines or bounds the region of the true and the possible."

Fairly weighed, the testimony of praying men is overwhelmingly in favor of the validity of prayer as a force of the first magnitude in the higher life of man. It is not a blind man's reaching out into the darkness with no answering clasp. It is far more than a cry into the night which brings no answer. God is not far away from any one of us, and he who tries the experiment of prayer finds him ever present in fatherly love and aid. Without prayer God cannot reveal himself to the heart. In prayer we know him, and are persuaded that he is not bound by the laws of his own realm as Gulliver was bound by the innumerable threadlike ropes of the Lilliputians, but free, with a higher power and knowledge, as man is free in an ordered but plastic world. In prayer we learn to know God and to know ourselves. From him we draw supplies of strength. In communion with him we become a part of the ameliorating spiritual purpose of the world and our wills are admitted to partnership with the will of God. To this experiment of knowledge and of power we are called especially in the Week of Prayer. If we try it faithfully, with a due obedience to the conditions laid down, we shall go far to remove our doubts as well as to enrich our lives with will and strength for helpfulness. The testimony of the whole church in all the ages calls us to the trial and assures us of the result.

Editorial In Brief

We learn through a letter from Sec. R. J. Wells of London that the Volume of Minutes of the International Congregational Council at Edinburgh last summer is in the mail on its way to subscribers.

A pastor liked so well President King's argument in our last issue for regular attendance upon church that he is having it reprinted in his local paper. We hope it will be acted upon as well as widely read.

Speaking of going to sleep nights, if auto-suggestion and hetero-suggestion fail to induce blissful slumbers, why not try, "Now I lay me down to sleep?" Lots of people besides John Quincy Adams have used the little prayer with excellent results.

Among the notable men of the past century whose centennial anniversaries are receiving attention, many will remember with interest and veneration Professor Park of Andover Seminary, whose one hundredth birthday fell on Tuesday of the present week, Dec. 29.

Many recipients of letters and other postal matter have been reminded by the red cross stamps of that most worthy philanthropy, the crusade against tuberculosis. Their use has been one of the pleasantest features of the holiday season and will bring to the society a substantial increase of funds.

In the year ending Oct. 1, 1907, the number of foreigners coming into this country was 724,112. During the same period 717,814 aliens left this country and returned to their former homes. The net gain of our immigrant population was 6,298. Many went back disappointed because they had not found the work and the wages they had been told they would find.

The London *Christian World* is excusable for smiling broadly over a reference to "Randall Cantuar, Archbishop of Canterbury" in a report of a recent meeting of the Massachusetts Federation of Churches. If explanation is needed for American readers it may be said that the name of the Archbishop is Randall Davidson and his official signature is Randall Cantuar.

One of the curious tariff problems is the proposal of Porto Ricans that a duty of six cents per pound be placed on all coffee imported into the United States in order to increase the price received by the coffee raisers of that island. This would mean an average annual tax of sixty-six cents on every citizen of this country to benefit this Porto Rican industry.

An appeal in an English newspaper to bridge whist players to devote one-twentieth of their winnings on "the birthday of our gracious Queen" toward a fund to repair an Episcopal church in Winchester calls out a rebuke from the *Church Times*. It says, "Gifts that are tainted with the gambling spirit are no gifts at all." At any rate the tithing of the winnings doesn't justify the game, whether it be on the card table, the race course or the exchange.

Yes, the mails have been specially heavy and the purchases uncommonly large; but one woman of our acquaintance testifies that she never received such courteous treatment in the stores. As for the postmen and expressmen, they have done their duty cheerfully as becometh the bearers of so many tokens of good will. Doesn't it all mean that the gospel of brotherliness and of consideration for the "other fellow" is more and more taking possession of the world?

Politics often hastens gray hairs, and sometimes robs men even of them. A correspondent of the *British Weekly* thus describes the effect on the president of the English Board of Education of his unsuccessful attempt to carry through Parliament the Education Bill, "A bare spot on the top of his head at first no bigger than a pea, widened in a few weeks to the size of a penny, and on Monday observers noted that the hair had been dexterously arranged across it."

In London forty-nine Congregational pastors receive two dollars per day or less from their churches. Of 250 Congregational ministers serving London churches only twenty-two have salaries of $3,000 or over. If it be true that working men and their families stay away from church because they are too poor to dress well, there must be at least fifty churches where they would feel at home close to the pulpit. At the recent half-yearly meeting of the London Congregational Union the subject was fitly presented by the chairman under the title, Sweated Ministers.

In a sermon to candidates for ordination the other day, Rev. Dr. Van de Water, the rector of an Episcopal Church in New York, stated the real point of difference between Congregational and Roman or Ritualistic Christians. He said: "The ministry makes the Church. The ministry antedates the Church." If the Church were to perish, that is, the ministry could reconstitute it. But if the ministry perished, the Church must perish with it. Much as we wish for the reunion of the Catholic Church, we do not see how it is possible while the theory of a minister-made church is held by so large a number of Christians.

This year 1909 is a notable centennial of the births of men and women who won worldwide fame. First among those of Anglo-Saxon blood and English speech were Abraham Lincoln, William E. Gladstone, Charles Darwin, Alfred Tennyson, Elizabeth Barrett Browning, Oliver Wendell Holmes, Edgar Allen Poe, John Stuart Blackie and Fanny Kemble. This list could be enlarged without going beyond England, Scotland and the United States, of names recognized and honored wherever English is spoken. Among the great names in other lands the musicians Felix Mendelssohn and Frederick Chopin stand near the top, and it is noteworthy that one died at thirty-eight and the other at forty.

The new Constitutional Government of Turkey is to undertake the irrigation for agricultural purposes of the area between the Tigris and Euphrates Rivers, and has retained Sir William Wilcox to undertake the work. This vast alluvial plain, which includes the traditional garden in Eden, was one of the most fertile in the world and its soil is practically inexhaustible. It is estimated to contain about 3,000,000 acres of cultivable land. Herodotus wrote of it that it yielded from 200 to 300 fold of wheat and barley. The possibilities of a new Turkish Empire suggested by the development of this scheme are sufficient to inspire the Young Turks and to direct to them the attention of the nations.

Nations which live along one or other of the great lines of cleavage of the earth's surface live insecurely. The disturbance which has resulted in the destruction of Messina and the devastation of Eastern Sicily and Southern Italy, comes in a long succession. Etna, Stromboli and Vesuvius are vents of a volcanic activity which has again and again ruined the works of man. We need not load upon the shoulders of the barbarians all the destruction of classic monuments. The earthquake has done more than the human enemy. A large proportion of the Italians in America come from the region now devastated, and many of them will have lost friends and kindred. Our sympathy goes out to them, as well as to the immediate sufferers in the towns and villages of Italy and Sicily.

Harvard and Smith in the East and Minnesota State University in the Interior, three educational institutions of the first rank, are now seeking presidents. A good many names are being mentioned for the succession to Dr. Eliot, and high among them stand those of James J. Storrow, the chairman of the Boston School Committee and Pres. Nicholas Murray Butler of Columbia. At Smith President Seelye is holding the ground only until the trustees can unite on a man. The Board of Regents has declined to accept President Northrop's resignation at the University of Minnesota, and has asked him to withdraw it. He will probably consent to the extent of allowing sufficient time for the selection of his successor, and so he may be in the harness for a year and a half yet. Whoever comes to the helm in these three institutions will find one of the greatest inspirations for their difficult tasks in the characters of the men who have preceded them.

Many charming reminders of friends out of sight fly about at this holiday season, and *The Congregationalist's* office has come in for its due share, for all of which we hasten to render hearty thanks. We pass on to our readers two of these very human documents, one from a veteran and honored leader of the denomination in the homeland, and the other from one who holds a position of similar influence in the Orient. Dr. Bradford of Montclair sends this card:

"WHAT WOULD I GIVE THEE? Health and wealth and many happy days? Strength for work and time for rest and thought? A home which has no cloud and friends who never fail? Because I love thee—these and more than these: A Conscience without stain, a Spirit that is at peace with all; a Heart that trusts in God and loves one's fellowmen; a Faith that outlives death and walks serene in heaven. May this best of Christmas Gifts be Thine."

And here is Dr. Robert A. Hume's message to his friends from Ahmednagar, India: "Our God will every day do his best to make this new year the best year of our lives. But, that it may actually become such, we must every day recognize this as his desire and effort, and we must do our part in making it our best year."

You may argue as long as you please with collegians touching the claims and opportunities of the Christian ministry, but one noble, personal embodiment of the ministerial idea counts more than mere argumentation and expostulation. It was the hearing of and acquaintance with Phillips Brooks that made Charles E. Jefferson a minister instead of a lawyer. If the ablest religious leaders today could make a tour of the colleges, we should expect that many a man halting between some other vocation and the ministry would be influenced toward it. But that not being possible, we welcome the series of brief, incisive pamphlets now being issued by the Student Department of the Young Men's Christian Association, from the pen of such Congregationalists as Drs. Gordon, Jefferson, Bosworth and President King, a representative Methodist, Bishop MacDowell, and two well-known Presbyterians, President Moore of Richmond and President Wilson of Princeton. Some of the subjects are The Right Sort of Men for the Ministry, The Modern Interpretation of the Call, The Claims of the Ministry on Strong Men. These pamphlets if put into the hands of the men for whom they are designed, will aid Mr. John R. Mott in his present endeavors to secure more of the choicest young men in our colleges for the Christian ministry.

Personalia

Lord Northcliffe, a leader among newspaper men in England has fitly chosen Roger Williams as the figure for the stained glass window he is to add to the splendid series in Plymouth Church, Brooklyn. Roger Williams was the type of men who make no end of copy for daily newspapers.

Ik Marvel, the late Donald G. Mitchell, was threatened in his youth with tuberculosis which had carried off several members of his family. A semi-invalid at Yale, he outlived all except three members of his class. He took the prescription of out-of-door living long before it was adopted as a specific for consumption by the medical fraternity.

In a farewell address, presented to Dr. J. P. Jones, on his departure from India for America on furlough the members of the Pasumalai Church expressed much appreciation and regard. That they, as well as persons in this country who have read his recent book, appreciate his broad vision and statesmanlike qualities, is proved by the following sentences from the address:

"It has not been Pasumalai, nor even the District of Madura alone with its three millions, that has filled your horizon. India—our Mother India—has had a charm for you and you have freely used your voice and your pen for her. As a Christian missionary to India, you have preached in season and out of season Jesus Christ and Him crucified. But you have not been a mere proselytizer. . . . Salvation of India has always meant to you Salvation that is at once spiritual, intellectual, social and political."

Claus Spreckles, the Sugar King, who died of pneumonia in San Francisco last Saturday came to this country from Germany in 1846 a lad of eighteen years, with three dollars in his pocket. A few years later he had amassed money enough to buy a sugar refinery in San Francisco, and came in time to control the sugar business of the Pacific Coast. He became the most influential man in the Hawaiian Islands controlling 40,000 acres which produced annually 60,000 tons of sugar. His son Rudolph furnished a large portion of the funds for carrying on the yet unfinished campaign for the civic reformation of San Francisco.

Rev. W. S. Ament, D. D., for thirty-one years a missionary of the American Board in Peking, China, and who was especially prominent at the time of the Boxer troubles, has returned to this country for medical treatment. Since early in July he has been critically and increasingly ill, having undergone three or more serious surgical operations for the abcesses which have followed one another in quick succession in different parts of his body. A dispatch from Honolulu reports Dr. Ament's arrival at that port and states that he was unconscious for most of the voyage, probably because of an abscess on the brain. Dr. Lucius Porter, a recent recruit to the mission, came with Dr. Ament to care for him. The surgical operations were performed by Dr. C. W. Young of the mission staff with Dr. J. H. Ingram, also of the mission, and Dr. Douglas Gray of the British Legation assisting. Dr. Young, although a young man, has already achieved fame as a surgeon and Dr. Ament's friends feel that he has received as good care as he could have had in this country. He is now at the Lane Hospital in San Francisco.

Korea at the Parting of the Ways

The Effect upon the People of Japan's Intervention

By Rev. James H. Pettee
Okayama, Japan

Korea is the kaleidoscope of Eastern Asia. By her position, physical contour, the simplicity of some of the elements that enter into her activities and the great variety of views attainable by a turn of the little tube or rather a change of viewpoint one is reminded forcibly of the toy instrument to which I have compared her. The great eye of this part of the Asian continent has long looked down that narrow tube through the valleys of Southern Manchuria and the film of the Yalu River and delighted in the pictures and prophecies seen therein. For seventeen centuries, or since the days of Jingu Kogo, the war queen of ancient Nippon, Japan also has peered through the same tube but from the lower end, seen visions and dared conquests. Thrice defeated by Korean prowess or international complications, her fourth attempt in connection with the Russo-Japanese War proved a complete success. This time she is in Korea to stay, and evidences of such a determination are visible everywhere in the peninsular realm.



Monument erected by Japanese in honor of Russians who died during the siege, in the cemetery near Port Arthur. This picture taken at the dedicatory service

A recent four weeks' tour through Korea and Southern Manchuria in company with Christian Endeavor Secretary T. Sawaya of the Japan Union, primarily in the interests of Christian Endeavor but really in that of general evangelistic service, has given me an exceptional opportunity to turn the kaleidoscope at various angles or rather to judge of the situation from many viewpoints. Courteously accorded every facility for learning the exact facts by Japanese officials, including Viscount Sone, acting minister resident during Prince Ito's absence in his home land, by American missionaries and by other prominent foreigners, by Korean Christians, Chinese laborers and Japanese ministers and merchants, I do not hesitate to affirm that the condition of things today in Korea is equally complicated, interesting and instructive.

STAGNATION YIELDING TO THE MODERN SPIRIT

Owing to large overdoses of Confucian ethics which had seemed to teach that it was impolite to one's ancestors to learn more than they knew, and to horrible misgovernment for centuries, the wheels in the heads of Koreans had largely stopped turning. They are buzzing now, however, at a great rate. Poetry and abstract philosophy have given place to mathematics—wonder of wonders—as the fad of the hour. Japanese is being taught in all of the public and many of the mission schools. This alone is a harbinger of better understanding between the people of the land and their real rulers. The Koreans are natural linguists, and quickly acquire a working knowledge of a new language. A mere lad who had studied the language but six months was able to interpret two Japanese addresses of our party before large audiences of his Korean countrymen. It was indeed a wonderful performance.

The Japanese have committed many blunders and some crimes in their conduct of matters since the war, but they have well-recognized precedents for every official act, and it should never be forgotten in judging of their processes that they have deliberately chosen, partly for the sake of teaching this belated nation self-government, to deal with individual cases through Korean officials, the venality of whom has been for generations the open sore of Korean politics. Bitter hatred against Japanese, the inheritance of centuries, still exists among Koreans at large, but the situation steadily improves. Japan is forcing one reform after another and is sending a better class of her own people, Christians and others of international repute when available, to serve as local residents, judges and other officials. The insurrection is largely quelled, and all true friends of Korea, whatever their desires may be for the long future of that unhappy realm, should unite in counseling the Koreans to accept present political necessities and strive to make themselves worthy by industrial training and other methods of education of a larger measure of liberty than they have ever been able thus far in their history to secure, either from their own rulers or foreign governments.

The situation is delicate in the extreme, and there are plenty of caustic critics who aver that "the tragedy of Korea will prove the tragedy of Japan," but such a remark is far more epigrammatic than exact, and Japan may be trusted to work out, not only her own salvation, but that of her neighbor nation as well. If this is to be done without unnecessary delay or bloodshed, it is imperative, however, that the political and religious forces pull together on a common basis of mutual respect. So far as there has been any seeming antagonism between the Japanese authorities and American missionaries or other Korean sympathizers, it is largely owing to a misunderstanding of motives and methods. The occasional visits to Korea of such veteran missionaries as Bishop M. C. Harris, Dr. J. D. Davis and Dr. J. L. Dearing are helpful in bringing about a more cordial co-operation between authorities of church and state. The Presbyterians have played a master stroke in the great game of international missions by sending the F. E. Curtis family to Korea and the Winn and Bryan families to Southern Manchuria to work for Japanese. Our own and other boards are lagging behind in this pressing work. They should do more for the Japanese who are migrating by the thousands to Korea, and who, if they do not become Christians threaten to muddle the whole intricate problem of bi-racial progress.



A Korean Family Hulling Rice

GREAT SPIRITUAL HARVESTS

All that has been written of the recent marvelous religious revival among the Koreans is true. To give but a couple of representative facts: The Central Presbyterian Church at Ping Yang, organized about twelve years ago, has practically hived thirty-five times, sending off three large colonies in the city; a fourth is soon to follow suit and thirty-two smaller ones in outlying country districts. And there were members enough left in the mother church to furnish an audience of more than a thousand at an ordinary midweek prayer meeting which I attended and addressed. One of the missionaries at this same station returned from a three weeks' tour during my stay in the city and reported in a most casual, offhand fashion that he had visited seventeen churches on his trip and baptized 170 persons. In Japan or some other lands it would be a full year's work. The missionaries are worked to the breaking point simply to sustain a few of the most important lines of evangelistic and educational activity. They should be given better material equipment for their work. The Severance Hospital at Seoul and the Wanamaker Y. M. C. A. Building in the same city just nearing completion, the construction of which was superintended most satisfactorily by a Christian Chinese contractor, are honorable exceptions.

The Koreans are naturally indolent, unpractical and ignorant of true values until taught them by foreigners. Unless they bestir themselves they are likely to be crowded to the wall by progressive Japanese. But they respond quickly to intelligent instruction and are proving themselves efficient motor drivers, miners and mechanicians. They have an agricultural college in which the emperor takes especial interest, and normal schools for training teachers, while an increasing number of their young men crave a modern medical education. The churches are practically schools for Bible study and in their knowledge of the sacred Scriptures Koreans are the Welsh of the East. They are as intensive in their conception of religion as the Japanese are (or try to be) extensive.

Not Rivals but Brothers

Home and Foreign are One

By Rev. J. L. Barton, D. D.

Secretary A. B. C. F. M.

All mission work has but one object, and that to make Jesus Christ regnant in human life. Whenever special effort is put forth to this end by a single church within its own parish it is called a "revival"; if that effort is exerted in another part of the city from that in which the active church is located, it is called a "city mission"; if the effort is made in another part of the state or in a different section of the country, it is named "home mission." We name these efforts according to the place in which the work is done and not according to the nature or character of the work. The same effort with precisely the same results is called "home missions" in one place and "foreign missions" in another place; differences of location but the same work.

Some have tried to make an antagonism between the home work and the foreign work. I do not believe this is true, and I have never seen one who confessed that he thought that it was true, and yet the question keeps coming up in one form or another.

This question has been under discussion in the debates over the Laymen's Missionary Movement. That issue is in a fair way to satisfactory adjustment. But let it not be thought that any one especially interested in this movement of laymen for the promotion of foreign missions is not also an equal believer in the work of home missions, or that the supreme success of this movement for foreign missions would not equally benefit the progress of the kingdom in this country. The spirit of Christian beneficence, revived under any good impulse, becomes a new, living force in the church for the advance and support of all good things.

ONE OBJECTIVE DESIRABLE

I see no reason whatever why this movement should not include Christian work at home and abroad except that, to attempt it is to attempt what has proved a failure so many times that it would amount practically to killing the movement outright. I have been told by subscription book publishers that they never permit an agent to attempt to sell two books at the same time, for it never succeeds. The man with one book to sell is as correspondingly powerful as the "man of one book."

Churches never consider together their own parish work and missions in the state or outside. They accomplish the best results by taking the work in the parish by itself and the home mission work by itself—not because there is antagonism between the two but because the best results are obtained by considering the two separately.

Any one who has attempted to make a general missionary address that covers home and foreign missions at the same time, knows how completely he failed to make an impression, even upon himself. The home and foreign fields are so large and so widely separate, and demand such a divergence of treatment, that it is practically impossible to make an impression effectively upon the same audience at the same time by the treatment of these themes together. Interest, however, in beneficence, aroused over one general subject and crystalized into giving, helps to form the benevolent character which becomes an asset for every other good cause. A city missionary once told me that the churches which gave him the most for city missions were invariably the churches that gave the most for foreign missions, and that it was not always because these were the most wealthy churches.

FEEDERS TO THE HOME WORK

It is an interesting fact and one full of encouragement, that each year the work of home and foreign missions becomes more and more dependent upon each other and that this dependence becomes increasingly apparent. In Massachusetts, working under the Home Missionary Society for Armenian colonies located in Boston, Lowell, Lynn, etc., there is a large number of Armenians trained for this work in foreign mission institutions in Turkey; and what is true of Massachusetts is true of New York, Illinois, California and other states where Armenians are congregated. The editor of the only Evangelical Armenian paper published in the United States is a graduate and former teacher in Euphrates College, Harpoot, Turkey; and the pastors of the self-supporting Armenian churches in Massachusetts, New York, Chicago and California received their training at the hands of missionaries abroad. The same is in a measure true of the work for the Greeks and Assyrians here.

Those laboring most effectively for the Slavs in Cleveland and Chicago were first trained in the American Board mission in Bohemia. Today working among the Slavs in Canada and nine of the United States there are evangelical Slavs who are giving their time and strength and talent to this work, every one of whom was trained in the mission of the American Board in Bohemia. Dr. Clarke of the Bohemian mission says that there are more Bohemians trained in the American Board mission in Bohemia working for their own people in Canada and the United States than there are in Bohemia itself. Missionary trained men and women are working for Chinese and Japanese not only upon the Pacific Coast but in other states.

On the other hand, many Chinese who become Christians in this country go back to South China to work for their own people and become a part of the aggressive force of the American Board missions in that district, and contributions of considerable proportions, raised by the Chinese in this country, are sent there annually to support preachers, teachers and schools.

The foreign work is dependent upon home missions because new churches, assisted by the Home Missionary Societies, soon grow into contributors for the work of foreign missions, and these contributions go through the American Board. If it were not for the aggressive work of Home Missions there is no doubt that the growth of the work abroad would be stopped.

WHENCE THE FOREIGN MISSIONARIES COME

But in another sense, and still more important, the foreign work is dependent upon home missions in that while the city churches make the largest money contributions to the Board, by far the most of the missionaries come from the small country churches. The American Board has sent out missionaries who were born in the State of New Hampshire to the number of 171. Of this large number only one was born in Keene, one in Concord, and one in Manchester, all the rest having been born in smaller country places. From the State of Vermont 217 missionaries have been sent out by the American Board, practically all of whom came from the country, as Vermont has no large cities. It is significant that seven of these 217 missionaries came from a little Congregational church at Randolph, which has now on its roll less than a hundred members, of whom nearly one-half are absentees.

The American Board has sent out from the State of Massachusetts 556 missionaries, only thirteen of whom were born in the city of Boston, and the most of whom came from small country churches. In all of these cases the churches which have furnished the most missionaries to the Board might be called home mission churches, and many of them are now receiving aid from the Home Missionary Society. If these churches should cease to send to the American Board recruits for its work abroad, it would be impossible, so far as we can now see, for the American Board to continue its work, and if the home missionary societies should cease to aid the weak country churches in the East and fail to crowd the work out upon our Western frontiers, and if the Sunday School Society should lessen its endeavor to plant Sunday schools even beyond the frontiers, and if the Church Building Society should cease to help those struggling churches at a time when such help means the turning of a doubtful struggle into a sure victory, the American Board would in a short time find itself face to face with a famine of candidates and its contributions would necessarily fall off.

There is and can be no rivalry between the home and the foreign work, except as we all strive each one to excel the other in loyalty to Christ and in increased efficiency in His service.

A New Year's Talk to Parents

By Judge Ben B. Lindsey
Juvenile Court, Denver, Col.

Observing teachers will tell you the kind of homes children come from, even though they are strangers to home and parents. The judge and the trained probation officer who come in contact with children that violate the law can often make similar estimates. The child who is obedient and respectful in the home is obedient and respectful in the school, for there follows obedience and respect for the laws of the land. Our future citizens must be trained in and come from the home. Therefore the home counts most. The school and church cannot supply the deficiency of careless homes.

While it is far from me to presume to advise parents, eight years' experience in a large city, with its delinquent and offending children, furnish many experiences of value to them. I believe the most common fault with many parents is that they do not have sufficient respect for their own children. They too often exact all the respect from the child without giving sufficient in return. They do not give the child sufficient credit for his own knowledge and observation. They presume too much upon what they consider his innocence and his ignorance.

Inherently children are much alike. Temperamentally they are very different. They cannot always be talked to or dealt with in the same manner. They suffer most from the lack of companionship with their elders. The chief solvent of the troubles of children is sympathy wisely used. Sympathy is a divine instrument when it is not confused with justification for any wrong. Because they are so often misunderstood the tragedies of childhood are the saddest tragedies of life.

I once had in my court a little fellow of eleven. He was a victim of neglect—lack of wise direction. He came from a Christian home, and yet the mother and father were in constant strife and turmoil. I am sure they had not the slightest idea that the boy had noticed and observed it as he had. He suffered because of it. He came to my house on several occasions to pour out the secrets of his heart and get the sympathy he craved. He ought to have had that from his own parents, but he did not have it because they ignored him. He hardly knew what companionship meant, that is, companionship with an older person.

There are two kinds of companionship for children. One, of course, is in the juvenile world, with their chums and playmates. The other is in that new world into which they are growing. This should be with their parents. If there be no parent, it ought to be with some one who can take that place. Companionship—comradeship—begets mutual interest and confidence. The evils that sometimes come from companionship among children would be avoided in nearly every case if it was offset by the other kind of companionship which should exist with parents, or those who occupy that relation to the child. If every boy could talk as freely to his father, for instance, as he talks to his chum, the father would know just as much about his boy as the chum knows; but unless there be perfect companionship between father and son, the father is apt to know little about his boy.

I recall two boys associating with the same juvenile companions; one was addicted to nearly all the vicious habits that are common to the lives of many boys in our cities. His father was a prominent business man. This lad became involved in serious trouble. The father was indignant when it was first suggested that the boy was addicted to habits that were sapping his vitality. He seemed oblivious to the fact that through his own neglect the boy had become deceitful and only feared the chastisement which the father had administered upon the occasional accidental discovery of his delinquencies.

In fifteen minutes alone with that boy, I knew more about him than his own father did; yet his father had been with him for fifteen years. When I gradually divulged the facts to the father, showing him his boy was a liar, a thief and addicted to a number of vicious habits, and (of course out of the presence of the boy) made it clear that the father must share in the guilt because of his own neglect, he left my court a sadder but wiser man. But he was only a type of many such fathers. His business was more important than his boy.

The other lad I have in mind had actually associated with this corrupt youngster.



HON. BEN B. LINDSEY

There were, of course, a number of other boys associating with these two. It is very difficult, sometimes, for the best boys to avoid coming in contact with the worst. Indeed, my own judgment is that while it is wise to teach children to avoid evil companions, unless this teaching is rightly inculcated it may do harm rather than good. It leads many a boy to lose sight of his own responsibility for himself and for others, and is seen in the disposition of a child caught in delinquency to seek refuge in the complaint that some other boy "made me do it." We must avoid this danger.

It seemed to have been avoided in the life of this second boy. He did not smoke cigarettes, for instance, as did the first boy. I found on several occasions that, without any signs of priggishness, he had, in a natural way, refused to be led into certain evil exploits of the gang, and yet he had retained their respect. He played on the baseball team, and was a type of boy who in the most natural way, I found, would stand for the right without the slightest danger of incurring the taunt of "sissy." He was something more than good. He was morally strong, sane and sensible. When the boys told a dirty story he neither gave signs of appreciation, nor did he run away or assume the "holier than thou" attitude. He just did right.

I thought I found much of the secret in this rather interesting case. It was in the relation of the respective youngsters to their own fathers. The father of the good boy was just as chummy and companionable with his own son as any boy in that gang was with any other boy. I found that this particular father knew the characters of those fellows about as well as his own son did. That son had discussed with his father, as he would with another boy, the evil as well as the good things that were said and done. The discussion of tabooed matters that aroused his curiosity had not been confined to the juvenile world of his life, but had been taken up naturally with his own father in a wholesome way, so that the purity of this son's life was thus guarded and protected.

Not so with the bad boy, where discussions were limited in his own life to the juvenile world. He only saw and learned evil, and there was no counterbalancing good that might have come from companionship with his father. It had been a common thing for our good boy to talk with his "dad" about some of his companions, not after the manner of the tattle-tale or the scandal-monger, but rather by way of assuring his father that he was strong enough to resist evil. "I tell you, Dad," he would say, "I am sorry for Joe so-and-so. I told him I thought he was a chump for smoking cigarettes, but he just won't 'cut it out.' You know that time I told you that I smoked cigarettes, it was the first time I did it, but I will never do it again." In other words they discussed the doings of the juvenile world between themselves, just as two business men would discuss what was going on in the business world.

The result was there was no deceit, there was no fear. The father knew his own son and was able to do his duty—to guide that son right, and of course he was more anxious to please his father than the leader of the gang who would meet him in the alley and make the banter to do some evil act. A leader more powerful in the life of our wholesome youth was his own father, and that came through companionship and sympathy.

It is, of course, important to teach children to avoid evil associates, but when it is practically impossible, especially in our modern city school life, entirely to regulate juvenile companionship, unless we would make them hot-house plants or milk sops by keeping them from all association with others, it does seem to me that more attention should be given to strengthening the characters of children to resist evil, to know how to fight and conquer the evil that may attack their own lives through association with others in the street and in the school. The antidote for the dangers of such association must come through wholesome companionship and confidence with parents.

According to the *Western Recorder*, a Roman Catholic paper of St. Louis, the separation of church and state is having a most beneficial effect on the Roman Catholic churches of France. The *Recorder* quotes Archbishop Amette of Paris as saying that separation has proved a deliverance. Voluntary contributions are taking the place of state support, the number of churches in Paris is increasing under the new liberty to found parishes without state permission, and the control of church property is secured by the formation of a holding company. The Roman Catholics of the United States have long believed that their freedom from state interference was a source of their growth and strength.

For the Children

Sylvia's New Leaves

BY ANNIE HAMILTON DONNELL

It was a little worse because Sylvia herself had *offered*. Price, anyway, said it was worse and Price was usually right. He was three years older than Sylvia and she privately valued his opinion very highly, but of course not out loud. She whispered it to the White Queen, her beautiful fuzzy cat.

"Sh, don't ever tell in all your nine lives, White Queen, but I *look up* to Price, I honest do! He knows—twice—as much—as me."

When the doctor said that Mother must go away for all the winter, the five little Winter children had thought it, at first, quite a little joke.

"I should think we were all Winter enough!" Sylvia had laughed, and the others echoed—all but Price.

"Oh, hush—hush, won't you?" he had said, looking manly and grave. "S'posing she heard you laugh! Don't you know Mother is sick, and she *must* go away? What we've got to do is make it easy for her. She cried last night because she didn't want to go."

Sylvia and the Duet—Papa's name for the twins—and even tiny Mary looked grave enough now.

"We must each of us think o' something we can do to help. Mother's worried about leaving such a lot of us and such a lot to do for poor Aunt Emmeline. I'm going to take all the care of the walks—shoveling 'em, you know—to the stable and the henhouse and the pump and everything. The Duet can take charge o' making the beds and setting the table—those are good things for two to do together. And Mary can"—Price considered thoughtfully. "Oh, Mary can dust as far up as she can reach."

"Nathaniel Price Winter, why don't you tell *me*?" Sylvia burst out, indignation thrilling through her voice. "Anybody'd think I wasn't in the family a mite! Well, you needn't, then—you needn't, you needn't! I'll say what I'll do myself. I'll take care of Mother's plants, that's how I'll help."

So you see she had offered, as I said in the beginning.

There were many plants. They filled the sitting-room bay window, they hung from the two windows in the dining-room, sat on brackets and stood—the orange tree and the palm—on the landing in the hall. Mother loved them all and kept them bright and thrifty. Next to "olive-branches," she said, she liked geraniums and ivies and palms! Papa said she always fed and watered the "olive-branches" first, though.

"Really, dear? Water them every other day and tend them? Do you think you would remember always? It would be a great relief to me to know Auntie didn't have any care of the plants."

"*I'll* have the care. Don't worry, Mother, not a speck! I'll divide 'em into two halves"— Sylvia did not think how funny it would be to divide them into three halves or four! "Then I'll water 'em by turns, a half every day. I shan't be as li'ble to forget that way."

She was very happy and gently important over her work. When Mother kissed her good-by and called her little "Plant Monitor," her cheeks reddened with pleasure. She knew one of the older, grown-upper girls at school who was "monitor" of the schoolhouse plants.

For the first weeks the ivies and geraniums, the orange tree and the palm, were cared for solicitously, and Sylvia reported progress proudly in her letters to Mother.

"Mrs. White Geranium has a dear little new baby—a perfect little bud! And the Red Lady who lives next door has twins. Aunt Emmeline says she never saw thriftier folks. If you smell like everything, you and Father, you can smell the perfumery Miss Rose Geranium puts on."

It was great fun writing that way—great fun to water the plants and turn them now and then with their backs to the sun, so they would be warm there as well as in their faces. It was funny to see how, first you knew, they would be putting their little green arms behind them, as Father did his arms when he warmed his back before the fire. The little green arm-branches would gradually reach toward the fire of the sun. Then pretty soon you could hardly tell their backs from their faces.

December began and a beautiful succession of clear, sharp days when the pond froze into a glittering mirror of ice. Sylvia could skate better than most of the Newfields girls and dear—dear—dear, how she liked to! Price said she only took her skates off to go to bed, and only then because Aunt Emmeline insisted. Anyway, it was certain she wore them as long as possible, and even put them on again at night, in her dreams. When the snow came, in mid-December, it made glorious sleighing and sliding. It seemed as if all the good winter-things—or Winter-things, if you like—were crowding on each other's heels and calling out to be enjoyed. Sylvia did her best to "enjoy" them.

But the Red Lady and Mrs. White Geranium and little Miss Rose—they must have missed Sylvia those long winter days, for they drooped and pined and some of the new babies died. Sylvia was too busy, however, to notice. When she remembered occasionally to fill the watering pot and hurry around from pot to pot, she did not stop to see what sorry things had been happening while she skated and slid down hill and went on lovely "straw-rides" in a great sleigh. She was, you must see, so very busy a little Monitor of Plants.

It was Price who discovered the sorry things that had been happening in the sitting-room bay window, on the two brackets against the wall and on the landing of the stairs. He made the rounds slowly, while a little pucker between his eyes deepened to a frown. When Sylvia came home from sliding he met her at the gate. The frown on his forehead seemed to bar her out of the little path up to the door as surely as if his two stout arms had closed the way. She was not used to seeing Price frown. He began at once:

"Did you water 'em today?"

Sylvia started. "What?" formed itself on her lips but got no farther, for Sylvia knew *what*.

"Did you water 'em today?" repeated the stern voice of Price.

"No, not today, I didn't," she replied in a voice that she seemed to have borrowed from somebody else.

"Did you water 'em yesterday?"

"No—not *yesterday*." Sylvia's lip was trembling as Mary's sometimes did. She did not once look up at Price's superior height; she was looking a good way down at her inward self. In another minute Price would say, "Did you water 'em day bef"—

"Did you water 'em day before?"

"N—no, not—not day bef"—

"Day before that? Did you ever water 'em, Sylvy Winter?" he finished, pitilessly.

Suddenly he opened his hand and displayed a crumpled little mass of withered leaves.

"There's lots more that I didn't pick off. They're most all that kind now. I thought I'd come and tell you." And he swung about and tramped up the snowy path.

Sylvia, in his wake, walked heavily as though her shoes were iron shoes. She did not want to go into the sitting-room, or the dining-room or out into the hall. Where should she go? There was only the kitchen, then, and dear, tired Aunt Emmeline would be there, getting tea, and Price, boring into her heart with his reproachful thoughts.

When she finally decided to make the rounds of Mother's plants with the watering pot she longed to do it with her eyes shut. But because she could not do that, she had to see the sorry, "sorry things." The little dead bud-babies broke her heart; the withered leaves gazed at her with pinched, brown faces; all the beautiful plants seemed dying to Sylvia's guilty gaze. When Mother came home and kissed her and said, "How's my little Plant Monitor, and how are the plants?" what was she to say? Should she answer, briefly, because there was nothing else to answer: "They're all dead, thank you. I killed 'em"? and take poor Mother round to look at their little withered bodies?

The Children's Pulpit

The Corn

BY REV. E. H. BYINGTON

The corn sent up a beautiful shoot that grew tall and straight and strong, with fine, broad, graceful leaves; but it was not satisfied. So it put forth several ears, round and smooth, with a dainty tassel, of which it was very proud. That was not enough, however, and in each ear it placed long rows of kernels, plump and juicy, which grew rich in substance and color. Even then it was not perfectly happy, until it had put inside of each kernel a heart. Then it felt that its work was well done. The harvests of the year just ended have given us millions of bushels of corn, and in every bushel thousands of kernels, and in every kernel a heart, for the corn never is content unless it has a heart in every one.

The message of the corn to every boy and girl is that you should put your heart into every good thing that you do. You may run the errand on which you are sent, but Mother finds little pleasure in it if you go with slow step, unhappy face and whining voice. Put your heart into it, doing it heartily. You may be present at every session of the Sunday school this year, but if you wiggle and whisper and forget, it will give your teacher little pleasure, and do you little good. Put a heart into every attendance at Sunday school. Yes, whatever you do, whether you play, or sing, or study, or work, into every minute, of every day of all this year, put a heart. Let the corn teach you.

"Oh—oh!" sobbed Sylvia, and sank in a heap beside her neglected charges.

When they called her to tea she did not answer. It grew dark in the room, and the little dying brown leaves above her head were whispering, perhaps, faint little sorrowful good-bys to the pleasant world. Price—she knew it was Price—came in, in the dark, and felt for her and then for one of her hands and left a slice of cake in it. But he went away without speaking.

Christmas had been past a week. To-morrow was New Year's Day. Out in the other room the Duet and little Mary and Price were "turning over new leaves," as they ate their supper. Sylvia could distinctly hear them. Aunt Emmeline interrupted a moment to say she was afraid the dear child was sick, not to want her tea; then the leaves began to turn over again.

Sylvia was the "dear child." She lay in the warm dark and listened to what the children said.

"I'll try to stop *slanging* any more," the Bess-Twin said, earnestly. "That's the leaf I'm going to turn over tonight. And the Jess-Twin said, "So's it my leaf—I'll stop slanging, too." The Duet did always the same things—used the same homely little words and turned over the same New Year leaves.

"I think," Price said, slowly, "I think I'd better begin to keep my things picked up—tools and caps and mittens." He stopped at mittens, but a list of other things to be picked up in the year that was to begin tonight went on in his mind.

Mary's voice rose high and eager: "I'm a-goin'—a-goin'—a-goin' "— what was she a-goin' to do for her new leaf?

"To go to bed," gently prompted kind Aunt Emmeline.

"To go to bed"— repeated Mary.

"Without"—

"Thout *teasin' to stay up.*"

"Good for Mary! 'rah, 'rah for Mary!" cheered Price, softly, while the Duet joined in the chorus.

In the dark, in the sitting-room, Sylvia turned her new leaf silently. She would not forget again to water Mother's plants —oh, she would not forget again!

At midnight the solemn thing happened that has happened so many times in this old world—a little new year was born. Quite fearlessly and trustingly and smilingly he slipped into the Old Year's vacant chair. It is easy to imagine the baby year sitting there with short legs straight out before him, as babies sit in chairs, looking forward, unafraid and eager, into the long perspective of days to come, on his little lap the Book of New, Unblotted Leaves.

Sylvia had been in earnest, and as the short winter days passed by she stayed in earnest. She faithfully tended the plants in her care; not once did she forget. It was discouraging work at first, but by and by the beautiful miracle of growth began again. It took Sylvia by surprise one day. She found tiny green promises swelling out on the geraniums and ivies and the palm and orange tree. There were eleven little green promises in all—Sylvia carefully counted—and the names of the little promises were—leaves! New ones, to take the places of the little lost ones she had killed.

"Why!" breathed happy Sylvia, "I 'turned over' eleven new leaves!"

A Dark Day

Gloom of a leaden sky
Too heavy for hope to move;
Grief in my heart to vie
With the dark distress above;
Yet happy, happy am I—
For I sorrow with her I love.

—*Robert Underwood Johnson.*

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

1. LIMERICK

Said Adolphus, a sugar-toothed man,
"Will you put up these strawberries, Ann?
So that luscious and clear
They will keep all the year?"
And she answered, "* **** ** * ***."

SHANNON.

2. SOME BIBLE ANIMALS

1. And God created great ******. 2. Thy sons have fainted . . . as a wild **** in a net. 3. They will carry . . . their treasures upon the bunches of ******. 4. Their ****** also are swifter than the ********. 5. I have gone astray like a lost *****. 6. A swift ********* traversing her ways. 7. The ****** are but a feeble folk. 8. And Samson went and caught three hundred *****. 9. The high hills are a refuge for the wild *****. 10. Then shall the lame man leap as an ****. 11. Am I a *** that thou comest to me with staves? 12. He hath swallowed me up like a ******. 13. Thou huntest me as a fierce ****. 14. The **** out of the wood doth waste it. 15. For the king's ships went to Tarshish . . . bringing gold and silver, ivory, and **** and ********. 16. And images of your **** that mar the land. 17. As light of foot as a wild ***. 18. More fierce than the evening ******. 19. We roar all like *****. 20. For every beast of the forest is mine, and the ****** upon a thousand hills.

E. L. T.

3. ENIGMA

The florist's show we all admired;
The ten-weeks' sort, and other such;
He watered them as need required—
The railroads watered theirs too much.

In pasture grass the cattle stood;
The sheep came bleating to the shed;
All seemed to be extremely good—
So was the farmer's own, 'tis said.

The merchant claimed, with smiling grace,
That his was large, and fine, and new;
So one of ribbon, frilled with lace,
I bought, and gave to Cousin Sue.

The ancient rifle scarcely had one;
'Tis damaged since my grandsire bore it;
The heathen chose a very bad one,
Knelt down, and said his prayers before it.

M. C. S.

ANSWERS

90. 1. Field sparrow, Lucy Larcom. 2. Bob-white (quail), Dora Reed Goodale. 3. Chewink, Lucy Larcom. 4. Bobolink, W. C. Bryant. 5. Wood pewee, J. T. Trowbridge. 6. Sandpiper, Celia Thaxter. 7. Bluebird, J. R. Lowell. 8. Robin, Elizabeth Akers. 9. Blackbird, R. W. Emerson. 10. Chickadee, R. W. Emerson. 11. Snowflake, J. R. Lowell. 12. Ruby-throated humming-bird, Edward R. Sill. 13. Crow, Robert Burns. 14. Oriole, J. R. Lowell. 15. Fox sparrow, Edward R. Sill. 16. Blue jay, Susan Swett. 17. Thrush, H. W. Longfellow. 18. Nightingale, S. T. Coleridge. 19. Skylark, William Shakespeare. 20. Owl, Alfred Tennyson. 21. Swallow, Alfred Tennyson. 22. Gull, O. W. Holmes.

91. 1. Miss., Mass. 2. Penn., Conn. 3. Fla., Ga. 4. Okla., Cal. 5. Ida., La. 6. Ky., N. Y. 7. Col., Ill. 8. Wyo., Mo. 9. Mont., Vt. 10. Kan., Minn. 11. N. D., S. D. 12. Wash., Mich.

92. 1. *En*-trance. 2. En-*trance.*

These are reports of recent tangles conquered: E. B. D., Springfield, Mass., 82, 83, 84; Marjorie A. Sanborn, Epping, N. H., 85, 88; Riverside, Medford, Mass., 85, 88; Mary E. Wells (aged 10), Wells River, Vt., 85, 88; J. C. M., Newton, Mass., 85, 88; Mrs. M. E. R., East Hartford, Ct., 85, 88; L. A. F., Easthampton, Mass., 85, 88; Philip Cary Whitney, 85, 88; Emily C. Lister, Hamilton, Canada, 80.

Closet and Altar

NEW STARTS

A man's goings are established of the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.—Psalm 37: 23, 24.

It is a profoundly true proverb that the perseverance of the saints is made up of ever new beginnings.—*Alexander Whyte.*

"God can forgive us all but our despairing."
Remember that, O man!
All sins are naught to doubt of His all-caring,
Or fear of His great plan.

—*Genevieve Hale Whitlock.*

The real trouble is, after all, not the falling, but the getting up. Some people, when they fall get discouraged, lose sight of their ideal, and when they rise they turn completely around and face in the opposite direction. Others, like Peter, when they fall still keep their faces toward the goal.—*Rev. Alexander Lewis.*

Put the old away, and begin anew. Set the unworthy life resolutely behind you and begin again. You can do it, if you will. That mean temptation to which you have yielded every day this past week, resolving between times never to do it again, and then doing it: you can get the better of it. God helping you, it shall be thrust beneath your feet. Today begins another chapter: recognize the time; lay hold upon the hand of Him who at this hour is passing by, as of old in the villages of Galilee.—*George Hodges.*

But what if I fail of my purpose here?
It is but to keep the nerves at strain,
To dry one's eyes and laugh at a fall,
And baffled, get up and begin again.

—*Robert Browning.*

After which we must begin our course anew, as if we had never fallen, with this anthem in our mouths, "All my fresh springs shall be in Thee." . . . For be it remembered that it is by a constant series of new starts that the spiritual life is carried on within us.—*Edward M. Goulburn.*

Thou hast great cause to be encouraged, considering the power of God. The power of God is with thee. It is bound to be thine, by his promise; and if God be able thou shalt obey whatever he hath commanded thee, so thou wilt believe this promise and use the means.—*Thomas Hooker.*

In all the changes of our life, O Lord, our hearts return to Thee. Thou who enlightenest, show us Thy way! Thou who upliftest, give us strength to rise from every fall, wisdom to choose in each perplexity, courage to go forward where Thou callest, though all the road save just before our feet be hidden in the darkness. When we reach the turning points of life, and remember all that we have missed through our own folly and neglect, help us with resolute and faithful love to make a new beginning. For continuance in Thy way grant us the abiding help and counsel of Thy Holy Spirit. May we not love familiar ways too much, or dread our changes, as though Thou hadst permitted them to be Thy children's final loss of good. In all experiences be Thou our guide and keep our hearts in peace through faith in our Lord Jesus Christ. Amen.

The Firelight Club

A Page for Boys and Girls in Their Teens

Conducted by William Byron Forbush

What the Knights of King Arthur are Doing

I asked some time ago what some of our Congregational boys are doing in the Order of the Knights of King Arthur. Since then several interesting reports have come in.

The First Congregational Church in Pueblo, Col., has a splendid castle of boys, who dedicated a new Castle Hall, on Nov. 1, to cost $1,500. These boys started out as a manual training club, and therefore they call themselves the Roycrofters' Castles, for they are really four castles in one. They had to begin under discouraging circumstances, for they met in a barn ten blocks from the church and in the primary room at the church. No boy was admitted who did not bring a written request from his parents to be made a member. The boys themselves have collected a hundred dollars' worth of tools.

In the summer they have a tennis court, two ball teams, a summer camp and various outings. In the winter, beside their handicraft, they take up debating, dramatics, "first aid," hygiene and stereopticon lectures. The pastor figures that "the cost of this building is frequently spent in punishing some young person guilty of crime." As a contrary result, these castles have doubled the membership of three Sunday school classes. The Hall is a cosy affair, bungalow style, with a stage, an open fireplace and equipment for social purposes.



Castle Sangreal, Bangor, Me.

Castle K. B., in the Plymouth Congregational Church, Fort Wayne, Ind., has an orchestra that plays in Sunday school, a Camera Club, an Archery Club and a ball nine. They also have a mothers' auxiliary. And they own "eight suits, twelve spears, fourteen shields and four steel swords." They must make a very warlike appearance.

At Wauregan, Ct., the Congregational Castle took care of the church lawn, maintaining two beds of flowers, one in the form of a cross, the other of a shield.

Castle Minnesota of St. Paul has a boy baronet of whom the members are very proud. He was handling an overloaded freight elevator. The brake slipped, and in order to save the elevator and its load he grasped the elevator with his bare hands, holding manfully on until the bottom of the shaft had been reached in safety. His hands were very badly burned and torn by the rope. For this brave deed he was awarded the siege perilous, the highest honor in the castle, by his comrades.

At South Hadley Falls, Mass., pages have to pass an examination in the infantry manual of arms before they are promoted to esquires, and esquires have to pass the bayonet drill before they can become knights.

You can see that there is nothing "sissy" about the knights. In Fort Worth, Texas, one member saved a comrade from drowning, and in the same Castle the boys have possum hunts. In Cody, Wyo.—named for Buffalo Bill—they had their castle meetings in the mountains, and in Garden City, Kan., they went camping to Bead Mound, in the Indian country.

New Ideas for Boys' Clubs

The Knights of King Arthur have worked out a number of fresh methods, which would be helpful for many kinds of boys' clubs beside their own. Two plays for boys, "How Gareth Won His Spurs" and "Alice in Wonderland," have originated in the order and are published by it. Several Castles have originated plans of promoting boys by systems of "points," awarded for the reading of helpful books, attendance at church or Sunday school, proficiency in athletics or gymnastics, and various other manly achievements. One castle has a system of "brands," which are of the opposite character. In several a boy earns his coat of arms in the ancient fashion, beginning with a blank shield and adding a crest and the various "quarters" of the device as he deserves them.

Some Castles have a Book of Heroes to which each boy in turn is required to bring the name of a hero; or the pages, one for each day of the year, are gradually filled with the pictures of the great men and women who were born on those days. A Roll of Noble Deeds is compiled by the boys from brave deeds noted in the newspapers. Imaginary tours are taken with the stereopticon, the boy who lectures having greater confidence because he stands in the dark to talk. A castle is divided into two parties, the "red rose" and the "white rose," and each competes with the other by furnishing the program in turn.

A fitting exercise for this time of the year was "a ghost walk." The room was lighted by jack o' lanterns, witches were grouped about a caldron, ghosts walked in white, ghost stories were told, and appropriate games were played.

In a castle in Pennsylvania, where careful handicraft work is done, a boy who made a good shield of wood was made a Craftsman. To become a Master Craftsman he had to make a mission Morris chair.

What Men Think of the Boys

While the Knights have much fun and learn much that is useful, they also, at the same time, become worthy of the approval of others. From Bangor, Me., one of whose Castles is pictured this week, comes this word: "We notice improvements in the lives of most of the boys. Two or three have won moral victories. Especially have mothers in sympathy with the order been helped in uplifting their sons." Marshall, Texas, says, "Every one of my boys makes a good impression, wherever he goes." In Northern Vermont the Congregational and the Baptist pastors united in forming a castle. It nearly abolished cigarette smoking in the village, and the business men were so impressed that they gave the boys a reception. Sturgeon Bay, Wis., is heard from, and states: "It is the best ever. The Merlin, the parents and the boys vote that it is a great thing." Our Congregational leader in New Britain says that "the *régime* and discipline are admirably adapted to bring out the finer qualities of the boys and to school them in self-control and self-direction."

Firelight Club Boys, Attention

There are probably from five to eight thousand Congregational boys who know about the Knights of King Arthur from personal experience. The following special rewards are offered to Congregational Knights who belong to the Firelight Club (and, as you know, you belong if you read the page): Either a silk American flag, 24 x 36, mounted on a 7-foot varnished hardwood staff, surmounted by a solid brass spear, for castle use, or two dollars, as first prize; and the beautiful solid silver and red enamel badge for second and third prizes.

And this is what you have to do. Write me not more than 100 words upon any one of these three topics:

A Suggestion to Boys' Clubs from our Castle's Experience.

Why I Like the Knights of King Arthur.

How the Knights of King Arthur Has Helped Me.

Two weeks from date are allowed for answers to this competition.

The New Handbook

I see that our Pilgrim Press has ready the new edition of our handbook, an attractive book of nearly 200 pages, which they sell for a dollar. But if you want either of the King Arthur plays, or an enrollment either as a castle or as an individual member in the order, you have to write to Frank Lincoln Masseck, Potsdam, N. Y.

Beginnings of the Christian Church*

By Rev. A. E. Dunning

(To be studied with open Bible)

II. HER INDWELLING SPIRIT

Your study of the whole book of Acts has no doubt impressed on your mind the purpose of the writer, to persuade men of all nationalities to become disciples of Jesus Christ; and also his method, selecting dramatic events and describing them in succession to convince men that Jesus is the Christ, the living Lord and Saviour of those who believe on and follow him. The end in view through this method is to show the forming of believers into a permanent organization of which he is the Head and the Life—his Church. Your lesson last Sunday showed him alive among his disciples, imparting to them directions concerning their life-work, and withdrawing his visible presence after having assured them that he would continue to be with them through the Spirit representing the Father and himself.

Take time here to show what Jesus had taught them before his crucifixion about the gift of the Holy Spirit. His own ministry had begun with the baptism of the Holy Spirit (Lu. 3: 21, 22), who remained with him (Lu. 4: 1). He told his disciples as he withdrew from them that they would soon be baptized as he had been (Acts 1: 5). They had heard from him, he said, about the promise of the Father (Acts 1: 4). Explain what he had told them about this (Jn. 14: 16, 17, 23, 26; 16: 7-14). Now he told them to wait where they were, in Jerusalem, for the fulfillment of this promise, and then to go out through the lands, as he commissioned them (Mat. 28: 18-20), testifying of him, the Saviour of mankind (Acts 1: 8). The Holy Spirit would teach them what to say and how to say it (Lu. 12: 11, 12).

Dwell briefly on the incident passed over by the lessons, of the election of a successor to Judas (1: 15-26), because it shows that the organization of the church in its completeness was regarded as important. The whole assembly of believers, about 120 (v. 15), elected two of their number (v. 23) and then after prayer determined by lot which of the two should fill the vacancy in the apostolic twelve.

The second chapter of Acts is one lesson, which the committee has divided into two sections, at the middle of the report of Peter's sermon. Teach it as one lesson, to be continued next Sunday, the first portion describing the impartation of the Holy Spirit and the second its primitive operation in and among the disciples. The Christian Church began as a visible body on earth through its first members receiving the divine gift promised by Jesus (Jn. 16: 7), and by the Father (Acts 1: 4). The eleven apostles, with the other disciples, both men and women, met together daily, praying that the promise might be fulfilled (1: 13, 14). Now consider:

1. *The signs of the presence of the Holy Spirit.* Mention the three chief annual festivals in Christian churches, Christmas, Easter, Whitsunday, and explain their relations to one another. The charter members of the Church were together (v. 1). One sign they heard (v. 2), another they saw (v. 3), another they felt (v. 4). The first suggested the breath of the Almighty Father; the second the halo which symbolized his glory (Ex. 34: 29, 30. 1 Kings 8: 10, 11. Lu. 2: 9). The third is mentioned here, probably, as a symbol that the gospel of Christ was to be proclaimed among all nations. It was a gift sometimes exercised in the early Church, possessed by special persons (1 Cor. 12: 10, 28), did not instruct or edify others (1 Cor. 14: 2), required an interpreter, was not highly valued by Paul and was sometimes abused (1 Cor. 14: 19, 27, 33). I advise you not to spend time in the class discussing these symbols. Persons sometimes claim in our time that they have the gift of talking in languages they have never studied, but their practice of it is what the apostle called "speaking into the air" (1 Cor. 14: 9). The signs of the presence of the Holy Spirit in men and in Christ's Church in our time are changed lives, their communion with God and their unselfish service, and these signs are abundant.

2. *The signs questioned.* All those who spoke in that meeting seem to have been from the province of Galilee, where the language was the Aramaic (v. 7). But fifteen countries were represented in the multitude who came together (vs. 8-11), perhaps more (v. 5). What they heard was the rehearsal of the mighty works of God. They could not understand the meaning of the phenomenon (v. 12). Some attempted to explain it by saying that the disciples were drunk (v. 13). No one appears to have been moved further than to wonder and doubt. That is the use of what is called a miracle. It attracts attention and excites interest. Miracles are not useful when other means can better do this service, and as they are not wrought in our time it is not worth your while to discuss them.

3. *The source of the gift.* Peter explained this according to the report of the sermon attributed to him, and you can make this a fitting close of this part of the lesson. The source was not wine, he said. It was enough on this point to say that Jews would not be drinking before the morning hour of prayer (v. 15). The true source was God himself, as the Jews had for ages been taught by their prophets. Joel had promised the gift of the Spirit, not to Jews only, but to all mankind (v. 17). Lay emphasis on this, to show the purpose of the Acts, to make it plain that the gospel of Christ is for Gentiles as much as for Jews. The gift may be received by persons of all ages and both sexes (v. 17) and in all classes of society. Slaves may proclaim the gospel by the inspiration of God (v. 18). Pause a moment to show that the interpretation of prophecy was not then literal but symbolical, that very scene when believers were singing and speaking in many languages the praises of God being regarded by the Apostle as the fulfillment of a prophecy which described wonderful and terrible convulsions of nature (vs. 19, 20). You may therefore be able to show your pupils that this description of Pentecost is not less figurative. It was the common way in those days to describe wonderful events by such symbols as the rush of winds, the appearance of tongues of fire and the babble of strange words. Compare Isa. 6: 1-8 with Acts 2: 1-4.

The main thing with which to end this section of the lesson is the fact that out of all these visible manifestations described there remained the great truth that a divine gift came on believers in Christ enabling them to proclaim with convincing power that salvation from sin was offered to all persons of every nation who should turn to Jesus Christ and call on him as their Lord (v. 21). And this is the truth which makes it worth while for us to study this book.

*International Sunday School Lesson for Jan. 10. The Descent of the Holy Spirit. Text, Acts 2: 1-21.

Christian News

The General Theological Library, whose headquarters are in Boston, has begun to issue bulletins listing recent additions to the shelves. There are 25,000 standard volumes there already; but 300 have been added within the last year, and they are the best books in theology, Biblical research, sociology and other departments of literature. We are sure ministers throughout New England will respond to the opportunity of securing the loan of such books, the only cost to them being that of carriage to and fro. Most of the available books are not to be found in the average public library.

In the January number of the *Intercollegian*, the magazine issued by the Student Volunteer Movement, Dr. S. M. Zwemer, candidate secretary for the Movement, furnishes a striking table showing the urgent needs of various mission fields for workers. Definite opportunities are open for 260 men and women. Preachers, physicians, teachers, industrial superintendents, Sunday school organizers, evangelists, nurses, kindergartners and institutional managers are needed at once, and it would seem that almost any person who wished to devote his time to mission work might find the exact place in which he would be most useful, by studying Dr. Zwemer's article.

Six years ago the Religious Education Association held its first meeting in Chicago, the most notable assembly of its kind ever held in this country. Next month, Feb. 9-11, the association will again meet in Chicago, and it is expected that this meeting will surpass the first one in importance. The general subject will be Religious Education and Social Duty. Over one hundred papers and addresses are scheduled for the general and departmental sessions. Among the speakers are the president of the association, Dr. Francis G. Peabody, Presidents Eliot of Harvard, King of Oberlin, Northrop of Minnesota, Thwing of Western Reserve, Mitchell of South Carolina, Faunce of Brown, President Pritchett, Bishop Lawrence, and many other prominent leaders in religious and educational life. The general sessions will be held in the Theodore Thomas Orchestra Hall. The hotel headquarters will be at the Lexington, corner of Michigan Avenue and Twenty-second Street, and inquiries concerning the convention should be addressed to the office of the R. E. A., 72 East Madison Street, Chicago.

Robert College reports a prosperous rather than expanding year. The college is full to overflowing and has been compelled to turn away many applicants for admission. The great opportunity offered by the new *régime* and the new hopes of the Turkish peoples waits for ampler endowment.

Among the New Books

Daybreak in Turkey

The recent remarkable revolution in Turkey by which an absolute monarchy of despotic nature has been changed to a constitutional and representative government, is generally recognized as the most important event in recent history. It has turned all eyes toward Turkey, and *Daybreak in Turkey*, by Dr. James L. Barton (Pilgrim Press. $1.50), is an especially timely publication, full of information for eager inquirers. It should be said that this is no hasty piece of work, drawn up to meet the popular interest of the hour, but most of the material was prepared for important recent lecture courses at Andover and Chicago. The book was ready for the press just before the revolution occurred and would have closed with these prophetic words which subsequent events have amply justified: "The forces of



REV. JAMES L. BARTON, D. D.

reform are in operation, not only in institutions, but in the hearts and in the longings and in the purposes of men of all classes and races. . . . Times may be worse before they can be better, but even greater changes are inevitable and *at no remotely distant day*." Before this could be printed, the revolution, almost bloodless and filling the nation with joy, had come. A new chapter had to be written and Constitutional Government is its title. This final chapter contains one of the clearest statements of the Turkish revolution which has been given to American readers. But in order to fully understand its meaning that which precedes it must be read.

The body of the work gives a brief, clear and compact description of the country, its history, government and resources, its racial, national, historical, material and religious problems. The Sultan, Abdul Hamid II., Dr. Barton calls "the most phenomenal person sitting on any throne today." An interesting chapter is devoted to an account of this man, his personality, his character and his policies. Another chapter describes the various peoples—Maronites, Jews, Druses, Jacobites, and Greeks, who inhabit the Empire. The Armenians are given a chapter to themselves and another describes the various Moslem peoples.

The chapters on the Intellectual Renaissance, the Printing Press, Modern Medicine, and the Standing of Missionaries, are thrilling in their revelation of the work and worth of missions. Dr. Barton is fitted to write on this subject, not only by reason of his official position as secretary of the American Board, but also by his earlier experience, for seven years, as a missionary on the field. Much of what he writes is the result of personal observation, conversations with Turkish and other officials, and careful study on the ground. He is judicial and fair in all his statements. He possesses also the ability to gather together a mass of information, covering a wide range of history and a great variety of action, and present it in lucid, intelligible and interesting form. His book is a chapter of intense interest in the history of the growth and progress of the Kingdom of Christ among the nations of the earth.

Books of Verse

Two notes sound oftenest in the *Poems* of Mrs. Merrill E. Gates (Revell. $1.25 net), the note of worship and the note of love for the beauty of the world. Perhaps as strong as any poem in the book, uniting both these strains of song, is the opening cry for the approach of the spirit to God, voiced in natural images. The country which the author knew best was that of the mountains of New England and the sandy beaches of New York. For a few of her hymns we predict the longest life of any of the poems here included. In the simplicity of pure spiritual thought and worship her talent runs most clearly.

Out Door Music might well be a general description of the verse written by a whole school of recent singers, it is, in particular, the title which one of them, Ella Gilbert Ives, has chosen for a collection of her songs of the open air (Arakelyan Press, Boston. $1.00). The birds have a large share in her affection and she interprets our thoughts and fancies about their ways in musical verse, so that they seem a part of our human fate and history. One of the best of these, which celebrates the chickadee, we first had the pleasure of printing. The poems have a singing quality and preach a joy in life and work which makes them helpful as well as enjoyable.

To the charm of the old Greek world of beauty, love and fate, turn the souls of poets who, like Keats, are worshipers of loveliness and careless of the life about them in their hours of song. Such a poet Howard V. Sutherland shows himself in his *Idylls of Greece* (Sherman, French, Boston. $1.00 net). He throws himself into the mood of that ancient world of dreams and legends, with a fine command of the noble blank verse measure. He who can detach himself sufficiently from the world about him to dream with his eyes open, will find himself in a land of beautiful, often melancholy, pictures in these pages of quite unusual verse.

Just about Chaucer's time, but in a Northern dialect which was soon left on one side by the flow of the English language, an unknown poet wrote a religious poem, *The Pearl*. It is one of the treasures of Middle English, but not easily intelligible to the modern reader. To bring it once more into the possession of us all, Prof. Sophie Jewett of Wellesley College has rendered it into modern verse in the original meters. (Crowell. $1.00 net.) The poem speaks the tongue of the mediæval church in its theology, but with a spiritual and metrical beauty which Professor Jewett has reproduced quite wonderfully.

In *Voices of Faith and Love* (Caledonian Co., St. Johnsbury, Vt. $1.00) Rev. Stephen Goodyear Barnes comes to his song with the first quality of a great artist—love for his work. He carries the atmosphere of worship and love to the making of his verse and chooses high themes and a solemn music. Thoughtful readers will find themselves in congenial company.

Sidney Lanier was in the habit of jotting down suggestions of possible value for poetic construction in the moment of their inception. From these scraps and hints, the piety of his widow and his publishers has made a little book of *Poem Outlines*. (Scribners. $1.00 net.) From a few of these germs of thought, finished poems we know began. Others may suggest to lovers of Lanier's verse the question of how his genius would have built upon them and about them.

Ruskin's song belongs to his earlier years. It was the medium in which his precosity naturally expressed itself and the training ground for his amazing later power of language. All his poetical work is collected in a pretty and convenient volume, entitled, *Poems* (Dutton. 50 cents), with a characteristic and lively, but not very pertinent, introductory essay by G. K. Chesterton.

Every stage of our national history has been accompanied by or celebrated in song and verse. To gather up the best of these poetical expressions is the useful accomplishment of Mr. Burton Egbert Stevenson in *Poems of American History*. (Houghton Mifflin. $3.00 net.) He has helped the reader greatly by brief explanatory or historical notes preceding the selections and both in exclusion and inclusion has made a remarkable success of good taste and judicial weighing of material. The uses, for reading, reference and declamation, of such a compilation are many. The publishers have done their part in clear print and pleasant pages.

A Sumptuous Volume on Herculaneum

Prof. Charles Waldstein has given much energy to the question of the excavation of Herculaneum and the present state of professed willingness on the part of the Italian Government to begin the work, if funds can be provided and the legal questions involved settled, is largely due to his initiative. In connection with Leonard Shoobridge, he has put the history of the buried city into a sumptuous and learned, but not at all pedantic volume, *Herculaneum Past, Present and Future* (Macmillan. $5.00 net), with admirable maps and illustrations of the antiquities unearthed in the very partial work already done. It is well to remember that Herculaneum offers much richer results than Pompeii, which was a poorer town to begin with, and was not so far covered by the ashes of Vesuvius that return and removal of household possessions was impossible. The richest treasures of Roman bronze have come from Herculaneum. A whole library has been unearthed, worthless, indeed, because it was the collection of a specialist on a theme as dead as the pumice that covered and preserved it. But the lost classics of Greek and Latin may await the explorer, or books which may throw a flood of light on the life of the early Christian church. That Italy will not much longer play the part of the dog in the manger—neither excavating nor allowing any one else to do so—must be the hope of every student of the development of human history and lover of the fine arts.

The Spiritual Evolution of a Boston Clerk

The Bostonian sense of exaggerated intellectual and moral superiority of which the irreverent inhabitants of less favored regions are always making fun, has not recently found a more characteristic expression than in C. Hanford Henderson's story, *The Lighted Lamp* (Houghton Mifflin. $1.50), in spite of the fact that it has unflattering things to say of Boston. The quality to which we refer is all the more amusing because wholly unconscious. Mr. Henderson sets out to make a serious study of the development into intellectual and spiritual freedom of a Boston clerk of thirty-two. A coincident breakdown in health and inherit-

ance of a modest competency send him to Europe, where he meets American women of a type unknown "in Pinckney Street." The author's opportunity of social study is by no means left unimproved. But the construction of the book is that of the crustacea —the skeleton is all on the outside. There is much talk of mystery, but no mystery at all in the telling. "Little Pen," the hero, expands vigorously under the forcing-house treatment which we are invited to watch, until he has reached the limits of possibility for his small initial equipment in his present life. The author can do no more for him and snuffs him out—to resume his self-expansion in some reincarnation.

The two women, with whom "little Pen" successively and with much naïve introspection falls in love, are types of the practical and the spiritual life, like figures of a miracle play. He might have been reasonably happy with Pauline, the "natural history girl," with her superb health and intellectual and practical efficiency. He made the luckiest possible escape by getting heroically killed before Alicia suddenly discovered that she loved and came home to marry him. For she confesses that he "was really a little mouse of a man. It seems very cold blooded, but I told myself that quite frankly. He would have looked very drab alongside of Lord Whittlesea. It would have hurt me to see them together. I thought how odd it would have looked to see them both on horseback."

The story, with its Eastern mysticism as a background, its unconscious airs of spiritual snobbery and its unusual estimates of modern life, will no doubt make a mild sensation among intellectually restless and unsatisfied people, and may incidentally help some of them to larger views. But as a work of literary art it falls far short of what we had a right to expect of the author of "John Percyfield."

A Tale of Three Cities

How Rock River Valley Churches are Meeting Opportunities—Cleaning an Illinois City of Saloons

The Rock River Valley is one of the most fertile and charming regions in the Middle West. In three growing cities, on the most serviceable parts of the river, Janesville, Beloit and Rockford, Congregationalism has a power and prestige seldom attained outside New England.

Janesville, of course, belongs wholly to Wisconsin, and its single Congregational church, drawing its membership from all quarters of a city of some 15,000, is one of the model churches of the state. In its organized activities for women there has been remarkable success in keeping missions at the center of social interest. Its young woman's missionary teas have maintained a following and an interest which is the envy and despair of other societies. The church is well manned, and among a large number of serviceable laymen the figure of Senator J. M. Whitehead stands forth like Saul among his brethren. He is a foreign mission enthusiast, and the laymen's movement in the state owes much of its impetus to his persistent pushing. In its pastorate Rev. R. C. Denison has been settled for more than a decade, and he has steadily grown in favor, pulpit power and general influence. He has recently returned from a three months' trip to Japan and China; and his personal touch with the awakening Orient will kindle new zeal in the missionary activities of this widely ministering church.

Beloit is on the dividing line between Wisconsin and Illinois, and our two churches in that border city represent an interstate fellowship. Old First has the benefit of college connection and inspiring traditions. Rev. W. A. Rowell, one of Beloit's younger sons, as successor to Dr. Leavitt, is well established in the affections of his parish and his influence is making itself felt. Our second church has, also, a valuable connection with the college in having as its senior pastor Prof. J. A. Blaisdell, whose gifts of preaching are not less conspicuous than his genius as a teacher. The junior pastor, Rev. E. A. Ralph, is also a Beloit graduate and one of the choice spirits in the Yale Seminary group whose ideals are a dominating force in Wisconsin Congregationalism.

Rockford, wholly within Illinois, is one of the most charming and prosperous cities of the commonwealth which is "the heart of the United States." Its First Church, whose pulpit is now vacant because of Rev. F. M. Sheldon's call to Dubuque, has a fine house of worship, erected in 1869. The congregation is depleted by removal of the old constituency. The incoming of people of foreign birth gives a new constituency for the Sunday school, but does not add much at present to the worshiping congregation. The church faces a crisis and a problem by no means uncommon in Chicago—with this distinct advantage, however: it has means and workers enough to pass the crisis and work out the problem with no more difficulty than is sometimes necessary for the development of the best Christian character.

Second Church in Rockford is the possessor of one of the finest church properties in the state, and everything about the congregation indicates an era of prosperity. On an October Sunday I worshiped at the vesper hour in the beautiful sanctuary with a larger congregation than I have seen together in any church since summer vacation. The music was from Mendelssohn and well rendered, and the words of the pastor, Dr. P. M. Snyder, were fitly spoken; but few places except Rockford would have given such a congregation on a Sunday afternoon without an extraordinary attraction. In the success of the church something must be credited to general environment. This city, nearly if not quite 40,000 in population, is also a remarkably godly city. It has a record which puts the smaller cities up the river to shame. Janesville, with its 15,000 has saloons in plenty. Beloit, with its college-leavened atmosphere, allows the saloon power to stay in the saddle. Rockford, with its 40,000, many of them foreign born, has ousted every open saloon; and if there are "blind pigs," only those who know the trail can find them.

The cleaning up of the city came in connection with the wave of temperance sentiment which swept through the state last spring and the victory was a surprise to many temperance workers. "Will a reaction restore the saloon at next election?" I asked one of the leading business men. "I think not," was his reply. "Men of my class, who thought before we tried it that no city of our size could get along without the saloon, are convinced that prohibition is practicable as well as desirable. Next time more will vote against the saloon than before."

Godliness is profitable unto all things, and part of Rockford's remarkable prosperity is due to that quality of citizenship which was controlled by the moral appeal. Rockford has high respect for its clergy, and Rev. F. M. Sheldon, who led the anti-saloon fight, thereby greatly increased his general popularity. His counsel to the recent Wisconsin State Association, How to Manage a No-license Campaign, should be printed as a *vade mecum* for those who feel themselves called to this kind of public service.

Chicago, Ill. J. H. C.

Pres. F. E. Clark of the Christian Endeavor Society arrived home last week from an extended tour in Europe during which he attended about forty conventions. The meeting in Spain he says was the largest Protestant assembly ever held in that country.

Our Readers' Forum

Kentucky's Act Valid

You say editorially (Nov. 28), "The Supreme Court of the United States has decided that Berea College cannot receive into its classes both white and Negro pupils." I fear that this way of stating the matter (in spite of your subsequent comment) will mislead some of your readers into thinking that the United States Supreme Court has set its seal of disapproval upon the coeducation of the races in such an institution as Berea College. Would not a more explicit and better statement be that the United States Supreme Court has decided that the state of Kentucky may, without violating the United States Constitution, forbid such coeducation if it sees fit to do so? Even so, the decision is a deplorable one, for which the only consolation is found in the fact that it was not unanimous. HORACE BUMSTEAD.

Unused Talents

In the article on Professional and Amateur Preaching, in *The Congregationalist*, Dec. 19, you have discovered a field which I have been getting ready to discover for some time. We have a man in our church who, if he had any self-confidence at all, is well qualified by age, by spiritual insight and by his experience of life's trials and sorrows, for lay preaching. We have a younger man who is almost as well equipped. We have two or three women similarly adapted. Probably such people exist in every church. Each local body needs some such person as pastor's assistant—or to carry the church while pastorless. Some languages, I am told, have a part of speech which never can stand alone—must always lean on some other part. Too many of our churches throw up their hands when the pastor resigns, and think they can do nothing till the pulpit is filled again. We need more self-reliance.

These are not the ideas of a trade unionist, but of a lifelong worker in the church.

Maplewood, Mass. BAYARD E. HARRISON.

Parents also Need Education

I read in your issue of Dec. 19, the article by Rev. E. H. Byington on Attendance at Church of Sunday School Children. The subject is of vast importance, but with my more than half a century experience in church and Sunday school, I doubt if the writer touches the vital point. "Education of the child," the boys and girls, is much to be desired, but today the "education of the parents" is far more important. It is but little use to ask the boy to go where father and mother do not go—and go gladly. I would save the children; I would surround their lives with every influence for good; I would teach them of a God of Love, and would also teach them that He delighteth not in iniquity, but I would not forget to teach the men and women of the world the same knowledge; and, when they have learned it and *act* upon it, then will the boys and girls follow in the footsteps of father and mother, and God's house become a gathering place for worship where the children and the parents shall go in and out together. Today, one of the greatest needs is a return to Christian worship—in the home, in God's Temple; a belief that God *is* God and not only a loving Father but a God omnipotent, powerful, Creator of all Life, and to be loved, feared and worshiped.

CLINTON V. S. REMINGTON.

Fall River.

Psychotherapy and Sunshine

How a California City Won a Dying Pastor to Its Own Prosperity—Picknicking the "Yellow Peril"

This favored country now moves on to the spring of the year. Only two seasons are known here. The six months of summer pass on imperceptibly into the mild, gently showered, luxuriant, shorter days which by Eastern trained habit is known as winter. With us it is the season of golden fruit and flower-laden bowers and hedges. The seasonal changes give new character to the work of the churches. All the commonwealth becomes a winter resort. Scarce a hamlet but thrives on the "tourist" industry. The congregations are swelled with friends, relatives and strangers. They bring us new powers and pitfalls. The sensation-hunting, Sabbath-breaking type demoralize us. The generous worshipers bring often new pipe organs, or even chapels and churches. The throng of rest and health seekers call forth a fellowship of comfort and strength. The pulpit emphasizes with local meaning the ethic of hospitality, "Thou shalt not pluck the stranger but size him up and benefit him." The East sends us some of her wealthy-worst but more generally of her character-best. And this midwinter spring spells with large letters for our churches—Opportunity.

In Fair Pasadena

Here is our typical city. On New Year's day our friend who three days before has left the ice-bound interior may stand spellbound in the tournament of roses when acres of flowers are used to garland the procession of carriages and automobiles, when roses disport themselves over high porches and adorn all the street fronts. In a few minutes on trolley he may ascend Mt. Lowe with its magnificent outlook from snowdrifts similar to those he has left at home. It is but a step, also, to the blue sea where one may take a plunge. At hand, too, are the restful orange groves, deep green, with fruit coming to the prime. Hither comes Anheuser to carve out his famous sunken gardens and to argue for that beer which this enlightened city will not allow him to sell. Who has not heard of the "mile of millionaires" on Orange Grove Avenue? Its mammoth hotels shelter thousands. Withal it is a city of homes. The poor man in California can procure one of the most beautiful of homes, for will not the roses climb over his cottage without charge, and cannot he sleep upon the porch all the year around?

Pasadena is a great church-going city. Here, concentrated at the center, the Presbyterians have their scholarly and popular McLeod in their magnificent new cathedral. The Methodists send East for that eloquent preacher, Matthew Hughes.

A new day for Congregationalists dawned with the coming of Dr. R. R. Meredith six years ago. The physicians had sent him from the strenuous labors of Brooklyn to Mexico to die. He refused to go so far as that even at the word of a doctor. Coming to Pasadena as a pleasant place to convalesce in, its opportunity had the effect of psychotherapy. He took First Church, persuaded two-thirds of its membership to move with him from their side neighborhood to the center of the city's life. There, on a strategic site, has been erected and wholly paid for property worth $50,000. With an influential membership it is a fine opportunity. The venerable leader still preaches. There are not wanting occasions when he is still the "lion of the pulpit." When a series of Bible studies is announced, attention is drawn through the whole city. He is alive to new features also. One of these is the antiphonal singing, part of the choir being stationed in the rear gallery, thus adding a pleasing effect to the music. Congregationalism, and the wider kingdom as well, owe much to the vision and consecrated energy of this grand old man who has refused to lay down his arms.

Another veteran who greatly enriches the Christian leadership is Dr. J. F. Loba from Evanston, who for nearly a year has been pastor of West Side Church. From the minority left bravely holding the field when First Church moved to the center, it has gradually been regaining its old strength, through a valuable ministry to its rapidly increasing neighborhood. A men's club has been organized and a Christian Endeavor Society is in process. With a fine plant, a choice constituency and a fortunate leadership, this church will accomplish a great work. In North Pasadena a new pipe organ gladdens the souls of the congregation. Rev. George Morrison is the much beloved and successful pastor.

Our fourth church, the Lake Avenue, is notable for its children and young people. A Boys' Brigade of sixty-five members meets every Saturday evening for drill under Major Pickering. At the Labor Day celebration a picked group called the "Zouaves" gave an exhibition at Library Park which received unstinted praise. The pastor acts as chaplain. High grade reading, games, music and an occasional "feed" after drill keep the boys happy. Here is a Sunday school which not only prospers through the summer, but knows how to add fifteen per cent. to its attendance in the heated period. Special effort was made to give brightness and variety to each program. "Previously it was announced that next Sunday would be a 'different Sunday school' than any had ever attended before. Great interest followed. Curiosity brought the full crowd. This gave us a splendid start and we steamed right through the summer, with a gain of fifteen per cent. all along the line." Query: If instead of assuming that our schools must collapse during the hot weather, we were to determine to make each Sunday's program unusually attractive, could not many churches repeat this remarkable success? The new pastor, Rev. J. H. Lash, is ably leading this vigorous church. The congregation has really secured a dual pastorate, for Mrs. Lash is a skillful preacher and an accomplished musician. With these four churches, wisely distributed in important centers, Congregationalism has a large place in the higher life of beautiful Pasadena.

A Unique Chinese Picnic

It was a picnic in Los Angeles for the Chinese women and children, now an annual affair. Of course these are not numerous in comparison with the men, and their lives are barren and secluded. About ten years ago, as an experiment, hoping to bring a bright day into the lives of these women and also to open doors for the ever-ready missionary worker, the Congregational ladies provided a little outing. The Chinese women are shy and resent too familiar approach. One of our ladies had for charge an old lady whose thin locks were heavily plastered with pomatum that blackened her whole scalp. On her trying to be sociable, this was the thanks for her pains, "Melican woman talkee heap muchee."

The early picnics were held in a quiet city park and all the women had to be taken in carriages because they might be gazed upon by people in the cars. Even our pastor might not appear amongst them, and the same women, as far as possible, went as caretakers, summer after summer, because these shy blossoms of the Orient did not want strangers about them, and all, women and children, too, were in Chinese costume. After a few years, when we began taking them to the beach on chartered cars, some of the children were wearing American clothes, and a few of the women would walk the block or two from their homes to the cars, but carriages driven by ladies had to be provided for most of them. And would they all accept the seats designated? Surely not. Some one was in that carriage whom they did not care to ride with, so they would crowd into another carriage, filling it to overflowing, children hanging onto steps or any available place. But time has wrought a change. At the last picnic most of the children and a few of the women wore American clothes, and most of them were quite willing to walk through the streets. Some of the women were even observed talking affably with those husbands of the caretakers who had had the temerity to go down on a later car.

This simple kindness has helped to open many doors to our Christian workers, to teach them better household methods, sewing, to help them in sickness and about their shopping. Such interest gives the further opportunity to lead them to Jesus, the Friend of us all.

In Brief

As in many another instance, Union Church of La Jolla has painfully experienced the withdrawal of one after another of its component denominations, until practically only the Congregationalists remain. They have followed logically into our fellowship with Rev. A. E. Tracy, pastor.

The church in Monrovia was for years in a state of suspended animation. It has been resuscitated, and under the energetic leadership of Rev. Ansel Johnson the building and grounds improved and many members added.

As a rest from her twenty years of arduous and heroic service among our mission schools in New Mexico, Mrs. L. A. Collings is now in California. She addressed the State Conference and has spoken in several churches.

The many friends of Mrs. Charles Dickinson, who with her husband put so much good life into Berkeley Temple, will gladly hear of her good health in her home near Corona in the midst of her happy family of four generations. With her brave, kindly spirit and musical talent she is a benediction to the community.

Dr. Alexander McGregor of Whittier is another preacher who insists on getting well. The doctors told him to be quiet until New Year's, but he took up the work three months ahead of time. Everybody is glad.

A Union Teachers' Training Class of over fifty members from all the churches in Ontario and Upland has been organized for the study of Hurlbut's Revised Normal Lessons, with Rev. Charles Seccombe of the Congregational church as leader. It is the largest such class in Southern California.

The Torrey Meetings began in Los Angeles Nov. 8. A large tabernacle to seat 5,000 people, and with rooms for after meetings, has been erected. The form of structure permitted such a handling of the lumber that much of it will be returnable after the tabernacle is torn down. Careful preparation for the meetings was made in numerous prayer circles throughout the city. Professor Palmer, aided by a chorus of 600 voices, leads the music. On the evening of the opening day it is estimated that 5,000 people failed to gain admission.

Corona, Cal. CHESTER FERRIS.

Chicago

Nurture Methods and Evangelism

Two meetings of special religious significance were held Dec. 11, the Graded Sunday School Institute in the University Church, with Rev. B. S. Winchester of Winnetka, chairman of the Sunday School Committee of our State Association, presiding; and the Laymen's Evangelistic Council, Mr. Henry Crowell, chairman, with over 200 representative ministers of this city as guests and Dr. J. Wilbur Chapman, the guest of honor. The rapid transit of the Illinois Central Railway enabled me to be in both places long enough, at least, to catch the spirit of the two assemblies.

It was a little company which in the late afternoon and early evening of Dec. 11, grappled with the difficult problem of an evolution in Sunday school instruction, which seen at short range, seems almost a revolution. The graded movement starts from the premise, the Sunday school is not primarily for knowledge, even Biblical, but for character. It continues in the accompanying conviction that character is made by a slow process of building rather than by one emotional experience of conversion, however necessary such crisis in its time and place. In working out the salvation of the child, it endeavors to work together with God. It grades its lessons because God has first graded the children. It assumes, in the words of Miss Fredica Beard, which epitomize a long discussion, "The Bible is made for the child and not the child for the Bible."

The discussion of the eighteen model courses, described in a printed leaflet centered on the query, Does this text-book on God the Creator, or God's Will for Us, or Jesus' Ideal of Life, or Personal Religion or Practical Ethics, or Early Church History, *find* the scholars in this grade?

That company of people who counseled together in University Church, with Rev. O. C. Helming, Professor Votaw of the university, Professor Harper of the seminary, Miss Fredica Beard, Professor Soares of the university, Rev. H. W. Gates of the Y. M. C. A., and Rev. B. S. Winchester, as guides, was not large; but the little cloud no bigger than a man's hand is prophetic of abundance of rain. The refreshing has already come in reported revivals in interest not only in the schools connected with established family churches, as in Winnetka, but in such fields as Armour mission, where Rev. J. W. F. Davies is succeeding in replacing diminishing returns through evangelistic methods, by fruitage through education and confirmation.

It was a large company which assembled in the upper room of the Auditorium to meet Dr. Chapman and to invite his coming to Chicago and they were impressed with a worthy ideal—the saving of the lapsed and lost by special evangelistic agencies. The meeting assumed that for various reasons Christian churches have not made good in their religious education of the people as a whole. Multitudes have lapsed from membership and large numbers have never known the shelter of any fold, and these will not find the way of life without extraordinary measures for rescue. When Mr. Crowell asked the 300 men at the tables whether they wanted Dr. Chapman to come and lead the meeting, every man rose to his feet—and Dr. Chapman is coming early in March.

The way of the little company in University Church is doubtless the more excellent way. Were the competitive divisions of Protestantism federated and the organized methods of the other branches of the Church of Christ in America spiritualized and made co-operative, so that there were no moral wastes between our parishes, there would be less need of special evangelistic measures. But taking things as they are we must evangelize as well as educate; and God hath set in his Church evangelists as well as teachers, by the several gifts of the one Spirit, not willing that any should perish.

Churches Near the Seminary

One of the unique advantages of Chicago Theological Seminary is the cordon of strong churches which surround it. Few churches of our order are better grappling with the problem of an alien environment than Old First under Dr. W. A. Bartlett's resourceful leadership. California Avenue Church has an exceptional grip on men through its Bible class of 600, and the long pastorate of Dr. D. F. Fox is an ideal much needed in these days of fickle church affections. The congregations at Warren Avenue Church under Dr. F. G. Smith are phenomenal. In Leavitt Street Church a sweet and sane evangelism in the preaching of Dr. Milligan, is coupled with a vigorous and warm spirit of fraternity. If these churches of the great west side, the home of the plain people, are not in a worldly way fashionable, they are setting the fashions for the kingdom of heaven. Central among them, and in closest alliance with the seminary is Union Park Church, with its well-rounded and beneficial activities.

In the pastor of this church, Dr. F. N. White, keen and well-disciplined intellectuality is happily combined with rare gifts of utterance.

There is still in the searching of the Scriptures a search that fails. "Vast numbers have found the raw material for endless bitter controversies; proof texts to bolster up dogmas the most diverse and contradictory; theories of the cross that hide the Christ: words to lend color to every absurd vagary of which the human mind is capable; justification for dogmatism, intolerance, persecution, bigotry. What a travesty on honoring the Bible is this that goes under the name of defending the Bible! The Bible needs no defense. The Bible can take care of itself. The vital thing is not to defend the Bible but to read it; to find him who makes it real; to catch his spirit; to live his life; to enter his fellowship; to share his inheritance to become one with Him and God." This is only a fragment of a recent discourse; let it suggest how the pulpit of the Union Park Church is preparing the way of the Lord in this generation. The reformation must be reformed anew under the conception of authority in religion which puts the emphasis where Jesus put it. Not the Bible but the Christ of the Bible is the religion of all those that profess and call themselves Christians. The tragedy of Christian history is epitomized in Jesus' words, "Ye will not come to *Me* that ye may have light."

Brotherhood Ideals

The strength of the Chicago Brotherhood is mainly in its ideals and the men to push them. A meeting of the directors at Victoria Hotel, Dec. 18, translated these ideals from the dead language of the printed constitution into the living speech of the men who are to lead the work.

The point of departure was the ideal of the Brotherhood of St. Andrew with Mr. James L. Houghteling, its father and founder to interpret it. He sounded the spiritual note more clearly than any man who followed him. "I have a good deal of experience," he said, "and have come to have a passion for quality. The Kingdom of Christ will spread by a divine contagion from one man to another. If you dilute your brotherhood, you will fail. A company of men with mixed motives will soon cool down."

Mr. S. E. Knecht, president of the union, heartily seconded the message of the guest of honor, but evidently the warm place in his desire was for something more, especially a common endeavor for social righteousness and social justice. There was also manifest a denominational consciousness in striking contrast both to the Congregationalism of a former period and the catholic spirit of the representative of Episcopacy. Speaking for the Oak Park churches, Mr. C. S. Pellett emphasized denominational team work and "making the Brotherhood a dynamo to push all the activities of the church." As the representative of the department of organization Mr. Grant D. Seaton promised that his committee would be "onto their job" in true California Avenue Bible Class style. Mr. H. J. Dunbaugh of New England Church, head of the department of boys' work, spoke a good word for athletics as a way to the boy's heart. The head of the department of missions, Mr. A. M. Raymond of Second Church, Oak Park, showed that he expected to lead the younger generation in the steps of such widely serviceable laymen in his own church as B. W. Firman, E. H. Pitkin and Frank Kimball.

Dr. Arthur W. Corwin of Union Park Church, president of the West Side Laymen's League, is head of department of citizenship. His ideal of Christian service has much to do with purifying politics by "large co-operation and permanent organization." "Fellowship is the keyword of what Mr. Arthur W. Dobbs of California Avenue Church proposes to have the Brotherhood accomplish. E. H. Burge of the department of evangelism would substitute for special efforts service all the time. Mr. James Mullenbach, head of the department of industrialism wants to see the church "square itself in its relations to modern industry and secure for men the same liberty in work as in worship." In closing, Sec. Frank Dyer took strong ground for one inclusive organization. "The brotherhood should aim at *all* things on which men have great convictions. The local chapter should establish departments and work them all."

In the progress of the meeting it became increasingly evident that what Mr. Houghteling, out of twenty-five years of experience, said a Brotherhood should be, was only a point of departure; and to it, even in the wide inclusions of Secretary Dyer, there was no distinct return. Our denominational genius, good or bad, is taking us on our own independent way. What is foremost in any representative meeting of the Presbyterians (closely akin to the spirit of the Brotherhood of St. Andrew) had no strong expression, except in the voice of our guest. I asked Mr. Houghteling as we walked away, "Will our Brotherhood, with its multiplicity of aims, work?" "If each ideal stands for a *great conviction*, perhaps it will," he replied.

Honoring the Forefathers

To four of our ministers have come, this present month, calls to the honorable service of paying tribute to the memory of the forefathers in representative gatherings. At the annual dinner of the Society of the Mayflower, Dr. E. W. Bishop of Oak Park Second, was one of the speakers. At the dinner of the New England Society of Chicago, Dr. W. T. McElveen of Evanston sounded the praises of New England. Before the ministers, Dec. 21, Dr. W. E. Barton of Oak Park, gave a discriminating and inspiring address upon The Permanent Influence of the Pilgrim. The orator of the evening on Forefathers' Night at the Congregational Club of Columbus, O., was Dr. F. N. White of Union Park Church. The Chicago Congregational Club, on its Forefathers' Day Festival, Dec. 21, was addressed by Dr. G. Glenn Atkins of

Detroit. His theme, The Spiritual Bases of Democracy, looked forward as well as backward and was remarkable for a strong grasp of fundamental principles and the vision of the prophet. A guest of the club, and a visitor at the Ministers' Meeting earlier in the day, was Pres. F. K. Sanders of Washburn College, who convinced his hearers that Congregationalism in Kansas is very much alive, some rumors to the contrary notwithstanding.

Dec. 23. J. H. C.

Boston

A Hearing for the Immigrant

At the Ministers' Meeting, last Monday morning, President Mallary of the American International College, Springfield, described the aims and methods of this unique school which is training the immigrant for American citizenship and Christian leadership. Dr. Mallary feels that immigration problems should be grappled with as really vital issues. In spite of the prevailing native attitude toward the foreigner, usually critical and often contemptuous, he finds an increasing systematic study of current conditions, and apparently a growing appeal. He feels that our work for the immigrant must be adaptive, effective, tactful and patient. In education he declares the surest remedy for pressing needs is found. After describing the cosmopolitan nature of the college, its daily routine, the prevalent spirit of patriotism, and the emphasis on higher things, Dr. Mallary noted some present needs, especially that of a well-equipped industrial department. His other addresses of the week end were before the Twentieth Century Club and Rev. P. T. Farwell's congregation at Wellesley Hills.

Pleasant Tribute to a Medford Pastor

Among the attractive parish incidents of the holidays was the pleasant commemoration of Rev. and Mrs. John Wild's thirty-fifth wedding anniversary in Medford. Surprised at the Round Table Meeting of his Sunday school teachers, the pastor of Union Church with his wife were the honored guests at an affectionate reception, during which they were presented with gifts of value. For twenty years Mr. Wild was a teacher of science in his native Rochdale, Eng., where he and Mrs. Wild were married in 1873 in the Congregational church. After his ordination he held several English pastorates before coming to New England. He has served his present charge for five years amid universal esteem.

The Wandering Tent

Berkshires Reap Results of Summer Gospel—Another Congregational Newspaper

The release of Rev. S. P. Cook from the assistant secretaryship of the Massachusetts Home Missionary Society has made it possible for him to give closer attention to the field at this end of the state. He has been for many years County Minister in Berkshire, exercising also a friendly and helpful oversight in Franklin County. Under his direction, and with the co-operation of Rev. W. S. Anderson, Rev. John Booley, Rev. R. S. Taft, Miss Anna B. Taft and others, the ministry of the gospel tents was last summer wider and more effective than ever. In Berkshire, the tent was pitched at the following places: Lenoxdale, East Lee, Otis, South Becket, East Becket, State Line, Williamsville, Monterey, and the Great Barrington Fair. Everywhere marked interest was shown, and in several cases neighborhood prayer meetings have been sustained since the tent's departure. In Becket, among the Italian quarrymen, nearly fifty dollars' worth of portions of Scripture were sold by the colporteur of the Massachusetts Bible Society who accompanies the tent. At the Great Barrington Fair, two or three services were held each day.

Another result of Mr. Cook's energetic labors appears in the recent first number of *The Evangel*, a monthly newspaper representing the churches of the Berkshire and Franklin Conferences, and devoted especially to the interests of the smaller churches. Information concerning the work and needs of all the churches is felt to be a necessity, if there is to be any sort of intelligent co-operation, and since the discontinuance, about three years ago, of the *Berkshire Evangel*, edited and published by the late Rev. A. C. Hodges of Canaan, N. Y., there has been no similar news-medium.

Pilgrim Memorial Church, Pittsfield, has lost a steadfast friend by the death of Hon. Franklin W. Russell, a member of the governor's council, for many years a trustee of the church and one of its most generous benefactors. He had just given the church a new parsonage, costing with the lot, about $10,000. His will bequeaths a fund of $7,000, the income of which is to be used for repairs in and about the church building. The House of Mercy, the Boys' Club, and the Y. M. C. A. of Pittsfield receive legacies of $25,000 each.

The new chapel at South Sandisfield, built to replace the old church which was recently burned, is almost ready for dedication. The approaching departure of the minister here, Rev. J. C. Emery, is much regretted. He has accepted a call to Blackstone.

Pittsfield, Mass. J. E. G.

Twenty-Five Years among Them

Norwich Parishioners Honor Dr. Howe—Resting Missionaries as Leaven

Park Church, Norwich, recently tendered a reception to Rev. S. H. Howe, D. D., who for twenty-five years has been pastor. He and his wife are held in an esteem which only years of service foster. Addresses were made by representatives of the church and



REV. S. H. HOWE, D. D.

Sunday school. Rev. Lewellyn Pratt, D. D., of Broadway Church, spoke on behalf of the ministers and in his inimitable fashion gave fit expression to the high place Dr. Howe holds in the minds of his brethren and the warm hold on their hearts.

In the first year of his pastorate in Ledyard Rev. W. F. White is gaining a hold upon the lives of the young men which has given him in a rural parish a Bible class of which any city church might be proud. The work of the men is also prominent in the New London churches. In First Church a Boys' Club was recently organized. When the boys were asked what sort of a club they wanted they replied, "One just like the Men's Club so that when we are larger we can join that and know just what to do." In Mystic Rev. A. F. Earnshaw is trying the experiment of an interdenominational Men's Club. It begins with bright prospects.

This whole region is being leavened with missionary interest, for we have here two live missionaries. Rev. E. H. Smith of Ing Hok, China, is spending his furlough in Norwich and Dr. C. D. Ussher of Van, Turkey, in Stonington. If any section of the country lacks missionary zeal let them ask a missionary to rest among them. They rest harder than most men work.

New London, Ct. ROMEYN.

New York

Church Life North of the Harlem

Conditions familiar on the upper West Side of Manhattan are being reproduced in a larger area in the Bronx. Rev. Adam McD. Reoch, pastor of Forest Avenue Church, once the heart of the village of Morrisania, says that the symphonies of the future will be sung by families in *flats*. Nearness to the great parkways running north from the city will preserve some avenues for high-class, two-family houses, but most of the streets are being lined with great rows of apartment houses. Only in the vicinity of Bedford Park and Bronx Park will there be much more building of detached or single family dwellings of any kind. Forest Avenue church is steadily gaining membership, though the trend of population has left it out of the real center of its best field for future work.

As soon as a little of the money sent annually everywhere else except for Congregational necessities, is available for local extension, a new building on a new location must be put up for Mr. Reoch's people. An excellent community is being attracted further east, where such a church can do fine work. The Morris High School, a magnificent structure, draws many residents whose families need its privileges. Audiences of 1,200 have recently heard courses of free lectures by Professor Knox on Oriental History and Professor Sprague on the Social Messages of the Nineteenth Century. This scholarly appeal in popular language is responded to readily by the residents, and indicates the need of a strong church.

The Bronx Church House is a unique institution, due to the foresight of Bishop Greer. It exercises tremendous power for small Protestant Episcopal churches and missions for a radius of several miles. Their members have the use of its privileges at reduced fees, and at the same time attractive appeals are made to non-Episcopalian people. Popular services one Sunday afternoon each month, addressed by church leaders, and other features of general interest are stirring the community, and an especial appeal is made to men's clubs. The industrial development of the Bronx is being quickened by such events as the arrival of the American Bank Note Company. About a mile from Mr. Reoch's church will be brought 5,000 high-grade mechanics and their families. Other large concerns are sure to follow, with such fine water front and railroad facilities close at hand. How much of the opportunity our churches will seize, remains to be seen. The Ethical Culture Society has established a lecture center, and a new branch of the City Library has been opened at McKinley Square.

Dr. Hess Succeeds at Trinity Church

The query whether Rev. W. M. Hess, fresh from academic circles at New Haven, could galvanize into life the Tremont section of Bronx Congregationalism has already been answered joyfully in the affirmative.

The boys of Trinity have established their own printing press, issuing an excellent weekly calendar, economizing on church printing, and also making new revenue. This year over fifty new members have joined, more than thirty on confession. The weekly prayer meeting has multiplied fourfold, and men are increasingly interested. Ground is now being broken for the new building alongside the church which will contain a gymnasium and other institutional facilities. Dr. Hess has been elected secretary of the New York State Conference of Religion.

Other Interests in the Bronx

Dr. H. M. Brown at Christ Church celebrates with his people the beginning of his fifteenth year of service, the only pastor the church has had. With the passing of the panic, the church has begun the project of building its permanent $70,000 group of parish house, church and parsonage, facing the Concourse a quarter mile from its present location. The local Extension Society helps with $10,000, and the sale of the old property will add an even larger sum, to which will be added several thousands that the people are already subscribing. The plant will be one of the best equipped in the Borough, and on a commanding site.

At North Church Mr. Kephart has begun his thirteenth year of service. The beautiful new edifice is often crowded on week days with people of all ages and classes. Longwood Church under Dr. J. W. Roberts, the nearest to the Sound, has been able at last, with the aid of the Extension Society to purchase its own site and move its portable chapel. The character of the neighborhood is now more definitely settled, and with the influx of the industrial plants and American mechanics already mentioned, the church's field is assured. Dr. Roberts and his people have been much like Kipling's "ship that found herself," and the rest of their ecclesiastical voyage promises to be more enjoyable.

Bedford Park Church is comparatively a quiet suburban retreat after visiting the other Bronx churches. Rev. A. T. Tamblyn is finishing his second year as pastor. The membership is approaching the 200 mark, and the adjoining parish house makes a fine center for the young people of the neighborhood.

Mount Vernon First Church, just beyond the city limits, is still facing the problem of finding a site on which to place its new edifice, as soon as the site bought without knowledge of its restrictions, has been sold. Meantime, as the Christian Scientists use the old church building on Sunday nights, Rev. H. C. Ide has taken Willard Hall in the business part of the city, and is attracting large audiences with a series of sermons on Life Problems such as Wisdom, Courage, Temperance, Justice, etc. In spite of all its difficulties, the church has steadily grown in all departments.

From Flushing to Far Rockaway

Rev. C. R. Raymond at First Church, Flushing, has found an unexpected response to his notice that in place of an evening service, he would answer questions sent to him, at vesper services every Sunday afternoon, in a course of fifteen minute sermons. So far every question sent in has been the statement of some real problem or need, ethical or religious. The result has been to treble the audiences, and infuse a deeper interest of serious character into the entire service. Part of the midweek service is used in following the Chicago University course on the Foreshadowings of the Christ. A similar course last year was also highly successful. Flushing has a Ladies' Employment Society, supported by all the churches. It is a double charity in that the needy women who get the sewing, etc., make goods for the local charitable institutions. The enlargement of the work at First Church, through Mr. Raymond's energies, makes necessary the employment of a lady assistant. The men are organizing a Brotherhood. The subway under the East River when completed will save Flushing people half an hour or more at the close of the day, and will add a great deal to the possible activities of the church.

Broadway Church in the newer part of Flushing has extended its plant, adding rooms for its Primary Bible school and other classes, and giving much needed facilities for social and club work. Rev. H. J. Condit has organized a Mothers' Club, Young Womens' Guild, two boys' clubs, and is receiving new families every month now that new houses are rapidly being completed.

At Far Rockaway, First Church under Rev. J. C. Green, who has begun his thirteenth year as pastor, has grown so that the 150 families interested in the work need more room, and an extension is being built on an adjoining lot. Excepting a small Episcopal Church, Mr. Green's is the only Protestant institution for two miles in either direction. For the last three months, scores of men have been interested in a Sunday night series of sermons on What Jesus Has to Say about Poverty, the City, Socialism, the Child, etc.

SYDNEY.

Extended Publicity Campaign

Hartford One of the Centers in Home Mission Movement—Taking a Census of the Parishes—A New Parish House

A publicity campaign, under the auspices of the Home Missions Council organized in New York City in 1905, will be held in Hartford, Jan. 26, 27. Starting as a co-operating movement of eighteen Protestant denominations, the Hartford event is one of the dozen centers east and west where similar campaigns will be held. With Rev. H. H. Kelsey as chairman and Dr. Potter as secretary, the local committee is fostering this campaign with the interests of the whole state in mind. In these two days' meetings, representative speakers of home mission work from the various denominations will be heard on such topics as Today's Outstanding Problems of Home Missions, The Unity of the Church in Its Mission to America, Our Expanding Frontier, The Immigrating and Emigrating Peoples, and City Evangelization.

Park, Windsor Avenue and Wethersfield Avenue Churches are making canvasses of their respective parishes according to the plan of the Federation of Churches in the city. Miss Cone, a graduate of the Hartford School of Religious Pedagogy is doing this work for Park Church and Mrs. Mary A.

Continued on page 27

Uneeda Biscuit

What makes them the best soda crackers ever baked?

What makes them the only choice of millions?

What makes them famous as the National Biscuit?

National-Biscuit-Goodness—

Of Course!



Sold only in Moisture Proof Packages 5¢

NATIONAL BISCUIT COMPANY

Extended Publicity Campaign

Continued from page 26

Tuttle for Windsor Avenue, acting at the same time as pastors' assistants. Miss Lydia A. Hartig of the Connecticut Missionary Society, with the aid of church members is making the canvass for Wethersfield Avenue, where the work is to be followed up by members of the church, each in charge of small districts. They are to interest the families in the various activities of the church. In a similar way the parish of Park Church is divided into three sections to be looked after by assigned members.

Work is rapidly progressing on the new parish house for Center Church, Hartford. At the recent service for laying the corner stone the pastor, Dr. Potter, made the address and offered the consecrating prayer. Francis R. Cooley, member of the family whose gifts in memory of the late Francis B. Cooley made the parish house possible, sealed the copper box in the large corner stone and, in behalf of the building committee, dedicated the parish house to future service. It is expected that the building will be ready for occupancy next September.

Pilgrim Church is beginning a new period of activity under Rev. J. K. Moore who has recently come from Orange, Mass., to the city of his boyhood. A year ago the church's location was changed by the advice of the church extension committee of the City Missionary Society. In its new neighborhood, it is the only Protestant church central to a region of hundreds of families in nearby tenements.

The committee of fellowship and work of the Hartford Conference has made the apportionment of benevolences to the individual churches for the second year. In accordance with the recommendations of the Worcester Congress we also have our advisory committee. Our conference is destined to follow the lead of the State Conference in the National Council's recommendations on polity and adopt the essential features, though for a time the matter is delayed by reference of the questions involved to the ministers of the General Association of the state.

West Suffield rejoices in the opening ministry of Rev. J. H. Roberts of Hartford. For thirty years he was a missionary to China and among those who fled to Siberia at the Boxer uprising. He will continue his residence in Hartford where he has lived since his final return from China in 1906.

Hartford, Ct. ROUNDY.

We do not crave for God because he is glorious. We do not crave for God because he is sovereign. We are just homesick, that is the meaning of it. We crave for God because he is our home.—*G. H. Morrison.*

Honoring the Forefathers

Congregational Club Observances—Boston Members Hear Dr. Cadman—Celebrations Elsewhere

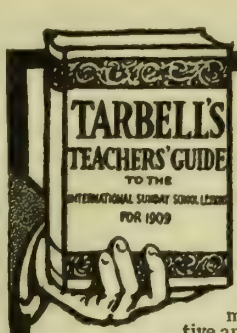
Ford Hall was a fair scene last Monday night. Celebrating Forefathers' Night and Ladies' Night on the same occasion, the Boston Congregational Club put its best foot forward, and it need not be ashamed of the effect. The usual attendance was swollen by nearly 300 guests, for the most part our loyal women. The body of the hall, the balconies, even the side rooms were required to accommodate the happy Congregational family, for apparently nearly every church in the metropolitan district had its representatives. The onlooker could also see officials from all our societies, pastors, and many of the stanch laymen who are known far and wide. Honored guests were there: Judge Hammond of the Supreme Court, Dean Susan M. Guild of Carroll College, Wisconsin, President Gibbs of the Baptist Social Union, President Luce of the Methodists, and the presidents of our women's organizations, Mrs. Daniels and Mrs. Patton.

After President Cook's uncommonly happy speech of greeting which was so felicitously inclusive, the speaker of the evening, Dr. S. Parkes Cadman outlined Our English Heritage. It was a splendid address, discerning, rich in allusion, patriotic. He moved easily from lights of irony to the shades of seriousness and feeling. He described Puritanism as a spirit, an atmosphere which cannot be tied up to any one section, and with which we must now reckon throughout the country. Paying tribute to the pioneer Englishman for his daring and commercial success, he noted the England within England, the traditional and the democratic, her "vast inconsistency," and finally the greatest Puritan of them all, John Milton. He considered with keen but sympathetic criticism the prospects of democracy, some reasons for its lessened advocacy and how America is sharing the reaction in England. His climax was a *reveillé* to present-day Puritans to maintain the powers of the state. The musical program was pleasingly enriched by the songs of Mr. Willard Flint of the Central Church choir.

From some of the other clubs, also, Forefathers' Day received due recognition. Pascataqua Club, meeting in Hampton, N. H., was addressed by Dr. A. Z. Conrad of Boston on Permanently Constructive Elements in Pilgrim and Puritan Policies and Principles. The good old Colonial times were the theme of the North Essex Club, and brief addresses treated its architecture, ministers, music and customs. Essex Club heard two stirring speeches, from Rev. J. H. Denison of Central Church, Boston, on Puritan Emphasis and from Dr. G. T. Smart of Newton Highlands on The Time—The Spirit—in John Milton.

Interdenominational Services at King's Chapel

Trinitarians and Unitarians are being heard in turn at King's Chapel on Sunday afternoons and on Monday afternoons. Next Sunday the preacher will be Prof. E. C. Moore and next Monday in the Lowell Institute Course, Prof. W. R. Arnold of Andover will give his second lecture on the Ethical Element in the Old Testament.



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First Church, Dallas, Withdraws from Fellowship

As reported in *The Congregationalist* of Nov. 21, a council called at Texarkana for the purpose of recognizing the newly formed church there and to ordain its pastor, resolved with practical unanmity to do both. Unusual interest attached to the proceedings because the pastor, Rev. F. E. Maddox, had been expelled from the local Presbytery of the Southern Presbyterian Church, and large numbers of the First Presbyterian Church of Texarkana, of which he had been pastor, had elected to follow him. Mr. Maddox in the course of the controversy had published various descriptions of his creed and these had been quoted widely by his opponents. The points where keenest dissatisfaction arose appear to have been his views of Scripture and of Atonement. The council spent itself freely in exhaustive examination of the facts and the expressions, concluding at last that Mr. Maddox did not exceed the liberty of the faith as it is held among Congregationalists.

The First Church of Dallas had already prejudged the whole matter, sending a protest to the meeting of the Lone Star Association which was held with the Central Church, Dallas, just prior to the Texarkana Council. The protest was aimed at the possibility that a council would be called and would decide favorably to Mr. Maddox, and as a matter of courtesy the Association forwarded it to the council. So soon as the pastors of the First Church could confer after the council's decision had been published, Mr. Carroll announced his intended separation from the Lone Star Association, and the following week the First Church discussed the propriety of "withdrawing fellowship" from the Association, finally deciding to do so, though voices were raised in appeal for patience and love.

Birmingham, Ala. GEORGE EAVES.

Biographical

REV. FREDERICK E. STURGIS, D. D.

After a pastoral service of only eight months in Westfield, N. J., Dr. F. E. Sturgis died there of pneumonia, on Dec. 23, 1908, at the age of sixty-six. A native of Riverside, Me., he was educated in the public schools, at Amherst College and Bangor Theological Seminary. Declining because of ill health, proffered chairs of homiletics, mental and moral philosophy and political economy in seminary and college, he served various churches as supplies, then sought further to restore his health by fifteen months' travel abroad. After his return he became pastor of a Presbyterian church in Knoxville, Tenn., remaining in that charge for seven years. In 1883 he was called to First Church, Natick, Mass., where his most effective work was done, where he was highly esteemed, and where he remained for twenty years till failing health impelled his resignation. Although his work in Westfield had been of so short duration he had come to love the people and to be loved by them, as their recent call to him to continue indefinitely as their pastor proved. Services in his memory were held in Natick last Sunday, with addresses by Dr. F. N. Peloubet, Deacons Bigelow and Robinson and Dr. Turk, the present pastor.

Charitable Societies

American Tract Society

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; Incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

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REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

Church and Ministerial Record

Calls

BURTON, R. WASHINGTON, Rio, Wis., to Glenwood, Io. Accepts.

DAVIES, JOHN B., *First Ch.*, Wilkesbarre, Pa., to Le Raysville and Pottersville. Declines.

FISHBURN, M. H., Richmond Hill, N. Y., to Belchertown, Mass.

HARBUTT, ROB'T G., Searsport, Me., declines call to Norridgewock.

HARRIS, T. H., Yale University, New Haven, Ct., to Columbia. Accepts.

HULLINGER, FRANK W., Colorado City, Col., to be state missionary. Accepts.

KENDALL, ROB'T R., Sanford, Fla., to Branford, Ct. Accepts.

LUSTY, GEORGE, Oriskany Falls, N. Y., to Constantia (Presb.). Accepts, and is at work.

MCKOON, HOSMER, Niagara Falls, N. Y., to La Harpe, Ill. Accepts, and is at work.

PARR, H. E. (Prim. Meth.), England, to Edgarton, Wis.

RIGGS, EZRA J., lately of Pembroke, N. H., to N. Carver, Mass. Accepts.

SNELL, EDWIN F., W. Newton, Mass. (Bapt.), to Mansfield. Accepts.

SNYDER, HENRY S., Gilbertville, Mass., accepts call to *First Ch.*, Chicopee.

STEELE, JOHN T., Dickens, Io., to Little Rock. Accepts, and is at work.

TAYLOR, CHAS. F., Brooklyn, N. Y., to Westport, Ct.

WELLWOOD, SAM'L D., Lodi, O., to Grass Lake, Mich. Accepts.

Ordinations and Installations

IRVING, GEORGE, *o.* and *r.* assistant pastor, Claremont, Cal., Dec. 14. Various parts by Rev. Messrs. C. B. Sumner, E. E. Jones, J. H. Williams, Henry Kingman, W. H. Day, J. M. Campbell.

PARSONS, ST. CLARE, *o.* Vermontville, Mich. Sermon by Rev. F. H. Foster; other parts, Rev. Messrs E. G. Lancaster, Wm. Haynes, Jas. Hyslop, A. F. Skeele.

URSIN, NICOLAI B., *o.* Clintonville, Wis., Dec. 18. Sermon by Prof. O. C. Grauer; other parts, Rev. Messrs. L. N. Hoagland, C. J. Jensen, C. E. Goldthorp, O. Thompsen.

Resignations

CLARK, JAS. S., *Beechwood Ch.*, Cohasset, Mass., to take effect Jan. 10.

HADLEY, WILLIS A., *Court Street Ch.*, Keene, N. H., to take effect June 30, after six years' service.

HULLINGER, FRANK W., Colorado City, Col.

MACKINTOSH, PETER D., Cedar Grove, N. J.

PRICE, EDGAR H., *First Ch.*, San Bernardino, Cal.

ROBERTSON, ALBERT A., Oakland, Io.

SAMUEL, JOHN J., Old Man's Creek, Io.

WEEDEN, CHAS. F., *Central Ch.*, Lynn, Mass., to take effect April 1.

WELLWOOD, SAM'L D., Lodi, O.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 4, 1909, 10.30 A. M. Subject, Socialism. Open discussion.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION. Annual prayer meeting, Pilgrim Hall, Jan. 9, 10.30 A. M.

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The Long or the Short Look

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Jan. 10-16. Living for the day or for eternity. Heb. 7: 15, 16; Matt. 16: 24-27.

Dignifying the present. The current emphasis on the importance of today is right, provided it does not ignore the fact that other days are coming. Sometimes we are told that all we are sure of is this one day in which we are living. This is true if we believe that death ends all; but we Christians cannot tolerate such a doctrine. We ought to be men of "confident tomorrows." We are going to be living somewhere tomorrow and the day after tomorrow and the day after that, and so on. Today gets its dignity and glory simply because it is a little part of the whole. Otherwise, life is broken up into insignificant and unrelated fragments. If we would surround this day with an atmosphere that ennobles trivial duties and allays the bitterness arising from disagreeable experiences, import into today the hope and power of the endless life.

The natural fruitage. The long look insures the gradual attainment of two important qualities. One is calmness. While others are hurrying to and fro, perhaps wasting time in their frantic efforts to save time on the "only-one-day-to-live principle," the man who has obtained a vision of the eternal onflowing of life is serene, patient, steady, doing one thing at a time and doing it well. Never mind, provided he has done his best, if sunset comes with certain things left undone that he would have done had strength and time permitted. He rests in the beautiful lines of Helen Hunt. "God's years are never late." Another fruit of this same spirit is discrimination. One begins to ask, If I do this or go to such a place, or associate with such persons, what is going to be the effect on my character ten years, a thousand years hence? The moment one realizes that the surest thing about the eternal life is that one must live with himself, he tries to become a fit companion to himself, to store his mind with high thoughts, to cut out the things that weaken and defile, to open the inmost chamber of the soul to the best things the world has to offer—to friendship, music, art, good literature, nature, most of all to the inspirations and incentives of religion.

Belonging to all the centuries. As we read history we are made aware of the fact that each century develops its own particular type of man. It would be hard to think of Thomas Aquinas, the philosopher, as belonging to any other time than the hair-splitting period of the school men. Lord Chesterfield, with all his excellent advice to his son, is peculiarly the product of the artificial eighteenth century. But now and then comes along a man like Phillips Brooks, who, by virtue of his hold upon God and the breadth of his sympathies with men, seems to have points of affinity with all the centuries. Jesus lived in the first century; but because he was the universal man he fits into every century that has been and will be. The more any one enters into the thought of the endless life, the more does he broaden and deepen and become allied in spirit to the great and good who have lived and who will live, and with whom he may be permitted to hold converse beyond the grave.

Linking our days together. Look at the margin of the passage in Hebrews. It substitutes for the word endless, "indissoluble." That suggests not so much the everlastingness of our lives as the fact that it is all a unit, that each day is bound to the next by ties that can never be broken. If you are mean today, you are not only marring the beauty of the present hour, but of tomorrow and all the tomorrows. To be sure, God is forgiving. We can retrieve the past to some extent; but if our life is to go on year after year, æon after æon, we must disconnect it as soon as possible with the things that leave their stain upon it, or act as impediments, and live today the kind of life that will make eternal existence a blessing and not a curse.

It has been known for some time that the Battle Creek, Mich., Sanitarium was particularly generous in offering medical or surgical treatment to returned missionaries at very low price, some ninety-five workers under half a dozen different boards having been treated there during the past year. Not every one knows, however, that in the American Medical Missionary College, at the same place special scholarships are offered to the children of missionaries who wish to qualify themselves for work on the mission field. It is now proposed to hold an annual conference upon Medical Missions, the first one to occur Jan. 19, 20 and 21 of the present year. It is expected that Bishop Thoburn of India, Dr. R. H. Nassau of Africa and Dr. Grenfell of Labrador will be present.

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Board in Southland for person of quiet habits—male or female—desiring to be near Washington through January, February and March (including Inauguration of President Taft), may be secured by corresponding with Mrs. Drisko, Margaret Place, Herndon, Fairfax Co., Virginia.

Andover Seminary. The statistical sketches for the centennial catalogue, 1808-1908, are now completed and being printed. While the indexes are in preparation there is opportunity for additions and corrections. Any alumni who have changed their residences (or post office addresses) during the current year, or who have failed to report previous changes, are urgently requested to communicate immediately with the compiler, C. C. Carpenter. Andover, Mass., Dec. 26, 1908.

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A Co-operative Campaign

For Home and Foreign Missions

For several weeks the officers of the American Board of Commissioners for Foreign Missions, the Congregational Home Missionary Society and the American Missionary Association have been in consultation with reference to joining in a great missionary campaign among the churches during the first four or five months of 1909. Four special objects have been in mind in discussing such a co-operative movement. First, to present to the churches in a thorough manner these three great lines of Congregational work, that they may realize the magnitude of our missionary enterprise, the stress of the present situation and the challenge of our opportunity. Second, to exhibit the essential oneness of the work. Third, to advance the Apportionment Plan of benevolence. Fourth, to secure a sum of money for the canceling of the debts of the three societies mentioned above and for the better support of the work carried on by all seven of our benevolent societies.

Having considered all phases of such a campaign with deliberation and care, and having sought the advice of the other national societies, the State Home Missionary Societies, the chairman and secretary of the National Advisory Committee and many others, we desire to announce that a decision has been reached favorable to the proposed co-operative movement.

The plan contemplates holding public meetings in Congregational centers in all parts of the country. There will be five districts established for this purpose, with a separate band of speakers for each district. A day will be spent in each center. In these public meetings no appeal will be made for money, but the occasion will be used to secure the first three objects mentioned above with special emphasis upon the Apportionment Plan. The purpose is to secure the sum of money referred to from generous individuals so that the regular channels of benevolence in the churches may not be disturbed. The combined debts of the three societies are $273,000. Subscriptions to this amount will be received conditioned upon the whole being raised. Over and above the debt limit it is hoped a goodly sum can be realized which shall be divided between all seven benevolent societies in the ratio established by the Apportionment Plan. If $500,000 in all can be secured there will be $227,000 to be thus divided. It should be stated that such a sum would not be over and above what the churches are asked to contribute through the Apportionment Plan, but within the limits of that plan and so in accordance with the wishes of the denomination as expressed through the action of the National Council.

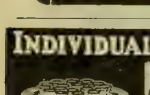
It is hoped that the Apportionment Plan itself may be so furthered through conferences which will be held in the large number of centers visited as to assure a much better financial support for our seven societies in coming years. When the churches reach the two million dollar mark which they have set for themselves, the era of debts will be passed. To usher in that day is one of the main purposes of this co-operative campaign. The four societies not burdened with debt generously offer to help on the good movement by furnishing speakers and in other ways. While three societies take the lead it is in reality a great inter-society movement.

If we would sum up in a word all the purposes in view we would say that we mean to work, under God, for a genuine missionary revival among the churches. Our work at home and abroad is lagging in a day of supreme opportunity. All of our societies feel the need of a new baptism of enthusiasm and self-sacrifice for what we must all regard as the chief work of the Church.

In behalf of this effort we seek the prayerful co-operation of all Congregational people. May God give us success!

Signed: SAMUEL B. CAPEN,
FRANCIS O. WINSLOW,
CORNELIUS H. PATTON,
WILLIAM E. STRONG,
American Board.
HENRY H. KELSEY,
JAMES G. CANNON,
HUBERT C. HERRING,
WILLIS E. LOUGEE,
Congregational Home Missionary Society.
LUCIEN C. WARNER,
CHARLES A. HULL,
JAMES W. COOPER,
CHARLES J. RYDER.
American Missionary Association.
Executive Council for the Campaign.

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Our Benevolent Societies

Massachusetts and Boston

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MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

Home Missionary Fund

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Marriages

The charge for marriage notices is twenty-five cents.

FAIRBANK — MOULTON — In Ahmednagar, Bombay Presidency, India, on the 17th of November, by Rev. Edward Fairbank and Rev. R. A. Hume, D. D., Rev. Henry Fairbank to Miss Mary Etta Moulton, both of the Marathi Mission of the American Board.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BLACKMAN—In Whitney Point, N. Y., at the home of her daughter, Mrs. Homer Smith, on Dec. 23, Mrs. Orpah Freeman Blackman, wanting seven hours of being ninety years of age. Mrs. Blackman was a descendant of Edmund Freeman, proprietor of the town of Sandwich, Mass., and of the Barrows family of Mansfield, Ct. She was born in North Pitcher, N. Y., where she was married and where most of her life was spent; in later life she lived in Kirksville, Mo., and Altoona, Fla., where her husband, Deacon John Smith Blackburn, died in 1895. Her youngest child is Rev. William Fremont Blackman, formerly professor in Yale University and now president of Rollins College, Winter Park, Fla.

CARTER—In Leominster, Mass., Nov. 16, suddenly, Eunice W., wife of Charles W. Carter of Washington, D. C., formerly of Auburndale, Mass.

CUNNINGHAM—In Rochester, N. Y., Dec. 19, Rev. John Cunningham in his 89th year.

WALKER—In Hankinson, N. D., Dec. 2, Rev. H. E. Walker, pastor at Cayuga and Rutland, N. D., aged 71 yrs.

HENRY F. PLUMMER

In the death of Mr. Henry F. Plummer which occurred on Dec. 2, a score of institutions in his late home, Rochester, N. H., in the State and in the West are bereft of the services of a wise counsellor in matters financial and of the kindly consideration of a Christian gentleman. Born in Rollinsford, N. H., April 16, 1853, his education was secured in the schools of his native town, at the South Berwick Academy, and at Phillips-Andover. At an early age he chose the banking business for his life work and after an apprenticeship of ten years in his home town, he was summoned to Rochester, N. H., to the joint position of cashier of the National Bank and treasurer of the Norway Plains Savings Institution. To this task he gave himself with splendid enthusiasm for twenty-seven years. His skill in the administration of this trust and his unvarying honesty secured a wide recognition as is seen in his connection with the management of the Home for the Aged, the Board of Trade, the Public Schools and with many private trusteeships.

Not less was Mr. Plummer an enthusiastic lover of the Church and her Lord and his. His Christian service was commenced in his connection with a Temperance Society in his earlier home. For twenty-five years he was deacon of the Congregational Church in Rochester, to which he gave most liberally of time and money in many official relations. With a rare generosity did he devote himself to the interests of the Church in county and State as is witnessed in service of the conference for ten years as its scribe, of the Piscataqua Missionary Society as its treasurer and of the Congregational Club as its treasurer and president.

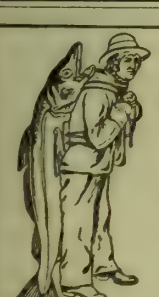
A man of absolute integrity, one in whom Christian principle reigned supreme, the benefactor of our Congregational Societies, dearly loving his friends and dearly loved by them, he literally laid down his life in the performance of the duties with which his various positions charged him. His ability created for him a place in the community and state in which though he be dead, his influence shall still make itself felt. W. S. B.

REV. SAMUEL JOHNSON

It is wise now and then to turn from the hurry of the passing day to the contemplation of a life of quiet strength such as that of Rev. Samuel Johnson, who was more than eighty-five when he died at New Haven, N. Y., on Dec. 14 of last year. Such a long span was not without its points of interest. His commanding stature and fine physique were fitting proofs of sturdy Anglo-Saxon stock, for he was born at Ambaston, Eng., Aug. 13, 1823, way back in the reign of George the IV. It carries us to another era to realize that it was necessary for him when crossing the Atlantic in those early days, in tempestuous weather, to come by sail. Some of his youth was passed in Canada, where his father had located. On that very land were wells of oil unappreciated then, but which might have brought great wealth had their value been known. To us, the young man's drifting to our land seems natural. For some reason, he left the Western Reserve College and entered Yale as a Sophomore in the Class of '50. When he was a Senior, as a scholar well up among his fellows, the famous Class of '53 had just begun, and such men as Wayne McVeagh, the poet Stedman, Andrew D. White and other notables were Freshmen! He attended the Yale Theological Seminary, and in 1852 was licensed to preach. Thence to Detroit and back to New Haven, Ct., until in 1855 he entered upon his life work at Ashville, N. Y., following by charges at Cambria, Center Lisle, Chenango Forks, Newark Valley, Groton, Rodman, Sidney Plains, Danby and lastly, in 1888, New Haven. Ten pastorates and all in the State of New York. Two trips abroad and many journeys as delegate to conventions, etc., helped to broaden his views. In 1855 he married Miss Catharine C. Isham, and during this marriage, his three children were born, of whom the survivor is Chester L. Johnson. Three years after the death in 1877 of his first wife, he married Mrs. Rhoda E. Hall, who attended him during his prolonged fatal illness with wonderful faithfulness.

To sum up such a life as his is to bear tribute to the patience, capacity and devotion of one who, imitating the Christ, went about doing good. His venerable dignity and kindly smile, his catholicity, earnest sincerity and fatherly counsel won for him the love of many who will honor his memory by being better because he was their friend.

It is asserted by M. Perrier, director of the Paris Museum of natural history that human remains recently discovered in Southwest France are the oldest in the world yet found. The date of this prehistoric man is believed by some scientists to be 170,000 years old. The most remarkable thing about him is that his jaw was so long and his face so immobile that he could never have laughed.



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A Full Table of Contents Will be Found Inside

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Contents 9 Jan., 1909

EDITORIAL 37-42
- Event and Comment
- Editorial in Brief
- The Test for Congregationalism
- The Science of Human Help
- Alcohol and Efficiency
- The Moral Problem of the Earthquake
- How Shall We Approach the Bible

CONTRIBUTIONS
- Hopeful Things in American Church Life. Prof. Hugh Black 44
- China and America. Rev. George W. Hinman 45
- Today and Tomorrow. John T. Faris 45
- A Message for the New Year. Rev. E. M. Noyes 45
- From Day to Day. Allen Chesterfield 43
- The Progress of the Apportionment Plan. Rev. W. W. McLane 63

FOR THE CHILDREN 47
- Mark, the Mail Carrier. Herbert D. Gallaudet
- The Children's Pulpit. Rev. E. H. Byington

THE HOME 48
- Days—a selected poem
- Do It. Zephine Humphrey
- The Child in Sermon Time
- Tips *versus* Rewards
- New Year's Hymn
- Can You Spell

CLOSET AND ALTAR 49

THE FIRELIGHT CLUB 50

THE SUNDAY SCHOOL—Lesson for Jan. 17 51

AMONG THE NEW BOOKS 52

A PAGE OF METHODS 53

FOR ENDEAVORERS—Topic for Jan. 17 60

CHURCH AND MINISTERIAL RECORD 61

CHURCH NEWS
- The Newest New England Town 54
- Boston 55
- New York 55
- From the Northwest 56
- Chicago 57
- Loss Repaired 59
- Within a Canvas Shrine 61
- Yale News 62
- Thwarting the Strikers 62

MISCELLANEOUS
- Christian News 46
- Our Readers' Forum 46
- Personalia 51
- Woman's Board Meeting 51
- Deaths 58
- Home Missionary Fund 59

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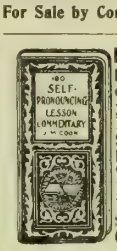
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL.—Sunday, Jan. 10, at 3.30 P. M., Prof. James H. Ropes will preach. Jan. 17, Prof. Francis G. Peabody. LOWELL INSTITUTE LECTURES, Mondays at 2.30. Jan. 11, Prof. J. W. Platner, on The Augustinian Theology.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

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TOGETHER

A CONCERTED CAMPAIGN BY THREE CONGREGATIONAL BOARDS

Agreeable to the growing desire for closer co-ordination among our several missionary agencies,

THE AMERICAN BOARD, THE CONGREGATIONAL HOME MISSIONARY SOCIETY AND THE AMERICAN MISSIONARY ASSOCIATION

are entering upon a practical and impressive demonstration of the oneness of their work and their community of interest by inviting all Congregational people and other friends to take part in a concerted campaign of education, stimulation and advance through the entire range of missionary giving.

THE PURPOSE IS

First: To extend and intensify among our Congregational people a consciousness of Missions, Home and Foreign together, as the chief end for which churches exist.

Second: To realize the present unparalleled opportunities for multiplied missionary work and the need of effectual measures for meeting them.

Third: To remove by one strong lift together the total debts of these three Missionary Societies.

Fourth: To avoid the recurrence of debts and place the work of all seven Congregational Societies on a stronger basis by establishing the APPORTIONMENT PLAN.

THE PLAN OF CAMPAIGN—FOUR CARDINAL POINTS

(1) Five Districts covering the whole country from New England to the Pacific.

(2) Public Meetings in more than 100 Congregational Centers, conducted simultaneously in all the Districts by groups of leading pastors, prominent missionaries and Secretaries of the various Societies.

(3) Conferences upon the Apportionment Plan with pastors and delegates from the churches gathered at these centers.

(4) Contributions, not by public collections but by private subscription; from individuals rather than from church treasuries.

EXTENSIVELY AND EMPHATICALLY FAVORED

How generally this undertaking meets with approval in the churches is abundantly manifest from the remarkable consensus of opinion expressed about it by representative pastors and laymen.

HERE ARE A FEW EXTRACTS FROM LETTERS RECEIVED

"Whole thing fine, inspirational and strong."—G. Glenn Atkins, D. D., Detroit, Mich.

"The more I consider the plan, the more it appeals to me. I like it especially because it will put the work of all the Societies before the denomination at one and the same time."—Marion Leroy Burton, D. D., Brooklyn, N. Y.

"I am in full accord with the plan. My deacons say 'amen' to it."—Rev. W. Parkyn Jackson, St. Albans, Vt.

"I am in sympathy with the plan for a united effort to campaign the country and gather supplies for the missionary treasury."—Harry P. Dewey, D. D., Minneapolis, Minn.

"I thoroughly approve of the plan for a grand co-operative missionary campaign. Its educational and inspirational force should be great, and I believe it will be productive of great and immediate financial returns."—James B. Gregg, D. D., Colorado Springs, Col.

"The plan seems to me admirable in its general scope. With the united effort proposed the result should be highly successful."—Mr. W. J. Van Patten, Burlington, Vt.

"I most heartily approve the plan outlined. It is a noble scheme and I believe will win."—Mr. W. W. Mills, Marietta, O.

"The plan is a top-notcher. It will appeal to everybody who really believes in Christ's program."—R. A. Beard, D. D., Fargo, N. D.

"I believe thoroughly in the co-operative missionary campaign. It is a finely conceived idea."—Arthur Little, D. D., Dorchester, Mass.

"Your scheme for a co-operative campaign is a good one. Something ought to be done jointly to emphasize the unity of the work."—Rockwell Harmon Potter, D. D., Hartford, Ct.

"I know nothing that would so commend the work of the societies to the people in our churches as the joint and fraternal basis suggested. I believe it would put a new spirit into our churches in relation to the whole matter of benevolences."—Rev. Asbury E. Krom, Providence, R. I.

"I assure you of my enthusiastic approval. Such a move as you propose is the needed stimulus to make the Apportionment Plan really effective."—Rev. Bernard G. Mattson, Mansfield, O.

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Francis O. Winslow
Cornelius H. Patton
William E. Strong
A. B. C. F. M.

Henry H. Kelsey
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Executive Council for the Campaign.

LET US ALL GET TOGETHER FOR MISSIONS

THE CONGREGATIONALIST

and Christian World

Saturday
9 January 1909

Volume XCIV
Number 2

A Test for Congregationalism

This year opens on a prospect for a new era in Congregationalism. For the general benevolent work of the denomination through its national societies an apportionment plan has been adopted. Careful estimates have been made of the amount needed for the year by each society, and through each state and local body of churches each church in the denomination will know what proportion it must raise in order that the societies may do what they have planned to do and meet their obligations without debt.

To enter on this new era it is necessary that the societies should be relieved of the burdens of debt that have been for several years accumulating. A plan for this purpose has been agreed on by the societies and a campaign for carrying it out has already begun. It was described in *The Congregationalist* of last week, in a statement adopted by the joint committees of the three societies representing the general missionary work of the churches. It is effectively set forth in their full-page advertisement this week. The country has been mapped out in five districts, a band of speakers chosen for each district, who will spend a day in selected centers holding public meetings.

The fourfold object of the campaign is to enlighten the churches concerning the character and importance of the three great lines of missionary work for which they are responsible, to show its essential unity, to make plain the Apportionment Plan showing the part each church is called on to take, and to secure the money required to pay the debts of the societies and to put them in position to work most effectively in the new era. This last object, however, is not to be pushed to the front in a way to interfere with the others in this campaign. No appeal is to be made in the public meetings for money to pay the debt. The effort will be made to secure this sum from individuals, subscriptions being conditioned on the whole amount being subscribed. On another page Dr. McLane gives encouraging news of the reception accorded the apportionment plan among our churches.

A test is thus presented to the churches this year different from any heretofore in the history of our denomination. Will they meet it? It presents features that strongly invite the effort. The task is a definite one. Every Congregationalist can understand what his part will be in order to insure its accomplishment. No one is required, but every one has the privilege to do his part. The apportionment plan is not that of the societies, but is the sense of the denomination expressed through the National Council. It gives each pastor the support of the whole body of churches when he asks his own church to assume the part assigned to it. The whole scheme has the backing, and is largely the creation of business men who are prepared to carry it through.

What results will follow the successful inauguration this year of the new era? Definite business methods will be established for meeting definite problems and carrying out plans undertaken with reasonable prospect of their accomplishment. It will be made evident that our societies are not working at cross purposes, but together. Their mutual support will secure much greater and more permanent results. Their uniting in this campaign to wipe out their combined debt is evidence of a new consciousness of interrelationship. The American Board and the American Missionary Association are anxious for the relief of the Congregational Home Missionary Society, whose debt is heaviest and whose present condition handicaps the whole denomination. Our churches have been proud of this society for three generations. Reorganized to meet the needs of a new time, it stoops under the weight of an inherited debt. An ardent patriotism is the fire that kindles all worthy impulses to regenerate other nations and races. Can we Congregationalists do our part for our own country, alongside of other denominations, in a way to honor our traditions? If we can do this and can rejoice in doing it, we can take up with courage our work for all the world. The successful carrying out of this plan points to natural changes bringing the three main lines of Congregational missionary enterprise under the administration of not more than three societies, with such departments as may be found expedient in caring for educational, Sunday school and church building work.

This year 1909 is an opportune time for entering on this new era. It is generally believed that our country is on the threshold of a period of enlarged prosperity. Far-seeing business men in making new plans take advantage of wise forecasts, and do not wait till everybody has anticipated what they have foreseen. Our denomination is not now divided by theological controversies, but is in a state of harmony to work together for practical ends. It is a time when laymen are being aroused to take their share of responsibilities for Christian service, to do it with determination and to do it largely.

The call, then, to enter this year on a new era of Congregationalism comes to each Congregationalist according to his place in the body. Will each member accept the part assigned him? Will every pastor assume and press hopefully on his people the importance and the privilege of corporate responsibility for carrying on the work of the whole denomination? Will any who may be at first disposed to criticise ask themselves if they cannot better do their part in the denomination by using their utmost influence to forward the work already begun? A plan of worthy proportions has been made, considered, approved and adopted and is now coming before the churches. This is a fit time to try the experiment and to prove whether or not Congregationalism in this day can meet the situation it faces as worthily as it has done in its past best years. We believe it can and will.

Event and Comment

Articles Soon to be Published

Psychotherapy and the Church, by Rev. George A. Gordon, D. D.

Suggestion and the Child, by Rev. Chauncey J. Hawkins.

A Little Excursion Into Psychotherapy, by Rev. Harry W. Kimball.

Three articles from Congregational ministers, approaching from different points of view a subject of present-day interest.

Lincoln and the Negro Race, by Booker T. Washington.

Some By-Products of Lincoln's Career, by Ella G. Ives.

Two articles appropriate to the Lincoln Centenary.

Present Day Socialism; What It Is; What We Should Do About It.

A series by Prof. John B. Clark of Columbia University.

Sudden Destruction

The appalling suddenness of the calamity which has overtaken the borderlands of the Straits of Messina is what most impresses the imagination. It was like the striking of a ship at sea on a hidden reef, like lightning from a clear sky which kills without warning. The shaking of the earth is a familiar experience in Sicily and Calabria, as it is in California, and many who went to sleep in Messina, Reggio or the other coast towns knew that Etna was their neighbor, that great earthquakes had devasted the land in which they lived and that they might be wakened by the trembling of the earth beneath and the walls which sheltered them. But this blow came with hardly a preceding tremor and they were overwhelmed, first by the falling walls and then by the leaping in of the sea, responding to the sudden cleaving of the earth before it and beneath it. There was no word of warning. How swift and hopeless for preparation or escape the whole catastrophe was may be indicated by the story of the captain of the ferryboat which plied across the strait. He was just starting out of the harbor of Messina on one of those before dawn journeys which are so characteristic of Italian timetables when the shock came. He found himself for a moment on the bottom of the sea and then swept shoreward on the crest of a wave thirty feet high. Most of the city of Reggio, on the Calabrian side of the strait, seems to have slid or toppled into a vast cravasse opened in the earth and then been beaten down and covered with mud by the inrush of the sea. At Messina, on the Sicilian coast, the ships in the crescent-shaped harbor were lifted over the buildings which face the water and dumped in the choked up city squares. Scylla—the Sicilian town and castle which mark the dreaded reef of the ancients—was utterly destroyed, with a hundred other Sicilian and Calabrian villages. A smiling land of orange groves and olive terraces was turned into a desolate, roadless, treeless waste of mud and rock. Inside of far less than an hour some two hundred thousand men and women, wakened out of their deepest sleep—or mercifully not wakened—were crushed, drowned or burned to death, pinned down in the ruins of their homes. The imagination stands aghast at the swift movement of the catastrophe. The memory of our own peaceful and unconscious sleep that night of doom heightens our awe and sympathy in thinking of our stricken brothers.



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THE EARTHQUAKE DISTRICT

The Wave of Sympathy

Following close upon this stroke of destruction came a wave of human sympathy which has bound the world together in ministration as it has not been bound since all Christendom gave itself to the first crusades. First of all, Italy sprang to the relief. The King and Queen—upholding the great traditions of the House of Savoy—hastened to the scene and gave their personal assistance to the work of rescue. Pope Pius X. was ready to break his so-called prison bounds, and only desisted at the command of his physicians. In the contributions from England and the Continent, the names of monarch and workman have stood side by side. The tested efficiency of the national Red Cross societies has been utilized for help. Russian warships came to assist their Italian brothers of the navy in the work of rescue. From our own land contributions have been poured out freely, collections made in the churches and the exchanges, and the Navy has despatched a loaded supply ship, made ready for the service of our home-coming fleet, to the succor of the desolated coasts. Our battleships were already in the Red Sea and may yet, if by exchange of views with the Italian Government their help will be welcome, be in time to render assistance. If, on the one hand, the mystery of this sudden desolation in a world which God has made and governs challenges our faith in God's mercy—as the Lisbon earthquake did that of our forefathers just a century and a half ago—this universal and active sympathy reassures us as to the place and power of love and kindness in the movement of the world. If Voltaire and the other doubters of God's care when Lisbon fell had been active members of a Red Cross committee they would have taken a different view of these great calamities.

What Happened

We do not yet know clearly about the physical causes of volcanic and earthquake action just below the surface of the earth. But the best opinion is that the slow contracting of the earth-crust shows itself chiefly along a few great cracks and that the forces let loose, whether of steam, from

the percolation of water to the interior heat or of some other force, vent themselves through volcanic craters. What seems to have happened at Messina was the sudden slipping of the earth strata along the edge of such a crack. Compared with the stability of the earth-crust as a whole, even this shudder of the surface must seem slight. But compared with the strength and the works of man it was one of the most destructive of these earth-shudders in recorded history. The count of the dead is not yet all made up, but the coast on both sides, with its fine climate and fertile soil, was thickly peopled and the deaths will probably amount to as many as 200,000. This is, of course, no more than the tally of a modern campaign when war is waged on the great scale of the recent battles in Manchuria. But the suddenness of it and the fact that men were stricken sleeping in their homes brings the loss to our imaginations, as war with its passions and its shows can never do. If the world could imagine a battlefield with the vividness with which it has made real to itself the destruction caused by this single earthquake, the accessions to the peace societies would make war difficult if not impossible for all time to come.

Providence in Calamities

"While I was lying with the doctors digging for the bullet, more good was wrought behind the cause that I have been working for than could have been wrought in any other way." This is what Francis J. Heney says, who was shot in the courtroom where he was conducting the prosecution against Abram Ruef in San Francisco. Ruef has now been sentenced to fourteen years in prison, while a man convicted of attempting to bribe a juror in the trial has been sentenced to four years. What seemed a terrible catastrophe to Mr. Heney was the means, by freshly arousing the public spirit of San Franciscans, of furthering the accomplishment of the reform so greatly needed. Already the sympathy of all nations has been awakened and exalted to practical expression for the sufferers by the Italian earthquake to an extent never before known. Such united feeling goes far to make war more difficult and the establishment of universal peace more secure. It may yet appear that in this catastrophe which has shocked the world the hand of Providence was moving, "from seeming evil still educing good."

Discrimination in Giving

A woman of our acquaintance who has been in the habit of spending fifty dollars annually for Christmas gifts to about that number of friends was moved this year to send $25 to help educate a black girl in the South and $25 more to aid a crippled Armenian orphan. On Christmas morning the friends of this woman received a letter from her, saying that instead of the customary individual gifts she was sending in their name these two distinctively missionary offerings, one to the home and one to the foreign field. She graciously assumed that in so doing she was acting as the agent of such friends. It is safe to say that no one of them failed to admire what she did, and several have already been led by her example to think more seriously on the question, How much ought one to give to friends and acquaintances at the holiday season? Most of these fifty persons are well-to-do and gift-making and gift-receiving, in the case of some at least, have come to be more or less conventional. We are glad that once in a while some one has courage enough to break away from traditions and do something different. In this case the gifts meant a great deal to two persons who otherwise would have had little for which to give thanks. The novel gift is worth bearing in mind when another Christmas confronts us with its problem of presents to others. It is a noble tribute to friendship to expect that those whom one loves will be ready to join one in an unselfish enterprise. Suppose we all did this, perhaps not every year, but once, say, in five or ten years; would we not ourselves as well as those in real need in various parts of the world be the gainers?

Christian Influences upon Collegians

The first few weeks of the year offer a peculiarly favorable time for the right sort of Christian pressure upon students in academies, colleges and universities. The traditional Day of Prayer falls on the fourth Thursday—this year the 28th. Many institutions, chiefly in the West, still observe that day. Most of the Eastern colleges, and a number of Western and Southern ones like Colorado, Washburn, Ripon, Pacific, Rollins and Talladega, have substituted the second Sunday in February for the old-time anniversary. Thus they fall into line with the world's Christian Student Federation, which for several years has set apart this particular Sunday. We hope that hereafter our institutions generally will adopt it, thereby avoiding the confusion of having two distinct days. What the church needs to keep in mind is the fact that during the weeks just before us prayer should be offered for students away at school and for the instructors in our colleges and their presidents. In the colleges themselves it is an opportune time for approach to the individual student. Interest in all outdoor sports is at the minimum, and the deeper interests of life may well be given greater prominence. In the annals of our American colleges the winter term has been the time of religious awakening, when many a man has committed himself to the Christian life, and not infrequently to the work of the ministry. If ten of the leading men of any class could be induced to read Mr. Mott's recent book on the "Future Leadership of the Church," decisions might be made between now and Easter that would mean much not only to the individuals making them, but to the future welfare of the Kingdom of God on earth. And pastors should not forget that it is a part of their work to sound the call to the Christian ministry.

A Criticism of Psychotherapy

From the religious point of view, few abler criticisms of psychotherapy have been put forth than that recently embodied by Rev. George L. Parker, formerly of St. Petersburg, and now pastor of the Crombie Street Church in Salem, in a pamphlet of twenty-five pages. His three strictures on the Emmanuel Movement are first, that it is not a new gospel, and that all that is good in it is but the clear teaching of Christ and demands no new large-sounding name that calls attention to itself rather than to the truth of Christ. In the second place, it puts too little emphasis on character and the method of achieving it through constant struggle, and not through "a mere curing system that makes the gospel a spiritual Baden-Baden." In the third place, it has no message for men of rugged health, for the "three-meals-a-day men and women who are nevertheless looking for soul peace, for new strength, and for a solution not of queer nervous diseases, but of life itself and its complications." Mr. Parker, however, admits that psychotherapy has proven its value, its helpfulness and its scientific basis. In the discussion which is bound to go on, such points as these that Mr. Parker makes must be duly considered. Sometimes, however, a new form of presenting an old truth is valuable in helping people grasp the rich contents of the gospel of Christ. There was nothing new in the underlying thought of Sheldon's "What Would Jesus Do," but it set people to thinking on both sides the Atlantic. Moreover, as we understand it, the Emmanuel movement does not claim that it was first of all designed for healthy people, but rather for "them that are sick" in mind and in body. There is a larger number of such persons in the world, perhaps, than we suspect, as we see men coming and going in apparently good health. Even a person who appears well may have some trouble gnawing at his heart which the quieting gospel of Christ alone can reach. Of course it is the gospel that does the work, and more and more we are

all realizing what a great and efficient gospel it is that we have to preach, to practice and to apply to the entire circle of man's needs.

Yuan Shih Kai

The most influential personality in China at the time of the death of the late Emperor and Empress Dowager was Yuan Shih Kai, whose strong and intelligent face is shown in the accompanying portrait. His importance to the Chinese life of today is further referred to in Rev. George W. Hinman's article on China and America, on another page. Yuan is a reformer, a statesman and a soldier. He had the confidence of the old Empress Dowager and of the Chinese people. For among the governing group of Manchus he stood as the only Chinese. His presence, though they do not seem to have realized it, was an insurance for the Manchu dynasty against the strong and growing Chinese dislike of their foreign rulers. Yuan was the viceroy of Shantung at the time of the Boxer troubles, and through his efforts knowledge of the survival of the Peking legations was



YUAN SHIH KAI

brought to the world and the relief expedition made possible. He succeeded Li Hung Chang as viceroy of Chih Li and, on its evacuation by the foreign troops, made over Peking into the modern city it has come to be. He first created an efficient army on Western lines and guarded the frontier of Manchuria during the anxious times of the Russian-Japanese struggle. He was loyal; but he knew that China must be strong if she would retain or recover the respect of the world. Modern Chinese education owes much to him, and he is regarded by the representatives of foreign nations as a great security of peace. By disgracing and dismissing him the Manchu chiefs in authority about the baby emperor are taking great risks of revolution and of misunderstanding with foreign powers. His successor in the office of Grand Councillor is Na Tung, a Manchu, who, as Mr. Hinman says, was a warm supporter of the Boxer Prince Tuan. The outside world, recently reassured in its hopes that China was making steady if slow progress toward internal peace and the education needful for her security, will watch the progress of events with grave anxiety. Among other things, the fate of the special legation under Tang Shao Yi, now in the United States, and of the plan for the education of Chinese youth in our schools, hangs in the balance. A wholesale dismission of Yuan's friends in high station as governors of provinces might precipitate a revolution which would drive the Manchu dynasty from power in China.

The Science of Human Help

Psychotherapeutics is a word only recently admitted into standard dictionaries, and it hardly yet has a satisfactory definition, though it is given large space in religious newspapers. It appears to be used to describe the action of remedial agents on the human body through the mind or soul. It has recently come to be assumed that this long word stands for a department of medical science recently appropriated by some of the churches and to be administered by their clergy. Here and there churches are opening a kind of annex with classes and clinics, and are reporting cases and cures as they have been accustomed to report inquirers and converts in a period of religious revival. In these reports, as is to be expected, those cures are most marvelous about which the relators know the least. Wonders cease to be wonders when their cause and effect are understood.

A study of a number of these "cases" lately described to us shows that what was of value in the service was mainly the removal or lessening of causes of mental distress. Some of these were real, some imaginary. Some, though by no means the largest portion of them, were directly related to religious experience, and these naturally came peculiarly within the province of the Christian minister. But even these were usually bound up with other grounds of anxiety than evil habits or questions of conscience. They were connected with poverty, disappointment, fear, the care of dependent ones, morbid introspection and too much leisure for brooding over ills. It is quite possible that when the use of new terms to describe the effect of mental disturbances on the body ceases to be a novelty, it will be found that no new kind of ministry has been discovered by the churches.

The chief valuable fact to which the Emmanuel movement may direct attention is that the science of human help is many sided. One side is spiritual and needs the ministry of those who know spiritual things. Another side is material and it requires the care of those who control ways and means of giving material help to those who need it. One side is medical and it calls for men who know the science of medicine. In all these conditions the general practitioner, whether he has the title of clergyman, doctor or almsgiver, needs the aid of specialists. These various ministries must co-operate in order to produce healthy individuals and wholesome society, but each has its own sphere, and they best serve who know their own work most thoroughly.

If one could know all the means used to relieve mental distress in any community he would probably find that a large majority in it are in some way engaged in the business of healing. An appropriate illustration is found in the annual report just issued of the Associated Charities of Boston. It gives an account of a study of social conditions during the early part of last winter when many persons were out of work and hundreds of families suffered from poverty. Then an army of helpers appeared. Employers found work, though they did not need to have it done, for men and women with sick persons and children dependent on them. Landlords allowed rents to fall in arrears. Provision dealers and grocers gave credits even when they found it difficult to extend their own credits with wholesale houses. Churches generally aided needy families of their congregations. Labor unions and fraternal orders extended helping hands to those with claims on them. Relatives and friends responded to many appeals in behalf of the sick and suffering. And the Associated Charities extended well-organized aid to keep this army of helpers from becoming wearied or exhausted, to prevent imposition on them and to keep the aided ones from losing their self-respect, falling into habits of shiftlessness or drink and dropping out of normal social relations.

This beneficence both cures and prevents mental disorders from which many physical diseases spring. For example, a clergyman asked a secretary of the Associated

Charities, last winter, to come to his vestry one day each week to advise those who came with troublesome problems. Of over one hundred persons to whom she gave helpful counsel only twenty-one needed material aid, and of these only four were in distress on account of the hard times. For three of these work was found. This was a clinic of the Emmanuel movement without either name being applied to it.

This work which is going on all over the country is not new. It is not widely advertised. It is not called by any scientific or newly invented name. If it were new it would have to be tested by time and experience before it could be trusted. If it were extensively advertised its chief virtues would be lost. The noisy appeals directing attention to the vast amount of poverty and distress, made by those who consider that their part in giving relief is mainly to harangue the public on the appalling indifference of the classes to the masses, aggravate rather than lessen prevailing social evils. The best remedies for these conditions are being found through the direct contact of the individual helper with the individual needing help without more publicity than is necessary. If this healing ministry were called by a high-sounding title and claimed something akin to supernatural powers it would attract crowds of curious spectators and a procession of more or less honest students ready to become quacks in the hope of finding some kind of profit by assuming a professional title of healer.

Yet this work is constantly growing. As compared with twenty-five years ago, the healing ministry which associated charities organizations are studying and in a measure directing have made wonderful advances. It is becoming every year more systematized and scientific and at the same time more human and personal. It invites the attention of those who wish to help their fellowmen and to do this in the best ways, and these are the great majority of mankind. The "get well quick" way is as delusive and disappointing as the "get rich quick" way. The healing of individuals diseased mentally, morally and physically is always the first essential toward restoring society to health. Each person who is doing what he can in this service may rest quietly in the assurance that his inconspicuous part is not in vain, but is essential to bring about the ideal social well-being which is the goal of the long, long road of human progress.

The Moral Problem of the Earthquake

Except in violence and the absence of warning there is nothing abnormal or unusual in the Messina earthquake. The history of the last hundred years shows that a shock violent and destructive enough to attract wide attention has occurred on an average more frequently than once every year. We have to deal with these disturbances as a normal part of the history of man. We can say assuredly that some parts of the earth's surface are peculiarly liable to these shocks. But we dare not say that any part is entirely exempt from the risk. A hundred years ago came the New Madrid earthquake, which sunk a great tract of land in the lower Mississippi valley and made that ill-omened Reelfoot Lake, of which we have recently heard so much. The story of the earth's recent shrinking includes earthquakes in as unlikely places as Vermont and Southern England.

The moral problem is merely one of degree. Does the killing of one man in a shaken house mean less in our thought of God's mercy than the destruction of Reggio and Messina? Is there any difference between wholesale and retail in the dealings of God with men? The call of the catastrophe in Messina is a call to a broader view, which lends itself to human sympathy as well and better to faith in God's purposes. When God chose the world—or made it—for human occupancy, the earthquake was just as much one of the conditions which he accepted as the sunlight, the fertility of the ground or the storm. God is not to be sought in his completeness along any lines of human ease or safety, but along the lines of that overcoming and soul-growth to which we are called by Christ. No man's faith would have been disturbed by the report in a corner of his newspaper that two savages had been overwhelmed in Sumatra by an earthquake which toppled down the walls of their hut. But on the moral scale God is just as guilty—if guilty at all—in the destruction of two as of 200,000.

The real point is that God is not on his defense before the court of man; neither have we the qualifications to become the judges of his ways. We do not get our loving certitude of his fatherly love from the ways of the earth, but from the word and character of his Son, whom he allowed to be scourged and crucified. If we cannot justify the ways of God in the earthquake, neither can we in the cross of Christ.

Alcohol and Efficiency

Success is called the god of our American idolatry and, in terms of its attainment by the ordinary man, success is measured by efficiency. The real question, for young men especially, because they are at the beginning of the way, the real question for young and old alike is that of making the most of our endowment of bodily, mental and spiritual powers. Nerve power is capital, quick decision, penetrating and exact thought are strength. Stated in this broad fashion every young man will assent to these propositions. But when it comes to the concrete question of the moderate use of alcohol in beverages, which scientific study has shown to be enfeebling to the nerves, fatal to quickness of will and dimming to clear vision, there comes a test of character which has uncovered weakness in thousands of young men of power and genius, like Poe, whose centennial we are celebrating this month with lamentation for his wasted opportunities. And the decision on this point of the young men of today is hedged about by knowledge, social usages and great examples which did not exist for help in the day of the youth of Poe.

The progress of the movement for voluntary or enforced refraining from the use of alcoholic beverages is shown in more ways than in the increase of territory in which the sale is forbidden by the will of the majority. With the opening of the year three more states, Alabama, North Carolina and Mississippi, have closed their territory to the sale of liquor. But the increase of knowledge of the effects of alcohol is not confined to prohibition states. We have commented from time to time on the growth in number of great business enterprises which make it a condition of employment that all workers shall abstain. The motive here is business efficiency and the safety for life and property which comes with a clear head, steady nerves and a disciplined, courageous and swift-acting will. Alcohol in the pilothouse of the steamboat, the cab of the locomotive, the switchbox of the railroad yard, every thinking man will agree is dangerously out of place. It would be criminal for the manager of a railroad to employ drunkards in responsible places. No passenger would board a train which he knew had a drinking engineer. And the engineer who sometimes drinks is at least potentially dangerous.

The real need, then, deeper than external pressure of law or even public opinion, is self-determination, founded on the plain facts of the case and the urgent need that men shall work at the full tide of their efficiency. Is my work less important than that of brakeman, pilot or engineer? The question is too serious for the community of which every man is a part to be treated frivolously, too fateful for the individual to be settled without thought. Voluntary abstinence is better than that which is enforced. Leave that to the weaklings, self-mastery is for the strong. He who employs himself is quite as much under bonds to make the most of himself as he who stands at the orders of another. We are all in the service of God and of the world. Without this self-determination and self-control on the part of a majority our laws of prohibition are certain to fail. Without the example of the strong, the weak are sure to yield to the temptations which no law of prohibition can wholly remove from their path.

This example of the strong in prominent places is one of the hopeful signs of the time in the progress of temperance reform in America. When a leader like Mr. Taft turns down his glass at a public dinner, his decision for personal efficiency and sobriety must count with millions of Americans who look to him as the coming President. We have quoted recently from an address by President Eliot of Harvard, in which he describes the effects of alcohol, as he has observed them, on students and citizens and his conversion to local option as a measure of social efficiency. Here is plain speaking from the acknowledged leader of the American educational world, in the light of which the tippling which maintains a belated place among students in our colleges shows itself as self-betrayal and treason to the social order and the state.

Is it true, as President Eliot says, that "alcohol, even if moderately used, does not quicken the action of the mind or enable one to support mental labor"? that the clerk cannot add as well or as quickly if he has drunk alcohol in moderation the day before? Is it true that it "slows the whole nervous action of the man who takes it and that the effect is injurious"? If so, if these facts are established beyond question by the careful students of Germany, England and America, the young man who refuses to inform himself on a subject which so vitally affects his loyalty to God, his neighbor and himself embraces weakness with open eyes.

For our young men especially, what we need in this matter is the spread of knowledge. Is it true, as President Eliot and Judge Taft have concluded, that a man is less efficient, and therefore less a man, if he drinks alcohol even in moderation? The sea captains think so. Grog is no longer served out to sailors in our fleet. Arctic explorers and mountain climbers no longer dare use alcohol in their exposures to cold and storm. Athletes have expelled it from the training tables. We are not so anxious to have our young men compelled as persuaded to abstain. We expect them, because they are strong, to inform themselves before they abandon the wisdom of the present to slip back to the easy sins of the past. There are materials in abundance for such study. One, referred to in our literary department this week, has been prepared by our own Congregational pastor in the university town of Madison, Wis., as the first of a series of inductive social studies. It outlines the subject and suggests plans for further impartial study. We have no fear of such an appeal to knowledge. What we dread is the prejudice that comes from ignorance and the rebound from partisan exaggeration. The cold facts of physiology are convincing enough for young men who have clarity of mind enough to understand them. And out of that study, we believe, leaders for the further advance of temperance will be recruited.

How Shall We Approach the Bible

In the history of literature the Bible has been the most influential and rewarding book the world has ever known. Its only rivals in power over the mind of man have been the Koran, which is the wayward child of the Old Testament and the New, and the Analects of Confucius, which have sustained but petrified the thought of China. Leaving these two aside, it will suffice for our purpose to say that within the borders of Christendom there is no book which in influence can for a moment compare with the Bible. Nor is the reason far to seek. The books not only tell of God's clearest revelation of himself to man, they have for ages been sought and used by men with expectant hearts. They have both created and satisfied a need. The Book grew out of the life of the Church and the Church came for nourishment to the Book. The approach to the Bible which holds the promise of satisfaction is the coming of the hungry heart for knowledge of God and of his love. Now, especially, when the fires of criticism have seemed to some to threaten the very life of the Bible, when we are taking new thought of its history and ritual, it is of the first importance that we should come to read it with the expectation that we shall find in its pages some message of personal importance to ourselves. Nowhere do Christ's promises of finding to him who seeks mean more than in our study of the Word.

We have often wished that we might induce some whom we know to approach the Bible with the open-minded simplicity with which they read the other famous books of the world. There are so many who have been warned off by unbelief, by misconception; who draw back from the Bible—of all books—as if it were a bear and would bite them, and whose ignorance, in the midst of other abounding information, of Bible history and Bible teaching is laughable. But this simplicity of approach is a very different thing from listlessness of mind. The Bible has been one of the most exciting books of the world's history. It has been the battle cry for wars. It has led men to exaltations and despairs. It has been a firebrand for warriors and a comfort to the dying. The one mood that is hopeless for approach to it is the mood of careless indifference. Men have begun to read it a thousand times, eager to controvert its teachings and overthrow its influence, and have been converted by it to faith and joy. It is flint that answers with a spark of life to steel of desire and purpose; but lies cold and dead at the touch of smooth, waxen indifference. Come to seek from it. Come to quarrel with it. But come in earnest and you shall find.

Some of us need to enlarge our knowledge of the Bible, even though we have read it all our lives. Our tendency is to select from its pages what might be called an individual Bible—the passages which specially appeal to our own taste or experience—and to let the rest go unread. To some extent this is natural and inevitable. The Bible is for all in scope and for each by selection. But we need to correct our taste and enlarge our experience by study of that which does not at first appeal to our minds. There need be no fear that we shall exhaust the material. If we feared that, it would show how small we are and how shallow our understanding. Great men have put their lives into the study and found themselves still searching and discovering at the end. God is far greater than the Bible. But the experiences and counsels of the children of God recorded in its pages are broader and richer than any single soul. And the key to all its treasures is Christ, to whose life and work the whole leads up and whom its books declare. Seek him in its pages and seeking you shall find more and more richly as you grow in soul capacity and intimate acquaintance with himself.

Prayer meeting topic for Jan. 10-16. How Shall We Approach the Bible? Acts 17: 1-14; 2 Peter 1: 12-21. The receptive and expectant moods. Letting the Bible speak naturally to our needs. On what principle shall we select our own personal Bible from its pages?

Editorial In Brief

There will be plenty of time to discuss the tariff in daily, weekly and monthly periodicals before the Ways and Means Committee are ready to report a tariff bill to the House.

All Georgia seems to be hunting for opossums for the Taft Banquet at Atlanta next week. They are saying down there that a 'possum loving President means peace and prosperity for the whole country.

Our soldiers are coming home from Cuba after a bloodless service of two years, in which they have given her, perhaps, a not less valuable help than our army which fought for and won her freedom ten years ago.

In this country last year $442,000,000 were spent for the education of about 19,000,000 pupils in public and private schools, colleges and universities. This is the nation's annual investment to prepare its citizens to care for and govern themselves.

The Pan-American Scientific Congress just concluded at Santiago, Chile, in midsummer weather, is the first convention ever held of scientific men representing the two Americas. This century is to witness the blending of the products of two distinct types of

civilization, English and Spanish, which for three centuries have existed on this hemisphere entirely separate from one another.

The Baptists are entering upon a campaign to put in operation an apportionment plan to raise $1,500,000 in their churches this year for their three national societies. Our success as Congregationalists with our Apportionment Plan would encourage them, and their success would help us.

Something for administrators of charity to meditate on—the report of the Relief and Aid Society that the price paid by the poor of Chicago for coal by the basket above the retail price per ton is a sum equal to the total contributions to the five principal charitable organizations of that city.

To the centenary celebrations of the births of great men this year must be added the bi-centenary of the Dr. Johnson whom Boswell did so much to immortalize. He was born in Lichfield, Eng., Sept. 18, 1709, and plans are already being made in London, Oxford and elsewhere to honor his memory.

The Chinese Government has a rare sense of humor. When the visits of the Dalai Lama of Thibet to the various provinces of China, with his retinue of 400, became an unbearable burden, the Government conferred on him the noble title of Sincere and Loyal Spreader of Civilization, and sent him back home with the honorable privilege of remaining there.

The Washington correspondent of the *Transcript* reports a probability that Congress will make an appropriation of $66,000 to reimburse the contributors to the fund to ransom Miss Ellen M. Stone in 1901. President Roosevelt has asked for such an appropriation and the State Department officials also. In view of all the facts in the case there can be no question that the appropriation should be made.

The effects of financial depression last year were nowhere more marked than in ocean travel. In 1907, Atlantic steamships brought to this country 1,364,685 persons. In 1908 they brought about 402,000. Most emigrants from European countries find homes in the United States, for example, 31,700 subjects of Germany left their Fatherland in 1907 and 30,800 came to this country, while 580 went to South America and the rest to Africa and Australia.

Public gifts and bequests in large sums last year totaled $90,452,000. The largest amounts went to charities, $39,729,961. Educational institutions came next with $36,052,039. Museums, galleries, libraries and public improvements got $10,246,131. Religious organizations, at the foot of the list, received $4,413,959. Andrew Carnegie led the givers with $7,437,600. John D. Rockefeller came next with $2,934,000. Mrs. Quincy A. Shaw and Mrs. Russell Sage were third and fourth. No widow with her two mites is mentioned.

The question whether Congress and State Legislatures have authority to give away public money for foreign relief is an important one. It ought to be definitely settled when popular sympathy is not stirred by such a calamity as the Italian earthquake. A like question applies to officers of business corporations who give away money held by them in trust. If those who have the care of the money of other people give it in cases of need those other people will be less likely to feel responsibility to do their part to relieve suffering.

The number of arrests in Atlanta, Ga., the first two months of 1907 were 3,074. During the corresponding two months last year, the first under prohibition, there were only 1,538 arrests. In one day following last Christmas, however, Dec. 26, the city's previous record was beaten with 238 persons arrested, the larger portion being charged with drunkenness or crimes caused by drink. Perhaps this great increase of arrests may be due to the greater determination of the police force to compel obedience to law in closing the first year of prohibition.

Another evidence of the part which our missionary colleges are to play in the reconstruction of Turkey is the appointment of two professors in Euphrates College on a committee to consider educational measures for one of the large interior provinces. One, Prof. N. Tenekijian, several years ago served a term of six months in prison, being falsely accused of disloyalty, and Professor Nahigian studied for a time under President Angell at Ann Arbor, Mich. Both are scholarly and earnest Christian men. The same governor has also asked Dr. H. N. Barnum, the veteran missionary of the American Board in Eastern Turkey, to suggest what in his judgment will promote popular education and social reform.

The venerable Bishop Doane of the Protestant Episcopal Church of Albany, N. Y., in a recent address to his diocesan convention, thus summarily disposed of the doctrine of the historic episcopate which is put at the front of every proposition by the Episcopal Church for union with other denominations:

"To approach the great Protestant churches of the world with the statement that their ministries are unlawful is to propose not reunion but absorption; not consideration but contempt. If one may quote, not irreverently, the rather vulgar saying of the lamb and the lion lying down together with the lamb inside, it is just this and nothing more, and leaves us in an attitude of antagonism and isolation which is perfectly hopeless and futile."

A bloody feud among neighbors in an American town seems singularly out of place against the background of the Calabrian-Sicilian horror. One reads with a sort of comic impatience of the town of Jackson, in the proud and—at least in its own opinion—enlightened state of Kentucky, where two families and their adherents are said to have entrenched themselves and sat facing each other last week armed to the teeth and ready to shoot on the appearance of a head at the other fortress. Have the Callahan and Deaton factions, said to be the names of those out-of-season and absurd barbarians, no one to tell them not only that on general principles they are making themselves ridiculous and a nuisance but also that it is indecent to obtrude one's petty dislikes at a funeral?

The breakdown of communication was one of the most startling and trying features of the Messina earthquake. There was no way of getting news of friends; and Americans who could not tell whether their family or acquaintance had perished had a trying time for a few days. Then the telegraph came back to their aid and they were once more in the good modern world which we so often abuse. And, fortunately, few Americans were killed. But the losses of Italians in America must have been very great. A curious incident of the days of rumor which followed the earthquake was the persistent report that the whole group of the Lipari Islands, the highest point of which is the volcano, Stromboli, had disappeared with their more than 20,000 inhabitants. As a matter of fact they were altogether outside the narrow slip of the earth-crust which destroyed Messina and Reggio.

From Day to Day

BY ALLEN CHESTERFIELD

A wail comes to me from a reader of my recent "Venture in Psychotherapy," because, forsooth, it poked fun at holy things. My critic said he would as soon think of indulging in satire over a revival campaign or a prayer meeting, as to set forth the Emmanuel Movement in a ludicrous light. With becoming meekness I receive this criticism. The implication that I am unfriendly to what Drs. Worcester and McComb are trying to do pains me, since I have been from the start, in my poor way, quite a champion of their ideas, and only sought through that unfortunate article to make it clear that men who jump into the game before they have had sufficient grounding in psychology or medical science, are likely to run up against practical difficulties. I cannot but believe that the Emmanuel Movement will outlive the influence of this article, and I trust that the average reader of it was impressed chiefly with my deficiencies as a "healer."

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For the benefit of this particular critic I will say at once that what follows in the next paragraph is meant to be funny, not serious. I would not be accused of undertaking either to defend dancing on the one hand, or on the other hand to heap odium on hymns that are as dear to me as they are to any of my matter-of-fact critics. Or, if you think that one ought never to smile when he reads his religious paper, call it, A Study of the Contents of a Child's Mind. Well, here goes, at any rate, whatever the consequences:

One of the most prominent Y. M. C. A. workers in the country has a daughter, nine years of age. The other evening he noticed that she was lying on the floor with pencil and paper in hand. Her brows were puckered, and evidently she was wrestling with a tremendous problem. To his cheery inquiry, "What's up Daughter?" she responded, "I am getting up the program for the club." "What club," she was asked. "Oh, our Saturday Club. I am chairman of the program committee." "How far along have you gotten?" "It's all done and it's been quite a job; but I hope the girls will like the arrangement." He took the paper from her hands and read as follows:

Praise God from Whom All Blessings Flow
My Country 'Tis of Thee
Waltz
Come We That Love the Lord
I Need Thee Every Hour
Two Step
Love Divine All Love Excelling
Hark, the Herald Angels Sing
The Ireland Dance
The Spanish Dance
Where Is My Wandering Boy Tonight
The Barn Dance
God Be with You Till We Meet Again

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Queer ideas of Sunday school some children get, and that, too, whether they go or whether they stay away. Judge Lindsey of the Denver juvenile court is always glad to get refractory youngsters headed toward Sunday schools; but now and then he encounters a preconception in the youthful mind which it takes all his powers of persuasion to overcome. One such remonstrant told the judge that Sunday school was a place where all the little kids go and give up a penny and don't get anything back. This suggests the answer a small boy gave his mother, not long ago, when she objected to the careless way in which he was using the divine name. "But, Mamma, I don't mean," said he, "the Sunday school God."

Hopeful Things in American Church Life

The Impressions of a Recent Comer

By Professor Hugh Black, Union Theological Seminary

[When Professor Black left the associate pastorate of the great St. George's Free Church in Edinburgh two years ago, to become professor of homiletics in Union Seminary, it was with the distinct understanding that in addition to classroom instruction he should do a work of seminary extension through frequent addresses before churches



HUGH BLACK

and other organizations in different parts of the country. As far as his other duties permitted, he has responded to calls from various places, and has thereby gained an understanding of American life such as few foreigners acquire in so short a time. His conclusions are therefore all the more interesting and valuable.—EDITORS.]

The editor has asked me to say something about the present religious situation in America from the point of view of a spectator—before it is too late. He recognizes that a spectator does see a good deal of the game which escapes those actually engaged in the arena. It is already almost too late, since I do not profess any sort of aloofness. I have been long enough in the land to feel that its life is mine and its problems are mine. I do not speak as a critic on the outside, though I have a certain amount of detachment from my position which makes me the servant of the church at large and not merely of a single church.

NOT STANDING STILL

I understand the difficulty and the danger of attempting to make generalizations; for no one could keep track of all the data and give them their right place in the summing up. So, the first thing I have to say about what is called the present religious situation is that there is no situation but a constantly moving state. The conditions are dynamic and not static. This is, perhaps, more true of America than of any other country; for life generally is more plastic here than elsewhere, and that is always one of the most hopeful things. We are inclined to talk mournfully of this as a state of transition, whereas that is our opportunity and our privilege. Movement is not necessarily progress, but for progress there must be movement, and there are many things in the state of flux which are full of hope and cheer. Religion is being disentangled from some of its accessories, and there is a chance to get the emphasis put where it belongs. The process of disentangling it sometimes brings evil for the time but may bring great and lasting good.

PERVASIVE OPTIMISM

One of the charms of American life is the undaunted optimism that pervades every region. It is often unreasoning and sometimes unreasonable, being only a vague assurance that everything is right and is going to grow more right. Still it is an immense delight to breathe the atmosphere of hope and courage everywhere felt. You find it about politics even when they are acknowledged to be corrupt in certain cities, about business even when it is a year of panic, about the future of the country in every sphere. Certainly no country has more right to be hopeful than America, when we consider what has been done and what tremendous resources remain to be exploited.

But there is one exception where optimism does not reign supreme, and that is in the church. Men are living and working under strain, and are happy if they can only keep the organization going. They often speak dolefully of immediate prospects and are not optimistic about the future of religion. Yet the hopeful thing is that all thinking men realize the absolute need of religion. They feel sure that if we cannot be optimistic here we have no good ground for optimism in any region of life whatever. Religion is seen to be the social bond which makes social progress possible, and if there is no future for religion there can be no future for anything worth speaking of. This deep-seated faith is bringing a deep assurance, and is giving men insight into the new forms in which the religious spirit appears.

The church is seen to be broader and wider than its common definition. Time was when the church organization covered all life and was responsible for education, for the care of the poor, for all charitable and philanthropic work. It was even the dictator about all social affairs and customs; it settled what you could wear, when to work and play, when to go to bed. The time may be again when the church shall control life more than ever, but that can only be when the conception of the church is broadened to mean the highest social organization of life and is in reality what it is in ideal, the universal brotherhood. Often one hears the complaint that the church has been robbed of old prerogatives. Education is no longer under its care; the care of the poor is now under state control; infirmaries, asylums and the countless charities of modern life are run independently; great organizations like the Young Men's Association are outside of church direction. The complaint is due to a wrong point of view. These things are not outside the church; they *are* the church.

A FOUNTAIN OF INSPIRATION

The special work of the church in the narrow sense of the word is to supply the inspiration for all these social activities. The complexity of modern life makes it impossible for the church to take hold of all departments as was possible in village communities, but it is still its place to supply the motive power. All the functions of the city and even of the state are at bottom religious, and the work of the church was never more necessary. Indeed, it is essential, and most of our stubborn problems are due to the fact that we try to treat them economically instead of religiously. Every human problem is a moral one, because men have got out of right relations, and only religion has the secret of right relations.

It is therefore inspiring to realize that we must no longer think of the church exclusively, but as the fellowship which seeks the ends of the Kingdom of Heaven, not only extensively in broadening the limits and bringing men into its communion, but also intensively in deepening its hold on every region of our personal and social life. The way of hope does not lie in narrowing the sense of the church and lamenting the smallness of the field, but in realizing that the field is the world, and that the work of the church is not to be measured, for instance, by the number of people who habitually attend public worship.

Of course we cannot be satisfied till more recognize the opportunity and the privilege of such assembling of themselves together, but the church exercises power and influence far beyond the borders of its actual attendants. The church as we commonly use the word should be pre-eminently the home of inspiration, where all sincere workers encourage their hearts and renew their zeal. It should aim at reviving the heat and flame of devotion. A minister need not be able to give good counsel about all methods of social service though he should never lack in interest in all such good work, but his business is rather to feed the deeper motives and generate the power of enthusiasm and faith and love which alone will produce and sustain all redemptive social activity. Inspiration should be the keynote of a church service, not only in preaching but in the whole worship. Its chief work is the transmission of spiritual power.

FOUR GAINS FROM SIMPLIFICATION

The hopeful elements in the present state are due, as we have noted, to the fact that religion is being disentangled from some accessories. We can see it in such things as these: First, there is a break-down of denominationalism. This for the time being is often evil and creates difficulties for the institution, but ultimately it must be for good. The fortunes of Christianity are not bound up in the fortunes of any church or all the churches. Men are thinking in terms of the Kingdom of Heaven. After all the church exists merely as the agent and instrument of the Kingdom, and is not an end in itself.

Along with this, also for good and evil, there is a break-down of doctrine. There needs to be an embodiment of the Kingdom in an institution like the church, and there needs to be an intellectual embodiment of faith in a creed, but the essence does not lie in church organization in the one case nor in certain fixed propositions in the other case. These in some shape or other are necessary, but they exist for life and not life for them. There is freedom for the spirit of man to grow. Above all, we are putting in practice the old word of St. Ambrose that it hath not pleased God to give his people salvation by dialectics. The present condition at least gives us the chance to make some revaluations of values in religion.

A further consequence is that the emphasis is being put on the practical and social manifestations of faith. I need not point out how great has been the quickening and enlightenment of conscience of late years in America. Evidence is seen in the insistent demand for public probity, for more corporate responsibility and for the purifying of politics and business. In the actual church organization also we find the same practical emphasis, the church becoming a social cen-

ter and a religious workshop, seeking to serve God in the service of men.

Still another natural result is a new effort after unity. Religious men work together, and are moving out towards common standing ground. Constant evidence of this is seen in such important movements as the Federation of the Churches, in common evangelistic work, and generally in the sweetening of ecclesiastical life. It is a finer conception of unity than that which the church strove for hitherto. It can no longer be any uniformity of organization, with the tyranny of centralization and the despotism of the institution over the souls of men. The true unity we see is the unity of a common purpose, the unity of the church's commission to bring the world to the feet of Christ.

When we look back over the long history of the church, and when we look forward to the great task of making the Kingdom of Heaven effective in the world, and when we look around at the great opportunity God has given us here in America for the largest missionary work, we may well take courage and, as we bend to our share of the burden, we may be of good cheer since the work which is ours is his.

China and America

BY REV. GEORGE W. HINMAN

Missionary of the American Board at Foochow

Few know how largely the present government of China is influenced by American education. In the early seventies a number of Chinese students, sent to America through the influence of Dr. Yung Wing, a Yale graduate, were received into Christian homes in Andover, Monson and other New England towns. Before these students completed their education the Chinese government became alarmed lest the process of education in a foreign land might denationalize the students; and, although the personal influence of General Grant with Li Hung Chang prolonged for a little their period of study, they were finally recalled to China. Instead of being given prominent places in the service of their country, they were generally ignored by the government. But when the need for men trained in Western education was forced home upon the statesmen of China, they found that these American-trained students, neglected so long, were far from being out of sympathy with the awakening life of their own country, but responded with eagerness and efficiency to the call for help.

Some of the most important positions in the government of the new China are now held by these men, among them being Sir Chentung Liang Cheng, lately minister to the United States, and His Excellency Tang Shao Yi, the special envoy of the Chinese government to acknowledge the remission of the Boxer indemnity. These men have been called to the prominent positions they now hold through the influence of such enlightened statesmen as Chang Chi Tung and Yuan Shih Kai, members of the Grand Council of State, and, until last week's overturn, virtually prime ministers of China.

There is still a conservative reactionary element in the Chinese government, represented by the Grand Councillor-General Tieh Liang, a Manchu, very fierce and bitter in his denunciations of the Western innovations all about him, and Na Tung, the successor of Yuan as Grand Councillor, lately supporter of the Boxer Commander-in-Chief Prince Tuan. But even this latter powerful official is so much in the spirit of the present reform movement that he has made himself a leader of the fight against opium in Peking, and has destroyed great quantities of opium-smoking apparatus collected in the dens of the capital.

The Peking correspondent of the North China *Herald* states that "the aged Prince Ching is only nominally Comptroller-General of the Grand Council of State and the Ministries of War and of Foreign Affairs." Not the prince of the imperial blood, but the four ministers mentioned above, are the real power in Peking. "Of the other high authorities, Manchu and Chinese alike, few are either reformers or conservatives, but drift about like seaweed. They have no certain policy or opinions in performing their duties, but hang on to the senior who happens to be the favorite of the moment with the Throne." It is largely, then, through the influence of the young men with ideals, students in the schools patterned after Western models, officials of the second rank, who have caught the spirit of Western civilization through study abroad, that the new life of China is being steadily strengthened in spite of the indifference of the older officials and the carping, jealous criticism of the government censors.

The strength of the reform influence in the government, its stability under the sane, sober leadership of Yuan Shih Kai, is shown by the steady progress of events through the crisis caused by the death of the Emperor and the Empress Dowager. Not the weak Emperor, nor the clever, unscrupulous Empress Dowager, was the real power that directed the policy of China, but the educated public sentiment expressed by the great statesmen who have chosen as their helpers and counselors the American-trained students of the first Chinese Educational Mission.

Today and Tomorrow

BY JOHN T. FARIS

I was attracted by him. He was a bright, healthy-looking young fellow, whose bearing indicated that he had a purpose in life. He passed me several times as we walked back and forth on the deck of the little lake steamer. At length I ventured to speak to him. He answered with a smile, and soon was telling me of himself. He was a student for the ministry, and had just finished the first year of his seminary course. With animation he spoke of beginning his work.

"I want to devote myself to the working men," he said. "I feel that they are neglected, and that more men should consecrate themselves to their interests. There is a great possibility of results, if only they are approached in the proper spirit."

I told him I agreed with him. Then I ventured to suggest that the successful worker in that field must be able to put himself in the place of the laboring men, striving to understand them as he mingled with them.

"Oh, that is all right!" he answered. "I thoroughly sympathize with working men. I know I shall get along with them perfectly. There will be no difficulty on that score."

I saw him again within a few minutes. He was going forward on the main deck, picking his way in the wilderness of trunks, conveniently placed by the deck hands as they would want them at the different landings. The passage was entirely closed, except at one place. Passengers could safely reach the bow, beyond the trunks, by the use of the stairway from the upper deck. But the young man chose to go by the nearer way. Unfortunately, his trousers caught on a trunk nail as he brushed by, and an ugly rent was made. Seeing one of the deck hands near by, he hurried to him and said, angrily:

"See what your carelessness has done. Why don't you have a safe passage to the bow?"

Respectfully the man answered: "Sorry, sir, I'm sure. But you see we must have this space for the trunks; there are so many of them today."

"But I wanted to get to the bow. Aren't passengers supposed to have access to all parts of the deck? I've a mind to report you to the captain."

"There is a free way to the bow from above," was the response, still respectful. "Perhaps you didn't see others using it."

"Well, I didn't see why I should go around; it was easier to go through here. A pretty way to manage a boat you have here!"

The deck hand kept his temper admirably, and said nothing. The passenger, too angry to say anything more, went to another part of the boat. Until he reached his landing he could talk of nothing but the heedlessness and worthlessness of some men he knew.

Probably it would be unfair to infer that the young man is mistaken in his idea that he is called to special work among laboring men. There is too much judging of men on insufficient evidence.

But it is certainly fair to take advantage of every such incident as a warning to ourselves to use present opportunities for service, and not merely to look forward to distant opportunities for larger usefulness which may or may not come. Careful, prayerful doing of our best in the little things of the present will prepare us for the possible larger things of the future; misuse of the incidental opportunities of every day must inevitably hinder our development for capable performance of the tasks of which we dream.

A Message for the New Year

A New Year's Letter to His People

BY REV. EDWARD M. NOYES

Pastor First Ch Newton, Mass.

In this new morning of Time, four angels meet us with the old challenge, "Whence comest thou? And whither goest thou?" First is the Angel of Memory. Ere the door closes on the past, he holds it a moment that we may look backward over the way. The landscape, hidden from our eyes a twelvemonth ago, now stands revealed. There are heavy cloud shadows, but greater stretches of sunshine. The road has many turns, some treacherous sloughs, and weary hills, but foot by foot it has all been passed over, by the help of God. He does not mean that life shall be altogether a mystery. Out of the year's experience of his patient love and gracious help in time of need, the Angel bids us bring an "accumulation of faith" with which to face the new adventures of the soul. Today I wish you all a Happy New Year in your memories.

Beside him stands the Angel of Judgment. For Memory and Judgment are twins. To recall the past is to condemn its failures and follies. Today the angel summons us to give account of our stewardship. Conscience is the prosecuting attorney. Our own ideals are the jury. No hearsay testimony is admitted; all the evidence is in our own hand. Unwittingly and unwillingly we have woven into the fabric of life the good and ill of the inexorable days. God grant that our assets outweigh our liabilities and we be not found morally and spiritually bankrupt.

This is the day of new appraisals. Many securities have depreciated within the year, and some things deemed precious by us then are now held in light esteem. Do we now set a higher valuation on the eternal and inalienable treasures of the spirit? I wish for you all a Happy New Year today in your inventories.

Next stands strong-pinioned Hope. He reminds us that the years are not isolated and separate, and that the thread that binds them together is the eternal life of God. He has been in all the past. The future will be a perpetual meetingplace with him.

He will come forth to meet us in every sorrow, every joy, every success, every defeat. As youth fits itself for the companionship of the wise and great by study and discipline, so Hope incites us to "prepare to meet thy God," and in the expectation of that divine companionship to purify ourselves as he is pure. So today may you have a Happy New Year in your hopes, that they may be high and holy, ministering unto the best that is within your reach.

Last stands the Angel of Love. Instinctively we turn to one another as we enter the unknown. Comradeship gives courage. And the Angel reminds us that it is in the struggles of life that the purest human affection is developed and revealed. And that the love of God is manifested in the redemption of men when their need is sorest. Blessed is the man who knows the joys of human friendship; thrice blessed is he who has entered into the fellowship of God's great love. A Happy New Year to you all today in your enjoyment of human love and confidence, and in your peaceful rest in the enfolding love of God.

Thus God's angels remind us today that life is not an indulgence but a discipline; its end not self-gratification but service. May we all, through the coming days, lift even the dull and bare routine into splendor and dignity as we fill it with the Master's spirit, and "do all to the glory of God."

Christian News

Expositions of the International Sunday School Lessons for the present year are being printed for the blind. By a new process producing raised points on both sides of the paper the cost of producing such books will be reduced nearly one-half. These lessons are brought out by a society for providing evangelical religious literature for the blind, located in New York. The Government allows free transmission through the mails for all literature loaned to blind people.

The *Standard* (Baptist) of Chicago, in an article on the religious and denominational conditions of San Francisco, has this appreciative statement of the First Congregational Church: "Dr. George C. Adams of the First Church has had a notably successful ministry and before the fire ministered to the largest Protestant audience in San Francisco. This church was the first to rebuild, and on the ruins of the old building a splendid edifice was erected which is, for the present, the only evangelical church building in the down-town district. When the house was dedicated a year after the fire there was hardly a family living within twenty blocks of the place. The field adjacent to the church will be occupied almost entirely by hotels and apartments, and this brave people will share with the Central Methodist Church the main responsibility for the lower city in close range work."

Including nearly a score of the home mission boards of evangelical denominations throughout the United States, the Home Missions Council inaugurates in Brooklyn, Jan. 25, 26, its great publicity campaign. It will be conducted in two series, the first comprising Brooklyn, Hartford, Buffalo, Cleveland, Pittsburg, Baltimore, Atlanta and Philadelphia, each receiving two days' attention. Beginning its Central West series in Cincinnati, March 21, the campaign will continue in the same way in Nashville, St. Louis, Kansas City, Omaha, Minneapolis and Chicago. Many prominent churchmen of the country are represented in the list of speakers. The primary purpose of the campaign is not to raise money but to present to the churches of America the importance of their united enterprise, especially in its latter day developments relating to immigration, socialistic tendencies and the like.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

A Letter to All Travelers

I read, with real interest and appreciation, The Gleam of a Coming Day, by "H. J. K.," in *The Congregationalist* of Aug. 1. I admired the writer's tact in getting on a brotherly footing with the young Portuguese priest, and I trust other Congregational *padres* may improve their opportunities of proving what real brotherliness there is in Christ; but the whole narrative led to some queries and reflections as to other travelers in foreign lands.

I wonder if H. J. K. took as much pains to hunt up the little Portuguese Protestant church in Ponta Delgada as he did to find the famous wood-carving in the old Jesuit cathedral. I wonder if he thought how much good a handshake and an embrace in Portuguese fashion would have done the Portuguese pastor. I wonder if he thought a sight of the faces of a few of the pure in heart, whether in their homes or in some meeting, would not have made his stay in Ponta Delgada more memorable than all the art treasures and antiquities he saw there?

Long residence in foreign countries and intercourse with missionaries from various lands have made me acquainted with the habits of some Christian travelers. To what Christian work may be going on in the places they visit, and who are the workers they never give a thought. To see the handiwork of past ages, and to participate in some of Satan's modern follies, they spend long hours; but to investigate first-hand some of the workings of the most marvelous movement of all time, modern missions, they do not go out of their way.

I speak of *some* Christian travelers; thank God there are others. At our Mission House here in Madeira we have had the pleasure of greeting hundreds of them. It is true we have made it easy for them to find us; but some would have found us anyway. The majority of travelers in foreign countries succeed in finding what most they care about.

The season is now at hand when so many people take the Mediterranean trip. Let me say to all intending voyagers as did H. J. K., "When you sail, take the Name with you." Take it not only to make Roman Catholic priests feel that in Christ there is a bond of fellowship with you; but also to bring an atmosphere of Christian sympathy and co-operation to the small, despised and persecuted little companies of evangelical Christians to be found at the various cities you will visit.

Take the Name, to use in prayer with and for the missionary who often toils on in the face of many obstacles and in depressing surroundings without knowing the joy and strength that comradeship gives. Take the Name; when the Lord's Day comes it will lead you to the little congregation of the Lord's people, perhaps on some side street, in a small, ungarnished room, seated with backless benches; and although you may not understand the language used, you will feel the presence of Him who promised to be in the midst of two or three gathered in His name.

Take the Name; for although you will be in some nominally Christian lands, you will feel for the most part that you are among Christless people, and when you get back to your own loved land you will realize more than ever how much it owes to the Name.

GEORGE B. NIND.

M. E. Mission, Funchal, Madeira.

H. J. K.'s Reply

With all his heart the traveler in question indorses the counsel of our Wesleyan brother to Christians who travel. It ought hardly to be necessary to say that he had done, almost to the letter, the things so earnestly pleaded for—that he had gathered with the Protestant handful worshiping in Venice, just off Piazza San Marco, another handful in Rome, another in Naples, leaving his hand-clasp and such modest francs as he could give. But his conscience does in no moment upbraid him that he sought the wood-carving; that on another day he lingered long in the Pitti Palace and stood, with thoughts that cannot be uttered, in the cell of Savonarola, that he spent much time before the paintings of Raphael and the heathenish but glorious marbles of the Vatican and walked alone on a Sabbath hour amid the mighty arches and memories of St. Peter's.

His mature advice to Christian travelers is, "These ought ye to do and not leave the other undone." Lastly, *try the priesthood*, with the universal sign—a hand-grasp and the simple words, "In Christo"—for the day is certainly coming when even in the Eternal City the bells of Protestant shall mingle with those Roman cathedrals a common chord, "Unto him that hath loved us."

Malden, Mass. HENRY J. KILBOURN.

Doesn't Dread a Dearth of Ministers

Some things that should be done if men of power are to enter the Christian ministry: Christianity must be reorganized so as to give every preacher a field worth serving and an adequate support. Strong churches should be built up by the elimination of weaker ones and by the use of available funds provided and used in a broad, statesmanlike way in communities where churches need to be sustained and yet lack local resources. Men may write books calling for leadership in the churches, divinity professors may urge the beauty of self-sacrifice in poor parishes for the Master, but the commonsense country ministers who believe in strong, well-organized, well-supported churches, with a field for operating and with resources to do with are not using any influence to urge men to enter the ministry. They are satisfied to wait until fields can be united and funds provided to supply every competent pastor with at least a minimum salary. A dearth of ministers for the next decade will not damage the future of the Christian church in our land.

Gray, Me. HERBERT L. MCCANN.

[Mr. McCann is chairman of the committee of the Maine General Conference, which is seeking earnestly to raise an endowment of a million dollars for the needy churches of the state.—EDITORS.]

Moving pictures are popular all over the world, and in the majority of cases are demoralizing. Visits to several of them in various cities of Europe last summer, sometimes in small rooms and sometimes in public parks attended by thousands, revealed substantially the same series of family quarrels and mishaps, thefts, burglaries, murders and other crimes, with astonishing adventures of criminals in their efforts to escape and sometimes with ghastly conclusions of the story. These are not wholesome scenes for young or old.

Mark, the Mail Carrier

By Herbert D. Gallaudet

Far in the Northland, among the Big Hills, lies Frozen Valley—long and winding and narrow and out of the world. The Greenback River runs noisily through the whole twisted length of it, when the sun and the ice and the very great cold give it any chance to run and make a noise at all. And the Pickle-head Mountains overshadow it on either side, dark with their big forests of fir and pine, and scarred with the desolate tracks that the fires have made in the summer time. At the lower end, beyond the Mill Lake and the old Company's fort, begin the swampy barrens of Bitterman's Land, that stretch so many weary miles between the Valley and the Settlements in the Plain. At the upper, where the river is broken into half a dozen little streams, like the prongs of a bent fork, rises the steep, ragged slope of Angels' Wedge, that leans over Mulekill Gap to Lumberton and the open country of the West.

Over Mulekill there comes every week day in the year—and he has missed it only once in fourteen years—Mark Legrange, roundsman and carrier of the mails, who climbs the steep angles of the Gap twice each twenty-four hours and brings to the people of the Valley word of the great world outside.

Mark left Lumberton at three in the morning, when the Eastern Express was in, and after a long, stiff climb reached the Gap at daylight, which would be seven o'clock or a little later. In the Gap he used to stop to eat a biscuit and drink a little water and fire his gun twice. Then he would tighten his shoe straps, resling his pack of mail and start down the Valley at a run and a slide, with his red mackinaw jacket buttoned up to his ears and his fur cap pulled down to his eyes, and his snowshoes singing *swish* on the crust.

The two gun-shots were the signal for all the Valley. All down the winding, crooked street the river made—crookeder than any street in Boston—the people heard and were glad.

"There's Mark," they said in every house. And the children got ready for school. For there were no trolleys in Frozen Valley to take them to the schoolhouse, and no 'busses. There were only their own legs and their own little snowshoes—and Mark, the carrier, to lead the way.

For as Mark came down the Valley, swinging along at a dog trot on his big snowshoes—swish, swish—all the children came tramping out on their little snowshoes—swish, swish—with their mackinaws buttoned up under their chins and their toques pulled down over their ears and their leather-topped rubber boots laced up to the knee. And for each one Mark had a cheery, "Morning, Peter," "Morning, Marie; the drifts are big this morning. Swing in after me! Follow, little friends, follow." It was just like a game of "Follow the Leader." Now when you play this, you want first of all some one who is good to lead, some one who leads right, and some one you can follow; and then you know you want to follow well. You want to get a good start and keep close to the leader and never quit; and you want always to do your best. And that's just the way the children of Frozen Valley played the game, morning and night, with Mark, the carrier, to lead.

Mark led, the noisiest and happiest boy of all, at not too fast a pace. And the children followed, boys and girls strung out behind the carrier, like beads loose on a string; leaning against the wind as he leaned, singing as he sang, with the dogs running and barking about them, and their snowshoes grating over the crust like a horse crunching his corn.

I wish I had room to tell you about all the different times they had—easy times when the snow was firm and the trail clean as a new broom; very hard times when the sleet cut like knives and the wind swept the drifts across the path. And about all the different children.

There was Long Simon for one, a big boy and rather boastful, who often thought he was bigger than he was, and could lead as well as Mark himself. One day the carrier let him try, and on the river he plumped right into an air-hole where new-fallen snow had covered the thin ice, and Mark pulled him out by the collar and turned back the rest of the children just in time. Simon was not quite as boastful and cock sure after that.

And there was Simon's brother, Pierre, a well-meaning, clumsy boy, who was always breaking the thongs on his snowshoes or snagging his boot on a fallen tree. And there were Luke and Andrew and Joseph and Matthew and many more, good boys all, who could handle an ax and set a trap and shoot a rabbit better than most of us.

And among the girls there was Mary Mentoine, who wasn't very strong and got easily tired; but nobody knew it except Mark, and he carried her books and made the way as easy as he could. And there was little Lizette, short and red-haired, and freckled, who tipped over in all the big drifts and had to be pulled out and set on her feet again. And there was big Susanne, who drove along her three little brothers as a collie dog drives sheep, and took just as good care of them. All these there were and many more, boys and girls—nearly forty of them, altogether; and they made a long procession and a noisy one, singing down the Valley toward the schoolhouse every morning, and singing home again at night.

For Mark led them home, too. He stopped at the store, a mile further down the river, and ate his dinner, and afterward smoked two short pipes and took one long nap, while the agent and the superintendent were getting together the mails to go back to the railroad. And then up the Valley he came again, just as school was closing and the sun dropped into the pines on the Western hills, and the shadows crept, one by one, out of the forests into the open fields, and the fires burned brighter on the hearthstones of the settlement, and somewhere back in the mountains the wolves began to howl *ki-ai*.

And the children tumbled all at once out of school, howling, too, but nothing so doleful as *ki-ai*. They piled their books and empty lunch boxes into the little pack bags they carried and buttoned up their mackinaws and pulled on their mittens and fastened on their snowshoes and started out along the Valley after the carrier. Generally the way home was easier than the way to school, although it was a little up-hill, because the day's work was behind them, and their hearts were lighter, and they were hungry for supper; also because the trail was generally more beaten down by travel, unless it had been snowing again.

So the little procession made its way up the Valley, growing shorter and shorter as one by one the children dropped out of line and struck off right and left to where their cabin lights glowed in the twilight, and the smoke from the kitchen chimneys rose slowly through the still air.

"Good night, Pierre," "Good night, Donald," Mark would call to each one as they trudged away. "Good night, Lizette, and fine dreams!"

"Good night, Mark," the children would call back, sorry to separate; "good night, and easy travel!"

For the carrier had a long road before him, up through the deep woods at the head of the Valley where the six little rivers sang small over the icy stones, if they had courage to sing at all, and up the steep range that zigzagged toward the Gap, to the open spaces and the frosty stars. There, in the Divide, Mark always lessened his gait, to pause and look back on Frozen Valley, where already the lights snapped and twinkled.

"Good night, my children," he would say softly, as if it were a prayer. "Good night,

The Children's Pulpit

Being Contrary

BY REV. E. H. BYINGTON

To be contrary is to be opposite to all the rest, to refuse to agree with them; and generally a contrary person is a very disagreeable one to have around. There are times, however, when it is well to be contrary, and of those I wish to speak. In winter, when it is bitter cold, how fine to have something which is exactly the opposite—a fine, hot fire. How glad you are that the stove does not agree with all the rest and remain cold, but persists in disagreeing with them all, and pouring out its warmth! On a hot midsummer day, how refreshing a "contrary" glass of water, which insists on being cold when everybody and everything is hot! We enjoy the North wind not when it agrees with the ice and snow of winter, but when it disagrees with the burning heat of summer. Sometimes, too, it is nice to have children contrary.

If you come home some day and find every one out of sorts in the house (perhaps that never happens in your town, but if it does), then instead of being like the rest, out of sorts, be contrary, that is, just the opposite, and show yourself cheerful, smiling and good-natured. If you are with a company of people who are discouraged, show yourself contrary by being hopeful; if all are frightened, show your contrariness by being brave; if all are quarreling, be contrary in becoming a peacemaker. I heard of two people who lived together happily, because they had agreed never to be cross at the same time. If one was cross, the other was always the contrary, good-natured. Some people like to be contrary. Well, let them look out, and they will find plenty of chances when it is all right to be contrary.

my children, and sweet sleep to you all. Good night and a better good morrow!"

Of course the children loved the carrier, from one end of the settlements to the other.

"Mark," said one of the little boys one afternoon, when they had all stopped to get warm by the fire the teamsters keep burning at the end of the Lower Skidway, "Mark," said little Michel, "why are you always so good? Why do you break trail for us each day, that we may follow in your steps? Doesn't any one break trail for you when you are tired, out there on the big hills alone, and not quite sure of the way? Don't you have any one to follow, Mark?"

"Yes," said Mark, "I do. Listen and I will tell you."

He unbuttoned his jacket and reached down inside and pulled out a little worn Testament and opened it at the place where Christ says: "I am the Way. Follow me." And then, out there by the log fire in the wood, he told the old story you and I know so well—of Jesus and his disciples and how he led them and cheered them and helped them safe and true through all the drifts and difficulties, the hardships and trials, of the Valley Way of life. He told them about Peter and James and John and all the rest, and how they tried to follow the big trail and how heavy their packs were sometimes and how bitter the winds; and how hard they found the way until the Master made it easy.

"This is true, my children," said Mark, gravely. "This is the truth, for I know. I have traveled the Frozen Valley Route fourteen years and I know." He turned the pages of the little Testament swiftly until he found the place where it is written, "And He left us an example that we might follow in His steps."

"Do you see, Michel? Do you see, my children? 'That we might follow in His steps.' You understand? He breaks trail, for you and for me, all through the world—mountain and valley, meadow-land and barren, forest and open country. He finds trail and breaks it, guiding us true, leaving us an example, to help the others. You understand?"

He looked around the circle, smiling gravely.

They nodded, one by one, and little Michel put his hand in Mark's.

"Then come," said the carrier, turning toward the hills, come, let us be going home, 'in His steps.'"

And they all started up the Valley, with snowshoes singing on the crust.

The Home and Its Outlook

Days

Daughters of Time, the hypocritic Days,
Muffled and dumb like barefoot dervishes,
And marching single in an endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars and sky that holds them all.
I, in my pleachëd garden, watched the pomp,
Forgot my morning wishes, hastily
Took a few herbs and apples, and the Day
Turned and departed silent. I, too late,
Under her solemn fillet saw the scorn.

—*Ralph Waldo Emerson.*

Do It

BY ZEPHINE HUMPHREY

Granted a conscientious person, alert to avoid evil-doing, the above two words—so small, so emphatic—might stand as a motto in many a room; and, being obeyed, make all the difference between a daily adventurous life and a monotonous one.

Opportunity is not half the purely fortuitous affair we assert it to be. It besieges us constantly on all sides—and that is a fortuitous process, thank the generous heavens!—but it is never really ours until we see it and take it. We might well be appalled did we realize how much we lose out of every day, through blindness, or through inertia, or through lack of time; in which latter case we are of course not to blame, since no one life can possibly hold all that the universe offers. As the mildest possible statement, let us say that we all forego one romantic chance a day. Romance is a spirit production, and the materials for it lie bound up in all circumstances—positively all.

But we are a curious lot, we human beings. There is nothing we hate so much, and justly, as to be bored; yet, rather than exert ourselves to win advantage from that which does not at first commend itself to us, we will suffer the utmost throes of despairing *ennui*. Nor does the matter present itself to us as being in the least our own fault. No; the heavens have scanted our lives, have denied us that which we felt to be our inalienable birthright; there is nothing for us to do but submit and be miserable. Doubtless the heavens desire misery of us. As if the heavens ever desired misery of any one! As if they did not prick us and sting us by their denials and oppositions to rise up and make good for ourselves that which we seem to lack! There is a great deal written and said about the Christian duty of submission; and yet, for my part, I sometimes wonder if the Lord really wants any man to submit.

The making of our lives is in our own hands, and to do or to refrain is always our privilege. That is where the little motto which stands at the head of this paper comes into play.

There was once a woman—let us imagine a typical instance by way of that illustration which is so often the best kind of argument—there was once a woman whose life fell easily into a rut. Perhaps it was because she was lazy; perhaps it was because she cared greatly for two or three special interests, well-nigh to the exclusion of everything else. At any rate, once in four or five months it happened that the freshness went out of her much loved tasks, and they dragged mechanically, and she was forlorn. At first, when this sort of thing occurred, the ridiculous creature merely sat down and hid her head in her hands. "Undone! Undone!" she wailed. But at last it transpired that Circumstance, tired of waiting for her to rouse herself and apprehend its significance, took the rousing into its own capable hands, and shook her briskly awake. She was summoned to divest herself entirely of her familiar life and clothe herself with the life of another, as alien as possible. She lamented, "I cannot do it! I am not well, I am tired out." But she could not hesitate, for the case was one of urgent necessity. "There!" we can imagine Circumstance saying (beneficent angel Circumstance!) as it pushed her off into her novel position, "There! perhaps she will learn her lesson and not be such a fool again."

And she did learn, that astonished woman! When she came back, she was a new person, so vigorous, eager, exultant, strong that—as one whimsical result—all her resumed work of the first two weeks had to be destroyed and done over, for its very superabundance of spontaneity. It was not that she had had a good time, she could not have had that under the circumstances; it was merely that she had found new life, and not her own life but another's. An experience which would never have come her way in the natural course of events, which was not hers by nature, had been grafted upon her, and she knew that she would bear better fruit all her days because of the enlargement.

The next time she saw it coming afar—her opportunity, hand in hand with the recurring weariness, and she did not hesitate to embrace it. It was a camping trip, and she had never been camping, she was not sure she would like it. Never mind, that was not the point. All the better, in fact, in a way, if she did not like it; for thus she would gain one experience more which was not hers by nature. People who like their own lives too well need to be set in paths now and then which they dislike intensely. She went, and she did not like it, she was miserable at the time; but now she would not exchange that inspiriting month of discomfort for any of the saner proceedings of her usual life.

So it is always, the woman has found. Opportunity comes her way so surely as she needs it. She has only to open her eyes and stand expectantly watching the days; they never disappoint her. Not only big chances once in a while, but little chances along the way, are pretty constant gifts. She knows she must take them, she must seize the passing privilege, she must, as the motto says, *do it*. Often, often she does not want to, but almost invariably she is glad in her after meditations. For thus she keeps her life quick and new and thus she enlarges it.

Every human life ought to be an artistic production. It is the one enduring thing which we all of us have the power to create, the one gift we can carry back to lay at the feet of God. And it is so plastic to our hand, the lightest touch models it. Surely the more of earth-beauty and joy, of knowledge and love and experience we can put into it, the better shall it commend itself in the end, the more of a life it shall be.

The Child in Sermon Time

BY M. A. G.

It was consistent with our ideas of right training to take our little boy to church with us. It was convenient, also, as, otherwise, one of us must stay at home with him. He is a restless little fellow who likes to go but does not like sitting still.

"I give my boy a story book and let him read all through sermon time," said my friendly neighbor.

I demurred at this. "If we begin that way where are we to stop?" I questioned. "We want him gradually to learn to understand and appreciate the sermon. If his attention is absorbed in a story book, how is he ever to do this?"

We felt that the one short half hour of religious instruction ought to be a time of religious teaching, or at least of religious impressions, to him also. And we wished him to learn, little by little, the lesson of sitting still by his own compulsion and giving attention with an effort to understand. How should we do the very best thing for our little man?

We gave much thought to the problem, and we think we have solved it.

In all the opening service at church he joins as well as he can. He loves to sing with the congregation. He bows his head in time of prayer, and feels that he must be very still and not look about. He recites the creed and joins in the responsive reading. He puts in his own "truly earned" pennies when the collection box comes round.

Not till the text is given out and he has found it in his Bible and written it out in his little notebook is he at liberty to open the book he has chosen to bring from home. It was not an uninfluenced, though in a way a free choice. He was quick to see the propriety of taking to church only a distinctively religious book.

We had given him, some time before, "The Peep of Day," a book that is, perhaps, less popular with the present than with a past generation, but we had read it in our childhood with profit, and wished him to do the same. The many enticing, gaily colored story books that came in his way had thrown the plain little volume in the shade, and he had never read it much. But this book he thought fit to carry to church, and we approved the choice.

We were pleased to see that what might at home have been passed by, or cast aside for something more exciting, was read with interest in the quiet hour and place where no change was possible. "Line upon Line" and "Precept upon Precept" were supplied to him in their order, as he seemed ready for them. Each of these he read through more than once. Next we gave him "The Pilgrim's Progress"; and Christian and Pliable, Apollyon and the Giant Despair, Christiana and the children and Great Heart became as real personages to our boy as they had ever been to us.

The reading habit is not yet exchanged for the listening habit. How it is to be accomplished doth not yet appear. But we notice that now and then, with a finger between the leaves of his book, he does listen a while to the minister. And the minister is cultivating acquaintance with him. He knows boys and how to win them. So we are not troubled as to the issue.

Meanwhile the service of worship, in connection with his carefully chosen "sermon-time books," as he calls them, are surely cultivating in him the religious spirit.

Tips versus Rewards

In full view of the beach, where I sat one day, a child slipped from a canoe and, before the women with him could reach and help, had sunk. A lad from a nearby float dived for the little body, reached it, brought it to the surface, and swimming to the shore revived the boy, handing him into his mother's frantic arms.

The woman, a guest at one of the hotels, had acquired the tipping habit. Here was a person who had done her a service. At once her fingers flew to her purse. "There, my brave fellow," she cried, "is something for you!" and handed out—a dollar!

The young man was nearly twenty, the son of one of the cottagers, his manners, his speech, the very texture of his bathing suit proclaimed him. As he turned away he muttered in my ear: "I suppose I'll have to keep her money. I guess that woman thinks kids are cheap." He had saved her son and she, by sheer tactlessness, had wounded his self-respect.

My mind went flying back to the time when I pulled a street-urchin out from the Connecticut River brawling in springtime freshet. It wasn't a very heroic act, for I was a stout youngster of fourteen, and even the violent cold, predicted at home, didn't eventuate. A week later, as I walked to high school, a thrilling voice proclaimed from the sidewalk, "Say, fellers, that's the *man* as saved my life!"—and I was repaid. For there are some acts which require an adequate reward or none. And my young friend at the beach here would have taken mere thanks or a suitable gift, bestowed in private, with a swelling heart of gladness. He has two medals for life-saving, and though his modesty keeps them pinned inside the pockets of the bath-robe he wears over his suit, he can be prevailed upon to show them. As he makes the exhibit he does smile—well, broadly. A. B. C.

New Year's Hymn

Oh, forward, forward turn thy gaze,
Lift up thine eyes and see;
The New Year brings untrodden ways;
Thy God shall walk with thee.

Cast not a pensive look behind,
To count thy sorrows o'er;
The New Year comes, and will unbind
Of joys and griefs its store.

Put off thy garments, soiled and worn,
Put off affliction's bands;
And clothe thyself for New Year's morn
In raiment from God's hands.

The raiment of His Righteousness
Thy God for thee prepares;
This New Year claim thy blessedness,
And cast on Him thy cares.

And forward, forward turn thy gaze,
Lift up thine eyes and see;
The New Year brings untrodden ways;
Thy God shall walk with thee.

—*Caroline Hazard.*

Can You Spell

If you think you can, ask somebody to dictate the following jumble to you and see how many mistakes you make!

Antinous, a disappointed, desiccated physicist, was peeling potatoes in an embarrassing and harassing way. His idiosyncrasy and privilege was to eat mayonnaise and mussels while staring at the Pleiades and seizing people's tricycles and velocipedes. He was an erring teetotaler, and had been on a picayune jamboree. He rode a palfrey stallion and carried a salable papier-maché bouquet of asters, phlox, mullein, chrysanthemums, rhododendrons, fuchsias and nasturtiums.

He wore a sibyl's resplendent turquoise paraphernalia, an ormolu yashmak and astrakhan chaparejos. He drank crystallisable and disagreeable curaçoa juleps, through a sieve. He stole some moneys and hid them under a peddler's mahogany bedstead and mattress.

Like a fiend in an ecstasy of gaiety, I rushed after him into the maelstrom, or mêlée, and held him as in a vise. I could not feeze him, however, and he addressed me, with autocracy, in the following imbecile words which sounded like a soliloquy or a superseding pæan on an oboe: "You are a ratable luna-moth; a salaaming vizier; an equinoctial coryphée and an isosceles daguerreotype."—*The Bookman.*

It is woman to whom falls in greater part the training of the population in the sense of beauty and in appreciation of the worth of beauty. Who keeps the flowers blooming in the average house lot? Who fills the one southern window with plants in tin cans and broken pieces of crockery? Who engages the florist to keep the rich house filled with flowers through all the seasons? For whom are all the beautiful objects in the rich home procured and set forth? Always by and for the woman. Who teaches the little children to enjoy the beauties of nature and of art? Always, or almost always, the woman. I look forward, therefore, to the future of the higher education for women as a great influence in the perfecting family life, of civic life, of household joy and good. —*Charles William Eliot.*

Closet and Altar

THE MINISTRY OF SUFFERING

The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.—1 Pet. 5: 10.

He who in nature is so delicately correct in number, weight and measure is not less mindful in determining the discipline through which souls are made perfect. God knows the number of our burdens; he knows why we carry them; knows how long it is well for us to carry them; he knows all about the gauging and apportionment of trial. There is a wonderful arithmetic and mathematics in human discipline beyond any known in the exactest science of astronomers.—*William L. Watkinson.*

"Sorrow and sighing shall flee away." They are all preparatory ministries, and they pass away when their ministry is accomplished. They are part of the Lord's scaffolding, used in the erection of "temples of the Holy Ghost," and when the temples receive their top story, all the scaffolding will be removed.—*J. H. Jowett.*

Past tears are present strength.—*George Macdonald.*

Work disciplines. Struggle develops. Sorrow refines. When God's purposes are fulfilled for us, there is profit in the shadow, for sadness searches; it moves you to test your aims and ambitions, which grow purer beneath your scrutiny.—*John G. Stevenson.*

O deem not that earth's crowning bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath triumphs all its own.

Who never mourned hath never known
What treasures grief reveals,
The sympathies that humanize,
The tenderness that heals;

The power to look within the veil,
And learn the heavenly lore,
The key-word to life's mysteries,
So dark to us before.

Supernal wisdom, love divine,
Breathed through the lips which said,
"O blessed are the souls that mourn,
They shall be comforted."

—*W. H. Burleigh.*

He is more desirous to quench the fire than thou who art tried by it; but He is waiting to gain thy soul.—*Chrysostom.*

Thou, who by gift of Thine own life hast made our life a thing of worth, Joy of good days and Help in all times of grief and fear; so rule in our too often anxious hearts that weakness may give place to strength and fear of death may have no more dominion over us. To Thee, O Christ, hath the Father given power on earth to rule and judge, to help and save. Thou hast not willed our freedom from earth's trials; give us, therefore, the assurance of a childlike faith that rests and labors and is content even in the midst of sorrows and perplexities, and the forward look that sees Thy loving purpose even in our pain. For Thou art the restorer of all losses, the teacher of all good, the consoler of all troubled hearts, our life's true pattern and the glory of our strength. Amen.

The Firelight Club

Conducted by William Byron Forbush

Those Eight Simple Questions

Over fifty replies have come to my eight "simple questions" which I proposed to the Club a number of weeks ago. Most of them were carefully and neatly written. One or two were a delight to read, because they were so beautifully typewritten, or because the handwriting was so perfect. Some were blotted or bore finger marks, and one had evidence of an attempt made to burn the blot off!

There were a few curious blunders. Somebody wrote that Christmas celebrates the resurrection of Christ!

It is rather strange that those who said they thought the questions were easy sent in the poorest answers! 'Tis ever so.

And now to the answers.

1. *Why is Christmas sometimes written Xmas?*

Stimson W. Goddard of St. Louis writes: "Christmas is sometimes written Xmas because in the days of the early church the Greek letter X was often used for the name Christ, of which it was the initial. This custom was especially followed in the burial of Christians, and was used to seal the stone in the tombs of the Catacombs. So when we write Christmas 'Xmas,' we are only representing the first syllable by its symbol, instead of writing it in full."

Ralph M. Kellogg of Voluntown, Ct., thinks it is because "it is not only an abbreviation, but X is a symbol and form of the cross on which Jesus died."

George B. Curtis of Pittsford, Vt., says: "I will try to explain X's origin. In ancient Greece they were somewhat secret of Christianity, for fear of being caught and punished. This led to forming an acrostic for the Christians to tell each other by, for Jesus Christ, God, Our Saviour; the initials of their words for the above spelled their word 'fish'; the second letter of this is similar to our letter X and, of course, stood for their word, 'Christ.' It might also have originated from one form of cross, although I think this less probable."

Louise J. Tower of Roxbury, Mass., tells an interesting story of the occasion when our Lord's birthday was first called Christmas or Xmas:

"Christmas Day, called the 'day of new clothes,' from an old French custom of giving those who belonged to the court new cloaks on that day. On Christmas eve, 1245, the King (Louis XI.) bade all his court be present at early mass. At the chapel door each man received his cloak, put it on and went in. As the day rose, each man saw on his neighbor's shoulder what betokened the 'crusading vow,' which, it is said, was a cross, and so this symbol was adopted as an abbreviation, thus, 'Xmas.'"

2. *What is the meaning of the name of the state in which you live?*

Here the replies were interesting as suggesting the wide range of our readers. Beginning nearest *The Congregationalist* office, Massachusetts, says Rachel Smith of Natick, "is probably from the Natic Indian word Masasuset, whose approximate meaning is 'the place of the great hills,' referring to the Blue Mountains." Bancroft H. Brown of Hyde Park says: "Massachusetts was derived from the Indian words meaning 'Blue Hills.' 'Great Blue' is only four miles from my house, and I have been at the top many times." Bertha Prentiss of West Springfield gives us the Indian word itself. It is "Massa-wad-chooashet." E. A. Emerson of Haverhill honestly thinks the word means, "Master chooses it."

Maine people are at variance as to the meaning of the name of their state. Frederick M. Thompson of Portland thinks it is from the province of Mayenne in France. Alice Gould of the same city gives a fuller explanation of this theory:

"In 1639 Sir Ferdinando Gorges procured a charter from the king making him proprietary lord of the province, with full power of government therein. This grant extended from Piscataqua River eastward to the Kennebec, thence north and west to Dead River and Umbagog Lake. The name of the territory under the new charter was changed to *Maine*, in honor of the Queen, whose patrimonial estate as Princess of France was the French province of Mayne."

Joseph Rogers of New Goucester says:

"In the charter granted by Charles I., in 1639, it was named 'The Province or Countie of Mayne,' because it was regarded as a part of the 'Mayne Lande of New England.'"

Several, correctly, tell me that Vermont means "Green Mountain."

Daniel Stark Dinsmoor, our Genealogist for 1908, says that "New Hampshire was named by Capt. John Mason, who named it from the county in England where he was born—Hampshire." Hampshire itself was named, so some one else writes, from its situation on the river Anton.

Connecticut, several "Nutmeggers" say, means "Long River," although Helen I. Hiller of New Haven writes that it may mean "River of Pines." "New York," says Ralph Olmstead of Walton, "was named after the Duke of York, King Charles's brother, who was given the land." Beth Evans of Scranton tells us that Pennsylvania means "Penn's Woods"; and Paul Evans of Frostburg says that his state, Maryland, was named in honor of Queen Henrietta Maria of England.

Ohio, says Edith McKean of Oberlin, means "beautiful," and likewise, says Dorothy Weston of McGregor, Io., does her state mean "the beautiful land." Elizabeth Seiler of my state knows that Michigan is an Algonquin word meaning "Great Lake," while Frank K. Sanders, Jr., of Whitewater writes that Wisconsin means "Gathering Waters." And Colorado, says Madge Goudy of Fruita, means "ruddy." Missouri means "Mud River." Ruth Hoyt of Bellevue says:

"Nebraska is sometimes translated to mean "Shallow River," and sometimes "River Valley," probably because the River Platte flows through the central part of the state, and in the rainy season covers a large amount of ground, but is very shallow and sandy."

3. *What is known as "the Wicked Bible?"*

George B. Curtis replies: "'The Wicked Bible' is a name given to an edition of the Bible published, in 1632, by Barker and Lucas, because the word 'not' was omitted in the seventh commandment. The printers were called before the High Commission, fined heavily and the whole impression destroyed."

4. *Who issues marriage licenses in your town?*

In New England it seems to be usually the town clerk. In some other places it is the clerk of courts. In Nova Scotia it is the postmaster.

5. *What is the son of a czar called?*

Bancroft Brown's answer is the best: "Originally the sons of a czar were called 'Czarevitch,' but after the death of Alexis, Peter the First's son, the title was abolished and the imperial princes were called 'Grand Dukes.' In 1799, the Emperor Paul I. introduced the title 'Cesarevitch' for his second son. The heir apparent is still called Cesarevitch or Czarowitch."

6. *From what is calomel made?*

Evelyn L. Perley of Ipswich, Mass., tells us: "Calomel was formerly prepared by grinding in a mortar mercury sulphate with as much mercury as it already contained, and heating the mixture with salt until it sublimed. It is now prepared by subliming corrosive sublimate with the proper quantity of mercury."

7. *What is meant by a dead letter?*

Many reply: "(*a*) Anything not now in force or in common use.

"(*b*) A letter which cannot, for some reason, be delivered to the person to whom it is addressed. It is sent to the dead letter office and is, after a time, opened.

"(*c*) Type already used for printing."

8. *What is the origin of the name "Uncle Sam"?*

May L. Webster of Auburndale says: "Immediately after the last declaration of war with England, Elbert Anderson of New York, then a contractor, visited Troy on the Hudson, where he purchased a large quantity of provisions—beef, pork, etc. The inspectors of these articles at that place were Messrs. Ebenezer and Samuel Wilson. The latter gentleman (invariably known as 'Uncle Sam') generally superintended in person a large number of workmen who, on this occasion, were employed in overhauling the provisions purchased by Anderson for the army.

"The casks were marked, 'E. A.—U. S.' This work fell to the lot of a facetious fellow in the employ of Messrs. Wilson, who on being asked by some of his fellow-workmen the meaning of the mark (for the letters U. S. for United States were then almost entirely new to them) said, he did not know, unless it meant Elbert Anderson and Uncle Sam, alluding exclusively then to the said 'Uncle Sam' Wilson. The joke took among the workmen and passed currently; and Uncle Sam himself being present was occasionally rallied by them on the increasing extent of his possessions.

"Many of these workmen, being of a character denominated 'food for powder,' were found, shortly after, following the recruiting drum and pushing toward the frontier lines, for the purpose of meeting the enemy and of eating the provisions they had lately labored to put in order. Their old joke accompanied them, and before the first campaign ended this identical one appeared in print; it gained favor rapidly till it penetrated and was recognized in every part of the country."

From these replies it appears that several sent at least one answer that was unusually interesting. The choice of the best finally settled down to three. A very minute scrutiny of three correct and attractive manuscripts finally determined that the first prize should go to Bertha Prentiss of West Springfield, Mass. The race is not always to the old, for she is but twelve. She writes:

"I have had hard work finding the answers to these questions, for not many people seem to know much about them, and I think they are a set of stickers. In each question I have given my authority."

Special second prizes are awarded to Sherman W. Goddard of St. Louis and to Ruth R. Hoyt of Bellevue, Neb.

Beginnings of the Christian Church*

By Rev. A. E. Dunning

(To be studied with open Bible)

III. PRIMITIVE CHRISTIAN FELLOWSHIP

The division of chapter 2 into two sections for our study places the supernatural portion of the Pentecostal story in the first part. What we are to consider now are the natural events connected with the founding of the Christian Church. Suppose a person who had not seen the surrender of General Lee at Appomattox, perhaps if then living had not been an American citizen, but had since become one, were to write now, having often heard the account from others, a description of that dramatic scene of the closing act of our Civil War. Such a description would be analagous to this story by Luke of the events at Jerusalem from which the organized Church of Christ takes its beginning. You do not expect then to find in this story perfect accuracy or completeness. Luke has summed up what was current among the first generation of Christ's disciples of the way in which the Church began. Point out then:

1. *The grounds of Christian fellowship.* Chief among them was the belief that Jesus of Nazareth (v. 22), who had been crucified a few weeks before by the Jewish leaders (v. 23), had been raised from the dead (v. 24), was exalted to the right hand of God, and was the author of the spiritual power manifested in his disciples (v. 33). The conclusion of the message to the people coming from all nations was that this Jesus who had been crucified was their Lord and was the long-promised Messiah or Christ (v. 36). This brief summary of Peter's sermon we may well understand to have been the substance of Christian preaching when Luke wrote, and for the first half century of the life of the Church.

Show how simple the preaching was. The first question the Jews would ask on hearing about Jesus would be, What authority have you for calling him our promised Messiah? His mighty works and wonders and signs prove him to have been sent by God, said the preacher (v. 22). How can he be the Messiah, asked the Jews, when he was put to death? Because, said the preacher, God had determined to have him crucified; and besides, God has raised him from the dead (vs. 23, 24). The hearer asked, Can you prove to us that your Jesus rose from the dead? Yes, said the preacher, first because our Scriptures predicted it (vs. 25-33). What David said in the Sixteenth Psalm he could not have said about himself, for he is dead and buried. Therefore he must have said it of the Messiah, and our Jesus has been raised from the dead, as David prophesied. Second, we are witnesses who have seen him alive since he died (v. 32). Third, this power which has taken possession of us is the Holy Spirit which he has sent on us, which is the evidence of his continued life. These arguments may not all be the most forceful that can be presented to men now. They were convincing to the Jews of that time.

2. *The entrance into Christian fellowship.* Jews who accepted the preacher's proclamation that Jesus was a man approved by God (v. 22), who after having been crucified had been raised by God to the rank of Divinity with himself (v. 33), asked, "What shall we do?" (v. 37), that is, how shall we become his disciples? Three things were named by the preacher in answer to this question. First, repent, that is, take a new attitude toward Jesus, and live as he lived and in obedience to his sayings. Second, receive baptism into his name and thus openly confess yourselves to be his disciples. Then you will receive from him this gift of the Holy Spirit which you have observed that we possess (v. 38). Note that the offer of salvation through Jesus Christ was from the beginning declared to be made not only to Jews but to all people (v. 39). The conditions of membership in the primitive Church were repentance from sin; belief in Jesus, "a man approved of God"; and baptism into his name as Lord and Messiah.

3. *Common life in fellowship.* Mention the things which distinguished the new company of believers in Jesus as the Messiah. There was from the first a large but indefinite number of them. They "saved themselves," that is, separated themselves in spirit and aims from the people of their time (vs. 40, 47), who lived selfishly, indifferent to the coming of their Messiah. But they did not become at once a separate sect. They worshiped in the temple as before. But they constantly learned from the apostles of the teaching of Jesus, they broke bread together at their homes, as Jesus had done with his disciples the evening before his crucifixion (vs. 42, 46). They repeated prayers together; and they became so united in sympathies and interests that they shared together their property (vs. 44, 45). They greatly enjoyed one another's fellowship, were constantly conscious of the presence of Jesus their Lord through the gift of the Holy Spirit, and were so evidently happy in their life together as a company of believers in Jesus as the Christ that others were attracted to them and new members joined them every day (v. 47).

This picture of the first Christian community should be clearly grasped by your pupils. Show them that only four simple conditions of membership are named; repentance for sins, especially for not having honored Jesus as he deserved, confession of the purpose of loyal obedience to him, receiving the gift of the Holy Spirit and entering into covenant with believers. There was no formal creed nor pledge. The members of this community found it a school to learn of Jesus the Christ, a fellowship to honor him "in the breaking of bread and the prayers," and a brotherhood to help one another, "according as any man had need."

*International Sunday School Lesson for Jan. 17. The Beginnings of the Christian Church. Text. Acts 2: 22-47.

Personalia

Congratulations to General Booth. It is like his sturdy good sense to attribute the restoration of his eyesight first to the mercy of God and next to surgical skill.

The Jubilee Yacht Club of Beverly, Mass., lately presented a silver loving cup to one of its members. Rev. Will A. Dietrick, pastor of South Congregational Church, Peabody, whom it elected rear commodore. He is an enthusiastic yachtsman and was prominent in arranging for the yacht races with which the club was concerned last season.

The American Board officers are congratulating themselves on the peculiar fitness of the new worker who follows Harry Wade Hicks. Coming to take charge of the young people's work and also to assist generally in the home department, Rev. David Brewer Eddy of East Orange, N. J., brings unusual qualifications for his new duties. He is a graduate of Yale, '98, and also of Hartford and Auburn Seminaries, a training that was supplemented by study in Germany. For some time he was traveling secretary of the Student Volunteer Movement, afterward made a considerable study of missions in India, and throughout his pastoral work has shown an energetic interest in missionary activities. He has amply demonstrated his executive ability by his connection with the Yale mission, for which he has raised the budget in recent years.

Busy as Samuel B. Capen is with the concerns of the American Board, the Laymen's Movement and other forms of Christian service, he has always found time to teach a Sunday school class in his church, the Central, in Jamaica Plain. And the story of what he has done for the hundreds of young men, who during the last forty years have felt the touch of his inspiring personality from Sunday to Sunday, is worth telling by itself. Just after the recent laymen's rallies in Boston the class presented him with $170, suggesting that though it was a personal gift, if he preferred he could use it in behalf of any of the missionary interests so dear to him. Of course he made straightway for the rooms of the American Board, deposited the $170 with Treasurer Wiggin and took back to his class the glad message that their money would soon be at work supporting one native preacher in India for three years.

We have already chronicled the honor conferred upon Dr. J. H. DeForest of the American Board's staff in Japan in the presentation to him by the Japanese Emperor of the Order of the Rising Sun. On his journey from America back to his station at Sendai, he stopped for a brief time in Honolulu. One of the newspapers there printed the following characterization of him: John Hyde DeForest, restless knight errant of the cross in Japan, from the outset a virile champion of his faith, steadily forced by growing insight into the character of a great people to see with their eyes and think their thoughts until he becomes their interpreter to his own nation and stands forth today a Christian diplomat and statesman, bearing no commission from an earthly Power but using his modest position as a humble missionary to bring two mighty peoples into the ideal friendship of large mutual understanding.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 1

Miss Elizabeth S. Tobey presided. Mrs. Joseph Cook referred to the wonderful developments in the Turkish Empire, and to the little pamphlet, "Echoes of the New Ottoman Constitution," which includes papers written after the proclamation by students in the American College for Girls at Constantinople. The last half hour was devoted to consideration of the chapter upon Siam in the text-book, "The Nearer and Farther East," under the conduct of Miss Stanwood. The first Friday in February Burma will be considered.

U. OF ILL. LIB.

Among the New Books

Chesterton's Road to Orthodoxy

All spiritual autobiographies are interesting and the English-speaking world of scholars and newspaper readers will turn with keen interest to the pages of *Orthodoxy*, in which Mr. Gilbert K. Chesterton narrates the intellectual processes which led him from agnosticism to Christian faith (Lane. $1.50 net). And this all the more because the author is a foe to mental somnolence. To follow him is something like following the hounds across a broken country—one is called upon at any moment for a thrilling leap. If this brilliancy of style forbids lazy reading, it does not always lend itself to clarity of thought. The argument would have been more convincing if it had been more simply and clearly stated. And the inveterate habit of turning aside for merely verbal contrasts and agreements which are, in fact, quite unrelated, pulls the reader (*rider*, we came near saying) up with a violent jerk once and again as the race of words proceeds.

Mr. Chesterton is attracted to Christianity chiefly because, being the most wonderful of paradoxes, it fits the paradox of life. It is peaceful and warlike, makes a man humble and exalts him. Opposites are bound together and insisted on with equal fury. "It separated the two ideas and then exaggerated them both. In one way Man was to be haughtier than he had ever been before; in another he was to be humbler than he had ever been before." This will remind the reader of Luther's famous tract on the freedom of a Christian man. Materialism, pantheism alike end in landing thought in a prison; the paradoxes of faith set him free to walk with mystery and reverence to all eternity and to find the whole of life a joyous adventure. The pet phrases of modern thought—immanence, evolution and the rest are reprobated or thrown aside as cramping the spirit of man and ending in a kind of spiritual madhouse.

To this delight in even the medievalism of Christian teaching, Mr. Chesterton tells us, he came by a process of dissatisfaction with the agnostic arguments and teachers of his boyhood. His process of faith followed on a progressive disillusionment. Both the facts and the interpretation of the facts of life in the current philosophies seemed to him wrong. Then, suddenly, it dawned upon his mind that the old, commonplace, historic Christianity, condemned for opposite and contradictory reasons, was either the maddest and wickedest thing in the world, or a key which might be worth trying in the locks of doubt. And such a key he found it, fitting every lock in which it was tried.

There is something bracing in Mr. Chesterton's demand of liberty for great admirations. He holds here, still, the brief for commonplace things which he developed so entertainingly in his book on Heretics. He says many striking things. The reader is now hoarse with shouting applause, and again depressed with lurking doubts of the validity of the argument. We are asked to give up all the results of recent theorizing and to accept all the decisions of historic theology. We are to have freedom to dream but not to discriminate. On these terms he would inevitably commit us to the papacy, the inquisition, invocation of saints, to modern miracles and spirit seances. The reader will wonder at the agilities of mind which crowd the pages with striking sentences. He will, after all, demand for himself the right to make distinctions, to reject and affirm, and will end by thinking that faith needs a different champion and unbelief a more careful and disciplined critic. For the method so slashingly employed in these pages might in a mind of equal humor and agility be used in the defense of agnosticism and the attack upon orthodoxy. Wide reading the book is sure to obtain, and it will leave suggestions of rebellion against dominant philosophies and phraseologies which will be wholesome for the thinking of men.

Stories for all Tastes

A sympathetic understanding of the customs and characters of rural French Canadian life and a profound study of the development of a boy's nature from early childhood to young manhood make *Amédée's Son*, by Harry James Smith (Houghton Mifflin. $1.50), a story claiming a place by itself and the interest of all classes of readers. The scenes are practically all laid in a Nova Scotia village, and any one who has visited that province will feel the charm of these descriptions and recognize the faithfulness to life of the persons in the story.

A life for a life is the theme of *In Calvert's Valley*, by Margaret P. Montague (Baker & Taylor. $1.50). The idea is handled with ability and originality, making a story of more than ordinary interest. The scene is laid among the hills of West Virginia in the midst of natural beauty and simple, wholesome, social life. The hero is a young lawyer from Cincinnati who becomes heedlessly involved in a tragedy which affects several lives besides his own. Being led to feel that he must cast in his lot with the people of the valley, contact with their strongly individual characters gives him experiences both grave and gay. These passages at arms are described with considerable power.

The very spirit of the mountain region breathes in *Judith of the Cumberlands*, by Alice McGowan (Putnams. $1.50). In the preface the author tells how she gained her intimate knowledge of the region and its people. The result of her sojourn is this strong, realistic story of primitive love and jealousy and lawlessness. Perhaps to know the Mountain Whites is to love and respect them. Certainly admiration is the impression left to the reader as he closes this book.

The pathetic story of an ambitious member of an unfortunately despised race is told in *The Tether*, by Ezra S. Brudno (Lippincott. $1.50). The hero is a Jewish boy in Boston, son of a street peddler and never able to break away from his race. By the aid of American friends he wins an education at the Latin School and Harvard. He is aspiring, talented, makes a name as a poet of ability, falls in love with an American girl and ends by being "strangled with his tether." It is a pitiful story and wins the sympathy of the reader, but fails to find a solution of the problem. As a description of human tragedy it is a powerful work, realistic, vivid, moving and well written.

A vivid picture of the wrongs of Africa is presented in *Long Odds*, by Harold Bindloss (Small, Maynard. $1.50). It is a tale of the West coast and the rubber country, where commercial enterprises are carried on by forced labor. An Englishman, familiar with the country, attempts to rescue a few victims of this native slavery system. Innumerable are the hardships endured, from the jungle, from hostile savages and more treacherous white men. Two of the best characters are missionaries, a Protestant physician and a Roman Catholic priest. It is a fine, strong story of heroism and adventure, with a tropical background, intensely realistic. The two heroines, false and true, are an interesting contrast.

Albert Kinross has told the story of the rebellion among the Lettish peasants against the Russian government in *Joan of Garioch* (Macmillan. $1.50). The Count De Jarnac, a Russian nobleman under an assumed name, buys and marries a lovely English girl who was engaged to the teller-of-the-tale. The hero immediately sets out to scour Europe with the laudable purpose of killing the husband and marrying the widow—a purpose hampered by his ignorance of even the nationality of his victim. How he runs the man to earth, mingles with the Letts, the Nihilists, the nobility of the Tsar; how he fights anybody and everybody, escapes from prison, from assassination, hears his true-love singing through his dungeon walls, and in the very last chapter succeeds in his purpose, doing it all with the reckless, *debonaire* grace of a swashbuckler out of the pages of Dumas—this must be discovered in the reading. Very good reading it is, too. Incidentally much of information concerning Russia, her capital, her government and her Baltic provinces is imparted to the reader during his breathless journey at the hero's side.

It takes a story like *The Courage of Captain Plum*, by James Oliver Curwood (Bobbs-Merrill. $1.50), to remind us of the stores of romantic material contained in our nation's brief history. The scene is laid in the middle of the last century, on an island in Lake Michigan, a Mormon stronghold. It was an Ishmael community, every man's hand being against them. But their downfall came from the long cherished vengeance of one of their own number. There is plenty of fighting, plotting, mystery and love-making, which make up an excellent novel of adventure.

Books and Bookmen

The publishers of *Peloubet's Lesson Notes for 1909* call our attention to an error in stating the price, in connection with our review. The volume is listed at $1.25 and sold in our own bookstore for 90 cents.

The world wants information as well as exhortation in regard to the great moral and social problems. To afford this in a form which will be available not merely for specialists but also for the rest of us, Rev. Richard Henry Edwards is sending out a Series of Studies in American Social Conditions, the first of which deals with The Liquor Problem. The plan is to state briefly the conditions and add material for further study with full references to publications. He is the pastor of the Congregational church in the Wisconsin university town of Madison and in close touch with the teachers and students. He calls upon the former for aid and knows how to meet the inquiries of the latter. The Studies are to be had from Mr. Edwards at his address in Madison.

One of the most interesting towns of Eastern Massachusetts, for historical associations and good citizenship, is Dedham. Its story has afforded material to the pastor of its ancient church, Rev. Edward Huntting Rudd, for a series of historical discourses, *Dedham's Ancient Landmarks and their National Significance*, which, with appropriate illustrations, make a handsome volume. It is not a guide-book, but an appreciation of the fine qualities of the town by an enthusiastic citizen and descendant of the town fathers of long ago.

A Page of Methods

Practical Pointers on Church Problems

[Co-operating Editor, Prof. G. Walter Fiske of Oberlin Theological Seminary

Discovering Your Responsibilities

Case 29. *"Granted that the church should aim 'to save all men and all of the man by all means,' how shall a local church apply this principle to its special field and plan its work appropriately?"*

It is a good thing to make a diagram of your church's responsibilities and activities, in order to interpret this question concretely, and to arouse the interest of your maturer young people in your local problem. Get them to study earnestly and frankly the environment of their church. Make a sociological analysis of the community and find out in what respects the life of the people, the social and the moral agencies are defective. Then tabulate the results concisely on paper in this fashion: On a large sheet of paper draw a circle at the center to represent the church, at the heart of the community life. Radiating from this center in all directions are the manifold human needs of the people of the town. By drawing two diagonal lines intersecting at right angles at the center of your circle, you form four segments of the local life and its needs. Let the upper segment represent the spiritual, the lower segment the physical, the left segment the intellectual and the right the civic-social (including the industrial). Indicate in the proper place in this scheme the special local needs which your investigation has shown the need of emphasizing.

Next draw a larger circle concentric with the first, to include the various auxiliary agencies of your church life; and a still larger concentric circle, indicating the field of all the secondary organizations outside the churches that are in any way serving the needs of the people. Indicate each in its proper place in one or more of the four segments into which you have divided the local life on your chart.

Now study your chart to find the gaps in the work of religion and charity in your community. You will doubtless find some cases of needless duplication of activity. You will find some social service agencies perhaps which the church ought to connect with definitely. You will probably find special needs which no agency is caring for. Let the church see to them, directly or indirectly, as the case demands.

Finally, vary the angle of your four segments, closing up the gaps, according as the spiritual needs and opportunities may predominate in your community, and the lower needs be less pressing. The relative angles will vary greatly in different kinds of churches and in different environments. No new work should be undertaken by the church until your social diagnosis discovers surely the necessity for it.

An Apparent Breach of Contract

Case 30. *A minister accepts a call by mail to a Congregational church a thousand miles distant; the contract specifying one year's term of service, thereafter terminable by three months' notice of either party. Now after five months of faithful service, during which his salary has been but half paid, he is notified that after three months more the church will not require his services. What remedy has the minister?*

This church is apparently committing a flagrant breach of contract, if the man was guaranteed at least a year of service. We are assured that there is not even a suspicion of unchristian conduct on the part of the minister, but that his resignation is forced merely because he fails to "please the dominant faction." It is altogether likely the minister could recover legal damages for breach of contract. But such a remedy might cost him more than it was worth in unpleasant notoriety. There is also the ecclesiastical remedy, the privilege of calling an *ex-parte* council. But he is probably too sensitive to take the initiative in such a disagreeable task. It is unfortunate that he is not installed, for then the church would be obliged to call a dismissing council anyway, and fearing this, would have treated him better. Under the circumstances it is doubtless best for him quietly to acquiesce and retire to another field as soon as opportunity offers.

However, if the facts are as stated, such a church deserves severe censure. Lacking a council, the Congregational Association of Churches and Ministers, which includes this church in its fellowship, might well investigate the case, and unless the church can justify its action, it ought to be severely censured, perhaps even removed from fellowship.

The Church Calendar Again

Rev. A. F. Newton, North Leominster, Mass., writes, "Please put the party who asked question 22 into communication with me and I will tell them how to have a calendar like the inclosed for less than $25 per year." The attractive folder inclosed was printed on pages one and four, and the inside pages typewritten and manifolded neatly. The pastor of Plymouth Church, Toledo, Rev. Matthew Mullen, prints his own calendar and makes it quite an effective helper in his work, as well as a witness to his versatility. Another Ohio pastor, Rev. C. E. Keller of York, issues monthly a six-page folder with complete announcement of topics and appointments and a special page of plans, indicating a progressive country church.

The Christian Fraternity

Case 31. *"What is the Christian Benevolence Association?"*

In connection with our discussion a few months ago on "fraternalizing the church," correspondence appeared concerning this unique organization. It has recently changed its name to "The Christian Fraternity." It is a "non-secret, interdenominational, Christian fraternity," the local branches of which are called "Households," organized in connection with local churches, on the broad platform of the "extension of practical, applied Christianity." It admits to membership only evangelical church members.

Besides a varied and excellent fraternal program, much of which the church might undertake directly, this fraternity has developed the additional feature of classified insurance, with sick, accident, funeral and death benefits. The rates seem to be sufficiently high to be on a business basis, and the promoters are Christian laymen of good standing in Omaha, where the home office is located. The plan is indorsed by Rev. H. A. Johnson of New York, Dr. B. B. Tyler of Denver and others.

Naturally the question to be determined is the financial backing secured in the form of a reserve or emergency fund. If the Fraternity depends solely upon current monthly assessments, steady increase in expenses is likely, as has been the history of so many similar plans for fraternal insurance. We welcome, however, every evidence that Christian laymen are awaking to the fact that the church has suffered in the past from its failure to minister to the social and fraternal needs of men. In proportion as you fraternalize the church you will win the modern manhood. Men are hungry for brotherliness and they go where they can find it.

A Church Business Manager

Epworth Memorial Church in Cleveland, one of the largest Methodist churches in Ohio, has recently invented the plan of hiring the full time of an experienced business man to act as "executive secretary, to work next the pastor and assume charge, under his direction, of the business end of the church." The pastor, Dr. W. M. Tippy, thus writes us of the duties of the new position: "To direct the business of the church office, which is open daily at office hours; to assume charge of the church finances and collect the benevolences; to take over the advertising, subscriptions and publishing of the church paper; to act as secretary for the official board; to direct the charities of the church, with all accounts and employment; and to assist the pastor in directing the societies of the church. He is assisted by a trained office woman as stenographer and bookkeeper."

The first incumbent of this new office is a lay member of the church, universally trusted and liked, who has had a broad business experience as "credit-man" in the largest grocery firm in Cleveland. Both pastor and official board indorse this plan heartily and assert that the executive secretary is a more valuable helper than an assistant pastor, for the latter looks forward to a church of his own, needs practice in preaching and is seldom trained in business.

The next Page of Methods will discuss the case previously submitted, on the young people's problem in the church.

Sparks from Other Anvils

A LAYMAN'S VIEW

(*The Springfield Union*)

The average minister, when he goes into politics, makes a mess of it. Despite his high regard for truth he seems unable to handle a political subject without exaggeration. If office holders are not always all that they should be, he magnifies their defects, and overlooks their virtues. If he believes that the saloon works harm to the community, he seeks to get it abolished by making the evil appear worse than it is. The effect of intemperate statements from those that should be most careful to talk temperately frequently leaves nothing to show for honest zeal and well-meant endeavor.

A ROMAN CATHOLIC VIEW

(*The Pilot*)

If each individual arranges his own affairs with God directly, why waste money on meeting houses and men to lecture in them? It is cheaper to do it all yourself. This is a condition and no theory, and so the minister, finding his occupation gone, is attempting to recover his lost prestige by encroaching upon the physician's domain. This is the true inwardness of the Emmanuel movement.



A New Street in the Newest Town

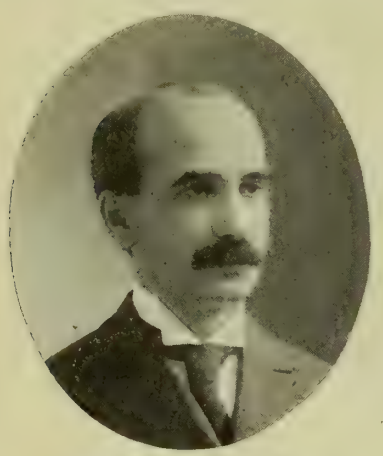


Above the dam at Dolby

The Newest New England Town

By Rev. Roy B. Guild

The newest New England town is East Millinocket, the product of a great industry. The Northern Paper Trust had made Millinocket by its great plant on the Penobscot. Ten and twenty miles below, the managers saw the further profits to be won from this river and bordering forests. At Dolby an immense dam sixty feet in height was constructed. This abundance of water power made an immense lake by which the logs are



REV. J. C. GREGORY

floated to their destination. A spur of the Bangor and Aroostook Railroad skirts this lake and passes on two miles to East Millinocket.

In the spring of 1907 the visitor found nothing here but forest, swamp and tangled underbrush. Today he finds a strictly up-to-date town of nearly 1,200 inhabitants. The streets were arranged like those of a typical Western town, broad and straight. To be sure of the best water, an artesian well, 200 feet deep, was dug and gives an abundance of this necessity. For convenience and protection a system of water works was promptly installed. At Millinocket every tree was cut down, leaving the place as bare as a prairie town. East Millinocket has saved them, greatly enhancing the beauty of the place.

The process of evolution has been interesting. The permanent buildings are up to date in every respect. The dwellings are comfortable, commodious and attractive architecturally. Mr. Peculos, "The King of Italy" in that region, built eight such houses from which he receives good rent. This is the spirit of the place. The public school building cost $23,000, and contains the most improved lighting, heating and ventilating system.

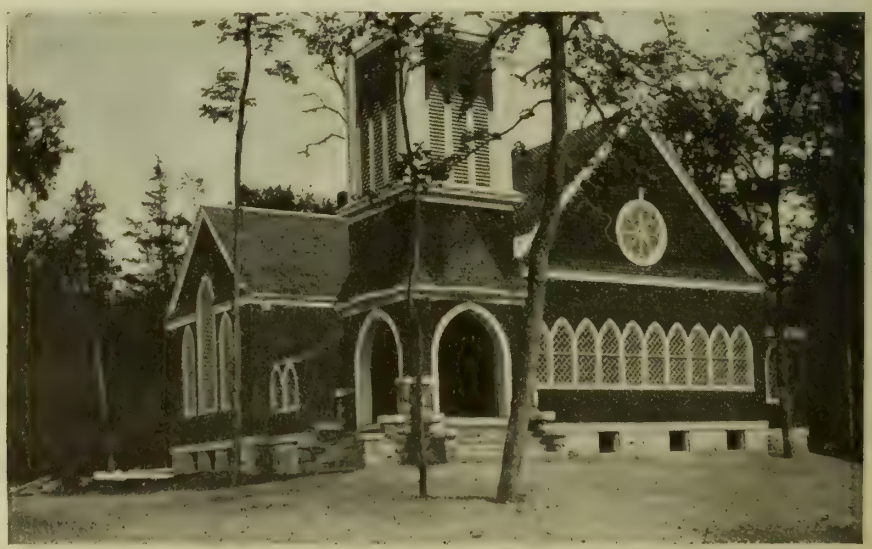
Among the most enterprising individuals in this enterprising town is Rev. J. C. Gregory. As pastor of the Congregational church at Millinocket, he became intensely interested in the newborn neighbor. He became a missionary, combining work here with that at Medway. The Maine Home Missionary Society accepted its responsibility, asking the Millinocket church to surrender its pastor. Mr. Gregory proved to be a splendid pioneer. The first services were held by the roadside. It was more than a coincidence that this meeting should be held in the open space near where they were drilling for water. It was the water of life the missionary was offering to the people. As the drills worked night and day, Sunday included, the confusion and noise were embarrassing. But Mr. Gregory had formed a nucleus.

With this nucleus he moved to a shack boarding house. Success crowned the effort but compelled them to move to a larger building. The next abiding place was the Company's boarding house. This was abandoned for larger quarters when it became time to organize a Sunday school. The clatter of dishes and cooking utensils, for meals had to be prepared, were not conducive to attention to things spiritual.

In the process of evolution the large company store was completed and the old shack abandoned and doomed to destruction. Mr. Gregory put in a plea which was granted, and the church had a home. The ladies' society now had something to do. The floor was covered with canvas donated by the paper company. The shelves were torn down and converted into pews; paper from the mill was used to cover the walls; curtains were draped at the windows, a large and steadily growing Sunday school was organized, then a young people's society, now in a flourishing condition. As the room could accommodate 200, some rousing meetings were held. Here enthusiasm was generated for the new church home. In contrast to so many new Western towns, one of the pleasantest facts to be noted is the lack of denominational rivalry. Cordial relations exist between Catholic and Protestant. The committees on comity declared this to be a Congregational field because of the proximity to the church at Medway. The two could be cared for by one efficient pastor. Other denominations, if the Congregationalists do their duty, will not organize churches. For this reason, the Maine Missionary Society urged the Church Building Society to make generous loans and grants, which has been done, that an adequate church might be erected.

The pastor therefore planned a building which so pleased the people of civic pride that every one joined generously in the subscription. In its green background, this brown-stained, white-trimmed edifice is a joy to the eye and to the heart. Labor troubles over the signing of the new contracts in the mills have made the work difficult, but have not prevented the successful completion of a commodious church home.

The mill is grinding 1,000,000 feet of logs a month into pulp. One hundred and twenty tons of this paper passes out from between the rolls each day; 250 persons are given employment. For the sake of these and their families the Congregationalists have built a plant into which are to be received these toilers, to be turned out useful citizens of our country and of the Kingdom.



The New Congregational Church, East Millinocket

Boston

Pushing Foreign Missions

A strong committee, of which Samuel Usher is chairman and Rev. George A. Hall, secretary, is trying to secure the co-operation of every member of the churches of Greater Boston in raising $140,000 for foreign missions in place of the $80,000 given last year. Members of the Prudential Committee of the American Board are responding to requests to speak at individual churches or before men's classes and clubs. Already the church in Newtonville, Rev. J. T. Stocking, pastor, has voted to assume the cost of maintaining a station of the American Board, which means the raising of $1,100. The church in Brighton is planning not only to lift its contributions to foreign missions, but to all of the home missionary societies. This is as it should be.

Bright Outlook in East Boston

Not for years have the members of Maverick Church, East Boston, faced better prospects for a united and successful work. Contributing and no doubt inspiring the new enthusiasm are the two energetic young workers who have assumed charge during the past month. After service as assistant to Dr. Campbell Morgan and experience among the London toilers, Rev. Wayland Patterson comes to add his wisdom and influence to the problems of this community. Associated with him is Rev. A. R. Williams, a graduate of Hartford Seminary, who is no less fitted for these peculiar opportunities. He is highly recommended as one of the Seminary's best men in this line of work, and has enjoyed considerable study abroad. Already the effect of the new leadership is evident in the growing attendance at services, particularly on Sunday evening, and in the added enrollment to the Sunday school. No small credit for the new order must inevitably come to Rev. J. H. Denison of Central Church, Boston, whose persistence and energetic courage has continued notwithstanding many obstacles.

Christian Socialism, Real Socialism, and So Forth

Taking up again the threads of their recent seminar, the ministers gave themselves an opportunity to study their relation to the great movement of socialism last Monday. The phrase, "Christian Socialism," drew considerable attention; Drs. Berle and Cady took exception to the coupling of the terms, while others found sufficient justification in the idea to defend it. The general attitude toward the subject and its problems was one of intense sympathy, and Dr. Cady of Dorchester took occasion to deplore the "pitiable" coldness of President Eliot's late address before the Boston Economic Club. His distinction between the protest and the program of socialism was also a noteworthy contribution to the morning's discussion.

In that the present social order is a grievous disappointment to its most intelligent members, Dr. Berle of Shawmut Church felt that it was a failure. His solution of the new day was in the "daring" of the individual Christian to apply Christ's principles to everyday life. Dr. C. E. Beals of the American Peace Society indicated some of the great tasks of the coming century, and in noting current trends, felt that where the church was separated from the vital thought of the day, just so far was it losing influence. Rev. H. W. Kimball of East Weymouth felt that the effect of present industrial injustice upon Christian living must be recognized and that therefore the church ought to study the application of its principles to this phase of the social order. Other contributors to the discussion cited illustrations substantiating this relation of the church to the movement. Among the other suggestions, only that of Sec. S. W. Dike of the National Divorce Reform League urged a thoroughgoing study of institutional fundamentals. This accepted, the emphasis on the value of personal character and Christian preparation will no doubt come to its best expression.

Professor Vernon's First Sunday in Brookline

Dr. A. W. Vernon put in a strenuous Sunday at Harvard Church, Brookline, it being the first time he has preached there since he was chosen pastor. Two sermons, a communion service, attendance upon the Sunday school and the Young People's Society and a talk to the Men's Brotherhood left little time for rest. A large congregation greeted him in the morning, when his theme was the Simplicity that is in Christ. He lifted the whole question of personal indulgences in this or that form of amusement up to the high level of the relation of the disciple to Christ, and urged that "this leaning toward Christ" should be the deciding factor in every situation. In the evening his subject was Some Hesitant Thoughts in the Presence of the Earthquake. Dr. Vernon will be installed Jan. 28.

They of Italy

According to the latest information there are in Boston over 30,000 Italian born. Thus a large proportion of the city's population is stricken through the calamity that has come to the homeland. They live chiefly in the North End and the congested districts of East Boston, where between five and eight thousand are located. In this latter section Congregationalists support an interesting mission under the care of Mrs. Blanche S. Mowry. Sunday school and sewing, kindergarten and sloyd classes are maintained. Sunday evenings Rev. John G. May preaches in the native tongue, and he and Mrs. May are doing effective parochial work. While the fathers and mothers are not readily drawn to these Protestant endeavors, the children are attracted in large numbers. Mr. McLean, an Andover student, has lately begun a children's service of large promise. The sons of Italy and their families are also the object of interest on the part of many individual churches. The City Missionary Society extends help occasionally. At the North End the Methodist Church is carrying forward a successful ministry.

For Young Women Wage-Earners

A Universalist minister, Rev. George L. Perin, D. D., has stuck to one great objective so tenaciously that he now has the great satisfaction of having raised $100,000 to endow the Franklin Square House at the South End, where four hundred girls and young women find a safe and happy home at a moderate cost for board. This is one of the indirect by-products of the Every Day Church that Dr. Perin maintained on Shawmut Avenue for a number of years before it was deemed best to move to Brookline. The institution on Franklin Square now becomes a permanent force for the help of many. Thus does institutional work sometimes bear unexpected fruit.

New York

Prosperity at Plymouth Church

Dr. Hillis's people have concluded a busy year with the unveiling of three more memorial windows. A second series, to be completed by next fall, will continue the History of Civil and Religious Liberty. One of them, in memory of Roger Williams, will be the gift of Lord Northcliffe. Dr. Hillis has also received a large sum toward the Beecher memorial, from a boyhood friend. The three windows unveiled last month represent Harriet Beecher Stowe and higher education for women; Abraham Lincoln, the emancipator; and Henry Ward Beecher, patriot and preacher. The first of the three windows was dedicated in memory of Mrs. S. V. White. The other two were subscribed by a multitude of small gifts, and the eight windows yet to come by families long connected with this church. Dr. Lyman Abbott preached the sermon on the Three Prophets of Puritanism: Calvin, Wesley and Beecher. Introducing him Dr. Hillis said that Dr. Abbott had permanently changed the thinking of the young preachers of the nation, and developed Beecher's ideas more clearly than Beecher himself.

During the year, Plymouth has further developed its varied activities. It conducts a Spanish settlement on Henry Street, an Italian one on Front Street, and is now acquiring property for the building of a new Mayflower Mission. The total membership is now 2,232, of whom eighty-five have been members for over forty-three years. Congregations continue to be large, but the changing character of the neighborhood and the much increased cost of the various institutions now make a large endowment a necessity. The idea of a double pastorate has been definitely abandoned, though Dr. Hillis was willing to relinquish his entire salary in order to secure an adequate helper.

Clinton Avenue Sings to Tune "Boynton"

One of the oldest members of Clinton Avenue has written a hymn tune, which was promptly printed and sung by the church. The tune is appropriately named Boynton—it goes with a swing, can be sung to many eight-lines hymns in our books, and is recommended to soporific congregations. Clinton Avenue Church is in the spirit of praise these days, having closed a year of increasing success. The great gain is not seen so much in statistics, which cannot properly measure the consolidation of church interests, as in the steady increase of family pewholders, the deeper spiritual fervor of the members, the enlarging number of young people, many of them attracted by Dr. Boynton's chaplaincy at neighboring schools, and the other evidences of permanent growth.

The cost of the work of the foreign pastors, Rev. and Mrs. Porter, was raised in a single offering of $2,200. By a more adequate system the church expects to increase its financial support, and still further develop its benevolent work. The work of the two chapels is in process of reorganization.

Central Church has Remarkable Year

The crisis induced by Dr. Cadman's possible removal last year stirred up all departments in this great church, so that in every direction there has been gratifying progress. At the end of fifty-five years the roll has reached almost to 2,500 members still active. Three persons are charged with the duty, week by week, of keeping the roll correct, so that meaningless names are dropped. Rev. H. J. Chidley of Union Seminary is at the head of the Bible school work, with a membership of 1,000. Under Rev. H. L. Everett, St. Paul's Chapel work is steadily advancing. It has a school of 350, and one of the most beautiful buildings in the borough, with a splendid corner site for the future church edifice. Its people, and also those of the entire church, are mourning the sudden decease of the layman Mr. William G. Hoople, to whose energy and foresight St. Paul's existence is largely due. He has been the only superintendent of the Bible school with which the work began, and practically an assistant pastor of St. Paul's parish. Central Church also has the largest Chinese Bible school in the city, with 130 members.

While its former branch, Bethesda, is now an independent church, Central maintains a sympathetic oversight and is helping in the peculiar difficulties that just now confront that parish. The women's work at Central

is carried on by 660 ladies, whose missionary contributions reached the fine total of $7,500. As a result of Dr. Cadman's decision to stay at Central, the men of the church are committed to a wide and aggressive policy of which the new parish house is but one indication. The Men's Union is expected to bring a thousand men into active concerted work for the Kingdom of God. Dr. Cadman says he was never so much encouraged as at present.

SYDNEY.

From the Northwest

President Northrop Resigns

The good people of the Northwest were greatly surprised lately to read of the resignation of our great college president. When the actual document was laid before the Board of Regents of the University there was such feeling among the members, some of whom were Dr. Northrop's old students, that no further business could be done and a recess was declared. Few men can look back on such a life's work as has been the happy lot of Cyrus Northrop at the Minnesota State University and few men in such a position are as widely honored and loved. In twenty-five years to have seen an almost unknown institution grow to be third in the nation in number of students, and the single lone building on the campus multiply into more than a score of stately structures is something; but to have given the high tone of his own great religious faith and to have left that mark on thousands of his "boys and girls," means vastly more for this great Northwest. We all rejoice that he has consented to serve for a number of months longer.

Civic Federation

In both St. Paul and Minneapolis "Good-citizen" effort is having to fight authorities inclined to truckle to the outlawed traffics. In the municipal election, early in 1908, the rigid law-and-order element in St. Paul was beaten, though not badly, by the lax administration element which hid behind a mayoralty candidate of respectable character and made virtuous promises, which deceived some of the elect. Once in office, however, pretense was thrown off and the saloon element given the rewards of victory in easy-going law enforcement. But the Civic League appealed to the attorney-general, a stanch upholder of the law for both big and little, who insisted that the mayor either enforce the law or stand impeachment. For a time there was a show of obedience, but shortly the saloon men were allowed their way. Just now the Civic League is moving again and Attorney-General Young is giving them hearty backing.

The widespread temperance movement in Minnesota will undoubtedly culminate this winter in a county option law, and a fight for life on the part of the breweries and their saloons. Back of this strong sentiment lies years of patient work by the Anti-saloon League, which has indeed wrought along practical lines. Rev. Dr. Palmer is the efficient secretary of this Minnesota work, and I understand that $25,000 was expended the last year in a campaign covering nearly every county of the state.

A Minneapolis Dedication

Dec. 20 was a high day for Fifth Avenue Church, Minneapolis, for it then rededicated to the service of the Lord the rebuilt edifice, a property worth $40,000. This has been one of our smaller churches, but in the last ten years, under Rev. J. E. Smith and Rev. W. H. Nugent, the organization has grown until it is one of our largest and most important fields. On dedication day, Dr. Frank G. Smith of Warren Avenue Church, Chicago, gave two able addresses, and in the afternoon service the neighboring pastors from other denominations and several of our leading Congregational ministers participated. The attendance at all three services overflowed the ample accommodations. A pleasing feature of the morning service was the reception of thirty-two new members and the baptism of the pastor's little child.

During Dr. Nugent's two years in this church, a remarkable record has been made by the addition of 217 names to the roll of the church. There has been no special revival interest, and this large accession has been due almost wholly to the activity of this young pastor. The rebuilding of the church and the purchase of a new pipe organ has cost $20,000, but under the enthusiasm of good congregations and rapidly increasing membership this has been a possibility among a people of moderate means.

Missionary Work

On Dec. 27 the Congregational Sunday School and Publishing Society helped to lay the foundations of a city church in Minneapolis. The city has just completed a twelve-room school building in North Minneapolis in a section wholly unsupplied with church privileges. The opportunity may be understood when it is said that nearly 500 children attend this public school. With the assistance of a worthy deacon and several young men, a vacant store building was rented and a service announced through the neighborhood. The building was filled to overflowing at the organization service and, under the unusual name of William Penn Sunday school, the beginning is made for what will doubtless be within a twelvemonth the twenty-fourth Congregational church in Minneapolis. Such a work was promoted in St. Paul a year ago, and at this holiday season a happy church and pastor and a large Sunday school held a joyous Christmas festival in their fine house of worship. The Sunday School Society is doing a distinct and valuable work for Christ's Kingdom and the denomination which the churches will be slow to either relinquish or subordinate.

Missionary Visit

At First Church, Minneapolis, President Northrop recently paid a high tribute to the intellectual worth and spiritual power of the men in foreign lands laboring under the American Board. The address might have been called "The evolution of the missionary," and the occasion was a reception to President and Mrs. Merrill of Central Turkey College in the old home church. Dr. Merrill has awakened great interest and some surprise, as he has been induced to tell of the dignity and the broad work at whose head he stands. Just now the work of such an institution in the new era in Turkish history has marvelous opportunity, and "John" Merrill's friends rejoice at the good Providence which has put such a man and such a work in the battle for a Christian Turkey.

A Bit of History

Some fifty years ago Rev. Jeremiah Barnes ministered in the name of Congregationalism to the little frontier towns of Cannon Falls and Northfield. In this missionary home grew up a son, A. S. Barnes, who later made his fortune in New York and founded the well-known publishing house. Northfield became the seat of Carleton College and at Cannon Falls the other day Dr. S. B. Nelson, Rev. C. A. Hilton and Rev. E. B. Dean met to help pastor Vincent dedicate a beautiful stone church, modern in all its equipment. A tablet to the memory of Rev. Jeremiah Barnes was unveiled by his daughter, Mrs. Hillman. Mr. A. S. Barnes was the largest contributor to this memorial edifice. "Their works do follow them."

Yankton's Influence

When Joseph Ward sought gifts from Massachusetts for Yankton College twenty years ago, he promised that his school should be a real factor in making Dakota a commonwealth whose dominant forces should be Christian. Although he never lived to see the full result of those arduous years, we in this later day can bear witness to the fulfillment. The recent moral victories in South Dakota have been possible largely through the influence of the College, and the East may feel itself a partner in making that part of a great nation which lay beyond its own borders.



Fifth Avenue Church, Minneapolis

Yankton College, by additions to its faculty and the steady development of the course of study, both in breadth and height, is becoming a big factor educationally, socially, politically, and religiously far beyond the borders of the great state to which it primarily ministers. Yet Yankton is still in the making, and needs broad help and sympathy in its development under President Warren.

Educational Influence of Carleton

One can hardly go about a state like Minnesota for twenty years without a profound impression of the religious note in higher education. Carleton College, our Minnesota Northfield influence, for forty years has been sending Christian graduates into scores of growing cities and villages, to become leaders in the character and development of their communities. Without a president this year, Carleton is moving smoothly along in college work under the direction of a faculty committee with the able and tactful dean, Dr. Wilson, at the head.

From Fargo College

We hear from Fargo College these days great accounts of achievements on the football field, where they have won the championship of the state. Take the admixture of sturdy races, American, Scandinavian and German; let the development take place on the wide prairies of this plateau state; breathe in North Dakota ozone and face for twelve months the almost continuous breezes which sweep across those vast stretches and you get a stalwart body of young men and women who are to be heard from not only in athletics but in intellectual achievement as well. Fargo College has steadily graded its work until now a student can pass from its classes to Eastern colleges on even terms.

Dill Hall, named for Hon. James H. Dill of New York, and devoted to science, is the latest building on the Fargo campus, but the erection of the Carnegie college library and literature building is anticipated for the present year. President Vittum is endeavoring to secure an adequate endowment as a basis for the large growth that is already upon the college.

ROBERT P. HERRICK.

Minneapolis, Minn.

Chicago

Moderator MacMillan in His Home Church

Our present moderator has not attempted to continue the precise forms of activity between sessions which his clerical predecessors, Drs. Bradford and Gladden, inaugurated, but the record of his itinerary and appointments would show that he shares the generous views of the office which mark a new era in our denominational development. "The moderator has no duties between the sessions, but he has many privileges of service." This is the way in which Mr. MacMillan is pleased to state his conception of the relation of the moderator to the churches between sessions. Without a complete account of his journeyings and special addresses, I am quite certain that he speaks in public as often as any minister in a Chicago pulpit and his nights spent in a sleeping car would make a good record for a bishop. His activities are not all within the Congregational circle. Four times of late he has appeared on Presbyterian programs, and in this time of new plans of union these attentions to the churches next of kin are important. In two addresses before representative Presbyterian gatherings, there were suggestions of an interesting courtship.

But the senior deacon of Leavitt Street Church has stern convictions concerning his duty to his home church on Sunday mornings. There the MacMillan pew in a side aisle is almost as certain to have a man at its head as before he was layman-at-large. When the lesson is read and the text given out, Mr. MacMillan maintains the excellent Scotch custom of following the minister with the open Bible. His intentness in hearing the sermon has, perhaps, been a factor in making Leavitt Street Church the best company of listeners with whom it has been my privilege to worship in Chicago. Morning service here is followed by ten minutes for social greetings. In this friendly, family church the perfunctory hand shaking of pastor and committee at the entrances is happily dispensed with. The social spirit is as pervasive as the atmosphere.

The strains of the opening hymn in the adjacent Sunday school room is the call for a new assembly in the auditorium, with Mr. MacMillan in charge. For forty minutes, with folded arms and in an easy, conversational tone, Mr. MacMillan talked concerning the Acts of the Apostles. It was a preview of the book as a whole, preparatory to a detailed study. I have heard such introductions in theological seminaries, but never one more weighty in matter or more clearly put and happily phrased. The teacher had reckoned with the problems of the higher critics and solved them with the saving common sense of which fame in scholastic circles is no guarantee. He interpreted the ancient Pentecost by what he knew of the great revival in Chicago under Moody in 1877. He showed how discrepancies in the narrative had their parallel in the testimony of witnesses in late cases in the federal courts filed in his own office. He gave his hearers good intellectual exercise for half an hour—but that was not all. In the closing moments he touched on things personal and vital in the life of the church and the lessons of the last Sabbath of the year and brought every heart to the mood of prayer. When he called upon one of his fellow-deacons to lead in a closing moment of devotion, every heart was tender.

The Coming Co-operative Campaign

The committee of the interior for the Co-operative Campaign of the American Board, the American Missionary Association and the Home Missionary Society, Secretaries A. N. Hitchcock and George E. Hall, with Dr. T. O. Douglass of Iowa, are diligently preparing the way for the public meetings scheduled to begin next month. Word comes from our missionary headquarters in the East: "We believe we shall have the sympathy and aid of all friends of missions in all our churches."

The co-operative effort is approved. The launching of the Apportionment Plan precludes anything at this time except a united appeal. But a special campaign for $500,000 to extinguish debts of three societies will hinder the hearty acceptance of the apportionment idea unless there is a common understanding that this plan will provide in advance for the ordinary expenses of missionary administration. In no society can the standard set mean the opportunities for extension—for these are limitless both in the home and foreign field. The Apportionment Plan means that the churches in union will have a pledge test to work upon and that the various missionary agencies will sternly resolve to live within the income for which there is a somewhat certain basis of expectation.

If it is understood that this is a last supreme effort to enable the societies to attain a new and better basis of business administration, there will be large measure of sympathy and aid in the Interior. The constant recurrence of debts in our missionary agencies is disheartening to the loyal people of the churches as well as to the secretaries of the societies and their helpers on the field. So much misery is in the American home and in the average church from not adhering to the pay-as-you-go policy that its neglect in missionary administration will touch the friend of missions in the wrong spot.

Honoring the Prairie Fathers

Dec. 21, while the Pilgrim folks of Chicago were celebrating, in the banquet hall of the Auditorium, the Forefathers' Day festival of the Congregational Club, a company of people in Jacksonville, not forgetful of the Pilgrims of the Mayflower, were paying special honor to the Prairie fathers and mothers who, three-quarters of a century ago, steered their sailless schooners overland into the heart of Illinois, bringing with them into the Western wilderness "laws, freedom, truth and faith in God." While we in Chicago were singing the Forefathers' hymn, the banqueters in Jacksonville were singing Illinois. Congregationalism in Morgan County was making history twenty-five years before it came to itself in Chicago. I am told that it was the seed sowing of Illinois College and First Congregational Church, always closely allied with it, which in the sixties saved Southern Illinois to the union. Certainly these institutions were a powerful factor in creating the sentiment which supported Abraham Lincoln in the local contests which brought him into the arena of national politics.

The celebration of the seventy-fifth anniversary of First Church began on Sunday morning, Dec. 20. Dr. J. B. Fairbank, former pastor, assisted in the opening devotions. A commemorative sermon was preached by Rev. J. M. Sturtevant, D. D., born in the home of the first president of Illinois College, the same year the church was founded. Of the history in which both the speaker and his father had honorable part, I will attempt no *résumé;* but this statement of principles is significant: "This church was primarily a laymen's movement for religious freedom and an opportunity to express their convictions as to the unity of the church of Christ. The only creed required was credible evidence of Christian character." In the afternoon Rev. Dr. F. S. Hayden, dean of the college and former pastor of the church, presided. Greetings from other local churches brought out a tribute of unique service for Christian unity by the separatists who in 1833 founded the "Independent Church of Christ." Its early history through many years of struggle with poverty until the ministry of Dr. Truman M. Post gave it something of prestige and power, was told at the evening service by Judge E. P. Kirby.

At the church camp-fire on Monday afternoon, Mrs. Julia W. Carter, whose name has been for sixty-six years on the rolls, presided. On the evening of Forefathers' Day came the banquet, with nearly 300 people about the tables. Rev. R. O. Post, D. D., acted as toastmaster. In the after-dinner speaking, Mrs. Clara Adams Lippincott extolled the virtues of the Prairie mothers, and told how loyal they were to the church, to one another, and to the cause of the downcast and oppressed. Rev. Allen A. Tanner of Alton (son of President Tanner) told how the Prairie Fathers were often criticised for their liberality in trying to stand for the

"simple Christianity which Christ taught." The special guest of honor, Hon. T. C. MacMillan of Chicago, said many things worthy of the occasion; but one utterance was especially significant. Applying the principles of the Prairie Fathers to the problems of today he said: "The time has come to change front in our statements of belief. Canvass your statement of belief and put nothing into it which Jesus did not put in. Be silent where Jesus is silent and then say to the world, 'Come in.'" This was the dominant ideal of the Prairie Fathers and the Pilgrim Fathers before them, but while Calvin ruled the mind they could not attain it. Without us they are not made perfect. J. H. C.

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Not because it is Sarsaparilla, but because it is a medicine of peculiar merit, composed of more than twenty different remedial agents effecting phenomenal cures of troubles of the blood, stomach, liver and bowels.

Thus Hood's Sarsaparilla cures scrofula, eczema, anemia, catarrh, nervousness, that tired feeling, dyspepsia, loss of appetite, and builds up the system.

Get it today in the usual liquid form or in chocolated tablet form called Sarsatabs.

Speakers for Temperance, No License and Lincoln Centenary Addresses will be furnished by 20th Century Pledge Signing Crusade, 101 Tremont St., Boston.

Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

Gleanings

Armour Mission, in the care of Rev. J. W. F. Davies, is using a completely graded course of lessons with forty-eight teachers. An interesting feature of Mr. Davies's work is a confirmation class and a children's church.

A Christmas service was held in the St. Paul's Reformed Episcopal Church, with seven of the neighboring Protestant ministers, including Dr. Milligan of our Leavitt Street Church, in the chancel with Bishop Fallows.

Rev. Clifford Snowden of St. Paul's Evangelical Church has been taking a hand in politics as judge of elections. The report of the Grand Jury that "there has not been an honest election in Chicago for years" does not apply to his district.

A "Go Ye Out" band of fifty workers has been organized in Waveland Avenue Church, which has already made over 1,000 calls upon families in the parish. Twenty accessions to membership were made in the first three months of Rev. P. W. Yarrow's pastorate.

A Boys' Brigade of forty members is the latest organization in the church at Hinsdale. Dr. C. T. Brown is fortunate in having for military instructor a trained soldier, Capt. A. M. Walker. The military features are so popular that several boys are on the waiting list. The company cultivates loyalty to church services as well as to the Sunday school class.

The gospel song campaign which has been carried on for two months in thirty centers, under the leadership of Dr. A. C. Dixon and D. B. Towner of Moody Church, closed with a great Watchnight service in the Coliseum. The choir numbered nearly 2,500. Among the speakers from the outside were Dr. J. Wilbur Chapman, Dr. L. W. Munhall and Dr. W. E. Beiderwolf.

Good news comes from Glencoe of a revival without the aid of any evangelist or the appointment of any extra services. Congregations have been largely increased, prayer meetings more than doubled, all of the activities of the church quickened by simply putting more heart and devotion into the regular work and routine of the church. The turning of the tide came through a frank talk by the pastor, Dr. M. W. Darling, concerning what he felt he must have from the people to make his own words effective. Dr. Darling has been eight years in this parish.

Concerning the children's choirs of First Church one of the deacons recently said, "They are the best organizations we have in influence for good on the character of the young people." This tribute is illuminated by the story of how they celebrated Christmas, as reported by their leader, Prof. H. A. Smith. "December we busied ourselves with making and buying Christmas presents for the very poor of our parish. One girl denied herself the church banquet that she might use this money on presents. Christmas morning, for two hours, some fifteen children went around distributing the packages, singing carols in front of dingy buildings or in the dark hallways. Some of the sights were pathetic, whole families in one room and no sign of Christmas until the choir children arrived. We were welcome. Besides these personal gifts some thirty baskets of provisions went out from the Sunday school."

J. H. C.

Father John of Cronstadt, a famous Russian priest, has just died in his eightieth year. He used to distribute all over the empire alms which were given him by the czar and by rich Russians.

Deaths

REV. JOHN CUNNINGHAM

Rev. John Cunningham died in Rochester, N. Y., Dec. 19, 1908, aged eighty-nine years. By birth he was English, but in his spirit and sympathies he was genuinely American. He came to this country as a boy; after varied experiences he fitted himself for the ministry at Oberlin, and was ordained in New York City. His early pastorates were brief, at Boonton, and Paterson, N. J., Winchester Center, Ct., and Globe Village, Mass. In 1855 he came to New York State, where most of his ministry was spent. He was pastor at Penn Yan, N. Y., and St. Joseph, Mich., for one year each. The whole of his remaining long ministry was divided into three pastorates, of ten years each in the Congregational church at Gainsville, Wyoming County, N. Y., and in the Presbyterian church at Sweden Center, Monroe County, N. Y. His last and most fruitful pastorate was one of twenty-three years, spent with the Congregational church at West Groton, Tompkins County, N. Y., where he closed his ministry in 1900, at the age of eighty. During the last eight years he and his faithful wife, who survives him, have made their home with their daughter, Mrs. J. B. Arnold.

He was laid to rest at West Groton, among a loving and sorrowing people.

He was a loyal, thoroughgoing Congregationalist, believing that his service for Christ could be enhanced by faithfulness to his own denomination. This, combined with a mind that was healthfully liberal, made him a delightful companion and an efficient worker.

The most conspicuous characteristic of Mr. Cunningham's life and ministry was his unconquerable optimism. He was the typical "happy warrior," seeing always the upper and sunward side of the clouds, and believing always that "good is the final goal of ill." His faith remained unshaken to the end; his illness was attended by great pain, but in the midst of it he often exclaimed, "Bless the Lord, O my soul." Isaiah's description of the messenger of truth applies to him, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

Fairport, N. Y. D. J. TORRENS.

REV. FREDERICK E. STURGIS, D. D.

On Wednesday, Dec. 23, at 5.15 P. M., pneumonia claimed as its victim one of the most precious and best beloved of men.

A graduate of Amherst, Class of 1864, member of the Phi Beta Kappa, first prize winner in composition, Hardy prize winner in extempore debate, young Sturgis gave early promise of what his life has revealed.

Dr. Sturgis was the son of a sea captain, and the romance of the sea breathed out in his every motion and every word; indeed his pet name in college was, "Fulminating Electric Sturgis."

Deaf to the call of wealth and fame, he devoted his life to the service of the Master; modest, almost bashful, his only aim was to fit the exalted ideal he had of what a minister should be: studious, magnetic, unselfish.

Repeated calls to churches of high rank and salary were declined, and Dr. Sturgis gave his energy, seldom equaled, never excelled, to humbler fields. When feeble health for a time laid him aside, it failed to abate one jot of his fervor, and he fell at the post of duty. He had the voice and temperament of an orator, the courage and sympathy of a champion, and with these he combined the qualities of a devoted husband, a loving father and a never-to-be-forgotten friend.

Brighton, Mass. CHARLES B. TRAVIS.

Colds Colds

Ask your doctor if Ayer's Cherry Pectoral is not just the right medicine for such cases. He knows all about it. Then follow his advice.

Cold after cold. Cough after cough. One cold no sooner cured than another one comes. It's a bad habit, this taking-cold habit. What you want is a medicine that will break up this habit, heal inflamed membranes, strengthen weak tissues. J. C. Ayer Co., Lowell, Mass.



New Edifice, Prospect, Ct.

Loss Replaced

Connecticut Church Dedicates New Edifice

Many persons were interested in the old Congregational church of Prospect, Ct., which for over sixty years stood on the village green. This landmark for miles around was burned Nov. 4, 1906, just a few days before the present pastor entered upon his duties. The Grange Hall was kindly offered for church purposes, and Rev. H. W. Hildreth immediately started the work of collecting funds for a new edifice. The best efforts of the congregation and the community were supplemented by sympathizing friends elsewhere. The new edifice differs materially in appearance from its predecessors. It is Gothic in style, with a square tower some sixty feet high, and the building material is of native field stone trimmed with white marble. The auditorium is commodious and can be readily connected by folding doors with the well-arranged vestry or Sunday school room. A well-appointed kitchen and parlor complete the new plant. The total cost was about $14,000.

A number of beautiful gifts, many of them memorials, have added greatly to this equipment. A handsome pulpit Bible bound in dark seal leather was the gift of Mrs. Martha S. Benham in memory of her father, for forty years a deacon of the church. A beautiful piano was given by the girls' society, The Gleaners. The smaller chandeliers were given by the Episcopal church of Yalesville, a gratifying evidence of the larger Christian brotherhood. Substantial money gifts came from First and Second Churches of Waterbury.

The afternoon of the dedication was given to the unveiling of the three handsome memorial windows. The large window of the front wall was the gift of Mrs. Lucy E. Hitchcock, in memory of her father, mother, husband and son. The Roosevelt Castle of the K. O. K. A. placed a memorial window containing the emblems of their order. And the Bible school gave a window in memory of Deacon Gilbert Hotchkiss for forty years their superintendent. The address of the afternoon was by Rev. Dr. Joseph Anderson of Woodmont. The formal services of dedication were in the evening. The sermon was preached by Rev. J. G. Davenport, D. D., of Second Church, Waterbury.

Prospect, Ct.

INTERESTING FACTS

Food Knowledge on the Farm.

With the rural free delivery of mails the farmer is as closely in touch with what is going on in the world as his city brother.

What to eat, in order to get the best out of one's brain and body, is as important for the modern farmer as the manufacturer, business man or professional worker. An Illinois farmer writes:

"I am a farmer and was troubled with chronic indigestion for two years—suffered great agony and could find no permanent relief from medicines.

"A friend suggested that I quit using so much starchy foods, which are the principal cause of intestinal indigestion. I began to use Grape-Nuts and have continued with most gratifying results.

"Grape-Nuts food has built me up wonderfully. I gained six pounds the first four weeks that I used it. My general health is better than before, my brain is clear, my nerves strong.

"For breakfast and dinner I have Grape-Nuts with cream, a slice of crisp toast, a soft-boiled egg and a cup of Postum. My evening meal is made of Grape-Nuts and cream alone.

"This diet gives me good rest every night, and I am now well again."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Home Missionary Fund

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From a Friend, Newton Centre	$12.00
Mr. Theron Upson, New Haven, Ct.	5.00
M. F. T., Brattleboro, Vt.	2.00
Mr. A. B. Chidsey, Shelton, Ct.	2.00
Mrs. Charles B. Nye, Springfield	2.00
Mrs. James H. Eaton, Lawrence	2.00
Dr. W. H. Edwards, Watertown	2.00
From a Friend, Andover	1.00
K.	1.00

SPECIAL CALL FUND

Miss S. M. Jacobus, Pomona, Cal.	$2.50

THE SPIRIT OF WINTER.—The Spirit of Winter is with us, making its presence known in many different ways—sometimes by cheery sunshine and glistening snows, and sometimes by driving winds and blinding storms. To many people it seems to take a delight in making bad things worse, for rheumatism twists harder, twinges sharper, catarrh becomes more annoying and the many symptoms of scrofula are developed and aggravated. There is not much poetry in this, but there is *truth*, and it is a wonder that more people don't get rid of these ailments. The medicine that cures them—Hood's Sarsaparilla—is easily obtained and there is abundant proof that its cures are radical and permanent.

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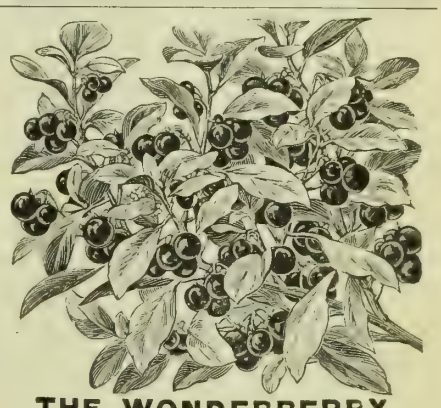
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FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Easiest plant in the world to grow succeeding anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots.—(As a pot plant it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.
Seed 20c. per packet, **3** packets for **50c.,**
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JOHN LEWIS CHILDS, Floral Park, N. Y.

THE HOME INSURANCE COMPANY
Office: 56 Cedar St., New York
109th Semi-Annual Statement, January, 1908.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,611,607.17
Real Estate	1,543,892.06
United States Bonds	1,854,000.00
State and City Bonds	2,770,000.00
Railroad Bonds	4,166,430.00
Miscellaneous Bonds	377,000.00
Railroad Stocks	6,346,700.00
Miscellaneous Stocks	625,000.00
Bank and Trust Co. Stocks	328,500.00
Bonds and Mortgages, being 1st lien on Real Estate	102,800.00
Premiums uncollected and in hands of Agents	1,136,768.45
	$20,862,697.68

LIABILITIES.	
Cash Capital	$3,000,000.00
Reserve Premium Fund	9,116,297.00
Reserve for Losses	958,666.30
Reserve for Re-Insurance, and other claims	584,523.11
Reserve as a Conflagration Surplus	500,000.00
Surplus over contingencies and all liabilities including capital	6,703,211.27
	$20,862,697.68†
Surplus as regards policyholders	**$10,203,211.27†**

ELBRIDGE G. SNOW, President.
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IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

Off with the Old

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Jan. 17-23. *Pilgrim's Progress Series.* 1. Leaving the City of Destruction. Acts 16: 25-34.

A study for today. Now that President Roosevelt has said that Bunyan's Greatheart is his favorite character in fiction, we ought to approach our study of this immortal allegory confident that we shall be brought face to face with men and women of sterling worth, not the "goody-goody" creatures. Our strenuous President would not care so much for Greatheart unless he saw in him qualities to be emulated in this stirring twentieth century. As we accompany Christian on his perilous and arduous journey, we shall find a number of persons who will seem to us very much like the flesh and blood people with whom we hold converse day by day. The setting of this allegory belongs to another age. We do not now conceive of the Christian life precisely as Bunyan did; but certain permanent truths on which his lively imagination wrought need to be exalted today.

A real parting. If to be a good man today and to inherit eternal life meant an actual physical pilgrimage through the world, how many of us would be equal to it? Could we go from city to city and land to land, following an ever beckoning hand, enduring ridicule and scorn; looked upon as queer and even crazy? Would the thing we were after seem to us to demand such drastic action? But when we read the New Testament, we find strong emphasis upon total commitment of one's self to the way of life. We are told to count the cost, to come out from among them, to put our hand to the plow and not turn back. Almost every case of Christian discipleship on record began with some real parting with the old life and the old conditions. It meant for the sons of Zebedee a good-by to their father and their fishing tackle, for Matthew the quitting of the tax collecting business, for Paul the break with those who up to that time like him had been persecuting the saints. It is no kindness to represent to young people that the Christian way is an easy one; that you can slide into it about in some such way as you move from one grade in school to another, or as you join the average club. When we once comprehend what Jesus wants us to do and be in the world, we see that we must quit doing some things we have been doing and companying with some persons who have been our associates. Or, if we stay right where we are in the home of our childhood, in the same set of business associates, in a very true sense we have to say good-by to them, unless they are willing to yield to our persuasions and go with us, as Christian sought to induce Obstinate and Pliable to go. We must give them quietly and kindly to understand that we are through with impure and selfish thoughts, with gossip and slander, with low ideals or with no ideals at all.

One step at a time. All Christian had to guide him when he started was "a shining light at yonder wicket gate." He did not see the end of this long journey that he was to take by stages. Enough that he was given one specific thing to do before nightfall. Even men who are suddenly and startlingly converted as was Paul, have to attend the kindergarten for a while. No matter how hedged about our future path may seem, there is always some little wicket gate out of which gleams a light, and to that we can turn our feet. Sometimes when we read of the abounding joy that has come to servants of God at the time of their conversion, and contrast with it our own moderate enthusiasm, we doubt whether we have gotten hold of the real thing. Then we need to remember the verse that tells about "From glory to glory," and the other verse, "First the blade, then the ear, then the full corn in the ear." All we have to do is to advance today as far as the path is lighted for us by the gleam that never fails one who has honestly thrown off the impediments of the old life, parted with the things that corrupt and weaken him and set his face like a flint toward the heavenly city.

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Chicago Milwaukee & St. Paul Railway

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Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1889." **This order was repeated in 1894, 1899, 1903 and 1905.** W. Edwards & Son, 157 Queen Victoria St., London, Eng. *All Druggists or* **E. FOUGERA & CO., 90 Beekman St., N. Y.**

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602 Ford Building, or Tel. Haymarket 1595

Within a Canvas Shrine

Hardy Detroit Congregation Worship in a Tent—Items of Prosperity

Accompanying the recent dedication of the new North Church edifice are similar developments at our next north outpost, Highland Park. This church started with a Sunday school in a dwelling house a year ago last summer, organized as a church last spring with fifty members, and now is building a $6,000 church building. The congregation met in a tent until it was so cold that the minister had to wear mittens, but these enterprising people will soon be using part of their meeting house. They have already invited the Detroit Association there to dinner next spring! The Ford Motor works, the largest automobile factory in the world, is being built within the parish area, in which 1,500 workmen are to make their homes. Highland Park church is, of course, being generously helped by the local Congregational union.

This union has lately given to Boulevard the title of its property, in recognition of its brave struggle, which has already resulted in raising $5,000 toward a much needed new plant. Brewster, prospering in its new home, has already taken an option on an adjoining lot for a parish house.

Detroit, Mich. W. B. F.

Church and Ministerial Record

Calls

BIGLOW, FRANK E., Newport, Ky., to Lombard, Ill. Accepts.

BLOOM, W. KNIGHTON, Oneida, Ill., to E. Moline.

CHARNOCK, GEO. A., Alturas, Cal., to Woodland. Accepts and is at work.

EDDY, D. BREWER, *Trinity* Ch., E. Orange, N. J., to work in the home department of the American Board, Boston, Mass. Accepts.

KENDALL, ROB'T R., Sanford, Fla., accepts to N. Branford, Ct.

KLOCK, EDWIN J., N. Stonington, Ct., to Bucksport, Me. Accepts.

LEWIS, WM. D., Johnstown, Pa., to Maquoketa, Io. Accepts.

LUMLEY, JAS. A. (Meth.), *Plymouth* Ch., Duluth, Minn., to Cuyahoga Falls, O. Accepts for six months.

PARR, WALTER R., Anderson, Ind., to Granite Falls, Wn. Accepts.

RICHARDSON, JOHN P., New Boston, N. H. (Presb.), to Dighton, Mass. Accepts.

ROTHROCK, EDGAR S., *Pilgrim* Ch., Cleveland, O., to become city and state superintendent for St. Louis and Missouri. Accepts.

THEN AND NOW

Complete Recovery from Coffee Ills.

"About nine years ago my daughter, from coffee drinking, was on the verge of nervous prostration," writes a Louisville lady. "She was confined for the most part to her home.

"When she attempted a trip down town she was often brought home in a cab and would be prostrated for days afterwards.

"On the advice of her physician she gave up coffee and tea, drank Postum and ate Grape-Nuts for breakfast.

"She liked Postum from the very beginning, and we soon saw improvement. Today she is in perfect health, the mother of five children, all of whom are fond of Postum.

"She has recovered, is a member of three charity organizations and a club, holding an office in each. We give Postum and Grape-Nuts the credit for her recovery."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

SHARP, JOHN, Wilmington, N. Y., to Volney. Accepts.

STEBBINS, HERBERT W., Boston, Mass., to chaplaincy of the State Prison. Accepts.

TEDFORD, JOS. E., Edmunds, Wn., to Granite Falls. Declines.

THOMPSON, THOS. B., associate pastor of *Plymouth* Ch., Milwaukee, Wis., to *First* Ch., Rockford, Ill. Accepts.

WILEY, HORACE S., Spring Valley, Minn., to Fergus Falls. Accepts.

WOODS, FRANKLIN P., Acton, Mass., accepts call to Erving.

Ordinations and Installations

O'NEILL, C. A., *o.* Seymour, Wis., Dec. 29. Sermon by Rev. J. W. Jordan. Other parts: Rev. Messrs. S. M. McNeill, C. H. Sanders, F. N. Dexter, H. W. Carter.

O'NEILL, JOS., *o.* Birnamwood, Wis., Dec. 30. Sermon by Rev. H. W. Carter, D. D. Other parts by Rev. Messrs. C. H. Jenson, F. N. Dexter, C. E. Goldthorp.

REED, LUCIUS F., *i.* Hyde Park, Mass., Dec. 30. Sermon by Prof. E. C. Moore, D. D.; other parts, Rev. Messrs. Asher Anderson, H. N. Hoyt, P. B. Davis, A. W. Archibald, W. M. Macnair.

Resignations

DENISON, ROB'T C., Janesville, Wis., *not* resigned.

HANNANT, NORRISON E., Morris, Minn., to take effect March 1. He will take up work with the government irrigation projects in Montana.

LEWIS, WM. D., Johnstown, Pa., after three years' service.

PARKS, WM. U., Belmond, Io., to take effect March 1, after five years' service.

RICHARDSON, JOHN P., New Boston, N. H. (Presb.).

Churches Organized and Dedicated

FERDINAND, IDA., 20 members, Rev. C. W. Bushnell, pastor. Lots given as sites for church building and parsonage.

HAWORTH, N. J., *ded.* new edifice, Dec. 20, cost $6,640.

RIDGEFIELD PARK, N. J., *ded.* new edifice, Dec. 27, cost $4,500.

ROSEDALE, KAN., *org.*, 28 members, Nov. 16.

WASHOUGAL, WN., *ded.* new edifice, cost $7,000.

WEATHERFORD, OKL., *rec.* 17 members, Oct. 20.

Bequests

BASSETT, HANNAH W., to *Scotland* Ch., Bridgewater, Mass., $500.

BROOKS, Mrs. LYDIA A., to Buckland, Mass. (Rev. J. D. Waldron), $2,000.

DAVIS, CHAS. E., to New Ipswich, N. H. (C. R. Peacock), $500.

DEAN, Mrs. GEO. A., to *Second* Ch., Attleboro, Mass. (Rev. J. L. Mitchell), $2,000.

HUTCHINS, SAM'L M., to Westford, Mass. (Rev. C. P. Marshall), $1,000.

NORTON, ELIZABETH B., to Stockbridge, Mass. (Rev. D. C. Reid), $500, also silverware and china dishes.

RUSSELL, FRANKLIN W., to *Pilgrim Memorial* Ch., Pittsfield, Mass. (Rev. J. E. Gregg), $7,000, the income to be used for repairs.

SHATTUCK, SARAH P., to American Board and the Home Missionary Society, each $100.

TENNEY, WM. P., to Bluehill, Me. (Rev. W. H. McBride), $3,000, for memorial windows in memory of his mother.

Personals

HOLTON, CHAS. S., Oldtown, Mass., and wife were tendered a pleasant New Year's reception and presented with $130 in gold.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 11, 10.30 A. M. Speaker, Rev. W. R. Buxton; topic, The Two Interpretations of the Constitution.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION. Annual prayer meeting, Pilgrim Hall, Jan. 9, 10.30 A. M.

YOU NEEDN'T keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All In Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Mother's Helper. A young woman would like a position as mother's helper in a Christian family. Address (Miss) Helen Lambe, Whiting, Me.

For Sale. Fine agricultural land in the panhandle of Texas. Price moderate. Terms reasonable. Jno. K. Donnan, Land and Loan Agent, Austin, Tex.

Refined woman capable of taking entire care of an aged lady. Good home in a Christian family in the country with fair wages. References required. Address R. F. D., Box 74, Apponaug, R. I.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

An Invalid or person suffering from nervous or mental trouble will find a comfortable home and a mother's care at reasonable price by addressing H. H. H., 2, care *The Congregationalist*, Boston, Mass.

Home Mission Preacher wants pleasant home in New England or New York. Small house, few acres land, plenty trees, fruit; near or in town; furnished or unfurnished; cash. Address Cookman Institute, Jacksonville, Fla.

A Christian home for invalids, seven miles from Boston, resident physician, best of care and every comfort. Exceptional location, high land and good air. Best of references. Address Home, 51, care *The Congregationalist*, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Hot Doll comforts children sleeping and riding. Combines best rubber hot water bag with attractive doll, wearing Billikin coat. Patty Comfort, cloth, 1 quart, $1.50. Patty Joy, unbreakable head, 3 pints, $2.00. Patented. Mistress Patty C. Comfort, Andover, Mass.

ANNUAL MEETING

of the

Congregational Church Building Society

The annual meeting of the Congregational Church Building Society will be held in the Church of the Pilgrims, Brooklyn, N. Y., on Jan. 21. The Rev. Washington Gladden, D. D., LL. D., will make the principal address; Pres. Lucien C. Warner, Rev. Dr. M. L. Burton, Rev. Roy B. Guild, Rev. Henry Harris, and Secretary Richards will also speak.

Yale News

Course on Pastoral Functions a Success—Gain in Enrollment

The loss of Professor Vernon to Harvard Church, Brookline, Mass., when he was getting such a hold on the students both in public services and the classroom, is to be regretted; yet Yale is fortunate in having no break in continuity of instruction and fortunate also in the man secured to fill the chair of Homiletics and Practical Theology for the remainder of the academic year—Prof. Charles S. Nash of Pacific Seminary, Berkeley, Cal., so well known on the coast and through the country also. He was enjoying the vacation of a Sabbatical year.

The course in Pastoral Functions, with its weekly lectures by active ministers who have evinced ability in special lines has been a great success. Dr. Cutten on Mental Healing and Mr. Robinson on Wage-Earners gave evidence of their expert knowledge. Drs. Patton and Schauffler shared of their wide experience in dealing with the problems of benevolences and Sunday schools. Mr. Richards gave a keen analysis of difficulties as to the midweek meeting and means of overcoming them, the fruitage of a successful personal experience and of a representative questionnaire. Dr. Stimson spoke with authority on the business and legal information so necessary to the young minister, yet so often lacking in his preparation.

After the report by Professors Bacon and Walker and Messrs. Barclay and Harvey of the International Students' Conference at Columbus, O., and a considerable discussion, the Seminary prayer meetings have been limited to one a month, and in place of the other three meetings the classes are holding devotional Bible study and informal discussion of practical religious questions. The resultant increase of interest has seemed to justify the change. A "Yale Mission," a brief evangelistic campaign, was conducted in a Bridgeport church by five members of the school for a week in the middle of October. They went down every evening to speak and sing.

An Allis scholarship for excellence in entrance exams has been granted to Hugh Hartshorn. The final registration totals 102, twenty-two more than last year, plus fifteen attending from other departments.

New Haven, Ct. R. G. C.

Thwarting the Strikers

Iowa Pastor becomes Bricklayer again—A Noteworthy Achievement by Colored Churchmen

A notable item in the betterment of the Negro was the dedication of Union Congregational Church, Des Moines, Io., Dec. 20. The sermon on The Birthmark of the Church was by Rev. F. W. Hodgdon of Plymouth Church. The new building and lot cost over $10,000. Under the usual conditions the Church Building Society contributes $3,300, and the membership of about a hundred colored people, none of them well-to-do, has raised $6,000. At the dedication some $900 was added in a touching and effective way. As the treasurer called the roll, nearly every member responded and brought to the communion table gifts ranging from $5 to $25. It was heroic work, and many a white man's church might learn a lesson. About $300 deficit remained and Rev. F. W. Hodgdon and Supt. A. P. Johnson have undertaken to raise it among the churches of the state.

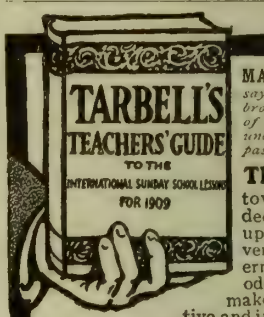
The church grew out of a previous organization that had wearied of the characteristic Negro ministry. The new church called Rev. H. W. Porter to be its pastor. A Georgian, educated at Atlanta University and Talladega College, he has won his way into the esteem of the ministers of the city, irrespective of church or creed. He was a bricklayer before he became a preacher, and with his own hands he built much of the walls of the new church. Early in the enterprise the union bricklayers struck because Mr. Porter did not belong to the union! Nothing daunted, Mr. Porter laid brick alone. Then he taught the craft to green hands, and so the work was finished. The handsome new edifice is situated in a Negro community on the edge of the down-town district and has a colored population of about 3,600 from which to draw. It is both a bugle call and a standard for higher living.



New Union Church, Des Moines, Io.

Des Moines, Io. A. M.

There are depths of the human heart which nothing but the Gospel of Christ will satisfy. In the last resort men can do without money, social position, and luxury, but no man can do without forgiveness, love, and hope of glory. Let us go on with our preaching and our teaching, for we speak to the deep and abiding instincts of the human soul. To these deep things every church which wants to prosper must witness. The church, the Christian pulpit is not the place for small talk on trivial subjects. Where this is done, the church is committing suicide."—*Rev. J. D. Jones.*



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The Progress of the Apportionment Plan

BY SECRETARY W. W. MC LANE

The Congregationalist kindly offers its columns to the advisory committee for a presentation of the progress and present state of Apportionment, that its readers may be kept informed in regard to this most important missionary movement. The advisory committee appointed by advice of the National Council for the express purpose of furthering systematic beneficence on the part of the churches, presented this plan for the first time just two years ago. By a circular letter sent to every church, and by correspondence with the registrars of the state conferences, the purpose and method of the plan was made known. At that time, there was no one whose business it was to promote the acceptance and adoption of the plan. The secretary of the committee distributed the literature, conducted such correspondence as was absolutely necessary, and answered such letters of inquiry as came to him. The secretaries of the societies kindly aided in giving information in connection with their particular work. The remarkable thing, however, is that a plan thus launched should have met with such ready acceptance and should have accomplished so much within two years. This fact indicates that the plan itself is born of the spirit of the times, which is one of unity and co-operation. The necessity for some one to have general charge of the distribution of literature, of giving information to state committees and of seeing that the plan is fairly understood has led the advisory committee to ask its secretary to give part of his time to this work. This has resulted in the public presentation of the plan by addresses before missionary and state bodies and in a large and constant correspondence with state and local committees. It is not claimed that the plan is perfect, and there are difficulties in the way of its complete application in all churches, but these difficulties are being discovered and adjustments are being carefully made, so that the promise is excellent.

In respect of results a few facts may be stated. We have now a plan definite and businesslike, by which the needs of all the societies and of each society is definitely and clearly stated to every church. It is a plan, likewise, which suggests to the churches of every state and to each individual church the probable amount which should be contributed for the support of its societies. A plan like this is in itself a gain. We have, in the second place, a large company of men in every state enlisted as active committees in promoting the work of supporting our societies. These men are to considerable extent laymen. The chairman of the state committee in Connecticut is a lawyer and an enthusiast respecting this plan. The committee of one of the largest local conferences in Connecticut is composed of two merchants and one minister, a merchant being the chairman. Similar committees exist in other states. By letters sent by state and local committees, by conferences planned and conducted, by missionary meetings held in the interests of carrying out the plan and of raising money for the support of the societies, missionary intelligence is disseminated and missionary zeal increased.

In respect of other results there has not been time to estimate them; but one Year-Book has been published since the plan was presented and that contains the statistics for the year during which the states were discussing the adoption of the plan. The year 1908 was a year of business depression, but the annual reports of our missionary societies show a gain in gifts from the churches.

Twenty-five states or more have now adopted the plan, and an effort is being made to carry it out. In respect of the local effect and results a few items in reports given to the advisory committee will indicate the working of the plan. This from New Hampshire: Many churches which had given nothing, or very little, on receiving their apportionment said: "We want to do our part," and cheerfully gave the amount asked. This from Connecticut: "You did not assign enough to our local conference, and we have added one thousand dollars more, which our churches can give." A church which had reported nothing for some years, on receiving its apportionment promptly voted to do its part. A prominent New York state pastor writes: "The smaller churches in our vicinity are eagerly asking, 'What is our proportion?' and are anxious to contribute it." "I have sent a letter," writes the chairman of a conference committee in Ohio, "to every church in our conference, proposing to hold a missionary convention in every church during the year." The chairman of the Illinois State Committee writes: "The apportionment committee on a careful revision of the returns from the Illinois churches in the matter of benevolence, finds that fifty-nine churches exceed in their gifts the amount apportioned to them last year. This reassures us that when all get into line our plan will work easily and with success." It may be added that this also answers the question sometimes asked, Will not many churches be led to give less by the apportionment plan? This from Minnesota: A letter sent to all the churches with a heading, "BUSINESS METHODS IN DOING THE LORD'S BUSINESS." One Colorado layman offered to the state committee whatever should be needed to the amount of $150 if the sum was not secured in another way, that they might prosecute the work effectively. This from the same state: "Our church here was organized last March. We have fifty-seven members. We have no building, or even lot, as yet, but we shall try to raise $150 for the causes."

The quotations are sufficient to indicate the reception and working of the plan in state and local conferences and in individual churches.

New Haven, Ct., Dec. 31, 1908.

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And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

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Contents 16 Jan., 1909

EDITORIAL 69-74
- A Task for 1909
- Event and Comment
- For Itself or the World
- The Centenary of Poe
- The Social Consciousness
- Editorial in Brief

CONTRIBUTIONS
- William Hayes Ward. H. A. B. 76
- The Elections in Asiatic Turkey. Rev. George P. Knapp 77
- The Professor's Chair. Pres. H. C. King 78

FOR THE CHILDREN 79
- Just for the Fun of It. Anna B. Bryant
- The Children's Pulpit

THE HOME 80
- A Father's Lessons—a poem. Charlton L. Edholm
- The Impertinent Child. Grace Duffield Goodwin
- The Bond of Pleasantness. Priscilla Leonard
- The Parrot of Messina
- The Difference
- Tangles

CLOSET AND ALTAR 81

THE FIRELIGHT CLUB 82

THE SUNDAY SCHOOL—Lesson for Jan. 24 83

NEW BOOKS ON MISSIONS 84

OUR BROTHERHOOD MEN 85

CHURCH AND MINISTERIAL RECORD 95

FOR ENDEAVORERS—Topic for Jan. 24 96

CHURCH NEWS
- Facts and Features 86
- Happenings in Washington 87
- Boston 91
- Chicago 92
- New York 93
- Merge Three Churches 94
- The Chapman-Alexander Campaign 98
- The Golden Rule in Finance 99

MISCELLANEOUS
- Personalia 75
- From the Pews 75
- The Gospel of the Hand 83
- Education 83
- Woman's Board Meeting 95
- W. H. M. A. Prayer Meeting 95
- Meetings and Events to Come 95
- Marriages and Deaths 95
- Rev. W. S. Ament, D. D. 97
- Dr. Gordon's Estimate of Milton 98

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and Christian World
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Religious Notices

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL, SUNDAYS AT 3.30 P. M. Jan. 17, Rev. Francis G. Peabody, D. D. Jan. 24, Rev. Howard N. Brown. Jan. 31, Rev. W. W. Fenn, D. D. Feb. 7, Rev. George F. Moore, D. D. LOWELL INSTITUTE LECTURES. Jan. 18, 2.30 P. M., Prof. Emerton on Calvin and the Genevan State.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.
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REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

TOGETHER

The Joint Missionary Campaign for Our Country and the World

This is the name agreed upon by The American Board, The Congregational Home Missionary Society and The American Missionary Association for their united undertaking to promote

CONGREGATIONAL MISSIONS, HOME AND FOREIGN

according to the Apportionment Plan, and to make Debt a Thing of the Past for these Societies.

PREPARATIONS STEADILY TAKING SHAPE—THE FIVE DISTRICTS MAPPED OUT

1. The New England District of five states: Maine, New Hampshire, Vermont, Massachusetts and Rhode Island. Headquarters, 14 Beacon Street, Boston.

2. The Middle District of six Northern states: Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, and all Southern states east of the Mississippi River. Headquarters, 287 Fourth Avenue, New York City.

3. The Central Western District of nine states: Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Arkansas and Louisiana. Headquarters, 153 La Salle Street, Chicago.

4. The Western District of ten states: No. Dakota, So. Dakota, Nebraska, Kansas, Oklahoma, Texas, Montana, Wyoming, Colorado and New Mexico. Headquarters, Omaha, Neb.

5. The Pacific District of seven states: Washington, Oregon, Idaho, California, Nevada, Utah and Arizona. Headquarters, Berkeley or San Francisco, Cal.

The Campaign in each District will be planned and supervised by its own District Committee, with speakers assigned them by the Executive Council.

THE MEETINGS TO BEGIN

In the New England District meetings can probably begin a week earlier than in the other Districts. January 26-27-28 are already tentatively booked as opening dates.

INCREASING HEARTINESS AND HOSPITALITY TOWARD THE CAMPAIGN

The expressions of opinion which continue to come in are uniformly favorable. Acceptance of places and dates proposed for the first New England meetings has been prompt and cordial; no regrets so far sent. Communities, churches and individuals are welcoming the Campaign in a way to insure its success.

HERE ARE OTHER VOICES IN THE CHORUS OF APPROVAL

"Your object is surely a noble one. The method of combining the Societies is also fine. It is just the thing; a lot of blessings will come out of it."—Charles E. Jefferson, D. D., New York City.

"I most heartily approve of the method."—Mr. Edward G. Osgood, Bellows Falls, Vt.

"I am very much pleased with the plan of campaign. It will be educational and ought to be financially successful in the highest degree. It should awaken great enthusiasm among our people."—Charles H. Beale, D. D., Milwaukee, Wis.

"The matter as outlined seems to me to be most admirable, and the bringing together of the needs of our Benevolent Societies should appeal to the members of our churches."—Mr. H. A. Flint, Syracuse, N. Y.

"I especially approve that feature of the plan involving the united effort of the Societies. In the West the time is ripe to push the idea of fellowship in a common ministry for the extension of the Kingdom."—Francis L. Hayes, D. D., Topeka, Kan.

"I shall be glad to be one of the contributors under the scheme as adopted."—Hon. Simeon E. Baldwin, New Haven, Ct.

"I thoroughly indorse the joint movement of the Societies. I am thoroughly convinced that aggressive campaigns are the need of the hour."—S. H. Howe, D. D., Norwich, Ct.

"I am heartily in favor of such a plan, and can bespeak the hearty co-operation of the State Missionary Committee."—Alfred Coit, Esq., New London, Ct.

"The proposed Co-operative Campaign for home and foreign missions is a splendid idea and in my judgment will bring about great results. It will provide a much needed and genuine missionary Renaissance."—Rev. William M. Jones, St. Louis, Mo.

"I think that the proposed effort is an admirable one and hope that you will carry it out as planned. I like particularly the union of the various Societies in this great effort."—Mr. George W. Marston, San Diego, Cal.

"I am most heartily in favor of your plan for a Co-operative Campaign. The whole scheme shows a tendency to do team work which is most refreshing."—William M. Tenney, D. D., Sioux City, Io.

"The combination proposed will meet with the approval of friends and supporters, I am confident."—Mr. James L. Barker, Berkeley, Cal.

Samuel B. Capen	Henry H. Kelsey	Lucien C. Warner
Francis O. Winslow	James G. Cannon	Charles A. Hull
Cornelius H. Patton	Hubert C. Herring	James W. Cooper
William E. Strong	Willis E. Lougee	Charles J. Ryder
A. B. C. F. M.	*C. H. M. S.*	*A. M. A.*

Executive Council for the Campaign.

FURTHER ANNOUNCEMENT NEXT WEEK

THE CONGREGATIONALIST

and Christian World

Saturday
16 January 1909

Volume XCIV
Number 3

A Task for 1909

Our National Council has adopted a program for bringing Congregational churches into better working condition as one national organization. It ought to be put into operation throughout the denomination this year.

The first step proposed is *a common nomenclature.* No other denomination has such a confusing array of names for its various organizations. The Year-Book shows that three state bodies are called conventions, seven are called conferences, and thirty-six associations. Local organizations in some states are called conferences, in others associations, and in others both names are used. There are local conferences of churches, local associations of ministers and a General Association of Churches in Massachusetts. The explanation of this confusion is that traditionally Congregationalists claimed the right to do as they pleased, and did so when they came to unite in organizations, without much thought about a national unity. The National Council advises that all local or district bodies of churches call themselves "associations" and all state bodies "conferences." Wherever changes are necessary in order to the adoption of uniform nomenclature, they should be made this year.

Congregational ministers should have the same kind of credentials, and conditions of admission into the ministry should be the same throughout the whole denomination. Heretofore there have been big doors and little doors, front doors and back doors into the Congregational ministry. In some sections an association of ministers not directly responsible to the churches receives men into membership, who thereby become accredited ministers of the churches. In other cases they are admitted by votes of local associations or state conferences; in others the door of entrance is a council, which may consist of half a dozen persons, or even less, and is born and expires the same day; while in still other cases a scribe or clerk is the entire official board which inducts a candidate from some other denomination into the Congregational ministry. The National Council advises that the standing of ministers should be in district associations of churches. It is of even greater importance to ministers than to the churches that this uniform method of maintaining official standing should prevail; for if ever a pension system for infirm and aged ministers should be established, it will be a necessary preliminary step to provide one way of entrance into the ministry giving to every one admitted the same credentials. The churches, as a denomination, create their ministry, and to them, associated in local organizations, ministers should owe their official standing.

The common work of the churches of any given community cannot be effectively carried on unless they are *permanently organized, with appropriate committees for competent oversight.* This proposition does not need to be proved to any business man. To neglect matters which are of importance to all the churches till they become sufficiently pressing to require the calling of a council to attend to them, which council merely gives advice to the church or individuals who called it and then disbands, while adapted to primitive conditions such as existed a century or two ago, is a method of administration out of relation to the complex society of today. Our National Council has advised that the district associations receive larger recognition as conciliar bodies, and that the life and autonomy of these bodies be safeguarded by the continuance of direct representation in the National Council; and also that the state conferences consist of representatives of all the local churches and of all ministers in good standing.

The churches receiving home missionary aid have the benefit of the oversight of general superintendents to advise with and encourage them in their work, to aid them to secure pastors and to counsel with them in extending their work beyond the limits of their parishes. Many self-supporting churches need the same kind of assistance. All the churches in a state are so united together in common work that they need *one or more general superintendents to serve them as one body.* The National Council advises that the general conference and the state home missionary society be this one body, with one executive committee, with a superintendent reporting to the state conference through that committee, to the end that closer union may insure the mutual oversight of all missionary and church activities without limiting local independence. It is also advised that state bodies become incorporated. By this means much property now in danger might be protected.

A very important special recommendation by the National Council is the natural consequence of the measures we have already named. It is that *the benevolent interests of the churches be directed by their representatives* in national organization. We shall not now discuss this proposition, because the Council appointed a committee of fifteen persons to consider how this change can be made in such a way as to conserve the interests and continue the present membership of the boards of control of these societies, and to secure hereafter the creation and continuance of these boards through the action of representatives of the churches. This matter is properly held in abeyance till the committee shall report to the next meeting of the National Council in 1910.

The other things outlined in this program are essential to the advance and strengthening of our Congregational churches throughout the whole country. Already in several states action has been taken on some of them, in some states on all of them. The progress of Congregationalism requires that every state conference which has not yet adopted these recommendations should consider them at the next meeting. They are appropriate topics for the local churches, for the impulse must come from them if the action is to be intelligent for the progress of the whole denomination.

These recommendations seem to us reasonable. If they commend themselves to the churches they should be adopted in 1909. Then the way will be opened for the National Council to outline the path to further progress in 1910.

Event and Comment

The Sovereign of the Heart

One of the touching incidents in connection with the horrors of the Sicilian earthquake was the effect upon the sufferers of the presence of the King of Italy. As soon as they caught sight of their sovereign they shouted with enthusiasm, "We have a king, we have a protector!" Some threw themselves at his feet in a transport of joy. Wounds and hunger were forgotten. The rescuers fell to work with fresh zeal. New courage and energy were infused into all who came within the radius of his personality. The incident suggests the value of keeping before our mental vision the image of Him whom "not having seen we love." Our King is never absent. He is able to meet any emergency that may arise in our human lives. Conditions or circumstances can never overwhelm us if we have a consciousness that He is by our side. Matthew Arnold's preacher in East London, "ill and o'erworked," but "much cheered with thoughts of Christ, the living bread," is a type of all who find strength and inspiration from "looking unto Jesus." From the time of Moses until the present day multitudes have "endured as seeing him who is invisible." When this becomes the habit of the soul, not occasionally in times of sudden distress and danger, but when engaged in "the trivial round, the common task," we are unconsciously "transformed into the same image from glory to glory."

The Church and the Nation

Mr. Taft has given a testimony to the value of supporting the church because of its influence in strengthening government and advancing civilization which is of the nature of a personal appeal from one who is soon to be the head of the nation. To the Protestant ministers of Augusta, Ga., a few days ago, he spoke of his experience in governing the Philippines, declaring that "without the moral influence of the churches there we could not accomplish anything." He said that in those islands and in the North and South in our own country he had been able to study many different phases of civilization, and that no one who has shared, as he has, in the responsibility for government and for the improvement of the people can be blind to the fact that the influence of the church is indispensable. The Government, by secular education and by salutary laws, aids in uplifting men to higher civilization and more wholesome and prosperous life. But its efforts would amount to nothing without the pervasive influence of the church, which, he said, must be maintained at all hazards. This may well be received by every citizen, without reference to his denominational preferences, as a message from the nation's chief executive, asking for co-operation with him in maintaining the best government by giving support to and by regular attendance on some church of his choice.

The Scene of the Earthquake

Earthquake shocks have continued along the Straits of Messina, at frequent intervals, though not of an intensity to compare with the great initial calamity. They have thrown down standing walls and kept the dazed and afflicted survivors of the first shocks in a state of continuing terror. Typhoid has followed on the heels of the earthquake, fires and drenching cold rains. The Italian Government has decided that the best way will be to clear the scene of the shaken cities altogether of human occupancy until the earth-crust settles itself and the dangers of disease are over. In the meantime an astonishingly large number of living people have been rescued from the ruins, largely elderly persons and little children, who, finding themselves hopelessly imprisoned, took their fate quietly. A proposition to destroy the remnants of Messina by bombardment of the fleet shows how seriously and perhaps nervously the situation was at first taken by the authorities. The problem of the reoccupation of the sites of Messina and Reggio has occupied public discussion. Their situation is too advantageous and they are too necessary to Italian life to be permanently abandoned. The Government has announced in Parliament that they will ultimately be reoccupied and rebuilt. There may be an interval, but, unless human nature has undergone a great change, history will repeat itself in the gradual voluntary return of human life to the deserted places. It is one of the strange anomalies that workmen are never lacking for the dangerous trades or citizens for the threatened dwelling places.

The Work of Relief

At the scene of the earthquake help has been rendered, among others, by sailors from Russian and British war vessels and from our own ship Scorpion. The Russian sailors have been particularly efficient, and their benevolent activity will strengthen the good feeling toward Russia of the Italian people, already drawn in that direction by dynastic relations. The King and Queen did great service and ran real risks in first aid to the suffering, the Queen meeting with a mishap which fortunately proved not serious, and which has further endeared her to the nation. The American contributions of aid and sympathy have been prompt and generous. Congress has appropriated $800,000 in cash, in addition to the cargoes of the supply ships dispatched from New York and Port Said laden with naval supplies. The Connecticut, flagship of the fleet, with the Kansas, Vermont and Minnesota, will hasten to Naples to offer their assistance. The collections of money in America, amounting to hundreds of thousands of dollars, have been put immediately at the service of the Italian Red Cross Society, except the collections of the Roman Catholic churches, which that church has preferred to administer in its own way. The opportunity to aid is not gone by, for the support and repatriation of so large a body of sufferers and the care of the wounded and sick must run on for a long time to come.

Child Labor and the Future of the Nation

Our industrial system—so far as it is founded on the strain and consequent dwarfing of child life—is a menace to the national future. To enforce this truth, educating public opinion to the point which will make the industrial exploitation of helpless children an impossibility, has been the work of various committees, local and national, which are brought together with a common aim in the Fifth Annual Child Labor Conference, which meets in Chicago Jan. 21-23. The Sunday following, Jan. 24, has been designated as Child Labor Day, and will be used in Chicago for special services in the churches and public gatherings in the interest of the movement for a better system of national and state laws governing this vital matter, and elsewhere for appropriate utterances from pulpits. Some sections of the country are far in advance of others in restriction and inspection, but everywhere the demand for cheap labor and the greed of selfish employers is a tide to be stemmed. One of the chief difficulties of the agents of existing law is the eagerness of parents to profit by the earnings of their little children, which in many cases makes them ready to perjure themselves in regard to the age of the child. The Chicago conference has outlined a program which covers most phases of a complex problem, and has secured the co-operation of representatives of labor unions, employers, law makers and special students of industrial and social conditions in different parts of the country. Its deliberations will be worth following by every loyal citizen.

The Heated Term in Washington

The contest of words between the President and Congress has raised the political thermometer in Washington to blood heat. The participants appear to infer that the hot wave has extended through the whole country. It is evident to those at a distance from the Capitol that this is a mistaken inference. It is human instinct to be interested in a fight and to support the combatants on one side or the other. But to sustain national interest in a political struggle, it is necessary that the issues be of general and permanent importance. It was difficult to work up much excitement in the contest between parties which culminated in the November election, because the things on which they differed were not great. It is impossible at this time to stir up popular passion over a personal wrangle between official leaders of one party, and that the victorious one. But Congress, when it came together last month, having little prospect of accomplishing anything important in its closing session, was ready for a fight or a frolic, and President Roosevelt gave it an opportunity. The Secret Service Bureau has been especially effective in discovering land frauds, post office frauds and other dishonest schemes that were working to rob the government and swindle individuals. Without it some of the most important reforms carried out during the present Administration would have been impossible. The House passed an act so far limiting the work of the bureau as to block future investigation through it of fraudulent schemes. The President, in his message, asked Congress to rescind the act, and said that the chief reason for passing it was that congressmen did not like to have their doings investigated. Congress became at once excited, declared that the honor and integrity of the body had been impugned and demanded an explanation. The President replied that he had not impugned the integrity of Congress, but partially supported the untactful statement he had made by citing public speeches of congressmen. The members of the House in debate insist that it has been insulted, and adopted by a vote of 212 to 35 the report of a committee to that effect, laying on the table the portion of the President's message which it declared disrespectful to that body. At the same time the Senate adopted a resolution calling on its Judiciary Committee for its opinion concerning the President's relation toward the merger of the United States Steel Corporation and the Tennessee Coal and Iron Company, more than a year ago. The country is tired of this whole business.

Waste and Folly

It is a weakness of our form of national government that it requires a continuance of the outgoing Administration after its life has ended and a new one is waiting to take its place. Mr. Roosevelt's work as President has been the most important for the welfare of the nation since the Civil War. It needs only to be summarily stated to demonstrate its greatness. His official service, however, practically ended with the election of Mr. Taft. Both houses of Congress contain many members whose terms of office will end March 4. The incoming Administration will have its own policy, and it belongs to it to take the responsibility for new legislation. The time spent by Congress in session after its work is done is wasted. The time spent by the President and legislators in publicly making faces at one another, with the country as an audience, is folly. The combined efforts of the leaders of the party in power to belittle in the eyes of the people the value of the Administration for which it has been responsible is worse than folly. We have had a great President whom the world has enthusiastically honored for his leadership of the nation in the service of mankind. Some of the noblest men in the country have served in Congress with conspicuous ability. They were at their best estate when the last session closed. If the new Administration had taken up its responsibilities immediately after the election last November, much valuable time would have been saved in carrying on the affairs of government, many bitter words would have been unsaid and the country would have been spared the discreditable spectacle of a prolonged wrangle of its outgoing administrators with no great results. One has only to read the records of the last months in office of Mr. Harrison and Mr. Cleveland, not to mention other Presidents, to be convinced that the prolongation of an Administration after its work is done is an inevitable waste and almost surely tends to folly. A wise reform of government would be to put its newly chosen official leaders at work immediately after their election.

Significant Court Decisions

The United States Supreme Court has refused the request of the Attorney-General for its consideration of the points raised in the famous case of the Standard Oil Company of Indiana, which in the court of first hearing resulted in the imposition by Judge Landis of an unexampled fine. The case now goes back, on the decision of the intermediate court, for a retrial from the beginning. The Supreme Court also refuses to assume jurisdiction in the suit of a member of the regiment of Negro troops which the President disbanded after the "shooting up" of Brownsville. Access to the court is barred by a statute which the court now decisively interprets, by which in civil cases those involving small amounts are left to the lower courts for final adjudication. A decision of importance for the public and for corporations engaged in public service is announced by the court in the case of the City of Knoxville, Ky., against the Knoxville Water Company. The city fixed a water rate which the company claimed was confiscatory, obtaining an injunction against its enforcement on the ground that it was therefore unconstitutional. On the city's appeal the Supreme Court decides unanimously that the company must bring conclusive evidence that the rate fixed is confiscatory before the courts can interfere. "If a company of this kind chooses to decline to observe an ordinance of this nature, and prefers rather to go into court with the claim that the ordinance is unconstitutional, it must be prepared to show to the satisfaction of the court that the ordinance would necessarily be so confiscatory in its effect as to violate the Constitution of the United States." Justice Moody, in treating of the broader aspects of the decision, added the prophecy that "Regulation of public service corporations, which perform their duties under conditions of necessary monopoly, will occur with greater and greater frequency as time goes on."

The Ethics of Regulation

Justice Moody's words on these adjustments of private right and public supervision are so germane to the needs and debates of the time that we quote them:

"It is a delicate and dangerous function, and ought to be exercised with a keen sense of justice on the part of the regulating body, met by a frank disclosure on the part of the company to be regulated. The courts ought not to bear the whole burden of saving property from confiscation, though they will not be found wanting where the proof is clear. The legislatures and subordinate bodies, to whom the legislative power has been delegated, ought to do their part.

"Our social system rests largely upon the sanctity of private property, and that state or community which seeks to invade it will soon discover the error in the disaster which follows. The slight gain to the consumer, which he would obtain from a reduction in the rates charged by public service corporations, is as nothing compared with his share in the ruin which would be brought about by denying to private property its just reward, thus unsettling values and destroying confidence. On the other hand, the companies to be regulated will find it to their lasting interest to furnish freely the information upon which a just regulation can be based."

This demand for open account-keeping on the part of public servants, set in an advantageous position by legislative act and protected against competition, is a plain goal

of good, efficient working relations toward which all ought to press. A similar decision of the court, much more summarily expressed, denies the appeal of a great New York gas company against legislative action limiting the price of gas to eighty cents per hundred feet. It will put large sums in rebates into the pockets of those who have been consumers during the progress of the suit. It was made upon the same ground, that the confiscatory nature of the limitation had not been conclusively shown by the company.

The Murderers of Reelfoot Lake

Reelfoot Lake is a submerged forest, caused by the earthquake of a hundred years ago, in the extreme northwestern corner of Tennessee. It is eighteen miles long, shallow and the haunt of wild fowl and fish, from which some of its neighbors make additions to a scanty living from their farm work. Last October two purchasers of property on the borders of the lake came to study it, with a view to carrying out plans of improvement which they had made. Some of the residents, rightly or wrongly, regarded these plans as a trespass on their hitherto unlimited rights of fishing and shooting. They masked themselves, broke into the hotel at night and dragged out the visitors. One of them they hanged to a convenient tree, shooting his body full of bullets as it swung clear of the ground. The other, an elderly man, broke away and plunged into the water, concealing himself until they thought him dead, and at last escaping to civilization with the story of the outrage. Governor Patterson took instant steps to discover and arrest the murderers. Eight of them have been tried and their guilt made evident to a jury which deliberated under threats of vengeance. Six of the eight have been found guilty of murder in the first degree, "with mitigating circumstances"—whatever that may mean—and two of them of murder in the second degree, with a penalty fixed by the jury of twenty years' imprisonment. Premeditation, even to the extent of preparing a plausible alibi, was clearly shown, and some of the band turned state's evidence, confessing the whole plot. The whole case is an object lesson of the logical results of private vengeance. Night riding, as practiced in that section of the country, is unmitigated savagery. Reelfoot Lake will go down in our national annals as the scene of a barbarous crime and of a wholesome application of the law to savages who imagined themselves civilized.

The Good and Evil of Divorce

Most ministers believe that divorce is only and always an evil. Considering marriage as an ideal, their view is correct. It may be wise for the church to refuse to sanction the re-marriage of divorced persons as a means of keeping the ideal before the people. Considering marriage as an actual condition, however, it is at least open to question whether divorces—and for more than the cause of marital infidelity—may not promote the well-being of society. Chief Justice Emery of Maine, in a recent address in Bangor, speaking from many years of experience in adjudicating divorce cases, affirmed his mature conviction that divorce is a lesser evil than continuing repulsive marriage conditions, and that the State is wise in providing for it. An honorable man who finds himself joined to a faithless wife, and a faithful woman bound to a coarse, drunken husband, he is convinced ought sometimes to be released. Even where there are children, he believes it may be less hurtful to them to have their parents separated. He says: "The law treats of things that are, and of conditions as they are found and fixed by evidence. It is of the things that are that I speak. I have heard thousands of divorce cases, and I am convinced that in the great majority of cases it is better for the man and for the woman that divorce be granted." The causes of divorce specified by the law in Maine are adultery, cruel and abusive treatment, three years' utter desertion, gross and confirmed habits of intoxication and wanton refusal of support. Judge Emery would not strike out any of these causes. Nor would he refuse divorced persons permission to marry again, for he believes that it would be a social calamity to have a large number of them among us who know that they can never marry. All these things may be said while it is admitted that the divorce remedy is grossly abused, and that it should in many states be more carefully restricted by law. It would conduce to a better understanding of this subject to have more experienced men of the bench take part in the discussion of it in church assemblies and congresses.

A Denominational Transfer

It is no new thing for Baptists dissatisfied with restrictions arising from their denominational connection to come over to Congregationalism. Among the men who have been welcomed by us are the late Dr. Behrends, Dr. Moxom of Springfield, Dr. T. E. Busfield of North Adams, not to speak now of others. The latest recruit is Rev. Edwin F. Snell, pastor of the Lincoln Baptist Church in West Newton, who has just accepted a call to the Congregational church in Mansfield, Mass. It is this church that, conforming to his own desires, took action about a year ago, adopted a plan of affiliated membership that allows the reception of persons who present letters from other evangelical churches without requiring immersion. Mr. Snell and his people claimed that in this step they were following the custom of English Baptists, and that "if a member of another evangelical church is admitted to be duly a part of the great church, then there ought to be some way by which such membership can be transferred into any other part of that one great church." The local Baptist Association, at its meeting several months ago, appointed a committee of fifty-six to review the action of the West Newton church. In the meantime, it has evidently been made clear to Mr. Snell that adherence to his position would precipitate a conflict within the Association, a few of whose members are uncompromisingly opposed to any such break from precedent as the West Newton church has chosen to make. Some neighboring churches have been refusing to grant letters to members moving to West Newton, and evidently the prevailing spirit as yet is not favorable to the larger view of what constitutes the Church of Christ. So Mr. Snell, who might perhaps have detached his church from the Baptist connection, has decided not to be a disturbing factor, and comes over to a body of churches that tolerates any form of baptism preferred by the sincere individual believer. The Association will now have to deal with the church only, and it will be interesting to see whether it will stand by its new position. We have reason to believe that others besides Mr. Snell in the Baptist ministry are somewhat restive under traditional bonds, and they may conclude, as Mr. Snell apparently has, that Congregationalism furnishes a freer platform and larger opportunities of Christian service.

English Congregational Statistics

Our English brethren get out their ecclesiastical statistics even before the end of the year. Their Year-Book for 1909 is already in press. It shows that the denomination in England, Scotland, Wales and Ireland has 4,918 churches, 497,662 members, 715,371 Sunday school pupils and 70,103 teachers. The members are 1,291 less than in 1907, and the number in Sunday schools has fallen off by 13,976. The decrease in church membership in Wales, which considerably more than offsets the gain elsewhere, is attributed to the continued reaction from the Welsh revival four years ago. The Pleasant Sunday Afternoon and Brotherhood meetings have absorbed a good many who formerly attended the Sunday school, so that the loss in this department is not so great as it seems. The twelve theological schools, which would seem more than ample for training the Congregational ministers needed, have 370 students and fifty-six professors, giving on an average more than one teacher to seven theologues. These twelve schools sent forty-two men into pastorates last year, averaging three and a half from each school.

Oriental Parliaments

Representative government is a plant of slow growth. In Turkey, for example, until this year the people governed have been entirely distinct from the governing class. How new and strange a thing they find the business of taking part in governing themselves is indicated by the article on another page of this issue, by Rev. George P. Knapp, on elections in Asiatic Turkey. The first steps in parliamentary government in that country have thus far commanded the respect of the world. We should have no good reason to be disheartened if early attempts at legislation in the Turkish parliament should be crude and should occasion disorder. Mr. Knapp does well to ask the prayers of American Christians for divine guidance to the statesmen of Turkey. Lord Morley's scheme for reform in the government of India, recently announced, includes no prospect for parliamentary government. He says that while with all Englishmen he wishes well to the attempts in Oriental countries to set up some sort of parliamentary system he has no ambition to share in beginning that operation. "If my existence, either officially or corporeally, were prolonged twenty times longer than either of them is likely to be, a parliamentary system in India is not the goal to which I for one moment would aspire." The progress toward self-government in India, an aggregation of many countries and peoples under one name, must continue as it has begun with the enlarging participation of the natives in local councils and in the management of the affairs of the local communities. But in these days the education of the common people, even in nations where age-long ideas of government are paternalistic, makes rapid progress. Lord Morley may live to see as remarkable developments in the direction of stable democracy in Russia, Turkey, China and even in India as he has already seen in Japan.

For Itself or the World

The question of the continuance of St. John's Chapel in Lower New York, which is being given prominence in the papers of that city, religious and secular, is the same question that invariably excites discussion whenever a religious center is abandoned because of changed surroundings. Scores of churches in New York and other cities have moved uptown without occasioning many ripples of excitement beyond the boundaries of their own parish; but in the case of St. John's, the fact that it belongs to probably the wealthiest ecclesiastical corporation in the world, Trinity parish, and that around it gather precious historic associations, has served to draw forth many protests from the public at large, and to arouse leading Christians in various denominations as no event of this character in recent times has done.

St. John's is one of ten churches maintained in different parts of New York by Trinity Church. In the judgment of the rector, church wardens and vestrymen of Trinity parish, St. John's is not rendering sufficient spiritual service to the community, now largely populated by foreign-born people, to justify its continuance, and arrangements have been made to transfer the work, and so far as possible the congregation, to another of Trinity's chapels, a mile further uptown. Against this proposition are arrayed such strong influences as the staff of clergy and workers at St. John's, the *Churchman,* Rev. Walter Laidlaw, secretary of the Federation of Churches, such prominent Episcopal ministers as Rev. John P. Peters, D. D., and such prominent laymen as Hon. Seth Low, who declares that the abandonment by Trinity of St. John's has been a shock to both the spiritual and municipal idealism of New York City. He goes on to say: "What is our Church good for, and what are its claims to catholicity worth, if it means nothing to a population numbered by the thousands, no matter what their nationality or religious conviction? What is the value to be placed upon the civilizing influence of a church in a given neighborhood, in a crowded city, if its work can be removed the distance of a mile without affecting its value to the locality abandoned?"

Though Trinity corporation, stung by such outspoken criticism, has published a rejoinder, it does not seem to us conclusive. There is a great deal of indiscriminate criticism, to be sure, of churches moving away from the people. Sometimes they need to do this, not only in the interests of their own life, but in the interests of other people, and to avoid waste and competition. But in this case, St. John's was the only house of worship in a ward containing nearly eight thousand people, and though it has drawn the majority of its attendants from other wards, the chapel, in the judgment of those doing the work there, is still needed as a center of moral and spiritual influence, even though the great proportion of the people within easy reach are of alien birth. If any religious body could be expected to hold the ground in the face of the tides of immigration, it is a church with the wealth and prestige and historical standing in New York City of Trinity.

But the larger question relates to the public responsibility of a great ecclesiastical foundation like that of Trinity. When New York was but a town, a farm was given to it, extending from Broadway to the Hudson River, and from this portion of land, now covered with great buildings, has come much of the vast property approaching now $60,000,000 in value. It is just to say that Trinity parish has put its great income, amounting now to about $780,000 a year, to many good uses besides maintaining ten churches, some of which are doing excellent downtown work. Trinity also supports sixteen schools. But it has never pursued a policy of church extension looking to independent and self-supporting enterprises. The *Churchman* says, "This is not only parochialism and congregationalism pushed to an extreme that probably Congregationalists have never reached, but it means the subordination of both parish and congregation to a corporation which should be their servant instead of their master, and this corporation shows itself absolutely self-centered."

The thought of the men in control has evidently been the perpetuation of Trinity's corporate life and influence through subordinate agencies, rather than the building up of plants which in time should possess their own resources and become contributors to the church universal. That this latter policy is the only right one for a church to follow, which owes its vast wealth not to its own efforts but to the very growth of the city of which it is a part, seems to us indisputable. In contrast to the policy of Trinity, we are glad to point to a shining instance within Congregationalism of the opposite method of church extension. The Old South in Boston possesses funds that are wisely and generously administered from year to year. More than a score of independent churches within the metropolitan district owe their independence and prosperity today in no small measure to subsidies from the Old South fund, given at the critical moment, and without any effort to bind the beneficiaries to the benefactor by any other ties than those of gratitude. This seems to us a policy likely to encourage initiative and enterprise on the part of those helped, and consistent with the Christian idea of stewardship.

Whatever the outcome in New York, the agitation over the matter is most hopeful. It has led Trinity to depart from its long-standing habit of silence under criticism, and to explain in a long statement how much money it has and how it uses it, answering the charge that its tenement house property is unsuited for habitation, or used for the selling of liquor or other immoral purposes. The agitation has also proved that the Christian conscience is more sensitive today to ethical obligations than ever before, and it must make clear to all who administer the funds of Christian churches, whether the sum passing through their hands annually be several hundred thousand dollars or several hundred dollars, that no church that is willing to endure twentieth century ethical tests can live for itself alone.

The Centenary of Poe

The first of the centenaries of important leaders of the world's thought, in which the present year is to be so rich, is that of the birth of Edgar Allan Poe, in Boston, Jan. 19, 1809. If any one is inclined to question Poe's right to a place among these leaders of thought, the judgment of foreigners, which has been called that of a contemporary posterity, may be appealed to, which puts him in the foremost place among the poets of America. His claim is founded on a slender achievement, indeed, the poems which the world remembers being brief and it being possible to number them all on the fingers of two hands. But these few are memorable for qualities which were then and have been since unusual in American verse.

Poe was by instinct and attainment a constructor rather than an improvisator. If any one imagines that good verse is the mere expression of a mood, or that story-writing comes by nature, the laboriousness of Poe's best work should suggest a corrective. So true is this that spontaneity is the last quality for which we have a right to turn to Poe's work. With the exception of the lines to Helen, which are marked both by a haunting charm and a slipshod carelessness, all his work shows the marks of the hammer and the file. Like Lycidas, in Milton's elegy, he *built* the lofty rhyme and the exciting story.

Of Poe's life, around which so many wars of the biographers have been waged, it is not necessary to say much. There was a weakness of moral fiber, joined to a misfortune of heredity and environment, which together made his way hard and his soul bitter, and robbed the world of much work of high texture, which would have left a deep mark on our literature. His undisciplined life is not typical of genius, which rather has the manly strength and perseverance and the cheerful courage of men like Beethoven, Goethe, Michael Angelo and Victor Hugo—to choose examples which involve no invidious comparisons in Poe's own English-speaking world.

The Social Consciousness

The imagery which represents the individual as a cog in a great machine, driven from without by an almighty engineer, is woefully out of date. We are rather like leaves on a tree, which partake of the life of a growing organism, rooted out of sight, and by our life contribute to the life we share. The growth of the social consciousness of men has both lessened and magnified the importance of the individual man. It has put an end to the philosophy of pure individualism—that is, of anarchy—in our Christian thought. We neither stand alone, nor is the progress of the whole race dependent on us. The tree will be wounded and hindered if we cut ourselves off from it. But the wound will be healed and the loss replaced. We shall be the losers if we separate ourselves, even in thought, from the great tree of the life of man. God speaks and works in the social organism, and in forgetting its claims upon us we are cutting ourselves off from him.

The terrible calamity in Italy suggests some of the benefits we derive from the social order of the world. A man fell asleep, that fatal night, in a well-governed and well-provided city. There were sheltering walls about him which he did not build. There was protection from attack, from robbery, from fire—incomplete, indeed, but carefully organized. There were roads and lines of travel by sea and land. Behind all these and summing them up to his thought were the all-pervading ideas of government, human and divine, of brotherhood, civic pride and loyalty. The man felt himself strong and safe, because he was part of a well-knit organism which accomplished results far beyond his separate power and compassed him about with a sense of security and fellowship. Consciously or unconsciously these things shaped his life and enriched it.

When the morning came he found himself imprisoned by the sheltering walls. Escaping with peril and in terror, he came out on the ruins of the familiar world. The means of light had turned to sources of fire. Food there was none. Robbers had begun to prowl about the deserted streets. The roads had disappeared, ships feared to approach the shore. All the ties of brotherhood seemed to be dissolved in the insane terror of the few survivors and their mad rush for safety. By that contrast we may understand something of what we receive from human society.

What, then, would this fugitive, as he stopped at last to consider his course, owe to society? Did he not owe to it the speediest possible reconstruction of that which had broken down? Was it not his duty to forget his own safety in the work of rescue and the re-establishment of order? We who are suffered to abide in peace in our own homes owe more than this. We owe to the great tree of man's social life the dedication of our own fleeting days for its growth and health. Ours is the leaf's task, which at the end of its season has made its contribution to the growth and health of all the great community of boughs. That is the test of our work and play. Will it help? Will it hinder and destroy? A man must find the touchstone of his life outside his life, in the larger good of the social organization of which God has made him a part, and so in the progress of God's own manifested purpose in the world.

Translated into Christian terms, this life of the world is the life of God's own family. Our obligation is that of the free sons and daughters of the living God. The second of Christ's great commandments is not a yoke. It is an inspiration and it may become a delight. Then we shall do our part with a loyalty which will bring us near to the heart of our Father and make our lives effective for the work to which he calls.

Prayer meeting topic for Jan. 17-23. The Social Consciousness. 1 Cor. 13; Rom. 13: 8-10. What we receive from human society. What we owe to it. Why we owe it. The Christian spirit in meeting the obligation.

Editorial In Brief

Now that the formal Week of Prayer is over we hope that a year of prayer is fairly under way.

Why not make this a year of special compliance with Christ's request that we pray to the Lord of the harvest that he send forth laborers into his harvest?

Russia is just now in the world's financial markets to borrow $225,000,000, for which she will pay interest at about five per cent. She requires a good part of this big sum to pay interest on former loans.

The new governor of Maine in his inaugural address bears witness to the value of state prohibition of liquor selling, which, he says, is wise, judicious and salutary. Important changes in the law have been recommended by a committee appointed by the last Legislature.

By contributing $1 to the general fund of the United States Treasury through the mint at Philadelphia, you can secure a bronze medal of the cruise of the battleships' fleet around the world. It will commemorate an event which in future years will stand among the most notable in the history of the United States.

Miracles in connection with the burial of Father John, the famous Russian priest, last week were attested by telegraph. They include the restoration of sight to a blind man who bathed his eyes in a puddle over which the coffin was carried, and the recovery to use of the palsied arm of a cabman who drove over the same puddle.

No one will begrudge the salary of $100,000 per year to the President of the United States. It is simply justice to the nation and its head for Congress to vote that amount, and to do away with the usual appropriation of $25,000 for the traveling expenses of the President would be simple injustice both to him and to the people.

A year's births in Paris were 50,811, be-

tween eighteen and nineteen to the thousand inhabitants. In New York there were 126,863 births, 28.68 to each thousand, the highest rate in the history of the city. Thirty years ago the annual birth rate in Paris was twenty-five to the thousand. This contrast between the two great cities suggests impressive prophecies of the future.

An English paper, extending Christmas greetings to prominent men, placed under the name of a well-known Congregationalist member of Parliament these two lines from Paradise Lost:

"On his front engraven
Deliberation sat, and public care."

They are part of Milton's fine description of Beelzebub; but no doubt the editor meant well.

One immediate and regrettable effect of the downfall of Yuan Shih Kai in China is the recall of the special ambassador, Tang Shao Yi. It is true that the latter's ostensible errand of thanking our Government for the return of part of the indemnity covered vain hopes of an alliance and a loan; but his recall postpones, at least, the more friendly understanding between the two governments to which we looked forward.

Rev. Dr. Len Broughton of Atlanta declares that the first year of prohibition in Georgia has had no effect on Savannah. A story is told of a stranger who addressed a policeman of that city and asked him where he could get a drink of whisky. The officer pointed to a church near by. The astonished visitor exclaimed, "You don't mean to say I can get a drink there!" "That," said the guardian of the law, "is the only place in this town where you can't get it."

A man who died in Rockaway, N. Y., left in trust to a church the sum of $10,000, the income to be perpetually used to care for his grave. The court has decided that this bequest violated the law because it was not made for charitable or religious, but for wholly selfish purposes. There is good sense in that judgment; but if it is good law, then many monuments which cost much larger sums, over graves of men and women, and even over dead dogs and other animals, ought to be demolished or turned over to lawful heirs.

Even a good thing may be overdone. If it is true, as reported, that thousands of school children in Texas have signed petitions asking President Roosevelt not to kill any wild animals on his African trip, the teaching of sentimental consideration for animal life has been overdone in the schools of that state. We suppose the Texas school children would not object to the killing of the lions which stopped the building of the railroad to Lake Nyanza not long ago. And how about hyenas and crocodiles? Are there no rattlesnakes or pumas left in Texas? How good a thing, after all, is the power of making reasonable discriminations!

A new society has started in Cleveland of young people who pledge themselves to live for two weeks as Jesus would have them live. It was the way his first disciples started out to do, and ever since that has been the substance of the covenant on which believers in him have united in his church. The only new thing in this movement seems to be the time limit. That was no more thought of than it would be in a marriage covenant. However, if it is a new thing for members of Christian churches to try living as Jesus would have them, it is quite time for them to try the experiment.

Quiet negotiations are in progress for union between the Northern Presbyterian, Reformed (German) and Welsh Presbyterian (Calvinistic Methodist) churches in America. But the second named is not—as many newspapers are asserting—the church of which President Roosevelt is a member. That is the Reformed Church in America, a much smaller body, which traces its descent to Dutch settlers and has consistently closed its ears to overtures of union for many years. We hope for the success of the union for many reasons. A minor one is that it will put an end to the confusion which the resembling names of these two Reformed churches so often causes.

It is officially announced by a Japanese shipbuilding company that it will next spring put five big steamships in commission on a new line between Tacoma in the state of Washington and Japan. This will give a direct service, *via* the Chicago, Milwaukee & St. Paul Railroad, between New York and other Atlantic seaboard cities and the Far East. With British, French, Italian, German and Scandinavian on the east and Oriental lines on the west, our country's ocean travel and transportation are efficiently cared for and controlled by foreign commercial enterprise. For an American citizen to travel in one of these foreign ships between two American ports, as, for example, between Honolulu and San Francisco, is a crime punishable by a heavy fine.

Personalia

The summer home at Summit, Tenn., where Mrs. A. S. Steele has cared for children of her orphanage in Chattanooga for many years, was recently burned, she thinks by incendiaries. She could not carry any insurance on it and it is a total loss. Mrs. Steele has "mothered" about 1,200 destitute colored orphan children during the last fifteen years.

Master Charles J. Capen of Boston Latin School has taught continuously in that institution nearly fifty-seven years. He has during all that time never lost a day from his regular duties. Beloved by graduates and pupils for nearly two generations, still vigorous at eighty-five, he is an example to be considered by those who believe that teachers ought to be retired from active service at sixty-five or seventy.

Rev. W. L. Sperry, assistant pastor of First Congregational Church, Fall River, Mass., was married in Dublin, Ireland, Dec. 15. When he was a Rhodes scholar at Oxford he visited Dublin with his chum, whose family reside in that city and whose sister is now Mrs. Sperry. Dr. W. W. Adams has been pastor of First Church for forty-five years. Mr. Sperry is the son of the late Dr. Willard Sperry, formerly president of Olivet College, Michigan.

Curtis Guild, Jr., goes out of the Massachusetts gubernatorial office with three years to his credit of wise and faithful service of the Commonwealth. His appointments have been excellent, his interest in the welfare of all citizens without distinction of creed or party has been unmistakable. He has admirably represented the state on many public occasions within and without its borders. His breadth of religious sympathies coexists with a keen appreciation of the worth of personal religion and the value of the church as an institution. If his life is spared there will be other good work for this Christian scholar and gentleman to do in coming days for the state he loves so much.

Not all the college presidents believe in retiring at seventy or seventy-five, and not all boards of trustees will let them. There is President Angell of Michigan University, who before this has shown his willingness to resign. He spent his eightieth birthday in attending a convention of the Association of American Universities, of which he is president. "How do I feel?" he said. "Why, take a look at me. Never in better health and feeling in tiptop condition." No wonder the Association and the students of Cornell made the day a special occasion for congratulation. Dr. Angell's actual service as a college teacher and administrator extends over forty-five years, with nearly six years of journalism sandwiched in between a professorate and his two presidencies—at the Universities of Vermont and Michigan. Shaping the great policies of the pioneer university of the Middle West has never made an overdraught on the energies or the optimism of one of the greatest of our educational leaders.

What Did You Get from the Sermon

We invite any who will to send us one sentence telling just what the sermon did for him or her, or quoting some significant sentence directly from the discourse. Prick up your ears, brethren and sisters, as you listen week by week, and send us sentence nuggets or sentence impressions. Address, From the Pews, *The Congregationalist.*

Responses

The main thought which impressed itself upon me after listening to our pastor's New Year's Message was that we make our motto for 1909 the command of God to the children of Israel—"Go forward"—and not be influenced by Moses' command to "Stand and see the salvation of God."

Fitchburg, Mass. G. R. L.

Our pastor preached us a Christmas sermon on "Be not afraid," Luke 2: 10. This thought remains with me: "Fear is only God's voice calling to man to come away from a precipice. It is God's call to repentance—to come in from cold and danger into the warmth and safety of our Father's house."

Buffalo, N. Y. E. C. M.

A young man preached on the text, "All things are yours and ye are Christ's and he is God's." Straightway there entered into my soul a compelling sense of gratitude that he had given into the possession of even me so vast a reason for service.

Stoneham, Mass. G. W. B.

"Thou shalt love the Lord thy God with all thy . . . mind." A country minister heard but once influenced my life by emphasizing the much neglected point that we are responsible for intellectual processes and choices and the character of our thoughts whether spoken or secret; that every mental power should be cultivated and used as a holy gift.

Collinsville, Ct. E. J. W.

The offer of $500,000 toward the endowment of the American Bible Society, made by Mrs. Russell Sage, on condition that an equal amount be contributed by the friends of the society, which was to terminate with the end of 1908, has been extended by her for a year. Of the amount needed a quarter is in hand. With the return of normal business conditions it is to be hoped that the friends of this great auxiliary of home and foreign missions will rally to its support.

William Hayes Ward—Editor and Scholar

A Little Study of a Large Man Still in the Harness

By Howard Allen Bridgman

At the recent Philadelphia Council of the Churches of Christ in North America, an erect, spectacled, bearded man might have been seen sitting with other Congregational delegates. He was evidently very near-sighted, but was watching proceedings with keen interest. He did not jump up every little while, saying, "Mr. Moderator," nor did he venture to take a place beside the grandees on the platform; but there was not a heart in that great assemblage representing thirty-four denominations that was beating more sympathetically with its purpose. No man among them had done more by tongue and pen to bring about such a gathering. He introduced into the meeting of the Congregational National Council at Portland, Ore., as long ago as 1898 a resolution expressing the hope that a meeting of the denominations might duly be held with federation in view, and in his quiet, persistent way he kept the subject before the denomination and the public.

But it is not merely because of Dr. Ward's conspicuous work in behalf of Christian unity that I wish to tell something about the man; but because of the volume and variety of his activities. Now that he has completed forty laborious and influential years on *The Independent*, and the fruitage of a long period of study and research is soon to be given in different forms to the public, it seems an opportune time to summarize briefly what he has done, and to say all hail to him while he can respond to our friendly and admiring salutations.

Dr. Ward might be broadly characterized in a number of ways. His co-laborer on *The Independent*, Mr. Hamilton Holt, describes him as the youngest old man he has ever met. The only repose he seems to know is that of sleep, and at five o'clock in the morning he is hard at work on his loved special studies, going to New York as early as the average man, staying at his desk all day long, caring little for luncheons and club dinners; eager to employ every moment to good effect. Even now, at the age of seventy-three, if the elevator lingers, he does not think anything of skipping down half a dozen flights of stairs to avoid waiting for it.

THREE FIELDS OF ACTION

In scholarly circles Dr. Ward is known as a distinguished Assyriologist. He probably knows more about Oriental seals and cylinders than any other man. The massive book for whose publication the Carnegie fund will provide, with its 1,700 illustrations, will fill a place in the literature of Oriental archæology that has long awaited such a contribution. Along with this tremendous task he is doing the textual work for a commentary on Habakkuk, to appear in the series of handbooks issued by Professor Briggs, and he is now preparing a quarto catalogue of the seal cylinders in Pierpont Morgan's fine collection, and also a study of the Babylonian and Assyrian gods in art, to be published in Germany. To Orientals he is known for his studies of seals, for his having been for some years president of the Oriental Society, and for his having been the director of the Catherine Wolfe expedition to Babylonia. President Eliot once tendered to him the chair at Harvard now filled by Professor Toy.

The public knows Dr. Ward chiefly as the editor of *The Independent*. He says that all his scholarly work has been simply by-products; that his main strength has been given to the paper, whose sixtieth anniversary has just been celebrated. Through more than two-thirds of the history of this able and progressive journal, Dr. Ward has been a leading factor in shaping its policies, and the contributor of more material than any other one man and probably more than any three men. Though on younger shoulders devolve responsibilities once his, he continues to write a considerable portion every week of the editorial matter, and his accurate scholarship, his large fund of information and his sage counsel are appreciated at their due value by all his associates. He has always been one of the readiest of writers. Mr. Holt says that if anything of great importance happens in almost any realm of activity at four o'clock Monday afternoon, Dr. Ward will have ready at five an editorial treating the subject adequately.

Throughout the length and breadth of our Congregational Zion Dr. Ward is known as a familiar figure at national meetings, and of late years, as a particularly urgent one in trying to secure a union with Congregationalists, Methodist Protestants and United Brethren. How gracefully he accepted the postponement of the dearly desired consummation at Cleveland, fifteen months ago, is remembered by all who were there. Quoting a Latin writer, "This thing may be pleasing to the gods, but displeasing to Cato," Dr. Ward nobly acquiesced in the almost unanimous judgment of the body. Few men have served the national societies as long and as effectively. For over thirty years he has been on the board of the Church Building Society, and for much of that time its chairman. He has had almost as long an experience as director of the American Missionary Association and is at present chairman of a sub-committee on missions. He represents the Building Society on the advisory committee of the National Council. He has also had a long connection with the American Bible Society, being chairman of a committee on versions. He is a trustee of Amherst College. These positions have not been easy ones for a man with Dr. Ward's conscientious convictions. They have involved many hours of painstaking committee work, and he has discharged even trivial duties with his customary thoroughness.

ANCESTRY AND TRAINING

What has made Dr. Ward the industrious, versatile, efficient man that he is? First of all, the home in which he was reared at Abington, Mass. He was blessed with a father, Rev. James Wilson Ward, in whom the best traits of the old school New England clergymen were conspicuous. The mother, a woman of rare devoutness and personal charm, came also from sterling New England stock, and her early death devolved upon the young Abington pastor the responsibility of rearing five little children. William was the oldest (his two brothers have died), and to hear him, even now, and his two sisters, tell in reverent, grateful tones about "what father used to do" for them re-creates for the imagination the picture of the strong and beautiful life of one of those old-time homes that were the glory of New England. A busy pastor, a prominent member of the school board, a member for a term of years of the Massachusetts Legislature, Mr. Ward's numerous public interests were not allowed to curtail the time he gave to his motherless little ones. They shared his interests, also, to a considerable extent, and when he used to come back from Boston with his pockets bulging with the daily papers, they danced down the street, each one saying, "My first choice for a paper." Perhaps this is one reason why the Wards have always had such a healthy interest in this human world.

Father Ward talked, prayed and played with his children; taught them to skate, to use tools, and more than anything else, put an indelible intellectual and moral stamp upon their plastic natures. Their scholarship and culture are directly traceable to that modest Abington parsonage. The children had their little desks in the father's study, and he followed minutely their studies. Before William was seven years old his father began to teach him Hebrew; and other languages and the sciences followed in due course, and history, literature, philosophy, theology and poetry became attractive fields of study to the growing boy. Before he entered college he had read carefully the writings of most of the New England theologians. At Amherst he took high rank in botany and geology, being at the same time exceptionally familiar with Greek and Latin. He expected then to be a missionary and went in due time to Andover Seminary, graduating there in 1859.

The years following, until he went to *The Independent* in 1868, were spent partly in a home missionary pastorate in Kansas, in teaching at Ripon College, Wisconsin, in Utica, in doing special graduate work in Andover with Dr. Park, and in supplying pulpits in New England. He married a niece of Henry C. Bowen, whose health forbade the carrying out of Dr. Ward's early desire to become a missionary. She died in 1874, and since then his sisters, Miss Susan Hayes and Miss Hetta L. H. Ward, both of whom are exceptionally clever and capable women, have dispensed the hospitality of the Stone House at Newark, which Dr. Ward built. It is beautified with many family heirlooms in the way of portraits and old furniture, as well as with evidences of its inmates' artistic skill. One of the rooms is lined with books relating to Assyriology, and the equal of that collection it would be hard to find on either side of the Atlantic.

A BIT OF THE MAN HIMSELF

I sat with Dr. Ward the other afternoon in his upstairs study, with its western outlook, and, as the winter twilight drew on, I quizzed him a little as to how life looks to him now at seventy-three. He never dodges any questions touching the contents of his faith; neither is he bold to proclaim his adherence to newer forms of thinking. He is a thoroughly modern man, however, and is more and more inclined to put less emphasis on the supernatural and more on the ethical and spiritual. "I learned from my father always to have a reason for my belief," said he. "He was wont to say, 'this is true,' or 'that isn't true,' and then tell why he made the assertion." There is nothing higher in Dr. Ward's judgment than what Jesus taught about love to God and love to man, or love of being in general, as Jonathan Edwards used to put it. "We are not required to elucidate the Trinity; but our duty to God and man is plain. I love

theology, but I consider it a subsidiary to a religion."

Questioned as to the drift of thought in the world without, Dr. Ward said that his personal interest went out today in three particular directions. He regards the Negro question as of primary importance, and hardly next to that the question of the future of the Roman Catholic Church, which he has always sought to interpret as charitably as is possible to Protestants, and which he hopes to see permeated with modern ideas. The third interest of Dr. Ward's life has been that of Christian unity, concerning which his sanguine hopes have not been dampened even by retarding influences which have delayed, for example, the tri-union project.

"How about your studies, Dr. Ward? Have you found in them your chief delight, or in your regular work?" The answer came quickly, "These studies are all well enough as a by-product, but only as such." And in the same breath, almost, he went on to express the hope that he might live long enough to complete certain cherished literary products, besides the important archæological work nearing completion. Dr. Ward is eager to write a book on poetry, for he is not only a student and a discerning critic of the great poets, but has made several creditable contributions to poetry, selections from his verse being included in Stedman's "American Anthology." He practically introduced Sidney Lanier to his public. He knows Milton almost by heart, and the writings of other poets are as embedded in his memory as many of the choicest passages of Scripture. Dr. Ward has also in mind a book, entitled "What I Believe, and Why."

"I MUST WORK THE WORKS"

The key to Dr. Ward's happy, fruitful life is his desire to be useful. This prayer, often upon the lips of his father, "May we fill up life with usefulness and answer life's great end!" could not fail to influence those in whose behalf it was offered, and his sisters tell today, with a twinkle in their eyes, the story of how William himself, when he was but a little boy, once prayed at the family altar, "Help us to do our work well, remembering that the time is short." That great Puritan sense of the value of time and of life as a trust has been the driving wheel behind not only the little boy but the college youth and the mature man. That is why he has made himself a specialist in difficult fields of scholarship. He has wanted to make a definite contribution to human knowledge. That is why he has made his editorials so dynamic; he has wanted to accomplish certain definite ends through them. That is why he has pursued the idea of federation and unity with such vigor and persistency. Moreover, his desire to help is marked in the little as well as in the large things. He is always ready to respond to requests to address this or that meeting, even though he knows but few will be there. In Newark, he is one of the standbys of the Belleville Avenue Congregational Church, and is often sought in the absence of a pastor for the christening of a child or the burial of the dead. Human need of any sort appeals to him, and he does not wait for others to lend a hand first.

Yes, "the time is short," now, for this eager, simple-hearted, purposeful man, a true Puritan and at the same time an intensely modern man. But while health lasts, his pace will not slacken, and when the time comes, he will go, trusting in his father's God, and confident that there will be other work to do in the land where "every power finds sweet employ" and where the workers never grow weary.

The Elections in Asiatic Turkey

The First Quarter of Constitutional Liberty in the Interior

By Rev. George P. Knapp

On Oct. 24, just three months after the proclamation of the Constitution, the three members for parliament from the Harpoot district started for the capital. It was made an official gala day. Beside the road, ten minutes' walk from the seat of government, is an empty edifice which a *pasha* built for a hospital several years ago, with funds extorted from the people. The front of this was decorated with red, green and pink flags, bearing the white star and crescent, while spanning the road directly opposite was an arch of green willow boughs decked with flags, banners and bunting.

On the porch of the would-be hospital sat the dignitaries and officials with the newly-elected representatives in their midst. On each side of the walk leading to the road sat or stood men of high or medium degree, while the crowd surged around and mounted troops lined the road on each side of the be-cushioned wagons which were in waiting for the delegates.

Several speeches were addressed to these travelers, telling them what was expected of them and enlarging on the possibilities of the country. After a prayer, read by the white-turbaned *mufti*, farewells were said as the three Turks started on their journey of at least a dozen days.

THE UNREPRESENTED ARMENIANS

For the next four years the interests of this district are committed to these men. All three are Moslems, nor can we expect, from what we know of their history, that they will do much for the cause of reform. The Armenians remain without representation. Of the 147 electors by whom the representatives in parliament were chosen, they had forty-five. Of course these could have no influence when the Turks were united in voting exclusively for Moslems. Turkish electors who on oath had promised to vote for an Armenian delegate broke faith, although according to the arrangement seven Armenian votes were cast for Turkish delegates. This fact suggests that until race and sectarian lines can be somewhat obliterated there ought to be proportional representation. For instance, it should be the law in this district that one of the three delegates be an Armenian.

There were no caucuses, no discussion of principles, no nominations. Those who were not divided by racial and religious lines gravitated together in groups governed solely by personal considerations. The elections lasted from three days to a fortnight, according as the ballot officials might desire to prolong the period of their compensation —quite a contrast with our ability to learn within twenty-four hours after election day the will of eighty-seven million people on the other side of the globe! As there are practically no records of births, the question whether voters had reached the qualifying age of twenty-five had to be determined by guess work—or preference. The great majority of voters who are illiterate were at the mercy of the scribes who wrote the ballots for them. No voting lists were made out, and it does not seem to have occurred to anybody that repeating could be done. In at least one Turkish village the *muktar* (sheriff) naïvely announced that such and such men were in the village and the clerk cast ballots for them, evidently having no doubt as to how the men who were somewhere in existence would vote. There was an appearance of gerrymandering in some of the voting precincts, and in one district three times as many electors were returned as the population would warrant. In one case, at least, a *Beg* who failed of election contrived to bring about a second election in which he got himself chosen as elector in place of an Armenian. The acting governor is known to have exerted pressure on the electors to choose Turkish delegates. In consequence of such irregularities the Armenian *mouavin* (assistant governor) and the ecclesiastical head of the Armenians both refused to sign the delegates' certificate of election.



Exercises at the departure of the three deputies to Constantinople. The white-turbaned, gray-bearded man (the "old mufti") sitting in the front row, and the two men next beyond him are the deputies

THE MOSLEM ATTITUDE

All this goes to raise the question whether there has been any real change in the attitude of the great body of Moslems toward the Christians. Character cannot be made or changed in a day. When there is a sudden conversion a power not ourselves must uphold us against as sudden a backsliding. Our hearts' desire and prayer to God is that *this* nation may be saved; but she must

be kindly and firmly helped by the great Christian powers until righteous character is a fixed reality. Before then to give up the Capitulations or to repeal the article of the Berlin Treaty guaranteeing the protection of Christians would be to invite disaster. We do not wish to belittle in the least what has been accomplished; we only want to make sure that reversion to the old type is made impossible. A season similar to what we are now enjoying preceded thirty-two years of the old *régime;* and the massacres of thirteen years ago took place in spite of the sixty-first article of the Berlin Treaty.

Let us now glance at some of the things that have been accomplished thus far and at present conditions.

FREEDOM OF TRAVEL

Not the least of the beneficial changes is freedom of travel. Last spring a poor man came to me who had been working over seven months to get a permit to travel to other parts of the country to earn or beg a living. Now all people are free to go where they can best serve their interests; and those who have succeeded in other lands are free to return with their savings. Families are no longer forced to remain divided because the bread-winners are not allowed to return from America.

EXTORTION ENDED

In some villages there is a new appreciation of rights and ability to maintain them. In an Armenian village of two hundred houses, which was farmed out to the *Old Mufti,* who has just gone as one of the deputies to Constantinople, the people refused to give the usual measure of wheat per threshing-floor and all the expenses of the tax-collector in addition to the legal eighth of their harvests. When the *Mufti* angrily asked if they were making a new law unto themselves, they replied, "No, we are simply following the law our king has given us." In this same village when *zapteas* (mounted police) come on government business they no longer seize the best there is for themselves but pay for what they need. How often it has happened that the *zapteas* have dragged sheaves of barley from the threshing floors for their horses, and beaten the poor villagers until chickens, or even a lamb, were prepared for as sumptuous a meal as the place could produce. It was a common practice for five or six horsemen to live in this way on a poverty-stricken village until certain taxes were paid or they were bribed to go away. May this nightmare soon be raised from all villages!

FREEDOM OF ASSEMBLY

Freedom of assembly and the press is opening great opportunities of development. Young men's societies, lyceums and reading-rooms are being started. Turkish officers have opened night schools in the barracks for their ignorant men. Six hundred men in this city, one-third of them Armenians, belong to the Society of Union and Progress. Free discussion means a good deal even if it accomplishes nothing at once. This week a number of liberal Turks and Armenians have united in sending telegrams protesting against the governor of reactionary fame appointed and *en route* for this province.

The press finds it hard to draw the line between unbridled, vituperative license and dignified, courteously expressed conviction. In an Armenian daily which arrived from Constantinople last week nearly the whole of the first "blanket" page was devoted to a scurrilous article criticising all the American institutions here and most of the missionaries by name. Under the *nom de plume* of "Bee Mosquitoson," one who has evidently been educated in our institutions, ends the article thus: "So long as I live I shall seek honey on them (the missionaries) and not finding it will sting these flowers again and again. Like a mosquito I will diffuse the blessed malarial fever of a critical spirit until I turn to dust." We hope all the three hundred newspapers and magazines which have applied for permits to publish since the adoption of the Constitution will not be ruled by this spirit.

AN UNMUZZLED PRESS

This week the first steps were taken towards starting a periodical in connection with Euphrates College. May the printing press which, sealed by the government, has stood idle for more than a quarter of a century now scatter broadcast the leaves that shall be for the healing of this nation!

The spirit of liberty manifests itself in different ways. There is extreme sensitiveness, not to say intolerance, towards adverse criticism, especially on the part of the Armenians, whether it appears in the press or on the platform abroad, or whether inferred from sermons or conversations here. The I'm-as-good-as-the-next-fellow (and better) spirit is assertive. The indispensable red fez with the black tassel has in not a few cases given way to black or gray astrachan caps, or to white fezes with red tassels made in this country; to show independence of foreign manufacturers, especially treaty-breaking Austria. Of those to adopt the new mode a large proportion are our students. These young men—and ladies, too—exercise liberty in other ways. They do not wish to study this subject, to use that text-book, or to have such a teacher. Some have the idea that liberty means the abolishing of all rules in school. In one composition was written, "There is liberty all over Turkey except in the girls' school; we are still slaves."

There are weighty problems before all who have anything to do with Turkey in these critical days. Statesmen within and those without need special wisdom to take no false steps during this delicate, formative period. Pray for them and for your missionaries that they may be able to bear these new responsibilities and make the best use of these opportunities.

"Watchman, what of the night?"
"The dawn is nigh; the morning cometh, and in fullness of time the perfect day."

Harpoot, Turkey, Nov. 7, 1908.

The Professor's Chair

BY HENRY CHURCHILL KING
President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

363. *Can't you give those of us who are beginning to realize that we are growing old some practical suggestions on that "growing old gracefully" to which we are so often exhorted?*—A. O. W.

It is easy to grow old rapidly; it is not so easy, doubtless, to grow old gracefully. Any one can grow old rapidly through sufficient practice of selfishness on the one hand and of worry on the other. As to the latter, some one has suggested that there is really nothing for the rational man to worry about, because all things may be divided into two classes: things that you can help and things that you can't help; and it is senseless to worry about things you can help, and it is useless to worry about things you can't help.

My first suggestion is that to have a gracious old age is not a matter simply of a few years at the end. As Dr. Holmes suggested, that to be well born one ought to start with a wise selection of his grandfather, so to have a gracious old age one needs to have begun in his youth. If this seems too discouraging for those of us who are already getting old, the suggestion of another may be added—that every one should have a private book, with the title, "To Myself When I Am Old," in which should be embodied all those counsels that his observation of others has indicated the old need to heed. That would go a good ways toward making sure that one need not wholly fail at that time at least in his relation to others.

The real pathos of old age, I suppose—the thing that gives us all a little shiver as we think of it for ourselves or for our friends—is that in age the "bodily echo" is so largely lost. The body does not easily respond to the mood of the spirit, and this dissonance we cannot deny or wholly avoid. As one of our philosophers has said: "It is in the bloom of youth that we find this correspondence between mental life and its material vesture developed in its most perfect and attractive form; in later life the gradual increase of obstacles and of friction causes the imperfections and incoherences in the connection between the two orders of affection to become more and more prominent. We can no longer read the whole soul in movement, gait and carriage; ordinary daily actions are got through with unsympathetic dispatch, eating and drinking often with ugly and soulless eagerness; and it is always a sign of profound culture of the heart when the thoughts of a man advanced in years do not meet the sensuous warmth of any passing event with the uninterested and unsympathetic coldness of age."

Nevertheless it can be very truly said that no one is old till he stops growing, and that when he has stopped growing he is old, however young in years. The great desideratum, therefore, seems to be that of continuous growth, and the secret of perpetual youth would therefore seem to lie in two or three things.

First of all, that one should keep, with advancing years, freshness of response to the varied interests of life, by cultivating steadily the open-minded and the sympathetic spirit. As one editor remarks in a current paper: "Keenness means youth. Eagerness is life prolonged. Diverse enthusiasm is the nearest approach to Ponce de Leon's dream made true."

Coupled closely with this, and growing almost inevitably out of it, the spirit of youth is kept in no small degree by insisting always on giving one's best in any situation. For the man who steadily asks this of himself insures an equally steady growth. And with growth the real terror of age is banished.

And these two suggestions naturally grow into a third, that perhaps includes them both; for a gracious and lovely old age cannot be the product of any sudden resolve, as I have said; it is the natural fruitage of a long life of unselfish service, and even the very old age of such a life cannot wholly lack in loveliness.

No one perhaps has indicated more clearly than Browning, in his "Rabbi Ben Ezra," the gains of age. My inquirer's attention, therefore, may well be called to this poem, especially the stanzas from the thirteenth on. They contain much of cheering suggestion and deserve careful study.

We have had of late too much of the philosophy of tenderness in education. . . . *Soft* pedagogics have taken the place of the old steep and rocky path to learning. But from this lukewarm air the bracing oxygen of effort is left out. It is nonsense to suppose that every step in education *can* be interesting.—*William James.*

For the Children

Just for the Fun of It

BY ANNA B. BRYANT

"If there isn't old Tiger-stripe tagging us again!" cried Billy Boggs, turning round from fixing up his fishing-tackle and kicking a loose stone out of the gravel in the direction of the prowling cat behind him. "Sneaking after our cunners and fish-worms!"

"Guess she won't trouble the worms, but she's a good reason why about cunners," replied Jerry, turning hastily to look also. "I've missed a lot out of the pail every morning, when I know we got a lot the night before. Besides, I caught her pawing a live horned pout right out of the pail only yesterday. Wish it had been a lobster and he'd caught her tail in his claw!"

"Say! le's fix her. We could put her up in the barn chamber and let her stay there till we get home."

"Oh, she'd meow so loud Mandy or Mother would go up there and let her out, but try it if you want to."

Upstairs the boys went to the long, dim room, full of cobwebs and herbs and seed-corn and broken furniture. Not a chair there had a leg to stand on, and the boys looked round in vain among the rickety lumber to find anything stable enough to tie her to, a plan that Billy thought would be a first-rate way of disposing of her for the day.

"But then she might wind herself up in the string and choke to death," said Jerry, "the way Father's old cow did. Guess we better just shut the door and leave her here. Oh, say! Here's the dandy way! You help me put her under this barrel. 'Tisn't very tight—there's cracks all round now the hoop's come off, and they won't find her for a long while. Let's do it just for the fun of it!"

"All right!" agreed Billy. "I'd like to be round and see 'em hunt for her. There, you old thief-cat! I guess you won't bother us any more for one day!"

Down the stairs they went, but rather softly, for just then they caught sight of Mandy's pink calico whisking round the corner of the barn, where she had been to feed the chickens. They peeped through the little cobwebby window at the foot of the stairs, and suddenly they saw her turn to come in, and the next thing she would see *them*. That would never do.

"She's after hen's eggs or something!" whispered Billy excitedly. "And if she sees she'll tell, and there'll be a fuss about our getting off anyway. Quick—in this room here—the harness-room! We'll just wait till she's gone and then run along."

But there was a very good reason why they didn't run along, as they planned to do, for Mandy, going by the door, noticed that it was ajar, and pulled it to and pulled the hasp down.

"Pretty way to leave that door swinging!" she muttered. "That new hired man isn't worth his salt to look after things. And tramps and thieves round all the time. It's a wonder *any* of the harness is left, and they wondering where the lap robes went to!"

"She's locked us in!" gasped Billy.

Jerry ran to the door and shook it, but it wouldn't "give," and he couldn't make noise enough to be heard unless somebody happened to be on the stairs or quite close under them. The harness-room was quite dark and little more than a large-sized closet. The boys suddenly realized that they were locked up in it for the day, unless something very unusual happened. Mother and Father were gone (which was the real reason why the boys were planning such a fine long holiday), and they had not thought it necessary to explain to Mandy all their arrangements for spending it. It was vacation, and in a way they were free to do what they chose; still, as Billy had hinted, it was just as well to avoid "fusses."

Downstairs, in the house, Mandy went blithely about her work. She swept and dusted and turned the house inside out, as was her habit when the owners went out of it. She did not stop to get a noon meal, but picked a bite as she went in and out of the pantry, and when the afternoon began to wear on toward three o'clock, started her preparations for supper.

"I'd give a cookie to know where our old yellow cat has gone to!" she told a neighbor who came over to borrow a cupful of something. "She's been gone ever since early morning, and I'm afraid some of those boys have made way with her. I heard 'em sputtering about her stealing their fish-bait this morning. A dozen times I've thought I heard her yowling, but I can't find her anywheres."

"She'll come back all right," said the neighbor, easily. "I wouldn't worry. Maybe they have shut her up somewhere. Boys will be boys!"

"Sometimes they're little—*images!*" said Mandy, trying to think of a name that would express her feelings. "Turn about is fair play. I'd like to see some of *them* going round with tin pails dangling and their feet fitted into walnut shells—if there was any grew big enough—and taken up by their ears and 'scatted' within an inch of their lives every blessed time they showed themselves. They're cruel—that's what young folks are—cruel and thoughtless. And they call it having fun. I know one thing I believe, and that is they'll get their comeuppance some time or other. Folks do. I've often noticed it."

Little did Mandy know what a prophet she was, or how, even at that very moment, two sorrowful young folks were getting it!

"I wish the folks would come home!" she went on, nervously. "I've cleaned up all the lower part of the house, but I've got that scary about being upstairs, 'specially out the back part, towards the barn way, that I won't go out there any more than I can help. Such a thumping and banging! Up in the boys' room it's worst—right under the loft we use for a store-chamber to dry herbs and things and lay away old truck. Thump, thump, thump it goes—I'd think it was ghosts if 'twas only night and ghosts wore wooden legs and went round stumping."

"Pooh!" said the neighbor, who wasn't superstitious. "Let me see your ghosts. I'm not afraid of any haunted chambers."

Mandy hesitated, but finally led the way upstairs, and the two women stood with faces uplifted toward the ceiling, listening to the uncanny sounds that came from that eerie upper chamber.

"It is mighty curious-sounding!" admitted the visitor. "I'm sure I don't know what that sort of thumping means, and I'd as lief have a good stick in my hand when I go in."

"You ain't a-going in!" said Mandy.

"Of course I am, but I'll take a good club along with me. There—look! look!" as Mandy opened the door, and they stood blinking in the darkness trying to make out the outlines of things stored there.

What they both saw quite plainly was what seemed to be a barrel moving and jumping about; an inverted flour barrel, which rattled and banged and thumped around in a strange fashion for a good old respectable family flour barrel. It rose suddenly and jerkily sidewise, as if it had been minded to turn a somersault, wavered an instant, then dropped back with a sullen thump, as if it had become discouraged and changed its mind again. Muffled cries and snarls came from somewhere—the garret seemed full of them.

Mandy was thoroughly frightened, and even the neighbor looked doubtful, but neither of them noticed who had "tagged" them up from the floor below, and now stood looking on interestedly at the barrel's antics. Father had come back, and open doors had given him and Mother the clew to Mandy's whereabouts, so they followed till they found her.

As the barrel rose again, Father gave it one tremendous kick that sent it flying into the corner. As it rolled and spun over the floor, a big "tiger" cat sprang from under it and vanished, tail in air, through the open doorway.

"My poor, poor kitty!" cried Mother in indignant amazement, looking after it. "The boy that did that ought to suffer for it!"

The Children's Pulpit

The Relatives of Profanity

BY REV. E. H. BYINGTON

Probably not one of the readers of this sermon ever uses profanity, that is, takes God's name in vain. Did you know, however, that profanity has lots of relatives, not actual swearing, but kin to it? There are its nephews, "damn it," "darn it," "the devil" and "hell." Then it has many first cousins, such as "gosh," "gee"; and there are its second cousins, such as "Oh, heavens." Its grandchildren are "golly," "by George," "by jimminy," and many others. Among its great-grandchildren are "whew" and "ouch," and then there are such distant relatives as "goodness me."

Each year new relatives are born into the family, in the form of the latest slang; some are very distant relatives and others are double cousins. Like ordinary profanity, these are used as exclamations, with little or no appropriateness or meaning. Bringing them into the conversation has become a habit, and we do not realize how often they fall from our lips. They really weaken our speech, lose for us the respect of others, and are silly.

Look out for these relatives of profanity. They may not be very bad, nor do much harm, but they are of no value whatsoever, and really injure. Almost all boys and girls have adopted some of these expressions, which they say is "nothing but slang." They come from your lips far more than you realize. Ask your friends to tell you what relatives of profanity are your favorites, and how many times in a day you use them.

"He will! He will!" said Mandy, tearfully and excitedly. "Think of that poor little starved kitty being shut up there this livelong blessed day without a thing to eat or drink or breathe, hardly!"

"He *has!*" cried Father, suddenly, from the foot of the stairway, where he had unhasped the door to go into the harness-room. "Boys, *you'd* better go upstairs and make your peace with your mother!"

"We only did it just for the fun of it!" pleaded Billy.

"That's every *thing!*" said Jerry.

"I guess I'd forgive 'em, Mother!" called Father. "They know just how much fun it is."

The Home and Its Outlook

A Father's Lessons

BY CHARLTON LAWRENCE EDHOLM

Son, astride your father's knee,
  Wond'ring at my boundless knowledge
Of that complex mystery,
Two plus two and A B C,
  Neither school nor college
Teach the lessons you taught me.

Deep blue wells are your blue eyes,
  Crystal wells where Truth is dwelling,
Naked and without disguise,
To confuse the worldly-wise.
  Earnest eyes, truth-telling,
How they sicken one of lies!

Treasure fills your baby hand;
  Gold, that men for wealth demented
Never seek to understand,
Gold of flowers, sun and strand.
  Ah, you rich, contented
Monarch of a smiling land!

By your love I have divined
  Love in sordid market-places;
Men return your smile, you find
This world's rough old heart is kind;
  By your winsome baby graces,
Strangers heart to heart you bind.

Love, that links humanity,
  Truth, Content, what priceless knowledge!
As you sat astride my knee
You have taught in lessons three
  More than school or college,
In return for A B C.

The Impertinent Child

BY GRACE DUFFIELD GOODWIN

The father of the family had one cheerful reminiscence of boyhood, to which he not infrequently referred. "I was never thrashed in my life except for being saucy to my grandmother."

"Did you call it saucy?" asked Mother skeptically.

Father laughed aloud. "No—I called it 'sassy,' just as every schoolchild does today, but I knew what it meant just as well as our youngsters do."

Every child knows what it means, every parent, every teacher is well acquainted with sauciness in all its varying forms. What does it spring from? What is the relation, or the antagonism between the child and the adult that produces it? For we have learned, in our dealings with children, to look below the surface; neither to punish nor reward mere surface exhibitions, but to search for the hidden springs of conduct, knowing that if we can make the sources right, the behavior will take care of itself. So in regard to this question of impertinence; can we not find what produces it?

I do not know that it has been stated by those who make the child a scientific study, but careful observation of children at short range impels me to say that I think it has two distinct causes, easily distinguishable, but producing the same effect—a child impertinent, disrespectful, "fresh." The last expressive word is the children's own, and needs no translation.

The first cause is founded in our free and happy American relationship of playfellow. In older, more conservative lands, children are repressed, kept in the background, taught respect and reverence for older people. In our more unrestrained, more natural country, the children are always an integral and important part of family life, and the formal respect and reverence we have endeavored to replace by affection and comradeship. It might be well in passing to remark that, as usual, we have very much overdone a good thing. At all events, we have developed a relation of love and confidence, freedom and merriment between parents and children. American parents laugh with their children as well as at them, and it is no uncommon thing to hear a father say of a child of four or five, "I like to have her with me, she's such a companionable little thing."

Now comes the relationship that, developing naturally, places the child at an immense disadvantage, produces an unnatural mental effort, results in impertinence, punishment, tears, misunderstanding.

The child and the parent—usually the father—begin to frolic. The father jokes and teases the child; the child, aroused, alert, responsive, strives to retort in kind.

The planes of experience are widely separated; the mental processes involving maturity on one side, on the other are full of immaturity and ignorance. The child is out of his depth. He flounders, struggles, gives a bewildered look, says something absolutely unpermissable and is promptly punished or rebuked. It was his father's fault, not his. He followed his father's lead as fast and as far as he could. An unskillful fencer, he was wounded through his ignorance. Examine many cases of childish impertinence and you will surely find that at bottom there was nothing rude or wrong intended. The child in one way or another was pushed out of his plane of experience and made to work rapidly with strange tools. That is why he cut himself and hurt others. It was not his fault. Within his own limited province he was quite safe and would not willingly have done wrong.

Another source of childish impertinence is injustice on the part of older people. Mr. Patterson DuBois, in his remarkable little book on the "Culture of Justice," claims for justice the foundation place in the child's mind, and in this our own observation bears out his contention.

Faced by a lack of fair dealing, the child flames with anger and breaks out in unconsidered speech. The speech is impertinent, and we weigh the bitter words and mete out punishment for them, absolutely disregarding the righteous spirit which is the only thing we ought to consider. *How* the child expresses himself under what he considers to be injustice is not worth noticing; the actuating emotion is everything and should be studied with care. The expression will change with years: the righteous indignation ought to be so guarded that it may never fail to spring to the defense of justice in his own life, or the lives of others. He has here a great social root principle, which, developed, will make him a unit of value to the common whole.

Suppose, then, that our children are impertinent. Does it not behoove us to study carefully the reason for an exhibition which proves on its face that underneath is a flaw in the relationship, and to strive, if possible so to adjust the relationships that we may lead the child to the best expressions of developing selfhood?

The Bond of Pleasantness

BY PRISCILLA LEONARD

"My youngest son has such a talent for getting along with everybody," said a New England mother of the carefully conscientious type to a friend. "Sometimes it troubles me. He always takes people on the pleasant side and says pleasant things to them, and it seems as if there must be some insincerity in it."

"Doesn't Tom really like all sorts of people?" asked the friend.

"Oh, yes. He can get along with persons the rest of us can't stand. He can manage tournaments at the Country Club and not give offense—you know how hard that is. He gets his own way, too, when he is sure it is the best way. I like to see him with people, and yet it worries me now and then. For how can he be quite conscientious or sincere and yet be so pleasant all the time?"

Her friend laughed. "I'm thankful that I wasn't born with the New England conscience. Tom's is a delightful nature. He calls out the best in others because he is pleasant through and through. And all you can do is to worry about it! You ought to be proud and thankful instead. My dear Henrietta, isn't it just as sincere to say a pleasant thing when you feel pleasant as to be antagonistic when you feel irritated? Why, why does it appear sincere only to be rude or disagreeable? Tom's kind of sincerity is the sort I admire and approve myself."

Many people, like Tom's mother, distrust pleasantness. No matter how unaffected and continuous it is, they suspect it in their heart of hearts of being not quite true. But in fact it is the truest part of social life. It is what social intercourse needs most. It is the normal and true reason for any society at all. If man did not feel drawn toward his fellows there would be no human ties. The liking for others is what forms and underlies all human intercourse. The jars and frets and prejudices and dislikes are not the real thing. They are the breaks in the right relation. The great human commandment is to love our neighbor.

There is no possible virtue in being disagreeable to anybody, even when that anybody happens to be disagreeable or even wicked. Mrs. Fry and Mrs. Ballington Booth have shown the world in two different centuries that being pleasant and helpful even to the outcasts of society works a deeper and more wonderful change than the most severe treatment.

There is no reason whatever why a kindly thing should not be said just as easily, naturally and rightly as a sharp thing. The more conscientious a woman is, the more she should express the pleasant feelings that arise in her mind and suppress the disagreeable judgments. It takes a little self-training to be able to say without embarrassment a word of admiration "to a person's face." But once done sincerely, it is easier next time; and it has the surprising effect in the end of enabling the pleasant speaker to men-

tion faults and errors in a way that carries weight.

"My father hated to say anything unpleasant or reproving to any of us," said one of a large family who all "turned out well," as the phrase goes, "and he loved to praise us. We understood that so well, from the time we could understand anything, that when Father felt he ought to rebuke us, and did, it made us feel ashamed through and through. His reproofs were searching, too; he seemed to look right through us, and accepted no excuses. When I read about 'telling the truth in love' I always think of Father, and how inspiring he was when we needed it."

Pleasantness is not weakness. It is easy for a weak nature to be pleasant when life goes smoothly. But the pleasant person who really counts is the one who is pleasant in a crisis as well as in relaxation, in discouragement and opposition as well as on the primrose path. A man recently on his golden wedding anniversary gave his wife the handsomest diamond brooch he could afford, and wrote on the box, "Because you have always been pleasant." A pleasantness that holds through fifty years of daily intercourse is a greater jewel than any diamond, as all who knew the recipient could testify.

Pleasant people are often rebuffed, taken advantage of, cheated, betrayed, injured, through their very trust in others. But why should any human being expect not to be, sometimes? On the other hand, who so well as the kind and good can call out the treasures of goodness and faithfulness that are latent in many hearts? "The blessed company of all faithful people" is only entered by those who love and trust and serve, and have faith in mankind and womankind. And Stevenson's rule of the road thither is a sure one—that our duty is to make ourselves good and our neighbors happy—if we may.

The Parrot of Messina

It is a relief to turn from reading of the horrors of the earthquake to a little incident related in the *Hartford Courant:* "Some Italian sailors, clambering through the ruins of the city of Messina, heard a faint cry of Mah-ree-ah—to reproduce phonetically the sound heard. The sailors worked themselves through the rubbish and finally reached a room in which the parrot sat and cried. They saw nothing else and turned away, but the bird renewed its cries. Then they found in an adjoining room a little girl six years old who was lying senseless; and the child was carried on board the battleship Regina Elena." The Queen of Italy herself nursed the little one back to consciousness and comfort. The story does not say what became of the parrot, but it was undoubtedly carried away with its little mistress. The bird had earned this care. It is said that when the child was found the parrot ceased to cry and fluttered its wings for joy.

The Difference

There was a man, there was a man
  Who hated meddling so,
He saw his neighbor's house burn down,
And closer drew his dressing gown
  And let the building go.

There was a man, there was a man
  Who always lent a hand.
Whate'er his neighbor did, he'd try
To have a finger in the pie.
  They drove him from the land.

And old Diogenes remarked
  The difference to hit
'Twixt meddling when you do no good
And bravely helping when you should,
  Requires a pretty wit.

—*Selma Ware Paine.*

Closet and Altar

PRAYING IN THE SPIRIT

With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints.—Eph. 6: 18.

We speak best of prayer when we say, "I know not what to pray for as I ought, but something within me, which is above myself, speaks for me to God and especially of those things which He has promised and on the assured belief on which all my life is based."—*James Hinton.*

Only by degrees, and with much practice, does prayer grow spontaneous and habitual. But when once it has become habitual it profoundly affects our entire character; for it accustoms us to associate God with all the greatest joys of our life, and thereby not only makes our fundamental thought of God a thought of gladness, but intensifies our whole apprehension of His Being and relation to ourselves.—*G. R. Illingworth.*

The prayers I make will then be sweet indeed,
  If Thou the spirit give by which I pray;
  My unassisted heart is barren clay,
That of its native self can nothing feed;
Of good and pious works art Thou the seed
  That quickens only when Thou say'st it may.
  Unless Thou show to us Thine own true way,
No man can find it; Father! Thou must lead;
Do Thou then breathe those thoughts into my mind
  By which such virtue may in me be bred
  That in Thy holy footsteps I may tread;
The fetters of my tongue do Thou unbind,
  That I may have the power to sing to Thee,
  And sound Thy praises everlastingly.

—*Michael Angelo, tr. William Wordsworth.*

God will fairly flood your life with all the power He can trust you to use wholly for Him.—*S. D. Gordon.*

We do not pray in the name of Christ until we pray in His passion for the souls of men and embrace the ends of the earth. We must not end our prayers with personal concerns. What are we the better for the language of Christ? What are we the better for the world-wide passion of Jesus Christ, if we stop there? Our prayers must be as spacious as the compassions of our Master, as far-reaching as the propitiation of Jesus Christ. You believe He died for all men; you must pray for all men.—*J. D. Jones.*

O Lord! I know not what I should ask of Thee. Thou only knowest what I want; and Thou lovest me, if I am Thy friend, better than I can love myself. O Lord! give to me, Thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts. I only present myself before Thee. I open my heart to Thee. Behold my wants, which I myself am ignorant of; but do Thou behold, and do according to Thy mercy. Smite, or heal! Depress me, or raise me up. I adore all Thy purposes without knowing them. I am silent, I offer myself in sacrifice. I abandon myself to Thee. I have no more any desire but to accomplish Thy will. Lord, teach me how to pray! Dwell Thou Thyself in me by Thy Holy Spirit. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

4. TANGLED PROVERB

There is a letter seen in play,
And in the middle of the day;
Most people call that letter *.

Some information let me add,
For any wayward lass or lad;
Whatever is not good is ***.

This man, I think, is not a Turkman;
I cannot tell if he's a kirkman;
But certainly he is a *******.

While they may win some shabby laurels,
They spoil their manners and their morals,
Who thus engage in angry ********.

A mason, carpenter, or smith
Must urge with proper strength and pith
The implement he's working ****.

You need not frown with anxious phiz,
To find out what the next word is;
Things that belong to him are ***.

Perhaps in manual training schools
You've learned to handle planes and rules;
And these, of course you know, are *****.
  * * * * * * * *
So, though a peevish idler may complain
Poor instruments make all his labor vain,
He should remember, as his temper cools,
That "* *** ******* ******** **** *** *****."

ADAGE.

5. INSERTIONS

1. Put one thousand into a stamp and get a coin; into a falsehood and get a fruit; into a sharp noise and get ceremony. 2. Put one hundred into an animal and get a boat; into an old-fashioned cereal food and get a rogue. 3. Put fifty into a lid and get a flower; into a small bay and get a spice; into a rug and get a brewery product; into an iota and get a bump; into money and get a striking noise; into a collection of tents and get a fastening; into relations and get an oven. 4. Put ten into people not in the clergy and get looseness; into a Dutch farmer and get a member of a secret society in China. 5. Put nine into a pigpen and get many more. C. J. K.

6. NATURAL HISTORY

Of many marvels brought to mind,
  This one my brain with wonder fills:
Within six letters is confined
  The space between two lofty hills;
So few they are, to be bereft
  Of even one would seem a pity!
Take five away and what is left?
  A winding way in town or city.

TRANZA.

7. NUMERICAL ANAGRAMS

1. 1501 is faint. 2. 1006 is energy. 3. 551 is a cover. 4. 1009 is to mingle. 5. 207 is pertaining to the state. 6. 157 is polite. 7. 1551 is gentle. 8. 2102 is to imitate. 9. 557 is ghastly. 10. 500 and two sixes is clear. C. J. K.

ANSWERS

1. I will if I can.

2. 1. Whales (Gen. 1: 21). 2. Bull (Isa. 51: 20). 3. Camels (Isa. 30: 6). 4. Horses, leopards (Hab. 1: 8). 5. Sheep (Ps. 119: 176). 6. Dromedary (Jer. 2: 23). 7. Conies (Prov. 30: 26). 8. Foxes (Judges 15: 4). 9. Goats (Ps. 104: 18). 10. Hart (Isa. 35: 6). 11. Dog (1 Sam. 17: 43). 12. Dragon (Jer. 51: 34). 13. Lion (Job 10: 16). 14. Boar (Ps. 80: 13). 15. Apes, peacocks (2 Chron. 9: 21). 16. Mice (1 Sam. 6: 5). 17. Roe (2 Sam. 2: 18). 18. Wolf (Hab. 1: 8). 19. Bears (Isa. 59: 11). 20. Cattle (Ps. 50: 10).

3. Stock.

The Firelight Club

Conducted by William Byron Forbush

Pleasant Sunday Afternoons

Several weeks ago we started a competition for letters on good ways to spend Sunday afternoon. The answers came in slowly and were all from girls, so I have been waiting to see if something would not show up from the boy standpoint. Failing in this hope, I may have to make some suggestions myself!

One's way of spending Sunday will depend mostly on what one believes Sunday is for. I suppose it would be hard to prove from the Bible that either the laws of the Old Testament or the example of Jesus in the New are in harmony with what is called "the Puritan Sabbath." The Sabbath as celebrated in our modern Christian homes is a day that tries to combine the joyfulness of the Hebrew Sabbath with the thoughtfulness of the Puritans' holy day.

The Sunday School Times has recently published a little book entitled "Pleasant Sunday Afternoons for Our Children," and I was interested, in looking it over, to notice in how many cases the two hundred mothers who contributed to the volume urged that Sunday be made a day for having the *best* things. One mother suggested that when new clothes be bought they should be worn for the first time on Sunday. Another suggested that the Sunday morning oatmeal be served in the best dishes, and several urged that the best things to eat be given to the family on Sunday. One mother has a drawer reserved for Sunday games and books and another has a "Cozy Club" that meets in the attic on Sundays only.

This little book is full of Bible games and puzzles, and some of you may want to see it in order to learn some new ones. I will give the book to the member of the Club whose postal card request to me for it gets past the post office stamping machine first.

Together on Sunday

The most important suggestion that has come to me from this book and from the letters of the Club has been that Sunday should be the day when the whole family gets together. We are all so busy nowadays and the whole family belongs to so many clubs that it sometimes seems as if the only way to keep up an acquaintance in a household would be for its different members to start a correspondence with each other! Elizabeth Coit of Winchester, Mass., makes this suggestion of a family Sunday in her charming little note, to which I have awarded the prize in this competition:

"*Dear Mr. Forbush:* On Sunday afternoons I like best walking in the woods with my family. It seems the best time for all of us to be together, and we enjoy it more in that way than any other. Even when it is cold and an armchair before an open fire seems the most comfortable place, a short tramp through the woods is beautiful. The sun sends crimson and purple lights over the snow, and the trees are to me as graceful without their leaves as with them.

Although it is not always possible to walk Sundays, yet it seems to me that a family should always do things on Sunday afternoons together."

I was quite amused at a contribution to *The Sunday School Times* book from a mother who evidently did not feel that being together with the children is holy unless there is a preaching service going on. She suggests that if the children are looking at some boys sliding down the icy mounds of Niagara Falls in winter they be reminded by their mother of the slippery ways of sin, and that if they are looking at the reflections in the water in the public garden they be asked whether they have caused other little boys and girls to fall in love with Jesus through their own reflection of him. O bubbles! This kind of talk would cause most boys I know to cease taking Sunday walks in such painful company. It reminds me of the prayer breathed by an English educator the other day that each religious teacher might, when dealing with a boy, "forget that he is a moralist and remember that the other is a child."

Somebody speaks of "the natural prejudice the human mind feels toward all those who insist on giving it information," and—one may add—good advice. I had evidence of that the other day. A boy I know was just beginning to take out books from the public library. As he was grabbing his hat to go after a book, one evening, I drew myself up to my full height and, assuming my preacher tone, thus addressed him:

"Now, D——, this is an important moment in your life. This library contains many of the world's best books. You ought to be reading better books than you have been reading. I have an attractive list of good books that has been made by a friend of mine. I make you this offer: If you will select your books from this list, I will pay your fare both ways." I placed a dime in his hand and left him looking pleasantly over my list, while I left the house.

When I returned I found my dime and my list on the table. The boy had walked four miles rather than have to have his mind improved!

But I should spoil the story if I did not add that when he returned, of the two books on his card, one was a better one than most of those on my list and the other was one for his mother.

If you see the moral of this, you will also see its connection with the topic of Sunday afternoon.

Helping Folks on Sunday

Sunday is such a natural day for having a good, restful time all by one's self. But one mother in this little book says, "Mothers who are looking for some ball-bearing, automatic plan that they can simply set in motion, so they may have the afternoon to themselves, will be disappointed." And another adds sensibly: "Of course it means sacrifice to give all my spare moments to reading aloud to my boys, or helping them. But no sacrifice is too great to bind our children to us and to the home. I try to be 'one of the boys' for their sakes."

Now that is all very well from the standpoint of the mother, but there is such a thing as everybody working Mother until she is worked to death. I think it is just as much up to the boys and girls to give Mother a pleasant Sunday as it is the other way round. I know a home where the sons try to make Sunday "Mother's day off," and where they proudly take turns in getting supper, while the maid goes out. Beatrice Belknap of Lansing, Mich., has a good idea when she urges that older brothers and sisters ought to man the ship on Sundays:

"It is generally acknowledged that the way to spend our time so that we may be most happy is in making others happy. And what is true of all people on all days must be true of young folks on Sunday afternoon. I think that if the older brothers and sisters would spend their time trying to amuse the younger children, thus giving the mother one afternoon in a week in which she could truly rest, they would be spending their time in a way that would bring a triple blessing. This could be done in several ways; the Sunday school papers could be read aloud and simple stories read or told to them. Much depends on the elder sister. A boy cannot plan little pleasures as a girl can [what!]; but if she *will*, she can not only make a happy time for the little folks, but amuse and interest the restless brother. This is a golden opportunity.

Every girl could arrange some program. Articles or poems could be read or recited by each; afterward the children could have their lunch under the trees in the yard. Most of all, let the children feel that they have a part in arranging the program. Let the boys help to carry out the things for lunch; and if they drop or spill them, do not scold. Remember the prime factors of the day are not whether the pickles and milk reach the ground in good condition or not, but to make an afternoon so enjoyable that it will be remembered, and perhaps form one tie more to bind a heart to the home."

What Boys Can Do Sundays

As I have said, nobody seems to have much to say about what boys can do Sundays. Their interest in Bible puzzles is likely to wane after a time, and any use of the day which keeps Mother busy in furnishing entertainment is as bad for the boy as it is for Mother.

I think one good plan, especially for winter time, is to let the boys "fix up" their rooms on Sunday. I say fixing up rather than cleaning up, for natural reasons. I know two boys who have built a miniature stage in one corner of one of their rooms. Behind the curtain they have mounted their post cards on an endless reel, and while one brings up the pictures in turn upon the stage, the other lectures on his "travels" to the assembled family.

You may remember my describing the way I mounted my foreign post cards on sheets and then bound them into books. A boy of thirteen saw my collection and decided to arrange his own domestic cards in the same way. He has a book for the New England States, one for the Middle States and so on. I was looking at his first volume the other day. It begins with a "Portrait of the auther." Opposite every card is an original description. I remember one Boston picture was labeled, "Where the auther Recided for 8 years." He has cut up an old geography to help out where language failed, and he is having a lot of fun getting painless information.

Sunday, however, as Elizabeth Coit says, is an outdoor day, and the shady corner of the lawn, the walk in the woods or the park and the day by the river will leave memories of a wholesome childhood.

A Sabbath Motto

You may have heard this proverb of guidance for Sunday conduct. Do you think it is a good one?

"Never do anything so bad on Monday that you wouldn't do it on Sunday, and never do anything so stupid on Sunday that you wouldn't do it on Monday."

Nothing has been said about churchgoing, because that doesn't come on Sunday afternoon. But what do you think of that, now? Do you like it? Is it good for you? Could it be made better?

Beginnings of the Christian Church*

By Rev. A. E. Dunning

(To be studied with open Bible)

IV. HER POWER DISPLAYED

You are leading your pupils to find through this book of the Acts the answer to the question, How did the Christian Church come into being? In the first three lessons you have shown three steps in the processes toward organization of the first believers: First, their Lord and Redeemer became invisible (Acts 1: 9); second, he imparted to them the gift of the Holy Spirit (2: 4), and through them to all who believed their account of him, repented of their wrong attitude toward him and received baptism into his name (2: 38, 39); and third, believers in Jesus as the Christ began to live and eat and pray together, showing to men that they were united in love and purpose as his followers (2: 46).

Now in this fourth lesson you come on an account of an event which gave them an opportunity to explain what their mission was to their people, the Jews. In the following lesson, which is really a part of this one, you will show how this act of healing brought them into their first collision with the authorities of their church.

Tell over to yourself the story of this third chapter, placing yourself back at the time when the events are said to have occurred. Meditate especially on the power which Peter said had healed the lame man (v. 16); on his use of the Scriptures to explain the crucifixion of Christ (v. 18) and to tell his hearers what they ought at once to do (v. 19); his warning of what would come to them if they did not do it (v. 23); his assurance that they, the Jews, were all included in the promise of God to Abraham (v. 25), which would be fulfilled to them if they accepted Jesus as the divinely foretold Servant (v. 26), with a hint that it might be extended also to other nations. Now prepare to fix the attention of your pupils on these points:

1. *The Christian power of healing.* Show that Luke tells us that the many acts of healing which Jesus had done (Acts 2: 22) his apostles continued to do (2: 43), and this healing of the lame man was one of them which was recorded because of its relation to the forming of the church. Peter declared that the man walked because he had pronounced over him the name of Jesus Christ (v. 6), with faith that it would make the helpless man strong (v. 16). Another illustration of this same kind of healing is told of Paul (Acts 14: 8-10). The name of Jesus was regarded as especially powerful because it summed up in one word the meaning of the gospel of salvation from sin (Matt. 1: 21; Phil. 2: 9).

You will probably be asked questions about Christian healing, of which many are talking nowadays. Contrast clearly the modern claims of power to heal through the influence of religion with those made by Luke. He said that the apostle spoke the name of Jesus and the sick became well at once. He made no other explanation than that confidence in the name brought the cure. But those who now heal the sick attempt to show the influence of one mind over another, the working of psychic forces, and the operation of suggestion either spontaneously arising in the mind of the patient or put into his thoughts from without. This is not working miracles.

The Christian Church today has a mission to relieve physical suffering, and one important means of doing it is by relieving the mind of abnormal burdens and awakening spiritual life. Christians have the highest reasons for employing all accessible knowledge of the human personality and of remedies for its disorders. But be careful not to encourage the idea that any incantations will have magic effect, or that a priest or minister has, because of his profession, any peculiar gift of healing.

2. *The popular impression from Christian healing.* The man known as helplessly lame for forty years, suddenly walking about and jumping and praising God for his cure, of course amazed the frequenters of the temple (vs. 8-10). It would make the same impression now. It gave to Peter a text and a congregation. But note that he didn't urge them to bring their lame friends forward to be healed. He used the incident to proclaim that gospel of which healing was subordinate to the regeneration of manhood and womanhood and the renewal of human society. You have here a parallel to that experience of Jesus where he fed a multitude of hungry Jews and found that they pursued him for more food, while he was seeking to give them the food "which abideth unto eternal life" (John 6: 24-27).

3. *The Christian message based on healing.* The summary of the sermon ascribed to Peter probably presents the substance of the preaching of the apostles in the earliest years of the Church. Careful study of it will repay you. Note:

(*a*) The source of the power. The name of Jesus was the healing word. It stood for his authority (Mark 1: 27). He was the Servant of Jehovah promised by the prophets, who would bring justice to the nations (Isa. 42: 1), and bear the sins of many to make them righteous (Isa. 53: 11, margin). He was the one whom the Jews had hounded to death when he was seeking to deliver them, though their Roman governor wanted to set him free (v. 13). He was the Author of life, whom they had killed, while they had obtained pardon for a notorious destroyer of life. Yet God had raised him from the dead (vs. 14, 15).

(*b*) The appeal to the hearers of the message. Peter softened his charge against them by saying that they had done the deed in ignorance (v. 17), and that God had determined that Christ should thus suffer (v. 18). But now he told them what they must do to free themselves and the nation from the reproach and shame of having crucified their Messiah. They must repent and turn to the risen Jesus and believe on him as their Lord (v. 19) and Messiah (v. 20). For he had entered the heavens and would come to them again in the time appointed by God (v. 21). Moses had declared in the Scriptures that they must give heed to that prophet, who was Jesus (vs. 22, 23). So had Samuel and all their prophets (v. 24).

(*c*) The promise to those who received the message. They were the inheritors of the legacy of the prophets. They were in the covenant which God had made with their fathers. He had intended to bless all the families of the earth through his chosen people, and now he was fulfilling his purpose by sending Jesus as his promised Servant, to them first, to bless them and turn them from their iniquities. If they would receive him, even him for whose death on the cross they were responsible, they would first gain the highest manhood and womanhood for themselves, and then would extend the life of the Spirit of God among all mankind.

Think on this message till you can transform it from a sermon to the Jews in Jerusalem into a gospel for yourself and your pupils of alluring and commanding power, such as controlled the greatest of the apostles (Gal. 2: 20; 2 Cor. 3: 18; 4: 17, 18).

*International Sunday School Lesson for Jan. 24. The Lame Man Healed. Text, Acts 3.

The Gospel of the Hand

It is easy to put up a sign, "*Strangers Welcome,*" but one hand with human blood in it speaks a warmer welcome than all the signs which were ever printed or painted. Cards gotten out by the printer, saying "*Come,*" are a poor substitute for a voice backed up by a hand which has an invitation in its clasp. One hand throbbing with the life-blood of a heart which loves will do more to reach the unchurched masses than all the printing presses in the town. Even prayers are impotent when substituted for agencies which God has appointed. Many a Christian who has prayed with fervor for the salvation of the world and who has not known how to stretch out his hand would have done more for the extension of God's Kingdom by a visible manifestation of sympathy and good will than by all the petitions which ever went up from his mouth into the ear of God. There are populations at the bottom of the great cities of Christendom so estranged from the Church and so hostile to everything which suggests it, that Christian workers on going to the succor of these people have found it necessary to dispense with everything but the loving use of sympathetic hands. There are men who have ceased to believe in the Bible and in the sacraments and in the creeds and in all existing religious organizations, but no one has yet been found who does not believe in a strong and uplifting hand. We shall have a new book of the Acts when the Church goes back to the Gate Beautiful and gets a fresh glimpse of the gospel as preached by the apostolic hand.—*Rev. C. E. Jefferson, D. D., in Monday Club Sermons for 1909, on The Lame Man Healed.*

Love is forever a mystery; it is rooted deep in still greater mysteries, and the attractions and repulsions even of friendship are as inflexible as law can make them.—*Sarah Orne Jewett.*

Education

President Hyde of Bowdoin College makes the pleasant holiday announcement that a friend, who for the time prefers not to have his name mentioned, has presented the college with securities of a par value of $300,000. That is a Christmas gift which we would like to see duplicated in the case of more than one of our insufficiently endowed institutions of learning.

The trustees of Carleton College, Northfield, Minn., have appointed Prof. Donald J. Cowling to its presidency. A graduate of Lebanon Valley College, he also holds the degree of A. M. from Yale and is a graduate of the Yale Divinity School. For three years he has been professor of philosophy in Baker University, Baldwin, Kan. He assumes his new office July 1.

New Books on Missions

A group of sixteen books on Missions reveals something of the interest felt today in that subject. Surely it is a mistake to suppose that enthusiasm is waning, at least in this country, when mission study classes are being formed all over the land and works on missions, in all of their various aspects, are issued with a profuse abundance and an attractive form never before equaled. A person interested in missions will find something of special value in the following collection.

First in importance, perhaps, is *Missions in State and Church*, by Dr. P. T. Forsyth (Armstrong. $1.75), a volume of addresses, full of stirring, forceful, epigrammatic sentences. Dr. Forsyth is at times too philosophical and dogmatic for the average reader, and in his theology he puts to the fore the conception of God as Judge, while Christ presented God as Father. But apart from these theological discussions, the argument of the book for the work of missions and the appeal to the church to go forward is inspiring and persuasive. Especially fine are the addresses on Some Causes of Missionary Apathy, Some Grounds of Missionary Zeal, and The Holy Christian Empire.

A book that may be heartily commended for use by men's classes, clubs and Brotherhoods is *The Why and How of Foreign Missions*, by Dr. Arthur J. Brown (Young People's Missionary Movement. 50 cents). It describes the foreign missionary motive and aim and methods of administration, both at the home office and on the field. It provides the material necessary for reply to just or unjust criticism. The closing chapters explain the Spirit of the Missionary, and the Relation of the Home Church to the Foreign Work. Whatever Dr. Brown writes is interesting. He is a master in the presentation of instructive material in attractive manner. Each chapter is followed by a suggestive series of questions and advice for further study.

An unusually good review of the whole history of missions, since apostolic days, is *Missionary Achievement*, by W. T. Whitley (Revell. $1.00). Failure in Asia, Success in Europe, The Struggle for Africa, Expansion in America, and Replanting in Asia are the topics discussed, showing the reasons for failure of early missions to the East, the successes and weakness of Mohammedanism, especially in Africa, and the lessons to be learned by Protestant missionaries of the present day. The author urges acquaintance with the religions of foreign lands, the need of educating native preachers and the great opportunities of the day, especially in China.

A preparatory study of missionary work is the *Introduction to the Study of Comparative Religion*, by Prof. Frank B. Jevons (Macmillan. $1.50). This is the first series of the Hartford-Lamson Lectures, founded "to assist in preparing students for the foreign missionary fields," and it discusses Immortality, Magic, Fetichism, Prayer, Sacrifice and Morality, as seen in the primitive races, showing the differences and resemblances which missionaries may find in comparing even these lowest forms of religion with Christianity. A concluding lecture deals with the place of Christianity in the evolution of religion. These pages are rather dry for the average reader, but should be of great value to the student of comparative religion.

Another presentation of the world-wide work of missions is given in *Quiet Talks with World Winners*, by S. D. Gordon (Revell. 75 cents). As in all this author's books, there is a winning, Christian pleading for loyalty and service. The chapters on Prayer and Money are especially good.

The biographical method of presenting missions is well illustrated in *Heroines of Missionary Adventure*, by Canon E. C. Dawson (Lippincott. $1.50). Two very interesting chapters are devoted to Mrs. Isabella Bird Bishop. Other heroines described are Charlotte Tucker (A. L. O. E.), Mrs. Duff and Mary Reed of India, Mrs. Hudson Taylor and the Martyrs of Hwa-Sang in China, Mrs. Krapf of Zanzibar, Mrs. Ridley in Alaska, etc. The book is well written and well illustrated.

Another group of biographies is *Missionary Heroes in Asia*, by Dr. J. C. Lambert (Lippincott. 75 cents). It contains a good sketch of the life of Neesima, a chapter on Dr. Jacob Chamberlain and a half dozen other biographies. These are all thrillingly interesting narratives, such as young people would enjoy.

The white man on his travels has been both a scourge and a blessing. He is seen at his worst and his best in *The Islands of the Pacific*, by J. M. Alexander (Tract Society. $1.50). This is a second edition, brought up to date, of a convenient history of the progress of Christian civilization in the Pacific Islands, especially of the almost incredible experiences and the remarkable accomplishments of Christian missions. Particular attention is given to the Hawaiian Islands, but interesting chapters also are devoted to Samoa, the Society Islands, Micronesia, New Zealand, Pitcairn Island, etc. It is a very useful volume.

History is making in China so fast that not even a little book can go through the press quick enough to be up to date. *Present Day Conditions in China*, by Marshall Broomhall (Revell. 50 cents), gives a rapid review of the remarkable changes that took place during the year preceding April, 1908. Events happening since then enforce its argument that this is a critical time for Christian missions in China. An abundance of interesting diagrams and maps help impress the lesson. Some quotations from editorials in Chinese daily papers are enlightening. The appreciation of America's friendliness is encouraging. This should be added to every missionary library.

A new and enlarged edition of Mrs. Lillias H. Underwood's entertaining and informing description on life in Korea. *Fifteen Years among the Top-Knots* (Tract Society. $1.50), calls fresh attention to that unusual book. It belongs in the most readable class of missionary literature, for it is a personal narrative, by a woman physician, of events which have fallen under her own observation during an important epoch. The three new chapters describe present political, educational and evangelistic movements.

Something of the successes of missionary work in India is described in *Overweights of Joy*, by Amy Wilson-Carmichael (Revell. $1.00), who wrote that tragic book, "Things as They Are." The present volume is intended to counteract the depressing influence of the earlier work, showing the brighter side, especially in the rescue of young girls who have been "married to the gods." The record would still be discouraging were it not for the indomitable faith and courage of the writer. It should go far to counteract the opinion that "the religion of India is good enough for its people." This prostitution of girls is in the name of India's religion! A remarkable and abundant collection of photographs of mountain scenery and of the people adds to the value of the work.

Twenty Years in Persia, by John D. Wishard, M. D. (Revell. $1.50), contains only two chapters devoted wholly to missionary work, but the whole volume is permeated by the missionary spirit. In Persia only about six per cent. of the people can read and write, and the mission schools are of great importance and have a rare opportunity. This volume describes the land, its people, their customs and government, coming down to the present time and explaining the political revolution of recent years. It is well written, well illustrated and thoroughly interesting.

Another work which is indirectly, but emphatically, missionary is *The Jungle Folk of Africa*, by Robert H. Milligan (Revell. $1.50). The pages bubble over with anecdote and good humor. They describe the natives of West Africa, their customs, their folklore and their character. Social problems, like polygamy, are considered, and we are shown that the success of Mohammedanism among these Negroes is due to the fact that "it demands no sacrifice of bodily lusts." The main value of the book is its testimony to the value of Christian missions among the most ignorant and superstitious of human beings.

The kind of material with which our home missionaries in the cities have to deal is well described in *The Heart of the Stranger*, by Christian McLeod (Revell. $1.25). This is a story of "Little Italy," a thickly settled district in New York City, and all the attractiveness and the difficulty of the task are depicted. It is an encouraging tale, based on experience, but it does not gloss over the dark and discouraging aspects of the undertaking. An admirable book to put in the hands of young people.

Where are the strategic points? In the great cities, or on the Western frontier? Few people realize the wonderful growth and development of our country recently west of the Mississippi. The missionary opportunity in such states as Oklahoma, Montana, New Mexico and Texas is described in *The Frontier*, by Ward Platt, published by The Young People's Missionary Movement (50 cents). While we read it seems that it is here we must bend all our energies. It is a wonderful story of increasing populations, developing resources, dire need of religious influences and inspiring outlook for the future, not only for America, but for the world, if only the church will come up to its task. This is one of the best of an admirable series of text-books for mission study classes.

An addition to the Home Missionary library for children's classes is *Pioneers*, by Catherine R. Crowell (Willett Press. 40 cents). By an ingenious and admirable series of maps the progress of migration from the Atlantic to the Pacific is shown. Miss Crowell is too gloomy in her ideas of the Puritans, but she is quite right in pointing out the present work for the pioneers of today.

On Dec. 1 Doubleday, Page & Co. became owners by purchase of all the McClure books. All books bearing the imprint of the McClure Company are now published by Doubleday, Page & Co. and should be ordered from them.

The two latest additions to the list of Nineteenth Century Poets, which Messrs. D. C. Heath & Co. are bringing out in quaint little brown and gold volumes, are select poems of Shelley and of Matthew Arnold. George E. Woodberry has furnished the introduction and notes for the Shelley and Edward Everett Hale, Jr., for the Arnold. The fact that Richard Burton is editing the series is sufficient assurance that the selections are made with taste and discrimination.

Our Brotherhood Men

An Occasional Survey of Fraternal Groups

[*Material for this page should be addressed to the* BROTHERHOOD EDITOR. *Long articles are not desired. But pithy accounts of suggestive programs, good works accomplished, and successful ways and means are especially welcome.*]

The Editor's Watchtower

Apart from the tasks of organization and administration the Brotherhood at large has few more interesting questions than its rural units. Already in these columns Dr. E. N. Hardy, himself an ardent men's worker and an officer of the Brotherhood of Andrew and Philip, has discussed the development and opportunities of rural Brotherhoods. A Massachusetts pastor elsewhere on this page bears witness to its success in a village of 500. At Seekonk, Mass., a Brotherhood organized by Rev. J. A. Anderson, pastor of the Union Church, has bound together more than sixty men of varied affiliations and antipathies in a fellowship "hitherto utterly impossible." A suggestive phase for other difficult situations comes from Mystic, Ct., where Rev. A. F. Earnshaw has gathered the men of the town into an aggressive interdenominational club.

These and many other examples throughout the country vividly describe how the Brotherhood is coming to its own beyond the great centers. We rejoice at the good news; we are glad that rural churchmen are aroused, that the non-attendant is coming under Christian influences. But the brightest spark of all that fly from the new flame we see entering the country minister's heart. For years, perhaps, he has made his weekly pleas, prodded lagging services, faced pitiable "two-or-three" prayer meetings, "called" on the countryside over and again; but failed to glean a single heartening return. Now, even though the pall of rural indifference may still hang before him, nevertheless he brightens to see its cloud a bit lifted from the parish and the Brotherhood cross pressed white against its somberness. A New Year's prayer for our Brotherhood squads in the outposts of the land!

Every true Brotherhood man is as much interested in the larger sweep of the movement as in the success of the local club. Some of the new get-together work, especially in New England, shows the hearty sympathy which these wider interests are obtaining. Jefferson C. Smith, state secretary of the Maine Y. M. C. A., says: "We are feeling the forward step of the Laymen's Movement in Maine, taking shape in Federated Men's Church Club movements in the cities, looking forward to state denominational federation. There is a movement on foot at present to bring together a joint conference, to be known as the State Religious Workers' Conference in Maine, under the auspices of the state Y. M. C. A. and the church clubs." Note also the probable feature of the annual meeting of the New England Federation, to be held in Boston in March. From one of its vice-presidents we learn that steps will doubtless be taken for the admission of local leagues and also for the concentration of the work of the Federation on the development of such leagues.

A Suggestion to State Leaders

It is becoming increasingly clear to the national Brotherhood directors that the plan which calls for the organization of the Congregational men of each state into a state Brotherhood is a perfectly natural and exceedingly important development of our men's movement. Other denominations are following our example. The Presbyterians of Illinois have within a month organized their state Brotherhood.

We are in further agreement in urging that these state Brotherhoods all meet in joint session with the state conference of churches. This is clearly in the interest of that unified Congregationalism toward which we are moving. More important still, it is destined to secure that larger co-operation of laymen in the work of the denomination, for the lack of which many great enterprises now halt.

The programs for the spring meetings of the churches in many states are now being made. We take the liberty of suggesting to our brothers on these committees that they arrange for one or more Brotherhood sessions and make an effort to secure a large attendance of men. Without waiting another year, the men can then organize their state Brotherhood, if they have "a mind to work." We offer now to these committees our aid in arranging programs and securing speakers. Michigan, Ohio, Iowa, Massachusetts and Illinois will all hold joint sessions, as outlined above, this spring.

FRANK DYER,
Chicago, Ill. *General Secretary.*

Messages from National Directors

In my judgment, two of the most important undertakings which members of local Brotherhoods in a city may assume are the planning and execution of evangelistic campaigns and co-operation with the Laymen's Missionary Movement in the projection of local campaigns to bring the churches up to an adequate participation in missionary enterprise. The Brotherhoods are particularly well fitted to join forces on such projects of general interest to all the churches of a community.

JOHN B. SLEMAN, JR.
Washington, D. C.

Brotherhoods must individually adapt themselves to local conditions, sustaining the different activities of local church, especially aiming to reach the men in and out of the church. The Bible class is a strong method, bringing them into right relation with the Father and with his family on earth, resulting eventually, "his Kingdom on earth as it is in heaven." Brotherhoods are numerous covering earthly matters. Why not for the greater Kingdom of Jesus on earth and in heaven?

Wichita, Kan. H. W. DARLING.

The local Brotherhood should increase the comradeship of the men of the church. Comradeship is always the fruit of fellowship. Men are made brethren by dwelling together. If church men are brought together often in wholesome ways of wholly human fellowship they will become friends. It should secure from as many men as possible the personal assumption of concrete church tasks, and constantly deepen their sense of individual responsibility. It should get the men of the church out of their routine and so to do new things, re-relate them to social and civic duties, make their vision of the Kingdom concrete, strive constantly to make them good soldiers of Jesus Christ.

Detroit, Mich. GAIUS GLENN ATKINS.

I should say that it was the duty of the local Brotherhood to make itself acquainted with the temporal, moral and spiritual needs of the community in which it is located; and by the personal efforts of its own members, and through such service as it can secure from outside sources, endeavor successfully to meet these needs. The local Brotherhood should in every case be affiliated with the main Brotherhood and be in constant communication with it. In this way the national Brotherhood may know the varied needs of the country at large and the various methods of meeting them, and thus be enabled to direct in a progressive, systematic and effective way the great work for which it is held responsible.

Providence, R. I. OTIS E. RANDALL.

What Is Doing Locally

GALESBURG, ILL. A joint banquet of the Men's League and Pilgrim Brotherhood was held on Nov. 23, with a strong address by Dr. W. T. McElveen. Both organizations are doing aggressive work. The league has charge of the successful evening service. A movement for the organization of a boys' club is now being developed. The league of Central Church has been in existence and a potent factor in the church work for twelve or fifteen years, being one of the leaders in this line of work in the Middle West. A special program was carried out for Brotherhood Week.

LEOMINSTER, MASS. Sec. E. H. Chandler of the Twentieth Century Club, Boston, addressed the members on Sunday observance. The Club voted to affiliate with the State Brotherhood.

MCCOOK, NEB. The Club has taken the Sunday evening service in charge, and will provide special features.

FITCHBURG, MASS. Calvinistic Church has organized its Fraternal Brotherhood with a charter list of seventy. "This Club has a nominal membership fee, and it is designed to pay this sum *in toto* to the family of a member who dies, replenishing the treasury by another assessment."

MANCHESTER, N. H. First Church Club was addressed by Senator Burnham on The Senate and Senators, an interesting review of national life and leaders.

BROOKLYN, N. Y. Plymouth's Club of 150 members is doing fine work. At the annual banquet a vigorous discussion of effective men's work for the church was carried on by Drs. Abbott, Hillis, Burton and President Bliss.

DUDLEY, MASS. Rev. F. D. Thayer writes: "A Men's League organized Oct. 5 with twenty-eight charter members now has forty-six. The value and practicability of the Brotherhood idea for the rural community are being tested in a parish of less than 500 souls. The outlook is promising. Men are coming miles to attend the meetings. It is bringing into touch with our church those who have almost never been seen there before. We are to have addresses from ex-Governor Utter of Rhode Island and Congressman Washburn of Worcester. Athletics are provided for the boys under the direction of the League, and a strong basketball team is maintained."

SOUTH DARTMOUTH, MASS. Rev. D. L. Kebbe has organized a Club of eighty members, the great majority of whom are men hitherto not connected with the church. He is the only church member on the list of officers.

New organizations reported are: Ann Arbor, Mich. (50 members), H. H. Seeley, president; West Brookfield, Mass. (70 members); Bridport, Vt. (34 members), John Petty, president; Flushing, N. Y.; Bellevue, O., whose first definite task will be concerned with "a portion of the church finance."

Facts and Features of Church Work

Appreciation in a University Parish

The church at Ann Arbor, Mich., occupies a strategic position. Out of the more than 5,000 students attending the University of Michigan, some 800 come from Congregational families. The church, therefore, is important, and as these students come from all parts of the country, more than forty per cent. from outside of Michigan, the influence of the church is widespread. For the past six years Rev. C. S. Patton has been pastor here, showing a rare adaptability. No pastor has ever better succeeded in reaching and holding the students, and his congregations contain more than the usual proportion of young men and women from the University. The church, therefore, was more than usually disturbed when attractive calls were made to the pastor by Park Street Church, Grand Rapids, and Dr. Gladden's church in Columbus, O. After long and careful consideration, however, Mr. Patton decided to remain in Ann Arbor. His salary will be materially increased, but in spite of this he remains at a large financial sacrifice. The church has organized a Men's Club, whose purpose it is to find a work for every man in the church, so as to enlarge the influence and helpfulness of the church in all directions. E. C. G.

Unique Jubilee Anniversary

Fifty years seems a short time in an old country, but in Iowa it marks mighty changes. When the Congregational church was organized fifty years ago at Osage, the town was an insignificant village. In fact, the first entry of government land had been made but six years before. The young man who made this entry has been for many years the senior deacon of the church. The fiftieth anniversary was an affair of more than ordinary significance. Besides the present pastor, six men have served it in forty-one years: Douglass, Woodbridge, Reynolds, Moody, Gist and Preston. The first and last two of these live in Iowa, the other three in Connecticut. The church felt that this anniversary could not pass without the presence of the ex-pastors and their wives, and in sending the cordial invitation, provided for all traveling expenses. At the appointed time all were present. It was a happy occasion when some of the pastors who had not been in the old field for more than twenty years grasped the hands of former parishioners.

Sen. J. A. Smith gave a fitting address of welcome. Dr. T. O. Douglass, who served the church for fourteen years, his only pastorate, gave a happy response, indulging in humorous reminiscences and setting forth some of the foibles of his successors. Rev. W. W. Gist spoke on Our Pilgrim Heritage and Rev. B. C. Preston on Fifty Years of Congregational Heroism in the West. Col. J. H. Sweney gave a historical address. The four days of celebration reached the climax on Sabbath, when Dr. Douglass preached the sermon and two other ex-pastors resumed their old places and administered the communion, an impressive and tender service. Dr. C. B. Moody spoke on The Outlook for Christianity in America, a hopeful and earnest address, and Dr. G. W. Reynolds on the Outlook for Congregationalism in America, a discourse that made one proud of his denominational connection. Rev. R. G. Woodbridge spoke on The Obligation of the Community to the Church and of the Church to the Community. The pastor, Rev. H. O. Allen, gave a touching "Godspeed," then the seven ministers, standing upon the platform, joined with the congregation in repeating the Mizpah benediction. W. W. G.

Shifting the Preachers

All the churches of Spokane, Wn., interested in the approaching evangelistic campaign to be conducted by Evangelist "Billy" Sunday, from Dec. 20 to Jan. 27, united in a novel plan for creating interest in the meetings. On Sunday morning, Dec. 13, there was a general shake-up of preaching appointments. Every church of the forty involved had a minister from some other denomination in its pulpit. Not one church knew who its speaker was to be until he arrived on the scene; yet so carefully were the plans carried out that not a hitch occurred in the entire proceeding. The ministers from the large down-town churches were sent to the suburbs and the pulpits of the large churches were filled by men from the humbler fields. It was a practical demonstration of the working efficiency of the ministerial union. W. M. P.

Village Evangelism in New Hampshire

The two churches in Lebanon, N. H., recently engaged in separate union evangelistic efforts of two weeks each. The Lebanon church joined the union of three churches, under the leadership of Evangelist Harry Taylor of Andover, Mass., and his singer, Albany R. Smith, eldest son of Gipsy Smith. The West Lebanon church joined in the union of six Vermont churches, under the leadership of Evangelist Davidson of Louisville, Ky., one of the helpers of Dr. Chapman. Harry Taylor won his way over a reluctant and hesitant spirit on the part of some church members. In a manly and straightforward manner he preached the gospel for a verdict and quietly the results came, 130 cards signed. J. E. W.

A Department Store Christmas Sale

The women's auxiliaries of seventeen churches in Spokane, Wn., united to give their Christmas sale. A large department store down town gave the use of its main floor for six days, Dec. 7-12. These women's societies, representing nearly every denomination in the city, found the arrangement highly profitable as well as satisfactory. It brought the women of the various churches into closer unity, promoted a spirit of friendliness and co-operation, resulted in a great saving of time and energy, and netted nearly $7,000 for those interested. W. M. P.

Added Beauty at Wallingford, Vt.

During the last few months the church edifice in Wallingford, Vt., has been greatly improved and adorned. Three new memorial windows add to its beauty. The conception that "strength and beauty are in His sanctuary" is aided by the beautiful colonial pillars. A special service of dedication was held Dec. 27, and Dr. John M. Thomas, president of Middlebury College, preached an able sermon. The windows represent the gradual revelations of God to humanity in the Law, the Prophets and in Jesus Christ. The windows and a new marble baptismal font are all gifts of friends. T.

A Fraternal Union

An interesting feature at Sandusky, O., is the union between seven denominations. Union meetings held once each month in the different churches have been preceded by a union young people's meeting. This is the first time in many years that such a fraternal and co-operative spirit has been shown. It prophesies much for the religious uplift of the city. E. A. K.

The Harwinton Centennial

With a church organization nearly two hundred years old, the Congregational church at Harwinton, Ct., recently celebrated the centennial of its church building. We are rightly getting to feel that there is something lacking in the New England country town which has not its old church. Yet few are one hundred years old, and there are scarcely thirty of that age in all the old towns of Connecticut, while too many of these have been sadly changed. Most of these old buildings are in the rural communities, more beautifully symbolic of the strength and simplicity of olden life than all else left to us. In this particular case, Center Church of Hartford furnished the model, being built a year previous to the Harwinton church. The people of Harwinton put aside their daily work for church on this day. Neither the distance of village and church from railroad conveniences nor the fresh fall of snow kept old friends of the church away. Former pastors and deacons were heard from by voice or by letter. Two addresses, by Hon. Morris C. Webster of New Britain and by Rev. Arthur Ackerman, D. D., of Torrington, made the exercises memorable. The former gave the historical address. Harwinton claims him as her citizen, as it was here he spent his boyhood and here he still lives a good part of the year. Descended from one of the first settlers of the town and acquainted with its old residents, he was thoroughly conversant with the facts which his literary taste, his sentiment and imagination wrought into a form of interest and worth. R. W. B.

New Settlement House in Ohio

Youngstown, O., manifests much interest in social settlement work on the part of Protestant denominations in the city. They have united in what is called "Christ's Mission Settlement," with Rev. Paul H. Metcalf, Congregationalist, superintendent. Recently they dedicated their new building in Doud's Alley, where it is most needed, Prof. Graham Taylor delivering the dedicatory address. It is a remarkable work and typical of what ought to be carried on in other cities. Two kindergartens are conducted, one with fifty, one with seventy children. They carry on a Sunday school, a sewing school and many clubs. One hundred young men, representing sixteen nationalities, are enrolled in the night school. E. A. K.

What One Man Has Done

Would you be willing to undertake the pastorate of a church in a small railroading community, where your parish was continually moving, with population decreasing in the town, and the town growing away from the church, leaving it to roost on a hill above a huge freight yard—the church building old and badly out of repair, and with a debt of $5,000 on the property? This question came to Rev. Payson E. Pierce at the opening of his ministerial career, and he answered, "Yes." It is now over five years since he began his pastorate in Rensselaer, N. Y., and the record is instructive. With 181 poor people to help, the debt was raised, the salary was increased modestly, and the missionary contributions have developed from nothing to $200 a year. More than 181 new members have been added to the fold, with a net gain of seventy-five. The work has opened out in several original lines. A fine vested chorus choir, averaging thirty members, has been organized and maintained steadily for three years, with growing interest. During the winters lecture courses have been offered which have brought such speakers as Drs. Hillis, Cadman and Waters, and musicians of the standing of Willis Batcheller.

The latest accomplishment is a recon-

struction and redecoration of the church edifice, at a cost of $5,000. The happy people united in a service of rededication early in December. Not the least of Mr. Pierce's achievements, however, is the fact that a people which has never had a serious misunderstanding during his pastorate now holds more tenaciously than ever to the leader who for nearly six years has led them to the attainment of the "impossible." T.

A Junior Congregation

Washington Street Church of Toledo, O., has reshaped an old plan and made evident progress in attracting youth to the church service. The Junior Congregation enrolls all young people under eighteen. They are asked to sign the following card:

> I desire to be enrolled as a member of the Junior Congregation of the Washington Street Congregational Church, and will try to be Present every Sunday morning at the Church service.
>
> To show my love and loyalty to Christ.
>
> To join in the worship of God.
>
> To help Christ's Kingdom.
>
> To help my own Church Home and Pastor.
>
> Name .....
>
> Address, No.....St.

From five to seven minutes, not more, is given to a special, direct talk to the members of the Junior Congregation, the topics covering a wide range. The following will illustrate: The wheel-barrow man: has to be pushed but can carry a good load. The cost of a boy. The sun-dial: it marks only the sunny hours. "If at first you DO succeed": the dangers of success. Handicaps: those we make for ourselves. Dr. Allen, the pastor, reports that the attendance of youth at the services has quadrupled; parents and teachers affirm that the work helps; the young people demand its continuance; the investment of time and thought pays.

A Unique Sexton

The church at Slatersville, R. I., believes it is served by a sexton who is unique in personality. Although he is more sprightly than many a man ten years younger, he reached his eightieth birthday on Dec. 22. He is a representative of the original Americans, holding as he does a title deed to real estate which has come to him as a Narragansett Indian. Amos C. Curles began his present term as sexton in 1900, but has served at three different times previous, his first term being in 1850-56. A. D.

A Prayer Meeting Experiment

Midsummer in a Southern winter resort town brought a dying prayer meeting. Announcement was made from the Ormond, Fla., pulpit, one Sunday, that there would be a song and social service at the parsonage on the following Wednesday night, led by piano, violin and cornet. Twenty-two responded, a larger attendance than was usual even in winter. Young people and children predominated. The meeting went through with a will. Week by week interest increased till one midsummer evening forty were present, the largest church gathering of any kind for the week. Much was made of song, every one being urged to select his favorite hymn. In one corner a band of Juniors sang lustily. Frequent use was made of concert exercises, such as responsive readings of psalms, repetitions of familiar Scripture and the Lord's Prayer. With the return of winter interest continues in these parsonage song services, and the people call for their continuance. The hope is that they will prove to the stranger an open door to the church and to social privileges of the village. G. B. WALDRON.

Happenings in Washington

By Lillian Camp Whittlesey

Church Conditions

The annual report of the First Congregational Church stated that it had reached and exceeded a membership of one thousand. The first Sunday of the New Year there was a further addition of twenty. Mount Pleasant Church numbers 916. During the past twelve months 128 have joined it, the largest accession during any year of its history, and a number just equal to the entire membership when Mr. Fishburn became its pastor fourteen years ago. Many lines of good work are followed in these two churches, in their friendly rivalry. The First has the oldest record, the second, in its young and vigorous leader, the veteran pastor. His efforts to cancel the debt, which the completion of the building involved, are untiring. About $7,000 has been subscribed towards it for the year 1909. The latest organized church of our denomination in the District had, a few weeks ago, a membership of something more than one hundred gathered on Capitol Hill, and a promise of $40,000 towards a building, contingent on raising at once $12,000 for the lot. A Congregational mass meeting was called at First Church, Dr. Woodrow presiding. Dr. Charles H. Richards of the Church Building Society was present; Mr. Justice Brewer, Rev. Merrill E. Gates, D. D., Mr. John Sleman, Mr. Fishburn and others also made brief addresses. The final result is money and pledges sufficient to buy the beautiful corner lot on which, it is hoped, will soon be rising the walls of a building to be known as Ingram Memorial Church. Rev. John W. Frizzell, formerly of Iowa, is the pastor. Members from these three churches were at the annual Forefathers' dinner at the Congregational Club, where the special treat was the masterly address on Oliver Cromwell by Rev. Newell Dwight Hillis, D. D. His graceful reference to the fact of the President's admiration for the Puritan hero was quickly appreciated and applauded, and from beginning to end the brilliant speaker received a close and intelligent attention. More than one said, "I could have listened for another hour and a half."

Progress at Howard University

At Howard University are some changes and an enrollment larger than any in its history. The greatest advance lies in the medical department. The new building of the Freedmen's Hospital, erected by the Government in a park below University Hill, gives fine opportunities to the students. It has most modern equipment; the operating room is second to none in this region, the wards and private rooms are full. The surgical record for the past year states that in something over thirteen hundred operations the number of deaths is less than one per cent. The professors, many of whom in this, as in other departments of the University, have labored for years with but small pecuniary returns, take great satisfaction in the excellent opportunities now afforded the 350 students of medicine and surgery.

Scientists and Economists

We are near enough to Baltimore to have received benefit from the meeting of the American Association for the Advancement of Science, and the steam and electric cars running between the cities were filled with wise men during the last week of the year. At the same time, members of the Lake Placid Conference on Home Economics were meeting here. Mrs. E. H. Richards of the Mass. Institute of Technology presided over sessions not very large but extremely interesting from the practical matters discussed. It was revealing to one who has not kept up with modern methods of teaching to see how domestic art is taught in secondary and high schools. One began to have a vision of a central plant, sanitary, satisfactory, where laundry should go and return pure and whole; of another place where food could be obtained, appetizing and hot for the table; of still other bureaus where well-trained menservants and white-capped maids would always be ready to come at a moment's notice to render quiet and capable service; and, best of all, of a time when every woman shall conduct her household skillfully and scientifically in the way she has been taught. A National Society of Home Economics is the present outcome of this conference.

The St. Gaudens Exhibit

The evening at the Corcoran Art Gallery devoted to an Appreciation of Mr. Augustus St. Gaudens was an event long to be remembered. Guests were received by a group of ladies, among whom were the wives of the French and English ambassadors. Secretary Root presided over the exercises, and many more were present than could be seated on the chairs or upon the wide steps of the grand staircase. Mrs. St. Gaudens and her daughter were at Mrs. Roosevelt's right, while the son, Mr. Homer St. Gaudens, sat upon the platform. The President spoke first and referred at length to the designs of Mr. St. Gaudens for our coinage. Ambassador Jusserand told of the influence he had received from and bestowed upon French art. Ambassador Bryce would claim him as a subject of Great Britain, though he was but a few months old when his parents brought him from Ireland. Ambassador Takahira and the Brazilian minister, Mr. Nabuco, followed. It was indeed impressive to hear such tributes voiced in the presence of works spread out like the soul of the great artist, while his portrait, wreathed with palms and violets, looked out from one corridor and his garlanded bust was within a few feet of the speakers. The exhibit, which holds till the 17th, has been visited by thousands, many of whom have gone again and again to the refreshment of their spirits.

Social Events

The President's New Year's reception followed the usual order. There was a rather larger party of invited guests and quite as many callers as ever begin the year this way. A few nights before Miss Roosevelt had her coming out dance, and there have been many festivities here and some in Baltimore and New York in her honor. She apparently takes her attentions joyously, as a young girl should. The schoolmates and friends of her brief girlhood days have a very sincere admiration for the happy comrade who never showed any exclusiveness from the fact that her father was the President of the United States.

As to Miss Stone's Ransom

The Senate Committee on Foreign Relations has just reported favorably on reimbursing the contributors to Miss Ellen Stone's ransom to the amount of $66,000. It is hoped that it will go through, thus closing the series of remarkable happenings begun so many years ago.

The most hopeless barrier to strife is the steady indifference of a man who knows he has work to do, and who goes on doing it irrespective of anybody's opinion.—*Agnes Repplier.*

[Publisher's Department]

Integrity in Business no Barrier to Success

A Humanitarian Industry and Its Half Century of Development

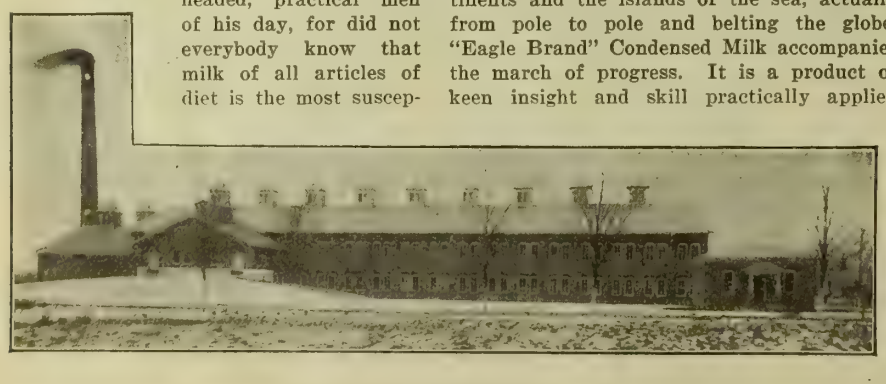
By JOHN A. OFFORD

Tennyson's line, "Better fifty years of Europe than a cycle of Cathay," is a poetically expressed appreciation of the benefits of modern civilization and an assertion that a comparatively short period of active life under conditions which accompany it is better than a long existence apart from its advantages. It is with half a century or thereabouts of development in one line of business, with its natural extension into cognate branches, that this article has to do—a business which has grown from a small beginning to its present vast proportions, with headquarters in the city of New York, where it is not hard to find remarkable examples of industrial expansion. There are some lines of commercial activity which by reason of service rendered to humanity at large awaken more than a passing interest, and a study of them reveals their intimate relation to the daily welfare of men, women and children. Happily, even under the influence of the present day strenuous existence, there is scarcely any one unwilling to listen to a proposition involving especial benefit to the children. Such "a touch of nature makes the whole world kin." He who plays upon the chords of a sentiment involving the good of the little ones can successfully command a hearing, and for that reason readers of this paper may confidently be expected to peruse with interest what is here set forth. The subject indeed possesses an important humanitarian, and consequently a highly moral significance, entitling it to exceptional attention.



IN THE PASTURE. THE SOURCE OF SUPPLY

Somewhat more than fifty years ago, Gail Borden, whose indomitable character had already made an impression, but whose name was nevertheless known only to a comparatively limited circle, by many of whom he was looked upon as a dreamer, determined to waste other people's money as well as his own, sought to prosecute an invention for preserving milk. "Absurd," said the hard-headed, practical men of his day, for did not everybody know that milk of all articles of diet is the most susceptible to changes of temperature, surrounding conditions and the like? Not the least of the difficulties with which Gail Borden had to contend was the unwillingness of the Patent Office to issue a patent on his invention. The officials could not see that the evaporation of milk "*in vacuo*" was of any special importance—so at least declared Patent Commissioner Mason in May, 1856. Despite this rebuff, however, Borden managed to array such a number of scientific and chemical proofs of the value of his proposed plan that even the entrenched forces of the Patent Office were compelled to yield, and in August of the same year the patent was issued. In this connection, it is interesting to note that notwithstanding rival claims it was conceded by so high an authority as the Encyclopædia Britannica that to Gail Borden belongs the credit of originating the industry of condensing milk. Thus the story of the first important step is recorded in the musty files of the Patent Office. That of succeeding steps along the pathway to success is written in enduring letters on the hard rock of New York business life.



A TYPICAL BORDEN PLANT

Gail Borden's early life on the frontier in Texas well fitted him for the building up, piece by piece, of that lasting monument of his good judgment and unwearying patience—the business that today is the largest of its kind in the world. Over the great continents and the islands of the sea, actually from pole to pole and belting the globe, "Eagle Brand" Condensed Milk accompanies the march of progress. It is a product of keen insight and skill practically applied to the needs of humanity. The little can, with its businesslike label, holds the precious, although not costly, contents in perfect condition to the very last—contents worth, under certain circumstances, more than their weight in gold. So, indeed, often have they proved for infants, for the soldier on the march, the pioneer in the lonely forest or on the mountain trail, and for the dauntless explorer of the ice-bound seas of the far North or for him who seeks a pathway across the shifting desert sands.

Gail Borden having secured his patent, the grit and perseverance which characterized his early efforts were qualities which grew only more pronounced as time went on and mechanical or commercial difficulties increased.

Gail Borden always insisted upon the most scrupulous cleanliness, nor has the vigilance which he himself exercised to secure this most desirable quality in the product of his factory been relaxed for a moment during the half century of the business career of the establishment which he founded. And this is the more remarkable when it is stated that from a beginning of milk peddling by Gail Borden himself, the business has grown until the product of hundreds of thousands of cows figures as the output for a single year. When such a herd "winds slowly o'er the lea," both poet and plowman stand aghast.



"THE MILK HOUSE SHALL BE APART, PERFECTLY CLEAN, LIGHT AND AIRY"

Besides cleanliness at the source of supply and along the way into the hermetically sealed can, there was another essential, namely, that the air must be kept from the milk during the condensing process. Milk is about eighty-seven per cent. water, the evaporation of which had to be accomplished apart from the influence of the atmosphere. The inventor succeeded in doing this by the employment of a vessel from which the air had been exhausted and which was heated inside by a steam coil and outside by a steam jacket. Within this vessel, by a low heat, the milk is reduced in volume. No loss of flavor or discoloration occurs, and the real milk taste is retained unchanged. It is remarkable that although the process was perfected fifty years ago it is today in use with only slight modifications—a high compliment to the wisdom of this astute and persevering inventor. Thus did Gail Borden prove that his great idea was really an inspiration, and fortunate it is for the world at large that his faith was sufficient to sustain him until he had reduced it to

the concrete terms of a blessing to humanity.

Many years afterward it was given to him to know that his work had blazed the way to the enforcement of sanitary and hygienic safeguards for the securing of cleanliness in every detail of milk supply and to the bringing about of conditions which make the selling of impure milk to the public almost an exception. It is greatly to the credit of the Borden firm that instead of having to modify their methods to meet the demands of the United States Government and of state and local boards of health, they have always been, and are today, in advance of these demands.

The form of contract which has governed the business of the Borden Company with dairymen for many years past is for them an educational working code and constitutes a safeguard for the consumer, which in a large measure accounts for the success of the Company enforcing it. If this contract were here reproduced it would furnish a first-class object lesson in sanitary science as applied to the handling and dispensing of milk. An epitome will show the intelligent oversight constantly exerted. The contract requires the dairyman to sell and deliver to any one of the Company's plants, as designated, the whole of the output of his dairy, the milk to be whole, sweet, unadulterated and uncontaminated, containing all the cream, and to be delivered at a low temperature, about fifty degrees summer and winter. It provides also for the proper situation, condition and ventilating of the cow stables, also for the thorough cleansing of the vessels in which the milk is stored and of all the utensils used, and that the milk house shall be apart, perfectly clean, light and airy, the inside to be painted or whitewashed. Nor does the Company stop here, but follows the milkman into the stable and insists that the milking shall be done in accordance with sanitary rules and the entire treatment of the milk carried out on the same basis. Brewery or distillery grains and ensilage are under this contract absolutely forbidden foods. Sickness among the herd or in the household must be at once reported, so that if the Company deems it necessary the supply of milk is discontinued. A clause providing for the dairyman's remuneration is included, so that he shall not suffer loss during this period of discontinuance, and therefore he is under no incentive to evade such a condition. The Company's own representatives have the right at any time to visit and inspect cows or stables, milk house or feed, or the dairy utensils themselves, so that nothing escapes notice. All this involves a constant and alert surveillance, which is exercised in every direction and over all sources of supply.

Such co-operation on the part of the dairymen who supply the factories and stations is a valuable educational agency for all those directly concerned. It is of equal importance to the public in that through it the Company is enabled, wherever its business extends to the delivery of fresh milk, to provide pure products for the consumer. This holds good, too, whether these products be in the form of cream or fluid or unsweetened condensed milk deposited at his door in the early morning hours, or in the form of a can of sweetened condensed milk which may be purchased everywhere throughout the civilized world and kept for any length of time in any climate.

The firm of Gail Borden is the largest single handler of milk products in the world. It will therefore be readily understood that as time went on new avenues of activity opened before its enterprising managers. In consequence of this the business has been extended along lines of natural development, until they are now manufacturing, besides their famous malted milk, a superior milk chocolate and cream caramels which for economy in cost and purity of composition are probably unequaled. The making of milk chocolate is only a minor portion of the great business done, nevertheless the firm are direct importers, roasters and grinders of the chocolate beans used, which come from widely separated places thousands of bags at a time.

When the "Hall-mark" of the lion is placed upon a piece of English silver the purchaser may rest assured that he is getting value for his money, for no imitation, be it never so clever or deceiving in appearance, may bear that talismanic sign; so, too, the name "Borden" stamped upon the attractive little cubes of milk chocolate or upon the appetizing cakes is an absolute guarantee, and one may eat without fear of adulteration or misrepresentation. Recognizing this, the expert and appreciative judges at the leading expositions for years have granted the Borden products the highest awards.

The manufacture of Borden's Cream Caramels also represents only a fraction of the firm's activities, yet it is of worthy proportions. To substantiate this statement it is only necessary to say that the wax wrapping paper used to go round each little block of this favorite candy is purchased by the carload. These goods are sold mainly as "count goods," a trade term meaning so many for a small sum. By their introduction into the modest though numerous candy stores in the larger cities their youthful patrons are enabled to secure pure and healthful sweets at a price within their too often restricted means. Thus in the prosecution of this every-day business there is a strain of philanthropy which aids the defenseless. This branch of the Borden industry may be measured by these figures—over two million separate caramels a day, each one of which is made and wrapped and packed by machinery, avoiding any direct handling and insuring perfect cleanliness.



RECEIVING AND WEIGHING THE MILK. CLEANSING THE CANS WITH LIVE STEAM BEFORE THEY ARE RETURNED TO THE FARMER. A ROOM INTO WHICH FRESH AIR AND SUNSHINE HAVE FREE ACCESS

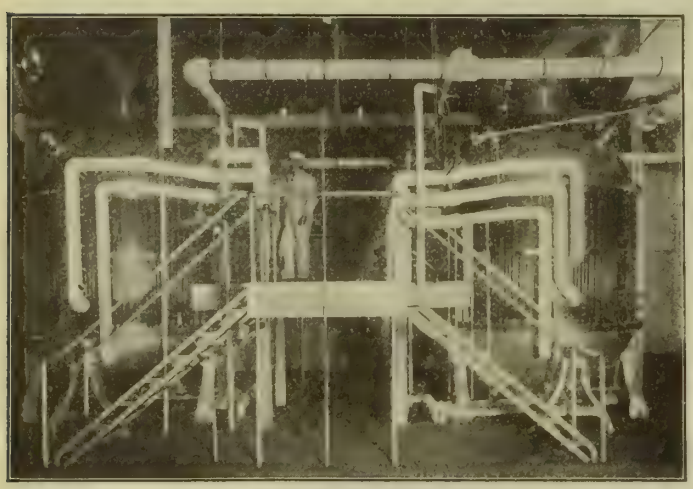


DETERMINING THE RICHNESS OF THE MILK BY THE LATEST SCIENTIFIC TESTS

Returning from this digression regarding the branch lines of the firm's business to the more important matter of pure milk—fluid and condensed, sweetened or unsweetened—I would urge upon the readers of this paper a most careful investigation of their milk supply, for this is a matter that may be neglected only at terrible cost. Milk is a product that nourishes from infancy to old age—it is indeed the perfect food, and medical men of all schools and of every shade of opinion agree regarding its value as food and the tremendous importance attached to purity of supply. It goes without saying, then, that a business, the whole aim of which is to prepare and put within the reach of mothers and fathers a perfectly appropriate

food for their children, is more than a mere profit-making industry. It is that in truth, but it is also as truly a humanitarian enterprise, although its managers would doubtless disclaim such a description.

The photographs of thousands of little ones with testimonials from grateful mothers, often accompanied by the family physician's certificate, are among the treasured possessions of the Borden managers. These are not published, as would be the case were the firm not so excessively conservative, but they serve to show how much the product is appreciated, and they testify to an unswerving adherence to the principles laid down by Gail Borden himself, a course of conduct which has been more than justified by the most gratifying and far-reaching results.



IMMENSE TWIN VACUUM CONDENSING PANS

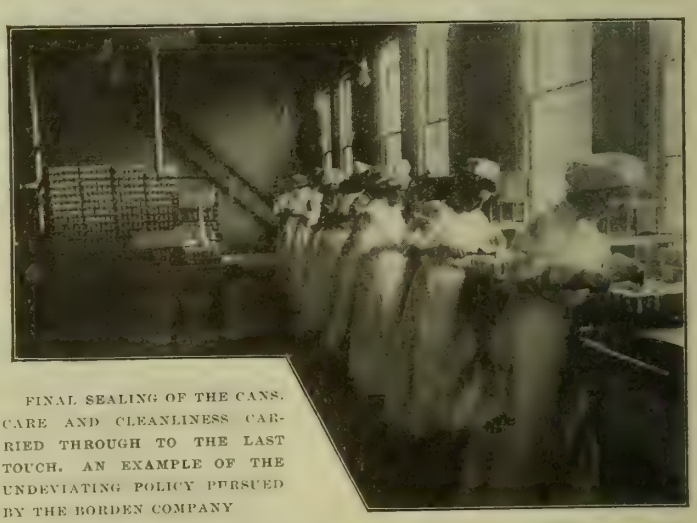
"Eagle Brand" is condensed milk in a sweetened form—pure milk and sugar—and with this product the public are most apt to associate the Borden name. Nevertheless millions of cans of "Peerless" unsweetened evaporated milk are sold each year. This is suitable for use in any way that ordinary fluid milk may be employed, and is always a most desirable adjunct in the household and for the sick where sugar is debarred. The exigencies of an ordinary household are numerous, and it is within the experience of many most careful and capable housewives that they have been caught unawares by guests with the ordinary supply of fluid milk entirely exhausted. All trouble on this score may be easily avoided by carrying on hand a supply of "Peerless" Evaporated Milk. The knowledge of its possession allays anxiety, and the lack of the regular fluid milk will not be noticed. "Peerless" commends itself alike to guest and hostess, and lest I be accused of making much of little, let me say that what in my own household would recently have resulted in exactly the unpleasant condition referred to, was relieved by a careful provision of "Peerless" Evaporated Milk.

The same care is expended in the preparation of this food, for such it may be justly called, as upon all the other Borden products. Of course the guarantee of the Borden name stands back of "Peerless" as fully as it does back of the better known "Eagle Brand." The treatment of the milk in the production of "Peerless" is somewhat different to that employed in producing the former, but the result in the one case is as satisfactory as in the other, and I venture to assert that both are as near perfection as human skill and ingenuity supplemented by years of experience can make them. "Peerless" so closely approximates cream that it will stand the severe test of whipping, and may also be used in the making of ice cream.

"Borden's Malted Milk"—"the malted milk in the square bottle"—is a complete food, manufactured by a most improved scientific process, combining the nutritive elements of pure, rich cows' milk and strength-giving cereals in such shape as to be easily assimilated even by the weakest stomach of infant or invalid. Yet it is a mistake to suppose that its use is confined to these classes. It is, in addition, a health-giving, nourishing food for healthy adults, and is more and more entering into daily use as a table beverage and as a light lunch. Quickly prepared as a beverage by simply adding water (hot or cold), it also can be used as a basis of a large number of delicious and dainty dishes, not only for the sick room, but also for the dessert. The Borden Company issue a special booklet telling of its use, which they will gladly send to those who are interested.

The rigid inspection in vogue at the sources of supply is not relaxed elsewhere in the conduct of the Borden factories and milk stations. Each one is a model of the most exacting sanitary rules carried into practice.

The American Eagle is a fitting symbol to adorn the cans of condensed milk which have followed all the diverging arteries of travel and transportation throughout the globe.



FINAL SEALING OF THE CANS. CARE AND CLEANLINESS CARRIED THROUGH TO THE LAST TOUCH. AN EXAMPLE OF THE UNDEVIATING POLICY PURSUED BY THE BORDEN COMPANY

The sales of the Borden Company are greater than those of all other manufacturers of milk products, and the volume of business done reaches immense proportions. The milk is drawn from many thousands of sanitary dairies. That the word "sanitary" may here be applied with its fullest meaning is shown by the excerpts from the Borden contract previously referred to. The Company maintains nearly fifty milk depots in Greater New York, Chicago and their adjacent districts for the distribution of fluid milk, cream, buttermilk or unsweetened condensed milk. It operates about one hundred and fifty receiving and condensing stations in ten different states. Many tons of metal are used annually for the condensed milk cans, which are manufactured, filled and sealed by elaborate automatic machinery. The daily output of condensed and evaporated milk alone would make many carloads.

The headquarters of the Company at 108 Hudson Street, New York, where Gail Borden's old associates in the management and their colleagues may be found, is a handsome and commodious building planned and erected for the exclusive use of the Company. It represents, if I mistake not, the largest floor space under one roof devoted to the management of a food industry that can be found in the world.

The dominant note in the conduct of the business of the Borden Company vibrates with the personality of the founder of the house, whose products benefit alike the home and the hospital, the infant and the adult. Back of the brands distinguishing them is an integrity which is rock set and an honesty which is unimpeachable.

Doubtless the Borden Company will benefit largely by this publicity, and this is as it should be, but the public will benefit even more if its individual members will verify each in his or her own case the old saying—"A word to the wise is sufficient." At the opening of the year good resolutions are formed. Let one such resolution be to buy and use the Borden products and the passing days will each bring proof of its wisdom, for I have made no claim that cannot be substantiated and no statement whose truth is not proved in the ordinary daily routine of the Borden offices and factories.

An undeviating pursuance of the policy here outlined has earned the appreciation of the public and has brought financial reward; nevertheless, the most valued asset of the business today is the sense of a higher appreciation which cannot be expressed in terms of dollars and cents.

Boston

Alliance Prepares for the Campaign

Last Monday morning the Evangelical Alliance met in Park Street Church to hold its annual business session and also to carry out an extended program preparatory for the coming Chapman meetings. Dr. A. A. Berle of Shawmut Church spoke on the need for evangelical work in Boston. After noting some facts of the general problem, how the cities have become great centers of population, business and university life, how the habit of reflection is lost in the pressure and congestion of the new life, he applied the new evangelism to these conditions. As a remedy he urged an increase of pastoral supervision by organizing more workers. Dr. J. E. McConnell of Providence brought some points of counsel and warning gleaned from the recent campaign in his city. Though a firm believer in the regular routine, he felt that it had not won the necessary results, and therefore heartily indorsed the simultaneous campaign. He laid special emphasis on a careful choice of personal workers by the pastors. Bishop Mallalieu closed the meeting with some impressive personal words to the pastors, warning them against faultfinding, and urging the need of constant personal effort and prayer.

At the business session Rev. Charles H. Moss, a Baptist pastor in Malden, was elected president to succeed Dr. A. Z. Conrad, whose services received a cordial vote of appreciation. Rev. Duncan A. McPhie was re-elected secretary. The various reports showed a steadily increasing extension of the organization's work, and the enlarged executive board is expected to contribute to further development.

Old South's Notable Offering

Last Monday morning the American Board received a welcome visitor who bore Old South's "missionary collection" of the day before, $9,487.90! During the autumn weeks Mr. Henry H. Proctor and his committee have been working vigorously in preparation for the annual gift to the Board. A week ago they issued to the congregation a circular letter on foreign missions, describing the great opportunity of today, especially in Turkey. The response has worthily justified their efforts. Dr. Gordon preached a significant sermon from the text, "The field is the world." Practically the entire offering was in cash gifts. Additional gifts are likely to bring the amount up to $10,000, the figure reached last year.

Sunday Theaters for Earthquake Sufferers

Theatrical performances for the benefit of sufferers by the Italian earthquake were arranged to take place in two Boston theaters last Sunday evening, but they were abandoned when the managers learned from the mayor and the chief of the state police that such performances as had been planned were contrary to law and therefore could not have the approval of public authorities. The managers knew the performances would break the law, but hoped Mayor Hibbard and Chief Whitney would connive at the lawlessness and even would issue a permit approving what they called "non-enforcement" of law because the proceeds would be devoted to a greatly needed charity. Of course such permission to set the Sunday law aside would be a precedent for its practical annulment, using for excuse the worthy charities which are constantly making appeals for help. This custom of theatrical managers of using calamities as a means of making void laws for the moral and physical health of the community is only a shade less vicious than that of grafters to whose fingers money sticks when put into their hands to be transmitted to sufferers from sickness and disaster.

Uneeda Biscuit

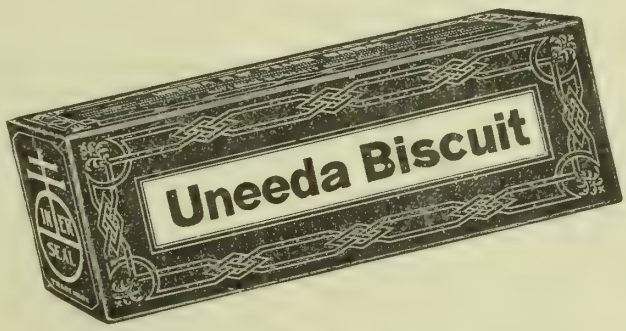
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NATIONAL BISCUIT COMPANY

Park Street's Approaching Centennial

The historic old edifice on Park Street corner will soon be one hundred years old. Just now the members are busily preparing for a week's celebration of the anniversary, to occupy the whole week of Feb. 26—Mar. 4. Dr. Withrow, the pastor *emeritus*, will initiate the program by his address on the relation of the prayer meeting to the social, civic and religious progress of the past hundred years. Dr. Conrad will preach an anniversary sermon on Sunday morning, and the evening preacher will be President Mackenzie of Hartford Seminary. The members of the Evangelical Alliance are to be guests at the Monday session. In the evening D. Chauncey Brewer speaks on One Hundred Years of Service, and Dr. C. H. Parkhurst of New York on The Contribution of New England Congregationalism to Our National Life. The various missionary societies and the church clubs will have their special days of recognition. A banquet on Thursday closes the celebration.

A Worker from Alaska

It is no discredit to Dr. Grenfell to say that other men beside him have risked their lives and fortunes in missionary work under Arctic conditions. He would be the first to extend the brotherly hand to such men. One of our own denomination, Rev. J. Frank Cross, is now in New England, telling churches and other organizations the interesting story of his labors at Cape Prince of Wales, where he has had the joy of seeing a strong church of 200 members come into being almost before his eyes, though he built on foundations already laid. Mr. Cross was at Rosebud, S. D., in Indian work for a number of years before he was sent by the A. M. A. to Alaska. His headquarters for the present are in Boston, and Rev. G. H. Gutterson, at the Congregational House, is making his appointments.

Sunday School Workers' Course

Doubtless many of our readers have noted with interest the announcement in our advertising columns of the lectures being given each Saturday afternoon at 4 by Miss Margaret M. Slattery, in the Ford Building. The address last Saturday was on Temperance Teaching in the Sunday School, while other lectures will consider the social, evangelistic and missionary elements in Sunday school work.

Dismissed from Chelsea

A council met on Jan. 4 in First Church, Chelsea, to dismiss Dr. J. A. Higgons from the pastorate of Central Church of the same city. A committee, consisting of Dr. Arthur Little, Dr. Asher Anderson and Rev. C. N. Thorp, reported some noteworthy recommendations to the body. They reviewed sympathetically Dr. Higgons's ministry and warmly commended the flourishing condition

of the church previous to the disastrous fire of last April. They remembered, also, the congregation itself, worshiping in a meeting house not its own, but nevertheless looking forward hopefully to the erection of a new edifice. The loyalty of the parish, especially of the young people, testifies to the warm regard in which Dr. Higgons is held, and he leaves Chelsea at the conclusion of a five years' pastorate followed by the warmest feeling of the whole constituency. He goes to Philadelphia and will later resume pastoral work after resting from the efforts which he has ceaselessly made since the conflagration.

Chicago

First Shot in the Co-operative Campaign

The co-operative missionary campaign is on. It began in Chicago, Jan. 7, three weeks ahead of scheduled time. Secretaries Herring, Patton and Cooper came to the city to confer with the Committee of the Interior, Secretaries Hitchcock and Hall and Dr. Douglass of Iowa. Incidentally they called together at a luncheon in the Palmer House about forty leaders, ministers and laymen, representative of Greater Chicago. The purpose of the gathering was to talk things over preparatory to the February campaign. The first remarks by the chairman of the meeting, Hon. T. C. MacMillan, showed that Chicago was a little offish. In introducing Secretary Patton, Mr. MacMillan said, "We feel that we ought to have been consulted before any announcements were made." That was not a private opinion. Mr. MacMillan knows the Chicago mind.

Secretary Patton made ample apology, pleading lack of time, and the atmosphere cleared. He went on to make a speech not at all flattering to denominational pride. He laid the ax at the root of the tree: "Congregational missionary work is in a process of recession. Many say the Pilgrim church has quit doing business in the West. We have passed over our crown to others." Chicago likes plain speaking, and that speech hit the mark.

Secretary Herring attacked the Chicago idea that it would be better to aim at $300,000 rather than $500,000, and he carried his point. He explained that the campaign was not only to pay the debts of three societies, but to put the Apportionment Plan on its feet and to inaugurate a forward movement for all the seven societies. Secretary Cooper dwelt upon the need of arousing the whole denomination to its responsibilities, and when he had finished those who had dreaded the campaign as a disagreeable duty began to wish to get into the thick of the fight.

The first local speaker was E. H. Pitkin of Oak Park. He acknowledged that he had been on the "off side," but he changed over to the affirmative by volunteering a pledge of $1,000, and to him belongs the honor of firing the first shot in the campaign. Two pastors followed Mr. Pitkin: Dr. Barton of Oak Park and Dr. McElveen of Evanston. They did not strike the positive note immediately, chiefly because they felt the necessity of first providing the $40,000 for Chicago Seminary's immediate needs; but before the meeting closed Dr. Barton said that Oak Park would be good for $2,500, and Dr. McElveen pledged that Evanston would do as well or better.

Mr. Pitkin's lead compelled other speakers to plan for a conclusion of the same kind, and four brief speeches by Secretary Armstrong, Dr. Douglass, Secretary Clifton and Secretary Cooper swelled the campaign fund by $400. B. W. Firman's address added another $1,000 and the proffer of personal service. When Dr. P. F. Marston spoke for New England Church, Dr. C. T. Brown for Hinsdale and Dr. C. L. Morgan for Elgin, they all pledged to do their part. The conference began with the proposition that the aim be reduced to $300,000 and that the local campaign be postponed for some months. It closed with a unanimous vote that this co-operative campaign should be a forward movement for fully $500,000, and there was a consensus of opinion that if the committee wanted to begin with Chicago, Feb. 1, we would be ready to meet the emergency.

Chicago can be depended upon to do its part to set things right. Dr. L. O. Baird of Omaha did not dwell so much as some others upon money, but he sounded a note which will open purse strings in what he said about the new "togetherness" of this forward movement, and Mr. Samuel Packard of Oak Park made a speech upon tithing which ought to have an echo in every program. "The apportionment system in the church needs in the Christian home some definite standard of proportionate giving." The campaign has begun, and its keynotes are forward, together and "the tithe withheld is robbing God."

The Federation of the Churches

After conference with the officers of the various ministerial associations, it was announced by the leaders of the Federation of Churches that a union meeting in the Central Y. M. C. A. was to take the place of separate denominational gatherings on Jan. 4. The leaders of the presbytery of Chicago, however, because of pressing denominational business, called a special session a half hour previous to the usual time of meeting, with the expectation of an early adjournment, which was not fulfilled. Therefore few Presbyterians appeared in the union meeting. Congregationalists, in an exercise of independence, for which it is difficult to find reasonable apology, refused to adjourn until their program in Masonic Temple was finished. They sent, therefore, only a straggling representation to the Y. M. C. A., and these late comers.

The absorption in their own affairs of the two leading denominations to the neglect of federated interests, at a meeting following close upon the Federal Council in Philadelphia, was disappointing. Nevertheless, the spirit of union brought together a large number of representatives of the Protestant denominations in the city, and what was said and done was of unusual significance.

The president of the Federation, Rev. Dr. S. T. Ford, pastor of Englewood Baptist Church, is a forceful executive officer. A leading layman in the Episcopal church said not long ago, "Church union will never come until we laymen take the matter into our hands." It is the lay mind, uncorrupted by professionalism in some of the clergy, which naturally allies itself to the common sense of the laity in this movement. The spiritual unity of Protestant Christianity was assured, and no words were wasted in discussing it. It was also assumed that a large degree of denominational co-operation is immediately possible, and the way to begin is to begin.

Speaking upon What the Federation Can Do, President Judson of the University of Chicago emphasized: the elimination of the wastes of the competitive method; the social influence of a united church working together for such ends as the abolishment of child labor; the extermination of the white plague; or the purification of politics; and the natural and necessary effect upon the organic life of the churches which must follow "the doing of one thing after another until we have acquired the habit of working together." Dr. Edgar P. Hill, the chief executive officer of the Church Extension Society of the presbytery of Chicago, voiced the discontent with competitive methods which is the earnest of a new era. "Working as we have been doing, we could not expect to win the city in ten thousand years," he said. "But we are now co-operating in city missions, as on the foreign field, and sending this denomination here and that there." Such good news as this cannot be too widely published.

The First Fruits of Federation

In the closing addresses Dr. Mitchell of St. James M. E. Church emphasized the significance of the fact that the Federal Council was a representative body, not a voluntary association of interested individuals. "We Protestants now face the world with a united front." Dr. H. L. Willett of the University appealed for a local application of the policies advised by the Philadelphia Council.

While the things said were significant, the noteworthy feature of the meeting was that one definite thing was accomplished: the appointment of a representative of Protestantism in the Juvenile Court. The Roman Catholics have a priest always on duty in this court, and in doubtful cases he is advisor to the judge wherever Catholic children are concerned. Mr. E. R. Colby, an earnest Christian and an expert philanthropic worker in the Chicago Boys' Club, is henceforth to act in similar relation for the children of Protestants. In this way many first offenders, often more sinned against than sinning, can be saved from the brand of the criminal. The Federation of Churches has taken a step of great practical beneficence in establishing this life-saving station close to the Juvenile Court, with Mr. Colby in charge.

The Seminary's Claim

Friends of Chicago Seminary feel that the campaign for $40,000, the condition of Dr. Davis's presidency, has the immediate right of way in this district. It is not generally known that of the $580,000 added to the endowment in 1903, less than $100,000 is available to increase the yearly income; $200,000 must be applied to meet taxes, made incumbent by recent legislation; $65,000 is tied up in suburban unimproved property; $5,000 is in a bed in a hospital for sick students; and $100,000 is donated expressly for student aid. The shrinkage in value of tenement property by changes in population has further reduced the balance to such an extent that the actual income of the Seminary is not at all adequate. Of the sum needed $18,000 is already pledged.

Gleanings

The Oak Park churches have united in a thoroughgoing observance of the Week of Prayer. The Pastors' Union, under whose auspices the daily services are being held, has issued an appeal to families, not accustomed to have formal worship in their homes, to begin the year by Scripture reading and prayer, for which a little book of forms has been provided. The services began on Sunday evening with special prayers for the pastors of the village. At the request of the Union, the Oak Park Club has suspended all social functions during the week.

Rev. W. H. Pound is planning to close his work at Rogers Park Church early in February.

Although strong influence has been brought to bear upon him to reconsider his resignation, it is his purpose not to continue longer in this field. Dr. Pound is a strong preacher and able executive, and will leave the work in a flourishing condition. He is president of the Congregational Ministerial Union, and is highly esteemed by his brethren in the ministry.

Dr. J. A. Milburn of Plymouth Church is midway in an attractive series of sermons upon Common Sense in the Christian Life. He has pleaded for a larger measure of sympathy in dealing with the erring, and for a warmer appreciation of forms of recreation which the Puritan conscience condemned. A splendid strain of humanitarianism is in his departures from the traditions of the elders.

J. H. C.

New York

Parkville's Excellent Record

Rev. and Mrs. H. L. Pyle have entered on their fourth year as pastors of this Brooklyn church. While the official call was extended only to Mr. Pyle, the parish realizes the unusual executive ability of this minister's wife. Mrs. Pyle has a women's Bible class of over fifty and has been behind the organization of the exceptional Woman's Work Association, to which the large district has responded. This is partly due to the publishing, with full details, of a program covering two meetings each month from October to June, with systematic education in missions. Three meetings are given alone to Turkey. Current events are interpreted at every meeting. The Bible school, with 500 enrolled, overflows the premises. The church audiences are often seated too closely for comfort. Hence the hope of a new building, especially now that the rapidly growing section needs an edifice in keeping with its development. Even the city officials are far behind in their obligations to the neighborhood, and the men of the church are planning to unite with other citizens to see why such a splendid neighborhood should be left so long without paved streets and sanitary attention.

The Parkville church hopes soon to erect a hall and gymnasium for its two fife and drum corps and other thriving clubs. The Go-to-Church Band has greatly increased the number of boys at church service. There are only six Congregational churches in Brooklyn older than this one, which celebrates its jubilee in seven years, but it is only in the last five years that the parish has come into its share of city conditions and the vitality that comes with new population. The church is without debt, thoroughly evangelistic, and ministers to over 300 families.

United Church Makes Progress

Under Dr. N. G. Warren, the combined Lee Avenue and New England Churches begin their seventh year of the new organization. The loss of Dr. Dyott, now in Portland, Ore., was a heavy one to the church and borough because of his peculiar gifts. The rapid incoming of alien populations over the new Williamsburg Bridge, often called now the "Jewish pass-over," was a further discouragement. Discussion concerning a possible removal to a better location has ceased, however, since the entrance of Dr. Warren on the scene. He is a young, Methodist-trained preacher of athletic as well as homiletic capacities, and it will take more than one new bridge to discourage his expectations.

Three-fourths of his 600 members live right in the district, and the Bible school draws 400 children. About 150 men are affiliated with the church work, and Dr. Warren is seeking to use them for more effective service in a needy community. A Christmas communion class of fifty and a Boys' Brigade are recent developments.

Brooklyn Brotherhood Debates Congregationalism

The monthly meeting of the Brooklyn ministers unexpectedly developed a discussion concerning the missionary campaign of the three larger societies, in which considerable difference of opinion was shown as to the wisdom and methods of such a movement at this time. Thoroughly loyal to Congregational ideals and missionary obligations, representatives of the larger churches, upon which the burden of missions more often rests, feel that the purposes of the campaign ought to have received the unanimous indorsement and co-operation of the responsible men in the big local churches before the plans of official boards were consummated. The churches of this local conference having already voted with enthusiasm for the Apportionment Plan, it is feared that the campaign for private subscriptions toward $250,000, in addition to a like amount for the joint debt of the three societies, will seriously confuse and affect this year's appeal for the amounts apportioned to each church. It is believed that many churches will feel that two separate movements are being pushed for the same object, and that one movement, not having originated with the churches, is un-Congregational.

There is, of course, no question of loyalty and devotion on the part of every church and pastor in this vicinity to the ultimate end for which all true Congregationalists are prepared to make sacrifices. Dr. DeWitt Mallary was a guest of the Brotherhood and presented the interesting work of the American College, whose destinies he is now guiding.

Encouragement in Manhattan and Bronx

The Brotherhood of these two boroughs found every pastor encouraged by the progress made last year in spite of the panic. Manhattan Church, under Dr. Stimson, has had its best year, so far as gathering in new members is concerned. Like all New York churches, the membership is a constant procession. The Armenian Church has doubled its congregations under Mr. Papazian's leadership and a children's service has had to be organized, though the facilities are limited. An employment bureau takes care of the unusually large number of Armenians now out of work. Many Gregorians, as well as Protestants, apply to the missionary. The church has also assigned a missionary to Ellis Island for Armenian immigrants. Mr. Papazian has declined a third call to go to Constantinople. At Broadway Taber-

Continued on page 94

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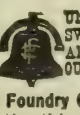


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New York

Continued from page 93

nacle Dr. Jefferson is holding after-meetings every Sunday night in Taylor Chapel, following evangelistic sermons. He preaches all next week at the mission of the Syracuse churches, twice a day. After a week's rest he will start off again for the missionary campaign, going to Brooklyn, Cleveland, Detroit, Baltimore and other centers. Rev. W. A. Kirkwood has done excellent work as assistant pastor—he grew up as a boy in the Tabernacle.

Bethany Church, under Rev. W. F. Ottarson, is fairly holding its own in a difficult field. The Bible school changes its *personnel* by one-third or more every year, and the church members the same. The success of the work lies in getting small groups of children or adults under a separate leader.

Dr. H. M. Brown of Christ Church, Bronx, referred to last week as the only pastor the church has had, was preceded by Rev. E. Bonfils, who for five years did the initial work in getting the church organized and its first home built. His father, Sereno Bonfils, was our one outstanding layman in the earlier days of the Bronx churches and was largely responsible for the birth of three of them. His son has since filled pastorates at Port Chester and Paterson.

Eleven Union Seminary professors and four other professors from Andover, Drew, Yale and the General Seminary of New York are delivering a course of sermons on the Bible on Sunday afternoons, designed for those who desire the results of recent critical study. Union Seminary says that it has become possible to reconstruct opinion regarding the Scriptures on a firmer foundation than before, and to make its essential and permanent value more evident. The sermons continue till the last Sunday in April.

SYDNEY.

Merge Three Churches

Massachusetts Town Plans New Union—A Remarkable Move

What promises to be one of our most interesting denominational church mergers is the probable result of the present agitation between the three churches in Newburyport, Mass., Prospect Street, North and Whitefield. Union of some sort has been in the air for a number of years, but nothing concrete has been attempted. Some months ago a rather unusual thing occurred in connection with Prospect Street Church and Old South Presbyterian. The latter made overtures to her child, Prospect Street Church, to return to the bosom of the mother. A council was called to consider the proposition, and let it be said here to its honor that, although it regretted to lose a sister church, yet the vote was almost unanimous for union with Old South Presbyterian, if by such a step the Kingdom of God could be better advanced in the city. But Prospect Street Church herself could not reach a sufficiently unanimous agreement, and the idea was dropped.

The hungering and thirsting for union, however, continued, not only within the hearts of some of the prominent laymen in these three Congregational churches, but particularly within the hearts of the three local pastors, Mr. Merrill of Prospect Street Church, Mr. Newcomb of North and Mr. Greeley of Whitefield. It is only fair to them to state that the three churches over which they have been the faithful shepherds are in as good shape as they have been for a dozen years. But these men have realized that each church has been giving its strength in the interests of its own life to a much larger extent than should be the case. Hence the desire and prayer of the pastors for a strong, worthy organization to do the work which they individually are failing to accomplish.

At the last Essex North conference meeting the fellowship committee, suggested by the Worcester Congress, was appointed. After several conferences with representatives of the three Newburyport churches it was decided to have the pulpits of the three churches occupied by members of this committee on the last Sunday of the old year. This plan was carried out, and the impression created was so favorable that each of the three churches in their annual meeting voted to fall in line with the union proposition. The following resolutions of the Whitefield Church are fair samples of the desire and spirit within these three churches at this time:

"Resolved, That we are in cordial and hearty sympathy with the spirit expressed in the resolutions recently adopted by the North and Prospect Street Churches in reference to a larger and more effective Christian service in our city.

"Resolved, That it is our belief that the union of the North, Prospect Street and Whitefield Churches into one powerful organization would result in a work of greater effectiveness than is now possible with our separate efforts; and that in consummating this union we are willing to make such personal and corporate sacrifices as may best promote the largest Christian usefulness.

"Resolved, That a committee be appointed which shall represent our church in effecting this union and which shall submit any final and perfected plan of action to the approval of the church."

Amesbury, Mass. J. D. D.

We emerged from the birchen grove upon the river, below a brilliant cascading rapid. . . . Water on the go is nobler than water on the stand; recklessness may be as fatal as stagnation, but it is more heroic.—*Theodore Winthrop.*

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Mrs. J. R. Gelett, Nordhoff, Cal.....	$11.80
Miss A. L. Whitin, Whitinsville.....	10.00
Miss Grace B. Allen, Chelsea.....	5.00
Mrs. C. V. Carpenter, Southbridge....	2.00
From a friend, New Haven, Ct.....	2.00
Mrs. Richard Scoles, Leverett.....	2.00
A friend, Fitchburg.....	2.00
Mr. Arthur B. Ober, Lynn.....	1.50

The Annual Meeting of the Congregational Church Building Society

will be held in the Church of the Pilgrims, Brooklyn, N. Y., on Jan. 21, 1909, at 4 o'clock P. M.

Reports will be presented, officers elected, and other business transacted.

The principal address will be given by the Rev. Washington Gladden, D. D., LL. D., of Columbus, Ohio. Other speakers will be Pres. Lucien C. Warner, Rev. Dr. M. L. Burton, Rev. Roy B. Guild and Rev. Henry Harris.

Boston's Business Index

¶ Beginning the new year, many business houses are being organized or reorganized.

¶ A detail of reorganization—and a **very important** detail—is to have a revised and corrected listing of your telephone address in the telephone directory.

¶ The forthcoming Boston Division edition is now being made ready for the printer. New listings or changes in listings will appear in this edition **if the order is given before Jan. 23.**

¶ Call at 119 Milk Street, Boston, street floor, or, if more convenient for you, telephone the Contract Department (free of charge) by calling Fort Hill 7600.



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Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 8

Mrs. Dr. Washburn, for many years associated with Robert College, Constantinople, presided. The death of Dr. W. S. Ament of North China, in San Francisco, was announced, and Miss Calder read several appreciative testimonials to his life and work.

Miss Washburn read a letter from Miss Marian G. MacGown, a late addition to the force in North China, with eyes open to all that is new and interesting. Miss Fannie E. Burrage told of joyful service in Cesarea, especially in connection with kindergarten work. She is improving furlough days in gaining all she can from Boston kindergartens and other sources of help.

Mrs. Capron spoke of the need of prayer for persons in missionary work. They need the sustaining help of praying Christians at home. In this connection Miss Lamson referred to trials Dr. Ament had, the scorn with which he had sometimes been treated and the criticisms of him by those in this country who ought to have known better. The need also was expressed of prayer for missionaries at home, those who are obliged to stay here while they would be glad to be back at their posts in the foreign field.

The W. H. M. A. Prayer Meeting

At the annual prayer meeting of the Woman's Home Missionary Association in Pilgrim Hall on Jan. 9, the devotional service was led by Mrs. Roy B. Guild of Newton Highlands, who read the story of Paul's vision of Christ and emphasized the Christian's need of a similar vision to inspire us today to self-denying effort. This thought of vision was the keynote of the meeting, to which the letters from missionaries were unwittingly set, expressing as they did a longing desire for the presence of the Holy Spirit to enlarge their vision. All spoke of success in the past, of opportunity in the present, of hope for the future. Messages from many missionaries of the Association were read, and all were tenderly remembered in prayer. These workers wherever possible were uniting with us "around one common mercy-seat" at that very hour. Mr. Cross, for three years our missionary in Alaska, spoke in the closing minutes of the impression of harvest and growth made upon him on his return to Dakota last October. A look at the Western mission field gave these same impressions as to church and school and state.

L. K. N.

Church and Ministerial Record

Calls

BELANGER, J. ALPHONSO, Wells River, Vt., to Trumbull, Ct. Declines.

BETZ, ALLISON J., King's Mountain, N. C., to Nekoma, N. D. Accepts and is at work.

BICKFORD, EDW. S., Trenton, Neb., to Indianola. Accepts and is at work.

BIGELOW, FRANK E., Newport, Ky., declines call to Lombard, Ill.

BLISS, LEON D., Pittsfield, Mass., to permanent pastorate at Lenox. Accepts.

BURT, CHAS. W., Lisbon, Ct., to Abington, also to Waldoboro, Me. Accepts the former.

DE PUY, WELLINGTON, Grand Ledge, Mich., to Hammond, La.

DICKINSON, SAM'L W., Secretary of the Children's Home Society of Chicago, to similar position in St. Paul. Accepts.

DODD, LEONARD, Nashua, N. H., to Wilmot.

FISHBURN, M. H., Richmond Hill, N. Y., to Belchertown, Mass. Accepts and is at work.

GRIESHABER, CHAS. O., Shelby, Mich., to *South* Ch., Grand Rapids. Accepts.

LARKIN, RALPH B., Grafton, O., to Escondido, Cal. Accepts for three months.

PAXTON, ROB'T F., Sulphur Springs, Col., to Ault. Declines.

RIGGS, GEO. W., Clackamas, Ore., to *University Park* Ch., Portland, and Park Place. Accepts.

SMITH, HENRY W., Lee, Mass., to Kent, Ct.

TAYLOR, SAM'L H., Hartford, Ct., to Avon, Ill. Accepts.

TOLBERT, R. BERTRAND, Aquebogue, N. Y., to Orient. Declines.

TOWN, WILLARD O., Bowling Green, O., to Gustavus and Johnsonville. Accepts.

TURNER, JOHN M., Avoca, Io., to Milford. Accepts.

VARLEY, ARTHUR, Yarmouth, Mass., to *Maplewood* Ch., Malden.

WIGHT, CHAS. A., Chicopee Falls, Mass., to the permanent pastorate.

Resignations

BUELL, LEWIN F., *Woodfords* Ch., Portland, Me., resignation refused.

CLARKE, CLEMENT G., *First* Ch., Minneapolis, Minn., after five years' service.

CRANE, FRANK, *Union* Ch., Worcester, Mass., to take effect Sept. 1, after seven years' service.

EDDY, WM. D., Smyrna, N. Y., to take effect April 1, after five years' service.

HENDERSON, JOHN R., Oconomowoc, Wis.

REINER, FRED'K, Crete, Ill.

SANBORN, F. ARTHUR, W. Boxford, Mass., withdraws resignation.

SHULL, GILBERT L., Columbus, Mont., to take effect April 9.

TURNER, JOHN M., Avoca, Io.

WILTBERGER, LOUIS W., Paonia, Col.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 18, 10.30 A. M. Speaker, Rev. W. R. Buxton; topic, The Two Interpretations of the Constitution.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

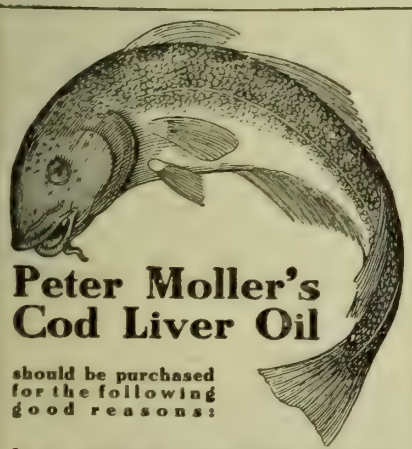
Marriages

BLAKESLEE—BRACKETT—In Newton, Mass., Jan. 7, Robert E., son of Gen. E. N. Blakeslee, and Caroline R. Brackett.

Deaths

LAMBLY—In Jennings, La., Dec. 6, 1908, Bertha Bradt, wife of Rev. M. O. Lambly. Interment at Rockwell City, Io.

PHILLIPS—In New Haven, Ct., Jan. 7, Rev. M. E. Phillips, pastor of Whitneyville Cong. church, aged 63 yrs.



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An Ancient Story Book

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Jan. 24-30. Life lessons for me from the book of Genesis. Gen. 1: 1-8, 26-31.

What the book of Genesis is. Genesis contains about 40,000 words. It is about the size of the average novel. It is a collection of stories relating to the beginnings of human history. They were passed along from lip to lip, and many hands had part in shaping the final form in which they have come down to us. To determine just where myth and legend end and literal history begins is wholly within the province of painstaking, patient scholarship. For us common people it is not essential that we should have one page labeled idealized history, as President Harper used to call it, and another actual history. For practical purposes it is enough to approach the book, and to ask our friends to approach it as one would approach any collection of intensely interesting, singularly beautiful and suggestive stories of the long ago.

The real people. But we shall soon find ourselves face to face, not with stage puppets, but with flesh and blood men and women. We feel that they belong to the world of human life and not to stageland and fairyland. They become, as we watch them, just as clear-cut as Israel Warren, Patrick Henry, George Washington or any group of men concerned with the stirring life of the more recent past. As Dr. Elwood Worcester in his suggestive volume on Genesis says: "No characters in the Old Testament possess more reality than Abraham, Isaac, Jacob and Joseph.

The eternal struggle. The kinship of the patriarchs with us arises from the fact that they were in the thick of the moral struggle. It did not come to them in just the forms in which it came to us. The world was in its infancy. The patriarchs were not ripened saints throughout their entire lives; but in the light of the meanness and trickery of today, we understand the same qualities in Jacob. The murderous instinct which first dethroned reason in Cain still lives on into the twentieth century, working its terrible results. On the other hand, Joseph's rock-like integrity in the midst of fierce temptations makes him a comrade of those who today are fighting the lusts of the flesh and the demons of personal ambition.

God in the life of men. By calling Genesis a story book we do not impair its right to a place in the Bible any more than we dishonor the story of the prodigal son by calling it a parable. Genesis must be more precious to us than any other story book, because it is suffused from beginning to end with the life of God. He is the great Actor in the book, and the difference between it and modern history is, as Dr. Worcester says, "Genesis is immediately and transparently religious." It will show any one how a weak, sinning, stumbling, falling man in any age of the world can get back to God; how he can be redeemed from his sin; how he can become, like Abraham, a blessing to many. In the simple, artless, pictorial way that Orientals love, the God whom we have come to know through Jesus Christ is represented as from the beginning of time interested in man, on his side doing all that man will let him do to make bad men into good men and good men into better men. And if we care an iota for our own spiritual growth and salvation, we can learn many a lesson of warning and of encouragement from this old story book.

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Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

The Evangelistic Association of New England has just completed another year of service. The results from evangelistic effort in the smaller towns have been gratifying, and the work has been pushed as far as funds would permit. The ministerial department has supplied over a hundred pulpits, representing seven denominations. Dr. James B. Bell was elected president at the annual meeting in Tremont Temple.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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A Loss to Both China and America*

BY REV. J. L. BARTON, D. D.

Rev. William S. Ament, D. D., entered into missionary service in China under the American Board in 1877, and on Jan. 7, 1909, in Lane's Hospital, San Francisco, while upon his way home for special treatment, he entered into rest. These thirty years mark the span of service of a man who was freely accorded first place, not only among the missionaries of the American Board, but among the missionaries of all denominations in China. Mrs. Ament, in this country when he was taken ill, reached China in August, in time to minister to her



REV. W. S. AMENT, D. D.

suffering husband before it was necessary to start with him upon the journey home, where it was hoped needed relief might be found.

Few missionaries in these later years have been more wedded to the church and the direct work of its propagation. He permitted his feet and his hands to be tied by no other institution, so that the church as an organization and as an expanding, growing body could command his time and his best strength. He was naturally a preacher of the gospel. Soon after reaching Peking, he was to take me about one evening to see various phases of Christian work. He said he was leaving his street chapel near his house in the care of two Chinese preachers. As we started out we came first to this chapel. We sat for a few moments while a Chinese preacher was addressing the company. Dr. Ament grew uneasy, and turning to me he said, "I think I will have to say a little something to them," and then he spoke with wonderful force for more than a half hour. He then hurried me off, saying, "If we don't start I shall preach all the evening."

He was equally at home with a city or a rural audience. No one's preaching was more sought than his at Peking, and no man in China could better call and hold the crowd for hours in the remote interior villages. He seemed to understand the heart of the Chinese and know how to satisfy its cravings. The cruel and baseless attack made upon him in this country by Mark Twain, in 1901, left a deep wound in his heart, in spite of the fact that it was clearly shown that his acts had been above criticism. He said one night, as we were sitting in a Chinese inn upon our way to Shansi, "I presume there are many in the United States who regard me as little better than a thief and a robber." I tried to assure him that no missionary was more honored than he, none more absolutely trusted, as it had been proven that the charges had no foundation in fact. He replied, "That is true, but do the people believe the proof, and will the truth ever catch up with the charge?"

I had heard that he possessed a large number of elaborately prepared silk banners and official umbrellas, given him by the people of the different towns to which he had rendered distinguished service in adjusting financial losses incurred by the Boxer troubles. While in his house frequently, I saw none, and asked him if he had them. He said, "Oh, yes, I have some packed away in a trunk." I asked him if I might see them some time. He replied, "Yes, if you wish." The day before I was to leave the city I went to his house and said: "Dr. Ament, you have not yet shown me those banners; what is the reason? Do you not wish to let me see them?" "Certainly," said he; "you can see them if you desire, but I don't care to make an exhibit of them." There were two large trunks packed full of the finest collection of elaborate and rich silk tokens, made up of hundreds of yards of the finest silk. These were covered by thousands of names of residents in the different towns and cities, officials and common people, who had taken this Chinese way of expressing the gratitude they all felt because what threatened to be an expensive and long drawn out international complication had been quietly adjusted by this man of God to the entire satisfaction of all concerned. As he would take no remuneration for himself, they could but present him with their expression of gratitude, emblazoned in colossal characters of gold upon the choicest of Chinese silk, to which their names, in black, were attached. There were official umbrellas in the lot that would have commanded homage in any city or town in China, and yet that modest missionary had almost to be forced to drag them out from their place of secret hiding to show them to his Secretary.

I asked, "What are you going to do with these?" He replied: "I have no use for them. Of course I cannot show them." I asked, "Will you let me have one?" He said, with animation, "Why, yes; take them all and do with them what you will." I have from that lot one umbrella and two banners, almost enough to put me in the Mandarin class, if only my name were Ament.

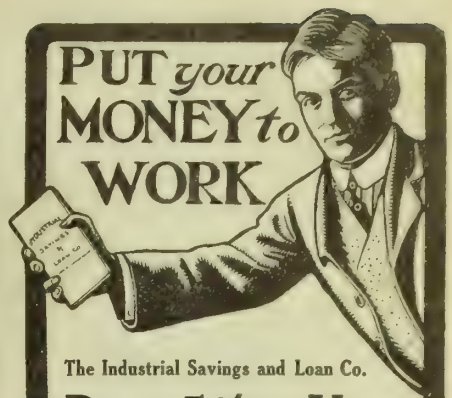
Is it any wonder that the Chinese and the missionaries and the officials, native and foreign, loved that man, and with one accord acknowledged his masterful leadership, and today mourn his death with a profound consciousness of the loss they and the cause of Christ in China have sustained? Where is the man who will go out to take the place thus made vacant?

*Born Sept. 14, 1851, at Owosso, Mich. Graduated from Oberlin College in 1873 and Andover in 1877. Married Mary Alice Penfield, at Cleveland, Aug. 23, 1877. Ordained at Owosso, Sept. 5, 1877. Sailed for China, Oct. 11, 1877.

From a Former Parish

The old First Church in Medina, O., has just been saddened by the news of the death of Dr. W. S. Ament. He was pastor here prior to his departure for his work in China. The most stalwart workers in this church now were young people then, and not a few

Continued on page 98



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How to rescue it alive."
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Granddaughter of the late Ezra Batcheller of North Brookfield, Mass., U. S. A.

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for Churches, Sunday Schools and Revivals. The new Hymn Book that has captured the Christian public. All the best authors represented. Devotional, inspiring, awakening. Send for Sample and prove its worth. *Full cloth $25.00 per 100, 30 cts. copy, postpaid. Tag-bd. covers, $12.50 per 100, 15 cts. copy, postpaid.*

FLEMING H. REVELL CO., 158 Fifth Ave., New York; 80 Wabash Ave., Chicago

A Loss to China and America

Continued from page 97

look back upon him as a friend and father in the Kingdom of God.

He taught the church aggressiveness and vision, and much of our splendid missionary record is due to him. He was anxious to see things done and was sometimes impatient with those who failed to share his great enthusiasm and plans. At one time he wanted the Standing Committee to take action relative to a certain matter. The members of the committee were conservative and hesitant. Dr. Ament arose and walked across the room, remarking that he wished he might have a Walking Committee instead of a Standing Committee. The people remember this incident and are fond of repeating it now.

There are many letters in this community attesting his love for the flock to which he ministered. In them are mentioned names of men and women who were not true to covenant vows, but who were still remembered in his prayers and interests while he was laboring faithfully in China.

It is a sweet benediction which Dr. Ament has left in the old First Church here.

Medina, O. (Rev.) J. E. Kirbye.

Never to tire; never grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always; like God to love always—this is duty.—*Henri Frédéric Amiel.*

THREE OF A KIND

Dropped Coffee. Picked Up Postum, and Health.

The harmful action of caffeine—the drug in coffee and tea—is the same in all cases, it is only a matter of degree.

One person may suffer more in the way of heart palpitation, sour stomach, nervousness or insomnia than another, but the poison is there all the time, if one continues to drink coffee or tea.

A Pennsylvania lady and two friends learned the truth about coffee in the same way. The lady writes:

"About four years ago I had an attack of nervous prostration and a great deal of trouble with my heart. Sometimes feared I was dying, and my doctor seemed unable to find out the cause of my trouble.

"I would frequently wake at night with these attacks and the doctor said there was some constant irritation of the nerves, and he began to think some organic disease was at work.

"One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum I determined to try it. It certainly made a great change in me. Those spells left me entirely.

"My most intimate friend was afflicted as I was. In fact the similarity of our afflictions drew us together in the first place. When she saw the great change Postum had made in me she tried it and was benefited as I was.

"The beneficial effects of Postum on us two induced a neighbor to follow our example, and so we are three of a kind who can't say enough in praise of Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Dr. Gordon's Estimate of Milton

In his article on Milton in the January *Atlantic*, Dr. George A. Gordon has displayed his ability to take the measure of a great figure in literature with both sympathy and discrimination. Dr. E. P. Parker of Hartford says that he has never read a more instructive, illuminating and inspiring article on the great poet and the great apostle of human liberty. Dr. Gordon says that Milton wrote more lines worthy to be placed beside the best in the Hebrew Scriptures than any other poet in the English tongue. Here is Dr. Gordon's own sonnet to Milton:

Milton! on thy strong Saxon shoulders wide,
The mighty burden of the coming time
Thou bear'st, Prophet of liberty sublime.
The abject world is borne on God's deep tide
To freedom's flood. Thy cause must ever ride
Triumphant. Thy high fame is in thy rhyme
And in thy lofty manhood's endless prime.
Thy work and worth shall evermore abide.
The conscience of our race forever pleads
In thy majestic tongue, the nobler law;
The fear of king, priest, mob, all broken reeds,
Dies in the presence of that vaster awe
Which God inspires; thro' flaming gift and word
As thro' the stars, looks thy Eternal Lord.

Chapman-Alexander Campaign

BY A. Z. CONRAD, D. D., CHAIRMAN

The simultaneous evangelistic meetings in Boston will begin Jan. 26, under the leadership of Chapman and Alexander. This movement has been under careful and prayerful advisement for seven months—not one step has been hastily taken. It was after painstaking inquiry from eminent clergymen and laymen in six cities where work has been done under this same leadership, with an indorsement hearty and rational, that we became fully convinced of its desirability. As a culmination to many preparatory conferences, a banquet was held where 270 men listened to men who spoke from experience and who ardently advocated the movement.

Churches are willingly sending the money asked, and district prayer meetings are being held. Additional groups of churches in Lynn, Swampscott and Watertown have asked to enter the movement. Bands of personal workers are gathering for prayer and instruction.

We find in the simultaneous method the first serious and comprehensive attempt to solve the "city problem." Meetings at a single center, even by the most noted evangelist, cannot possibly move a city. It is only by touching every part at the same time that the real awakening of the whole community is made possible. The budget, as made out by the finance committee, is less than sixteen cents per member for the total membership of the co-operating denominations of Greater Boston. The machinery required is reduced to the lowest point consonant with real effectiveness.

We have every reason to expect that a spiritual awakening will be experienced of large proportions and of lasting benefit to our churches.

Beside the meetings in at least twenty-five centers, central meetings, led by Dr. Chapman and Mr. Alexander, will begin in Tremont Temple, Jan. 31. On Feb. 17 the group meetings will close, and the four days following all groups, with choruses and workers, will gather in great assemblies at Mechanics Building. All conclude Sunday evening, Feb. 21.

Unimpeachable.—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

Beautify Your Complexion

Drive Away Liver Spots, Blotches, Pimples And Make Your Skin Clear and White.

Trial Package Sent Free.

If you want a beautiful complexion, free from liver spots, pimples and freckles and other discolorations, purify your blood.

Stuart's Calcium Wafers cleanse and clear the blood, remove all poisonous and irritating influences and permit it to flow gently and uniformly all through the veins. These little wafers are famous for their beautifying effects and every lady may use them with perfect freedom.

They do their good work remarkably fast owing to the wonderful power of the ingredients which they contain. Here they are: Calcium Sulphide, Quassia, Eucalyptus, Golden Seal and an alterative and laxative. Ask your doctor what he thinks of these as blood purifiers. He prescribes them many times every year.

The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood, just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write today for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50 cents. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Mich.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Second-Hand Commentaries, Lexicons, Sermons, Church Histories bought for cash. Send list. Antiquarian Book Co., 184 Dearborn Street, Chicago, Ill.

Position Wanted. Matron, managing or working housekeeper. Full charge. Best references. Institution or private. Address Matron, 3, care *The Congregationalist*, Boston, Mass.

Wanted—A small farm in New England, suitable for fruit gardening and poultry. Address, stating price, location and description, R. E. Carter, 19 N. Main Street, Brockton, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

For Sale or Rent, in Oberlin, O., good seven room house, with furnace, hot and cold water; near the college buildings; $3,200; $20 a month. House of thirteen rooms, all modern conveniences, choice location; arranged for one or two families; $5,000; $35.00 a month. Correspondence invited about these and other Oberlin properties. Irving W. Metcalf, Box 175, Oberlin, Ohio.

WHENCE COMETH HELP

By JOHN W. BUCKHAM

Professor Buckham adds to a devout spirit of worship high literary ideals and unerring good taste—a combination which produces a rather unusual little devotional book, and one so simple and inexpensive that it will make a very wide appeal. It will bring strength and blessing from the everlasting hills, whence cometh help. 35 cents net.

The Pilgrim Press
Boston Chicago

The Golden Rule in Finance

A Seattle Church Settles an Uncommon Business Matter—Puget Sound a Probable Mecca for Congregationalists Next Summer

Plymouth Church, at its annual meeting, Dec. 10, revealed a high ethical spirit in a business matter that has been hanging heavy over its head. Two years ago, Plymouth sold its site on Third Avenue for $375,000, receiving $85,000, as the first payment, or as an option. The church at once disposed of this money in the purchase of another lot up town, and in a cash gift of $10,000 to the University Church. Meantime came the money stringency, and the purchasers of the old site were unable to make the second payment, and property depreciated in value. It has worked hardship on both sides, the church itself being unable to carry out its plans for the edifice on the new site.

The church, however, voted after a long and frank discussion, to pay back the money that had been forfeited by the expiration of the option-time, as soon as the present site, one of the best corners in the city, can be satisfactorily sold. The church has shown, as Judge Wood said, "that a church can settle so important a matter on purely ethical grounds." Plymouth during the year past has made its usual fine record under Dr. Van Horn, in aggressive evangelism, in missionary enterprise and in furnishing many of the strongest men and women in civic affairs.

An audience gathered in Pilgrim Church, Seattle, the night before Thanksgiving, to hear the report of the laymen who had filled the pulpits of Western Washington a few weeks before. Dr. E. L. Smith presided while more than a score of laymen told the story. All agreed in their reports that whatever the results, the effect on the men who went out was excellent. "More sympathy," "greater knowledge," "appreciating home missions," were some of the phrases used. All were impressed by the meagre salaries paid the missionaries; and on the other hand by their high character and ability. Judge C. D. Rosa of Beloit, Wis., brought the greetings of the National Brotherhood.

Before over twenty ministers of the Seattle Congregational Union, Dr. Van Horn gave a study of the city's Religious Situation. He spoke of the fine body of laymen in Seattle, a large percentage of whom are college graduates. At a meeting recently held at the University, over 600 graduates of other institutions gathered. The population of Seattle is largely American. The equipment of the churches is in a state of transition. His conclusion was: first, the churches are not running away from the down-town district; second, the city is well-churched.

The Pacific coast cities give a hearing to almost every kind of teaching. Seattle, for example, has been giving ear to one after another of several missioners. First came Rev. Albert Shields of Boston, presenting the Emmanuel Movement, whom the people heard gladly, although he took the followers of Mrs. Eddy a little savagely by the ear. Then came Bicknell Young, also from Boston, who spoke to an immense audience in Dreamland Rink, casting out error and giving instruction in Christian Science. About the same time, Father Thomas Sherman was preaching to great crowds the doctrines of the "True Church," with a closing lecture in the Opera House on The Road to Rome. Meanwhile a Hindu Church has been dedicated with appropriate rites. And the end is not yet. I believe that the Laymen's Movement will help much to solve our religious problem to bring in unity and sanity.

The work of Pilgrim Church under Dr. E. L. Smith is especially strong among young men. Oliver F. Cutts—an athlete of Harvard fame—is a leader in Bible work. Mr. W. H. Lewis, one of Seattle's prominent business men—of whom Mr. Sweet said, "The boys all swear by Lewis; no matter what dad thinks; what Lewis thinks, goes!"—is at the head of the Sunday school.

Puget Sound Congregational Club recently met with University Church, where Rev. H. C. Mason is pastor. Of course, the theme was the tercentenary of Milton. Dean A. R. Priest read Milton's Hymn on the Nativity, while Prof. A. R. Benham gave a splendid address on the great poet. Rev. W. W. Scudder's "Outlook" would have pleased the great father of independency, for it revealed that Congregational life in the whole Puget Sound region, from Olympia to Port Angeles, was never in a more hopeful state. Fifteen new men have taken up work during the last six months; Tacoma is coming to self-support, and the Seattle Extension Society is each year reaching out for two or three new fields to conquer.

Congregationalists should be making their plans to visit the Northwest next summer. The railroads have just announced a round-trip rate of $62.50 from Chicago for the Alaska-Yukon-Pacific Exposition, at Seattle, June 1—Oct. 15. The Pacific Coast Congress will be at Portland, early in June, and it is probable that the National Home Missionary Society will hold its annual meeting about the same time in Seattle.

Seattle, Wn. S. S.

The Wesley Church in Minneapolis is one of the few Methodist churches in the country to make a specialty of what is known as "Emmanuel work." Its pastor, Rev. S. M. Dick, D. D., formerly in Worcester, Mass., organized a year ago a Bureau of Health, and after a year's experience and observation reports that over 1,500 individuals have been helped both physically and spiritually. Associated with him are two of the leading professors in the State University and five or six physicians. The clinic is held weekly, at which physicians are in attendance. A weekly health conference, together with a course of instruction with regard to suggestion and autosuggestion are among the agencies employed. Some stubborn cases of neurasthenia and insomnia have yielded to this treatment, and Dr. Dick believes, after his year's experience, that such work can be handled by any minister willing to study the subject carefully and to exercise common sense.

Lustre the greatest, Labor the least.
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Just the information on this most vital topic that every well-informed or thinking man would like to gain for his personal use without perhaps allying himself with any definite movement.
Medical men will find its pages full of helpful suggestions.
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The Arakelyan Press
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Baby Laugh
It belongs to health for a baby to eat and sleep, to laugh and grow fat.
But fat comes first; don't ask a scrawny baby to laugh; why, even his smile is pitiful! Fat comes first.
The way to be fat is the way to be healthy.
Scott's Emulsion
is the proper food, but only a little at first.
Send this advertisement, together with name of paper in which it appears, your address and four cents to cover postage, and we will send you a "Complete Handy Atlas of the World" :: ::
SCOTT & BOWNE, 409 Pearl Street, New York

"Send Us Help—We Are Dying"

Two Millions of Starving Men, Women and Children Appeal to America for Help

THE greatest catastrophe the world has ever experienced has befallen Southern Italy. Nearly two hundred thousand souls were ushered into eternity without a moment's warning, and nearly two millions were bereft of their every earthly possession.

According to the latest dispatches, no words in human language can picture the appalling suffering of these stricken people. Imagination revolts at the unspeakable horrors of the catastrophe, and the plight of the refugees is indescribable.

"Give Us Bread or We Perish"

As this goes to press, thousands are starving, thousands dying of exposure and from fatal injuries, survivors wander about the streets half-clad and half-demented, families are separated, mothers are pitifully seeking lost children—on every hand one sees suffering, starvation, and horrors unutterable. Finally, the shadow of impending famine and pestilence hangs over the land. There is no such thing as exaggerating the suffering or need of these people.

Their pitiful cry for help—"help quickly, or we perish!" must appeal to every Christian heart. THE CHRISTIAN HERALD has already cabled $20,000, but much more is needed, and we appeal to every reader of this paper to promptly do his or her share toward relieving the fearful disasters that followed this inscrutable dispensation of Providence.

Everybody Should Help

The need is so great, the opportunity so large, that everybody can and should do something. One-half lira (ten cents) a day will keep alive some human life; it may be that of a child, or it may be that of an adult. But some life will be sustained. In a few months the heavy cloud will be dispelled, and these self-same people, now dazed and hopeless, will be able to reassert themselves and again take their places among the self-supporting and self-respecting members of the world's large family. Will you be one to help them while they themselves are helpless?

Bereft of Everything

Heartrending stories come from every quarter of the stricken district.

"A young girl arrived here to-day from Reggio after walking a distance of eighteen miles, practically without clothing, weeping the whole way and imploring a garment with which to cover herself. Finally, on the outskirts of Catanzaro, a monk stripped off his habit and gave it to the unfortunate.

"Another young woman of Reggio was a prisoner for forty-eight hours on the fifth floor of her home. She cried aloud for help, which none dared give her because of the unsafe condition of the walls. Finally a fireman braved the danger and brought the girl down, but she was found to have gone raving mad. Her mother and her father, two brothers and a sister were lying dead in a room beside her.

"An old woman who had been buried in the ruins of a fallen house at Bagnara cried aloud from pain. Some soldiers tried to save her, but she warned them off, saying they would only be killed themselves. She begged them not to risk their lives, and insisted that she would not let them move her. She died shortly after, blessing those who wanted to help her.

1,500 Die By the Roadside

"A band of half-clad refugees arrived at Palmi, in a torrent of rain. Two thousand had set out in the beginning, but only 500 ragged and emaciated wanderers reached their destination. Many of the others had perished on the terrible journey.

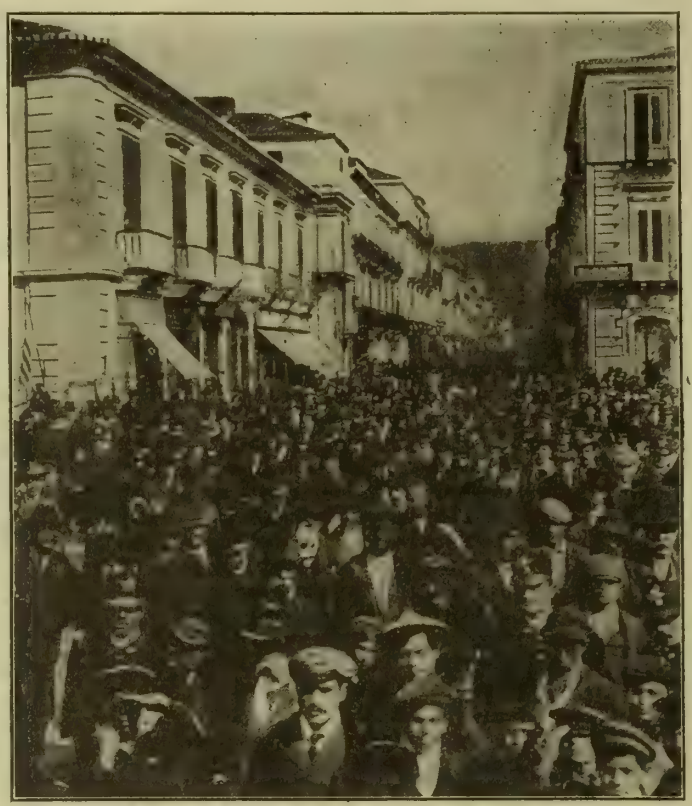
"Under some wreckage enclosed in a kind of little cubbyhole and protected by two heavy beams I discovered two little babies safe and uninjured. They were as comfortable as possible, and laughing and playing with the buttons on their clothes. We could find no trace of their parents, who undoubtedly lost their lives. It made a terrible impression to see the bereaved children. We saw many mothers with dead babies in their arms."

Never yet has the generous American heart turned a deaf ear to the pitiful cry of destitute, desolate and suffering humanity, and the smitten people of Sicily and Calabria look to us now with a confiding faith that we will not be unmoved in the face of their utter desolation and pitiful need. "Send us help—we are dying!"—this is the cry that has gone forth into all the world. Who can refuse to give? Italy needs our sympathy; Italy needs our money; Italy needs the practical help of every Christian man and woman in this country To-Day!

We therefore plead earnestly with you to help us to help them. They are in fearful straits. They do not speak English, hence they cannot plead understandingly with us for themselves. But we can and will plead for them and we know that we shall not plead in vain.

The Good Book says, "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." Then let us one and all make an investment now, at the commencement of the new year, and lend unto the Lord all we can possibly spare, and surely before the year has come to an end he will repay with usury all that we have lent him.

Let every town and village be represented in this glorious life-saving work. Let every church and Sunday School, every Class Meeting and every Young People's Society of whatever name do its share, and do it liberally, to rescue this unfortunate people. Remember, their distress is not of their own making; they are not at fault. We would be no better off were a like misfortune to overtake us. This is an opportunity to do good in the Master's name. We are His almoners. He gave up all for us, and now through these starving people He claims a share of what He has entrusted to our care. Are we unjust stewards? God forbid!



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A Crowd in Reggio—all of whom very likely have just Perished

Help—and Help Quickly!

Let us put flesh on their spare bones, blood in their impoverished veins, vitality in their enfeebled bodies, and joy and hope in their desolate hearts. This is your mission and my mission, dear brothers and sisters, and may God grant that with alacrity—indeed, joyfully—we avail ourselves of this great opportunity to do good in our blessed Redeemer's name

☆ ☆ ☆

Men and women, children, Christians!
Do you hear that starving cry?
God's command says "Help the needy."
Can you let his children die?
Will you stretch no hand to help them,
From your share of daily bread?
There's a cry from stricken Italy,
God's poor children must be fed.

☆ ☆ ☆

HOW TO HELP

You can help by sending on your individual contribution, but besides that, *get others to give.* Start out to-day among your friends and neighbors, and see what you can raise. Remember that human life is at stake, and work with all your might and main. Surely it is worth the effort.

Spare what time you can for this God-given work. You can speak; you can plead; you can pray; you can give. May all who read this appeal enlist in this mission of humanity, and may God graciously prosper the work of their hearts and hands. Ask Him, and He will do it.

☆ ☆ ☆

Every contribution, however small, will be acknowledged in the columns of THE CHRISTIAN HERALD, and later on by Him who shall say, "Come, ye blessed of my Father; for I was a hungered, and ye gave me bread; naked, and ye clothed me. Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

IF YOU CANNOT GIVE MUCH, GIVE A LITTLE. EVERY LITTLE WILL HELP, BUT REMEMBER THAT HELP, TO BE EFFECTUAL, *MUST BE IMMEDIATE.* WHAT WILL *YOU* DO—*TO-DAY?*

May God help poor Italy and bless every giver, and Multiply the Gifts!

Address: **ITALIAN EARTHQUAKE RELIEF**
THE CHRISTIAN HERALD, 195-199 Bible House, New York

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCIV 23 January 1909 Number 4

Gains from Chapman Campaigns
A Group of Testimonies

Straight Looks at Mission Fields
Professor Harlan P. Beach

A New Testament Legend
Rev. J. H. Jowett, Birmingham, England

The New President of Harvard
Rev. George A. Gordon, D. D.

Children and Suggestion
Rev. Chauncey W. Hawkins

A Full Table of Contents Will be Found Inside

BOSTON The Pilgrim Press CHICAGO

AMERICAN MISSIONARY ASSOCIATION

NEW YORK BOSTON CHICAGO

1809 CENTENNIAL YEAR 1909

OF THE BIRTH OF

ABRAHAM LINCOLN

Lincoln Memorial Sunday
February 7, 1909

1909 marks the One Hundredth Birthday Anniversary of our martyred President. The American Missionary Association calls upon pastors of churches, officers of Sunday schools and other similar societies to keep

THE ONE HUNDREDTH ANNIVERSARY

Of the Birth of

ABRAHAM LINCOLN

An appeal to the youth of the country to contribute to the work of the AMERICAN MISSIONARY ASSOCIATION as a Lincoln Memorial Offering is made in the name of the Association and comes with the emphasis of patriotism.

The work of this Association is the carrying out of the life-work of President Lincoln. It is completing the task for which he died. He was born among the southern mountains in an humble mountain cabin, and a considerable work of the American Missionary Association is carried on for these mountain people.

His Emancipation Proclamation freed 4,000,000 Negroes, and among these and their descendants the Association has planted schools, shops and churches.

His interest in the Christian treatment of the Indian is a matter of history, and here again the Association has carried out his plans in Christian institutions and missions among these prairie people.

The appeal for a Lincoln Memorial Offering comes with great emphasis to Grand Army Posts, Daughters of the Revolution and similar patriotic organizations this One Hundredth Anniversary of his birth.

Will you not take a share in the Lincoln Memorial Offering by sending a check to Treas. H. W. HUBBARD, 287 Fourth Avenue, New York City, N. Y.

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ON THE

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They are brief, suggestive homilies, of high tone and spiritually uplifting; they are fresh and stimulating and throw great light upon the lessons. They gain pleasant variety from the varied personalities of their authors and are a unit in their brief and suggestive handling of the material. Both clergymen and teachers will find them helpful, leading the thought into new directions and giving in many instances picturesque and forceful descriptions of the circumstances of the lessons themselves.

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Brief mention is herewith given of a few of the unusual values now being offered in our Fur department. There are hundreds more not advertised, including novelty sets, separate pieces, children's furs, baby carriage robes, etc. Our semi-annual stocktaking occurs January 30, and you will find remarkable bargains between now and the last of the month. First comers, however, will have choice of many exclusive models.

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Blended Siberian Squirrel Coats, 24 inches long, fancy collars and cuffs, trimmed around the bottom with 6-inch border. Reduced from $120 to **$85.00**

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Natural Siberian Gray Squirrel Loose Box Coats, reduced from $185 to **135.00**

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Same, 48 inches long, reduced from $90 to **78.00**

Brown Pony Coats, 26 and 30 inches long, excellent quality and color, worth $85 and $89 each, choice at **60.00**

Others, $95, and $100 values at **65.00** and **75.00**

Same, 40 inches long, $90, $125 and $160 values, reduced to **79.00, 100.00** and **135.00**

Hudson Seal Coats, 24 inches, $60 to **45.00**

Same, 30 inches long, $69 to **50.00**

Same, 36 inches long, $77.50 to **67.50**

Same, 50 inches long, $110 to **79.00**

Natural and blended Muskrat Coats, 30 inches long, reduced from $89 to **60.00**

Same, 40 inches long, $72.50 to **65.00**

Natural Muskrat Coat, one only, "let-down" skins, reduced from $175 to **135.00**

Assorted Black Fur Coats

Caracul Coats, 50 inches long, good quality, fine luster, box or semi-fitted styles, $100 to **$68.00**

Same, plain or fancy linings, $115 to **80.00**

Same, 40 inches long, $150 to **120.00**

Black Russian Pony Skin Coats, 50 inches long, made from excellent quality, plain or fancy lined, reduced from $75 to **60.00**

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Persian Coats, 24 inches, from $250 to **185.00**

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Pony Coats, 26 inches, ermine trimmed collars and cuffs, reduced from $150 to **75.00**

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Contents 23 Jan., 1909

EDITORIAL	105-110
Event and Comment	
Editorial in Brief	
The Witness of Christians	
The Cost of Democratic Government	
The Beginnings of Faith	
CONTRIBUTIONS	
Troubling the Pool. Rev. J. H. Jowett, D. D.	111
The President-elect of Harvard University. Rev. G. A. Gordon, D. D.	111
Straight Looks at Mission Fields. Prof. H. P. Beach	112
Permanent Gains from Chapman Campaigns	113
THE HOME	115
A Song of Love—a selected poem	
Paragraph	
Suggestion and the Child. Rev. Chauncey J. Hawkins	
FOR THE CHILDREN	116
Late—a selected poem	
Shoes for Baby. Frances Margaret Fox	
Who William Is—a selected poem	
The Children's Pulpit	
IN THE CONGREGATIONAL CIRCLE	110
THE FIRELIGHT CLUB	117
AMONG THE NEW BOOKS	118
THE SUNDAY SCHOOL—Lesson for Jan. 31	119
FOR ENDEAVORERS—Topic for Jan. 31	119
CLOSET AND ALTAR	120
CHURCH AND MINISTERIAL RECORD	131
CHURCH NEWS	
Boston	121
New York	121
Pastoral Counsel	122
Chicago	124
To Wider Service	125
Winning a Half Million	126
In His Steps	126
A Grist of Jubilees	127
Epidemic Hurts Campaign	127
Progress of the Merger	127
Program Variety	128
Pioneer Brotherhood	128
Accessions to Churches	129
Our Country and the World	130
MISCELLANEOUS	
Personalia	109
Woman's Board Meeting	114
From the Pews	120
Christian News	123
Evangelism in an Episcopal Church	129
Meetings and Events to Come	127
Home Missionary Fund	129
In Behalf of the Family	130
Deaths	131

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DO CATS REASON?—A new nature story (with apologies to T. R.). Spades is the family cat, so named because she is "as black as the ace of spades." Her habitat is the kitchen except at such intervals as she happens to be discharging her maternal functions, during which she occupies a corner in the barn.

Her latest contribution to the cat census was a litter of five, four being as black as the mother and the fifth absolutely snow white.

It was this white kitten which developed unexpected reasoning powers in the mother, and gave another true Nature story to a waiting world.

One day Spades carried her white kitten into the kitchen and laid it at the feet of the cook. Then she lifted up her voice in pleading for some unknown service until her hysterical wailings caused the cook to drive her to the barn. Day after day she repeated this performance until the cook thought the cat was suffering from brain-storm.

But Spades had method in her madness.

'Twas a Saturday morning, and the cook had just mixed some X-Ray Stove Polish in an old soup plate, preparatory to putting a more brilliant gloss upon the cook stove, when Spades appeared. After one glance she fled to the barn and was back like a flash bearing the snow-white kitten. Marching straight to the dish of X-Ray Polish she dropped the little thing in, rolled it over and over with her nose until it emerged jet black and glossy as its mother.

It must be plain to any one that the cat had watched the application of X-Ray Polish to the stove, and understood that it would give her own ebony brilliance to the white kitten. When the cook failed to understand her entreaties Spades wisely watched her chance, and when she saw the X-Ray Polish prepared she promptly took advantage of the opportunity.

Who says that animals do not reason?

JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

GOOD CHEER FROM CHICAGO

On Jan. 7 about fifty pastors and laymen of Chicago had luncheon with representatives of the American Board, the Congregational Home Missionary Society and the American Missionary Association, when the campaign was thoroughly scrutinized.

THE ENDORSEMENT WAS EMPHATIC

The Chicago men gave both voice and hand to it in true Chicago fashion. Not only did they bid it Godspeed, but then and there

CHICAGO SET THE PACE

for it, the ministers by offering their churches for meetings, the laymen by personal subscriptions running into the thousands and by volunteering to take time from their business to solicit subscriptions. So practically *Chicago scores first on the subscription list.*

The conviction prevailed at Chicago, as in the conferences at New York and Boston, that there should be a

FINANCIAL OBJECTIVE OF $500,000

This will make it NOT A MERE DEBT-RAISING CAMPAIGN, but AN ALL-AROUND MISSIONARY ADVANCE with

ALL SEVEN CONGREGATIONAL SOCIETIES

participating in both the proceedings and the proceeds.

THE FINANCIAL PLAN

To secure subscriptions for $500,000, from which first are to be paid the debts of

THE AMERICAN BOARD	$79,891.05
THE CONGREGATIONAL HOME MISSIONARY SOCIETY	146,285.87
THE AMERICAN MISSIONARY ASSOCIATION	46,917.92
Total	$273,094.84

All subscriptions conditional on the round sum of $300,000 being reached. The balance above the debts of $226,905.16 to be distributed on the ratios of the

APPORTIONMENT PLAN

THE CAMPAIGN SPEAKING TO OPEN

THE LAST WEEK OF JANUARY AT FOUR NEW ENGLAND CENTERS

VERMONT IN THE VAN

St. Johnsbury	Tuesday, Jan. 26	Burlington	Thursday, Jan. 28
St. Albans	Wednesday, Jan. 27	Rutland	Friday, Jan. 29

It is related that General Sheridan upon the occasion of his famous ride called out to some troops he encountered, "What men are these?" When he heard in reply the name of a Vermont veteran regiment he said, "Then we are all right," and rallied them to the advance which saved the day.

In this Joint Missionary Campaign "it is all right," if only the rest of the country keep step with the Vermont churches in the dispatch and vigor with which they have made arrangements for it.

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Executive Council for the Campaign.

A NEARER PROSPECT NEXT WEEK

THE CONGREGATIONALIST

and Christian World

Saturday
23 January 1909

Volume XCIV
Number 4

Event and Comment

Our Lincoln Number

The issue of The Congregationalist, Feb. 6, will suitably commemorate the birth of Abraham Lincoln. Among the special articles will be:

Lincoln and the Negro Race, by Booker T. Washington.

Lincoln and the Southern White Man, by President-Elect S. C. Mitchell of South Carolina University.

An English Valuation of Lincoln, by Rev. J. Morgan Gibbon of London.

By-Products of Lincoln's Career, by Ella G. Ives.

The Chapman Campaigns

Fresh from a successful series of meetings in Richmond, Va., Dr. J. Wilbur Chapman and his large force of preachers and singers will begin next week their campaign in Boston and vicinity. The churches co-operating have been grouped in such a way that from no less than twenty-five centers the gospel will be proclaimed day after day, and other measures employed to quicken church members and to win outsiders. The attitude of the churches entering the campaign is favorable for a work of the Spirit that shall be deep and lasting. Many have prepared themselves in advance by holding special meetings either by themselves or with other churches. The money needed for the local expenses is being secured without undue pressure, some churches, like Park Street, exceeding considerably in their gifts the sums apportioned to them. A spirit of expectancy and desire is manifest in many quarters, and among the churches that have not seen fit to join the work there is no hostility or disposition to criticise. We hope and believe that a movement which has undoubtedly strengthened the spiritual life of many cities in the United States and Canada during the last few years, and which is soon to be extended into foreign lands, contains much of good for the old city of Boston. May prayer and labor together create an atmosphere of interest in the things of the Kingdom that shall be felt in every section of the city and in all the classes that make up its composite life. On another page we assemble a number of testimonies, chiefly from Congregational pastors, regarding the value of the work in other cities. Among those contributing to this broadside is Rev. Charles W. Gordon of Winnipeg, known to the literary world as "Ralph Connor," whose words are full of cheer and incitement.

Around the Church Fireside

The annual church meeting may be as dull as the routine meeting of a bank corporation, or as stimulating and interesting as are some sessions of Congress. We are glad to get this year so many testimonies to the value and inspiration of these home gatherings, and to notice, too, that in many cases the look is not only backward but forward. A Connecticut church, for example, gave the entire evening, after it had disposed of its business in the afternoon, to the discussion of the question, "How can we increase the efficiency of our church?" We are not able to publish the detailed statistics made public at these annual meetings; but we would give as wide currency as possible to the good cheer and steadfast purpose that are so evident at these reunions, and often quite as manifest when churches are facing difficult problems as when the pathway is a comparatively easy one. Loyalty to the local church is by no means a lost virtue today, and it is being beautifully expressed and effectively nurtured at many an annual meeting during these winter months.

President-elect Lowell of Harvard

Now that President Eliot's successor has been found and duly elected by corporation and overseers, the chorus of approbation from the public and especially that section of the public most interested—the faculty, graduates and undergraduates of Harvard—almost creates the wonder that any one else should have been seriously considered for the position. And yet, like President-elect Maclaurin of the Massachusetts Institute of Technology, Prof. A. Lawrence Lowell cannot be said to be widely known up to this time throughout the country. In both cases the old truth finds fresh illustration, that the men usually called up higher are those who have gained distinction in their special calling, whether or not their fame has spread far and wide. One of Professor Lowell's primary qualifications arises from the fact that he has been a member of the faculty for ten years and knows thoroughly both the Harvard traditions and the present administrative problems. As professor of the history of government he has made his classroom one of the most stimulating in the university. He is the writer of brilliant and substantial books. His training and personal affiliations have been such that he is competent to care for the financial interests of the university. His executive gifts have been displayed in connection with his management of the Lowell Institute lecture courses. He comes of a family than which none is more honored in Massachusetts, and whose members, generation after generation, have rendered illustrious service to the commonwealth and the world. His church affiliations are with King's Chapel, Boston, where members of his family have worshiped for many years. On another page of this issue Dr. George A. Gordon, one of the overseers of Harvard, refers to certain personal convictions held by Professor Lowell.

A Rebirth of Southern Republicanism

Mr. Taft's winter in Georgia, with its social meetings and public addresses, promises to be rich in opportunities for renewal in the whole South of self-examination and a new political orientation. It cannot be too much insisted upon that this is needed no less on the part of the Republican than of the Democratic South. To put the need of the time in a single phrase, freedom of thought and speech is what is necessary on all sides. For, leaving the Negroes for the moment out of reckoning, there is a third party to the discussion—the inarticulate minority of white men who neither vote nor make their opinions felt in active political life. There is no part of the nation where the actual vote forms so small a part of the male white population. This suppression or indifference is always a danger sign in a republic. It is in part due to the character of the officeholding in many sections of the South, where control of government places is the sole asset of the party organization, and is by no means used for freedom of thought and speech. We are not believers in even a sectional "clean sweep" at the opening of a new administration, and it would be peculiarly difficult on

account of the debt incurred by Mr. Taft in the support of the delegates from the South in the nominating convention. But we wonder whether a complete overturn of office-holding in most of the Southern states and the total dissociation of the Republican party from it for a few years might not give a new chance for birth and growth. For that is the fact of the present situation. An effective appeal to the classes which alone can give the Republican party a chance of vigorous life is under the present conditions impossible. The party is in need of an absolute new birth in large sections of the South, and that new birth can hardly come without the death of the present corrupt and useless pretence of life and activity. No party can prosper which has not the respect of the community, and the Republican party which the South knows is in many parts not even respectable.

A Treaty of Amity with Canada

Our largest single problem of frontier relations has to do with Canada. Taking the international boundaries from Passamaquoddy Bay to the Gulf of Georgia and from Portland Canal to the Arctic Ocean, the number of possible points of both local and general misunderstanding are numerous indeed. The holding in common or with ill-defined spheres of authority of boundary waters—as at Niagara, sought by both nations for power—and the navigable or fish-breeding lakes and rivers has already given rise to acute disagreements. It is characteristic of Secretary Root's large-minded and far-seeing statesmanship that he has labored, amid many discouragements, to perfect a permanent working method of settlement for these disputes and doubtful questions. One of the objects of his visit to Ottawa last summer was to consult the Canadian leaders of politics in regard to the terms of such an agreement, so blunting the edge of that Canadian sensitiveness which resents having treaties which determine Canadian interests arranged over the head of Canada by the British Foreign Minister. The result of this long and painstaking negotiation is a treaty, signed in Washington, Jan. 11, by which Secretary Root and Ambassador Bryce have agreed upon the establishment of a permanent court for settlement of these frontier and waterway differences between Canada and the United States. A joint high commission, permanent in character, is to be created which shall have jurisdiction in the questions involved, including rights of all kinds to the use of international waters and the navigation of streams, like the St. John River in Maine and New Brunswick, which are in common use. The maintenance of the lake levels and the regulation of the use of water power are also settled in principle in the text of the treaty. This treaty must, of course, be ratified by our own Senate and by the British Government. As a preliminary to the latter, it must pass the ordeal of open criticism in Canada. The end of international amity aimed at is so important that we hope the discussion will be carried through on both sides of the boundary in a spirit of good neighborliness.

Which Calling is of God?

A man forty years old recently resigned a position where his expert knowledge of a certain kind of business, acquired by more than twenty years of experience and study, was bringing him $10,000 per year. He gave up his work in order to enter a theological seminary and prepare for the ministry. We can imagine a call to a man to lay down a work in which he was a master, so evidently divine that it could not be resisted. This man's earnings, however, would support several trained preachers, and unless he had clearly such a divine call, his act in surrendering his work and entering on theological study, certainly was not heroism. Probably it was not financial wisdom. We knew a skilled workman once who in middle life was converted and desired to consecrate his whole life to Christ. He kept on with his work, gave about three-fourths of his annual income to support preaching and was himself also for many years in his community one of the most effective preachers we have ever known. Though he had no gift of tongues his life was eloquent and many a man was moved to more generous giving by his example.

Sure Gains from Discussing Union

When the negotiations for tri-union were in progress it was feared by some that if they should not be consummated more harm than good would result from the attempt. It was prophesied that local churches of the Methodist Protestants and the United Brethren would disband and their ministers would go in large numbers to the Congregational fellowship. We are glad to learn from the *Religious Telescope* that, so far as the United Brethren are concerned, the church was never so prosperous, the people are showing greater loyalty, property has been acquired from other denominations, and the net gain in membership was larger in 1908 than for several years. Our contemporary says that the consideration of union with other churches has given the United Brethren Church a new consciousness of its own ability, and the spirit of victory is manifest everywhere. "A large part of this victorious spirit can be attributed to the church union discussion." We commend these statements to those denominations who are negotiating for union in Canada and Australia. Even if they fail in their direct purpose, they may gain in breadth of outlook and impulse to progress.

California's Opportunity

Japan has loyally lived up to her own proposals about limiting the stream of Japanese emigration to our shores, and there are fewer Japanese of the laboring class on our Pacific coast today than there were a year ago. The sensitiveness of her newspapers to proposed laws of California making it impossible for Japanese to hold real estate and fixing the status of Japanese scholars in the public schools is quite natural, therefore. The proposed laws about land tenure, it is said, go far beyond the similar laws of Japan, while the question of American children in the Japanese public schools has never arisen. We think California owes it to herself and to the nation to take special pains not to be provocative in her legislation. Nothing in her laws should be allowed to suggest that it is aimed at one foreign people especially. It should be quite possible for a great and proud state like California to be considerate and courteous while providing for the security of the civilization of which she regards herself as one of the outposts. It is not necessary to be beaten in courtesy by a neighbor nation, even though we may be well assured that we could be victorious in war. In the eyes of the neighbor the higher victory may be that of manners and the soul.

Throwing off the Yoke

Religion imposed as a yoke from without is undoubtedly losing its hold upon the world. The French people, naturally religious and by vast majorities attached to the churches in communion with Rome, have by a great majority removed those churches from the sphere of political activity and sent them back to purely spiritual functions. That movement began in a withdrawal from the churches. It culminated in a separation of church and state. A like change of public attitude, on characteristic national lines, seems to be proceeding in Germany, where the Protestant church—Lutheran, Reformed or a combination, as in Prussia—has become bureaucratic and oppressive. But Germany is still far behind France in the direct power of popular opinion upon the structure of the government. We are not surprised, therefore, to hear that the number of people who are separately and privately withdrawing from official connection with the state churches is large and increasing. It is reported that ten thousand people formally withdrew from the established church in the city of Berlin alone last year. This withdrawal is not a simple matter. Nothing is simple in Prussian life except doing exactly as you are ordered by a police commissioner. It requires a formal process of notification and

procedure. Nevertheless the process goes on. It is the same process which has everywhere in modern life attended the attempt to make religion a function of the state. Socialism, which in Germany is usually frankly anti-Christian, and the agnosticism of the German literary and learned classes are no doubt contributory causes. But the root of the difficulty is in the false and fettered position of a church which draws its authority from the state. Christ appealed, and more and more appeals to free men. Set the church free in Germany and she will have a chance to appeal as a self-respecting power for love and faith and righteousness to self-respecting men.

The Hapsburgs and the Slavic Peoples

When Austria-Hungary proclaimed the absorption of Bosnia and Herzegovina its leaders did not reckon either with the opinion of the Slavic peoples of Southeastern Europe or with the force of a national boycott. The people of the two provinces are mainly of Serb blood. They constitute a large proportion of the Serb race, in fact, and the future of the Servian monarchy is bound up with their fate. The questions at issue with Turkey may be settled by diplomacy, but the dual monarchy holds a reluctant conquest and a center of disaffection in Bosnia, and has earned in the undying though perhaps impotent hatred of the Servian people a lasting element of danger on its weakest frontier. All the years of orderly government which have given Bosnia the prosperity it now enjoys have not reconciled the new generation of Bosnians, who never felt the Turkish yoke in their own persons, to the rule of the Austrian. For all Francis Joseph's good qualities and absolute self-devotion, riots in Bohemia and deep discontent with political conditions in nearly all the Slavic lands of the realm show that the Hapsburgs are little more successful as mere rulers now than they were in the hateful days of their Italian tyranny. The dream of the heir apparent, Franz Ferdinand, of building the future of the empire on the strength of the Slavs, has had a rude awakening in the hatred of all the Slavic peoples.

The Religious Side of Balkan Politics

The religious significance of the Austrian advance down the Balkan peninsula is that the Balkan peoples belong to the Greek and not the Latin Catholic Church, while the heir and active influence in the Austrian royal counsels, Franz Ferdinand, is a Roman Catholic of a peculiarly narrow and aggressive type. The Austrian occupation of the provinces has been used to a large extent to encourage Latin propagandism, and the fear of the Servian people is that this will, under the reign of the new emperor, continue with increasing energy. This element of religious bitterness enters largely into the fears of the Servians. They dread to see themselves cut off religiously, as well as politically, from their brothers across the Austrian border. Among the elements of confusion which threaten the empire at the death of Francis Joseph, this religious disaffection and the proselyting zeal of the new emperor-king must not be left out of mind.

Austria and the Turkish Boycott

Austrian statesmanship evidently thought the power of the Turkish people a negligible quantity. Austria took the continuance of her flourishing trade for granted. But in the war of commerce which immediately began she was soon and completely worsted. It is an unwise dealer who insults his best customer. The absolute and continuing refusal of Turkish porters to unload Austrian goods or to serve Austrian shipping, the boycott of shops kept by Austrians in Turkish towns, the refusal to wear even the fez, because made in Austria, the heaping up of entirely unsalable Austrian products in warehouses, have convinced Austria that it is time to negotiate—and pay. She has moderated her tone and eaten her own words. The acceptance by the Turkish government of $10,800,000 indemnity for the lost provinces puts Turkey and Austria-Hungary on good terms once more. But Austria seems to have paid more dearly than the amount stipulated shows. She has also made a bid for Turkish favor by concessions of existing privilege in Turkey which will be a good basis for attempts to secure the abolition of rights of special courts for Christians and effective control of Turkish finance. And in these concessions she has run a dangerous risk of betraying the interests of Christianity and of Europe. It will be time enough to concede to the Turkish Government complete power over the Christians and foreigners within its boundaries when its justice and moderation shall have been tested by as long and successful a period of good government as Japan had to her credit before similar rights of control over the fate of their own citizens in Japan were given up by the other nations of the world.

The Witness of Christians

There is a closer parallel between the witness of the apostles and the witness we, as members of the Church of Christ, are called upon to give the world today than appears upon the surface. The world needs us precisely as it needed them, as witnesses from personal experience to the life with Christ. If we have nothing to tell men of present life with him, we are little better than supplements to the Gospels, which now so large a part of the world may read each in his own tongue. But if we have known Christ in intimate acquaintance and felt the effects of that friendship in our walk through common days, then we have something to offer. The present Christ is not less but more important for the world than the historical Christ of Palestine. The present witness of Christ's friends is the voice of his Spirit and is essential to the Christianization of the present generation.

The success of any evangelistic work, such as is carried on in city after city nowadays, depends in the last resort upon this personal testimony to the experiences and values of the present life with Christ. Out of our own experience and out of that alone we speak with power. We bring in those who are gifted with persuasive speech and song, and we have little difficulty in crowding assembly halls with interested listeners. But if the sense of possession on the part of Christians of something which they both value greatly and greatly desire to share fails in that community, the effects of the meetings must be as transitory as the refreshment of a summer cloud. If Christians care for individual men and will speak to them out of their own experience, witnessing to the value of the life with Christ, some will be won. If they leave that witness to professionals, with the passing of the professionals the effects will surely fade.

There are dangers and opportunities at the beginning, in the middle and at the end of any great evangelistic effort. At the beginning is the time to begin. Every one knows then that the churches in a general way are interested in reaching people and inducing them to "attend the meetings." But how about your friend to whom you have never yet spoken a word of testimony in regard to the experiences of the life with Christ? How is he to know that you value your Christian experience or hope that he may come to share it, if you never tell him so? Do you want nothing more of him than that he should attend meetings? And have you expressed even that much interest in his soul's life? There is a difference, which he will feel, even if you do not, between reticence and dumbness.

Then in the rising of the tide of popular interest you have the opportunity of choosing between helpful witness and hindering debate. Of all times in the world the middle of a stirring of the community by the message of the Christ is one of the worst for controversy. You cannot prove, you will get no good by arguing; you can bear witness. You cannot demonstrate the existence of God or of your own soul. But you can tell men what God has done for your soul and ask them to try the experiment of faith to which Christ calls. Can you do less than this, if God has put you in intimate relations of neighborhood with any man who has no personal acquaintance with your heavenly Friend? Faith goes from heart to heart and not from mind to mind. At

such a time of roused and tender feeling the clasp of a hand may speak more eloquently and persuasively than a sermon.

Then at the end comes the most dangerous time of all. What seemed to have the promise of a fellowship becomes a separation. We fish with hooks to catch men, but seem to have no proper baskets in which to carry them. We forget the needs of infancy in new-born Christian souls. There must be room and time for the habits and affections of the new life to grow. If we dismiss our interest when we send the evangelist upon his way, does it not go to show that his voice and not the work of God's kingdom was our inspiration? Then comes the test of witness-bearing. Is it a child of excitement? Then with the excitement it must die. Shall we not make it, rather, an expression of the every-day experience with Christ, the life we spend for him and for the brothers of his pity and his care? Were that our life from day to day, perhaps there would be little need of special evangelism. Or at least it would be without feverish excitements and could be followed by no dangerous chill.

The Cost of Democratic Government

"The popular idea that the United States is a free country is a delusion." This was a remark recently made by a Russian gentleman living among us. Russia, he said, is one of the freest countries in the world. There the government is one party and the people governed are another, with no responsibility for the government except to pay its charges. If a man doesn't meddle with the government, it will let him do pretty much as he pleases. "But in this country," said the Russian, "you are making new laws all the time. They affect business and interfere with one's habits of living. What is lawful in one state may be a crime in another, and it is hard to keep posted as to what is right and what is wrong in the place where you happen to be."

It is true that a government like ours is a constantly experimental process. New federal legislation and state laws passed for trial, sometimes conflicting with one another and often, after having worked much mischief, judged unconstitutional by the courts, probably put heavier taxes on business than any one estimates. The assembling of Congress and the meetings of state legislatures are usually anticipated with apprehension by business men of all classes. Almost everybody is interested in schemes which he wants enacted into laws. Many thousands of bills are introduced every year which are fortunately killed in committees, hundreds more are pushed through which work more harm than good, and when legislation is at a minimum the country is as apt to congratulate itself on what it has escaped as it is to commiserate itself on what has been done.

Yet the people have never been more in the mood to do things by making laws than at present. Groups of men interested in great commercial enterprises are planning to secure advantages through legal enactments or to protect their interests from hostile legislation. Labor organizations are trying to combine for political purposes. The people at large are apprehensive that their rights are being invaded. Congressmen are abnormally excited already over the reputation of that body and of the standing of some of its members. The calling of an extra session to make new tariff laws insures a continuance of federal legislation through most of the year, and mainly on matters which directly concern the welfare of all the people. Add to these conditions the fact that many reform organizations have more schemes than ever for purifying society by law, and it becomes evident enough that 1909 is to be a disturbed and eventful year in this country.

Let us set down, then, what we get for the price we pay for democracy. Real progress in government can be made only through experiments. We all may have a share in the experiments being made here, for which all other nations may be the gainers. Each class is trying to gain special privileges for itself through legislation, but in the end it will be found that the government which is best for any one class is the government which considers every class and is the best for all. It is worth while to spend much time and money to bring the whole country to discover what that government is. Many laws are passed for the reform of society which soon disappoint those who advocated them. But in the process men are learning that the basis of free and stable government lies in the sense of responsibility in each and every citizen, and in the constant efforts of all the people to exalt public sentiment.

Governor Hughes of New York lately put this truth impressively when he said: "I do not sympathize very much with schemes of moral regeneration through legislation. We can accomplish a great deal by wise laws, but the impetus of moral movements must, as a rule, be given by the voluntary work of citizens who, with the force of conviction, press their views upon the people, awaken the consciences of the people and secure that public sentiment according to which alone any true moral reform can be accomplished. I also have very little sympathy for an ambitious scheme for doing away with all evil in the community at once."

If, then, the cost of our democratic government is high, its returns are correspondingly great. It is worth more to be a sovereign than a subject, to share in making laws than to obey without liberty of question others making laws for us, and to work out a system of government to be commended to mankind than to bow under a system imposed on us. It is worth much to see the advance of representative government in nations long controlled by absolute monarchies, like Russia, Turkey, Persia and China, and to know that the awakening manhood of which these movements are a sign and which promises nobler life for all the people is due in no small degree to the spirit and the example of government of the people, by the people, and for the people in this country of ours. We may therefore face the labor and cost and risks of the months before us as American citizens with calmness and confidence that these are the things which make life well worth living.

The Beginnings of the Faith

That day in Jerusalem, when the Church of Christ came to the full consciousness of its mission and began to grow by accessions from a hitherto unbelieving world, is one of the great days in history. The union of the divine and human in the life of Jesus passed on to the body of those who were renewed and guided by his Spirit. Christ is still alive and active in the world. The limitations of his body cease and with them the restrictions which he laid upon himself that he might perfectly fulfill the Hebrew Law. For Christ the coming of the Holy Spirit to bring the Church to birth was an enlargement. We shall never get the true measure either of his purpose or of the mission of the Church until we think of him as the motive force in the changes of our humanity and of the Church as his chosen means of self-expression among men.

We must not, however, argue that there is a perfection of the Church corresponding to the perfection of the body and mind and character of Jesus. The work of the risen Lord is harder, more taxing for patience, more hedged about with grievous hindrances than the life which he carried in its strength from Bethlehem to Calvary. For though he overcame temptation, he had then the ever present joy of purity and the full consciousness of his Father's presence all along the way. But when he undertook the transformation of our humanity into the sinlessness which is our hope of bliss, he must needs work through imperfect instruments and on refractory material. He felt the difficulty and expressed it to his fellow-laborers—"Greater works shall ye do, because I go unto my Father." The acts of the apostles are not less wonderful than the acts of Christ. They *are* the acts of Christ in a field more difficult and with far less perfect instruments than in his growth and ministry in Palestine. We can never rightly think of the earthly ex-

perience of Jesus in isolation from his present and continuing work in and through the Church. Without that life and work, of which in both its phases we are a part, Christ is not complete. The Church, says Paul, "is his body, the fullness of him who filleth all in all."

This, then, was the great experience, the work and joy that began on that foundation day of the Church. Jesus had prepared the hearts of his followers for the part they were to play. They waited in a great expectation; they drew from the experiences of the past a loyal fellowship and community of soul. Memory roused, with their Lord's resurrection, giving fresh and joyful interpretation to words and incidents which they had before but dimly understood. The great joy of the risen Lord was clear in their souls, ready to be transmuted into the work and testimony of the kingdom. They were ready. The hour had struck. The Christ life which has vastly changed and shall at last wholly transform the life of the earth began its course.

The passing years have made it evident that the progress of this work of Christ was not to be without decadence and interruption. His material is ever changing; his instruments are the free wills of men, too often far from ready to join in his enthusiasm. Not all of Christianity is Christian. The Holy Spirit evidently cares little for some things which many of us hold dear. But the unity of faith and witness which began in Jerusalem is Christ's ideal for the Church today and for every one of us, its members.

Prayer meeting topic for Jan. 24-30. The Beginnings of the Faith. Acts 2: 1-47. Where and how the Church began. Its initial characters—expectation, fellowship, testimony, joy. The leading of the Holy Spirit.

Editorial In Brief

Spain used to hold her *autos-da-fe* on Sunday, and Boston had a wholesale one last Sunday, with more than 300 autos.

Chaplain Edward Everett Hale, in the United States Senate the other day, began his prayer with the sentence, "O Lord, open thou our lips and our mouth shall show forth thy praise." Then Senator Tillman opened his own lips and spoke.

A remonstrance or inquiry in regard to the discharge of Yuan Shih Kai by the British and American Ministers brings from the Chinese foreign office the reply that the discharge will make no difference in the policy of the imperial government. We wish we could be sure of that.

A minister has written to Senator Tillman to call his attention to the fact that there were two men named Ananias in the book of Acts and that the one in Damascus was a very worthy Christian brother. It is to be noted, however, that it was the Jerusalem Ananias who was caught in a deception concerning a parcel of land.

The chairman of the board of health at Haverhill, Mass., reports that last year four deaths resulted from alcoholism in that city and forty-eight from impure milk. Without discouraging those who devote themselves to prohibition, it is surely worth while to stir up others to save the children from death by drinking poisoned milk.

If a statement in the Bible once believed to be a historical fact has come to be regarded as a legend, of what value can it be to us as a revelation of truth? See the answer to this question by Rev. J. H. Jowett of Birmingham, one of England's foremost and most devout pastors, in his article on another page, Troubling the Pool.

Two presidents, a vice-president and a cashier of various national banks in Pennsylvania were sentenced in the United States District Court at Pittsburg last Saturday to serve five years in the penitentiary. They were convicted of misapplication of funds. Federal prisons have many residents who have filled responsible positions in commercial life.

Labor union leaders do not get the sympathy from the public which they would receive if their tasks were better understood. They hold, more than any others, the key to the industrial problem, and they could not long hold their positions unless they had great ability and tact. It has been said of them that for every fight they have with employers they have twenty with the men behind them.

The Democratic candidate for Vice-President, John W. Kern, was defeated in his contest for United States senatorship from Indiana, notwithstanding he had the support of Republicans. If his defeat was brought about by brewers and saloon keepers, as is claimed by his friends, it may make an opportunity for temperance forces to concentrate the best elements in the state against the saloons. May they have wisdom to win!

The first signs are appearing of the subsidence of the heated term in Washington. The House has tabled a resolution to send out through the country two million copies of the *Congressional Record*, reporting its side of its quarrel with the President. The expense to the public treasury would have been about $90,000, and this item might have been an embarrassment to committees appointed by Congress to investigate expenditures authorized by the President in which members hope irregularities may be discovered.

There was once a little boy who, after listening for more than a half hour to a tedious sermon far beyond his comprehension, is said to have jumped up in the pew and shouted, "Mr. Preacher, we are here, too!" If there are any little boys and girls who think that *The Congregationalist* as a whole is a little above their powers of enjoying, not to say understanding, we hope they will note that we have erected in our Home Department a Children's Pulpit. The man who stands there week by week long ago recognized the fact which the aforesaid small boy in the congregation sought to make known to his minister.

Mr. Rockefeller, according to the judgment of his physician, bids fair to live to be a centenarian. The reasons given are that he doesn't worry, takes abundant exercise in the open air and never eats too much. If he has kept from worrying during these years when hideously distorted pictures of him have been appearing in magazines and newspapers and obloquy of all sorts has been heaped on him, and many people have supposed he had to contend against reproaches of conscience, then is it not possible for the average Christian to realize the fulfillment of the promise, "With long life will I satisfy him"?

Next Thursday, Jan. 28, at noon, the Cuban people will take back full possession of their own affairs, after a second occupation and setting in order by the United States. There is a large party in Cuba which dislikes the United States and resents even its benevolent interference; and another large party which—often for purely selfish reasons—desires that Cuba shall be annexed to the United States. Between these two are the overwhelming majority of United States citizens, who desire to see Cuba prosperous and independent and, we hope, the great majority of Cubans, who are patriotic enough and self-mastered enough to put the common good before their dislikes or their profits.

Boston still maintains its bad eminence in the thoughts of some English people as the mother of heresies and mental insanities. Sir Dyce Duckworth, a prominent London physician, coupling together in a recent speech the Emmanuel Movement and Mrs. Eddy's Christian Science, said: "As regards this new doctrine, we find, first, that it comes from America. That, to my mind, at once arouses suspicion. It comes from Boston, a city I know well, having twice visited it—a city which is a perennial source of false doctrine and which produces and contains more unstable men and women than any other city I know." Boston will be amused at this tribute. But does Sir Dyce Duckworth know Boston well—"having twice visited it"?

The votes of the Presidential electors in the several states have now been cast, and the result will shortly be officially declared in Washington. We shall then be able to speak correctly of Mr. Taft as the President-elect. His confidence in the ability of the people to continue the Government peacefully under that venerable and sometimes discredited instrument, the Constitution of the United States, is reassuring. Recently in an address to some Southern Democrats, he said, "And yet, gentlemen, that Constitution, simple, clear and comprehensive, has in the past been capable of so fair construction as to meet in a marvelous way the developments and emergencies of our country which could not have been anticipated by those who framed it in any detail at all, and I am very certain that the same Constitution will meet the emergencies which may come on in the future."

The Federal Council of Churches of Christ, which was formed in Philadelphia last month, includes thirty-three denominations whose membership aggregates nearly twenty million persons. Justice Brewer of the United States Supreme Court predicts that it will show to the world that this is in the highest sense a Christian nation. It has set in motion already work that promises great results in unity of Christian effort and sympathy. To carry forward its plans a sum has been asked from each denomination in

proportion to its ability. The Council asks from Congregational churches $1,000 annually for the next three years. The Provisional Committee of our National Council asks the stronger churches to contribute $5 each for their surplus funds—more if they are willing. The movement for a Federal Council originated in the National Council of Congregational Churches, and but for its action would not have been realized. Other denominations are giving the money asked of them. We are sure that our denomination will do its part, if the churches will send their quota promptly, before the request is forgotten.

Personalia

Jan. 10 was the eighty-seventh birthday of Rev. Dr. Theodore L. Cuyler of Brooklyn. He continues in vigor and interest in public affairs.

Dr. Selah Merrill, for many years American Consul at Jerusalem, has made his home at Fruitvale, Cal., where he has been ill, but is now recovering.

Dr. E. Benjamin Andrews, for more than eight years chancellor of the State University at Lincoln, Neb., has closed his work there because of ill health. He has been made chancellor *emeritus*, and after a rest of a year or longer expects to return to Lincoln.

The oldest daughter of Ralph Waldo Emerson died last week on Thursday at the home of her sister, Mrs. W. H. Forbes, in Milton, Mass. Miss Emerson had lived nearly all her life of seventy years in the Emerson house in Concord, where she has been greatly esteemed and beloved.

We named Elizabeth Barrett Browning among the celebrities the centenary of whose birthdays occurs this year. The date of her birth has been disputed. Perhaps she thought, as ladies sometimes do, that she was born a little later than she had been told. But her husband said she was born in 1806, and the parish register of births supports his statement. It is no doubt correct.

Hon. J. Keir Hardie, M. P., chairman of the Labor party in the British House of Commons, announced to a meeting in Ford Hall, Boston, last week, that the time is not far distant when a Labor minister will govern the British people, and that he expected an alliance in this country between Socialism and trades unionism. Mr. Hardie has evidently been in the United States only a very little while. His prophecy of future conditions here will be interesting to the British Parliament when he returns to his administrative duties at home.

Dec. 19 last was the centenary of the birth of Dr. Horatius Bonar, who has considerably enriched our hymnology. Most Christians are familiar with "I heard the voice of Jesus say," "I lay my sins on Jesus," "A few more years shall roll," and many other hymns he wrote. But his congregation in Edinburgh would have none of them nor any other "human hymns" for church worship. The Psalms of David were good enough for them, and they would have nothing else. When at last Dr. Bonar gave out a paraphrase of his own, many of his members seceded and united with the Buccleugh Free Church, the only one of that denomination in Edinburgh which, in the late crisis in Scotland, joined itself with the "Wee Frees."

Vice Admiral Rojestvensky died in St. Petersburg, Jan. 14. He has the distinction of having led the Russian fleet to the most crushing defeat suffered in any naval battle for over one hundred years. Shortly after leaving the Baltic Sea in October, 1904, his ships opened fire on some unarmed British fishing boats in the North Sea, and the Russian government paid $320,000 for damages done. But Rojestvensky will be chiefly remembered in connection with the Battle of the Sea of Japan, May 27, 1905. After his release from imprisonment in Japan he returned to Russia where he was indicted for cowardice, and pleaded guilty. But he was declared not guilty by the court on the ground that he was unconscious when what remained of his fleet surrendered. His death was reported last summer as having taken place in Germany. It was later found that another man of the same name had been taken for him, but the Admiral survived to read extended obituaries of himself, most of those in Russian newspapers being far from complimentary or charitable. He was sixty years of age.

In the Congregational Circle

Talk about dry rot in New England churches! One who indulges in that kind of allegation should move about a little and discover by the use of his own eyes and ears the things that are going on and that are worth while, too. Take, for example, Dr. E. N. Hardy's church, the Bethany, at Quincy, Mass. It deserves from every point of view to be called a great working church. Seventeen nationalities are represented in its congregation, recruited from all classes and conditions in that city of 30,000 inhabitants. Workers in the stone quarries and shipbuilding yards sit near the men of wealth and representatives of the traditional culture of this historic place. An official in a labor union takes a prominent part, and there is a splendid Brotherhood, carefully conserved by Dr. Hardy, who has always preached the gospel that the church exists for men, and practiced it, too. And yet the women claim their place, also, and have carried on for years a King's Daughters' work of large dimension and other forms of missionary work. Connected with the Sunday school is the Makaria Fraternity, a group of young men from eighteen to twenty-five, who spend a profitable hour together on Sunday, and who are bound together also by occasional participation in athletic contests. The name is the Greek equivalent of the Hebrew word "blessed," or "happy," that has been employed to designate Baraca classes in schools the country over. A recent Harvard graduate, Mr. D. King, who with his father, Mr. Theophilus King, is one of the driving wheels behind the Massachusetts No-License League, has thought it not beneath his dignity as a college graduate to take charge of the Makaria Fraternity, to weld its members together, and to help them Sundays and week days alike to order their lives according to the ideals of Christ. At the banquet last week nearly two hundred persons sat down together, and it was a cheering sight to see scores of young men and young women meet, under the auspices of a Sunday school class, many of them actively allied with the church. It is good to feel the pulse of Bethany Church, and to realize that it is solving actually though not entirely three of the great problems of today: that of reaching the foreigner, the laboring man and the careless, plastic young people.

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With the energetic plans now in process of realization by the American Missionary Association, Lincoln Memorial Sunday, observed by many of our churches for the past fifteen years, will in this centennial year be unusually noteworthy. Already, from the New York office alone comes the report of 10,000 Sunday school members who plan to commemorate on Feb. 7 our beloved martyr President. Not only will Lincoln's own life and work be the theme of study, but that of the A. M. A. as well, the organization which is seeking in so many ways to complete his plans for the Negro, the Indian and other backward peoples. Attractive centennial mite-boxes and a brief concert exercise have been issued by the secretaries for the Sunday schools and Christian Endeavor Societies which plan to celebrate the occasion. On this hundredth anniversary Sunday, nothing more patriotic or appropriate could well occupy the attention of our young folk than the double theme here proposed. We believe the majority of our churches will not fail to seize the opportunity of a historic day.

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It is hoped that the missionary campaign which is being launched will lead to the wiping out of the debts of our three greatest societies now burdened with them. The churches need, at the same time, to see that interest is not diverted from the work of the three important societies which have guarded against indebtedness. The first to close its year will be the Congregational Sunday School and Publishing Society, Feb. 28. This has been among the best years in its history. A warm welcome has been given to its workers in the South and Southwest, where good foundations are being laid for denominational growth. The Rocky Mountain region, the Northwest and the Pacific Coast have had a remarkable development in material things. Earnest demands have been made upon the Sunday school workers to meet the needs of these rapidly growing communities. As an example of the opportunities, about fifty Sunday schools have been organized in North Dakota in the ten months of the year in places where there was no other religious service of any kind, and a number of churches have developed from schools organized by this society in previous years. The work has demonstrated its power to unite people of different denominations and nationalities, making possible strong, wholesome church life.

The contributions of the year up to date, from the regular sources, have been equal to those of previous years, but little has been received from bequests. If each church will see that its fair proportion is given to the Sunday School Society, the year may be closed without debt. This is important in view of plans which are being made for improving the Sunday school work, in which the editorial and missionary departments will be closely associated. There is here an inviting opportunity for individual gifts in helping to furnish the most important part of the education of the young people of our land—the moral and religious.

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The Congregational church in Winthrop, Mass., had a joyful celebration on a cold evening last week over a burnt sacrifice at which their pastor, Rev. Alexander McKenzie officiated. Several canceled notes went up in flame and smoke, the largest of which had been running seven years. The people would not have had courage to attempt the task if the Boston Congregational Church Union had not encouraged them with the promise, now made good, to pay the last $500 on the debt. The church has started on the new year owing no man anything but love, with a balance in the treasury, increased attendance and a confident purpose to provide well for the religious needs of a growing suburban community.

This is one instance of a score and more where the work of the Congregational Church Union, not only in giving money, but offering counsel and encouragement, is sustaining and strengthening our denomination. The officers of this Union freely give time and labor to this service, finding out the conditions of the smaller and weaker churches, extending a friendly hand that imparts strength through its grasp, quickening the generosity of the churches that are able to

help, and cultivating the spirit of brotherhood among all our churches. This is genuine Congregationalism in which the principle of fellowship is put first without any loss of independence of the local church.

The Old South Church is playing nobly the part of the big brother. Those in charge of the income of its funds advise with the officers of the Church Union and put in their aid when and where it will accomplish the most in lifting churches out of discouragement and into confidence in helping themselves. It is hard to see how this church could better illustrate the ideal of Congregationalism. If Madam Norton had been able to forecast the future and see how her modest estate would increase in value, with her belief and purpose she could not have chosen a wiser way to provide for its use in extending the Kingdom of God. The $10,000 given to foreign missions by the Old South this year was probably a larger sum than the Norton property would have sold for when the bequest was made.

Troubling the Pool

Lessons from a New Testament Legend

By Rev. J. H. Jowett, Birmingham, Eng.

The legend of the angel and the pool, which is recorded in the fifth chapter of John, and which the Revised Version has relegated to the dubious outskirts of the margin, provides a most happy symbol of frequent happenings in personal and national history. "The angel of the Lord went down at certain seasons into the pool, and troubled the water." The pool was troubled by a supernatural agency, and by the agitation it was converted into a minister of health and healing. The emblem has its reality in actual experience. The divine is continually shaking up the human, redeeming it from forceless insipidity, preserving it from poisonous stagnancy, saving it from becoming the breeding place of moral and spiritual miasma, and doing all this by the creation of a healthy and vitalizing unrest.

In the light of this suggestion we may gain the proper attitude for contemplating the phenomena of the prevailing disturbance and unrest. Grace not only works in the establishment of peace, but in the creation of convulsion. Grace not only implies the ministry of the dew, but also the ministry of the volcano. It broods in the quiet air, but it also "rides upon the storm." It "speaks peace," but it also sends swords. It has its "still waters," but it has also its rolling torrents, scooping out new channels and deepening and broadening the old river-beds. There is a divine unrest, divinely begotten and divinely inspired, a holy restlessness which is the breeding ground of moral virtues and the invigorating minister of spiritual health. There is a ferment in human affairs which is due to the divine yeast, and it is our wisdom to recognize the divine impulsion which lies behind the apparently blind goings, and to base all our reasonings upon this great primary assumption, "It is the Lord!" We often pray, "Lay thy hand upon us for good." What if the gracious answer should come, not in a soft and soothing caress, but in a grip and a shake that will affect our circumstances like the turn of a kaleidoscope, and the whole contour of our life shall be changed? "By terrible things wilt thou answer us, O God of our salvation!"

The same teaching is presented to us from a negative point of view. There is always a grave peril when the "troubling" in human life is long delayed. "Because they have no changes they fear not God." The truth of this word is confirmed in common experience. Unbroken health is not without its dangers. Men who live in the fierce glare of unbroken prosperity are apt to become hard and proud, and to stalk along in a perilous self-confidence which easily swells into self-conceit. As it is with individuals, so also is it with peoples. Nations which pass through unbroken periods of untroubled life are very prone to become morally degenerate. That is a striking figure by which the prophet describes the moral conditions of his people, "He hath settled on his lees." The prophet takes his figure from the practice of his countrymen of pouring a liquid from one vessel to another, and thence into another, leaving behind, at each successive pouring, some of the lees, the dregs, the sediment, until at length the liquid is perfectly pure and transparent. And here is the application of the figure. When the life of a people is kept in motion, when it is poured from one set of circumstances into another, the disturbance is a minister of purification and transparency, and she gets rid of her moral filth. But this is the warning of the prophet: changeless circumstances may be a minister of moral ruin. "He hath settled on his lees!" He was quite contented to retain the moral sediment, to have it in close and intimate communion with his life, and by its presence to be defiled. When peoples are untroubled they come to terms with their filth. The passion for reform is not born in "the garish day," but in the shock of troubled circumstances, in the dull, gray season of disappointment and defeat.

And what will happen when the Lord shakes and troubles a people? First of all, we shall get rid of many things that are rotten. After a fierce tempest the roads are littered with the branches of trees. There is nothing like a high wind for fetching off the dead wood. Let the tree be well shaken, and the rotten and decrepit will drop away. It is so in the personal life. When our circumstances are convulsed, and life is troubled with the great shaking, we drop many a piece of rotten wood, and those who have most to do with us can see that our lives are healthier after the storm.

And then, in the second place, when a people is shaken, the real essentials are revealed. A friend told me that when the boat on which he was sailing was in peril of engulfment, and a great crisis arose, it was amazing how all ecclesiastical differences were lost in a common oneness of simple and earnest communion with God. When the voyage was a strainless picnic, sectarianisms were obtrusive; when the voyage became a crisis, sects were submerged. And the experience has its analogy in the moral life of the state.

And, lastly, when the Lord troubles our circumstances it is quite easy to discriminate between the weakling and the robust. These crises are our tests, and they pronounce our judgment. "From that time many of his disciples turned back and walked no more with him." At what hour did they turn back? When they caught sight of Calvary and of possible loss and crucifixion. Aye, that is the time of test, when the lions are on the road! It is in the shaking that we discover the things that cannot be shaken. "What went ye out for to see? A reed shaken with the wind?" A reed bending before the blast? Yes, the bending reed shall be revealed. "But what went ye out for to see? A prophet?" Yea, and in the tempestuous wind he, too, shall be revealed, and he shall stand like a cedar of Lebanon.

The New President of Harvard

BY REV. GEORGE A. GORDON, D. D.

Prof. Abbott Lawrence Lowell, president-elect of Harvard University, is held in high respect as scholar, thinker and gentleman. The religious community is especially interested in the character of the coming president of Harvard. They wonder how the higher traditions of New England will fare in his hands.

Professor Lowell is a Puritan by descent, personal moral standards, and sympathy with the great tradition of religious freedom, veneration for the power of religion in



ABBOTT LAWRENCE LOWELL
President-elect of Harvard University

the formation of character, and by recognition of its essentialness to the completeness of human existence.

We may rest assured that Professor Lowell is neither a sectarian nor an indifferentist; that he knows well the simple and yet sublime piety in which Harvard originated; that he will serve with a high mind all that is sacred in her past and all that is prophetic in her life today; that he belongs to the increasing number of noble spirits who see the usefulness of all forms of ecclesiastical institutions, and who, at the same time, liberate religion, in its inmost essence, from dependence upon any church or system of theology.

The readers of *The Congregationalist* will, I am sure, give Professor Lowell their unspoken welcome to his vast task; they will follow him with their best wishes and their prayers.

Old South Church Parsonage,
Jan. 20, 1909.

A Brief Biography

Professor Lowell was born in Boston, Dec. 13, 1856, graduated from Harvard in 1877 and from the Law School in 1880; practiced law in Boston, and also published Essays on Government and Studies of the Governments and Parties in Continental Europe. He became lecturer on Government at Harvard in 1897, Eaton professor of the Science of Government in 1900. He has been a member of the Boston School Board and since 1900 a Lowell Institute trustee, being largely responsible for the recent arrangement by which the Lowell Institute duplicates certain courses of Harvard's instruction. He is also a member of the Executive Committee of the Massachusetts Institute of Technology.

In England it is a criminal offense to give a written certificate that a person deserves to receive aid when the one who does it has no actual knowledge of the case. If that were law in this country, some respectable people would be in danger of being brought to account by the state.

Straight Looks at Mission Fields and Problems

By Prof. Harlan P. Beach

MISSIONARY PARLIAMENTS

Great Britain is more inventive than we in spectacular things affecting missions. Witness last June's stupendous "Orient in London" and the wonderful "Africa and the East" exhibition being prepared for next summer by some ten thousand Church of England people. Their newest method of awakening interest in the cause is a modified parliament, which "has proved eminently successful in extending, deepening and strengthening interest in foreign missions, and more quickly and intelligently than perhaps any other agency."

The various fields of such a board as the Church Missionary Society, for instance, are divided into thirty-six constituencies to which at the first meeting members are elected, and a Speaker and Cabinet are also appointed. It is then the duty of each Member of Parliament to study the past history and present condition and needs of his constituency, in order that he may impart information to the House. At the sessions of Parliament the regular rules of procedure are followed. Members address the House through the Speaker on the work or needs of their constituencies, questions are asked, etc. Reports show that the scheme appeals to a higher sort of men and women than are ordinarily reached, and when carefully prepared for the sessions are most informing and helpful to the cause. What Congregational church will report the first successful meeting of Congress?

ENTERPRISING METHODISM

The General Committee of Foreign Missions, which met in November at St. Louis, brought together twenty-seven bishops and a multitude of lesser lights, whose combined warmth inflamed the entire local constituency. Among other things they reported for the last year contributions to foreign missions of $1,342,336 and a debt of $112,199. This did not at all stagger the committee, since a recommendation for 1909 calls for a million and a half, while a committee was appointed to labor with one from the Home Missions Board to secure during the year an extra million to be divided equally between the two societies. Where is our $500,000 in comparison with this? They have a much larger constituency, but we have a far better *per capita* record to cheer us.

At the same meeting the Methodist Laymen's Missionary Movement was officially launched, which plans for steady advance in missionary giving, so that to both home and foreign missions they hope to contribute in 1909 $3,000,000 and rise to $6,000,000 in 1912. Their ultimate reason for hoping to accomplish this is thus stated: "The call is of God. The work is a spiritual work. Much will be said about money and organization, and both are needed. But the great need is such an apprehension of the unseen and eternal as will enable the laymen of the church to readjust their expenditures, put first things first in daily life and become in reality citizens of a world kingdom."

JAPANESE LEADERS

A recent issue of *The Friend*, published in Honolulu, gives an interesting account of an evangelistic campaign among Japanese there by Mr. Miyagawa, one of Congregationalism's strongest preachers. Both in the revival meetings and elsewhere he strongly impressed his hearers—to such an extent, indeed, that at a banquet his earnest appeal led many to confession of sin and the entrance upon a new life. At the morning meetings for evangelists he spoke most effectively upon such thought-evoking themes as History of the Development of Theology, Unchangeable Truth, Development of the Conception of God, The Conception of Christ, and Atonement. America is thus receiving back into her bosom the reward of her missionary labors in non-Christian Japan.

Dr. Honda, bishop of the three united bodies of Methodists in Japan, in a recent interview gives some account of the condition and prospects of the united Methodist Church of that empire. A few points are well worth reproducing here. At this early stage in the united life the bishop admits that "there are three houses, and it is difficult to combine the families, making compounds of their customs and putting all on good terms one with another." He reports that the spirit of self-support has increased already. "The characteristic feature of the Methodist Church of Japan," Dr. Honda says, "is to continue the development of the characteristic of the Methodist Church itself, that is, to value experimental religion and to have no other desire than to preach the gospel. . . . From the point of view of organization, unity and fellowship may be another characteristic of the Methodist Church; but in Japan, as a matter of fact, the Congregational idea is strong, and a narrow local spirit is prevalent. It is for this reason that true union is difficult to accomplish." The good bishop admits that he is no theologian and cannot in this department regulate questions of doctrine. "There is nothing to do but to wait for questions of doctrine to settle themselves, or to wait for the appearance of some great theologian to solve the difficulties. It is my aim," he declares, "to preach experimental religion and to develop the desire to serve God directly in the spirit of loyalty to Christ. . . . Since our theological schools are like normal schools, it is a question whether it is well to teach the higher subjects as is done in a university. Would not much of such learning be indigestible? and, moreover, is it not inexpedient to argue difficult questions in theology from the pulpit?" Apparently the Methodists have a wise leader for such a people.

AN ANTI-INFANTICIDE MOVEMENT

Locate the Chaco Indians, if your geography enables you so to do. Their Paraguayan-Argentina habitat, the Gran Chaco, signifies "great riches," but that does not prevent the Indians from frightful indulgence in infanticide. When the representatives of the South American Missionary Society first came among them, the children born of a marriage numbered seven or eight, of whom rarely more than one was allowed to grow to adult age. After twelve years of teaching, families of from three to five children are common, and among converts infanticide is utterly done away. To add emphasis to the word of exhortation, the plan has recently come into use of publicly decorating with garlands women who have preserved the lives of a family of not less than four. The missionaries have also given a sheep for each child, the wool to be the perquisite of the mother, the sheep to be allowed to increase until the children reach a certain age, when the progeny accruing helps them toward a start in life. And this scheme did not originate with the present occupant of the White House either; British missionaries are the patentees.

JOHN R. MOTT AFIELD

Mr. Mott is spending the winter among the students of Europe, and in investigations connected with the Commission of the Edinburgh World Missionary Conference having to do with making the gospel known to all the world. Students of Oxford and London were wonderfully moved by his strong addresses and appeals. At the last three meetings for London students, 115 of them accepted Christ as their Saviour. The largest meetings, however, were those connected with missions. At Royal Albert Hall the climax was reached when he and other speakers faced an eager audience of 10,000 people, representing the missionary forces of England. His labors among Scandinavian students, beginning Jan. 24, will be a distinct aid, both from the evangelistic and the missionary viewpoint.

EX ORIENTE LUX

A professor in the Yale Law School told me recently that the best account by far of German law is found in the translation of the Code into English by a Chinese who has taken a postgraduate course in Germany. And now come two pamphlets in German by another Chinese, Mr. Chiu, one of which has already reached a third edition in Germany's capital, where the author is studying for his Ph. D. and effectively speaking for the Berlin Evangelical Missionary Society.

The title of the most popular of the pamphlets is, "An Examination of the Effects of Civilization, Ethics and the Christian Gospel in China." Not having seen it, I give part of a review of it written by a competent judge of its merits. Mr. Chiu examines the present movements in the Chinese Empire and shows how the country has been the possessor for centuries of a high civilization and of theoretical morality, as well as a sort of theosophical religion in the teachings of Lao Tzu. He states that China is now desirous of the best elements of Western progress and would even welcome a large amount of Western ethical thought. Yet this, he declares, is not enough. The Chinese heart longs for something else. Consciousness of sin is as keen there as in the Occident, and he pleads that nothing except an evangelical presentation of the person and work of Christ will save the Chinese. Mr. Chiu, while expressing his indebtedness to Ritschl, does not believe that his theology is sufficient to win China for Christ.

Another point of view is that of a Chinese pastor which I translate from *Die Evangelischen Missionen* for November. "Five winds are today sweeping over China. The first comes from the East. That is Japanese influence, which does not amount to much in my opinion. It brings only the imitation of Occidental culture. The second is the West wind, which is the ideas of Europe and America. The third is the North wind, which blows down from Russia, bringing the cold breath of cruelty. But the South wind is soft and gentle; it is the gospel. Then there is the fifth, the whirlwind: that is, the faithless ones among our catechists and teachers. Subject to all these stands the present-day church." The figure suggests that of the early Christians, who called part of the church "nave," *i. e.*, ship, wherein they outrode the blasts, secure because Jesus was in their midst. God save China from all disturbing winds!

Permanent Gains from Chapman Campaigns

A Group of Testimonies from Different Cities

In view of the fact that Dr. Chapman and his associates are soon to begin evangelistic work in Boston, we asked a number of men in different parts of the country these two questions: (1) *What have been the permanent gains from the Chapman meetings in your city?* (2) *What suggestions, if any, have you to offer bearing upon the success of the work in Boston?*

The replies appear below.—EDITORS.

Decided Gains in Membership and Interest

In reply to your questions about the Chapman meetings in Fall River, I can speak with authority only of my own church, while confident that what is true of Central Church is essentially true of the others.

First, we had a decided gain in membership. The additions for the year following the special services were over three times as numerous as the average for the previous five years of my pastorate. "How do they compare, in genuineness of experience and value to the church, with those who have come into the church by the normal, week by week, one by one, method?" I have been looking through the record of admissions for the six years, with this question in mind. I find no hint of inferiority, in apparent genuineness, or value to the church, on the part of the results of the special services. In other words, we have, as a result of the Chapman meetings, a group of members over three times as numerous as the additions of other years and of equal average worth.

Second, we are reaping the advantage of the special interest in increased attendance at the services, notably in Bible school and midweek service, also in the unfigurable but vital interest in the real things of church work.

The only suggestion I have to make is this: it is almost a scientifically accurate statement that a church gets out of the special meetings what it puts into them. "With what measure ye mete, it shall be measured unto you."

Fall River, Mass. CLARENCE F. SWIFT.



J. WILBUR CHAPMAN, D. D.

Evangelism Dignified; Foes of the Church Won

The evangelistic mission has been restored to its rightful place as a true factor in the development of the Church and in the fostering of civic righteousness. Questionable methods in evangelistic efforts have certainly brought to a low degree the name of "evangelist." The Chapman meetings have corrected this to a large extent in our city. Men and women whose influence counts for much have been won from indifference and even opposition to the Church, so that they have become positive factors in all good works in our city. The massing together of Protestant people in these great meetings has had a profound effect upon the entire city and has increased respect for organized Christianity.

Trust Dr. Chapman as an able, wise, tactful and successful leader. It is not necessary for the men of the churches in any city to wait and see whether he is worthy of confidence. It would only be a loss of valuable time. Let the Boston churches give Dr. Chapman full confidence at once, and expect large and far-reaching results for the permanent strengthening of Christian forces in our New England metropolis.

Worcester, Mass. EDWARD P. DREW,
Pastor First Congregational Church.

Church Workers Increased; Good Will Engendered

The friends of sane evangelism everywhere are rejoicing that Boston is to have a Chapman Campaign. This rejoicing, in many cases, at least, is based upon a personal knowledge of the methods used and an abiding confidence in the remarkable group of men gathered for the work, and cannot be counted the unintelligent manifestation of fondness for "outdated forms."

Although a full year has elapsed, it is still early to make positive statements about the effect on our city. Some results, however, which we believe will be permanent, have already been perceived: Hundreds of people added to the churches who are now actively engaged in Christian work; a general quickening of church members, showing itself in new interest in all forms of service; a revival of interest in the work of the Y. M. C. A. and kindred organizations; a new consciousness of the dignity of the churches' mission and of the power of a simple gospel free from the exploitation of petty personal conceits and doctrinal discussions; a widening of acquaintance among Christian people of varying names, ripening in many instances into warm friendship between churches and individuals; the formation of men's clubs in many churches and the federation of these clubs, to the end that the united Christian manhood of the city may have a medium of expression on reform and civic problems; a new sense of solidarity.

There is more talk about the Kingdom of God and less emphasis upon the denomination. The clergy have learned to trust each other and work side by side; the people have discovered that there is good in "other folks' religion," that there is no such thing as antagonistic interests, and that "in union there is strength."

I venture only this suggestion: trust Dr. Chapman to do the sane, manly, brotherly thing; refrain from criticism that may seem captious; pull together; insist on newspaper reports by persons who have some religious knowledge and sense of proportion and will not exaggerate the unimportant and passing; then, "have faith in God" and in the sound judgment of the people.

WATSON L. PHILLIPS,
Chairman Chapman Campaign in New Haven.

Men Awakened; a "Together" Spirit Developed

It is perhaps too early to estimate the permanent results of the meetings held in Rutland, Vt., under the direction of the Chapman workers, but that the churches and community have been greatly benefited is recognized on every hand. Not one sylla-

ble of regret has been expressed over participation in the movement. We have not been compelled to apologize for erratic preaching or cheap sensationalism.

The work of the men assigned to us, Rev. O. S. Gray and Mr. C. F. Allen, has met with enthusiastic approval. The pastors are a unit in declaring that their churches have been strengthened, and our own church has been benefited in many ways. We had felt that we were on the up-grade before the meetings began, so that one might say they gave us such added impetus that we are many degrees higher than we would have been at this time.

There is a noticeable quickening of the spirit of cordiality and good will among the people, many who have lingered on the outskirts of the church life have moved into the center, and some "backsliders" have been reclaimed. Aside from the winning of new souls, perhaps the most gratifying result has been the awakening among the men of the church. New voices are heard in our prayer meeting, and a fine body of new recruits for spiritual service have taken places in the ranks. Our congregations are larger than before. We are maintaining, in connection with our vesper service, an after-meeting for men which would not have been possible but for the meetings. On Jan. 3 we received fifty-one into the church, thirty-three on confession. More will follow at the March communion.

The only advice I am moved to give to churches entering such movements is, *keep together*. We are sure that the largest contributing local cause for our success was the spirit of unity in the churches. Dividing criticism and petty rivalry were conspicuously absent.

Rutland, Vt. W. H. SPENCE,
Pastor Congregational Church.

Evangelistic Note More Frequent

The Simultaneous Campaign in Philadelphia was an object lesson in the power of church federation on a large scale, in the specific work of evangelism. It enlisted the active co-operation of such distinguished laymen as Mr. John Converse, Mr. John Wanamaker and a host of others, because it was businesslike and the nearest approach to something adequate.

A conservative estimate was that 30,000 people heard the gospel daily, during the six weeks of the meetings. Besides the number of converts, estimated at more than 10,000, the best results have been in the reactions. The evangelistic note has found its way into many pulpits, and the evangelistic atmosphere remains in many churches. Many a church member has been lifted out of his sarcophagus, the mummy folds unwound, only to disclose a real flesh and blood article. Recalcitrants have been directed in the exercise of their special gifts. The zeal of many good people has been quickened, and more than one church has found itself. One church without a pastor organized a band of seventy personal workers, who are actively at work today. Many groups of churches have combined this fall in series of gospel meetings conducted by the pastors themselves or by an outside evangelist. Local option sentiment has been stimulated, and the minority, closely banded for civic service, have been greatly heartened.

With the experience of other cities to guide, Boston certainly ought to improve on anything yet attempted, for the simultaneous idea is flexible and capable of great development. Out of the campaign in Boston there should issue something like a permanent federation to ferret out every unchurched man, woman and child and present the evangel systematically the year round, through Bible workers and specialists. This would be an adequate following up of the meetings and be a step in advance of anything hitherto attempted.

Philadelphia, Pa. C. L. KLOSS,
Pastor Central Congregational Church.

More Aggressiveness, Greater Influence

The permanent results from the Chapman Campaign in Providence are great and varied. While I deprecate the tendency to magnify the importance of large gains in the membership of the churches, yet in this respect the campaign will not be found wanting. When the Year-Book reports have been made up for 1908, that will be found true of the denominations as a whole which was reported by the presiding elder of the Methodist Church in this district—namely that the enrollment of members and probationers "has not been equaled in many a year." The gain, however, is obvious in other ways. There is a more aggressive spirit in the churches. The ministers and leading workers in the several centers know and respect one another better than they did before. And the ministers of the city feel that their influence and their hold upon their people have been strengthened.

As to suggestions for the success of the work in Boston—let the pastors plunge right in. Get your officers and leading members to follow your example. If they hesitate, persuade them, but do not rebuke them. Determine that your Sunday school, at least, shall reap a harvest. Enlist the officers and teachers and make room for a decision day appeal that is tactful, warm-hearted and winsome. With the right spirit backed up by earnest and hearty endeavor, permanent gains are sure to be registered.

Providence, R. I. JAMES E. MCCONNELL,
Union Church.

Get Ready, Get into It, Get Busy Afterward

It is a privilege I appreciate to say a few words in regard to the Chapman Campaign in Winnipeg and in Philadelphia. The results of an evangelistic campaign are altogether in proportion to what ministers and congregations put into it. The simultaneous method possesses many and decided advantages over others, the chief of which is that it emphasizes and utilizes the existing organizations, and thus strengthens them and renders them more effective for service during the services and afterwards.

The first great essential in entering a campaign is careful preparation. There must be an entire clearing of the decks or, to change the figure, the evangelistic campaign must be given right of way over every engagement, congregational, social, personal, as far as consistent with duty. By prayer, by special preaching and by businesslike organization, pastor and people should get themselves ready for special work.

During the campaign the closest attention and supervision to the work of the various committees should be given. Certain results should be seized at once and every reasonable effort made to infuse into them the element of permanence. For instance, where Christian men have been quickened, they should be linked at once to service; where men have been converted they should be associated with the church and with Christian work: where an entrance to a home has been effected that should be at once followed up, and so on throughout the whole range of Christian effort.

Again, as to following up. This is perhaps of even greater importance than is the work of preparation, for sometimes a congregation inadequately prepared and imperfectly organized, when shocked into life by the spiritual impact of an evangelistic campaign, can secure great and permanent results by an eager, wise and well-organized campaign of following up. This part of the work is the most difficult, for it is with the unskilled and unobserving almost impossible to distinguish between what is necessarily evanescent and what ought to be permanent in the way of results. There should be the frank expectation that mere excitement, tense emotion and that exuberance of spirits which always and necessarily accompany a powerful spiritual awakening must subside, sometimes to the point of disappearance, and these ought to be distinguished from permanent results.

There are certain effects that should not fade. A new sense of the high mission of the church to the community, to the country, to the world. A new and dignified sense of responsibility for the church member, toward his church and toward the world outside. An alluring vision of glad and triumphant Christian living. A new estimate of the power of the gospel to change human lives. A new loyalty on the part of both minister and congregation to each other, and a new joy in their mutual work.

All these results do not follow in every congregation, but they all ought to appear in communities where the conditions of success have been observed. The conditions may be summarized in these three suggestions:

Get ready for the campaign.
Get right into the campaign.
Get busy after the campaign.
Thus God can use you.

Winnipeg, Man. CHARLES W. GORDON.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 15

Mrs. S. B. Capron presided. Her Bible topic was, "The God of the universe is the God of the individual." At Mrs. Capron's suggestion, those present mentioned the names of many missionaries in whom they were especially interested and for whom they would like to pray. Prayer, led by Mrs. Lamson, included all who had been mentioned and others who might have been. Mrs. W. H. Williams of Winsted, Ct., gave what is not often mentioned as a reason for being interested in foreign missions, because she had not the grace to become a foreign missionary herself. A letter was read from Miss Ellen W. Catlin, who left America the middle of September and reached her destination, Harpoot, Turkey, the last day of November. She writes of visits to Smyrna and Constantinople; of the overland journey in Turkey between three and four hundred miles, a distance which an express train would cover in less than a day, but which with her mode of traveling required two weeks. Her testimony with regard to the missionary circle is what is apt to be given of any station to which a missionary goes—"one of the most delightful to be found anywhere."

A letter recently received from Mrs. Hazen of Madura gave a pitiful tale of the increased price of rice and the necessity of denying the privileges of the boarding school to Hindu boys unless they can afford to pay two rupees a month.

English Baptists, too, are settling their accounts with the Welsh revival. Their normal annual increase in membership is about 8,000. In 1905, the year of the revival, their net gain was nearly 31,000. In 1907 the net loss was 4,804, and last year it was 5,869. Their total membership in Great Britain and Ireland is 424,009.

The Home and Its Outlook

A Song of Love

Now the purple night is past,
Now the moon more faintly glows,
Dawn has through thy casement cast
Roses on thy breast, a rose.
Now the kisses are all done,
Now the world awakes anew;
Now the charmèd hour is gone—
Let not love go, too.

When old winter, creeping nigh,
Sprinkles raven hair with white,
Dims the brightly glancing eye,
Laughs away the dancing light,
Roses may forget their sun,
Lilies may forget their dew,
Beauties perish, one by one—
Let not love go, too.

Palaces and towers of pride
Crumble year by year away;
Creeds, like robes, are laid aside,
Even our very tombs decay!
When the all-conquering moth and rust
Gnaw the goodly garment through,
When the dust returns to dust,
Let not love go, too.

Kingdoms melt away like snow,
Gods are spent like wasting flames,
Hardly the new peoples know
Their divine, thrice-worshiped names!
At the last great hour of all,
When Thou makest all things new,
Father, hear Thy children call—
Let not love go, too.

—*Alfred Noyes.*

Martyr Grace

"I don't want to pose as a martyr," said a worried house-mother, "but I confess I do pray for martyr grace every blessed morning! I need it!" A silently sympathetic observer could well credit the confession. It was Monday morning, and anything that four lively youngsters could do to put a house out of order over Sunday had been thoroughly and satisfactorily accomplished. "Dyin' would be easy!" grumbled a usually good-tempered "Mammy," when the children of her foster-care had been unusually trying. "It's livin' that's hard!" These are the extravagances of a worried moment; few of us seriously compare ourselves with the "early Christians" in point of trial. And yet there is a sense in which martyr grace is just the right word for the kind of Christian temper we are needing. Its essence is the willing spirit that made them "court the cross and flame." There is nothing to hinder taking up common, everyday toils and trials in just that willing spirit. No good workman thinks of running a machine, the parts of which are rusty or gritty with dust. What rust and dust are to its mechanism, that distaste and revolt of spirit are to all our service. Not only is the work badly done, but we ourselves are disastrously worn in the process. It is the same with suffering. To accept a trial is almost to rob it of its power to hurt us. It is the willing spirit—the martyr grace—that makes all trial easy. Surely no one will deny that

"More than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
That daily toils and ills require."

We experienced great difficulty in keeping track of bills, receipts and other important household papers until we got an indexed letter file, such as is used in offices. Now, when question arises concerning a bill, it is quickly settled by producing the file. These are inexpensive and occupy very little room. —*Harper's Bazar.*

Suggestion and the Child

BY REV. CHAUNCEY J. HAWKINS

Since the appearance of my article on Psychotherapy and Pastoral Work, in which reference was made to the treatment of vicious and degenerate children, a large number of letters have been received from ministers, teachers and parents asking how children might be treated by suggestion and cured of their bad habits.

First, I would say to my correspondents that it is vastly more important to understand the place of suggestion in the normal than in the abnormal life of the child. The impression seems to have gone abroad that suggestion is used only to cure people after they have become sick. Before parents learn to cure children of their degenerate habits by suggestion, they must learn that *they* are often the real cause of the degeneracy of the child. The child is by nature extremely susceptible to suggestion. Every word spoken to it is a suggestion, and everything it sees. The average parent could not be more skillful in giving suggestions than he is, if he should study in all the clinics of Europe.

Seldom does a pastor spend an afternoon in visiting when he does not hear mothers telling, before their children, how nervous the little one is, or how stupid and hopeless is Martha in her studies, or how bad is John, until John really believes he is bad and is rather proud of it; Martha believes she is stupid and becomes hopeless; and the little one is assured that she cannot keep still nor sleep because her mother said she could not. The mother, without knowing it, has been one of the most skillful suggestionists, and every one of her suggestions has borne fruit in the lives of her children.

No parent ever has any right to assume that a child is stupid, for he can no more know when the rebirth of the child, intellectually, will come than he can know the hour of its spiritual rebirth, and to assure the child that such an hour can never come is to damn him in the beginning to a life of stupid existence. The boy may not be openly assured that he will never be a scholar, but the parent permits himself to think it until it gets into the atmosphere of the home, so the boy comes to feel it and loses hope.

One of the best places to give suggestions is at the dinner-table, when the young animal is busy devouring his food, stopping only occasionally to hurl at the family some bewildering question or to relate enthusiastically some heroic deed of which he has been the author. Yet in this hour when the boy is off his guard and is so suggestible, what are the suggestions which are usually pouring into his ears? Too often they are of the nature of petty gossip about the neighbor, criticism of the church or the minister, the worries and troubles of life, or the crime and robbery of the business world.

A literary critic who recently reviewed twelve popular novels said he "found in them little but perverted sexual relations, cynicism, cruelty, blasphemy and anarchical teachings." Yet these are the books that we often discuss before our children and permit our boys and girls to read—these young folks who are as susceptible to suggestion as the photographic plate to the light.

The very atmosphere of the home is the most powerful suggestion that can possibly be given. The father who assumes that all the religious teaching must be left for the mother, whatever may be his good wishes, is daily giving suggestions to his young son which nothing else can counterbalance; and the mother and father who do not live in harmonious and loving relations are daily giving vicious suggestions to their children which later may bear the pernicious fruits, seen with alarming frequency in modern family life.

It is to a recognition of these fundamental facts that multitudes who are today searching magazines and books to learn how they may give suggestions to lying or vicious children must return. In this subject, like all others, an ounce of prevention is worth a pound of cure. When those who are eager to know how to cure recognize that while suggestion may cure a vicious child, it is also a suggestion that in the beginning probably made him vicious; while suggestion may restore the lying and stealing child, it was suggestion which undermined his character in the beginning—then they will see that the very best treatment is to put a child into a home where every suggestion by deed as well as by word will be full of holiness, love, hope and truth; where every conversation will be ennobling, and the very atmosphere of the home will be uplifting.

Much has been written in recent days about giving suggestions to children during sleep, and some are eagerly snatching at this theory as a cure for all the sins of childhood. It is the opinion of many of our best neurologists and psychologists that far too much has been claimed for this theory. Suggestion in sleep is not a magic wand that can be waved over the sleeping child and drive away all its demons of mind and body. That there is a great and largely unused power in this method is true, but if the fascinating theory blinds men to the larger fact that every hour the child is having ideas fixed in its mind through suggestion, we are losing the true gold for a glittering piece of pyrites of iron.

Of course we cannot blink the fact that there are always degenerate children in the world, and much may be done for them by suggestion and moral re-education. Large numbers are treated successfully in public clinics in Paris and by individuals in London for self-abuse, lying, stealing, indolence, intemperance and timidity. But apart from these extreme cases, the artificial means of giving suggestion are not necessary or desirable.

There are three conditions in child life where the child is especially susceptible to suggestion, and these may be utilized to better advantage than any artificially induced conditions. The child is very suggestible just when it is falling asleep, when it is at play and when for any reason its emotional nature is at a high pitch, as when it is responding to the love and sympathy of the mother. The kindergarten system is based upon the principle of suggestion given through play. The susceptibility of the child to suggestion when it is being placed in its bed, or when some personal service is being done for it which calls forth its gratitude, is well known to every parent.

The parent who commits to a servant the entire care of a child and hence loses the constant opportunity for personal service, not only sacrifices the most susceptible hours, but gives the child into the influence of one whose suggestions, as a rule, are not what we would like to have. That parent who fails to put the child to bed and throw about it, when falling asleep, the highest and holiest influences, misses the best opportunity for molding the young life.

For the Children

Late

My father brought somebody up,
To show us all, asleep.
They came as softly up the stairs
As you could creep.

They whispered in the doorway there,
And looked at us awhile.
I had my eyes shut up; but I
Could feel him smile.

I shut my eyes up close, and lay
As still as I could keep;
Because I knew he wanted us
To be asleep.

—*Josephine Preston Peabody, in The Book of the Little Past.*

Shoes for Baby

BY FRANCES MARGARET FOX

There was once a postmaster in Arizona who for three weeks shook his head every time he emptied the Overland mail sack. He felt in a way responsible for the contents of that bag. Day after day came little Beth Allard asking the same question, receiving the same reply.

"Is there a package for Mrs. Allard?"

"No, Beth, not today. Beats all how slow they are in Chicago."

If the postmaster hadn't known that Beth's mother had sent for Baby's shoes, he might not have been so interested. You see he made out the money order and Mrs. Allard told him her little son must have white shoes. There was to be a baby show in the village, and every infant for miles around had been invited.

The Allard baby wasn't pretty—Beth was the only one in the family who hoped for the beauty prize; but his smile was winsome.

"I'll tell you what we'll do," said Mother. "We'll have Baby dainty from top to toe, and possibly the judges will agree that he is the best-natured baby in town."

Aunt Alice made Baby's dress and Grandma sent the bonnet from New York. Two weeks passed before Beth began her regular trips to the post office in quest of the shoes.

At last, the very day before the baby show, the postmaster smiled. He went to meet the little girl when he saw her coming down the dusty road.

"Here it is, Sis, here it is! 'Better late than never!'"

"Oh, thank you!" exclaimed the child.

It is doubtful if any little girl in Arizona ran faster the next few minutes than Beth Allard, with her brother's shoes in a box.

Baby joined the family in exclamations of delight over the shoes. He evidently considered them good enough to eat, and straightway stuck one in his mouth.

"No, no, Baby!" Sister remonstrated. "Baby mustn't spoil pretty shoes! Beth put them away! No, no!"

It was all the same to Baby whatever happened. When Beth took the shoes, he laughed and said, "All gone, all gone!" He was such a good-natured little fellow.

About four o'clock that afternoon Aunt Alice saw the Japanese puppy chewing something small into bits. It was one of Baby's white shoes! No use talking about how the puppy managed to get the precious thing. It was ruined.

At first Beth cried hard and violently. Then she said her prayers. If one of the family had been willing to go on a railway journey for new shoes, it was too late. There was no big city within a day's ride from that little village in Arizona where one could be sure of finding infants' white shoes for sale. That was why Beth's mother wished that her small daughter would not pray for shoes. She said nothing, however, and Beth continued her prayers. So great was the child's faith, she expected to see a pair of white shoes on the doorstep next morning.

"Did you hope to have them drop from the sky?" Aunt Alice demanded.

"Stranger things have happened," Beth replied.

Soon after breakfast Mother asked Beth to take care of Baby for an hour.

"Choo-choo cars," suggested Baby.

Every one laughed but Beth. She was too broken-hearted at the thought of allowing Baby to take his place among other infants, arrayed in a pair of old black slippers, to see fun in anything. Baby meant that he wished to be taken down by the canyon to see the Overland cross the trestle.

"Choo-choo cars—choo-choo cars," insisted the little fellow.

"I suppose it doesn't make any difference where we go," was the reply. "Sister'll get your cart."

Although feeling utterly forsaken, Beth continued her prayer for white shoes. When the Overland whistled in the distance and the whistle echoed and re-echoed through the mountain passes, Beth knelt behind a big rock and prayed for white shoes, while Baby waved both hands and feet in his excitement.

The "choo-choo cars" were coming—Baby's greatest joy in life. Slower and slower came the monster engine, "puff—puff—puff," as if it feared to cross the awful canyon. "Puff—puff—puff—choo-choo"—carefully it seemed to feel its way across the trestle, followed by the long train. Many and many a time Baby and Beth had watched the Overland go East and waved their hands at passengers.

Baby Brown happened to be on that particular Overland. He was going to Philadelphia to see his aristocratic grandmother. In Philadelphia babies wear shoes. Baby Brown was two years old and had never in his life worn a pair of shoes. He was a California infant, strong and well; had slept outdoors from the day of his birth.

"Nevertheless," said Mrs. Brown, "it would shock his grandmother if we let him go barefooted in Philadelphia."

Therefore white shoes and white stockings were purchased in Los Angeles. The little rebel wouldn't wear them. The morning of the baby show Mrs. Brown had been trying to induce her wee son to try on the shoes.

"Pretty shoes," she coaxed, adding other bits of truth by way of convincing reluctant Master Baby.

When the Overland reached the canyon trestle, Baby Brown thought of a way out of his difficulty. Quick as a flash he tossed both shoes through the open window and shouted gleefully because one hit a little girl in the face.

. . . . . .

Ever so many Arizona mothers were disappointed and surprised that afternoon when prizes were awarded. They admitted that Baby Allard was entitled to consideration as best-natured baby, but how the judges ever gave him first prize in the beauty competition was more than they could understand.

"It must have been his smile," said Mother.

"And it was the shoes that made him smile," added Beth. "He kept saying: 'Choo-choo-cars! Choo-choo! Shoe hit Sister!' Then how he would laugh!"

"No wonder the judges couldn't resist that smile," remarked Aunt Alice. "They really believed, I suppose, that our baby was the prettiest one at the show."

Who William Is

When William clears the table
And carries out each plate,
And piles the cups and saucers,
He says his name is Kate!

And when he dons his overcoat
And mits and leggings trim,
And sallies forth to carry wood,
Why, then, his name is Jim!

But when he dresses in his best,
With collar stiff and white,
To promenade upon the street,
He's William Horace Dwight!

—*Little Men and Women.*

The Children's Pulpit

Snowflake Feet

BY REV. E. H. BYINGTON

Often have you listened to the raindrops patter on the roof or beat against the window panes. Sometimes they come down quite noisily. Their brothers, the hailstones, make even more of a commotion and hurt when they hit; but still other members of the sky family, that come to us from the clouds, are very quiet. These are the snowflakes.

How gently they come down, never hurting any one with their fall, and how silently! Sometimes they keep coming all night, and millions jump from the sky to the earth so quietly that you do not know it until daylight.

You will find the same difference in footsteps. There are the thunder feet, and when their owners come into the house, you can hear them banging along. There are the wind feet, that make everything shake as they step, even causing the whole house to quiver. The hailstone feet are the ones that keep hitting, and hurt the floor, and the carpet and the furniture. The rain feet keep up a perpetual patter, until they tire those who hear them; but the snowflake feet, how pleasant they are! They come down softly, so quietly that you do not hear them. No one at work is disturbed, no headache is made worse, no damage wrought.

Mothers have snowflake feet, especially when they move around at night. Fathers and girls sometimes have them, but boys less often. If some one is asleep, or sick, or in trouble, better put on your snowflake shoes. No, in the house always have them on, and in church and in school. When you play outdoors, you might take them off.



Conducted by William Byron Forbush

Robert Burns: 1759-1909

The one hundred and fiftieth anniversary of the birthday of Burns comes next Monday. There is not room here to study his poems. Perhaps we may do better if we make this the time to begin to read them.

The best introduction to the heart of Robert Burns that I know is not an essay, but a poem of Whittier's entitled, Burns: On Receiving a Sprig of Heather in Blossom. You remember how he begins:

"The minstrel and the heather,
The deathless singer and the flowers
He sang of live together."

And you recall those later tender lines:

"O'er rank and pomp, as he had seen,
I saw the Man uprising;
No longer common or unclean,
The child of God's baptizing.

"Give lettered pomp to teeth of Time,
So "Bonnie Doon" but tarry,
Blot out the epic's stately rhyme,
But spare his Highland Mary."

If one has never read anything at all of Burns, let him first read Tam o' Shanter, reading it aloud to catch the swing of its rollicking humor. Burns's fondness of nature may best be enjoyed in To a Mountain Daisy and To a Mouse. His manliest note is struck in Bannockburn, The Twa Dogs and For a' That and a' That. His matchless poems of love of home are The Cotter's Saturday Night and Epistle to Davie, a Brother Poet. The best ten of his songs—if I may be bold enough to say—are:

There Was a Lass; Jo Anderson, my Jo; The Posie; The Banks o' Doon; Afton Water; A Red, Red Rose; O Wert Thou in the Cauld Blast; Green Grow the Rashes O; Highland Mary; To Mary in Heaven; A Rosebud by My Early Walk.

There is no life in all history, not even in the Bible, unless it be that of David (who was perhaps a Hebrew Burns), that speaks a more touching lesson to young people than the life of Robert Burns. The poet knew what that lesson was, and in several of his poems he speaks it himself. Among these are Address to the Unco' Guid, Farewell to Nancy and Epistle to a Young Friend.

Another American poet, Longfellow, has summed up the message of Burns:

"Its master-chords
Are Manhood, Freedom, Brotherhood,
Its discords but an interlude
Between the words."

The Poem Competition

Some delightful answers have come in response to my questions as to the meaning of certain famous lines of poetry.

1. *Violets dim,*
But sweeter than the lids of Juno's eyes.

Helen L. Hubbard of Sunderland, Mass., answers: "I see a modest girl with dim (light) violet eyes wide open gazing into mine, and I think she makes a much sweeter picture than Juno, who glances at me coquettishly from beneath her half-closed lids. In other words, a modest girl is much sweeter than a coquette."

Anna Marie Dibble of Perry, N. Y., thinks otherwise of Juno: "The lids of Juno's eyes are sweet because, with lovely lashes laden, they half conceal and half reveal the eyes of one who, in classic lore, was of too pure eyes to behold impurity. 'Violets dim' are sweeter still because nothing is nearer to nature's heart."

Rachel M. Clarke of Whitneyville, Ct., adds: "This description means violets compared as to appearance and in the next line compared as to fragrance with 'Cytherea's breath.' Juno was considered a stainless character, and the flowers are also considered pure and modest. The violet's petals represent eyelids and the little center the eye. I do not think they are more alike in being 'dim,' but a violet always seems dim and honest, like eyes."

It may be of interest to quote Hudson's note on this passage: "The beauties of Greece tinged their eyelids of an obscure violet color by means of some unguent. But I suspect the sweetness of Juno's eyelids, as Shakespeare conceived them, was in the *look*. Much the same sweetness is ascribed to the sleeping Imogen's eyelids: 'These windows—white and azure—laced with blue of heaven's own tinct.' Probably violets are called *dim* because their color is soft and tender, not bold and striking. ('Golden,' for daffodils, just before, was the word which would set off violets 'dim.') Or the epithet may have reference to the *shyness* of that flower, as in Wordsworth, 'A violet by a mossy stone, half hidden from the eye.'"

2. *I love thy rocks and rills,*
Thy woods and templed hills.
My heart with rapture thrills
Like that above.

Rachel Clarke explains: "'That above' means like that great Heart above us. It thrills with rapture because of the great loyalty one feels for one's country."

But Grace Pennock of Grafton, Vt., thinks "'That above' means the joy which fills the heart of the saint in heaven. His 'heart with rapture thrills' when he thinks of this beautiful country of his where all are free at last, though liberty was gained at great cost."

3. *Blessed is the man whose strength is in Thee,*
In whose heart are the ways of them.

Says Paul D. Dingwell of Amesbury, Mass., "Blessed is the man whose strength is in Jehovah and whose heart is filled with thoughts of pilgrimage (or to Zion)."

Anna Dibble has a similar thought: "'Ways' means 'highways to Zion'; see American Revised Version. The highways to Zion are in his worshipful heart."

Let me add that Dr. Richard G. Moulton explains this, "The road to Zion runs through their heart."

4. *Music pours on mortals*
Its beautiful disdain.

Helen Hubbard says, "Music cares not whether its listeners appreciate it or not—it only seeks to make its own melody."

Anna Dibble thinks: "The lines are written as a question, therefore it is a question whether music pours on mortals its beautiful disdain. Even if it does, a *beautiful* disdain takes all the sting from what might seem a well-deserved contempt for those who have no ear or will to hear."

Paul Dingwell writes, "Music has power to pour its disdain on a person as much as it has power, as in Edward McDowell's music, to make us hear the ocean and the thunder and the breakers."

Grace Pennock thinks, "Music feels or shows disdain at the inability of human minds to understand it."

Perhaps a closer reading of the poem, The World-Soul, from which these lines are taken, will show a still closer meaning. Emerson is enumerating the nobler influences that ought to uplift us from our base politics, business and self-seeking. Of these are the stranger "of noble guise," "woman's pleading eyes," "a flashing sunbeam in at the window pane," and then music which pours, like sunshine, its beauty and—alas!—its disdain for us in our baseness.

5. Although many tried at the repunctuation of the old lines from Ralph Roister Doister, only one was perfectly accurate. Frances H. Tenney of St. Albans, Vt., was the one. Here is her version:

"Sweet mistress, whereas I love you, nothing at all
Regarding your substance and riches; chief of all
For your personage, beauty, demeanor, and wit;
I commend me unto you; never a whit
Sorry to hear report of your good welfare."

The prize is awarded to Anna Marie Dibble of Perry, N. Y.

The Poet Laureateship Open

It is understood that "the seats of the mighty" Grandees of the Firelight Club are bestowed for only one year. Accordingly the poet laureateship for 1909 is now open and a competition is announced, to which all our readers under twenty are invited to contribute. Those who won competitions last year are not barred out. Books of poetry may be given to those who deserve honorable mention. This competition closes with the last mail in the month of February.

Among the New Books

New Bible Helps

For assistance in preparing Bible readings, or the use of the Bible topically, *The Chain Reference Bible*, edited by Rev. Frank C. Thompson, D. D. (Chain Reference Bible Pub. Co., Mt. Morris, N. Y.), provides a new and original system of marginal references linked each to each in a "chain." Topics are printed in the broad margins, and instead of a confusing group of lettered references, the student finds a system which will enable him to move in orderly sequence when pursuing passages on a certain subject or person. A subject index is a very useful feature, and it embodies all the marginal subjects and texts. The text is that of the Authorized Version, and the old chapter headings are retained, together with some interpretations not in accord with modern scholarship, notably in the Song of Solomon. The form is elegant and serviceable—thin paper, Alaska seal binding, with Dennison marginal index.

For those who cannot afford or have not shelf room for the larger Bible dictionaries in several volumes, *The Illustrated Bible Dictionary*, in a single, not too unwieldy volume, will appeal (Dutton. $5.00 net). It is edited by Rev. William C. Piercy, with the signed collaboration of a number of, for the most part, English students of the Bible, the majority of whom are in the Established Church. Colonel Conder writes many of the geographical and archæological articles; Professor Orr of Glasgow and our own Prof. G. F. Wright are among the extra-British contributors. The articles are brief and practical, the scholarly spirit is dominant, and the illustrations greatly enrich the text.

An admirable series of Handy Commentaries is called The Bible for Home and School, with Prof. Shailer Mathews as general editor. Its avowed purpose is "to place the results of the best modern Biblical scholarship at the disposal of the general reader." Such a series has been long needed, especially for the use of Sunday school teachers. The first volume issued is *Hebrews*, edited by Edgar J. Goodspeed (Macmillan. 50 cents), about the size of the Cambridge Bible for Schools, but more attractive in appearance. The text is the Revised Version of 1881. Introduction and comment are clear and scholarly. The editor believes that Barnabas may have been the writer of the epistle. The whole argument is given. A second volume, valuable for students of the International Sunday School Lessons, is *Acts*, by Prof. George H. Gilbert. It is more conservative and satisfactory than some recently issued. Each volume has a good index of topics and texts.

Another handy volume commentary of the Bible for popular use is The Century Bible, of which the volume on *Proverbs, Ecclesiastes and Song of Songs* is edited by Prof. G. Currie Martin (T. C. and E. C. Jack, Edinburgh). The text is the Revised Version, the introduction and comments are based on the accepted results of modern scholarship. The notes, though brief, are remarkably satisfactory. All the volumes on the New Testament and all but four on the Old Testament have been issued.

The latest volume in The International Commentary is on *The Book of Esther*, by Prof. Lewis B. Paton (Scribners. $2.25). The commentator believes that "it is doubtful if even a historical kernel underlies the narrative" of Esther. "It comes from the same age and belongs to the same class of literature as the Jewish romances, Daniel, Tobit, Judith," etc. He concludes that it should not have been given a place in the Canon of the Old Testament, but left with the Apochryphal writings. The introduction is marked by the scholarly ability which characterizes the series.

Ten years ago a volume of *Studies in the Acts and Epistles*, by Prof. E. I. Bosworth, was issued from the Y. M. C. A. Press, New York, and has since been widely used as a text-book in Bible study. In this new edition the text is entirely rewritten, the detailed treatment of the Epistles being omitted. In part the material used by Professor Bosworth in *The Congregationalist* in the exposition of the Acts for the International Lessons of 1902-03 has been reproduced. This is one of the choicest of the books for Bible classes published this year.

A surprisingly varied exhibit of the wide fields of common life on which the Apostle drew to make his teaching plain is *St. Paul's Illustrations*, by Rev. Robert R. Resker (Scribners. 20 cents net).

American Problems and Character

A volume of lectures by Professor Royce, *Race Questions, Provincialism and other American Problems* (Macmillan. $1.50), will delight the thoughtful public. No saner words have been spoken on the race question as it exists in our own country, and the author's study of similar conditions in Jamaica and the lessons learned there are of great value. He reminds us that our race problems are not unavoidable, intrinsic, but are due to our antipathies. Much space is given to developing Professor Royce's favorite conception of the duty of Provincialism, which is devotion to one's own community together with loyalty to the whole country. "The modern world," he says, "has reached the point where it needs, more than ever before, the vigorous development of a highly organized provincial life." Other topics are: Some Relations of Physical Training to the Present Problems of Moral Education. Certain Limitations of the Thoughtful Public in America and The Pacific Coast—a psychological study of the relations of climate and civilization. Altogether it is a suggestive and interesting collection of essays.

Studies in the American Race Problem, by Alfred H. Stone (Doubleday, Page. $2.00), is an analysis of one of the most powerful forces in the making of history—race prejudice, or better, perhaps, the race sense. In particular it considers the history thus far of the Negro in the United States and seeks to discover his capabilities, the treatment he should receive and the prospect before him. The author is from Mississippi, in a district where there is the largest proportion of colored population in the country. He writes without bitterness, we may fairly say without prejudice. It is manifest that he is the sincere friend of the Negro. He knows the people from intimate experience as employer and landlord. He believes that race prejudice is even stronger in the North than in the South, and that the Negro problem can only be settled in the South without outside interference. His experience with the Negro is not encouraging as he comes into competition with other labor, either North or South. Mr. Stone does not propose any remedy, nor does he prophesy. But he presents a statement of facts, worthy of serious consideration. Three papers by Prof. Walter F. Wilcox are added at the end of the book.

A unique way of studying American character is by reviewing the most important descriptions which have been written by visiting foreigners, marking the changes of criticism as time has passed, and the conclusions which are most common and constant. This is what John Graham Brooks has undertaken in *As Others See Us* (Macmillan. $1.75). From La Fayette and De Tocqueville to Bryce and Munsterberg, over fifty authors, including, of course, Dickens and Harriet Martineau, are quoted and analyzed. The conclusion is that in many ways remarkable progress has been made. And yet Mr. Brooks is not jubilant. He sees, as Bryce did, serious dangers before us, though he believes with Bryce and Munsterberg that we shall be wise enough to steer safely through them. Our supreme need, he says, "is to get the really free mind in the realm of politics, to enlarge every fearless activity of political independence." Perhaps his most important conclusion is that political reform is to be expected only as the result of business reform and that such reform is coming. Like all of Mr. Brooks's work this is well written, informing, cool and sane in judgment, and always interesting.

It might be expected that lectures delivered in Copenhagen by Nicholas Murray Butler on *The American as He Is* (Macmillan. $1.00) would not be lacking in eulogy. His enthusiasm may be forgiven, however, and for the most part what he says concerning American character and ideals, our respect for the intellectual life, our self-reliance and conservatism is true.

Some Readable Stories

There is a game, more common in less frivolous and self-conscious days, in which a story was improvised by a group of friends, one beginning and others in turn carrying it on to the end of plot or patience. Something like this is attempted in *The Whole Family*, a Novel by Twelve Authors (Harper. $1.50). It must have been amusing for the twelve, and the result belongs among the curiosities of literary craftsmanship. Mr. Howells sketches the situation in a delightful initial chapter of characterization. Mary E. Wilkins Freeman follows, with a revelation of the maiden aunt which is a little masterpiece. But after these beginnings the interest is mainly in the unconscious or self-conscious mannerisms of the others. Mr. Henry James, for example, if he be not engaged in delicately burlesquing his own eccentricities, is more than ever like a frog making his way through a thicket with a stone tied to his leg. The book is amusing; the story falls away into absurdities. We wish Mr. Howells might have developed what he so humorously and incisively began. The illustrations by Alice Barber Stevens are better worth while than most of the book.

Three Girls and a Hermit, by Dorothea Conyers (Dutton. $1.50), reminds one pleasantly of Charles Lever. A trio of lively Irish maidens determine to break away from their quiet home life. So they take a house in a hunting country, and many sorrows they endure, buying horses and combatting social prejudice against unchaperoned girls. But it makes an amusing Irish comedy, and the Hermit, an old friend, rescues them from the plight into which their innocence and ignorance brought them. We leave all three on the verge of matrimony.

A quiet, pleasantly written story, rather misrepresented by its slangy title, is *Hilary on Her Own*, by Mabel Barnes-Grundy (Baker & Taylor. $1.50). Hilary is the daughter of an English country gentleman. As no member of the family pursues any gainful occupation and the income is limited, she tires of the petty monotony of maintaining their social position. There is a realistic flavor in the account of her effort to gain a living wage in the whirlpool of London. Matrimony, however, soon ends her struggles with employers and boarding houses.

Beginnings of the Christian Church*

By Rev. A. E. Dunning

(To be studied with open Bible)

V. Her Life Threatened from Without

Point out first that Jesus had died a member of the Jewish Church, and all his disciples were members of it. They observed its rites and worshiped in the temple daily, as other Jews did (Acts 3: 1), but they already formed a company by themselves. Show that they were distinguished from other members by two things. The first was by baptism. John had proposed a new society, to reform the nation and deliver it from Rome, initiation into it being by baptism, signifying that those who received it renounced their sins and that their sins were pardoned (Luke 3: 3). He told those whom he baptized what they must do to renounce their sins (Luke 3: 11-14). The disciples of Jesus continued to baptize those received into their company, as John had done (John 3: 22; 4: 1, 2). But John had said that the baptism by Jesus meant something different from his (John 1: 33). It meant a gift of power, the power of the Holy Spirit. When, then, the disciples after the resurrection of Jesus received those who would become his followers, they baptized them into the name of Jesus, which meant imparting to them the power which he had. Compare Acts 2: 38 with Luke 4: 14. The other thing that distinguished the disciples of Jesus from other Jews was their eating bread together daily in remembrance of Jesus (Acts 2: 46). These two things became later the peculiar rites of the new Christian Church, adopted as the commands of their Lord (1 Cor. 10: 16, 17), and they continue to this day the symbols of the Church.

The healing of the lame beggar at the temple gate was the exercise of this power of Jesus which he imparted to his disciples (Acts 3: 6). Peter proclaimed to the Jews that the beggar had been cured by this power of Jesus whom they had killed, yet who was not dead but had been raised by God from the dead (Acts 3: 14-16). You now come to the second part, the sequel of last Sunday's lesson. Why did this good deed start resentment in the church of which all those concerned were members, and what was the effect in promoting the forming of the Christian Church? To answer this you will show:

1. *The cause of hostility to believers in Jesus.* It was because the disciples used the miracle to preach the resurrection from the dead (4: 2). There were sects within the Jewish Church as there are now in the Christian Church, and they defended with intensity their opposing beliefs. The two chief schools were Sadducees and Pharisees. The Sadducees rejected much of the teaching of the books of the Church, which they called traditions of the elders. They did not believe in the future life (Matt. 22: 23), nor in angels or spirits (Acts 23: 8). Jesus had opposed their teaching and that of the Pharisees also (Matt. 16: 11, 12). But the Sadducees hated him most, and they were the majority in the ecclesiastical council of the Church, called the Sanhedrin (v. 6). It was they who arrested Peter and John, locked them up for the night because it was then too late to call a meeting of the council, and brought them before the meeting next morning. Being put on trial, the prisoners, confident in the possession of the gift bestowed on them by their Lord, declared more fully and positively that the healed man standing before their accusers was evidence of the fact and the power of the risen Jesus, and that only in him was there deliverance for their nation. Study carefully verses 8-12 and compare them with the former address of Peter, 2: 32-40. Show that the lines between the leaders in the Jewish Church and the disciples of Jesus were now distinctly drawn. The former vehemently denied, the latter confidently asserted that Jesus, the crucified young man of Nazareth, was their Messiah and the only hope of the Church.

2. *The attempt to suppress the teachings of Jesus.* Note the astonishment of the members of the council at the free and impressive utterance of the apostles, not professional theologians like themselves, but mere laymen, for that is what is meant by "unlearned and ignorant." They found the explanation in the fact that these men had been trained by Jesus, of whose skill as a teacher they knew (v. 13; Matt. 7: 29; John 7: 15, 16, 45, 46). What could the council do? The healed man had been seen by the people. Those who healed him with the power spoke publicly with the same power concerning its source. Such appeals to the people, with claims of Messianic powers, might lead them to revolt from the Roman authority, had made great trouble before and were dangerous. To attempt to punish these men might precipitate a revolution. The members of the council conferred together and adopted the only plan which seemed open to them (vs. 14-17). They discharged the prisoners with a solemn caution not to talk any more about the "name," that is, the powers of Jesus (v. 18). But show how their warning was received and how they repeated and emphasized it (vs. 19-22).

Put yourself in the place of the writer of this book, who had doubtless heard the account many times, who fully sympathized with the disciples and was using it to convince Gentiles that the gospel of Christ was what his followers claimed that it was. Then try to imagine how you would tell it if you had sympathized with the council.

3. *The union of the believers in their loyalty to the Christ.* Show the effect of this experience on them when they met to consider it (v. 23). They had now a common foe, by far the most influential people within their Church. Their own differences of opinion were sunk out of sight (vs. 24-28). They found support in their leaders' interpretation of their Holy Scriptures, who read to them the Second Psalm and perhaps Isa. 42: 1-8, and told them that the holy Servant foretold by their greatest prophet was Jesus, against whom both Gentile and Jewish leaders, Herod and Pilate and the Sanhedrin, had done their utmost (v. 27), yet had only done what God had decreed they should do (v. 28). Then they prayed together that God would take note of what all these their enemies were trying to do, would give to his apostles power to preach Jesus as his holy Servant and would work through him more signs and wonders like the healing of the lame man (vs. 29, 30). The writer of the story tells us that they felt an earthquake as the sign that their prayers would be answered, and that they began to be answered in the effective preaching of the message of God concerning Jesus and the resurrection from the dead.

Close this lesson by explaining how these experiences brought the disciples into still closer fellowship, and prepared the way for them to separate from the Jewish Church and to become a body of believers owning and proclaiming the risen Jesus as the Christ, their Lord and Saviour.

*International Sunday School Lesson for Jan. 31. The Trial of Peter and John. Text, Acts 4: 1-31.

Twentieth Century Heroism

(Y. P. S. C. E. Prayer Meeting)

BY FRANCES J. DYER

Topic, Jan. 31—Feb 6. Heroes of Missions in India. Psalm 96.

New forms of heroism. The word hero suggests a person who performs some extraordinary act of physical courage. Such heroes are not lacking among foreign missionaries. Their encounters with wild beasts alone furnish thrilling tales of adventure. Dr. Jacob Chamberlain's two books, "The Cobra's Den" and "In the Tiger Jungle," are full of his own hairbreadth escapes from death in India. Once he stretched himself on the floor to rest and became absorbed in reading his Greek Testament. Suddenly he looked up and saw an immense serpent slowly uncoiling himself from the bamboo rafters overhead. He was then within four feet, and the tongue forked out was a sure sign that he was ready to strike. The doctor said he had often wondered, when a student of anatomy, whether a person in a recumbent position could spring to one side without first rising. He found that it could be done, with a proper incentive to move! He ran to the shed, took from the bullock cart a huge iron spit, used for roasting meat in a jungle camp, and finally succeeded in killing the monster. The villagers flocked around him, and he took the opportunity to preach an impressive sermon from the text, "That old serpent called the devil."

Missionaries in India today have no occasion to fight wild beasts. The foes they have to contend against are filth, vice, ignorance, disease germs, plague and famine. The weapons used are books, baths and the blessed gospel of brotherly love. In the recent report of a Junior Endeavor Society I noticed that one committee had given 1,749 baths to little children and cleaned the fingers and toes of 10,550 others! This is less spectacular service than slaying a ten-foot serpent, but it is quite as useful, for filth lies at the root of bubonic plague. Therefore every effort put forth in behalf of cleanliness is truly Christian and often heroic work.

A well-known heroine. Pundita Ramabai is a highly educated Hindu, who has gathered hundreds of girls and child widows in India into a great school and home where they are taught Christianity. She calls the place Mukti, which means peace. At the time of the Welsh revival, in 1904, she called her teachers and older pupils together and told them that their land needed just such a blessing. A daily prayer meeting was started and kept up for six months. At the end of that time a remarkable change came over the entire school. These modern followers of Jesus became as truly "filled with

the Spirit" as the early Christians. Ramabai pondered much over those chapters in Acts which we are now studying in Sunday school. By and by the influence of prayers at Mukti spread far and wide. The story of how recent awakenings in China, Siam, Japan and Korea can be traced back to Ramabai and her girls is told in a new book, "The Famine and the Bread," published by the Y. M. C. A.

Our Congregational roll of honor. Our present force in three missions, the Marathi, Madura and Ceylon, numbers 104 Americans. Some of these, like Ernest Hume of Ahmednagar and Mrs. Hunsberger of Bombay, represent the third generation of missionary workers. Think what a busy, happy crowd they are! Some are engaged in teaching the brown-skinned boys and girls, hundreds of whom are famine orphans, how to read, sing, sew, handle tools and keep their bodies clean. Some carry on a beautiful ministry of healing in hospitals. Others are shaping the characters of students in the higher institutions of learning, thus building into the life of India that which we most value in our own civilization. To the youth of America looking forward to the future with high ambition there is no career more inviting than service in the mission field. But in order to serve acceptably one must be a Christian hero, and Bishop Huntington says that "heroes are never made by lowering standards."

What Did You Get from the Sermon

We invite any who will to send us one sentence telling just what the sermon did for him or her, or quoting some significant sentence directly from the discourse. Prick up your ears, brethren and sisters, as you listen week by week, and send us sentence nuggets or sentence impressions. Address, From the Pews, *The Congregationalist.*

Responses

An "evolutionary" sermon on The Perfect Man, Eph. 4: 13, under heads: Character the Aim, Truth the Ideal, Jesus the Pattern, Love the Motive Power, Eternity the Goal, gave me clearer thought on evolution than anything I ever heard.

Southington, Ct. J. M.

The three words of tender exhortation, "lean toward Jesus," reiterated again and again by our minister on Sunday last, as his message to us, when problems of conduct arise in our lives, will not soon be forgotten by those who heard them. They were repeated when he invited us to the table of our Lord, with the added words of encouragement, "and He will lean toward you."

Boston.

The sentence from my pastor's sermon which impressed me today was this: "Christ means to us only just so much as we want him to mean to others."

Walnut Hills Church, Cincinnati, O.

I have been most wonderfully helped by a sermon on Our Hindrances, as it was shown that we can be made free from the less important things if we allow the peace of God to rule in our hearts. Also by a series of sermons on The Christian Conquest and by the last sermon of the year, when we were told that what we had done during the year in act, word or look could not be erased, but that with the New Year we were given a chance to try over again.

Keene, N. H. C.

A striking passage from a sermon on the theme, Jesus, the Master of Men, was as follows: "The question of the divinity of Jesus does not enter in here. If he were not divine, then divinity were a poorer thing than he."

Concord, N. H. E. S. O.

At the funeral of an only son, who seemed to have realized the ideal of his bereaved parents and was their stay and comfort, Dr. Richard S. Storrs said tenderly to them, "Would you rather *never have had such a son,* than to lose him now?" This has ever since turned my mourning for a loss, whether of health, property or loved ones, into thankfulness for the *loan.*

Andover. P. D. G.

In a sermon from the text, "Walk before me, and be thou perfect," our pastor said, "As the imperfect child may, by a passion of love for his father, be in perfect fellowship with him, so we, as children of the Heavenly Father, may, in companionship with Jesus Christ and passion of love for God, be found perfect in fellowship with him."

Westboro, Mass. C. S.

From a series of sermons on Apostles' Creed: "Christianity does not make its affirmations in the lowlands of thought. It makes its affirmations on the highlands."

Toledo, O. B. C.

Text, "What are they among so many?" from the feeding of the five thousand. "All that we have, although it is little, is enough for Almighty God."

In all lives there are great days—they are seldom planned for us foreseen. In His life there were great days. This was one—not at all as He had planned.

Waltham, Mass. M. F. G.

A New Year's sermon from the text, "Choose ye this day whom ye will serve," left the valuable thought with me that the best reward we shall receive from the service of God is strengthened Christian character.

No. Scituate, Mass. Mrs. N. G. C.

Education

The University of Berlin last September opened its doors for the first time to women. The 400 women now studying there seem to indicate that the time was ripe in Germany for such a movement.

There are 189 students in residence at Oxford, Eng., as Rhodes scholars. They represent all the colonies of the British empire, all the United States and several provinces of Germany. They form one-twentieth of the student body of the University and have taken far more than their share of honors, both in scholarship and in athletics. It is said that they are doing much good to Oxford, because they bring to it a spirit of earnest work. The time is already near, probably, when it may be said that they are promoting the international fellowship which was one of the objects of the founder.

The greatest number of clergymen graduates of any one institution, whose names appear in *Who's Who in America,* came from Yale, which is represented by 85. Harvard is second with 58, Wesleyan third with 40 and Princeton Theological Seminary fourth with 36. In most other professions Harvard has the lead, with Yale a good second. Columbia, however, has graduated from its College of Physicans and Surgeons the longest list of successful men in that profession, with the University of Pennsylvania second, Harvard third and Yale fourth. Rensselaer Polytechnic Institute stands first for training eminent engineers, Boston Institute of Technology and Cornell second, Yale third and Harvard fourth. These figures were given in the *Yale News.*

Closet and Altar

THE TONGUE

There is that speaketh rashly like the piercings of a sword.—Prov. 12: 18.

Seest thou a man hasty in words? There is more hope of a fool than of him.—Prov. 29: 20.

A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter. —Prov. 11: 13.

Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.—Prov. 16: 24.

The mouth of the righteous is a fountain of life.—Prov. 10: 11.

The gift of the Holy Ghost in self-control upon a man and a woman produces two things, the power of keeping the temper and the power of holding the tongue.—*Silvester Horne.*

If thou wouldst be a good neighbor, take heed of thy tongue.—*John Bunyan.*

Guard well thy words—
How else canst thou be master of thyself?
Well-poised and courteous speech can make thee king
Among thy fellowmen.
Keep watch upon thyself
And govern well thy lips as doors unto a treasure house,
That nothing may be stolen from thee unawares
By sudden moods.
—*Mabel P. Haskell.*

Spoken words come not again.—*Rose Terry Cooke.*

You find yourself refreshed by the presence of cheerful people. Why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to *say* anything gloomy.—*Lydia M. Child.*

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,
A heart may heal or break.
—*John G. Whittier.*

Unpremeditated speech is the heart's overflow. "Out of the fullness of the heart the mouth speaketh." But true Christian hearts are like great mountain lakes into which the brooks may flow turbid with clay and sand, but from whose pure depths the water pours forth, clear and beautiful, for the blessing of the earth. We cannot wholly shut our ears to the incoming of the world's complaint and folly, but we can so live that the overflow of speech shall reflect only the glory of God.—*I. O. Rankin.*

Keep me, O God, from every evil word; from all unkindness, idle levity, hasty temper and useless complaint; from flattery and falsehood. Make my heart pure and my lips clean. Give me to share Thy joy and let all my looks and words be full of cheer, lest I should bear false witness to Thy perfect grace of forgiveness and Thy loving care. Keep me from insincerity, from impatient speech and querulous tones in petty trials and misunderstandings. So tame Thou that tongue which no man can tame and make it harmless in this world of strife, and ready in Thy service. And to Thee we will give praise and glory evermore. Amen.

Boston

The Ford Hall Success

Started as an experiment a year ago by the Christian Work Committee of the Baptist Social Union, the Ford Hall meetings on Sunday evening designed to maintain a free forum for the discussion of questions of large present human interest are now an unqualified success. Last Sunday, for example, when Keir Hardie, the leader of the English Socialists spoke, scores of people stood throughout three hours, and hundreds more were turned away a half hour before the time advertised for the meeting to begin. There has been some criticism because the Bible is not read or prayer offered; but if one looked down from the platform upon the audience, embracing hundreds of Jews as well as Protestants and Roman Catholics, he would speedily understand that the first object of the assemblage would be defeated if the conventional religious elements were maintained. There is always an excellent program of music, instrumental and vocal, and songs like "O rest in the Lord" beautifully rendered, carry a spiritual impression. Mr. George W. Coleman of the *Christian Endeavor World* usually presides, and familiar faces in church circles appear on the platform. But in the body of the house it is almost entirely an assemblage made up of persons not often seen within Protestant houses of worship. After the address by some speaker of renown, members of the audience are allowed to ask questions, and there is usually a running fire of queries. Last Sunday night's address by the veteran Scotchman, Mr. Hardie, who has so long been in the House of Commons for the people, was a good-humored and trenchant one. No one could question the sincerity of his conviction that only a socialistic state will bring about an end to present abuses. Moreover, he has sacrificed as much as almost any man in order to bring it about.

The World's Work

Last Monday morning the Ministers' Meeting heard a varied group of speakers, who presented divers national interests. The principal speaker, Rev. Wilson R. Buxton of Millis, gave a discriminating address on the two interpretations of the Constitution, noting the topics of state rights, internationalism, socialism and the like, and closing with a bit of prophecy as regards the South and an application to Congregationalism. Mrs. Edith S. Davis of Milwaukee, national superintendent of the W. C. T. U.'s department in charge of temperance instruction in the public schools, described conditions in Oklahoma, St. Louis and elsewhere, and emphasized the need for such teaching, especially among the foreign children. Mr. J. L. Tryon, assistant secretary of the American Peace Society, presented a petition to Congress which protests the further proportionate increase of the navy; the document has already been signed by over 200 ministers of Boston and vicinity. The last call was a voice from the South; President Hood of Atlanta Seminary. He described vividly the great Protestant and Congregational opportunity in the South today, and the importance of the Seminary's influence, as it stands now, the only institution in the section for the training of white ministers.

Solving the Finance Question

Recently Central Church of Jamaica Plain abandoned the old pew system and adopted the pledge system for both church expenses and benevolences, not with "free pews," however. Pews are assigned to those who make a pledge for the support of the work. For years this church had confronted a deficit at the close of the year. After asking this year for enough pledges to meet all expenses, a surplus of several hundred dollars was received. The people were asked, also, to increase their pledges to benevolences about fifty per cent., to meet the demands of the Laymen's Missionary Movement. For these, also, the contributors pledged more than was asked. As a result of the new plan, practically every seat in the church is assigned.

Some people think Sunday evening services do not pay. But Mr. Hawkins and his aids have worked harder over the Sunday evening audience than any other, until it now averages more than the morning. Still more noteworthy, out of this evening audience more than 100 made pledges to the church for its support. About half of these have come into the church in the last three years. A large percentage of the active workers were first interested through the evening service. Last communion twenty were received into membership, and more than that number are waiting for the next communion.

The pastor considers the best evangelistic force in the church is a simple social hour after the Sunday evening service, at which the vestry is usually crowded. Thus Central Church stands today as a strong and helpful servant of the community.

New York

Can We Trust the Year-Book

This question is agitating several church circles just now, when annual meetings are being recorded in the press, some, apparently, by baseball reporters. The discussion is not confined to Congregationalists, nor to Brooklyn. The long-delayed report of Trinity Corporation is as skeptically received as the uninforming statistics of the State Sunday School Association, or the doleful tale of the businessman-evangelist. That the statistics in our own Year-Book, despite Secretary Anderson's efforts, are often misleading, is the issue set forth in print by Plymouth Church at its annual society meeting.

Dr. Hillis's men say that they refuse to follow the custom, established in recent years, of asking members of the church and congregation to report at the close of each year the amounts of private benevolences which have *not* passed through the books of the church treasurers. They hold it a misleading swelling of the results of a year's work, apt to discourage many smaller churches, who have not a single member able to sustain outside charities after the manner of well-to-do men and women in the larger churches. Also it leads to invidious comparisons among critics of the larger churches, and often a misconception as to official missionary burdens to be carried by individual churches. Plymouth Church has always been conspicuous for the large number of local institutions with which its leading men and women have been identified both as officers and subscribers. Thus, while the church books record the direct receipt and disbursement through church channels in the last sixty years of between $2,000,000 and $3,000,000, the indirect gifts of Plymouth people are believed to have totaled far more than this splendid amount.

Last year, for instance, while the church itself paid out $43,000, not including the Beecher Memorial and the church endowment funds, other gifts not received by the church treasurer were made to several colleges, to five local institutions of charity, while two other members founded, with $40,000, a summer home for invalid mothers and children. This would bring the church's benevolences for 1908 to more than $100,000. Last year was Plymouth's best year for thirty years, financially and otherwise. Two more pieces of property have been deeded to the church by a member, the proceeds of which, when sold, will be added to the endowment fund. Dr. Hillis says he was never more encouraged than now with the outlook both for Plymouth and for Brooklyn Congregationalism.

Plymouth has sent Mr. Davenport, head worker of the Italian Settlement of South Brooklyn, to Messina to seek news for Italian relatives. The Italian work is largely supported by Plymouth, though several churches on the Heights are responsible for its maintenance. Because of the number and variety of these local bodies now depending upon Plymouth, the church does not feel able to take an active part in the new union home missionary campaign. Whether Plymouth and other large churches will agree on a common method of registering church benevolences, and so assist the local committee on apportionment, is a matter which the Manhattan-Brooklyn conference may venture to suggest.

The Evangelistic Fire Alarm

The evangelistic alarmist bobs up again at this time of year. Statistics that suggest any figures of diminishing results are to him as a red rag to a bull. The issuance of a letter notifying the average church that the Holy Spirit has been withdrawn from this vicinity has caused scarcely a ripple of excitement, save in newspaper offices, where the headline waits enlargement. The churches of the Manhattan-Brooklyn conference will probably be surprised at the news in view of the many encouraging reports at annual meetings, the continued accessions by confession of faith, and the offer of a hundred Congregational pastors in New York state alone to go as evangelists without compensation! Debts are being paid, mortgages burned, salaries raised, and a comparison with the conference reports of ten years ago shows a marked increase, more than normal, in this entire vicinity. Then the institutional church and the higher critics were constantly under discussion, and New York churches tired of the iteration.

Now there is constant reference to evangelism, improved Bible school methods, and the work of the laity in church and shop. Men like Charles Stelzle, Owen Lovejoy, Josiah Strong, Walter Laidlaw and Howard Russell in their sociological fields, to say nothing of our own leaders, do not agree that the church has lost its power and its consciousness of the Divine Presence. Many feel that the cause of evangelism is much hurt by such exaggeration of the defects of the churches. Their joy and hope in the churches is rather based on such splendid movements as the interdenominational home missions publicity campaign.

So also with the Sunday schools. The recently published year-book of the Manhattan and Bronx Association and a queer article in a Sunday newspaper on Fifth Avenue Sunday Schools, by the much-investigating Laura Smith, have been interpreted as witnessing a decline in the total enrollments, therefore a decay of Protestant vigor. Yet in neither case are the explanations offered that could be made. The Federation of Churches is now engaged in an extensive *questionaire* for the approaching Sunday School Conference and Exhibition, in which some fundamental facts will be properly set forth for the first time. Meanwhile any pastor who has worked in the city for a few years realizes that Sunday school figures are more certain than ten years ago, that padded enrollments are not so common, that smaller schools and better is a growing ideal: that large downtown churches with small schools have their children in uptown schools, and that the increased percentage of foreign populations that know nothing of Sunday school life has been bound to affect statistics.

Dr. Waters Happy at Tompkins Avenue

The steady progress and bright outlook of the work at Tompkins Avenue and its Park Avenue branch are delighting the three ministers and the host of volunteer workers. Park Avenue, under its new minister, Rev. John Froschl, is gathering new groups of children and taking in many families from the crowded tenement section. The reception recently given to Mr. and Mrs. Froschl emphasized to the Tompkins Avenue members the necessity of extending this important mission work, whose nearest neighbors are United Church east, Puritan Church west and the home church south, each half a mile or more distant. Tompkins Avenue has had a great year. Dr. Waters has had to refuse many calls for lectures and services in order to administer this huge institution. The men's work was never so flourishing before. They will furnish thirty, the largest delegation to the annual dinner of the Church Extension Society, in whose work Tompkins Avenue people are especially interested.

Dr. Waters's Lenten lectures this spring will deal with the wonderful array of great men whose centennials come in 1909. Last year 1,000 people attended each week the series on the great epics, and at the same time the weekly prayer meetings increased.

Central Pays Bethesda's Debts

The Bethesda Mission of Central Church, which became an independent church several years ago, under Rev. C. Herald, has lately experienced difficulty in keeping up its independent life. The constant removal of families, the cutting of wage-earnings during the recent panic and the effects of dissension came together too soon for a church just getting used to self-support. Last year the church fell behind $1,250 in its obligations, and Central, in spite of a contrary understanding, has generously voted to pay off the entire amount. The parent church, however, is not willing to allow this to become a precedent, and in pursuance of a thorough business policy is making plans to modify the relationship that has existed between the two churches. In recent years Bethesda has paid for its fine property a nominal rent of $1 per year. There is little promise that Bethesda will ever be strong enough to maintain itself in all its work. Meantime the pastor, Rev. G. W. Humphreys, has resigned and is about to return to England. The church is only a few hundred yards from Immanuel Church, which has a bright future and a strong constituency. The churches of the borough would be encouraged if one strong Congregational center could be established in this section, which is overrun with petty independent movements, and the time was probably never so opportune for such an event.

South Church Co-ordinates Work

At the suggestion of Mr. Edwards and approval of Dr. Lyman, South Church has voted into existence an official cabinet of twenty-two, in which every organization and important committee of the church and mission chapel is represented. An annual vote of the church is required for its continuance, and the co-operating vote of the organizations concerned. Its functions are purely advisory, but will serve to centralize and intensify the efficiency of the church work, which becomes more varied each year.

In the pastoral letter issued at Christmas Dr. Lyman speaks gratefully of the success which has followed the joint pastorate, and a radical readjustment of parish administration. In most departments 1908 has been a record year. In spite of the financial panic the benevolences reached the highest level in the church's history. South Church, with care and wisdom, is preparing to fulfill every obligation likely to be imposed by new conditions. Mr. Edwards has given up the presidency of the Brooklyn Sunday School Union in order to reserve all his strength for parish needs. Dr. Lyman spent an enjoyable week in conference with the students at Bangor.

SYDNEY.

Pastoral Counsel

Season's Greetings to the Parishes

[During these first weeks of 1909 *The Congregationalist* has shared with many constituencies the pleasant New Year's wishes of the local pastor. All of these have witnessed to the mutual good will of people and minister, and many have contained sentiments worthy of still wider proclamation. We venture, then, to offer our readers a few, chosen from the wealth of quotable utterances.—EDITORS.]

Between Me and Thee
Let there be
A Creed and Covenant for the New Year.
To Believe in the Holy Catholic Church; and in Hancock Church to make it worthy of its place in the world.
To Make our Church a Threefold Instrument of Power: for personal upbuilding; for promoting Christian fellowship; and for winning men to its brotherhood.
To Accept Individual Responsibility, setting aside personal inclination in order to give the Supreme Interests of Religion their rightful place; and by assuming definite obligations to make connection between faith and practice.
To Work for the Church as we would for any other object that we would have succeed.
To Take Concerted Action and by cultivating fellowship to deepen the channels for divine energy.
To Bring Home to Men the worth of religion and the importance to it of the Church and to extend throughout our community the spirit of Christian democracy.
Let us learn to say, right loyally, My Church! What may I get from it? what may I give to it? what may I share in it?
And may God's Grace be upon us!
Faithfully yours,
CHARLES F. CARTER.
Lexington, Mass., Jan. 1, 1909.

Dear Lord, thou callest us unto the year. Help us to make it better far than all we've known before, more full of grace the needs of others to discern, more full of faith and hope that we true ends may win, more full of love—and so of gladness full.—*Rev. W. W. Ranney, Park Church, Hartford, Ct.*

The world has so many treasures, so many things to offer that are really worth while that I hardly know how to commend the new opportunities to you, but may we not seek to discover them together this year in the fellowship and worship of East Church? —*Rev. J. P. Garfield, East Cleveland, O.*

Here dawns another year of opportunity for the Kingdom. Our church fellowship, our church privileges, may mean more this new year than they have ever meant. We are to exalt and make strong the church for the sake of what the church can do for the life and the home and the city and the world. Do we know anything else that can do so much for these interests? Let us value the best we have, and use it to the full.—*Rev. S. A. Norton, Woburn, Mass.*

In trusting with sweet reasonableness His love and provident care, may you attain contentment. In keeping tryst with Him in hours of prayer, may inspiration and impulse to goodness be your rich reward. In giving sympathy to troubled hearts, may your own heart gain comfort. In doing courageously the hard thing, may you become strong to work and win. In opening your eyes to the good in life, in people, in truth and in eternal hope, may you grow glad.—*Rev. G. H. Beard, Park Street Church, Bridgeport, Ct.*

Another year has been numbered among the many milestones along the roadside of life. It is safe with the centuries long since gone into God's gracious keeping. It marks another era in your life, not unblessed and unfruitful, but rich with his favor and love. I give thee eager and cheery greeting, O pilgrim friend of mine, wherever thou art, and pray God's choicest benediction to rest upon thy life. As thy journey proceeds may the never-failing companion be with thee.—*Rev. E. B. Allen, Washington Street Church, Toledo, O.*

We can be merciful toward the sinning, even if merciless toward the sin, cherishing high ideals yet never debasing them in practice. Let us be devoted to this church, because in the concentration of our activity we find our widest influence; to our denomination, because its history shows it to be the freest in form and the deepest in life, and most capable of working out the religious experience needed for our day. Let the year bring us patience under discipline, cheerfulness under the rod if it fall upon us, courage because the highway of God opens to his every son.—*Rev. A. U. Ogilvie, Elkhart, Ind.*

The love of home should be first in our hearts, and the realization of our best ideals there should claim the first and best of our endeavors. Next to the home we may well reserve a place for our own dear church, and cherish a purpose to further its work and its welfare. Though organizations have multiplied, the church still has its distinct field, and nothing yet devised can take its place. The translation of so many of our beloved friends and helpers in the fellowship of this church should constitute a call to love and loyalty and sacrifice, especially from those in middle life and youth, if Union Church is to continue her present degree of usefulness. —*Rev. J. E. McConnell, Union Church, Providence, R. I.*

The call of the reapers was never so strong, the presence of the Master of the harvest was never so evident, the reward of the worker never so sure. Every man who is at all interested in higher things must be up and doing now, with all the energy of his soul. With a will that is equal to the storm and shock of every hard encounter; with an intellect that penetrates to the moral depths of questions which only begin with time; with a heart too large for things that are small; too full of sympathy to harbor bitterness; a heart whose sphere of love in its circles wide and deep sweeps in together the highest things of God and the noblest work and hope of man.—*Rev. J. B. Toomay, Fountain Park Church, St. Louis, Mo.*

If every man will be more critical of himself and more considerate of his brother; if every woman will put Christian conscience above taste and social instinct; if every one will study to be unmindful of himself and mindful of some one else; if no one will look for slights, and if when things that appear slights come, they shall be expelled from the

spirit; if no one will pride himself upon any fancied superiority, and no one will be sensitive or sore or sour because of imagined inferiority; if benign patience and loving-kindness shall pervade our people; if all open their being to the sovereign love of God and the grace of the Lord Jesus Christ—there will be in this dear old church during the coming year a noble human fellowship.—*Rev. G. A. Gordon, Old South Church, Boston, Mass.*

While we look with compassion on all who are hurt in body or mind, and minister by our strength and resources to their comfort and healing, let us believe that God means this world to be a place of health. Let us honor the body and rejoice in it as the dwelling place of the Holy Spirit. Let us determine to be free from the ailments due to distempered minds and disordered passions. Let us co-operate with the wise to bring preventable disease to an end. Let us so receive the grace of God that our sicknesses and the infirmities of age may be borne with patience and resignation, that the "inward man" may be renewed.—*Rev. L. H. Thayer, Portsmouth, N. H.*

All the churches are suffering from the multiplicity of clubs and organizations of every kind, that take the time and interest of people. Please remember that the church is not a club, and its mission is very different from theirs; they are dealing with practical matters—some of them are of great importance; but the church is dealing with the spiritual nature of those it can influence, and has a mission higher far than any organization that has ever been formed. Unless the spiritual impulse is felt and fostered the practical will begin to suffer; the divine order is love to God, and then flowing from it love to man; that order has not yet been successfully reversed. Your church asks you to systematically worship God and study his message for you; then you will be ready to go out and put in practice what Jesus has taught. Without this the practical work soon becomes mechanical only, and like all things mechanical it wears into the very life.—*Rev. G. C. Adams, First Church, San Francisco, Cal.*

Christian News

Mr. Taft loses no opportunity to praise the work of the Y. M. C. A. In an address last Sunday to the Negro association of Augusta, Ga., he recalled its work of establishing good relations between Christian bodies at home and its great services in the insular and peninsular work of the United States, especially at Panama. He ended, with good courage and wise choice of words, by saying to the Negroes he was addressing, "If the Negro would be respected, he must make himself worthy of respect."

The appointment of Prof. G. Currie Martin as joint foreign secretary of the London Missionary Society indicates that when Dr. R. Wardlaw Thompson feels disposed to put off the harness, the work will go on under the direction of a man now to be put in training for it. Meanwhile, Dr. Thompson, we trust, will continue for some time to dominate the policy of this great organization. Professor Martin is well remembered by many who attended the International Council in Boston in 1899. He took his M. A. at Edinburgh and has held pastorates at Nairn, Scotland, and Reigate. Of late he has been professor of New Testament exegesis at Lancashire Independent College. He did much as secretary of the young people's department of the Congregational Union to promote the growth and the fellowship of young people's organizations. His executive gifts have shown to good advantage in connection with missionary exhibitions, and he is personally a man of genial instincts. The tendency of missionary societies on both sides the water to enrich their secretariats with young men of this type is to be commended.

A Health-Warning to You

The United States Government Says:

"Benzoate of Soda (in foods) is highly objectionable and produces a very serious disturbance of the metabolic functions, attended with injury to digestion and health."

U. S. Dept. of Agriculture Bulletin No. 84, Part 4, 1908.

Benzoate of Soda is a powerful chemical anti-ferment—tasteless, odorless, imperceptible. It is a coal tar product; not a food; not a form of baking soda, as many believe.

Benzoate of Soda permits the use of inferior raw materials. Its presence too often indicates positive unwholesomeness or unsanitary preparation, or both—the kind of food you would not care to eat if you could see it made and what it is made of.

While experts may differ upon these points, the weight of scientific opinion, the world over, is opposed to Benzoate of Soda and all artificial preservatives in foods. There is, therefore, a grave doubt, at least, and where a doubt exists concerning a matter that affects your own health, who should have the benefit of the doubt—you or some manufacturer who is not concerned for your welfare?

Examine Food Labels Carefully!

The Government authorities require that when a food contains Benzoate of Soda, it shall be so labeled. This labeling is always obscure; you must look closely for the statement "Contains one tenth of one per cent Benzoate of Soda.

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Do Not Contain Benzoate of Soda!

Only the finest selection of fresh materials are used in Heinz 57 Varieties. The methods by which these are prepared are as cleanly, as thorough, as painstaking as 40 years' experience can make them. Our workers are neatly uniformed; our model kitchens are sunny, well ventilated, well kept. Materials, methods and surroundings of the Heinz type need no drugs, no chemicals, no adulterants.

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Chicago

Heroism at a Banquet

The foundations of Chicago Theological Seminary were not laid in luxurious banqueting rooms about tables that betoken an age of luxury. Whether Philo Carpenter would have felt quite at home in the gathering at Union League Club, Jan. 11, which met about an elegantly appointed table to confer about Seminary interests, is by no means certain. But to the men of this generation it was a convenient and comfortable rallying center for friends of the Seminary. The banquet was a means, not an end. Before the last course was finished, Dr. W. T. McElveen of Evanston was telling with interesting detail why President-elect Davis was just the man for the place. Mr. David Fales, who presided, announced, with emphasis, that this was primarily a conference. The general conference was broken up into about twenty separate group conferences. Thereafter what the speakers said aloud did not signify so much as what the conferring auditors said in whispers.

The real business of the evening began when Mr. Fales gave way to Mr. E. H. Pitkin. From this point the addresses were counted strong or weak according to the financial returns from the group conferences heretofore mentioned. The first group to report formally was from the mother church in Chicago—old First. When Dr. Bartlett spoke of $5,700, already pledged, and intimated there was more to follow, there was something tangible in the sacrifices of the present to link that occasion with the heroisms of fifty years ago. All knew that this sum from that church represented a sacrificial interest in the Seminary. New England's pledge of $8,000, including $5,000 by Mr. Victor F. Lawson, was in the same spirit.

From the same church came, through Dr. Simeon Gilbert, the proposal that the interests of the Seminary be commended to all the churches of the Interior as a special subject of prayer for the last midweek service in January. This suggestion brought with it a feeling that prayers should be offered then and there before going further with reports. As fifty earnest men bowed about the table, Dr. E. M. Williams led the company in a prayer of rededication of the Seminary to the ends for which it was founded. Closely following upon this season of devotion came a generous proffer of $1,600 (with probable increase) through Mr. W. H. Brintnall, member of the Kenwood Evangelical Church. This from a company of people not in ranks of our denominational fellowship was particularly encouraging.

Oak Park First's $3,000 and Union Park's $2,000 were followed by lesser pledges from fourteen others. Individual pledges are definite up to $17,000. The church pledges are marks which the representatives set for their respective churches, with the expectation of that or better. The churches of the vicinage are thus apparently good for at least $32,000 of the $40,000 fixed as condition of Dr. Davis's coming.

Enough has been done to show that the Seminary is on the heart of the Chicago churches, and they are glad to sacrifice for it—even to heroic giving. The last Wednesday in January, to be observed as a day of special prayer for the Seminary in the Chicago churches, will also be so used, it is hoped, in all our churches in the Interior. And if other special notice be not received by our pastors from the directors and the faculty of the Seminary, it is hoped that they will act upon this statement of their desire. Following this service, on the old day of prayer for schools and colleges, it would be a happy conclusion of this canvass if all our churches of the Interior would take one free-will offering for the Seminary on the last Sunday in the present month. This would be a new pledge of loyalty to the institution which has meant so much to the churches of the Middle West in the past. If this is done, the co-operative campaign can have an unobstructed way in the central district on Feb. 1.

The Spirit of First Church

The spirit of our First Church is distinctly evangelistic. Its outdoor services and its church parades, which have been special features of recent administration, have been for the sake of bringing the evangelistic appeal to the negligent. In the evening services the net is often drawn, and one seldom meets the workers in this earnest congregation without hearing of some recent instance of repentance and conversion. But what the church is primarily praying and working for is apparently being accomplished by indirect rather than by direct methods. Its accessions are coming prevailingly through nurture methods. It is replacing losses in its old constituency, through death and removals, by a new generation of Christian workers trained up from childhood in the church.

In the social function of the average church young people are present in small numbers. At the recent fellowship supper of First Church three-fourths of the attendants were young people. It is not a family church in the sense that it is the union of many Christian homes. It is a family in Jesus Christ gathered into unity from many divided and disordered homes.

The church's income is considerable. The work could not be carried on without a liberal budget for home expenses. While a small number of the old guard must contribute larger sums than is the rule in other parishes, still much comes into the treasury from many small gifts. The children are taught to give. Of the fifty-seven members of the intermediate Christian Endeavor Society, thirty are pledged supporters of the church by envelope offerings; and they are, also, contributors to missions. The senior Christian Endeavor Society gives to home and foreign missions and the A. M. A. The Young Ladies' Missionary Society, with twenty members, has recently paid a pledge of $250. The Women's Foreign Missionary Society supports its own missionary, Miss Searle, in Japan. The Ladies' Benevolent Society gave last year $800 to homeland and city missions. While much is done through the church for the relief of the poor in the neighborhood, constant administration within the church circle teaches that it is the privilege of the poor to put in practice the ideal, "Not to be ministered unto, but to minister."

In the support of its various activities much is demanded in the way of personal service, and high standards of faithfulness to church appointments are maintained with remarkable success. Dr. Bartlett's administration has demonstrated that a church of high character can be maintained in this neighborhood by much the same methods which Dr. Rainsford used in building up St. George's Church in New York.

Parish House and Endowment

But for the enlargement of the work there is immediate need of a parish house. The church building, ample for worship and religious instruction, is ill-adapted for many of the week-day activities of a modern open-door church. The latest report of the pastoral committee, read at the fellowship supper, recognized the need of such a building and is prophetic of a movement to secure it. But the parish house would be inexpedient unless taken up in connection with a permanent endowment fund. Without this First Church cannot much longer maintain its present activities. In a less critical position, Second Presbyterian Church has an endowment of $325,000. "We could not do our work on any less amount," said Dr. John Balcom Shaw in a public meeting not long ago. First Presbyterian Church is making rapid headway in securing a Diamond Jubilee endowment fund of $250,000. A committee on an endowment fund of $100,000 for our mother church was appointed at the last May meeting of the Chicago Association. It has made little progress. If this movement is allowed to fail, the best missionary opportunity in Chicago Congregationalism will be forfeited.

The denomination is on trial in its attitude toward the problems of First Church. The question is not fundamentally the preservation of a building with its inspiring associations, but the continuance of a type of heroic Christian character which suburban conditions seldom develop. The loss of a downtown church with a suburban spirit is not serious. But the loss of a central church, like our First, which has shown itself able to perpetuate a high type of Christian character in a tenement house population, would be for Chicago Congregationalism to lose its crown.

Normal Evangelism

Evangelism was the theme of the Ministers' Meeting of Jan. 11. The program was planned with reference to the proposed co-operative campaign, with Dr. Chapman as leader. A telegram received just before the meeting convinced the speakers, Dr. D. D. McLaurin (Baptist) and Dr. P. H. Swift (Methodist), that the promised engagement with Dr. Chapman had been canceled. This fact related the treatment of the subject more closely to the everyday life of pastors and churches.

Speaking as a successful pastor-evangelist, Dr. McLaurin told how he had found it necessary to reconstruct his theology. He acknowledged special indebtedness to President King for new light on old faiths. Dr. Swift told how in his practice personal, natural methods had displaced altar services and inquiry meetings. To reach the unchurched he advocated canvassing and follow-up calling. A recent canvass of five blocks in Austin about his own church had discovered 138 Methodist families without any church connection in Chicago. "These people are not backsliders," he said. "Few of them have lost their religion. They have come in from the country and have not got into connection with the city church. A hurried district canvass is not of much avail, but a following up of such a canvass by patient pastoral work is an effective way to ingathering."

Gleanings

The suppression of the white slave traffic is to be the topic for a union meeting of all the ministers of the city on Feb. 8. Through the prosecutions of United States Attorney Edward Sims, the work of a powerful international syndicate engaged in this traffic has been exposed, and the chief promoters have forfeited bonds and fled from the country. The investigation has shown that the combination behind this business is financially powerful, and the profits of Chicago parties have been enormous.

Among the new attractions for the young life of Union Park Church are Dramatic Clubs. First Church has not apparently gone so far in organization as to announce this kind of club, but a group of the young people entertained the 400 people at the fellowship

supper by some clever acting of the charade, Sophia Orton. Mrs. Orton, church visitor for nearly fifty years, was present and the guest of honor. The charade was both a delightful entertainment and a graceful tribute to a woman much beloved in the family of First Church.

Many churches united in the observance of the Week of Prayer in Oak Park, and the topics were closely related to the life of the village. On Wednesday evening, when the life of the young people was considered, the School Board attended in a body. In Lagrange the Congregational church met by itself—contrary to the usual custom—and the interest in the services was so great that Dr. Bushnell is continuing them the second week.

Oak Park Third received a tenth anniversary present from Mr. Samuel Packard of First Church in the gift of an adjacent lot with eighty feet frontage. The growth of this vigorous young church under Rev. A. H. Armstrong demands a larger building in the near future. The church numbers nearly 400 members.

The W. B. M. I. deputation, Mrs. Baird, Miss Wingate and Mrs. Hurlbut, arrived about Christmas in Ceylon, and are expecting to give most of January to visits in various parts of India. The officers in our remote missionary rooms on Dearborn Street seem just now more concerned about the headquarters movement than the men in the Y. M. C. A. building. The half-loaf in headquarters which we have at 153 La Salle Street seems just tolerable enough to hinder such a movement as the Presbyterians have carried to completion in the Ohio building.

The annual society meeting of the Ravenswood Church increased the salary of the pastor, Rev. John Gordon, by $400.

Twelve people are now engaged in a neighborhood canvass of the parish of Union Park Church. A preliminary report based upon partial returns states: "The most amazing fact revealed thus far is the number of our churchless Protestants." Much is said these days about the foreigners crowding into our big cities. Many of the foreigners who have recently come into our cities are far more devoted to their churches than the Protestant people who have recently come in from the smaller towns and villages.

After ten years of faithful and fruitful service in the pastorate of St. Paul's Evangelical Church, Beverly Hills, Rev. Clifford Snowden expects to close his pastorate May 1. By birth and training he is a Congregationalist, the son of Rev. Dr. J. E. Snowden of Iowa, and a graduate of Chicago Seminary. While this union church has divorced him somewhat from formal denominational fellowship, it has enabled him to express the deeper spirit of Congregationalism and to gather in one body Christians from several denominational households, uniting in administration something of the peculiar excellencies of Presbyterianism, Episcopacy and the more democratic forms of organization. Under his leadership this union enterprise has both maintained harmony and attained a large degree of vitality. The mother church has built and helped to house a branch, erect a commodious parsonage and reach high standards in benevolent giving. While the offerings for extra-parochial causes have been more widely distributed than in denominational churches, the American Board and the American Missionary Association have been generously remembered. Last year benevolences aggregated nearly $5,000 and home expenses $3,750, indicating growth in strength and liberality equaled in few of our younger churches. Mr. Snowden is in the prime of vigorous young manhood. He is an original thinker and a thoughtful preacher. Overtures have come to him from two distant parishes, one in the East, the other in the far West; but before final decision is made, it is earnestly hoped that he may be retained in the vicarage by a call that will not divorce him from the fellowship of the Chicago churches.

J. H. C.

To Wider Service

Cleveland Pastor Assumes Superintendency in Missouri

Ohio bids regretful "good-by" but hearty Godspeed to a faithful and beloved son of the state, as Rev. Edgar S. Rothrock closes his ten years' ministry at Pilgrim Church, Cleveland, and his twenty years of service with the Congregational churches of the state, to take up the work of state and city superintendent for Missouri and St. Louis. He was born near Akron, graduated in 1886 at Buchtel College, went at once to Oberlin Seminary, and on graduation in 1889 became pastor at Garrettsville. After a six years' pastorate, the "pull" of the city drew him to Park Church, Cleveland. Four years later, when Pilgrim Church was seeking for the impossible man, who must preach as well as the senior pastor, and at the same time "run" the institute, the Sunday school, the orchestra and the other parts of the manifold life of a great city church, it suddenly occurred to it that while it had been searching for him far and wide, he was at its doors! So it called Mr. Rothrock and has never for one minute been sorry.

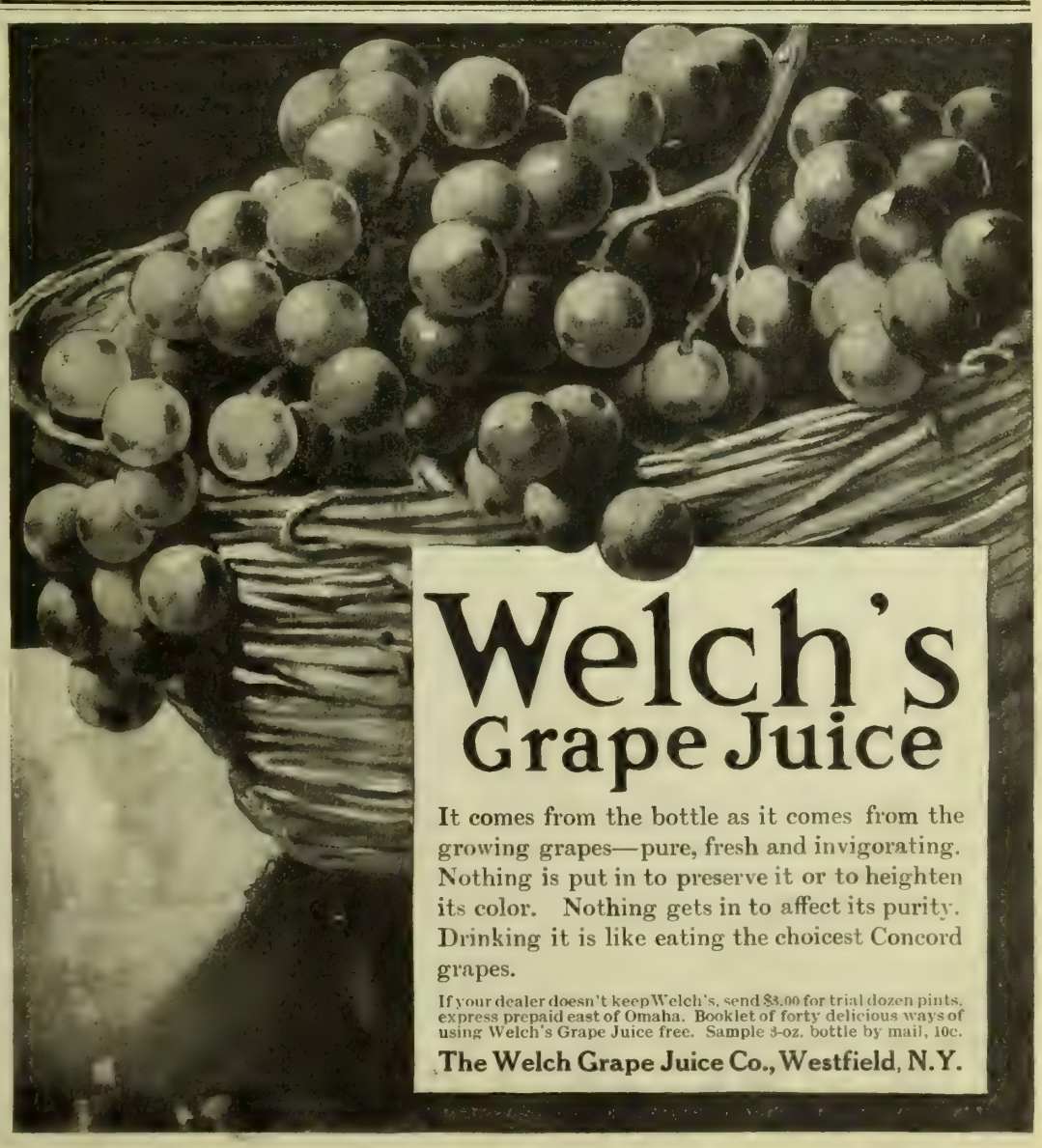
The difficult place of associate pastor he has adorned and dignified and honored. Of the months between Dr. Mills and Dr. Bradley it was said that "under the associate pastor the interregnum was passed without jar or loss in any way." Dr. Bradley says, "I have never found a man with whom it was a greater pleasure to work than my friend and comrade, Edgar S. Rothrock." In all the larger service of the city and the state he has been a valued helper. Willing, sunny, strong and versatile, Ohio parts from him with sincere regret, but looks to see him do the best work of a successful life in the large field to which he goes.



REV. EDGAR S. ROTHROCK

Cleveland, O. FRASER.

In 1867 there were in connection with the Free churches of Wales 166 pupils in Sunday schools to every 100 church members. In 1907 the proportion was 112 to 100. This is probably one of the signs that the Church has less outreaching power into the community that it formerly had.



Winning a Half Million

The Hardfought Iowa College Campaign for Endowment

BY H. W. MAGOUN, PH. D.

"There is a dollar for the founding of a Christian college in Iowa. Appoint your trustees to care for that dollar." It was a member of the Iowa Band who spoke, and the trustees were duly appointed. That dollar has grown, since 1848, into Iowa College. It has been a missionary plant from the start, its first foreign missionary being Hester Hillis, a sister of Dr. Hillis, sent to Ceylon in 1868. Since then others have gone—to Africa, Japan, South America, Mexico, India, China, Turkey and the islands of the Pacific, twenty-two in all.

Iowa College recently called Dr. J. H. T. Main to its presidency. It was expressly stipulated that he need be under no obligation to raise money for the institution; but he soon discovered that it had already outgrown its plant. It could no longer do its work and do it properly. He therefore began to talk endowment, and was soon trying to raise half a million dollars. One of the graduates, Albert Shaw, editor of the *Review of Reviews*, was a member of the General Education Board, and that was approached. The request was promptly turned down on the ground that Iowa College could not fulfill the necessary conditions. When asked to investigate, the board did so, reversed its action, and made a generous offer, Mr. Carnegie himself promising, conditionally, an additional $50,000. Before the campaign was fairly begun, the panic had arrived; but the work was pushed just the same. The Alumni Association pledged all that it dared, and the trustees and the town of Grinnell, where the college is located, did likewise. The faculty did their part, as they always have done. Indeed, in the past there have been times when a full salary has seemed strange to the God-fearing men and women who have made Iowa College what it is today. They have worthy successors, and Professor Steiner wrote from Hungary, where he had gone to help the Y. M. C. A. men who are studying the immigrant problem: "You may count on me for $1,000. . . . Iowa College is worthy of all that can be done for it."

The students took the matter up, and the seniors are reported to have pledged $2,500. The juniors tried to do as well, and then all began to canvass home friends. In spite of all these struggles, the last three months faced a deficit of about $80,000, which had to be raised by Dec. 31, 1908. It seemed useless to look for small gifts now, and large ones were solicited. It was all to no purpose; the East was already burdened, and the large gifts did not materialize. The small gifts kept coming in, however, and, toward the end, they mounted to as much as $4,000 in a single day. A house to house canvass in Grinnell netted over $900. Churches were appealed to in different parts of the country. Everything that could be done was done; but on Tuesday night, with but two days left, $22,000 was still wanting.

It was determined to spend the last night of the year in a final desperate effort to get the balance. Wednesday and Thursday saw $14,000 added to the receipts, and only about $8,000 now stood between the workers and victory. On Thursday evening it was cut down to $2,000, a pitifully small sum to ruin a campaign for half a million. But there were emergency pledges yet to be heard from, and when these were all in—they had been designed to meet any possible shortage that might appear in checking up—it was found that the $2,000 had been covered ten times over. As these pledges are redeemable *pro ratâ*, the endowment is safe.

It was a glorious victory. "The student at Grinnell is hand made and is not simply turned out by a great university as a product of the factory system," and, as Lyman Beecher is reported to have said, "The best people in the world are Yankees enlarged." That is exactly what Iowa College is doing. It is the product of New England brains and New England money, and its output is mostly of New England stock a generation or two removed. Its work is Christian education in the best sense, and in this it is second to none. Its standard is and always has been high; but character comes first. No friend of the Kingdom can fail to rejoice that this effort to continue a noble work without retrenchment or retrogression has been crowned with the success it so richly deserves.

OLD AT TWENTY

Return of Youth with Proper Food.

Many persons who eat plenty never seem to be properly nourished.

That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth.

"At twenty I was prematurely old. All the health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory, for my breakfast lay in my stomach like a hard lump. I was peevish, and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and relieved me of my ailments. I steadily improved and am now strong and in perfect health."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

In His Steps

Cleveland Young People Living the Christ Life—An Estimate from the Ground

"I promise for two weeks to live as Jesus would live and to do as Jesus would do." Such is the pledge taken by several hundred young people of the young people's societies in Cleveland. Their leader is a young college student, a Methodist, and their chief spokesman, Dr. W. D. B. Wallace, a sensible and eloquent Baptist minister. They took the pledge the first Sunday of the year, and two weeks later told their experiences.

To a large number of these fine young people—mostly church members of some years' standing, the experience of trying to follow Jesus was novel, so novel as to be actually exciting. A confidential telephone girl declined to tell a caller that her employer was "not in" when he was in. She expected to lose her job, but did not. A street car conductor was especially kind to women and babies on his run. He explained when asked what it meant that he had taken the "Jesus pledge." Dr. Wallace teaches them, "Quit your kicking," and a high school teacher testified to the improved behavior of her roomful of youngsters. People are talking about the possibility of living whole-souled, kindly lives—and proving it.

The strangest thing about it all is that it should not be obvious to people, that to be a Christian is to follow Jesus and do as he would do. What else can a Christian profession mean? Yet the gospel has once more proved itself to be the newest, freshest thing going. Some people fear lest the movement will cheapen religion. One man was asked to loan another $100 on the ground that Jesus would not refuse such a loan. A Jewish Rabbi and a Catholic ecclesiastic have criticized the movement. But most people are glad to have the good tidings of Christly living, and the possibility of successfully following Jesus, emphasized and tested out in every way. This is true of the movement. It proves that the gentle teacher of Galilee can draw the enthusiastic young folk to him now as readily as when they swarmed upon the beach of Bethsaida to hear him speak. The only mischief in sight is the effort to make a national organization out of the movement and appoint the inevitable "secretary."

Cleveland, O. DAN F. BRADLEY.

Marked Down Sale OF China Plates

We desire to invite attention to the opportunity we offer to secure **DESIRABLE PLATES AT LOW VALUES,** which we propose to close out before our annual stock taking.

The following brands of fine china are included in this sale: Minton, Cauldon, Wedgwood, Copeland, Haviland, Avenir, Dresden.

This exhibit of marked down plates, ranging in shapes and decorations, from two dollars and seventy-five cents per dozen all thru the medium values up to the very costly designs, as valuable as two hundred and seventy-five dollars per dozen, may be seen on tables on third floor, to which comparisons of designs and values are invited.

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Near Washington and Summer Streets

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL. Sunday, Jan. 24, 3.30 P. M., Rev. Howard N. Browne. Jan. 31, Rev. W. W. Fenn. Feb. 7, Rev. George F. Moore. Lowell Institute Lectures, Mondays at 2.30. Jan. 25, Prof. E. Emerton on Calvin and Servetus.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

A Grist of Jubilees

Twenty-two Ohio Churches Celebrate Various Anniversaries this Year—Reaching-out Service in Marietta

The branches of First Church, Marietta, O., under the pastoral care of Rev. Basil Fischbach, are prospering. Just now the Wayne Street branch, with the generous assistance of the mother church, is erecting a new house of worship, to cost, without furnishing, about $4,000. It is located in a part of the city where there are no competitors and has a membership of nearly fifty, with a Sunday school enrollment of 130.

The men's Bible class of First Church has arranged a series of studies for the winter on The Christian Religion—its origin, growth, conflicts and present problems, under the leadership of President Perry of the college. The Bible school of this church has never been doing better work.

Harmar Church, under the leadership of its new pastor, Rev. J. W. Norris, is reaching out into the surrounding country and carrying on services in several communities. A recent canvass of the field around this church revealed over sixty children not connected with any Sunday school. A strenuous effort is being made to interest them in Bible study.

A Union Religious Society has been organized at Whipple. A neat chapel has been erected, into which was worked the equipment of the Cedar Narrows Church, which has not been holding services for twenty years. Some of the members of this deceased church were active in forming the new organization. Rev. Basil Fischbach, associate pastor of First Church, Marietta, has directed this work, and Dr. J. R. Nichols preached the dedicatory sermon in September. The outlook for this union work is encouraging.

Twenty-two anniversaries occur during the current church year among the Congregational churches of Ohio. Four attain to the age of one hundred years, fourteen to seventy-five and the others to fifty and twenty-five. Walnut Hills Church, Cincinnati, is planning to celebrate, in the spring, its twenty-fifth anniversary in its present field, which will be coincident with the beginning of the tenth year of the present pastorate. Known formerly as the Seventh Street Church, it has had a long and honorable history. It was organized in 1843 by Dr. Lyman Beecher, the founder and president of Lane Theological Seminary.

Cincinnati, O. D. M. P.

The foods we eat furnish energy for the body just as burning coal makes steam for an engine.

The experiments of Prof. Frankland, Ph. D., of London, show that cod liver oil yields two and one-half times more energy than starches or sweets.

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is pure cod liver oil combined with hypophosphites of lime and soda. It forms fat, gives strength, enriches the blood, invigorates the nerves, and repairs tissues.

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SCOTT & BOWNE, 409 Pearl Street, New York

Epidemic Hurts Campaign

Some Vermont Chapman Meetings Canceled —Brattleboro Has Ten New Pastors Within a Year

Interest in Southern Vermont has been largely centered in Brattleboro this fall and early winter. Early in November some ten or twelve cases suggesting smallpox were brought to the attention of the board of health. The state board was at once notified and experts were summoned from the Ellis Island Station, New York. It was announced that a smallpox epidemic would necessitate the closing of the schools and churches, and that all gatherings of a public nature would be forbidden. One of the direct results was the canceling of two engagements, both of them important to the churches and community. Dr. W. T. Grenfell, who was to appear in Brattleboro that week, was secured by Bellows Falls, and the Chapman-Alexander campaign, for which extensive preparations were being made, was at once given up. For some weeks, now, no new cases have been reported, and it is believed that the epidemic is an evil of the past. The disease was probably brought into Brattleboro by some one of the many hundred foreigners employed on the work of the immense dam which is being built across the Connecticut ten miles below the town at South Vernon.

It is interesting to note that there has been a change in almost the entire list of Brattleboro ministers in the last two years. There are twelve churches in that town, one of which has an assistant pastor, making thirteen ministers in all, but only three came prior to July, 1907. Grafton is as yet pastorless, but has availed itself of the services of Deacon C. W. Osgood of Bellows Falls, who is an effective and acceptable speaker.

Vermont Congregationalists have suffered a loss in the death of a prominent layman, Deacon E. H. Jones of Windham. Born in Windham in 1848, he prepared for college at Kimball Union Academy, where he had for a classmate "Father Endeavor" Clark. Graduating from Dartmouth, he entered Union Seminary the following year. To his keen disappointment he was compelled to give up this course on account of ill health after one year of study. Mr. Jones served the church and community in various capacities, as deacon, conference scribe and Bible school superintendent, and represented his town in the Legislature.

The annual convention of the Vermont Sunday School Association, held in Bellows Falls, proved to be the largest in the history of the organization. Among the speakers were Pres. J. M. Thomas of Middlebury College and Mrs. M. S. Lamoreaux of Chicago. General Secretary E. M. Fuller, to whom is due more than to any other one man the splendid growth of the Association, has been obliged to resign, having for some months been in poor health. Rev. H. A. Durfee was elected to the secretaryship. Hon. N. G. Williams of Bellows Falls was re-elected president.

Bellows Falls, Vt. PEABODY.

Progress of the Merger

Latest Report of the Newburyport Situation

On Sunday afternoon, Jan. 10, the committee of thirty, made up of ten from the three Newburyport churches, Prospect Street, North and Whitefield, met at the Y. M. C. A. parlors to consider the matter of union. At the close of a long and earnest discussion the following resolution was adopted by a standing vote:

"We, the representatives of the three Congregational churches in the center of the city, having considered the matter of the proposed union of these churches, are unanimously convinced that from all standpoints this union is not only desirable, but absolutely necessary to the greater efficiency of the Christian forces of our city, and, moreover, that such a union is a practical proposition and should be and can be accomplished.

"We, therefore, pledge ourselves to use every means in our power to consummate that union."

Amesbury, Mass. J. D. D.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 25, 10.30 A. M. Subject, The Workingman's Insurance; speakers, Messrs. R. G. Hunter, C. H. Jones.

NORFOLK AND PILGRIM BRANCH W. B. M. Thank-offering meeting at Campello, Jan. 26, 10 A. M. and 2 P. M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

TARBELL'S TEACHER'S GUIDE

To The

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On Feb. 18, Rollins College, Winter Park, Fla., will dedicate its fine new library building. For years it has purchased few books, for lack of a place in which to bestow and care for them, and now its great need is for books—all sorts of books, cyclopedias, dictionaries, works of reference, standard histories, essays and fiction, files of reviews and magazines.

Rollins has many friends among the readers of *The Congregationalist*, and many of these no doubt have duplicate volumes or sets, or books read and no longer needed, which they would be glad to contribute to the cause of Southern education. Mr. H. M. Connor, bookbinder, 232 Meridian Street, East Boston, has agreed to collect, pack and forward all such works, if notified by mail or telephone.

WILLIAM FREMONT BLACKMAN,
President.

Program Variety

What New Hampshire Conferences are Discussing—Utilizing a Summer Hotel in Emmanuel Work

Four of our county conferences held autumn meetings. Each program contained distinctive topics. Cheshire's was concerned with adjustments of polity and with missionary work for Protestant foreigners within her borders. Merrimac's thought centered in the social *versus* the individualistic motives of evangelism. The motive and support of missions also received attention.

Grafton had a model program including explanation in detail of the Apportionment Plan, which, by the way, has found no heartier acceptance than in New Hampshire; addresses on work for men and boys and a symposium on agencies co-operative with the church, such as the grange and the public schools through school supervision and music training. Coos Association was invited by the church in Colebrook to serve as an installing council. A special business session was therefore devoted to the examination of Rev. C. L. Skinner and to his induction to the pastorate. For the benefit of the timid ones it may be added that this radical action did not cause the mountains to tremble nor the faith of our north country Congregationalists to waver one jot. Possibly the address on Congregationalism, which took the place of the usual installation sermon, was intended to reassure as well as to inspire larger denominational consciousness.

The Emmanuel movement has not been unnoticed by the New Hampshire brethren to whom its similarities and divergencies from Christian Science are of peculiar interest. A recent meeting of the Merrimac ministerial association was given largely to a discussion of this theme. It developed that one of the members has purchased for a sanatorium the property of an erstwhile summer hotel where he will practice the Emmanuel methods in the cure of inebriates. Other pastors appear to be closely identified with various forms of civic interests. One was a successful candidate for the Legislature on the Democratic ticket; while another has just received his appointment as probation officer for his town. Withal much faithful work is being done in the tried and conventional lines of pastoral ministration.

Events which New Hampshire Congregationalists anticipate with special interest are the State Comity Commission's meeting in January and the New England Congress, which also meets in Manchester, Feb. 23, 24. An unique meeting held in Concord recently was that of supervisory officials connected with denominational and non-sectarian religious interests. Such a meeting can do incalculable good in drawing closer to one another in knowledge and sympathy the men upon whom in a peculiar degree depends advance in comity and federation.

Concord, N. H. E. R. S.

Pioneer Brotherhood

Oregon Enlists First Detachment—Cheering News from Portland

The Congregational Brotherhood movement has reached Oregon at last. Oregon City, on Dec. 2, had a gathering of its men to the number of sixty, and thereupon organized what is supposed to be the first Brotherhood in the state. It starts with over forty charter members. It will have a Bible study class in connection with the Sunday school, a Sunday evening committee to work with the pastor and chorister in making the services attractive and helpful to men, and purposes to put the men in close touch with the missionary operations of the denomination. This is thought by many to be the mother church of Congregationalism in Oregon; at any rate this is the father Brotherhood.

Mississippi Avenue Church of Portland, hereafter to be known as Pilgrim Church, has come up to its annual meeting proud and triumphant—and with reason. Heretofore its history has been more or less discouraging, but the new pastor, Rev. D. T. Thomas, who adds to a delightful personality a share of executive ability, has led his people to an increase in membership of forty-two. Its Junior Endeavor Society has been thoroughly busy is the ministry of love, having made fifty-two calls upon the sick, carrying with them flowers as a symbol of good cheer; the members have rendered substantial assistance to the Portland Boys' and Girls' Aid Society, and have delivered many baskets of provisions to the poor. The new structure of the church is in progress, and when dedicated next February will represent an outlay of not less than $11,000; a fine evidence of good work and consecrated hearts.

First Church of Portland closes its year without any debt! To those who know of its long struggle for years past with a debt that seemed to be actually impossible, this news is good news indeed. The year also shows another splendid record, and that is an addition to its membership of 150 members, mostly upon confession of faith. It is said that scarcely a Sabbath passes without some one coming forward to declare a new allegiance to Jesus Christ. Dr. Dyott we all have known was the right man; and now he proves himself in the right place.

Oregon City, Ore. E. C. O.

It is the chiefest of good things for a man to be himself.—*Benjamin Whichcote.*

HER MOTHER-IN-LAW

Proved a Wise, Good Friend.

A young woman out in Iowa found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea, but that was just as bad.

"She finally was induced to try Postum, which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to Postum."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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"The taste buds are in the tongue, and are mounted by hairlike projections called papillæ; they cover the surface of the tongue.

"When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks on taste come from an eminent authority and simply explain why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who cannot taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

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When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

Forty thousand physicians use Stuart's Dyspepsia Tablets and every druggist carries them in stock; price 50 cents per box. Send us your name and address and we will send you a trial package free by mail. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted—A small farm in New England, suitable for fruit gardening and poultry. Address, stating price, location and description, R. E. Carter, 19 N. Main Street, Brockton, Mass.

Wanted. Reliable, active middle-aged woman to care for aged lady in Christian family in the country. Good home and fair wages. Write giving particulars and references. Address R. F. D., Box 74, Apponaug, R. I.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Wanted, a Protestant woman from 40 to 50 years old to help in common housework in a New Hampshire Christian family of three adults. No washing, a good home if deserving. House has modern improvements. Address Helper, 4, care *The Congregationalist.* Boston.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Hot Doll comforts children sleeping and riding. Combines best rubber hot water bag with attractive doll, wearing Billikin coat. Patty Comfort, cloth, 1 quart, $1.50. Patty Joy, unbreakable head, 3 pints, $2.00. Patented. Mistress Patty C. Comfort, Andover, Mass.

For Sale, at a great sacrifice, 20 acres of wonderfully fertile land and three town lots, with a good eight-room house, American town of Columbia, Cuba. Good markets, ideal climate, no rheumatism, asthma or catarrh. Ideal winter home, or independent living for industrious man. Particulars by Rev. W. A. Evans, Plainfield, Ill.

For Sale or Rent, in Oberlin, O., good seven room house, with furnace, hot and cold water; near the college buildings; $3,200; $20 a month. House of thirteen rooms, all modern conveniences, choice location; arranged for one or two families; $5,000; $35.00 a month. Correspondence invited about these and other Oberlin properties. Irving W. Metcalf, Box 175, Oberlin, Ohio.

It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

Evangelism in an Episcopal Church

Recent Mission at St. George's

BY W. J. DAWSON, D. D.

The mission which I recently concluded at St. George's, New York City, was memorable in many ways, the chief of which is its ecclesiastical significance. St. George's is a wonderful monument to the spirit and energy of one man, Dr. Rainsford. During the twenty-five years of his ministry he accustomed his people to methods of great freedom in worship and social intercourse. All the seats in the great church are free, an inestimable advantage; for it means that the rich and poor do really worship together in frank brotherhood. Side by side with men like Mr. J. Pierpont Morgan, Mr. Fulton Cutting and Mr. Seth Low, may be found persons of the humblest social position—an object lesson in democratic brotherhood unfortunately rare. The resolution authorizing the mission was drawn up by Mr. Pierpont Morgan, and he and his fellow-vestrymen gave it, not only their approval, but their active support.

One of the chief reasons for its success lay in the entire unanimity and enthusiasm of the congregation. The preparatory work was excellent. Every house in the immense parish was visited; 50,000 invitations were distributed; the rector, Rev. Hugh Birckhead, who is maintaining the tradition of Dr. Rainsford with success, himself wrote more than 4,000 letters of personal invitation, and issued a form of prayer for the private and public use of his congregation. In the services which I conducted no liturgical forms were used; the hymns were selected from various mission hymnals, and I was allowed absolute freedom in method. The requests for prayer were numerous—from fifty to one hundred every evening. According to a careful tabulation made by the press, the aggregate attendance was about 35,000. One result of the mission was the formation of a League of Service. Over two hundred persons gave their names to the rector, with a pledge to assist him in any form of work which he might direct.

In most instances where I have been able to organize a street parade, I have had to exercise a good deal of persuasion and explanation; at St. George's neither was necessary. The idea was welcomed instantaneously and was carried out with complete success. The procession, led by an illuminated cross, a band and the church choir, numbered about 4,000 persons and attracted just the kind of people we expected to be impressed by it. At every subsequent meeting we had a large number of human derelicts present. The deaconesses and the younger clergy dealt with these; many persons out of work were found employment, and cases of ruin through drink and vice were dealt with wisely and kindly.

Looking back upon the fortnight at St. George's I can truthfully say that no mission which I have conducted during my residence in this country has been so admirably organized, and none has been more fruitful in results. This success is largely due to Mr. Birckhead and the spirit of the large staff of workers which he has trained. He is continuing the Sunday night services, using mission hymns and employing the same evangelistic methods. It remains to be added that Bishop Greer, Dr. Huntington of Grace Church and all the neighboring clergy were in entire sympathy with the movement, and that large numbers of the New York clergy, including some Roman Catholics, attended the services.

Home Missionary Fund

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Accessions to Churches

	Conf.	Tot.
CALIFORNIA		
Compton	—	5
Corona	—	13
Garvanza	—	9
Heber	—	16
Kern	—	5
Long Beach, First	—	6
Plymouth	—	10
Los Angeles, First	—	52
Park	—	5
Ramona	—	6
Pasadena, Lake Ave.	—	6
Pomona	7	18
San Diego, First	—	38
Sierra Madre	—	4
Willow Brook	—	3
CONNECTICUT		
Groton	7	12
Ledyard	19	19
Terryville	5	7
ILLINOIS		
Chicago, Fifty-second Ave.	—	2
Forestville	1	1
Garfield Park	3	9
Immanuel, *German*	4	4
Irving Park	—	2
Leavitt St.	—	1
Madison Ave.	1	2
New England	4	4
Pacific	1	3
Park Manor	4	10
St. Paul	4	4
Sedgwick St.	1	1
Waveland Ave.	19	21
Evanston	14	23
Glencoe	—	3
Oak Park, First	—	26
Fourth	3	7
Third	4	9
IOWA		
Green Mountain	2	7
Marshalltown	6	8
Oskaloosa	—	8
Spencer	7	10
MASSACHUSETTS		
Andover, Free	6	10
Cambridge, North Ave.	17	24
Seekonk	5	7
South Dartmouth	4	4
Springfield, Faith	4	33
Hope	8	29
OHIO		
Cleveland, Cyril	2	2
Denison Ave.	2	3
Grace	2	2
Hough Ave.	2	8
Kinsman	1	2
Park	7	16
Pilgrim	—	8
Fort Recovery	7	15
Ironton	5	5
Lafayette	8	10
Marysville	1	2
Medina	5	6
Nelson	10	15
Newark	—	1
Wayland	7	12
Zanesville	3	3
OREGON		
Oregon City	8	11
Portland, First	3	17
PENNSYLVANIA		
Philadelphia, Central	7	20
Taylor	—	13
VERMONT		
Barre	38	42
Bennington, Second	13	15
Dover, West	4	6
Eden	—	2
Jericho, Second	4	5
St. Johnsbury, Center	—	4
North	—	3
Tyson	6	7
Whiting	2	2
Woodstock	7	10
WASHINGTON		
Seattle, Kirkwood	2	7
Pilgrim	8	23
Plymouth	22	44
Prospect	—	6
Queen Anne	3	7
Tacoma, First	4	26
OTHER CHURCHES		
East Chicago, Ind.	2	2
Fort Collins, Col., Plymouth	—	10
Franklin, Neb.	1	4
Kansas City, Mo., Westminster	—	26
Little Compton, R.I.	11	14
Middletown, N. Y., North	9	17
Oberon, N. D.	—	14
Tampa, Fla.,	1	6
Washington, D. C., Mt. Pleasant	9	25
West Concord, N. H.	11	11

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Our Country and the World

Start of the "Together" Campaign

The Joint Missionary Campaign in Behalf of Our Country and the World, as the designation has been officially adopted, is opening well in the middle district, plans being made to begin public meetings on Feb. 10. The committee of this district consists of Secretary Ryder, Secretary Creegan and Rev. T. M. Shipherd of Belleville Avenue Church, Newark, N. J. Mr. Shipherd devotes all the time possible from an active pastorate to this great campaign.

Two features are especially approved. The first is the thoroughly co-operative element of the movement. "Together" is an appropriate and impressive motto designating the real nature of the campaign. Another feature of especial importance is the cordial co-operation of the chairmen and members of the Apportionment committees of the various states. The recognition of the fact that this Apportionment Plan means much to the future of our benevolent activities is evident on every side. The element of prayer and reverent supplication for divine guidance is another evident characteristic of this movement.

C. J. R.

Disease Germs

Cannot harm healthy human bodies. We cannot have healthy bodies unless we have pure blood, —the kind of blood that Hood's Sarsaparilla makes.

This great medicine has an unequalled, unapproached record for purifying and enriching the blood.

It cures scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, dyspepsia, loss of appetite, general debility, and builds up the whole system.

Get it today in the usual liquid form or in chocolated tablet form called Sarsatabs.

Speakers for Temperance, No License and Lincoln Centenary Addresses will be furnished by 20th Century Pledge Signing Crusade, 101 Tremont St., Boston.

Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec.. 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

In Behalf of the Family

The National League for the Protection of the Family, of which Rev. S. W. Dike, LL. D., is secretary, deals with what Mr. Bryce said may almost be called the fundamental and permanent problem of human society. Professor Peabody of Harvard says, "More and more we have come to see within the last few years that the problem of the Family is the *crux* of modern civilization." The importance of the Family to religion and education is hardly less than that of church and school. Whatever saps the strength of the Family, whether it be ill-made marriages or reckless divorce, or licentiousness, or the failure to rear and train a healthful offspring, or anything that leads to its neglect to contribute its share to the social welfare, is a menace to all our institutions.

That there were in the United States no less than 72,062 divorces in the year 1906, or more than seven times as many as there were forty years earlier, that the increase is now going on three times as fast as the increase of population, that the percentage of those divorced who had been married twenty-one years or more has increased in the last twenty years from 7.8 per cent. to 10.2 per cent. of the total, running as high as 12.5 per cent. in New England, and many other facts brought out in the recent Census Report for which, as well as for the report of 1889 on the same subject, the country is indebted chiefly to the League, are enough to stir all serious minds to action.

Through these reports, through the introduction of the study of the Family in our colleges and seminaries, through many articles and papers, through its correspondence, through its influence on legislation, by its contribution of the home department of the Sunday school to our churches and by its appeals for a sound domestic life the League has laid us all, and Congregationalists especially, under obligations for its generous support. It should have immediately enough to meet the expenses of the year 1908, pay off its debt and increase its ability to meet the needs of the times. Its treasurer, Wolcott H. Johnson, can be addressed care of C. F. Hovey & Co., Boston.

After all, the problem of life is not a difficult one, for it solves itself so very soon at best—by death. Do what is right the best way you can, and wait to the end to *know*. But remember that though death may alter our place, it cannot alter our character; though it may alter our circumstances, it cannot alter ourselves.—*Charles Kingsley.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

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THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Church and Ministerial Record

Calls

ALLIN, ERNEST A., Rollo, Ill., to Harvey. Accepts.

ALLISON, FRANCES, Dubuque, Io., to be pastor's assistant, *Pilgrim* Ch., Dorchester, Mass. Accepts.

BENTE, CHRISTOPHER H., Woodstock, Ill., to *Plymouth* Ch., Joliet.

BISSELL, SHELTON, *First* Ch., Long Beach, Cal., to remain another year. Accepts.

CLARIS, C. C., Alton, Ontario, Can., to Claridon, O. Declines.

DAVIES, JOHN B., *First* Ch., Wilkesbarre, Pa., to Mahanoy City. Accepts.

DELL, FRANK E., *East* Ch., Los Angeles, Cal., to Grass Valley, a former charge. Accepts.

GANLEY, WILLIAM, Salem, N. H., to Agawam, Mass. Accepts.

HARING, E. ERNESTUS, formerly of Torrington, Wyo., to be representative of the H. M. S. and the S. S. and P. S. in northeastern Wyoming. Accepts.

HENDERSON, JOHN R., Oconomowoc, Wis., to Clear Lake, Io. Accepts.

HOGAN, HARDING R., Amery, Wis., to Superior. Declines.

JANES, HENRY, Newton Falls, O., to Kent. Accepts.

JENKINS, J. GARFIELD, Bangor Seminary, to Seal Harbor, Me. Accepts and is at work.

KING, E. ALONZO, Sandusky, O., to N. Yakima, Wn. Accepts.

PAYNE, WILBUR N., Sauk Rapids, Minn., to Wayzata. Accepts and is at work.

RUSSELL, EDITH S., New Haven, Ct., to be pastor's assistant, *Beacon Hill* Ch., Kansas City, Mo. Accepts and is at work.

SECKERSON, HOWARD A., Yale University, declines assistant pastorate, *Plymouth* Ch., New Haven, Ct. Accepts to Woodbury.

SKILES, JAS. H., Glenwood, Io., to Eldon. Accepts and is at work.

STEBBINS, CHAS. E., W. Chicago, Ill., to Toulon.

TAISNE, TELESPHORE, *Sixth Street* Ch., Auburn, Me., to Durham, N. H. Accepts.

WOOD, ALFRED A., Bloomfield, Neb., to Fairfield, also to Faulkton, S. D. Accepts latter.

Ordinations and Installations

LOUX, DUBOIS H., *i. Center* Ch., Meriden, Ct., Jan. 7. Sermon by Rev. C. E. Jefferson, D. D.; other parts, Rev. J. S. Ives, J. H. Grant, J. B. Focht, and others.

PERRY, CLARENCE H., *o.* Farley, Mass., Jan. 14. Sermon by Rev. F. E. Emrich, D. D.; other parts, Rev. Messrs. S. P. Cook, J. A. Hawley, N. F. Smith, J. D. Waldron, W. L. Anderson.

Resignations

BEALE, WM. T., *Harvard* Ch., Dorchester, Mass., after ten years' service.

CLEMO, CLEO W., Clarksville, Mich.

COLLINS, GEO. B., Manchester, Okl.

CONRAD, GEO. A., Leigh, Neb.

DAVENPORT, MERRIAM B., Hawthorne and Lawndale, Cal.

DRAKE, GEO. B., Mt. Hope, Kan.

FIELD, FREDERIC A., *West End* Ch., Los Angeles, Cal.

GANLEY, WILLIAM, Salem, N. H., after five years' service.

GRIESHABER, CHAS. O., Shelby, Mich., after ten years' service.

HILL, DEXTER D., Graham, Cal.

HODGES, H. A., Chickasha, Okl.

HUTCHINSON, WM. A., Granville, Ill., to take effect June 1.

JANES, HENRY, Newton Falls, O.

KING, E. ALONZO, Sandusky, O.

POGUE, JOHN A., E. Rochester, Mass., after four years' service.

SNOWDEN, CLIFFORD, St. Paul's Evangelical Union, Chicago, Ill., after ten years' service.

TAISNE, TELESPHORE, *Sixth Street* Ch., Auburn, Me., after six years' service.

THOMPSON, J. HERBERT, *Salem* Ch., Los Angeles, Cal., to enter evangelistic field.

WILSON, ALFRED J., Walpole, N. H., to take effect April 1.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

ADAMS—In San Francisco, Cal., Frank M., oldest son of Rev. George C. and Mrs. M. P. Adams, aged 31 yrs., 9 mos. A patient sufferer all his life.

WALDRON—In Hallowell, Me., Jan. 14, at the home of her sister, Mrs. A. S. Gould, Susan W. Waldron, sister of Rev. D. W. Waldron of the Boston City Missionary Society. For many years she was treasurer of First Congregational Church, Augusta, Me., and was widely interested in home and foreign missions.

MRS. GEORGE ARNOLD MARBLE

In the death of Mrs. George A. Marble, on the 11th inst., Somerset village, Massachusetts, has lost one of the oldest and most respected inhabitants. She was nearly eighty years of age, and up to the last was but little afflicted with the disabilities of old age. A woman of quiet and gentle demeanor, she appeared at her best in her home and among her friends. Mrs. Marble was one of the original members of the First Congregational Church, and her late pastor for many years deems it a privilege to bear testimony to her loyalty both to the church and to himself. At all times with unvarying regularity, even to the close of her long life, she attended the ordinances of the sanctuary, and her devout, intelligent attention was an uplift to her minister and an example to all. In the Ladies' Circle of the church she was a constant and busy worker, where she will be greatly missed.

Besides her husband, with whom she had lived in conjugal affection for over fifty-five years, she has left a son, George Elton, and daughter, Abby Laura, to mourn her loss; and all of whom will have the sincere sympathy of a large circle of friends.

Her daughter, who is the wife of Dr. F. A. Morrill and president of the Old Colony Branch of the Woman's Board of Missions, will also have the prayers and sympathy of her colleagues and co-laborers in the work of foreign missions. J. A. A.

REV. W. E. CALDWELL

Rev. William E. Caldwell, aged eighty-four, died Jan. 4 at his home in Ann Arbor, Mich., and was buried Jan. 7 at Lodi Plains, the scene of an early pastorate. He was twice married, first to Miss Jennie Whiting of Holliston, Mass., and later to Miss Tillie Beach of Springfield, Ill. He leaves a widow and six children—G. G. Caldwell, Mrs. S. W. Norton and Mrs. C. L. Mix of Chicago, Dr. E. B. Caldwell of Ann Arbor, Mrs. C. F. Unterkircher of Saline, and Miss Minnie Caldwell of Detroit.

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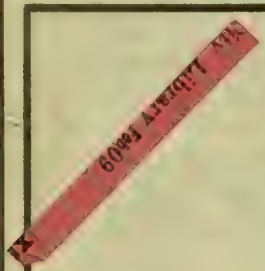
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Darwin the Man

Ella Gilbert Ives

Atlanta—an Experiment in Prohibition

Rev. Henry A. Atkinson

A Little Excursion into Psychotherapy

Rev. H. W. Kimball

The Blessed Telephone

Harriet Lummis Smith

Important Religious News

Progress of the "Together" Campaign. The Country Church Conference. Home Missionary Leaders at Cleveland. Dedications in New Jersey and New Hampshire

A Full Table of Contents Will be Found Inside

BOSTON The Pilgrim Press CHICAGO

AMERICAN MISSIONARY ASSOCIATION

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1809 CENTENNIAL YEAR 1909

OF THE BIRTH OF

ABRAHAM LINCOLN

Lincoln Memorial Sunday
February 7, 1909

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Of the Birth of

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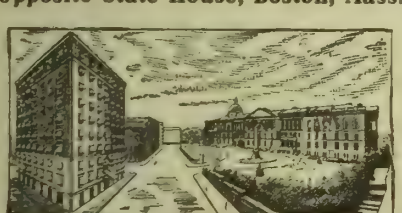
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Contents 30 Jan., 1909

EDITORIAL 137-142
- Event and Comment
- Why Public Decision
- The New Rural Point of View
- Darwin and Darwinism
- Christian Diligence
- Editorial in Brief

CONTRIBUTIONS
- Darwin the Man. Ella Gilbert Ives 144
- Atlanta—an Experiment in Prohibition. Rev. H. A. Atkinson 145
- The Professor's Chair. Pres. H. C. King 146
- A Little Excursion into Psycho-therapy. Rev. H. W. Kimball 147

FOR THE CHILDREN 148
- The White House Club. Mary Gilbert
- The Children's Pulpit. Rev. E. H. Byington

THE HOME 149
- The Blessed Telephone. Harriet L. Smith
- Tangles

IN THE CONGREGATIONAL CIRCLE 142
THE SCRIBBLING SCOTT 143
CLOSET AND ALTAR 146
THE SUNDAY SCHOOL—Lesson for Feb. 7 151
FOR ENDEAVORERS—Topic for Feb. 7 151
AMONG THE NEW BOOKS 152
CHURCH AND MINISTERIAL RECORD 160
CHURCH NEWS
- Boston 154
- A Governor's Gift 154
- New York 154
- Surveying the Home Field 155
- Chicago 156
- For the Old White Meeting House 157
- Carleton's New Leader 158
- Pomona Loses its President 158
- The Old and the New 159
- A Sane Emergence 162

MISCELLANEOUS
- Personalia 145
- Our Readers' Forum 153
- Biographical 157
- Christian News 158
- Officers of Mission Boards Confer 159
- Deaths and Marriages 160
- Meetings and Events to Come 160
- Anglo-Saxon Forward Movements 161

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The Enoch Pond Lectures on Applied Christianity by Prof. Harlan P. Beach, M. A., F. R. G. S., of Yale University, on the general subject, The Churches of Asia, namely: (1) Japan—The Church of the Samurai; (2) Korea—The Evangelistic Church; (3) China—The Gibraltar Church; (4) India—The Church of Unrest; (5) Turkey—The Church and Freedom.

The George Shepard Lectures on Preaching by Rev. Albert J. Lyman, D. D., of Brooklyn, N. Y., on the general subject, The Christian Pastorate in the New Age, namely: (1) Introductory—The Pastoral Spirit; (2) The Pastor as Human Comrade and Counsellor; (3) The Pastor as Christ's Minister and Mediator; (4) The Pastor as Parish Organizer and Leader; (5) The Pastor as Preacher.

The Samuel Harris Lectures on Literature and Life by Hamilton W. Mabie, L. H. D., LL. D., of *The Outlook*, New York City, on these topics, namely: (1) Literature and Life; (2) Literary Conditions in America; (3) The Book and the Writer; (4) The Older and Newer Literature; (5) The Religion of the Man of Letters.

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A NEW PLAN TO SHORTEN THE WORKING DAYS. A rather novel experiment in connection with employees' hours of labor is being tried by The Curtis Publishing Company, of Philadelphia, publishers of *The Ladies' Home Journal* and *The Saturday Evening Post*. Not only have they adopted and put into effect the forty-eight-hour week throughout their Mechanical Departments, but instead of the conventional schedule under which this time is distributed over six working days, the total of forty-eight hours' work will hereafter be done in the five days from Monday to Friday, inclusive. The employees in the Mechanical Departments of the business will by this change have all day Saturday and Sunday for recreation and rest. The result of the innovation from the employers' standpoint will doubtless be watched with considerable interest by other concerns in the same line of business.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL. Sunday afternoons at 3.30. Jan. 31, Rev. W. W. Fenn. Feb. 7, Rev. George F. Moore. Feb. 14, Rev. E. C. Moore. Lowell Institute Lecture, Feb. 1, The Theology of Calvin by Prof. W. W. Fenn.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

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JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

THE PARTICIPATING SOCIETIES

THE CONGREGATIONAL MISSIONARY AGENCIES

The missionary work of the Congregational churches is carried on through the agency of several specialized organizations.

1. **The American Board,** which specializes on Foreign Missions in fields entirely outside the United States.

2. **The Congregational Home Missionary Society,** which specializes on mission support of organized Congregational churches throughout the United States.

3. **The American Missionary Association,** which has for its specialty missions by church and school to the backward peoples of our country, of eight different races.

4. **The Church Building Society,** whose specialty is to help struggling churches by grant or loan to reach self-support through housing their congregations and ministers.

5. **The Education Society,** which has for its special mission to sustain academic schools in newer sections and assist promising students for the ministry.

6. **The Sunday School and Publishing Society,** whose special missionary service is by means of Sunday school organization and teaching where as yet there is no church organization.

7. **The Board of Ministerial Relief,** which has its specialized mission in caring for the unfortunate and dependent in the families of disabled Congregational ministers.

AN ALL AROUND MISSIONARY ADVANCE

NOT MERELY A DEBT RAISING CAMPAIGN

Amount required for the three Societies' debts . . .	**$273,094.84**
Amount for Apportionment among the Seven Societies	**226,905.16**
Sum total of the Financial Objective	**$500,000.00**

One aim of the Campaign is to secure this sum without interrupting the steady flow of missionary giving through the regular channels. Accordingly no public collections will be asked at the meetings, but subscriptions will be taken from individuals, a number of whom have already volunteered subscriptions without waiting for solicitation.

FIRST WEEK OF THE CAMPAIGN, JAN. 26-29

Meetings at St. Johnsbury, St. Albans, Burlington and Middlebury, Vt.

Speakers: Rev. J. P. JONES, D. D., Missionary of the American Board in India; Rev. C. H. PATTON, D. D., Home Secretary of the American Board; Rev. W. W. SCUDDER, Superintendent for the Home Missionary Society in Washington; Rev. F. E. JENKINS, D. D., Home Missionary Society Superintendent for the South; Rev. G. H. GUTTERSON, Eastern Secretary for the American Missionary Association; Rev. W. N. DEBERRY, Pastor St. John's Church, Springfield, Mass. and Mr. WM. R. MOODY of Northfield, Mass.

SECOND WEEK OF MEETINGS; FROM VERMONT TO NEW HAMPSHIRE

Brattleboro, Vt., Tuesday, Feb. 2	Concord, N. H., Thursday, Feb. 4
West Lebanon, N. H., Wednesday, Feb. 3	Manchester, N. H., Friday, Feb. 5

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ADDITIONAL FACTS TO BE STATED NEXT WEEK

THE CONGREGATIONALIST

and Christian World

Saturday
30 January 1909

Volume XCIV
Number 5

Event and Comment

Lincoln in the Pulpit

The centenary of Lincoln's birth, Feb. 12, will suggest itself to most of our ministers as an unusual opportunity for interpreting a great life helpfully to their people. If one believes—as Lincoln himself did with all his heart—in the divine ordering of our national history, that life, so full of responsibility, so single-hearted in its devotion to great ideals, so flexible in adaptation to changes of circumstance, will be rich in the best kind of sermonic material. The first need of preparation for making the most of this large opportunity will be to get into comprehending touch with the life itself. No one can live with Lincoln without a broadening and deepening of the currents of his own life. For this study there are abundant materials, most of them easily accessible and largely increased by the current numbers of magazines engaged in catering to the vital public interest in Lincoln. The full and authoritative biography by Hay and Nicolay stands first among these sources, followed by Miss Tarbell's more reportorial and picturesque collection of biographical material. There are also many literary appreciations, as in the fiction of "The Perfect Tribute," by Mary Shipman Andrews, and in the study of Lincoln's character by Richard Watson Gilder in the January *Century Magazine*. But the chief inspiration will come from a sympathetic study of the biographies. We shall need to let the man himself speak to us and through us in his courage, faith, humor and kindliness. His faith was not that of a sect. His courage overcame a thousand hindrances and outstayed a thousand delays. The humor put him in touch with the universal heart of man and armed him against intrusion and for controversy. The heart that beat in kindliness made him a true follower of Him who exalted the value of every human soul. The lesson of the worth of our humanity and its dignity as God's instrument gains new weight from the life and work of the most beloved of all our Presidents.

The Voice of the People

The most notable political tendency in this country is in the direction of the assumption by its citizens of much of the work heretofore intrusted to their legislators. States as far apart as Oregon and Maine have adopted the referendum, by which specific measures may be presented to the legislatures with instructions how to vote on them, or the action of legislatures may be vetoed by popular vote. The choice of United States senators, according to the Constitution, must be by the legislatures of the several states. In Oregon that prerogative has been taken from the legislature by the people, a majority of whom in the primaries last June expressed their preference for their former Governor Chamberlain as senator, and pledged the legislators to vote for him. A Republican legislature has therefore gone through the formality of registering the election of a Democratic candidate for the United States Senate. In North Dakota, last June, at the primaries Martin N. Johnson and Thomas F. Marshall received the highest number of votes of Republican candidates for Senator, though neither of them got forty per cent. Last Tuesday Mr. Johnson was elected without opposition, though the legislators were not pledged to vote for him. The Nebraska legislature has before it a bill for the election of senators by the Oregon plan, and will probably adopt it. Other states are contemplating a similar course. It is not so long a step as it seems to the election of judges of the higher state and even of the federal courts by popular vote. A great deal of dissatisfaction with judicial decisions has recently found expression as not expressing the popular will at the time they were given. The results of this movement, both as to its advantages and disadvantages, are too far reaching to be discussed in a paragraph. It points to a possible change in representative government which may become a revolution.

State Rights Reaffirmed

The United States Supreme Court unanimously reaffirmed the authority of each state within its own territory in its decision upholding the decree of the courts of Texas imposing a fine of $1,623,000 on the Waters-Pierce Oil Company and driving it from the state for violations of the Anti-Trust law. The company is a Missouri corporation, and sought to escape under the interstate clause of the Constitution. The court clearly recognizes, therefore, the right of each state to control commerce within its own bounds, even by measures which result in vast fines and the destruction of the business of corporations from other states. The company was used, as the state alleged, in an attempt to secure for the Standard Oil Company a monopoly of the new Texas oil fields. The action of the state against it is, therefore, another indication of the popular dislike and distrust of the Standard Oil Company, as well as an expression of the determination of the state that its great new wealth of oil should not pass into the hands of a single group of men. With that purpose we are in entire sympathy. At the same time, in its broader aspects, the decision upholding the rights of the state suggests also the responsibility of the states. They cannot afford to leave out of account the rights of other states and of the people of the nation as a whole. We need a broader and more far-seeing statesmanship in our state legislatures, as well as in the national Congress and executive offices.

States Rights and International Relations

The President has given utterance to the general feeling of the nation that certain agitators and legislators in California are taking a selfish and thoughtless part in proposing harshly restrictive laws against the Japanese at this time. There is good hope that the wiser leaders of California opinion, led by the governor of the state, will succeed in putting an end to the provocative action of the legislature, if not to the inconsiderate and unpatriotic talk of the agitators. The difficulty which they have made in international relations again illustrates a weakness of our federal system. Foreign relations were not as important to the makers of the Constitution as they have grown to be in the course of events. They provided that treaties should be the supreme law of the land; but they did not foresee or provide for cases of popular prejudice arising from the incoming of strange peoples, much less for the natural and honorable sensitiveness of other peoples. Our nation is less homogeneous and it has come into vastly closer contact with peoples who were not on the horizon of international relations for Washington and his helpers. The responsibility of declaring war under the Constitution rests with Congress. But the power to make war unavoidable or avoidable with difficulty

by insulting or inhumane treatment of the citizens of another nation resident or visiting among us may be exercised by a single state. It behooves the people of the states to consider, therefore, the rights and opinions of the other states of the Union. The President's anxiety over the proposed action of the California legislature is a sign of the danger which he knows better than any other is existent in our relations with the Japanese. When the history of our diplomacy comes to be written we shall learn more of his reasons. In the meantime the citizens of the United States outside of California and, we hope, a majority of the Californians also, are agreed that state legislatures and newspapers are not the best places for the discussion of questions of diplomatic difficulty and danger.

The Conservation of National Resources

We hope the American people will take home to themselves the report of the National Conservation Commission transmitted to Congress by the President with an accompanying message calling attention to the need of immediate consideration and action. For unless a strong body of public opinion can be marshalled behind the recommendations of the commission it will be difficult to accomplish anything. Of those who profit by the present waste and destruction of the patrimony of the nation, there are enough to hinder if the people do not command and watch the action of their servants. The figures of waste are startling, and much of the loss is absolutely preventable under such an oversight of the nation's business as the careful farmer gives to his land. The report is worth reading, the President's message is broad, practical, statesmanlike and without political passion. He argues that the questions involved are not partisan and that all good citizens should unite in demanding a careful study and a wise and effective control of the property of the nation, in order that it may serve the prosperity of all. Can the American people—or enough of them to make an effective body of public opinion—rise to this height of good citizenship and wise prevision? We believe they can, and look for large results from what the President evidently regards as the largest single interest of his administration.

Temperance Legislation

The Tennessee legislature passed a bill prohibiting the sale of liquor within four miles of a schoolhouse. Governor Patterson vetoed it in a message declaring that such legislation is against the doctrine of self-government, that it destroys property, reduces state revenues, increases taxation, invites evasion and deceit. The legislature promptly passed the bill again over the governor's veto. Another measure prohibiting the manufacture of liquor in the state has been passed by the Senate, and will go through the House. It will probably be passed over the governor's veto. It seems a rather strange contrast to this strong prevailing sentiment to read that the judge in the trial now going on in Nashville of the alleged murderer of ex-Senator Carmack has ordered that the jurors shall be allowed a daily drink of whisky. A motion to amend the constitution of West Virginia prohibiting the sale of intoxicating liquors throughout the state is before the legislature, with prospect that it will be adopted. It lacked only a few votes of being passed last year. A similar amendment is being considered by the legislature of Texas, where only three more votes are needed, it is said, to carry the measure. The New Jersey legislature is considering a measure for appropriating $300,000 to erect a plant to cure drunkards. As there are nearly eight thousand saloons in the state their products, no doubt, would provide plenty of business for such an institution.

Senator Root of New York

"The greatest intellectual force in the public life of America is the mind of Elihu Root." This is the deliberate judgment of Mr. Walter Wellman, writing at length of Mr. Root's career in *The American Review of Reviews*, justified by a study of his achievements as the trusted adviser of two Presidents. We have to balance the loss to the executive department and the gain to the legislative department of the Government, therefore, in the transfer of Mr. Root to the Senate by his unanimous election to succeed the senile Mr. Platt, next March. The gain to the Senate by that exchange is immeasurable. For the first time in many years the State of New York will have a representative of the highest ability through whom it may become a leader in shaping the policy of the Government in a time of momentous changes. Mr. Root's influence upon foreign relations will be less direct, but exercised in a place where first-hand knowledge and breadth of view are greatly needed. If he escapes from onerous political and social responsibilities by the change, the public, whose self-sacrificing and not self-advertising servant he has been, will not grudge him that relief. The other changes which the shifting of senatorial seats will bring promise a more progressive and, on the whole, a more able set of senators for the next session of Congress, with a much larger chance of sympathy between the President and the more permanent branch of the national legislative body.

Fog Perils

The perils of the fog have been sharply emphasized by accidents at sea and on land. In Western Pennsylvania they resulted in a collision of trains—one section of an express stopped to repair a slight accident being overtaken by the following section at full speed. In spite of the dense fog in which this accident occurred, it remains to be explained how on a road fully equipped with block signals such an overtaking could have been possible. The sea accident by which the Republic, bound for Mediterranean ports with a great company of passengers and laden with supplies for the battleships, is easier of explanation. The Italian liner Florida, inward bound, was feeling for soundings south of Nantucket shoals and much off her course in the fog. She struck the Republic amidships, killing four passengers in their berths and opening a gap in the engine room. The instant closing of the water-tight compartments saved the ship from immediate sinking. The wireless telegraph immediately called for aid to all the ships in the neighboring stretch of seas, the passengers were transferred to the Florida and then once more to the Republic's sister ship, Baltic, which came at the call. The Republic was towed for eighty miles, only to sink at last. The coolness and skill of the ship's officers, the good behavior of the passengers on both steamers and the elements of safety introduced by water-tight bulkheads and wireless telegraphy stand out in what came near being one of the great tragedies of the sea.

Evangelism and Christian Unity

A vauable outcome of every genuine spiritual awakening is the strengthening of Christian ties among members of different religious bodies. One of the several reasons operating to induce certain churches to join in the present Chapman meetings in Boston has been the hope that a great interdenominational undertaking like this would point the way to a more permanent leaguing of Christian forces, not for three weeks only, but for the steady pull year in and year out. Denominational barriers melt and ancient prejudices dissolve in joint work for the salvation of individuals. A shining instance is the testimony of Rev. Hugh Birckhead, rector of St. George's Church, New York, to the value of Dr. Dawson's recent mission there. The English evangelist told in our columns last week the story of the fortnight's services, but refrained from making conspicuous his own part in the mission. But Mr. Birckhead, in the *London Christian World*, praises "Dr. Dawson's simple, earnest and thoroughly sane methods of presenting the gospel." He declares that the effect upon the people was instantaneous, and that it did not occur to many in the congregations that Dr. Dawson was not a regular clergyman of the church.

He conducted the entire mission from the pulpit, and his addresses, says the rector, "were admirable; they dealt with the fundamental elements of religion and morals." Still more worthy of note is Mr. Birckhead's expression of gratitude that God led him to take this step toward a wider Christian fellowship. "The missioner has left behind him many thankful hearts, with more courage to go on with the struggle of life, with a more practical vision of what may be done for others, and with a deeper vision of the reality and nearness of the love of God. We, at St. George's, are no less churchmen and churchwomen, but we are more Christian, who will never be satisfied with the salvation of the church unless it also means the salvation of the world." When an Episcopal church of the standing of St. George's, after two years' consideration of the problem of a special mission, elects a Congregational minister to lead it, utilizes after-meetings and street parades and at the close testifies to the good effect upon the church itself, as well as upon outsiders, it means that the movement toward unity in America is making faster headway than many persons imagine.

A Setback for Church Union

The union between the Northern Presbyterian and the Cumberland Presbyterian Churches has been more or less in litigation ever since it was consummated. A persistent and bitter minority has in different states and usually with little success resisted the completion of the plan. In Kentucky such a minority has now succeeded in gaining an opinion from the Court of Appeals which seems—if not carried to the Federal Courts by appeal—to undo all that the Cumberland Church courts have done in the way of union, so far as the State of Kentucky is concerned. The suit was brought by a minority of the Cumberland Church in Sturgis which opposed the consolidation. The court on appeal sustains the judgment of a lower court, holding that the general assembly and presbyteries of the Cumberland Presbyterian Church exceeded their constitutional powers. It will give control of the property of the former Cumberland Church within the state to those who opposed and resisted the union—presumably a minority. We regret the decision, which will remind our readers of that by which the remnant of the Scottish Free Church secured rights and endowments beyond their power to use effectively, not only because it will tend to religious disintegration and disunion, but because it threatens, in one state at least, to make all plans of church union difficult to carry through. It illustrates, also, the need of uniformity of state laws on matters affecting the churches. As it stands, the union of the Presbyterian and Cumberland Presbyterian Churches is apparently illegal in Kentucky, but is legal and praiseworthy in other states—a troublesome and demoralizing condition of affairs for all parties. In this age, in which all intelligent Christians long for the reunion of Christendom, the law should not be left so as to discourage and hinder the consummation of reunions in special cases on merely technical grounds. Nor should the minority be enabled by the machinery of the courts to coerce the majority into standing for a division of which their consciences no longer approve.

The Care of St. John's

The warm contest over the disposition of St. John's Chapel in lower New York, hitherto maintained by Trinity parish, seems to have resulted in a compromise. The corporation will not recede from its decision to transfer the regular parochial work to St. Luke's, a mile or two further up-town. This will probably considerably reduce the expenses which last year are reported to have run $30,000 beyond the receipts; but the historic edifice which so many citizens have been eager to preserve will not be torn down, and it is announced that this was never contemplated. Instead, St. John's will be made a center of evangelistic work, and put in charge of Rev. William Wilkinson, who has been so successful in reaching men on Wall Street and elsewhere in the city. The special aim will be to evangelize and in other ways help the workers employed in the numerous warehouses and factories of that section. How satisfactory this outcome will be to the critics of Trinity Church remains to be seen, and how much the altered attitude of the corporation is due to the severe hammering of the press and of an aroused public conscience is also not disclosed as yet. The *Churchman* contrasts Trinity's "selfish policy" and "selfish life" with the missionary obligations which the spirit of this age imposes upon every Christian church. Having an income of $779,775, over $100,000 greater than the entire apportionment to the Episcopal Church of America for its work at home and abroad, the corporation of Trinity parish, says the *Churchman,* "has pauperized rich and poor alike, dealing out its doles of ecclesiastical privilege without demanding or producing those principles of self-respect, self-support and self-sacrifice which are of the very essence of the Christian religion. That the wealthy and the prosperous members of Trinity parish should have thus been consistently and complacently content to become objects of charity, getting everything and giving practically nothing, is astonishing."

The Uses and Rewards of Old Age

The uses of old age received an illuminating discussion at a Dartmouth gathering in Boston recently, in honor of President Tucker. President Eliot was one of the guests of honor, and both these famous retiring presidents spoke of the reasons which should induce a busy man to give place to his successor and of what remained when the chief occupation of life had been relinquished. President Tucker believes a man should retire when, in justice to his successor, he should cease to make plans which he will himself be unable to carry out. This full recognition of a life work as a stage in the longer life of an institution and of the rights of initiative for those who are to come after was characteristic of President Tucker's large thought of duty. He faced the future for himself with pleasure in what he called an unexpected return of strength. "So that when a man retires from administrative work he may have the hope of a certain time of mental vitality and activity which he may give to other things. And this, under a somewhat unexpected return of strength, is what I now anticipate." President Eliot has a like sense of the opportunities which the relinquishment of a great responsibility offers. For neither of these honored veterans is there any thought of sitting at ease. And President Eliot expressed gracefully his appreciation of that reward in public appreciation which comes with work well done, which must always be one of the crowning satisfactions of old age.

"Dr. Tucker and I both know that the American people will give rewards, in comparison with which money is not to be mentioned for a moment, such as the reward for a life work in which very little money was earned, the reward in public consideration, in honor, in reverence, in the gratitude of thousands and thousands of people whom Dr. Tucker never has seen or known. I want to join him in testifying that the American nation respects and honors lives of public service, into which no element of money making ever entered."

Last Year's Growth of Churches

The statistics of the religious organizations of the United States, compiled annually by Rev. Dr. H. K. Carroll, have just been issued for 1908. They are of necessity largely based on estimates, and serve to indicate the general trend of growth in the churches rather than as accurate statements of their condition. For instance, Roman Catholic authorities report their "population," and from their figures Dr. Carroll deducts fifteen per cent. and enters the remainder, 12,094,656, as communicants. Methodists, Baptists, Presbyterians, Disciples of Christ and Protestant Episcopalians follow Roman Catholics, in the order here given. Then come Congregationalists, with 721,553 members, but the dividing into two or more sects of some of the larger

bodies puts our denomination into the eleventh place. The total number of denominations is 155, but this figure will be overworked by those who point to the disgrace of divided Christendom, for there are 24 Lutheran bodies, 18 Methodist, 14 Baptist, 12 Presbyterian, etc. These units in the same family often mean little more in the way of division than different conferences in the same church. Six new denominations appear for the first time in this report. One of them is an offshoot of the Disciples, calling itself Conservative; another is the Evangelical Christian Science Church, believing in healing the sick without medicine, but denying any alleged revelation from God to Mrs. Eddy. The Presbyterian Church North appears to have decreased 33,816 from last year, but this is due to the fact that many Cumberland Presbyterians who were counted last year have been dropped from the roll. So far as Dr. Carroll's statistics show, the total number of members, 34,282,543, shows a net gain of 720,647, which is below the average of recent years.

Why Public Confession

Why is it necessary in an evangelistic meeting to have men say "I Will," raise their hands, rise in their seats, sign cards? Are these not spectacular pieces of evangelistic machinery employed for effect? They are employed, we believe, first, because they are the only means which can be employed to get men to begin the religious life in the meeting itself. The evangelist comes for a few days or weeks only; the audiences are shifting, many are there who will not be there again. The evangelist aims to get men to decide to be Christians then and there, while in the favorable mood induced by a spiritual atmosphere, by the concentrated expression of Christian people for their souls' welfare, and by the plain, practical presentation of God's truth. It is a fundamental principle of education, "no impression without expression." You must express what you have received if you would get the impression clearly and deeply. The evangelist strives to gain from men an expression of the feeling, impulse or conviction awakened in them. He uses the means which he can find to do this. Are there any other means than the hand, the voice, the written card and rising before an audience? The limitations of the evangelist are physical, not spiritual.

These methods are justifiable also as a brace to the will. Any one will admit this who has watched the struggles of men in an evangelistic meeting who are striving to make up their minds to lift the hand or sign a card, or give some other indication of the spiritual battle going on within. This bracing of the will by an external act of some kind is psychologically correct. Professor James, in his "Psychology," says: "In Professor Bain's chapter on 'The Moral Habits,' there are some admirable practical remarks laid down. Two great maxims emerge from his treatment. The first is that in the acquisition of a new habit or the leaving off of an old one we must take care to *launch ourselves with as strong and decided an initiative as possible.* Accumulate all the possible circumstances which shall re-enforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge if the case allows; in short, envelop your resolution with every aid you know. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might and every day during which a breakdown is postponed adds to the chances of its not occurring at all." The evangelist strives to get men to launch themselves into the religious life with as strong and decided an initiative as possible, and he sees the advantage of the public expression of a dawning faith. Other expressions must follow as the beginner develops in the Christian life; but the disciple must start, and start with a decided initiative.

The evangelist's methods are useful, again, in producing confession of faith. Confession implies a self-depreciation and a turning to God for help. This must be done in the secret of the soul. But Christ saw the need of confession before men. The secret resolve must get out into the light lest it die in the dark of selfish desires. The evangelist offers the man struggling with a new determination an opportunity of expressing outwardly his inward experience, and in the future conflicts of the soul the public confession of a new resolve becomes "a whip in the hand of conscience."

The New Rural Point of View

Behind such a meeting as that in the interests of country churches in Boston last week is the conviction on the part of thoughtful men that life in the country will be esteemed more highly and more generally enjoyed in the years just before us. Despite the urban drift that has created so many large cities from the Atlantic to the Pacific, two-thirds of the people of the United States are still to be found in localities of less than 8,000 population. The town and the village are yet potent factors in American life. As the cities fill up, the yearning grows stronger among those who still remember the broad meadows and leafy lanes of their childhood to return, perhaps for a visit, perhaps permanently, to those quiet spots where the pace is not so swift and wearisome. Workers among the poor in congested sections are constantly urging the substitution, wherever possible, of the suburban or country home for the unwholesome tenement house. Thus forces of one sort and another are turning attention toward the rural sections and are making their future development a matter of interest to all. The cheering factor in this discussion is the emphasis not so much upon the town or village as a feeder to the city, but upon its own individuality. Manhood and womanhood are to be nurtured there not simply for the sake of the city, miles away, but in order that the best resources of the country may be developed and life there be made worth while.

In this remaking of the country the church must take a prominent part. By virtue of its history and prestige, its usual geographical position in the center of the town, the absence of competing institutions to be found in the city, the church is fitted to lead in movements relating to the betterment of the community. We heard at the last New England Congress in Worcester of ministers who had been instrumental in introducing the telephone and industries affording employment for many persons. Few pastors are called upon to take the initiative in such matters; but if there are no others to act in the interests of the village, the impulse may properly come from them, for close students of country life are convinced that the economic welfare of a community is closely related to its moral status. At any rate, conditions are relatively so simple in the country, and there are so few persons gifted with leadership, that the church is about its business when it raises up men competent to lead in business and civic affairs, to be selectmen, members of the school board and influential in other forms of service to the people as a whole. The time was in New England when the leading men in the church were the leading men in the town, and we want to see those days come back.

Ideally, the country church has a large opportunity today because of the reflowing of popular interest toward the country, because life there has been made more enjoyable by rural delivery and improved transit and means of communication. Practically, however, the church in innumerable instances fails even to approximate the service it might render. There is the church that stands so fiercely for denominationalism that it divides Christian forces which ought to be united. There is the church which has practically become the property of a single family or two that administer to it to suit their own whims. There is the church that is manifestly an intruder, when the strength put into it might better have been applied to some existing organization. There is the church whose groove has become practically its grave, which frowns upon any new method for attracting a new generation.

Such facts as these made it desirable to hold the Boston

meeting which is reported more fully elsewhere. A campaign of education has been started, and though the immediate objectives may be somewhat vague, the ideals projected of a unity of Christian interests in small communities, of an adequate ministerial stipend, of the special preparation by seminaries of men to work in the country, are noble and commanding ones. Not all the country churches are to be classified with those just mentioned. Many a one is doing as worthy and as fruitful work as is being done in any land today. Still others are girding themselves anew for better service. The message from this Boston Conference is one of brotherhood and encouragement to all faithful workers in country districts. Let them take courage, for however isolated their field, however discouraging the immediate prospect, the tides of sympathy and helpfulness are setting their way.

Darwin and Darwinism

The influence of Darwin, so epoch-making in the scientific thought of our age, is perhaps the finest example in history of the power of a specialized imagination. The delight in beauty, which meant so much to him in youth and wholly lost its power in manhood, had been absorbed into a vision of cosmical order and method. One of the greatest of observers, the arrangement of his observations as parts of an unfolding tree of the world's life engrossed his energies to the exclusion of all other interests. He had passed from the primary sphere of scientific work—the collection and arrangement of facts—to the philosophy of science—the use of the imagination to suggest the relations and history of the facts of the physical world as they appear co-ordinated in the mind of man. As an observer, his results are part of the garnered treasure of the world's thought. As a philosopher the results of that wonderful specialized imagination which he brought to the service of the world's desire to understand the method and the meaning of its own history are still in the arena of discussion and subject to correction or rejection.

What, then, was the great conjecture which the scientific explorers and philosophers of two continents found so stimulating and used so fruitfully and enthusiastically as a key to knowledge? The general idea of evolution lay ready to Darwin's hand, though not yet turned into a universal philosophy by the indefatigable industry of Mr. Herbert Spencer. But the history of the life of the world in its advance from the lower to the higher waited for an explanation of method. Darwin saw that two constant factors were present—the variation of the individual and the struggle for existence. The life we know is the small survival of an enormous destruction. Prolific nature, without that destruction, would fill the world in a few generations with the offspring of a single pair. Five generations of a single oyster, if every egg laid came to full maturity, would require a mass of shells eight times as big as the earth. By what law did the many perish and the few survive? By the law of fitness to meet the requirements of the environment. Some were a little stronger, a little swifter, a little more keen-witted, and they not only evaded the general fate but added their contribution of strength or wit to the general fund of their descendants. The accumulation of these favorable variations in the course of ages explained the advance of the higher forms of life.

No one felt the difficulties of the hypothesis more keenly than Darwin. No one was more diligent in putting it to the test of observation. In this he was joined by an enthusiastic crowd of followers, many of whom put the great conjecture on the same level as the law of gravitation. It immensely heightened the interest both of new research and of the study of accumulated observations. It was like the letting out of a stream ice dammed, the showing of a path to travelers lost in the woods. The history of the last half century in study and observation is largely the story of the testing of Darwinism. We see now that the great conjecture is negative, rather than positive; that there are unbridgable gaps in the process and that the questions are broader than the answer. Large as the hypothesis was, it was not large enough to cover all the facts of life, past, present and to come.

The panic among religious leaders which followed the wide acceptance of Darwinism was natural enough, though without excuse in the court of clear thinking. Darwin applied his hypothesis in all departments of life, up to the highest. In the field of natural history man is just as much a subject of study as any other animal. The mistake of timid religionists was twofold. They mistook falsifications or misunderstandings of the theory proposed simultaneously by Darwin and Wallace for the theory itself—the talk of the man in the street about monkey grandfathers for the honest endeavor of the scientific imagination. They forgot that it is directly in the interest of religion that the distinction of the knowledges should be maintained and that natural history should do its work with full responsibility and in its own way. An amalgam of theology and natural history might be of temporary advantage to a thoughtless church. It would be sure to become discredited in the progress of knowledge. And it would put an end to religion's chance of learning from an independent natural history.

Darwin offered a great imaginative conjecture of cosmical method supported by many evident facts. To assert that God could not possibly work in that way was to make religion the laughing stock of the thinking world. The wonders of origin and variation lay at the basis of the Darwinian hypothesis. And the result of the long research into the changes which have resulted is a growing sense that in all the progress of the world of life there is a superhuman intelligence at work. We do not want a natural history which is the slave of theology. We are content that it shall be self-contained, working out its own problems by the help of the specialized imagination in its own way. So working it has left abundant room for faith, and must, we believe, contribute more and more to the enrichment of our conception of the Life and Spirit of the world. No man can build honestly, fearlessly and diligently, as Charles Darwin did, without contributing materials to the slow-rising temple of Him who is the Truth.

Christian Diligence

The limits of Christian diligence are drawn too frequently at the point where distinctively Christian work begins. Men who are faithful in business are slack in making the most of their opportunities of church membership. They may even do the work of the church with enthusiasm while declining to use the name or acknowledge the inspiration of Christian fellowship. So far has the recent enthusiasm for interdenominational and unlabeled work gone that some churches begin to seem like stranded vessels on which the crews have turned their backs while they labor to rescue and launch all other sorts of craft for the service of the world. It is well to be diligent in business. But that is a very incomplete thought of life's cares and opportunities which takes no account of service in the co-operation and companionship for which our Lord expressly planned.

Every wise church recognizes the need of organization and arrangement of forces to meet the special needs of the time. Nor is it jealous of union movements which of necessity must keep aloof from committing themselves to the name or creed of a single church. The right aim must be to so arrange the work that the question, "Where do I belong?" which every true Christian ought to ask, may be answered effectively and at once. The question is a sign of faith and potential efficiency. Nothing can be more discouraging for one who desires to do his part than to have it go unanswered. Tell me where I belong, and the responsibility of work becomes mine. Let me ask where I am needed and, if I get no answer, it will be hard for me not to fall back into discouragement. There are Christians diligent and courageous enough to make a work for themselves, and they are the best kind of workers. But with many of us diligence

must have its beginnings and its leadership before it can grow into the experience of delight in work.

Much has been said of late about the inefficiency of the church as an organization, and much of it with real injustice. The church is often the power house of spiritual good in a community, even where no one marks the wires which carry the current to all sorts of philanthropic and extra-religious enterprises. But it would be well for the church—and well also for the community—if more of this concrete effort to express the loving and helpful life of God in mercy, fellowship and teaching could be done directly by the churches. Every change of social life brings its new problems. We have to ask over and over again how we may adjust and readjust ourselves to the needs of the world. It would be well if at our church social meetings we might take up with businesslike directness and freedom from all set phrases and pious commonplaces that most urgent of all questions for a living church, "How can we live nearer to Christ in order that we may do his work more effectively in the age when we are his witnesses?"

The prayer meeting topic for Jan. 31—Feb. 6. Christian Diligence. Rom. 12: 1-21; Luke 19: 11-27. The need of organization for efficiency. Where do I belong? Personal responsibility. How can we make our church work more effective?

Editorial In Brief

The Oklahoma Legislature denies the title of "Honorable" to its members. Next it may knock off the "Reverend" from the clergymen of that new commonwealth.

The latest thing perpetrated by the schoolboy, who so often gets things mixed, is this: "Vesuvius was a city of two thousand inhabitants who were all destroyed by an eruption of saliva from the Vatican."

Honduras is the only civilized country to which criminals of the United States can fly for safe shelter, and many have gone thither. An extradition treaty with that country has been approved by the Senate which, when completed, will enable our Government to bring back for trial those of its citizens who have sought in Honduras an asylum to escape prosecution for crime.

American admirers of John Bunyan will be glad to have a share in the memorial window to be placed in Westminster Abbey. Rev. Charles Ray Palmer, 562 Whitney Avenue, New Haven, Ct., will forward to the committee in London, at his own expense, contributions sent to him for that purpose. Dr. Palmer has had experience in such a service in several instances.

High ideals of professional duty and responsibility are illustrated once more in the determination of Captain Sealby and Second Officer Williams to cling to the last to the ill-fated steamer Republic. Both went down with the ship and both were rescued by the United States cutter Gresham. We wonder whether they did not carry the point just a little too far; but we admire their idealism just the same.

A Boston man has been found guilty of attempting to defraud a street railway company by claiming damages for injuries from a fake accident and has been sentenced to a year in jail. A few such cases of administering justice would deprive a good many persons of a popular means of gaining a livelihood and lift from transportation companies a heavy burden of expense which the traveling public eventually have to meet.

Everybody will agree that this year Lincoln's birthday, Feb. 12, should be made a national holiday. But not permanently! It may be well to have a permanent holiday in memory of Lincoln and emancipation, but it should be appointed for a more seasonable time of the year than February and at a further distance from Washington's Birthday. Let some one suggest an appropriate summer or autumn date and it will be worth considering.

The feeling seems to be widespread in our churches that the figures reporting benevolences in the Year-Book are misleading and ought to be changed. Our New York correspondent last week said the question was agitating a good many in that section. At a meeting in Boston a few days ago several speakers protested against the present method. The compiler of the Year-Book, Secretary Anderson, tells on another page the way out of the difficulty.

Accounts of the assassination of the Queen of Spain in the newspapers of one day, accompanied by pictures of her majesty, denied next day; startling reports of the discovery of a conspiracy to overthrow the Government of Turkey, the plot fostered by two leading Powers of Europe, next day declared to have been without any foundation in fact—these are specimens of sensational news last week which escaped the notice of those who failed to read the daily papers. The weekly issues contain about all the news worth remembering.

"The authority of Christian consciousness," says the *Watchman*, "if accepted as final in matters of religion, would wipe the Baptist denomination off the face of the earth." What, then, keeps that denomination from being wiped out? Our contemporary finds the secret of its successful resistance to the Christian consciousness in the interpretation of the New Testament by the Baptist consciousness. We are inclined, however, to concede a greater degree of tolerance to the enlightened Christian consciousness of our time than the *Watchman* does.

A remarkable case of healing by a sort of Emmanuel movement was cited the other day by a Boston physician. He said that Dr. Weir Mitchell gave one of the current volumes on psychotherapy to a young lady afflicted with hysteria, told her to study it and learn to cure herself. About two weeks later he received a note from her saying: "That book is a prize. The other day I had an attack of the old sort—laughing and crying together—and the trouble was brought to an end in two minutes simply by the use of the book. Mamma spanked me with it."

If you want a fresh point of view with regard to Lincoln, run over the February issue of the *American Missionary*, which contains a number of articles from colored men and women, most of them graduates of A. M. A. institutions, and devoting themselves as teachers to the elevation of their race. Among the contributors are Prof. G. W. Henderson of Fisk, Professor Pickins of Talladega, who took such high honors at Yale, and Prof. Kelley Miller of Washington. As Dr. Beard, the editor of the magazine, well says, the contributors to this broadside are like Lincoln, in that they can look back upon more changes in their lives than most people can who were born in happier circumstances.

In the Congregational Circle

The Apportionment Plan is being adopted with enthusiasm by Congregational churches where it is understood. It is a big task, however, to get Congregationalists to understand it. Meetings of leading laymen in Chicago, Cleveland and other cities were followed by an assembly of some sixty men who sat down together at a luncheon in the Bellevue Hotel, Boston, on Friday of last week. While Boston and vicinity was well represented, there were men from other parts of New England, such as Whitcomb of Worcester, Whitin of Whitinsville, W. R. Moody of Northfield, Hazard and Wells of Rhode Island, Kelsey of Hartford and Sanderson of Portland, Me., and secretaries from New York and Chicago.

Colonel Hopkins presided and, before the first course was removed from the table, set the work going by calling on Secretary Patton to give some denominational figures. The Apportionment Plan looks to the raising of $2,000,000 this year for our seven national benevolent societies, specific sums to be asked for from each church in the denomination. During the last twenty years the membership of our churches has increased 49 per cent., their home expenses 79 per cent. and their gifts to the seven societies only 12 per cent. Twenty years ago the home expenses of these churches averaged $10.41 per member; now they are $12.59 per member. Twenty years ago the contributions to the seven societies were $2.96 per member; now they are only $2.23. If, then, each member would give this year in the same ratio as was given twenty years ago, the $2,000,000 called for by the Apportionment Plan would be more than raised.

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The supplementary plan, to raise $500,000 this year to wipe out the debts of the three larger societies and provide a working basis for the seven, was discussed with growing enthusiasm. This sum, of course, cannot be asked for in contributions from the churches. It must be given in large amounts by individuals. Their example in generosity would be contagious. The tens of persons giving thousands of dollars would be imitated by the thousands giving dollars. We have retrenched when the demand for enlargement has been increasingly imperative. The Home Missionary Society, burdened with a long-standing debt of $140,000, the American Board with $80,000 and the American Missionary Association with $37,000, have been trying to reduce their burdens by narrowing their business till the situation has become disheartening. There was no speaking for effect and no mere rhetoric in this meeting. The actual conditions were simply set forth, the retrenchment on home missionary fields, the effort to hand over the work in Cuba to the A. M. A., which could not take it, the surrender to English and German societies of one mission after another by the American

Board, and the negotiations going forward for further transfers.

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We are at a time when the future of American Congregationalism seems to depend much on what this year 1909 shall bring forth. If this campaign shall prove a failure, said Messrs. Kelsey, Capen and other speakers, it will be a serious setback to the denomination. But all were confident that it is not going to fail. Opposition to it, Secretary Lougee reported, has faded away. Men who at first said it was impossible, now say it *must* be put through. There is a rising tide of enthusiasm among individuals who know the situation, and in the churches that understand it. Raising this money, said one speaker, who is confident that it will be raised, will bring to the denomination the greatest blessing it has known for forty years.

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The first necessity is to get the facts before the churches and to set all Congregationalists to thinking about them. The meetings planned for centers in New England and all over the country have already begun. The program for the next few weeks is printed on another page. Not only public meetings but private conversation on the subject will be necessary to get the whole denomination interested. *The Congregationalist* was generously praised for the service it has rendered in explaining and indorsing the plan. And yet the most discouraging feature of a great enterprise that ought to stir the zeal of all Congregationalists is that the large majority know nothing about it. Get your neighbors and fellow-members to take *The Congregationalist* and you will spread the knowledge of the campaign which is to extend through the whole denomination and you will insure its success.

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President D. N. Beach of Bangor Seminary is a superior program maker. Besides that, he has such a winning way that busy and much sought for men find it difficult to say him nay when he offers them a chance to address, not only his own theologues, but ministers from all over Maine at Bangor Seminary's Convocation Week. The past three years have seen large gatherings, and the fourth Convocation, scheduled for Feb. 1-5, is to be addressed by Prof. H. P. Beach, Dr. A. J. Lyman and Dr. H. W. Mabie, each of whom give several lectures, while Dr. Raymond Calkins will have charge of the daily quiet hour.

Bangor Seminary, during the six years of the presidency of Dr. Beach, has made the most remarkable progress in its history. Its enrollment of students has nearly doubled and is now thirty-nine, of whom fourteen represent Maine, while several came from Canada, England, Wales and Japan.

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All is now practically in readiness for the convening of two great sectional congresses next month, the Southwest at Kansas City, Mo., Feb. 11-15, and the New England at Manchester, N. H., Feb. 23, 24. On another page is printed the full program of the latter meeting. We have already commented on the preliminary program of the Southwest Congress, which will center its thought upon Congregational opportunities and responsibilities in that section. Like the Worcester program of last year, the topics of the Southwest Congress are of an introductory nature, historical and introspective, such as The Origin and Achievements of Our Churches, to be considered by Rev. J. B. Gregg of Colorado Springs and Dr. C. S. Mills of St. Louis; The Church of the Pilgrims on the Primeval Prairies by Judge O. A. Smart of Ottawa, Pres. H. E. Thayer of Kansas and Rev. C. G. Murphy of Oklahoma, and various phases of The Social Responsibility of the Church. The Brotherhood has a full session, and Christian Socialism and a visit to the state prison at Leavenworth, where the warden will speak on The Sources of Crime, are also included on the four days' program.

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The New England Congress will confine its meetings to two days instead of four. Manchester is making elaborate preparations to entertain a body that is expected to be fully as large, perhaps larger than the first one at Worcester last year. Though not diminishing any of the stress upon rural needs, the commissioners also recognize in their letter to the churches this year that "the deplorable deterioration, ethically and religiously, in the congested centers of our cities is an appeal to the church which must be answered." Hence, doubtless the emphasis in the program upon the machinery and application of power to the task as a whole, undivided by special problems. Beside the array of speakers from within the borders, such noteworthy men as Dr. M. L. Burton of Brooklyn, Prof. C. S. Nash of Berkeley Seminary, Cal., Sec. J. Campbell White and Fred B. Smith of Y. M. C. A. fame will contribute to a list of attractive features. As last year, the popular open forums and the devotional services have been carefully provided.

At both Congresses delegates will provide for their own entertainment. This is the only sensible and appropriate way of handling such large gatherings. The New England commissioners do well to urge that the churches pay the expenses of their delegates.

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An important step in the rehabilitation of Andover Theological Seminary has been taken in giving direct representation to its alumni on its governing board. For the first time in the history of the Seminary the trustees asked the alumni to choose one of their number to fill a vacancy in the board. The officers of the Alumni Association selected five names and sent them to the alumni, with the request that one of these should be selected. Rev. Frederick H. Page of Waltham having received the majority of votes was last week elected by the board of trustees, whose membership is now completed.

Mr. Page has given his time and thought generously to the Seminary in recent years. He has also been for several years on the board of directors of the Sunday School and Publishing Society, where his efficient service is much appreciated and is of large value to our denomination.

The Scribbling Scot

"I cannot forbear sometimes to scribble."
—*John Cotton.*

Yes, my dear reader, you do well to ponder on the incongruity of my title. Its very oddity, possibly, is my "Sesame!" to these honored columns. The Scribbling Scot! Folk are usually not inclined to associate jottings with the work of a Scottish scribe. Rather do they remember the array of Waverley Novels, the research of The French Revolution or of Frederick the Great, or the varied work of a Stevenson. But even within this column can I prove that a Scot can waive the ponderous tome—and scribble. For I *am* Scotch. Those who know me best witness to my heritage from the forebears who, only a generation or so ago, were scampering over the highlands in kilts; blessed stubborn, argumentative, often cantankerous traits! Nevertheless, to show that I can be amicable, I join hands with good brother Cotton, and "scribble."

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Before we leave the Scot, let me commend to you my fine old countryman now in the States, Keir Hardie, M. P. Since '92 he has fought the cause of his fellow-toilers in Parliament and is now the acknowledged leader of the federated Labor-Socialist group. You may not agree with all he tells you, but even if you are not a Socialist, you'll like to hear and see him in action. The wit-end of his arguments cracks like a lash. Perhaps you will delight to hear him dispose of Christian Socialism, or argue woman suffrage. Admirers of Mr. H. G. Wells will be pleased to hear the high place Mr. Hardie gives "New Worlds for Old," which he calls the best of modern works on Socialism.

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Speaking of books, have you happened to note another tribute to the staying power of "Pilgrim's Progress"? A Korean official, bearing the clean-cut name of Kim Chung Sik, was recently converted after reading it; and this while in prison, the ancient birthplace of the work! On his release he became a secretary of the local Y. M. C. A. and proved so able an executive that he was offered a provincial governorship. He has refused the palace, the retinue and the prestige, however, to remain in Christian service. I have been curious to know whether Kim Chung Sik's copy held the same dreadful cut of Apollyon, which made our family edition a terror.

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The other night I heard a successful editor give a few sidelights on his profession. I could not help thinking what a misconception is the popular idea of such a man. Those who read as they run think of him as a hard man, reaping where he has not sowed. Yet, despite the undoubted influence and leadership of the press, editors are usually eager enough to serve their whimsical constituencies. Bliss Perry—himself guiding the destinies of that Old Reliable, the *Atlantic*—compares the editor to a caterer, seeking to gratify the palate of the hungry and dyspeptic! Perhaps the privilege of occasional attendance at an editorial conference here and there may account for my own feeling. But somehow I cannot view these long-suffering workers as autocrats of the sanctum!

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Of course I admit there are journalists and journalists. Take, for instance, that $75,000 product of the profession, Mr. Hearst's man Friday, Arthur Brisbane. That was an unkind remark he passed recently before a group of Presbyterian ministers. One of them declared that the "yellow" press, on a given occasion, would allot President Eliot only half as much space as Jeffries, the former prize fighter. Brisbane retorted, "And if I said to you gentlemen, 'There stands President Eliot and there Jeffries,' nine-tenths of you would look at the latter." That was a braw whack!

It is singularly tactless for assemblies of Jews to pass resolutions declaring that this is not a Christian country. In no other have they received so cordial a welcome, but race prejudices are strong here and may easily and most unfortunately be turned against them. What would happen if Chinamen in the United States should follow this example of Jews? No intelligent leaders of immigrants of any race or religion will encourage their people to make demonstrations hostile to established conditions in the nation or to any race or religion.

Darwin the Man

His Personal Testament to the Race

By Ella Gilbert Ives

The most casual visitor to Westminster Abbey in this year of grace will be likely to pause in the north aisle of the nave and read on a grave, close beside Sir Isaac Newton's, this inscription:

CHARLES ROBERT DARWIN
Born 12 February, 1809
Died 19 April, 1882

No one disputes Darwin's supremacy as a leader of scientific thought. But what of the man? Did his character fructify his genius? his life match his fame? Did he leave to posterity any testament of value besides the vast residuum of facts from his scientific researches, and the torch-light of his brilliant theories?

In seeking an answer to these questions, the sources of information are three: his own Autobiography; the "Reminiscences of Darwin's Every Day Life," by his son; his extensive correspondence. These corroborate one another in certain particulars, which unite in a rounded whole, and enable one, not only to visualize the outward man, but to see with unusual clearness the dominating spirit of Charles Darwin.

YOUTHFUL TRAITS

His faults, even as a boy, were negative ones, if a propensity to invent falsehoods be excepted. This, for the pleasure of causing wonder, was soon outgrown; but the defects, never. All his life he was incapable of mastering any language, including his own, though he wrestled manfully with the latter. This lack rendered his attendance at a classical school, in his own judgment, a waste of time; and caused him to be rated below ordinary boys in intellect. Happily there were other books and nature, both open to this scorner of Greek and Latin. Very early the boy began collecting minerals and insects; and watching the habits of birds with such delight that he wondered why every gentleman did not become an ornithologist. Being allowed to assist his brother in chemical experiments, he was nicknamed "Gas," and drew from the head master of the classical school a rebuke for wasting his time.

The boy's natural bent was so long in being discovered that he was kept at studies foreign to his taste, in the hope that he would choose as a profession medicine or the ministry—an attempt at each being vainly made during five years at the universities of Edinburgh and Cambridge—wasted years, he sometimes called them, forgetting the incidental advantage of contact with fine minds that shaped his own development. Truly the by-play of those student years was of main profit, Cambridge beetles leaving an impression where Cambridge classics failed.

FINDING HIMSELF

Nature's imperative call to the slowly awakening mind of Charles Darwin could no longer remain unheeded. An opportunity offered him to go as naturalist in the Beagle on a voyage to South America. Its acceptance determined his career; and yet, such a plaything of destiny is man, that the decision was a toss-up, depending on such trifles as the shape of Darwin's nose and the advice of his uncle—the captain of the Beagle being favorably inclined by the former, and Darwin's father controlled by the latter.

This turning point—a new birth, Darwin calls it—was reached at the age of twenty-two. The five following years were spent in retrieving time. Two unimproved chances at college—one for obtaining a knowledge of anatomy, the other, skill in drawing—were seriously regretted, and never ceased to handicap Darwin. But the young naturalist, free at last, could and did work out his intellectual salvation. He set about acquiring the habits of energetic industry and of concentrated attention—everything thought or read being related to objects seen. The cramped quarters on board the Beagle made him of necessity tidy and methodical. Collecting was still a passion, but was subordinated to the higher pleasures of observing and reasoning—to such effect that on his return from the long voyage his father exclaimed, "Why, the shape of his head is quite altered."

Who shall deny to poetry its share in this development? For during the five years, Darwin's chosen volume on every excursion from the Beagle had been Milton, and his favorite poem, Paradise Lost. At that period he also took pleasure in Wordsworth, Coleridge and Shelley, and even read the Excursion twice. Earlier he had enjoyed Shakespeare's historical plays and the poetry of Scott and Byron. This is noteworthy from the fact that the great scientist in later years wholly lost his taste for poetry; also the love of music, so strong in early life that often when listening to a masterpiece a shiver would run down his backbone.



CHARLES DARWIN

Concerning this loss of feeling, he wrote to Hooker about the Messiah: "It is the one thing I should like to hear again, but I dare say I should find my soul too dried up to appreciate it as in old days; . . . it is a horrid bore to feel as I constantly do, that I am a withered leaf for every subject except science. It somehow makes me hate science, though God knows I ought to be thankful for such a perennial interest which makes me forget for some hours every day my accursed stomach. If I had to live my life again, I would make it a rule to read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

It is doubtful if the scientist contributed to his kind a fact of more warning import than the one thus recorded. It suggests a new appraisal of certain sins of omission too often disregarded.

HIS SINCERITY, COURAGE, MODESTY

On the positive side, Darwin was singularly endowed with both charming and masterful traits, whose cultivation he did not neglect. In his very statement of deficiencies he reveals unusual simplicity and absence of pretense. His taste for novels, though strong and permanent, was not for the better sort, or on a level with his selective scientific mind. He recognized this fact, and labeled himself as accurately as he would a specimen—"quite outside the literary pale." His leading trait was sincerity, without which his estimate of his own character would be valueless. Yet so much smaller is his measurement of self than others' estimate of him, that one reads into his disclaimer of unusual [illegible] a remarkable humility. "It is dogged [illegible] does it," he was fond of quoting, and undoubtedly it was one explanation of his vast achievements. For Darwin's mature life was one long struggle against sickness. His working hours were literally grappled by a tenacious will. At the most they were limited to three in the morning, broken in halves by recreation; and one in the afternoon. Usually they were fewer, and many long periods of utter inaction were enforced. Not one day of ordinary health did he enjoy for forty years.

It was Darwin's mastery of his frail body by an indomitable will that made him great, whether in achievement or character—that supreme achievement. His nature, always sweet, mellowed with time and imparted a peculiar courtesy to his style. This was largely due to an innate modesty, and a tendency to rate high the works and mentality of other thinkers. A father who "put his whole mind" into answering the trivial questions of his little children, could not fail in sympathetic attention to the views of an opponent.

A HAPPY HOME LIFE

Though greatly circumscribed in social relations by his own health, Darwin's home life was ideal. Everything was done by wife and children to shield him from needless care, and to guard from infringement his methodical habits. He saved time by doing things right at first—especially experiments. His painstaking effort to attain a lucid style, however, entailed much rewriting, but forced him to think long and intently, and thus to detect errors in reasoning or observation. His strength he husbanded by spending none on unessentials. He had the discriminating faculty to a rare degree. This enabled him to note exceptions and value them when another would pass them by. To this habit he owed much; still more, perhaps, to his persistence when on the trail of truth—the hunting instinct of his youth still in play, but directed to higher ends. In pursuing his work he was so conscientious that he once rose in the night to correct a statement made to Mr. Romanes; and it was his custom to record at once facts that militated against his own theories, lest they slip from him and fail to receive due weight.

In the realm of mind and morals, Charles Darwin had few equals. In the realm of spirit—alas! he lived and died an agnostic,

and being destitute himself of that winged quality, enthusiasm—"the god within us"—he failed to impart to mankind the most precious of all gifts.

Atlanta's Experiment in Prohibition

The Material and Moral Gains

By Rev. Henry A. Atkinson
Pastor Central Congregational Church

"The saloon cannot come back; it is gone forever from Georgia." This statement, concluding an editorial in the leading Southern paper, adequately sums up the result of the first year of prohibition rule. Twelve months ago this same paper was predicting all kinds of misfortunes and disasters that would result from the "fanatical agitation of a vexed question."

That prohibition has been a good thing for the state no one can doubt. The decrease in crime and the increase in savings accounts pay eloquent tribute to the abolition of the barroom.

This last year the number of arrests for drunkenness in the city of Atlanta decreased 3,858, as compared with the record of 1907; a falling off of sixty-two per cent. Of arrests for all causes the decrease is about forty per cent. The same result is noted in other cities of the state where the law has been enforced. Macon, Augusta and Rome, all show marked improvement. In Savannah the law has been practically ignored, and this city has added to its normal criminal record. A visitor in Savannah during the automobile races stopped a policeman on the street and asked him where a thirsty man might get a drink. "See that building over there with the spires? That is the cathedral." Pointing to another building nearer to the center of the city, he said, "That building is the court house. You can't get anything to drink at either of those places."

Savannah has her reward. A study of the police blotters of the different cities accurately pictures the attitude of the people on the temperance question. The state authorities have become convinced that prohibition is a success, and at present there is little doubt that Gov. Hoke Smith will take up the case of Savannah and Chatham County, and that the law will be enforced even if martial law has to be used to this end. The new solicitor general of Chatham County, Walter C. Hartridge, it is predicted, will ably assist the state.

The chief of police of Atlanta, speaking of the year of prohibition, says: "The big decrease in the number of cases, and of disorder generally, shows that prohibition is a good thing, and is proving successful in Atlanta. Of course there are a lot of 'blind tigers,' and they are giving us considerable trouble, but we are making it hot for them wherever they show their heads and have bagged a large number during the year. There is one feature of the good of prohibition that I have noticed, and that is the decrease in the number of cases of destitution. There have been a very few reports of such cases during the present year."

Recorder Broyles, the judge of the police court, says: "I consider the police record for the year wonderful, and I am thoroughly convinced that prohibition is a success. . . . It has greatly lessened such offenses as wife-beating, stabbings and common brawls such as are superinduced by liquor. I am greatly gratified over the first year's showing of prohibition."

This year, in spite of the panic, the banks of Atlanta earned $600,000 for their stockholders. The testimony of twelve of the leading firms shows that business has been as good, or better, rents have increased, and the workers have saved money. The only firms that have suffered have been the whisky dealers.

The loss in public revenue has been slight. Tax values have increased during the year more than $2,000,000, and against this is to be figured something like $150,000 loss from saloon licenses! A glance at the figures shows that even in a time of great financial difficulties, our city has fared better than the average of prosperous years. Taking the tax returns of the year for the whole state, it is remarkable to note that the only decrease in tax returns is from counties already under the control of prohibition; and in the counties which for the first time were trying prohibition, the increase was the greatest, hence the losses must be laid to other causes than the new prohibition law.

As an indication of the general conditions of prosperity within the city, it is worth mentioning that the gain in value of building permits issued amounts to $279,170.

The financial stringency and the uncertainty of a national election, have made capital somewhat more conservative, but this hesitation was overcome and a remarkable gain made under the new law, whereas the year before there had been a loss in building permits of $601,378, as compared with 1906—the best year in the business of our city. The records of the building inspector's office show 1908 to rank second in good years. Prohibition has not meant financial disaster, to say the least.

The effect on the colored population has been good. A savings bank is prospering in Decatur Street, where before Jan. 1, 1908, the saloon was the best paying property. The Negroes of Atlanta pay annually into the city funds approximately the average sum of $50,000 in the shape of fines. This year the contribution of the race has been cut in two. The $25,000 saved means better homes, better clothes, more schooling, more capital saved. These things are essential in the settlement of all racial questions.

The State Prohibition Law has had only one year's trial. So far it has proved a success. There are defects in the law that need remedying. In some respects it is too stringent, in others too lax. It allows so-called "near-beer" to be sold, providing sellers pay a city license and dispense nothing containing more than four per cent. of alcohol. It would be hard for a stranger in our city to see any difference between the "near-beer" saloon and the old barroom, as it existed prior to 1908. Fully four-fifths of those tried for drunkenness before the recorder attribute their condition to "near-beer" bought and drunk in a "near-beer" saloon. The unsatisfactory results arising from the defects in the law, as well as its evasions, will be effaced by new legislation and by means of court decisions.

The report that has been widely printed that more money is being spent for liquors in Atlanta than ever before, and that this money is being sent out of the state, to Chattanooga, Cincinnati and Jacksonville, "in a golden stream," is absurd on the face of it. The distillers, whisky dealers and brewers are not philanthropists, and if they could sell as much or more liquor by mail and express than by being on the ground they would not be so eager to get back into "dry territory." The large campaign funds contributed by the liquor interests in every election, city, state or national, brands their own lie.

Atlanta is now entitled to the name "Greater Atlanta." We have recently elected a true, strong man as mayor. We are entering into the best period in our history, and at such a time we are not content to allow any statement to go unchallenged which reflects upon our best type of citizenship. Atlanta, with more than one hundred million dollars in taxable values can keep off of the rocks of financial disaster even if she does not get her share of the $150,000 in liquor licenses formerly paid into the state treasury. The saloon men do not have to pave our streets, light our city, nor educate our children. All pleas for the return of a legalized sale of liquor will be quickly and thoroughly answered. The politician whose interests mean moral degeneration and whose success means the undermining of all good principles, whose riches mean the property of the many, has had his day—the new dawn is upon us, and the best in our city have determined that this new day shall be bright with hope for all. "The saloon is gone forever from Georgia."

Personalia

Prof. Harlan P. Beach of Yale has been chosen president of the American Ramabai Association, as successor to the late Dr. Charles Cuthbert Hall. Dr. Beach is a regular contributor to *The Congregationalist* on foreign missions.

Mr. W. H. Groser, B. Sc., has been elected president of the London Sunday School Union for 1909. He has been connected with the Union for fifty-two years, and for a long time has been its senior honorary secretary. His writings are well known among Sunday school workers in the United States and in all English-speaking countries.

Rev. Dr. W. E. Griffis is giving a series of lectures for the Department of Education of the City of New York on the history of the Netherlands during this and next month. A new volume written by him, "The Story of New Netherlands," is to be brought out by Messrs. Houghton Mifflin Co. in March. He is also writing "The Life and Times of Millard Fillmore."

The memory of Mrs. Albert Bowker, long the first president of the Woman's Board of Missions, was lately recalled by the death of her daughter Sarah, wife of Mr. Sidney N. Moon of Brookline. Mrs. Moon died of heart failure, Jan. 16, on her way home from an evening company. Inheriting both the vivacious and generous spirit and the executive ability of her mother, she had been for years an energetic helper in the Manhattan Congregational Church in New York, until last summer she transferred her home to Brookline.

Prof. T. A. Jaggar of the Massachusetts Institute of Technology has been giving lectures to various audiences in Boston on earthquakes since the Sicilian disaster. He shows clearly how this was predicted with approximate accuracy, and confidently predicts a great eruption of Mount Etna within the next eighteen months. New York, he says, is in the center of an earthquake belt, and so are several other cities on the Atlantic seaboard. Japan and Germany are far beyond the United States in the science of seismology, on which Professor Jaggar is a high authority. It is evidence of a strange indifference to actual danger of terrible destruction of lives and property that there is not a single geophysical observatory in the United States.

The Professor's Chair

By Henry Churchill King
President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

364. 1. *Upon what basis in experience are we able to assert the "deity" of Jesus? Is it anything more than the experience of transcendence strongly impressed often as we read the Gospels?*

2. *Is there anything strikingly different, except, perhaps, in degree, between such experience of transcendence as awakened by the life of Jesus, and that awakened by the Spirit of God, as that Spirit finds its expression in a prophet of God, or anywhere else in our humanity?*

3. *Granted that we can experience God up to our capacity. Are we not assuming more knowledge than we have of both God and humanity when we say of Jesus, "For in him dwelleth all the fullness of the Godhead bodily"?*

4. *The God-Man, I take it, is the most vital point of our Trinitarian faith. Do the gospels furnish us with data adequate to the establishment of that point beyond a reasonable doubt?*—F. B. H. (*Maine.*)

1. I am not quite sure of the meaning of my questioner's phrase, "the experience of transcendence." The experiential basis for declaring the deity or divinity of Christ seems to me to be not simply a mood of feeling, but a rational and moral judgment, that a God in whom we can believe and to whom we can completely submit must be a God of just such character and spirit as we find in Christ. Christ becomes, thus, in the deepest and truest sense, the supreme manifestation of God; and it is this experiential judgment which I suppose, in some form, underlies all our statements concerning the deity or divinity of Christ. So Herrmann says: "This thought, that when the historical Christ takes such hold of us, we have to do with God himself—this thought is certainly the most important element in the confession of the deity of Christ for any one whom he has redeemed. We do not reach this thought by way of a logical conclusion, from that which we have experienced at the hands of Christ; but the experience itself is such that when we confess his deity we simply give him his right name. When we understand his Person, we grasp the expression God gives us of his feeling towards us, or God himself as a Personal Spirit working upon us."

2. The second question is essentially answered in the answer already given to the first, especially in the last part of the quotation from Herrmann. I suppose that we cannot draw a line between this experience awakened by the life of Jesus and that awakened by the Spirit of God in the light of the revelation of God in Christ. The New Testament itself seems to identify these two experiences. But what God can bring us through various personalities naturally varies with the significance of those personalities. That is, the motives, brought home to us by the Spirit through the life of Christ, are normally as much more powerful than those coming through other lives as his personality is greater than theirs. Psychologically, the experiences are no doubt alike in kind.

3. We are to take Paul's expression, I think, not so much as a philosophical proposition as his own confession of faith—the expression of his conviction, in the light of his experience of Christ, that no manifestation of God could be needed greater than that already made in Christ. The proposition is evidently one not capable of absolute demonstration, as the question suggests. It rather, as I have said, voices a conviction, and is a confession of faith.

4. If by the phrase "the God-Man" is meant some metaphysical doctrine of the person of Christ as related to a metaphysical doctrine of the Trinity, I should hardly be willing to call it "the most vital point of our Trinitarian faith." The gospels do not seem to me to furnish adequate data for indubitable metaphysical inferences to which all men may be expected to come; but they do seem to me to furnish abundant data for such a convincing experience as that to which Herrmann refers, and that seems to me to be the most vital point of our Trinitarian faith.

365. *I am told that over $3,000 were spent in Oberlin on the football game between Reserve and Oberlin. But this is a small amount in comparison with what is spent on some of the games in the East. The tickets to the game between Amherst and Williams were $1.50, and it is said there were 35,000 people present; and the great game between Yale and Harvard cost much more than this. Yet our missions are all languishing for the lack of money. My brother was lately telling me about witnessing a bullfight in Mexico. He commented very severely on the barbarity of it; and yet said he, "The danger to life and limb of the actors is not nearly so great as in a football game." In view of the above facts and many others of like import, what ought the attitude of a follower of Jesus to be to this game which has now become such a craze?*—M. T. C. (*Ohio.*)

1. I am afraid that it is generally true that the proportion of expenditures on the part of Christians it would be difficult wholly to justify. But they are probably not seen quite justly when taken thus in the mass. The question is really whether this or that individual is justified in this or that particular expenditure for recreation at this time.

2. And even an acknowledged general disproportion in its expenditures does not at all settle the wisdom of trying to do away with such a game as football. The recreative side, we must never forget, is a real side of man, according to his nature as given him of God. The play instinct is a wholesome one, and the chief criticism probably of much of our so-called sport is that it is not sufficiently play; it is taken quite too seriously. That is perhaps one of the greatest dangers in connection with these enormous crowds. They tend to make the members of the team regard the occasion as far more significant than it is.

3. The critics of the game should, in fairness, remember, also, what the present emphasis on athletics—however extreme it may be—has done for college life in setting aside other still more disadvantageous elements. It does not seem to me to be open to question that the coming in of athletics has lessened very distinctly certain evil tendencies and dangers in the college life.

4. The "barbarity" of football, it should be remembered, is not at all like the barbarity of a bullfight, where a dumb brute is badgered to death. The two things are really, in that respect, not comparable. Doubtless the game has been often played in an inexcusably brutal way; but the present revised rules must be regarded as at least fairly reasonable; and it is not wholly possible, perhaps not wholly desirable, to exclude in vigorous games the danger element.

Closet and Altar

THE GROUND OF OUR CONFIDENCE

I have made, and I will bear; yea, I will carry and will deliver.—Isa. 46: 3, 4.

Your assurance of salvation does not depend upon your feelings about Him, but upon His about you.—*R. J. Campbell.*

The believer is delivered from self-despairing. He knows how to commit his very disappointments and defeats and failures to the keeping of One who redeems and retrieves them all. A soul rooted and grounded in Christ can never fail of its blossoming time—hereafter, if not here. The secret of Christian optimism dwells in the deep mystery of predestinating Love.—*British Weekly.*

My Master is a perfect gentleman. He will never break His word.—*David Livingstone.*

His presence is wealth,
  His grace is a treasure,
His promise is health
  And joy out of measure.
His word is my rest,
  His Spirit my guide;
In Him I am blest
  Whatever betide.

Since Jesus is mine,
  Adieu to all sorrow;
I ne'er shall repine,
  Nor think of tomorrow;
The lily so fair,
  And raven so black,
He nurses with care;
  Then how shall I lack?

Each promise is sure
  That shines in His word,
And tells me, though poor,
  I'm rich in my Lord.
Hence, sorrow and fear!
  Since Jesus is nigh,
I'll dry up each tear
  And stifle each sigh.

—*Patrick Brontë.*

Our aim should be a relation with the Father, a frank and reverent confidence, a humble waiting upon God. That the Father loves all his children with an equal love I doubt not. But He is nearest to those who turn to Him at every moment, and speak to Him with a quiet trustfulness. He alone knows why He has set us in the middle of such a bewildering world, where joy and sorrow, darkness and light, are so strangely intermingled; and all that we can do is to follow wisely and patiently such clues as He gives us.—*A. C. Benson.*

In Thee do we put our trust, O Thou most merciful! and from the fountain of Thy life we hope for blessing evermore. Endue us with a cheerful courage. Make us ready to venture and enjoy because our life has found its perfect rest in Thee. Reveal Thyself more perfectly to our desirous hearts and make us sharers of Thy work for men. When we have sinned, give us a true repentance and forsaking, and increase continually our delight in the beauty of Thy holiness. When doubts intrude, let our work interpret Thy hidden purposes and our own affections reflect the patience of Thy love. When man disappoints us, be Thou our refuge and our satisfaction. For Thou art our security, our strength and peace. Amen.

A Little Excursion into Psycho-therapy

BY REV. HARRY W. KIMBALL
South Weymouth, Mass.

The average minister knows that something is in the air, and he wishes that it would get down to earth. He has had the experience of one or more of his families leaving the church for the fold of Christian Science. He sees on the tables of homes he visits one or more of the hundred New Thought magazines that are in circulation. He hears of the Emmanuel Church movement and knows that his people are reading on the relation of religion to health.

Is all this a passing fad or a new evangel? Is it a wave of fanaticism or an influx of stable truth? What is the place it should have in the work of the ministry? Men are asking these questions. In all thought of this movement one would best discount largely both the enthusiasm of its followers and the denunciation of its critics. My own little excursion into this much discussed field may be of interest and of value.

By reading I have tried to become intelligent concerning the principal facts. Avoiding the mistake of confining myself to books written by average minds for the unthinking multitude, I have sought for the best. Among these are, for theory, Myers, for both theory and practice, Forel and Bramwell, for the religious aspects, James and Cutten. On the practical and psychological side the French have produced literature of utmost value, and for those who can read French these books are well worth while: "L'Education Rationelle de la Volonte," Levy; "Isolement et Psychotherapie," Camus; "Psychologie des Neurastheniques," Hartenberg.

Then I learned from a friend of a sanatorium where the psycho-therapeutic method of treatment has been used successfully for more than ten years. It is probably the best clinic of this kind in the United States. I went there and spent a week in close consultation with the physician in charge. I saw the patients treated suggestively in the rooms of silence, watched demonstrations which seemed to prove in certain cases, at least, a wondrous power of mind over the body, talked with the men and women and was convinced that many who had for months at least thought that they were sick had grown under this mental treatment to believe that they were well.

Out of this reading and investigation there came certain conclusions, and last spring I gave a course of talks to my people on The Religious Life in the Light of Modern Psychology. I had already begun to order my own inner life in a more intelligent way, and had found blessing and strength in this, so that I was enabled to speak from the standpoint of both theory and practice. I emphasized the help of meditation, the worth of suggestion, the power of faith and the strength through prayer. Old truths indeed, but put in a new way and in modern language. It was astonishing how this simple course of talks attracted the people. The attendance at the midweek service more than doubled. People who never came to the prayer meeting came night after night, and business and professional men gave up other engagements that they might be present. From abundant testimony I know that men and women learned how to live in greater health both of body and of mind, that they found a truer happiness, and that a fresh reality was brought to their religious faith.

It is worth while for the minister to take advantage of the human interest in this movement to help his people to intelligent knowledge and to stimulate them to a sane use. Addresses given in other churches have convinced me that there is a spiritual unrest abroad and that large numbers of men are really desirous to find the way of more abundant life. If customary ways of presenting truth do not nourish, we must find a way that will.

Last autumn, so favorably received had been my slight endeavors in this field that I determined to offer my counsel and assistance to any of my people who needed help. The minds and lives of many people are possessed of tangles which somehow they themselves cannot straighten out. Fears, frets, despondency, selfishness, wrong habits, all of which inevitably bring such mental and moral disorder as have their effect on our physical well-being, are a part of many a life. They make strong and beautiful character impossible. A wise and trusted pastor can often do much to remove these ills of the personality. I believed that I could help my people, and so I set apart Tuesday afternoon for that purpose. Nearly three months have gone by since this simple offer, and about twenty people have availed themselves of the opportunity. It has been a service of joy and well worth the while.

In some instances simply a frank talk has been enough to clear away the difficulty; in others there has been need of a more thorough re-education of the life by the use of meditation and suggestion. Religion has been made real to more than one to whom it had become a formal faith. The recoveries in a few instances have been remarkable, but all have been helped.

Along with my own treatment has gone always the training of their own lives into sane and wholesome living and wise constructive thinking. My prescriptions, carefully written out for each case, have been, not of drugs, but of thoughts which dwelt upon daily in the secret of His presence have been as saving health to body, mind and spirit.

Without a doubt the average minister will never be in a position to treat pronounced mental disorder. He has neither the time, nor the knowledge, nor the equipment. That must be left to the physician, who will some day be trained for this work or to some such well-organized clinic as at the Emmanuel Church. But if he masters the use of a few psychological laws, has a fair insight into human nature and a living faith in the efficacy of spiritual forces, he will be able to straighten out many a mental and moral tangle, will make plain the ways in which the spirit of God works, will show his people how they may live on higher levels of efficiency, and will lead the patient and sincere seeker to a more complete realization of the worth of life.

And this is abundantly worth doing, not as a fad or a fanaticism, or as a new evangel, but as a part of his gracious and joyful ministry to the souls of men.

The "Together" Campaign

Notes of Its Progress

Uncommonly busy days are these for the secretaries and committees of our benevolent societies the country over. At five different centers literature is being prepared and sent out, appointments being made by mail, telegraph and telephone, and everything being done to apprise the churches that something of a novel character is "doing" in Congregationalism. The officials are working together with the utmost harmony and enthusiasm, and a new spirit of hope and enterprise is perceptible in many quarters.

The campaign in New England is somewhat in advance of that in the rest of the country. The current week sees the opening gun of the campaign at St. Johnsbury, and as the announcement on our advertising pages this week shows, the important centers in Vermont and New Hampshire will be covered by Friday, Feb. 5. The campaign in the "Middle District," which includes lower Connecticut, New York, New Jersey, Pennsylvania, Maryland, the District of Columbia and Ohio, is superintended from New York and begins at New Britain, Wednesday, Feb. 10. The work in the Interior is delayed a little in order to give Chicago Seminary sufficient time to raise its special fund. But in the course of a fortnight meetings will be under way from city to city. The Central West district centers about Omaha, where the campaign will begin Feb. 7 and 8, and already rallies are tentatively planned for February at such points as Franklin, Hastings, Fairmont, Fremont and Lincoln. The Pacific Coast campaign will naturally start at San Francisco early next month.

The plan is to conform the local meetings to a certain general scheme whereby at each point the basal facts will be presented, and the people educated concerning the work of the societies in general, the apportionment plan, and the special objectives of this campaign. The day's program begins with a morning session which takes the form of a delegated conference, with the fullest and freest discussion on the part of pastors, local church workers and the visiting speakers on methods of benevolence and on the Apportionment Plan. The afternoon service will be given up to various phases of Congregational work at home and abroad, each being presented by a representative. A season of prayer and a devotional address will close each afternoon's proceedings. In the evening a supper will usually be served, with brief addresses at the table. The missionaries will present the work they represent, while the secretaries will dwell more upon certain methods and ideas of benevolence for which the campaign stands.

The five groups will include national and district secretaries of the various societies, and a number of men from the front, some of whom have been especially drafted for this particular campaign. In New England, for example, Dr. J. P. Jones of India, Rev. W. W. Scudder, Jr., state superintendent of home missions in Washington, and Dr. F. E. Jenkins, southern superintendent, will have a constant part. Pastors, too, will be drafted as occasion may warrant. Rev. W. N. DeBerry, who ministers to a colored Congregational church in Springfield, Mass., will prove a strong speaker in the New England campaign. In other sections of the country some of the speakers will be: George W. Hinman of China and Pres. J. E. Merrill of Turkey, Rev. J. F. Cross of Alaska, Prof. Kelly Miller of Washington, Dr. T. O. Douglass and Miss Miriam Woodberry.

A commendable feature is the enlisting of the interest of as many churches as possible near the church where the sessions are held. Nearly forty churches, for instance, were invited to come to St. Johnsbury this week, and attractive programs, with pictures of the participants, were widely circulated in advance. Much dependence is placed upon local committees for proper advertising of the campaign, and from the different headquarters material is being sent suitable for using in local papers. The publicity end of the work is being amply provided for.

It is understood that no appeals for pledges are to be made in connection with the regular meetings. That important part of the undertaking will be intrusted to a strong local committee to which representatives of the societies will render assistance as may be desired. From week to week, as the campaign progresses, the amount of money raised will be published in *The Congregationalist*. Forward, then, to victory!

Adapt thyself to the things with which thy lot has been cast; and the men among whom thou hast received thy portion, love them, but do it truly.—*Marcus Aurelius.*

For the Children

The White House Club

BY MARY GILBERT

"Four weeks will be gone before you know it, dear," said Aunt Lou, cheerily, trying to console her small namesake, whom she found mourning over the prospect of being so long confined to the house. "The doctor is going to let you sit up soon, and just think of all the things you can do then!"

"Nothing that I want to, except play with my Teddy bear," Louise answered dolefully, trying to keep back the tears that were all too ready to flow. "It just seems as if I couldn't stand it, Aunt Lou! It wouldn't be so bad at any other time, but just after Christmas, when I want to use my new sled"—

The plaintive voice broke, and two big tears rolled down the pale cheeks, usually so round and rosy.

Aunt Lou made no reply to this outburst, but sat quite still for a moment looking out of the window, apparently lost in thought.

"Louise," she said suddenly, turning a bright face to meet the child's gloomy one, "I have thought of a plan that will give you something to do until you are able to be out again."

"What?" responded Louise, with a forlorn show of interest.

"That is a secret," Aunt Lou answered briskly, "and I am not going to tell you any more about it now. You may guess some parts of it from day to day, but there will be enough left till the last to keep up your interest, I hope."

"Why—why"— began Louise, with a happier expression than she had worn since the accident of the day before, which had left her bruised and shaken, with an injured knee and a badly sprained ankle.

"It sounds well, does it?" interposed Aunt Lou, gently stroking the curly head that rested so uneasily on the pillow. "We must try to make it live up to its sound. But if we are to begin tomorrow, I must go home at once, so good-by for today, my dear."

With a kiss and a light caress she was gone, leaving Louise to wonder and guess as to the plan that her aunt had in mind. She felt sure that it must be something very nice indeed, for Aunt Lou had a delightful way of knowing just what little girls liked.

Louise watched eagerly for her coming next afternoon, but not until the happy school children thronged down the street on their way home did she hear the welcome tones of her aunt's voice.

"Ready and waiting?" she queried briskly, entering Louise's room with so buoyant an air that her niece smiled brightly in return. "Guess whom I have brought here with me?"

"Dorothy!" cried a merry voice before Louise had time to reply, and her favorite playmate appeared in the doorway, carrying a white Teddy bear.

During the excited chatter Aunt Lou unwrapped the parcel she was carrying and spread the contents on a little stand near the bed.

"Louise can't do anything very strenuous today," she announced presently, "but she can help me twist cords, while Dorothy cuts this Holland just inside the lines I have marked. Then we will sandpaper these little sticks until they are perfectly smooth."

"What are they for?" asked the two girls in one breath; but Aunt Lou smilingly shook her head.

"No questions allowed!" she declared promptly, "or, at least, none will be answered. You may guess all you like, of course, but without my telling you whether you are right or not."

Two little faces filled with curiosity at this announcement, but the four little hands worked so busily that they soon had their tasks accomplished.

Then the girls watched Aunt Lou while she hemmed the bits of Holland on her little hand sewing machine, and ran the smaller sticks through the hem at the bottom, while the larger ones were fastened on at the top. This done, she rolled them up deftly, tying them with the twisted cords that she and Louise had just made.

"Why Aunt Lou!" cried Louise, breathlessly, " they look exactly like little window shades—the queer, old-fashioned kind, like those in the attic at Grandma's!"

"Do they?" responded Aunt Lou, coolly wrapping them up in a sheet of paper. "Now that finishes our work for today. There will be something to do here tomorrow afternoon and every other week day until Louise can go out again."

Next day it was Helen who appeared with Aunt Lou, and the following day Alice and Dorothy came. Louise's room, far from being a dismal place, now seemed the brightest spot in the house.

Such wonderful things as the eager little hands fashioned, under Aunt Lou's skillful guidance! Little easy chairs and couches that looked just like the big leather-covered ones in the library; others that were miniature copies of the ones in Uncle Tom's bedroom, cardboard bedsteads, with the daintiest of bedding, fur rugs, cut from the unworn parts of discarded caps and mittens and leather sofa pillows, made from the wrists of some of Aunt Lou's long gloves.

When Uncle Tom came home for a week, Aunt Lou soon had him interested in the plan. He added some dear little mission chairs and tables and a hat-tree, with a tiny mirror in it, to the supply of furniture that had already been made. He told the jolliest of stories, too, so that the Secret Hour, as the girls called the time spent with Aunt Lou, was more eagerly looked forward to than ever before.

So the days sped by until Louise's birthday dawned, clear and bright, with the sunlight gleaming on the dazzling snow, which had fallen the night before. Louise, from her couch by the window that afternoon, heaved a little sigh as she gazed down the snowclad street.

"Don't I wish that I could go out on my sled!" she thought wistfully.

At this moment the door flew open, and in came Aunt Lou, with flushed cheeks and sparkling eyes.

"A happy birthday to you, my dear!" she cried gaily. "What do you say to a little ride on your sled this fine day?"

"O Aunt Lou!" cried the little girl, almost speechless with delight at the very thought.

"The doctor says that it will be all right if I wrap you up warmly," Aunt Lou continued, "so I must appeal to your mother for the most wintry of all your wraps."

Soon Louise, bundled up almost as warmly as a little Eskimo, was seated on her sled, following Aunt Lou down the snow-covered street.

After what seemed the nicest ride that she had ever had, they turned homeward again, where they were warmly welcomed by Mamma. It seemed to Louise that she heard subdued voices in the library, and as she entered the room a dozen friends sprang to greet her.

"Happy birthday!" "Aren't you surprised?" sounded merry voices on every side.

Louise certainly was surprised, but before she could reply they all turned eagerly toward one corner of the room, where stood a great box covered with a sheet.

"Do uncover it quick, and let us see what it is!" they cried excitedly. "Your Uncle Tom wouldn't let us touch it until you came home."

Louise was more than ready to comply with this request, being quite as curious as any of her guests. The sheet was thrown aside and there, its open side turned toward them, stood the cutest little house that any of them had ever seen!

Over the entrance was a neatly painted sign, "The White House Club," and underneath it hung a tiny baseball bat, which, Uncle Tom explained, was to represent the "big stick." The downstairs rooms were furnished like club parlors and grillroom, while upstairs were the cosiest of bedrooms.

The girls' bright eyes soon discovered all the articles that they had made, with Aunt Lou's help, and each seemed just fitted to its place.

"When the Teddys come visiting now they

The Children's Pulpit

The Glory of It

BY REV. E. H. BYINGTON

A boy not ten years old, at a camp, swam in a test one day half a mile. He evidently was much pleased and also had been much praised, for he wrote this letter: "Dear Father: Yesterday I swam half a mile, but the glory is all yours, for you taught me how to swim."

True enough, for when boys and girls do well they have some credit, but most goes to their fathers and mothers. And when they do wrong most of the blame is laid on the shoulders of their parents.

Not long ago a young man was sent to prison, and the chief of police said of his wickedness, "Oh, he gets that from his mother." The blame of his wrongdoing, justly or unjustly, rested on her.

Your public school teachers may never have seen your parents, but they have an opinion of them based on your behavior. I heard a school teacher say, "I do not know Mr. and Mrs. K—— personally, but they must be nice people, their boy is so bright and polite and their little girl so gentle and earnest." I have heard, in other cases, severe opinions expressed about parents, based on the bad behavior of their children. You all are weaving golden crowns or crowns of thorns for your fathers and mothers; you are bringing honor or blame upon them. Christ said, in his prayer to his Heavenly Father, "I have glorified thee on the earth." So every boy and girl can bring glory to father and mother.

will have a club house of their own to meet in," Aunt Lou remarked, much gratified at the children's appreciation.

"I should say so!" they cried in chorus; "and isn't it just perfectly lovely!"

Before they were half through admiring the new club house and introducing their Teddys to the comforts and luxuries that it contained, Mamma called them all out to supper.

The birthday cake, with its bright candles, stood in the center of the table, and there was a tiny chocolate bear at each plate. The cookies were cut bear-shaped, and the ice cream molded like some great, sleepy Bruin, who was taking his long winter nap.

"It was a beautiful party," Louise sighed happily, when the last guest had said good night; "and whenever I see that lovely club house, Aunt Lou, I'll be glad that I had to stay in the house so long."

The Blessed Telephone

A Study in Neighborliness

By Harriet Lummis Smith

The telephone was a surprise. Amanda had thought of it as she had thought of going down to Sunday dinner, or even of getting well—as a vague, delicious impossibility, where one's fancies might play truant and no harm done. The telephone cost $50 a year, and what with the nurse and the doctor's bills and a girl in the kitchen who ran up such extraordinary accounts at the grocer's Amanda had come to look upon herself as costing more than she was worth.

With Jane's assistance her husband carried her into the front room one morning before he went down town to his work. Jane had issued an edict that the bedroom must be thoroughly cleansed, and Thomas had seconded her with a heartiness surprising in a man, for men as a rule look on all housecleaning as indicative of the weaknesses of the feminine temperament. There was an unusual elation in his face as he stooped to kiss Amanda good-by, and she wondered at it.

"Now just you shut your eyes and lie quiet," Jane said, tucking her up and talking fast. "And don't you worry if you hear noises. That room's going to have a cleaning that is a cleaning."

Jane was not a trained nurse in the conventional sense, which is to say that her training had been gained in sickrooms rather than in hospitals, and supplemented a native good sense with tact which no diploma assures to the possessor.

There were strange noises in the sickroom that morning. Amanda, closing her eyes obediently, found her sense of hearing preternaturally sharpened. She heard heavy footsteps and the deep-toned voices of men, mingled with the sound of a hammer. "Jane must be having the carpet taken up," she reflected. The thought of so much effort near, wearied her, and she fell asleep finally with a sense of utter exhaustion.

When she awoke the house was restored to its customary quiet and Jane was going about with her dusting cap awry, singing war songs under her breath.

When they took her back into her room at night and laid her on the bed, Amanda's eyes turned appreciatively from one spotless corner to another. Then they rested on a glittering something which stood on the low stand beside the bed. She gave a cry and covered her face with her hands.

"It's a little surprise for you, Amanda," Thomas said, patting her hair. "I thought it wouldn't be quite so lonely for you if you had a telephone. It's portable, you see. You can lie there and talk to anybody you know in town. Like it, don't you, Amanda?"

Like it! She felt like a creature let out of prison into the glorious daylight. She had not known how lonely she was before. She caught her husband's hand and held it against her wet cheek, her eyes mistily bright, like stars in a fog.

"I shan't dare to do anything out of the way," Thomas went on jocosely. "You can call up the office any time, and if I'm not on duty you'll know it. I expect you'll look after me pretty sharp, eh, dear?"

His wife smiled at him with happy confidence, and then her eyes turned to the symbol of her deliverance and rested there. She could hardly sleep that night for joy.

When Thomas came home the next evening Amanda told him that she had had a delicious day. There was a faint color in her cheeks.

"I've talked to so many people," she said, "and told them all my number. You see, it won't be in the book for several weeks yet."

Having thus introduced herself to her friends as the possessor of a telephone, Amanda lay back on her pillows and waited for the bell to ring. The sight of the little nickel-plated instrument gave her a sense of communion with her kind. After her accident had become an old story she had been prolific in excuses for her friends. It was so far for Betty Norcross; when you had to come clear across the city and transfer twice, it took the whole afternoon to make a half-hour call. And Alice Henlock had to be so careful when the weather was bad. And what could one expect of Susan Decker with her flock of children around her? But now without exposure, without loss of time, without neglect of any home duties, each of these dear friends and others less intimate could give her a little of the companionship which her soul craved.

The first ringing of the telephone bell was an epoch. The red blood dyed Amanda's white face. Her hand shook as she took down the receiver. Her voice trembled on the conventional "Hello!"

"Hello, Amanda. This is Thomas. I shan't be home till late tonight, dear. Clinton is in town and wants me to dine with him at the hotel. Now don't lie awake watching for me, will you?"

"Of course not, you foolish man. And you must have a good time and not worry."

She spoke with the cheerfulness which she tried to make habitual, but as she hung up the receiver her face looked wan and gray. She did not grudge her husband his little festivity. From the bottom of her unselfish heart she was glad of it. But it did seem hard that the first message on her new telephone should be of this nature.

It was twenty-four hours before the bell rang again. This time a man's deep voice reached Amanda's ears.

"Is this the Klein Hardware Company?"

"What?" she gasped, and a dreadful smothering disappointment seemed to take her breath.

"Is this the Klein Hardware Company?" roared the impatient voice.

"No, this is the residence of Mr. Thomas Harvey."

There was an irritable grunt at the other end of the line. Amanda hung up the receiver and turned her face to the wall.

The next three weeks were trying ones, with sleepless nights and anxious days. Jane went about the house, her firm lips set in grim lines. Thomas left home morning after morning looking anxious, and called up several times during the day to know how Amanda felt. "Tell him a little easier," Amanda would reply. The doctor telephoned, too, in addition to his daily calls, but that was all. Amanda no longer flushed a burning red when the bell rang.

One morning at the grocer's Jane was accosted by a pretty girl. "Mrs. Harvey has had a telephone put in, hasn't she?"

"Yes," replied Jane. The monosyllable was as uncompromising as the click of a mouse trap.

"Doesn't she find it very disturbing?"

"Disturbing!" exclaimed Jane. "Why?" She wheeled on the other with the air of one who has reached the limit of her endurance.

The pretty, yellow-haired girl looked surprised. She raised her candid blue eyes, to encounter a glance which would have frightened her if her conscience had not been clear.

"I should think that jingling bell would be dreadful if a person were sick," she said.

Jane's bosom heaved. "That depends. If a jingling bell means that folks are thinking about you, and that you're not altogether shut out of living because you're shut into the house, you have to be pretty sick to mind it. But if the bell's right there and doesn't ring, because nobody cares whether you're alive or not, you have to be brave to keep from wanting to die."

The girl's pretty pink color deepened. "Do you mean"—

"I mean this," Jane's voice rose sharply. "She's one of the kind that loves people, that loves life. She's interested in everything, from the color they're painting the church down to the last new baby. She's been sick so long now that folks have got tired of coming. That's the truth, but she'd never believe it. There was always something wrong with the weather or the street cars. Now the telephone's there and nobody uses it, and she understands at last, poor soul."

The paper of eggs went through Jane's trembling hands and smashed at her feet. She looked down blankly, then stared across at the wide blue eyes which faced her without flinching.

"Broken," exclaimed Jane. "But then, they're only eggs. It isn't as bad as if they were the heart of the gentlest creature that ever suffered from neglect and forgetfulness."

The next morning the telephone bell rang early.

"I guess some one has got the wrong number again," Amanda said to Jane. It was the first bitter speech of all those weary years.

Jane went to the telephone, her face twitching. Then she held the receiver toward her patient. "It's somebody to speak to you," she said, briefly.

It was a girl's voice that came over the wire.

"Good morning, Mrs. Harvey. Isn't this a lovely morning? No, this is Helena Weston. I called you up to know if you had heard the latest engagement."

"Engagement? No!" A sudden eagerness crept into Amanda's voice. Thomas never knew about the engagements. He had the curious masculine density toward anything less decisive than weddings, and he sometimes forgot those.

"Who is it?" Amanda asked, her voice tremulous.

"Why, Richard Craft and Agnes Warnig.

Doesn't it seem queer they've never thought of it before, they're such an ideal couple? They are to be married in January, and they will live on Fortieth Street. I believe his uncle left him a house there, the pretty one with the ivy."

Half an hour later the bell rang again. This time Amanda reached for the receiver herself.

"Good morning, Amanda Harvey. Yes, this is Susan. You may have read the morning paper, but I don't believe you heard the most important news."

"What is it? The engagement?"

"What engagement?"

One who has not been an invalid of years' standing, shut out of the current of life like a chip flung on the bank of a stream, can hardly imagine the delicious thrill Amanda felt as she imparted the bit of news which had just reached her.

Susan Decker was suitably impressed. "They have my blessing, I'm sure. It seems to me an ideal match. But I shan't admit that your news is any more important than mine. The baby has a tooth!"

"The dear little thing!" The tenderness in Amanda's voice made itself felt over the intervening miles.

The face of the mother at the other end of the wire softened beautifully. "I wish you could see him, Amanda. I'm going to bring him over next spring, when the weather gets warm and settled. He's the best of all my children."

"The last one always is," laughed Amanda.

Then she called Thomas up at the office to tell him about the engagement and the baby's new tooth, and Thomas recognized something in her voice which had not been there in the morning, and went back to his work with a sense of relief.

A little later the minister's wife called up to know what Amanda thought of a new plan they were considering in regard to the work in the mission bands. And then Mrs. Percival excused herself for her errand, but could Mrs. Harvey give her the recipe for her delicious salmon salad. Mrs. Harvey's cooking days were over, but her favorite recipes were at her tongue's end.

She was listening to Betty Norcross's description of a concert she had attended the evening before, when Jane slipped out on an errand. And on the corner she met the yellow-haired girl who the day before had wondered if the telephone did not disturb Mrs. Harvey.

Jane stopped and caught her hands. "How did you manage it?"

The girl laughed. "Why, it was easy enough. I have a telephone, and most people have hearts. The trouble is they get buried under an avalanche of thoughtlessness. If you find us forgetting again, stir us up, will you? We don't mean it, only this is such a busy world that lots of things get crowded out."

"I guess I talked kind of rough yesterday," said Jane, with compunction. "But you wouldn't blame me if you'd seen her. Today she's like another woman."

Jane blinked fiercely. "The wind is blowing dirt into my eyes," she said with an air of challenging any one to prove a different reason for their moisture. "I must be going along, and if you never did any good in your life before, and never do again, there's one thing that will be set down to your credit the last day."

When Thomas Harvey came up to his wife's room that night he halted on the threshold, almost awestruck. As she lay there her face wore a look of tranquil contentment beyond his understanding. She turned her eyes as he stood waiting, and a smile flashed to meet him.

"Oh, is it you, dear?" said Amanda. "Come in, I want to tell you about my beautiful day."

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 22

Miss Alice M. Hawes led the devotional service, emphasizing the thought of the Open Door of the World. Miss Lamson brought recent items of interest concerning the missionaries opening their work in Harpoot and Tientsin, Miss Catlin and Miss MacGown.

A letter from Mrs. Chauncey Goodrich of Peking made a powerful appeal for the work in North China in this day of marked opportunity. She writes: "When passing through Tientsin we saw for a few minutes Miss MacGown. I fear I cannot express the feeling of satisfaction that filled my heart as I looked at her strong face and figure and thought of what she would mean to Tientsin. I had suffered so over the Tientsin affairs, and now it seems as if a brighter day were dawning. There had been woman's tears and woman's prayers and woman's sacrifices, and then and then—such three fine women as you have sent us, Miss Reed, Miss Browne and Miss MacGown. God bless you! Love us a little more—us North China people, and see if it does not pay."

The remainder of the hour was gladly given to Miss Abbie M. Colby, long a teacher in the Baikwa Girls' School in Osaka, Japan. Miss Colby spoke of the great opportunities for work among women in Osaka, a manufacturing city, where 69,000 factory operatives, most of them women, find employment. Miss Colby feels the necessity of coming in touch with the influential people of the city, though never losing sight for the moment of the needs of the poor and neglected.

Representatives from the Hartford, the New Haven and the Hampshire County Branches were present.

Tangles

8. A DISJOINTED ROMANCE

He was a typical (Mormon leader) American of acknowledged (Paris dressmaker), athletic, and noted for his fondness for the (English painter, a leader in Pre-Raphaelite School). Strong as a (victorious general at Quebec), he could be as gentle as a (English man of letters). His hair, except for a little (English poet of 18th century) just above the right (British statesman and prime minister), was as (British novelist) and straight as that of any (subject of biographical work by Johnson). The glance of his eye was (city of Cheshire County, N. H.) and direct, and his bearing bespoke the well-bred (Irish actor and dramatist of 18th century).

She was a charming girl of twenty (English statesman, friend of Addison), an orphan, and the (pseudonym of American humorist) of a wealthy old gentleman, who took little interest in her. Wherever she went, her beauty made her a (pen name of New England author) to each and every (famous English periodical of 18th century).

The (American humorist) had been sweethearts, but a (Irish novelist and song writer of the 19th century)'s quarrel had blighted their happiness. He had vowed to put the (popular magazine) between them, and she had retorted that he might put all (Oratorio by Haydn) between them for all she cared, for from that moment she would feel nothing but complete indifference toward him.

It was months after the falling out before they met again. One bright October day she had wandered in listless mood through a meadow glowing with late (American capitalists), her favorite wild flower. She gathered an armful of them and sat down to rest by a (surname of heroine of "Middlemarch") which babbled unceasingly of (book of Kipling's) it had to do in turning the wheels of a (English philosophical writer of 19th century) which stood (American humorist). A succession of (author of "Houseboat on the Styx") made her aware that a hunt was in progress at no great distance, but she thought little of it except to pity the poor (English conspirator in Gunpowder Plot) and wish that he might have been (English satirist) enough to escape his (English novelist and humorist of 18th century) pursuers.

A familiar air sounded in her ears and she looked up to see who the merry (American painter and etcher) might be. Her young (Old Testament character) in a (river in Scotland which flows by home of noted poet and novelist) suit was coming rapidly down the hill. He was about to (American author) the stream when his glance fell on the pretty (second series of periodicals published by Dr. Johnson) with her lap filled with flowers. The notes died away as he approached.

"It must be fine to feel so (English poet of 18th century)," she remarked with (American historian; at one time editor of *North American Review*) of indignation in her eyes.

This proof of her "indifference" could not fail to (English poet, friend of Addison) him; besides, he always wanted to (Roman historian and general) and kiss her when she looked as (English novelist—not her pen name) as that; but sad experience had made him wise, so he merely said gravely:

"Why, it was your (author of "Alice in Wonderland"), dear, that I was whistling; the one you sang for me that last Christmas (author of "Rocked in the Cradle of the Deep")—a (popular magazine) ago, wasn't it?"

The simple reply disarmed and melted her; she went (colors of the flag of Japan) by turns, and her eyes were (American admiral) with feeling. He watched her anxiously.

"Has it indeed seemed (ex-governor of Massachusetts)?" she said at length.

He stretched out his hand to her. With a pretty gesture she laid hers within it, and he held it in a clasp which said to her that misunderstanding should part them (vocabulary of Poe's Raven).

"It was all my fault," she murmured finally; "I knew at the time that you were (Taft's successor as Secretary of War)."

"No, no!" he replied, "the fault was mine; it was all due to my miserable (novel of Jane Austen's)."

At last his gaze wandered to the vine-covered (American landscape painter) half way up the (American ambassador to Germany).

"Let's not wait this time to gain the consent of your (English periodical published by Steele)," he pleaded; "he is such an old (editor of Boswell's Life of Johnson). Why not (captain in the British navy and novelist) once—before these flowers fade, Sweetheart—do you object?"

"Not a (the good, gray poet)!" she answered heartily.

So, in her white (the "patriarch of New England") gown, with the drooping (American poet) flowers in her hands, she plighted her troth; and the most elaborate trousseau from (poem of Dr. Johnson's) or Paris could not have added to her contentment.

As for him, his happiness was complete.

"Perhaps because of those months of (Milton's greatest poem)," said he, "I all the more enjoy my (Milton's last poem)."

Danvers, Mass. ETTA M. RICHMOND.

PRIZE OFFER

[The reader sending the best list of answers to the editor of Tangles within ten days will receive as a prize any volume in the Household Edition of American Poets. If there should be a tie, which is quite possible, such merits as accuracy and neatness will be first considered, but if these do not decide the winner, then the award will be made for the one of the tying lists that best adds, in a line or so for each name, the works or characteristics that have most tended to give distinction.]

ANSWERS

4. A bad workman quarrels with his tools.

5. 1. Die, dime; lie, lime; pop, pomp. 2. Sow, scow; samp, scamp. 3. Cover, clover; cove, clove; mat, malt; jot, jolt; cash, clash; camp, clamp; kin, kiln. 4. Laity, laxity; Boer, Boxer. 5. Sty, sixty.

6. Valley, alley.

7. 1. Dim. 2. Vim. 3. Lid. 4. Mix. 5. Civic. 6. Civil. 7. Mild. 8. Mimic. 9. Livid. 10. Vivid.

Late tangles have been reported conquered by: S. R. Holman, Glastonbury, Ct., 1, 2; S. B. T., South Weymouth, Mass., 1, 2, 3; Mrs. W. L. D., Torringford, Ct., 1, 2, 3; Eliza M. Gill, Medford, Mass., 1, 3; E. J. T., Easthampton, Mass., 1, 2, 3; L. F. C., Cambridge, Mass., 1, 3; Grace Luce, Utica, N. Y., 91, 92; E. B. D., Springfield, Mass., 85, 86, 88.

Beginnings of the Christian Church

Sunday School Lesson for February 7

By Rev. A. E. Dunning

(To be studied with open Bible)

VI. Her Life Imperiled from Within

Last Sunday you studied the peril to the new church from the attempt of the Jewish leaders to suppress its preachers. Show how great the danger was, and how the church was protected through the faith and the sincerity of its members, and their power exercised in doing good. Today you are to show how the new church came near losing these qualities which insured its safety against outward attacks through the faithlessness and insincerity of some of its own members. By following the narrative of the text you may lead up to the climax of this lesson by these steps:

1. *The ideal church of Christ.* Read the winsome description of it (Acts 4: 32-37). It may add to the interest of your class to read from the Twentieth Century New Testament. Show them:

(*a*) Its unity of spirit (v. 32). No disputes about doctrines, no quarrels over property; a genuine, delightful harmony. Read the fine conception of it in Renan's The Apostles, chap. V.

(*b*) Its power to expand (v. 33). The message its members gave to the people they met was simple—that Jesus of Nazareth had risen from the dead and was the rightful Lord of men. The gospel spread through daily conversation. By putting together a few sentences you can summarize it. Read Luke 24: 19; Acts 2: 22-24; 4: 10; 5: 30-32. Disciples invited others to join them, and the company increased rapidly in Jerusalem of Jews who believed that Jesus, who had been crucified, had risen and gone up into heaven and would soon come to reign on earth.

(*c*) Its generous fellowship. Compare Acts 4: 34 with 2: 44. Note the progress toward organization in the time since Pentecost, perhaps two years. At the first the disciples had sold their property and themselves distributed the proceeds among the poorer brethren. Now they brought the money to the apostles, who distributed it. We shall see that before long the apostles found that task too great and persuaded the whole body to elect a special commission of seven for that purpose (6: 1-6). Of course in the first instance (2: 44), they did not sell all their possessions, for if private property had been abolished among them, they would have had no houses and lands to sell in the second instance (4: 34). But the generosity and brotherliness they showed for one another, a direct result of Christ's teaching (Luke 6: 38; John 5: 12), was no doubt a great influence in enlarging their company. Dwell on this trait of the early church, to show that the true Christian will help his brethren (2 Cor. 3: 4; 1 John 3: 17; James 2: 14-16).

2. *The ideal disciple.* Point out his country, Cyprus; his name, Joseph; his place in the hearts of the brethren as revealed by the name they gave him, Barnabas, and his characteristic deed (vs. 36, 37). Ask your pupils if they know such men in the church now as Barnabas was. Show how men and women of his spirit honor the Christian church and extend its influence throughout the world. Don't fail to exalt the grace of giving and to show its reflex influence on the giver.

3. *Counterfeit disciples* (chap. 5: 1-10). What you have taught thus far of this lesson is the background of what is now to follow. A man and his wife who saw how popular Joseph Barnabas was because of his generosity sought to gain a like popularity by pretending to have the same spirit and yet gratifying their own selfishness. What would the early church have become if this act had been undetected or, if discovered, had been unpunished? Lead your pupils to answer this question and then show the nature of the crime. It was not ordinary lying, but a sin against the Holy Spirit of God, who had brought the new community into being (5: 3. Compare 8: 18). It was the worst hypocrisy because the givers were under no obligation to make the gift (v. 4). It seemed to the apostles a kind of blasphemy, like that which Jesus had denounced (Mark 12: 38-40).

Show how this character discloses itself in modern churches. Give the meaning of the two names, Ananias and Sapphira. Set over against these meanings the real characters. They wanted to be filled with the Holy Spirit, as Barnabas was, so far as this would help them to secure influence and admiration in the new community. They thought they could devise a shrewd bargain for this greatest gift to the disciples, to use it for selfish purposes. Show the parallel between Ananias and Judas. When the subscription paper or the contribution box goes around, are there none glad that no Peter is at hand to ask, "Tell me whether you sold the land for so much?"

Concerning the sudden death of Ananias, it may be sufficient for you to say that Peter did not pronounce any judicial sentence on him. The shock from discovery by others, the sudden revelation to himself of the real depth of his sin, may have arrested the vital currents of life and caused sudden death. It would be difficult to account for the death in this manner of both these persons as natural events, and perhaps not less difficult to justify their execution by miracle on ethical grounds. It may be best for you not to attempt either, but to dwell on the fact that they were ruined by their own selfishness and lost to the Brotherhood.

4. *The blessing through the removal of the counterfeit disciples* (v. 11). Note that this is the first place in the history where the community of disciples is called the church. Show the awe which came on the whole church and on those who did not belong to it who knew the facts. As the Hebrews, entering into the Promised Land, had to learn as their first lesson the terrible nature of covetousness (Josh. 7: 10-12, 25, 26), so the new Christian Church at its beginning needed to be impressed with the odiousness of this sin. To this day, when men and women are harbored in the church who are known to be dishonest and hypocritical, its life is poisoned from within and its power over those without is weak; while the world still remembers the story of Ananias and Sapphira and still believes that divine judgment is executed on liars and hypocrites.

The Blessed Tie that Binds

Christian Endeavor Topic for Feb. 7-13

By Rev. H. A. Bridgman

Strong and onward moving. Once a year is none too often for a reappraisal of Christian Endeavor, a fresh grasp upon its fundamental principles, and the enheartenment that comes from feeling the touch of the shoulder with millions the world round. It has been a good year for the movement. Dr. Clark has just returned from Europe with his report of substantial growth and abiding enthusiasm from Sweden to Spain. The United Brethren's young people's societies are again taking their places in Christian Endeavor ranks, after breaking away many years ago in order to test the denominational plan. In many local churches the Society shows more life and promise than any other organization. I know personally of a country church within twenty miles of Boston which within two years has been revolutionized largely by an Endeavor Society. Defects and weaknesses undoubtedly appear here and there; but Dr. Clark shows conclusively in his article in the current *Christian Endeavor World*, entitled, Some Fears that Time Has Dispelled, that a good many forebodings expressed a quarter of a century ago have not been justified.

What they can do for us. Our fellow-Endeavorers in America and Africa, in city, suburban and rural communities, in hospitals and prisons, in factories and mines, on United States warships, many with white faces, many more with dark skins, yellow, brown, black—what can they do for us, this motley host, speaking fifty or more different dialects? They can fortify our own faith, proving that the Christian life is not the exclusive property of young people like ourselves, in our set; but that its ideals take hold of earnest boys and girls, young men and young women the world over.

What we can do for them. Because our faith has been broadened and deepened by the impetus of the faith of others, we are bound to express our personal faith in such a way that it will redound to the good of the fellowship. Probably most who read these lines are above the average of Christian Endeavorers the world over, in intelligence, in privileges at our command, possibly in the quality of our Christian lives; though concerning this we should think humbly. At any rate, there must be some within the reach of our influence who need just what we have to give them. They may be the other side of the globe. They may be under our own church roof, or in some society bearing a foreign name, close to our church doors.

What we can all do together. We can try to be better Christians. That was the original idea, and is it not interesting to note how, in Cleveland, Washington and other places, that creative idea of Dr. Clark is leading young people to pledge themselves to live like Jesus? That should be the great "try" of our lives, not for a fortnight alone, but for all the days before us.

Among the New Books

In the Field of Religion

Thoroughly conversant with present-day discussions in the church, the rector of the Church of the Messiah, Boston, Rev. John McGow Foster, takes a wide sweep and yet is not lacking in definiteness and judiciousness in *To Know and Believe* (Longmans. 90 cents). He shows that the breach between mediævalism and modernism is not so absolute as a narrow, historical judgment often asserts. He addresses three classes, those holding on to life through skepticism, credulity and faith. He speaks out of his life rather than out of his library, and pleads for a personal religion.

The multiplication of essays does not diminish the power or lessen the value of what Mr. J. Brierley has to say, and his latest book, *Sidelights on Religion* (Whittaker. $1.40), is no whit less vital or interesting than what has gone before. The present volume contains thirty-three essays, all thought-provoking. We commend especially those entitled, What of Missions? What of the Bible? Religion and Morals, Then and Now, and especially Religion and Labor. Mr. Brierley goes to the roots of things. He is an intense searcher after truth, a devoted believer in the divine mission of the church of Christ and in its sure victory. His essays are strong, earnest, encouraging discussions of present-day topics.

Mr. Oscar Kuhns has given us in *The Sense of the Infinite* (Holt. $1.50 net) a history of mysticism from Plato up through the ages. It is learned, scholarly, interesting and testifies to a passionate faith in religion. For one of his cult the style is singularly clear; he uses not one fantastic word. One wonders what some of the innumerable company of authors and philosophers quoted in his book would say to being forced into witness-bearing for transcendentalism and mysticism. Yet bear witness they do under the author's searching insight.

The Bross Lectures for 1907, by J. Arthur Thompson, Regius Professor of Natural History in the University of Aberdeen, appear under the title, *The Bible of Nature* (Scribners. $1.00 net). They are reverently religious in tone and also thoroughly scientific, the work of an Evolutionist. In successive chapters he speaks about the outlook of wonder, the history of the earth as a cooling planet, the advent of life, the evolution of animals and the ascent of man—an unusually interesting, suggestive and instructive course of lectures by a master of the subject.

It hardly lends distinction to a biography in these days of realism to devote half of its space to a speculative discussion of a period absolutely unknown. This is precisely what S. C. Bradley does in his *Jesus of Nazareth* (Sherman, French & Co. $2.00). The eighteen years in the life of Christ upon which the curtain is not lifted are here interpreted in great fullness, according to the analogy of human experience. The result is naturally an entirely different figure from that which is well known. The writer goes so far as to claim that Jesus' belief in his Messiahship was the one impulse and power of his ministry, and yet he thinks that he was not conscious of any superhuman origin or nature. He refutes the argument that Jesus meant by the Kingdom of God a spiritual kingdom, and thinks that both he and his disciples expected the establishment of a regenerated society on earth. Much of the criticism is destructive. The strong humanistic bent of the book is so evident that we might characterize it as a romance in which Jesus is the hero and Mary Magdalene the heroine. Totally new conceptions of Biblical personages are blended indiscriminately with those of fictitious characters. Especially is this true of John the Baptist, Pilate and Judas.

In two large, handsome volumes of nearly 400 pages each, Mr. Walter M. Chandler analyzes *The Trial of Jesus* (Empire Pub. Co.) from a lawyer's point of view. The first volume is devoted to the Jewish trial, testing it by the rule of law laid down by Greenleaf and the legal tests set forth in Starkie, with the conclusion in a brief, that on twelve points the trial of Jesus was, from the Jewish standpoint, illegal. One section gives an admirable and scholarly review of the Hebrew criminal law at that time. The second volume considers the trial before Pilate. The history and character and motives of Pilate are discussed in detail. In added chapters the Græco-Roman paganism of the day is revealed, and brief biographical details are given concerning the members of the Sanhedrim who condemned Christ. The attitude of the work toward the Jewish people is admirable, and as a whole it is a comprehensive and valuable monograph.

Studies in Recent History

The new volume of *The Cambridge Modern History* (Vol. XI. Macmillan. $4.00) has for its special title, *The Growth of Nationalities*. Its separate chapters, by specialists, cover the period that began with the popular upheaval in Germany in 1848 and ends with the fulfillment of Germany's and Italy's desires for a unified national life after the Franco-Prussian war of 1871. Napoleon III., Bismarck and Cavour are the great figures on the stage. Much attention is paid to the development of life in Britain and its colonies—not, however, to the loss of the other great interests of mankind. The volumes gain in interest as they reach a time which many of us can remember, and the scope, thoroughness and broad-minded knowledge of the great work appear.

Full of life and action and throwing much light on the conditions of conflict in Macedonia just before the Turkish revolution, is Arthur D. Howden Smith's *Fighting the Turks in the Balkans* (Putnam. $1.75 net). The author joined in Bulgaria one of the revolutionary bands which operate across the border and shared their marches, battles and hardships in the Macedonian mountains. In other words, he put himself outside the sphere of warfare and became a brigand. The story is in itself thrilling and is well told. We meet the captors of Miss Stone and come to understand their purpose in making the province hot for the oppressive Turk. The effect upon the mind is that of wonder that such conditions should have existed only a few months ago in Europe. Aside from its attraction of personal adventure, the story has a' high value as a transcript of social conditions which might easily go unrecorded in the rapid changes which a single year has brought.

To this same field of the history of yesterday belongs Franklin Matthews's *With the Battlefleet* (B. W. Huebsch. $1.50). The author was a guest on board the Louisiana on the voyage around South America. He tells this story of the cruise thus far, with a newspaper man's eye for picturesque and telling effects.

If we have the record of a real experience in *Three Years Behind the Guns*, by L. G. T. (Century. $1.50), then we have a piece of work of unique interest and value. The son of a San Francisco bank president, searching for independence, ties himself for three years to serve Uncle Sam as a Jacky on the Olympia. It was at the beginning of an Asiatic cruise, the one which ended in the battle in Manila Bay! Hardship and monotony abound in the life of a man-o-war's man, but in this case a sense of humor and a liking for strange scenes served as alleviatives. The bad and the good are described, with a facile pen and a delightful *naïveté*.

The tortuous mazes of the diplomacy of modern Europe are unfolded in *France and the Alliances*, by André Tardieu (Macmillan. $1.50). Unfortunate in war, France has won since 1870 a series of diplomatic victories. Being an important factor in the delicate "balance of power," she has naturally been concerned in every move of the great nations in Asia as well as Europe. Hence the value to the student of a thorough, carefully weighed piece of work like this. The concluding chapter deals with France and the United States, commending the action of the latter in Moroccan affairs.

Friends of peace will be especially interested in the admirable work on *The Hague Conferences and their Contribution to International Law*, by Prof. William J. Hall (Ginn). The origin and organization of each conference is first described. Then follows an account of the discussions on Warfare in the Air, on the Sea, and on the Land, and on Arbitration. The final chapter gives a clear summary of results and their historical importance.

The Texts of the Peace Conference at the Hague are given in full in an edition, with English translation and an appendix of related documents, edited by James Brown Scott, technical delegate to the second conference (Ginn. $2.00). For English and American students the collection here so carefully made is quite indispensable.

Books and Bookmen

William de Morgan's new book, *Blind Jim*, is now ready for the printer, but will not be brought out by Henry Holt & Co. until next spring.

"Taffy," the big Englishman who played so lovable a part in George Du Maurier's novel, "Trilby," died the other day at his home in England. His name was Joseph Rowley, and he was a magistrate in Flintshire. In his student days in Paris, where he was a contemporary of Du Maurier and Whistler, he was noted for his size and athletic prowess.

No busy man in active life can afford to dispense with the annual volume of *Who's Who in America* (A. N. Marquis & Co., Chicago. $4.00 net). The new number for 1909, in addition to a considerable growth of pages, has added a convenient geographical index which groups the names by states and smaller localities. The volume vies with the dictionary in frequent use.

The *Scottish Review*, which we regret to note suspended publication at the end of last year, names as the six most notable books of 1908 the following: Selected Poems by Francis Thompson, Lord Cromer's Modern Egypt, Miscellanies of Lord Morley, David Duncan's Life and Letters of Herbert Spencer, Carnegie's Problems of Today, Winston Churchill's My African Journey.

In many communities the churches are instructing their children in a grade of music that is discreditably lower than is taught them in the public schools. Not so will it be with any Sunday school that uses *Hymns of Worship and Service* (Century Co.), a collection of hymns and tunes, old and new, which children will gladly sing, and not quickly tire of singing, for they are of the best musical quality. At the end is a good collection of topical services for Sunday school worship, which gives to the book exceptional value.

Our Readers' Forum

Postal Savings Banks: the Other Side

You will pardon a reader if he ventures to write to you concerning the matter of postal savings banks, whose adoption you favored in a recent editorial, Savings Banks Safe and Universal. You assume that the majority of the people want postal savings banks, but do you know this to be the case? Mr. Bryan assumed that practically every man, woman and child in the country, aside from bankers and their families, wanted their bank deposits guaranteed, yet the result of the election showed that assumption to be not well founded. The American Bankers Association placed itself on record as being unalterably opposed to both guaranty of deposits and postal savings banks, and this action was the result of careful analysis of each proposition. This Association is composed of 10,000 banks, scattered throughout every state in the Union. It was admitted that there are possible benefits to be derived from postal banks, but that the arguments against them outweighed the benefits.

The fact that other countries have the system is in itself no argument for its adoption here since the conditions are entirely different. Our form of government is not paternal or socialistic. Neither is it a highly centralized government as yet. Government savings banks might mean government railroads, government insurance and government everything. This would be going faster than even the most radical Socialist would dare to expect. The Bankers Association believes that the savings banks of Texas, for instance, should be controlled and operated by Texas in accordance with local conditions, and not from a department in Washington. If the laws of Texas concerning banks are not what they should be, the duties of the next Legislature convened in Texas are plain. It is un-American to place upon the Central Government the responsibilities belonging to the states. So far as the foreigner is concerned, let us educate him up to our systems, rather than lower our standards to those to which he is accustomed. He may continue to send home large amounts of money every year because he has a family there and intends ultimately to return there.

Postmaster General Meyer's strong arguments lose their force when reflected upon. For instance, he cites the fact that there are numerous banks in the East and few in the West and South. This is true only so far as strictly savings banks are concerned. Are conditions in New England and New York, for instance, like those of a Western or Southern state large enough in area to equal or exceed the area of New England? Does the population of a grazing or agricultural state depend on a weekly pay roll, as is the case in New England or New York? No. The earnings of a farmer or grazer are realized once or twice a year on the "clean-up" of crops or stock, and a good part of the surplus is put into more land, more stock, more buildings and machinery, and the injunction to save a part of your week's pay has no meaning. The resident of the most inaccessible place by means of the R. F. D. is in touch with the best of banks.

Postal savings banks are said to be a success in other countries. The *London Statist* recently devoted considerable space to the question, and, in brief, said that the postal savings bank system of England is bankrupt, and that the taxpayers of England may, at any time, be assessed to make up the deficit. Some countries find the money thus collected useful. Of course it cannot be that our government needs the money, yet, if the system were put in operation, no doubt large sums of money would be realized. This money would be taken away from the localities where it had been collected, and instead of being loaned out on mortgages or notes for the upbuilding of the property and business of the community, would be segregated by the government. Postmaster General Meyer says the national banks will take the money and pay two and one-quarter or two and one-half per cent. for it, but will they? and if not, the money will be put where? Into bonds? Into the government general treasury? In case the money is to be invested in bonds, what kind? And if the money is to go into the government treasury, for what is it to be used? To cover up the enormous annual postal deficit, to develop waterways, or what?

Who advocates the system? The postmaster general, of course, and the National Postmasters' Association and some congressmen. Why? Is it because the postmasters would get increased salary, the congressman more patronage—and does the Post Office Department need enlarging? These may seem harsh questions, but are they not pertinent? This has been a one-sided argument thus far. Why not look into the other side, in order that before we leap we may look?

P. LeRoy Harwood,
Treasurer Mariners Savings Bank,
New London, Ct.

[We are glad to give space to a banker's view of the proposed measure for postal savings banks which Postmaster General Meyer is advocating. It is true, as Mr. Harwood says, that the measure is one of paternalism. So is the post office. It is a luxury which we allow ourselves because we find it necessary to our social well-being. Last year we paid some $16,000,000 for it. The question of the extension of its machinery for other social uses is in the nature of things an open one. We are not sure that the proposed use of the money deposited is the wisest possible, but we are convinced that the bringing into use of the savings of the people where there is now no convenient system of savings banks, and the holding out to every one an incentive to thrift, is a right and necessary use of the post office. It is a luxury—if our correspondent insists upon it—but a luxury which will bring sufficient values with it to make it well worth while. Mr. Harwood is right in saying that the British postal savings department is practically bankrupt; but he does not give the reason. The deposits were invested in Government consols—the consolidated debt of the British Government. The reduction of the interest paid on these government bonds now leaves the savings department with a smaller income than it pays out. The defect is not inherent in the system. We want to empty the stockings all over the land and get the money into use. We want to encourage savings. These objects can best be accomplished just now by a postal savings bank system which shall afford absolute security and the smallest possible interest. The details of the system can be worked out, we believe, so as neither to increase political partisanship in the post offices nor to hurt the savings banks already existing in the country. As it is, more than half the money in savings banks is in the banks of the two states of New York and Massachusetts. We want the other states, especially of the West and South, to have a chance to save. The advocates of the system are more numerous and influential than Mr. Harwood suggests; the Postmaster General, "of course"—experienced as a director of a national bank, of a trust company, and as a trustee of a savings bank—President Roosevelt, who has urged its adoption in several messages to Congress, the President-elect, the platform of the Republican party, and most of the leading journals of the country. This last statement was true of the press as far back as John Wanamaker's administration in 1891!—Editors.]

Beneficence and the Year-Book

That the figures given in the Year-Book indicating the contributions of the churches to the national societies are subject to misconstruction, every one who knows anything about the method of securing them will freely admit. They show what was given, not only to our national societies, but also to kindred work. For that reason it happens frequently that a certain amount will be reported as having been given to the American Missionary Association, when, according to the books of the treasurer of the A. M. A., not a penny had been given during the year to that work. The contributions were made to independent schools in the South. It is reasonable to contend that no such amount ought to be shown in the column headed A. M. A. The same thing applies to the other societies.

More than that: the figures usually given include appraisals of boxes into which may be put second-hand clothing—cast-off material of all kinds. Were we to deduct the amounts given to work not included under the national societies, and the amounts also named under boxes, barrels, etc., the figures would be much less than they appear.

In the Year-Book, 1908, the total amount of beneficence is reported as $2,591,693. From this total should be taken "other charities" amounting to $992,311. This leaves as missionary beneficence, $1,599,382. Suppose we deduct from this what the churches estimated their boxes and barrels to be worth, the showing for actual beneficence for our own missionary work would be much less. We do not wonder that complaints come to this office, and criticism as well. The figures are both misleading and confusing. To what extent they may deceive one can be told by those who have been endeavoring to work out the Apportionment Plan.

"Is there any remedy?" A way out of the difficulty may be found through changing the questions sent to the churches, when reports for the year are gathered, making them read somewhat as follows:

5. How much did your church contribute to the work of the American Missionary Association, directly sent to its treasurer?

5*a*. How much did your church contribute to work of a similar kind?

To report 5*a* an additional column may be given, headed, Other Missionary Beneficence. Then the column now headed Other may read Local Charities. Under this head might be reported money given for matters at home. That room may be afforded for another column, one of the columns under Values could be omitted.

It is hoped that the suggestion will be frankly discussed. Let us attain the best possible in the compilation of the Year-Book.

Asher Anderson,
Secretary of the National Council.

City dwellers make money, make reputations (good and bad), make museums and subways, make charitable institutions, make with an hysteric rapidity, like excited spiders, more and yet more complications in the mazy labyrinths of their lives, but they never make each others' acquaintances . . . and that is all that is worth doing in the world.—*Dorothy Canfield.*

Boston

The Chapman Campaign Started

On Tuesday evening of this week special meetings began in nearly all of the twenty-five churches in and around Boston, that for the next three weeks will serve as centers of the simultaneous movement. The Tremont Temple gatherings did not begin until Friday evening, Dr. Chapman, who is to conduct them, being occupied elsewhere during the early days of the week. Careful organization extends to every district, and Congregational ministers and laymen are taking a prominent part. Among the chairmen of the different groups are: Dr. A. Z. Conrad, who is the local head of the work; Dr. Berle for the South End, Dr. Little for the Codman Square group, Rev. E. N. Hardy for Quincy, Rev. F. B. Richards for South Boston, Rev. L. B. Sears for Charlestown, Rev. W. I. Sweet for Everett, Rev. H. H. French for Malden, Rev. Thomas Sims for Melrose, Rev. J. O. Haarvig for Allston and Mr. H. N. Ackerman for Medford. Meetings are to be held every evening except Saturday, and in addition to the evening meeting in Tremont Temple, seventeen noon meetings are planned. Dr. Chapman, with his force of over sixty evangelists and singers, arrived early in the week, coming directly from Richmond.

A great deal of preparatory work of a spiritual character has been done, and for several Sundays past in many of the pulpits the sermons have had a distinct relation to the approaching campaign. A spirit of desire and expectancy has been so pronounced in some cases that pastors have called for expression from the congregations, and a number of persons have already signified their purpose to begin the Christian life.

The daily papers of Boston are rendering notable service to the campaign through advance "write-ups," the publishing of photographs and the announcement of the plans in detail. By far the best general survey that any daily paper has given thus far was that published by the *Globe* last Monday morning. It filled two pages of the issue, and was adorned with numerous photographs. It was prepared by the reporter seen frequently at religious gatherings, Mr. B. P. Palmer, who always writes with accuracy and in sympathy with religious movements.

Taking in the Public

At their dinner at the Exchange Club on Jan. 20, the Young Men's Congregational Club listened to an interesting address that was half a suggestion, half a prophecy. The speaker was Thomas A. Watson, founder of the great Fore River shipbuilding plant and earlier associated with Alexander G. Bell in the promotion of the telephone. Choosing as his subject, A Feasible Industrial Democracy, he formulated a plan by which the conflicting relations of capital, labor and that third inseparable, but usually ignored factor, the public, may be harmonized. Mr. Watson's idea is to provide representation for all three interests in the boards of corporation directors. He found serious defects in both public and private works at the present time, in the former a detrimental lack of the stimulus of private interest, in monopoly inevitable friction and disturbance. He therefore suggested that each of the three vital interests concerned in industrial affairs should be able through their representatives on the directing boards to promote a balanced and harmonized welfare. As carefully outlined by Mr. Watson, the idea seemed indeed "feasible," but there would seem to be obstacles to its success in the difficulty of securing well-informed representatives for the public, men who would not be so unfamiliar with the business as to be of no influence, or so advised as to favor either one or the other parties concerned. Dr. G. A. Stiles furnished some wholesome entertainment with his clever readings.

A Governor's Gift

New Hampshire Country Church Generously Remembered—Double Ceremony of Rededication and Installation

Rarely does it happen that a parish has the privilege of rededicating its church edifice and installing a pastor on the same evening, but this was the delightful occurrence at Hillsboro, N. H., Jan. 20. At a cost of over $20,000 and a year and a half of time, ex-Gov. John Butler Smith, ably assisted in the work by Mrs. Smith, has rebuilt, renovated and refurnished the church edifice, giving his personal supervision and direction. Now to be known as the Smith Memorial Church, in memory of his parents,



Renovated Edifice at Hillsboro, N. H.

who in the earlier days were among its most faithful workers, it is one of the most beautiful and best equipped of the country churches of the state. Except the tower clock, purchased with funds bequeathed by Alba Stephenson, the entire expense was assumed by Mr. Smith, and the people worshiping in it are to be congratulated in having such an interested and willing benefactor among them.

In the remodeling an entirely new tower has been built, and in it installed a 2,500 pound E-toned bell, bearing the inscription: "The gift of John Butler Smith to the Smith Memorial Church. 'Ring in the love of truth and right.'" Above it is the Stephenson memorial clock, and a large gilt cross surmounting the spire. An addition in the rear gives room for a steam-heating apparatus, a pastor's study, kitchen and other modern conveniences. In the auditorium heavy cornices skirt the ceiling. The front is guarded with six and the rear with two graceful pilasters, crowned with carved capitals. The pulpit is of solid mahogany, with communion table, lectern, settle and pew trimmings to correspond, and the color scheme is of pearl gray. The vestries have been repainted and refurnished to harmonize. The vestibule has been enlarged by changing to a crescent form, and broad steps, flanked by Corinthian columns extending to the ceiling, lead up to the auditorium.

The seating capacity of the church proved insufficient to hold the audience in attendance on the formal exercises of the occasion. Rev. Robert W. Wallace who, by a full year of service had given ample proof of his superior abilities as a preacher and pastor and greatly endeared himself to the people, was duly installed as real pastor, Rev. W. H. Bolster, D. D., of Nashua, Rev. B. W. Lockhart, D. D., of Manchester, Rev. R. G. Bugbee of Peterboro, Rev. W. R. Cochrane, D. D. (Presbyterian), of Antrim, Rev. H. L. Brickett of Marion, Mass., and Rev. G. H. Reed of Concord, performing the customary parts. Rev. Thomas Chalmers, D. D., of Manchester, Rev. Cyrus Richardson, D. D., of Nashua, Rev. A. D. Leavitt of Concord, participated in the rededicatory exercises, Rev. J. L. Cairns of the Methodist church voicing the congratulations of the community. Special music was well rendered by the church choir and Miss Harriet Shaw, harpist, of Boston. An original hymn written by the pastor was also sung.

A pleasant feature not on the program was the presentation to Mr. and Mrs. Smith, by Col. William H. Manahan, of a beautifully illuminated set of resolutions, a complete surprise to the recipients, to which Mr. Smith made fitting response.

Concord, N. H. C.

New York

A Brotherhood Without a Bribe

The Congregational Brotherhood of Brooklyn has been organized for practical work. The meeting was held in Clinton Avenue Church, Dr. Burton presiding. The members are not to be bribed by dinners with semi-vaudeville attachments at the end; nor are the men to be banded together merely to increase the material or sectarian success of individual churches. The Brotherhood is to set a new pace in religious work for the community and nation; and its achievements are to be made distinctly through denominational local efficiency. Dr. Boynton would like Congregational laymen to insist upon and secure a reduction of the waste going on when four theological seminaries in New England could better work as one institution, and Chicago and Oberlin be doubly effective by uniting forces. He asked the men to study the futility of six home missionary societies where one could secure greater results through unified aim and administration. Secretary Dyer of Chicago, having seen the beginnings of a Brotherhood for Manhattan and Bronx, stayed over to give Brooklyn any further impetus and information needed. Dr. Lyman Abbott addressed the 200 laymen on the meaning and purpose of the real Christian church as distinguished from technical church membership, and ecclesiastical limits.

Secretary Dyer stated that Boston is the only large center now without a city Brotherhood. The proposed constitution printed and sent to the churches was unanimously adopted. Dr. Burton is the first president and was largely responsible, with Mr. Pierce, in developing the movement here. The vice-presidents are two strong laymen, Messrs. G. W. Baily and E. F. Cragin. The secretary is Rev. Charles J. Allen of Beecher Memorial. Thirty-two churches were represented. The Brotherhood will meet twice a year, will have seventeen directors, including its twelve officers, and seven departments, each guided by a vice-president. Brooklyn Congregational churches include 5,000 men among their members, so that the Borough Brotherhood should be able to wield great power in civic and religious matters.

Lincoln Addresses

The New York Ministers' Meeting was packed at its monthly meeting to hear Dr. Cadman talk for ninety minutes on Lincoln,

who, he believes, will be accepted for all time as really greater than Washington, the only other figure worthy to be compared with Lincoln. Dr. Cadman says that such estimate is already accepted in England, and he thinks it is justified when the advantages to Washington of a long line of cultured ancestry, and the single purpose of the Revolution, are compared with Lincoln's wretched environment at birth and the complex purposes of the Civil War, with practically all his advisers against him on many critical occasions. Dr. Cadman held his hearers spellbound with rapid fire of masterly phrases and wealth of classical and literary allusions. After lunch Gen. H. C. King of Plymouth Church gave fascinating reminiscences of the people's President, and incidentally destroyed several legends. President H. S. Bliss of Beirut, Syria, was warmly welcomed by old friends and discussed some of the unprinted facts of the Turkish revolution of last year. Secretary Dyer also spoke.

New York's Mis-Rule

At the Congregational Club at night, a large audience listened to the much-criticised controller of New York, Hon. Herman A. Metz, and Dr. W. J. Schieffelin, the new president of the Citizens' Union, speaking upon Rule and Mis-Rule in the city. Dr. Gladden was a guest and was greeted heartily. Mr. Metz has a pew in Dr. Cadman's church and Dr. Schieffelin is church warden at St. George's. For them, as for most New Yorkers just now, conditions seem almost to defy analysis. The Citizens' Union appears to have decided to take a less prominent part in the approaching municipal campaign, though other good people insist that there never was a time when things needed more than now a thorough cleaning up, financially and morally.

Helping God and Man

Two hundred ministers at the Marble Collegiate Church responded to the vigorous call of a local reform body to help prevent the Lord's Day from disappearing off the scene. The feeling in this vicinity is growing, however, that the influence of such meetings, with voluminous resolutions, is overestimated. It is not the ministers of the city who need to be harangued concerning the iniquity of vaudeville and moving pictures on Sundays. Nor is it possible to get mass meetings of laymen at eleven o'clock in the morning. Most men who count for good in the city's life are properly busy at that time of day.

If the Sabbath Observance Committee can get at the men who vote and the men voted for, and do it near election day, some result may be obtained.

SYDNEY.

Surveying the Home Field

National Directors Confer in Cleveland—Cheering Reports from the Front

Assembling last week in Cleveland, the directors of the Home Missionary Society devoted the greater part of last week to their semi-annual conference. Beginning Wednesday with their own deliberations, the directors also gave a day to the superintendents, another to a joint conference of the two groups, and Saturday to a program of papers and discussion. Many of the pulpits were occupied on Sunday by officers of the Society.

The appropriation for the coming year was made strictly on the basis of the prospective income; for the directors were unwilling to incur the responsibility of any increased indebtedness. Even the time and the place of the annual meeting were for this reason held in abeyance. The estimated income, however, does not require the budget to be cut so as to injure the Society's work in any district. The superintendents representing the entire country entered heartily into the plan for raising the debt. Strong addresses were also made in behalf of the new movement at the banquet held in the Chamber of Commerce.

The Society's work showed impressive results, especially in the Northwest, in Montana, Idaho, Wyoming and Washington. In these states the character of the communities has warranted the establishment of new churches, particularly where no other denomination was represented. Minnesota and probably one other state have agreed to assume self-support during the coming year. South Dakota, west of the Missouri River, has also opened up rapidly. Throughout the discussions, two principles were brought to the front; that church building should be confined to communities without any church privileges, and that in sections like the South, special effort should be made to strengthen the centers.

At a banquet tendered the conference by the Cleveland Brotherhoods, addresses were made by President Thwing, Superintendents Douglass and Puddefoot and others. President Mills emphasized the success of the Brotherhoods in distinctly spiritual work. The reports of the superintendents were so valuable that it was to be regretted that they could not have been made before the larger gathering of the annual meeting. It seems as if some plan should be devised by which these presentations of the frontier leaders might be made of use for the denomination as a whole. There is still room for heroism and statesmanship in our home missionary campaign in the great West.

Co-operation of Denominations

At a recent gathering of representatives of the Baptist, Congregational, Disciple, Methodist Episcopal, Presbyterian and United Brethren bodies, at the invitation of Supt. L. D. Rathbone of Northern California, articles of agreement were reached that promise to be of great influence. Four of these denominations, viz., Baptist, Congregational, Methodist and Presbyterian, agreed as follows: First, that we will mutually inform each other of all work in hand by each denomination, and also of all new work as soon as it shall be actually undertaken. Second, that we will regard the establishment of Sunday schools under denominational influence as the beginning of church work. Third, that we will not encourage the organization of new churches in towns of 500 population or less, where churches of sister denominations agreeing hereto are located; that if such churches are so organized in any case we will not appropriate missionary money to them.

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The Leavening of the New West

The New West Education Commission had its birth in a positive conviction concerning the duty of our churches to public education in those parts of our country dominated by Mormonism. Since its merging in the College and Education Society, the peculiar work of our schools in the great plain region, pre-empted by the Mormons, has not been brought into the limelight as it was before. But while there has been less advertisement, these quieter years have been a time of effectual achievement; and there is a good harvest from twenty-five years of seed sowing. Not long ago Secretary Clifton of the Education Society visited several schools and academies in Utah and New Mexico. On Jan. 18 he invited a group of thirty of our leaders to hear of the late work. Some brief preliminary addresses whetted the appetite of the company to hear from Secretary Clifton about the successes and plans of Proctor Academy. Nothing in its praise is more significant than the fact that it has won the favor of the Mormon element in Provo. It needs a new dormitory and a site has been provided by the citizens of Provo. All in all, they have given $1,110 for the purpose. Of the 139 donors, fifty-nine were Mormons. To put up the building Secretary Clifton is planning a campaign in the Interior to raise a fund of $10,000. The nest egg is a donation of $50 from the venerable Dr. G. S. F. Savage, accompanying a letter of regret for inability to be present at the luncheon.

Religious Education and Social Duty

For its sixth annual meeting, Feb. 9-11, the Religious Education Association returns to Chicago, its birthplace. It has given a good account of itself, since its first meeting here in 1904, in Boston, Philadelphia, Rochester and Washington, and its home-coming will appeal to civic pride.

The elaborate program includes nearly 100 addresses in thirty separate meetings. All papers and addresses will center on the general theme of religious education and social duty. The speakers include representatives of nearly every great movement in American educational and moral life—Ambassador Bryce, President Eliot, Prof. Francis G. Peabody, D. D., Cyrus Northrop, LL. D., Charles F. Thwing, LL. D., George B. Stewart, LL. D., Miss Jane Addams, Henry S. Pritchett, LL. D., Rabbi Hirsch and Pres. S. C. Mitchell. Nearly all the state universities of the Central States and practically all the larger colleges and universities are represented in the program by their presidents or deans of schools, and many other leaders in religious and educational life are expected.

Like all interdenominational gatherings, these meetings tend to strengthen the bonds between churchmen of various types and creeds. In addition, they help to create a new alliance between church and school. The social workers are a significant factor in harmonizing the representatives of conservative ecclesiasticism with the leaders of the aggressive secularism characteristic of the larger educational world in the United States. The right and left wing of the body would find it difficult to get along together except upon the common ground of social Christianity.

Probably the keenest interest of the Convention will center around the meetings of the department of universities and colleges and the discussion of college fraternities and their relation to moral life of the student. The problem of moral and religious influence in the state university is to be given a prominent place. The Lexington Hotel, Michigan Avenue and Twenty-second Street, will be headquarters. The first convention event will be a reception in the Art Institute, under the auspices of the Fortnightly, Twentieth Century and Woman's Clubs and the Antiquarians.

Religion and the Public Schools

It is increasingly difficult for ecclesiasticism in any form to gain a foothold in our common school system. But while the church is not invading the public school, it is getting in closer alliance with it, for the school is invading the church. Our public schools are changing not only the methods but the ideals of religious education as carried on in the churches.

The third Graded Sunday School Institute of the season was held at Union Park Church, Jan. 14. The leaders were Prof. E. T. Harper of Chicago Seminary; Supt. W. H. Hatch of the Oak Park schools; Prof. H. W. Gates of Northwestern University and Prof. C. W. Votaw of the University of Chicago. These men are all professional educators. From different points of view, they agreed that pedagogy is a seven-day-in-the-week science, and what is good on week days in the public school is good on the seventh day in the Sunday school. Grading in Sunday school is simply accepting the grades in the public schools. When you have grades among scholars, you must have graded lessons and grade-teachers. Pupils are expected to pass from one grade and from one teacher to another, as in the public schools.

This, of course, in the average Sunday school is something revolutionary. It deals ruthlessly with the long-standing ties between the class and the teacher, which are a great factor in the affectional life of the Sunday school of the past. This fact alone gives the superintendent pause. Said the late S. S. Rogers, "I believe in the graded system, but I want to be spared the pain of the process." Probably the pain would be mostly with the teachers, for the scholars are accustomed to such changes, and once established in the Sunday as in the day school they would take them as a matter of course.

In answer to the question, Can the average church supply this type of teachers? several who had made the venture replied, "We find it easier to get teachers for graded lessons than for the International." In these lessons the teacher does not need to go far afield for a point of contact. The subject matter for Sunday is closely allied to what the pupil is thinking about on week days.

A Secularizing of Ideals

But the really radical change involved in the introduction of the graded system is not in methods but in ideals. It is impossible for one who understands the graded movement to be lukewarm. This implies a change in ideals, and if it is not right, it is a serious mistake. As a peculiarly church institution, the Sunday school develops an ecclesiastical type of religion. In an institution more closely allied to the common schools in ideals and methods, ecclesiasticism must give way to a more every-day, practical type of religion. Not all public school teachers favor the graded lessons. One said to me, with intense emphasis, "I am against everything that tends to secularize the Sunday school." But if life is a unity, and the sacred and secular are two aspects of one attitude of soul, this seeming secularization may be really a deepening and enriching of the religious life. Is not the basal ground for discontent with the Sunday school as it is, the impoverished idea of religion which it is trying to teach?

Child Labor Committee

The fifth annual conference of the National Child Labor Committee began its sessions in Orchestra Hall on Jan. 21. Not less informing than the platform addresses are the charts and pictures in the Auditorium Hotel, which show what has been done in the last five years by legislative action to lighten the burdens of young workers. The special objective in the present conference is to gain support for the bill now before Congress for the establishment in the Department of the Interior of a Federal Children's Bureau.

The Ministers' Meeting

Prof. G. B. Smith's discussion of the Atonement in the Light of Modern Thought before the Ministers' Meeting of Jan. 18 was the most thought-provoking utterance of the season. In the open discussion that followed the reading of the paper, the time was consumed by those who challenged modern thought in its initial conceptions and the particular contents of the paper were not reached. If there is any modernism in our Chicago pulpits, it is evidently not so aggressive as another state of mind. When Dr. C. W. Hiatt of Cleveland, in response to a call from the floor, said: "I believe in the old-time religion. Most of the hard-headed men to whom I speak do not care for modernity," he struck a popular chord. But protests to the contrary, there seemed to be a good deal of old-time religion in the positive affirmations of Professor Smith's paper.

A New Men's League

"Every Night a Ladies' Night" represents the new departure in Judge Dupuy's administration of the Congregational Club, and this approach to equality of privilege in our most inclusive social organization is in line with other movements to enlarge the borders of woman's kingdom. For several months the women of the city have been organizing and agitating for equal municipal suffrage. A new ally has recently come into the field in the Chicago Men's Equal Suffrage League (the first of its kind in the world, it is claimed), with Hon. T. C. MacMillan, president; George E. Cole, vice-president; and Rev. J. A. Milburn, chairman of the executive committee. The League proposes to carry a bill to Springfield this winter, but, as Mr. MacMillan affirms, "Not as a favor to the women—not a bit of it. On the contrary, the masculine champions of woman's civic rights are acting in the interests of society. We believe the interests so described will be promoted by the scratches of the feminine pencil."

The Club

At the January meeting of the Congregational Club, the first speaker was Miss Gulliver, President of Rockford College, and the second, Dr. Caspar W. Hiatt of Cleveland. As Dr. Hiatt is a graduate of Wheaton College and one of the pastors who have honored the Peoria pulpit, it was a kind of home-coming for him, and the prophet was honored in his own country. He said strong things about the Anglo-Saxon and the world in a masterful way. The substance of the address would win the favor of an English audience quite as much as an American. President Gulliver's brief address does not mean that women are not to have henceforth equality on the program, for at the March meeting the women are to do all the speaking and the men to keep silence in the club.

J. H. C.

For the Old White Meeting House

New England Country Church Association Holds First Conference—A Careful Study of the Rural Problem

Gathering in Boston for its first public meeting, the New England Country Church Association spent Monday and Tuesday of last week in a conference on its peculiar problems. The sessions, held in Tremont Temple, attracted a considerable number of earnest men and women who are concerned about the prevailing conditions in our rural byways. Growing out of the Amherst Summer School for country pastors, the body, organized last August, includes some of New England's best informed students of rural problems, in its president, Prof. T. N. Carver of Harvard, President Butterfield of the Massachusetts Agricultural College, Dr. W. L. Anderson and others. Its avowed aim is "the social and economic improvement of the rural community through the agency of the rural church." And the program of this first conference provided a splendid array of analysis and suggestion from noteworthy speakers.

In outlining a campaign for New England Rural Progress, Pres. Kenyon L. Butterfield laid its foundation in the three agencies of education, organization and the religious life. He saw need for a careful stocktaking of country conditions, for spreading a knowledge of the results and for a determined approach on the problems involved. The extended discussion which followed proclaimed the mingled difficulties and opportunities in many localities. The group of speakers on Monday evening presented views as varied as they were practical. Mr. C. C. Thurber, who has been for seven years at the head of the Church Settlement House in Danbury, N. H., vividly described the conditions with which he had become familiar. He urged the need of really capable ministers, provided with a sufficient income. Rev. Ernest H. Abbott, speaking on The Country Church as a Social Force, found that the ministry had lost its traditional authority and dignity in the country town, and that in many cases the church itself had become a "creedal club." President Eliot devoted himself almost entirely to proposing a remedy for the discouraging conditions depicted earlier. He suggested a plan of endowment, administered under a capable interdenominational commission. In the course of his address he paid a compliment to the executive success of the American Board.

The report of the committee on country church work, made by its chairman, Prof. O. H. Gates of Andover Seminary, was an extended investigation into present activities and also included a number of important recommendations. It was urged that the country boys and girls of the colleges be impressed with the responsibility of their leadership in the home communities; that the work of the village church be unified as much as possible; that the increase of ministerial salaries be considered; and an added attention to the training of ministers, especially for the country charge. Dean Hodges of Cambridge Episcopal Seminary also had suggestions with regard to this specific training. After learning what the country church needs, he felt that it ought to have men who are in sympathy with the situation, with both knowledge and courage for his tasks. Professor Peabody of Harvard felt that the problem was not to improve the country by measures imitative of city conditions, but to make the rural life in itself attractive.

As one reviews the conference, there appears a decided tendency to look upon sectarianism as the basic weakness of the country church and to find that of the community as a whole in economic conditions. Many also seemed to look to the social factor for a hopeful illumination of the problems. The following committee was appointed to proceed with the work of the Association: President Horr of Newton Theological Institute, President Butterfield of Massachusetts Agricultural College, Rev. J. N. Pardee of Bolton, Mass., Rev. John Pierpont of Williamsburg, Mass., Prof. A. R. Merriam of Hartford Seminary, Prof. O. H. Gates of Andover Seminary, Prof. T. N. Carver of Harvard.

G. J. A.

Biographical

REV. SELAH MERRILL, D. D.

Dr. Merrill died at the home of his sister in Fruitvale, Cal., Jan. 22, in his seventy-second year. He is best known as an authority on the history and archæology of Palestine. His latest and most important book on that subject was published last year. Ordained as a Congregational minister in 1864, after one year's service as an army chaplain, he was pastor of several churches before he went to Germany to study oriental languages in the University of Berlin. Thence in 1874 he went to Palestine, under the auspices of the American Palestine Exploration Society, spending considerable time in investigations east of the Jordan River. Returning to this country he taught Hebrew for two years at Andover. The fascination of the East was strong for him, however, and in 1882 he went again to Palestine as United States Consul at Jerusalem. With intervals of residence in Europe and this country, he spent the larger part of the last twenty-five years in that office. He was transferred to the consulate at Georgetown, Guiana, in 1907, but not long after, being much broken in health, went to London, where a surgical operation was performed on his throat. Dr. Merrill's service in archæological discovery has been of large and permanent value, while his collections have enriched oriental museums, especially those at Andover and Harvard. Yale gave him the degree of A. M., Iowa, D. D., and Union, LL. D. His wife, a niece of the late Deacon Edward Taylor of Andover, survives him.

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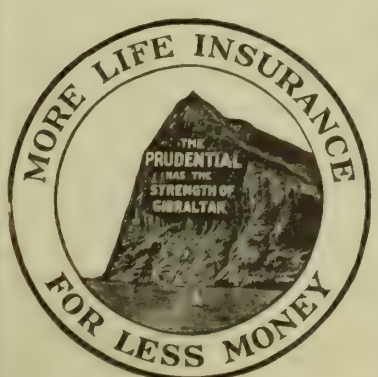
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Carleton's New President

Prof. D. J. Cowling

BY REV. MARION LE ROY BURTON, PH. D.
Church of the Pilgrims, Brooklyn, N. Y.

Carleton College is to be congratulated. It has selected a young man for the presidency, and one who was being sought by other and large institutions for similar service. Like the beloved Dr. Strong, the new president comes to the large task in his early prime, with the opportunity of building his life into the institution.

Professor Cowling is a graduate, in the class of 1902, of Lebanon Valley College, at Annville, Pa. From Yale University he received the degrees of B. A. and M. A. From Yale Seminary he graduated in 1906, with the degree of B. D., *magna cum laude*. During these years at Yale University the work of the graduate department in philosophy was also carefully pursued and all requirements complied with for the degree of Ph. D., for which he is now writing a thesis upon the epistemology of St. Augustine.



DONALD JOHN COWLING
President elect of Carleton College

Professor Cowling's scholarship is of the highest quality. From Yale he was called to the chair of philosophy at Baker University, Baldwin, Kan., where, for the past three years, he has served with striking popularity and marked efficiency. His training and experience thus equip him fully for the large work to which he now goes. Mrs. Cowling is a graduate of the collegiate and music departments of Lebanon Valley College.

Professor Cowling is a man of sterling Christian character. His genuineness, sincerity and freedom from pomp, impress all who meet him. He combines scholarly attainment with strength of character, and possesses that one great essential for a college president, saneness and judicial balance.

We believe that a new era has dawned for Carleton College, and one worthy of the splendid third of a century of pioneer work and constructive service of Dr. Strong and of the transitional years of President Sallmon's administration, for the worthy interpretation and appreciation of which we must await the true perspective afforded only by the lapse of time.

Pomona Loses Its President

President George A. Gates of Pomona College has resigned his office. His seven years of service cover one-third of the history of the college, during which time it has made large growth and maintained a high standard of scholarship. It has now a campus of ninety acres, an endowment of over $600,000, a faculty of thirty-eight instructors, with 507 students in college and preparatory work. The expansion of the institution has been a constant pressure on Dr. Gates to secure larger funds, till this necessity has threatened his health and compelled him to resign. The immediate cause of his resignation was the condition made by Mr. Carnegie in giving $50,000 to the college, that $200,000 additional be raised from other sources. The health of the chairman of the committee having this work in charge has broken down, and Dr. Gates has resigned because he could not bear the burden alone. "There is no virtue in deliberate suicide," he said in his letter to the trustees. Dr. Gates is by preference and training a teacher. His twenty years' experience as a college president, thirteen at Grinnell, Io., and seven at Pomona, have fitted him in his maturity for most effective work. It seems to be another case of sacrificing scholarship and skill to the requirements of a financial agency.

Christian News

Although church attendance is declining in Scotland, church membership appears to be increasing. Before the separation in 1843 the Established Presbyterian Church was practically the one Church in Scotland. At that time about one in seven of the population were on the roll of communicants. A Scottish minister reports that today one quarter of the population are enrolled members of Christian churches.

So successful and so much of a model was the Laymen's Missionary Campaign in Boston two months ago that a carefully written and comprehensive account of methods employed and results obtained has been put into a neat little pamphlet of twenty-four pages, to be had of the American Board. The literary work was done by Rev. Warren P. Landers. Especially valuable is a page of Nuggets from the addresses at the conference.

The New Baptist denomination formed in the South separates itself as a protest against missionary societies and theological seminaries. These institutions, say the members of the new body, are not Biblical, since they are not specifically mentioned in the New Testament. It might be worth while to remind them that the English translation of the Scriptures is nowhere authorized in the New Testament. Why not make it an essential article of faith to include only the original autographs as the infallible rule of faith and conduct?

During the last half century the Roman Catholic Church has greatly increased its strength in Great Britain. According to figures published by the Protestant Press Bureau, there were in 1851 in the United Kingdom 958 priests, 683 churches and chapels and 70 religious houses. Now there are 4,193 priests, 2,137 churches and chapels and 1,131 religious houses. The majority of the Roman Catholic population of about 5,500,000 are in Ireland. Of the 1,500,000 in England and Wales only 200,000 are English, 300,000 are foreigners and about 1,000,000 are Irish. The House of Lords has 35 Catholics and the House of Commons 82.

The *Christian Advocate* thinks that revivals of religion may be effectively suppressed by preaching sermons or circulating books on "the psychology of conversions." This, it says, "with few exceptions may be relied upon to remove wholly, or diminish greatly, that intensity of feeling and that power of exhortation which are essential to produce the effects described in the direct teachings of Christ, his parables and the instructions and heartrending appeals of the apostles." The most exciting experiences are apt to subside under scrutiny and analysis.

A Benediction

The Lord Almighty bless thee
From His own heavenly store;
The fullness of His presence
Be with thee evermore.
—EXODUS 33: 14.

May He His spirit give thee
Full freely from His store—
A well of living water,
A fountain flowing o'er.
—JOHN 4: 14.

May Jesus hold thee safely,
Close to His beating heart,
And to thy soul's deep yearning
His love and life impart.
—DEUTERONOMY 33: 12.

And may thine ears be opened
To hear His whisper low
Down in thy heart's deep chambers,
Where He alone can go.
—PSALM 25: 14.

In blessing, may He bless thee,
Filled full to flowing o'er
With gifts from Heaven above thee,
Both now and evermore.
—MALACHI 3: 10.

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The Old and the New

Two New Jersey Dedications that Represent Contrasting Groups

With the passing of the old year two significant dedications occurred in New Jersey Congregationalism. Both organizations are suburban, yet they are planning to minister to widely different constituencies in different but helpful ways. Thanks to Pilgrim-Puritan elasticity!

Haworth, as an "old-liner" with a modern, progressive spirit, will serve a conservative-liberal folk, an increasing sort in these parts, to whom the semi-liturgical method strongly appeals. Hence, after



New Edifice, Haworth, N. J.

nearly fourteen years of houseless church-life, about thirty-one generous members, with the aid of the Building Society, have erected a $7,000 chapel-church, ornate in architecture and mission furnishings which cordially invite, "Come and see and *stay!*" And while facing a promising future, it looks backward as well to old England with a reminiscent sentiment voiced in a brief note from local residents. As read at the dedication it was: "Present for us to the First Church of *our* Haworth some interesting photographs of the oldest church at Haworth, England, whence our borough takes its name. Under the floor of the old church lie buried Charlotte Brontë and her gifted sisters, whose father was made rector there nearly one hundred years ago. Let us hope that the First Church of Haworth, New Jersey, may enrich itself with associations and with a record of service to God that in the course of years may make it as famous as the old church of Haworth, Yorkshire, England."

Ridgefield Park, as a decidedly "new-liner," with a radical spirit, will serve a Socialist people with whom the church of tomorrow must reckon and for whom the newest institutional methods will be none too modern. This "people's church," when organized two years since, was unique, with Rev. A. L. Wilson as pastor; it was the only one of its kind in the country. Now there are 300 Socialist churches, and more are to follow right soon, it is affirmed. Its membership, much scattered throughout the vicinity, have erected a $4,500 edifice of Pilgrim-Puritan simplicity and adjustable furnishings that appeal to the dynamic in the attendants for the "training of the individual and social conscience." And while looking backward to the gospel of service when Christ "went about doing good," this "new society, where brotherhood and love shall take the place of greed and hate and strife," wants it distinctly understood that it stands solid for individual righteousness and social achievement in economic industrialism; strenuously admonishing, "Get right with God!" and "Man cannot serve God and gold!"

Certainly two such progressive yet diverse organizations, sailing under Congregational colors, will serve to test in their future voyaging the adaptability of Pilgrim polity and spirit.

Hackensack, N. J. CHARLES A. JONES.

Officers of Mission Boards Confer

The annual conference of officers of the Foreign Mission Boards of the United States and Canada has come to be one of the regular directive agencies in this country for shaping the policy and aiding in the work of these Boards. Representatives from all denominations met in New York, Jan. 13, 14. The three topics commanding special attention were the Interdenominational World Conference on Foreign Missions, to be held in Edinburgh, Scotland, in June, 1910; the crisis in Turkey and the special situation in China.

The Chinese question was considered by some 400 persons at what was called a "Chinese dinner," given in the ballroom of the Hotel Astor in the evening, Dr. Edward C. Moore presiding.

The conference elected a committee, corresponding to a similar committee recently created in Great Britain, to secure funds and men to strengthen Christian schools already established in China. Only one judgment was expressed as to the value of Western Christian education in helping China to realize her best ideals. This thought was emphatically expressed by Mr. Weiw Ching W. Yen, secretary of the Chinese Legation at Washington, in a letter read by Dr. Moore at the dinner, when he said, after emphasizing the importance to China of modern learning and her advancement in this line: "A large part of the credit for initiating this wonderful educational movement in our country is due to the missionary foresight and enterprise. They were the earliest to realize the importance of changing radically our obsolete system of education, and today some of the missionary colleges may easily be classed among our best."

It was also decided, in view of the renewed interest in the work for Mohammedans, to issue a call for a week of prayer, Feb. 21-28, on behalf of the Moslem world. Special intercession is asked for Turkey, Persia, Arabia, Egypt and Morocco and for other Moslem fields.

Hesba Stretton began her career as a novel writer half a century ago. She was born in Shropshire, England, and her real name, which, however, she did not use in private life, was Smith. Her stories have been translated into many languages, and they used to be popular for Sunday school libraries. Many elderly people will recall their interest in youth in reading "Hester Morley's Promise" and "The Highway of Sorrow." Miss Stretton died in London, Jan. 21.

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Church and Ministerial Record

Calls

BURTON, CHAS. E., *Lyndale* Ch., Minneapolis, Minn., to Winona. Accepts.

CHASE, LORING B., Medway Village, Mass., to Sunderland.

CROOK, ISAAC C., Likely, Cal., to Alturas. Accepts and is at work, retaining his former pastorate.

CUTLER, ALEX. E., Elk River, Minn., to Spring Valley. Accepts to begin Feb. 7.

DODD, LEONARD, Nashua, N. H., accepts call to Wilmot.

ELLIS, GILES A., Craig, Col., to Yampa. Accepts.

HOLDEN, SAMUEL, S. Royalston, Mass., to *Eastern Avenue* Ch., Springfield.

HOWIE, DAVID, recently of *Union* Ch., Hopedale, Mass., to *Grace* Ch., Cleveland, O. Accepts and is at work.

KUHL, EDW. P., McLean, Ill., to Centralia. Accepts.

LARSON, JAS. H., New York City, to assistant pastorate *Second* Ch., Holyoke, Mass. Accepts.

MYERS, BENJ. F., Miles, Io., to Lewis. Accepts.

O'NEILL, JOS., Birnamwood, Wis., to Friendship and New Chester.

REITINGER, PHILIP, *Christ German* Ch., Chicago, Ill., to *Mizpah Bohemian* Ch., Cleveland, O.

ROSS, ANDREW W., Inkster, N. D., to *Thirty-eighth Street* Ch., Minneapolis, Minn. Accepts.

WHITE, RALPH H., Cummington, Mass., to Boothbay Harbor, Me.

Resignations

BENTE, CHRISTOPHER H., Woodstock, Ill.

BURTON, CHAS. E., *Lyndale* Ch., Minneapolis, Minn.

CHARNOCK, GEO. A., Alturas, Cal.

CUTLER, ALEX. E., Elk River, Minn.

GATES, GEO. A., presidency of Pomona College, Cal.

KUHL, EDW. P., McLean, Ill.

LUETHI, LOUIS J., *Lakeview* Ch., Cleveland, O.

MYERS, BENJ. F., Miles, Io.

MYERS, NOAH J., Belding, Mich.

REITINGER, PHILIP, *Christ German* Ch., Chicago, Ill., to take effect April 1.

ROSS, ANDREW W., Inkster, N. D.

TREAT, J. CALVIN, Burton, O.

WILLIAMS, JOHN K., Peacham, Vt., after twenty years' service, to take effect June 20.

WILSON, GEO. H., De Kalb, Ill.

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Charitable Societies

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Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec.. 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 1. Illustrated lecture on Hindustan by H. L. Gupta of Calcutta.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Marriages

The charge for marriage notices is twenty-five cents.

ADAMS—FISHER—In Voorheesville, N. Y., Jan. 14, Rev. William Hooper Adams, son and namesake of the eldest son of the late Rev. Nehemiah Adams, D. D., of Boston, and pastor of Presbyterian church at Worthington, O., to Maria Demorest Fisher.

A Place for College Presidents

We cannot afford to have great souls who are capable of doing the most effective work slaving to raise the money. That should be a business man's task, and he should be supreme in managing the machinery of the expenses. The teachers, the workers and the inspired leaders of the people should be relieved of these pressing and belittling money cares. They have more than enough to do in tilling their tremendous and never fully occupied field, and they should be free from any care which might in any wise divert them from that work.—*John D. Rockefeller, in The World's Work.*

A Vermont reader kindly corrects an error in our issue of Jan. 9, when it was stated in our Northwest department that Dill Hall of Fargo College, N. D., was named after James H. Dill of New York. Our correspondent informs us that it should be Mr. M. T. Dill of Prescott, Wis., from whom the first large donation for the building came.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

Liver Pills

Ask your doctor if he knows a better pill for a sluggish liver than Ayer's Pills. Then follow his advice.

It is impossible, simply impossible, for any one to enjoy the best of health if the bowels are constipated. Undigested material, waste products, poisonous substances, must be daily removed from the body or there will be trouble, and often serious trouble, too. Ayer's Pills aid nature, that is all. J. C. Ayer Co., Lowell, Mass

Anglo Saxon Forward Movements

President Roosevelt on Expansion

Among the President's numerous addresses in recent months, none is more sympathetic with missions and the onward push of Anglo-Saxon energy than his words to a great body of Methodists in Washington last week, that had met to celebrate the diamond jubilee of work in Africa. It was the last prepared speech, so the President declared, that he is to give in Washington while President of the United States, and he had evidently put much time and thought upon it. His main thesis was that the expansion of peoples of white or European blood, during the past four centuries, by virtue of which there are now living outside of Europe over 100,000,000 people of wholly European blood, has been fraught with lasting benefit to most of the peoples already dwelling in the lands over which the expansion took place. He cited three illustrations, Algiers, which is much better off today under French rule than it was eighty years ago; India, which presents the most colossal example in history of the successful administration by Europeans of a thickly populated region of another continent; and the treatment of the Filipino people by the United States, which "in its combination of disinterested ethical purpose and sound common sense, marks a new and long stride forward, in advance of all steps that have hitherto been taken, along the path of wise and proper treatment of weaker by stronger races."

VALUE OF THE CHRISTIAN SCHOOL

The President then paid this fresh tribute to foreign missions, referring particularly to Turkey, where the American Board is the chief foreign agency at work:

"America has for over a century done its share of missionary work. We who stay at home should as a matter of duty give cordial support to those who, in a spirit of devotion to all that is highest in human nature, spend the best part of their lives in trying to carry civilization and Christianity into lands which have hitherto known little or nothing of either. The work is vast, and it is done under many and widely varied conditions. Personally, I have always been particularly interested, for instance, in the extraordinary work done by the American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia; a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among Mohammedans; and this, although among the Mohammedans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow-citizens who are Christians in showing those qualities which it should be the pride of every creed to develop; and the present movement to introduce far-reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems, educated at the American schools and colleges, are especially fitted to take part."

WHAT IT ALL LOOKS TOWARD

Here are his fine words concerning the general moral bearing of these political and religious movements:

"Self-interest and competition will, I believe, unite in making the governments fair to the people, and the indomitable energy of the adventurous settlers and the wealth of the nations behind them will result in exploiting the vast commercial resources of the continents. But there is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets these fundamental requirements."

THE MISSIONARY'S NEW STANDING

The altered view today of the work of the missionary is well stated by the President as follows:

"The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and far-seeing statesman, the honest and capable trader and the devoted Christian missionary represent the combined forces which are to change the Africa of today into the greater and better Africa of the future."

The man of science is unworthy of the name if he disdains to listen to objections to a favorite theory.—*J. A. Froude.*

GLASSES UNNECESSARY

Eye Strain Relieved by Quitting Coffee.

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia, where coffee is used in large quantities, many lose their eyesight at about fifty.

A New Jersey woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago. He has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief, and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

DON'T think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

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SHINES EASIEST

Gains Despite Panic

Church Building Society Still Pressed for Funds, However—Governor Hughes's Stand Hinders New Charter

Fifty-six years ago, under another name, the Church Building Society was organized within the walls of Broadway Tabernacle, with Dr. W. M. Taylor at the helm. The first meeting after organization was held a year later at the Church of the Pilgrims, Brooklyn, young Mr. R. S. Storrs taking an active part. Last week the Society again returned for its annual meeting to Brooklyn's mother church. This was the second year of the experiment by which all contributing churches by pastor and two delegates form the voting constituency.

In spite of the panic stress of 1908, the Society has gone forward. Contributing churches were not only increased by twenty-two, but actually gave $4,000 more than in 1907. Yet the sad fact remains that 3,059 churches gave nothing at all to help house their brethren! The Apportionment leaders have no easy task before them here.

The aid given to 127 projects was distributed: seventy-four in the Interior, six in the South, nine in the North Atlantic district and four in New England. Three were in Porto Rico. More applications than ever before were received, due partly to new life in fresh territory opened for church work and partly to hard times in crippled districts.

The Society calls for an immediate increase of funds. It is chronically ten months behind and must refuse appeals. That means, for instance, that the forty-two churches in Montana and North Dakota which called for aid last year are endangered unless the denomination responds! There was no break in the staff of workers last year, and a tribute was paid by Secretary Richards to the 318 volunteer assistants all over the country. The new charter agreed upon at last year's meeting, permitting the Society to hold its annual meetings outside New York state and to modernize other features of its policy, has had to be deferred, as Governor Hughes objects to the granting of special charters, if avoidable. A general statute is being prepared, and the directors were authorized to act upon it as soon as it becomes law. New directors elected for three years are Drs. Burton of Brooklyn and Alexander Lewis of Kansas City.

Dr. W. W. McLane of New Haven gave an impromptu address on results already secured by the working of the Apportionment Plan. Dr. Newell of Chicago followed with a graphic recital of Oklahoma church work in sod houses, chapels and underground sleeping-rooms. At the evening session, Dr. Warner, re-elected as president, took the chair, and Dr. M. L. Burton, Sec. R. B. Guild and Rev. Henry Harris of East St. Louis made brief addresses. The feature of the evening was the address by Dr. Washington Gladden on A Ministering Church. Brooklyn has greatly altered since Dr. Gladden was a young minister, working for civic interests with Dr. Storrs. His message last week was typical of his great ministry at Columbus and throughout the denomination.

SYDNEY.

"A Sane Emergence"

Boston Congregational Club Doffs Psychotherapy—A Spirited Discussion

Thus did Dr. Gordon describe the spirit of the Congregational Club, in Ford Hall last Monday, "the best sign of a turning religious sentiment," he said, that he had seen in the last two years. The formal program, advertised as a debate on the question, "Should psychotherapy be practiced by the church?" was somewhat of a surprise, as rendered. For both speakers seemed in training for a diplomatic career; Rev. C. J. Hawkins of Jamaica Plain, speaking on the affirmative, devoted a considerable portion of his time to noting the perils of the Emmanuel movement, and Dr. Daniel Evans of North Cambridge also took time from his negative arguments to describe its advantages.

After declaring that the widespread establishment of clinics would be a calamity, and that the present development of the movement has put a wrong emphasis on religion, Mr. Hawkins gave his convictions as to its benefits. In that it has emphasized the teaching of rational living, for the church of the last century has been delinquent in teaching the salvation of health, in that it has brought new aids to pastoral work, and so far as the movement has shown the need for a growing co-operation between the minister and the physician, he believed psychotherapy had its place and its values. Dr. Evans, after describing his personal sympathies with the evident benefits and noting the good that might come from the practice of trained specialists, attacked the movement as a backward step. The progress of the world has brought a division of labor and a day of experts that has relieved the church of many functions. Because the work was "good" was no reason for linking it to the offices of the church. He felt that it was really creating many of the diseases which it sought to cure, and worse than that, it was introducing into religion foreign factors from abnormal psychology and pathology. The church has its peculiar work to do, which it must not neglect, since no other agency can perform it.

In the annual election for president, Dr. A. Z. Conrad of Park Street Church succeeded Mr. F. G. Cook. Mr. Cook and Rev. A. P. Fitch of Mount Vernon Church were chosen delegates to the New England Congress. The musical features of the meeting were in charge of William McEwan of Glasgow, one of Dr. Chapman's corps. In the open discussion of the evening's theme, Dr. H. S. Pomeroy, Dr. Gordon, Dr. A. W. Vernon, Secretary William Shaw, Prof. H. W. Magoun and others took part. Dr. Lyman Abbott of the *Outlook* was among the guests.

JOY WORK

And the Other Kind.

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were forcing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work.

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple, and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real, genuine little heart throbs, from people who simply tried Grape-Nuts out of curiosity—as a last resort—with the result that prompted the testimonial.

If you have never tried Grape-Nuts it's worth while to give it a fair, impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy-work, because you can keep well, and with the brain well nourished work is a joy. Read the "Road to Wellville" in every package. "There's a Reason."

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Summer Cottage for Sale. $675. Bargain. Nearly new. Furnished. Eight rooms. Two lots. Water in house. Water in sight from every room. On Connecticut shore. Address D. A. Crocker, Pine Grove, Niantic, Ct.

Wanted, a woman who would like to pursue some studies in a first-class boarding-school, in return for assistance in office and about school. Apply to "Scholarship," 5, care *The Congregationalist*, Boston, Mass.

A Christian home for invalids, seven miles from Boston, resident physician, best of care and every comfort. Exceptional location, high land and good air. Best of references. Address Home, 51, care *The Congregationalist*, Boston, Mass.

Wanted, homes in the rural districts of New England, where boys between 12 and 15 may receive for a longer or shorter period a home, clothes, and schooling in return for what help they can give. Address W. M. S., Room 43, 43 Hawkins Street, Boston, Mass.

Wanted, a Protestant woman from 40 to 50 years old to help in common housework in a New Hampshire Christian family of three adults. No washing, a good home if deserving. House has modern improvements. Address Helper, 4, care *The Congregationalist* Boston.

Old U. S. Postage Stamps Wanted. Look up those old letters in garret or trunk, dated prior to 1872. Bundle the envelopes up, leaving stamps attached to entire envelopes. Mail to us and receive cash offer. Some worth 10 cents to $10 each. Federal Stamp Co., Astoria, Ore.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N.Y.

For Sale, at a great sacrifice, 20 acres of wonderfully fertile land and three town lots, with a good eight-room house, American town of Columbia, Cuba. Good markets, ideal climate, no rheumatism, asthma or catarrh. Ideal winter home, or independent living for industrious man. Particulars by Rev. W. A. Evans, Plainfield, Ill.

Facts and Features of Church Work

President's Day at Georgetown, Mass.

In the summer of 1905 we prepared a study of President Roosevelt which resulted ultimately in our first "President's Day." The last Sunday in October of that year was the President's birthday. At the morning service I preached on The Sacredness of the Presidency. In the evening four papers were read by members of the congregation: Theodore Roosevelt's Ancestry; A Review of His Book, "The Strenuous Life"; A Review of His "American Ideals"; Theodore Roosevelt as a Historian. This program proved enjoyable.

Deciding then to make this an annual event, the following October, 1906, our President's Day was in honor of George Washington. The program was carried out in a similar manner. All the Protestant churches in town were in the evening union service. The John Adams program of this year has met with like success.

Each year I have arranged an exhibition of pictures that I have been ten years collecting from many sources. At our John Adams day I had over 300 illustrations. The program was sent to Hon. Charles Francis Adams of Boston, great-grandson of John Adams, and he commends our President's Day method as a "very interesting course of commemorations, of the most useful and informing character." W. F. Low.

Goes Back East

The Twin Cities are contributing a highly valued minister to the church at Orange, Mass., when Dr. E. S. Pressey leaves in February. He came to St. Paul twelve years ago from Brooklyn, having graduated at Williams and Union. During this long pastorate Dr. Pressey has rebuilt a house of worship at St. Anthony Park and made his church influential in the part of the city where the State Agricultural School is located. The attractions of the "old sod," if we may use that phrase about New England, draws him away from the West. He carries with him the hearty respect and love of the Minnesota churches and brethren.

R. P. H.

Material Changes in Oklahoma

Oklahoma Congregationalism has reached the stage of rebuilding or remodeling her church edifices. The first cheap buildings must give place to more substantial and commodious structures. Four years ago Pilgrim Church of Oklahoma City, which has outstripped the others in growth, set the pace by replacing her little frame building with a commodious one of gray pressed brick, costing $15,000. The past year El Reno, Lawton, Guthrie and Enid have remodeled and beautified property, the two former also erecting new parsonages. Harrison Avenue of Oklahoma City and Vinita are both replacing their first cheap homes with modern brick buildings costing about $7,000 each. Pond Creek has moved her house from the outskirts to a more central site and remodeled it. C. G. M.

Developing Successful Vespers

Rev. W. H. Spence of Rutland, Vt., has apparently solved the problem of "How to reach the masses" in his Sunday afternoon vesper services, without in any degree secularizing the day or hiding the cross of Christ behind worldly attractions. The church auditorium, accommodating 1,200 people, and the largest place of worship in the city, is filled, the audience having steadily increased from the first. A large number of the attendants are men and women who have no church relations.

What has drawn these people to the house of God? First, the music. A gifted quartet, with a chorus, render the hymns and anthems. An orchestra has also been added, and this combination, with the church organ, leads some uncommon congregational singing.

Then the preaching is evangelical, practical, warm-hearted. The pastor's talks have been messages for ordinary people. They are aimed at the heart, rather than the head. The whole service is brief, hopeful, inspiring.

Third comes the advertising. The services are featured in the daily newspapers' advertising space. Whatever may be the ecclesiastical theory about this method, men of the world regard it as an up-to-date plan and read the announcements and find their way to the church. It is a modern illustration of Paul's method, confessed in his statement, "Being crafty I caught you with guile." F. E. Davison.

Every Child a Church Stockholder

First Church, Springfield, Mo., has, by a heroic effort, squared its deficit and met the New Year with good cheer. Last January every pupil in its Sunday school was given a bunch of the weekly church envelopes and invited to make a systematic weekly pledge to the church. All the Sunday school revenues, though accounted for by the school treasurer, were turned over to the church treasury. As an offset, the school was invited to draw upon the church treasury for all its current expenses. When the church came to its regular benevolences, the school shared in them by means of special envelopes. The result was cheering, not only in benevolence results, but the church treasury realized a considerable sum above expenses from the school's weekly offerings. Better, every child in the Sunday school became a stockholder in the church. They have no thought of going back to the old plan. The school is no longer esteemed "the children's church," and they will do better next year.

S. T. K.

From Pastorate to Lecture Field

Rev. Charles E. Stowe, after a successful seven years' pastorate at Bridgewater, Mass., has decided to devote himself to lecturing and literary work. A host of pastoral and personal friends regret his withdrawal from the active ministry, though recognizing his qualifications for the new field. The weekly calendars of the church have contained many choice poems from his pen, and his sermons and addresses possess a charm of diction which many seek and few secure. The church accepted his resignation with regret. Beautifully located in an old and yet thriving New England village, in which is the State Normal School, this church occupies an important position, demanding wise, strong and tactful leadership. E. N. H.

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This book absolutely disposes of the idea, long held, that New England was settled by the Puritan and the South by the Cavalier. He successfully shows that the Puritan opened up both sections, and that the representatives of the Cavalier in the South were few and mostly of such character as to be without influence. The author traces the characteristics of the Puritans down even to the Civil War, and accounts for the heroism shown on both sides by their perpetuation. Incidentally he reveals how there came to be such a difference between the home life in the North and in the South, on account of the small, contiguous farms in the North and the large plantations in the South.

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The author of "Daybreak in Turkey" especially qualified himself for producing this work by a residence of seven years in the heart of the country. He has personally visited the principal cities in the empire, having traveled upon horseback and otherwise many thousands of miles from Constantinople to the head waters of the Tigris and Euphrates Rivers, across Armenia and Koordistan again and again, and into Mesopotamia and Syria.

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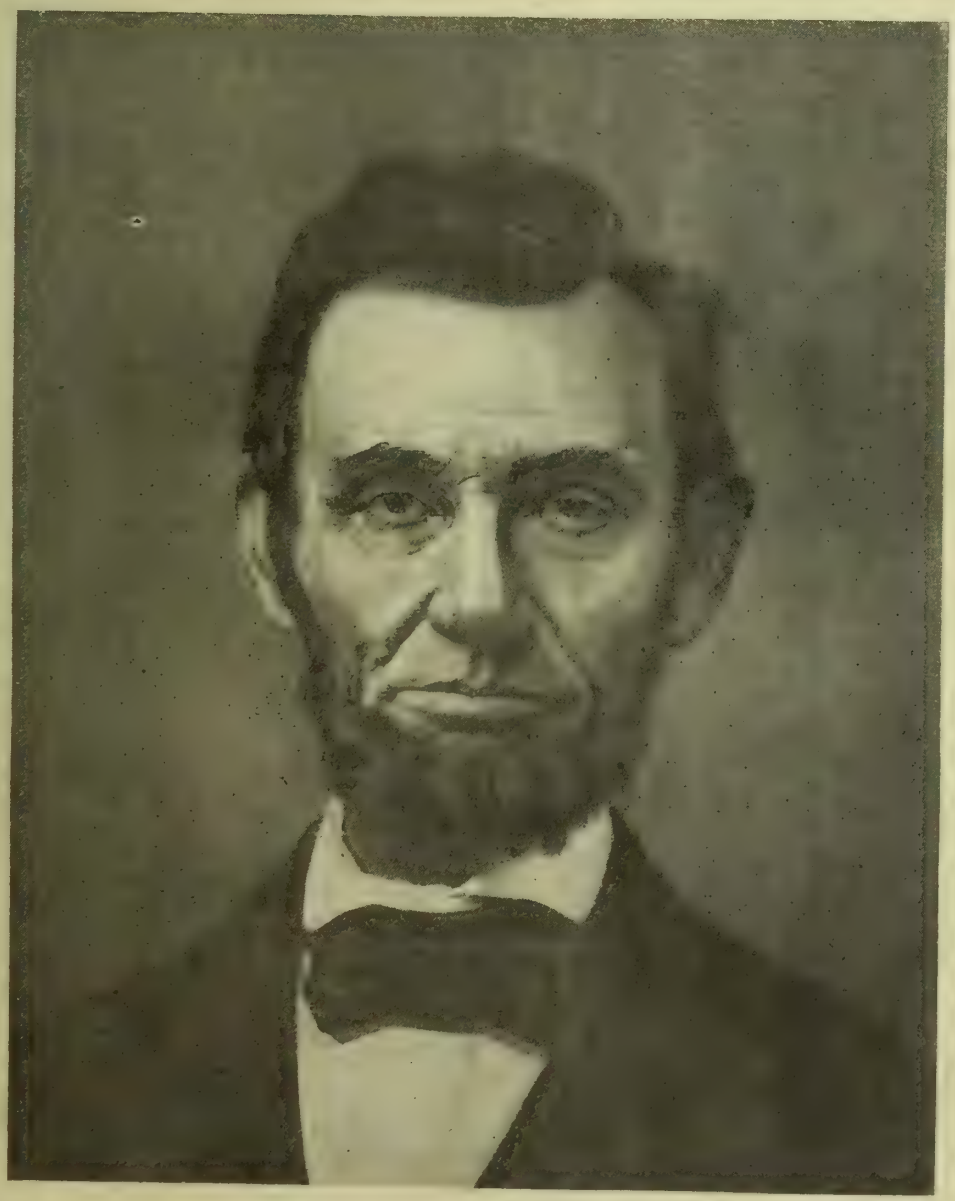
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THE CONGREGATIONALIST and CHRISTIAN WORLD

LINCOLN NUMBER

6 FEBRUARY 1909



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BOSTON CHICAGO

AMERICAN MISSIONARY ASSOCIATION

NEW YORK BOSTON CHICAGO

1809 CENTENNIAL YEAR 1909

OF THE BIRTH OF

ABRAHAM LINCOLN

Lincoln Memorial Sunday
February 7, 1909

1909 marks the One Hundredth Birthday Anniversary of our martyred President. The American Missionary Association calls upon pastors of churches, officers of Sunday schools and other similar societies to keep

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Contents 6 Feb., 1909

EDITORIAL 169-174
- Event and Comment
- Editorial in Brief
- Abraham Lincoln
- Help Your Own Denomination
- The Gospel and Primitive American Conditions

CONTRIBUTIONS
- Lincoln and the Black Man. Booker T. Washington 175
- Principal Fairbairn's Successor 175
- The Unfulfilled Ideals of Lincoln. Pres. S. C. Mitchell 177
- Lincoln's Conquest of England. Rev. J. Morgan Gibbon 178
- Some By-Products of Lincoln's Career. Ella Gilbert Ives 179
- The Religion of Abraham Lincoln. Lauriston Bullard 180
- The Chapman Campaign in Boston 181
- Happenings in Washington. Lillian C. Whittlesey 185

THE HOME 183
- The Bond—a poem. Anna L. Strong
- Paragraphs
- Wait. Zephine Humphrey
- A High Calling in the Home. Sarah L. Arnold
- Amusing Blunders

FOR THE CHILDREN 185
- The Way of the Kimball Family
- The Children's Pulpit

CLOSET AND ALTAR 185

THE FIRELIGHT CLUB 186

THE SUNDAY SCHOOL—Lesson for Feb. 14 187

FOR ENDEAVORERS—Topic for Feb. 14 187

AMONG THE NEW BOOKS 188

CHURCH AND MINISTERIAL RECORD 197

CHURCH NEWS
- Boston 189
- Dr. Vernon Installed at Harvard Church, Brookline 190
- Chicago 191
- New England Congregational Congress Program 192
- New York 193
- Prefers Its Own Temperance Union 194
- Homemade Evangelism 196
- Becomes Presbyterian Pastor-Evangelist 196

MISCELLANEOUS
- Lincoln's Likeness to Christ 182
- Two New Andover Professors 189
- Woman's Board Meeting 192
- The "Together" Campaign 195
- Deaths 198

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and Christian World
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JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

FACTS

WHICH OCCASION AND WARRANT IT

Fact I. Congregational Churches are committed to missionary work in all parts of the world. This means responsibility already accepted.

Fact II. Congregational missionary work has had no enlargement whatever for the last fifteen years, while there has been good growth in every other way.

Fact III. Certain of the Congregational Missionary Societies have been obliged to incur debts in order to maintain work already in hand.

Fact IV. Congregationalists as a body have adopted an excellent Apportionment Plan, which calls for $2,000,000 yearly from living donors for the work of all seven Missionary Societies.

Fact V. To get this Apportionment Plan wisely and effectively in operation among Congregational Churches it is of first importance that all the Missionary Societies should be free from debt.

Fact VI. With all debts extinguished a thorough working of the Apportionment Plan is the best insurance against any more debt by any Missionary Society in the future.

HENCE THE CAMPAIGN

In view of these facts the Joint Missionary Campaign has been undertaken.

First the American Board, the Congregational Home Missionary Society and the American Missionary Association joined forces to provide for their aggregate debts. Then the scope of the campaign was enlarged by setting out to raise a fund nearly twice the total debts of the three Societies, that the other four Societies, the Church Building Society, the Education Society, the Sunday School and Publishing Society and the Board of Ministerial Relief, might participate and a strong send off be given to the Apportionment Plan by all seven Societies together.

AN AUSPICIOUS BEGINNING

The opening of the Campaign at St. Johnsbury, Vt., was highly gratifying. Attendance large. The morning meeting especially successful with 22 churches represented. Definite steps taken for working the Apportionment Plan. Such a meeting at 200 Congregational centers would be worth the whole effort of the Campaign.

The afternoon meeting with nearly 400 present was pronounced most inspiring.

The evening session, after the supper, was marked by interest both deep and tender, taking on the tone of a revival meeting.

Reports by the Financial Committee of subscriptions received will be given on this page, the first probably next week.

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NEW DETAILS NEXT WEEK

THE CONGREGATIONALIST

and Christian World

Saturday
6 February 1909

Volume XCIV
Number 6

Event and Comment

Features of this Number

LINCOLN AND THE BLACK MAN, a study of his influence today by Principal Booker T. Washington, LL.D.

THE UNFULFILLED IDEALS OF LINCOLN, as a Southern Educator grasps them, Pres. S. C. Mitchell.

LINCOLN'S CONQUEST OF ENGLAND, Rev. J. Morgan Gibbon, London.

THE RELIGION OF ABRAHAM LINCOLN, Lauriston Bullard.

SOME BY-PRODUCTS OF LINCOLN'S CAREER, Ella Gilbert Ives.

A LETTER OF LINCOLN TO A BEREAVED MOTHER.

LINCOLN'S LIKENESS TO CHRIST, Prof. Kelly Miller, in The American Missionary.

Portraits, editorial estimates, and other Lincoln material.

THE CHAPMAN CAMPAIGN IN BOSTON.

THE "TOGETHER" CAMPAIGN.

DR. VERNON INSTALLED AT HARVARD CHURCH, BROOKLINE.

TWO NEW ANDOVER PROFESSORS.

The One Theme

It is doubtful whether any one subject besides the gospel has ever claimed the attention of the pulpits of this country to the extent that Abraham Lincoln will receive it next Sunday. At the rooms in Boston of the American Missionary Association, the society which seeks to establish in the South the principles for which Lincoln stood, between four and five hundred requests have been received from ministers during the last fortnight for material on which to base sermons concerning Lincoln. Weeks ago the daily and weekly journals began to bristle with articles relating to this centenary. It will be the theme in many a public school as well as in the churches and Sunday schools, while in a multitude of homes parents will embrace the opportunity to exalt the man whose sterling virtues the rising generation needs to imitate. We have sought in this number to make a special contribution to the interest and value of the anniversary. The articles represent varying points of view, and the note of appreciation is marked in all. Over against Booker T. Washington's tribute to the work Abraham Lincoln did for the black race we place a no less sincere offering of praise, on the part of one who represents the progressive Southern whites, President S. C. Mitchell. The English estimate of Lincoln appears in Mr. Gibbon's article, while other contributions, quotations and editorial comment help to make this a noteworthy Lincoln number.

A Revival of Christian Living

One of the most commendable features of the Boston campaign now under way is the emphasis being put upon righteousness of life. From the start, Dr. Chapman has insisted that straight, clean conduct on the part of religious people has more effect upon the outside world than preaching and singing, powerful as those agencies are. The antagonism which some persons cherish toward revival movements is largely based upon the impression that the arousing of the emotions is often unaccompanied by a far-reaching change in behavior. But the Chapman gospel drives straight home to the believer the duty of acting like a Christian at home, in business, on the street, when the great meetings are over, as well as when they are exerting their uplifting influence. In other words, the ethical note is pronounced. Were it not, the already awakened moral conscience of the people of this country would rise in revolt.

From Ethics to Religion

It would not be fair, however, to say that the ultimate objective in this campaign is to improve men's morals. As insistently as did Finney and Moody do evangelists today dwell upon the paramount duty of seeking forgiveness of sin and deliverance from sin through Christ, and of forming a new relation through him to the heavenly Father. But here, again, the evangelists are close to the life of our time, as we interpret it. When papers of the type of the *Wall Street Journal* say that morality breaks down when it is not buttressed by the safeguards and incentives of religion, it means that throughout the nation there is growing appreciation of the fact that man does not live by bread alone, that he must have communion with the eternal, that he must avail himself of spiritual forces not only in order to live a decent life, but to satisfy the unquenchable thirst of his heart. Not in Boston only, today, but in multitudes of other places throughout the land men are ready to take the step from a life of greater or lesser conformity to moral standards, to a life thrilled and ennobled by personal devotion to Jesus Christ.

The Quiet Hour

Nothing is more noticeable in the evangelistic meetings now in progress in Boston than the ready interest of church members, men and women, and their desire that the movement may be a success. This readiness to give time and attention and to receive direction is one of the chief assets of the movement. But the direction which it needs first and most of all is toward individuality of effort. The spirit of the crowd can seldom be anything more than an inspiration to plan and act by one's self. It is quite true that men are moved in the crowd to consider and decide for Christ. And so far the presence of Christian people—where, as often happens, they are not crowding out others who are more in need than they—may be a help in creating the right atmosphere. But the first call is for individual witness bearing. The most helpful hour of Christian effort may well be that in which we each sit down apart and alone and face our own individual responsibility. Who is there to whom we owe testimony? With whom have we quarreled, so that the declared or suppressed strife is a hindrance to the cause of Christ? How shall we know opportunity? How can we be more joyful, upright, considerate, helpful in the world, reflecting the character of Christ? Whom can we reach with the message? The hours of public gathering mean much to the common effort for the good of all. But the hours of individual, solitary communion, consideration and self-giving mean most of all.

Signs of Returning Sanity in Congress

Stimulated by the rant of Senator Tillman and loose talk of irritable congressmen who have presumed on their position as party leaders, less conspicuous men have seized their opportunity to attack President Roosevelt with billingsgate offensive to all classes of decent citizens. One of the most disgraceful speeches ever made in the House of Representatives was by Mr. Willett of New York. Although he was not suppressed till he had practically finished his tirade, his fellow-members were so ashamed of it that a special committee was appointed to consider it, and reported that "his

remarks concerning the President are not justified by any considerations of the constitutional duties or powers of the House; that they transcend proper limits of criticism in debate; that they are destructive of that courtesy, respect and dignity which ought to be preserved, and that they ought not to remain in the permanent official record of the proceedings in the House." On the recommendation of the committee, the House voted almost unanimously that the speech be stricken from the records. Another insulting attack on President-elect Taft, Senator Lodge, President Obaldia of Panama and others was made by Representative Rainey of Illinois, which occupied an hour and a half. He was rebuked by Mr. Kusterman of Wisconsin and by Mr. Stevens of Minnesota, who said it was "extremely regrettable that any member of this House feels called upon to rise in his place and slander the ruler of a friendly republic and defame the Administration of his own Government." Mr. Willett wrote to the committee pleading that "freedom of speech has always been held so sacred" that to expunge his speech from the record would "establish a precedent extremely dangerous." The enemies of the President probably could do nothing better calculated to produce a reaction in his favor than to let loose this flood of wholesale and reckless abuse. It may be that when the air in Congress has been fumigated, a clearer understanding will emerge of what is meant among civilized people by freedom of speech and freedom of the press.

Protecting the Children

"It seems," said Miss Jane Addams at the Fifth Annual Conference of the National Child Labor Committee in Chicago last week, "that our Government concerns itself more with canned meats and fisheries than it does with the things that have to do with real life." This demand for national responsibility for the well-being of the child was the keynote of the conference and its accompanying popular meetings. "There is the same stigma in child labor that there is in slavery, polygamy or any other national obliquity. The time has come to act on behalf of the child, and those who see must dominate those who fear to move," said one of the speakers. "Do you realize that one in every twenty children between the ages of ten and sixteen is working in a factory or a coal mine—deprived of the advantages that are the right of every child, and forced in many instances to associate with vile and evil companions?" asked Isaac N. Seligman. The urgency of the conditions, the need of Government action and, specifically, the demand for the establishment of a Federal children's bureau were the themes of the speakers. In Washington, a little later, met the conference on the dependent children of the United States, called by President Roosevelt. Here, also, the necessity for Federal interference and control formed the theme of the discussions. A bill for the establishment of a children's bureau will be introduced into Congress at the first opportunity, and the President promised to recommend its adoption in a special message. The bureau "would investigate questions of infant mortality, the birth rate, physical degeneration, juvenile delinquency and juvenile courts, desertion, illegitimacy, employment of children in dangerous occupations and all legislation bearing on health, efficiency, character and training of children." To co-operate in this study the formation of a national committee or society was advocated. The questions raised at these conferences are of the first importance and should have the careful attention of Congress and of all good citizens.

A New Compact at Emmanuel Church

The last number of the *Boston Medical and Surgical Journal* contains a letter from four prominent physicians of Boston, Drs. James G. Mumford, Joel E. Goldthwait, Richard C. Cabot, and Joseph Pratt, saying: "Dr. Worcester realizes the wisdom of discontinuing any semblance of a clinic. To emphasize this he had discontinued all medical examinations at the church and abolished the former medical staff. He does not intend to treat disease. He simply stands ready to assist in the moral and spiritual re-education of any person whom a physician asks him to see." In view of this step by the rector of Emmanuel, these physicians are ready to lend their name and influence to the Emmanuel movement with the understanding that they do not approve the treating of any one who is not actually and constantly the patient of some physician. "The physician must be in control throughout." This is an excellent illustration of the kind of co-operation between physicians and ministers which we believe will be the best and most abiding fruitage of the present situation. It does seem altogether possible and desirable for ministers of the intelligence of Drs. Worcester and McComb and physicians of the standing of Drs. Goldthwait and Cabot to form the kind of alliance which now seems to have been worked out satisfactorily at Emmanuel Church. Not many ministers, we believe, are going to be deluded with the notion that they can independently treat disease; but there ought to come as a result of the agitation of the last year or two a better understanding between the ministerial and the medical professions in many a community. The ministers ought to proceed with their own peculiar work for nervous sufferers in such a way as will meet the approbation of physicians; while, on the other hand, they will come to recognize more generally the assistance which ministers, by virtue of their supposedly firm grip on God and on the spiritual forces of the universe, can render to a certain type of physical and nervous sufferers. We hail this new agreement at Emmanuel as an important forward step in this general movement.

The Kentucky Decision on Church Union

The full text of the decision of the Kentucky Supreme Court in the case of the union between the Presbyterian and Cumberland Presbyterian Churches exactly contradicts the Associated Press despatches on which our comment of last week was founded. The court rules unanimously against the decision of the lower court and affirms the power of the church courts to form a union. The Cumberland assembly and presbyteries did not exceed their authority, and the union under the laws of Kentucky, as of the other states in which the matter has been brought to issue, is legally valid and secure. Judge Barker, who wrote the opinion and who is himself, we are informed, a member of the "Christian" body, took the broadest view of the matters at issue. "The question," he said, "whether or not the various families of the Presbyterian faith must remain ever separated, although the causes which originally divided them have disappeared in the light of modern theological evolution, is one which must give solicitude to all who have the advancement of civilization at heart." Our satisfaction in this decision is all the keener for the disappointment of the first reports. It confirms a natural reunion of related Christians, giving them control of the property which has been dedicated to God for their use. And it helps to clear the way, not in Kentucky only, but in the whole country, for the rising tide of popular desire for the union of Christians of all names.

Signs of Progress toward Church Union

Usually when Episcopalians talk of the union of Christians in one body they speak of it as *re*union. They regard all who profess to be Christians who do not belong to the organizations of which they claim to be a part as lost, strayed schismatics, and their idea of union is the recovering of these erring ones to their fold. With that attitude most non-Episcopal Christians have little practical concern. The *Churchman* has a deeper and broader view of the meaning of Christian fellowship. Two of its recent quotations are so significant that we transcribe them in part as evidence of a possible common ground on which disciples of Christ of different denominations can stand in one organic life. The first is from an ordination sermon by an Episcopal clergyman of Louisville, Ky. He cited an instance of "a congregation of our separated brethren" in a small town where there

is comparatively no wealth, who "gave more to the cause of missions in the year than all the congregations of this Church of ours in this whole diocese together. 'So-called Christian men'? My fellow-Churchmen, let us pause soberly a moment to think what *they* must call us." He said that in any practical steps toward reunion they must begin "by endeavoring to see our points of disagreement as well as agreement, not distortedly, but in due proportion; by putting essentials first and non-essentials, or less essentials, after, or not at all; surely by entering into every Christian way and work we can, not with 'so-called Christian men,' but truly our brethren and often exemplars in Christ." Such speech as this is not only Episcopalian but Christian, and contains an appeal to which "separated brethren" cannot close their ears.

An English Larger Outlook

The second quotation in the *Churchman* is from the New Year letter of the Archbishop of Canterbury. While it is mainly concerned with the affairs of the Anglican Church, it is alive with a sense of the necessity of adapting the life of the Church to present conditions, it speaks not less of what may be found of advantage without than within that body. The Archbishop says: "We have a great deal to learn . . . in range and in elasticity of public worship, in manifold ways of teaching and of learning sacred things, in the development and management of Sunday schools, in the training and the superannuation of the clergy, in possibilities of effective work and fellowship with those who belong to other communions than our own, in the great problems involved in the control of ecclesiastical finance. . . . Placid contentment with our accustomed way of doing things sometimes accompanies a curious forgetfulness that the conditions are now quite other than those in which 'the one good custom' had its wise beginning long ago." To these words may appropriately be added an extract from an address by the Anglican bishop of Bombay, a fearless critic of the failure of that Church to solve the problem of reunion. Speaking of the obstacles raised by the state establishment of the English Church in the way of real unity among Christians, he points out what disestablishment would cost in the destruction of parochial organizations and loss of income to the clergy, in "renunciation of spiritual privileges and delights." "But," he says, "this would be a savor of death unto life. I repeat solemnly—I believe that in order to do anything like this you in England must lose much of what you call your Church life. This losing of it is the only way to save it. You have the Lord's warning." When the foremost leaders in the Episcopal Church take thus openly the unselfish and Christian view, real signs appear of progress toward union.

The Cuban Republic

Within an hour of his participation in the ceremony by which General Gomez became president of the Cuban republic Governor-General Magoon was on board the United States battleship Maine, on his way to Washington. Some three thousand United States troops remain in the island, to be withdrawn as transportation can be provided. With few exceptions our citizens will join heartily in the words with which President Roosevelt saluted the President and Congress of Cuba: "Upon the occasion of this final act, I desire to reiterate to you the sincere friendship and good wishes of the United States and our most earnest hopes for the stability and success of your government. Our fondest hope is that you may enjoy the blessing of peace, prosperity, justice and orderly liberty, and that the friendship which has existed between the republic of the United States and the republic of Cuba may continue for all time to come." The withdrawal of the United States leaves the Cuban republic in good financial condition, with something over $3,000,000 in free assets. The financial condition of the island is further safeguarded by the public declaration by Governor Magoon that the obligations hitherto assumed by Cuba were neither to be repudiated nor increased, except as already provided for by the Provisional Government. A special limitation was added in the official interpretation of the Cuban Constitution, in which, in the name of the United States, Governor Magoon declared that it was beyond the power of Cuba to decree further rewards to the survivors of the revolutions against Spain. In these and other respects the sovereignty of the island is limited, its government remains within our sphere of influence. We still require peace, sanitation, stability and order in the island, and must sincerely hope that this requirement will be met in the right spirit and not involve us further in the internal affairs of the island.

The Future of Cuba

In Cuba there are race problems certain to grow more difficult of adjustment, and personal ambitions which will be hard to curb. President Gomez holds office by the unanimous vote of an electoral college modeled upon our own system. But that unanimity is not the indication of a stable political combination. President Gomez has shown himself hitherto an agitator of the Latin-American type, not always scrupulous in the means he has employed. It was he who led the movement which overthrew President Palma and made our second intervention necessary. It is not a favorable sign of his disposition toward constitutional government that one of the first acts of his administration was the dismissal of the head of the Chief of the Secret Police, and the appointment in his place of Arnauto, former editor of a seditious paper in Havana and a notorious hater of Americans. This appointment was followed by the resignation of the most of the officers of the police force and cancelled on the energetic remonstrance of Vice-President Zayas, under threat of resignation. But President and Vice-President have apparently quarreled merely over the distribution of the spoils, and other wholesale removals in the public service threaten an administration of the personal and selfish type which has made Spanish-American political life a scandal in the world. Such a beginning portends a political rather than a business administration, the neglect of measures of sanitation and local improvement completed or begun, a factional spirit in politics, business insecurity, financial disorder and the final inevitable exercise by the United States of its responsibility of insuring good government to the island. Governor Magoon's declarations mean exactly what they say. We are ready to make allowances for a wide difference of methods and manners, but we mean to insist upon a certain measure of governmental honesty and efficiency. If President Gomez convinces the more conservative people and property owners of the island that his administration is capable of good and honest government, in the interest of the whole island and not merely of his own personal ambition, the second Cuban republic will be stable and permanent. The Cuban President and people have had their warning from a past experience.

The Congo State

One of the decisions of the Government, which Secretary Root gave to the public just before resigning, was that by which our assent is refused to the act of the Belgian parliament assuming the sovereignty of the Congo State until assurances are provided in regard to the rights of the natives, the freedom of trade and the protection of missionaries in their work. In this the United States supports the position of the British foreign office. It is not easy to get at the facts of the case, but there can be no doubt, we believe, that much if not most of what is charged against King Leopold's government is true and, if true, only to be mentioned among the satanic cruelties of which humanity has been guilty. There have been from time to time official efforts to discredit testimony by missionaries which has proved inconvenient for the Belgian authorities. Two new cases of prosecution we hear of, one of Dr. Morrison and the other of Dr. Shepherd, a Negro. Here is a picture by the latter of a scene

in a Congo village through which a punitive expedition of the government had passed; Dr. Shepherd's companion was a Negro soldier in the Belgian service.

"On returning to the camp, we crossed a young woman, shot in the back of the head; one hand was cut away. I asked why, and Mulunba N'Cusa explained that they always cut off the right hand to give to the state on their return.

"'Can you not show me some of the hands?' I asked.

"So he conducted us to a framework of sticks, under which was burning a slow fire, and there they were, the right hands—I counted them, eighty-one in all."

We certainly cannot indorse the delivery of these millions of Africans, for whom we have incurred international responsibility, to such taskmasters and destroyers without assurance that civilization and not barbarous exploitation and devastation shall be the end of the government endeavor.

Abraham Lincoln

Not quite half a century has passed since the tragic death of Lincoln changed the face of history, alike for the North and the South. It must have seemed at that moment that the cup of misery for the South was already full. Four years of war had desolated its homes and killed its sons in battle and hospital. But other years of suffering remained when the yoke of military and political bondage lay heavy on the necks of the survivors, and the hard task of rebuilding shattered fortunes was embittered by conditions of intolerable misgovernment. Why is it, we may ask, that by common consent of students of that unhappy time many if not most of the mistakes of reconstruction are seen as direct or indirect consequences of the death of Lincoln? What light does that belief throw upon his character, the place of leadership he had attained among his own people and the influence he would have obtained among those who so recently had been his enemies? The answer will throw light on the unexampled achievement of a life which began in a pioneer's hovel, passed through poverty to power and came at last to fame and honor as wide as the world. For the most striking element of the Lincoln story since his martyrdom is that legend and apotheosis have grown along with such a searching out of trivial facts of life experience as has been devoted to no other man in the history of the world by his own contemporaries. Scrutinized in that full and exacting light, the man is found to be more, not less a hero. There is little in his life that needs apology. There is a sense of adequacy in all conditions and for all tasks and a discovery of greatness more and more manifest from the first days of his life to the last.

Nothing is more significant or characteristic in Lincoln's career than his lawyer-like habit of going straight to the heart of every question as it arose. He had an orderly mind, a power, instinctive and cultivated, of grasping the proportionate values of fact and principle. In ordinary life and with reference to every-day affairs we call this common sense, and often find ourselves humorously remarking what an uncommon quality it is. We all know people who are neither learned nor deep nor subtle, who yet are wise counsellors and successful in their own affairs because they see each question as it arises by the clear light of reason in its true proportions and relations. This common sense, raised to its highest power and applied to the greatest questions, Lincoln had in its perfection. It made him a great lawyer but not always a successful advocate. He wanted the eternal justice, which finds its expression and makes its claim even in petty things, upon his side before he could throw himself into a plea. He was single but not narrow minded. He could hold back a great desire and work lest it should hinder a greater.

The world thinks of Lincoln as the great emancipator. So he was; but he declared, and meant every word of the declaration, that his sole purpose was to save the Union, whether with or without slavery. Few men saw him passionately angry or listened to his stinging invective aimed at themselves. But one who did, and lived to honor his memory and confess the fault, received the full force of that rare anger because by an official order he had given the death blow to slavery in one of the border states.

This firm grasp of the purpose and order of the tasks which Lincoln had set for himself prevented him from attempting the impossible or the untimely. It would, in the judgment of those who have studied the situation at the time of his death, have enabled him as leader of the victorious Union to sift out of the theories and passions of the day the measures which were essential for the healing of the wounds of war and the reconstruction of state governments on a basis which would have secured the future of the former slaves without putting them in power over those who had been their masters. There are fragments of his note-making for such a reconstruction which show the direction in which his mind was working. He might have made enemies of his radical supporters in Congress. There might have followed a war like that which embittered the term of his successor; but it could never have been fought on the plane of bitter hatreds on which that war was waged. And in the end he would have put the seal of his large-minded clarity of thought on the action of the Government and the life of the South. For the South knew soon enough, but also, alas! too late, that in him it had lost its kindest and most powerful friend.

Lincoln was never a recluse. In spite of his constitutional melancholy he lived and worked in association with his fellows. Always we find him in a companionship or a group. He understood men by the force of a sympathy which was like a revealing glass for the souls of men. If a man said that Lincoln did not understand him, he thereby only revealed his own misunderstanding. Most of all, men and women in need and sorrow felt the healing power of that sympathetic heart, upon which weighed not merely the agony of his own people, but also the sorrows of his enemies. Men of this type are driven to religion by their own need of help, for they give far more than they receive. Brought up in a community where there was no church, repelled by the hard dogmatism of the frontier preaching, from the Bible which he knew better than any other book and from the needs and experiences of his own soul's solitude he learned the religion of confidence in God. So, in the lonely elevation of his great office and amid the long disappointments and delays of his work, he had a refuge and learned still deeper lessons of sympathetic understanding.

In this school, also, he learned patience. The pathetic story of his search for a competent leader of his armies, the record of his dealings with the members of his cabinet and the leaders of public opinion in Congress, press, pulpit and platform is a wonder of forbearing patience. So long as a man was of service to the cause, he might trespass far upon Lincoln's forbearance. The sacrifice of his own methods seemed a small price to pay for the efficiency he sought. And yet the marvel of it is that in the long view it was never Lincoln's dignity that suffers. There was an unconscious light and strength of self-possession which restrained men in his presence. For all the difference in their breeding and their manners, it was as impossible to be impertinent to Lincoln as to Washington. The power lay always in his hands. His patience was that of a strong man who sees the end from the beginning, and having undertaken a work will not complain of its delays and annoyances.

Out of these qualities of insight, clarity of thought, sympathy and patience grew the masterfulness which impresses every student of Lincoln's life. Wherever he appears, almost without exception, we feel that he is the largest and strongest figure on the stage. He is the athlete who wrestles down all comers in his obscure and uncouth villages. He is the total abstainer in an age of drinking habits. He is captain of his reckless company of neighbors in the Indian war. He is the leader of the court circuit, the prince of story-tellers, the astutest of politicians, with an uncanny skill in forecasting results and foreseeing changes. He takes into his cabinet, on the eve of a great conflict, the strong men who were his rivals for the Presidency, and who each believe

that they will be the real power behind his name and person. In a little while they have become his clerks and trusted subordinates, accustomed to take his will as law.

We have only to think what might have happened if this masterfulness had failed—if Seward had written foreign dispatches without supervision and Stanton had been dictator without appeal in war and Chase had controlled the question of slavery. Any one of them would almost certainly have wrecked the cause of the Union, involved us in foreign war, broken the spirit of the army in its defeats, raised up friends for slavery all along the border and through the North. Lincoln was master, and to his deliberate, patient sagacity we owe it that the North was held together to battle for the restoration of the Union and as a means to that great end to support a final removal of the reproach and canker of slavery.

Conditions never repeat themselves exactly; but the spirit that deals with new and strange conditions is always the same. We are not without great leaders today, and there will be no lack of opportunities for public service in the days of change which are upon us. It is well that we are called to consider at this distance of time and at this stage of the nation's history the events of Lincoln's career. We may learn from him what he learned from the inward teaching of his soul and from the work of his own predecessors. We need men who put right above self-interest and their own wincing pride, who are masterful and yet pitiful and sympathetic, who have the insight for great moral and social aims—the energy to work and the patience to resist discouragement. God calls his instruments in his own way. It is for us to live so that we shall recognize God's messengers when they appear, give them our aid and in our smaller place live as they live and share their tasks. It is for us, as Americans, inheritors of the great traditions of the forefathers, fellow-countrymen of Washington and Lincoln, to be dedicated to the great tasks of the Republic which they founded and saved.

Help Your Own Denomination

The appeal to give to our national benevolent societies is no new thing. But a call to help our denomination is so new that the campaign now under way to put all our churches in shape to do their common business is likely to be half over before the rank and file of Congregationalists know anything about it. Turn to the announcement facing the first reading page of *The Congregationalist* this week and study it. This means that all our societies are taking hold together to lift themselves out of debt and then to work together. The call is to all the churches to unite in *one* work and to all the members to take some part in it.

It is plain enough that our denomination has been lagging behind others in recent years. We have not kept the prestige in home or foreign fields of which we have been justly proud. In our own land we have left untilled new fields waiting already too long for our work. In other lands we have surrendered one mission after another, and are still looking around for some organization to which we can hand over work in which we have invested precious human lives and a great deal of labor and money. Are Congregationalists ready to abandon schools, colleges, hospitals, churches which they have established to regenerate races and kingdoms?

We are not doing this folly because we are helpless or stingy or indifferent, but because the majority of our members are ignorant. They don't know the business into which they have entered as partners. Many of them would do their part willingly if they knew what was expected of them, but they are taking no pains to know it. Worse than that, many of those who do know are taking no pains to tell their fellows. We have many ministers, especially on home mission fields, who know that they want help, but who don't know and don't tell their people how to be helpers of the denomination. Congregationalism has always meant to them a prop to lean against rather than a banner to carry at the head of an advancing column. Other ministers are content if their churches are able to stand on their own feet, and are tired of appeals to help the denomination to do its work.

The object of this campaign for the Apportionment Plan is to change these conditions, to get all the people to know what they can do for the denomination and to do it now. If each one who reads this editorial and the announcement to which it refers will get some one else to read them, that will be doing something for the denomination. We frequently receive letters of inquiry, and sometimes are visited by persons who have spent money and time to come to our office to get information which is given every week in the columns of *The Congregationalist,* but they never think of subscribing for it.

If each one who can will go to the meetings carried on by this campaign when they are held in his neighborhood, and will persuade some one else to go, the Congregational body will get new life into its veins and arteries, its soul will awake and it will be doing again for the Kingdom of God what its worthiest men and women of former days have prayed and labored that the churches of their love and choice might do.

The Gospel and Primitive American Conditions

The religious motive lies deep in our colonial history. The new world was to be the refuge and home of the persecuted, the opportunity of the missionary. Pennsylvania, for example, was sown thick with the fragments of European Christian experiment. Georgia was a philanthropic enterprise. One of the many beginnings of Florida was a colony of refuge for the persecuted Huguenots of France. When the migration westward from the Atlantic coast began, the preacher and the priest were even beforehand with the schoolmaster. The story of that Western settlement can never be fully written. It can never be fairly written unless place is given in it for those pioneers of the faith who bore witness, planted churches, endured hardships and left their monument in Christian villages across the continent from sea to sea. There was, for instance, to take a well-known name, a famous Methodist preacher and organizer, Rev. Peter Cartwright, who once ran as a Democratic candidate for Congress against Abraham Lincoln and was beaten by a large majority. Cartwright worked in the Middle West for seventy years, beginning to preach soon after his conversion at sixteen. He baptized 12,000 persons, preached 15,000 sermons and left 129 descendants alive at his death. There were many such as he, "backwoods preachers" and pastors, to whom the primitive life of the frontier owed a debt which it gladly acknowledged in respect and support after its kind.

We have seen the frontier fade out, as the whole country has been occupied. It is now, we say, in Alaska, if anywhere. But that is a superficial view. The primitive conditions of our own New England ancestry, which we study with curious and romantic interest in books and museums, exist today, with far narrower outlook and smaller hope, in the mountains of the Middle South. One of the by-products of slavery, that body of people crowded back into the hills from the plantation lands, still lives in log huts, spins and weaves its own garments, repeats the old ballads of England which have dropped out of the popular mind in their ancient home, takes its religion in the old ways of the backwoods and too often cherishes the long-enduring family feuds of the middle ages. From these people came a hundred and fifty thousand soldiers of the Union. They are the purest strain of Anglo-Saxon blood on the continent. They have shown capacity, and need only education to take their place as one of the sources of strength for the whole country.

It would be well if our Congregational churches might oftener remember the large part which the pioneers of New England took in this conquest of the continent. Many of

the churches so planted slipped away from us through the ill omened "Plan of Union" alliance with the Presbyterians. The real harvest of that early sowing is far larger than present statistics show. But what remains is the fruit of heroic endeavor. The bands of missionaries who went out from our seminaries to Iowa, Kansas and other states, the settlers who made Ohio strong, the pioneers, like Marcus Whitman, who went alone, should not be forgotten in our churches.

Nor should we forget the large contributors to our national life, who owed their moral training to the church or to Christian literature. Think what the Bible and Bunyan's "Pilgrim's Progress" meant to the training of character and purpose in the childhood of Abraham Lincoln! There were few books in these primitive homes, but chief among them were these Christian classics. The proportion of such books, we fear, is smaller nowadays in what remain of these primitive homes. All the more reason, therefore, why we should do our part to give to every backward race and home the opportunity of the spoken word.

Prayer meeting topic for Feb. 7-13. The Growing Kingdom—The Gospel and Primitive American Conditions. Isa. 49: 7-13; 52: 7-9. Its historical influence in the formation of new Western states. The Pilgrim type in the Middle and Far West. Today's Christian frontier. The Mountain White opportunity. Abraham Lincoln as a Christian patriot. (Literature furnished by the American Missionary Association and Congregational Home Missionary Society.)

Editorial In Brief

Get busy in the real business of the Christian life.

It's the life that wins more than the voice, and yet the voice is a part of the life.

Why make it too hard? The natural thing for one who has a Master whom he admires and trusts is to want to induce other men to accept the same mastership.

The British Museum has completed 150 years since its public opening, Jan. 15, 1759. Its librarian estimates that it contains more than three and one-half millions of printed volumes, and its shelves are forty-eight miles long.

Everybody but the Russian officials will be glad that Rudowitz is not to be returned. Russia must reform her trial methods before she can depend on receiving the benefit of the doubt in criminal cases of her exiled children.

Gomez is just now a presidential name to the southward. There is President Gomez of Cuba and President Gomez of Venezuela. Much depends upon their personal character and official acts in our neighborly relations of the next few years.

Although 1908 was a year of depression on business, the annual report of the *American Agriculturist* shows that the aggregate value of farm animals in the United States increased $137,000,000. With such growth, prosperity cannot be permanently declining.

At Mount Auburn cemetery last year there were 243 cremations and 379 interments. At Forest Hills cemetery there were 274 cremations. The records of these two cemeteries near Boston show that the incineration of human bodies is steadily growing in favor.

Mr. Taft is on familiar ground at Panama. We hope he will come back safely and bring back with him a restful assurance either that the plan adopted is the best possible, or that a better can be substituted. We want to hear the end of fault finding in regard to the big work.

A layman, Alderman Edwards, who has been a Sunday school teacher in Birmingham, England, more than fifty-five years, has a library of four tons of expository and theological books, and has the manuscripts of 2,000 lessons which he has prepared, classified and indexed. How many ministers have materials which evidence so great labor as this?

The use of part of the Yosemite National Park for a storage reservoir for water can only be justified if San Francisco is limited to this one source of supply. That has not, however, been proved and is authoritatively denied. The attempt to injure the great park for the mere saving of dollars to the city should have no countenance from the officials of the whole people of the United States.

A bill is before the Massachusetts legislature to forbid publishing in the newspapers financial advertisements which are paid for and which appear as editorial opinions or contributed articles. The bill ought to pass. Space in newspapers may legitimately be sold for advertisements. But the temptation is strong to sell for money, not only space, but the papers themselves, their editors and owners; and not a few are deceived thereby.

That was an amusing summary of national traits which Bishop Chavasse of Liverpool, England, gave in a speech to his own people recently. "The Englishman," he said, "loves the Bible and beer, the Scotsman keeps the Sabbath and everything else he can lay hands on, the Welshman prays on his knees on Sundays and on his neighbors on week days, and the Irishman never knows what he wants and is never satisfied until he gets it."

Is benzoate of soda good to eat? Dr. Wiley tells us it is not, a Government board asserts that it is harmless in small quantities. We hope Dr. Wiley, whom we consider a brave and honest man, will not leave the Government service on this issue. And we hope that it will be insisted on that we shall know exactly what we are buying and eating. That is the gist of the whole matter. Then we can eat benzoate or refuse it as we think our health requires.

Do you enjoy praying? Rev. J. H. Jowett lately asked that question of a large congregation, saying that a vast number of Christians approached the time of prayer almost with reluctance. He said one reason is that many have become so accustomed to the phraseology in which they express their prayers that they use words without thinking of their meaning. "When prayer becomes thoughtless it becomes forceless, and when it becomes forceless it just limps along in idle familiarity."

Dr. Gordon believes in the Congregational laymen and made known his belief at the installation of Dr. Vernon last week. He also expressed his indebtedness to his own laymen who are somewhat more conservative in theological opinion than he is reputed to be. So if there are other liberal ministers surrounded by conservative men in the pews, let them also learn restraint in speech, and seek to apprehend the laymen's point of view. Perfect agreement, of course, will not come, and it is probably good for both parties that it does not; but Dr. Gordon thinks that if pastor and layman are united on six points out of ten, things ought to go fairly well in the parish.

The decision of Police Commissioner O'Meara that the Salvation Army and the Volunteers of America cannot ask for money on the public streets of Boston seems to be the only safe position. Many other organizations are asking for the same privilege, and the charities are worthy for which many of them are working. The public authorities cannot be expected to take the responsibility of deciding that some deserve to be granted this privilege while others which the community approves do not deserve it. If, as is suggested, the legislature is to be appealed to, no doubt other charitable societies, hospitals and rescue missions will also press their claims.

A correspondent of the London *Christian World* offers an explanation of the statement that only one Congregationalist has been a President of the United States. He says that New England and the states mainly peopled by emigrants from it are the strongholds of Congregationalism. Most of these states are safe for one party, while candidates for the Presidency are usually chosen from "doubtful" states. Massachusetts, for instance, with sixteen electoral votes is certain to go Republican, therefore no Massachusetts man has been nominated for the Presidency since 1824. The correspondent's explanation is valid; but when he says that "there has been no New England President since the election of John Quincy Adams in 1824," he forgets that Franklin Pierce, a Democrat of New Hampshire, was elected in 1852.

Not all the interesting phases of life in the Andover of other years were presented even in that charming volume, by Mrs. Robbins, "Old Andover Days." The town and the group of educational institutions there constitute a treasure house from which writers will continue to draw from time to time. One of the best brief characterizations of the Andover of other years appears in the *New England Magazine* for January, from the pen of Henry Austin Kittredge, a former student at Phillips, but now a resident of Boston. He has made a vivid portraiture of old Dr. Samuel H. Taylor, who ruled Phillips Academy from 1837 to 1871, and he tells how many of the sons of the institution have distinguished themselves in their various pursuits. Now that the trustees of the institution are seeking to raise several hundred thousand dollars to improve the property acquired from the Seminary, such an article as this is timely.

Lincoln and the Black Man

His Example an Incitement to the Race Today

By Booker T. Washington, LL. D.

Tuskegee, Ala.

[Booker Taliaferro Washington, born in Virginia about fifty years ago, graduated from Hampton Institute in 1875. He taught at this school until chosen by the state authorities to the principalship of Tuskegee Institute, which he has organized and made both famous and successful. He received the degree of A. M. from Harvard in 1896, and of LL. D. from Dartmouth in 1901. He has written several books, of which "Up from Slavery," the story of his own life, is perhaps best known.—EDITORS.]

The name of Lincoln first became known to me under peculiar circumstances. During the Civil War I was living with my mother on a remote plantation in the southwest corner of Virginia. Although the war was going on all around us, we seldom saw any of the soldiers either on the Federal or the Confederate side, but we heard the rumors of the war and occasionally felt the pressure of it. I remember distinctly seeing "Young Masser Billy" brought home dead from a battle near Culpepper, Va., "killed by Marse Linkum's soldiers." The sights and scenes that accompanied the bringing home and the burial of his body made a deep impression on my mind.

One morning sometime afterwards while I was lying sleeping on a bundle of rags in one corner of the kitchen, I was awakened before the break of day by seeing my mother bending over me and by hearing her pray that Abraham Lincoln and his soldiers might be successful and that she and I might some day be free. Thus it was that I heard the name of Lincoln in two very different connections, and under circumstances that I never forgot.

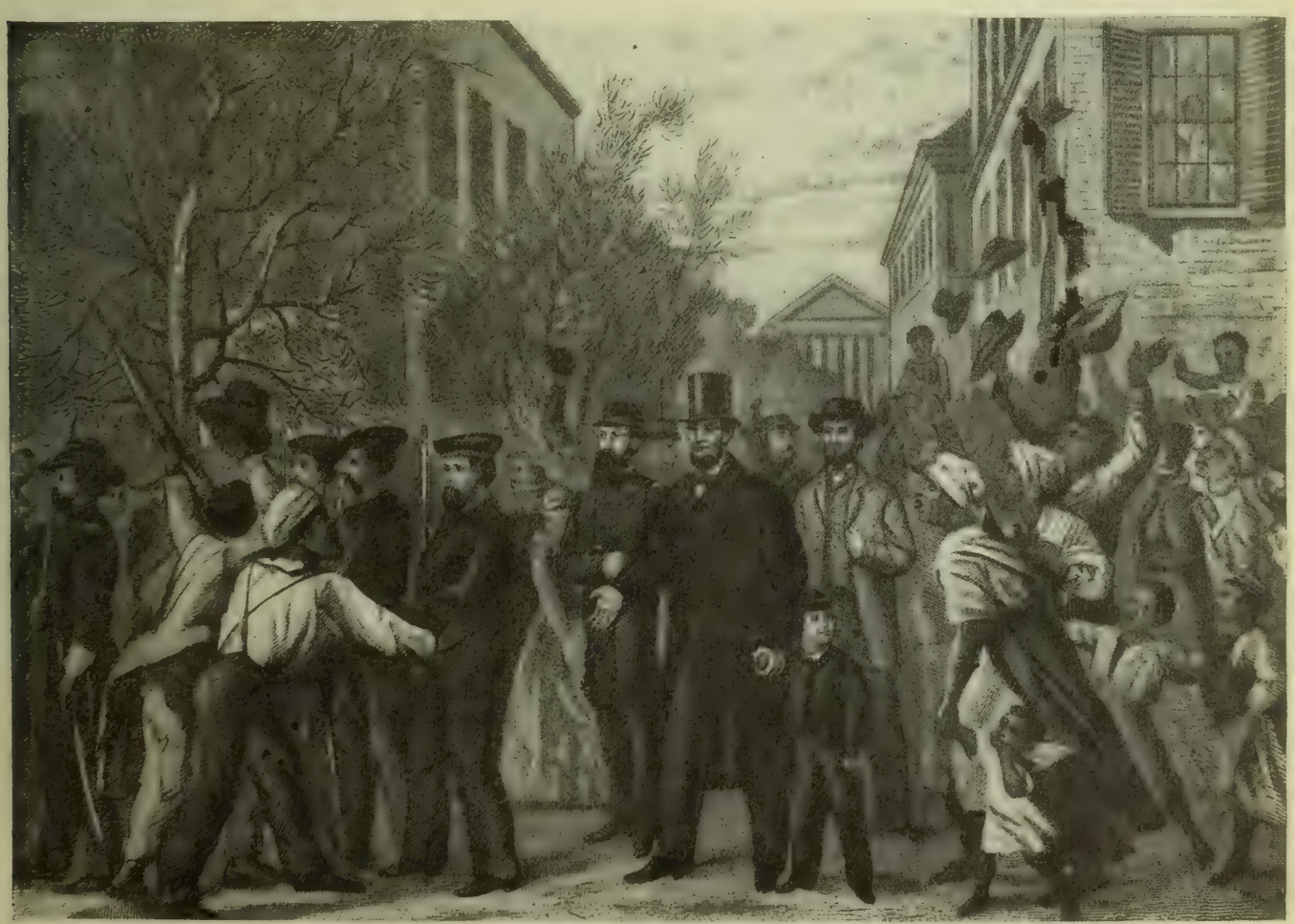
The name of Lincoln, which I first learned under the circumstances I have referred to, always inspired me with a peculiar reverence which has not ceased with years since then. I do not think a year has gone by from that time until the present day that has not helped to emphasize in my mind the significance of this great man and his work.

SLAVERY HARMFUL TO ALL THE PEOPLE

There was a time when I felt very bitter because of the wrongs which I felt the people of my race had suffered during slavery. I looked upon Lincoln as a special friend and emancipator of my race. But as I read deeper in the life of this man, I saw that the reason that led him to oppose slavery was not interest in any one class or race of people, but rather his interest in humanity. Lincoln saw that slavery was an injury to the South as it was an injury to the North; that it was perhaps a greater injury to the white man than it was to the black man. He saw that aside from its direct and positive injury it was a vast moral evil. He saw that the same arguments that were advanced for enslaving one class of people could be just as well advanced for enslaving some other portion of the people. In his second debate with Douglas, he said:

"Those arguments that are made that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow, what are these arguments? They are arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of king-craft were of this class; they always bestrode the necks of the people, not that they wanted to do it, but because the people were better off for being ridden. That is their argument, and this argument of the judge is the same old serpent that says you work and I eat; you toil and I will enjoy the fruits of it. Turn it whatever way you will—whether it come from the mouth of a king, an excuse for enslaving the men of another race, it is all the same old serpent, and I hold that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this, should be granted, it does not stop with the Negro. I should like to know if taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it, where will it stop? If one man says it does not mean a Negro, why not another say it does not mean some other man? If that declaration is not the truth, let us get the statute book, in which we find it, and tear it out!"

The signing of the emancipation proclamation was a great event, and yet it was but the symbol of another, still greater and more momentous. The same pen that gave freedom to four million African slaves struck the shackles from the souls of twenty-seven million free men. In any country, regardless of what its laws say, where people act upon the principle that the disadvantage of one man is the good of another, there slavery exists. Wherever in any coun-



Drawn by L. Hollis

Courtesy of Chas. E. Goodspeed, Boston

LINCOLN ENTERING RICHMOND, APRIL 3, 1865

try the people feel and act upon the principle that the happiness of all is dependent upon the welfare of the weakest, there freedom exists.

In abolishing slavery Lincoln proclaimed the fact that, even in the case of the humblest and weakest of mankind, the welfare of each is the good of all. In re-establishing in this country the principle that, at bottom, the interest of humanity and the individual are one, he freed men's souls from spiritual bondage; he freed them to mutual helpfulness. Henceforth, no man of any race, either in the North or in the South, need feel constrained to fear or hate his brother.

THE INSPIRATION OF HIS STRUGGLES

The Negro and all the people of this country owe a debt of gratitude to Lincoln, not merely for what he did to abolish physical slavery, but for what he did to give us moral freedom. But aside from what Lincoln did for this country, all men, no matter of what race or nation, owe a debt of gratitude to him, not merely for what he did as President of the United States, but what he did as a man. In his struggle upward from poverty and ignorance to a position of usefulness and power, he gave the world an example of what obscure and disadvantaged men can do. In fighting his battles against poverty and obscurity he has fought the battle of every other individual and race that is down and is struggling to get up. In raising himself he has raised somewhat the level of humanity. Today throughout the world because Lincoln lived, struggled and triumphed every boy who is in ignorance and in poverty, who is despised or discouraged, holds his head a little higher, his heart beats a little faster and his ambition to do something and be something is a little stronger because Lincoln blazed the way.

In speaking to members of my race in different parts of the country, I have sometimes tried to stimulate and encourage them by calling attention to what I sometimes refer to as "the advantages of their disadvantages." I sometimes tell them, for instance, that as long as slavery was to exist in this country, I am glad that I was at one time a slave. As long as slavery has been the lot of so many other members of my race, I am glad to have shared it and to have known what the experience was.

Lincoln, who met misfortune with serenity, who bore with patience the criticisms alike of enemies and friends, who turned aside calumny with a smile, and waged a great war without bitterness, is to my mind the highest example of the inspiration there is in identifying one's self with a great and serious problem.

There is a kind of education and a kind of discipline which does not touch the mind so much as it does the heart. It does not give us a positive knowledge, but it broadens our sympathies, it enables us to enter into the feelings and understand the struggles, the difficulties and the aspirations of people other and different from ourselves. In enabling us to understand men, it aids us to help them. This is the kind of education that Abraham Lincoln gained from the struggles of his early life and from the difficulties and perplexities of the great Civil War. It is the kind of education that an individual or a race is likely to get only in struggle and in difficulty.

The Negro race, like other races, is meeting difficulties and is getting its education from the struggle with them. In the effort to complete the work of emancipation which Lincoln began we must still make Lincoln our example and our leader; we must, as he did, learn to convert our disadvantages into advantages and make of our difficulties a moral discipline.

THE NEGRO'S SPLENDID CHANCE

In his struggle to rise from slavery the Negro is fighting, not merely his own battle, but the battle of humanity; but in order to win in this struggle my race must, like Lincoln, have the courage to refuse to hate others because it is misunderstood or abused. We must remember that no one can degrade us except ourselves, and that if we are worthy no influence can defeat us. Like other races, we will often meet difficulties, often be sorely tried and tempted, but we must keep in mind that freedom, in the broadest and highest sense, has never been a bequest, it has been a conquest. In the final test the success of any race will be in proportion to the service that it renders to the world. In the long run, the badge of service is the badge of sovereignty.

In the old songs of freedom which were sung by the slaves upon the plantations before the war the freedom referred to was that which comes with death, and puts an end forever to labor. When the war broke out these freedom songs were sung with greater enthusiasm by the slaves, and the words came to have for them a more literal meaning. The slaves no longer dreamed of a freedom in a beautiful place on the other side of the moon, where there would be no work and no sorrow, but they thought of a freedom here on earth. In this way it came about that they associated the name of their Emancipator with the name of their Saviour, and Lincoln came to be looked upon as a sort of a Messiah.

While I would not express my own feelings with regard to Lincoln in just the same terms in which some of the old slaves did, yet it seems to me the way I think of them is essentially the same. He is not only the Emancipator of my race, but he is also, it seems to me, the great moral leader whose life we should seek to imitate. My word to my own people upon the occasion of the anniversary of Lincoln's birth is this:

"If, Lincoln, living, gave to us physical freedom, let the memory and example of Lincoln, dead, preserve to us our spiritual freedom, a freedom which constrains us to hate no one and permits us to love every one."

A Letter of Lincoln to a Bereaved Mother

EXECUTIVE MANSION, WASHINGTON, Nov. 21, 1864
To Mrs. Bixby, Boston, Mass.

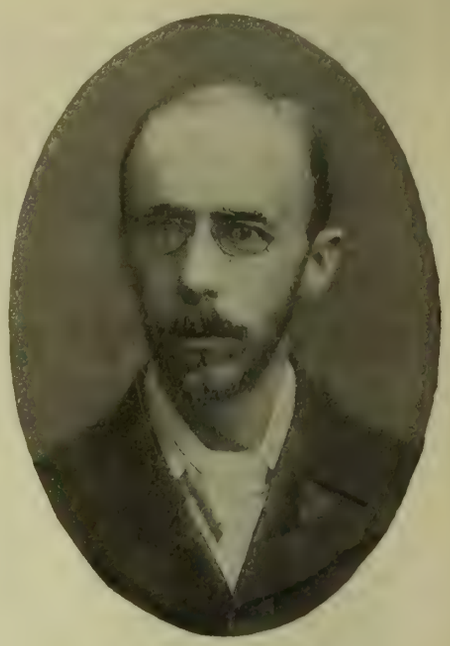
Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
ABRAHAM LINCOLN.

This letter is quoted by Dr. W. J. Dawson in his recently published volume, "The Great English Letter Writers," as an example of one of the finest to be found in any literature. He declares that he can never read it without emotion. Concerning it also Richard Watson Gilder says in the current *Century*, "It moves the hearts of generation after generation."

Principal Fairbairn's Successor

The principalship of Mansfield Theological College at Oxford is in the first rank of positions held by English Congregationalists. Dr. Fairbairn has held that place since the time the college was established, and his great ability as a scholar, teacher and preacher has given constantly increasing influence to the college in its relations with the university and in its service to Congregationalism. His resignation last summer, to take effect next Easter at the age of threescore and ten, laid on the college council a difficult task. Prof. George Adam Smith, President W. Douglas Mackenzie of Hartford, Prof. Edward C. Moore of Harvard and Rev. W. B. Selbie, have been most prominently in the minds of the committee for several months. Mr. Selbie has been invited to take the position, and he will probably accept it. The choice appears to be unanimously approved. Mr. Selbie is an Oxford graduate and was one of the earliest students of Mansfield, where also he was for two years a lecturer on the Old Testament. He was twelve years the pastor of Highgate Congregational Church, London, and then in 1902 succeeded Dr. Forsythe at Emmanuel Church, Cambridge. Many undergraduates of the university and students of the two women's colleges, Newnham and Girton, worship in Mr. Selbie's church. Besides his pastoral work, he has lectured at Cheshunt, a Congregational theological school in Cambridge, and has edited the *British Congregationalist* for the last nine years. As a theologian he is a conservative scholar, with reverent and open mind. His teaching, as indicated by a handbook he has written on "The Life and Teaching of Jesus Christ," is that there was in him "something greater than our ordinary human nature," which "did not lift him out of the human category." Mr. Selbie regards the Virgin Birth as an open question, and inclines to the primitive tradition of a spiritual rather than a physical resuscitation of Jesus at his resurrection. At forty-six years of age Mr. Selbie has the most important work of his life before him. The *British Weekly* says of him, "Familiar alike with Oxford ways and with church life in the land, he will bring to his high position tact, wisdom, thoughtfulness, very competent learning, unwearied industry, and an invincible attachment to the great verities of the faith."



REV. W. B. SELBIE

The Unfulfilled Ideals of Lincoln

Three Goals Dear to His Heart, Yet Unreached

By Samuel C. Mitchell, LL. D.

President of the University of South Carolina

[Dr. Mitchell has recently been chosen to the presidency of South Carolina University. For the last thirteen years he had been professor of history in Richmond College and this winter is teaching at Brown University. He was born in Mississippi in 1864, and



PRES. S. C. MITCHELL

married a daughter of the late Dr. J. A. Broadus, so well known in Sunday school circles. Dr. Mitchell is a prominent Baptist, and during his residence in Richmond has taken active part in civic affairs, being president of the Anti-Saloon League of Virginia for several years. He was also for a time associate editor of the *Religious Herald*.—EDITORS.]

I have often heard my mother recount how the news of the assassination of Lincoln was received by her in Memphis, Tenn., where the family had been living for many years prior to the outbreak of the war. When that city had been seized by Grant, my father's home became the headquarters of the commanding Federal general, and my mother, with several small children, refugeed in Mississippi. Just at the close of the dreadful struggle, my mother managed to get back to Memphis and, after much difficulty, recovered possession of her home. It was a few days after this event that the report of Lincoln's assassination reached Memphis, and the general in command ordered that every house in the city be at once draped in mourning, as a mark of respect to the memory of the slain President. This my mother failed, indeed refused, to do, wrought up as she was by the harassments of the past four years and by the continued absence of my father with Forrest's troops. About two o'clock that afternoon a Federal officer appeared at her door and declared that if the house was not put in mourning within a certain number of hours it would be confiscated. Only in obedience to this stern order did my mother consent to tear up an old black calico dress and hang out a few streamers from the windows above.

This incident no doubt fairly portrays the general feeling in the South at that time in regard to Lincoln. I am happy to record that my mother came later to take a different view of the character and work of the martyred President, admiring him for what he was in himself and understanding how great a loss the South suffered in his untimely taking off.

LINCOLN'S INDEBTEDNESS TO THE REGION WHERE HE WAS BORN

The career of Abraham Lincoln can hardly be understood without a knowledge of the structural "Ordinance of 1787," that swansong of the congress of the old Confederation, which forbade slavery in the Northwest territory. The path-breaking idea of excluding slavery from the national domain between the Alleghanies and the Mississippi originated with Thomas Jefferson, and had been embodied by him in his first draft of the ordinance for the governance of that territory. This wise provision, which would have shut up slavery between the mountains and the sea in the South Atlantic States and caused it naturally to be sloughed off in due course of time, was defeated by the vote of a single individual. This is perhaps the most signal instance of how our country has suffered more from the leaders' lack of ability to think straight than from their moral obliquity, as Dr. Henry S. Pritchett would say. At any rate, such a prohibition of slavery from the lands north of the Ohio River became effective three years later, thanks to the statesmanship of a New England preacher, Manasseh Cutler.

How decisive were the effects of this liberal measure! It changed the center of gravity in our political system. If the original thirteen states made the Union, certainly the Union made these Western states, carved as they were out of national territory and endowed with statehood by act of Congress. If the old states were the mothers of the American Republic, these new commonwealths were assuredly the daughters of the Nation, bound to it forever by ties of filial affection.

Another important political effect was that the Northwest attracted by its freedom and universal education millions of hardy immigrants from Europe, who in reaching our shores felt loyalty only to the American Union, not even knowing, perhaps, the



Kindness of Mr. Ernst Perabo

LINCOLN'S BIRTHPLACE

names of the several states, much less regarding them as sovereign entities. The Illinois country became also a veritable land of Canaan to many of the "poor whites" of the South, seeking to escape from their joyless lot in the midst of black slaves. In the old social order in the South, the mass of plain white people were ground between the upper and nether millstones of aristocracy and African servitude.

Among the families of poor whites that thus sought refuge in the land of promise beyond the banks of the Ohio was Lincoln's, destined by that act to furnish in the crisis of the Nation's history a leader who, in his own experience, had tested life on both sides the line. Out of instincts deeper than reason, he knew that this Republic could not endure half free and half slave. His divinely ordered career became naturally the golden clasp of the Union. Lincoln's spiral line of ascent from the lowly hut of the unprivileged whites in the South through the expansive opportunity of the Northwest country to the outlook of political unity and liberty which he attained epitomizes the evolution of the creative century which he adorned. Considering, then, the import of the famous ordinance prohibiting slavery in the Northwest, is there much wonder that out of that favored land, dedicated to freedom from the beginning, should spring both the civil and military champions of liberty and nationality, Lincoln and Grant?

In this connection it is also worthy of note that in the final struggle with slavery the Republic called in immediate succession to the office of Chief Executive two children of the poor white class in the South, Abraham Lincoln and Andrew Johnson. Worse in some respects than the lot of the African slave was the condition of these disadvantaged native Americans. In Lincoln and Johnson they had their innings. Helper's "Impending Crisis," that pathetic cry of an insurgent thinker of this class in North Carolina in 1859, was working out its mission of democratizing labor, learning and political power in all sections of America.

This solemn and instructive day that marks the anniversary of the birth of Abraham Lincoln a century ago should nerve all Americans to take up with fresh courage the three unfulfilled tasks that engrossed his thought, and for which chiefly he would have desired to live longer. What were these incomplete undertakings of his?

THE UPLIFTING OF THE WHITES

First, is the uplifting of the masses of plain white people in the South, to whom Lincoln belonged. "God must love the common people, because he made so many of them." Such a sentence, so full of the milk of human kindness, bespeaks his individual history as well as betrays his unfaltering affection for his kith and kin in their lowly estate. Four millions of native American stock are skulking yonder in the passes of the Appalachian chain, with mental horizons no broader than their narrow valleys, and all unconscious of social efficiency—"our contemporary ancestors." In the remote rural districts they lead joyless lives upon thin patches of soil, or they have been swept by the thousand about the newly built cotton mill, where child labor brings its train of social ills. Proofs abound that these people do not lack capacity, but opportunity. The school opens to them the door to life. If we love Lincoln, let us serve this humble folk, of whose native worth he is an inspiring example.

THE EDUCATION OF THE BLACKS

Second, is the training of the Negroes for life under conditions of freedom. Slavery was only one stage in the continuous process of racial adjustment which is going on in the South. There was never a greater mistake than to suppose that the abolition of slavery was the end of the Negro problem. It is truer to regard emancipation as marking the beginning of that problem in its most baffling aspects. If Lincoln had lived to fill out the span allotted to his contemporary in birth, Gladstone, his mightiest achievement would probably have been in efforts to train these millions of former slaves in the basal lessons of responsible life, such as the habit of thrift, skill in work, love of home, obedience to law, kindly feeling for one's neighbor, and, in a word, character.

In the alembic of the school, can the nature of the Negro be transmuted into the character of the citizen? I believe firmly that it can. The school must be nicely adapted to this specific racial purpose. If results thus far do not satisfy you, fault is to be found, not with the principle or efficacy of training to attain this end, but rather with the kind of school which has been used. If the school we inherited from the English does not do the work needed for the Negro, let us experiment until we find the exact discipline that will yield the moral results demanded in his case. Human nature is too elastic and susceptible to right education for me to despair of the Negro's ability to rise in the scale of economic efficiency and moral reliability.

This stern necessity of discovering the best method of fitting the Negro for freedom is a commanding challenge to the constructive energies of modern educators. It is because Hampton and Tuskegee have manfully addressed themselves to this knotty question that they merit the attention of the American people. If we love Lincoln, let us serve the black people whom he set free by moralizing them for the daily duties of life. Universal education is a surer test of democracy than universal suffrage. According to the strict ethics of democracy, quality of citizenship is more necessary than equality among citizens. Let us energize reason and conscience to do their perfect work in every American, and politics will take care of itself.

NATIONAL RECONCILIATION

Thirdly, the task of reconciliation between the rent sections of our common country was what lay heaviest upon Lincoln's heart when he breathed his last. Greater than his genial gift in soothing party friction, greater than that rare commingling of strength and gentleness in his large nature, greater than his homely humor that kept sorrow from breaking his tense heart, greater than his clear vision of the central issues at stake in that juncture of affairs, greater than the patience shown in the solitude of his majestic spirit in that terrible crisis into which destiny had thrust him, greater than his faith in eternal principles of justice and humanity, was his divine spirit of forgiveness. That was the Christ-like touch in Lincoln's life.

As regards the perpetuity of the Union and the freedom of the slaves, Lincoln's untimely death did not leave his work fragmentary. The main thing that was left undone by his sudden death was the fact that the North and South remained unreconciled. Singularly fitted was he to conduct the war; but still rarer ability had he to add reconciliation to peace between the two sections. This supernal achievement suffered shipwreck in his overthrow. Lincoln and Lee, unlike in so many respects, and the forefront of the opposite sides in that fratricidal struggle, were yet absolutely one in their passionate eagerness to bring about reconciliation for their country. If we love Lincoln, let us try to serve the cause of national conciliation which he cherished as dearer than life.

Lincoln's Conquest of England

By Rev. J. Morgan Gibbon, London

[When Mr. Gibbon attended the Portland meeting of our National Council in 1901, as delegate from England, his charming personality and his effective platform utterances won many friends. He was brought up in the Church of England, but became a Nonconformist at the age of fifteen. His early



REV. J. MORGAN GIBBON
London

pastoral labors were in Wales; in 1885 he went to Highgate, North London, and a few years later to his present pastorate at Stamford Hill, a growing suburb northeast of London. He is one of the ablest preachers in London, and a frequent writer for periodicals. His published books have had a large circulation.—EDITORS.]

The year 1809 was generous from January to December. It gave Poe and Tennyson to literature; Chopin and Mendelssohn to music; Darwin to science; Gladstone and Lincoln to politics. If the history of humanity be at bottom the history of its great souls, the immense difference between the world as it was in 1809 and as it is today is due in no small measure to the words and work of the cradle-mates of a hundred years ago, now at rest in graves made sacred by their dust.

Earth's immortalities we know are precarious, our laurels are deciduous. We have not access to the true amaranth. *Tempus edax rerum*—time's envious tooth will doubtless nibble at these fames, and perhaps wholly devour some. Though one ventures to think that something of Tennyson will always live, and that the great musicians are secure as long as the song of the nightingale and the lark hold their place in the ear. Till men cease to think Darwin cannot be forgotten, though one hopes he will be superseded; and Liberty herself will feed and trim the lamp of Lincoln's fame while rivers run to the sea, and shadows move on the hills.

THE TRANSFORMATION OF ENGLISH OPINION

Lincoln's capture of England is complete. It is so complete that it is hard to realize the mental obtuseness and moral obliquity of those who in England were ever blind to his worth and deaf to his appeal. England ought to have recognized this man at sight. She of all the nations should have greeted

him. But in the fifties and early sixties she did not do so. There had been men in England who would have known him at a glance as one of the great diocese.

First among them place Oliver Cromwell, "our chief of men," as Milton called him, and the phrase from such a pen is coronation. Cromwell, whose circle of culture closely coincided with Lincoln, and who had a deep inbred melancholy and indulged in strange outbursts of horseplay to relieve the tension of his soul; he would have recognized a fellow-Olympian. The Latin secretary, who loved liberty before all things and held it cheap at any price, might, like others, have demurred to the jests and the stories, but he would have seen the flame above the smoke.

Of all our kings I can think of no one who would have understood the President except William of Orange. Among our politicians Wilberforce, of course, would have hailed him, and equally of course Edmund Burke.

Nor must Johnson be overlooked, "whose violent prejudices against our West Indian and American settlers appeared whenever there was opportunity." Says Boswell, "When in company with some very great men at Oxford, his toast was 'Here's to the next insurrection of Negroes in the West Indies.'" Assuredly Samuel Johnson and Abraham Lincoln would have "clubbed" well together.

One function of a great man is to test and probe the soul of his time. He goes on his way like a living touchstone. He forces original sin in good men to the surface, and alas! Lincoln came when our light was low, and he found us out. Our religion was timid and letter-bound. Evangelicalism was running to seed and the new vision had not dawned. The mass of English people were early deceived because they were willing to be deceived. The press was tuned and news was doctored. All sorts of false signals were flown.

The North meant protection, the South free trade. With Cobden and Bright openly and ardently championing the North, *that* lie ought to have fallen still-born. But it had a plausible sound, and besides it promised cheap cotton. So it had a vogue. "The North means Union, the South Independence," said the *Times*, and a liberty-loving people believed and cheered that lie. "Slavery," said the *Saturday Review*, "is but a surface question in American politics"; thereupon multitudes concluded that two halves of a great people had gone to war about a point of law, and when you looked to England for sympathy you found coldness and her applause derision.

Even our greatest were found to be less great than we thought, and our best less good than they should have been—Kingsley, Ruskin, Gladstone, Carlyle!

In Kingsley's and Gladstone's case a bad heredity accounts for something. Both came of a slave-owning stock. Ruskin had already become an echo of Carlyle. But Carlyle himself the worshiper of heroes, the vindicator of Cromwell, the eloquent denouncer of shams, the prophet of righteousness, how shall we account for his defection? Well, truth must out. The crisis showed that Carlyle had taken to cant, even while thundering against it. "These are but opinions to Carlyle," said his wife to Margaret Fuller.

The pity of it! A great day of the Lord was breaking, and our most prominent preacher of truth and earnestness was found playing with opinions like a juggler with colored balls.

To him the Negro was a figure of fun. "I never thought the rights of Negroes much worth discussing in any form." Quite so; but the Negro was other than he seemed, and "Inasmuch as ye have not done it unto one of the least," is a Scripture that cannot be broken. Like Gladstone, he repented. But the opportunity had passed, never to recur, and the foolish wounding words remain.



From Engraving by A. B. Walter Courtesy of Chas. E. Goodspeed, Boston

LINCOLN AND HIS SON "TAD"

Meanwhile the stars in their courses were fighting for Lincoln. Events drew on at a stride. The two wishes nearest his heart, Union and Emancipation, proved to be one and the same thing. Policy and principle met together, opportunity and duty kissed each other. The hour of destiny struck, and he heard it as clearly as men hear the noonday gun. He gave the word that made the slave free, and the Union indissoluble.

The work was safe, but the worker was within range, and the fatal ally of a lost cause fired its cowardly shot. "O Captain, my Captain!" But the stars had not changed sides. "The last enemy that shall be abolished is Death." "Now he belongs to the ages."

In England today, in the world of 1909, few fames stand higher, few names are dearer than Lincoln's.

Some By-Products of Lincoln's Career

BY ELLA GILBERT IVES

In the industrial world a by-product sometimes proves more remunerative than the main one. May it not be true of a great career that its collaterals are of more value to mankind than its direct issues? What Abraham Lincoln did, though mighty and far-reaching, possibly counts for less than what he was. In the atmosphere of his great life certain seeds have germinated.

First, a new and simplified standard of eloquence. When Edward Everett, the silver-tongued, made his ornate address at Gettysburg, and was supplemented by Lincoln in a speech of two hundred and thirty-six words, he was unconsciously sounding the knell of the old oratory. Lincoln's colorless style, as limpid as clear water, was so transparent a medium for his thought that it attracted no attention at the moment; but it flows on to generations yet unborn. In numberless schoolrooms, year by year, that living spring filters into the blood and strengthens the fiber of countless children, who "highly resolve that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

When Horace Greeley, in the New York *Tribune*, addressed to Lincoln a dictatorial demand for an immediate emancipation proclamation, and drew out the immortal reply, he was an instrument of fate in setting afloat upon the sea of time another brief document that for lucidity, terseness and weight has no parallel, unless in Lincoln's own utterances. If there be those still who differ from Lincoln in his policy for "saving the Union in the shortest way, under the Constitution," at least there can be none who mistake his attitude, impugn his motive, question his purpose or deny to his statement of these, supreme perspicuity and naked strength.

When Mr. Seward, secretary of state, submitted to Lincoln models for a closing paragraph to the re-elected President's inaugural address, he, too, furnished a foil for the now famous closing words of that document. Yet, such the foolishness of wisdom, that contemporary judgment with a sneer pronounced it "homespun language." Homespun! thank Heaven, at last a diction that is

homespun! "Nothing of Europe here"—as Lowell said of the man; but something all our own, grown in the rich, dark loam of the West, where bloom the fairest lilies. Homely, audacious, nude, the language of this backwoodsman; but the power, the pathos, the humor, gripping one as with live tentacles, that characterize many of his sentences! One of them, a campaign document in eleven words, illustrates the picturesque quality of Lincoln's every-day speech. Instrumental, too, in his re-election was the saying, "It is never best to swap horses in crossing a stream."

This is one of many aphorisms contributed by Lincoln to our speech in the making. In the use of homely but clean anecdote to lodge a truth in the mind, he also worked a new vein in American soil, and minted coin still current among the people. But Lincoln's sense of the fitness of things was keen and trustworthy. In supreme moments, at crises of speech, when his great frame seemed to greaten, and his plain face glowed with inner light, he rose to heights where sublime convictions were stated in noble words.

Lincoln's colloquial style, sparkling with story, and the severely simple diction of his studied speech, were the outcome of his dual nature. In him extremes met and furnished a new type of man. The world had never seen, has never seen, his like: a strangely rude and even gawky type of hero, as described by his own unflattering pen; one who wouldn't "fix up" to have his picture taken, because it wouldn't be a likeness. Lincoln's exterior is familiar to every one. Who has not gazed with awe into those cavernous eyes, that more and more, as time deepened them, withdrew their world gaze and looked within for "the one friend left down inside"—an inviolate conscience? The time has gone by when Lincoln's uncouth shell could move a smile. A Healy, a St. Gaudens, have so wrought his soul into paint and bronze that the body has ceased to be its hiding place and become its open window.

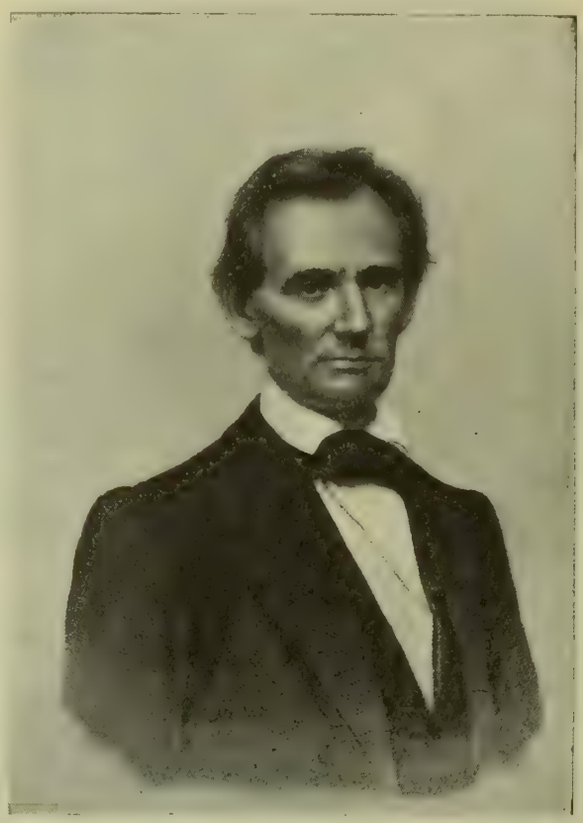
Lincoln set a new valuation on the common people. He knew them, believed in them, loved them; and they "heard him gladly." When his tragic death had melted the seething nation in a white heat of love and patriotism, it slowly cooled into a new crystal—a democracy in deed as in name. Henceforth the people bore a new status of dignity and power—the people from whose bosom their deliverer had sprung. For Lincoln freed not only the slave, but his owner; not only the black man, but the white man, North and South.

Lincoln took the people into his confidence. He set the pace for all would-be-leaders of the masses—abreast of the foremost and within hearing of the rear. And this nearness, friendliness, comradeship, won the hearts of the plain people for all time.

A new kind of fiction is also growing up. The novel of democracy is evolving, and Lincoln in "The Crisis" steps upon the stage. The short story, too, takes him for its hero, and puts in a new setting the shining jewel of a character that ages will but polish to brighter luster.

But the Lincoln of novel and of story has higher uses yet to serve, in the new national drama yet-to-be. It lies in germ in Walt Whitman's sketch of Lincoln's Death—so powerful that a young girl listening to it from her teacher's lips grew faint and colorless.

That the people are being mightily moved by this new ideal of character and conduct is evident from the vast multiplication of lives and portraits of Lincoln. Trained intellects employ the scientific method of research and analysis. The result is a new standard of biography, as honest and sincere as the theme it handles. All the material for the culminating act of a great tragedy is here; nor is it crude material, but selected with the skill of a master builder—one too near his edifice to shape it into the enduring form of verse. Whitman has given us the greatest prose yet written on Lincoln's "heroic-eminent life and heroic-eminent death." He saw the potentialities of that dramatic figure in its dramatic setting—the august period of the Civil War—and he threw down the gauntlet to the coming poet. It lies there still, but it can afford to bide its time; for, in Whitman's great words, "Dear to the Muse—thrice dear to Nationality—to the whole human race—precious to this Union—precious to Democracy—unspeakably and forever precious—their first great Martyr Chief."



Courtesy of The Bookman, New York

ABRAHAM LINCOLN ABOUT 1860

The Religion of Abraham Lincoln

BY LAURISTON BULLARD

"I wish to say, deliberately, after reading many lives of Lincoln and trying to understand the history of the Civil War, that in my opinion the Union could not have been restored without the unseen, but none the less real, power that came to the nation through Lincoln's belief in God and confidence in his moral government of the world."

The writer well remembers the tingle of surprise with which he read these words for the first time. They were spoken by Jacob Gould Schurmann, president of Cornell University, in an address on Scientific Agnosticism, delivered on Nov. 13, 1895. Near the close of the lecture the speaker drew a contrast between the "two greatest names of the nineteenth century, Darwin, the man of science, and Lincoln, the man of action," and went on to discuss "the faith that thrilled in every drop of Lincoln's blood."

Mrs. Lincoln once said that Mr. Lincoln was "not a technical Christian." In his youth he was a student of Thomas Paine, Volney and Voltaire. His environment was responsible for his early attitude of hostility toward the churches. He was influenced by atheist associates upon the one hand and upon the other he found himself unable to accept the jot and tittle of the elaborate creedal statements of which current orthodoxy made religion to consist. When a young man he wrote an essay against Christianity which a wise friend threw into the fire. All his life he had mental reservations about the complicated theological systems which were debated vigorously around him. He never became a member of the church. There does not seem to be an instance in all his writings in which the word "Jesus" occurs, or any other of the terms commonly applied to the Christ.

But Abraham Lincoln, nevertheless, was religious to the core, and after one has examined the published papers and the various biographies of the sixteenth President, he indorses the words of Mr. Schurmann. None of our Presidents has shown such trust in God nor referred so frequently in official documents to the value of prayer and the certainty of the superintendence of Providence.

The message he sent his dying father was that of trust in "a merciful Maker, who notes the fall of the sparrow and numbers the hairs of our heads," and of confidence in a hereafter where there will be "a joyous meeting with loved ones gone before." His memory was stored with Scripture. He consulted and quoted the Bible as freely as Blackstone. After 1845 it was a rare thing for him to make an address without at least one allusion to the sacred volume. Long before he was President, at the annual meeting of the Bible Society in Springfield, Ill., Mr. Lincoln made an address the purpose of which was to urge that a copy of the Bible should be placed in every home in the state. He assiduously practiced the outward forms of religion. In Springfield for many years he was a regular attendant at the First Presbyterian Church, one of whose pastors he later made consul at Glasgow, and in Washington he worshiped in what is now the New York Avenue Presbyterian Church, and the pastor, Rev. Phineas T. Gurley, became his personal friend.

The prayers of the devout in his behalf were invoked by Mr. Lincoln hundreds of times. In every one of the series of addresses which marked his journey in 1861 from the old home in Illinois to the new one in Washington, at Springfield, when he said farewell, at Columbus, Buffalo, Albany, New York, Newark, Philadelphia and a score of other cities, he made pleas for the prayers of the people. To the Evangelical Lutherans, a deputation from whom called upon him in 1862, he said: "In taking up the sword this government declared that it placed its whole dependence upon the favor of God. I now, humbly and reverently, in your presence, reiterate the acknowledgment of that dependence." Later in the same year he concluded a reply to a deputation from all the religious denominations of Chicago, which had asked him to issue an emancipation proclamation thus: "Whatever appears to be God's will I will do it." Similar testimonies might be quoted from a large number of addresses to religious and other bodies and from his letters to individuals. One citation from these letters must suffice: upon Jan. 5, 1863, he wrote two of his friends, "I am conscious of no desire for my country's welfare that is not in consonance with His will, and of no plan upon which we may not ask His blessing.

There is abundant evidence that Mr. Lincoln was a man of prayer. While in the

White House it was his habit to spend a quiet hour with God each day, and his prayers at the times of great national crises are well known. Generals Rustling and Sickles vouched for the story of his wrestling in prayer while the battle of Gettysburg was being fought.

Lincoln outgrew the skepticism which was in part a protest against the uncharitable narrowness of the dogmatism of the West of his boyhood, and he came in time to hold views of God which have been disavowed by many of the orthodox churchmen of today. But he never got to the point where he was able to affirm without mental qualification the creeds of the churches. Once he said, and it is one of the most familiar of his sayings, "When any church will inscribe over its altars as its sole qualification for membership the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord, thy God, with all thy heart and soul and mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."

As the war progressed Mr. Lincoln learned to lean more and more heavily upon the divine arm and to see more and more clearly in the unfoldings of events the mysterious movements of God, and at length he came to think of himself, as we think of him today, as an implement in the hands of the Sovereign of the universe. He avowed that belief in conversation with Rev. Byron Sunderland, and it is implied in many of his public addresses. Out of that confidence in the righteousness of the cause of the North as the cause of a righteous God, and out of his daily companioning with that God in prayer, came the devotion and vision that saved the Nation.

There were churches in 1865 whose doors would have opened for a man who had no formulated theological system, but who loved and depended upon God, and expressed his dependence and love as did Mr. Lincoln, and there are a multitude of churches today whose doors swing wide for any man whose religion is a living reality expressed in action and life rather than in the affirmation of a theology.

The Chapman Campaign in Boston

Aspects of the First Few Days of Effort

The fight is on. After weeks of agitation and provision, the church forces of Boston have united with the Chapman-Alexander corps in an attack upon the city's indifferent and unchurched. Two dozen outposts and a central base of operations describe the scope of the battle area; and among the twenty-five division leaders are eleven Congregationalists. The first meetings were held on the evening of Jan. 26 in these outlying groups, and the following noon, Dr. Chapman and Mr. Alexander began the central meetings with a monster mass meeting in Tremont Temple. Up to the time of going to press, the interest aroused by the simultaneous method has shown no signs of flagging. The attendance appears to be gradually increasing, showing in the districts from 600 to 1,200 at the evening services, and at the Tremont Temple meetings overflowing congregations. Below we refer to various phases of the work.

A Sample Evening Meeting

If you are fortunate enough to be adorned with a press badge, you can shoulder your way—in a Christian fashion, of course—through the crowds blockading the entrances of Tremont Temple, and by a side entrance attain fairly easy access to the great auditorium. You thought as you came down Tremont Street that a good proportion of the inhabitants of Boston were out in the cold and the dark, waiting to get in; but once inside the brightly lighted auditorium you conclude that a pretty big section of the population had been forehanded enough to arrive early; for there they sit and stand, tier after tier, even to the farthest limits of the second gallery, men, women and a few children on laps. They are the respectable and serious rank and file of the Boston churches, who believe that the day of revivals has not passed, who cherish tender memories of former awakenings, who have come, many of them, in a spirit of prayer and remain in that spirit. Some of them are deeply burdened for others, and they will make it known later in the evening, and not a few, too, are troubled about themselves, their backsliding, their distance from God, their apathy, their sins. It would probably not be fair to any large number among the 3,000 to say that they were there to be amused, or even to have their religious sensibilities pleasantly touched.

On the platform the young men—many of them beardless boys—of the choir and back of them the women singers. To the left sits the wonderful pianist, Mr. Harkness, at his instrument, with a face of a poet and musician; on the right a line of local ministers and at the center, General Conrad and Dr. Chapman. As to brother Alexander, it is hard to pin him down to any one place. He bounds with the agility of an athlete from his seat to the dais, from which he leads the singing, his long arms serving as batons, and his friendly, commanding eyes searching out the last man in the house who has within his breast the slightest trace of a musical endowment. The songs, old and new, follow each other rapidly. Sections of the house are in turn asked to sing, and a man in the gallery is picked out by Mr. Alexander and induced to volunteer as a soloist. When he finishes, "Wait a minute," cries Mr. Alexander, "how long have you been a Christian?" "Five or six years," responds the man up in the roof of the building. "What influence brought you to Christ?" "My mother's influence," was the reply. "That's it," said Mr. Alexander, promptly, and in the next breath started "Where is my wandering boy tonight?"

It is time for Dr. Chapman to assume control. He comes quietly forward, a compactly built figure, smooth-shaven face, and the lines indicating that he has known by experience struggle and sorrow. It is the face of a man of determination, who knows just what he wants to do and goes about his task without any unnecessary preliminaries. Tonight is the first formal meeting, and he speaks of his work as foundation work, taking as his text, "As Thy servant was busy here and there he was gone, and the King said, so shall Thy judgment be." His main point is the desirability of seizing the opportunities for bringing others to Christ that are right in our way. He begins with himself, confessing that as a minister he sometimes lost his chance, and then refers to other ministers who have let the opportunity slip, and then passes to the chances that parents often neglect in their own home, and then, to spur his hearers on by instances of opportunities quickly seized, cites D. L. Moody's chance car ride with William Reynolds of Peoria. Other incidents follow, some cheering, some in the line of warning; but all designed to make Christians feel that their one business is to speak a definite word for Christ to those about them, and to speak it as naturally, sincerely and tactfully as possible. Perhaps the most dramatic touch in the sermon is the frequent reiteration of the phrase, "so shall Thy judgment be."

By nine o'clock the sermon is over; but many accept the invitation to remain and practice the new gospel songs, while the personal workers repair to another hall, there to receive more definite instructions concerning the important work. A couple of hours later Dr. Chapman sallies forth, accompanied by a few of his helpers, supported by Salvation Army officers, to hold a meeting in a theater on Scollay Square, and there until after midnight he and Mr. Alexander preach, sing and plead with the wrecks of humanity that naturally drift in and out of such a resort.

A sample evening this has been. Multiply it by eighteen and one gains some idea of one phase of the Chapman Movement.

A Sample Noon Meeting

Packed once again to the doors, Tremont Temple was last Monday the scene of a stirring double session. For two hours the big gathering, intent, reverent and never restless, remained through the regular noon mass meeting and the "Good Cheer Service" which preceded. Upon the platform were the two commanders, Dr. Chapman and Mr. Alexander, surrounded by their staff and the local adjutants. The auditorium floor was occupied entirely by men. They were evidently the substantial laymen of the greater city; the mainstay of Boston church life, with not a few pastors scattered here and there. Many persons held pad and pencil in hand for notetaking. In the balconies, occupied almost wholly by women, the make-up was similar, the loyal churchwomen from many districts, many of them just in from shopping errands. It was, moreover, a noticeably mature assembly.

In the earlier service came the first reports of the campaign from the outposts. Chairman after chairman bore witness to the enthusiastic interest of his constituency, the swollen attendances and the professed conversions, ranging from 150 to 250 at one time. Murmurs of a subdued "Amen!" greeted the particularly encouraging testimonies. Interrupting these brief speeches were selections by the male chorus, four-part renderings of a robust harmony.

Presently Dr. Chapman rose to give another of those little cameo sermons, already keenly appreciated by these Boston audiences. "So he made it again" was his text—and his exposition the story of a life made over. He picked out with unerring eye the types sitting before him and applied

his searching probe to individual failings. Several dramatic examples from his own experience, a prayer and a low-toned chorus of Nearer, My God, to Thee, and the great audience was dismissed into the noonday life to practice a newly awakened earnestness and brotherhood.

From the Skirmish Lines

IN MALDEN

Malden prepared faithfully. The majority of the Protestant churches heartily united in neighborhood prayer services as well as public preparation. The system of the Chapman methods appeals to business men, and the substantial citizens of this city are co-operating with enthusiasm. The chorus enrolls 300, which insures about two-thirds for duty every night. Sessions are to be held in the Center Methodist, the First Congregational and the First Baptist Church edifices, these being all near together. Evangelist Dr. Frank Granstaff goes at his campaign with all the solidity of a lawyer thoroughly convinced of the righteousness and the victory of his case. He has not asked for the verdict in haste, but piles up the evidence. When the case gets to the jury that evidence will be weighed with heart-searching. The music is finely led by Mr. Owen F. Pugh. Audiences, at this writing, are increasing each night. Last Sunday afternoon, at a special service attended by over 1,200 young people, nearly 200 accepted Christ. HENRY J. KILBOURN.

IN NEWTON

In the Newton Center group the meetings open encouragingly. The evangelist is Rev. J. A. Earl, D. D., pastor of Belden Avenue Baptist Church, Chicago. He is a forceful and earnest preacher, quiet in manner, simple and straightforward in his methods. The audiences have been composed almost entirely of Christians so far, and the services have been directed toward the deepening of the spiritual life of the churches. The unity and harmony of the co-operating churches and pastors, the spirit of earnest and prayerful expectation on the part of many disciples, the cordial welcome to Dr. Earl and his message, and the readiness of Christians to enter upon definite service, give good grounds for confidence in the result of the campaign here. The singer accompanying Dr. Earl is Mr. Clifton Powers, who leads with skill and contagious enthusiasm.

EDWARD M. NOYES.

IN DORCHESTER

So far everything in the Upham's Corner group is favorable to a great result. Mr. Atkinson, a United Presbyterian minister, is the evangelist, and the gospel he preaches is the common gospel of the every-day pulpit without pyrotechnics or abuse. He does not spare sin or lethargy, but the love of God and the Saviourhood of Jesus Christ is held up before men with great power. So far audiences have been beyond our hope, they were larger the first night than we had expected, have held good and grown some. I am confident that nowhere have the audiences been what the newspapers have reported, but we do not need to have anything but just the truth, for the truth is startling enough in our city. From the first the people have rallied beyond all hope, and no one can believe that where the people are believing and praying, and are as willing to invest their money as much as the church people of Boston have, that we can have a failure. So far as results are concerned, we have none to report after only three services, but as regards the spirit of the people, we have to report only the best and most hopeful things. GEORGE L. CADY.

IN EVERETT

Something that slept long in the heart of Everett, as in every city, is awakening. One man said, "This reminds me of the Moody days—only it's greater." The Everett citizen goes to Tremont Temple at noon, and when he reaches home at night the family and some neighbor go to the First Methodist Church, where he finds himself singing, "He will hold me fast," and in scores of cases already he has begun to believe it. From the first service Dr. O. S. Gray and his colleague, soloist C. F. Allen, got the heart of their audiences, Mr. Allen by his Christian gladness, his power of getting spiritual interpretations from the chorus; Dr. Gray by his clearness, his appeal to men and the directness of his preaching. The composite look of the audience, as seen from the platform, betokens the glorious question of old, test of all effort for Christ, "Men and brethren, what shall we do?"

HENRY J. KILBOURN.

Some Chapman Messages

My definition of a Christian is to be like Christ, but that change can come only through regeneration—there must be repentance, belief, confession and obedience. If you are to live as a Christian you must show it in your business, at home, on the street and in your conversation.

How many of you have ever led a soul to Christ? I asked a reporter this morning if any one had ever spoken to him about his soul, and he thought not. Speak to your friends. A young lawyer in Indianapolis struggled with the question of becoming a Christian, because, as he said, mental difficulties were in the way. A grand old general heard of it and went to the man's room at night, talked with him until he had brushed away all the difficulties, one by one, and at one o'clock in the morning they knelt and the lawyer made a full surrender of his life to Christ. That general was Benjamin Harrison, President of the United States.

Cry your eyes out, and it don't amount to anything; sign the cards that are passed among you by the personal workers and that don't amount to anything; stand up for Christ and then go to some church. The reason you are drifting is that you do not keep in touch with some church.

God is constantly bringing us opportunities, but we are busy here and there and do not take advantage of them. There are constantly within the sound of our voices people to bring to Christ, but we are busy here and there. And the boy has grown to manhood and no word has been spoken to him, and the door is shut and the soul is lost.

Love worked the miracles, wrote the parables—love, matchless love. The finest trait in your own great Bishop Brooks was love. He was known as "Mr. Greatheart"—the man who won people by the grasp of a hand, and the kindly glance of his eye. Wherever you find a man who has held and swayed people you will find it is by the spirit of love.

Here and There

Besides the church and Tremont Temple gatherings, Dr. Chapman's assistants will carry the gospel to the poolrooms, bowling alleys, shops and like resorts. Midnight theater meetings have also been started. Rev. William Asher and Mrs. Asher, whose specialty is saloon services, have been much disappointed over a ruling of the Excise Commission. Despite a long conference with the board, Mr. Asher must abide by their interpretation of the statute which applies to the prohibition of music in saloons. Since an effective part of the Ashers' work is the musical features, they are obliged to omit this part of their program.

Not least important among the features of the campaign is the attention of the daily press. The fullest of reports, including in some papers a *résumé* of the services in each of the districts, illustrated sketches of the evangelists and singers, sermonettes from Dr. Chapman and others, tabulated attendances, these are some of the ways in which Boston papers are serving the campaign. Dr. Chapman has been generous with his time that the news gatherers may have the facts and have them right. Just before the first mass meeting he gave an interview to a dozen or more newspaper men and women at the headquarters, carefully explaining the scope and objectives of the services and offering his co-operation in every way; even to be called up during the night for correct information before the great dailies went to press. At some of the services, also, Mr. Alexander has even persuaded the group of reporters occasionally into singing as a chorus.

Lincoln's Likeness to Christ

(Prof. Kelly Miller, in the American Missionary)

One hundred years ago Abraham Lincoln was born amidst a lowly life. There is none other than the Son of Man to whom the great Messianic prophecy applies with such pointed pertinency. He grew up as a root out of dry ground. He had no form nor comeliness that we should desire him. He was a man of sorrows and acquainted with grief. The haughty and supercilious hid, as it were, their faces from him. He was wounded for our transgressions and bruised for our iniquities. With his stripes we are healed. He was cut out of the land of the living, yet he has had his portion with the great and shared the spoils with the strong. . . .

Abraham Lincoln was a genius of the first order. He dwelt on the "radiant summit." He had not so much a message to deliver as a mission to perform. And yet, without learning, he could portray his meaning in such clear and lucid language, that the critics of elegant speech were constrained to say, "Few men ever spoke as this man speaks."

He saw the whole equation while others were engrossed in a single factor. He had faith where others wavered; he had knowledge where others had faith. He realized the substance of things which others hoped for; he had abundant evidence of things which others could not see. He more clearly than any other man of his day comprehended the axiom that the whole is greater than any of its parts. "Let us preserve our cherished institution," said the South. "Let us free the slave," said Garrison. "Let us make the North and West free soil," said Seward. But Lincoln said, "Let us save the Union!"

Members of the Turkish parliament propose to pass a law for a weekly Sabbath, setting apart Friday for Mohammedans, Saturday for Jews and Sunday for Christians. That fast-changing empire may yet become like the place our Puritan fathers aspired to,

> "Where congregations ne'er break up,
> And Sabbaths have no end."

In this connection it may be well to remember that if Turkey should pass these laws she would be getting ahead of the one state of this United States (California) which has no law for a weekly day of rest.

The Home and Its Outlook

The Bond

BY ANNA LOUISE STRONG

The far winds brought me tidings of him—one
Who fought alone, a champion unafraid,
Hurt in the desperate warring, faint, fordone;
I loved him, and I prayed.

The far winds told the turning of the strife;
Into his deeds there crept a strange new fire,
Unconquerable; the glory of his life
Fulfilled my soul's desire.

God knows what mighty bond invisible
Gave my dream power, wrought answer to my prayer;
God knows in what far world our souls shall tell
Of triumph that we share.

I war alone; I shall not see his face.
But I shall strive more gladly in the sun,
More bravely in the shadow, for this grace:
"He fought his fight, and won."

A Taste of Home

A man whose business makes him a good deal of a pilgrim gave his hostess a hint on hospitality the other evening which she will not soon forget. Coming in unexpectedly, it was almost literally "pot-luck" he was to share, and she could not help an inward quaking as with her own hands she brought on the homely fare. But his instant appreciative word and glance put her at ease. "It's 'pot-luck,' you see!" she laughed, nervously. "*Bean*-pot-luck!" he responded, quickly, adding, with evident sincerity, "If you could only know how I have longed for months for a smoking plate of good old Boston beans! It's my first taste of home." It is not the table groaning with unusual delicacies that best expresses hospitality, but a taste of home—*our* home, whatever it is. This does not mean that a bit of extra frosting is forbidden, if there is leisure for it; or the best china, if the housekeeper can be mistress of herself, in case of accident, where there is a heedless kitchen helper or a tableful of children. But it does mean that whatever we decide to set before the guest, we pay him the compliment of believing him to be a person of sentiment. We tacitly say, "Come, have an hour of home with me!" This simple, sincere way of treating people makes friends and intimates when expensive and conventional entertaining would leave us "strangers yet."

What Shall We Eat

Prof. Irving Fisher of Yale University has collected testimonies of over a thousand persons concerning their experiments with various kinds of foods, and some of his conclusions from examination of them are published in the Boston *Transcript*. Vegetarians, fruitarians, nutarians and various other "arians" have written proofs of the advantages to health and long life of the diet they have adopted. One man has lived for months wholly on grapes, another on cows' milk, others on cocoanuts or peanuts. Some eat only raw food, others will have all their food cooked to avoid germs. One cult advises every one to drink several quarts of water daily, another to avoid drinking, and another to drink only distilled water; while some physiologists claim that distilled water is injurious. Professor Fisher finds that most opinions of the advocates of different diets are of little value, being based on no comparative observations or investigations. He sensibly concludes that distinct benefit results from thorough and natural mastication of food without paying much attention to the act itself; and that superior working power, both physical and mental, would be gained by many from reducing the proportion of lean meat and eggs in their meals. A great deal of time is wasted in thinking about the quantity and qualities of food consumed, and many people promote indigestion by trying experiments to digest their food. Haste and worry and over-feeding make more dyspeptics than any combination of things eaten. Leisure, agreeable company and moderation in eating preserve health more than peculiar bills of fare or prescribed ways of using them.

Wait

BY ZEPHINE HUMPHREY

There is no wiser and kinder word in all language than *Wait*. Nor is there any whose perfect counsel is more likely to be spurned by our impatient hearts. That is natural enough. Wanting is an immediate issue, and nobody concerns himself very poignantly about a desire which he thinks he may wish to gratify in a year or two. Our present need makes our present lack, and we hurry to supply it. But over and over and over again we have to learn that the best things come slowly; that the Kingdom of Heaven will not be taken by force, in an hour; and that, if we really want, we must wait—then we shall surely have.

The two words are almost identical. Only a small but significant difference in one letter, to substitute for the indefinite *n* the purposeful *i* of a human will which addresses itself to attainment. One may want and go on wanting forever; but waiting implies a far end.

Not a passive, resigned state at all, then, it is but one of intensest activity; not a confession of lukewarmness, but rather a proof of desire too strong to put up with any halfway measures, any incomplete fulfillment. A man who is willing to wait really wants, and proves his worthiness.

Hard? It is bitterly hard. If it were not, there would be no meaning in it. All the ages acknowledge the heart-sickness of hope deferred. But hoping is somewhat different from waiting; much more clamorous, but not so sure. A volatile spirit, Hope, ever returning, but ever departing also. The angel of Waiting abides with us and fixes its eyes, not on the next meadow, but on the mountain top. That a process is hard should be no reason for complaint on our part, since the hardest things are ever most blessed to the valiant soul. But there is an ultimate depth of peace in waiting which, when we understand it at last, robs the condition of half its pain and all its restlessness. Nay, it may even come to confer a divine happiness upon us. What does God do—and all the angels—but wait eternally?

It is doubtless true that what we wait for, that we shall surely have. It is also true that what we wait to be rid of, that we shall surely lose. Blessed, blessed working of time (strong, compassionate angel Time) to heal all bruises, close all wounds, turn all things into good! William Bowles has a beautiful sonnet, although a sad one, on this subject:

"O Time! who know'st a lenient hand to lay
Softest on sorrow's wound, and slowly thence
(Lulling to sad repose the weary sense)
The faint pang stealest unperceived away."

If only we could remember that this must surely happen to us, that all our past life must seem good after the years are gone, we might save ourselves—but, no, after all, perhaps it is well not to save ourselves. How should we ever know anything if we did not suffer? At least, however, we might bend an ear to an inner singing beneath our tears, a voice which says, patiently, constantly: "Wait. Wait—wait—wait."

Wait, how long, then? Well, a lifetime is of course a little matter, hardly a beginning towards the most important things. Until the earth and planets cool might be a pretty period, or until the sun goes out, or until a new one kindles. But limitations are no business of the really waiting soul. Wait as long as God waits; that is the best decision.

A High Calling in the Home

BY SARAH LOUISE ARNOLD
Dean of Simmons College, Boston

The family was completely upset. There had been a sudden and dangerous illness which had in an instant transformed the home into a hospital, had changed the existing order in almost every particular and centered all the agencies and processes of the establishment about the welfare of the invalid. Such tension, such anxiety, such suspense come to every household sooner or later. At a time like this every one asks, "What can we do to help?" and everything which interferes with the care of the patient is for the time put aside.

In this home the suspense had lasted, not for days, but for weeks, and when the anxiety was lessened the care still continued. Recovery was at last assured and the everyday routine must be taken up again; yet in the home the convalescent must still be the center.

In former days, at such times, there always came into the foreground the maiden aunt, or the unmarried sister, the widowed cousin, or the eldest daughter, accustomed to responsibility, trained more or less in caring for the sick, possessing surpassing skill, comforting and comfortable, wholly indispensable. She stayed until the patient was recovered; she was companion, counselor and friend. She made gruel; she provided dainty breakfasts and lunches; she carried the responsibility which the sick one would otherwise have assumed too early; she met and entertained the callers, when they would have proven a burden; she was everywhere useful and helpful.

In these days, whither shall we turn? The maiden aunt is managing a farm on approved principles and devoting her energies to securing and dispensing milk with the minimum quantity of bacteria, guaranteed to have been produced under sanitary conditions; the unmarried sister is at the head of a college settlement in a distant city: the widowed cousin is employed in a publishing house; the eldest daughter is writing for the papers or conducting municipal research. Paid service is sought. A cook might be secured on bended knee, and a managing housekeeper might offer her services under certain fixed conditions, but where is the wise and skillful woman to meet the daily need at this critical time?

This family found her in the person of a young woman who had formerly been employed in the home. She had left to care for her aged mother, who had been ill. It happened that this need was no longer urgent, and at the time of greatest stress and anxiety, when the members of the family must disperse to their common tasks and no one could be left to care for the sick one, a telephone message reached this friend and found her able to come to the work which

was waiting for her. She stepped quietly into the accustomed place. It was her care that made ready the sunny room to which the invalid was transferred for her late breakfast; it was her deft fingers that arranged the tray; it was her ingenuity that suggested one dainty dish after another to tempt the invalid; it was her eye that saw the need of the pillow, and her thought that suggested the sunny corner, or the fresh air, or the lowered shade when the sun was too bright.

She saw all that was needed to make the family comfortable. Under her skillful fingers the rents were mended in the family wardrobe; she could find time to go to town for the needed errand; she could meet the friends who came to inquire after the invalid: she could write the letters to the distant members of the family who had been anxious during the long illness, and had felt that the news came all too seldom. Everywhere she fitted and everywhere she helped. Under her care the convalescence was rapid, and comfort and peace of mind were assured to the entire family.

Such work is certainly worth while. Quite as necessary as the physician in his place or the nurse in hers, is this friendly helper who brings order out of chaos, carries inevitable responsibility, secures necessary results and proves a friend in need. Such a friend must be able to fit into the family, must understand the needs of a refined home, must be capable as an executive, loyal as a friend. Why is the race dying out? Are there no means by which it can be renewed? Cannot some of the women who are giving themselves to barren tasks, who are leading so-called independent lives, find in such womanly services a higher recompense?

There is hardly a home that does not still need at one time or another such loving, skillful service. Such skill and such service cannot be too highly commended, nor too greatly appreciated. Such work and such helpfulness are worthy of the finest type of woman.

As the pendulum swings back and we arrive at a true conception of woman, shall we not place a high value upon all the training which enables us to serve within our own home or in the home of another at such times of sorest need? Let us hope that we shall by and by revive and reinterpret the homely terms, "neighbor" and "help."

Amusing Blunders

Writing in *Past and Present*, the journal published monthly in connection with the Friends' Schools, Mr. E. B. Collinson quotes, among others, the following genuine blunders made by pupils:

An abstract noun is the name of something that has no existence, as goodness.

An autobiography is the life of an animal written after it is dead, as a moral.

The Pilgrim Fathers thought it better to be out of this wicked world and so colonized in Massachusetts.

An axis is an imaginary line on which the earth is supposed to take its daily routine.

The Pharisees were people who like to show off their goodness by praying in synonyms.

"A sower went forth to sow and as he sowed he fell by the wayside and thieves sprang up and choked him."

"And having our loins girt about with the helmet of salvation."

The larynx is the voice-box and shuts when we swallow it.

An optimist is a person that attends to people's eyes.

When a word gets out of date it is termed "dead," and so gradually a language is built up.

Closet and Altar

THE SCHOOL OF CHRIST

Come unto me. . . . Learn of me.—Matt. 11: 28, 29.

He came to found a school. He came to find disciples, learners. He did not ask people to come to Him because of their knowledge, but because of their willingness to learn. What Jesus Christ wanted and asked for was always a teachable spirit.—*Silvester Horne.*

Let Christ tutor me as He thinketh good. He has seven eyes; I have but one, and that too dim.—*Samuel Rutherford.*

Christ who trained the Twelve has been always training disciples and is doing it now. The school is always open and the Master always at His work. He is never tired of dealing with dull scholars and repeating His lessons, and He has just as much power as ever to make strong and noble lives out of ordinary and even mean material.—*J. G. Greenough.*

The ills we see,
The myteries of sorrow deep and long,
The dark enigmas of permitted wrong,
Have all one key;
This strange, sad world is but our Father's school;
All chance and change His love shall grandly overrule.

How sweet to know
The trials which we cannot comprehend
Have each their own divinely-purposed end!
He traineth so
For higher learning, ever onward reaching
For fuller knowledge yet, and His own deeper teaching.

—*Frances Ridley Havergal.*

The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace; and so they are. But, also, your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace; your dull and stupid clerk is a means of grace, and your more dull and stupid cook is a means of grace—or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school, preparing for the life beyond, and what a glorious thing it is to live!—*Lyman Abbott.*

Heavenly Teacher, by whose aid earth's life becomes a school of love and faith and holiness, so fit its lessons to our need and powers that we may grow continually in strength of Christian character. Help us to be diligent scholars in the work which Thou hast given, submitting ourselves willingly to all experiences which Thou judgest needful for our souls. Teach us to love Thee by revelation of the loveliness of Christ. Show us the beauty of holiness, that with instructed eyes we may pierce through the falsehoods and disguises of temptation. Help us to look on other men as fellow-students, thinking of them with charity and dwelling with them in such love as Thou hast shown toward us. And when Thy work with us in this lower school is accomplished, remove us to that higher class where we may learn in face-to-face communion with our Lord. Amen.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

The Bishop of Washington

After an interval of more than a year, the diocese of Washington has a bishop to succeed the late lamented Herbert Yates Satterlee, first bishop of Washington. The selection involved many formalities and two rejections. Bishop Brent concluded that his work still lay in the Philippines, and Dr. Mann decided that Boston needed him more than Washington. Then the election came to Rev. Alfred Harding, D. D., rector of St. Paul's in this city for the past twenty years. His consecration on the 25th at Trinity Church brought to the city a number of bishops and clergymen, and the preceding Sunday afternoon there was a great Episcopal mass meeting at Convention Hall. Bishop Harding is in the fifties, of medium height, full figure, with a genial, kindly face and a good voice. He speaks with dignity and deliberation.

Places that Knew Mr. Lincoln

The New York Avenue Presbyterian Church has decided that it is time to move uptown, and its edifice, minus the steeple, which blew off in a gale some half dozen years ago, is for sale. It is an historic building, and many illustrious men have worshiped within its walls, but it is always pointed out as Lincoln's church. When the interior was remodeled his pew was not disturbed, and visitors look with reverence upon that short, dark seat where the ministrations of his dear friend, the late Dr. Gurley, comforted the great heart of Lincoln during the sorrowful days of the Civil War.

A block farther east on New York Avenue is the shop where Lincoln used to go to buy toys for his little son Tad. It looks just as it did when he crossed the humble threshold, and tin soldiers still are keeping company with the medley of other articles in the show window.

Two more blocks to the east and two to the south and we are on the spot where Lincoln was assassinated. The gloomy walls of the old Ford's Theater are just the same, though the interior became a death trap to several government employees when the floors crashed through some years ago. Across the street is the house where Lincoln was carried after the fatal shot, and where, after a few hours of unconsciousness, he died. It is now a museum; the gentleman in charge has made the collection of books, photographs, cartoons, anything pertaining to Lincoln, his life work. You climb the little curving flight of worn, sandstone steps on the outside, up which he was carried, pay a fee and go into the low-ceiled, narrow hallroom where the great men of the nation forty-four years ago were hastily summoned about their stricken chief. The rough floor, some of the pictures, even the paper on the walls are the same as then. The scenes of death and mementos of the funeral are too distressing.

In other rooms are things that had to do with his plain and simple life before he came to Washington: a rail that he split, his favorite black walnut rocking chair covered with horsehair, the generous cook stove, paid for in installments, his small office desk and chair of pine, the worn sheepskin books that he handled. This heterogeneous collection should be purchased and rearranged by the government. It is a silent and eloquent testimonial to the fact that a great spirit is independent of external surroundings.

If this poor world of ours is not quite so good as we should like it in our better moods, I think it is not so wholly bad, either, as it appears when we consider the lost condition of our neighbors.—*W. D. Howells.*

For the Children

The Way of the Kimball Family

BY FRANCES J. DELANO

"Oh, it's fine skating on the pond, and not a home lesson have I got to get! Won't I just have a glorious afternoon skating?"

Elsie Kimball dropped into her place at the lunch table as happy as a lark.

"I'm glad for you," cried Father Kimball.

"So am I," said Mother Kimball.

"Me, too!" exclaimed Linnie, regardless of his grammar.

"A glorious half-holiday to you!" put in big sister Grace.

"And good luck!" shouted Bobbie.

Little Patsie, the baby, crowed and kicked her feet, thereby showing herself to be a genuine Kimball. The Kimball family, you must know, had a great way of sharing in each other's good times.

"When does this wonderful half-holiday begin?" asked Father.

"Soon's the dishes are washed," laughed Elsie.

"Dear me," cried Grace, "I forgot I was going to ask you to help me a bit with that play for the Village Industries. Can't you stop long enough to give me the cues? It's the last rehearsal tonight."

"Sure!" said Elsie. "That won't take long." (The whole Kimball family always accommodated each other.)

"On your way, Elsie," said Mother Kimball, "stop at Mrs. Emmans and ask her to come to dinner tonight, I think a change will brighten her up." (The Kimballs were very hospitable.)

"I'm going to the west pond," replied Elsie, "but I'll run over to Mrs. Emmans first, that won't take long." (None of the Kimballs minded putting themselves out a bit now and then.)

After lunch was over and the dishes washed, Elsie helped Grace with her play and did the errand at Mrs. Emmans, then she came back home for her skates. She was just starting out of the house when Linnie came in with his finger hurt. Of course she couldn't leave then—the Kimballs had a kindly way with them when any one was in trouble. She had to watch Mother bind up the finger and then make sure that Linnie was comfortable.

While Elsie was busy with all these various calls, the skaters were gathering fast over on the west pond. By three o'clock nearly half the town was there, big boys and little boys, and girls of all sizes. Almost everybody had either a pair of skates or a sled or at least a hockey stick.

There was one little fellow, however, who had none of these things. He was a forlorn looking little chap; his coat was a bunch of rags, his shoes out at the toes, and he had no mittens. Once, last winter, some one had loaned him a pair of skates, and ever since that "great day," whenever there was skating, he had stuck close to the pond, eagerly hoping for another loan.

Every once in a while he would run up to a skater and sing out, "Lemme try yer skates?" "Gimme a chanst at yer skates." You would have thought, from his eager voice and manner, that he had had the loan of skates dozens of times instead of but once in his life.

Not a soul on the pond took any notice of him. Over on the north side of the pond, however, were several men who had been watching for a long time. They had wandered over from a factory town several miles distant and had dropped down on some settees to watch the skaters. They were men who had been out of work for some time, and they looked pretty miserable and discouraged.

"See that little chap?" said one of the men. "He's been begging the loan of a pair of skates for the last three hours. Don't appear to get discouraged."

"Hum," sighed the man who sat next him, "he'll get discouraged once for all some day. That pond is like the world—every man for himself."

As they were speaking, down the opposite bank came Elsie Kimball. In a moment or two she had adjusted her skates and was skimming along with the best of them. Upon reaching the edge of the pond where the men sat, up came the forlorn little youngster.

"Gimme the loan of yer skates?" he pleaded, jumping up and down as he spoke and thrashing his hands to keep them warm.

Elsie curved round and looked the little chap over. "My goodness!" she exclaimed. "Haven't you any mittens?"

The child's eyes were upon Elsie's skates. He almost felt himself gliding over the pond. "I'll give 'em right back, I will, if you'll give me the loan of 'em for a jiffy."

Elsie, skating round and round the little urchin, eyed his shoes.

"You couldn't get my skates on those shoes. I should think your toes would be frozen."

The child's face clouded. "Couldn't you just let me have a try at 'em? I could get 'em on."

Elsie had a happy thought. "Say!" she exclaimed, "I'll tell you what I can do. My little brother has some skates just your size. He'll loan them to you." (It was the way of the Kimball family to loan their things.) "Now look! you see that street?" Elsie pointed to the street leading straight out from the pond. "Our house is number 278; you ring the bell and tell whoever comes to the door that Elsie Kimball sent you for Linnie's skates. Tell them I promised you should use 'em this afternoon. Now run, and don't forget the number."

After the child had gone the men, who had heard every word Elsie had spoken, looked at each other.

"Well!" exclaimed the one who had just declared every man was for himself, "there's *one* little lass who'll put herself out."

"Yes," agreed another, "likely there's a good many, first and last, like that little girl there."

"Oh, the world isn't so bad!" declared a third man, nodding his head and speaking with some show of courage. "No use looking on the shady side all the time."

Each man seemed to pluck up courage now, and when they saw the little chap getting over the ice on Linnie's skates, the happiest youngster on the whole pond, they brightened up in spite of themselves and began to tell stories about "when they were boys."

Elsie herself was so used to doing little kindnesses (neighborliness was a part of the day's work with the Kimball family) she never gave the affair another thought. She skipped home that night with Linnie's skates over one shoulder and her own over the other, and when she told the family about her glorious afternoon—how the ice was like glass, and how she had learned to skate backward, and how she and Helen Lyon had skated "over and over" three times round the pond without a break, etc., she never thought to mention that she had given a poor little chap the happiest afternoon of his life.

She didn't know, of course, how that one little kindly act of hers had made the whole world look brighter to half a dozen discouraged men. We never do know what great results come from the least little bit of a kindness. Of one thing we may be sure, though—wherever there is a place fortunate enough to boast a family like the Kimballs, happiness is spreading all over that town and away over into the next. Anybody is likely to catch it—men out of work and poor little waifs with no skates and ever and ever so many people.

Whoever you are—wise or foolish, rich or poor—God sent you into his world, as he has sent every other human being, to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used.—*Rebecca Harding Davis.*

The Children's Pulpit

Walking with God

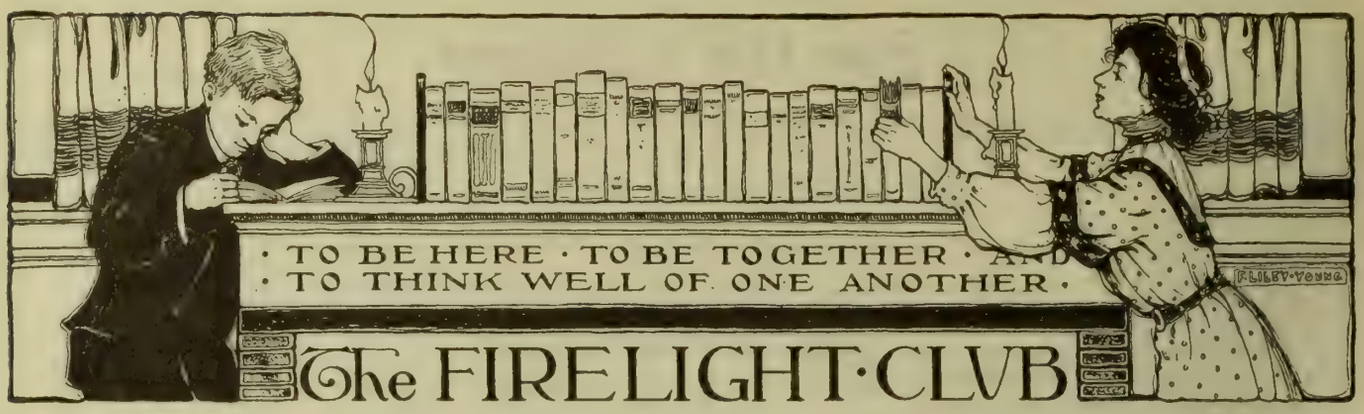
BY REV. E. H. BYINGTON

We like to walk with our friends. Nowhere is this more apparent than in school. Watch the boys and girls as they are coming home and see how they pair off or group themselves according to their fondness for each other. The pleasure of walking with those we love and enjoy is one of the greatest in life.

We are told that Enoch walked with God, and we feel that we should; but how can a boy or girl walk with God? To walk with a person you must be going in the same direction. You may be on the same street, but that is not enough, for both must face the same way and be near each other. Christ came to show us how we can keep step with God.

When you are going where you should go, you are walking with God. When you start out for school in the morning and go along happily and in a nice way, you are walking with God. So you are when you are cheerfully doing an errand, or helping somebody, or on your way to church or Sunday school. So you are when you are enjoying a pleasant tramp, or visiting any place, or doing anything which it is right for you.

"Shall two walk together except they have agreed?" says the Bible. So must you be agreed with God. If you are saying and doing things that would displease him, even though on your way to church, you are not walking with him. When you are planning mischief or teasing others, you are not. Every day, almost, you take a walk with God, and some days you walk with him almost all the time.



A Page for Boys and Girls in Their Teens

Conducted by William Byron Forbush

Abraham Lincoln, 1809—1909

The greatest regret that comes to those of us who love the memory of Lincoln and who were born since the war is that we could not have looked upon his face. We read in many of his biographies that he was homely, but he does not look homely to us, and we think little of the good taste of that little girl in Westfield, N. Y., who persuaded him that he would look more beautiful if he would wear a chin beard. Those who tried to improve Abraham Lincoln's face set about a hopeless task. His chin was one of his finest features, and the persons who remember the slender, eager countenance that was photographed before the hedge of beard was grown may well feel some indignation at the Westfield damsel's interference.

It is recorded of more than one person who saw Lincoln for the first time, having in the meantime read descriptions of him, that they went away awestruck, saying, "Why, but he is beautiful!" The countenance that looks down on us from the St. Gaudens statue is truly that of a serene, benevolent Father of his country.

Did you ever see a portrait of Lincoln smiling? Have you not often heard people say of him, not irreverently, that he was a "man of sorrows"? We younger people often think of him that way. His toilsome youth, with its many disappointments, his wild grief over the death of Ann Rutledge, his strangely assorted home life, the deepening burden of the nation's care, the loneliness of his quest for a military leader for the Army of the Union; the years in which he was despised and rejected, not merely by the thoughtless and hasty, but by the scholars, the strong journalists, the most earnest reformers in the nation; the heartbreak of carrying on his heart the woe of a hundred thousand soldier deaths—all these darkened the gloom of a spirit that was by nature acquainted with grief.

The Humor of Lincoln

The humor of Lincoln was as pathetic as his grief. It is possible to see how he used it as a defense against intruders and busybodies; as a mighty weapon for the utterance of great truths or practical policies which he wished, not only those who heard him speak, but all the nation to understand, because he was speaking through these to all the people. And how genuine a relief it was to the sorrows that overwhelmed him. It always seemed to me that he defined the partial mission of his humor when, one day, speaking of some comforting or lightsome remark, he beat upon his breast (this was after his little boy's death) and said, "But nothing seems to help me deep down there." His humor was, some of it, rough, much of it telling in its quaint appositeness, but it was all upon the surface of his life.

When I visited the city of Washington for the first time, one of the places I was most eager to see was that porch of the White House which looks off across the lawn toward the Potomac and the Monument, where I had been told Lincoln used to walk, wrapped in his famous shawl, in the moonlight. I could seem to see him still, pacing up and down, alone, gaunt, sad, faithful, the Father of his people, looking southward and grieving over the young men of both sides who were giving up their lives, and over the fathers and mothers of North and South who were yielding them to the great struggle.

The Chivalry of Lincoln

Those who criticised Lincoln's table manners and his awkwardness of person seem to have missed a quality in him that was finer than mere social grace, the quality of chivalry. To do a kind deed—or, still harder, a necessary rough deed—with unconscious gentleness and in a way to leave the recipient happy, is an art which many well-nurtured people never take the trouble to learn. Lincoln seemed to have it by nature.

You may recall one instance of this quality, as shown toward a very uncomfortable little girl. One morning when Lawyer Lincoln was walking from his home to the state house at Springfield, he spied a child weeping at a gate. The girl had been promised a ride on the railroad for the first time, all was arranged for her to meet another companion and to ride with her, but she was detained from getting to the station, as no one was about to carry her trunk. She drew the conclusion that she must lose her train, and she burst into fresh tears.

The box in question was a toy casket proportionate to her size. Lincoln loomed up before her in his gigantic bigness, and his smile alone almost stopped her tears. They were thoroughly dispelled when he cried out, cheerily:

"Is that all? Pooh-pooh! Dry your eyes and step out."

He reached over the fence and lifted clear across to him the tiny trunk. He raised it on his shoulder with the other hand, crossing as a corn-bag is carried. He grabbed her by the hand, as the tooting of the train was heard in the mid-distance. Together they "stepped out," the little girl, half flying, towed along behind the stranger's long footsteps. They reached the station just as the train slowed up.

He put her on the car, kissed her, and cheered her off with, "Now, have a real good time with your aunty!" Always carrying other people's burdens!

One day the wife of Gen. George Pickett, the Confederate hero of Gettysburg, called upon Mr. Lincoln. He had smoothed Pickett's entrance into West Point some years before. She was accompanied by her little son. She began her visit of respect by addressing Mr. Lincoln formally by his title, but he interrupted:

"Not the President, but George's old friend."

And beckoning the wondering boy to him, with his own irresistible attraction, he said, "Tell your father, rascal, that I forgive him for the sake of your mother's smile and your own bright eyes."

Could Bayard or Chesterfield have uttered a more graceful sentence, one more grateful to the daughter of a Southern cavalier?

Frederick Douglass, perhaps, gave him the most sensitive word of praise ever uttered when he said, "The President is one of the few men with whom I have passed an hour who did not in some way remind me that I am a Negro."

Lincoln and the Soldiers

I never tire of reading the tales of his dialogues with soldier boys, and I love to think that his last official act, as well as his most frequent one, was an act of clemency toward some lad who had failed in his duty. I remember especially that Vermont boy, of whom this story has been told so often that I suppose it is true. His was a serious offense, but the President had indicated that he intended to pardon him.

"Now," said Lincoln, gravely, "I want to know what you intend to pay for all this?"

The boy did not know. His parents were poor. There was his soldier money and a little in the savings bank. Perhaps they could mortgage the farm. Perhaps his comrades would help. And all this time the President was towering over the boy in his tent, holding his mother's picture in his hand, his face, we must imagine, working with a smile and a tear at the gentle joke.

"My bill is a great deal more than that. Your friends cannot pay it, nor your family, nor your farm. There is only one man in the world who can pay it, and his name is William Scott. If from this day he does his duty, then the debt will be paid."

And William Scott went back to his regiment and paid the debt in full. He fell in battle.

What Lincoln Means To Us

Now that the memories of the war are fading, the meaning of Lincoln grows more and more to be, not what he did, but what he was. That "dear, majestic ghost" walks before every young American, beckoning with his sweet, sad face toward a life of honor without selfishness, sentiment without gush, kindness without partiality and service without boasting or clamor.

Make Good

Nobody ever gets ready and then has no call. God hasn't any men to waste.

Nothing makes me wish I was twins so much as to see so many willing people who are good for nothing in particular.

God condemns us, not because we are little, but for being useless.

Beginnings of the Christian Church

Sunday School Lesson for February 14

By Rev. A. E. Dunning

(To be studied with open Bible)

VII. Her Faithful Witnesses

Last Sunday you studied a startling experience within the new community which for the first time was called "the Church." Now you turn again to the events which attracted public attention and explained its rapid growth in numbers. This lesson is concerned with the second open collision between the Jewish authorities and the apostles. Consider:

1. *The cause of the arrest of the apostles.* Verses 12-16 describe their action for an indefinite period. They were in the habit of meeting daily in one of the porches or colonnades of the temple, to which they went, with other Jews, to attend the services (v. 12). They also held meetings of their own, which the common people attended in large numbers, though none of the Sadducees or Pharisees dared to join them (v. 13). The popular excitement spread, especially through the healing of the sick. Peter was the principal figure, and it became the common belief that even his shadow wrought cures (v. 15). The news was carried beyond the limits of the city, and people came from neighboring villages bringing sick and crazy patients, and the story spread that all who went were healed.

This was more than the priests and the scribes could stand, especially the Sadducees, who had no confidence in supernatural beings or powers. Some time before they had arrested Peter and John after they had cured a lame man at one of the temple gates (Acts 4: 1, 2). Now, led by the chief priest, the authorities took the whole college of the apostles and shut them up (v. 17). For it seemed plain that the leaders of this new sect, by proclaiming that Jesus had risen from the dead and was working wholesale miracles of healing, were plotting to turn the whole Jewish Church against them (v. 28). What else could the authorities do in self-protection?

2. *The reason for the apostles' disobedience of the order of the court.* The injunction issued against them had been some time in force, and their open disregard of it had brought about exactly what the priests had feared (chap. 4: 17, 18). Why did the apostles dare to disobey the command of the authorities of the church, and how did they justify it? They said that they were commanded to do so by the highest authority (4: 19, 20). Their position was now supported, Luke tells us, by supernatural evidence. Those who had arrested them did not believe there were any angels, nor any persons risen from the dead (23: 8). But an angel opened the doors of the prison which the authorities had shut, and ordered them to go out again into the temple and preach there the new doctrine of the "Life," the healing power of the risen Jesus (vs. 19, 20). Thus we find here the first mention of the gospel with a distinct name, which later came to be known as the "Way" (9: 2).

This must be the reason for introducing here the supernatural jail deliverance, which presents some difficulties. For you would expect that the members of the Sanhedrin, the whole body of which had gathered in or near the temple, would have heard that the apostles had got out of the prison and were preaching to a multitude close by. The escape was of no other value to the apostles, since they were soon rearrested (vs. 21-27).

3. *Their defense before the court.* Show that the summary given (vs. 29-32), is substantially the same as that made at the former trial (4: 10-12), and no doubt stands for the substance of apostolic preaching in these early years of the Christian Church.

4. *The lawyer's plea in their behalf.* Gamaliel, the Pharisee, is mentioned in the Jewish books as a famous official expounder of the Jewish law. He was the founder of a liberal party in the church, venerated by the Jews of his time. His authority held in check the rage of the members of the council, who now saw that the heresy they hated was spreading beyond their power to suppress it. Interpret his argument, and show how he persuaded his hearers to let the apostles go, though not without venting their hatred by first flogging them (vs. 34-40).

5. *The new church at work.* You will best use this lesson by showing how the disciples undertook to obey the commission they had received from their Master (chap. 1: 8), and how the gospel of Christ is now being spread throughout the world. It was:

(*a*) By advertising their business. They healed the lame man, wrought signs and wonders (v. 12), lived for one another as brothers (4: 34, 35), told people everywhere of the risen Jesus and showed that he was risen by the things he did through them. These things were sensational, yet God approved them. Their sincerity, harmony and earnestness drew many into their company.

(*b*) By teaching the message they had received. Jesus, they said, was their Prince and would be the Saviour of Israel if Israel would receive him. The Holy Spirit, whose presence was certified by the gifts of tongues and of healing, witnessed with them of the truth they preached (vs. 31, 32).

(*c*) By doing good. They fed the hungry, healed the sick, defended the oppressed, delivered men from all evils by bringing them into fellowship with God. The compassion of Christ's disciples for all who are in need is the continued evidence of the truth exhibited by his Church.

(*d*) By suffering for the truth's sake. They made no pitiful complaint of persecution, but welcomed the beating they received as though it were a gift (v. 41). The indwelling Holy Spirit, and nothing else, can keep men calm under injustice and abuse, and inspire them to go on constantly teaching and preaching that Jesus is the Christ (v. 42).

Job and Modern Life

Christian Endeavor Topic for Feb. 14-20

By Rev. H. A. Bridgman

The book itself. Job is a dramatic poem written probably five or six hundred years before Christ, and setting forth in the form of a dialogue—with long stretches of monologue—the unknown author's philosophy of human suffering, particularly the afflictions that befall good people. The background of the story is a country southeast of Canaan. Besides Job, his three friends, Eliphaz, Bildad and Zophar, and a bystander, Elihu, take prominent parts. There are several magnificent passages ascribed to God himself.

When we want Job. Not for sunny days, perhaps not for youthful days is the book of Job especially designed. But sooner or later we all raise the old question, "Why?" It may take a Messina earthquake or a shocking shipwreck, or some other terrible occurrence to arouse us to the fact that accidents, calamities and suffering are as much a part of the order of the world today as are pleasure and prosperity. Why are so many innocent little children born into homes that hardly deserve to be called homes? Why is there so much physical pain in and out of the hospitals? Why are some good men and women whom we know apparently pursued all their lives by some malign force that trips them up every little while, or strips them of money, kindred, makes them pensioners on other's bounty, denies them the use of their eyes, their hands or their feet?

What Job gives us. When the burden of the apparently undeserved trouble of decent people rests upon us, let us go to Job, not to be satisfied by the specious arguments of the so-called friends, but to feel anew the majesty of the living God and the greatness of the righteous life. We need the New Testament to fill out both these ideas, and in some ways to correct them, for the Christian revelation dwells far less than does the Old Testament upon the final happy outcome here on earth. Job gets his flocks and family back again; but James, the brother of John, is killed with the sword and Stephen is stoned to death. Yet Job can teach us to believe in our Heavenly Father, even when we cannot explain him, and when the clouds are thick. Who wants a God whose ways are as transparent as daylight? Lincoln clung to God all the more tightly when everything seemed to close in upon him and the Government at Washington. Says Mr. Gilder in the current *Century:* "The strange silence of the Almighty Sovereign perplexed him; and he sought with passionate eagerness to read the decrees of Providence in the unfoldings of events, sometimes taking definite action in accordance with his interpretation of divine indications. And always the belief in God was to him a challenge to singleness of purpose; to the All Pure he lifted clean hands and a pure heart." One of our strongest temptations is to let down moral standards when it looks for the moment as if it did not pay to be good.

Good books to read on Job. S. R. Driver's "Commentary," Prof. John F. Genung's "Epic of the Inner Life," Peake's "Commentary," in the Century Bible, and his "Problem of Suffering," Dean George G. Bradley's "Lectures on Job."

Lincoln in Literature

In the Lincolniana of the Library of Congress there are already a thousand titles. Much of this material consists of orations, memorial addresses, sermons, etc. There are also scores of volumes devoted to Lincoln's life. But out of this great collection a comparatively small number of notable works stand forth conspicuously, in which the general reader will be interested.

The monumental biography by Nicolay and Hay, in ten volumes (Century Co.), comes first, of course. The authors were at one time private secretaries of the President and had the best opportunity to know him intimately. This familiarity "bred lasting devotion and unwavering admiration." And yet their biography is judicial and restrained. It is well written and will always remain the standard.

Next in value, smaller in compass and more popular in form, is the admirable biography by Ida M. Tarbell (Doubleday, Page), in two large volumes. The result of wide and thorough investigation, this contains material not to be found even in the volumes of Nicolay and Hay, and is more picturesque in style.

From a literary point of view, and as a study of character, the biography by John T. Morse, Jr. (Houghton Mifflin) is unsurpassed. It is not as encyclopædic as either of the works previously named, but more valuable as an interpretation of the life of the President.

Turning now to the single volume biographies we find four of superior merit. Abraham Lincoln, the Boy and Man, by James Morgan (Macmillan), is at the present moment most popular. It is an ideal biography, written in a clear and attractive manner, interesting from start to finish. Lincoln, the Master of Men, by Alonzo Rothschild (Houghton Mifflin), emphasizes a phase of Lincoln's character and yet presents a fine, all-around interpretation of his life and career. The Life of Lincoln, by Henry B. Binns (Dutton), possesses the unique value of being a sympathetic estimate from outside of our own country. And finally Nicolay's single volume biography (Century Co.) has the merits of personal acquaintance and authenticity which characterize the larger work from which it is condensed.

In this connection two volumes of personal tributes should be mentioned: Reminiscences by Distinguished Men, to which U. S. Grant, Henry Ward Beecher, Fred Douglass and others contributed, just issued by Harpers in a new and revised edition; Tributes from His Associates (Crowell), with over forty contributions by such men as George William Curtis, Henry L. Dawes, Murat Halstead, Theodore Cuyler, etc.

Several volumes have been issued devoted to different phases of Lincoln's life. The best of these is Lincoln, the Lawyer, by Frederick T. Hill (Century Co.), telling of the twenty-three years of arduous work as a lawyer, traveling the circuits of his district and state. This is one of the brightest, most illuminating and most important contributions to the Lincoln literature.

Surprise may be felt that other works by Brooks, Hapgood and Curtis are not mentioned with approval. But all three are one-sided. The first is too exaggerated and of little historic value; the other two are so anxious to be rid of all hero worship that they over-emphasize the trivial and the unimportant, the least worthy side, of Lincoln's nature. Two excellent studies of Lincoln's life are to be had in the smallest compass. The biographical sketch by Carl Schurz is unsurpassed in excellence, a model of its kind (Houghton Mifflin). And there is also a delightful study by Brant Whitlock (Small, Maynard), published in vest pocket form.

A unique volume which should be mentioned here is The Story-Life of Lincoln, by Wayne Whipple (Winston). It covers the life of Lincoln by a collection, from a hundred authors, of Lincoln stories. For children's reading the best works are by Helen Nicolay, M. Louise Putnam and Charles M. Moores. A good edition of Lincoln's Speeches is issued by the Everyman's Library.

The place of Lincoln in fiction and poetry is notable. Among the works of fiction in which he appears, the best are The Crisis, by Winston Churchill, Eben Holden, by Irving Bacheller, Spanish Peggy, by Mrs. M. H. Catherwood, On the Wing of Occasion, by Joel Chandler Harris, The Graysons, by Edward Eggleston, The Washingtonians, by Mrs. Mackee, The Iron Brigade, by General King. In short stories there is an exquisite sketch, The Perfect Tribute, by Mary R. S. Andrews, The Toy Shop, by Margerita S. Gerry, The Boyhood of Lincoln, by Eleanor Atkinson, He Knew Lincoln and Father Abraham, by Ida Tarbell, all of superior merit. In poetry Lincoln has been the theme of Bryant, Paul Dunbar, Gilder, Holmes, Lowell, Markham, Sill, Stedman, Stoddard, Maurice Thompson and Whitman.

Other books crowd from the publishers in preparation for the celebration of Feb. 12. One of special commemorative note is The Lincoln Centennial Medal (Putnam. $5.00 net), in which a replica in bronze of the beautiful interpretation of Lincoln's profile by Jules Edouard Roiné, the well-known French medalist, is embedded, with an account of its making and a reprint of Lincoln's most famous brief utterances. The wretched story of the assassination of Lincoln, with the motives and adventures of the chief assassin and his fellow-conspirators and victims, is retold with much animation and addition of new material by Clara A. Laughlin, in The Death of Lincoln (Doubleday, Page). For all its gruesome and sordid horror, the story evidently came to exercise a fascination over the author, and she writes, tempering judgment with mercy toward the assassins and their friends, but always in judicial fashion and often with a real eloquence of appreciation for the dramatic qualities of the situation. To perpetuate the portraits of the assassins we cannot but think a mistake. In Lincoln's Love Story (Doubleday, Page), Eleanor Atkinson brings a vivid but often too sentimental imagination to the episode of Lincoln's affection for Ann Rutledge. But the material was no doubt tempting, ending, as it did, in the tragedy of her untimely death and Lincoln's lasting sorrow. From L. E. Chittenden's Recollections of President Lincoln and His Administration the publishers have taken the well-known and illuminative incident of Lincoln and the Sleeping Sentinel (Harpers. 50 cents net) to make a timely little book from which we get a first-hand picture of the merciful President.

An Editor's Book

Those essays out of a ripe experience, which have been contributed month by month to the "Editor's Study" of *Harpers'*, are collected by their author, Henry Mills Alden, for forty years editor of that world-famous periodical, into a book entitled, *Magazine Writing and the New Literature* (Harpers. $2.00 net). The volume glows with the mellow, lovable personality of a man who has ripened rather than aged. The style is a model for all young writers. It divides, exactly according to the title, into halves. The first part possesses a pleasant desultoriness, born no doubt from the very nature of papers presented in monthly installments, and discusses matters pertaining to magazine-making, from a history of periodical literature, which does not pretend to be exhaustive but proves illuminating and learned, to a delicately veiled apology for the rejection, in the office of *Harpers*, of some brilliant work, later on applauded vociferously by the world.

The reader touches the human being behind the editorship again and again during the course of these half-whimsical and always thought-provoking self-revelations. When Mr. Alden is semi-autobiographical he is most appealing and stimulating. The second part is a penetrating criticism of the modern school of fiction and incidentally of all other periodical writing. The author finds the two notes of it in realism and psychical study. He warmly and courageously applauds the growing group of American writers. His optimism is of an undying youth.

For Young Men's Reading

The quality of manly sincerity which alone can hold the attention of our young men for religious reading is found in a high degree in recent baccalaureate addresses of our college presidents. An address of this sort which would gain and hold the attention of this difficult class of readers is *The Free Life* (Crowell. 75 cents net), by President Woodrow Wilson of Princeton University. Addressed especially to college students, it speaks to all who are conscious of the higher life and opportunity of the spirit.

President William DeWitt Hyde of Bowdoin has thrown meditations upon the experiences, aims and higher opportunities of our human life into the form of petitions in *Abba Father* (Revell. 50 cents net). For all their intimate form as prayers, they live in the practical, every-day world of effort and attainment and their unusual form and utterance may well claim and hold attention.

The wholehearted manliness of Dr. Grenfell speaks in *A Man's Faith* (Pilgrim Press. 50 cents net). First published in our own columns, where the articles received wide recognition, the little book into which they are gathered is just such a combination of autobiography and helpful, brotherly counsel as young men would enjoy. The active witness of the life portrayed unconsciously here is tonic for the church and for the individual.

To his own young men in Calvary Parish, Germantown, Pa., Rev. James Clayton Mitchell has been accustomed to give brief addresses, a few of which he has brought together under the title, *Character* (Jacobs. 75 cents net). They are more sermonic than any of the other books here mentioned; but are sincere, earnest and helpful.

Whenever Robert E. Speer addresses young persons, either by voice or pen, the strength, sincerity and saneness of his own Christian life hold attention and affect conscience, heart and will. His last book, *The Master of the Heart* (Revell. $1.00 net), contains twelve of his Northfield talks. They all dwell upon some phase of the personal relationship of the disciple to Christ. Now and then Mr. Speer's keen analysis of modern human types reminds one of Phillips Brooks's insight. Enriched by illustrations, quotations, incidents from a wide acquaintance with the problems of young men and young women, the book makes the reader dissatisfied with being a conventional Christian and creates a desire to become the possessor of The Burning Heart—the title of one of the best chapters.

Young men might find suggestion in the great mass of material brought together by A. Smythe Palmer in *The Ideal of a Gentleman* (Routledge. $1.50 net). The sources are mainly British, and the ideal is somewhat of the feudal age, but each man as he reads will assimilate what belongs to him from these many quotations with their common ideal of a loftier than common life.

Two New Andover Professors

Boston Ministers Chosen to Important Positions

Evidently the trustees of Andover Theological Seminary have not been giving all their time and attention to the technical questions involved in the removal of the institution to Cambridge. For a number of months they have been seeking the proper men for the professorships of practical and of Christian theology. It was generally conceded that upon the qualifications of the new occupants of those chairs would depend to a considerable degree the success of the Seminary in its new environment. It has now eventuated that the trustees had not far to seek, since for some time the conviction has been growing among them that right in the circle of Boston pastors were two men particularly competent to assume the tasks now devolved upon them. They were therefore regularly elected at a meeting of the trustees, Jan. 19, and the Visitors on Jan. 29 confirmed both appointees, who are understood to be thoroughly satisfactory to them.



REV. ALBERT PARKER FITCH
President-elect of the Faculty of Andover Seminary

Rev. Albert Parker Fitch of Mt. Vernon Church, Boston, is to be the new Bartlet professor of Practical Theology, succeeding Dr. C. O. Day in that position, and becoming, as was he, president of the faculty. Mr. Fitch, now a little over thirty years old, is a native of Boston, a graduate of Roxbury Latin School and of Harvard University, *cum laude* with final honors in English. His theological course was taken at Union Seminary, where he sustained intimate relations with the late Dr. Charles Cuthbert Hall, and graduated in 1903. His first pastorate was over the Congregational church in Flushing, L. I. After two years he was called to be an assistant of the late Dr. S. E. Herrick at Mt. Vernon Church, Boston. The latter's death before Mr. Fitch's installation advanced the young man to the position of leadership, which he has held with marked success. His sermonic ability, his devotional spirit, his untiring energy and constant initiative have made him a force in his parish and in the city. He is a favorite speaker at the colleges and on denominational and other public occasions.

The choice of the trustees for the Abbot professorship of Christian Theology falls upon Rev. Daniel Evans, D. D., of North Avenue Church, Cambridge. Born in South Wales nearly forty-three years ago, all but the first few years of his life have been passed in America. As a boy he worked in coal mines, studying in night schools. At eighteen years of age, striking bravely out for himself, he obtained a high school education and in due time entered Bangor Seminary, where he graduated in 1889. He took a post-graduate course on the Field scholarship there and studied also at Bowdoin and Andover. He holds from Bowdoin the degrees of A. B. and D. D. His first pastorate was over the Congregational church in East Weymouth, Mass., where he stayed eight years, removing in 1899 to North Cambridge, where he will soon complete a ten years' pastorate. Dr. Evans is an indefatigable student and a lover of the intricate problems of philosophy and ethics. He is one of the best read men in the Congregational ministry in certain departments of thought. In the pulpit and on the platform he is a substantial and forcible speaker, rising at times to heights of real eloquence. He has given special attention to modern, social and economic questions, and speaks with a large measure of expert knowledge concerning them. In thorough sympathy with the problems of the wage-earner, and having experienced himself many of his privations, Dr. Evans is independent and judicial enough to disagree with details of the industrial program whenever necessary. He is thereby the more competent to be a mediator.

Both of these appointees will, we believe, approve themselves to the churches generally. They are men of a progressive but by no means extreme theological spirit. They believe in conserving that which is best in historic Christianity. Their personal qualities will appeal to young men looking toward the ministry.



REV. DANIEL EVANS, D. D.
Abbot Professor of Christian Theology

Boston

The Approach to Men

More varied methods are being used in Boston this winter than usual to carry religion in some form to persons outside the churches. Sandwiched between a theater advertisement and a sonata recital is the announcement in bold type of special Unitarian services at the Second Church on Sunday evening, and the notice of a Sunday noon Bible class at Central Congregational Church, conducted by Mr. Charles Zueblin. At Ford Hall and at Mt. Vernon Church every Sunday evening Socialists and labor leaders have a chance to air their views. A number of interesting Bible classes are being held, with unusual programs and sometimes with imported leaders, and now the Chapman campaign focuses public attention. Surely it cannot be said that Boston in this winter of 1909 suffers from the lack of the religious appeal or is unresponsive to it.

The City Missionary Society's Year

For ninety-two years the Boston City Missionary Society has ministered in religious and benevolent ways to an increasing number of persons. For thirty-six years Rev. D. W. Waldron has been the genial and efficient dispenser of its charities. For thirty-three years the expenditures have been kept within the receipts—or perhaps we should say the receipts have been increased to meet the expenditures. Last year the treasurer received $47,120; the workers of the society made 60,868 visits on 21,884 families; held 1,310 religious meetings; gathered 781 children into Sunday school and fed the hungry, clothed the naked and extended the healing afforded by a country outing to more than ten thousand city dwellers. Richard H. Stearns continues as honorary vice-president and Jacob P. Bates as president. The other officers were also re-elected to the positions which they have so ably filled.

In these years there has been a large increase in the number of missionaries employed, and in the results of Christian and benevolent work. For the past twenty-five years the missionary and charitable receipts were $1,190,412 against $471,604 the preceding quarter of a century, showing the remarkable gain of $718,808.

Mr. Stockdale Addresses the Pastors' Assistants

Last week the Massachusetts Pastors' Assistants Association held its regular winter meeting in the Ford Building. The speaker was Rev. A. A. Stockdale of Union Church on the theme, "How shall we make our calling more effective?" He suggested a study of business methods for an insight into necessary qualities of tact, patience and skill. He felt that calling was essential to parish work, since results were thus obtained that could be secured in no other way. A systematic schedule and plan of records were also among his hints for efficient calling. Miss Ethel M. Shepard of Worcester was chosen president and Miss M. L. Hughes of Dorchester secretary-treasurer.

A Layman at the Old South

Last week Friday evening Mr. H. H. Proctor gave the first of a series of four addresses at the midweek meeting of the Old South Church, Boston. His subject was Mr. Moody and His Work, an especially appropriate topic in view of the evangelistic meetings being held throughout the city. Mr. Proctor was not only an efficient co-worker with Mr. Moody, but he has done much to strengthen and perpetuate the permanent results of his work. The Moody Schools at Northfield have a combined attendance of nearly twelve hundred boys and girls who are being trained for Christian living and service, and Mr. Proctor has given generously to them, both of his time and his money. During the past three years $500,000 have been given for new buildings, and they are fully occupied. Hundreds of applicants have been turned away for lack of accommodations even with this increase. Mr. Moody left a good many successors like Mr. Proctor who are continuing his great work for the moral and spiritual gain of the nation.

In worldly and material things, what is used is spent: in intellectual and spiritual things, that which is not used is not had.—*B. Whichcote.*

Dr. Vernon Installed in Brookline

The spacious edifice of Harvard Church, Brookline, Mass., was well filled on the afternoon of Jan. 28. The fifty-five pastors and delegates representing twenty-eight churches were numerically only a small fraction of the audience, which included several ministers of our own and other denominations, and many other persons, besides those of the regular congregation. The installation of a new pastor was the first event of this sort in Harvard Church for more than thirty years. Rev. Ambrose W. Vernon, D. D., for three years pastor of the Congregational church in East Orange, N. J., then pastor of the church in Hanover, N. H., and professor of Biblical literature in Dartmouth College, after a professorship of a year and a half in Yale Divinity School, by unanimous choice of Harvard Church is now its pastor and the successor of the late Dr. Reuen Thomas.

The council was organized by the choice of Rev. Dr. William H. Cobb of our Congregational Library as moderator and Rev. F. S. Hunnewell of Reading as scribe. Dr. Vernon presented no papers as credentials of his church membership or ministerial standing, his statement of his intention to unite with Harvard Church by letter and of his membership in the New Haven Association being accepted by the council as satisfactory.

The congregation listened with sustained interest to Dr. Vernon's statement of his religious beliefs, which was expressed mainly in terms of personal experience and, without being emotional, was impressively presented and appealed strongly to the sympathies of his hearers through their own Christian experience. His fundamental proposition was, "I believe in the Lord Jesus Christ." "That," he declared, "either by expression or implication contains everything I regard as vital to the highest conceivable manhood." "Because I believe in Jesus Christ," he said, "I believe in a religion of authority. He is my authority. I believe in God simply as the Father of Jesus Christ. I believe that my life should be a reverent service of my fellowmen, and that what had no place in his life should have no place in mine. Because I believe in Jesus Christ, I believe in immortality, in the Old Testament as far as he fed on it and in the New Testament as far as it is the expression of his spirit, and in the Church.

Dr. Vernon amplified each of these affirmations, holding steadfastly to the fundamental principle of belief in Jesus Christ. He had come to know and recognize him through the response of his own moral sense to him. Therefore Jesus Christ is the supreme authority for him in religion, he takes Christ's symbols of reality as his own, though he cannot prove them true, fully confident of their ultimate truth and power. He could never have arrived at the sources of Christ's life apart from him, but through him, driven serenely by his own moral sense, he drinks at those sources.

In his personal experience, Dr. Vernon finds Jesus Christ completely human and yet altogether unique. "I could not feel that I should be like him if he were of a different nature from mine. He has for me the worth of God, for it is because of him and in his language that I imagine God. God is for me his character without his flesh.

"To me the most perfect of all words which deal with the person of Jesus are his own. 'All things have been delivered unto me by my Father, and no man knoweth the Father but the Son and he to whomsoever the Son willeth to reveal him.' That verse expresses my belief in all its shadings with precision.

"I perhaps should add that to my mind that which lies at the heart of this relation of Jesus to God is moral perfection. He is the way, we are the pilgrims upon it; he is the truth, we are the receivers of it; he is the vine, we are the branches. We commit sin; he forgives it. We find God; he never sought him. We gain through him what he had from the beginning. But I believe that his spirit is a human spirit and may be given unto us; that his faith is a human faith and may be acquired by us; that his love is a human love, and that his new commandment is, 'Even as I have loved you that you love one another'; that his Father is our Father, and that though no man may come to the Father save through him, he is still the first born among many brethren.

"The fundamental mood of my heart is gratitude for Jesus Christ and for the opportunity of witnessing to his glory; the one thing needful in my mind is to say in the words of the simple covenant of the Church of Christ in Dartmouth College, 'I determine to be a disciple of Jesus Christ and to do the will of God as revealed to me through him.'"

This last quoted sentence gives the impression left on the council, and it was a profound impression of the sincerity and simplicity of Dr. Vernon's religion, rather than his theology, for it could not be said that he presented any outline of theology. He knew God only through his knowledge of Christ, and he did not conceive that God could be known in any other way. "The response of my soul to Jesus Christ has relieved me from finding God through the philosophies or through reflection upon the natural world." One might have said that Dr. Vernon was a disciple of Ritschl, but that would hardly be correct, for the experience through which he interpreted his faith, without the intervention of any human teacher, was evidently directly related to the Lord Jesus Christ. Perhaps one could not better describe Dr. Vernon's position than to say that he left out of view the history of the development of thought in the Christian Church and took his position with the other disciples of Jesus while he was still with them in the flesh.



REV. AMBROSE W. VERNON, D. D.

The questions asked Dr. Vernon by members of the council were not many and only served to bring out more emphatically his complete reliance on Jesus Christ as he understands him as the source of inspiration, authority and revelation in religion. Asked if he believed in the deity of Jesus Christ, he replied, "I don't know what that term means." Asked if he believed that Jesus Christ is the Son of God, he answered, "Yes." He declined to say that he was a Trinitarian, but said that he was not a Unitarian. Asked how he was sure that he knew Jesus Christ and that his authority was supreme, he said he found the satisfying assurance in the response of his own moral sense to him, and that he accepted reverently and fully all the words of Jesus about himself.

The council in private session listened to testimonies of affectionate esteem of Dr. Vernon by members who had been his parishioners, teachers and associates in Christian service. It was impressed by the genuineness and depth of his Christian experience and loyalty to Christ. It was this evidence of reversion to primitive discipleship with Jesus which prompted Dr. Gordon to say that Dr. Vernon's installation would be unprecedented in the history of New England Congregationalism, since he would be received as a Christian minister on the ground of his being a disciple of Christ antecedent to Christian philosophy and theology. After some time spent in discussion in a spirit wholly friendly to Dr. Vernon, the council voted without dissent to approve of his installation and to unite with the church in the public services which it had arranged, according to its printed program.

Unusually interesting were the services of formal induction into office. Three of the participants, Drs. Platner and Baldwin and Mr. Camp, were old-time comrades of Dr. Vernon, while a fourth, Professor McGiffert, had been an esteemed instructor in Union Seminary. His sermon was a glowing picture of the Kingdom of God as in process of realization on the earth, of its universality, its democracy and its righteousness, justice and peace. The relation of the church to the kingdom was set forth, and while the former's beautiful and effective ministry to its own members was commended, it was asserted that a considerable part of the world is ahead of a considerable part of the church.

Dr. F. W. Baldwin, representing Trinity Church, East Orange, gave a delightful and inspiring charge to the pastor, congratulating him on returning "after a brief excursion in academic groves to the ministry, his first love"; and also on the note of reality in his preaching and life purpose. "Your congregation will not always understand you, and will not always agree with you when they understand you; but if they see Christ in you, they will be kept close to you. And as you value your own independence, freely accord them their right to think independently also. The time has passed when the free churches of New England fetter their ministers; but having fought your way through the intellectual wilderness, you will not abuse the freedom accorded you." Incidentally Dr. Baldwin expressed his disapproval of dabbling with psychotherapeutics by the church, saying that great harm would come if people generally began to believe that the church possessed some magical power long disused but now recovered. He advised the handing over of maladies to physicians, and of the sub-conscious self to metaphysicians.

Dr. Gordon in his charge to the people emphasized the newness of an installation when the man is installed simply because he is a disciple, witness and herald of Jesus, and who did not advance any philosophy of religion or of the universe. He considered this absolutely unprecedented in New England, and thought that it foretold the coming unity of the free churches. He also paid a tribute to the intelligence and conscience of business men in the church whose generally conservative spirit he felt was a desirable check upon a minister who might otherwise become too audacious in his public utterance.

The right hand of fellowship could not have been more felicitously extended than it was by Dr. Vernon's nearest neighbor, Rev. H. G. Hale of Leyden Church, who dwelt upon the ideas carried by the terms, friend and brother.

Chicago

New Life along the North Shore

With our five strong churches about the Seminary and our seven churches in the Austin and Oak Park districts, it would seem that the line of least resistance for Congregational extension runs almost due west, with a north and south extension not greatly different from the natural parish boundaries of First and Union Park Churches. But if a wide territory, running eight miles westward from the river through the heart of the city, is and must remain the strong center of Chicago Congregationalism, late developments have given us new hope for stalwart re-enforcement in the wing which extends for a good many miles along the north shore. As one follows the favorite automobile route northward from the river to Ravinia Park, he must pass in review a group of Congregational churches.

Nearest the center, New England Church is engaged, under Dr. P. F. Marston, in a noble endeavor to add to the ministry of a cherished family church (the first on the roll of honor in the recent Seminary campaign) larger service to sojourners in flats and boarding houses. Lincoln Park Church, with Dr. B. F. Aldrich in leadership, is gathering courage and strength to move, in union with the Evanston Avenue congregation from an over-churched center to a churchless parish farther north and west. The thrill of new life is in each of these older northside parishes, but its pulsings grow stronger when we reach the newer residence districts further north.

A Record a Little Less than Marvelous

In a *résumé* of the history of North Shore Church, prepared by one of the deacons, Mr. W. R. Barnes, I find these words, "The growth of this organization and the actual work accomplished, under the able leadership of our pastor, is little less than marvelous."

The work fairly began when, on the first Sunday in January, 1900, Prof. S. I. Curtiss preached to a group of people in a store building on Evanston Avenue, not far from the present site of the church. What was then a country-like suburb has now become a finely built residence district. Following this initiative, various ministers volunteered their services until April, when Rev. J. S. Ainslee was secured to care for the infant enterprise. On May 6 the church was organized with eighty-six members, and on the following November it was received into the Chicago Association with a membership of 136 from eight denominations. Its present membership is 470, accessions for 1908 numbering sixty. The store in which it first worshiped has been exchanged for a substantial and beautiful stone church, which with equipment cost somewhat in excess of $100,000. By skillful financiering the burden of payment was distributed over a number of years. The heavier payments have been made. The $30,000 now remaining is to be paid in six annual installments of $5,000 each. This church has been self-supporting from the beginning, and it has also been a constant feeder to our own Congregational benevolent enterprises.

On a recent Sunday morning I found the large auditorium extraordinarily well filled, and I am told that the evening audiences are also large. The secret of Dr. Ainslee's success is simply hard work in pulpit and parish with no resort to fads or sensations. The church stands in the community for a practical and catholic type of religion. I asked Dr. Ainslee, "How do you manage to make so many groups of people, different by former denominational affiliations, happy in the new home?" "In the first place," he replied, "it is the community church. We were first on the ground. We went ahead strongly and the people of the community have accepted us as the neighborhood church. In the second place, I try to give them all something of what they are used to. It is not hard to provide some extra fire for the Methodists and more of order for those who like churchly ways, along with common Christianity for everybody." The traditions of the Presbyterians are honored in the Geneva gown worn in the pulpit, and the order of service and the vested choir answer to the liturgical instinct which is found in every modern congregation.

But aside from success which comes with catholic methods, something must be credited to opportunity. There is a tide in the affairs of churches as in the affairs of men. Our leaders foresaw whither the tide was to run and put the church in the way. Dr. Ainslee was not called to the field; he was one sent. The marvel of this church's history is the result of a prevision and supervision which has been neglected in too much of our church extension work and in later development of accessions of laymen capable of backing up an aggressive pastor.

Evanston's Awakening

Between Wilson Avenue and Evanston lies Rogers Park, where we have a church of over 400 members and a fine house of worship costing about $60,000. Here Rev. W. H. Pound has recently closed a successful pastorate of five years. Until his successor is found, the church will be in the care of Dr. F. A. Noble. Many interesting points in its past history must be omitted to tell of some recent developments in Evanston and the regions beyond. Since Dr. W. T. McElveen came to the staid First Church in Evanston, not only the whole church, but the whole city has been shaken. On my first visit to the church, not long after Dr. McElveen's arrival, I found that a good many people from other churches in Evanston, and other suburbs, indeed, were coming to the vesper service to hear about Health and Religion. A companion in the pew, an overworked and overnervous woman, said, after service, "I come here every Sunday afternoon because it helps me to get well." Others doubtless came to hear the new minister or to hear the new doctrine; but now that both minister and doctrine have lost the claim of novelty, the vesper service congregation still holds its own, and of late the afternoon sermons have appeared regularly in the leading local paper under the title, The Therapeutic Class. Through Dr. McElveen's initiative the gospel of good health is also propagated by a League of Right Living which has the backing of other Evanston ministers and several professors in Northwestern University. But Dr. McElveen's specialization upon therapeutics is not to the neglect of other aspects of truth and other forms of service. Reports from fourteen departments showed progress. While the budget for home expenses has been considerably increased, aggregating about $12,500, it is less by several hundred dollars than reported benevolences. The maintenance of this proportion is evidence that our Evanston church is "not conformed to the world," although in the midst of social influences which make mightily for another kind of life. Among the young people in university circles a young men's Bible class after morning service and a unique young people's meeting later in the day are deservedly popular. In these organizations, as in the support of the Bethesda Mission in Chicago, Dr. McElveen's personality is strongly felt.

Larger Things in Wilmette

The completion of the new building in Wilmette will inaugurate a new era in our church in that rapidly growing suburb. It is a divided field; but those who would naturally affiliate with the Congregational church are more in number than can be accommodated in the present chapel. Since the coming of the new pastor, Rev. R. E. Bowers, much time and thought has been given to perfecting plans for the church interior, and the completed building will be ready for use in a few months. In a community which gives opportunity for other strong churches, our church bids fair to maintain its leadership, and the enlarged building will be none too large for the constituency which another May moving-time is sure to bring into the parish.

A Plural Pastorate in Winnetka

When five years ago Rev. B. S. Winchester was called to Winnetka, in a village of country homes and a home-making class of people, the church building was a humble affair. This has been replaced by a stone church which is the pride and joy of Winnetkans. In this new building the provision for Sunday school needs is particularly complete, and Mr. Winchester has given special attention to the development of a thoroughly graded school. In no other church have nurture methods been so intelligently and consistently applied. The church has done so well that at the last annual meeting they decided to take a long step forward and called, as associate pastor, Rev. J. W. F. Davies, with special reference to the further development of the Sunday school and the various activities of a community church.

At present this is the only church in the village, except the Episcopal, and this unusual increase in pastoral force is for the sake of making it adequate to an enlarging ideal of what a neighborhood church should be. Mr. Davies is fresh from contact with city tenement house problems in his ministry in Armour Mission. Part of his new ministry in Winnetka will be to keep the church in sustaining relations to various forms of social service in the city. Our church in Winnetka is mainly a church of young men who see visions. They have in the plural pastorate two young men with the modern point of view. Trained in modern methods, they are working in the new spirit of catholicity on the problem of demonstrating that it is better to meet the needs of a growing community by an increase of pastoral force rather than by an increase of competing churches.

Protestant Unity in Glencoe

Federation meetings hitherto seem prevailingly affairs of the clergy, but the federation spirit is not lacking among the laity. In and about Chicago it has expressed itself in the formation of several union churches. Their isolation is not an ideal condition, and yet many laymen prefer it to the usual denominational division. The peculiar glory of the new north shore churches is that they have in a local way accomplished gratifying results in a reunion of divided Protestantism. Our church in Glencoe, like the others mentioned, is a community church. The last few months have been marked by a quiet revival in the ninth year of Dr. M. W. Darling's ministry, and there are rumors afloat that in the near future our Glencoe church will prepare for a larger future with somewhat of the same foresight, courage and devotion which have proved other of our north shore churches equal to a great opportunity.

It is interesting to note that the type of thought and method in the northward running line of church extension is somewhat different from that which has carried us westward from First Church. For that reason it rounds out the undeveloped side of earlier Chicago Congregationalism and gives us larger ground for faith that Congregationalism may be a commanding power in the coming era of Protestant integration. J. H. C.

Ohio is putting into operation a system of state pensions to needy blind persons. The maximum sum is $150 per annum. This is the only state, so far as we know, to distribute pensions to those afflicted with a particular physical disability.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 29

Mrs. S. L. Blake presided and took for her subject The Relation of Prayer to the Kingdom. Several gave interesting testimonies to answered prayers. Miss Case of Osaka related her experience in struggling at one time with difficulties and uncertainties in school work. Light suddenly came and the way seemed clear. When the letters written at just that time arrived from America, she received one from a minister in Seattle unknown to her and to whom she was unknown personally, but who told her of the prayers which his people had been offering in her behalf. Her associate, Miss Colby, gave the motto which Japanese Christians of different denominations have adopted, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The same kind of testimony came from one of long experience in Eastern Turkey. Mrs. George Washburn told of the wonderful way in which money was provided for a building for the preparatory department at Robert College, a gift which seemed to come in direct answer to prayer. Miss Mary Frost reported the latest news from her sister, Miss Caroline Frost in South Africa. Miss Kyle read brief extracts from letters from Mrs. Fannie Gordon Bartlett and Mrs. Hattie Gulick Clark.

He who forgives is victor in the dispute.—*African Proverb.*

New England Congregational Congress

Second Annual Session at First Church, Manchester, N. H., Feb. 23—24

TUESDAY MORNING AND AFTERNOON

11.30 A. M. Organization and Business.
2.00 P. M. Devotional Services.
2.15 Foreword from the New England Congregational Commission. Rev. A. Z. Conrad, D. D., Boston, Mass.
2.35 Address, The Congregational Way. Rev. Marion L. Burton, Ph. D., Brooklyn, N. Y.
3.15 New England Home Missions Vitally Important to Denominational Life and Growth. (*a*) Address by Rev. Rockwell H. Potter, D. D., Hartford, Ct. (*b*) Address by Frederick Fosdick, Esq., Fitchburg, Mass.
4.00 Open Forum.

TUESDAY EVENING

General Topic: Our Tasks

7.30 Devotional Services.
7.45 Address, To Revitalize the Church. Rev. George S. Rollins, D. D., Springfield, Mass.
8.15 Address, To Christianize the Community. Rev. Daniel Evans, D. D., Cambridge, Mass.
8.45 Address, To Restore the Habit of Prayer. Judge Edgar M. Warner, Putnam, Ct.
9.00 Open Forum.

WEDNESDAY MORNING

9.00 Devotional Services.
9.15 Business.
10.00 Address, Administration of the Local Church. Rev. A. A. Berle, D. D., Boston, Mass.
10.20 Address, Administration of the Collective Church. Judge Alfred Coit, New London, Ct.
10.40 Open Forum.
11.15 Address, The Advisory Committee. Rev. H. A. Blake, Stafford Springs, Ct.
11.30 Address, The Apportionment Plan. Rev. William MacLane, D. D., New Haven, Ct.
11.45 Open Forum.

WEDNESDAY AFTERNOON

1.45 Devotional Services.
2.00 Business.
2.15 Greetings from the Pacific Congregational Congress. Professor Nash, Berkeley, Cal.
2.30 Addresses: The Brotherhood. Victor Loring, Esq., Boston, Mass.; Rev. Jay T. Stocking, Newtonville, Mass.
3.00 Open Forum.
3.30 Address, Supreme Source of Power. President David N. Beach, Bangor, Me.
4.00 Address, The Personal Religious Life. Rev. Ernest Guthrie, Burlington, Vt.
4.30 The Sacrament of the Lord's Supper will be administered.
At the close of the service, the several states will meet and nominate Commissioners.

WEDNESDAY EVENING

General Topic: Applied Power

7.30 Devotional Services.
7.45 Business.
8.00 Address, Laymen and the Kingdom of God. Mr. J. Campbell White, Secretary Laymen's Missionary Movement.
8.30 Address, Wanted: Mighty Men of Valor. Mr. Fred B. Smith, Secretary International Y. M. C. A.
9.00 Moments on the Mount. Led by Prof. Amos R. Wells, Auburndale, Mass.

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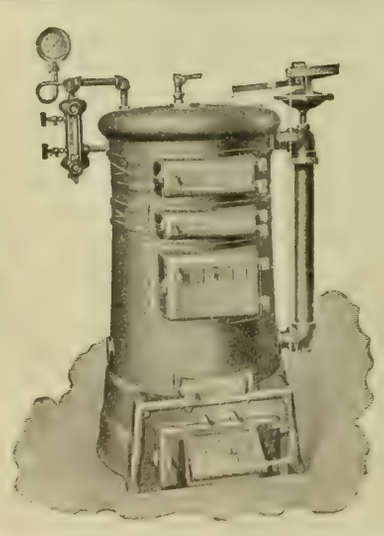
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New York

Home Missions Council Campaign

Brooklyn had the honor of leading the list of national centers where this first publicity campaign is waged for eighteen home missionary bodies. Monday afternoon and evening of last week the Baptist Temple and Tuesday afternoon and evening Central Church were the rallying points. For various reasons the attendance was scanty. Afternoon audiences were less than 300, and the evening ones scarcely double. Compared with the American Board meeting last October, or the annual Conference of the local Methodists, the four meetings caused scarcely a ripple, and were ignored by the morning papers.

But this does not prove the meetings a failure. The closing address by Charles Stelzle on the church and the labor movement was worth the entire effort. It was a burning message that ought to be poured into the official ears of every extravagant or indolent church and religious society. Dr. R. W. Raymond of Plymouth Church, Rev. Dr. J. R. Stevenson, Commissioner Watchorn and R. Fulton Cutting were the four presiding officers. Dr. Morehouse says there are 60,000,000 in America who are not evangelical Christians, and he denounced imported atheistic Socialism. Dr. Jefferson's appeal for a national vision of Christian work was as vigorous as his plea at the Des Moines Council for a "new crusade." Dr. Holt surprised his audience by describing counties larger than New Jersey without a single church. Bishop Wilson says that the 20,000,000 people in the churches represent $27,000,000,000, and can accomplish the regeneration of the nation, if they so wish.

Charles Stelzle declares that the men with whom he worked in the shops want to know less about the Hittites, etc., and more about the Brooklynites and Pittsburgites. Judging by the visible results of Brooklyn's four meetings, the church people seem to need a development of the same interest in the living present. The churches represented on the program have constituencies in Brooklyn alone of nearly 190,000. If this suggests a decline in the influence of mass meetings and in their business utility, it corresponds to the expressed conviction of many city leaders.

Congregational Ministers at the Tabernacle

The Manhattan Association held its midwinter meeting at the Tabernacle, and has arranged to discuss in April the National Council's recommendations on polity, concerning nomenclature, ministerial standing and supervision of weak churches. The feeling steadily develops that the local conference needs a name more expressive of its geographical extent than merely "Manhattan-Brooklyn." Queens and Bronx boroughs, Westchester County and other suburban regions are all in its territory. The name suggested is New York City Association. Possibly New York and Suburban might do. It is doubtful whether the independent ministerial body will ever be given up, because of the peculiar conditions of this vast city, where men are thirty miles apart and yet under the same civic rule.

Three masterly addresses on Socialism were given by Prof. John B. Clark of Columbia University, Prof. Charles Sprague Smith of the People's Institute, and Dr. Gladden. All were against economic socialism, but each had different conclusions as to the immediate prospect. Dr. Clark believes that the present system tends toward real improvement, and will never disappear as an individualistic system of life. Dr. Gladden is convinced, after contact with employers and employed, that the present system is getting worse, and that this country will have to face a serious crisis. Dr. Smith believes that a peaceful evolution will bring the needed social justice and yet retain most of the government that provides for individual initiative. Dr. Gladden's impromptu plea for the practice of the example of Christ met with hearty applause.

After luncheon Dr. Newman Smyth of New Haven gave an illuminating address on the Status of Protestantism, especially the obligations resting upon Congregationalists to push the cause of genuine Christian unity.

Thirteen Years of City Federation

The work of the federated churches of the greater city is now so well known, and yet is done so largely in a quiet office suite rather than in mass meetings and conferences, that few people in recent years attend its annual business meetings. This year being the thirteenth, not even a quorum was present to do legal business, though Dr. Walter Laidlaw is willing to be a member of the Thirteen Club. His long illness of last year has deferred several matters of publication, but so strong is the organization and

Continued on page 194

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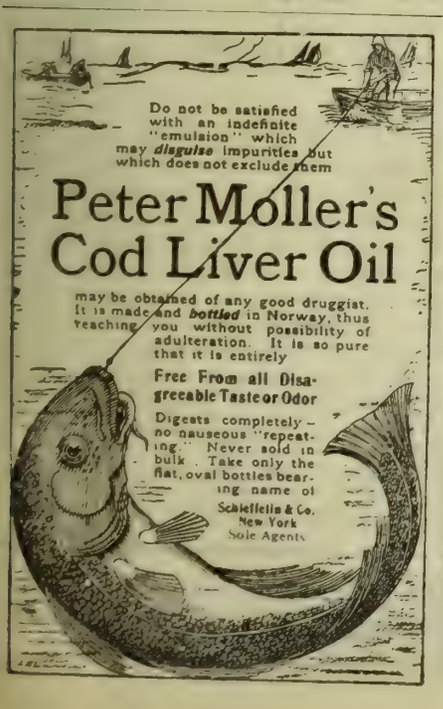
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New York

Continued from page 193

so practical its methods that the work has gone steadily forward. The printed statement of the last year's results will contain some striking matter based on recent investigations. A great canvass of Harlem is now being made by the Harlem churches through the Federation. Of this great district results so far show that in the southeastern portion Protestants are only 5.9 per cent. of population, Roman Catholic 6.9 per cent. and Jewish 87.2 per cent. In the northwest section of the same district Protestants have 53.9 per cent., Roman Catholics 32.4 per cent. and Jews 13.7 per cent. Sixty-seven per cent. of the Jews have no synagogue connection, but only nine per cent. of the Roman Catholics are churchless. Protestant families without a church home are about one-fourth of the known Protestant community. The Federation is about to amend its constitution, though not radically. Its methods will be more distinctly articulated, and its governing body more closely defined.

Interests in Two Boroughs

The Brooklyn Y. M. C. A. has more applications for shop meetings at the noon hour than can yet be filled by competent preachers to industrial congregations. It requires great skill to pack a sermon into eight minutes and drive it home before the whistle calls the audience away in haste. A recent conference with a few of the younger pastors resulted in the decision to try to get certain churches to provide for the maintenance of meetings, with a regular speaker and attractive music. The policy of changing speakers does not work well. Rev. John Stapleton of Immanuel Church has spoken once a week for a year to several hundred men at the Navy Yard. Some firms are willing to pay the cost of music, as the meetings have their confidence.

The Brooklyn Congregational Club last week had its annual ladies' night. The entire program, which included original poetry, was carried out by the ladies. Mrs. Henry Villard of the New York Diet Dispensary discussed the quality of the literary diet of a century ago and that of today, and proved herself an expert on foods, whether for body or mind. Mrs. Carrie C. Catt gave an address on *The* World's Movement, which she thinks is centered in a woman's ballot on election day. Her address followed an anonymous recitation entitled Cooking Husbands. But the club went home in a peaceful mood.

SYDNEY.

Prefers Its Own Temperance Union

Connecticut Votes New Organization Unnecessary—Work of the New Haven Union

In response to a call issued by a number of clergymen in Stamford, a convention was held in New Haven on Dec. 16 to consider the advisability of forming a branch of the Anti-Saloon League in Connecticut. Invitations were issued to the churches of the state to be represented by pastor and delegate. With the invitation was sent a reprint of an article from *The Congregationalist*, giving in some detail the purpose and methods of the League. The representation at the convention was so small and the unwillingness to launch another temperance organization in our state so evident, that it was voted inadvisable to organize a league at this time. It also became more evident that the Connecticut Temperance Union was fulfilling the need in a most satisfactory manner, and that the great demand was not for another organization, but for a larger number of earnest workers in connection with the Union. The president is Rev. C. H. Barber, pastor of our church in Danielson, and the secretary and treasurer is H. H. Spooner, a Congregational deacon in Kensington. The Union holds from five hundred to six hundred public meetings every year, keeps an alert legislative committee at work during the sessions, and in the line of law enforcement co-operates with the state organizations whose special duty it is to enforce the law. The Union has been affiliated with the League for more than ten years, and each year pays its percentage toward the support of the national work of the League.

The New Haven Congregational Union held its annual meeting and with new courage planned for another year's work. During the past year it assisted Shelton Avenue Church in needed repairs and in paying all its indebtedness. It also assisted the Italian, Danish, Swedish and Negro churches. It closed the year with all its promises met. Rev. F. R. Luckey was re-elected president. A stirring message was given to the Union by Rev. S. C. Bushnell of Arlington, Mass., who also brought valuable information as to the methods of the Union in Boston. With the rapid changes in the different sections of our city, it is evident that several new churches will have to be erected or several of the present churches remove from their present locations. The churches in East Haven and West Haven are considering plans for enlargement to meet the demands of an increasing suburban population.

The Congregational Club turned away from the churches with which it customarily meets and on Dec. 14 met in the City Missions Building. The change gave the members and friends an opportunity to see the building and learn something about the work of the mission. It also added $100 to the treasury of the Auxiliary. Over two hundred persons sat down to the tables to enjoy the supper prepared by the Ladies' Auxiliary of the mission. An interesting address was given by Rev. J. H. Denison of Boston.

New Haven, Ct. I. W. S.

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The "Together" Campaign

Opening Gun at St. Johnsbury

When the American Board started a campaign three years ago to raise a million dollars for missions it wisely selected St. Johnsbury, Vt., for the first objective point. History repeats itself and St. Johnsbury also has the honor of touching off the joint missionary campaign of the three societies which will raise from ocean to ocean the sum of half a million dollars for missions. The campaign, which began so auspiciously in St. Johnsbury, Jan. 26, was carried along similar lines through the week at St. Albans, Burlington and Rutland.

Throughout the day and evening there were large and enthusiastic audiences, over 100 ministers and laymen attending from the vicinage within a radius of forty miles. Secretary Patton of the American Board in his stately and urbane manner presided at the morning conference and afternoon session. In opening the conference he gave this as the missionary creed: A missionary budget in each church; a missionary committee; gifts from each individual; the use of the envelope system for collections.

William R. Moody of Northfield made an excellent impression by his clean-cut manner of speaking and businesslike appeal for systematic giving. The morning hour was profitably spent in exchanging views on the proposed Apportionment Plan. And while the financial side of the question was not unduly emphasized, it was made evident that when half a million should be raised in this continent-wide campaign, over half of it would be devoted to extinguishing the debts of the three societies under whose auspices this campaign was being conducted, the American Board, the Congregational Home Missionary Society and the American Missionary Association.

It is no disparagement to the other speakers to say that the colored preacher from Springfield, Mass., Rev. W. N. DeBerry, bore away the palm by his eloquent appeals for a "square deal" for his people in the South. He showed his vein of humor when, after a flattering introduction at the post-prandial exercises by the toastmaster, Dr. F. E. Jenkins of Atlanta, he said if he did not come of a race that "was born to blush unseen," his face would be wreathed with blushes.

At the banquet in the evening Dr. Jenkins gracefully introduced the visiting speakers, and each man had a message. Rev. Dr. J. P. Jones of the Madura Mission charmed all with his scholarly address and apt quotations from Kipling; Rev. W. W. Scudder vividly presented the needs of the great state of Washington to the little state of Vermont; Secretary Gutterson of the A. M. A., an old friend to St. Johnsbury audiences, came up from Boston ahead of the others and incidentally responded eloquently the evening before the rally at the annual banquet of the Scotia Club; Willis E. Lougee of New York made the most telling appeal for future contributions ever heard in St. Johnsbury. The meeting closed with one-minute addresses from a dozen volunteers, and "The best is yet to be," for there will surely be a generous response from such stimulating addresses.

St. Johnsbury, Vt. A. F. S.

Notes of Progress

The success or failure of any agitation is usually measured by the response it awakens. If the opening week of the joint missionary campaign is a prophecy of its result, the workers may well "count their chickens" now. The general attendance has been gratifying, and since this is one of the main objects of the campaign, a partial success is already registered. At the St. Johnsbury meetings twenty-two delegations were present, and at Middlebury, by no means a convenient center, eighteen more churches were represented. To illustrate the interest aroused, it may be added that one of these delegations had to drive in this Vermont winter weather twelve miles over the mountains and back, in order to attend, and another group could not arrive home until two o'clock in the morning. These are some evidences of the way Vermont Congregationalists appreciate the importance of the movement, which has come to their generosity first.

It would seem a considerable task to make the objective of such a campaign really attractive. But the speakers thus far have been as interesting as they are varied in their treatment. Supt. W. W. Scudder of Washington, paying a measure of attention to the distant northwestern work, has given an unusual description of the general missionary sweep throughout the country. His co-worker from the Southland, Dr. F. E. Jenkins from Atlanta, has astounded his hearers by the waiting opportunities for Congregationalism there; he declares he could organize, were the funds available, 700 new churches in three years! W. R. Moody of Northfield has been another helpful speaker. His has been a double line of attack; an appeal for a loyal support of the societies in their emergency and an emphasis upon the importance of personal church work, especially in the matter of contributions. The country's race problems have been accurately presented by Rev. W. N. DeBerry, the colored pastor of Springfield, Mass., and Secretary Gutterson of the A. M. A. And finally, our duty and privilege abroad have been stirringly set forth by Secretary Patton of the American Board and Dr. J. P. Jones of India.

While the effort is emphatically "missionary," it is so in the broadest sense, and by no means neglects those important auxiliaries, the other denominational agencies. Superintendent Scudder's emphasis on the importance of the Church Building Society's work and that of the Sunday School and Publishing Society is an example.

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To make and keep these little soldiers healthy and strong, is simply to make and keep the blood of the right quality and quantity.

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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	**$13,682,821.51**

ELBRIDGE G. SNOW, President.
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Home Made Evangelism

Syracuse Tries State Committee's Idea—Dr. Jefferson as Missioner

The Congregational churches of Syracuse have just closed a two weeks' "Mission," held with the assistance of the state committee on evangelism. This body is appointed by the state association and promotes these missions throughout New York. It is gratifying to note that each year the number of churches desiring these missions seems to be increasing.

The plan is that the pastor of some church shall go, by invitation, to another church or group of churches and hold a series of daily evangelistic meetings. The meetings in Syracuse were arranged with Rev. Dr. C. E. Jefferson of Broadway Tabernacle as "Missioner." The churches which united were the Good-Will, Geddes, Danforth, Pilgrim, South Avenue and Plymouth. The services were of a week's duration and were held in the latter's house of worship. The pastors and people worked heartily together for the success of the enterprise and feel well repaid, for the meetings resulted in a deepening of the reverence and purposes of the attendants on the meetings.

Dr. Jefferson began his work on Jan. 18 and preached twice a day during the week. The services ended with the Friday night's sermon on "Me," in which it was made convincingly clear that the relations between man and his God are pre-eminently personal. Dr. Jefferson was unusually persuasive. It was true, as one of his lay hearers said, that everything which he said throughout the week was to and for each one personally.

At the outset it was announced that "No man will be put in a trap nor a mean advantage taken of him by asking him to raise his hand, or sit while others stand, or stand while others sit." Thus an unfair and embarrassing contrast between "saints" and "sinners" was avoided. The half-hour after-meetings at the close of the evening services were full, and the interest deepened steadily to the close. The only regrettable feature of these union services was that they could not have been continued another week. The afternoon services were of a particularly deep and winsome character. No one will ever forget the sermon on selfishness drawn from the contrast in the life and death-dealing qualities of the waters of the Sea of Galilee and the Dead Sea, respectively. And the sermon on prayer, written and delivered by especial request illumined many a questioning mind and doubting heart.

The series of union services was followed up by all the churches that united in it, with another week's work each in its own particular field and church. Rev. E. D. Disbrow of Lysander ministered at South Avenue Church. Rev. T. Bell of Saugerties was at Pilgrim, Rev. H. S. Capron of Rochester at Good-Will Church. Prof. I. J. Peritz of Syracuse University held special services at the Geddes Church and Rev. L. T. Reed, formerly moderator of the State Association, at Plymouth Church. These ministers did efficient work in continuing what had been already so well begun.

A pleasant feature, especially of the first week's services, was the attendance of many clergymen from neighboring places and from many of the city churches of other denominations. Fourth Presbyterian Church adjourned its Wednesday evening's prayer meeting and, with its pastor, came to the meeting in a body.

Syracuse, N. Y. B.

DIDN'T KNOW

Coffee Was the Cause.

Many daily habits, particularly of eating and drinking, are formed by following our elders.

In this way ill health is often fastened upon children. A Georgia lady says:

"I had been allowed to drink coffee ever since I can remember, but even as a child I had a weak stomach which frequently refused to retain food.

"The taste of coffee was in my mouth all the time and was, as I found out later, the cause of the stomach rebelling against food.

"I now see that it was only from following the example of my elders that I formed and continued the miserable habit of drinking coffee. My digestion remained poor, nerves unstrung, frequent headache, and yet I did not suspect the true cause.

"Another trouble was a bad, muddy complexion for which I spent time and money for creams, massaging, etc., without any results.

"After I was married I was asked to try Postum, and would you believe it, I, an old coffee toper, took to Postum from the very first. We made it right—according to directions on the package—and it had a most delicate flavor and I at once quit coffee, with the happiest results.

"I now have a perfectly clear, smooth skin, fine digestion and haven't had a headache in over two years."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Becomes Presbyterian Pastor-Evangelist

Brockton (Mass.) Minister Enters Neighboring Fold—A Peculiarly Efficient Pastorate

Rev. Albert F. Pierce, after a notable pastorate of ten years at Campello Church, Brockton, Mass., has become pastor-evangelist of the Westchester Presbytery of New York. The results of this pastorate refute the charge that all churches are decadent and inefficient, for 276 have united with the church, with a net gain in membership of 107. The Sunday school has doubled in size and now numbers over 1,200, the contributions for missions have averaged an increase of nearly sixfold, and $40,000 have been expended in the purchase of a parsonage, a new organ and in church renovations. The church has been incorporated, has installed an acousticon with eight receivers for the deaf, maintains a fine orchestra, and has received from Mr. George E. Keith one of the finest religious paintings in the country, "Christ blessing little children" (reproduced



REV. A. F. PIERCE, D. D.

Continued on page 197

Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Spanish lessons by a former resident of Spain, recently returned from Madrid. Address Miss H. M. Cutler, 25 Chestnut Street, Boston.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50–52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

A Christian home for invalids, seven miles from Boston, resident physician, best of care and every comfort. Exceptional location, high land and good air. Best of references. Address Home, 51, care *The Congregationalist*, Boston, Mass.

For Sale. Stereopticon with projection suitable for large or small church, or hall with both oxy-hydrogen and electric light fittings complete. Adjustable stand and screen, also moving picture attachment. Low price. Address B., 6, care *The Congregationalist*, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

For Sale, at a great sacrifice, 20 acres of wonderfully fertile land and three town lots, with a good eight-room house, American town of Columbia, Cuba. Good markets, ideal climate, no rheumatism, asthma or catarrh. Ideal winter home, or independent living for industrious man. Particulars by Rev. W. A. Evans, Plainfield, Ill.

If readers of this issue will take a glance at the advertisement of the Estey Organ Company, on the back page, they will see an excellent picture of President-elect Taft, Mr. Carnegie, Mr. Hill and Dr. Louis Klopsch—besides the handsome new Estey McKinley Memorial Pipe Organ.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under the heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL, Sunday afternoons at 3.30. Feb. 7, Rev. G. F. Moore. Feb. 14, Rev. E. C. Moore. Feb. 21, Rev. James H. Ropes. LOWELL INSTITUTE LECTURES. Monday, Feb. 8, 2.30 P. M. Prof. W. W. Fenn. The Development of Calvinism as shown in the religious thought of New England.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Life-boat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

Becomes Presbyterian Pastor-Evangelist

Continued from page 196

on the cover of the Christmas *Congregationalist*).

Dr. Pierce, in addition to the exacting duties of the large parish, has served the churches of New England with rare tactfulness and efficiency as a pastor-evangelist, was one of the leaders of the Tri-Union movement, and has been prominently identified with all our denominational activities. His influence in church and municipal affairs of the vicinage has been conspicuously wholesome and strong. A man of positive conviction, though tolerant, an able and persuasive speaker, tactful, sweet-tempered and cultured, he is eminently qualified for the special work to which he has been called. A host of friends will follow Dr. Pierce with affection and abiding esteem. By many tokens the church, city and various organizations gave expression of love and appreciation for Dr. and Mrs. Pierce. Forty-three welcomed into church membership on the last Sunday, the gift of $340 in gold, receptions and resolutions from the church mark the end of a peculiarly harmonious and successful pastorate. While the denomination suffers the loss of a wise and efficient leader, it may be confidently expected that Dr. Pierce will contribute largely toward a better acquaintance and the coming affiliation of the Presbyterians with our own denomination.

Quincy, Mass. E. N. HARDY.

Church and Ministerial Record

Calls

BLOOM, W. KNIGHTON, Oneida, Ill., declines call to E. Moline.

BUETNER, ELMER E., Yale Sem., to *First* Ch., Derby, Ct.

CHASE, LORING B., Medway Village, Mass., accepts call to Sunderland.

CLARK, ERNEST E., *Elm* Ch., Plymouth, Pa., to Lodi, O.

COOPER, HAROLD, Ironton, O., to *Mayflower* Ch., Columbus, O.; also to *First* Ch., Sedalia, Mo. Accepts the latter.

CUTTER, MARSHALL M., So. Framingham, Mass., to *Freetown* Ch., Assonet.

DAVIES, J. W. F., *Armour Mission*, Chicago, Ill., to be associate pastor with Rev. B. S. Winchester, Winnetka. Accepts.

DOUGLAS, Mrs. CLINTON, to Little Shasta, Cal. Accepts.

EKINS, GROVE F., *Second* Ch., Millbury, Mass., to Housatonic.

EVANS, THOS., formerly of Comstock, Neb., to Arcadia and Hayes Creek. Accepts.

HOLDEN, SAM'L, So. Royalston, Mass., accepts call to *Eastern Ave.* Ch., Springfield.

KEELER, ARZA B., Henry, S. D., to Watertown.

LEE, DORRALL, lately of Blackstone, Mass., to Middleton for six months. Accepts.

LINDBECK, ARTHUR F., Jamestown, N. Y., to Ridgeville, Ind., after supplying there three months. Accepts.

MILLS, HERBERT L., *Hillside* Ch., Omaha, Neb., to Trenton. Accepts.

NOYES, WARREN L., *West* Ch., Peabody, Mass., to Charlton, Mass.; also to Brookline, N. H. Accepts the latter.

PIERCE, PAYSON E., Rensselaer, N. Y., to Mattoon, Ill.

RUNALLS, JOHN H., Rantoul, Ill., to Mounds. Accepts.

WALKER, JOSEPH N., Lebanon Center, Me., to Milton, N. H. Accepts.

Ordinations and Installations

FONTZ, KNOWLES S., Chicago Sem., *o.* Canova, S. D. Parts taken by Supt. W. H. Thrall, Rev. Messrs. F. W. Long, Richard Jones and H. W. Jamison.

Resignations

CHASE, LORING B., Medway Village, Mass.

COOPER, HAROLD, Ironton, O.

DAVIES, J. W. F., *Armour Mission*, Chicago, Ill.

HOLDEN, SAM'L, So. Royalston, Mass.

MAGEE, CARL A., *First* Ch., McKeesport, Pa.

MCCLANE, WM. R., *Robbinsdale* Ch., Minneapolis, Minn.

MILLS, HERBERT L., *Hillside* Ch., Omaha, Neb., after a five-year pastorate.

MINCHIN, WM. J., Ames, Io. Will remove to Idaho.

NOYES, WARREN L., *West* Ch., Peabody, Mass., to take effect April 1.

RUNALLS, JOHN H., Rantoul, Ill.

SCOTT, WILLARD, *Piedmont Ch.*, Worcester, Mass., after eleven years' service.

SNOWDEN, JAS. E., Cedar Falls, Io., after a twelve-year pastorate, closing a ministry of nearly fifty years. He was made pastor *emeritus*.

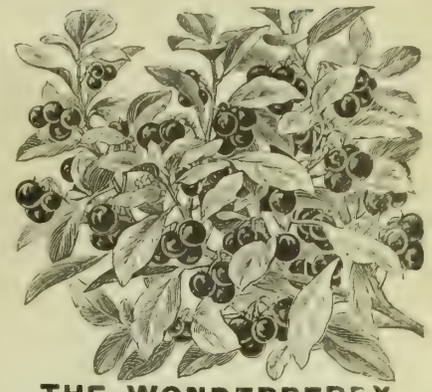
WALKER, JOS. N., Lebanon Center, Me.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Feb. 8, 10.30 A. M. Subject, Lincoln; speaker, Rev. H. E. Barnes.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Chicago University gets another million from Mr. Rockefeller, the income to be used for general expenses. He has also given $500,000 toward the Harper Memorial Library and offers to treble all other subscriptions to this fund. His total gifts to the University amount to $24,000,000.



THE WONDERBERRY

A Luscious Berry Ripening in Three Months from Seed.

Luther Burbank's Greatest Creation. FRUIT blue-black like an enormous rich blue berry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Easiest plant in the world to grow succeeding anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots.—(As a pot plant it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.

Seed 20c. per packet, **3** packets for **50c.**,

Also our **Great Catalogue** of Seeds, Bulbs, Plants and New Fruits for 1909 *free.*

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BOSTON'S FASTEST GROWING DEPT STORE

WASHINGTON AND WINTER STREETS

Annual Bedspread Sale

The first week of February marks the date of our Great Annual Sale of Bedspreads. **Housekeepers Attention!**

Immense purchases each year at this time enable us to demand from the manufacturers the following splendid lot of merchandise, which we offer at these unusually low prices.

White Crochet Spreads, full size, hemmed, ready for use. Regular price $1.00. *Sale Price* **69c**

Heavy White Crochet Spreads, hemmed, Marseilles patterns. Regular price $1.25. *Sale Price* **93c**

Hemmed Crochet Spreads, extra heavy, handsome patterns. Reg. price $1.50. *Sale Price* **1.05**

Fine White Satin Damask Bedspreads, handsome pattern, with fringe and cut corners. Reg. price $3. *Sale Price.* **1.95**

White Satin Damask Spreads, full size, beautiful designs. Regular price $2.25. *Sale price* **1.69**

White Satin Damask Spreads, fine quality, hemmed. Regular price $3.00. *Sale Price* **1.95**

White Crochet Spreads, with heavy fringe. Regular price $1.50. *Sale Price* . . **1.19**

Fine White Crochet Bedspread, with heavy fringe and cut corners for metal bedsteads. Reg. price $1.75. *Sale Price* **1.28**

New Wash Goods

The Season's Newest Novelties

NEW Apron Ginghams, in a large assortment of broken or even check, in blue or brown, reg. price 8c yd. *Sale Price* **6¼c**

NEW Barnaby Zepher Ginghams, 27 inches wide, new stripes and plaid effects. *Sale Price* **15c**

NEW Printed Sateen, small, neat figures, on navy, brown and black grounds. *Sale Price* **12½c**

NEW Printed Percales, 36 inches wide, new patterns and colorings, regular price 11c yd. *Sale Price* **9c**

NEW Shimmer Silk, the handsomest silk gingham made, beautiful line of new patterns. *Sale Price* . . . **25c**

NEW Shirting Prints, all new patterns, actually worth 6¼c yd. *Sale price* . . . **5c**

Marriages

The charge for marriage notices is twenty-five cents.

WYLAND—BEACH—On Jan. 14, Rev. Ben Wyland, pastor at Sherman, Ct., and Ada D. Beach of New Haven.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

DICKERMAN—In Daytona, Fla., Jan. 25, of pneumonia, Quincy Eliot Dickerman, aged 80 yrs. He was for thirty years connected with the famous Brimmer School in Boston, and was a member of the Somerville school board for twenty-six consecutive years. He was a member of Winter Hill Congregational Church.

ESTEY PIPE & REED CHURCH ORGANS
120 BOYLSTON ST. BOSTON — MASS.

Speakers to address Temperance, No License and Lincoln Centenary Meetings will be furnished by 20th Century Pledge Signing Crusade, 101 Tremont St., Boston

Charitable Societies

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Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C. E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

DOW—In Newfields, N. H., Jan. 16, Mrs. Elizabeth A. (Winslow) Dow, wife of Lorenzo Dow, aged 84 yrs. A true Christian, active and faithful, blessing and being blessed, "she came to her grave in full age, like as a shock of corn cometh in its season."

JOY—In Winchester, Mass., Dec. 18, Clara A., widow of Albion K. P. Joy, in her 84th year.

LAWRENCE—In Brooklyn, N. Y., Jan. 15, Clara P., widow of E. Appleton Lawrence, aged 93 yrs., 7 mos. For forty years she was a member of the Congregational church in Pepperell, Mass., and for forty more of Plymouth Church, Brooklyn.

WALLACE—In Presque Isle, Me., Jan. 24, 1909, Kenneth Stone, only son of Rev. David and Lucie Stone Wallace, aged 3 yrs., 7 mos. Born in Marlboro, N. H., this bright little spirit by his extraordinary love of life, joyous activity and unusual attractiveness, won the hearts of two parishes and made life long friends of every visitor who spent the night under the parsonage roof. The stricken parents and dear little sisters find their greatest consolation in the conviction that no baby boy ever had a warmer welcome into a home than he, that none was ever loved with a more passionate love, and that none ever left a legacy of more blessed memories. "Of such is the kingdom of heaven."

WIKOFF—In Berkeley, Cal., Jan. 16, Josephine McCune Wikoff, wife of Rev. H. H. Wikoff, Field Secretary Congregational Church Building Society.

IN MEMORIAM

Mrs. Clara A. Joy, one of the best known residents of Winchester, Mass., passed away from her earthly home on Dec. 18. She was born in Concord, N. H., Jan. 9, 1825, and was the daughter of Orlando and Lucretia Rogers (Carter) Brown. Her mother was a lineal descendant of the English martyr John Rogers.

Mrs. Joy was educated at New Hampton Seminary, and after her graduation was preceptress of Pembroke Academy; later she was a teacher in Appleton Academy, New Ipswich, N. H. She was married Feb. 17, 1853, to Albion K. P. Joy, a well-known lawyer of Boston, and in 1858 they moved from Boston to Winchester, and that town has since been the residence of the family.

Uniting by letter, in 1863, with the First Congregational Church, Mrs. Joy always took a deep interest in its welfare.

She was the embodiment of all that is finest in a gentlewoman of New England, a true type of Christian womanhood and motherhood. Conscientious and faithful in all her relations in life she was a help and inspiration to all who knew her.

Her four children (one son and three daughters) all live to cherish the memory of one of the dearest and most cheerful women, whose goodness made happy one of earth's homes.

MARIA C. DEMOND

Maria C., widow of Thomas D. Demond, died Jan. 18. She was a daughter of Rev. Moses B. Bradford of Grafton, Vt., and had lived in Buffalo, N. Y., since 1870.

Mr. and Mrs. Demond became charter members of the First Congregational Church, and the latter's interest and helpfulness in church and mission work, both home and foreign, were abundant and unfailing. Her generous spirit and thoughtful consideration of others will long be remembered.

Dr. John Evan Spicer, a young physician of the well-known Congregational family of that name in England, was recently killed by an avalanche while ski-ing in the Swiss Alps. Rarely has a man of thirty years made so large a place for himself in the Christian life and service. British papers contain many tender tributes to him.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

Massachusetts and Boston

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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In the World of Industry

The Industrial Committee of the Massachusetts State Association is composed of two pastors, Rev. A. H. Wheelock, Marlboro, Rev. H. W. Kimball, South Weymouth; one editor, C. M. Gardner, Westfield; one printer, Bayard Harrison, Malden; and Rev. J. L. Sewall, secretary of the Worcester Board of Trade. This committee is well constituted to look at the industrial problem from all points of view.

The committee understands its work to be: (1) To bring to the attention of the churches events in the industrial world which throw light on our social questions; (2) to point out indications of the increase of the spirit of Christ in the industrial field; (3) to note the facts that show the concern of the churches both for the welfare of labor and for justice to capital; (4) to suggest ways through legislation or otherwise by which the churches may use the weight of their Christian influence in right directions.

The Congregationalist has given the committee the use of a column occasionally to set forth questions at issue and to report events in the labor world of special interest to Christian people. Any member of the committee would be glad to receive information for use in this column.

QUESTIONS THAT WORKING MEN ARE ASKING

Bulletin No. 78 of the Department of Labor says that 35,000 workmen lose their lives in this country yearly in the course of their employment.

If the accidents in industry are so fatal, ought not the hazard, involving much suffering to women and children, to be borne by the employers and, if necessary, be distributed by them upon the nation as a whole?

If man is as precious to God as the preachers tell us, why is human life in a Christian nation held so cheaply and so carelessly guarded?

A recent magazine article describes the growth of the pension system in great corporations, and speaks in approval of the pensioning by Mr. Carnegie of college professors. Does it tend to the independence and the progress of American manhood for men to be recipients of a pension which might be paid to them in wages and which if not earned is a charity, and makes them for a long term of years dependent upon a corporation?

Since the consumer in the last analysis pays the bills and the workmen and their families are the largest consumers in America, is it right to burden them with this charge for the maintenance of professors when they have never willingly accepted it?

QUESTIONS THAT EMPLOYERS ARE ASKING

Contractors say that the cost of building has decreased twenty-five per cent. in the last year, not because material is cheaper or wages less, but because labor is more efficient.

If it takes the stress of hard times to produce on the part of the workers a willingness to do their best, can they expect us to sympathize with their unfortunate conditions?

How can we get greater efficiency from working men when too often shorter hours and higher wages and better living only make them more careless in their work and more indifferent to the welfare of the business?

On every side the inadequacy of our secondary schools is being noted, and the demand is made that they become more practical. Since the old system of apprenticeship is largely gone and the trades unions tend to limit the number of men in any craft, should not our public schools train our boys for a trade and fit them to enter the factories of the nation?

Can we hope to compete with nations like Germany if we do not make industrial training an essential part of our school system?

A SUGGESTIVE FACT

A large shoe factory recently built in Weymouth was dedicated by prayer and solemnly consecrated to the welfare of man. We have dedicated churches before, but the dedication of a factory to the service of God and man is almost unique.

HARRY W. KIMBALL,
For the Industrial Committee of the Congregational Churches of Massachusetts.

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"One day, having some trouble with my stomach, I brought home a package of Grape-Nuts and started to use it. The thought came to me that a very little of the food made soft in some cream might be good for the little one.

"I gave her some Grape-Nuts thus prepared, and she soon became so fond of it that she would reach out her little thin hands and cry at the sight of a saucer with a spoon in it.

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"We stopped all medicine, so we know that it was Grape-Nuts and not medicines that saved her."

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NEW AID TO THE TRAVELING PUBLIC.—Boston & Maine Railroad to Establish a Joint Ticket Office in Down-town New York.—For the better accommodation of the traveling public, and especially those who are planning summer vacation trips to points in Northern and Eastern New England, Quebec and the Maritime Provinces, a splendidly appointed new city ticket office and information bureau will be established on or about Jan. 25 in the down-town section of New York City by the Boston & Maine Railroad, conjointly with the New York, New Haven & Hartford and Maine Central Railroads.

The new agency will be located at 171 Broadway, between Cortlandt and Liberty Streets, in the heart of the banking, insurance and Wall Street districts.

Not only will it serve the "down-town" New Yorkers, but will also accommodate the residents of Brooklyn and the various New Jersey communities. The Subway connecting Brooklyn with Harlem is but a step from the office door, and within one block is the important terminal of the great New York and New Jersey tunnels. It is likewise on the direct avenue of travel to and from the Cortlandt and Liberty Streets New Jersey ferries.

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCIV 13 February 1909 Number 7

The Practice of Medicine by the Unfit

Rev. George A. Gordon, D. D.

The Perversion of a Historic Church

Rev. D. M. Pratt, D. D.

A Real Valentine—a story

Maud Morrison Huey

If I Were to Begin Again

A Mother's Retrospect

Important Religious News

The Increasing Interest in the Chapman Meetings; A Dedication at Northfield; Convocation Week at Bangor Seminary; Gipsy Smith in Pittsburg and St. Louis; Following the Publicity Campaign

A Full Table of Contents Will be Found Inside

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THIS LETTER SPEAKS FOR ITSELF

101 Tremont Street, Boston, Jan. 29, 1909.

Rev. Alfred Humphries,
Methuen, Mass.

Dear Fellow Worker: I cannot help telling you how good God was to us last night.

I was surprised to find such a large gathering of enthusiastic young people standing for Christ. Because of their earnest attention I forgot everything in my wish to bring the truth so plainly before them that they would help to bring about the downfall of the saloon, and was surprised that I had exceeded my time limit.

I glory in the fact that you have 276 temperance pledges on your roll of honor. Am glad that there were some added last night; and am pleased to report that I took seventy-three pledges at my table.

On my way to the electrics I met quite a number of young people who said that they were going to do something. When I got aboard the car, I found three young people with pledges, all talking about the service, and one of them, a very pretty lady of about eighteen, took a pledge to the conductor and asked him to sign it, and he, after some persuasion, took the pledge.

I trust that each one of our last night's audience may in the quiet hour ask themselves if they are doing as much as they ought to destroy this enemy of God, Home and Country, and then take the matter to God in prayer, and ask him what they may do, and I would ask all their prayers that I may be guided in the way that he would have me walk in my efforts to cause the downfall of this curse to humanity.

Yours for the Master's work.

J. B. LEWIS,
President.

SKILL REQUIRED TO CAST A BELL.—Few people know the amount of science and skill required to produce a pure-toned bell. They forget that a bell is a musical instrument, as dependent for its tone quality upon fixed laws as is a piano or organ. A good bell is never an accident—no "hit or miss" alloy of copper and tin gives a true, pleasing note. The best bells, like the best pianos, are made only by those who have given a life study to the work. Probably that is the reason why bells cast by the McShane Bell Foundry Co. of Baltimore, Md., bear so high a reputation. McShane bells make Sunday morning musical, and call from factory and school to daily labor and study in almost every town and hamlet. McShane bells are cast from a fixed alloy of New, Superior Copper and Best Imported Block Tin which produces the depth and richness of tone and prolongation of sound necessary to a good bell. But a bell, when cast, is not complete; it must be mounted. Here, again, McShane bells score against others, the Patent Rotary Yoke being the best hanging ever devised, and by means of which the danger of cracking is almost entirely avoided. All McShane bells of 100 weight and upwards have springs attached to prevent the clapper from resting on the bell after striking. This, of course, prevents a metallic sound and insures full resonance and pure tone. The McShane foundry turns out more bells than any competitor, owing, no doubt, to their great superiority.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL, Sunday afternoons at 3.30. Feb. 14, Rev. E. C. Moore. Feb. 21, Rev. James H. Ropes. Feb. 28, Rev. H. N. Brown. LOWELL INSTITUTE LECTURES. Feb. 15 and March 1, Prof. E. C. Moore on Contributions to the Reconstruction of Theology in the Nineteenth Century.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

Contents 13 Feb., 1909

EDITORIAL 205-210
- Event and Comment
- Editorial in Brief
- The Springs of Congregational Life
- The Folly of War
- The Positive Note in Scholarship
- The Influence of Henry Drummond
- Social Consciousness Applied to the Church

CONTRIBUTIONS
- The Practice of Medicine by the Unfit. Rev. George A. Gordon, D. D. 211
- The Perversion of a Historic Church. Rev. D. M. Pratt, D. D. 212
- The Professor's Chair. President H. C. King, D. D. 213
- A Real Valentine. Maude Morrison Huey 214
- The Second Week of the Chapman Campaign 216

THE HOME 217
- A Cry from the Heart—a poem. B. Marion Thomas
- If I Were to Begin Again. Katharine Landon
- Tangles

FOR THE CHILDREN 218
- The Orange Secret
- The Children's Pulpit

IN THE CONGREGATIONAL CIRCLE 210
CLOSET AND ALTAR 215
THE FIRELIGHT CLUB 219
AMONG THE NEW BOOKS 220
THE SUNDAY SCHOOL—Lesson for Feb. 21 221
FOR ENDEAVORERS—Topic for Feb. 21 221
CHURCH AND MINISTERIAL RECORD 230
CHURCH NEWS
- Boston 222
- New York 222
- Privileges for a Whole State 223
- Chicago 224
- Following the Gipsy 225
- Publicity Campaign Gains Momentum 226
- From the Northwest 227
- The Together Campaign 228

MISCELLANEOUS
- Woman's Board Meeting 215
- Christian News 223
- Biographical 227
- Personalia 228
- Founder's Day and Dedication at Mt. Hermon 229
- Deaths 230
- Meetings to Come 230
- Our Readers' Forum 231

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and Christian World
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JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

HON. T. C. McMILLAN, President. H. C. HERRING, D. D., Secretary. DR. LUCIEN C. WARNER, Treasurer.

TOGETHER IN PRAYER

AS ALSO IN COUNSELS AND MEASURES

Our Lord instructed his disciples that the most favorable and encouraging time for them to offer prayers was when they were agreed touching the things they should ask.

The present is eminently a favorable and encouraging time for us as Congregationalists to be offering prayers for the Missionary Work of our Churches, our agreement being entire and full touching many things we would ask.

IT IS WELL AND UNANIMOUSLY AGREED

1. That the Congregational Missionary Societies, Home and Foreign, are parts of a great organic whole, to be administered each for mutual strengthening of all the rest.

2. That a working plan, by which all our Missionary Agencies shall be thoroughly systematized and correlated so that each may be most effective in its due proportion, is greatly needed.

3. That an imperative preliminary to the effective working of such an Apportionment Plan is that all the Societies should be freed from debt.

4. That so intelligent and vigorous a start should be given to the Apportionment Plan as to enable all the Societies in the future to keep out of debt.

5. That the accomplishment of this will mean extensive, wholesome and cheering advance in all our Congregational interests.

Accordingly as the JOINT MISSIONARY CAMPAIGN moves out and on through the coming weeks is a singularly fitting occasion for

A CONTINUOUS CONCERT OF PRAYER FOR MISSIONS

Churches and individuals everywhere are earnestly appealed to, that from day to day and week to week they will remember in their prayers

1. The supreme object of the Campaign, that the Kingdom of Christ may come in Our Country and the World.

2. The participating Societies, their Officers and Missionaries.

3. The Speakers who are conducting the Campaign at the various centers, and the Committeemen at the District Headquarters.

4. The Meetings and groups of Churches at the several centers each week as they may be announced on this page and elsewhere.

SOME MEETINGS TO BE HELD NEXT WEEK

Sunday, Feb. 14, Bangor and Brewer, Me.
Monday, Feb. 15, New London, Ct.
Tuesday, Feb. 16, Lewiston, Me., Middletown, Ct., Forest Grove, Ore.
Wednesday, Feb. 17, New Milford, Ct., Fairmont, Neb., Norfolk, Neb.
Thursday, Feb. 18, Salem, Ore.
Friday, Feb. 19, Waterbury, Ct.

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General Office, 14 Beacon Street, Boston, Mass.
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FINANCIAL COMMITTEE'S FIRST REPORT EXPECTED NEXT WEEK

THE CONGREGATIONALIST

and Christian World

Saturday
13 February 1909

Volume XCIV
Number 7

Event and Comment

Concord in Revival

In the religious awakening now extending through and beyond Greater Boston one of the most impressive features is the absence of criticism and the presence of harmony among Christians of all denominations. The sermons by Dr. Chapman are straightforward messages presenting Jesus Christ as both Saviour and Lord, calling all men everywhere to repent of sin, assuring all who will do so of forgiveness and salvation. The addresses and sermons by other evangelists, as reported in the daily papers, carry the same message. The response to it is daily growing more earnest from men and women in all classes of society. And the fervent "I will" is the note mainly heard by those interested in this revival movement. It calls for prayer and sympathy and faithful effort from every Christian. Churches that have not actively joined in the campaign, including Episcopalians, Unitarians and Roman Catholics, so far as we have heard, have only good wishes for its success, often expressed in sincere prayer. Even those who doubt the permanence of the results gladly acknowledge that the turning away from sin, even if it be but for a time, of so many who have confessedly been living unworthy lives is a triumph of the righteousness and love of God over evil at which all Christians must rejoice. In the chorus of praise to God for his mighty works in Boston the note of faultfinding is singularly absent. We do not remember any religious revival so free from discord among professed disciples of Christ, and so marked by willing co-operation with its leaders. Among its abiding blessings perhaps none will be greater than the deeper and more manifest unity of all Christian churches.

Hidden Griefs

The stirring of the waters brings to the surface hidden things. One of the features of the Chapman-Alexander meetings in Boston has been the reading of requests for prayer, with their revelations of home losses and heart sorrows. A mother asks prayer for a boy who knows his duty and will not do it, another for "a prodigal son who is away and living in sin and drunkenness," still another for one who refuses to come to see father or mother in their sickness. These fruits of selfishness and sorrows of the heart are more common among us than we sometimes remember. Some of the wounds may be healed, we hope, through the medium of these letters and prayers in the atmosphere of awakened religious sensibility of the time. Some can never be healed on earth. But the thought of them should make us more tender hearted and tolerant in thinking of our neighbors. We have our own burdens, and may find it hard sometimes to show a cheerful countenance to the world. But there are burdens and hidden griefs quietly borne which, if we could know them, would give us a revelation of courage and cheer in men and women about us far beyond anything which we ourselves have yet been called upon to show.

A Recruiting Ground for the Ministry

One of the secondary results of great appeals for the consecration of life to Christ and his kingdom, such as now engages the attention of Boston, is the special consecration of individual lives to the work of the ministry. The revival is a recruiting ground for God's special messengers. Men who are persuaded to a new appreciation of God's claims are often brought to a generous and high-hearted willingness to give themselves wholly to his work. Such a willingness needs sifting. But there has seldom been a period of awakened interest and zeal for Christ from which have not come men who have counted largely in the work of the church. This has been especially true, of course, when the time of spiritual renewal has come to schools and colleges. In that case it finds men who are looking forward to work and influence in the world and determines for them what the noblest and most influential field for their work shall be. Seldom have we in America been more in need of such self-givings for the highest Christian service. Leaders for the next generation are called for, and some of our watchers on the heights are declaring that they are not to be found. The young men we desire will be stirred to devote themselves by the special difficulty of the call. In some ways the ministry is now the most heroic of the professions. It has few promises of ease to make, but it does offer large opportunities of wide influence and heroic service.

The Census and the Spoils System

The value of a census depends upon the completeness, accuracy and impartiality of its figures. It is at best an expensive work, and when the great sum which it costs is paid out with no adequate trustworthy results, the loss is great indeed. More than one of our earlier census reports has been under suspicion. Now that Congress had to consider the future, it would have seemed natural that its members would be eager to put the work above suspicion by employing competent enumerators. Instead of this the Senate and House agreed to a bill for the next and following censuses in which the appointment of the employees was deliberately left to the old, discredited spoils system. Examinations were provided for but not competitive examinations. In other words, Congress determined to treat this great and difficult work as a means for paying political debts and putting men under political obligations. The President promptly vetoed the bill and gave convincing reasons. He quoted, among others, the statement of Dr. Carroll D. Wright, who had charge of the Census Bureau after the census of 1890 and who asserted that $2,000,000 and more than a year's time would have been saved if the census force had been brought into the classified service: "I do not hesitate to say one-third of the amount expended under my own administration was absolutely wasted, and wasted principally on account of the fact that the office was not under civil service rules." The President does not often veto a bill. In this case he has used his power strictly in the interest of the whole people and to the discomfiture of Congressional selfishness. His argument is unanswerable, and we do not believe that Congress will attempt to reply to it with dumb and stubborn votes for the passage of the bill over his veto.

Regulating Industrial Monopoly in Kansas

State supervision of industrial monopolies takes a new form under an agreement by which the International Harvester Company submits to the public control of its business in Kansas and the regulation of its prices by the state Supreme Court or a public utilities commission. The agree-

ment follows the defeat of the company in the courts in a suit to expel it from the state as a trust in restraint of trade. A fine of $60,000 was imposed, the company is prohibited from making exclusive contracts with its agents and from discriminating against certain agents or purchasers of machines. The business of this company is of special importance to a great agricultural state like Kansas, and its trade regulations and restrictions have made it particularly obnoxious to dealers and farmers. The result is interesting in several ways. It shows trust managers that they must consider their own need of markets. It establishes, in the field of industrial enterprises, the contention of the best thinkers in regard to the industrial trends of the future that competition is a losing cause and that the right ideal is that of permitted monopolies, with their larger efficiency and avoidance of duplication and waste, but closely regulated and supervised for the protection of the public by officials of the government.

New Plans of Sunday Schools

The International Lesson Committee has issued outlines of courses for graded series of Sunday school lessons. They are intended for six grades, beginning with children under six years of age, and continuing through primary, junior, intermediate, senior and advanced grades, the last being from twenty-one years onward. The outlines thus far printed are the first year's lessons in the first three grades, with proposed themes for the following years. The scheme, as far as it is developed, represents a great deal of labor on the part of the Committee and of a company of elementary workers of whose efforts the Committee has made use. The first course consists of groups of stories to be composed by the teacher out of passages suggested from the Old and New Testaments. The principal themes are such as The Heavenly Father's Care, Thanksgiving, Love, Obedience, etc. The second, or primary course, is topical, following a simple outline of systematic theology, with texts for illustration rather than proof, selected from all parts of the Bible. The declared object is "to lead the child to know the Heavenly Father, and to inspire within him a desire to live as God's child." The junior course is similar to the present series of International Lessons, the first year covering the first five books of the Old Testament in thirty-eight lessons, mostly in Genesis and Exodus, with eight more on the Parables of Jesus. Three more years in this grade as indicated would give a general topical survey of the whole Bible, rounding out the Acts with a series on later missionaries. The plan proposes to provide for a religious education, to progress along lines similar to those of general education in the public schools. The experiment so far as developed is of great interest, and evidently has commanded the earnest attention of skilled educators who have prepared these lessons and outlined the plan. It marks a new stage in the advance of the study of religious truths for their effect on character. The plan as a whole does not at present seem practicable for the average Sunday school, but it is to be remembered that this is only the first stage in an experiment of great magnitude and unmeasured possibilities. It is expected that lesson material in quarterlies will be prepared on these outlines in due time.

The Moral Leadership of Colleges

This is the season of college alumni gatherings, and reports of the addresses show the growing sense of responsibility among educated men for the promotion of honesty in business and honor in public life. Committees who used to use for their own entertainment any surplus money contributed for affairs they were administering now hold such money as a trust, and each member pays for his own share in the committee dinner to celebrate the completion of the business. The idea has taken root more deeply than ever in colleges that education is a preparation for public service. That idea is gaining ground in business and political circles. An illustration of it appears in the call of the Street Commissioner of New York City for a hundred college men to act as checkers in the street cleaning department. On account of the disclosures of graft in the removal of snow from the streets, he makes this call because he believes that college men can be depended on to be honest. The strongest motive of generous givers for founding higher institutions of learning has been their belief that these institutions would advance the moral and spiritual welfare of the nation. There are sustaining evidences that their expectation is being justified.

Baptists and Congregationalists Pushing Campaigns

Two of the most loosely organized bodies of churches in North America, the Congregational and Northern Baptist, have under way financial campaigns which, if measurably successful, will do more than many conventions, committees and resolutions toward solidifying these denominations. The Baptists are aiming at the grand total of $1,500,000 for their three missionary societies, of which $284,000 are to be applied to debts and the remainder to current expenses and working capital. The Congregational objective is $500,000, and it is an interesting coincidence that the amount required for the debts of our three societies, $273,000, is only about $11,000 less than the aggregate debts of the Baptist societies. The Congregational campaign was only recently decided upon by the representatives of our seven societies, whereas the Baptist undertaking took its rise through action at Oklahoma last May, when the Northern Baptist Convention was organized. So the Baptists have had nearly eight months more in which to carry out their plans, and some of the churches finished their tasks as early as Dec. 31, 1908. The whole amount is sought for before the expiration of the fiscal year, March 31. It is the hope of our societies not to prolong this special campaign beyond the first of May.

Methods Employed

Baptists are employing methods similar to those put into operation by Congregationalists, though throughout the year they have done far more in the way of circulating literature and securing the assistance of local committees; but as their campaign draws to its close many conferences are being held in large centers in twenty different states, and three men, Rev. L. C. Barnes of the Home Missionary Society, Rev. M. D. Eubank of the Missionary Union in China, and Rev. P. S. Henson, formerly pastor of Tremont Temple, Boston, are giving their entire time to this work of arousement. Dr. Henson, when he resigned his important pastorate, contemplated a more leisurely career than the strenuous campaign in which he is now engaged; but he as well as those associated with him are doing admirable work from city to city.

The Returning Fleet

In December, 1907, the fleet of sixteen warships started from Hampton Roads on its journey round the world. Despite predictions by newspapers and public orators of dire disasters and of wars to be provoked by its presence in foreign seas, the fleet is on the Atlantic Ocean, completing the last stage of its long voyage, in better condition, says Admiral Sperry, than when it started. No serious accident has occurred, nor any untoward incident to mar its peaceful pilgrimage, and if its good fortune continues a few days longer its return to its starting point will be celebrated before the end of President Roosevelt's Administration. So large a fleet of warships has never before sailed around the world. One result of this journey will be the discovery of new and valuable knowledge concerning the building and navigation of ships. Another result will be a gain in the discipline and efficiency of our naval forces, making them in the judgment of experts at least as well trained as those of any other nation. Of still greater importance is the effect of this adventure in making the peoples of every continent acquainted with the resources and power of the United States. As a promoter of international peace it will take rank among the great achievements of this century.

The welcome to the fleet by the South American States, the British Australasian colonies, the Japanese and Chinese, the reception at European ports and the arrival in the Mediterranean Sea in time to render substantial aid to the sufferers by the Sicilian earthquake, have awakened throughout the world a new and a more intelligent friendship with this country than ever had been known. This voyage takes rank with the greatest voyages of discovery, whose most important results are yet to be realized. So the American people will be justified in giving this war fleet on its successful return from its peaceful mission the greatest welcome it has received since its departure from Hampton Roads.

Russia Steps In

There was last week a serious crisis in the negotiations between Bugaria and Turkey, on the success of which the recognition of Bulgarian independence depended. The point at issue was financial. Turkey wanted a good deal more from Bulgaria in lieu of tribute and possession of the railroad in Eastern Rumelia than Bulgaria was willing to pay. Armies concentrated on the frontier and the political skies clouded over. Then Russia stepped in and suggested a plan. Turkey owes Russia as a war indemnity an annual sum of $1,600,000, without interest, the debt running for a hundred years from the date of the Berlin treaty. Russia will now credit Turkey with that sum annually until the amount Turkey demanded from Bulgaria is liquidated. Bulgaria will pay Russia annual installments of $1,600,000, until she has paid the $16,000,000 she stood ready to concede to Turkey with interest added on. Turkey gets no ready money, which she would have liked; but she saves in installments the full amount of her demands. Bulgaria is saved from the task of raising a great loan and the consequent scrutiny and perhaps international supervision of her finances. She pays interest, indeed, but to Russia, and not to the money lenders. And she pays in principal only the amount she stood ready to concede to Turkey. Russia gets a mortgage on Bulgaria's finances which will be of use, perhaps, as a restraining power in the case of trouble in the Balkans. If Bulgaria can carry the payments without hardship, her finances will be better for the absence of a debt. And the world at large gains by the promise of peace. Bulgaria is too self-conscious and proud to fall into tutelage to Russia a second time. The clever plan will add prestige to Russian diplomacy and especially to Minister of Foreign Affairs, Alexander Izvolsky. Its success will probably be followed by the immediate recognition of Ferdinand as the Bulgarian Czar by Turkey and Europe.

Women in Oriental Politics

The swiftness of the progress toward representative government by the people in old absolute monarchies amazes Western onlookers. Russia, Turkey, Persia and China have all provided for parliaments, with members of at least one of the two houses chosen by the people. One of the chief surprises in these popular revolutions is the emergence of women from the seclusion in which they have been imprisoned by age-long tradition, and their recognition as a factor in political as well as in social affairs. In various cities of Turkey when the Young Turk party came suddenly into power last summer, the spectacle of Mohammedans and Christians embracing one another on the public streets was not more wonderful than the appearance of women, some of whom had laid aside their veils, sharing in the general rejoicing. Persian women, it is reported, have agreed to give their jewels and other ornaments to provide capital to establish a national bank. Some of them are writing for native newspapers, which are rapidly increasing in numbers and circulation. Two years ago there were only four newspapers published in Persia, now there are twenty-five. One of them says, "Our women are now working as zealously as our men, and, at the present moment, two-thirds of the women of the capital are willing to risk anything for the maintenance of the Constitution."

A Natural Fruitage of Education

The *Literary Digest* publishes part of an article from a Paris newspaper describing the effect upon women of the movement for reform in China. An imperial edict has been issued forbidding the binding of the feet of female children, and another makes the education of girls compulsory. Many associations of girls have been formed who pledge themselves, if they marry, to choose their own husbands instead of accepting those selected by their parents. Women are taking part in political discussions with increasing influence; for example, the young women of the province of Che-Kiang opposed the plan of securing a loan in England to build an important railroad, and invested $100,000 in the stock of the Chinese company. These changes are the natural result of the education of girls, long strenuously resisted, but with less strength year by year. Christian missionary institutions have done much to prepare for the new day which is coming at last with surprisingly rapid progress.

The Springs of Congregational Life

The only way to insure the continued growth of our denomination is to increase the sources which feed it. Churches live in order that they may give the gospel to the world, and they grow by giving. But they will soon become exhausted by giving unless they have living springs at which they may replenish themselves.

Our denomination has established twenty missions in non-Christian countries, and these missions, with their churches, schools, colleges and hospitals, are changing the character of great empires. But Congregationalists seem to be near to the limit of giving to these missions. We are sending out no more foreign missionaries than we were sending twenty or more years ago. We are not giving as much money per member to the American Board as we were giving then. Are the springs of our denominational life becoming exhausted?

We have led all other denominations as the pioneer in planting schools and colleges for Southern Negroes. These institutions, extending from Virginia to Southern Texas, have sent out many thousands of teachers into cities, villages and hamlets all through the Southland, and hundreds of ministers, physicians and other leaders of their race. But some of these institutions are slipping away from our care. We are not enlarging that work, though its needs are growing. The American Missionary Association is narrowing the field of its operations. It is reducing appropriations to some schools, relinquishing responsibility for others, and declines to take up new work, as in Cuba, where our denomination has already made quite large investments. Are the sources of our Congregational life drying up?

We cannot expect to open springs in foreign fields to feed our denominational life. Our most successful work in Japan, China, India and Africa will be to create Christian churches and schools which will take care of themselves, become rooted to the life of the peoples for whose sake we have created them, and take on forms suited to their environments, entirely independent of American Congregationalism. We do not look to Congregational churches of Southern Negroes to replenish the treasuries of our missionary societies. Our entire work for the peoples of foreign nations and for dependent races in our own nation is altruism pure and simple. The only returns we shall get and the only gains we look for are in the service we render in Christ's name to mankind.

If we are to continue that service we must be constantly creating new sources of revitalizing old sources of our denominational life. For that we must rely on our Home Missionary Society, its auxiliaries and affiliated organizations. If these fail our springs dry up. Unless we plant churches which will give to our missionary work as old churches have given, and Sunday schools that will grow into such churches; unless we educate youth for Christian service and especially educate qualified men for the pastorates of

these churches, we are wasting our resources as a denomination.

By neglect of this work for the last decade we have been allowing the springs of our denominational life to fail. Our Home Missionary Society has been dwindling, its debt has been piling up, while we have been trying to increase our gifts to other societies and to work beyond the responsibilities of the denomination, till the springs are becoming exhausted. It will take a good many years for the denomination to recover from this period of neglect of home missions. Our Home Missionary Society has been reorganized, has met the requirements of responsible criticism, is efficiently manned and has clearly outlined plans. The first business of Congregationalists is to put it in working order. Its debt is bigger than the aggregate debts of all our other societies. How can it be lifted?

The adoption of the Apportionment Plan by our churches, heartily and all together, will wipe out all these debts and give our Home Missionary Society, which is the heart of our denomination, a new vigor that will extend through the arteries and veins of the whole body. Will the churches save themselves to save others? This is for this year the question of greatest importance to Congregationalists.

The Folly of War Talk

War between Japan and the United States is for the present and we hope for all time to come an unthinkable calamity. Restricting our view at present, the mere fact of Japan's financial straits makes the declaration of such a war in the highest degree improbable. And, on the other hand, whatever California or Nevada may do, the people of the United States are not going to inaugurate war against Japan; and for Japan to take the initiative, a war with the United States in the present situation of its affairs would be to surrender or postpone all her most cherished ambitions. Outside a mere handful of bedlamites in both countries, nobody wants a war. Not even the legislators of the Pacific coast desire a conflict in which their states would be the worst sufferers. They are on the frontier of two industrial levels of wages. They desire to safeguard the supremacy of the white race in America. They dislike the competition of the Asiatic both as a laborer and as a thrifty and successful business man. But they do not want their ports bombarded and their country made the seat of battles.

While it is absurd, therefore, to talk of conflict between two neighbors each of whom has the strongest prudential reasons for refraining from war, it may be well to consider in a broad way the elements of provocation and misunderstanding. We have spoken of the feeling of the people on the Pacific coast, who wish to assure the permanency of their race type and the higher level of their industrial system. On the other side, we have to reckon with an acute race sensitiveness on the part of the Japanese. One of the curious reversals of history is the fact that Japan desires to rank herself completely with the European nations, and in her heart despises her ancient teachers, the Chinese and Koreans. The Japanese declines to consider himself a Mongol. He has roused the spirit of all Asia by his victorious war with Russia, but he resents being classed with Asiatics. He pays to European civilization the double compliment of imitation and improvement and of the sensitiveness of the latest comer to any question as to his right to an equal place as one of its representative powers. This sensitiveness must be reckoned with. It is true that the first act of war must come from Japan. But it is also true that provocation from the United States, carried to a certain point of insult to this Japanese national pride and sensitiveness, might result in war. The responsible leaders of the Japanese government cannot afford a war with the United States. But there might come a popular demand for war from the Japanese people which even responsible statesmen could not resist.

We do not fear war with Japan. But we are afraid of a growing alienation and suspicion which would destroy American influence among the Japanese people and put back the clock for the church of Christ among them. We believe fully in the sincerity of the purpose on the part of the Japanese government to meet the wishes of our people in the restriction of Japanese emigration to America. If there were no other reason to believe in it, the manifest interest of Japan would compel such restriction. But we believe for higher reasons in the sincerity and friendly feeling of the Japanese government. It has its own difficulties to meet, and among them is the clamor of a warlike party among its own people. It is our part to recognize difficulties on both sides and to avoid provocation. The friendship of Japan is an asset of the highest value to the United States. Its enmity would be a lasting hindrance to the prosperity of the Pacific coast and of the whole country.

The Positive Note in Scholarship

The Bible is not accurate in all its historical details. For a long time this statement was vigorously denied. Great efforts were made by devout scholars to reconcile every alleged discrepancy. As geological, archæological and other scientific researches restored knowledge of history contemporary with the record in the Bible, and comparisons revealed that Biblical records were incomplete and at times incorrect, the claim that the Bible is infallible in these matters was slowly and grudgingly yielded.

Then arose within as well as beyond the faculties of our theological schools an enthusiasm in the search for Biblical errors. Every new inscription discovered on rocks, every leaf of parchment or papyrus unearthed was laid beside the pages of Holy Scriptures and scrutinized with eagerness to find discrepancies, and each one disclosed has been exhibited as a triumph of scholarship. A sort of scorn has found expression for those who assume to be scholars and do not show sustained interest in the detection of hoary errors in or about the Biblical records of the doings of the Jews and of events connected with the founding of the Christian Church.

The dispute over the possibility of error in the Bible is ended among scholars. Whenever the evidence is sufficient in a specific instance the error is admitted. So far as newly discovered facts require, the revision of Christian doctrine is in progress, and it can best be carried forward without controversy. Scholars are needed to make the discoveries and to guide the revision.

But no advantage is to be gained by the ordinary student of the Bible in hunting out these discrepancies and weighing their influence on the revision of the records. A New Testament Commentary is before us whose most conspicuous feature is the zealous skill with which the author proves the lack of knowledge or of care in exactness of detail in the writer of the Biblical narrative. Comparisons are made between one statement in the story and another statement in some other part of the book, and with classic stories of the period, and the conclusion is drawn against the Bible with a fervor as though genuine Christianity had thus been vindicated against its foes.

Now it is granted that errors in the Bible may and do exist. Is the average Christian going to grow in grace by examining and verifying each one of them? The Bible remains a great storehouse of spiritual refreshment. Study it for what it can yield. The words which Christ speaks unto us are spirit and life. That truth is fully established by the experience of those who find spirit and life in them. It is established in your own experience. Use them to that end.

Are those charged with superstition who pick out a verse of Scripture at random and rely on it as a special revelation to them? We don't deny the charge. We grant that the Bible is not a book for clairvoyants. It is worth all the more because that misuse of it no longer survives. Now let us use it for enlightenment and guidance in coming into closer fellowship with God, and in cultivating intimate and tender relations with its heroes who knew him and who found

him revealed through prophets and above all through his Son Jesus Christ.

Let us have books on the Bible which admit actual mistakes in its records, but which discover to us its eternal verities. Let us have sermons which do not pause to prove an inconsistency in the writer of the text, but move on to reveal its message, glorying in its truth and love and mercy. The positive note in Biblical scholarship is the worthiest and most needed note in our time.

The Influence of Henry Drummond

How tenderly the memory of Henry Drummond is cherished by his friends is shown by a correspondence in *The British Weekly,* provoked by a disparaging utterance in a recent book quoted with approval by a well-known reviewer over his own signature. The utterance was by Rev. W. W. Clow, in his book on "The Cross in Christian Experience." "A few years ago Henry Drummond, a forever endeared name, himself a fully consenting believer, was preaching a gospel which did not focus on the Cross. His brilliant gifts and his mesmeric personality gave his message a potent charm. Crowds of young men flocked to his meetings. The movement has passed and is little more than a tender memory" (p. 3).

In answer to this criticism and teaching, such leaders of the religious life and friends of Drummond as Alexander Whyte, A. R. Simpson, A. H. F. Barbour, John Kelman and George Adam Smith unite in a letter in which they point out by quotation from Drummond's words and the testimony of those who knew him not only that his influence remains, but also that the Cross of Christ was central in his thought of Christianity. One of the signers of the letter quotes Mr. Moody as saying that though Drummond did not refer directly to the Cross so often as he (Mr. Moody) desired, it was the center of all Drummond's preaching, as it was of his life. A single quotation will show what he really thought: "The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul and the recoverableness of a man at his worst are the gifts of Christ. The freedom from guilt, the forgiveness of sins comes from Christ's Cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause" ("Life," pp. 7, 8). The discussion serves a useful purpose in calling out many testimonies to the enduring quality of Drummond's influence, not merely in the lives of those who were helped by him, but in the tone and atmosphere of student life in the Scottish universities today.

Social Consciousness Applied to the Church

We live in an ambitious, self-conscious and, after its own fashion, a most idealistic and serious-thinking age. We have set before ourselves certain urgent social aims, and measure the worth of institutions by the contribution they make toward their realization. The church is a body professedly concerned with the highest interests of man's spirit. If it is indifferent to these aims—if it is too individualistic in its remedies for social distresses, it loses standing in the community. The church in Laodicea was condemned for lukewarmness by Christ's word. It would be condemned in any American town by the social consciousness of the inhabitants. So far, in ambitions and aims at least, the people of America have learned a lesson of Christ's teaching. They expect the service of all from the professing servants of Him who gave himself for all.

The primary functions of the church are to lead men to God, to teach them Christ's law of love to the Divine Father and to the brother man, to serve all good causes of common need and in so doing to build Christlike characters. It is God's instrument, and as he is no respecter of persons neither must his church exist to minister to a caste or class, but to be the helper of every one whom it can reach. The word "churchman" has been degraded by sectarian uses; it ought to mean one who belongs to the whole community because he is a member of Christ's body and concerned to do his work of service to all, even as Christ did while he was upon the earth. For the Christian cannot exist in isolation. He has a nourishment to gain and a work to do; and these can only come in intimate social relations with the other members of the living body of Christ. The consciousness of the community makes large demands upon the church because the church exists for just that common service. The only mark of catholicity which all can recognize is the mark of associated self-giving for the needs of the world.

We are too much given to confounding the customs of the church with its tasks. Customs differ, the spirit of worship and of service is always the same. All customs of worship and of work have their sole value as channels of the divine life. Monotony is no more divine than impulsive and inconsiderate change. All the recent modifications of expression for church life in organizations for young and old are but responses to the social consciousness of the age demanding that the church shall cease to mark time and make a real advance of ministry. Most of these new organizations have come, consciously or unconsciously, to witness to the underlying unity of the church, in spite of its apparent divisions. The goal of acknowledged unity is yet far off. There are many who are seeking for reunion when the true call is for recognition of the unity which already exists. But the social consciousness of the time continually lessens the importance of divisive claims and magnifies the unifying social service of the church. And in this regard it is sometimes in its demands and presuppositions more Christlike than the bodies which call themselves by the name of Christ.

Prayer meeting topic for Feb. 14-20. The Social Consciousness as Applied to the Church. 1 Cor. 12: 1-12; 27-30. What is the church? Its primary functions. Its ministry through other organizations, Y. M. C. A., Christian Endeavor, Sunday school, etc. Its progress toward unity.

Editorial In Brief

Lest any minister interested in studying the doctrine of the Atonement should overlook the Professor's Chair in this issue, we direct special attention to it, both as showing how to approach that subject and how President King would take up the study of any and all Christian doctrines.

The total number of old age pensioners under the new law in England is several hundred thousand less than the number of army pensioners in this country, and the largest amount paid to any English pensioner is only a little more than half the smallest amount paid to an American.

English is the official language at the Opium Conference now in session at Shanghai, where men of many tongues have assembled to promote the moral betterment of mankind. We have already almost forgotten the name of that latest newly invented speech which was to do duty at international assemblies.

It is reported from Rome that the fund for the relief of sufferers by the Sicilian earthquake has reached $16,000,000, more than can effectively be handled by those appointed to distribute it. Once convince men of any and all nationalities that their fellowmen are suffering in any part of the world, and they will not refuse to help.

Dr. Giles, professor of Chinese in Cambridge University has found in some ancient archives a specification recorded by the Chinese of a vehicle which recorded distances traversed in much the same fashion as our taxicabs. Almost any new invention becomes musty when brought into connection with Chinese history.

Under the existing laws an industrial combination which acknowledges that it is a trust in restraint of trade cannot enforce

its claims on a debtor who sets up that acknowledgment as a defense. This is the gist of the United States Supreme Court's decision in the case of the American Wall Paper Company. In this case confession was not good for the soul.

No one thing is more convincing evidence of the changed conditions in Turkey than the fact that the stock of paper in that country for printing purposes has been exhausted. The increase in the issues of newspapers since last summer has been so great that large purchases have been made for Turkey in other countries. That means that a return to the old methods of censorship and repression is impossible.

What Lincoln said to the people of Indianapolis on his way from Springfield to Washington for his first inauguration is still good doctrine for the whole American people: "I appeal to you to constantly bear in mind that not with politicians, not with Presidents, not with office-seekers, but with you is the question, Shall the Union and shall the liberties of this country be preserved to the latest generation?"

Another list of words with new spelling has been issued by the Simplified Spelling Board. This list will probably have to stand on its own merits without the support of President Roosevelt. But like the former lists, it has the argument in its favor that it is new only in the sense that it is a revival of the old. To become familiar with these more simply spelled words will make it easier to read primitive editions of Chaucer.

The Sheik-ul-Islam, the official head of Mohammedanism, has issued a declaration that the Koran nowhere calls Christians "infidels," but that it counsels Mohammedans to act toward them as friends. Would it not be appropriate for the heads of the Armenian and Greek Christian churches to announce that their Scriptures contain like counsels? Peace and amity are the necessary first steps toward that mutual understanding which will spread the knowledge of the true God in the Near East.

The Czar of Russia is reported as saying to American Ambassador Riddle that he wished he could get a holiday from cares of state to go hunting in Africa as President Roosevelt is planning to do. The Czar may find some satisfaction, however, in feeling that he is not pursued by hunters, at any rate as keenly as he was two years ago. And millions of obscure toilers in Russia and America may congratulate themselves that they do not need to seek the wilds of Africa as a refuge.

There are still intelligent persons who insist that a railroad from Cairo to Capetown can never be built. But the chief engineer of the syndicate now building it is in New York and says it will be finished in three years. Of the 6,400 miles of this road only 2,500 miles are yet to be constructed. The completion of great railway systems running north and south in the Eastern and Western hemispheres will open the way to greater changes in human history than any material achievement of the last century.

"If it were necessary for me to give up my reason or my religion, I would surrender my religion without a moment's hesitation." This affirmation by Dr. Gordon was heartily applauded by the Boston Congregational Club at its last meeting and therefore may be accepted as orthodox. It used to be thought heroic to give up one's reason in order to keep religion. *Credo quia impossibili* And yet no one possesses stable faith in anything unless it rests either on his own reason or that of some one else whom his reason accepts as reliable authority.

President Roosevelt scored heavily at the expense of Senator Perkins of California, who has been prominent in support of the anti-Japanese sentiment of his own state, when he wrote to Governor Gillett: "I am astounded at George C. Perkins's conduct. He has for the last seven years done whatever he could to hamper us in the upbuilding of the navy, and has acted against the real advocates of the navy. Yet now he advises a policy of wanton insult." If one means to throw stones at his neighbors' cattle he must not grumble at the cost of a fence.

The Interstate Commerce Commission recently published an opinion to the effect that railroads may give special rates to ministers other than those in active pastorates. The Commission says, "A clergyman does not lose his ministerial standing by reason of the fact that he leaves the pastorate for some other field of religious activity." It mentions ministers who are editors of church papers, teachers in theological schools, officers of missionary societies and financial agents for religious institutions as among those who "may legally be accorded special transportation privileges."

While we rejoice at the numbers in attendance at the churches during this revival in Boston, it is worth while to remember that those who attend places hostile to churches are seldom counted to prove the prosperity of their business. Yet the Women's Temperance Association in Edinburgh did do some figuring the other day, and by watching a single liquor saloon in the Lawnmarket district found that in one day 2,006 customers entered it. And such public houses are far more numerous in Edinburgh than churches.

A striking instance of the power of the drama over the imagination of a people is given by the success of "An Englishman's Home," a play written by a son of Du Maurier, the illustrator and author of "Trilby," just now the foremost sensation of the English stage. It depicts, rather crudely, it is said, the scenes of a foreign invasion of England. What Lord Roberts and a host of army helpers could not do by speeches and writings, this play seems to have effected in a month by awakening the imagination of the British people to the need of an effective plan of training for forces on land as a support for the navy in case of invasion. It seems likely to move the heavy minded Englishman to action and perhaps to change the history of parties and of the empire.

In the Congregational Circle

To make alive and intelligently useful in his place among his fellow-Christians a member of the church who is doing nothing worthily to advance its spiritual power and its influence is a greater service than to bring into the church a new member of the average sort. This is a thing that ought to be pondered by those churches which now are rejoicing in large additions to their membership. How many of them are going to be really worth counting on the church roll five years hence? The answer to that question would be a better test of the value of this winter's work than the year's increase in number. Dr. Jefferson, in the *Broadway Tabernacle Tidings*, has this to say of the lifeless additions which instead of becoming trees in the garden of the Lord are like driftwood along the shore:

"It is not at all uncommon for persons who show intelligence in the ordinary pursuits of life to flounder about in the most pitiable manner when it comes to mastering the A B C's of a successful career as a member of a church. They stand bewildered like people in a dream. They seem to have no faculty for grasping facts of the most elementary character. If they want to ask for a letter they do not know to whom to apply; if they want to send money to the treasurer they do not know to whom to send it; if they want information in regard to church work they do not know whom to ask. They seem to be in full possession of their faculties in regard to other matters, but in church affairs they are hopelessly at sea. The trouble is they have taken hold of the church with their finger-tips and not with the resolute grip of their full hand. They have mind enough, but their mental action in church duties is distressingly feeble. Occasionally an invalid of this sort survives the dangers of extinction and grows into a Christian of whom the church is not ashamed; but more frequently these weaklings succumb early in their religious development and the church has nothing to show for their existence but their names. We commend these lines especially to the hundred and fifteen persons who united with the Tabernacle in the year 1908."

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Should a minister after a term of service resign in order to give his church a chance to choose some other man who might be thought better suited to meet changed conditions? This interesting question is raised by the recent resignation of Rev. Dr. Frank Crane, pastor of Union Church, Worcester, since 1902. During the last seven years the trustees in charge of affairs when Dr. Crane was called have largely given place, through natural causes, to a new board, and so Dr. Crane thinks it an opportune time, while harmony exists, to open the way for a change. He thinks that the pastor is not always the best judge of the moment when the right time arrives. Such a course as this is evidence that the minister pursuing it puts the welfare of the church above his own personal advantage; but we are not sure that it is a uniformly desirable policy when pastorates have lasted for half a dozen years or longer. The method has a savor of the old Methodist itinerant system, now abandoned by the Methodist churches themselves. A man should always be sensitive to atmospheric conditions in his own parish, but often he can test prevailing sentiment without the publicity of a resignation and the consequent agitation of the question of his continuance. In this case Dr. Crane is happily able to say that if there has been any opposition he has not known it, and to pay this generous tribute to this part of the country: "Human nature is the same everywhere when you know it. Manners differ; hearts are the same. I have many dear friends here. New Englanders have been compared to anthracite coal; it takes some time to warm them, but they stay warm. I have friends here for eternity."

During January the Twentieth Century Pledge Signing Crusade held a large number of meetings, several Lincoln Temperance Memorial services, addressed by Pres. J. B. Lewis, and at these meetings as well as at others addressed by Field Secretary Prof. J. A. Nicholls, a large number of names were secured to the total abstinence pledge. Mr. Lewis is already engaged to address twelve Lincoln Temperance services, and a great interest is being manifested in the presentation of Lincoln's attitude toward temperance reform. Professor Nicholls delivered last month two addresses to the Finnish people at Quincy, Mass., at which 169 pledges were secured.

The Practice of Medicine by the Unfit

By Rev. George A. Gordon, D. D.

By the practice of medicine I mean the treatment of human beings in a pathological condition, as the subjects of physical disorder and disease, particularly as subjects of disorders of the brain and nervous system; and by the unfit I mean only a few of those who might be reasonably thus designated, the teachers and preachers of religion.

About twenty years ago a leader in Christian Science came to my home in order to call me to account for some words that I had spoken about that cult. This person wished to argue with me the merits of Christian Science. To this request I assented upon condition that it should be argued as a question of science, and that the Bible as the record of a particular religion should be excluded. I knew little of the structure of the human body, but the issue proved that I was right in assuming that I knew more than my antagonist. I asked the most elementary questions in anatomy and physiology and found my opponent utterly unable to meet them. At length this confession was elicited: "You see we are a simple-minded and ignorant people." I replied, that is self-evident; and in itself ignorance is no disgrace, still it hardly seems to be a good foundation either for science or religion. This statement holds, I think, against the lay practitioner in every calling in which the service of the expert is demanded.

THE TREND TOWARD EXCESSES

I have observed in my association with men that the human mind is subject to extravagance; that this extravagance is often connected with great interests, and that it proceeds, not infrequently, from a benevolent disposition. When a missionary in Maine I watched the greenback craze that swept that great state like a conflagration. Wealth is one of the great interests of society; and how to increase wealth is at all times an urgent question. This question took possession of certain ignorant but vivid minds with the result that the proposition was advanced that nothing more was needed to increase the wealth of the country than to set the government presses to work and print greenbacks in unlimited number. The state of Maine adopted as its leaders the advocates of this delusion; thereby adding gravity to the question of Bishop Butler—May not a whole nation go mad?

The fate of the dead is one of the deepest concerns of the normal human heart. It is also a fit subject for careful and hopeful inquiry. In connection with this solemn and tender interest a world of extravagance and delusion has arisen. Popular spiritism is largely of this sort. I went once to a séance and the spirit who answered the call of the medium left as proof of its presence a half dozen good Indian River oranges. How this spirit got the oranges, whether honestly or dishonestly, or whether they were brought from a rival orange grove in the Elysian fields was not made clear.

At length Christian Science came. It, too, is associated with a great human interest. Exemption from limitation, pain, sorrow, defeat; freedom from the conditions of finite existence, life liberated from mortal restraint, buoyant and full in the might of the Eternal is surely a great aspiration. Who is there who does not sympathize with it? When Tam O'Shanter and Souter Johnny, his droughty crony, were together, beside a warm fire with storm and darkness shut out, with "reaming swats" that drank divinely, the aspiration later illustriously embodied in Christian Science was for a few great moments realized:

"Kings may be blest but Tam was glorious.
O'er a' the ills of life victorious."

The intoxicated person is, for the time being, oblivious to the restraints of finite existence. It is mournful to be obliged to add that this obliviousness is simple insensibility to fact, that the great souls have always had their thorn in the flesh, that in the pursuit of the ideal their cry has been, "Hindered hitherto."

The most recent phenomenon of a strange nature to come under my personal notice is the emergence of the preacher of religion as a medical practitioner, his wizard's wand being psychic force. Here again the interest is great, and generally the motive of the healer is pure. Disease abounds; the mystery of pain is widespread; suffering is one of the horrors of existence. The forces at work for cure, relief, mitigation, noble and efficient as they are, manifestly are unequal to the need. Can we not invent some new therapeutic agent that will work wonders, that will change, like the rising sun, night into day?

Just at this point the delusion of the religious healer becomes plausible. The grain of truth in his contention is sown in a wild imagination and becomes a mighty harvest of error; a perception warranted by immemorial experience, a perception inexpressibly precious in its own sphere, is converted into the discovery of an ideal force that becomes a panacea.

OLD PRINCIPLES IN A NEW DRESS

That psychic force is a healing agent no sane man will deny. The sincere teacher of theism is a contributor to the health of society. That there is a Supreme being in control of the universe, all-wise and all-good, the support of the brave, the redeemer of the wicked, the compassionate friend of the weak, the God and Father of men, is an immense influence in maintaining a sane mind. Such convictions as that of Socrates, "No evil can happen to a good man whether he be alive or dead," or that of Plato, "All things work together for good to him who is dear to God," or that of Paul, "All things work together for good to them that love God," are powerful therapeutic agents. The personality of a vigorous, wise, humorous, sympathetic and noble human being, in any vocation, is a distinct influence for health in the community in which he lives.

Besides, does not every serious man clear his mind and keep his will true by auto-suggestion; does not every morally earnest person seek the aid of other and superior minds, thus opening his character to the force of hetero-suggestion? Are not the habits by which aspiring men put wise sayings, lines of poetry or words from the Bible in the memory, at the beginning of the day's struggle, an immemorial example of auto-suggestion? Is not every sermon or address upon a moral subject, founded upon the principle of hetero-suggestion? Does not the preacher wish to put his healthy mind into that of the congregation that listens to him? Is not all this as old as the relation of parent and child, teacher and pupil, prophet and people? And what greater opportunity for the exercise of the therapeutic force of sane ideas could any sensible preacher ask than that opened to him in his pulpit, and in the visitation of his parish? Have not the wise preachers, in all the generations, always done the attainable service which these psycho-therapeutists have turned into a cult, instinct with sensation and running riot over the most delicate domain of medical art—the treatment of nervous disorders?

Here is the point at which the psychic treatment of disease is apt to become a craze. An auxiliary force, strictly limited in availability, and always requiring for its use a level head, is turned into a panacea in cases that call for the scientific physician. In pathology we enter the domain of a disordered or diseased physical organism. No man has the least moral right in this domain, but one scientifically competent.

LAYMEN VERSUS EXPERTS

Preachers learn a good deal in the course of their lives from eminent physicians with whom they associate; they learn something from observation and experience of the ills of the body; and yet I must add that I do not know a single member of my profession who could pass a first year's examination in any reputable medical school in the country. Let any sane preacher consider, for example, the courses of instruction in the Harvard Medical School covering four years; let him reflect upon the time spent upon each subject, the method of instruction, the wisdom and power at work in imparting the instruction, and after graduation the service required in some hospital in the case of one who is to be a competent physician, and the further fact that years must pass before the young physician is thoroughly qualified to treat the more complex and serious ills of the body, and then let him look at the monstrous confidence with which persons largely without knowledge, and with no special training, rush in as healers. They are monumental examples of what a friend of mine called "the blind, persistent courage of a book agent."

The assumption that nervous troubles are mainly imaginary, and that they can be cured by ideas, is another error widespread among preachers. Even a layman with common sense knows that nervous trouble is likely to be accompanied by trouble of the heart, liver, stomach, kidneys and other organs of the body. Which trouble is the cause and which is the effect? The only person fit to answer that question is a competent physician. The special ill is generally set in with other ills, and in every case the trained medical practitioner is the only fit healer.

Here we come upon the great argument against the lay practice of medicine. Every great human interest calls for the highest attainable expert service. In production, in transportation, in the conduct of affairs, in all the high concerns of human well-being we demand the service which the expert alone can render. We know what follows when the layman stands in the place of the expert. At every point of human well-being, industrial, educational, scientific, religious, we bear untold woes because the layman is standing in the place of the expert. Every sane layman knows something of the special gifts required in the treatment of disease, the immense range of special knowledge acquired from first-hand contact with pathological phenomena, trained judgment, a high and sure scientific equipment utterly beyond the power of any layman to acquire. In all highly specialized forms of service the man of one calling, even when a man of genius, is a mere child compared with the competent person in another calling. The clear consciousness of these elementary facts

should paralyze, one would think, the lay endeavor to undertake the treatment of any serious bodily ill.

AN UNFORTUNATE CONFUSION

Looked at from another side the practice of medicine by the preacher results in an unfortunate confusion of two great professions, that of the teacher and inspirer of religion and that of the regular physician. This confusion is unfortunate in many ways. It is distinctly so for the preacher. When he becomes healer he abandons the calling for which he has, presumably, special gifts and special training, and assumes a vocation for which he has no ascertained gifts and no training; he lays aside the work which he can do reasonably well, to take up the work which he cannot by any possibility do well. When the preacher becomes a healer, he is a layman in his new vocation, and a layman in the place of an expert is little less than a calamity. The old proverb drilled into Scottish youth has a new application here: "Shoemaker, stick to your last." Every consideration of economy of power, good sense and self-respect is a protest, from the point of view of the preacher, against this confusion of distinct vocations.

This confusion is unfortunate from the point of view of the sick. It leads them to under-estimate the service of the expert; it turns them away from the true source of hope—knowledge, experience, scientifically qualified men; it raises in them false expectations, feeds superstitious feeling, revives the popular belief in miracle, and blinds the community to the inviolable order of human life. It was said of old, and said in a tone of lamentation, the people perish for lack of knowledge. The confidence of the people in knowledge is fundamental; that confidence is subject to constant, subversive shocks; at a vital point the movement of psychic healing is a shock of this kind. It begins as an auxiliary to science; it ends as a substitute; and as such it is to be deplored.

THE CHURCH NOT A HOSPITAL

The church also suffers from this confusion. A hospital is one of the most benign of all the institutions created by man; but a hospital is not a church. A church is a company of normal human beings who meet statedly for the public worship of God, and who live in the vision and service of the greater ideals of the race. These ideals include consideration for the sick, the broken-hearted, the waste and failures in human society; and within its own limits, the immemorial service which the Christian church has rendered to these classes is a tradition of divine regard and help. Still the mission of the church is not primarily to the sick, but to the well. On the whole, the world of human beings is remarkably well; its moral danger, its moral degradation, lies largely in the abuse of its health. The children of the land need the formation of moral habits through the precept and example of the moral and religious teacher; the youth of the land need the re-enforcement of the spirit in the battle with the flesh through the presentation of commanding moral and religious ideals; the manhood and womanhood of the land need a new birth of moral enthusiasm through the re-subjection of themselves to the sublimer ends of existence; and no inconsiderable number among the old need from the church the tonic of moral appeal much more than they need the consolation of mere sentimentality or the psychic treatment of the physical organism which the preacher may think he is able to give. On the whole, the world is in the hands of the strong; and the chief mission of the church is to the strong that they may be secured to justice and mercy.

THE SUPPORT OF THE IDEAL

The moral ideals of the community are, in the economic sense, non-productive. They are dependent for support upon the gifts of those who love them. Turn your church into a hospital; fill it with those for whom the hospital was built; and you substitute for a great constituency supporting the ideal causes of the community, a constituency alive, justly or morbidly, to its own ills, and mainly careless of the condition of the world. To take a particular example, not necessarily the best example, but the one best known to me, the Old South Church in Boston gives to the nobler causes of the community about forty thousand dollars annually; and in addition the members of the church and congregation contribute outside of the regular church channels at least sixty thousand more. A single body of people thus support the ideal causes of society with a yearly contribution of about one hundred thousand dollars. Change the character of the church and they will scatter; cease to supply the ideas that support them in their struggle, and they will disband; and where they will go no one can tell. The nobler among them are indeed independent of any church or preacher; yet all of them are more and better than they would be without their chosen religious home and its message. Turn now any strong church into a sanitorium for those who are really ill, and for those who only think they are ill, and you bereave the ideal causes of this community in a cruel manner. The Kingdom of God cannot subsist on bread alone; it cannot subsist on spirit alone. To do the work of that kingdom we need, in increasing abundance, the gifts of those who have and to spare; and these we shall never be able to command, if we make the church unfit for the habitation of the strong. Let the church and the hospital, therefore, continue as separate institutions; let the people in the church continue under the care of the preacher and those in the hospital under the care of the physician; and let the master spirit in each call upon the service of the other in time of need.

EACH MAN TO HIS OWN WORK

We have nothing to do in this discussion with the quack nor with the fanatic, for whom there is no cure except compulsion. Our concern is with good men in the presence of the evil in the world who are tempted to join to what they can do that which they cannot do. For them there is the cure of wiser thinking. We live under the shadow of a great University. What do we mean by a University? The operation, by a body of specialists, of the entire domain of human knowledge; the persistent attack upon the immeasurably greater domain of human ignorance along a hundred different lines. By the University the achievement of the past is kept alive, and the boundaries of human knowledge are being steadily pushed farther and farther back. Let any sane man make for himself a map of what is going on in a University; let him note the impossibility of an exchange of places among these specialists, the absurdity of any man's claim to empire over the whole; let him further reflect that often only a fraction of a single subject is represented in the achievement of individual persons; that only by each bright particular star holding to its own orbit and shining in its full strength there, can we hope for a harmonious galaxy of stars traversing the gloom of human ignorance and shedding their combined light upon the weary ways of men.

Such a picture will serve to keep any man humble; it will serve to recall the preacher to one of the great sayings in the book for which he professes supreme reverence:

"I have seen an end of all perfection;
But thy commandment is exceeding broad."

The ideal of knowledge is infinite; the attainment, the perfection of the specialist, of a thousand specialists has a clear and pathetic limit. It remains for the individual man to do the small bit of work for which he is fitted; to let religiously alone the work for which he is manifestly unfit; and to bear in mind that about the best thing that good men can do for the noblest causes is to go through the world with a level head.

The Perversion of a Historic Church

An Object Lesson to the Denomination

By Rev. Dwight Mallory Pratt, D. D.
Walnut Hills Church, Cincinnati

The departure of the Vine Street Church, Cincinnati, from Congregational fellowship and doctrine is one of the most flagrant in our ecclesiastical history. This church was built and sustained for half a century by the consecrated gifts of an exceptionally intelligent and spiritually minded constituency. It stood in anti-slavery days for the cause of abolition, in the midst of a semi-southern city, where pro-slavery sentiments prevailed even in most of the churches. It was a station in the underground railroad, and many an escaping slave found refuge within its walls. It stood in all its early history, down to a decade ago, for a devoutly evangelical and evangelistic type of ministry.

By a steady process of change and elimination the present pastor has disintegrated its former membership until but one aged evangelical member remains to protest against the sale and diversion of this historic church. Not a vestige of the church's former beliefs and practices remains. The sacraments and worship were long ago abandoned. Prayer, the regular use of the Bible and Christian hymns have long since given way to a secular program, consisting of political, socialistic, agnostic, not to say anti-Christian addresses. The pastor recently gloried in being a heretic and in the fact that no religious or doctrinal requirements barred any one from membership in his church. The membership is professedly non-Christian in the evangelical sense.

Having reached this point of religious dissolution the trustees offered the church property for sale. It is valued at $75,000. A syndicate is eager to purchase it at that price for a theater. Suit was brought, in the name of the one surviving evangelical member, to prevent sale, on the ground that the church, being no longer Congregational in doctrine or religion, was not entitled to property given in trust for evangelical and Congregational purposes. The judge of the court of Common Pleas refused to take into consideration the doctrinal and ecclesiastical status of the church, and ordered the sale of the property on the ground that every Congregational church is purely a self-governing body and has the right to change its creed and dispose of the property at will. Were there a strong protesting minority the case would be carried to the higher courts. It is not likely that the aged member would survive a prolonged suit, and the case would

be thrown out of court by his decease. This uncertainty makes it inexpedient to attempt the expense of so long and precarious a suit.

The proceedings thus far, however, have not been without fruit, inasmuch as the Court has ordered that the money accruing from the sale shall not be diverted from its original intent, but must be used, under direction of the Court, for the erection of a new edifice in a suitable locality. It will be interesting to watch the vigilance of the Courts in this matter.

Congregationalism has thus purchased a sad experience at the cost of $75,000 and an additional loss of local not to say denominational prestige. Many are asking whether the denomination is to get the worth of its money in practical wisdom for the future. Dr. Boynton, in "The Congregational Way," says that "an independent church is not a Congregational church." But that brings no comfort for the Court's decree that every Congregational church is independent enough to take itself and its inherited property out of the denomination and devote it to secular uses.

Is it impossible for Congregationalism, with its present polity and emphasis on autonomy to safeguard the properties bequeathed to it by the fathers? We must, as a denomination, confess to financial neglect or incompetence. The fact that we have not lost vast properties is due to the general trustworthiness of Christian people and not to any prudence or sagacity in our methods of self-government.

It may not be possible to bring our older and independent constituencies to consent to a method of deeding their properties, in trust, to some local or state body, but it ought to be possible to guarantee the security of the properties of all new churches organized under Congregational auspices and with missionary aid. The time has come when our denominational interests demand such safeguards.

In earlier New England Congregationalism was protected by its homogenity, local compactness, restricted boundaries, traditional heritage. Outside of its ancestral home it no longer has a universal consciousness of its original type and uniformity. Other than the sons of the Pilgrims now enter into our heritage. Congregationalism has to do with an empire and not with a province, with all nationalities and not alone with people of Puritan descent. Under these conditions unchanged methods and an unmodified and undeveloped polity must mean denominational incompetence and loss, if not ultimate disintegration. Emphasis, henceforth, must be put on fellowship and integration rather than on autonomy.

Without a change in polity we have a partial remedy within easy reach. No more money should be given by any of our national societies in the former unconditional and unguarded way. The missionary gifts of self-denying donors constitute a sacred denominational trust. It should be made a condition of receiving such gifts that the properties of aided churches should be deeded, in trust, to the local incorporated Association or state conference. Rightly presented, such a common requirement, by all our national societies, would not be offensive to any discerning and loyal Congregational church. Most newly organized churches would welcome the opportunity thus to bind the churches and properties of our order into a more closely related whole. Even many self-supporting churches, aware of the rapidly changing conditions in our cities, and of the financial and doctrinal uncertainties of the future, would be glad to join a movement to safeguard permanently all our church properties to the denomination.

The Professor's Chair

By Henry Churchill King

President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

366. *A small club of pastors desire to make a thorough study of the idea of the Atonement in the religious thought and practice of the race, with a view to the better understanding of Christ's work in redemption. Can you suggest an outline for such a study which would guide us in our investigations, and direct us to some of the sources, including, if you thought best, a brief bibliography on the topic?*—H. M. F. (*Connecticut.*)

This question is of peculiar interest, because it is so typical of the time, indicating a method of approach to the study of Christian doctrine which, with the rapid development of the science of comparative religion, is sure to be used more and more. In the end the method is likely to add to the strength of the presentation of Christian doctrine rather than to detract from it, for it puts the Christian doctrine in the midst of a world-wide setting and relates it to the universal experience of the race. As such a typical question, it may justify a rather full answer.

1. If the Hastings "Encyclopedia of Religion and Ethics" were already out, it would hardly be necessary to do more than to refer the questioner to it at once. Its ten volumes are likely to give ultimately the best opportunity for working through just such questions as this. An illustration of its thoroughness, as bearing upon the present theme, may be found in the article on Altar in the first volume, already issued.

2. Even without the "Encyclopedia of Religion and Ethics," it is probably better to begin the study with relevant articles in the various Bible dictionaries and encyclopædias. There is much rich material here and there are references to a wide range of literature. In this subject, as in many others, it will probably be well to work from the well known out into the less known, since one is likely to be able so to see better the significance of the facts in the other religions; though this study should be followed by a return to the Christian doctrine in the light of the whole survey.

The most relevant articles in the Hastings "Dictionary of the Bible" are the articles on Atonement, Blood, Covenant, Death of Christ, Forgiveness, Lord's Supper, Mediation, Propitiation, Ransom, Reconciliation, Redemption, Sacrifice, Salvation. These same topics should also be consulted in the index to the whole work, in Volume V., where there are very full references on some of the topics, especially the topic Sacrifice. Of these articles, the most suggestive, as bearing on this question, are the one on Mediation, which gives a good outline of the theme in paganism, in the Old Testament and the New Testament, and the article on Sacrifice, which is very full as concerns the Old Testament and New Testament.

The Hastings "Dictionary of Christ and the Gospels" (two vols.) may also be well consulted on the same themes. The "Encyclopedia Biblica" is weak in the line of Biblical theology, and has less, therefore, that is significant. Far the most important article, as bearing on this theme, is the full article on Sacrifice, of Prof. G. F. Moore; but the articles on Covenant, Eucharist and Mercy Seat may well be consulted. The "Jewish Encyclopedia," too, should be consulted for its article on Atonement and cross references.

3. With these general articles, that are pretty certain to get one well started in the different aspects of the question, attention may be also called to two special series of articles in the *Biblical World*, covering the whole ground, with valuable side references; first, a series of four articles by Prof. George S. Goodspeed on The Atonement in Non-Christian Religions, in the *Biblical World* for January to April, inclusive, 1901; and second, a series on The Biblical Doctrine of the Atonement, by Profs. J. M. P. Smith and E. D. Burton, running in the *Biblical World* from January, 1908 to January, 1909, inclusive.

4. For the continuance of the study, one perhaps might well then turn to a general introductory book on the religions of the world, like Allan Menzies' "History of Religion," or F. B. Jevons' "Introduction to the History of Religion." Menzies' work is rather the more comprehensive, as Jevons' inquiry is purposely confined to "the history of early religion." But both would be very suggestive; and the study could appropriately enough begin with such a work, if that order of approach was preferred.

5. From this general survey it would seem natural to turn to the religions most akin to the Jewish and Christian religions; and there perhaps one could do no better than to take the four great articles in the fifth (extra) volume of the Hastings Bible Dictionary—Jastrow on The Religion of Babylonia and Assyria; Wiedemann on The Religion of Egypt; Ramsay on The Religion of Greece and Asia Minor; and Kautzsch's particularly important and monumental article on The Religion of Israel. These articles have the dimensions, practically, of whole books; Kautzsch's article, running to 120 pages of even the large crowded print of the Dictionary. Kautzsch's article, again, could easily be made the beginning and center of the whole study. These articles might then well be supplemented by Robertson Smith's, "The Religion of the Semites," G. A. Barton's "Semitic Origins" and S. I. Curtiss' "Primitive Semitic Religion Today," and Trumbull's three volumes on "The Blood Covenant," "The Threshold Covenant" and "The Covenant of Salt." Trumbull brings together a great amount of material from all races and religions, bearing directly on the theme of the question.

6. From these one could then turn, of course, to the special books on the individual religions, such a series, for example, as that called "Religions: Ancient and Modern"—a series of twenty-one fairly brief texts by competent writers. Of course the great treasure house for the religious books themselves is the series "Sacred Books of the East."

7. For the history of the doctrine, the general texts on the history of Christian doctrine may be consulted, of course, like Professor Fisher's; the appendix to Lidgett's "The Spiritual Principle in the Atonement" and Professor Stevens' "The Christian Doctrine of Salvation," which, besides its own "constructive development of the doctrine," gives its first part to "the Biblical basis of the doctrine," and its second to "the principal forms of the doctrine." Ritschl's mon-

umental book, "Justification and Reconciliation," should also be mentioned, and Sabatier's "The Doctrine of the Atonement and its Historical Evolution."

8. The books and articles already referred to will give abundant references on various present-day books on the doctrine. For modern current periodical literature on the subject Poole's "Index" may be consulted at any library. Special attention should be called to the very scholarly "surveys of current literature" on various subjects, made every month in the *Review of Theology and Philosophy;* like, for example, the survey on The History of Israel and Israel's Religion for January, 1908, and on Assyriology for March and April, 1908; and to the very full bibliography on all books bearing on religion, running steadily in *The Hibbert Journal. The Hibbert Journal* itself is certain to have much relevant material, like Campbell's article on The Christian Doctrine of the Atonement as Influenced by Semitic Religious Ideas, in the January number for 1907.

For references to books and parts of books dealing with the specific topic, the reference librarian of the nearest large library would be one's best resource. A list of such detailed references is too long to give here; but they are practically certain to be brought out in side references in the literature already mentioned.

A Real Valentine

By Maude Morrison Huey

Dinner was over in the boarding shanty and Bessie, the new girl, began to pick up the dishes. Lem, one of the drivers, stood watching her over a sheet of newspaper. She was not working so briskly as Mary used to work. He had always marveled at the way Mary bunched the plates without breaking one. Bessie gathered them slowly, one by one, scraping them as she went. It was not customary to scrape the dishes at the shanty. They usually went together with a bang, and were dumped into the big pan of boiling water, fished out again and wiped hurriedly with a dingy cloth. Bessie's unwonted deliberation fascinated Lem. There was something domestic and housewifely in the way she handled the dishes. It made him think of his mother, though he was always a little provoked that it did, for he did not want to think of her. He had hardened his heart against all such weaknesses when he left the little old home and took to the woods. Now she was patting the remaining butter into a little neat roll.

"Look a' here, Bess," he said, pointing to a comic picture on the printed page, "I'm going to cut that out and send it to the cook for a valentine. Doesn't that suit her to a T? She'll be red-headed when she gets that. She'll probably hammer me with a skillet if she ever finds I sent it." Bessie came and looked over his shoulder thoughtfully.

"Oh, I wouldn't do it if I were you," she said. Lem was disappointed. Mary had been a great hand to "jolly"; she would have had a pert remark ready for him. She was witty and bright. Things were never dull where Mary was. He usually stopped and had a bit of fun with the girl after dinner—it helped to break up the monotony. But he could not lure Bessie even into a jesting remark about Mrs. Ryan, the cook.

"I've always wanted a valentine," she said seriously, "but I don't think I'd want one like that, exactly. I—I've always thought of a valentine as—as different."

"Pshaw! You don't want one o' them things," he poohed at her roughly. "Didn't you ever have a valentine, Bess?"

"Well, yes; when I was a kid I used to get little penny things at school; but a real valentine—that meant something? No, I never got a real valentine," she said soberly. "I guess nobody ever cared enough about me." She rubbed her little chapped hands together forlornly. "'Tain't a-gettin' a valentine as much as—as"— She hesitated uneasily, and all Lem's coaxing could not make her finish the sentence.

She looked slight and helpless, standing there before him with her head bowed sensitively above her print frock—not much like the dashing Mary. Mary's eyes were snapping black, and her keen little head ever on the alert. She never lost an opportunity. Bessie was gentler, though suddenly Lem felt that he liked her better for it. He reached out and touched her yellow braid.

"Where did you come from, anyhow, Bess?" he questioned curiously. He remembered how she had tramped in wet and almost frozen one miserable night in January, and how Mrs. Ryan, the cook, had taken off her poor soggy shoes by the kitchen fire. Some of the men had teased her and she had cried. He had held that against her. He hated a girl who cried. Mary would have been game.

He took one of her slender hands and looked at it. "I'll wager you never washed dishes before, leastways in a place like this," he remarked. "Them hands wa'n't built for wrastlin' dishes in camp."

"I guess it don't matter whether they were or not. I'm doing it all right; anyhow Mrs. Ryan says I am." The girl suddenly stiffened. "Nothin' matters any more as long as I do my work." The hand inside Lem's big one doubled convulsively, and he looked at her sympathetically. Her attitude almost touched him, though he had determined not to be touched.

"Anyhow, it's a hard life, little girl," he said, not unkindly, and straightway wished that he had not, for such a look came into the girl's face as he remembered long after he had driven away with his team. He scuffed uneasily in his big snow packs and picked a raveling from the sleeve of his Mackinaw jacket.

The girl went over to the uncurtained window and stood with her cheek pressed against the rough casing, looking out at the dreary winter landscape—acres and acres of dead pine slashings, stretching as far as the eye could reach, covered now with a white blanket of snow. Here and there a ragged jack pine added a touch of living green, the only bit of color to break the dull monotony. Lem felt as if he ought to say something, but instead he turned roughly and left the room. He was not used to women, nothing but the rough-and-ready sort, such as Mary had been, and somehow he felt that Bessie was different, more like his mother. He had not understood his mother. Sometimes he had said things that had hurt her. It was such misunderstandings that had driven him from home—misunderstandings which he often regretted when memory came to taunt him with them. His mother was feeble, his father old. They had accused him of deserting them in their old age; but a boy's life was his own—he had to get out and live it in his own way. He couldn't be hampered by circumstances. Lem had been around a good deal since then and had seen something of the world. He had never thought, when he set out, to wind up in a lumber camp.

He went along the path to the barns without looking back, though he knew the girl's white face was pressed against the pane, watching him. He was to drive to the village that afternoon for supplies, and it was time he had the horses out. He pulled down his cap and turned up his coat collar as he went, for it was stinging weather for February. The sleighing was fine. He always enjoyed the trip to the village with empty sleighs.

"That's the last you'll see o' the b'y this night, mark my words," said Mrs. Ryan, the cook, prophetically, as she came and stood a moment by Bessie and watched Lem bring out the big bays and hitch them to the sleighs. He put on the bells, and their merry tinkle rang out on the still winter air. "He's out for a fine time, I'll warrant you. It's little he thinks o' comin' back when once he's out with the crowd. Not that he's worse nor the rest o' them," she added, noting the anxious expression of the girl's face, "but he's just one o' the fellers—a jolly good b'y. They all do it."

"Do you mean he—he drinks?" questioned Bessie, incredulously.

"Bless your heart! Who don't?" said Mrs. Ryan. "A lumber camp is a poor place to keep from it, even if it's in you, which it ain't in most. He was a right nice-mannered lad when he first dropped in, but he's gettin' rough, same as they all do. I hate t' see the b'y start off with his month's wage. I most know how he'll come home."

"How will he come home?" asked the girl, trying to steady her voice. She saw Lem bring out the fur robe and take his place in the seat. He sat squarely, his big, broad back and shoulders toward her. He reined the horses into the road and with a flourish of the whip they were away over the frozen road. "How will he come home?" she questioned again, fearfully.

"Wait and see, child; wait and see," said Mrs. Ryan, as she went clumping back to the kitchen. "How do they all come back on pay-day night? Och, but it's a pity!"

Long after Mrs. Ryan had gone Bessie stood in the window looking thoughtfully away to the distant hills. The anxiety in her face deepened, and her hands clasped and unclasped themselves restlessly over the bosom of her cotton frock.

"Come, child; come, child; hustle up the dishes now. I want to bake a cake." Mrs. Ryan was obliged to call her to her work. It was the first time she had needed a reprimand, and the girl started as though she had been struck.

"I don't see what's come over 'er," Mrs. Ryan had cause to remark more than once that afternoon. "She's usually so ready, and now she stands around that daffylike, as though somethin' had taken the heart clean out o' her."

It was four o'clock when a slim little figure crept out of the side door of the boarding shanty and sped away like a wavering shadow through the pines. The men's shanty was deserted and so were the barns. No one saw her going. Knot, the camp dog, started to follow, but she sent him back. She had pinned her flimsy jacket up about the throat and muffled her head in a black scarf, but even so, the sharp, frosty air made her flinch. She set out briskly, a light

of determination flashing her pale blue eyes with a deepened color. The naked trees, clad in their icy armor, creaked dismally as she went. Long black shadows stretched out across the snow with the sinking sun. All along she kept looking for the track of the big bays, but could not find it. The road stretched ahead of her like a sheet of glass, glistening with a thousand prismatic hues in the afternoon sun. Little wild things scampered out of the road as she went. A flock of partridges rose with a loud whirr of wings. A timid rabbit put up his tail and made for the hills, leaving telltale tracks as he went. Squirrels hung to the frozen limbs over her head, chittering saucily. She followed her own shadow, for the sun was at her back.

It was five miles to the village, but Lem made it quickly. He drove up in front of the general store and loaded in his supplies, for that was the way he always did to make sure. There was a chance that he might forget, or worse still, though he always meant to come home sober. If it wasn't for the fellows—he couldn't refuse the fellows, they were such a jolly lot. If he could only keep straight in this one thing he wouldn't feel so guilty when he thought of his mother. It was degrading. He was ashamed of the way he had gone into camp sometimes, though he wasn't nearly as bad as some of the fellows. Mrs. Ryan said that she could trust him better than any of the others. After he had purchased the groceries he went to put his team in the barn. He always made sure that his team was comfortable before he set out in search of his own amusement. That was one thing that could never be said of him—that he went about carousing while his horses stood at the curb shivering.

On his way back up the street he spied in the drug store window a string of fancy valentines, and it was just such a trifling thing that influenced his whole day. A vision of Bessie flashed before him—Bessie, sad-eyed, her head drooped. She had "always wanted a valentine." A pale blue one in the shape of a celluloid heart covered with forget-me-nots and cupids and doves fastened itself in his vision, and he saw it long after he had passed the corner and turned up toward the saloon. He grew angry with himself in time because he could not forget it. It looked at him from the bottom of his wineglass and lay on the table among the cards. He made a bad play and lost the game.

"What's the matter with you, old fellow?" the boys made sport of him. "Seems to me you're a little wrong in the upper story. It isn't that black-eyed girl out at the camps, is it? You'd better brace up, old man." He pushed the cards back impatiently. He was in no mood for playing. He took another drink and then went out without even saying good-by to his companions. He felt guilty as he returned to the drug store and bought the blue celluloid heart and buttoned it inside his coat front.

It became impossible to go back. Something in the subtle influence of the thing seemed to be like a hand holding him. He wandered aimlessly along the street, wondering if he'd better get out the team and go home. The fellows would give him the laugh were he to show up before bedtime. He stood looking in the cigar store window, feeling wretched and out of place, when a light hand touched his arm.

"Bessie!" He turned upon her in astonishment.

"Are—are you going home soon?" she faltered. "I thought I might ride."

"How did you come?" He caught her arms sternly. "Why did you come?"

"I—I came—oh, because. Couldn't I come if I wanted to?" she faltered, hanging her head so he could not see her eyes.

"You thought," he said, "you thought"—It occurred to him in a flash why she had come. "All right, Bessie," he said, "we'll go and get out the team." His eyes held a tender light as he looked down at the shrinking bit of womanhood beside him. He snuggled her up close beside him and tucked in the robe as they started off.

"You aren't mad at me, are you?" she questioned timidly, venturing at last to lift her face to his own. "I was afraid—O Lem! I just had to come. You aren't—oh, Mrs. Ryan said"—

"No. I'm not drunk. See what's been keeping me sober all day!" He took out the valentine and put it into her hands. "Read the verse, little girl," he said. "And this is a real valentine, because it means something. I believe you said that made a difference. I can't begin to tell all it means yet," he said, as they drove under the pines and he put his arm about her; "but it means a lot, all right. Don't you like it?" For Bessie had hidden her face in his sleeve and was crying.

"I—I never had a valentine before," she said. "I thought it was Mary you cared for." He turned her firmly about to face him.

"Would Mary have walked five miles through the snow for fear I might be going wrong? Would Mary have cared if I had? There's just two women in the world who could do that for a fellow—his mother and his wife. It's true, little girl, don't blush." And then he stooped and kissed her. She snuggled confidingly against his side.

"There's just one thing now that would make me perfectly happy," she said. "If you could go away, Lem! This isn't any place for you. All the fellows, Mrs. Ryan said"—

"Let's both quit tomorrow," he suggested. "If you're bound to wash dishes, don't you think 'twould be a little easier to begin with two? And I need some one to keep me straight. Mother's been trying it all her life, and perhaps with your help she might make a go of it."

"I can see through a stone wall as well as the next one," said Mrs. Ryan, as she came out to the barn with the lantern to meet them. "You don't need to tell me what you been a-doin', you look sheepish enough—not that it's anything t' be ashamed of. You'd best save your shame for some other things I might mention. Now come along in and eat your supper. I been keepin' it warm till my patience is plum wore to a frazzle."

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 5

Mrs. Edward S. Tead presided and took for her subject The King's Business and emphasized the advantage of united action, with earnestness, consecration and strength not our own. Miss S. Emma Keith gave an interesting account of the work of her sister, Mrs. Cora Keith Warren who, with her husband, has removed from Matsuyama to Tottori. There they are associated with Mr. and Mrs. Bennett, and these two families have no missionary neighbors nearer than places seventy-five miles distant. Mrs. Warren, with two little children, finds time for an English class which Japanese girls beg her to take, and to whom she gives an hour and a half each week with the understanding that her Japanese helper may take her place at any time when her children need her. To this she adds a cooking class, and it must be remembered that in connection with all this work there is always religious instruction.

The last half of the hour was devoted to the consideration of Burma as treated in the text-book, "The Nearer and Farther East," under the direction of Miss Cornelia Huntington. The first Friday in March the chapter upon Korea will be treated.

Closet and Altar

THE GREAT INVITATION

He that is athirst, let him come; he that will, let him take the water of life freely.

Let us think of Him as standing at the door, not of human houses, but the door, sometimes far more obstinately shut, of human hearts, seeking admittance. He had said to His hearers, "Knock, and it shall be opened unto you"; now He Himself is knocking. Are you and I going to grant Him entrance? He has come to the world at large; are we, each one, prepared to turn to Him, and say in the words of the Baptist, "Comest Thou *to me?*"—*J. Warschauer.*

Many persons come to the right point in conversion, but they never *shove off.*—*H. W. Beecher.*

Christ comes in every time of spiritual invitation. Whoever is conscious of a desire to live better than he has been living, to him Christ comes as truly as He ever came to men who were mending their nets beside the Galilean lake. We make a mistake when we wait for any other call than that—the mistake which they made who expected a dramatic advent, heralded by angelic trumpets. Christ's call comes quietly.—*George Hodges.*

All my theology is reduced to this narrow compass—Jesus Christ came into the world to save sinners.—*Archibald Alexander.*

O word of words the sweetest,
O word in which there lie
All promise, all fulfillment
And end of mystery;
Lamenting or rejoicing,
With doubt or terror nigh,
I hear the "Come" of Jesus
And to His cross I fly.

O soul, why shouldst thou wander
From such a loving Friend?
Cling closer, closer to Him,
Stay with Him to the end.
Alas! I am so helpless,
So very full of sin,
For I am ever wand'ring
And coming back again.

O, each time draw me nearer
That soon the "Come" may be
Naught but a gentle whisper
To one close, close to Thee.
Then, over sea and mountain,
Far from or near my home,
I'll take Thy hand and follow
At that sweet whisper, "Come!"
—*Mary Rankin Johnson.*

When Thou callest, our Father, give us readiness of heart to answer and obey. If we have gone far astray from Thee, even through lawless living, to the fields of hunger and of loneliness, awaken memories of our forsaken home and turn our hearts to Thee. Thou hast made the great beginning and our affection is but an answer to Thy love. We bless Thee that Thou dost not love us in the measure of our good but because we are Thy children. So shall doubt and despair be far from us as we listen for Thy call. We hunger for the bread of life which Christ alone can give. We thirst for water from the living fountains. Blessed be Thou who biddest the hungry and the thirsty come! With eager and expectant hearts we turn to Thee. O satisfy us with the bounty of Thy house and let Thy goodness lead us. Amen.

Second Week of the Chapman Campaign

Impressions and Incidents

The Quiet Hour Service

One feature of the campaign, in itself neither spectacular nor even novel, yet undeniably satisfying, has been the Quiet Hour service. Held in the Back Bay churches at a morning hour, these meetings have been distinct in many ways. From this select residence district they have drawn many attendants probably little in evidence at the larger gatherings. Though at first sight composed entirely of women, not a few men were present here and there.

Surely it is the "Quiet Hour." No clatter of down-town traffic is here, no cries of the "newsies," no clang of the cars; not even a policeman is posted, for, though the church is filled, there is no thronging crowd. To the late-comer who slips quietly into Central Church the only flaring feature is the bold, black-lettered sign. Within, the irresistible Alexander is leading Rock of Ages from the high pulpit. The singing is not the boisterous chorus of the Temple gatherings, but restrained and reverent. The congregation is hushed as a soloist sends the sweet chords of the Sparrow Song out into the arches of the dimly lighted auditorium. Dr. Chapman makes a short and quiet prayer; afterward comes the brief sermon, equally low-toned and restrained. Through the soft colors of a memorial window one can see the pigeons moving back and forth upon the sill. Then the benediction sends forth subdued men and women to the quiet Back Bay street. In a few minutes only the scattered streams of pedestrians and the line of autocars and carriages tell of the Quiet Hour service.

When Blind Lead Blind

He was one of the unfortunate ones who came too late to Tremont Temple to get in, and was about turning away in disgust, saying, "Well, there is one place I can go and that is to my own saloon, or to one nearby," when a stranger, a handsome gentleman of soldierly figure, stepped up and said, "I shouldn't wonder if I could get you in." Evidently there was something in the bearing of the second man that impressed the usher on duty, for as soon as the distinguished looking gentleman said, "I want to take my friend in this way," the usher admitted both. They found their way to the platform, and after Dr. Chapman's sermon, the one who had the other man in convoy said to a local minister: "Here's a man with me tonight whom some of you fellows better get after. He is a saloon keeper, but is showing a good deal of interest." "Why don't you talk to him yourself," asked the minister. "I don't happen to be a Christian, but the case of this saloon keeper is pretty urgent." In due time Mr. Asher, the evangelist who has rendered such good service in saloons, was secured to talk with the liquor seller, and succeeded in getting from him the promise that he would try to lead the Christian life. Meanwhile the minister was looking after his escort. He found that he was a government officer, temporarily on duty in this vicinity. And the result of the little interview was that this man also gave his heart to Christ and promised the minister to go home that night and tell his wife already the glad tidings.

So in assisting another, not only to gain entrance to Tremont Temple, but to secure light on the problem of his own salvation, this man of learning and culture was himself led into the right path. It all came about so quickly, simply and naturally that those in any way concerned with it felt that it was another indication of the manifest presence of the Holy Spirit, inclining men of various antecedents and temperaments "to seek the Lord while he may be found."

From the Skirmish Lines

IN CHARLESTOWN

Charlestown is fighting bravely. In no other district will this campaign meet a severer test. We shall not be able to raise all the money necessary for general expenses and we shall be burdened by a debt for local expenses when the meetings are over. But we need the cheer and help of these meetings as does no other group. All of our seven Protestant pastors are working shoulder to shoulder, the church members are making a house-to-house canvass, and a missionary spirit prevails. Some strangers have already found a church home, some faces long missed from church have been seen again at the services and some have made profession of faith. But the battle is only begun; for only a small proportion of the people have been reached. We Protestants number 7,000 among a total population of 42,000. At our first Sunday evening service 641 people were present in Winthrop Church. All but one church was represented, and yet it was not necessary to open the gallery. It is this battle with empty pews before us and indifferent Protestants around us that we have to wage all the while. Sunday afternoon a men's service was held in a moving picture theater. Rev. J. O. Buswell, the evangelist, and Mr. W. W. Weaver, the singer, are doing splendid service.

LANGLEY B. SEARS.

IN QUINCY

The attendance and the interest in the City of the Presidents has been fully maintained. The pastor-evangelist, Dr. J. W. Weddell of Cleveland has won the affection of the people by his sane and sympathetic messages. Mr. A. P. Briggs of Cambridge is an ideal musical director. Some positive results can be tabulated. The churches as never before are working harmoniously and efficiently together and are enriched by newly discovered benefits of Christian fellowship. The pastors have loyally supported the meetings. Denominational barriers are being lowered. Four-fifths of the attendants are church members, and these have been spiritually strengthened. E. N. HARDY.

IN SOUTH BOSTON

The marked increase of consciousness of Christian solidarity among our Protestant Churches is already a valuable fruitage of this movement. The series was prepared for by sectional union prayer services for three weeks, the last one aggregating about 500 in attendance. The place of meeting has been filled at nearly every session, often to the limit of standing room. Many church members have been aroused to a new sense of service; a large number have received valuable training in personal work; many in passive relation to our churches have been brought to an open confession; a good many previously unknown have been brought to light. Rev. C. T. Schaeffer, the evangelist, has been aggressive in methods, forceful in presentation of truth and insistent for results. The singer, Mr. W. H. Collison, has proved a magnetic leader of chorus and congregation, and a persuasive pleader in gospel song. A men's meeting of 500 was impressive and helpful, and young people's meetings every afternoon have afforded opportunities to teach religious truth. To have nearly 1,000 people attending religious service every night for three weeks, with 1,500 Sunday night in a community like this is of itself an impressive fact. We enter upon our last week with undiminished interest, confident of still larger results.

FREDERICK B. RICHARDS.

Here and There

The musical side of the meetings, under Mr. Alexander's direction, is noteworthy. The soloists and the men's chorus include some voices of rare power and influence. Especially popular has been the sweet-voiced Ernest Naftzger and his Sparrow Song. The Australian pianist, Robert Harkness, has also been a large factor in this feature of the campaign. Many of the songs used have a lilt and a catch that has made them popular all over the city. Among them none has been more infectious than "He will hold me fast!" an air that is sung and whistled everywhere in these last few days, often by those ignorant of its words or origin. When Mr. Alexander has responded to repeated calls for it at the services, he has sometimes asked if any had heard it sung elsewhere; and the replies have come from those present, "Los Angeles!" "London!" "Carson City!" "The street cars!"

The meetings at Faneuil Hall have a different aspect from most of the other services. A large portion of the men gathered there are, apparently, of the class whom the church fails to reach; men who probably would not attend revival meetings in any church building, not even in Tremont Temple. A considerable number are unkempt, poorly dressed and would shrink from the Temple assemblies. Many of them seem to be "down on their luck." The preaching from Mr. Toy is vigorous and unmistakable warning. We wonder if a different tone is not better with men who would not be at these meetings if they needed threats of eternal punishment. Many men do not respond to this who might be won by the vision of Christ; yet the central thought of the hour is not Him, but the peril of drink, cards and profanity. Faneuil Hall meetings are slow in gathering and do not present the spectacular crowds that throng Tremont Temple. It may be, however, that precisely there, in the midst of the market-place, great work can be done; and the men who most need it, be reached by a gospel they might never otherwise hear.

The good work of the Boston newspapers still continues. How much of the success of the campaign is due to this persistent publicity cannot be estimated; and the workers, both visiting and domestic, are highly gratified. Dr. Chapman told one of the men's mass meetings the other night, "You have the greatest newspapers in the world!" When the campaign's press committee wished to insert a small notice in the advertising columns some of the papers refused compensation. Another feature is the selling of newspapers already wrapped for mailing. Dr. Chapman and Mr. Alexander, on their side, were last week the hospitable entertainers of nearly forty newspaper men and women at a luncheon in the Hotel Bellevue.

The Home and Its Outlook

A Cry from the Heart

BY B. MARION THOMAS

Dear Saviour hear the prayer
I offer now,
While low at Thy dear feet
Humbly I bow;
Thy Holy Spirit give,
Grant I for Thee may live,
Do Thou my sins forgive,
Accept me now.

I long to be like Thee,
Perfectly pure,
Ready for other's sake
Much to endure;
I want to feel Thee near,
Dearer than all more dear—
A faith that knows no fear,
Constant and sure.

I'm weary of the way
I long have trod.
Too far it is from Thee
O Lord my God.
Oh that so near to Thee,
My heart might ever be,
That clearly I might see
The way to God!

Then duty would be plain,
And doubts be gone,
And fear and all complaint
Be changed to song.
Then should I count all dross
That draws me from Thy cross,
And gladly suffer loss
To gain a crown.

If I Were To Begin Again

A Mother's Retrospect

BY KATHARINE LANDON

A neighbor of mine came in today and told me this little experience: "My four children," she said, "are now brought up. All are in their twenties, the boys in business, the girls leading their own lives at home and elsewhere, guided no longer by me. So I recognize that my work is practically over, and yesterday it occurred to me to ask their candid opinions upon my efforts and whether, on the whole, they approved of the way they had been trained.

"'Children,' I began, 'you are now men and women—brought up, as far as I can bring you up. I wish to ask you to tell me whether, on the whole'— and there I stuck fast. I could not finish my sentence; actually I was afraid to hear their verdict, for fear it might not make me happy!"

Now I, too, like Mrs. Crupp, am a mother myself; so I appreciated her little story and echoed her words of final decision as I thought of my own children, now, also, brought up. I should certainly dread hearing their frank opinion as to their up-bringing at present, for well I know they would criticise my ways with the terrible frankness of their generation where their elders are concerned. Years from now, when they are parents themselves, I think they would appreciate that I tried to do my best for them; but at present, with discipline still unforgotten and strenuous wills still urging things I distinctly disapprove, they cannot judge me as gently as I would be judged. I shall certainly not ask yet whether or not they think I have brought them up wisely and well.

But the idea of doing such a thing suggests the question whether, on the whole, I approve my own methods with them. And to that I make to myself the reply mothers always make under the circumstances: If I were to start all over again I should do very differently.

There are two special points where I see I have failed with them. The first is in over-solicitude. If I were to begin again I should cultivate blindness. I should not see half so many faults in my children. I always felt it my duty to pull up each little weed as soon as it poked its head through the virgin soil. When anybody was naughty, the punishment followed hard on the crime —not severe punishment, but something definite, to mark the offense lest it be repeated. And yet repeated it was, many times over, just the same! Pulling up the weeds often seemed to stimulate the soil to further efforts.

Beyond this sort of blindness I should strive for something more. I should deliberately ignore certain offenses that I could not help seeing. I should not follow up each squabble as I did, listening to both sides patiently, adjusting differenees, wrestling with each offender to bring him to see his wrong-doing, till my flesh and heart failed over their stubbornness. Not at all! I should adopt the attitude of a woman I know who, when asked what she did when her five boys fought among themselves, replied calmly: "I have never seen my boys fight. When they began I left the room, or, if necessary, the house, and I did not return till peace reigned again." I am sure now that I placed too much emphasis on the squabbling that went on, and actually dignified it by my concern. Beginning over again, I should let them settle their difficulties alone as far as possible, and conserve my maternal energies for more important things.

And their table manners—how those did worry me, to be sure! My food was dust and ashes in my mouth, because I watched their every bite to see that it was of the proper size and sufficiently masticated to satisfy a stomach specialist. I corrected every little offense in etiquette. I was certain that good table manners must be acquired in early youth, and that daily dropping would wear away in time even their stony indifference to perfect behavior.

But I have learned better. Today I should let half of these things go unnoticed. Children absorb more than we realize, and after a time they observe the proper ways of doing without being told. The presence of company at the table discloses that they do know how to acquit themselves creditably, even if they do not always practice it; and as they grow older they become far more fastidious than we sometimes wish!

The second great mistake I made was far worse than over-watchfulness—I was too sober. Beginning again I should certainly cultivate gaiety of spirit; not merely cheerfulness—gaiety! And this would, I recognize, be a difficult thing for me. I have always been an over-worked mother, delicate in health, with far too many cares and responsibilities for my strength. Thousands of times I have sat silent at the table, too exhausted to speak for sleeplessness or headaches, with nerves jarred by every sound. The children have been kind, and more or less thoughtful, but, alas! frequently bored. Their casual inquiry and comment, "Headache? Too bad!" has often brought the foolish tears to my tired eyes.

Even when I have not been tired out, I have been a serious, conscientious, concerned mother. My children's welfare, physical, mental, moral, was ever before me. Had they their thick shoes on? Was Jamie's cold severe enough to keep him at home from school? Did Marie need to see an occulist? Was Tom being pushed too fast in his studies? Ought Helen to go to the party when her Latin had not been done? Should Sunday headaches be considered a legitimate excuse for staying home from church? Did Dick really tell the whole truth, or did he color things to suit himself? These and a thousand other questions of equal magnitude occupied my thoughts from morning to night.

I know better today, and if I were to begin again I should not make such foolish mistakes. Children do not love a mother because she keeps her mind fixed on their "best interests," whatever the phrase means; they may respect her for her attitude, but love is not purchased in any such way. They love a mother who is bright and entertaining, and other things count for far less in their eyes.

Today I would not only give my children permission to take their friends into the kitchen and make molasses candy whenever they wished—thank Heaven, I did do that! —but I would also go with them, and would be so gay and lively they would all adore me. No child there should be younger than I, and none half such good fun.

I am firmly convinced that next to leading one's children to be honestly religious, a mother can do them no better service than in being light-hearted with them, laughing over their trivial jokes, singing their foolish songs, attending their gory football games, entertaining their uninteresting friends. It would be an awful burden to keep that attitude up, and what would become of the house and the children's clothes? Nevertheless, I should do it, beginning again, if it killed me.

Really, all my mistakes in bringing up my children may be summed up in one—I took them too seriously. Generally speaking, with the good physical and moral start in life which we expect to give them as a matter of course nowadays, children will come out all right in the end. Both fathers and mothers, but especially mothers, assume that all the training must be given at home, and so they fear to relax their efforts for an hour. The dreadful responsibility of starting right immortal souls for this world and the next is ever before them. But the fact is, that everybody is helping train our children—teachers, playmates, life itself. It is not necessary that we parents do it all; most of it will be done by others and done better than we could do it; and so we need not be always at work on them ourselves.

Somehow the children who grow up without too much moral effort expended on them seem to thrive better than those who live under its exertion. Perhaps the sunshine of simple comradeship is better for them than the colder and more stimulating air of admonition and reproof. At all events, if I were to begin over again I should try the methods of friendship alone.

A boy sat on a doorstep, in the gathering dusk of the evening, holding a string in his hand. A passer-by, noticing the boy's eager zest and interest, asked him what he was doing that made him so happy. "I am flying my kite," was his answer. "Why, I see no kite," said the gentleman, sweeping the darkening skies with his eyes. "Neither do I," said the boy, "but I feel it pull." We cannot see Heaven, as we move on in this world, but if it is a reality to our faith, we can feel it pull upon our hearts as we toil and struggle under our burdens.—*J. R. Miller.*



Concerning Love

I wish she would not ask me if I love the
Kitten more than her.
Of course I love her. But I love the Kitten,
too; and It has Fur.
—*Josephine Preston Peabody.*

A Queer World

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key;
A timepiece may lose, but cannot win;
A cornfield dimples without a chin;
A hill has no leg, but has a foot;
A wineglass a stem, but not a root;
A watch has hands, but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows, without being a cock.
—*Christina Rossetti.*

The Orange Secret

It was told me by Maritza, a little Greek girl in far-away Turkey, and I am going to tell it here and now to every one, because I never have found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over and then the other.

After a little more urging from me, she whispered: "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy."

Maritza dug her little stockinged toes into the carpet and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."

"You cannot see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this is it:

If you look at the stem-end of an orange you will see the scar where it pulled away from the stem is like a little wheel, with spokes going out from the center. If you count the spaces between these spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell as Maritza did how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secret before you open it.—*Little Folks.*

The Children's Pulpit

Table Manners

BY REV. E. H. BYINGTON

You often can tell more about a person by his table manners than in any other way. In half an hour he shows his training, how much of a gentleman he is and many other things. Look out for your table manners. I do not mean so much whether a man eats with his knife, or takes a pudding with a spoon which should be taken with a fork, or whether he uses in the right order the half dozen forks that he finds by his place at some fine dinner; but other more important things and two in particular.

First, there is no place where there are so many opportunities to say "please" and "thank you." Probably in all the rest of the day put together the occasions for these expressions are less than during the three meals. Count the number of times that these are used at your table, and you will have one way of judging what kind of a family you are. And for yourself alone, how often do you employ them? Count to yourself one day. Will you reach "please" twenty times and "thank you" as many more? And which will you use the most? In an ideal family, "thank you" will be said far more times than "please," because they all practice the second point, of which I now shall speak.

The table is a fine place for unselfishness. You have heard of people who sleep with one eye open. You should eat with both eyes open, watching out of the corners to see whether those on either side of you, especially, are in need of something. Before they have a chance to ask for another glass of water, a second piece of bread, some more butter, do you ask if they need it, and see that they are supplied. Be so thoughtful that they will not need to say "please" and will have many chances to say "thank you."

Tangles

9. LIMERICK

For cutting the tree with his hatchet,
George Washington feared he would catch it;
Yet he made brave reply,
"I cannot tell a lie—
I did ** **** ** ****** *******."

J. H. M.

10. SYLLABLE RHYMES

Fill the blanks with words whose two syllables or parts rhyme.

As the Smiths usually led a ******* existence, they decided to go to a ****** on ******. The day before had been ***-***, so they could afford the treat. With the aid of the ****-****, the girls prepared a fine lunch. Just before they started, one of the boys, who was called ****** ****** on account of his propensity for falling, tumbled into the ****-****, and was pulled out looking like a **** or a *****, and with his clothes fit only for the ***-***.

At the grounds there were a ****-***** for the musicians—though some would rather have had a *****-*****,—a *****-***** where many might watch the races, and swings for the children, who felt as if they went ***-****. It was a ****-*** for every one. Mr. Smith sat down to read his favorite book, "********* Papers," but the children made such a ****** playing that it woke the baby, who was covered up with a ***-******. Mr. Smith jumped up quickly and stepped on the dog, which responded with a ***-***. Just then, that same unlucky boy, ****** ******, came tearing along ********, chased by two girls named ***** and ****. He met the dog, and they tumbled over a man under a tree. This man was a **** with a ***-***, a regular ********, who spent most of his time playing gambling games when he was not robbing some one's ***-***, or committing other misdemeanors. Being lame, he could not get up quickly, so tripped up a woman who was carrying a ****-**** with a fresh trout on it. Then there was a ********** of boy, man, woman, dog, and crockery, from which they emerged looking like anything but ornaments for a ****-***.

C. J. K.

11. MISSING RIVERS

Now to travel we'll proceed;
And first we'll go by way of *****.
And if the weather's bright and fair
We'll take a sail adown the ***.
The next river we will see
Is the little river ***.
And I think we will come soon
To the banks of bonnie ****.
And then we'll drift for many a day
On the blue water of the ***.

E. P.

ANSWERS

8. 1. Young. 2. Worth. 3. Hunt. 4. Wolfe. 5. Lamb. 6. Gray. 7. Temple. 8. Black. 9. Savage. 10. Keene. 11. Gentleman. 12. Somers. 13. Ward. 14. Marvel. 15. Spectator. 16. Twain. 17. Lover. 18. Atlantic. 19. Creation. 20. Astors. 21. Brooke. 22. The Day's Work. 23. Mill. 24. Nye. 25. Bangs. 26. Fawkes. 27. Swift. 28. Sterne. 29. Whistler. 30. Nimrod. 31. Tweed. 32. Ford. 33. Idler. 34. Gay. 35. Sparks. 36. Tickell. 37. Cæsar. 38. Cross. 39. Carroll. 40. Knight. 41. Century. 42. Red and White. 43. Dewey. 44. Long. 45. Nevermore. 46. Wright. 47. Pride and Prejudice. 48. Church. 49. Hill. 50. Guardian. 51. Croker. 52. Marryat. 53. Whitman. 54. Cotton. 55. Field. 56. London. 57. Paradise Lost. 58. Paradise Regained.

Recent tangles were conquered by: H., Middletown, Ct., 1, 2, 3, 4, 5, 6, 7; Mrs. F. W. Bush, Douglass, Mass., 1, 2; E. B. D., Springfield, Mass., 1, 2, 3; F. C. M., Portsmouth, N. H., 1, 2, 3; Ralph M. Kellogg, Voluntown, Ct., 4, 6, 7; L. A. F., Easthampton, Mass., 4, 6; Edith M. Gill, Medford, Mass., 4, 5, 6, 7; Mrs. E. M. Taylor, Lombard, Ill., 4, 5, 6, 7; Mrs. N. W. Foster, Whiting, Vt., 4, 5, 6, 7; Edward G. Gamble, Uitenhage, Cape Colony, 65.

On Oct. 30, the Y. M. C. A. at Uitenhage had a "Night with the Poets," and President Gamble, Edward's father, asked for answers to No. 65 of Tangles. Some got 2, 3, 4, and one or two had 7 right.

The Firelight Club

Conducted by William Byron Forbush

F. C. Long Distance Tel. Co., Unlim.

This stands, of course, for the Firelight Club Long Distance Telephone Company, Unlimited. And it often seems, when I open my mail, as if truly a long distance



The big Kurd and the little American

telephone service connected our members all over the world.

For instance, Turkey and Persia called me up within one-half hour. That is, a letter came from each of these far-off countries to us in one mail.

A Long Distance Call from Turkey

"Yes, Central, this is the Firelight Club."

"Harpoot, Turkey, is calling you."

"Whom do I know in Harpoot, Turkey?"

"George P. Knapp."

"Oh, yes, I remember. He called at our house once when my children and I were quarantined with diphtheria, and I only saw him out of the second story window. Hello, Mr. Knapp."

"Hello, Mr. Forbush. There have been many changes since then to affect the course of our lives. It is now nearly nine years since I have come here, where one of my chief occupations has been to look after the orphanage and industrial work."

"Oh, Harpoot is in Armenia, is it?"

"Yes, and if any of you remember about the massacres that took place in this country thirteen years ago, you know that as one result of them many Armenian boys and girls were left helpless orphans. Kind friends in America and Europe furnished the means which enabled the American missionaries here to gather some 1,400 of these poor waifs into Homes where they could be cared for and educated in the schools and in various trades. Little by little they have been fitted to care for themselves and have found homes of their own over a wide area, not a few having got as far as America. Now we have only 250 left, and a busy lot they are—in their studies, at housework, in various trades and on the industrial farm."

Just there Mr. Knapp turned on his telephotoscope.

Our Telephotoscope

What's that? Why, it is that new instrument by means of which you can see objects many miles away as if they were near at hand and in a permanent record. So this picture comes in some such way to illustrate what Mr. Knapp says next.

"At the time of the massacres many buildings were destroyed here, among them the Protestant church, which had been standing for thirty years. For the last thirteen years the people have been worshiping in hired buildings or places loaned by the missionaries. Their desire to have a church building of their own at last took form, and this spring the building was begun. The orphans wanted to have a share in it. Some of the girls, out of their meager earnings at making rugs, raised twenty-five dollars. The smaller boys had no money of their own, but they were glad to help with what work they could do. For several weeks for an hour or two most every day after school they would go together and do what they could bringing stones, earth and mortar. There was some play mixed with it, to be sure, but they really helped a good deal."

Mr. Knapp went on to tell how, in famine time, the younger boys limited themselves as to bread or gave up one meal a day so that poorer and hungrier persons might be fed.

"Who is the greatest giver," he adds, "the boy who gives up his ration of bread to keep another from starving, or the man who gives up an automobile that he may support thirty or forty promising orphans for a year in our Christian institutions? A man in Pennsylvania has supported forty of our orphans for eight years. Perhaps you, Dr. Forbush, will invite a discussion as to ways of doing good, ways that require real effort and involve self-denial."

A good suggestion. We will do that soon. Mr. Knapp goes on to say that "any boys or girls who would like to know more about this work can get information by sending a line on a two-cent post card to me. If I simply knew their address and that they belonged to the Firelight Club, I would know what they wanted without a special request.

"You are doing a grand work. I have a fourteen-year-old boy attending the Newton high school this year, and I have called his attention to the Firelight Club, and especially what was said in a September number about Robert Louis Stevenson. What an example to those who are in robust health, and yet are inclined to lay off, or do half-hearted work because of some little ailment!"

Persia Rings Up

No sooner does Mr. Knapp stop talking than Mrs. H. P. Packard of Urumiah, Persia, begins:

"Dr. Forbush, you can't guess what I want."

"No?"

"I want to start a Brotherhood of David among my bright Jewish boys here in Persia! They may be able to do something that may interest your boys and girls in the Firelight Club."

"Splendid! How glad we shall be to hear from them!"

So I went to my desk and sent her a handbook of the Brotherhood. It seems Mrs. Packard has a telephotoscope—is that the way I spelled it before—too, but who in the world are these two terrible armed ruffians?

The big one is Deerboo, the Kurdish night guard of the mission, and the little one is a dear boy, whose name is Frank Bayley Packard, and he is dressed in the costume of the mountain Kurds. As he is but four years old, you might not want to admit him to the Firelight Club, but it seems that our dear Mr. Martin took him into the Conversation Corner as soon as he was born, and as all Cornerers belong, he is a birthright member!

Mrs. Packard sent me some new Persian stamps, showing the new Shah, who has been granting liberty to his people. My own boys pounced on these at once for their collections.

Our Poet Laureate Competition

Remember that competitions for the high honor of Poet Laureate of the Firelight Club must be put in the post office so as to be postmarked not later than February 28. Don't wait until then.

The best thing we know about God is his hopefulness for us. My trust in God may be shaken, but nothing can shake God's trust in me.



Harpoot, Turkey: Armenian orphan boys helping to build the new Protestant church

Among the New Books

Bacteriology of the Soul

Modern study of physical conditions, especially those that are abnormal, and their causes, is coming to be paralleled by investigation into the nature and causes of unusual mental and spiritual conditions. A contribution of considerable value to this kind of literature is *The Psychological Phenomena of Christianity*, by George Barton Cutten, Ph. D., pastor of the First Baptist Church, Columbus, O. (Scribners. $2.50 net). The author undertakes to treat abnormal phenomena in the first half of this large volume of thirty-two chapters and normal and healthful in the latter half, but his chief interest is in strange and striking emotional manifestations and how to explain them. Mysticism, ecstasy, speaking with tongues, visions, dreams, witchcraft, demoniacal possession, revivals, faith cure, Christian Science, miracles, sex and sexuality are considered in their relation to religious experience. Such heads of chapters as Imagination, Will, Emotions, Worship and Preaching, lead to still further researches into processes of feeling and spiritual experience, both of individuals and public assemblies.

Dr. Cutten has examined many biographies of saints ancient and modern, and much modern literature on mental maladies and derangements. He makes use of the writings of Professors William James, Coe and Starbuck and other students of psychology. Ministers will find valuable suggestions in this volume, and laymen interested in New Thought, Emmanuel and other kindred movements seeking to cure and change persons by suggestion will find in it more actual information and genuine philosophy than in most of the books on health and healing now rapidly following one another from the press. One feels, however, that the forces working greatest changes in human souls have still eluded this painstaking and critical analysis.

The Healthy Body and Mind

That not inconsiderable number of persons who find it hard to get to sleep, or to stay asleep, and who endure in the daytime fears that often go with certain forms of insomnia, can read to advantage Lyman P. Powell's *The Art of Natural Sleep* (Putnams. 90 cents). Having first of all practiced what he advises others to do, and thus having overcome persistent insomnia, he passes on what he has learned to others, suggesting such aids as the removal of hindering physical causes, relaxation, rhythmic breathing and specific treatment along the lines of auto-suggestion. But the strongest point is Mr. Powell's emphasis of the absolute necessity of faith in God, however that belief be formulated in language.

The ignorance of the people is the seeding ground of the religious and irreligious charletan. This is the lesson which Rev. Chauncey J. Hawkins teaches in the opening of his suggestive study of the healing systems in *The Quest for Health and Happiness* (Pilgrim Press. 50 cents net). What has been done in the name of religion has been done as well in the clinics of quite irreligious physicians. The public in America does not know this and ascribes to religion what belongs in the field of psychology. The author believes in the mission of the church and the minister to the community along this line of suggestion; but he pleads for a better knowledge of the facts and a more intelligent use of the means. The book is a sane and helpful treatment of its theme and should have a wide reading.

A discussion of religious problems from a physician's point of view is *Health and Happiness*, by Robert M. Harbin, M. D. (Baptist Pub. Soc. 90 cents). The author brings to his discussion the latest results of his science and considers such topics as the Influence of Nature in Disease as revealed by recent investigations, Physiology of the Soul, the Analogy of Disease and Sin, and the Philosophy of Death. The tone of the work is refreshingly sympathetic with religious thought and experience, and its arguments are helpful and encouraging.

A vast amount of good advice has been gathered by Dr. Woods Hutchinson in *Instinct and Health* (Dodd, Mead. $1.20 net), on subjects of practical importance, such as food, sleep, exercise, fresh air, baths, woman's clothes, the sins of the shoemaker. If many people would read this book there would be less need for physicians for the mind.

A new defense of Christian Science, which is so frequently reasonable that it raises the question whether or not it is "authorized," is *Christian Science, Theory and Practice*, by Roger Starcross (Arakelyan Press. $1.50). The author's name, we understand, is a *nom de plume*. What he says is, for the most part, as sensible as most that is written on modern psycho-therapeutics. It accepts the principles emphasized by the Emmanuel Movement, speaks a good word for physicians and surgeons, even eulogizing medical missions, and emphasizing the value of fresh air, good food, hopefulness and prayer. There is no foolish denial of sickness, disease or pain. In fact this is so far removed from the ordinary representation of Christian Science that we wonder if it is really acceptable to Mrs. Eddy and her satellites. If it is it marks a complete revolution in their teachings.

Fiction of all Sorts

Inherent joyousness and the exaltation of virtues found among the men and women of humble birth are the characteristics of *The Letters of Jennie Allen to Her Friend Miss Musgrove*, by Grace Donworth (Small, Maynard. $1.50). "Short and stout and light complected" and thirty-two years of age, the heroine lives with her brother Jim and helps support his numerous family by making "rappers." To her friend, Miss Musgrove, she writes, with an adorable lack of grammar and delightful mis-spelling, of the ordinary events of her life—the minister's coming to tea, the burglar scare, the party, the petty and trying economies of the household, writing with a constant cheerfulness and an unceasing lack of humor. Indeed the real joy of the book is this obtuseness in a woman placed between a brother and a lover who both so keenly enjoy a joke. She reveals also one of the most lovable characters in modern literature, and her lover sums her all up on the last page, "Why, jest you setting out on the sidewalk would look like home."

A mystery holds the reader in a fascinated grip from start to finish in *Corrie Who?* by Maximilian Foster (Small, Maynard. $1.50). Corrie appears at first as the paid companion of a tyrannical, masculine woman, who passionately covets social position. But Corrie does not know her own parentage or history. It is her persistent endeavor to find out who she is, and the determination of her employer that she shall not, which provides the plot of the story. A persistent lover becomes her ally in the search, and dark and evil things are unearthed. The story is told with exceptional vigor and skill. The plot is unusual and well developed. It may be safe to say that all turns out well in the end.

A historical romance of Roundheads and Cavaliers is *Colonel Greatheart*, by H. C. Bailey (Bobbs-Merrill. $1.50), brilliant, amusing, tragic, exciting—a rush of encounters and battles, and bold wooing and shy surrender. Its principal hero is brave, reckless, rollicking but high-minded, and his company grows better to the end of the story. An English edition, we notice, bears the name of the hero, Colonel Stowe.

The author of "The Martyrdom of an Empress" tells another tale of the Breton coast in *The Cradle of the Rose* (Harper. $1.50). It is a tragedy but there is nothing abnormal or unwholesome in the tone, as has been the case in some of this author's work. The plot is simple and centers about a projected uprising against the government of France because of the recent enforced separation of Church and State. A woman of mature years, who is rich and beautiful, is the moving spirit of the revolt. The descriptions of people and scenery are exquisite and the attractive illustrations are from water-color drawings by the author.

A good story of Scotch character is told in *The Web of Time*, by Robert Knowles (Revell. $1.50), though the publisher's comparison of the author with Ian Maclaren is exaggerated. The main motive of the tale is temperance, a warning of the curse of the inherited tendency to drink. The characters are attractive and well drawn. The main fault of the work is in its construction.

A fine art of religious narrative is shown in Mark Guy Pearse's *The Prophet's Raven* (Eaton & Mains. 75 cents net). The peacemaker of the Cornish village is drawn with humor and pathos, and the separate acts of her life service make each an interesting tale.

A story of humble life in England is *The Seed of the Righteous*, by Frank T. Bullen (Eaton & Mains. $1.25). It tells of the struggles of an orphan boy of a religious type, manly, honest and industrious, from the orphan asylum to independence and a home of his own. His career is eventful and gives opportunity to describe, among other things, mission work with the tough class of London streets. Mr. Bullen declares that all the principal events of the story are taken from life. The style is inferior to the author's best, but the story reveals the moral fervor which distinguishes his writings. It may be recommended for the Sunday school library of a city mission.

Books and Bookmen

Another booklet to be added to the list of Lincolniana is *Lincoln's Use of the Bible*, by S. Trevenor Jackson (Eaton & Mains. 25 cents), a running narrative of quotations and comments on "what others have said concerning Lincoln's use of the Bible; what he himself said of it, the use he made of it, and the influence of the Scriptures on his life and literature." Some of these stories may be of doubtful authenticity, but the general statement is trustworthy and valuable.

While only a favored few could hear the addresses at the twenty-sixth Lake Mohonk Conference of friends of the Indians and other dependent peoples last October, any who are interested can read the full stenographic reports of these addresses. They make a volume of 200 pages. Representatives and natives of the Philippines, Hawaii, Porto Rico, members of the United States Congress and Government officials in a three days' session discussed political, social, educational and religious problems connected with the administration of affairs in these islands and among our Indian tribes. Four cents in stamps sent to H. C. Phillips, Mohonk Lake, N. Y., will bring you a copy.

Beginnings of the Christian Church

Sunday School Lesson for February 21

By Rev. A. E. Dunning

(To be studied with open Bible)

VIII. Her First Martyr and Last Apostle

Read as introductory to this lesson Acts 2: 41-47; 4: 32—5: 11; then begin with 6: 1. These passages show how the cares of the apostles increased as believers multiplied and how the new organization provided itself with new officers and rules to meet its needs. You are to teach this story of Stephen to impress on your pupils three things: the expansion of the Church; the dispersion of the disciples from Jerusalem throughout the neighboring provinces; and the first step in the introduction of Paul to be an apostle in the newly organized company of believers in Jesus. The martyrdom of Stephen is an incident, to be considered simply because of its results to the Church. *It made Paul the apostle to the Gentiles.* The events to be emphasized are these:

1. *A new order.* The money question came into the history of the Church at first wholly with reference to the relief of needy disciples. Those who had money shared what they had directly with those who had none (chap. 2: 45). That method of mutual helpfulness was soon outgrown as the family rapidly increased, and generous givers found it wiser to intrust their contributions to the apostles for distribution (4: 34-36). This custom led to the apostles' assuming the place of judges of the acts and motives of disciples, of which a notable illustration is given in chap. 5: 1-11. The growth of the new community, which now began to be called a church, up to this time composed of orthodox Jerusalem Jews, led to the admission into it of foreign Jews, called Hellenists or Grecians, who had come to Jerusalem to live. They were a class by themselves, jealous of the native Jews, and soon began to complain to the apostles that their poor widows did not get their share of the daily dole (v. 1). Hence the apostles proposed to divide the work, they to devote themselves to preaching and teaching, and new officers to be chosen to look after the charities (vs. 2-4). As to this new order in the Church, note that all the seven seem by their Greek names to have been of the complaining party; that they were chosen by the whole body of believers (v. 5), that the apostles formally inducted them into office (v. 6), according to an ancient Hebrew custom (Num. 8: 10; Deut. 34: 9), and that they may have been the beginning of the order of deacons and may not, as that name is not found in Acts. The point to be observed is that a new step was taken in the organization of the church, with a great impulse to its growth (v. 7).

2. *A new preacher.* Describe the character of Stephen (v. 3), his work (v. 8), his power as a speaker (v. 10) and his attractive personality (v. 15). He went into the synagogue of the foreign Jews, to which class he belonged (v. 9), and argued that Jesus was their Messiah (v. 14) with such fervor and force that those who were not convinced were vanquished in argument. When, however, they found they could not answer him by words, they took that other method by which Jews had silenced his Master. Compare vs. 11-14 with Mark 14: 55-59. Picture Stephen standing before his accusers with face aglow with courage and joy, perhaps remembering that he was being treated just as his Lord had been.

3. *A new trial.* You have studied already two trials of apostles before this Jewish Sanhedrin or Supreme Court (Lessons V. and VII.). The first test of the new order in the Church was the trial of its most brilliant member on charges brought by those of his own synagogue, with Saul at their head. You will best interest your pupils by asking them to write a brief of the charges against Stephen (vs. 11-14); to state from their study of the teaching of the apostles what truth they find in these charges, and to draw up an outline of his defense.

They may question why in such a crisis he rehearsed at such length the history on which he and his accusers were agreed. Show his object, to demonstrate that God's revelation of himself was not confined to Jerusalem, but was made to men in other lands than Judea long before the Jewish nation existed; that God had never dwelt exclusively in their temple, but had shown his power in the land of the Chaldeans and in Egypt; that the Jews had always at first rejected deliverers sent by God, since the patriarchs sold Joseph (vs. 9-14) and since the Hebrews in Egypt refused Moses (v. 35) and that they had afterward accepted these leaders. He was evidently going on to say that they had also rejected Jesus, their Messiah, whom Moses had foretold and whom their descendants would accept as their deliverer (v. 37) when his hearers interrupted him so violently that he had to close abruptly, hurling back on them the charges they had made against him (vs. 51-53).

4. *A new persecutor.* In this angry tumult one figure emerges, often too little noticed in the study of this scene. Luke appears to have told this story largely in order to introduce Paul, who became the first missionary to Grecian Jews in other lands and then to Gentiles, and who at this time was known as Saul from Tarsus in Cilicia. He disputed with Stephen and was beaten in argument (chap. 6: 9, 10), which seems to have enraged him (Acts 26: 10, 11). He was a member of the Sanhedrin and gave his approval to the testimony of the false witnesses on whose accusation Stephen was put to death. Compare chap. 6: 13 with 7: 58. He gave his verdict to kill Stephen and is the only man named among his judges (8: 1). But he never could forget how Stephen looked as he stood at the bar (6: 15).

5. *The first Christian martyr.* Stephen was not a native born Jew, but of a class whom orthodox Jewish Christians even were inclined to regard as inferior. But his sweet spirit, loving ministries and holy consecration won for him the reverence of the whole Church. His face in dying shone with glory reflected from his Master whose prayer on the Cross was on his lips also as, crushed by stones from the infuriated mob, he "fell asleep" (vs. 59, 60). Show how that transfigured face in the storm of stones printed itself on the memory of devout Jews who buried his body, on the disciples who fled terrorized from Jerusalem and preached Jesus in many cities and villages, and on Saul, whose conscience tortured by it drove him to more and more cruel deeds against the disciples of Jesus wherever he could find them (chap. 8: 1-3).

International Sunday School Lesson for Feb. 21. Stephen, the First Christian Martyr. Text, Acts 6: 1—8: 3.

When a Man's Down

Christian Endeavor Topic for Feb. 21-27

By Rev. H. A. Bridgman

Pilgrim's Progress Series. II. The Slough of Despond. Ps. 69: 1-4, 13-18; 40: 1-3.

A man's own plight. We love the Psalms and "Pilgrim's Progress" because they tell us about good men who, despite their faith and excellent intentions, did not always live on the sunny heights. Despite the Emmanuel Movement and other modern cures for the blues, we do get down-hearted at times. We flounder about in questionings and uncertainties. We cry out, "Where is the blessedness I knew when first I saw the Lord?" At such times the Psalms and this passage from Bunyan's splendid allegory show us that nothing has befallen us but what is the lot of even better Christians than we. That we are in the mire at all may be one sign that we are headed toward the celestial city. Obstinate kept out of the slough by turning his back to the wicket gate and turning toward the City of Destruction. The main question is, Toward which side of the slough are we struggling? Are we gritting our teeth and saying: "This boggy place is bad enough; but I am not going to stay here forever. There must be some way out that will carry me to a higher moral level than I was when I tumbled in here." The temptation when we get into the mire is to weep and complain when we ought to be doing our level best to get out.

The helping hand. The moment we resolve to go through our trouble and not be overwhelmed by it, that moment some one is raised up to help us. A cheering voice speaks on the other side of the stone wall. A little gleam of light comes as a thread of gold into our black darkness. A hand is stretched out to supplement our failing strength. God and men combine to aid us. Is there anything that God is more eager to do than help his people out of trouble? I believe that this is one reason why he brings them into it, that they may know his loving intention and constant fatherly aid, as they could not know it if they did not sometimes stumble and fall. And man helps, too. That is just as certain. Friendly offices are now being rendered in Boston on the part of many Christians, to hundreds just beginning the Christian life. And the weak and discouraged ones are not merely preached and sung to. The helpers put themselves in the place of the hungry and friendless men, as did Dr. Chapman the other night when he provided a supper at midnight for his motly audience in one of the theaters.

The program of help. I know of no thirty monosyllables in the English language that outlines a better program for those who would lift their fellowmen out of their different sloughs of despond. Just note what it embraces: Then said Helpful, "Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way." What a sensible, logical, helpful course of procedure. First, get the man's co-operation, then, with Christ's help, pull him out of his plight; then give him a firm foundation on which to build his future life, and then cheer him as he goes on his way. Let us seek when we undertake to aid men to do it wisely, thoroughly.

Boston

Special Services of Sunday

The majority of the churches observed one or more of the current anniversaries last Sunday. In most cases the features were in recognition of the Lincoln centennial. Rev. J. H. Denison of Central Church preached a sympathetic sermon on the martyr president at a special afternoon service. Dr. A. W. Vernon of Harvard Church, Brookline, compared Tolstoi and Lincoln as Interpreters of Christ. Newton, Roxbury and Jamaica Plain pastors also provided something out of the common run. At Old South, Dr. Gordon devoted his attention to the Darwin anniversary in his morning sermon. Many of the churches honored Christian Endeavor Day in one way or another, the Society's twenty-eighth anniversary.

The Ministers' Meeting heard a pleasant address on Lincoln by Rev. H. E. Barnes, D. D., of Brookline, state chaplain of the G. A. R.

Socialists in Conference

A conference on Socialism, held in Chickering Hall on Feb. 5, 6 and 7, was in several respects noteworthy. Its program declared that the committee who arranged for the meetings were not all Socialists or responsible for the views of the speakers. Probably this friendly attitude explained the presence as presiding officers of such men as Dean Hodges, Col. T. W. Higginson and Mr. E. H. Clement of the *Boston Transcript*. But the principal addresses were all by eminent Socialists, John Spargo, Victor L. Berger, Charles Zeublin, Rev. Alexander Irvine, Morris Hillquit, Charles Edward Russell, Prof. Vida D. Scudder of Wellesley and James F. Carey. The audiences were not large, not over six hundred at any time. But not even the evangelistic services, now in the city, have been marked with more earnestness on the part of speakers or audience, or more of a passion for the welfare of men. The religious note was prominent, a marked fact. Miss Scudder's exposition of Christian Socialism was a masterpiece and was received with enthusiasm, as was also the address on The Spiritual Content of Socialism by Alexander Irvine. On Saturday afternoon a Christian Socialist group was organized, notable for the fact that in the group were several Hebrews. That they were willing to join a group of men organized under the name "Christian" is prophetic. The tone of all the addresses was optimistic, based on the expectation of success, not by revolution, but by orderly evolution. If one were to criticise the meetings it would be because they provided rather an exposition of Socialism than a conference, the other side having no advocate on the program. Perhaps this was best. But if some such speaker as Professor Carver of Harvard, or Professor Clark of Columbia, or Dr. Washington Gladden had presented the economic argument against Socialism it would have been more really a conference and possibly more enlightening.

New York

Dr. Gladden at the Social-Ethical League

Four hundred representatives of social reform, ethical and religious bodies, gathered at Broadway Tabernacle for the monthly conference of the Ethical Social League. Commissioner Watchorn, who presided, thinks that the cry about congestion and immigration is too vociferous and uninformed. Dr. Gladden gave a striking address on the Basis of the New Social Order, which no doubt will be printed. Professors Seligman, Knox and Smith, who discussed it, pronounced it a highly important utterance. The League has added to its executive committee several practical leaders and is becoming a clearing-house of active reforms for the city now pending. A bureau of well-equipped speakers has been built up for the use of the churches, etc. Sunday evening lecture centers are also being supplied where, after a service of worship, authorities are heard on their special topic of ethical and civic uplift. Pilgrim Church, under Mr. Lynch, and Puritan Church, under Mr. Pierce are two of the centers.

Park Church Installs Dr. McLaughlin

A council, representing nearly fifty churches, met last week in the handsome new edifice of Park Church, Brooklyn, to install Dr. Robert W. McLaughlin, who began his work here last October. Like all recent councils in this borough of churches, the event was largely one of pleasant introduction to a new personality, rather than an examination of a candidate for ecclesiastical approval.

The introduction was by Dr. McLaughlin himself in unusual fashion. On the ground that three councils in fourteen years had already heard his reasons for entering the Christian ministry, and an outline of his doctrine, he declined to go over these again. Instead he indicated his present position as a Christian teacher and pastor by a scrutiny of his bookshelves as the books are arranged now compared with a decade ago, and a similar comparison of recent sermons with the few manuscripts retained from verdant days as a warning to pride. Dr. McLaughlin comes to Brooklyn with a conscious expansion and deepening of faith. He reads fewer commentaries and more Bible, and buys more volumes on missions and biography and less on formal theology. The shelves are increasingly taken up by books on the new psychological and sociological demands upon the church.

The new pastor of Park Church is well equipped for the great city. His ministerial experience has been carved by industrial environment, the sawmills, paper mills and furniture factories of three pastorates having developed the social balance of a ministry of individualism. Dr. McLaughlin's evangelism is the refreshing note of a profound faith.

Judge Jewell came specially from Grand Rapids to tell Brooklyn of its good fortune. Dr. Kent was moderator and Dr. Waters preached the sermon. Dr. Boynton, who charged the pastor six years ago in Grand Rapids, did the same service this time. The church has a finely equipped property, worth $100,000, in the center of the famous Park Slope and is now entering a new epoch of fruitfulness. Dr. McLaughlin is attracting many strangers, especially at evening services.

The Original Rights Society

Another society has been started to save the country from disruption, and those who belong to the universal order of "Joiners" will be glad no doubt to get in as charter members. Some of the Evangelical Lutherans who sought to rebuke President Roosevelt for his letter concerning Mr. Taft's religion and the rights of Roman Catholics are identified with this movement, which has been incorporated at Albany by seven trustees, of whom six are Germans. Protestant pastors are asked to join a campaign, and to furnish names of possible volunteers for this new crusade. A pamphlet has been sent to them, entitled "Romanism and the Presidency," the first page laying stress on the statement that Cardinal Gibbons knew about the Roosevelt letter before it was issued. The new society declares that the unsettled state of America today is due to a materialistic and anarchical spirit, and that the principles of the Constitution are being neglected or denied.

It is to be a moral force, outside and above existing political parties and others that may arise. It is based on five original rights, though a reading of the *five* suggests their origin from two: personal liberty and protection. Under their interpretation a German saloon keeper could be a member, while a Roman Catholic no-license advocate would probably be excluded. It will be difficult for the new society to persuade the majority of Americans that the danger of linking church and state is again imminent, and that a foreign hierarchy is threatening this republic. The founders little realize the significant vitality of other great Protestant bodies, of which they know too little; for it has always been difficult to get the co-operation of the Lutheran bodies, as such, in those federative movements that seek civic uplift.

Building Flatbush Church

The real church, without which a new edifice is useless even if obtainable, is the goal which Rev. Lewis T. Reed is successfully reaching in Flatbush. Plans for a typical Colonial meeting house, with tall spire, over forty windows, and a handsome Doric portico, are completed, and nearly $30,000 have been raised to begin the structure. Meantime the quiet, steady work of the pastor has resulted in an increase of the congregations, and the Bible school is continually overcrowded. A large number of men attend Mr. Reed's ministry, and a good number of college men are at work in the many organizations. This enthusiasm and upward movement determined the people to go ahead and build their edifice despite the effects of the business panic. The additional land bought makes a total outlay of $80,000, but the church does not contemplate at present any appeal to the denominational societies.

In addition to this progress, the benevolences have been tripled, to the surprise of all. Mr. Reed did most of the work in planning the apportionments for each church in the Manhattan-Brooklyn Conference. So far the responses have been gratifying, and in several cases the apportionment will be exceeded. Mr. Reed gave a week to evangelism at Syracuse, and in his own church is using winter Sunday evenings for the discussion of vital themes that will help to link men who are solitary in the great city with a warm Christian church. Gen. O. O. Howard has just crowded the building in giving his reminiscences of Lincoln.

SYDNEY.

The New England Sabbath Protective League held its fourteenth annual meeting in Pilgrim Hall on Jan. 25. In reports and papers the League showed that the secularized Sabbath is becoming more and more common. In Massachusetts alone last year 2,815 licenses for public entertainments were issued. On the other hand some hopeful signs were chronicled in the line of improvement in Sunday papers, more respectful and more sympathetic reporting of sermons and church affairs. Ex-Governor Long was re-elected to the presidency.

Privileges for a Whole State

Bangor's Convocation Week Draws Many Interests—A Splendid Group of Lecturers

Bangor Seminary's "Convocation Week" came this year on Feb. 1-6, somewhat earlier than usual. Mindful of the unprecedented attendance last year, even more than the usually careful preparation had been made for the reception of visitors. In consequence, there has been room for all; everything has moved along with perfect smoothness. This is remarkable, considering the large numbers that have taken advantage of the array of lecturers. As in previous years, there have been in attendance, not only large numbers of men working under the Maine Missionary Society, in whose interests particularly the Week was begun, but a large number of clergymen of all denominations. In the breadth of its invitation and hospitality, the Seminary is demonstrating its response to the catholic spirit of the day. The educational public, also, has come to realize that the Week is more than simply professional or even religious in its character, but broadly instructive and inspiring. As a result there has been an attendance of teachers from the public schools greater than in any previous year.

Professor Moulton gave a review of Recent Investigations in Apocalyptic Literature; Professor Clark of Historical Works of the Past Year; Professor Lyman of Apologetic Literature. To these talks on professional literature was added one on recent literature in the department of Comparative Religion by Rev. Dr. H. L. Griffin who, for the second time, gives this year a regular course of lectures to the students on that subject. Two other new names appeared on the program, that of Rev. Jesse Hill, Dr. Smith Baker's successor at Williston Church, Portland, who led acceptably the opening Quiet Hour; and Rev. H. A. Jump of Brunswick, who gave a discriminating and, on the whole, favorable estimate of the Emmanuel Movement. Thrice, in his Quiet Hour Talks, as last year, Dr. Calkins of Portland led all hearts by his searching and invigorating words. Not unfittingly does his name appear on the program linked with those of the more formal lecturers.

Prof. Harlan P. Beach of Yale Divinity School began his week with an address before the University of Maine students at their vesper service, Jan. 31. His lectures on Japan—the Church of the Samurai; Korea—the Evangelistic Church; India—the Church of Unrest; China—the Gibraltar Church; and Turkey—the Church and Freedom, were packed with information, well planned, cumulative in power, with touches of humor and leading to a spiritual and missionary climax. No one of the lecturers has left behind him in the hearts of his hearers, especially among the ministry, a more abiding influence. Dr. A. J. Lyman of Brooklyn, who won all hearts by his gracious person, made comradeship the secret of the pastoral spirit, this leading the way to a position of sponsorship for men, and of mediatorship, a true priesthood, between God or Christ and men, and between man and man. In his last two lectures on the Pastor as Organizer and Leader and on the Pastor as Preacher, Dr. Lyman put at the disposal of his auditors all his rich experience as both pastor and preacher.

Over all the Convocation and throughout the city fell the spell of Dr. Hamilton Wright Mabie's exquisite lectures on "the Book" as the supreme work of art; on the books of the great authors of the ages, the product, not of a man alone, but of his people and God speaking through him; on the older literature, of which Tennyson was a type, and the newer literature, of which Ibsen was protagonist; on the best literature as a resource for recovery of our hopes, our ambitions, our energies. By the simplicity of his diction, by the music of his sentences, but most of all by his modest, approachable personality, Dr. Mabie charmed every man of the audiences which filled the Convocation auditorium.

Maine has once more learned that of all the finer literary, ethical and religious influences at work within her bounds none surpasses in reach or power Bangor's Convocation Week. The choice of lecturers for next year's program is as follows: Enoch Pond Lecturer on Applied Christianity, Rev. Charles M. Sheldon, D. D., of Topeka, Kan.; George Shepard Lecturer on Preaching, Rev. Frank W. Gunsaulus, D. D., of Chicago, Ill.; Samuel Harris Lecturer on Literature and Life, Rev. Samuel McChord Crothers, D. D., of Cambridge, Mass.

Bangor, Me. C. M. C.

Christian News

The movement for the prohibition of the saloon is not confined to the United States. A correspondent of *The Christian Guardian* says that St. John's the capital, is now the only place where the saloon exists in Newfoundland.

In the six years since the Boer War, says *The Christian Guardian*, Wesleyan missionaries in the Transvaal have gathered out of heathenism and baptized no less than 10,000 natives.

Two young men in North Carolina were arrested for disturbing a Sunday school. The lower Court acquitted them because the Sunday school was not a worshiping body. The Supreme Court of the state set aside that decision because a Sunday school is a worshiping body. We hope all our schools will justify the opinion of the North Carolina Supreme Court.

President King of Oberlin will give the William Belden Noble lectures at Harvard this year. He has chosen as his theme, The Ethics of Jesus, and will give six lectures on such sub-topics as Ethical Teaching in Mark, Jesus' Conception of the Basic Qualities of Life, Great Motives Underlying the Sermon on the Mount, etc. The series, which will be given in the lecture room of the Fogg Art Museum, begins on the evening of Feb. 23.

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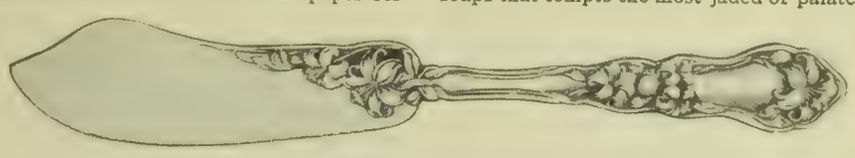
Send either the metal cap from a jar of Armour's Extract of Beef or the paper certificate under the top, with 10c to cover cost of packing and mailing, and we'll send you one of these Spreaders.

For six tops or certificates from six jars, and 10c with each, we'll give you six of these Spreaders, making a beautiful silver set—fit to grace any table. The Lily pattern is one of the daintiest designs in silver today. But as glad as you'll be to get these Spreaders, you'll be more pleased to know of the "Extract."

For you'll find it will make all of your meats and soups and gravies even more savory than ever. You'll never know till you try it just what it adds and saves.

The saving is in adding new flavor to leftovers and cold meats.

It imparts a deliciousness to fresh meats and soups that tempts the most jaded of palates.



Armour's Extract of Beef

As an instance:

Try making a rich, brown gravy with Armour's Extract of Beef.

See if it doesn't improve it greatly—doesn't add a superlative zest.

The Germans and French, who are famous as cooks, make all their gravies this way.

Judge if you ever tasted a gravy even one-half so delicious.

Serve a gravy made this way tomorrow night. See what your husband says. Give the "little ones" such "bread and gravy" as they never knew could exist.

Don't Be Mistaken

Don't think of Armour's Extract of Beef as only for use in the sick-room.

Those who think that don't know what they miss. That is the *least* of its uses.

Its *real* value is for use in the kitchen. And it should be used *every day*. There are a hundred ways to use it.

After six jars you will use hundreds and better every dish. You'll never again be without a jar ready in the kitchen.

Four Times the Best

But please don't forget to get "Armour's", for Armour's goes four times as far. The directions read "Use one-fourth as much," for our extract is concentrated.

We would like to give you a jar—free—to prove its advantages. We don't, because that would cheapen it. But we want you to have it.

That is why we return, for a little time, more than you pay for the extract, by giving you one of these Butter-Spreaders for the metal top or certificate—or as many as you need to make up a beautiful set.

So order the first jar of your grocer or druggist today, and begin to receive the Spreaders, at the same time begin the use of the extract and learn what that use means.

Judge by the first jar of the extract if you'll ever again go without it. Simply hear what your people say when they taste that dainty new flavor.

When sending the tops or certificates for the Butter-Spreaders, address Armour & Company, Chicago, Dept. AV.

ARMOUR AND COMPANY

Chicago

Noble Discontent with City Mission Methods

At a meeting of the Chicago Federation of Churches early in the year, Dr. Edgar P. Hill, secretary of church extension of the Presbytery of Chicago, said in making report concerning the Philadelphia Federal Council, "Working as we have been doing, we could not expect to win the city in ten thousand years; but we are now co-operating in city missions as on the foreign field and sending this denomination here and that there." This was so frank a confession of failure in past methods, and so welcome an announcement, that Dr. Hill was asked to address the Congregational Ministers' Meeting on Jan. 25 and go into the subject in greater detail.

The address began with some of these ringing sentences: "The men on the watch towers are announcing a new day for evangelical Christianity. Past are the days of theological bickerings over unessentials. Past are the days of egotistical assumptions of denominational superiority. From the children of the world or the Father of Light we are learning the wisdom of denominational co-operation." In most discussions of co-operation emphasis is laid upon the evil of competition in the country village or in frontier towns aspiring to future greatness. While confirming all that is said of the need of co-operation elsewhere, Dr. Hill made the point that in the great city, where there is abundant room for all, there is imperative need of union in effort.

For several years Chicago has been the chief study of the executive head of the Presbyterian Church Extension Society, and with his coadjutor, Dr. George B. Spafford, he has made a splendid record for missionary aggressiveness. Concerning a work of which others speak in the highest terms, this is his verdict: "We have hardly begun the serious consideration of the task. Our present agencies are utterly inadequate. For four or five denominations to be holding their little services in rented storerooms almost side by side, just across the street from a towering cathedral, is not calculated to arrest serious attention. To allow the rescue work of a great city to be monopolized by the Salvation Army or irregular, irresponsible street preachers, is not to the credit of organized Christianity. To push work in the growing suburbs without regard to the desire of the people or other agencies on the ground, must result, as always heretofore, in financial waste, unchristian rivalry, inefficiency and contempt of the world." These words suggest social conditions from which there is no individual way of escape.

A Mission Council

But a new day is dawning and this is one of its foregleams in Chicago. In the words of Dr. Hill: "A few months ago representatives of five missionary societies met to plan for co-operative work. In one hour, the men present learned more of the work that was being done, the difficulties being encountered and the magnitude of the task, than they had discovered in all the twelve months previous. In sixty minutes they were made to realize the inadequacy of their equipment, the discouragements involved in each attempting the work alone and the impossibility of making an impression on the unevangelized multitudes except by united, aggressive, enthusiastic action. As a result of the conference a permanent council was formed, with Prof. Shailer Mathews of the university as president, composed of representatives appointed by the societies of the co-operating bodies. After careful consideration, this council decided to recognize three lines of work as coming legitimately within their purview: work among the foreigners, work in the congested districts, the organization of new churches."

To be sure this is simply a beginning of co-operation between only five of the denominations (Baptists, Disciples, Methodists, Presbyterians and Congregationalists), and the power of the council has not yet been demonstrated by adjudication of a critical case, but it means a good deal that the representatives of our city missionary societies have even begun to counsel together and to plan to work co-operatively; and furthermore, that the leader of the most aggressive missionary society in the city is more concerned to push the whole line of Protestant advance than to push Presbyterianism.

The Spirit of the Sect

The message of Dr. Hill was entirely in the spirit of the Federal Council in Philadelphia, and the meeting felt it deeply. Professor Scott, who followed him, declared so-called denominational "principles" now practically meaningless to scholars. They are no longer taught in our seminaries and belief in them is simply by a process of survival which cannot long continue. The younger ministers are ready for all movements for co-operation and federation. Superintendent Armstrong of the Congregational City Missionary Society closed the discussion by speaking on both sides of the question. He was reluctant to commit himself fully to the co-operative program. But, perhaps, no other attitude is honestly Congregational at present. A co-operation that "sends one denomination here and another there" cannot leave intact the autonomy of the local church. Until we have a closer method of co-operation within our own ranks can we be a positive force in any effective method of denominational co-operation?

Fewer Churches and Better Ones

At the fortieth anniversary of Leavitt Street Church, Dr. F. G. Smith of Warren Avenue gave an address in which, among other things, he advocated fewer Congregational churches in Chicago and better. Not only on that occasion but in his own church and before the Scrooby Club he has championed concentration and centralization in our work. "With forty or fifty churches strategetically located and made correspondingly strong, we could do our work much more effectively and commandingly than at present. Every one knows it is far more effective to have 1,500 people massed together, worshiping in one place, with all the strong and splendid accessories such a body could command, than to have the same 1,500 people worshiping in ten different places, 150 in a place, with limited accessories, unlimited burdens, and no end of discouragement." The same general idea applied to a suburb has led to the plural pastorate in Winnetka, noted last week. The report of the Church Council, prepared and read by Mr. Rudolph Matz, shows that laymen as well as clergymen have lost faith in the type of church which competitive denominationalism has developed.

We select but a single page from an epoch-marking report concerning church administration: "The question is pertinently raised —What is the need of two pastors of one church? I wonder how many of us comprehend how really blessed Winnetka is in its small number of churches. Eliminating in this discussion the matter of the Roman Catholic Church and the Swedish Church, both of which are such necessary and strong factors in our village life, but each doing rather a special work, I had perhaps better ask how many of us realize how peculiarly blessed Winnetka is in having only two strong Protestant churches. Do you know what it means for a community to divide its resources and income and tax itself for the support of an excessive number of churches? Nearly all of you have been in villages of our country with between five or six hundred, or perhaps 1,500 people struggling to support three, four, five or more churches, each with its more or less poor edifice, each with its more or less and generally more underpaid pastor, or at times with no pastor at all. What have we here? Two strong organizations, splendidly housed, and—free from debt, with membership steadily growing larger. In the short five years of Dr Winchester's pastorate, this village has increased nearly seventy-five per cent. in the number of its families, and we all should be more thankful than I can express that it has not increased in the number of its churches What does that mean for this community? Not dissipation of funds or energy, not divisions of interests, but concentration into two plants of all that tends toward the development of the Christian life of this village It is splendid to think of."

The action of the business men in Winnetka is in line with the confession of a leading layman in a Wisconsin lumber town "I do not think that we have too many ministers, if they could work together in our building; but the support of four ministers doing about the same kind of work in four competing churches is such a waste of money that I have little satisfaction in the investment."

News has just come that two competing churches in Mondovi, Wis., Baptist and Congregational, are taking measures to federate and both local pastors have given up their "livings" to hasten the union. Our pastor Rev. G. E. Plant, is seeking another field Nothing could commend him more than his influence and sacrifice in uniting the two churches in that village into one worshiping congregation.

The Business Side of a Sunday School

The eyes of Sunday school workers all over this district are looking toward Union Park Church to learn the method and secret of its superintendent, Mr. E. C. Knapp Not long ago he spoke to a Union Teachers' meeting in Fond du Lac, Wis. Concerning that address this message has come to me "Those who heard Mr. Knapp have a new vision of what the Sunday school should and may be." Various inquiries have come to this office which show that many are curious to know more of Mr. Knapp's method

In the conduct of the opening exercises there are three admirable features: promptness, reverence and attention, variety and instructional value. Exactly at twelve o'clock the school begins. An order of service printed upon cardboard is in the hand of every attendant. The service moves on without an announcement. An orchestra leads the singing and gives it precision and volume. The hymns are the hymns of the ages and constant repetition fixes them in memory. The children are taught to unite in prayer audibly in some of the prayers of the ages, and these become familiar by repeated use. In the opening minutes given to hymn and prayer there is a devotional and memory training of great value.

Following the opening devotions is a unison recitation of the ideas of the school poetically phrased and hung upon the wall as a kind of law of perfection. Then comes repetition of the books of the Bible, followed by a spirited contest in finding verses. It is this kind of drill, I suspect, which accounts for the fact that there was no sin-

scholar among the 250 in the main department without a Bible.

One of the remarkable advances under Mr. Knapp's administration has been the equalizing of the average attendance and the enrollment. The secret of success here is in the fact that the superintendent demands written excuses for every absence and takes time to receive and examine excuses, just as is done in day school. Making irregularity a misdemeanor educates a conscience in the matter which will have its effect on the entire religious life of the child. Excellence in study is stimulated by a strict marking system with regular reports. In the marking basis, attendance, punctuality, having a Bible, bringing an offering, question tests and church attendance are all considered in the grand total.

The weak point in usual Sunday school administration is a tendency to make the school a children's church. This is guarded, not only by making excellence in markings in the school depend upon church attendance, but also by having the delinquents confess their fault by a standing test in the presence of the whole school. In teaching the children to give, a blackboard of record of offerings for the day by departments is used. The average on a recent Sunday exceeded three cents per member. On the Sunday following, it was announced, the offering was to go to the American Board. I have learned that it amounted to nearly $25. In this way this school is trained to know and support our regular agencies for benevolence.

The peculiarity about Mr. Knapp's administration is that there is nothing peculiar or original in anything that he does, except in the way that he does it. He applies to common methods uncommon thoroughness. He is not a reformer. He takes the ordinary International Lessons and gets extraordinary results by making the best of them. He has not as yet introduced anything into his school which is not immediately applicable almost anywhere, if a superintendent is willing to exchange half-way measures in administration for methods in which there is more of forethought; more business dispatch; more thorough adaptation of means to end; more repression of random exhortation making every moment of the Sunday school hour count for the greatest good of the greatest number. Whatever the course of lessons, Sunday school management is an important business, and in building up a school in numbers business methods are of primary importance. J. H. C.

Like Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

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NATIONAL BISCUIT COMPANY

Following the Gipsy

Successful Meetings in Pittsburg and St. Louis —Evangelist Averts Panic in Latter City

It may be that the power of the home missions' Publicity Campaign is accounted for partly because it followed closely the Gipsy Smith meetings. There is no difference of opinion as to the directness and power of this man's Christian appeal. Great audiences thronged the Exposition Hall, and thousands marched and sang in the bitter cold of the midnight parade through the worst districts of the city. Hundreds, too, crowded into the inquiry rooms, and their names were sent on cards to the pastors of their choice. Religion received a mighty uplift, spiritual life was vastly quickened; to this all agree. But a surprising thing is that, in spite of earnest and persistent efforts to reach the unconverted masses, it was church members who crowded the meetings, church members who arose to the evangelist's fervent appeal, and church members largely whose names were sent to their pastors as supposed converts! The query in many minds is, "Can Christian people be persuaded to vacate great halls to give the unconverted room when a world-renowned evangelist is seeking the lost of a great city?"

Meadville, Pa. A. E. RICKER.

Campaigning Now in St. Louis

The Gipsy Smith campaign in St. Louis, which began Jan. 24, is stirring the city from center to circumference. The evangelist himself never before addressed such vast audiences during his ministry of thirty-one years; he says that St. Louis has broken the record. At his first public service, with some of our leading and largest churches open—such as the Second Baptist and our own historic Pilgrim and others—he preached to an audience estimated at more than 12,000 people, and 4,000 more failed to gain admittance. 'Tis not beyond the truth to say that the Gipsy Smith meetings are more popular than the average baseball or football game. To one that knows St. Louis's pleasure-loving and pleasure-seeking disposition, this means that there is something beyond the usual doing here!

The noon meetings are being held in the Garrick Theater and the night meetings in the New Coliseum, perhaps the largest building of its kind in the country, and which, in seating capacity, is said to equal Madison Square Garden, New York City, affording comfortable accommodations for 12,000 people. It is certainly pleasant to know that such big things as the brewery interests, sporting interests and even our commercial pursuits, vast as they are and attractive as is their appeal, can at least temporarily so lose their grip upon our hearts as to sink into comparative insignificance.

Prior to the evangelist's appearance, much good work was done by the various local committees in preparing for an aggressive campaign. Pastors and people were alike informed of the man and his methods in order to excite intelligent interest. In this the local press co-operated liberally and heartily. Preliminary meetings were held throughout the city in the various churches, which aided greatly in securing the necessary co-operation of the avowedly Christian people. The churches and ministers were united as never before in the history of such efforts in this city. The Gipsy so impressed himself upon all his co-laborers, as he addressed each class in turn at the Third Baptist Church on Jan. 23—the evening preceding the first public meeting—as to complete and perfect the work of organization already so well advanced by others. On Jan 24 he also controlled an immense panicky audience and averted an inglorious stampede for the exits, which would have resulted in serious injury to many.

St. Louis, Mo. WILLIAM SMITH.

Men have an itch rather to make religion than to use it.—*Benjamin Whichcote.*

Publicity Campaign Gains Momentum

Reports from the Hartford and Pittsburg Meetings—Christian Citizens Fight Corruption in Pittsburg

The Publicity Campaign of the Home Missions Council spent its second and third days in Hartford, Jan. 26, 27. Its appeal to the people of Hartford and the towns roundabout was evidenced by the presence of the ministers and their workers at the various sessions. Each afternoon the body of Center Church was fairly filled, and each evening a good number found their way to the galleries. In the persons of Mayor Hooker and Major Preston of Hartford, Presiding Elder Bowdish of the New Haven District and Bishop Brewster of the diocese of Connecticut, the presiding officers represented the leading denominations of the city and state. To listen to Scripture reading by a Baptist minister and a prayer by an Episcopal rector, while a Congregational layman presided, was eloquent of a new spirit in missionary endeavor and prophetic of the unified Christian work of the future.

These meetings are to be remembered for the messages of the men who spoke. Their earnestness, their fearlessness in the presentation of national and social problems was equaled only by their faith in the efficacy of a Christian gospel and the power of a united Christendom. The addresses were illuminating and convincing; all had their place and well fulfilled their purpose. To many, however, the memorable features of this campaign here in Hartford will be the simple earnestness of Dr. Jefferson, the appeal of President Mackenzie for a "unified church" and the uplifting entreaty for a "spiritual humanity" by Dr. Mellish of the Holy Trinity Church, Brooklyn. At the closing service, Dr. Potter voiced the sentiment that of the many significant events held in the century-old meeting house of Center Church, none was more important than this meeting of the Home Missions Council.

Hartford, Ct. ROUNDY.

In Pittsburg

The Publicity Campaign for Homeland Missions has translated itself into splendid history in Pittsburg. The local committee, representing practically all the evangelical churches of the city, took hold with energy and enthusiasm, and the way in which they distributed mass meetings over Greater Pittsburg, employing the visiting speakers in harmonious and effective campaigning won the praise of all. Despite the intense cold, good audiences attended the various meetings. The value of this great appeal to the Christian sense of responsibility may be read in the names of the speakers assigned to the city: Rev. Dr. H. L. Morehouse, Reese T. Alsop, A. W. Fortune, John E. White, Charles Stelzle, Ward Platt, W. S. Holt, H. L. Grose, Frank Mason North, F. W. Wright and Harry Wade Hicks.

Congregationalism was represented, and by speakers whose power and popularity were universally conceded: Secretary Herring, Prof. E. A. Steiner, whose appeals for our brothers of the nations captivated all hearts, Rev. W. B. D. Gray and Rev. Annette B. Gray, fresh from the frontier of Wyoming, with pictures of Rocky Mountain conditions and needs that should thrill hearts of steel. One trait of the campaign was its catholicity. Each speaker addressed several congregations, always in utter disregard of denominational affiliations. And the speakers had the spirit. Their messages massed facts and principles bearing on home missionary obligations and without a touch anywhere of sectarianism.

Denominational rallies occurred in many churches. At First Congregational a good audience, drawn from ten city churches of our order, listened to addresses by Dr. and Mrs. W. B. D. Gray and Superintendent Ricker.

A great mass meeting, under the auspices of the local ministerial union, was a momentous occasion. Not only from the masterly addresses of Stelzle, Morehouse and Steiner, but from the bearing of this meeting on civic conditions. Pittsburg is a Republican city. A reform administration that rung true is just closing. At the Republican primaries a candidate for mayor was nominated who is declared to represent "the interests," the saloons, the gamblers, the brothels, the vicious and corrupt classes in general, and to stand for a wide open town. The ministerial union was stirred. Resolutions demanding civic righteousness and appealing to the public were unanimously adopted. A clear, brave speech, with no mincing of words was made by Dr. Russell of Bellevue Presbyterian Church, and now the fight is on in Pittsburg between shameful corruption and Christian ideals of citizenship.

Meadville, Pa. A. E. RICKER.

NO MEDICINE

But a Change of Food Gave Relief.

Many persons are learning that drugs are not the thing to rebuild worn out nerves, but proper food is required.

There is a certain element in the cereals, wheat, barley, etc., which is grown there by nature for food to brain and nerve tissue. This is the phosphate of potash, of which Grape-Nuts food contains a large proportion.

In making this food all the food elements in the two cereals, wheat and barley, are retained. That is why so many heretofore nervous and run down people find in Grape-Nuts a true nerve and brain food.

"I can say that Grape-Nuts food has done much for me as a nerve renewer," writes a Wisconsin bride.

"A few years ago, before my marriage, I was a bookkeeper in a large firm. I became so nervous toward the end of each week that it seemed I must give up my position, which I could not afford to do.

"Mother purchased some Grape-Nuts and we found it not only delicious, but I noticed from day to day that I was improving, until I finally realized I was not nervous any more.

"I have recommended it to friends as a brain and nerve food, never having found its equal. I owe much to Grape-Nuts, as it saved me from a nervous collapse and enabled me to retain my position."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

A Case for Psychotherapy

Visitor: "Doctor, I don't know what the trouble is, but I can't sleep at night."

Doctor: "Um—yes. What is your occupation?"

Visitor: "I'm a coal dealer."

Doctor: "Pardon me, but you should consult a minister. I can't undertake to relieve your conscience."

Dr. D. W. Simon, for many years a leader in British Congregationalism and principal of Yorkshire United College, Bradford, England, died in Dresden, Germany, Jan. 17, at the age of seventy-eight. Of several valuable books which he wrote one of the most profound was "Reconciliation and Incarnation."

The Mission

Of those corpuscles in your blood that have been called "Little Soldiers," is to fight for you against the disease germs that constantly endanger your health. These corpuscles are made healthy and strong by the use of Hood's Sarsaparilla.

This medicine is a combination of more than 20 different remedial agents in proportions and by a process known only to ourselves and it has for thirty years been constantly proving its worth.

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From the Northwest

Here and There

Although, as I write, the thermometer is considerably below zero and a fierce gale from the north makes outdoor life in the blizzard almost impossible, still the winter as a whole has so far been a mild one, with occasional rain and many bare fields. Church work in city and town has progressed, and even on those long circuits to remote country neighborhoods, maintained in Minnesota and Dakota by the Sunday school society, the brave representatives of the Congregational churches have made their regular visits. Long tramps through the snow, long, cold rides behind slow teams, cold rooms and often scant fare—all these do not deter your representatives on the frontier, my brethren.

To illustrate the progress of our work in the larger towns in Central Minnesota we may offer a few instances. Alexandria, under Rev. A. A. Secord, has added forty-eight members, largely adults, the last year and a class of twenty-five young people is meeting with the pastor for instruction preparatory to church membership at Easter. Glenwood, held in the lap of surrounding hills, one of our beautiful towns, under Rev. W. A. Snow, has in little more than a year increased the Sunday school from about ninety to 187. The primary department alone, under Mrs. Snow, has ninety-one enrolled. The work among the older boys and girls has been marked, nine high school boys uniting with the church at one communion. Princeton, Rev. Ernest Swertfager, has nearly doubled its membership the last year by additions largely on confessions and from among the business men and their wives. A new house of worship is greatly needed and will soon be forthcoming. Excelsior plans a solid month of prayer meetings, or *conversazioni*, on religious matters. Rev. Carl Swain hopes the spiritual life of the church may thus be deepened, and plans for the utmost informality in this series. Excelsior is a great resort, and in summer the trolley cars dump thousands of pleasure seekers at its doors on Sunday. But under Mr. Swain's earnest and tactful handling the church makes religion pervasive in the community in spite of the secular Sabbath.

These random instances indicate what is generally true in the Northwest, the tendency toward the church on the part of the ordinary community. It is coming to be "the proper thing" to have a part and a place in church. The general revival attitude in the last few years has undoubtedly changed sentiment in this regard.

Winona's Happy Choice

First Church, Winona, the largest and strongest in Southern Minnesota, has had a remarkable list of pastors—Drs. Morley, Grum and West and lately Percy Thomas, a brilliant speaker and active leader. The church has now called Rev. C. E. Burton from Lyndale Church, Minneapolis. Charles and Marion Burton are Minnesota boys, educated in our Carleton College and representing the best in our religious work of the last twenty-five years. Marion, in the church of the Pilgrims in Brooklyn, is the better known in the East, but Charles is equally loved and honored among us of the West. Winona is fortunate in the choice of his strong preacher and able leader, who for over ten years has labored with marked results in Lyndale Church.

Surveying the Fields

The annual meeting of our St. Paul church extension society, the St. Paul Union, was held with University Avenue Church on Jan. 19, a supper preceding the addresses and elections. The year showed the care and help in one way or another of four fields, one of which has erected a neat house of worship. Addresses were made by Messrs. Fowble, Hunt, Black, Gerry, Gray and Herrick, and Rev. C. G. Campbell of Plymouth Church was re-elected president. New work of a tempting kind awaits the Union in several rapidly growing sections of St. Paul.

In Park Church, recently, an experienced canvasser was employed to gather facts about the church relationship of every family fairly within the parish. If anybody thinks there is church crowding in this residence section of St. Paul he should hear this report about unattached families. The opportunity for work thus shown has incited Dr. Womer and his people to active effort for these unchurched thousands. Pacific Church has also made a canvass of the parish this winter with similar results. While the building is awkwardly situated, Mr. Olmstead is finding a return from this outreaching which fills the spacious auditorium with expectant congregations.

In Minneapolis over 1,000 calls have been made by pastors Gerry and Earl in the field occupied by Open Door (Dr. Torrey's old church) and Drummond Hall (a mission of Plymouth). Plymouth has supported the movement. A large unchurched population was shown in this district, and Mr. Gerry proposes a new building and a combining of these two enterprises into one strong church and Sunday school.

Annual Retreat

For eight years the Congregational ministers of Minnesota have met once a year for the quickening in spiritual things which comes from two days spent in devotion and fellowship. Pastors from out in the state have been entertained by their brethren of the cities. The utmost informality prevails in these quiet meetings. No announcement of leaders is made, but at the beginning of each hour the committee's choice steps forward and speaks briefly on the topic; prayer, song and experience follow as the spirit moves. A tender gathering about the communion table closes the two days' devotions. As a help toward spiritual uplift, nothing could be more wholesome. The meeting, the last week in January, was held this year with Rev. W. J. Gray in commodious Merriam Park Church, St. Paul, and was one of the best of the series.

ROBERT P. HERRICK.

Minneapolis, Minn.

Biographical

REV. M. L. SEVERANCE

Rev. Milton L. Severance died in Lowell, Vt., Jan. 7.

In his death the Congregational church has lost one of its earnest and devout laborers. Mr. Severance's long and active life has been devoted to the interests of Christian education and preaching the gospel. He did not see a marked distinction between the two. Born in Middlebury, Vt., Oct. 14, 1835, graduated at Middlebury College in 1859, he studied theology at Union and Andover Seminaries, graduating from the latter institution in 1863. He was ordained in Boscawen, N. H., the following year, and remained as pastor until 1868. He then went to Orwell, Vt., where he served until 1880. After acting as financial agent of Middlebury College for two years, and as president of Burr and Burton Seminary in Manchester for six years, he became pastor of the old First Church of Bennington, serving for eleven years. He had only recently accepted the charge of the church at Lowell.

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At Crystal, New Mexico, is in great need of an organ. Owing to the unusual poverty of the Indians in that vicinity this winter, the missionary treasury is empty. Ninety-five per cent. of the attendants never heard any music but the beating of their tom-toms, but a few returned students know what sacred music is, and have learned to play gospel hymns fairly well. The possession of an organ would be a great help to the Mission Workers. Donations should be sent to
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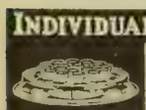


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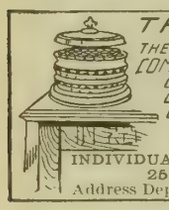
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Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

The "Together" Campaign

Notes of Progress

During the past week the campaign forces have moved from Vermont to New Hampshire on their march to cover 200 Congregational centers. Meeting at Brattleboro on Feb. 2, then on successive days at West Lebanon, N. H., Concord and Manchester, the second week has been encouraging. At West Lebanon highly satisfactory local arrangements provided for a stirring meeting. A special train was run from Woodstock, Vt., bringing nineteen delegations, and a bargeload of delegates also came from Hanover, including a number of the Dartmouth faculty. At the Concord meeting, held in South Church, twenty-five churches were represented, and a fine spirit prevailed throughout the sessions.

Several new speakers have appeared upon the program of the second week's effort. Secretary Herring of the Home Missionary Society has dwelt upon the pressing opportunities of this work throughout the country. Secretary Tead of the Education Society has ably presented Congregational opportunities in our ancestral field. Succeeding Mr. DeBerry, the colored pastor from Springfield, Mass., has come another Negro worker, Dr. A. C. Garner of Washington, D. C. Referring to himself as a product of the A. M. A., not to mention his years of service under its guidance, he has proved an interesting speaker. The other workers still continue in harness.

The attendance and good feeling is still maintained. Among the strongest impressions seems to be the mere fact of the united character of the movement, the object lesson of the various officials seated together in common interest upon the same platform. Pastors, especially, have remarked upon this new brotherhood of the denominational agencies.

Personalia

Benoit-Constant Coquelin, who died Jan. 26, was a famous French comedian, with a career on the stage of nearly half a century. During the last twenty years he has made several tours in the United States, twice with Sarah Bernhardt. Ten years ago he took the leading part in Rostand's "Cyrano de Bergerac," and in his own country continued till his death in making that one of his most successful plays.

Hon. Oscar Straus, United States Secretary of Commerce and Labor, was born in Bavaria of a noble and ancient Jewish family, and he has remained loyal to his race and religion. He has one son, whom he named Roger Williams. In this American Christian pioneer of religious freedom he seems to have found an ideal as well worth perpetuating in his family as in the names of the Hebrew patriarchs.

Rev. Charles A. Richmond, D. D., recently elected president of Union College, Schenectady, N. Y., is pastor of the Madison Avenue Presbyterian Church of Albany. The college has been without a president since the resignation of Dr. A. V. V. Raymond in July, 1907. Mr. Richmond is a graduate of Princeton College in the class of 1883, and of the Theological Seminary in 1888. He has been in his present pastorate nearly fifteen years.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

Massachusetts and Boston

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt D. D., Treasurer. Room 609 Congregational House, Boston.

Does not Color the Hair Destroys Dandruff

AYER'S HAIR VIGOR

Founder's Day and Dedication at Mt. Hermon

BY JAMES L. BARTON, D. D.

It is next to impossible for one uninitiated not to become confused in his thinking about Northfield and Mount Hermon, both places being the home of "Moody schools," but between which flows the majestic Connecticut. "Mount Hermon" always and forever means "boys" and "Northfield" means "girls." Each school has its separate corporation and yet Mr. Will Moody is the moving spirit of them both and several men are upon both boards.

Two bands of pilgrims set out, Feb. 4, in special cars for this shrine of learning, piety and progress; one band hailing from New York and the other from Boston. These met at Hotel Northfield and there found themselves under the generalship of Mr. Henry Harrison Proctor of Boston, the chairman of the Mount Hermon Board of Trustees.

The 5th was Founder's Day, annually observed in commemoration of the birthday of D. L. Moody, seventy-two years ago. To add to the interest, this year a new $80,000 dining hall was dedicated at Mount Hermon. This occasion was one of such unusual interest that the girls of the Northfield Seminary were permitted to break precedents and attend all the exercises at Mount Hermon. The forty-two sleighs filled with nearly five hundred girls and teachers and sixty-five guests winding their way across the Connecticut on Friday morning and discharging their loads at the chapel, until the large auditorium was taxed to its utmost limit with pupils, guests and friends, made one wish that Mr. Moody himself might have headed the procession and felt the throb of exultation that even an outsider could not suppress. The singing of the combined schools, under the masterly leadership of Mr. Chafer, could hardly be matched in any institution. It was not the work of a selected choir, but of the entire student body trained together. Not a few of the visitors were moved to tears at the interpretations of some of the grand old hymns, like "Ride on, ride on in majesty."

At the Memorial Service, at which Mr. Proctor presided, Miss Mary E. Silverthorn, a teacher at Northfield, presented what she called a series of "moving pictures" of Mr. Moody as she knew him during her many years of connection with the Seminary. These were intensely personal and unusually interesting. Principal Cutler of Mount Hermon continued in something of the same line. One incident, apropos of Mr. Moody's liking for good horses, was that in a conversation at Northfield regarding temptation and the danger of a man's being overtaken by the devil, one remarked, "Mr. Moody is safe enough; even the devil cannot keep up with his fast driving." As one looked over that crowded chapel and caught something of its spirit and inspiration, he could well believe the statement, "Mr. Moody is not dead, he was never so much alive as today."

The new dining hall is not only a thing of beauty but amply commodious; its capacity was tested by 1,300 guests knocking at its doors and receiving a warm welcome, with abundant hospitality. Songs, cheers, speeches, and an ample dinner prepared and served by the students commanded the attention of the throng for over two hours. Mr. Will Moody presided and Mr. Proctor, upon behalf of the trustees, accepted the building.

These "Moody schools," as they are sometimes called, demonstrate the relations evangelism and education hold to one another. Mr. Moody stood before the world and will go down to posterity as the prince of evangelists, and yet these two schools, increasing daily in importance and power, commanding a peculiar place for themselves among all other institutions of learning public or private, stand as the only visible monument to that master among gospel preachers. The atmosphere of the place is evangelistic, while the intellectual training given is in no respects inferior.

Mount Hermon boys and Northfield girls are already making themselves known and their influence felt at the ends of the earth. An alumnus, at the dedication dinner, said that he, with three brothers and a sister, were graduates of the school. One of these is now in New Jersey, one in Chicago, one in San Francisco. one in Honolulu and one in Van, Turkey, and all in Christian work. He continued, "We are never all in bed at the same time: somewhere in the world a Yarrow is everlastingly at it."

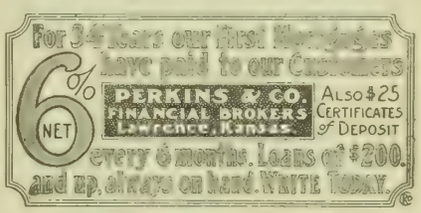
Mr. Moody once remarked, "My schools will not tell much until a century has passed." He was altogether too modest in his estimate of the immediate effectiveness of the work he had established. These schools are today a mighty power in the world, with boundless possibilities of growth.

Dartmouth College is looking toward Hon. Samuel W. McCall, representative in Congress from Massachusetts, as the successor of President Tucker. Mr. McCall is a Dartmouth graduate of the class of 1874, a lawyer by profession, with experience in journalism and an honorable career of twenty years as a legislator. First elected a member of the Massachusetts House in 1888 and passing upward to the National House four years later, he has continuously served as chairman of important committees, being appointed because of his recognized ability as an administrator. A man of marked independence, great industry and tested integrity, his withdrawal from Congress would be a serious loss to that body, while he would have before him, should he become president of Dartmouth, an attractive career as a leader of young men.



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Church and Ministerial Record

Calls

BEGG, WM. P., Parkersburg, Io., to Moville.

BURTNER, ELMER E., Yale Sem., accepts call to First Ch., Derby, Ct. Church had been pastorless only ten days.

CHAMPLIN, CHAS. C., Black Diamond, Cal., to Park Ch., San Francisco. Accepts.

COLLINS, WM., Ontario, Can., to Saybrook, O. Accepts.

CRAIN, ANDERSON (Presb.), lately manager of Bellevue Coll., Bellevue, Neb., to Acworth, N. H. Accepts.

DAY, WM. HORACE, First Ch., Los Angeles, Cal., to presidency of Pomona Coll., Claremont.

ELLIOTT, WM. A., Second Ch., Lorain, O., to Andover and Williamsfield. Accepts, to begin March 1.

ELLIS, JOHN T., recently of Burwell, Neb., to Hemingford and Reno. Accepts.

PANGBURN, L. E., New Haven, Ct., to Westchester.

ROBERTSON, ALBERT A., lately of Oakland, Io., to Alma, Neb. Accepts.

SCHAEFFER, S. CARLYLE, recently of Oswego, Ill., now at Yale Sem., to Bunker Hill Ch., Waterbury, Ct.

SMITH, G. E., Lockport, Ill. Accepts.

STRAYER, LUTHER M., formerly of Glastonbury, Ct., to Old Saybrook.

UNGER, SAM'L L., Wabaunsee, Kan., to principalship of Southern Kansas Academy at Eureka.

VAN HAAGEN, HENRY C., Hinesburg, Vt., to East Burke.

WARKENTIEN, EMIL L. F., recently of New Hampton and Fort Atkinson, Io., to So. Milwaukee, Wis. Accepts.

WRIGHT, THOS. J. (M. E.), Schuyler, Wn., accepts call to Pleasant Valley.

Ordinations and Installations

GILLANDERS, D. J., *o.* Hetland, S. D. Sermon, Rev. A. R. Larson.

WIGHT, CHAS. A., *i.* Second Ch., Chicopee Falls, Mass., Feb. 2. Parts taken by Rev. Messrs. R. M. Woods, W. G. Poor, E. A. Reed, Norman McKinnon, C. F. Carter, P. S. Moxom, F. E. Butler, Walter Rice.

Resignations

ANDERSON, FRED R., Forrest, Ill.

BABCOCK, JOEL M., missionary for Northern Wyoming under C. S. S. and P. S.

BEALS, CHAS. E., Hallowell, Me.

CHAMPLIN, CHAS. C., Black Diamond, Cal.

DODGE, A. CARLETON, Coventryville, N. Y.

ELLIOTT, WM. A., Second Ch., Lorain, O.

EVANS, DAN'L, North Avenue Ch., Cambridge, Mass., after ten years' service, to take effect March 31.

GRAY, WM. J., Olivet Ch., St. Paul, Minn.

PIKE, GRANVILLE R., First Ch., Eau Claire, Wis. Will remain till May 1.

WHEELER, EDGAR C., Rockland, Mass., to take effect May 1, after seven years' service.

WOOD, ALFRED A., Bloomfield, Neb.

Dismissions

LUETHI, LOUIS J., Lakeview Ch., Cleveland, O., Feb. 1. For the present he will reside in Oberlin.

Increase in Salaries

ALPENA, MICH., Rev. I. W. Stuart, $400.

BROCKTON, MASS., *Montello,* Rev. S. D. Turner, $104.

CRESCO, Io., Rev. H. J. Hinman, $100.

FLUSHING, N. Y., *First,* C. R. Raymond, $300.

GROVELAND, MASS., Arthur Dechman, $100, third increase in six years.

HARTFORD, VT., *Second,* Rev. F. B. Rockwood, $100.

WESTBROOK, CT., Rev. G. F. Bailey, $100.

WINDSOR, VT., *Old South,* Rev. C. F. Echterbecker, $100.

Bequests and Other Gifts

CLARK, MRS. JOHN W., to South Ch., Pittsfield, Mass., $500.

COLT, MARY, late of Pittsfield, Mass., to the Congregational Home Missionary Society, $500.

CRAMTON, MARY E.,* to church in Rutland, Vt. (Rev. W. H. Spence), $1,000.

DUNNING, S. S., to First Ch., Bethel, Ct. (Rev. A. T. Steele), $10,000; to church in Brookfield, Ct. (Rev. H. S. Martin), Congregational Home Missionary Society, Church Building Society, Sunday School and Publishing Society, each $1,000.

FRENCH, CHRISTOPHER C., of W. Stockbridge, Mass., to church in Housatonic, $500.

GOFF, LYMAN B.,* to Darlington Ch., Pawtucket, R. I. (Rev. G. A. Burgess), $3,000, to free the church of debt.

GREENOUGH, SARAH CONVERSE* and OTTERSON, HENRIETTA LOWELL,* to church in Hooksett, N. H. (Rev. C. B. Wathen), in memory of the givers' parents, $500 in trust, on condition that regular services shall never be omitted for six successive months.

JONES, Senator EDWARD F., to Branford, Ct., church (T. S. Devitt, pastor), his residence, with two acres of ground, valued at $20,000; also $5,000 in trust to be added to $5,000 already given, as the Margaret A. Jones Fund, income to be used by pastor and deacons for care of the parish poor. Also, $1,000 to the parish unconditioned.

*Donor living.

Meetings and Events to Come

INTERDENOMINATIONAL PRAYER MEETING in the interests of Home Missions will be held in the vestry of Park Street Church, Boston, March 11, in the afternoon, under the direction of the Greater Boston Committee of the Council of Women for Home Missions.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

MASON—In Boston, Feb. 6, Mortimer B. Mason, aged 58 yrs., 6 mos. A member of the well-known firm of S. D. Warren & Co., he was prominent in many business and financial lines. He was one of the most influential Congregational laymen of Boston, being for many years a member of the Old South Church.

Rev. Henry Griggs Weston, D. D., LL. D., died at Upland, Pa., last Saturday. He was by birth and education a New Englander, having been born in Lynn, Mass., in 1820 and graduated from Brown University and Newton Theological Seminary. After twenty-five years in pastoral work he became president of Crozer Baptist Theological Seminary when it was founded in 1868 and remained in that office till his death.

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F. E. B.—We heard a man say the other morning that the abbreviation for February—Feb.—means *Freeze every body,* and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge that Hood's Sarsaparilla gives permanent warmth; it invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and all its benefits are lasting. There may be a suggestion in this for you.

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Wants

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Wanted. A capable Christian farmer with capital on shares where there is opportunity to do good on a large farm with foreign laborers. Address N. G., 7, care *The Congregationalist,* Boston, Mass.

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Wanted, a good Christian family to adopt a fine baby boy, 21 months old, healthy, bright and with good disposition and good history. Address Rev. C. L. D. Younkin, Sup't Boston North End Mission, 313 Ford Bldg., Boston.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

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Wanted, Christian young man, single, 25 to 30 Lover of country life, who desires to work at horticulture (and poultry?) to join me on my own place Interest in yield of place. Good mail order business and valuable building lots. Should be handy with tools Bungalow life on start. Cash required $3,000. References exchanged. Party wanted immediately. Address: W. B. H., 7, care *The Congregationalist,* Boston, Mass.

Our Readers' Forum

The Witness of Christians

I have just read your editorial of Jan. 23, The Witness of Christians, and I can't help thanking you for it. I have taken the paper many years and read many excellent articles, but no one interested me more than this, because of my childhood's experience of the lack of witness among Christians.

I began to study the Bible when very young and soon learned two facts, the holiness of God and the sinfulness of all mankind: and how we could ever be made one with him seemed more than all other questions in life. But though I could repeat every word of more than 200 chapters, I failed to see the way of salvation. I watched the faces of ministers and church members to see if the light of his countenance was on them, and wondered why they did not look happier if they knew that they were God's children, and why they did not speak to me of his love. I thought that if I was sure that God loved me, and that Jesus was my Saviour, I should tell every child I saw, and talk of it, as people talked of other interesting things, at sociables and everywhere they met. I am sorry to write that I watched in vain. Until I was fourteen years old no person, minister or layman, asked me if I had found redemption through Jesus Christ.

When fourteen years old I was, as usual, reading my Bible before going to bed and read Rom. 3: 23-26. In a moment the darkness was lifted and I saw my Redeemer, my righteousness, my all and knew I was "accepted in the Beloved." No word I can write could give any idea of the light in my soul. I laid down my Bible and opened my window, which opened as a door, and stood there until after midnight.

In after years I passed through much suffering and sorrow, but the remembrance of those hours kept me always from doubts. I united with the First Church of Christ here soon after, and last October finished my half-century of membership, but the story of His love has never grown old. I love to tell of His wonderful redemption, and I thank you again for waking Christians to their duty and wonderful privilege.

North Conway, N. H. S. H. M.

A Phase of Psychotherapy

Anent the current discussion regarding Emmanuelism and the possible therapeutic power of mind, a subject of practical moment has been generally ignored or overlooked. It especially embraces what the individual may directly do for himself.

Having given much independent and conservative investigation to the special department above noted—first prompted by personal need and experience—I beg to offer a hint regarding self-help. Aside from what is strictly professional, there is an informal and educational field of great promise. Its exercise is safe, sane and often of unimagined utility. In the early stages of nervous troubles there is usually a considerable period before there is any real surrender or admitted invalidism. Here is the opportunity for the stitch in time which saves nine. Much is within easy range. The power of auto-suggestion, periods of silence, divine communion, concentration upon ideals and higher thought in general—these are little understood and rarely exercised systematically.

The Emmanuel movement is a grand departure and its future is full of promise, but thousands could help themselves without entering a clinic or being enrolled as invalids. The depressed and disorderly thinking which at length comes into outward expression, mental and physical, can be largely displaced by effort which is not difficult if intelligently taken up. If a clergyman cannot start a "clinic" and take specific cases, he can investigate, not only the power of thought, but also the latent ability of the individual to change its current. It will then be his privilege to teach people a measure of self-healing or, what is far better and more practical, prevention. HENRY WOOD.

Professor Park and Dr. Ward

The just and discriminating notice of Dr. William Hayes Ward in a late *Congregationalist* recalls an incident which occurred at Andover in 1854. It was Professor Park's month for supplying the Seminary pulpit, and he insisted on supplying it by exchange more frequently than the theological students liked to have him, and they made some remonstrances. One Sunday he exchanged with Rev. James W. Ward, pastor at Abington, the father of Dr. William Hayes Ward. On returning on Monday forenoon, Professor Park introduced into his lecture a general commendation of country ministers, and referred to the household of the minister with whom he had stopped the previous day. As illustrating its high character he said that at family prayers the Scriptures were "read around," and copies in different languages were handed to the different children as they were able to read them. The Hebrew Bible was handed to the oldest son; a daughter took a copy of the Septuagint; others were supplied with other versions, German or French. The professor then added, with that peculiar facial expression which his old students can never forget, "When they came to the Abbot Professor of Christian Theology in Andover Theological Seminary they gave *him* an *English* Bible."

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Contents 20 Feb., 1909

EDITORIAL 237 242

Event and Comment

Editorial in Brief

Three Danger Points

With Gashmu's Indorsement

The Gospel According to Stephen

CONTRIBUTIONS

The Church Beyond the Church. Rev. H. A. Jump 244

Revival Campaigning in the Seventies. George J. Anderson 245

Phases of Bible Teaching in Boston. James C. Alvord 246

FOR THE CHILDREN 249

The George and Martha. Hattie Vose Hall

The Children's Pulpit. Rev. E. H. Byington

THE HOME 250

A Prayer a selected poem

Paragraphs

Entertaining His Son. Helena H. Thomas

The Widening Way. Priscilla Leonard

IN THE CONGREGATIONAL CIRCLE 242

THE FIRELIGHT CLUB 252

LITERATURE 253

THE SUNDAY SCHOOL—Lesson for Feb. 28 254

FOR ENDEAVORERS Topic for Feb. 28 254

CHURCH AND MINISTERIAL RECORD 260

CHURCH NEWS

Facts and Features of Local Work 255

Denominational Duties 256

A Round Trip in Polity 258

Losing Ground 259

The Medicine Men 263

MISCELLANEOUS

The Boston Revival Reaching a Climax 243

A Vitalizing Force in American Life—the R. E. A. 247

Education 257

Deaths 259

Woman's Board Meeting 260

Echoes from Lincoln Day 261

Meetings and Events to Come 261

H. M. Fund 261

The "Together" Campaign 262

Personalia 263

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and Christian World

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FOR FINANCIAL COMMITTEE'S FIGURES THIS WEEK SEE PAGE 262

THE CONGREGATIONALIST and Christian World

Saturday
20 February 1909

Volume XCIV
Number 8

Event and Comment

Then and Now

Thirty-two years ago this month Boston was deeply interested, as it now is, in the progress of a religious revival. On another page is printed a sketch of the situation at that time, prepared from a study of the daily reports, for the purpose of offering to our readers information for making a comparison of that movement, led by Messrs. Moody and Sankey, and the present one under the guidance of Messrs. Chapman and Alexander. In several respects the conditions appear alike to one who knew the earlier revival. Then, as now, the newspapers reported fully the daily meetings. Then, as now, some of those most interested said confidently that no such scenes had been witnessed since Pentecost. The Tabernacle at the South End, seating more than twice as many as Tremont Temple, was usually filled to overflowing each day. Many people came from the surrounding country and a large portion of the audiences was composed of visitors, some of whom remained daily attendants for weeks. In some respects the conditions then and now are more in contrast. The solos then were wholly by Mr. Sankey, and he alone usually led the whole congregation. There were no volunteer soloists in the audience, applause, if begun in rare instances, was promptly hushed by the leader, and encores were unheard of. Prayers, always brief, were then frequent. Mr. Moody was the central figure on the platform, and his preaching, while not less ethical than Mr. Chapman's, emphasized more distinctly such doctrines as the natural depravity of all men and the moral helplessness of the unregenerate, the atonement through Jesus Christ taking the place of condemned sinners as their substitute, his death as the payment of the penalty for others' sins, the believers' justification through faith alone, the eternal punishment of the wicked, the speedy second coming of Christ as preliminary to the destruction of wickedness in this world and the establishment of the Kingdom of God, and the necessity of believing all the words of the Bible to be the Word of God "from cover to cover." Then there were no group meetings in the suburbs, but each pastor was his own evangelist, most of them held special meetings and in many cases additions were numerous. It is, of course, too soon to attempt any comparison of results. The earlier revival profoundly moved New England even to the remotest country churches.

The Parlor Conference and Evangelism

No one type of evangelistic work reaches all classes in the community. An encouraging feature in the religious outlook is the fact that varied means are being employed to bring men into the personal religious life. In a Western city a prominent merchant will soon invite to his house a number of business and professional men, with the frank understanding on their part that the claims of religion upon them will be presented by some such man as President King, representing the quiet, rational approach to the subject. Presumably such a parlor gathering will prove to be a serious, dignified conference, concerning the greatest interests of human life; and though no converts may be made on the spot, it can hardly fail to induce sober thought and lead ultimately to resolute action. This is but one instance of the chance that Christian laymen in many communities have to utilize natural social relationships for the ends of the Kingdom. To what better use can a man's parlor be put than occasionally to assemble there right-minded men who may be misunderstanding the real nature of Christianity, and who need to be drawn along tactfully and wisely to a personal espousal of religion?

Andover's Educational Renown

The history of Phillips-Andover Academy is co-extensive with that of the nation ever since its independence was won. It has been a history of continued progress, keeping it in line with the best preparatory schools for boys. Its alumni include many men prominent in New England and in national affairs. Harvard, Yale, Amherst and other colleges annually gain some of their choicest recruits from Andover. The removal of the theological seminary to Cambridge has given the academy the opportunity to acquire the fine seminary property, which will make its location unsurpassed in the whole country, while, when the plant is properly improved, the institution will be unsurpassed in its equipment also. The splendid campus crowning Andover Hill is an ideal place for students' houses. In the already existing dormitories of the academy sixty-eight per cent. of the boys are housed, and a considerable number will find homes in the houses of the faculty, formerly occupied by the seminary professors. The enlarged accommodations have increased the interest of the alumni, as is evidenced by the large number of their sons in this year's catalogue. To acquire and improve the seminary property, the sum of $200,000 is needed, and toward it the alumni have gathered $77,000. The final $25,000 is promised by Mr. Carnegie. An alumni association for Boston was formed last week, with a dinner at Young's Hotel. As there are about fifteen hundred former students of the academy in eastern Massachusetts, the strength of the new organization is assured, and it will make a vigorous effort toward the completion of the fund. With Phillips Academy thus expanding and Abbot Academy for young women flourishing, Andover Hill will continue to add to the wealth of its historic associations as one of the most famous educational centers in New England.

The New President of Andover Seminary

The personal friends of Rev. Albert Parker Fitch know well that he has, during all his four years' pastorate of Mt. Vernon Church, Boston, regarded it as a peculiarly sacred trust. He is the third pastor in its history, and each of his predecessors, Dr. Edward N. Kirk and Dr. Samuel E. Herrick, held their office for a long period ending only with death. Few ministers so young as Mr. Fitch have received so many overtures as he has during these four years to become pastors of strong churches in large cities. That they have not been formal calls is because he has met informal proposals with the unshaken avowal of his determination to spend many years with Mt. Vernon Church. For this reason his resignation in order to accept his election to the professorship and to the presidency of the faculty of Andover Seminary shows his high estimate of the prospects of that institution and his sense of the greatness and sacredness of its claims on the churches. In his letter of resignation, read last Sunday by Dr. George A. Gordon, he says:

"It is my sincere conviction that I am not free to decline this election to an honorable and difficult service. Andover Seminary, in its new location and under present conditions

of theological thought, has an almost unparalleled opportunity to justly interpret and rightly exalt the message and person of our Lord Jesus Christ. I am convinced that Andover, renewing itself as an evangelical school of learning devoted to the training of preachers with a Christian message, preachers who shall be adequate to cope with the difficult and shifting conditions of the modern religious and ecclesiastical world, and to preach with intelligence and authority the gospel of Jesus, can not only render a vast and precious service to the churches of New England, but through them to the Kingdom of God at large. It is because I am profoundly convinced of this that I feel constrained to relinquish a happy and hopeful pastorate and the opportunities and privileges of an historic pulpit for this new and difficult endeavor."

Honoring Lincoln

Almost nation wide was the tribute of loving admiration paid to the memory of Abraham Lincoln on the hundredth anniversary of his birth. The central celebration took place on the farm, near Hogdenville, Ky., where his parents lived a hundred years ago and where the rough cabin which was his birthplace is still preserved. The President came from Washington to make the address, and the governor of Kentucky, with other notabilities, representing among others the Union and Confederate armies and the Negroes whom Lincoln freed, took part. At Lincoln's tomb in Springfield, Ill., in Washington and in most of the cities and towns of the country the day was observed with an astonishing and significant unanimity of appreciation in the schools and in public gatherings. The recognition of the great President's single-hearted devotion to the Union, of his intellectual and moral power and of his unquestioned place in the nation's regard by the side of Washington was as general as the celebrations. So his fame and the remembrance of his work still serve that cause of the nation's unity which he had most at heart. Nor is the tribute of thankful remembrance confined to his own country. In England, in Japan and on the the continent of Europe the day was remembered, and he is recognized as not only the most typical American, but also as of the stature of those few world heroes whose names are everywhere honored. His works of nation-building and emancipation were not confined in their ultimate effects to this United States, but have become part of the world current that sets toward freedom and opportunity for all men.

The Pastor as Confidant

"Within the last fortnight half a dozen persons have called at my study in response to my invitation to tell me of the moral struggles through which they were passing," said a pastor in our hearing last week. He has been led by the Emmanuel Movement to set apart an hour a week to confer with any who want to come to him. "Haven't you ever as a pastor, before this, encouraged such an expression of confidence?" we asked. "Yes and no," was the reply. "Only recently have I announced from my pulpit that I would be in my room, accessible to any who cared to call, and I find it a far different thing to have persons call upon me than it is to make my pastoral rounds expecting persons to open up their inner life. The fact that they take the trouble to make a journey to my study makes them more ready to tell me the story of their difficulties, and I have been surprised to have men and women set forth struggles through which they were passing of which previously I had no conception; and I think I have been able to aid them by kindly sympathy, by praying with them and by suggesting to them certain prayers and formulæ which they might say when in temptation." Here is a pretty good sample of the influence of the present discussion on ministers who by no means would class themselves as outspoken advocates of the Emmanuel Movement in all its phases. An office hour, to be sure, is no novelty for city pastors, but perhaps of late a new note of sympathy and desire to be of service is heard in the invitation to come thither.

The Needs of Our Country Life

The Commission appointed by the President to study the needs of country life has been able so far to complete its work as to make a comprehensive report before the close of the present Administration. It has held thirty hearings, at which the people of forty states were represented, and by the co-operation of the Department of Agriculture has obtained some 120,000 answers to questions sent out. The average of country life, by comparison with other times and lands, the Commission finds is high. But it discovers abundant room for improvement. A higher sense of the dignity of the farmer's calling, co-operation in business and in provision for health and education, are some of the pressing needs. Special deficiencies are found in speculative holding of lands, streams and forests and in restraint of trade. A crying need is for better highways and more careful handling of soils to prevent the waste of fertility. In addition to the increase in the number of good roads, remedial measures are suggested—such as local surveys, enabling the farmer to learn how he may make the best use of his land, the extension of opportunities of study through the land-grant colleges, a thoroughgoing investigation of the business situation of the farmer, study of the use and control of streams, a highway engineering service ready to act in an advisory capacity for state and local highway authorities, a system of parcels posts and postal savings banks and some method of leading and guiding public opinion toward the development of a real rural society that shall rest directly on the land. Toward these ends the Commission recommends that Federal action shall be taken.

Education and Leadership

Widespread in the utterances called out by the Commission is the criticism of our public school system in rural communities that it educates children away from, rather than prepares them for the life of the farm. So far as that criticism is true, it is a severe arraignment of the schools. We want to keep the channels open by which the children of the country come into the towns, bringing strength of body and soul to urban life and work. But we do not desire to swell that townward stream to a flood which shall denude the farms of their best life and overwhelm the cities. The need of co-ordinating the life of the countryside must be met by the raising up of leaders, and this leadership, the commission recognizes, must in part come from the ministry of the country church and the teaching forces of the country schools. "Most of the new leaders must be farmers who can find not only a satisfying business career on the farm, but who will throw themselves into the service of upbuilding the community. A new race of teachers is also to appear in the country. A new rural clergy is to be trained. These leaders will see the great underlying problem of country life, and together they will work, each in his own field, for one goal of a new and permanent rural civilization." The Commission speaks a good and needed word for Federal co-operation in making state and local laws in the interest of temperance reform effective by prohibiting the bringing in of liquor to territory where its sale is forbidden. It pays a just tribute to the women who make the homes and do so large a share of the work of the farms. It makes a sane and wise plea for further study of the problems of agriculture and the growth of a spirit of co-operation, professional pride and mutual helpfulness. The report will be read and pondered in the country homes and will serve as a call to make the work on which our whole prosperity depends more social, more effective and more enjoyable. It has been a labor of love on the part of the members of the Commission, who have given their services without pay.

California's Second Thought

The defeat in California of bills before the lower house of the legislature making discrimination against the Japanese specifically marks an era in our legislative history. It is not merely that a measure which would have been

considered unfriendly by a neighboring nation has been voted down, to the strengthening of our international position and the avoidance of a provocative attitude, but also that the obligation to consider the interest of all the states has been acknowledged by the law-making body of one of them in the face of a great temptation to act selfishly in adopting measures loudly demanded by a section of its people. California's law makers, by this tardy consideration of National interests, have done much to restrain its citizens from discouraging the hopes of those who wish to see our mixture of State and Federal sovereignty preserved as we inherited it. The supremacy of treaty rights over State laws would unquestionably have been vindicated in our courts. The declarations of the Constitution are too plain to be evaded. But it is far better that the provincialism which must always be a temptation of the smaller governmental units should be overcome by their own sober second thought without recourse to the courts. The education of the States to regard themselves as responsible for a part of the world relations of the whole country has received an impetus which was much needed. More and more the drawing together of the nations makes disregard of the lessons and obligations of world experience and good neighborhood difficult, even for the still surviving remnants of that middle age of our national existence when it was considered that we had nothing to learn from and no cause to fear or even to consider the "effete monarchies" of the other continents.

The Progress of Thought in a Lifetime

Fifty years ago the Christian world believed that the first pair of human beings was created by a special fiat of God, and that each species of animal and plant owed its existence to a similar act. Charles Darwin was fifty years old, Feb. 12, fifty years ago. That year he published his "Origin of Species." His theory in a sentence was that four factors—variation, inheritance, selection and separation—must work together to form different species. Forty years ago this doctrine was repudiated by most orthodox Christians as subverting the plain teaching of the Bible. Twenty-five years ago the majority of Christians regarded the doctrine of evolution in any form as dangerous to faith, and repelled the idea of the evolution of the human race from lower animals as denying man's relation with God and his hope of immortality. Ten years ago, the most that many educated Christian teachers would admit was that evolution, while not an established truth, might be used as a working hypothesis. This year President David Starr Jordan of Leland Stanford, Jr., University concludes an article on Darwin in the *Independent* with this statement, to which scientific men generally have for some time been ready to assent: "The chief and essential contention of Darwin, that species are formed by natural tangible processes, is now absolutely beyond question from those competent to form an opinion. That the animals and plants today, man included, are descended from the animals and plants of earlier periods by natural lines of descent with natural modification, due to innate and external causes, is one of the certainties of modern science." The large majority of intelligent Christians today would not probably dispute this position. So orthodox a religious paper as *Zion's Herald* prints unchallenged an article on Darwin by a prominent Methodist minister, Dr. James Mudge, in which he says: "Not all agree with him on all points. But the drift is in no way back to the old discredited theories of independent special creation of species, or continual miraculous interpositions. The immanence of God is fully accepted. The doctrine of variations, the keystone of the arch of Darwinism, as of evolution, as a whole, stands unassailed and unassailable." The influence of this doctrine on systems of theology will work an evolution in popular religious belief during the next fifty years which it would be interesting to forecast.

Conditions in Messina

The United States has led all other countries in the amount of money contributed for the relief of the earthquake sufferers in Italy. In addition our Government has contributed rations and other supplies, including a whole shipload diverted from the use of our returning fleet. There is still need, and appeals are before the American people for further contributions for use especially in the villages. The distribution of these supplies, so far as it has been under the control of American agencies, has been carefully managed we believe. But there are discouraging reports of mismanagement on the part of the Italian authorities. The ruins of Messina and Reggio have been under martial law while the question of rebuilding has been debated in the Italian parliament. The military authorities have not shown energy at all comparable with that of the Russian sailors of the vessels which came early to the rescue and worked in saving life from the ruins. Stories of this official neglect or listlessness begin to come to us with the return of Italian inhabitants of American cities who went to their old homes to learn news of their families and friends. They charge favoritism in the distribution of the supplies, as well as arbitrary measures of control. One difficulty has been that the people of the region belonged to anything but a self-reliant type, and have shown no resiliency in meeting their calamity. The whole tendency of their training for centuries has been toward dependence on those in authority in church and state. They seem to have settled down, in many cases, to a death-like despair, or to count on the great sum contributed by the world for relief as their due, to be waited for with folded hands. It is well to relieve hunger and to build houses, as Americans have done, but the real need of the hour is for a rebirth of courage and energy among the stricken remnant of the earthquake victims. When we begin to hear of that, we shall know that our help has not been in vain.

A Change of Turkish Government

On the surface the resignation of Kiamil Pasha, Grand Vizier and premier of the Turkish Government, following a vote of want of confidence in the Turkish parliament, looks like representative government of an advanced type. Regarded a little more closely the incident does not bear quite so hopeful an appearance, for the vote of parliament seems to have been forced by the action of the Committee of Union and Progress, one of the self-constituted secret organizations of the revolution, which has opposed Kiamil Pasha from the first. That is to say, the policy of the Turkish parliament appears to be dictated from without by a small body not elected by the people or directly responsible to them. In the hands of this Committee of Safety—for it is nothing more—the monarch and the parliament alike are puppets. It decides, and they simply register its decisions. This may be a necessary stage of transition in a country long governed tyrannically, but it is not constitutional government. The retiring Grand Vizier, Kiamil Pasha, has been a lifelong advocate of the constitutional system and has three times gone into exile on account of his liberal opinions. He now appears to be suspected of reactionary views—or at least is less aggressive in his liberalism than the Young Turk leaders demand. His successor, Hilmi Pasha, was one of the cabinet officers recently dismissed by Kiamil. He represents the more active radicalism of the committee by whose influence he was appointed. The friends of Turkey will watch the progress of legislation and of diplomacy under the new ministry with keen interest and the hope that out of these preliminary and provisional stages a real parliamentary life may grow.

It is time to be done with hasty scorn of Eastern thought, as though we Westerns, who use a foreign text-book for our religion, perfectly understood. No, we cannot comprehend Him alone, nor will He be adequately interpreted until the nimble and dexterous energy of the West, the pensive patience of the East, the strenuous gravity of the North, the tender passion of the South, combine to show Him forth; and the Universal Church, in its varied thought and life, reflect the manifold wisdom of God as it is seen in Christ Jesus our Lord.—*Rev. G. A. Johnston Ross.*

Three Danger Points

There have been three danger points for peace in Europe, for all of which relief has been won or promised in the events of the last few weeks. The first was the peril of the Turkish frontier from the Black Sea to the Adriatic. Both Austria and Bulgaria have now reached a working agreement with Turkey, while the disaffection and disappointment of the Serbs, both in Montenegro and Servia, is held in check by the manifest perils of war with a stronger neighbor and by the pressure of the advisory powers. Russia has played the part of a peacemaker. The Turkish boycott of Austria is at least officially at an end. It would be too soon to prophesy that the hot blood and political shortsightedness of the Servians will be permanently restrained or that the political experiment of a free and democratic Turkey under the reign of the astute Abd-ul-Hamid will succeed without further revolutions. But at least we may say that the danger point of these readjustments has passed and there is hope of peace in the uneasy Balkan peninsula.

Another danger point was in Morocco. There is material enough for explosions in the tribal jealousies and religious bigotries of that unsubdued remnant of the old Corsair peoples. Out of the Atlas mountains, with their fine air and free life, a new wave of warlike barbarism may at any time sweep down on the valleys and shores. But the world outside cares little for the rivalries of the Moors. It has been concerned over the more dangerous rivalries of France and Germany in regard to the control and commerce of Morocco, which have more than once threatened the peace of Europe. Statesmen have not forgotten the conference at Algeciras, where Germany challenged France to a game of bluff after the fall of a French Foreign Minister because he dared to resist German demands. A convention has been signed between the two nations, by which the integrity of Morocco is guaranteed, while the special political interests of France and the commercial interests of Germany are safeguarded. The abandonment by Germany of an attitude which looked like one of deliberate annoyance and attempted intimidation is a large contribution to the sense of security which the whole of Europe needs and craves.

The third danger point was in the strained relations and excited popular feeling toward each other of Great Britain and Germany. More intangible than the others, it was none the less really a peril to the peace of the world. In Britain it grew in part out of the increasing commercial and naval rivalry of Germany. The scientific research and experiment which is the universal German aid to commerce and manufactures is usually sporadic and individual in Great Britain. On the other side, there has been, mainly among the educated and landed classes in Germany, a feeling that Britain is the natural enemy of German expansion, and that the straight way to a world empire must be over the ruins of British power. Fed by certain famous university teachers, this feeling is widespread and has helped the Emperor William in his plans for a strong navy. The German empire has come last on the stage; it finds the good places of the earth largely in the possession of rivals. The growth of population demands an outlet for emigration, and German pride is hurt to see its sons lost to their native land and tongue by settlement among alien races. On the other hand, Britain has found an active trade competitor, and has been stirred by rumors of invasion by that splendid German army machine which she has no sufficient trained force to oppose.

In this strained situation King Edward has sought to add to the fame which has given him the popular title of the "Peacemaker" by a journey to Berlin. It is the first visit which he has made to the German capital since the death of his brother-in-law, the Emperor Frederick, when he was treated with studied suspicion and dislike by Bismarck, at that time all powerful in Germany. The German Emperor is his nephew, and there have been disagreeable passages between them. All these unpleasant memories he has put behind him in order to reknit the ties of kindred and of friendship between the two great branches of the Teutonic stock. His cordial reception in Berlin and the conferences between the German Chancellor and the British permanent secretary of foreign affairs give hopes that the feeling of suspicion may be brought to an end on both sides of the German ocean and the rivalry become that of friends who respect and even like one another.

All these settlements make for peace and good understanding among the nations. Nothing, indeed, but an armed peace can be looked for until the progress of education and international relations convinces the peoples of the world of the utter folly of war. Germany will not disarm. Britain will perhaps even follow Germany's example in making a nation of trained soldiers of her sons. But every year of peace makes war more illogical and improbable. We must not expect for the world a state of stable equilibrium. But to have made the relations of the great Powers more stable than before is a work which will redound to the lasting honor of the peacemakers and hasten the coming time of lasting peace.

With Gashmu's Indorsement

It is time that a monument to Gashmu should be set up somewhere in our country. He has done more for society, journalism, legislation, armies and navies and a dozen other interests than he has ever had credit for. No poems are written in his honor. Rarely even is he the subject of a sermon. His name appears only once in the Bible.

When an eminent official of the Persian Court had given up ease and honor to devote his energies to the restoration of the fallen Jewish State, a cabal of politicians, not patriotic enough to do any hard work for the cause and seeing no prospect of fat offices falling into their laps, set about inventing stories to discredit the Administration, just as though they owned stock in daily newspapers. One of them sent a letter, an *open* letter, to its head, filled with one of these yarns. "It is reported among the nations," was the charge in the open letter, "and *Gashmu saith it,* that thou and the Jews seek to rebel." Then the Gashmu story was reeled off. It was the fifth attempt of this sort to make trouble for the builders of the nation.

The writer of the letter got a prompt answer in a single sentence. It was this, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." Gashmu wasn't even mentioned in the reply, but his story kept on the rounds. It was peddled not alone by politicians but by ministers, who were the prophets of those times. There were women among them, too, and one of them, perhaps, belonged among the descendants of the family of the grand old ark builder, for her name is given as Noadiah. But if ever the attempt was made to trace the story back to its source, the only indorser of it was Gashmu. Who he was nobody knows. Possibly he was an Arabian who went under another name.

Gashmu is still busy at his old trade. A little while ago he started a yarn that President Roosevelt was riding horseback one day and was so angry at a young lady who was riding in his path that he struck her horse. As the girl's name was published, her mother, who was away off in California, thought it worth while to deny the story in a letter to the President. He acknowledged the letter and wrote: "Of course, I never struck her horse or any other lady's horse. The whole story was so absurd as not to be worth denial. Numerous stories of this kind are started from time to time from foolish or malicious people."

"It is reported among the nations" that Japanese conspirators are planning an invasion of California by getting Japanese children into her public schools and surreptitiously securing titles to her farms. Her wise legislators are ready to meet the crisis with laws to drive out the foreign army whose approach has been heralded by Gashmu. The legislature of Nevada, whose entire popuation is somewhat less than the city of Brockton, Mass., rises valiantly to the protection of her sister state by proposing resolutions of defiance, and the newspapers of the whole country become seismo-

graphs to register the political earthquake and spread the alarm.

But Gashmu is not confining his benevolent efforts to the United States. He is active in Japan, circulating his stories of the great country across the Pacific, plotting to humiliate that proud people. He is busy in Germany, warning her of the enmity of England and her purpose to move over on the continent of Europe and absorb that great empire with all her problems. He started a story that the whole German army is getting ready to take flight in airships and swoop down some dark night in the center of England, and great British generals were moved to warn Parliament that it is time to take steps to protect the nation from the terror of the prince of the power of the air.

Gashmu must be reckoned with. He is no mere bugbear, for he has roused millions of people to resentment, apprehension and alarm. He ought to have a monument somewhere so that he can be interviewed and the source of his stories pointed out. The least that can be done will be to christen one or more of the big battleships now building with the name of Gashmu.

The Gospel According to Stephen

There were poor and sorrowful members of the Jerusalem church in the first days, and it had a work of relief and comfort to do from the very beginning of its history. Nor was its harmony unbroken. There was a misunderstanding between the home-born and the foreign-born Jews, in a church all Jewish, as to the distribution of the help that was given every day to widows. Then the apostles asked the multitude of the disciples to choose overseers for the work of succor. They made no claim of lordship in the matter and no reference to our Lord's commands as to the organization of the church. An emergency had arisen and the leaders of the church met it in the most free and democratic way by a suggestion to the multitude which they as freely accepted and acted upon. The first choice of the church members was Stephen, "a man full of faith and of the Holy Spirit."

Stephen's thought of the Christian life is of the deepest interest to us, not merely because he is the first Christian martyr, but also and chiefly because he was the first choice of the church in Jerusalem as their representative in Christian work. It is a momentary glimpse, a passing word we get from him. He belongs with James the son of Zebedee among the brilliant, short-lived sons of the faith. His very zeal and courage led him to his death. Utterly fearless and uncompromising, the secret of his courage was in the qualities for which he was chosen by the church. He was full of faith and of the Holy Spirit. In him we find at its full that wonderful devotion to the person of Jesus which is the wonder of the life of earnest Christians. It made Christ, though invisible, the motive and the joy of daily work. Stephen had yielded himself to Christ and was Christ's man through and through. He had probably been one of the disciples while Jesus was still visibly at work on earth. But the power of the Holy Spirit made him more devoted, more enthusiastic, more courageous than he had ever been before.

The gospel of Stephen is a call and invitation to this sort of personal acquaintance with and allegiance to an unseen but living and ever present Lord, which is the common work of Christian faith in all the ages. We vary in our thoughts of doctrine, forms of worship, methods of order; but we are at one in our loving allegiance to the living Christ. This is the teaching of the Holy Spirit. From it we gain an enthusiasm which nothing else can give and a courage which no trials or threats can overthrow. The secret is the giving up of self in order to have our faith grow under the Holy Spirit's guidance until it fills our hearts and glorifies our lives, killing all evil, overcoming weakness and the fear of death.

Prayer meeting topic for Feb. 21-27. The Gospel According to Stephen. Acts 6: 1-15; 7: 1, 44-60. The source of faith and enthusiasm. Christ the Righteous One. God's help in time of need.

Editorial In Brief

This generation of Americans, who read newspapers and listen to public addresses, must know Abraham Lincoln better than he has been known since the year that he died.

An English vegetarian laments the annoyance he often experiences at dinner parties when the hostess assures him, "Something is coming for you," and a big dish of spinach is set before him as his sole dish.

The two houses of Congress in joint session having officially counted the electoral votes and found that 321 of the 484 were cast for Taft and Sherman, it is an established fact that they are elected President and Vice-President of the United States.

Rev. Dr. and Mrs. John Brown, long of Bedford, England, where Dr. Brown was pastor of Bunyan Meeting, have many American friends who would send them greetings on their golden wedding. They are now living in London in good health. Dr. Brown has long been an international leader among Congregationalists.

A man in Texas who proposes to serve up five hundred humming birds at a banquet may win by it notoriety but not fame. These beautiful and harmless little birds are as worthless for food as the banqueters would be, but are useful in cross fertilization of flowers and in devouring insects that destroy flowers. Of what use these feeders on tasteless beauty may be we cannot imagine, but we hope the little birds will stick in their throats.

Don't fail to read the Together Campaign Notes in *The Congregationalist* this week and every week. The payment of the debts of our missionary societies and the adoption by our churches of the Apportionment Plan will mean a vast deal of progress for Congregationalism. And there are strong indications that the campaign will succeed.

Andover Theological Seminary, now well equipped as to its faculty, with prospect of a new dormitory, with excellent advantages for its students in its relations with Harvard University, is attracting the attention of young men looking forward to the ministry. We have heard of several who intend to enter it within the next two years. It can now make good its claims on the prayerful affection and support of our churches.

The American Red Cross has issued a beautifully designed stamp for the increase of its fund in aid of the Italian earthquake sufferers. Boston has taken a large interest in these stamps, 100,000 of which have been sold there. Other communities have done well, 40,000 having been distributed in Minnesota and 30,000 in Pennsylvania. They are generally on sale and there is still need for the proceeds in the earthquake regions.

Venezuela, under the new leadership of President Gomez, is no longer the bad and saucy boy of American diplomacy. Special Commissioner Buchanan has signed a protocol by which certain vexatious claims are settled outright and certain others go to The Hague for adjudication. With the whole question of the interpretation of the Fishery Treaty of 1818 also before it, the United States has now a deep interest in the decisions of that great international court.

After the March number the *Home Missionary* will become the *American Missionary*, the monthly magazine representing the work of all our Congregational home missionary societies. The February issue gives inspiring accounts of the service of Congregational ministers and churches in the struggle for law, order, decency and good government in our new Commonwealths. What a gain it would be to our denominational strength if all Congregationalists just knew what their brethren are doing to establish the Kingdom of God on earth and make it glorious!

Our Baptist neighbor, the *Watchman*, with kindly and almost fraternal solicitude, premising that it would not for a moment disparage its "Congregational friends, in view of their stable character and splendid work in education and missions," asks this warning question: "Does not their largeness reveal itself in a liberalism that is carrying many of their ministers into the open field of free thought?" We venture to hope it does, though with less confidence than we

wish we had. We know no other way in which Congregationalists can realize their Master's promise, "Ye shall know the truth and the truth shall make you free."

The Lenten season begins next Wednesday, Feb. 24. Its observance in some form or other is becoming more general in Congregational churches every year. We do not think it influences the diet of the people as much as it used to. It does not reveal its presence in hotel and restaurant bills of fare, or at dinner parties. Prof. Barrett Wendell tells a story of a play in which was a restaurant scene, which opened with the words, "Waiter, a beefsteak." A censor placed against that sentence this note on the margin: "When the piece is performed during Lent the actor, instead of calling for a beefsteak, will order an omelet or fish."

The *British Congregationalist* calls attention to the fact that "The Pilgrim Hymnal," which it describes as "the most excellent American Congregational Hymn-book," owes two-thirds of its contents to British writers. Eighty-one Anglicans contribute 173 hymns, ten of which are by Bishop W. W. Howe. Fifty-four hymns are by British Congregationalists, the largest single contribution, thirteen by Dr. Watts. Of the thirty by British Presbyterians, fourteen are credited to Dr. Horatius Bonar, the centenary of whose birth has just been celebrated. Charles Wesley, Methodist, wrote eleven, F. W. Faber, Roman Catholic, eight, and Stopford Brooke, Unitarian, four.

Mr. William J. Bryan's newspaper, *The Commoner*, tells a story which well illustrates the conditions which make postal (or other) savings banks desirable in parts of the West: "Up in Central Kansas last week a man sold a farm and went early one morning to deliver the deed. The farmer who was the buyer excused himself and went out to the barn; he was watched and was seen to pick a tin can from a corner of a hog lot and take from it $1,500 in bills. Land agents say the experience of receiving packages of musty bills, evidently buried for a time, is not unusual, indicating that large sums are probably thus concealed among the farming communities."

The bishops of the Protestant Episcopal Church met in New York last week. The most important matter considered was a petition from 1,160 priests asking them to rescind or interpret the amendment to canon 19, adopted by the Episcopal General Convention in 1907, allowing Christian men not members of the Episcopal church to speak in its pulpits. After an all-day session the house of bishops solemnly agreed that "this house is not legally competent to take any action upon the memorial until the meeting of the next general convention." It does not seem to have been necessary to call together from all over the country a body of specially consecrated men to make that decision. By all reasonable rules and precedents it was decided before the meeting.

The secular newspapers of the Southern tier of states have been far more cordial in their recognition of the Lincoln centenary than the religous papers of the same section, which have for the most part ignored it utterly. And yet Lincoln was the best friend the South had and for it his death was an irretrievable disaster. We are glad to notice an exception to this indifference to what should have been a national celebration for one who gave his life for the Union. The *Wesleyan Christian Advocate* of Atlanta says: "Abraham Lincoln represents the real American, unpretentious but strong, firm but gentle, courageous but tender, true to his convictions, unashamed and unafraid to announce them, and achieving great things for his country and the world. Lincoln grows larger with the passing of the years, and this large place in human affairs is accorded by all classes of people."

It must be mortifying to the Government of the United States, as it is to the great majority of its citizens, to have to explain to the Government of Japan that the demonstration against that country in California and Nevada is excusable because of the lack of intelligence of the people in those states. Yet Japan must know that this fact is freely acknowledged even on the Pacific Coast. Ex-Senator Edmunds of Vermont, now in Los Angeles, says that the action of the legislature has made California ridiculous in the eyes of the whole country. The *Portland Oregonian* cheerfully remarks that "if these howlers against Japan and the Japanese stood alone, if our Pacific States only were concerned and had to fight their own battles, we should see a very different spirit here. All these now valiant men would be exceedingly obsequious to Japan, for Japan could maul these states to a jelly in four months, and probably would do it."

In the Congregational Circle

As the opening of the New England Congress draws near, the signs of an enthusiasm similar to last year grow frequent. The returns coming to the Commission with reference to delegates indicate an attendance equal or exceeding that of the Worcester meeting. The preparations at Manchester have been careful and complete. No free entertainment will be provided, as previously announced, and the Commission has enjoined every church to pay the expenses of its delegates. Rates at the New Manchester Hotel and the New City Hotel are from $2 to $3 a day; in the boarding houses the expense is from $1.25 to $1.50 a day. Rooms may be secured in private families for fifty or seventy-five cents per night, and those thus rooming may secure meals at the many restaurants. All the railroads have granted a round trip fare of one and three-fifths of the regular rates.

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Chicago's rejoicing over Dr. Ozora Davis's acceptance of his call to the presidency of the Theological Seminary will be shared by the numerous well wishers of that institution the country over, and ought to assuage to some extent the sorrow with which his fond church in New Britain received the announcement of his resignation last Sunday. Dr. Davis has been only waiting to take this final step for the conclusion of the campaign to secure the $40,000 immediately needed by the Seminary. That Chicago Congregationalists to a man and a woman, also, want him will be clear to any one who puts his ear to the ground. That he has within himself the capacity, not only to make the Seminary a power in the coming days, but to be a real leader in the denomination in the Middle West is the conviction of all who know him. Here's power to his elbow.

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Pomona College beckoned wistfully, but Horace Day took an inventory of the resources and possibilities of the splendid First Church in Los Angeles and concluded, as he did when offered a position of national prominence a few years ago, that he would stay just where he is. We are sorry for Pomona, but Dr. Day and his worthy father are giving the country a fine exhibit of the happy working of a joint pastorate. Moreover, Day the younger is such a power for good throughout the city that he could ill be spared from the pastorate. We understand that he has recently laid hold of certain elements in the Emmanuel movement with a view to utilizing them in his work.

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Doane College, Crete, Neb., founded thirty-five years ago, has six buildings valued at $83,000 and an endowment fund of $174,000. Not a dollar of this fund has ever been lost by unwise investment or in any other way. Of the 2,234 students who have been in its various departments 270 have earned and received college degrees. The college and the academies of which it is the head in Nebraska's Congregational educational system have now 715 students.

In 1907 Mr. Carnegie offered $25,000 to build and equip a Science Hall provided $25,000 be raised to endow it. President D. B. Perry, who has devoted his life to the college since its beginning, has been carrying on a campaign to raise the sum necessary to meet the condition and $15,000 additional to clear off all debts. Though delayed by the financial panic which came to a crisis soon after the campaign was started, 748 Nebraskans have pledged sums from $5 to $1,000, amounting, with gifts of a few friends outside of the state, to a little more than $30,000. The work has been thorough, painstaking and rewarding. Dr. Perry is now in New England, hoping that Eastern friends who have been interested in Doane will complete the amount needed to make the campaign successful.

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The United Brethren ministers appear to be more fortunate than those of most other denominations in respect to financial support. Their newspaper, the *Religious Telescope*, presents official figures showing that in fourteen conferences the salaries of ministers have increased during the last ten years on an average fifty-two per cent. Presiding elders during the same period have had their salaries increased seventy per cent. Now if some one will compare the salary reports in the Congregational Year-Book ten years ago with those of the latest issue of that manual we may possibly discover that our pastors, as a whole, are more fortunate than is generally supposed.

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A woman of rare personal charm and devotion of spirit has passed away in the death at New Britain, Ct., Feb. 8, of Mrs. Emily Fairbanks Goodell. As her middle name indicates, she came of the sterling St. Johnsbury family. Her husband, Dr. Constans L. Goodell, was one of the best loved leaders of the denomination, and throughout his long pastorates at New Britain, and later at St. Louis, she was the best of helpmeets. Whenever the book on the Model Minister's Wife is written, the author will do well to study the career and service of Mrs. Goodell. In his delightful biography of her husband, Professor Currier tells of their working day by day at the same desk, and of their sharing every detail of personal and professional life. It was Dr. Goodell, we think, who remarked, "I did not fall in love, I rose." Since his death, more than twenty years ago, Mrs. Goodell has lived in the East, with frequent long sojourns during the winter in Southern California. She was for many years president of the Woman's Home Missionary Association. A constant student of the Bible, she sometimes embodied in little talks and articles, some of which appeared in *The Congregationalist*, the helpful thoughts she drew from her favorite Scriptures.

The Boston Revival Reaching a Climax

Incidents and Impressions of the Third Week

Educational Day

The service in People's Temple last Saturday afternoon was one of the features of the campaign. Though the gathering included some whose relation with educational life was perhaps remote, by far the great majority were teachers, superintendents and students from the higher institutions. Some of the groups represented a considerable radius of Massachusetts educational interests. Dr. A. E. Winship of the *Journal of Education* presided, and a number of prominent educators were on the platform. It certainly was a representative body of ages, nationalities and faiths; among the rows of American faces were scattered features of Japanese, Hebrew and Negro types. Protestant, Catholic and Jew mingled in good fellowship, all bound the closer by the Lincoln Day decorations still wreathing platform and balcony. Dr. Chapman's talk on the power of prayer was admirably adapted to his audience, quiet, logical rather than emotional. And when he came down before the rostrum to make his closing prayer, fully one-fourth of his 2,000 hearers came forward to take his "Whosoever" cards. The service showed the breadth of the man's appeal, to the cultured as well as to the stained with sin.

An Aftermeeting Harvest

If the attendant at the Temple contents himself with the mass meeting of the early evening and remains not to that impressive afterservice in Lorimer Hall below, he loses a deal of the impressiveness and value of the other. Last Saturday night the aftermeeting for men was characteristic. When the stirring sermon on Paul before Felix—the story of the judgment—came to a close, Dr. Chapman urged the presence of every man in the room below. Into the smaller hall they crowded, all informality laid aside and all earnestness to the front. Surrounded by his co-evangelists, Dr. Chapman called for a series of brief prayers; then for every Christian man to offer silent prayer for his undecided neighbors. As the evangelists waited in a little group before the platform, Mr. Alexander started a low-toned verse of "Just as I am." Then they began to come, the fruit of the harvesting, old men and young, black and white, until nearly seventy were gathered around the group before the platform.

Frankly and without adornment, the evangelist retold the claims now upon them, "Repent, believe, confess, obey." And as the little company knelt where they were, Mr. Alexander prayed for them, prayed as one brother for another. When he concluded, five men were sobbing in a complete repentance. As they turned to face the cheery greeting of the "personal workers," one man was heard to say: "I am a Baptist minister from Maine. This has been the greatest inspiration of my life!"

But not all the gleanings came easily. Long after the majority had dispersed, Dr. Chapman and a co-worker lingered in hard effort with a big bearded man from Lynn. Pride was holding him back, fear of failure and the sense of unworthiness. Long the evangelist contended with him, kindly persuading a stubborn mind. And as suddenly as the contest had been prolonged, the stranger surrendered, and the three knelt in a triumphant little group in the aisle of the almost deserted hall. Dr. Chapman had won another and not the least notable of his Boston victories.

From the Skirmish Lines

IN MELROSE

Melrose is undoubtedly in the midst of a revival of religion. The ground swell of influence which lifts men and women out of indifference and neglect is carrying them forward to confession and faith. Large congregations gather nightly to hear the word, every service yields new seekers and great gladness is in multitudes of Christian hearts. The evangelist, Rev. A. J. Smith, D. D., is a conservative theologian, of genuine evangelical temper, whose sermons are gracious appeals to men and women to be reconciled to God, delivered with cumulative effect. Congregations have not fallen below 400 on the stormiest night, and have risen as high as 1,200. Three hundred and twenty-five have signed decision cards, and a much larger number has risen for prayers.

Among notable features of the campaign three may be mentioned. First, has been a marked readiness for service on the part of the people. Out of forty people in my church asked to carry invitations to from fifteen to thirty homes only one declined. Ushers and personal workers, also, have been hearty and faithful. The response to "The Covenant of Service" appeal was a glad surprise. A second feature of the work is the evident quickening of many church members. On "Church Day" the usual prayer meeting room of the Congregational church was filled with people, and an hour spent in testimony was an experience of great delight. Fresh experiences, gratitude for answered prayer and deprecation of former coldness seemed characteristic. A third feature was presented by the gathering of men on Sunday afternoon. Christian men vied with each other in effort to get out their unconverted friends, with the result that the city hall was filled with a crowd of over 1,000 men, of whom thirty stood for prayers and twenty signed decision cards. The good work goes forward, and we still expect great things from God. THOMAS SIMS.

IN DORCHESTER

The Codman Square group of churches made thoughtful preparation for the campaign by frequent meetings of the pastors for conference and prayer and by union meetings. We have been fortunate in our preacher, Rev. M. S. Rees, D. D., and in the leader of our chorus, Mr. L. B. Greenwood. With the exception of one stormy evening, our meeting house, which seats 1,000, has been filled, sometimes many standing and an occasional overflow meeting. A thousand men were present one Sunday afternoon and 1,100 women in the evening, and 1,200 or more children gathered for a service.

Among our churches more than one hundred groups, each with a leader, have been organized for prayer for each other for the work and for the unconverted. A delightful atmosphere of Christian fellowship has been created; denominationalism has been forgotten and desire for the welfare of Dorchester, moral and spiritual, has been intensified. Large numbers of our church members have been awakened, almost reconverted. A readiness and willingness to work are evident; interest in Bible reading has been deepened. Many who do not attend the meetings are talking about the work. Our youth, we believe, are setting their feet in the right path, and many adults are taking the decisive step. ARTHUR LITTLE.

Here and There

Dr. Chapman is not to be held responsible for everything he is reported to have said in his sermons. An example is an account in the *Record* of his telling "in his own vivid way" the story of Paul's shipwreck in the Sea of Galilee, "when the south wind changed to a hurricane, how Paul cried, 'Stand by the ship!'"

The Temple congregation had an interesting sidelight on the careers of two contrasting evangelists when Dr. Chapman described his part in the life of "Billy" Sunday. The latter used to sell hymn-books in the Chapman meetings. Dr. Chapman said of his *protégée*, "God went out of his way to make Billy Sunday a preacher, and he made him in a marvelous way." Then he told one of Sunday's own stories in a manner that bound the attention even of his co-workers on the platform.

Dr. Chapman's appeal to the ministers has been frequently noticeable. The other evening he took some minutes to talk directly to visiting pastors and young divinity students. And many of his expositions have been as helpful as any theological seminary could supply. In this connection it is worth while to note that Boston University School of Theology and Newton Seminary suspended regular exercises for a week that the men might share the benefits of the campaign.

More or less emphasis has been laid by Dr. Chapman on the value of the Pocket Testament League. This organization was started by Mrs. Alexander, then a high school girl in England, and was introduced by her husband and Dr. Chapman into this country. Its present enrollment is over 100,000. One of its members provided a unique incident at one of the Temple gatherings. He was a slight sailor lad who had come under Dr. Chapman's influence out in Ohio. Later he had taken the League's pledge to carry the little Testament and had read it constantly. Quietly and with little embarrassment the lad from the warship told the great audience of 3,000 what the pledge had meant to him. After the roar of applause, Mr. Alexander remarked, "He'd better quit sailing and go to preaching!"

Among the plans to take the campaign from beaten paths, "special days" have played a noteworthy part. On Flower Day 10,000 bouquets were distributed to the sick and shut-ins all over the metropolitan district. A similar method marked the Day of Rejoicing, when fuel and provisions were sent to many poor and deserving families. In this work the Salvation Army had a large share, and in the afternoon Commander Eva Booth gave a remarkable address in Tremont Temple. Church Day saw all the respective parishes assembled in their own churches, each to hear the local pastor. These and Educational Day, described elsewhere, have already been observed. In the closing days of the revival, Friday will be set apart as New England Day, when reservation will be made at the meetings for state delegations from all over the district. The Sunday following Mr. Alexander has seized upon for his own peculiar uses and it will be known as Gospel Song Day.

The Church beyond the Church

A Friendly Word to the Outsider

By Rev. Herbert A. Jump, Brunswick, Me.

As a church takes account of stock at the beginning of the year, the discovery that many of her stanchest and most lavish helpers are outside her formal membership ought to be a matter of grave concern. The great and estimable company of the non-members well deserve the titles coined for them by Bushnell, "the church beyond the church" or "the outside saints." Like Nicodemus, they are disciples of the Lord, but their discipleship is nocturnal, it has never published itself into the daylight of a formal Christian confession. In this noble army are many men and boys, not a few matrons and maids whose fidelity to truth and whose benevolent ministries call us to follow in their train. They sympathize with the ideals of the church and intelligently co-operate therein, but they have not joined the organization. Why is this so? Why are some of the church's richest human assets outside herself?

THE REDEFINITION OF THE CHURCH

In part it is because the church has sometimes failed of a true self-definition. Often she has interpreted her function so as to define out of her ranks sincere possessors of the spirit of Jesus. Christ organized his disciples as a school of helpers. The warm heart, the gentle tongue, the ministering hand were the test and badge of his followers. But not long did this simplicity of Jesus endure. Before many years the church became a tight ecclesiastical fraternity erected upon dogmatic foundations. For centuries creeds and priests held sway. But now we are recovering the Christ, we are rediscovering his gospel, and as a consequence the church is redefining herself in Christ's terms. "I send you forth as lambs in the midst of wolves." The church is God's agency for perpetuating the sheep-life in a wolfish world. Her mission is to maintain the dominion of love and gentleness in a society far too much given over to hate and force. Her great business is not with creeds and confessions, but with life. She asserts that not by the unction nor the accent of his "Lord, Lord!" but by his fruit is the disciple to be known. The church, the real church, we are saying today, is institutionalized goodness. It is a guild of sympathy organized in Christ's name. Sympathy is a constructive togetherness. Sympathy does not spend much time gazing into the looking-glass nor hearing itself talk. The guilds of the middle ages were selfish, centripetal, exclusive, monopolistic. This guild of sympathy is unselfish, centrifugal, expansive, sacrificial.

The church today is inviting into her membership all honest believers in goodness and togetherness who find in the historic Jesus so perfect a manifestation of these principles that they are willing to confess him as their spiritual Master. This is a far cry from the theological inquisition which used to be the test of fitness for membership. But it conserves the religious essentials at which our doctrine-loving forefathers were aiming, and, better still, it is in absolute consonance with Christ's significant parable of the Last Judgment.

ATMOSPHERIC CHRISTIANITY

Now that the Christian institution has the courage to interpret her mission as pre-eminently spiritual, she ought to draw in all those souls that live according to the Christian spirit. For, we must admit, there are Christians who are not church members. In a civilization where Christian influence has been at work for centuries, where the very atmosphere we breathe has Christian ozone in it, where a huge mass of moral and spiritual truth which originally emanated from the Man of Nazareth has lost its label "made in Galilee," there must be of necessity many souls who have unwittingly become followers of Christ. These constitute the church beyond the church. Heredity and environment have silently conspired to create healthy types of modern sainthood without as much as saying "by your leave" to the soul thus blessedly predestined. In every community a large part of the strength, steadiness, idealism of life flow from those whom the census-taker with his "statistics fever" cannot reckon in as church members. As driven wells hidden far away on some river-flats supply the town with pure water, so these high-minded business and professional men, conscientious and devoted mothers who approve the principles of Jesus but have never published their approval to the world, are pouring great streams of health and virtue and love into society. They are the hidden wells of our moral prosperity. Does the church need money? These Nicodemuses, many of whom do not even attend church, are so generous in their response to appeals that the minister is tempted to say that "he who pays and goes not is better than he who goes and pays not." Is there any alignment in town of the forces of righteousness against the forces of unrighteousness, these disciples with the unacknowledged allegiance stand in the forefront of the battle and on God's side. Huge is the debt which every community owes to its unticketed Christians. Ministers ought occasionally to preach a sermon of appreciation in part payment of that debt.

THE CHURCH INVITES THE OUTSIDER

Now that the church has redefined herself as essentially an offensive and defensive fellowship of the upward strivers, she needs only to advertise this amended definition to evoke a new sympathy from the outside saints. And why should not that new sympathy stir many a man and woman to the courageous step of frankly confessing their Master and joining the church some Sunday when no evangelist is in sight? The church ought now to be adding to its numbers daily those who long ago were saved. There is an illuminating passage in the "Life of Bishop Brooks" describing how his father thoughtfully entered the membership of the visible church when forty-five years of age, and how deeply young Phillips was impressed by this act. Such an event, now amazingly unusual, ought to become increasingly common in this age of enlightenment as to the church's real mission.

HOW GOODNESS CAN INJURE THE CHURCH

Meanwhile there ought to come to many souls whose motives and life entitle them to be in the church a consciousness of the injustice they are doing the church by declining her formal membership. There is a deal of thoughtless parasitism among the well-wishers of the church. The camp-follower does not contribute much except problems to an army on the march, and therein these outside saints are not camp-followers—they are hearty supporters of the cause and work of the church. But with all their sympathetic help they are not enlisted men in the Lord's army, and that fact subtracts considerably from their influence for the Kingdom. Their conduct comes thus under the law of the exaggerated prominence of the single exception. The member of Congress who votes no with a hundred of his fellow-members attracts little attention compared with the rebel who votes no all alone. If my baker almost universally furnishes me well-baked bread, I notice all the more the rare occasion when the loaf is unsatisfactory. The one hundredth sheep in the Lord's parable has become famous because it was put in comparison with the ninety and nine sheep safely housed in the fold.

By the same token, if a man supports the church in all respects except that of actually being a member, his very sympathy with the institution on many points causes the one point at which his co-operation is incomplete to stare us baldly in the face. The single shortcoming startles us like a spot on the disc of the sun. If this respected citizen goes with the church a whole ell minus one inch, why the minus one inch? Every friend of Christ's goodness should be working both practically and formally inside the church, which is the institution of Christ's goodness. If now he co-operates with the church in ninety-nine ways but refuses to co-operate in the one formal way of joining her membership, his one declination conspicuously discredits the institution. It is no reflection upon a Democratic political platform if a Republican will not vote for it. But when a lifelong Democrat is unable to give it his support, it justly comes under suspicion as a doubtful expression of Democratic principles. So it is no cause for alarm when burglars and libertines do not join the church, but when the leading moral men of the community, those whose time and money are always available for any good work, those who in their hearts have accepted the Lordship of the Christ—when these decline to join, has not the skeptical world a right to look askance and formulate some very embarrassing questions?

UNINTENDED CENSURE

The censure upon the church implied by an incomplete co-operation is one which most of the outside saints would be loath to pass. That the very excellence of their Christian living and the depth of their loyalty to Christ's church so far as it goes can thus by a strange paradox actually count against the church is to them well-nigh unbelieveable. But every working pastor knows to his sorrow that this is precisely the way it turns out. And every such pastor might well address to his flock of outside saints the homely parable of The Man with the Tooth:

A PARABLE

There was once a man and he had all the bodily equipment that a man usually has. One day he reviewed his person. He said: I have a heart—it beats regularly. I have lungs, stomach, liver—they are working peaceably and rhythmically. I have two legs, two thumbs and eight fingers, all of which behave themselves and need no physician. I have a couple of dozen teeth so healthy that I never realize that they exist. But I have one tooth that aches mightily—I shall push the entire universe aside until this very afternoon I attend to that one tooth.

Revival Campaigning in the Seventies

Glimpses into Evangelistic Archives of the Moody Days

By George J. Anderson

When we recognize the proverbial repetition of history, it usually stimulates interest in our forerunners and their activities. Investigations sometimes reveal the forgotten progressiveness of our fathers and a disappointing similarity in the day's work then and now. Evangelistic campaigns are peculiarly unable to provide striking novelty since their arena and maneuvers suffer so little change. But the story of days gone by is seldom so well remembered or so entirely unchanging that its work and incident are dull. To delve into the records of the Moody-Sankey campaign in Boston, 1877, while their successors are now prosecuting the same tasks, confirms all these statements. I have just been privileged to scan the details of this generation-old revival in a unique volume, a scrap-book of 400 pages, compiled from the Boston *Journal's* daily reports and now in the possession of the editor of *The Congregationalist*.

In the months previous to the January opening, the usual preparations spiritually, the thorough drilling of large choirs and public agitation had been the order of the day. But the construction of the great Tabernacle and its dedication to the cause was the climax. Built largely of brick and seating 6,000 persons, the big $30,000 edifice had been carefully designed for its noble use. All the details of heating, ventilating and seating were noteworthy. On the committee of arrangements, also, appear some familiar names. Phillips Brooks, Russell Sturgis, Jr., then president of the Y. M. C. A., Bishop Mallalieu were on the finance committee; and on the general committee were Dr. J. L. Withrow, now pastor *emeritus* of Park Street Church, Rev. R. R. Meredith, Elbridge Torrey, Rev. L. K. Storrs. The street railroad had made special provision for transportation in a line of cars, labeled "Moody and Sankey," that plied to and from the Tabernacle. The *Journal* also commends the police arrangements for handling the throngs.

Among those prominent in these preliminaries was one well-known Congregationalist, Rev. D. W. Waldron, then not long entered upon his term as city missionary which is yet, we hope, far from its ending. He well recalls the strenuous provision for the campaign in which he took an active part throughout, with headquarters at the Tabernacle. The whole city was apportioned by districts to the care of all the participating churches. He says that practically every household in the city received a personal invitation to the meetings. Every method of ingenious advertising was used to agitate the cause of evangelism. In its issue of Feb. 7, 1877, *The Congregationalist* had an editorial on the admirable application of business methods to the campaign.

Mr. Moody and Mr. Sankey were received with great acclaim on their arrival in the city. The *Journal* reporter's impressions of the two men are interesting: "In personal appearance neither of the revivalists suggests the pictures of them which are so plenty in the newspapers and on the street corners. Neither would be taken for a man of particular piety, nor does either show in the face any trace of the yearning interest for souls which must animate them. They look like practical men who enjoy life. Mr. Moody is a stout man—very stout—with a round head mounted on a thick neck and almost resting on his shoulders. A full beard is all that prevents his face from being round also. His voice is not musical, nor yet disagreeable, but is on a high pitch when he begins to preach, growing in sharpness as he begins to warm up to his subject. His eye twinkles with much more than a hint of humor when some quaint idea comes to his mind; and all in all he is a man who wins one's good will in a little while. Mr. Sankey is a man of more angular features and slighter build, acute in the expression of his face, almost restless in his manner, with a pleasant voice when talking and a countenance that lights up wonderfully when he speaks or sings."

Other notable names appear in the record of the campaign participants. John B. Gough and Frances E. Willard were ardent preachers in behalf of temperance. Joseph Cook attracted thousands daily to Tremont Temple. In addition, many a clergyman and layman of local prominence added his share to the programs. Here is a little personal, gleaned from an obscure paragraph, "Rev. Dr. Smith of Newton Seminary, author of the well-known hymn, My Country, 'Tis of Thee, was present on the platform last evening."

Though the meetings themselves could not be described properly as "simultaneous," the excitement was far-reaching. Daily audiences of nearly 7,000 thronged the Tabernacle. Group meetings of various interests were held: the grocery clerks, the furniture dealers, the fish men on the Atlantic Avenue waterfront and the press representatives, 200 of the latter gathering at one time in Park Street Church! In the surrounding cities and towns, also, union services were conducted by the local pastors and volunteer workers. A feature called "The New England Christian Convention" brought together at its first session 3,500 people, representing all New England. The current *Congregationalist* declared, "It is a number of years since so large, so influential and so useful a gathering of Christian workers came together."

The influence of the meetings seems to have thus permeated the whole of New England. For instance, in the *Journal* of Feb. 13, only a fortnight or so after the opening, is this item: "A large excursion party left Lewiston, Me., yesterday morning to attend the Moody and Sankey meetings. There are other parties coming from Damariscotta, Me., and from Northern Vermont. On some of the railroads fares have been reduced for those desiring to come to the meetings." And another week later is this: "An excursion party of over 100 persons from Marblehead was in the city yesterday, attending the Tabernacle meetings. They came under the auspices of the Y. M. C. A. of that place. Parties from Worcester and Lynn were expected also. A circular has been issued to all parts of New England giving information as to means for reaching Boston and attending the meetings. Full arrangements are to be made with the railroads in regard to reduced fares."

In the vicinity of the central meetings sprang up a "Tabernacle bookstore" and a "Tabernacle coffee-room." That was not the day of souvenir post cards, but we read, "The venders of photographs of the two evangelists are all over the city."

Nearly all of the daily lists of requests for prayer are concerned with the evils of intemperance. Sometimes they were summarized thus: "Also, by four wives for husbands, sixteen mothers for sons, seventeen sisters for brothers, one brother for a brother and twelve friends for friends, all under the fearful curse of strong drink." But here and there are other curious items: "For a minister's only son, a member of Harvard College; for a Sunday school where more than half the teachers are blind guides; for the conversion of two clergymen; for nineteen backsliders, that they may return to the Lord; for a minister's wife addicted to the theater and worldly amusements; for the son of a clergyman, whose fondness for the Parker House and its sociable accompaniments is fast hurrying him to destruction!"

The cost of this long, three months' campaign was, of course, very great. However, the responses were evidently prompt and generous; a single offering amounted to $21,000 in cash and pledges. In this connection, the "financial statement" given out by Mr. Moody toward the close of the meetings is interesting:

Rent of land for the Tabernacle...	$2,500
Entire cost of the building.....	32,000
Coal and gas	1,600
Advertising, printing and postage..	2,500
Rent of halls	900
Running expenses for 14 weeks...	1,200
Incidentals	600
Total	$41,300

Probably one of the most noticeable features of the present Chapman-Alexander campaign has been the service rendered by the newspapers. The press of 1877, however, was evidently not a whit behind. The account in this *Journal* scrap-book is unusually complete and extensive, nearly all the sermons and addresses being reproduced in full. Concerning the newspaper reports, *The Congregationalist* said editorially: "One thing is now, in particular, noticeable and gratifying, the attention paid to the meetings in progress by the daily papers. The *Globe*, the *Advertiser* and the *Journal* publish reports of the sermons in full, and extended accounts of all the meetings, large and small; and the *Post*, *Herald* and *Traveler* do the same in greater or less degree. More than this, their avowed sentiments are those of cordial approbation and hearty sympathy. Some of the editorials in these journals would have done credit to both the head and the heart of any professedly religious paper in the land."

When you read history, of course it is all in the hue of your eye whether you look at it as "the poor, torn past" or as "the great days done." You surely will admit, however,

"If we tried
To sink the past beneath our feet, be sure
The future would not stand."

All of which goes to prove that we owe our fathers and mothers just as much as we thought we did!

Women have apparently been advancing in the esteem of men in Austria in recent years. It used to be no unusual thing to see a woman and a cow or a dog pulling together a cart or plow. But a man in Prague has been sentenced to six months' imprisonment for harnessing his wife with his dog in a vegetable cart, although she pleaded that she liked the job.

Phases of Bible Teaching in Boston

A Note-book Tour among Classes of Varying Types

By James Church Alvord

Dr. G. Stanley Hall, speaking not long ago in Boston, declared that "the modern Sabbath school is not quite good enough for the educated man and not quite bad enough for the uneducated." The last half of his phrase is no more than the whip-end of an epigram. But he went on to declare that should the churches of Boston offer a course of instruction in either higher criticism, ethics and social betterment, or mere Biblical theology, equivalent in value to such courses offered by an ordinary college, the men of the city would flock to such teaching.

Boston takes herself so seriously that within her, if anywhere, must the inquirer look to find just such learned instruction as the doctor suggests—and he does find it! Indeed, a learned school is almost a necessity, for it has only adults to teach; and the pathetic thing among the Protestant churches, at least, is the absence of children. Several careful countings among the largest morning audiences failed to reach beyond twelve visible children. There are no family pewfulls.

The favorite doctrine exploited at the present moment is Psychotherapy. The fountain head of this new school of mental healing holds its sessions during the week and in the chapel of Emmanuel. Perhaps it was the slop and slap of the rain outside, perhaps the dim, religious light, the hard and primitive benches, but certainly on the night when I visited that service before Dr. Worcester sat such a group of suffering creatures as formerly gathered around the Master. In that gray twilight they sat shivering, watching with eager, twitching faces the berobed pastor who, out of his glow of golden light, administered rather a solemn philosophy. It was liturgical, picturesque and apparently effective. Later on, staying us with sandwiches and comforting us with cocoa in an upper chamber, the doctor seemed more human, less a messenger of Hygeia sent straight from heaven.

In contrast to Emmanuel is the room where, of a Friday evening, Mr. Fitch of Mt. Vernon Church has been teaching a cheerful and yet a profound and sensible doctrine of religion and health to an audience whose plump and smiling countenances would argue not a nerve astray in the crowd. But when the seeker after truth comes to the new Union Church and faces the fifty young men gathered by Mr. Stockdale to study Dr. Worcester's book, studying it, too, with zest, he wonders what these vital young fellows have to do with nerve diseases.

So much for the fashionable dogma of the day. Three churches have valiantly buckled down to the task of teaching a scientific Christianity, Old South, Central and Mt. Vernon. Here is tested by actual weekly practice the fancies for whose following Dr. Hall dared predict so much. The result has been—well, scarcely all he predicted! Old South sets about its task carefully, with five senior classes. Last year this church offered as scholarly and attractive a course as has ever been given in this city, when Professor Genung lectured on the early history of the Old Testament. For broad common sense, profound erudition adapted, without weakening, to the minds of non-graduates, science mingled with a helpful spirituality, these lectures were hard to surpass. This year, under Prof. J. R. Taylor of Boston University, the lectures cover the life and writings of St. Paul and are proving wise and instructive. Dr. Allen E. Cross, the assistant pastor, is giving to men a series of familiar talks and discussions on the value to life of different types of religion, taking up the various Christian sects and passing on to other great religions. Dr. Cross makes the hour informal but studious, giving first a twenty-minute address and then entering freely into a conversation on the subject with the class. Rev. W. S. Archibald, with a course on the life of Christ, strives especially to attract college students.

Central Church does not pretend to hold a Sunday school. A religious kindergarten, ably planned and carried out, is held during the regular hour of service and then comes "The School of Ethics and Religion"—if that doesn't satisfy Boston, what could?—It is true that, after the first lecture of Prof. G. F. Moore last year, an irreverent youth, probably born somewhere in the Western wilds, declared, "Well, that's neither ethics nor religion!" As a matter of fact—tell it not in Gath, publish it not in the street of Askelon—it wasn't, it was just a "Theo. Sem." lecture. The former student shut his eyes and was swept at once up the height of "Zion's hill," into the midst of the buzzing flies, the yells of passing "cads," the scratch of hustling pens. Why, the old, familiar name of "Yahway" was sufficient to do that! But, as with Old South, the Old Testament has been displaced and this year Professor Platner of Andover Seminary gave a wide and comprehensive view of the history of the Christian Church with a special look at the American Church in its larger aspects, its peculiar struggles, its ultimate union and triumph. Upstairs at the same hour Rev. Herbert Gallaudet holds a Socratic school of thought-production, striving to make the young men and women before him think their own way, under his careful guidance, through the problems of the place of the church in the modern world. Central Church carries on also a sort of "home department," a really original and effective thing, by which through an elaborate calendar, the general theme, The Christian Remedy for Present-Day Conditions, is studied in a remarkably well-chosen and widely-related set of books. The sermons of the year conform to this outline of study.

Mt. Vernon has so recently obtained an assistant pastor that its plans are all at the tentative stage. Mr. Tinker has already started an adult class for men and women, with Jenck's, "The Social Teachings of Jesus," as a text-book, and the scholars are expected to know their lessons and come prepared to recite very much as in any school. Mr. Bean, a lawyer of the city, has also a group of young men around him and is leading them through Keedy's "Bible Heroes." He is soon to take up the life of Christ in which he expects to do special legal work.

And what does it all amount to—that is the question. Does it prove that the public of Boston have long hungered and thirsted for scientific criticism of the Bible? that Wellhausen alone is sufficient to draw longing hundreds to the schools of the church? These parishes have honestly tried the experiment, have procured "first-class talent"; professors from the theological seminaries and colleges, bright young graduates, clergymen who have made a thorough study of their subjects and present it with eloquence and fervor, yet none of the classes is exceedingly popular, some are noticeably unpopular, with men. The only two exclusively for men are those led by Dr. Cross and Mr. Bean. Dr. Cross averages twenty and the other decidedly less. A careful computation of Dr. Genung's class, and he was distinctly as popular a leader as Boston has recently beheld, was convincing—his audience was two-thirds women. While in the next room Mrs. Capron held forth the gospel, not as a scientific object to be probed and analyzed, but as a message of God to suffering, sinning mortals, and her numbers exceeded the Professor's on three out of the four Sundays when count was taken. On the fourth, a stormy day, the classes were just equal. Mrs. Capron has middle-aged and elderly women. At Central the classes are both of good size, but here again the women exceed the men by about three to one. The same is true at Mt. Vernon. The largest class at the three churches is probably that of Miss Abbie B. P. Walley, who is "mother confessor" to some hundred girl-students and conducts her work at Old South along social settlement lines.

An amusing sample of male dislike for these learned classes was found at South Church, Unitarian, which holds a regular noon lectureship on the problems of today. When Professor Zueblin of Chicago recently discussed the municipal plans of Galveston and Des Moines before that applausive audience, it held sixteen men and sixty women! That, however, was an exceptional Sunday, according to the pastor. The fact seems to be that either the woman has become more intellectual than her companion or that he wishes spiritual food, and nothing else, from his Sunday school.

For there are large men's classes. Mr. Stockdale has no trouble in running one, though he is the only man in Boston apparently who can get many masculine ears to listen to Dr. Worcester's teachings. Dr. Worcester can't himself. Last year, with a course on the Book of Acts he packed his room. Phillips Church of South Boston, which, like this "Cornerstone Class" at Union, lays great stress on the social side, has no difficulty in gathering sixty-five men each Sunday to listen to the Bible taught in the Northfield style.

Indeed, Mrs. Capron voiced the soul of Boston Congregationalism when, leaning her thoughtful mother-face toward her flock, she cried, "And so we have unfolded the message from God, wrapped up in this morning's morsel of Scripture; let us take it home into our lives this week and live by it." That is what the heart of humanity desires—in Boston.

The Panama government, having formally protested to the government of the United States against the attack of Congressman Rainey of Illinois on President Obaldia and "the fair name and administration of the republic of Panama," that government is informed by Assistant Secretary-of-State Bacon that, as to Rainey's remarks, "the President attached so little importance to them that he had not even read them until your protest came. He has now read them, and none of them concerning which he had knowledge have any foundation in fact." This is a polite way of nominating Representative Rainey for the Ananias Club. We do not suppose even his own constituents will raise any question as to his fitness for that membership.



PROF. GEORGE A. COE
The New President of the R. E. A.



PROF. FRANCIS G. PEABODY
Retiring President of the R. E. A.



HENRY F. COPE
Secretary of the R. E. A.

A Vitalizing Force in American Life

The Large Work of the R. E. A. Mirrored in Its Chicago Convention

In an increasing measure the members and friends of the Religious Education Association are regarding it as an agency through which they are able to express their convictions and share with others their ideals and more and more looking upon the organization as an opportunity for service and self-investment. Once and forever the suspicion is removed—if it ever existed—that the Religious Education Association is a group of autonomously chosen choice spirits engaged in mutually helpful investigation and mutually encouraging admiration; that it is truly and deeply a missionary movement, calling for and meriting large sacrifices for the sake of the future.—SECRETARY H. F. COPE.

The Convention Briefly Summarized

States from Massachusetts to Oregon and Oklahoma represented in the registered attendants.

Over forty separate meetings held.

One hundred and eighteen addresses and papers, not one appointee failing to make his contribution.

Expenses of speakers paid by themselves.

Addresses by Ambassador Bryce, President Eliot and many other prominent men in educational and religious circles.

Nashville selected for the convention of 1910.

A Picture and an Estimate

"Through the prophetic vision of the late President Harper this Religious Education Association has now become a victorious reality." So spoke its youthful-looking and capable new president, Prof. George A. Coe of Northwestern University at the final brilliant session of the three days' convention in Chicago last week. His calm and confident words found response in the minds of those present who had studied this movement closely from its start.

A solid foothold has now been obtained. It will still be necessary to explain to the man in the street and to many a man and woman in the pews, also, just what those cabalistic initials R. E. A. signify, to tell him that they correspond in the field of religion to what N. E. A. stands for in the realm of education, and if that easy explanation is not sufficiently illuminating, to tell him further that the R. E. A. seeks to impregnate all educational agencies with a religious aim and spirit and to bring home to organized religion a sense of the importance of a rational cultivation of the moral and spiritual life.

But the ruling idea of the movement is now pretty well embedded in the minds of the two thousand persons who believe in it enough to pay three dollars a year for membership, and they constitute a fine body of missionaries to those still ignorant or skeptical. Moreover the internal difficulties relating to organization and method of propaganda, that a new movement inevitably encounters, have been largely overcome. The financial problem is no longer serious. Beside the powerful impulses contributed by six noteworthy conventions the constant circulation of literature in every form, from the great volumes containing verbatim reports of addresses to attractive leaflets has helped to educate the public, while of late the tireless activity of Secretary Cope, who last year held institutes or spoke to individual groups in thirty-two different states, has been another factor in onward progress.

Some Things Done in Six Years

Two thousand two hundred persons enrolled as members.

Five conventions held.

Five large volumes issued.

Five hundred conferences held at important centers.

A library of 1,200 books on religious and moral education assembled at headquarters in Chicago, more than half of which have been written since the Association was started, 142 by members.

Sixty-five thousand dollars raised for the work of the Association, chiefly in small sums.

So it was a favorable time for the Association to come back last week to the city where it was born. Those who witnessed the start could not help contrasting the situation now and then. In 1903, when at Dr. Harper's call such a splendid body of men came together, the air was a little more electric than last week. Then some people were asking, "Is this an attack on the Sunday school?" or "Is it a move in the interests of the higher criticism?" The knowledge that such suspicions were entertained, particularly in sections of the Middle West, gave a certain edge of expectancy to the gathering which was wanting last week. But it was reassuring to know that misunderstandings of the original purpose have now been removed. The Sunday school people, including men and women officially related to the International Association, are now among the heartiest supporters of the R. E. A., while the bogey that this was a covert attempt of latitudinarians to capture the citadels of orthodoxy has apparently been drowned fathoms deep in the blue waters of Lake Michigan.

How Dr. Harper himself would have rejoiced to see this day of allayed suspicions and friendly compacts! And how it would have delighted that persuasive mediator, the late Dr. Charles Cuthbert Hall, the second president of the organization! Fortunately enough of the original group who stood close to Dr. Harper at the start survive to enter into the satisfactions that go with assured success. Their courage and faith failed not even in the darkest days, and they were among the serene and smiling ones last week—President Sanders, Prof. Clyde W. Votaw, Prof. Shailer Mathews, Professor Coe, Secretary Messer of the Chicago Y. M. C. A., Dr. W. C. Bitting of St. Louis.

Chicago itself took the convention somewhat less seriously than its own automobile show and Lincoln celebration, but a good representation of its efficient business and professional men and its cultured and elaborately gowned women was to be seen in the boxes of the stately Thomas Orchestral Hall when celebrities like President Eliot, Jane Addams and Ambassador Bryce spoke. Chicagoans also contributed generously to the convention by providing music of a high order and varied character for the evening meetings and by opening a number of churches for the departmental gatherings. Jews as well as Christians were on the program, and the interdenominational character of the work was also pleasantly illustrated by the fact that the president of the Association, Prof. Francis G. Peabody, is a Unitarian, and that several Episcopalian clergymen conducted the devotional exercises.

But persons from a distance constituted the bulk of the audiences at the day sessions, and they were not all by any means distinguished educators or metropolitan pastors. The Association, more than almost any other organization, has the active support of university men, but it is also steadily strengthening its hold upon the rank and file of church people. Secretary Cope told of the considerable number of ministers in small places who belong to the Association, some of whom have to pay their modest dues of three dollars in installments. I found at the convention Congregational pastors who had come in from different points all over the Middle West and a Wisconsin home missionary, Vaughn of Elk Mound,

who has done notably good work in the field of religious education. Such men as these, as well as laymen and women workers in the Sunday school, are as enthusiastic as college presidents over the organization, and they look to it more and more for help and leadership.

Few conventions bring together representatives of such diverse but kindred interests. My seat mate in the top gallery of Festival Hall one evening chanced to be the dean of the Women's Department of Oklahoma University. Walking through the hotel lobby one morning I met in succession a Y. M. C. A. man from New York, a planter of Sunday schools from Atlanta, the president of South Carolina University, a business man from Minneapolis. All had come because they want ideas for the Christian work they are doing and to correlate it with laborers in similar fields. By organizing into seventeen departments the Association has banded together interests that naturally cohere, some of which were never before allied and all of which need to be ranged around a common center. The groups thus modify and serve one another. Theorists and practical people find more or less common ground. The fact that all are under the same banner fosters a courageous and martial spirit.

The department meetings this year got down to specific plans and problems. The admirable program, to help prepare which Professor Peabody journeyed twice to Chicago, held participants to definite subjects such as ways of bettering dormitory life in colleges, the value of Greek letter societies, the religious life of the average boy, extra Biblical material in the Sunday school, moral conditions in high schools, the use of poetry and music in religious education.

From the more than one hundred addresses and papers, it is not possible to select even for brief mention all of conspicuous excellence. Dr. Peabody's presidential address on the Social Conscience and the Religious Life exhibited his characteristic balance, sanity and warmth of religious feeling. It vindicated the primary importance of personal faith but interpreted sympathetically the present strong drift toward social service as not essentially antagonistic to the cultivation of the worshipful spirit. In treating religious education and racial adjustment, Pres. S. C. Mitchell of South Carolina justified his reputation not only as a competent educator but as a progressive Southerner, earnestly seeking a fair adjustment of the race issue. President Eliot, speaking on the ethics of industrialism, reiterated his frequently expressed opinion concerning certain defects in the program of labor unions, and laid down the principles which he thought should govern both labor and capital. Prof. Charles R. Henderson of the University of Chicago made a robust and inspiring deliverance on the enlistment of men in social tasks commensurate with their strength and ambition; while Jane Addams, Chicago's uncrowned queen, spoke of the reaction of modern life upon religious development. Ambassador Bryce, with his English accent and his saintly face, is worth hearing as well as seeing. He went on record as indorsing, not only ethical education, but the buttressing of it with the principles of religion.

At the departmental sessions, paper after paper, address after address dealt with subjects of peculiar interest to members of those sections, and there was often spirited debate. I dropped into the meeting of pastors just after Bishop McDowell had made a fine address on the moral influence of the church. It evidently acted as a goad, for there was hardly time to hear the men from city and country alike who wanted to get or contribute light on the problems raised. Some strong words were spoken concerning the wickedness of over churching communities and the constant rivalry that arises. Phases of the Emmanuel movement were set forth by Rev. Herman Page, D. D., of St. Paul's Episcopal Church and Dr. McElveen of Evanston. Some of the most valuable papers of the different departments were in the form of reports covering a wide area of actual conditions and activities.

The resolutions expressed the indorsement by the Louisville Convention of the Sunday School Association of graded lessons, and urged the study in young people's societies and in the Sunday schools of the fundamental principles of social justice. Grateful allusion was made to the late Rev. Erastus Blakeslee as one of the warm friends of the Association from its birth. An invitation from Nashville churches, accompanied by a guarantee of $1,000, to hold a convention there next year was accepted.

One who attended the meetings fresh from the stirring revival campaign in Boston could not but mark the contrast in matter and methods. Neither movement can say to the other, "I have no need of thee." The one aims at instantaneous effects, the other at the slow but continuous and intelligent cultivation of the religious nature. If the revival makes more immediate impression the culture process in line with all the educational influences of our time looks toward the molding of the perfect man. Perhaps, as Professor Peabody said, concerning worship and service, the revival and the school are but opposite sides of the same great movement.

H. A. B.

Three Prophetic Addresses

In Sinai Temple, whose pulpit the brilliant Rabbi Hirsch makes a throne of eloquence, the Association held its first morning meeting. There is little in the external appearance of the spacious auditorium to distinguish this place of worship of the progressive Jews from the Christian churches in the vicinity where other meetings were held, and there was no sense of being in a strange place to either speakers or auditors. The opening worship of psalm and hymn and prayer by Dr. Jackson of the University Baptist Church revealed how large is the common ground between Jew and Gentile. One noted the manifest interest and approval of the Jews scattered here and there in the audience. Rabbi Hirsch not long ago from that pulpit advocated intermarriage between Jews and Christians.

The papers of the morning were a survey of the wide field of religious education. The first by Prof. George Albert Coe of Northwestern University amply justified the choice of the Association in making him the successor of Professor Peabody in the office of president. "To us has come," he said in opening the discussion, "a call to reconstruct all education with reference to moral efficiency." He went on to show in detail how moral instruction had entered into the program of modern education in the public schools of the United States, England, Russia, Italy and France. There is a world-wide tendency to free public education from ecclesiastical control and at the same time to accentuate moral discipline. In the United States the old ideal of training for citizenship is being supplanted by the more inclusive aim of training for life. The recent emphasis on help to get a living is really a part of learning how to live. We are learning that industry and commerce are "moral callings to be prepared for by moral training." Sunday schools are becoming more educational, as seen in the rapid spread of the graded lessons, and more effectively religious. What in the beginning of the Association was looked upon as the ambition of a few restless spirits has become a national anxiety.

Prof. Edward C. Moore of Harvard University carried the discussion of the general theme into the newly awakened Orient. With high appreciation of the excellencies of the religious education of the order passing away, he showed how unrelated it is to modern science. The education of the West, carried to the Orient by Christian missionaries, is taking possession of the Orient where the conquests of the Christian religion seem slight. But Christianity is the only faith which has demonstrated an ability to adapt itself to modern learning, and Lord Cromer from his observation in Europe says that such adaptation is impossible to Mohammedanism. Such a verdict may be an extreme view. But this, at least, is beyond controversy. Christianity is the mightiest reforming agency in the world, while it confers the peace of God on those who must live in a world not yet made perfect.

To President King of Oberlin was assigned the theme The Future of Religious Education. He gave a picture of the modern world and showed the need of a higher degree of morality. The very complexity and strain of modern life demands greater simplicity. The bigness of modern tasks compel increase of virtue. Modern progress is not all on the material side. Education has kept pace with advance in science and physical abundance. J. H. C.

Three Observations of a Sunday School Man

As has usually been the case, the Sunday school department of the Religious Education Association meeting was the one in which there was the greatest interest, and its meetings this year exceeded in practical value any that have gone before them.

Three things struck the members of this department as particularly interesting. First, the tone of all the addresses and discussions was far more optimistic than formerly. The sarcastic criticism of the Sunday school by educators who do not attend Sunday school had entirely disappeared, and in its place were reports by the score of the work of educators who are in the Sunday school with all their hearts. The annual survey of progress by Richard Morse Hodge of Columbia University, owing to the fact that he was not asked to prepare it until a short time before date of the convention, contained perhaps more prophecy than history, but Dr. Hodge more than once brought out the fact that the Sunday school problem had got to be solved *by Sunday school workers.* In speaking of the desirability of having the theological seminaries prepare their students for leadership in religious education he made one of his strongest points, namely, that it cannot be done by providing lectures on Sunday school work. The seminary that wants to turn out competent Sunday school pastors must have its own model Sunday school where the work is actually being done, where it is free to try experiments, to introduce all that is best in the way of method even at some expense. In short, the seminary must do exactly what our state normal schools do—have the lectures and instruction go hand in hand with actual and constant practice in the model school.

The second noteworthy thing—also in contrast with some former meetings—was the evidence of mutual understanding and respect between the Religious Education Association and the International Sunday School Association. The latter is now largely represented in the membership of the R. E. A. It was commended in the highest terms for its organizing work, and its new courses of graded lessons were indorsed with real cordiality by individual speakers—including some of the leaders in religious education in America—and by formal resolution. This mutual understanding and co

Continued on page 263

For the Children

The George and Martha

BY HATTIE VOSE HALL

We fellows have to declaim in school. You have to learn your pieces by heart, and all the girls have to do is just to read an easy piece of poetry like "Seven Times One." But our pieces are the most interesting. We like Patrick Henry's speech and the "Sink or Swim" one; and one time, five of the fellows learned Lincoln's "Gettysburg Address" for the same day—on purpose, o' course—and by the time the fifth fellow got up and began, "Fourscore and seven years ago," everybody laughed, and that started *him* and he couldn't finish, and teacher kept all five boys after school and they lost their recesses for a week—glad I wasn't one of 'em. But I think the greatest speech is "Webster's Reply to Hayne." I've learned the best part of it, and 'Gene says when I get to "that *other* sentiment, dear to every *true* American heart, Liberty *and* Union, now and *forever*, one and *inseparable*," I fairly roar. I don't care, it's worth it.

Well, we were going to have what teacher calls a "Speaking Exercise," to celebrate Washington's Birthday, the Friday before it; but Cicely Roberts had diphtheria and our building had to be fumigated, and they decided not to have school again till Wednesday and no special exercises at all. I didn't mind losing the exercises, for the snowballing was great, and we'd got two fine forts up in Halliday's Field, and we'd planned a great battle for Friday—I was captain of one side, and Tom Allison of the other. But it did seem a pity to give up the tableaux.

Miss Ellis, Stevie's teacher, had planned for some fine ones in her grade, and 'Gene and Hal's room had learned some new songs; and though we were going to have just speaking in our room, Winifred Cary was going to bring a sampler that her great-grandmother did, which was a picture, outlined in cross-stitch, of George Washington in a Continental uniform, and Martha Washington with a cap on, and a little shawl over her shoulders. And then Tom had learned "Yankee Doodle" on the piccolo, for us to march out by. I don't care much for the piccolo, it makes your ears feel so queer, but none of the other fellows can play it, and it don't do any harm once a year. So Wednesday night everybody was disappointed, 'specially the ones who were going to be in the tableaux.

We fellows all go to the same building; even Babe's kindergarten is in Room 1, on the first floor. Stevie felt terribly. He was going to be "Washington Crossing the Delaware," and they were going to have a truly boat.

"Seems to me she needn't have had diphtheria just now," said Stevie, at the supper table.

"Well, you don't 'spose Cicely wanted to have it, do you?" said 'Gene.

"I think she could have had the mumps," said Stevie, "they're going round, and you don't fumigate for them."

"I fink so, too," said Babe, who always thinks just the way Stevie does; "the mumps or the chickenpox, that don't hurt a bit."

"Mamma'd just got that blue and yellow suit fixed for me," said Stevie, "and the long cloak, and we'd borrowed Helen Allison's three-cornered hat and"—

"Yes," interrupted Babe, "and I was going to wave six little flags, free in each hand!"

"I wouldn't care *much*," said 'Gene, "only the second soprano in that three-part song was hard, and we spent so much time rehearsing for nothing."

Papa began to laugh. "Well, this is a doleful chorus," he said. "Can't we help the boys out of this, Sweetheart?"

"Perhaps so," said Mamma. "Yes, I think we can, if they are willing to work."

"Oh, how, Mamma?" asked Hal.

"Of course, I can't ask all who were to take part in the program at school here for Friday afternoon," she said. "But you may ask three from each of your grades, including yourselves, to prepare the entertainment and I'll ask the audience and provide refreshments."

We shouted, and Laurence upset his glass of milk, he was so excited.

Mamma told us perhaps Miss Isabel, Archie's aunt, would help us, and we could have it in the big playroom, on the third floor—we have a little stage and curtain we can use there. We had to have some girls, and we took Winifred Cary from my grade and Mary Anderson from 'Gene's and Hal's, and Helen Allison from Stevie's, and 'Liza and 'Lizabeth Stanley, those little rosy-cheeked twins, from the kindergarten. Well, we had to work fast.

"What we going to call it? All parties have to have a name," said 'Gene.

"Call it a George Washington party," I said.

"*I* think it's just as much a Martha Washington party," said Winifred.

She was going to be Martha Washington in one of the tableaux, and wear a silk dress with a long train and a cap, and do her hair up and powder it. It's red, like mine, and I guess she'd just as soon have it white all the time. I'm sure I would. Tom Allison says he likes hair with some color to it; his is sort of mouse color; but I guess he wouldn't want to swap.

Well, we decided we'd call it for both, a "George and Martha" party. We weren't going to begin till five o'clock, because tableaux are so much prettier lighted up. At dinner 'Gene said:

"I guess Tom Allison's mother won't know him this afternoon, with his hair all powdered, as General Greene." We were going to have the tableau of "Washington's Farewell to His Generals," like the picture.

"I don't expect Mrs. Allison," said Mamma, "we haven't asked any grown people."

"What! Just children?" said 'Gene.

"Did you ask Archie Hunt and Joe Merrill and Billy?" said Hal.

"Papa suggested the guests," said Mamma, "it's a secret."

I was stage manager, and Tom was assistant, and Miss Isabel helped the girls and all of us. We'd been so busy we hadn't thought much about the audience, and when the curtain went up at five o'clock we were so surprised to see the room all filled up with boys and girls we didn't know! The girls all had their hair short, and wore brown checked dresses, and the boys all were dressed alike, too, except those in the front row. One of those boys had on a suit that used to be Stevie's, a blue one, with a red anchor in the shield. "Why, that's the little almshouse boy Mamma sent my suit to!" said Stevie to me. And it was, and so were the others on the front seat. The rest were from the Children's Home, and the matron came and two nurses. There was one little fellow that was just almost as broad as he was long, and he had the roundest face and big blue eyes, and he kept his mouth open all the time, smiling, and he didn't have a very little mouth, either; made me think of the Cheshire Cat in "Alice in Wonderland."

I announced the different things. We had "Scenes from Washington's Life," and between those we had reading and songs. The scene of "Washington Crossing the Delaware" was about the best. Stevie stood up in a boat, a pasteboard one Tom made, and we had shawls all rumpled up underneath it for waves and real oars, and us fellows held them the way you do to "feather," so the inside ones would show too. Stevie stood on a box, so's to look tall—I guess Washington must have been about seven feet high, all his pictures look that way—and had his arms folded, and his hair powdered, and he stood just as still, and we sat just as still, and Tom played "Yankee Doodle" on the piccolo behind the scenes. He wanted to get it in somewhere, and we let him.

Babe was "Washington in Childhood," sitting on my big rocking-horse. He wore Helen's hat in that scene, and he would have his hair powdered, just 'cause Stevie did, but I don't believe children used to.

The Children's Pulpit

The Cactus Blossom

BY REV. E. H. BYINGTON

Have you ever seen a cactus? How stiff and ungainly it looks, with great thick leaves, which can neither sway gracefully nor rustle with sweet music! Often, too, it has thorns, many and sharp, and is the least attractive of plants. But a lover of flowers takes a cactus, gives it sunshine, and water, and tender care. At last she makes the cactus blossom, and how beautiful its flowers! Few plants produce blooms with richer coloring, with more of glory in them. I have seen their clumsy stalks and leaves simply covered with splendid flowers.

Now it is a fine thing to make a cactus blossom, to bring smiles on a gloomy, cross face. It is easy enough to make some people smile and laugh, for they are all ready to do it for the slightest reason. Some others, however, are unhappy, cross, or depressed. Their faces have as little charm about them as a thorny cactus. When you meet one of those comes your chance to make a cactus blossom. See if you can say some bright, cheery word, or do some pleasing deed that will bring a smile to that face. If you can, then you have made a cactus blossom. It is very hard, sometimes you must try often and thoughtfully, but it is worth while. This you must not speak of, but keep it in your heart, because it might hurt others' feelings if they knew that you thought of them as cactus plants. Nevertheless, if you see a child crying, try to make it laugh; if a man looks glum, make him smile; if a woman is cross, make her look happy; if a young person is out of sorts, start her singing. Make the cactus blossom.

Winifred made a cute Martha Washington, a tableau all by herself, holding the sampler. And she said if we had "George in Youth," we ought to have "Martha in Youth," too; so we fixed up 'Lizabeth Stanley—she's the prettiest twin—and powdered her curls. But when we got her ready, she wouldn't go on without 'Liza, and we didn't know what to do. We hadn't anything to dress 'Liza in, so Miss Isabel said, "Let her go just as she is."

"But what can we call it?" I said. "Martha wasn't twins!"

"Don't announce it," said Miss Isabel.

So we stood 'em side of Mamma's little flax wheel, that b'longed to Great-grandmother Prentiss, and they looked real cunning with their arms 'round each other.

Then we had "Washington's Farewell to His Generals," and the last tableau was the whole of us, all standing around the stage. Tom had a big flag all rigged to fall in the center, from up above, you know, and we were all going to sing the "Star Spangled Banner" and he was going to let her down when we got to the right place in the song. Then we were going to have some red fire. I wanted it with all the tableaux, it's so pretty, but it's so choky Mamma wouldn't let us, except for the last scene, when we could all get out of it before it set any of the whooping-cough children going. So they began to sing, and I set the red fire, and when they got to, " 'Tis the star-spangled banner," every one pointed up towards the flag.

Then we all went down to the dining-room. We had little bits of biscuits, and milk to drink, and every child had a little cake with pink frosting and a tiny flag stuck in the middle. Afterwards, Papa told us about Washington and how Betsy Ross made the first flag, with just a few stars, and how we'd been having more and more states, and more and more stars, till now there are forty-six. And Stevie says, "I s'pose if there hadn't been any Washington there wouldn't have been any free country, and we'd have an English king now, 'stead of President Roosevelt." But 'Gene said he guessed John Hancock and Samuel Adams and Patrick Henry wouldn't have b'longed to a king forever.

Winifred Cary let me carry her bundle home for her; she brought lots of things. She says she thinks Martha Washington had as much to do with giving this country a good start as her husband did—she and Abigail Adams and Dolly Madison and some other men's wives; and I think likely.

The Home and Its Outlook

A Prayer

Higher, purer,
Deeper, surer,
Be my thought, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thy divine!
Not my thought, but Thy creation,
Be the image, purely Thine;
Deep within my spirit's shrine
Make the secret revelation;
Reproduce Thy life in mine.

Truer, clearer,
Lovelier, dearer,
Be my thought, O Christ, of Thee!
Not my earthly, crude conception,
But the holy, true reception
Of Thy Spirit's teaching high!
May He heighten, clear, enlighten,
Every thought intensify!
So Thy lovely image brighten,
Till I Thee transfigured see!
Oh, reveal Thy life in me!

—*Mrs. Merrill E. Gates.*

The Shopping Habit

A recent writer in *Chambers's Journal*, deploring the depopulation of the rural districts, names among "the artificialities of life which have taken so firm a hold on the imagination that a continuous residence in the country seems insufferable" the displays in the shop windows. One notes the same conditions here, and notes them with special regret where better things might have been looked for—among the well-to-do and intelligent. Women within street-car distance rush into the city, day after day, on the slightest provocation, often for purchases that might have been made to as good advantage and more comfortably at some small local store. The thrifty practice of saving up errands and disposing of an accumulation at once seems to be falling wholly into disuse. "I haven't been in shopping for nearly two weeks," a woman will say, with the air of one challenging sympathy for a triumph of abstinence. Shopping is becoming a habit, and like other habits it grows on its victims. The rising generation is showing its effects. College girls on visits expect to be taken to see, not the libraries and art galleries and public buildings and historic sites and natural features which make the real glory of a city, but its department stores. The superciliousness which city youth betrays for its country contemporaries is really based, when one analyzes it, mostly on superior shopping facilities. No doubt the city offers some unique opportunities for culture and development. But the time which might be spent in taking advantage of them is being trifled away, and the taste which turns from books, music, needlework, conversation—or even an occasional hour of tranquil solitude—to find its gratification in loitering along crowded counters is growing poor and cheap.

Entertaining His Son

BY HELENA H. THOMAS

A certain lawyer who had previously been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother and, fearing that if longer deferred counsel would be too late, he resolved to "get acquainted" with his own boy, aged fifteen, by taking him as a traveling companion on a business trip. He did not treat him as a boy to be watched, however, but as the wise man afterward said, in the hearing of the writer:

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had and how companionable he could be withal. After we had been together almost constantly for days, I was surprised as well to feel the years slipping away from me and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of my boy by that means," continued the man, who was well along in years before he had a child and who had grown gray as a jurist, "but my confidence had that effect; for after I had told of the pranks of my youth and how I had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity as well as relief written on his face, cried,

" 'O Dad, I'm so glad, so glad you haven't forgotten how boys feel and what they have to fight against, for now you'll understand!'

"Then freely, as if talking to a chum, my boy told me of his own temptations and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against harmful temptations.

" 'But,' cried my boy, as he looked me full in the face, after bringing to view what had been a heartbreak to bear alone, 'I feel as if I can face anything now, seeing I know you didn't always walk chalk. But say, why didn't you tell me sooner, Dad? For it would have saved me more than one fall-down if I could have made a clean breast of everything.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel awaits him under all conditions."

The conversation then turned to lack of confidence between fathers and sons in general, but nothing said along that line was so close to the point as the further remarks of the learned man:

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. So experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age."

The Widening Way

BY PRISCILLA LEONARD

A woman whose life had broadened from an obscure girlhood to large usefulness and honor, was once asked how she had made room for all the varied activities of her career.

She thought a moment, then answered simply, "I have found all the room I needed by just getting out of my own way."

That was all; but the more one thinks about it the more illuminating the suggestion becomes. The reason most lives are crowded is that the "I" is in its own way. This woman, for example, had no personal ambitions. Apparently she struggled neither to be admired, nor socially prominent, nor even successful. She spent no time in working toward any of these ends.

Consider how much that cleared out of her life. There are women who spend hours each week in beauty-doctoring and dress and straining after style. Others make room for endless calls and teas and social effort. Some women are trying every year, with might and main, to do something that will bring them to the top and make success. This woman had all those hours at her service for more important things, and at the same time she was pleasant looking and presentable enough, thoroughly liked and an undoubted success. Getting out of her own

way worked to a charm in widening her life and yet not overcrowding it.

A normal life, holding only those things that belong to it rightly, can never be choked or crowded. It is the abnormal, that which does not rightly belong to us, that which we are grasping after with effort, which clutters up existence and strangles our chances of width. To believe this is to begin to get out of one's own way. The necessity of rush is only a fancied necessity. It is the offspring of ambition and worry, for the most part. The vital, necessary things in life are few. They are usually within the power of steady, quiet, unharried accomplishment, with a margin of well-earned leisure.

The mother of a family, if she is not trying to entertain or dress beyond her means, keep an unnecessarily spotless house, provide too rich a table, push her boys and girls into fashionable circles or indulge them in useless ways and laziness, need not be driven beyond her strength. Often a mother breaks down solely because she sets a family standard that neither her husband nor her children demand, and that is beyond the normal family resources. Doctors who treat nervous breakdowns know how frequently this is the case, and how impossible it is to cure or even relieve the harassed victim of her own restless worries.

When all but the essential is dropped out there is room left in plenty. Life may even seem bare. But this is where the resolve to get out of one's own way comes in again. To get rid of personal ambitions and strivings is only half the widening process. To get rid of self is the next step. The world is only narrow to a woman when she regards it as conditioned by her own desires. A world out of which she does not get what she wants is necessarily narrow, whether crowded or bare. But a world conditioned from without—by all mankind, by the eternal purposes of its Maker, cannot be narrow. Each step out of self toward life as a whole is a forward, outward movement into freer space. Each interest in the community is a thing that makes room for itself in a widening lot.

A woman whose youth had been that of an indulged beauty, married a man of prominence in the community and found her days crowded with gayety and restless activity. But the home peace was neglected. The young husband became dissipated and died a drunkard. The widow, facing life's realities for the first time, faced them bravely and wisely. She began life all over again, leaving herself out, working toward the best for her children and for others.

Today she is a woman whose face speaks of peace and power. Her home is restful, her children simply trained but thoroughly well-bred. The town is grateful to her for more than one good work for, though her means are small, she has won others to aid in whatever she undertakes. Where life was restless and crowded, it is now roomy and widening toward a larger, sweeter influence every year. Her friends wonder that she has time for everything. But her secret is simple. She has made room by eliminating herself from her scheme of life.

Many another woman needs to make the same right-about-face. Each single human life is so small that nothing merely personal can be of the first importance. It is not in the least worth while, for example, to fuss over doilies and centerpieces and lingerie waists and embroidered underwear and entertainments and ball gowns, in order to rival one's neighbors. The world is too large for that, life is too short and home too precious. If family joy depends on such things, it lives in a poor atmosphere and needs change of air. There are books and flowers and people outside who need love and help and a road from every door to God in his world. Make room by clearing out the temporary, the restless, the personal and the wider glories will begin to shine in. Peace will enter and find place to dwell with strength.

A Collect for Club Women and Church Workers

A prayer offered at the opening of a woman's club meeting at Saginaw, Mich., is published in the January *Delineator*. It is worth passing on:

"Keep us, O God, from pettiness; let us be large in thought, in word, in deed.

"Let us be done with fault-finding and leave off self-seeking.

"May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

"May we be never hasty in judgment and always generous.

"Teach us to put into action our better impulses, straightforward and unafraid.

"Let us take time for all things; make us grow calm, serene, gentle.

"Grant that we may realize it is the little things that create differences; that in the big things of life we are as one.

"And may we strive to touch and to know the great common woman's heart of us all, and *O Lord God, let us not forget to be kind.*"

An Engine House Dog

Rags is the famous dog of Engine Company No. 72. She was found in quarters on the return of the company from a fire on Jan. 4, 1905. It was a terrible night and a heavy snowstorm raged. One of the firemen heard the pup crying, and found her in the drawer of the house watch-desk, covered with a ragged coat. So she was promptly christened "Rags."

No one ever knew who put the dog in the drawer of the desk. Certainly she could not have got there herself, for she was only three weeks old and not able to walk. She was too young to drink milk out of a saucer, so the fireman who found her went to a drugstore and bought a baby's milk-bottle. After a good deal of coaxing, Rags was induced to take to the nipple and to get her nourishment in that way. Just then a new alarm rang in. Rags was placed back in the desk, and when the men returned the next morning at eight o'clock Rags was fast asleep, with the empty milk-bottle beside her. For the next three weeks the desk drawer was the only place in which she would go to sleep.

Now she sleeps in the stall of Jim, the engine horse, and they are fast friends. If Rags doesn't go out of the stall when the alarm rings, Jim will take her up by the back of the neck and run to the pole with her. When visitors come to the house and give the horses sugar, Rags will seize hold of them by their clothing, and so present Jim's claims to the first and biggest lump. Should the horse drop the sugar, Rags will retrieve the lump, bring it to Jim in his stall, and place it so that he can reach it.

Rags has a long line of houses on her list, on Twelfth Street, where she can go at any time for her meals. She does not attend fires, but stays in the house, on the desk, until the company returns, and she will allow no one to enter unless he is in a uniform of some kind. The telegraph boys in the neighborhood found this out, and when the company rolls out they go in to see Rags, who thinks they must be all right because they wear a uniform.—*From Fire-Fighters and Their Pets, by Alfred M. Downes.*

Who has no inward beauty none perceives,
Though all around is beautiful.

Closet and Altar

TESTS OF HOLINESS

Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his friend.

A saint is a sinful man who has set holiness before him: complete and perfect and absolute holiness.—*Alexander Whyte.*

If we wish to be sure of the quality of our goodness, let us test it on the secular side of life, rather than by its professional and ecclesiastical implications. When we recall the reverential manner in which we handle the holy book, let us be sure of the integrity of our business books; when we complacently reflect upon the orthodoxy of our creed, let us examine ourselves as to how far we keep faith with men; when we remember our devout behavior in God's house, let us give a thought about our conduct in our town; and when we flatteringly estimate ourselves in our Sunday clothes, let us inquire as to how our neighbors reckon us up in our shirt sleeves.—*W. L. Watkinson.*

No rush to battle atones for sin in the tent.—*G. Campbell Morgan.*

What is this that stirs within,
Loving goodness, hating sin,
Always craving to be blest,
Finding here below no rest?

Naught that charms the ear or eye
Can its hunger satisfy;
Active, restless, it would pierce
Through the outward universe.

What is it? and whither? whence?
This unsleeping, secret sense,
Longing for its rest and food
In some hidden, untried good?

'Tis the soul! Mysterious name!
Him it seeks from whom it came;
It would, Mighty God, like Thee,
Holy, holy, holy be!

—*William Henry Furness.*

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—*Abraham Lincoln.*

No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care.—*Henry Drummond.*

O Thou who art the Lord of all our days, be near to us in the strife of life! Keep alive and strengthen in us all that is simple, and good, and true. Suffer us not to be patient with anything in our life that is weak and wicked. Let us be more glad of any victory we may win over ourselves than of any good fortune that may come to us. Let us be more sorry for the evil that we ourselves do, than for the evil that is done to us. Prepare us for our daily duty and care; and whether we live with many eyes upon us, or seen only by the few who love us, may ours ever be the spirit that trusts in Thy goodness and seeks only to do Thy will. Amen.



The teaching staff of the academy, spring of 1908. Mr. Kung at left, Mr. and Mrs. Corbin at right



The boys of the grammar school, Taiku, with little Annie Corbin as mascot

The Firelight Club

Conducted by William Byron Forbush

Mr. Corbin Writes Again

Mr. Corbin has sent me pictures of his school faculty, including himself and Mrs. Corbin and several of his school boys. I include this time the one of the grammar school, with Miss Annie Corbin, under her Merry Widow hat, as mascot.

Next time we are hoping to have pictures of the children's hospital in Taiku. I have thought some of you, who have enjoyed Mr. Corbin's delightful letters, would like to help take care of a bed there. When you do send in your money, old and young, Mr. Corbin and I have worked out the most unique certificate for Club members that you ever saw. It is all Chinese.

TAIKU, SHANSI, CHINA.

Dear Dr. Forbush: The page of "limericks" in one of the October numbers of *The Congregationalist* reminded me of some geographical specimens that appeared in our mission a couple of years ago. Here are two of them:

"In the funny old town of Taiku
A schoolboy was 'baying' his 'shoo.'
He stammered and stumbled,
Till the schoolmaster grumbled,
'Look out, or I'll thrash till you "koo"!'"

You will need a key to that one. Taiku should be pronounced as if written Ty-goo. A "shoo" is a book in North China, and to "bay" the "shoo" is to repeat its contents aloud from memory. What the schoolmaster threatened was to thrash the boy till he cried, for "koo" means to cry.

The next one should give encouragement to the members of anti-footbinding societies.

"A lady of old Fen-chou-foo
Picked her teeth with the tip of her shoe.
But now she's reforming,
(No longer deforming),
And changing the style of that shoe."

Some Boys Who Do Not "Bay" Their "Shoos"

In the modern schools the practice of repeating books aloud from memory has been discontinued. We believe that Chinese boys and girls should train something beside their memories. So in our Oberlin Memorial Academy in Taiku, though the boys themselves sometimes study aloud from choice, the memoriter method of recitation in the classrooms has been laid aside for more sensible and reasonable ways.

How we wish you could know these Academy boys! They are bright, manly fellows, quite equal in ability to lads of the same age in American schools. Yesterday I had the task of judging in a map-drawing contest which the teacher of the class in Acts, Mr. Poplar, had opened for his pupils. There were nine large maps of the Apostles' journeys. It was hard to decide between the first three or four, all of which would have done credit to the most advanced American students.

Mrs. Corbin teaches the boys English. They are very fond of that study, and some of them learn quite rapidly. Of course occasional mistakes are made, and one must learn not to be too greatly disconcerted when greeted by a cheerful "Good night" in the middle of the afternoon. The following gem is not from one of our students in English, but from a young graduate of one of the missionary colleges in North China. Writing of the Commencement at which he was graduated, he said:

"We all congratulated 'she,' our Mother College on the numbers of these two classes; 24 is the number which has never been reached in the Freshmen, and 13 it is also in the graduators. And the more so that their essays, speeches and representations all were prepared perfectly good, and had been spoken and played very thoroughly, correctly and honorably by every one of both freshman and graduators.

"When the whole ceremony was over Mrs. S— invited all the foreign guests, the old graduators, among whom was Mr. Old C— who was the most former graduator of this college, and the 13 new ones, all in her room to take a tea-meeting.

"I have never happened so happy a day as that during my life, and never seen our president so glad and proud of us before."

"Graduators" is surely good, and would be a very suggestive title particularly for those husky alumni who have specialized in football.

The Story of One Taiku Schoolboy

About twenty years ago a little boy, whose home was on North Main Street in Taiku, went with his father to visit the mission school on South Main Street. The little boy was lonely, for his mother had just died, and he had not found life very pleasant in the courtyard with his cousins. When good Mrs. Clapp saw him she took him right into her mother-heart, and there he stayed. He became one of the best and brightest pupils in the school, so that after five or six years the teacher, Mr. Liu, put much of the responsibility for teaching and discipline upon the shoulders of this capable lad.

He had early become a member of the Taiku church, and he was a great favorite with all the missionaries. When he had finished his studies in Taiku the question of his future occupation came up. The way opened for apprenticeship in one of Taiku's greatest banking corporations, and Taiku, you should know, is one of the banking centers of China. But the counsel of his missionary friends was better, and so the young lad was sent down to the Tungchow College. There his good record was maintained. He was a leader in the college life, an omnivorous reader, a thorough student in the Chinese classics. In June, 1900, at the end of his junior year, he returned to Taiku and was with his missionary friends through the early weeks of that awful summer.

I will not tell you of the sore trial that our young friend went through in his own imprisonment and in the massacre of his dearest friends. You will find all that most graphically told in the little book, "Two Heroes of Cathay." So also will you find therein the story of the journey to America with Miss Miner of Peking, the inhuman treatment by American immigration officials, the long series of disappointments, and the final happy arrival in Oberlin. I am glad I was in Oberlin to greet the two young Chinese students when they arrived.

A sequel should be written to their book, telling of their student life in Oberlin, from which they became "graduators" in 1906, and then of their post-graduate work in Yale. In 1907 Mr. H. H. Kung, M. A., came back to his native Taiku to do faithful and brilliant work as the principal of the Oberlin Memorial Academy, and here he is today, truly the right-hand man of

Your friend,

PAUL L. CORBIN.

Bicycles Wanted in Shansi

The *Missionary Herald* says: "Gifts of second-hand, but still serviceable, bicycles will be valuable additions to our equipment. After considerable experience, both at home and here, I believe that the single-tube tire will be most serviceable.

"If such are furnished on the bicycles sent, some sort of 'anti-puncture' material, as New Orleans molasses, if put into each tire by a bicycle shop at home, will decrease considerably our difficulties from punctures from the fine sand burrs. The style of tire is not, of course, for us to dictate to the donors, nor is the matter of payment of freight out as far as Tientsin, though if that can be arranged by them it will be an additional help and greatly appreciated."

Among the New Books

Biographical Studies

Few works of fiction can equal in interest, variety of incident and range of action the biography of *Richard Mansfield* (Scribner's. $3.50), written by his friend of many years, Paul Wilstach. Mr. Mansfield was a versatile man—a poet of more than average ability, a successful playwright and a great actor. The range of his presentations, from Prince Karl to Dr. Jekyll and Mr. Hyde, from Beau Brummell to Shylock or Richard III. or Cyrano de Bergerac, was extraordinary. In this last creation of Rostand's he achieved probably his chief success. The story of his struggles, his privations, his failures, and trials of many kinds will not lead the reader to consider the actor's career a sinecure.

Among the new books on Lincoln is a detailed statement of the events connected with *The Assassination of Abraham Lincoln and Its Expiation*, by David Miller Dewitt (Macmillan. $2.25). The plot to capture Lincoln, which preceded the assassination, is explained, with an account of Booth and his associates. The frenzy of the nation at the death of its President is clearly shown, and the given story of the capture of the assassin and his supposed fellow-conspirators, the military trial and the execution of the condemned. The author is convinced that the trial was unfair, that Mrs. Surratt was not guilty, and he seems to prove his case. Unfortunately the tone of his work is far from judicial, and his strictures upon many of those who were in authority are unreasonable.

The biographer of *Daniel Boone*, C. H. Forbes-Lindsay (Lippincott. $1.50), quite sensibly passes over the commonplace details of the early life of this prince of pioneers and brings us at once into the woods. The spirit of the wild frontier life is excellently rendered. The heroic exploits of George Rogers Clark form a part of the narrative. We meet Simon Kenton the Scout and the renegade Simon Girty. The question of the Indian claims to Kentucky is well treated and a good word is said for Hamilton "the hair-buyer." Vivacious in style, it is a good book for boys, and will prove equally delightful to the adult.

The story of a strong and simple life is always interesting and heartening. Such is the biographical sketch of *Captain Thomas A. Scott, Master Diver*, by F. Hopkinson Smith (Unitarian Soc. 60 cents). The book is one of a series on True American Types, intended to set forth "the sterling manhood which travels along the by-paths of life rather than in the highways of fame." We feel that such a life as this is more worthy of honor than many another that is heralded with trumpets. Its first interest is in the character of the man, but second only is the tale of the hazardous life of a master diver.

In the series of Constructive Bible Studies, published by The University of Chicago Press, a fair review of the chief events of church history is provided in *Great Men of the Christian Church*, by Williston Walker ($1.50). From Justin Martyr to Horace Bushnell there are twenty brief biographical sketches, dealing concisely, not only with the men, but with their times. The book is intended for the use of adult classes. It is, perhaps, somewhat dry, but undeniably scholarly and reliable. There is a fairly good index and questions for study follow each chapter.

The good folk who boast a long array of Yankee ancestors, particularly such as are Massachusetts born or Harvard bred, will find interesting reading in *Sons of the Puritans* (Amer. Unitarian Assoc. $1.25 net). These eleven sketches of eminent Harvard men, deceased within the last decade, are written by eleven other notable Harvard men, including President Eliot, Prof. Charles Eliot Norton, Bishop Lawrence. The lives thus commemorated represent illustrious service to fellowmen in varied walks of life, civic, academic, military, professional; but even more, a composite picture of the sturdy qualities that have made the nation.

Biblical Interpretation

We often receive inquiries as to some book which will explain to the ordinary reader of the Bible what the higher criticism of the Old Testament means. In *Hints on Old Testament Theology* (Adam & Chas. Black, London), Prof. Archibald Duff of Yorkshire United College has shown in popular language what students of the history of the Bible have discovered concerning the origin and growth of the records of the Hebrew people and their heroes. He has explained the relations of the religion of the Hebrew nation with the religions of nations before and contemporary with it. He has described, without unnecessary technicalities, the different documents which have been woven together in the Pentateuch and the development of ideas of God and his laws among the early Hebrews. The point of view of the higher critic is here clearly expressed, albeit perhaps with a tendency to over insistence that it is the only reasonable way to estimate and interpret the Old Testament.

Adolf Harnack's *The Acts of the Apostles* (Putnam's. $1.75 net) is not an exegesis of Acts nor an interpretation of its meaning. It is an inquiry into the character and purpose of the author, his literary style and the sources from which he selected the material for his book. It is intended for scholars who understand Greek, know something at least of contemporary history and early Christian writings. It attempts to answer critics of St. Luke and his writings, to refute criticisms known only to scholars. The ordinary Bible student, therefore, will find this book quite beyond his range, while scholars already interested in the questions discussed, and competent to follow Dr. Harnack, will find his analysis of Acts and his minute and keen examination of its contents of the highest value.

Sidelights on the Bible, by Frank T. Lee (Winston Co. $1.50), has both color and force. The author has a pretty knack of description. A journey through Palestine, even in the beaten track, presents admirable opportunities for the use of such talent, and they have been improved. The author's excursions into archæology, his thoughts and opinions on Christ's illustrations from the occupations of the people of his time, from their religious observances, and from their domestic, social and civil life, are all illuminating.

A helpful exposition of the unity and relationship of two great Christian writings is presented in *St. Paul's Epistles to Colossae and Laodicea*, by John Rutherford (Scribner's. $2.25). The attempt is made to show that the two letters in our New Testament, Colossians and Ephesians, were written by the Apostle to churches in cities lying side by side in a valley in Asia Minor, Colossae and Laodicea. There was a community of feeling as well as geographical affinity between these towns. The verbal coincidences between the two epistles are intelligible only in the theory that they are the product of the same state of mind.

The Spell

In the short list of novels that hold the interest of the reader in every chapter, keeping him from even glancing forward to the last pages to discover the outcome of the plot, is to be placed *The Spell*, by William Dana Orcutt (Harpers, pp. 352. $1.50). The story evolves itself. Its author was apparently carried along by it and with it, and perhaps arrived at the conclusion where he had not expected to find himself. He is at home, not only in Florence, where the scene is laid, but with the history, heroes and art of Italy. The fascination of these is the spell which draws the young American husband from the side of his charming wife into the ancient library to daily studies which stretch into months. The same spell draws to the young wife's husband her college friend, who assists and shares in his studies.

A typical American home is set into the frame of a lovely Florentine villa and Italian society, of which the author writes with knowledge and *con amore*. Side issues, such as Fletcherizing one's food and impressions on the sub-conscious self, find place in the story naturally. There is no villain in the play. All the characters are human, with attractive traits. One may well believe that the author's own spiritual life was enriched by his effort, as the reader's may be. If the conclusion falls somewhat short of anticipation in dramatic effect, it must be remembered that it is a mighty task to kill a young girl's love for the husband of her most intimate friend and yet to preserve him alive, restore him and his wife to the harmony of their honeymoon without breaking the friendship or marring the mutual esteem of all the actors in the drama.

Stories with a Serious Note

A remarkable religious novel dealing with present-day materialism, infidelity and social unrighteousness is *The Angel*, by Guy Thorne (Dillingham. $1.50). The hero is converted in Wales under mysterious circumstances. He is apparently chosen by God, as Saul was, and the Holy Spirit takes possession of him that he may lead a religious crusade in London. He is the friend of the poor and outcast, and preaches fearlessly against the shams of society. The same lesson has been taught by other religious writers recently, but not so powerfully. The opportunity offered by the new psychology is used effectively to explain what the author calls "the supernormal" in his story.

Another similar story, as powerful in its way, but directed against different evils, is *The Vigil*, by Harold Begbie (Dodd, Mead. $1.50). This attacks high church ecclesiasticism and the selfishness of the wealthy classes. The central figure is a young rector who is alternately repelled and attracted by the church. Finally enlisting under her banner, he is called to a wicked little town, where he grapples with sin and sorrow and death. In one of these experiences the unreality of his own sense of religion is brought home to him with startling clearness. Peace of mind comes with the vision of the Christ behind the church and behind his own words.

Social reform as a background for romance has attracted Mr. E. Phillips Oppenheim in *The Missioner* (Little, Brown. $1.50). The hero is an idealist, the lady a *blasé* member of England's wealthy social class. Mr. Oppenheim is first of all a story-teller, but he has hints of ethical interest here which mark an advance on his earlier work. If not so dramatic as *A Maker of History*, this unwonted appeal to thoughtfulness adds value in a well-imagined story.

Beginnings of the Christian Church

Sunday School Lesson for February 28

By Rev. A. E. Dunning
(To be studied with open Bible)

IX. Her Expansion Through Persecution

You are to show through this lesson the most important step thus far in the progress of the new church. Up to this time, so far as this story goes, it had been confined to Jerusalem, though there are evidences that it had already begun to spread much farther (Acts 9: 19; 26: 11). You will note that from the beginning of the Church intimations were given that it would open its doors wider than to Jews only (Acts 2: 39). It had come to include the more liberal foreigners residing in Jerusalem (chap. 6: 1), and it was among them that the first fierce storm of persecution had burst forth, beginning with the stoning of Stephen (8: 1). Now you are to follow its expansion outside of Judea, in fulfillment of the commission of Jesus (1: 8). This movement you can make plain by considering:

1. *Philip in Samaria.* His going there is told as one example of an extensive missionary enterprise in which many disciples took part (v. 4). Show why persecuted disciples in Jerusalem would naturally expect to find Samaria the safest place within their reach (John 4: 9). What prospect had Philip of getting a hearing about Jesus in Samaria? First, as a Grecian Jew he would have less prejudice against Samaritans than the Jerusalem Jews, and would be more agreeable to them. It is good policy to send as missionaries those who have most in common with the people to whom they are to preach. There was a time when the return of Joseph Neesima to Japan as a preacher of the Christ meant more than the sending of many American missionaries. Second, the way had been prepared for Philip. Jesus himself had, a few years before, proclaimed himself to Samaritans as the Christ, that is, the Messiah (John 4: 25, 26, 39). He had also taught the Jews who were his disciples to respect the Samaritans (Luke 10: 33-37). It was a Samaritan rather than a Jew who had cared for the robbed and wounded traveler, and of a whole company who had each reason to be grateful to Jesus, the only one who came to him to express his gratitude was a Samaritan (Luke 17: 16). Perhaps Philip told them that parable of the man who had fallen among robbers when he was explaining to them how he had fled to them to escape the fate of Stephen.

The good news that Philip proclaimed explains the joy with which it was received (v. 8). It was no doubt what Jesus had announced to his own townspeople (Luke 4: 17-21) and that the good tidings were for Samaritans as much as to Jews. When they saw the signs that Philip did, they knew what the gospel meant (vs. 6, 7).

2. *Philip and Simon.* Show what the greatness of Simon Magus consisted in, as the Samaritans regarded him (v. 10). It was not very different from the greatness which was ascribed to Jesus by many of his admirers. The Samaritans were looking for the Messiah; they thought they had found him in Simon. Then came Philip, doing greater wonders than Simon, and the people turned to him (vs. 7, 8). But his power, he said, was in the name of Jesus Christ, and he invited men and women to be baptized into that name (v. 12). Simon, too, convinced by the signs and wonders, was baptized a believer in Jesus (v. 13). What did Simon lack? No doubt the effect of his confession of Christ was great on those who had followed him.

3. *Peter and John in Samaria.* The apostles in Jerusalem would not have sat at table with Samaritans. What must have been their feelings when the strange report came to them that these despised people were becoming their fellow-disciples? They sent a committee of two to investigate the report. Note how genuine was the spirit of Christ in them, that when they saw the converted Samaritans they did not shrink from the consequences of recognizing them as brethren. These two apostles joined in prayer that the new converts might receive the gift of the Holy Spirit which had come on them at Pentecost (chap. 2: 4) and which they had promised to believers at that time in Jerusalem who were baptized in the name of Jesus Christ (2: 38). Why had not the same gift been imparted to the Samaritans when they received the same baptism? What authority had these two apostles to confer the gift which Philip had not? They did impart it through the laying of their hands on those who had been baptized (v. 17).

4. *Peter and Simon.* There is no reason to doubt that the apostles laid their hands on the sorcerer as they did on the others who had been baptized. But he saw that the others received something not imparted to him. How did they show what had been given to them? (Acts 19: 6.) Simon wanted the power to impart the gift as the apostles were doing, and offered the price he thought it would be worth to him (vs. 18, 19). He was told his mistake (vs. 20-22), but he seems not to have understood it. If tradition is true, he became the gall root of bitterness that Peter said he would, a great opponent of Christianity (v. 23). Peter urged him to repent and pray for forgiveness. He did not promise to do either, but asked the apostles to pray that the consequences of his wickedness might be averted from him (v. 24).

What now is the sum of your teaching of this lesson? Don't spend the larger part of your time on Simon. He is only a striking incident in the story. Show what a large advance in the progress of the Christian Church was this revival in Samaria. The crucifixion of Jesus had seemed to be the end of the kingdom he had proclaimed. Then his resurrection had shown that its vitality was of God. His departure had been no loss to his disciples, but had been followed by Pentecost and the gift of the Holy Spirit. The leaders of the Jewish Church had been repeatedly defeated in their attempts to suppress the new movement. New members had come in increasing numbers. The barriers between the Christian Jews of Jerusalem and their foreign brethren had been broken down. The martyrdom of one of these had sent many out of Jerusalem into the country around preaching Jesus. Then they learned, and the apostles became ready to admit, that Samaritans, like Jews, were entitled to membership in the new church, for they also experienced a Pentecost; and Peter and John, on their way back to Jerusalem with the news, tarried in Samaritan villages to tell the people that the prejudices of centuries had melted away and that they might all be one in Christ Jesus (v. 25). The scenes in those villages must have been like those described in Turkey during the last six months when Christians of opposing sects embraced in the streets and when even Christians and Mohammedans exchanged greetings as brethren.

*International Sunday School Lesson for Feb. 28. The Gospel in Samaria. Text, Acts 8: 4-25.

Pioneers—a Contrast

C. E. Topic for Feb. 28—March 6

By Miriam L. Woodberry

Present-Day Pioneers. Eccl. 11: 1-4.

The men who led the way. America's first pioneer was a deep-thinking individual who heroically sacrificed the comforts of civilization for principle. His son, born to hardship, pushing through the Alleghanies, living with rifle and ax, continued the tactics of Indian warfare with British brain, and, opened up the country. The next generation claimed national recognition, fought for and established a government suited to the needs of individual growth. Then appeared the pioneer of the trails, when our cowboy life was at its height, and the immigrant wagon dragged its human freight across the continent, the most thrilling and picturesque ever recorded. The next pioneer is the man of science, armed with a college of technological education. Skilled labor is beckoning to unskilled.

Pioneers for Christ. Each period has seen its selfish and its reckless pioneer, but the figure to whom all turn with a glow of national pride is the individual who plunged into the arena—a pioneer of Christ. Today he follows the lumber-jack into the great forests that circle our northern lakes, and shares in the felling of trees, driving of logs and feeding of saw-mills. He lives in the mining village, where the call for coal sends a combination of electricity, mules, dynamite and humanity daily into the darkness of the underground, or follows the civil engineer whose irrigating ditch is terminating the reign of the sage brush, and substituting homes and modern vegetables. He is down at Ellis Island, that great human switchboard which for a brief moment gathers the pioneers of the whole world before scattering them over the country. Let us look at one.

A contemporary pioneer. This is a girl missionary living near the Monongahela River, a river whose shores are blackened with the smoke from the colossal steel mills, where people are called "hands" and where children never see the sun. One Saturday

evening the missionary and the writer picked their way over railroad tracks, around freight trains and under iron trestles to "hold a Kitchen Prayer Meeting." Twenty men in different stages of inebriety lounged around the table. A keg of beer in one corner offered constant refreshment. Over seventy-five people came to the service—some listening from the yard. In the midst of the talk, a coarse voice exclaimed in the Croatian tongue, "You come to protest against us." Quick as a flash came the answer: "I am here to protest against all wickedness, sin and filth. There is a better way to live in this country, and the Americans want you to share it." When we left three stalwart policemen were in the alley. "Are you frightened? Did you ask them to come?" "No," she replied, "they are grateful for these services, for Saturday night is their hardest night—the night the men are paid off—the night the women dread—the night the liquor world picks its richest harvest—the night of America's peril." We know the pioneer as an ancestor. Do we recognize him as a contemporary?

Facts and Features of Local Work

Interdenominational Journalism

The *Church Record* of Athol, Mass., consists of only four pages, but is doing a good work in its home town. Every one of the dozen churches of the town, representing ten denominations, Catholic and Protestant, contributes its calendar of church announcements, news items and comments. The Y. M. C. A. and the Salvation Army also share the columns. The ministers of the several churches prepare the material which is inserted free of charge, and each pastor receives a complimentary copy. In addition to the church notices, as much of the cleanest and most wholesome general news of the town is printed each week as space will allow. The *Record* is a strong no-license paper, and no liquor or tobacco advertisement is ever allowed in its columns.

The present editor, Miss Hattie M. French, began at the foot of the ladder, worked up her own subscription list, solicited advertising, etc., and has been in entire charge of the business for six years. The little sheet is a power in the community, and is also a success in a financial way. The editor is herself a printer of experience and can do almost any part of the mechanical work. She has been repeatedly asked to start a similar paper in adjoining towns, but has not done so. She is a sister of Mr. George French, editor of *Profitable Advertising*.

Work in the By-Ways

The "Congregational House" of Freeport, Ill., where, with the support of Rev. B. M. Southgate of the Sunday School Society, Miss L. E. Pratt has been carrying on missionary work for several months, has become the home of a new Congregational church of twenty-seven members, with fourteen more to be received at the next communion. The church gathered in this missionary dwelling house is planted in the center of a population of 900 people separated by distance and natural barriers from other churches. In developing this work the Winnebago Association, and especially Second Church in Rockford, and the Sunday School Society have co-operated. Just before the organization of the church, Jan. 25, State Evangelist J. G. Brooks and Mr. Southgate held special meetings for three weeks. J. H. C.

Starting a New Home

The corner stone for the handsome structure of Plymouth Church, Newark, O., was laid Jan. 14, 1909, by the Grand Masonic Lodge of Ohio, followed by an address from Dr. Washington Gladden. In the evening a banquet was given, to which about 300 men of the city were invited. Rev. B. G. Newton of Granville, N. Y., and Rev. Howard MacAyeal of Akron were the principal speakers. J. M. T.

Nebraska Federation of Churches

Forty delegates from the leading evangelical churches representing in all 150,000 church members, met in Lincoln, Neb., on Feb. 2. The conference organized a state federation of churches which will work along lines indicated by the Philadelphia Council last December. It was an earnest and enthusiastic meeting. The closing session was addressed by Rev. F. T. Rouse of First Congregational Church, Omaha, and Dr. S. Z. Batten of First Baptist Church, Lincoln, who were present at the Philadelphia meeting and reported its essential features. M. A. B.

A Half-Century Ministry

Recently First Church of Newbury, Mass., celebrated the fiftieth anniversary of the ordination and installation of Rev. J. R. Thurston as its assistant pastor. Born in



REV. JOHN R. THURSTON

Bangor, Me., in 1831, he graduated from Yale in the class of '51, Dr. T. T. Munger being a classmate. Mr. Thurston served in Newbury until 1870, when he accepted a call to his present pastorate in Whitinsville. A reception was tendered to the veteran clergyman and his wife in the Oldtown parsonage, and many of the older parishioners gathered to offer greetings and to commemorate the relations of bygone days. A number of visiting ministers, some from other states, were also present. Another feature of the anniversary was the Sunday sermon preached by Mr. Thurston in the church which had welcomed him fifty years ago. After nearly forty years of service also, in his present charge, he still performs the pastoral duties with accustomed vigor and devotion, and his place in the hearts of the people has never been warmer. A.

New Haven Anniversaries and Receptions

Although the pastor-elect of Center Church, Rev. O. E. Maurer of Great Barrington, Mass., will not take up his new work until May 1, arrangements have been made by which he shall preach here on one Sunday in each month until that time. On Jan. 22, his thirty-first birthday, Center Church gave Mr. and Mrs. Maurer a largely attended reception, at which words of greeting and assurances were given by representatives of the church, congregation, ecclesiastical society and the young men of the church. Meanwhile the pulpit is being supplied by different pastors. On Feb. 7, Rev. Anson P. Stokes, one of the pastors of St. Paul's Episcopal Church and secretary of Yale University, preached at the two services. It was a manifestation of church fellowship highly appreciated by the Congregationalists of our city.

Dixwell Avenue Church (Negro) celebrated on Feb. 7 the eighty-ninth anniversary of its founding and the eightieth of the organization by council. Addresses were made by Rev. Newman Smyth, D. D., Prof. Williston Walker and at the reception and reunion on Feb. 9 by Judge L. W. Cleveland. The pastor, Rev. E. F. Goin read a paper upon The Negro Church, before the New Haven Ministers' Association, which was so informing that the body requested its publication.

The twenty-fifth anniversary of Dr. W. W. McLane's pastorate at Plymouth Church was fittingly recognized on Feb. 7. In the morning the pastor preached a historical sermon, and in the evening Dr. Smyth and Professor Curtis made addresses appropriate to the occasion. At a later reception to Dr. and Mrs. McLane greetings were brought by the officers of the church and $250 in gold were placed in the pastor's hands as a fitting gift.

Rev. Franklin Countryman of Stony Creek was appointed chaplain of the House at the opening of the state legislature. He has just passed through a severe bereavement, his parents both dying inside of one week. They were faithful members of Howard Avenue Church, New Haven. I. W. S.

Live Times in Missouri

First Church of New Cambria, Mo., finds itself in the midst of stirring scenes. They closed last year and began this with a two weeks' series of services which resulted in a general quickening and a substantial addition to the membership of the church of twenty-five. Recently the building caught fire in the basement and the flames ran up between the studding to the top of the belfry, but quick work on the part of the "Bucket Brigade" saved the edifice. The town is also in the midst of a gold boom. What has been declared to be a profitable mine has been discovered a mile east of town, and "a town of 50,000 people" is expected "in a short time." B.

An Agreement of Michigan Executives

A year and a half ago Rev. William Ewing was transferred from the superintendency of the Sunday School and Publishing Society in Michigan to national work in Boston. Since then no man has been engaged in distinctively Sunday school work in the state. In the meantime the centralized policy of oversight and control of all state Congregational interests in Michigan has become operative. This policy provides for a single board of trustees, representative of the state at large, which acts through an executive committee from its own number. To relate the Sunday school work to this unified control and at the same time to protect the interests of the national Society, a conference was held at Lansing, Jan. 29. The executive committee of the Michigan Congregational Conference and Mr. Ewing,

now missionary secretary of the Sunday School and Publishing Society, were present.

The agreement entered into provides for the joint appointment and support of a field man to organize and develop the state Sunday school work under the direction of the state executive committee. All funds received from the state, except individual gifts for special purposes, are to be divided equally between the two parties to the agreement. The customary literature for the work is to be furnished free of cost to the executive committee, upon whom rests the responsibility for the raising of the Sunday school funds. This compact goes into effect March 1. F. G. W.

Large Ingatherings in Vermont and Kansas

It is not often that a New England church receives into its membership on a single Sunday forty-two recruits—thirty-eight on confession. This was the privilege of the Barre (Vt.) church, Rev. Francis A. Poole, at the January communion. Only once in the history of this old church has this number been exceeded, and that in 1827. The representative character of the new members is also worthy of mention, as most are adults, many heads of families and leading business men who have long contemplated taking their place in the church. While it is true that special services were held in Barre in November, the larger number of these new members should be attributed to patient, faithful pastoral work rather than to the influence of the evangelist. Two or three of the adults and seven of the young people may be credited to the special services which served to clinch impressions already made by the Sunday school, of which most of them are members. The membership of this church is now 630, the largest in its history, and a net gain of 116 during the present pastorate of seven years.

H. G. W.

Rev. A. O. Downs, Burlington, Kan., recently received forty-five members, all but one on confession. Half of them resulted from a union meeting, held by Rev. French Oliver, the remainder from the usual meetings following. Among the accessions are a state senator, an editor, a bank cashier, a trustee of the penitentiary and a chairman of the Republican committee. The good work is still in progress.

Comity between New Hampshire Bodies

The fifth annual meeting of the New Hampshire Interdenominational Commission was held at Manchester, Feb. 2. The services of the commission for comity adjustments have not been demanded the past year, and the chief business was therefore the election of officers. Rev. Thomas Chalmers, D. D., Manchester, was chosen president. Secretaries and other denominational representatives reported on religious conditions in the state. While excellent feeling obtains between the denominations, it is evident that readjustments in behalf of federation and larger parochial opportunity is the next step to be considered.

Inspirational addresses brought out the essential worth of the country church as a minister to the human soul and the responsibility of the strong church for the weak. The worth of the commission is not alone in what it may accomplish in readjustments of church life, but in its creation of a sentiment favoring co-operation and in its deterrent power. For abuse of denominational rights in any part of New Hampshire would speedily bring an appeal to the commission. The fact that arbitration is always open tends to prevent the necessity of resorting to the same. E. B. S.

Pastor Lectures at Montreal

Rev. E. C. Woodley, pastor of our church in Danville, Quebec, completed a course of six lectures on comparative religion in the Congregational College in Montreal, Feb. 9. The lectures showed a deep study of a great subject, and grew in interest as the course progressed. They brought out the fact of the manifestation of the same "feeling after God" and seeking for divine help, in primitive nature worship, animal worship, totemism, ancestor worship, fetichism and the various forms of sacrifice, as that shown and satisfied in such an infinitely better way in Christianity. The lectures were much appreciated by the students and faculty, and enjoyed by others not connected with the College. The fact that Mr. Woodley was a graduate of the College and for a number of years a missionary in India, where he gathered many of his illustrations, added interest to the course. E. A. Cook.

Denominational Duties

New York Extension Society Considers Them —Remarkable Advances and Demands in the Greater City

Two hundred Pilgrims, not all of whom had ancestors in the Mayflower colony, sat down last week to the annual dinner of the Church Extension Society, with President Boynton as master of ceremonies. Courses were accompanied by the famous strains of the Rigoletto quartet, the Miserere from Il Trovatore, the sextet from Lucia, while during the interims the company looked at stereopticon pictures of the work, with explanatory addresses. The pictures demonstrated more forcibly than the three-minute orators the solid achievements that satisfy contributing laymen. The appeals that accompanied the series of pictures on things to be done, while they totaled about six times the average annual income of the Society, seemed to be reasonable and modest, and less, really, than the Society could accomplish every year if properly sustained.

The first three pictures showed respectively the first Dutch meeting house erected at the end of Manhattan Island, the Friends' chapel, still standing in Flushing after two and a half centuries, and the first Broadway tabernacle, at the corner of Worth Street, in 1840. Then, after the picture of Dr. Storrs, the father of Congregational extension in Greater New York, came the founders of the Society at their first meeting in 1892, Gen. O. O. Howard presiding. That meeting of seven was held in the office of G. W. Hebard, the only treasurer the Society has had. The churches of this vicinity owe a large debt to the laymen who have given strenuous days and nights, together with much wisdom and much money. Among the directors newly elected are Dr. Burton and a Plymouth layman, Mr. G. G. Brown.

Last year, the Society spent about $9,000 in aiding churches, and this year expects to use about $15,000, in view of extra promises from contributing churches. This, however, does not represent any serious response by the fifty local churches, inasmuch as their combined annual budgets total more than $500,000, of which one-third is given away, the greater part of it to other than denominational objects. The severe need of churches awaiting immediate assistance, at the lowest estimate, is $25,000; and the sum could be raised, and will be raised annually in a few years, when the education of fellowship has fully ripened. The Society has had to overcome denominational individualism and isolation, plus the worship of autonomy, covering a period of nearly fifty years, and is only now in the full tide of a genuine brotherhood. The last five years have been wonderfully successful, in view of all the facts. In this period, churches already aided gave for home expenses $267,000 and to benevolences $20,000, securing splendid denominational assets at the same time, such as North Church, Bronx, Richmond Hill and Brooklyn Hills in Queens, and Bushwick Avenue, Brooklyn, all of which are now in turn helping new movements in their districts.

It was difficult, while looking at the picture of the superb edifice that the Flatbush church begins to build next month, a property that will be worth $120,000 and be in touch with a thousand families, to realize that the church is not yet ten years old, and has had scarcely any missionary aid at all. Surprising, also, was the sketch of a proposed building for Flatbush Church of the Evangel. Organized only eighteen months ago, it has gathered 160 members and a Bible school of nearly 300. With the aid of the Extension Society and Lewis Avenue Church, it has met its other obligations a year ahead of time, and expects to begin building late in the summer. This phenomenal progress has been due to the training of its laymen and women in the down-town churches. In a few years its property will represent an investment of over $80,000. This church and Christ

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Church, Bronx, under Dr. H. M. Brown, are now the two special tasks of the Society. Dr. Brown's people have a magnificent location on the hill over which the Concourse driveway is being completed. The church, parish house and parsonage have a frontage of 180 feet. The structure is to be finished this year, and will involve a total of $80,000.

Other churches are on the Society's waiting list. Broadway Church, Flushing, stands amid 4,000 building lots, of which three-quarters have lately been sold. It is now forty-five minutes from Broadway, but when the East River tunnels are opened the trip will take just sixteen minutes. To cross over Brooklyn ten miles, Rev. E. P. Armstrong's two churches, Ocean Avenue and Borough Park, have between them 6,000 building lots now placed on the market. Mr. Armstrong says that the Borough Park Sunday school has *no average attendance*, it simply increases every Sunday, two children sitting on one chair, and those who can't sit thus can stand! Parkville Church, less than a mile from Mr. Reed's, is in similar condition, where 400 people often squeeze into accommodations for 300. Brooklyn Hills church, only recently set on its feet by the Society, has already established a new work at Brooklyn Manor, which may eclipse the mother church in strength and rapid growth.

A mile east, Woodhaven church is watching practically a new suburb being created between it and Jamaica. One concern alone is under contract to build 5,000 houses in the next five years! Congregational expansion has been rapid in the last five years, and partially atoned for prior slow movement. But Secretary Shelton says it must increase its pace more than double, and then will scarcely keep abreast of the city growth and the Congregational share of obligation. Last year, Brooklyn added 130,000 to its population, and at the same time built fifteen Protestant churches and five synagogues, with a total of 30,000 sittings. In this way the churches have been steadily failing to keep pace of growth for years, though last year showing a gain. New York State had the largest net gain of members in the denomination, and double that of Connecticut and Illinois. Its benevolences also increased $50,000, and its Bible schools prospered. New York City is getting used to the phenomenon of adding each year more new people than all the increase in the states west of the Mississippi, and in consequence the voice of the pessimist will surely grow faint.

Dr. Shelton says that New York is not now, never has been and never will be, a *pagan* city! that it increased 26,000 Protestant church members during 1900-05, that five foreign-speaking Congregational churches are already pleading for permanent homes and can get them with modest aid. He has had, for instance, an Italian pastor from the lower East Side begging aid for his church, and content to go hungry half the week, and work in shabby clothes if the gospel can be preached to those longing to hear it. A modest two per cent. of the annual budgets of self-sustaining churches would provide for all needs. That it is a good business proposition may be seen in the fact that the meager contributions of the last five years have secured Congregational investments of $385,000 in churches whose members aggregate 12,500. Dr. Burton of Church of the Pilgrims urges that a policy be laid down, looking twenty years ahead. Why let conditions surprise us? He suggests that wealthy laymen could even have secured lots in past years, as individual investments, with no possibility of losing, and have held such for churches, which have had to pay the cost twice over.

More building is going on in Brooklyn today than ever before, but the Extension Society is not able to further movements in new sections, because at the present pace it will take three or four years to catch up with the work *already on hand*. As fourteen churches are on its waiting list, it can readily be seen that a superb task is ahead. The meeting will be memorable for the healthy optimism developed. Congregational expansion in the city is an assured fact, and conditions were never so favorable as now. If the New York churches will prove this new *esprit de corps* by added gifts, the next annual meeting will tell a remarkable story. SYDNEY.

Education

Cornell University will get well advertised through its dropping of 153 students because of their failure to pass the mid-year examinations. But we cannot withhold sympathy from some of those poor fellows who really did their best and have discovered that they have not the mental caliber to keep to the front in the life race for the prize of high scholarship.

Mr. Slosson, one of the editors of the *Independent*, is writing for that journal a series of fourteen articles on great American universities. The second article on Yale is an interesting study not merely of that institution but by its comparisons of university life. Mr. Slosson's chief criticism of Yale is of its conservatism. In his opinion many opportunities of leadership are lost and many customs outlive their usefulness because of the loyalty of Yale men to the traditions of the college. But he admits the strength and influence of the Yale spirit. He says: "There are 12,744 living Yale graduates, probably more closely bound together by common training, a feeling of loyalty toward their *alma mater* and mutual acquaintance than any other large body of alumni in America, and inevitably exerting a powerful influence over public affairs. Yale men have the very useful reputation for 'getting there.'"

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Edifice at Dodgeville, Wis.

A Round Trip in Polity

Wisconsin Church from Methodism to Congregationalism—Stirring Visit of the Laymen Missioners

An interesting event in Wisconsin is the conversion of a Primitive Methodist into a Congregational church. Its location is Dodgeville, Wis., a town of about 3,000 people, in which zinc and lead mining has been the leading industry. It is ten years ago since the original change took place. It was thought to be unanimous at the time and a considerable acquisition, as it brought to us a membership of 150 under the name of Plymouth Church, a fine Sunday school and a church property valued at $10,000. But it was discovered after a few years that two or three families had not voted for the change and claimed to be the original church. A suit was instituted in the Circuit Court to recover possession of the church property. Plymouth Church won. The Primitives appealed to the Supreme Court and won. On Christmas evening, 1906, after nearly ten years of possession, the Plymouth people moved out and at once heroically entered upon the business of building a new house of worship. Of the more than 200 members now in the church every one had a mind to work, and under the lead of their energetic pastor, Rev. F. W. Schoenfeld, in less than two years came into being one of the most completely equipped houses of worship in the state, at a cost of about $39,000. The harmony and spirit of devotion which characterized the people is the secret of their success. Today their enthusiasm is unabated. Larger congregations than ever greet the pastor morning and evening of the Sabbath, while the midweek and other services are exceptionally well attended and the people are happy.

Another Sort of Conversion

Another illustration of earnest, aggressive work comes from a rural community in Waushara County, near the center of the state. A little over a year ago Forest City, which is neither a forest nor a city, was a community with no Sabbath worship, from five to ten miles from any church, the people spending their Sabbaths in visiting, ball games, hunting, fishing and other amusements. Some months ago a council was called to organize a church of fifty-three members, nearly all by confession, gathered under the lead of Rev. A. H. Smith, pastor at Hancock and Coloma. Recently we were invited to the dedication of a house of worship built and paid for by the people, with no aid from the Church Building Society; they could not wait for that, so earnest were they to have a place dedicated to the worship of God. True, it is not as elegant as some city churches, but is adequate to the needs of this community and occupies a fine site near the center of the settlement. It bears the name, Potter Memorial, in memory of an early Christian family. The giving has been remarkable and the praying quite as much so.

Laymen Aroused

The Laymen's Missionary Movement has reached us. The last three days of January witnessed a wonderful gathering at Janesville, beginning with a banquet, Thursday evening, at which over 400 business men from the city and nearby towns sat down under the lead of a committee of forty-two men from seven different churches of the city, with Hon. John M. Whitehead, a corporate member of the American Board, as a leading spirit, aided by Hon. O. H. Ingram, another corporate member. Governor Davidson found time in the midst of a legislative session to give an evening as the presiding officer of the occasion and to say, "I recognize this as one of the greatest movements of this generation, and that he only is a true patriot who has love for all mankind." The addresses which followed were from William T. Ellis of the Philadelphia *Bulletin* on The Supreme Opportunity; Lieutenant-Colonel Halford, founder of the

Continued on page 259

GOOD CHANGE

Coffee to Postum.

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage is growing each day.

It is only a simple question of trying it for one's self in order to know the joy of returning health as realized by an Illinois young lady. She writes:

"I had been a coffee drinker nearly all my life and it affected my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum.

"My brother also suffered from stomach trouble while he drank coffee, but now, since using Postum, he feels so much better he would not go back to coffee for anything."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL, Sunday afternoons at 3.30. Feb. 21, Rev. James H. Ropes. Feb. 28, Rev. H. N. Brown. LOWELL INSTITUTE LECTURES, Mondays at 2.30. March 1, Prof. E. C. Moore. Contributions to the Reconstruction of Theology.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.
CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

A Round Trip in Polity

Continued from page 258

Chicago *Inter-Ocean*, on Our Available Resources; and Sec. J. Campbell White on Our Share of the World. Other topics were discussed by these men and Hon. D. F. Wilber, consul general of Nova Scotia, during the sessions of Friday and Saturday, which were devoted to a conference of ways and means for carrying the gospel to every region of the habitable globe within the present generation.

The speakers from abroad were men who spoke not from a minister's or denominational standpoint, but as business men looking through business men's eyes. It was a new revelation to both pastors and laymen. The 150 men who gathered Friday afternoon in the face of a severe blizzard and also on Saturday, had their vision enlarged as to the magnitude of the enterprise and its relation to present-day problems. No longer must it be a penny or nickel enterprise, but rather one that must henceforth be put at the head of all the highest interests of the civilized world. If J. P. Morgan & Company believe that the development of Southern Alaska is worthy of their thought and the expenditure of millions, as is proposed, much more is the Christianizing of the world worthy of our consideration and the expenditure of many more millions for its accomplishment.

Sunday was indeed a missionary field day for Janesville. In each of the seven churches a missionary address was given in the morning and in the evening a mass meeting which filled to overflowing the auditorium of the Congregational church, the largest in the city. Never before has there been in our state a movement that has laid hold of business men with such a strong grip as the three days' missionary campaign for Southern Wisconsin.

It is proposed to follow up this movement by missionary institutes of a like character in all parts of the state and local committees are being appointed for this purpose.

Madison, Wis. H. A. MINER.

Losing Ground

Hartford Meeting of New England Bartenders Admit Prohibition Pressure—Good Work of Connecticut Temperance Workers

Some interest throughout New England has been centered in the recent gathering of the New England Branch of the National Bartenders Union, meeting in Hartford, at which Mayor Hooker gave the address of welcome. While many friends of temperance will regret that the mayor consented to speak at such a gathering, or, speaking, that he did not call the whole business which they represented a disreputable affair, good citizens will rejoice that he spoke so plainly. He reminded the representatives of saloon interests that he felt more at home in addressing Christian meetings, where he could always agree with everything that was said and done, than speaking to "you fellows who are just on the edge of doing something wrong." He told them that with the temperance movement pressing them on the one side and the brewers and dealers on the other, their only hope of maintaining their business rested in obeying and keeping within the limits of the law. The encouraging feature of this gathering of bartenders for those in sympathy with ousting the saloon was the tacit, and sometimes expressed, admission that the saloon interests were having a hard fight and in many ways were losing the battle against the persistent, earnest, growing prohibition wave.

Compared with other New England states, no-license does not prevail in Connecticut to so large an extent. We have no such proportion of cities without the saloon as Massachusetts has, or of towns as has Vermont. Yet temperance forces and anti-saloon sentiment were never more united throughout the state than now. The Connecticut Temperance Union was never better prepared for work or more aggressive. Its active, wise and experienced secretary, H. H. Spooner of Kensington is now busy with bills before the legislature, seeing to it that they shall be given due weight in committee hearings and place on the floors of the House and Senate. A ten o'clock closing law and one saloon for a thousand people are among the chief bills introduced.

In times past the Union has done chiefly and continuously anti-saloon work. At the same time, it has favored in the legislature and on the platform, as part of its work, proper Sunday observance and the creation of a probationary system in Connecticut courts along with necessary prison and jail reforms. With these desired forms of moral progress now committed to other hands or already accomplished facts, it is wholly free to carry out its distinctively anti-saloon program without let or hindrance. For six months its directors have had a committee mapping out steps of progress which now go into operation, as voted at the annual meeting held in Hartford, Jan. 19.

That it may "hit the saloon and hit it hard," it purposes to increase its yearly income, received from the sale of its periodical and from the gifts of churches, societies and individuals, from $5,500 to $9,000. Another secretary besides Mr. Spooner, under his direction and with him doing distinctly anti-saloon work in cities and towns by managing no-license campaigns, forming anti-saloon organizations, raising funds and fostering all other anti-saloon work, is to be put into the field. The Connecticut Temperance Union now has a program for work in the coming year which is destined to enlarge its increasing power in temperance matters and produce even greater results than its past good record has shown.

Hartford, Ct. ROUNDY.

Deaths

GOODELL. At the home of her daughter, Mrs. Frank H. Heald, New Britain, Ct., Feb. 8, Emily Fairbanks, wife of the late Rev. Constans L. Goodell, pastor of Pilgrim Church, St. Louis, Mo. Interment at Mt. Pleasant Cemetery, St. Johnsbury, Vt.

STEARNS—In Saco, Me., Jan. 22, Mary E. Stearns, wife of Deacon John F. Stearns, aged 76 yrs.

A member of the Congregational church, she took a great interest in all its branches and was active and faithful until she fell asleep. She abounded in courage and hope and faith, love and perseverance, and did most thoroughly and well whatever she found to do. Conscientious and faithful in all her relations in life, she was a help and inspiration to all who knew her. Never sparing herself, she was continually doing for others. Her husband and two children cherish the memory of one of the dearest of women, whose goodness made for them one of the happiest of homes.

A Clear Voice

for singers, pastors, lawyers and teachers. Hale's Honey of Horehound and Tar relieves hoarseness, soothes and strengthens the throat. Sold by druggists.

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Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 12

Mrs. Chauncey J. Hawkins of Jamaica Plain led the devotional service, taking as her topic God's Message in the Cloud. Mrs. Hawkins spoke of the Children's Memorial, a fund to which bereaved mothers are asked to contribute through the Woman's Board, that the dark and dilapidated kindergarten building in Cesarea may be replaced by suitable accommodations.

Mrs. Capron referred to the visit of the deputation of the Woman's Board of the Interior to Madura, and read a translation of the address prepared by the native Christian women of that city, showing the wonderful growth of the work there.

Miss Charlotte R. Willard, W. B. M. I., principal of the Marsovan Girls' School, who is spending a little time in this vicinity, gave an account of present-day openings for educational work in Turkey.

She spoke especially of the work in Marsovan, where there are nearly 200 pupils in the girls' school, eighty-five of whom are boarders. These girls come from all the region round about and after graduation go out as teachers and Christian workers. Miss Willard closed with an appeal for means to erect a new building in Marsovan where every nook and corner is now being utilized for dormitory purposes and where many girls are turned away for lack of room.

Prof. A. C. McGiffert of Union Theological Seminary, New York, finds time for valuable literary work along theological lines besides fulfilling his classroom duties. The leading article in *The American Journal of Theology* is from his pen, Was Jesus or Paul the Founder of Christianity? He has also a scholarly article in the *Harvard Theological Review* on the influence of Christianity in the Roman Empire.

WRONG BREAKFAST

Change Gave Rugged Health.

Many persons think that for strength they must begin the day with a breakfast of meat and other heavy foods. This is a mistake, as any one can easily discover for himself.

A West Virginia carpenter's experience may benefit others. He writes:

"I used to be a very heavy breakfast eater, but finally indigestion caused me such distress, I became afraid to eat anything.

"My wife suggested a trial of Grape-Nuts, and as I had to eat something or starve, I concluded to take her advice. She fixed me up a dish and I remarked at the time that the quality was all right, but the quantity was too small—I wanted a saucerful.

"But she said a small amount of Grape-Nuts went a long way, and that I must eat it according to directions. So I started in with Grape-Nuts and cream, two soft-boiled eggs and some crisp toast for breakfast.

"I cut out meats and a lot of other stuff I had been used to eating all my life and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

"I was working at the carpenter's trade at that time and thought that unless I had a hearty breakfast, with plenty of meat, I would play out before dinner. But after a few days of my "new breakfast" I found I could do more work, felt better in every way, and now I am not bothered with indigestion."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Church and Ministerial Record

Calls

BARTON, ROB'T J., lately of Cambridge, Vt., to Colchester.

BENTE, CHRISTOPHER H., Woodstock, Ill., accepts call to *Plymouth* Ch., Joliet.

CHAMBERS, CHAS. A., Bellevue, Io., to Hawarden. Accepts.

CONRAD, GEO. A., recently of Leigh, Neb., to Fairfield. Accepts.

COTTON, EDW. H., Union Sem., 1908, to Provincetown, Mass., for a year from Feb. 7. Accepts.

DAY, WM. HORACE, *First* Ch., Los Angeles, Cal., declines presidency of Pomona Coll., Claremont.

DUNCAN, CALVIN W., *Plymouth* Ch., Oklahoma City, Okl., to Hydro, as acting pastor.

FRANCE, WM., Hillsboro Center, N. H., to Duxbury, Mass. Accepts to begin in March.

GILBERT, THOS. H., Meadows, Ida., to New Plymouth. Accepts and is at work.

HARWOOD, THOS. W., Bakersfield, Vt., to Pembroke, N. H. Accepts.

HAYWOOD, H. L. (M. E.), Wittenberg, Wis., to Big Spring, Jackson and Davis Corners, Wis. Accepts.

KEELER, ARZA B., Henry, S. D., accepts call to Watertown.

KYLE, ROB'T J., Hebron and Gilead, Ct., to So. Windsor. Accepts.

LEWIS, LEWIS E., Lisle, N. Y., to *Pilgrim* Ch., Plymouth, Pa.

PIERCE, PAYSON E., Rensselaer, N. Y., to *South* Ch., Pittsfield, Mass.

PRICE, WM. F., lately of *Fulton* Ch., Edgerton, Wis., to *Immanuel* Ch., Dousman.

QUEEN, CHAS. N., to San Bernardino, Cal.

REINER, FREDERICK, recently of Crete and Steger, Ill., to *Plymouth* Ch., E. St. Louis. Accepts.

REYNOLDS, WM. J., Westport, Mass., to *Dayville* Ch., Killingly, Ct. Accepts.

ROWELL, GEO. P., Hampton, N. H., to *Union* Ch., Southbridge, Mass. Accepts.

SMITH, EDWIN B., Overbrook and Ridgeway, Kan., to Kinsley.

SMITH, J. ARTHUR, lately of Waynoka, Okl., to Coldwater and Hillsdale. Accepts.

SNYDER, HENRY C., recently of Galesburg, Mich., to Colorado City, Col.

SPANGLER, GEO. B., lately of *Bethel* Ch., Edmond, Okl., to Chickasha, as acting pastor. Is at work.

STRAYER, LUTHER M., Glastonbury, Ct., to Old Saybrook. Accepts.

TAYLOR, SAM'L H., Hartford, Mich., to Avon, Ill. Accepts and is at work.

TWEEDY, HENRY H., *Second* Ch., Bridgeport, Ct., to chair of practical theology, Yale Divinity School.

VAN HAAGEN, HENRY C., Hinesburg, Vt., accepts call to Burke and E. Burke.

WILSON, LAWRENCE A., to Hardwick, Vt., a former charge. Accepts, to begin in May, on graduation from Yale Sem.

Resignations

BLANCHARD, EDW. B., Sherborn, Mass.

BUSWELL, JESSE, Mantorville, Minn.

CHAMBERS, CHAS. A., Bellevue, Io.

DAVIDSON, JAS. A., Stoughton, Wis., after a seven-year pastorate.

DAVIS, OZORA S., *South* Ch., New Britain, Ct.

FITCH, ALBERT P., *Mount Vernon* Ch., Boston, Mass.

FRANCE, WM., Hillsboro Center, N. H., after a pastorate of eleven years.

GILBERT, THOS. H., Meadows, Ida.

GRANTHAM, LEWIS J., *Union* Cong'l Ch., Moline, Ill. He expects to go to Southern Oklahoma.

HARWOOD, THOS. W., Bakersfield, Vt., after a pastorate of five years.

KEELER, ARZA B., Henry, S. D.

KYLE, ROB'T J., Hebron and Gilead, Ct., after a nine-year pastorate.

REYNOLDS, WM. J., Westport, Mass.

ROWELL, GEO. P., Hampton, N. H.

VAN HAAGEN, Henry C., Hinesburg, Vt., has closed work.

WHITACRE, H. W., Hydro, Okl.

ACHES AND PAINS of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

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It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

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E. E. WHITE, Sec.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50–52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

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Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Wanted, Christian young man, single, 25 to 30. Lover of country life, who desires to work at horticulture (and poultry?) to join me on my own place. Interest in yield of place. Good mail order business and valuable building lots. Should be handy with tools. Cash required $3,000. References exchanged. Party wanted immediately. Address W. B. H., 7, care *The Congregationalist*, Boston Mass.

"DIDN'T KNOW 'TWAS LOADED."—The chores-boy at Watchout's Summer Villa, a dull but industrious youth who filled a "general utility" rôle indoors as well as at the stables, frequently assisted the cook. As the range needed polishing "Chores" was sent to the grocery to get a package of stove blacking, and on his return was told to give the range a good polishing.

The stove was hot, the blacking a fluid mystery, and, as frequently occurs with that kind the stuff took fire and an explosion followed. When the flames were extinguished and "Chores's" burns were dressed, the mistress asked him, "How the accident happened?"

The boy tearfully replied, "I used the blacking I got at the store, but please, marm, didn't know 'twas loaded." Then "Chores" was quietly told they did not allow that, or any other kind of dangerous fluid, used in the house, but only the X-Ray Stove Polish, the kind that was safe for a child to use, and never caught fire or exploded.

Echoes of Lincoln Day

LINCOLN AND WASHINGTON

(President Roosevelt at Lincoln's Birthplace)

As a people we are indeed beyond measure fortunate in the characters of the two greatest of our public men, Washington and Lincoln. Widely though they differed in externals, the Virginia landed gentleman and the Kentucky backwoodsman, they were alike in essentials, they were alike in the great qualities which rendered each able to render service to his nation and to all mankind such as no other man of his generation could or did render. There have been other men as great and other men as good; but in all the history of mankind there are no other two great men as good as these, no other two good men as great. Widely though the problems of today differ from the problems set for solution to Washington when he founded this nation, to Lincoln when he saved it and freed the slave, yet the qualities they showed in meeting these problems are exactly the same as those we should show in doing our work today.

TRIBUTES FROM HIS ENEMIES

(Ex-Governor John D. Long at Boston)

Two adjectives that seem especially to describe Lincoln's relation to the great work to which he was called are "apt" and "adequate." No man ever made less pretense. His integrity and truth were structural, born in him. His magnanimity, his superiority to personal feeling are almost unparalleled in public life. It animated every impulse. It breathed in his repeated invitations to the Confederate government to personal interviews on terms of peace; in his dealings with his civil and military subordinates when unsuccessful or at fault; in his patience with McClellan, his consideration for Burnside, his wise counsel to Hooker, his self-effacing disinterestedness toward Chase. It made him quicker to take than to lay blame. And when at his death his record was recalled, that magnanimity the whole world recognized. He had conquered its admiration; he had shamed its prejudice and ridicule; and the "scurrile jester" penitent and atoning, was among the first, to his honor be it remembered, to lay his garland on the martyr's grave.

THE FRIEND OF THE SOUTH

(Henry Watterson, in the Louisville Courier-Journal)

There remain no more hidden chapters, not even any more disputed passages, in Lincoln's life. Individually, he was as transparent as the day. His was the genius of common sense. . . .

In short, and in fine, Abraham Lincoln learned his humanities, as he had learned his philosophies and his efficiencies, out of the horn book of experience and the lives of men. Hence was he ripe and ready for his part when the prompter's bell rang for the curtain to rise. Having obeyed humbly, he commanded grandly. To him, politics was not a game of tenpins, nor government a play of chance, though he knew both; as a matter of fact, was both in the field and in the council an athlete and an expert, as Seward and Chase and Stanton came, each in his order and his way, perfectly to understand. . . .

Not less than the North has the South reason to canonize Lincoln: for he was the one friend we had at court—aside from Grant and Sherman—when friends were most in need. . . .

Let us resolve that we will follow no leader, that we will heroize no favorite who, in his private life and public counsels, does not practice the moderation, emulate the justice and display the fortitude and patience of Abraham Lincoln.

THE MAN OF CONSCIENCE

(Ambassador Bryce at Springfield)

A man may be great by intellect, or by character, or by both. The highest men are great by both; and of these was Abraham Lincoln. . . .

It is often said that every great man is unscrupulous, and doubtless most of those to whom usage has attached the title have been so. To preserve truthfulness and conscientiousness appears scarcely possible in the stress of life where immense issues seem to make it necessary, and therefore make it right, to toss aside the ordinary rules of conduct in order to secure the end desired. To Abraham Lincoln, however, truthfulness and conscientiousness remained the rule of life. He felt and owned his responsibility, not only to the people, but to a higher power. Few men have so stainless a record.

It is only during a heated campaign that we think of all the opposing party as rascals. There is time between elections to make the necessary exceptions.—*S. M. Crothers.*

Meetings and Events to Come

BOSTON MINISTERS' MEETING omitted Feb. 22 on account of the holiday.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

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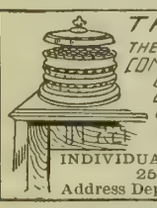
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The Navajo Indian League Mission

At Crystal, New Mexico, is in great need of an organ. Owing to the unusual poverty of the Indians in that vicinity this winter, the missionary treasury is empty. Ninety-five per cent. of the attendants never heard any music but the beating of their tom-toms, but a few returned students know what sacred music is, and have learned to play gospel hymns fairly well. The possession of an organ would be a great help to the Mission Workers. Donations should be sent to

THE NAVAJO INDIAN LEAGUE,
Crystal, New Mexico



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Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C. E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston. Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

The "Together" Campaign

Notes of Progress

Among the drawing topics of the programs has been the Apportionment Plan. At Princeton, Ill., the discussion became so important that it was carried over into the afternoon session. The same eagerness marked its consideration in Davenport, Io., since Iowa has not yet taken steps toward its adoption. Here representatives from the Presbyterian and Episcopal bodies participated in the conference. Delegates were appointed to push the campaign throughout the local Association. The first meeting of the Chicago district at Elgin was a marked success. Secretaries Clifton, Newell and McMillen speaking.

The Connecticut gatherings have been almost wholly encouraging. At one of the New Britain sessions, one-half those present were laymen, and single pledges, amounting from $100 to $500, were recorded. One of the largest came from a man hitherto unfavorable to the campaign because of its possible effect on the Apportionment Plan. Meriden also gave the societies' officials warm interest and support.

A typical meeting of the campaign was that at Portsmouth, N. H., Feb. 10. Though a heavy snowfall followed by rain made the streets almost impassable, nevertheless out of twenty-five churches invited eighteen sent delegations. To the painstaking arrangements in charge of Rev. L. H. Thayer and his local committee the success of the meeting is largely due. The morning conference on the condition of the societies and the Apportionment Plan as a remedy was widely participated in. At the supper in the evening the tables were completely filled, a notable feature being the presence of a large number of splendid young men whom Mr. Thayer is interesting in missions. This is a good suggestion for other local committees. Bring out the young men and get them into our denominational enterprises. They are ready to respond to such calls. The representative men of Portsmouth and vicinity were at this supper and heartily indorse the campaign.

However, were the interest and support confined to the gathering of delegates and the making of speeches, the campaign could hardly be called a success. The encouragement thus far lies to a considerable extent in the aftermath. Two New Hampshire pastors have sent requests for 300 and 250 pledges to be distributed among their people. A Connecticut pastor has also sent for 500, with the understanding that the parish will not permit these to take the place of the regular contributions. From a Vermont church comes one of the pioneer financial reports, $1,000, with the probability of increase when absent members are heard from. In one morning's mail, aggregate subscriptions of $8,000 came to the general committee's office. The financial report, as tabulated to date, is:

Total subscriptions to Jan. 31....	$11,339
For week ending Feb. 6.....	4,619
For week ending Feb. 13.....	10,427
Total	$26,385

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

Massachusetts and Boston

BOSTON SEAMAN'S FRIEND SOCIETY, Incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Personalia

Rev. Dr. and Mrs. Joseph Anderson celebrated their golden wedding with relatives in Brooklyn, N. Y., Jan. 24. Among other happy surprises was the reception of an engrossed testimonial from the First Church of Waterbury, Ct., with a gift of $500. Dr. Anderson was pastor of that church for forty years. The home of the Andersons is at Woodmont, Ct.

Booker Washington's work in connection with the Lincoln centenary will not suffer when compared with that of the white men of renown whose orations gave glory to Lincoln week. The articles which he has written like that contributed to *The Congregationalist* a fortnight ago, and the addresses which he has made in New York and Boston, have shown him to be possessed of keenness of intellectual insight and breadth of vision. Those who have heard him frequently during the past years say that he rose to unusual heights of power in his speaking last week. He told at the Twentieth Century Club in Boston last Saturday noon of his emotions when, the night before, he had sat at the same table with the grandson of the man who owned his body. He spoke, also, of the memorandum handed to him not long ago by a descendant of his former master, on which his possessions were inventoried. After specifying the worth of the house and the land, the inventory stated, "Booker, $400." "I have tried to add to that value," modestly said the principal of Tuskegee. Who would think today of estimating his value to this nation in any conceivable number of dollars and cents? Another excellent point which he made was the influence of the Emancipation Proclamation upon the white race of the South. "When Abraham Lincoln freed my body," said Mr. Washington, "he at the same time emancipated the spirit of my owner."

Religious Education Association

Continued from page 248

operation will be a source of strength to all those who are engaged in religious education.

The third thing that impressed one was the evident conviction underlying all the discussions of all the sessions that the great question to be worked out in the immediate future was not *how* to teach in Sunday school, but *what* to teach. Dr. William G. Ballantine insisted upon this principle five or six years ago, and it has steadily gained in acceptance till its victory at this convention was complete. The subject under discussion at every session of the Council of Religious Education and at every session of the Sunday school department, no matter what was down on the program, was this: Assuming that the purpose of the Sunday school is to make efficient Christians, what material, outside as well as inside the Bible, is best fitted to accomplish this purpose?—a most significant fact.

Progress in theory of religious education during the next few years at least will lie along the line of broadening the curriculum. On the practical side it will doubtless lie in the development by the denominations of an adequate system of teacher-training.

C. A. BRAND.

The Medicine Men

Michigan Assembly of Medical Missionaries—A Conference with Both Preaching and Practice

BY REV. R. M. COLE, D. D.

A rare treat we foreign workers in darksome, uncivilized lands had in this conference held at Battle Creek, Mich., Jan. 19-21. Nearly sixty of us missionaries, representing thirteen denominations, and almost as many separate boards, were present. But a beautiful non-sectarian atmosphere prevailed. About the only odd thing is that Saturday instead of the Sabbath is supposed to be observed, but that is little in evidence, as plenty of meetings are held on both days. This stirring, clean, little city of some 25,000 inhabitants has churches of all denominations, and you can attend outside if you wish.

The sanitarium there had its beginning over thirty years ago, and for a quarter of a century Dr. Kellogg has been its leading spirit and chief, while Dr. Dowkontt, coming from a similar enterprise he started in New York City, has been an efficient worker. The conference brought us foreign workers together in the delightful place where we were guests of the institution for the week. Sessions were held in the large, pleasant chapel, with its admirable organ and choir. Dr. Dowkontt was the enthusiastic secretary of the meeting, while the busy Dr. Kellogg, far from being behind in his interest, said it had been his dream for these twenty-five years to have such a gathering.

Naturally medical work had the right of way in the discussions, but as nearly all the physicians were preachers, as well as doers of the word, it was clear that the *evangelistic* part was ahead; for, speaking as medical practitioners, some said but for that part of the service on the field, they would not hold on a day, for medical work without it would be a failure. Hence, through all the sessions the changes were rung upon medical missions as an evangelizing agency.

After various discussions on this and kindred themes, forenoons being given over to treatment in the hospital and exercise in the gymnasium, special prominence was given to the testimony of medical missionaries as to the need and value of medical missions. Strange to say, it soon became evident from these breezy ten-minute talks there were none that from force of circumstances had not entered into this work more or less, albeit they had no M. D. degree. Both medical and non-medical views were brought well to the front by such speakers as Dr. Grant of Egypt, Dr. Nassau of South Africa, Bishop Thoburn of India, etc. Some seventy students of the medical college, connected with the Sanitarium not a little though in separate building, were present, especially at the question box, conducted by experienced ones from the fields.

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCIV 27 February 1909 Number 9

President Roosevelt and National Righteousness

Tributes from Eleven College Presidents

The Modern Woman and Her Church

Mrs. Newell Dwight Hillis

A Cathedral for Colored Congregationalists in Atlanta

The Final Week of the Chapman Meetings in Boston

A Full Table of Contents Will be Found Inside

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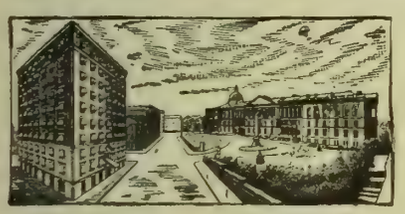
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Contents 27 Feb., 1909

EDITORIAL 269-275
Event and Comment
Editorial in Brief
Mr. Roosevelt's Administration
The Lift from the Revival
Varieties of Evangelism
The Sources and Fruits of Courage
CONTRIBUTIONS
President Roosevelt and National Righteousness 280
The Boston Chapman Campaign Ended 276
THE HOME
The Modern Woman and Her Church 278
Tangles 285
FOR THE CHILDREN 279
A Song of Saturdays—a selected poem
The Bread that Caroline Cast. Lily Manker Allen
The Children's Pulpit
THE FIRELIGHT CLUB 283
THE SUNDAY SCHOOL—Lesson for March 7 284
FOR ENDEAVORERS—Topic for March 7 284
CLOSET AND ALTAR 285
CHURCH AND MINISTERIAL RECORD 292
CHURCH NEWS
A Cathedral for Colored Congregationalists 282
New York 286
Meeting New Demands 286
Corporations and the Decalogue 287
Chicago 288
The Middle West 288
The Southwest Congress 289
Preparing for Many Visitors 290
Culled from Calendars 291
Our Polity 293
The "Together" Campaign 294
MISCELLANEOUS
Personalia 275
Sparks from Other Anvils 275
R. E. A. Nuggets 285
Deaths 289
Christian News 290
Current Literature on the Resurrection 295
The Woman's Board Meeting 295

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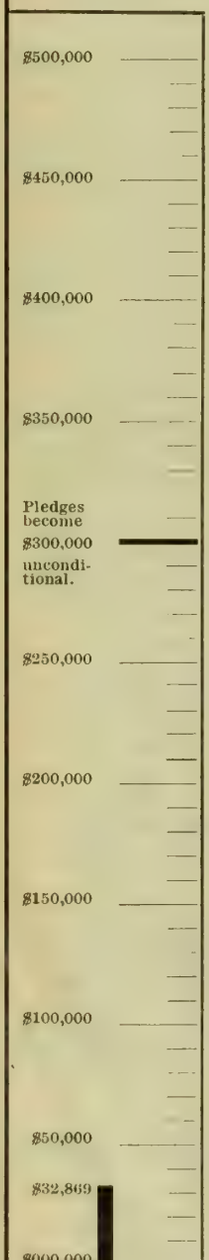
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The Missionary Problem confronting the Congregational Churches was outlined on this page last week. It is a serious situation. It startles attention; it commands consideration; it challenges Congregationalists as a body to take heed, to take counsel, to take measures for bringing it to permanent solution.



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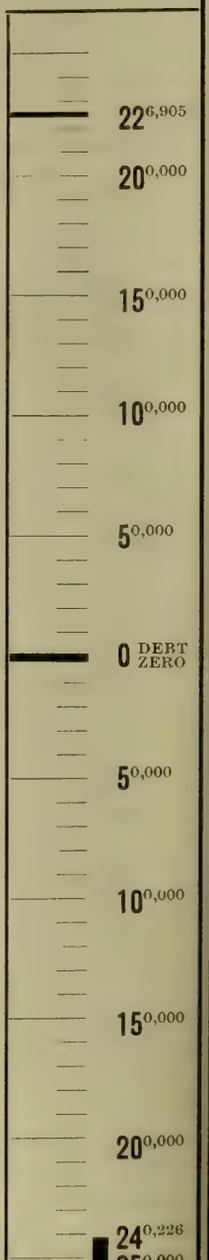
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Saturday
27 February 1909
Volume XCIV
Number 9

Event and Comment

The Work Behind the Scenes

The largest audience ever assembled under one roof in Boston to hear the gospel was in the Grand Hall of the Mechanics Building last Sunday evening. Each of the four divisions of the chorus was by itself a choir of several hundred persons. Beside the thousands seated, as many as the police would let in were standing on the floor and the galleries. Yet the whole multitude were as orderly, quiet and devotional as an ordinary church assembly. The singing was a vast and inspiring harmony of praise. Even the collection was quickly taken by ushers stationed so as to pass the baskets through the audience. No thoughtful person could note the admirable arrangements for managing that immense congregation without thinking of the great skill in organizing and the faithful service of the committees that have had the enterprise in charge from its inception to its climax last Sunday evening. The grouping of the churches by districts, the daily central meetings, the assembling and drilling of the great choir, the raising and expenditure of the money are only a few of the essentials for a three weeks' campaign of daily and nightly meetings, with an aggregate attendance of tens of thousands. Dr. Conrad, chairman of committee of arrangements, has been untiring in his service and constant in attention to all the details. It would be invidious to mention any of the members of the various committees unless we could name them all. No one of them seems to have failed in doing his part. The campaign has throughout been conducted in a masterly way, without apparent friction and with a spirit of co-operation in harmony with the purpose and progress of the revival.

A Season of Revivals

Scenes similar to those in Boston in connection with the Chapman campaign have been witnessed in Pittsburg, St. Louis and other cities where Gipsy Smith has been working, and in Spokane and other cities of the far Northwest where Mr. Sunday has been holding services. The accounts of these demonstrations of popular interest in places far remote from one another and under the leadership of men unlike one another in personal characteristics, read in the main very much alike. Crowds far surpassing the capacity of the largest auditoriums, preaching straight from the shoulder, the skillful utilization of the musical appeal, the pressing forward of hundreds of persons to seek for prayers or to declare themselves converts—such features these great revival movements have in common. Whatever else may be said of them, they show that people like this type of religious meetings, and that the revival appeal moves many who seem to be unaffected by the ordinary ministrations of the church.

Indoctrinating the Laymen

Laymen like the joint campaign which the Congregational Missionary Societies are pushing in all parts of the country. The idea of the united pull appeals to business men who like to see concerted action on the part of agencies that have but one general purpose, whatever their specific fields of activity. At the close of the meeting in Portland, Me., the other night, one of the most prominent men in the city, and one not given to emotional outbreaks, hurried up to a speaker and said: "This is simply great. Get me one of those subscription cards at once, please." The composite picture of what Congregationalism is doing in the world had wrought upon his mind as well as the spectacle of the workers in different departments standing side by side, and being as ready to champion other agencies as the one especially committed to their oversight. Whether the half million mark is reached or not, the educative and unifying value of this "Together" campaign will establish our common missionary undertakings in the hearts of many who up to this time have been ignorant or indifferent concerning what has been going on.

The Reaction on the Churches

The strongest support for this joint Congregational campaign comes in some instances from churches and individuals that have already done yeoman service in supporting denominational benevolences. In some cases, too, the churches quickest to respond are those which have themselves within comparatively recent time had to shoulder large local obligations. Said a pastor of a city church the other day, after the secretaries had made their rousing appeals: "A while ago we arose in our might and shook ourselves free of our indebtedness. Now we ought to arise with equal determination and help shake the societies free from their debts." Was it any wonder that under such leadership the substantial tokens of interest began rapidly to accumulate? Most churches can do more than they think they can do, especially when some large and commanding object is put before them. And when they have achieved what appeared difficult, the thrill of satisfaction means much for every department of the church's life.

A Strong and Useful Man

Dr. Carroll D. Wright, who died in Worcester, Mass., last Saturday, illustrated in his life the ability of a strong mind and will to conquer difficulties. Though he was never an undergraduate student in any college, he received honorary degrees from Tufts, Amherst and Dartmouth Colleges and from Wesleyan and Clark Universities. He gave courses of lectures at Harvard, Johns Hopkins, Michigan, Northwestern and Brown, and held professorships of social economics in the Catholic university at Washington and Columbian University. He has been president of Clark University at Worcester since 1904. He was born in Dunbarton, N. H., in 1840, and his father was a Universalist minister. Enlisting as a private in the Union Army, in 1862, he rose to the rank of colonel in 1864. He studied law and built up a lucrative practice in Boston in the department of patent law, which he resigned to receive a much smaller income as the head of the Massachusetts bureau of labor, organized by him, the first in the world and the model of those that have followed it. He was the first federal commissioner of labor in the United States, holding that office ten years. He had charge of the federal census of Massachusetts in 1880, of the state census in 1885, and was director of the eleventh United States census.

Dr. Wright was the greatest statistician of his time. He sacrificed personal ambitions and considerations for the service of his fellowmen. He was of a deeply religious nature, as was illustrated by his often quoted declaration in his "Outlines of Practical Sociology" of the necessity of a true religious revival to affect and modify the struggle between capital and labor. His sympathies were so broad that he

could be president of the Unitarian Association and also an acceptable teacher in a Roman Catholic university. Wherever he was he did things so well that his services were always in demand.

The Return of the Fleet

In the parade of the home-coming fleet at Hampton Roads on Washington's Birthday, President Roosevelt passed in review twenty battleships and five armored cruisers. This great pageant has awakened a remarkable popular enthusiasm. The navy appeals by old associations and present efficiency. We are proud of the peaceful and peacemaking voyage and reassured by demonstrated efficiency. For the admirals and captains who carried their ships without mashap around the globe, for the sailors who did their full duty on shipboard and raised the standard of respect for the character of Americans on shore, we have only the warmest congratulations and good wishes. The long voyage has shown discipline and morale of a high order aboard our ships. It has given valuable training in fleet maneuvers and target practice. It has vindicated our shipbuilders. Foreign observers believed it perilous to take such intricate machines so far from the repair shops. Yet not a ship was docked in the whole 42,000 miles and the fleet's own artificers have taken care of all repairs. We do not wonder that the President came to the review in a mood of joyous congratulation or that the nation feels itself honored by the fleet. But at this moment of self-congratulation there are sobering thoughts. We have warships, but no merchant marine. The ports that welcomed the battleships seldom see an American flag. Our fleet was dependent all through the voyage on foreign colliers. In war time a voyage from Hampton to Manila would be nearly impossible. Then, too, as President Roosevelt told the men of the fleet, the last word of drill and gun practice has not yet been spoken. Efficiency must be continually increased. Worst of all, there are divided counsels among those who are responsible for the navy, and charges that the work of the yards is badly supervised and done at an exorbitant cost. The American people want an efficient and economical administration as well as effective fighting ships. We are not in the least afraid that an effective navy will hasten the coming of war. But we do fear that popular enthusiasm may condone official bickering, waste and incapacity.

Tariffs and a Tariff Commission

A national tariff convention was held last week in Indianapolis, attended by delegates from all over the country. By resolution it made on Congress a demand for the creation of a permanent tariff commission to fix rates of duty on imported goods within maximum and minimum rates established by Congress, with a view to the development and enlargement of our foreign trade. Many prominent manufacturers, like Mr. Carnegie, favor such a commission, believing that a body of experts can greatly aid in overcoming the difficulties of tariff revision. Some influential journals like the *Springfield Republican* oppose it for the reason that existing departments of the Government and committees of Congress can best do the work that would be required of a tariff commission. The convention formed a permanent organization, which was wise if it expected to accomplish its aim. For it will require imperative and reiterated demands to bring Congress to relegate to any commission not composed of its own members its prerogative of imposing taxes. Meanwhile the Ways and Means Committee, which has been giving protracted hearings to men interested for or against tariff changes, is finding the complexity of its problem constantly increasing. It will probably bring in a bill to the House near the opening of the special session next month. This will be only the beginning. The bill may be passed by the House, transferring the contest to the Senate. But few well-informed persons we think expect a settlement of the tariff question before midsummer. The people want lower taxes. The Government needs more money. It can increase its income in three ways: by direct tax on property and income, by imposing more taxes on the products of the country and by increasing duties on imports. Its chief problem is how to impose larger burdens where they will be least felt. The imposition of duties on articles that everybody uses, such as tea and coffee, is sure to rouse resentment. Reduction of duty on goods used by particular classes or sections means corresponding increase on goods used by others. The people think they want a different scale of tariffs on imports. Most of them want a lower tariff. But they have no clear idea how to get what they want and at the same time provide the money the Government wants. It will require considerable time and a vast deal of talk to settle these things.

License to Lie

The lawsuit against the New York *World* and the Indianapolis *News* on the charge of slandering several men prominent in public life brings out many interesting euphemisms to describe lying. No denial is attempted of the charge that published statements were false involving Messrs. Roosevelt, Taft, Robinson, Cromwell and others in a scandal about the Panama Canal, or that these stories were invented for the purpose of levying blackmail or doing mischief to political plans. But the daily press is using a great variety of language to clothe the naked lie in decent phrases. The *News* boldly declares that it will "continue to discuss public questions on their merits." The *World* virtuously prides itself on defending "the great principle of the freedom of the press," even through suffering persecution. The excellent Boston *Transcript* pleads for allowing newspapers to "indulge in some mendacity." The sentiment of the daily press seems to us far too generally to defend, as its prerogative, the privilege of vilifying public men, and of circulating unfounded reports injuring their reputation, even stories known to be false. The American people will not be deceived by these attempts to disguise plain lies by long words and high-sounding phrases. Men who edit newspapers are as much bound by the sense of honor as those who buy and sell goods and live together as neighbors. If the papers they edit claim license to lie, they will in time come to be judged according to their merits.

The Tuskegee Conference

The Tuskegee Negro conferences are always notable events for the colored people and for the student of racial and social problems. The conference this year was no exception. It dealt, from the point of view of successful experience, with the plain problems of that rural and village life which affords the future hope of the race in America. One of the urgent questions for discussion and appeal was the attitude of the Negro toward the prohibition movement and the prohibition laws in the South. The conference is held on the property of the Tuskegee Institute, and Principal Booker Washington is its moving spirit. He said in his address: "We have prohibition in many parts of the South now. We have it in this state, and I hope we shall soon have it in every other Southern state. No class of people is going to be so benefited by the closing of the saloons as the people of our race. For that reason, if for no other, just because we are going to get the greatest benefit from that law which closes the saloons, we should do our part in seeing that the law is enforced. Every one of you can help enforce that law. You can do it, in the first place, by refusing to patronize 'blind tigers.' You can do it, in the second place, by persuading your friends and neighbors not to patronize them." To keep the Negro on the farm, to raise the standard of education by lengthening the term of school and raising its standards, to make the farm attractive as well as profitable, to multiply pleasant homes, to bring about a better knowledge of the conditions of health in work and diet—these are some of the questions which occupied attention. With the growth of the experiment which Mr. Washington is fostering, practical examples of business and character success are always on hand to prove the feasibility of the upward way.

And from Tuskegee as a center object lessons of good homes and thrifty farming spread through the "black belt" of Alabama.

The Problem of Unemployment

In every city of considerable size, on any pleasant day, a multitude of men may be seen in the public parks who are doing nothing. Are they idle because they cannot find work or because they have too little energy to look for it, or because they do not want it? An inspection of different companies of the unemployed would bring out widely different answers to these questions. A clergyman in London, having been furnished with a sum of money to try an experiment with "out-of-works" on the Thames Embankment, gives in the *Times* the result. Of a company of seventy men he found that twenty were hopelessly unemployable, and had them sent to the workhouse. Ten were sailors and were sent to sea; four were sent to Buenos Ayres and one to Canada; five were found work in the city and five in the country; twelve were furnished with tools or other equipment, two of them being supplied with spectacles, giving them a better chance to find work; and the Church Army took charge of the rest. The clergyman says that drink or gambling was the chief cause of the helpless condition of the men; that only personal service for each case will do any real good; and that attempts to convert such men when giving them help fosters hypocrisy and destroys what may be left of their manliness and self-respect. His most important conclusion is that the best way to meet the problem is to spend more effort on the young. He says, "What I should like to see more than anything else would be a national league of men and women, intent on the single purpose of helping the children to become worthy of their country, and to hate the bare notion of loafing, cringing, or lazing in any shape or form." In American cities it is probable that even the most forlorn are of more hopeful quality than the unemployed on the streets of London. The "bread line" in New York and other cities is condemned by some philanthropists as wasted charity; but Mr. Hallimond, superintendent of the largest "bread line" in the world, in a letter to the New York *Herald,* says that through the co-operation of governors in several states and of country newspapers and individual farmers, three thousand men have been found employment on farms during the last year, and not one per cent. have been reported unsatisfactory by the farmers to whom they were sent.

A New Nation in South Africa

The British possessions in South Africa consist of five colonies of diverse population and resources, together with territories reserved for the natives. Of these five the Transvaal is richest in its resources of gold and diamonds. Rhodesia, at the north, is in an early stage of development. Cape Colony is strong in population. The Orange River colony is agricultural. Natal has a predominence of British settlers among an overwhelming population of black men. In the other colonies, with the exception of Rhodesia, the Taal-speaking races of Dutch and French blood are in a majority. The union of these colonies seems to be assured as a result of the war and of the settlement reached by a convention which has recently ended its labors of constitution making. This union comes with the cordial and loyal good will of many of the leaders of the Orange and Transvaal republics in their futile war for independence. The disputes of the convention seem to have run on geographical rather than race lines, the smaller units, Natal and the Orange Colony, fearing to be overridden by the larger states. The convention began its sessions in Natal, as a concession to this feeling, but ended them at Capetown. The question of the seat of government, as in our own constitutional convention of 1787, was the most difficult one. Instead of following our precedent and that of the new Commonwealth of Australia in founding a new city, the South African convention reconciled the two rival claimants for the distinction by making Pretoria, the capital of the Transvaal, the seat of the executive and Capetown of the judicial functions of the federated government. The Transvaal delegates are said to have made the adoption of Pretoria a condition precedent to their acceptance of the union, and to regard the plan of a double capital as a graceful compromise, in spite of the fact that it would be difficult to build a great city at Pretoria, which is ill supplied with water. The consolidation of another great democratic nation under the British flag is an event of first-class importance to the civilized world.

Musical Centenaries

The year 1809 was eventful in the history of music. It saw the death of Haydn—"Papa Haydn"—while Napoleon was bombarding Vienna. And it gave the world both Mendelssohn and Chopin. Haydn's long life belongs to the feudal age of society and the dependent stage of art. He was the personal retainer of a great Austrian nobleman, and wrote music for the entertainment of his guests. The enrichment of the orchestra and the development of musical resources make his delightful symphonies seem meager and slight to the modern musical epicure. But he is shrined in the hearts of the Viennese, for whom he wrote the Austrian national hymn, and in the love of those who appreciate the best music of whatever school.

Mendelssohn was a youth of precocious talent. The grandson of Moses Mendelssohn—Lessing's Nathan the Wise—he grew up in the forcing house of a wealthy and intellectual home life. At eighteen he composed the overture to Shakespeare's Midsummer Night's Dream, perhaps his most delightful and enduring contribution to the music of the stage. Within two years he had composed his Songs Without Words, and carried through, by a successful performance of the Matthew Passion Music in Berlin, a revival of Bach's influence in Germany, which has been formative and influential ever since. To a much later period belong his oratorios, St. Paul and Elijah, and his orchestral works. He had the gift of social charm and was the darling of society in Germany and England. Learned, fastidious and proficient, his work has endured the sifting of more than half a century and much of it still maintains its share in the attention of our day. If not one of the greatest of composers, he was one of the most influential of teachers. He made the conservatory at Leipsic a center of German musical art, and it is still a saying there, when the bad ventilation of the Gewanthaus concert hall makes the audiences uncomfortable, that the management is unwilling to lose the air that Mendelssohn breathed.

Chopin is the man of one instrument. He found scope enough for his genius in the development of the resources and possibilities of the piano. If his appeal is less popular than that of Haydn or Mendelssohn, it goes deeper and reaches higher with those who know. He possessed in its perfection the enthusiasm and the susceptible melancholy of his native Poland, from which he was exiled by the Russian conquest. His music breathes the spirit of the lost cause of his native land. His utterance is a wonderful expression of the infinitely subtle, sensitive, yearning human heart. With the growth of musical appreciation, and so long as the piano is not displaced, his works seem destined to an enduring influence and he must be counted among the greatest masters in his chosen art.

Mr. Roosevelt's Administration

When Theodore Roosevelt retires from his office next Thursday he will have been President of the United States seven years and six months lacking twenty days. Men of different classes and callings will appraise his Administration according to different standards, but probably no estimate of its character would be more discriminating and just, or more highly valued by him, than that of representatives of higher American education. For while he has sought to conserve and promote all worthy interests of the nation, he

has maintained that the greatest responsibility for its material, as well as its moral and spiritual welfare, rests on its educated men and women. A college-bred man, in full sympathy with the highest ideals of the American university, he would choose to be tried by his peers.

We are so fortunate as to be able to present in this issue of *The Congregationalist* estimates of Mr. Roosevelt's Administration by eleven presidents of colleges and universities representing nearly all sections of the country. They are all men of mature experience, who have sent forth from their care thousands of young men and women into all fields of activities as leaders in public affairs, and who have themselves directly and profoundly influenced the political as well as the intellectual and moral life of the country. Their substantial agreement on the salient features of Mr. Roosevelt's career as President is noteworthy. Not less so is their united verdict as to the might and zeal with which he has fought against great intrenched evils that have threatened the integrity of the nation, has elevated its moral standards and has quickened the national sense of responsibility for uplifting the ideals of mankind. The unanimity of these tributes to the President's high purpose and to his successful accomplishment of it will be appreciated by him as representing the thoughtful judgment of the people.

It would be presumption on our part to attempt any further contribution to these adequate, though necessarily condensed estimates. We append a summary of what seem to us the most important things in whose inauguration or accomplishment President Roosevelt has been the most important factor. These are: the planning and progress of the Panama Canal; the great enlargement of the equipment and efficiency of the navy, with the circumnavigation of the globe by the battle fleet; the negotiations on American soil which ended the war between Russia and Japan; the calling of The Hague conference and its results in practical usefulness for maintaining peace; the assertion of the integrity of China and of its open door for commerce, with the return of a large part of the Boxer indemnity; the maintenance of friendly relations between the United States and Japan; the preservation of the independence of Cuba; the recognition of the Panama Republic; the agreement of the Central American nations for a *modus operandi* to settle their disagreements peacefully; the establishment of cordial relations between our own and South American republics; and the entrance of our Government as an influential power in the international affairs of Europe without entangling alliances with other nations.

Though we have given the first place to Mr. Roosevelt's leadership in world movements in these first years of the twentieth century, the internal developments of our country have been of no less importance. The improvement of water ways, the conservation of forests and other natural resources, the settlement of great contests between capital and labor, the enactment of the railroad rate law, the bringing of vast enterprises under federal regulation, the arrest of graft and of grafters plundering the country and the people, the expansion of the merit system both in domestic and foreign public service, the championship of the rights of women and children, and the brave and persistent insistence on personal and civic righteousness, for the highest welfare of all citizens —all these things have combined to give this Administration now coming to its end a place second to no other in American history.

President Roosevelt has been subjected to sharp attacks and severe criticism, as any man would be who attempted what he has undertaken. It is not our task to show what were and what were not deserved. Nor would we assume to pass final judgment at this time on his Administration as a whole. Fifty years hence may not be too soon to do it justice. Some of those who have been officially in closest contact with him have been most bitter against him. No President has been more unpopular in Washington than Mr. Roosevelt is at this moment. Speaker Cannon knows the prevailing sentiment in Congress and probably shares in it. Yet he lately made this just comment:

"The President is like this capitol building. You can get no idea of its immense proportions and its beauty by sticking your nose close to the stones of its walls. You see it best and in its truest proportions at a distance. So Washington is not a good place in which to appreciate the dimensions and greatness of the President. You have to go out into the country to get that."

The Uplift from the Revival

We believe that the Chapman meetings in Boston have noticeably and permanently lifted the moral and spiritual life of the city. Trustworthy figures concerning conversions and additions to church membership are not yet at hand. The meetings, in their size, character, immediate impressiveness and picturesqueness merit many of the superlative adjectives that are being bestowed upon them. But we must look beyond the scenes in Tremont Temple, Mechanics Building and in a number of the churches, and try to forecast the abiding assets and influences of the revival.

We are disposed to characterize it as a great lift in the religious work of the winter. Churches, like ships, sometimes become becalmed or they encounter some obstacle on which they seem to be stranded. How to get over the bar—that is the question. The breeze is not strong enough to fill the sails, or the machinery sufficiently powerful to stir the hulk—but wait! the tide is coming in, that mighty force which "draws from out the boundless deep" will soon surround the vessel, and what had proved difficult or impossible before, comes to pass easily and naturally. In many a church in Greater Boston the general quickening of spiritual interest has widely re-enforced local agencies, heartened discouraged laborers, produced a new consciousness of power and projected before the vision new and commanding objectives of individual and social service.

In many a home there is a new note of joy, an unprecedented measure of harmony. Some of the happiest men we have met the last week have been fathers whose children, in their teens, have just taken their first stand for Christ. Reared in Christian homes, regular in attendance upon church and Sunday school, these young people seem to have been waiting for something to serve as an occasion for taking a decided position. Now the hour has struck, and children and parents are rejoicing together. There are other homes in which religion has seldom been mentioned hitherto, or in which it has been a divisive rather than a uniting influence, where the atmosphere has been transformed. The frequency with which Dr. Chapman has urged the duty of becoming a Christian for the sake of others in the family has had due effect. Household religion will gain proportionately throughout Greater Boston.

Enough of the flotsam and jetsam of the city has been reached to prove anew that the Christian religion can cleanse and uplift the wanderer and the outcast. We need these conspicuous demonstrations from time to time of the fact that the gospel is a remedial force, and that no one can sink so low or become so estranged and corrupt as to be past hope of redemption. Many in the respectable and even in the upper circles of society have been brought to a personal knowledge of Christ; indeed they constitute the bulk of the converts; but there is rejoicing also over the reclaiming of the hardened sinner, the finding of the sheep that was apparently hopelessly lost.

Upon the general life of the city, decided impressions of good have been made. By three weeks of constant meetings, with their attendance aggregating tens of thousands, and with the splendid aid rendered by the daily papers, religion has been brought to the attention of all classes and conditions in so obvious a fashion that even those who perhaps did not go near the places of assemblage could not but know that multitudes of their fellow-citizens were thinking of the deepest and best things. In such an atmosphere it has been easy for parents to talk with children, neighbors with neighbors, friends with friends, business associates with their

comrades. Once more what John Fiske called "the everlasting reality of religion" has been brought to the front of the city's thought and life. The conversions, even though they may reach into the thousands, do not begin to measure these indirect but substantial gains for the Christian faith.

Yes, the churches, the homes, the educational institutions and the secular life of the city have all been lifted to higher levels. The churches have learned how to co-operate in a far-reaching and complicated undertaking. They ought not to take a single backward step in their attitude toward working unity throughout the entire year. For the individual church remains the task of shepherding and instructing the converts and carrying them on to full membership in the church, after which will follow the equally important task of setting them at work and making them potent factors in extending the Kingdom. We ought to get from this revival, as we did from the Moody campaign in 1877, new and valuable material for the ministry and other forms of Christian work. We ought also to get a re-enforcement of the laity through the bringing in of men like the late D. M. Weston, one of the notable fruits of the Moody revival, whose benefactions to Mt. Hermon and other institutions will be recalled by many Bostonians.

We shall not soon forget the memorable scenes in the great auditoriums, the forceful, tender, persuasive preaching of Dr. Chapman, the skillful musical leadership of Mr. Alexander, the sweet songs of the soloists, and the volume of music from the great choirs. As it was said of a city of Samaria, after Philip, the evangelist, had done his work there, so it may also be said of Boston, now that these devoted brethren have gone from us, "There was much joy in that city."

Varieties of Evangelism

The discussion over the gospel preached by Henry Drummond, to which we referred last week, is continued in the *British Weekly*. One of his pupils, Mr. W. M. Clow, had said that Drummond's gospel did not focus at the Cross and that his influence, therefore, is little more than a tender memory. A number of Drummond's friends came out in a published letter declaring that neither of these statements are true. They seemed to feel it necessary to prove that the center of Drummond's preaching was the doctrine of the Atonement in order to show that its influence is permanent.

The replies evoked lead to the conclusion that it requires more than one Christian, even with the profound experience of Henry Drummond, to give full emphasis in evangelistic preaching to the whole meaning of the gospel of Christ. Mr. Clow has written of him that "he had not made the Cross the chief word of his ministry, but the Cross had been the secret motive of his soul." It is brought out in this controversy that Drummond thought he was presenting in all his preaching the redeeming grace of God through the sacrifice of Jesus Christ. When his friend, Sir Alexander Simpson, bidding his good-by on the eve of his departure for Australia, exhorted him in his speaking to young men to remember sometimes to glory in the Cross, Sir Alexander says, "I was ashamed of my words the next moment, as he turned his earnest eyes full on me and answered, *'I always do.'* It was true."

Yet Drummond did not conceive of the crucifixion of Jesus as a sacrifice to God to appease his wrath against sinners, as Mr. Moody conceived of it, though he joined heartily with Mr. Moody in evangelistic work. He would not have understood Dr. P. T. Forsyth's idea of the atonement as the act of God offering to himself his own Son Jesus Christ as a sacrifice. Dr. Forsyth says, "I believe the death of Christ was something offered to God, but it was God who offered it." Yet Mr. Moody, who understood Drummond better than some of his other fellow-evangelists, continued to invite him to Northfield when Dr. A. T. Pierson and others solemnly warned him not to do it, and refused to go there if Drummond was to be on the program.

The late Dr. John Watson (Ian Maclaren) said of Drummond, "Jesus was not to him an official Redeemer discharging certain obligations; He was his Unseen Friend, with whom he walked in life, by whose fellowship he was changed, to whom he prayed." Dr. Watson plainly indicated his estimate of his friend's service as a preacher of the gospel by characterizing him, compared with the "popular evangelist," as a "representative of the higher evangelism." Yet he recognized the fact that Drummond's message was incomplete, and was not the most effective for all classes of men. Dr. Watson says, "He could make holiness so lovely that all men wished to be Christians; but his hand lost its cunning at the mention of sin, for he had never played the fool."

Drummond would have frankly acknowledged the justice of the criticism that his preaching was not the whole gospel. Indeed he did acknowledge this when told that he left out what other evangelists made the main contents of their preaching. He wrote to Mr. Sankey: "Hundreds of books and millions of tracts are saying these things afresh every month and year. . . . My message lies among the forgotten truth, the false emphasis, and the wrong accent. To every man *his* work."

From this friendly controversy one inference is plain, that the gospel needs to be presented to varieties of human experience in a variety of ways, and by various messengers. One evangelist may be simply a disciple of Jesus Christ, without professing a particular system of theology or philosophy, yet walking with him so intimately that he may acquaint others with the deep secrets of the life of God. Another evangelist may proclaim a clear-cut, positive dogma of the process of salvation in which his hearers will find release from the burden of sin, relief and satisfaction.

The highest results of an evangelistic campaign are achieved when different varieties of evangelists supplement one another's work and in loving fellowship bring men to surrender themselves to Jesus Christ as both their Master and Saviour.

The Sources and Fruits of Courage

Life is not easy, it is difficult; and therefore we need to take hold of it with both hands earnestly. He who has courage has a hold on tomorrow, whatever may happen to him today. The faint-heart Christian comes but slowly on the joyful upward way. He misses the eager forward look, the early glimpse of opportunity, the bracing airs which blow more swiftly because we go to meet them. God has endowed us with might enough; what we need is the courageous will to act and choose. What matters the well-adjusted machinery of the engine—boiler and piston, driving wheel and shaft—if there be no fire burning, no steam in the pipes and no firm hand at the throttle?

Many an individual life falls just short of success for lack of launching out. We row, perhaps, faint-heartedly; but we have forgotten to loose our vessel from the shore. If courage all along the line seems too great a demand, can we not venture forward at some one point? If the whole army is not prepared to march, at least let us send out pickets and perhaps a scouting party. If we are not ready to preach Christ on the housetops, may we not find some little corner where we can bear witness to his name?

Every church needs this courage of the heart, the eyes, the hands. We must be ready for self-giving. We must look earnestly for opportunity. We must have the responsiveness of action. Why is any church left stranded when a wave of excited feeling passes by? Because it was adrift and not a part of the movement of the wave. When the feeling ebbs, there must be new study of opportunities—our own and not another's—and new readiness to venture and experiment for Christ. We are always seeking the state of stable equilibrium. But that is the state of the stone and not of the living creature. The boulder lies on the mountain side unchanged for a thousand years. But we burn ourselves up and renew ourselves in seven. Giving is the secret of receiving. Unless our faith and courage make room for

God, how shall he rebuild and fashion us into the true, Christlike character of men.

The source of this good courage is faith in God—the God who is in all action, who calls us to make ventures, who gives us rest of heart. Such a faith taps the reservoirs of that divine power which always helps or teaches the courageous man. There is a courage of action, of endurance, of a faith in men such as God shows when he trusts them with their own life and his work, a courage to wait with God, who has no need to hurry. From Him we must draw. He crowns endeavor with reward. We must go forward. Life is venture, and until we act and choose we have not begun to live. What, for an example from what we call the secular life, what would the new Administration amount to if it made no forward step and took no fresh view of duty and of circumstance? God grant that the new President and we all may have true courage—the courage that grows out of faith in God and seeks to do his will for men!

Prayer meeting topic for Feb. 28—March 6. The Source and Fruits of Courage. Heb. 4: 14-16; 11: 32-40; 12: 1-2. Faith tapping the reservoirs of divine power. The courage of action; of endurance; of faith in men; of waiting with God. (Prayer for the new President and his helpers.)

Editorial In Brief

Many responses to Dr. Gordon's article on the Practice of Medicine by the Unfit have come to us. We shall select a number for publication next week.

Why not deacon training classes as well as teacher training classes? We know several deacons who would be glad to avail themselves of such an opportunity to learn their duties.

The Indian on the cent is soon to give place in new issues to the head of Lincoln. That will certainly bring the martyred President closely home to the hearts and pockets of the people.

Revival echoes: the Castle Square Theater in Boston has presented a play called The Evangelist, in which a revivalist preaches and sinners are converted. A new play called The Faith Healer is to be performed in St. Louis next month.

A bill passed by the Kansas legislature and now before the governor prohibits the sale of liquor even in physicians' prescriptions. It puts the Christian churches in the strange position of being the only purchasers of something prohibited to all others, and their communion tables the only places where alcohol as a beverage can lawfully be used.

At a meeting of farewell in the Reformed church in Washington which President Roosevelt has attended, he reminded the members that he had not missed a single communion service while in Washington. That is a record and example to be remembered when the account of the outgoing administration with the American people is made up.

The House of Delegates of Porto Rico is considering a bill to forbid any one to go barefooted or in shirt sleeves in public streets, on penalty of fine or imprisonment. It is not long since a large proportion of Porto Ricans possessed no shirt sleeves. Civilization makes rapid strides in the tropics when spurred by pride of membership in a great nation of the temperate zone.

Forty-five years ago, says Sir Robert Hart, who at that time was made Inspector General of Chinese customs, the opium imported by China was forty-six per cent. of the import trade. It now has fallen to seven per cent. These figures mean, of course, that general trade has grown and opium trade has diminished. Both government and public opinion have been increasingly against opium smoking, and the time seems ripe for the International Conference to add to these the weight of its condemnation.

President-elect Taft does not expect that all good men will agree with him on all matters of public policy, and does not mean to be disturbed when they disagree with him. In a letter written some time ago, printed in the March *Century*, he says, "No one ever did work in a public way which accomplished anything that he did not encounter the opposition of good, conscientious men, as well as that of the politician and the scalawag; and it is useless, in my judgment, to pay much attention to such opposition, though it appears in respectable journals."

The ways in which men come into obedient knowledge of God are various, and no one need question the value of ways different from the one he has taken. Not all Christians approve of the appeals of evangelists to congregations to express by some sign their public confession of loyalty to Jesus Christ. Yet one of the most influential Baptist ministers in England, preaching to a deeply moved London congregation the other day, said that he began his Christian life by putting up his hand in response to an invitation in a mission service he attended when a lad.

President Roosevelt believes in the possibility of a world-wide movement for the conservation of natural resources and has called an international conference of forty-five nations to meet at The Hague next September. The plan grows naturally out of the success of the tripartite conference of Canada, Mexico and the United States, which has been in session in Washington. One purpose of such an international conference would be to initiate a general taking account of stock by the whole world, in order to discover with what potential resources we must meet the growing demands of human life and comfort.

No human society has ever flourished long without a central person to draw the love of its members and to command their allegiance to himself. Nor has such a society continued, even for a single generation, without organization, rules of action, and defined objects, with some form of covenant adopted by all its members. A religion is being preached as new which proclaims the social teaching of Jesus as its law, leaving him out as the object of devotion, and exhorts men to love one another as brethren, without assuming any obligations to any organization which makes Jesus Christ its head. Such a movement may do good, but is it worth while for earnest men and women to try to make the most of their lives while leaving out of them the supreme object of love and the most efficient means of giving it expression?

Friends of the kindergarten by the scores, including many educators and some well-known Congregational ministers, attended the hearing of the Committee on Education at the State House last week. A bill to provide that kindergartens shall be established as part of the public school system of the state was presented on the petition of Dr. Walter Channing of Brookline and had the indorsement of President Eliot and other eminent citizens. So many of our towns and cities already maintain the public kindergarten that many will learn with surprise that this is the first effort to make it compulsory. If this bill becomes a law, every town of 10,000 or more inhabitants must maintain at least one kindergarten. Watch out, you mothers and fathers, for the committee's report and be prepared to make your influence tell in behalf of this important measure for the moral, mental and physical good of our children.

Daily newspaper men, to the number of a dozen or so, got Dr. Chapman and Mr. Alexander apart one afternoon and presented them with handsome pocket editions of the Bible, to secure which they had taken pains to send to Toronto. This was a tribute from the "boys" to the sincerity and good will of the men whose daily activities they had been reporting so faithfully for the past three weeks. All the more notable was this expression because prominent in bringing it about were several Roman Catholics. Another editor of a daily journal, a Jew, has taken pains to see that the reports in his journal were ample and satisfactory. The incident of presenting the Bibles to Dr. Chapman and Mr. Alexander was not reported in any of their papers the following morning, the "boys" having covenanted not to make public their own good deeds; but *The Congregationalist* is under no such obligations to secrecy, and gladly makes public this generous deed on the part of the reporters.

The Sunday School Society is closing a busy and successful year this month. Like our other societies it has felt the influence of financial depression in certain sections, and the pressure for work in all parts of its great field; but especially in the rapidly developing Northwest and Southwest. It is making a strong effort to guard against indebtedness. It was found that about $6,000 in addition to the normal income of February would make this possible. A meeting of workers in the Northwest held in Minneapolis immediately planned to secure, if possible, $1,200 of this amount. A similar gathering of the Southwest undertook to raise a similar amount. It was suggested that the Pacific Coast raise $1,000, and the balance be raised in the East. This movement indicates that the new states of our country are willing to assume their full share in caring for this Society. It is a hopeful indication of Congregationalism. A few generous gifts by churches and individuals would enable the Society to come to its Annual Meeting, April 5, happy in regard to the work of the Missionary Department.

"Billy" Sunday seems to have found a congenial field for his peculiar and unconventional revival methods in the Rocky Mountain country. Here is the description of his "crisis" meeting in Spokane, by a correspondent of *The Pacific Baptist:*

"And what a men's meeting! And how "Billy" Sunday did preach! He held the great audience of more than 8,000 men in his grasp and he moved them at will. As the preacher thundered against sin with the eloquence and power of a Savonarola, he threw off coat and vest. Tie, collar and cuffs were each in turn cast aside, and with shirt sleeves rolled up to the elbow, he continued to hurl his thunderbolts of gospel truth. Such was the intensity of the interest that no one thought of the eccentricity of the preacher in the pulpit clothed as one might expect to see a rancher in the hayfield, and perspiring equally profusely."

The whole city seems to have been moved, and few will find fault with good results because of the eccentricities of the preacher. But why might not even "Billy" Sunday, since he must know by this time how preaching affects him, dress for the part instead of strewing his garments all about the platform?

Personalia

The Abbé Loisy, excommunicated by the Roman Catholic Church, has been nominated and will be appointed to the professorship on the History of Religion in the College of France.

A center of reaction and absolutism is gone from the Russian capital with the death of the Grand Duke Vladimir, the uncle of the Czar. It is said that his death put an end to a plot to depose the Czar and form a strong regency under Vladimir's authority.

President Angell of the University of Michigan has at last succeeded in inducing the regents to accept his resignation, to take effect next June; but they at once created the office of chancellor, with a salary of $4,000 and offered it to him with the continued use of the president's house on the University campus. So Dr. Angell, who has just celebrated his eightieth birthday, will continue to maintain a close relation to the institution which he found in 1871 with 1,100 students and which today has 4,780.

Russell Sturgis, seventy-two years of age, died in New York City, Feb. 11. He belonged to a family well known in New England, received honorary degrees from Yale, several of whose buildings he designed, and from the College of the City of New York, was one of the highest authorities on architecture, concerning which he has published several books. He was writing at the time of his death a "History of Architecture" in three volumes, the first of which was published in 1906. He was one of the most helpful of America's critics and popularizers in the field of art.

More than a whole generation of men and women have read "Getting on in the World," who knew nothing of the author of the book. He was Prof. William Matthews, and he wrote "Words—their Use and Abuse," and a number of other books that have been widely read. He graduated from Waterville College, Maine, now Colby University, seventy-four years ago, in the town where he was born in 1818. He was a graduate of Harvard Law School, an editor and a professor of rhetoric. But for the last thirty years and more he has lived in Boston and devoted himself to literary work.

Rev. J. H. Jowett of Birmingham has been nominated for the presidency of the National Free Church Council for the year 1910 by the General Committee. This is equivalent to an election. He will lecture at the Northfield Conferences next summer, and it is hoped will be heard in some of the churches. Rev. Charles Brown of Ferme Park Church, London, will be another Northfield lecturer, and this will be the first visit to the United States of both these distinguished preachers. Mr. Brown is expected to preach in the Fifth Avenue Presbyterian Church, New York, Aug. 1 and 8. Dr. Campbell Morgan will not visit this country this year. Rev. G. A. Johnston Ross of Cambridge will be another welcome speaker from England at Northfield.

Sparks from Other Anvils

THE SHERMAN ANTI-TRUST ACT

(*Pres. Nicholas Murray Butler*)

It is within the truth and not too harsh to say that the Sherman anti-trust act was passed partly in ignorance and partly in a spirit of flippancy for the purpose of satisfying, or at least quieting the demand that something be done to curb the trusts. So long as it stands upon the statute books in its present form this law is a menace to the business of the country, and it does not serve any supreme public interest which justifies it in being such a menace. It unduly exalts the principle of competition, and it fails to lay proper emphasis upon the public benefits which may follow from properly regulated and supervised co-operation. The public interest now urgently demands the amendment of this act in order to relieve, not the corporations, but the people themselves, from the limitations upon their business activity which this act imposes unnecessarily and unwisely."

LOCATION OF THEOLOGICAL SEMINARIES

(*The Central Christian Advocate*)

The removal of Andover Theological Seminary to the Harvard campus brought out a rainstorm of articles, both for and against. We need not refer to them here. But what among other things attracts attention is the argument that theological schools ought to be so situated that the students would have to rub against the skepticism of the times and get adjusted to it before they are out in the world, with no such recuperative force as the theological faculty near to keep them correct. The student for the ministry will sooner or later certainly come into head-end collision with skepticism and speculation. He had better do it sooner and so have the discipline where it will be of most strategic value to himself. One of our weak spots is that the ministry is so much trained in book-learning untested by the laboratory of experience.

LINCOLN THE LEADER

(*President Woodrow Wilson at Chicago*)

God send us such men again! We are confused by a war of interests, a clash of classes, a competition of powers, an effort at conquest and restraint, and the great forces which war and toil amongst us can be guided and reconciled only by some man who is truly a man of the people, as Lincoln was, not caught in the toil of any special interest, united by wide sympathy with many kinds of men, familiar with many aspects of life, and led, through many changes, to a personal experience which unites him with the common mass.

THE REVIVAL AND THE CIVIC SPIRIT

(*The Boston Herald*)

Apathy is the dead weight on American citizenship in the cities. The churches may be filled, the revival halls may be stormed by crowds, to whom the formal churches make no appeal; the name of Christ may rise from close-packed masses whose choruses shake the walls; memories of mother and the old home may bring men to their knees in tears; a splendid ardor to take up the cross and follow Him may seize upon multitudes, as it has seized upon their predecessors at intervals through hundreds of bygone years, and yet our cities remain the most conspicuous mockeries of self-government that the world can show.

THE PLACE OF THE CHURCH

(*The Christian Register*)

The truth is that the church is no more on trial today than is the public school, the college, the university, and all our methods of charity and reform. The churches that do not practice the art of revivalism and expend all their energies in periods of excitement must not expect to have crowds at any time.

PSYCHOTHERAPEUTICS PLUS

(*The Examiner*)

Perhaps there is still a place in our modern society for the church that strives to inspire men for every form of service for the sake of humanity. And if the new movement will make allies, not only of the pastor and the physician, but also of the pastor and the street commissioner, and the pastor and the Anti-Saloon League superintendent, and the pastor and the pure food inspector and the tenement house inspector and the butcher and the baker and the candlestick maker, we shall be on the high road to that perfect day when all movements affecting society shall find their incentive and their consummation in Jesus Christ.

BROTHERLY LOVE

(*The Methodist Protestant*)

When the apostle wrote, "Let brotherly love continue," it was apparent that it already existed. But in a good many churches the exhortation of the preacher and the prayer of the people ought to be, "Let brotherly love begin." Until it does, it is useless to look for a revival, and almost equally useless to maintain a church organization. When Jesus had finished his wonderful parable on the "Vine and the branches," and showed what union with him meant, he closed it with the significant and irrevocable admonition, "These things I command you, that ye love one another."

THE REPROACH OF CHRISTIANITY IN PALESTINE

(*Public Opinion*)

But if the Christians of Europe wish to be held in any regard by the Turks under their new *régime*, there has got to be another clearing of the Christian temples of Palestine. Their garish ornaments; their offensive relics; their spirit of untruth; their unhallowed merchandise within their walls; their un-Christian rivalries and squabbles —these things must all go if the Turk is not to hold them in derision, as must all sensitive souls who witness these degradations of the holy places of Palestine.

A SUGGESTION TO MINISTERS

(*British Congregationalist*)

The chief danger of the ministry is the lack in it of incentives to application and to strenuous, steady work. Churches complain, and, we fear, with justice, of the neglect of pastoral duties and of the readiness of ministers to listen to outside claims. Most ministers will agree with us that these claims have become exacting to the point of impertinence, but very few have the courage to resist them in favor of the humdrum spade work of visiting and pulpit preparation. A quickening of the ministerial conscience in regard to these matters would do more than some of us have any idea of in improving the prospects of our churches.

The Boston Chapman Campaign Ended

Features of the Final Week

Dr. Chapman to the Readers of The Congregationalist

Through the columns of The Congregationalist and the courtesy of the management I wish to express my appreciation of the support which has been given to me in the Boston evangelistic movement. I am sure the city has been profoundly stirred, and God has been graciously won. I attribute the success of this movement to no power of my own, but rather to the spirit of the ministers, the attitude of the church and the disposition of the people generally to receive the message and translate it into practical every day living. I believe that it has in many respects been the greatest awakening of modern times. All classes and conditions of men have spoken words of cheer concerning it. Men, without respect to class or creed, have taken an interest in it, and I am persuaded that the influence cannot be but for good.

I am well aware that the testing days, however, will follow. It has been said that after each revival there is a reaction. Scientifically this would be true, but thousands of people have had an impulse to go forward, from which they will not turn aside. Whether the converts stand or not will depend largely upon the church. The spirit of the church will be their spirit. The disposition of the church members will become theirs.

I would like to say to those who have made a profession of faith that church membership is absolutely essential to spiritual growth. It will be fatal to fail just here. But after one has confessed Christ publicly and united with the church then the test of loyalty is in Christian living. This is a day of social service. We must live for others. It is a day when the call is loud and clear to bear one another's burdens. The unsaved world is seeking a vision of Jesus and they must see him in us. In other words, if we are truly Christians we must live in this world possessed of the same spirit which controlled him.

So long as I live I shall be grateful to God for my part in the Boston meetings. The attitude of the newspapers has been simply marvelous. Both the secular and the religious papers have seemed to vie with each other to help us on. It is my earnest hope that the readers of The Congregationalist may pray for Mr. Alexander and myself and our party as we sail from Vancouver, March 26, for an eight months' journey through Honolulu, Fiji Islands, Australia, Manila, Hongkong (China), Canton, Shanghai, Pekin, Tientsin, Seoul (Korea), Yokohama, Tokio (Japan).

J. WILBUR CHAPMAN.

The Laymen's Dinner

Naturally the ministers have been close to Dr. Chapman during his Boston campaign; but capable laymen, too, have loyally supported him, and among the rank and file a strong desire manifested itself from the start to have a demonstration of lay interest and regard in the form of a reception and dinner tendered by laymen of the city to Dr. Chapman and Mr. Alexander and their associates. This came to pass Tuesday evening of last week, when both the floor and gallery of Ford Hall were filled with substantial business and professional men, many of them youthful, and all enthusiastic to the extent of waving their handkerchiefs and rising to their feet when occasion offered.

Col. E. H. Haskell presided, and ex-Gov. John L. Bates, a loyal Methodist layman, voiced the appreciation of his brethren in all denominations. He said that if any one knew what the life and influence of an evangelist was, he was that man, as he had grown up in the household of an evangelist. This graceful allusion to his honored father, Dr. L. B. Bates, sitting near him on the platform, was heartily applauded. The ex-Governor went on to speak eloquently of the moral and spiritual gains that had come to the city through the labors of the Chapman forces. It was a gem of a speech for such a time. Responding, Dr. Chapman rose, not to eloquence, but to something even finer, namely, his most simple, sincere and winning style of speaking. He said that the work he and his associates did was meant to exalt the ministry and the church, that it was essentially a laymen's work, being backed in one important respect by a conspicuous Presbyterian layman, Mr. John H. Converse of Philadelphia. Moreover, it lies within the power of laymen of any church, so he thought, to create about the pastor such an atmosphere of faith and zeal that the ordinary preacher, week by week, will win men. He told how John Wanamaker and other prominent men of Philadelphia, who were elders in the church he served there, used to sit on the platform, praying with him, before he entered the pulpit, and praying for him as he preached. Any pastor with such a support as that will be evangelistic in spirit. Mr. Alexander followed with a pleasant little speech, evidencing the closeness of harmony between the two leaders of the campaign, and their appreciation of Boston's response to their work. This laymen's dinner was an unqualified success, there being the happy blending of the jovial and serious elements.

For the Unemployed

After some days of conference with labor leaders and other interested persons, the campaign leaders decided to have a mass meeting for the unemployed. As arranged by the special committee, however, the scope of the meeting was broadened to interest all concerned with this problem. A considerable portion of the audience were "the out-of-work," but the larger part represented either the more fortunate employee or the sympathetic employer. The upper gallery was finally opened to the women.

To one who could interview those for whom the meeting was specially prepared the evidence of hard times was appalling. The "hard luck" stories included all the familiar types and many unusually pitiable. One gray-haired man, bent and discouraged, had been out of work for over a year, laid off after twelve years' faithful service as boiler fireman because he "hadn't the pull to hold it." Another, idle for almost as long, told of the sleepless nights, during which he had wept with his faithful wife over the hopeless outlook. Still another man, a neat-appearing Negro, pleaded for any sort of work so long as it would provide his board.

Despite the downhearted nature of the attendants, it was a meeting that sung with a vim and rounds of applause were generously given to that sweet-voiced Scotchman, Mr. McEwan, and the selections by the Lotus male quartet. Such songs as "God will take care of you" were the favorites. Before the formal program Mr. Alexander took occasion to say some plain words about drinking. Then the speakers were introduced by Rev. H. S. Johnson, chairman of the special committee and always tireless in his efforts for the unfortunate.

Dr. S. M. Crothers of Cambridge declared that Christianity is fundamentally "doing good," and that the first requisite is to learn how. He found his ideal of scientific charity in "Let not thy left hand know what thy right hand doeth"; he felt that scientific charity is trying to follow out under modern conditions the teachings of Jesus. He laid great emphasis upon personal responsibility and help, man to man throughout the years. Out of his thirty-six years as city missionary Rev. D. W. Waldron gave some wholesome counsel to both the unemployed and the workers who sought to help them. Greater co-operation is needed between those who wish work done and the charitable agencies. Urging the needy men to put themselves in touch with Christian activities, he emphasized the value of straightforward living.

Dr. Chapman closed the speaking with some helpful words directly to the unemployed. Relating some of the hard experiences unexpectedly thrust into his own early lot, he gave his hearers a full share of sympathy. He touched briefly upon the value of trouble as a character molder, then upon varying types of employers and their servants. Then he offered his solution to the labor problem, "Bear ye one another's burdens."

Old People's Day

Any one who peeped into Tremont Temple Thursday afternoon saw a sight wholly unlike that presented by any former service. This meeting was set apart for the elderly people not able to stand for hours in the throng and wait their chance when the doors were opened. So they were sought out in their homes, and many of them provided with transportation. Their ages ran from forty to ninety-six. Chairman Hartshorn of the International Sunday School Association brought in his carriage a man from a suburban city who had not been able to attend any religious service for sixteen years, since he is confined to his chair. Some others were nearly blind. The mothers in Israel were there on every hand; the dear old saints who, year after year, have generously supported home and foreign missions, and prayed and labored for their local churches, yearning often for another revival of religion such as they knew in former days. Now their desire was gratified. Among these parents, grandparents, great-grandparents and one or two great-great-grandparents

were not a few who carried on their hearts the welfare of some wayward or heedless child or grandchild. They were in a mood to be touched by Dr. Chapman's tender words and by the sweet singing of his daughter, Mrs. Goodson.

At the close, when those wishing prayers were asked to raise their hands, quite a number responded. One saintly woman who lifted her hand was asked afterwards why she did it, her interlocutor happening to know that she was the mother of a well-known evangelist and herself a consecrated Christian. But with the humility of a true saint, she replied: "Don't I need praying for? I think I do."



A Tremont Temple Noon Meeting

The Harvard Service

Under the auspices of the Phillips Brooks House Association, Dr. Chapman and Mr. Alexander conducted an evangelistic meeting in Sanders Theater, Friday afternoon, Feb. 19, at 4.30. Open only to members of the University, over a thousand Harvard men filled the auditorium. Dr. E. C. Moore, chairman of the Board of College Preachers, presided, and in a few words of welcome to Dr. Chapman emphasized the true tone of religious feeling which prevails in Harvard University. Dr. Chapman spoke earnestly for fifteen minutes, and made a skillful appeal to college men on Making the Most of Life. His own expressed wish of making the most of his privilege in speaking for the first time at Harvard University was certainly fulfilled. Great emphasis was placed on keeping constantly and worthily employed. The insidious power of evil, the memory marks of sin, the weakened will and hurt conscience were powerfully portrayed as a warning that the only worthy and noble life must be lived for and with God. A solo by Mr. Naftzger, and Dr. Chapman's benediction quietly closed a memorable meeting.

From an Usher's Viewpoint

The seating of the multitudes who attended the Chapman-Alexander meetings was no easy task. But it was a splendid opportunity to study "humans" in their efforts to secure advantageous locations. To satisfy all was of course an impossibility. The reasons advanced by many why they should be personally favored with good seats were at once ludicrous and far afield from the truth. Deafness and dimness of physical vision became an epidemic as the chances for seats grew less. Many whose hearing and sight were all right under ordinary conditions were suddenly afflicted. Some were seized with acute lameness in one or both limbs. There was the woman who could only hear in the fourth row of seats from the platform. There was the woman who asserted with great assurance "that Jesus would give her a seat if here," and who was very much incensed when told "not on account of her humility." There was the man who presented a folded piece of yellow paper and demanded a reserved seat. There was the man who attended every meeting and under all kinds of pretenses (without a ticket) secured a seat every time.

But all of these were the exceptions to the many thousands who were satisfied to get in, to take a seat anywhere, or to stand, if need be, forgetting any inconvenience if perchance they could join in the uplifting and inspiring singing and listen to the burning words and ever affecting appeals of the preacher. The cranks and fault-finders only emphasized the fact that the great majority of men and women were thoughtful and considerate of others. Every usher (though at times severely tried) must be a better man because of his contact with the seekers after the larger good. W. JOHNSTONE MURRAY.

Views of Workers

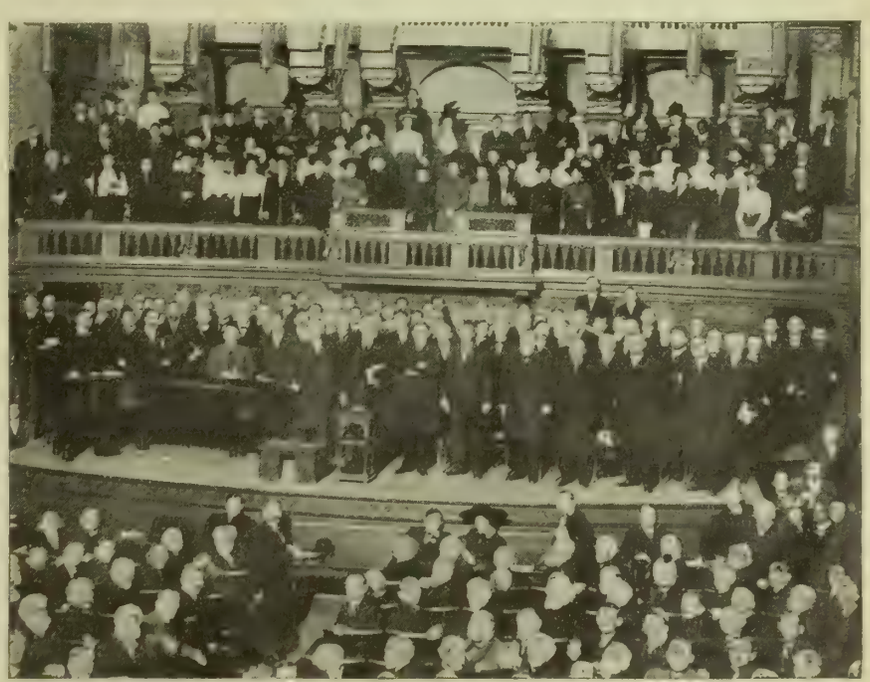
AN ACTIVE LAYMAN'S ESTIMATE

The Chapman-Alexander campaign has been of special power because its simultaneous meetings have given to the people of Greater Boston evangelism in the home churches, under the co-operation of the local pastor. It has thus reached the home element, while at the same time the popular central services have been thronged by the masses. The men, their work and their methods have been appreciated by all. The music has been joyous and attracting, and has shown that the "gospel song" has not lost its power. The preaching has not been dogmatic; it has been free from cant; it has been practical but serious and solemn, and has impressed all alike. It has left upon the people the consciousness that the Gospel of Christ is a vital and all important message. The business and financial features, although a necessary part, have been given as little prominence as possible and have called forth no criticism. The very generous response from the people both for local expenses and for offerings to the evangelists has been exceedingly gratifying. The most important result is manifested by the large numbers who have expressed their purpose to enter the Christian life.

Brighton. S. B. CARTER.

ITS BEARING ON SOCIAL PROGRESS

It is too soon to attempt a careful estimate of the sociological results of the Simultaneous Evangelistic Campaign, but some practical good has certainly been accomplished. For one thing, it is worth while to have given three thousand people a glimpse of the value of scientific charity as opposed to the thoughtless and indiscriminate giving of money. This was done in an attractive way on "Practical Christianity Day" in Tremont Temple, but the meeting in behalf of the unemployed is the least part of the practical service rendered by the revival movement. There must be ethical and sociological results for years to come from the kindly impulses that have been aroused in so many thousands of hearts by the preaching of Dr. Chapman and the singing of Mr. Alexander and others. As the result of the revival one man who is dying of an awful and incurable disease is certain of proper and scientific medical ministrations while he



The Platform at a Noon Meeting

Continued on page 294

The Modern Woman and Her Church

A Straight Talk to Those Absorbed in Other Things

By Mrs. Newell Dwight Hillis

The long and loudly heralded new woman has arrived in at least three realms: in education, in business and in politics. The woman's college is an established fact, whose *raison d'etre* is no longer challenged. Woman has invaded the realm of business and her influence on work and wages is already apparent. The problem of politics is being worked out, sometimes *ad absurdam* in this country and frequently *ad nauseam* in England. There are wise people who question these changes in woman's interests. But there is one place where her right to work is never questioned, which sometimes seems to have been overlooked by a class of women to whom it should specially appeal.

THE EFFECT OF THE CLUB

While acknowledging frankly and with appreciation both the quality and quantity of work that is done in the church and for the church by women, it is cause for surprise and regret that her work in the church today falls far below the efficiency that it might have, because of the great lack of leadership. It is possibly one phase of the world-old strife between the spiritual and the material, the permanent and the temporary, that social life and the club appear so attractive to women of culture and ability as the arena for their activity, that they forget the double debt which they owe the church for the civilization which environs them, and the peculiar place which they as Christian women occupy in that civilization.

It is not strange that society which deals largely with things that appeal to the eye should attract shallow women. It is more to be regretted that the club whose membership is made up of women of culture and ambition proves so congenial a field as to practically exclude church work from the lives of large numbers. Women's clubs have accomplished much of importance and value in matters civic and historic, but they have robbed the church of the best efforts of many who have failed to see that inside the church, with its varied and wide-reaching membership, there are possibilities for influence and for culture, wider and more permanent than the best work of the best clubs.

INVESTMENT OF CULTURE

Surely now when women have more culture, more leisure and more resources at their command than any women of the world have had at any time, there should be no lack of leaders. No one for a moment doubts that the women exist—the woman who can organize, the woman who can speak, the woman whose gift is music; the one who is familiar with art and who has in her possession or available for her use pictures of the best-known art treasures, who has at her tongue's end the stories which make them interesting to young girls of little education but hungry minds; the woman who has the gift for cooking and yet never thinks of making that gift her means of redeeming from misery and distress the homes which can scarcely be other than failures while the future housemother is today a factory girl or "saleslady." Why do not women see that in the church is a field offering quick and constant returns for the investment of culture and social position?

The difficulty is not so much that women are not working. At no time in history have they been so interested in public matters, in the welfare of their fellowmen; but very much work, otherwise commendable, is being done by Christian women entirely outside of the church, which might well go to the building up of its influence.

Some years ago a woman, enthusiastic in her love of art, organized a club for girls who were mostly saleswomen in two or three of the largest dry goods establishments of the city. A small suite of rooms was rented, the walls decorated with photographs and plaster casts, and a library of perhaps one hundred good books on subjects to be brought to their attention was loaned for the use of the girls. From ten in the morning until ten in the evening the rooms were opened. On two evenings a week and on Saturday afternoons, the leader, or some volunteer friend, talked on art, or travel, or health, or whatever topic might be interesting and helpful. In a few years nine of these girls saved enough money by economical dressing, the giving up of cheap theater tickets and similar luxuries to spend a vacation in Europe. Of course they went as second-class passengers, and did not patronize expensive hotels, but they had opened up to them a new horizon, and for the rest of their lives they had in themselves a permanent spring of happiness and influence.

IGNORING THE CHURCH

This was work permanent and of great value, but the way in which the work was done was unfortunately too typical, in that no credit was given to the church. The woman who organized the club was a member of the church, most of the associate membership was drawn from the same institution, but it probably never occurred to any of them that this was properly a branch of church work, and should have been recognized as such—nay, further, that the woman who has such gifts and culture has them because she came of Christian stock, and that it would be simply an acknowledgment of her debt to line up her forces with the company of the church, rather than let them remain outside to be quoted and pointed at as an illustration of what the church does not do.

The feeling, almost of rivalry, which this very attitude has helped to build up between settlements and churches, is rather absurd when the facts are sifted and it is found that comparatively little is done in the former which is not also done by the missions and branches of the latter. Moreover, the leadership and support of this very work which claims to correct the churches' mistaken attitude toward the masses, is largely furnished by church members. Jane Addams, herself a church member, claims that success is not possible if Christianity is recognized as the motive force in such institutions, but Dr. Graham Taylor has demonstrated the opposite in exactly the same kind of work.

If such work is Christian service, why should not our college girls, whose popular fad it is to become settlement workers, do exactly the same thing for the church of which they are members, and to which they have pledged allegiance?

THE PURSUIT OF SOCIAL POSITION

It may be a severe criticism to make of warm-hearted, intelligent women, but it is the candid opinion of one who has been more or less actively engaged in church work for more than twenty years, that the chief reason we are lacking in leaders is this: the woman who is ambitious cares more for the prestige which society or membership in a popular club will give her than for the success of a plan involving self-sacrifice, which the luxury and wealth of the present day has reduced to a lost art. Women have been told so often and so long that they are sacrificing by nature, that they are blind to the fact that among the well-to-do classes this has become almost a sarcasm. The city woman with her small family, her one, two or three servants, her endless conveniences and luxuries, her constant invitations and opportunities for entertainment or self-culture, is unconsciously a travesty upon the character of the ideal which most women believe that they hold.

THE BRIDGE WHIST MANIA

There is a condition becoming general with alarming rapidity which is a direct result of this blindness to opportunity or its conscious neglect. With the increase of luxury has come an enervation and idleness which call for increasing stimulus in recreation and amusement, and we have the bridge whist mania. This is neither more nor less than a disease, which has seized and twisted the moral focus of women until the employment, in a scramble and gamble for prizes, of hours which God gave for work and development appears proper and dignified to its victims; until the display of garments and furniture becomes more important than the building up of home and character. Bridge whist is only a game, but its advocates present a spectacle to mankind which is producing a feeling of indifference and contempt too rapidly taking the place of the old-time chivalry for which our American men have been noted. The feeling of respect cannot exist where there is nothing to inspire it. If women who represent the social standard devote themselves to the attainment of skill in a form of amusement which, indulged in by a lower class, or outside of parlors, would be plainly denounced as gambling, they must not be surprised to see the reflection of their influence upon the character and manners of the other sex.

THE PLAIN TRUTH

What has all this to do with the church? The ideal of the Christian church is service and consideration for others. It is only by coming back to this ideal that woman can hope to retain the influence and respect which should be her most valued possession. It is only by giving up the pursuit of social position, which, being translated, means generally rich dressing, elaborate display, idleness and amusement; and seeking the things of real worth, "Coveting earnestly the best gifts," that woman can regain the place which was her birthright, and give back to those from whom she is fast taking it, the place which God intended her to hold in the hearts of her brothers.

If the church does not do the best work possible, women, who are largely in the majority in its membership, must acknowledge that the responsibility is largely theirs. Theirs, too, is a peculiar obligation, since the unique position which they hold, in contrast to the condition of women in non-Christian lands, is due wholly to the church's influence. And finally, Christian women are what they are because of the church's ideal; just in proportion as they approach to its fulfillment do they represent the highest and most complete womanhood.

For the Children

A Song of Saturdays

Sing a song of Saturdays;
Band of fifty-two,
Joining hands about the year,
What a merry crew!
How they make the hours dance!
How they shout with glee!
Yes, the happy Saturday
Is the day for me.

Sing a song of Saturdays;
Pearls upon a chain
Hung about the New Year's neck
When she comes again.
All among the other beads,
Pink and blue and gray,
How we love the golden gleam
Of a Saturday.

Sing a song of Saturdays;
Roses in a wreath,
Fifty-two so big and bright—
Who would look beneath?
Other days may be as green
Other blooms as fair,
Yet a single Saturday
We could never spare.

Sing a song of Saturdays;
Rests along a road.
Here we halt to take a breath,
Ease the weary load.
Ho! Another milestone passed,
Towards the goal we seek;
Then refreshed we travel on
For another week.

—*Abbie Farwell Brown, in Fresh Posies.*

The Bread that Caroline Cast

BY LILY MANKER ALLEN

"If that boy hasn't gone and taken the bag of onions instead of his lunch!" exclaimed Mother to Caroline, peeping into the bag of dainty sandwiches and cookies left on the shelf.

Caroline heard from afar, but did not answer. She was out under the big willow tree in the backyard, with her crutches beside her, watching the children as they hurried along to school, over the side path that led through the next yard.

Every day she came here, irresistibly fascinated by the running and jumping of the sturdy-limbed youngsters, for whom she always had a cheery word of greeting. No one would have dreamed that she came here also to nurse her grief and loneliness where Mother might not see, and that the graceful, drooping branches of the old weeping willow had been silent witness to many a struggle.

It was the great sorrow of Caroline's life—greater even than the knowledge that she must always be dependent on her crutches, for she had months ago met that trouble and gloriously defeated it—that she could not go to school, like the others.

"If only some good fairy would bring along a 'milk-white' steed," she sometimes sighed to herself, "or a pair of magic wings, or even a wheelbarrow, with a little page to push it!"

This time she went a little farther, smiling whimsically to herself as she did so:

"I s'pose I *might* petition 'em to move the schoolhouse down to this block, just for my benefit. S'posin' they'd set it down right there on the path and say, 'There now, Miss, I hope you're satisfied!' And I guess I *should* be satisfied!"

The children had all gone past, but as Caroline was still gazing absently at the spot occupied in her imagination by the accommodating schoolhouse, two little girls appeared, coming from the opposite direction. Suddenly the younger one stopped and turned half round.

"Let's go on to school," she said, "it's such a *nawful* ways back to Stimson Avenue, and I jes' know we'll be tardy. An' I lots drather go 'thout any lunch, 'sides."

"But you see we're cross-cuttin', an' that saves lots o' time. Mommie said we mustn't ever go 'thout lunch, an' Sarah 'll be so cross if we don't come back and get it after she's put it all up. Oh, dear! I wish Mommie hadn't gone off today. Come on, we'll have to hurry like anything," and seizing the hand of the younger child she hurried her along.

Caroline thought quickly. "Wait a minute," she called. The children stopped and looked across the low fence to where Caroline was eagerly getting out of the hammock.

"My brother left his lunch at home today, too, by mistake, and it's right in the kitchen all ready. I'll bring it to you. He goes 'way up to the High School, you see, and he can buy something for his lunch up there," and hastening into the house as fast as her crutches could carry her, she quickly explained to her mother.

"So you want to cast your bread on the waters," said her mother, as she slipped two extra cookies into the bag.

"Yes, but this is the kind that doesn't return—at least I hope it won't," replied Caroline, the last words coming back over her shoulder as she hurried out.

The two little maids received the gift shyly, but evidently with great relief, and scampered away again to school, while Caroline returned to her tree and her dreams, unconsciously happier for the little episode.

The next day was Saturday. Caroline was sitting by the window darning stockings. It was always Caroline who darned the stockings. She had begged the privilege because it seemed the one little thing she could do that really helped. She had mended the baby's pink-toed socks and strengthened Tommy's fast-thinning knees and was just beginning on some discouraging yawns in Howard's heels, when something outside the window caught her eye.

"Mother!" she exclaimed, "here's a big red automobile stopping at our house. There's a man and a lady and—yes, those two little children I gave the lunch to. What do you s'pose?"

But the lady was already at the door, and Mother had no time for "s'posing" anything.

"Is the young girl here who gave my little people their nice lunch yesterday?" she asked. "We have come to see if we cannot take her out to ride with us this morning."

Caroline could scarcely believe her ears. To ride in the big red automobile! Her most extravagant dreams had never gone beyond the "milk-white steed," and the splendid prospect so excited her that she stood rooted to the spot where she had risen, her stocking still in her hand. But with Mother's help she was ready at last, and as she sailed away in the big machine she waved a gay farewell to Mother and Howard and Tommy and the baby, watching from the window.

Two hours later she burst into the house, and bestowing her hat upon the bewildered Tommy and a bag of candy upon the shelf in the closet, hopping about on her crutches with amazing swiftness, she exclaimed, breathlessly, "What *do* you think, Mother? Mrs. Mansfield says they always send the little girls to school in the auto—only they didn't yesterday 'cause she and Mr. Mansfield went off on a long trip—and they can come around every morning and take me, just as well as not."

"Just remember, Sis," began Howard, as the family gazed upon Caroline's transfigured face, "when you come to pass your gratitude around that it was my taking the bag of onions to school that led up to your good fortune."

"Don't worry! I shan't forget your self-denying kindness," retorted Caroline.

But Mother said, "It seems to me, Daughter, that you are finding your bread *before* 'many days' instead of after."

"I should think I was!" returned Caroline, happily settling herself again to the yawns in Howard's heels.

The Children's Pulpit

Keep Sixty-Eight

BY REV. E. H. BYINGTON

Do they keep a thermometer in your schoolroom, or in the room at home where the family gather? If so, at what point do they try to keep it when they turn on the heat or open the window? "At sixty-eight," you say. But what if it is cold outdoors, at zero, or below? Never mind! Start up the fire and keep the room at sixty-eight! But what if some boy or girl likes it hotter? Oh, we have to think for all! In summer, open doors and windows to catch the breeze, close the blinds, let down the awnings—anything to keep the room as near sixty-eight as possible.

Do you boys and girls ever look at the thermometer of your own mind? Do you ever try to keep the temperature of the living-room at home at sixty-eight, so as to make all the family comfortable? Some children find it hard to keep sixty-eight. The mercury in their thermometer is always running up as if a thumb were on the bulb, or down as if there were a wave of cold selfishness in their hearts. At play they are either silly and boisterous, or cross and quarrelsome. They either will not say a word or want to do all the talking. They will not help, or they want to do it all. It is down toward zero or up to fever heat, instead of the good sixty-eight which makes everybody comfortable.

Nobody expects you boys and girls to be just sixty-eight everywhere and all the time. There are places to shout and places to be serious. We should all get tired of sixty-eight outdoors, summer and winter, day and night. But in the schoolroom and the living-room we have to think of others. You can talk without chattering; you can laugh without giggling or quarreling; you can help without wanting to do it all in your own way.

Be free-hearted boys and girls! But remember that there are times when you must say to yourselves, "Now I must be sixty-eight so as to make it comfortable for all the others."

President Roosevelt and Righteousness

The Views of Eleven College Presidents

President Hyde of Bowdoin.
President Tucker of Dartmouth.
President Huntington of Boston University.
President Faunce of Brown.
President Seelye of Smith.
President King of Oberlin.
President Thwing of Western Reserve.
President Eaton of Beloit.
President Angell of the University of Michigan.
President Penrose of Whitman.
President Northrop of the University of Minnesota.

We recently asked a number of college presidents if, in the interests of our readers, they would kindly answer briefly this question: "*What specific contributions has President Roosevelt made to national righteousness?*" Their responses follow.

The Sense of Popular Power Quickened

BY WILLIAM DE WITT HYDE, BOWDOIN COLLEGE

President Roosevelt has fought the good fight of equal right against special privilege; efficient civil service against the spoils system; the homemaker against land fraud; conservation of natural resources against exploitation; fair competition against illegal monopoly; Federal regulation against corporate abuse; pure food against unwholesome adulteration; peace against needlessly prolonged war; military preparedness against false security; publicity against concealment; punishment of the guilty against sentimentalism; protection of the weak against lawlessness.

In this good fight public opinion has been his weapon; and to wield it effectively he has had to take the public into his confidence by much writing and speaking. In doing so he has both lifted the nation to a higher moral level and greatly multiplied the number of citizens who feel a personal responsibility for the right conduct of national affairs. Entering upon office when the giant creatures of a complex industrial system were threatening to gain corrupt control of the government, he has given the people a new sense of their power, and shown that the cause of the people and the cause of righteousness are one.

A Stiff Northeaster

BY WILLIAM J. TUCKER, DARTMOUTH COLLEGE

The great contribution, in my judgment, which President Roosevelt made to the moral life of the country was his brave endeavor to lift the country out of the sodden materialism into which it had fallen. Criticisms will always attend any like effort. When any public danger is over or reasonably met, there are those who deny that there ever was any danger. I believe, however, that we are, as a people, in a very different condition morally from that in which we should now find ourselves had not politics, business and society alike been stirred by a stiff Northeaster. The best evidence, on the whole, that the country has approved of the general attitude of Mr. Roosevelt lies in the fact that for the first time in our political history, a political party has been able to survive a serious financial panic and virtually continue the administration in power.

An Inestimable Blessing to the Country

BY WILLIAM E. HUNTINGTON, BOSTON UNIVERSITY

Mr. Roosevelt has been an alert, fearless, conscientious President, and his record ranks him among our great executives. The swiftness of his mental processes enables him to act with promptitude in emergencies, and he is never to be found lagging behind in events which it is his function to forecast and bring to pass. His moral perceptions are clear and strong. He has been trained to look through the murky atmosphere of political life, but he has not been smirched, nor his vision dulled. He has the Dutch doggedness in his convictions of duty, and in his determination to have those convictions declared and made operative. He cannot be intimidated. While desirous of peace, he wants guns enough, ships and armies enough, to make war absolutely out of the question. His natural love for military prowess, however, leads him to exaggerate the necessity of a vast American fleet for the sake of peace; for he would fain feast his eyes on a great war power in the nation. But, with certain defects which go with his unusual powers, he has nevertheless won the respect of all good men, North and South, East and West, by his steady, unyielding purpose to make righteousness triumphant in all the sphere of federal government. He hates falsities and deceits, frauds and peculations, shufflings and hypocrisies in any part of our domain, in any man, in any office of trust. He strikes hard at such offenses, and the offenders are not spared because of place or wealth or any distinction. It has been an inestimable blessing to the country to have had such a President for more than a septennium.

A Great Moral Engineer

BY W. H. P. FAUNCE, BROWN UNIVERSITY

No one who has at the same time the historical sense and a candid mind can fail to recognize that Mr. Roosevelt has been an efficient cause of a change in the moral climate of America. Abuses long current have been abolished, laxity in commerce and finance long tolerated has been exposed and repudiated, and an aspiration toward a finer and higher type of public service has permeated the whole country. It is not necessary to claim that the entire change is due to Mr. Roosevelt. No moral renovation is ever due to one man alone. But without him the change would have been long delayed. The country was weary of the old standards and ready for the new ones. But the reform needed to become incarnate in a personality. The general movement needed a cutting edge in some single individual, not too careful of his words, not so judicial in temper as to see all sides of a question at once, not so fond of etiquette as to fail in striking hard. Such a leader we found in Mr. Roosevelt, and as the years pass we shall be more and more appreciative of him as a great moral engineer, whose work was to make the crooked straight and prepare the way of the Lord.

We may grant that his great task is now done; we may feel henceforth safer and calmer with another temperament at the helm. But we have needed the strong hand, the breezy personality, the ruthless onset against evil; and goodness is easier for us all because he has lived and led. We may say of him as Paul said of the Roman magistrate, "He is a minister to thee for good."

A Champion of Morality

BY L. CLARK SEELYE, SMITH COLLEGE

President Roosevelt has promoted national righteousness by his own upright life and by his persistent and fearless advocacy of the application of the highest standard of private morality to public affairs.

An Incalculable Service

BY HENRY CHURCHILL KING, OBERLIN COLLEGE

There seems to me to be no doubt that by his broad and far-sighted view of national interests, by his willingness to recognize the things that really needed to be done, however difficult and disagreeable they might be, by his courage and grim determination in addressing himself to these needed tasks, and by his steady testimony to high ideals of personal and national life, President Roosevelt has done for the country, during the years of his administration, an incalculable service.

Admired in Japan

BY CHARLES F. THWING, WESTERN RESERVE UNIVERSITY

Great and diverse are the contributions which President Roosevelt has made to the enrichment of our moral life. Among them are his utterances, oral and written, which under diverse forms repeat and emphasize the teachings of the Ten Commandments. The settlement of the Pennsylvania coal strikes and the promotion of the Portsmouth Peace Congress are also great services. But in any interpretation of the worth of President Roosevelt's contributions to ethical betterment, one should in absolute frankness not refrain from saying that two forces have made for evil: first, the placing of a heavy emphasis on the need of a big navy, and, secondly, invasion of the judicial parts of the government by the executive.

I may be suffered to refer to the impression prevailing in Japan regarding the great man. In many a Japanese schoolhouse I have seen pictures of our President. Beneath several of them was placed an inscription declaring that a man who is right and who knows he is right does not fear ten thousand devils.

Greatest Power for Righteousness Since Lincoln

BY EDWARD D. EATON, BELOIT COLLEGE

The greatness of Mr. Roosevelt's contribution to the uplifting of national character lies in his practical insistence that righteousness, if genuine, must be efficient. A theoretic or cloistered or compromising virtue is at best of doubtful quality; in an executive officer it is hardly better than a cloak for vice. The habit of passive righteousness is easily dropped into by the people at large. It fights no battles and wins no victories. It is the dry rot of national honor. In sharp contrast to all this, the President has shown a righteousness that is positive, militant, aggressive; convictions energizing in conflicts; principles claiming embodiment in life.

This efficient righteousness has roused the nation to a new realization of the accountability of privilege. The assumption that the rich may disregard law, that corporations are exempt from responsibility has been thoroughly shaken. The right of the people to reckon with the people's highest servants; the right of posterity to require of the present a faithful stewardship of the bounties of nature which are the heritage of the ages; these have received vivid emphasis, and can no longer be scoffed at or evaded. Whatever his shortcomings in taste or judgment, Mr. Roosevelt has been, I believe, the greatest power for national and individual righteousness since Abraham Lincoln.

Moral Standards Lifted

BY JAMES B. ANGELL, UNIVERSITY OF MICHIGAN

I believe, and in my opinion the great mass of the people believe, that President Roosevelt has contributed in an eminent degree to elevate the moral standards of legislative and political action. No one can deny that there has been during his administration a marked quickening of the public conscience. Like any man of so impulsive and outspeaking a nature, he has sometimes subjected himself to just criticism in his methods of conducting his warfare against measures which he deemed inexpedient or wrong. But his aims have been high, and the general result of his attempts to regulate great corporations, to secure fair treatment for the Japanese, to punish violators of law, whether they were of high or low degree, to bring the South and the North into harmonious relations, to inspire legislation with a high moral purpose, and to maintain a friendly, dignified and commanding position for our people among the nations of the earth, has won for him the respect and esteem of at least the plain people of the land.

His Personal Character His Great Contribution

BY STEPHEN B. L. PENROSE, WHITMAN COLLEGE

I regard Charles W. Eliot, John D. Rockefeller and Theodore Roosevelt as the three most striking illustrations of present-day Americanism. Each is the embodiment of resistless earnestness directed to a special end. Mr. Roosevelt's earnestness is essentially moral, even when misdirected, and this is his first contribution to national righteousness, namely, the intensity of his moral passion for the welfare of the state. His daring has been a second contribution—that is, his readiness to run great risks for a worthy cause, as shown in the coal strike, the Japanese-Russian War, the reorganization of the army and the navy and the controversy with Congress.

By the character of his appointments to office he has made an inestimable contribution to national life, having with rare insight selected men primarily for their character and ability rather than for their partizanship. Mr. Root, Mr. Taft, Mr. Pinchot, Mr. Wilson and General Wright will serve as examples. Fourth, his personal character is his greatest contribution, for by his rugged honesty, his fearlessness and his deadly earnestness he has become a hero to the young and to the plain people. His humanness is a refreshing contrast to the Sunday-school-book type of hero; his blue blood early turned to red.

> No pallid saint, ascetic and austere,
> Yet no less consecrate to right and truth,
> This honest Dutchman stands on firm-placed feet;
> Hot-headed, shrewd, far-seeing, oft self-willed;
> Loving his country with no less a flame
> Of ardent statesmanship and wise concern
> Than burned in William's breast, of old Nassau.

Honor and Honesty Supplant Dishonor and Greed

BY CYRUS NORTHROP, UNIVERSITY OF MINNESOTA

President Roosevelt has preached and has practiced righteousness. He has compelled the rich and powerful to obey the laws. He has secured, as far as was possible, a square deal for all. He has abolished secret rebates by

railroads in favor of powerful patrons and ruinous to those not so favored. He has fought against fraud in every way possible, in the courts, in recommendations to Congress and by executive action. He has lifted the moral standard of business and politics and life for the whole people, and we are a people of higher ideals in consequence. He has led in efforts to conserve natural resources, to develop waterways, to irrigate the barren wastes and to open the way for commerce through the Panama canal. He has promoted peace among the nations. Great reforms, the removal of great evils of long standing, cannot usually be accomplished without disturbing many established interests. But the disturbance of business is more than paid for by the substitution of honor and honesty for dishonest and oppressive greed.

It will be glorious to have Taft follow Roosevelt; but it has been glorious to have Roosevelt prepare the way for Taft.



First Congregational Church, Atlanta, Ga.

Cathedral for Colored Congregationalists

Atlanta's First Church Dedicates Splendid Edifice—Greetings from President Taft

BY PRES. E. LYMAN HOOD

A milestone in the uplift of a race has recently been auspiciously passed in Atlanta. First Church has completed and dedicated its beautiful cathedral edifice. To the Negro it has been the consummation of many plans; especially to our Congregational colored brethren has this happy achievement been the reward of long and patient sacrifice. A year ago, at the intersection of two fine avenues, in an attractive residence portion, gathered representatives of the official and civic life to break ground for the most costly and beautiful house of worship in America occupied by these people of our communion. And since then the progress of the spacious building has been followed with sympathetic interest by many.

The material is brick, with heavy stone ornamentation. The high basement affords abundant room for Sunday school and prayer meetings, gymnasium and baths. The second floor, rear, provides adequate accommodation for all modern institutional work. The exterior gives the stranger a sense of strength and dignity; the interior is restful, harmonious and worshipful. The furniture is of the mission type, and the powerful organ, the gift in large measure of Mr. Andrew Carnegie, leaves nothing to be desired.

Among the guests were men and women who stand highest in the counsels and affection of our denomination, South and North. In the first service held in the building, several months ago, the president of Atlanta Seminary shared with the president of the leading Baptist school of the city the inspiration of the occasion. Later, upon entering for the first time the auditorium, Rev. A. F. Beard of New York City preached the sermon. The formal dedicatory services have just closed, filling five days. As a "House of Prayer" the building was first dedicated, Rev. G. W. Moore of Nashville, superintendent of the A. M. A. and Rev. W. L. Cash, Savannah, gave deep spiritual notes, the key to the many meetings following. Feb. 11, was set apart for Interdenominational Fellowship, when the leading pastors of the Negro race in Atlanta brought their hearty felicitations. All seemed to share cordially in the success and promise of the church. The following day the spacious church was dedicated to "Woman's Work." Mrs. H. R. Butler, a leader in good works in the city, and Mrs. W. B. Firman, Chicago, president of the National Federation of Congregational Societies for Women, were the speakers, and put the day on a par with any of the others in interest and inspiration.

The evening of Friday was given to the celebration of the Lincoln centennial. And where in all the broad land could the day be more fittingly observed than in the strategic center of the Southland, in the city risen out of the ashes of the past? Pres. E. T. Ware of Atlanta University, able executive of a school which had its origin and nurture for years in the same hearts that guided the church, and Samuel Harris, the beloved philanthropist of Chicago, were the speakers.

But Sunday was the great day of the feast, the exercises beginning at daylight with the prayer circle and not closing until late at night. Honored pastors of our colored churches were properly given places on the platform and program, Rev. J. E. Smith, so long the efficient leader of his people in Chattanooga, Rev. C. S. Haynes of Athens, Rev. S. A. Paris, Marietta, brought greetings. During the morning four beautiful memorial windows were presented in behalf of the donors and received by the church. These windows are among the most significant features of the building. The large rose window in the nave commemorates the life and work of Edmund Asa Ware; that in the left transept the memory of Rev. Joseph E. Roy, who may be called the father of the church; that in the right transept to Pres. Erastus Cravath, for twenty-five years the beloved president of Fisk University, Nashville. In the presentation of this window Prof. W. E. B. Du Bois gave a brief eulogy of his revered teacher that was a literary gem. The great dome window was the gift of the officers of the A. M. A.

Institutions of learning sent representative men of their faculties, who emphasized the unspeakable blessings which have followed the philanthropy of the North in giving, through now more than a generation, learned and consecrated teachers to guide and counsel this rising black race in America. Thus, happily, Dean H. H. Wright spoke for Fisk and Dean F. P. Woodbury for Howard University. William H. Bush, for many years the skilled organist of Second Church, New London, Ct., having no superior among his race as a musician, in a recital set apart the building to the ministry of music. The worshipful music throughout was not the least attractive and helpful of the features which marked the dedication.

In the formal dedicatory service the sermon was preached by Rev. C. H. Richards, secretary of the Church Building Society. Without its generous aid this temple of praise in the heart of the South could not have been raised. In the evening, Hon. T. C. MacMillan moderator of the National Council, brought the greetings of 6,000 churches and bade the church God-speed in its enlarging work. In this closing service

Continued on page 287



The FIRELIGHT·CLUB

Conducted by William Byron Forbush

Six More Simple Questions

Our recent set of questions awakened so much interest that I have decided to offer another prize of two dollars to the one who sends in the best answers to these additional questions. Be sure to address your letter to 89 Hancock Avenue, Detroit, Mich., and please answer on postal cards, numbering them and putting your name on each one.

These questions are based on the Bible. While none of them is very difficult, they will require some patient search and the use of some simple Bible helps, for example, a Teachers' Bible.

1. What did Bible people think of dogs (in your own language)?
2. What people ever thanked Jesus?
3. How did they name the hours of the day in the New Testament?
4. What was the corresponding value in American money of the tax that Jesus paid, the gift of Mary of Bethany, the widow's mite and the money Judas received for the betrayal?
5. Enumerate the people with whom Jesus had private conversations.
6. Give a recipe for making bread as it was done in New Testament times.

Few will probably answer all these correctly, so answer as many as you can.

Is It Well to Play Cards

Some time ago—so long that maybe you have forgotten it—I proposed the question above. The answers are preponderatingly in the negative. One writer, a boy, says:

"I do *not* think it is well to play cards; first, because there are so many more things worth one's time. Some may do it because it is the easiest way to entertain company, but amusements in which we talk to each other about more elevating subjects and come to know each other better are best. Games involving more physical activity and more youthful ingenuity are better suited to young people. Card-playing offers a temptation to schoolboys to spend in it time which should be devoted to studies."

A second, a girl, thinks the dangers are serious and cumulative: "Sometimes boys think if they play these games at home and invite two or three boys in to play there is no harm in it. But if they play these games at home, when they get away and make their own living, you often see them playing on the train or in other places with a deck of cards. They bet in these games and men get greatly in debt by it. Two or three playing this way lead to a lot of men getting together and having a great riot by drinking, swearing and betting while playing, when they should be at home with their wives or children."

A third, a girl, ranks them low as a form of amusement, and inconvenient as a means of social entertainment: "They rank very low, it seems, beside the numerous fine, amusing and practical games of the present day, which are numbered among popular indoor amusements. Then they are not a convenient means of hospitality, for at a gathering of people there are generally some who either do not know how to play, or who do not believe in playing, and thus they are left out, or even if some other game is proposed, they feel as though they were spoiling the pleasure of the others by being so seemingly 'odd.'"

Contrary Opinions

On the other hand, a letter comes—perhaps from a grown-up—in which a distinction is made between the right and the wrong use of cards:

"I have never been able to draw a line of distinction, which I could stand firm on, between cards and checkers, or between cards and any other game. The line which I have always drawn is between a game of cards *played for money* and a game played for *the game*. The ills of card-playing cannot be found if cards are only played *for the game*. If this idea was pressed in your comments on the answers you get to your problem, it seems to me it would do good. So I suggest it."

Another writer gives a more elaborate opinion: "My first opinion is that cards, as a game, are not inherently wrong. The game is simply four series of pieces of pasteboard numbered from one to thirteen. One who plays with cards is playing with the laws of mathematics. Some card games are games of nearly pure skill and others are games of luck or chance. The more childish games have the larger element of luck. The more skillful games are the most popular. You can play all the nursery card games, such as Authors, Old Maid, Peter Coddle, etc., with a pack of cards.

A game is not wrong because it involves chance. There are very few games in which it is absent. Authors is a game of chance; so is baseball. Life is chance—that is, unknown contingency. It is no more wrong to play at chances than to live at chances. The wrong is in taking another man's money away if he does not guess a chance as well as you do. That is gambling.

Second, cards are an admirable game. Some people call them 'silly.' They are silly to people who are too nervous or too noisy to be still. It is silly to give to them or any other game more time than belongs rightly to play. But the combinations of numbers are so infinite that there are thousands of varied games possible from babyish 'Old Maid' to exciting 'Five Hundred.' Being generally familiar, cards are as universal a social common denominator as the college song-book. It is stated that fools play cards. They do and often excellently, and so do wise men, and often very poorly. They even folks up. Cards are especially suited to the weariness of the end of the day or of long journeys.

Cards are sometimes called 'the devil's picture books,' but they are too good a game to give up to the devil. There is a right and a wrong use of cards. It is wrong to turn a friendly game into robbery by taking money from another, as the result of a victory. It is wrong to violate hospitality, as some people do at bridge, by robbing a guest or the hostess."

What Do I Think

I think life is not a personally conducted tour, and it is not my business or my privilege to tell you what you may or may not do. This I am sure of, if you are living a full life, with many eager interests, all amusements will fall into their true place. People become gamblers, not because they play cards, but because they are empty. If you are doing work that is worth while, I can trust you to solve the play question right.

Uncle Sam's Knights

The other day, when we were talking about the Carnegie Fund heroes, I might have added to my remarks about the recognitions that are given in England to heroism, a statement of the fact that our own government also gives medals for certain exhibitions of bravery. Our President may not only confer these rewards for courage in battle and for life-saving on the water, but, by a recent act of Congress, he may give a special decoration for those who display heroism on the railroad lines of the country.

Recommendations for these awards must be sent to the interstate commerce commission by eye-witnesses, and if a committee of five reports favorably, the President will bestow the decoration. Eight of these medals have already been bestowed, one of them to a woman.

The medal is of bronze, about as big as a silver dollar. It represents, on the obverse, a figure of a man upon a railroad track with one knee upon a rock which blocks an approaching train. He is warning the trainmen by means of a brand. On the reverse is a laurel wreath and the inscription, "The United States medal for life-saving on railroads," and within: "For bravery. Awarded to ——." A button of gold and enamel also goes with the medal.

I have often thought that the initials, "M. B." ought to be worn as proudly here as the letters "V. C." and "O. M." are across the sea, for a Medal for Bravery is just as good as a Victoria Cross or the Order of Merit.

Culture Is Choice

To seek is to find. Even if you do not remember everything, you are gaining grasp.

You cannot stop being educated, even if you stop going to school. The most you can do is to select your teachers. The true art of life is to select wisely. In its largest meaning, a sense of fitness is the supreme grace.

To have things handy when wanted is genius.

Beginnings of the Christian Church

Sunday School Lesson for March 7

By Rev. A. E. Dunning
(To be studied with open Bible)

X. Her Primitive Gospel

While all the studies in Acts are missionary lessons, this one has been recommended by a committee of the Editorial Association as especially appropriate to illustrate modern missions. It presents for this purpose:

1. *A guided evangelist.* In various ways it is said that Philip was divinely guided in his missionary work. An angel told him where to go (Acts 8: 26). The Spirit told him what to do when he reached the place to which he had been sent (v. 29), and took him away when his work was done (v. 39). The Christian missionary today speaks in no less definite language of his experience: that he has been sent by God, is guided and led by God. There are in India, China, Africa and in other lands, as well as in our own, hundreds of men preaching the gospel who know that they went to their places in obedience to the command of God. Dr. Grenfell has told in *The Congregationalist* how the message of the Lord came to him in London to go to Labrador, and how God has sent him to one place and another along that coast to save men. Our President-elect, Mr. Taft, just after last Thanksgiving, mentioning reasons for his gratitude to God, told how he had been guided in great crises of his life, against his own inclinations, to places and tasks in this and foreign lands, which has resulted in his election to the Presidency. He heard the call of God to go to the Philippines, to Cuba, to Panama and to the White House, and he has responded as Philip did to the summons to service.

This is the true way to understand life. This is the way to look at those whom the angel and the Spirit of the Lord have sent to do his will throughout the world. Impress on your pupils that the Acts of the Apostles and the acts of those now fulfilling our Lord's commission are the same continued record of God's dealings with the Church of Christ.

2. *An inquiring traveler.* This is a suggestive picture—a high officer of the court of a distant kingdom riding in his chariot in Palestine and reading the Jewish Scriptures on the road. It suggests how many things work together to spread the gospel of Christ. Ethiopia was the Nubia of today and thither had been carried such knowledge of the God of the Hebrews that the treasurer-general of the kingdom had traveled all the way to Jerusalem to worship him there (v. 28). He had passed through the country where some three hundred years before a translation had been made of the Hebrew Scriptures into Greek, and he possessed a copy of at least a portion of them. Philip, a foreign Jew who knew Greek, overtook him on the road and heard him reading these Scriptures in the earnest tones of one who sought their meaning for his soul's good. The Spirit of the Lord was moving in all these things to bring this traveler to the knowledge of Jesus Christ.

The forces at work in missions today are manifold. They are directed by the same Spirit who guided Philip on the road toward Gaza. Ask your pupils if they would like to find their part in this missionary movement and if they are ready to listen to the voice of the Spirit and obey it.

3. *The text and gospel.* The stranger, repeating aloud to himself the words of his roll (Isa. 53: 7 ff.), could not tell who this Servant of Jehovah, who thus suffered, could be. The quick-witted missionary offered his service as interpreter and was invited to take a seat beside the traveler in the carriage (vs. 30, 31). The Ethiopian asked, Was Isaiah prophesying, or was he complaining about himself? Here was the point of contact between the teacher and his new pupil. Philip began at once to say that Jesus of Nazareth in his crucifixion fulfilled the prophecy of suffering (Isa. 53: 7-9), and that in his resurrection the promise of Jehovah was also being fulfilled in him (Isa. 53: 11, 12). You can imagine how thrillingly he told the story of the power of Jesus in healing the sick through his disciples, how they were living together in love, helping one another, increasing in numbers in spite of persecution and building up the new kingdom of Christ in anticipation of his return to be its head (v. 35).

There are plenty of illustrations in missionary literature of the tact and power with which missionaries have introduced to strangers the good news they had to tell, finding first a basis of common interest and then speaking with the glow of conviction of the principles which Jesus taught, of the love to him and to his disciples which when realized will make any community of believers a part of the Kingdom of Heaven. This is the joy of missions, in our land and in every land. Philip is the type of the true Christian missionary, glad to find one hearer, meeting him with respect and in the spirit of love, expecting to find a comrade and hoping to win him to be a brother.

4. *The new disciple.* The traveler believed in the life that Philip described. Who would not if he would let the best that is in him command his will? Now for the first time he learned of the One who had lived the life which fulfills the highest ideals of manhood. He heard that there were many who lovingly acknowledged him, Jesus the Messiah, as their Lord, who were living his life in this world, and were looking for him to return and lead and rule them. They had become disciples of Jesus and members of his society, Philip told him, by receiving baptism into his name. As they talked, they came to a stream or pool. The traveler, ready now to cast in his lot with followers of Jesus, proposed that he should then and there be baptized (vs. 38, 39).

It was done, and the two parted there, the new disciple with glad heart going on to his own land (v. 39), the missionary making an extended tour through the plain of Sharon, preaching Jesus with new courage in many towns (v. 40) and then making his home in the most important city in that region, where he and his family of missionary daughters appear in the story twenty years later (Acts 21: 8, 9).

You hear no more of the Ethiopian, but you may be sure that the account of his conversion and reception into the Christian brotherhood had continued influence in broadening the idea of the Church as to its mission and its fellowship which was to include men of all races and countries. Dwell on the outlines of the story till you can speak of Philip as though he were a living missionary now, sure of the guidance of the Spirit of the Lord, strong in his faith in Jesus as the Saviour of men, and confident that those whom he could tell of the Life in him would be eager to enter the Brotherhood and spread the good news. This is modern Christian missions.

International Sunday School Lesson for March 7. Philip and the Ethiopian. Text, Acts 8: 26-40.

When the Props Give Way

C. E. Topic for March 7-13

By Rev. H. A. Bridgman

Life Lessons for me from the Psalms. Ps. 46: 1-11. (*Consecration Meeting.*)

An incident. I always associate this Psalm with that splendid Boston layman, the late Henry M. Moore. Once in private conversation he told of the loss of a beloved child, and how in his extremity he dropped upon his knees and pleaded with God on the basis of this Psalm, especially its first verse. "Now, Lord, I am in sore trouble. Be my refuge and strength, my very present help." In a few moments a great peace filled his soul.

Various kinds of props. Every one of us leans on something—health, a good bank account, friends, kindred, employment, the good order of the community in which we happen to dwell, the general tone of our social set, the faith and character of those with whom we live. When a man stops to think of the forces that are propping him up day by day, he realizes how little he could accomplish apart from that, how dependent he is upon things extrinsic to his personal spirit.

Religion's real test. Life flows on smoothly, happily, for a week, a month, a year, a decade; then, suddenly or gradually the props give way. This means often an entirely new adjustment to life. Can we go on being decent, cheerful, unselfish men and women when we are condemned to the sick bed, or the bank account fails, or the dearest human ties are sundered, or the tide in our town is running against respectability. Some one has said, character is when a man is in the dark. It is just as true that the quality and reach of our faith are tested only when the props give way; tested for a Grenfell, when he must wait thirty-six hours on an ice floe, drifting further and further from land, in peril because of the angry waters and his savage dogs, tested for the boy who goes from a Christian home to college, where new temptations confront him, tested for any man who suffers disappointment, reverses, bereavement, misunderstanding, calumny. Ah! but after all, these may be the sweetest moments of one's life, when one has absolutely learned to relax his grip on everything else but God, to feel with Frances Willard on her deathbed, "How beautiful God is," and to hear the music of this Psalm as it sings about the river whose streams make glad the city of God.

"And strength." But this Psalm tells also of a God who is making wars to cease in the world, who is accomplishing his purposes for mankind. He cannot be our refuge in trouble unless he is also our strength, fortifying us to help him overcome his enemies, and bring his will to pass everywhere on the earth.

Closet and Altar

THE LENTEN SPIRIT

Rend your hearts and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and abundant in loving kindness.—Joel 2: 13.

For if we be willing, the way back again is easy and very speedy. Only let us leave the strange and foreign land; for this is what sin is, drawing us far away from our Father's house; let us leave her, then, that we may speedily return to the house of our Father.—*St. Chrysostom.*

When the sinner thinks, My sins are out of measure sinful, and my heart is out of measure hard; why think and remember that in Christ there is mercy out of measure merciful and grace out of measure powerful.—*Thomas Hooker.*

Christ in His heavenly garden walks all day,
And calls to souls upon the world's highway;
Wearied with trifles, maim'd and sick with sin.
Christ by the gate stands and invites them in.

How long, unwise, will ye pursue your woe?
Here from the throne sweet waters ever go;
Here the white lilies shine like stars above;
Here in the red rose burns the face of Love.

'Tis not from earthly paths I bid you flee,
But lighter in My ways your feet will be;
'Tis not to summon you from human mirth,
But add a depth and sweetness not of earth.

Still by the gate I stand as on ye stray;
Turn your steps hither; am not I the Way?
The sun is falling fast; the night is nigh;
Why will ye wander? Wherefore will ye die?"

—*F. T. Palgrave.*

The world can never feed the soul of a man who has once known Christ.—*Dwight L. Moody.*

We cannot reproduce the disaster of Judas in form, but we can betray Christ in a thousand ways; we can be religious and not be moral; fight about faith and yet make shipwreck as to charity; sacrifice everything to money-making, and yet vainly hope that our treasure is in heaven; be wrapped up in self, and yet deem that we have in some way or other secured salvation.—*Alfred Finger.*

Thou Love and Purity Divine, how dark appears the evil of my soul in Thy clear light! Thou Fire of burning life, Sun of my day, warming and consuming, scorch and burn away my sin. Quicken to growth the seeds which Thou has planted in my soul and let them blossom and bear fruit. Thou who hast called me to holiness, hold ever before my eyes the goal of Thy divine perfection, that I may reverence and aspire. Keep me from discouragement. Yea, though I stumble and fall through heart's weakness and the lure of earth's desire, nevertheless I will arise and stand before Thee with new purpose of amendment and joyful remembrance of thy love in Jesus Christ my Lord. Lead me by Thy Holy Spirit into the true way, give me the joy of use and the reward of helpfulness. And to Thy name be praise. Amen.

Tangles

12. HOMONYM

(Like pronunciation.)

That mouse would better stay hidden,
Or sad will be his fate;
For under the kitchen table
The black cat **** ** ****.
There's a grocery in this city
That I have shunned of late;
For the grocer, I've discovered,
Like the black cat **** ** ******.

R. B. S.

13. VERBAL LAPS

(1) You have let biddy escape from the coop, and she is running over the ***** like a wild ***, drinking from my ******* milk crock, and eating the strawberries. (2) Now she is out in the wild ***** and gorse, a truly pagan *** or ******* fowl! (3) Now the little black *** is after her at a great ****. If he catches her she shall make a dinner for the ****** next Sunday; perhaps he will give us stronger sermons. (4) I declare, you have also let the **** of the pasture **** through that gate; they are off after the buttercup and ******* meadow. (5) I can hear them *** as they go ** their way down, and the **** will be up before we get them back. (6) Put on your *** and get them back at any *****; it was owing to your idle ******* that they got away.

M. B. D.

14. HIDDEN ANIMALS

How many living creatures here
In Wordsworth's lines are hidden, dear?

"How sweet it is, when mother Fancy rocks
The wayward brain, to saunter through a wood!"

KAPPA KAPPA.

ANSWERS

9. I did it with my little hatchet.

10. 1. Humdrum. 2. Picnic. 3. May-day. 4. Pay-day. 5. Cook-book. 6. Humpty Dumpty. 7. Coal-hole. 8. Zulu. 9. Malay. 10. Rag-bag. 11. Band-stand. 12. Hurdy-gurdy. 13. Grand-stand. 14. Sky-high. 15. Play-day. 16. Pickwick. 17. Hubbub. 18. Bed-spread. 19. Bow-wow. 20. Humpty Dumpty. 21. Pellmell. 22. Phebe. 23. Lulu. 24. Hobo. 25. Peg-leg. 26. Dead-head. 27. Hen-pen. 28. Fish-dish. 29. Hodgepodge. 30. What-not.

11. Tweed, Ayr, Dee, Doon, Tay.

Late tangles have been conquered by. Ella M. Tiffany, Southampton, Mass., 1, 2; F. E. B., Dover, N. H., 1, 2, 3; P. J. Stone, Shelburne, Mass., 1, 2, 3; L. J. R., Lynn, Mass., 1, 2, 3; E. B. D., Springfield, Mass., 4, 5, 6.

THE PRIZE WINNER

Both a clever little story and an ingenious tangle has "A Disjointed Romance" been found, and it has given double pleasure to the many who have tried to guess its missing words. Of the numerous lists submitted, very few have lacked more than two or three of the required names, although perhaps not more than twenty have attempted to give every one. Several prove to be quite complete and correct, and it has been a task indeed to choose the best from these, as no list has combined the good qualities, and the most accurate in some details have proven less so in other respects, while the model of neatness and orderly arrangement has been found to have one or two questionable names. Placing accuracy first, both in the list of names and in the descriptive line which a number of competitors have included, the prize winner has been decided to be Miss Bertha W. Chapman, Woodfords, Me.

The eleventh name was the greatest stumbling block, and instead of "Gentleman" many gave such names as "Sheridan," "Power" and "Moore." For "Nimrod" there were such substitutions as "David," "Samson," "Boaz" and "Maon." A few gave "Willard," author of the words of "Rocked in the Cradle of the Deep," in place of "Knight," author of the music, but this, of course, was an obvious misfit in the story.

R. E. A. Platform Nuggets

SPOKEN AT THE CHICAGO CONVENTION FEB. 9-10

May not the absorbing concern of the present time for social redemption, even though it does not lead to the inner sanctuaries of religious conviction, at least open a vista where the spires and towers of the city of God may be distinctly seen? May not, in short, the call of the social conscience be a new call from God; a *Preparatio Evangelica* which is the sign of a spiritual renaissance and hope?—*Prof. F. G. Peabody.*

What is the chief defect of this vast enterprise of social duty? It is not that it is wrongly directed, but that it does not perceive the end to which it moves. It is not that it is irreligious, but that its religious meaning has not been recognized and appropriated. It has believed itself an economic, or philanthropic, or legislative movement, when it is, in fact, the contemporary expression of the Spirit of God touching the hearts of men. It is not the whole of religion; still less is it a substitute for religion; but it is that first dedication of the will to service which now, as in the days of Jesus Christ, opens the way to faith.—*Prof. F. G. Peabody.*

Modern industry has taken the father out of the home for practically the whole day of the child. And at the same time city life has taken away all chance for giving the boys, at least, anything to do about the house. It is nonsense to say, "The home fails in its duty." The simple fact is, there is no home left to do a large part of what used to be done, and used to be a most important moral agency.—*Prof. J. H. Tufts.*

The state universities have never deserved the epithet "godless." They have condoned unwholesome influences and allowed irreligious teachers, but it cannot be said that the weight of any great state institution has ever been cast against religion. The state universities are not honeycombed with heresy and reeking with skepticism, as has been alleged by over-zealous churchmen. Seventy-four per cent. of the faculties are church members or attendants, and the university student is, on the whole, a much better churchgoer than the average citizen.—*Dr. J. W. Cochran.*

The college dormitory is not a place merely for shelter or for sleep. In it the student is to receive some of the most lasting impressions of her whole college life. It should be so administered, therefore, as to enrich the nature and develop the character of those who live in its walls as well as to correlate the discipline of the classroom with the demands of life.—*Dean Marion Talbot.*

I have no hope for social reform that has not above it and within it and behind it the religious spirit.—*Prof. C. R. Henderson.*

The most fortunate human beings are those who grow all their lives.—*President Eliot.*

Geronimo is dead, at the age of nearly ninety, after a picturesque but bloodthirsty career as a "bad Indian." He died as a prisoner of war. Of all the Indian tribes, the Apaches were the most difficult to locate or control. Taking refuge now in the wilds of Arizona and now across the Mexican border, they were consummate horsemen and cunning, implacable savages. Geronimo was captured for the last time in 1886 by General Lawton and the then Assistant Surgeon Leonard Wood after a campaign of many months. His death recalls the long and final struggle of the aborigine against the superior resources and numbers of the white man, which has marked our history down to the end of the last century.

New York

A Church Increasing Class Hatred

Lincoln's birthday was selected by a Brooklyn Presbyterian church as an opportunity for fanning class hatred among the unemployed and the so-called "Christian Socialists." Twenty masked men stood up to have their labor bidden for by any one in the audience of 500 who would employ them. It was advertised that fifty men were anxious to sell themselves into any kind of bondage, so long as it would mean food and clothes for them. Of course such a contract would be illegal, and a police officer was sent to see that the constitution of the United States was upheld. The church was packed with curiosity mongers and only two or three genuine bids were made. The "white slave spectacle" proved to be only a theatrical trick for advertising the Christian Socialist propaganda.

No attempt was made to disguise the fact, because as soon as the auction inside had failed, a larger meeting outside the church was addressed in the interests of party Socialism. The prime movers in the affair were the pastor of the church and a newspaper man defeated in the last campaign as a candidate of the discredited Hearst party. Among the unfortunate results of such a use of a Christian church are the playing upon the uninformed sympathy of women, to whom the unemployment problem appeals more by its pathos than its other phases, and the unscrupulous charges made against the charity bureaus. Commissioner Hebbard of New York and Secretary Nichols of the Brooklyn Charities Bureau admit that conditions are more severe than usual, though the mild winter has saved some expected suffering. They claim that the situation is being grappled with successfully, and that the present agitation is the time-worn controversy between the newer methods of scientific relief and the old habit of indiscriminate benevolence.

Why the Church Cannot Adopt Socialism

The New York Ministers' Meeting last week listened to the earnest words of a Roman Catholic bricklayer who has been also editor of the *Bricklayer and Mason*. Mr. E. A. Moffett is a trades union man of long standing and wide experience and is indorsed by Rev. Charles Stelzle as one of the best speakers on his theme in the country. Mr. Moffett says that working men and Socialists alike scoff at the name "Christian Socialism" as a contradiction in terms. They recognize that Socialism is purely an economic question for collective action and Christianity a matter of individual religion. He quoted the utterances of ministers at the New York Convention of Christian Socialists, foretelling conflict and revolution, and indicating their alliance with the national Socialist party, as partly explaining the refusal of labor leaders and unions to join that agency for relief from injustice. He declares that working men who have left the churches have lost far more than the latter. Furthermore, it is not Socialism which has drawn men away, but plain irreligion. It seemed strange that a company of Congregational ministers should have to be encouraged by a Catholic working man to believe in the validity of their own work; great interest was given to Mr. Moffett's array of facts. Dr. Josiah Strong followed with an explanation of the Social Studies now being issued by the American Institute of Social Service, already in use in 300 centers. Dr. Strong's criticism of "unsocialized churches" brought out a protest from Dr. Stimson. He believes that our ministers are too prone, through a well meant social sympathy, to remain unresponsive to criticisms of the churches generally.

Washington and Lincoln

After the ministers' lunch Dr. Waters spoke on George Washington, and gave a masterly analysis of the men who surrounded him. The Club devoted its attention to a Lincoln dinner, with a large attendance, anxious especially to hear from the veteran hero, Major-General Sickles, whose public appearances are rare, personal recollections of the martyr President. Equally interesting were the reminiscences of Horace White of the *Evening Post*, who, as reporter, accompanied Lincoln in the Douglas debates. Further memories were added by Gen. H. C. King from his personal experiences of Lincoln's time.

The public celebrations of Lincoln's centenary, arranged by the civic authorities, were all successful, and in many cases hundreds of people were unable to gain admission. Congregational pulpits in general dealt with the subject, some of them more than once. The American Missionary Association ought to benefit largely from the many expressions of increased interest in its work.

Brooklyn City Brotherhood to Work

The first directors' meeting of the newly federated Brooklyn Brotherhoods in Brooklyn borough developed large plans for the immediate future. The principal feature just now is a mass meeting for all the men of our churches, to be held March 20 at Clinton Avenue Church, with addresses by Drs. Lyman, Kent, Cadman, Waters, McLaughlin, Burton, Hillis and Boynton. This notable array of leaders will voice the tasks awaiting the men of the churches who want to avoid social selfishness.

An interdenominational meeting of the federated men's church clubs of the city was held last week at Central Church, with Dr. Cadman and others speaking on the new opportunity for men's work. When the large number of taxpayers' meetings, good government clubs, etc., are all taken into account it will be seen that the Brooklyn layman does not get as much time for sleep as some people in Manhattan seem to think.

New Interests Here and There

United Church has published the first number of the *Church Digest*, a twenty-four page monthly of substantial character, edited by Dr. Warren and carried on by the young people. The church membership has been widely scattered in the last ten years, and many of them can rarely get to the United Church. Dr. Warren will also use the magazine to talk to the absentees.

Church of the Pilgrims has long held the custom of holding its regular communion service on a Sunday afternoon and not having an evening service on the same day. Conditions have so improved that the church has voted not to omit that evening service any longer. Dr. Burton's physical as well as intellectual vim have stirred several placid circles in his vicinity.

South Church has added to its working force a district nurse, with headquarters at the church. She is a graduate of Mount Holyoke and Johns Hopkins Training School and grew up in South Church. The new experiment of a church council, representing the executive heads of all organizations in the parish, is working with great success.

SYDNEY.



Meeting New Demands

Springfield Church Finishes New Edifice—Handsome Pulpit a Member's Handiwork

At last Emmanuel Church, Springfield, has a building adequate to its needs. The chapel, erected in 1889, soon after the mission Sunday school had developed into a church, was long ago outgrown. But no relief was forthcoming until last summer, when enough people in the other churches had become sufficiently impressed to give financial encouragement and Dr. Oliver W. Means and his people dared begin work on a new structure. The corner stone was laid with rejoicing, Sept. 6, and, as a local reporter got it, the congregation sang "Now find a foundation."

They have found the superstructure as well, a handsome, commodious, cheerful edifice, dedicated last week in a series of meetings. The formal service was on the evening of Feb. 14, when Dr. P. S. Moxom preached the sermon on Light and Power, and the prayer of dedication was offered by Sec. W. E. Strong of the American Board. The night was inauspicious, but the building was crowded and some were turned away. Tuesday night the weather was worse, but a good number gathered to hear addresses on the Message and Ministry of the Christian Church by three local pastors, Dr. G. S. Rollins of the parent church, Hope, Rev. J. L. Kilbon of Park and Dr. F. W. Merrick of Faith. Wednesday evening the spacious room below was filled with a social gathering, and congratulatory speeches were made by two ex-pastors, Rev. L. F. Giroux and Rev. D. L. Kebbe, and by neighboring ministers of three denominations.

The building is carefully planned, steam-heated and lighted by electricity. The basement, except for a kitchen and a vestibule at one end, is one large room for social purposes. The basement of the old chapel is the furnace room, and the old auditorium is to be fitted up eventually with apparatus for a boys' club, not excluding its use as the Sunday school primary room. A neighbor gave a Meneely bell, and the handsome, mas-

sive pulpit of quartered oak is the handiwork and gift of one of the building committee. Chapel and site were worth $4,000. The new building has cost $12,500 and furnishings $2,000, of which about $6,000 is yet to be provided. The organ loft is yet unfilled, but the pastor has been promised $700 toward a $2,000 instrument, so that the complete plant will represent a value exceeding $20,000.

Dr. Means has been seriously handicapped in his five years' pastorate by lack of an adequate edifice to house the growing work. The church membership has increased thirty-five per cent., however, and the Sunday school had become too large to be cared for. With the new home and the rapid development of that section of the city, Emmanuel has prosperity already within hailing distance.

Longmeadow. H. L. B.

Corporations and the Decalogue

Worcester Men Hear Commissioner Smith—Forty Years a Deacon

A recent exposure of governmental intentions and discoveries in regard to corporations was given before a public meeting of the Men's Brotherhood of Adams Square Church by President Roosevelt's right hand corporation investigator—the head of the Bureau of Corporations—Herbert Knox Smith. His investigating and discovering have brought him to a great Christian law of action which he charts and tabulates as fundamentally decisive of present and future procedure. He believes that the Brotherhood spirit is a solvent—a chief solvent—of great national problems. Commissioner Smith comes honestly by this conclusion, being a son of the former Congregational pastor at Farmington, Ct. He is one of the ministers' sons in the great circle of them, who have done so much to reproduce their fathers' work in other channels. As a parting remark to the pastor of the church whose men he favored, Rev. Percy H. Epler, a family friend, the commissioner well expressed the government's high level of action.

From the Emmanuel Church plant in the Island" tenement district a religious settlement is quickly evolving under the new city missionary, Rev. J. H. Matthews. He has stirred the churches by volunteering to go with his able helpmeet and make their home as well as maintain the office of city missionary at this Settlement—now called Endicott House. Nothing else will so prove to the churches the earnestness of the City Missionary Society to meet new problems at that center and the poor. In addition to the numerous Swedish and Finnish peoples to whom our Cathedral churches, Union Central and Old South have thrown wide the best in their splendid edifices, the Italians will find Protestant shepherding through this new center developed by the City Missionary Society.

A silver loving cup, brimful of Old South's appreciation and esteem for the forty years' diaconate of H. H. Merriam, was recently tendered to this honored servant by Dr. Crew of Worcester's Mother Church, in the presence of 550 friends. Deacon Merriam has been absent from communion but four times in as many long decades, and two of these times were when he was in the Orient. For the first twenty-five years he was never absent.

The recent resignations of Dr. Frank Crane at Union and Dr. Willard Scott at Redmont suddenly remove two pastors of big standing. Owing to the wide activity and interests of both, the losses are more than local, and the absence of their participation in many a prominent event will be felt elsewhere than in Worcester alone.

Worcester, Mass. P. H. E.

Like Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

Cathedral for Colored Congregationalists

Continued from page 282

Supt. J. F. Blackburn of Florida, Rev. H. A. Atkinson and members of the faculty of Atlanta Seminary also brought their congratulations.

Enough has been said to indicate that no such dedication has ever been witnessed in our communion in the South. Among this emancipated race, deeply religious and sacrificing to a marked degree, it is indeed of exceptional import that a property worth approximately $50,000 should have been acquired. The church, which has a membership of 600, was organized in 1867, and is, therefore, the oldest Congregational church in the state. Fifteen years, through storm and sunshine, Rev. H. H. Proctor, D. D., a graduate of Fisk University and Yale Seminary, has served this people. He is known among his people, who love him, as a wise counselor and a generous friend.

Holding up the spade with which Booker T. Washington broke ground, the faithful pastor exclaimed to his people, "It is a long, long way from this spade to these keys, which are now to be placed in the hands of the officers of this church." Yes, it does seem a long way; and, when all the circumstances are known, one quickly declares that the impossible has been attained. For the brave people of this congregation, with no wealth, and enduring the limitations without complaint of their race, are worthy of praise. It is comforting to know that they have won the respect and good will of the people, irrespective of race or creed. We shall be much surprised if this growing church, as in the past, does not stand for the enforcement of law, equal justice to all men, civic righteousness and the salvation through Christ for all. One month ago, while a guest of the city, President-elect Taft visited the church and consented to have a picture taken standing with the pastor on the steps. On his return to Augusta he sent the following congratulatory note, which happily voices also the feeling of Atlanta: "I was very much pleased to be able to visit the First Congregational Church during my recent trip. It will serve as an instrument of great good in your community; and I wish for it all the prosperity possible. Very sincerely yours, William H. Taft."

Special efforts are being made to push the sale of coffee in Great Britain. That tea-drinking country only consumes a half pound a year per person. Each American on the average uses twenty-four times as much. But Holland leads all countries in its use of coffee, consuming eighteen pounds per head.

Chicago

In the University Pastorate

The preachers for this month in Chicago University are President Thwing of Western Reserve and Rev. Judson Titsworth of Milwaukee. As elsewhere the engagement includes a Sunday morning sermon, three or four chapel addresses during the week and a daily office hour. President Thwing's many years of successful administration in the great school of the Western Reserve have given him peculiar closeness of touch with the college world. Beginning in the ministry some thirty years ago as a pronounced clerical, he has become in the broadening experiences of educational administration a good deal of a man of the world without losing at all his first love for the ministry. "The dignity and importance of the task of leading a great church," he said, "grow upon me as the years go by. After all there is no profession which offers more to the man equal to it than the work of the ministry." The seminary group of some 130 men in residence in the divinity halls this semester greatly interested him. "They seem to me men of parts," was his judgment. "They give me confidence in the church of tomorrow."

"Do you approve of the university environment for theological study?" I asked.

"Decidedly so, for the men fitted for it," he replied. "For men who will accept tradition, a traditional way of teaching is most economical in the expenditure of teaching energy. But for the men who question and must work through doubt to faith, it is best to meet the great issues in the free atmosphere of a university."

Dr. Thwing retains the point of view which he held when pastor in Cambridge and Minneapolis. His sympathies are entirely with essential orthodoxy, and such he is quite confident can hold its own in the open field. He would not accept as genuine any form of orthodoxy which cannot endure the atmosphere of Harvard or the University of Chicago.

It would be quite impossible for a minister to be as closely in touch with everything which goes on in a city like Milwaukee, as is the pastor of Plymouth Church, and be out of touch with college life. If Judson Titworth has barely escaped professorships and college presidencies, he has not grown away from glorying in the intellectual life. Unclerical as he seems in dress and manner, he is ardent and enthusiastic in the belief that the ministry is still the pre-eminent profession, and his character and influence have helped many ministers tempted to doubt the worth of their work, to renew loyalty to their high calling.

No small number of men in all church communions are in the ministry today because Charles Kingsley was there before them. The conventional minister repels them and the kind of work which many churches seem to demand does not attract them. But in Charles Kingsley there is an unmistakable manliness which commands them, and because one minister has so played the man in parish and pulpit, they gain courage to make the venture. The secret of Kingsley's influence explains Judson Titsworth's hold upon the hearts of young men. His three weeks' service in the University pulpit will make some undergraduates think of the work of the ministry in a new light. "There's a minister in whom I believe," said one young man to me.

Denominationalism and Church Union

The February meeting of the Congregational Club was interdenominational in character, with representatives of Presbyterian, Methodist and Baptist organizations at the tables and with speakers from the four denominations upon the program. The speakers had the opportunity of the year, not only because of the great audience, numbering nearly 700, but by the added reason of the theme, "Church Union by Means of Federation." The addresses of Dr. W. T. McElveen upon Church Union and of Prof. Shailer Mathews upon Denominational and Church Union were preliminary to Bishop Hendrix's discussion of the mission of the Federal Council of the Churches of Christ in America. The toastmaster was Dr. E. P. Hill, who combines a professorship in McCormick Seminary with the work of Presbyterian church extension in Chicago. The addresses as a whole did not grip the modern aspects of the subject so closely as the reports of delegates to the Federal Council in the union meeting in early January, or as Dr. Hill's recent address before the Congregational Ministerial Union. But while they would have been much stronger by omission of the glittering generalities which characterize the usual address on church union, they showed signs of a new era in thought and action.

Not so significant, however, was anything said at the club as what was done at the Ministers' Meeting, earlier in the day, when it was voted for the year to come to hold six meetings with other bodies in alliance with the Federal Council, in order to work out practical plans for operation. It is proposed to have a representative of the federation idea in the central district and a special worker for the city of Chicago, as soon as suitable men can be chosen.

The $40,000 fund for Chicago Seminary is fully assured and we expect to welcome Dr. Davis to Chicago within sixty days. In addition to the pledges of about $32,000 from the churches of Greater Chicago, already reported in these columns, nearly one hundred churches of the Interior responded to the appeal for a special offering on the last Sunday in January, and the returns which are coming in by almost every mail are gratifying. Eau Claire, Wis., evinced its continued loyalty to the Seminary by a gift of $1,000 from Mr. O. H. Ingram and various smaller sums. This is an example of how the Seminary is still on the hearts of the churches of the Middle West. J. H. C.

The Middle West

Dedicating a Lincoln Tablet

Wheaton College celebrated in extended fashion the birthday of the great emancipator. In the morning the college, citizens and old soldiers met in the chapel for a memorial service. The prayer was offered by Rev. John Thompson, D. D., of Wheaton, and the address was by President Kemp of the Wesleyan University of Bloomington, Ill., upon Lincoln as "A man of destiny." As a dedication service, the audience read the following:

"To the memory of the great emancipator; the child of the common people, man of all coming ages who laid down his life for others; to encourage the young to patience, to honesty, to fidelity, to gentleness, to industry and to self-sacrifice; for the sake of our fatherland, for the sake of the poor and oppressed throughout the world, for the sake of all the young men and women who in the coming years shall walk these halls and go from them into high and noble service throughout the world;

"We dedicate this tablet."

As the last words were read the beautiful bronze tablet in the north wall of the chapel was exposed to view.

A New Tri-Church Union

In a recent conference in Rockford, Ill., steps were taken toward the union of three bodies of Swedish Separatists: the Mission Covenant, the Free Church and the Congregationalists. Terms of union have been agreed upon which, however, will not go into effect until confirmed by the three bodies in their national assemblies. The united church will be the largest Swedish body in America, excepting the Swedish Lutheran Church. The trend is toward organic union with some degree of united control, and the discussions largely parallel the course of thought at the Dayton Tri-Church Council. The proposed union will eliminate one of the difficult problems of our home missionary administration.

To Fight the Saloon

The pulpit of First Church in DeKalb, Ill., became vacant, Feb. 1, because it surrendered its honored pastor, Rev. George H. Wilson, to lead the temperance forces of the state against the saloon. Mr. Wilson came to Illinois from Maine in early manhood and has held pastorates at Hinsdale, Paxton and for the last eight years in DeKalb. The city has taken a very pronounced temperance position under his leadership, going "dry" last spring, and he had much to do with the fact that Sycamore also fell into line on the prohibition side. He will continue to make his home in DeKalb. Rev. J. M. Sturtevant, D. D., is supplying the church.

Laymen in Conference

The Southwestern Conference of the Laymen's Missionary Movement for Wisconsin held its first sessions in Janesville, Jan. 28, and the meetings continued over Sunday. At a dinner Thursday evening Governor Davidson presided and the principal after-dinner speakers were J. Campbell White, Lieut.-Col. E. W. Halford and W. T. Ellis. Hon. J. M. Whitehead of the First Congregational Church in Janesville, and one of the most active of the corporate members of the American Board in Wisconsin, was the man behind the splendid provision for local entertainment. At the Thursday evening banquet 400 men sat together, representing Baptist, Congregational, Episcopal, Lutheran, Presbyterian, Methodist and United Brethren churches.

Sixty Years in the Ministry

It was said of Mrs. Jane Beardsley Hubbard, widow of the late Rev. George H. Hubbard, that when her life work was finished at Plymouth, Wis., on Feb. 8, she had spent sixty years in the ministry. She came as a young girl from New York to Quincy, Ill., where her father was instructor in Mission Institute. At fifteen she helped some men, afterward prominent as foreign missionaries, to their first knowledge of Greek. A teacher of future ministers before her marriage, she shared in a peculiar way the pastoral cares with her husband, and the ministry of Mr. and Mrs. Hubbard was one of the singularly fruitful ministries among the Wisconsin churches, when they had both passed threescore years and ten. One of her sons, Rev. W. H. Hubbard of Centerbrook, Ct., is a familiar figure at the National Council; and a younger son, J. S. Hubbard, is well known in Wisconsin as editor of the *Beloit Free Press*. Her two daughters, who reside in Plymouth, are closely allied with the churches to which their parents gave the last years of their ministry.

The report of the death of Rev. Dr. F. N. Peloubet in the *Springfield Republican*, like that about Mark Twain's death a few years ago, was very much exaggerated.

The Southwest Congress

At Kansas City, Feb. 11–15

Some of the speakers came long distances to take their part on the program, and a spirit of loyalty and earnestness was about the Congress that made it great in power, though the numbers were not large. About a hundred came from outside Kansas City. It was unanimously voted to have another meeting next year, and the invitation of Oklahoma City was accepted.

Seldom is one privileged to hear such vital and stirring messages as those delivered on Thursday night by President Slocum of Colorado College on The Freight of the Mayflower and Dr. C. S. Mills of St. Louis on From Plymouth Rock to the World. President Slocum wondered what furniture, dresses, trinkets were brought over in the Mayflower—it would be interesting to know. But something came over that has stayed with us—four things: a stern but real theology; a reverent religion; a strong system of ethics; a true conception of character. From Plymouth Rock to the World meant for Dr. Mills the courageous facing of some great problems by the church; The Common Life. Education. Christian Union and Evangelism. He felt that we are too much afraid of the name, "The Congregational Church," and that is what it ought to be rather than "churches." A stronger denominational consciousness is needed in the Southwest and everywhere, and to realize it ought to be easy, for Congregationalism has the simplicity of Christian discipleship.

Mr. C. B. Norton, a Kansas City jeweler, opened the Friday morning session with a discriminating paper on The Outlook of Commerce and the Church on the New Southwest Empire. The business man realizes the great opportunity of the Southwest. Does the church appreciate it? Other denominations have had great national gatherings here, why not our National Council? It might be well to say here that we have not particularly relished the American Board's drawing away our national gathering for 1910, when it was voted at Cleveland to come here. We have reluctantly agreed to it only on the explicit understanding that all the societies come in 1913. Mr. Runyan, a prominent representative of commerce in the Southwest, followed Mr. Norton. He said that the spirit of Jesus Christ and of progress was fast approaching a man's pocket-book.

Rev. J. B. Toomay of St. Louis spoke on The Church and the Preservation of Democracy, one of those addresses that cannot be reported. It was warmly inspirational, as the speaker applied the spirit of Jesus to all forms of democracy. He had a special concern for the personal presence of the church in the down-town city districts, deprecating our drawing away from the congested and needy sections. The church needs them to prove the democracy of its religion. The address of Rev. F. T. Rouse of Omaha on Ideals, not Isms contained some stirring epigrammatical contrasts.

Brotherhood night came on Friday. President Main and Secretary Dyer of the national organization were the speakers. They set forth clearly the aims of the Brotherhood. Secretary Dyer spoke of what the Brotherhood ought to do for the local church. It should bring the masculine life of the church up to par; that meant an equal sharing of the work with the women. Mr. Dyer thinks that at least a thousand small preaching places take the time and strength of ministers now that might as well be served by laymen and thus enlist their talents; it would also be a great saving to our missionary treasuries. Let the laymen do this work and sacrifice a little.

Saturday morning was the last session, and it was fully as strong as the others. President Sanders of Washburn College is a Congregational prophet. He spoke upon Readjustments Necessary for Congregational Efficiency, and thought we needed prevision, revision and supervision. Independence, in the Southwest, at least, means too much isolation. There should be more Congregational Clubs, not for an absolutely serious time, but for the simple joys of living. Celebrate Forefathers' Day, speak on Congregationalism, have more Congresses, exercise more foresight in our work for the young, were some of his other suggestions.

In his address on The Church as Social Expositor and Teacher, Rev. Naboth Osborne of Burlington, Io., waxed eloquent. A man who accepts charity when offered to him either isn't a man or can't remain one. It is easier to believe in the doctrine of the trinity than to practice the tenets of the Sermon on the Mount. Rev. L. A. Halbert, a recognized leader in true Socialism in the Southwest, was expected to have something to say on the theme of Christian Socialism. He did not disappoint his hearers. It was voted at lunch following the morning session that Mr. Halbert's paper be printed.

The lunch and dinner requirements of the Congress amply illustrated the fine appointments of First Church. Delegates were entertained for lodging and breakfast at the homes, and the people of the Southwest feel that our church families need this opportunity for social contact.

An enjoyable and instructive feature of the Congress was the excursion on Saturday afternoon to the Federal Prison at Leavenworth. The party was met by Warden McClaughrey, shown the workings of the prison, and told of the sources and treatment of crime.

J. A. S.

Why is it that all the honor girls in the senior class at Vassar College, Poughkeepsie, N. Y., came from New England homes and preparatory schools?

Marriages

The charge for marriage notices is twenty-five cents.

McBRIDE—VILES—In Bombay, India, Feb. 17, by Rev. Henry G. Bissell, Rev. Arthur A. McBride to Miss Elizabeth H. Viles, all of the Marathi Mission of the American Board.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

PERKINS—In Daytona, Fla., Feb. 1, Emily A. Cleaveland, wife of Rev. George G. Perkins, Moline, Ill., in her seventy-fifth year. She shared the joys and sorrows and burdens of a ministry of fifty years.

"She rests from her labors and her works do follow her."

PETTINGELL—In New York, Feb. 7, Jane Copeland, widow of Rev. John H. Pettingell, in the eighty-seventh year of her age.

REED—In Washington, D. C., Jan. 28, Mrs. Frances A. Reed (*nee* Plummer), born in Boscawen, N. H., 1837. She was the widow of Albert Reed of East Orange, N. J.



PROCESS in grape juice making is very simple—so simple that many try it, yet so distinctly a process of infinite care and detail that many fail.

Perhaps the real secret of the Welch process is that at every step the grapes and the juice are handled with all possible quickness and cleanliness.

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is stored only in glass containers; never in barrels. Wherever the juice comes in contact with metal, aluminum is used.

The Welch process transfers the natural juice from the luscious clusters to sealed bottles, unchanged in any way.

If your dealer doesn't keep Welch's, send $3.00 for trial dozen pints, express prepaid east of Omaha. Booklet of forty delicious ways of using Welch's Grape Juice free. Sample 3-oz. bottle by mail, 10c.

The Welch Grape Juice Co., Westfield, N. Y.

Preparing for Many Visitors

Seattle Striving for a Wholesome Exposition—Time of Temptation for Officials

The opening of 1909 has cast its shadows forward in Seattle for some time, for 1909 meant the "A. Y. P. E."—the Alaska-Yukon-Pacific Exposition. Now is a time of general housecleaning; for this energetic city, most of the time in shirt-sleeves, wants to look well when the Eastern cousins come for the great show, June 1—Oct. 15. That the moral forces are also alert was shown at the beginning of the year. One of Seattle's councilmen, for example, thought it would be a good thing to give the saloons license to open all night. He merely mentioned his purpose in the press, and from all sides came a furious protest against the city selling its soul for money—since the only reason given for the all-night saloon was the need of revenue.

On Jan. 8, at midday, the Opera House was filled with citizens who, headed by Mayor Miller, urged an anti-race-track bill that would kill off the "Meadows"—a local race-track that would reap a big harvest of victims if allowed to run during exposition year. This is going to be a hard year on public officials to keep themselves out of temptation—for every evil organization will wish to get a chance at the crowds. The Exposition, let it be said, is to be a "dry" exposition.

The churches of the city have just passed through a concerted effort to observe the Week of Prayer. In some ways the observance has been unusual. The committee in charge emphasized the civic side of religion and called upon all who pray to join in a concert of prayer for a Christian city. At the beginning an attempt was made to get the Catholic Church into the movement, but the resident bishop, while sympathetic, did not see the way clear. Nearly all other bodies, however, united—from the Episcopalians to the Divine Science.

At the down-town noonday meetings, held in First M. E. Church, Dr. Lloyd, rector of one of the most influential churches in the West, made a plea for the restoration of the old Puritan ideal of the family life. Forty thousand eight-page leaflets, containing the topics and Scripture, were distributed in the churches, and above Hoffman's Christ's Head, on the first page, was the prayer, "That they all may be one."

The opening of the year was also made notable by the presence of Dr. G. Stanley Hall, who several times addressed a great convention of teachers. He has made a profound impression from his first address at the Y. M. C. A. to men to the popular address to several thousand people on The Budding Boy and Girl. He was brought on by Supt. F. B. Cooper, who was selected as the president of the last National Teachers' Association, and is incidentally a good Congregational deacon in Pilgrim Church.

Speaking of Pilgrim Church one is reminded that on New Year's night nearly 200 men of the various Brotherhoods of the churches met to start the year right. After a supper the standing committees on Church Finances and Benevolences had their innings. Every minister also had one minute in which to express himself. Judge Wood gave an able address on Civic Religion. Dr. Van Horn and Rev. H. C. Mason gave point and inspiration in brief addresses. Dr. E. L. Smith—"who is both a good layman and a good minister," as Mr. Austin Burwell said—was re-elected president of the Brotherhood for 1909.

Seattle. S. S.

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Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Christian News

The Summer School of Theology at Oxford next summer will no doubt attract some American clergymen visiting England. It will be open to ministers, laymen and women, Sept. 13-27. The program includes forty lectures for a fee of five dollars.

The Alaska-Yukon-Pacific Exposition, which is to be held at Seattle this summer, will be conducted on principles of prohibition of the liquor traffic. No liquor will be permitted to be sold within the grounds nor within a two-mile limit surrounding them.

A pious lady anti-vivisectionist in England is engaged in a mission to kill by means of prayer medical scientists who operate on living animals. She reports that in answer to her prayers one of the most distinguished physicians came to a speedy end. Who would suppose this gentle protector of dogs and cats could be so devoutly bloodthirsty?

English passive resisters are still being sent to prison for non-payment of the education rate. Several ministers and church officers were sentenced this month. Four years of that kind of resistance have not produced laws satisfactory to Nonconformists. Secular education, however, is on the way and when it comes many will be dissatisfied with it.

Rev. Thomas S. Barbour, D. D., foreign secretary of the American Baptist Missionary Union, returned last week to Boston after a visit to the Orient which was a marvel in the distances covered in the brief amount of time allowed. He has been visiting the mission fields of this society in Japan, China and the Philippine Islands, and every minute of his time has been occupied with conferences with the mission bodies on the several fields and with individual missionaries. Problems of all sorts have been considered, many of them of great importance. He is enthusiastic over the unparalleled opportunities for Christian work in the Orient.

Though many guests be absent, it is the cheerful man we miss.—*African Proverb.*

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Culled from Calendars

[During the past several months many and many a calendar has come into the office bearing a kindly message about *The Congregationalist*. All over the country, from Maine to California, these pleasant pastoral indorsements have been passed along to the denominational rank and file. Though we are grateful, indeed, for the spirit of friendliness which has inspired these commendations, their greatest value, perhaps, lies in another direction. And that is in the quickening stimulus to deserve and sustain this broadcast reputation among a loyal constituency. Not the least among our New Year's resolutions has been "to press on."—EDITORS.]

Some men have been found to whom the church would undoubtedly extend a hearty call, had the committee not become assured that these were immovable. It may seem a hardship to some churches, but it is surely an encouraging fact that our best ministers are not willing to entertain an enticing call when their going from the present field would seem a calamity.—*South Church, Chicago, Ill.*

Beware of setting up your business in the temple of public worship. Alas for you if the din of bargaining voices comes sounding up through the harmonies of the anthems, and if you convert the petitions of the prayer into counters on which you transact your business. If you cannot worship God on Sunday without thinking of your business it is high time you were taking hold of yourself. Pray to Christ that he may drive the mercenary spirits out.—*Broadway Tabernacle, New York City* (*Rev. C. E. Jefferson*).

It is the plain duty of every true church member, who would be loyal to the pastor and be most efficient in the church, to interest himself in one or more of the varied activities of the church. The initiative rests with church members to a very large extent. The member has only to answer the question, What can I do to make the church prosper? The pastor's question would be, What can 850 people do to help the church work? Which is the easier to answer?—*Union Church, Boston, Mass.* (*Rev. A. A. Stockdale*).

Is there moving amongst us—it may be all unconsciously—a spirit of greater, deeper devotion and service? It seems to your minister that there are some signs of this. Certainly the services of last Sunday were indicative of such a moving, quiet but sure. Numbers spoke of feeling this influence. Let us encourage it both in our public worship and private devotions. Let us speak of it one with another. And let us seek to bring others within the compass of these influences. —*North Church, St. Johnsbury, Vt.* (*Rev. G. W. C. Hill*).

Every man is indebted to the church. No organization among men has done and is doing for the world the good accomplished by the church. We may be indifferent to it or affect to despise it, and yet it is the saving power of the world, it is the salt of the earth. It is the author and sustainer of that social condition we call civilization, and there is no culture or refinement or education or moral uplift where it is not. Every man and woman interested in the spiritual welfare of the community should be in the active work of the church, and every such person should be ashamed to confess that he is not a member of some church.—*Plymouth Church, Long Beach, Cal.* (*Rev. C. P. Dorland*).

The Bible is not to be taken on hearsay; it maintains its superlative claim for the reason that it can be verified in individual experience. Every promise in the Bible is a blank contract. If we will fulfill our part we can demonstrate whether or not God will fail in his. There may be much in the Scriptures that we cannot understand, some parts possibly that we cannot believe; there are many promises that we have not inherited because we have not yet fulfilled our part of the contract; but each day of obedience and every year's experience is a verification of the surety of God's word, of the inviolable character of his pledge to keep faith with man.—*Central Church, Philadelphia, Pa.* (*Rev. C. L. Kloss*).

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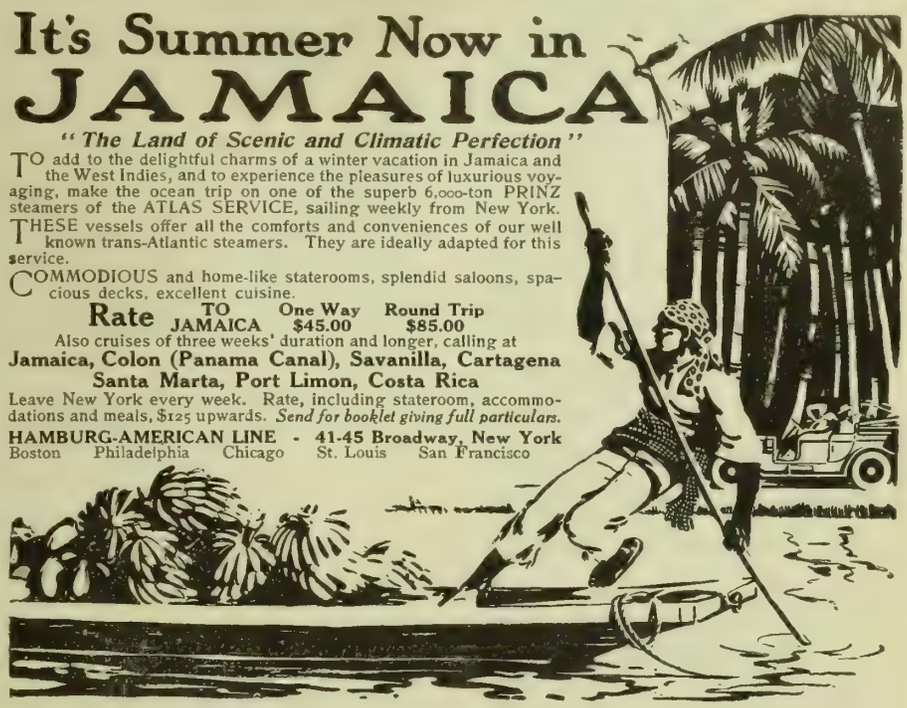
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Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Mrs. H. W. Magoun, Treasurer, 76 Kirkland St., Cambridge, Mass.

Church and Ministerial Record

Calls

BEGG, WM. P., formerly of Parkersburg, Io., accepts call to Moville.

BRECK, AARON, Russell, Kan., to Muscotah.

ELVIN, JAMES, Douglas and E. Douglas, Mass., to asst. pastorate of Plymouth Ch., Seattle, Wn. Accepts.

DAVIS, OZORA S., South Ch., New Britain, Ct., accepts presidency of Chicago Theological Seminary.

HORNER, JOHN W., lately of First Ch., Revere, Mass., to *Auburn Park* Ch., Chicago, Ill. Has begun work.

KIRKLAND, R. L., Evansville, Ind., to Sanford, Fla. Accepts.

MASON, JAS. D., Morristown and Waterville, Minn., to Forest City, Io. Accepts, and begins his fourth pastorate with this church.

MERRILL, Dr. JAS. G., recently president of Fisk University, Nashville, Tenn., to charge of church in Somerset, Mass. Accepts, and will reside there after March 1.

MOORE, ROB'T G., Dixon, Ill., to Carpentersville.

PIERCE, PAYSON E., Rensselaer, N. Y., accepts call to South Ch., Pittsfield, Mass.

RHODES, BERT. J., Bear Grove, Io., to Oakland. Accepts.

RICHARDS, A. E., Moody Bible Institute, to Mazon, Ill. Accepts.

THOMPSON, GEO. O., Truro, Mass., to Valley Junction, Io. Accepts.

UNGER, SAM'L L., Wabaunsee, Kan., accepts principalship of Southern Kansas Academy at Eureka.

Ordinations and Installations

BRAITHWAITE, EDW. E., *i.* Northern Ch., Toronto, Can., Feb. 15. Moderator's address, Rev. J. W. Pedley; other parts, Rev. Messrs. J. A. Solandt, G. J. Smith, Joseph Unsworth, John Schofield, B. H. Stauffer and representatives of various denominations.

PORTER, HENRY W., *i.* Union Ch., Des Moines, Io., Feb. 15. Sermon, Rev. Arthur Metcalf; other parts, Rev. Messrs. J. P. Burling, F. A. Stephens and Mr. T. L. Blank.

SPERRY, WILLARD L., *o.* First Ch., Fall River, Mass., Feb. 17. Sermon, Rev. De Witt S. Clark, D. D.; other parts, Rev. Messrs. W. W. Adams, L. B. Goodrich and Thos. Chalmers. Mr. Sperry is the assistant pastor at First Church.

Resignations

BRECK, AARON, Russell, Kan., after nearly seven years' service.

ELVIN, JAS., Douglas and E. Douglas, Mass.

KELLOGG, HOWARD W., Delavan, Wis. Will probably take up evangelistic work.

MASON, JAS. D., Morristown and Waterville, Minn.

PIERCE, PAYSON E., Rensselaer, N. Y., after a seven-year pastorate.

PORTER, HORACE, *Watchung Avenue* Ch., Montclair, N. J. He expects to go to Southern California.

RHODES, BERT. J., Bear Grove, Io.

UNGER, SAM'L. L., Wabaunsee, Kan.

Meetings and Events to Come

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

BOSTON Y. W. C. A., annual meeting, 40 Berkeley Street, March 2, 2. 30 P. M.

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Rev. Albert E. Hall, Chester, N. H.....	1.00

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary Rev. William A. Rice, D. D.; Treasurer, M B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton Corresponding Secretary, Rev. C. P. Osborn Room 601 Congregational House, Boston. Congregational society devoted to the material social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. Emrich, D. D., Secretary, Henry N. Hoyt D. D., Treasurer. Room 609 Congregational House, Boston.

Does not Color the Hair
AYER'S HAIR VIGOR

Our Polity

Prof. C. S. Nash's Lectures at Hartford—A Discerning View of Fundamentals and the New Opportunities

The Carew lectures at Hartford Seminary were delivered this year by Prof. C. S. Nash of Pacific Seminary, a Hartford alumnus, and recently selected to complete the year in the chair of Practical Theology at Yale Divinity School. The theme of his six lectures was The Congregational Polity Today, and as the subject unfolded from day to day his auditors realized that they were listening to a series which will take a prominent place in the library of our Congregational literature. Professor Nash possesses the equipoise of mind which shrinks alike from rash iconoclasm and cowardly conservatism. Because of his belief and pride in the essential excellencies of Congregationalism, and his anxiety that they should be conserved, he was the more fearless in pointing out what he considered to be inherent weaknesses and undesirable accretions. Throughout the course he carried with him the interest and, it is safe to say, the convictions of his hearers, who included the faculty and students of the Seminary and Congregational ministers of Hartford and surrounding towns.

Essential Principles

The lectures were themselves built on the Congregational method, from below upward, the first lecture laying the foundation—Essential Congregationalism. He asserted that the strength of Congregationalism lies in its root principles of direct democracy and the inalienable authority of the local churches, which together constitute the vital unit for larger forms of organization. The need of Congregationalism is a stronger union along the lines of the organized democracy of our day. The future belongs to the voluntary, administrative union of self-realized manhood. Our administrative force is public opinion and right reason, and it needs strategic direction in order to its greatest efficiency. A quotation from Professor Fiske of Oberlin Seminary, introduced at this time, was frequently referred to subsequently as being at the core of Congregational polity: "The only perdurable organization must be that which succeeds in achieving national unity, on a grand scale, without weakening the sense of personal and local independence."

The Ministry

In his second lecture on Ministerial Leadership, a strong plea was made for a larger scale of salaries to insure the means of lifelong honorable support, of personal culture and growth through reading and travel. When this has been realized, a higher conception of the ministry will be created in the minds of college men and of parents, this will result in a new influx of strong college men into the profession; and the net result will be a more powerful church under adequate leadership. In the latter part of the lecture Professor Nash exalted the ministry as greater than the pastorate in Congregational polity, since it is a lifelong function. Ordination to the ministry is a recognition of the divine summons to a sacred and permanent calling, and the time may come when there will be a general ordination of the entire graduating class of the Seminary as it passes out to separate fields of labor.

This lecture appears as the leading article in the *Hartford Seminary Review* for January.

Local and State Fellowship

In the lecture on Forms of Local Fellowship, he dwelt at length on the church conference, which he would magnify, delegating to its care the licensing of candidates and the standing of ministers, as well as the standing of churches, installation and dismissal of pastors, and even ordination to the ministry, since the conference is conversant with local conditions and is a permanent body, in contrast to the council, which is fugitive at best. The special function of the council is that of a court of last resort in cases of appeal from the local association, and, as such, it is assured a permanent place of honor and dignity.

The fourth was a discussion of State Unification and Superintendence. To the state bodies no business should be carried which the local associations might administer, on the same principle that only affairs of national significance should pass beyond the confines of the state to the National Council. In its relation to the local association the aim must be to conserve local responsibility with effective state unity. In relation to the national benevolent associations the state should provide within its bounds new agencies for presenting national forms of work. The bearings of this lecture focussed in the significant conclusion which urged that administrative headship in the Congregational state should be vested in a single body of trustees, and, ultimately, in the state superintendent. That official should be the servant of *all* the churches, gathering all the lines of state activity into his hands, and consolidating them in the natural center. He represents not authority but influential, effective leadership.

The National Council

Passing from the state to the nation, in the fifth lecture upon National Unity, the demand there emphasized, of a national union for national purposes, revealed the same regulative principle as was developed in state affairs. The National Council is a permanent body with uninterrupted life, and its secretary should be liberated from office routine, to travel among the churches as the organizer of the national forces of Congregationalism for world-wide ends. Its treasury should be sufficiently large to admit of the payment of delegates' expenses in order that it may be truly representative of the best brains of the denomination. Its meetings should increasingly take the form of business sessions rather than gatherings for spiritual communion and the delivery of noteworthy addresses. There is in the National Council no threat against the liberty of the churches, as it is only the servant of the churches, with permission to persuade them to carry out its resolutions. Without weakening local autonomy in local affairs, it is possible and desirable to make the larger bodies autonomous in the larger matters which come to their charge.

Church Unity

The subject of the concluding lecture was Congregationalism and Church Unity, and in this field the inevitable leadership of the Congregational church was pointed out.

Continued on page 294

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Our Polity

Continued from page 293

Congregationalists should face toward church union, should be always hospitable to every advance from without, yet they must not be neglectful of their own advantages. The movement of the world's life is toward freedom and democracy, where our denomination leads the ecclesiastical world. Hence the movement is our way, and our first aim must be to attain to coherence within ourselves. Organic union must come, not from authority above, as does federation, but from the people below, whose hearts and characters naturally conform. Hence the British method of concrete union on local fields is the ideal. The most hopeful field for union is within the large family groups, where the differences, if they can be discovered, are inconsequential. The existence of 143 denominations is condemned by the best Christian conscience. We do not seek to reach a single church organization, but only such union as will abolish all the wrongs and woes of separation, and bring the entire Christian world into undoubted brotherhood.

Hartford, Ct. HOWARD A. WALTER.

The Chapman Campaign

Continued from page 277

lives and of decent burial when he is dead. One man who has apparently been a hopeless drunkard and a beggar has found two friends in a Christian man and his wife, and through them an excellent situation where today he is self-supporting. One strong young business man, who was himself converted after he had brought a drunkard and ex-saloonkeeper into Tremont Temple, has thrown himself with all his energy into attempting to find employment for needy men. One young man at least who has been living a discreditable life will probably be sent away to school for the education which is to make him a useful member of society. Knowing of these definite cases and others which I have not time to mention, I must believe that the revival will have many other and permanent sociological results.

HERBERT S. JOHNSON.

QUIET, REVERENT SERVICES

The churches of Christ get what they seek. The churches in the southern group in Roxbury planned for a quiet, reverent series and were not disappointed. The preaching of Rev. J. Ernest Thacker, Ph. D., of Norfolk, Va., was marked by simplicity, strength, literary finish and real eloquence. The singing of the chorus of 145 members under Mr. Fisher was delightful. No place was given to the sensational; the appeal was always to the conscience and based upon the truth. The results of the meetings already visible are many who will join the churches, the acquaintanceship of the Christian forces of this district with one another and the deepening of real unity, the preparation of the churches for continuous evangelism through regular work, and the lesson which the community has learned that the religion of Jesus Christ as believed and practiced by these churches is the greatest power in the world still. Immanuel-Walnut Avenue Church is gathering all the children and young people into classes to be taught by the pastor and to be received into membership in the church about the first of May.

CLARENCE A. VINCENT.

HIT THE SPOT

Postum Knocked Out Coffee Ails.

There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Indiana woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day Father brought home a package of Postum, recommended by our grocer. Mother made it according to directions on the box and it just 'hit the spot.' It has a dark, seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago, and Postum has from that day to this been a standing order of Father's grocery bill.

"When I married my husband was a great coffee drinker, although he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, 'Try it.' The result was a success; he won't have anything but Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

The "Together" Campaign

Progress in the Middle West

A second co-operative campaign conference was held in the Grand Pacific Hotel, Feb. 15, with Secretary Herring of the H. M. S. and Associate Secretary Lougee as chief speakers. What was said concerning the imperative necessity of this forward movement to a smaller group six weeks ago was repeated, with the addition of reports of progress in New England and the interior. The hard facts of denominational retreat in the face of great opportunities, which brought Chicago's response of the first thousands pledged to the proposed $500,000 fund, were not softened. Secretary Herring explained that this fund, large as it seems, would not bring us fully back to the standard of individual giving of twenty years ago, from which we have been steadily retrograding. Mr. Lougee put this startling question, "Shall we keep going on the down grade and become a discredited and disgraced denomination?" Dr. T. O. Douglass, reporting from a fortnight of field work, said: "We have found great difficulty in getting a hearing. Churches and ministers plead absorption in so many other things." But he was by no means pessimistic concerning the outlook in the Middle West. "There is plenty of money and we can get it if only we can put the facts before our men of means."

The Financial Showing

The report of the financial committee this week follows:

Previously acknowledged	$26,385
Received week ending Feb. 20....	6,484
Total	$32,869

HUMORS COME TO THE SURFACE in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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These little wafers are so strong that mediately after they go into the blood th beneficial effects make themselves knov The blood is cleansed rapidly and thorough the impure is separated from the pure blo and the waste matter and poisons are carr from the system.

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Purify your blood and you give nature means to successfully fight all manner disease. Calcium Sulphite is one of the gredients from which Stuart's Calci Wafers are made, and it is the strongest most powerful blood invigorator known science. This wonderful purifier is indor by the entire medical profession and is g erally used in all doctor's prescriptions the blood and skin.

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MR. FREDERICK W. WODELL, Conductor Peo Choral Union (400 voices) is open to engagemen Choir Director and Soloist. Pierce Bldg., Co Square, Boston. Lessons in Singing.

Wants

Notices under this heading, not exceeding five lines (words to the line), cost subscribers fifty cents each inse Additional lines ten cents each per insertion. Answers "care The Congregationalist" will be held until calle unless stamps are sent for forwarding.

Wanted. Board and care at moderate price young married woman afflicted slightly mentally. dress with particulars, Box 241, Chelmsford, Mass.

Wanted, a working housekeeper—no washin ironing. Middle aged. Reference required. Ad Mrs. E. L. Estabrook, 18 Sewall Street, West New Mass.

General Housework Girl Wanted, to Andover, Mass. (23 miles from Boston). Two in fa Wages $5.00 per week. Protestant preferred. R ences required. F. D. Somers, 5 Park Street, Bostc

Position as Attendant, or working housekee by American woman, where she can have her dau (13 years) with her. Best of references. Ad Attendant, 9, care *The Congregationalist*, Boston,

Wanted, Competent teachers for desirable posi in grammar schools, academies, normal schools an leges. Vacancies constantly occurring. We can tainly help those who are qualified to do good Send for Bulletin. Albany Teachers' Agency, Al N. Y.

A Young Congregational Minister, of rience in traveling, will conduct a select party of or four young men, age seventeen to twenty, on a of England and the continent, during July and Au Tutoring if desired. References given. For fu plans and terms address "M. C.," 9, care *The Congr tionalist*, Boston, Mass.

THE price of the one-volume Commen on the Holy Bible, just issued by the Macm Company, 64 Fifth Avenue, New York, has fixed at $2.50 net, which for the nearly 1 pages it contains is a marvel of cheapness.

Current Literature on the Resurrection

The changes taking place in current religious thinking with reference to the resurrection of Jesus make especially interesting the article in the January *Harvard Theological Review* on the recent literature upon the resurrection of Jesus Christ, by Prof. W. H. Ryder of Andover. The long list of books and of articles in reviews and magazines published in the last decade cited by Dr. Ryder is evidence of the prominence of this subject in the minds of religious thinkers. Their writers have concentrated their attention on three lines of evidence that Jesus rose from the dead; the testimony that his body had disappeared from the tomb, and that certain persons soon after saw him alive and talked with him; the assurance of Jesus before his death that he was to be crucified but would return again to complete his work, and the confirmation of this prophecy in the history of Christianity. As to the empty tomb, some writers of high repute as scholars, such as Professors Harnack and Briggs, regard the testimony as indecisive, while a larger number regard that fact as fully established.

All Christian writers agree that the risen Christ is an actual and present personality. They differ widely as to how that personality was and is revealed to men. The writers of the Gospels evidently believed that the body of Jesus was raised to life, and the great majority of Christians have believed and do believe this. Many have thought that the body which was laid in the tomb was reanimated and became again the dwelling place of the spirit of Jesus. An increasing number in recent years have believed that he rose as a spiritual being which in the mental vision of the disciples assumed a form which they identified with his bodily form, while some think that the disciples did not actually see any form, but their deep conviction that Jesus was the Messiah, and their strong belief that he would return to complete his work so possessed them that they seemed to see him again with them, teaching and inspiring them. These three theories, then, are current among Christians today—a reanimated body of Jesus, a spiritual body in some way visible to believers, and subjective visions of him. As to the first, few if any believe that the Christ is now living in a material body. As to the second, few believe that he is limited to a spiritual body which could be located in any one place. As to the third, the theory of subjective visions, it places Christians in our own time in substantially the same relations with Jesus as those which his first disciples had with him after his resurrection. It is interesting to compare experiences of modern Christians in moments of spiritual exaltation with those recorded in the New Testament.

Dr. Ryder cites the testimony of Dr. C. G. Finney, who says: "As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at his feet." If Dr. Finney had lived in the first Christian century probably it would never have occurred to him that his vision was not objective. Of another event Dr. Finney says, "I think I knew something then, by actual experience, of that light that prostrated Paul on his way to Damascus." The evidence which Dr. Ryder finds after examination of this extensive Christian literature on the resurrection is that no article of the Christian faith "rests upon the conviction that Jesus left the grave and revealed himself in visible and audible form to a few people during a few days or weeks." The evident conclusion to Dr. Ryder's own mind is that the spiritual relations between the risen Christ and his disciples do not depend on the belief that his body was raised to life after his crucifixion. The argument, however, could not be presented in a paragraph. Those who would form an intelligent judgment on the subject should read the article.

It is to be regretted that the second volume of Dr. James Denney's "Jesus and the Gospel" did not appear in time to be included in Professor Ryder's review. It contains a weighty argument in favor of the resurrection of the body of Jesus.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 19

Mrs. Frank J. Goodwin of Pawtucket brought to the devotional service a helpful illustration of the glorifying of the commonplace in her Story of the Two Hirams, Hiram, King of Tyre and Hiram the coppersmith.

Mention was made of the death of Mrs. C. L. Goodell and the time was given largely to prayer and to testimony in regard to the remarkable impression made in the series of evangelistic meetings just closing in Boston.

Those privileged to be present in the rooms of the Twentieth Century Club, Wednesday afternoon, Feb. 17, heard an illuminating address in regard to the educational work for girls in Turkey from Miss Charlotte R. Willard, principal of the Girls' Boarding School in Marsovan. The picture drawn of the consecration of these girl graduates as they go back to work among their own people in mountain villages and crowded cities, as teachers, pastors' wives and nurses, will not soon be forgotten, and Miss Willard's appeal for $7,000 with which to erect the much needed new building should bring speedy response from the women of wealth in our denomination.

Life is for action. We cannot wait for proof, or we shall never begin to obey.—*J. A. Froude.*

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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.0
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	**$13,682,821.51**

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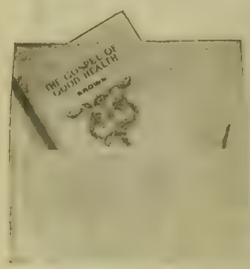
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A MAN'S FAITH

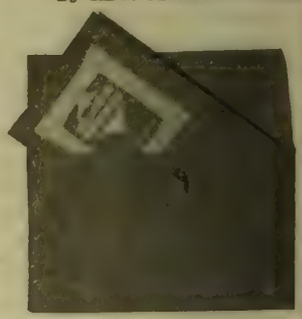
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2. How to Retain Faith.
3. How to Use Faith.

IN this wholesome little book, "A Man's Faith," Dr. Grenfell has treated his subject with a simplicity, directness, naturalness, and earnestness which ought to be of real help to every man or woman in search of a larger faith, and of genuine assistance to churches and pastors in their evangelistic undertakings. It is full of delightful personal reminiscences, and is exceedingly characteristic of this man, whose own faith has been translated into a record of splendid achievement and helpfulness toward his fellowmen, well known to all who have followed with interest his heroic work among the Labrador fishermen.

THE LAND OF PURE DELIGHT

By REV. GEORGE A. GORDON, D. D.



STARTING with Isaac Watts's grand old hymn, "There is a land of pure delight," Dr. Gordon develops one of his most sincere and impressive talks on an inexhaustible theme. Like all the writings of this distinguished preacher this sounds a trumpet note to supreme faith and fidelity. It does not convince by argument, but by its appeal to the depths of our human need and the heights of our heavenly aspirations.

THE FACE ANGELIC

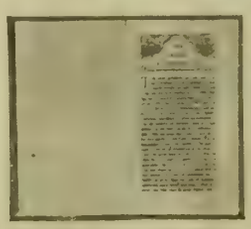
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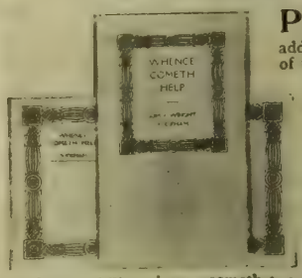
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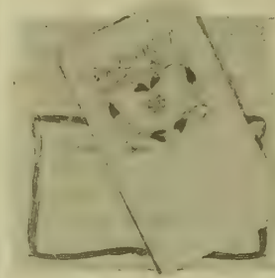
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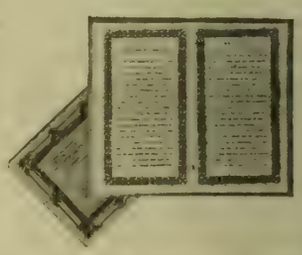
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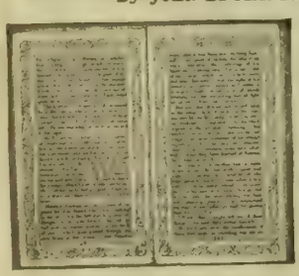
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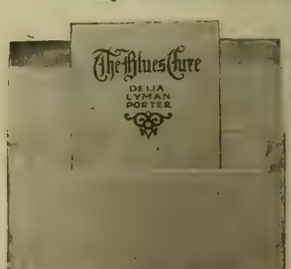


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Turkey's Constitutional Government

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Contents 6 Mar., 1909

EDITORIAL 301-306
Event and Comment
Editorial in Brief
Shall It Be Another or Different President Taft
The Social Consciousness as Manifested in Citizenship
CONTRIBUTIONS
Park Street Church Fifty Years Ago. Rev. Horace Bumstead 307
The Practice of Psychotherapy 308
G. H. Hubbard
Robert Macdonald
F. T. Rouse
John E. Le Bosquet
The Professor's Chair. Pres. H. C. King 310
Representative Institutions in Turkey. Rev. G. E. White 311
The New England Congress 312
FOR THE CHILDREN 315
The Lion Name. Annie Hamilton Donnell
The Children's Pulpit
THE HOME 316
Yesterday, when We Were Friends—a selected poem
Paragraphs
Yesterday's Bread Half-Price
Realities—a poem. Anna S. P. Duryea
The Children's Part in Home Hospitality. Prof. J. W. Buckham
IN THE CONGREGATIONAL CIRCLE 306
CLOSET AND ALTAR 317
THE FIRELIGHT CLUB 318
THE SUNDAY SCHOOL—Lesson for March 14 319
FOR ENDEAVORERS—Topic for March 14 319
LITERATURE 320
CHURCH AND MINISTERIAL RECORD 328
CHURCH NEWS
Boston 322
Conquering Other Fields 323
Chicago 324
New York 325
Destroyed by Fire 325
Upturning a City 326
Reaching the Churched 327
MISCELLLANEOUS
Theodore L. Cuyler 307
A Medical Judgment 310
Woman's Board Meeting 317
Deaths 330
Biographical 330
Meetings and Events to Come 330

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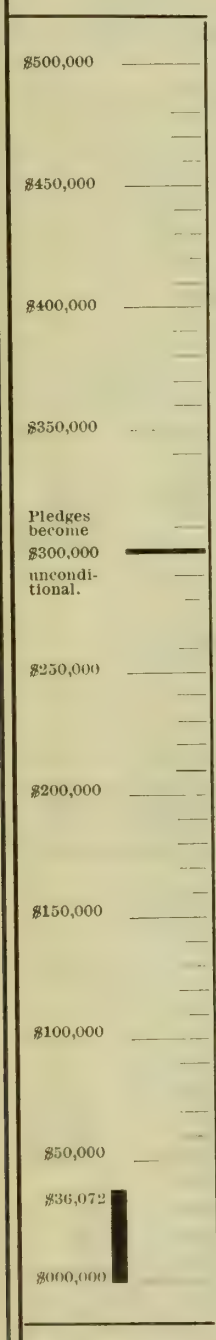
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THE CONGREGATIONALIST

and Christian World

Saturday
6 March 1909

Volume XCIV
Number 10

Event and Comment

The Lenten Season

No farmer is successful unless he knows the value of the seasons. The spring is the time for planting and sowing. He cannot afford to neglect that work then in order to do any other, however important it may be in itself. If he spends that season in building barns, he will have no harvest to store in them. Lent is the spiritual spring time. Special services in many of the churches, the adjustment in a measure of social affairs to allow religious meditation, reminders and suggestions of devotion to God in newspapers and other current literature, and increased seriousness in many around us because of special efforts to cultivate personal religion, all unite to make this season the most favorable of the year in which to make a permanent advance in Christian life. Take advantage of this season to cultivate communion with God. Have some definite course of Bible study for these few weeks. Choose some book that will help you to deeper interest in spiritual things and read it. Have some fixed daily time for prayer. Aim to gain some new knowledge of Jesus Christ and to have some new experience of fellowship with him. Make some special effort to get uplift from others who are making wise use of Lent, and to give them as much as you may get from them. Thus you will arrive at Easter with a stronger faith in the resurrection and a deeper consciousness of the reality of the risen life in Christ.

Revivals and Civic Cleansing

Public sentiment will hold the Christians of Boston strictly to account for some large and definite gains in civic life as one fruit of the revival. The fact that ten thousand persons on the last great night of the meetings stood and publicly covenanted with one another to do everything in their power toward purifying political and industrial life is looked upon not only as perhaps the most remarkable vow taken during the entire series of meetings, but as a solemn pledge binding those who took it to serious effort. The Boston *Advertiser* and *Transcript* have commented upon it editorially, as well as daily papers outside the city. The New Bedford *Standard* says, for example: "It is no influence to be despised which leads men to resolve that they will try to make themselves better and their city a better place in which to live. If this is what is meant by a revival of religion, a revival of religion would be a mighty good thing for more cities than Boston." Among pastors who have lifted their voices in behalf of turning the revival to account for civic ends are Rev. J. H. Denison of Central Church and Dr. Edward A. Horton, a Unitarian, who in a sermon last Sunday notably sympathetic with the Chapman meetings welcomes the contribution toward municipal reform that it promises to make. Boston is at a point in her history when it needs as never before the unselfish interest and painstaking service of all her citizens. The reconstruction of the framework of government will avail little if there are not enough high-minded and capable men to perform both the large and small tasks essential to good government. It has been the reproach of Philadelphia for many a year that an exceptionally strongly organized institutional Christianity has had comparatively little direct effect upon the politics of the city. The need of the moment is not only to win more persons for the Christian life, but to infuse those already won with a passion to make their Christianity tell in public affairs and to make the rekindled zeal of those who have been church members for years issue in a finer public spirit and a better social order. It was Dr. Chapman himself who in one of his last addresses pleaded that Boston should become in every way a model city.

A Study of Ministers' Salaries

The *Home Herald* of Chicago has done a good service in ascertaining by correspondence with several hundred ministers in every state and territory how much time and money they put into their professional training, and how their salaries compare with the remuneration of other professional men. Eleven denominations are represented, and about ten per cent. of the ministers who replied are Congregationalists. It is gratifying to find that fifty-eight per cent. were graduates of both college and seminary, and only twelve per cent. had only as much training as an academy affords. More of the younger than of the older men are thoroughly educated. An approximate average outlay for professional training is $2,500. Concerning the salaries, this is the showing:

$3,500 and over	2 per cent
$2,000 to $3,500	5 per cent
$1,500 to $2,000	10 per cent
$1,000 to $1,500	31 per cent
$500 to $1,000	38 per cent
$275 to $500	4 per cent

All but twelve per cent. say that their salary is paid promptly, and almost every one frankly but uncomplainingly admits that most of the doctors and lawyers in their respective communities have far larger incomes than their own. Some say that even clerks receive more. The average salary of the whole number is found to be about $825. A significant fact is that seventeen per cent. of the men addressed could not be located, although the letters were sent to the places which their latest church year-books assigned to them. The revelations of such a careful inquiry as this will, we trust, stimulate laymen to ask whether their own pastors are fairly compensated. They do not seek to secure the financial gains that come to many physicians and lawyers. They seldom publish abroad their own privations. They are ready, most of them, to make sacrifices, but the churches ought not to ask them to make such sacrifices as impair the efficiency of their work.

President Taft's Cabinet

From the cabinet of his predecessor President Taft, if persistent and uncontradicted reports are to be trusted, has carried over but two members, Secretary of Agriculture James Wilson and George Von L. Meyer, who is transferred from the Post Office Department to the Navy. Mr. Wilson has served two Presidents, and his unusual qualifications of knowledge and experience could not well be passed over by a third of the same party. Mr. Meyer probably regards his transfer as a promotion. It certainly gives him a great opportunity of applying business methods to that reorganization of naval control which the well informed public is demanding. With the exception of Senator Knox, the ablest of his rivals for the nomination, and Frank H. Hitchcock, his campaign manager, the other members of the new cabinet have been little in the public eye—so little that the name of

one of them is not to be found in so hospitable a home for greatness as "Who's Who in America." It is a cabinet of lawyers, seven in all. Mr. Wilson is a farmer and Mr. Franklin MacVeagh has been the head of a wholesale grocery house. Speaking generally, with the conspicuous exceptions of Mr. Hitchcock and Mr. Charles Nagel, it is not a cabinet of politicians. Mr. Wickersham, who will be attorney-general, is a partner of President Taft's brother, an office lawyer who has made a professional rather than a public reputation in corporate law. He has known the corporations as clients, he will now be able to study some of them as defendants in suits prosecuted by the Government. From the ranks of the legislators only a single name is taken—that of Secretary of State Knox. Jacob M. Dickinson, like his predecessor, Secretary of War Luke Wright, is a lawyer from Tennessee, who resigns a position as counsel-in-chief for the Illinois Central Railroad to serve. Mr. Nagel is the only non-college graduate. It is a cabinet chosen for special knowledge and capacity and for practical work.

Root the Peacemaker

Ex-Secretary of State Root has been in foreign relations the most influential man in the world for some time past. It was a well deserved tribute, therefore, which the Peace Society of New York paid him in its dinner of honor last week. Mr. Root is not a man who blows his own trumpet. He did not tell of his work in maintaining the open door in the Orient, of his visits in the interest of peace and good fellowship to South America and to Canada, of the twenty-four arbitration treaties negotiated by him, or of the constant and successful effort to make the United States an influential factor for the peace of the world which have characterized his administration of the War and State Departments. Instead of this, he took occasion to lay down the principles on which he had acted. "Peace can never be except as it is founded upon justice," he said. "No one now makes war for the love of war. It rests with the army and navy to make aggression and injustice unprofitable and unattractive." Mr. Root dealt plainly also with the secondary causes of war, growing out of "acts and words of the peoples of the countries themselves, not of their Government.

"War comes today as the result either of actual or threatened wrong by one country to another. The feeling between the peoples of different countries are the products of acts and the words of the peoples of the countries themselves, not of their Government. Insult, contemptuous treatment, bad manners, arrogant and provincial assertion of superiority are the chief cause of war today. And in this country of ours we are far from free of being guilty of those causes of war. The gentlemen who introduced into the legislatures of California, Montana and Nevada the legislation regarding the treatment of the Japanese in those states doubtless had no conception of the fact that they were doing to that great nation of gentlemen, of soldiers, of scholars and scientists—a nation worthy of challenging and receiving the respect, the honor and the homage of mankind—an injury by an insult that would bring on private war in any private relation in our own country."

Joseph H. Choate, who presided, also emphasized the necessity of a reserve of adequate force. "I believe," he said, "that a well-organized army and a strong navy are the best and cheapest guarantees of justice and peace." The dinner, with its attendance of ambassadors from the great nations, was in effect an international tribute to Mr. Root on his retirement.

The Risk of Doing Things

The dire prophecies of the failure of the lock system of the Panama Canal by M. Bunau-Varilla and others should not be taken too seriously. They may prove true, for no one can prove the contrary except by experiment. Only the opinions of experts are of value, and these differ. It should be remembered, however, that this French engineer has always advocated another way of digging the canal as the only safe one. His opinion was duly considered before the character of the canal was decided by the engineers and authorities of the United States Government. It is also to be remembered that most of the great enterprises of the outgoing Administration have encountered similar treatment. For instance, the fleet which returned to Hampton Roads last week was prepared for its journey while many public speakers and newspapers were warning the country of the disasters certain to come to it and to be brought by it on this doomed nation. After the fleet had started, frantic appeals were made for its recall before it should be forever too late. If great enterprises which must be undertaken with risks, if at all, were to be held up till all criticism ceased, we should need to apologize for assuming to be a nation. The last eleven years have seen the greatest progress in our national history, and the air has been full all the time of warnings of internal collapse, rumors of wars and other terrible penalties of entangling alliances with the Powers of Europe and Asia. While preparing ourselves to endure the worst, if it must come, we may well rejoice in the good that has come already through daring to attempt great things, and hope with confidence that greater good is coming.

The Standard Oil Rebate Case

The informal ruling of Judge Anderson in the beginning of the re-trial of the famous Standard Oil Case takes it out of the realm of romance. It also is one of several indications of the return to sanity of the American people. Judge Landis's imposition of a fine on each car lot as a separate offense might with equal justice have been multiplied many fold by counting each gallon of oil shipped a transaction by itself. The play to the galleries by the spectacular judgment of a fine of $29,240,000 created a great sensation, but did not inspire permanently increased respect for our administration of law. In fact, the idea that the courts ought so to interpret the laws as to make them most effective in punishing crime, whatever their intent, was to put upon the courts a responsibility which belongs not to them but to the lawmakers. If this latest ruling stands, the maximum fine, in case the Standard Oil Company is convicted, will be $720,000, the indictments charging that rebates were received on each of thirty-six times when settlements were made by the company in payment of freight to the railroad. If the full amount of the fine should be exacted, it would fall far short of the cost to the Government of carrying on the suit; but it would help further to establish a principle now generally accepted as necessary to the equitable conduct of business, and it would probably be easy to strengthen the Elkins law by further legislation, if that should be found necessary.

A More Competent Ministry

English Baptists are discussing a scheme which deserves consideration by American Congregationalists. Pastors are numerous and increasing who stay on with their churches after their work is done, their enthusiasm chilled, their friendships with their parishioners strained to the breaking point, because no other place opens to them. Churches, whether reasonably or not, the majority of whose members are tired of their pastors, growing increasingly restless, permit them to stay till loyalty becomes mere endurance, respect sinks to pity, and both the minister and his office lapse into disrepute. Our English Baptists propose to act together as one body to determine who shall be admitted into their ministry, where those who have been admitted shall work, and how they shall be supported when they have ceased to be capable as workers. The three things they would assume responsibility for are theological training, pastoral settlement and support of ministers in old age. If the churches as a body cannot have the deciding voice as to who shall enter their ministry, they cannot hold themselves responsible for the care of those who have spent their strength in the service of these churches. They have the right, and

should have the authority to place ministers where they can work most effectively, and where the churches will be led to value and rejoice most heartily in the ministry they have.

A Scheme for Bettering the Ministry

The settlement part of the plan above referred to is to adopt the itinerancy as our Methodist brethren have modified it, and to put a time limit on the pastorate. The call is to be for a definite term, say three or five years. If the church, at the end of this period, does not renew the call, and the pastor is not invited to any other field, then a central committee of the denomination will station him for one year. If after his third station he receives no call, he will be dropped from the roll as having mistaken his vocation. The central committee would expect to be consulted by churches whenever they give a call to a minister. When the denomination thus approves of the entrance of a candidate into its ministry, employs him in its service till he becomes incapacitated, then it should hold itself responsible for his maintenance in his old age. This scheme is to be considered at the spring assembly of the Baptist Union. Could it be made workable? If it could, it would lift from many ministers their heaviest burden and do much "to redeem the churches from their comparative inefficiency."

The Principles Involved

One of the leaders among the English Baptists, Rev. J. H. Shakespeare, discussed this matter in the *Sunday School Chronicle,* as related to polity. The essential principles of Congregationalism, he says, are: the Church a society founded by Christ; consisting exclusively of believers in him; interpreting his will as the supreme authority by all its members as priests unto God, and not by clergy or synods or committees. Such a church may be a local organization meeting in a particular building, or it may comprise all the communities of the same faith and order in a district. It must be capable of growth and adaptation to its surroundings through the life of Christ in it, and must be free to cooperate and federate with other churches, even to the extent of putting a limit on its own rights and liberties in calling and dismissing its pastors. Frankly interpreted, these proposals are an effort by churches congregationally organized to appropriate the advantages of more compactly governed bodies, and yet maintain the freedom of the local church. The fact that an agreement to be governed by a central committee was voluntarily entered into would not make the obligation of a union thus formed less binding. American Congregationalists would be greatly advantaged by finding some wise way to sift the companies of candidates for the ministry at the entrance gate of the denomination, to secure harmony and efficiency between churches and their pastors, and to insure for these a serene old age. We shall follow the discussion of this plan of the Baptist Union with sympathetic attention. The ideal it contemplates is much to be desired; the way to gain it seems reasonable; but if we enter on it the journey will have to be slow and gradual, till we probably shall find that we must choose between freedom, with its limitations, and authority with its relief from personal responsibility.

Manchuria and China

Manchuria is nominally Chinese and specially dear to the reigning class as the birthplace of the dynasty and the burial place of their ancestors. But, in fact, the province is dominated by the two powers which lately used it as a battle ground. By ownership of the railroads Japan makes an excuse for control in the south, while Russia has gone far in asserting her authority in the north, and especially in and about Harbin, which is now almost a Russian city. The British and American consuls have been compelled to renew their protest against the claim of the Russians to control the municipal government, and the dispute has been carried to Peking, where it is under discussion among the ministers of the Powers. The Chinese government is evidently afraid to antagonize Russia, and Russia, with the apparent connivance of Japan, is acting on the principle that possession is nine-tenths of the law.——An official note from the Chinese imperial government to President-elect Taft is a novelty in diplomatic experience. But it must be remembered not only that Mr. Taft is personally known in China, but that in the eyes of the world he was already the rising sun in American life and much more than a private citizen. The note assures us that the dismissal of Yuan Shih Kai will make no change in the purpose of the Regent and his government to follow out the lines of reform which have been initiated and to put China on the level of the Western Powers in constitutional government. That reassurance is welcome to a world which fears a retrogade or vaccilating policy in China as a menace to the peace of the world.

The Opium Conference

An important stage in the progress of the war against the opium habit was ended Feb. 26, when the International Opium Conference, which had been in session for nearly two weeks at Shanghai, finally adjourned. Its members were appointed by the various governments taking part in the conference. The United States was represented by Bishop Brent of the Philippines, Dr. Hamilton Wright of Maine, and Prof. C. D. Tenney, formerly a missionary of the American Board and now secretary of the American Legation in China. The resolutions adopted urge on all governments the importance of regulating by law the manufacture and sale of morphine and other products of opium, and of suppressing the habit of opium smoking. They recognize the sincerity of the Chinese Government's efforts to suppress the opium traffic, and call on all the governments possessing concessions or settlements in China in which opium dens still exist to take steps to close them, and to enter into negotiations with China to prohibit opium traffic in those concessions and settlements. Of the nine resolutions adopted, three were submitted by British delegates, two by American, two by Chinese and two by British and American conjointly. This official recognition by Great Britain, with other Powers, of the necessity of bringing to an end a curse which has long rested heavily on China, and for which Great Britain was mainly responsible, is a notable step in the advance of civilization; and the participation of the United States in the conference is an evidence of the largely increasing influence of our nation in movements for the moral betterment of mankind.

Shall It be Another or Different

Candor compels us to state that the net effect of the second New England Congregational Congress at Manchester, N. H., last week, upon the minds of a number of attendants was somewhat disappointing. There were many excellent features, as our report elsewhere shows. Once or twice there came memorable moments of vision and uplift. It was a master-stroke to secure Campbell White and Fred Smith for the final evening. The fellowship was hearty, inspiring and well worth while; nevertheless not a few men went away questioning just what special ends this gathering serves in the network of ecclesiastical meetings throughout the year.

To be sure, a duplication of the success at Worcester a year ago was not to be expected. That being the first assemblage of its kind, had the distinction and power that comes, as some one facetiously remarked, from uncorking at once three hundred years of Congregational history. But at Manchester, only one year had elapsed since the glories of the past were recounted, and the story could not well be rehearsed again at length. Moreover, an equally large attendance could not be expected at a point so removed from many large centers of Congregationalism, and in a city where there are only three churches of our order, instead of sixteen, as at Worcester.

The weaknesses of the Congress were due to the lack of any marked continuity with the Worcester Congress, and

the absence of any noticeable evidence that specific problems there raised had been to any large extent wrestled with, or any strategic lines of attack upon them developed. We know that the commission is made up of busy men, all of whom are rendering valuable service to the denomination and the church at large in other fields, and some of whom have been peculiarly burdened with responsibilities arising from the holding of other important offices; but we wish they could have brought or caused to be brought to Manchester one or two papers of the comprehensive and constructive character of Dr. O. S. Davis's splendid address at Worcester on the New New England.

The report of the commission was meager, so far as facts cited were concerned, regarding the actual progress New England Congregationalism is making toward greater compactness and efficiency of organization. We should like to have had a careful tabulation of the number of advisory committees appointed by local conferences, and a succinct but instructive statement as to how each is working, and with what results. The program as a whole suffered from this lack of concreteness. There was not enough fuel in the form of facts and careful portrayals of actual conditions to furnish data for discussion or to warm the moral and spiritual passions of those present. With the exception of two topics, the program was just as well suited to Kingfisher, Okla., or Spokane, Wn., as to Manchester, N. H. It did not appear that New England Congregationalists are much further along in point of cohesiveness and organic efficiency than they were at Worcester a year ago.

We say all this in utmost sympathy with the objects of the Congress, and with warm appreciation of all that the commissioners, for whom we cherish high personal regard, have done toward bringing into being the Congress and toward guiding it thus far. That is a large service indeed, but they are capable, we believe, of making so good a thing very much better. With the desire of co-operating with them we offer these suggestions, looking toward years to come. Why may not the commission depute small groups from its own membership to which outsiders could be added, to serve as sub-commissions, which before the next meeting shall make careful investigations on certain live subjects, and be prepared to recommend definite and statesmanlike action? Let one group study the problem of the underpaid ministry, find out what other denominations are doing, pay due honor to the churches that on their own initiative are increasing the compensation of their pastors, and devise some feasible plan whereby a general movement in this direction may ensue. Let another group study the foreign problem in the concrete, find out what churches urban and rural are doing for the immigrants, and tell how the average church can do more. A third group might take upon its mind and heart the country church, work in co-operation with the newly-formed New England Rural Church Association, bring to view as incentives flourishing country churches that can still be found, and treat the whole problem on its sociological and civic as well as on its spiritual side.

Of other possible and profitable lines of investigation and suggestion we suggest only one, but that of prime importance, the federation of Christian forces in city and country. New England Congregationalism which never was sectarian, which always has been a pioneer in education and moral reforms, philanthropy and missions, ought to be a leader in the task of reducing, if not eliminating competition and waste. Our men have been foremost in what has already been done in several of the states, particularly in Maine and New Hampshire. The Congress ought to bring that subject to the front and keep it there until all denominations can be brought to act together.

Another gain will come to the Congress if it adjusts its meetings to some extent to those of the state bodies and to our National Council. If sufficient care is exercised, we believe that the state bodies and the Congress can supplement one another. As respects the internal life of the denomination, and any possible reconstruction of its machinery and agencies, the Congress ought to promote specific ends that the Council may have in view, in as far as they commend themselves to its judgment. The Congress will probably always remain a purely voluntary body, without the official standing of the state or the national assemblages. As a mass meeting its deliberations and opinions will carry the weight of the good sense and wise purposefulness back of them. But as a purely voluntary organization, it may still serve large Congregational ends no less effectively than do these other representative bodies.

If the dignity and influence of the Congress are to be maintained, the method of electing commissioners should be revised. More time should be given to weighing the merits of possible candidates than can possibly be had at the end of a long session, when a few men are hurriedly assembled in a corner of a room. Charged as they are with such important duties, the commissioners must be selected in such a way that not only their own personality but the way in which they have been elected to office shall command the respect of the churches. Considering the faultiness of the method, we have thus far been on the whole fortunate in the results.

The sentiment at Worcester last year in favor of an occasional gathering of this type was so marked that there ought to be no recession from the purpose to work out the plan strongly and commandingly. Many a minister and layman unable to attend the sessions of the National Council yearn for a larger fellowship than that which their state or county gathering provides. There is just as much reason for New England Congregationalists to come together occasionally for suggestion and inspiration as there was for the New England governors to hold a conference in Boston several months ago, or as there is for the holding of a Pacific Coast Congregational Congress or a Southwest Congress. Our moral and spiritual problems, it is true, are not so extremely different from those of our brethren the country through. Everywhere the need of more piety, more aggressiveness, harmony among men of all shades of thought who work under the Congregational banner, concerted action with a view to making the gospel a force in every community are needed; but these needs are as apparent in New England as in any part of the country, and because it constitutes such a distinct section of the country, because the denomination was cradled here and has had so large a part in the development of New England and the country, and because it is still the leading order among Protestant churches, New England Congregationalists should welcome any movement which helps to promote the sense of solidarity in a common work.

President Taft

For the first time in its history of thirty elections, covering one hundred and twenty years, the United States has chosen, for its twenty-sixth President, one who has done the work of a judge. A majority of our Presidents have been lawyers, but no one of them came nearer to the judicial bench than Martin Van Buren, who held office for a little as surrogate in his own county of New York. In William H. Taft we have a lawyer who has served both his own state and the United States on the bench, and who has pronounced opinions which are quoted in state and federal courts as fundamental authority in the interpretation of industrial law. This is not only an unusual qualification for the Presidential office, it is also an indication of President Taft's attitude of mind. He approaches the great questions of executive work in a judicial rather than a partisan temper.

The fulfillment of his lifelong ambition, it is well to remember, would have come with that appointment to the United States Supreme Court which he has twice put from him because he was engaged in work which he could not lay down without injustice to the nation and its wards. His acceptance would have put an end to his chances of election to the Presidency. From the Supreme Court no candidate has ever been taken or is ever likely to be taken for the chief executive office. The nation is to be congratulated, we think, that the work on which Judge Taft was engaged at the time

of these appointments was so urgent and his sense of duty so strong that the door was left open for his nomination and election as President. He has had both a wider and less usual experience than most of our executives. Like Jackson, Grant and Cleveland, indeed, he has never served as a legislator. But unlike the first and second of these, he has added to his work as an advocate and responsible interpreter of law a wonderfully varied and successful preparation of experience in executive work.

The American people have a welcome for this President of sound judgment and proved efficiency. In the words of his friend and predecessor, "No man of better training, no man of more dauntless courage, of sounder common sense and of higher and finer character has ever come to the Presidency." The temper of his administration is sure to be like that which he defined to his fellow-graduates as the Yale spirit—"The spirit of progressiveness, without the spirit of destruction." We have large and difficult problems to solve, as difficult as those which Judge Taft faced in the Philippines, in Cuba and Panama. The same courage, cheerfulness, wise study of means and instruments, hard constructive work, broad knowledge and judicial temper of mind we expect to see producing large results in the new Administration. We are not so blind or foolish as to count upon a period without faults or failures. But few Presidents in the course of our history have begun their work with so large a capital of popular confidence and affection to draw upon as President Taft.

The Social Consciousness as Manifested in Citizenship

Christianity from the first was vowed to good citizenship. Our Lord, confronted with the question of the tax paid to a foreign power, told his disciples that there was a place of acknowledgment for Cæsar as well as for God. There is no incentive to revolution in the writings of the apostles, though all revolutions that have worked upward have found strength in the characters which grew out of faith in Christ. There should never be the least doubt in the mind of any one that to be a follower of Christ is to be desirous of all the highest qualities of citizenship. The Christian's freedom is liberty to excel in all duty and in good relations to his fellowmen. The individual must feel this and much more must every one who recognizes the larger individual, made up of the consenting minds of all who work together for the glory of God and the coming of his kingdom.

This inauguration week is a good time to review in some detail the duties of Christians in the sphere of their civic life. There is the duty of cordially supporting that common law which grows out of the experience and is fitted to the needs of the community rather than the individual. It may not be the law which we would choose or make for our own purposes. If it were that, our neighbor would probably have cause to complain. It is not a complete expression of the divine righteousness. But it is the expression of the common experience of our forerunners which we may seek to change, but should obey until the change is wrought and the law amended. The spirit of lawlessness, even in little things, is not the spirit of Christ or of the social consciousness which bears his impress and is working toward his purposes.

In our free democracy the co-operation of every good citizen is necessary to hold the government up to its highest level of efficiency. He thinks too little of himself who stays away from the caucus and the polls because he considers his voice and vote too insignificant to count. The Christian will do his part to support the work of government, not merely in his own interest, but also as a member of the body of the state. He who casts no vote abdicates his share of sovereignty. He who pays no part of the common expense becomes a parasite upon the body politic, enjoying advantages for which he makes no sacrifice.

The world is ruled now more than ever by the force of public sentiment, directing the thoughts and actions of those who are in authority. We have a responsibility as Christians for the creation of a just, broad-minded and efficient public opinion. We are bound to inform ourselves fully, to rid our minds of prejudice, to think justly and clearly, to influence others by word and deed as we have opportunity. The creation of public sentiment is a part of the mission of the kingdom of God. When the time comes when the ruling public opinion of a town or of a nation expresses the inner life of a Christlike church, we shall be very near the season of peace and righteousness which is the promise of the Old Testament and the prophecy of the New.

Prayer meeting topic for March 7-13. The Social Consciousness as Manifested in Citizenship. Matt. 22: 15-21; Acts 16: 16-40; Rom. 13: 1-7. The freedom of the Christian citizen. Our duties to the state, as supporters of law, voters, taxpayers. Our influence as creators of public sentiment.

Editorial In Brief

Moving trains have recently been kept in communication with the stations and other trains by wireless telegraphy. That should do something to prevent the horrors of accident by collision.

Russia has great arrears to make up in the education of its children, as may be judged from the report of the Ministry of Education that it will be necessary to build 148,179 new primary schools within ten years.

Dr. Daniel March who died at Woburn, Mass., Tuesday morning of this week, at the age of ninety-two, was a man of rare abilities and large influence. A fuller sketch of his interesting career will appear next week.

Forty-two counties in Indiana have voted on the question of license for the liquor sellers and only one of them has gone "wet." That is not quite half the number in the state, but the result shows the decided drift of sentiment which bids fair to make Indiana the pioneer of the movement for prohibition north of the Ohio River. Massachusetts town meetings this week have indicated a similar drift.

Revival news continues abundant and inspiring. Read our letters this week from Springfield, Mass.; Los Angeles, Cal.; Spokane, Wn. Apart from these great campaigns led by Drs. Chapman, Torrey and "Billy" Sunday, there are awakenings in other parts of the country. We shall be glad to hear of marked spiritual interest, especially in communities where Congregational churches are represented.

Particulars of the report agreed upon by the international naval conference which closed its sittings in London last week are not yet at hand. Dealing with many difficult questions and confronted with widely different precedents and interests, the conference seems to have agreed upon a report which will secure the respect of the governments of the world and do something to lessen the friction between combatants and neutrals in war.

The special committee appointed last year to consider the duty on wood pulp and printing paper has made recommendations which seem to give general satisfaction, especially to newspapers. What can be the objection to a permanent tariff commission to make inquiries on other dutiable articles, as this special committee has done on printing paper? It would have no power to fix rates, and its only function would be to furnish Congress with information on which it might act, which could be satisfactorily gathered only by tariff experts.

The endowment of a University chapel is not usual but must be helpful, especially where college preachers are called in from outside. The Wigglesworth family of Boston have just given such an endowment to Harvard in memory of three members: Edward Wigglesworth, first Hollis professor in divinity from 1721 to 1765; Edward Wigglesworth, second Hollis professor, from 1765 to 1791 and Edward Wigglesworth, first scholar of the class of 1822. The income of a fund of $150,000 is to be used in maintaining undenominational religious services.

Prof. Percival Lowell tells us that the world is certain to come to an end sooner

or later by the collision of our sun with a dark star. We shall have some fourteen years' warning of the catastrophe, he adds, which will be a time of terror for the earth's inhabitants. Was it Professor Lowell or some other astronomical physicist who recently estimated the age of the earth at 100,000,000 years? If we have dodged the dark stars for all that time, there is hope that we may dodge them for a good while yet—especially if God has any power of initiative and control and a purpose for the earth to serve. But Professor Lowell's prognostic sounds just a bit like a chapter out of the Book of Revelation.

A constitutional amendment is before the Massachusetts legislature forbidding the establishment of religion or denial of the free exercise thereof and also the use of the money or credit of the state "for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination or religious society, or any institution, school, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control." In an appeal for this amendment a list of clergymen who support it is given, representing "every shade of religious belief save one." Does any one have to question for a moment what shade of religious belief that is? or doubt that the clergymen of this belief are willing and anxious to make the state a source of income for their work? And does not this go far to explain why it is that membership in this belief is, on the broad field of national politics, a handicap in the appeal to voters?

The prayer meeting, historically so prominent a feature of American churches, is practically unknown in England. The midweek meeting there is a lecture by the pastor, sometimes accompanied with prayers led by the deacons. Dr. C. F. Aked, the English pastor of the Fifth Avenue Baptist Church in New York, has not a high idea of the American prayer meeting, the defense of which in a recent newspaper interview he characterized as drivel. He said that it is the very ark of the covenant, "glorified and worshiped, sacred beyond human interference, but never attended. If Christians really loved and venerated their prayer meeting they would be there. Instead, only a handful are present. Sixty at my church is considered a large attendance. Yet the prayer meeting does no particular harm. You will observe that I am careful not to say that it does any good!" Dr. Aked's experience with prayer meetings evidently is not large. Such meetings are still held where the presence of God is realized as such a precious experience that it is a great privilege to share in them. But those of the sort in Dr. Aked's church are the more common.

Prof. H. G. Richardson of Johns Hopkins University, in the *Harvard Theological Review*, has the best argument we have seen on the use of Hebrew to a minister. We do not find it convincing, but for those who do it will be a satisfaction to know that a famous Hebrew scholar, Dr. Ginsburg, is preparing a revision of the Old Testament in the original tongues, under the auspices of the British and Foreign Bible Society. The oldest Hebrew text known is at least 1,000 years later than the time when the latest of the Old Testament books was written. A comparison between it and the earliest surviving manuscript of the Septuagint, that is, the Greek translation of the Old Testament which is some 600 years older, suggests the changes made by generations of copyists, even when the greatest care was taken to preserve the text exactly. For example, the Hebrew Jeremiah is about one-eighth longer than the Greek version. If the reviser could get behind the Massoretic text of the Hebrew Bible to that from which the Septuagint was translated he would do a great service to Biblical scholarship. And that is not a hopeless task.

In the Congregational Circle

Olivet College, Michigan, deserves well of the Congregational churches East and West now that it is putting forth strenuous efforts to secure an endowment of $500,000. We say this, not simply because the institution was founded a half century ago by Congregationalists, and has year after year been nurturing young men and women who have gone out to serve valiantly the denomination and the world, but because we consider it today a highly creditable exponent of the ideas for which our chain of colleges throughout the Interior and the West stand. John J. Shipherd and its other founders disclaimed at the start any desire to serve partisan or sectarian interests. The same broad-minded policy prevailed under the administration of later presidents, one of whom was the beloved and lamented Willard G. Sperry, and is conspicuously characteristic of Pres. Ellsworth G. Lancaster's management, which in recent years has lifted the institution to a higher plane intellectually than it ever before reached. Its thirty professors and instructors are many of them persons of distinction in their special departments, and if one runs his eye over the list, he notes an A. M. after many a name, and a Ph. D. after still more. Some might earn a good many more dollars through teaching elsewhere, but they adhere to Olivet because they believe that at just that strategic point in Michigan a Christian college standing for liberal culture, positive religion and at the same time a well-rounded training in the sciences and arts is needed. Olivet has been a pioneer in adjusting the elective idea to that of a maximum amount of required studies. The students have a large freedom of choice, but they must select their studies by groups and under the direction of a professor who aids the individual student in choosing the work most suited to him or her.

On another page of this issue a fuller statement is given of the present activities of the college, together with pictures of its campus and buildings. We all ought to be glad that Dr. Lancaster, a man of unusual scholarly ability and particularly well versed in psychology and pedagogy, and his no less able colleagues are undertaking to lift Olivet at this time to a higher level of efficiency. They will do all within their power, and we are hopeful that by the first of July the nearly $200,000 still needed will be forthcoming. We happen to know that officers of the General Education Board of New York, which administers the many millions given by Mr. Rockefeller, after carefully studying a catalogue of Olivet have reached the conclusion that the institution maintains high scholastic standards and is doing excellent work.

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Should the directorships and other offices of our benevolent societies be distributed among a larger number of ministers and laymen than now hold them—that was a question on which the New England Congregational Congress passed judgment in Manchester last week. In the amended form, as printed on another page, the resolution will, we think, carry general approval. Whether there is at present sufficient duplication of service as to call for any such resolution we question. If any of our societies are suffering from officialism, we should be glad to have the issue threshed out in their annual meetings. So far as our observation goes, the number of competent ministers and laymen who are willing to take the necessary time and put forth the patient, painstaking effort required in order to be a useful director in any of our benevolent societies is smaller than those who have not served on nominating committees realize. But if there are ability and willingness which have not yet been discovered, it certainly ought to be put to use for the common good. However, we doubt whether any denominational society that might get the service of Samuel B. Capen or Henry Churchill King or Lucien C. Warner or William Hayes Ward, not to mention others, who are giving themselves unselfishly and unsparingly to denominational work would be willing to deprive itself of their services, provided it can get them, any more than a bank corporation will refuse to allow a man of ability to become its director because he holds a similar trust in some other institution. Such action in such an instance would constitute what the resolution calls "a rare and exceptional reason." It's a bit amusing, by the way, that having passed this resolution the Congress proceeded to elect for its own treasurer a man who already holds sixteen ecclesiastical offices, and, so far as we know, discharges them efficiently.

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A Western Congregational association lately amended its constitution so as to require ministers who are not pastors enrolled in its membership to report to its annual meeting their labors among the churches, and especially funds received by them from the churches. The list of ministers not pastors included several evangelists, Anti-Saloon League superintendents, agents of benevolent organizations and a number of non-residents of some of whom nothing was known in the association. It had been lax in guarding its ministerial standing, one minister who had been expelled from a social club for theft having been given a letter of standing. The result of its amended constitution is already seen in a diminished roll. All the evangelists have taken letters to other bodies. Money is often given to Congregational ministers employed as agents of benevolent, reform and semi-political societies by persons who suppose they are giving to Congregational enterprises. These ministers may be engaged in promoting honorable and useful enterprises. But they should stand on their own merits, not on supposed Congregational indorsements. Several associations of ministers and churches are considering measures for more careful safeguarding of ministerial standing, and action will no doubt be taken by some of them at the spring meetings. It is a service of importance to our whole denomination.

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We always welcome fresh and suggestive prayer meeting topics, and especially such as are suited to the comprehension of young people, and which are likely to give rise to good meetings. The Christian Endeavor Society in the North Avenue Church in Cambridge has struck out this year a new list, Dr. Daniel Evans, the pastor, co-operating with a committee in preparing them. The framework is unusual. Six general subjects recur at regular intervals, thus insuring continuity along with a certain desirable variety. One meeting in six is purely devotional. Another takes up personal ideals, such as those of chivalry, heroism, service. The third group of subjects relates to social ethics, such as getting and spending money and the new social conscience. A fourth centers about industrial problems, such as child labor, the church and the working man. Uplifting social forces is the general heading

of still another group. These deal with forms of charitable and relieving work going on in the community; while the sixth line of thought goes out toward world-wide interests—the field of missions at home and abroad.

Theodore L. Cuyler

Theodore Ledyard Cuyler came of mingled Dutch and French Huguenot stock. Trained in the strictest schools of Presbyterianism at Princeton, and faithful ever to the evangelical conception of Christian faith and life, there was yet a mellow, human element in his way of looking at the world which from the first put him in touch with the hearts of men and made him more modern and more genial than many of his early contemporaries. After several trial pastorates in the Dutch Reformed and Presbyterian bodies, he came in 1860 to the Lafayette Avenue Church in Brooklyn, N. Y., which he served for thirty years with conspicuous ability and popularity, resigning in full strength in 1890 to begin that long "pastorate at large" which



REV. T. L. CUYLER, D. D., LL. D.

came to an end Feb. 26, when he fell asleep at his home in his eighty-seventh year.

Dr. Cuyler came to Brooklyn at a time when the pulpit manner of the Presbyterian ministers about him was still somewhat formal and artificial, and he startled his clerical neighbors by his clear naturalness and his happy flights of rhetoric. There was never any pretense of dignity, any difficulty in knowing what he meant or monotony in what he said. He had the double power of an intense spirituality and of a happy ease and lightness of manner which made him widely popular as a preacher and writer. All his life long he disclaimed addressing an intellectual aristocracy and spoke to the plain people. So for the thirty years of his pastorate the Lafayette Avenue Church became one of the shrines of Sunday pilgrimage for visitors to New York.

Dr. Cuyler's own opinion was that he could offer most to the church and the world through those brief articles in the religious press which it was his delight to prepare and which have had a wide circle of readers. Of these he was accustomed to write two a week, and it is said that some 4,000 of them are in print. It is a clear proof of the possible variety in the application and interpretation of Christian truth to the common life that these papers, so simple in thought and expression, should for these many years have retained their power to interest and help their readers. They grew out of a singularly transparent character, full of faith, reverent in spirit, not seriously troubled with the intellectual problems which hinder the seeker after a coherent philosophy of religion, in harmony with the knowledge of the time. They interpreted a varied experience and a wide acquaintance with men of all classes in England and America, in terms which even a child might follow and understand.

There was a sanity as well as simplicity about Dr. Cuyler's thought which made him a wise as well as enthusiastic leader of reform. He was active in the anti-slavery movement and the formation of the Republican party; a leader of the temperance agitation who never forgot the need of education and of moral suasion; he took part in the work for peace and for Indian rights; he was an advocate of an immediate grant of self-government to the Filipinos, taking always the positive side, but well aware of limitations. Genial of heart and cordial in manner, he was a kindly and agreeable companion, had many friends among the leaders of thought in England and America and made it his constant business to bring light and gladness as well as Christian truth into the lives of others. But all his preaching and his writings were intended to bring men to the knowledge of Christ or to confirm them in endeavors of the Christian life.

Dr. Cuyler and the Plain People

In a character sketch of Dr. Cuyler, eight years ago, Mr. George P. Morris, then on the editorial staff of *The Congregationalist*, wrote in part as follows:

Ask him how he acquired his style and his power to please and help so many readers, and he will say, after dwelling enthusiastically on what study of Bunyan and Macaulay did for him, "I aim at the great middle class intelligence, the commonalty of the people, and like Nathaniel Emmons, when asked for wisdom on sermon building, I say, 'Have something to say, and say it.' Pres. Roswell D. Hitchcock of Union Seminary was once telling me that he read everything I wrote, and I expressed surprise, hinting that I did not write to edify minds like his, but a lower grade. 'That is just the reason I read and enjoy you,' he replied. 'If you aimed high you would not reach me.'" Many, if not most, of Dr. Cuyler's articles, like those of the late A. H. K. Boyd, the Scotch preacher, between whom and Dr. Cuyler there are not a few resemblances, have been preached the Sunday before. He has preached with the exactness of expression necessary in publication; he has written with a definite audience of men and women in mind, and thus kept vital.

Park Street Church Fifty Years Ago

BY REV. HORACE BUMSTEAD, D. D.
Ex-President Atlanta University

When the church bells rang fifty years ago I was always glad to respond to their summons by taking the pleasant walk across Boston Common to Park Street, to the "house of the Lord, whither the tribes go up." In those days people went to church (or rather "went to meeting") more in tribes and families than they do now. "Park Street" was emphatically a tribal church for me, for not only my father and mother, but both grandfathers and grandmothers and numerous other relatives were members of it. My grandfather Josiah Bumstead was a charter member and one of the two original deacons, and my grandfather Nathaniel Willis was also for many years a deacon. The semi-centennial celebration of fifty years ago was one of the great events of my youthful days.

Dr. Andrew L. Stone was the first pastor whose preaching I distinctly remember. He was a very popular preacher and the stirring times of his pastorate furnished many fruitful topics. One charm of his preaching was the felicity of his gestures; a gift which he was said to have acquired from having once been a teacher of the deaf and dumb. Once a month he preached to the children, and on these occasions the grown people were about as eager to hear him—and see him—as the children. He made the fullest use of his dramatic powers, sometimes even utilizing the pulpit sofa and other furniture as "stage properties" with considerable freedom. It was "as good as a play," and at the same time most effective in impressing upon the children the lesson of the sermon.

Dr. Stone had a handsome face and a fine presence; and a very successful actor was doubtless lost to the stage when he became a minister. In view of this, and of his evident appreciation of the value of the dramatic instinct in human nature, it seems to me now rather hard that he should have asked a certain question of me when, at the age of seventeen, I was being examined by the church committee for admission to the church. The question was this: "Do you ever go to the theater—or to the Museum?" The significance of the last clause of the question lay in the fact that some people drew a line between "going to the theater" and "going to the Museum." The Boston Museum not only had dramatic performances but also stuffed animals and pictures and other things. One could go to see these and then go home. Or one could go to look about and then remain to the play. In either case it did not sound so bad, and some people did not think it was so bad, to "go to the Museum." Some people also drew a line between going to the theater and going to the opera.

At this time I think I was not aware of the fact that thirty years previously one of my uncles had been excommunicated from Park Street Church for "attendance at the theater as a spectator"—an action taken without the approval of Edward Beecher, who was then pastor. My own offending in that direction, so far as I remember, was confined to one or two nights at the opera. I answered dear Dr. Stone's question in some satisfactory way and was admitted to the church. But I could not have met the requirement so well a few years later. I distinctly recall the misgiving with which, in my college days, I ventured to go and see E. L. Davenport play Othello, and the satisfaction with which I went home after witnessing a clean, wholesome and inspiring performance. With many others, I soon learned to treat the theater in the same way as the novel—with discrimination.

My admission to the church was in connection with the great revival of 1857-58, when President Finney of Oberlin preached as an evangelist at Park Street Church. But I did not like his stern visage, his piercing eye and his relentless appeals to the conscience. Sweeter and more persuasive influences came from Dr. Stone, Dr. Kirk and Rev. Elijah Kellogg of the Seaman's Bethel. In fact, there was so much "in the air" at that time—so much of spontaneous religious feeling all over the country, that many of us awoke to the Christian life more from spiritual sunshine than theological thunder.

Park Street Church in my youth was not only a nursery of personal and family religion, but of patriotism as well. In 1850 Dr. Stone preached a powerful anniversary sermon before the American Peace Society. Yet, after Fort Sumter was fired upon, he promptly justified the war for the Union, and a year later entered the army as a chaplain for nine months' service. During the whole of his pastorate, including the twelve critical years before the war and the years of reconstruction immediately following it, his voice always rang true for human freedom and brotherhood. And the church was heartily with him in all this. Such was the atmosphere which at least one of her sons is thankful to have breathed in his boyhood in preparation for service with an oppressed race in camp and in school.

The Practice of Psychotherapy

Some Counter Considerations

In our issue of Feb. 13, Dr. George A. Gordon of Boston wrote an article on The Practice of Medicine by the Unfit. It took an unfavorable view of the movement among churches and ministers known as the Emmanuel Movement. So many differing judgments drawn forth by the reading of this article have come to us that we consider it fair to select a number of them for publication. They represent the views of men in different parts of the country, some of whom have utilized in their own professional work some of the Emmanuel principles and methods.—EDITORS.

What is the "Practice of Medicine"

BY REV. GEORGE HENRY HUBBARD
Union Church, Haverhill, Mass.

I read your recent article on the Practice of Medicine by the Unfit and found myself largely in sympathy with the writer's viewpoint; yet I felt that on the whole it was likely to do more harm than the evil it was designed to expose.

In the first place, there was a certain confusion of the theme which rendered a fair treatment well-nigh impossible, and which inevitably led to false or uncertain conclusions.

For example, the writer's definition of the practice of medicine as "the treatment of human beings in a pathological condition, etc.," is manifestly loose and incomplete even for the purposes of the article, therefore confusing. Speaking strictly, the practice of medicine is the system of curing diseases by the use of drugs, a limited and clearly defined branch of the healing art. Surgery is a branch of science distinct from medicine, as are also osteopathy, psychopathy, hydropathy, etc. Now if we are to declare certain persons unfit for the practice of any of these sciences on the ground of ignorance of its laws and conditions, we must make careful distinction between these various branches of healing science, for they are by no means mutually inclusive. Who is the layman and who the expert? If we are speaking of medical practice the most skillful of surgeons may be a layman in medicine and the medical practitioner a layman in surgery. The osteopath is a layman in the use of drugs and the drug doctor a layman in osteopathy. As for psychotherapy, the average physician of any school is as truly a layman as is the average minister or lawyer or tradesman. Of course the trained physician of any school should be an expert diagnostician, and any one who has no training or experience in such matters is a layman so far as diagnosis is concerned.

WHO ARE THE UNFIT

If we are agreed as to who are laymen and who are experts, we are ready for the next step. Does it follow that the expert is the only person fit to practice a given art? Generally speaking we all acknowledge that a man trained in any art is, so far forth, superior to one untaught in the same art; but this rule has its exceptions. As was Zerah Colburn among mathematicians and Moody among preachers, so there are men endowed by nature with certain intuitions for diagnosis and the healing of disease which make them the equals or superiors of most graduates from the medical schools of whatever name. When, therefore, the trained medical experts of different schools are baffled or pronounce a case incurable, why should the believer in spiritual healing or in psychotherapy hesitate to try his method?

A very unfortunate but necessary inference from the article cited is that, if its argument be sound, it puts the miraculous cures of the gospels in the same category with the efforts of all modern cults, and numbers Jesus among the unfit. Possibly the writer would repudiate such a conclusion on one of two grounds. He might say that there were no medical experts worthy the name in Jesus' age and land, hence any one might do what he could in the way of healing; or he might eliminate the miracle stories from the gospels by the method of higher criticism. To the first position our answer would be, there were physicians in name even at that day, and, such as they were, they were experts, and Jesus was but a layman by contrast. The same reasoning that justified him in healing justifies his followers today. If, however, the writer rules out the stories on critical grounds, I am sure that the vast majority of Christians, even of Christian scholars, are not prepared to agree with him. For myself, I accept the miracle stories, not as unique records of supernatural works, but as accounts of phenomena which are rendered easily credible by the continuous experience of the race. All the miracles of healing, and some of the nature miracles as well, can be duplicated many times by well authenticated incidents recorded in medical and other works. That the miracle should ever become the common method of curing disease is precluded by its very nature and conditions; but that such cures are wrought today only the blindest prejudice can persistently deny. To "revive the popular belief in miracle" does not seem to me a serious evil, but rather a result to be desired.

LAW AND SPIRITUAL FORCES

By all means let us emphasize the "reign of law" and the value of thorough training in all arts; but let us also emphasize as never before the supremacy of spiritual power by means of which Jesus cured diseases that baffled the physicians of his time, and by means of which also his disciples today may cure some whom medical experts pronounce hopeless.

We want the "level head," of course we do; but far more we want the open mind and the childlike trust. Whoever imagines that Christian Science or New Thought or any other magical method of cure will supersede the ordinary methods of medical practice is doomed to disappointment. On the other hand, he who limits the power and activity of God in the healing of disease by the knowledge and discoveries of the regular schools of medicine is wanting in any large faith. God most frequently employs ordinary means for the accomplishment of his beneficent work; but occasionally he works miracles, *i. e.*, he achieves results by the action of spiritual power in ways that we do not yet, perhaps never will, understand.

Psychotherapy is not Medicine

BY REV. ROBERT MACDONALD
Pastor Washington Avenue Baptist Church, Brooklyn, N. Y.

Dr. Gordon is not altogether exempt from the confusion of idea which he condemns, for neither his title nor opening paragraph, in which his thesis is outlined bears upon "what some ministers of religion are engaged in." I know of no religious teachers who are treating human beings in a pathological condition, as the subjects of physical disorder and disease, unless it be Christian Scientists, whom we positively refuse to recognize as competent religious teachers.

The Century Dictionary definition of pathology is, "The science of diseases, the sum of scientific knowledge concerning disease, its origin, its various physiological and anatomical features." Dr. Gordon concedes this definition when he affirms "in pathology we enter the domain of a disordered and diseased physical organism." And we find ourselves in hearty accord with him when he continues that no man has the least moral right in this domain but one scientifically competent. When, therefore, the magic wand of the preacher is psychic force—which, by the way, our critic admits "is a healing agent which no sane man will deny"—and wields it for health of spirit, he is other than a medical practitioner for the cure of pathological conditions, and interests himself in the therapeutic side, *i. e.*, the curative side, but as applying to diseased personalities rather than diseased bodies.

There is undoubtedly a distinction to be observed between the practice of medicine and the practice of therapeutics inasmuch as the latter term includes, not only the administration of medicine, but also hygiene and dietetics, in fact, has to do with the application of all non-medical influences for the preservation and recovery of health. The clerical therapeutist is no more a medical quack than is the biologist or psychologist, or the father and mother who correct the child's diet and furnish pure air for it to breathe.

THE PHYSICIAN'S INITIATIVE

Another misconception occurs in Dr. Gordon's statement "that it is a widely spread error among preachers when they assume that nervous troubles are mainly imaginary and can be cured by ideas, when even a common sense layman knows that nervous trouble is likely to be accompanied by trouble of the heart, liver, stomach, kidneys and other bodily organs." I am not acquainted with any clergyman who considers nervous troubles to be "mainly imaginary." And because we agree with him that the physical causes mentioned may give rise to nervous debility is the reason we further agree that the competent physician is the only person fit to decide the question. But in the article under consideration not a word is spoken in behalf of this fundamental principle, namely, that no case is taken for conference or treatment that is not either recommended, or else directly sent the clergyman by a competent physician.

Speaking for myself, hardly a day passes but that physicians of highest standing recommend by 'phone or letter certain persons for such treatment as they believe are outside of their field, but amenable to mental and religious treatment. Why is it that the critic, whether clerical or medical, overlooks this necessary initial diagnosis? It cannot be because they know such admission would cut the ground from under their critical feet, making that criticism null and void. The only other way possible to account for such gross negligence of observation is an almost unpardonable ignorance of the facts of the case.

BETTER THAN VISITATION

Dr. Gordon asks, "What greater opportunity for the exercise of the therapeutic force of sane ideas could any sensible man ask than that open to him in his pulpit and in the visitation of his parish?" It is to have the individual come to his pastor and unburden his heart, receiving in the place of that heartsickness that induces sleeplessness, abnormal fears and at times obsession, the very joy of the Lord to illumine his face, strengthen his heart, make firm his step and fill him with moral resolution. I have been made the confidant of scores of cases of such moral ill within a year, as against twenty years of ministry employed in pulpit ministration and pastoral visitation, during which time I recall few cases of such confidential approach. These cases are of every walk in life, clergymen, lawyers, physicians, merchants, clerks, tradesmen, society women, school teachers and shop girls. They cover confessions of adultery, self-abuse, lying, theft, ill temper, business reverses, domestic infelicity and religious mania. These causes of malady express themselves in insomnia, neurasthenia, of different degrees, psycasthenia, hysteria, melancholia, hypochondria, mental and religious depression, moral degeneration, worry, shame, various phobias, alcoholism and the suicidal impulse. Often comes the accompanying word: "Do not tell my pastor of these conferences. He is a learned man, I admire him greatly, but he is cold and unsympathetic, and having no remedy to offer he cannot be trusted with my secret."

SOME TYPICAL CASES

Dr. Gordon in his argument against the lay practice of medicine makes much of expert service, acquaintance with pathological phenomena and a high and sure scientific equipment, all of which observation we second with a hearty amen. But the confusion of two great professions, which he sees to be so unfortunate for the clergyman, does not exist. Nor can we concede that this confusion is unfortunate for the sick ("inasmuch as failure of cure raises false expectations," etc.). I have now under my care a lady who said within a week, "If this treatment does not cure it will be nothing against you or it, for I have been to some of the best physicians, also in many hospitals, and they cured not." I further have in mind the case of a person who has suffered from melancholia and insomnia for three months, and though with the services of a trained nurse and three different skilled physicians remained unhelped, while she claims that three conferences in my study cured her malady. The time covered with these conferences was five days. During my last meeting with her the 'phone rang and a voice asked, "Can you see my daughter right away?" I answered, "No, I cannot possibly." With trembling voice she answered, "You must, for we are holding her by main force to keep her from suicide." Her request was of course granted, after gaining the permission of her physician. After a half hour's conference I said, "What about suicide now?" She replied: "Do not speak of it. I am ashamed I ever thought of it." At this conference she told of three visits to a neurologist at a celebrated medical clinic in Manhattan, during which time she had steadily grown worse because he, being a scientific gentleman, spent the time in experimenting as to what the cause of the trouble was. Now after four conferences she has been completely remoralized, has her outlook upon life changed, and is rejoicing in a normal and strong womanhood.

These instances are given to show that there are cases which to the superficial observer are of physical disease and need medical treatment; but which in reality are diseases of personality, needing the application of psychotherapeutics, *i. e.*, mental, moral and religious treatment. These instances further show that there are cases that lie outside the skilled physician's field, which he, with all his expert knowledge, is powerless to cure, and where the word of the clergyman avails. Even in cases of no remedy, and such cases are few, I recall no one who has cursed the church and religion nor thought the minister a quack, usurping functions for which he was unqualified. No resentment was manifest even in the few instances when the person has been sent back to the physician for a cure we could not impart.

When a clergyman limits this remedial work to two afternoons a week, as is the case in Brooklyn, no fewer pastoral calls are made, no less study engaged in, no poorer sermons preached, no other organized work neglected and the Sabbath congregations are as healthy looking as before the Emmanuel work was inaugurated. Perhaps best of all a respectable old church building has been made hospitable and useful to the public two afternoons a week, which up to a year ago was padlocked tight.

Three Questions

BY REV. F. T. ROUSE
First Church, Omaha, Neb.

In connection with Dr. George A. Gordon's admirable article certain questions come to me.

1. While Dr. Gordon gladly acknowledges that spiritual truths are "powerful therapeutic agents," he seems to imply that no one has a right to use them in specific cases of healing except the "medical practitioner." May not the spiritual teacher be more of an expert in administering spiritual truth as a therapeutic agent than the medical practitioner?

Now that Andover has moved near to Harvard Medical School Congregational ministers and medical students may become trained in both these directions, but we have had a faint suspicion that even medical students might be inexpert in certain higher therapeutic lines. Till doctors are properly spiritually trained, who more than teachers of religion are fitted to administer spiritual healing?

2. Though Dr. Gordon does not affirm, we do not think he denies, that prayer may be a powerful therapeutic agent. If so, who is better prepared to administer the same than the "teacher and preacher of religion"? Certainly his course in the seminary ought to fit him for this function, at least as well as the Harvard medical course fits its candidate for such highly expert service.

3. We cannot entirely ignore the fact that "teachers and preachers of religion" in New Testament times were very active in applying spiritual therapeutic agencies to physical healing. Modern medical practitioners have made splendid triumphs in many lines since those days; but they have not yet either eliminated these modes of healing nor have they become expert in them. Until they do, to what class of workers do such healings belong if not to the religious teachers?

Dr. Gordon well intimated at our last National Council at Cleveland that it might be a matter of a hundred years before the problem of miracle was solved. This is probably true; but when it is solved, it will most likely be along the line of elimination of magic and the exaltation of "the inviolable order" of the processes of nature and of God. It is under this inviolable order that Jesus and his followers must have worked. It is under another phase of the inviolable order that the splendid achievements of medicine have been made. We need them both. It is the duty of spiritual leaders to re-enlist the forces of the spiritual and psychic realm, manifest in the early Christian centuries, and make them a great ally of modern medical practice in maintaining the health of the race.

The timely warning of Dr. Gordon's article is very much needed while fools are rushing in "where angels fear to tread." Yet we do not want to frighten away the angels. There are some, even, who may not have been through training schools, who in high sainthood and psychic powers have "gifts of healing." It may be the church has sadly neglected its function in this direction. And while we have sewing classes and even basket ball in our parish houses it may not be out of place, under proper restrictions, to have health classes or even spiritual clinics in the church.

The Average Pastor and Psychotherapy

The article on the Emmanuel movement by Dr. Gordon (The Practice of Medicine by the Unfit) is a move in the right direction. We have been having of late too many sweeping commendations of that new departure which need to be counterbalanced by presentations of the other side. But may I suggest that Dr. Gordon's article is so hostile as almost to destroy the good effect it might otherwise have? The article appeals particularly, as its title indicates, to the value and necessity of exclusive reliance on the expert—*i. e.*, the regularly educated and disciplined physician—and denies on that ground all justification to cures, or attempts at cures, by "the unfit"—*i. e.*, the Emmanuel worker.

Now is not this an attempt to ride logical probability rough-shod over the truth? That the expert is usually right may be admitted, but until the expert claims to be infallible—which is just what the scientific expert will never claim—the possibility of superior lay insight and effectiveness in *some* cases cannot be denied.

Further, even though extreme faith in expert authority be allowed, the matter would not be settled as the article in question urges. For what shall be said—if the expert is always right—of the expert approval of the Emmanuel movement? Some physicians profoundly distrust it, it is true, but there are plenty of them, in just as good standing, who cherish for it nothing but the warmest approbation. In fact, that treatment is ordinarily given only to those whom some *physician* has sent.

In truth the medical attack upon the movement—and the argument in the word "unfit" is a medical not a spiritual argument—does not seem tenable. Medicine is largely an empirical matter and empirically the Emmanuel movement is strong. Cures have been effected, health has been restored where physicians had admittedly and repeatedly failed. Medical authorities are coming to recognize this. Psychotherapy is taking its place as a legitimate branch of medicine in a way very comforting to those who have long deplored the materialism of the average medical man.

It will be well when the regular practitioner includes in his *materia medica* a robust faith in God and man as a basic suggestive influence. Till that time comes such men as Bishop Fallows and Dr. Worcester and others may with great advantage be prescribed by physicians to certain of their patients—precisely as midwives and *masseuse*, for example, are prescribed as possessing a practical wisdom and skill for which the expert lacks either the time or the personal endowments necessary.

But—and here I am drawing over to the sound portion of Dr. Gordon's article—in entering upon this valuable function of practical specialist in certain disorders, the

worker along Emmanuel lines should immediately lay aside his office of pastor of a particular church. The Emmanuel work as an integral part of the church's activity has not a leg to stand on. It is not only no part of the duty of a pastor as pastor; it will interfere unwarrantably with his proper, plain and pressing tasks. It is worthy but irrelevant! The minister of a church has no more business to be a psychotherapeutic specialist at the same time than he has to be a traveling lecturer or an insurance solicitor or a school teacher.

It may be possible or even advisable that an Emmanuel worker should keep his ministerial standing, just as the editor of a religious paper or a college professor usually does. There may even be pastors not yet connected with this Emmanuel type of healing who will find themselves on studying into it so peculiarly fitted to do it that they will quite properly decide that they ought for the sake of the wider Kingdom of God to enter this rich by-path of service to mankind.

But granting all this as admissible, there ought to be a full and decided stop put to the visits of droves of curious clergymen to Emmanuel meetings, and above all to that investigating dallying attitude which many of our young pastors are in all good faith regarding as a duty laid upon them if they are to be "up to date" in fulfilling their function of pastor.

JOHN E. LE BOSQUET.

Turners Falls, Mass.

A Medical Judgment

[Dr. Richard C. Cabot of Boston has been giving two lectures at Harvard Medical School on this general subject. He is one of the medical advisers of Drs. Worcester and McComb in their therapeutic work at Emmanuel Church, and has stood by the movement from the start, though criticising certain of its phases and pointing out dangers connected with it. With his consent, we take from the lectures published in the *Transcript*, two or three of the final paragraphs. —EDITORS.]

Unfortunately, people often go to the wrong shop. A man goes to a minister when he ought to go to a doctor, or he goes to a doctor when he ought to go to a minister. He goes to college looking for help from teachers, when what he needs is a doctor or a minister, or an employer of labor. There are a thousand ways of getting into the wrong shop. Physicians are apt to say that the wrong way is going to the minister when they should have gone to the doctor. I see that mistake quite frequently; I also see the opposite mistake. I see a variety of other mistakes. I see a variety of square pegs in round holes, people who, whether sick or well, have not got fitted into their environment; and I don't see any prospect of our wiping out all of these difficulties at any one stroke. But if we are going to ask how these things must be minimized, how reduced to the smallest proportion, why, then, it seems to me that the answer is, by team work, by co-operation. If it is true, as I believe it is true, that some people need a teacher and some need a psychologist and some need the offices of an employer of labor and some need a physician and some need a social worker and some need a clergyman, why, then, we never shall adequately treat any one, never shall make sure that the people do not get into the wrong shop until we have proper team work of all those professions.

The strong point about the Emmanuel movement in this city, it seems to me, is that it has attempted—more or less unsuccessfully, but still it has attempted—to get team work out of doctor and minister and social worker for the good of sick people. If it is likely that people are getting into the wrong shop, isn't the obvious remedy to get the shops close together, to put them so that the door of one shop opens close to the door of the next, so that people can be easily treated in co-operation by a number of persons? That is what we do in any great hospital where we have a number of departments.

No one owns a patient. Sometimes people speak as if a patient could be owned. The patient is owned by his ideals and his duty, and by no human being; and he is best served, as it seems to me, by co-operation of the sort which the Emmanuel movement has tried to start.

We are dealing with a world-force, with something which is far wider and deeper and more important than medicine or health, which is exercised everywhere, at all times, by all people, which no human being knows enough about, which no human being knows as much about as he wishes to know, which no human being is competent to practice without help from other experts in other fields, that no one wants to own, that no one can entirely master. If this is so, isn't it obvious that any of us working in any one field ought to have a great deal of charity, a great deal of faith in those who are working in other fields?

The Professor's Chair

BY HENRY CHURCHILL KING

President Oberlin College

367. *The Seventh-day Christians contend very strenuously that all Christians who keep the first day of the week are violating one of God's fundamental laws. Was the observation begun, as they claim, as a compromise with heathenism? What is the answer to this argument?*—W. A. B. (*Massachusetts.*)

1. One finds it difficult to feel the necessity of even trying to respond to the arguments of the Seventh-day Christians, for they rest upon a basis of such narrow literalism. But I suppose it is to be said, in the first place, that the Old Testament legislation is not necessarily binding on Christians, in any case. If we believe in a progressive revelation, we believe that all its earlier stages, and thus the whole Old Testament, must be judged by the culminating revelation in Christ; and we are free to ask, even with reference to the Sabbath, what Christ's point of view would be.

2. The uselessness, if not the absurdity, of making much of the difference between the seventh and first day is to be seen from the fact that this division into the days of the week is, of course, an entirely arbitrary division, and that in going around the world one would find that he had lost or gained a day, and so find the whole question settled for him.

3. The spirit of the commandment is evidently the religious observation of *a* seventh day.

4. It might also well be asked whether the day which celebrates the culmination of the grace of God in the resurrection of Christ is less sacred than the day which celebrated God's creative power.

5. All this independent of the historical way in which the change to the observance of Sunday came about. The beginnings of that change seem to have already come in the New Testament; at least, in the language of Weizsäcker, it is probable "that in the post-apostolic ordinance we have a continuation of apostolic custom," and the change to Sunday, all things considered, seems very natural. It is possible that analogies of the surrounding life may have influenced the weekly, instead of the annual, celebration of the resurrection of Christ; but there is no occasion to regard the observance of Sunday as a compromise with heathenism. See the articles on Lord's Day in the Bible dictionaries.

368. *Your recent explanations respecting sin and pain I think are as satisfactory as have ever been given. But you say nothing respecting two points which trouble me as seeming, to my perhaps crude mind, to greatly vitiate your argument.*

First, respecting suffering in this life as necessary for the development of character, and therefore ordained of God for that purpose. While we know the first to be true, as to the second, I ask why, then, is the majority of our race allowed to die in infancy; and what becomes of them? Is heaven clogged with undeveloped character? Upon the supposition that they developed there without previous earthly suffering, why cannot we?

Second, you seem to hold that when we are fully developed and are "made perfect through suffering" as God is perfect, we must also suffer as he does, and why not logically? Then how about not only "no more death," but "no more sorrow, pain or tears"? We read quite a deal about singing in the future state, but no intimation of suffering.—G. E. (*Massachusetts.*)

1. As to the first question, we must of course say that we do not, and probably cannot, certainly know; we can only form the best hypothesis we can. The laws of the present world being what they are, the natural causes for so many dying in infancy are clear enough. Beyond that, as to the ultimate reason, we can see pretty clearly that, if there is a future life at all, it was deemed wise that there should be different stages in the preparation of a race that was to come to character. One of those stages is found in the earthly life; but the end sought, by this division into stages of life may be reached by the fact that *many* come to character in the experience of the earthly life, even if *all* do not. I suppose we must clearly recognize that there will be undeveloped character in heaven, on the part of those who have died in infancy; but I should not for an instant think, myself, of heaven being "clogged with undeveloped character," though Bickersteth thought that infants might remain infants forever. It seems far more reasonable to me to believe that they develop there, because they are able to profit, in a kind of vicarious way, by the earthly experience of those with whom they associate. There would still be for them choices to be made, and very likely an element of struggle; but in order that such undeveloped personalities might develop into full character, there would seem to need to be, in their personal environment, at least a large element of those whose character had already developed in a previous stage.

2. As to the second question, I am afraid I can do nothing better than to ask my inquirer to run over once again that part of the previous discussion which came under the heading "the suffering that pays." I have tried to bring together there, and in the remaining part of the discussion, the considerations which seem to me to make it impossible to separate the highest joy from an element of suffering, so long as there are others who still are not what they ought to be. To shut one out from that experience would be to shut one out from the full sharing in the life of God. That certainly could not bring greater joy, but less joy. If God and good are finally completely triumphant in the conquest of evil, even this element of suffering also, of course, would finally cease. In other words, we seem to be shut up either to denying to God and to men what is necessary to their highest character, and even their highest joy, or to admitting that as long as there are still needy souls in the universe, there must be an element of suffering in the experience of God and his children. Pain and suffering of every kind, *not* necessarily involved in love are set aside, we may believe, in the heavenly life.

Turkey and Representative Institutions

By Rev. George E. White, Marsovan

The idea of representative government is not indigenous in Turkish soil. In general Orientals think of government, whether human or divine, as centering in an arbitrary sovereign, possessed of great power, wealth and wisdom, capable of lightning-like action, but, if a ruler of the right sort, frequently scattering favors with a lavish and undiscriminating hand. For a good while, however, other ideas have been filtering into Turkey, preparing a majority of the people to demand a change. Among the scenes that attended the election of members of Parliament a few weeks ago were huge processions, bearing the voting urn in triumph at their head, while camels and automobiles assisted in escorting the following crowds. These emblems of the East and the West, the past and the future, typify the transformation through which Turkey is now struggling to pass.

Without waiting for the assembling of Parliament the officers of the new *régime* made it one of the first items of business to crush the power of the Kurdish chief, Ibrahim Pasha. He was the most prominent of the feudal lords whose sway has by no means disappeared from the Ottoman provinces. He was said to muster twenty to twenty-five thousand well-armed and mounted men. He ruled his followers with a rod of iron, but ruled them well, on the whole, and among his mountain fastnesses near Diarbekir was to all intents and purposes independent of the Constantinople administration.

He was so well informed on European politics that British consuls rather dreaded his keen questions, but when Miss Shattuck of Ourfa sought the presence of the rebel chieftain to ask protection for poor villagers in whom she was interested, he not only granted her request, but presented her with a fine Arab horse as a testimonial of his respect for the daring missionary lady. The army sent against Ibrahim Pasha in the fall reported that he was dead, his headquarters plundered and his followers scattered. It remains to be seen whether his clan of wild Kurds can be brought to render to a bloodless constitution and a far-away parliament the allegiance they rendered so readily to their chief.

Missionaries of experience tell how some years ago some of them were conversing with a company of Turkish officials and, the conversation turning to America, some one asked what was the capital of the United States. A colonel present answered before an American had time to do so, and said, "I know; it is Switzerland!" Such a blunder would be impossible now, for education has been making comparatively rapid progress, and a large number of young men, especially army men, are really educated. The governors of several neighboring cities were gathered here once upon official business, and four or five of them called together upon the writer in the house where these lines are written. They were all young, and mention was made of the fact that they were all educated in the schools before beginning public service. "Yes," said one of them, "we are all educated men. We had in our circle one governor who had never seen a school, but—praise the Lord for the wisdom of all his ways—that man is dead!"

Turks have always been reckoned past masters in the art of diplomacy, and they deserve their reputation. It is partly due to their real politeness, to their respect for and desire to please the friend with whom they happen to be dealing. Besides this they are not hampered by too many scruples as to telling the truth. Their natural impulse is to say the thing that they think will please the person with whom they are speaking. And if there is a point to be gained by falsehood and a person does not take advantage of it, he seems to them not quite bright. A few years ago a young Mohammedan entered one of the missionary colleges and was for some months a quiet, diligent student. Suddenly one day he went raving insane. There was nothing to do but for the acting president of the institution to go to the governor of the city, state the facts, and ask for official escort for the poor fellow that he might reach his home safely. The governor, who had not known of the young man's presence, courteously gave the assistance needed, and in the care of an employee of the college and a mounted policeman the student was returned to his home.

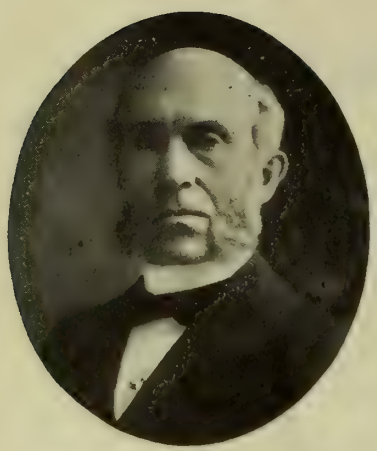
But the party was observed all along the five days' journey; and soon a telegram of inquiry came rattling along to the governor: "What is going on in that American school? Are you keeping due watch of it? How many Mohammedan students are studying there?" The governor is reported to have replied: "I know all about that school. I am there every day, and there are no Mohammedan students. The young man in question was not a student at all, but came for medical treatment, and, his case being found hopeless, he returned home." There was nothing more to be said, and the matter was finished!

On Thursday noon, Dec. 17, at the hour when Parliament was formally opened at the capital, great processions were organized in the provincial cities, with the commendable aim of confirming public opinion in favor of the Parliamentary *régime*. The exercises of Anatolia College were suspended, and teachers and students joined with citizens and representatives of other institutions in a monster demonstration and parade. Speeches and prayers were delivered in the open space before the government building, punctuated with 101 rockets, and cheered by the enthusiastic crowd. Bands played, banners waved, schoolboys sang, and a large sheep gaily adorned with pigments was sacrificed and its flesh distributed to the poor. The procession visited the principal points of public importance in the city, and felicitations and good wishes were exchanged.

When the procession paused at the decorated gate of the mission compound, President Tracy made a brief speech that won all hearts, to which a cordial response was made by the governor, and then a representative of one of the fresh crop of newspapers gave public thanks for the work of American missionaries in this country as educating the people and preparing the way for representative institutions. The tribute was remarkable as being delivered by a Mohammedan, an ardent supporter of the new *régime*.



Procession in Marsovan on the opening of Parliament. Troops are passing houses of Anatolia college professors. Banner in front says "Long live the constitution, freedom, justice, equality, native land."



PROF. M. C. FERNALD, MAINE



REV. R. T. HACK, MAINE



REV. THOMAS CHALMERS, D. D., N. H.

COMMISSIONERS FOR 1909-11

The New England Congress

Second Renewal of Fellowship at Manchester, N. H.

Describing the first meeting of this body at Worcester last year, *The Congregationalist* predicted: "There will be other and perhaps more noteworthy sessions of the New England Congregational Congress, but none will have quite the charm, the spontaneity and the fervor of the first." So far as the meeting at Manchester, N. H., Feb. 23, 24, is concerned the prophecy must be admitted as strictly accurate. While the gathering was earnest, even to the point of pessimism, it possessed neither the charm nor the spontaneity of a year ago. To be sure there were many extenuating circumstances. Conflicting events of rival interest were taking place in the various states, the "Together" Campaign, the Chapman meetings and the like. Manchester people themselves were far more absorbed by the debate waging in the state legislature over the possible transfer of the capital from Concord.

But the falling-off in attendance was not the only defect. The program did not offer either the vital problems or the vital interest of the Worcester session. Almost without exception the addresses were characterized by careful preparation and helpfulness. But they were not, on the whole, of the definitely practical sort. Accordingly the open forums, so important and generally participated in last year, suffered thereby. Yet, when all is said and done, the loyal four hundred who spent those two days of last week in debate and conference could not fail to gain a good measure of profit.

Under lowering skies, the first arrivals gathered, Tuesday forenoon, in the roomy First Church to be welcomed and to organize. Last year the local greeting was expressed by Dr. Thomas Chalmers, representing his brother Andrew, pastor of Plymouth Church, Worcester, absent because of family illness; oddly enough the same task again fell to him, this time in behalf of his own hospitable church. The business organization was completed with dispatch, and these officers were chosen: president, Hon. F. H. Jackson, ex-lieutenant-governor of Rhode Island; vice-presidents, Judge David Cross of New Hampshire, Dartmouth's second oldest graduate, Hon. A. W. Butler of Maine, Rev. J. E. McConnell, D. D., of Rhode Island, Rev. C. H. Merrill, D. D., of Vermont, Rev. W. S. Beard of Connecticut, H. H. Merriam, Esq., of Massachusetts; secretary, Mr. J. W. Condon of New Hampshire; assistant secretary, Rev. C. E. White of New Hampshire; treasurer, Samuel Usher, Esq., of Massachusetts. A feature of the brief session was this telegram, prepared by Sec. H. S. Conant of Boston and unanimously indorsed by the assembly:

"Rev. J. Wilbur Chapman, Charles M. Alexander and Associates, Springfield, Mass.:

"The Congress of Congregational churches of New England extend greetings and thanks for your great work in Boston and deep interest and prayers for a Springfield victory."

REPORT OF THE COMMISSION

The first event on the formal afternoon program was a Foreword from the New England Commission, presented by its chairman, Dr. A. Z. Conrad of Boston. Four times the commissioners have assembled for private conference, and they have been represented at all the state conferences and not a few local associations. Dr. Conrad sketched briefly the general influence of the congress, the development of the advisory committee, with its actual application of supervision, being a noteworthy result.

Rev. M. L. Burton, Ph. D., the able young pastor from Brooklyn's Church of the Pilgrims, followed with a splendid address on The Congregational Way. After taking an inventory of our heritage in its freedom and fellowship, he found the chief fact of American Congregationalism in a polity that develops essentially Christian character. Our problem as a denomination centers about the question of growth, which at present does not betoken a healthy organism. We must adapt ourselves to changed environment, both material and intellectual. Doctrinal differences, the problem of waste and duplication and "the slavery of our freedom" must be faced. Our pressing duty is to recognize the modern drift toward co-operation. Dr. Burton closed with an admirable appeal for reconsecrated service.

OUR VITAL HOME MISSIONS

The closing topic of the afternoon had been divided between two speakers, representing the clerical and lay viewpoints. Rev. H. H. Kelsey of Hartford, Ct., in the absence of Dr. R. H. Potter, and Hon. Frederick Fosdick, ex-mayor of Fitchburg, Mass., introduced the theme, New England Home Missions Vitally Important to Denominational Life and Growth. Presenting Dr. Potter's abstract and amplifying with his own ideas, Mr. Kelsey described the peculiar field and opportunity of New England home missions. Especially important divisions of the work are the country church, the grow-



MR. E. S. BOYER, NEW HAMPSHIRE



REV. G. S. MILLS, VERMONT



MR. W. J. VAN PATTEN, VERMONT

COMMISSIONERS FOR 1909-11



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MR. F. H. FULLER, RHODE ISLAND



REV. E. I. LINDH, RHODE ISLAND

COMMISSIONERS FOR 1909-11

ing towns and the immigrant peoples. For the latter problem our history and tradition particularly fit us. Mr. Kelsey noted the decrease in home mission benevolences despite increased membership, and added some illustrative statistics.

With words both witty and wise, Mr. Fosdick applied his layman's eye to the subject. He felt that with us denominational growth meant, not that of sect, but of service. The puzzling difficulty in the immigrant problem is not so much the arrival of these foreigners but their care and nurture. Changes in rural population have brought an element which seldom supports the churches or the moral interests of the community. He saw a need for greater self-denial, from both the clergy and the laity, in order to even up the power of Christian churches.

FIRST OPEN FORUM

The open forum revealed some interesting local conditions. Rev. C. F. Stimson of Waterville, Me., described in brief, incisive sentences how he is meeting a hard, double problem. A Connecticut delegate added some similar testimony to some rural problems in his vicinity. Commenting on the limited resources of foreign families, Rev. D. C. Reid of Stockbridge, Mass., portrayed some startling domestic conditions among these toilers. A lack of proper home life affects both the physical and the moral welfare of the young in the immigrant families. Equally interesting was the sympathetic view of Rev. E. I. Lindh of Pawtucket, R. I., himself born of foreign parentage. He urged greater discrimination and sympathy in our personal relations with the foreigners; the native attitude, vastly important as it is, should be not patronage, but comradeship.

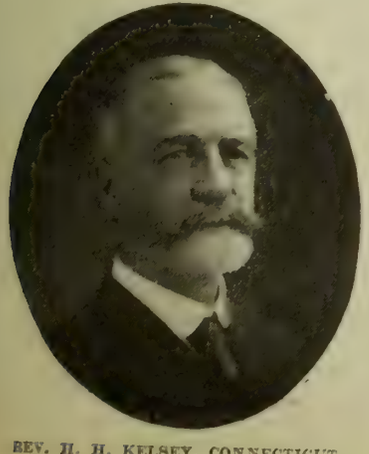
Sec. E. T. Root of the Massachusetts and Rhode Island Federation of Churches emphasized the value of interdenominational effort in local, state and national organizations. In sympathetic succession was Dr. Asher Anderson's plea for "the common light." Coming back to rural conditions, Sec. H. S. Conant of the Massachusetts Sunday School Association saw a remedial feature in Bible teaching missioners among the New England hill towns. This might promote, he thought, the common welfare of pastorless churches and churchless pastors. After Rev. J. E. Enman of Warner, N. H., had given an interesting comparison of his experiences with parishes of foreign and native constituencies, Mr. Samuel Usher pleaded the cause of common sense; he deplored the organization of weak churches, declaring that home missionary funds were only "helping a number of churches to mark time." A wiser application of resources is needed. From historic old Plymouth came Mr. McLean, ex-minister and present business man, to describe foreign ways in the Pilgrim home. He considered the root of the immigrant problem social rather than economic; the foreigners are usually without uplifting influences. Secretary Kneeland of the Sabbath Protective League blamed "degenerate Yankees" for some prevailing conditions.

OUR TASKS

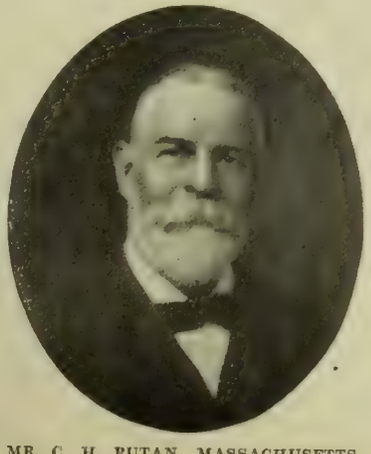
The three addresses of Tuesday evening were quite distinct in matter and individual in quality, though all keyed to the same note, "Our Tasks." To Dr. G. S. Rollins of Springfield, Mass., fell the topic, Revitalizing the Church. He spoke earnestly and forcefully, his main contention being that the church must be connected again with the original source of her power, the Holy Spirit. This is what Congregationalists need more than machinery and methods. The praying church is the church of power; but at present lethargy, faint convictions of truth, the lure of the world, are too marked. Congregationalists especially need to guard against over-emphasis of the intellectual elements. The key to the situation is with the ministry. "Preach the great themes of redemption. Preach the gospel ideas in modern speech. The gospel will fit any age. Bring men face to face with God. Preach his love and mercy. Preach the consequences of sin. Preach accountability to God. Preach eternal life in Christ."

Another but by no means contrary domain of the church's life was ably sketched by Dr. Daniel Evans of Cambridge, whose theme was the Christianizing of the Community. Putting spiritual conversion as the first essential, he would have that followed by social conversion that would lead a man to share the ruling idea of Jesus, who wanted to have the civilization of heaven become a fact and a force in the lives of men on the earth. We must have a social survey of each community and then strive to secure more favorable conditions for child life, a greater equalization of social conditions and privileges, and the dominance of the fraternal spirit in industry. Honest and noble men are to be found both among working men and employers; but the classes to which they belong need to learn that character is more important than wages or profit, and brotherhood more valuable than an industrial victory. The church must also Christianize the political life of the country. In order to accomplish all these ends, Protestants must come closer to one another and Protestants and Catholics have a better understanding. "If there were more Christianity there would be fewer churches, and the fewer churches would have more power."

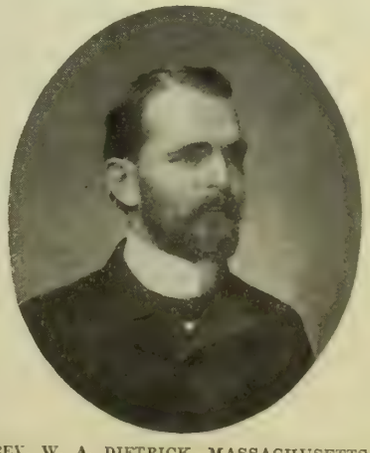
A layman, Judge Edgar M. Warren of Putnam, Ct., a man of striking countenance and sweet, genial spirit, read a paper on the Habit of Prayer, Private, Family and Public. It breathed a spirit of devotion, and yet it was so quaint, sensible and human that it formed an excellent climax for the evening. Judge Warren can give many ministers points on the literature of prayer, and his concrete suggestions of books and methods was one of the most helpful elements in his



REV. H. H. KELSEY, CONNECTICUT
Chairman



MR. C. H. BUTAN, MASSACHUSETTS
Treasurer



REV. W. A. DIETRICK, MASSACHUSETTS
Secretary

COMMISSIONERS FOR 1909-11

paper; while the fact that he was drawing from his own experience gave it the desirable note of sincerity.

A CONFERENCE ON ADMINISTRATION

In the pouring rain of Wednesday morning the delegates scurried to the auditorium beneath dripping umbrellas. The addresses of the session were all concerned with church administration in one form or another. Its first aspect, that of the local church, was well handled by Dr. A. A. Berle of Boston. He laid profound emphasis upon the spiritual interest of the church, which, he felt, had first to be considered by every minister. A demonstration of this factor's success is the church's best proof of its work to the community. Spiritual intensity, wherein it develops administrative skill and reveals new sources of power, is a solvent of many problems. In the organization of its resources, the church should not hesitate to use all collateral agencies, public libraries, associated charities, etc. The parish field should be analyzed that the application of effort may be efficient and productive. Noting the reaction of local upon national administration, Dr. Berle declared that the multiplied machinery of our societies is disrupting our benevolences, and attacked the Apportionment Plan as tending to their continued separation.

Judge Alfred Coit followed with a simple and practical talk on Administration of the Collective Church. Characterizing Congregationalism as "democracy run mad," he felt that we were missing the "together" spirit of the times. Pleading for a cessation of the "harping upon local autonomy," he argued that it is admittedly fundamental and needs no reiteration. Such forces as the "Together" Campaign, the Laymen's Missionary Movement, and so on, are steadily working for unification, as are our local methods of incorporation and apportionment. Judge Coit earnestly advocated longer terms for our delegates and important committees.

Coming to details of administration, the assembly heard Rev. H. A. Blake of Stafford Springs, Ct., estimate The Advisory Committee, "the connecting link of efficiency between the Congregational group and its local conditions." In its application of the Apportionment Plan, its transfusion of conference fellowship, its support of the individual minister, its opportunity for evangelism, the local advisory committee is becoming and will increasingly attain great influence. The Apportionment Plan also shared the hour, explained by its hardworking supervisor, Dr. W. W. McLane of New Haven, Ct. He feels that it has unified the benevolent societies as nothing else ever has done. Even more gratifying is the substantial success indicated by increased gifts for all seven societies, despite the panic of 1908.

THE SECOND FORUM

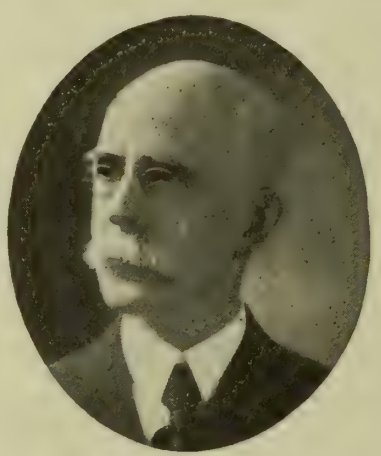
Rev. J. A. Solandt of Rutland, Mass., took advantage of the open discussion to interpose the brighter side into a session alternately oppressed by the splash of the rain and certain rather pessimistic utterances. Speaking on Congregationalism as a world power, he discussed its leavening power upon community life, then upon the wide circles of ecclesiastical bodies. Mr. H. M. Furness of Belfast, Me., followed with an enthusiastic appeal for our boys, seeing in their nurture a remedy for lay inactivity. The remainder of the session was then devoted to business matters. Several of the resolutions offered were subjected to sharp criticism, particularly the one introduced by Dr. Berle concerning multiplied office-holding. That resolution, with some modification, was afterward passed, however.

THE QUIET AFTERNOON

Beginning with Professor Nash's quietly genial message from the Pacific and continued through the Brotherhood talks, the devotional addresses, to the reverent communion service, Wednesday afternoon, furnished the spiritual inspiration of the Congress. The session presented a varied group of speakers, the active pastor, the seminary instructor and the earnest layman. And their messages from divers viewpoints were collectively an appeal for reconsecration.

Prof. C. S. Nash of Pacific Seminary, Berkeley, Cal., but now temporarily instructing Yale Divinity students, brought greetings from the Pacific Coast Congress. After contrasting the geographical content of the two bodies, he turned to common needs and opportunities. Changes in polity are needed, likewise a national spirit of unity, to the end that an earnest consultation may secure the benefits of all our forces.

Mr. Victor J. Loring of Boston, president of the Massachusetts Brotherhood, introduced the next theme of the series, The Brotherhood. Outlining its object and the relation of the local group to the church, the state organization to the conference and the national to the National Council, he defined the movement as a common service of men,



PRES. F. H. JACKSON

both laity and clergy. He foresaw in its mighty sweep an interpretation of the great problem, man's relation to man. Analyzing its local possibilities, Rev. J. T. Stocking of Newtonville, Mass., designated the Brotherhood as the most promising work in the church today. It has a double opportunity, to bring church influences to bear upon men, and even more valuable, for men to influence the church, so long suffering from lack of male dominance. He testified to his unswerving faith in the men.

Following close upon The Brotherhood came the strictly devotional hour. Such addresses as President Beach's on The Supreme Source of Power and Rev. Ernest Guthrie's on The Personal Religious Life are alike difficult to report and difficult to forget. They were the kind that are followed by the rustle of turning "new leaves," that persuade men to a firmer grip on principle. President Beach, though characteristically seeing the bright side, beheld also in our religious life two disturbing elements: the disposition to theorize and an attitude of inactivity. To dispel these speculative vapors and the inertia, he offered the conviction of Bible truths, a life guided by them, and above all the splendid source of prayer. In the same reverent vein that earnest young new-comer to Burlington, Vt., Rev. Ernest Guthrie, gave his conception of The Personal Religious Life. Its secret lay, he declared, in a personal fellowship with the Christ, best expressed in some forms of interior devotion. But the growth of character needed also the work and the fight of the living world. A noteworthy stress upon personal obligation closed his appeal. The communion service, administered by Rev. W. A. Bacon of Littleton, N. H., and Rev. H. G. Mank of Lawrence, Mass., assisted by eight deacons, made an uplifting conclusion to the afternoon.

THE STRENUOUS EVENING

Those delegates who were obliged to return home on Wednesday deserve unlimited sympathy. For those who were privileged to remain surely followed the meeting to its crest of inspiration. To measure up to a theme like Applied Power demands equally the application of power and the power of application. When Sec. J. Campbell White of the Laymen's Missionary Movement came all the way from Alabama and Sec. Fred B. Smith of the International Y. M. C. A. cross country from Iowa, they were satisfied with no half-way measures. And though it was disappointing not to have Prof. Amos R. Wells conduct the "Moments on the Mount," advertised to close the Congress, the earlier addresses, as President Jackson finely expressed it, "had already placed us there."

Mr. White did not mince matters in relating Laymen and the Kingdom of God. He considered them the greatest undiscovered asset of the church, and that we were not asking enough from them. Cleverly and forcefully he described the great task awaiting the Christian church in the uplift of the world. With his usual telling figures and his ready fund of illustration, he pressed home his message of personal duty. Fred B. Smith, "a Congregationalist which ever way you look at him," launched upon the unsuspecting body a startling array of wholesome truths. He believes that a great crisis is now on between men and the Christian church. An irreligious attitude pervades the ranks of the educated, the toilers and business men alike. Seeking a reason, he laid bare the undermined authority of the Bible, a spirit of irreverence, a dulled evangelism, when 1,400 Congregational churches pass five years with no accessions. His remedy is a *heroic* message, backed by an earnestness that is also *intelligent*. Several prayers, warm and spontaneous, the benediction, and the second New England Congress had come to a subdued but inspired end.

Owing to the National Council meeting to be held in Boston next year, probably in conjunction with the several societies, the New England Congress will be omitted for 1910. The new Commission, chosen thus for two years, is composed: Maine, Rev. R. T. Hack, Gorham, and Prof. M. C. Fernald of the University of Maine, Orono; New Hampshire, Rev. Thomas Chalmers, D. D., Manchester and E. S. Boyer, Somersworth; Vermont, Rev. G. S. Mills, Bennington, and W. J. Van Patten, Burlington; Massachusetts, Rev. W. A. Dietrich, Peabody, and C. H. Rutan, Brookline; Rhode Island, Rev. E. I. Lindh, Pawtucket, and F. H. Fuller, Providence; Connecticut, Rev. H. H. Kelsey, Hartford, and Judge Alfred Coit, New London. The new Commissioners held a short conference at the close of the Congress and elected officers: Rev. H. H. Kelsey as chairman, Rev. W. A. Dietrich, secretary, and C. H. Rutan, treasurer. Before adjournment the body expressed its hearty appreciation of the untiring service of the retiring officers, Chairman Dr. A. Z. Conrad and Treasurer Samuel Usher, both of Boston.

The Registered Delegates

Maine	24
New Hampshire	100
Vermont	31
Massachusetts	153
Rhode Island	10
Connecticut	58
California	1
Total	377

For the Children

The Lion Name

BY ANNIE HAMILTON DONNELL

"I know a thing you're 'fraid of, so there! so there! so there!" taunted Rebecca, teasingly.

Her sweet little voice sounded like somebody else's voice in that shrill, high key. Richard was not used to this kind of a Rebecca; he regarded her in grieved astonishment. Besides, she was not saying *sense*—where was that thing she knew he was afraid of? Just let her show it!

"I heard someb'dy call you a name," persisted the new Rebecca. "A *chicken*-name, so there!"

Richard's small, dingy fists drew together fiercely. His eyes seemed to shed little sparks of wrath. But Rebecca was a girl. He kept saying it over to himself, to keep him polite. You couldn't be impolite to a girl.

Richard did not know what a chicken-name was, but it sounded like something *bad*. If a boy had said anything like that—

"There's only one thing I'm afraid of," Richard said, in a slow, scornful voice—he had to speak slowly to keep polite. "An' that's of getting angry with a girl."

The new Rebecca's face was different, too. It was full of wicked glee. If it had not been for the old Rebecca's blue rompers and little strapped sandals being there, Richard would have been tempted to think somebody that wasn't a Rebecca at all had come through the "subway" in the hedge. The new Rebecca suddenly caught off a white bandage from her arm and revealed a long, jagged scratch. She squeezed it carefully and brought out a little spatter of red drops, then waving it like a red flag she danced before Richard.

"You're 'fraid o' that! You're 'fraid o' that! You're a Chicken Richard!"

Oh—*that*. Richard had forgotten that. At sight of the little scarlet spatter his face turned slowly white; he felt the old dizziness coming over him. He shut his eyes quickly. Rebecca was right. Without a word he turned and hurried into the house. Somebody seemed to be shouting a terrible, shameful chicken-name after him, but what could Richard answer? New Rebecca or old Rebecca—boy or girl—there was nothing to answer, nothing at all.

That evening Richard appealed to Uncle Stewart for information on the matter that rankled still in his sore soul. He was determined to find out the worst.

"Was there ever—did you ever hear of a—a Chicken Richard, Uncle Stewart?" he asked privately. He did not ask until Aunt Mary got to a very loud place on the piano, for he did not want Aunt Mary to hear.

"Eh? What kind of a Richard was that?" Uncle Stewart's kind face came out from behind his newspaper, a puzzled look on it.

"A chicken kind," Richard repeated softly. Uncle Stewart did not smile, but sat in thoughtful silence for a minute. He was used to answering strange little questions for this kind of a Richard who was waiting here beside him. He could almost always find the answer in the back of the Book of Queer Questions. But sometimes it took time.

"Let's see, there was a Richard once who was called Richard the Lion-hearted; you don't think you mean him, do you?"

Richard winced sorely. How he wished he did mean that kind! A lion-name would not hurt.

"Was there ever one that was named 'Richard the—the Chicken-hearted'?" he faltered.

And then in spite of himself Uncle Stewart laughed.

"I never heard of him, but there might have been one—a Richard that was afraid of things," Uncle Stewart reflected.

"Yes, I know—a scared one. That's the kind I meant," Richard nodded slowly. "That's all—I'm very much obliged."

And he went back to his dominoes and set them up again in a close row so that when one tumbled they would all go down. But now they all seemed to be Scared Richards, hiding their faces from a spatter of little red drops of blood. He put them hastily away.

Aunt Mary was playing something that sounded teasing and loud and seemed to be crying, "So there! so there! so there!"

"I guess I better go to bed now," Richard said. Up in his bed, after the light was out, he wished he was back downstairs playing with the dominoes. There seemed to be two Richards there in the dark little place—the lion kind and the chicken kind—and the chicken kind was in the bed. Richard seemed to hear the other one opening the window to climb out. "Good-by," he seemed to be saying to the Richard in bed.

When he went to sleep it was to dream of growing old, still a chicken kind. He thought he went along the street leaning on a cane, with white hair lying on his shoulders, like old Grandpa Thomas on the next block. He thought he suddenly turned and ran, stumbling along on trembling old legs, because of a spatter of red on the pavement. And folks called after him: "There goes Richard the Chicken-hearted! Richard the Chicken-hearted!" He woke up afraid of a new thing—of growing old.

A day or two later, as Richard was coming home alone from school, he heard a little moan that appeared to spring out of the ground at his feet. It was a very little moan, with a long, faint baby-quiver at the end.

The street Richard was on was the short-cut street from school. It was set but thinly with houses—small, desolate shanties that toed the sidewalk or straggled away from it untidily, as the fancy took them. No one ever seemed to be living on it, and Richard did not wonder. His name for it was Awful Street, and he was rarely in a hurry enough to come home this way. Here suddenly, at his feet, rose a little awful groan.

In the doorway of the nearest house a tiny child lay, staring dully at a little widening red pool beside him; at intervals he uttered the pitiful, quavery groan. Richard gave a single look and began to run. His heart beat in leaps, faster than his feet could move; he shut his eyes and ran blindly. To get away farther, farther, was all he thought of at first. Until—suddenly he stopped short. He had remembered the two kinds of Richards. The lion kind seemed to have caught up with him and to be holding his arm.

"Stop! Stop! Come back to that poor little child!"—and Richard went.

The little creature had cut his wrist on a broken bottle and his dingy clothes were wet with blood. It came in bright red spurts that Richard could hardly bear to look at. But he must—oh, he must! There was no one in sight to help him; most of the grown-up people on Awful Street worked in a great factory, and the older children that might have had charge of this mite had deserted it.

First, to stop those dreadful red spurts. Richard's wits worked quickly, even while his heart pounded on. If he were to pinch his fingers tight over the baby's wrist, oh, very tight indeed—

"Do it! Hurry—hurry!" the Lion Richard cried, and the voice came from Richard's own white lips!

He sat down beside the baby and pinched very tight indeed. The red spurts gradually stopped, but he did not dare to take away his fingers.

Some one must come! He looked up and down the deserted street. If he had thought to scream for help his voice would scarcely have risen above a whisper; he was using all his strength to keep his shaking fingers on that little wounded wrist.

"If I could just get him out to the corner," Richard thought, "there'd be plenty o' folks out there."

On Market Street there were always people. He looked down at the baby who was in a queer little doze, it seemed, now. Richard did not quite understand the doze, but it frightened him. He caught up the little figure in his free arm and staggered to his feet with it, still pinching hard. He never knew just how he got to the corner. The whole world seemed to be red with blood; the lamp-posts were bleeding, the paving stones, the awful little houses. But Richard staggered on at a queer, heavy run.

Some one ran into him or he ran into some one. He was out on Market Street at last.

"Hullo—great Scot!"

"Quick!" gasped the little Lion Richard.

The Children's Pulpit

The Lazy Man's Lion

BY REV. E. H. BYINGTON

In the book of Proverbs is this verse: "The sluggard saith, There is a lion without; I shall be slain in the street." This means that a lazy man did not wish to go to work and so pretended that there was a lion in the street and offered as an excuse for not going to work that the lion in the street would kill him if he went out.

It is a fact that every lazy boy and every indolent girl has a lion, that is, some excuse for not doing what is asked. A daughter is told to do her piano practicing and exclaims: "Oh, I can't! It is so cold in the parlor"—(lazy man's lion). A son is asked to run to the store on an errand and answers that his shoe hurts his foot when he walks—(lazy man's lion). On Sunday morning he cannot go to church because it is rainy—(lazy man's lion). He cannot study his lessons because his eyes hurt him—(lazy man's lion). She cannot eat the crusts of her bread because her gums are sore—(lazy man's lion). She cannot get up in time for breakfast because her throat pains her—(lazy man's lion).

Look out for the lazy man's lion, that foolish excuse for not doing what we should do!

"Get a doctor to stop him—I don't dare to let go!"

Afterward things straightened out a little. Richard remembered giving up the unconscious baby into strong, grown-up arms. He remembered that some one else went home with him and that he was ashamed because his blouse and knickerbockers were so red-stained and wet. The strangest thing, though, that Richard remembered afterward was that he could look at the red stains without feeling dizzy; somewhere, sometime, on that awful run he had crossed the line where he was afraid of them. He thought he should never be afraid again.

Clean and stainless again, Richard sat out on his doorstep, after tea. A small person in pink afternoon rompers came through the hedge "subway" and stood before him. When he looked up it was the old Rebecca that he saw, with the old Rebecca's gentle little face. It was the old Rebecca's sweet voice that spoke:

"I'm sorry, honest an' true! I take it all back, Richie, every mite. My papa says you're a regerler—a regerler hero! He saw you bein' one. He says that little bleedy baby owes you"—

"Won't you sit down? Here's a cushion to sit on," Richard interrupted uneasily. "Now le's play 'Something in Our Minds.'"

"All right. I've got somethin' in mine this minute! It's alive, with two legs an' a hat on!" cried Rebecca, with promptness.

She wagged her brown head wisely. Richard flushed to his little brown ears, for he began already to guess.

"Go on—ask me things! It's got two hands an' 'tisn't—*afraid of anything*, so there! so there!" chanted the old Rebecca, shrilly.

Uncle Stewart came out on the piazza and Aunt Mary, too. They stood behind Richard.

"I've guessed!" cried Uncle Stewart. "It's name is Richard the Lion-hearted!"

"Oh!" breathed the Richard on the doorstep, "I guess may be—p'raps—I guess I better go—somewhere." But in spite of his blushing little brown ears, his heart laughed within him. For the lion-name sounded sweet.

The Home and Its Outlook

"Yesterday, When We Were Friends"

Yesterday, when we were friends,
We were scarcely friends at all;
Now we have been friends so long,
Now our love has grown so strong.
When tomorrow's eve shall fall
We shall say, as night descends,
Again shall say, Ah, yesterday
Scarcely were we friends at all—
Now we have been friends so long;
Our love has grown so deep, so strong.
—*Richard Watson Gilder.*

The Burden of Acknowledgments

"I have over forty notes and presents to acknowledge," writes the discouraged young mother of a three-weeks-old baby, "and I have to take them a little at a time, for writing tires me so." Last year the wedding gifts brought another avalanche of obligations; and the year before that, the engagement notes and flowers. The experience is a very common one with mothers and brides and fiancées. To the older members of the family, looking anxiously on, the friendly gifts and good wishes, coming at times when the nervous strength is already taxed to its utmost and when new responsibilities of serious moment are almost overwhelming, seem to bring almost more care than delight. And yet we would not dispense with the gifts and good wishes. But cannot the givers and well-wishers contrive to lighten the load by some tactful expression of their patience and comprehension? "I shall be thinking of you often, but I know it will be weeks before you have time to write me"—an assurance like that, with the gift, would make it really a rose without a thorn.

The Solace of the Needle

Most mothers of a tearing, wearing, soiling, outgrowing brood would refuse to recognize the needle as a nerve sedative. But some of us can recognize the viewpoint of that housemother who complained: "I never learned to sew. My fingers were awkward and my mother was a deft needlewoman and an impatient teacher. Think of the pity of not knowing how to make pretty things for your children!" Her neighbors call this woman fortunate because she can hire seamstresses and buy the finest of ready-made garments. Yet she went on with keen regret to say: "I miss the charm of handling crisp new cloth and selecting dainty trimmings. I never see garments grow to completion beneath my hands or have that sense of accomplishment we were made to delight in. I don't care to be always reading, or entertaining company. Servants do better for being trusted. When I undertake to supervise them too closely I only stir up ill feelings. There is many a dull morning when I long to sew. It would rest my nerves, for busy solitude is one of the best sedatives for this noisy age. I certainly intend that my girls shall learn to sew." This is by no means a solitary case. Even where there is no financial need of the mother's proficiency with the needle, it is best if she is proficient, both for the children's sake and for her own satisfaction. There is a pleasure in the mastery of even so simple an art as plain sewing and the "busy solitude" of the steady, quiet, unhurried drawing in and out of the needle may bring rest to jaded and overstrained nerves and brain.

Yesterday's Bread Half Price

BY CAROLINE BENEDICT BURRELL

Every day as I go to market I pass down a shabby little street on which stands a small bakery with this sign over the door, "Yesterday's Bread Half Price." Women, many of them with shawls over their heads, come out and each one carries in her arm a loaf of bread of just the same kind sold at the expensive bakery around the corner—just as large, as brown, as crusty, only baked yesterday. It lacks the softness and foaminess of fresh bread; it is more solid, more substantial, and so it is cheaper; but considered as bread, it is just as good as the other, even though it is contemptuously considered second best.

Most of us have had at least one experience in common when we were children. We were all going to be rich and famous when we grew up. The boy who lived in the little house was going to make a fortune in a couple of years or so and buy the great house across the street, move the family into it and live in splendor forever after. The girl was to shine in society, dressed in satins and diamonds, famous for her beauty and wit—unless, indeed, she decided to refuse the Duke and live in the slums and uplift the poor.

And when the years had passed on a little and we were older, we discarded these follies for dreams of higher things, and hitched our wagons to the very farthest stars. Do we laugh or cry as we recall our attitude toward life then? We regarded the future as ours for the molding. We were going to be all that was idealistic, noble, self-sacrificing and, incidentally, successful as well. How far back we have to look to remember just what we were to be!

"Where, oh, where are those visions of morning?
Where, oh, where are those visions of morning?
Where, oh, where are those visions of morning?
Gone, like the dew of our youth!"

Now that sober middle age has come we know well that we shall never achieve anything wonderful, after all. We did paint the picture, to be sure, but it turned out only a pot-boiler, not a masterpiece. The book was written, but forgotten in a day. Our business success is only moderate, our homes are ordinary; even our children are like those of other people. We have never bought the great house across the way; instead, we live in "the house by the side of the road," like the rest of the world. And the way ahead is just as commonplace as we are—the well-beaten track trodden by so many feet, dusty and straight and the same all along. Our wagon is no longer hitched to the stars; instead, it carries the family groceries.

But, after all, why not? Who are we that we should expect anything except the second best? Is it not better to eat yesterday's bread with good manners rather than behave like the greedy child at the party who wants the biggest plate of ice cream and three pieces of cake and all the chocolate drops?

In spite of the promises held out to us in childhood, the happy are not always the "good." The good may or may not be happy, according as their goodness includes or omits contentment with their lot. We may bestow all our goods to feed the poor and give our bodies to be burned, but if we are not satisfied with what is meted out to us as our own particular portion in life, we are not happy and never will be; and happiness means the quiet acceptance of the second best—yesterday's bread, wholesome and cheap. The simple pleasures and duties which are sure to be ours are really our staff of life; the freshly baked loaves of the unusual are not for us. We must be content to deal in the plain little bakery around the corner in the shabby street. But, once more, why not?

It did not need the Vailima letters to prove to the world that the second best may be accepted with good cheer, even with gaiety of spirit, though the half sick man who wrote them set the fact down so exquisitely that the page is illuminated like a mediæval missal for those who read. We have only to look back over the long list of the world's great men and women to see that in one way or another their lot was like that of Stevenson's. The innumerable throng of saints and martyrs of common life, the unnoticed men and women who have been brave and strong and cheerful, have all been nourished on the same daily bread we eat, the ordinary, wholesome second best; isn't it good enough for us?

A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears.—*T. B. Aldrich.*

Realities

BY ANNA S. P. DURYEA

Horizon lines beneath the brooding sky,
That fair, fine ecstasy which sunsets bring;
Those mystic airs which blow from spaces wide,
Unfailing truth in note the robins sing:
The surety of depths we yet may reach,
In hearts made quick by hands that touch and cling:
Realities, through which our spirits know
This life in us is an eternal thing.

The Children's Part in Home Hospitality

BY PROF. JOHN WRIGHT BUCKHAM
Berkeley, Cal.

"What shall we do with the children?" is one of the first questions that come up when it is proposed to extend the hospitality of the home to outsiders. The easiest way, and the one most frequently adopted, is to corral the children in the kitchen or the playroom, or send them out to the neighbors, and so dispose of all annoyances attending their presence. Is this right or wise? Is it true to the real home spirit? Making due allowance for exceptional cases, it may be answered, No, it is not right, nor wise, nor true to the home spirit.

In the first place, it makes a little rift in the home life and hurts the child by giving him a disturbing sense of alienation from his parents, a feeling of not being wanted and of separation from the life of those with whom he feels his own so intimately bound up. A little thing, one may call this, but it is the little things that count; and too great pains can hardly be taken to keep sacredly the unity of the home life.

And in the second place, it is folly to miss the grace and charm which children of the right sort contribute to the family hospitality. Little charm, of course, is added to a social occasion by an ill-trained, ill-tempered child who jumps unbidden into the conversation, or horrifies the table with his barbarisms. The only right thing is to keep such a child away, with full understanding of the reason why, until he can behave himself. But children who are reasonably well-mannered and quiet do lend a certain freshness and sweetness to a dinner or tea party which the true guest appreciates. "This," he says to himself, as he looks at the fresh young faces, "is the home itself into which I have been taken, not a part of it. For the time being I share its atmosphere and life; it is a mark of confidence and honor; let me receive and give in my amplest measure."

Nor need the children be made to feel that they are present simply as nonentities or necessary evils. They may well be given some modest share in entertaining the guests, with no slight pleasure to all concerned. In a certain home in which I not infrequently, and always happily, find myself there are three children, a daughter of eighteen and two boys, one eleven years old and the other seven. The young lady, of course, shares in the general conversation and entertainment of the guests. The older of the boys has a magic lantern, and immediately after dinner the mother or father is accustomed to ask him to show his pictures to the guests. It does not take long, and they are always interested, just because he is a boy and is doing his best. Then the other little chap is asked to exhibit his Humpty Dumpty circus—an exhibition which pleases even the eldest and most demure. After that every one feels that the little fellows are part of the occasion and they realize that they have had a part in entertaining and are happy over it, instead of manifesting that disgust when "company is coming" that so many children cordially feel and freely express.

No doubt such a custom may be criticised as countrified. No matter, if it helps to make genuine home happiness. Just as soon as stilted social customs break into home life and mar its harmony, just so soon they become worthless and noxious. If we cannot maintain both our home life and our social life, who can question which of the two should be sacrificed? But they are not inharmonious if right relations and proportions between them are preserved, but let the home—its unity, its happiness—be first.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 26

Mrs. A. E. Dunning as leader read the story of the feeding of the five thousand by Gennesaret's shores, and made the scene more vivid by personal memories of the place. The lesson drawn—the riches of the supply of grace which Christ provides today through his disciples for the needs of the many near and remote—received further illustration from the missionaries present.

One recently returned from Eastern Turkey gave an instance of the power of the New Testament read in secret by a Moslem for thirteen years, during which time he had drawn about him twenty others who had learned with him to love the gospel and yet were not able to become openly avowed followers of Christ till the wonderful day of freedom came last summer.

A letter from Miss Alice S. Browne of Tung-chou, with its account of her limitless opportunities in North China, emphasized the "needs of the many" there. Speaking of a recent tour among the villages of her field, Miss Browne says: "Not only was there the attraction of the theater but a big fair in the market-place, and another annual one in the courtyard of the big temple. It was there that Mrs. Li and I went each day. I wore a long blue Chinese garment over my own clothes, hoping for a measure of obscurity. The hundreds of women and girls, many of whom had perhaps for the first time left their own villages for a trip to the fair, just naturally came stumping along on their tiny bound feet after us. By the time I stopped on the steps of the temple itself, and turned around to look back, I fairly caught my breath at the eager sea of faces so close around me, intense, absorbed, absolutely devouring me with their eyes. Mrs. Li tried to talk to them first, but soon she was separated from me by the crowd, and I suddenly realized with a thrill that I was quite alone, face to face with those I had come to seek. Close to me there were, in front, beside, behind, everywhere, the intent, interested faces—furrowed, worn old faces of women leaning forward on their sticks to catch a glimpse of me, kindly mother faces, little girls—and most of all, lovable, bright, pretty faces of the girl-wives, none of them hostile, only brimming with wonder and overwhelming curiosity. It was the most powerful appeal I ever felt in my life. It cut down through every bit of artificiality or any thought of superficial or external things and laid hold with a resistless force on the very highest and truest and best I could bring out of the depths of my own life to meet the hunger of theirs."

Mrs. Frank W. Reed, formerly of the West African Mission, spoke of the conferences now held by the native Christian women. Miss Martha E. Price of Inanda Seminary, South Africa, paid a warm tribute to Mrs. Edwards, the founder of this school, now at eighty undertaking a correspondence course in Bible study.

Next Friday morning Korea. Chapter VII. of the "Nearer and Farther East," will be presented.

Closet and Altar

THE BREAD OF GOD

Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger. —John 6: 35.

The bread of God is also that which ever cometh down from heaven and ever giveth life unto the world. If Christ came down from heaven once for all, He is no less ever coming, ever calling, ever giving life, not only to His visible church, but to the men that walk in darkness; for He is the true light whose present coming lighteth every man.—*Henry M. Gwatkin.*

If any man be a dwarf, let him eat the Bread of God that he may grow thereby.—*George Fox.*

Not merely a Voice to be heard, but a Friend to be loved, a Shepherd to be followed, a Bread to be eaten—so does the Christ of the Gospels present Himself in word and sacrament.—*Phillips Brooks.*

You are to come to the Supper as to a remembrance of Christ, come as to the altar of penitence to receive the remission of sins, come to pledge your vow of new obedience, come to be affected by the love and passion of your Lord, come to unfold a common love with His people, and as to a feast of communion. But there is one simple, central object which includes all these and more. Come to meet the real presence of Christ, come in faith to discern Him, and you shall find Him here.—*Horace Bushnell.*

It is for Thee, for Thee alone,
Who art beyond all language dear;
In life, in death, Thou only one
Who stoopest low, who drawest near;
For Thee I hunger day by day,
And pray the more the more I pray.

Come Daily Bread of gracious taste;
Sweet Manna endlessly supplied;
Thou hidden joy that cannot waste;
Our Wayside Strength, however tried;
Come, Blessed Jesus, day by day,
Lest we should faint beside the way!
—*Harriet McEwen Kimball.*

Discover Christ's body in the world around, and you transfigure the world. It is not then so many people to be used, or endured, or criticized, or injured, or studied, or put in statistics; it is so many to be served—from the slow child and the hot-tempered person in your own house to the desolate life next door, and the multitude which has lost hope.—*John Watson.*

It is not enough that we "sit together in heavenly places," we must stand together in unheavenly places.—*Charles M. Lamson.*

O most loving Saviour, who hast given me Thyself in the blessed sacrament of Thy Body and Blood, to be the food, and sweet refreshment of my soul, show forth Thyself, I pray Thee, in my life. By Thine indwelling, and through the power of the Holy Spirit, sanctify all my thoughts, purify all my desires; help me to resist temptation, and to grow daily and hourly more and more like Thee. Grant, I entreat, that I may not separate myself from Thee by sin. Make Thine abode in my heart, and keep me ever near to Thee. For Thy mercy's sake. Amen.

The Firelight Club

Conducted by William Byron Forbush

Good-by, Theodore Roosevelt

While we are all heartily welcoming Mr. Taft to the Presidency, the boys and girls of America will not forget to give an admiring and affectionate thought to Mr. Roosevelt as he leaves the President's chair. It has been splendid to have such a man as President, just for the sake of the nation's young people, if not for many other reasons.

His Vitality

Young people admire vigor above everything else, and it has been glorious to have vitality such as we look for in pioneers and explorers and find in pugilists and professional athletes united to noble moral attributes.

A few months ago there was an amusing description in the *American Magazine* of a call upon the President at the noon hour, when he holds public receptions. The experience was like this: "He was in another room, but I could recognize his voice from his photographs. It is a voice that underscores everything but the periods. It is the kind of a voice that one expects to be backed up by fists, teeth, artillery and battleships, if necessary. . . . Then we saw him in real action. He frowned tremendously, and a pent-up epigram exploded with a loud bang. Passing on, he heard a proposition and dismissed it with two 'Noes' that would have cut a ship's cable in two—all in good humor and friendliness."

Then the author describes the President's appearance: "He is carefully built of selected and durable material. His arms and shoulders are of the Harvard Crew model. His neck is the early Sullivan type. . . . The Roosevelt lower lip is the hardest working, most versatile, most conscientious lower lip in the world. More vividly than any other feature it portrays the Roosevelt temperament and typifies the strenuous ideal."

Such energy as this is frightful and would be terrible if it were not joined to integrity. Why has nobody thought to attach to Mr. Roosevelt the phrase that is used with the name of Washington, He could not tell a lie? The one thing that has kept the nation's confidence in the President, even when he has spoken before he thought or did his thinking while he was speaking, is that it was always sure, as Psalm 15 says, that he was speaking the truth in his heart. What a fortunate thing it is for him and for everybody else that this human dynamo, sometime when he was young, got the idea of making and not wrecking things and put his resolve in the words he once scribbled on Jacob Riis's desk, "I have come to help."

Sometimes when a boy goes to college you feel that he has a good will to be good and that if something bad doesn't run him off the track and upset him, and if he finds uplifting companions and doesn't learn to like to gamble and can be kept from falling in love until he graduates, he has it in him to be of some service in the world. But of Mr. Roosevelt you feel that at a very early date he must have known where he was going and got started, and that people began to get out from his way. All this is admirable.

His Interests

The things Mr. Roosevelt has been interested in have been timely, and the people have done well to adopt them as their own. We are becoming a nation of city dwellers, and seven years ago there was danger that we would become a hammock-loving, ease-questing people. We were spending our time and money in soft luxuries and passive pleasures. Then Mr. Roosevelt's personal tastes became known. He had money and culture and plenty of temptations to take his exercise in a library. He was near-sighted, too, and in danger of getting fat. What had he done? He had chased the pioneers out to the frontier and lived their life. He had hunted big game in hard places. He had boxed and fenced and wrestled. He went horseback-riding every day and taught his boys to be fearless swimmers and campers.

But while doing this he had not become cruel. When he started in to preach—which he has been doing most of the time when he wasn't living outdoors—he told people the old things about working hard and loving



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their children and playing fair. He praised football because he saw it was better than fighting and was necessary as a hardening process in our colleges. He fought nature-faking because he saw it would disappoint people when they really tried to study nature. I can myself testify that I gave up nature study because none of those delightful idyls ever happened when I was by, and the books didn't explain how long I had to wait or how hard to look to discover the least of nature's secrets.

All these things were wholesome. It was good to see athletes and poets and philanthropists and scouts and artists and laborers all going up to the White House and being welcomed and appreciated.

His Americanism

Many of our Presidents have had a New England dignity. Others, like Jackson and Lincoln, have represented sectional types. But during the past seven years, if you wanted to show an Englishman a typical American, you could just say, "Why, go to the White House." Here is a New York business man's son, a Harvard graduate, a man who knew the slums of the metropolis, a Western ranchman and hunter, a soldier, the son of a Confederate mother, a historian, a patron of the arts, the father of six children, a Long Island farmer—well, isn't that a catalogue? Not only so, but he is awake to the feelings and ideas of every section of the country and every level of society. He settled the coal strike and brought the Japanese War to a close by the exercise of this knowledge of human nature, assisted by unusual and timely boldness of action. Even more than Mr. Lincoln, "he has kept step to the music of the nation."

And this interest in human nature has not been distant and professional, but intimate and genuine. A friend once said of him, "When he is at a funeral he acts like the corpse, and when he goes to a wedding every one takes him for the bridegroom."

His Encouragement

But I did not plan a eulogy. Thank God, he is still alive and doesn't need it. Boys and girls have been helped by him more than they know. Not only has what he is and what he has done been helpful, but the way he has done it. He has made the most of the stuff he had at the beginning. He never had to contend against poverty, but he had almost every other possible difficulty. When he was a boy he was sickly. All his life he has been near-sighted. It was a sorrow that drove him out as a ranchman and a defeat that made him a hunter. When he went into politics the politicians almost at once began to conspire against him. He never reached any office he sought for and all that he did get were given him because it was thought they would shelve him. But places that covered other people out of sight could not hide Mr. Roosevelt, and he always became inevitable and indispensable.

All of us who imitate him will not become President. But if we don't shirk, and don't foul, and don't whimper, and won't recognize defeat when it runs into us, we shall do work to our full capacity—which is the main thing expected of us. The world may not know us, but it must feel us.

Endowed Lecture Courses

How sharp grown-up people's eyes are! In September, when I was telling about hearing Mr. Bryan down in Posey County, Indiana, I happened to remark that New Harmony, in that county, is one of two towns in the United States that has an endowed lecture course. And now Mrs. E. C. Shattuck of Boston proves to me that there are two towns in one county in Massachusetts that have such courses. She wants to know if there are any more. Are there?

It may be interesting to boom Indiana a little more—to say that there is a hamlet in Indiana, in the Hoosier Schoolmaster country, named Topeka, having 400 inhabitants, which maintains every year a lecture course that draws 600 people! No, you don't have to count any dogs in to make the number.

Sir John Mandeville Again

One or two more older people must be heard from. Burlington, Vt., calls us up in the person of Mr. Robert D. Benedict, who calls our attention to the fact that the Encyclopædia Britannica has been applying higher criticism to Sir John Mandeville's Travels, about which we were talking the other day, and "claims to show that Sir John must be classed with Dickens's Mrs. Harris, and there 'wasn't no such man,' but that the Travels must be considered as a romance by a couple of Frenchmen. I am not prepared myself to give up Sir John, though I concede force to what that article puts forward."

Beginnings of the Christian Church

Sunday School Lesson for March 14

By Rev. A. E. Dunning

(To be studied with open Bible)

XI. Her Healing Ministry

The events of this lesson are introductory to the one for April 4, the visit of Peter to the Roman centurion, Cornelius, at Cesarea. Philip the evangelist had made a tour through the towns and villages of the Plain of Sharon, gathering disciples in many places. The church in all these parts had been growing (Acts 9: 31). Peter followed Philip on a journey of pastoral visitation.

The map will help you to make this evangelistic and pastoral work real and vivid. Emphasize these three things in this lesson:

1. *The power of Jesus in his Church.* Philip had told the people who Jesus was. Picture to yourself and describe to your pupils the preaching of the evangelist about the character, the mission, the death and resurrection of Jesus the Messiah. You spoke of it in the last lesson (ch. 8: 35, 40). Peter showed that Jesus was present with "the saints" (v. 32), or believers, by invoking his name as a power to heal. Show how this was Peter's way of making Jesus known (ch. 2: 22; 3: 6, 16; 4: 10). It was Peter's word to the paralyzed Eneas, "Jesus Christ healeth thee," and what followed it (v. 34) that brought the people of Lydda and the surrounding towns to turn to Jesus as Lord (v. 35). In the chamber of the dead Dorcas he spoke the word of Jesus (compare v. 40 with Mark 5: 41) and she opened her eyes and sat up. All the people of Joppa talked about it, and many believed on Jesus as Lord (v. 42).

What are you going to say to your class about these miracles? For miracles they were in the eyes of the people, and without them this whole section of the book of Acts would have no point at all. The gist of it is that many converts to Christianity were made through their seeing the wonderful results of Peter's pronouncing the name of Jesus over a paralyzed man and a dead woman (vs. 35, 42). The man was restored to health by it and the woman to life. Tell your class just what you believe about these things, not what you or others expect them to believe. Define what you mean by miracles. State what the effect was on those who saw the results of them. Direct attention to the Christian Church of today as showing the results we see from such beginnings made by miracles. Remember the limitations of your own knowledge. You do not know enough of natural laws and the divine personality to deny that these things happened. If the account of the healing of Eneas and the raising of Dorcas does not affect you as it did the Jews of Lydda and Joppa, consider this counsel of Professor Harnack concerning the story of Jesus in the Gospels: "Study it and do not let yourself be deterred because this or that miraculous story strikes you as strange and leaves you cold. If there is anything here that you find unintelligible, put it quietly aside. Perhaps you will have to leave it there forever; perhaps the meaning will dawn upon you later and the story will assume a significance of which you never dreamed." The sermon by Rev. E. M. Noyes on this lesson in the "Monday Club Sermons for 1909" is excellent on this point.

2. *The Church's ministry to the sick.* It was a large part of the work of the first generation of disciples of Jesus, as it was of the mission of their Master (Matt. 11: 5; 15: 30, 31; 21: 14; Luke 4: 18; Acts 4: 29, 30; 5: 16; 6: 8; 8: 7; 14: 8-10; 15: 12). Leaving miracles out of the account, the Christian Church has its successes today through meeting with the power of Jesus Christ both the physical and spiritual needs of men. Show your pupils that the same spirit of service which led Peter to heal Eneas in the name of Jesus Christ is the spirit which wins disciples for him now. The same affection among disciples which rejoiced in Dorcas living, mourned her dead, and turned to the Christian apostle for comfort and deliverance is a great power in the Church now. The Church must be in the forefront of efforts to banish the white plague, to maintain hospitals, to send deaconesses into the homes of those who have any kind of need, to work for the abolition of child labor, the relief of overburdened women, to make tenement districts wholesome, to plead the cause of the poor and the oppressed. New forms of this ministry come with new times: the spirit is always the same. It is Jesus Christ in his Church and in his disciples who makes for wholeness. The more widely this becomes known, in our own and in all lands, the more will the people, as they did in Lydda and Joppa, turn to Jesus as Lord and believe on him.

3. *The mission of the Christian woman.* Tabitha, Dorcas, the Gazelle—these were names that witnessed to the love and esteem in which one woman was held in Joppa. This disciple of Jesus won many hearts by her kind deeds (vs. 36, 39). We know of her because of the miracle wrought on her. But the people of Joppa knew her because of her ministries which filled her life full. I remember with rare pleasure a visit I once made to the home of a native Christian physician in Joppa. He had charge of a large hospital where every day he cared for patients who came from Lydda and other towns in the Plain of Sharon and from much greater distances. Many a sick Eneas has found relief at his hands, and if Dorcas is not now raised from the dead there, many women are kept from dying through disease and neglect. This doctor's wife, an American woman, has filled her home and neighborhood with the spirit of Jesus Christ, and the blessing of her presence is perhaps not less felt in Joppa today than was that of the Gazelle whom Peter presented alive in that same town to the saints and widows who had mourned her dead.

Impress on your pupils the value of the organized ministry of Christian women now in extending the power of the Church. They help greatly the efficiency of missions in our land and abroad. They promote Christian education. They maintain nurses, teachers, missionaries all over the world. From the little sewing society in the local church to the Woman's Board of Missions taking the world as their field, good women of our time are multiplying in manifold ways the work which made the Gazelle of Joppa so honored and beloved.

International Sunday School Lesson for March 14. Aeneas and Dorcas. Text, Acts 9: 31-43.

Outlawing a Bad Business

C. E. Topic for March 14-20

By Rev. H. A. Bridgman

What are our liquor laws, and how are they enforced? Deut. 4: 1-9.

A close at hand subject. Not the glories of temperance in the abstract do we set forth this week; but the actual status of the liquor business in our own communities. If we are fortunate enough to live in any of the dozen or more states where prohibition prevails, or in one of the hundreds of counties or thousands of municipalities that have outlawed the traffic, our attention should be concentrated chiefly on the last part of our topic. The splendid temperance awakening which of late has crystallized into law, closing in one short year no less than 11,000 saloons, and still invading halls of legislation in states where sentiment is less progressive, will fail of its purpose unless the enactment of laws is followed by their enforcement.

The way to get at it. Full knowledge of the facts is the first essential. Exactly what form of liquor selling is permitted in your community, by drug stores or any other agencies? Can express companies nullify local action to a considerable extent by importing packages? What penalties can be visited upon the law breakers? What officials are responsible for the enforcement of law? Do not be satisfied with hazy ideas on these points, but go to headquarters, the city government, the selectmen, the chief of police, expert lawyers, and find out what is permissible, and then match the actual situation over against the demands, the restrictions and penalties of the law. A fine chance here for young men and women to make a scientific study, to compare their communities with others, to read the voluminous pamphlet literature of the Anti-Saloon League and other organizations, to consult with expert temperance reformers.

Where the church comes in. Study will prove one thing, that the enforcement of laws depends on the caliber of the men chosen to office and appointed to act; and that depends on the available material in the community and that in turn upon the kind of men the church is raising up and the spirit of patriotism, self-respect and decency which it is trying to disseminate in the community. Temperance conditions are deplorable in many a community today simply because it lacks half a dozen or three or four determined, earnest men who are willing to endure the criticism and opposition that comes from a hearty championship of this great moral issue. There will always be found a number of persons willing to put the bottle, not only to their own lips, but to their neighbor's. But there are a few communities in which there are more law-abiding, order-loving persons than there are those of the opposite type. They want their town and city to be free from influences that corrupt boys and girls and destroy otherwise strong men and women. And yet they are sometimes too timid or too busy to act. Who will rally such persons and unify them and help them to elect men who will do their duty at all costs? The church, as the great fountain of moral forces and the upbuilder of character, should breed men who can outlaw the saloon and keep it outlawed.

Among the New Books

Sermons and Addresses

When Dr. Charles H. Parkhurst issued, twenty-five years ago, his first volume of sermons, "The Blind Man's Creed," attention was at once attracted to the young New York preacher. His utterances were original, epigrammatic, forceful. Now, at sixty-five, he issues a volume of sermons entitled *A Little Lower than the Angels* (Revell. $1.25 net), which is a long step ahead of his earlier productions. Indeed it would be difficult to find a volume of superior worth and power by any living preacher. His style has not become stereotyped, or his spirit belligerent, or his theology antiquated. He evidently is familiar with higher criticism, evolution, socialism, but these have neither roused his antagonism nor captivated his judgment. He does not throw the old cannons one side to rust; he puts them through the furnace and forge of thought and experience and brings them forth mighty weapons for modern warfare.

The modern minister may be in danger of presenting too little of the gospel message of comfort. This message is well set forth in nine sermons by Malcolm J. McLeod, under the title, *A Comfortable Faith* (Revell. $1.00). The God of all Comfort, The Gospel of Comfort, Good Health and Comfort, are some of the themes. The simplicity of style and abundance of practical application which characterize the author's previous writings are still maintained.

An interesting series of sermons is *The Patmos Letters*, by J. L. Campbell, D. D. (Gospel Pub. House, New York. $1.50). The author treats these letters to the Churches in Asia Minor as historical, not prophetic, referring to conditions that existed and useful because typical. The sermons are full of historical and exegetical information. A fine photograph of each locality, as it at present appears, precedes each address.

In connection with the study of missions three sermons, two by Professor Driver and one by Professor Sanday, on *Christianity and other Religions* (T. & T. Clark), will prove helpful. They were delivered just before the recent gathering in Oxford of a Congress for the History of Religions, and emphasize certain truths concerning the value of other religions which Christian peoples should understand and accept.

A great text, and a large and deep-thoughted exposition, go together in *The Sure and Living Faith*, a single sermon printed in an attractive little book, by Dr. George A. Gordon of the Old South Church, Boston (Crowell. 30 cents net). The preacher's hold upon spiritual things and his ethical enthusiasm appear at their best.

His hearers felt a great sense of manly vitality in the presence of Donald Sage Mackay, late pastor of the Collegiate Church of St. Nicholas in New York, and something of that impression is carried over into his printed sermons, *The Religion of the Threshold and Other Sermons* (Armstrong. $1.50). The texts are brief, the outlook practical, the manner direct and forcible. They are more than a memorial of one who was taken away at an early age, they are in themselves good and helpful reading.

Pilgrim's Progress has a message for our day. What that message is has been well shown in *Midsummer Nights with the Great Dreamer*, by John H. Willey (Eaton & Mains. $1.00). On ten Sunday evenings during the summer months these interpretations were given. Selections from the original text are judiciously chosen and these provide the thread on which practical addresses full of present-day values are strung. We recommend the book to ministers as suggestive of a good way to make this ancient classic useful.

A series of thirteen vigorous lectures in favor of prohibition is published under the title *Profit and Loss in Man*, by Alphonso A. Hopkins (Funk & Wagnalls. $1.20). Anecdotes, pathetic and humorous, are given in abundance, and the perils of intemperance and the unanswerable arguments against the saloon are vividly set forth.

With the Educators

A number of educational books of exceptional value have recently been published. Most of them are of interest, not only to the teacher, but also to ministers, parents and students.

The one which has probably attracted widest attention is *University Administration*, by Pres. Charles W. Eliot (Houghton Mifflin. $1.50). Two chapters out of six are devoted to the consideration of the elective system and methods of instruction. No topics connected with the College are more widely debated than these, and no clearer discussion of either topic is to be found. Of course President Eliot believes in the Harvard method, and he has little to say concerning any other plan. These chapters will especially interest parents and students. The remaining chapters are of more interest to college officials and concern the work of trustees, faculty and principles of administration.

Of even greater interest to the general public is *The Teacher*, by Prof. George H. Palmer and Mrs. Alice Freeman Palmer (Houghton Mifflin. $1.50). These addresses and essays are characterized by the same charm and grace of style that marked the popular Life of Mrs. Palmer. Here again the elective system is discussed and defended, but there are also papers on The Ideal Teacher, Ethical Instruction in Schools, Moral Instruction in Schools and Self-Cultivation in English. Four admirable papers by Mrs. Palmer on Woman's Education are included. On this theme no one has written more clearly, convincingly or with greater authority.

A little book which has aroused much discussion is *The American College*, by Abraham Flexner (Century. $1.00). This is a trenchant criticism of the present relation of college to secondary schools, the elective system and the new education. If any one desires to read the arguments in opposition to President Eliot and Dr. Palmer, he may find them clearly set forth in these pages.

The work of the private preparatory school is the especial theme of *Personality in Education*, by James P. Conover (Moffat, Yard. $1.25). The author has been for many years connected with St. Paul's School in Concord, N. H. What he says of the importance of personality in teacher and pupil is of general interest. The chapter on Religion in the School is, of course, applicable only to private schools and presents the strongest argument for such schools, though not written for that purpose.

Another work of general interest is *Education and National Character* (Religious Educ. Asso. $1.50), a report of the annual meeting of the Association in 1908 and contains inspiring and instructive papers by President King, Dr. Lyman Abbott, Dr. Washington Gladden, Dean Hodges and others. These papers deal with questions of moral training in our public schools and colleges, also in the schools of France and Germany. Several papers discuss Sunday school problems.

Of peculiar interest is the autobiography of William A. Mowry, *The Recollections of a New England Educator* (Silver, Burdett. $1.50). Old school days in New England are first delightfully described. The author has been pupil, and afterward teacher, in the traditional district school, then pupil at Phillips Andover and Brown University, then college professor, principal of a private school, superintendent of schools, editor of educational journals. The story of his own life provides, thus, an exceptionally interesting review of the evolution of educational methods.

Another work of historic value is *Studies in the History of Modern Education*, by Charles O. Hoyt (Silver, Burdett. $1.50). A series of studies centering around the biographies of Comenius, Rousseau, Pestalozzi, Herbart, Froebel and Horace Mann, with a final chapter on European Influence in America. Abundant bibliographies indicate the way for further study.

One of the most important books in the group is *Administration of Public Education in the United States*, by Samuel T. Dutton and David Snedden (Macmillan. $1.75 net). This is a model history of the development of educational methods in the United States and gives, in compact form, a clear and interesting statement of the whole situation, including schools for defective children, correctional schools, normal, vocational, and physical culture schools, questions of grading, discipline, finance, records, etc. It is a masterly work in its wide reach, thorough treatment and interesting style. Quite the contrary is *School and Class Management*, by Felix Arnold (Macmillan. $1.25). Here is learning in abundance and much valuable material. But the author goes too far afield, is too philosophical and dry.

Lincoln Aftermath

Books inspired by the Lincoln centenary multiply, both in prose and verse. We noted recently the memorial volume in which Roiné's centenary medal was inserted. A second, smaller medal by the same famous artist, with a full-face likeness, is made the center of *The Lincoln Tribute Book* (Putnam. $1.25 net). The medal shows intimate study of the portraits and a powerful artistic imagination. It handles a difficult problem in a satisfactory manner. The book has also a striking full-face portrait, photographs of the larger medal and a striking collection of appreciations of Lincoln and his work.

Before the Brooklyn Institute Mr. Percy Mackaye read his *Ode on the Centenary of Abraham Lincoln* (Macmillan. $1.75 net). It is conceived in the grand literary manner which lends itself ill to the details of Lincoln's life and death. With an introduction which is an unconscious imitation of Milton's Hymn on the Nativity, it descends to such lines as these:

"Who is this common huckster?" sneered
the great.
"This upstart Solon of the Sangamon?"
And chastened Douglas answered, "He is one
Who wrestles well for truth." But some
Scowled in belief, and some smiled bitterly;
And so, *beneath the derrick'd, half-built dome,*
While dumb artillery
And guards battallioned the black, lonely form,
He took his oath.

There is no place, we fear, beside Lowell's Commemoration Ode for Mr. Mackaye's endeavor.

More successful, because closer to the soil and more direct and simple, is Mary E. Waller's *Our Benny* (Little, Brown. $1.00 net). Miss Waller is one of our most successful writers of stories for girls, if she has

Continued on page 322

The Revival of a College—Reaction from Individualism in Education—Olivet at Its Fiftieth Milepost—Campaign for an Adequate Endowment

By Rev. Archibald Hadden, D. D.

The mission of the college is to fit men and women for life, not for specific tasks or trades. To make a life is more than to make a fortune, and to build a man is greater than to create a specialist. So there came the old college curriculum, with its foundation of classics and mathematics, its taste of science, its glimpses into history and philosophy and art, and its thorough grounding in Bible and ethics.



COLLEGE CHURCH

A generation ago the note of individualism in education was struck. Its motto was, "Train every one's special gift or bent." This seed first took root in a few Eastern universities, but it quickly spread over all the fertile soil of American colleges, and even into secondary schools. For the rich and balanced college course were substituted varied and attractive courses. The student no longer sat down at his *alma mater's* table "asking no questions for conscience' sake," but browsed around the pantry as his "bent" or taste suggested. The result, as is now being seen, is educational chaos, and an aborting of the college course. This is not so apparent in the first two years as in the last two of the college course, especially if the college is connected with a university or if it can offer attractive, technical courses. The materialistic pressure of the times leads many students to shape the last two college years for technical and professional ends. So it happens that the very cream of the college course is lost and the richest and most broadening studies are set aside while the student gets deep in his specialty, without ever having given himself a chance to be first a man and then a specialist.

The Revival of a College

Five years ago Olivet College, Michigan, in common with many others, had a bad case of this college distemper—shall we call it "electivitis"?—when Pres. E. G. Lancaster, Ph. D., came to its management from Colorado College, and here found a rich field for his genius as an organizer and his skill as a schoolmaster and psychologist. The blight had fallen on the Junior and Senior years. After two years' study the students, especially the men, would drift to the universities or the technical schools. There was an attendance of 121 in the college proper, with diminishing upper classes. President Lancaster met the situation with a plan which is familiar now, as it is being widely adopted, namely, the group system. This plan may not have been original, for many educators were seeking the remedy for the evil at that time. Its value has been recently emphasized in an address by President Hadley. But Olivet adopted this plan three years ago. President Lancaster applied it vigorously to the case and it has worked. He first strengthened and enlarged the faculty, gathering a very strong group of educators. Then he made the last two years very rich and strong and attractive, and he so guarded and limited the power of election on the part of the student that while he still had a liberal choice, it is now of groups and not of unrelated studies, and each student makes his choice under the direction of a group officer. The group officer is a friend and social helper of the student and knows him and his plans thoroughly. To graduate, a student must cover sixteen units of work, which are organized under seven groups. Ten out of the sixteen units are compulsory, after the group is chosen, *and six are elective.* All the groups have in common one year in English, one year in a laboratory science and one-half year in Bible study.

The college quickly responded to the man and the plan, so that now there are 218 in the college classes out of a student body of 283. The present senior class numbers 38 out of 54 who entered college, compared with 20 seniors four years ago; and the junior class has 35 compared with 18 at that time. The freshman class now numbers 86. The students are coming from the best high schools in this and other states, and even from New England, quite a group having entered from Williston Seminary.

President Lancaster has gathered a remarkable faculty of 30 men and women, representing 26 different colleges and universities, and they are working with fine loyalty and enthusiasm. This cheering example of the revival of a college and the winning it back to its true place, with a four years' course which holds two-thirds of its students to the end, is a bright spot in the educational field. The times need well-balanced and strong men more than engineers, men who know life more than men who know electricity, leaders of thought who know society and history more than mere draughtsmen or chemists.

Olivet's Fiftieth Milestone

Olivet College will this year pass the half-hundredth mile post since a charter was rather grudgingly given it in 1859, after it had already done fourteen years of school work. It has graduated 600 men and women, many of whom have made fine contributions to the world's work. It has a beautiful campus and a library and scientific equipment that are beyond that of most colleges of its class. Its school of music attracts many students. It still maintains the economical standard of expenditure of former years. Tuition is only $50 per year and board $2.50 per week, so that some students manage to get a year's schooling at a minimum expense of $200.



SHIPHERD HALL, WOMEN'S DORMITORY

An Adequate Endowment for Olivet

The slogan of a campaign that originated two years ago and which is now in full swing is, "An adequate endowment for Olivet College." Its present endowment is a trifle less than $100,000, while its total property is worth $500,000. It needs at once the income from at least $500,000. Conditional pledges are already secured for $300,000, and the trustees are seeking the balance, in the hope that by the end of this college year Olivet will be on a safe and adequate financial basis.



CAMPUS SHOWING COLLEGE AND CHURCH

Among the New Books

Continued from page 320

written other verse we do not know it. This is a retelling, in the meter of Evangeline, and Herman and Dorothea, of the well-known story of the Vermont boy who fell asleep at his post after double sentry duty and was saved from sentence of death by Lincoln's clemency. Miss Waller uses her verse with delightful simplicity. She knows how to combine fluency and reserve and has made an idyl of American country life in her own Vermont, which is of high quality and well worth reading.

Dignified and often musical is Mr. Lyman Whitney Allen's *Abraham Lincoln—a Poem*, which appears in an enlarged fourth or Centennial edition (Putnam. $1.25 net). It has variety of meter and abandons continuity in favor of separate treatment of divisions and episodes of its central theme.

A useful book for future celebrations of Lincoln's birthday and other patriotic occasions is *Lincoln's Birthday*, edited by Robert Haven Schauffler, in the series called Our American Holidays (Moffat, Yard. $1.00 net). It contains "a comprehensive view of Lincoln as given in the most noteworthy essays, orations and poems, in fiction and in Lincoln's own writings."

Boston

Park Street's Centenary

Beginning with the Friday evening prayer meeting, Feb. 26, Park Street Church has entered upon the gala days of its hundredth birthday celebration. Dr. Withrow, the venerable pastor *emeritus*, and Dr. Conrad shared The Relation of the Prayer Meeting to Religious Progress during the Past Hundred Years. A feature of the meeting was also the preparation of twenty-eight candidates for admission to membership, twenty-two coming on confession. A joint meeting of the men's and women's clubs was held on the following evening, with a suggestive address by Rev. G. L. Cady, D. D., of Pilgrim Church, Dorchester. Last Sunday two memorable and largely attended services were held, Dr. Conrad preaching his centennial sermon in the morning on The Immutable Affirmations of Christianity and the evening's sermon by President Mackenzie of Hartford Seminary. The Sunday school and the Christian Endeavor Society services also shared the observance, the latter with Dr. F. N. Peloubet as the main speaker and at the young people's service Father Endeavor Clark. Continuing the exercises on Monday morning came the meeting of the Evangelical Alliance, addressed by Dr. Chapman.

A Monday evening address from Dr. C. H. Parkhurst of New York, an array of speeches by denominational leaders on Tuesday night and the closing feature of the banquet on Wednesday are the remaining events on an elaborate and attractive program. In next week's issue we shall publish a full account of the centennial.

Dr. Hamilton and Eliot, Roxbury

It was a gracious and appropriate act of Eliot Church, Roxbury, Mass., to invite Rev. Dr. B. F. Hamilton to become its pastor *emeritus*. When he closed his service with that church of more than a quarter of a century, during which long period he had wholly administered the work of pastor, his predecessor, Rev. A. C. Thompson, D. D., still held the position of senior pastor, otherwise it would have been natural at that time to have continued Dr. Hamilton's relation to the church as pastor *emeritus*. He has continued to minister in helpful ways, not only by preaching, but in counsels with organizations to promote the interests of all our churches.

Following up the Campaign

About 125 members and guests of the Young Men's Congregational Club dined at the Exchange Club, Feb. 24. Sec. Roy B. Guild acted as chaplain, and with Messrs. F. C. Partridge, W. C. Travis and E. W. Ufford was received into membership, leaving still a waiting list of eight anxious to join this vigorous organization of young men. After enjoying the piano playing of Mrs. G. H. Merritt, mother of the Club's president, also the tenor solos of Mr. W. F. Little of Worcester, a ten-minute cheer service echoed the beneficial results of the Chapman-Alexander meetings. This was led by Mr. F. P. Shumway, who said money enough had been received to pay all bills of the campaign, which had been conducted on a strictly business basis. The spiritual results were given in brief testimonies from several leaders of the district groups.

The address of the evening by Rev. J. H. Denison of Central Church dealt with The Cost *Per Capita* of Transforming Boston into Heaven. It was a genuine heart to heart appeal, arising out of the speaker's experience in the Doyer Street Mission in New York, and his desire to see Boston saved socially and industrially. Mr. Denison said he hoped the district work would be kept up, as it was admirably organized to care for the moral and spiritual welfare of every man, woman and child in the several groups. Let each church member put on the whole armor of God and try to help some one else; then Boston would soon be transformed.

The great evil today is not individual, but corporate and group selfishness. We must all work together in the spirit of Christ. Great industries should have his spirit as much as the churches. Sacrifice, individual and collective, is the price we must pay for the salvation of Boston and other cities. There was sacrifice in the days of the Crusades. Why not today in church, in business, everywhere?

The martyrs of the future are to be men of business. Thus shall arise a great industrial hymn to God, out of the roar of the machinery and the clatter of the iron, across the continent. The meeting was adjourned, to meet next on March 29 at Ford Hall, in a joint session with the senior Club.

The Olivet Reunion

The New England Club of Olivet College held its second annual meeting at Newton Center, at the home of Rev. and Mrs. William Ewing, on Feb. 22, and gave welcome to Pres. E. J. Lancaster and Dean T. W. Nadal. Letters of regret from those who could not attend bore testimony to the high character of the work done by the college and its growing importance among educational institutions. The Educational Commission, which has been investigating the colleges, gave testimony to the high standard of education obtained by Olivet. An earnest struggle is being made to complete the sum needed to secure the conditional pledges which would place the college on a firm financial basis. The number of Eastern young men preparing for Olivet is increasing, and the Club determined to provide a scholarship, to be called the New England Club Scholarship.

President King's Busy Fortnight

If he had two months instead of two weeks at his disposal just now, Pres. Henry C. King of Oberlin could have easily filled every working hour of his time with engagements, since there has been a great demand for his services during the fortnight that he has been on duty as Harvard University preacher. In addition to conducting morning chapel and giving an hour a day to students who cared to call on him, he has been delivering the Noble lectures, his subject being The Ethics of Jesus. Last Sunday he preached two noteworthy sermons at Wellesley College. Monday he dined with the Hartford Theological Seminary Alumni and addressed the Congregational Club in the evening, while on Tuesday he was the guest of honor at the Oberlin dinner.

On Friday afternoon the directors and executive officers of The Congregational Sunday School and Publishing Society were invited to meet him at the Hotel Bellevue, where they spent several pleasant and profitable hours together discussing various phases

Continued on page 323

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Mrs. Russell Sage's Offer Still Open

THE TIME EXTENDED FOR ONE YEAR

Mrs. Russell Sage has offered to give to the American Bible Society $500,000 for a permanent endowment provided a like amount is subscribed for the same purpose before the 31st of December, 1909.

The amount already subscribed is $131,442.85, of which $67,440.05 has been paid in and is separately invested.

The sum of $368,557.15 remains to be subscribed in order to secure Mrs. Sage's gift.

Subscriptions need not be paid immediately, and may be paid in definite installments if desired.

The Bible Society needs this endowment. It works through seven Agencies and three hundred and forty-six Auxiliary Societies in the United States, and twelve Agencies in foreign lands.

It employs six hundred men and women colporteurs, who go from city to city, from village to village, and from house to house.

It circulates the Scriptures in sixty-five languages in the United States alone, supplying individuals as well as Home Missionary and Church agencies.

It conducts all its work without purpose of profit.

Its work should be enlarged without delay. Calls for advance are most insistent in the mission fields of the world and throughout this nation.

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Millions of people who have never seen the Bible never will see it unless the work of this Society is adequately supported.

The Society's budget of expenditure for the current year is $562,700. This varies but little from the average annual expenditure for the last ten years.

Its receipts from church collections, Auxiliary Societies, Life Members, and other friends, and from legacies, are so variable as to make self-evident the need of a permanent endowment that shall supplement such receipts and give stability to a work that is world-wide.

Its Trust Funds amount to $732,630.90. The income last year was $28,853.02, only about one-twentieth of the above budget.

Now is the time to help by individual pledge, by church collections, or in other ways.

Why not make an Easter Offering Now to the American Bible Society?

Send subscriptions to WILLIAM FOULKE, TREASURER, AMERICAN BIBLE SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK, or to any one of the Agency Secretaries.

Boston

Continued from page 322

of the working of the Society of which he is president, and in which he takes a deep interest.

The relish of both ministers and laymen for a solid and uplifting address dealing not with a "timely topic" but with a subject relating to the inner life was plainly evidenced to any one who sat in the rear of Tremont Temple last Monday evening and watched the attentive faces of three hundred members of the Congregational Club turned toward President King as quietly, forcibly he spoke to the subject Reverence for Personality. His basal idea was that self-respect not self-conceit is the ground of all character, influence and happiness. The address dwelt also upon respect for the personality of others as essential to proper and mutually helpful human relationships. Lit up with pertinent incidents and quotations the address also had the solemnity and immediate effect of the best kind of a revival sermon.

Hartford Alumni Association

Eighty men and women allied in one way and another with Hartford Theological Seminary, spent several pleasant hours together last Monday, the occasion being the annual meeting of the association. Pres. W. W. Keeper presided. Dr. Samuel B. Capen and Rev. James L. Barton spoke of the influence Hartford had had in extending missionary movements. President Mackenzie of the seminary, who was warmly greeted, reported that the enrollment today is the largest it has been since his own official connection with it. He gave a substantial and inspiring address on Scientific Method and the Person of Christ.

New England Federation

The New England Federation of Men's Clubs will hold its annual meeting March 9, at North Avenue Baptist Church, Cambridge. The afternoon session, which will be devoted to a conference on local federations, includes addresses by Rev. R. L. Webb of Haverhill, Prof. H. E. Simpson of Colby College, President Ronne of the Providence Federation, and E. L. Pride of Somerville. The events of the evening will be two addresses by Rev. G. L. Cady, D. D., of Dorchester, and Rev. D. D. Munroe, D. D., of New Haven. Supper will be served at the church to all delegates at fifty cents per head.

Conquering Other Fields

Springfield Surrenders to Dr. Chapman—First Week's Effort

Springfield doesn't always get enthusiastic over evangelists; it has some reason to be conservative. But Dr. Chapman and his staff are winning their way, and the outlook at the middle of the campaign justifies the optimism of the workers. Drs. Toy and Elliot and Mr. Buswell are in charge of districts on Armory Hill and at the north and south ends of the city. These district meetings have not yet reached their whole constituency, but they are gaining every day. The lack of a great auditorium is already felt in the central district, where Dr. Chapman and Mr. Alexander are drawing crowds twice daily. In spite of atrocious weather the first three days of Dr. Chapman's preaching, Trinity Methodist Church was crowded to the doors, and when Court Square Theater was secured for the daily noon meetings, it was speedily demonstrated that standing room will be at a premium the second week.

Mr. and Mrs. Asher found that the saloon keepers had leagued against saloon meetings, being emboldened by the situation in Boston, although no law is involved. But there are factory opportunities, and already the gospel has been sung and preached in the B. & A. railroad yards of West Springfield, and in one of the big paper mills of Mittineague. Pool-room meetings are scheduled also.

Saturday was observed as Flower Day, when over a thousand bouquets were distributed in the hospitals, almshouses and other institutions, and in many homes to shut-ins and invalids. March 5 is designated as the Day of Rejoicing.

High water mark at this writing has been the Sunday afternoon theater meeting for men, just finished. Two thousand men crowded into the building and another thousand were turned away. Dr. Chapman studiously avoided sensational appeal. It was undoubtedly a strong temptation, but he was eminently fair in his masterly handling of the great audience. Before the meeting closed a hundred men had come to the front and shaken hands with Mr. Alexander in token of their determination to lead a better life. Some were church members, but more were not.

The newspapers of the city have won Dr. Chapman's unstinted praise for the generosity of their columns. As an instance of the spreading influence of the campaign, the writer, though not officially in the movement, has had an appeal to help twenty people from a town forty miles away to get seats for one of the noon meetings; and rumors come of parties from farther who are planning to be present March 9, the conference day, which will close the campaign.

Longmeadow, Mass. H. L. B.

Chicago

Good Literature and the Immigrant

Professor Steiner of Iowa College is sure of a warm welcome and an appreciative hearing when he comes to speak to us next week on the problems of immigration. He is announced to deliver five lectures on consecutive evenings, beginning March 8, in Carpenter Memorial Chapel of the Theological Seminary.

The problem of the immigrant makes its appeal to a good many kinds of people. My attention has been recently called to a work undertaken by the Illinois Society of the Sons of the American Revolution, in which Mr. Fred L. Lothrop is a leading spirit. This patriotic organization is giving first lessons in good citizenship, by means of specially prepared leaflets about things which the newcomer needs to know. One hundred and twenty-one thousand such leaflets have been put out in the past two months, published in Croatian, Slovak, Slovenian, Yiddish, Bohemian, Polish, German, Swedish, Norwegian, Italian, Lithuanian, Greek, Hungarian and English.

Perhaps the most interesting phase of the work of the Chicago Tract Society, whose annual meeting occurred in late January, is the work among foreign-speaking peoples. It now employs colporteurs in eighteen languages and prints its messages in a larger number. The report of the secretary, Rev. Jesse W. Brooks, showed growing demands, and Mr. David Vernon of the Commercial National Bank favored a movement to secure an endowment fund of $300,000. Among the new plans is a monthly paper for the Bohemians, to be edited by Dr. E. A. Adams.

Ten Years in Oak Park

Feb. 28 was celebrated in First Church, Oak Park, as the tenth anniversary of the settlement of its pastor, Dr. W. E. Barton. The facts brought out in the morning sermon are creditable alike to pastor and people. The membership has grown from 700 to 966. It is honorable to the church that the record of growth is not larger. In 1888 it began a colonizing policy. Then was exchanged the solitary greatness of its earlier period for the blessed state of motherhood, and the mother has now five daughter churches to rejoice in. The combined membership of two of the daughter churches already exceeds her own, and the three others are well on the way to large usefulness. Second Church was organized before Dr. Barton's coming, but he preached the dedication sermon of its house of worship, helped to break ground and lay the corner stone and dedicate Third Church, which was organized shortly after his call to Oak Park. He also helped to dedicate Fourth Church, and had a share in all the steps leading up to the organization of Harvard and Sixth Churches. He performed similar service for Fifty-second Avenue Church in Austin and South Church of Maywood in nearby West Side suburbs.

The colonizing policy of this decade has made First Church, Oak Park, a cathedral center, with a vigorous group of churches about it, and its pastor primate in term of service and natural leadership in an influential group of ministers.

To Dr. Barton's initiative is due the Oak Park Pastors' Union. This has proved a notable instrument for interdenominational co-operation. It has published several booklets, including an interwoven ten-cent harmony of the Gospels, whose circulation is now in its third hundred thousand, and a booklet for passion week, of which more than a third of a million have been sent out.

But Dr. Barton's devotion to Oak Park and his leadership in planting it thick with Congregational churches and leavening it with the broad charity of the Pilgrim spirit; in preserving its trees, preventing sectionalism, creating public spirit and local pride and fighting annexation with Chicago, has not been to the neglect of large fellowship and service, both in the nearby city, the state at large and the affairs of national and international councils. Devoted to many good causes and interests, he is particularly happy in a trusteeship of Berea College, and seems to have inspired the whole church with love for his *alma mater*.

It was a great congregation to which Dr. Barton preached his tenth anniversary sermon, for even ordinary occasions fill the gallery pews as well as seats below, and the quality of the company represents the best in Puritan culture. Toward the building up of that church all our city churches have given family after family of their choicest people, drawn to Oak Park by the worthy ambition to make there such a home as cannot be made in the thick of the city. To their credit be it said, they do not forget their brethren left behind to carry on the inside church work. The Oak Park churches largely man our city missions, and are the great reservoir of supply in money and personal service for co-operative campaigns of every description.

By the unknowing Oak Park is sometimes called the Saints' Rest. But so long as it continues in the immediate sphere of influence of our field commanders, Secretaries Hitchcock, Hall and Newell, and the primacy of the Pilgrim pastorates is held by a man of such untiring and exhaustless energy as is possessed by William E. Barton, and salvation by *work* has such promoters and exemplars as Pitkin, Firman, Kimball and Spooner, Oak Park will not furnish the Pilgrim saint a convenient place in which to lay his armor down. The Oak Park churches seem immune from the blight of sybaritic suburbanism. J. H. C.

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New York

Brooklyn Club Meets Crises

The Congregational Club of Brooklyn has seized upon Lent as a good time to omit a dinner, and henceforth the March meeting will be sternly forgotten. While the members may regret it but feel the pride of Puritan conscience, the officers will be thankful to save the expense and reduce the regular deficit that each meeting causes. A reduction of the menu would be a retreat. The increased cost of living, which Manhattanites say is caused by Brooklyn, must be met in a more heroic way. Therefore the Club will have but five meetings as compared with the seven held by the New York Club. This may reveal the strenuous life in Gotham.

Having settled this crisis at its meeting last week, the Brooklyn Club heard Rabbi Stephen S. Wise describe the Civic Crisis, which appears to be the decision of Tammany Hall to nominate for mayor a respectable but inefficient gentleman whose name was not given. Dr. Wise, introduced by Dr. Cadman as a master of the art of speech, delivered indeed a great address, standing under a huge oil painting of Washington which looked more ancient than familiar. The Club responded with enthusiasm to the Rabbi's arraignment of present conditions and the lack of civic interest among the churches. It has at least one member whose civic activity has been so great and his motives so high that if he is ever nominated for mayor the Congregational voters will probably be a unit for his election regardless of party. The quartet of Dr. Boynton's church gave a fine musical program, and Dr. Boynton was named as the next president of the Club. Under him there will be no crises it cannot meet and conquer.

Flushing Church Gets Assistant

First Church at Flushing is rejoicing in the recovery to health of its active young pastor, Rev. C. R. Raymond, under whose leadership last year was the most prosperous in all ways than for more than a decade. A pastor's assistant has been engaged who will give especial attention to the Bible school. Deacon J. H. Clark, who looks like a twin brother to Dr. De Witt S. Clark of Salem, Mass., has been superintendent for twelve years and is now obliged to rest, after splendid service. The vesper services which have been substituted for the evening worship have become popular. The church has adopted the custom of inducting new deacons into office and has also accepted the conference apportionment of its benevolences, raising its gifts to the seven societies from $875 to $1,500.

A heavy loss has been sustained in the death, after an operation, of Rev. Dr. J. A. French, who came as pastor twenty years ago, remaining in the church after retiring. He had rare gifts which endeared him to the parish and made his presence never an embarrassment to his two successors. He was a great traveler all over the world, and constantly shared with the church his recollections. He conducted a noon Bible class every Sunday until his sudden illness of last week. The town of Flushing will miss his helpfulness as much as the church.

SYDNEY.

Destroyed by Fire

Beautiful Wakefield, Mass., Edifice Ruined—Friendly Action of Neighboring Churches

First Church edifice of Wakefield, Mass., which was destroyed by fire, Feb. 21, was one of the finest in Greater Boston. Its walls were of two shades of gray granite, and the roof was of a gray green slate. The principal external features were a large, square tower on the southeast corner, rising to a height of 118 feet, with an ornamental belfry of clustered columns and carved capitals; a massive arch spanning an open porch at the main entrance and three round staircase towers. Elaborate and beautiful memorial windows adorned the auditorium, two sets of group windows and six large memorials. The auditorium was finished in quartered oak. The communion table and pulpit chairs were made from the frame of the old meeting house, demolished in 1890. All of these articles, together with the pulpit Bible, memorial clock, etc., were destroyed.

The edifice was dedicated in 1892, but only five years ago were held the exercises celebrating the debt-clearing. The disaster brought almost immediately a group of sympathetic messages from neighboring pastors, as well as from New Hampshire and President Beach of Bangor Seminary. The Baptist, Methodist and Universalist congregations immediately offered the use of their edifices to their stricken townsmen, and the Episcopal church threw open its parish house. A meeting has already been held in the Methodist church to appoint a building committee.

It must have been a gratification to President Roosevelt to sign the bill by which the preservation of the big trees of the Calaveras groves was insured. The title to 4,000 acres is to be acquired by the Government in exchange for the right to cut an equivalent amount of timber elsewhere. There are in these two groves more than 1,500 of these giant sequoias. Much credit is due to the people of California, and especially to the women of the California Club, who have worked for more than nine years to interest a reluctant Congress in this plan of preservation.

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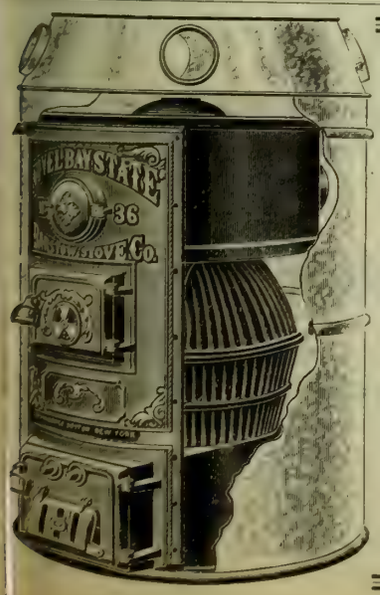
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Upturning a City

Spokane Yields to Billy Sunday—A Funeral Service Attended by 7,000

The evangelistic campaign, conducted by William A. Sunday and his corps of assistants under the auspices of forty Spokane churches, closed Feb. 7. For six nights in the week and for six consecutive weeks the tabernacle, seating more than 8,000, has been filled to the doors. During the last two weeks of the meetings people desiring to attend the evening services had to be on hand before six o'clock, as before seven hundreds would be turned away.

It is doubtful if Sunday's style of preaching can be duplicated. He preaches all over. Not an ounce of weight, nor a muscle of his body but is brought into play. No one, after hearing him, doubts his earnestness or sincerity. He has a direct message, a simple theology and tremendous energy. Though enthusiasm abounded, the meetings were practically free from hysteria and from exhausting after-meeting appeals. The invitation was not given at all for the first two weeks, and when it was given, more dependence was put upon personal work by trained workers than upon agonizings from the platform.

A choir of 1,000 voices, under the direction of Mr. Fisher, with Mr. George Butler as soloist, made the music inspiring. The forty or more ministers selected their best personal workers to assist in the work of persuasion. The finances were ably handled by a committee of prominent business men. The sum of $15,000 was raised for current expenses in the first four weeks. No later offerings were taken except the final thank-offering for the evangelist. After all expenses were paid, over $2,500 remained to be divided *pro rata* among the churches participating. The offering to Mr. Sunday amounted to a little more than $11,000, making $26,000 that Spokane gave for the six weeks' campaign.

The tangible results were 5,666 cards signed by people who were either converted or desired to reconsecrate themselves. Of these it is estimated that nearly 2,500 joined the Spokane churches on or before Feb. 14. On that day, one week after the close of the services, 360 joined the First Methodist Church; 30 joined Westminster Congregational Church, with nearly 200 yet to follow; 40 joined Plymouth Congregational Church; 60 the First Christian; 40 the First Baptist, and so on through the list of churches interested. Dean Lockwood of All Saints Cathedral (Episcopal) reported eleven accessions as a direct result of the meetings, though his church did not participate.

The results that cannot be tabulated were after all most important and will no doubt be just as permanent. Sunday's assaults upon intemperance and all manner of vice produced an impression for good all over Washington and Northern Idaho. A miner from Wallace, Ida., said that he believed Sunday had converted two outside of Spokane through his sermons printed in the papers for every one who came forward in the meetings. The Liquor Dealers' Association reports that sales have fallen off nearly twenty per cent. since the meetings began. Certain it is that Sunday's sermon on Get on the Water Wagon did an untold amount of good. It was preached to an audience of 10,000 men, while from two to three thousand more were able to hear parts of it through the open windows. Only 16,000 voters are registered in the city.

While the meetings were in progress a severe cold wave struck the Inland Empire. Hundreds of homeless men in the city were out of work and hungry. The great tabernacle was thrown open to them, kept warm, and hot coffee and sandwiches were served free for ten nights. On one occasion 1,200 men were thus cared for in this way. It was a practical philanthropy which won the hearts of thousands of working people.

A spectacular feature of the meetings, and one fraught with important results, was the special train, known as the "Local-Option Special," which carried Billy Sunday and 112 influential business men of Spokane over to Olympia, the state capital, where the fight for an effective local-option law was at its height, with the chances against its success. The interest aroused by this move brought thousands of temperance supporters to Olympia, and the legislature was besieged for two days by friends of the measure. Sunday delivered his Booze sermon with variations to suit the occasion, and as a result, the wavering ones were made strong and the bill was passed by a vote of 56 to 38.

Sunday's chief assistant, Rev. C. P. Pledger, sacrificed his life to the success of the meetings. He caught cold in January but would not give up the work. He was taken with pneumonia and died just three days after the meetings closed. His funeral, attended by 7,000, was the last meeting held in the tabernacle before it was torn down.

So successful and uplifting was this campaign that Mr. Sunday has been prevailed upon to return to Washington in 1910, when he is expected to hold meetings in several coast cities, probably in Bellingham, Seattle, Tacoma and Portland. The sentiment of thousands is expressed in the words of Rev. H. E. Mills, pastor of Plymouth Church: "I am glad he came. He has given me a new intensity and zeal in my work for Christ. Towering above all his faults and blemishes is the grand purpose of the man to save the lost. I would be ashamed to allow this man to labor in our city at the very limit of his strength for six weeks without rousing all my powers to do my best for God."

Ritzville, Wn. W. M. P.

By the will of Eugene Tompkins of Boston the Perkins Institute for the Blind in that city will, after the death of the widow, come into possession of a sum of nearly a million dollars. Mr. Tompkins was a well-known theater owner and manager.

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Reaching the Churched

Los Angeles Torrey Meetings Benefit Parishes

Great hopes awaited the Torrey campaign in Los Angeles, and now, several weeks after the meetings have closed, pastors are asking whether the hopes have been fulfilled. The preparations were commensurate with the occasion. An immense tabernacle, seating four or five thousand, in the heart of the city, was provided, and nearly $10,000 expended, about $2,250 going to the evangelist and his four assistants. Spiritually, careful preparation had been made, the laymen of the city taking a leading part in the initiative, and cottage prayer meetings in all districts added inspiration to the regular church work.

In many respects the meetings approached the ideal. The speaker, terribly in earnest as always, was quiet in manner, appealing mainly to the reason and the will. That combative attitude toward views less conservative than his own, which has formerly aggravated many ministers, was less in evidence and softened by evident kindness of spirit. There were comfort, strength, assurance, the call to action, for the Christian; and a tremendous appeal and challenge to the unconverted. No truth seeker but must have found help. Ministers must have received great benefit from this incisive, effective personality and from the enthusiasm felt in a great multitude making it their business for a month to herald the gospel. The large chorus, leader, soloist, were helpful, and the accompanist a genius. Great inspiration and satisfaction were doubtless received by the throngs who attended.

About 1,600 decision cards were signed: Presbyterians 335, Methodist Episcopal 278, Congregationalists 167, Baptist 151, etc. This is not a great number of even nominal converts when audience and population are considered. Evidently the congregations were too largely composed of church members, and Dr. Torrey again and again chid Christians for bringing so few outsiders. When the sifting process of reception into the church is known, tangible results shrink discouragingly. At our First Church fifty-two members were received at the next communion, but this included those uniting by letter and was no larger than the usual number at this season; while few were received by our smaller churches. The experience in other denominations was similar.

The expressed opinions of two of our ministers probably sum up the situation. Dr. William Horace Day: "The Torrey meetings have done immense good to the churches. Two men came before our committee with a deep experience. It is refreshing to hear the genuine ring of conversion after the surface-touching statements so familiar. As to accessions, we receive no more than would follow a month of equal effort devoted to pastoral work." This from a central church. Dr. B. F. Boller writes from the edge of the city, "At this distance from the base of operations we receive no perceptible benefit from the Torrey meetings." Much as this centralized effort, therefore, has benefited individuals, it has not moved the unchurched masses appreciably. CHESTER FERRIS.

United States Senator Clark of Missouri told the Senate the other day that Congress was making itself "the laughing stock of every intelligent man on the face of God's green earth." This is an exaggeration. We could name men in both houses to whom this statement properly applies and who are advertising it as applicable to the whole body. But there are sane, dignified and patient members of both branches of Congress. Besides, this section of God's earth is just now not green but covered with snow, which contrasts with the green things seen by the senator from Missouri.



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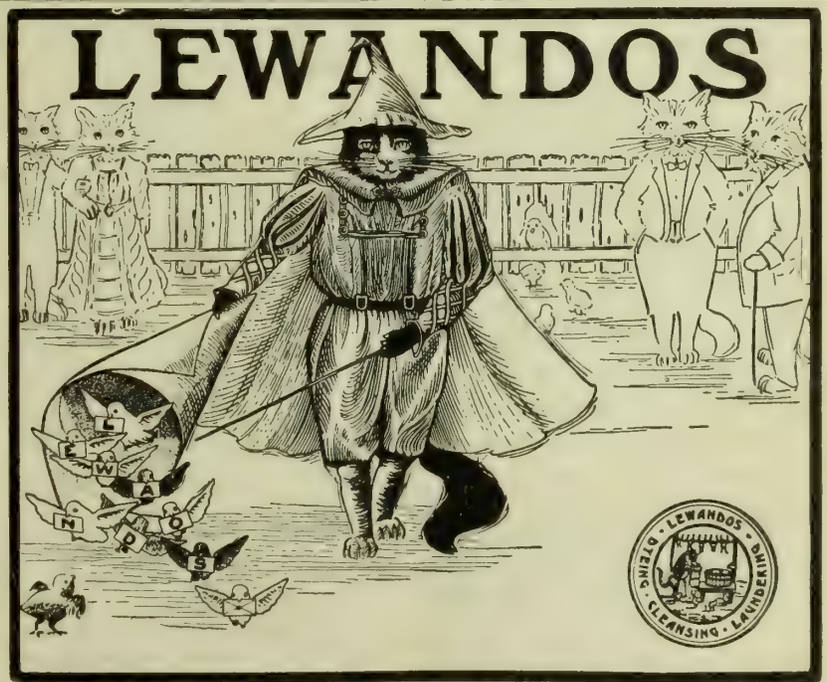
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Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Church and Ministerial Record

Calls

BURTON, CHAS. E., recently of *Lyndale* Ch., Minneapolis, now of Winona, Minn., to be assistant to Dr. Washington Gladden of First Ch., Columbus, O.

DAVIES, HOWELL, *Bethany* Ch., So. Portland, Me., to *First Presb.* Ch., Cato, N. Y., also to Carlisle, N. Y. Accepts the former.

DICKEY, JOHN G., Elkader, Io., to Mormorth, N. D. Accepts.

EKINS, GROVE F., *Second* Ch., Millbury, Mass., accepts call to Housatonic.

FRASER, E. A., to New Hampton, Io. Accepts.

GRANTHAM, LEWIS J., lately of *Union* Cong'l Ch., Moline, Ill., to Wellston, Okl. Accepts.

HALLIS, ALEX., formerly of *Swedish-Finnish* Ch., Worcester, Mass., to *Swedish-Finnish* Ch., Brooklyn, N. Y. Accepts.

HANNA, GEO. F. (*Lic.*), Lyndon, Ill., to Ivanhoe. Accepts.

HOLCOMBE, GILBERT T., Clayton, N. M., to Berthold, N. D. Accepts.

IMRIE, ANDREW B., Johannesburg, Mich., to Whitehall. Accepts.

KLAR, OSCAR B., Philadelphia, Pa., to Egg Harbor City, N. J. Has begun work.

MUELLER, RUDOLPH C., *Freudenthal* and *Zion* Chs., Medina, N. D., to Dawson and Tappan. Accepts.

NEILAN, JOS. D., formerly of Wallace, Ida., to be treasurer of Greater Whitman Fund. Accepts, with headquarters at Walla Walla.

PARKER, JOS. J., Genoa, Neb., to Kearney. Accepts.

PENNELL, ORRIN H., Unionville, O., to *Randolph* Ch., Guy's Mills, Pa. Accepts.

PERRY, CLARENCE H. (*Lic.*), Farley, Mass., to Kent, Ct.

POWELL, THOS. B., Yale Sem., to assistant pastorate of *Plymouth* Ch., New Haven, Ct. Accepts.

QUEEN, CHAS. N., accepts call to San Bernardino, Cal.

RANDELL, ALFRED E., Wyanet, Ill., to Dixon.

SERL, ELMER W. (M. E.), Dayton, O., to Mattoon, Ill.

SMALL, ANDREW J., Chaplin, Ct., to Merrimack, N. H.

THOMAS, CLARK S., Minooka, Ill., to Armour Mission, Chicago. Accepts.

UNGER, SAM'L L., Wabaunsee, Kan., declines call to principalship of Southern Kansas Academy at Eureka.

Resignations

CLARK, GEO. W., Brooklyn, Ct., to take effect May 9, after an eight-year pastorate.

DAVIES, HOWELL, *Bethany* Ch., So. Portland, Me., after a five-year pastorate.

DICKEY, JOHN G., Elkader, Io.

EKINS, GROVE F., *Second* Ch., Millbury, Mass., after a five-year pastorate.

HALE, MORTON W., Surry, N. H., to take effect May 16, after three years' service.

HANNA, GEO. F. (*Lic.*), Lyndon, Ill.

IMRIE, ANDREW B., Johannesburg, Mich.

MUELLER, RUDOLPH C., *Freudenthal* and *Zion* Chs., Medina, N. D., after seven years' service.

NEILSON, MCINNES, Ravenna, O., after a ten-year pastorate.

PARKER, JOS. J., Genoa, Neb.

PENNELL, ORRIN H., Unionville, O.

TENNEY, HENRY M., *Second* Ch., Oberlin, O., to take effect in September, 1910, after a pastorate of twenty-one years.

WOODS, MERRICK W., *Fellowship* Ch., Wichita, Kan.

Ordinations and Installations

GOOD, CHAS. M., Yale Sem. (formerly a U. B.), o. at Barlow, N. D., Feb. 10. Sermon, Rev. J. R. Beebe; other parts, Rev. Messrs. G. J. Powell, Robt. Paton, H. I. Gardner, Smith, C. H. Phillips.

SECKERSON, HOWARD A., o. Woodbury, Ct., Feb. 25. Sermon, Rev. I. W. Sneath; other parts, Rev. Messrs. Sherrod Soule, R. E. Carter, W. H. Phipps, C. Underwood, J. L. R. Wyckoff.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

A Tonic Free from Alcohol

Talk with your doctor about Ayer's non-alcoholic Sarsaparilla. Ask him if he prescribes it for pale, delicate children. Ask him if he recommends it when the blood is thin and impure, and when the nerves are weak and unsteady. Ask him if it aids nature in building up the general health.

J. C. Ayer Co., Lowell, Mass.

Resolutions of the Congress

Whereas, the Congregational Church is for the most part the product of home missions and must continue to depend upon home missionary effort for its growth and efficiency; and

Whereas, the cessation of growth has been contemporaneous with the decrease of the receipts of the Home Missionary Society;

Resolved: (1) That the Congregational Home Missionary Society ought to be at once freed from the burden of debt by which its hands are tied and its work crippled.

(2) That in the present situation we appeal to the churches to put the cause of home missions to the front.

(3) That we urge pastors to inform their congregations in regard to the present emergency and secure systematic efforts to increase contributions to this cause.

(4) That we commend the boards and secretaries of home missionary societies in the use of such aggressive methods as will secure the largest development of local efficiency.

Resolved: (1) That we commend most heartily the "Together" Campaign and pledge our utmost co-operation to secure its success.

(2) That we rejoice in the proper unification of our missionary activity as expressed in the new *American Missionary Magazine,* to be issued by our homeland societies.

(3) That we urge pastors to support the effort of securing the largest number of subscriptions possible.

Whereas, we recognize that the most important problem now facing the New England churches is the question of immigration, and that it demands all our consecration, all our spirit of brotherhood and democracy; and imperatively demands new methods to meet new conditions;

Resolved: That we therefore commend to the Home Missionary Society a careful consideration of the method now being pursued by the Y. M. C. A. in sending young men abroad under Professor Steiner to study these peoples in their home lands, that when transplanted thence they may be met with intelligent consideration and sympathy and Christian brotherhood, and that we urge upon our men of wealth the provision of sufficient means for financing such a movement.

Whereas, the Lord's Day is endangered by the conditions and practices of modern life imperiling its civic, economic, moral and spiritual value as never before in New England,

Resolved: That this, the second Congress of New England Churches, re-emphasize its claims and commend all wise efforts made in its defense and maintenance in the different New England states; that we deprecate any modification of the present Sunday laws in the interests of commercial enterprises or Sunday amusements.

Resolved: By the New England Congregational Congress assembled at Manchester, N. H., (1) that in order to secure the largest possible participation in the management and control of our six national societies, especially to secure the utilization of the best abilities in the denomination, that said societies should adopt the general principle of but one office for one man, except for rare and exceptional reasons.

(2) That the secretaries and other paid officers should hold no offices in any of the above mentioned societies except those for which they are paid.

(3) That executive boards and other administrative offices be as widely distributed as possible among the ministers and laymen of the denomination, and that the secretary of this Congress be instructed to send a copy of this resolution to every society having a representative in New England.

Resolved: That this Congress rejoice for the spirit and service discovered through the Federal Council of the Churches of Christ, at its sessions in Philadelphia, Pa., Dec. 3-8, 1908, and in view of the fact that the movement that centralized in that remarkable meeting had its initiative to a large extent with our Congregational churches, we therefore urge that the appeal made for the support of the share Congregationalists are asked to take be responded to in the heartiest manner possible.

Resolved: That we deplore the spirit of many of our Congregational brethren of the ministry in avoiding or neglecting Associational connection and fellowship, and earnestly urge such to become identified with such fellowships as may be locally convenient for the excellent purpose of maintaining high standards and proper ministerial responsibility.

Resolved: That the second New England Congregational Congress hereby expresses approval of the action taken by the historic churches of Newburyport, Mass., looking toward organic unity and appreciation of the unselfish spirit displayed by the ministers of those churches in promoting union.

Personalia

President Eliot of Harvard has at last said that if the ambassadorship to Great Britain were offered to him, it would be impossible for him to accept it. Few of those who knew him supposed otherwise; but everybody united in approval of the suggestion that both countries would be honored by his appointment to that office.

Sec. J. L. Barton of the American Board has been giving to the Theological Seminary of New Brunswick, N. J., the Graves course of lectures on Christian Missions and the National Development of the East. He demonstrated that Christian missions have been the main factor in modern Asiatic movements which have brought Eastern races into prominence in international affairs, and which are compelling Western civilized nations to acknowledge the Asiatic as equal to the American and European in mental equipment, business sagacity and possibilities of moral development. Foreign missions are fundamental in shaping conditions in the interests of universal brotherhood and the permanent peace of mankind.

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Helped Wisconsin Couple.

It doesn't pay to stick too closely to old notions of things. New ideas often lead to better health, success and happiness.

A Wisconsin couple examined an idea new to them and stepped up several rounds on the health ladder. The husband writes:

"Several years ago we suffered from coffee drinking, were sleepless, nervous, sallow, weak and irritable. My wife and I both loved coffee and thought it was a bracer." (Delusion.)

"Finally, after years of suffering, we read of Postum and the harmfulness of coffee, and believing that to grow we should give some attention to new ideas, we decided to test Postum.

"When we made it right we liked it and were relieved of ills caused by coffee. Our friends noticed the change—fresher skin, sturdier nerves, better temper, etc.

"These changes were not sudden, but relief increased as we continued to drink and enjoy Postum, and we lost the desire for coffee.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

A WARNING—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

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Certain Proof Will Be Made That Stuart's Dyspepsia Tablets Cure Stomach Trouble.

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Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascetic Pepsin of the highest digestive power and approved by the United States Pharmacopœia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aceptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well-known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

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Biographical

REV. JAMES E. SMITH

Rev. James E. Smith, who for the last two and one-half years has been the pastor of the First Congregational Church of Everett, Wn., died on Feb. 3 of cardiac asthma, while returning from a church meeting at which plans for a new year's work had been happily outlined.

Mr. Smith was a graduate of Tufts College and was ordained in the Universalist church in 1882. Very early in his ministry, however, he came into the Congregational church, although at great cost to himself of preferment and financial advancement. The pulpits which he has occupied have not been those most conspicuous, although he has had a number of the strong churches in the West but he has been rather known as one who could take a church that ought to be strong, but which was divided, torn and apparently almost wrecked, and bring it up to the place it should occupy as a great, strong witness for Christ, showing forth by its harmony and love of the brethren that its members had been with Christ and learned of him.

Those who knew him best loved him most, and while he was new in Washington, comparatively, and was, therefore, not so well known as in the Middle West, the brethren of this state can unite with those of Minnesota, where he labored so many years, in feeling that we and our church have lost a friend on whom we had been wont to lean for counsel and help. S.

Deaths

BUSS—In Aurora, Ill., Feb. 6, Rev. Henry Buss, aged 87 yrs. Of English birth, he had held six pastorates during his forty years' service in this country. He was the father of Rev. W. H. Buss, now of Fremont, Neb.

FISKE—In Wellesley Hills, Mass., Feb. 22, Capt. Joseph Emery Fiske, aged 69 yrs. Mr. Fiske united with the church in 1857 and on graduating from Harvard College, in 1861, entered Andover Seminary. But he heard the call of his country and in August, 1862, enlisted. From private he was speedily promoted to captain of the 2d Mass. Heavy Artillery. He was taken prisoner in 1864, and for ten months was confined in Andersonville and other Southern prisons, but he finally escaped and joined Sherman's army. In May, 1865, he was honorably discharged and returning home re-entered Andover, graduating in 1867. The death of his father, however, prevented his entering the ministry. He became an active citizen, was sent to the legislature as Representative and Senator and for many years held the highest offices in his town. His interest in the church was unfailing and his life was one of great usefulness. He will be remembered in the community as a man of more than ordinary ability, of good judgment and high character.

FRENCH—In Flushing, N. Y., Feb. 23, following an operation for appendicitis, Rev. John Abbott French, formerly pastor of First Church, Flushing, aged 68 yrs. A graduate of Williams College, his first pastorate was over First Presbyterian Church, Morristown, N. J. Later he served a church in Chicago and came to Flushing in 1890, resigning in 1901 because of poor health.

GERRISH—In Webster, N. H., Feb. 23, Henry Hovey Gerrish, for many years deacon of the Webster church, aged 76 yrs., 2 days.

WILLIAM H. WHIPPLE

William H. Whipple of Salem, Mass., a faithful layman of the Tabernacle Church of that city, died on Feb. 11. Quiet and unobtrusive as he ever was, it is yet true that few lives have exerted greater influence for good than his.

Educated in the Salem schools, he entered early upon a business life and filled positions of responsibility for some thirty years. After this, for reasons of health, he withdrew from the active life of business and began at once to devote himself to the work which lay next his heart. What had been up to this time his avocation, now became his vocation, and the result was the first Boys' Branch of the Y. M. C. A. in the world. While he approved and encouraged all the modern appliances and attractions which tend to draw boys to the Association, his peculiar power lay in his personal influence—a power which he never failed to use, nor to create opportunities for using. From one end of the country to the other there are men today who, at mention of Salem, will say, "I used to be one of Mr. Whipple's boys." In these days, when so much is attempted through organization, it is refreshing to turn to a life where the personal touch was counted the great instrument to be used in the service of the Master.

After thirty years of untiring effort in this work so dear to him, Mr. Whipple was obliged, on account of serious illness, to give up all active life. No greater testimony to his sincere faith could be given than that of the last eight years of patient, uncomplaining invalidism. A great lover of his own home, tenderly cared for by the sister who shared his hearthstone, he died in the home where he was born, in his seventy-sixth year.

"And he wist not that his face shone."

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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, March 8, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

AMERICAN McALL ASSOCIATION. Boston Auxiliary, annual meeting in Central Church Chapel, March 10, 3 P. M., Speaker, Rev. S. W. Beach, D. D. Public invited.

INTERDENOMINATIONAL PRAYER MEETING in the interests of Home Missions will be held in the vestry of Park Street Church, Boston, March 11, in the afternoon, under the direction of the Greater Boston Committee of the Council of Women for Home Missions.

Home Missionary Fund

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No doctor and his bills.

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Prices range from $2 to $10. Send for complete prospectus to Charles C. Cook, 150 Nassau Street, New York.

Missionary Women in Council

With no flourish of trumpets and no throng of attendance a significant meeting was held in the vestry of Park Street Church on Feb. 24 and 25. Ninety-two women, delegates of twenty-eight mission boards, gathered for discussion of practical questions concerning the best way to carry on missionary work at the home end of the line. The discussion of each important topic was opened by women from some one board, and later many others joined in with question and experience. To name the subjects gives an idea of the scope of the meeting.

The women of the Baptist Boards handled the matter of the Treasury and Representation at Conferences; the Methodist Episcopal sisters dealt with Unauthorized Gifts and Assigned Work. The wide theme of the Care of Missionaries, subdivided into Salaries and Allowances, Outfits and Refits, Furloughs, Buildings, and Retired Missionaries, was ably and helpfully handled by the Presbyterians. Miss Harriet Taylor, executive secretary of the National Board of Y. W. C. A., and Miss Ruth Paxson, secretary of the Student Volunteer Movement, emphasized the close and sympathetic alliance of each of these great organizations with the Woman's Boards, saying that they are friends, in a sense, servants, of the missionary work.

The Congregational women dealt with the topic of United Mission Study, as seen in Women's Societies, among Young People, and in its Literature. The Dutch Reformed women told of the various Summer Schools, at Northfield, Mass.; Winona, Ind.; Monteagle, Tenn.; Mt. Hermon, Cal.; and greatest of all, the gathering at Corpus Christi, Texas, where 3,000 men and women gathered for eleven days. The Lutherans discussed needs and possibilities of Work among Children. The Round Table, ably led by Mrs. Charles N. Thorpe of Philadelphia, brought out much animated talk, the relation of Women's Boards to Men's Boards being specially interesting. At the session on Wednesday evening Miss Clementina Butler spoke of the World's Awakening Womanhood here in America, and Mrs. F. E. Clark gave powerful illustrations of the same awakening in other lands, notably in China. The closing service was led by Mrs. S. B. Capron.

Education

President Alderman of the University of Virginia has succeeded in raising an endowment fund of $1,000,000, beginning with a subscription of half that amount, made by Mr. Carnegie, contingent on raising the whole sum.

Mr. Robert C. Ogden of New York, in addressing the Harvard Union recently, made a bid for college men in the retail business and paid this compliment to his own work and to the type which the American college produces: "The man needed to make a successful merchant must have intelligence, integrity, originality and initiative, and also a good training. These characteristics are found in the college graduate. The realms of retail business present a boundless field leading to artistic and ethical ends, and everything considered, it is a great field for practical experiment. Why, the creation of a great chain of stores throughout the country, as a sort of parallel of the trusts, would be a far harder task than the incorporating of the steel trust or the oil trust, and is probably not attempted because of its extreme complexity."

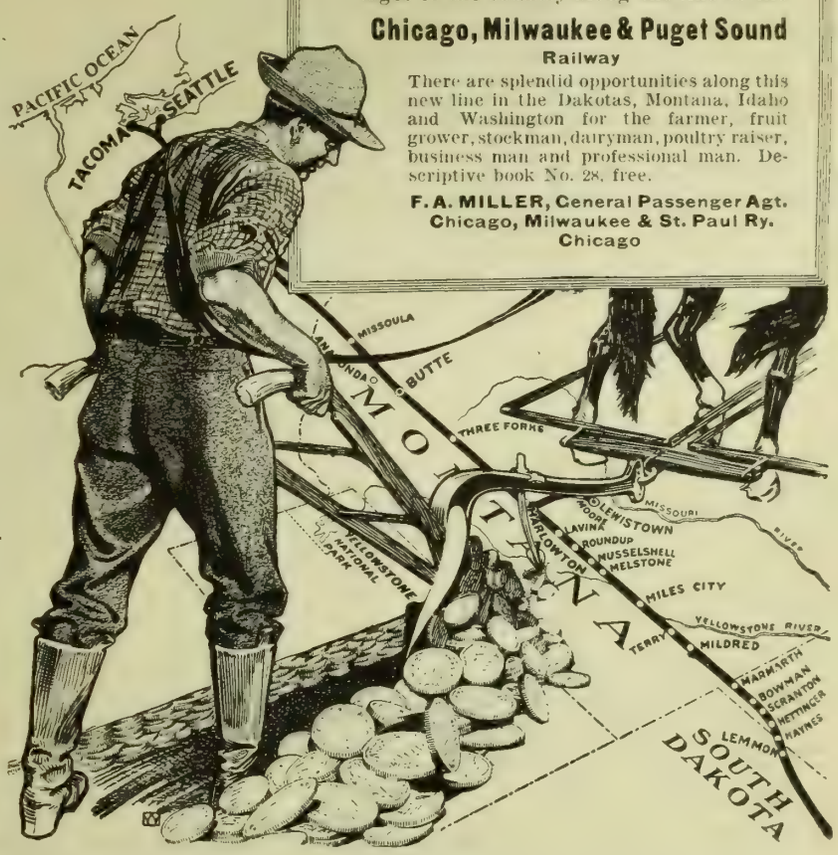
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Volume XCIV 13 March 1909 Number 11



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A SUBURBANVILLE EPISODE.—The stove-warmers at the grocery witnessed a lively explosion of wrath the other evening, when Mr. R. R. Commuter stalked into the store and viciously thrust a package under the nose of the man behind the counter, demanded: "Are you the man who sent this 'infernal machine' to my housekeeper?" Dodging behind a flour barrel, the grocer stammeringly asked, "What d-do you mean?"

"I mean this—this deadly bottle of stove blacking, which is just the same fire-brand kind that set my neighbor's house on fire last month," retorted the enraged Commuter, and, banging the package on the counter, he shouted: "Don't you know that sane people will not allow this stuff on their premises any more than an open Kerosene Can. Give me a package of X-Ray Stove Polish, and if ever you send any other kind into my family, you'll hear from me, and the neighbors can send the flowers. You understand—X-Ray Stove Polish or none at our house!"

DURING the past month the Twentieth Century Pledge Signing Crusade has been pushing its work actively along the line of total abstinence and the distribution of literature. Several thousand copies of a special leaflet, "Do Saloons Help Business?" have been sent out. President J. B. Lewis addressed several Lincoln temperance meetings at Milford, Mendon and Springfield, also an address on Lincoln's Day to 2,000 scholars of the Mission Church Parochial School.

Field Secretary Prof. John A. Nicholls has also delivered a number of no-license and temperance addresses, and on Sunday, Feb. 14, spoke at Middleboro under the auspices of the Y. M. C. A. He delivered an address, on Feb. 21, in the Methodist Episcopal church at Attleboro, at a Washington and Lincoln Rally held under the auspices of four temperance organizations. The church was crowded and great interest manifested.

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Contents 13 Mar., 1909

EDITORIAL 337-342
- Event and Comment
- Editorial in Brief
- The Inaugural Address
- Law Making by Popular Vote
- The Growing Kingdom—Awakened Turkey

CONTRIBUTIONS
- One Hundred Years in the Heart of Boston 343
- Woburn's Grand Old Man. Rev. Stephen A. Norton, D. D. 344
- Happenings in Washington. Lillian Camp Whittlesey 345
- The California Redwoods and Hero Worship. Charles A. Brand 346

THE HOME 349
- Possibilities in Window Pictures. Caroline L. Hunt
- The Strategy of Great Grandma. Susan Hubbard Martin
- A Mother's Bedtime Experience. Georgia M. Root
- The Children's Pulpit
- Tangles

THE FIRELIGHT CLUB 348
CLOSET AND ALTAR 351
AMONG THE NEW BOOKS 352
FOR ENDEAVORERS—Topic for March 21 353
CHURCH AND MINISTERIAL RECORD 358
CHURCH NEWS
- Boston 354
- New York 354
- Chicago 355
- The Middle West 356
- An Interregnum Pastor 357
- Union of Many Sects 359
- New Buildings at Rollins College 360

MISCELLANEOUS
- A New Ecclesiastical Office 342
- Personalia 342
- The "Together" Campaign 347
- Sayings and Doings 347
- A Comparison 353
- Woman's Board Meeting 353
- Biographical 357
- Christian News 359
- Sparks from Other Anvils 360
- A Christian Pioneer 361
- Cuba's President Inaugurated 361
- Congregational Nomenclature 362
- Congregational Ministers Deceased in 1908 363

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and Christian World
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What is a Treaty of Reciprocity?
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What is a Statute of Limitations?

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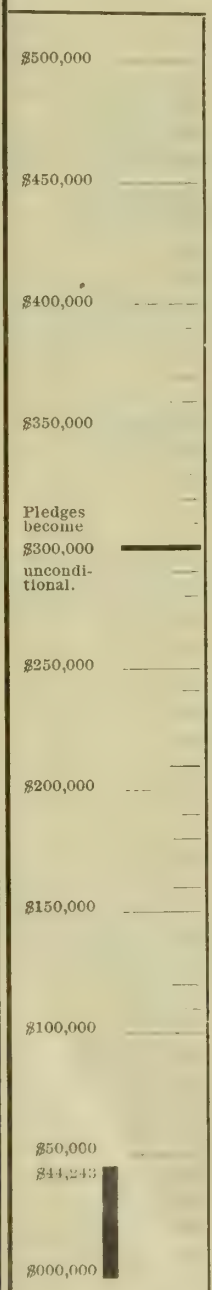
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FOR OUR COUNTRY AND THE WORLD

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TOGETHER ALTOGETHER

A splendid beginning has been made in massing our Congregational forces for vigorous and aggressive advance in Common Christian Work. It remains to consummate and crown the achievement for realizing our actual capacity and strength as a denomination.



Scale showing subscription to Saturday, March 6, 1909, with point below which pledges are conditional.

ACHIEVEMENT ALREADY REALIZED

THE SEVEN MISSIONARY SOCIETIES ARE TOGETHER. No longer can it be said, "If only our Missionary Societies would get together and pull together Congregationalists could forge ahead." They are together now beyond any question. They are shoulder to shoulder in this Joint Missionary Campaign, and keeping step in steady marching order.

THE CHURCHES ARE TOGETHER in response to the appeal of this Campaign. At center after center from New England to the Pacific Coast, they have met and taken deeply to heart the present situation. To the playful suggestion that the churches are "getting it in the neck" a pastor said, most earnestly, "No, the churches are getting it in the heart." The campaign has been heart-searching from the first and becomes more so as it progresses.

ACHIEVEMENT STILL TO BE MADE

What remains to make complete our CONGREGATIONAL GETTING TOGETHER for vigorous and aggressive Mission Work is chiefly good business organization and practice throughout the churches in securing missionary funds.

ALL HANDS TOGETHER along with ALL HEARTS TOGETHER will fully meet the case. Let the situation be taken in hand as already it is being taken to heart, and it can easily be mastered. This means some preliminary

GETTING OF DOLLARS TOGETHER

for extinguishing debts and laying the foundation for Future Avoidance of Debt. But what are $500,000 among 700,000 Congregational church members besides other hundreds of thousands of adherents! As one Campaign speaker said of the present debt, "It is the debt of an enterprise, not of a tombstone, a live thing, not a dead thing. It is not alarming. The man asleep has the nightmare. The man awake has a great vision."

It is time for Congregationalists to be awake, seeing eye to eye and helping hand to hand in getting *Altogether* Together.

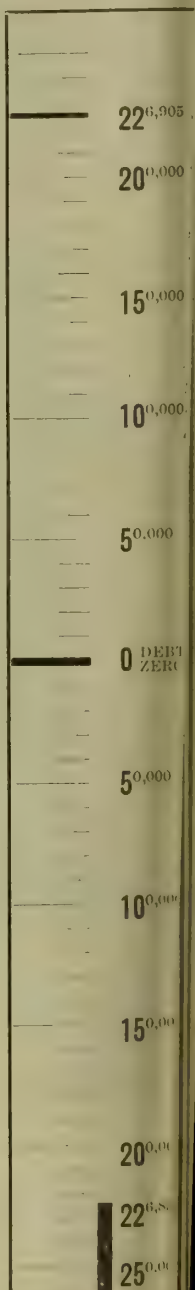
Hundreds of pledge cards taken have not yet been returned. The Finance Committee would like to *get them together* right away.

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending Feb. 27	**$36,072**
Received for week ending March 6	**$ 8,171**
Total to March 6	**$44,243**

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Chairman, C. H. PATTON, D. D.
Secretary, W. E. STRONG.
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Scale of Centigra Thermometer. 0 point of Liquidatio Below 0 is Debt Ra ing. Above 0 Fu to Divide among the Societies.

THE CONGREGATIONALIST

and Christian World

Saturday
13 March 1909

Volume XCIV
Number 11

Event and Comment

The Wide Service of a Single Church

Not because it happens to be in Boston do we put the picture of the Park Street edifice on our cover this week, and relate at length features of the interesting centenary of the church last week. Park Street is known from the Atlantic to the Pacific. Tokens of its influence are found in many a state and in foreign lands as well. We have been impressed as we have followed the course of its celebration with the way in which it has illustrated the two best ideas of Congregationalism, namely, independence and active participation in the work common to all Christians. Firm it has certainly been in its adherence to the truth as it understood it. It asked no man's permission to come into being, and it has conducted its own affairs throughout the century as it saw fit. Over and over again it has utilized its structure, the talents of its members and pastors, the prestige of its position and name for the common welfare. This disposition to take its full share of local denominational burdens and of the Christian work of the world was never more pronounced than it is today under Dr. Conrad's administration. He has bravely committed it to the policy of staying just where it is, in the midst of the city's seething life, and he and those closest to him today are confident that it never had a better chance to do a distinct and large work for the Kingdom. In that hope and expectation the denomination and the city share.

The Forward Look in Missions

Nothing is more encouraging than the serious, intelligent devotion today of strong, mature men and women and of the choicest young people to the missionary idea. Recently the Southern Presbyterian Church brought together at Birmingham one thousand one hundred men from all parts of the South to consult concerning their responsibility for an advance. They did not merely talk, but they willingly poured out their money to the extent of $60,000 in order to equip churches, schools and hospitals abroad. One man, who is far from being a millionaire, gave $10,000 for this purpose. Three weeks hence laymen of all denominations will hold at Toronto the first Canadian National Missionary Congress ever held. It will be the first time that men and women of a nation have met to consider and adopt a missionary policy for their country and the world. It is one fruit of the Laymen's Missionary Movement, which has attained its finest development in Canada. Denominational lines and sectarian interests will be disregarded, while such great themes as Canada's Opportunity at Home and Abroad, The Awakening Orient, The Christianization of our Civilization, The Stewardship of Life will be discussed. President Capen of the American Board, who was also at Birmingham, will be one of the speakers, many of whom are laymen of high standing in their respective churches. Sir Andrew Fraser, recently lieutenant-governor of Bengal, is coming from England to speak. The impulse which such a meeting contributes to Christian unity is a powerful one, while its practical outcome must be the establishing in many a church of the missionary purpose as the central object of its existence.

Intelligent Campaigning for Christ

What interests us in the great modern missionary meetings is not simply their frequency and enthusiasm, but the fact that behind most of them is a well-thought-out program looking toward the prosecution of missions not only on a larger scale, but with more wisdom and insight. Take, for example, the World's Missionary Conference in Edinburgh in June of next year, for which leaders in various parts of the world are already carefully preparing. The mass meeting idea in this case bows to that of a conference of experts who have possessed themselves in advance of desirable information by reading the reports of the eight commissions already inquiring about principles and methods of missionary work. Such crucial subjects as The Missionary Message and Its Relation to Non-Christian Religions, The Native Church, The Preparation of Missionaries and the Home Base of Missions are being investigated by competent men who will report their findings in print a month in advance of the meeting. We need the immediate impressiveness and the spiritual fervor of large meetings, but we also need the consecration of the mind of Christendom to the splendid task of conquering the world.

Aftermath of Roosevelt

"A false balance is an abomination to the Lord." The American Sugar Refining Company has just been convicted in the United States Supreme Court of using a false balance on which, during the last fifteen years, it has been weighing the sugar on which it has paid custom duties. The suit was first brought to recover $3,624,121, and this was the estimated amount of the fraud covering only six of the fifteen years. The Government finally decided to claim forfeiture only on two loads which had been reweighed by special agents. The stockholders have been unwitting partners in a business by which they seem to have been the gainers of several millions of dollars through systematic dishonesty. The damages recovered, $134,116, will leave in the possession of the company the most of its ill-gotten gains. From the investigation started four years ago into the conduct of life insurance companies in New York, suits resulted against the former president of the Mutual Life Insurance Company, R. A. McCurdy, his son, son-in-law and others for the recovery of about $6,000,000 alleged to have been improperly expended by them from its funds. On these claims the defendants have now refunded $815,000, and they are released from further obligations. The remaining five millions or more are presumably part of the losses of the policy holders in this one company, through dishonest or wasteful management of their business by men to whom they intrusted it. These are instances illustrating the reform in business methods which has been vigorously pushed under the administration of President Roosevelt. Honest men who have been moved to criticise it because of the disturbance in business through the prosecution of great combinations for thoroughly intrenched methods of fraud by which stockholders and the public have been cheated and robbed may well pause to remember that the evils attacked are to a far greater degree responsible for the disturbance in business than the vigorous methods by which they have been discovered and pursued.

Two Undesirables

Presidents come and go, the House of Representatives is new each two years, but the Senate is a continuous body. Therefore it is on hand at an inauguration to confirm the appointees of the new President and attend to other ex-

clusively senatorial work, including the induction of new members. The changes in its membership this year are considerable. We have referred more than once to the coming of Elihu Root, who takes rank without a period of initiation among the leaders, giving New York once more a real voice in the Senate. The unmourned passing of Mr. Platt points a moral. Here was a man of keen intellect, with remarkable organizing powers, of a kind, who has been United States Senator for more than twelve years, with not a single measure of importance to the public or an act of worthy leadership to his credit. His college education, his great opportunities, his wealth have counted for nothing, and he goes down in history with the name of "The Easy Boss" as his sole title to remembrance. Honor in the long run belongs to the unselfish and courageous, not to the crafty and self-seeking. It cannot be a solace to old age to know oneself written in the history only of the corruption of American politics. Among the re-elected senators comes Mr. Stephenson of Wisconsin, who secured at last a majority of one in joint session of the state legislature. His record of having spent over $100,000 in the primaries which nominated him goes to prove that no political machinery is to be trusted if left to the selfish manipulation of men with money to spend in influencing the people. Like Mr. Platt, Mr. Stephenson is an old man, but with little of the "easy boss's" political cunning. He is not likely to do credit to Wisconsin in this new term of service.

The Ministry and Gifts of Healing

The power of the thinking part of a man over his body and over other human bodies is always a fascinating theme. Most of those who talk of Christian Science, the Emmanuel movement and other forms of psychotherapy have only a shadowy conception of the part which their underlying idea has had in the history of all religion. Mental healing is closely related to mesmerism, Swedenborgianism, clairvoyance and many other cults whose chief claim is that those who accept their teachings can penetrate beyond the ordinary realms of knowledge and discover the secrets both of human life and of other worlds. The principal interest in mental healing lies in the power of suggestion, of one mind over another mind to operate through it on the body. Throughout all history the priests of different kinds of religion have been supposed, through prayers, incantations, the touch of their hands or other methods, to be able to set free the victims of mysterious supernatural beings and influences creating disease. This power worked both to heal and to curse. Peter not only raised the dead Dorcas to life, but pronounced sentence of death on Ananias and Sapphira. Paul not only exorcised a spirit of divination from the maid of Philippi, but called down blindness on Elymas at Paphos. Whether or not such powers are actually possessed by Christian ministers, the claim to possess them, however explained, is not to be lightly made. We advise ministers who propose to practice psychotherapy not to content themselves with reading a few of the books on healing which are coming out every month, but to explore somewhat the history of animal magnetism, magic, witchcraft, odylic force, hypnotism and occultism. We hope they will be led to the conclusion that the calling of the Christian ministry will not be exalted by claiming for it peculiar powers or gifts for healing physical diseases.

The Reality of Diseases

A common notion connected with psychotherapy is that a large proportion of diseases are not organic, but mainly imaginary, and therefore can be banished by taking the attention of the patient from them or assuring him authoritatively that they do not exist. But this method often is only a confession of ignorance of the actual physical condition of the sufferer. Dr. Woods Hutchinson, a physician writing in the *Saturday Evening Post*, while admitting that the mind exerts a powerful influence over the body, says that in proportion to the growth of medical science the resort to mental influence on the body is diminishing as a means of cure. Psychic remedies have been the main reliance of the witch doctor and medicine man, and instead of being untried have been thoroughly tested, and are now widely discredited. "Psychotherapy and narcotics are and ever have been the sheet anchors of the charlatan and miracle worker." Most of those persons who think they are ill, are ill, according to the judgment of leading neurologists, though perhaps not in the degree or manner that they imagine themselves to be. Bodily ills usually need material remedies, not mental suggestion alone. Even most of those whose sufferings are chiefly due to morbid imagination are not in a condition of physical health. Their nervous disorders are the effects more than the causes of physical disturbance, and their permanent cure will depend on the skill with which the physical basis of their disorders is sought out by medical science. This is quite outside the professional sphere of the minister or the lay Christian worker. Dr. Hutchinson says:

"Faith without works is as dead in medicine as in religion. Mental influence is little more than an introduction committee to real treatment. Even the means used for producing mental impressions are physical—impressions made upon some one of the five senses of the individual. In short, as Barker aptly puts it, 'Every psychotherapy is also a physical therapy.' Furthermore, even mental worry, distress or depression in nine cases out of ten has a physical cause. 'Take care of the body and the mind will take care of itself,' is a maxim which will prove valid in actual practice nine times out of ten."

Health as a National Asset

The annual cost of typhoid fever in the United States through loss of earnings and expenses of sickness and death is estimated at $350,000,000. During October, 1907, the number of cases of typhoid recorded in Pittsburg, Pa., was 638. The number of cases in October, 1908, after the new filtering plant for the city water was in operation, was ninety-six. Such concrete illustrations as this help us to appreciate the value of the report on national vitality for the Commission on the Conservation of National Resources, prepared by Prof. Irving Fisher of Yale University, which is the subject of an article in the March *World's Work*. This presents only the economic side of preventing disease. It is an impressive popular argument for that semi-socialistic development which tends to place on the community the cost of conserving the public health. Professor Fisher estimates that through attention to cleanliness alone the nation could save at least a billion and a half dollars per year now lost because food, water, air and streets are not kept clean. In countries where scientific efforts to promote sanitation and hygiene are made by public authorities, the results are an unquestionable demonstration of the value of the investment. In Germany, for example, where such efforts are highly developed, the average length of human life has been increased twenty-seven years in a century; while in India, where no such efforts have been made, there has been no increase. The death rate in India is 42.3 per thousand of population each year; in Scandinavian countries it is only one-third as great. In the United States it is 16.5. From experiments already made it is believed that the economic loss to the nation through tuberculosis, which is now about one billion dollars annually, can be almost wholly saved. For this work of preventing disease national, state and local governments must take their share of responsibility. Inspection of milk and other foods, removal of garbage, cleaning and sprinkling of streets, enforcement of building laws, free medical treatment of children in public schools cost a good deal of money. People must be educated to know the meaning of their investments in order that they may pay willingly their taxes and increased prices for pure milk and other foods. The returns warrant the cost and far more.

Personal Service for Public Health

Diseases cannot be cured or prevented by the action of government alone. When one has paid his tax bills, increased by provision for inspecting what he eats and drinks,

for hospitals for consumptives, etc., and has obeyed the laws to prevent the spread of infectious diseases, what else should he do? Perhaps he can help to support institutions for making researches into the cause and cure of disease, or for the attendance on them of poor students, or for the spread of information on matters pertaining to the health of the people. He can interest himself in measures for conserving the physical health of the nation, such as the abolition of child labor and the relief of women who are or are to become mothers from burdens beyond their strength, and the regulation of industries to the upbuilding instead of the breaking down of the health of their workmen. He can encourage the use of hitherto neglected means of maintaining health. It has become a well established truth that too great use has been made of drugs in medicine and too little of natural remedies, such as pure air and water, exercise, a clear conscience and peace of mind. Here the churches have an unfulfilled mission; and if they are becoming interested in it in lines of mental suggestion, such as the Emmanuel movement, their efforts should be encouraged and guided rather than discouraged and suppressed. The individual needs to realize that the maintenance of physical health is a moral obligation which he owes not to himself alone, but to society and to God. Sickness is often borne by innocent sufferers; but it is also often in itself sin and the consequence of sin—of carelessness or wilful disobedience to laws which God has commanded every one to obey. Professor Fisher has concentrated great divine commandments into two words—"Avoid poisons." These are not only such as are received into the body, such as poisoned air, food and water, but such as work on the body through the mind, poisoning thoughts and emotions. The gospel of good cheer and freedom from worry is a Christian gospel, and the churches which preach it and the Christians who live it are spreading the prescriptions of the Great Physician.

British Poor Law Reform

The British public has been slowly awakening to the belief that its whole system of poor relief is based on false principles, and that laws on which a former generation prided itself might well be described as measures for the propagation of pauperism. The increase in the last decade of able-bodied paupers receiving aid in the poorhouses has been 21 per cent., and of those receiving outdoor relief 49 per cent. The cost of the system in 1905-06 was nearly $70,000,000, over and above the vast systems of private charity. To this must now be added the just granted old-age pensions, which have so seriously exceeded expectation in the amount expended, no one who receives poor law relief being entitled to a pension. A royal commission, which has devoted three years to a careful study of the whole subject, proposes a complete reorganization of the system, with a larger degree of co-operation with private charities, better classification of cases and sifting out of vagrants and loafers, the methods adopted to be "preventive, curative and restorative," with every effort to foster instincts of independence. We note the special seriousness of the problem in a country where for more than two generations the right to public maintenance has been in the background of the thought of every helpless or unwilling man. Enforced work for those assisted is recommended by both the majority and minority reports. The growth of pauperism as a handicap to national prosperity may be indicated by the closing words of the majority report, "No country, however rich, can permanently hold its own in the race of international competition if hampered by an increasing load of this dead weight; or can successfully perform the *rôle* of sovereignty beyond the seas if a portion of its own folk at home are sinking below the civilization and aspirations of its subject races abroad."

The South African Constitution

The new nation which is consolidating itself in South Africa has chosen to exclude all but white men from its government. The franchise which Cape Colony now grants under limitation is, indeed, to be continued, but the basis of representation excludes the black man altogether. He is not even counted in the political census that redistributes seats in the legislature every five years. Except that four of the appointed senators are to be chosen "in virtue of thorough acquaintance with the wants and wishes of the colored races of South Africa," nothing but restriction and exclusion is applied to his case. He is a ward and not a citizen. The executive head of the unified colonies is to be a Governor-General, representing the paramountcy of the empire. No presidential election will excite or annoy the South African citizen; his embodiment of party spirit will be the head of his party in parliament—the premier or the leader of the opposition—a Cannon, not a Taft. As in Canada, the nation is to be bi-lingual, Dutch and English, and he who would succeed in politics must know both tongues. In our federation the states delegated certain powers to the national government, retaining all the rest. In South Africa all are to belong to the unified nation which may delegate such powers as it pleases to the provinces. In practice the result will probably not be unlike that in Canada, where the local governments generally succeed in getting what they desire. In voting, the interesting experiment of proportional representation and the single transferrable vote is to be adopted. That is, if my candidate has enough votes to elect him without mine, it is transferred to my second choice. The whole adult male population of the unified South African nation amounts to about 350,000, so that the new government is magnificent in territorial expansion and hopes of future growth, rather than in present numerical rank among the larger British self-governing colonies. By acquisition of the long desired port of Delagoa Bay by lease or sale from Portugal the Transvaal has just come into possession of its natural outlet for commerce on the Indian Ocean.

The Inaugural Address

A year and a half ago Mr. Taft opened the Presidential campaign with an address on national issues which dealt almost exclusively with the two issues of corporation control and tariff revision. In his inauguration address he began with the same subjects; the first as a policy of continuance, completing and perfecting what has already been accomplished, the second as the pressing duty of the hour. In the special session which he has already called, the President would give this work of tariff revision the exclusive right of way, in order that the business of the country may adjust itself to the new conditions speedily. None of the developments of the campaign or of the financial distress through which the country has passed have changed President Taft's opinions of the importance of these two policies. To both of them the party he leads is pledged, and both are demanded by the majority of the American people.

The President sees in both these policies a means to a business end. What is wanted is security. We have had enough of uncertainty—doubt as to the scope of law, mystification as to the value of property, darkness where there should be light in the handling of great businesses which directly affect the prosperity of the citizen, fear of change in regard to the prices of raw materials and competing merchandise from abroad. Now we desire stability—assurance that the laws will be respected, high standards of honesty, protection against unscrupulous strength, in combinations of doubtful morality; a settled tariff rate, productive of revenue, fair to the consumer and helpful to home industry. There can be no return to primitive conditions of business; but the adjustment of modern complex and far-reaching trade methods to the life of the state must be made in the interest of all. In the words of the President:

"It is believed that with the changes to be recommended American business can be assured of that measure of stability and certainty in respect to those things that may be done and those that are prohibited which is essential to the life and growth of all business. Such a plan must include the

right of the people to avail themselves of those methods of combining capital and effort deemed necessary to reach the highest degree of economic efficiency, at the same time differentiating between combinations based upon legitimate economic reasons and those formed with the intent of creating monopolies and artificially controlling prices."

The President is the only man in our history who, holding the office of Secretary of War, became known to all the world as "Secretary of Peace." His influence in the Orient and the Caribbean has been steadily against race misunderstanding and international suspicion. Lovers of peace will turn, then, with special interest to what he has to say of our influence among the nations and of our duty as peace makers. Here there is no encouragement for those who hope to see a speedy disarmament of the nations. We have great international tasks and responsibilities. Our influence for peace and justice, the President tells us, demands that we should be adequately armed, both on shore and at sea.

"Our international policy is always to promote peace. . . . We favor every instrumentality . . . in order to maintain peace and to avoid war. But we should be blind to existing conditions and should allow ourselves to become foolish idealists if we did not realize that with all the nations of the world armed and prepared for war we must be ourselves in a similar condition in order to prevent other nations from taking advantage of us and of our inability to defend our interests and assert our rights with a strong hand."

One pressing matter of international relations here at home the inaugural takes up in more detail—the need of Federal power in the case of citizens of other nations whose treaty rights are trampled upon by mob violence or state legislation. Recent events on the Pacific coast and riots in Nebraska give special pertinence to the carefully weighed words in which President Taft characterizes the present gap in our law and the urgent need of bridging it over with effective legislation. We have until now put up with makeshifts of executive pleading with state authorities and diplomatic self-excusings to foreign governments, sweetened with grants in compensation. The time has come for the clearing up of uncertainty and the establishment of well-considered security for resident or visiting foreigners, such as the President is seeking in all departments of our life.

Passing over other matters of practical interest, such as currency and banking reform, we note what the President says of the vexed and urgent questions of Negro rights, labor interests and the attitude of the courts. He is anxious to increase good feeling between the South and the North, but not primarily "to effect a change in the electoral vote of the Southern States. That is a secondary consideration." The hindrance is the dread of Negro ascendency. The President holds out no hope that the amendments to the Constitution which protect the rights of the Negro can be overturned; he appeals rather to the South for frank recognition of the progress which the Negro has already made and of his value as an intelligent factor in the industrial life of the South. The hope of the race is in this industrial development. Negroes are entitled to recognition for capacity. But recognition by appointment to office may cost more than it brings. On the whole, the trend of this part of the address is away from the present gratification of the political aspirations of the Negro.

The President urges broad and liberal laws of protection and compensation in case of injury for Government and other employees. He reaffirms the necessity for upholding the power of the courts to grant injunctions. There is the utmost plain speaking here, both as to the need of further laws in the interest of labor and of restraining unlawful acts and combinations. "The proposition that business is not a property or pecuniary right which can be protected by equitable injunction is utterly without foundation in precedent or reason. The proposition is usually linked with one to make the secondary boycott lawful. Such a proposition is at variance with the American instinct, and will find no support, in my judgment, when submitted to the American people. The secondary boycott is an instrument of tyranny, and ought not to be made legitimate."

Every American citizen should read and ponder this address. It is brief, clear, held close to facts and to the needs of the hour, a broad-minded thinker's program for the uplifting and security of the nation. The President is no rhetorician. There are few telling phrases. His genial humor is set aside for a manly directness. We may agree or disagree with his proposals and conclusions, but at least we cannot mistake his purpose or doubt his meaning.

Law Making by Popular Vote

The principle of the referendum is inherent in our American government. Constitutional enactments and amendments must be submitted to the people for their approval or rejection. National and state constitutions also provide for the reference of various kinds of proposals to popular vote. The present tendency, however, is toward the extension of the principle so far as to cause most of the law making to depend directly on the people. By the initiative and referendum as adopted in Maine, Oregon and some other states, any measure may be brought before the legislature to which the signatures of a certain number of citizens have been secured. In the same way, a demand may be made on the legislature to refer its action to the people, without whose approval it cannot become valid.

Is this tendency likely to promote stable republican government? We have examples worthy of our study in other republics, such as Switzerland, France, Australia and New Zealand. The subject is agitating Great Britain at this time, especially because British Socialists are earnestly advocating the referendum in the belief that they would have greater success by it in enacting specific Socialist measures than they can hope for in electing Socialists to Parliament. The *British Weekly* has been publishing an interesting series of articles on the history of the referendum in other countries, with the conclusion that on the whole it works to public disadvantage.

The most conspicuous illustration is to be found in Switzerland, where it has been in operation since 1874. It would be difficult to infer, however, from its working in that country, what will be its effect in the United States, since the whole number of voters in Switzerland, about 700,000, is less than in the city of New York alone. Three typical instances are mentioned. The first was a law regulating marriage by civil rite, which was adopted by popular vote, and is said by a Swiss writer to have conferred on his country "the doubtful honor of leading the European divorce statistics." The second was the rejection by a large majority of compulsory vaccination and other measures for regulating epidemics. The third was the combined vote of Catholics and Protestants against secular education. There are, of course, two opinions as to whether any or all of these decisions have been for the advantage of the country. A Swiss authority, after giving these and a number of other instances of the working of the referendum, says that while the minority is generally satisfied with it, "the majority, whatever its political complexion, wishes to be rid of it." Only about half of the voters, even when important laws have been referred to them, have exercised the privilege conferred on them.

An instance may be cited illustrating the possible effect of the referendum in this country. The people of Oklahoma have adopted a constitution with a clause prohibiting the selling of liquor; and the legislature last fall passed what is known as the Billups law to give effect to prohibition. A clause in it providing for liquor agencies appointed by the government was submitted to the people, and because of a temporary popular reaction against the dominant party, it was rejected by a small majority, so that in no legal way can alcoholic liquor be procured for any purpose in that state. Most temperance leaders are convinced that this action is weakening the enforcement of the liquor laws, and

neither the majority of the legislature, nor probably of the people, approve of it. Indeed, the courts have practically ordered that the agencies shall continue to sell liquor.

The chief argument for the general use of the referendum among us is that legislators are less trustworthy than those who have chosen them, and that the people are more likely to be successful in making laws than in electing men as lawmakers. One cannot help raising the question whether the same policy, if wise in matters of government, might not be as well applied to other affairs in which the public weal is at stake. If the expressed approval of the majority of citizens is desirable for the specific measures of government adopted by those whom they have elected as qualified by education and experience to make laws, why should they not vote, for example, on what specific medicines shall be administered by physicians for persons afflicted with particular diseases? If the workmen in a big factory were to assume the direction of the managers by vote, as to how and when and where to buy materials and market the goods, would the business prosper?

If it is true that many of our legislators are dishonest or ignorant, the more the people take from legislative bodies the honor and responsibility heretofore conferred on them, the greater will be the difficulty of persuading able men to accept office. Hon. James Bryce, in his American Commonwealth, well says of the referendum in this country: "It refers matters needing much elucidation by debate to those who cannot, on account of their numbers, meet together for discussion, and many of whom may never have thought about the matter. These considerations will, to most Europeans, appear decisive against it. The proper course, they will say, is to improve the legislatures. The less you trust them, the worse they will be. They may be ignorant, but not so ignorant as the masses."

The restricted use of the referendum has been proved by long experience to have advantages which justify its continuance. It may easily be extended beyond reasonable limitations, leading to loose legislation, the enactment into law of passion rather than judgment, and the demoralization of government.

The Growing Kingdom—Awakened Turkey

Christ's parable of the leaven finds new illustration in the recent history of the Turkish peoples. For two generations Christian teaching has been at work in Syria, Asia Minor and the European provinces. For a quarter of a century the leaven of Western thought has permeated the homes of the educated classes of Moslems, has worked beneath the surface in the army, and had its influence even in the Sultan's palace. We dare not say that the parable has been fulfilled or that the whole is leavened; but the results thus far stand among the social and religious marvels of the world. Christian faith, in its obedience to our Lord's command to carry witness to the nations, has abundantly and conspicuously justified itself. The claim of social rights and the ideals of a self-respecting and self-governing democracy have been heard and responded to in quarters that seemed permanently overshadowed by the black clouds of religious bigotry and political despotism.

The change is so recent and the proclaimed result so consonant with our ordinary thought that it is difficult for us to make real to our imagination the revolutionary nature of what has occurred. Turkey has had not merely an established religion, but one which in theory was exclusive and persecuting. Christians were tolerated as an inferior order of beings, too stupid or obstinate to conform. The declaration of the Sheikh ul-Islam, the official mouthpiece of the Moslem church, that there is nothing in the Koran inconsistent with race equality, and equal rights for all faiths serves the purposes of the revolutionary committee admirably, but it also overturns the precedents of all the Moslem centuries. There is no realm in the world—not even Austro-Hungary—where the races are so diverse or historically so mutually hostile as in Turkey. Centuries of despotism had failed to unify them. The promise of a common national life, free to all and with the hope of strength and peace behind it, has for the moment and, we hope, for the whole future, dazed or dazzled the leaders of these hitherto discordant races into a common political faith and practice.

Would Turkey have awakened on its own initiative? That is to ask whether God is limited to special means for his own purposes. That the awakening would have been less idealistic, less hopeful and less free without the work of Christians from without may safely be asserted. Turkey has watched perforce the success of Bulgaria, many of whose leaders were trained in Christian schools. The Moslem has noted that coming back of faith and simplicity of doctrine and worship among his Christian fellow-citizens which it has been the work of American missionaries and American colleges especially to incite and encourage. Their work has been a leaven in individual and social life. It has been a great work; it is well begun. It is sure to extend and broaden. The new Turkey which we all wish and hope to see, strong, free, self-governed and self-respecting, will have in it a strain of Puritan thought and hope derived from the unselfish work of our American missionaries.

Prayer meeting topic for March 14-20. The Growing Kingdom—Awakened Turkey. Psalm 72; Luke 12: 49-59. Gains for democracy. Racial animosities merged in a common purpose. The pervasive influence of Christian schools. Would Turkey have awakened on its own initiative? The present duty and opportunity of the missionary force. (Literature furnished by the American Board.)

Editorial In Brief

The United States army has no vacancies, for the first time in many years. Increased pay has filled the ranks.

President Taft's inaugural exposes him to the danger which threatens one when all men speak well of him. The press of Europe, as well as of America, extends to him a chorus of esteem, approval and good wishes. This is a hopeful beginning for the strenuous cares which are coming.

Mr. Taft is by far the most traveled of our Presidents. He has been four times to Manila, and is said to have journeyed some 200,000 miles in the course of the last nine years. It is significant of the change in our national world horizon that very little of this travel time has been spent in Europe.

Mr. Roosevelt's farewell counsels on returning to private citizenship are worth cherishing by everybody. He said to an interviewer who asked him for some parting words: "Don't be cynical; don't leave your duty to the other fellow; and always do the duty nearest at hand. Have plenty of common sense, but have high ideals also."

The world's output of gold last year was the largest ever known, $434,000,000. This means a fourfold increase in twenty-five years. As gold is the standard of measurement of values, and its annual increase is much greater than that of almost every other product, it is inevitable that more gold is required than formerly to buy other things.

Mr. Roosevelt's initial editorial as associate editor of the *Outlook*, expressing his estimate of that newspaper and of other journals, is calling out more editorial opinions than have appeared recently on any other editorial. It has the merit of having kindled humor as well as having provoked sarcasm. Its praise of the *Outlook* is as genuine as it is superlative.

Look out for extra jubilations at several college Commencements this year. President Taft, Vice-President Sherman and all the members of the cabinet are college graduates. It is worth noting, too, now when so much is being said of mercenary motives sending men to college, that most of these men have put aside, in order to enter the service of the country, work which was bringing to them several times as much money as the salaries they will receive.

The blizzard that struck Washington on Inauguration Day has started afresh the desire to change the date. The reasons for

antedating it to November are much stronger than those for postponing it till May. An amendment to the Constitution changing the date might pass, if it could be started promptly on its round of the state legislatures. But such an amendment should also change the date of the first sitting of the new Congress—and that is a more debatable matter.

Congress before adjournment greatly strengthened and broadened the law of copyright, extending the term from fourteen to twenty-eight years and enlarging the number of objects which may be protected, especially in the world of art production. "Canned music" must now pay a royalty on each record molded. We hope Mark Twain will find a soothing balm in the lengthening of the term and turn aside from his autobiography long enough to give us some of his old unworried fun.

The March *Sunday at Home* prints answers from a number of ministers and authors to the question, "What is the most magnificent passage in the Bible?" Dr. P. S. Forsyth's choice is Isa. 14: 3-23; Dr. R. F. Horton's, Heb. 12: 18-24; Mr. Andrew Lang's, Rev. 10: 1-6, which was Tennyson's. Those who know these leaders may find in their characters and temperaments some relation to their favorite passages. Other selections are Job 28, Ps. 100, Isa. 40, Rom. 8: 19-39 and Rev. 11: 15.

Professor Goldwin Smith has written to the *Cornell Era* some sensible words on college athletics, which are more likely to be heeded now than they would have been if they had been written ten years ago. He says: "What our founder wanted was not show of muscle, but preparation for life, in which in the case of university men muscle does not count for much. The force spent in football cannot be recalled for study. Let us have games, by all means, but games which exercise, not exhaust, and in which all alike can take part."

Who says that the hill-town type of piety is decadent, when a New Hampshire Congregational pastor—Rev. Harvey M. Eastman of Temple—is one of the first volunteers when the call comes to capture a well-armed maniac? And it fell to the lot of this same parson to fire in defense of himself and his fellows the shot that ended the poor sufferer's life. There will be general concurrence in the verdict of the authorities that the minister should be acquitted without formal trial. It is safe to say that he will be an object of interest for some time to come at the ecclesiastical meetings which he may attend.

The vast irrigation works on the Nile begin with the big dam at Assuan and end with the barrage at Assiut, 345 miles further north toward Cairo. Between these two points, at Esneh, another barrage is now finished, almost 3,000 feet long, on the top of which is a public road spanning the river. These immense structures, regulating the flow of the water so as to increase the capacity of the valley for production beyond anything known in the past, are of far greater significance than the pyramids or any other ancient monuments of Egypt. They will witness to the people of coming centuries of the greatest service in human history rendered by one nation, and that a Christian nation, to another.

The expiring Congress did something to satisfy the anti-saloon workers who have rightly complained that national laws hinder the full working of state laws of prohibition. The field of amendment to the Penal Code is that of interstate shipments of liquor into prohibition territory. It is still possible for an individual to order and receive liquor for his own use; but the package must have plainly marked upon it the contents and the name of the consignee. General shipments for distribution and deliveries to fictitious consignees are expressly forbidden. In this legislation the Federal Government at least assumes responsibility for regulation. Speaker Cannon recognized the growth of public demand by giving assistance and his vote to its passage.

Attempts are being made to establish Labor churches in England. About the only feature in them like the Christian churches is the singing, which is popular and inspiring. The Labor Church Hymnbook has gleaned not only from many English authors, but from American writers, among whom are Whittier, Lowell, Samuel Longfellow and Adelaide Procter. A hymn from Miss Procter, quoted in the London *Christian World*, seems especially appropriate. It begins:

"Rise, for the day is passing, and you lie dreaming on;
The others have buckled their armor, and forth to the fight are gone.
A place in the ranks awaits you, each man has a part to play,
The past and the future are nothing in the face of the stern today."

The working of miracles is an essential prerequisite of sainthood as recognized and proclaimed by the Roman Catholic Church. Just now those in charge of the process of beatification of Pope Pius IX. are collecting evidence of his miracle working. A Roman newspaper, quoted by the *New York Tribune*, gives a partial list of such miracles, on which the proclamation of sainthood will be founded: "A French woman by touching a stocking of the Pope became cured of a painful disease of the thigh. Blind Maria Paesani of Osimo was restored to sight by the application of a piece of the sheet with which the Pope's dead body had been covered. The same fragment healed a lady at Senigallia and a church dignitary named Dom Gustavo Mengoni. A lady in Senigallia was almost crazed with pain when the Countess Anna Arzille, the Pope's niece, handed to her a slipper which the Pope had worn. This she bound to the aching part and was at once relieved. These miracles have been vouched for by people of unimpeachable veracity." And yet we do not see our way clear to admit this sort of sainthood to its ancient place in Christian belief.

Personalia

The New England Alumni Association of the University of Michigan will have as guest of honor at their annual banquet in Boston, March 20, Pres. James B. Angell, D. D., octogenarian, veteran educator, one of the grand old men of America.

Oxford University has conferred the degree of D. Litt. on Mr. Champlin Burrage, a recent graduate of Newton (Mass.) Baptist Theological Seminary. This honor is given in recognition of successful researches which Mr. Burrage has made in Puritan and Congregational history. Among other important finds he has brought out two newly discovered manuscripts of Robert Browne.

Dr. Rendell Harris of Birmingham, England, has discovered a Syriac manuscript of the Psalms and Odes of Solomon. There are sixty-one psalms, evidently written by Jewish and Christian authors within a century before and a century after the beginning of the Christian era. The name of Solomon was given to them in accordance with a common custom. Dr. Harris regards them as worthy of a place beside the Old Testament Psalms and with the finest expressions of Christian devotion.

Rev. Dr. Robert R. Meredith has resigned the pastorate of First Church, Pasadena, Cal., feeling unable longer to carry its burdens. He came to Pasadena in the autumn of 1902 after a physical breakdown from which his recovery seemed doubtful. Entering on the work as temporary, with the intention of soon handing it over to some younger man, he has done a service not second to those in which for many years he has been a beloved and honored leader among Congregationalists East and West. He will continue to reside in Pasadena, where he has surrounded himself with friends on every hand. For Dr. Meredith is not only a prince of preachers, but a citizen worthy to be prized and a comrade to be cherished by all who know him and strive for manly Christian ideals.

Dartmouth College men are naturally much disappointed that Congressman McCall has declined to be considered as a successor to President Tucker. Yet they cannot deny that Mr. McCall's reasons are sound. He has by many years of experience acquired knowledge of one kind of public service in which he has become conspicuously valuable to the whole country. The citizens of his congressional district have shown their sense of the importance of his service by re-electing him to the Congress which is now about to assemble for exceptionally important work. To turn away from such a service at fifty-eight years of age in order to take up one in so different a field as the presidency of a college, while it might not be hazardous for a man of Mr. McCall's abilities, would hardly be an economic use of high acquirements at a period when one's remaining years of greatest usefulness are few.

A New Ecclesiastical Office

The Connecticut General Conference last fall advised the State Missionary Society to take measures to secure to each pastor a salary of at least $800, with a parsonage, and suggested ways by which this might be done. The board of directors of the Society has given much attention to this matter. The carrying out of the intent of the conference will require a considerable increase in home missionary contributions, as well as larger sums raised in many of the churches for their own expenses. The board has concluded that the administrative force of the Society ought to consist of two men, one to be superintendent and state missionary and the other to be secretary and treasurer. The latter offices will be filled by the present secretary, Rev. Joel S. Ives, whose work has constantly increased during his ten years' service. To the new office of state superintendent Rev. Sherrod Soule has been appointed. He will be the executive head of the Society, his duties being representative and supervisory. He has been for seventeen years pastor of the church in Naugatuck, and his congregation has been very reluctant to give him up. He will probably enter on his new duties July 1.

The Connecticut Christian Endeavor Union has an enterprising superintendent of the department of Christian Citizenship, Rev. E. M. Pickop of Thomaston. For use in preparing for the Y. P. S. C. E. meetings of March 14, the topic for which is "What are our liquor laws and how are they enforced?" he has prepared a summary of the liquor laws which will be published in the March issue of the *Connecticut Citizen*. Copies may be obtained, free, from Mr. H. H. Spooner, editor, Kensington, Ct.

One Hundred Years in the Heart of Boston

Historic Church Celebrates Long Service to Many Causes

For a week past tricolor and bunting festooned about the eaves and walls of old Park Street Church have drooped before the sweep of winter winds across Boston Common. At night a great electric cross above the ancient doorway has shone upon scores of upturned, curious faces. These two signs, the tricolor and the cross, have silently interpreted the story of "1899-1909": a hundred years' effort for country and for God. And for six days the members and friends of the grand old church have assembled for loving retrospect, and, with the real Park Street spirit, for reconsecration also, in celebrating the completed century. "Well done, thou good and faithful servant!"

No single chronicler can expect to record entirely the history of this century. He can merely suggest the unending streams of influence which trace their source to the square-set historic edifice at Park and Tremont Streets. For within its walls have been greeted audiences representing nearly all our national and denominational interests, many of them for their initial gathering. Meanwhile the building has seized for its own an affectionate place in the hearts of Congregationalists the country over, and of thousands, irrespective of class or creed.

BIRTH AND CRADLEMATES

As more than one speaker of the exercises remarked, Park Street Church was born in a year of great birthdays; Poe, Lincoln, Darwin, Mendelssohn, Gladstone, Holmes, Tennyson and others of a long honor roll. From these Dr. Gordon aptly chose the "patron saints" of the church in Gladstone a noble conservative, and Lincoln a great devotee of public service. The latter characteristic of Park Street's career has already been noted. The other, conservatism, gave it birth.

Concerned over the Unitarian leaven working in their faith, twenty-six Congregationalists, a small proportion being from the Old South, gathered in a home on Beacon Hill; this little group, also nobly conservative, determined to organize a church which should stand for the traditional Puritanism and also for the rising tide of missionary zeal. Then came Park Street edifice, costing $70,000, and the finest in the land at the time, built upon the site of the old town Granary. Almost coincident was the founding of Andover Seminary, and through the double event the Trinitarian faith of Boston was revitalized. Thus the new body launched itself, splendid in its material equipment and splendid in its ideals.

Pastors of Park Street Church

Edward D. Griffin	1811-1815
Sereno E. Dwight	1817-1826
Edward Beecher	1826-1830
Joel H. Linsley	1832-1835
Silas Aiken	1837-1848
A. L. Stone	1849-1866
W. H. H. Murray	1868-1874
John L. Withrow	1876-1887
David Gregg	1887-1890
Isaac J. Lansing	1893-1897
John L. Withrow*	1898-1906
Arcturus Z. Conrad	1905-

*J. L. Withrow made pastor *emeritus* in 1906.

CONTRIBUTIONS TO NATIONAL LIFE

It is no easy task to draw the line of demarcation between Park Street's national and denominational service. For in its century of unusual history the two have ever been intertwined. And the continuously patriotic record of Congregationalism makes the effort no less difficult.

In its very earliest days civic excitement shook the home town, for Boston was mightily roused over the threatened Jefferson Embargo. Throughout the hundred years Park Street has shown the effects, as it were, of this early inoculation and has concerned itself with every great national interest. Here the Prison Reform Society started its organization, and also the American Temperance Society; and the Day of Prayer for Colleges was first locally observed. From its rostrum Charles Sumner spoke wonderful words and William Lloyd Garrison his grand attack on the institution of slavery. Within its walls America was sung for the first time by a great children's chorus, and recently the centenary of its author was celebrated from the old belfry. These are a few of the striking incidents that might be drawn from the broader life of Park Street.

IN DENOMINATIONAL HISTORY

In the centenary program the evening of March 2 was devoted largely to a review of the relations between Park Street Church and the benevolent societies. Representatives of the various organizations witnessed to the early and continuous sympathy of the old church.

Naturally first came the American Board, in whose early history the name Park Street looms so large. How its contributions of men, money and sympathy were an early mainstay and inspiration was told by the Board's editorial secretary, Rev. W. E. Strong. Many of the early missionaries were ordained within the old edifice. The first church of Honolulu, including the late beloved Hiram Bingham, was organized there before the long journey to the islands.

Scarcely less intimate was the connection of Park Street and the American Missionary Association. Secretary Gutterson described with vivid touches how the church's sympathy with Garrison and his fellow-agitators inspired the spirit resulting in the A. M. A. Still other acknowledgments came from Sec. E. S. Tead of the Education Society. Formally inaugurated in Park Street Church as the "American Education Society," its influence in the developing West cannot now be calculated. The church early established two scholarships and contributed other generous support.

But Park Street was forward in other good works, as thoroughly denominational, though not so widely operative. In 1816 it helped to launch that efficient agency, the City Missionary Society, to which it has given six of nineteen presidents. Sec. D. W. Waldron, now guiding the work for considerably more than one-third of its entire history, testified to Park Street's continual interest. He also promulgated an interesting and entirely plausible theory concerning the nickname, "Brimstone Corner." For years it has universally been conceded as arising from the severity of Park Street's early doctrines. Mr. Waldron, however, has taken considerable pains to verify a statement from one of the old parishioners, namely: that the title originated from the fact that brimstone was stored in the cellar during the War of 1812. Certainly the theory is as possible and incontrovertible as the other popular legend.

Mr. J. B. Lewis, a prominent temperance worker in local and national organizations, added an interesting outline of Park Street Church and Temperance Reform. Sunday school work and the development of church music are other noteworthy activities that



REV. A. Z. CONRAD, D. D.

are debtors to Park Street. And in addition should be chronicled a contribution to denominational journalism. Its Deacon Willis started in 1816 probably America's first religious newspaper, the *Boston Recorder*, now perpetuated in *The Congregationalist*. A novel feature of this Tuesday evening were the 'cello solos of Mr. Leon Van Vliet upon the identical instrument used at the dedication of the church.

NOTABLE ADDRESSES OF THE CELEBRATION

The six days' program included a number of unusual addresses. For the most part they were characterized by a peculiar fitness, both in speaker and in theme. Chief among them was the centennial sermon by Dr. Conrad on The Immutable Affirmations of Christianity. Some of these were: the unqualified trustworthiness of the Christian Scriptures to lead the soul to God, the holy personality of God, the spiritual purpose in creation, the incarnation of God in Jesus Christ, the fact of sin, forgiveness and the Christian church. The spirit of the sermon emphasized not so much retrospective pride as a determination to guide the church by its noble traditions. The Sunday evening address by President Mackenzie of Hartford Seminary made a deep impression. It was concerned with the supreme will of God as

interpreting creation, evolution and the march of Christianity. Notable musical features added to the pleasure of the entire Sunday program, and at the morning communion service twenty-eight new members were received, all but six on confession.

The service on Monday morning was made noteworthy by the presence of the members of the Evangelical Alliance as guests. Dr. J. Wilbur Chapman, snatching a few hours from his Springfield campaign, faced a crowded auditorium. Speaking on general principles of evangelism, he explained the present-day need of it, urged personal and pastoral as well as professional, and demanded an awakened church to conserve evangelistic harvestings. His were sincere, frankly critical but sympathetic utterances. In the evening D. Chauncey Brewer gave an admirable survey of Park Street Church's century of service, reviewing the great events of church and state interest. Dr. Charles H. Parkhurst came from New York to describe the Permanently Commanding Principles of Christianity. He felt that the church had been quibbling too much over the minutiæ of faith, and in an address bristling with irony and epigram proceeded to bear down upon fundamentals. This service over 200 members of the Congregational Club attended in a body after hearing President King at their Tremont Temple banquet. And the closing feature was America, sung with all the accumulated patriotism of a century, within the edifice where its loved notes first sounded.

THE BANQUET

Chief among the other attractions was the concluding banquet in Ford Hall on Wednesday night. The 600 guests really represented a large part of Boston Congregationalism, for the event attracted many outside the Park Street circle. D. Chauncey Brewer, acting felicitously as toastmaster, displayed greetings from Justice Brewer of the Supreme Court, Governors Draper of Massachusetts and Hughes of New York, ex-Secretary of State Foster, an attendant at Park Street fifty years ago, and many others. The good Congregationalists and their friends gave Dr. Conrad an enthusiastic ovation as he opened the exercises with a spirited little speech of brotherhood and good will. Dr. Withrow, who offered prayer, was welcomed with an expression of affection and esteem in the faces of the guests.

Then came the greetings. Dr. Gordon of Old South, the mother church, Mr. Denison of Central, the daughter, Dr. Dunning of *The Congregationalist*, Dr. Arthur Little of Dorchester in behalf of the denomination at large and Professor Platner of Andover, speaking for Park Street's contemporary, were the Congregational speakers. As this was "Interdenominational Night," other denominations sent their congratulations: Baptist, Rev. O. P. Gifford, D. D.; Episcopal, Rev. Albert B. Shields; Presbyterian, Rev. Herbert A. Manchester, D. D.; Methodist, Bishop Willard F. Mallalieu; Unitarian, Rev. Samuel M. Crothers, D. D.; Universalist, Rev. John Evans. Adding a quiet personal touch were the reminiscences of Rev. Horace Bumstead and Rev. Lyndon Crawford. The ex-pastors were not forgotten; Dr. David Gregg sent his greetings through a deputy, Dr. G. R. Lunn of New York, and Dr. I. J. Lansing made a stirring little speech in behalf of the minister of today. His earlier address on the Church in Relation to Civic, Social and Religious Progress was a noteworthy plea for the Christian church to teach the divine standards, and to lead the world to eternal peace.

OTHER FEATURES

As was most appropriate, the celebration began with the Friday evening prayer meeting, Drs. Conrad and Withrow giving an appreciation of the Prayer Meeting. At the Sunday school, Dr. F. N. Peloubet, the veteran editor and writer, spoke appropriately, and "Father Endeavor" Clark gave snapshots of world-wide Christian Endeavor at the young people's service. Saturday evening the church clubs held a joint session, with an address by Rev. G. L. Cady, D. D., of Dorchester. At the Tuesday afternoon meeting the women's organizations heard two valuable addresses by Mrs. C. H. Daniels and Mrs. C. H. Patton.

With a softly sung verse of "Blest be the tie that binds" and the benediction, the elaborate celebration came to a close on Wednesday night. The event itself is one not soon to be forgotten, but it is valuable for more than its mere memory or historical significance. The loyal pride and enthusiasm engendered by it will doubtless once and for all rout the idea of abandoning "Brimstone Corner." Dr. Conrad's positive stand at the banquet was an aggressive signal against any such plan. "No one who has seen its spire rising above the trees of the Common or the ancient graves at its side, like a visible sign of the dwelling of God with his people," wrote Rev. Isaac Ogden Rankin of *The Congregationalist* some years ago, "or who has looked up from the roar of the traffic and felt its presence like a whisper of peace" will ever consent willingly to see it usurped by an encroaching work-a-day world. Park Street Church belongs, not alone to its members and to Congregationalism, but to all lovers of our national past.

G. J. A.

Woburn's Grand Old Man

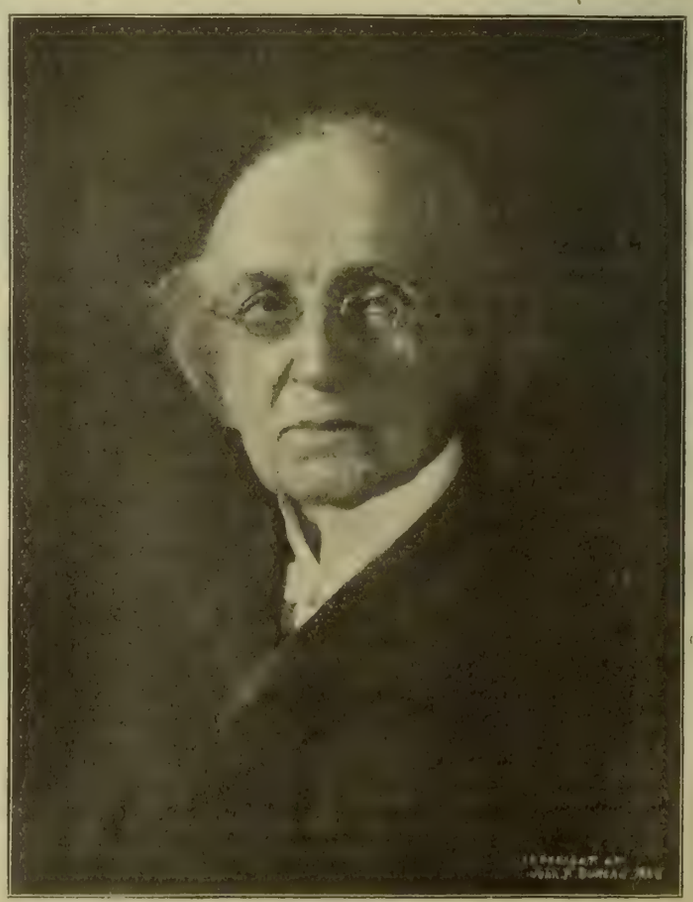
Rev. Daniel March, D. D.

BY REV. STEPHEN A. NORTON, D. D.

When in the early morning of March 2 the bell in the tower of the old First Church of Woburn tolled ninety-two strokes the people of the town knew that Dr. March had entered upon the morning of the eternal day. The tolling of the bell had been announced in advance, because so many were waiting for the word, which they knew must soon come, that their beloved friend and long-time pastor had left them. For half a century Dr. March had stood in the community its most honored and trusted citizen. Every heart was touched with mingled sadness and joy that his citizenship was now literally in heaven—joy that he was now free from his suffering.

His citizenship indeed was always in heaven. Not in a remote and future heaven, but in the Kingdom which he labored to establish on earth. The Kingdom of God was the keynote of his preaching and of his living. He never doubted that God had a purpose of grace for the world. He knew what was being done on mission fields, and what it meant for civilization and human progress. No one rejoiced more in the marvelous developments of the past year in Turkey than this veteran in missionary interest, who had visited most of the mission fields of the world, had given his son to missionary service, at Beirut, Syria, and had written the charming story of "Morning Light in Many Lands." One of his last ministries was the selection and presentation to the church of a library of some three hundred volumes of missionary literature. Believing in the Kingdom of God he was an optimist. To him the world was good and growing better. Perhaps that is one reason why he stayed so long in it. Nobody ever heard him utter discouraged and pessimistic sentiments about life. Suffering was his constant companion for years, but his smile was always ready, his words full of cheer, and his presence a gracious inspiration. To have him in his accustomed place by the pastor's side on Sunday mornings was to insure to the congregation a good sermon—even if the preacher failed in his preaching. Dr. March's presence never failed in its preaching power. Its message was faith, and hope, and love.

He was a wide reader. There were few matters of human interest to which he had not given some attention, and his mind was a treasure house of knowledge. He read modern books in his old age, and while conservative in his personal views, he appreciated the point of view of other thinkers. I found him one morning a year or two ago in his study surrounded by open books which covered the floor as well as the table;



REV. DANIEL MARCH, D. D.

he said he was preparing his Sunday school lesson and had consulted thirty authors of all shades of thought on the passage in Exodus he was studying. The Bible was always the great Book to him. He read the Greek and Latin authors freely in the original. Within a year he told me he had been spending a week with Virgil, "to see if he would make the old impression." But he often said the Greeks and Romans had no such literature as is to be found in the Bible. His Greek Testament, always at hand, was an open book to him.

Dr. March himself made many books. Fifty years ago he was a pioneer in a type of Biblical exposition which became very popular. His "Night Scenes in the Bible," given first as a series of evening lectures, reached in book form a vast circulation and was translated into many languages. His books reached a circulation of over a million copies. In the preparation of one of them, "The Days of the Son of Man," he made an extended visit to Palestine. He traveled much, crossing the Atlantic eight times. When he was past seventy he made a journey around the world, chiefly for the purpose of visiting the mission fields. He saw most of the great cities of the Orient and visited the missions of Turkey, Bulgaria, Ceylon, India, Burma, China and Japan. The notes of his journey were stolen on the home voyage, and he wrote the story which he called "Morning Light in Many Lands" from memory. The book gives some intimation of his marvelous power of recollection. All he had seen or read was at instant command.

Born on a farm in Millbury, Mass., July 21, 1816, he attended the district school, spent a year at Amherst College, graduated from Yale in the class of 1840, and from Yale Divinity School in 1845, having taught several years in the course of his studies. He was ordained and installed at Cheshire, Ct., in 1845. His other pastorates were at Nashua, N. H., Brooklyn, Philadelphia and Woburn. In 1895 he was made pastor *emeritus* of the Woburn church, in which position he has been a joy and a tower of strength to the pastors and the church. His last decade has not been his least useful. His voice in the social services of the church and at occasional meetings of conference and elsewhere has brought stimulus and comfort to many. None will miss him more than the pastor of the church who has so prized his counsel and encouragement.

His relations to church and community have been without flaw. Everybody was his friend. The little children doffed their caps to him and were sure of a smile and greeting in return. He was peculiarly happy in talking to children; his words at the Sunday school concerts were events in the church year. Men and women of every faith bowed before his recognized sincerity, his intellectual and moral power and his winning personality. His erect figure moving through the street on his daily way to and from his study in the church, his kindly word to all he met, the character that shone from face and form were for long years a daily benediction to the city. Instinctively there came to the heart, and not seldom to the lips, the old words spoken of another prophet, "Behold now, I perceive that this is a holy man of God that passeth by us continually." The old town with its many traditions will enshrine Dr. March in lasting remembrance and esteem him very highly in love for his work's sake.

On Sunday afternoon a company filling the great church in which Dr. March had so long ministered gathered to pay the last tribute of love. Rev. D. A. Newton of Winchester, for twenty-five years a near neighbor, spoke tender words in behalf of the conference churches to which Dr. March had been so long as a spiritual bishop. Rev. H. C. Parker of Woburn testified to the oneness of the city in reverence for its first citizen. The pastor of the church voiced the love of the people who had so long rejoiced in Dr. March's gracious ministry, and Rev. F. S. Hunnewell offered a prayer of gratitude and hope. So was laid to rest the venerable form of one whose spirit will long live to inspire fellowship and faith.

Happenings in Washington

By Lillian Camp Whittlesey

Once more the citizens of the District took up the arduous but pleasurable task of arranging for an Inauguration. The committee fell into line as rapidly as Congressional action would permit, and by the second of March, Miss Columbia was in festive array for her rare quadrennial at home when she speeds the going and welcomes the coming President. On the third came a dismal rain, but incoming visitors and old residents all said, "This means that it will surely be clear tomorrow," and they were still more sanguine when thunder and lightning and a general downpour finished up the afternoon and quite a considerable portion of the decorations. But the skies had still a gift of heavy, clinging snow that did not cease falling till the noon of inaugural day. The conditions were most serious, even death dealing; streets a mass of cold slush, crossings almost impassable, thousands of unroofed seats covered with snow six or seven inches deep, the bare trees rocking in the high wind and sending down showers of icicles and gobs of snow on the devoted heads of committees who at five o'clock in the morning were wading about trying to decide what to do. In many houses and apartment buildings ladies were struggling to serve breakfasts to their guests and their families, without cooks, for colored helpers especially are loath to brave snow and cold. Telegraph wires were down in all directions, and railroad men had a perilous time handling the hundreds of long trains headed for Washington. They came in from one to six hours late, and many delegations from Baltimore and other nearby places did not get here at all. Hundreds of men were put to work upon the avenue to clear a space for the closed carriages of the President and President-elect and their escort. This was made up of Troop A, National Guard of Ohio and a company of veterans of the Civil War, Spanish War and regulars of the army and navy, commanded by Gen. O. O. Howard. Marching in this division were two of his sons and two of his grandsons. The oaths were administered and the inaugural address made in the Senate chamber. Six thousand holders of tickets to outside seats had to be disappointed; few of them even went to Capitol hill to see the places where they might have been.

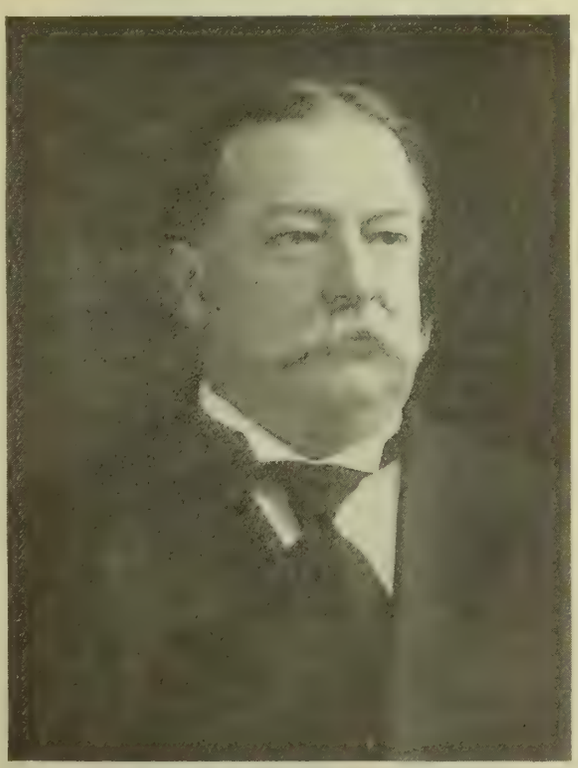


Photo by Baker Art Gallery, Columbus, O.

PRESIDENT TAFT

Before three o'clock the President and Mrs. Taft had taken up their residence at the White House, entertained a company of relatives and close friends at luncheon, and were on the reviewing stand. The Court of Honor was never before more beautiful, and it must be said that the snow and glittering ice pendants brought out the colors of the passing show. The President and Vice-President wore heavy fur trimmed overcoats, and rugs and wraps were needed by all the party as the wind on that side of the street was searching. The parade was more dignified than usual, for it was made up chiefly of regulars and state militia. The civic portion was largely curtailed by reason of the storm, still it was more than three hours in passing. Many splendid bands were in the line, and tunes were not repeated.

As they neared the President's stand, they of course did their best and the Court of Honor was flooded with martial music, the old airs the most popular. To see and hear them from the stand directly opposite as they dipped the colors, to watch the maneuvers of the drum majors, to see the salutes of the generals, admirals, colonels, and the side glance allowed the men as they passed the reviewing stand, was inspiring. And then to see the governors, with their staffs, was like having an animated map of the United States rolled out before one. The Philippine Band, the companies of regulars who have seen hard service across the waters and the three thousand marines from the fleet who came up from Hampton Roads, received the greatest ovation in the first divisions. Their lines were true, and they marched with a swing that gave no heed to wind or weather. The roar of applause that swept the avenue told when Governor Hughes was coming. He appeared very finely, and as he raised his hat to the President, the two great men looked directly at each other, and those who looked on could

but feel that in such hands the government is safe. Governor Draper of Massachusetts headed the several thousand of state militiamen who had come on at their own expense to help out the inauguration. Governor Harmon of Ohio rode the President's own fine horse, a recent purchase from Virginia. A Cincinnati band stopped long enough directly in front of the President's stand to play a strain of Home, Sweet Home.

Meantime the ex-President and Mrs. Roosevelt were speeding to their home at Oyster Bay, everything finished and closed up here, good-bys all said and good wishes following them from the entire city. They have both found time to do many graceful, thoughtful things here that have never gotten into the papers or been told of publicly, but which have endeared them to hundreds of people. He appointed an hour one evening not long ago to meet his fellow-church members and their children for a farewell service in the church which he has constantly attended during the past seven years. The ex-Vice-President also said good-by to his co-worshipers at the Metropolis Methodist Church. His farewell from the Senate took the tangible form of an elegant silver service. As the present Vice-President steps from the House to Mr. Fairbank's place he must feel that he has the precedent of a high standard to maintain.

With the inaugural address, a luncheon, the review of the parade and the ball, President Taft had a full day on March 4, but Mrs. Taft most kindly asked the members of his old college class, with their wives and daughters, to a tea at the White House immediately after the parade, and he found time to slip in to a dinner with his classmates early in the evening. Some eighty out of a possible one hundred of the Yale class of '78 came to the city, from the Pacific to the Atlantic, to do honor to the one of whom they are so justly fond and proud. Yale men generally have been very much in evidence these days. It is the first time that that university has given a President to the nation.

Again the ball was in the hall of the Pension building, and it was a brilliant and at the same time a very democratic affair. A five dollar bill will purchase a ticket for any one who is not absolutely disreputable in appearance. Some twenty thousand dollars were spent in the decorations and lighting, and the effect was splendid. To tell the truth, it is the greatest asset in meeting the expenses of an inauguration.

By night the peculiar meteorological disturbances had ended, and the fireworks played about the Washington Monument in the still, frosty air with fine effect, but it was too cold to sit on the stands to watch them.

An inauguration was planned that should be the greatest ever, but—the weather was the worst ever. Will not all voters urge their congressmen to change the date?

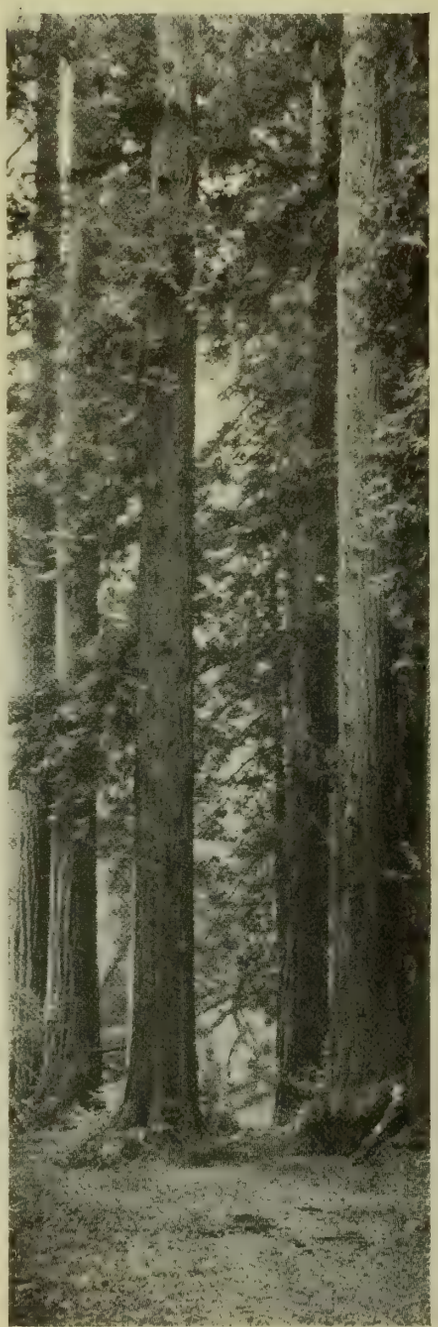
The California Redwoods and Hero Worship

By Charles A. Brand

One feels like standing with uncovered head in the presence of the giant redwoods of California. They were as old when our great-great-grandfathers rallied to the support of General Washington before there was any United States as they are now. They were no less majestic on that day when Christopher Columbus planted the cross on the shores of the new world and claimed it for their Royal Majesties Ferdinand and Isabella of Spain. When the Huns and the Goths and Vandals swarmed into Europe out of the prolific East the redwoods were there. And when the veil of the temple was rent in twain and the last tragic act of His life was taking place on Calvary—as long ago as that—their lofty forms were symbols to races long since forgotten of calmness and enduring strength, and the little birds built their nests and reared their young in perfect trust among their branches.

There is something sublime about them. They soothe and steady us and remind us that in quietness and confidence shall be our strength, as is theirs. But here is a strange thing. We think we look up to them with such respect and deference because they are large. It is not so. It is rather because they are large *trees*. We should have no such feeling if they were made of re-enforced concrete. They are real, living trees. They have grown to be what they are just as any other tree grows. They have made themselves superb, and so they not only have a size but a character. We know what they were to start with and we know what they have become, and so we bow before them.

We are all hero-worshipers, and sometimes we find ourselves standing before a man with the same sense of being in the presence of greatness that we have with the giant redwoods. And our man hero must be a real man just as the tree must be a real tree. Our heroes are always people like ourselves, only greater and better, and the inspiration and help that they are to us depends on our knowing that they are real men like ourselves. There are stages in a great man's recognition: first, it is assumed that he is *not* great, but he goes ahead with his task determined that he will at least do great work. Second, the greatness of the work begins to be recognized; the papers all point to his great deeds or utterances and take him with the utmost seriousness. In this stage the world underscores the word great; he is a *great* man. In the third stage he is a heroic figure. His position is won. People expect great things of him, and he does not disappoint them; but notice that they underscore the word *man* now: he is a great *man*. And people begin to be interested in the human side of him. The papers tell all of his great public acts—that as a matter of course—but now they dwell also on his private acts, his likes and dislikes, what he eats, how much he sleeps, how he loves his children, how far he can ride a horse in a day. And *The Saturday Evening Post* hires the freshest newspaper man it can find to go up to him and call him by his first name and chuck him under the chin and poke him in the ribs and then write it all up with complimentary disrespect, just to show people that the *great* man is a great *man*—that he has real chin and ribs!



Muir Woods

If he is President of the United States thirty or forty odd millions of people read in the papers that he is having two pairs of hunting boots made by a Boston firm, and they are intensely interested, or that Hank Parsons or some other Yankee has sent him a twenty-pound turkey. Then we are told who is to eat the Thanksgiving dinner with the President and whether or not they are going to play blind-man's-buff after dinner. On the day after we are told how the President and all the children went out and ran three times around the White House between courses to settle what they had already eaten and to make room for the mince pie and nuts and raisins. Every time the President says anything is "bully" the 40,000,000 Americans read it in the paper the next morning and like him better for having said it, not because his judgment with regard to the bullyness of the thing necessarily coincided with their own but because it showed that he was human enough to really like something and that he was vigorous enough to perceive the great usefulness of slang under certain circumstances. He has strong feelings on some subjects and he ought to have. So have we. And we are glad that he talks them out sometimes even though politicians are thrown into a panic by it. We have ourselves occasionally been criticised for talking too—but let that drop.

But all this about redwood trees and hero worship introduces another point—a point for some minister to work up—and a correspondence of which Americans should be proud. The trivialities are interesting. We read them and they all help us to understand the personal character that lies back of the public act. But when these human-real-great people show greatness in the common things of life, when they are large enough to be willing to express commonplaces of right living to the people because they believe them and the people need them, when they tell us *the things that we know already*, about our homes, our public duties,

our religious lives, then our souls rise to meet their souls and we know we are brothers—and we swear by them.

When the magnificent grove of redwoods on Mount Tamalpais was in danger of destruction some time ago, William Kent, an American—and you shall judge what kind of a man he is from his letters—bought the entire tract of land now known as Muir Woods and presented it to the National Government. Here is his letter:

Mr. Kent to Secretary of Interior

Hon. James R. Garfield, Secretary Interior, United States.

Dear Sir: I herewith inclose a deed of gift to a tract of land in Marin County, California, more fully described by accompanying documents, and request that you accept it as provided for by the Act of June 8, 1906. . . .

After having traveled over a large part of the open country in the United States, I consider this tract, with its beautiful trees, ferns, wildflowers and shrubs, as the most attractive bit of wilderness I have ever seen.

In tendering it I request that it be known as Muir Woods, in honor of John Muir. . . .

Yours respectfully,

WILLIAM KENT.

The President to Mr. Kent

THE WHITE HOUSE, WASHINGTON.

My dear Mr. Kent: I thank you most heartily for this singularly generous and public-spirited action on your part. All Americans who prize the natural beauties of the country and wish to see them preserved undamaged, and especially those who realize the literally unique value of the groves of giant trees, must feel that you have conferred a great and lasting benefit upon the whole country.

I have a very great admiration for John Muir; but after all, my dear sir, this is your gift. No other land than that which you give is included in this tract of nearly three hundred acres, and I should greatly like to name the monument the Kent Monument, if you will permit it. Sincerely yours,

THEODORE ROOSEVELT.

Mr. Kent to the President

To the President, Washington.

My dear Mr. Roosevelt: I thank you from the bottom of my heart for your message of appreciation, and hope and believe it will strengthen me to go on in an attempt to save more of the precious and vanishing glories of nature for a people too slow of perception.

Your kind suggestion of a change of name is not one that I can accept. So many millions of better people have died forgotten that to stencil one's own name on a benefaction seems to carry with it an implication of mundane immortality, as being something purchasable.

I have five good, husky boys that I am trying to bring up to a knowledge of democracy and to a realizing sense of the rights of the "other fellow," doctrines which you, sir, have taught with more vigor and effect than any man in my time. If these boys cannot keep the name of Kent alive, I am willing it should be forgotten.

I have this day sent you by mail a few photographs of Muir Woods, and trust that you will believe, before you see the real thing (which I hope will be soon), that our nation has acquired something worth while.

Yours truly,

WILLIAM KENT.

The President to Mr. Kent

THE WHITE HOUSE, WASHINGTON.

My dear Mr. Kent: By George! you are right. It is enough to do the deed and not to desire, as you say, to "stencil one's own name on the benefaction." Good for you and for the five boys who are to keep the name of Kent alive! I have four who I hope will do the same thing by the name of Roosevelt. Those are awfully good photos.

Sincerely yours,

THEODORE ROOSEVELT.

Now you have it, and I am a hero-worshiper. Those letters are matchless and characteristic of the men who wrote them. Ten days ago President Roosevelt became a private citizen again. He could have had an overwhelming vote for another term. The nation wanted him and he gloried in his work, but ten days ago he became a private citizen simply because he believed—never mind why—that it was best for the country. Is there anything sublime in the action? Answer, if you have ever given up anything.

I believe in Theodore Roosevelt. He can have my vote for any office in our town from Fence-viewer to Selectman. He can borrow all the money I have got without giving a receipt for it, and I mean to vote for him for President of the United States again one of these days—when Africa has been rid of all foul and dangerous beasts.

The "Together" Campaign

From a Campaigner

To one whose ears are open came many interesting and conflicting opinions expressed by pastors and laymen. Some say the societies have no right to go in debt, and then come begging for more. The next man is quite likely to say, "They did just right, only they ought to have told us this before, but we'll see them out, because it is our work." One pastor declaims with energy at one management, and the next pastor exclaims against another management, while the third says we are to blame ourselves.

In regard to the Apportionment Plan—in Connecticut only one voice was raised against it. Many say, "We are going beyond our apportionment already." Others say, "*Our* apportionment is three times what we ever gave and more than we can raise." Still others say it is far more than we have ever raised but less than we ought to give." One pastor said, "Our church has so changed in its membership that we cannot give per capita as we did twenty years ago." A neighboring pastor said: "We thought the same, but when we figured out our apportionment, and went at it on a business basis, we found that we could raise it. So can every church in our city."

The secretaries also encounter their surprises. One secretary said in a low, sad whisper, "I don't believe there is $100 in this whole congregation." An hour afterward the word came to the supper table that pledges for $2,000 had come in. Many business men commend the idea of not appealing for a collection or for pledges on the impulse of the hour, and some have come to the front at once and have said, "Go on and tell the story along the line and we will see you out."

The pastors, on the whole, agree that too much attention is given to independent institutions and work at the expense of the schools and mission work which is directly responsible to the churches. On the whole, all agree that the campaign is of great educational value as well as a great inspiration and will result in a forward movement in missions. J. F. C.

A Pastor's View

It has been my privilege to attend two meetings of our Joint Missionary Campaign, and I desire to offer my word of cordial appreciation of the enterprise. Among the achievements of the campaign these seem to me of distinct value: It brings together a splendid group of experts in missionary activity and impresses the people of our churches with the quality of men to whom the administration of our world-wide project is committed.

It makes possible a panoramic vision of the field and the force which are ours, and gives a clear conception of the well-defined task which is set us. It furnishes opportunity for a plain setting forth of the aim and the reasonableness of the Apportionment Plan and for questions in detail as to its execution.

As a missionary agency we have reached a point of crying need by reason of our accumulated indebtedness and of the unparalleled opportunities before us. This series of conferences in a candid and practical way informs our constituency of conditions, and incites them to increased joy and devotion.

Woodstock, Vt. BENJAMIN SWIFT.

In Nebraska

The "Together" Campaign in Nebraska closed in Lincoln, Feb. 22. Beginning in Omaha, Franklin, Fairmont, Hastings, Columbus, Norfolk, Weeping Water and Lincoln were visited; and at these points delegates from neighborhood churches attended the meetings. Forty delegates attended the Lincoln meeting, besides Sec. C. H. Patton, D. D., Rev. J. W. Cooper, D. D., Rev. C. T. Riggs, Rev. Thomas Gray, Rev. Edward Evans, Jr., and Rev. W. L. Tenney, D. D. It was a strong and helpful meeting, and local committees will follow up the work. Nebraska was not altogether kind in the weather it served up to the visiting brethren, but notwithstanding this drawback it was felt that the campaign in Nebraska was a success. M. A. B.

In Other States

The meetings at St. Louis, Mo., were among the strongest of the campaign. About thirty churches were represented at the morning conference, and over 300 attended the evening session. Dr. C. S. Mills declared it "the most representative Congregational gathering ever held in St. Louis." Prominent laymen were present and enthusiastically avowed their belief in the campaign and its aims.

The events in South Dakota, at Huron and Aberdeen, were also encouraging. A Methodist pastor at the latter place was so impressed by the gathering that he remarked, "For such addresses you should have had the Opera House, and had it packed!"

Sayings and Doings

A prominent dairyman in Michigan says that the price of butter is rising because the people are eating the food which belongs to the cows and paying a high price for it. They are willing to give from five to ten cents per pound for breakfast food made of bran, middlings, ground corn cobs, etc., which used to be fed to cows at half a cent per pound. Thus the cows are robbed of milk-producing food.

The *Lancet* says that golf is a dangerous game for persons having nervous depression or inclined to be irritable. This must be sound medical judgment. We know a minister who sought recuperation through this game, and took his little five-year-old daughter one day to caddy for him. On her return she said to her mother confidentially: "I don't think it's good for Papa to play golf. I'm sure I heard him say 'devil' three times."

An interesting experiment in the home treatment or prevention of tuberculosis is soon to be tried in New York, under the care of the Presbyterian Hospital and by the gift of $1,000,000 from Mrs. William K. Vanderbilt, Sr. The latter has given the money for the erection of four model tenements for sufferers from the disease. Air space and lighting will be ample, and the supervision of the buildings and tenants will be under the care of Dr. Henry L. Shively as a part of his tuberculosis clinic at the hospital.

Possibilities in Window Pictures

Simple Devices for Beautifying a Room

By Caroline L. Hunt

Author of "Home Problems from a New Standpoint"

The decorative value of a view from a window is recognized by painters, who frequently introduce casement-framed landscapes into the composition of their pictures. Luini did this in his Marriage of St. Catharine and Van Hove in his St. John. With Botticelli it was a common practice. What artists do with painted views we can, if we



A casement-framed landscape introduced into the composition of a picture

will, do with real landscapes, by making them a part of the adornment of our walls.

In the country, where "the sights of the open landscape and the high-spread sky" are to be found upon all sides, the problem is comparatively simple. A lifted shade, a drawn curtain, an opened door almost inevitably reveal beauty. Country people sometimes forget that the pictures which Nature paints are lovelier than those that can be bought at the store, and much lovelier than curtains and draperies. When they remember, they need not seek far for beauty. It is the poor city folk who must conserve and make the most of the small amount of blue sky, the few floating clouds and waving treetops which are at their service for decorative purposes.

In this connection we must not confuse a



Unsightly view from a city window

landscape carefully worked into the decorative scheme of the room with the opportunity to go to a window or to sit by a window and look out. The scenes of life and its activities obtained by the latter means are desirable, but we want, besides, pictures which we shall see as we enter and move about the room, as we see our photographs, prints and casts. We do not necessarily want the views just as they would appear to us if we were out of doors, for when within we like the feeling of protection and seclusion which the walls of our houses give, but we do want landscapes as they adapt themselves and contribute to the beauties of line and form and color in our domestic architecture. In certain places a landscape divided up into sections by window bars is more satisfactory than an unbroken one seen through a large plate glass.

Why do we not more frequently furnish our houses with the beauties which are ours for the asking? The trouble lies chiefly, I think, with the size and position of windows. Go through your house and count the number of windows that are permanently half-covered with shades. Would not windows of half the size furnished with soft curtains, which could be easily drawn back and forth to regulate the light, have served as well? Could not such windows have been so placed as to cut views out of the blessed heavens and frame them for your use?

"Yes," you say, "but alas! I live in a rented house; my own house shall be very different. I agree with William Morris that we make our windows too large and then go to much unnecessary trouble and expense to exclude the light which we have admitted in a haphazard and unconsidered way. But so long as I hire this house I must put up with conditions as they are, and must live with these unlovely, unmanageable shades, which flap in the breezes when I try to ventilate the house by lowering the window sashes, and which shut out the views I love. I'd like to see the budding treetops in spring, the approaching storm in summer, the bewildering variety of color in autumn and the tangle of bare boughs against the leaden sky in winter, but the shades forbid."

I know a window which has its problems. Through the lower sash one sees only graveled roofs, ventilators, telegraph wires and other unsightly objects, for this window is downtown, where the "sights of the open landscape" do not abound. They are, however, not wholly wanting, for through the upper sash one may see, not only the ever-changing loveliness of the sky, but also a bit of artificial beauty, a perfectly proportioned dome set among the trees.

A shade would save the graveled roofs, the telegraph wires and the ventilators and sacrifice the dome, the sky and the trees. The shade, therefore, has been removed; upon the closet shelf it has no power to shut out from city dwellers their meager allowance of beauty. A soft curtain of six-cent unbleached cheese cloth, stenciled in good design, hangs from a rod in such a way as to cover the lower sash and part of the upper. This cuts off unsightly objects and leaves at the top of the window a beautiful panel-shaped landscape for the decoration of the room. By day this picture, with its wealth of trees suggests Inness or Rousseau. But by night, or in the failing daylight, it always brings to mind certain paintings of Whistler, for there are the deep, dark blue spaces, the dimly outlined forms, the occasional gleams of light.

Besides the cheese cloth curtains at this



"The decorative value of a view from a window is recognized by painters"

window, there are long draperies of a soft material, a twenty-five-cent Danish cloth in dark red, so hung that they can be easily moved back and forth. Ventilation at the top is possible here even when the curtains are drawn, but it was of beauty, not of air, we were speaking.

Go through your house again, you who travel hundreds of miles in the summer to find the beauties of mountain and sea and open country! Perhaps you will find invaluable landscapes now concealed which, by the expenditure of a little money and a little time, you can secure for the perpetual decoration of your walls.



Same window with different arrangement of curtain

The Strategy of Great Grandma

By Susan Hubbard Martin

"Well," said Great Grandma, breathlessly, "go on."

Great Grandma's spectacles were pushed back, her wrinkled hands clasped.

"Let me see," began Lisbeth, thinking a little.

Lisbeth was a little slender girl of fourteen or fifteen, with thick braids of auburn hair and thoughtful brown eyes. She was very fond of Great Grandma, and Great Grandma was very fond of her. She was telling Great Grandma just now about the missionary from India she had heard at the church the day before. The generations that lay between the two did not interfere in the least with their affection. The slender little girl went to see the white-haired, bent old lady every day, telling her all her plans and what she had been doing. Great Grandma did the same. Even her daughter, gray-haired and portly now, or her granddaughter, pretty, plump Mrs. Abbott, were not the comfort and delight to her that Lisbeth was.

All at once Lisbeth exclaimed enthusiastically, "Why, Great Grandma, this is the very prettiest quilt you ever made. What pattern is it?"

"It's a grape vine pattern," returned Great Grandma a trifle absently. "Yes, it is pretty, but go on. What did the missionary look like?"

"She was pretty," said Lisbeth, enthusiastically. "She had gray eyes and her complexion was a little tanned, for it's awful hot over in India, and she's been there fourteen years; but she had the sweetest smile and the loveliest teeth, and she was dressed just like the women dress over there, to show us. Red waist and skirt, a kind of drapery fastened on her head, moccasins on her feet, beads and tinsel around her neck and on her arms" —

"Poor heathen!" exclaimed Great Grandma, compassionately.

"She said, too," went on Lisbeth, "that it only takes three cents a day to feed a person in India, and that ten cents will do, oh, such a lot! She said she had awful hard work to get money to come over here, because all she earned she put in her mission school, but some kind lady who knew how she felt about it gave her the money for her passage. She said she knew that American people were good and generous, and that if we knew about starving India we would help. And then she went on to tell about it. Oh, Great Grandma, it was awful, the things they do over there, and they think it is all right, and the only thing that will stop it is Christianity. Those little Hindu wives of ten and twelve are so pitiable, and if they happen to be widows, why every one looks upon them as 'accursed,' and they are made terrible slaves of. She says sometimes they will find at the gates of the mission school a poor little wife, so beaten and abused she cannot stand, left there by a cruel husband or mother or mother-in-law to die. And the missionaries take her and heal her."

"It's a grand work," said Great Grandma, thoughtfully. "I've always wanted to do something for missions."

"Lisbeth," she said suddenly, "what would you think if I gave this quilt to missions? When people know it was made by an old woman of ninety-four, don't you think some one would buy it?"

"I am sure of it," replied Lisbeth, promptly.

"Well, now, what I want you to do is to take it over to the mission circle right after school. It meets this afternoon at Mrs. Grant's. Don't you tell your mother or your grandma a word about it. It's just between you and me. I want the circle to sell it, and every cent it brings shall go to the missionary."

Lisbeth took the quilt up in all the glory of its innumerable stitches so beautifully executed, its crimson grapes, its green leaves.

"It's awful pretty, Great Grandma," she said again, "but won't Mother care? I heard her say she was to have this quilt."

"I never said so," replied Great Grandma, quickly. "If she thinks she's going to get it, I expect your Grandma told her. This is going to be set aside as Samuel was, to the Lord. I've never done the good I wanted to, and it would be a sight of comfort to me to feel that before I fold my hands in my last sleep I did something 'pleasing unto him.'"

"Then I think you ought to do it," returned Lisbeth, promptly. "Right after school I'll come after the quilt."

Great Grandma lived with her daughter, Mrs. Abigail Humphreys. Mrs. Abigail was past sixty herself, but like Moses of old, her eye was not dimmed, nor her natural force abated. She still ruled over her household with the same capable hand she had manifested in her younger days. She had a great faculty of getting work out of everybody, and Great Grandma at ninety-four was not permitted to eat the bread of idleness, even if she had wanted to, which she didn't. But she did get a little weary of Abigail's planning for the spare hours. It was, "Mother, patch this, darn this, or fix that," all the time.

Just then Mrs. Abigail came in.

"Why, Mother," she exclaimed, "your quilt is done, I see! It is by far the prettiest one you ever made. I am glad Dora is to have it. How pleased she will be!"

But Great Grandma did not reply. She was industriously clipping off the loose threads, and in a minute or two her daughter went away.

True to her word, promptly after school Lisbeth called for the quilt. Mrs. Abigail was out, but Great Grandma was sitting in her rocking chair waiting. "I've got it all ready, Lisbeth," she said joyously. "Now you take it over to the circle just as fast as you can. You give it to the president yourself, and tell her I said I wanted them to sell it and give what it brings to missions. It won't probably be a great deal, but it's all I've got that I can give."

Lisbeth obeyed. She burst into the circle then in session with the large bundle.

"Great Grandma has sent you a quilt," she began, "and she wants you to sell it and give the money to missions. She says she always wanted to do something more than she has done and she thought she would give you this. I told her what the missionary over at the church said and she wanted to hear every word. She made me tell some of it over again."

A sweet-faced lady sitting next the president smiled at the eager, brown-eyed girl.

"How old is your Great Grandma?" she asked.

"Ninety-four," said Lisbeth.

"Ninety-four and she is able still to do such beautiful work! I call that quilt wonderful."

The strange lady had taken up the quilt and was studying it. The circle had all gathered around it, too. Lisbeth looked at the strange lady admiringly. She looked so sweet and stately and good. All at once the lady spoke.

"I'll give fifty dollars for this quilt," she said quietly. "It is a most exquisite piece of hand work. I have a room at home that I keep all such treasures in—and you say she is ninety-four?"

A few minutes later Lisbeth burst into Great Grandma's room.

"It's gone, Great Grandma," she said breathlessly. "A rich lady visiting the Parkers took it and she gave, oh, Great Grandma, what do you think? she gave—fifty dollars. She said it was just wonderful you could do such beautiful work at ninety-four. And the circle is *so* pleased. Just as soon as she bought it the ladies all took out their pocket-books and raised ten dollars more; some of 'em cried, too. And they're going to send it right over to India."

"Praise the Lord!" said Great Grandma, reverently.

At that moment Mrs. Abigail opened the door. "Mother," she began, "I want to get the quilt. Dora has come for it."

Lisbeth flushed half-guiltily, but Great Grandma looked up quite calm and with a new dignity.

"The quilt is sold, Abigail," she answered.

"Sold!" gasped Mrs. Abigail, "that beautiful quilt?"

"Yes, Daughter, sold."

"A lady visiting the Parkers bought it for fifty dollars and I've given the money to the circle for missions. Abigail, I've worked faithful for you and yours for over sixty years. It was time I did something for the Lord, and somehow he laid it on my heart to do this. It's been a real hardship for me not to have done more in my lifetime, but at the close of ninety-four years, surely I have a right to do as I think best with my own."

Mrs. Abigail looked at the little shrunken figure, at the thin, snowy hair. Her mother's sun was almost set, soon it would rise in an eternal morning. The tears rushed to her eyes. Much to Lisbeth's surprise, she went over and knelt by Great Grandma's chair.

"Mother, forgive me," she said, with a new humility. "Forgive my inconsiderateness and selfishness. Of course you have a right to do as you please with your own.' And when Mrs. Abigail said a thing she meant it.

Lisbeth vanished quietly. Outside in the hall she gave a relieved sigh. "My!" she whispered happily. "I thought Grandma would make an awful fuss, but she didn't. I guess the Lord touched her heart, the same as he did mine when Great Grandma asked me to carry that quilt over to the circle. I couldn't refuse. I'm glad I did it. I'd be glad if the whole family blamed me for my part in it—yes, I would. But they ain't a-goin to say a word, not a word!"

A Mother's Bedtime Experience

BY GEORGIA M. ROOT

It was the little boy's bedtime, and in his long, white gown he was enjoying a final frolic in his crib.

"Time for your prayer, Robert," said his mother, coming to the crib side.

"Ho, hum!" yawned the child. "I'm too tired to kneel tonight."

"Too tired to thank God for giving you such a happy day, dearie?"

Slowly and reluctantly the little figure sat up, then knelt in his crib, with his head on Mother's shoulder. Very fast, as if to get through as soon as possible, he began.

"Now-I-lay-me down to sleep." His mother realized that the little boy was as far from a devotional frame of mind as many a weary child of larger growth who does not rise on the wings of prayer, but performs it as a duty before sleep can be enjoyed.

"Wait a minute, laddie. You're not thinking what your words mean, nor to whom you are saying them. Now let us both be quiet a moment."

In that moment the mother prayed, and as an answer came the thought, "Recite a poem." So slowly and reverently she repeated the little boy's favorite, often-asked-for poem, "Great, wide, wonderful, beautiful world." Soon the restless movements ceased and at the poem's close he was ready to take his part.

The next night the poem chosen was "All things bright and beautiful," and the following night, Mary Mapes Dodge's Children's Hymn:

"From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight."

The fourth night the mother thought she would omit the poem and see what would be the result. At the call to prayer the child knelt and when told to begin, said, "Say your poem first, Mamma." So the poem before the prayer has come to be a custom and accomplishes a twofold purpose: first, in preparing the child's mind to know and talk with God; second, in making his mother know that she herself must sit reverently in God's presence and listen to his words of preparation if she would be fit to do her part for the child.

The Children's Pulpit

Honey

BY REV. E. H. BYINGTON

Many people are very fond of sweet things, especially candy. Most of these sweets are made by man out of juices, by various processes, some of them quite complicated. One of them is made directly by God for us, for I know of only one that nature produces exactly in the form in which we use it, and that is honey. The bees make it, and just as it is, we eat it and enjoy it.

In Proverbs we are told that pleasant words are like honey, and surely whoever produces pleasant words is one of God's honey-makers. Hunters are always on the lookout for honey, and I wish to call your attention not so much to producing honey as to recognizing it.

Years ago whenever anybody told an old story, or uttered a familiar saying, some one was sure to say, "Chestnuts!" Today if any one is hit by a remark, in some regions, some person present is sure to exclaim, "Stung!" I wish to suggest another expression, one of worship and praise. When some one utters a pleasant word at the table, show your appreciation by saying, "Honey!" When a compliment is given, a cheery word spoken, let some person present indorse it by saying, "Honey!" And even where the expression is not used, learn to find out all the honied words and deeds. Enjoy them, show appreciation of them. How much honey is made that no one ever notices!

Think how many arts and sciences can be applied day by day in the conduct of a family! Think what the world still lacks in this respect—the material knowledge to be applied in the bringing up of a family! There is a great deal to be done in that direction, and the women who have enjoyed the higher education are the best fitted to do it.—*Charles William Eliot.*

Closet and Altar

THE DUTY OF ENCOURAGING

They helped every one his neighbor; and every one said to his brother, Be of good courage.—Isa. 41: 6.

They spake often one to another, says the prophet, and God hearkened and heard it. God listens for nothing so tenderly as when His children help each other by their testimonies to His goodness and the way in which He has brought them deliverance.—*Horace Bushnell.*

It is a question whether all our searching criticism has ever done so much to produce efficient work and to bring our neighbor to his best, as words of genuine and hearty encouragement.—*John Watson.*

Discouraged people, if they must be discouraged, ought at least to keep their discouragements to themselves, hidden away in the privacy of their own bosoms, lest they should discourage the hearts of their brethren. We know from experience that courage is contagious, and that one really brave soul, in moments of danger, can save a crowd from a panic. But we too often fail to remember that the converse of this is true, and that one faint-hearted man or woman can infect a whole crowd with fear. —*Hannah Whitall Smith.*

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by,

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.
—*Helen Hunt Jackson.*

No men help their times so much as the men of hope.—*W. R. Huntington.*

Let not thy heart deceive thee with thoughts of no responsibility. For thou in thy weakness art still a part of thy brother's life and bringest cheer or shadow to his way. Is it thy desire to stand between him and the sun? to quench enthusiasm? to hinder faith? Blessed of all good men are the encouragers, the companions of the enkindling and inspiring Christ.—*Isaac Ogden Rankin.*

Thou, O God, hast opened a way before us and encouraged our hearts with the assurance of Thy loving care. By Thy strength alone we stand fast and are not overwhelmed by the troubles of our days. Still let Thy goodness lead us and uphold us, that we may with cheerful hearts be made sharers of the joyful expectation that becomes Thy children. Forbid it, Lord, that we, to whom Thou hast given so much and with such patient love should by our ingratitude and little faith bring discouragement to others, or make Thy work and kingdom seem less joyful than Thou hast planned them for the needs of men. So may we lift and help, nor ever be a drag and weight upon the lives of men. But let Thy life overflow through our lives for the strength and courage of those about us. In the name of Christ. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

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15. A NEWS STORY

(Fill blanks with well-known names of newspapers)

One morning, as I had some letters to ****, I started out early. It was one of the ***** when haste was needed, for the letters were to ****** my visit to some friends who would be glad to hear the ****. There was not a person on the ***** for whom I had not a feeling of good will, and as I hastened to ******** my business I determined to keep a ******* of events, so that I might be *au* ******* with all that might occur. "I will be the ******* of happiness to my friends," I said. "I am a true ******** and am not afraid to show my colors. I will make a ********** of all good deeds and pleasant happenings that do honor to my country as I should, letting parties alone, and stating to no ******** whether I am ********** or ********. Like some grand old Roman ******* I will do my duty." Just then I bethought myself that time was flying and if my letters were to go by the next **** *** ******* I must stop musing and hasten on.

KAWENNE.

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16. ANAGRAM

I CALL A COUNT

The old-time garden, spreading wide,
New beauties still discloses;
And odors breathe on every side,
From mignonette and roses.

The lilies bend in sweet assent,
Or gracious salutation;
Where almond-heliotrope is blent
With spicy clove-carnation.

Our Man of Feeling murmured low,
As in ecstatic vision,
"These are the fragrant airs that blow
From off the fields Elysian."

Our Man of Business shook his head,
Until he strained his collar;
"A hundred scents like these," he said,
"Will never make a dollar."

M. C. S.

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17. BOOKS AND THER WRITERS

1. Calendar, by Poor Richard. 2. The Crimson Glove, by The Wizard of the North. 3. Moses' Brother in the Bush, by Uncle Remus. 4. The Path of the Solitary Conifer, by Little Jack Reynard. 5. The Yankee Student, by The Sage of Concord. 6. Attempts on an Adult Male, by The Bard of Twickenham. 7. The Leaping Batrachian, by Mark Twain. 8. Dreams of an Unmarried Man, by Ik Marvel. 9. Hemmed In by the Storm, by The Quaker Poet. 10. The Deity of His Paternal Ancestors, by J. Modern-Babylon. 11. A Small Village, by The Swan of Avon. 12. The Circle and the Volume, by Darkening. DOROTHEA.

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18. CERTAIN TEAS

1. The uses of what tea are sweet? 2. What tea brought trouble to Eve? 3. What tea is everlasting? 4. What tea is the spice of life? 5. Soul of wit? 6. Mother of invention? 7. Best policy? E. P.

ANSWERS

12. Lies in wait, lies in weight.

13. 1. Earthen (earth-hen). 2. Heathen (heath-hen). 3. Curate (cur-rate). 4. Cowslip (cows-slip). 5. Moon (moo-on). 6. Caprice (cap-price).

14. Weet, tit, titi, hen, moth, ai, oo.

Recent tangles have been conquered by: Mrs. E. M. Taylor, Lombard, Ill., 9, 10, 11; F. C. B., Newton, Mass., 9, 10, 11; E. Gaylord, South Hadley Falls, Mass., 11; A. E. H. D., Mattapoisett, Mass., 9, 10, 11; N. D. L., Dover, N. H., 9, 11.

The Firelight Club

Conducted by William Byron Forbush

Congregational Knights

We asked Congregational boys who are Knights of King Arthur to give us hints for boys' clubs from their Castle experience, or to tell us why they like the order. Many interesting letters have come in.

Charles A. DeLand, Jr., of Warren, Mass., outlines the novel topics for debates that have kept Castle Excalibur, 992, busy, and Roy Scott Cowan, who is "Sir Gordon" of Castle Moosilauke, gives various attractive points, as follows:

"Castle Moosilauke is one of the oldest in this section. Through our Merlin a district conclave has been formed of six castles. We give ten dollars annually toward the education of a boy in China. We enjoy debates and compositions on instructive topics. One series was on different machines—steam engines, phonograph and mowing machine. Having no hall we meet at the different homes, which proves a check on any rudeness by us fellows. The gentleman of the house is often invited to talk to us. We couldn't do without our queens (mothers), who plan for many treats we like."

Another Moosilauke Knight, Hazen Claflin, tells why he likes the order: "Because of its instructive degree work calculated to deeply impress the candidates; its likeness in many ways to the chivalrous times of King Arthur; its method of rewarding with titles of distinction members who have done worthy deeds; its different officers and their resemblance to those in King Arthur's Court; its custom of naming members after noted heroes; its *Herald*, published by the order, telling of its work and interests; its connection with other associations; its marked adaptability to boy life; and its high moral standard and purposes."

Still another boy of the same Castle, Ralph W. Balch, makes a good contribution:

"The benefits are: a chance to learn to be manly in many ways of conduct, to be true to the pledges of our order, to be ambitious, to improve my mind and gain information on the subjects we discuss at our meetings.

"I also enjoy the social part: our baseball games with neighboring Castles, tennis and football also; but most of all, our week of camping out on the shores of a beautiful pond, in the summer, with rowing, fishing, swimming, etc."

Howard S. Curtis, "Sir Richard Cœur de Leon, an esquire of Castle Excalibur, Warren, Mass.," sends an especially fine letter:

"It is a school where boys are taught the character of manhood and where each fellow, whether rich or poor, may have the same opportunity to make good. These fellows become strong supporters of the church, as well as assistants in the great prohibition movement of today, by their unbounding influence. These facts, together with the brotherly love and friendships of our Merlin and King, have greatly increased my love for the Knights of King Arthur."

A Splendid Suggestion

Rev. Arthur E. Gregg of the most eastern Castle in America, at Eastport, Me., describes some original and inspiring exercises conducted by the boys of Castle Sawyer, 1339.

"The boys are workers. They like to take charge of the Sunday evening meetings. We have had them do this several evenings. They give a drill, sing together, recite and make a general concert, at which times, of course, I speak, sort of a sermonette along the line of chivalry. The boys have taken charge of pumping the organ, two lads a month contribute their services.

"They have held one open conclave. Many visitors were present. Fourteen of the boys at that time told about the knights for whom they are named. This was a great thing for them to do; it obliged them to search through good literature to find their material, to state it in their own words, think on their feet and really make an address. It was with fear and trembling that they did it—before a good audience—but they did it, fourteen of them.

"But the best thing yet and something I think is original is the Quest of the Holy Grail, which we are having. A few weeks ago, on a Sunday evening we had a service in the church, Beginning the Quest of the Holy Grail. At that time we set forth. The order of exercises was something like this:

"We (the Castle) marched in and assembled in conclave in front of the pulpit. After the opening the Merlin stated the nature of the meeting. Sir Dubric (the minister, myself) read from the Scripture about the Lord's Supper and Joseph of Arimathæa, then Sir Kay read a paper stating what could be found in the libraries in regard to the Holy Grail. It was proposed that we go in quest of the Holy Grail. All said, Yes. Then the company was asked if anything further was known about it. So Sir Launfal said he once saw it in a vision. They all desired to hear the Vision of Sir Launfal, so we had the reciting of the poem, various knights taking various parts. Then I gave them words of admonition. We pledged ourselves to purity and set forth. We are now on the quest. In a few weeks we shall have the return, and tell how it hath fared since last we met. This meeting will be based on the Idyls of the King, and I am beginning now to work out the program. I find I can get stereopticon slides of the Sargent painting by Abbey in the Boston Public Library, and we shall have those to illustrate Sir Galahad's quest.

"In all due modesty, I say this is a fine thing, and they think so. It draws the people and more than holds the boys."

Rev. W. R. Bosard of Grandin, Mo., has a Congregational church down in a lumber camp, where boys have a pretty hard chance for anything good. The company that owns the village has helped the boys and they have built with their own hands a Castle Hall in the village. Mr. Bosard tells about the first annual banquet: "The boys themselves built the Round Table, which consisted of sixteen sectional tables, the outer diameter being fourteen feet, the inner nine feet, the table itself two and one-half feet across. Sixty-seven sons and fathers sat down. A fine program was rendered. The fathers are enthusiastic over the result."



Castle Sawyer, Eastport, Me.

The Prize

The prize, money enough to buy a handsome Castle banner, I have decided to award, not to an individual, but to the Sir Knights of Castle Moosilauke, Lyme, N. H., for their many interesting and interested letters. Let us have more such letters. They will interest all our readers. I noticed, in looking over the list of forty-five Castles formed last month, that they reached from Old South Church, Boston, to Pocahontas, Ark., Ironwood, Mich., and Vancouver, Wn. Let us know what boys all over the country are doing in this fraternity of the churches.

Long Ago

BY HARRY B. PERKINS
Poet Laureate

Moonlight creeping o'er the hilltops,
Waking faeries, elfs and gnomes,
How I long to follow, follow,
With thee to their secret homes!

'Mid the friendly, flicking shadows
There's the ring they nightly tread.
O how sweet the tinkling laughter
Of the sprites—since childhood, dead!

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—*New York Observer.*

Among the New Books

A New Bible Commentary

A great amount of information about the history and interpretation of the Bible unknown to its readers a generation ago is becoming popular knowledge. It no longer needs elaborate explanations. The time has passed for attacks on its genuineness or defense of the purpose of those who taught it. Much of this information has become in fact elementary, and can be intelligibly stated for the ordinary reader in so brief a space that it has become feasible to prepare *The One Volume Bible Commentary*, edited by J. R. Dunnelow, M. A. (Macmillan Co. pp. 1,200, with maps and plans. $2.50 net). The work of twenty-nine British and ten American scholars is combined in these pages, and little is stated or taken for granted concerning the history and structure of the Bible which is not generally accepted as true by modern students. The composite character of the books, their sources and meaning in view of their history are simply and briefly described. Yet many who suppose themselves familiar with these facts will find them so arranged as to appear both interesting and new.

The Commentary proper is preceded by 150 pages of general articles with such subjects as The Creation Story and Science, Babylonian Inscriptions, Hebrew History and Prophecy, The Life and Teachings of Jesus Christ, The Life, Work and Letters of Saint Paul; and on great Christian doctrines, such as The Person of Jesus Christ, The Trinity, Atonement, Inspiration, The Resurrection, etc. We venture to guess that several of the articles on the Bible and its books were written by American teachers, Kent and Curtis of Yale, McFadyen of Toronto, Ropes of Harvard, Paton of Hartford and Sanders of Washburn College, Kansas; and that the authors of most of the doctrinal essays are Anglican clergymen and professors of theology. While the efforts to explain the deity of Christ, the Trinity, miracles, the sacrificial and sacramental elements in the atonement, the bodily resurrection of Jesus and the inspiration of the writers of the Bible are dogmatic, they are not controversial in spirit, and they allow the reader an open mind.

We do not know of any other single volume which places before ordinary English students of the Bible so great an amount of useful information and instruction to help him to understand and reverence and prize it as the gift of God to guide his life.

Modernism in the Roman Church

It would be affectation to pretend that Paul Sabatier's Jowett Lectures of 1908 on *Modernism* (Scribner. $1.25 net) bring the topic into the clear light of reason. He stands too near the contestants and the issues under discussion are too much matters of disposition and point of view to lend themselves to definite statement. We must take him at his word when he says that Modernism is "an orientation," and be content with the passionate admirations and reprobations of the book. As a student of St. Francis, M. Sabatier has shown himself sympathetic with the spiritual side of the Roman Catholic Church. He expects a great and happy future for her. But his prayer and desire of the moment are that Pope Pius X. may live long and carry his measures of repression out to their full logical results. He sees no direct way to freedom. But the world is a globe—let the ultramontanes come full circuit and they may reach the goal which he desires. Incidentally M. Sabatier's pictures of French religious thought in the experiences of the separation law are valuable. The war, he says, is not against religion, but against clericalism. As an appendix, the principal documents in the Modernist controversy are printed in full.

Significant, also, in view of the controversy over Modernism is Baron Friedrich von Hügel's *The Mystical Element of Religion* (Dutton. 2 vols. $6.00 net). The author is a cosmopolitan layman who is one of the trusted advisers of the men who take the modernist attitude in the Roman Catholic Church. The book is in form a close study of the life and opinions of St. Catherine of Genoa (Catherine Adorna). It aims to interpret the life of the soul in the experience of a lofty spirit, untouched by Protestantism and combining practical wisdom with the mystical experience. St. Catherine just antedates the Reformation, it may be noted, and may be accepted as one of the fine flowers of the undivided church. She is also that rare example in hagiology, a married saint. The work is part biography, part study of the mutual relations of body and soul and, by preference, the proclamation of a philosophy of religion. "It would present, as undeniably lived within and canonized by the Roman church, a generous, expansive, deeply spiritual Catholicism operative in specifically modern and yet quite un-Protestant minds." The reader, if a Protestant, will find himself in an atmosphere partly strange, partly familiar, and in the companionship of a broad-minded and spiritually congenial guide. But the way is long and the journey too lingering for reading without serious and persevering effort.

Novels by Four English Authors

The variety and complexity of English life afford a rich seedbed for the growth of the novel. There is, for example, the hunting field with its customary solemnities and humors. In *The Straw* (Macmillan. $1.50) Rina Ramsey has given us a lively story, which spends much time behind the hounds, but also carries a fine sense of the value and perplexity of human relations. A self-distrustful heiress, a match-making woman who believes in rehabilitating impecunious young men by marriage with money, a brutal husband in love with another woman who is jealous of his wife, are central figures. The pace is lively in field and home, the interest is genuine, the tone wholesome. It is a "rattling good story" and quite out of the ordinary.

Still at home on Dartmoor and making us at home in close study of its people, Mr. Eden Phillpotts is less local and more universal than usual in *The Three Brothers* (Macmillan. $1.50). The three are already elderly men as the tale begins, and its development brings to a close their diverse history. One is a domestic tyrant, one the trusted business adviser of the neighborhood, the third a recluse and reputed miser. What lies behind these popular characters appears in the progress of the tale. Nothing that Mr. Phillpotts has done is stronger or mellower—in spite of an abundant element of tragedy. The working out of the character of Humphrey Baskerville is a masterpiece and the whole story is a transcript and interpretation of human nature not to be soon or easily forgotten.

From Mr. Stanley Weyman we look for stories of action with just enough historic setting to give place and form to the romance. Among modern stories of this difficult school "A Gentleman of France" holds a foremost and undisputed place. His new romance—which one hears with real regret he means to make his last—is *The Wild Geese* (Doubleday, Page. $1.50), and it is one of the best he has ever given us. Wild Ireland on the stormy Western coast, in the dark days of two centuries ago, gives the scene, and the historic background is the English oppression of the native and Roman Catholic people. The hero is an Irish Protestant soldier into whose hands the control of a wild inheritance and the guardianship of a high-spirited lady comes. Remarkably unconventional and vivid in incident and character, whether or not it proves to be the author's swansong, it is well worth hearing.

In Mrs. de la Pasture's *Catherine's Child* (Dutton. $1.20 net) there is an exquisitely sympathetic mother and a daughter who aggressively asserts her independence and begins to show her frank, honest but wholly unsympathetic character. She is presumptive heiress to a great fortune, and her heart's desire is to leave the simple life of her home for London. The charm of the story is in its pictures of contrasted character, both of the mother and daughter, and of the daughter and her lover. In this the author reminds us of her earlier story, *Peter's Mother*, where we have the same unsympathetic imagination of a child toward a mother's life. English country life is pleasantly depicted, and there is a tone of gentle melancholy in regard to the problems and disappointments of life.

Harnack Revised

Even so old a story as the early growth of Christianity needs continual bringing up to date, with our increase of knowledge. Therefore Dr. Adolf Harnack has revised, page by page, as well as in general oversight of the period, his well-known *Mission and Expansion of Christianity in the First Three Centuries* (Putnam. 2 vols. $7.00 net). The translation, we may remind our readers, is by Dr. James Moffatt and leaves little to be desired. Professor Harnack has added maps, one of which supplies to the eye a picture of the degrees of possession which the Faith had taken in the provinces of the empire at the end of his period. The combination of acceptance for the authenticity of the documents, in the main, and of freedom in their interpretation is more marked than ever in this new edition. Mark, Luke, Paul and Peter are real and vivid, but they are not unquestioned or final authorities. The reasons, on the lower and obvious side, why the desire of the world in that age found its satisfaction in the universal religion into which Paul and others translated the enfranchised Judaism of the teaching of Jesus, are set forth in an interesting way. The reader must supply for himself the thought of the leading of the Divine Spirit which, however, the author would not deny, though it lies outside his purpose of scientific history.

Studies of the Ancient World

The outline story of Roman triumphs and decadence is well known to us all, but the recent accumulation of new facts from archæological research gives occasion for a new estimate and filling up in detail of the picture of the old life of the city which ruled or inspired the world. From the German of Ludwig Friedländer, Leonard A. Magnus has translated *Roman Life and Manners under the Early Empire* (Dutton. $1.50 net). This is half the original work, the second part will soon follow. Professor Friedländer's work is in its seventh edition in Germany. The arrangement is topical, the weight of learning is borne easily and the enormous mass of detail has been mastered and co-ordinated so as to produce an essential simplicity of effect. The comparison—

and the difference—between our age and that of the Roman second age of the empire, which has so often of late been suggested, can be worked out for himself by the reader in these fascinating pages.

Where Professor Friedländer leaves off his story, Professor Frothingham of Princeton takes it up, with a special limitation of purpose in *The Monuments of Christian Rome, from Constantine to the Renaissance* (Macmillan. $2.25 net). The subject is in a sense technical and the work is intended for students primarily. Professor Frothingham has devoted years to the work of clearing one of the most tangled skeins in the history of art and has reached fresh and original conclusions on many points. The reader will find himself traversing the ground that Gibbon studied, with a special and interesting clue to guide his steps, and will be helped to a new perception of the relations of ancient and mediæval history and art.

The work of the spade in uncovering materials for knowledge of the past has been so great that it needs a survey for the general reader and the student alike. *A Century of Archaeological Discoveries*, translated from the German of Prof. A. Michælis of Strassburg, by Bettina Kahnweiler (Dutton. $4.00 net), is such a general overlook. Its chief preoccupation is with the ancient Greek world, and it is fullest in regard to the work of the German explorers. Nevertheless the more summary accounts of English work may, even on that account, please and instruct the general reader. The work of the Americans, at Corinth and elsewhere, gets but scant recognition.

The conquest of Constantinople by the forces of the West in the Fourth Crusade carried with it the division of the territory of Greece and the islands and the setting up of dukes and princes and all the machinery of the feudal system. Of the two hundred years of a Latin Greece which followed, William A. Miller has written in *The Latins in the Levant* (Dutton. $5.00 net). The slow advance of the Turkish power makes the tragedy of an obscure chronicle. The author has taken it upon himself to unravel a tangled skein full of strange incident and sudden change.

A vivid conception of the antiquity of ancient civilizations may be gained from *Egypt in Asia*, by George Cormack (Macmillan. $3.00). The opening chapter describes the invasion of Egypt by the Hyksos, or Shepherd Kings. Another chapter explains the origins of the peoples of Syria. But the body of the work is devoted to the history of the land from 1600 to 1100 B. C., during which time Syria was mainly under Egyptian rule. The author follows Winckler, Petrie and Breasted, putting the results of their researches into popular form. His work will be of especial value to students of Old Testament history by the light it throws on the geography of the land, and the religious teachings and customs of the peoples among whom the Hebrews originated.

The situation of the Acropolis at Athens was ideal for a settlement of the ancient world. High and steep enough for defense, it was large enough for a village; near the sea, it was not near enough for the sudden swoop of pirates; high enough for security, it was not too high to serve the city which grew about it for fanes and monuments. Even in its ruins it is one of the imposing places of the earth. To the elucidation of questions which center about this hill and its history, Professor D'Ooge of the University of Michigan has devoted years of study and gathers up the results and conclusions in *The Acropolis of Athens* (Macmillan. $4.00 net), a handsome, illustrated volume. Archæology, history and art form the theme and contribute to these pages. It is a monograph of the first importance in its own chosen field.

Books and Bookmen

Students of the life of New England will welcome the handsome volumes of the Centenary Edition of Theodore Parker's works (Amer. Unitarian Assoc. Each $1.00 net). *The Sermons on Religion, The Transient and Permanent in Christianity* and the biographical essays on *Historic Americans* are the three volumes before us. In them will be found some of Parker's most characteristic religious teaching and some of his bitterest political diatribes—such as the lecture on Webster.

Among the authors reported by *The Woman's Journal* to have signed the national petition for woman suffrage are: Mark Twain, William Dean Howells, Sarah Orne Jewett, Frances Hodgson Burnett, Elizabeth Stuart Phelps Ward, Booth Tarkington, Julia Ward Howe, Alice Brown, Gen. Charles King, Eliza Calvert Hall, Florence Morse Kingsley, Helen Campbell, Frederick A. Ober, Marietta Holley, James Lane Allen, Charles Battell Loomis, Ernest Thompson Seton, Grace Gallatin Thompson Seton, David Graham Phillips, Louise Imogen Guiney, Hamlin Garland, Prof. Edward Howard Griggs, Robert Hunter and Jane Addams.

Two little handbooks which men will find helpful are *Conventions and How to Take Care of Them*, by Eugene Foster (Sunday School Times. 25 cents), and *The Adult Bible Class*, by W. C. Pierce (Westminster Press). Consultation with the book on Conventions would greatly help many a bewildered committee meeting and prevent many of the blunders too often made. The second book shows how men's classes should be organized and what methods may be wisely employed to build them up and make them effective in the service of men and the church. Another book appealing to the same constituency is *How to Reach Men*, by Marshall A. Hudson (Sunday School Times Co. 50 cents), the remarkable story of the Baraca Bible Class.

Woman's Board Meeting

The meeting was led by Mrs. Charles L. Viles of Waltham, who spoke of the marriage of her daughter Elizabeth to Mr. McBride of the Marathi Mission, and of her increased interest in missions growing out of giving her daughter to the work. The last half hour was devoted to an outline study of Korea, the seventh chapter of "The Nearer and Farther East," led by Mrs. S. L. Blake of Brighton.

A Comparison

In temperament Taft is a steam heater and Roosevelt is a prairie fire; in conversation, a college professor beside a D. A. R. convention; in energy, a locomotive beside a volcano; in good nature, May compared with April. Both make enemies in plenty; but Taft refuses to walk on a man when he is down, while Roosevelt refuses to get off of him until he is sure he can't get up. Both are as fond of work as a kitten is of milk. Both go on the theory that a large family, well brought up, is better to leave a nation than great riches. Both are as afraid of criticism as a Bengal tiger is of a crippled sheep.

As for results, both seem to acquire practically the same brand. Both of them raise Hades, but with entirely different seed. Roosevelt talks dynamite, sulphur, perdition, brimstone, shotguns and bowie knives, while Taft talks axle grease, ball bearings and lubricating oil. Taft calls a spade an excavator, while Roosevelt calls it an absolute, uncontrovertible, deliberate and atrocious spade. Summing it all up, they are both the same kind of motor, but Roosevelt runs with his muffler cut out.—*George Fitch, in American Magazine.*

One Step at a Time

(*Y. P. S. C. E. Prayer Meeting*)

BY REV. H. A. BRIDGMAN

Topic, March 21-27. *Pilgrim's Progress Series.* III. The Wicket Gate. Matt. 7: 7-14.

Following the gleam. One great reason why Bunyan's allegory has such a universal appeal is that it portrays a real progress. The Pilgrim did not reach the Celestial City by pressing the button. Bunyan had no use for "get-holy-quick" schemes. His hero had to make his way slowly and carefully, with many a misstep and "Many a labor, many a fear." But he always had some definite objective. The wicket gate was the first one. Even when it was hardly discernible there was more light in that direction than anywhere else. Once in a while I play a game of pool, very poorly, too, by the way, but it always interests me to see that no matter how the balls may arrange themselves on the table, at least one shot can be made with a fair degree of promise. When you are outside of the Christian life but yearning to get in, or when you are inside the Christian life and yearning to get forward, there is always one step that can be taken toward a goal that is reasonably clear.

The diversions. Mr. Worldly Wiseman may not walk our way exactly in the garb in which Bunyan portrays him, but no one ever set out to do a brave and worthy act without finding some objection raised, some obstacle interposed. Either our own timorous hearts or our supposed friends or more distinctively worldly allurements will seek to divert us from the straight path. The sincerity and strength of our desire to get somewhere will thus be tested. Happy, if then we can say as did President Taft to his Yale comrades on the evening before his inauguration: "Great obstacles can be met by the observance of common sense, courage, the sense of proportion and the absence of swell-headism. The disposition to meet each difficulty as it arises will accomplish what ought to be done."

The man at the gate. What a pleasant surprise it must have been to Christian, after all his blundering and remorse, when, as the quaint chronicler put it, "in the process of time he got up to the gate" to find something more than a gate, even a man of good will and friendliness who, after drawing from him the story of his missteps, gave him a warm and evangelical welcome, together with instruction concerning the way he was still to take. This man did not undertake to do everything for the Pilgrim to remove his burden as he requested him, but simply to fulfill the functions of a man who had charge of one of the stations on the road to the Celestial City. Yet the thoroughness with which Good Will did his special task reminds one of the good Samaritan's treatment of the wounded man by the wayside. The lesson for this is that when we stumble along even falteringly toward the next way station in our Christian lives, we are likely to find a strong hand stretched out to greet and help us. There are always people ready to recognize and assist those who are doing the best they possibly can themselves. And in this man at the gate may we not see also the type of him who stands just far enough in advance of his disciples to beckon them on, and who, when they do finally approximate in a measure to where he is, are rewarded by his "Well done," and sent on their climbing way with new visions of what he would have them do and be.

Boston

Progress in Dorchester

Rarely has Pilgrim Church, Dorchester, witnessed so large an ingathering as at the communion service on March 7, when forty-four new members were received into its fellowship. Of this number thirty-six came on confession of faith and largely from the younger element in the church and Sunday school, consecrating their lives to the Master's service. A pastor's class of about thirty boys and girls is being formed to prepare them for the duties and obligations of church membership. The parish has been divided into twelve districts each under the supervision of a deacon and three ladies. In January, Mrs. Frances C. Allison was called from First Church of Dubuque, Io., to become pastor's assistant. She has had special training in hospital work, in vocal expression and spent two years in the Moody Institute, Chicago. For three years she served Third Church of Denver. The young men's and young ladies' classes continue their vigorous life. The former has been taking the study of Jesus and Present-Day Problems—the latter enjoying The Conversations of Jesus. A joint session was held on Sunday last when Mr. Philip Davis of the Civic House spoke interestingly of conditions among the children of the North End, dwelling particularly on the life of the newsboys. At the preparatory service last week the pastor, Dr. George L. Cady, began a course of Lenten talks from the Last Great Discourse.

Southern Undercurrents

The Boston ministers, disappointed last Monday in their proposed discussion of the Chapman campaign, counted themselves fortunate in the substitute program. Dr. H. H. Proctor, whose magnificent new church for institutional work among Atlanta Negroes has just been dedicated, stepped into the breach in a masterful way. He gave an informal but extremely interesting survey of various undercurrents making for progress in the South today. First was the tendency of the better white men and the better black men to get together in their efforts for the common good. Dr. Proctor felt that the alert business men of the section are proving the greatest power in accomplishing these new fraternal relations. Next is the movement to drive out the open saloon, which finds motives in three different fields: economic, racial and religious. A third factor making for the betterment of present conditions is the development of practical Christianity. After observing that, on the whole, religion in the South has been individual rather than social, Dr. Proctor gave a vivid illustration of the new order in the aims of his own church. It is trying to offer an attractive substitute for the saloon in its reading-room, gymnasium, sewing-room, etc.

The Claims of Family Life

To Rev. A. A. Stockdale, pastor of Union Church, is due the credit for originating a unique series for his young men's Corner stone Class, A Study of the Claims of Family Life. The program began last month with a consideration of marriage in the abstract and is continued in March with such topics as Choosing, Supporting, Understanding and Inspiring a Wife. Through April and May the class will consider the views of Ibsen, Bernard Shaw, Max Nordau and Tolstoi. Other topics in the list for May are concerned with the relation of the family to the liquor problem and Socialism, and the whole winds up on June 20 with Some Conclusions. Through the channel of this wide-awake, devoted young group many young men have come into the church. Partly in appreciation of Mr. Stockdale's hard work with this organization, and even more for the generally satisfactory condition of Union Church, the officers have added $200 to the annual salary.

Roman Catholic Missions

Those who have rejoiced in the revival campaign carried on in Boston during the last few weeks should not regard with indifference the Lenten mission conducted by Dominican priests of the Roman Catholic Church in the city. The closing service of a retreat for women was held last Sunday afternoon, when the Cathedral was crowded to the doors. In the evening about 4,000 men assembled for the opening service of a mission to be continued through this week. In other Catholic churches in different parts of the city daily services are held.

New York

Pastoral Methods in Dr. Kent's Parish

Lewis Avenue Church for the first time in several years is carrying on its extensive work with one minister instead of two. Dr. Kent is in vigorous health after twenty-one years in this field and has developed, not only a thorough pastoral system, but a fine body of laymen to help carry it out. To do this he has continually refused to be drawn into what he calls spasmodic and visionary reform movements. He says that less of these would take shape if more ministers stuck closely to their own job, and concentrated on the building up of a few strong Christian citizens. Dr. Kent is now working up a Bible class of young men not already in the school or church, with a course on What a Young Man Should Know about the Bible. He has published for his own community a little booklet, *The Christian and Church Member*, and also one for children called *The Pocket Rule*, which latter has been given to the boys and girls attending church on Sunday mornings during 1908. The book contains twenty-two children's sermons. The children at Lewis Avenue are systematically set to work, and the mission band is thus the largest in the city. At Christmas the children sent away over 400 Christmas stockings.

In the Bible school the same thoroughness obtains. At the annual examination for promotion more than ten per cent. turned in essays and maps on the work done. Bible school scholars are gathered in a communion class by Mrs. Kent, preparatory for church membership. Saturday night has been for years Dr. Kent's time for private consultation in his study with seekers after spiritual life. The work is so successful that he has now added Tuesday afternoons. Mrs. E. S. Heath, one of the best-known primary workers in the state, has been in Lewis Avenue school twenty years and is now retiring for rest. Separate classrooms are being provided in the main school.

Debt Campaign Makes Progress

The promoters of the $500,000 campaign are gratified by the success of the meetings held in Broadway Tabernacle last week, the delegates representing Manhattan, Bronx and Westchester churches. The usual morning session was omitted, as not practicable in New York. In the afternoon Dr. Lucien Warner and at night Dr. Jefferson, presided. At the dinner all the speeches were remarkably brief and to the point. The movement, viewed at first with disfavor here, has grown in promise and achievement, and whatever the financial results may be, will tend to gear up denominational machinery. Dr. J. P. Jones's compact array of facts from India gives the hard-headed and not soft-hearted layman a rational basis for increased support of foreign missions. Drs. Small of Cleveland, Moxom of Springfield, Capen of Boston, Burton and Reed of Brooklyn, Prof. Kelly Miller and Secretaries Herring and Lougee pleaded, not for sectional issues, but for a new denominational consciousness, a larger sympathy with other than local interests, and a participation in the biggest united movement yet made by the denomination.

An even larger meeting is to be held in Brooklyn before May 1, probably under the auspices of the newly formed Brotherhood, which is to hold a mass meeting at Central Church, March 20, with addresses by Drs. Hillis, Waters, McLaughlin, Kent, Burton, Edwards and Cadman.

Interdenominational Interests

Dr. Cuyler's departure had been expected for a year or more, his physical powers notably failing. Since the passing of Dr. Storrs, no remaining leader had seemed such a Brooklyn institution as the genial founder of Lafayette Avenue Presbyterian Church. People whom he never knew, personally, felt perfectly free to stop and speak to him on the street, though few could make him hear all they said. At one of the sessions of the American Board meeting last October he strode down one of the aisles of the Academy of Music, loudly voicing his blessing on "the grand old American Board," and perfectly oblivious of the speaker on the platform. At the funeral last week Dr. Cadman represented the Congregational churches and offered a touching prayer.

The annual rally of the local Brotherhood of Andrew and Philip has been held at Broadway Tabernacle, the emphasis of the meeting being on Prayer; and calling forth earnest petitions for President Taft and the new administration. A special hymn, "God save the President," was written for the occasion by Mrs. J. Goodale. The Y. M. C. A. branches aided in working up the attendance of several hundred men who were addressed by Robert E. Speer.

The Seabury Society of Protestant Episcopal laymen, in order to cover the wide area of the Bronx and hold territory for future self-supporting churches of their order, has devised an ingenious plan. It is proposed to establish centers of work, without the usual heavy cost of initiation, temporary chapels, etc. The Society will rent a house, use the first floor for services, with miniature chancel and other regular features, and use upstairs for clubrooms, living quarters for resident laymen and perhaps other lodgers. The full routine of regular services will be carried on by the resident laymen in such hours as are not claimed by business, and several of these mission houses will be under the supervision of one rector, or direct representative of the bishop. Several hundred laymen are said to be prepared to carry on this practical method of bringing the church more closely into touch with the non-churchgoers. Apostolic precedent justifies the hope that a return to this household form of common worship, plus a few simple and familiar modernisms, may in part solve some of the religious difficulties in New York.

Home for Aged Congregationalists

The denomination with perhaps the largest strength of numbers and wealth in Brooklyn is about the last to have taken steps to provide a refuge for its godly poor in the days of infirmity. The home has been talked of for several years, but not until last week was it possible to incorporate. Even this progress would not have been gained had the matter been left to the men. Mrs. Pearsall, treasurer of the Women's Home Missionary Union, as secretary of the home committee has energized the local conference in the matter, and now the opening of the institution depends simply on the financial response from the churches. It is proposed to rent a house where enlargements can easily be made, and the obligations be carried without too much appeal to the churches. The in-

stitution will not open until enough funds are in hand to meet all expenses for the first year. One cent per week from the church members of the conference would yield an income of $11,500 per year for an imperative need among local charities.

SYDNEY.

Chicago

A Catholic Club in Ripon College

One of the most vigorous of the organizations for young men in Ripon College is a Catholic Club of twenty-five members. President Hughes gives this new society his approval and has supplied a place for meeting in East building. During the last three years there has been a steady growth in the number of Catholics in attendance, and the large number in the school at the present time prompted the organization. The meetings will, to a great extent, be open to the public. An effort will be made to bring well-known speakers to Ripon to lecture.

The United Charities

The same spirit which is compelling a readjustment of competitive denominational methods in city missionary work has led to an amalgamation of overlapping charity organizations in a new society, to be known as the United Charities of Chicago. The merger unites the Bureau of Charities and the Chicago Relief and Aid Society. The latter organization was established in 1857. It was then formed by the union of smaller overlapping societies and for fifty-two years has been the main channel for poor relief. At the time of the great fire it distributed gifts which poured in from all quarters of the world. The Bureau of Charities was established the year after the World's Fair, with Franklin MacVeagh as president, to co-ordinate the various charities of the city. The two organizations have distributed latterly a yearly sum aggregating nearly $150,000. By union in administration it is expected, not only to effect economy in management, but to double the amount donated through the agency of the two organizations which are parties to the merger.

The growth of the city and a new conception of adequacy in philanthropic provision for the poor have led the directors of the United Charities, chosen equally from the boards of the old organizations, to fix the sum to be asked for in 1909 at from $300,000 to $400,000. The two heads of the uniting organizations are to be retained in the new society, Mr. S. C. Kingsley as superintendent, Mr. A. M. Wilson as assistant superintendent. In willingness to take second place, Mr. Wilson has shown a disinterestedness concerning formal prestige as laudable as his record as an administrator.

Mr. Kingsley came to Chicago from Boston five years ago upon nomination of President Eliot of Harvard. He had already made a name for himself in the East in service for the Children's Aid Society and the Children's Friend Society of Boston. As head of the Chicago Relief and Aid Society he has fully justified the wisdom of President Eliot's advice.

The head of the United Charities is one of the recognized leaders of the younger generation in Congregational circles. A member of First Church, Evanston, he has served for the past year as president of the Men's League. His genius for leadership has brought this department of church work to a high degree of efficiency and popularity. The meeting which closed his administration had an attendance of about 400, with Dr. R. C. Cabot of Harvard Medical School as speaker. In an address upon The Relation of Medical Practice to Philanthropic Work, Dr. Cabot took occasion to speak at some length upon psychotherapy. Recognizing a place for the work of the clergy in the treatment of nervous disorders, he emphasized as strongly as did Dr. George A. Gordon, in his recent address before the Boston Ministers' Meeting, the great peril of the practice of medicine by the unfit.

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A Fifteenth Anniversary

The usual Sunday services in Waveland Avenue Church would seem festivals to those used to a slow pace and quiet ways. Hundreds of people who daily visit the Southport station on the elevated railway are reminded of the nearby church by a large and strikingly painted sign erected in a vacant lot. The words of welcome are grouped about a central cross large enough for a cathedral spire. This is indicative that the church wants to be known to every one in this new neighborhood on the North Side. With much of the festival spirit in its ordinary work, the fifteenth anniversary could not pass without special emphasis. In preparation for the celebration about $300 were expended in finishing and furnishing the vestibule and pastor's study and in replacing curtains between auditorium and connecting rooms with permanent screens. The midweek service on March 3 was devotional. On March 4 addresses were made by former pastors Frank Dyer and A. H. Armstrong, and pledges were secured sufficient, with $500 added later, to wipe out the entire church debt, aside from loans from the Building Society. The Moody Orchestra assisted the large chorus choir at this service. On Sunday morning, in connection with the communion, addresses concerning the life and character of Mr. A. K. Brotherstone, the founder of the church enterprise, were made by Deacon R. J. Bennett, and Mrs. J. S. McLaughlan and Mr. C. W. Chandler of Ravenswood. At the concluding service of the series on Sunday evening an historical address was given by Dr. J. C. Armstrong and Dr. W. T. McElveen preached.

The church is in the center of a growing neighborhood and has become the church home of people of diverse training and several nationalities. Since the coming of Rev. P. W. Yarrow, last July, fifty-three have joined the church, prevailingly people of an earnest and devoted type of religion. It was cheering at the preparatory communion service to notice how deeply these foreign people prize the sacrament.

The large Swedish element in the church membership gives this church exceptional spiritual strength and opportunity for rapid growth. Its Sunday school is nearing the 400 mark in weekly attendance. With Sec. Frank Dyer in its membership, Brotherhood work is kept to the fore. With an abundance of young blood, the church is fortunate in having among the old guard so strong a pillar in matters financial and so devoted a man in personal service as Mr. R. J. Bennett.

CHANDLER.

The Middle West

Michigan Ministers and Christian Endeavor—A Notable Illinois Inauguration

Any one may count himself happy to live in such a city as Grand Rapids; but one of the special attractions to a Congregational minister is the fellowship there. Owing to the wise colonizing policy of such leaders in the pulpit of the mother church as J. M. Smith, A. R. Merriam, D. F. Bradley and R. W. McLaughlin, the city has become a Congregational center with at least six flourishing churches and some missions in addition.

This beautiful and thriving city of 120,000 people is large enough, and not too large, to give a central church like Park, close to the public library and the best hotels, and also convenient to the homes of the most influential class of people, a commanding position among the churches of Michigan. The building has enough of the old to be venerable, and memorial windows, which belong to a new era of Puritan architecture, give it beauty as well as dignity. For practical uses it is one of the best equipped churches in the city.

Park Church office is the usual meeting place of the Congregational ministers on Monday mornings. There, on March 1, I had opportunity to read the story of Park Church, as told in its manual. The contrast between humble beginnings and present power and prestige is a good remedy for heart failure in home missions. That splendid church and spacious manse stand ready to welcome a fortunate minister, because sixty years ago its home missionary pastors —Ballard and Jones—were working without any certain salary, except $200 from the Home Missionary Society, and taking their uncertain income "in grain, shingles and lumber" and now and then a little cash.

It was good to read past history and study the portraits of past leaders. But it was the men now in leadership in the Pilgrim group of churches—pastors K. O. Thompson of Plymouth, J. T. Husted of Wallin, G. H. Hancock of East and Herbert McConnell of Smith Memorial, and Prof. F. H. Foster of Olivet College, stated supply of Park Church—whose faces I especially desired to see. "Something unusual is going on at the Y. M. C. A. building," was the message which brought me within a larger circle in ministerial fellowship.

A Difficult Pastoral Problem

The meeting was unusual. The attendance crowded all the space in the large parlor, and the discussion crowded the time limits. The paper was such a study of adolescence as various new books have made common property. The discussion that followed, however, was uncommon, both for its frankness and the variety made possible by the unusual mingling of denominations and nationalities. The commonplace in comment closed when one of the leading pastors of the city said: "I need all the light I can get on what to do with my Christian Endeavor Society. I confess it is a problem which sorely puzzles me!"

There was no unkind criticism of Christian Endeavor. Perhaps it was themselves which the pastors most severely criticised when man after man confessed: I do not get from my Christian Endeavor what I used to and what I want to. The consensus of testimony was that meetings according to the pledge were no longer edifying. The pastors who had something good to report had found new life by substituting study classes for prayer meetings, and deeds for words.

The Seamy Side of Institutional Methods

In dealing with the boy problem one and the same minister spoke of institutional methods both in commendation and condemnation. "My swimimng tank and recreation rooms have brought forty boys into church membership, but the free way in which they have been allowed to use the church building has destroyed reverence for it as the house of God. I feel that the institutional features so closely connected with the church's place of worship have done the boys great, perhaps irreparable, injury."

This frank confession from an institutionalist brought from another type of minister a startling statement. "Failures in Christian Endeavor," he said, "are not due to pastoral neglect; but are the inevitable result of *over attention* to young people in a class by themselves. What we need above everything else is to get them out of class consciousness into natural union with others in family and church life. The more we do for young people apart by themselves, the more we aggravate the trouble we are trying to cure."

Back to the Family

This statement brought a pastor to his feet who seemingly had none of the problems which vexed preceding speakers. "My young people," said the happy minister, "are trained in the home. They come to church regularly with their parents and church and home work together. I have now a confirmation class of about 100 in preparation for first communion."

That statement brought before the pastors a positive ideal. Previously in the meeting had been an opinion that the ways of Christian nurture in most of the churches were sadly disappointing. After the simple testimony from the pastor of a church which has never lost a foundation in family religion, all minds were borne along toward a common conclusion: the only hope for real success in dealing with the young in the church is in restoring family religion and building up the church on the foundation of rightly ordered homes. The result of this conference of fully fifty of Grand Rapids' pastors was a decision to devote one Sunday to simultaneous sermons on family religion. Has there been a better solution of the difficulties than a united effort for the recovery of family religion?

It should be said in addition that confession of perplexity and failure came from pastors of leading churches, composed principally of the older American stock. For a half century and more we have been laying emphasis upon what our older Pilgrim churches should do for the new comers. Shall we not now cultivate appreciation of the religious robustness of some of these late-come Pilgrim folk from Holland, Germany, Sweden and Norway? They may retain enough of old-country reverence and family feeling in religion to save America from its unchartered freedom.

A Notable Inauguration

Feb. 21, Rev. John A. Holmes was formally settled in the pastorate of First Church, Champaign-Urbana, Ill., by a series of three services of inauguration. The usual council method was set aside, and in place of ordinary forms of procedure, the church assumed that advice was a needless formality, and went directly to the main point—orderly induction to office, by asking various representatives of the larger fellowship to assist in the services. The local Association was represented by its moderator, Rev. John Allworth of Loda; the State Association by Moderator Thomas McClelland, president of Knox College; and the larger fellowship by Hon. T. C. MacMillan, moderator of the National Council. With the exception of the sermon, which was preached by Sec. Theodore Clifton of the Education Society, the usual parts were taken by the several moderators. In his official capacity, Rev. John Allworth welcomed the pastor-elect into local fellowship; the head of the state fellowship gave the charge to the pastor, and the National Council's moderator the charge to the people—a message, by the way, which created no small stir in the congregation. Words of welcome from other local churches were spoken in an afternoon service, accompanying a particularly significant greeting from President James of the State University. Responses were given in behalf of the church, in the afternoon service by Prof. I. O. Baker, and in the evening, in connection with the formal act of inauguration, by Dean Eugene Davenport, of the School of Agriculture.

Mr. Holmes began his ministry in this university center, Feb. 16, 1908. June 17 he was called to the permanent pastorate. The formal induction to office was postponed in order to allow more time for a common understanding as to the special claims and opportunities of denominational fellowship in Champaign in this critical pastorate.

The formal words have been spoken. The real question is, Will the fellowship of the churches sustain in a practical and substantial way the new pastor and the new program in Champaign? Commenting on the situation, Secretary Clifton says: "Two things connected with the inauguration services of Mr. Holmes seem to me worthy of special emphasis. One is the fact that there was no theological examination. It was simply an inaugural celebration. In my inaugural sermon at the morning service I improved the opportunity of referring especially to this unusual feature of the services and dared to express the hope that the example might be followed far and wide. Second, all through the day special emphasis was put upon the great opportunity of that church, and of all our Illinois churches, in connection with the State University near by. The feeling is growing in Champaign that we ought to provide especially for more than 300 Congregational students in that institution. President James at the afternoon service recognized this great opportunity on the part of Congregationalists, and expressed the earnest hope that we would go in and possess the land."

An adequate plan of occupation has been worked out by a joint committee of the local church and representatives of the Illinois Association. Its consideration is among the most important items of business to come before the Association at its next meeting in La Grange. CHANDLER.

Among the foolish bills before the Massachusetts Legislature is one prohibiting nurses from remaining on duty more than twelve hours in any one day and from sleeping in any room accessible to the nurse's patient. This must be intended especially for wet nurses, providing a daily fast of twelve hours for infants. Of course it ought to apply to mothers of infants also.

An Interregnum Pastor

California Plan for Serving Vacant Parishes —Progress of Post-Disaster Building Projects

The January meeting of the board of directors of the Northern California Conference was held in First Church, San Francisco. This body is composed of twenty-one men and has in charge the general work of the Conference. The five standing committees are: home missionary, evangelism and fellowship, proportionate benevolences, education and provisional program. Many matters of denominational importance came before the board and were acted upon.

An interesting report was that of the committee on evangelism and fellowship. This committee has arranged to have pastors of the San Francisco Bay region go to the outlying churches and hold meetings with them for a week or ten days. The chairman reports a ready response to his request on the part of all of the pastors approached. Rev. L. D. Rathbone, superintendent for Northern California, reported for the Home Missionary Society. Only two vacant pulpits are in the field. The Home Missionary Society has engaged a general missionary whose duties will be to look after churches in the interim between pastorates. Already he has proved to be an opportune servant. He holds the pulpit of a vacant church until a man is secured and the supplied church pays him and he gives to the Society the salary which it would pay its regular pastor. The result being that the missionary has been an asset rather than an expense to the Society. In addition he holds the people together. This official promises to be of great utility among our churches which are away from the center of population and which many times when without a pastor, closed their doors, in some instances never to open again. Mr. Rathbone is proving himself wise and efficient; never was our home missionary field better cared for than now.

The building enterprises under way in San Francisco are progressing favorably. The Chinese Mission House being rebuilt on its old site in Brenham Place has so far progressed that Mr. Carnegie has been notified that the conditions he set for his gift are met and his $10,000 are needed to make last payments. This is a notable accomplishment of one of our pioneer ministers: Rev. W. C. Pond, D. D. He has been superintendent of the Oriental work of the A. M. A. in California for many years, during the last four years devoting his entire time to it. After the earthquake and fire he courageously set to work to restore the destroyed mission house and nobly has he succeeded. The new house is better than the old, it has been planned with full knowledge of the nature of the work to be done. It has a roomy chapel, classrooms, apartments for the pastor and family and a number of rooms that may be let as lodgings. The exterior of the building is attractive, being given a touch of the ecclesiastical by the arrangement of the windows. Dr. Pond had hoped to dedicate it by the Chinese New Year, but the time is not yet set.

Not far from the Chinese Mission House and due north of it, in what is called the "Latin Quarter," is situated Green Street Church, Rev. E. L. Walz, pastor—and it should be said—Mrs. Walz, assistant pastor. This church has erected a new building, also arranged to do the peculiar work needed in its community. The same architect planned both these buildings, Rev. F. W. Reid, a graduate of Pacific Seminary, who carries on his ministry by planning church buildings eminently suited to their purpose. He planned the edifices at Palo Alto, Cloverdale and North Berkeley. Green Street Church is planned to carry on institutional work: it contains an auditorium, Sunday school rooms, social rooms, roof garden, dormitories, gymnasium and parsonage. Its cost is between thirty and forty thousand dollars. Ten thousand is needed to finish it. Mrs. Walz has just returned from New York where she was soliciting funds; one friend promised to give $5,000 if the other half were raised by May 1. The board of directors of the Northern California Conference indorsed the work and recommended the cause to the churches, appointing a strong committee, with Dr. G. C. Adams as chairman, to co-operate with the San Francisco Church Extension Society and the church to secure the funds necessary. This work is purely missionary. Its neighborhood is densely populated with Italians, Spanish and natives of the Central and South American Republics. Children swarm the streets. They are practically without religious training. Five-cent theaters, saloons and dance halls are in close proximity to the church. It is a section of this city which needs the Gospel of Jesus Christ and the helpfulness of those who believe in him. The work of the church goes forward encouragingly, the pastor writes, and the people have a mind to work.

First Church proves its financial prosperity by advancing its pastor's salary $500. This is still $1,500 below what it was before the disaster, but no doubt it will be restored to its original figure before long, especially if the church continues to have the service of indefatigable Dr. Adams.

Park Church has built a pleasant suite of rooms for the residence of its pastor in the rear of its building. But just as they were completed, the man for whom they were prepared resigned his charge to become the superintendent of the Crocker Old Peoples' Home of this city. Rev. F. W. Dean was not quite a year with this church, but his health demanded that he seek something that would not make such heavy demands upon him as the pastorate. The church was sorry to lose him, but fortunately the interim was not long for Rev. C. C. Champlin, a recent graduate of Pacific Seminary, with his bride, will soon occupy the parsonage and shepherd the church.

An interesting instance of a flourishing new work is at Sunnyvale, Santa Clara County, where Rev. R. B. Cherrington is pastor. This town came into existence through the removal from San Francisco of a large manufacturing firm after the disaster. Mr. Cherrington, then pastor of a country church near the present site of Sunnyvale, saw at once the opportunity and seized it. This was three years ago. Now a prosperous church of seventy-five members owns a plant worth $7,500, which was improved by an addition costing $2,500 this past year.

San Francisco, Cal. S. C. PATTERSON.

Biographical

REV. MOODY A. STEVENS

Rev. M. A. Stevens, who died in Milford, N. H., March 3, after a brief illness, had served a number of New England churches as pastor, acting pastor or evangelist. He was born in 1828, educated at Phillips Andover and Dartmouth College. He was for seven years an instructor of music and church organist. He graduated from Union Seminary in 1861. After service as chaplain during the Civil War, he served churches in Plympton, Saxonville, Ashburnham and Cohasset, Mass.; in Anoka and Hopkins, Minn., and removed to Milford, N. H., in 1903, where he made himself beloved and useful.

Every man, whatever his speculative opinions, knows better than he practices, and recognizes a better law than he obeys.—*J. A. Froude.*

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In its issue of March 11th **THE CHRISTIAN ENDEAVOR WORLD** announces a School of Health and Efficiency under the conduct of the famous apostle of dietetic righteousness, Mr. Horace Fletcher. This school gives Mr. Fletcher's personal guaranty that it will increase your muscular efficiency 25 per cent., decrease your loss of time through illness 25 per cent., and decrease your table expenses 25 per cent., and add to the joy of living beside.

Mr. Fletcher's theory has the endorsement of men of science the world over, as well as the enthusiastic approval of rapidly increasing thousands who have found the benefit that comes from putting his simple ideas into practice.

Fletcherism, in brief, is simply this:—eat anything you like but eat it right.

We will be glad to send to any address within the domestic postal limits, entirely free, a copy of our issue of March 11th, giving full particulars of this new movement.

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TWO GREAT AMERICANS.

What They Have Done for the Health and Happiness of the People—Have Had Their Share of Applause, Ridicule and Abuse.

The education of the public along the lines of pure food, outdoor exercise and hygienic living has been slow, tedious and sometimes expensive.

Two men have been very prominent in the public mind for the last two or three years because of their activity in this educational work. One of these is Dr. H. W. Wiley, chief chemist of the Department of Agriculture at Washington. Like every man who has devoted himself to correcting long-standing abuses and protecting the public from grievous frauds, he has received his share of praise and condemnation. After nine months of practical experimentation on human bodies, Dr. Wiley announced his decision that the benzoate of soda so widely used in food manufacture was injurious to the human body. No matter how many chemists or committees of medical experts may controvert this decision, the people will always regard benzoate of soda with suspicion, and it is safe to say that the use of this chemical and of other preservatives in the manufacture of food is practically at an end.

Horace Fletcher is the other American who has been conducting a campaign of education that has almost revolutionized popular notions of eating and drinking. He is the great exponent of "Fletcherism," the art of chewing food until all the nutriment is abstracted from it through the natural process of digestion. He is trying to show the poorer classes how it is possible to live on less food, cheaper and simpler food, and at the same time derive more strength and nutriment than they formerly derived from their food.

The campaign for pure food, for simple food and for a more thorough chewing of food leads one right up to the door of the great Shredded Wheat plant at Niagara Falls, which every year turns out over three hundred million shredded wheat biscuits, crisp, fresh and pure, from its two-million dollar sunlit bakery.

This food is nothing but the whole wheat, cleaned, steam-cooked, shredded and twice baked. It is not "compounded," "treated" or "flavored" with anything and contains no yeast, baking powder, animal fats, preservatives or chemicals of any kind—just the pure golden wheat as Nature gave it to us and made in the cleanest, most hygienic food factory in the world.

So much for the pure food side of the question; now as to "Fletcherism." You simply *have to chew* shredded wheat. The crispness of its shreds compels thorough mastication, which, of course, means thorough insalivation, which is the first process in digestion. This thorough chewing not only enables the stomach and intestines to take up all the strength-giving nutriment in the whole wheat, but the chewing develops in children sound teeth as well as good digestion. It is the shredding process which makes shredded wheat more easily and thoroughly digested and hence more strengthening than any other known cereal food. Add to this the purity and cleanliness of its manufacture and you have a food which might easily be called without extravagant phraseology "a boon to the human race." Two shredded wheat biscuits for breakfast, with milk and a little fruit, will supply all the energy needed for a half day's work or play. It is also delicious and wholesome for any meal in combination with fruits—in fact, it would be very easy to live on shredded wheat indefinitely without the use of any other food and at the same time maintain a high standard of health, strength and working efficiency.—ADV.

Church and Ministerial Record

Calls

BLENKARN, OSBORN E. A., Carbondale, Kan., to Wabaunsee.

BORTON, C. D., to Shelby, Mich. Declines.

ENLOW, CHAS. E., Galena, Mo., to De Long, Ill. Is at work.

EVANS, WILBUR M., Stillwater, Minn., to Wabasha. Accepts.

HARBRIDGE, EDW. H., Highland and Hartland, Mich., to Athens and Leonidas. Is at work.

HUNNEWELL, FRANK S., Reading, Mass., to *W. Roxbury* Ch., Boston. Declines.

IZARD, JOHN, Netawaka, Kan., to Partridge. Accepts.

JONES, JOHN B., Sharon, Pa., to Edinburg, O. Accepts.

JUNKINS, FRANK A., E. Concord, N. H., to N. Reading, Mass. Accepts.

NORTHROP, CHAS. A., fifteen years formerly pastor of *First* Ch., Norwich, Ct., and later connected with the A. B. C. F. M. and A. M. A., to be city missionary in Norwich. Accepts.

PERRY, CLARENCE H., *Union* (Cong'l) Ch., Farley (Erving), Mass., accepts call to Kent, Ct.

POTTER, ROCKWELL H., *First* Ch., Hartford, Ct., to Ch. of *St. Nicholas* (*Dutch Ref.*), New York.

SERL, ELMER W. (M. E.), Dayton, O., accepts call to Mattoon, Ill.

SMALL, ANDREW J., Chaplin, Ct., accepts call to Merrimack, N. H., to begin April 1.

SMITH, J. FRANKLIN, Kellogg, Io., to Central City and Jackson. Accepts.

SOULE, SHERROD, *First* Ch., Naugatuck, Ct., to superintendency of The Connecticut Home Missionary Society, with headquarters at Hartford. Accepts.

TORBET, HOWARD L., formerly of *Maverick* Ch., E. Boston, Mass., now of Harvard Divinity School, to *First* Ch., Revere. Accepts.

TREAT, J. CALVIN, Burton, O., accepts call to Claridon, for six months from March 1; and to Chickasha, Okla., to begin Sept. 1.

TWEEDY, HENRY H., *Second* Ch., Bridgeport, Ct., accepts chair of Practical Theology, Yale Seminary. Begins in the fall.

Ordinations and Installations

BOICOURT, WM. L., *Meth., i. Cliftondale* Ch., Saugus, Mass., Feb. 22. Sermon, Rev. S. A. Norton; other parts, Rev. Messrs. B. A. Lucas, S. W. Adriance, Wm. Harris, E. H. Byington, C. H. Mix, Norman McKinnon.

KERIAN, SARKIS O., Hartford Seminary, *o.* New Haven, Ct., March 4. Sermon, Rev. I. W. Sneath; other parts, Rev. Messrs. W. L. Phillips, F. R. Luckey, A. V. S. Wallace, Prof. C. S. Beardsley. Mr. Kerian is called to work among Armenians in Troy, N. Y.

SCHOENFELD, A. W., *o.* Spring Green, Wis., Feb. 24. Parts taken by Rev. Messrs. H. A. Miner, O. L. Robinson, A. T. Reed.

Resignations

EVANS, WILBUR M., Stillwater, Minn.

HARBRIDGE, EDW. H., Highland and Hartland, Mich.

JONES, JOHN B., Sharon, Pa.

JUNKINS, FRANK A., E. Concord, N. H.

MERRILL, GEO. P., *Prospect St.* Ch., Newburyport, Mass., in the interest of proposed church merger; after a six-year pastorate.

PARKER, FRANCIS, E. Haddam, Ct., after seventeen years' service.

PERRY, CLARENCE H., *Union* (Cong'l) Ch., Farley (Erving), Mass.

ROBINSON, WM. A., *Geddes* Ch., Syracuse, N. Y., because of impaired health, has closed his pastorate and removed to Davenport, Io.

SMALL, ANDREW J., Chaplin, Ct., after a five-year pastorate.

SMITH, J. FRANKLIN, Kellogg, Io.

SOULE, SHERROD, Naugatuck, Ct., to take effect June 30, after a pastorate of seventeen years.

STERLING, WM., E. Smithfield, Pa.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

D. I. Carson, Atlanta, Ga.....	$3.00
Woman's Missionary Society, First Congregational Church, Patchogue, N. Y.,	2.50
Miss Alma L. Park, Redlands, Cal.....	2.50
Mrs. R. S. Keith, Worcester, Mass.....	2.00

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 15, 10.30 A. M. Speaker, Lincoln Steffens. Subject: The Church and Politics.

YALE DIVINITY ALUMNI ASSOCIATION of Eastern Massachusetts, Boston City Club, March 15, 12.30 A. M. Prof. F. C. Porter, guest.

OKLAHOMA CONFERENCE, El Reno, Okl., April 27-29.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

I am sure that our friends must be more and not less to us in the other world, and that this world only begins friendship.—*Phillips Brooks.*

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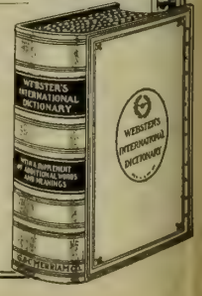
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Union of Many Sects

Los Angeles Church Embraces Twenty-one Denominations

Such is the Church of the Messiah, our youngest in Los Angeles, not yet two years old. In an unusually choice residence district, it is the only church adjacent to about 12,000 people. Many residents continue to take the trolley to the down-town churches, a throng forget worship, but about 150 members in this brief period find their home in this Congregational church. It is another tribute to the unitive power of our polity. Episcopalian, Puritan, Presbyterian, Universalist and seventeen other strains of church life blend here. Success is also due to the versatility of the pastor and his wife. Trained musicians—his education in liberal Yale—Mr. and Mrs. Fisher have done amazingly well in a situation of vast proportions. The ritualist is satisfied in a service of noble dignity, and thinkers of various shades are led in effective service and uplifting worship. The effort toward a Y. P. S. C. E. resulting in a group for social jollity rather than for serious endeavor, a formal vesper service with printed program—including chants, prayers, readings and brief sermon—was substituted. It not only held the young people but developed a strong congregation even in summer. One reason why other denominations have not begun work here is the recent financial depression which checked expansion. Also, warm appreciation should be accorded the Presbyterians who, with a large fund at their disposal, have in a spirit of true comity held back, giving our people every chance to succeed. Of course other churches will enter the attractive field ere long. Meanwhile the opportunity is being gripped to secure a strength which will be permanent. To that end plans are in progress for a noble church edifice. May the funds come rapidly for this strategic work!

In Briefer Vein

Our Chula Vista church has recently weathered an interesting crisis. In this quiet, attractive suburb of San Diego the Congregational church has ministered to a united community. A strong contingent of Methodists had hitherto been loyal workers, but finally their Methodism boiled. It was feared the explosion would rend the church and split the community with warring sects. It was proposed either to put in a Methodist Episcopal minister, or sell the plant, or endure an opposition movement. Then was our Superintendent Maile a wise man. He brought to them Mr. Maclaren of England—a Methodist who wanted to be a Congregationalist. There! All parties have their wish.

Three new Sunday schools have recently been organized by Supt. H. P. Case—one at Elizabeth Lake, another at Sulphur Springs and the third at Vermont Square, Los Angeles. The last named, well situated and rapidly growing, is expected to develop soon into a full fledged church.

With forty-one accessions for the year and a net gain of thirty, Corona church is much strengthened. Increase is noticed, particularly in the men who constitute a majority of the new members by confession. These are drawn together in delightful monthly social meetings, maintain a strong Bible class for the study of Dr. Josiah Strong's Social Questions and are much in evidence at the Sunday evening service. With a local budget of about $15 per resident member, these people of only moderate financial ability raise about $7 *per capita* for benevolences. The young people are strengthening the social tie and widening their influence through a Travel Club that takes fortnightly journeys through Egypt and The Holy Land.

A new parsonage, with a large living room adapted to social purposes, gladdens the work at Ramona. Union Sunday evening services, alternating between the two churches of the village, have nearly doubled the attendance formerly found at both separate congregations.

Give a man his laurels! In a two years' pastorate at Sherman, Rev. George N. Musgrove secured the addition of a new auditorium to the old building, with a basement under all, making a fine edifice; a new parsonage was built at Redondo; and at Manhattan a church was organized and a beautiful chapel erected. Satisfaction in such tangible results, by the nature of the work, is denied to many a faithful minister.

Corona, Cal. CHESTER FERRIS.

Christian News

The financial accounts of the Exhibition of the Orient in London are not yet complete, as money is still coming in for sales of tickets, etc., and the pageant properties are not yet disposed of. It is expected, however, that while there will be no balance remaining, the receipts will be sufficient to pay all expenses.

Home Minister Song of Korea recently made public charges that the American missionaries were encouraging the rebellious element among the people. Ambassador O'Brien wrote to Prince Ito, Japanese Resident General in Korea asking whether Minister Song's statement was justified, and Prince Ito wrote at once contradicting it and giving the missionaries credit for co-operation with the government in its efforts to enlighten and educate the Korean people. The accusation seems to have cost Minister Song his place.

Believers in large new possibilities for the country churches are not satisfied to expend their enthusiasm in gatherings like that recently held to organize a New England Country Church Association. They are now taking up one by one the concrete measures suggested by that meeting. In Cambridge the other day a number of professors from nearly all the theological seminaries of different denominations in New England came together to consider in detail how the theological seminary might promote this movement for the betterment of the country church. Three things were decided upon: the speedy publication of a bibliography of books pertaining to the rural problem, the extension to other seminaries of the plan now in vogue at Andover whereby books are loaned to ministers in remote places, and the holding of institutes at points favorable to the coming together of country pastors and laymen. One such will probably be held in St. Johnsbury, Vt., in the course of a few weeks.

Where the weather is concerned, it is still the unexpected that happens, very much as it happened when weather wisdom was made up of the results of experience and intuition, and prediction still wore the garb of fancy.—*Ellen Olney Kirk.*



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Chase Hall



Carnegie Hall

New Buildings at Rollins College

Carnegie Hall, the gift of Mr. Andrew Carnegie, is used for library and administration purposes.

It is built of Florida sand-lime brick, with cement stone trimmings, the roof covered with red clay tiles. The architecture is Spanish in style.

One-half of the ground floor is devoted to the reading-room, fifty by thirty-seven feet in size, and reaching to the heavily timbered roof. An octagonal gallery extends around this room, and both below and above there are alcoves, reaching to the edge of the gallery, affording shelf room for some twenty thousand volumes. The other half of the ground floor is devoted to the offices of the president, secretary, treasurer, bursar and dean.

The rooms on the second floor will be used ultimately for steel book stacks. Until needed for this purpose, three of them will be used as classrooms. A large and handsome room, thirty-eight by twenty feet, will be set apart for the use of the Young Women's Christian Association and other organizations.

Chase Hall, a dormitory for young men, was erected in memory of the late Loring A. Chase, one of the founders of the town of Winter Park, who left a bequest to the college at his death two years ago for this purpose. Its material is white sand-lime brick with stone trimmings, and its roof is of Ludovici red clay tile. It contains eighteen double and six single rooms, together with a large common room with fireplace and built-in seats. The building overlooks Lake Virginia, toward which the land slopes sharply. Both buildings have modern heating plants, plumbing and storage facilities.

The buildings were dedicated Feb. 18. President Blackman had the pleasure of announcing, on that occasion, the assignment of retiring grants on the part of the Carnegie Foundation for the Advancement of Teaching, to Prof. Thomas R. Baker, for sixteen years professor of material sciences, and to Prof. Susan A. Longwell, for twelve years professor of English and philosophy—this in addition to the retiring grant assigned last year to Prof. Frances E. Lord of the chair of Latin; also Mr. Carnegie's offer of $25,000 for the erection of a science hall, conditioned on the raising by the college of an equal amount for the endowment of the science department.

WOULDN'T GO BACK

To Old Days of Coffee Troubles.

Studious, sedentary habits are apt to cause indigestion, dyspepsia, nervous headaches, etc., but often it's the daily use of coffee that is at the bottom of the whole trouble, and it is surprising how quickly these troubles disappear when coffee is dropped and well-made Postum is the daily beverage.

A North Dakota minister writes of the relief obtained when he changed from coffee to Postum. He says:

"I began using Postum about a year ago while stopping at the home of friends during the absence of my wife.

"It seemed almost providential, for during that time I got rid of coffee and its attendant ills. I used to have bilious attacks about every two weeks that completely used me up for a day or two at a time.

"I did not suspect coffee and was unable to account for these attacks. Since I began Postum I have had but one slight attack, and the change to restored health is most acceptable.

"My wife declared on her return that nothing would induce her to give up coffee, but after a few careful preparations of Postum, according to directions on package, she thought it was superior to coffee in flavor, and now we would not change back to coffee.

"We feel we owe a debt of gratitude to Postum, which has done so much for all of us—children and older ones."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sparks from Other Anvils

AN IMPROVING WORLD

(*The Christian Register*)

Looking back to that time before the Civil War, and comparing the debaucheries of Congress, the atrocities hidden under the form of foreign trade, and the furious bigotries covered by politics and religion, with the worst things that have infested American business and society since the Civil War, it seems to us that they are blind and deaf who do not see and hear the signs of an improvement unmatched in any fifty years of the history of the world. There have been monstrous evils, and they still exist. They are more huge than ever before to match the mighty growth of the nation. But they who see only the evils are blind to the new light and to the spirit of liberty which is abroad in both State and Church, are missing the exhilaration which good men and patriots ought to feel as an inspiration to new and better effort for the welfare and progress of the race.

THE SOLID SOUTH

(*Nashville Christian Advocate*)

This fashion of voting blindly the ticket of a certain party, regardless of candidates or principles, is a discredit to any section. Peculiar conditions have forced this solidarity on the South. But its effects are just as calamitous as if it had no justification. The South has lost its place of leadership in national politics, and has become locally the victim of corrupt "machines." Something to break up this iron-bound uniformity is much to be desired. The independent voter, so much in evidence during the recent national election, should be hailed as the harbinger of a better day.

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FANNY CROSBY

The March 18th issue of **THE CHRISTIAN ENDEAVOR WORLD** contains an extensive review and appreciation of the wonderful life and labors of this famous blind hymn-writer, including a recent interview with her at her home in Bridgeport, Ct., by Amos R. Wells, and a splendid article by the poet herself explaining "How it is Possible to be Happy Without Sight."
Copies of this issue will be sent anywhere at five cents apiece on receipt of remittance and address.
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Wants

Notices under this heading, not exceeding five lines (eig words to the line), cost subscribers fifty cents each insertio Additional lines ten cents each per insertion. Answers se "care The Congregationalist" will be held until called f unless stamps are sent for forwarding.

Wanted. A home in a small private family by a experienced nurse when not on duty, where sewing light housework will compensate for same. Suburl preferred. Address Nurse, 11, care *The Congregationalis* Boston, Mass.

The Navajo Indian Mission at Crystal, Ne Mexico, are in great need of a good sewing machi for their industrial work. If interested, address t Secretary, Marion A. Moore, Crystal, New Mexico.

Wanted, a working housekeeper, middle-aged Pro estant; no washing and ironing required; family of fo adults. Any person applying must be strong, capab and give satisfactory references. Address Mrs. E. Estabrook, 18 Sewall St., West Newton, Mass.

Wanted, Competent teachers for desirable positio in grammar schools, academies, normal schools and c leges. Vacancies constantly occurring. We can ce tainly help those who are qualified to do good wor Send for Bulletin. Albany Teachers' Agency, Alban N. Y.

For Rent in the heart of the White Mountains, I tervale, N. H., a cottage for the season, $200. Doub parlors with fireplace, study, large dining room, kitche hot and cold water, four sleeping rooms, and bath, foot piazza, shade trees, garden, fruits, mountain riv for bathing. Address Rev. Daniel Evans, D.D., Ca bridge, Mass.

A Christian Pioneer

Mrs. Mary Swift Lamson

Included in the history of Park Street Church is the memory of Edwin Lamson, for many years a prominent member and deacon of the church. In the midst of the centennial celebration, on March 2, Mrs. Lamson, in her eighty-seventh year, passed away at her home in Cambridge, a shock of corn fully ripe. Her later relation has been with Central Church. She was a graduate of the first class of the first State Normal School in Massachusetts, the first normal school in America, established in Lexington in 1839. After graduation she was engaged by Dr. S. G. Howe to teach in the Perkins Institution for the Blind, where she gave special attention to the training in Latin and Greek of a blind boy, Joseph Smith, who entered Harvard the following year. The story of her work in that institution for the next five years is told in her book, "Life and Education of Laura D. Bridgman." During this time the golden opportunity to test her own theories presented itself in the coming into the school of Oliver Caswell, a boy of twelve, deaf, dumb and blind, to whom she gave his first ideas of the finger alphabet, and accomplished in one-half hour what it had taken months to do with others. An hour spent in listening to her account of her first experience with Oliver Caswell, teaching him the names, k-e-y, m-u-g and p-i-n is vividly recalled, as facinating a story as any novel.

Under appointment by Governor Claflin, she served the state for nine years on the board of trustees of the Lancaster State Industrial School for Girls, also the town of Winchester, Mass., on the school committee.

In 1858 and '59 her attention was called to the condition of working girls in the city, strangers who had come to earn their living, not adequately cared for and exposed to manifold temptations. A sympathizing worker appeared in Mrs. Abner Kingman, and finding others willing to co-operate, these two set out to see what could be done. They called upon five clergymen of different denominations, expecting hearty indorsement, but with one exception met with emphatic disapproval. The next Monday the matter was discussed in the Ministers' Meeting and word was sent to Mrs. Lamson that the thing must stop. They waited. Seven years later others were aroused, Mrs. Lamson was called to present her plans, and as a result the Boston Young Women's Christian Association was organized in March, 1866, to the work of which she ever after gave efficient service, aiding in starting other Associations, until physical disability laid her aside. Her memorial is largely written in the lives of women whose youth and inexperience have been protected and who have felt the touch of a helping hand guiding them into paths of righteousness.

Of the three children who survive her, one, Miss Kate G. Lamson, is well known in our churches as the foreign secretary of the Woman's Board of Missions. E. H. S.

Cuba's President Inaugurated

Inside the palace were diplomats in gorgeous attire, dignified judges and newly elected members of the Cuban house and senate. Finally a hush fell on the crowd, the upper door of the palace swung open, and Governor Magoon and General Gomez appeared upon the narrow balcony. They were quickly followed by the chief justice of the Cuban Supreme Court and the invited guests. The guns at Cabanas boomed. The huzzas died on the lips of the crowd as the oath was administered, Cuba's new President turned to embrace Governor Magoon, and the crowd shouted its "Vives!" once more. The two men re-entered the palace for the farewell speeches in the throne room. Then came the farewells, and again the new executive and the retiring governor embraced. Governor Magoon soon moved toward the door, and the other American officials followed. Cuba was in the hands of her new master. Down the broad stairway came the retiring governor, his massive form looming up between the President and the Vice-President. Rural Guards were keeping the way clear to the wharf, where the launch Habana was waiting to convey him to the battleship Maine, which was to bear him to the United States.

All along the line the crowd was strangely silent, and in an undertone Cubans were saying: "The government must stand!" "Think what they have done!" "We must get along—a revolution would be a disgrace after this." At the wharf there occurred a little scene which will linger long in the minds of those who witnessed it. Farewells were being said, when a colored woman, bent with age, forced her way through the crowd to the governor's side. Dropping almost in a kneeling position, she caught hold of his arm. The crowd fell back for a moment and was silent. "May the Virgin bless and keep you!" she said, in Spanish. Governor Magoon's face was a study. He bit his lips almost savagely and half closed his eyes for an instant; then his kindly face looked down upon the woman as he assisted her to rise, gently patting her on the shoulder. He attempted to speak, but if he did his voice reached only the ears of the woman. Captain Ryan, his aid, took his arm and they stepped into the launch and in a few minutes he was waving adieu. Half an hour later the vast crowd which lined the Malecon saw the Maine, with her escort of little boats followed by the majestic battleship Mississippi, steam out past Morro Castle, while the guns at Cabanas boomed a farewell, and the American occupation was ended. There was not the same glee as when the first occupation ended, when Palma became President. It was a silent, thoughtful crowd, and it seemed to wear a look of determination to be a self-sustaining, independent people.—*Mrs. C. R. Miller, in Leslie's Weekly.*

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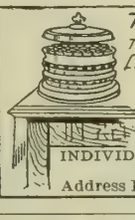
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Congregational Nomenclature

I observe, with some regret, that some of the state and local bodies are refusing to comply with the suggestion of the National Council respecting the nomenclature of our denominational organizations. It seems to me quite desirable that we have a uniform nomenclature, and the suggestion of the Council does not appear to be unreasonable. If the national body shall continue to call itself the Council, the state bodies shall adopt the name of Conferences, and the local bodies shall agree to be known as Associations, we shall always know what we are talking about. At present there is no little confusion and serious errors sometimes occur.

It does not seem to me that independency or autonomy or any other precious thing is likely to be endangered by such an agreement to have the same names for similar ecclesiastical bodies. I think if I had been consulted about this I should have advised calling the state bodies Associations and the local bodies Conferences, since, if I have correctly counted, thirty-four of the state bodies now call themselves Associations, six Conferences and four Conventions. Doubtless some good reason influenced the choice of names to which the Council was led, and it is simpler to adopt it than to argue about it. It is a small matter to divide upon, and it will be better for all the generations to come if we can agree now upon the recommendation of the Council.

Columbus, O. WASHINGTON GLADDEN.

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always wins favor for the housekeeper. The many possibilities of Borden's Peerless Brand Evaporated milk (unsweetened) make it a boon to the woman who wishes to provide these delicacies for her family with convenience and economy. Dilute Peerless Milk to desired richness and use same as fresh milk or cream.

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Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

CHAPIN—In Brockton, Mass., March 7, Rev. Franklin P. Chapin, aged 81 yrs. His last pastorate was in Hudson, N. H., from which he retired two years ago.

DAY—In Seattle, Wn., Feb. 26, Eliza Jane Goodell, wife of William W. Day. Born in Monson, Me., Dec. 5, 1834. She was married, Feb. 20, 1860, to William Wallace Day, making her home for the next thirty-one years at Mazeppa, Minn. Removing with her husband in 1891 to Minneapolis, Minn., they lived here until 1902, when they went to Seattle, where they have since lived. Mrs. Day leaves her husband, a daughter, Mrs. George R. Baker of Seattle, four sons, William H. Day, international secretary of the Y. M. C. A., Rev. Ernest E. Day, pastor of the First Congregational Church, Spencer, Ia., Homer G. Day and Herbert W. Day of Minneapolis. From early years a devoted Christian, a faithful wife and a perfect mother, her life has been a blessing and an inspiration. E. E. D.

LAMSON In Cambridge, March 2, Mary Swift, widow of Edwin Lamson, in her eighty-seventh year.

MRS. GEORGIANNA B. MARSHALL

Mrs. Georgianna B. Marshall died at the home of her son, William S. Marshall, 554 Fletcher Street, Lowell, Mass., Feb. 23, after a painful illness that extended over a period of several weeks, death coming suddenly at last, and without attendant pain. Mrs. Marshall was the widow of the late Joshua N. Marshall, who was one of Lowell's most prominent lawyers. She was one of those gentle, sweet characters whom to know was to love. Quiet and retiring in her disposition, her husband found in her nature the shelter needed in his active life, and in this same spirit she shared her life with others with whom she came in daily contact, and the same grace and sweetness characterized her life throughout, making it always a charm and blessing. Mrs. Marshall was a constant and earnest member of Kirk Street Congregational Church, which she joined with her husband in 1872, and in her death this church loses another of those who remained faithful even unto death.

To me remains nor place nor time,
My country is in every clime,
I can be calm and free from care
On any shore, since God is there.
—*Madame Guyon.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Congregational Ministers Deceased in 1908

	AGE
Atkinson, John L., Kobe, Japan, Feb. 17	65
Avery, Frederick D., East Hartford, Ct., Feb. 2	89
Barnard, Pliny F., Westminster, Vt., May 29	88
Bennett, Joseph H., Farnam, Neb., March 19	35
Bingham, Hiram, Honolulu, T. H., Oct. 26	77
Blakeslee, Erastus, Brookline, Mass., July 12	69
Blanchard, John T., Sloan, Io., Oct. 13	54
Boardman, Charles P., Minneapolis, Minn., Sept. 29	48
Boynton, George M., Boston, Mass., May 17	71
Broad, L. Payson, Boston, Mass., March 12	67
Cunningham, John, Duke Center, Pa., Dec. 19	89
Curtis, Gilbert A., Mittineague, Mass., July 17	60
Dodge, John E., Westboro, Mass., May 6	57
Dole, Sylvester R., Mansfield, O., Feb. 19	77
Dunham, Warren N., Cheyenne, Wyo., July 14	85
Everest, Charles H., New York, N. Y., June 10	71
Fuller, Homer T., Fredonia, N. Y., Aug. 15	70
Giddings, Solomon P., Aug. 29	95
Hatch, Reuben, Oberlin, O., June 4	94
Hawks, Theron H., Springfield, Mass., Nov. 19	87
Haynes, Artemas J., New Haven, Ct., July 17	39
Hayward, Silvanus, Globe Village, Mass., Sept. 1	80
Hess, Henry, Butte, Neb., Oct. 1	68
Hopkins, Henry, Williamstown, Mass., Aug. 18	70
Houghton, Charles E., Westboro, Mass., Jan. 5	71
Hover, Seth W., Berthold, N. D., Oct. 29	36
Hubbell, Henry L., New York, N. Y., Feb. 28	78
Hume, Edward S., New Haven, Ct., Jan. 10	60
Imes, Benjamin A., Prairie, Ala., Aug. 5	61
Jenness, George O., Charlton, Mass., Nov. 7	71
Jewett, J. E. B., Pepperell, Mass., Oct. 4	86
Johnson, Samuel, New Haven, N. Y., Dec. 14	85
Jones, Albert N., Turner, Me., Sept. 5	74
Jones, William H., Hammond, Ind., May 6	62
Jones, William L., Cloverdale, Cal., Nov. 18	81
Keyser, Calvin, Goshen, Mass., Sept. 30	62
Kingsbury, John D., Bradford, Mass., Nov. 11	77
Knouse, William H., Deep River, Ct., July 30	79
Lathrop, Charles A., Unionville, O., Jan. 7	56
Leonard, Edwin, Melrose Highlands, Mass., May 22	82
Mack, J. A., Chicago, Ill., Oct. 24	80
Marden, George N., Colorado Springs, Col., Oct. 30	72
Martin, Edwin, Boulder, Col., Aug. 11	52
Martin, Joel, Bay View, Mich., Feb. 20	60
Miles, Thomas M., Acton, Mass., Jan. 20	68
Miller, Richard, Seattle, Wn., Aug. 21	64
Monroe, Thomas E., Akron, O., Nov. 19	79
Morehouse, Darius A., Hancock, N. H., June 23	69
Morse, Charles E., Bradford, Vt., March 15	44
Parker, Horace, Lynnfield, Mass., March 22	72
Parsons, Willard, New York, N. Y., Sept. 27	66
Partridge, Lewis C., West Chazy, N. Y., Aug. 22	71
Perry, Truman S., Harrison, Me., Feb. 4	81
Phelps, Frederic B., Whiting, Vt., Feb. 5	79
Purdue, Roland W., Le Mars, Io., Feb. 3	
Richardson, Albert M., Lawrence, Kan., Feb. 4	85
Roberts, William G., Hudson, Mich., April 2	64
Roe, Alvah D., Minneapolis, Minn., March 20	82
Roy, Joseph E., Oak Park, Ill., March 4	81
Royce, Le Roy, Cleveland, O., Oct. 10	77
Scott, Charles, Reading, Mass., March 24	83
Sexton, William C., Geneseo, N. Y., Aug. 19	75
Smith, Oscar M., Java, N. Y., Sept. 13	80
Sturgis, Frederick E., Westfield, N. J., Dec. 23	66
Thomas, Chandler N., Castle Rock, Col., Feb. 2	73
Tompkins, James, Grinnell, Io., May 18	68
Vose, James G., Providence, R. I., March 13	78
Walker, Henry E., Cayuga, N. D., Dec. 2	71
Wild, Joseph, Brooklyn, N. Y., Aug. 19	75
Windsor, John H., Lagrange, Ill., Aug. 23	81
Windsor, William, Los Gatos, Cal., Sept. 8	78
Wright, George F., Bingham, Me., Feb. 28	74
Wright, Newell S., Detroit, Mich., Nov. 24	64
Wright, Walter E. C., Olivet, Mich., June 26	65

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Contents 20 March, 1909

EDITORIAL 369-374
- Event and Comment
- Editorial in Brief
- Put It Through
- Government Revenue and Taxes
- The Carnegie Foundation and College Life
- Is It Harder to Be a Christian Now

CONTRIBUTIONS
- The Joy and Power of the Positive Life. Rev. J. H. Jowett, D. D. 376
- A Minister's Co-operation in Psychotherapy. Rev. Oliver Huckel, S. T. D. 376
- The Professor's Chair. Pres. H. C. King 377

THE HOME 379
- The Penitent—a poem. Martha G. D. Bianchi
- Paragraphs
- Old People's Expenses. Ellen Conway

FOR THE CHILDREN 380
- Why James Wasn't Whipped. Lucie D. Welch
- The Children's Pulpit. Rev. E. H. Byington
- Rest—a selected poem
- Four Rules for Travelers

IN THE CONGREGATIONAL CIRCLE 375
CLOSET AND ALTAR 381
THE FIRELIGHT CLUB 382
A PAGE OF METHODS 384
AMONG THE NEW BOOKS 383
FOR ENDEAVORERS—Topic for March 28 393
CHURCH AND MINISTERIAL RECORD 394
CHURCH NEWS
- Influences a Wide Area 378
- Facts and Features of Local Work 385
- Boston 386
- New York 387
- Chicago 388
- The Middle West 389
- From the Northwest 390
- For Homeless Boys 391
- Faculty Complete Again 391
- Accessions to the Churches 394
- All for the "Newsies" 395

MISCELLANEOUS
- The Scribbling Scot 375
- President King in Cambridge 377
- Personalia 378
- Woman's Board Meeting 392
- Meetings and Events to Come 393
- Deaths 393

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THE GRIFFITH AND ROWLAND PRESS, 256 Washington Street, Boston, Mass., have been appointed New England agents for the "Battle Creek Sanitarium" publications, which includes the new "Correspondence Course" of studies, entitled, "The Battle Creek University of Health." A catalogue of the publications, with a prospectus concerning the "Course," and a sample copy of "Good Health," edited by Dr. J. H. Kellogg, will be mailed on request.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL, Sunday afternoons at 3.30. March 21, Rev. H. N. Brown. March 28, Rev. James H. Ropes. April 4, Rev. Edward C. Moore. LOWELL INSTITUTE LECTURES, Mondays at 2.30. March 22, Prof. F. G. Peabody. The Approach to the Social Question.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

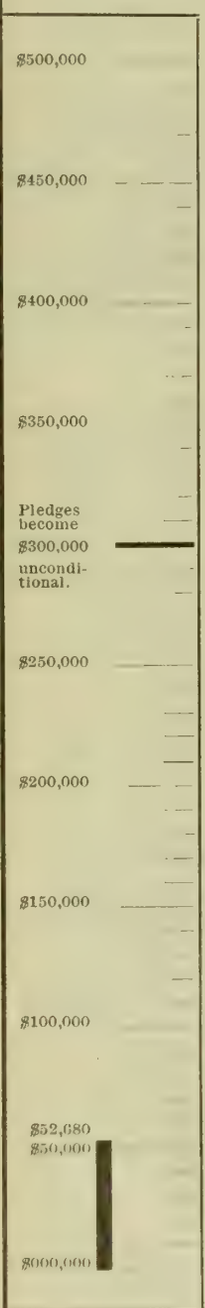
JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

HON. T. C. McMILLAN, President. H. C. HERRING, D. D., Secretary. DR. LUCIEN C. WARNER, Treasurer.

A GOOD BUSINESS PROPOSITION

This United Undertaking of our Congregational Missionary Societies was pronounced by a St. Louis layman "THE GREATEST THING THE CONGREGATIONALISTS HAVE EVER ATTEMPTED." Other business men concur in that verdict. It proceeds upon sound and stable principles UNIVERSALLY APPROVED IN THE BUSINESS WORLD.



Scale showing subscription to Saturday, March 13, 1909, with point below which pledges are conditional.

1st. It is a project for financing not a past failure but a demonstrated success. Our Missionary Societies are straitened financially not because they have been doing a poor business hitherto, but because their business has been so good as to outrun the facilities provided for doing it. They are in the position of a manufacturer who makes such good goods that his plant gets unequal to keeping up with his orders. Good business in every such case is to improve the plant.

2d. It is a call upon our Congregational people not to put good money in after bad, but to put a little more good money in where money already put is doing a world of good. Not even its Debt Raising is in the nature of paying for dead horses or for anything dead. It is rather in the nature of paying the family physician whose bill it was necessary to incur for saving the children's lives. It is a case where an additional sum of $500,000 will not only be placed to profit, but will bring increase of dividends to millions already invested. Certainly that is good business.

3d. It is a scheme not merely for money-raising but for raising the whole enterprise of Congregational Missionary support and advance up to the level of a well-adjusted and well-ordered business. It is no attempt to pump from dry wells; but a piece of engineering by which fertile fields may be duly irrigated from abundant water sources. Our Denominational Lack is not in aggregate wealth, nor in the disposition to make generous use of it; but of proper appliance for harnessing the power to the load. This lack the Apportionment Plan is calculated to supply.

OUR CONGREGATIONAL RESOURCES ARE GREAT.

OUR CONGREGATIONAL MISSIONARY NEEDS ARE GREAT.

It is good business to bring them together. In this sense too, it is

THE TOGETHER CAMPAIGN

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending March 6	**$44,243**
Received for week ending March 13	**$ 8,437**
Total to March 13	**$52,680**

CAMPAIGN COMMITTEE
General Office, 14 Beacon St., Boston.
Chairman, C. H. PATTON, D. D.
Secretary, W. E. STRONG.
For Publicity, J. F. BRODIE, D. D.

FINANCIAL COMMITTEE
General Office, Room 801, 287 Fourth Ave., New York.
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Scale of Centigrade Thermometer. **0** is point of Liquidation. Below **0** is Debt Raising. Above **0** Fund to Divide among all the Societies.

THE CONGREGATIONALIST

and Christian World

Saturday
20 March 1909

Volume XCIV
Number 12

Event and Comment

Quickening in Many Directions

Our list of accessions to the churches, published on another page of this issue, furnishes gratifying evidence of the presence of the Spirit in the life of many churches. The returns from Boston and adjacent cities and towns, and from Vermont, are particularly to be noted, in view of the fact that the Chapman forces have been working in those regions within recent months. However, it is only fair to say that some of the largest accessions to membership are in the cases of churches which did not participate in the Chapman movement, and that in the case of churches enlisted in it, the result is due not to the influences of the revival only, but equally to the faithful work of pastors and Sunday school teachers throughout a long period. Dr. Chapman and his associates would probably be as ready to admit this as any one else. But whatever the cause or causes, it feeds the springs of courage and hope to have such reports as come from Melrose, for example, where the largest number of accessions at a single time are reported in sixty years of the church's life; from South Boston, where the largest number was received in the entire history of the Phillips Church, covering eighty-six years; and from North Church, New Bedford, whose record also far surpasses the showing of former years. These are only typical cases. Our list is not as complete as we would like to have it, and we solicit the co-operation of pastors and church clerks in securing prompt and reliable statistics concerning the accessions of the next few months. It must not be thought, however, that these figures register the total fruitage of the aroused spiritual life. Our Springfield correspondents this week tell of a totally new spirit in the prayer meeting, and similar tidings come from other parts of the country where the revival atmosphere prevails. Best of all, the newly awakened faith and zeal are being guided into channels of practical service.

Discussion Better Than Indifference

The pros and cons of revivals are being discussed this season to an unusual extent. Wherever the great revival preachers, Chapman, Smith, Torrey, Sunday and others, go there is coincident with or following their meetings comment upon them in circles where religion is not a frequent theme. The Twentieth Century Club of Boston, a progressive organization composed of men and women of all denominations, including a considerable number of Jews, seldom takes up at its weekly meetings a distinctively religious theme, but last Saturday devoted the entire time to a consideration of the value and outcome of the recent revival. No discussion at this Club in recent months has been followed with keener interest by the large company present, and there were more volunteers from the floor than could be heard. The auditors were evidently weighing the question each for himself, and one of the best proofs that Boston had been stirred by the Chapman meetings was the inquiring and in the main sympathetic attitude of this secular organization. A movement which impels the general public to do some careful thinking on the nature of religion and the comparative value of the different methods of its propagation has, by that very token, pierced through the crust of popular indifference.

Justice to the Revival Method

At this Boston Club Dr. O. P. Gifford ably championed the use of the special campaign in religious work as well as in politics and business, and justified the arousement of the emotions; indeed, he held that the recent great interest proved that intellectual Boston was hungry hearted. The chief speaker in the negative, Professor Baldwin of Boston University, looked upon the revival method as adapted to primitive conditions, and as likely to be put aside as humanity develops. He objected to making the most important decision of one's life at a moment of undue excitement, to the undesirable publicity involved and the individualistic rather than the social emphasis. Theory rather than the marshalling of facts, the detached professorial estimate rather than the judgment of the soldier in the thick of the fight—that was the net impression from Dr. Baldwin's good-tempered address. Saved to serve is the evangelistic gospel. It calls men into the open only that they may declare themselves as did Peter and Zaccheus of old. It matches its appeal to feeling with one to the intellect and the conscience.

New Forces in Temperance Reform

The recent elections in Massachusetts towns and cities show as great progress in temperance reform as in any other part of the country, and in some respects greater. The total vote gives about 26,000 majority against licensing saloons. Of the thirty-three cities in the Commonwealth, twenty have voted no-license. Six of the ten largest cities in the United States in which the saloons have been closed are in Massachusetts. Of the 321 towns, 270 have voted against the saloon. Nearly all the temperance gains of the last twenty-five years in the state have been made since the No-License League got to work in 1906. Its efforts have been re-enforced by motives which have been strengthened by recent legislation not directly intended to promote temperance. An article in the *American Bottler,* probably read mostly by those engaged in the liquor business, claims that, while a well-directed moral and educational campaign has been carried on for a number of years, this alone would not have accomplished the results for prohibition now manifest. Business elements have entered into the fight against liquor with great effect. One of the most prominent of these is the new laws making employers liable for damages in case of accidents to their employees. An employer who signed a petition to the legislature for a temperance enactment is quoted as saying: "I am liable in damages for the acts of my employees. If one goes out at noon and eats a free lunch at the corner saloon, spending the money intended for lunch for beer and whisky, the chances are that he will not be as alert or keen as he would have been without it. The possibility of accident grows in proportion to the amount of liquor in his system. If an accident occurs, we must pay; consequently I am going to protect myself, as a matter of good business policy, by trying to close saloons around our factory." Interest in protecting the community from the evils of liquor selling is now being re-enforced by self-interest and business interests. Thus the ranks of temperance advocates are being largely increased and hostility to the saloon is

constantly spreading, and is certain to be both active and permanent. It is along present lines rather than by attempts after constitutional prohibition that Massachusetts will make progress in temperance.

Enactment and Enforcement of Temperance Laws

Outlawing the saloon is not the same as driving out the saloon. A law against it is simply an instrument which citizens may use effectively where the majority are in earnest to maintain a sober community. For example, we have published accounts of the results of the triumph of prohibition in Atlanta, Ga. When the state adopted the prohibitory law which went into effect Jan. 1, 1908, a great change passed over that city. Probably as many as 1,500 liquor dealers and their assistants moved out of town, waiting for the opportunity to return. From private advices we have received and from published statements, it appears that they have returned. In *Putnam's Magazine* for March is an article by S. Mays Ball, chief of police in Atlanta, on Prohibition in Georgia, which describes at length the situation in that city. Mr. Ball says that "at the beginning of 1908 the number of drunk and disorderly cases ran from five to ten only; now it runs from 100 to 150 per day, as in 'wet' times." He reports that there are 300 open saloons in Atlanta "occupying the same old stands, with the same old barkeepers and the same old effects." Rev. Dr. A. R. Holderby, a city pastor and an advocate of prohibition, is quoted as declaring that "the prohibition law is being openly violated, and that, too, with the knowledge and by the consent of the city authorities. Atlanta has become the laughing-stock of this country, and a stench in the nostrils of the Almighty. The city council is winking at the violations of the law and handcuffing the police department. Atlanta is being debauched by the godless gang of liquor men. The legislature is afraid to stand by the very law which it enacted twelve months ago." Rev. Dr. H. H. Proctor of First Congregational Church, Atlanta, says that the statements of Mr. Ball and Dr. Holderby are overdrawn for rhetorical purposes. We hope, also, that Mr. Ball is not warranted in saying that these conditions in Atlanta "are paralleled in every other large city in Georgia, and that in some cities they are worse." But there can be no question that the enforcement of prohibition in the cities of Georgia or of any other state demands greater efforts and a more skillfully conducted campaign than the securing of the enactment of a prohibitory law. Yet it can be done, and it is well worth the effort.

The Problems of Municipal Government

Two of our great cities are considering radical changes of government as the result of special commissions appointed to study the conditions and propose remedies for existing abuses. In New York the commission, headed by William M. Ivins, which has served without pay, recommends a centralization of government which would take much of their present dignity and authority from the heads of boroughs, give the city a legislative board whose members would serve without pay, forbid city officials to engage in politics, put the reorganized and rearranged work of the government into the hands of experts and provide for an open budget showing just how the city's money is raised and spent. Naturally local pride and political cunning have arrayed themselves against a plan that would treat the business of the city as any group of business men would treat an undertaking in which they were associated. As the city of New York has an annual income larger than that of some nations, the interests arrayed against change to a purely business basis are many and persistent. A like situation is found in Boston, where a new charter is before the General Court of the State. This charter proposes the centering of authority in a mayor, elected for a long term, and a body of nine councilmen, chosen at large and nominated by petition without party designations on the ballots. A finance commission, strict rules of examination for employees and the direction of work by expert heads of departments are other features of a revolutionary plan. In Massachusetts Boston is a relatively much larger element in the life of the state than is New York in New York State. The express language of state law also makes it easier to legislate over the heads of the voters of Boston. But the same interested opposition to a non-political business administration of the city raises the cry of "home rule" and fights for the perpetuation of the present discredited system. It is hard to convince the average voter that public business requires the same attention, honesty, knowledge and efficiency as private business to make it a success.

The Standard Oil Company Acquitted

The retrial of the Standard Oil Company of Indiana for receiving rebates from the Chicago and Alton Railroad has been decided against the Government by direction of the presiding judge. The two important points raised were in regard to the basis of fines in case of conviction and of what constituted due publication of the rate on which the Government founded its indictments. Judge Landis took carload lots as the basis, and reckoned his fine of $29,000,000 by adding together the number of carloads shipped at the alleged cut rate. Judge Anderson, on the other hand, intimated that in his opinion the correct basis of calculation was that of the times of settlement, which would have made the maximum fine $720,000. The case was decided on the other question, Judge Anderson holding that due publication of the rate alleged by the Government had not been shown. Without proof of that publication the Government had no case, and Judge Anderson directed the jury to bring in a verdict of acquittal. The history of the case is not a pleasant one for remembrance by the ordinary well-meaning citizen unlearned in the law. The prominence of the defendant company and its unpopularity for methods of doing business which affronted the sense of right of the community should have made the Government prosecutors and the presiding judges especially careful not to turn the courts into a hunting ground of partisanship. The case against the company should have been beyond cavil of doubt in the minds of the agents of the Department of Justice. The judge should have been oblivious to the unpopularity of the personalities behind the defendant. The defeat of the Government under conditions of their own choosing in two out of three hearings will, we fear, go to confirm rather than to remove the distrust of court procedure in the minds of many of the unthinking among our people. They will overlook the fact that the Government's indictment broke down on a challenge of fact, and only remember that an unpopular "trust" has escaped what on general principles they believed to be a well-earned punishment.

The Labor Market

No part of the report of the Royal Commission on British Poor Law Reform offers a stronger appeal for public sympathy and support than that which deals with the unemployed. The Commission says that its survey of distress from unemployment "is impressive in its revelation of the magnitude, the permanence and the grave social consequences of the evil." Those who have regular work usually touch only the fringe of this distress, which, if less widespread in this country than in England, is not less keen. Here and there the man or woman who has become accustomed to one kind of work is crowded out, the number in the aggregate being far larger than is generally realized. Customs change, new inventions make old methods obsolete, and the man in middle life or beyond who is no longer wanted in the particular line of business in which he has grown up finds himself practically in the ranks of the unskilled. He is willing to do anything, which means that he is not experienced in any of the kinds of labor for which he applies, and his competitors are many. There ought to be some remedy for this condition, other than the chance good offices of friends, which often avail nothing. The minority of the Commission

have evidently studied this problem with care, and have gathered a mass of valuable information which will be used to find means for the relief of that considerable fraction of society able and willing to work, with no work to do. This minority report proposes the organization of a national labor market, with a department under the care of a Minister for Labor, including several divisions, such as maintenance and training, emigration and immigration, trade insurance and labor exchange. It is suggested that the government should arrange public work on a ten-year schedule, with apportionments to be adjusted to periods of depression and prosperity, so as to equalize, as far as possible, the employment of both labor and capital. This is too complicated a scheme to discuss, or even to describe, in a paragraph. But it is encouraging to note that much study is being given to this serious problem, from which there is reason to expect practical results.

The Italian Elections

Ever since the occupation of Rome by Victor Emmanuel it has been the policy of the papal court to urge upon faithful Roman Catholics a formal abstention from voting, on the ground that the church could not recognize the title of the king of Italy to reign in Rome. The election, last year, of a Jew and free mason, Signor Nathan, as mayor of Rome, and the popularity of his administration, together with the growth of socialism, probably have had much influence in the recent change by which the faithful were advised to vote in parliamentary elections and clerical candidates were put in the field. The election following the recent dissolution of parliament has resulted in a renewed popular vote of confidence for the ministry, Premier Giolitti having the melancholy satisfaction of a formal election by his ruined constituency of Messina. So far as the returns show, Pope Pius might almost as well have continued his policy of abstention. Whatever the ultramontane party in Italy may think, the voters are evidently of the opinion that the church should stick to its field of spiritual influence and let politics alone. That too small proportion of the male inhabitants of the Italian peninsula which thinks it worth while to vote is not much influenced by clerical interference, and the re-elected ministry is as radical and anti-clerical as before it made its successful appeal to the people.

British Responsibilities in the Malay Peninsula

In extent of territory the British empire is by far the largest in the world, Russia being second, the French possessions third, China fourth and the United States fifth. The limit of extension for this huge British combination of territories has nearly been reached—there is, in fact, not much left of the world to divide—but an interesting addition of territorial responsibilities is announced from the region of the Malay peninsula, the chief port of which is Singapore, at the turning point of the sea route from the West to the China Sea. British settlement here was begun for commercial purposes by Sir Stamford Raffles in 1819, and Singapore is now the eighth commercial port of the world. The Malay peninsula is about 850 miles long, and the southern part of it, where British influence prevails, is the home of tribes of Malay blood whose dependence on Siam has been rather nominal than real. Now, by treaty with Siam, Great Britain engages to complete a railroad the length of the peninsula to connect with Bankok, the Siamese capital, and takes over three provinces on the north of its protected states. This part of Siam is the British sphere of influence by the terms of an agreement with France, as the region east of the central valley is left to French influence. Great Britain also consents to a gradual abandonment of the right of extra-territorial jurisdiction in Siam. The racial aspect of this bargain is the extension of British control over Malayan peoples. Strategically the colony of Straits Settlement gets a large and potentially prosperous and well ordered *hinterland* for defense. Commercially the resources of the peninsula, which is the world's largest producer of tin, will be developed. The Siamese government will gain by the improvement of its backward provinces, and will obtain a balance of political influence for the powerful German syndicate which now controls its railroad lines to the northern provinces.

Changes in the Prayer-Book

A Committee of Convocation has been appointed in the Anglican Church to suggest changes in the vestments worn by priests in public worship, and to propose modifications in the language of the English Prayer-Book. These are to be presented to the House of Commons of the British Parliament for enactment, for the worship of the Anglican Church is regulated by civil as well as by ecclesiastical law. The committee has published its first report. While its recommendations on vestments are of little interest to us, they are sure to excite warm discussion in the church over the symbolical character ascribed to them as connected with the Holy Communion. It is proposed to make the use of the Athanasian Creed in public worship on special days permissive instead of mandatory, to change the marriage service in the direction of good taste and delicacy, and the burial service in the interest of catholicity. A new rubric is proposed for the Holy Communion, making the administration less cumbersome and extending the privilege of participating in it in exceptional cases. For the question now put to candidates for ordination, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" the following substitute is proposed, "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?" These and other proposed alterations will no doubt occupy the attention of the different parties in the Church for some time to come.

Put It Through

The joint campaign of the Congregational National Missionary Societies, home and foreign, has now been in progress nearly two months. It is proposed to prosecute it vigorously at least two months more. We are, therefore, at a midway point in the undertaking where we may approximately measure its strength and worth thus far.

The financial objective is $500,000, and as yet that sum is far in the distance; but as the advertisement each week in *The Congregationalist* shows, the line indicating progress is steadily rising, and this week has passed the $50,000 notch. In all probability the pace of progress will increase during the last half of the campaign, as more careful measures for producing concrete results are put into operation. Many who may be counted upon to give have not as yet had the opportunity fairly put before them, while still others are constitutionally disposed to wait until the campaign draws near its close. We are hopeful that if the $500,000 mark is not achieved before the approach of summer, the $300,000 goal will be attained, and thus the main reason for beginning the campaign justified in that the long standing debts of our three leading societies will be removed.

We have never, however, looked upon the financial motive as the sole or even the chief purpose of this campaign. That gives point and definiteness to the endeavor, to be sure; but these three or four bands of alert and able secretaries and missionaries that are now going from church to church in all parts of the country are something more than a group of money-getters. They are bringing the nature, extent and results of Congregational home missionary work to the consciousness of the churches in a way hitherto never attempted. They are holding what amounts to an institute of methods whereby the churches are instructed as to their proper share of the common obligation and the best way in which to discharge it. The morning conferences, for example, made up almost altogether of delegates from a dozen or a score

of churches, or even more, serve as clearing houses for the exchange of useful ideas. Thus a work of subsoiling is being done, the results of which will far outlast the present year. We have abundant testimony from different sources that the educational and inspirational value of the campaign is being felt by many a church which has hitherto been rather apathetic concerning its missionary obligation.

Then, too, a sense of Congregational solidarity is being fostered. The churches have never before received the seven societies as if they were a single unit, and heard their interrelationships so intelligently presented. Moreover, the effect upon the societies themselves in developing a sense of being parts of an organism rather than independent agencies is altogether wholesome.

That the campaign has been free from all defects thus far, we are not prepared to assert. It had to be started somewhat hastily, and doubtless certain considerations were overlooked. We doubt whether it was wise to begin with the idea that it was solely a rich man's movement. Its educational and spiritual benefits are sure to extend to the rank and file of our church membership, and they as well as the millionaires should be given a chance to do their part, which many of them are as eager to do as are the possessors of large fortunes. We sympathize, too, with some of the points made in Brooklyn at an important meeting of the ministers last week, and which are reported elsewhere in this issue. They are the best judges of the proper time for their own locality to co-operate in this denominational movement; and if for the present they prefer to withhold their active cooperation, they are not to be charged with lacking denominational loyalty and zeal. The point which one of the brethren made concerning the assumption by the West of a larger share of responsibility for its own home missionary work is an important one. And so is the question as to the possible reduction of the number of our home missionary agencies through certain consolidations that might wisely be made. Such questions as these ought to have careful and frank consideration at the right time and before the proper bodies.

But the immediate duty seems to us to be the earnest and enthusiastic prosecution of this present campaign with the hope and expectation of at least removing the ugly debts which must be gotten out of the way before the apportionment plan can go into effective operation, and before Congregationalism can enter new and promising fields of missionary effort. No plan for filling the exhausted treasuries of our missionary societies could be proposed that would be free from practical objections, or that would become at once universally popular. A debt is a debt, and there is nothing alluring or inspirational about it; but we must get our inspiration from the determined, good tempered and heroic effort to remove it. Sometimes we learn to like a hard task because of its very hardness.

Government Revenues and Taxes

The special session of Congress which assembled last Monday is to try to solve the problem of redistribution of taxes, mainly through changing the tariff on imported articles. Its object is to lighten the burdens of taxation, and at the same time to raise more money. It will be well for every citizen to attend to the discussions of the subject, for he will have to pay his share of the cost of government.

At the outset it may be noted that our Government is not alone in tackling this problem at this time. Nearly every nation in the world is facing a deficit in revenue. The French Chamber of Deputies has before it proposals for revising the tariff which have occasioned excited debate. Last week it also passed, by a large majority, an income tax bill which has been under consideration for several months. It is expected to yield about $138,000,000 annual revenue, which will be needed to meet the deficit already incurred.

The German Reichstag is passing through a struggle over fiscal measures as severe as that empire has ever known. Its protective tariff system imposes customs duties heavier than ours, yet the receipts are quite too small to meet the increasing expenditures. During the last twenty years the population of the German empire has increased thirty per cent., while the expenses of the government have increased two hundred and thirty per cent. New methods of taxation must be adopted and probably will include large increases on articles of general consumption, such as sugar, salt, tea, tobacco, with special taxes on gas, electricity, etc.

The Parliament of Great Britain is facing a big deficit, swollen this year by extraordinary appropriations of not less than $75,000,000 for old age pensions, labor exchanges and other devices for relieving the unemployed. The question of imposing a protective tariff is an acute one, while the Prime Minister has declared that two-thirds of the new revenue required will have to be raised by new methods of taxation or by borrowing.

In the next place, it is to be noted that these enormous increases in expenditures are coming in an era of profound peace, yet in every nation the greater part of them is for maintaining the means of carrying on war. In Germany, for example, the navy cost about $12,000,000 twenty years ago, while last year it cost $82,000,000, and nearly four times as much was spent on the army. During the last ten years Germany has increased her expenditures for her army and navy twenty-five per cent. more than Great Britain. Nor is this increase in all the great nations likely to be arrested until they can be brought to some common agreement to do so.

In the third place, it is to be noted that governments are carrying on a vast deal of business which used to be done by individuals and private concerns, and that this business requires a great amount of capital, some of which, when once raised, may become a source of revenue. The German Government, for instance, has acquired or built railways and operates them. The United States is building the Panama Canal, has undertaken great irrigation schemes, is taking under its care millions of acres of forest reservations, and these and other enterprises have necessitated multiplying its army of employees. The burdens assumed by states and local communities have correspondingly increased. In the town of Brookline, Mass., for example, sixty years ago the local tax on each citizen averaged four dollars; last year it had risen to $74. This was expended in the maintenance of public schools, libraries, gymnasium, roads, police protection and in many ways whereby the people are provided with conveniences and comforts at less cost to themselves than these could have been secured by private enterprise.

So far as money raised by taxes is spent honestly and without extravagance, the same is true of the national government. It is to be remembered also that our nation is doing a great missionary service in uplifting and civilizing dependent peoples, toward which a portion of each American citizen's taxes is a contribution such as the large majority, we believe, would willingly make. For example, President Taft estimates that this country is expending from five to ten millions of dollars annually in the Philippines and in educating their peoples to fit them for self-government. For this expenditure no other returns can be expected than the satisfaction of giving greater knowledge, opportunities of usefulness and happiness to the Filipinos.

Finally, we must prepare ourselves to pay increased taxes cheerfully. Our Government faces a deficit of $100,000,000, which is steadily increasing. If the demand for a reduced tariff is met, the reduction must be made up in some other way besides providing for increased revenue. The issue of bonds for running expenses in time of peace would be humiliating and the interest on them would add to future burdens. One probable way to increase the revenue of the Government is to impose a Federal tax on incomes. This is done in most civilized nations. In Germany, for example, two income taxes are now collected, one by the local commune and the other by the state; and it is now proposed to collect a third one for the empire. Already in some German states citizens of the middle class pay not less than ten per cent. on their incomes.

In our country as yet the burdens of taxation are comparatively light. It is true that the cost of the national administration is rising faster than personal and family expenditures. We ought to protest against extravagance in government even more than in private life, for in the former we all must share. But the President, in his inaugural address, has wisely reminded the people that the scope of a modern government in service for its citizens and for mankind has widened far beyond the principles accepted by our fathers. It is the part of good citizenship to co-operate willingly not only in enforcing the laws, but in carrying on industrial public work, in promoting international peace and morality and in maintaining the dignity and influence of the nation among the foremost nations of the world.

The Carnegie Foundation and College Life

American higher education already owes a large debt to the Carnegie Foundation for the Advancement of Teaching, and the annual reports are awaited with interest by all concerned with the problems of our colleges. The endowment, recently increased by Mr. Carnegie to $15,000,000, would not in itself account for this. The interest on that large sum might be spent with little effect upon our education generally. But under the intelligent, efficient and determined management of President Pritchett, the Foundation tends more and more to become the balance wheel of our college system. Its direct purpose is to pension teachers and the widows of teachers; but by the standards it sets for participation in the benefits conferred and its supervision of financial and scholastic administration as conditions-precedent of its aid, it is unifying and classifying our colleges. Its favor is eagerly sought, and by setting its requirements high it compels a leveling up of scholarship and business efficiency which is changing the face of our higher education.

The financial problem is the most difficult one which most of our colleges have to face, and here the Foundation helps in more ways than one. In the first place, it relieves the institution altogether of those retiring allowances which the trustees feel in honor bound to pay—or from the worse alternative of keeping on a professor who knows, or whose students know, that his best work is ended. And this relief comes to the retiring teacher, not as a favor, but as a right and without loss of self-respect. On the retiring list of the year appear such names as Professor Hitchcock of Dartmouth, President Brainard of Middlebury, Professors Tracy Peck of Yale and John Bassett Moore of Columbia. The Carnegie pensioners find themselves in distinguished company. In their list of the dead this year we find such widely known and honored names in divergent fields as those of Charles A. Young, the astronomer; Edward A. MacDowell, the musical composer; and Walter E. C. Wright of the American Missionary Association and Olivet College. Then, too, membership in the Foundation clears the way for obtaining and retaining the best talent. The prospect of a pension brings security of tenure, giving the accepted colleges the pick of the young blood in the teaching profession.

There is a reverse side to this, of course, and it is found in the discontent of institutions not admitted to share the benefits of the retiring allowance system. The exclusion may be for reasons of imperfect scholarly attainment; it is more commonly on the ground of sectarian control. The Foundation requires a certain standard for admission of students. It is held by the conditions of Mr. Carnegie's gift to colleges which can establish their freedom from responsibility to a definite religious body.

The history of the sacrifices made by Bowdoin College, this year for the first time admitted to the accepted list, may illustrate the latter condition. A large part of Bowdoin's early endowment came from Congregationalists, and part of this was used for a professorship which could only be held by a Trinitarian Congregational minister—the first holder being Prof. Calvin E. Stowe. This professorship, of $50,000 endowment, had to be transferred to Andover Seminary before the college could be admitted to the benefit of the Carnegie fund. Since the publication of the report the question has been raised anew by a number of colleges which desire to retain at least a colorable relationship with the churches from which they draw supplies and pupils, and yet to share the benefits of the retiring allowance. A fair example from this list of applicants is that of Wesleyan University, all of whose history and present relations are Methodist, but which claims to have no official relations with the Methodist Episcopal Church. We may sympathize with the costly and fruitful loyalty of the denominational colleges without seeing how the conditions prescribed by the founder can be construed to permit their sharing the allowances of this fund.

An interesting feature of the report of the Foundation is a series of brief histories of the agencies employed by the churches for the higher education, not least among which is an appreciative account of our own Congregational Education Society. The drift of Congregational colleges toward independence is shown by the fact that of the twenty-three colleges aided by this Society, ten are already on the accepted list of the Carnegie Foundation, and therefore now, in claim and purpose, unsectarian. Political interference in state colleges and universities is discussed frankly, an awful example in the case of the University of Oklahoma being described at length from studies on the ground by President Pritchett.

In theory the regrouping of our colleges and their standardization in finance and scholarship by a voluntary organization using the incentive of money grants might have seemed impossible and objectionable. In practice, under the management of the college presidents, who are a majority of its trustees, it is the only possible way, short of a federal control, and is working for the most part admirably. Our higher education has needed both the sifting and the spur which it supplies. No one has a right to complain that he is injured because the general standard of efficiency is raised about him. It is a deprivation, but not necessarily a hardship for a college to prefer its relation to the religious body which supplies money and pupils to a share in Mr. Carnegie's benefaction. The denominational colleges are not made absolutely but only, in some cases, relatively weaker by the competition of advantages which they cannot bring themselves to accept. They need the higher standards of efficiency for their own growth, and it is well for them to be compelled to face their own weakness where it exists. For the accepted colleges—along with the direct benefits enjoyed—there are new tests and measures of efficiency. In the long run nothing but good can come from this taking account of stock and unification of ideals and standards. Our whole teaching system, down through high and grammar to the primary schools, must feel the bracing influence of these investigations and requirements.

Is It Harder to Be a Christian Now

Each age thinks its own trials hard and its own labors great. Yet human nature has not changed since Judas sold his Lord, Peter denied him and the whole company of the disciples forsook him and fled. If outward trouble daunts the soul, it is surely far easier to be a Christian in America today than it was in Corinth or Ephesus in those early days of faith which we are so apt to see through the glamor of distance, fixing our eyes only upon the transfigured souls who were faithful unto death. There are places in the world even now where property, social standing, family affection and life itself may be endangered by confessing Christ. But not many of them are in America. In this respect of outward pressure and persecution we must confess that the chance of heroic endurance belongs rather to the old ages and the present frontiers of the faith than to our sheltered and respectable church membership.

So is it, again, with the trials which arise from the exact-

ing demands of Christian observance and soul exercise. Much less is demanded and expected from the church member now than at many stages of the world's life, both in outward conformity to rules and inward exercises. We think of the Christian life in more childlike and unstudied terms, as the normal life of the believing and obedient soul—a natural growth of love and service rather than an artificial and forced experience. In seeking to cultivate this simplicity and ease of heart, we no doubt go too far and sacrifice some methods and attainments which are needed and wholesome for the life of the church. But how this simplicity of personal relation to God relieves the strain and worry of the soul! Who would write, nowadays, of the Christian's work as Flavel writes in his widely popular "Husbandry Spiritualized": "You find in the Word a world of work cut out for Christians; there is hearing work, praying work, reading, meditating and self-examining work; it puts him also upon a constant watch over all the corruptions of his heart. O, what a world of work hath a Christian about him!" We expect to do these things naturally, as if they were a joy and not a toil and strain. The sense of worry we often feel in reading the old Puritan and Roman divines, of being tangled in a net of soul exercises and perplexing casuistries, is gone. We think of ourselves, when we think rightly, as children in our Father's house, who have his work to do and his treasure to guard, yet need not rack and strain their hearts. In these matters of self-examination and fearful suspense it is surely easier to be a Christian now than it was a hundred years ago.

There remains the difficulty that comes from intellectual doubt and perplexity. Is that a greater burden than it was for our fathers? In some ways, Yes! because we live in a time of transition, yet inheriting a conception of Christian faith which makes it a matter of knowledge and philosophical arrangement rather than of personal relations. Christianity as an explanation of all the facts of the universe is certainly harder to accept than it was a century ago. But, then, Christianity is not and never was an explanation. It is acquaintance with God through Christ; it is confidence leading to and growing with obedience to his commands. Is that more difficult than it was in Luther's day, or Augustine's? Luther had to reconcile the ways of God with a corrupted and oppressive church. Augustine had to reconstruct the City of God amid the ruins of the Roman world. Our difficulties come from growing knowledge, and there is not one fact which study has made clear to us which will not fall into its place without disturbing our personal acquaintance with Christ.

Prayer meeting topic for March 21-27. Is it Harder to be a Christian Now than Ever Before? Matt. 13: 16-43. Trials common to all ages. The special trials of the early church. The trials of our fathers. Trials of the faith peculiar to the present.

Editorial In Brief

Mr. Joseph Brucker's proposal to cross the Atlantic Ocean in an airship in the track of Columbus is not more daring in our day than the proposal of Columbus to make the same trip in a sailing ship was in his day, and perhaps is not less likely to succeed.

Yale University's legacy from the estate of A. H. Blount of England, $328.752, was not received till about sixteen per cent., $70,000, were paid to the British government. That suggests what a Federal inheritance or succession tax will mean if adopted in this country.

The Mikado's congratulations to President Taft on his inauguration and the President's reply are so genuine expressions of mutual personal friendship and esteem that the idea is unthinkable of their leading the two nations over which they preside in war against each other.

Japanese immigration is falling off, both through the Pacific ports and to Hawaii: Japanese emigration is growing. A total of 119 came to the United States; a total of 213 returned in February. Perhaps these figures will make the Japanese-hating Californians feel easier in their minds.

The movement for playgrounds near the schools and at the cost of the people is gaining notable headway in Massachusetts, where ten out of twelve towns voting have decided to accept the terms of the state law recently adopted. That is a step toward health and good fellowship for the rising generation.

If we do not look for open war in Central America, where President Zelaya of Nicaragua has ambitions of conquest, it is mainly because Mexico and the United States are in full accord in prohibiting it and we have a sufficient naval force within reach of both coasts to insure respect for our counsels of peace.

The Belgian press has persistently affirmed that the stories of Congo atrocities were false. But a lieutenant of the Belgian army has been found guilty of burning and pillaging villages in the Congo and sentenced to imprisonment for twelve years. Can the Belgian government be so cruel to its innocent soldiers?

A good augury for peace in the Pacific is found in the Japanese budget for the year. It provides for a retrenchment of $178,500,000 by the postponement of work in many departments. But in this retrenchment there is no sign that Japan means to relinquish its hold on the carrying trade of the Pacific by the abandonment of subsidies to steamship lines.

The statement adversely commented on in the *Advance*, that President Eliot of Harvard was a leading factor in the selection of Messrs. Fitch and Evans for the faculty of Andover Seminary is without foundation in fact. President Eliot did not know that the appointments were under consideration till after their election by the trustees of the Seminary.

The British Cabinet Minister, Mr. Lloyd George, has received from a British newspaper $5,000 in settlement of a libel suit, the proprietors of the paper also acknowledging that the statements they published derogatory to his character were wholly without foundation. The New York *World* and Indianapolis *News* will no doubt comment on this as an attack on "the freedom of the press."

Seven young Chinese women graduated recently from the Medical College of the Presbyterian Board at Canton, China. The Taotai, or mayor of the city, was present and delivered an address which closed with the wish, "May you female students all pluck up your courage!" No doubt they will do this, all over China. It is a new day for that old empire when Chinese women physicians from Christian missionary institutions are sent forth to their professional work with the official approval of their rulers.

The conquest of the air goes on. We read of manœuvers at the height of three thousand feet by Count Zeppelin in one of his dirigible balloons; Mr. Richardson of Dayton, O. (the home of the Wright brothers), recently made a successful flight of thirty-eight minutes in an aeroplane of his invention, and numerous successful experiments have been made over the ice of the Bras D'Or Lake of Cape Breton in a machine constructed by Prof. Alexander Bell. When the next war comes the hovering scouts and flingers of destruction from above will be ready.

Though Congregationalists are eleventh in the list of religious denominations in the United States, they have their full share of ministers of the first rank. Messrs. Funk & Wagnalls, publishing ten volumes of the world's great sermons, give a list of ninety authors. Twenty-one of these are Congregationalists; and while they range through the last two centuries, including Jonathan Edwards, Horace Bushnell and Henry Ward Beecher, seven of them are living and preaching, of the nineteen in all the denominations. This is surely a sign that Congregationalism is not decadent.

The problem of sudden emergencies for the poor is usually solved by recourse to the pawnbroker or, too often, to the usurer known in common talk as the "loan shark." A better way than that of tribute to the latter is shown by the Provident Loan Society of New York which has been at work in that city for fourteen years. Last year was one of exceptional difficulty, owing to the financial panic. The society loaned $8,271,000 on the security of personal property, in sums averaging $27.74, and made an average of nearly 1,000 loans a day. Its work is conducted as a purely business enterprise, the advantage to the borrowers is in the low rate of interest charged and in considerate treatment.

Competitive Protestantism is wickedly wasteful of man-power in the ministry. A young business man of marked ability and consecration upon the urgent solicitation of his pastor gave up his business, studied at

Bangor Seminary and at the call of a missionary superintendent came to a mission field in the Northwest. He found that the financial sacrifice was the smaller part of his difficulty. "This place," he wrote, "gives me only a fractional opportunity. I am almost ashamed to be seen upon the street. There are four of us here where there should be only one." The problem of effective evangelization is not so much in increasing the number of ministers as in decreasing by union or federation the number of superfluous churches.

While the commission appointed by Mr. Roosevelt when President to examine into the fitness of benzoate of soda reported that the use of it in foods is not injurious, it is interesting to read the opinion of Federal Judge Anderson in a suit to allow the use of that chemical in preserving food. Judge Anderson has presided over the court which has just brought in a verdict that the Standard Oil Company is not guilty in the famous rebate case. He says, in his decision sustaining the action of the State Board of Health of Indiana: "I am impressed with the proposition that this stuff, benzoate of soda, is put in there for reasons that make its prohibition reasonable and proper—to cover up careless methods of manufacture. Dirt and insanitary conditions can be concealed by putting this stuff in. It is not necessary to put it in if the materials are properly handled. If its use conceals the fact that proper methods have not been used, a rule of the State Board of Health prohibiting its use is reasonable."

In the course of his inquiries into various phases of church activity, the editor of our Page of Methods, Prof. G. Walter Fiske of Oberlin, has accumulated a large amount of material relating to the problem of the Young People's Society. He makes it the basis of an elaborate and thorough discussion of the entire problem, and his frank and carefully considered words on another page of this issue will be pondered by the many young people, as well as by those working for them. In connection with his criticisms of Christian Endeavor, the fact should not be overlooked that he believes in the idea, only he would not have it become stereotyped and non-fruit bearing. It could not be expected that Christian Endeavor could rise altogether superior to the influences that have beset and in many ways hindered the progress of organized Christianity during the past twenty-five years. But on the whole we think candid observers of its usefulness in many fields will agree with Professor Fiske's concluding words, "This great organization is thoroughly elastic and adaptable, and until some other agency arises, as yet unheard of, it will remain peerless in the field of young people's leadership."

In the Congregational Circle

The Third International Congregational Council Volume of Proceedings is a complete report of the papers and the discussions, stenographically taken, of the sessions held in Edinburgh, Scotland, June 30—July 10, 1908. The volume was prepared for the press by Rev. John Brown, D. D., formerly of Bedford, England. It contains 613 pages and is admirably indexed. Here is an exhibit of the work and thought and ideals of Congregational churches throughout the world. Of the 350 delegates present about 140 took part, either by reading papers or by extemporaneous discussion. The themes—doctrinal, historical, educational, social, ecclesiastical, missionary—range over the whole field of Christian belief and work from the point of view of Congregationalists. Any one who would know what our denomination is and what it is doing in the twenty-two countries represented by delegates to this council will find his most important questions answered in this volume. The three volumes, of which this is the largest, reporting the three world councils held by Congregationalists, make a valuable library not merely of denominational but of general interest. This volume is sent to American delegates by Sec. Asher Anderson, Congregational House, Boston, on receipt of thirty cents for expressage. It will be supplied to others, until the edition is exhausted, for $2 postpaid.

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Next Monday, March 22, at Mt. Vernon Church, Boston, Rev. Albert Parker Fitch will be inducted into the office of President of Andover Theological Seminary and Rev. Dr. Daniel Evans into the professorship of Systematic Theology. The public exercises will be held in the church at four P. M., with addresses by President Harris of Amherst, chairman of the board of trustees, Prof. J. W. Platner, Rev. H. G. Hale, president of the Alumni Association, and the candidates. After the services a dinner will be given to the alumni, to whom invitations have been sent all over the country; and acceptances have been received already from more than 150. This will no doubt be a notable event in the history of the Seminary.

The Scribbling Scot

"I cannot forbear sometimes to scribble."
—*John Cotton.*

You'll not learn all your most accurate prohibition news from the official sources of the movement, nor the most interesting. On a recent New Jersey trip I fell in with an affable drummer whose travels take him largely in the South. His yearnings, occasionally expressed, for that which both cheers and inebriates, drew our conversation to the big temperance sweep in the "land o' cotton." I pass on one of his stories. Prior to the time of "Prohibition Georgia," it seems, one of his friends was established near Atlanta in a highly profitable business which required three branch distilleries. A flood of sentiment, a rumble from the legislature, and the three branches ceased to bring forth. Saddened but undismayed, our brewer friend packed his kit and came to Tennessee. Scarcely had he set up the old business at the new stand when lo! the prohibition fashion-plates became popular there, a determined legislature overruled a vetoing governor and again the disconsolate manufacturer moved on. To brew or not to brew, that is his question. As we used to say in our family, "A weel-bred dog gaes oot when he sees them preparin' to kick him oot!"

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At the same time I can't help sympathizing a wee bit with a man's attempt to "make good" in his chosen line. If it be a debatable service, the case is all the more interesting to me. Take the theatrical profession, for instance. A young friend of mine, a recent Harvard graduate, is now associated with the executives of a large vaudeville management. Alert, clean, ambitious, he is honestly determined to contribute an uplift to the work. I know another college man who has laid aside his law books to become an actor. These are fine young citizens entering a questionable atmosphere; will it be a case of the leaven working on the whole lump or of good apples in the bad barrel? The other night I heard Percy Mackaye, also a Harvard man and a dramatist of note, define the theater as a place nowadays "where the wise go for foolish entertainment and the foolish to remain as they are!" Yet he was pleading for an endowed theater which should be in every community the center of civic uplift. Will these admirable projects be accomplished without a sacrifice to the Minotaur? Or is there now a young Theseus to find the way?

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I have just had the pleasure of meeting informally President-elect Lowell of Harvard. If cordiality, sympathy and an entire lack of aloofness contribute to make a man beloved, Professor Lowell will surely be a popular president. Approachable, I think, is the best word to describe him; he will maintain the dignity of his position, but the student who goes to him will meet an attitude of warmest sincerity and friendliness. It would be hard for any one loyal to all Harvard traditions to make comparisons, but the several undergraduate classes enrolled both under President Eliot and his successor will doubtless perceive one noteworthy difference in their temperaments. No man has been more esteemed and respected by his university than President Eliot, but even he would recognize that others have won more popularity. Without doubt his dignified reserve has been essential to the administration which he carries to a splendid climax. But I am equally persuaded that Professor Lowell's lovable quality will work largely for the conservation of his predecessor's achievements as well as for Harvard's widening appeal. It is further characteristic of the new head that he is eager to secure the varied university viewpoint, particularly of its undergraduates. And though his ways may prove to be not their ways, yet will they love him for his openmindedness. Ten college generations have counted it an honor to have studied in Harvard under President Eliot; though fewer may have the same privilege under President Lowell, I believe they will rise up with no uncertain voice to call him blessed.

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Most of you have observed—with awe or glee according to your mind—the flood of anathema and arraignment that has been roaring around Speaker Cannon. For some time the minority party have been cheerfully piping, "The Campbells are comin', hurrah! hurrah!" as they saw the "insurgents" rallying. In view of the reputable sources, journalistic and private, whence some of this criticism has come, I was a bit surprised the other night to hear the sympathetic view of that able and trustworthy congressman, Samuel W. McCall of Massachusetts. Calling the Speaker a "most benevolent despot," he declared that the rules of the House are responsible, and necessarily so, for any apparent autocracy. With thousands of bills before the legislature, some one must be thus empowered to use discrimination. The inference would be, however, that much of this denunciatory energy should be directed toward the rules rather than toward the poor Speaker under their control! Personally Mr. Cannon, said the congressman, lacks the qualities of a despot. But he must indeed be an odd character who can earn and maintain two such contrasting nicknames as "Uncle Joe" and "Autocrat of the House." Mr. Call had much less mercy on his fellow-legislators; for he declares we have been "passing through an orgy of extravagance." I should be much interested to hear Speaker Cannon's opinion on that, in view of his own acknowledged control—and the power of "the rules," his allies.

I care not how small my means be, so they be my means; I mean my own without any injury to others. What is truly gotten may be comfortably kept. What is otherwise may be possessed, but not enjoyed.—*Thomas Fuller.*

The Joy and Power of the Positive Life

A Word of Cheer to Those Who are Pressing On

By Rev. J. H. Jowett, Birmingham, Eng.

There are many professed Christians living in the negations of the Old Testament and not in the positive life of the New. And yet we have not received the spirit of bondage again to fear, but of power and of love and of a sound mind. And all this for a positive, affirmative life. It is the purpose of the Lord that we stand up to everything fairly, squarely, in the spirit of a holy, consecrated ambition which is eagerly covetous of spiritual conquest. The note of the Christian life is aspiration, and true Christian satisfaction is found, not in holding, but in winning, not in defending an acre, but in annexing a mile, not in railing in the mile, but in mapping out the world as the rightful kingdom of the Lord. And so I want to lead the thoughts of my readers to the positive life, as opposed to the life of drear negations, of vain regrets, of moping, sterilizing penitence, of consecrated do-nothingism, and of unctuous criticism and complaint.

Let us mark the exhilaration of the positive. Negations are nearly always depressing and repressive. "Don't bewail and moan," says Emerson, "nerve us with affirmatives." Examples of this exhilarating ministry can be found on every side. A child who is addressed affirmatively thrives under the speech. When I eulogize his victories rather than censure his defeats, when I make more of his virtues than his faults, he leaps to noble doings. It is even so in school. A headmaster who lives in the sphere of negations creates an atmosphere of suspicion, and he suffocates the growing lives he was appointed to train. A headmaster who lives in the sphere of the positive creates an atmosphere of hope, which woos and entices the coveted triumph. It is the same in athletics. A great cricketer wrote a little while ago: "Bowler, if you want to be ably backed up by your fielders, smile on their mistakes, condone with their blunders, and then they are certain to buck-up all the more for you." "A moderate bowler who keeps his fielders on good terms with himself is more likely to get wickets than a first-rate bowler who puts every one's back up the moment things do not happen exactly as he might wish."

THE MAKING OF IAN MACLAREN

But the exhilaration of the positive prevails in more serious matters than these. The merely negative address, the critical and the repressive, has blighted many a man's life. When Ian Maclaren was in his first pastorate in Edinburgh he was assistant to a man who chilled his young colleague with negative counsels, and with the cold and blighting atmosphere of constant criticism. The young fellow began to feel that the ministry was not his appointed sphere, and he almost decided to abandon it. Then there came a call to the secluded ministry of Glenalmond, and here he passed out of negations into affirmatives. The atmosphere became genial and inviting. The young preacher still stumbled in his speech, and was often awkward in his delivery. But mark how an old Highlander spake to him after a more than usually difficult morning, "If you are a-getting fast for a word or a thought, just give out a psalm and we'll sing it, for we are all a-loving you and praying for you." And that atmosphere made John Watson a preacher. Yes, and there is the exhilarating ministry of the positive when a man applies it to himself. There is this much in Christian Science. A man should talk to himself in affirmatives. It should never be, "I cannot," but always "I can"! He should look before him and say: "That difficulty has got to go! That hill is going to be climbed! I am going to wring the neck of that temptation and throw its carcass to the waste." That is the sort of speech that makes a man's spirit buoyantly eager for stupendous tasks.

A NEW DYNAMIC

But the positive not only cheers, it directly and immediately strengthens the soul. Positives are dynamics and they radiate power. Not to hate one's neighbor is a negation; there is not much of anything in it, and it is not productive of spiritual vigor and influence. But to love one's neighbor is positive. "It states life actively, gladly, kindly." It braces to a fine achievement. Not to injure other people is a mild and impotent negation, and leaves the life very soft and limp. But to be an emancipator, a benefactor, an active minister in the redemption of the world, is to prescribe a program which itself is full of moral tonic and invigoration.

But, in the third place, the positive is the only true defensive. There is no defense against the devil in merely sitting still; it is only in positive movement that security will be found. Duty is a splendid antiseptic. "If ye drink any deadly thing, it shall not hurt you." If we want to be defended against a vice, we must practice a virtue. "Put on the Lord Jesus Christ," and ye will make no provision for the lust of the flesh.

And, finally, let us mark the conquering power of the positive life. First, in facing apparent loss. The man with the strong affirmative in his soul approaches the frowning circumstance and steals its imprisoned treasure. He takes the disappointment that bears down upon him and converts it into gold. He faces his sorrow and despoils it of "the treasures of darkness." He goes boldly up to death and robs it of its victory.

And then, again, mark its triumphant march in facing moral difficulty. The positive man does not fear the temptation which crouches in its way. He strides up to it, slays it, and discovers that "out of the strong comes forth sweetness." Or even if he should stumble, if he be taken off his guard, and the battle seems to turn to defeat, he will not stop fighting. "Stand upon thy feet!" "To it, man!" And the man who seems to be going under is upon his feet again, with his sword in his hand, doing valorous work for his glorious God.

And note again how the man of the positive life conquers in facing possible gain. He contemplates the supernal heights of moral purity and loveliness, and determines that he will stand upon their topmost peaks. By the very fervor of his ambition his soul becomes incandescent and is purified. He counts all things but loss that he may possess "the unsearchable riches of Christ." In seeming loss he is making constant gain, and he will at length sit down with the Lord in heavenly places, robed in spiritual sovereignty and glory.

Such is the positive life—exhilarating, invigorating, protective and triumphant. Therefore do not let us crouch in the negation of fear. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Stand, therefore; and having done all, stand."

A Minister's Co-operation in Psychotherapy

BY REV. OLIVER HUCKEL, S. T. D., BALTIMORE

The unique possibilities of the new movement called psychotherapy in its various features are being appreciated at our great medical center in Baltimore, the Johns Hopkins University. Mr. Phipps has just given more than a million dollars for a new department and equipment to study mental diseases, and many of the leading professors, such as Dr. William H. Welch, Dr. Lewellys F. Barker, Dr. W. S. Thayer and Dr. Henry M. Hurd, are physicians of most hospitable spirit. It was the sympathy and encouragement of such physicians, especially Dr. Barker and Dr. Hurd, that led me to accept the invitation of the students to deliver at Johns Hopkins Medical School a course of lectures, now in progress, on Some Mental and Spiritual Factors in the Problems of Health. It is a significant sign of the times that a minister should be invited to do this work, but it was accepted as an opportunity for talking over this vital matter with a choice section of a coming generation of physicians, and feeling the pulse of the future. As the genial physician Dr. Oliver Wendell Holmes loved to talk theology with young theologues, so a modern minister may find prophecy and potency in talking vital medicine with the coming neurologists of this wonderful unfolding century.

Nine years ago in a published pamphlet of lectures before the University of Maryland, and some time earlier than the Emmanuel movement was conceived, I contended that "the basis that is really vital in Christian Science doctrine and also much that is really effective in Christian Science practice, without its extravagancies and inconsistencies, we have been preaching and practicing in this church of ours for years, and the same might be said of many another church in this city. This is what we mean. We have been preaching cheerfulness, optimism, don't worry, calmness. We have been preaching faith in God and the healing power of God's love in the whole life. We have been preaching the supremacy of the spirit, that nothing is eternal but the soul and God. We have been constantly trying to make our church an assembly of hopeful, healthy minds and by that means to re-enforce every physician's work and to give to every heart the uplifting realization of the very presence of God.

"As a matter of fact, our church, to use a further concrete illustration, although the same statement might truly be made of many another church in this city, is a greater curative agency than any Christian Science church in Baltimore or Boston. We have seven or more excellent physicians as members of our congregation. The pastor aims to co-operate with every one of these in healing processes. The pastor's prayers and preaching and visiting are all in the line of the awakening of faith and the promoting

of cheerfulness and the emphasizing of the good promises and good purposes of God. The pastor and these seven physicians have not taken written testimonials during the past year, nor have they talked about them, and yet there are hundreds of cases of cures, positive cures, wrought this past year by the pastor and physicians of this church. We have used good nursing, some medicine when necessary, and a strong infusion of reasonableness and Christian faith.

"We have not despised medicine, wisely given to assist nature, for we have obtained through medicine a far larger percentage of cures than the Christian Scientists without medicine. We can reach more cases. As a matter of fact, the Christian Scientists have nothing but what we have and can use, and besides faith and hope and will power, which we instill, we also use the best skill and experience of trained physicians. Indeed, as another matter of plain fact, so far the very best institution of real Christian Science, of genuine healing power, in this city, is the Johns Hopkins Hospital—a noble outcome of both true Christianity and true science."

The Professor's Chair

By Henry Churchill King

President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

Is Higher Criticism a Help to Faith

369. *One afternoon I heard a lecture by an advanced Higher Critic. He took unqualifiedly the position that Abraham never existed. That evening at family prayers the reading happened to be about Abraham, and as I knelt down with my little family I opened my mouth to thank God for the faith of Abraham and to pray that I and the children he had given me might have similar faith, and the thought flashed into my mind, "There never was such a person as Abraham, and the faith of Abraham is nothing but a fiction," and my mouth was closed. I have borne this burden ever since. The Higher Criticism has just about ruined the Bible for me. I hate the Higher Criticism, and yet I read it and study it. How can a true religion be based upon an untrue history? How can a sound faith be based upon a revelation which never took place? How can I hope to be delivered when it is not true that God has delivered?*—E. E. K. (*Florida.*)

One cannot help having a warm sympathy with the difficulty which the questioner expresses. It is certainly not an unnatural difficulty in the present time of transition. But I think it is not impossible to find real relief for these difficulties, pressing as they may seem.

1. All of us who believe in such a God as Christ revealed must wish to know just how he has *really* proceeded in the education of the race, instead of wishing to continue to believe how we think he *must* have proceeded. We must believe that the actual facts are in the end best for us; we *want* the truth. It may cost us some painful wrenches in adjusting our views, but our very faith in God must make us sure that to know his *actual* course with men will help us more than any possible inaccurate representation of it could.

2. Now as to the historicity of various Old Testament narratives, it is of course to be said, in the first place, that investigations are not at an end, and that as to various points scholars are not at all agreed. Where this is the case, we all simply have to face for the present this fact of an unsettled condition. Such narratives, at least in the meantime, we cannot build on religiously as undoubted fact, as many did before; and it is to be frankly recognized that there is always in itself a certain loss in withdrawing from our faith the reality of any great character like Abraham. But, even if it be regarded as settled that we cannot admit the historicity of the account of Abraham, is there no great compensation? At least the faith of Israel is here expressed. The narrative is an expression of the faith and ideals of later Israel, and this is the fact to be recognized and built upon. In Professor Kent's words ("Beginnings of Hebrew History," p. 74): "Abraham is more than an historical figure, he is the embodiment of those exalted ideals which made the Israelites what they were. In men like Jeremiah, Nehemiah and Judas Maccabeus, the Abraham of the Old Testament traditions certainly lived. The great and permanent value of these stories is, therefore, manifestly found in the vital religious truth which they illustrate, and in the noble types of character which they present. The student of Israel's past also finds embodied in them many historical facts."

3. Doubtless some narratives have been interpreted as strictly historical that were not intended by their writers so to be taken, and we need not feel disturbed that we have discovered that fact. This seems to be the case with the story of Daniel. In Dr. Gladden's language ("Seven Puzzling Bible Books," p. 197), "'A very noble and important religious fiction' this book of Daniel undoubtedly is—the noblest and the most important religious fiction in the whole Bible." It was "not intended to teach us history; the character of Daniel, as it is exhibited in this narrative, his heroic fidelity to duty, his sublime courage, his faith in God, sets before us the kind of man that we all ought to be; and to these Jews, themselves walking among ravening lions, and passing through furnaces of persecution, this sublime teaching was exactly what they needed. I suppose that they perfectly understood the meaning of the book when it was placed in their hands." So conceived, it seems to me that it would be as possible to use the characters of Abraham and Daniel for one's own instruction, and in prayer, as to use, say, the character of the Good Samaritan in Christ's parable. We cannot use them in the same way as before, but we can make a real and honest use of them.

4. Moreover, it is to be remembered that those portions of the Old Testament history which are seriously called in question are not the most important parts. It may be said, indeed, that historical and literary criticism has made much more real and vital to us the Old Testament prophets; and we may use these in our religious faith, and build on them, with greater assurance than ever. Probably in the end our faith in the present-day reality of God and of our relation to him will be even stronger because of these higher critical investigations; for it will be more clear that his dealings with his ancient people were like his dealings with us, and their faith will inspire ours.

It is true that from the point of view of the higher critical study of the Bible we cannot refer to the deliverance of Daniel as a historical fact, nor to the certain historicity of all the acts of Abraham; but nevertheless, the religious history of Israel is more than ever an open book, and a man who believes in God at all will find it hard not to believe in the manifest providence of God in the history of that people. Deliverance and guidance there have been, if not so dramatically exhibited as in the Daniel story; and a real revelation of God made in the history and literature of Israel to be unhesitatingly built upon.

5. But we are never to forget that in our faith in a progressive revelation of God in the course of history, we who are Christians believe that we have the culminating stage in the revelation of God in Christ; and we build our faith primarily upon him; and are free to test all the other stages of the revelation and all its records by him. Surely if we can build on Christ, we need not feel ourselves greatly impoverished if the historical reality of the story either of Daniel or of Abraham is called in question.

President King in Cambridge

Grateful testimony comes to us from inner administrative circles at Harvard University concerning the worth and influence of President King's recent fortnight's service there as university preacher. It was the first time that he has visited the University in this capacity, and his Sunday sermons in Appleton Chapel and his conduct of daily services there appealed strongly to the students who admire the note of reality that is so marked in all Dr. King's public work. His lectures on the Ethics of Jesus were followed appreciatively by a number of students and local ministers particularly interested in the theme. The course was a compact and carefully articulated summary of the entire ethical teaching of Jesus, and will in due time be published in book form.

Now that President King has returned to Harvard University to receive such conspicuous honor and render such important service, it is in order to pass along an interesting incident concerning the period when he first came there, nearly a quarter of a century ago, as a comparatively unknown student. He had been granted a year of absence from Oberlin, which he chose to devote largely to the study of ethics and philosophy. At the close of the year Prof. Francis G. Peabody, one of whose courses the young student had taken, felt that the character of his work deserved an absolutely perfect mark; but as it was rather unusual to bestow one, Professor Peabody went to Prof. George H. Palmer and asked him what he was going to give young King. Professor Palmer responded that he should give him a perfect mark, at which Professor Peabody felt entirely free to carry out the dictates of his own judgment. He told this little story at the delightful dinner of the Oberlin Alumni in Boston the other day, at which he and Dr. King were the guests of honor.

Gen. William Jackson Palmer, who died in Colorado Springs, March 15, served with distinction in the Civil War, rising from captain to brigadier-general. Before and after that public service he was engaged in railroad work, beginning in the ranks and becoming president in succession of three railroad companies. He was one of the founders of Colorado Springs and gave largely to the public in the parks and reservations of the neighborhood. He was also a large benefactor of Colorado College, to which he has left $500,000 as a bequest. General Palmer was a pioneer in railroad construction in Colorado and Mexico and a fine type of the public-spirited citizen.

Influences a Wide Area

Springfield Chapman Campaign Fruitful—Estimate from an Observer

The Chapman-Alexander campaign, while not seeming to accomplish such marvels as Boston reported last month, has made a profound impression on the city and its suburbs. Hundreds have begun the Christian life; better still, hundreds of church members have been awakened to the privilege of working for the church, so that the campaign was only begun when the evangelists left the city, March 10. In one respect the effort failed of highest possible achievement. Springfield's largest available auditorium seats less than 2,000 people. Often in the past fortnight at least 3,000 have clamored for admission to one building, and a great multitude stayed at home rather than stand for hours in all sorts of weather, chiefly bad, and then fail of entrance. Had there been a hall to accommodate 5,000 people, and the simultaneous meetings been merged in a series of mass meetings under Dr. Chapman and Mr. Alexander, it is altogether likely that more people would have been reached and a greater work accomplished.

But aside from what "might have been," the result in the city is counted at least equal to that of the Moody meetings of thirty years ago, and possibly as the greatest awakening in the history of the city. There are critics, of course. The expense of $5,000 plus the offerings to the evangelists is remarked upon, ignoring the fact that more than one of our local churches has an annual budget of $5,000 above the pastor's salary, and no one has heard of such investment bringing in large numbers of conversions. But in the churches the campaign ranks as a great success. It has lifted the churches to a higher level from which they will not easily or quickly slip, for we believe what Mr. Alexander has drilled into us that "He will hold you fast." The pastors have been inspired to better service. Prayer meetings show the influence of the revival. Decision day in the Sunday school will produce a deepening of the impression. In one class of sixty young men, the twenty-four who had not been Christians took a stand, March 7.

Two features were announced as new departures, a young people's meeting and Mothers' Day. The first was an afternoon theater service, and at its close scores of young people came forward to show their determination to live a Christian life. It was a thrilling procession. On Mothers' Day hundreds of men wore a white carnation in honor of their mother, and wrote her a letter or did her some special kindness if living. At the afternoon service a storm could not prevent the filling of First Church with aged people and with mothers of all ages, for whose transportation a long line of carriages and automobiles had been voluntarily furnished. In his noonday talks to business men, and in all his work, Dr. Chapman proved his power and poise, and the impression of his freedom from sensationalism steadily strengthened to the end. As at Boston and elsewhere, many pastors and workers from other places flocked to the city to get in personal touch with the movement, and now being scattered abroad, apostolic history will repeat itself in the Connecticut Valley.

Longmeadow, Mass. H. L. B.

FROM ANOTHER VIEWPOINT

The preaching of Dr. Chapman was sane, simple, convincing. His appeal was directed not simply to the emotions but to the reason and the judgment. There was no lack of emotion. Strong men were moved to tears for their sins, but never did anything border upon hysteria. The audiences were extraordinarily sympathetic and responsive, but never, even in individual cases, beyond perfect self-control. Dr. Chapman showed consummate leadership, displaying not only the powers of a great preacher of righteousness, but rare tact and discretion in the handling of men. The ethical note was sounded throughout his preaching. He called men to an immediate decision for Jesus, but he constantly emphasized the fact that conversion implies service, that it carries with it the obligation to good citizenship and participation in the great tasks of a redeemed social order here upon earth.

He was uncompromising in his orthodoxy, but he never stated what he conceived to be the truth in a belligerent and offensive way. It was this sweet and reasonable temper which broke down whatever opposition may have existed. Men who were outspoken in their hostility before the meetings began were won to cordial approval as the days went by. The special features of the campaign were successfully carried out. At a business men's banquet 350 of the leading business and professional men of the city set the seal of approval upon the work. As in Boston, the full, picturesque and sympathetic reports of the press did much to make the campaign a success. For once, even the inauguration of a President was subordinate to the chronicle of the rising tide of religious enthusiasm and faith. It was a splendid object lesson to the community, and the newspapers deserve credit.

As to results. Over a thousand cards were signed, which indicates large accessions to the churches. There were notable cases of the conversion of men long in the thralldom of evil. The general opinion of the pastors is, however, that the most important results will come in the future from the thorough awakening of the people in the churches. Hundreds have pledged themselves to definite service. The Thursday night prayer meetings, the first to be held after the meetings, were literally crowded, pastors reporting twice and three times the usual attendance. Ministers have been given new courage for the work, churches have been revived. This is certainly very much worth while. We rejoice and thank God for the marvelous work of grace which he has manifested before our eyes.

Springfield, Mass. NEWTON M. HALL.

Personalia

It is reported that when President Taft took the oath of office at his inauguration, on the Bible, his lips touched 1 Kings 3: 9. He could hardly have chosen a better passage than this prayer of a king at the threshold of his reign:

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great people?"

Rev. T. Rhondda Williams who has been twenty-one years the pastor of the Greenfield Congregational Church of Bradford, Eng., has accepted a call to Union Church, Brighton, of which Rev. R. J. Campbell, now of City Temple, was pastor. Mr. Williams is an advanced "New Theologian" and friend of Mr. Campbell, an eloquent preacher, greatly beloved by his people, who have tried earnestly to dissuade him from leaving them for the new field.

Helper's "Impending Crisis," in the period just before the Civil War began in 1861, was more popular in the North than "Uncle Tom's Cabin," and as unpopular in the South. It attacked Negro slavery from a different point of view from Mrs. Stowe's great book, but it was not less effective as a political campaign document. Hon. John Sherman recommended it, and his act cost him the speakership of the House of Representatives. The author, Hinton R. Helper, had not been heard of for several years till he committed suicide in his eightieth year, March 9.

Porter Church, Brockton, Mass., will greatly miss its deacon and member of fifty-four years' standing, Mr. Augustus Turner Jones, who died suddenly of heart disease, March 8. After graduating from Yale in 1858 he taught for a time, but journalism attracted him and in 1863 he became editor and proprietor of a weekly paper. Mr. Jones was influential in matters relating to schools and public improvements in Brockton as well as in business and religious life.

Several years ago a Congregational church of colored members in Boston had a Negro pastor who used to announce himself in printed notices as "The Negro Beecher," thus rivaling the shade of the illustrious Brooklyn minister. We are pleased to note that in leaving Boston he went up higher. The catalogue of the Medico-Chirurgical and Theological College of Christ's Institution bears on its first page the name of its editor, Rev. Dr. Thomas Stanford, A. M., D. D., LL. D., Ph. D., Vice-President.

Two members of the family of Jay Gould, the railroad manipulator and builder, are much before the public, with curious differences in their circle of fame. Jay Gould, the grandson, is well known to lovers of sport as a tennis player. Helen Gould, the daughter, is known and loved as a helper of men, as she has once more proved by her welcome home to some three thousand sailors of the war fleet whom she entertained at a reception in the Brooklyn Y. M. C. A. which she endowed. And the fame of philanthropy of Miss Gould's wholesome and unaffected sort is much wider than her nephew's reputation in sport.

Fall River has again profited by the generosity of its philanthropic and loyal family of Bordens. In memory of their parents, Col. Thomas J. and his wife, the Misses Anna H. and Carrie L. have given $35,000 to local institutions. To Central Congregational Church is presented $15,000, in memory of both parents, to the Women's Union $10,000 in memory of the mother and to the Y. M. C. A. $10,000 in memory of Colonel Borden. The fund given to Dr. Swift's church is to be invested and the income devoted in parts of one-third to the American Board and two-thirds to the Home Missionary Society, with the proviso that the deacons may at any time use a part of the fund to increase, as they deem fit, the efficiency of Central Church. This gift to missionary enterprise is a splendid recognition of the services rendered by this branch of the Borden family to the American Board in its two generations of corporate members.

Of the three appointed members of the commission to study the situation and prospects of Liberia, Booker Washington appropriately represents the African-Americans. Robert C. Ogden is well known for his interest in the Negro and the means of his education and uplifting in the South. He is a large retail merchant in New York, the partner of John Wanamaker. Jacob H. Hollander, the third member, is a specialist in economics and professor in Johns Hopkins University. He was President McKinley's special commissioner to San Domingo for the rehabilitation of its finances and afterwards went to Porto Rico to organize the island revenue department. The case of Liberia is difficult in many ways—not least in the general unwillingness of our people to assume responsibility for its future. If these three men consent to serve, the commission will have authority derived from high, unselfish character and conspicuous ability summoned officially to serve their country in this way.

The Home and Its Outlook

The Penitent

BY MARTHA GILBERT DICKINSON BIANCHI
Amherst, Mass.

Withheld by one old sin resinned that day,
Conscience at night forbade his lips to pray,
Ashamed that he his earth-stained voice should raise
In pardon's urgence or in guilty praise.

All through the night he grieved in sad unrest,
For sake of those his silence left unblessed—
Those who in sin or death, alone might stray,
Bereft his customed prayers for such as they.

When in the darks of dawn the first bird hymned
Its waking joy with hopeful note undimmed,
That prayerless night had blessed him 'neath its ban
And on his knees he fell, a better man.

Then mid the choiring that louder rang
One humble human prayer to Heaven sprang—
"Teach us before we bless we must obey!
Save us from sin that makes us fear to pray!"

The Courage of Mother's Convictions

To hold steadily to one's own convictions as to what is best for a child, in the face of the criticism of other members of the household, requires considerable courage on the part of the mother. Grandmothers, aunts, older brothers and sisters, and visitors as well, often express their opinions with the freedom to which they feel their affection entitles them, or perhaps create an atmosphere of silent disapproval which is almost as hard to bear. Especially is this the case when the line of action resolved on, out of deference to infirmities of body or spirit, may seem over-indulgent. For the child's credit, as well as her own, the mother is often tempted to stiffen up her discipline at times when observation is specially concentrated upon it. But the perplexity into which the child will be thrown by these apparent caprices, and the loss of confidence which will result, far outweigh any possible gain. The more there are to please, the more certain should the sensitive little creature be that he knows, at least, how to please one.

Crooked Glass

Looking through a hotel window one day we counted three hunchbacks, one after the other, on the opposite side of the street before we discovered that the window-glass had a queer, blurred streak in it that made everything crooked. "Everybody's crooked when you see crooked!" observed a small nephew when it was remarked upon in his hearing. After that we took pains to look above or below the blur, and it was astonishing how many handsome, straight people passed along in the course of an hour. The trivial incident suggested a train of thought. We are all compelled to look at one another as through a glass darkly, but there is no need of having the glass "crooked." We can look above or below the blur and let our companions have the benefit of all their natural straightness. If this seems fanciful or figurative, there are simple, practical experiments that will make the fact plain enough. When Mary or Johnny come in from school with a sputtering, indignant story about "the teacher," how are you going to look at the reported action? Through their blurred, one-sided opinion? That is crooked glass—have a care! Wait; investigate; do a little quiet thinking over the circumstances. When a neighbor comes in with a "They-say" story, how are you going to listen and judge of the whispered iniquity? Through the crooked glass of careless or malicious gossip? Then you will find deformity and unsightliness, perhaps through entirely unfair representation. When the pastor on his rounds omits your street for months together, do you gaze resentfully at him through the crooked glass of over-sensitiveness? He and his doings can never appear quite straight through that medium. Do you sometimes arise to behold the whole world awry—everything and everybody but yourself twisted and distorted? Depend upon it, there is crooked glass somewhere, in mental mood or physical condition.

Old People's Expenses

BY ELLEN CONWAY

"Old people don't need to spend much," said the Up-to-date Girl, easily. The income of an elderly relative was the subject of anxious discussion in the family circle, and the Up-to-date Girl gave her cheerful opinion that it was amply sufficient, though the same sum, in her own hands, had been quite inadequate, and had been supplemented by frequent dips into a generous paternal purse. But the judgment of the others—kind-hearted people, all of them—seemed to concur with hers.

Probably the average judgment would concur with it. In the average household the question does not come up much for theoretical discussion. It settles itself, almost automatically, by the stern necessities of the case. Where the family income is meager, the members who are past the earning age must add the very least possible to the outgo, and, as a matter of fact, they usually try to do so.

But where the living of the household can be on a more lavish scale, the opinion that is held as to the proper expenditure for those who have retired from active work becomes of real importance. Even in those most fortunate cases, where Grandmother and Aunt have an unquestioned income of their own, their pleasure in spending it is sensibly affected by the temper of their juniors. Where the income is made up for them by the contributions of sons and daughters, nephews and nieces, it is more important still that the view taken should be a broad and generous one. In the matter of bequests, too, one is often amazed at the scanty provision made for elderly dependents by rich donors.

Is it true, then, among families in comfortable circumstances, that "old people don't need to spend much?"

To begin with clothing—to the Up-to-date Girl the most important if not the heaviest item of expense. Can her grandmother, with thin hair, faded complexion and clumsy figure, be attractive for nearly half the year in homemade cotton frocks? Can she even keep warm in them? Does she not need more expensive materials, more accessories, the services of a more skillful milliner and dressmaker if she is to be equally presentable? Does not the Up-to-date Girl herself really recognize the fact in the admiration she bestows on the stately president of her own Alumnæ Association—a woman of no more natural charms than Grandmamma—to whose coiffure and toilettes she vouchsafes that highest tribute, "stunning"?

For board and lodging, if Grandmother must live alone, does she not require more nourishing food, more sunshine, better heating, a more comfortable bed and chair and easier flights of stairs than a younger woman? As to location, with her fewer friends and distractions should she content herself in a room with a less cheerful outlook? Or should she, having spent her brightest, fullest years near the city, be expected, for economy's sake, to confront the loneliness of age in some unfamiliar country village?

In the matter of dentists' and doctors' bills, expenses for medicine, treatments and the like, no one can doubt that the Girl has the advantage of Grandmamma, an advantage which more than offsets all that she loses in car fares and umbrellas by the wear and tear of a more active life.

If you can really pin the Girl down to the facts, she will admit that it is in the luxuries rather than the necessities of life that she feels she needs more money to spend than Grandmamma. The eager zest for pleasure belong to youth, surely, rather than to age? Distraction, excitement—Grandmamma certainly has not the same claim to those?

Grandmamma herself would be the first to admit that she had not. But it is not distraction and excitement only that call for the open purse. Grandmamma has no yearning to see the Harvard-and-Yale game, to be sure. But she has her charities that once she gave liberally to—it hurts her to cut them off. For years she dispensed a generous hospitality; must she be happy, now, without means to send even a Christmas card to the old friends? The control of money is a pleasure in itself, as many a gay girl has discovered whose husband's income allows less for her personal expenses than she had been earning, but who finds ample compensation in spending for her house and children. Is Grandmamma, who never felt herself more judicious and capable than now, to forego all that with no sense of deprivation?

Or perhaps it is Aunt that we are thinking of especially. For more than forty years Aunt filled one place after another of responsibility and importance. Now that the competition of younger talents has pushed her aside, with her ambition and energy only a trifle weakened since last year, does she need nothing to fill the gap? Authority, influence, position—these have been the satisfactions of middle age, as genuine and appropriate as pleasure and romance to youth. If concerts and lecture-courses can compensate at all for the loss of them, would any one begrudge Aunt the wherewithal for the tickets?

In the last analysis, does not this careless opinion that "old people don't need to spend much" resolve itself into the feeling that old people should cease to have the ordinary human aspirations, should not care to be attractive or admired or influential, should pass, at whatever instant suited the convenience of the succeeding generation, from the active to the passive virtues, from the world to the cloister? With the coarser-grained and more sordid, this feeling finds expression in positive penuriousness if Grandmother is dependent, in churlish attempts to curtail her expenditures if she has resources of her own; with the better-bred, it is only through the heart that the regret flits for money that might have been saved to enrich grandchildren. But in whatever form or manifestation, it is a selfish, shameful feeling.

The natural, inevitable trials of age need every alleviation that human sympathy can give. If our grandmothers and aunts are to be perfected in sainthood, it is not for us to be the instruments of their discipline.

For the Children

The Lost Top

I lost my top—oh, what a pity!—
But now its fate I know.
I'm sure 'twas swallowed by my kitty,
'Cause when I listen so,
And put my ear down close to her,
I hear it humming—
"*Whir—whir—whir-r!*"

—*St. Nicholas.*

Why James Wasn't Whipped

BY LUCIE D. WELCH

James and Nancy were walking up to town together, carrying a basket of eggs very carefully between them. It was a hot day, and both children were barefoot. James had a stone bruise on his heel so he limped a little.

A chaise drawn by a steady old white horse came in sight. Instantly the children set the basket on the grass, then took their places beside the road in demure, observant attitudes, for the occupant of the chaise was the new minister, Parson Goodhue. Sixty years ago it was customary to show great respect to the minister; children especially were expected to maintain a quiet and humble demeanor in his presence.

Parson Goodhue stopped his horse opposite the children. He was young, and new to the dignities of his position. A twinkle came in his eyes as Nancy bobbed up and down in her desire to make a proper number of curtseys, while James stood rigidly beside her with his hat clasped to his breast.

"Let me see. You are Deacon Stowe's grandchildren, are you not?" he asked.

"No, sir. Yes, sir," stammered Nancy.

"I am, she ain't," responded James. "She lives to our house, though."

"Tell your mother and grandmother that I shall be in your neighborhood tomorrow afternoon and may drop in for a brief call."

The minister clucked to his horse, then stopped again. "By the way, I shall be very glad to hear you children say your catechism. Doubtless you have learned many pages."

Then he drove on leaving James as stiff as a ramrod and Nancy bobbing up and down until she felt dizzy.

"It'll be your mother's turn to have him to tea," she said, after they had readjusted the basket. "I suppose you'll have fruit cake, don't you?"

"I don't know, and I don't care," burst out James. "Sometimes I just about as you might say hate ministers, so there!"

Nancy nearly let go her side of the basket handle.

"Why, James, James! You wicked, wicked boy!"

"They're always making you recite the catechism and I don't know more'n four pages anyway, and you and Josiah can say whole yards of it, and my father'll give me a whipping, and I wish the old minister would stay at home."

Nancy fully expected the earth would open and swallow up the foolhardy James. When nothing of the sort occurred she plucked up courage to reply:

"Let's see how much you do know. I can say the questions and answers, too. I'll ask the questions and you answer as many as you can."

James recited glibly enough for a while. As the answers grew longer he stumbled and soon gave up entirely.

"That's all I know," he said sadly. "My mother and father'll be awful ashamed, and my grandfather'll make them whip me, sure."

"What have you got to do this afternoon?" asked Nancy.

"Weed the turnip bed. I should think Brother Josiah might do it as long as I came up in town, but my father said I'd got to."

"I'll tell you what I'll do," exclaimed Nancy, eagerly. "I'll ask your grandmother to let me take my stint out of doors and I'll sit under the apple tree out by the turnip bed and teach your catechism to you."

"You're awful good," said James, gratefully. "I'll put a piece of fruit cake in the front of my spencer at supper time and give it to you when I go for the cows. I guess I can get two pieces as long as the minister is there."

That afternoon James was busily weeding the turnips when Nancy appeared and settled herself in the shade. She had her stint, which was a pillow case to sew up over and over in neat, even little stiches, and her New England Primer, which was, as the first page announced, "an easy and pleasant guide to the art of reading."

"Now let's begin," she called in business-like tones.

Faithfully did little Nancy labor, stumbling sometimes over the long words, and hard did James try to learn. The sun was hot, and weeding a turnip bed is back-breaking work even for short people. After an hour of conscientious effort on Nancy's part and perspiring endeavor on James's, the climax was reached. The question was long and involved: the answer was longer and more involved. James balked. As he had reached the end of a row he stood up. His red face was grimy and wet with perspiration, but it wore a look of grim resolve.

"Nancy," he said, "you're awful kind to try so hard, but I ain't a-goin' to learn any more."

Nancy's face was flushed and hot, too.

"You don't know near as much as I do," she said in a troubled voice. "Don't you think you can learn just a little more?"

"No, and I shan't try," replied James, stubbornly.

"You'll get whipped."

"I don't care, my father and mother don't whip me very hard. It'll soon be over."

"You always make an awful fuss and dance around and cry," said Nancy, thoughtfully.

For a moment James seemed confused, but he soon gathered his forces.

"Course I have to make believe it hurts or they would whip harder," he said conclusively.

"Did you finish the turnips yesterday?" asked James's father the next day at dinner.

"Yes, sir," replied James.

"You can start on the onions this afternoon. When your mother blows the horn you must come in and change your clothes, before Parson Goodhue comes. Josiah and I are going down to the South field and we'll come up at the same time."

"I don't want to change my clothes," said James. "Shall I have to wear my shoes and stockings?"

"Of course you will," replied his mother. "You don't want the minister to think you're a heathen child, do you? You must put on your best clothes and your collar. You can wear your new shoes that Mr. Parmenter has just made for you."

"They hurt my feet and my heel's awful sore," whimpered James. "Say, Ma, I'd rather finish the onions, can't I?"

"James, do as your mother tells you," said his father, sternly.

Further argument would be useless. James very well knew, so he limped through the little entry into his grandmother's room, on his way out.

Nancy was busily wiping the dishes while his grandmother washed them. The room was spick and span, for it was here that the family would assemble during the first part of the minister's visit, though he would go into James's mother's room for his supper.

James looked sadly about him. The minister's visit was a great event in all households at this time, and James could see just how things would be arranged.

His grandfather and grandmother would sit at one side of the fireplace, next would come the minister, then his father and mother. The fireplace took up nearly the whole side of the room, and in its capacious depths stood a low bench on which would sit Josiah and Nancy. On the opposite

The Children's Pulpit

The Snow Drop Spirit

BY REV. E. H. BYINGTON

Under the ground awoke a little flower and started to push its way up through the soil. The people on the earth had been passing through a long and dreary winter and were longing for something fresh and fair.

Now the snowdrop was a frail little thing and it found the ground very hard, for the gardener had not softened it by his springtime digging. But it was not discouraged, pushing on, though the earth and stones hurt. As soon as it reached the air its experiences were terrible. Cold, gray clouds frowned upon it from the sky; cold north winds blew upon it fiercely; sharp sleet struck it again and again. The sun sometimes warmed it a little, but soon hurried away leaving it chilled and in the dark. What a cold welcome the world gave it; surely it thought it was not wanted, but it kept bravely on until its fair, white blossom grew and cheered the hearts of many who came that way.

Sometimes you offer a kind service and it is received coldly, as when a stranger sharply refuses the hymn-book you offer him. Then have the snowdrop spirit and, instead of being discouraged, keep right on offering your hymn-book to a stranger the next time you have a chance. If you do a good deed and somebody frowns upon you, have the snowdrop spirit and do another like it. If you speak the truth and suffer for it, do not be disheartened, but keep bravely on. Do not let others' frowns, or criticism, or coldness, or indifference, chill you and make you give up; but be like a snowdrop on a chilly, dreary spring day.

side was the great dye pot, which James's mother drew forward from time to time to dye hanks of yarn that she had spun. The dye pot was half full of sticky, unpleasant-smelling dye. A cover was kept on it when it was not in use, and this was James's seat at all family gatherings.

He saw himself sitting there in the glory and torment of his best clothes, while Josiah and Nancy slipped lightly through those awful answers. He knew he should fall after the first long one. He saw his mother's face, grieved and troubled, and his father's stern and sad.

He went to his work with a firm resolve in his heart. The minutes passed until he heard the sound of the horn. The onion bed was about half done; James kept steadily at his work. After some time Nancy came out in the field.

"Hurry up, James!" she said. "You won't have time to change your clothes."

Nancy was as sweet as a pink in her clean dress, with her short black hair smoothed down until it shone.

"I ain't a-comin'," said James, shortly.

"What!"

"I ain't a-comin'," he repeated without lifting his eyes from his work.

Nancy stood uncertainly for a minute, then she returned to the house.

Pretty soon Josiah came to the field.

"What's the matter with you, James? Why don't you come along? Mother says you can put on your old shoes if your heel is very sore."

"I ain't a-comin'," said James, stolidly.

"Well, I guess you are." Josiah was two years older than James and was larger and stronger. He took his brother by the arm.

"Let me alone," cried James, kicking and striking.

"You'll get an awful licking," said Josiah, forced to release him. "I'm glad I ain't you."

Left to himself James redoubled his efforts to remove every weed in the bed. So busy was he that he did not hear a step behind him, but he did feel a firm hand upon his collar. He looked up and met his father's stern eyes.

"Parson Goodhue has come," he said. "We are all waiting for you. It's too late to change your clothes; come right along as you are."

James knew it was useless to rebel further. So he limped along beside his father.

Everything looked as he had pictured it in his grandmother's room. Josiah had evidently finished his recitations with credit, for his face was wreathed with smiles. Nancy, her cheeks flushed a little, was just going through one of the hardest answers, the very one, indeed, which had been James's Waterloo.

"You're a smart little gal," said Deacon Stowe, approvingly. Nancy sat down with modest pride.

"Now, James, we'll hear from you," said Parson Goodhue, somewhat surprised at so unkempt a boy in such a respectable assembly.

James had backed up to his seat on the dye pot. He stood before it as he recited. So great was his confusion that he stumbled over the simple answers on the first page. It is hard to describe his feelings when the answers became longer. As his confusion increased, he stepped backward, and continued to do so until he had come up against the dye pot. Unconsciously he pushed the cover to one side.

Parson Goodhue asked the question which came at the bottom of the third page. James could see in his mind's eye the long answer at the top of the fourth page, but not one word could he distinguish.

"I dunno," he said. "I dunno any more, anyway," and sat down with a thump.

With a thump, did I say? With a splash! Down into the evil-smelling black dye he went, his bare feet waving wildly in the air.

They all sprang to the rescue and a forlorn object stood on the hearthstone. Little rivulets of dye which ran together to form ponds and rivers were all about him. He was streaked and spotted from head to foot.

For a moment every one gazed in solemn silence. Then Parson Goodhue burst into a boyish laugh in which all joined, including James himself. He realized that there would be no whipping in store for him on this occasion, and his heart was light.

As he passed Nancy on his way out of the room with his mother, he whispered something to her:

"I'll bet I'll get three pieces of cake and I'll give you two."

Rest

When I crawled into bed last night,
  A thousand cares, it seemed, beset me;
I longed to just drop out of sight,
  To die and let the world forget me;
My dearest wish was but to close
  My weary eyes and drift away
To leave behind me all my woes
  And sleep until the judgment day.

This morning I awoke to hear
  New voices calling me to duty;
My vision, blurred before, was clear,
  I found the world arrayed in beauty;
The hopes which I had thought were vain
  And had in sorrow cast aside
Returned to give me strength again
  And point the way to paths untried.

How foolishly we often fret,
  When little troubles come to taunt us;
How often we decide to let
  Poor little difficulties daunt us;
How often cowardly we swerve
  And weakly shamble down the hill,
When but a little rest would serve
  To keep us bravely mounting still!

—*S. E. Kiser.*

Four Rules for Travelers

In the course of a conversation in Maude Howe Elliott's recent book of travel, "Sun and Shadow in Spain," inexperienced travelers will find some capital advice.

"It's the first rule of travel, isn't it?—talk with people you would not be likely to know at home, and learn their creeds."

"The second rule," said Pemberton, "is, visit different epochs as well as different countries. I have visited in the Middle Ages, the Dark Ages, the Ages of Stone and of Iron; only the Golden Age I have not found. Seville comes nearest to it! Follow the old trade routes, go where the bagmen go, make friends with traders and drummers. The gods of Greece came into Rome in the chapman's pack. Avoid, on your life, the smug hotels, the tourist tickets that make the great pleasure route of the world so comfortable, so safe, so dull. Take the checker and chance of travel. There is as much adventure left in the world as is good for a man, if he will take a risk or two!"

"The third rule is, buy nothing; spend all your money on impressions; they will be good as new when mementos are lost, stolen or in the dust bin!"

"The fourth rule," said J., "is go slow. Yesterday three hundred tourists saw Seville in four hours. They were driven all over the place in batches, each man and woman of them tagged with the card of the hotel where they were billeted to dine. The *Liberal* said this morning that it was better to be four hundred years behind the world than to be in such a hurry. I am not sure the *Liberal* is not right."

Closet and Altar

THE WORK OF CHRIST

I came that they may have life, and may have it abundantly.—John 10: 10.

There are seven marvelous truths contained in John 3: 16:—(1) the greatest possible gift; God gave His Son; (2) for the greatest possible number, "the world"; (3) on the easiest possible terms, "whosoever believeth"; (4) for the most blessed deliverance from eternal perdition, "shall never perish"; (5) the greatest blessing, "everlasting life"; (6) on the highest possible security, the witness of Christ Himself; (7) from the highest possible motive, God's love—"God so loved the world."—*Marcus Rainsford.*

He was not more truly on the earth for us than He is in heaven for us, and we may confidently expect to be saved unto the uttermost.—*George Bowen.*

Christ put Himself into human nature, not only for thirty-three years, but for all time, and this mystical but certain fact we who are looking to Him in faith are realizing day by day. There is no one who really turns to Him as the exemplar who does not find that the relation between Him and His Lord is more than the relation of imitation. We are conscious that the Master is a force in our lives; He is molding our thoughts, exciting our feelings, shaping our judgments, taking hold of our wills as we seek to enter into His spirit of obedience.—*H. P. Dewey.*

Christ as a light,
Illumine and guide me.
Christ as a shield, o'ershadow and cover me.
Christ be beside me,
On left hand and right hand;
Christ be before me, behind me, about me.
Christ the lowly and the meek,
Christ the all-powerful, be
In the heart of each to whom I speak,
On the mouth of each who speaks to me,
Or all who draw near to me,
Or see me, or hear me.

—*St. Patrick's Hymn, 435 A. D.*

There is no sign that the noble army of martyrs is ceasing among us. Not only missionaries but native converts are as ready to die for Christ today as they were in the second century. I see no falling off in that respect, when our converts are tried in the furnace of persecution; and if Christ can teach men to die for Him, so He is also able to make them live for Him, and live for evermore.—*Robert Rainy.*

O Thou who art the Way, keep us from wandering! Thou who art Truth, enlarge and encourage our minds in the knowledge of God! Thou who art Light, fill every dark place of our hearts with Thine own glory! As Thou hast suffered for our sins, sustain us in our penitence. Let Thy great commandments be test and rule of the life which Thou hast given and which we desire to spend with Thee. Be Thou the Guide and Joy of all Thy people, uplifting their hearts in trouble, making faith serene and labor light. So build in us Thine image, that we also may be lights in the world, according to Thy word, to show forth Thy glory and to bring Thy kingdom in. Amen.

The Firelight Club

Conducted by William Byron Forbush

How To Improve Basket Ball

To the people who are interested in our two great fall and winter games, football and basket ball, the feeling has often come that football needs to be freed from some of its basket ball features and basket ball ought to have rules separating it more fully from football in character. To one who is interested in the game as a spectator, it appears that these are the proper steps to be taken to make the games more interesting to those who watch them. Basket ball, of late, seems to the onlooker to consist of a series of fouls and basket-throwing, interrupted occasionally by a scrimmage. It is annoying, to say the least, for a spectator who likes the dramatic movement of the charge to have to watch some individual practicing with a ball and a basket as a penalty for a foul. It was surely not Mr. Naismith's intention when he invented this fine indoor game, as a sportsmanlike and manly contest, that it should degenerate into successive efforts to foul without being detected, or into a series of penalizings that often come less than a minute apart during an hour's game.



Basket Ball in Columbia College Gymnasium

I would like to have our high school members, from whom I hear less often than I could wish, boys and girls, tell me what suggestions they would make for curing this abuse. I will gladly give our usual two dollar prize for the best suggestion, put most plainly, in a letter to me at Detroit, within the next fortnight.

Scrimmage Ball

This is a fine gymnastic game for the basket ball floor, or for the barn floor, for that matter. The ball may be a pumpkin, a medicine ball or a ball made of two pieces of canvas cut in the shape of a baseball cover and lined with oats or bran.

An even number of men play on each side. Half of them are "forwards" and half are "guards." The game begins with the ball in the middle of the floor, and each side lined up against its own wall, the forwards on the goal line and the guards against the wall. At a given signal, the forwards of both sides rush for the ball and try to push it across the opposite goal with one hand. This is the *scrimmage*. The guards must remain behind their respective goals, and defend them. As soon as a goal is made, the forwards become guards and *vice versa*.

Some special rules are as follows: The guards can put only one foot across their own goal line; if they do more, it is a foul. All rough play constitutes a foul. Kicking the ball, picking it up and throwing it, using both hands, blocking the ball with any part of the body except the hands—these are fouls. A player cannot hit the ball when he is down. To do so is a foul.

The penalty for a foul is that the offended side is allowed free chance to make a goal. The forwards of this side line up on a foul line which is a few feet back of the center of the room. The ball is thrown in the air by one forward and another tries to bat it with his hand as it falls, so as to drive it across the opposite goal line. The defending side tries to prevent the goal by endeavoring to kick it back into the field of play. If it crosses the defending goal, the goal is made. If by kicking it is driven back into play, the game continues as before. A regular goal counts two points, a goal on a foul, one.

And now, to turn from indoor play to indoor handicraft, let me answer a question about

How To Make Silhouettes

Photographic silhouettes are more beautiful than any that can be made by hand. The photographer chooses a window facing north. The window-shade is raised halfway, the white side curtains, if any, are removed. In the center of the lower half of the window a smooth, thick sheet of tissue paper is pasted to cover a space a little larger than that occupied by the head and bust of the sitter. The rest of the pane, the sides, is darkened and all the other shades in the room are drawn.

The sitter's chair is so placed that his head will come before the center of the tissue paper and very close to it.

The camera is focussed carefully, with a short exposure. A slow plate is the best to use. In developing all possible density is sought in the high lights, with no detail in the face and no fog. A clear black profile on a white ground is what is desired.

The most unique picture I ever assisted in taking was an unpremeditated silhouette. I was standing in the tunnel mouth behind Niagara Falls on the Canadian side. My wife snapped me, rubber coat and all, against the white wall of water and got a splendid silhouette. I doubt if that was ever done before or since.

Making Money With a Camera

Almost every boy who has difficulty in earning money to buy his camera dreams that when he gets it, it will become a source of profit to him. This hope is usually disappointed. I was interested the other day in hearing how a boy actually did make some money out of photography. He went about town, photographing the prominent buildings, the village characters, many of the residences, and then made an arrangement with the local printer to make halftones of his films. He had also made notes of each photograph and he wrote a booklet of description. When the book was printed, every one wanted this souvenir of the village, and, having saved the films, many purchased separate postcards of the photographs of their own homes, which he printed on the cards that come coated with developing paper for that purpose.

The Puzzle Story Solved

Answers to the puzzle story have come in, from Massachusetts to California. Much the most ingenious one is this by Marion Magoun of Cambridge, Mass.:

"While the people were watching Gumri's performances, Afiz, in a sudden fit of jealousy and hate, hid the baby in one of the baskets. He thought that Ali would jump into the river to save his heir, and if the rope was cut, both would drown. He might then get back his throne. Ali did as expected, but one of the guards seized Afiz before he could cut the rope, while Gumri, amazed at Afiz's action, grasped the taut return rope and, by pulling it down, drew the baby up out of the water; for the rope was arranged like an endless chain with two pulleys. Shouting to the King to swim ashore, he slowly drew the rope through the pulley near him, while the King, seeing Gumri could thus save the baby, held on with one hand and swam with the other. Both reached the land safely. Ali caught the Grand Vizier trying to save Afiz, whom he had recognized. The king threw both into prison and made Gumri Grand Vizier. Gumri now pleaded for Afiz's life, saying that it was all a joke, intended to please the King. Ali accordingly spared Afiz, but doomed him to be Court Jester in the house of Gumri."

A Girl's Sense of Humor

"Brothers are of inestimable value in cultivating a girl's sense of humor." I read this in a sensible little book entitled, "Chats with Girls on Self-Culture." The author, Eliza Chester, goes on to say, "We ought to be grateful to our brothers for making us so ridiculous that we know better than to indulge our sentimental airs and graces in public." It is "The Country Contributor" who says, "I wish when Adam gave up that rib he had also parted with some of the funny-bone, so that his helpmeet might be able to see the joke oftener."

The *mode* of bestowing a kindness is often of more value than the thing conferred.—*James T. Fields.*

Among the New Books

New Bible Dictionaries

So great has been the progress in the knowledge of Biblical geography, archæology and ancient history that dictionaries of the Bible fifteen years old and more have become unsatisfactory, even to those teachers and students whose demands for accurate information are not exacting. Scholars who have written the most important articles for dictionaries of recent date have come into possession of so much information that seemed to them new and valuable that they have expanded their work into encyclopædias. Abridgments of these volumes must necessarily be fragmentary.

A new stage of advance in this kind of literary work is the *Dictionary of the Bible*, edited by Drs. James Hastings, J. A. Selbie, J. C. Lambert and Shailer Mathews (Scribners. $5.00 net). Prepared under the same editorial direction as the great Hastings Bible Dictionary in five volumes, it is not a condensation of these but an independent work, its signed articles having been usually written by different persons than those who treated the same subjects in the former. The nearly two thousand columns by 105 authors, all except two by British and American scholars, many of them well-known experts, form a library more extensive than those with which a good many ministers are equipped. Such articles as that on Jesus Christ, perhaps deserving the first place in the list, those on Paul, Israel, Temple, etc., are volumes in themselves of high value.

The general theological and critical position is the same in this as in the larger work. Intended, as announced in the preface, to take the middle ground, some of its writers are allowed to present advanced views, while others are conservative, the work as a whole representing the average scholarship of our time. Its range of topics is more extensive than that of the dictionaries of a dozen years ago, and it takes account of the most recent discoveries of manuscripts and of Egyptian, Assyrian and Babylonian history.

Another volume is the *Standard Bible Dictionary*, edited by Profs. Melancthon W. Jacobus and Edward E. Nourse of Hartford Theological Seminary and Prof. A. C. Zenos of McCormick Seminary, Chicago (Funk & Wagnalls. $6.00). Though unfortunately not paged, it appears to be nearly the size of the Hastings dictionary, with somewhat larger type and more open pages. Of contributors to the former volume, if we have counted correctly, eighty-two are British and twenty-one are American. Of the thirty-six contributors to the latter, twenty-two are American. Eight of these are professors in Hartford Theological Seminary and seven are in Chicago. There were no doubt advantages in the co-operation of scholars living in the same community and able to hold frequent conference.

Both these dictionaries were prepared for the average student, and either can be understood without the knowledge of any other language than the English. Taken as a whole, the Hastings favors the more advanced positions and has more of the flavor of critical scholarship. The Standard, however, meets frankly the questions which are concerned both with history and doctrine raised at the present time. Men of recognized scholarship have treated the important subjects from individual, though modern points of view. For example, in the Hastings, Prof. W. P. Paterson of Edinburgh University writes with almost excessive caution on Jesus Christ, while Prof. James Denney of United Free Church College, Glasgow, treats the same subject conservatively in the Standard.

Each of these dictionaries has its own peculiar merits. In important matters the one is the supplement of the other. In mechanical convenience the Standard has advantages, especially in its thumb index and its more open page. A valuable feature also is the bibliographies appended to the more important subjects. The average Sunday school teacher, and a considerable proportion of ministers as well, will find either of these volumes in the main as useful as the dictionaries in four or more volumes, and easier to handle. The student fortunate enough to possess both will be equipped with means for acquainting himself with the matters of chief importance connected with the history and contents of the Old and New Testaments.

Four Men of Power

The future historian of the great Canadian Northwest may overlook the name of a humble superintendent of missions in making his record of the builders of empire. But in *The Life of James Robertson*, by Charles W. Gordon (Revell. $1.50), it is manifest that we are given the biography of a man whose influence was unsurpassed by any statesman in laying the foundations of his nation's welfare and greatness. The writer of this biography, best known as Ralph Connor, acknowledges that much of the material of his most popular stories is taken from the experiences of this Sky Pilot and missionary. Robertson was a man of rare character and great executive ability. He was a master of men, a ruler of assemblies, a great preacher, a man of vision, and yet he chose to give himself to the work of caring for that part of his land which, by reason of immigration, the search for gold and land hunger, was developing much faster than the church was providing for its need. The story of his early training, his first pastorate in a country church, his appointment as superintendent of missions in a pioneer district, his dealings with all kinds of men, his building of churches, raising funds, placing ministers, his strong, heroic, self-sacrificing and fruitful life is as fascinating as anything Ralph Connor has written. Here is the passion for men and the passion for the church of Christ incarnate. If Protestants canonized their heroes, high on the list, measured by sacrifices endured and results achieved, would be placed the name of James Robertson.

Not often has a life of more promise come so sadly to an end on earth as in the case of Warren Bartlett Seabury, one of the founders of the Yale Mission College in China. Under the title, *The Vision of a Short Life*, his father, Rev. J. B. Seabury (Wellesley Hills, Mass.), has made an interesting memorial volume with an account of the pioneer work in China and the opening of the college which is to be Yale's contribution to the new intellectual life of the empire.

At eighty a man who has seen much of life may feel that he has a good call to autobiography. Robert Collyer, English born but for so many years an American pastor, has responded to this call in pleasantly discursive chapters which he calls *Some Memories* (Amer. Unitarian Assoc. $1.25 net). They have the beloved author's geniality and cheerful outlook upon life, and introduce the reader to some of the interesting characters and events of the last half century.

To the memorial volumes inspired by the ministry of Maltbie B. Babcock one more is added by the successor of Mr. Babcock in Baltimore, Rev. John T. Stone—*Footsteps in a Parish* (Scribners. 75 cents). This dwells almost entirely on his pastoral work, only referring to his preaching in order to show its influence on children and youth. There is much in this little book which is so inspiring and encouraging that we doubt not every reader will be led by it to greater devotion in the service of God and men.

For and against Socialism

The abundant quantity and high quality of literature dealing with Socialism indicates the widespread and increasing interest in this proposed remedy for manifest evil social conditions. In its defense one of the ablest recent books is *Socialism in Theory and Practice*, by Morris Hillquit (Macmillan. $1.50). It represents the position of the modern evolutionary school of Socialists who do not pretend to lay down any detailed description of the future Socialist state and assert that they "have no cut and dried plan for the distribution of wealth." Mr. Hillquit answers most of the adverse criticisms by the simple but not altogether satisfactory method of denial. His work is valuable for its historical presentation of the changing attitude of Socialism toward social problems and by his criticism of such reform methods as The Single Tax, Government Ownership, etc., which fail, he thinks, to reach the root of the evil.

It would be interesting to know how many Socialists would accept *The Spiritual Significance of Modern Socialism*, by John Spargo (Huebsch. 50 cents), as representing their position. Socialism as here presented is not very far from the Christian dream of the Kingdom of God on earth. Even his brand of Socialism lays too much stress on the influence of external conditions and not enough on personal character as the essential element in the promotion of social righteousness. Still Mr. Spargo's defense is a clear and attractive presentation of a philosophy which is successful in winning adherents from even Christian ranks.

Another attractive presentation of a type of Socialism is given by H. G. Wells in *Socialism and the Family* (Ball Pub. Co. 50 cents). Here marriage is sanctioned and surrounded by safeguards, making man and woman equal partners, and paying mothers for each child born and maintained "as long as they go on well." This is, he says, "the gist of the Socialist attitude toward marriage; the repudiation of private ownership in women and children and the payment of mothers." This is certainly not an attack on the family, but gives the author's scheme for its protection and development to the highest usefulness.

Another book from the same author and publishers is *The Misery of Boots*, a parable based on the idea that some have to wear boots that hurt, while others, through no merit of their own, have easy and comfortable footwear. He would have all men enjoy the privilege of "easy boots." Here he announces "the simple, essential idea of Socialism which is the abolition of private property in anything but what a man has earned or made."

A full and elaborate scientific presentation of the argument against Socialism is given in *Collectivism*, by P. Leroy Beaulieu (Dutton. $3.00). The work is divided into three books. The first contains a criticism of the Socialist position as applied to "real" property; the second deals with the question of industry; and the third describes the evolution of Socialism since 1895, especially the theories of Bernstein and the new program of gradual conquest. The conclusion of the whole matter is that individual liberty

and dignity must disappear under any Socialist *régime* and a new tyranny would be created such as has hitherto never been experienced. The treatment of the whole subject is unusually clear and intelligible and presents the most important recent criticism of Socialism available for the general public.

The same argument worked out in fiction is effectively set forth in *Comrades*, by Thomas Dixon, Jr. (Doubleday, Page. $1.50). As usual the author is extreme and injures his story by blackening the character of those whom he opposes; and yet his description of the working of the proposed system is worth considering. A wealthy young man becomes an ardent advocate of Socialism. He plants a colony on a beautiful island off the shores of California, and with abundant means at his disposal attempts to show the world what an ideal community, of the Socialist kind, may be. He encounters unexpected difficulties, due to the discontent of men with their work and wages. Power passes from his hands and a despotism is established such as Mr. Beaulieu prophesies. This is a vivid way of showing up the weak points of Socialism and will appeal to popular intelligence more effectively than the scientific treatises of economists.

A New Grip on the Young People's Problem

In Our "Page of Methods" Series

Co-operating Editor, Prof. G. Walter Fiske of Oberlin Theological Seminary

Case 32. *"What is the matter with our Christian Endeavor Society? It is good at singing, but otherwise pretty nearly dumb. The members are listless, the officers discouraged and the pledge seems to be quite disregarded. It used to be an active, helpful organization. What has made the difference?"*

(Besides our correspondence on this case we are indebted to the secretary of the United Society for the use of the results of a questionaire on the subject, with detailed answers from a hundred pastors. Though many of the answers are superficial, there is much that would be quoted, would space allow.)

Has Christian Endeavor Done Its Work

The man who denies the great contribution which the Christian Endeavor Society has made to the religious life of America is either bigoted or ignorant; probably both. But times seem to have changed. A reaction has unquestionably set in, surely in the Congregational Church; but not merely there. In some churches the crisis came ten years ago; others it has not yet reached. We begin to hear the opinion confidently expressed, "The Endeavor movement has gone by."

Increase in United Society statistics seems to continue, but Congregationalists wonder where the growth is. It is certainly not in the church of its birth. The 1897 Year-Book (p. 403) reported 242,346 members of young people's societies. The 1908 Year-Book (p. 487) reported only 154,237, a steady loss in these few years of over thirty-six per cent. In some states, as in Michigan, the loss was over fifty per cent. (See Year-Book 1897, p. 245; 1908, p. 283.) Hundreds of Congregational churches have no young people's society, and many reported are not the Y. P. S. C. E., particularly among the larger churches, that have reorganized on an independent plan.

However, the letters Y. P. S. C. E. are still found on the majority of church calendars, and the church with no young people's organization feels called upon to apologize, and rightly. Many a successful C. E. Society may still be found in Congregational churches. I attended one recently in an Ohio village. The attendance nearly equalled that of the morning preaching service. It was a homelike affair, both old and young present and participating, including a good proportion of young men. Not a minute was wasted, and the majority had something to add to the interest of the meeting, speaking with intelligence and freedom from embarrassment.

But the following Sunday night the writer attended another C. E. meeting which was different. The church is located in a prosperous Ohio city, but the meeting was half choir-rehearsal and the other half funeral. They had nothing to say, so they sang it. All present seemed to be of the comfortably-situated, cultured class, yet strangely tongue-tied, until the Mizpah benediction aroused their sudden volubility!

The Quiescence of an Enthusiasm

These two meetings are doubtless typical of thousands of others. The latter is strangely like the one described in our Case 32. The former is probably like what our Case used to be. They are two familiar stages in a common process in modern young people's work in the churches. Let us name it The Quiescence of an Enthusiasm. Such are the symptoms among our sophisticated young folks in a complex social environment. For them the charm of the mystic initials has ceased; the convention echoes have died away; the committee reports gasp perfunctorily; the sociables have surrendered to dancing competition; the strenuous pledge is revoked by neglect; and instead of being a pastor's aid society, it has become a pastor's burden. This is not criticism, but merely the facing of a fact to be explained.

Yet there used to be a reality in that enthusiasm which has become so strangely quiescent; and young folks are still light-hearted, joyous, responsive to high ideals and friendly comradeship. The young people's problem has evidently grown more difficult; but no church or pastor should give it up as hopeless without knowing the reason why. Certainly that enthusiasm was too splendid a thing to lose; but it cannot be revived until we determine the cause of its decline. Diagnosis is not cheerful work, but it is the first step to health. Every bogie halves its horrors when you know the worst.

Unfavorable Influences at Work

The decline locally has been largely in proportion to the local operation of such causes as these, or the failure to cope with them. Success has come through facing them and counteracting them. Seldom has failure been due to any particular defect in the Christian Endeavor plan.

1. The novelty has worn off. It has lost the peculiar zest of a new gospel. To the present generation it is an inherited, respectable tradition, twenty-eight years old.

2. Where religion has declined this has naturally followed; often preceding further decline. It is idle to deny that the recent theological transitions have failed to react on the young people. They have suffered often from poor leadership, and have lost their faith through lack of adjustment.

3. Too many societies limited their Christian Endeavor merely to the prayer meeting and neglected the rest of an excellent plan. This narrowed their usefulness and weakened their appeal to young men. Careless preparation for the meetings and lack of intelligent study and work features stamped the meetings as not worth while. They held only the naturally pious. Others found "nothing doing."

4. In many churches the decay of the midweek prayer meeting has naturally affected the young people's meeting. Let not such a church criticise its Christian Endeavorers. There's a large "beam in the eye."

5. A practical age sets a decreasing value on talk, and looks for deeds. The young people have caught this spirit and are less likely to descant on their religious experience. A higher standard of taste also, and a consequent keenness of criticism, keeps people silent today who were willing to stammer their testimonies two decades ago.

6. A decidedly lessened emphasis on church attendance has, of course, affected the young folks.

7. This is a part of the larger fact; the apparent disregard of many parents for the Christian experience of their children.

8. We must remember there are fewer children than formerly in Congregational families, particularly in Congregational New England; hence fewer young people in the churches.

Fundamentally a Social Problem

9. The growing complexity and richness of the social life of modern young people. Most true in the city; least true in rural sections. Hence strong C. E. societies still in the country villages, because of less social competition; also in the poorer city churches whose social opportunities and distractions are few.

10. The highly specialized dissipations of high-school life today. This is absorbing all the energy, time, interest and money of many C. E. young people, especially in the large high schools, which have all the varied activities, and most of the vices, of the colleges.

11. Often a growing tendency to exclusiveness, reflecting the club habits of parents, which makes it very difficult to associate together young people of different ages and the rich with the poor.

12. The foolish expectation that the C. E. plan, being inspired, would work itself. Dependence on the United Society for ideas, topics, schemes and all brain products from piety to frivols, has reduced the young people to crutches and has killed originality and initiative.

13. The failure of overburdened pastors to realize that their young people's work was not automatic, but required constant care, friendly guidance and inspiration; also the lack of ingenuity and tactful skill in adapting a really splendid general plan to fit the peculiar local needs. The United Society has consistently encouraged such changes in constitution as would make the plan locally successful.

Conditions of Christian Endeavor Success

But in spite of all obstacles, this problem is far from hopeless. Any church may purchase success with normal young people,

simply by paying the price. Many modern ministers never fail to win their young people—in all sorts of churches, of varying degrees of difficulty. How do they do it?

1. The adaptation of the C. E. plan to fit the local conditions is the first essential—as in all other problems of church method. This requires intensive study of the environment and departure from stereotyped ideas.

2. The pastor must live with his young folks. He must win their friendship by giving them his own, unsparingly. He must study them till he knows their interests in life and the way to their hearts. He must find what they need to develop their lives symmetrically, then work with them to win the all-round manhood, broadening his plans accordingly. This will mean more than prayer meetings, and will take time, energy, consecrated ingenuity, some personal magnetism and a great love for young folks. But if the minister has these to give, he can find no better place to invest them. If he has them not, he has missed his calling.

3. Failing a young people's pastor who can compel success, sometimes a strong leader can be found, a young man who has a genius for winning the confidence of those a little younger, has patience with their strong likes and dislikes, and can lead them to a steady devotion to Christian purpose and ultimately to Christ.

4. A natural devotional meeting, on the conversation basis, not too mystically pious; free from speech-making or cant; with occasional Bible and mission study features and the building of a personal creed; but always on the plane of practical religion fitted constantly to the every-day problems of those individual young folks as they live their modern lives.

5. Plenty of worth-while brotherly Christian work, suggested to them, as an opportunity for personal expression of a real religion. Thus their worship results in service. By such exercise their practical faith grows strong and vital. Religion becomes real to them and as natural as life.

6. Close connection with the local church by sharing its problems, burdens and definite work. Load the young people with service in and for their church, and their loyalty will increase accordingly. Whether it be ushering, gathering the offering, supporting the calendar, choir singing, waiting on tables, committee service—all will be means of grace binding them to the church and to the Kingdom.

7. Occasional socials, carefully planned, and with an ingenuity sufficient to arouse interest in young folks who are perhaps rather sated by social delights and highly spiced amusements. Having witnessed the successful competition of young people's socials with the social appeal of cards and dances, the writer knows it can be done.

8. Underlying all plans and methods must be the absorbing passion to help and save the young people. Let church and pastor feel this consecrated purpose, and even with blundering efforts their young folks will feel the pressure and often respond. But to faith add earnestness, and to earnestness add wisdom.

9. *Keep the Christian Endeavor name* when possible and as much of the plan as will fit your needs. This great organization is thoroughly elastic and adaptable, and until some other agency arises, as yet unheard of, it will remain peerless in the field of young people's leadership.

Facts and Features of Local Work

Knox College Raises $250,000

A great campaign for additional endowment at Knox College, Galesburg, Ill., has just come to a successful conclusion. It was a campaign not only for absolutely necessary funds, but to determine whether Knox College should move forward to larger influence and power. But this $250,000 which has just been secured was imperatively needed in order that the college might continue to be the power which it has been in the past. It has been a strenuous campaign, the active work being crowded into three months. On Founder's Day, Feb. 15, just before midnight, the last dollar was raised, and with ringing of bells and blowing of whistles the city rejoiced, while within Central Congregational Church, where the final meeting was held, a great gathering of students and friends stood while the Galesburg Musical Union sang the Hallelujah Chorus. The campaign began with certain large gifts from the general education board, from Andrew Carnegie, and some local givers. The rest of the amount has been raised in small gifts from alumni and from citizens of Galesburg. The former rallied loyally to the support of old Knox, but perhaps most of all does the credit belong to Galesburg, where, during the last two weeks, prominent business and professional men gave their time without limit to this work. The success of this campaign means much in the Christian leadership of the Mississippi Valley. Knox College is a distinctly Christian institution and from its classrooms have gone out and will continue to go many leaders of the church at home and abroad. J. P. H.

Evangelism in Iowa

The town of Spencer, Io., has recently witnessed an awakening in spiritual matters. When Rev. M. H. Lyon of Illinois began his series of meetings he was confronted from the first by a bitter prejudice on the part of the larger part of the community, those in the churches being particularly opposed to work of this kind. Six of them, however, entered the campaign, the best of feeling prevailing among the pastors and all working for the one object of saving men. Mr. Lyon made no attempt to overcome the prejudice prevailing, but from the first preached strong sermons. Gentlemanly in his treatment of all, using no slang nor vulgarities, intensely earnest, it was not long before prejudice began to disappear. The large tabernacle erected for the accommodation of the people in attendance began to fill until its capacity was tested by the crowds. When conversions began to take place, the mayor of the town was one of the first to make a public confession of Christ. The climax of the meetings was reached when upon "The Midweek Sabbath," as it was called, the schools and business houses were closed, and a mass meeting was held in the tabernacle. The close of the meetings found more than 500 professed conversions, and best of all, in some respects, Christian people, for years idle and dormant, were awake to their duty and prepared to engage in aggressive work for Christ. E. E. D.

Oklahoma Dedication

On Jan. 31, Harrison Avenue Church, Oklahoma City, Okl., Rev. C. J. Christianson, pastor, dedicated its new edifice, free from debt, with the exception of a small loan from the Church Building Society. Twenty-seven united with the church, ten on confession. Nearly $1,800 were raised for a pipe organ and other improvements. Rev.



New Harrison Avenue Church, Oklahoma City, Okl.

H. E. Thayer, president of Fairmont College, Kan., preached the dedicatory sermon in the morning. In the afternoon was a fellowship service, with greetings from representative pastors of the city; and in the evening a devotional service, at which Rev. T. H. Harper, pastor of Pilgrim Church, delivered the sermon. State Supt. C. G. Murphy rendered valuable assistance throughout the day. C. G. M.

An Efficient Choir

Fourth Church of Hartford, Ct., has a pleasant way of entertaining its large choir at a banquet tendered by the women of the church, followed by postprandial exercises and a musical program on Washington's Birthday. This year fifty-three members of the choir, together with twenty-eight patrons, partook of the banquet. The annual reports of the officers were given, and the officers for the ensuing year elected. The choir is thoroughly organized and has been for five years under the efficient management of Mr. R. L. Baldwin, organist. Sixty or more can always be called on for service, while thirty-five or forty take part regularly in the singing. Each year the choir brings out seven or eight special productions which attract wide interest in the city. This year Hiller's Song of Victory was brought out in the autumn and Handel's Messiah at Christmas. At their annual concert in February, Mendelssohn's centennial was remembered by rendering Elijah. ROUNDY.

New Philadelphia Outpost

Some months ago Mr. Frank C. Ritchie began preaching and Sunday school work in the northeastern section of Philadelphia, known as Lindley. His effort has been successful, and recently was recognized as Lindley Congregational Church. On Feb. 9 Mr. Ritchie was ordained as its pastor. The sermon was preached by Rev. D. E. Marvin, former pastor of the church in Germantown, of which Mr. Ritchie was for a long time a member. The church now numbers fifty-two, and eighty are enrolled in the Sunday school. The only organization near this place is a Methodist mission. Several hundred new dwellings are in process of erection or planned for in a short time, and promise a large field for the new church.

JOHN EDWARDS.

Making Foreign Missions Popular

Is it possible to do it? A minister's wife in Lowell, Mass., found a few years ago that the few faithful women, overwhelmed by the blustering indifference to missions, did not

announce their meetings under the name of foreign missions. The pastor was asked to proclaim it as a "tea," or a "social gathering," or some other innocent pastime, lest the edge of interest should be blunted. But this woman gathered a few influential members, and they undertook a plan of high grade work in the study of missions. Printed programs were issued, with the ensign clear and strong—Foreign Missionary Society. Public school teachers and other acknowledged leaders of intelligence were secured to write papers. Social members of the parish who boldly announced no interest in foreign missions were asked to open their comfortable homes for these meetings, and they did it. The telephone was used by a committee of three to secure the presence of some. Patient continuance in this well-doing has reaped its natural reward. These formerly despised and hopeless gatherings of the faithful have been transformed into the largest meetings of women in the parish. The carriages of well-to-do families that wait while these foreign missionary meetings complete their programs speak the change.

E. V. B.

Hospitality to Syrians

A feature in the work of the church in Willimantic, Ct., since Rev. W. S. Beard became its pastor has been its cordiality to the local colony of Syrians. A special invitation was extended to those not affiliated with other religious bodies, and some twenty-five or thirty Syrians have become regular attendants. A reception was recently given by the church to these people, and their gratefulness was expressed by returning the favor. One of the Syrians appeared in Arabic dress and made an address in English. Another gave a talk on the work of the Protestant College at Beirut. English and Arabic songs were sung, and refreshments of Turkish sweets and coffee served. This new activity is an outgrowth of a careful study of "Aliens and Americans," together with papers on various phases of the work and interesting addresses by outside speakers specially prepared to deal with the alien problem.

ROUNDY.

A Bond to Lift a Mortgage

The church in Holden, Mass., recently built a new parsonage, incurring a mortgage for $2,400. This is a church of long pastorates, the first one thirty years, the second fifty, that of the late Dr. William P. Paine nearly forty-two, of the present incumbent, nearly seventeen years. It believes in squareness and promptness in business affairs. Loath to carry a mortgage, a scheme was devised by an ingenious member of the prudential committee for paying off mortgage and interest in four years. A paper was printed artistically in the form of a bond, reading:

Agreement No. Payment of Mortgage on
Holden Congregational Church Parsonage

A picture of the new house follows, with names of the architect and builder on the left and the prudential committee on the right. This is signed by the clerk and the treasurer of the church.

To the right are eight coupons for semi-annual payments of amounts beginning with $6.20 and with slight yearly reductions, amounting to $46.60 in the four years. With the last payments the entire mortgage and interest will have been covered. On the right of the coupons is a form of promise to be signed and returned to the treasurer. The promise admits of returning the bond to the treasurer if at any time the promiser finds it impossible to continue the payments. At each payment the treasurer is to sign the coupon of that date as a receipt. Fifty of these bonds will take care of the entire amount. This has proved to be a happy idea. The young people as well as the older were at once interested so that two young Sunday school classes took two each, the Endeavor Society two, etc. A cheerful enthusiasm has been awakened.

T. E. B.

New South Dakota Plant

Mitchell dedicated its new $20,000 church Jan. 31. The basement walls are of granite, the superstructure is built of dark colored pressed brick and trimmed with white sandstone from the Black Hills. The interior, finished in oak, is an attractive room. The lower rooms are well equipped for the social work of the church. The Mitchell church, under the devoted leadership of Rev. A. C. Bowdish, has become one of the strongest churches of our denomination in South



Dakota. All of the indebtedness is paid except perhaps the loan of $2,500 from the Church Building Society.

In the morning service the sermon was by Rev. Frank Fox of Sioux Falls. At the communion service the pastor received five into the fellowship of the church. In the evening Rev. W. T. Dawson of Armour spoke on The Church's Call in the World Today and Supt W. H. Thrall on the widening work of the Home Missionary Society in the state. Rev. Frank Fox closed the exercises with an address on Christian Courage and Conduct.

F. F.

A Church Building Pastor

Rev. Henry Harris of East St. Louis, Ill., who spent the month of February in New England, telling his interesting experiences in home missionary work, won many warm friends for that work. His story, tersely told, directed reawakened interest toward one of our most important and inspiring problems. He is now completing a fine church building at East St. Louis. The closing of the mills made it impossible for the people to contribute. Mr. Harris organized and led them personally in the construction work, thus saving $2,000. The address by this church-building home missionary at the last National Council opened the pulpit for him in many of our large churches. The Building Society is in hopes of securing him for a three months' campaign when the work at East St. Louis will permit.

G.

Boston

The Church and Politics

This was Lincoln Steffens's theme before the Ministers' Meeting last Monday morning. It certainly was a straightforward talk; Mr. Steffens told the truth as he saw it and without duplicity, yet in all sympathy for the common good. If the ministers questioned silently his intimacy with church effort and church method, they were not in doubt of his sincerity. He feels that we are all, the bad and the "best," on a common level of morals in professional matters; we yield to temptation in so far as we must to succeed in our chosen work. Hence, with a church guilty of such swerving, there is no hope of forceful leadership. It must apply the basic principle of Christ's teaching and love the neighbor, always, everywhere and with no exceptions. Mr. Steffens felt we must all rise from the perplexity of modern conditions together and that the day is coming when all men shall understand each other. Advising the pastors to get down into the midst of things, by investigation if need be, he declared that the church can aspire to the place of interpreter in the new day. His talk was enriched with a fund of illustration and anecdote from his experiences as an investigating journalist. Several of the ministers participated in the brief question-box at the close.

Reading's Recovery

On the evening of March 5, Rev. F. S. Hunnewell's parish in Reading was dismayed to find its house of worship in flames just before one of the revival services. The edifice was totally destroyed, two-thirds of the $30,000 loss, however, being covered by insurance. But the constituency and their friends have quickly rallied to the work before them. The services since the disaster have been held in the Y. M. C. A. building, and the attendance has been remarkably encouraging. In addition, the more substantial encouragement of subscriptions have been coming in. Among the gifts are two interesting ones, $100 from the Christian Scientists and a like sum from a man of that faith, formerly a Congregationalist. When it is known that this church constituency is still worshiping in a hall, this sum of $200 exhibits an even greater spirit of brotherhood than was at first apparent. The fine bell, which was only slightly damaged, has been taken in charge by the Christian Endeavorers to be recast.

American Federation Meets in Cambridge

With an enlarged vision and work, the American Federation of Men's Church Organizations held its seventh annual meeting, March 9, in North Avenue Baptist Church, Cambridge. Though the attendance was somewhat smaller than usual, the participation and the program were excellent. This organization, facing a critical time in the rise of denominational brotherhoods, has made a change of policy that should insure its continued and widened service. It will now devote itself to the encouragement and development of local federations, becoming for the most part a federation of federations. Any union of this nature in North America will be eligible to membership. And furthermore, if in due course of time any united movement of the national brotherhoods seems feasible, it is likely from the results of the recent conference in Pittsburg that the Federation will guide it.

Last week's program included some valuable information. In line with its new project the Federation devoted the afternoon session to a conference on the local federation, at which reports were given of the work in Providence, Haverhill and Lynn. Prof. H. E. Simpson of Colby College described the proposed interdenominational men's conference, which will be held in Portland, Me., in May. This gathering, already having some noted speakers enlisted, will no doubt prove to be a small edition of the American Congress to be held in St. Louis in 1910. In the evening the members and friends of the Federation heard two helpful addresses: The Church Club and the Individual, by Rev. G. L. Cady of Dorchester, Mass., and The Supreme Equipment, by Rev. D. D. Munroe, D. D., of New Haven, Ct. If the election of officers shows anything, this organization should have the interest and support of Congregationalists the country over. For the president, four of six vice-presidents and the treasurer are chosen from our ranks: president, F. H. Noyes, Esq., Boston; vice-presidents, Rev. P. T. Farwell, Wellesley Hills, Mass., editor of

The Brotherhood, Victor J. Loring, Esq., Boston. Rev. J. S. Voorhees, Adams, Mass., R. H. Gardiner, Esq., Boston, president of the Brotherhood of St. Andrew, Pres. J. H. T. Main, Grinnell, Io., president of the Congregational Brotherhood, Rev. F. E. Marble, Cambridge, Mass., secretary of the Baptist Brotherhood; secretary, G. W. Mehaffy, secretary of the Boston Y. M. C. A.; treasurer, T. K. McCallister, Boston.

A Federation for Boston Churchmen

Last but not least among the larger cities, Boston swings into line with the movement of federated Brotherhoods and church clubs. Under the auspices of the Old South Club, all the churches of Greater Boston are to send representatives to a conference in Old South's chapel next Monday evening, March 22. All men's organizations connected with these churches are entitled to three delegates who will join in the formation of an interdenominational federation, whose object "would be the co-operation of the clubs and the members of the clubs, in matters of public interest and non-partisan and non-sectarian nature, especially in those affecting, directly or indirectly, the public morals, health and safety; this work would be done, so far as possible, through co-operation with the various now established agencies, with which our organization would be brought into contact through appropriate committees." Among the proposed speakers are Dr. Gordon and Victor J. Loring, president of the Massachusetts Congregational Brotherhood. With so large a constituency to draw upon, the meeting should be representative and enthusiastic.

An "All-Together" Prayer Meeting

An interdenominational prayer meeting was held March 11 in the vestry of Park Street Church, in accordance with a call for a day of prayer issued by the Council of Women for Home Missions. This is a recently-formed organization representing nine mission boards, whose object is "to unify the efforts of the national women's boards and societies of home missions by consultation and co-operation in action." Among its functions will be the publication of the home mission study course for women's societies, the holding of home mission summer conferences, and the planning for an annual day of prayer for home missions.

Mrs. George W. Coleman, president of the Council of Women for Home Missions, was in the chair. Representatives of Methodist, Baptist, Presbyterian and Congregational home missionary work had place on the program. Mrs. M. C. Reynolds, corresponding secretary of the Woman's American Baptist Home Mission Society, gave an account of a recent trip to mission stations in Porto Rico. But the time given to prayers was the distinctive feature, and no one there could fail to feel the presence or own the sway of the one "Lord and Master of us all."

Yale Alumni Meet

Prof. Frank G. Porter was the guest of honor at the annual meeting of the Yale Divinity Alumni Association, held at the Boston City Club last Monday. He gave an interesting account of tendencies in theology in Germany, as observed during his recent sojourn there. For the Alumni Advisory Committee Rev. C. S. Macfarland made a report. Rev. E. M. Noyes presided.

The officers of the Young People's Missionary Movement have the plans for their summer conferences now well under way. These gatherings will convene at Whitby, Ontario, with the Ontario Ladies' College as formerly, July 2-9; at Lake Geneva, Wis., July 2-11; Asheville, N. C., July 2-11; and at Silver Bay, Lake George, N. Y., July 23—Aug. 1. As in other years, the mornings are occupied by classes, institutes and platform meetings, the afternoons are given over to recreation and an evening session completes the day.

New York

Together Campaign in Brooklyn

The Brooklyn Brotherhood of pastors at the largest meeting yet held, entered into a frank discussion of the "Together" Campaign and concluded that under present conditions it would not be wise to hold meetings connected with the movement. The results elsewhere have been fully advertised in Brooklyn, and such laymen as are disposed will participate in the subscription toward the debts, without the necessity of extra meetings. It is a long while since purely Congregational business has been debated upon such a high level as in the stirring discussion led by Drs. Hillis, Boynton, Waters, Lyman, Kent, Cadman, Burton and others. To many of the younger men the issues presented had a score of phases not known before. The brethren who spoke realized that however much they might be in sympathy with the general aim of the "Together" Campaign managers, it would be useless to waste energy in promoting meetings from which would be absent many of the laymen able to make substantial gifts.

The ministers consulted in the beginning by the campaign committee were not convinced of the wisdom of all the plans, nor of the accuracy of some statements in the printed documents, and registered their own protest against what seemed to be un-Congregational methods. But they have been prepared to do all that is possible to reach a harmonious and financially successful issue of the campaign in progress. Wealthy laymen, however, have refused to assist for several reasons. Drs. Hillis and Cadman mentioned some of the reasons as indicating the necessity for a new basis of home missionary administration.

Many Brooklyn men have wide investments in the great West, and their personal knowledge convinces them that a great many home missionary churches ought to be under state and not national control, and if not supported from within the state should be closed up. It is affirmed that many towns west of the Mississippi are far richer *per capita* than Brooklyn, sustaining fine hotel, commercial and amusement properties, and yet their churches from habit as much as anything turn to the East for financial crutches. Other laymen insist that the internal growth of the United States requires now that the work of the Education and Sunday School societies be an integral part of state home mission organizations, and refuse to take future interest till such consolidation is effected.

Business men have repudiated the idea of lumping three debts together, when their causes, the societies and constituencies that have incurred them and their methods of administration are each so different. With all these objections and several others, there was still a disposition, practically unanimous among the ministers, to hold the meetings, if the campaign committee wished, but the latter are not likely to do so, in view of the easy disarrangement of the regular gifts of the churches, if small subscriptions for the special fund were now gathered.

Another consideration is the fact that the local apportionment committee's appeal is likely to result in the Manhattan-Brooklyn Conference running well ahead of the total sum allotted, during the present fiscal year. These matters are here set forth, not in the least as a criticism of missionary policies or officials, upon which good men have a right to differ, but in order that Brooklyn ministers and laymen may feel that their position is understood in the denomination at large. Their loyalty to the best interests of the churches throughout the country is above the necessity of being defended.

There should be added the fact that Brooklyn has been peculiarly overrun this winter with special appeals, perhaps due to the panic, for local Y. M. C. A. work, and many other city missionary institutions, some of which depend absolutely upon the Congregational churches for their very life. The financial support of these causes is greater than twenty years ago, and does not at all appear in many cases in the Year-Book, so that comparisons for campaign purposes in the denomination are capable of more than one interpretation.

Ethical Interests in New York

The Peace Society of the City of New York maintains its reputation as the most vigorous of the local bodies that make up the national movement. Recently it has given a large reception to the envoys extraordinary and ministers plenipotentiary of Denmark, Norway and Sweden at the Hotel Astor. Also a lunch at the Manhattan, with vigorous speeches from Harold Gorst of the London *Standard*, Mrs. Edwin D. Mead and Dr. Jefferson, to an audience of intense enthusiasm. Probably on no other subject is the pastor of the Tabernacle so militant. Dr. Jefferson considers the arguments for a bigger navy so silly that he is moved out of his usual calmness. Mrs. Mead had such great success with fifteen meetings last spring that she has been called back, this time to speak on thirty-five occasions.

Congregationalists are to the front in the Society, Drs. Jefferson, Cadman, Lynch, Lyman Abbott, with Professors Dutton and J. B. Clark, and the new executive secretary, W. H. Short, called from a pastorate in Michigan. In recognition of Secretary Root's services to the cause of peace, the Society gave him a dinner last week, with addresses by President Taft, Governor Hughes, Baron Takahira, Mr. Choate and Mr. Carnegie. The establishment of a central office on Fifth Avenue, with Secretary Short on duty, has enabled the Society to greatly multiply its activities for a great campaign.

The Ethical Social League is also experiencing a steady development, and has passed the experimental stage. Every Sunday, as well as several week days, it has half a dozen centers occupied with the best speakers in the city upon ethical social reform movements. So far it has proved to be the most practical organization for securing a common expression of opinion and method of work between Christians and Jews, organized labor, Socialist and other civic bodies working for uplift. The conference last month at the Astor on the Amusements of the People was a vigorous but satisfactory discussion, with some definite plans set forth. Mrs. Thomas, field secretary of Juvenile Courts Committee, from Chicago, told how that city handles its cheap amusement problem. The meeting fulfilled its program as advertised—a program of action. The March conference will be upon the Education of Our Children for Life. Cheap theaters, dance halls and the moving-picture arcades are exercising the minds of church workers seriously just now.

Sunday Problem Discussed Again

A mass meeting of clergymen of all bodies met for a second time in a month, last week, at Dr. Parkhurst's church, in the effort to close up Sunday theaters and moving picture shows. The attempt to close the saloons on Sundays seems temporarily to have stopped. The provisions of the law are difficult to enforce, though General Bingham says he could do it, if the police felt the popular demand. The same apathy exists concerning Sunday amusements, and even trading. It is notoriously the best day of

the week for small real estate men within the city in letting apartments; and for big real estate firms in getting crowds of people out to new suburban investment realty. Also in many parts of the city stores owned by other than Jews are open all day Sunday. The Board of Aldermen pay no attention to the ministers, and the ordinance passed by them a year ago has been a great satisfaction to the illicit amusement mongerers. The mayor's effort to improve matters was hailed as a Christmas gift to the city, but the matter has passed from him to the courts, where good citizens see small hope of betterment at present. SYDNEY.

Chicago

The Newer Justice

"The intelligent citizen will not be misled by the sentimentality attached to Judge Cleland's system of parole, which is not based on law." "Justice should ever be tempered with mercy, and the Supreme Court has not the right to deprive Judge Cleland or any other judge of the privilege of parole." These sentences sum up the opposing views concerning Judge McKenzie Cleland's parole system, now dividing public opinion in Illinois. The opinion adverse to the system was given by Attorney W. R. Moss in a debate at the Oak Park Club House, March 2. The favorable opinion is the utterance of Attorney S. W. Packard in the course of the debate in which he was warmly supported by Dr. W. E. Barton.

The pastor and deacon of First Church in Oak Park represent the prevailing sentiment in church circles. Attorn y Moss voices the conservative attitude of members of the bar, who are now inclined to emphasize the letter rather than the spirit of the law. Chief Justice Olson, of the Municipal Court considers Judge Cleland a law-breaker. If there be technical ground for such a verdict those who know most of Judge Cleland and his methods incline to the belief that the laws which he breaks are better kept in the breach than in the observance.

During the past two years Judge Cleland has spoken in explanation of his methods nearly 200 times—chiefly before churches and affiliated organizations—and he has never failed to enlist the active sympathy of a majority of his hearers.

To reach a larger public, a magazine, *The Newer Justice*, made its initial appearance early in the year, to be the official organ of the National Probation League. Of this new organization Judge Cleland is president and Rev. W. E. Barton, D. D., vice-president. In an editorial in *The Newer Justice* appears this succinct statement of the Cleland parole system from the pen of Dr. Barton:

"The court to which Judge Cleland was assigned brought before him every day a large number of men and women charged with misdemeanors and even felonies, many of them caused by drink. Most of them were guilty; indeed, under his system most of them pleaded guilty and saved the time and expense of a jury trial. Then the judge, instead of fining the offender or ending him to the workhouse, imposed the maximum legal sentence, but immediately entered a motion to vacate the sentence. This motion he held over on a continuance of the case, releasing the offender on whatever bond he could give, sometimes on his own recognizance. But in every case the men were required to abstain from liquor or bad company and promise to go to work and support their families.

"In this way 1,200 cases were paroled. Many thousands of dollars were saved in costs of trials, more thousands in board of prisoners and other thousands to charitable organizations that would have been compelled to support the families. The sessions of court when these men came to report were held at night, in order that they might not be compelled to leave work, and the men came with their wives. Faces changed from week to week and homes grew brighter under the administration of stern kindness, and seventy men who went to the workhouse found the way of the willful transgressor a hard one."

This plain statement of the case constitutes a strong argument. The older justice is discredited by discerning students of sociology simply because it has made more criminals than it has cured. The newer justice has saved hundreds of first offenders from lapsing into the viciously criminal class. Judge Cleland has found that drink is the pregnant cause of most offenses with which he has to deal.

The Court a Life-Saving Station

It is conceded, even by his critics, that Judge Cleland has succeeded in making the courts over which he has presided successful life saving stations. The testimony of the paroled in these night sessions is much like that heard in effective rescue missions. Of course the result is not so much because of the system as because of the spirit of the man behind it. Judge Cleland is not simply a religious man and an elder in a Presbyterian church—he is distinctly a Christian man. His ideas concerning the treatment of criminals grow out of his Christian experience. He has dealt at first hand with the gospels. If the proposed law would be dangerous in the hands of another type of a man, its discussion will help to create new ideals as to the qualities needed in administration of those courts which deal not so much with legal lore as with live people.

The administration of the Juvenile Court is falling increasingly under the influence of Christian sentiment. Since positions in this service are now awarded upon the merit system, by civil service examinations, the Christian motive is no small factor in attracting to the work and giving staying power in it. The constant pastoral visiting of probation officers to "seek and save the lost," and the watch care of house-fathers and mothers in the schools where it is constantly necessary "to warn the unruly and support them that are weak," make a test on character so severe that it naturally eliminates those who do not, in the power of the love of Christ, value the service more than the salary. I did not ask a company of Juvenile Court workers, whom I met recently, Are you Christians? There was no need. They bore upon their faces "the marks of the Lord Jesus."

Training for Social Service

Few men are in a better position to know about the demand for trained social workers than the professor of social economics in Chicago Seminary. In introducing him, not long ago, Dr. W. T. McElveen of Evanston felicitously said, "I will not say Dr. Taylor, nor Professor Taylor, but plain Graham Taylor." The man and the citizen has won a place in Chicago which dwarfs the professorship. Graham Taylor knows the field of social service from the inside. For fifteen years he has been head of a group of workers in Chicago Commons. Indeed this splendid civic institution, provided with property, debt-free, worth $70,000 and with an indorsement of $36,500 to assist in maintenance and administration, has grown up around the personality of Graham Taylor, as Hull House about Jane Addams.

Part of the work of the Commons has been the training of social workers through an allied Institute of Social Service. The development of this training school led about a year ago to its separation from the Commons and its incorporation as the Chicago School of Civics and Philanthropy. The certificate of incorporation states its object: "To promote through instruction, training, investigation and publication, the efficiency of civic, philanthropic and social work and the improvement of living and working conditions." The curriculum of the school prepares for positions "in charity, reformatory, child helping, settlement and civic work; neighborhood and public school centers; educational and welfare agencies in factories and stores; Juvenile Court probation work and service in public institutions."

Because Professor Taylor saw the urgency of demand for trained social workers, he took upon himself the burden of administration while weighted, as acting-president, with unusual responsibilities in the Seminary. Less than a year old, the school has at present an attendance of sixty-five, and the prospects for the summer term are for a much larger number. The coming of Dr. Davis to the Seminary and some readjustments in teaching will give Professor Taylor larger freedom for the School of Civics and Philanthropy.

Chicago Seminary has always sought to serve the city by lending its faculty and students to mission work. In the same spirit, with a larger conception of the ways in which Christ is coming to Chicago, it has now lent its professor of sociology to the training of men and women for missionary work throughout the state. This new school, with its large first-year enrollment, with a board of trustees in which are represented ten universities of the Middle West, with such members from Chicago as Judges Brown and Mack, Charles R. Crane, Victor Elting, William Kent, Ralph Norton, A. B. Pond, E. L. Ryerson; Miss Jane Addams, Mrs. Emmons Blaine and several other representative women, is one of the splendid by-products of Chicago Seminary.

The Immigrant and the Protestant Church

Those who followed Professor Steiner of Iowa College "on the trail of the immigrant" in a course of lectures given in Carpenter Chapel of the Seminary, March 8-12, are enthusiastic in their satisfaction. When at the conclusion of the last lecture Professor Scott said, "Many sons have done excellently, but thou excellest them all," it was a sincere appreciation of the importance of the problems treated and the vital character of the discussion. In the Slavs, the Latin group and the Jews Professor Steiner believes that we have classes of immigrants capable of assimilation and able to contribute to the American stock some elements better than we now possess.

He is positive in the conviction that the American Protestant churches should interest themselves in these peoples and give them of our best. The best helper to the Jew is not a converted Jew, but one who becomes as a Jew that he may save the Jew. The American churches saved themselves when they gave themselves to serve alien people across the seas. The next revival in American Protestantism is coming in a new ministry to the aliens at our doors. The presence of the foreigner in the homeland gives the ministry here a new meaning. The work in almost any parish in America has become so allied to saving nations and races that it calls for the best which any man can give. Professor Steiner has a prophet's vision, and his message is spun from the loom of life.

CHANDLER.

The Middle West

A New Church in Joliet

Congregationalism has long been in Joliet, Ill., as a leaven in other churches. If all former Congregationalists were united in one church, it is said by Moderator T. C. MacMillan, who knows the city well, it would be a church not less than 500 strong. No attempt has been made to disturb those elsewhere assimilated, but a year ago it seemed best to Superintendents McMillen and McCollum to take an independent enterprise under their watch. Through their influence the organization was committed to Congregational fellowship, March 15, 1908. It was cared for in various ways until, about a month ago, Rev. C. H. Bente gave up the old parish in Woodstock to assume leadership in the new enterprise. The church was recognized by a representative council on March 8. At the formal service Dr. W. E. Barton preached the sermon, Superintendent McCollum gave the hand of fellowship and Dr. W. F. McMillen explained and commended the Congregational way.

The church begins with a membership of twenty-seven, a Sunday school of 127 and a city of 50,000 in which to find its field. It now worships in Castle Hall, but committees on lot and building are already at work. The new church has the good will of the other churches and substantial promises of support from many citizens not yet enrolled in its membership.

Co-Operative Evangelism in Rockford

Five of the East Side churches in Rockford, Ill., have entered upon a somewhat unique form of co-operative evangelism. The uniting churches are: First Congregational, Rev. T. B. Thompson; English Lutheran; Central M. E.; State Street Baptist; and Westminster Presbyterian. The services are to continue for five weeks, each resident minister preaching a week and dividing the final week among the four in absence of a Presbyterian pastor. A soloist and chorus leader has been engaged on advice of Dr. Towner of Moody Institute, but the policy of all the preaching by resident pastors has been deliberately chosen and will be strictly adhered to.

These co-operative services, which began in early Lent, will continue until Holy Week, when most of the pastors expect to continue services in their respective congregations. One unusual advantage in this union is alliance with the large English Lutheran church, which is thoroughly trained in fidelity to frequent services in the Lenten period. To catch the spirit of this congregation and its leader will be a revival in itself to a good many in the other churches. The methods are to be more instructional than in most evangelistic campaigns. Rev. T. B. Thompson has already started two classes for young people on Sunday afternoons. With boys and girls from twelve to fifteen he is using Rollins's "Christian Teachings"; with young people of high school age he is reading Bridgman's "Steps Christward." CHANDLER.

The Westminster Presbyterian Theological College, Vancouver, British Columbia, is to hold its sessions after other theological schools have closed for the season, the services of several professors being secured during their vacation. During the coming summer lectures will be given by Profs. James Denney and George Adam Smith of Glasgow, and Profs. R. E. Welsh and A. R. Gordon of Montreal. Principal Mackay and others on the temporary staff have also received their training in Scotland.



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From the Northwest

Laymen's Conference

For months an interdenominational committee has been arranging for a state-wide meeting of laymen to consider their part in evangelizing the world. Into every town and village the invitations went, and on the dates, Feb. 4-7, came such a gathering of Christian men from all over the state as had never been seen. President Northrop presided, happily as usual, and Hon. David P. Jones, who took the chief responsibility for this great convention, should have the acknowledgments of his brethren. Col. Elijah Halford of White House memories gave a ringing talk on our Available Resources, over which there was sharp discussion because he arraigned the church. W. T. Ellis set the World Conditions before the convention in his account of his circuit of the globe. The man who spoke with greatest power and left the most lasting impression was Sec. J. Campbell White of New York City. His topic was Our Share of the World, and he made the missionary enterprise seem the greatest undertaking of the age, and worthy the support of every thoughtful man. As a part of a great movement this Minnesota convention will have far-reaching results.

German Work

One of the most interesting addresses in the recent Northwestern Convention considering our missionary work was the account given by Dr. Seil of his work among the Stundists in Colorado, North and South Dakota and Montana. The Stundist movement originated in Germany and Russia among those dissatisfied with the formality of a state religion. The movement grew so rapidly that these people were subject to persecution, but an edict was finally published allowing them to meet for an hour at a time. Hence the name Stundist, or Hour-People. When these groups took the further step of organizing themselves into churches, they unwittingly adopted the exact Congregational form of simple church government. There are 40,000 of these people in America, and in Colorado alone fifteen churches are organized among them. They maintain a beautiful and simple faith which works out into a high moral standard in their different communities. In the old country are 400,000 of these people who are virtually Congregationalists. Dr. Seil is anxious to send a missionary ambassador to these people, who shall make known to them the great body of their Congregational brethren in America. It would seem that such an overture ought to be made.

A Church Frolic

Once a year Fifth Avenue Church, Minneapolis, has what may be called a "Church Frolic" in which the whole parish takes part. The men don aprons and wait at the long tables about which a great church family gathers in jovial mood. Jokes old and new and all kinds of innocent fun abound amid such fellowship as only Christian people have a real right to possess. Toasts and speeches are made by erstwhile sober deacons whose wholesome humanness keeps them in touch with young people who might otherwise be afraid of the office. Pastor Nugent himself has a proper part in this festival and does not thus lessen his remarkable ability for reaching people who should come into church relationship. Altogether this innocent festival has a real and serious part in reaching new people and getting them in touch with the church. May not the social rooms of other churches find a mission in this annual good time?

Minneapolis Extension Work

Rev. W. J. Gray of Olivet Church, St. Paul, whose pastorates have been in the Twin Cities, resigned his pastorate lately to accept the secretaryship and management of the Minneapolis Congregational Union, the society which represents our churches in assisting new enterprises of our order within the city limits. Three such new churches are on the docket for immediate help in building and organizing plans. Both cities were glad to have Mr. Gray remain in his old surroundings. At Olivet, since his pastorate began, a $30,000 church with a fine pipe organ has been added to the equipment, and the foundation laid for one of our large city churches in the future.

In Memoriam

At Fifth Avenue Church, Minneapolis, on Feb. 21, Rev. Messrs. Gray, Merrill, Nugent and Herrick joined in a service in memory of Rev. James E. Smith, for ten years pastor of this church and for the last three years pastor at Everett, Wn. During these ten years in Minneapolis, Mr. Smith wrought himself into the life of the city and into our denominational effort as few men have done. Minnesota joins with Washington in honoring the memory of this able pastor.

Dedication in Minneapolis

A little over a year ago Rev. W. H. Medlar and his wife, with tickets purchased for a tour around the world, were anticipating a well-earned vacation. Just then came a call from Linden Hills Church, Minneapolis. Duty and privilege were weighed a few days, and then it was decided to give up the vacation trip and go to this young church, just in the perplexity of the erection of a new building. In this year great things have been accomplished, and on Feb. 28 the churches of the city gathered with Linden Hills to dedicate a beautiful house of worship in this beautiful suburb, bordering on Lake Harriet. Rev. Dr. P. A. Cool of Buffalo, the former pastor who had initiated the church building project, gave an address in the morning. At the dedication service in the afternoon Dr. Dewey spoke on the necessity of the spiritual in all life. In the evening Dr. S. B. Nelson preached on the essentials in church life. Other brethren brought congratulations and good wishes during the services of the day.

Although only seven years old, the original commodious building was twice enlarged before it was included in the present structure, which will hold an audience of nearly 1,000 people. Finished in dark oak and complete with all modern fittings, the entire edifice represents an outlay of only $22,000. There was no money raising in the dedication, the small amount still necessary being quietly gathered through the community the previous week. At the morning service forty-seven members were received, most of them on confession and this without any special meetings preceding. On March 6 the church organized, in co-operation with the Sunday School Society, a branch Sunday school and preaching station in the newer communities a mile away. When one recounts this achievement in this promising community the giving up of the vacation seems really worth while.

ROBERT P. HERRICK.

Minneapolis, Minn.



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Warner Memorial Home, Saxtons River, Vt.

For Homeless Boys

Vermont Philanthropy Dedicates Additional Plant—Ex-Governor Proctor Elected Trustee

The afternoon of Washington's Birthday brought to Saxtons River, Vt., a large company of persons interested in the work of the Kurn Hattin Homes, for the dedication of the enlarged and remodeled Warner Memorial Home. Hon. W. J. Van Patten of Burlington, president of the New England Kurn Hattin Homes Association, presided, and Rev. Benjamin Swift of Woodstock delivered the address. Other members of the board present were Mr. George B. Graff of Boston, well known in Christian Endeavor circles, Gen. N. G. Williams of Bellows Falls and Mr. E. L. Walker, the treasurer of the Association.

The story and work of these Homes is known to some readers of *The Congregationalist*, but the development of the organization during the past year, and the prosperity which has followed the burning of the Home and Administration Building at Westminster, cannot fail to be of interest to all concerned with the advancement of the welfare of boys. This Kurn Hattin work was started originally by Dr. C. A. Dickinson of Berkeley Temple, Boston, and the site selected was in the town of Westminster, Vt., on a hill facing the broad valley of the Connecticut River. The natural features are charming, and the general situation is in all respects favorable. The aim of the founder was to provide a Christian home for the children of indigent parents and also for homeless children.

The property of the Kurn Hattin Homes consists of a 200-acre farm in Westminster, Vt., upon which is the Dickinson School Building, largely the gift of Mrs. Frederick Billings of Woodstock; also the Jennie Ball Cottage with the barns and out-buildings, and the new Kurn Hattin Home Building, not yet completed. In addition to this property is the Warner Memorial Home at Saxtons River, Vt., the gift of Mrs. Sarah J. Warner of that town. This property consists of a 150-acre farm, with home and barn and out-buildings, and both plants representing a valuation of more than $50,000 and free from debt. With the completion of the new building in Westminster the trustees will be in a position to care for seventy-five boys. An endowment of $200,000 is needed. At present $16,450 is invested as a permanent fund, with $5,100 to be added during the year. The trustees are to be congratulated upon the election of Hon. F. D. Proctor, ex-governor of Vermont, to their board.

Bellows Falls, Vt. PEABODY.

Faculty Complete Again

Yale Seminary Secures Two More Men—Notes on Enrollment

Yale is rejoicing that it is already able to announce the filling of its two vacant chairs. The chair of practical theology is to be occupied by Rev. H. H. Tweedy of South Church, Bridgeport, Ct., a graduate of Yale in 1891. He taught in the Hill School, attended Union Seminary at the same time with Professor Vernon, whom he succeeds, and then spent two years as fellow in Berlin. For several years he has been a popular Yale preacher. Douglass C. Mackintosh, at present professor of theology in Brandon College, Manitoba, Canada, comes as assistant professor of systematic theology. He is a graduate of MacMasters University, Toronto, where he also served as instructor, has taken work at the University of Chicago and has published articles and reviews of importance in the *American Journal of Theology*.

In these days of the breaking down of denominational lines it is interesting to scan the roster of the school. Setting one side the dozen and a half students from other departments who elect work, the 106 students are divided as follows: Congregationalists, 48; Methodists, 20; Disciples, 16; Baptists, 13; Presbyterian and Reformed, 5; Episcopalians, 2; United Brethren, 2; the regular students of the three undergrad-

Continued on page 392

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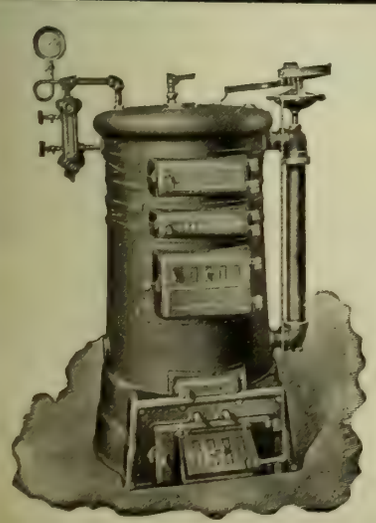
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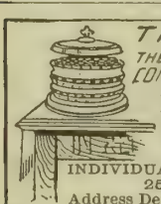
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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Faculty Complete Again

Continued from page 391

uate classes show still less Congregationalists—25, with 15 Disciples, 12 Methodists, 7 Baptists, 2 Presbyterian and Reformed, 2 United Brethren and 1 Episcopalian.

The interest in the Pastoral Functions Course has been well sustained with two lectures by Mr. Henry Sterling of Boston, secretary of the Typographical Union, on The Minister's Relation to Labor Unions, and five by Rev. C. S. Macfarland, Ph. D., on The Democratic Minister and Civic Reform. Mr. Sterling's lectures were well worked out and valuable as giving the point of view of the unions, and some of the conclusions quite suggestive. Dr. Macfarland illustrated copiously from the experience of the South Norwalk ministers the possibilities and methods of active service for the community at large in moral reform and civic improvement on the æsthetic side, and gave large incentive to the students to attempt similar tasks. The caution was wisely added that the minister should secure first the loyal co-operation of leaders of his own church and then the support of the various classes of the community by interesting himself in their interests.

New Haven, Ct. E. G. C.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 12

Mrs. Roy B. Guild presided, with a helpful talk upon the power of personal influence on the part of those who recognize their responsibility in being "sent" to do Christ's work at home or abroad. This was illustrated by a story of Mr. Channon's experience in Micronesia, where a young man who came under the power of Christianity became the agent of Christian reform in an entire island. Another illustration was drawn from the experience of Mrs. Stover in West Africa who, upon her first arrival was escorted to the interior by a company of 250 natives, all heathen, and during a night's encampment heard sounds of wailing at a heathen funeral. After twenty-three years of service, returning to the coast by the same route, her native escorts all Christians, she heard the natives singing in their own tongue, "Praise God from whom all blessings flow."

Miss Olin's report of the Kusaie Girls' School for 1908 was read. What they have been able to accomplish during the year with their thirty-nine girls, three boys and one small boy day scholar is amazing, in view of an epidemic of grippe and a crowded condition which was anything but comfortable. The contribution of their King's Daughters' societies amounted to $19.

A letter was read from Miss Marian G. MacGown of Tientsin, North China. She writes that if some of the people at home might have a chance to compare Christian Chinese men with the masses out of which they have risen, there would be no longer a question as to the need of Christianity in China.

Mrs. D. C. Green of Tokio spoke of the friendly feeling which the Japanese have for America and their desire that there should be a strong bond of friendship between the two countries. This was illustrated by the prayer of a Japanese Christian in a New Year's meeting where after praying for his own land, he prayed for America without mentioning any other country.

Our Benevolent Societies

National

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

Do Children Need Alcohol?

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Then ask him about Aver's non-alcoholic Sarsaparilla as a tonic for the young.

J. C. Ayer Co., Lowell, Mass.

Great Missionary Books, Home and Foreign

(Y. P. S. C. E. Prayer Meeting)

BY FRANCES J. DYER

Topic, March 28—April 3. Great missionary books, home and foreign. Isa. 62: 6-12.

Negroes and Indians. The publication of "Uncle Tom's Cabin" sounded a new note in modern fiction. From that time onward life among the lowly of all races and classes became a favorite theme for great novelists like Charles Dickens and Walter Besant in England and Victor Hugo in France. Today, as Dr. Hillis says, books that have no enthusiasm for humanity are speedily sent to the garret. Besides Mrs. Stowe's immortal story of the past there is a wealth of fiction portraying present conditions among the Negroes, such as Ray Stannard Baker's "Following the Color Line," Charles W. Chesnutt's "House Behind the Cedars," and Edward Everett Hale's "Mrs. Merriam's Scholars." Nor should one overlook that pathetic little book, "The Souls of Black Folk," by Prof. W. B. Du Bois. The Lincoln centennial last month quickened our interest in the sturdy race of mountain whites. Their qualities of character and the social conditions that still keep them in isolation are well represented in John Fox, Jr.'s, stories, "The Little Shepherd of Kingdom Come" and "The Trail of the Lonesome Pine," also in "The Pine Knot," by Dr. W. E. Barton, and several of Charles Egbert Craddock's novels. A full-blooded Indian, Dr. Charles Eastman, a graduate of Hampton, has written entertainingly about the boyhood of his race, and a graphic picture of the wrongs of the red man may be found in Helen Hunt Jackson's "Ramona."

Frontier Literature. Then there are the splendid deeds of white pioneers like Marcus Whitman, who saved Oregon to our nation. Several other states abound in tales of heroism which are well and briefly told in a series of leaflets published by Mrs. L. P. Broad, and can be obtained from the Massachusetts Home Missionary Society. Roosevelt's "Winning of the West" is indispensable for showing the growth of our country, and Ralph Connor's virile stories of the great Northwest furnish additional food for patriotism. The author found his hero for "The Sky Pilot" and its successors in the person of James Robertson, the self-sacrificing Canadian missionary whose remarkable life is the latest of Mr. Gordon's inimitable books. To this list should be added stories of immigrants by Prof. E. A. Steiner, of working girls and child laborers by Marie Van Vorst, and of other classes who suffer from abuses which we, as followers of Christ, are bound to help remove. "Citizens of Tomorrow," by Alice M. Guernsey, is a study of child life that appeals directly to the young people in our churches.

Heroes of the foreign field. While fiction is easy and pleasant reading, there is nothing like the real experiences of men and women actually engaged in the fight for righteousness to inspire us to action. The young men of a certain Bible class were first roused to a sense of their duty as citizens by reading "The Making of An American," by Jacob Riis. One of them remarked, "It made me feel cheap as dirt to see how much more that foreign chap cared for good government than I do." This led to a perusal of "How the Other Half Lives" and better than all else, to a taste for biography, which Professor Jowett says has a greater influence on character than any other class of books. For this reason the best way to study foreign missions is through the lives of the men and women who have been, or still are, on the firing line. Henty has written a thrilling tale of the relief of the legations at Peking, at the time of the Boxer uprising, but it cannot stir the soul like the experiences of Horace Pitkin and our other Congregational martyrs. A full list of fascinating new biographies can be secured from the Young People's Missionary Movement, 156 Fifth Avenue, New York.

Every summer the number increases of travelers who seek for pleasure and health to explore distant regions and those difficult of access. And every year it is made easier to travel in comfort in regions where only the pleasure seeker and the scientist are found. So many are these adventurous tourists that a single steamship line, the Hamburg-American, announces ten cruises to Arctic realms the coming summer. One can go to Norway, North Cape, Iceland, Spitzbergen and the Orkneys, sailing for weeks in continuous daylight, in first-class ships as well equipped as the best hotels, and at reasonable rates.

CONVINCED

Woman's Interesting Experience.

A Maryland woman tells how she was convinced in regard to a matter of vital importance. She says:

"Before I used Grape-Nuts I was almost a physical wreck. I suffered untold agonies from indigestion, could not sleep at night, was on the verge of nervous prostration.

"I finally purchased a package of Grape-Nuts, and the one package convinced me it was just what I needed. I gradually grew better as I continued to eat the food, and my ills vanished.

"I can now sleep soundly every night, going to sleep as soon as I retire. I never have dyspepsia any more.

"Too much cannot be said in favor of Grape-Nuts as a brain food for school children—makes them rosy and active.

"It is just the kind of food one needs for that tired feeling, and produces a reserve force and energy which lasts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 22, 10.30 A.M. Speaker, Rev. G. T. Smart; subject, The Comedy of Militarism.

Y. W. C. A. SECOND BIENNIAL CONVENTION, St. Paul, Minn., April 22-26.

OKLAHOMA CONFERENCE, El Reno, Okl., April 27-29.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Deaths

DODGE—In Schenectady, N. Y., March 4, Rev. Austin Dodge, aged 70 yrs.

TENNEY—At Clifton Springs Sanitarium, Clifton Springs, N. Y., March 2, Mary E., widow of James C. Tenney, late of Ayer, Mass., aged 70 yrs.

MERRILL—In Fairlee, Vt., Feb. 18, of pneumonia, Harry E. Merrill, aged 42 yrs. A graduate of the Moody Institute, Chicago, Mr. Merrill served several churches in California, returning to New England, the home of his youth, about five years ago. He served as supply to various pastorless churches in Vermont, and for the past two years has been connected with the New England Sabbath Protective League.

Build Yourself Up This Spring

Begin taking Hood's Sarsaparilla today. It is reasonably sure to do you good.

The heavier living, closer confinement and harder work of the winter, as well as the torpifying effects of the cold weather on your skin and other excretory organs, are now telling on you.

Hood's Sarsaparilla, taken now, will give your system just what it needs and must have, will help you over this hard spot and quite likely save you from a serious illness later. It purifies the blood, restores the appetite, gives health and strength.

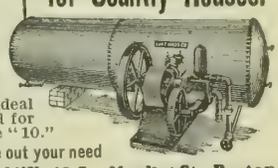
It effects its wonderful cures, not simply because it contains sarsaparilla, but because it combines the utmost remedial values of more than 20 different ingredients, each greatly strengthened and enriched by this peculiar combination. These ingredients are the very remedies successful physicians prescribe for the same diseases and ailments.

Begin taking Hood's Sarsaparilla today. Get it in the usual liquid form or in chocolated tablets known as Sarsatabs. 100 Doses One Dollar.

Water Supply for Country Houses.

The Problem Solved

No elevated tank to freeze or leak. Tank located in cellar. Any pressure up to 60 lbs. The ideal fire protection. Send for Illustrated Catalogue "10."



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DO NOT BUY *a bicycle or a pair of tires from anyone at any price* until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our *unheard of prices* and *marvelous new offers.*

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TIRES, Coaster-Brakes, Built-up-Wheels and all sundries at *half usual prices.*

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Accessions to Churches

[For some months we have been recording more or less regularly the periodical accessions to the churches. To allow ample time for such items to reach our offices, especially from the Western states, we have fixed upon the third issue of the month for the publication of these lists. Pastors and correspondents are requested to bear this rule in mind, and are asked to send their reports before the 10th of the month. It is also desired that the number on confession be accurately specified. The record below includes all items received up to March 13. —EDITORS.]

	Conf.	Tot.
CALIFORNIA		
Los Angeles, First	17	43
San Diego, First	—	26
ILLINOIS		
Chicago, Central Park	6	6
Garfield Park	3	10
Lake View	3	4
Madison Avenue	—	2
Oak Park, First	5	10
Third	2	6
Pilgrim	3	8
Sedgwick Street	12	12
Union Park	2	7
Washington Park	3	6
West Pullman	5	5
Woodlawn Park	—	2
Morgan Park	—	3
Western Springs	1	9
IOWA		
Clarion	1	5
Spencer	6	40
MAINE		
Portland, Free	10	14
North Deering	3	8
MASSACHUSETTS		
Adams	—	11
Andover, Ballardvale	19	20
Boston, Baker	15	16
Boylston	18	18
Brighton	17	20
Brookline, Harvard	7	28
Central	4	15
Eliot	7	7
Highland	2	6
Jamaica Plain	19	26
Maverick	27	31
Mt. Vernon	3	11
Old South	10	20
Park Street	22	28
Phillips	74	82
Pilgrim	42	44
Romsey	23	25
Roslindale	1	3
Shawmut	19	23
Union	7	14
West Roxbury	5	24
Winthrop	8	12
Brockton, First	—	9
Cambridge, North Ave.	25	33
Everett, Mystic Side	24	26
Holden	3	7
Medford, West	9	19
Melrose	46	59
New Bedford, North	—	45
Peabody, West	4	5
Quincy	18	27
Atlantic	—	17
Uxbridge	4	4
Westfield	26	28
NEBRASKA		
Cowles	1	3
Franklin	7	7
NEW HAMPSHIRE		
Chichester	21	21
Concord, First	7	7
Enfield	6	6
Hill	—	8
Laconia	20	20
Littleton	15	15
NEW YORK		
Pelham	17	23
Schenectady, Pilgrim	14	29
OHIO		
Brecksville	4	5
Cleveland, Arch-wood	3	4
First	1	5
Hough Avenue	1	12
Immanuel	1	1
Kinsman	1	4
Mizpah	4	6
Conneaut, First	7	11
Madison	9	12
Medina	—	6
Newark, First	19	21
Norwalk	17	17
Toledo, Birmingham	3	4
Central	4	9
VERMONT		
Barton	15	19
Bennington, Second	8	17
Brandon	7	10
Brownington	9	11
Burlington, First	47	73
College Street	—	12
Charlotte	4	5
Cornwall	9	9
Danville	14	18
Derby	8	11
Essex Junction	12	16
Fairfield	3	8
East	5	5
Greensboro	4	8
Hardwick, East	2	4
Jericho, First	2	2
Lyndonville	—	4
Marlboro	1	1
Middlebury	25	25
Montpelier	8	14
Newport	—	17
Pittsford	42	43
Plainfield	2	2
Rochester	1	1
Rutland	33	51
St. Johnsbury, North	8	9
South	2	3
Strafford	1	1
Tyson	3	3
Vergennes	24	32
Weybridge	6	6
OTHER CHURCHES		
Anoka, Minn.	18	26
Shelby, Mich.	44	48

DIDN'T REALIZE

How Injurious Coffee Really Was.

Many persons go on drinking coffee year after year without realizing that it is the cause of many obscure but persistent ailments.

The drug—caffeine—in coffee and tea is very like uric acid and is often the cause of rheumatic attacks which, when coffee is used habitually, become chronic.

A Washington lady said, recently: "I am sixty-five and have had a good deal of experience with coffee. I consider it very injurious and the cause of many diseases. I am sure it causes decay of teeth in children.

"When I drank coffee I had sick spells and still did not realize that coffee could be so harmful, till about a year ago I had rheumatism in my arms and fingers, got so nervous I could not sleep and was all run down.

"At last, after finding that medicines did me no good, I decided to quit coffee entirely and try Postum. After using it six months I fully recovered my health beyond all expectations, can sleep sound, and my rheumatism is all gone." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read the famous little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

Church and Ministerial Record

Calls

ALLAN, GEO. E., *Meth.*, recently of Paxton, Ill., to So. Williamstown, Mass. Accepts.

BELL, THOS., Saugerties, N. Y., to *Bethesda* Ch., Brooklyn. Accepts.

CUTTER, HENRY P., *Forestdale* Chapel, Malden, Mass., to *Montvale* Ch., Woburn. Accepts.

DALEY, CHAS. M., Supt. of Sunday school work in So. Dakota, to be ass't supt. under the C. S. S. and P. S. and C. H. M. S. in Wyoming. Accepts.

DORLAND, CHESTER P., *Plymouth* Ch., Long Beach, Cal., to be State Supt. of Southern California Congregational Conference. Accepts, to begin May 1.

EDDY, WM. D., lately of Smyrna, N. Y., to Eldred and Barryville. Accepts.

FISHER, WM. B., Kansas City, Mo., to Tonganoxie, Kan. Accepts.

GOODSPEED, FRANK L., formerly of *First* Ch., Springfield, Mass., to *First Presbyterian* Ch., Oakland, Cal.

GRANT, PERLEY C., Newport, N. H., to *Day Street* Ch., Somerville, Mass.

GREGG, JAS. E., *Pilgrim Memorial* Ch., Pittsfield, Mass., to *Trinity* Ch., E. Orange, N. J.

HUTCHINSON, WM. A., recently of Granville, Ill., to *Second* Ch., Elyria, O. Accepts.

LATHROP, EDWARD A., Tryon, N. C., to *Union Cong'l* (Piedmont Coll.) Ch., Demorest, Ga.

MERRITHEW, FRANK, Ellsworth and Lincoln, Io., to Plymouth, Ill. Accepts.

MOSS, FRANK G., to *Englewood Heights* Ch. (newly recognized), Chicago, Ill. Accepts.

MYERS, JOHN C., Gridley, Ill., to McLean. Accepts.

PFEIFFER, HARRY N., *Plainfield* Ch., Meriden, N. H., to Royalton, Vt. Accepts and is at work.

PROCTOR, WM. M., *First* Ch., Ritzville, Wn., to become Supt. of the Congregational Church Extension Society of Spokane. Accepts.

RANDELL, ALFRED E., Wyanet, Ill., accepts call to Dixon.

REINER, FRED'K, recently of Crete and Steger, Ill., to *Second Presb.* Ch., E. St. Louis. Accepts.

STILLMAN, ORSON A., Sunday school missionary for Eastern Oregon, to *Central* Ch., Salem and Howell Prairie, same state. Accepts.

TENNEY, WM. L., *First* Ch., Sioux City, Io., to *Lowry Hill* Ch., Minneapolis, Minn. Accepts, to begin April 11.

Ordinations and Installations

HITCHCOCK, CHAS. E., *rec. p.*, Bath, N. H., Feb. 17.

Resignations

BELL, THOS., Saugerties, N. Y., to take effect March 31, after a six-year pastorate.

BERKELEY, WM., E. Alstead, N. H., to take effect May 1.

BOURNE, ALEX. P., assistant pastor *First* Ch., Cambridge, Mass., to take effect June 1, after nearly five years' service.

DALEY, CHAS. M., Supt. of Sunday school work in So. Dakota.

DAY, Dr. CHAS. O., Barnet and E. Barnet, Vt., to take effect June 1. After three months in Europe, he will take a year's further rest.

DORLAND, CHESTER P., *Plymouth Ch.*, Long Beach, Cal., to take effect April 30, after five years' service.

FAIRBANKS, FRANCIS J., Royalston, Mass., to take effect April 15, after a fifteen-year pastorate.

KIDDER, ALBERT A., Colegrove, Cal.

LINDSTROM, PETER, *Swedish* Ch., Waltham, Mass., after seven years' service. He has accepted a call to Texas.

MEREDITH, ROB'T R., *First* Ch., Pasadena, Cal., on account of feeble health, closing a seven-year pastorate.

MERRITHEW, FRANK, Ellsworth, Io., after a five-year pastorate.

MYERS, JOHN C., Gridley, Ill., after six years' service.

PFEIFFER, HARRY N., *Plainfield* Ch., Meriden, N. H.

PROCTOR, WM. M., *First* Ch., Ritzville, Wn., to take effect May 1.

Continued on page 395

ASSIST NATURE. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

MAYFLOWER PARTY. Rev. William E. Barton, D. D., will conduct a select party to England, Scotland and the Continent, sailing July 1, from Montreal via picturesque St. Lawrence river. Fine new ships; good hotels. Round trip $580. Address Oak Park, Ill.

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EUROPE $375. 68 days. Scotland, England, Belgium, Holland, Rhine, Switzerland, Italy, Paris. Small party. Especially good for school teachers. Conducted a Harvard graduate and experienced traveler. For particulars address Palmer Tours, 240 Newbury St., Boston.

COUNTRY LIFE. Would like to communicate with several farmers and people interested in farms for country homes in growing community short distance from Boston. No money making scheme. Only those who are really interested need apply. Church Clerk, care *The Congregationalist*, Boston, Mass.

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The Pilgrim Press

Boston Chicago

A STANDARD REMEDY.—For many years Roche's Embrocation has been familiarly known as a standard remedy for Whooping Cough, and we are glad to call the attention of our readers to the card printed in another column. Both for its quick alleviation and its speedy cure of this distressing disorder it is without a rival. With this remedy at command, no child should be allowed to suffer for weeks or months, as is so often the case.

All for the "Newsies"

Toledo Gives Them $100,000 Building

Feb. 22, the Newsboys' Building, the pride of the city, was dedicated. It cost $100,000 and is said to be the first and only newsboys' building in the world, though others are contemplated. It is a monument to the practical Christian philanthropy of John E. Gunckel, one of our Central Church attendants, who has given his life to the boy merchants of the streets and has inspired scores to give their money for the new building with its gymnasium, swimming pool, fine auditorium and office equipment. Dr. A. E. Winship of Boston gave the dedicatory address, and prominent men came from all parts of the country to see the building and the boys, congratulate the modest leader and prepare for similar buildings elsewhere.

Seventeen years ago 102 newsboys were gathered at a Christmas dinner by Mr. Gunckel. It required seven policemen to preserve order, and one of them was put out of the building! Last summer 2,000 newsboys had their annual outing at Toledo Beach, and not a policeman in seventeen miles! The Association now has 2,100 active members, a total of 6,439 having been enrolled during its history. Within two and one-half years lost articles found by the boys, approximating $32,000 in value, have been returned to their owners. The success of the Toledo movement has led to its extension to other cities and the organization of the National Newsboys' Association at St. Louis in 1904.

The Central Labor Union has withdrawn its fraternal delegates from the Preacher's Union of the city because the latter could not expel a member who, though formerly a pastor, is now secretary of a local employer's union. The action of this secretary in a recent laundry strike and his alleged conduct elsewhere, were the ground for the labor union's action. The Preacher's Union could not constitutionally become a court to try charges which should come before the denominational body which gave credentials to the preacher-secretary. The incident shows the difficulty of satisfying the demands of labor organizations and the evident unwisdom of retaining ministers now engaged in other occupations in the active membership of a pastor's union.

Second Church was almost gutted by fire, June 15, 1908. The people have just celebrated their entrance into the reconstructed and improved building, spending $8,000, including insurance, in repairs, rebuilding the organ, installing a new furnace and putting in a gallery. The pastor, Rev. G. B. Hatfield, has been seven months on the field, and his tactful, inspiring leadership has been a large factor in the success of the present movement. Though meeting in halls, audiences and the Sunday school have increased. The week's program of special services included addresses by Drs. Huntington, Wallace and Allen, and Prof. G. Walter Fiske of Oberlin.

Wauseon, Toledo's near neighbor, moves on steadily under Rev. F. E. Kenyon, now in the twelfth year of his pastorate. A business man of the church recently issued seventy-five personal invitations to the services and sent them to representative business friends in the community with marked results.

Washington Street Church has converted a large residence into a parish house, where the pastor's study, church office and various rooms for Sunday school classes and other organizations are located. The building is already a busy center for social and educational interests of the church. The Ladies' Society is financing the enterprise, and most of the furnishings, piano, rugs, pictures, have been contributed.

Toledo's co-operative campaign for her hospital and the Y. M. C. A. resulted in securing about $175,000, a generous amount in view of the city's previous gifts for this and other causes. Strong attempts have been made in the legislature to draw the teeth of the present anti-saloon laws, but fortunately these have been defeated. Ohio now has sixty-two counties "dry"!

Toledo, O. —ABE.

Sayings and Doings

The director of the research laboratories of a cancer hospital in England says that no answer has yet been found to the questions why cancer starts, how it is disseminated or how it kills. An investigation of 8,000 cases has given no evidence that it is hereditary. It is confidently hoped that the causes of the disease will be discovered and remedies found. Money is well spent in such researches.

Some chiefs of the Basuto tribe of South Africa have been visiting England. The British and Foreign Bible Society presented to them handsomely bound copies of the Bible in their own language. To their petition that the importation of liquor into their country be forbidden no answer has yet been made public. An affirmative reply would seem likely to impress them that the teachings of the Bible have been fruitful in the British rulers.

Church and Ministerial Record

Continued from page 394

RANDELL, ALFRED E., Wyanet, Ill.

READE, O. E., missionary of C. S. S. and P. S. in Wyoming.

RICHARDSON, CYRUS, *First* Ch., Nashua, N. H., after twenty-five years' service.

STILLMAN, ORSON A., Sunday school missionary for Eastern Oregon.

Churches Organized and Recognized

CHICAGO, ILL., *Englewood Heights, rec.* 4 March. Frank G. Moss, pastor.

EAST DALLAS HEIGHTS, TEX., *Witness, org.* in November, 1908, *rec.* March, 1909. Rev. Geo. A. Chatfield, pastor.

FREEPORT, ILL., March, 27 members.

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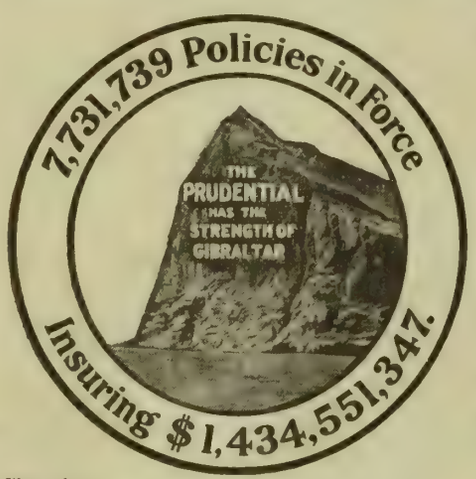
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCIV 27 March 1909 Number 13

The Twelve Hour Day

Rev. J. D. Jones, B. D.

A Cathedral for the Northwest

A Description of the New Plymouth Church, Minneapolis

The Companionable Stars

Estelle M. Hart

One of the Blessed Merciful

A Study of the late Dr. Angell

George J. Anderson

Important Religious News

Notable Merger in Detroit—Dr. N. D. Hillis's Ten Years in Brooklyn — A Canadian Controversy — Dr. Potter Stays in Hartford—Induction of Andover Professors

A Full Table of Contents Will be Found Inside

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Earthly pleasure, fairest, fleetest,
Will not, cannot stay;
But the true and heavenly treasure
Cannot pass away:
May its richest, grandest measure
Gild thy natal day.

Love would strew upon thy way
Fairest, freshest flowers today:
Love would daily, hourly shed
Brightest sunbeams on thy head.
So I pray: that heavenly grace
Be thy flower awakening dew,
And the brightness of His face
Gild thy life with sunshine true.

Many a happy year be thine,
If our Father will:
He has traced the fair design,
He will fill it line by line,
Working patiently, until
Thy completed life shall shine
Glorious in the life divine.

The Love of God the Father,
The Grace of God the Son,
The Joy of God the Holy Ghost—
A blessing three in one,
Be yours aboundingly, I pray,
For this and every coming day.

'Tis the spirit in which we give, not the cost of the gift, that touches the heart of the one who receives. The above is the text of one of the many beautiful silk bookmarks from the publishing house of M. E. MUNSON. On heavy satin ribbon, 25 cents each; $2 per dozen, postpaid. For a birthday remembrance what could be better?

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Evangelistic Campaign. With 18 years' experience in the pastorate and evangelistic work, and now devoting my time to the latter, I can make engagements with pastors and churches desiring such services, and am privileged to refer to the following: Rev. F. E. Emrich, D. D., Sec'y of Mass. Home Missionary Society; Rev. Duncan MacPhie, Sec'y of the Boston Evangelical Alliance and S. M. Sayford, General Sec'y of the New England Evangelistic Asso. Address Rev. Amasa C. Fay, Natick, Mass.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held on Monday, April 5, 1909, in Pilgrim Hall, Congregational House, Boston, at 3 P. M.

WILLIAM R. CAMPBELL, *Clerk.*

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL, Sunday afternoons at 3.30. March 28, Rev. James H. Ropes. April 4, Rev. Edward C. Moore. DAILY SERVICE IN HOLY WEEK, April 5 to April 9, at 4.30 P. M. Rev. W. W. Fenn, Rev. Charles E. Park, Rev. George F. Moore, Rev. E. C. Moore, and Rev. James H. Ropes.

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Contents 27 March, 1909

EDITORIAL 401-407
- Event and Comment
- Editorial in Brief
- Humanity *versus* Commercialism
- The Nearer End of Unity
- How the Good News Spread

CONTRIBUTIONS
- The Twelve Hour Day. Rev. J. D. Jones 408
- One of the Blessed Merciful. George J. Anderson 409

THE HOME
- Together—a poem. Sarah O. Jewett 411
- The Companionable Stars. Estelle M. Hart 411
- The Lost Nickel. C. L. O. 412

FOR THE CHILDREN
- When Father Takes Me for a Walk—selected poem 410
- Dan's Birthday Party. Sophie H. McKenzie 410
- The Children's Pulpit. Rev. E. H. Byington 410

IN THE CONGREGATIONAL CIRCLE 407

CLOSET AND ALTAR 412

AMONG THE NEW BOOKS 415

FOR ENDEAVORERS—Topic for April 4 416

CHURCH AND MINISTERIAL RECORD 424

CHURCH NEWS
- The Northwest Cathedral 413
- Boston 417
- Chicago 418
- New York 419
- Unitarians Admitted 419
- Andover Professors 420
- Declines Tempting Offer 421
- A Genesis Controversy 423
- Important Union of Churches 423
- A Pilgrim's Pilgrimage 425
- The Together Campaign 425
- Unusual Lenten Feature 427

MISCELLANEOUS
- Personalia 407
- In Praise of Cleveland 407
- Education 409
- William W. Rand 414
- Deaths 421
- Christian News 422
- Woman's Board Meeting 426
- Meetings and Events to Come 427

THE CONGREGATIONALIST

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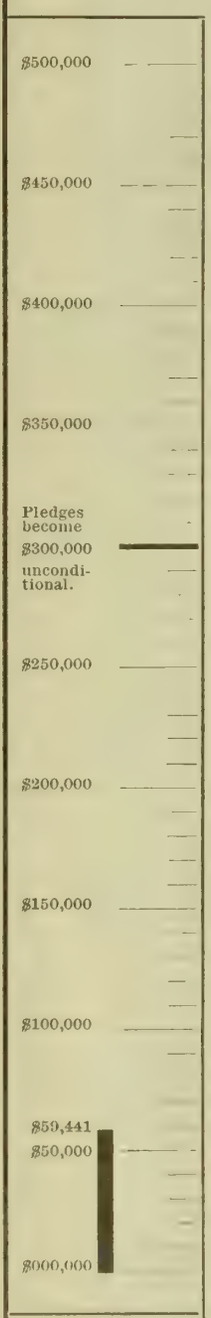
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Who Is to Keep It, If Congregationalists Do Not?

"They made me the keeper of the vineyards, but mine own vineyard have I not kept," said the heroine of Solomon's Song, when her fair face was sunburned and her beauty marred from so much work out of doors.

It is much so with Congregationalists and their own church missionary work. They have allowed it to suffer from insufficient support, while giving generously to good causes outside Congregational lines.



Scale showing subscription to Saturday, March 20, 1909, with point below which pledges are conditional.

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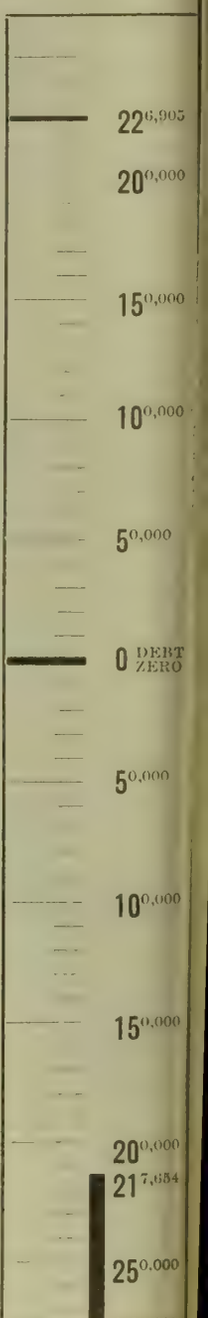
3d. Because Congregational Missions are shut up to Congregational sources for funds to maintain and extend their work. They cannot count on contributions from outside the denomination. Outside objects can look for support to many other sources, to the people of other churches and of no church at all. If Congregationalists should cease to contribute to them, they could still be maintained. Not so with our Missionary Societies. If our own church people do not support them, none others will. Other churches share with our own in extra-denominational benevolences, but in such degree as to care for their own missionary agencies better than we do for ours. It is to the credit of Congregationalists that they do their part with others in outside philanthropies. But it is not a credit to them, when meanwhile they neglect and cripple quite as good philanthropies of their own.

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending March 13	**$52,680.00**
Received for week ending March 20	**$ 6,761.50**
Total to March 20	**$59,441.50**

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THE CONGREGATIONALIST

and Christian World

Saturday
27 March 1909

Volume XCII
Number 13

Event and Comment

Andover's New Century

The induction last Monday of two new men into the oldest professorial chairs of Andover Theological Seminary was the first public event of importance connected with that institution since its removal to Cambridge. It was marked by several signs which fitly introduce a new era. The attendance at the public service was the largest at the induction of a professor during the present generation. The interest manifested was like that of the years when the seminary held a first place in the New England Congregational churches. The unanimity was not less notable. Visitors, trustees, faculty, alumni and guests rejoiced together over the men inducted into office and the prospects of the institution in its new relation. Not a single discordant note marred the harmony of speech and sentiment. Continuity was not only declared but deeply felt. Those who have taken these responsibilities of training ministers for the churches realize that they are heirs of a great past. Confidence in the future of the seminary was no vague feeling, but a conviction shared by the hundreds present, who have received from its treasures in its prosperous years. Andover has a noble mission yet to be fulfilled. Harvard University was founded by an undivided church and maintained by it for more than a century and a half, its chief purpose being to raise up an able and godly ministry. Andover, founded for that same purpose, goes to Cambridge to develop there further its own type of evangelical Christian faith. The life it is to cultivate is to spring out of its own inner self, and lovingly, aggressively impress itself on others. So the new Andover will be the old Andover growing in the knowledge of our Lord and Saviour Jesus Christ, cherished in the affections and prayers of the churches and sending forth their choice youth to preach the gospel in all the world.

Andover and Cheshunt

The recent history of Cheshunt College, a theological school at Cheshunt, England, about as far north of London as Andover is north of Boston, in several important respects is parallel to that of Andover Theological Seminary. Cheshunt was founded by the Countess of Huntingdon under a trust deed whose doctrinal statements have long since been outgrown. It has had at its head some of the ablest of English Congregational professors, including the beloved Principal H. R. Reynolds, and has sent out many notable Congregational ministers. But being largely isolated from other institutions of higher education and hampered by requirements of doctrinal beliefs no longer possible, the number of its students declined almost to zero, and able teachers could not be persuaded to enter its faculty. Three years ago, after long discussion among its alumni and friends, it was removed to Cambridge and a new governing body was constituted for it. The old doctrinal restrictions, however, remained. They could not be accepted by intelligent teachers or students, and they could not be ignored, for they offered opportunity to make trouble to any militant defender of a dead orthodoxy who might feel divinely moved to threaten legal proceedings in case the letter of the creed should not be upheld by trustees or professors. After the removal to Cambridge it was at first proposed to attempt to get relief through promoting a bill in Parliament. Instead, however, the trustees appealed to the Board of Education to draft a scheme for relief from obnoxious provisions of the trust. A scheme was prepared by the Board and published, with invitations to any who might wish to oppose it to present their objections. No objections or suggestions having been received, the scheme was presented to both houses of Parliament as an accomplished fact, and was approved Feb. 5. It relieves the president and tutors from promising to abhor and contend against Pelagian, Arian, Arminian, Socinian and Antinomian doctrines, and from taking oath to believe or disbelieve other archaic statements, such as that the Pope of Rome is "that man of sin and son of perdition." They are asked only to sign declarations of their willingness to carry on the work of the institution in general accordance with the principles set forth in the Confession of Faith. Thus this once cherished school for training ministers, set free from the grip of the dead hand and planted in close relations with a great university, begins a new era in its history.

Revive the Prayer Meeting

A freshening of various phases of church life is one of the most valuable outcomes of revival movements. Not a few churches are rejoicing in a thoroughly revived prayer meeting. Its tokens are the presence of many persons who had gotten out of the way of attending, and the participation of a number whose lips had hitherto been sealed. So marked is this renewal of interest in Springfield that the Ministers' Association has passed a resolution requesting organizations that hold public meetings to respect the standing date of Thursday evening on which the churches hold their midweek services of prayer. These brethren believe that in view of the benefit to the community coming from prayer meetings, it is not unreasonable to request other organizations to hold their meetings on other evenings of the week. Why should there not be the country over a new valuation on the part of the church of the midweek prayer and conference meeting? It need not be conducted after any stereotyped model. The new interest should cut for itself fresh channels; but one night in the week is not too many out of the seven for the followers of Christ to assemble themselves not primarily for social but for spiritual ends, to share with one another their discouragements and their hopes, to plan fresh campaigns, and above all to lay united hold upon the sources of power.

The Quickened Church

Grant for the moment that the revival touches comparatively few outside the churches; even then is it not well worth while? We are meeting laymen almost every day who say that things are decidedly different in their churches from what they were six months ago. Somehow courage and definite purpose have taken the place of timidity and aimlessness, the gospel in its undiminished strength has been brought again into the foreground and is demonstrating what it can do for the man who has become cold or wayward. It cannot be said that the church life in the last two decades in this country has been marked by courageousness and the sense of triumph over obstacles. May we not now be entering upon a new era when the potency of organized Christianity shall be felt by the world at large, and first of all realized within the circle of church membership?

The Future of Home Missions

Our Congregational Home Missionary Society, we might reasonably suppose, would have been warranted twenty-five years ago in planning its work for future years on the basis of its annual receipts at that time. For our denomination was growing steadily, though slowly, in numbers and in wealth. But if the society had acted on such plans, it would now be in debt $565,000. The legacy receipts of the last five years, as compared with the preceding ten years, have fallen off $345,000, and the contributions have decreased $220,000. The debt of last April, $146,000, as compared with $565,000, suggests the shrinkage in our national home missionary work during the last quarter of a century. It prompts us also to ask whether or not this situation indicates a real decline of patrotism and a diversion of interest from the task of maintaining Christian faith in our own country to other lines of work and other fields. Will the revival which seems to have awakened many of our churches and to be bringing many new members into them result in added zeal in home missions, whose prosperity is the measure of any genuine revival? If this year sees the wiping out of the debts of our benevolent societies and the enlargement of their work, especially of the home missionary society which is the basis of them all, then this year will deserve to be the red letter year thus far in the twentieth century.

Wages and Prices

The fund provided by Mrs. Russell Sage for investigation into the condition of working men has brought forth a valuable report by Prof. Robert Coit Chapin of Beloit College on "The Standard of Living among Working Men's Families in New York City." This report is based on studies made last summer by social workers who visited and investigated the conditions of some four hundred families. The cost of food consumed by these families, the nutritive value of different kinds, the consequences of underfeeding and overcrowding are among the subjects considered, and results of similar investigations in Buffalo and other cities are appended by way of comparison. The general conclusion is that wages are too low for families to live in comfort. This conclusion is confirmed by reports of conditions of wage-earners in Pittsburg prepared by several experts, published in this month's number of *Charities and Corrections*. It is shown that a family income of two dollars per day is miserably insufficient for the essentials of American living while present prices are maintained. This is interesting as far as it goes.

The Underlying Principles

Two questions are here raised, which are only partially answered. We need to know, in order to approach a solution of the labor problem, why wages are so low and why prices are so high. As to the first, the report says that immigrants are attracted in great numbers into this country because wages are so much higher here than in Southeastern Europe, from which they come. As to the second, it is said that these immigrants restrict themselves to abnormally low expenses for food and shelter. Hence it is inferred that the way is blocked by immigrants for American working men, who require higher wages and better living. These investigations reveal conditions to be deplored, but do not advance us far on the road to remove them. The facts are that both labor and the means of living are offered in the market for what they will bring. Just at this time there seems to be a glut of labor at prices demanded for it. In some cities, at any rate, according to trustworthy reports, more persons are out of work than at any other time since 1893. It seems, also, that there is a scarcity of the means of living, especially of food stuffs, for which reason they bring abnormal prices. The laws of supply and demand are stronger than any resolutions prompted by philanthropy. But thorough knowledge of them goes a good way in guiding men to plans for bettering social conditions, and one step in this direction at this season will be to distribute labor at such prices as it will bring where it will produce food at prices men can afford to pay for it. That means turning a much larger proportion of working men to agricultural pursuits.

Business Reconstruction

The campaign inaugurated by the Federal Government under Mr. Roosevelt's leadership for the "square deal" in business is not ended, nor should those who have supported it be discouraged. A movement so vast as this must have its ebb and flow and its eddies. But its real progress may be traced and will continue. The reversal by the Federal Court of the spectacular $29,000,000 fine of the Standard Oil Company was not a sign of the halting of the movement, but of its continuance. It meant that the agitated condition of the public mind was subsiding, and that fair dealing is intended to include all parties, even the most unpopular. The fine of $20,000 imposed on the Standard Oil Company for receiving rebates, and the denial by Judge Hazel of Buffalo of its motion for a new trial, is evidence that the Elkins law will be enforced and that other suits against that company and other trusts will be pressed. The conviction of the American Sugar Refining Company on the suit brought by the Federal Department of Justice for cheating the Government out of customs duties by means of false weights; the forced restoration by the Union Pacific Railway of government lands in Wyoming valued at $1,500,000, and the appropriation by Congress of $1,000,000 to the Department of the Interior for investigating other alleged land frauds, give assurance that this work of restoring and maintaining honest standards in business is to go forward under the new Administration.

Another encouraging sign is the decision of the United States District Court nullifying the two-cent passenger railway rate and other rates enforced by the act of the Missouri Legislature two years ago. The court declared that these rates do not pay expenses, and are therefore confiscatory of property without due process of law. The just settlement of such questions cannot be expected of a state legislature whose members are elected by popular vote, but belong to a commission of experts such as are appointed in New York and Massachusetts, who can act after careful investigation. The "square deal" means that the greed of corporations, on the one hand, and of the people, on the other, is to yield to judicial decisions which will protect and promote the interests of all. There are many other evidences that our country has passed through the most exciting phases of a period of great popular agitation and is emerging into a more stable era of business and of legislation.

The Tariff Proposed

The first and most necessary purpose of any tariff is to raise revenue. This need, so often forgotten in discussion, is provided for in the bill presented to the House of Representatives, by an increased impost upon luxuries, such as jewelry, kid gloves and cigarettes; by a duty of eight cents a pound on tea, and by an inheritance tax. A second purpose of an American tariff, as defined by the party in power and indorsed by President Taft in his inaugural address, is to protect our manufacturers and laborers against the cheaper labor of other lands. There are two ways of favoring our own factories, one of which regards, while the other disregards, that too seldom defended or regarded person, the consumer. One puts raw materials on the free list or imposes a low rate upon them. The proposed tariff does this in regard to coal, certain grades of wool which are not grown in the United States, wood pulp and hides. The other builds a wall of prohibition by high tariff rates which leave the consumer at the mercy of the manufacturer. This sort of protection to a certain extent is carried over from the Dingley bill, notably in the case of wool and cotton goods of the clothing grades. Iron, steel and lumber are reduced one-half and still, perhaps, adequately protected. A system of maximum and minimum rates makes room for commer-

cial give and take with other nations. Its provisions need careful thought, lest they become a means of general return to the rates which have been nominally reduced. Patents are protected against the British law which requires manufacture on British soil. Reciprocal free trade with the Philippines is provided, with a limitation of the amounts of sugar and tobacco to be imported duty free. Bonds are authorized to repay the Government the price paid for the Panama concessions and the issue of $250,000,000 three per cent. treasury certificates in time of need is authorized. The bill is a fair basis of debate and may pass the House with few changes. But the Senate will have its say, and a spirit of sectionalism is already active which is sure to change it in many ways.

Taft and Yale

Three successive generations of the Taft family have called Yale College their Mother, and they all have held loyally the sentiments which President Taft uttered in the presence of enthusiastic alumni at the banquet in the Waldorf-Astoria, New York, last week Friday night. "It seems," he said, "that I was a Yale man from the time I had consciousness, and that all my life I had breathed in the Yale spirit." "Whatever success I may have had has been due to the Yale spirit in me." Such sentences explain why, with all the cares of his high office, he is determined to continue his service as a member of the corporation of the University. No wonder that 1,500 Yale graduates came from all parts of the country to share in the jubilation of that meeting. His own enthusiasm emphasized what President Hadley said of him: "Three things Yale helped to make William Howard Taft—a man, a straightforward man and a man of high intellectual ideals. Something of all these he was when he came to us; but he grew while he was with us and was larger at the end than he was at the beginning. The central problem for our colleges today—the central problem for Yale today—is to see that we give the same help and the same stimulus to those who now come to us." Here is a suggestion of what the colleges are doing with the intellectual, and still more with the moral life of the country and the patriotism that gives it unity, for as President Taft said: "The Yale spirit is only an intenser feeling that comes from all our colleges and universities that are worth while. They give us the spirit that means the retention of all that is good in our great institutions of civil liberty that our fathers left us." The reunions of alumni all over the land are means for the expression of the best sentiments and aspirations of American citizenship. Any one who has attended many of them through a series of years knows that they have grown in interest and value because of the enlarging sense of responsibility among educated men and women, and because of the fraternity which, while loyal to one's own college, appreciates more and more the service they all are doing for the social life and for the nation. Every such meeting ought to and does help to strengthen the ambition of American boys and girls to secure the advantages of college education and to realize its highest uses.

Two Murderers Convicted in Tennessee

On Monday, Nov. 9, 1908, Col. Duncan B. Cooper and his son Robin shot to death ex-United States Senator E. W. Carmack in a street in Nashville. Mr. Carmack was an advocate of state prohibition and editor of the *Tennesseean*. Colonel Cooper opposed prohibition. Both parties had long been prominent in state and national politics. They were leaders in rival political factions, and Editor Carmack had sharply criticised Colonel Cooper in his paper. It is said that he threatened to kill Carmack if the criticisms did not cease. The tragedy soon followed. Over 3,000 persons were sifted in finding a jury of twelve, and it was reported that four of these could neither read nor write, while four others understood the English language but indifferently. Much doubt has been expressed of a fair outcome of a trial with such a jury. A vast deal of Southern eloquence by counsel on both sides has seemed at times to obscure by rhetoric the points at issue. But a just presiding judge, undisturbed by popular excitement, giving a simple and clear charge to the jury, refusing to discharge them when they declared they could never agree, has brought about a unanimous verdict convicting both the Coopers with a sentence of twenty years' imprisonment. The jury was out nearly five days. Efforts are being made by the defense to have the verdict set aside, and the condemned men are out on bail of $25,000 each. But in this trial, one of the most famous in the history of Tennessee, our jury system, which has become somewhat discredited by recent miscarriages of justice, has been vindicated afresh, and it seems likely that the sentence in this case will be carried out.

The Killing of Petrosino

In 1900 New York stood fourth among the Italian cities of the world, counting the Italian-born and their children. The Italians of the city have increased greatly in the last eight years, and their number must now press closely upon that of the population of Rome. A large proportion of these immigrants come from Sicily and Calabria, where the days of brigandage are recent and where blackmailing secret organizations still persist. Neither church nor state has ever been able to train these children of long centuries of oppression and ignorance in respect for public law and the fifth commandment. They have tranplanted their feuds and their intrigues to this country, and with them the violence which has characterized their home life. Many criminals escaping from punishment have made their refuge and continued their villanies in the Italian quarters of New York. Threats of death have been used to extort money, and hardly a week has gone by without crimes of violence. A favorite form of this has been the exploding of bombs in tenement houses, destroying the victims and their neighbors indiscriminately and terrorizing those who might look for like treatment if they refused the demands of the criminal societies. To meet this condition of affairs the New York police department has called in detectives of Italian race, familiar with the language and the modes of thought of the criminals. The chief of these, Lieutenant Petrosino, on an official visit to Sicily, was assassinated in a public square in Palermo, apparently by those who had reason to fear the results of his visit in their expulsion from the United States or their return for trial to Italy. This assassination has stirred public indignation both in Italy and New York and has led to proposals for more intimate working together of Italian and American authorities for the stamping out of these nests of murder which exist by sufferance in both countries. The death of Petrosino may be more effective than his life in putting an end to the Mafia and the Black Hand both in Sicily and New York.

An Object Lesson in Collectivism

Not since it was besieged by German armies and desolated by its own commune has Paris had such an experience as came to it last week through the strike of its telegraphers, letter carriers and electric workers. The city was in darkness and cut off from communication with the outside world. The significance of the situation lay in the fact that all these strikers were government officials and that they struck to coerce the government into allowing them to dictate the conditions of their own employment. They demanded the dismissal of the high official who had resisted their demands, the recognition of their unions and certain specific conditions of hours and pay. France has gone so far on the road toward socialism that the case presents an object lesson of what might easily result from even the partial acceptance of that system. If Premier Clemenceau had yielded in what he himself described as an intolerable situation, the real government of Paris would have passed to the councils and heads of the trades unions. Suppose that the process of nationalization had gone further, and all so-called natural monopolies had been absorbed by the government. There

would then be a great body of privately organized voters, with separate, selfish interests, not a majority, but able to bring united influence to bear by the double threat of political action and the creation of an intolerable situation by withdrawal from work—how much real power under these conditions would remain to the nominal government, or liberty to the ordinary citizen? Premier Clemenceau resisted the demands. He said that the dismissal of officials was a matter to be discussed with Parliament. He agreed to admit direct approach to the representatives of the workers for statement of grievances. The strike collapsed and Paris is left to consider the lessons of its disagreeable experience.

Rights of Commerce in Wartime

Ten commercial nations have been in conference by their representatives, meeting in London as the International Naval Conference, and the result of their deliberations, which will form the basis of law for The Hague international prize court, is now announced. The law of blockade requires notice through diplomatic channels and an effective control of the coast guarded, to which also the blockade must be strictly limited. A combatant found on a neutral vessel may be made a prisoner—a decision which would have justified the seizure of Mason and Slidell on the steamer Trent during our Civil War. Vessels taken by a combatant on the high seas may not be destroyed, but must be carried to a port where the validity of the capture may be decided. Transfers to a neutral flag made before the outbreak of hostilities are to be respected. Contraband of war is defined under three heads. War material and the like is absolute contraband. Food supplies and other materials which, though not specially designed for use in war, are capable of such use are conditional contraband. Raw materials of manufacture and the general list of articles of commerce cannot be declared contraband. Our own representatives regard these decisions as a triumph for the principles which the United States has always maintained. If war must come, it is a great gain to have defined its limitations so clearly, on a side which vexatiously affects the business of every nation that withholds itself from the strife.

Servia and Austria

Servia has been playing with fire—a shrewd game of provocative but not too provocative diplomacy with Austria—before accepting the inevitable position of a defeated agitator for the rights of the people of her own blood who have been absorbed by Austria in the two annexed provinces. The position is not yet without its dangers for European peace, but we do not think the one consideration which would justify Servia in war can be reckoned upon at this time. If popular agitation in Russia could force the hand of the government, the ultimate, inevitable duel between Russia and Austria for the control of the Balkan country would be on. But Russia is absorbed in its internal and financial troubles, and it looks as if Austria would gain its point and increase its prestige at a cheap rate, having chosen a propitious moment for an irregular move and by the steady support of Germany. Ultimately she must satisfy the Slavic elements in her population, now held under in the new provinces and denied political rights in Hungary. The men upon the Balkan chessboard hardly take on new values by the reduction of Servia to a pawn's place, but we are one move nearer to the final combination which must result in checkmate for either one or the other of the players.

"Children should laugh, but not mock; and when they laugh, it should not be at the weaknesses or faults of others. They should be taught, so far as they are permitted to concern themselves with the characters of those around them, to seek faithfully for good, not to lie in wait maliciously to make themselves merry with evil; they should be too painfully sensitive to wrong to smile at it, and too modest to constitute themselves its judges."—*Ruskin.*

Humanity versus Commercialism

In public addresses and private conversation officers of the American fleet of warships and others who accompanied them around the world are giving the impressions received on their journey. Their welcome by South American nations and by New Zealand and Australia will never be forgotten. But they seem to agree that the climax of their experiences was in Japan. As they approached that country the tension on all sides grew stronger. Suspicions and anxiety spread. Most of them looked for a formal demonstration of welcome, but few believed that any genuine regard would lie beneath it. Forebodings unspoken and perhaps undefined hung over the 14,000 men on the sixteen ships of war as they drew near the land. What might happen no one knew but many feared. They felt that they were approaching a rival nation that was secretly planning to wrest from the United States the political and commercial supremacy of the countries whose shores lie on the Pacific Ocean.

From the moment that the fleet came in sight of the coast of Japan till its reluctant departure the treatment which the Americans received was a constant surprise to them. The courtesy, the dignity, the absolute spontaneity of their welcome almost swept them off their feet. The Japanese reverence their teachers. They look on the United States, which first opened their doors to the outer world, as their teachers and benefactors, and they met our navy as representing our nation. Though Japan is just recovering from the war with Russia which, leaving her victorious has also left her financially poor, no expense was spared in honoring her guests. But her welcome went beyond what money could do or official courtesy could express. The whole Japanese people greeted with joy the mighty battleships of her Western rival as though any other than friendly rivalry was unthinkable. Thousands of children sang songs of welcome. Everywhere the flags of the two nations, of equal size and quality, were intertwined. Officers and sailors, from the admiral in command down to the midshipmen, are describing what they saw and did and received in Japan, and all agree that more genuine and honorable affection was never shown by one nation to another than was shown by Japan to the United States. The effect of this unanimous testimony must be weighty on the future relations of these nations.

What, then, is the motive that in both countries has kept up a continual agitation expressing itself in talk of war breaking out between them? We can find none except the fear lest one will gain commercial advantages over the other. Each nation fears lest the other will outrun it in colonizing territory, in taking possession of land and what it will bring, in capturing the larger share of the commerce of the Pacific. And in this fear we regret to have to confess that the nation which all the world recognizes as the stronger has shown the greater trepidation. There is room enough in that vast region lying between both countries for both to expand in friendship and to serve mankind together. Opposing one another in spirit they will mar what both value, even if no war should follow. Shall not humanity conquer commercialism and maintain that harmony so rarely and nobly shown in the outcome of the visit of our fleet to Japan? After that, Christian America must honor herself by sternly repressing any suggestion of possible war, and here every citizen has a duty and an opportunity.

Is it claimed that racial differences aggravate the situation, and that white men are afraid that yellow men will prove to be their superiors in ability and enterprise? Then why is it that the same suspicions lurk under the relations between England and Germany? Both are spurred by commercial rivalry to outdo each other in building ships of war. Leading men in government and in society in England are urging the increase of the army to repel a possible German invasion. But the two nations are racially closely akin. Their rulers are united by the dearest family ties. They share great problems which affect not only their own peoples but the whole world, and which can be solved only by their

friendly co-operation. The best people in both nations confess that the suspicion and hatred which find expression in influential quarters are both silly and wicked. Such jealousies are unworthy of enlightened nations, but they could not flourish except in the thoughts and the talk of enlightened men and women. England and Germany, the United States and Japan, have at least as good reasons for maintaining cordial friendship with one another as England and the United States have. No ancient quarrels slumber in their history, ready to be stirred to rekindle old enmities, as between the England and America of the last century.

The chief fact to be considered in this matter is that the maintenance of peace, so far as our country is concerned, rests largely with individual Christians. If we will cultivate humanity and repress the selfishness of commercialism; if we will persist in seeing the best in our Japanese neighbors and in showing them the best in ourselves, the best in both will grow better and friendlier, to the good of all nations and the glory of God. This is a service in which every one so disposed can take a definite part, for our national Government is wholly in favor of maintaining peace and friendship with Japan.

The Nearer End of Unity

That man is hard to find today who, possessed of a Christian heart and conscience, does not desire to see a larger measure of Christian unity prevail throughout the world. None of us are satisfied with the divisions and competitions within Protestant ranks. Only last week came a letter to this office from a prominent Canadian concerned with the determination of the new national missionary policy soon to be considered at a great meeting in Toronto. He was seeking some practical plan for preventing what he calls "the scandalous overlapping and competition in our West." That is but one of numerous instances we might cite that indicate an awakening and rapidly increasing sentiment in all parts of Christendom.

No Christians are as a body more ready for unity than are Congregationalists. They have always been at the front in interdenominational undertakings. To the Christian Endeavor movement, the Federal Council of North America, the Y. M. C. A., the Laymen's Missionary Movement, Congregationalists contributed much of the initial impulse which brought these organizations into being, and they stand loyally by them today. Once and again during its history American Congregationalism, in the interests of magnanimity and unity, has sacrificed advantageous opportunities for denominational advancement. It does not accord with the genius of our polity or traditions to put the making of men into Congregationalists before the making of men into Christians.

But when it comes to the nearer end of Christian unity, to the effort to develop brotherly ties in a comparatively narrow local circle, Congregationalists sometimes show a spirit singularly inconsistent with their generally more favorable attitude toward Christian unity in the abstract. Our weak point today is not in our professed and our real attitude before the world, as shown in National Council resolutions and on other public occasions. Our weak point is in the failure to apply locally the principles which we advocate in the abstract. If we should send a competent reporter to examine into the actual status of Congregational unity in one hundred cities and towns, selected at random, in the East and the West alike, we doubt if the result of the inquiry would prove altogether pleasing and inspiring. To be sure, in many communities where there are from two to fifteen or twenty, or even more Congregational churches, a gratifying measure of denominational *esprit de corps* can readily be found. There are cities, particularly in the West and the Far West, where Congregationalists work together constantly and faithfully and each church considers itself not *the* church of the place, but a part of *the* Congregational church, under obligation to love and serve its neighbor not less than it loves and serves itself.

This spirit, we are thankful to say, is more marked throughout the entire country than ever before. We are getting together slowly but surely, and because the tide is in that direction we consider it a favorable time to urge a fresh consideration by all the churches of their duty to the vicinage and to the denomination as a whole. The future not alone of Congregationalism but of organized Christianity, so far as our churches are related to it, is involved in this question: Can our churches become pervaded with the spirit of brotherhood that is so apparent in the life of the world today and that is struggling for recognition in every human association, whether it call itself religious or secular? Can our churches see beyond geographical limits? Can they rise above theological animosities? Can men of different tastes and temperaments, conservatives and radicals, believers chiefly in revival methods and believers chiefly in cultural processes, love one another and work together, each trying to see the end at which his brother aims, and trying to overlook personal peculiarities for the sake of team work in essential matters?

The present campaign being carried on by our seven national societies is testing this spirit of co-operation. The men going from point to point in four different sections of the country find at some places Congregationalism already lined up not for a special spurt only, but for the long pull and the hard pull in season and out of season. In other communities they find only a nominal unity, and not always even that. They find churches of different types that not only have little in common with one another, but seem to care to have little to do with one another. The sense of corporate responsibility is languid. The societies are looked upon as agencies which must make their own way, and the local church considers itself at liberty to support and criticise or hold aloof, as it pleases.

This is the spirit of independence carried to a painful extreme. Often such individualistic churches are the ones most disposed to criticise the societies on the ground that there are too many of them, or that they do not pull together. But today we are having a splendid illustration of the ability of our missionary agencies to co-operate to share one another's burdens, and to mass their forces upon a single, large and definite objective. What the individual church expects of the national organizations and what it rightly expects, it ought to exemplify in its own field and with relation to the churches with which it should be affiliated, not through formal bonds simply, but through the constant passing back and forth of the warm currents of sympathy and brotherliness.

Loyalty to the individual church is a noble quality. We shall always need that; but it may become a disguised form of selfishness. What is this church or that church, even with its noble heritage of one or two hundred years of history, even with its present-day equipment, except an instrument through which the Kingdom of God is to be advanced on the earth? Now, if that Kingdom means anything to twentieth century ears, it means that men shall live together in brotherly relations, thinking not so much of their own things as the things of others, working not simply to build up one church, but the entire Church of Christ: first of all in the immediate vicinage, then in the city slums, on the advancing Western frontier, among the mountains and on the lowlands of the Southland, in China, Japan, in India and Africa and unto the uttermost parts of the earth. But the place to begin to exemplify the spirit of unity which Christ said more than anything else marked men as his disciples is just where we are today.

How the Good News Spread

There was a fire of faith and zeal in Jerusalem in the first days of the church; then came the persecutors and scattered the live coals, which everywhere kindled new flames of Christian life. Stephen was dead, Saul still the most zealous of the persecutors; but Philip told the good news in Samaria and brought into the church the Ethiopian

eunuch. The first secret of the spread of the faith came from this, that it was good news to a longing world. We have heard it all our life, so that it falls upon dull ears. But to these Jews and Samaritans and proselytes from the Greek world to Judaism it was a novel and glorious message, meeting their hearts' desire with a new revelation of God and immortality.

We have here the first break with Jewish prejudice and the earliest real contact of Christianity with the outside world. No doubt Philip and the apostles after him justified to themselves the founding of the church in Samaria by remembering Christ's visit and preaching to the woman at the well and the crowd her testimony brought from the city to listen to his words. The ground was ready, the seed sprang up quickly, with promise of good fruit. The scenes of the last days with Jesus were too fresh in the minds of Peter and John to allow force to the old race hatred. Here was the first break in the wall of exclusion which grew wide enough at last to let us in, who belong not even to the Greek but to the Barbarian world of the apostles' day and thought.

This scattering of the fire found fuel ready everywhere. God had prepared the hearts of men for the good news. So it is today, among those to whom the word of God's love in Christ comes as news. We are faithless when we think of ourselves as helpless witnesses to a wholly reluctant and indifferent world and not as fellow-witnesses with the Holy Spirit. No preacher ever went to men with wise and single-hearted testimony but he found some hearts prepared, some longing and eager souls to whom the word of witness was good news indeed.

The problems of passing over the borders of race prejudice and welcoming different modes of thought and life is as real and testing with us in America today as it was to the reluctant Jewish church. In foreign missions it is real, but remote; in our own towns and villages it is close and pressing; it has come to our doors and is knocking at our hearts to learn whether we have any real feeling of brotherliness toward the stranger within our gates. Have we a message for these newcomers? Are we ready to acknowledge their claim upon us of brotherhood in Christ? Have we any place for them in our own church life? We are tested by these opportunities of witness at our doors as nothing else can test and try the reality and the Christlikeness of our church life. If we are intrenched within an immovable barrier of caste, if our race-pride or creedal self-sufficiency has neither room nor recognition for these, our stranger-brothers, for whom Christ died, how shall we justify ourselves to him who gave his life a ransom for every man on earth?

God has a meaning for the church, as well as for the state, in these inflowing tides of strange humanity. We shall all see that meaning and that opportunity at last and in the retrospect. But what we need is the prophetic power of sight, the will to grasp that meaning now, while the opportunity is ours to use, that we may spread the good news of the Lord we know and love, that other and expectant hearts may be drawn to him and made partakers in his joy and work.

Prayer meeting topic for March 28—April 3. How the Good News Spread. Acts 8: 1-40. The work of Philip. Over the borders to Samaria. What faith should do with race and creed hates. Overflowing our borders of caste and prejudice.

Editorial In Brief

A complaint occasionally comes to *The Congregationalist* that it seldom publishes a sermon. In the course of the year it contains the gist of a good many sermons. A fine example is given this week in the article by Rev. J. D. Jones, one of the most spiritual and eloquent of English preachers. Some of our readers fail apparently to recognize the best in a religious article unless it is introduced by a text and closed by a peroration.

The problem of Sicily after the earthquake is in large measure to be solved in our American cities. In a single day last week some ten thousand immigrants from the neighborhood of the earthquake landed in New York.

The thirty-six states which depend in part on inheritance taxes for their administrative expenses will all be heard from before Congress acts on that part of the tariff bill that demands those taxes for the United States treasury.

We hope the Roosevelt's steamer mail, March 24, included a copy of the April *Missionary Herald*, so marked as to call attention to the department, Our Missions in Miniature, which this month is devoted to South Africa. The text is concise and interesting, and the map and illustrations would add value and suggestiveness for travelers about to go over much of this ground.

An ore train of sixteen cars on a steep grade of the Colorado & Southern Railway got beyond control last Sunday. The train employees all leaped and escaped with bruises, except the engineer, "Bud" Schwartz, who stuck by his engine in the attempt to stop the train and was killed grasping the whistle cord which gave warning of the danger. We are glad to put on record the name of one of the thousands of potential heroes to whom we owe the safety of our travel.

President Zelaya of Nicaragua, with the aid of American newspapers, appears to be stirring up some trouble among Central American republics. He is reported as vowing that if the United States interferes Nicaraguans "will fight to the last ditch." Our country and Mexico, with the concurrence of Central American states, can effectively police that district, thanks to agreements between them brought about during President Roosevelt's administration.

The early harbinger of summer is the waking up of dormant enterprises and organizations to utilize Sunday for the amusement of the many, the toil of some and the profit of the few. It is rather ominous that ministers are divided on this matter at legislative hearings. It is pleasant to note that the Yacht Racing Association of Massachusetts last week by a good majority voted against a proposition for a Sunday race from City Point, Boston, to Marblehead.

Our fellow-reformers who plan to exalt spiritual life by promoting digestion may find a valuable suggestion in an incident told of a college professor. He had been granted a Sabbatic year, to be spent in Europe. His feelings in parting with the assembled students were suffused with such strong emotions that he exclaimed, "Would there was a window in my breast that you could see the innermost feelings of my heart for you." At that point an impulsive freshman spoke out, "Professor, would a pane in your stomach do?"

Our reports this week from Pennsylvania and the Pacific campaign show that the "Together" Campaign is being warmly welcomed there. Apparently those who enter into it heartily are inclined to think that the reactive influence on the churches is one of its best features. In almost every case where Congregationalists are eager for closer fellowship with one another and a more direct touch with the denomination at large, this joint movement of the societies is hailed as a means toward that desirable end.

The old English sense of safe isolation is disappearing in renewed terrors of invasion. A recent debate in the House of Commons seems to have convinced the nation that Germany is likely to overtake it in the number of battleships in commission within a few years and the result is likely to be that eight enormous fighting ships are to be begun at once. What with the tales of airships and the plays of invasion in the theaters, the English public is in a state of mind unexampled since Napoleon kept his camp of invasion at Boulogne a century ago. The result may be to introduce general military training for Britons. Secretary of War Haldane already talks of a trained force as large as that of Germany. Such rumors of war must make British Christians long more than ever for the reign of the Prince of Peace.

The Census Bill passed by the last Congress in February, which Mr. Roosevelt vetoed, has been passed by the present House of Representatives, reconstructed with the spoils feature eliminated, and along the lines laid down by Mr. Roosevelt. It will no doubt be adopted by the Senate. Under the bill as first passed, employees would have been practically appointed by members of Congress without competitive examination, and experienced judges estimated that in

taking the census at least $2,000,000 would have been wasted. Thus one of the last official acts of the outgoing President was one of the best, and it may be added that if it had not been well understood that President Taft's positions on this matter were the same as those of his predecessor, Congress would have attempted to re-enact the offensive measures of the former bill.

One reason why Asiatic immigration is such a trouble to the Pacific Coast is given in blunt fashion by a San Franciscan quoted by *The Pacific*. He says, out of an experience of twenty-five years: "The fact is that the white man, especially the 'native born,' almost a term of ridicule, will not work. That is the secret of the situation, and the end is not hard to predict. . . . When a people cease to do their own work, some other people must do it; and if with that labor is introduced an intellectuality equal to the domestic standard, the control of industry, the ownership of land and even the political management of the country will pass to the most capable. In the East, especially the extreme eastern states, we see the converse. Asiatic labor does not trouble Maine, nor in any other part of the United States does it interfere with pursuits efficiently conducted by our own people." That is a big indictment and interesting, if true. Can it be that "climate" transforms the thrifty and pushing American in a single generation into a Sybarite?

In the Congregational Circle

Our Chicago correspondent in *The Congregationalist* of March 13 gave an extended account of the induction of Rev. John A. Holmes into the pastorate of the First Congregational Church of Champaign-Urbana, Ill. The services were called an "inauguration," and the persons taking the principal parts were the moderators of the local association to which the church belongs, of the state association and of the National Council, while the sermon was preached by the Western Secretary of the Education Society. Our correspondent says that the moderator of the local association "in his official capacity" welcomed the pastor-elect into local fellowship and it was implied that the other participants acted in a representative way. The question is asked whether this method of inducting a minister into a pastorate is new in our denomination.

It is not unusual for a local church to welcome a minister whom it has engaged to be its pastor by formal services in which addresses are made by persons invited for the occasion. But we have known no instance in which these persons have acted as representatives of other churches unless they have been authorized to do so by votes of those churches. It may be that in this instance the local association had voted to authorize its moderator to act in an official capacity, though we have not heard of such action. Certainly Hon. T. C. MacMillan had no authority to represent the National Council as its moderator in a formal induction of the minister into the pastorate, such as has usually been provided for by a council of delegates chosen by their churches, nor do we suppose that he assumed any such authority. No doubt he accepted the invitation of the First Church to address it simply as an individual Congregationalist, whose service to the denomination has been constant and generous and who is welcomed everywhere among our churches both for his own sake and because he is moderator of the National Council.

By vote of the National Council, pastors installed by council are indicated in the Year-Book by "*i.*" and pastors recognized by council by "*r.*" Pastors without such initials are those who hold their office through a contract between them and the churches employing them without action of other Congregational churches in welcoming them into fellowship. Their standing in all cases is in the associations or conferences to which they belong.

It is possible that some other way may become acceptable to Congregational churches of expressing their fellowship with one another than by councils or by associations acting as councils. We do not yet see, however, how such a service as is above described can become the official action of a body of churches and at the same time keep the local church as the unit of the denomination.

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As in the case of the recent Park Street centennial, we make no apology this week for our attention to the Plymouth dedication in Minneapolis. "Plymouth Church of the Northwest," as our correspondent, Dr. Herrick, describes it, interests and concerns many more Congregationalists than those resident in Minneapolis. The country over, our denomination will rejoice with the Northwestern fellowship in the magnificent equipment just dedicated. And many of these scattered friends will early have an opportunity also to enjoy the privileges of the new plant. No later than next October it will accommodate the joint sessions of the American Board and the Brotherhood. At that time many interested readers who follow the account on another page will be able to appreciate more intimately the splendid appointments described. We congratulate Congregationalism on its new acquisition.

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The annual meeting of the Congregational Sunday School and Publishing Society, April 5, promises to be exceptionally interesting. Its president, Dr. Henry Churchill King, is to make a special journey to Boston in order to attend it. The society's year, ending Feb. 28, has been financially an unusually prosperous one. The directors, who have faithfully attended the regular monthly and the special meetings, and have had careful oversight through committees of the various departments, are convinced that the work and opportunities of this society are not less important than those of any others of the seven, and that encouraging progress is being made in taking advantage of them.

Personalia

Rev. John W. Simpson, an ex-president of Marietta College, Ohio, was burned to death last week in a Fifth Avenue apartment house where he was living. Some other members of his family escaped, not without injuries.

Sir Andrew Fraser, for thirty-seven years an Indian official and lately Lieutenant-Governor of Bengal, is in this country on his way to a missionary conference in Canada. He sees no danger for British control in the revolutionary agitation, which, he says, is confined to a small proportion of students, some of whom had been educated in Japan. This is a more hopeful view than many Englishmen in India are taking.

Dr. Grenfell is on his way back from the Pacific Coast, where he has addressed overflowing congregations in the large cities. His first visit to this part of the country has been fruitful in its bearing upon Dr. Grenfell's work in Labrador; but reports from every point which he visited show that without intending it, he did the work of an evangelist wherever he went, and that the quickening which his word brought to the churches was as noticeable as the result and gains to his mission. Pres. John Willis Baer of Occidental College writes, "Dr. Grenfell was a great blessing to Southern California, and he opens up a new life wherever he goes." Said an enthusiastic observer of the hold he obtains upon all types of people, "I wish Dr. Grenfell could give up his work in Labrador for two years and go about among our American churches preaching the gospel."

In Praise of Cleveland

Death makes way for fame or oblivion. In the case of ex-President Cleveland the perspective of time enlarges. The celebration of his seventy-second birth anniversary in New York, March 18, was remarkable for more than the fact that such a recurring remembrance has power to perpetuate itself. The President, the Chief Justice of the United States Supreme Court, Governor Hughes of New York, Senator Root—all members of the party which opposed and once defeated him, gave his memory unstinted praise. Governor Hughes spoke of him as "a great hero of a civil administration," unassociated with the wars which have given us so many heroes. President Taft's address began by speaking of Mr. Cleveland as completely American, "a pure product of the village and town life of the Middle States, affected by New England ancestry and the atmosphere of a clergyman's home." He proclaimed him victor in his long struggle with the Senate and took the occasion to define his own position in regard to common charges of executive usurpation: "We hear much in these days of the usurpation of the legislative jurisdiction by the executive branch. As long as the legislative branch has the power of the purse, the danger of executive usurpation is imaginative. The real danger arises from the disposition of the legislative branch to assume that it has the omnipotence of Parliament and may completely control the discretion conferred upon the Executive by the Constitution." Senator Root also emphasized Mr. Cleveland's Americanism: "One of the elements of his strength was that his mind worked as the minds of most Americans work—only more powerfully and conclusively. He spoke truth that all Americans are conscious of thinking vaguely. He was a man of convictions, not extemporized for a moment or for a purpose, but deep-rooted in springing from his heart." A strong, rugged thinker, slow in conviction but immovable in determination, a partisan but wise and wide enough to see that the service of the whole people is the goal of statesmanship, Mr. Cleveland's fame bids fair to grow larger with the years. His personal charm, which ripened in civil and home life, was well set forth by Richard Watson Gilder in the poem which he read:

"Firm with the powerful, gentle with the weak,
His was the sweetness of the strong! His voice
Took tenderness in speech with little folk,
And he was pitiful of man and brute.
So, for the struggle with high things of state,
He strengthened his own heart with kindly deeds—
His own heart strengthened for stern acts of power
That, fashioned in the secret place of thought,
And in the lonely and the silent shrine
Of conscience, came momentous on the world;
Built stronger the foundations of the state:
Upheld the word of honor no whit less
'Twixt nation and nation than 'twixt man and man:
Held righteousness the one law of the world
And higher set the hopes of all mankind."

The Twelve-Hour Day

The Cheer and Peril of a Limited Period of Time

By Rev. J. D. Jones

[The highest office within the gift of the Congregational churches of England and Wales is that of the chairmanship of the Congregational Union, whose semi-annual meetings are a conspicuous feature of British Congregational life. The author of the following article, Rev. J. D. Jones, has recently succeeded Sec. R. Wardlaw Thompson in this chairmanship. Mr. Jones is of Welsh birth, is about forty-five years old, and has been since 1898 pastor of the church at Richmond Hill, Bournemouth, one of the strongest Congregational churches in England, and especially popular with the many visitors at this well-known resort. He is familiarly known locally as the Bishop of Hampshire, in view of the readiness with which he responds to calls from the smaller churches, and he is frequently drafted for addresses in more distant parts of England. His books, "The Lord's Prayer" and "The Birthday of Hope," are well known on this side the Atlantic. And he is also remembered here because of his strong address at the International Council of 1899. *The Congregationalist* hopes to be able to publish other articles from his pen, particularly in the devotional line in which he writes so effectively.—EDITORS.]

"Rabbi," said the disciples, when Jesus suggested that they should return to Judæa, "the Jews were but now seeking to stone thee and goest thou thither again?" To which protest our Lord made answer, "Are there not twelve hours in the day?" As if he should say, "I fear no risks that may come to me in the discharge of my duty. I have my appointed task and my appointed time wherein to do it. Till my appointed time arrives no man can hurt me. My foes cannot hurry on the sunset. Are there not twelve hours in the day?" It was a great answer, for it enshrined at the heart of it the faith in which Jesus lived his life and did his work. He believed that every man had his "twelve hours." He believed that to every man there was a task and a time. It was a faith that profoundly affected and influenced the manner of his own life.

THE UNHURRIED JESUS

Here, for instance, is the secret of the fine leisureliness of our Lord's life. "Goest thou thither again?" asked the disciples, in a panic. "Are there not twelve hours in the day?" replied Jesus. What a suggestion of serenity and calm and leisure the answer gives! No one ever lived, as in a moment we shall have occasion to see, who had a more vivid sense of the urgency and pressure of life than Jesus had. But with all the urgency and pressure he was never hurried. When life becomes urgent and importunate with us, we are apt to become hot and fussy and excited and flustered. But Jesus moved with calm and unhurried step, with quiet and unruffled spirit through all the crowding career of *His* life. He never became hot or fussy. There was a fine leisureliness about all his actions; an unbroken serenity characterized his life. And this was the secret of it—*he knew he had his twelve hours.*

That was why he never allowed his friends to hurry him into hasty action. It was very motherlike of Mary to wish to have her Son's greatness recognized, and so at Cana she tried to "quicken the pace." "They have no wine," she said. And Jesus replied: "Woman, what have I to do with thee? Mine hour is not yet come." It was very human of Christ's brothers to wish him to declare himself in some striking fashion in Jerusalem at the feast. But Jesus would not be hurried into any premature disclosure. "I go not up yet unto this feast," he said, "because my time is not yet fulfilled." And the reason for his calm and leisureliness, as compared with the haste and excitement of Mary and his brothers, was this—*he knew he had his twelve hours.*

And that serenity and fine leisure which was proof against the persuasions of his friends was proof also against the threatenings of his foes. When certain Pharisees brought him word of Herod's designs and said to him, "Get thee out and go hence, for Herod would fain kill thee," Jesus made reply: "Go and say to that fox, Behold I cast out devils and perform cures today and tomorrow, and the third day I am perfected. Howbeit, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet perish out of Jerusalem." Our Lord refused to allow Herod's hate to hustle or hurry him. He altered his plans not a jot. He went on his chosen way undisturbed, unafraid. *He knew he had his twelve hours.*

TO EVERY MAN HIS DAY

And not our Lord only, but every man has his twelve hours. It is God who appoints our day; no one and nothing can abridge it. There is time in it for the accomplishment of every duty and task if only we are diligent and faithful. When we believe this truth as Jesus believed it, the fret and fever and fussiness will pass out of our lives, we shall learn the secret of our Lord's leisureliness and calm, we shall possess, as a garrison in our hearts, the peace of God which passeth understanding.

But in this word of our Lord's there is the secret of the *urgency* of his life as well as of the leisureliness of it. "Are there not *twelve* hours in the day?" Twelve! Only twelve! The disciples wanted him to tarry in the quietness and seclusion of the Jordan region, but there was a great sorrow to be comforted and broken hearts to be bound up in Bethany—in other words, there was an immediate duty to be done and it could not be delayed. After all, there were but twelve hours in the day.

THE ACTIVE, ZEALOUS JESUS

We must recognize this double aspect of our Lord's life, if we would see it steadily and see it whole. It was at one and the same time "without haste" and "without rest." If on the one hand it was characterized by a fine and unruffled leisureliness, on the other hand it was marked by a solemn sense of urgency and pressure. There was nothing dilettante about Jesus. So eager, so strenuous, so incessant was he in labor that his disciples as they watched him were reminded of an old prophecy which said, "The zeal of thine house hath eaten me up." And there are two sayings which fell from the lips of our Lord himself which show how serious and urgent he felt life to be. This is the first: "Behold," he cried one day, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" "How am I straitened"—under what a sense of urgency and pressure do I lie—"until it be accomplished." There was no rest for Christ till the cross was endured and human redemption won. This is the other: "We must work the works of him that sent me while it is day; the night cometh when no man can work." There was no time to be idled, wasted, frittered away. Our Lord's life was arduous, strenuous, urgent. He remembered the twelve hours—and then the night.

AFTER THAT THE NIGHT

All this, again, is as true of us as it was of Jesus. Life may be marred and broken by anxiety and fretfulness, or it may be wasted in idleness. To deliver us from the one danger, to bring peace and calm into our lives, we need to remember that there are always twelve hours in the day; to rescue us from the second peril, to make life real and earnest, we need to remember that there are *only* twelve. There is always time for the appointed task, but there is none to waste or fritter away. "Redeem the time," says the apostle, "buy up the opportunity." There is a sense in which it is true to say that we cannot make the best and utmost out of life except by remembering how swiftly the end comes. "So teach us to number our days," says the Psalmist, and it is a prayer every one of us would do well continually to offer, "that we may get us an heart of wisdom." Wisdom begins when we remember that our day can be numbered, or, to revert to our Lord's figure, that our day has but twelve hours and after that the night.

"Are there not twelve hours in the day?" Is it possible in any way to turn the twelve into thirteen? Can men add a thirteenth to God's appointed twelve? Yes, in a sense they can. What were the disciples doing when they tried to dissuade Jesus from going to Judæa again? They were really trying to dissuade Jesus from the cross. And suppose that Jesus had yielded to them and shirked the cross? He would perhaps have added a thirteenth hour to his day, but he would have been a lost leader. He would have been engulfed in darkness and night. And that is the fate of any one and every one who seeks to add a thirteenth hour—who shirks the command of God for personal comfort and ease.

The temptation came in literal form to some of the early Christians. They were brought before governors and kings for "the Name's sake," and were offered the alternative—Christ or life. Multitudes of them clung to their Christ and met with brave hearts "the tyrant's brandished steel, the lion's gory mane." They were content with their God-appointed twelve hours. But some added a thirteenth by denying the Lord that bought them. But what a thirteenth it was, with the light and the hope and the joy all withdrawn! We are not today tempted to add a thirteenth hour in the same literal way, but are we not often tempted to preserve our lives and to safeguard our comfort and ease by shrinking from difficult and dangerous duty? Are we not often tempted to get something for ourselves which, if we follow the path of duty, we know we ought to surrender? That is how we attempt to snatch a thirteenth hour. But by clutching at a thirteenth hour, at something which

God has not given us, we do not add to our peace and joy: we poison peace and joy at their very springs. *The thirteenth hour is always night.* That is the lesson of Paul Dunbar's familiar lines:

"'Good-by,' I said to my conscience, 'good-by for aye and aye;'
And I put her hands off harshly, and turned my face away:
And conscience, smitten sorely, returned not from that day.

But a day came when my spirit grew weary of its pace,
And I cried, 'Come back, my conscience, I long to see thy face.'
But conscience cried, 'I cannot. Remorse sits in my place.'"

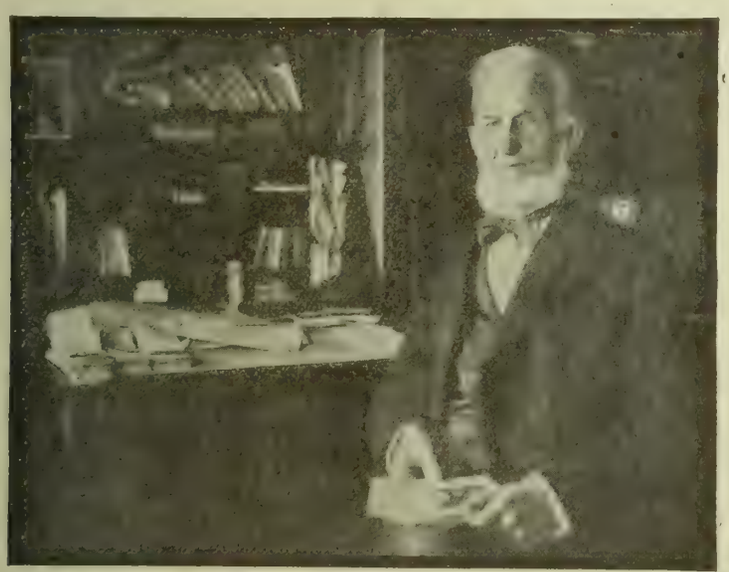
So let us be content with our "twelve hours." It is day while they last. And "walking in the light," we shall not stumble but shall come at length with singing unto Zion and everlasting joy upon our heads.

One of the Blessed Merciful

In Memory of the Animals' Champion

By George J. Anderson

On Feb. 22, 1868, two horses, lashed at a furious and cruel pace over rough roads from Worcester, Mass., to Brighton, were raced to death. This incident, probably unnoticed or ignored by America at large, was nevertheless destined to inspire a world movement. For it stirred an able and warmhearted Boston lawyer to indignant protest. In less than a month the Massachusetts Society for the Prevention of Cruelty to Animals was organized, and soon afterward that far-speaking organ of humanity, *Our Dumb Animals*, was rolling from the press. Thus opened the real career of George T. Angell, who died last week, nearly eighty-six years of age. Forty years of protest, forty years of teaching, forty years of lovingkindness—that is the "career."



The last photograph taken of President Angell. He holds his favorite book, Black Beauty

This great humanitarian started life as a lawyer. The son of a Baptist minister, he made his way through college, graduating from Dartmouth, and after study in the Harvard Law School, was later admitted to the Massachusetts bar. He proved an able and successful member of his profession. Keen, shrewd with a Yankee shrewdness and an alert fighter, he soon won a lucrative practice. His business ability always remained a conspicuous quality. When he was in Chicago in the early seventies a prominent real estate dealer invited him into partnership. But Mr. Angell had already entered upon his great work, and though the other afterward became a millionaire, the animals' friend had no regrets.

Not until 1889 did Mr. Angell start the American Humane Education Society. The broader scope of this work strongly appealed to him, and in the opinion of Sec. Guy Richardson, intimately associated with him in these later years, it came to be his favorite agency. Not that his devotion to the S. P. C. A. ever slackened, but he was more and more convinced that one conversion to mercy was worth twenty prosecutions.

Through *Our Dumb Animals* Mr. Angell exerted an unusual influence. Every month for years this little messenger has gone into 20,000 newspaper offices and has been frequently quoted. In its columns every editorial, however brief, bore the familiar signature, "George T. Angell." This peculiarity, often ridiculed and sometimes misunderstood, had a double significance. It proved the dominating influence of the founder in both his societies. To the end he maintained this decisive but kindly leadership. Furthermore, he wished to be himself responsible for such sentiments as would excite criticism. In his attitude toward President Roosevelt, for instance, with which his associates could not always agree, Mr. Angell did not care to involve others.

Yet despite his fighting blood and a determined front to opponents, he was a man of tact. In his relations with men of varied interests and creeds, he maintained a friendly sincerity for all. His work, he believed, was one of universal appeal, regardless of other beliefs. He was a close friend of the late Archbishop Williams of the Catholic diocese. And scarcely had the morning papers announced his death when a local rabbi was seeking data for a sermon on his life. Carrying this same attitude into his private life, Mr. Angell was not affiliated with any denomination. Indeed, he frequently devoted his Sundays to his humane work, the dominating idea of his life.

In recent years Mr. Angell has made his headquarters at the Hotel Westminster, going down to the offices for directors' meetings. Before the hotel lies Copley Square, with its palisade of churches and public buildings. As the venerable president left its doors he could see the edifices of three sects, the public library, the museum of fine arts and, farther on, the Institute of Technology. All these symbolize the agencies which he strove to interest and co-ordinate in his life work. Perhaps this very environment, together with his intense application, may have occasionally deflected his judgment. Wrote Frances E. Willard, "I believe your work is second to none." That was his own estimate and inspiration. But without doubt this extreme consecration has carried forward one of the greatest humane activities.

And now the keen eyes are closed and the broad, clean-shaven mouth is set firm forever. Animaldom may well sadly chant, "*Le roi est mort!*" But "*Vive le roi!*" his work still goes forward in millions of homes and schools, scattered in many nations, a ceaseless agency for mercy and for love.

Education

Yale University receives from the estate of Archibald Henry Blount of England $328,752, as reported in the final settlement. No one has discovered what prompted the testator to make Yale the residuary legatee of his estate. The university has made generous concessions to his natural heirs.

President Angell resigns his more arduous duties at the University of Michigan at fourscore, with the largest enrollment in its history and the largest attendance of any American university in its regular classes. It had 4,367 students, Nov. 1, 1908. The total attendance including the summer session last year was 5,188.

Oberlin College this year has an enrollment of 1,916 students. Of these 890 are residents of Ohio, the state in which the college is located. New York comes next with 122. Illinois and Pennsylania send 109 each and 52 come from Minnesota. It is significant of the international influence of the institution that 59 students come from 16 foreign countries, of whom 14 are from Japan, nine from China, seven from Turkey and six from India.

Rev. C. E. Jefferson, D. D., was chosen Lyman Beecher Lecturer at Yale for next year and Prof. E. W. Lyman, D. D., Nathaniel Taylor Lecturer. The resignations of Professors Perrin and Sumner and Dean Wright were accepted at the corporation meeting, to take effect at the end of the year, because of their reaching the age limit. An anonymous gift of $5,000 was reported for the establishment in the divinity school of a foundation in memory of the late Rev. E. S. Hume of the class of 1870, for many years a distinguished missionary leader in India and last year lecturer in the divinity school.

The Southern States have already profited a great deal by the Peabody Educational Fund, not only through frequent gifts distributed to their colleges by its trustees, but through repudiation of bonds in which a large portion of the fund was invested. The loss in this way is said to have totaled $1,380,000. One of the most important steps taken by the trustees was the establishment of the George Peabody Normal College for teachers at Nashville. This college is now to be united with the University of Nashville, with an additional endowment of $250,000 appropriated by the State of Tennessee and an equal amount from the city and county. The trustees will give $1,000,000 more to the college and propose to distribute what remains of the fund, about $1,500,000, to various Southern institutions and wind up the trust during the present year.

For the Children

When Father Takes Me for a Walk

When Father takes me for a walk
It makes me glad all day.
He puts his hand in mine and says,
"Now, Captain, lead the way."

I take him to the chipmunk's hole,
To ponds where fish are thick;
And where the big boys dig for bait,
He whittles me a stick,

And makes a willow whistle, too,
That we take turns to blow.
We scatter petals in the brook
And wonder where they go.

Then, when we're tired, we start for home
And talk of lots of things,
Why Mother has such cuddly ways,
Why birds and bees have wings.

And Father talks of business, too,
And asks me my advice.
Now, wouldn't you, if you were there,
Think walks like that are nice?

—*Louise A. Garnett, in The American Magazine.*

Dan's Birthday Party

BY SOPHIE H. MC KENZIE

Ruth was to have had a party on her seventh birthday. There were to have been a beautiful cake with seven pink candles, "striped" ice cream, frosted cake and bonbons. Seven of Ruth's playmates were to have been invited, and Mother had planned the nicest games for them to play.

But on the very day when the seven dainty invitations were waiting on the hall table for the mail-carrier Papa was taken ill with typhoid fever, and the party had to be postponed. It must be postponed for a whole year, too, if it were to be a real birthday party. A whole year! that seemed to Ruth such a long time to wait, and she was so disappointed.

However, though she didn't have the party, she did have some lovely presents, and among them was Dan, a lively little Boston terrier. Dan was so happy, and liked to play with his little mistress so well, that he made her almost forget about the party.

Now Dan was only eight months old when he came to live with Ruth, and before he was a year old Papa was well and strong again. The week before Dan's first birthday, said Ruth to Mamma:

"Why can't we give Dan a birthday party? It could be something like mine would have been, only we would have to have the things that dogs like, and have everything *ones* instead of *sevens*. It would be so much easier. O Mamma, do let me have a birthday party for Dan!"

At first Mamma thought it was rather foolish to give a party just for a dog. But then she remembered how her little daughter had had to give up her own party, so she said,

"Yes, Ruth, you can give Dan a birthday party, only you must plan it and do all the work you can for it yourself."

"That's just what I want to do," cried Ruth, "for I'm Dan's mother." And she skipped down the walk after her pet, calling out: "Dan, you are to have a birthday party. Do you understand, Dan, a really and truly birthday party!"

Dan barked as if he knew something nice was being told to him, and went racing over the lawn.

Ruth at once began making plans. First, there was to be one guest, Dan's playmate, Peter, who lived just across the street. Next, she decided upon the refreshments. Of course there must be a birthday cake, with one candle on it—a yellow candle, because yellow bows were very becoming to Dan. As he didn't eat cake, Ruth thought it would be nice for Mother to make maple-walnut cake, Ruth's favorite kind. For the rest of the bill of fare there would be some nice chicken bones, sweet chocolate and puppy biscuits. For games, Dan and Peter could play with Dan's birthday presents.

But how was Peter to be invited? Dan could carry letters very nicely in his mouth, but he couldn't write them and neither could his mistress.

Mamma was consulted and, as usual, she knew just what to do. She would write the invitation and address it to Mrs. Burt, Peter's mistress, and Dan could carry it over. So the note was written, placed in Dan's mouth, and with Ruth by his side to direct him, he walked over to Mrs. Burt's piazza, with great dignity, and dropped it in her lap.

The next morning Ruth heard a scratching at the front door. She opened it, and there stood Peter with a basket in his mouth which he put down at her feet. Then he looked up at her and barked, as if to say, "Take it, please!"

Ruth picked up the basket and found in it a tiny envelope. Inside this envelope, written on paper that had a picture of two puppies at play, was Mrs. Burt's acceptance for Peter of the invitation.

It was still several days before the time for the party and it was hard for Ruth to wait, but neither Dan nor Peter seemed to mind waiting at all.

At last the day came. Dan was a year old, and Ruth pulled each short ear once. Mamma gave him a bath and Ruth brushed him until he was quite disgusted with birthdays. And when she wouldn't let him go out of the yard, he wondered what it could be that Ruth was punishing him for. Peter was bathed and brushed, too, and made a prisoner in his yard. He and Dan just barked sympathy to each other until they both fell asleep.

The refreshments were to be served in Ruth's playroom. Mother's cutting table was decorated with blue and yellow crêpe paper. The blue was in honor of Peter, who was pure white and always wore blue bows when out in company. On the center of the table was the birthday cake, with its one yellow candle. At each end of the table was a very tempting chicken bone, and beside each bone was a cake of sweet chocolate and a puppy biscuit.

The presents were to be given on the piazza, and after they were tired of playing with them, Peter and Dan were to be taken to the playroom to enjoy the good things.

At just three o'clock, the hour of the party, Mrs. Burt came over with Peter. In his collar, which shone like gold, was tied a very large, new blue bow. He carried a basket in his mouth. In the basket was a present for Dan.

The minute the gate opened Dan bounded down the walk to meet his friend. He was so excited that he forgot his manners and tried to pull the basket away from Peter. But Peter hung on tight, and carried it to Ruth, as his mistress told him to do.

Then the two dogs went running and barking over the lawn. After a few minutes of lively play they were called up to the piazza, their frowzled bows put in order, and they were made to sit down. Dan was now to receive his presents.

First, Ruth presented the one Peter had brought in his basket. Dan did not stop to untie the string, but tore off the paper like an excited boy, and out came a bounding rubber ball. Then Peter forgot his manners and would have taken his gift back if Mrs. Burt had not held him very hard. Dan knew what Peter wanted to do, so he kept the ball safe in his mouth, and Ruth had to undo her present for him herself. But when she pulled back the cover and a rooster popped his head out and crowed, Dan forgot everything, dropped the ball, and jumped for the rooster.

This was Peter's chance. His mistress had taken her hand off his collar, so with one bound he had the ball, and was out of the yard and down the street. No amount of whistling or calling of "Peter, Peter," made him turn back. For a moment Dan didn't notice his loss, in his excitement over the rooster, but when the rooster's crow was gone, because his head was pulled off, Dan started to find Peter and his precious ball. Just in time to prevent this Ruth caught him, and to help him forget she took him to the playroom. It didn't seem quite right not to wait for Peter, but Mrs. Burt said

The Children's Pulpit

Being Called

BY REV. E. H. BYINGTON

How many, many times you boys and girls hear somebody calling you, from morning to night! You really grow tired of it and wish that they would leave you alone. Sometimes you do not answer at all, or shout out, "*What?*"

It cannot be helped, however, and as you are bound to be called and have to answer sooner or later, you might as well do it in the right way and get some credit for it. There is one boy in the Bible who knew how to do it. When he was called in the night, he answered, "Here am I," and then went straight to the person he thought had called him. Samuel's way was the best.

I knew a small boy and girl who adopted this phrase. As soon as the name of either was sounded, a voice would ring out, "Here am I," and the sound of the feet, coming to report, would be heard. Teach your younger brothers and sisters, or little friends, Samuel's way, and when you hear them replying, "Here am I," you will like it so well that you will be taking it up yourself. In the family I referred to, the mother commenced to use it, and "Here am I" used to sound very sweet when the children called for her. How much better it is for a boy or girl than a drawled out, "What?" especially if followed by quick steps, running to the person calling. And best of all is it when to it is added the name of the one calling, "Here am I, Mother."

that even if he did return he couldn't have any refreshments because he was so rude.

When Dan saw the decorated table he ran around and around it, barking excitedly, and then nearly upset the lighted yellow candle into the tissue paper by going underneath the table. That frightened Ruth's mother, so she said, "I think we had better let Dan have one of the chicken bones out in the back yard, and call this party over."

That plan suited Dan exactly, and he was contentedly chewing a bone when Peter returned, all out of breath. He lapped nearly a bowl of water, and while he listened meekly to his mistress's talk on the subject of manners, he looked longingly at Dan and his chicken bone. Mrs. Burt was going to take him home and put him to bed at once, only Ruth begged so hard to have him stay and eat the other chicken bone that for her sake Mrs. Burt consented. For, as Ruth said, "It is so disappointing to get refreshments ready and then not have any company to eat them."

As Peter was being forgiven and receiving his bone, Papa came home. He got his camera and took a picture of Ruth eating birthday cake, with Dan and Peter on either side gnawing a bone. The picture is in Ruth's postcard album, and underneath it is written, "Dan's first birthday party."

Peter never returned the ball. Ruth thinks he couldn't even if he had wanted to. For when she was playing down the street in front of a friend's house, she found a rubber ball caught underneath a board. It wouldn't bounce at all. It had two holes in it that looked as if they were made by the sharp teeth of some dog.

The Home and Its Outlook

Together

I wonder if you really send
These dreams of you that come and go!
I like to say, "She thought of me,
And I have known it." Is it so?

Though other friends walk by your side,
Yet sometimes it must surely be,
They wonder where your thoughts have gone,
Because I have you here with me.

And when the busy day is done
And work is ended, voices cease,
When every one has said good night,
In fading firelight then in peace

I idly rest: you come to me—
Your dear love holds me close to you.
If I could see you face to face
It would not be more sweet and true;

I do not hear the words you speak,
Nor touch your hands, nor see your eyes:
Yet, far away the flowers may grow
From whence to me the fragrance flies;

And so, across the empty miles
Light from my star shines. Is it, dear,
Your love has never gone away?
I said farewell and—kept you here.

—*Sarah O. Jewett.*

The Companionable Stars

BY ESTELLE M. HART

I was walking in the early evening not very long ago with a friend who suddenly exclaimed: "Oh, there is Arcturus! It's the first time I've seen it this year!"

She said it with the same thrill of pleasure in her voice with which one might say, "I have just heard the first robin!" or "The crocuses are really in blossom!" She paused on the sidewalk, quite oblivious of any observers, and pointed out to my indiscriminating eyes the brilliant star shining in the East.

"Isn't it beautiful?" she said. "Is it your first glimpse this year, too?"

I laughed. "I presume so," I replied; "but I may have seen it every night for a month. I don't know one star from another."

"You poor thing!" she exclaimed. "Why, how much you have missed! It's lucky one doesn't have to choose, but it seems to me that I could give up my acquaintance with flowers and birds as easily as my sense of companionship with the stars."

"Why," she continued, enthusiastically, 'I watch for the stars and welcome them year after year, just exactly as I do the birds and flowers. When I see the first bit of arbutus, I know that violets and apple blossoms and roses are all coming soon; and the first robin means orioles and song sparrows and bobolinks, and all the dear sights and sounds and odors that summer will bring. So when I see Arcturus, I know that Vega and Altair are not far behind, that Cygnus will soon be flying down the Milky Way, across the summer nights, and that Scorpio will be grandly sweeping through the southern sky, where perhaps I shall see it over wide stretches of sea—at least, I often have, and whether I may this year or not, it brings it all back to me.

"Then in the fall I always look for the cunning little triangle of Aries, which I welcome, after the summer has gone, as I do the fruits and the bright leaves—they all belong together. And I like to think what is next on the way. After Aries, the little Pleiades will soon come twinkling up in the East, and then, when the snapping cold nights come on, when the stars sparkle so beautifully and one's blood is all a-tingle, great Orion shines in splendor and Sirius, so blue and beautiful; and Procyon will not be far away—that always seems like the little dog trotting after the big one."

"Well, the stars have certainly marked individualities to you," I said. "When did you begin to be so much interested in them?"

She laughed and answered: "Ask me when I first began to be interested in daisies and dandelions. My mother taught me to study the stars so early that I have no recollection of the time when I didn't know them.

"I remember with what a sense of expansion I watched Orion's stately march across the winter sky, when I was a child; and the Pleiades seemed to me to be real little plaything stars, such a cunning, twinkling, little group. The steadiness of the North Star gave me a strong feeling of security. I liked to know that it was always just in the same place, even though the moving panorama of the rest of the sky was the very thing that gave it its charm.

"My mother told me all the mythological stories connected with the constellations, and the quaint figures of beasts and men which appeared in the old star atlases still seem to me dimly stamped on the sky, at times, when I look up.

"Why, I can't imagine what it would mean not to have a personal feeling for the stars." And then she smiled, half apologetically, "I shall be delivering a lecture on sentimental astronomy, if I don't look out."

"Go on!" I begged.

"I was thinking just then," she continued, "of how my acquaintance with the stars helped me to enjoy many references in poetry, when I got old enough to begin to come across them. I especially remember with what delight I first read in Locksley Hall:

" 'Many a night from yonder ivied casement, ere I went to rest,
Did I look on great Orion sloping slowly to the west.
Many a night I saw the Pleiades, rising through the mellow shade,
Glitter like a swarm of fireflies tangled in a silver braid.'

"Longfellow's, 'And the retreating sun the sign of the Scorpion enters,' I understood, and I enjoyed Lowell's lines:

" 'The Bear that prowled all night about the fold
Of the North Star hath sunk into his den,
Scared by the blithesome footsteps of the dawn.'

"I recall, too, what elation I felt over a rhymed translation from Manilius, beginning,

" 'First, next the Twins, see great Orion rise,
His arms extended stretch o'er half the skies.'

and ending, after an elaborate description of his figure and armor,

" 'Thus graced and armed, he leads the starry host.'

There was something very splendid about that to me.

"These old stories are worth telling to children, for they mean so much to them, and probably serve, as nothing else would, to give individuality to the constellations.

"The pleasure that I get now, however, from watching the stars is, of course, of a different kind. They stand as symbols of the great compelling and controlling and beneficent power that regulates all the beauty and the mystery of the changing seasons; and then, wherever one goes there they are—East or West, it doesn't matter.

"You may be so shut up in a city that you won't catch a whiff of apple blossoms, nor hear the note of a song sparrow, but you can manage to get a glimpse of the southeastern sky, if it is through a vista of narrow streets, and there is Spica shining down at you, just as she is over the old orchard. And if you travel alone to a country where the people and the customs and the flowers and the birds are not familiar, you will have a comfortable, homey feeling at night, for it will be the same glowing Antares as of old that you will see, or Arcturus, or some other well-known friend. More than once when I have been alone and far away from home and ready to sink with homesickness, a sudden glimpse of a dear, familiar star group shining in at my window has saved the day for me—or the night, which is worse.

"I don't believe I ever *could* live on the other side of the equator, where I should have to lose my old acquaintances among the stars and make new ones. I met a lady once who had been born and brought up in South Africa, and who came to New England to be educated. She, too, had had just such a familiar childhood knowledge and love of the stars as I had, and I knew what she meant when she said, 'Oh, I was *so* homesick when the Southern Cross sank below the horizon!'

"Then, too, as the years go on a group of gracious associations clusters about the stars that one has seen under so many different circumstances and in company with so many different people.

"Antares, the great red star in the heart of Scorpio, is very dear to me. I used to watch for it when I was a child through a particular opening among the pear trees, from our back door at home. My birthday was in July and the glorious Fourth, of course, and it was the beginning of the long

vacation, so Antares stood for happy times. Later I have watched the splendid sweep of the whole constellation—there is nothing quite equal to that—in wide expanses of sky, seen over the ocean, and it all comes back with every year and binds the past and the present and promises for the future."

"You make me positively envious," I said. "I wish I had had such an education as yours when I was young."

"Why, it isn't too late to begin now," she said.

"Oh, yes, it is," I replied. "I'm nearly forty years old!"

"Nearly forty!" she exclaimed, impulsively. "What of that? You may have half your life before you yet. Begin right away to learn your stars and the associations will pile up of themselves. Now there is no reason for your not learning Arcturus this very night—isn't it a glorious one to begin with? Ten years from now you will suddenly see it some spring evening and you will remember this hour and about all the pleasant living of this particular season and of others that will have come before then.

"It's easy—just get a star atlas and I will show you how to use it. You haven't got to learn every star in the sky, you know, to get lots of comfort out of it; neither have you got to study mathematical astronomy. You don't have to be an ornithologist to love a robin, do you?

"Promise me you will do it!" she said, as she left me at my door, her eyes shining like the stars themselves in her eagerness.

"I'll think about it!" I said.

I have been thinking about it since, and I have bought one of the little discs at the bookstore that serves as a sky map, and I have myself discovered Vega, shining in the northeast, and Spica and Deuebola are easy to group with Arcturus, and I am enthusiastically waiting for Scorpio. I have taken years of comfort in the companionship of flowers and birds, and I begin to believe that I can't afford any longer to miss the companionship of the stars—and they are not half so reserved and difficult to become acquainted with as I had supposed they would be!

The Lost Nickel

(A TRUE INCIDENT)

In subdued strains the music of the offertory began as the minister descended to the table in front of the pulpit and handed the plates to the ushers. The Small Boy of nearly five winters, lone occupant of the minister's pew, was very busy. The little hands went into all his pockets without success, and soon the usher passed down the long aisle without the precious nickel which Mamma had tucked into his hand as he left her with a kiss and a promise to be her manly little boy, while she stayed home with baby sister.

What should he do? Why, tell Papa about it, of course. So slowly he crept up to his Adored One sitting behind the table waiting to receive the offering and to ask a blessing on the gift and the givers. Two little arms went around the minister's neck and the flaxen curls touched his cheek.

"Papa, I can't find it—my nickel."

"Never mind, my Major Boy, we'll fix it up after service."

With a smile of hopeful assurance the little form took its place again, but he felt that he had missed an important part of the service. Should we all feel the same?

C. L. O.

Love is life's end—an end but never ending.

Love is life's wealth, ne'er spent but ever spending.

Love's life's reward, rewarded in rewarding.—*Edmund Spencer.*

Closet and Altar

THE GIFT OF POWER

I can do all things in Him that strengtheneth me.—Phil. 4: 13.

Man has always the source of infinite power, if he knows God well enough and confidently enough to ask for that power.—*E. E. Hale.*

The teaching of Jesus ends as it began, by rejecting the self-satisfied, the self-important, the consequential, and accepting the poor in spirit, the childlike, the burden-bearing; but His teaching does not end without imparting to those whom it accepts a new gift—the gift of power. It promises to the self-distrustful a new sense of capacity; to the crushed a new strength of resistance; to the insignificant a place in the world; to plain people a spiritual democracy; to the mourners the comfort of self-forgetting service; to the solitary the sense of companionship; to the poor in spirit the Kingdom of Heaven within. What all these, and many more ineffective, effaced and hesitating lives most need is an assurance of significance, a sense of power; and their response to the ethics of Jesus is that of Paul, "When I am weak, then am I strong."—*Francis Greenwood Peabody.*

The world and the church hold entirely antagonistic notions about the value of self-reliance. The world says that it is a condition of power. The church says that it is the root of weakness. Self-confidence shuts a man out from the help of God, and so shuts him out from the source of power.—*Alexander Maclaren.*

The gift of the Holy Ghost is a gift of power. That is the first idea always associated with the Spirit in the Bible. Jesus returned from His baptism in the *power* of the Holy Ghost. He said to His disciples, "Tarry ye in Jerusalem until ye be endued with *power* from on high."—*James Denney.*

Oh, come and dwell in me,
Spirit of power within;
And bring the glorious liberty
From sorrow, fear and sin!

I want the witness, Lord,
That all I do is right
According to Thy will and word,
Well pleasing in Thy sight.

Hasten the joyful day
Which shall my sins consume;
When old things shall be done away
And all things new become.

—*Charles Wesley.*

Endue our helplessness with power, O Spirit of the living God, that we may be serviceable children of our Heavenly Father. From Thee cometh life—our knowledge of the will and way of God, courage to venture, strength to endure. Thou Living Spring, that fails not in our drought of heart! pour from the fullness of Thy holy might all that we need. Teach us to expect great gifts. Uphold our spirits and enable us to overcome the world. We thank Thee for the promise which is our inheritance in Christ. We can do all Thou askest by Thy plenitude of power, O Thou from whom help cometh. Aid and sustain us, calling to repentance and confirming in the grace of Christ. And let the kingdom of His holiness come in. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

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19. OVERHEAD

He is by no means a deceiver,
But his best hat he calls a ******;
Yet knows, as well as cats know milk,
It really is made of ****;
When years ago he went to school,
He wore a hat composed of ****;
I do not mean that it was pelt,
But just a certain kind of ****.
Then at commencement he looked sort o' bored,
Attired in a scholastic ******-*****;
A few days later, when I saw
Him, he had donned an airy *****;
And, later, he incurred some banter,
By sporting a huge ***-*'-*******;
Last winter, staying in Dubuque,
He got him a Canadian *****.
A traveled friend brought him from D'Urban
A most imposing native ******;
And for a smoking cap, he says,
He always wears a Turkish ***.

M. C. S.

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20. APPROPRIATE NAMES

1. What should a miller's wife be called? 2. A minister's? 3. A doctor's? 4. A civil engineer's 5. A lawyer's? 6. A barber's? 7. A carpenter's? 8. A shoemaker's? 9. A dancing master's? 10. An apiarian's? 11. A motorman's? 12. A sexton's? 13. A writer's? 14. A mathematician's? 15. A book-maker's 16. A milliner's? 17. A dressmaker's? 18. A florist's? 19. A judge's? 20. A philanthropist's?

J. H. M.

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21. GEOGRAPHICAL

"You're slack, Bridget Casey," the good housewife said,
"I've found five emmets on this loaf of bread,
And here in this canister what do I see?
Five more are running around in the tea.
Bridget Casey, your carelessness gives me a pain—
My pantry's a little post-village in Maine."

BEECH NUT.

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22. MIXED ARITHMETIC

1	A	7	C	9	A
B	2	0	8	C	1
2	8	B	8	2	7
C	1	8	A	7	4
2	A	7	C	2	9
—	—	—	—	—	—
1C	B	8	A	8	C

This sum is the result of making use of type from wrong boxes for some of the figures. How should our proofreader mark this proof?

TYPO.

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23. RIDDLE

I live in the air, I am found in the sea,
The prairie broad and grassy lea.
The earth and heavens are home to me.
But in the day I always hide;
Ever in darkness I abide.

E. F.

ANSWERS

15. Post, Times, Herald, News, Globe, Dispatch, Journal, Courant, Courier, American, Transcript, Enquirer, Republican, Democrat, Tribune, Mail and Express.

16. Calculation.

17. 1. Almanac, B. Franklin. 2. Red gauntlet, W. Scott. 3. Aaron in The Wildwood, J. C. Harris. 4. The Trail of the Lonesome Pine, J. Fox, Jr. 5. The American Scholar, R. W. Emerson. 6. Essay on Man, A. Pope. 7. The Jumping Frog, S. L. Clemens. 8. Reveries of a Bachelor, D. G. Mitchell. 9. Snow-bound, J. G. Whittier. 10. The God of His Fathers, J. London. 11. Hamlet, W. Shakespeare. 12. The Ring and the Book, R. Browning.

18. 1. Adversity. 2. Curiosity. 3. Eternity. 4. Variety. 5. Brevity. 6. Necessity. 7. Honesty.



Exterior of Plymouth's New Edifice

The Northwest Cathedral

Plymouth Church, Minneapolis, Dedicates a Splendid Edifice

By Rev. Robert P. Herrick, D. D.

Not Plymouth Church of Minneapolis; not even Plymouth Church of Minnesota; but Plymouth Church of the Northwest—that describes an underlying purpose in the noble and venerable organization which dedicated its remarkable house of worship on Sunday, March 14.

In our denomination, without planning, has grown up a number of churches which in a sense dominate sections of the country, not to the overshadowing of other great churches, but known to the country at large for more than local significance. Plymouth of Brooklyn, Park Street of Boston, Pilgrim of St. Louis, First of Detroit, are such churches. Now that Plymouth Church of the Northwest has come into such rare equipment there is the desire on the part of her membership to make her ministries as broad as the magnificent commonwealths of the northwestern section of our great nation. Congresses, conventions, councils, annual meetings of our national societies, leagues, associations—for the service of all these Old Plymouth will in years to come open her hospitable doors.

Akin to this largeness of purpose is the Plymouth plan of benevolence, so broad, so successful and so simple, that the American Board has issued edition after edition of its pamphlet, "The Plymouth Plan of Benevolence." Beginning ten years ago under Dr. Hallock, with a budget of $3,500, the amount has steadily increased until the figure set for this year was $15,000 for benevolences through the church treasury, while the gifts of individuals would multiply that sum several times over. As a prominent member said: "We have practically inherited our beautiful church through the sale of our former site. We have been left free, therefore, to devote ourselves to large things in benevolence, and we ought so to plan."

THE PLYMOUTH "SETTLEMENT"

But Plymouth Church is by no means all at the sightly location on Nicollet Hill. An important part of the church-at-work is across the Mississippi at Drummond Hall in Northeast Minneapolis, and a still larger part in the notorious sixth ward where a hand-to-hand grapple with flagrant city wickedness is undertaken through Pillsbury House settlement. At Drummond Hall, beside a Sunday school and preaching service, a mother's club, gymnasium and other institutional features are carried on under Rev. W. G. Gerry, who adds the care of Open Door Church also. At Pillsbury House, under Rev. H. F. Burt, an extended work for the entire neighborhood, seven days a week, is in progress, a work so varied and useful that it demands a description and illustration by itself. Suffice it here to say that on an average each month 10,000 people of that section pass through the doors of Pillsbury House, and that over fifty clubs and organizations find a meeting-place under its roof. Moreover, the Political Equality Club, meeting in Pillsbury House and standing for the clean city, overthrew the political machine of the sixth ward at the last election, electing its president to a seat in the city council. Thus, in these two notable missions, does Plymouth Church dwell in two needy sections of the city as well as on Nicollet Hill.

NEW EDIFICE WITHOUT AND WITHIN

When one approaches the church on its ample half-block location on Nicollet Hill, the chief impressions are those of solidity and fair proportion. The design by Shepley, Rutan & Coolidge of Boston is considered by that firm the best in the long series of the churches they have erected. Gothic, modified from the extreme design by lower flights in truss and ro f, gives a churchly effect with the solid impression of which I have spoken. The architects were fortunate in finding for building material a Minnesota granite with the weathered effect as the stone was cut from deep seams in the quarry. These great cleavages, dating back thousands of years, have prepared in this quarry the effect of stone long exposed to weather and storm for the benefit of our Plymouth Church. The design has provided for an ample chapel with kitchen and dining-room underneath and various social rooms and offices above connected by a cloister with a cruciform church auditorium. A noble tower rises from the street corner of the main building so finely proportioned as to harmonize its broad outlines with the rest of the building.

As one goes about through the many rooms and ample corridors the impression of completeness grows upon him. The committee has had two years in which to erect this house of worship; that has enabled them to build thoroughly. The women were given a free hand in the kitchen and dining-room plans. The culinary arrangements are said to be the most complete in connection with a church building in the country. Many famous American hotels have poorer facilities for the preparation and serving of food. The dining-room, which seats 300 guests, is a cheerful apartment, as those who attend the American Board meeting next fall will find out. Beside the usual offices are ample parlors for the ladies and for men, the latter room being used by the large men's club connected with the church. This room is a neighborhood center through most of the week days, and especially in the winter time. The chapel, the main item in this wing of the building, seats 500.

A room ideal and unique on the third floor of this wing is the junior Sunday school room, furnished in memory of the little son of Mr. and Mrs. Frank A. Bovey. Braun photographic reproductions of famous pictures about the life of Christ surround this ideal room. The birth of Christ is represented along one wall, and youth, manhood and other incidents in Christ's work along the others. A large medallion of a little child is set above the cheerful fireplace. No expense was spared in the furnishing and beautifying of this room for the children of the church.

The main auditorium, reached through

the cloister, is furnished in weathered oak, with trusses and finishing made beautiful by elaborate carving. The organ is divided to the right and left of the pulpit. The whole effect of the great room is one of repose and worship. Here, too, the gaudy and new have been strenuously avoided, and quiet, good taste adorns the decorations and furnishings. An antiphonal choir is planned for, and both choir and preacher will wear robes in the formal services of the church. The great organ is unique, providing both chimes and an echo organ. Altogether this auditorium with its subdued colors will make a most homelike room for the worship and service of Almighty God. The cost of the completed structure exceeds somewhat a quarter of a million of dollars. The arduous work of Dr. H. P. Dewey and the able building committee cannot go unrecognized.

The old Plymouth, whose history covers the years of the state's development, is connected with the new building through various memorials. Those scattered over our country who are acquainted with Plymouth's past will recognize the names honored in these memorials of various forms: Pastor Nichols, Judge Jones, Judge Russell, Judge and Mrs. Shaw, Mrs. S. C. Gale, Mrs. Bovey, Judge Woods, Miss Emily Gray, Deacon Cushman and the father of George and Frederick Lyman. By bringing the names of the fathers thus into the new house, the noble record of Plymouth's past is linked to the high ambitions for Plymouth's future.

THE DEDICATION SERVICES

From every direction on Sunday morning, March 14, the throngs came until they filled the great auditorium. The side walls were lined with men and women who stood for two hours, and even the pulpit steps were occupied by those who could not find other room. It was an inspiring audience which the six ministers on the platform faced as the dedication services began. To the right and left was the antiphonal choir, and throughout the morning the great organ helped to sustain the spirit of devoutness which brooded over the great company.

The responsive reading was led by Dr. R. P. Herrick, the Scripture was read by Rev. S. J. Rogers and the gifts of the morning were consecrated in a prayer by Supt. George R. Merrill of the Home Missionary Society. The pastoral prayer was by Dr. Henry A. Stimson of New York, whose memory went back to his long pastorate of forty years ago, when the former house of worship was built and dedicated.

Dr. Dewey, the beloved pastor of Plymouth, preached the dedication sermon, taking as his theme, "The church as a habitation of God." Impressively he wove the history of the past into the service and aspiration of the present. He suggested that in more than fifty years of the church the indwelling of God had been the most emphatic fact of the years, and the source of the growth and strength of the organization. He alluded to some of the memories of those earlier years which still linger. He emphasized the fact that this indwelling of God was the secret of the service of the church in its work of today; when the bride and groom came to the altar, when the father and mother brought their child for consecration, when the bereaved came for comfort to this house of God it was with the expectation and prayer that they might find him dwelling in this temple. Finally the aspiration of the hour was the cry of the individual heart for the indwelling of God in the human soul even as we asked him to abide within these walls. The sermon fitted in with the hour and place, and was listened to with an eager intensity that showed how truly it voiced the spirit of the occasion.

After it came the presentation of the keys by the chairman of the building committee, J. R. Kingman, who paid a fitting tribute to Mr. Rutan of Boston, the architect, and the others who had co-operated in the building of the house of worship. Hon. D. P. Jones, president of Plymouth Society, received the keys, voicing the appreciation of the labors of the building committee and suggesting the broad purpose in the service of God for which this house was built. After the responsive service of dedication, Dr. Hallock now of Lewiston, Me., under whose pastorate at Plymouth the inception of the new building occurred, led in a thoughtful and loving prayer dedicating each portion of the house of worship to the service of Almighty God.

If any one doubts the rewards of friendship which come to the faithful servants in the pastorate, he would have been converted as he saw old friends and parishioners come forward to grasp the hand of the man who developed Plymouth decades ago; of the man who for ten years successfully guided the church through its transition period; and the hand of the present pastor to whom the church is already so strongly attached.

At the twilight communion service the principal address was by Dr. Hallock, commencing with a tender allusion to the memory of those whose participation was no more to be in the bodily form, he led the congregation to the great memory of the race, recalled always when his followers gathered around the table of our Lord. Dr. Hallock had been so recently the pastor of Plymouth Church that his return seemed like the coming back of a dear friend who had been on a vacation.

In the evening Dr. Stimson spoke on The Challenge to the Christian Church, emphasizing the great elements in city life arrayed in hostility against the church of Jesus Christ by illustrating from the history of New York showing that moral conditions were decidedly in advance of those one hundred years ago, and bespeaking on the part of the Christian church a faith in both the progress and triumph over the worldly conditions. Hosts of friends, who still remember Dr. Stimson's pastorate in Minneapolis, were present to express their interest and friendship.

Thus began dedication week. Through the following days the celebrations were continued with an organ concert, a general reception, a family gathering of the church, felicitations from the churches of our own and other orders on Sunday afternoon, March 21. In all these services it was manifested that our people considered the occasion as one for the community at large, rather than for the church alone, and in these services there was voiced the heartiest congratulations and the most loving good wishes for our cathedral church of the Northwest as it moves forward into a new era of history.

Minneapolis, Minn.



A View of the Junior Room

William Wilberforce Rand

The death of Dr. Rand, secretary *emeritus* of the American Tract Society, took place in Yonkers, N. Y., on March 3, at the age of ninety-three. He came of good New England stock.

His father, Rev. Asa Rand, D. D., founder of the *Christian Mirror*, Portland, Me., was among the first to use periodical and other Christian literature for disseminating the gospel.

Educated in the Boston Latin School, Bowdoin College and Bangor Theological Seminary, Mr. Rand, after some half dozen years of pastoral service, entered upon his life work as editor, author and secretary of the American Tract Society, sixty-one years ago, continuing therein almost without rest until he became secretary *emeritus* in 1902.

His Bible Dictionary showed careful research in what was, at the time of its issue, in large measure an unexplored field, and attained an immense circulation. During his term of service much of the literature bearing the imprint of the American Tract Society was shaped by his hand. His linguistic gifts were remarkable. He possessed, almost as if by intuition, the mastery of the languages affiliated with or derived from Greek and Latin, and easily became familiar with other strange tongues. No less astonishing were his musical powers. He edited books of sacred verse and song of standard rank. For a considerable time he played the organ for public worship in a prominent church in Yonkers.

Contemporary with Secretaries Hallock, Eastman and Stevenson and other founders and early friends of the Society, Dr. Rand truly belonged to the activities of an earlier day. But like the loved and lamented Dr. Cuyler, whose weekly messages at eighty-seven continued to come, fresh from his glowing heart, his activities ceased not until the end of his days.

The copy for the *Manzanas de Oro*, an illustrated paper in Spanish, with explanations of the weekly Sabbath school lessons for the children in the West Indies, South America and Mexico, and also for those in our Southern border states, was the last thing that left his hands when in the afternoon preceding his death he corrected the printed proofs of this publication. G. L. S.

Among the New Books

Ramsay: Luke the Physician

The title of Sir William Ramsay's latest volume, *Luke the Physician* (Armstrong. $3.00) is misleading, as only the first quarter of the work is concerned with Luke, and only a few pages with Luke as a physician. Nor will this part of the volume seem to many of its readers to contain the author's most valuable contributions. What he says about Luke is called forth by Harnack's recent volumes on New Testament Introduction, which defend the general correctness of ancient tradition with reference to the Lukan authorship. Ramsay is not satisfied with Harnack's work. He agrees with Prof. Benjamin W. Bacon, who declares, in a review published in the *American Journal of Theology* (January, 1909) that in his treatment of the Lukan narrative Harnack shows great literary skill, "applying all its minutiæ of philological discrimination to the problems of style and authorship," but that he does not exercise his acknowledged historical ability at the same time. So Ramsay says of Harnack's work, "Its method is too deeply infected with the vice of most modern investigations into questions of the kind: it is too purely verbal, it has too little hold on realities and facts." Bacon fears that Harnack estimates too highly the historic value of Luke, while Ramsay concludes that the German scholar does not allow enough authority to those writings!

Ramsay agrees with Harnack that the story in Luke 1 and 2 has a part of oral, not written, tradition, that it came from Mary herself through some of the women mentioned by Luke elsewhere, that it was given to Luke originally in Hebrew and re-expressed by him in Greek, in a form "probably more anthropomorphic" than that given it by Mary. "He thinks and expresses as a Greek what was thought and expressed by a Hebrew." Of the inconsistencies in Acts Ramsay says that some of them are proofs that the work never received the final form which Luke intended to give it; other "inconsistencies and faults," discovered by Harnack, are not so judged by Ramsay. Regarding the style of Luke he holds an opinion "diametrically opposed" to Harnack, and declares "it is natural, unforced, determined by the subject in hand." The best part of Harnack's work the author considers to be his "comparison of the sections that are common to Luke and Mark."

This is the subject of a second paper, dealing with The Oldest Written Gospel, a review of Harnack's "Sayings and Speeches of Jesus." Here he finds more to approve than in the earlier work, and gives his own conclusions concerning the Lost Common Source of the Synoptic Gospels. After these two papers follow others of equal or even greater interest on Asia Minor: The Country and its Religion; the Orthodox Church in the Byzantine Empire and the chronology of the life of Jesus as indicated by the illustrations which he used in teaching. A review of Sanday's "Life of Christ in Recent Research" is generally enthusiastic but contains the one reluctant criticism that it lays too much stress on "the possibilities of discovery which purely literary criticism offers." A chapter on Paul's use of metaphors is illuminating. In the paper on the Date and Authorship of the Epistle to the Hebrews the author takes the position that the epistle was written in April or May A. D. 59, by Philip the Deacon, or some other companion of Paul while he was in prison in Cæsarea. The epistle is a letter "from the church in Cæsarea to the Jewish party of the church in Jerusalem, for the purpose of reconciling the extreme Judaic party and the Pauline party." The final article is an historical study of the church in Lycaonia in the Fourth Century, an interesting discussion based on early Christian inscriptions, of which many hundred have been found in the country of Lycaonia.

It is a wide range of subjects which the author covers, but whatever he touches he illumines, and though the critical reader may not agree with him in all his positions, he cannot fail to enjoy the vividness and clearness of his thought and the originality of many of his suggestions.

Concerning the Ministry

Two new books on the work of the ministry are of exceptional value. There is no better way to turn the hearts of young men in this direction than by giving them such counsel, such inspiration, as is to be found in *The Educational Ideal in the Ministry*, by President Faunce of Brown University (Macmillan. $1.25). These were the Lyman Beecher Lectures for 1908, addressed especially to theological students. They represent an ideal of the ministry which is refreshing. As the title suggests, the educational aspect of the preacher's work is put foremost. He should be an interpreter of the Word, of the latest truth, of ethical living. The lectures on the Service of Psychology and the Direction of Religious Education are especially valuable. These are living words on living themes for the new men who are to enter upon new tasks under the new conditions of modern life.

Scarcely second in interest for the older or younger ministry is *The Preacher*, by Prof. A. S. Hoyt of Auburn Seminary (Macmillan. $1.50). Here also the teaching office of the ministry is emphasized and much good advice is given concerning expository preaching. Especially valuable are the lectures on the Spiritual Life of the Preacher, and the Method of the Spiritual Life, in which mistaken conceptions of spirituality are corrected. Spirituality "is first of all a rational state, a mental life." It means "a way of looking at life and duty, God and the world." Other valuable chapters concern Enrichment of Personality, The Intellectual Life of the Preacher, and, of vital importance for the present day, The Social Message, and Ethical Sermons.

Together with these should be mentioned an interesting series of nine pamphlets (Y. M. C. A. 50 cents for set), addressed particularly to young men, that they may be led to consider the opportunities and claims of the ministry. These are by Dr. George A. Gordon, Edward I. Bosworth, Woodrow Wilson, Professor Hoyt, Dr. C. E. Jefferson and others, including a former address of Phillips Brooks. A characteristic letter from President Roosevelt, "Regarding the Need for More Men of Ability to Lead the Aggressive Forces of Christianity" accompanies the set. The appeal is inspiring and it would seem must be effective.

Adamic Innocence

The Secret Bible History of Adamic Innocence, by Notca W. Nitram (New Age Publishing Co. $2.25), is a revelation. The author says so in his preface. It seems to be an imitation of the "Book written within and on the back side, sealed with seven seals." The frontispiece is the back view of the author, who spells his name backwards. Starting in at the front page we soon concluded that we had begun at the wrong end. Then we turned to the back end, tackled the last chapter, called The Deadly Parallel, and soon backed out. The secret of Adamic innocence remains sealed with seven seals so far as we are concerned, but we think we got a glimpse of the innocence of Eve. The author seems to have discovered the secret of the Bible—the absolute innocence and integrity of Adam and Eve!

Plays and Poems

The stage success of Mr. Charles Rann Kennedy's "The Servant in the House" calls special attention to his new play, *The Winterfeast* (Harper. $1.25). We have to speak of it here as a reading and not an acting play. The scene is in Iceland 900 years ago, and it is sevenfold tragedy growing out of an old lie told by a father in the interest of his son's wooing. The life and movement of the play hold the attention, but in plain daylight the action seems rather wantonly violent and occasionally confused. Just as in the former play, there is an artificiality which probably might not show disagreeably on the conventionally artificial and violent stage, but which in the reading seems to throw it out of relation to real life or even the traditional sense of an avenging fate.

The trouble with William Vaughn Moody's play, *The Faith Healer* (Houghton Mifflin. $1.00 net), for the reader is the extraordinary unreality of the characters. They are types and not people—the insincere and sensual young doctor, the bigot minister, the ignorant materialist, the sour old maid. And the central figure, Ulrich Michaelis, the faith healer, is utterly remote from real life, spiritually and intellectually tenuous and vague, as well as feeble of thought and will—the child of an imagination which for once is both morbid and uncertain of its purpose.

Oscar Fay Adams's Shakespeare fantasies in *A Motley Jest* (Sherman, French. $1.00), convey something of the author's pleasure in construction to the reader. The verse is remarkably good, the reconstruction for an hour's thoughtful amusement of the situations and characters amazingly clever.

No single poem in our national history has been more influential than Judge Francis M. Finch's, *The Blue and the Gray*, which is now published, with a selection from his other verse, a good portrait and a brief appreciation by ex-Pres. Andrew D. White (Holt. $1.30 net). Judge Finch was first a lawyer; but he had the rare gift of singing verse. His student songs are still in use in his own Yale and his adopted Cornell. The title poem holds its own on repeated reading and the rest of the book well repays publication.

Pleasantly objective and unassuming are the poems which Charlotte Mellen Packard has included in *From the Foothills of Song* (Badger. $1.00). Not that she has failed to put her own heart and life into their thought and melody, but that there is no touch of that self-consciousness, too easily inclined to be morbid, which mars so many books of verse. The thought is clear, the music often harmonious as well as melodious. We recognize some of these song utterances as taken from our own columns and commend the collection to the thoughtful reader, who will be sure to find something to his mind in their variety.

The remarkable article on Alcohol and the Individual, by Henry Smith Williams, M. D., which appeared in *McClure's* last October, has been reprinted in leaflet form by the Pilgrim Press in its Pilgrim Teacher series (50 cents a dozen). So able a presentation of the scientific reasons for total abstinence should be of use to Sunday schools in connection with the temperance lessons.

The Expansion of the Christian Church

Sunday School Lesson for April 4

By Rev. A. E. Dunning

(To be studied with open Bible)

I. Her Gospel for the Gentiles

The book of Acts was written after the fulfillment of Christ's prophecy that "this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations" (Matt. 24: 14). Compare Rom. 16: 26 and Col. 1: 23. Therefore you are not surprised to find even in its first chapters suggestions that it is the privilege of all nations to come into the Kingdom (Acts 2: 39; 3: 25, 26). But the actual fellowshiping of Christian Jews with Christian Gentiles was not fully established till after long and often bitter controversy. Be sure to make your pupils understand the significance of the breaking down of what Paul called "the middle wall of partition" (Eph. 2: 13-18), which made Jews and Gentiles one in Jesus Christ. This lesson gives you the opportunity to do this. Its basis is the Golden Text (Acts 10: 35). Read Rom. 10: 12, 13; 1 Cor. 12: 13; Gal. 3: 28. This truth is a principal theme of the book of Acts. Look ahead from this point and lay the foundation for future lessons. Change the order of events as given in this story, putting the most important first in order of time.

1. *The vision of Peter* (vs. 9-16). Decide whether you will regard it as a process of thought in Peter's own mind, or an objective display presented to him. Whichever you choose, the thing to be grasped is the meaning of the vision (v. 15). What was its immediate cause? First, Peter was on a mission, following up the work of Philip the evangelist (chap. 8: 40; 9: 31, 32). Next, he was hungry and waiting for food which was being prepared (v. 10). Third, he was living with a tanner, perhaps had been handling the hides and thinking how these associations were regarded by orthodox Jews. Think out for yourself how these things would influence his vision.

What did the vision mean? It was not revealed to Peter that by any peculiar process God had made the cattle and birds and squirming reptiles mixed in one mass fit for food. But it was the command that fixed his attention (v. 13). Peter received it as a message from God (v. 14). His convictions as a Jew were so strong and fixed that he ventured to protest against even a divine command to put them aside. When it had been three times repeated, the vision vanished (v. 16). That left no question as to what was said. The vision was immediately connected with an invitation to go into the house of a Gentile and associate with its inmates. He responded by inviting three of them to share his lodgings (vs. 7, 23). Evidently Peter was being led to the conclusion that God had cleansed men not Jews, so that they were materials acceptable for the new Kingdom of Jesus Christ.

What, then, did the vision involve? The setting aside of Mosaic laws. Some of these were of temporary, not eternal value. Those which separated Jews from people of other nations had served their purpose and were no longer binding. Among them were rules which forbade Jews to eat food prepared for Gentiles or to eat with them. Jesus had already taught that the time for observing those rules had passed (Mark 7: 14-23). As Mark explains that parable, "This he said, making all meats clean." But Peter had not understood it. Now the vision was coming to mean, as he reflected on it, that redemption through Christ was for all mankind. So Paul taught (Rom. 2: 10, 11).

Impress on your pupils the truth that there are yet new revelations to be expected from God. None of us fully knows his will. We must not easily set aside strong convictions, but should be receptive toward visions and consider what they mean with open mind.

2. *The vision of Cornelius* (vs. 1-8). Explain who he was, a man of upright character, devout spirit and generous disposition, who worshiped the God of the Jews and taught his household to do so, but who did not belong to the Jewish Church. He knew about the gospel of Christ (chap. 10: 37), as he might be expected to, for Philip the evangelist was living in the same town (chap. 8: 40; 10: 1). It is quite possible that Philip had told him of Jesus and had suggested that he seek further knowledge from Peter.

3. *The meeting of the Christian Jew and the righteous Gentile.* Read the story to the end of the chapter. Note that Peter had already comprehended the meaning of his vision. The first point he grasped (vs. 28, 29) was only an introduction to the greater truth (vs. 34, 35). On one side was the willing Jewish messenger of Jesus Christ, with his friends as witnesses, on the other, the Gentile and his household with receptive minds. When the one preached the gospel and the other received it, the Holy Spirit descended on the whole company (v. 44). Then the Gentiles who had already received the gift of the Holy Spirit (vs. 45, 46) were baptized by some unnamed person commissioned by Peter to perform that service (v. 48).

4. *The result of this meeting foreshadowed.* Explain to your pupils the amazement that came on the Jewish disciples of Jesus who had accompanied Peter, when they saw that uncircumcised persons received the Holy Spirit (v. 45); how the Christian Church at Jerusalem received the news (chap. 11: 17, 18); how the reception of Gentiles into the Church was resisted for years afterward (chap. 15: 1); and notwithstanding the decision of the council of churches at Jerusalem (15: 28, 29), continued to divide the Church to the end of the New Testament history.

It is pertinent for you to show that the gospel has gone on from that day to this, breaking down the barriers of sectarian prejudice, of nations and of races. Its mission is still far from complete. The effects of modern intercourse between nations and races through commerce, of the means of swift communication and the common interests of humanity are helping forward that work. It is still an influence for division in the Christian Church, but it is the glory of Christian missions, and it is teaching all believers that the enshrining of Jesus Christ in the obedient heart through faith in him is greater than any obedience to written laws. The gospel which Peter preached to Cornelius held in germ the great truths that God is the universal Father and that all his children are brethren.

International Sunday School Lesson for April 4. Peter and Cornelius. Text, Acts 10: 1-48.

Doth Not Wisdom Cry

C. E. Topic for April 4-10

By Rev. H. A. Bridgman

Life lessons for me from the book of Proverbs. Prov. 8: 1-17. (Consecration meeting.)

Concentrated wisdom. No questions of higher criticism need bother us when we study Proverbs. Their truth does not depend upon their being written at any particular time, or by any particular person. The description of a worthy wife is as good for the twentieth century bride as for the Jewish maiden contemplating matrimony five hundred years before Christ. Self-evident, axiomatic, the very essence of sanity are these precepts, whether Solomon or Lemuel or Agur or any one else wrote them. It is forever true that a false balance is an abomination unto Jehovah, that a wise son maketh a glad father, that the path of the righteous is as the dawning light which shineth more and more unto the perfect day, and that better is a dinner of herbs where love is than a stalled ox with contention. You will get some fresh light on some of these Proverbs by reading the American Revision.

The sources of these Proverbs. Though the question of precise authorship is not essential, we need to remember that these Proverbs are rooted in human experience. The men who made them had touched life at many points. Their aphorisms are the fruit of sorrow, temptation, maltreatment, defeat, victory. That is why this single collection of Proverbs is so full of vitality centuries after they were printed. As a convict in states prison said to the chaplain who induced him to read the book, "Those fellows knew what they were talking about." And we are the gainers if we are wise enough to accept their verdict touching what is worth while, and what is vain and degrading. Pack away about your person each morning three or four Proverbs to serve you when the strain comes. Two that have been helpful to me since my early boyhood are these: "My son, hear the instruction of thy father and forsake not the law of thy mother"; and "My son, if sinners entice thee, consent thou not."

Something more needed. And yet these warnings and counsels are not all that we need in the moral and spiritual struggle. They serve a great purpose as one book in the middle of the Bible; but we want the other books, too, those that tell of the struggles of actual men in temptation, that portray God's dealings with specific men and specific races and their response to them. After all, there is something a bit statuesque about a proverb. In certain moods we react from page after page of "moral virtues and their contrary vices," as the King James version heads up a large section of the book. We want not merely the abstract portrayal

of the ideal life, but the story of the efforts men have made to live it, and above all the story of *the* ideal life.

And so the word had flesh,
And wrought with human hands the creed of creeds
In loveliness of perfect deeds,
More rare than all poetic thought.

Boston

Dr. Gordon's Quarter Centennial

For some time the Old South Church and Society have been making ready to mark in an appropriate way the twenty-fifth anniversary of the installation of Dr. George A. Gordon, which occurred early in April in 1884. The chief public observance will take place on Monday, April 12, when there will be a formal service, at which Mr. Alpheus Hardy is to preside. President Eliot of Harvard, Prof. Williston Walker of New Haven and Rev. Daniel Evans of Cambridge will speak. On the following Thursday evening a dinner will be held at the Hotel Somerset, under the auspices of the Old South Club, Justice Hammond presiding. The after-dinner speakers will be Prof. George H. Palmer of Harvard, Prof. Bliss Perry, Dr. De Normandie and, presumably, Dr. Gordon himself. His historical sermon will be preached Sunday morning, April 4, with the same music as on the first Sunday service of Dr. Gordon's pastorate.

The Comedy of Militarism

With this as his topic, Dr. G. T. Smart of Newton Highlands proceeded to poke a good bit of fun at military people in general before the Ministers' Meeting last Monday morning. After deriding the militarists for their emphasis on methods rather than principles, he went after some of these methods with good-natured irony, holding up their preparations, equipment and the like. Then he considered some of the ends of offensive militarism. He ridiculed unmercifully such phrases as "sovereignty," "the balance of power" and arguments in behalf of trade. Stopping long enough to dissect with his probing sarcasm the "metaphysics of the system," Dr. Smart concluded with a survey of the results of militarism on character, taking up in more serious vein such examples as Germany, the problems of England in India, etc. Following his address, many of the ministers expressed themselves in favor of peace agitation and education, while others more conservative felt the need still imperative throughout the world for proper national safeguarding.

Professor Griggs's Latest Course

Once more the always interesting and to many persons exceedingly fascinating lecturer, Edward Howard Griggs, has conducted a large and appreciative company of hearers through a course of lectures, his theme being Art and the Human Spirit. With his customary vividness of description and keenness of insight he has interpreted the reciprocal relations of human life and art, the meaning and the function of sculpture and painting, music and poetry, literature and liberal culture, concluding last Saturday with a strong setting forth of Beauty and the Culture of the Spirit. It is nearly ten years since Mr. Griggs first began to come to Boston to lecture, and he has established a constituency for himself that finds in his words and his personality the inspiration for life which other types of people find in revival services. His present course, though not quite so popular as some of the former ones that dealt more largely with biography, has been followed by an audience of 1,500 people. Instinctive preacher that he is, he always finds his way to apply his theme to everyday life. He urged his hearers to look upon life itself as the greatest of all fine arts, and to use the opportunities for service and culture that lie in their way. "I never yet have found the one who has used up all his opportunities," he said.

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Intellectual Opportunity for the Ministers

The directors of the General Theological Library in Boston propose two forward steps: to pay the postage or express one way on all books sent out, and to issue periodical bulletins, giving not only lists of recent accessions, but classified reading lists prepared by men of special fitness. A proposition has been sent to 3,000 or more pastors in New England of all denominations, inviting pledges of not less than $2 annually for five years on condition that a total of at least $1,000 a year is so pledged. With this amount assured, the Library can assume, in addition to its usual income, the increased cost of buying more copies of the books most in demand, and of serving the larger number.

Especial importance attaches to this clerical contribution. Laymen are willing to help the Library to the endowment which it must ultimately have for its best usefulness if the clergymen, for whom the Library is established, will assist in the expense of maintenance. It is hoped that during the next five years the endowment can be raised to the sum required. Meanwhile this annual contribution requested of the clergy may well be considered an investment which will more than repay in material benefit all those who share in it.

Death of Joshua W. Davis

Eliot Church in Newton loses one of its most devoted members in the death, last Monday, after a three days' illness, of Joshua W. Davis. For twenty-four years he was a deacon, and both on the material and spiritual sides of the church's life he made his influence constantly felt. A large giver to the benevolent societies, he was especially interested in the Indians and their Christian progress. For thirty years he was treasurer and manager of the properties belonging to the Sears estate of Boston.

Mental operations for curing disease and physical schemes for preventing sickness are multiplying. For the one class, auto-suggestion and hetero-suggestion have unlimited forms. For the other class, various kinds of food are prescribed or proscribed, and different ways of chewing and swallowing it are elevated into religious duties. An opportunity is now open to organize a new cult to include both these classes. It is to adopt as its constitution and by-laws a combined remedy proposed by the *Medical Magazine* as an antidote to all this morbid introspection and dissection—plenty of work and correct moral behavior.

Chicago

Dr. Crothers as an Evangelist

The particular interest in Convocation Sunday, March 14, in the University of Chicago centered in the fact that the sermon was preached by Rev. S. M. Crothers, D. D., of Cambridge. A good many whom he has addressed as "gentle reader" flocked to the University Chapel to see and hear the friend of their quiet hours in the library. The man they had come to know through his books—gentle, meditative, playful, humorous—they did not find in the pulpit. His books show him in his hours of recreation. On duty his easy, almost careless temper is exchanged for the prophet's burden. His message was evangelical, using the word in its larger meaning. He aimed to produce conviction of sin and to turn men from sin into the way of life.

Those who went out to see how this man from cultured Cambridge would clothe his message forgot the quality of the style in absorbed attention in its substance. He is a preacher of the newest evangelism. In what came to be known as the New Evangelism a few years ago, modern theology of the critical school was in the background. It was lacking in positive warmth and served only for a time of transition. In the newest evangelism, social theology holds the center. The sermon is sociology set on fire. The sins denounced are sins against society. God is in his world. Christ is identified with humanity. The wrath of God is revealed in an awakened conscience. Christ is rejected when the least of his brethren are neglected. In his sermon Dr. Crothers said, "A new sense of sin is coming—more profound than the old Puritan felt." A new sense of sin came to many that heard him that morning and a new determination to accept the way of life as it is in Jesus.

Progress in the Ranks of Orthodoxy

Dr. Crothers began his ministry in the West and rooted as he has become in New England, he is intensely interested in all things Western. He does not feel that progress is the special peculiarity of so-called liberal churches. "I am impressed in Chicago," he said, "with the vital way in which the Baptists are doing things. Here one feels himself in the midst of the great movements of the time."

He is heartily glad that Andover has come to Cambridge because he believes Cambridge needs to have the evangelical, practical, positive note emphasized more strongly. "I have sometimes wondered," he said, in characteristic way, "whether a visitor from Mars would discover that the theological schools in Cambridge are places for the training of men for the ministry. He might take them to be societies for antiquarian research and locate the only theological seminary in the school of philanthropy." Herein is a new point of view to most men in the West, as to the wisdom of the removal of Andover Seminary to Cambridge, and the eminent fitness of men like Dr. Daniel Evans and Rev. Albert Parker Fitch to make Andover Seminary a commanding force in the new center.

Lenten Evangelism

A few years ago the question was asked, "What churches observe the Lenten season?" The inquiry now is, "What churches do not?" These forty days before Easter have come to be regarded as an opportunity which it is sinful not to improve. In Chicago the evangelistic method is more characteristic than the cultural. Through the leadership of the Laymen's Evangelistic Council, 138 churches in the city and twenty-seven in the suburbs have engaged to hold evangelistic services through the month of March and special announcement is made each Saturday in a full-page advertisement in the *Tribune*.

A noble motto for this concerted movement appears in bold type in the middle of the page: "*That which all Christian Churches hold in common is so far in excess of that which separates them that the Kingdom of God cannot advance upon the preaching of differences, but only upon preaching that which is held in common.*"

The denominations represented are Presbyterian, Methodist, Baptist, Congregational, United Presbyterian, Disciples, United Evangelical, Swedish Lutheran, English Lutheran, Evangelical Lutheran, Swedish Methodist, German Baptist, German Methodist, Reformed Presbyterian and Independent.

Nine Congregational churches on the west side, seven on the north side, five on the south side and five suburban churches are among those which announce evangelistic services on Sundays. Irving Park, Central Park, Ewing Street and Warren Avenue announce also special week night services.

Not More Services, but Better

For both Sunday evening and midweek services Dr. F. G. Smith at Warren Avenue Church has announced topics of a character to center the attention of the people upon things fundamental. On Sunday evenings the topics in order to Easter evening are: Concerning God, Jesus Christ, the Holy Ghost, Sin, Hell, Heaven. At the midweek service the last scenes in the earthly life of Christ are being reviewed, beginning with the Last Supper. The plan has been to deepen the character of the services rather than to increase their number. In connection with public services a definitely planned campaign is in progress. In the words of Dr. Smith: "Every department in the church is at work. The Christian Endeavor Society, for instance, is divided into two groups, engaged in a friendly rivalry in bringing new members into the society and into the church. The Sunday school members are doing their best to swell the attendance at classes, and we are trying to broaden the influence of our prayer meetings. Every man, woman and child, we hope, will engage in a hand-to-hand campaign among their friends and acquaintances. We believe we can do more this way than in big meetings and with much noise."

Many of our pastors not committed to the concerted evangelistic movement are giving attention to personal work and special classes. When one of our pastors excused himself from an important committee meeting with the words, "I must go to meet an appointment with my confirmation class," the name caused some comment, but the worth of the work, for which the old name stands, nobody questions.

The Last of the Sunday School Institutes

In the institutes of our Sunday School Association held at Second Church, Oak Park, University Church, Union Park Church and First Church, Evanston, an immense amount of good work has been done. Sec. W. F. McMillen has co-operated with the committee of the State Association in giving the graded system a full and fair hearing. While this course has not popularized the institutes, it has differentiated them from the interdenominational gatherings, and those who have wanted light on the problems of graded lessons have been able to get it.

The last of the institutes and the annual meeting of the association was held on March 12, in the best of rallying places, "Old First" Church. At the afternoon session, eleven short addresses were on the program, in addition to general discussion of future plans. The attendance at supper was not far from 350—the high-water mark for the year. Many doubtless came with the expectation of hearing Dr. Davis, president-elect of the Seminary, at the evening session. His detention in New Britain on account of illness was a personal disappointment both to himself and his Chicago friends, but it gave a chance for McCormick Seminary to do a kindly act in lending Professor Robinson for the occasion; and his part was exceedingly well done.

Music and Character

An important part of the institutes at Union Park Church and this closing institute in First Church was Prof. H. Augustine Smith's talk upon hymns and their interpretation. In both instances he was able to illustrate his meaning by the singing of children, whom he had trained. At this meeting in First Church, the Choral Union assisted the three junior choirs, making, all in all, a chorus of 120 voices. The aim of all the winter studies has been to discover teaching which would make for more robustness in Christian character. Professor Smith's lectures impressed the truth that music had a good deal to do with morals. Light and ragtime music in Sunday school makes for light and ragtime character. In the program of selections rendered by his young singers he showed that children will respond to the best in music, if they are given the chance. His selections covered a wide range, from the oratorio to the gospel hymn at its best; and the children seemed to enter into the spirit of the master musicians as well as into the melody of the simple songs. A training in Professor Smith's chorus is a splendid religious discipline and illustrates what can be done for and with children in making music a help to morals.

When Your Daughters Prophesy

"Ladies' night, program by the ladies," were the words used to herald the March meeting of the Congregational Club. This announcement fits the facts so far as the presence of a good number of the gentler sex is concerned, and the artistic contributions of Mrs. F. L. Bartlett, violinist, and Miss Bessie Andrews, vocalist, were in the line of old-fashioned feminine accomplishments. But when it came to the addresses, it was not a "ladies'" affair. It was the aspiration of the new woman for more worlds to conquer which voiced itself when Rev. Florence Buck, preacher, executive and church builder, spoke on "When Your Daughters Prophesy." She made it plain that the new education among women is raising new issues and the conservative is compelled to make some readjustments. When Agnes D. Cameron spoke upon "From Wheat to Whales," it became evident that the new woman's invasion has extended to things practical. She knows the New Empire of the North as few know it. Her grip on things Canadian suggests a new meaning in the saying, "The hand that rocks the cradle rules the world." J. H. C.

The trustees of Wesleyan University have listened to the discontent of the male students and decided that after two years the university shall be closed to women. The question of adding to the number of colleges exclusively for women by the establishment of such an institution at Middletown was postponed.

New York

Notable Historical Analyses

The New York Ministers' Meeting, which is enjoying a series of exceptionally strong programs this season, met with a surprise last week when Dr. R. W. McLaughlin of Park Church, Brooklyn, analyzed the connections between Washington and Lincoln. While it was known that the new pastor from Grand Rapids is an acquisition, the ministers were not prepared for the masterly grasp of American politics and the keen insight into the philosophy of history displayed by the speaker.

Some of the ablest men present urged Dr. McLaughlin to find a publisher for his thesis. If he does, a compact little volume will contain a concise, adequate and graphic interpretation of American principles by Washington and his friends, their adaptation during expansion by the Federalists of the thirties, and their application to save the nation by Lincoln and his supporters in the Civil War period.

After lunch Dr. Hillis delivered his famous lecture on Oliver Cromwell and His Times, and sent every Congregationalist home, not only prouder of his forbears, but encouraged for the keen conflict in the metropolis where another Cromwell to lead the hosts next November would be gladly welcomed. At the April meeting Dr. William Hayes Ward is to give a new address on John Milton, and Professor Duxbury of England will give a recital from Job and other Scriptures.

The New York Club at its March meeting gathered a large audience to hear Charles D. Kellogg, the "Bird-Man," who by the clever use of moving pictures gave a vivid picture of bird, animal, reptile and insect life. The story of Bird Island off the Labrador coast, visited only by five people in 300 years, was new to many.

Dr. Hillis's First Decade at Plymouth

Dr. Hillis came from Chicago to Brooklyn in March, 1899, and after Easter Plymouth Church will celebrate the completion of the first decade of his pastorate. In this time 1,075 new members have been added, making the net total of members today just over 1,200. This means that few of the present members knew much of Mr. Beecher except as children, yet the spirit of early Plymouth is maintained. While family residences have given way to hotels, flats and boarding houses, and consequently less family pews are rented, and there are fewer scholars for Bible school, Plymouth has never had so many facilities for reaching people as now, nor was it ever preparing more adequately to meet new conditions. Unanimity is no doubt one of the secrets of Plymouth's success. It marked Dr. Abbott's election, as it marked Dr. Hillis's, and as it marks the manifold institutions now being carried on.

Dr. Hillis's first decade has seen several historic events: the semi-centennial of the church, the Bushnell centennial, the memorable sermon on Labor's War upon Labor with its international circulation, the inception of the Beecher Memorial with Grover Cleveland presiding, the purchase of land opposite the church for the Beecher Memorial, parish house, tomb and park, the great debate on the Tri-Union movement, the founding of the Spanish and the Italian missions. The support of this vast work has entailed the raising of almost a million dollars, if we include the gifts to many private charities in which Plymouth has a peculiar interest.

One great factor in the ten years' success has been Mrs. Hillis, whose entire time has been given to the church and denomination, especially in the field of missions. A Zenana band of six or eight has been developed by her wise judgment to a foreign missionary society of 142, with a splendid knowledge of missions. One striking feature has been a monthly foreign missionary luncheon, with an average attendance of 100. Such an impetus in this one society was bound to affect the life of eight other such bodies, so that Plymouth has a big army of women workers. Dr. Hillis is preaching Sunday nights on the centennials of great men, and has included Calvin, Samuel Johnson and a series also on great missionaries, as Stanley, Carey, Livingston, Mackay of Uganda, Paton, etc. Friday nights he is devoting to Spiritual Crises in the Life of Jesus.

SYDNEY.

Unitarians Admitted

New Jersey Body Takes Unusual Action at Its Association

North New Jersey Association broke two records at its spring meeting with Belleville Avenue Church, Newark, March 18. And yet it is "just like Jersey," as did the Athenians at the court of the Areopagites, to delight in spending the time either to tell or to hear some *new* thing.

The psychological menu consisted of Congregationalism in New Jersey, Our Mission and Opportunity, by Dr. C. H. Richards; The Motherhood of the Church, by Dr. Loomis; The Present Position of Psychological Research on the Question of Spirit Communication, by Professor Hyslop; and Psychotherapeutics, by Dr. Beatice Hinkle of Cornell Neurological Clinic. This commanded the major portion of the session.

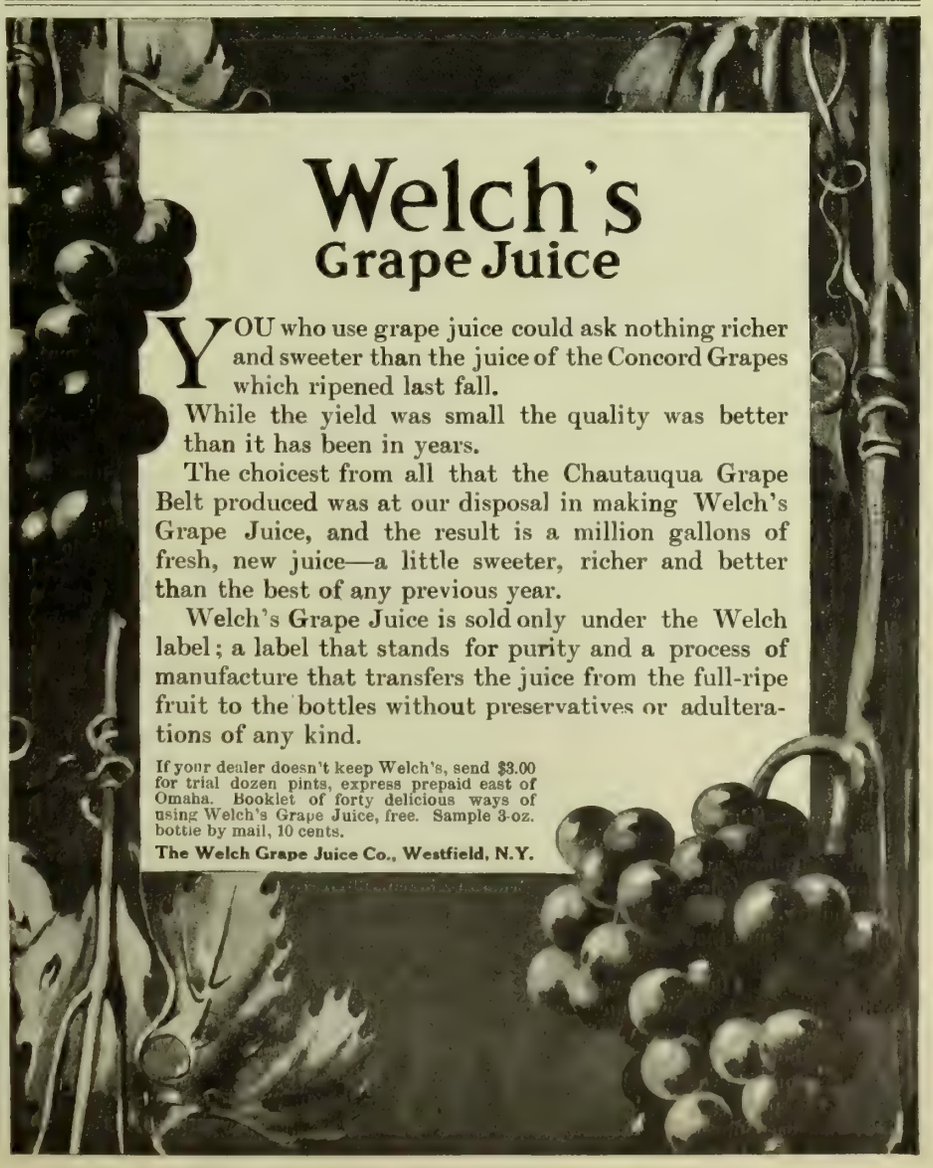
But the record-breaking attendance was due largely to the projecting of what, in the minds of many, is a record-breaking Congregational precedent. "The membership committee recommends the Unitarian Congregational of Hackensack for membership," on the printed program sent out a few days before, was the signal gun; to not a few it was a "signal of distress," apparently. Hence a two-hour discussion, pro and con, plus the "previous question" to force a vote.

The voters represented at least three classes: the radicals, who rated "fellowship" higher than "intellectual and dogmatic differences"; the conservatives who, while desirous of extending the largest "fellowship," were not ready "to vote Unitarianism into a Trinitarian Association," believing such action a "perilous precedent"; and the liberals who, considering the "vital question to be not where a church *stands* as much as *which way it is moving*" and, as it was Unitarianism seeking membership in a Trinitarian association, took the ground that the "Unitarian Congregational Church of Hackensack" was heading in the right direction; hence: "Open the gates! Let her in!"

The pertinent questions were these: (1) What is meant by "membership"? The answer, "Fellowship in the widest sense *versus* membership in a technical sense." (2) Will "fellowship in the widest sense" entitle the "Unitarian Congregational Church of Hackensack" to enter its name and benevolences in the Year-Book? Answer, "No." (3) "In joining this association does the applicant disjoint itself from its denominational association?" Answer, "No." (4) "What then, is given and received by this transaction?" Answer, "Simply fellowship, not denominational standing."

The speakers, strong men, were earnest, sincere and remarkably courteous. The vote stood fifty-five to thirty-six for the affirmative.

Hackensack, N. J. C. A. JONES.



Induction of the New Andover Professors

Dr. Evans and Mr. Fitch Formally Assume Their Positions

Mt. Vernon Church at four o'clock last Monday afternoon looked very much like an enlarged edition of the beautiful chapel on Andover Hill on one of those anniversary days when the Seminary was the object of pilgrimage to its alumni and the center of interest to the families of the town. The chancel was occupied by officials robed in academic gowns. Ministers, some of whom came from distant places, greeted one another with looks of friendly recognition as the organ played softly and the ushers moved up and down the aisles looking for vacant seats, rapidly growing scarcer, for late comers.

The occasion was the induction of the pastor of Mt. Vernon Church, Rev. Albert Parker Fitch, into the office of president of the Seminary and Bartlet professor of practical theology and of Rev. Daniel Evans, D. D., into the Abbot chair of systematic theology. The ceremony was worthy of the dignity of the occasion. Rev. Henry A. Stimson, D. D., of New York, chairman of the Board of Visitors, offered the invocation and read the lesson from Holy Scripture. Rev. George A. Gordon, D. D., of the trustees led in the prayer of induction, with thanks to God that the world is a nobler world because of the teaching, example and influence of the consecrated men of past years and praying that the two candidates might worthily be added to the list of competent and consecrated teachers.

Pres. George Harris of Amherst College, president of the Board of Trustees, made formal announcement of the removal of the Seminary, after one hundred years of efficient service, from Andover to Cambridge, where the oldest university welcomes the oldest theological seminary. He declared that the historic continuity of the Seminary in faith, in aim and in its peculiar service is unbroken. There is continuity of the trustees, of the Visitors, the professors in the great purpose to increase the number of able ministers of the New Testament. Addressing the candidates, who now came forward on the platform, President Harris announced Mr. Fitch as Bartlet professor of Practical Theology and President of the Seminary, and Dr. Evans as Abbot professor of Christian Theology, and that sound learning, sturdy faith, broad vision and sincere consecration qualify them for the offices on which they enter.

Prof. John Winthrop Platner, dean of the faculty, followed with an interesting address reviewing the history of the two professorships, bringing out facts not generally remembered even by the alumni. Not less than 3,500 men have studied at Andover, yet there have been in the hundred years only four incumbents of the Abbot chair—Drs. Woods, Park, Harris and Hincks. Nine have occupied the Bartlet chair. The majority of these men entered on their office in early years: Professors Park and Phelps at twenty-eight, Dr. Woods at thirty-four, while Moses Stuart began his work as a professor of Hebrew at thirty. The teachers also have been chiefly recruited from the active ministry. Professor Platner congratulated the two men now entering into this historic succession.

Rev. Harris G. Hale of Leyden Church, Brookline, president of the Alumni Association, fitly spoke for that body. He divided them in his thought into three groups, those whose affections have attached them so closely to the place in which the spirit of Andover has been developed that it is painful to them to think of removal to any other place; those who have given their acquiescence to something to which they could not quite give their approval; and those who, like himself, feel that all their work is finding today its fruition. Mr. Hale said that this was the first occasion for many years of a meeting of the Seminary which has not been used to express differences of opinion. Among all the acceptances and regrets there was not one discordant note. The loyalty of all three groups, however great the cost, was genuine and complete.

Dr. Evans, starting with the assertion that the church had always exalted the Christian teacher whose function it has been to interpret the contents of the gospel to each age, spoke first of the inspiration arising from standing in so noble a succession. It could not but create in any man a profound sense of humility. Another source of inspiration is in the abiding realities of the gospel of Christ. The proximity of Andover to a great university furnishes still another incentive, for Dr. Evans had, as a pastor, looked upon his church, not as in the shadow of the University, but rather in its light. And a further ground for hope is the coming of a new day for religion. There is a new idealism in the field of science. The last word of science is the first word of faith. The currents of thought are converging as never before on Jesus Christ. He is coming to be recognized as the key to the heart of man, the movement of history and the heart of God.

In his turn Mr. Fitch set forth the motives and convictions which had led him to accept his twofold duties. First was his belief in the world's unchanging and bitter need of the gospel of the Son of God. Any one who can interpret the gospel in a way to meet this need is forever intrenched in the affections of the race. Because he believed in the necessity of training men so to interpret the gospel he had given up his pastorate with all its precious ties. He believed that in Cambridge there was an incomparable opportunity to serve the cause of spiritual freedom and the interests of the free churches throughout the land. The moral guidance of the nation is in its schools of learning. Mr. Fitch dwelt earnestly upon the importance of making Andover, not a retreat for students, but a school of the prophets, and of graduating, not critics, but theologically and scientifically equipped Christians who shall be pastors and teachers. "Whatever we do or do not do we must see that our students become deeply religious men. The first emphasis must be put on spiritual devotion and personal character."

THE EVENING FESTIVITIES

"Just for a good time"—that, according to President Hale, was the intent of the meeting in the upper room after the formal services in the auditorium. And that proved to be the reality, for after the supper had been partaken of by over two hundred men, they drew their chairs up together and fraternized, as if they were all boys again on Andover Hill. No discordant note marred proceedings, while the blending in the after-dinner speaking of the lighter and more serious elements gave just the right character to this the concluding feature of the day.

Mr. Hale's good stories and appeal for the exercise of patience on the part of the alumni while the Seminary is working its new plans led up to his introduction of Rev. C. L. Noyes, whose devotion of time and ability to the working out of the problems that have been facing the trustees was extolled. He in turn modestly passed on to fellow-trustees, especially to lay members of the board—Messrs. Whittemore, Gray, Day, Usher and Chapin—the credit for much that has been accomplished. Mr. Noyes said he was encouraged by the affection and loyalty manifested by the alumni, which to him portended the beginning of a new era. He spoke in conciliatory terms of the action of the trustees in removing the institution to Cambridge. It had seemed to them, as to the former board of trustees, the only door

Continued on page 421

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An Easter Thank-Offering

The American Tract Society pleads for an Easter Offering in behalf of the greatest need of the world's mission fields. A returned missionary says, ***We are largely dependent upon Christian literature for the opening of our mission stations.*** A lady reading a paper before a Woman's Missionary Society recently said, ***I have had access to all the missionary magazines published and find in them all a demand for Christian literature, and that there is not a sufficient supply.***

A missionary from the foreign field states, "Christian literature to explain the Bible is more needed at some of the mission stations than additional copies of the Scriptures." Another says, "If the missionaries were properly equipped with Christian literature, their work could be multiplied tenfold." A mission Superintendent in Cuba says, "Without the Spanish Christian literature of the American Tract Society we could not successfully carry on our work in the Islands." Similar statements come from Mexico and South America.

NINETEEN MILLION FOREIGNERS ARE LIVING PERMANENTLY IN THE UNITED STATES. Christian literature in the languages and dialects they speak is a necessity. The Tract Society is furnishing this literature, and its colporters distributing it in over thirty languages and dialects.

FIFTEEN MILLION CHILDREN ARE OUTSIDE OF THE SUNDAY SCHOOLS. It is of vital interest to every citizen that the GOSPEL MESSAGE be carried into the homes of these "little ones," as it has a direct relation to the moral and religious life of the nation. The colporter or missionary with the PRINTED PAGE is the chief means of accomplishing this.

THE TRACT SOCIETY HAS PUBLISHED AND CIRCULATED A TOTAL OF OVER SEVEN HUNDRED AND SIXTY MILLION VOLUMES, PERIODICALS AND TRACTS IN ONE HUNDRED AND SEVENTY-FOUR LANGUAGES, DIALECTS AND CHARACTERS. ITS COLPORTERS HAVE MADE SIXTEEN MILLION SIX HUNDRED THOUSAND FAMILY VISITS AND DISTRIBUTED SIXTEEN MILLION EIGHT HUNDRED THOUSAND VOLUMES. This work is sorely limited for the want of funds.

THE TRACT SOCIETY'S BENEVOLENT WORK IS WHOLLY DEPENDENT UPON DONATIONS AND LEGACIES. TWO HUNDRED AND FIFTY THOUSAND DOLLARS must be expended in creating literature, and securing additional colporters to distribute it. This literature is the need of the hour. The mission field is appealing for it. It is urged that an EASTER OFFERING be made for this purpose, and in proportion as God has prospered you. The value of the service you may thus render in winning souls for Christ, who has suffered and died for us and risen from the dead, can never be estimated.

Decide upon your gift, and send it as an EASTER THANK-OFFERING to LOUIS TAG, Assistant Treas.

AMERICAN TRACT SOCIETY, 150 Nassau St., New York City

WILLIAM PHILLIPS HALL, President. JUDSON SWIFT, D. D., Secretary.

New Andover Professors

Continued from page 420

of promise for the future of the school. He did not believe that Andover was to be simply an addition to the existing theological equipment of Harvard, or that there was to be hereafter in Cambridge a theology of a neutral tint, but rather that the two types of theology should be maintained side by side.

This view of the affiliation was also taken by Prof. W. W. Fenn, who represented the faculty of Harvard Divinity School. He held that it was just as important to have the differing viewpoints in theology as it is in philosophy. The glory of Harvard has been its toleration of different types of instruction for, said Dr. Fenn, there is nothing a teacher fears more than that he will be led into error himself and then be the means of leading others into error. He spoke warmly of the friendly relations already established between the Harvard and Andover faculties and the pupils as well. Students are seeking Andover who would not be drawn to Harvard. The mottoes of both institutions exalt the truth as their central aim, and each may help the other in serving the world.

Dr. D. C. Greene of Japan, a graduate of Andover in 1869, expressed his hearty indorsement of the removal to Harvard. Rev. W. W. Ranney of Hartford spoke of the relation of the seminary to the city church, and Rev. E. R. Smith, home missionary secretary for New Hampshire of the seminary and the country church. The recently elected member of the board of trustees, Rev. F. H. Page, who was nominated by the alumni, made an exceedingly felicitous and tender address, and then Bishop Lawrence, who had quietly entered the room, was called out and spoke pertinently of the elements of strength Andover could bring to Harvard—the evangelical note and the emphasis on the church as an institution. It fell to Dr. Nehemiah Boynton to make the final address, which was warm with hope for the Seminary and suffused with loyalty to Congregational ideals.

Declines Tempting Offer

Dr. Potter Remains in Hartford—An Appreciation from Fifty Leading Men

Hartford is rejoicing at the magnanimous decision of Dr. Potter to remain with First Church. It was a great but deserved honor to him to be called to the leading church of the denomination in which he was reared and to a great center of pulpit influence in Greater New York and the country at large. Despite the attractiveness of the Collegiate Church of St. Nicholas, he has decided to stay with the church where he is so much trusted and loved. Fifty of the leading men of his church met in the mayor's office and drew up resolutions which they presented, assuring him that a decision to remain "would command the cordial approval of the entire city and would cement the ties of love and loyalty which are his without reserve in the hearts of his congregation"; expressing to him the hope that he would be "able to consider Hartford as the field in which he shall choose to do his life work"; and pledging to him their "active support in the works to which he may set his hand in the enlarging opportunities of the First Church of Christ in Hartford."

People of all classes in Hartford, as well as members of his own church and brethren in the ministry, feel a personal triumph in his decision. His wise advice and helpfulness is never lacking to those who seek it. There is as much truth as humor in the public statement made not long ago, "We look up to Dr. Mackenzie and lean on Dr. Potter." His potent influence in the city is destined to increase in the coming years, for he gives himself heartily to progressive forms of individual and social morality. His wise leadership, his grasp of business principles and statesmanship are manifest, not only in his own church, but in the larger interests of denominational efficiency and local co-operation. ROUNDY.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

ALLEN—In New York, N. Y., March 10, at the residence of her daughter, Mrs. C. F. Hanson, Anne Emily, widow of Rev. E. W. Allen, aged 90 yrs. Mrs. Allen was a woman of fine attainments and lovable character, who endeared herself to all with whom she came in contact during her long life, especially as the efficient helpmeet of her husband throughout his extended ministerial career of more than fifty years, chiefly in Massachusetts.

CUTTER—In Sherborn, Mass., March 15, Ellen Phœbe Holman, wife of Marshall M. Cutter.

JONES—In Sandwich, Mass., suddenly, Herbert S. Jones, superintendent of schools for Bourne, Sandwich and Mashpee, aged 55 yrs. A graduate of Cornell, his life work was along educational lines. He was active in Sunday school work and a loyal Congregationalist.

STONE—In St. Johnsbury, Vt., March 11, Sarah Fairbanks Stone, wife of the late C. M. Stone and last surviving child of ex-Gov. Erastus Fairbanks.

TENNEY—In Kansas City, Kan., March 20, Dr. Asa Peaslee Tenney, born at West Concord, N. H., Sept. 21, 1833.

Christian News

In 1908 the National Bible Society of Scotland issued 2,058,375 copies or portions of the Scriptures, nearly the whole number being circulated in Roman Catholic or non-Christian lands.

That stalwart ministerial champion of the rights of working men, Rev. Charles Stelzle of the Department of Labor in the Presbyterian church, is receiving a warm welcome from the English audiences that he is addressing. He spoke before a large congregation at Whitefield's in London, and is being heard at other prominent churches. He will devote some time to careful study of labor conditions in various European countries.

Next to the late Sir George Williams, no Englishman has rendered larger service to the Y. M. C. A. movement in London than Mr. J. H. Putterill, general secretary of the central organization, whose sudden death has made many mourn. He was a layman who combined to an unusual degree executive and spiritual gifts, to which was added a keen sense of humor. He must have been an extraordinary man to deserve the tributes paid him at the memorial service, among which was that of John McNeill, who remarked, "Putterill's face always said, 'Cheer, up, this thing is going through.' "

The sixth annual conference of Eastern college students on the ministry will be held at Hartford Seminary, April 2-4. Among the prospective speakers are President Finley, Prof. B. W. Bacon, Rev. Dr. C. H. Parkhurst, Rev. Dr. S. Parkes Cadman, Robert E. Speer, and President Mackenzie. These conferences have been steadily gaining in interest and attractiveness, over 100 students attending three years ago. The movement started in 1904 in Yale Divinity School when delegates also from Union and Hartford were present. Last December representatives of the three seminaries met in New York at the suggestion of Hartford and outlined a campaign of college visitation, to set before students the claims of the ministry. The International Committee of the Y. M. C. A. has been of great assistance in developing an interest in the conferences.

An address signed by the Russian Premier, the President of the Douma and other officials of the Russian Government, has been sent to Anson Phelps Stokes of New York expressing appreciation of his aid in founding the Russian Y. M. C. A. at St. Petersburg. The address was formally presented to John R. Mott at the annual meeting of the association last week by a deputation led by Countess Shuvaloff. Mr. Mott read a message to the young men of Russia from ex-President Roosevelt. Emperor Nicholas has made a liberal gift to the association and Grand Duke Michael Alexandrovitch has given $1,500. By a special order from the Emperor the apparatus for the new gymnasium is to be entered free of duty. Hardly any recent event so impressively illustrates the spread of the sentiment of Christian brotherhood and the world-wide influence of the Y. M. C. A.

Eminent Congregational ministers have been imported, from time to time, from England into the United States and have become pastors of leading churches. This, however, has been a much rarer event in the Baptist denomination, largely, perhaps, because the differences between English and American customs are considerable among Baptists. Rev. Dr. C. F. Aked of the Fifth Avenue Baptist Church, New York, called from Liverpool about two years ago, has proved an acceptable and successful preacher, and he has brought with him ideas prevalent among his brethren across the water who, with few exceptions, practice open communion. He now proposes to introduce into his church a ceremony of dedication of infants, with a ritual prepared by Dr. John Hunter, a Congregational pastor of Glasgow, and revised by him. The rite proposed is similar to that in Congregational churches except that no water is applied in baptism. Parents bringing their children to the altar offer them in dedication and covenant to bring them up "in the nurture and admonition of the Lord," the church joining in prayer for this act of dedication. If this service should prove generally acceptable, little of importance would be left as a barrier between Baptists and Congregationalists.

The *Churchman* is earnestly championing the efforts of the congregation of St. John's Chapel in lower New York to resist the attempt of the vestry of Trinity Church to close it and remove them to St. Luke's, another chapel of the corporation in a section some distance away. In doing this the *Churchman* criticised the bishop of the diocese, Dr. Greer, for his attitude of approval of the corporation. The paper is severely censured in a letter to the bishop, published on its editorial pages, signed by several of the most prominent Episcopal clergymen of the city, expressing sympathy, "in view of this gross attack upon you in a quarter where we had a right to expect better things, an attack which, from the nature of the case, it has been impossible for you to notice." The *Churchman*, however, disclaiming any intention of discourtesy, stoutly maintains its position. The matter is before the civil court, which so far has not dissolved the injunction restraining the vestry of Trinity Church from interfering with the regular conduct of services at St. John's Chapel. The *Churchman* is a recognized organ of the Episcopal Church, but is privately owned and controlled.

The Social Service Department of the Massachusetts General Hospital has finished its third year's work and Dr. R. C. Cabot, in issuing the annual report of its work, says that the hospital physicians have come to regard the department not as a fad or an experiment, but as a valuable ally when confronted by difficult human problems or when trying to get behind symptoms to the real root of trouble. In the year just closed more than 1,500 patients were referred to the social service department for causes varying from the need of general hygiene, instruction as to care of child, suspected domestic trouble, to organic nervous diseases and complications which needed a "follow-up" treatment after the direct medical service was over. An especially valuable part of the department's work has been in tuberculosis cases, hours being spent in persistent explanation as to the care of persons having this disease and the means of helping on its cure. Another class of patients which the general clinics are only too glad to put in the care of this department are those described in the section headed "sex problems." The effort here is to meet the patients as "sick persons" rather than as "sinners," but to arouse their often dormant moral sense; to find work or change of environment, in short, to do them permanent good.

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A Genesis Controversy

Canadian Methodists Stirred

The Methodist church of Canada continues to have its troubles. In my last letter reference was made to the refusal of the appeal of Prof. G. C. Workman, D. D., who was dismissed by the board of governors of the Montreal Wesleyan Theological College on the ground of so-called heretical teaching. Today, as of old, freedom of thought and utterance will not be suppressed. Attempts at this only beget a more vigorous and widespread manifestation, and Canadian Methodism is surely learning this lesson that the day for mental and theological shackles is gone.

The new trouble in the fold is a Y. M. C. A. address by Rev. George Jackson of Sherbourne Street Methodist Church, Toronto, in which he sets forth the eleven opening chapters of Genesis as mythical, legendary and allegorical. The address was previously given at a men's meeting in his own church, and by request repeated at the Y. M. C. A. There is nothing in it to beget the alarm and consternation which have seized the general superintendent, Rev. A. Carman, D. D., a veritable Roderick Dhu in his championship of orthodoxy. His letter to the press was denunciatory rather than argumentative, and anything but kindly to Mr. Jackson. The replies evoked must have been a revelation to the good old Doctor. A prominent layman of the church tells him that "his letter is as intolerant as an encyclical of a mediæval pope," and that it "can do nothing but harm." Another prominent man, Mr. J. W. Flavelle, proprietor of *The Toronto News*, is equally severe. The discussion has gone from end to end of the land, and reminds one of the widespread interest in the Rev. R. J. Campbell controversy.

And what of Mr. Jackson? He came from the British Wesleyan Conference nearly three years ago, where he has been a distinguished member, and where he still retains his connection. He has written a good deal, and is a scholar and preacher of repute. He will shortly deliver a course of lectures in one of the American colleges, and is under appointment to a professorship in Victoria College, Toronto. Mr. Jackson is an unassuming man, who would be one of the last to seek intentionally a sensation or to throw himself into notoriety. Intimate companionship with him *en voyage* last summer enabled the writer thoroughly to appreciate his genuine worth. Dr. Carman ventilates his serious grievances over the irregularity of Mr. Jackson's appointment to a Toronto pastorate, but this grief of heart would not be made manifest as it is if the preacher's views were in accord with those of the general superintendent. It is safe to say that we would hear nothing about the irregularity of the appointment.

Canada. J. P. G.

Important Union of Churches

Detroit Bodies Merge for Greater Efficiency—The New Dual Pastorate

A church merger has just been effected in Detroit which is believed to constitute a significant event in our church history. Woodward Avenue Church and North Church are to become one, under the name North Woodward Avenue Church. North Church has a magnificent site and a convenient parish house, whose dedication was recently noted in *The Congregationalist*. It is planned to dispose of the down-town church property and build upon the North Church lot a church calculated to minister to the thousand members which the united church will soon have. North Church is almost in the middle of the fastest growing residence section of Detroit, a district whose population will double in the next five years. Woodward Avenue Church is located in a region of lodging houses, into which retail trade is pouring, driving the residents further north. It is already much overchurched, and even the most ingenious efforts to meet the situation have not changed the realization that the church is nearly without a field. North Church is the only one to which members of this church could actually go, and it is hoped that the amalgamation will mean a real increase of spiritual as well as of material forces.

One of the unique features of the merger is the dual pastorate, Rev. W. B. Forbush and Rev. C. S. Jones, both remaining as equal ministers. The two are warm personal friends and have diverse abilities; in a territory where adequate pastoral service will count more than usual, this relation will be one of power and efficiency. The formal union will take place at once, the congregations will probably unite during the spring, and it is hoped that the new church building may be completed by midwinter.

Highland Park Church has recently dedicated its chapel building. An attractive audience room, with a social room below, stands upon the rear of a capacious lot. Five hundred houses are to go up this year within the parish around the new Ford Motor Works. Rev. E. W. Caster, pastor, completes his medical course within a few weeks and will be free to give all his time to the work.

A City Brotherhood was organized March 4. It is believed that it will be a direct factor in developing a consciousness among our men of our opportunities for city mission work.

Detroit, Mich. W.

The fact that he is the son of the late Prof. Henry Boynton Smith who taught Systematic Theology for many years at Union Seminary, and who was the instructor of many Congregationalists as well as Presbyterians, causes special interest to attach to the acceptance by Dr. Henry Goodwin Smith of a call to the pastorate of the Unitarian church in Northampton, Mass. He was for a number of years professor in Lane Theological Seminary, and only two years ago, finding Presbyterian bonds somewhat irksome, went over to Unitarianism, and has of late been pastor in Ottawa, Ontario. He is a man of scholarly gifts and personal charm, and is especially suited to the academic atmosphere of Northampton.

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"A friend to whom we told this experience said it was coffee. He had been the same way and stopped drinking coffee and got well by change to well-made Postum.

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BRIGGS, LESLIE B., formerly of Decoto, Cal., to *Second* Ch., Oakland. Accepts.

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Massachusetts and Boston

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston. Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

BUDD, ALFRED W., Yale Sem., to Barrington, R. I.

CONNOLLY, CHAS. P., Leavenworth, Kan., to be associate pastor of *Plymouth* Ch., Milwaukee, Wis.

DECHMAN, ARTHUR, Groveland, Mass., to *Presb.* Ch., Dinuba, Cal. Accepts.

DRAKE, GEO. B., lately of Mt. Hope, Kan., to Valley Falls. Accepts.

DULL, S. H., to evangelistic work in Oklahoma. Accepts.

GRANT, PERLEY C., Newport, N. H., accepts call to *Day St.* Ch., W. Somerville, Mass., to begin May 1.

GREGG, JAS. E., *Pilgrim Memorial* Ch., Pittsfield, Mass., declines call to *Trinity* Ch., E. Orange, N. J.

HAYNES, WM., Vernon, Mich., to Lodi, O. Accepts.

HAZEN, CARLETON, Portland, Ct., accepts call to Kensington and is at work.

LEE, DORRALL, to Middleton, Mass. Accepts, to begin May 1, at expiration of six months' supply of same church.

LIGHT, EDWARD, asst. p. of *Grand Ave.* Ch., Milwaukee, Wis., to be general secretary of Beloit College. Accepts.

MERRILL, GEO. E., Vermilion, O., to Burton. Accepts.

MOSES, ELLIOT L., Middleton, Mass., to *Olivet* Ch., Walla Walla, Wn., for one year. Accepts.

POPE, G. STANLEY, Flippin, Ark., to Agra, Okl., as acting pastor.

POTTER, ROCKWELL H., *First* Ch., Hartford, Ct., declines call to Ch. of *St. Nicholas* (*Dutch Ref.*), New York.

ROBINSON, DAVID A., recently of Cold Water and Hillsdale, Okl., to Meridian and Mt. Hope.

TAYLOR, LAWRENCE, Plevna, Kan., to Bloomfield, Neb. Accepts.

UPTON, JONA. S., Atwater, O., to *First Presb.* Ch., Metropolis, Ill. Accepts.

VARLEY, ARTHUR, Yarmouth, Mass., to *Maplewood* Ch., Malden. Accepts and is at work.

WALDROP, ISAAC M., Fowler, Kan., to Hennessey, Okl., as acting pastor.

WARREN, JASPER C., Argentine, Kan., to Mt. Hope. Accepts.

Ordinations and Installations

LEWIS, EDWIN J., *i.* W. Brattleboro, Vt., March 17. Sermon, Rev. James Chalmers; other parts, Rev. Messrs. R. M. Houghton, C. H. Merrill, J. H. Morley, A. P. Pratt, Prof. E. L. Curtis.

PINCH, FRED, *o.* Sheridan, Mich., March 16. Sermon, Rev. F. G. Ward; other parts, Rev. Messrs. J. W. Sherwood, J. C. Gibson, C. B. Fellows, Wm. Wiedenhoeft, W. A. Minty, F. P. Sprague.

Resignations

ASHBY, JOHN H., Clinton, Mich., after eleven years' service.

BAUMANN, GUSTAV B., Ch. *of Christ* and *St. John's* Ch. (Ger.), Polar, Wis.

DECHMAN, ARTHUR, Groveland, Mass., after a six-year pastorate.

EASTMAN, ANDREW J., Strafford, Vt., to take effect May 2.

GRANT, PERLEY C., Newport, N. H., after a five-year pastorate.

HAYNES, WM., Vernon, Mich.

HAZEN, CARLETON, Portland, Ct., after five years' service.

MERRILL, GEO. E., Vermilion, O., to take effect May 1, after five years' service.

MOSES, ELLIOT L., Middleton, Mass.

PEARSE, FRANKLIN F., Soquel, Cal., after five years' service.

TAYLOR, LAWRENCE, Plevna, Kan.

UPTON, JONA. S., Atwater, O.

VARLEY, ARTHUR, Yarmouth, Mass.

WARREN, JASPER C., Argentine, Kan., after five years' service.

No man has money enough to discharge his obligation to God.—*J. Campbell White.*

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The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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If your doctor says this is all right, remember it!
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A Pilgrim's Pilgrimage

Western Snapshots among Sunday School Workers

BY SEC. WILLIAM EWING

"West in February to meet storms!" said a cautious New Englander, "O!" But the Pilgrim found in Michigan bare ground and October climate. Going West, for Michigan is East to the larger part of our country, the worst storm of the season was met. Two nights and a day were spent between Chicago and Yankton, S. D. The train was only thirteen hours late, but with all the comforts of a first-class hotel and the conveniences of a Boston office, the missionary secretary carried on easily his regular work.

What did he see? There was Yankton—a frontier town when Joseph Ward was pioneering only a few years ago (for the Pilgrim can remember it well)—with a beautiful church edifice, a choir surpassed by few in the country, a cultured and beloved minister, and a college the pride of the town and the satisfaction of Congregationalists throughout the state; Mitchell, with a beautiful church just dedicated and cost fully provided; Huron, with a remodeled church and a beautiful parsonage just completed; Redfield, with the best church in the northern part of the state nearly ready to dedicate, a college with its new president, Rev. M. C. Hirschy, and a splendid body of students, German and English, with about twenty choice young men preparing for the ministry.

MINNEAPOLIS: A CONFERENCE

Thirteen workers of the Sunday School Society gathered from ten states, conferring for three days and exchanging suggestions. New railroads were presented; great districts, larger than the old states, offered virgin soil for Sunday school occupation. The Germans, and especially the Stundists, under the charge of the new German superintendent, H. Seil, in many cases set an example to Americans in devotion to duty and love for Christian things. They ask for larger service and generously bear their share in meeting the expense. Resulting from the conference a Northwestern Association was formed among the workers, with Rev. R. P. Herrick, D. D., as president. The workers undertook to raise $1,200 as their share in an effort to bring the Sunday School Society through without indebtedness.

NEW EMPIRE STATES

Nine workers of the Sunday School Society gathered at Kansas City for the Southwestern conference. The prairies of the Northwest and the mountains of the Rockies seemed to grow less when Kansas, Oklahoma, Texas and New Mexico were presented as the Sunday school pilgrims of the Southwest are wont to do. These coming empires in their plastic state earnestly ask that they shall be helped as other new states have been in the forming.

The Southwest men are real prophets and statesmen, with a vision and a policy. They are full of courage, zeal and good works. Forming an association for the Southwest they, too, endeavored to raise a fair portion toward bringing the Society through free from debt. Hearty indorsement was given to the action of the Society in appointing Rev. J. P. O'Brien for advancing the educational work of the Sunday School Society in the Southwest and South.

AFTERTHOUGHTS

A journey of 5,000 miles in three weeks, with each mile revealing a rapidly developing country; new and plastic in comparison with the East, with opportunities unsurpassed for Christian service; a renewal of conviction that the Sunday School Society is a help to all our societies and churches, and that it can be made even more efficient: not slackening its missionary zeal, but emphasizing more and better educational methods. Meeting with superintendents like Stickney, Seil, Herrick, Daley, Tuttle, Robinson and Gray in the North; Stewart, Ingham, Bush, Murphy and Gonzales in the South, with their splendid associates, relieves one of the feeling of anxiety in regard to the Congregational future. There is no decline where these men are at work.

Boston, Mass.

The "Together" Campaign

In Pennsylvania

The joint meeting in Scranton, Pa., was in every way an awakener to the churches in this section. Our churches, owing to their Welsh origin, have not been as closely in touch with the missionary work as many others, but are coming into full sympathy with the work of all the societies. A few yet see no need for certain societies and their work, as was brought out during the conference, but all seemed to feel that information such as was so well given during these meetings would soon bring all churches into accord. The lack of system in the churches was so plain as to be apparent to all, and will lead to the early adoption of the Apportionment Plan in many of them. A delightful and well-attended conference was held in First Church in the morning, Rev. David Jones presiding. He gave the different secretaries an opportunity to present the situation as it exists. Some discouraging and, to many, unexpected news was received by delegates and pastors, with a firm resolve to rise up and help to meet the situation.

The afternoon and evening meetings were held in Plymouth Church, Dr. T. C. Edwards presiding. The speakers at these meetings, Rev. A. E. Ricker, Mrs. I. V. Woodbury, Dr. J. P. Jones, Dr. C. J. Ryder, Rev. I. A. Hatch, Rev. E. F. Bell and Dr.

Continued on page 426

LESS MEAT

Advice of Family Physician.

Formerly people thought meat necessary for strength and muscular vigor.

The man who worked hard was supposed to require meat two or three times a day. Science has found out differently.

It is now a common thing for the family physician to order less meat, as in the following letter from a New York man:

"I have suffered for years with dyspepsia and nervousness. My physician advised me to eat less meat and greasy foods generally. I tried several things to take the place of my usual breakfast of chops, fried potatoes, etc., but got no relief until I tried Grape-Nuts food.

"After using Grape-Nuts for the cereal part of my meals for two years, I am now a well man. Grape-Nuts benefited my health far more than the $500 worth of medicine I had taken before.

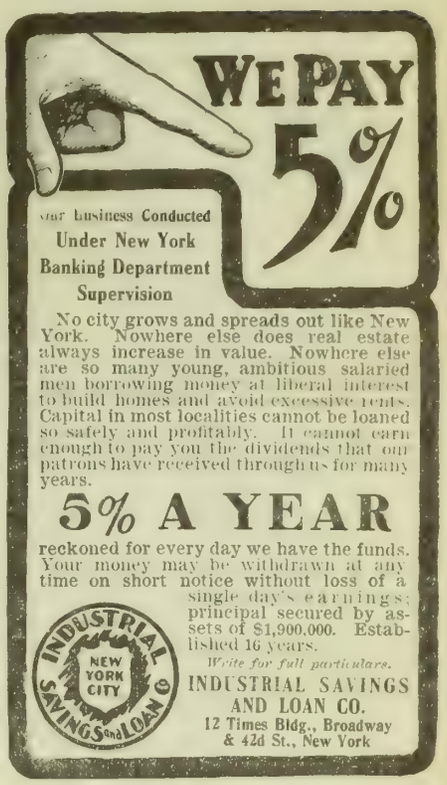
"My wife and children are healthier than they had been for years, and we are a very happy family, largely due to Grape-Nuts.

"We have been so much benefited by Grape-Nuts that it would be ungrateful not to acknowledge it.

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

GERMS OF DISEASE should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.



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No city grows and spreads out like New York. Nowhere else does real estate always increase in value. Nowhere else are so many young, ambitious salaried men borrowing money at liberal interest to build homes and avoid excessive rents. Capital in most localities cannot be loaned so safely and profitably. It cannot earn enough to pay you the dividends that our patrons have received through us for many years.

5% A YEAR

reckoned for every day we have the funds. Your money may be withdrawn at any time on short notice without loss of a single day's earnings; principal secured by assets of $1,900,000. Established 16 years.

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Office: 56 Cedar St., New York

111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,603.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,0(0.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	$13,682,821.51

ELBRIDGE G. SNOW, President.
EMANUEL H. A. CORREA, Vice-President.
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CHARLES L. TYNER, Secretary.
HENRY J. FERRIS, Asst Secretary.
CLARENCE A. LUDLUM, Ass't Secretary.

The "Together Campaign"

Continued from page 425

M. L. Burton touched the matter in just the right places, and left lasting impressions. About nineteen churches were represented in the conference. W. M. B.

On the Pacific Slope

The "Together Campaign" has come and gone; but its effects will go on forever. The churches have been stimulated to a higher sense of their obligations to Congregational enterprise. The Apportionment Plan has been heartily indorsed and accepted. And Oregon is falling into line with the splendid movement. The general feeling is that missionary operations and missionary giving should be altogether on the "strictly business" idea. Meetings have been held in Forest Grove, The Dalles, Hood River, Salem and Portland. The Congregational churches of the state have a new view of the work of the denomination. In the Portland district ninety-five per cent. of the churches were represented; and they adopted with a practical unanimity their share of the $273,000 debt of the three societies.

E. C. O.

On Feb. 26 the representatives of the Joint Missionary Campaign held an all-day session in Westminster Church, Spokane, Wn. In the morning conference delegates from twenty-two churches participated. The Apportionment Plan was discussed and its main features indorsed. In the afternoon and evening public meetings were addressed by Rev. G. W. Hinman of Foochow, China; Rev. A. J. Folsom, home missionary superintendent for Oregon; Rev. H. M. Tenney, Pacific Coast secretary of the A. B. C. F. M.; Rev. H. L. Hoyt, A. M. A. field worker; and Dr. J. W. Cooper, corresponding secretary of the A. M. A. Drs. Scudder, Greene and Smith were present and took part in the discussion. Hon. W. H. Lewis of Seattle told of the practical workings of the Apportionment Plan in Pilgrim Church, of which he is a member. It was unanimously voted by the representatives of the churches present to undertake the raising of $1,155 by the Spokane group of churches toward the $500,000 asked for by the Joint Missionary Committee. Rev. P. F. Schrock of Deer Park, Rev. Jonathan Edwards of Sprague and Rev. W. M. Proctor of Ritzville were chosen as a committee to undertake the raising of this amount. W. M. P.

To Seattle came the "Together" band from the East, the West and the South, March 5. At the evening supper was the business end of the campaign. Over $1,200 were pledged on the spot, and a committee appointed to do the rest. Among the most noteworthy speakers, because of the peculiar quality of their messages, were Rev. J. G. Burgess, who has been among the Crow Indians for sixteen years, and Rev. George Hinman, missionary in China. On Monday Dr. E. L. Smith rallied the Brotherhood to the extent of over a hundred men to meet Dr. Patton, Dr. J. W. Cooper and Dr. H. Melville Tenney for a luncheon. S. S.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 19

Mrs. Frank H. Wiggin presided and reviewed the early history of the Woman's Board. She also gave a running account of visits to mission stations in Turkey. Marsovan was the objective point, with the annual meeting of the Western Turkey Mission. The Constantinople visit was full of variety and interest—Pera with its Sunday services, Gedik Pasha now reporting seventy Moslem pupils—kindergartens and colleges, with the grades of educational work between the two. Adabazar was in gala-day attire for the graduating exercises of the girls' school.

Mrs. L. S. Crawford of Trebizond spoke with great appreciation of the American consul and his wife, Dr. and Mrs. Jewett, who in the absence of the workers are keeping things running, looking after the girls' school, paying the teachers and attending to various matters generally limited to the care of missions. Mrs. Crawford also spoke of Miss Halsey, for years an efficient trainer of mission kindergartners. Trebizond needs a new kindergartner, another missionary family and a boys' high school. With new educational opportunities on the Black Sea they would draw students from Southern Russia. A trained nurse would also be valuable. Encouraging reports were given from Diarbekir and Malatia.

A letter from Miss Adams of Okayama, at present in New York, reports the recognition of the work at Hanabatake by the Home Department of the Central Government in Tokio with a gift of $150 as the beginning of an endowment fund for medical work. While the money is acceptable, the recognition is worth still more, as it shows confidence in the missionaries and their Japanese helpers.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

M. L. L., Worcester	$5.00
Mr. Edward Gay, Malden	2.50
Miss F. D. Fish, Brooklyn, N. Y.	1.00

Canon Hensley Henson is to preach at Harvard, May 2. He is coming to this country to give the Lyman Beecher lectures at Yale. As canon of Westminster Abbey, London, his outspoken liberality in his attitude toward other denominations than the Anglican Church has made him widely known on this side of the Atlantic. He is sure of large and appreciative audiences on his visit to us.

THE ESQUIMO

eats blubber. The lumbermen eat pork. The Norwegian fishermen live on cod liver oil. These people are constantly exposed to cold and physical strain. Experience has taught them that fatty foods give warmth and nourishment.

For those who have cold and thin bodies, or are threatened with consumption or any wasting disease, there is no fat in so digestible and palatable a form as

Scott's Emulsion

Physicians prescribe it.

Send this advertisement, together with name of paper in which it appears, your address and four cents to cover postage, and we will send you a "Complete Handy Atlas of the World" :: ::
SCOTT & BOWNE, 409 Pearl Street, New York

Is This Fair?

Certain Proof Will Be Made That Stuart's Dyspepsia Tablets Cure Stomach Trouble.

THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascetic Pepsin of the highest digestive power and approved by the United States Pharmacopœia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only aceptic pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well-known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

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Unusual Lenten Feature

Seattle Ministers Arrange Meetings at Y. M. C. A.—Oberlin Alumni Organize

It was a notable gathering at Pilgrim Church on Feb. 19 when its men's club was the host to representatives of other Congregational clubs in the city. Over 250 of the strong men of the denomination sat down to supper.

The occasion was the address of Acting Governor Hay who, with several senators and representatives, came up from the capital to confer on certain moral legislation. A fierce struggle is on over local option. The governor's speech was remarkable for its high moral tone and for boldly proclaiming his position to the public, while legislation was in process. The meeting awakened state-wide notice, and the papers for several days were aglow with interviews.

A recent annual meeting of the Y. M. C. A.—of which Congregational men are generous supporters—revealed some interesting facts. The membership represents forty-five states and four territories and thirty-four foreign lands. The average age of the members is nineteen years. Over 600 are in the Boys' Department. Ten years ago there were four paid workers; today, 52, with a daily expense of $250. The Association has next to the largest dormitory in the country, and smoking about the building is prohibited. As an illustration of the Seattle spirit, while the Association was organized thirty years ago, when Seattle was but a village, the constitution and by-laws of the New York City Association were adopted. Seattle evidently was born "metropolitan."

Oberlin alumni celebrated Washington's Birthday by organizing a Puget Sound Oberlin Association, with sixty-five seated about the banquet table of the Butler Annex. Addresses were made by Hon. F. A. Hazeltine, Dr. F. J. Van Horn, Dr. F. A. Churchill, Mrs. E. B. Burwell, Rev. Clarence Gale, while Dr. Sydney Strong acted as toastmaster. These Oberlinites cracked their *alma mater's* ten-o'clock rule by several hours, and parted after singing Fair Oberlin, composed by Anna L. Strong.

The committee on evangelism of the Ministers' Federation has arranged for an interesting series of meetings during Lent. Down town are Friday noon meetings at the Y. M. C. A. for four weeks, led by prominent laymen. The Congregationalists will be A. S. Allen, general secretary of the Y. M. C. A. and Judge W. D. Wood. The Pilgrim Quartet, composed of Baptist ministers, will furnish music. These meetings will be followed by a Pre-Easter Week of Services, each noonday, and led by Rev. G. R. Cairns, a Baptist minister. The committee has prepared a sixty-four-page booklet, "The Master Man," which is an abridged life of Jesus in Scripture language and which, it is hoped, many thousands will read during Lent.

Seattle, Wn. S. S.

Meetings and Events to Come

Ministers' Meeting, Pilgrim Hall, March 29, 10.30 A. M. Subject, The Question of Marriage; the Minister's Responsibility. Open discussion. Dr. G. A. Gordon will speak at the close.

Y. W. C. A. Second Biennial Convention, St. Paul, Minn., April 22-26.

Oklahoma Conference, El Reno, Okl., April 27-29.

Woman's Board of Missions Friday meeting, Pilgrim Hall, 11 A. M.

There is no political alchemy by which you can make golden conduct out of leaden instinct. *Herbert Spencer*

BUFFALO

LITHIA SPRINGS WATER

A Powerful Nerve Tonic and Restorative. Does it Contain Hypophosphites of Lime and Soda?

Hunter McGuire, M. D., LL.D., *Ex-President American Medical Association, and of the Medical Society of Virginia; late President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va.:* "It has never failed me as a powerful **NERVE TONIC** when I have prescribed it as such. I sometimes think it must contain Hypophosphites of Lime and Soda. It acts as that compound does—as a tonic and alterative. I know from its constant use, personally and in practice, that the results obtained are far beyond those which the analysis given would warrant."

Charles G. Hill, M. D., *Professor of Nervous and Mental Diseases, Baltimore Medical College, etc.:* "In many forms of **Nervous Exhaustion,** accompanying an excess of urates and phosphates it is invaluable."

Voluminous medical testimony mailed. For sale by the general drug and mineral water trade. *Hotel and Springs open June 15.*

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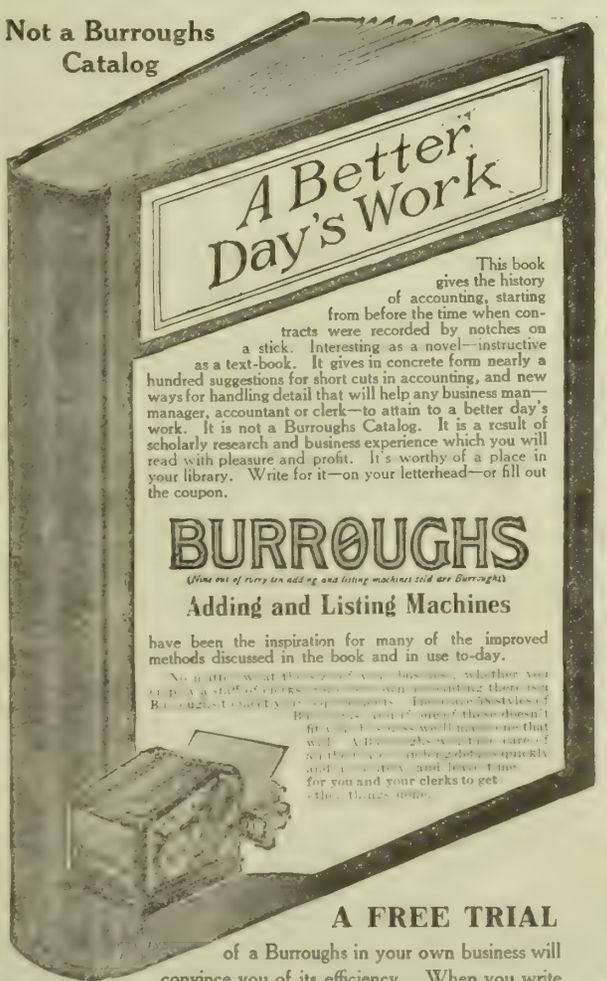
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Beginnings of Mathematics and Commercial Bookkeeping
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Business Practice in Ancient Babylon
Origin of the "Carbon Copy"
Charles Babbage's "Difference Engine"
Birth of the Modern Adding Machine

Short Cut Suggestions:

Daily Cash Balances
Stock Records and Inventories
Comparative Statements of Operating Expenses
Methods of Analyzing Outstanding Accounts
How a Trial Balance Can be Handled with Accuracy and Quickness
Recapitulation of Sales in a Retail and Wholesale Store
How to Handle Monthly Statements
Proving Your Daily Postings—A Prevention of Trial Balance Troubles
A Shorter and Better Way to Handle Cash Received
Checking Invoices by Machinery
Handling a Payroll by Quick Accuracy
Getting Cost of Day Labor
Labor Costs by Jobs—A Shorter Way
Material Cost by Jobs
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A MAN'S FAITH

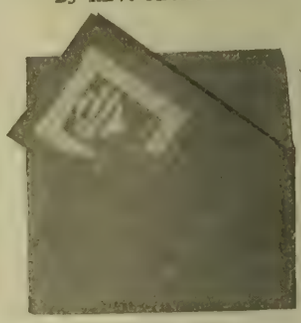
By WILFRED T. GRENFELL, M.D.

1. How to Obtain Faith in Jesus Christ.
2. How to Retain Faith.
3. How to Use Faith.

IN this wholesome little book, "A Man's Faith," Dr. Grenfell has treated his subject with a simplicity, directness, naturalness, and earnestness which ought to be of real help to every man or woman in search of a larger faith, and of genuine assistance to churches and pastors in their evangelistic undertakings. It is full of delightful personal reminiscences, and is exceedingly characteristic of this man, whose own faith has been translated into a record of splendid achievement and helpfulness toward his fellowmen, well known to all who have followed with interest his heroic work among the Labrador fishermen.

THE LAND OF PURE DELIGHT

By REV. GEORGE A. GORDON, D. D.



STARTING with Isaac Watts's grand old hymn, "There is a land of pure delight," Dr. Gordon develops one of his most sincere and impressive talks on an inexhaustible theme. Like all the writings of this distinguished preacher, this sounds a trumpet note to supreme faith and fidelity. It does not convince by argument, but by its appeal to the depths of our human need and the heights of our heavenly aspirations.

THE FACE ANGELIC

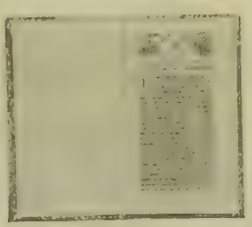
By HIRAM COLLINS HAYDN



IN this choice little book Mr. Haydn pays graceful tribute to the rare souls possessing this beauty of expression, from Moses and Stephen of Bible times to Abraham Lincoln and Margaret Ogilvy, and goes on to show how the ordinary human being may realize the face angelic, "suggestive only of beautiful thoughts, transparent goodness, and heavenly tempers and aspirations." His book takes one to spiritual heights and leaves the reader with a joyous vision of human possibilities.

THE VALLEY OF TROUBLING

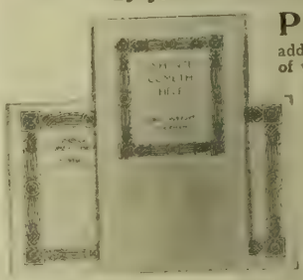
By GRACE DUFFIELD GOODWIN



THE way of life so frequently descends into the "Valley of Troubling" and so often long continues there that a book which brings peace is invaluable to life's travelers. This little book is of that sort. It displays that insight and thoughtfulness which are essential to any satisfactory effort to meet the deepest needs. It is expressed in the language of peace and beauty and will cheer the heavy-hearted.

WHENCE COMETH HELP

By JOHN W. BUCKHAM



PROFESSOR BUCKHAM adds to a devout spirit of worship high literary ideals and unerring good taste — a combination which produces a rather unusual little devotional book, and one so simple and inexpensive that it will make a very wide appeal. It will bring strength and blessing from the everlasting hills, whence cometh help.

The SONG of OUR SYRIAN GUEST

By WILLIAM ALLEN KNIGHT



AFTER nearly one-half a million copies have been sold the demand is greater now than ever. A new edition, produced in a unique manner, with peculiar artistic taste, that not only makes the publication pleasing as an example of bookmaking, but satisfies the artistic sense by its originality and harmony of scheme. This edition of "The Song of Our Syrian Guest" is printed in two colors with a decorated title-page and the Twenty-third Psalm, and has end papers of an attractive character that give especial interest to the publication.

THE LOVE WATCH

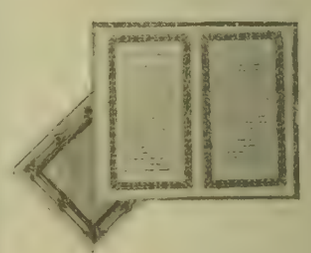
By WILLIAM ALLEN KNIGHT



A BEAUTIFUL little story by the author of the world famous "Song of Our Syrian Guest." The simple reverence of his style and the exquisite word painting of the author take the reader into the sacred intimacy of the Bethany home of Lazarus and his sisters. With great delicacy of touch the author has made his narrative one of the most charming additions to recent devotional literature.

The PRACTICE of IMMORTALITY

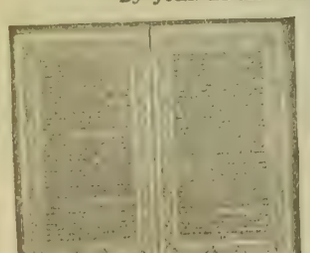
By WASHINGTON GLADDEN



EITHER fo ourselves o for our loved one we all sometime look for a sign int the land beyon the grave. Fo such a time questioning, or a gift for one sorrow, no mo helpful messag can be found th this thoughtful a tender study, Dr. Gladden, wr ten just after the death of two of his dear friends.

THE KEEN JOY OF LIVING

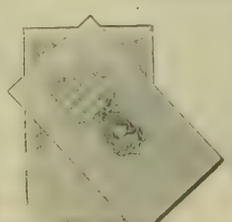
By JOHN EDGAR PARK



IT is not often that one encounters the sheer zest for living that bubbles up in these pages as from a perennial spring. The author is buoyantly glad to be alive, and to him life is a fine art, to be produced from the raw materials at hand; it is a game to be entered with heart and soul; a jest, sometimes, to the man who adds to faith, hope, and love a sense of humor; and, finally, a wondrous fairy tale.

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By NEWMAN SMYTH



A MOST delightful sketch of a life that might have been lived by the lake in Galilee when Jesus was here among men. The first Christian child, Dr. Smyth says, was the child whom Jesus took and sat in the midst of the disciples when he wished to teach them to become as little children. The story is told with a charmingly sympathetic insight into the ways and meanings of our human nature, set against the well-studied background of the old life of Palestine.

THE BLUES CURE

An Anti-Worry Recipe

By DELIA LYMAN PORTER

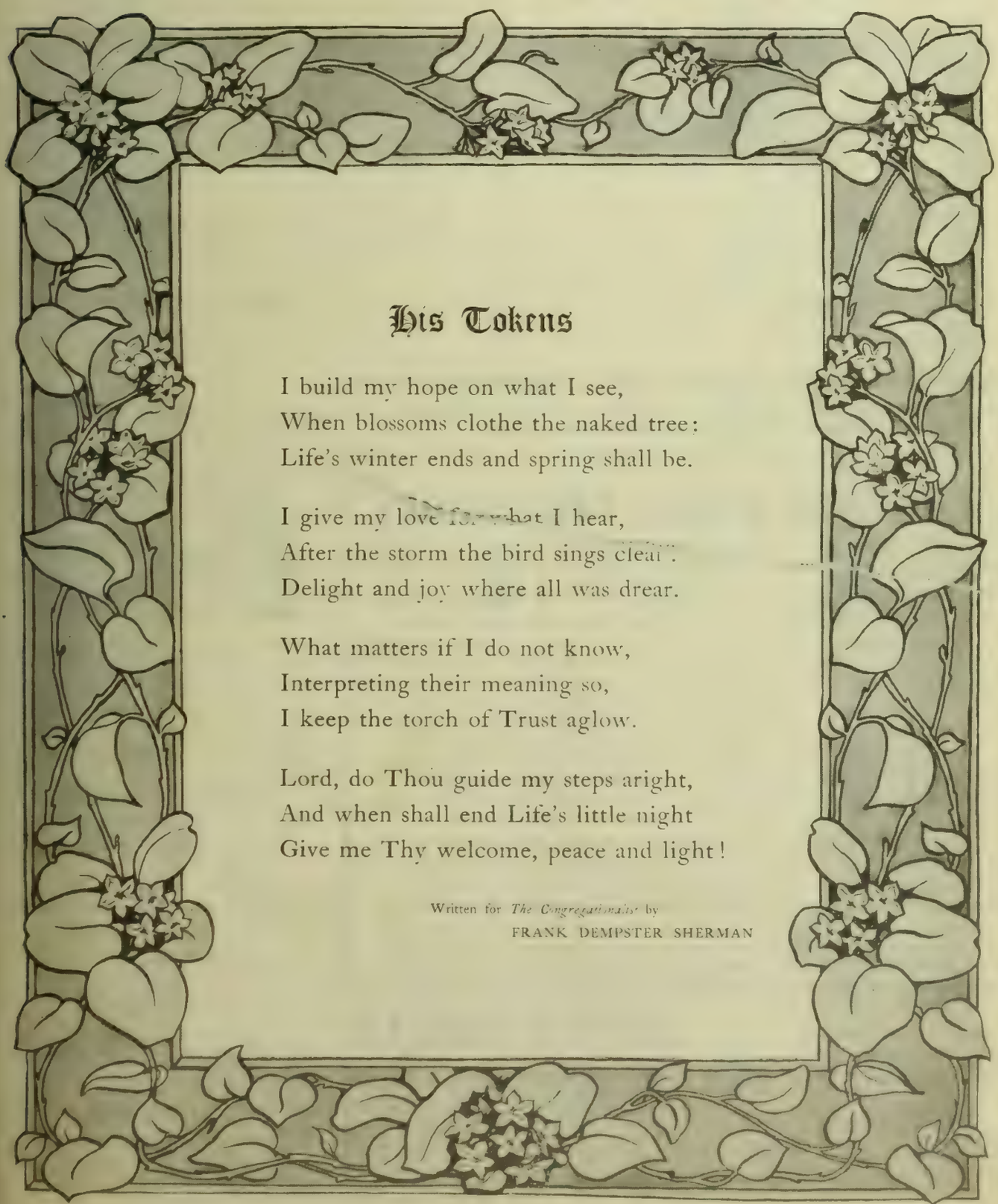


"THERE wa Water Cu a Rest Cure an Mind Cure in same town; but three together not do half the bl ness of the Bl Cure." Thus d Mrs. Delia Lyn Porter begin clever little st with a moral wh the reader eagerly search We will leave to find out for l self what the G Golden Remed

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3 April 1909 X Number 14

THE CONGREGATIONALIST AND CHRISTIAN·WORLD



His Tokens

I build my hope on what I see,
When blossoms clothe the naked tree:
Life's winter ends and spring shall be.

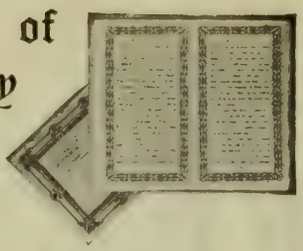
I give my love for what I hear,
After the storm the bird sings clear.
Delight and joy where all was drear.

What matters if I do not know,
Interpreting their meaning so,
I keep the torch of Trust aglow.

Lord, do Thou guide my steps aright,
And when shall end Life's little night
Give me Thy welcome, peace and light!

Written for *The Congregationalist* by
FRANK DEMPSTER SHERMAN

The Practice of Immortality



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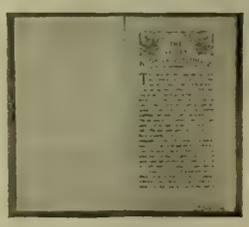
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"God shall wipe away all tears from their eyes."

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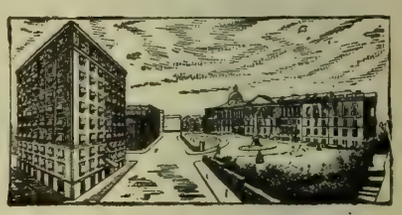
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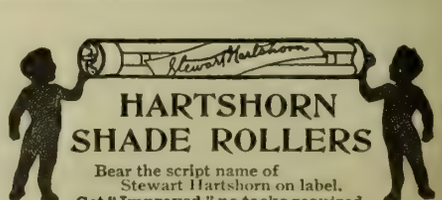
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Contents 3 April, 1909

EDITORIAL 433-438
- Event and Comment
- Editorial in Brief
- Whom Seek Ye
- Diluting Spiritual Life
- The Perfect Sacrifice

CONTRIBUTIONS
- Our Theological Seminaries. Pres. W. D. Mackenzie, D. D. 440
- The Professor's Chair. Pres. H. C. King, D. D. 441
- The Greatest Mission Study Class in the World. Rev. S. T. Willis. LL. D. 442

FOR THE CHILDREN 444
- A Dutch Wish—a selected poem
- April Fools' Day. Willis Boyd Allen
- The Children's Pulpit. Rev. E. H. Byington

THE HOME 445
- Seed Time—a selected poem
- Paragraphs
- The Art of Note Writing. Estelle M. Hurll
- My April Lady—a selected poem
- Concerning Children's Clothes. Emily Huntington Miller
- The Raw Material of Happiness

IN THE CONGREGATIONAL CIRCLE 439
CLOSET AND ALTAR 446
THE FIRELIGHT CLUB 447
THE SUNDAY SCHOOL—Lesson for April 11 448
FOR ENDEAVORERS—Topic for April 11 448
AMONG THE NEW BOOKS 449
OUR BROTHERHOOD MEN 450
CHURCH AND MINISTERIAL RECORD 456
CHURCH NEWS
- Doing it for Boston 439
- Boston 451
- New York 451
- Effective Pastoral Evangelism 452
- Four Decades of Service 452
- Profit in Old Papers 452
- Chicago 453
- Doubles its Confession Roll 454
- A Remarkable Persistence 455
- The "Together" Campaign 456

MISCELLANEOUS
- Education 441
- Rev. R. A. Macfadden 442
- Biographical 442
- Our Readers' Forum 443
- Meetings and Events to Come 456
- Woman's Board Meeting 457
- Personalia 457
- Deaths 458
- Christian News 459

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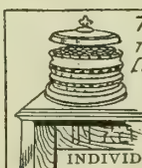
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held on Monday, April 5, 1909, in Pilgrim Hall, Congregational House, Boston, at 3 P. M.
WILLIAM R. CAMPBELL, *Clerk.*

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL. Daily services during Holy Week. Monday, April 5. 4.30 P. M., Rev. W. W. Fenn. Tuesday, April 6, 4.30 P. M., Rev. Charles E. Park. Wednesday, April 7, 12 M., Rev. James De Normandie: 4.30 P. M., Rev. Edward C. Moore. Thursday, April 8, 4.30 P. M., Rev. George F. Moore; 8.30 P. M., Communion Service. Good Friday, April 9, 11 A. M., Rev. Howard N. Brown; 4.30 P. M., Rev. James H. Ropes.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.
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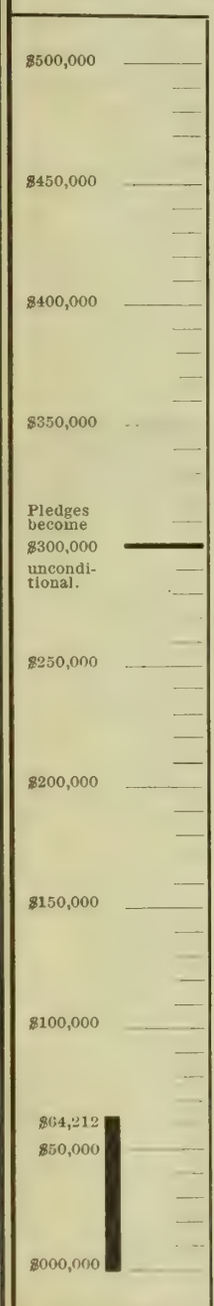
JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

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A CONGREGATIONAL LENTEN MEDITATION

Many of our Congregational Churches in common with those of other denominations are holding special services through the weeks of Lent, in not a few cases with a full week of meetings just before Easter. While this observance of the Lenten season may not be deeply penitential, it is distinctly heart-searching with the emphasis on human sin and the sacrifice of Christ for redemption from it.



Scale showing subscription to Saturday, March 27, 1909, with point below which pledges are conditional.

CONGREGATIONAL SHORTCOMINGS

It cannot but be timely that Congregationalists give themselves to reflection upon their shortcomings as a denomination. With all its excellencies our communion of churches has certain besetting sins, some of which are brought home to us with conviction by the present denominational missionary situation.

AS A DENOMINATION WE HAVE SINNED AND COME SHORT

1st. By crippling our missionaries both home and foreign in good work which they have got well started for us, and calling them to a halt on the very threshold of most inviting doors opening immediately before them.

2d. By forcing our missionary societies into the dilemma either of getting into debt or of breaking faith with the mission workers upon contracts which must be made in advance.

3d. By allowing our zeal for local church independence to blunt our sense of corporate wholeness and to make us slack in our obligation and responsibility to the world-wide Kingdom of Christ.

CONGREGATIONAL REDEMPTION

In order to redeem the denomination from these shortcomings certain "works meet for repentance" are imperative. The Joint Missionary Campaign is a voice proclaiming what they are.

1st. It is imperative for our Congregational redemption that all debts of the Missionary Societies resulting from past remissness shall be cleared away. These amount in the aggregate to $273,095, not a large sum for such a body of churches as ours.

2d. It is imperative for redeeming the denomination from backsliding again into debt that the Missionary Societies be enabled to do their work together under a definite and well adjusted system, with the churches likewise working systematically and proportionately together in raising an adequate missionary budget:

THIS IS THE APPORTIONMENT PLAN

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending March 20	**$59,441.50**
Received for week ending March 27	**$ 4,771.15**
Total to March 27	**$64,212.65**

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NEXT WEEK SEE SECOND COVER PAGE



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THE CONGREGATIONALIST

and Christian World

Saturday
3 April 1909

Volume XCIV
Number 14

Event and Comment

Our Easter Number

(Next Week)

SOME OF ITS FEATURES

Great Affirmations of Immortality. Rev. Isaac Ogden Rankin.
The Completeness of the Victory of Christ. A sermon by Rev. Marion Le Roy Burton, Ph.D.
The Wooing of Her Lady. Maude Morrison Huey.
Easter by the Arno. Elizabeth K. Hall.
A Child's Impressions of Death. Eleanor A. Hunter.
A Progressive St. Paul Church. Rev. Joseph Hayes Chandler.
Easter Poems. Ella Gilbert Ives and Rev. Lucius H. Thayer.

A Cheering Outlook

Not all the divine blessings are reserved for the churches that take part in great simultaneous campaigns. From different directions tidings reach us of spiritual refreshment through the influence of the regular agencies employed by church and Sunday school. A layman called at this office, last week, thrilling with joy over the situation in his church. "We haven't had anything like it for years," he said. "Our pastor, who has been with us a number of years, is 'making good' in a way that we had not thought possible. Last night a prominent business man stood up and said he had just found Jesus Christ. He has been one of those moral men, usually so hard to reach. Others, too, from lower grades of society, and men who have been wrestling with evil habits are making their confessions, and will in due time come into the church.'" Similar glad tidings could be obtained, we believe, from scores of churches throughout the land. There is a change in the moral and spiritual climate in this country. It will manifest itself in a variety of ways, but the power of God to save the individual and society will, we believe, be more and more evident in the next decade than it has been during the last.

The Comfortable Church

Comfortable is hardly the appropriate word for the church in the time which commemorates the passion of its Lord. It is too evident a contradiction of his words, "It is enough for the disciple that he be as his teacher and the servant as his Lord." Christ was not comfortable, and the church which is at ease and untroubled in a sinful and suffering world gives an unChristlike witness. Not that this comfortable seclusion from the troubles of the world goes unnoticed in the divine ordering of events. It is commonly disturbed in either one of two ways—by internal quarrels or by external work. One is God's punishment, the other is God's healing. How often have we seen a church in possession of some favored situation, fallen asleep in untroubled content, disturbed by the breaking out of envies and jealousies, the rise of some man or family to dictate what the life of the church shall be. The other is the nobler and more effective way of release. A church on fire with enthusiasm, carrying heavy burdens of home work and worldwide extension of the Kingdom of God with courageous enthusiasm, is not likely to be comfortable, but will be too rich in elements of joy and interest to care. Mere untroubled ease is for those who have renounced responsibility. The joy of the Lord is for those who are his fellow-laborers in the redemption of the world.

Hogs or Boys

A Nebraska woman writes that her husband is raising hogs, while she is trying to raise a boy. Her husband, she writes, has no trouble in getting aid from the Government to improve the breed of hogs, but she has to struggle unaided to lead the boy to make the most of himself. There is truth in the common saying that it is easier to get public appropriations to improve the qualities of animals owned by families than to develop the characters of the children of those families. The fault, however, is not with the Government, but with the families. They make the Government and decide on its policies. If they care more for hogs than for boys, then the father will spend more time around the pen than in the living-room, the pig trough will be better supplied than the family book table, the talk of the neighborhood will incline more toward hogs than children, the farmers who go to church on Sunday will be more interested in the conversation under the horseshed than in the worship inside the church, they will tend more and more to stay with their hogs on Sunday and neglect the church, and legislation will reflect their minds. Nebraska has done pretty well in providing for the training of its boys and girls. From what we know of that state we are inclined to think its people are not so much interested in raising hogs as an end in itself as in making them a means of getting suitable food to nurture the bodies and minds of their children. This sort of criticism of Government for neglect of the mental and moral culture of its embryo citizens is common in all our states. But the degree of devotion to the higher welfare of the children in any community is measured pretty exactly by the ideals of their parents. And the mothers have no less influence than the fathers in deciding whether the hogs or the children shall have the first place.

The Words of Spirit and Life

One who has recently completed a remarkably successful ministry of fifty years said to a friend, the other day, that one of the most determining events of his life came to him unsought at the beginning of his first pastorate. At twenty-four years of age, just graduated from the Seminary, he found himself the pastor of a city church with one written sermon and no definite plans for more. Sitting alone one evening in his room, rather appalled at the task he had assumed, the thought rose in his mind that he might take up the study of the teachings of Jesus, and confine himself to these till he should finish the exposition of them. His resolution was formed that night. He at once began to gather a library on the subject he had chosen. The books available were comparatively few. Dean Alford's commentary on the Greek text of the four Gospels, Neander's "Life of Christ," Stier's "Words of the Lord Jesus," and a few less known volumes made a beginning. No questions were then raised as to the genuineness of the sayings attributed to Jesus: the task was simply one of interpretation and application. For several years the minister kept unswervingly to his task. He never lacked a theme that interested him, nor an interested audience. His own spiritual life deepened and expanded, and his sympathies with his people constantly grew stronger. Now, approaching fourscore years, with the wealth of modern study and research at command, it seems to him that the minister has a greater opportunity

than ever, and that laymen, too, have at hand the means for enriching their lives by closer acquaintance than has yet been had with the mind of Christ. Certainly the pastor's strongest appeal is to the deep motives that form and grow in the spiritual life of his hearers. His influence is lessened when he turns aside from the words which are spirit and life to place his pulpit in the arena of debate over disputed matters of administration of government and of social life.

Why Not Come Together

Stronger grows the sentiment in many local communities against duplication of Christian forces. We have just learned of a situation in a New England town of less than 3,000 inhabitants, where the logical, sensible step seemed to be the combination of the Congregational and Baptist churches into one strong organization. Whatever growth has come to the community in recent years has been to the advantage of the Roman Catholic Church. The Congregational pastor, because he feels the present limitations of his field, has already resigned, and the Baptist pastor is ready so to do in order to further a combination. The present Congregational house of worship could easily hold the united congregations. A salary could then be offered a pastor adequate to his needs. The effect on the town would be wholesome. What doth hinder? Only the attitude of a few persons, the majority of whom are over sixty years of age; but as ex-President Dwight of Yale College used to say concerning the opponents of the Revised Version, "They will die off in due time." But meanwhile an inviting opportunity for demonstrating Christian unity is being neglected. We should much prefer not to have these good people who oppose union die, but rather be changed in the spirit of their minds, so that they will be willing to do the large, strategic and Christian thing. Of course something will have to be sacrificed, but much more would be gained, and no desirable movement gets forward unless some one is ready to sacrifice in its behalf. It will be thus with Christian unity in this particular community and the world over.

A Drift among Liberals

The so-called liberal religious bodies in this country exhibit at present tendencies toward constructive theological thinking and toward a positive practical program that should be hailed with gratitude even by the stiffest of orthodox believers. The attitude is in refreshing contrast with the spirit of destructiveness and hostility that frequently marked conventions of liberals in former years. Take, for example, the program of the National Federation of Religious Liberals, who will meet in Philadelphia in the spacious house of worship of the Society of Friends during the last week of April. Universalists, Unitarians and certain elements among the Quakers constitute the bulk of the supporters of this organization; but Jews, Roman Catholics and one or two evangelical denominations are represented among the speakers, while the program strikes a note of earnestness from beginning to end. Among the prominent laymen who will participate will be Charles J. Bonaparte, Oscar S. Straus, Booker T. Washington and Curtis Guild, while such ministers as Prof. Francis G. Peabody, Rev. Frank O. Hall of New York, President Hamilton of Tufts, Prof. George B. Foster of Chicago University and Rev. Charles G. Ames of Boston will also be heard. Here are a few significant themes: The Duty of Religious People toward Honest Politics, Religion and the Social Conscience, The Jew and Good Citizenship, The Peace Movement, Child Labor, Religion and Modern Industrialism. A meeting like this contributes strong impulses toward the promotion of many enterprises, in whose success evangelical Christians are deeply interested. In Boston the Free Religious Association is holding meetings on Sunday afternoons at the Twentieth Century Club, the general theme being the Brotherhood of Nations. Among the speakers are Professor Bowne of Boston University and Secretary Barton of the American Board.

The Red Cross and the Italian Orphans

Denominationalism confuses the questions of practical ethics which arise in social life. For example, take the case of the orphans to be provided for by the funds raised in America for earthquake relief in Italy. How shall they be educated? The money was raised from all classes except those Roman Catholics who listened to the appeal of the ecclesiastical authorities and gave through the special papal fund—a fund which was used entirely under clerical authority. No doubt, however, many Roman Catholics contributed to the general fund. Now, partly as a direct result of that separate and sectarian appeal, the National committee in Italy to which has been granted all legal rights for the protection of orphans, either of this or any subsequent calamity, is to be administered by a council, half of whose membership is to be appointed by the king of Italy and half elected by the contributors to the fund. Mayor Ernest Nathan of Rome, a Jew and a freemason, has been appointed president, and the direct responsibility for care of the orphans has been committed to three women—a socialist, a Waldensian and a Jew. The national secretary of the American Federation of Catholic Societies, in an open letter to the American Red Cross, complains that Pope Pius was not consulted, and that these orphans are to be forcibly perverted from their ancestral faith:

"From the above it appears that part of the money contributed by our fellow-citizens, irrespective of creed and nationality, is being used by missionary societies and others against Catholicity."

The Other Side of the Shield

Zealous Roman Catholics—if it be true that the papal church is to be wholly ignored in the distribution of these orphans—have a grievance, not against the American Red Cross, but against the Italian Government, for Italy is at least nominally a Roman Catholic country, and the non-members of the papal church were few in the earthquake country. But it is to be remembered that the authorities of that Church not only publicly disassociated themselves from the general effort here in America, but also that they have provided for as large a number of the orphans as they could get possession of. We by no means indorse the total exclusion of Roman Catholics from the committee—if they were excluded—nor do we dispute the claim of the papal church to care for its own—if they were its own. But we are also sure that it would be unChristian and unfair to use the money of those who are opposed to the claims of the Roman Church to educate children in Roman orphanages without their express consent. The singular and disturbing feature of the situation is that Italy has more than ninety-nine per cent. of nominal Roman Catholics, who nevertheless habitually choose an anti-clerical government by large majorities, and that the leader of this anti-clerical government was elected by the fathers of these very orphans. Would those fathers, who have consistently voted for Premier Giolitti as their representative in Parliament, have wished to have their children educated in strict papal orphanages? We do not believe it. But the ethical question is so complicated by the sectarianism and special pleading of the papal court that it has become a difficult one.

The Kidnappers

No extenuation is possible for the deliberate crime of stealing and holding a child for the sake of exacting money from the bereaved and anxious parents. The case of the Whitla boy only confirms the general opinion, in spite of the rumors that a family scandal lies behind this particular case. Kidnapping is an unnatural wickedness which deliberately insults and wounds one of the great primitive instincts which make life possible to men. Every right thinking man will rejoice, therefore, that these alleged criminals have been arrested and are likely in due course to receive exemplary punishment. We sympathize also with the action of the

Detroit authorities in forbidding the exhibition in moving picture shows of kidnapping scenes. The crime is one which ought not even to be mentioned as possible in our American civilization. Its rarity shows the general abhorrence in which it is held. When it occurs it reveals what depths of cruel selfishness are possible and how thin is the veneer of civilization. The deliberate torture of parental love, in terror for the life and health of a stolen child, comes as near total depravity as anything we can think of. The story comes from Russia of a professional poisoner who made a business of ridding women of disagreeable husbands for a small fee. But she, at least, was loyal to her sex, and boasted that in "freeing unhappy wives from their tyrants"—some six hundred in all—she had done excellent work and "had never murdered a woman." If we had to take our chances with either of these crimes, we are not sure but we would be safer before God's judgment in the place of the ignorant Russian poisoner, who had at least one loyalty, than in that of those American kidnappers, who doubtless look down on Russian peasant life as the abode of darkness, who are disloyal to the primal instincts of human duty and affection.

Great Temperance Debates

The precedent of the Lincoln-Douglas public debates on great social questions is now followed by a remarkable series of debates on the question of prohibition, the first of which was held in Milwaukee, March 26. It is a sign of the live popular interest in this question that the largest hall in the greatest brewing center of America could not contain the crowds who wished to hear the speakers. There were five applicants for every ticket of admission. Mayor Rose of Milwaukee opposed and President Samuel Dickie of Albion College, Michigan, supported prohibition. Mayor Rose asserted that there was no support for prohibition in the Bible, that the social and criminal records of Milwaukee were better than those of various prohibition states and that prohibition was everywhere a practical failure. President Dickie asserted that the liquor traffic was the foe alike of labor and capital, and that "no line of manufacture gives employment to so few men in proportion to the capital invested as does the liquor traffic." He argued that it breeds criminals and is largely composed of men who "do not hesitate to violate the law." He upheld the prohibition as the most efficient method of restraint and said that "the friends of the liquor traffic are such as to condemn it by their own character and conduct." These debates are admirable for the purpose of educating the public not merely to the dangers of the liquor traffic, but also to the need of an efficient and persevering enforcement of whatever system of restraint is adopted. The second debate will be held in Chicago and the third at some point in the South.

The Case for Vivisection

This is the season for annual pleas to legislatures to limit or prohibit surgical experiments on living animals. Petitions to this effect are circulated for signatures, and many names are affixed by men and women who are glad to make their protest against cruelty to any living thing. They do not usually suppose they are asking that human beings should continue to suffer from diseases rather than have any suffering inflicted on animals. No really sane person would needlessly torture animals, even of the lowest forms of organization. On the other hand, a man can hardly be considered sane who would rather have his child die of diphtheria than have a remedy discovered through experiments made on a dog or a horse. The case for vivisection is strongly put by a report of the Committee on Experimental Medicine of the Medical Society of the State of New York. Testimony by eminent medical authorities shows that we owe most of the progress of modern surgery and many valuable specific remedies for most dreaded diseases to results of study by experimentation on living animals. Fifteen years ago, one in three sufferers from diphtheria died. The proportion is now reduced to one in twenty, through the use of anti-toxin, produced by developing the disease in horses. Dr. Trudeau, who has done more than any other man to relieve the poor from suffering through tuberculosis, says, "Everything that has a direct bearing on the prevention of tuberculosis, everything that has changed mankind's attitude toward it from one of apathy and hopelessness to the growing hope of its ultimate conquest, we owe to animal experimentation." Dr. W. W. Keen of Philadelphia, one of the foremost American surgeons, in the April *Harper's Magazine*, names fifteen results from animal experimentation. Among them are these, not more important than the others, but cited here as specimens: the reduction of the death rate in compound fractures from 65 per cent. to less than one per cent., almost complete abolition of the dangers of maternity which formerly caused the death of about ten mothers out of every hundred, a change in the mortality of cerebro-spinal meningitis from over 75 per cent. to less than 30 per cent., and the making possible all the modern surgery of the brain. It may be added that discoveries through such experimentation have directed the way to overcome many of the most destructive diseases of animals. Dr. Keen pertinently says that the foes of research through experiments on animals, by their efforts to arrest it, have not only saved no human life but have given the lower animals reason to cry, "Save us from our friends." The papers last week announced the discovery by Professor Greeff of Berlin of the germ of trachoma, one of the worst contagious diseases of the eye. The discovery was made through experiments on apes.

Nearing the South Pole

We have been accustomed to think of the South Pole as the more inaccessible of the "ends of the earth," but the courage and tenacity of Lieutenant Shackleton of the British navy and his companions have enabled them to come within 111 miles of it, while the record of northern journeying, held by Commander Robert E. Peary of our own navy, stops short at 203 miles from the North Pole. With careful preparation, by establishing depots of supply along the earlier part of the route and by the help of a motor-sledge of a special design for the sea ice, the party of four made their way over high ranges of mountains, with much troublesome glacier climbing in a region of intense cold and almost perpetual storms. The stores and instruments were carried on the backs of shaggy Manchurian ponies, which were shot for food as they successively broke down or their load was consumed. At last the limit of human strength was reached and the party turned back, barely escaping with their lives—and their geological specimens. Another section of the party reached the Southern magnetic pole. Lieutenant Shackleton and his companions have proved, apparently, that the flattening of the poles, of which we all learned at school, does not imply flatness of surface. The North Pole is probably at sea level, but the earth at the south is a protuberant mass of continental mountains, with the pole on a plateau some 10,000 feet high. The discovery of veins of coal among these high, glaciated ranges tells of a period when this part of the earth's surface enjoyed a climate of tropical heat and was covered with rank forests. These discoveries will give the geologists and the cartographers much material for thought and study.

A General Fund for Ministers

A scheme has been proposed by the Council of the Congregational Churches of England and Wales of which we shall probably hear a good deal in the coming months. It includes the raising of a million and a quarter dollars to be permanently invested and the income used to insure a minimum salary of not less than $600 to all pastors. If it is adopted by the Union it will involve important changes in the denominational organization, toward which, however, Congregationalism is tending both in England and the United States. It will mean, of course, that ministers eligible

to the benefit of the fund must be approved by the organization that distributes it; that when churches call ministers expecting to share in the fund they must act in some way in harmony with those who contribute it; that candidates for the Congregational ministry and ministers from other denominations seeking Congregational pastorates must submit to more careful scrutiny than they now do before being received into the denomination, and that theological schools will find it to their advantage to co-operate definitely with the county unions and the National Union, corresponding to our state conferences and National Council. If this scheme should be adopted, fewer men would get into the ministry, those admitted would be better qualified, ministers fitted for active service would be assured of a reasonable support, and a retiring fund would probably be raised which would provide for those who had given their strength to the churches an honorable pension in old age. These things would put an end to historic independency. The surrender of full self-government in local churches would be an obvious necessity. Are the advantages offered great enough to warrant such surrender? If our English brethren answer this question affirmatively, their action will have weight with American Congregationalists. Whether they do or not, we expect that some such scheme will be discussed among us before long.

The English Free Church Council

If it be asked how 1,800 delegates from English and Welsh Nonconformist churches could be drawn to the small city of Swansea in Wales at the annual meeting of the National Free Church Council last month, the answer, we think, must be that they have many things to fight about. They may have preferred to express their reasons for going in the words of Paul, "A great door and effectual is opened unto me, and there are many adversaries." One of these was the Anglican Church, with which, said a Welsh leader, "the Free churches have been in constant and deadly antagonism in Wales," and which they have fought "desperately and unflinchingly." Free churchmen in that principality now claim three-fourths of the population, and their demand on the Government for the disestablishment of the Anglican Church is insistent. Another adversary is the House of Lords, which the Welsh president of the council described as "that curious conglomeration of brass, brewers and bishops." Its action in defeating the temperance licensing bill and its attitude on public education needed only to be mentioned to evoke the hostile demonstrations of the assemblies that crowded uncomfortably the largest public hall of the town. The Free churches are determined to fight till they release the public schools from ecclesiastical control, yet they are still a long way from approving a scheme of public education which does not include some kind of systematic teaching of the Bible. A resolution favoring secular education got about sixty votes in its favor among the 1,800 delegates. Roman Catholicism was another adversary which, judging from the vigor with which it was attacked, seems to be attracting much more attention than in former years. Roman priests in the country were said to have increased in number during the last sixty years from 958 to 4,193, and monasteries and conventual institutions from 70 to 1,131, of which more than 800 are for women. The weak-kneed Nonconformist members of Parliament did not escape censure, and Rev. F. B. Meyer and Rev. C. Silvester Horne stirred the audience to a high pitch of enthusiasm by their burning words on the necessity for the Free churches to enter the field of politics and compel the State to do its duty in saving the people from the power of the liquor trade, the schools from the yoke of the priest, the country dwellers from the disastrous burdens laid on them by the landlord and the city people from the shame of the slum and the den of the sweater. It is easier to assemble and hold a multitude by inciting them to fight foes than by wooing them to love one another, though this motive was not lacking in the Swansea meetings.

Whom Seek Ye

A number of articles have lately appeared in different periodicals in answer to the question, "Jesus or Christ?" Christian scholars have argued that the Jesus of the Synoptic Gospels was a different person from the Christ who is the ideal of the Christian Church, and other scholars are refuting their arguments. Many volumes have been written discussing whether his birth was like that of human beings or an event of different character, occurring only once in the history of the race; whether he was a man, or the Almighty God, or two beings, each different in kind from the other, united in one person; or the same in kind as ourselves, but revealing God in a world-illuminating light which in other human beings glows only as a spark; what was the meaning of his death as considered from the point of view of each of these beings; whether he entered again into the sphere of human life in the reanimated body which has been taken down from the cross and laid in a tomb, or emerged into the life which we conceive of as the life of God who is a spirit.

As we have read several of these articles and volumes, we have been persuaded that if their authors had asked themselves whom they were seeking, different answers would have been given. Some appear to be seeking confirmation of theories of Christ already formed. Some are groping in intellectual or spiritual twilight. Some are being drawn into closer relations with the Lord and Saviour whom they want to obey, and are determined to trust for deliverance from the bondage of ignorance and sin and for guidance into spiritual life and peace.

This question, "Whom seek ye?" was often asked by Jesus. He made this inquiry in varied forms and drew forth answers which revealed the inner motives of those who sought him. That question was his introduction to the two disciples of John who followed him when he appeared on the bank of the river where he had been baptized, and their answer was given in a personal devotion to him which has multiplied through their influence a millionfold. That question was his inquiry as to the attitude toward him of his most intimate friends, which was answered by them in what he greeted as the revelation, not of flesh and blood, but of his Father in heaven. That question was his challenge to Judas and the police officers with him, sent by the Jewish Church, and the answer was his crucifixion by them as the enemy of their ecclesiastical and national organization. That question was put to the critical Pharisees, who had a pronounced idea of what they wanted their Christ to be, and were examining him to see if he would satisfy that idea; and he answered them by saying, "Ye shall seek me and shall not find me, and shall die in your sin," because they were not in sympathy with his spirit and his purposes for mankind. That question was put to mourning disciples at the tomb after his crucifixion, who desired his presence above all things else, and when they were told: "Why seek ye the living among the dead? He is not here, but is risen," they faltered not in their search till he stood in the midst of them, saying, "Peace be unto you." All these experiences are being reproduced today in those who from one motive or another are considering who Jesus Christ was and is.

We are receiving letters from our readers making positive assertions or denials about Jesus or asking difficult questions concerning him. They could not be satisfied by a wisdom much greater than ours without full knowledge of the motives which prompt them; and these we are persuaded are often not clearly realized by those who are so eager to discuss who Christ is. We would invite each one to put to himself our Lord's own question, "Whom seek ye?" Over and above the incomplete and sometimes confused answers in the New Testament to our questions about the Christ, apart from all doubts which have been raised as to the genuineness or accuracy or inspiration of the Biblical records, the most colossal, most splendid, most human and most divine figure in history appears to mankind bearing the name of Jesus

Christ. Of his reality there is no more doubt than there is of the existence in the world of the Church which lives and grows through his wonderful spiritual vitality. What do you personally know of him and what do you wish to know?

A critical spirit is abroad and active which is examining the books of the Bible, the person of the Christ, the foundations of the Church and the claims of Christian experience. All these should be critically, thoroughly examined by competent scholars, but not by all persons. The critical habit in religion too often does not lead to seeking the perfection of the revelation of God in the Bible or in Jesus Christ, or in Christian experience. It rather seeks imperfections. Do you desire to cultivate that habit? Whom seek ye? The habit of mind that cherishes adoration and awe in the presence of Christ is assured of spiritual rewards. Those whose questions are not fully answered and who yet appropriate Jesus Christ as their Saviour and Lord, are spiritually far richer than those who wait for complete intellectual enlightenment before confessing him. "Blessed are they that have not seen and yet have believed."

Whom seek ye? Look for the greatest conceivable revelation of God in Jesus Christ and you will see his glory. "Seek and ye shall find."

Diluting Spiritual Life

The church has more to fear from the dilution of its spiritual life than from any outside opposition. However, this diminution of power may be brought about—whether by preoccupation with business, devotion to pleasure, or the search for excitement, the lessening of the essential witnessing quality in the lives of its members is fatal to the uplifting and transforming power of the church. Christ's own figures of salt and light bear out this thought of danger. If the salt becomes neutral in the essential quality of saltiness, if the light becomes twilight dimness, they leave the world which they were meant to aid to corruption and to darkness.

A practical, if extreme application of this admitted principle has been suggested by Rev. F. B. Meyer in a letter to the London *Christian World,* in which he says: "We have heard a great deal of the arrested progress of the Church; and, alas! there are but too many evidences of it. As I travel over the country I meet with few exceptions to the general lament over the recession of the tide. But, in my judgment, it is not due to the New Theology, nor to the rise of Christian Socialism, but to the diluted spirituality of the Church. The old-time temperature, in which prayer meetings, missionary effort, family prayer and twice-attendance at the place of worship used to flourish, is very sensibly lowered. . . . I am no sour-faced bigot; but it breaks my heart to see the decay of the old strong spiritual robustness of our forefathers, due to the material wealth, the love of pleasure, the superficiality and scrappiness of our age."

In specific application of the principle of deepening consecration, Mr. Meyer asks habitual attendants at the theater to withdraw from church membership. He aims, that is, at a visible distinction by self-denial between adherents and confessors, between those who make Christian service the main interest of their lives and those who are Christians by intellectual conviction and formal relation, but who are devoted to self-pleasing; and he singles out the theater for condemnation because it "appeals to sensuousness and display."

The difficulty with the application of this criterion is one of definition. Mr. Meyer is careful not to condemn the stage absolutely and indiscriminately; his emphasis is upon sensuous display as an essential habit of life. Theater-going may be in certain cases and at certain periods a relaxation; it certainly cannot become a habit and dependence of mind without dangerous dilution of the spiritual life. In the case of a man like President Lincoln, it may be the readiest means of escape from an overburdening weight of care borne for others. In the case of men and women of care-free and too often thoughtless lives, it may be a confirmation of frivolity and a refusal to grapple with the demands of Christ for service.

The general principle is clear, the practical application must be left to the individual conscience. Christ will not take the second place. Relaxation must be earned by labor. Amusement sought habitually for its own sake and given a foremost place in life is unworthy of the disciple. Our churches may be tested and judged by the quality and proportion of the amusements which their members allow themselves. And so far as these make the salt of Christian life less salty, or the light of witness dim, they are to be condemned and forsaken by all serious Christians.

The Perfect Sacrifice

The divine and representative man, in whom alone we recognize what the ideal of humanity must be, can share neither the world's sins nor follies, but must be subject to its sufferings. The cross is the testimony to the sympathy of God for the sons and daughters whom he has made subject to vanity and inheritors of death. Christ's passion and his death, in the conditions of our earth-environment, make it for the first time possible to believe with all our hearts in God's loving fatherhood. We might in moments of forgetfulness rise to the thought of his concern and generosity, but the next in-rolling wave of suffering—our own or another's—would overwhelm our souls with doubt of any real relationship. It is in the cross that we discover or confirm our childhood's teaching that he who made the world made us in his own image. The suffering of the Son clinches the argument for the love of our Father as nothing else can do.

Christ's perfect sacrifice teaches us also what God thinks of sin. We may define the relation of the cross to God's forgiveness as we may, it remains true that the bitterness of the cup which it was the Father's will that his beloved Son should drink was the bitterness of the world's sin. All his life long Jesus had observed it, been hindered by it, sought to restrain and remove it and suffered from its presence. It was the sin of the world which brought him to the cross—not merely the sin of Pharisee and Sadducee, of howling mob, indifferent Herod, time-serving Pilate, but the sin of all men which stood in the way of his Father's Kingdom. In him was the deepest, widest, most sympathetic imagination which ever lived on earth. He knew men and in that hour of his agony the burden of their sins weighed so heavily upon his soul that they seemed to shut him away from the presence of the Father. When he who was of all men most divine, the very Son and image of the Eternal, saw our sin and bore it on his heart, bowed to the brink of anguished loneliness by its burden, in that experience God wrote the divine and eternal judgment upon its quality and power. The cross is the measure of God's thought of man's transgression—of those pleasant sins with which we dally and play in self-excusing carelessness all the days God's patience spares.

In Christ's passion the world draws near to God for the melting or the hardening of the heart. No wonder that the Church has adopted from the prophet of lamentations that cry of a suffering nation as the expression of the cross:

"Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow,
which is brought upon me,
Wherewith the Lord hath afflicted me in the day of his fierce
anger."

Yet truer is that picture of the suffering servant: "When he was afflicted he opened not his mouth . . . he was cut off out of the land of the living for the transgression of my people to whom the stroke was due."

The mystery of the passion and the cross is between the Father and the suffering Son. We stand upon the border with a deep sense of wondering gratitude and awe. It was for our life that he gave up his life. How fully we can enter into that mystery of sacrifice for sin depends upon our faith and love. What does the cross mean to us? It means all that we can understand of God's holiness and love. Beyond our present grasp of sympathy and thought, growing upon us with the growth of the divine life, it deepens, broadens and uplifts beyond our sight or search.

Prayer meeting topic for April 4-10. The Perfect Sacrifice. Rev. 5: 1-14; Heb. 7: 11-28. The lessons of Christ's Passion. How God looks on Sin. God's share in the sufferings caused by man's evil choosing. What does the Cross mean to you?

Editorial In Brief

The tenderest days of the church year are just before us. We can make them mean much to ourselves and to others.

Normal evangelism has been thriving right along through the winter, and the ingatherings at Easter and on the first Sunday in May will attest the efficiency of the method.

Firelight Club members have searched their Bibles to good purpose. Read their interesting answers to a set of Bible questions in this week's issue and see if you could have done as well.

The law of recall was recently invoked, for the first time since its invention, in Los Angeles, with the result of getting rid of the mayor, who had been accused of corruption in office and resigned rather than face assured defeat at the new election. In this case the new method of compelling an accounting and, if necessary, securing a municipal housecleaning, seems to have worked admirably.

It is only fair in speaking of what we have heard called the "failure" of the Welsh revival to remember that the losses of the churches are much more than offset by the gains. As the new president of the Free Church Council, Dr. Evan Jones, said in his inaugural address, "It was true that in the last four years the Free Churches had lost 20,350 members, mostly revival converts, but they had retained 67,431 of those converts."

These pastors' classes for young people in their teens well repay for the time and effort put into them. When the minister comes down from the pulpit and talks in the simplest, most natural sort of way, with the boys and girls concerning what it means to be a Christian, what the church is for, how they should read their Bibles and pray, he gets hold of their minds and hearts as he might not be able to do through formal approach.

The Examiner consents rather grudgingly to a service of dedication for infants, such as was held in the Fifth Avenue Baptist Church of New York recently, if held in a private house but not if held in a church. That raises a nice question for the early stages of Christian work. Take the case of the church that was in the house of Nymphas, or of Philemon, would a service for the dedication of infants have been proper, or improper, for these churches?

Ex-President Roosevelt does not mean to be like the travelers who take their impression of missions from the loose talk of the seaports. He has made a list of American mission stations within the territory which he means to visit and will investigate for himself. From Bishop Hartzell, who has charge of the Methodist missions in Africa, for example, he has procured a list of stations. We shall hear from this side of his journey when he returns to America.

Two young men in the Roxbury district of Boston were arrested for distributing religious tracts on Sunday morning and fined five dollars each by the court for doing unnecessary work on the Lord's Day. The tracts were of the rather extreme type of dogmatic assertion of the "old theology," published by the Watch Tower Bible and Tract Society of Alleghany, Pa. Can it be that this is a movement of Boston Radicals to suppress the defense of conservative theology as "unnecessary work on the Lord's Day?"

Chief Engineer Gildemeester of the Cape Town-Cairo Railway syndicate is in this country to study its railway systems. He is reported as saying that about 2,500 miles remain to be built, between Khartoum in the Soudan and Broken Hill in Rhodesia. He prophesies that the line will be completed within three years, when the railroad will extend 6,400 miles, the longest in the world. There are other prophets who say this line will never be completed, and some of them will continue to say this till through trains are running on schedule time.

Bishop Lines of the Protestant Episcopal diocese of New Jersey has been saying some plain things to churchwomen in a published address. He reminds them that "one often hears church people speak of other Christian people with an affected and superior air. Some of our people talk about sectarianism, and schism, and heresy, in a thoughtless and ungracious way. This whole tone indicates the lack of the best Christian spirit, and is more injurious to us than to any one else." Such words may seem especially appropriate to Episcopalians, but they need not be confined to any one denomination.

A reported announcement by President Eliot is awakening great anticipations. It is to the effect that he intends to select books enough to fill a shelf three feet long, which he will call the Harvard Library. The reading of these books ten minutes a day, he is quoted as saying, will give any one a liberal education. Every one will be glad to know the names of the books. But we expect that more exact reporting will modify the statement. We knew a man once who spent several months reading an unabridged dictionary with the idea that when he came to the last pages he would be master of all valuable knowledge. Books are a comparatively subordinate element in creating a liberal education.

Archbishop O'Connell is the editor of the *Boston Pilot* and his voice is the voice of the Roman Catholic Church. To those High Churchmen who yearn for reunion with the Roman Church the Archbishop thus points plainly and authoritatively to the only way: "To effect reunion Anglicans and Episcopalians must simply go back to Rome and undo the blunder which their forefathers made. Rome has not changed. She remains just where she was. . . . There is only one way to bring about reunion, and that is to acknowledge the mistake which was made in the sixteenth century, and to come back with humility and a chastened spirit to the Holy See and by unswerving loyalty and submission make some atonement for the errors of the past."

An English newspaper of the Conservative political party printed and repeatedly commented on a scandalous story intended to injure the reputation of Mr. Lloyd George, chancellor of the exchequer. After having endured this persecution for some months he brought suit for libel. The proprietors, when the story was proved to be wholly false, fearing heavy damages, made complete apology, paid $5,000 to Mr. George, which he has applied to charities, and settled the costs of court. The judge said they were fortunate to be let off by the plaintiff so easily. The *New York World* and *Indianapolis News* may take notice that under English law, at any rate, lying about public men is not defensible as "freedom of the press."

The Servant in the House, a drama which began last Monday in the Tremont Theater, Boston, and which has had a remarkable reception in other parts of the country, was recently presented on a Sunday afternoon before the faculty and students of Michigan University, at the request of President Angell and other officers of the institution. Several pastors of Ann Arbor attended the performance. Rev. Carl S. Patton of the Congregational church, who was present, told his congregation that no sermon he could preach could bring home to their hearts the essential spirit and ideals of the Christian religion as impressively as this play does. The actors, regarded by the audience with rapt attention and silence, instead of the applause to which they were accustomed, performed with unusual earnestness and dignity.

Now that it is proposed to raise national revenue by taxing the drinks of the breakfast table, it may be interesting to study the importations of tea, coffee and cacao. We raise a little coffee in Porto Rico, but in general are wholly dependent on other nations for these drinks, for which we spend more than $100,000,000 a year. Coffee takes eight-tenths of this amount, with the rest divided pretty equally between tea and cacao. Practically all the cacao comes from America and also ninety-eight per cent. of the coffee, while tea comes from India, Ceylon, China and Japan. We stand first among the nations in the amount of coffee and cacao and third in the amount of tea imported. The proposed tax on cacao will come largely from the pockets of the candy eaters. If revenue were the only object of a tariff, in connection with spreading the tax as widely as possible, all these would be ideal taxes.

"Public opinion," oftener than many persons suppose, is only the multiplied echo of

one insistent voice. Early one morning, recently, the chairman of the Ways and Means Committee at Washington, Sereno E. Payne, received a telegram urging a change in a single item of the tariff bill now before the House. It was followed by several others during the day, and shortly over 400 telegrams came from various parts of the South and Southwest making the same request. The address of every one of them gave Mr. Payne's initial as "B." instead of "E." The widespread public opinion thus expressed was "keyed" by this error as coming from one person through 400 others who passed it along as their own at his request. *The Congregationalist* is often addressed by such a multitude of echoes. We are assured in various phrases by different writers that certain movements ought to be supported or attacked because the denomination demands such action on our part. In response to our inquiries for further reasons we are pretty sure to get some answers saying in substance: "I don't know much about the matter. I am only telling you what I hear. Ask Dr. ——." And quite likely Dr. —— has not directly written to us a single word.

In the Congregational Circle

The Congregationalist last week gave some of the principal facts concerning the admission of the Unitarian church of Hackensack into membership with the Northern New Jersey Association of Congregational Churches. So far as we know, this action is without precedent in the history of our denomination. In response to inquiries we learn that the pastor of the church which applied for admission to the association was a few years ago pastor of a Congregational church in that body, has been for many years and continues to be a ministerial member of the association, highly esteemed by his brethren as a man of unusual ability and deep religious convictions. After resigning his pastorate he took the position of teacher in a Brooklyn high school, which he now occupies, while also serving the Hackensack church. The association is so organized that the churches composing it are not by virtue of that membership also members of the state body. The reception of the Unitarian church, therefore, does not make it a member of the State Association, nor place it in the Year-Book list of Congregational churches. Its official relation is with the local body only. The association has no doctrinal basis, and its members who voted to receive the Unitarian church are persuaded that it is moving in the direction of full sympathy with the beliefs and purposes of the churches to which it applied for fellowship.

That church, however, does not surrender its denominational name nor its organic connection with the Unitarian body. It does not propose to co-operate in the general benevolent and missionary work of Congregational churches. It sought and has been accorded a local fellowship which, as we understand it, is an extension of Christian courtesy by neighboring churches, and not an assumption of any organic connection with the Congregational denomination.

Viewed in that light, it is not perhaps a matter which calls for discussion beyond those who are active participants. We may be permitted to say, however, that the idea of denominational fellowship on which this action of the Northern New Jersey Association seems to be based is not that which generally prevails among Congregational churches; and the double connection which the Hackensack church proposes to sustain does not seem likely to promote the harmony in either denomination or between them both which no doubt it desires should be maintained.

Many Hartford men, past and present, are planning to be present at the institution's seventy-fifth anniversary. The jubilee program begins on Sunday, May 23, when the pulpits in Hartford and vicinity will be occupied by alumni preachers on the Call to the Ministry. The following day is given up to a School of Religious Pedagogy, at which Secretary Cope of the R. E. A. and President King of Oberlin are speakers. May 25 is Alumni Day, and the achievements of the sons will be presented by able graduates. The crowning feature comes on Wednesday, with addresses by Pres. Woodrow Wilson and President Mackenzie at the graduation exercises in the forenoon. The public session in the evening will include favorite speakers, President Capen of the American Board, Dr. R. H. Potter, Sec. H. C. Herring and Rev. R. F. Horton, D. D., of London. Scattered throughout the anniversary days will be the reunion of various groups, adding many social attractions, and a large rallying of the alumni is expected.

Following close upon the jubilee program comes the second Ministerial Retreat, May 31 to June 2. The first of these events was held in 1905, when 200 pastors of various denominations, Congregational, Methodist, Baptist, Presbyterian, were present. The program carefully avoids controversial theology or detailed problems of church work, and serves as a quiet period of serious contemplation and reconsecration. Six sessions have been arranged, and among the leaders is Dr. R. F. Horton, so well known as both preacher and author. The local committee, of which Prof. A. B. Bassett is chairman, will gladly offer assistance in securing lodgings. The real quietude and recreative influence of this gathering will no doubt attract many a tired pastor.

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Thus early preparations are well advanced for the celebration in First Church, Hartford, next June, of the bicentennial of the General Association. One of the oldest organizations of the kind in the country, it had its inception in legislative action of a conspicuously mandatory character. The units which constitute the basis of membership were distinct associations composed entirely of ministers that paralleled in the four counties the district consociations made up of both ministers and laymen charged in those early days with large powers of regulation and discipline. The Association has met annually since 1709, but the records in its possession date only from 1738. In 1867 the laymen asserted themselves and helped to organize a General Conference, which is now the larger body and concerns itself with such matters as properly belong to a state body representing the churches. It meets in the autumn and the Association in the early summer. Conservative Connecticut does not easily yield an institution around which gathers so much interesting history. A meeting of the Association now partakes of the character of a state ministerial club, but exerts also a valuable influence on the life of the churches. The June meeting will be largely of a reminiscent character, and men identified for many years with the life of the denomination in Connecticut will speak on various phases of the relation of Connecticut ministers to the life of the state and the world. Among those who will speak will be Rev. Messrs. J. H. Twichell, W. H. Holman, Joseph Anderson, W. D. Love, A. W. Hazen, J. C. Goddard, S. H. Howe and Prof. Williston Walker.

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The directors of the Sunday School and Publishing Society at the close of its fiscal year adopted unanimously a resolution "to place on record their appreciation of the faithful, efficient and successful efforts of the gentlemen in charge of the various departments, which have resulted in one of the most successful years the society has known." The directors emphasize the value of the evident purpose of department heads to work in harmony as contributing to the successful results. The efficiency and devotion of the business manager, though not specifically mentioned, is recognized by all concerned, and not less the continued interest and alert attention of the directors in the society's affairs, bringing to its end a year of harmony and prosperity which should insure an enthusiastic annual meeting in Pilgrim Hall next Monday afternoon.

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An Oklahoma pastor who was beguiled by a book agent to subscribe for ten volumes of a series of books which he had not seen, sends this counsel to his brethren, "See the books, not the prospectus nor the index, but the *books*, before you buy." He was offered large inducements in the way of discount, letters from distinguished men commending the books, assurance that a great opportunity was before him, etc. He has the books now, and finds them of little value. The firm who sells them has his money, a large sum for him, which he very much needs. Hence his warning.

Doing It for Boston

After breaking bread together, old men and young of the two Congregational Clubs fraternized last Monday evening and incidentally heard three able speakers on the theme, Doing it for Boston; how the grafters are doing it, how the better citizens could be doing it and the results of both. First came Pres. J. J. Storrow of the Merchants' Association, who preached a little sermon to the 500 or more good Congregational citizens on the text, "Thou shalt love thy neighbor as thyself." After noting the complex situation in the metropolis and the problems of disease, education and sanitation, he felt that the churches need a larger view of these tasks, a clearer realization of the affinity of civic problems with moral ones. He also felt that in the example of the new union of the Merchants' Association-Chamber of Commerce and their attempt to stimulate a civic consciousness that the churches might find suggestion for their own field.

Hon. Robert Luce of Somerville, nine years in the legislature and last fall candidate for lieutenant-governor, added some words of wisdom out of his own political experience. He described vividly enough how the burden of municipal waste falls on the wage-earners. Declaring the proposed charter only a temporary stimulus at best, he urged the need of a raised moral standard for the whole body politic and for an educational campaign among the masses, especially among the children of the public schools.

Harking back again to the gospel of brotherhood, that well-known civic investigator, Lincoln Steffens, repeated a former indictment of the "best" citizens. He is convinced that the community sense of service to the larger interest will not grow from a sense of duty, but from a vision of great things to be done. What we need is not better men in politics, but a better program that will surely be carried out. And this civic program must demand service from every one. After three such plain-spoken views, neither minister nor layman could well leave Ford Hall without a quickened feeling of personal responsibility for the government which serves him and for the social conditions of his fellow-citizens.

Our Theological Seminaries

Room in the Denomination for Various Types

By W. Douglas Mackenzie, D. D.
President Hartford Theological Seminary

There has been a good deal of discussion in favor of the idea that a University Divinity School is the only real and worthy place for the training of ministers. So far as I have observed the discussion among Congregationalists it has been almost wholly on one side; and there may be those who imagine that the independent or denominational schools of theology have nothing to say for themselves. For this situation I am inclined to blame their modesty. They have shrunk from entering upon a controversy on this subject. Some of them believe, as I do, that it is a good thing that a great university should include religion in its field of intellectual culture. Often they have felt the restraining hand of academic courtesy. They have feared lest, in setting forth their own convictions, they should seem to cast aspersions upon schools which they respect and upon a body of men who are their colleagues, or even their intimate friends, in the great work of ministerial education. No such fear seems to affect some of those who advocate the university divinity school as alone offering the ideal conditions.

For example, let me take the latest remarks which have appeared at this writing in *The Congregationalist* (27 Feb.) on this subject. The lively Chicago correspondent quotes (p. 288) the opinion of President Thwing of Western Reserve University on this matter. I have enjoyed the ineptitude of the statement that "he would not accept as genuine any form of orthodoxy which cannot endure the atmosphere of Harvard or the University of Chicago." Who would? I really cannot assign such a statement to the highly trained mind of the original speaker. But let that pass. The pith of the statements under consideration is contained in the following sentences:

"Do you approve of the university environment for theological study?" I asked.

"Decidedly so, for the men fitted for it," he replied. "For men who will accept tradition, a traditional way of teaching is most economical in the expenditure of teaching energy. But for the men who question and must work through doubt to faith, it is best to meet the great issues in the free atmosphere of a university."

There are several suggestions in these words which are almost the stock-in-trade of all who attack our denominational seminaries in order to advocate the other kinds.

First, "the atmosphere of a great university" is the best place for such men as have great doubts about the gospel squarely to meet and conquer these doubts. Second, the atmosphere of the independent theological seminary is for "men who will accept tradition," that is, who have made up their minds in a competent college course upon the "great issues," and are prepared to give their lives to the service of the gospel. Third, there is no "university atmosphere" in a theological seminary, as such. Fourth, "a traditional way of teaching is most economical in the expenditure of teaching energy." This last is a new one to me and the most amusing of the lot, hence I repeat the exact words. I confess that I do not understand its meaning, but there may be forms of English to whose power of subtle innuendo my mind has not been trained.

In making a few remarks on these suggestions I wish in all courtesy to avoid any form of statement which may seem to deny any virtue or any praise to the three divinity schools of our great universities.

FREEDOM IN ALL TYPES OF SCHOOLS

The Congregational churches of this country have eight theological seminaries, viz.: Andover, Yale, Hartford, Bangor, Oberlin, Chicago, Atlanta, Pacific. Of these Bangor and Atlanta, from their peculiar situation and in view of a type of service which they are rendering splendidly, do not insist on a college degree or its equivalent as a condition of entrance to their Junior class. All the others demand a full college preparation. Of the remainder, two, Andover and Yale, are under the control of great universities; one, Oberlin, is organically connected with a college; and one, Pacific, is in the neighborhood of a state university. Chicago and Hartford are independent and self-contained. Congregationalism hates red tape, loves variety of experimentation, and is now enjoying the latter in the education of some of her ministers.

The vast majority of the professors in all these seminaries are university men. They have studied either arts or theology or both in the universities of America and Europe. Their methods of teaching and the standard of work which they demand of their students are based on their own past experience and on their knowledge of the progress which theological education is making all around them. I never heard of a Congregational seminary in which the student was required to accept a "form of orthodoxy" whether in the classroom or out of it, or of one in which the students were not encouraged and even required to face their difficulties in the open. In the classroom of these seminaries—and I know them as only a few men can—the so-called university atmosphere is prevalent. The use of superb and even unsurpassed libraries is sedulously encouraged. The frank avowal of doubt, of difference of opinion, of desire to know the utmost that is being said against as well as for the Christian faith, is never discouraged. Do our critics actually believe that Congregational theological professors do not know what freedom is, what criticism and philosophy are saying today? Do they think that what they know they do not impart?

A VITAL DENOMINATIONAL RELATION

It is a fact that in England and Scotland, whose power to produce preachers, theologians and writers of the highest rank need not be proved, there is no such thing as a theological school which is not directly controlled by, or breathes the air of, the denomination whose ministry it is training. In Germany the state controls these schools. I think there is much more to be said in favor of a state church than many among us are aware of. But the Constitution of the United States has settled that for some time to come. And yet I know of no one in all the world, except some Congregationalists in this country, who would seriously advocate the handing over of ministerial education to secular institutions, which are responsible for that work neither to the state nor to the church.

The church must feel that its ministers are being trained for the ministry not merely in an atmosphere where truth can be freely sought, but in one where her sons and students can be best prepared for their sacred life work in her service. Atmosphere is as necessary in preparation for the ministerial as for the legal or the medical or the engineering career. We must not imagine that the only real atmosphere in which to discern a truth is that in which the majority deny it or are indifferent to it. Freedom is our birthright, and doubt is our trial, and faith our victory, in all schools where we have competent scholars and fair-minded men as teachers, and adequate, up-to-date libraries, and well-prepared students to deal with.

THE PREFERENCES OF UNIVERSITY MEN

It is a remarkable fact that in recent years the vast majority of candidates for the ministry from the great universities, and from those larger colleges where, I may be permitted to suggest, a university atmosphere actually exists, have been selecting independent theological seminaries for their sphere of preparation for the ministry. Their many and variously stated reasons for this choice need not be given here. But there are two which may be set down to show the trend of opinion among the products of these very institutions. And I set them down, because it is obvious that they do not necessarily imply criticism of any school attached directly or indirectly to a university.

First, if able men have gone through a good college course they have already faced the question whether Christianity is true. The "great issues" are settled and they have resolved to become preachers of the gospel of Christ. What they want now is specific study of the history and doctrines of the Church of Christ, and thorough introduction to Biblical science, and drill in preparation for actual work in the pastorate. They do not seem to think that the independent seminaries are unfitted to use the necessary scholarship, or even "the teaching energy," referred to in that cryptic utterance quoted above, for this end.

THE CHARM OF THE PRACTICAL IDEAL

Second, such men are almost to the last one deeply in earnest about direct preparation, in spirit as well as mind, for this lifework, which can never be chosen without some passion, or fulfilled worthily without much sacrifice. They wish to be in the atmosphere of the ministry. They feel that already they are committed to the great calling and cannot too carefully and constantly and deeply prepare their very souls for a life's devotion to Christ and his gospel. Three winters are all too short for this. If their college course has been full and strong, if the seminary within their reach has a large and powerful faculty, they do not wish to divert their energies by taking any more cultural courses. They wish to concentrate on those fields of theological study which are wide enough, varied enough, great enough, to employ all the time of the best trained graduate in the land for much more than three brief sessions.

Dr. Henry S. Pritchett in his latest annual report of the Carnegie Foundation says of ministerial training: "Of one thing only it (the public) can be sure, and that is that whether a man undertake to lead in one religious organization or another, he ought to have grounded himself in the fundamental studies which lie at the basis of all religious teaching, of all intellectual and spiritual leadership. Training counts for as much here as in any other human relation" (p. 163). That is a most enheartening state-

ment of a fact which various feeble experiments and many wild sayings as to theological education have obscured. There is a fundamental, a scientific method of training for the ministry and the ablest college graduates are on the outlook for that. They are seeking for and they are going to those institutions in which the whole field of strictly theological training is given on modern lines by large and competent faculties, where the teachers believe heartily that Christianity is God's way of redeeming the world, and where they have devoted themselves to preparing men thoroughly, practically, enthusiastically for this supreme calling.

In presence of this practical ideal, which so great a proportion of college men cherish, a large amount of current discussion as to whether any one school is or is not connected with another group of institutions is quite irrelevant. Can the individual school, wherever it is, prove itself complete and competent *within itself* for its actual work? That alone will decide the future of any seminary anywhere. And may the Lord of our churches bless *all* the schools which train the future ministers!

The Professor's Chair

By Henry Churchill King

President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

370. 1. *Can the term "atonement" legitimately be made to mean anything but propitiation or satisfaction? If not, does not the doctrine of the atonement invalidate the doctrine of the fatherhood of God? Can one consistently hold both? What father, worthy of the name, God or man, would demand a satisfaction for offense given, as a condition of forgiving his child or doing for him all in his power?*

2. *Is not God, as surely as any parent, bound by his character as well as his relation to his child to do for him, good or bad, all within his power? Would it be any more becoming God than the priest to pass the man fallen among thorns?*

3. *Is there any absolute proof that God ever spoke vocally to man? Is not the medium of divine revelation limited to nature, the human consciousness, experience and history?*

4. *Did Jesus give the world anything that might not have been derived from one of these sources?* —(*Berkshire Hills.*)

1. It seems to me quite unnecessary and undesirable that the word "atonement," which ought to be the broad word covering the entire redemption of Christ, should be surrendered simply to one particular philosophy of that redemption. The word "atonement," that is, does not seem to me to be shut up to the meaning "propitiation, or satisfaction" in the older theological use of those terms. We may well start from its literal significance—a setting at one.

Moreover, it is by no means a closed question just what interpretation is to be put upon the word "propitiation" as used in the New Testament. The word "propitiation" occurs only twice in the old version, three times, I think, in the new; and Dr. Clarke very justly calls attention to the fact that in one of these cases it is emphasized that God himself sets forth the propitiation; which seems in line with Paul's other expression, "God was in Christ, reconciling the world unto himself." Unless, therefore, we are to confine the word "atonement" to one single philosophy of the redemption of Christ, it does not seem to me that we can say that the doctrine of the atonement invalidates the doctrine of the fatherhood of God. It is rather to be regarded as our attempt to say, what redemptive measures the fatherly heart of God prompted.

As the questioner interprets "satisfaction" I should of course agree with him in not ascribing it to God or to any true father. I suppose that even the oldest theology did not, however, regard God as simply being bribed, as it were, into an attitude of forgiveness. They were thinking of what seemed to them to be a fundamental moral difficulty, in the supposed inevitable conflict between justice and mercy in God. And whether one believes that the older theologians rightly placed the difficulty or not, this much should be said in simple justice to them.

2. God, by his very character, is bound to do for his child, good or bad, all that is within his power; and certainly God could not be satisfied with showing less love than he requires that men should show.

3. As to the first question, I suppose not. As to the second question, yes, if one means by that that we do not expect to find God *apart* from any possible experience; but how broad our experience may be, we are not prepared to say *a priori;* and it is also to be remembered that all persons are not to be put in this matter on the same level.

4. If the question means, Did Jesus give the world anything that other less significant personalities might not have derived from the sources mentioned in the third question? I should say unhesitatingly he doubtless did. Just because all personalities are not to be put on a level of significance, the supreme personality of history may well be believed to have given to the world what no lesser personality could have given. The best that the rest of us seem likely to be able to do is to try to reach some fair evaluation of his significance.

371. *Does the theory of God's immanence in man destroy individuality?*—S. C. O. (*Ill.*)

The doctrine of the immanence of God might, of course, be so phrased as practically to result in setting aside the human individuality; but there is no necessity for so conceiving it. There is no necessary opposition between the immanence of God, on the one hand, and genuine human, individual personality, on the other.

372. *If there is so much "needed obscurity of spiritual truth" for the development of moral character, why do so many advise the finding of God's plan in our lives?*—An Inquirer.

Such finding of the plan of God can, of course, hardly be a matter of absolute demonstration, but rather only of reasonable faith; so that such an attempt to see God's plan would not necessarily set aside at all the need of a certain "obscurity of spiritual truth." The child needs to know enough of the father and of his plan to trust him; but it is not necessary, and seldom desirable, that he should be able to trace at every point all the father's activity for him.

373. *Please explain Luke 12: 51-53: "Think ye that I am come to give peace in earth? I tell you, Nay; but rather division," etc.; and John 14: 13-14, "Whatsoever ye shall ask in my name, that will I do."*—T. R. I. (*Ohio.*)

The first passage refers, I suppose, to the necessary sifting, dividing nature of the message of Jesus. Any ideal call is thus divisive, according to the response made to it by the individuals, and may thus inevitably separate friend from friend, or one member of the household from another.

In the second passage the chief point to be emphasized, I suppose, is that "in my name" is not to be taken simply as a phrase, but implies the very great and serious condition that we are able to press this particular request of ours as for Christ's own sake, as in line with his own eternal purposes.

374. *I have an enemy who has wronged me by deliberate injury to those I love; it seems to me that I cannot forgive him. Can I? If so, how?*—D. F. (*Minn.*)

No doubt forgiveness seems to us most difficult in just such a case. It is easier to forgive injury against one's self than injury to those we love. But one may well remember, in the first place, that forgiveness is not approval of the injury done, or of the spirit shown in the injury. One may be clear that the whole attitude, indeed, was wrong, and not change his judgment upon that point; but Christ's call for forgiveness in his disciples is an insistence that the attitude toward all, even those who thus wrong us or our friends, shall be one of good will, that there shall be no cherished resentment, no desire to work upon that other that which you condemn in him. The attitude is rather to be that of persistent good will, of pity for the wrong attitude, at the same time that it is disapproved.

Two motives for such forgiveness may especially weigh with us. In the first place, our constant need of such forgiveness from God. In the second place, that the attitude of resentment can only work injury to ourselves and to all. No wrong that one can do us is so great as that they should be able to provoke us into the spirit of resentment and hatred. Only love is life. The more one thinks about it, the more it is absolutely plain that Christ's demand is the only reasonable one; for, as another has said, "There is nothing to do with men but to love them." We may tax our ingenuity as we will, no other course is of any final avail.

Education

The South Framingham Chautauqua Assembly at Montwait, Mass., July 20-30, inclusive, will be under the supervision of Rev. A. F. Pierce, D. D. Rev. H. L. Wriston, D. D., is president of the board of twenty directors, and Prof. Ashton Lewis will have charge of the music.

The American College for Girls in Constantinople last month celebrated an anniversary with an address in faultless English from a Turkish lady, Madam Halideh Salih, a graduate of the college in the class of 1901 and the wife of a prominent Turkish gentleman. Since the revolution in Turkey last year, giving freedom to the press, she has become one of the most popular writers for the newspapers. She is a regular contributor for five journals. Two plays of Shakespeare which she has translated into Turkish are to be presented in the new theater at Constantinople. This is a noteworthy instance of the work this institution has been doing for the nations of the Near East.

When we buy rails for railroad tracks from England that country has the money and we have the rails, but when we make the rails we have both the money and the rails.—*Abraham Lincoln on the Tariff.*

The Greatest Mission Study Class in the World

What a Western College is Doing Week by Week

By Rev. S. T. Willis, LL. D.
Pastor Second Church, Disciples of Christ, New York

One of the most inspiring facts in connection with the tremendous work of foreign missions today is found in the college mission-study classes. That busy, earnest, intelligent students doing full college work can be, and in many cases are, thoroughly interested in systematic study of the mission work is one of the most hopeful signs of the times. For this new feature in missions, and in American college life, we are indebted to the Student Volunteer Movement, born in the conferences at Northfield, in 1886.

The Mission Study Class of the Student Volunteer Movement at Hiram College, Hiram, O., is the largest in the world. It has been attracting special attention for a long time both on account of its size and the excellent work it is doing. This distinction is one that the class enjoys for several reasons; one among them is, that the leader is one of the able professors in the college. The enrollment is two hundred, while that of the college does not exceed three hundred students. Mission study classes are, as a rule, small in number, but the Hiram College Class, without any sensational methods, has been large and vigorous from the very beginning.

It is conducted under the auspices of the Student Volunteer Movement. The aim is to reduce the study of missions to a science as exact in methods and operations as possible. The social and domestic life of the non-Christian peoples are fully discussed. Geographical, political and philological facts are carefully considered, while special attention is paid to the different cults and religions of the various races and nations under investigation. Another and an important purpose of the class is never lost sight of, viz., touching and quickening the spiritual life of the students, and of enlisting them personally and vitally in practical mission work. Dr. Beach, in writing to the leader of this great class, a few years ago, said: "I despair of any institution ever having so large an enrollment as you reached last term, unless, indeed, it be your own. It may be some satisfaction to you to know that although we have five hundred institutions of higher learning, and though the British Volunteer Union have classes in fifty or sixty of their institutions, no study class has hitherto reached the dimensions of your own. You thus stand first in the student world in this respect, for which let me congratulate you." Certainly this is very high praise, and it indicates something in the way of hard, painstaking work that is quite rare.

There is one moving spirit back of all this good work at Hiram College. Prof. Charles T. Paul, who himself is not a preacher, strange to say, but a professor of Modern Languages in Hiram and formerly president of Toronto School of Languages, Toronto, Canada. It has been under his direction from the beginning. In a marvelous yet quiet and scholarly manner, he fills this great class with a desire to know Christ, and also to make him known to the



PROF. C. T. PAUL

very ends of the earth. He has reduced the study of missions to a science and has made the subject a most attractive theme to the masses of the student body of the college. His work is all the more marvelous when it is remembered that the study class is entirely voluntary, no credits being allowed in the college for it. The first year's work saw an enrollment of 175 students. This year there are more than two hundred in the class.

The class meets weekly, when Professor Paul supplements the text-book with his lectures and questions. Every meeting is pre-eminently devotional in character, while at the same time it is instructive and inspiring. Every minute is full of expectation, and often with surprise. Professor Paul knows full well how to make maps, charts, statistics, curios and historic facts palpitate with life and interest. He knows how to use to the best advantage the returned missionary, the other professors of the college and all the members of his class, and so keeps up interest and expectancy to the highest pitch all the time. He is a most enthusiastic teacher and leader.

Among the splendid results of this great class these may be mentioned: *First*—The scores of young men and women who have gone out from Hiram College to the various calls of duty are imbued with the missionary spirit. This will bear fine fruitage in the coming years in a strong and intelligent support of Christian missions. As a result some of these have become preachers of the gospel, others are teachers, and others are business men and women; but all filled with a knowledge of missions and a desire to help in the great work of worldwide evangelism. Many of these have started mission study classes in their own churches and have induced the churches to invest in missionary literature.

Second—From the class have gone out a number of workers who have devoted all their time to arousing missionary interest. Mr. D. E. Dannenberg, one of the class, devoted a whole year to the work as Traveling Interstate Secretary of the Student Volunteer Movement; Mr. McLaughlin was the Ohio secretary for colleges and universities, and both of these men have since gone to China, the former as missionary under the Foreign Christian Missionary Society, and the latter under the International Committee of the Student Volunteer Movement. From the class have gone out altogether thirty missionaries to the various fields of the world, some in China, some in India, some in Porto Rico, some in Cuba and in other countries.

Third—Another result of the Hiram College class is the interest aroused through the press in other churches throughout the country in all denominations. Letters are received continuously at the college asking for information in reference to the starting of classes, how to conduct them, what books to study, etc.

Fourth—Other local results are the very considerable missionary library that is being added to the college library. A missionary museum has been inaugurated consisting of curios from various parts of the world. Missionaries long in the field, especially those who have gone out from this college and this class send them many valuable collections and consignments of rare and valuable articles. If all the colleges and universities would do the same sort of work in proportion, it would go far toward the speedy evangelization of the world to Christ.

Rev. Robert A. MacFadden

Unexpected to most persons in the Boston Congregational fellowship was the announcement Monday morning of the death of Rev. R. A. MacFadden, pastor of Maple Street Church in Danvers. He had been ill with pneumonia about ten days. He had put in a strenuous winter of work, had attended many of the Chapman meetings in Boston, often working in the after meetings, and returning home late at night.

Mr. MacFadden graduated from Amherst College in 1890 and from Andover Seminary in 1896. A short career in business and service in Brooklyn as Y. M. C. A. secretary proved valuable additions to his equipment for the ministry. His first pastorate was in West Andover, Mass., whence he went to the Central Church in Chelsea, succeeding there Dr. Charles E. Jefferson. In 1902 he was called to Danvers, where he has had seven delightful and fruitful years of pastoral activity. Without neglecting the educational side of his work, he had in recent years particularly emphasized the evangelistic note, and from time to time young and middle aged persons in considerable numbers have joined the church on confession. He was exceptionally gifted in being able to approach men personally on the subject of religion, and they responded to his manly, straightforward presentation of the cause of Christianity. He was also a stanch champion of temperance, and made himself felt also in the forwarding of other moral reforms. Before entering the ministry he had served as secretary of the Indian Commission and had traveled extensively.

His cordial, virile bearing made many friends for Mr. MacFadden wherever he went. He had a bright, effective pulpit style and was a ready speaker on all occasions. Intense earnestness in the pursuit of that to which he had devoted his life was his chief characteristic. The sympathy of a wide circle goes out to Mrs. MacFadden and her four children.

Russia owes a debt of gratitude to Prince Hilkoff, who died March 21, for railroad construction and maintenance. He learned the art of railroad building and administration in the United States, coming as an immigrant. The Siberian railroad owes its efficiency to him.

Our Readers' Forum

Clerical Perils in Psychotherapy

Dr. MacDonald's letter shows the dangers of intrusting the medical care of the sick to those who do not know about disease. He refers to his "cure" of a case of melancholia which had baffled the efforts of expert alienists. Now it is a fact well known to alienists that most cases of melancholia, so called, run a definite course, like a fever, of three to twelve months, or even more. Then they, often rather suddenly, get well. I have many times had cases of melancholia come to me who promptly recovered, because it was time. I have seen cases recover by being vaccinated, by having a tonsilitis, by changing the climate, or the doctor. At a certain stage some slight stimulant is apparently all that is needed to effect a cure. But real melancholia is not affected by psychic treatment and is not a proper form of malady for the Emmanuel movement. There is a certain rather rare type of depression, of what is termed psychogenic origin and not true melancholia, which may be improved by psychotherapeutics. The matter is not a simple one and I am sure that if clergymen go into the melancholia business they will soon get into trouble.

I am not unsympathetic to the religious healing movement, but the work should be limited to a very narrow field, mainly that of moral and psychasthenic disorders. The inspired gentlemen who think they are divinely endowed "healers" will eventually do enormous harm to society and to the clerical profession. The state also will not, and cannot in justice, compel physicians to go through a long and expensive training before they can practice medicine, yet let a clergyman practice without any qualifications whatever except self-assurance and faith in an Almighty.

CHARLES L. DANA, M. D.

New York City.

Ministers' Salaries—A Way Out

The recent articles in *The Congregationalist* on the salaries of ministers ought to rouse the church. For they make it clear that faithful servants of God are prevented from being their best and doing their best by the insufficiency of the support. Their self-respect is sacrificed; both the minister and the church suffer. I have been in minister's homes where the evidence of a struggle for existence was noticeable on every hand. I have seen ministers not able to subscribe for a single magazine, or even for their denominational papers. I have seen the wife and children of a minister remarkably successful as a church builder dressed in the cast-off clothing of their parishioners. Furthermore many are bearing a soul-agony on account of their inability to do by their families as they deserve.

The trouble lies deeper than in the fact that many ministers are underpaid, and any attempt to merely increase the salaries of the poorly paid clergy is playing with the real problem before the church—not solving it. It lies in the loss of the ethical spirit of organized religion or the visible church. Conducting religious activity for the purpose of propagating the Christian doctrines (or in other words, for making converts) is not the sole mission of the church. One of the missions of the church (and there are several) is to be the tangible exponent of the Christian justice preached from the pulpit. Accordingly the true church must be the light of the world as an ethical organization and in its regulations and practices. The business methods must meet the sense of justice at every point.

One of the unethical aspects (and there are others) is in the relation between the ministry and the church. One minister has a comfortable salary, and others equally as deserving eke out an existence on a pittance. One minister enjoys a long vacation abroad and with all the bills paid for him. The only vacation other ministers have is visiting their relatives upon whom they can live a few weeks a year. One minister on retiring from active service is made pastor *emeritus* and is given a life salary, greater than the large majority of clergymen ever receive. No such provision is made for the majority of the servants of God who, upon retiring from active service are allowed to become subjects of charity. Some of these less fortunate aged ministers bemoan the fact that they are spared to become burdens to their relatives upon whom they live.

It is not the contention that all ministers should have the same salary. But the salary should be according to their needs and the service rendered. The method of support of the missionaries under the American Board is admirable. The size of the family, the cost of living and the service rendered are factors determining the salaries. This system meets the sense of justice; it is a thousand times more dignified, ethical, business-like and Christian than is the usual method of support in the home fields. Let the American Board system, or some other system equally as ethical, be adopted for ministers in active service, and let a plan be adopted for the care of aged and retired servants of God, and the church would take a new and a higher position in the world. It would then represent the spirit of the Man of Nazareth who not only preached the truth, but who lived the life of spotless righteousness. One thing is certain—the present-day uncertain, haphazard and unethical system of ministerial support cannot be continued if the church is to prosper.

Hudson, N. H. E. F. BLANCHARD.

Benevolence Statistics

The custom of including among our benevolences gifts which do not pass through the hands of the treasurer of the church or some organization of the church seems both practically and theoretically faulty.

It affords no criterion for distinguishing objects, gifts to which are to be included, from others not so included. The amounts reported depend largely upon the skill and zeal of the clerks in discovering private gifts, with a premium upon publicity. It is unfair as a basis of comparing church with church. The sums vary greatly from year to year, and so afford no fair basis for comparing changes from year to year within the individual church.

It is theoretically at fault, because it is an (absurdly imperfect) attempt to show how generous Congregationalists are. All that these figures can do, and all that they ought to try to do, is to show how loyally the churches support the various benevolent agencies for which they are responsible. The column, "All other objects," may well be retained, provided only those gifts are recorded which pass through the treasury of the church, or some organization of the church, for that would represent true church benevolence. Most of the gifts to "All other objects" are from private sources, not passing through the church.

Several years ago the Andover Conferences voted that their own Conference reports should include only what passed through the hands of organizations in the local church. So far as the secretary is aware, objection has been raised by only one church, a church whose figures were reduced by the change from over $10,000 to about $2,300. For purposes of comparison with churches outside of the conference we print also the figures that appear in the Year-Book "Total" column.

Andover, Mass. OWEN H. GATES.

Revival Memories

I read with great interest in your issue of Feb. 20 the account of the Boston Moody and Sankey meetings. At that time I had about 630 children at the state primary school, and the Holy Spirit invaded our place in a marvelous way. We had eight schools taught by Christian teachers. But they had nothing to do with this manifestation. Every one felt it was a power above and beyond them—all they had to do was to submit themselves to its guidance. For instance, when the hour came for these boys or girls to go to their rooms, or to play, they did not seem willing to go until they had had a prayer meeting—and out of sixty children fifty would repeat a verse of Scripture or lead in prayer. These were reformatory children, mind you. They had always been taught to kneel and pray before getting into bed, but no one hinted that they ought to join in a prayer meeting. This continued for months. Not a case for punishment was reported to me. The Holy Spirit seemed to pervade all hearts. Scores of our children were born into the Kingdom of God, and multitudes of those who attended church prayer meetings. But the feeling among our teachers was universal, that it was a power far beyond human. In ten years' conduct of reformatory schools I never saw elsewhere anything like that. This record in *The Congregationalist* bring those days all back.

CHAPLAIN J. H. BRADFORD.

Washington, D. C.

Biographical

REV. THOMAS JENKINS

Rev. Thomas Jenkins died of pneumonia at his home in Madison, N. Y., March 9. At the time of his death, both in age and in the length of his ministry, Mr. Jenkins was the oldest Welsh Congregational minister in New York State and probably in the United States. He was born in Aberdare, Wales, in June, 1828. His principal pastorate in the old country was Salem Congregational Church in Merthyr Tydvil. In 1864 he came to America, his first church being in Johnstown, Pa., which he served seven years. Other Congregational churches of which he was subsequently pastor were Radnor, O., Sharon, Pa., Waterville, N. Y., and Wilkesbarre, Pa. He retired as an active pastor in 1896, thereafter making his home with his daughter in Madison, N. Y. He had, however, frequently since supplied Welsh churches, especially in Central New York. Had he been spared for a few months more than a year, Mr. Jenkins would have completed sixty years as an ordained minister of the gospel. He is survived by a daughter and three sons. H. Z. J.

REV. H. L. STRAIN

A life of more than ordinary promise came to an end in the death of Rev. Horace L. Strain of Iowa City, Io., which took place at Sierra Madre, Cal., on March 21. Before going to Iowa City Mr. Strain was assistant pastor to Pres. W. D. Mackenzie, in New England Church, Chicago, and afterwards pastor of First Congregational Church, Decatur, Ill. He studied two years in Germany under a scholarship from Chicago Theological Seminary. He died in his thirty-ninth year, with all his fine powers coming to maturity. His character and work were of the highest type. J. M. C.

For the Children

A Dutch Wish

The little Dutch children,
With little Dutch shoes,
Go clittery-clatter
Wherever they choose.

But we must move lightly,
In slippers, at that,
And walk on our tiptoes,
And go like a cat.

But, oh, noise is lovely!
We wish very much
That we were Dutch children
With shoes that were Dutch.

—*The Mayflower.*

April Fools' Day

BY WILLIS BOYD ALLEN

Two or three of the fellows in Dick's class at the grammar school were talking about April Fools' Day as they walked—or rather galloped and ran and sidled and jumped—home from school.

"It's a mean kind of game, anyway," said Dick, breathless from a scamper after Bob White, who had snatched his cap. "What's the sense of fooling everybody and making fun of 'em, just one day in the year?"

"And it comes pretty close to square lying," observed Bob, falling into step with his schoolmate. "When you say, 'How'd you tear your coat?' and point at it, why it's the same as saying right out, 'There's a hole in your coat!' If there isn't any hole I don't see why it isn't lying."

"Look here, fellows," exclaimed Tom Shackley, the third of the group, "I've got an idea!"

"Hold on to it—you'll never get another, Tom!" shouted both the others at once.

"No, honest and sober! Look here!" And the three heads came together. Before the boys reached home their plans were made. Bob and Dick each had a sister—merry, jolly girls they were, too—and stipulated that Sue Walton and Bessie White should be let into the secret.

There were several days to elapse before the first of April, and the five conspirators managed to have more than one meeting, at which various suggestions were made; some adopted unanimously, some discussed, some rejected; but on the evening of the last day of March the plot was complete in most of its details.

The first gun was fired, so to speak, just before half-past seven the next morning. Now Dick Walton had one bad habit, which was sleeping after he was called and then rushing down late to breakfast with clothes awry, face and hands streaked by a hasty half-wash, and hair, as his mother often said, "like a mare's nest."

On this particular morning Dick knew his father was going to New York and would be especially impatient if there were any delay at breakfast. His mother woke him as usual, by gently shaking his shoulder and giving him a kiss, at just seven o'clock. "Be sure not to be late, dear!" she said, as she always did, in her mild, indulgent way.

Dick waited until she was out of the room, and then sprang from his bed with a chuckle. Tiptoeing about he proceeded to put on his clothes and scrub himself energetically, getting soap in his mouth as he chuckled at the wrong time. At twenty-five minutes past the hour he stole downstairs and hid in the coat closet, still chuckling.

The bell rang loudly at half-past, and, sure enough, just as Dick hoped he would, Mr. Walton strode in the hall, calling out: "Dick! Dick! Breakfast is ready! I can't wait for you!" Then he added, turning to his wife: "It's too bad, Mary, that Dick is such a sluggard! He never"—

Here he was interrupted by a merry shout as Dick burst from the closet, immaculate from top to toe: "April fool, Father! Here I am, just as ready as you are!"

The pleased look on his father's face was reward enough, without the hug and the cheery breakfast that followed.

Dick's morning experience is enough to let the cat out of the bag. April Fools' Day was to be reversed, turned inside out, made a day of pleasant surprises instead of petty and humiliating annoyances. A part of the plan, it should be added, was to relieve anybody in the street, stranger or not, from the silly tags which had been pinned on their coats by sillier children and sometimes by—silliest of all—grown people. Dick received more than one surprised and good-natured "Thank you, my boy!" that day from victims of this sort of practical joke.

As for Bob White, his principal triumph came in the first hour at school. He was known by his teacher to be the most mischievous scholar in the room; and without meaning harm, he often made that poor, nervous gentleman's life miserable for the whole day by his pranks. But lo, when school began there was Bob in his place (not tardy, as usual), sitting quietly and getting out his books as if he meant business.

Not once during the session did he stick pins in his neighbors, or pass notes, or eat apples behind the lid of his desk. But the greatest marvel came when the arithmetic class was called down to the front benches for recitation. Bob had his lesson perfect! Never before in the history of the term had he been prepared with his examples. The teacher had almost given him up as really unteachable in that branch of learning. But here he was, reciting the hare-and-hound solution without a slip, and then demonstrating it beautifully on the blackboard.

Bob did make nice figures, and prided himself on his handwriting; so when his teacher, glancing over his spectacles, laid his hand on his shoulder and said: "You've done well, White! Your work is clear and your figures are plainer than my own!" Bob glowed down to his boots and flushed up to his red hair. He knew the girls were listening, too (it was a large country school); though he never would have owned that he cared for that!

Speaking of girls reminds me that Susie and Bessie took a basket of good things and a can of delicious broth that afternoon down to "Marm Surbridge," a poor, cross old soul who lived alone in a little tumble-down house at the end of the village, and spent much of her time in scolding or complaining, though she was almost wholly supported by charity. The young people of Pineboro gave her a wide berth, as a rule, and I am afraid the boys took special delight in enraging her by their tricks and real or pretended onslaughts on her small garden and two fruit trees.

"Well, I never!" she exclaimed, as the two rosy-cheeked lasses stood on her doorstone and explained their errand. "I guess it's the fust time ye ever brought me anything, ain't it?"

Sue turned red and her eyes snapped, but good-humored Bessie, bound to have her plan a success, gave her comrade a sly pinch and said, with a bright smile:

"I'm afraid it is, Mrs. Surbridge; but it's never too late to mend, you know, ma'am. Besides, that makes the joke all the better. It's April Fools' Day, you know, and we just *wanted* to surprise you!"

"Sho! This is an April fool joke, is it? Well, I must say it's a pretty good one! That broth smells awful good—I know who made it; 'twas Mis' White!" (The girls nodded gleefully.) "Well, come right in, both on ye! I didn't mean to speak sharp to ye, little gals. It's so long sence I've hed a chick or a child say a pleasant word to me"— she stopped and mumbled a little, taking off her spectacles and wiping them as she led the way into her tiny living-room.

Well, they had a nice call, and the girls

The Children's Pulpit

Palm Sunday Clothes

BY REV. E. H. BYINGTON

We call the Sunday before Easter Palm Sunday because on that day, when Christ had his triumphal entry into Jerusalem, the people took the branches from the palm trees and strewed them in the way that he might be honored as he rode over them.

But on that day there was something far more important than the palms. It took only a little work to pull branches off the trees by the roadside; it meant far more when they threw off their outer robes, their very best clothes, and laid them down on the muddy road that Christ might ride over them in honoring triumph. All these garments must have been badly soiled, many torn and injured as they were trampled upon, and perhaps some were lost. These friends of Christ were ready to sacrifice their clothes for him. This is really the most beautiful part of Palm Sunday.

There are many people who make such sacrifices today. The fathers and mothers of some of you who read this give up having as fine clothes as some of their friends, in order that you may have better clothes, nicer food, more privileges and a better education. Some Christians give up costly clothes in order that they may give more money to the poor and sick about them and for missionary work. These are the real Palm Sunday Christians.

You almost always want the daintiest dresses, the prettiest ribbons, the most stylish shoes, and the best suits of clothes. If ever you tell your parents to buy you the less costly ones, so that the money saved may be spent for father, or mother, or brother or sister, or some needy ones, then you may think of those cheaper ones as your Palm Sunday clothes.

agreed that they would repeat it at least once a week. Bessie had offered to read aloud to her hostess the next time she came, and the poor old soul was pathetically pleased and excited at the prospect.

So the day went on and drew to a close. Just after supper the three boys met outside Tom's front gate and trotted down street to Uncle Bill's house. Uncle Bill was an old sailor, about as poor as Marm Surbridge and even more helpless, for he was a cripple, and twisted with rheumatism besides. The boys took an ax and a saw with them and, without asking leave or license, descended on Uncle Bill's wood-pile, which still consisted mostly of cord sticks, as the town had furnished them the week before. A small pile which the old man had managed to saw and split for his rickety stove served as a guide, and seizing sawhorse and chopping-block the boys settled down to work in good earnest.

A part of the plan had been to lure the owner away for an hour or two, and in this Mr. Shackley had aided and abetted the conspirators, inviting Uncle Billy to his house in the early evening, and taking him both ways in his pung, for the snow still lingered in that Northern latitude.

The old man's surprise at finding his pile of fragrant, spicy pine wood all sawed and split for use may be imagined; and he slapped his one knee over and over again when told he had been "April-fooled."

"Well, it's been a pretty good sort of a day, hasn't it?" said Dick, as the three rode home in Mr. Shackley's pung, with the moonlight glistening on the snowy fields. "Say, fellows, let's keep it up!"

The Home and Its Outlook

Seed Time

A living green has touched the swelling hills,
And tiny birds chirp in the leafless trees;
Up from the ocean comes a vernal breeze
That brings the showers to feed the mountain rills.
In dark red soil the steady plowman drills
The long deep furrows, sinking to his knees
In spongy earth; it is no time of ease—
With signs of birth and promise Nature thrills.
Drive Thou Thy plow, O Lord, deep in my heart,
Hardened beneath a load of petty cares;
Break up its guilty crust, and freely start
The showers of Thy grace; then sow some seed
Whose ripened harvest Thou wilt deign to heed,
And husband it with gracious heavenly airs.

—*Caroline Hazard.*

Increasing or Decreasing

"When you get real blue, think of some one a lot worse off, then you'll be ashamed not to be happy"—such is the advice of Samanthy Allen and all her tribe of consolers. But a young woman on whom a friend attempted, recently, this particular bit of complacent commonplaceness, retorted, sweetly and profoundly: "I used to try that way and it wasn't any use. The rags on other women's lives failed to hide the worn spots on my own. Now when way, way down I remember how many people have real homes, if I haven't, somehow the world grows richer for me, as well as for them, because such firesides do glow, such family ties, such fountains of love do spring into life. It is better, even for the most beggared, to sniff at other women's flower gardens than their garbage pails." She consoled herself for what she had not in the joy of what others had. Surely this is the attitude of the true Christian. For if another increase though he decrease, he can rejoice greatly in the gain of the world, can find himself richer because of such rapture of acquirement, rather than poorer by the accentuated contrast with himself.

A Letting-Down Place

"Home is the place where men are treated best and growl worst," quoted a suburban preacher, in a discourse on Household Religion. A listener, the superintendent of one of the largest manufacturing concerns in New England, subsequently remarked, "I believe my wife put the minister up to that sermon. For my part, I smile all day long before the men, and, when I get home at night, if I want to scowl I just have to. I must let down somewhere." Without justifying his attitude, one may ask, Ought not the American wife to realize that the American husband must have a letting-down place? Is it quite fair to expect a nervous, highly organized business man, who all day long has been keyed up to the highest pitch, to meet patiently, each evening, the demands of noisy children or of a wife who complains: "John isn't a bit entertaining after he gets home, won't talk or play games with me at all, but just sits and reads and reads. He fusses if I interrupt him even once to tell how trying Bridget has been all day." Without doubt, the preacher was right; some men are bears in their own homes; but, after all, isn't there a right as well as a wrong way of letting down at evening time? And isn't it always the business of the homemaker to make ready a restful haven into which the weary wage-earner may steer at the close of a storm-tossed day?

The Art of Note Writing

BY ESTELLE M. HURLL

There is no one of all the good old-fashioned things whose loss we more often deplore than the art of correspondence. Never again in these days of cheap postage and typewriters, of telephones, telegrams and souvenir postal cards, shall we know the joy of exchanging bulky letters of many closely written sheets, such as delighted the hearts of our forefathers. There is, however, one pleasant survival of the old-time epistolary customs in the note of courtesy. Notes of invitation, notes of sympathy in bereavement, illness or trouble, notes of congratulation upon an engagement, a birthday, or wedding anniversary, or some special success, notes of appreciation for hospitality or kindness, notes of thanks for gifts or help, and the notes of reply to any or all of these—are among the most agreeable of the social amenities which make for good breeding.

While among a certain class conventional note-writing prevails in a punctilious and exacting degree, many young persons are all too careless in the matter. Self-centered and busy with their own pursuits, they let slip many opportunities to confer a pleasure in this way. Especially is this true as regards notes from young to older people, and to kindred. A youth is entertained by his grandparents with every kind of generous hospitality. He returns to college, or business, or his own home, and entirely forgets the dear old people for many weeks. He would never dare neglect the hostess of a house party in this way—he knows well he would be dropped from her list if he did—but grandparents don't count. Their hospitality is a matter of course. A young girl may be very thoughtful and attentive in sending birthday notes to other girls of her circle, but the aunts and uncles and elderly friends who have showered gifts and kindnesses upon her are rarely favored with her dainty effusions.

We are all so busy, young and old, that we often let a good intention pass until it is too late to write the note. You read in the paper of the death of a friend's sister or brother, send a compassionate thought in her direction, and forget the circumstance till you meet her weeks later, and your heart smites you as you note her sad face and black dress. You try to say something about thinking of her, but your lips falter when you remember with shame that you sent her no word of sympathy at the time. Do you not know from your own experience how comforting is every expression of love in time of sorrow?

I remember reading with great satisfaction the first book of a timid young author of my acquaintance. My impulse was to write a note of congratulation at once, but I let other duties crowd it out. A year or two later when I saw her, I made some reference to the book and my neglected intention. A wistful little smile crossed her face as she said simply, "I wish you had written." Afterwards I learned that she had been almost discouraged about going on with her work, feeling that her first book had not been understood. We are told that successful authors and artists are overburdened by letters of fulsome praise, but we are not told of the unsuccessful who are disheartened by the silence of their friends.

Note-writing need not be limited to special occasions. If older people regard notes with peculiar appreciation, so even more do the shut-ins. If you cannot call as often as you would like on an invalid friend, or if you cannot afford to send her flowers and fruit, you can write a single page of greeting from time to time which will cheer her immensely. The postman's ring is the event of the day in some households. "A word fitly spoken" is likened by an old poet to "apples of gold in pictures of silver," and had he lived in our own epistolary age, he would no doubt have said something equally pretty about a "word fitly written."

There are many people to whom writing seems a great exertion. It is largely I suspect a lack of practice. One must have the tools ready in an accessible place—desks are meant to be useful as well as ornamental—and then "get the habit." "But I do not know what to say or how to say it" is a common complaint. To meet this there is one rule which covers the whole ground. Write exactly as if you were talking; say what you would say face to face.

A good note is often as appropriate as a gift, and even more acceptable to those burdened with more things than they know what to do with. A clever woman I know, who cannot afford to keep pace with her own set in the matter of presents, writes birthday notes, often in verse, which are greatly treasured by the recipients. We cannot all do it in such a distinctive way, but we may all adopt the method to a certain extent. The Christmas note grows in popularity every year among cultivated people. It expresses much more thought and personality than the card and does not carry the pecuniary obligations of a purchased gift.

The more delicate forms of courtesy are

not machine-made, but require both time and thought. They have a peculiar value with the increasing demands of modern life. Like the home-made product of the arts and crafts movement they stand for individuality and fine feeling. In this class is the art of note-writing. It depends upon no special training and needs no formal rules. It is the natural expression of thoughtfulness and love.

My April Lady

When down the stair at morning
The sun-rays round her float.
Sweet rivulets of laughter
Are bubbling in her throat;
The gladness of her greeting
Is gold without alloy;
And in the morning sunlight
I think her name is Joy.

When in the evening twilight
The quiet book-room lies,
We read old songs of sorrow,
While from her hidden eyes
The tears are falling, falling,
That give her heart relief;
And in the shadowy twilight
I think her name is Grief.

My little April lady!
Of sunshine and of showers
She weaves the old spring magic,
And breaks my heart in flowers!
But when her moods are ended,
She nestles like a dove;
Then, by the pain and rapture,
I know her name is Love.
—*Henry van Dyke, in The Century.*

Concerning Children's Clothes

BY EMILY HUNTINGTON MILLER

I never stray from my quiet seclusion of woods and wilds without feeling moved to put up a plea for the innocent sufferers who are made to pay the penalty for the mother's vanity, thoughtlessness or ignorance—the children who are dressed with no more regard to their personal health, comfort and convenience than if they were waxen images, designed solely for ornament. At a nod from Mrs. Grundy we put our babies at her disposal. We load poor little heads with enormous hats and grotesque bonnets, heavy with piled-up ribbons and feathers, pulling their hair over their eyes or tying it with exaggerated bows, and rejoicing in their quaint and artistic appearance.

A few years ago we allowed our autocratic manager to substitute gowns and caps of black silk for the delicate fabrics whose pure white or dainty tints belong as naturally to babyhood as the hues of spring blossoms, and lengthened the gowns at her behest so that the little feet were perpetually tripping in them, and small creatures that should be as free as birds were compelled to hold up the superfluous draperies in their play. And then we must needs go to the other extreme and abbreviate the garments of little girls already in the bony and spindle-legged stage of growth to a mere frill, with neither use nor beauty; discarding at the same time the long stockings that at least mitigated ugliness for short socks of the most retiring habits.

Even our little boys have had their times of martyrdom, and many a youngster whose long curls, scarlet sash, delicate ruffles of embroidery and garments of quaint design made him an attractive model for the artist's studio, cherished in his sturdy little heart an undying grudge against Lord Fauntleroy and all his generation. I am afraid we cannot lay claim to any permanent advance in wisdom because of the almost universal adoption of "*rompers*" as a play suit for young children, boys and girls alike. That also is the fashion, and I recently heard a devoted mother remark that she did hope it would last until her children grew up, it saved so much work and didn't look bad when you got used to it.

The comfort of the child himself does not seem to be seriously considered. Children are tortured by small discomforts which an adult does not even notice, because his thoughts are absorbed in other things, and because his flesh is no longer so exquisitely sensitive to fret and irritation. Stiffly starched garments, narrow straps that cut into the shoulders, rough seams, trimmings that rasp the neck, hatbrims that flap over the eyes, elastics that are too short, strings that are too tight, stockings twisted in putting on, or left in wrinkles over the tender feet, shoes buttoned too tightly over the fat legs, high heels that rack and strain the small ankles—these and a multitude of similar small discomforts are responsible for a great amount of fretful ill-humor that makes both mother and child miserable.

Does it seem too much to hope that we may sometime be more concerned for the health and comfort of these embryo men and women than with their quaint charm as pictures, or artistic harmony with the latest nightmare of fashion, and allow them to grow up in blessed unconsciousness of their clothes?

The Raw Material of Happiness

How ingenious children are in getting all possible enjoyment out of the scantiest material and the poorest opportunities! In the great, hard, gloomy city they overcome the difficulties of their situation most cleverly and find their fill of amusement. A strip of green grass with a few daisies is to them a veritable paradise, and they get all the honey out of it, as the city bees do. An iron bar across the corner of a crowded street is a coign of vantage quickly detected, and immediately appropriated for a swing, although it will allow oscillations of only a few inches. A scantling of timber left on any available spot is forthwith converted into a see-saw, and a crowd of little ones raise shouts of laughter for hours together.

A bit of hot, busy pavement is all they ask for an Olympia. A soap-box is deftly transformed into a carriage which carries more joy than any equipage in Rotten Row. A wayside puddle is a rapture to their wild eyes, as the Pacific was in the eyes of Cortez; and no nobleman finds more pleasure in gilded yacht on summer seas than do the little adventurers who follow the fortunes of their paper boats. A skipping-rope, a rough toy, a frail kite, is sufficient to delight them all the summer day. In the advent of an organ-grinder they realize the Italian opera as few in the theater do.

We should all be the better were we in mind and heart more like the child, finding joy in the simple, natural things of daily life and duty. If our Master were visibly amongst us once more, he would "put a little child in our midst." The truth and simplicity of soul which find wonder, gratitude, instruction, blessing, in a host of ordinary trifling things are far more rational and admirable than the dull or critical temper which finds pleasure in nothing except it is big and strange, or lavishly painted and gilded. How many agreeable emotions should we get out of the common days and tasks if we had more of the ingenuity, artlessness and enthusiasm of the little child!—*W. L. Watkinson, D. D., in Frugality in the Spiritual Life.*

After all, how little we understand each other, with only words to rely on! . . . The best Volapük is sympathy.—*Sophia Kirke.*

Closet and Altar

CROSS BEARING

He that doth not take his cross and follow after me, is not worthy of me.—Matt. 10: 38.

Impulses to admire what is true, to sympathize with what is sad, and to be reconciled to God, are in themselves excellent, but let it be clearly understood that though Christianity may begin with feeling, it must end in practice, and that the best thing for an enthusiastic person is to ask this question, Am I ready to share Christ's cross?—*John Watson.*

Christ did not command His disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there, in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies and daily self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—*J. R. Miller.*

When my love to God grows weak,
When for deeper faith I seek,
Then in thought I go to thee,
Garden of Gethsemane.

There I walk among the shades,
While the lingering twilight fades;
See that suffering, friendless one
Weeping, praying there alone.

When my love for man grows weak,
When for stronger faith I seek,
Hill of Calvary, I go
To thy scenes of fear and woe;

There behold His agony,
Suffered on the bitter tree;
See His anguish, see His faith,
Love triumphant still in death.

Then to life I turn again,
Learning all the worth of pain,
Learning all the might that lies
In a full self-sacrifice.
—*John R. Wreford.*

Lord Jesus Christ, who by Thy cross and passion hast revealed the love of God, I am ashamed before Thee when I remember how often I am weary of the cross which Thou hast given me to bear. Show me the rest beyond this toil, the joy that comes through overcoming, the power which only suffering can bring, the love which is perfected through endurance. Let my cross be glorified as the pledge of common life with Thee, the sign of the great brotherhood in which Thou art the helper and the joy of all. Not in the thought of self alone, but for Thy sake and for my brothers in the common life with Thee, let me live cheerfully under whatever trials Thou shalt choose. And let Thy power work out its gracious purposes in me. For Thou art my hope and strength and through Thee I have knowledge of the Father by whose life I live. Amen.

The Firelight Club

Conducted by William Byron Forbush

Solutions to the Bible Questions

Six "simple questions" based upon the Bible were asked here a few weeks ago, and now let us see what kind of answers we have received.

1. *What did the Bible people think of dogs?*

The dog was an unclean animal and in several places in Samuel is used as a term of reproach or humiliation. Most of the references to dogs describe them as prowling about, always looking for food. In Psalms it tells of their hunting in packs and making night hideous. In Matt. 7: 6 it says to give not that which is holy unto the dogs. We find dogs classed with sorcerers, whoremongers, murderers, idolaters and whosoever loveth and maketh a lie in Rev. 22: 15.

Bridgton, Me. RUTH L. LEWIS.

Bible people had the very lowest estimation of dogs. We read that an ignorant watchman is like a dumb or greedy dog. They regarded them as unclean, as we are told in Lev. 11: 27, and those who touched them were defiled. Without are dogs and sorcerers, it says in Rev. 22: 15. It places them with the lowest and worst class of people. The dogs were scavengers, ate the crumbs, Mark 7: 27, 28.

St. Louis, Mo. STIMSON W. GODDARD.

Insignificant people, enemies and Gentiles were often compared to dogs. "Dog," "dead dog," or "dog's head," were about as low names as the Jews could call a person.

Sanbornton, N. H. PORTER G. PERRIN.

In both the Old and the New Testaments it is evident that dogs were despised by Bible characters. The word "dog" was a favorite epithet of contempt and was used to mean a worthless scoundrel. The only instance when a dog is mentioned with any respect is the passage in Ecclesiastes, "A living dog is better than a dead lion," and even this shows by inference that dogs were held in scorn.

Portland, Me. SOPHIA L. SMITH.

Goliath, the Philistine, said to David, Am I a dog that thou comest to me with staves? 1 Sam. 17: 43. In 2 Kings 8: 13, Hazael said to Elisha, But what is thy servant a dog, that he should do this thing?

Olivet, Mich. PAUL BUNKER.

"Bible people" thought of dogs with abhorence and contempt. To call one a "dead dog" was the height of insult. Hazael speaks of the "dog" as a symbol of treachery, and goes and does it. David uses "Dog" as the measure of one worthless and impotent, no more to be feared than a flea. Christ classed dogs with swine as symbols of vileness and all uncleanness. Paul calls false teachers dogs, because of their boldness and greed. And John sees in dogs a type of those lost souls who have no right to the tree of life within the city of God.

Perry, N. Y. ANNA M. DIBBLE.

2. *What people ever thanked Jesus?*

The only person who ever really thanked Jesus was one of the ten lepers who were healed. Other people blessed him, and many glorified God, but this is the only instance when actual thanks were given.

Portland, Me. SOPHIA L. SMITH.

Paul thanked the Lord Jesus Christ. 1 Tim. 1: 12.

JAMES F. C. HYDE.
Newton Highlands, Mass.

3. *How did they name the hours of the day in the New Testament?*

The Jewish day which, at the equinoxes, began at 6 A. M. was divided into large hours, with reference to the hours of prayer, viz.:
The third hour was from 6 to 9 A. M.
The sixth hour was from 9 to 12 M.
The ninth hour was from 12 to 3 P. M.
The twelfth hour was from 3 to 6 P. M.

These large hours were subdivided into the smaller hours. They were numbered, beginning at 6 A. M. That is, the time between six and seven was the first hour, between seven and eight was the second hour, and so on till 6 P. M.

The night was divided into four watches, viz.:
First watch, evening, from 6 to 9 P. M.
Second watch, midnight, from 9 to 12 P. M.
Third watch, cock-crowing, from 12 to 3 A M.
Fourth watch, morning, from 3 to 6 A. M.

Sanbornton, N. H. PORTER G. PERRIN.

In New Testament times the day was divided into twelve hours, each of them one-twelfth of the natural day, from sunrise to sunset. They were numbered according to their distance from sunrise. Thus, the third hour was nine A. M., the ninth hour was three P. M., etc. The night was divided into four watches, according to the Roman custom.

Portland, Me. SOPHIA L. SMITH.

4. *What was the corresponding value in American money of the tax that Jesus paid; the gift of Mary of Bethany; the widow's mite, and the money Judas received for the betrayal?*

There are differences of opinion in the answers to this question, but the following is the most clear and accurate:

The widow's gift of two mites = 1 Greek farthing or $.004 in our money. 1 mite = $.002 (Mark 12: 41-44).

The tax paid by Jesus for himself and Peter was 1 shekel or $.52. Therefore tax of each was $.26. (Some say a shekel is $.75, which would make each tax $.37½.) (Matt. 17: 24-27.) Mary of Bethany's ointment was worth 300 shillings, or pence (denarii), which equals $51. A penny = $.17 (Matt. 26: 6-13; Mark 14: 3-9; Luke 7: 36-50; John 12: 1-8). Judas's price was 30 pieces of silver. A "piece of silver" may have been either an argurion = $.76 or a drachma = $.17. We are not sure from the Bible which piece it was. In the one case Judas's price was $22.80, or counting in drachmas, $5.10.

St. Louis, Mo. STIMSON W. GODDARD.

5. *Enumerate the people with whom Jesus had private conversations.*

Here the answers differ, as the standpoints of the writers differ. One boy, Alfred Moulton of Alfred, Me., makes this characteristic reply: "Jesus held private conversations with Satan, Nathanael, Nicodemus, the Woman of Samaria, the Woman taken in Adultery, Mary of Bethany and her sister, Martha and Mary Magdalene."

Jesus had private conversations with Nicodemus, the Samaritan woman, the rich young ruler, the woman taken in adultery, the blind man at the pool of Siloam, Mary of Bethany and Zacchæus.

Hartford, Ct. DWIGHT FRANCIS.

The completest and most ingenious list is from Anna M. Dibble, Perry, N. Y.:

Dr. Stalker, "Life of Christ," page 79, says, "There are said to be nineteen private interviews mentioned in the Gospels," referring to Nicodemus and Mary as examples. Those which seem most nearly to correspond with this statement are as follows:

Jesus and John, Matt. 3: 13-15; Jesus and Nathanael, John 1: 47-51; Jesus and his Mother, John 2: 3-4; Jesus and Nicodemus, John 3: 1-21; Jesus and Woman of Samaria, John 4: 9-27; Jesus and Nobleman, John 4: 47-50; Jesus and impotent man, John 5: 5-8; Jesus and deaf and dumb man, Mark 7: 33-35; Jesus and blind man, Mark 8: 22-26; Jesus and adulteress, John 8: 9-11; Jesus and lawyer, Luke 10: 25-37; Jesus and Mary, Luke 10: 38-42; Jesus and man born blind, John 9: 35-38; Jesus and Pharisee, Luke 11: 37-41; Jesus and Martha, John 11: 20-27; Jesus and Rich Young Ruler, Matt. 19: 16-22; Jesus and Pilate, John 18: 33-37; Jesus and Pilate, John 19: 9-11; Jesus and Mary Magdalene, John 20: 14-18; Jesus and Peter, Luke 24: 34.

Where private interviews, so called, included more than one person: Jesus and Disciples, Matt. 24: 3; Jesus and Disciples, Mark 9: 28; Jesus and Apostles, Luke 9: 10; notably the last extended conversation of Jesus with his disciples in the Upper Room, John 13, 14, 15, 16; Jesus conversing with two on the way to Emmaus, Luke 24: 13.

6. *Give a recipe for making bread as it was done in New Testament times.*

Recipe for making bread, Matt. 13: 33.

HARRIET P. CUTLER.
Mt. Hermon, Mass.

Grind grain into meal, mix it with enough water to make a paste. Put a little leaven in it; then pat it into thin cakes and bake it on a big jar which has been heated very hot.

Brockton, Mass. SYBIL GORDON.

When we had a lecture on the Arabs, lately, I asked Mr. Forder, the missionary, how they made their bread. He said they made a dough of coarse barley flour and water. They very seldom have wheat flour. The cakes were made thin and baked on the sides, top and bottom of the oven. I think perhaps this is the way they did it at Christ's time, as customs have changed so little in Arabia.

Roxbury, Mass. LOUISE JOY TOWER.

Take 3 measures of meal (1½ pecks) of wheat, barley, or both mixed, add the flour of lentils or millet if wanted. Knead in wooden troughs, add leaven afterward if the bread is to be for common use. But if for religious feasts, or in the time of fasting, omit it. Oil seeds may be used sometimes. Bake in small, thin cakes on the hearth or in the oven, which may be in the form of heated jars, or holes in the ground, covered with fuel of wood or dried grass. Ps. 90: 5, 6; Gen. 18: 6; Ex. 12: 34; Matt. 13: 33; Matt. 24: 41; Matt. 26: 26; Mark 14: 22; Jer. 7: 18.

St. Louis, Mo. STIMSON GODDARD.

The first prize is awarded to Stimson W. Goddard, 5553 Vernon Avenue, St. Louis. A special prize is given to Sophia L. Smith, 1021 Congress Street, Portland, Me., and to Porter G. Perrin, Sanbornton, N. H. Careful research was done in reaching some of these answers. Stimson Goddard is getting to be a dangerous person. This is the second prize he has won this year.

The Expansion of the Church

Sunday School Lesson for April 11

By Rev. A. E. Dunning

(To be studied with open Bible)

II. Her Reliance On Prayer

Point out how prominently the prayer meeting figured in the beginnings of the Christian Church. Read Acts 1: 14-24; 2: 42; 4: 24; 6: 4, 6, etc. Show how, as soon as the Church began to grow in Jerusalem, it had to endure persecution (Acts 8: 1). This is one of the elements to be considered in its whole history. It is the subject of this lesson. Consider:

1. *The persecuted Church.* Jesus had taught his disciples that new religious beliefs could not displace old ones without conflict (Luke 5: 36-39; 21: 12; John 15: 20; Acts 7: 52). But Herod was only a half-breed Jew. Why did he persecute the Church? Partly because he had a bloodthirsty spirit, but mainly from policy. Peter, James and John had lived nearest to Jesus of all the apostles. Therefore he killed James and, finding that this pleased the Jews, he seized Peter (Acts 12: 3). He would have killed him at once, but the Jews would have no executions during Passover week, at which time he was arrested (v. 4). The Church was of course in great trouble. No one knew on what beloved leader the next blow would fall.

2. *The praying Church.* The followers of the Way assembled in private houses to pray, for of course they could not meet in the synagogues. Read how Peter was guarded in prison (vs. 4, 6). What else could they do but to call on God to deliver him? They could not act. It was death for any of the soldiers who guarded him to let him escape.

Roman and Jewish authorities were both against the infant Church. Yet often in her history the powers of this world have been arrayed against her and still she has been delivered when all human help has seemed to be in vain. Her life and strength today are irresistible evidence that prayer in her behalf has not been in vain.

3. *The prayers of the Church answered.* How did Peter escape? It is doubtful whether he himself ever had a clear idea of the way of it. He did not "come to himself" till he was in the street (vs. 9, 11). Then he said to himself that the Lord had sent his angel and delivered him. We do not doubt that the Lord had set him free. There are different ways of expressing the same truth. Luke says that the same angel killed Herod. Josephus describes Herod's death as an act of God and says that Herod himself told the people that God was about to take his life to reprove them for calling him a god. But neither of them spoke of the angel. Herod evidently thought, after examining Peter's guards, that one or more of them had helped him to get away. Perhaps they had. Read vs. 7-9 and compare John 5: 4; 12: 29; Acts 8: 26, 40; 10: 3. The important thing is the fact that Peter escaped from prison while the Church was praying for him. It is no wonder that the company in Mary's house did not believe their prayers were answered when they heard that he was at the door. When convinced that some one was knocking they said it was his angel; for in those days devout people believed that every faithful child of God had an angel assigned to care for him (v. 15; Matt. 18: 10).

We should probably have been as slow to believe our prayers were answered as these Christians were under like conditions. Not all good gifts asked for are realized at once when they are received. The great facts remain that the Church at prayer has often received from God blessings too great for faith to grasp at once; that it has grown strong by such experiences and that still greater triumphs are before it for the asking.

Why was James killed and Peter saved? We can no more answer that question than we can tell why some of the Christian missionaries were martyred during the Boxer troubles in China in 1900 and why others escaped. But we have good reason to believe that those who were killed and those who survived were both used by God in ways in which they could best advance the Kingdom of God; and even after these few years the evidence is most comforting to the friends of the martyred ones that they gave a new and wonderful revelation to China and to the world of the meaning of the gospel.

4. *The leader of the persecution removed.* No description of the death of James is given. One short sentence is all the record of it that we know (v. 2). Herod's death is described at greater length (vs. 21-23). It seemed as unlikely that Herod would soon die so shocking a death when he cast Peter into prison as that Peter would escape and outlive him. God is working for his own in many ways, and those who thoughtfully study his working will have confidence to pray.

International Sunday School Lesson for April 11. Peter Delivered from Prison. Text, Acts 12: 1-19.

Already Liberated

C. E. Topic for April 11-17

By Rev. H. A. Bridgman

Topic, April 11-17. Risen with Christ. Col. 3: 1-4. (Consecration meeting.)

A sublime indifference. A relation to Christ so definite and vital as to dispel not only the fear of death but even the thought of death—this Paul declares to be our privilege. How much we should all like to reach that vantage ground, to be able to look at this matter of dying as if it had already taken place, as if all its grewsome and painful concomitants were things of the past. Is it possible so to do? Paul says yes, and behaved as if it were so. To be sure, we healthy people do not think much of death, but in the rush of life come quiet moments now and then when the cold fact stares us in the face, when we are called upon to go to the house of mourning, or to follow some loved form to its last resting place. Then comes the shrinking, perhaps the shudder, the perplexing, baffling question, "What has become of the dead one, what will become of us?" But Paul still shouts from the summit of his triumphant assurance, "Why ponder, why weep, Colossian Christians, London Christians, New York Christians? You have already passed through greater change than can come to flesh and blood. You have died once and your life is hid with Christ in God."

The secret. These would be but the ravings of a lunatic if Christ meant nothing to us or had meant nothing to the world during nineteen centuries; but when we once definitely choose to associate with Jesus and try to measure the worth of his personality, we realize that into this decadent, dying world came a new factor when he appeared, and that when he grapples with the difficult problems of the universe, sin and death, they are not ugly, unconquerable, as they were before he came. He came to subdue them and to confer power upon his followers to achieve a similar victory.

A sublime interest. If we are really going to stop caring about death, we must begin to care mightily for the opposites of death. That is why Paul says, "Set your mind on things that are above." Psychology is telling us today that as we think so we are. And Paul goes on to explain that the things above mean the things that interest Christ today. What do you suppose he cares for chiefly? Surely the stainlessness of our own souls, the constant outgo toward others of justice and mercy, the sweetness and harmony of our homes, the purity of politics, the Christianization of business and amusements, the salvation of the uttermost parts of the earth. Are our thoughts habitually and our affections to be upon such themes as these? Then, indeed, we are already "Risen with Christ."

The Sicilian earthquake occurred Monday, Dec. 28. To the vivid descriptions of it which in the weeks immediately after occupied much space in the daily and weekly press are now being added more deliberate and leisurely written accounts in the monthly magazines by well-known writers who have had exceptional advantages on the ground for observation of the results of the tragedy. Frank Perret, who was at Messina two days after, writes in the April *Century* of scenes and impressions when the work of rescue began. In the same magazine Robert Hichens, author of "The Spell of Egypt," gives incidents that passed under his eyes the following week and statements made to him by surviving inhabitants—a grewsome picture impressively drawn. The April *Outlook* prints the first of a series of papers by F. Marion Crawford, in which the personal element is much less prominent, and which presumably will appear later in a book. The permanent literature of this greatest disaster of history, as Mr. Crawford entitles it, will be of large volume.

The first article in *The Outing* for March and one on Sicily: the Land of Unrest, in *Putnam's* for April, by Emily James Putnam, are valuable contributions to the general subject.

Among the New Books

A Hungarian View of Americans

An unusually interesting estimate of the American people is given in *The Inner Life of the United States*, by Count Vay De Vaya and Luskod (Dutton. $4.00). The author is Hungarian and Roman Catholic. He has visited the United States several times and remained for considerable intervals. On the journey described in these pages he was chaplain to a great company of his own countrymen on shipboard, and afterward he made especial efforts to discover the conditions of Hungarian life in this land. Thus he touches life from the White House to the city slum. The chapter on Pittsburg, the "Valley of Humiliation," is scathing in its accusation of the employer class. On the other hand, for the country in general, the author has great admiration. An enthusiastic chapter is devoted to Mr. Roosevelt, and there are chapters on Boston, Chicago, Books and Authors, Pictures and Painters, Public Instruction, Spiritual Aspirations, etc. Some mistakes are to be found in figures and estimates, but on the whole this is a well-balanced view from the outside, another good opportunity to see ourselves "as others see us."

Studies in Ethics

A practical statement of the great fundamental principles of Christian living is given in *A Handbook of Christian Ethics*, by J. Clark Murray (Scribner's. $2.25). In four great divisions the author discusses the general ideal of Christian morality; this ideal in its subjective aspects, evolving the various virtues of Christian character; the objective aspects of the ideal as seen in the church, the family and the state; and finally the general and special methods of moral culture. Most valuable are the sections on the Evolution of the Christian Ideal, the Moral Ideal in Christ's Teaching, and the Christian State. The latter includes a discussion of the political and economic aspects of social well-being. The treatment is comprehensive, clear and satisfactory throughout.

The same topic, discussed with the philosophical acuteness and thoroughness characteristic of German scholarship, is, *Ethics of the Christian Life*, by Dr. Theodor von Haering of Tubingen, published in the Theological Translation Library (Putnam's. $3.00). Considerable space is devoted to a preliminary consideration of the opponents of Christian ethics, such as Nietzsche and Suderman, Evolutionary Ethics, Monism, Positivism, etc. The problem of Freedom and Responsibility is also discussed. The second and larger portion of the work falls into three sections, treating of the nature of the Christian "Good," its realization in the Christian personality (individual ethics), and in human society (social ethics). The keynote of the positive part of the discussion is in the words, "Christ is the principle of Christian Ethics." In the light of this principle such matters as the Kingdom of God, Sin, Honor, Virtue, Asceticism, the Family, Friendship, Work (including industrial problems), Science and Art, the State, and the Church are thoroughly discussed. This work is more profound and difficult to read than Murray's, but well repays the careful reader. In some respects the two books supplement each other, and together they admirably illustrate the different ways of working of the English and the German mind.

A third volume of a more general nature is *Ethics*, by John Dewey and James H. Tufts (Holt. $2.00). It treats its topic historically, showing morals in the making, following the moral life "through typical epochs of its development." The work is arranged in three divisions of about 200 pages each. The first traces the process of moral development, with illustrations "from the life of Israel, of Greece and of modern civilization." The second is devoted to the theories of moral life, and the third studies "conduct as action in society," political duties, the production and distribution of wealth and the relations of domestic life—the vital problems of the present day. We do not know of any modern work on ethics which is more thorough or of greater general interest.

Recent Novels

In Jennette Lee's new story, *Simeon Tetlow* (Century Co. $1.50), we are introduced to a great railroad magnate, and watch the birth in him of a conscience. He is almost pure intellect at first, with little bodily support, and the wholesome young man who is promoted from office boy to private secretary and other self affords him an integument against the world and humanizes him in the process of their working together. Mrs. Lee thinks and writes intensely and does not stop to seek the humorous word or situation. The story is a moral comedy—in the high sense of that word—and belongs with Dickens's "Christmas Carol" and Ian Maclaren's "Bonnie Brier Bush" in effect, if not in intention. Simeon is a bit too much off the earth, perhaps, but orderly, efficient John Bennett, the Shadow of the tale, is a character to be enjoyed and remembered.

There was room for a sobering process in Warwick Deeping's exuberant talent and it has vastly improved his art in *Mad Barbara* (Harpers. $1.50). There are flamboyant paragraphs still, but they are few in number. The story is of England in the days of Charles II., leading up to the terrors of the Popish Plot. There is plenty of excitement, in London and ruined grange, but the characters are strongly drawn and well contrasted, making a readable and interesting romance.

A romance of delirium is *Jimbo, a Fantasy*, by Algernon Blackwood (Macmillan. $1.25). It is about a child, but is decidedly not for children's reading. It deals with the abnormal with a dreamlike continuity of unreality and a remarkable inventive power. We are sure that it will have its admirers and we recognize that it carries good lessons—such as, that you must not scare children with horrible tales; that evil done demands expiation; and that there are things in the human soul which are out of sight in the limitations of the body. But our trouble is that we cannot decide who are the proper readers of so strange a story.

The sorrow of "great possessions" is the theme of *Whither Thou Goest*, by J. J. Bell (Revell. $1.50). A fortune suddenly falls to a woman who has spent her childhood and youth a slave to the whims of a widowed father. Without brother or sister or friend, her outlook on the world has been through the medium of books alone. Promptly discovered by some worldly relatives, she becomes almost as speedily the victim of an unfortunate love affair. And always there is the problem, What to do with the money, which seems in her case to possess a boomerang quality. It is an interesting study, somewhat uneven, but presenting scenes of power.

A first-class political novel is *The Ring and the Man*, by Cyrus Townsend Brady (Moffatt, Yard. $1.50). There are suggestions in the story of the famous campaigns of Cleveland and Jerome, but probably no particular person is described. The scene is in New York City. A political ring finds itself confronted by a man who is incorruptible, strong, and appeals to the people. A pretty love story is woven into the plot. The work is full of life and has many dramatic situations.

Not often does a story appear which is at once so keen and so wholesome as *The Bridge Builders*, by Anna Chapin Ray (Little, Brown. $1.50). The external center of interest is the great bridge at Quebec and the tragedy of its fall. But equally absorbing are the relations to each other and to their English Canadian friends of a small group of Americans who are spending the summer in the city. "Miss Woolly West," as the heroine is dubbed, proves to be made of good stuff. Her jolly father, her careworn mother and all the lovers are drawn with careful and skillful hand. The contact of nationalities provides plenty of humor. The book is remarkably well written and well balanced.

Shakespeare Books

The galaxy of dramatists in which Shakespeare is the most shining light affords the poet Swinburne an opportunity for that enthusiastic literary criticism in which he delights in *The Age of Shakespeare* (Harpers. $2.00 net). Marlowe and Webster open the work and are followed by Dekker, Marston, Middleton, Rowley, Heywood, Chapman and Cyril Tourneur. The book is dedicated to the memory of Charles Lamb, with a sonnet. The author is nothing if not positive in his likes and dislikes. He speaks as a craftsman of his own craft and he is master of irony and appreciation alike in a prose style more masculine and vigorous than that of his poems. Some acquaintance with the dramatists discussed is necessary for full appreciation of a striking and individual book.

There are few fields where the criticism, historical and for substance, of critics is worth while. In the field of Shakespearean criticism Prof. Charles F. Johnson of Trinity has found the exceptional opportunity, as his *Shakespeare and His Critics* (Houghton Mifflin. $1.50) proves. It is a historical summary of study and comment on the plays since the seventeenth century, including Professor Raleigh's biography as the latest book of mark. Professor Johnson's overlook of the field is informing and discriminating. It contains his own view of Shakespeare's genius and accomplishment in comments by the way.

A brief and popular study is *Shakespeare*, by George Nye Boardman, D. D. (Revell). The author does not profess to be a Shakespearean scholar, but to have written "out of a lifelong interest in the great passages scattered through the poet's compositions." Three of the lectures are devoted to the life of Shakespeare, one to his service to his generation and one to Shakespeare as a Tragedian. It is a thoroughly interesting, sympathetic and illuminating series of papers, which will be read with delight.

We must all recognize the fact that Shakespeare's English is archaic and that a full understanding of many passages requires reference to a dictionary. Such a special help John Foster has given us in *A Shakespeare Word-Book* (Dutton. $3.00 net). In 735 pages of clear print we may find just what we want to know about words and phrases and their use in Shakespeare's age and in his writings.

Our Brotherhood Men

An Occasional Survey of Fraternal Groups

[*Material for this page should be addressed to the* BROTHERHOOD EDITOR. *Long articles are not desired. But pithy accounts of suggestive programs, good works accomplished, and successful ways and means are especially welcome.*]

The Editorial Watchtower

To speak frankly, we are not impressed with the response the country as a whole has made to the national Brotherhood idea. The presence of the cheerful secretary as he flits from point to point over a wide area almost invariably arouses temporary local enthusiasm; but it cannot be said that the nationalization of the Brotherhood idea in the sense of relating by strong ties all the scattered Brotherhoods to a central organization has as yet taken place. We are nearly a year from the Detroit Convention and within a few months of the second gathering at Minneapolis. Local clubs, it is true, continue to multiply, and some of them are doing excellent work, as the news columns of this page prove; but it is evident that a campaign of education must still go on if the Congregational National Brotherhood is to accomplish something besides the holding of the national meetings once a year or so. Its definite objectives must be made more clear, and the advantage to the local club in connection with it be amply demonstrated. Of course we Congregationalists move slowly in everything where the sense of solidarity must be the moving spring of progress, so we are not without hope and courage touching the future of the Brotherhood.

Messages from National Directors

Local Congregational Brotherhoods should establish a men's group in the Sunday school, for Bible study and to discuss any and all live civic or current subjects, as they may desire; but to be in and of the school for the moral and helpful effect their presence will have, especially on the boys. It should promote acquaintance, association and a fraternal spirit between men and boys affiliated with the church; acquire a better knowledge of the mission field; assist the pastor in all ways. In fact, the composite man (old and young combined) should and must become the head and force of the church family in all of its activities and their extension, as he was intended to be of the home.

Minneapolis, Minn. S. T. JOHNSON.

What is the most feasible and important activity of the local Brotherhood? The men's Bible study class answers the question, here. Christ, in saying, "I, if I be lifted up, will draw all men unto me," said a fundamental thing. Was he an egotist? Forty-five minutes' study of his life and sayings, each Sunday noon, in a room apart, the Bible and Blakeslee lessons in hand, *with free discussion*, will profoundly impress men that Christ understood the mind of God and man. Get men into that class, keep them there, and other activities will result.

Fargo, N. D. F. W. PEARSON.

The best program for a local Brotherhood is to bring the men of the church together and make them acquainted. Such meetings should be so planned as to encourage discussion of church work. In this way the men not engaged in these activities are brought in touch with those who are bearing the burdens. Fields of activity upon which it has not entered will also be discussed. If our men become well acquainted with each other and because of frequent conferences thoroughly understand the needs and opportunities of the church, there will be no difficulty about their getting under its burdens.

Seattle, Wn. WILLIAM H. LEWIS.

What a local Congregational Brotherhood should do depends much upon the local men and the local conditions. A city church and a country church may need quite different organizations. A people's church and a family church in the city cannot carry out the same plan to advantage always. The first aim of the Brotherhood should be to adapt itself to local needs. With this in mind, I believe it possible for the men's organizations to ally themselves in some way to the Brotherhood movement. So doing they need lose no distinctive features, but may gain something by being in touch with other organizations. They may also help to make the Brotherhood a real factor in their own denomination, and thus enable Congregationalism to aid in the interdenominational movement, which is a movement toward true Christian unity.

La Crosse, Wis. HENRY FAVILLE.

Nebraska State Gathering

The fifth Annual Convention of Congregational Laymen in Nebraska was held at First Church, Lincoln, March 23. How to Help the Nebraska Home Missionary Society was one of the live topics. The discussion resulted in a definite plan whereby the men will sustain an emergency fund to tide over the "dry month" of the year. The Bible Class as a Recruiting Agency for the Church, and The Ethical Opportunity of the Press were topics which created no little interest. The latter was presented by the editor of the *State Journal*. The evening meeting was addressed by Sec. Frank Dyer of the Congregational Brotherhood and Sec. H. C. Herring of the Home Missionary Society. Their addresses were of high inspirational value and made Congregationalists feel that their church and their work were well worth while. The Laymen's Convention, the pioneer organization of laymen, voted to change its name to the Brotherhood and affiliate with the national organization.

Lincoln, Neb. M. A. B.

North Dakotans Reassemble

The second annual meeting of the North Dakota Brotherhood was recently held in First Church, Fargo, of which Rev. R. A. Beard, D. D., is the honored pastor. This Brotherhood, by the way, was one of the first state organizations, as it was formed prior to the Detroit Convention. Morning, afternoon and evening sessions were held, a six o'clock banquet given by the ladies of the church preceding the last. The presence of Dean Bosworth of Oberlin and Sec. Frank Dyer added great interest to the event. The pastors of the Presbyterian, Methodist, Episcopal and Baptist churches were also present to indicate their sympathy and interest. The address of Dean Bosworth, upon the Call of Christ, was heard with profound attention by the large evening audience. Secretary Dyer's presence was as welcome as it was unexpected. He simply ran up from the "twin cities," St. Paul and Minneapolis, to greet us. His presence so inspired us that the state's assessment toward the National Brotherhood was raised quickly then and there.

The dominant ideas of the convention were better and more effective methods of Bible study; civic righteousness, Dr. Vittum of Fargo College ably covering that theme; and the boy and young man problem in small towns. An able talk was made by Rev. Willard Lyon on the midweek meeting, and illuminated by Dean Stratton of Fargo College. As a whole, the meeting was helpful and inspiring, and only optimistic words were heard.

Fargo, N. D. F. W. P.

A California Suggestion

The Brotherhood should lend itself with intelligent energy to a solution of our industrial problems. That which concerns men particularly only men can thoroughly understand. Local and district Brotherhoods will do well to make themselves intelligent regarding economic conditions in their particular neighborhoods. The employing class is, generally speaking, largely represented in our churches, and never so much as now has the ear of organized labor been open to receive the message of the Master Carpenter. Let us take advantage of the receptive attitude of the men of today, and find the common ground upon which all may stand. I believe we are called to the Kingdom for such a time as this.

Berkeley, Cal. ARTHUR ARLETT.

What Is Doing Locally

New organizations not previously reported are: Rockland, Mass. (45 members); Winthrop, Me. (30 members), Rev. C. F. Sargent, president; Griggsville, Ill. (20 members); Whitinsville, Mass., A. K. Pratt, president; Waltham, Mass., C. W. Durgin, president; Palmer, Mass. (40 members), E. H. Hobson, president; Waterbury, Ct., Bunker Hill Church (23 members), E. L. Bronson, president; Auburndale, Mass., E. J. Frost, president; Lenox, Mass., Rev. L. D. Bliss, president.

PEORIA, ILL. The Club recently drew up a unanimous resolution commending President Roosevelt's veto of the census bill, and a copy was forwarded to Washington. A letter was also drafted to be sent to the Senators and local Congressman, urging their support on the measure.

SIOUX CITY, IO. At a banquet recently held in this city, a Tri-state Brotherhood was formed, comprising organizations from Iowa, Nebraska and South Dakota. F. A. McCornack of Sioux City, Io., is president.

NEW BEDFORD, MASS. The Pilgrim Club connected with North Church is so successful in gathering together 400 or more men every other Tuesday evening that other communities are beginning to take notice. The plan and purpose is to bring men together under the church roof in a social way, and provide a pleasant and profitable evening. The program is divided into two parts, the first devoted to listening to some bright, enthusiastic speaker, or an entertainment of a high character; the second part is spent in a social hour, when refreshments are secured by each man helping himself to crackers, cheese, etc. The men are mostly standing during this hour, and mix considerably in social intercourse. Membership is open to men living in the city; the only restriction is that some member of the organization must vouch for the candidate. It is limited to 500, and at the present writing only a few more can come in. The executive committee which manages affairs is composed of the officers and chairman of committees. Politics are barred. J. L. F.

OREGON. Brotherhood matters are progressing: the large Men's Club in Sunnyside Church, Portland, expects to enroll, and other of the smaller churches are making inquiries. The

Brotherhood button is seen here and there upon the lapels of men's coats. Oregon City Brotherhood has undertaken a series of Sunday evening addresses upon matters of civic interest, and already good has been accomplished. Some of the themes under consideration are: beautifying the city; improving the schools; city morals; a free reading-room and library; a better provision for the farmer who comes into the city to trade. E. C. O.

LINCOLN, NEB. Vine Church Brotherhood, organized the past year, has marked a decided advance in the work of the church. The monthly meetings have presented live topics with able speakers, and have been largely attended. The Sunday Bible class has been growing in membership and in interest, enlisting men who never before thought of staying to Sunday school. The Brotherhood also conducts one Sunday evening service a month. The energetic president, Professor Engburg, has been untiring in his efforts to make the Brotherhood a success, and is followed this year by Deacon Fred Park, who, as a lay preacher, has been supplying the Rokeby church for several months. M. A. B.

Boston

Marriage and the Ministers

At the Ministers' Meeting last Monday the open discussion centered about an unusually important problem of their professional life: Marriage and the Minister's Responsibility. Dr. E. E. Shoemaker of Cambridge opened with an earnest plea for a broad view and a united one. With an experience tinged, as he said, from early associations with the Episcopal church, he favored the remarriage of divorced persons only in behalf of the innocent party where the cause was adultery. Dr. G. L. Cady of Dorchester, approaching the question from the standpoint of the sociological student, urged the importance of the economic element as well as the moral. High standards of living, the entrance of women into industrial life and the like have introduced complicating factors. Dr. Gordon then followed with some keen criticism of irresponsible ministers. He has observed and been grieved at the readiness with which some of his fellow-clergymen have married all comers. His personal rule is to refuse the ceremony to all unknown persons who cannot furnish proper assurances of purpose and character. Since the home is more in the keeping of the ministers than of any other class, he felt that it was their duty to maintain a high and strict standard. Dr. S. W. Dike, secretary of the National League for the Protection of the Family, added his sentiments for the need of high standards. He went on to consider the teachings of Jesus, especially with a view to their modern application. Other speakers were Rev. A. A. Stockdale, who urged the cause of pastorless couples, Rev. William McNair and Rev. F. S. Hunnewell.

City Churchmen Federated

Representatives of Boston's men's church clubs gathered in Old South, March 22, to organize a city federation. Catholic and Jewish delegates were included as well as Protestant, and the whole spirit of the meeting was one of comity and brotherhood. According to the declaration, the Federation will endeavor "not to supplant or substitute itself for other proper organizations engaged in any given line of work in which the Federation proposes to engage, but to assist such other organizations in increasing their efficiency by injecting into their work the organized enlightened and co-operating membership of the Federation."

This is the understanding with regard to its ecclesiastical policy: "The Federation, being interdenominational, should engage in no religious work in the ordinary and strict sense of that word, but as an organization its only religion should be that of right and helpful action in all proper matters concerning the individual or the public."

Frank H. Noyes, president of the Old South Club, to whose energy the gathering was largely due, explained at length the nature and purpose of the proposed organization, and then introduced Dr. Gordon, who spoke some enthusiastic words on the spirit of co-operation and the opportunity for effort in municipal affairs. Rev. H. A. Barker of Jamaica Plain described some possible lines of work in temperance, immigration, among the boys, municipal and so on. Mr. John F. Moore, a member of the Finance Commission, described the new uprising in city affairs. Then came the election of officers: President, Victor J. Loring; vice-presidents, Hon. J. L. Bates, Henry Parkman; secretary, G. W. Mehaffey of the Y. M. C. A.; treasurer, A. E. Carr. Other addresses were made by Victor J. Loring and Rabbi Fleischer. If the new body succeeds in its aims and scope, it should exercise an important influence in civic betterment and the community's general welfare.

New York

Brooklyn Laymen to Conserve Strength

The first mass meeting since the formation of the Brooklyn Brotherhood of laymen was held at Central Church, March 20. In spite of the unusual night, Saturday, and the pressure of a crowded Lenten season with extra services, more than 300 men were present from sixteen churches, amid enthusiasm enough for ten times as many. The predominant note was economy. It was voiced in the suggestions of Dr. Kent that as few meetings as possible be held, and that the Brotherhood attempt to do nothing that can be done by some other agency. Hence it was voted to instruct the board of directors to arrange for but two meetings per year, one a mass meeting to exploit ideals and generate Brotherhood dynamic power, and the other to be a delegated convention to decide upon a specific program of action, and be a clearing-house of methods. Drs. Waters, Burton, Kent, McLaughlin and Boyd Edwards gave a series of splendid addresses, as different in conception and delivery as any five speeches could well be, and admirably fitted to those present.

All of the speakers, as well as the laymen in a following discussion, felt the necessity of warning each other against the danger of multiplying machinery. The men's club in each church must first do successfully the work needed in its own district. Dr. Waters urges that wherever the Brotherhood has a chapter, the laymen and not the ministers carry the responsibility, and constitute themselves the power-house end of the work.

Open Churches for Half a Million Children

The Summer Bible School movement is to be much extended this year. A beginning has been made with a large mass meeting in Carnegie Hall, addressed by Commissioner Watchorn of Ellis Island, Dr. Aked and Dr. Cadman, three experts on the problem of the city child and the child of the immigrant. Half a million boys and girls in the tenement sections have no place all summer in which to play, save the heated street. For four years the interdenominational movement headed by Dr. Laidlaw has maintained ten to twenty vacation schools, with a total attendance of 3,000 children per day. But what are these among so many? Some of the churches whose premises have been used are unable to contribute any money. Other churches not in such districts, whose premises therefore could not be used, have been unwilling to pay the cost of something done elsewhere. Last year, twenty-one centers were maintained at a total cost of $5,500, or about $100 per day, to give 3,000 children the treat of a morning in a cool, pleasant building, with songs, graphic Bible stories, hammock and basket making, sewing, etc. No other such education in the city, with such a helpful environment, is being effected at so slight a cost.

The aim this season is to carry on at least thirty schools, especially where the children have been crowded out from their share of public school instruction, one of the lamentable wastes of extravagant city administration and cumbersome methods enforced in the board of education. These thirty proposed centers can be carried on with little increase of expense, as many of them are equipped with industrial features, roof gardens, etc. Only a small fund is needed for instructors, who are college men and women willing to take scarcely any remuneration. These graduates of Bowdoin, Princeton, Yale, Harvard, Cornell, Wellesley, Barnard, and elsewhere, gave their experience at Carnegie Hall, as the practical exponents of this great work, and 150 of the summer pupils sang delightful choruses. This is the first mass meeting held in the interests of this work, and increased support should be the permanent result.

National Bible Institute Advances

Don O. Shelton and his associates, after two years steady preparatory work, have launched the Institute upon a great laymen's campaign for open-air mission work. What is claimed to be the most extensive and continuous evangelistic effort of its kind ever put forth in New York begins this month and continues until November. It involves over 1,900 distinct evangelistic meetings, to be held at noon and every night in the week, also on Sunday afternoons and evenings. The Bowery is to be one of the main points of attack, and alone will have 400 meetings, conducted from a gospel wagon and directed by the well-known Mission of Living Waters, under the control of the Institute.

During the last two years, 140 laymen have been in training at the Institute's headquarters on Fifth Avenue, the instructors including some of the most experienced and widely known pastors of the city. Most of the laymen have been supplied for different periods to the churches, to assist their ministers and gain experience. In the pending campaign Mr. Shelton's workers will be assisted by a number of seminary students. The movement is independent of any other campaign.

Mrs. Shelton has been successfully conducting, during Lent, morning Bible classes once a week at private residences. She is now giving a course at White Plains for the Westchester church, having just finished a similar one at Briarcliff Manor. These parlor Bible studies afford a great opportunity for gifted women to reach many who cannot enter the usual courses provided by some church. Miss Helen Gould has thrown open her Fifth Avenue residence for similar meetings under the auspices of Dr. White's Bible Teachers' Training School.

Summer Tent Campaign Begins

Believing that the opportunities are greater this year than usual, the summer tent and open-air campaign has opened a month sooner than last year, with a big meeting in Carnegie Hall, the chief speaker being Rev. Dr. J. Stuart Holden of the Anglican Church, London. He is here especially to conduct services in Dr. Broughton's Tabernacle, Atlanta. The large audience at Carnegie Hall saw vivid stereopticon pictures of last summer's results and suggestive of possible extension. The superintendent will again be Rev. A. J. Smith, whose success last year gave new impetus to the movement. In addition to the services in tents, parks, shops and streets, this year they are to be extended to piers, forts, prisons and hospitals. For special meetings, as among sailors, soldiers, convicts, etc.,

expert speakers are to be engaged, and several city mission boards, Y. M. C. A. and other bodies will co-operate with the general committee of one hundred. The chairman is Dr. C. L. Goodell of the Methodist Episcopal Church, and Dr. A. F. Schauffler will direct the executive committee.

The campaign runs from mid-June to mid-September. Last year, thirty-five centers were used, of which thirteen were foreign-speaking, German, Swedish, Finnish, Spanish and Italian. Probably two Italian Protestant churches will be formed, as one result of last year's work. The entire work cost $26,500, and a wise provision was made of spending $4,000 additional, to follow up during the winter some phases of the work, which no particular church could do. The number of volunteer workers is surprising, and also the eagerness of police, lot-owners, city officials and others to make this effort for city uplift successful.

More lay helpers are to be secured and trained as a part of the permanent force. The Bible Teachers' Training School, under Dr. Wilbert White, will be headquarters, and here the workers will prepare plans before actually starting the summer meetings. Individuals contributed $15,000 last year, and the balance came from church appropriations. Only $4,500 out of $26,000 were paid to speakers, and the entire work was economically administered.

SYDNEY.

Effective Pastoral Evangelism

Connecticut Ministers Break Rural Indifference —Suggestion for Other Small Towns

The possibilities of pastoral evangelism in country towns were finely tested in East Hampton, Ct., in February. Careful preparations were made in simultaneous cottage meetings held previously in ten different sections of the town, with an aggregate attendance of over 200 each night. It was from the first made an affair of the whole town. The various sections embracing the Marlboro and Middle Haddam churches, as well as the Methodist and the Episcopal Mission, were included in the movement. After the preparation Dr. Potter went from Hartford to spend five week-day nights in simple but searching gospel preaching. A large chorus, under the direction of Mr. Carl Price of New York City, led the singing.

With the exception of one rainy night, the church was filled to the doors. Many men who had not been in the church for years were there, eager to hear. The warmth and reality of Dr. Potter's sermons gripped, and the congregations were attentive. A special service for women was held one afternoon, and at another time 150 men, including some Catholics, were gathered in the Opera House. The pastor of the East Hampton church says that "people have not ceased talking about those sermons," that "sectarianism has been softened," that "the whole town has been thrilled by a new sense of God," and that "the climate of the town has been changed."

The week of meetings in the Congregational church was followed by another week of similar services in the Methodist church, and at which Rev. Henry Mead of North Methodist Church of Hartford was the preacher. In all the meetings, the matter of signing cards was not pressed, though occasional opportunity was given to any who wished to do so. Since the meetings, letters with direct questions to be answered have been sent out by the pastor of the Congregational church. There is promise of substantial fruitage in the life of the church.

The conception and execution of these evangelistic services rested in no small degree with the pastor of the Congregational church. Rev. H. E. Brown came to its pastorate immediately after his graduation from Yale Divinity School, two years ago. The power of his preaching, together with his ability as organizer and pastor, have resulted in a notable advance in the church life. Among the marks of his efficient service are improvements in the church's plant, an increase in benevolences, the publication of a monthly church messenger, a more efficient Sunday school, a men's organization studying social questions and a larger church membership.

Hartford, Ct. ROUNDY.

Four Decades of Service

An Appreciation of Dr. A. W. Hazen

An attendance of 200 at the mid-week prayer meeting of First Church in Middletown, Ct., on March 11, appropriately marked the completion, by Rev. Azel W. Hazen, of forty years' faithful, unostentatious service in a strong old-time New England church.

In the two hundred and fifty years of its existence, First Church has had but ten pastorates, and three of them have been over forty years. Of these sterling men of God,



REV. A. W. HAZEN, D. D.

Dr. Hazen has been a worthy successor. Back in the days of "the Great Awakening," Mr. Whitfield rode from Wethersfield to Middletown, and staying at the house of Rev. William Russell, one of the ten, writes of him in his Journal that he was "an Israelite indeed," and adds the wish that "all ministers were like-minded." Many a sojourner in Dr. Hazen's parish, who has seen the success and thoroughness of his work and the loyalty of his people, would pay him the same tribute.

His clear-cut face and keen eye speak the man, and it is the man that has made the church, yet in no such way that its strength is dependent upon himself alone. For he has built up an organization that is strong on every side. It is a systematic and generous supporter of every mission interest. By its large and well managed Sunday school it cares for its own and reaches out to draw in the unchurched families. Dr. Hazen has associated with himself a committee who work together, taking seriously the stewardship intrusted to them, and who are steadfast and enthusiastic in their support. The church machine moves smoothly because the pastor has sufficient care for details to keep "the nuts screwed up."

Dr. Hazen is easily the dean of the Congregational clergy of Middlesex County. The organizer nearly forty years ago of the Middlesex Conference, he has always been keenly alive to its local interests. Conservative with the conservatism of those who have not only studied but experienced their theology, his mind is yet open to the new truth, constantly "breaking forth from the Word of God." A well-stored, well-read library of general as well as theological literature has insured an outlook upon our relation with God that has not been narrow. The place which he has made for himself in the city by his fearless preaching against political and social evil, and his genuine interest in the communal life is an enviable one. At its two hundred and fiftieth anniversary the town made him the chairman of the Committee upon Literary Exercises. He is now the president of the Middlesex Historical Society.

Honors have come easily to him in his professional life. Dartmouth College, his *alma mater*, made him a Doctor of Divinity. He is a trustee of Wesleyan, and until lately of Hartford Seminary also. He is a corporate member of the American Board, and has repeatedly been put upon important committees in denominational affairs in both state and nation. The sincere love, appreciation and honor of the many who know and admire him will make the completion of his forty years' service a very bright spot in his experience.

Middletown, Ct. F. W. G.

Profit in Old Papers

Massachusetts Country Churches Derive Odd Revenue—Congregational Activity in Temperance Affairs

Financing the village churches is one of the big problems of our hinterland up in Franklin County, Mass. After the tax gatherer, the grocer and the butcher have each made their harvest, the church financier often feels a hopeless proposition. However, our hill town churches are making a brave and increasingly successful fight for self-support, and these difficulties develop a certain adaptability to new ideas.

Collecting old papers is our most recent expedient. The sewing society of Sunderland church recently got together over 13,000 pounds of old newspapers and magazines, which were delivered to a paper mill and sold for about $80. Shelburne Falls, Goodale Memorial of Bernardston, Heath and others of our faith in this neighborhood are trying a similar plan. This is a practical method of raising money for country churches that can find a paper mill not too far away. The mill where our Franklin County women are selling papers gives fifty cents a hundred pounds, and uses the material to make stock for tickets and the like. The churches are in a better position to do such work than a private individual, as they can usually get the gift of old papers, while thrifty housewives would not hesitate to drive a bargain with a professional collector.

Some of our Christian Endeavor societies are doing practical work. When they confined their efforts to the holding of prayer meetings, some of us felt that they were little more than a duplication of the church midweek service, with a tendency to weaken that meeting, particularly by depriving the singing of needed young voices. But Greenfield's Second Church Y. P. S. C. E. is raising $50 to help the Neighborhood League in its Sunday school and other work in an outlying district; the society has also conducted a Sunday school in the neighborhood of East Deerfield, and it has undertaken to raise one-half the expense of a new piano for the church chapel. Millers Falls Y. P. S. C. E. has conducted a Sunday school in the isolated neighborhood known as Dry Hill, paying some expenses for transportation; the midweek church prayer meeting gets three-fourths of its leaders from the society. The Ashfield and Buckland societies have had good missionary meetings, and the Shelburne society has been the means of securing new hymn-books.

Shelburne church recently raided New York State Prebyterianism for Rev. A. McD. Paterson, who forsook the more numerous but shifting population of Mechanicsville, a railway employees' center, for the firm

foundations of our conservative and Puritan old town. Ninety per cent. of this parish live in such scattered neighborhoods that the drawing powers of Old Dobbin as well as the preachers are required to get them out, and long are the rows of horsesheds flanking this hill-top Zion. Mr. Paterson is a native of Scotland, he shared the lot of the toilers in the mills at an early age, and his education terminated in that fortress of rugged Presbyterianism, Princeton Seminary. The loyalty of the Shelburne people to their church may strike Mr. Paterson as very like that stanch devotion which one associates with Scottish character, and well it may, for in spite of the adverse conditions of a scattered parish, there are congregations of 125, a Sunday school of over 100 average attendance, and evening services of sixty.

Rev. C. W. Merriam, pastor of Second, Greenfield, and Mr. F. A. Rugg, a deacon of the same church, bore the brunt of the No-license campaign that carried Greenfield against the saloons for the first time in fifteen years. Their work was influential in the turnover that won four other Franklin towns from the "Yes" column. The new Law Enforcement League has for president Deacon Rugg, for vice-president Deacon A. F. Warner of Sunderland, for secretary Rev. N. F. Smith of Northfield, and for treasurer A. M. Rice of South Deerfield, all leaders in our Congregational work.

There is regret that the recently organized church of Farley must lose its pastor, Rev. C. H. Perry, who accepts a Connecticut call. He has been active in building up this promising society, and worked with his hands toward the construction of the church edifice.

Greenfield, Mass. E. K. TITUS.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Federation Council at Work

The Church Federation Council of Chicago continues its work for the year to come under its old officers, Rev. S. T. Ford, D. D. (Englewood Baptist Church), president; Rev. F. D. Burhans (Washington Park Congregational Church), vice-president; Prof. B. L. Hobson (McCormick Seminary), secretary and treasurer. To Professor Hobson, as treasurer, has fallen the responsibility of collecting the salary of Mr. E. R. Colby, representative of the churches in the juvenile court. His work for the three first months abundantly justifies his appointment and ought to make Professor Hobson's task as collecting agent a light one. Since Jan. 1 twenty-four children have been located in institutions and private families, and thirty-three cases have been settled by bringing about better conditions in the homes whose troubles have been brought to the notice of the court.

At its annual meeting on March 15 the council found itself intrusted with a difficult and delicate task, friendly mediation between the temperance forces represented by a faction of the W. C. T. U. and an influential portion of the Illinois State Teachers' Association. The teachers believe that the law regulating scientific temperance instruction in the public schools should be improved and have carefully formulated a substitute measure. Upon a committee of the Teachers' Association, who have led in this movement, are Principal Armstrong of Englewood High School and Prof. George A. Coe of Northwestern University. Their leadership in the temperance reform has been deeply resented by a controlling faction in the ranks of the W. C. T. U., and the motives of both these men have been seriously impugned. Since Principal Armstrong has become a prominent candidate for the vacant office of superintendent of Chicago schools, the charge has been circulated that the traitor is masquerading in the garments of the reformer and the attack has attempted to rally its following from the ranks of the churches.

In this crisis in school affairs the misunderstanding and misrepresentation are most unfortunate. This is a case in which "the good with good are at cross purposes" and an adjustment of practical differences between conscientious conservatism in an old organization and a conscientious desire to make the temperance teachings in the public schools more effective, has given the Federation Council an initial task of no small difficulty. But this is the kind of thing which needs to be done if Protestantism is to be a power in practical politics.

Forward Movement in Religious Education

What Winnetka has done to increase the efficiency of its graded Sunday school in the call of Rev. J. W. F. Davies to the associate pastorate seems the beginning of a local forward movement in religious education. In the new departure the neighboring north shore church in Evanston has joined in its characteristically aggressive way. Several men of this congregation have clubbed together to provide for expert leadership, and Mr. H. W. Gates, formerly instructor in religious pedagogy in Chicago Seminary, has been chosen to the new office of director of religious instruction in Evanston Congregational Church. While the engagement is for a single year, it is expected that this will become a permanent department.

In explaining the new departure it is said, "Our plan is to have an up-to-date graded school, with home department, cradle roll, senior department and everything else, and our ambition is to have a Sunday school that will be as modern and as efficient as the Evanston high school."

This is by no means the only forward movement in the church since Dr. McElveen assumed its pastorate nearly a year ago. While all that is usual in church administration is carried on under high pressure, an overflow of executive energy has added a current event class for men at the noon hour, an aftermeeting for everybody following vesper service, which is often a class in therapeutics, and a religious *conversazione*, especially for younger people, at a later evening hour. All these new features are proving attractive to different classes. Forty-seven have joined the church since Jan. 1, and there will be a large class at the next communion season. The relation between the suburban church in Evanston and the Bethesda Mission Church in the city is peculiarly cordial and helpful. In Dr. McElveen and Rev. John Best these two allied churches have an efficient and a finely co-operative leadership.

The Wounds of a Friend

Ministers, it has been said, are to be classed with the unevangelized portions of the community. After ordination they hear a sermon only at rare intervals, and these, at conventions and public meetings, are preached before them rather than to them. Of the many men who have appeared before the Chicago Ministers' Meeting, Rev. W. B. Millard of Morgan Park, a new comer among us, is one of the few who have conceived of his auditors as sinners, needing conviction and conversion. The theme of his address on March 22 was American Irreverence. He did not shrink from personal application. He held the ministers before him to strict account. "The irreverence of the men in the pew is but a reproduction of the irreverence in the pulpit." This was his charge and he went into particulars. "Where are ministers during devotional services at conventions? They throng the lobbies and the sidewalks, while the place of prayer is almost deserted." He spoke of the unseemly close of many services. "The hands at one moment raised in benediction, the next pushing through the aisles in scramble for the front door."

In the beginning of his address Mr. Millard went to the root of the matter. Prevailing irreverence in America is partly due to the survival of a fanatically iconoclastic spirit in Protestantism, but in greater degree to the uncharted freedom of young America. These two causes have combined to make Americans the most irreverent of people. "In profanity we beat the world. Our ways in the church are in humiliating contrast to habits of worship in England, Scotland and Canada."

To remedy an evil which is "destroying all taste for public worship," Mr. Millard favors instructing congregations to kneel or distinctly bow in prayer. He pleaded for a revival of the spirit of worship and a deeper study on the part of the ministry of more effective methods in leadership.

The discussion which followed showed the beginning of a conscientious protest against the abuses of Protestantism in the church. It brought out also a wave of indignation against the demoralizing influence of the daily papers. In the comic supplement, Dr. Simeon Gilbert thinks we have a good illustration of total depravity. Rev. J. DuBois Hunter, whose work at Chicago Commons brings him in constant touch with Catholics, said that lack of reverence is not peculiarly a Protestant failing. A certain lawless individualism asserts itself everywhere.

The Depravity of the Press

That the ministers read the sermons of Theodore Roosevelt was indicated by more than one allusion to what he has recently said in the *Outlook* concerning that "hideous yellow journalism which does as much to vulgarize and degrade the popular taste, to weaken the popular character and to dull the edge of the popular consciousness, as any influence under which the country has suffered." It is a deplorable fact that in dealing with matters ecclesiastical, even the most reputable of the Chicago dailies seem inclined to streak their pages with yellow. This depravity appears in large spots in reporting church circles. Since the special activities of the Lenten season began, the reports of all the papers put together, except in advertising columns, give but the most meager ideas of what the churches are doing, while column after column has been given to the "mendacious, the sensational and the inane," in connection with one or two petty church scandals.

After one woman's indiscretion had been served up to the public so often that it became inane even to the morbid curiosity of the evil minded, an attempt was made to give the scandal a new lease of life by maliciously and mendaciously assuming that it was the concrete occasion of an address by Dr. W. E. Barton before the Presbyterian Ministers upon The Minister and Women. As reported, the gist of Dr. Barton's paper appears in nine or ten rules for safeguarding ministers' reputations, among which where

these: "Lock the door of the church study if you happen to be alone. Have your janitor present during all conferences with women members of the church, if your wife is away."

The publication of this extraordinary code of rules made the pastor of First Church of Oak Park the most talked of minister in Chicago, for several days, at least.

The code is purely the fabrication of the reporter. An attendant was advised on extraordinary occasions in case a minister is called to a house of ill repute, but in his ordinary ministry these are the exact words of Dr. Barton's paper: "What is the minister's protection? He cannot imprison himself in his study, nor save himself from the possibility of scandal. What shall he do? Let him do this: Live the open life that has nothing to conceal. Let him go where he has business and keep away from places where he has no business. Let his speech be so clean, his life so honest, his manhood so robust and genuine that scandal shall perish in his wholesome presence. Let him say, 'I will do a man's work in the world and live so uprightly that my life, known and read of all men, shall testify to my rectitude against all the pimps and harlots this side of Tophet.' This is his salvation."

Dr. Barton has suffered no little annoyance from perverted reporting in a class of papers by no means totally depraved. In the crusade now on against the comic supplement, the yellow streaks of conscienceless reporting ought not be overlooked. An honest reporter is "an asset of value to the whole community." A man who in reportorial work has no regard for the ninth commandment is a public pest.

Moderator MacMillan's Recovery

Since late February Hon. T. C. MacMillan has been a prisoner in his chamber under care of nurse and doctor. On March 23 he was allowed for the first time since his illness to see a few friends outside the family circle. He spoke of the disappointment of interruption in the various lines of activity, social, political and ecclesiastical, in which he has been engaged and especially of his regret that he could not keep appointments which he had made in the South and in New England. "To a man who has lived in the midst of things," he said, "there are unexpected compensation in hours of retirement." The MacMillan home near to the Leavitt Street Church has been sold, and as soon as practical the family will remove to La Grange. For this west side church to dismiss its senior deacon to Dr. Bushnell's congregation is almost as difficult as the breaking of a pastoral tie. J. H. C.

Doubles Its Confession Roll

Florida Makes Strides in Membership—Report of the Conference

The General Conference of Florida and the Southeast closed an interesting and profitable session of three days at Jacksonville, March 18. This conference covers a wide field, embracing not only the churches of Forida, but churches in Cuba and in Georgia. Even Florida herself is not a small state. The pastor from Key West traveled over 500 miles to be present. Atlanta, in the opposite direction, was represented by pastor and delegate.

Hopefulness characterized the reports from the churches. Gains in membership among the Florida churches were reported, the largest in several years. Accessions upon confession during 1908 were double the number reported the year before. Particularly cheering was the bulletin from West Florida, where a number report large accessions and a strong revival spirit. Yet financially these are the weakest in Florida, being hard hit by the recent depression. One pastor, with four churches on his hands, writes that he is preaching "on credit," but he finds courage to bless the Lord!

Key West is the leading church of Florida in membership, Sunday school work and general progress. Forty were taken into the church on confession in 1908. Children crowd into the Sunday school beyond the capacity of the building, and many more stand ready to attend whenever there is opportunity. The late pastor, Rev. Neil McQuarrie, has been working since January last along the east coast of the state, as a general missionary and as admiral of the new Florida Navy. This navy is represented as yet by only one boat, "Evangel No. 1." Mr. McQuarrie's story told the State Conference of his journey from Key West and his work along the way sounds much like a new chapter of Acts. The Evangel delayed long enough in her missionary work to collect several hundred dollars from the more prosperous churches at Melbourne, New Smyrna, Daytona, Seabreeze, Ormond and other points. But several hundred dollars more must yet be raised before this boat belongs entirely to the Home Missionary Society. Meanwhile Mr. McQuarrie must shoulder this burden while he labors without salary along a section as needy for the gospel as any in America.

One evening of the conference was given to Congregationalism in Education, with addresses from the presidents of our three institutions of the South, Rollins College at Winter Park, Fla.; Piedmont College, laboring for the poor mountain whites of North Georgia; and Atlanta Seminary, the only institution of its kind in the South. Another evening was given to foreign missions and to the Apportionment Plan. The latter was strongly reaffirmed, and a committee named to work out the shares and to bring the plan before the local associations and churches. The conference sermon was preached by Rev. Henry A. Atkinson of Central Church, Atlanta. Rev. H. H. Jones of New Smyrna, Fla., was moderator.

Our convention city, Jacksonville, is a worthy center of the territory which the conference covers. Eight years ago nearly wiped out by fire, today it has 65,000 as a permanent population, not to mention thousands more who stop for a season as they make Jacksonville the gateway for the great winter resorts of the state. In a central place stands the Congregational church, not least, through the able ministry of Dr. George L. Hanscom, in the spiritual influences of that rapidly growing city.

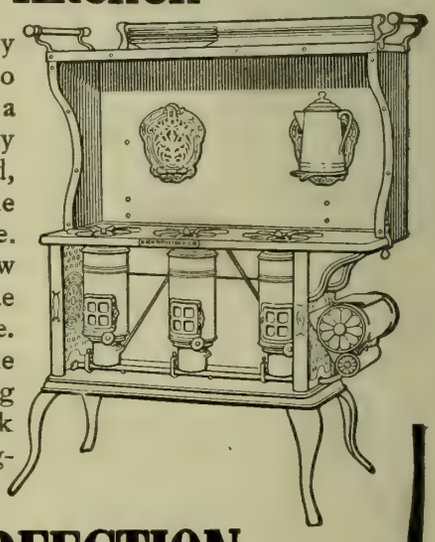
Ormond, Fla. PERCY.

Is the Revival Method Normal

A deepening sense is growing upon thoughtful men of the sacredness of the personal relation between a man and his God. It is not a thing for public gaze. It is not a question solved in a moment by the waving of a handkerchief. It is not a matter of unrestrained emotion or dramatic convulsion. The Kingdom of God came not as the Jews expected through some cataclysmic stroke out of the sky. It came as the seed that bore first the blade, then the ear, then the full corn in the ear. It grew as all fellowship grows, as all true relationships ripen. If we understand the method of Jesus aright it conforms to the truth promulgated by modern psychology that strong character appears normally in the growth of calm and disciplined habits of religion — *Rev. Dr. H. M. J. Klein, in Reformed Church Review.*

Put This Stove in Your Kitchen

It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done. Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days The



NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** is the ideal lamp for family use—safe, convenient, economical, and a great light giver. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

A Remarkable Persistence

Wisconsin Church Wins Its Place Despite Difficulties—Noteworthy Rural Awakening

Forty-two years ago a council was called to organize a Congregational church at De Pere, a town on the Fox River, at the head of lake navigation. With two or three English-speaking churches, one being Presbyterian, and as many German churches, it was not deemed advisable to organize, but at the earnest solicitation of the proposed members the council adjourned to meet again after a few months to reconsider the question, which it did, and finally organized with sixteen members. Not long after a house of worship was built and the church became self-supporting.

But while the population of the town grew to 4,500, the English-speaking churches did not keep pace with the German; besides the city came to be equally divided between the east side, where most of the churches were, and the west side, which was without an English-speaking church. By death and removals the Congregational church became greatly weakened so that about a year ago a council was called to consider the question of disbanding the remaining thirty members.

"Why not move to the west side?" said one of the devoted. "Why not?" echoed the council. After prayerful deliberation it was decided to sell the old church and move over to the west side. A place for worship was soon found and Rev. B. E. Ray invited to conduct services. And now the sequel. After ten months a Sunday school of 125 has been gathered, sixty-six have been added to the membership, one-half by confession, and on Feb. 25 was dedicated by a model service, conducted by the pastor, with prayer by Rev. L. H. Keller of Fond du Lac, a beautiful new stone edifice, free of debt, an ornament to the city. A splendid record this!

How Was It Done

Not by floating a sectarian banner but by emphasizing Christian co-operation; not by winning men to a peculiar creed or ritualistic service, but to Jesus Christ; not by urging certain theories that must be accepted in order to church membership, but a life that must be lived. The people began to see that here was a church of Christ in earnest to do Christ's work, one and another said, "That's the sort of church I want to join," and so the numbers grew. That church has today an open field which many a struggling church has not, with over 100 families already identified with its congregation and others coming. It is to be hoped that no other church will seek to divide the field.

Revival Interests

District Missionary Whitelaw has been busy in the Western part of the state conducting a series of meetings for a week or more in several of the weaker churches, resulting in a goodly number of conversions and giving new courage and hope to the membership. Rev. E. L. Jones in the Kickapoo Valley has five preaching places. At Manning a church of thirteen has been reenforced by seventeen on confession, the result of a two weeks' series of meetings in which Mr. Jones did the preaching and led the singing, being his own organist. His name is rightly "Ernest."



New Edifice at De Pere, Wis.

At Maine, in Outagamie County, where there has been only occasional preaching for a long time, a remarkable revival under the lead of District Missionary Dexter has just occurred—over fifty conversions in a town of 700 population, forty-eight of whom joined the church, March 7. Among the number is the owner of a picnic grove of two acres, with a dance hall. The grove he has donated as a site for a church building and the dance hall for horse sheds. The other day he led a bee for hauling several cords of stone for the church foundation. He has closed his store on Sunday and has begun family worship. A marvelous change this, and it has come over the entire community. Evidently the gospel has not lost its power to change men's lives.

Wisconsin's Record

Wisconsin's Congregational record for 1908 has been forwarded to Secretary Anderson. It shows a total membership of 26,513 under the lead of 207 pastors. Ninety-nine churches report a net gain of from one to thirty-five each, but seventy-nine a net loss of from one to twenty-seven each, while ninety report neither gain nor loss, the number added, if any, just equaling the loss. For the support of local parish work 228 churches report $299,721, and for the associated work of the churches $49,870, including $2,205 from legacies and $9,909 given for other than the seven distinctive lines of our associated work—an increase of $65,606 is reported in the value of church property, which amounts to $1,960,325, with a total indebtedness of only $66,500. Surely with such an equipment of men and means large results ought to be expected.

Our New Organization

It is now nearly six months since our new organization went into operation. As yet we have not secured a state superintendent who is greatly needed. Our chairman of the state board of directors, Rev. L. H. Keller, is efficient in directing the general work, in addition to the work of his pastorate. The board has furnished him with a stenographer and called to his assistance temporarily the services of District Missionary Dexter. He will visit the pastors and churches to enlist their interest in our associated work, especially in behalf of home missions, education and Sunday school work, the control of which is now vested in the State Association through its directors.

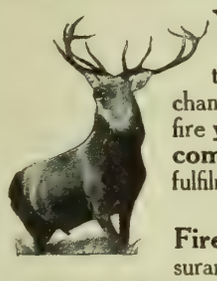
The Apportionment Plan is heartily indorsed by the churches and is working admirably, each church being asked to consider and vote the amount it will attempt to raise during the year and report to the state registrar. Reports are promising larger returns than heretofore.

Madison, Wis. H. A. MINER.

The only seismograph in Asia Minor for making a record of earthquakes is at Euphrates College, the American Board's institution in Harpoot. The money received by one of the college professors for an article in the *Scientific American* secured its installation. It brings the college in touch with wide educational interests and is another instance of the contribution made by missionaries to scientific research.



Before The Fire or After?



WHEN are you going to find out whether the fire insurance you have paid for is really good or not—before or after the fire which makes it due and payable? You **cannot** change it after the fire. It will be too late **then,** but before the fire you can readily, and at no extra cost, select **an insurance company** whose record and strength guarantee the liberal fulfilment of its obligations.

Upon foundations of commercial honor **The Hartford Fire Insurance Company** has built up the largest fire insurance business in the United States. It has paid more than **$125,000,000** to its policy holders. Its popularity is the reward of merit, and the result of nearly a century of honorable dealing with its patrons.

It has published a book "Fire Prevention and Fire Insurance" which contains valuable information for Householders, Merchants and Manufacturers. It ought to be in the hands of every property owner. It may save you thousands of dollars, no matter in what company you are insured. It is free. Send for it. Dept. C.....

HARTFORD FIRE INSURANCE COMPANY, Hartford, Conn.

The "Together" Campaign

In San Francisco

The San Francisco meeting of the Joint Missionary Conference was held March 19. I believe it to be the best missionary meeting held by our denomination in this city. The Societies never arranged for an effort more effective, and while financially the returns from this city may not be large for the immediate needs, yet the missionary intelligence must be greater and consequently the results greater.

The morning session was presided over by Rev. A. J. Folsom, Superintendent for Home Missions in Oregon. Sec. C. H. Patton, D. D., spoke for the American Board, Sec. J. W. Cooper, D. D., for the American Missionary Association, and Mr. Folsom for the Home Missionary Society. Secretary Patton was exceedingly frank in his statement, and brought home to the listeners with impressive force the pathos of the abandonment by the Board of some historic missionary fields. It sent a thrill through listeners to be told that preparations are well under way to turn over the work in the Pacific Islands, giving it to the Episcopal Church in Guam and to a German missionary society in the Carolines. It seems incredible, after the years of heroic labors by the noblest men and women of our denomination.

Rev. J. W. Cooper, D. D., presided at the afternoon session. The first address was by Rev. H. L. Hoyt of the A. M. A. His first words were such as to arouse the attention, and as he proceeded with his theme he gripped the heart with his stories of the people whom he doubtless loves much—the mountain whites of the South. Mr. Folsom followed with bits of home missionary experiences, and the foreign field had its speaker in the person of Rev. G. W. Hinman of China. One could easily picture the work in this field as he listened to the story of this devoted missionary. Dr. Patton, Rev. W. H. G. Temple, D. D., and Rev. G. C. Adams, D. D., also spoke, and the afternoon session came to a close with the heroic well to the front. One felt that the day of heroism was not past, and the church's opportunity was never greater to do a mighty work.

The evening session opened in Plymouth Church with a dinner, presided over by Dr. Adams. Four addresses were delivered, masterful and statesmanlike. Mr. Folsom spoke for home missions. Dr. Cooper vividly portrayed the need of work for the alien races residing in our country, the Indians and the Blacks. An especially effective address, delivered in a quiet way, was made by Dr. H. H. Atkinson of Harpoot, Turkey. He may be called a San Francisco man, receiving his medical training here and being commissioned for the field in First Church, which also adopted him as its missionary. The speech-making closed with a great address by Dr. Patton. One lady said: "This is the best missionary meeting I ever attended. For power I never heard anything to equal the speeches delivered. I am pleased that I could be present."

Sec. H. M. Tenney gathered the delegates of the San Francisco churches together and laid before them the plan by which it was proposed to raise the money needed. The delegates voted to canvass the churches of the Association for the amount which belongs to them. The delegation held meetings in Lodi, Oakand, San Francisco, Santa Rosa and San José in Northern and Central California, and then went on to Southern California. It is a great delegation of men who know things and can tell them effectively. San Francisco is glad they came and would welcome such a delegation once a year, at least. S. C. P.

In the West

The Western District speakers are all young men, with the enthusiasm and energy of the West, and direct from their work; Riggs from Constantinople, Gray from Micronesia, Berckmann from Kentucky, Cross from Alaska, Inborden from South Carolina, Gonzales from Texas. When they leave the train they are taken for a team of baseball players, strong, clean-built athletic men, every one. And every one has a message and a story of work accomplished.

The churches of the West have a heavy burden of local work. Many have just come to self-support. Church building, parsonages, city missions, Y. M. C. A. and Y. W. C. A. buildings, college endowments and academies all make claims upon men of wealth. But with all the materialism of the new country, men believe in the things of a higher life, and from every meeting comes the testimony of the value of this campaign.

Men say, "We never knew just what missions meant before." Young men in struggling churches say, "I am teaching my church that it has no ground for its existence other than what these speakers are telling us—the evangelization of the world." And the women are saying, "This meeting will put new life and energy into our society."

The Apportionment Plan, when explained and discussed, gives the pastor a basis for education in systematic giving. And the new churches need a system in giving and not a spasm. When the returns are all in, the West will not be found wanting.

Church and Ministerial Record

Calls

De Benham, Wm., to Springview, Burton and Pine Camp, Keyapaha Co., Neb.

Derrick, Thos. H., Andover, Me., to Rumford Point and four outstations. Accepts.

Detling, Wm. C., Painesville, O., to Unionville. Accepts.

Evans, J. Chas., Wayne, Ill., to Morris, Minn.

Goodspeed, Frank L., formerly of *First* Ch., Springfield, Mass., accepts call to *First Presb.* Ch., Oakland, Cal.

Hollister, Fred'k M., Cromwell, Ct., to No. Stonington.

Kokjer, Jordan M., Creighton, Neb., to Avoca.

Lathrop, Edward A., Tryon, N. C., accepts call to *Union Cong'l* (Piedmont Coll.) Ch., Demorest, Ga.

Osborne, P. Isaac, Boston Univ., Mass., to Antrim, N. H. Accepts.

Parker, Chas. L., Collinwood, O., to Joplin, Mo. Accepts.

Paxton, Rob't F., formerly of Green River, Wyo., now of Sulphur Springs, Colo., to Earlville, Io. Accepts.

Pfeiffer, Harry N., Meriden, N. H., has *not* accepted call to Royalton, Vt.

Rawson, Griggs W., Orchard, Io., to *Bear Grove* Ch., Atlantic. Accepts.

Sealey, H. Jeptha, formerly of Atlanta, Ga., now of Ohio, to Leigh, Neb.

Shull, Gilbert L., lately of Columbus, Mont., to Genesee, Ida. Accepts.

Smith, Ernest C., *Union* (Cong'l) Ch., Green Bay, Wis., to Secretaryship of Western Unitarian Assoc. at Chicago. Accepts.

Taggart, Chas. E., Litchfield, Mich., to Ovid. Declines and will remain at Litchfield with increased salary.

Ordinations and Installations

Dunlap, Roger A., *i.* Windsor Locks, Ct., March 17. Sermon, Prof. A. R. Merriam; other parts, Rev. Messrs. G. H. Dunlap (father of the candidate), H. E. Peabody, D. R. Kennedy, Roscoe Nelson.

Robinson, Joseph J., of *Ridge* Ch., Grayville, and Wiggle, Evan, of Albion, *o.* by Southern Illinois Association at Alto Pass, March 18. Parts were taken by Supt. G. T. McCollum, Rev. Walter Spence, Pres. F. B. Hines.

Snell, Edwin F. (formerly *Bapt.*), *i.* Mansfield, Mass., March 17. Sermon, Prof. E. C. Moore; other parts, Rev. Messrs. C. A. Butterfield, Hugh MacCallum, G. R. Hewitt, J. E. Park, G. T. Smart, W. M. Macnair.

Resignations

Alcorn, Wm. A., Earlville, Io.

Ball, Jas. E., Farmington, Io., to take effect April 26.

Bliss, Alfred V., *Plymouth* Ch., Utica, N. Y.

Burnham, Herman L., Havelock, Neb. He will go to California.

Derrick, Thos. H., Andover, Me., to take effect June 1.

Langdale, Thos. G., Tewksbury, Mass.

Lathrop, Edward A., Tryon, N. C.

McCarthy, Sam'l R., Spearfish, S. D. Church declined to accept it, and granted him leave of absence for the summer.

Mason, Jas. D., Forest City, Io.

Milne, Geo., Fontanelle, Io., to take effect June 1.

Newcomb, Edward H., *North* Ch., Newburyport, Mass., to take effect at the consummation of the union of Prospect Street, Whitefield and North Chs.

Parker, Chas. L., Collinwood, O., to take effect April 25.

Rawson, Griggs W., Orchard, Io.

Smith, Ernest C., *Union* (Cong'l) Ch., Green Bay, Wis.

Dismissions

Evans, Daniel, *North Ave.* Ch., Cambridge, Mass., March 18, to take effect March 31.

Weeden, Chas. F., *Central* Ch., Lynn, Mass., March 23.

Meetings and Events to Come

Boston Ministers' Meeting, Pilgrim Hall, April 5, 10.30 A. M. Holy Week service; leader, Rev. F. E. Emrich, D. D.

Y. W. C. A. Second Biennial Convention, St. Paul, Minn., April 22-26.

Oklahoma Conference, El Reno, Okl., April 27-29.

Woman's Board of Missions Friday meeting, Pilgrim Hall, 11 A. M.

Becky Sharp thought she could be virtuous on five thousand a year; Socialists believe that everybody will be virtuous on two hundred.—*Exchange.*

The Best Spring Medicine

It is as easy to prove that Hood's Sarsaparilla is the best spring medicine as it is to say it.

Spring Ailments are blood ailments—that is, they arise from an impure impoverished, devitalized condition of the blood; and Hood's Sarsaparilla purifies, enriches and revitalizes the blood as no other medicine does.

It is the most effective of all blood medicines.

There is a Solid Foundation for this claim, in the more than 40,000 testimonials of radical and permanent cures by this medicine, received in two years, this record being unparalleled in medical history.

Hood's Sarsaparilla

Cures all spring humors, all eruptions, clears the complexion, creates an appetite, aids the digestion, relieves that tired feeling, gives vigor and vim.

Begin taking Hood's Sarsaparilla today. Get it in the usual liquid form or in chocolated tablets known as Sarsatabs. 100 Doses One Dollar.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 26

Mrs. James C. Alvord of Hopedale presided and gave a helpful talk based upon the passage, "Let the peace of God rule in your hearts," with emphasis upon "Let." Mrs. Joseph Cook referred to the International Opium Conference at Shanghai, whose sessions closed Feb. 26 (see *Missionary Herald* for April). Miss Mary L. Page reported by letter work in the Woman's Board school at Madrid.

Mrs. Capron read, from Miss Russell of Peking, a beautiful tribute to Dr. Ament, who was honored by his co-laborers and possessed mighty influence among the Chinese.

Miss Kyle read a letter from Miss Marian G. MacGown of Tientsin, reporting visits at Tung-chou and Peking. She says: "While in Peking I had the good fortune to see the big dragon boat which was burned for the Emperor at the end of the second month of mourning. It was made on a bamboo frame covered with silk and painted. It was the full size of the marble pleasure boat at the summer palace." She also gives an account of a station class at Hsiku, started by Miss Mary Porter. Forty-seven are in attendance, including teachers and babies. The little ones are learning to repeat their Tri Metric Classic; the older ones are learning the Catechism; the women are reading selected texts and prayers, and then the Gospels.

A letter from Miss Jenny Olin of Kusaie, dated Dec. 29, but just received, gives an account of Christmas at Lelu. She gives an account of the celebration at Mwot on Christmas eve, where they closed in the veranda with cocoanut leaves or large thatch palm leaves, to accommodate both the school and Kusaieans on that side of the island. With recitations, music and the distribution of presents they made a happy time of it. The letter inclosed a check for seven dollars for the Woman's Board, the contribution of the Kusaiean church for the rebuilding of the girls' school on that island. This is their first contribution for any outside work since the cyclone laid waste their church.

Personalia

A reconstruction of the Liberia Commission, rendered necessary by the declination of Professor Hollander and Booker Washington, who were unable to find time to go, leaves Mr. Robert C. Ogden as chairman. The other members appointed by President Taft are W. Morgan Shuster, formerly collector of customs for the Philippines, and Emmet J. Scott, private secretary to Booker T. Washington.

Miss Marianne Hearn, who died in Barmouth, Eng., March 16, was a writer of prose and poetry of some note. She had been a regular contributor to the London *Christian World* since its beginning in 1857, under the *nom de plume* of Marianne Farningham. She was the first and only editor of the English *Sunday School Times*. Some of her hymns are well known in this country, and are included in Sankey's and other popular collections.

Rev. Dr. James E. Gilbert, secretary of the American Society for Religious Education, died in Washington, D. C., March 26, aged sixty-nine. He has been the chief executive officer of that society, which he organized himself, since its beginning, twenty years ago. He was a minister of the Methodist Episcopal Church, and a writer and teacher of some note, especially on Sunday school and Biblical themes. His expositions appeared in a number of daily papers.

The feature of the March meeting of the Colonial Society of Massachusetts in Boston was an interesting and valuable paper by Rev. Morton Dexter, contrasting the methods and character of the Plymouth and Jamestown colonies. Especial emphasis was laid on the difference between the Plymouth wives and mothers and the women of Jamestown. Mr. Dexter was for many years an editor of *The Congregationalist*. He has just sailed, with his wife and daughters, to spend several months in Europe.

Rev. John W. Drury, D. D., who died, March 21, in New Brunswick, N. J., was a prominent personality in the Dutch Reformed Church. He had been editor of the *Christian Intelligencer* for more than twenty years, had been president of the General Synod of the Dutch Church, and was an able preacher and writer. His rare companionable qualities won to him many friends. He was threescore years and ten and was in active service and full enjoyment of life till near the time of his departure.

The credit for the success of the round-the-world cruise of the fleet goes mainly to the President who ordered and the admirals and captains who commanded it. But a large share is really due to the late Rear-Admiral George Converse, who died in Washington, March 29. He was chief of the bureau of navigation and supervised the assembling and equipment of the ships. Admiral Converse entered the navy just at the close of the Civil War and saw little actual fighting. He was, however, one of the chief forces on the constructive and administrative sides of the new navy and continued in service after his formal retirement as president of the board of construction.

Though the Smith College trustees say that they have not yet selected a new president to succeed Dr. L. Clark Seelye, they have not succeeded in keeping out of the papers the fact that indications point clearly to the choice of Rev. Marion L. Burton, Ph. D., pastor of the Church of the Pilgrims, Brooklyn. His intellectual equipment and his warm, religious spirit would make him thoroughly acceptable to the churches in New England, from which come so many of the pupils at Smith. But we imagine that the Church of the Pilgrims, over which Dr. Burton was installed only four months ago, with so many demonstrations of satisfaction and hope for the future, will have something to say on the subject.

When President Taft wants to get an intimate view of the Orient from a man who looks at the world from the standpoint of a Christian statesman, all he needs to do is to send for one of his Yale classmates, Dr. Harlan P. Beach of New Haven, who is one of the first authorities on the subject, as our readers very well know. That our new President recognizes this fact is altogether probable. At the dinner in Washington inauguration week, when he was the guest of forty of his classmates in one of their memorable but altogether private meetings, Professor Beach was present even though obliged to carry his arm in a sling, having been laid aside some weeks previous with a bad accident. The *Yale Alumni Weekly* reports that the President expressed to Dr. Beach an eager desire to have a long talk with him.

If Christianity does not dominate the heathen East, the heathen East will dominate Christianity.—*Bishop Lawrence.*

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Deaths

ABBOTT—In Oneida, N. Y., March 2, Mrs. Martha B. Abbott, aged 95 yrs., having been for seventy-eight years a member of the church at Williamstown, Vt.

BEAMAN—In Bradford, N. H., Feb. 4, Abby R., daughter of the late Alexander Beaman, formerly of Chelsea, Mass.

EMERSON—In Springfield, Mass., March 14, Alice Goddard Emerson. Mrs. Emerson was born in Claremont, N. H. She was the daughter of Edward L. and Elizabeth Worth Goddard. She spent her early life in her native town. In 1869 she married Moses R. Emerson of Claremont. Mr. Emerson died in 1902, and since his death Mrs. Emerson made her home, first in Newton Center and later in Worcester. She was a lifelong and faithful member of the Congregational Church and active in missionary and Sunday school work.

SMITH—In Hallowell, Me., March 17, after a brief illness, Miss Sylvina Smith, aged 83 yrs.

STONE—In St. Johnsbury, Vt., March 11, Sarah Fairbanks, widow of C. M. Stone, aged 77 yrs.

MRS. FRANK BENNETT

Mary Elizabeth Rood, beloved wife of Frank Bennett, daughter of the late Rev. Thomas H. Rood of Westfield, Mass., died at Detroit, Mich., March 25, 1909. Her husband and two daughters survive her; also her mother and two sisters: Miss F. Eloise Vining, Westfield; Mrs. (Rev.) Dwight M. Pratt, Cincinnati, O. Rare in spiritual refinement, self-forgetful love, unselfish ministry, she was loved and admired by all who knew her.

SARAH FAIRBANKS STONE

The death in St. Johnsbury, Vt., on March 11, of Mrs. Sarah Fairbanks Stone removes the last member in her generation of one branch of a distinguished family. Her father, Erastus Fairbanks, was twice governor of Vermont, and her brother, Horace Fairbanks, was also governor of that state. Another brother, Col. Franklin Fairbanks, was closely identified with one of Vermont's chief industries, and exerted wide influence in civic and ecclesiastical affairs. Her sister, whose death preceded her own by a few weeks, was the wife of the late Rev. Dr. C. L. Goodell of St. Louis.

She thus entered by birth into a noble inheritance of opportunity which it was her privilege to improve in a notable degree. After graduation from Mt. Holyoke Seminary, in 1851, she taught for a time in St. Johnsbury Academy, whose foundation and history are so closely identified with her family. In 1858 came her marriage with Charles Marshall Stone, and the establishment of a home in St. Johnsbury which has ever since proved itself to be a source of unfailing service and good cheer. Three children survive their mother: Miss Mary E. Stone and Arthur F. Stone of St. Johnsbury and Philip H. Stone of Pasadena, Cal.

Mrs. Stone's personal presence, combining as it did unusual comeliness, dignity and ease of manner, was an index to her character. "Culture" is a term that is worn pretty nearly threadbare, but that type of culture which has been defined as "the exercise of balanced and regulated faculty" she possessed in high degree. Deeply religious, her spiritual life was still free from any trace of sentimentality; zealous in good works and feeling her full share of responsibility for the tone of the community life, she yet steadily grew in that rare quality of tolerance which respects the bounds of others' freedom. One needed to share her serviceableness in cases which involved not merely sorrow but wrongdoing to realize how humble and childlike her naturally high spirit could become; and how in dealing with the needy and the erring she put away every suggestion of patronage. Her character, indeed, was of that humane and wholesome type to which all experience pays tribute; she loved the goodly frame of earth and had seen much of it; the humorous elements in life made as quick appeal to her as did the tragic, and she felt their mysterious intermingling. She was devoted to the welfare of the North Congregational church, which she joined in 1850, and her knowledge of its history and *personnel* made her service to ministers and fellow-members unique. Her physical vigor remained little impaired up to the last illness, and her interest in life was with her to its close. Death has claimed a rare example of what we are wont to call the old New England type; yet her quality was such that those of us who knew her best must always think of her as belonging to the present rather than the past, and ever growing in grace and in the knowledge of her Lord.

E. M. C.

The third week in March 20,683 immigrants from Europe landed in this country. Since the beginning of the year the arrivals by steerage from foreign ports have been three times as great as for the same period last year, and the departures of the same class have been less than one-third as great. This contrast indicates the growth in a year of confidence in our business future.

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THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

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The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society: those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Massachusetts and Boston

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Christian News

The American Sabbath Union celebrated its twentieth anniversary, March 26, at the Marble Collegiate Church, New York, N. Y. Addresses and reports were given by Rev. D. J. Burrell, D. D., Canon W. S. Chase and the retiring secretary, Rev. F. J. Stanley, D. D. Rev Dr. G. W. Grannis was chosen to succeed Dr. Stanley. The constitution was so amended as to broaden the scope of the association, and the name was changed to The Lord's Day Alliance of the United States.

A religious census of the Harlem district of New York City is now being taken under the leadership of the New York City Federation of Churches. The territory to be examined had, in 1905, a population of 147,000. Already some 12,600 families have been visited. Of the 6,138 Jewish families among these, 4,941 declared themselves without church homes; the same statement is made by 1,281 of the 4,046 Protestant families, and by only 288 of the 2,387 Roman Catholic households.

The interest of laymen in missionary movements spreads more widely every month. More than 700 men of the Reformed Church met in missionary convention at Harrisburg, Pa., March 16-18, and carefully considered the relation of their denomination as a whole to mission work. The convention appointed a permanent executive committee for the Laymen's movement; raised money to employ a permanent secretary; and undertook to add $100,000 to the church's offering of last year.

Just before sailing from England on his round the world mission tour, Rev. F. B. Meyer spoke of the expectancy with which he looked forward to meeting, in Japan, China, and even in the kraals of Africa, the new spirit which has been so evident in Turkey, Persia and India, as well as in Russia and Germany. Mr. Meyer's itinerary, after leaving Post Said, April 21, includes the Malay Peninsula, Singapore, ten days in Hongkong, Foochow, Shanghai and various Chinese ports and mission stations. Some 1,200 missionaries will be addressed at the health resorts in China. The return journey will be by the Trans-Siberian railroad.

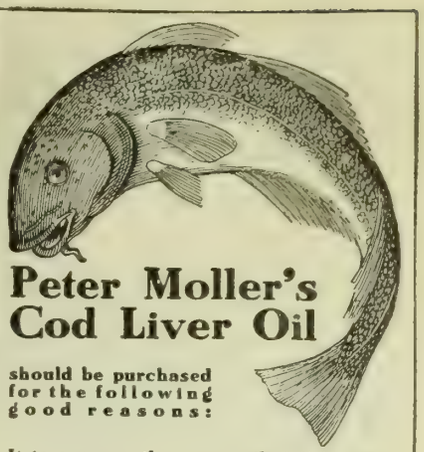
The Syrian Protestant College at Beirut, whose president is Rev. Dr. Howard S. Bliss, has students of many nationalities and religions, and no attempts are made to proselyte them, but they are treated as one body and required to attend daily chapel services of worship. Not long ago more than one hundred Mohammedan and Jewish students agreed together not to attend chapel and not to leave the college if expelled. The authorities wisely gave them the privilege of remaining till the close of the term, excusing them from compliance with the custom and rule of the college. But they have decided that no student will be admitted next term who does not accept the conditions of admission, one of which is attendance at chapel.

The *Sunday School Journal* of the Methodist Episcopal Church, its official magazine for teachers, at the beginning of this year began the use exclusively of the American Standard Revision of the book of Acts as its lesson text. But so many remonstrances to this change have been received that the editor has felt obliged to restore the old version in parallel columns with the new one. Our *Pilgrim Teacher* and other Congregational lesson helps have been using only the American revision for three years and a half, and no dissatisfaction has been expressed. At the beginning, in response to invitations, several hundred superintendents approved the change, and in many instances they represented the unanimous popular vote of their schools.

The attack on Rev. George Jackson of Toronto for heresy because he does not accept the first chapters of Genesis as literal history, of which an account was given by our Canadian correspondent in our last issue, has aroused much indignation in England and Scotland. The London *Christian World* says there is not a word in his address which provoked the attack on him that would not be accepted by all the most trusted leaders of evangelical Christianity in Great Britain. The *British Weekly* does not know any Old Testament scholar of reputation who maintains the literal interpretation of the early chapters of Genesis. The Methodists of Edinburgh, where he led his great mission enterprise for so long, who spared him to Canada with great reluctance, are saying that they will gladly take him back.

Recognizing the new spirit abroad with reference to work for delinquent or unruly children, and hoping to acquaint parents and teachers with results achieved in this new spirit, Rev. A. E. Winship initiated and found able assistance in arranging for an educational campaign, to be held in and near Boston, April 21 to May 2. One meeting will be held daily in Boston and one in some suburban city. Among the speakers will be Dr. L. H. Gulick, champion of the Playground Movement; Bert Hall, the newsboy truant officer, of Milwaukee; Roland P. Falkner, formerly commissioner of education in Porto Rico; John E. Gunckel of Toledo; Lee F. Hammer; Julia A. Richman and others. Associated with Mr. Winship in this campaign are the superintendents of schools of Boston and surrounding cities and many well-known educators.

Dr. W. J. Dawson expects to sail for England with his two daughters by the Red Star SS. Zeeland, from New York, on April 10. His object is to conduct a series of evangelistic services at Southport, Blackpool, Swansea and several other places. His services have been sought by a number of prominent cities, and he will not be able this summer to respond to all the calls. He expects to continue such work in England till June 12, when he returns to the States to take up his summer engagements at various Bible schools and Chautauqua assemblies. Dr. Dawson has recently sold his home in Taunton, in order that he may remove nearer to New York in October. His plans for a future residence are, however, not yet determined. In the meantime all correspondence concerning engagements for evangelistic and other services in the fall should be addressed to 61 Summer Street, Taunton, Mass.



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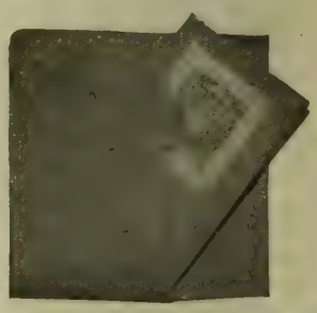
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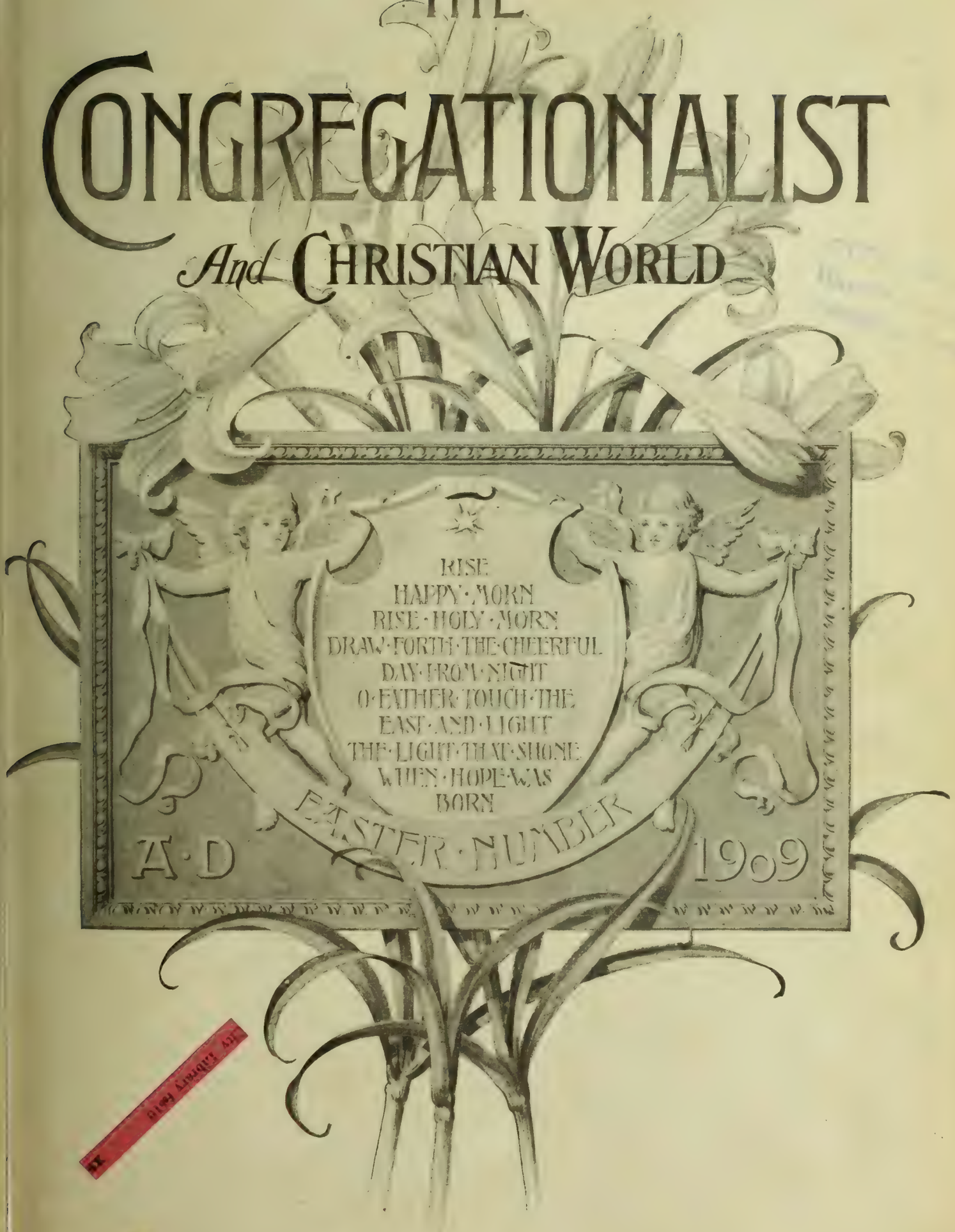
"I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me, if I can. I will see it gets exercise."

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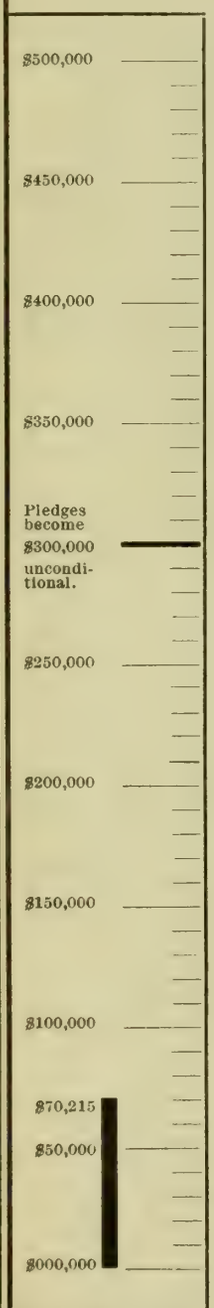
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FOR OUR COUNTRY AND THE WORLD

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KEEPING THE EASTER FESTIVAL

When the oldest of our Missionary Societies began work, not quite a century ago, observance of Easter in Congregational churches and by Congregational people was almost unknown. Few if any distinctly Easter services were held and rarely was an Easter sermon preached on that particular day. Today the Congregational church is a rare exception which does not observe Easter, with special music and a wealth of flowers. It is a true Christian festival when fittingly kept. No better key to its keeping than the apostolic words, "Christ our Passover is sacrificed for us, therefore let us keep the feast."



Scale showing subscription to Saturday, April 3, 1909, with point below which pledges are conditional.

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Is the Occasion for Easter Rejoicing

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WHAT SO WELL IN KEEPING WITH EASTER AS THUS TO KEEP THE FEAST

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending March 27	**$64,212.65**
Received for week ending April 3	**$ 6,003.00**
Total to April 3	**$70,215.65**

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Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

Contents 10 April, 1909

EDITORIAL 465-470
- Event and Comment
- Editorial in Brief
- Living the Resurrection Life
- The Jesus of History and the Christ of Today
- How Faith Saves

CONTRIBUTIONS
- Great Affirmations of Immortality. Rev. Isaac O. Rankin 472
- Easter Joy—a poem. Ella Gilbert Ives 473
- The Completeness of the Victory of Christ—a sermon. Rev. Marion L. Burton, Ph. D. 474
- Peter and John Running to the Sepulchre—a poem. Rev. L. H. Thayer 475
- Christ the Friend of the Humble, with picture by Lhermitte 476
- A Child's Impressions about Death. E. A. Hunter 477
- Permanent Results of the Welsh Revival. Rev. C. M. Southgate 478
- Easter by the Arno. Elizabeth K. Hall 479
- A Church Beautiful. Joseph Hayes Chandler 480

THE MAN IN THE WEST 471
IN THE CONGREGATIONAL CIRCLE 470
THE CHILDREN'S PULPIT 478
CLOSET AND ALTAR 478
THE FIRELIGHT CLUB 482
THE SUNDAY SCHOOL—Lesson for April 18 483
FOR ENDEAVORERS—Topic for April 18 483
AMONG THE NEW BOOKS 484
CHURCH AND MINISTERIAL RECORD 497
CHURCH NEWS
- Dr. Gunsaulus in a Professor's Chair 485
- Aggressive and Fraternal 485
- Facts and Features 486
- Boston 488
- New York 488
- New Type of Evangelism 488
- Chicago 490
- Lenten Sermon Topics 491
- A Man's Job 492
- The "Together" Campaign 494

MISCELLANEOUS
- Why They Get into Debt 475
- Children's Easter Hymn 478
- Sayings and Doings 481
- Woman's Board Meeting 485
- Canada Planning a National Missionary Policy 487
- Sir Andrew Fraser 487
- Sparks from Other Anvils 489
- Biographical 493
- C. S. S. and Publishing Society 493
- Christian News 496
- Deaths 498
- Tangles 499
- Personalia 500

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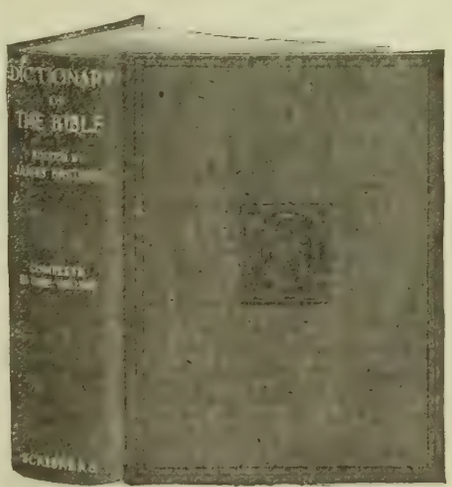
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The book is 6 inches wide, 9½ inches long, 2½ inches thick and contains 1,245 pages, with an appendix of plans and maps. The initial costs for composition, plates, etc., exceeded $5,000.00.

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The general editor gives, in the preface quoted below in part, a few brief sentences showing the aim and scope of this remarkable undertaking to condense in the limits of one volume, even of such generous size, so vast a subject, incorporating **"the most assured results of modern scholarship,** whilst avoiding opinions of an extreme or precocious kind."

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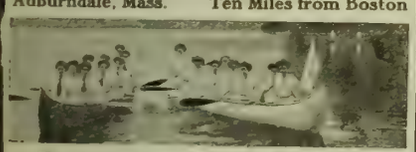
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Event and Comment

The Call of the Beyond

We find it hard to believe that the dwellers in the Southern hemisphere can adequately celebrate Easter. With us it is intimately associated with the new life of the awakening earth. With them it comes in the autumn, in the midst of falling leaves and dying flowers and the preparation of nature for its winter sleep. Probably few of the many who will celebrate the coming Sunday as the anniversary of the resurrection of our Lord realize how much they inherit from pagan ancestors and antecedents who never heard of Jesus Christ for the joy in the springtime. Yet for all his disciples Jesus risen is the central figure of the glorious day, and the only path that leads to its splendor is through Good Friday. He gives to nature the meaning which transfigures life. Have you been drawn to the Christ by the spell of his personality and presence till you can say as Peter said, "Lord, thou knowest that I love thee?" Have you appreciated his redeeming and transforming power for individual men and women and for the world till you gladly acknowledge that his claim on you to carry on his work is supreme? Have you seen that the crown and glory of his work was in giving up his life on the cross and all that his life contained of precious meaning because of his passionate love for mankind, till you can say as Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ?" Then you have the spiritual vision to see the splendor of his resurrection and the open ear to hear the call of the beyond. To love Jesus Christ because you feel the majesty and the attraction of his personality, to follow and obey him because you acknowledge him as supreme Lord, to suffer with him the tragedy of the cross in sympathy with his redeeming grace and love, is to know the power of his resurrection. It is to experience immortality. This is the Christian's Easter. "He that hath the Son hath the life."

Twenty-Five Years in a City Pastorate

We gladly join with Dr. George A. Gordon's many friends in all branches of the church and in all ranks of society in congratulating him upon having run his race so honorably and successfully for twenty-five years in the pulpit and pastoral service of one of our most historic and influential churches, the Old South in Boston. If the beginning of his pastorate was attended with some straining of the ties between the church and its young minister on the one hand, and certain brethren without, the differences and misunderstandings of those earlier years have given way to well nigh universal regard and confidence. There may be some who still look upon Dr. Gordon as an "unsafe" leader; but if there are such, we wish they could know the man and take the true measure not only of his rare intellectual abilities, but of the depth and purity of his soul life. Congregationalism certainly is roomy enough for George A. Gordon and men of his type, and any body of Christian churches would be strengthened by his association with it. We have not always agreed with him on points of theology or ecclesiastical polity. We expect to disagree with him from time to time in the future; but we have watched the steady growth and ripening of his powers, as the young man of a quarter of a century ago through hard labor in his study has attained the mastery of his great native gifts. We have noted, too, the outgo of his influence through his own pulpit and that of our leading educational institutions which he is often called upon to fill, through his books and occasional addresses, and most of all through the constant impact of his own rugged and devoted personality. May the current demonstrations of affection and esteem enhearten Dr. Gordon for the next stretch in his course, and may he be long spared to be a true prophet of righteousness and of the religion of Jesus Christ!

The Reaction of a Church on a Pastor

In enumerating the forces that have combined to lift Dr. Gordon into a place of prominence in Boston and New England, he himself would name first, we believe, the Old South Church itself. To few pastors is such an exceptional advantage given in an environment of so many strong men, many of whom he has brought into the church, and in the unusual financial resources at the command of the Old South Society. The money problem has never troubled Dr. Gordon, nor the down-town problem, nor the one-man-rule problem, nor some of the other difficulties and handicaps with which many a pastor has to contend. With wisdom and with generosity have the Old South laymen administered the funds at their disposal. The aim has not been simply to perpetuate a historic religious institution, but to serve the denomination and the city. This last year nearly $30,000 have been contributed to local churches to assist them in the payment of their debts or in helping them meet extraordinary financial situations. A good work of a mission character is carried on at Hope Chapel. The benevolent contributions of the members through the church treasuries amount to more than $50,000 annually. The Old South is still a family church, but it is also a working church, as its numerous organizations and their activities show. Moreover, the democratic ideal, as Dr. Gordon said in his last Sunday's sermon, has ever been regnant. All this is due not to the present pastor only but to the momentum contributed by such former leaders of the church as the beloved Manning and Blagden, and also to the spirit of co-operation and earnestness that characterizes the lay membership today. "Why, the Old South will live a thousand years," said Dr. Gordon, with a characteristic burst of his enthusiasm the other day. "It must go on with such a past and such a present-day equipment." Would that we had in every city one such church at least, undisturbed by the ebb and flow of the population, sufficiently equipped financially, and with wise and energetic leadership, to be a kind of cathedral church in local Congregationalism.

Selfish and Unselfish Churches

The public discussion over the proposal to close St. John's Chapel in lower New York has directed attention to the financial affairs of Trinity Church. The *Churchman* says that though it is potentially the greatest Christian asset in the Metropolis, it is not a self-supporting parish. The combined churches of Trinity parish have nearly 7,000 communicants, among them some of the wealthiest families in America, yet the interest on trust funds is taken to pay the expenses of administering the Church. Last year, excepting a few thousand dollars in pew rents, the congregation contributed nothing to its support. Its property,

assessed at $17,600,000, is exempted from taxation. The total contributions for both foreign missions and work in our own land were $3,237. The *Churchman* contrasts with this record the figures for the Fifth Avenue Presbyterian Church in the same city. Its property is valued at $2,000,000, and its 2,080 members contributed last year $352,000, of which $52,093 went to home missions, $30,250 to foreign missions and $159,000 to miscellaneous charities. The *Churchman* says that Trinity Corporation, with a gross income last year of $791,000 from its productive property, did not give one dollar of this to the extension of the Church outside of its own parish. In face of such facts, it is not strange that the question should be pressed why its vast wealth should escape all burden of taxation, while money bequeathed for religious and charitable uses must first have taken from it a considerable percentage by the state. And most people will be ready to reiterate the *Churchman's* position that "a public conscience and a public opinion must be created that will demand a truly righteous use of this great historic church for God and for the country."

A New Appreciation of the Church

Bishop Lawrence has recently spoken of the fact that there is coming a reaction from that "pleasant individualism" which has made so many people in recent years indifferent to the church as an institution. He thinks that right-minded men and women are not at liberty to ignore the claims and obligations of an institution which has so long blessed the world, and which might be made a still greater instrument for good if it could only have the active sympathy and co-operation of the persons who at heart believe in its ideals and aims. Dr. Lawrence speaks not primarily in the interests of the Episcopal Church, of which he is such an influential member, but of our common Christianity. We wish his words might go home to a good many men whom we know and meet from time to time in social relationships. They care for the moral betterment of the community. They listen eagerly to discussions of movements bearing on personal and corporate righteousness. Many of them are as exemplary husbands, fathers and citizens as is the average church member. Why, then, do they hold aloof from organized Christianity any more than from educational or philanthropic organizations? If they have come to look upon certain churches as inert, unprogressive, unproductive, cannot they find among all the varied types today one suited to their tastes and convictions? Find out, if you can, church people who read this paper, why your neighbors and friends do not stand with you in the work and worship of the church. No form of revival effort counts for more than the tactful, patient approach to those who by inheritance, training and by the promptings of that which is best within them belong in the ranks of the Christian organization.

Governmental Economy

Individually most of the American people have been practicing economy with praiseworthy diligence in the last few months, but as communities and as a nation they have been recklessly extravagant and careless. For this is the field of what is theoretically everybody's business, but practically is the concern of the indifferent or selfish public official. The President has taken the matter in hand and asked his cabinet officers not merely to be careful but foresighted. He would have from them the exact and prudent budgets which the head of a great business demands from his heads of departments. One of the uses of the present tariff discussion is that it is bringing home to thoughtless citizens the fact that a tariff is a tax, and that for Government extravagances they must take their share in paying. Women are startled to discover that battleships are built out of their glove and stocking money. We are likely to see attempts, therefore, in the near future, to get rid of the present deficit by cutting off at the spending rather than by gathering at the tax-collecting end. This way of economy is the open secret of the success of great business enterprises. The railroads which have been raised from embarrassment to prosperity under the control of the much discussed Mr. Harriman owe their relief to careful and systematic thrift and nursing of resources. The mere standardization of supplies counts for a large share in this advance of wealth. Mr. Harriman is to be listened to with respect, therefore, when he urges economy upon our varied governments, for he is a past master of the art, whatever other arts he may employ. If our municipalities were managed as thriftily as our railroads they would not be on their present highroad toward bankruptcy.

A Great Ideal for a Great City

The plan launched last week at a large meeting of representative citizens to secure certain marked improvements in the corporate life of Boston has behind it the energy and wisdom of a number of able and public-spirited citizens, some of whom have already made large contributions to educational and civic advancement. Two great merits of the plan are its definiteness of aim and the inclusion in its support of all right-minded people in the metropolitan district. Sixteen distinct ends are proposed, among which are the expert accounting of the city's finances, careful attention to the public health with a view to overcoming as far as possible such scourges as tuberculosis, an intelligent system of transportation, the best utilization of all the artistic and physical possibilities in behalf of the outward aspects of the city, a system of neighborhood and district centers to which all the people shall resort for wholesome recreation and for supplementary education and a comprehensive plan for wage-earners' insurance and old age pensions. Even the most sanguine advocates of this scheme do not expect to realize all these ideals in the course of six years, but they hope by that time many of them will at least have been initiated, and from now on earnest propaganda will apprise all types of citizens concerning the plan. Headquarters have been opened, and thither citizens are invited to come who wish to ally themselves with the movement, which has already won the indorsement of many prominent men.

The Moral Interests Involved

This is not the first time that the subject of a better Boston has been agitated, or that efforts towards its realization have been made on the part of this or that organization or group of individuals, but what gives distinction to this movement is that it seeks first of all to co-ordinate all the elements that should have a part in bringing about "a finer public spirit and a better social order." The churches, for example, were represented at the initial meeting by George W. Coleman, a prominent Baptist, while among the other speakers were men identified with other organizations, working for the public good. It is not to be a "kid gloved" movement, or one participated in only by those whose political or social record is entirely invulnerable. There will be of course no place for politicians who have hitherto fattened year after year at the people's expense; but the help of all parties and workers is sought, and the plan has in view particularly the welfare and advancement of the least favored elements in the population, who in the long run suffer most from misrule and inadequate provision for their physical and educational needs. This movement is not the direct outcome of the Chapman revival; but believers and workers in that awakening, as well as its numerous converts, may well co-operate with the leaders in this plan for Boston 1916. We hope, too, that the newly formed Federation of Men's Church Clubs will see in this organization just the definite field for labor which they are now seeking. No selfish purposes, we believe, animate its originators and directors. They are giving both time and money in order to help make Boston an ideal city. Their altruism should commend their movement strongly to the Christian church, and not only in Boston but in every other city suffering from a lack of efficient and sufficient moral energy in the body

politic, the church should strike hands with clean men, whatever their faith be, to bring about real brotherliness in the community and through that brotherliness to make all our cities more like the ideal city of God.

Immersion not Divisive

Has Rev. C. F. Aked of the Fifth Avenue Baptist Church, New York, come to the United States to infuse into American Baptists the leaven of their English brethren? Not long ago he announced his plan to introduce a ceremony for the public dedication of infants by their parents and the church. Now he appears in an interview reported in the *New York Globe* as saying that "Baptist principles," as they are called by Baptists, are no longer exclusively held by that denomination, but have become a part of the common stock of the self-governing churches of this country. He has been surprised to discover that the only reason for which Baptists in this country maintain their separate existence as a sect is the immersion of adult believers. With that position he has not the remotest sympathy. He cites the example of Rev. F. B. Meyer, who was trained in a Baptist theological college and was president of the Baptist Union of Great Britain while he was pastor of a Congregational church in London, and he says, "I could accept the pastorate of a non-Baptist church, a Presbyterian, or a Congregationalist, or some other church, always provided that I was not expected to subscribe to some preposterous creed, conceived in ignorance and born in superstition in the dark ages of European history." Dr. Aked prefers and recommends baptism by immersion, but he would not maintain a denomination solely for the purpose of keeping up this distinctive form of the rite. He does not think Baptists are yet ready to accept his position and believes that an attempt to force it on them would be divisive. But he believes "the good sense of the American people will sooner or later insist on the modification of sectarianism in the direction of unity." It is hardly necessary to add that, while most Congregationalists prefer baptism by sprinkling, they would not maintain a distinct denomination in order to perpetuate this as the only form of the baptismal rite, but would gladly unite with Christians who would allow each disciple of Christ to choose the form he values most.

An Indian "Uprising"

Exactly what reasons induced a leader of the Creek nation, called Crazy Snake, to flee with a band of Indians and half breeds into the Hickory hills we cannot find out from newspaper reports. It is said that the trouble broke out when a company of white sheriffs went to arrest some Negro cattle thieves, March 25. Some Indians were said to have defended the Negroes, three of whom were killed, a number wounded and forty-one arrested. The next news was that Crazy Snake and his band had fled to the hills, pursued by five companies of Oklahoma militia, and two sheriffs had been shot by a Seminole Indian. Meanwhile some of the deputy sheriffs had caught the son of Crazy Snake, a college bred youth, and by torturing him had wrung from him information as to his father's whereabouts. As Crazy Snake is reported to be wounded and is likely soon to be captured and brought to trial, perhaps the real truth about the "uprising" will be learned, and we may also learn whether or not it is lawful for state officials to hang a man to a tree till he is nearly dead, when no crime is charged against him, in order to force him to be a witness against his father. It is several years since we have seen news of this sort about Indians. Judging from what we used to see, it is at least possible that the "uprising" was as much the work of whites as Indians.

Sunday Liquor Sales in New York

Everybody is agreed that the present liquor law of New York works more or less in the interest of vice. The provision which links liquor selling on Sunday with hotel accommodations has resulted in the growth of hundreds of places with just sleeping accommodation enough to meet the requirements of the law—Raines hotels, as they are called—many of which are used for evil purposes. A bill before the legislature proposes to put an end altogether to this well-meant but ill-working provision and to confine Sunday selling to places which are cut off from communication with other rooms. The opponents of the bills are the saloon keepers, who profit by the present system, and the religious people who object to the legalization of Sunday sales under any conditions. In favor of the bill are Dr. Parkhurst and his friends, who convinced themselves long ago that Sunday sales already legalized cannot be prevented and should be further limited as to time and place. The chairman of the temperance committee of the New York Presbytery and other ministers also approve of the bill. The problem is the most difficult one which any American lawmaking body has to solve. The conditions are such that no legislation will satisfy either extreme of opinion. But it would appear that some gain at least would come from the closing of the dangerous Raines hotels and the limitations of sales proposed in the pending bill.

Cuba as a Free State

The last soldiers of the United States garrison have now been removed from Cuba and the island is free from any evidence of foreign control. Vice-President Alfredo Zayas has been visiting us as an envoy of good will and in support of favorable treatment in trade relations. He wishes to encourage settlement and the investment of capital in Cuba. The first weeks of Cuban freedom have not been free from threatening incidents, such as the introduction of a bill into congress forbidding alien ownership of real estate and the ruthless punishment of a small group of rural guards who were led or scared into what looked like an attempt at revolution. The bill met with defeat and the words of the vice-president seem to show that the doctrine of Cuba for the Cubans has no official sanction so far as business opportunities are concerned. The least hopeful tidings which reaches us has to do with the treatment of public office as a means of building up the personal fortunes of men in power and the stagnation of business while the new government is on trial. The former is the way of many of the Latin republics, the latter is only natural in a country where some desire and others fear the breakdown of the government as a step toward the resumption of control by the United States. That is among the last things we desire. We remember, for instance, that much the largest element of immigration into Cuba since the war of liberation has been from Spain and do not hope to see English the language of the island. And we dread for both parties the difficult race problems which would arise. President Gomez, for example, is of mixed African and Spanish blood. He would not be welcome, we fear, even as a visitor—much less as an honored fellow-citizen—to the parts of the United States nearest Cuba. We have every reason to encourage the Cubans in the love of their rich and beautiful island and to hope that they may be good neighbors in a long succession of coming years, governing themselves.

"Votes for Women"

Women who want the ballot have held recently large popular meetings in New York, Albany, Boston and other cities, and have had hearings before committees of many state legislatures. The fact that in such states as New York and Massachusetts they have won no support for their cause greater than in former years indicates that their sex do not want to vote as yet. For whenever the majority of intelligent women in any nation representatively governed want the privilege and responsibility of voting for persons to be intrusted with its government they will get what they want. They are as capable as men are of weighing the reasons for and against their assuming that responsibility, and if they

decide for it they will carry with them the majority of those who now vote. Perhaps the social prejudice against woman's suffrage is still the greatest obstacle to the progress of the cause, especially in the Eastern states. We suspect, however, that differences of opinion among its advocates as to how it shall be gained and what shall be done with it when it is gained have much to do with both the increase of the clamor and the halting of the movement. Some of the most active advocates of votes for women in this country have come from England. They seem to enjoy speaking in any country where they can get a hearing as much as in their own. In England there are ten suffragist societies, each with its own program of operations and so opposed to the methods of the others that it cannot unite with any of them. Some of these speakers ambitious for leadership, according to London newspapers, have come from the colonies and the Continent. Their claims to represent the women of England are resented by many of those women. Those suffragists who are most eager to keep in the limelight are most bitter in their resentment of their more quiet and retiring sisters. They glory in ascensions in balloons bearing big advertisements, in raiding the House of Commons, trying to get into the house of Prime Minister Asquith, defying the police and getting into jail. Last week a band of these women, assembled from different cities, attempted to enter the Parliament buildings, marching through the streets carrying banners with suffragist mottoes, and headed by a band playing the Marseillaise. Being driven back by the police, eleven of the most disorderly were arrested, and elected to serve sentences of from one to three months in Holloway jail rather than furnish sureties for their good behavior. It would be a sorry day for England or this country when the majority of respectable women should follow such leaders to the polls.

The Servian Surrender

With the coming of spring all immediate uncertainties in regard to the Balkan situation have cleared themselves and the long game of diplomacy is over. It is one thing to write provocative or evasive notes when armies cannot move, and quite another to hold out against superior strength when the rivers are free and the roads are open. The abandonment by Servia of every shadow of expectation must be set down to the account of the Japanese victory over Russia and the consequent Russian exhaustion. Servian dynastic weakness, of course, contributed to the result. But the real question all along was whether Russia would fight to preserve her leadership of the aspirations of the Southern Slav races. The threat of war by Russia, backed by the needed support of France and Britain, might have brought Austria and Germany to terms. But Russia had neither strength nor will and the ready Powers have had their way. Servia disclaims all interest in the absorption of Bosnia and Herzegovina by Austria. In return she receives some slight commercial concessions. Looked at in one way, this leaves Austria with less control of former Turkish territory than she had a year ago. The Sanjak of Novi Bazaar, lying between Servia and Montenegro—the other small nation of Serb blood—was garrisoned by her until recently and now reverts to Turkey. Her path to Salonica and the Aegean seems less open than it was before. On the other hand, her prestige is greater—so great, in fact, where Russian influence has waned, that some Servian statesmen are saying that the future of the Serb race may lie through its reconstitution as a part of the compound Austrian realm in an autonomous kingdom like Hungary, with the Austrian emperor on the throne. And this talk is rendered easier by the contempt in which the Servian reigning house is held and the talk of its withdrawal from Belgrade by the abdication of King Peter.

Only one institution in human society carries the dew of its youth, and through the conflict of the centuries still chants its morning song. It is the religion of Jesus.—*John Watson.*

Living the Resurrection Life

The resurrection came to meet a keen desire of man. The question, already centuries old in the great poem of Job, "If a man die, shall he live again?" had already in Christ's time become every man's question, and the answer of the Easter message met then and meets today the need and desire of every man who can accept it. Is there any way in which that answer can be put to a practical test in our own experience? We have no doubt at all that there is. We may treat ourselves as children of death, and so drag the growing weight of our years mournfully and doubtfully along toward the grave that shall cover them. Or we may accept by faith the call to an experiment of living the resurrection life, and find—as thousands in every generation have found—that we are children of immortality.

The question, after all, is not so much of the future as of the present. If we think of mere succession of years, no man can lay his hand upon any future day or hour. We must learn to think in terms of continuing growth and far-reaching, broadly planned endeavor. It is not reasonable or becoming in the children of the Eternal Father to plan as if they were the creatures of a day. This hour must stand related to the life of God, or it is an hour misspent. So, as the days go on, the faith of the resurrection vindicates itself and assures itself in our enjoyment and employment of the passing hours. Death must bring us unimaginable changes—the one wholly incredible and impossible change would be the degradation or extinction of the kind of life which we are already beginning to live with Christ on earth. They that sow to the flesh may of the flesh reap corruption. But, unless all moral distinctions are lost or confused when the heart stops beating, the eternal life begun on earth must be no less than eternal in any possible continuing life.

We commend, therefore, to our readers the beginning or more hearty continuance of the practice of the immortal life in the conditions of our mortality. To open, and keep open, personal relations with the unseen, but present Christ; to study human intercourse as something which must be our chief interest on and on; to seek the highest levels of thought and feeling; to attempt in simple faith in the experience of our own lives the present fulfillment of Christ's commanded prayer that God's will may be done on earth as it is done in heaven—these are the landmarks of the way that leads to the full assurance here and now of our immortality.

The Jesus of History and the Christ of Today

After spending considerable time in the unhurried reading of Prof. James Denney's "Jesus and the Gospels," * we place it deliberately in the foremost rank of the literary contributions to Christian theology of the present generation. The most momentous religious questions of our time have to do with the person of Jesus Christ. Is the life of faith in Jesus Christ today essentially the same as it was in the first Christian century? Is the ideal of the Christ which now prevails in the Church one with the Jesus of the Gospels? Are the claims of Jesus and his disciples as recorded in the New Testament substantiated by the history of the Christian Church and in the experience of living men? Professor Denney meets these questions in maturity of learning, with the temper of the scholar, in the undogmatic spirit of the learner. He is familiar with the literature of German, French and English criticism of the New Testament. He accepts and works on the basis of the main conclusions of modern historical study of the Bible. Whether or not his readers agree with him, he guides them along a plain path on solid ground, without ever offering violence to their reason, to conclusions concerning the person and work of Jesus Christ which every Christian would rejoice to find himself fully justified in adopting. We are

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*Armstrong & Son. $2.00 net.

glad to say that we do adopt them, and to acknowledge gratefully our indebtedness to Dr. Denney for confirming our faith and enlarging our intellectual apprehension of the Jesus of the Gospels as the Son of God and clarifying our spiritual vision of him as the Saviour of men.

This book considers first the conception of Christ in the primitive Church, as shown in the New Testament writings, studied in the order of time in which they were produced, beginning with the Epistles of Paul and ending with the Epistles of John and the Gospel according to John. The second part discusses the historical basis of the Christian faith, which the author finds in the resurrection of Jesus and in his self-revelation. Dr. Denney does not lessen his influence over his readers by showing that he has not wholly solved the problems by which many of them are perplexed. For example, he insists on the necessity to faith that the testimony of the Gospels as to the resurrection of Jesus be accepted as the record of literal facts. He says, "If we cannot speak of a bodily resurrection, we should not speak of resurrection at all." It took place on the third day after the crucifixion, which was the first day of the week, our Sunday. "This is perfectly definite and perfectly guaranteed." Yet, while insisting on the bodily resurrection and while accepting the account in Mark of the risen Jesus showing the wounds in his hands and his side, Dr. Denney halts at Luke's story that Jesus ate with his disciples after his resurrection. "There does seem something not only incongruous but repellant in the idea of the Risen Lord eating." It is not too much to suppose, Dr. Denney thinks, that this is an instance of Luke's tendency to materialize the supernatural.

Dr. Denney also, while resting on the genuineness and substantial accuracy of the gospel narratives of the resurrection, frankly acknowledges that no one has ever been able to harmonize the detailed accounts of that event in the New Testament. He says:

"It ought to be apparent that, so far as the fact of the resurrection of Jesus is concerned, the narratives of the Evangelists are quite the least important part of the evidence with which we have to deal. It is no exaggeration to say that if we do not accept the resurrection on grounds which lie outside this area, we shall not accept it on the grounds presented here. The real historical evidence for the resurrection is that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church long before any of our Gospels was written."

Strong emphasis is laid on the testimony of believers as the basis of Christian faith. But that testimony as given in the New Testament is nowhere else exceeded. Paul declared, "I have seen the Lord." He lived in the spirit and acted on the faith of one who had seen the risen Christ. Therefore we find our faith in the objective reality of the Christ established and strengthened by such testimony.

The importance of this book at this time cannot be overestimated. There are accredited Christian ministers who publicly affirm that the Jesus of the Gospels is not proved to have been a historical character, and that the creeds of Christendom cannot be supported by fact and evidence. Jesus as a revelation of God, they say, is not the incarnation of God in human flesh. The Jesus of Galilee for the early Christian community has emerged into an ideal Christ wrought of "the work of evangelists, apostles and the play of the Christian consciousness around the nucleus of inherited tradition concerning Jesus." This sentence we quote from an article by a Congregational minister in the London *Christian World* of Feb. 18. Against such statements Dr. Denney presents a weight of argument and a strength of conviction which will be most welcome to those whose faith has been disturbed by men whom they have counted as brethren.

Many who read this book with deep interest will approach the conclusion with some surprise, but with intense appreciation. Dr. Denney makes a clear distinction between soundness in faith, "a genuinely Christian attitude of the soul to Christ, in virtue of which Christ determines the spiritual life throughout," and soundness in doctrine, "the acceptance of some established intellectual construction of faith." He would abolish subscriptions to creeds as a test of Christian fellowship, and seek Christian unity, not through dogmatic definitions of Christ's person, but through appreciation of "the life, the mind, the death, the resurrection of Jesus," evoking the Christian attitude of the soul to him.

In strength and breadth of scholarship, in depth of loyalty to Jesus Christ the crucified and risen Son of God, and in simplicity and clarity of style, this notable contribution to theological literature is fitted to fortify the faith and enrich the spiritual life of the whole Christian Church.

How Faith Saves

God, who makes each man different, desires for each perfection according to his own type and measure. To that end he works, without and within. The work is not ended yet—with some it appears as though it were not begun. They are opposing God at every point, and most of all in his wish and offer to live in their souls as the architect of personality that is to be. They have their own plans—or at least their own wishes. God is not in all their thoughts and to Christ they say, "We will not have this man to reign over us." The beginning of God's work in us, with our free consent and co-operation, is the beginning of salvation; and that free consent is faith.

Every man who cares for the higher things knows how helpless he is in isolation. Many of us are most in danger from temptation when we are most alone. Faith saves by putting an end forever to the moral helplessness and growing despair of the lonely man. It puts us in helpful and help-receiving relations with our fellowmen in the great companionships of the family and the church; but its chief service is to open the doors of our heart to the coming of the Holy Spirit. It makes us hosts of God. Our strength and joy are in that divine companionship, and from it comes our security in all the dangers of our life. We hold that presence by our free consent. And that consent is faith.

Faith has little to do with doctrine, therefore, except as the few central and distinctive Christian teachings of Christ's life and death and resurrection prepare the way for an intelligent opening of the heart's door to Christ himself. The knowledge which faith comes to have is personal acquaintance. It is astonishing how little exact information about theology is needful in the child or the childlike man for an evident and joyful faith in Christ, the Saviour and the Friend. And there have been men who seemed to know all about all the creeds who gave little evidence of a personal relation to Christ. We need to make the object of our faith the companion of our studies, for free consent to his direction in all the work of life is faith.

This faith is the birth of the soul into a new world of companionships, motives and enjoyments; it is also a growing experience in which our lives are enlarged and perfected. Man is an active factor; but the giver of all good gifts is God. See, what a world of new and powerful motives he supplies to the growing soul! There is the sense of gratitude, the joy in helpfulness, the claim of friendship, the thought of all men's brotherhood, the expectation of the divine kingdom in which we shall have a place and part, the deepening charm of an unselfishness like Christ's. All this new world of motives, attainments, joys is opened to us by the offer of the divine companionship. All may be ours by the free and thoroughgoing consent of our own hearts. That free consent is faith. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God: not of works, that

no man should glory. For ye are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

Prayer meeting topic for April 11-17. How Faith Saves. Eph. 2: 1-22. The object of faith. Our helplessness in isolation. Our strength and joy in Divine Companionship. New motives supplied by faith. What is the first step toward full faith in God. Faith confirmed and perfected in experience.

In Brief

In this Easter issue the editors of *The Congregationalist* have endeavored to combine the purely devotional thought of the season with a picture of some of the results of the Easter spirit as applied to life. On the one hand we have the spiritual poems by Miss Ives and Mr. Thayer, the beautiful reproduction of Lhermitte's picture of the risen Christ with his disciples, the study of the great affirmations of Immortality in literature by Mr. Rankin, and the inspiring sermon by Dr. Burton, while the Easter spirit in human life is illustrated in stories and articles like the touching Child's Impressions of Death, by Miss Hunter, and in the church news pages as exemplified by the progressive St. Paul church whose edifice is described and illustrated.

Those who pause a few moments in the midst of busy days to think of the events in the first Passion Week, are sure to find their spiritual lives deepened, for nothing is more potent than the cross of Jesus Christ in weaning men from worldliness.

Be sure to remember that Easter is the great joy feast of the Church. If you have troubles, that is not the time to let them rule your thought. For the joy of the faithful Christian is before all else an overcoming joy. We are troubled—but Christ is risen. We have battles to fight—but Christ has won the victory for us all.

Connecticut still holds to the ancient custom of an annual Fast Day, and Governor Lilly by proclamation appoints it, on Good Friday, "as a solemn confirmation of our trust in God's merciful Providence and in obedience to a custom established in piety and continued in reverence." We fear that making Good Friday a business holiday does not always result in the prayerful use now most desired by all Christian churches.

South Carolina has had a various—not to say variegated—experience with liquor legislation, including the experiment of making the state itself the sole retailer of alcoholic drinks. Now comes the *Charleston News and Courier* with the revival in all apparent seriousness of the ancient proposal that the liquor drinker be licensed and not the liquor seller. It would afford interest, and probably mirth, to the rest of the states to have South Carolina try the experiment.

That excellent magazine which has borne the cumbersome title, *Charities and the Commons*, is hereafter to be called *The Survey*. The new name is a good one. To be sure, it doesn't mean anything by itself, while the old one meant several things which nobody knew till he had become acquainted with what it stood for. It is a great achievement in journalism to take a colorless name for a periodical and put a big definite meaning into it. That is what *The Outlook* has done. We hope *The Survey* will be no less successful.

Canada is certainly setting a rapid pace for the Christian church everywhere in outlining so bold and comprehensive a missionary policy. That meeting in Toronto of 4,000 men from almost every nook and corner of Canada and some even from Newfoundland, was a splendid demonstration of intensity of purpose as well as of a Christian love that overflowed all denominational barriers. Read the report on another page of this issue, and remember that laymen are the moving force in this effort to Christianize the rapidly filling new regions in Western Canada and to evangelize the whole world.

Under our present jury system the proportion of citizens qualified to try their peers in a law court is exceedingly small. In the trial of the Coopers for the murder of ex-Senator Carmack, 3,109 men had to be sifted in order to get twelve. In the Ruef trial at San Francisco, 1,500 were examined, of whom only twelve were deemed eligible, and in the bribery case of Patrick Calhoun in the same city, over 1,600 have been summoned and the twelve are not yet found. It is time to change the required qualifications.

With the first day of the month Georgia began her new experiment of using convicts for road making. The state has no prison and has heretofore hired out the convicts for private employment in factories, quarries and mines—a system which inevitably resulted in cruelties and scandals. There was a scene of wild rejoicing at the transfer of the prisoners, most of whom are Negroes, to the state authorities, with singing of hymns of thanksgiving. As a result of this change of policy, Georgia may come to own the model roads of the South. We hope it will result also in vast moral improvement of the prisoners.

Mr. Hammerstein has decided not to present the Richard Strauss opera of Salome in the Boston Theater on Thursday of Holy Week. He says he meant to present it as a favor to Boston at considerable expense to himself, because he had received so many requests for it that he thought Boston wanted it. But as the governor of the state asked him not to produce it and the mayor of the city intimated to him that he would not permit it and the vicar general of the Roman Catholic diocese, Bishop Lawrence of the Protestant Episcopal diocese, Dr. Gordon of the Old South Church and many other men of influence protested against its production, Mr. Hammerstein must have been persuaded that his desire to please the people of Boston was not duly appreciated.

In Princeton Theological Seminary there has been something like a strike of the students. They have publicly demanded that the courses of study be made more intelligible and that a course in sociology be added. As a matter of fact we gather that the lecturing of one or more members of the faculty has grown perfunctory. And why should it not, in an institution whose boast it is that nothing ever changes in its thought? The students have appealed to the trustees, but the strike is more or less on trial in the Presbyterian newspapers. Here is what the *Presbyterian Standard*, an organ of the conservative Southern Church, remarks: "Theological seminaries are not Sabbath schools. A sad season it will be for the church when the standard of scholarship and curriculum of the school for the training of ministers of the gospel shall be let down toward the level of the Y. M. C. A. and Sabbath school, as fit places for young men to enter this pre-eminent office from." That last sentence might not be easy to parse, but it quite sufficiently indicates the *Presbyterian Standard's* state of mind.

In the Congregational Circle

The National Council, in October, 1907, proposed important changes in our denominational organization. It recommended uniform names for ecclesiastical bodies—association for churches united in a district, conference for those united in a state, the whole body retaining the name of National Council; that ministers in good standing in the denomination should be limited to members of associations; that the transfer of a minister from one association to another should require a vote by the dismissing association; that ministers removing from the territory of one association to that of another should take steps at an early day to transfer their membership; and that those ministers and those only who are members of associations be enrolled in the Congregational Year-Book. This list is to be composed of three classes: first, pastors installed by council; second, pastors recognized by council; third, all other Congregational ministers in good standing.

It was further recommended that associations be given and exercise greater responsibilities, in co-operation with conferences and the National Council, in administering the common interests of the churches, and that they be the agencies for ordaining ministers at the request of the local church, in the place of councils for ordination.

It was also recommended that the conferences be composed of delegates from all the churches in the state and of all the ministers who are members of the associations; that each conference be legally incorporated, have a general superintendent, and through him and such boards as it may create, acting in co-operation with committees of associations and churches, shall supervise the whole work which belongs in common to the churches of the state, such as the planting of new Sunday schools and churches, sustaining ministers in missionary fields and the general activities of the denomination. The purpose of this proposed reorganization is to secure greater efficiency while guarding the independence of the local church in managing its own internal affairs.

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These recommendations were prepared by a committee representing all sections of the country, in some matters registering conditions already existing in some states and proposed in others, but calling for important modifications in the relations of the churches in most of the older Eastern communities. They were adopted by the National Council almost without debate, at the close of an afternoon session when the attendance was relatively small, and it was thought by some of the delegates present that many of them would not be put in operation so generally as to affect the denomination as a whole. But events are proving that the time is ripe for important changes in Congregational administration. We are now just midway between the meeting of the last National Council in Cleveland and the coming one in Boston. Doubtless a good many of our churches and ministers do not yet know that these

changes are going on. Yet if they make as rapid progress during the next eighteen months as they have during the time since the Council met in Cleveland, reorganization will be practically accomplished by October, 1910.

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From returns received by Secretary Anderson it appears that in the majority of states steps have been taken already for uniformity in names. Except in New England, the denominational standing of ministers is now in organizations of churches, and not in associations of ministers only. In this section the custom is changing, and the tendency everywhere is to hold such standing in district rather than state bodies. The transfer of ministers' membership is proceeding in an orderly way, and only greater care is needed to make the recommendations on this matter fully effective. The lists in the Year-Book for 1909 conform to the Council's suggestions. The district associations are assuming the functions of councils as fast as conservative Congregationalists desire, and faster probably than many local churches realize. State conferences, in nearly all cases, are now constituted of delegates chosen by the local churches; and almost inevitably all the ministers who are members of local associations will be members of the state conference.

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In every section of the country conferences in states where Congregationalism is strong, as California, Nebraska, Wisconsin, Michigan and Ohio, have organized with a general superintendent having, in connection with committees of the conference and the associations, oversight of the common affairs of the churches, both missionary and self-sustaining. This work is going forward without friction and effectively. Wherever the churches are taking hold together for expansion within their own districts and states, or for sustaining the missionary work of the denomination through the Apportionment Plan, they are developing new interest and greater strength.

It is important that this movement for denominational reorganization should be considered in the state conferences meeting this spring. In most of them new action needs to be taken to carry into effect some of the recommendations. In all of them a better understanding of what has been done and what can be accomplished through closer practical unity will quicken the spiritual life of the churches and give direction to the energies of Christian workers.

See that the program of your conference includes the consideration of these movements, so important to Congregational expansion.

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That celebration in Topsfield, Mass., the other Sunday in honor of Deacons Clifford and Peabody, merits imitation. Why shouldn't men who have held the honorable office of deacon for a quarter of a century be honored as signally as is the pastor completing a long period of service? We know these deacons personally, and while we do not consider them better than many other deacons of our acquaintance, we look upon both as noble embodiments of the qualities that should go with this high office in the church. You may travel far and wide and you will not find worthier men than some of the deacons who now uphold the hands of their pastors and serve their brethren in many a community. Not infrequently they are men of keen intellectual insight and of rare administrative ability as well as of true piety. There is something in the best tradition of the diaconate as well as in the character of men who have in time past filled it that should act as a stimulus to every novitiate in the office. Think of the diaconate as a great opportunity for growth and usefulness, young brother, the next time the nominating committee comes to you with a tender of the office.

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To 427 of our churches Secretary Anderson has a rousing word to say. Two months ago he sent out a circular to 463 churches—each having a membership of over 300—asking that each church send him five dollars to make up the apportionment to Congregationalists for this year's maintenance of the Federal Council of the Churches of Christ. Of these nearly 500 churches only thirty-six have responded, netting less than $200 toward an obligation of $1,250, of which $250 is an unpaid balance left over from last year. Congregationalists are not wont to shirk their share of the expense of interdenominational work, and we do not believe they will be content to do so now, when they realize that every one of these churches has profited, even if indirectly and unconsciously, by the results of this broadening and unifying work. So let the Secretary's second reminder, soon to be sent out, meet with a hospitable reception and prompt attention; and let any church of 300 members or more which failed to bear its share of the burden last year respond now with a double portion.

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Here it is at last, the first number of the united magazine in whose pages hereafter the doings of our six homeland societies are to be chronicled. It bears the title of *The American Missionary*, inheriting it from the former organ of the A. M. A., and its 100 pages justify the title, for the reader is brought into contact with many phases of Congregational activity in all parts of the United States, including Alaska. He who reads the magazine through must realize that a great variety of things are being done, evangelistic, educational, industrial, institutional and personal, and for all kinds of people, white, black and brown, native born and immigrant, in city, country, in the mountains and on the plains. A good supply of illustrations embellishes the pages. Each society is responsible for a number of consecutive pages, and employs them for editorial comment and contributed articles. The receipts are bunched in twenty pages at the end of the magazine. Two pages are occupied by matter furnished by the National Federation of Women's Congregational State Home Missionary Organization.

On the whole, we are pleased with the first issue of *The American Missionary*. It ought to satisfy measurably the large number of persons who have been clamoring for such a magazine. Incidentally it will help to unify all our home missionary interests.

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When President Fitch of Andover Seminary begins to go about among the colleges with a view to increasing recruits for the ministry, he will not be an entire stranger to many of them. Already he has commended himself in a number of instances to faculty and undergraduates, as he has fulfilled during the past two years the duties of college preacher. At Amherst, the other day, the boys were so pleased with his sermon that some of them induced him to stay over the following Monday, and at a little informal conference they plied him with all sorts of questions relating to matters theological, practical and personal. It is by just such work as this that Andover or any other seminary, for that matter, will prove a force in the undergraduate life of our colleges, and increase not only the number of candidates for the ministry, but the supply of Christian men for other honorable vocations.

The Man in the West

There is a good deal in a name, especially when, like the name given me upon adoption into the family of contributors to *The Congregationalist*, it tells a little story. A man can get into the West in twenty hours from Boston; but it takes twenty years for the West to get into him. My new name tells the story of a new experience. More than twenty years ago I took possession of a small part of the West. Not so many months have elapsed since the West took possession of me. I am no longer an exile from New England. My treasure and my heart are in the mighty throbbing heart of the United States. I am not singing the songs of the Lord in a strange land. He has put a new song in my mouth—The Psalm of the Middle West.

When the Managing Editor of this paper met me at the meeting of the Religious Education Association, he realized that I had experienced a change of heart. Perhaps to escape being talked to till past midnight about how we look at things in the West, he suggested: "Why not write out some of your ideas? I would like to have you the man in the West to give occasionally the Western point of view." Perhaps because I once lived among the Indians the idea suggested itself: I have been adopted into the tribe and been given the name The-Man-in-the-West. If I write at all, I must give the Western point of view, for I have no other.

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I lunched with a banker last week who is a member of a flourishing independent church. I found he was a good deal interested in late developments in Congregationalism. Possibly he is thinking of joining our ranks, for independency evidently does not altogether satisfy him. "I should have joined a Congregational church years ago," he said, "but I could not get along with the narrow creed. Now your creeds are no objection, but there is a new difficulty—you have become almost bigoted denominationalists." I was a little shocked to find myself for the first time in my life classed with denominational bigots, but his remark showed that our denominational consciousness has grown big enough to be noticed by an outsider. When I told him our new denominationalism meant simply better team work among the churches, he agreed that this was just what was needed. "But it is team work among all the churches," he said, "not just those of one denomination working together." This man of affairs wants to get out of independency into federated action. That is what most Western Congregationalists want. For that reason we are working for stronger denominational administration. The better drilled the companies of the regiment, the better will be the team work of the regiments in the brigade. The cure of denominationalism is not independency, but more denominational coherence.

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They have installed some new machinery for getting things done in Michigan, and I had a chance to ask a man from Michigan this morning how it is working. He gave a good report: "The old independency of the strong churches and isolation of the weak is being modified by a growing spirit of co-operation." He told me that Superintendent Sutherland had been directing a plan of co-operative evangelism in fifty places. A new arrangement has also been made which makes the Sunday school missionary an assistant home missionary superintendent, with part salary from the State Conference. Men of business like to see the best business methods applied to the work of the churches and this arrangement seems a sensible piece of team work.

Great Affirmations of Immortality

By Rev. Isaac Ogden Rankin

It would be wrong for me not to be grieved to die, if I did not think I should go to wise and good deities, and dwell with men who have departed from this life, and are better than any who are here.—SOCRATES.

Believing, as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of one world will not appear so dreadful.—CHARLES DARWIN.

Every man ought to know his immortality, even as he knows that he is alive. He is made to have an immediate, self-asserting consciousness of immortality, and would never have a doubt of it if he had not shut up and darkened the divine side of his soul. And for just the same reason Christ, when he opens the soul, opens immortality also.—HORACE BUSHNELL.

"We shall be like him, for we shall see him as he is." And therefore that radiance of the sainted dead is progressive too. For it has an infinite fullness to draw upon and the soul that is joined to Jesus Christ and derives its luster from him, cannot die until it has outgrown Jesus and emptied God.—ALEXANDER MACLAREN.

Unquestioning belief in the immortality of man has always been the inheritance of the unlearned and the poor. It may be said, indeed, to have been their chief possession in the unequal distribution of earth's goods. For worldliness they have been compensated in part by otherworldliness. The change, hardly a century old, by which these anticipated consolations of a world to come have been displaced by a just and often fierce demand for a larger share of the world's wealth, so far as it is atheistic and materialistic, is the most revolutionary of changes. For the most astonishing and convincing affirmation of immortality is the age-long confidence of the majority, reaching back through the primitive centuries into the morning twilight of the history of man. It is an affirmation so prevalent, so confident, so taken for granted in the thoughts of men, that it seems like a birthmark or a birth-gift of the race.

This, then, is the first and greatest affirmation of a life beyond the grave—the common consent of untrained men in all the ages that such a life there is. Out of a Greek tomb in Southern Italy I have a cup, such as men filled with wine and buried with the ashes of their dead. Two milleniums ago that cup was buried, that the spirit of the departed might have refreshment upon its journey to the shadowy realms. Today some of our Indian tribes bury food and weapons with the dead to help them to the happy hunting grounds.

THE TESTIMONY OF THE CHILDLIKE HEART

An individual affirmation of this common faith stands out in memory. It was in the unmarked corner of our cemeteries where the poorest of the poor are buried. On a child's grave, fresh heaped with earth, an unknown mother's faith had planted the common weed that we call live-for-ever. She had no money to buy privacy, or to put up a memorial stone. But she had faith, and her faith has been a help to mine in all the following years.

The testimony of the childlike heart, always and everywhere is such an affirmation of our immortality. It was at first and is often yet, doubtful or halting in its opinion that life beyond the grave is good. Behind two of the ancient faiths it lies, inarticulate for the most part, in their sacred books, but common to all men's belief. The Hebrew longed for communication with the dead, which was expressly forbidden by his law. The Chinese sacred books do not tell us whether the ancestors are conscious of the gifts and honors they enjoin. The perspective is wholly of the earth, yet Chinese thought is steeped in necromancy, demon possession is everywhere believed in and exorcism one of the profitable trades. The common mind constructs its own world of the dead, where the official faith is indeterminate.

The Hebrew Sheol may be described as an immortality of darkness and the pit. It is the indiscriminate gathering place of the good and evil, a shadowy, unreal and unsocial life, from which the psalmist prays for deliverance:

For in death there is no remembrance of thee:
In Sheol who shall give thee thanks?

Job pleads for freedom from his troubles:

Before I go whence I shall not return,
Even to the land of darkness and the shadow of death;
The land dark as midnight,
The land of the shadow of death, without any order,
And where the light is as midnight.

Intimations of immortality there are abundantly in the Old Testament, but immortality for the nation and the faith, in which the individual is lost. There are few that claim a vindication after death.

THE LIGHT OF EGYPT

In contrast with this inarticulate and somber Hebrew thought of a shadowy world beyond the grave we have the clear affirmations of Egypt. Every mummy, of man or beast, every papyrus roll of the Book of the Dead, all the furnishings of tombs and ritual of worship show us a nation expectant of life renewed—a life that comes to judgment and is rewarded or punished as earth's deeds deserve. That old Egypt of pyramid and obelisk, of pictured tomb and sculptured temple is an affirmation of conscious, personal and, it may be, happy life beyond the grave. Because it was joined with priestly tyranny, sensual imagination and idolatrous observances, the Hebrews turned aside to their own twilight faith through which they struggled upward to the great affirmations of an eternal king and father, a holy nation and, at last, of the continuing life of the individual.

FROM SHADOWS TO FAITH

The Greek faith in immortality began on the lower levels. Homer, the Bible of the Greek peoples, tells how Odysseus sought to cheer the shade of Achilles by telling of the honors paid him by living men, But Achilles answers: "Nay, speak not comfortably to me of death, O great Odysseus. Rather would I live on ground as the hireling of another, with a landless man that had no great livelihood, than bear sway among all the dead." From this world of shadows the Greeks climbed up to the great surmise of Euripides: "O what if life, the present life were death; and death were living?" Their growing faith found its high expression in the confident words of Socrates, "I know that there can no evil befall a good man whether he be alive or dead."

We are already here in the clear light of faith in an immortality founded on moral sanctions and living in joyful social relations. From this Greek teaching an influence flowed into the Hebrew life to prepare it for the coming of Christ. If we have climbed far from the shadowy, discontented world of shades to Socrates and his immutable moral law, we still have far to climb to that kingdom of God which opens the doors of joy to all believers. There is no mercy in the Greek thought of immortality. There is no mercy in Buddha's far-extending transmigrations, piling up or dissipating merit, falling to the level of the brute and climbing by renunciation to the extinction of desire. The world cannot redeem itself. It builds its heavens and hells under the shadow of Buddha's own Nirvana. It cried out, even in Greece, for a redeemer. The immortality which Jesus promised is the fulfillment of the world's desire, because it brings to all men the Saviour whom they need and takes away the fear of death and hell.

THE LIGHT SHINES FORTH

From the first Easter morn the light shines clear. The background of the ancient hope was gray and dim. The atmosphere of the Christian centuries is suffused with the light of the presence of the living Christ. Where men questioned or conjectured, now they speak confidently. Hymns of joyful expectation spring up like flowers along a stony way. Even in persecution the heart rejoices, as Paul and Silas sang in the prison at Philippi. Death is home-coming—as Joseph of the Studium sings:

Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck:
But oh, the joy upon the shore,
To tell our voyage-perils o'er!

Bernard sings of the celestial city:

Midst power that knows no limit,
And wisdom free from bound,
The beatific vision
Shall glad the saints around;
The peace of all the faithful,
The calm of all the blest,
Inviolate, unvaried,
Divinest, sweetest, best.
Yes, peace—for war is needless,
Yes, calm! for storm is past,
And goal from finished labor,
And anchorage at last.

The great poets are henceforth Christian in their thoughts of death. Dante's comedy is "Divine" because it pictures "God's will, which is our peace," in the world of the dead. Shakespeare sings of the brevity and vanity of life, but ends his song,

And death once dead, there's no more dying then.

He makes his will and writes, "I commend my soul into the hands of God, my Creator, hoping, and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting." It is a new springtime of the spirit when all the flowers have some dew of heaven upon them, however corrupted by the dust of earth.

Even Goethe, pagan in self-love and love of beauty, speaking ironically of a passing enthusiasm for a poem on immortality, says: "I could ill spare the happiness of believing in a continuing existence. Indeed, I would say with Lorenzo di Medici, that they are dead for this life also, who hope for no other." Victor Hugo, revolutionist and lover of vivid speech, writes to a friend: "For I have faith that the infinite is the great trysting place. There shall I find you radiant and you shall behold me purified."

OUR ENGLISH SINGERS

Our heaven of English verse is brilliant with stars of this immortal hope. Milton laments his friend with mingled classical and Christian imagery. But at the climax of his song we find ourselves in the immortal company of heavenly love and human fellowship:

> There entertain him all the saints above,
> In solemn troops and sweet societies
> That sing and singing in their glory move.

Henry Vaughan has visions of friends who have gone on before:

> They are all gone into a world of light,
> And I alone sit lingering here.
> Their very memory is fair and bright,
> And my sad thoughts doth clear.
>
> I see them walking in an air of glory,
> Whose light doth trample on my days—
> My days which are at best but dull and hoary,
> Mere glimmerings and decays.
>
> O holy hope and high humility—
> High as the heavens above!
> These are your walks, and you have showed them me
> To kindle my cold love.

With Tennyson the argument is from God's unfinished work in us and the persistent human instinct of immortality:

> Thou wilt not leave us in the dust.
> Thou madest man, he knows not why.
> He thinks he was not made to die;
> And thou hast made him: thou art just.

And again he writes: "Hast Thou made all this for naught? Is all this trouble of life worth undergoing if we only end in our corpse-coffins at last? If you allow a God, and God allows this strong instinct and universal yearning for another life, surely that is in a measure a presumption of its truth. We cannot give up the mighty hopes that make us men." If the philosopher gives pause here to the believer we may turn away to the more robust faith of the sanguine and unlearned, voiced by Whitman in "Birds of Passage":

> All, all for immortality,
> Love, like the light silently wrapping all.
> . . . . . .
> Give me, O God, to sing that thought,
> Give me, give him or her I love, this quenchless faith.
> . . . . . .
> Is it a dream?
> Nay, but the lack of it the dream,
> And failing it life's lore and wealth a dream,
> And all the world a dream.

LOGIC AND FAITH

Have we, then, out of these confident affirmations and expectations, built a strong and stable bridge for the intellect across the void that separates our ignorance from full assurance of the immortal life? We have not; and we cannot. The instinct of the childlike heart, creating for itself large expectations; the thought that man's unfinished and unfinishable work, without a larger life is "dishonorable to God"—as Victor Hugo puts it—these create a presumption of immortality, but not a proof. It is significant, indeed, that the assurance of personal, conscious life, as a result of logic, never presented so many difficulties as it does today. It is still faith that makes the venture. It is still Christ who affords the assurance, bringing life and immortality to light through the "good news."

That Scottish martyr of whom John Mason tells, who said to his wife as he was on the way to death, "I will not bid you good night, for we shall meet at supper," spoke in the faith of Christ. When Moody said: "I cannot conceive of getting old. I have a life that is never going to end. . . . Don't call me old. I have only begun to live," he spoke out of experience with Christ. When Michael Faraday said, "That which I know best and anticipate most is that I shall go to be with Christ," he spoke for faith and not for scientific research.

THE MODERN NECROMANCY

Men of science have taken up the necromancy of our own time—the attempt to get into communication with the dead—and have given it careful years of study, with this result, as summed up recently by the secretary of the Society of Psychical Research: "It has not been shown that, in response to all the anxious inquiries by trained and honest-minded scientists, a single syllable has yet reached us from beyond the grave. . . . In all these years there is no record of which we can say, 'Either this thing happened so, or the investigators have lied.'" Science is here beyond its own accepted territory. It has no wings to span the gulf it sees and more and more confesses. But it cannot bar the way to faith and love.

And love and faith are enough. We need but the open door, for we know in our hearts, we who have held converse with the living Christ, that we are not children of time but children of immortality. Shall we not, then, to the end of earth's experience, live as becomes our divine original, our splendid inheritance of light and strength? our expectation of the life with Christ to come? For life is out of tune and harsh, unless it be our preparation for some higher music. In the words of the poet Donne, our work must be to get ourselves in tune to take our share in those celestial harmonies:

> Since I am coming to that holy room,
> Where, with the choir of saints forevermore,
> I shall be made Thy music; as I come
> I tune the instrument here at the door;
> And what I must do then, think here before.

Easter Joy

Then were the disciples glad when they saw the Lord.—John 20: 20

By ELLA GILBERT IVES

You, Peter, glad to see that wounded side,
And know that it was He, the Crucified;
You, Peter, who with oath your Lord denied?
You could be glad?

Yes, I; for when he turned and looked on me,
I felt the bitter woe of Calvary,
That changed to joy my risen Lord to see,
And I was glad.

You, James, so close, you felt the tears He wept,
Yet in Gethsemane, for sorrow, slept
While He, your Lord, his awful vigil kept—
You, too, were glad?

Ah, yes! for when on resurrection night
Came Jesus, lifting pierced hands, the sight
Transported me; the darkness fled in light,
And I was glad.

And you, belovèd John, who laid your head
Upon His bosom and His spirit read,
Yet who forsook Him, with the rest, and fled,
You, John, were glad?

Yes, for that coward act was all undone
When on the cross, the Saviour called me Son
Of Mary, mother of my Lord! Aye one,
Supremely glad.

Ah, Peter, James and John, you mighty three
By weakness overborne, yet glad to see
Your Lord, denied, forsaken—comfort me,
I would be glad.

Yes, Peter, James and John, I'll weep no more
For sins as black as yours; but peace implore
By gazing on His face whom I adore,
I, too, am glad.

The Completeness of the Victory of Christ

An Easter Sermon

By Rev. Marion LeRoy Burton, Ph. D.
Church of the Pilgrims, Brooklyn, N. Y.

For he must reign, till he hath put all his enemies under his feet.—1 Cor. 15: 25.

Easter is synonymous with victory. Death is man's arch enemy and Easter commemorates Christ's victory over death. The complete confidence of the disciples in the belief that Christ was risen from the dead was the propelling power, if not the genesis, of early Christianity. It reinspired the disciples, filled their hearts with fresh hope and courage, and sent them forth to become the most heroic and triumphant band that the world has known.

While adequately recognizing the victory of the resurrection as primal and central in its significance, it is well for us to observe that it is but the seal and culmination of the full and complete victory of the entire life of Christ. This is the clear implication of our text. St. Paul sets before us the mighty conception that Christ's victory is to be complete and universal. "He must reign till he hath put all his enemies under his feet." We come, therefore, to the task of revealing the essential victory of our Master's life and of setting forth the profound truth, regardless of the fact that Christ's life was apparently a series of disappointments and failures, that he has gone on "conquering and to conquer" until his Kingdom is world-wide. We find evidences of this complete victory in four spheres:

VICTORY OVER A FALSE CONCEPTION OF MAN

The Jewish conception of man was not intended to inspire human hearts. Childhood was not always honored. Even the disciples rebuked parents for bringing children to Christ. While the Jews as a nation conceived themselves to be God's chosen people, the Gentile was despised. Love for the Jew, hatred for the Gentile, implies and indicates a conception of man which draws false distinctions and gives birth to many evil passions. Such an idea of man means discouragement and hopelessness for the human family as a whole.

Over against this, Jesus exalts childhood. "Suffer the little children to come unto me and forbid them not" was his rebuke to the disciples. Childlikeness is the test of the righteous man. "Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." Every man is of priceless value and every life is of supreme worth. There is absolutely nothing in all the universe that can be compared to, or that can be justly given in exchange for, one's life. There are rich possibilities in the very humblest of men. Man's greatness is not that he is lost, but that he may be found. Even the hated publican and sinner is worthy of friendship. "A spark has disturbed our clod." Every man is potentially a son of God. There never rightly can be any basal lines of separation between true and worthy children of "our Father." The oneness of mankind, the solidarity of the race, the universality of brotherhood, are all grounded in a Father's love. Do we seek the Master's conception of man? Behold him, picture him as he goes about among friends and enemies relieving pain, teaching the ignorant, combating the oppressor, opposing sin, comforting the bereaved! His life proclaims the supreme worth of every soul.

What shall be our part in Christ's victory in this sphere? Willingly accord to every child the glad welcome of Jesus. Let his conception of man quicken our hope. It calls us to divine sonship. It tells us we are priceless in the sight of God. It awakens our consciousness of inherent dignity. It calls the hopeless and discouraged to look up, and in the midst of seeming defeat and failures to trust their Father! The message of Eastertide is the message of victory!

But more. Christ's victory here calls us to recognize these same elements in every man, to accord to others what we grant to ourselves, to strive to awaken in every man a sense of his highest possibilities and to give to him the opportunity to realize those potentialities. Christ as Victor over a false conception of man calls us to replace present smallness with promised largeness, to banish heartless separation with sympathetic union, to conquer blighting discouragement with abiding hope!

VICTORY OVER A FALSE CONCEPTION OF THE WORLD

Here again the Jews had formulated a conception which was not calculated to cast joy and peace broadcast in the lives of men. The world was in the temporary rule of the evil one. The Jew had suffered from bitter experiences. The exile, the Maccabean struggles, the internal dissensions and contending parties, the entering of the Romans, all these and many other hardships had combined to force upon him the feeling that God was not in command of his earth. The book of Daniel clearly reveals the belief that Jehovah has committed this world to the rule of the four great kingdoms. In the New Testament the thought of Satan's rulership in this world comes to complete expression. In the temptation of Jesus, Satan is pictured as making the proud boast that all the kingdoms of this world are at his disposal. Frequent allusions to the "prince of this world" confirm this interpretation.

The correlate of this idea of rulership is that God is separate from his world. It is essentially evil. Its nature is such that the Kingdom of Heaven can only come by a catastrophic overthrow of the present order. It is not surprising that these ideas were the source of a dark and bitter pessimism which could find no good thing in this world and looked upon it as the necessary arena upon which the struggles of life must be enacted but which could only prove a permanent and abiding hindrance to true life.

In distinct contrast to this, Jesus teaches us that this is God's world. Without minimizing the presence of evil, he insists, with sane confidence, that God rules his world and that evil will be conquered. The world is an expression of God. The growing wheat, the mustard seed, the tree, the lily, yea, all nature, contributed its lessons to Jesus' heart. The real message of Christ is that the Kingdom of God is at hand, it is here, it is among you. The world is a good place to live in.

How shall we be victors with Christ here? Live with the supreme assurance that God rules his world, yea, that he is here, that he knows and cares for *you!* Without in any sense failing to recognize earth's sorrows and woes, live with the knowledge that Jesus has provided us with a view of this earth which is full of hope and inspiration! Live with the noble purpose of making this world the scene of the realization of the Kingdom of God! Believe that while the Kingdom may be *there* in the future, it is also *here* and now! Be hopeful, be strong, be courageous in your attitude to the arena upon which your life must be enacted!

VICTORY OVER A FALSE CONCEPTION OF RELIGION

By religion we mean our life in relation to God's life. Pascal said, "Piety is God sensible to the heart." The significant thing here concerns the *relationship* of the two factors—man and God. We have already sufficiently described the contrast between the Jews' and Christ's conceptions of man and of the world. We therefore turn to their ideas of religion.

To the Jews righteousness was keeping the law. Sin was a violation of the law. The relationship between God and man required some external means, some bridge by which the chasm could be crossed. Religion was nationalistic and separative. Life was external and mechanical. Any adequate obedience to the law lay entirely beyond the possible for the average Jew. Again, hopelessness and despair were born apace. Religion, the giver of life, became the dark dispenser of dismal death.

Again Christ enters the conflict. Insisting that this is God's world, and that man is God's child, he throws the whole problem into the realm of personality. The philosophical world may await the genius who can cast light upon the relationship of the finite and infinite, but that Jesus has here placed the entire question in the right field no one can question. He insists that the relationship is immediate and personal. Righteousness is love. Sin is selfishness or lovelessness. It is against God. Religion, the relation of man's and God's life, is universal. All barriers are obliterated. Every man by living the life of service and love comes into the right relationship to his God.

How shall we share Christ's victory here? It *is* victory, for Christ's conception of religion is daily growing and gaining in sway over the hearts of men. Share it by drawing from this rich source of peace and joy. The truest answers to the deepest yearnings of the human spirit are here. A religion which makes God the sole Ruler of the universe, who has come to expression in the world and in ourselves, and to whom we may stand in personal relationship, this is sufficient to thrill us with joy, with strength and with confidence. Share it by a life of inner righteousness and love!

VICTORY OVER A FALSE CONCEPTION OF DEATH

To all mankind death has been the mystery of mysteries. It is easy to discourse about it in the abstract, to insist upon its necessity for historic life, but to stand in its presence, to enter the home where a loved one is stricken, is to behold many speculative theories vanish into nothingness, to find the lips sealed with awe and the head bowed in sympathetic silence. In the one word "death" is wrapped up the deepest of earth's woes and sorrows. It is not the Jews' but the world's conception that confronts us.

With Jesus' entrance into human life we come upon a distinctly new epoch not only in morals and religion in general but in the interpretation of this enigma of life in particular. *Jesus finds in death the meaning of*

life. He insists that we must "die to live." "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." "Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die it beareth much fruit." "The path of death is the path of life." Here enters the aspect of Jesus' death which is significant for our thought at this Easter time. We are not now thinking of the relation of his death to salvation in the technical or theological sense. Today we contemplate our Master as dying to live. *He died but he lives.* "He is risen," this was the glad tidings that revived the drooping spirits of the disciples, that inspired their discouraged hearts, that renewed their shattered ideals, yea, that sent them forth to give our religion to the world. *By his death Jesus gave life to his religion.* To Jesus, then, death is the portal to full life, the entrance to larger spheres of activity, the transition from bondage to freedom.

How again shall we participate in our Lord's supreme victory? Let death cast its light over the meaning of life. Know that dying is living. Understand that dying to self, that self-sacrifice, that service are in the path of life. "Let us also go, that we may die with him."

Think of death not as a transforming crisis, not as the end of a path, not as a transition to a state of fixity and stagnation but as a liberating evolution to a larger life, as the real dawn of a career, as the entrance to an existence full of possibilities for growth, for service and for love.

Find in Christ upon this Easter day the confirmation of the silent suggestions and divine intimations of life's hidden depths! Understand that not meaningless are all those unrealized hopes and aspirations, nor that eternal sense of justice, nor that abiding conviction that man, the product of the toil of the ages, cannot be snuffed out, nor that firm confidence that life is not a stupendous phantom. Yea, be assured that all these things with many other silent, unexpressed, unformulated and unbidden premonitions and inner hungerings of the human spirit proclaim the supreme message that man lives, abides eternally.

In short, our part in the victory must be the conquest of death. With Christ, we must conquer it, we must put it under our feet. Death must be swallowed up in victory. Exultingly cry, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Understand, with Edward Caird, that "true life is the *death of death.*" Sing with Tennyson:

"The face of death is toward the Sun of Life,
His shadow darkens earth; his truer name
Is 'onward.'"

We have touched upon the fields of thought in which Jesus during his earthly life was seemingly defeated. The Jew did not accept his ideas of man, of the world, of religion nor of death. But behold the triumphs of the Christian centuries! In each of these spheres Jesus is reigning and is putting all his enemies under his feet. Christ's victory is the solution of life's deepest problems. His victory is complete and must become universal. Enter today with Christ into this full victory! Let life find here its peace, its comfort and its hope! Let Christ reign in your heart, putting all his enemies under his feet!

In the morning when thou risest unwillingly, let this thought be present: I am rising to the work of a human being. Why, then, am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world?—*Marcus Aurelius.*



Peter and John Running to the Sepulchre

BY REV. LUCIUS H. THAYER

Though feet may speed and eyes may strain,
We may not hope to see
This Easter morn, the risen form
Of Him of Galilee.

No empty tomb remains to show
Where once the dear Lord lay,
Nor do we prove his presence near
In vision by the way.

Yet all about, in works of grace,
The living Christ we see;
Life is transfigured in the light
Of immortality.

Earth's graves are empty now, and Hope
Waits on all sorrowing love;
Eternal life springs up in hearts
Set on the things above.

O Soul, with eager gaze press on,
The Easter joy to greet,
Outrun all faithless doubts and fears,
Thy risen Lord to meet.

Portsmouth, N. H.

Why Do They Get Into Debt

In a judicial and sympathetic editorial in the *Broadway Tabernacle Tidings*, Dr. Charles E. Jefferson answers certain critics of our missionary societies.

"It must be conceded that habitual falling short is inexcusable. A missionary society cannot have a deficit year after year without forfeiting the confidence of its supporters. Chronic insolvency is unpardonable. If through a series of years a society spends annually more than it receives it is because those who manage it are lacking in sound judgment. Men intrusted with the guidance of missionary work are only the servants of the churches, and they are bound to follow not their own impulses and ambitions but the wishes of the churches as indicated in the size of their contributions. All this is axiomatic.

"But there are times when even the most prudent and farsighted of men cannot escape the misfortune of running a missionary society into debt. The society is dependent on the gifts of the churches and these gifts are subject to the most surprising and discomforting fluctuations. Sometimes for no ascertainable reason the contributions drop thousands of dollars in a single year, and in this case what are the missionary secretaries to do? An individual in the management of his own personal affairs can easily cut off expenditures here and there when necessity demands it, but not so promptly can the expenses of a society be reduced. If pieces of land have been purchased as sites of churches and partial payments have been already made, the payments must be continued in order to save the money which has already been expended. If houses of worship have been begun they must be completed even though there is no ready cash in the treasury. If men and their wives have been sent hundreds or thousands of miles from home, they cannot be recalled at the end of the first year simply because there happens to be a shrinkage in the volume of contributions. The shrinkage may be only temporary and, moreover, human beings cannot be picked up or thrown down as though they were pawns on a chess board.

"It takes time to make the necessary adjustments, and even when it is clearly seen that the time for retrenchment has come, and that certain fields must be abandoned, the change cannot be made in a month or a year. The society must have time to safeguard the larger interests of the work even though it finds itself for two or three years sinking deeper and deeper into debt. This, then, is the explanation in a nutshell why it is that missionary societies sometimes find themselves in debt. It is because their income is not fixed. It fluctuates from year to year and no one can predict in advance what it is going to be. In the second place, the work is spread out over a vast territory and it cannot be cut down in an instant. We are engaged in a long campaign. The church militant is fighting a great battle. When President Lincoln sent the Union Army into the field he did not withdraw it at the end of the first year because there were no funds. He ran into debt. We are paying the debt still. It is the greatness and urgency of the missionary work which render occasional debts unavoidable."

You never know what life means till you die;
Even throughout life, 'tis death that makes life live.

—*Robert Browning.*



And they drew nigh unto the village whither they were going; and he made as if he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking he gave to them. And their eyes were opened and they knew him; and he vanished out of their sight.

Christ the Friend of the Humble

Art has accomplished her greatest works as the handmaid of religion—built the Parthenon, the Church of the Holy Wisdom in Constantinople, the Cathedral at Amiens; carved the images of the Greek gods and of Christ and his mother and written the music of worship. But in another mood, art has often seemed to be merely the plaything of an aristocratic church or court, elegant, learned, full of delights but empty of faith and love. Can this variant art accommodate herself to the new aspirations of democracy, the social aims and upward strivings of the poor?

In painting the affirmative answer has been given here and there by a painter who has striven to show how Christ might come into the homes of the working men of today, as one among them and not as a supernatural and condescending visitor. Among the pictures of that German exhibition, which has recently aroused so much interest in New York and Boston, was one of these modern religious pictures, a "Supper at Emmaus," by Von Uhde, before which many visitors lingered with interest for its religious appeal. Here were a German Christ and German workmen, in homely surroundings but telling of a real divine presence for today.

Stronger than this is the picture on the same subject, one of the treasures of the Boston Museum of Fine Arts, which we reproduce herewith. It is by M. Leon Lhermitte, whose "Christ in the Home of the Lowly," now in the New York Metropolitan Museum, we reproduced three years ago. This painting of Christ at the supper in Emmaus always draws a crowd on the free days when the galleries are thronged. The amazement of the travelers as it is revealed to them that their companion is the Lord whom they had been lamenting; the homely, every-day setting of room and dress and table, bring the scene close home to the cultivated and the simple-minded. It fulfills in a remarkable way what M. Lhermitte said of his ideal in the other picture: "I have wished to depict the Christ, the friend of the humble folk, eternal consoler of the poor to whom life is a burden." Our picture is from a photograph by Baldwin Coolidge.

Such, indeed, is the effect of the picture upon those who visit it. The painting is technically fine; but it is the religious spirit of the painter which places the picture on its high level of popular interest. This combination of high quality and devotional thought is rare enough to be remarkable, and the sympathy with common life is wholly modern. The works of these painters of Christ in the homes of the lowly are precursors, we believe, of the many offerings of art to faith which we hope for from the awakened life of man in the coming more Christlike relations of social life. I. O. E.

There is a tendency in our time to make all reading and all study easy. The substitution of gossip for news in the daily press, which we skim today and forget tomorrow, the seeking of soft and easy snaps to meet the demand, are illustrations of this vicious habit. The wise man will seek for the high places in literature; will walk with Homer and Shakespeare and Dante and Browning and Hawthorne, with men who will compel him to mingle some thinking with his reading. The Germans have a proverb that reading is an excuse for not thinking. Some reading is. The value—or, if my conservative reader thinks that is too strong a phrase, one value—of the Bible is that it compels thinking. The Bible is a literature of lofty souls. We cannot understand them unless we climb; hard thinking is the price we pay for broad vision. I like Paul partly for the same reason that I like Browning: they are both difficult to understand. The meat is sweeter because we have to crack the nut. No doubt there is much in the Bible that is easily understood; but even the simple experiences, or the experiences more simply narrated, yield far more to him who studies than to him who merely reads. —*Lyman Abbott.*

A Child's Impressions of Death

How Early Associations May Rob Death of Its Terrors

By Eleanor A. Hunter

A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death!

After considering the subject for years, I believe that the scattered impressions of one simple child on the subject of death account for a mental attitude which the mature woman holds to be an invaluable possession. This woman is not afraid—she is not afraid of dying herself, and she is not afraid of it for her beloved. Some of her best beloved have died. Their illnesses were painful, their deaths were not. The laying away of the forms of her beloved in the kind bosom of the maternal earth is to her a no more distressing process than the planting of a seed, because she so thoroughly believes in a glorious resurrection for one as well as the other. Those houses of the spirit were —and the memory of them must ever remain —infinitely dear; but they may not be kept with us, and is it not the sweetest thing to do when the spirit which inhabited them has passed on into the World of Light? Funerals and crape this woman hates, she turns sick and faint when called upon to endure them, but she feels in that way about nothing else connected with the beautiful and sacred majesty of death.

Let me turn back to the very beginning. When I was a little girl one of my dearest friends was the daughter of the village undertaker. Uncle Dan Bates—he was uncle to the whole village—was a cabinet-maker, marble-cutter, and undertaker. Mrs. Bates was "salt of the earth"—everybody said so —and Dolly was their dear little girl. I spent hours every week with these good people, for they were near neighbors. Sometimes Dolly and I played in the cool, neat sitting-room, under her mother's care, but we were more frequently over in the shop with Uncle Dan. We preferred that, for there we did not have to be so careful not to get things "cluttered up," and we could have the companionship of Rover, the Newfoundland dog. Many a time have Dolly and I "dressed up" with shaving curls behind our ears, watching for them as they fell from Uncle Dan's plane, and it did not disturb us at all that they came from wood which was being made into a coffin.

Once Uncle Dan showed me with pride a little snowy casket. It was covered with white velvet, and lined with soft puffs of satin, and it had a dainty little satin pillow. He handled it tenderly. "Fur Mrs. Raynor's baby," he explained. "I made it as pritty as I could."

I thought it beautiful and said so.

"I'm goin' to give you and Dolly each a patch o' the velvet," he continued. "Dolly's goin' to make a pincushion for her Ma, worked with pink beads, out of hers. What'll you do with yours?"

"I'll make a hood for Laura Julia," I answered promptly. "It's coming winter and she'll need it." Laura Julia was my doll.

Dear Uncle Dan! When Judge, my pet canary, died, full of years, for he was nearly twice my age, Aunt Mary gave me her blue and white striped handkerchief box for a casket. I laid the darling within it, and covered him with gold and purple pansies. Then I took it over to Uncle Dan to see if it "looked right."

"Beautiful!" said Uncle Dan cordially. "Beautiful! I couldn't have fixed him prittier myself."

The sympathy of his tone and his kind gaze were too much for me. I wept. "It isn't just that he is dead," I sobbed. "But he's only a bird, he'll never live again, and I can't have him any more, ever." It was the finality of it that broke my heart.

Uncle Dan sat hastily down on a convenient sawhorse, and drew me gently between his knees. "How do you know you a'int goin' to have him again, Elly?" he asked.

"The Bible says so," sobbed I, "because he's got no soul."

Uncle Dan hesitated. He was an orthodox Presbyterian, but the sight of a little crying girl was unendurable. "No," he said tenderly "the Bible don't say that. It don't say what becomes of birds and animals when they die. We know the Lord made 'em, but what he does with 'em when he takes 'em he hasn't told."

A ray of hope came to me and I listened breathlessly. Would he go on?

Uncle Dan glanced down at that little golden morsel in the handkerchief box, once so full of love and song, and then he looked at me. He went on slowly:

"Judge was a good little bird, an' I reckon you'll have him again." He wiped my eyes with his big handkerchief. "If I was you," he went on, "I'd take Judge home now and give him a reel nice funeral." An inspiration struck him. "Look a-here, I'll give you a tombstone for him."

We went out to the marble yard hand in hand, and there on a work-bench lay a little block of white marble about half the size of a brick. On it Uncle Dan ordered to be chiseled a hand with the index finger pointing upward. "There!" he exclaimed triumphantly. "How is that for a tombstone?"

I could scarcely believe my ears as this lovely symbol was bestowed on me. I ran home—tombstone in one hand, casket in the other, and showed them to Mother.

"Now," said I, "I should like to be alone for a while. I am going to have a funeral."

Mother understood. "I'll see that you are not interrupted," said she.

I conducted the obsequies. "Now I lay me down to sleep," was the prayer, and "There is a Happy Land" was the hymn. When all was finished I patted the earth down tenderly upon the little grave, and erected the tombstone. Then I went into the house content, though very weary with my emotions.

I shall always remember with great thankfulness the way my mother gave me my first true sight of death. I had a little playfellow named Charlie, who was very dear to me. He died after a short illness. One day, my mother took me on her lap.

"You know," said she, "that Charlie has been very ill. Last night Jesus took him to live in Heaven. You know, as I have often told you, that it is the spirit that lives always, and the body is like a little seed which we plant in the ground, Charlie does not need his body any more, and soon it will be laid away in the ground, but it looks so sweet that I think you will like to see it before we do that, so Aunt Mary is going to take you, and I am going to give you some geranium leaves and begonia blossoms to carry."

It was midwinter with no florist within reach, so flowers at such times came from the house plants of the neighbors.

There was a sweet seriousness in my mother's voice as she told me this, as there always was when she talked of holy things, but no sign of grief. So I was quite willing to go, and, taking Aunt Mary's hand we set forth, and soon reached the house. I know now that all was planned with tender care. There in the parlor by a sunny window in one of Uncle Dan's "prettiest" caskets lay Charlie. Aunt Mary lifted me up and I looked, I saw with satisfaction that Charlie had on his favorite little Scotch plaid suit, and that he wore little white socks and his best slippers with the straps and buttons. The long dark lashes lay gently on the waxen cheeks, his bonny hair was smooth, his sweet mouth faintly smiling. It was a lovely sight.

Aunt Mary put me gently down. "Now shall I give him the flowers?" said she in a low tone.

"Yes," I whispered and opened my little basket. She took them and arranged them.

"Would you like to look again?" said she.

I nodded, she lifted me up once more and again I gazed. Never while memory lasts shall I forget that still and sunny room, the peace and beauty of that little figure lying there in the familiar clothes he liked so well. There was nothing to be afraid of, nothing to repel, all was perfectly beautiful.

Arrived at home, Mother met us at the door. "Did she see him?" she inquired of my aunt.

"Oh, yes," answered Aunt Mary, "and everything was right."

That night while Mother was undressing me I said suddenly, with a quivering lip, "But Mother, I can't play with Charlie any more."

A child cannot express itself, but it can feel, and all the afternoon that sense of separation had been pressing heavier and heavier upon my childish heart. The tears came. "What shall I do without Charlie?" The eternal question was there; but Mother understood.

"Yes," said she. "You are going to miss Charlie, you will often be lonely for him, but when you feel like that you must think how perfectly happy he is. Don't you remember your little hymn?"

I am Jesus' little lamb,
Therefore glad and gay I am.

"Charlie is with Jesus and it would be selfish of us to wish him back when he is so much happier where he is. Besides," she added, "you know if you are a good child you will go to Heaven too, and then you will have Charlie again."

I was put to bed and I went to sleep. The subject had a side which was sad. My little heart was beginning to grapple with the loneliness and pain which besets humanity when it has to part with its beloved, but there was a beautiful, even a joyous side, also. They were all right—those dear people who died. They were not really dead, but were quite alive, and were safe in the good keeping of God, so there was no apprehension, no terror; all was trust and peace and love.

Such were my positive impressions concerning death. I know now what care my mother took that they should be my only ones. Never in all my child life did I hear death mentioned in a fearful or unpleasant manner. Death was as common as birth. It was the entrance to the heavenly life just as birth was the entrance to the earthly life. And as for heaven, the city that lieth four square, with its pearly gates and jeweled

walls, whose builder and maker is God, it was to my child mind as real as New York or Boston, and its surrounding country watered by the River of Life was a beautiful vision upon which my thoughts dwelt with the happiest imaginings.

My mother builded well. No after bitterness of life has been able to dim my faith in those bright truths which she so carefully taught me, and which she herself so earnestly believed.

The Children's Pulpit

Roll It Away

BY REV. E. H. BYINGTON

On Easter you expect to see flowers in the church and hear the singing; and these are splendid ways of showing our joy that Christ rose from the dead. On the first Easter, however, there were neither flowers nor singing, and if you wish to celebrate the day in the same way that it was then, try rolling away a stone.

The very first thing that happened was the rolling away of the stone from the mouth of the sepulcher where Christ had been buried. It kept him from the disciples, and kept them from coming to him to take care of his body. A true celebration of the day would be to roll away whatever keeps you from coming to Christ. Are there any bad habits, any angry feelings, any selfish plans that will keep you from having a blessed Easter? Then roll them away. Is there anything that is keeping you from Christ, from being a Christian, on Easter morning would be a splendid time to roll it away.

It is pleasant to remember that Christ spent all that day in doing just this for others. He rolled away the sorrow from Mary's heart, and the doubts and misgivings from the minds of the Emmaus disciples, and the fears of his followers in the evening hour.

Try it, boys and girls. See if on Easter you cannot roll away something that is troubling mother, or father, or friend. Roll away the difficulty of the child that is crying, the fear of the timid girl, the disappointment that is spoiling the day for some boy, the discouragement of some Sunday school teacher. What a glorious Easter you will make it if, in addition to the flowers and music, you have the joy of being like the angel and like Christ in rolling away some stone that hinders or hurts.

Children's Easter Hymn

Breaks the joyful Easter dawn,
  Clearer yet and stronger;
Winter from the world has gone,
  Death shall be no longer.
Far away good angels drive
  Night and sin and sadness;
Earth awakes in smiles, alive
  With her dear Lord's gladness.

Roused by him from dreary hours,
  Under snowdrifts chilly,
In his hands he brings the flowers,
  Brings the rose and lily.
Every little buried bud
  Into life he raises;
Every little flower of the wood
  Chants the dear Lord's praises.

Open, happy hours of spring,
  For the sun has risen;
Through the sky glad voices ring,
  Calling you from prison.
Little children dear, look up,
  Toward his brightness pressing,
Lift up, every heart, a cup
  For the dear Lord's blessing.

—*Lucy Larcom.*

Closet and Altar

THE RESURRECTION

The Lord is risen indeed.—Luke 24: 34.

"Risen"—that one word, if we hold it fast, changes all things, conquers death, dries tears, calms grief, widens our outlook and makes earth the nursery and heaven home.—*Alexander Maclaren.*

The admission of a fact, however sublime, is not faith: we may believe that Christ is risen, yet not be nearer heaven. It is a Bible fact that Lazarus rose from the grave; but belief in Lazarus's resurrection does not make the soul better than it was. Thomas passed on from the fact of the resurrection to the Person of the risen, "My Lord and my God!" Trust in the risen Saviour—that was the belief that saved his soul.—*F. W. Robertson.*

I have no wit, no words, no tears;
  My heart within me like a stone
Is numbed too much for hopes or fears;
  Look right, look left, I dwell alone;
I lift mine eyes, but dimmed with grief
  No everlasting hills I see;
My life is in the falling leaf:
  O Jesus, quicken me!

My life is like a faded leaf,
  My harvest dwindled to a husk;
Truly my life is void and brief
  And tedious in the barren dusk;
My life is like a frozen thing
  No bud nor greenness can I see:
Yet rise it shall—the sap of spring:
  O Jesus, rise in me!

—*Christina G. Rossetti*

When we trace Him from the manger over which the hymns of heaven's joy are ringing, to the cross where His purpose to save embraces even death for man; and then, when we see that death cannot hold Him, that He bursts into life again as a victor over death, following such a history transacted in our view, we begin also to conceive the tremendous import of our own, the equally tremendous import also of our sin. If God, to renew the soul, moves a plan like this, what is it to be a soul, what is it to desecrate and destroy a soul? The conscious grandeur of his eternity returns upon the transgressor, and he trembles in awe of himself—himself the power of an endless life.—*Horace Bushnell.*

Eternity, which cannot be far off, is my one strong city.—*Thomas Carlyle.*

Unto Thee, O Christ, who for our sins hast suffered, and risen again for our felicity, unto Thee be honor and glory, now and evermore. As Thou hast vanquished death, make us partakers of Thy risen and eternal life. Help us to overcome, that we may be joined with Thee in love and patience and that our lives also may be for world's help. From the death of sin, from selfish hopes and vain endeavors, bring us forth, O Thou who canst, into the clear sunlight of Thy eternal day! Give us obedient hearts to follow Thy commandments with a perfect love. Lead us from faith to service, from fear of death to full assurance of our heavenly Father's care. Show us Thyself in all experience, Thou Hope and Expectation of the world, till our hearts overflow with song. So let Thy kingdom come, in us and all men, to the honor of Thy name. Amen.

Permanent Results of the Welsh Revival

BY REV. CHARLES M. SOUTHGATE

In visiting Wales one naturally seeks results of the great revival. Doubtless he might travel from Amlwch to Towyn without having these thrust upon him, or inquiring of those who would tell principally of defection on the one hand or blessing on the other. Neither can any one get at the whole truth in a short stay. During the few weeks I spent in Wales recently the local pastors were away on vacation, so that my conversation with ministers was limited to "supplies." These agreed in the general statement that while there had been serious loss in some sections, much permanent good was received.

Two of the most interesting reports came in familiar talks with plain, everyday laymen. A pilgrimage to the home of the young Welsh girl whose efforts to obtain a copy of the Scriptures led to the founding of the British and Foreign Bible Society involved a ten-mile drive from the railroad station. Our charioteer was a thrifty green grocer, who left his wife in charge of the shop while he gathered in the tourist's stray shillings. On the way back, when we had become somewhat acquainted, I asked about the revival in that region. He said it had been powerful among the miners, reaching especially the hard characters. To my inquiry how these were holding out, he replied that they stood solid, adding naïvely that there was no one for them to fall back to as their whole crowd had been converted.

On my way back from a Sunday's preaching in London there got into the compartment a short, stout, red-faced man, anything but a typical saint in appearance. A young Englishman on the opposite seat had a paper containing a picture of Mr. Sankey and notice of his death. This led to a general conversation. The Englishman was a Christian worker in the London lodging houses, those grimy haunts where any rascal with a sixpence goes to sleep off a drunk or rob a neighbor. Our stout friend proved to be a leader in a Welsh church which had been powerfully affected by the revival. His description of the overmastering manifestations of the Spirit, in meetings which lasted all day and nearly all night, corresponded with reports which came to us at the time, with the added intensity of a participant. He had tried unsuccessfully to get Evan Roberts. Distinguished preachers were invited, but found themselves superseded. The work was so clearly under divine control that human leadership was set one side. That church of 200 members had been increased to 600. "How many of your 400 converts hold out today?" "The whole of them, really; we may have lost fifty, by moving away, mostly." "Is the church more warm and active than before the revival?" "Yes; we have three times as many members and are three times better off every way."

In all my inquiries I tried to give the idea that I wanted facts whether favorable or unfavorable. A comparison of reports for a series of years may show that after a revival the numbers of those received into churches fall back to or below the normal, so that the apparent gain in a decade is small. But the figures of additions do not show another fact, demonstrated by personal investigation after several powerful revivals, that these special efforts bring in a much larger proportion of adults, of men, and of those who in ordinary times are quite outside church influences.

We are working for a grand consummation in the Kingdom of God; until it is reached every moment is critical.—*Rev. S. R. Vinton.*

Easter by the Arno

A Little American Girl's Homesickness Cured

By Elizabeth K. Hall

A forlorn little figure stood at the window, and eyes that would not see any beauty looked out on the sunny street and river. Yet it was quite worth looking at, for the street was in old Florence, and the river was the Arno just at the point where the quaint old bridge called the Ponte Vecchio crosses it.

A lady came quietly behind and put an arm about the little girl.

"Doris, dear," she said, "I know you are disappointed, but try and make the best of it. We are in a beautiful city"—

"Don't care!" tearfully. "I don't want to see Florence or any other old place over here. I'm tired of it all. I thought Father and Mother would surely be here to meet us; and I want to see Millbury, Massachusetts, and no other place in the wide world. O Miss May, just think! Tomorrow's Easter, and at home today they are trimming the church, and the children are practicing their carols, and"— a burst of tears came, and the homesick little maid hid her face on her governess's shoulder.

Miss May patted the brown braids gently. It *was* a little hard for the child.

When, six months before, word had come to the home in Millbury that Doris's father, who had been traveling in Southern Europe, had been stricken with fever in Rome, there were but two thoughts: one, Mother must go to him at once; the other, What was to be done with Doris?

Now it happily chanced that an English auntie of Doris's was visiting in Millbury just before returning to her own home.

"I'll take Doris and Miss May home with me," she said promptly. "She's old enough to enjoy traveling, and it will be a good chance for her to see a little of England. When her father is better she can meet you somewhere." And so it had been arranged.

At first the novelty of travel had diverted the little girl so that she forgot to be homesick. In her aunt's pleasant English home during the winter she had been fairly content. But when news came that Father was better, and that he and Mother would meet their little daughter in Florence in April, spend Easter there, and then sail home from Leghorn, it seemed to Doris that the days would not move fast enough.

On the journey from England it had been planned that Miss May and her charge should stop for a brief glimpse of some of the continental cities, but I fear much that this opportunity was quite wasted upon Doris, for her cry all along was:

"O Miss May, hurry, hurry! Don't stop here! We shall so soon be in Italy, and then I shall see Father and Mother and go home."

And here they were in Italy, having arrived the evening before, and instead of Father and Mother a disappointing little note had been awaiting them, saying that Father had not been quite so well, and it was thought best to wait in Rome a week longer; but rooms at the pension (as boarding houses are called in Europe) were engaged, and Miss May and Doris were to take possession of them and wait for the others.

"If ever I get back to Millbury I'll never never—never leave it, even to go to Boston for a day," declared Doris, raising her tear-stained face from Miss May's shoulder.

They had been the only occupants of the drawing-room of the pension during this little scene, but now Doris realized that others were in the room, and that they were all talking of something they were going to see. Among them was a young girl, a little older than Doris, who now and then glanced at our little girl in a friendly and rather pitying way. Suddenly she turned to the lady with her and held a whispered consultation; then came straight across the room to Miss May and Doris.

"Aren't you going to see the Flight of the Dove?" she said. "I know you've just come, and perhaps Florence is new to you. We'd like, my mother and I, to have you come with us, if you will."

Doris brightened. "What is the Flight of the Dove?" she queried.

"Oh, it is one of the queerest and loveliest of the old Florentine customs to be seen today. I'll tell you about it as we go along."

Soon the four were on their way to the scene of the ceremony, and the young girl told Doris that her name was Helen Morris, that her home was in Pittsburg, and that she was here in Florence to study singing. She laughed and chatted in the friendliest way as she led her new acquaintance through the narrow streets.

"Isn't it lovely to be here for Easter," she cried, "in the flower of cities and city of flowers? Why, the very sign of the city is a lily, you know, and it is everywhere. Look at that!"

A workman was passing with his spade under his arm, and graven on it was the lovely Florentine lily.

"And see the flowers!" cried the girl.

They were passing a stately old palace. Heaped on its shelving foundation were banks of lilies, roses, great star-eyed anemones and hyacinths; and a dark-eyed peasant girl offered Doris a big bunch for a sum which Helen told her was about five cents in United States money.

It was impossible not to catch the spirit of the girl beside her, and no one would have recognized in this happy-faced Doris the forlorn little maid of a few minutes before. Crowds of people were in the streets, all hurrying in the same direction, towards the Cathedral square. It was not a long walk, and soon they found themselves before that remarkable group of buildings—the Cathedral, the beautiful Campanile, or bell tower, and just across, the Baptistery.

Doris drew a long breath of delight, for few little girls of twelve years had a keener love of the beautiful, and here was beauty such as she had never seen.

"Come, come," urged Helen, for the crowd was increasing. "We have a window engaged over there where we can see everything nicely, and you can study the buildings from there."

"It is a great crowd," said Miss May, "but a wonderfully quiet and sober one."

"It is a religious ceremony," explained Mrs. Morris, "and means much more to these people than a mere merrymaking or show. Shall I tell you the story while we wait?"

Both Miss May and Doris eagerly assented, and the lady went on:

"Many years ago—so an old legend tells us—a Florentine journeying in the Holy Land visited the Holy Sepulcher at Jerusalem, and vowed to bring back to his dear Florence a flame from the light that always burns there. He lighted his torch and started homewards, but met with various disasters so that he was forced to turn back several times to relight the flame. Finally he carried it sheltered from wind and rain under his coat, and rode backwards on his horse still further to protect it. Along the way he presented such a curious figure that the people shouted "Pazzo! Pazzo!" which means "fool." And the name seems to have stayed by, for his descendants in Florence today are still called the Pazzi. He persevered and reached Florence with his sacred fire, which he deposited in the Cathedral, where it still burns."

"Does it really?" said Doris, with big eyes.

"Well," hesitated Mrs. Morris, "I've told you the legend. I never saw the sacred fire. But every year on the day before Easter a white dove (not a live one, Miss Doris), with a spark of fire in its beak is started from the high altar of the Cathedral, comes spinning along a wire, out through the door, and then across to the Baptistery; and then it turns and shoots back. If the flame goes out in its passage, the superstitious peasants believe that the crops will be poor, so it is watched with great anxiety. Now keep your eyes on the Cathedral doorway, for it is near the time."

Sounds of music had been heard from the interior of the great church, but now these stopped; a hush came over the waiting people. Doris found herself holding her breath as everybody else did, and then—out from the church whizzed the dove midst a shower of sparks, across the square to where a great car hung with flowers and fireworks and drawn by snow-white oxen had been drawn up near the Baptistery. As the dove in its passage shot by this car the fireworks were ignited and with a flash and a bang the whole car seemed to be going up in fire. Back flew the dove to the high altar, and the people breathed freely, because the flame had not died out.

Mrs. Morris explained that the flame which the dove carried was given to the Pazzi family after the ceremony and was carried in this great car to their little family chapel. Neither car nor oxen are ever used for any but this sacred purpose. After waiting to see the great car drawn away, the little party started homewards. At each step—so it seemed to Doris—her new friend had something interesting to tell or some beautiful thing to point out. Surely this old Florence was the most story-ful city she had ever been in. And it was a much brighter faced little girl who followed Miss May into the room they had left a few hours before.

Only two people were in it, standing as she had at one of the windows—a lady and a tall, thin, rather pale gentleman, who turned as the others came in, and with a cry of "My little girl!" held out his arms.

"I felt better," he explained, "and I couldn't bear to think of my Doris spending a lonely Easter here."

The next day the American church was full of people, "our own kind of people," whispered Doris to Miss May; the lilies bloomed around the altar, and when the processional came, lo! it was the very Easter hymn the children had sung last year in the little church at Millbury:

> "Breaks the joyful Easter dawn,
> Clearer yet and stronger;
> Winter from the world has gone,
> Death shall be no longer."

And as she listened, with her hand in her father's, Doris felt that her Easter, although so far from home, was one of the happiest in her life.

A Church Beautiful

Silent Sermons of the Handsome People's Church, St. Paul

By Joseph Hayes Chandler

Twenty years ago last New Year's Day People's Church, St. Paul, Minn., was born. It had no struggling infancy. Minerva-like it came into being full grown and well equipped for a career of conquest. Its definite beliefs and its practical program in lines of activity were simultaneously announced to the public in a sermon preached in the Grand Opera House in January, 1888, published and widely read at the time, under the title, The Church for Today. It voiced with remarkable distinctness the yearning of the time for a freer, simpler and saner form of faith and a broader catholicity in fellowship. It seemed to open a way of emancipation for many who were chafing under the burden of creeds and the bonds of sects; and the birth of People's Church was hailed with joy by restless spirits in various churches, as well as by seekers after truth in the great body of the unchurched.



The Pulpit from the auditorium rear

The rapid growth of the church in the first months of its existence is evidence that it met a demand of the time, the same demand which created Central and People's churches in Chicago and various independent congregations in other parts of the country. To sum up in a word the early history of People's Church, St. Paul—it was gathered under the inspiration of the thought, "Ye shall know the truth and the truth shall make you free."

A SERMON IN STONE

But the faith of the church was given a more enduring form of expression when, early in its history, was reared on Pleasant Avenue, on the dividing line between the opulence of St. Anthony Hill and the indigence of the seven corners and Bohemian flats districts, a massive structure in brick and stone to be the permanent home of the new organization. Erected at a cost of about $130,000, it was fully equipped for all kinds of so-called institutional work and with an admirable auditorium capable of seating about 2,500 people. This declaration of philanthropic purpose won to the enterprise new favor and more friends. So, early in its career, the church came to stand for practical helpfulness as well as an atmosphere of intellectual freedom.

In 1902 the old interior was destroyed by fire. The immediate loss was heavy; but there came gain with the loss. Under a fresh impulse of the time spirit, the old auditorium was replaced by a modern sanctuary. The author of the sermon in the opera house, of the later sermon in stone and the third sermon in a transformed interior is the powerful personality of People's Church's first and only pastor, Rev. and Prof. Samuel G. Smith. One side of the man is indicated by the fact that he has in the learned world earned three forms of the doctorate; but it is an even more significant fact that St. Paul insists upon her claim to a personal interest in her scholarly preacher. He has served the city on the School Board and on the Library Board, and has represented the city on the State Board of Visitors to Public Institutions and on the Board of Regents of the State University. I pass by notice of wider public service in national societies and an eighteen years' Professorship of Sociology in the State University, one of whose fruits is that notable book of recent date, "The Industrial Conflict," to emphasize the point that his thought of service in People's Church is closely connected with the commendable ambition to serve his city.

AN INSPIRATION AND ITS OUT-WORKING

The whole scheme of interior decoration came to Dr. Smith shortly after he had refused to consider a call to Westminster Chapel in London. This marked a new era in his work in St. Paul and with it came new insight into its meaning. As he was lying one night in the border land between sleep and wakefulness, there flashed upon him a complete scheme of decoration that in picture and symbol would be a creed of religion and of life. Rising from his bed, he committed it to paper, definitely assigning to each of the sixty-six windows its office before returning to sleep. The plan was soon presented to an artist, Mr. Carl Gutherz of Washington. He was immediately sympathetic and with great enthusiasm welcomed the opportunity to translate the dream of a seer into the language of art, and in this church he has left a worthy memorial to himself as an artist and a Christian.

ITS SILENT MINISTRY

Taking my seat in the central aisle, I was struck immediately by a beautiful brass lectern and a great Bible upon the pulpit platform; and on the other side of the communion table, a graceful pulpit. Turning to the eastern wall I followed, in illuminated text upon twelve windows, the words of the Apostles' Creed, and over each window were the names of the twelve. Above in the corresponding gallery windows I could read the names and suggestive messages from twelve of the prophets. Nothing is more characteristic of the entire scheme of decoration than its emphasis concerning the rightful primacy of Jesus in modern thought. It is not by accident that Hoffman's Christ and the young ruler commands a central place in the choir screen behind the pulpit, or that above the assembly in the rose window, central in the apse is the Preacher of the Sermon on the Mount; or that Thorwaldsen's statue, The Christ, meets every worshiper in the entrance way; or that in the south win-



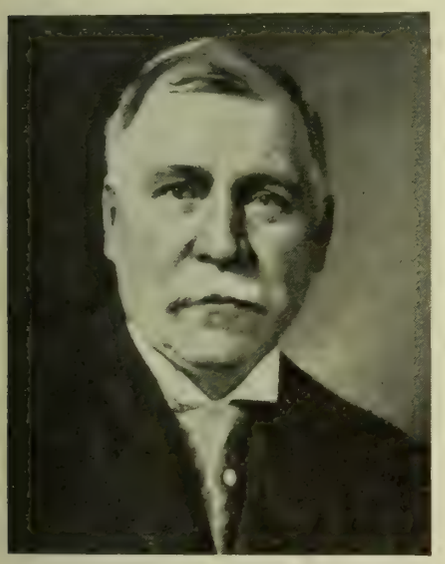
Interior of auditorium from the pulpit, showing Thorwaldsen's statue of Christ

dows are in beautifully illuminated text the words of the Lord's Prayer; or that in the great eastern windows is the story of his life from the cradle to the cross of Calvary and the vision of Bethany. Always in this church we are kept in the presence of the great mystery of godliness.

THE DIVINE AND THE HUMAN

Two entire sides of the church, the east and south, witness to the primal fact in religion that God is seeking man. They lay the foundations of faith in a revelation whose Alpha and Omega is Jesus Christ.

The west side is devoted to the complemental truth, in no other scheme of symbolic teaching to my knowledge so comprehensively set forth, that man is seeking God, if haply he may find him. Twelve lower windows recall the mighty deeds of great age and race leaders. In this company of saints of the church catholic not only Wickliffe and Luther, but Emerson and Pestolozzi are included. These windows are the gifts of various classes of citizens who have taken a friendly interest in the work of restoration. It is a tribute to Dr. Smith's hold on all sorts and conditions of men that we find such inscriptions as these: John Knox, presented by the Presbyterians; Dante, presented by the Italians; St. Francis D'Assisi, presented by the Roman Catholics; Michael Angelo's Moses, presented by the Hebrews.



REV. S. G. SMITH, D. D.

The great central window on the west side was a gift from the Masons. The upper half is a reminder of the crusades in a richly colored picture of Knights approaching Jerusalem. Below is a picture of the Good Samaritan.

In the twelve smaller gallery windows the life of humanity in its higher aspects is suggested by symbolical representations of such great human interests as Painting, Music, Philosophy, Labor, Philanthropy and Invention. Below the symbolical figure, each window is inscribed with four names, so that the series is an epitome of human progress and the names are the "Forty Immortals."

PREACHING AND MINISTERING IN HIS NAME

Coming now to the north wall, divided centrally by the organ-arch behind the pulpit platform, on either side are two characteristic pictures. On the left is an idealization of the ministry of preaching. A central figure bears aloft the legend, *The Truth Shall Make You Free.* In the foreground on the one side is the first of free churchmen, St. Paul; on the other Phillips Brooks; but they are one with a company which includes Spencer and Browning, Carlyle and Lincoln. Herein is a suggestive declaration concerning the liberty of prophesying. On the right a second female figure holds aloft the legend, *The Greatest of These is Love.* The companion picture already described recalls "the souls that shine apart" in guiding epochal movements of thought. In the service of love here is portrayed a figure representing the Ministering Church guiding humanity along the little bridge of time into the other world.

THE LIFE EVERLASTING

The spandrels on either side of the organ-arch contain a symbolical representation of life, death and immortality. On the one side we see, what religion has often failed to express, the joy of the life that now is in singing cherubs rejoicing over birth, love and marriage. On the other side we have the witness of the blessed hope of the life to come in a vision of angels winging their way to paradise with souls of the blessed dead. Coming at last to the organ-arch, we are more in need of an interpreter than elsewhere in the church. By delicate use of colors the arch is a rainbow faintly discerned. Over its sevenfold tints are drawn seven circles. Central is a female figure representing wisdom. Below we see, in companion pictures, the forces of nature in earth, sea and sky; and the institutions of society represented by the Capitol at Washington and the Cathedral of Rouen. At the foot of the arch, on the one side is a teaching cherub, with a hand upon a mathematical globe; on the other, a worshiping cherub with hands outstretched in benediction over a sacramental table. The rainbow arch is the bridge over which, in the spirit of an eternal hope, men pass from life and the joy of life to immortality, gaining dominion over the world and attaining life everlasting by a wisdom in which the forces of the intellect and the affections of the heart are united. The lesson that is taught seems to me the artist's version of Tennyson's prayer:

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and heart according well,
May make one music as before—but vaster."

NOT CONFORMED TO THE WORLD BUT TRANSFORMED

I have known People's Church from the beginning. The message of its pulpit has always commanded me and the ministry of its practical, every day, open-door building has greatly attracted me. It has always remembered that man has a body not sufficiently nourished with the word, "Be ye filled," and a social nature not fully satisfied with prayer meetings and Bible classes. Above all, it has kept in mind the fact that man has an intellect to guide, as well as a will to control; and has stood for all the rights of the modern mind and the duty of every man "to work out life in all its beauty and totality." But before the fire caused a revision of first ideals, the fact was not fully recognized that a man has a soul that needs a sanctuary. The transformation of the interior witnesses to an enlarged ideal which brings into a place of major importance the creation of a sanctuary of worship whose symbolism expresses both reverence for historic Christianity and faith in the inspiration of modern thought. The story of this enlargement is worth the telling because it points the way in which many of our best church buildings may be greatly improved. One of the sad wastes in Congregationalism is in extravagant schemes of church decoration, so conformed to the world that they have no meaning and no message.

In 1893 People's Church, St. Paul, entered our denomination. Thereby has our Minnesota fellowship been greatly enriched. Its pastor and people have done a good many things to modernize and ritualize our Congregational traditionalism and provincialism; but in nothing have they done more to point the way into a larger life than by translating into the language of art the vision of a growing pastor; and by transforming an audience room into a sanctuary



The Masonic Window, "The Good Samaritan"

on whose walls are written a harmonious creed of religion and of life.

Sayings and Doings

The recently regnant chemical theory of the permanency of the elements gets another knockdown blow from Sir William Ramsey's public announcement that he has succeeded in transmuting four different substances. These are all what the chemists know as degenerations, the effort to transmute upward—silver into gold—has not succeeded. Perhaps there may be room in the minds of chemists some day for a creative will at the top.

Hon. Chauncey M. Depew once gave an address before the Congregational Club of Boston in which he made it plain that he was not sufficiently familiar with New England history to distinguish between the Pilgrims and Puritans who were the major part of its first settlers. He may be pardoned for that. So accomplished a historian as ex-President Roosevelt revealed similar ignorance in his more recent address at Provincetown. But Mr. Depew is no nearer to the moral ideals of Pilgrim or Puritan than he is to understanding their character. He begins an article in *Leslie's Weekly* with the dictum, "The only paramount desire of all right-minded men and women is happiness." Probably Mr. Depew has not read Jonathan Edwards, to say nothing of more modern teachers of religion. But he may recall Longfellow saying:

"Not enjoyment and not sorrow
Is our destined end or way,
But to live that each tomorrow
Find us farther than today."

The old saying that a parable should not be made to go on all fours is well illustrated by an incident told by a missionary in Central Africa. Recently he visited a tribe that had never before seen a white man. The chief and his leading men received him cordially and he told them the story of the lost sheep (Luke 15: 4-7), explaining that God's love for them was like that of the shepherd who left the ninety and nine and endured hardships willingly till he brought the wandering sheep back into the shelter of the fold. The Africans listened intently. Their faces kindled with sympathy for the lost one and its saviour. But suddenly the expression on the countenance of the chief changed to anger. He demanded to know why the under-shepherd had been allowed to neglect the poor lamb, and what punishment was given to him for allowing it to wander away. There may be an application of this parable which has been overlooked. Perhaps an expansion of the story would bring to the bar for judgment parents, teachers and pastors who have paid no attention to their children slipping away from Christian influences and protection.



Conducted by William Byron Forbush

Amateur Newspapers

Amateur journalism has been called "the prince of hobbies." The late Hon. Samuel J. Randall said it was "the noblest work engaged in by the American youth."

Probably every boy who has dreamed of owning a printing press, or who has received one at Christmas, has also dreamed of being an editor. When he has read how Sir A. Conan Doyle gets two dollars a line for his Sherlock Holmes stories, and how Mr. Dooley earns $20,000 a year, and how Rudyard Kipling gets a shilling a word for whatever he writes, he wants at least to step up on the bottom round of the literary ladder. The magazines pay $200 for a short story. The daily newspapers sometimes pay sixteen dollars a column for "space matter." The Press seems to offer splendid opportunities.

Then, too many young people feel that they already have something to say. (A little experience in furnishing "copy" may show that after one has said all he has to say in the first issue the others consist mostly in filling space.) But it seems good to put one's thoughts in print and to circulate them in permanent form.

Then there is the financial attraction. Boys have been known who have issued publications that became the organ of a school or a neighborhood, for which they have gotten a good many subscribers at twenty-five cents a year and a good many advertisements at twenty to fifty cents an inch. A hundred subscribers is $25, and twenty advertisements is ten dollars, and that is quite a lot of money—until you pay your expenses.

The element of fellowship is perhaps the most fascinating in amateur journalism. Exchanges with other journals, local leagues of editors, exciting national amateur press conventions and reviews of one's work in the national amateur organ—these are the bonds that weld amateur journalists together.

Many now well-known men attribute much of their success to this hobby pursued when they were boys. A former assistant attorney-general of the United States, Hon. James M. Beck, was one of the young men who on July 4, 1876, helped form the National Amateur Press Association. He says: "It was of incalculable benefit to me. It supplemented my academic training by giving me practical experience in writing for the press, and in making public addresses, and the contests in our conventions afford good preliminary training for a public career. Shakespeare has said that 'homekeeping youths have ever homely wits.' For such narrowness of view, Amateur Journalism is a good correction. It brings the young man into contact with bright young men of other parts of the country, and in so doing broadens his views, enriches his experience and amplifies his knowledge of men and affairs."

Nathaniel Hawthorne, John Howard Payne, John Wanamaker, Thomas A. Edison, Rudyard Kipling, Robert Louis Stevenson, Lloyd Osborne, Charles Scribner, Walter Wellman and Richard Watson Gilder are a few who edited periodicals when they were boys. One of these men writes, "I believe that the writing and publishing of amateur articles is the very best preparation for professional work later." Another says, "The amateur journalist has an incentive to study and to broaden his mind which professional teachers are not always able to instill."

There are about 120 amateur journals (excepting the school and college papers) published in America today. Some of these are thumb-nail size, four 3 x 4 pages, to fit a small press. Some are 5 x 7, with thirty and even sixty-four pages. The short story is the favorite material. "Magazine articles," verses and literary essays abound. The editorial page is usually spicy and often full of personality. The review department, in which the editors criticise each other, is always a lively feature. Sometimes outside contributions are solicited. These are not paid for. Quoted articles are not supposed to be legitimate. The usual frequency of issue is bi-monthly.

Some of you will remember the amusing article by Mr. Brand in *The Congregationalist* a year or so ago in which he described how he made wood cuts for his boyish periodical. This is an unusual flourish in amateurdom.

Not all amateur newspaper men print their own periodicals. It is less expensive to do so, but much inspiration evaporates between composition and presswork. The editor who does not print also has more time to develop his subscription list.

A little journal can be published fairly frequently for thirty dollars a year. Two hundred and fifty copies of a paper, 5 x 7, may be printed for fifty cents a page, by a local printer. The cost of a complete outfit for doing one's own printing would be about thirty dollars.

Every live amateur journalist belongs to one of the general amateur press associations. Some one has said that an amateur journalist exists for fifty-one weeks in order that he may live for one week of the year. This refers to the national conventions, which are as exciting as political gatherings and sometimes as turbulent as the conventions of the Daughters of the American Revolution. Beside the elections, there is the sight-seeing, the making of personal friendships, the public awarding of laureateships and the encouragement that comes from watching the success of others. But this is not all the national associations do. They publish a general organ in which individual work is criticised, and in which men like Edward Markham and Jack London assign the laureateships to young poets, essayists and story writers.

There are three of these general associations. These are the United, the Interstate and the National. The latter is the oldest, having been formed at the Centennial, and it claims to be the largest. It is unfortunate to have the amateur forces thus needlessly divided, but it is a good thing in this, that it affords enough honors to go around, because every member can at least be on a committee! The annual membership fee in these associations is usually a dollar. The conditions of membership in one are typical of all:

"How to Join.—If you have written for publication, published a paper, or can in any way show your claim as an author or publisher, send your credential and application and the one dollar yearly dues direct to the Secretary of Credentials. If you cannot comply with our constitution in the above requirements, send a manuscript to the Secretary of Publicity. Revision by experts is optional with the author. The Secretary of Publicity will forthwith 'place' the manuscript with an association publisher, and upon its publication the author is eligible for active membership, provided he resides in the United States or Canada, on the payment of one dollar dues, which guarantees the benefits of the association for one year. In case of rejection the amount will be returned."

Amateur journalism had an exhibit at the St. Louis World's Fair, where files of amateur papers, photographs of editors and other representatives of amateur work were shown, and reunions were held.

Those who wish to learn more about the amateur fraternity might send to Charles W. Heins, 1920 Lexington Avenue, New York City, for a copy of *The National Amateur;* or to Louis G. Brechler, Fennimore, Wis., for one of *The United Amateur;* or a stamp sent to W. R. Murphy, 223 South Thirty-seventh Street, Philadelphia, may bring "The Handbook of Amateur Journalism." There are, or have been, local associations in Boston, Philadelphia, Washington, St. Louis, New York, Milwaukee, Chicago and Grand Rapids.

I would like to see samples of amateur journals conducted by members of our Club and their friends and will be glad to help in arranging exchanges of such periodicals.

How to Make a Cave

Brotherhoods of David are asking how to make a cave that will not cave in.

Finding a convenient side hill, the boys excavate a flat area with a perpendicular back, throwing the excavated dirt one side for banking and covering the roof. A big box of one-inch boards, without a floor, is slipped into the excavated space. If it is desired to have an entry, another box is shoved up against it and a door is made between the two. In the roof is a stove-pipe ventilator and an opening for the pipe of the stove used to heat the cave. These are set low and concealed with bushes or a pile of burnt wood. The boxes are covered with earth, which is sodded down. The latch of the door is connected by a string to a ring which is placed outside, in a concealed place, so the small door, if found, can be opened only by a member. A rubber band may be used to make the latch spring over in front of the door, and then the door, when closed, will lock itself.

The Expansion of the Christian Church

Sunday School Lesson for April 18

By Rev. A. E. Dunning

(To be studied with open Bible)

III. Saul the Jew becomes a Christian

In the remaining lessons of this year the prominent figure is Paul, except three from two general epistles and the Christmas lesson. The first step, therefore, in the teacher's general preparation is to fix Paul's personality in his mind. Get a clear idea of the dominant traits of his character, his intense conviction, strong affection, spiritual vision, passionate devotion to Christ, independence, genius for organization. Read through the Acts and Paul's letters where they belong in point of time, as arranged in Professor Burton's "Records and Letters of the Apostolic Age." Next, read some monograph sketch of Paul. The article in Hastings's Bible Dictionary is able and comprehensive. I hope, however, that among the teachers who use these outlines in *The Congregationalist* are some who will use this opportunity to become intimately acquainted with Paul, the greatest personality in the Bible after Jesus Christ, and with the first great movement of the Christian Church, which Paul led. To such I suggest four books from which a selection may be made, to be read in preparation for these lessons. The briefest is Stalker's "Life of St. Paul." Next comes Prof. B. W. Bacon's "Story of St. Paul." A remarkable study is the late Dr. George Matheson's "Spiritual Development of St. Paul," and the largest volume is Professor Ramsay's "St. Paul the Traveler." A good Sunday school library for teachers should contain them all. Assuming that you have read the first chapters at least of one of the first three of these books, you are prepared to begin a study with your pupils of the great pioneer character in Christian missions for the world, which is to continue to the end of the year. The subtopics for today are these:

1. *Saul the Jew.* Show how proud he was of his race (2 Cor. 11: 22), of his tribe and religious sect (Phil. 3: 5), of his native city (Acts 21: 39), of his education (Acts 22: 3), of his Roman citizenship (Acts 22: 25-29). In these things are to be seen evidences also that his family was honorable and influential. His older sister lived in Jerusalem, and perhaps he lived with her while he was there at school. Her son was in close relation with Jewish leaders and was highly respected by Roman rulers in the city (Acts 23: 16-22). Saul was a member of the Sanhedrin (Acts 26: 10), which was a high honor among Jews, was of deserved blameless reputation (Phil. 3: 6), a man of passionate affection, as intensely loved as he was bitterly hated. Compare Gal. 4: 15, Acts 20: 37, 38 with Acts 13: 50; 14: 19; 23: 21. With these and similar statements you can draw a noble picture of Saul the Jew. It is important that your pupils should have a true impression of him, for generations of young Christians have failed to understand the attractiveness of this great hero.

2. *Saul's Mission to Damascus.* Read Acts 8: 1 as though it were the beginning of chapter 9. Show why he hated the followers of Jesus. They were a sect still within and controlled by the Jewish Church, yet neglecting some ecclesiastical laws and customs which Saul cherished and repudiating others. Note how bitterly some conscientious Christians now hate others who profess to be Christians but do not agree with them in avowing doctrines which they hold as precious. Show that Saul had acquired great influence in Jerusalem (Acts 8: 1-3), that he had the support of the Sanhedrin, to which he belonged (chap. 9: 2), and that his persecutions of Christians in Jerusalem had been so cruel that the report of them had gone all the way to Damascus (vs. 13, 14). See Gal. 1: 13.

3. *Saul's Vision of the Christ.* Read the three accounts of it (Acts 9: 1-9; 22: 3-13; 26: 12-17). Notice that Paul described his experience as a vision (26: 19). He says it was a revelation *in him* of the Son of God (Gal. 1: 15, 16), that that vision revealed to him Jesus as the Christ (1 Cor. 15: 8), and that it qualified him to be an apostle (1 Cor. 9: 1). The change in him included the conviction that the Jesus whom he had been persecuting was the Christ, that he had risen from the dead, that his own efforts to win the favor of God by obeying the law of Moses as he understood it had been a failure, and that through believing in Jesus as the Christ, the Son of God, he would come into fellowship with God. Read Paul's epistles and see how all these convictions which became the motive power of his missionary work sprang from this vision on his way to Damascus. Saul was not a bad man who became good by conversion. He was a man striving with all his heart to obey God, who changed his course of life through knowledge of Jesus Christ revealed in him. The revelation was sudden; the change was great and permanent. Saul gave himself to become acquainted with the Christ (Phil 3: 9-11) and merge himself in him (Gal. 2: 20). This is conversion as illustrated by Paul's experience.

4. *Saul received into the Christian Church.* Read chap. 9: 13-16; 22: 12-16; 26: 15-18), and you will see that the circumstances attending Saul's experience were regarded as of minor importance as compared with the knowledge which came to him and the purpose which he at once formed and obeyed. As soon as he received the new revelation of Jesus, he came into acquaintance with Christians, one of whom, Ananias, came to him as soon as he heard of the change in him and led him into the Christian fellowship (vs. 17-19). Then Saul, still a Jew but now a disciple of Jesus, went into the Jewish synagogues and tried to persuade the congregations gathered there that Jesus, whom he had been persecuting, was the Messiah and the risen Lord (vs. 19-22). This is the way an honest man would be expected to act when he has not been a disciple of Jesus but becomes convinced that Jesus is the Christ, the Son of God. Ask your pupils if this is the right step for such a person to take.

*International Sunday School Lesson for April 18. The Conversion of Saul. Text, Acts 9: 1-30.

The Best Thing about Sunday

C. E. Topic for April 18-24

By Rev. H. A. Bridgman

Why we observe the Lord's Day. Mark 16: 1-6; Acts 20: 7; 1 Cor. 16: 2; Rev. 1: 10.

His special day. Anything that helps to keep Jesus in mind is to be treasured. Two great figures stand constantly in the background of American life—Washington and Lincoln. The influence of their words and deeds pervades the atmosphere at all times. School children read and study about them from January to December, and yet once a year we have our Lincoln Day and our Washington Day, when the thought of the entire nation centers upon these heroes. One day in seven is none too many in which to think with special earnestness upon the career of Jesus, to freshen our personal life with him. We are so busy and preoccupied Monday and Tuesday and all the other days that he often receives far too little attention. Welcome, then, each returning Lord's Day. We ought to feel toward it as the boy or girl away at school feels about coming home on Sunday, or as any David separated from his Jonathan feels when he anticipates a speedy reunion.

A guiding principle. It is easy enough to make a list of Sunday "don'ts," but that does not solve the Sunday problem for us, and one doubts whether it did for the ancient Hebrews, or even for our Puritan forefathers. But when we exalt the Christian meaning of the day we get light on what is permissible and desirable. Those activities that promote our friendship with Christ must be right for us on Sunday, while such employment of the hours as tends to chill our interest in him and makes us forgetful of the rights and needs of our fellowmen must be a wrong employment of Sunday time.

Essential elements. Happiness stands among the things that we must somehow find on the Lord's Day. Otherwise we ought not to call any portion of time by his hallowed name, for that stands not for gloom and severity but for cheer and sunshine. The cultivation of the home ties should be another end in view. There will be a place, too, and a large place on the ideal Lord's Day for church, for private prayer and the reading of the Bible. And works of mercy and kindness are not only permissible but are enjoined, even though it is nothing more than writing a letter to some one who needs a word of cheer, or making a friendly—not a purely social call. Get out of the week day ruts. Open your life to the noblest influences. Worship God with your fellow-Christians in his sanctuary. Consider the needy poor, and forget not the needy rich. Exalt the family relationship. Do your part in the home and seek above everything else to have the spirit of Christ on his special day. Then you will have the very best kind of a Sunday. And the more people in the world who can be induced to adopt some such program as this, the more certain we shall be that this blessed old institution of the Sabbath will never perish from the earth.

Among the New Books

Sources of Mark's Gospel

Prof. Wisner Bacon maintained nine years ago in his New Testament Introduction that the synoptic gospels have a long and complex literary history behind them, only partly explained by the current "two-document theory." In his recent work, *The Beginnings of Gospel Story* (Yale Univ. Press. $2.25 net), he applies all the resources of the historical critic to the task of tracing this history in detail for Mark. The plan of presentation is an unusual one for such an inquiry; in form the book is much like an ordinary critical commentary, with general and special introductions for larger and smaller sections, and with detailed comments in connection with the Biblical text. Some of these comments are terse expository notes, but nearly all the material is formulated with the first purpose of the inquiry indicated in the sub-title definitely in view. On the margin of the Biblical text, the supposed source of each passage is already indicated. Here P represents the original Petrine narrative; Q, material from the document more familiar to English readers under the title *Logia;* R, the hand of the final author, etc. While the discussion is thoroughgoing, the writer has in mind the earnest, non-technical Biblical student. Such an one may obtain from this work an insight into the nature and amount of investigation that is being devoted to the sources for the life of Christ.

Brown University. HENRY T. FOWLER.

For Sunday School Workers

One of the best volumes in the Constructive Bible Series is Studies in *The First Book of Samuel,* by H. L. Willett (Univ. of Chicago Press. $1.50). An introductory chapter contains Professor Burton's plan for grading the Sunday school and its application to the present book. The text of the Revised Version is used. There are good notes on every page, excellent illustrations, questions at the close of each section, good review lessons, a map and a Bible dictionary. In fact, the book is a model of the new kind of text-books which will eventually be in use in every well-equipped Sunday school. Fifteen of these volumes have already been issued and there are as many more to follow.

Sunday school teachers who have used Florence U. Palmer's year of lessons will be glad to know that she has prepared a *Second Year of Lessons for Young Children* (Macmillan. $1.25). The method is that of the earlier work and the topics are Love, Courage, Joy, Truthfulness, Our Heavenly Father, Play, Work, etc. There are illustrations, songs with music and stories in abundance. Another manual is also promised, completing a three years' course.

A book about Sunday school methods and activities which we can imagine even a very lively boy reading with delight is *Boy's-Eye Views of the Sunday School,* by "Pucker" (S. S. Times Co. 60 cents). In juvenile language, vivid and spicy, the boy describes the most progressive kinds of Sunday school work: Christmas entertainments, Home Department, camping out, being Secretary, the making of the Cradle Roll, teachers' meetings, even Decision Day. It is all healthy and delightful, if thoroughly boyish. The chief value of the little book may be—is probably intended to be—to help the older people remember how boys look at all these things.

Another timely volume in these text-books for Bible classes is *Social Duties from the Christian Point of View,* by Charles R. Henderson (Univ. of Chicago Press. $1.25), a recognized leader in the field here considered. He addresses "those who desire to learn what the Master requires of men and women of this generation." He says of his book that "it is only a push and a hint; it is not predigested mental food but a call to intellectual labor, a summons to patriotic and religious toil." In this spirit he considers social duties in the family, toward neglected children, toward working men, in rural communities, charities and correction, etc. Every chapter is inspiring and tempts to quotation. We must be content with commending the book heartily for use in adult classes and especially as adapted to the use of men's church clubs. Lists of books, questions for study and suggestions to teachers accompany the lessons.

A score or more years ago Dr. Lyman Abbott published commentaries on the Gospels, Acts and Romans, which were widely used. Now he announces a new edition of those volumes, with notes added where he has changed his views, and a continuance of the work in the same method by Prof. J. E. McFadyen of Toronto. The first volume is *The Epistles to the Corinthians and Galatians* (Barnes). The new title of the series is The Interpreters' Commentary, which indicates that the work is not critical and exegetical. There is abundant scholarship, however, behind the work, and the reader may be assured that good reason has prepared the way for interpretation.

The latest volume in the Westminster New Testament series of handy commentaries is *St. Mark,* by S. W. Green (Revell. 75 cents). The introduction presents concisely and clearly the author's conclusions concerning the purpose, authorship, date, etc., of the gospel. Mark alone is the author, and the date of composition "shortly before the fateful year 70." The little book sustains the good reputation of the earlier works in the same series.

For Students of Missions

An important addition to missionary literature is *A History of Missions in India,* by Julius Richter (Revell. $2.50). Two chapters are devoted to the earliest Roman Catholic and Danish Missions, then follows a remarkably concise and clear record of the development of Protestant Missions, of all denominations, during the nineteenth century. Other topics are Religious Problems, Missionary Organizations and Methods, the Leaven at Work, and the Success of Missions. Especially valuable are the author's accounts of the Brahmo-Samaj, the Theosophist movement under Madame Blavatsky and Anne Besant, the career of Swami Vivekananda, the discussions of caste, Hinduism and Pantheism. The work is encyclopædic in its completeness, yet is written in a style that is refreshingly graphic and attractive. We do not hesitate to recommend it as one of the most important and instructive books of its kind.

Increasing acquaintance with South American countries is bringing forth new and interesting literature. *Peru, its Story, People and Religion,* by Geraldine Guinness (Revell. $2.50), is one of the best of the new books. Sufficient space is devoted to the history of the land, the traditions of Aztecs and Incas, the story of Spanish conquest and rule, and more recent political events. Over half of the population are Indians, more than a quarter are half-breeds, and the balance are of Spanish ancestry. Here the Roman Catholic Church is seen at its worst. The author's main interest is in the missionary need of the people. Protestantism has made an entrance and the outlook is hopeful. Exceptionally good photographs assist in understanding the life, customs and conditions of the Peruvians.

Students of missions in Africa will find valuable information in *The South African Natives* (Dutton. $2.00), although the book was written rather for the English people interested in questions of government. It is the report of a committee and is supplementary to a volume published seven years ago. Most of the space is devoted to the Labor Question, Taxation, Administration and the Legal Status of the Natives; but the chapter on Education describes work which has been almost entirely in the hands of missionaries and a chapter on The Ethiopian Movement is an explanation of the remarkable tendency toward self-government among the native churches. The attitude toward missions is friendly and the general outlook is hopeful.

Two Historic Churches

How closely Church and State have been related in this country, in spite of their political separation, is shown in the interesting *History of the Brick Presbyterian Church* of New York City, written by Shepherd Knapp and published by the church. Part One, called In the Olden Time, relates the history from 1706 to 1809 and is rich in interesting material. The church building was used by British troops as prison and hospital. The minister was denounced by Royalists as "rebellious and seditious." Part Two covers the long pastorate of Gardner Spring, from 1809 to 1863. Here again, during the Civil War, the church had its own troubles which help us to understand the sentiment of the times. Part Three tells the history from 1864 to 1908, describing the eminent men who ministered to the church, among whom were Dr. Bevan, Dr. Henry van Dyke, Dr. Babcock and Dr. Richards. It is a splendid and inspiring record of which any church might be proud. A separate volume contains the Personal Records of births, deaths, marriages, admissions to the church and similar material.

Last year saw the centennial celebration of one of the strong churches of New York City, and one of its elders, Henry W. Jessup, has prepared a *History of the Fifth Avenue Presbyterian Church* as a memorial (H. W. Jessup, 11 East Twenty-fourth Street, New York City. $1.25). The church began on Cedar Street, it is now near Central Park. To the present generation the name of Dr. John Hall will be most familiar in its roll of eight pastors. In wealth and beneficence it has grown in a hundred years from an average of $196 a year under Dr. Romeyn to an average of $323,967, under Dr. Stevenson, with a large increase in the number of small givers.

Our review of the Standard Bible Dictionary (Funk & Wagnalls Co.) said it was "unfortunately not paged." This was an error. The page folio is in an unusual position and was overlooked. It is on the upper inside margin of each page, which in this volume is an advantage. Several other typographical devices also add to the value of the book in finding subjects and in ease of use.

Dr. Gunsaulus in a Professor's Chair

The words, "in a professor's chair," are not to be taken in a strictly literal sense. When Dr. F. W. Gunsaulus delivers his weekly Friday afternoon lecture upon homiletics to the students of Chicago Theological Seminary, his contact with the professor's chair is only at arms' length and for a period of time just long enough to permit its removal to the remotest corner of the platform. His sole concern with the chair is to get it out of the way—for he belongs to the peripatetic school of teachers. He walks as he discourses, not only the length and breadth of the professor's domain, but he makes occasional excursions into the unobstructed floor space between the platform and the front row of students' desks. Apparently he abhors a vacuum of empty space between speaker and audience, and at the faintest sign of failure in the conducting medium he closes the gap.

As he treats the chair, so he deals with the proffered professorship of homiletics. It is for the Board of Directors to fill it as they will, but as for himself—he holds it at arms' length. He sternly insists that the only permissible interpretation of the office, which he has held for nearly two years, is *locum tenens*, during a vacancy. The longer he lectures, the more desirable it appears that his temporary occupancy of the chair of homiletics be made permanent.

If the names of the donors to the $40,000 fund recently pledged to the Seminary were published, it would appear that the liberality of the members of the Faculty was an important element in the success of the movement. But one reason why the debt of the Seminary is not larger is because teaching of homiletics for the past two years has been a free gift. All the living of the professorship in this department has been turned back to help the Seminary's deficiency fund. The relieving of the administration of financial burden is, perhaps, of less import than that to the ministers on the threshold, this lesson of primal importance in the profession has been given effective illustration—the great reward of the minister's calling is not in the stipend, but in the unique privilege of doing the work.

For the present year the formal lectures on the preacher's art have been completed and the text-book study of a homiletic manual as well. As a conclusion of the course, Dr. Gunsaulus is now engaged in a working pastor's exposition of the Gospel of John.

On a recent Friday afternoon he read with the class the concluding portion of Chapter 3 and the first half of Chapter 4. In the treatment of the text there was nothing of the critical inquiry of the dry-as-dust exegete. No appeal was made to the long list of commentators, ancient and modern, who have made Bible study an unspeakable weariness to generations of theological students. Assuming that the English translation gives the essential meaning, Dr. Gunsaulus confined himself to showing how verse after verse in John's Gospel are open gates to a treasure-house of sermon material awaiting the coming of the constructive mind to fashion it into ordered discourse. He did not frame any sermon outline in full, but he said enough on half a dozen passages to make his hearers eager to follow up the lead.

John the Baptist's words, "He must increase, but I must decrease," led to a survey of history to find other men noble enough to get out of the way when the greater man came to claim his own. The phrase, "He must needs go through Samaria," led to pregnant suggestions concerning Opportunities Concealed in Apparent Hindrances. The words, "Give me to drink," he made the point of departure for a practical talk on Helping People by Letting Them Help. In illustration of how *not* to do city mission work, he took the extreme left of the platform and preached to an imaginary company of unchurched people a pour-the-gospel-into-you sermon. The impersonated missioner was of the correct type, well supplied with "bottled doctrine" and sustained by the expectation that he had everything necessary to correct the neighborhood. "You cannot pour religion into people" was the comment on this make-believe sermon. "You must draw it out of them. You must let the man help you whom you want to help."

After tracing in a masterly way Jesus' dealing with the woman of Samaria and her sins, Dr. Gunsaulus raised the question: "Is



REV. F. W. GUNSAULUS, D. D.

the Church today dealing fairly and fundamentally with the question of sin and salvation? Is it not the modern mood to retire sin to the background and to offer, not salvation, but something to make people a little more comfortable? The question that the misled woman of today asks the minister is not, 'What must I do to be saved?' but, 'What can you do for my hysteria?'"

The teacher of homiletics in the Seminary evidently believes that there are real dangers in modern healing cults. If any of the young ministers in training are deceived thereby, it will not be because of neglect of fair warning.

It is a most fortunate providence in this crisis in the affairs of our Seminary in the Middle West that the supreme art of preaching is being taught by a man who nobly practices it. I asked the student who shared my seat, "Are you getting much out of these lectures?" He resented my question. "Where could I find anything better?" was his reply. "It would be worth while for me to study in Chicago Seminary, if all it gave me was to get into touch with such a preacher and such a *man* as Dr. Gunsaulus." The Directors of the Seminary can be trusted to leave the chair of homiletics vacant just so long as Frank W. Gunsaulus can be persuaded to continue as temporary supply.

J. H. C.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 2

Mrs. A. A. Berle, presiding, emphasized Christian unity through Christ as a center —"the fullness of him who filleth all in all." Miss Witherby read extracts from a personal letter from Miss Ruth P. Ward of Foochow. The remainder of the hour was spent in listening to a talk by Mrs. Harry Wade Hicks, in which she gave glimpses of the work and workers in the South China and Foochow Missions, as she had seen them during her recent tour. She spoke of the valuable work done by the Chinese kindergartners trained by Miss Hannah Woodhull, and pleaded for further re-enforcement of the work in China both in workers and money.

Aggressive but Fraternal

Alabama Association Adopts Wise Policy — Advances in the Southland

The Congregational Association of Alabama, comprising the Association of the Churches, the Sunday School Association and the Woman's Missionary Union, held its meetings this year with First Church, Florence, March 24-28. The meetings were pronounced to be among the most successful and inspiring ever held. In spite of the distance of Florence from the majority of our other churches in the state, a large delegation was present, both ministerial and lay. Every member of the Association seemed bent upon cheering and inspiring everybody else; and this contagion spread to visitors from other communions who looked in upon us from time to time.

The reports from the various fields showed, on the whole, signs of progress along many lines. We had the great pleasure of enrolling a new work—at Bexer, Ala. This church was represented by its pastor and two delegates, one of whom was the pastor's son. An interesting and promising work is in progress at this place, in the midst of a populous rural community.

The sermons, papers and addresses were calculated both to arouse thought and stimulate the spiritual life. An "impression hour" was held toward the close of the meetings. One sentiment, conspicuous and persistent at the Association, was the propriety and need of a deeper and more distinct denominational consciousness and an aggressive loyalty if Congregationalism is to win the large place among our people that we hope and pray to see it attain. It was felt that "the Congregational way" is an "ism" good and worthy enough to inspire a bold and vigorous propaganda, and that this kind of advance need not imply any but the most cordial relations with other denominations. One Baptist minister, who visited several of the sessions, thought we were particularly wise in taking this attitude. He said he has always felt that our puzzling peculiarity, as well as a serious weakness as a denomination, lies along the line of our conservatism in this regard.

The Association rejoiced in the visit of Miss D. E. Emerson of New York, made chiefly to the W. M. U., but an inspiration to all. We prized Miss Emerson's visit both for her own sake personally and as the needed direct link between the Association and our great and beloved foster mother, the A. M. A. Not least of the many things that made our meetings successful and pleasant was the warm hospitality extended the delegates by the people of Florence. Friends from other churches vied with the entertaining church to make us happy and contented. The Burrell Normal School, under its capable young principal, Prof. G. N. White, did its full share.

Talladega, Ala. A. T. C.

Rev. J. H. Jowett of Birmingham, Eng., who is to make his first visit to this country this summer, has been elected president of the National Free Church Council for 1910. He was so great an attraction at the meeting of the Council at Swansea that many more people were turned away than got into the great Albert Hall.

Facts and Features of Local Work

A Pair of Quarter-Century Diaconates

Two New England deacons of the best type were honored, March 28, at Topsfield, Mass. It was the twenty-fifth anniversary of their election. Charles J. Peabody and



EDWIN S. CLIFFORD

Edwin S. Clifford are as different as the poles, and as harmonious as twins. Each is a man of singular intellectual power and ardent interests, devoted students of Scripture in the most modern spirit, efficient in all the ministrations of their office. So it was with rare interest that the church gathered to do them honor. As they ascended the platform during the processional, before a waiting column of ministers, the congregation had an impressive lesson in Christian brotherhood, loyalty and service. The greetings of the daughter churches, Boxford, Middleton, Linebrook and the Methodist nearby, were brought by official representatives, and from the Essex South Conference by Rev. T. F. Waters of Ipswich; an address on The Things that Remain was given by Rev. H. C. Adams of Danvers, long and intimately acquainted. The congratulations of the church were given by Dr. B. A. Dumm of Cambridge who, while pursuing studies at Harvard, is acting pastor. His allusion to Deacon Clifford's patron saint and familiar example, St. Peter, brought a smile to the scores of young people to whom their genial friend had alluringly said, "I go a-fishing"; while he had only to mention Deacon Peabody's expertness as a lecturer on agricultural problems to awaken another thrill of Topsfield pride in their "hill deacon" and their "river deacon." Mr. Waters responded interestingly to the spirit of the church by saying that the first conference letter, stating the adoption of the Apportionment Plan had just been received from this church.

D.

Binding East and West

More than forty-six years ago a home was established in the comparatively new town of McGregor, located among the bluffs of the Mississippi Valley in Northeastern Iowa, by a newly married pair from Oxford, Mass. The husband, Charles E. Daniels, was the son of a Congregational deacon; the wife, Elizabeth Paine, daughter of a deacon in the same church. True to their training, this young couple soon became earnest workers in the recently established First Congregational Church of McGregor. As deacon of this church, director of its choir, superintendent of the Sunday school, Mr. Daniels was ably assisted by his gifted wife. Eleven years ago this noble woman, who by her Christian faith and charitable deeds had endeared herself to the people of the church and community, passed from earth, and soon after the husband and four surviving children moved to California where they are following in the old lines of faithful service. But fortunately for the McGregor church Mrs. Daniels's sister, Miss Ellen A. Paine, who was a frequent visitor at her sister's, became the wife of Deacon J. N. Gilchrist, and with the same ability and spirit entered into the life and work of the church. In January, 1907, occurred the celebration of the fiftieth anniversary of the church, and in the spring of that year the event was especially marked by the gift of the manse to the society by Mrs. Gilchrist as a memorial to her sister.

The first occupants of this spacious and comfortable home are Rev. W. E. Mann and family, who had that season left the church of Indian Orchard, Mass. In the Iowa Association of more than 300 Congregational churches are many sons and daughters of New England who, like these Massachusetts people in McGregor, have helped to build a solid structure of Congregationalism in this state.

Notable Attendance Records

First Church Sunday School, Keene, N. H., recently took formal note of the attendance record of two young men who for seven years, since boyhood, have not missed a Sunday. This recognition developed the further fact that a woman member of the same school had been present every Sunday for eleven years.

E. R. S.

New Plant on the Frontier

To build the finest house of worship in the northwestern section of Minnesota, outside of Duluth, has been the privilege of the Cass Lake church, under the leadership of Dr. T. W. Barbour. Cass Lake is in the great forest region where the lumber industry is still at its height. Our church has barely endured in the disreputable building which sheltered it through the ten years since the Sunday School Society started work in the town. To erect a $12,000 building with all the modern conveniences in the midst of the conditions and needs of this northern town was a heroic undertaking, and no man with less courage than Dr. Barbour would have accomplished the task. At the dedication the sermon was by Rev.



CHARLES J. PEABODY

Dr. Walter H. Nugent of Minneapolis, and other parts by Rev. Messrs. Conard, Michael, Mirick and the Episcopalian rector of Cass Lake. The deficit remaining was raised during the succeeding week, and with the help of the Building Society the church was dedicated free of debt.

To have a tasty and commodious house of worship of this kind on the missionary firing-line means a great deal to the stability of the difficult work in Northern Minnesota. The action of the legislature, looking to the locating of a normal school at Cass Lake, makes this equipment of our church especially timely.

R. P. H.

Massachusetts in 1908

The Massachusetts statistics for the Year-Book show an increase of 759 in church

Continued on page 495



The Gift Parsonage, McGregor, Ia.

Canada Planning a National Missionary Policy

The first Canadian Laymen's Missionary Congress at Toronto, March 31—April 4, was a great gathering. Upwards of 4,200 ministers and laymen from all parts of the Dominion were registered. It was a bombardment of the "Queen City," as Toronto is familiarly called, but it was one of the gospel of peace. The great Massey Hall, the Mecca of many great political, musical and religious assemblies, never welcomed a more significant gathering. Instead of familiar political mottoes, it was interesting to note watchwords relating to missionary endeavor. Among these were: "This is the only generation we can reach," "Weekly, as the Lord has prospered you, systematic, sensible, Scriptural," "The whole gospel to the whole world by the whole church," "Will Canada evangelize her share of the world?" "Not as little as we dare but as much as we can," "The whole world for Christ in this generation." These inscriptions on striking banners give an idea not only of the decorations of the vast auditorium, but of the character of the discussions.

The speaking was uneven in impressiveness and power, but this might be expected from a program including men who are given to actions rather than words, and to business rather than oratory. The Congress certainly had all the variety of platform utterances that could be wished, by lawyers, editors, financiers, business men, secretaries, ministers and bishops. It represented almost every calling in life and almost every branch of the church. Robert E. Speer, J. Campbell White and others well known were hosts in themselves. N. W. Rowell, the chairman of the Congress, is a lawyer of high standing, who might have risen to a first place in Liberal politics had he been so inclined. J. A. Macdonald, editor of the *Globe*, is a force in pulpit, platform and press of the land. Sir Andrew Fraser, for many years governor of Bengal, all were delighted to hear. Ralph Connor, by reason of a bad cold probably impressed many that his *forte* is in writing stories rather than as a speaker on a great platform.

The address of welcome was by the lieutenant-governor, J. M. Gibson, who answered one of the mottoes, "Yes, Canada will do her share in evangelizing the world." Chairman Rowell's inaugural on Canada's Opportunity at Home and Abroad was a tense, earnest plea that the Dominion might lead the way in a vital, aggressive propaganda. Principal Gandier, D. D., of Knox College dealt with The Minister, the Leader of His People, in important information broadening the outlook, and calling for money. Robert E. Speer in three successive sessions discussed The Great Commission, The World's Debt to the Missionary and The Awakening Orient, which he outlined as industrial, mental, social, moral and religious. J. Campbell White spoke on The Reflex Influence of Missions and conducted a conference on How to Lend to the Church its Highest Missionary Efficiency, when business men from both sides of the line were the principal speakers. In this conference responsibility was brought home to the pastor, the missionary committee, business, financial, educational laymen, personal contact and continuous endeavor.

I could wish for space to write about the fine address by Bishop Thoburn of India on The Sure Victory, the splendid ovation by Canon Tucker on Canada's Debt to the Missionary, the able platform utterance by Rev. S. M. Zwemer, F. R. G. S., of Arabia on The Impact of Christianity on Non-Christian Religions, which, in my thought, was weakened by his absolute severance of the other religions from human progress and development.

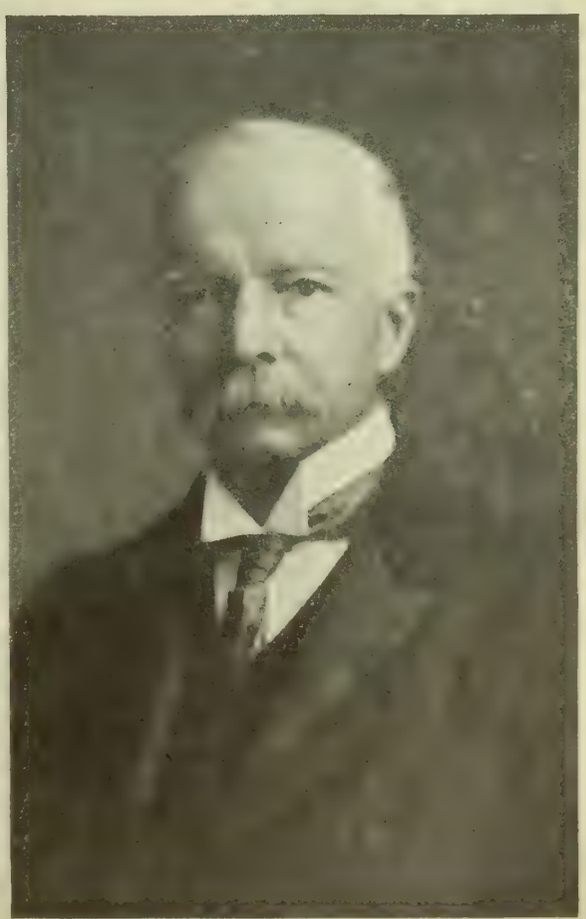
Not the least interesting and effective of the meetings were the denominational gatherings. The Congregational rally was one of the most enthusiastic meetings we have ever seen. The work at home and abroad was reviewed and at least $2 marked as the goal of contributions per church member. The Winnipeg delegation brought a sweeping prairie breeze and outlined a program with co-operation from the East. Failing the helps they look for particularly in a salaried general secretary and a superintendent they will go forward and attempt the work themselves. It was an outburst of spontaneous enthusiasm which one seldom hears. The work and words of Harry Wade Hicks were greatly appreciated in this as well as in the larger general conference. A practical result of the conference will be the organization of the laymen in each denomination with a definite financial goal in view, and Canada will do her share. J. P. G.

A movement has been started in London to raise $500,000. The money is to be used to establish medical colleges in connection with existing hospitals, normal training and theological institutions for Chinese teachers and pastors, and to publish in native tongues the best Western literature. It is proposed to include Christian missionaries with the central committee in the administration of the fund. At the meeting to inaugurate this plan the Lord Mayor presided, addresses were made by the Chinese and American ambassadors, and several members of Parliament and prominent Christian ministers of different denominations were on the platform. The Archbishop of Canterbury and the Bishop of London sent messages of sympathy. The meeting was called by the China Emergency Appeal Committee, with Sir Robert Hart as chairman, who has long been known in China as the greatest of her English friends. Several gifts have already been received, two of them of $5,000 each. Results of this movement in interesting lead-

Sir Andrew Fraser

Sir Andrew Fraser is a conspicuous example of the men who have climbed high in the government of the British colonies who have also served their divine Master no less loyally and outspokenly than their government. The son and grandson of Scotch ministers and a graduate of Edinburgh University, he entered the Indian civil service and has held important positions, his recent office, to which he was appointed in 1902, being Lieutenant-Governor of Bengal. He belongs to the number of Indian rulers who have studied and understood the thoughts and lives of the natives. Nevertheless, as one of the officials charged with the unpopular but necessary administrative division of the unwieldy province of Bengal, he has been the target of assassins and has twice narrowly escaped their shots. The consistent friend and supporter of mission work, he recently presided over the official gathering of the United Presbyterian Church of India. He comes to America at the invitation of the Laymen's Missionary Movement, in order to take a leading part in the Toronto meeting. Landing in New York, he received many social attentions and was interviewed by a number of the daily newspapers. He is greatly interested in the coming World's Missionary Conference in Edinburgh next year, and meets this week the American committee for consultation regarding it.

He himself, he told the Toronto Congress, had been in every province in India. He had been a member of a native Presbyterian church, an elder in such a church. . . . If they asked him, should they invest in this great missionary enterprise, his reply would be, "Invest, invest, invest, your sympathy, your interest and your money!" Sir Andrew Fraser is a broad-minded man. He told the Presbyterians of Toronto, who entertained him at luncheon, how much he had learned from men of other faiths who were true worshipers of God. He denied that there was an impassable wall between Indians and Europeans. No better disproof could be found, indeed, of this divisive opinion than Sir Andrew Fraser's own career in India.



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SIR ANDREW FRASER

ing men of England in Christian service for China and in uniting missionaries in that country in co-operative effort may reach large proportions.

Boston

Dr. Gordon's Quarter Century

Dr. George A. Gordon last Sunday morning faced a great, friendly congregation, filling the auditorium, sitting on the stairs, in the gallery aisles and even around the pulpit up to his feet. It was an impressive service in every way. The sermon on "Others have labored and ye have entered into his labor" was both characteristic and appropriate. It discussed Our Contemporaries, old and new, friend and foe; and showed the able minister in his qualities as fighter, pastor and keen observer of the times. It was one of the frankest and most self-revealing sermons Dr. Gordon has ever preached, and especially noteworthy because of his magnanimous attitude toward those who opposed him when he first took the pastorate. He expressed his gratitude for the opposition that had spurred him on to utilize all his powers in the service of this church. For the exercises he also wrote the following anniversary hymn, sung with a will by the great congregation to Rev. John B. Dyke's well-known tune, St. Bees:

Lead me, Lord, through all my days,
In Thy great and wondrous ways,
Lift my heart to grander hours,
Hold me with Thy heavenly powers.

Of the Past may I still keep
Things divine both high and deep,
Morning light and evening glow
That have ever blessed me so.

Memories that ever shine;
Friends unseen but friends still mine;
Service sweet in high reward;
Spirits blest in dear regard.

Tender sympathies and tears,
Precious store of noble years;
Visions wide on pathways wild,
Chastened thought again a child!

Trust in Thee that surer grows;
Human love that fears no foes;
Faith that to Thy heart belong
Worlds now lost in woe and wrong.

Show me, Lord, Thy word of grace—
Christ, Thy glory in his face;
That I through my fleeting hour,
Serve Thy kingdom in Thy power.

In the evening a splendid choral service by the choir and a chorus of twenty-four selected voices rendered Mendelssohn's A Hymn of Praise. The observance will be continued in a public service Monday evening, April 12, with addresses by Prof. Williston Walker, Prof. Daniel Evans and President Eliot. Another interesting feature of the anniversary week will be the ordination of Warren S. Archibald, the young Harvard graduate who has lately assumed the duties of pastor's assistant.

Gains in Jamaica Plain

"The only discouragement which comes is that God has not given us forty-eight hours in the day to do the work he has forced upon us." Thus Rev. C. J. Hawkins sums up the end of an unusually prosperous year at Central Church, Jamaica Plain. With forty-five members received in two late communions and new families constantly joining the fellowship, this church is finding itself in a widening field. The Sunday afternoon services for men have been surprisingly attended, especially by many hitherto indifferent to such interests. The need for more workers has led to an earnest call for volunteers and organized effort. That this increased efficiency and prosperity is appreciated locally is proven by these words in the *Jamaica Plain News:* "Mr. Hawkins has, practically alone and unaided, brought about a successful revival of the sane and permanent kind in his church and this community. He furnished strong preaching, good singing was added, and the people came—a full church every Sunday night. This success is all the more gratifying because the minister in question was rather freely criticised during the Chapman-Alexander campaign for not being in sympathy with and joining in that revival movement. As a result of his own labors in his own way, scores have already united with his church and more are coming at the next communion."

Great Missionary Exposition

That Boston will see, beginning April 13, 1910, and continuing for not more than four weeks nor less than two, a splendid exhibit and pageant of missions was decided last week. Representatives of fifty-eight organizations, together with thirty invited delegates, met in conference at Ford Hall, March 29. The project of the exhibit itself was adopted nearly unanimously, and the accompanying pageant with small opposition. Mechanics Building was chosen as the scene of this great undertaking, which will represent to the inhabitants of Greater Boston the history and progress of world-wide missions. Some of the material used in the "Orient in London," after which the exhibition is copied, will be borrowed, and the workers here will profit by the advice and assistance of Rev. A. M. Gardiner, its organizing secretary in London, who will come to Boston next year.

The members of the executive committee were elected: Rev. F. P. Haggard, D. D., secretary of the Baptist Missionary Union, chairman; Miss Ethel D. Hubbard of Wellesley, recording secretary; Rev. R. B. Guild, chairman of the stewards' committee, which involves the training of 5,000 volunteer workers; Dr. C. H. Patton, chairman of the pageant committee; the chairman of the finance and publicity committees not yet selected, and nine other members at large. With this selection of officers, together with a large list of honorary vice-presidents, the machinery of the project is well under way.

New York

A Great People's Church

Every effort is being made at Tompkins Avenue Church to persuade the community that the activities carried on both there and at Park Avenue branch are the expression of true Congregational democracy. The resources of this great church are at the disposal of the people irrespective of conditions; that is Dr. Waters's constant announcement. People may have their own sittings and feel no embarrassment in sharing all the privileges of the year, at the low cost of seven cents per week. And what is true financially is true socially. Tompkins Avenue believes in no caste of clothes or possessions. All who can work for the uplift of Brooklyn are heartily welcomed, without inspection of creed or ancestry. These and other influences have attracted hundreds of young people to Dr. Waters. This atmosphere has also drawn several hundred men to co-operate with Dr. Waters as he has never seen men before, eager for church work.

With one of the finest quartets in the country and a robed chorus of forty voices, the musical uplift twice each Sunday draws people long distances. Many are brought into church connection by Bible and public question classes, held after morning service. Other men are attracted by an Open Parliament on public questions Sunday afternoons, addressed by various public men. After Sunday school, from New Year till Easter, Dr. Waters meets with boys, and the direction of many a life-current is then settled. The Men's Club have taken up the Big Brother movement in co-operation with the Brooklyn Juvenile Probation Association. The church is much interested in the proposed Congregational Home for the Aged. The work at the Branch on Park Avenue is thriving under the new pastor, Rev. John Froschl.

South Church Extends Its Work

The dual pastorate at South Church has met with such success that Drs. Lyman and Boyd Edwards have added one more, a district nurse, making a pastoral staff of seven. The variety of church activities also is increasing, with nearly twenty gatherings each week, and in addition during Holy Week, morning prayers. A special event for young people is the May communion; a large body of boys and girls are trained each spring, with a view to entering church membership on the first Sunday of May. This work is helped by the Sunday School Council, which meets every Wednesday night. Expert school workers address the council meetings. A Young People's Alliance every Tuesday night takes the place of a Christian Endeavor Society, and covers a wider range. Miss Barnes, the new district nurse, has grown up in the church, and is a graduate of Smith College.

South Bible School is now superintended by Rev. M. T. Kennedy of Union Seminary. The church supports Miss Eleanor Stephenson at Ahmednagar, India. Dr. Lyman enjoys the freedom from much parish routine, which enables him to do a great deal of preaching for his fellow-ministers here and out of town. South Church has just doubled its offering for local church extension work.

Brooklyn News of Interest

Dr. Cadman tried a new experiment this season at Central Church by having Lenten services on Saturday afternoons, at the request of his men. The results have been abundantly satisfying. The topics have appealed especially to the man on the street, some of them being the Measure of Manhood, the Sin of Anger, the Right Use of the Bible, Gideon's Example, etc. On Friday evenings during Lent he has been answering questions of spiritual perplexity. After each Sunday night service meetings have been held, attracting over 1,200 people. Dr. Cadman's two assistants, Rev. Messrs. Chidley and Ham, have been busy with two large communicants classes.

Bethesda Church is rejoicing in the arrival of its new pastor, Rev. Thomas Bell, from Saugerties, and gave him and Mrs. Bell a great reception last week. As Drs. Cadman, Stapleton and other speakers intimated, Mr. Bell has a great task ahead of him, but Bethesda has found a competent leader. Sympathy for Saugerties is mingled with congratulations for Brooklyn. Like his two predecessors, Mr. Bell is an Englishman and has many of the same people in his new church.

SYDNEY.

A New Type of Evangelism

Hartford Benefits by Pentecost Meetings—Building Up Christians

BY REV. HENRY H. KELSEY

A series of meetings just concluded in Fourth Church of Hartford, Ct., is notable for several reasons; principally because it represents a new type of evangelism. The preacher was Rev. Dr. G. F. Pentecost, who for four weeks conducted meetings afternoon and evening designed primarily to build up Christians. In his sermons he set forth the greatness and blessedness of the gospel.

It has been a teaching mission. None of the expedients common in evangelistic campaigns have been used. Not a thing sensational or emotion stirring has appeared, except what has come through hearty congre-

gational singing and the thrill of the message. Aftermeetings have not been held, and only two or three times was any call for decisions. The purpose was to direct the continuous attention of church and community to the person of the living Christ and the cardinal doctrines of Christianity. These doctrines were all interpreted in the person of Christ that thereby faith might be strengthened and experience in the Christian life deepened.

It is the preacher's conviction that the present need of the church is a new certainty as to what is true; the knowledge not only what to believe but why believe it. This is a time of question and uncertainty, questioning and doubt do not produce conviction, deepen or develop Christian experience or beget motive and aggressive energy in the church. The early Apostolic Church was throbbing with life and power because the fact of the living Lord and the message of the gospel were intensely real to them. Such a sense of reality can be kindled only by positive instruction which shall build us up, produce root growth and give the church that quality of life which God always blesses with increase. Such instruction continued daily through several weeks makes an impression impossible to be secured by the weekly sermon.

Dr. Pentecost has set himself to do what he can to supply this need. For this type of apologetic evangelism he is peculiarly equipped by his experience in the pastorate of prominent churches in this country and England, by his worldwide experience as an evangelist, by his masterful ability as a preacher and his voluminous reading. His sermons have been characterized by breadth, the absence of dogmatic assertion, an inspiring sense and vision of the living Christ and by telling illustrations from his own experience.

He is a voluminous reader, familiar with all the latest thinking. He has presented the essential facts and doctrines of Christianity in the light of the latest science and the research of modern scholarship. His preaching is therefore popular, winsome, convincing. Large congregations came night after night for four weeks just to hear strong gospel sermons. Dr. Pentecost has given us the kind of an apologetic that has led young men to say, "What was obscure and difficult to me is now cleared up." Scores experienced this faith and purpose in life.

One said, "I have been to most of these meetings and have noticed that wherever you start you always end with Christ; and I go away not thinking about the sermon or the preacher, but with a new vision of Christ." Another said, "You have lifted off my heart twenty years of darkness and gloom, and I am perfectly happy in the knowledge of my Saviour." Still another said, "I have been trained in the church, in the catechism and thirty-nine articles all my life and have been a devoted church woman, but I never before have seen Christ as my Saviour, and now I want to live for him."

I am deeply convinced that this is the kind of evangelism not only most needed just now but the kind both ministers and churches will most eagerly welcome. None of the common, and often well-grounded, objections to revival meetings obtain in any respect against this class of endeavor. It is all wholesome, intellectually quickening, spiritually upbuilding. Results are not on the surface; they are deep and abiding. Dr. Pentecost is in full physical strength and purposes to give the remaining years of his ministry to this kind of work, for which the Lord has given him rich equipment.

Hartford, Ct.

Great Britain's drink bill last year was $30,000,000 less than the year previous, a greater decrease than ever before recorded. The English nation is really growing more temperate, though every person in it spends on an average $17.35 annually for liquor.

The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit **5¢**

NATIONAL BISCUIT COMPANY

Sparks from Other Anvils

ORIENTAL CHRISTIAN CHURCHES

(*Dr. R. Wardlaw Thompson, secretary of the London Missionary Society*)

When the day comes for the Oriental churches to realize the fullness of their inheritance in their own fashion, and to find the application of the great spiritual principles of Christianity according to the measure of their own nature and their own need, they will attract to themselves multitudes who at present are standing aloof from Christian profession, and will ripen into a new vigor of consecration and a new wealth of spiritual thought which will supply to the world treasures of Christian life unspeakably more precious than all the richest, rarest and most valuable things with which for centuries the East has enriched mankind.

DENOMINATIONAL AMENITIES

(*Presbyterian Standard*)

Says the *Interior:* "The General Assembly at Denver (Northern), will commemorate Calvin this year with four speeches. The Southern Assembly, at Savannah, will commemorate him with a round dozen. Whether that means that the South loves Calvin three times more than the North, or that the South enjoys speeches three times more than the North, is a problem in mathematics that we dodge." As the "North" admits Arminians to the fold by the thousands and the "South" admits none but Calvinists, there is no problem to dodge.

THE MINISTER'S FAMILY

(*The Central Christian Advocate*)

Millionaries can be found in every profession and avocation—but the ministry. The ministry is still expected to cut its firewood and travel its circuit on foot. Nevertheless it is fairly cheerful. But, brethren, with wheat at a dollar a bushel and apples at five and ten cents apiece, ought not the minister's family to be cared for a little better?

HOW MANY MISSIONARIES

(*The Christian Evangelist*)

A bishop asked a returned missionary, "How many missionaries have you now on your stations?" "Three thousand," was the reply. "I did not ask you how many converts, but how many missionaries," said the bishop. "I understand, and I again reply, three thousand. They are all missionaries." That is the ideal state, but how far short of this ideal are we living in our church life today? After all, it is personal work that counts everywhere.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Neighborly Helps

Good news comes of recent accessions to our church at Gross Park, which has nearly doubled its membership since the beginning of the year and greatly encouraged its devoted and hard-working pastor, Rev. John John. This is one of the struggling churches in which the battle was getting a little too hard both for pastor and people. A way out came through neighborly help from Waveland Avenue Church. During a brief period of vacation from his travels for the Brotherhood, Rev. Frank Dyer, with Mrs. Z. P. Park and Deacon R. J. Bennet, conducted a series of quickening services. The church was revived and the whole community interested. The recent addition of between thirty and forty to membership is only one manifestation of the good done by this timely help of the stronger church to its near neighbor.

A New Conviction of Sin

A better day is doubtless dawning for Congregationalism in the Middle West. The seminary campaign for $40,000 to prepare the way for Dr. Davis's coming awakened a new sense of solidarity and corporate responsibility. When on April 19 Dr. Davis will be received as the guest of honor at the Congregational Club, he will find himself in a fellowship warm from the glow of having accomplished a big common task.

Perhaps the most striking evidence of a new sense of solidarity is an appraisal of the sin of schism in the body. It would be hard to name a period in which our churches ever worked together better than during the past few months or had more reason for honest satisfaction. But the prevailing mood of mind is not satisfaction, but dissatisfaction. We are not congratulating ourselves on what we have done. We are confessing our fault one to another and mourning with shame over the things which we have left undone. Some hard things are being said about the agencies which express our common life. This is not proof that they are going to the bad. It is evidence, rather, that we are going farther toward the good.

A Fast Day Sermon

March 29 was a day of judgment for things Congregational in Chicago. It was not so appointed by human arrangement, but so in God's providence it proved to be. The morning Ministers' Meeting was an effective service with which to begin a denominational Fast Day. The leader was Dr. J. A. Adams, editor of the *Advance*. What was notable in his address on Creeds, Ministers and Churches was the way he dealt with our easily besetting denominational sins; over independency, the hypocrisy of "for-advice-only" councils, the offishness of many ministers, the powerlessness of churches whose attitude towards creeds is characteristically negative. The address ranged over a wide field in history—from the Westminster Assembly, where Presbyterians and Independents broke fellowship at mutual loss, to the last Cleveland Council, where Congregationalism repented of its independency and approved more co-operative ways; but it brought round to a clear conclusion in favor of putting Illinois Congregationalism in line with the forward movement in Ohio, Michigan, Wisconsin and California.

In the afternoon a meeting of north side leaders considered common interests. This group of churches organized a permanent committee, with Mr. Willys Baird, chairman and Rev. B. W. Winchester, secretary. The men present had a common conviction of the loosely co-ordinated church work on the north side, and propose to do something about it.

The Club and Its Critics

The day closed with a meeting of fifty members of the Congregational Club in the Kimball Café. It was first an expression of conviction that the club itself was not all that it should be. The new Congregational conscience asks this question: Can we eat and drink together in these monthly feasts unless something more comes out of our one great union gathering than creature content and pleasing diversion? The meeting of this committee of fifty is an answer. With President Dupuy as its chairman and the secretary of the Club, Mr. A. F. Allen, as its secretary, the committee was virtually the Congregational Club working representatively to do what needs to be done to advance our common interests. It was the sense of the meeting that the Ministerial Union was not above criticism. "It's a talk-fest," said Dr. Aldrich, "and little more. It would be well to divide in three groups, study the problems of our work in the natural divisions of the city for a time, and then come together to do something practical."

The City Missionary Society

The shortcomings of the City Missionary Society came in for review. Those who believe this the best society of its kind in the world think that new occasions require new measures. The sense of denominational solidarity makes demands that were inconceivable when denominational consciousness was in the subliminal region. The thought of the new Congregationalism obliterates the line between independence and dependence. No church liveth to itself and no church dieth to itself. It was the needs of "the oldest and formerly the strongest churches" which came up for consideration. The question at the meeting of Chicago Association a year ago concerning the future of First Church, ten or twenty years hence, was raised again but not in the same way. The denominational consciousness has been enlarged to embrace a concern for Plymouth Church on the south, New England on the north, as well as First and Union Park on the west side. Professor Scott went so far as to suggest a common sustentation fund for the support of all of our Chicago churches, somewhat after the methods employed in Scotland. He was positive that the name City Missionary Society did not indicate the kind of alliance needed to meet new conditions. His ideal reminds one of what another professor of church history, Williston Walker of Yale, has said on several occasions concerning a better conception of the local unit in civic administration. The church in Chicago with many members in the several congregations no longer seems the dream of a visionary.

No definite policy is outlined, but it has been decided to give these questions of the new Congregationalism a prominent place upon the program of the coming Chicago Association. Chicago has been slow in getting into line with the movement for unity which is well under way in Michigan and Wisconsin; but the leaven of noble discontent is here and the movement is on. A time of ferment—probably the fire and heat of some noble controversy—is ahead of us, but when the new conviction has done its perfect work, Chicago's answer to the new ideals will be courageous and thoroughgoing.

The report of the five directors who called together the conference committee of fifty was read by Dr. F. G. Smith. His personal convictions concerning centralization include the loop district, as the following statement from a recent address indicates: "First of all we ought to have at the heart of the city a great Congregational city temple, with abundant provisions for all the rooms and offices that Congregational men and women need to transact all the denominational business of this city, state and interior of the nation; with social rooms where our central banquets and meetings could be held; with provisions for housing our book concern, our religious journals and publications for this great Central West; and, above all, with a great auditorium where Dr. Gunsaulus and his successor, whoever that may be, could preach to that great down-town audience that he has gathered around him in the loop district. Then radiating out from this we ought to select geographically strategic centers and make them strong for all time."

Holy Week and Easter

No one seems to be particularly urging the united observance of Holy Week, but it is becoming a custom in which is widespread and growing agreement. Of over twenty pastors whom I have questioned concerning their services, only one held the old attitude of opposition. Of those who observe the week by special services, only one has introduced anything except a remembrance of the last scenes in the Saviour's life. In general, Easter Sunday is coming to have a deeper hold upon the heart of our churches as it is prepared for by the services of Holy Week and as the sacraments of confession and communion take the place of great performances in the choir gallery.

Gleanings

First Church lent its pastor to help along a temperance campaign in Marshalltown, Io., March 28. The man who is leading the fight in First Church parish is counted one of the most effective temperance workers in the Middle West.

At North Shore church, on the last Sunday in March, the morning service was given up to graduating exercises for all the departments in the Sunday school below the senior grades. Dr. Ainslie considers this form of recognition of the work done in the Sunday school a major event in the church year.

The call of a chorister in some of our churches means much the same as the choice of an assistant minister. To succeed Mrs. Park at Waveland Avenue Church, Mr. J. B. Trowbridge of Moody Institute was called on March 28. The Easter choir will number fifty voices. A large expenditure for musical direction in this struggling church has proven a wise economy.

Rev. N. C. Daniell of Chicago Lawn Church reports a year of gratifying progress in Christian Endeavor through a policy of concentration upon the Sunday evening service. An elimination of a large number of social events, formerly a part of the church program, has proven a good plan. Thereby the fellowship of the congregation has been deepened and its spiritual activities vitalized.

For twenty-eight years Rev. G. H. Bird has given himself to wage earners in South Chicago. He has not only been devoted to his work; he has been absorbed in it. Signs of overburden have led his friends to insist upon a prolonged rest, and preparations are being made to give him arrears in vacation, which his spirit of self-denial has heretofore refused. South Chicago is Mr. Bird's first and only parish, and his term of service is longer by a decade than that of any pastor in Chicago Association.

During most of his residence in this city the sermons of Dr. Quayle of St. James Methodist Church were given wider publicity than those of any other Chicago preacher. The following headlines announce his successor on the pulpit page of the only daily which prints sermons in full, and he has been chosen from Congregational ranks:

"The sermons of Rev. Frank G. Smith, D. D., pastor of Warren Avenue Congregational Church, are printed every Monday morning in the *Inter-Ocean*."

On Friday evening, March 26, Oak Park First held a jubilee social in commemoration of Dr. Barton's decennial, and the successful completion of a canvass to raise an extraordinary fund of $12,000, $6,000 for church repairs and improvements, and $6,000 to be divided between the Seminary, the co-operative campaign fund and church extension in Oak Park. The trustees' report of achievement concluded with the recommendation that in honor of the decennial the pastor's salary be increased from $4,000 to $5,000, and the vote was passed with hearty goodwill.

J. H. C.

Themes of the Lenten Season

Jesus and the Sick; Jesus and the Successful; Jesus and the Discouraged; Jesus and the Sinner: Jesus and the Sabbath; Jesus and the Church.

Rev. H. G. Hale, Leyden Church, Brookline, Mass.

Christ in His Passion: Christ and Caiaphas. A Study of Hypocrisy; Christ and Pilate. A Study of Cowardice; Christ and Herod. A Study of Flippancy; Christ and Peter. A Study of Repentance; Christ and the Centurion. A Study of Openmindedness; Christ and Mary Magdalene. A Study of Conversion.

Rev. E. L. Marsh, Plymouth Church, Providence, R. I.

Sunday morning services: Living Epistles; Living Sacrifices; Living Stones; Living Water; Living Bread; The Living Way. *Sunday evening services:* The Hard Sayings of Jesus Christ: The Warning of the Narrow Way and Strait Gate. Matt. 7: 13, 14; The Law of the Cloak and Added Mile. Matt. 5: 38-42; The Law of the Halting Entrance into Life. Mark 9: 43-47; An Exceeding Bitter Word. Luke 14: 25-27; Life through Death. John 12: 23-25.

Rev. G. G. Atkins, First Church, Detroit, Mich.

Sunday evenings: What is Christianity? Christianity and its Literature; Christianity and its Theology; Christianity and Morality; Christianity and the Church; Christianity and Christians; Why be a Christian? *Friday evenings:* The Christ and Society; The Christ and Solitude; The Christ and Struggle; The Christ and Sin; The Christ and Suffering; The Christ and Surrender; The Christ and Service.

Rev. G. W. C. Hill, North Church, St. Johnsbury, Vt.

The Holy Spirit: What is the Holy Spirit? The Sin Against the Holy Spirit; The Fruits of the Spirit; A Spirit-filled Man; The Spirit at Work.

Rev. M. L. Burton, Church of the Pilgrims, Brooklyn, N. Y.

Truths Worth Knowing: In the Beginning, God; God Hath Spoken; The Far Country; Behold the Lamb of God; Reconciled unto God.

Rev. C. F. Swift, Central Church, Fall River, Mass.

No one should think of attending public prayer service in a critical spirit. The publican and not the Pharisee is the model. And yet surely clergymen and laymen both should be as careful of their speech to God as to men. Don't get into ruts. Formality and repetition are quite as prevalent in our church as in others who frankly read their prayers out of a book. Is it unfair to plead for reasonable thought and such preparation as the occasion may allow? The public prayer meeting is the spiritual thermometer of the church, but if the secret prayer life of the members is what it should be, there will be no trouble about the temperature of the prayer meeting.—*Judge E. M. Warner.*

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A Man's Job

How a California Judge Portrays It—Snap-Shots of a Congregational Layman

Curtis D. Wilbur is the "Judge Lindsay" of California. Perhaps even such a compliment is hardly just, for we think him fully the peer of that great boy-enthusiast. As superior judge of Los Angeles County, he devotes one afternoon weekly to the Juvenile Court and many other hours to the solution



JUDGE CURTIS D. WILBUR

of its problems. Like the famous Denver pioneer, also, he was vindicated of the people in the last election. Without a cigar, or a glass of whisky, or a dollar, to influence votes, in most precincts he received the highest vote cast for any candidate. Fine tribute to an honest judge. Even a saloon keeper wrote and then repeated in conversation, "You are square." Then this judge, who is first of all a man, and, above all, a Christian on fire, appealed to the man to give himself to Jesus Christ!

Herein is the adage illustrated, that if hard work is wanted done, appeal to the busiest person in the church. This judge, whose cases involving insanity have alone passed the thousand mark, not to mention the vast volume of other court business, civil, criminal, probate, juvenile, yet finds time for much direct Christian service. In First Church, Los Angeles, he leads a class of Baraca boys with a membership of 150. The majority are not from families in the church but are picked up anywhere. One was a millionaire's son and another was rated by the head of the state reformatory to be the worst boy in the state. The narrative of their meetings is a Christian epic. Each week also he finds time to prepare for a city daily a half-column article on next week's Bible lesson.

Moreover he has been responding generously to numerous invitations for addresses from Brotherhoods and men's clubs up and down the state, sometimes as frequently as two nights in the week. How he can accomplish so much is a marvel. In his prelude to an address to our men in Corona is found this power of a composed faith: "I make no apologies for what I shall say, nor shall I apologize for what shall have been said. My attempt is always to do the best that circumstances permit." All of himself goes into the deed of the moment, then he passes to the next thing. It is a great faculty. Then he spoke to us on A Man's Job. It was no display of eloquence, a quiet, judicial talk. Looking up into his big, kindly face, we realized that here is a great Christian. The Crucifixion was the starting point. It is the tragedy of man's rejection of God's love. The speaker criticised the prevalent feminization of Calvary. The womanly virtues of patient endurance of suffering and sacrifice must be seen in the light of the masculine strength of Jesus. Let it be emphasized that he is the most courageous man of history, and this should be taught to boys and youth by men.

That the strong should bear the burdens of the weak is one principle to control a man's job. Such an attitude must be taken to the social e il. The crass brutality of the patron of evil resorts, the terrible tragedy in homes coming through the institution, are known to those who view the facts from the position of a helper of the weak. "You cannot regulate the social evil. You must fight it as you would any sin, stamp it out." This with the authority of a man who knows! A man's job loomed large before us, as the duty of Christly service was portrayed. It is revolutionizing the treatment of criminals. In punishment we must deal not with the crime but with the man. That only a slight minority of law breakers have the motive to do evil for evil's sake is the experience of the Court. They are to be trained in better ways. Of 150 people out on parole only two or three had played him false. And so should all strong men, in civic and social life, find their job in bearing the burdens of the weak.

Then this eminent layman passed on to the duties of a man to the church, saying some things which pastors say or want to say, but which come with tenfold more power to this group of listeners from a layman like themselves, who has attained eminence in one of the great "secular" pursuits. He tells them that the church is a place for men, that is to be delivered from the reputation of being "a woman's society." "Come to prayer meeting; teach the boys in the Sunday school," says this leader. We have been putting the tremendous missionary enterprise on a penny basis. "How many of you tithe?" he inquired quietly. Back of missions must be an understanding of every one's need of Christ. Some of the men present as guests had not been seen by the pastor in any church gathering before. Others were lukewarm. They had anticipated a different sort of address, but were greatly interested in this new view of "a man's job." Thank God for such laymen! With such men on the battle line the gospel must conquer.

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When earthly loves decay.

—*James C. Wallace.*

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Annual Meeting and Reports

The annual meeting of this Society at Pilgrim Hall, Boston, last Monday afternoon brought together a considerable number of delegates from churches and life members, the president, Dr. Henry C. King, coming from Oberlin to occupy the chair. The former secretary, Pres. F. K. Sanders of Washburn College, Kansas, was also present and opened the meeting with prayer. Routine matters of business were quickly passed and the reports of the different departments, a brief summary of which is given below, were presented by directors, Rev. Messrs. Page, Swift and Smart, Mr. Gibbs and Mr. Cary, the business manager. The report as a whole was unanimously adopted, with expressions of satisfaction because of the successful year.

THE YEAR'S WORK

The annual report of the directors, eleven of whom on an average have been present at the ten regular and three special meetings of the board, first called attention to the changes in the *personnel* of the Society, paying a special tribute to the former secretary, Dr. Frank K. Sanders, now president of Washburn College, saying, among other statements: "The four departments of the Society were, under his administration, given distinct outlines, features and focus. By his fine personality he harmonized the divergent opinions, elements and interests on the missionary field. His prestige, equipment and enthusiasm for the work of the Society and for Bible study enlarged the constituency and place of the Society throughout the country to a degree which the directors esteem it an honor to help maintain."

In line with the recommendation of the National Council the directors have sought to enlarge and organize the educational work of the Society, and partly with this in view Dr. King was chosen president of the Society and Rev. J. P. O'Brien given double commission of missionary superintendent of Missouri and teacher training secretary for the Southwest. In co-operation with other publishing houses series of Sunday school manuals and helps on the International Graded Lessons are being issued.

Passing specifically to the four departments under the supervision of the directors, mention was first made of the missionary department. The workers on the field have organized 394 new schools and reorganized 148. In several states the churches have sought to share more fully in directing the work as well as in aiding in its financial support. In Michigan an agreement has been entered into whereby the force will be responsible to the national and state organization, one-half of the money raised being expended in the state, the other half going to the national body. Combinations are constantly being made with the Home Missionary Society in the interests of economy, helpfulness and good feeling. The receipts from all sources amount to $68,706, the net deficit being $4,774.

Concerning *The Congregationalist* the directors said, among other statements: "The character, influence and usefulness of *The Congregationalist* during the last twelve months have been of such a nature as to justify the directors in believing that the paper is one of the most important and valuable assets and forces which the Society possesses. Ever since eight years ago, when the paper came, unsought, into the possession of the Society, the directors have endeavored to hold it as a trust for the denomination, and while neither they, nor those actively concerned in making the paper, look upon it as a perfect product or one incapable of betterment, they consider its present high ranking in the journalistic world and its work from week to week as a religious institution, to be an incentive to push forward to still unreached goals. . . . With the special committee of the board of directors, to which is assigned the oversight of *The Congregationalist*, the editors and business manager have met as often as once a month and to the advantage of all concerned. Many subjects are frankly and fully discussed, and the utmost harmony and good will have characterized these meetings. The thought dominant in the minds of all has been the desire to strengthen this old-time institution of American Congregationalism and to make its future a greater power for the entire Christian world."

The editorial department reported an increase in the first quarter of this year in the circulation of periodicals of nearly 28,000 over the corresponding quarter of 1908. In book publishing the Society has proceeded conservatively, but has added to its list a number of strong volumes, some of which are being widely circulated. The envelope series has been particularly popular. The *Pilgrim Teacher* series of pamphlets has been increased by the addition of a reprint from *McClure's* of "Alcohol and the Individual," by Henry Smith Williams, M. D. In pamphlet form the proceedings of the first Congregational Brotherhood Convention in Detroit, with addresses in full, have appeared.

In the business department, the third year under the present management has proved the best measured both by the volume of business and the profits that the Society has ever had. The gross sales were $516,964. The profits, devoted almost entirely to the reduction of outstanding liabilities or appropriations to the missionary department, were $26,558.19 as against $17,456.09 for the year ending 1908. The balance due W. L. Greene & Company for *The Congregationalist and Christian World* was paid in full, Jan. 1.

These officers were elected:

President, Pres. Henry C. King, D. D.

Vice-Presidents: Samuel B. Capen, LL. D.; Rev. W. B. Forbush, Ph. D.; Rev. C. S. Mills, D. D.; Prof. C. S. Nash, D. D.; Pres. Cyrus Northrop, LL. D.; H. H. Kennedy, Esq.; Rev. Samuel H. Woodrow, D. D.

Treasurer, Henry T. Richardson.

Recording Secretary, Rev. William R. Campbell, D. D.

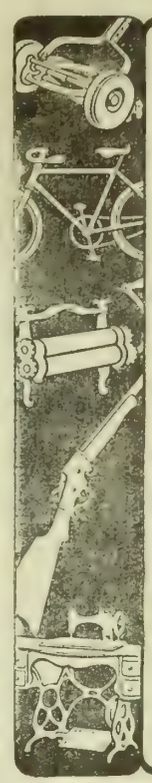
Directors: Terms expiring 1912—Rev. William R. Campbell, D. D.; Rev. Frederick H. Page; Charles H. Rutan; Rev. George T. Smart, D. D.; Nathan B. Day; George F. Kendall.

Biographical

REV. E. O. BARTLETT, D. D.

News comes from Miami, Fla., of the sudden death there of Rev. Edward O. Bartlett, D. D., of Barrington, R. I. A native of Poughkeepsie, N. Y., Dr. Bartlett served with a New York regiment during the Civil War. He held pastorates in Massachusetts and Rhode Island, having charge at one time of the Academy Avenue Church in Providence. Since his retirement from active service, about ten years ago, he has lived mostly in Providence and Barrington.

There are some sorrows which, because they are lingering guests, I will entertain but moderately, knowing that the more they are made of the longer they will stay.—*Bishop Hall.*



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The "Together" Campaign

In Springfield, Mass.

The "Together" Campaign of the benevolent societies reached Springfield, March 23. Mr. Gutterson remarked upon the large attendance both morning and evening, equalled only by that at Portland; while the afternoon assembly numbered many hundreds. About thirty-five churches were represented by pastors and delegates. The business talk in the morning elicited much interest, and the executive committee of the Association was authorized to name a committee to follow up the campaign locally. The Apportionment Plan got a bad start here two years ago, so that it will be necessary to begin all over again. The evening session was under the auspices of the Congregational Club, President McDuffee giving way to Secretary Gutterson, who introduced Harry Wade Hicks, Dr. Greene of Japan, Rev. G. V. Clark of Cleveland, Supt. G. J. Powell of North Dakota, Secretary Lougee and Dr. Jenkins of Atlanta. H. L. B.

In New Jersey

New Jersey Congregationalists have enjoyed the "Together" Campaign, held at three centers early in March, Plainfield, East Orange and Montclair. For years nothing has so stirred the interest and increased the desire to help as these frank and well-delivered statements from our national societies. New Jersey seems to have none of that spirit of independence which has done so much to hamper our work in other places. The contributions will reach a considerable amount before the campaign closes.

MERRELL.

In Syracuse, N. Y.

A session of the Joint Missionary Campaign for Our Country and the World was held at Plymouth Church, Syracuse, N. Y., March 17, accompanied by the obligatos of the large St. Patrick's Day parade and the howls of a blizzard. Most of the churches participated in the morning conference on the present financial situation and the Apportionment Plan. A hearty and willing spirit to accept a share of the financial responsibility for our denomination's missionary work was shown, both in regard to money needed to liquidate the debts and for the future running expenses. At the afternoon session hearty tribute to the value of the Christian academy was paid by Secretary Tead with evident acquiescence by his hearers. At this time also Rev. E. F. Bell outlined the unparalleled opportunities of the American Board which it is impossible to accept because of limited amounts of money. He also put American Christians to shame by his statistics showing that some, not long ago heathen, are giving $30 apiece for missionary work while our own home average is but $2.23 each in a year. Rev. A. E. Ricker ably presented the work of the Home Missionary Society while Rev. F. A. Hatch presented the financial appeal in graphic fashion.

At the evening session Mrs. I. V. Woodbury spoke in her inimitable way and delighted her hearers with her dry wit as she pleaded for the Southern mountaineers. Dr. J. P. Jones described the causes of the present unrest in India, and Rev. M. L. Burton, Ph. D., of Brooklyn, inspired active hope by his characterization of the ideal church as the one that finds its difficult problems the inspiration for overcoming and the means for progress. B.

In Minneapolis

On March 23 the Forward movement had its day in Minneapolis in a gathering at Park Avenue Church. Drs. Hall, Hitchcock, Douglass, Moore, Carey and Miss Woodberry were present. The morning session was devoted to an informal discussion of the situation in which the Congregational benevolent societies found themselves for lack of funds. In the afternoon the representatives from the churches gathered to hear addresses which certainly gave an inspiring presentation of our share of work for the Kingdom of Christ. An impression was left that, as a denomination, we were not quite fulfilling the contract we had made with God for the help of the poor and needy of earth. At half-past six a large body of laymen from the two cities gathered in the ample dining-room and a stirring session followed. These business men, brought face to face with the actual conditions, were moved to take immediate steps for gathering funds in connection with this movement. The Minneapolis churches will undertake to raise $2,500 and a similar work will be undertaken by a St. Paul committee. David P. Jones presided at the men's lunch. R. P. H.

In St. Louis

The honors of the "Together" campaign, held in St. Louis, March 2, were divided between First Church and Pilgrim, the morning conference of pastors and workers and the public meeting in the afternoon having been held at First and the banquet to specially invited guests, with the postprandial addresses, at Pilgrim. The visitors were Drs. C. H. Patton, A. N. Hitchcock and C. D. Ussher, M. D., representing the American Board; Dr. T. O. Douglass, Dr. C. S. Mills and Rev. J. F. Cross, representing the Home Missionary Society; Dr. G. E. Hall, representing the American Missionary Association; and Dr. W. W. Newell, representing the Church Building Society. The meetings were well advertised through the co-operation of the pastors, who took great interest in the movement and attended all the sessions. The campaign meant much to the city, not simply by showing that the various societies could work together harmoniously, but by demonstrating that we Congregationalists had not been doing our common work in the most businesslike way. Where retrenchment had been the policy pursued opportunity had really indicated the wisdom of an aggressive advance; this was particularly and pathetically true of the hospital work of Dr. Ussher. It was something of a revelation to many to be informed by Dr. Douglass that

Continued on page 495

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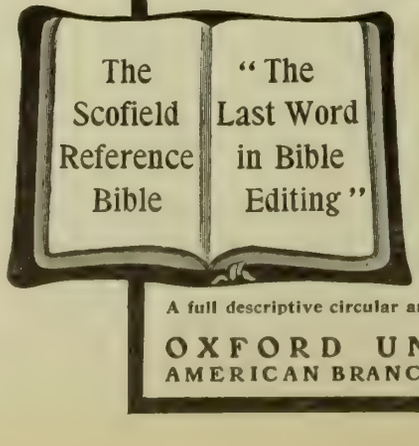
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The "Together" Campaign

Continued from page 494

the interest which the Home Missionary Society had been compelled to pay on its debt meantime would have paid the salaries of forty missionaries! The facts presented had the force of a strong argument for a change in our business policy, and so stirred the great evening audience as to make all feel that the goal was easily within reach of the right effort. One prominent layman expressed the hope that in the near future we would have but one missionary society. In introducing our own Dr. Patton, Dr. Mills paid high tribute to his genius and statesmanship, and in the frankest manner indicated that the plan of the "Together" Campaign originated in his big heart. The practical results of the campaign here are, so far, as follows, to wit: Pilgrim, $2,990; First, $2,100; Webster Groves, $623; Fountain Park, $150; Old Orchard, $49.80; Hyde Park, $30; Compton Hill, $25; Memorial, $18; total, $5,985.80. W. S.

In Los Angeles

On March 30 a memorable gathering in the interests of the "Together" Campaign was held in First Church, Los Angeles, Cal. Upwards of 600 men and women attended the morning, afternoon and evening services. Many pledges were made on the spot and plans were adopted which promise the full amount of the obligations of the churches represented for the debt. The services culminated in a banquet with after-dinner speeches. The pastor, Rev. Dr. W. H. Day, introduced the general subject of the joint missionary meetings and was followed by Rev. A. J. Folsom, Rev. H. H. Wikoff, Rev. Dr. H. M. Tenney, Rev. C. H. Patton, D. D., and Col. C. A. Hopkins. Including an able address by Rev. G. W. Hinman of China a wide survey of the home and foreign field was given, and all were able to see that the vast range of work covered by our benevolent societies could not be suddenly reduced to the size of diminished income. J. L. M.

Facts and Features of Local Work

Continued from page 486

membership and a gain of 759 in Sunday school enrollment over the high mark of 1898, the total now being 125,006, a gain over last year of 2,834. The Endeavor movement almost holds its own, losing but thirty-five members. Benevolence drops $125,000, of which $90,000 is in the miscellaneous column and $35,000 in denominational work. Home expenses also dropped over $67,000. Infant baptisms get a new record mark, 2,452; so does roll revision, 1,594. The membership is 119,647, with 3,906 added on confession. Benevolences are $586,104, and home expenses, $1,703,192. H. L. B.

Faithful Service in Humble Fields

After having held a commission from the New Hampshire Home Missionary Society for twenty years, serving three parishes, his only ones, Rev. William France now goes to Pilgrim Church, Duxbury, Mass. So long a term of faithful service, at Union, Bath and Hillsboro Center, deserves recognition. Mr. France's work has been characterized by material and spiritual gains and by the formation of warm friendships for himself and wife. A host of parishioners who regret his departure bid him Godspeed. E. R. S.

Growth in Gary, Ill.

The city being built on the sand flats of Lake Michigan close to the Indiana-Illinois line, has already an estimated population of from 12,000 to 15,000. With foresight of this steel city's future, Secretary McMillen released his assistant, Rev. A. J. Sullens, to devote his entire time to developing the field. The work of gathering Sunday school and church began in a nickel theater in 1907. The church, which began with fourteen members less than two years ago, has now over 100 in its membership, with various organizations, including a strong men's league. The new building, dedicated on Feb. 21, is of cut stone with an attractive auditorium, choir room and pastor's study above and a spacious Sunday school room in the basement. The city itself is a monument of American enterprise. The new edifice of First Church is a token of praiseworthy enterprise in the things of the Kingdom. J. H. C.

Getting Together at Springfield, Mass.

For some months negotiations have been under way to reunite First and Park Street churches of West Springfield, Mass., the latter an offshoot in 1871 through a difference of opinion between church and parish. The parish repaired the old building and stayed in it, while many of the church members came down to the original location of 1698 and built the brick edifice on Park Street. The field is not large enough for both to prosper, and the reunion, now nearly consummated, is a happy solution of many problems. The anticipated retirement of Dr. W. H. Webb of Park Street from the active ministry after a forty-seven years' service, the last ten in West Springfield, served to point this as the auspicious time for getting together. The membership, 128 and 159, with forty-five absent, will not be merged until the May communion, but business matters between the parishes have been adjusted. Park Street gives up its name, while First reliquishes its location and joins in worship in the larger central church, at the same time caring for the historic "White Church" on "Mount Orthodox." The first union service was held March 21, Dr. Webb assisting Rev. George W. Love, who continues as pastor in his tenth year of service; and on March 26 a reception was given by the joint congregation to Mr. Love and Dr. and Mrs. Webb, who soon leave to make their home in Geneva, N. Y. H. L. B.

The Conception of the Sphinx

It is, I think, one of the most astounding facts in the history of man that a man was able to contain within his mind, to conceive, the conception of the Sphinx. That he could carry it out in the stone is amazing. But how much more amazing it is that before there was the Sphinx he was able to see it with his imagination! One may criticise the Sphinx. One may say impertinent things that are true about it: that seen from behind at a distance its head looks like an enormous mushroom growing in the sand; that its cheeks are swelled inordinately; that its thin-lipped mouth is legal; that from certain places it bears a resemblance to a prize bulldog. All this does not matter at all. What does matter is that into the conception and execution of the Sphinx has been poured a supreme imaginative power. He who created it looked beyond Egypt, beyond the life of man. He grasped the conception of Eternity, and realized the nothingness of Time, and he rendered it in stone.—*Robert Hichens, in The Spell of Egypt.*

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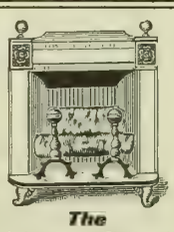
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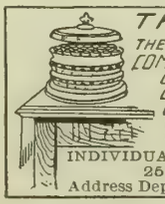
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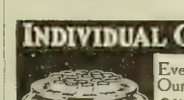


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Christian News

An increase of 1,000 per cent. in foreign missionary offerings is the record of Sweden in the last forty years, according to the *Missionary Review*. That little northern country now sends out over 300 missionaries, a striking comparison with the half dozen or so commissioned in the first year of interest. Added to the general friendliness of the people is the activity of the king and other officials.

The National Free Church Council of Great Britain followed the example of the American Federation of Churches at its meeting in Philadelphia last December and refused to admit Unitarians, adopting the word "Evangelical" into its name. The *British Weekly*, in its leading editorial, approves of this action, saying that "between those who deny the deity of the Lord Jesus Christ and those who affirm it the barriers to religious co-operation are impassable."

In its April issue, *Association Men* has brought together reports of revival harvestings the country over; from the Chapman campaign in Boston to Billy Sunday in Spokane, including also the vigorous efforts of many a Y. M. C. A. evangelist here and there, particularly the good work of Fred B. Smith. From all these campaigns, in which the Y. M. C. A. forces have heartily joined, the work has received a stimulus and encouragement. The number is an interesting survey of the movements contributing to a national awakening.

The Tissot collection of paintings illustrating Bible stories and sayings are to be preserved in public galleries. They have been exhibited in many American cities and are well known also through reproductions for Sunday schools and Bible classes. The Old Testament collection of 370 pictures has been purchased by Mr. Jacob Schiff, a Jewish banker, and presented to the New York Public Library. The smaller New Testament collection has already been placed in the Art Museum of Brooklyn. These famous water colors are the product of the life work of M. Tissot, who has spent many years studying in Palestine.

Anglicans, Congregationalists, Baptists, Presbyterians and Friends in Hampstead, a district of North London, have united in maintaining a series of lectures in defense of Essential Christian Doctrines. The first lecture was given in the Town Hall, by Rev. William Temple, an Anglican clergyman, son of the late Archbishop Temple, the treasurer of the Baptist Union presiding. Besides members of the various denominations uniting, many in the audience were not connected with any religious body. The meeting impressed the community with welcome evidence that Christian unity is making progress.

No small progress was made during 1908 in mission co-operation on the foreign field. Early in the year all the Lutherans of India held a conference at Guntur, at which, though organic union did not enter into the program, the advantages of united endeavor were fully considered. In China, also, six missions in the province of Shantung, representing Presbyterians, Methodists, Baptists, Congregationalists and Anglicans, have already met together twice, and in West China another conference declared unanimously for the ideal of one Protestant church in that area. This body embraced nine different societies. Baptists and Presbyterians are working together in medical work in the Philippines, and our American Board and the United Free Church of Scotland are pursuing similar arrangements for educational activities in Africa.

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Charitable Societies

Boston Young Women's Christian Association

This well-known Society, organized "for the temporal, moral and religious welfare of young women who are dependent upon their own exertions for support," is in need of financial aid.

The changes and additions to its building at 40 Berkeley Street, which were completed last year, called for an outlay of about $120,000, and made necessary a mortgage of $60,000 on its property. Towards the payment of this mortgage about $15,000 has already been contributed.

Will not those who believe in the protection and uplifting of young women help to remove this burden from the Association by further contributions? Donations will be gratefully acknowledged by Mrs. Benjamin Tenney, Treasurer, 308 Marlborough St.

ARABELLA HOWE, *President*.

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

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Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

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Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Church and Ministerial Record

Calls

ALLEN, FRED'K E., formerly of Griswold, Ct., to *Presb.* Ch., South Haven (Brookhaven P. O.), N. Y., after six months' supply. Accepts.

ANDERSON, FRANK H., Newell, Io., accepts call to E. Moline, Ill., and to *Union* Ch., Ridgeview. Mrs. Anderson, a graduate of Moody Inst., Chicago, will assist in the preaching.

BALL, JAS. E., Farmington, Io., to *Robbinsdale* Ch., Minneapolis, Minn. Accepts.

DARLINGTON, S. KAY, Brooklyn, N. Y., to Mannsville. Accepts.

DE BENHAM, WM., to Brunswick and Willowdale, Neb. Accepts.

DOTY, MICAJAH, Carthage, S. D., to Mills, Neb. Accepts.

EVANS, J. LEWIS, Frostburg, Md., to Chester, N. J. Accepts, to begin May 1.

HOLLISTER, FRED'K M., Cromwell, Ct., accepts call to No. Stonington.

JEFFERIES, JOHN, Camp Creek, Neb., to Genoa. Accepts.

KOKJER, JORDAN M., Creighton, Neb., accepts call to Avoca.

LILJENGREN, J. ADOLPH, *Swedish* Ch., Middletown, Ct., to *First Swedish* Ch., Worcester, Mass., for the summer.

LINCOLN, C. ARTHUR, asst. pastor of *Pilgrim* Ch., St. Louis, Mo., to *First* Ch., Moline, Ill. Accepts.

LYMAN, FRED'K B., Fairhaven, Mass., to Shrewsbury.

MAILE, JOHN L., Supt. of Home Missions in Southern California Conference, to be pastor at large for one year, in same field. Accepts.

MYERS, NOAH J., lately of Belding, Mich., to Clare. Accepts.

PEARCE, HENRY A., Savannah, N. Y., to Bay Shore, L. I. Accepts to begin May 1.

PLANT, GEO. E., Mondovi, Wis., to Washburn.

RICH, ULYSSES G., Gaylord, Mich., to *Mayflower* Ch., Columbus, O. Declines.

RICHARD, C. EDWIN (*Christian*), Curtis, Neb., to Sargent. Accepts.

RICHARDS, HOWARD A. N., *Barberton* Ch., Columbia, O., to Newton Falls, same state.

ROBERTS, R. LLOYD, *Presb.* Ch., Effingham, Ill., to *Elm St.* (*Welsh*) Ch., Youngstown, O.

ROBERTS, ROBT. E., Edgerton, Minn., to *First Presb.* Ch., Balaton. Declines.

SCOLES, RICHARD, Leverett, Mass., to Charlton. Accepts to begin May 1.

WAY, MRS. JULIE M., to be assistant pastor of *Second Parish* Ch., Portland, Me. Accepts.

Resignations

ANDERSON, FRANK H., Newell, Io.

EVANS, J. LEWIS, Frostburg, Md., because of his wife's ill health.

FAIRBANKS, FRANCIS J., asked to remain with the ch. in Royalston, Mass., till his seventy-fifth birthday, declines, but postpones date of departure to Sept. 30.

GREELEY, LESLIE C., *Whitefield* Ch., Newburyport, Mass., to take effect when the proposed union of the North, Prospect Street and Whitefield churches is consummated.

HARE, ALFRED W., Eagle Rock, Cal., to resume evangelistic work.

HOLLISTER, FRED'K M., Cromwell, Ct., after five years' service.

JEFFERIES, JOHN, Camp Creek, Neb., after seven years' service.

JENKINS, WM. M., Lake Benton, Minn., because of failing health.

JONES, HOWARD M., Kalamazoo, Mich., after six years' service, to accept a call to Minneapolis.

KOKJER, JORDAN M., Creighton, Neb.

LILJENGREN, J. ADOLPH, *Swedish* Ch., Middletown, Ct., after five years' service.

LINCOLN, C. ARTHUR, assistant pastor of *Pilgrim* Ch., St. Louis, Mo.

MAILE, JOHN L., Supt. of Home Missions in Southern California Conference.

NEWCOMB, AARON S., Villa Park, Cal.

PEARCE, HENRY A., Savannah, N. Y.

RICHARD, C. EDWIN, Curtis, Neb.

SAGE, CHAS. J., Elmwood, Ill.

SCOLES, RICHARD, Leverett, Mass., after ten years' service.

WILSON, ALFRED G., Pymouth, Wis.

Churches Organized

MOUNTAIN VIEW, CAL., 14 March. Membership represents five denominations.

Increase in Pastors' Salaries

ALPENA, MICH., Rev. I. W. Stuart, $400.

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FLUSHING, N. Y., Rev. C. R. Raymond, $300.

HARTFORD, VT., *Second*, Rev. J. A. Scheuerle, $100.

LITCHFIELD, MICH., Rev. C. E. Taggart, $100.

LITTLETON, N. H., Rev. W. A. Bacon, $200 (third increase in four years).

OAK PARK, ILL., *First*, Rev. W. E. Barton, $1,000.

PERRY, MICH., Rev. M. Gerald Powley, $150.

TRAVERSE CITY, MICH., Rev. Demas Cochlin, $100.

WINDSOR, VT., Rev. C. F. Echterbecker, $100.

Prof. George B. Foster of the University of Chicago two or three years ago wrote a book which raised a question as to the finality of the Christian religion, and some persons still remember it. He has now raised another question, which was telegraphed from Chicago to the *New York Tribune:* whether it is not conceivable that a billion years hence the name of Christianity shall have passed away, and yet the things it stands for—faith, hope and love—shall remain. If the telegraph had not been invented to get this query promptly before the public, there would still have been time by slower methods of communication to secure its consideration before it would be too late. Any way, the New Testament does not say that the name of Christianity shall never pass away, but that faith, hope and love shall abide. With this assurance to lean on for the present, we may be ready to give further attention to Professor Foster's question a billion years hence.

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted, by a young American man of twenty-two, outdoor work for the season in or near Boston. Address for references and other information, P. P., 15, care *The Congregationalist*, Boston, Mass.

Summer Cottage. Attractive 7 room house furnished in beautiful Pine grove. Salt water bathing a few rods from the door. Good water in the kitchen. Rent $75 for three months. Address Mr. D. A. Crocker, Niantic, Conn.

A Pleasant Home, in the beautiful country village, Walpole, N. H., for an elderly lady or a quiet refined person, who desires home comforts and care. Address Mrs. E. F. Bartlett, Walpole, N. H.

Home Offered in a family of five to a young or middle-aged woman of refinement, who will cook and share in housework and care of children. References given and required. 10 School Street, Hanover, N. H.

A Clergyman who has given much study to the labor problem, would like to hear from some pastorless church made up largely of working people. The salary a secondary consideration. Address Clericus, 15, care *The Congregationalist*, Boston, Mass.

The Lodge versus the Church. This is a timely publication showing why fraternities are so popular, the great mission they fill, and what the church must do in order to be more successful in reaching and holding men. 10 cents. The Golden Rule Publishing Co., Nashua, N. H.

Library Research, with the best facilities; literary assistance; authorities verified; proofs read; MSS. prepared. Especial attention to questions for historical research. John Elliot Bowman, 1 Beacon St., Room 82, Boston, Mass.

Wanted. Situation by reliable, middle-aged, American woman, as working housekeeper in family of one or two, or for widower with no small children, or as companion for person not an invalid. References exchanged. Address H. F., 14, care *The Congregationalist*, Boston.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Working Housekeeper, to wash, cook and mend, by pastor of Congregational church, 40 years old, with boy ward of 15. Good and pleasant home with every convenience in small village for Christian woman of ability. $12 month. Highest references given and asked. Address "Bushaba," R. D., 2, Southbridge, Mass.

Home Missionary Booklets at 2c apiece. By Mrs. H. S. Caswell-Broad. May be obtained from The Congregational Home Missionary Society, 4th Avenue and 22d Street, New York City. Mrs. Broad has been invited to prepare a series of "Word Pictures" to enliven Home Missionary Programs. These will probably be ready for use in October.

For Sale. Delightful country home 27 miles from Boston. Good seven room house partly furnished. Heater. Three acres will supply hay for horse and cow. Good barn to house them. 12 good apple trees. Other fruit. Garden. Variety unusually fine shade trees. Mail, groceries and meat at door. Well equipped railroad village within mile and half. $2,500. Address J. M. Daniels, R. F. D., Medway, Mass.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

INTERDENOMINATIONAL SERVICES IN KING'S CHAPEL. Sunday afternoons at 3:30. April 18, Rev. H. N. Brown. April 25, Rev. Edward C. Moore.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President*.
REV. G. MCPHERSON HUNTER, *Secretary*.
CLARENCE C. PINNEO, *Treasurer*.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

COLBURN—In Holliston, March 24, Sarah F., wife of Edwin W. Colburn and daughter of the late Thomas Dickinson of Holliston.

HADLEY—In Atkinson, N. H., March 25, at the home of her nephew, S. H. Grover, Esq., Mrs. Eliza M. Hadley, widow of Rev. James B. Hadley, aged 82 yrs.

HURLBUT—In Cambridge, March 8, Clara A., widow of William R. Hurlbut, in her eighty-first year. A devoted mother and a faithful servant of the Lord Christ has gained her immortality.

LOUD—In Ann Arbor, Mich., March 26, Agnes E. Hathaway (formerly of Medford, Mass.), wife of Henry Nelson Loud of Au Sable, Mich., aged 59 yrs. Burial at Elmwood Cemetery, Detroit, Mich.

MRS. J. G. KIMBALL

Mrs. Betsey C. Kimball, widow of the late John G. Kimball, died at her home in Nashua, N. H., Sunday morning, March 7, at the age of seventy-three. Mrs. Kimball had been for more than fifty years a member of the First Congregational Church in Nashua.

Her chief interests were in the welfare of her family and friends and in the spread of the Kingdom of God on the earth. The following is the closing sentence taken from the church calendar the Sunday following her death, "She will be missed from our ranks; but her reward is, 'Well done, good and faithful servant.'"

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 12, 10.30 A. M. Prof. John Duxbury of Manchester, Eng.; recital from Dr. Jekyll and Mr. Hyde.

WORCESTER SOUTH CONFERENCE, E. Douglas, Mass., April 20.

Y. W. C. A. SECOND BIENNIAL CONVENTION, St. Paul, Minn., April 22-26.

OKLAHOMA CONFERENCE, El Reno, Okl., April 27-29.

WOMAN'S BOARD OF MISSIONS, Semi-annual meeting, Greenfield, Mass., May 18.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

STATE MEETINGS

New Jersey, Baltimore, Md., April 20, 21.
Oklahoma, El Reno, April 27-29.
Tennessee, Lexington, April 28.
Maine, Westbrook, May 4-6.
Kansas, Newton, May 11.
Rhode Island, Pawtucket, May 11-12.
Massachusetts, Boston, May 18-20.
Michigan, Muskegon, May 18-20.
New Hampshire, Boscawen, May 18-20.
Ohio, Mt. Vernon, May 18-20.
Iowa, Cedar Rapids, May 18-21.
Missouri, Springfield, June 7-9.
Vermont, Randolph, June 8-10.

Atlanta will be the place of meeting of the Twelfth Annual Conference for Education in the South, April 14-16. The central subject proposed is the improvement of conditions in the open country, and the list of speakers includes Robert C. Ogden, president of the conference, Gov. Hoke Smith, Gifford Pinchot of the United States Forest Service, United States Commissioner of Education E. E. Brown, President Alderman of the University of Virginia, President Barrett of the Farmers' Union and several other specialists in education and in the culture of country life. The new Auditorium, where the evening meetings are to be held, has seats for about 7,000 persons. The railroads in Southern territory sell round trip tickets at a three-cent rate, and hotel prices are to be reduced for delegates and visitors.

All the world is brighter when woman's work is lighter.
ELECTRO SILICON
makes it easy to clean and polish SILVERWARE.
Send address for FREE SAMPLE, or 15 cts. in stamps for full-sized box, post-paid.
The Electro Silicon Co., 30 Cliff St., New York.
Sold by Grocers and Druggists.


DURABLE RUGS
Made from
Old Carpets.
The novelty rugs that WE weave from old carpets are said to be the best made anywhere. April orders filled promptly.
Write for further particulars.
LEWIS MFG. CO.,
15 Lewis St., Walpole, Mass.

These trade-mark crisscross lines on every package
CRESCO FLOUR DIET FOR DYSPEPTICS
And Cases of
KIDNEY AND LIVER TROUBLES AND OBESITY
Makes delicious foods for everybody.
Unlike other goods. Ask grocers. For book or sample, write
FARWELL & RHINES, WATERTOWN N. Y., U. S. A.

Church Chime Peal BELLS Memorial Bells a Specialty
McSHANE BELL FOUNDRY CO., BALTIMORE, MD., U.S.A.


MENEELY BELL CO
TROY, N.Y. AND
177 BROADWAY, N.Y. CITY
BELLS

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER BELLS

COMMONWEALTH HOTEL
Opposite State House, Boston, Mass.


Offers rooms with hot and cold water for $1.00 per day and up, which includes free use of public shower baths. Nothing to equal this in New England. Rooms with private baths for $1.50 per day and up: suites of two rooms and bath for $4.00 per day and up.
Dining room and café first-class. European plan.
ABSOLUTELY FIREPROOF
Stone floors, nothing wood but the doors
Equipped with its own Sanitary Vacuum Cleaning Plant
Long-Distance Telephone in Every Room
STRICTLY A TEMPERANCE HOTEL
Send for Booklet
STORER F. CRAFTS, Lessee

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

24. CENTRAL ACROSTIC

The Sunflower State may furnish themes
For epic or romanzas;
Her Border wars, her baffled schemes,
Be told in martial stanzas;
For all this smiling land, it seems,
Was once called "Bleeding ******."

* * * * * * * *

There is no charge for freight or trackage;
"Prepaid" is written on the *******.

I've been at fruit-shows, and at fairs,
But never yet saw finer *****.

Those two were brought by Mr. French;
He left them lying on the *****.

Go take some water to the mason;
'Tis here in this long-handled *****.

Then hurry back, so you and Kate
May share the fruit upon this *****.

Since Katie is a little lassock.
The place for her is on the *******.

* * * * * * * *

When these six words are written out,
And ranged in order nicely,
They show the state we speak about,
To those who notice wisely;
The central letters then, no doubt,
Will spell its name precisely.

JAYHAWKER.

25. BOOK TITLES

Consequences; or (Book by P. L. Ford),
Gleaned from (Book by Mary E. Wilkins).

His name (indicative of his disposition)—novel by George Eliot. Nickname (indicative of his appearance)—novel by Gene Stratton-Porter. What his rival called him—novel by J. Kendrick Bangs. His rival's name—novel by Robert Stevens.

Her name—novel by Marion Crawford. Nickname (indicative of her appearance)—poem by Tennyson. What her lover called her when she teased—poem by J. G. Holland.

Where they met—novel by Mary Devereux. What he said—drama by William Congreve (?). What she said—drama by Dryden. What they both said—novel by Edna Lyall. What the world said: Optimists—novel by Mrs. Mary P. Smith; pessimists—novel by Victor Hugo.

The minister who performed the ceremony—novel by Mrs. Humphry Ward. The best man and ushers—novel by J. T. Trowbridge. The bridesmaids—novel by Louisa Alcott. Where they went on their wedding journey: Her choice—prose work by Joseph Addison; his choice—novel by Charles Kingsley; final choice—novel by Susan Warner. What his parents said—novel by S. R. Crockett. What her parents said—novel by Mark Twain.

Where they made their home—novel by Mary Russell Mitford. And the consequences were: Story by Josephine Daskam Bacon; story by Olive Schreiner (to the colon); book by William Morris. Aftermath: Their children—novel by Sarah Grand: boy—poem by Byron; girl—novel by Dickens.

E. M. R.

26. SUGGESTED PROVERB

Let waste of foodstuffs have an end,
And needless outlay be restrained;
When making both ends meet, my friend,
* ***** ***** ** * ***** ******.

DOROTHEA.

27. SOME PATS I KNOW

1. A Pat that is a model. 2. A Pat that is a name. 3. A Pat that is a little pie. 4. A Pat that is a city. 5. A Pat that is a country. 6. A Pat that navigates the Ganges.

E. P.

28. CHARADE

TOTAL to the THREE,
ONE Second of the Trinity,
Reverently offer TWO.

* * * * * * * *

As a little child Thou camest,
Lord, the Son of Deity;
As a little child shouldst follow,
Thou wouldst have us follow Thee.

As a little child then lead me,
While I question not Thy ways;
With my trust in Thee abundant,
Thou wilt grant me peaceful days.

When thro' desert wastes I journey,
Thou wilt cause a fount to flow;
When the waste is all about me,
Thou wilt cause a rose to blow.

When undone by earth's distractions,
When no light shines on the way;
Thro' the still and gloomy midnight
To my soul Thou'lt send a ray.

As a little child then lead me,
While I question not Thy ways;
With my faith in Thee abundant,
Lord, Thou'lt grant me peaceful days.

SENORITA.

ANSWERS

19. Beaver, silk, wool, felt, mortar-board, straw, tam-o'-shanter, toque, turban, fez.

20. 1. Mildred. 2. Faith. 3. Patience. 4. Bridget. 5. Phœbe. 6. Barbara. 7. Dora. 8. Peggy. 9. Grace. 10. Beatrice. 11. Caroline. 12. Belle. 13. Penelope. 14. Adelaide. 15. Betty. 16. Hattie. 17. Bertha. 18. Lily. 19. Mercy. 20. Charity.

21. Tenant's Harbor (ten ants' harbor).

22.

	1	5	7	6	9	5
	3	2	0	8	6	1
	2	8	3	8	2	7
	6	1	8	5	7	4
	2	5	7	6	2	9
1	6	3	8	5	8	6

A is 5; B, 3; C, 6.

23. The letter A.

Late tangles conquered have been reported by: Ralph Martin Kellogg, Voluntown, Ct., 15, 17, 18; Mrs. E. M. Taylor, Lombard, Ill., 15, 16, 18; J. C. L., Portsmouth, N. H., 15, 16, 17; Drina V. Thomson, Hampton, Io., 12, 13, 14; J. O. Myers, Wauwatosa, Wis., 12, 13, 14; E. B. D., Springfield, Mass., 9, 11.

SISTER'S TRICK

But it all Came out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength. I mocked at Postum and would have none of it.

"One day my sister substituted a cup of piping hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine, but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum, and no words can do justice in telling the good this cereal drink did me. I will not try to tell it, for only after having used it can one be convinced of its merits."

Ten days' trial shows Postum's power to rebuild what coffee has destroyed. "There's a Reason."

Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Banish
Spring Humors

Impure or effete matters accumulated in the blood during the winter cause in

The spring such disfiguring and painful troubles as boils, pimples, and other eruptions, also weakness, loss of appetite, that tired feeling.

The best medicine to take is Hood's Sarsaparilla, which thoroughly cleanses the blood, and effects permanent cures by giving healthy functional activity to the stomach, liver, kidneys, bowels and skin.

Hood's Sarsaparilla effects its wonderful cures, not simply because it contains sarsaparilla, but because it combines the utmost remedial values of more than 20 different ingredients, each greatly strengthened and enriched by this peculiar combination. These ingredients are the very remedies that successful physicians prescribe for the same diseases and ailments. If urged to buy any preparation said to be "just as good," you may be sure it is inferior, costs less to make and yields a larger profit.

Begin taking Hood's Sarsaparilla today, in the usual liquid form or in the chocolated tablets known as Sarsatabs. 100 Doses One Dollar.

Hooping-Cough
CROUP

The Celebrated Effectual Cure without Internal Medicine

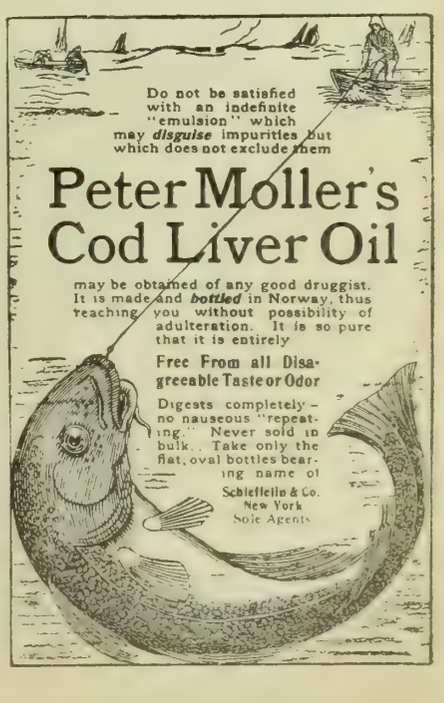
ROCHE'S
Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
All druggists or F. FOUGERA & CO., 90 Beekman St., N.Y.

6% NET Paid to our Customers for 14 Years. First Mortgage Loans on $200 and up always on hand. $25 CERTIFICATES of DEPOSIT
PERKINS & CO. FINANCIAL BROKERS Lawrence, Kansas.



Do not be satisfied with an indefinite "emulsion" which may *disguise* impurities but which does not exclude them

Peter Moller's Cod Liver Oil

may be obtained of any good druggist. It is made and *bottled* in Norway, thus reaching you without possibility of adulteration. It is so pure that it is entirely

Free From all Disagreeable Taste or Odor

Digests completely—no nauseous "repeating." Never sold in bulk. Take only the flat, oval bottles bearing name of

Schieffelin & Co.
New York
Sole Agents

Personalia

Jan Pouren is not to be taken back to Russia for trial. The United States commissioner, before whom his case was heard, decides that he is a political offender and not an ordinary criminal. We hope he will prove himself a good and peaceable inhabitant of the United States.

Rev. Dr. John Clifford, the famous Baptist minister of London, is a determined passive resister, refusing to pay his rate for a public education of which he disapproves. He recently appeared before the magistrates for the twentieth time, says *The Examiner*, and pleaded to be sent to prison instead of having his goods distrained. But the judges were obdurate. "You are too good a man," said the chairman, "we can't spare you in Paddington."

As an enemy, as a prisoner of war and as a friend in peace, Americans admired and respected Admiral Cervera, who died in Spain, April 3, at the age of seventy. He had the moral courage to tell the unwelcome truth as he saw it to his superiors and to accept their orders as duty and go out gallantly to what he knew was certain defeat and probable death. By his bearing at that time and afterward he made himself a name which must always be remembered with honor in the story of his own proud nation and of that which was for a brief time his enemy.

Albert Midlane, who died in England recently, was the author of more than a thousand hymns, written for the most part in the intervals of work as a tinsmith. Perhaps the one which will be most widely recognized on this side of the Atlantic is his "There's a friend for little children." In our American hymnals the only one which appears is that which begins:

"Revive thy work, O Lord,
Thy mighty arm make bare."

FEED YOU MONEY

Feed Your Brain and it Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heart-burn and the indigestion that used to follow my meals, that the pains in my back had ceased entirely.

"My nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had gradually, but none the less surely, been restored to normal efficiency.

"Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." "There's a Reason."

Read the little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

But then, Mr. Midlane did not have a tune writer who was also the companion of a popular evangelist at hand to spread his hymns.

Servia has been unfortunate in her kings and their families. She bore with the Obrenovitches as long as she could and at last the army hunted them to death in their own palace—to the horror of the world. The Karageorgevitches came to the throne by assassination and have ruled amid general external contempt and internal family rows. Now Prince George, an undisciplined and mad youth, hardly of age, has been compelled to renounce the right of succession because of his excesses. The weakness of the king, his father, makes for peace. The insane impulses of the son threaten provocation for war. Otherwise this swashbuckler princeling is of no interest to a sober-minded and peace-seeking world.

April 10 is the eightieth birthday of Gen. William Booth of the Salvation Army and will be celebrated the world over. General Booth was born in an Episcopalian family, converted and served as a minister among Methodists, and is now a cosmopolite and the autocrat of the organization most devoted to democracy. This is his message to the American people:

"On this, my eightieth birthday, I tell the American people this: If they will seek the honor of God, the reign of righteousness, the welfare of the friendless poor and the riches that endure forever with the same self-sacrificing avidity with which they seek the wealth and pleasures of this world, they will have a good chance of finding that life of satisfaction which now so often eludes them, and of building up a pattern nation for the world to imitate.

WILLIAM BOOTH, *General.*"

Rest in Rural Life

About the first thing a person realizes who has gone from a particularly active life in the cities to the seclusion of country life is that he has been going at a fierce speed. Like a top in mid-career, upright, smooth in motion to the observer, yet spinning at a very high tension. You may miss the daily papers for a time; the question of what they are doing in Europe may still have a lingering interest to you. The sound of distant strife may yet hold a far-off seashell murmur to your ears, and for a few days it will be in a rather hazy mood that you look at the hills and the pastures, the clouds and the sunsets. There is a newness about it not at all unpleasant, but you are not yet adjusted to the present surroundings. Gradually and almost imperceptibly you commence to slide into the grooves of another life. The echoes and lights of the city fade away, your friends drop off in their correspondence, your relatives are more and more infrequent in their responses to your letters, stray newspapers chronicling the achievements of your professional or business associates come less often by the rural delivery, you know and feel that you have loosened your hold of "society," "commerce," "art," the clubs and other artificialities of modern city life, and that you are "buried on a farm," as your former acquaintances would put it.

They are still going at lightning speed. They are pursuing the will-o'-the-wisp happiness, and as they figure it, they are succeeding more or less. But they have a hunted look, if you happen to come to town after a year, say, and their laughter sounds somewhat hollow to the ear.—*Ernest McGaffy, in the Boston Transcript.*

STRENGTH comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anæmia or leukoæmia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphite, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Mich.

LADIES identified with Church work can easily add $5 to $10 weekly to their income in spare time. Send stamp for particulars; sample, 25 cents. **NOVELTY SELLING CO., Box 680, Spencer, Mass.**

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Personal attention given to all **Funeral, Cremation** and **Cemetery** arrangements.
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Advice and information given.
Complete equipment in every particular.

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A Man's Faith

BY

WILFRED T. GRENFELL, M. D.

1. How to Obtain Faith in Jesus Christ
2. How to Retain Faith
3. How to Use Faith

The Outlook says in a leading editorial of this little book: "One of the freshest and most invigorating presentations of the subject much befogged by speculation and technical language which has appeared for a long time past." "The Nature of Faith is explained with a singular directness." "This book is a kind of interpretation of Bishop Brent's noble phrase, Adventure for God."

The book is full of delightful personal reminiscences, and is exceedingly characteristic of this man whose own faith has been translated into a record of splendid achievement and helpfulness toward his fellowmen well known to all who have followed with interest his heroic work among the Labrador fishermen. It is of real help to every man and woman in search of a larger faith.

Two Editions, Bound in Boards of Onyx Malachite decorative side stamp, 50 cents net

Unique Envelope Edition, ready for mailing, 35 cents



WILFRED T. GRENFELL, M. D.
Author of "A Man's Faith."

Brief Extracts from "A Man's Faith"

"Faith is a kind of trust that makes one put his bottom dollar into a scheme. It is not mere intellectual asset. It is that particular motive power which makes a man give himself and everything he has to follow Jesus."

"I want to believe in Jesus Christ because I want to attain the ends I know such a faith insures."

"The man of unconquerable faith like Christ's own faith, breeds faith, and the man of unconquerable faith is the man who knows what that faith has done for himself."

"My first aid to retaining faith was a determination to keep it."

"You cannot help retaining faith in a fountain you see giving the water of life to men dying of thirst."

"If you are anxious to help others to retain faith, get out and do something for Christ's sake."

"Faith is a living thing, and will die if its environment is permitted to become incompatible."

"Faith must be used to keep its vitality. No faith can survive long with the sleeping-sickness. It soon becomes flabby and useless."

"I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me, if I can. I will see it gets exercise."

The Pilgrim Press

14 Beacon St. Boston **175 Wabash Ave. Chicago**

The Gospel of Good Health

BY

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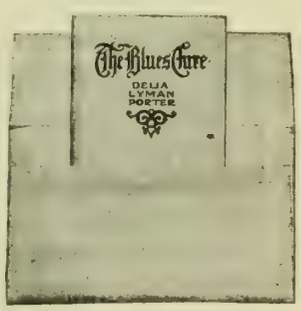
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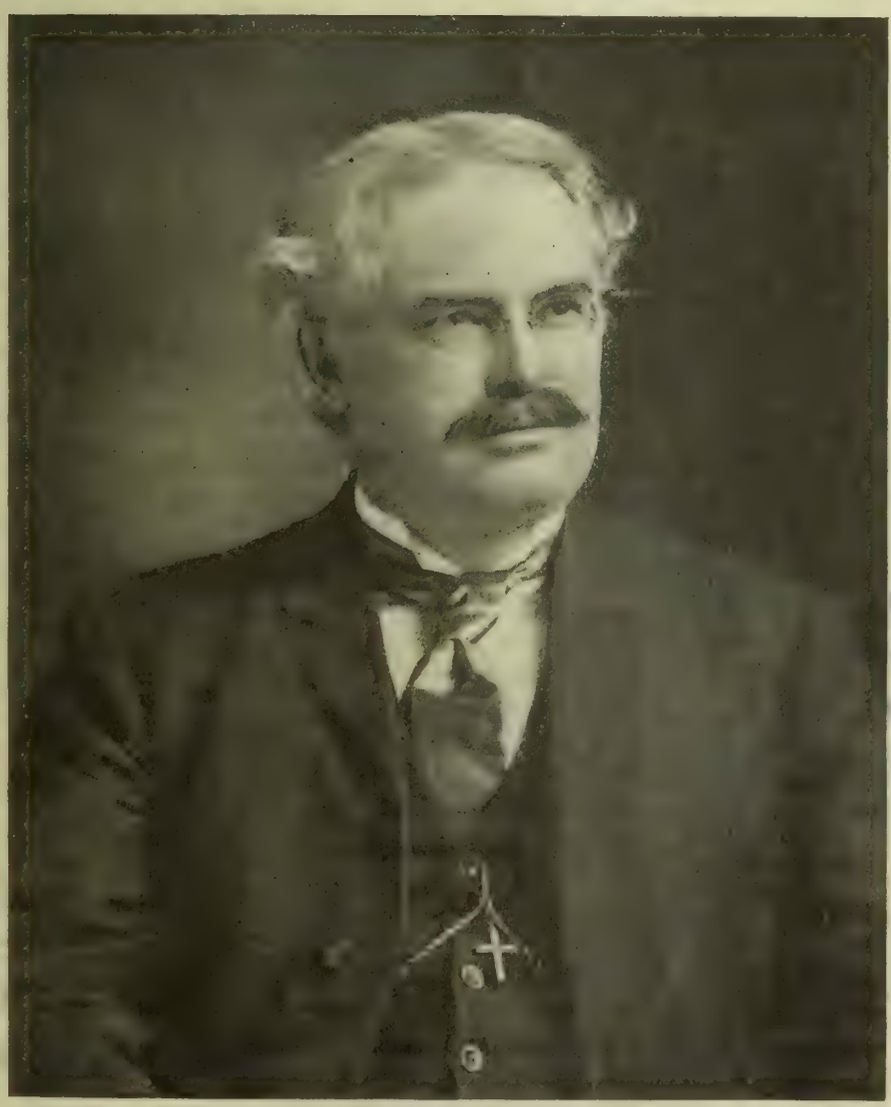
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Volume XCIV 17 April 1909 Number 16



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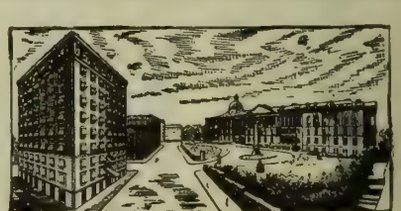
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Contents 17 April, 1909

EDITORIAL 507-512
- Who Should Enter the Ministry
- Ambassadors of Peace
- Social Consciousness is Brotherhood
- Event and Comment
- Editorial in Brief

CONTRIBUTIONS
- Chicago Seminary's New President. Prof. E. A. Steiner 514
- The Professor's Chair. Henry C. King 514
- America's Response to Evangelism. Gipsy Smith 515

FOR THE CHILDREN 519
- The Merry Days—a selected poem
- A Borrowed Note. Emma C. Dowd

THE HOME 520
- Spring's Singing—a selected poem
- Paragraph
- The Point of View. Rena H. Ingham
- The Hygienic Value of Work. Emily Tolman
- The Children's Pulpit. Rev. E. H. Byington

IN THE CONGREGATIONAL CIRCLE 512
THE FIRELIGHT CLUB 518
CLOSET AND ALTAR 521
AMONG THE NEW BOOKS 522
THE SUNDAY SCHOOL—Lesson for April 25 523
FOR ENDEAVORERS—Topic for April 25 523
CHURCH AND MINISTERIAL RECORD 531
CHURCH NEWS
- Boston 524
- New York 524
- Claims on College Men 525
- Review of the Publicity Campaign 525
- Chicago 526
- The Middle West 527
- Roused the State 528
- A Mid-West Seminary 528
- Culled from Calendars 529
- Accessions to the Churches 530

MISCELLANEOUS
- Algernon Charles Swinburne 513
- Dr. Peabody to Dr. Gordon 513
- Christian News 515
- Temperance 517
- The Passing of Able Men 530
- Biographical 532
- Woman's Board Meeting 532
- Deaths 533
- Meetings and Events to Come 533

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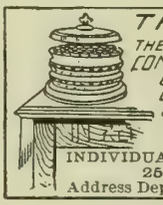
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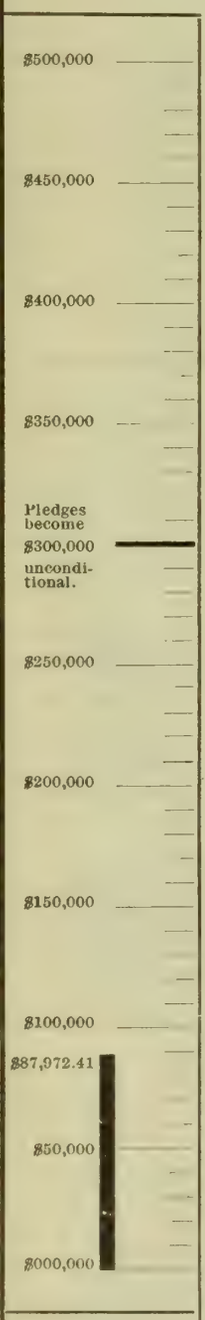
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FOR OUR COUNTRY AND THE WORLD

HON. T. C. McMILLAN, President. H. C. HERRING, D. D., Secretary. DR. LUCIEN C. WARNER, Treasurer.

SOME WEATHER OBSERVATIONS

For over two months the Joint Missionary Campaign has been on, with meetings at MORE THAN 100 CONGREGATIONAL CENTERS the country over. For the last seven weeks the subscriptions secured have been announced on this page and exhibited by the thermometer scales. The column has risen slowly but steadily. It has acted much as thermometers habitually do from February to April. There is rising temperature, but in this latitude the average is not many degrees. Winter lingers, Spring holds back under the lengthening, heightening sunshine. But late as it may be, Spring does not fail. At length its warmth becomes manifest and the mercury mounts up.



Scale showing subscription to Saturday, April 10, 1909, with point below which pledges are conditional.

IT IS SEASONABLE AND DUE

No less so is it with the springtime of our Congregational Missionary interests. It is time for the financial thermometer to be registering at a much greater height. Such a rise of temperature is due, even overdue. In its financial showing the Campaign Season is somewhat backward; but that is no reason why its signs of promise should fail. Rather is there every reason why the Financial Column Should Rise Now all the more rapidly and decisively.

1st. IT IS SEASONABLE NOW that the warmth of Congregational spirit aroused by the Joint Campaign meetings should so register itself. Never before have our several Missionary Societies come into such close and warm touch with each other and with the churches as in these meetings. At Marietta, Ohio, a prominent layman and large giver said, "THIS MEETING IS IDEAL, ITS EDUCATIONAL VALUE IS INESTIMABLE. Such value is due to materialize in greatly multiplied subscriptions.

2nd. IT IS SEASONABLE NOW that the warmth of recent revival interest in many localities should register itself on this Missionary Campaign thermometer. Widespread religious interest in a community—as last winter in Boston and vicinity during the Chapman meetings and Kansas City while Gipsy Smith was there—makes no surer proof of its depth and genuineness than by marked increase of missionary giving in the churches. It is a surer index even than large church membership additions. The Joint Campaign pledge cards are immediate opportunity for many Congregationalists to make proof of their revival blessings.

3d. IT IS SEASONABLE NOW that the warmth of spiritual devotion resulting from the tender associations of Passiontide and Easter observances in so many of our churches should register itself in prompt and abundant response to the present urgency of our Congregational Missionary work. More intimate acquaintance with Christ in his last days upon earth finds him sitting over against the treasury. Deepened spiritual life becomes quickly and unmistakably manifest in a higher scale of missionary giving.

Therefore, may not our Congregational people be depended on to make good the promise of this Joint Missionary Campaign by rapid and extensive rise in the financial thermometer!

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending April 3 . .	**$70,215.65**
Received for week ending April 10	**$17,756.76**
Total to April 10	**$87,972.41**

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Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

THE CONGREGATIONALIST

and Christian World

Saturday
17 April 1909

Volume XCIV
Number 16

Event and Comment

Our Portrait

To the generous yet discriminating words printed elsewhere of Prof. E. A. Steiner concerning his intimate friend, President-elect Ozora S. Davis of Chicago Theological Seminary, we need only add in behalf of the wide household of our Congregational faith our expression of confidence and expectation in the new field of service to which he believes providence has led him. That there is mourning in the South Church, New Britain, Ct., and throughout the city, because he now severs ties that have grown to be strong and tender, we know well. It is one of those cases where we wish there could be two of him. New England needs and appreciates his type of leadership. His words on more than one occasion have proved a bugle call to the churches. As preacher and writer he has been widely influential. Under his guidance South Church has become a kind of model of efficient ministry to all classes, and particularly immigrants of different nationalities. In Chicago he will still hold aloft the ideal of a church that seeks to serve our composite American life, and he will, we believe, make Chicago Seminary a place where young men are equipped both intellectually and spiritually for the pressing tasks that confront the Christian ministry in this twentieth century.

Easter Echoes

With more seriousness than usual, it seems to us, the Christian world has passed through the Lenten season and the following Easter. The secular as well as the religious press has given extended reports of sermons and addresses prompted by the occasion, and editorials have been frequent on men's responsibilities to one another in the sight of God, in view of the certain approach of death and of the assurance of immortality. What may we expect from the influences of this Easter on ourselves and the community? For one thing, a more sober estimate of the value of the things we possess and pursue. It is not worth while to grasp too tightly the positions, tasks, comforts and pleasures which by the resistless progress of time are every day slipping away from us. For another thing, a narrower limit to the wealth we work for, more pause to enjoy the treasures we have now, which may not be ours tomorrow, and moderation of our disappointment at failure to gain for merely temporary use material things we have been striving for. More important still is the greater serenity with which we look on death and the hereafter. For the Easter season has held both before us for our contemplation. It has helped us to realize that we are moving toward the place for which we are preparing ourselves day by day, and that if we are walking with Jesus Christ as our risen Lord we need not fear the darkness or the loneliness of death, for our companion has passed along that way. Most of all, the opportunity has been given to us all to gain from this Easter the abiding motive cheerfully and confidently to order our friendships, our home and social and business and spiritual life in the light of that assured eternal life which is the gift of God through Jesus Christ our Lord.

Canadian Laymen Mean Business

"Far ahead of anything thus far attempted on this side the line!" This is the verdict which the contingent of men from the United States who attended the recent Canadian National Missionary Congress in Toronto are passing upon that mighty gathering. It was distinctively a laymen's meeting. Of the 4,000 in attendance a considerable portion have already adopted the tithing system of benevolence, and a number are not only giving generously of their incomes, but are devoting much time to propagating the ideas and methods of the laymen's missionary movement. It has moved forward rapidly and strongly in Canada during the last two or three years, chiefly because these men were willing to take time from their business and professional duties to hold meetings and organize activities in various parts of Canada. Unquestionably, too, the inclusion of the home as well as of the foreign work has helped the movement in Canada. At any rate, just as the spirit of Christian unity seems further advanced there than it is in this country, so the formulation of an aggressive missionary policy has proceeded further, and the interest of a good many different types of men has been enlisted. The Toronto Congress issued a platform accepting as a working ideal the raising of at least $1,300,000 annually for home missionary work and $3,200,000 annually for foreign missionary work. The churches there assembled represented the communicant membership of about 900,000 Presbyterians, Methodists, Congregationalists, Baptists and Anglicans. The sum aimed at will call for at least a doubling, and in many cases a tripling and quadrupling of gifts which different cities are now making; but the sentiment of the meeting was that this could be done. The bearing of such an undertaking upon Christian unity ought not to be overlooked. We are glad also that in addition to sounding a loud call for a new consecration to Christian missions, this great body of laymen put on record its sympathy with social Christianity in these unmistakable words, "We believe that the call to make dominant and regnant in all human relationship, either personal, racial or national, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the effort of combined Christianity to redeem the world."

"The Most Remarkable Man of His Times"

Such is the characterization of Gen. William Booth by Charles Edward Russell, who in the current *War Cry,* the organ of the Salvation Army, writes one of the most noteworthy of the many articles that have appeared in print during the last fortnight concerning the man who last Saturday passed his eightieth birthday. The writer says that he has no particular sympathy with General Booth's fundamental theology, but must admit "that even to the worldling the grandeur, the extent and the impeccable success of this man's life work seem on inspection something overwhelming." This is one of the numerous expressions that must have made last Saturday the happiest day of his life for the General, as he sat in his modest villa at Hadley Wood, in the outskirts of London, and received congratulations by letter and wire from all parts of the world, from kings and cabinet officers down to the people in the slums, whose lives he has blessed and whose surroundings he has bettered. In all the large cities of Christendom where Army posts are now found the celebrations last Saturday and Sunday were fervid, and the tributes eloquent and sincere.

Dignified ministers of many denominations and public men of prominence joined with the Salvation Army soldiers in offering congratulations and expressing the hope that the General will be spared many years. His health continues firm, and he roams from land to land as rapidly as ever, while from his fertile brain still come schemes like his recently proposed University of Humanity, looking toward the welfare of his fellowmen. The question of a successor to him in the control of the Army may not intrude itself for some time, but it is understood that his eldest son, Bramwell Booth, is likely to succeed to the office. Despite all his personal eccentricities and despite defects in the methods employed by the Army, it will be General Booth's lasting distinction that he has made the Christian religion a force for righteousness in multitudes of individual lives and helped forward powerfully the modern movement toward social betterment.

For a Purer Stage

Some people are saying that when city authorities publicly repudiate a nauseous opera as the mayor of Boston, we are thankful to say, has recently done, it simply serves as an advertisement, and will ultimately increase attendance in places where it is allowed. Possibly, but, on the other hand, it is gratifying to find a Philadelphia paper, *The Telegraph,* say, "It is something to the credit side of American enlightenment to find the officials of one city who do not temporize or arbitrate a question of right conduct in the face of intelligent protest, but with a sense of high obligation to the moral interests of the community settle it by the ban of disapproval." In the long run we believe that every firm stand for decency in public performances helps forward the coming of the time when the stage shall be freed from these disgusting and demoralizing spectacles. Apart from what William Winter, the theatrical critic of the New York *Tribune,* says about the conception of incarnate bestiality realized in the opera objected to, the most disheartening fact in connection with the agitation over it was the revelation of the number of persons in the so-called upper circles of society who are eager to pay the highest prices for the sake of seeing such exhibitions. If alleged ladies and gentlemen in their silks and finery and in the interests of what they call "art" descend to such depths, is it any wonder that at the slum end of the town spring up, as they have done in Philadelphia among cheaper shows, a brood of imitations of the unspeakable things that go on at the rich people's opera? A Boston Episcopal minister, Rev. Frederick B. Allen, has spoken out strongly in the *Transcript,* saying among other things, "If the permitted immodesties and indecencies of the stage thus break down good morals and stimulate passion, not only will innocence and purity suffer everywhere, but the heaviest toll will be paid by the daughters of the poor."

A New Labor Sunday

We are glad that a Sunday in May, the 9th, has this year been selected as Labor Sunday. The day hitherto generally observed has been the first Sunday in September, preceding the holiday known as Labor Day. In many cases pastors had not returned from their vacations in season to make a profitable use of the day; but now a more seasonable Sunday is selected in accordance with the wish of the American Federation of Labor. The department of Church and Labor in the Presbyterian Church is promptly in the field with an excellent order of worship, on the first page of which is a drawing that locates in close proximity a great factory and a church. Mr. Stelzle's department is ready to furnish to ministers at a small cost these programs, and to supply literature that may help the minister in preparing addresses on such subjects as The Early Church and the Working Man, The Bread Winner and the Soul Winner, Jesus Christ as a Social Reformer. Such an institution as Labor Sunday, whenever it comes, does not solve all the problems in behalf of which it is set apart; but it does help to call the attention of the churches to various phases of the labor movement in this country, and to consider what more it may do to prove that it is the friend and servant of all classes, that it includes already in its membership men who toil with their hands, and that it has a place for all who will come, however grimy their hands, however limited their wardrobe. The church and the organized labor movement in this country are, we believe, coming closer together, and we trust that on this May Sunday, or about that time, special consideration will be given to subjects that have to do with the working man's welfare, his responsibility for a more efficient church as well as the church's responsibility for him and his family.

A Business Man's Contribution to the World

The unveiling at Tuskegee Institute of a memorial tablet in honor of the late William H. Baldwin, Jr., of New York, calls fresh attention to a man whose character and work we would commend to the younger generation of Christian laymen the country over. The world knew him as the president of the Long Island Railway, an executive who combined to a rare degree force with wisdom. He did not wait until he had amassed his fortune to do his part in the altruistic movements of his time. When Booker Washington sought to interest him in Tuskegee, he replied that he would go and see for himself, and if he found Tuskegee the real thing, he would put his strength and influence behind it. Convinced by what he saw, he went on the Board of Trustees and became one of its most effective members. It is fitting that a permanent memorial should now be erected on the grounds of the school into which he put so much of his heart. With this memorial, the committee, consisting of ex-President Roosevelt, President Eliot, Charles Francis Adams and other representative men, pass over $150,000 as an endowment to the school in the name of Mr. Baldwin. The inscription on the tablet is a splendid compliment. It reads: "In Memory of William H. Baldwin, Jr., 1863-1905. A Man of Hearty Honesty and Good Will, a Resolute Leader toward Public Righteousness and Public Happiness." Great as was Mr. Baldwin's contribution to Tuskegee, he was hardly less interested in the toiling masses on the East Side of New York, in whose behalf he worked unswervingly. An unusual record, certainly, for a life that spanned only forty-two years. Would that many other prosperous, successful young men would find in the midst of their working years the sources of the deepest joy, that they would see with their own eyes the institutions in the South and the West and across the sea that are serving the backward and disfavored members of the human race. These schools, as well as our regular missionary agencies and our churches, need just what such men as Mr. Baldwin have to give. One of the best things he did for Tuskegee, says Mr. Washington, was the systematizing of the business done by the different departments of the school. We are eager for the day to come when the business instincts of many laymen shall be consecrated to the work of God's Kingdom.

Better Days for the Country Church

Already interest in the country life movement has borne fruitage, especially as it concerns the country church. On May 3 a four days' institute for New England pastors in active service will open in St. Johnsbury, Vt. Ministers in the northern sections of Vermont and New Hampshire, including Baptist, Congregational, Methodist, Episcopal and Universalist representatives, have been invited to attend. Among the speakers are: Dean Hodges of Cambridge, President Butterfield of Amherst, Dean Fenn of Harvard, Dean Curtis of Yale, President Horr of Newton, President Mackenzie of Hartford, Professor Knight of Crane Theological School, Professor Bowne of Boston University. Prof. O. H. Gates of Andover Seminary will be in charge of a library department and will explain the privileges open to active pastors in connection with seminary libraries. Due, no doubt, to the fostering care of the recently inaug-

urated New England Country Church Association, this rallying of the pastors is an obvious searching after the new means for the new day. It represents a realization of the necessity for progress and adaptiveness, even in the smallest communities. But, even more, it asserts itself as still another indication of the rising tide that has set toward the country and the solution of the rural problem. The *Outlook* devoted nearly its entire issue of last week to this difficult but absorbing question. "In influencing the development of country life no other institution," concludes its editorial, "has the opportunity of the country church." Here is the responsibility of the institute at St. Johnsbury and others similar. Metropolitan and farmer alike will eagerly follow the results.

The Cumberland Church and the Courts

The uniform tenor of the final decisions in state courts hitherto has been to maintain the validity of the union between the Presbyterian and the Cumberland Presbyterian churches, consummated several years ago. The judgments of the courts of last resort in Kentucky, Texas, Georgia and Illinois have been that the union is valid and that the title to property goes with the united church. The Tennessee Supreme Court judges appear to have taken the other view, and have ruled that they have a right to go behind the action of the ecclesiastical courts—a right which has been expressly denied by the United States Supreme Court—and to review their decision. The decision refers to a particular church. If it is made general and not particular in its terms it will probably involve the surrender to the party opposing the union of the denominational publishing house and Cumberland University, both of which are in Tennessee. Whether the question at issue can or will be appealed to the Supreme Court we do not know. In the meantime the reported decision of the Tennessee court appears to run on the lines of the decision of the English House of Lords, which impoverished the United Free Church of Scotland and overendowed the "Wee Frees," and seems likely to bring about a like history of self-command, consecration of means to the support of the impoverished congregations and duplication of church buildings in Tennessee. But what a pity it will be to revive rival churches in villages and towns where the people of Christ ought to dwell together in unity.

Unenlightened Citizens

An ex-mayor of Boston, and a member of the Finance Commission which has spent many months examining the business methods of the city government, says that no other city in the world has developed so great a degree of municipal political corruption. Let it be noted that these are not the words of a minister or an officer of a society for civic reform, but of a practical business man qualified to speak with expert knowledge. Let it be remembered also that the same things have been said of a good many other American cities, whose business affairs have been put into the hands of men selected for that purpose by a majority of their citizens. Two facts stand out prominently on the face of these conditions. The first is that the people of these cities either have the kind of municipal administration they want, or else they are too indifferent or too incompetent to protect their public interests from those determined to profit by them. The other is that the feeling of superiority we have when we read of the graft-ridden cities of China and Persia and other far-off lands that seem to us only half civilized must be due in considerable measure to our ignorance both of affairs in other countries and in our own immediate neighborhood.

A Man Without a Country

If ex-President Castro of Venezuela had a sense of humor, of which we have seen no signs, he might console himself for his momentary position of distress by thinking how much the world fears and respects him. For the Powers which exercise authority in the Caribbean, led, apparently, by our own government, are denying him the right of asylum anywhere within striking distance of his native land. Constitutionally he has only to land on Venezuelan soil to recover his legal position as President. Actually he is threatened with arrest if he returns, is denied the chance to land on their territory by Holland, England and Colombia, and having been permitted to disembark on the island of Martinique is promptly deported by the French government, protesting that this forcible return to Europe is a violation not only of his personal rights as an invalid to hospitality, but also a "breach of international law and a denial of the rights of individuals." And, he adds, "that such a thing should have come to pass in the land which saw the birth of Josephine and from which came the inspiration and presage of liberty, and at the hands of a people who shed their blood by torrents hardly a century ago to maintain unimpaired the rights and prerogatives of man, is inconceivable." All this is a tribute to Castro's potential efficiency as a revolutionist, which might well flatter the vanity of a humorous man. No wonder the newspapers are comparing him to Napoleon at Elba! He himself takes the situation with his usual bombastic and egotistic self-confidence, and talks of making the Danish island of St. Thomas or the Canary Islands a stepping stone to his destiny in South America. Our State Department seems to consider it of the first importance to keep the Castro spark from the Venezuelan powder magazine, and has sent warships to the Caribbean. Perhaps Castro may make himself ridiculous instead of dangerous, and the situation be relieved by an international laugh.

Big Frauds Exposed

The American Sugar Refining Company, caught at last in a mean trick of cheating the Government for several years of customs duties by false weights, has been forced to refund $1,239,088.38. The Union Pacific Railway Company, charged with defrauding the Government by appropriating large tracts of coal lands, has confessed its guilt by surrendering the land, valued at $1,500,000, and paying for the coal it had taken out. The Utah Fuel Company, a corporation managed by the Denver & Rio Grande Railroad Company, has pleaded guilty on a similar charge, surrendered 14,000 acres of coal land and paid the Government $200,000 for fines and for coal already mined. The Federal Court has declared null and void the title of the Northern Pacific Railroad Company to coal land in Montana valued at $3,000,000. Somebody the other day was asking a defender of Mr. Roosevelt's Administration to name one thing of importance which it had accomplished. The facts above mentioned furnish the beginning of an answer. When great corporations thus take by force or fraud the property of the people, is it strange that the people heartily believe in a Government that compels the thieves to disgorge their ill-gotten gains?

An Eighth Presidential Term

Gen. Porfirio Diaz has been President of the Republic of Mexico since 1876, and his seventh term of office expires next year. He is an old man, and had expressed his intention not to serve another term. Of his election, whenever he allows himself to be nominated, there is no doubt. Recently he was visited by a great crowd of deputations representing all trades and industries, and all united in asking him to continue his service to the Republic. Assenting to their request, the probability is that he will continue for another term of six years from 1910 his work of making Mexican civilization and progress secure. If his life is spared to the end of this eighth term, he will be eighty-six years old. He is the exact contemporary, that is, of the well-beloved Austrian emperor, Francis Joseph, who was born in the same year. It is a mistake, of course, to speak of Mexico as in any real sense a republic. It has, indeed, a constitution which was modeled upon our own, but, under the forms of law, President Diaz is as much a monarch as

if he wore the crown of the Mexican emperor whom he helped to overthrow. His youth was spent in the midst of the upheavals preceding and following the war with the United States. Twice he was the leader in revolution after the withdrawal of the French and the restoration of the republic. Curiously enough, he became president owing to a clause in the constitution forbidding the holding of the office for a second term. Once in office, he saw that what Mexico needed was peace, and he enforced it by the strong hand. The constitution was amended to allow the continuance of his benevolent rule, and for a third of a century he has guided Mexico, with the increasing confidence of his people and of the large foreign settlements. Whether the Mexicans, nearly half of whom are of unmixed Indian blood, have been prepared for self-government by his control, only his death or retirement can show. If he retires, he will no doubt name a successor strong enough, in his opinion, to conduct the government on his own lines.

Who Should Enter the Ministry

Several strong protests have come to us against the appeals that are being made from our theological seminaries to college students to prepare for the ministry. The arguments they offer to discourage young men from choosing this profession are well known. Putting these letters of protest together, we could draw a dismal picture of a life prepared for through years of enthusiastic and prayerful study, wearing itself out in leading small churches through sectarian struggles for existence in overchurched communities, varying its experience by frequent and sometimes humiliating efforts as a candidate, with a constantly insufficient and uncertain income, with irritating restraints of ignorant conservatism or exasperating goads of rampant radicalism, subsiding at the dead line of fifty years into obscure poverty. Such a picture would not be wholly imaginary. Additional touches suggested by some of these letters would add to its somberness, such as the prospect, after seven years of college and seminary study, of coming into losing competition with a glib-tongued, shallow youth who has found preaching his "vocation" without any preparatory toil; or the evidence, common enough, that strong Congregational churches looking for pastors pass unnoticed men of ability trained in Congregational seminaries, and offer the prizes of our denomination to those outside of it who are willing to leave their own church associations and enter ours without regret at surrendering convictions loosely held, or enthusiasm in adopting those of the denomination they enter.

What would be the result of pressing on the attention of our readers these reasons against entering the ministry? We should discourage young men really called to this service and best fitted by their temperament and ambitions to succeed in it, while we should probably make no impression on those who are choosing that profession as the easiest to make a start in, or who are being pushed into it by undiscriminating friends. One of the letters now before us, evidently from a young man of ability and a consecrated spirit, describes his hesitancy as he faces the question whether or not he shall go to a seminary next fall. Our theological seminaries, with the churches co-operating, have the great task of finding choice men, giving them a clear comprehension of the work of the ministry, and on that basis persuading them to enter it. The general appeal is too freely made. The argument often urged, that every young man ought to enter the ministry unless he can give a good reason for not going into it, is as illogical as its converse, that no man ought to undertake the ministry if he can keep out of it.

What, then, are worthy arguments to re-enforce the inward conviction moving Christian youth to enter the ministry? The evils of sectarian strife and overchurched communities are not going to disappear of themselves or die because of the growing indifference of the people to religion. They are to be swept away by the efforts of large-minded leaders in advancing "the unity of the Spirit in the bonds of peace," and these usually will be ministers. The annoyances of candidating and the readiness to push pastors aside when they reach the age of greatest usefulness in other professions will not be lessened by leaving the work of the pastorate to men of mediocre abilities. Is the office of the Christian ministry in itself the worthiest and most important in the eyes of true Christians? Then the position to which it is entitled can be maintained only through its being filled by ministers who deserve honor both for their devotion and their abilities. Such men cannot expect to avoid meeting sectarian narrowness, ignorant conservatism or irreverent radicalism. Their mission is to let light shine in on mental and moral darkness, to turn bitter waters into sweet, to transform hate and suspicion into love and trust through the presence of Christ welcomed into human lives and into human society.

This is no holiday task, and that is the main reason why many men should not enter the ministry. It is also the reason why some men should enter it. The prayers of the churches should be earnestly made for guidance to find these men. The efforts of the leaders in the schools of the prophets should be directed toward laying hands on them and illuminating their minds as to the work before them. Sometimes President Samuel may make a mistake, even while he is sure he is being divinely directed, and lay hands on some farmer's boy like Saul the son of Kish, because he is head and shoulders above the others. But if he perseveres in his search, with the horn of oil in his hand, he will also discover some ruddy shepherd lad like the son of Jesse, only called in from tending his flock after all his brothers have been rejected. One David is reward enough for years of the prophet's seeking. For such men must be found and must take on themselves the task of shepherding the flock of the Lord Jesus Christ and spreading it over the world.

What task remains for those who would be willing to become ministers if they felt themselves fitted for that calling and the way were open to them? The opportunities of Christian laymen were never greater than now. They seem to be coming to a new sense of the magnitude of their part in bringing the nations into the kingdom of God. They make the big plans for this end and furnish the means to carry them through. They are adjusting the ideas of worldly progress of this generation to divine ideals of spiritual advancement for mankind. It has become an ambition high enough for a son of God in our time to be a Christian leader in the ranks of laymen. If reverence for the ministry is declining, respect for consecrated laymen in every calling is increasing, and their influence is growing. Christian working men, Christian captains of industry, Christian teachers in schools and colleges, Christian statesmen, find ample fields for Christian service. But unless they honor and foster the Christian ministry, they will lose the greatest incentive to the most inspiring task, conquering the world to obedience to Jesus Christ.

Ambassadors of Peace

Last year a company of business men from our Pacific coast visited Japan and were received with a courtesy and hospitality that surprised and deeply impressed them. This year a company of Japanese merchants will visit San Francisco and other Pacific coast cities, and their hosts will not fall behind the Orientals in their treatment of their guests. Nor will they read with complacency appeals to Californians in their newspapers to drive Japanese out of the country while they are showing their Japanese guests their appreciation of the kindness received in Japan.

Not long ago a party of German pastors visited England and were welcomed with fraternal hospitality. Now in response to invitations from Christian churches of Germany a large number of British pastors are planning a visit to that country next June. They will include Free Church ministers and Anglican and Roman Catholic priests. About 150 have accepted invitations. They will be received in

Berlin by Emperor William, and after being entertained there will be taken through the Luther country, spending ten days in the "Vaterland." These visitors and their hosts will not be likely to discuss the race between the two nations to see which can build the biggest Dreadnaughts to fight one another. But after the visit there will be fewer sermons and speeches in either country stimulating the people to defend their homes against the assaults of those whose hospitality they have enjoyed.

The time has passed among civilized people for neighborhood quarrels between decent and educated Christian families. The feuds of Kentucky mountaineers are almost the only survivals in this country of an extinct barbaric period. Wars between such nations as Japan and the United States, England and Germany are as out of date as feuds between families in a Christian community. What should be said of such families vying with one another to see which could raise the most numerous and biggest bulldogs kept in leash for self-protection while each family eyed the other with suspicion? Dreadnaughts are more costly and irritating to nations than bulldogs to families. Less money for warships and more spent on hospitality in interchange of friendly visits will hasten the advance of civilization and peace for the world.

Social Consciousness is Brotherhood

The circle of a young man's interest as he enters upon life is usually narrow. It includes little more than himself. If love comes and a home is established his thought widens to embrace the wife and children of his fireside, and for a little while may stop there. But the complexity of modern life does not permit one for long to be isolated from his fellows. Almost by the necessity of circumstance he is compelled to think of others.

As a workman he finds the Trades Union seeking to benefit the conditions of his craft, and under this impulse he joins with his fellows. As he sits with them he listens to appeals for help that come from other working men who are fighting some battle of labor. Under this tutelage the horizon of his interest broadens, and he begins seriously to consider the welfare and the needs of other men. Perhaps he feels called to make sacrifices in their behalf. The last great strike in the stockyards of Chicago was made by men not with the purpose of bettering their own conditions, but in behalf of the unorganized laborers in those yards whom the Trades Unionists felt were not rightly treated or adequately paid.

Moreover, as a young man enters upon adult life he is usually invited to join some fraternal organization, and within the lodge-room he listens to many high teachings of friendship and brotherhood. He himself is sent to call upon the sick and to minister to the widow and orphan, and it is by such schooling that he learns the lesson that no man liveth to himself alone.

If he is an employer in the modern spirit of combination he enters into association with other men in the same line of business as himself, and finds that the co-operation is better both for him and for them than the old bitter and slashing competition.

Social consciousness is only another term for brotherhood, and all these many associations of men are simply forms of manifestation of the fraternal spirit. They are better than cold isolation or selfish individualism, and are to be welcomed and encouraged for what they do. They are teaching men sympathy and comradeship; they are welding units into unity; they are broadening the thoughts and the feelings of their members.

But these organizations have their defects, in that their ideals of fraternity are not sufficiently broad. They stop short of the logical conclusions of their teachings. Theirs is Brotherhood, "Limited." The Trades Unionist is concerned with the welfare of his fellow-unionist, but too often the mantle of his fellow-feeling does not fall upon the man outside the union nor upon his employer. The member of a fraternal organization will do much for the man who gives to him the mystic sign of distress, whose name is down upon the books as in good standing, but he is too apt to pass by the man whose only claim to his sympathy and help is that he is a fellowman.

Employers have come together for their own good. Trusts have been formed which have wonderfully benefitted those on the inside, but the good of all sorts and conditions of men have not always been advanced.

Brotherhood is on the way; never so nearly here as at the present, but it is yet in most instances limited and partial. It has boundaries that man and not God has set up. The work of the Christian church is in kindly and friendly co-operation to lead the souls of men to the ideals of brotherhood which Jesus had, and break down false boundaries by the impact of his spirit. We are set to broaden the circle of men's sympathies until they shall reach unto the utmost man, and leave no child of God without.

The church itself is not perfect, but by her missionary and benevolent work, by her support of the movements making for human betterment, by losing herself in the life of the community she is teaching men the truth that all men are brothers, that social consciousness is fellow feeling, that there are no limitations to the love of Christ, and that our sympathy should be big enough to reach all men.

Prayer meeting topic for April 18-24. The Social Consciousness as Applied to Social Organizations. 1 Cor. 10: 23-33; Rom. 14: 7-13. Trade Unions, employers' associations, Masonic and other fraternities, the Grange, etc.

Editorial In Brief

An added pleasure was imparted to Easter in many churches by the reception of new members in large numbers. We shall chronicle later the accessions.

The revolution in Turkey has opened wide the doors of the Holy Land to the Jews. The public land in Palestine is now offered for sale without restrictions. Will the Zionists avail themselves of the opportunity for another Return?

"Our Congregational way of keeping Lent has been more than averagingly rewarding. I think the fires of the Spirit have been kindled into a higher flame." So writes a Western pastor. We trust and believe he speaks for many of his brethren East and West.

The statement made in a recent issue of *The Congregationalist* that President Angell approved of the giving of the play, "The Servant in the House," before the students of Michigan University on Sunday afternoon, was incorrect. He opposed its presentation on Sunday, declined to allow the use of the hall of the university, and did not attend the play.

Into the preparation of special Holy Week services pastors in many parts of the country put a large amount of thought and prayer. The programs that are reaching us indicate effective use of the elements of music, meditation and instruction. There is evident a growing interest on the part of all our churches in the spiritual opportunities and possibilities of the week.

In the *Cosmopolitan* for April a writer in an article called Blasting at the Rock of Ages makes such a mighty effort to show that the teachings of colleges and universities aim to overthrow religion and common morality that his "startling conclusions" are an evident caricature. More articles in the same line are to follow. The sensationalism is so strained that it is not even ludicrous.

A battleship lasts about fifteen years and is wholly out of date in five years more. But the ship Nimrod, which Lieutenant Shackleton chose to battle with the storms and ice of the Antarctic, is forty years old. The Nimrod is built of oak, two feet thick all over and six at the bow and is sheathed with steel. She has survived the ice floes of both North and South and seems likely to last a good many years yet.

Despite pressure brought to bear on Dr. M. L. Burton by the Church of the Pilgrims,

Brooklyn, to remain in his position, and despite remonstrance from several neighboring churches, he has resigned his charge to accept the presidency of Smith College. He will not, however, take the helm until September, 1910, and plans to spend the intervening year in study and travel abroad. In the meantime President Seelye will continue his administrative duties at Smith.

Some parallels between Gen. William Booth and Dr. Lyman Abbott might be easily wrought out. They are not unlike in their outward appearances, and in the prophetic note in their public utterances. Their respective theologies, it is true, do not match in every detail, but in one particular of their methodical life they are exactly alike. Both of them reserve the first half hour after the midday meal to be entirely by themselves and to do exactly what their fancies list.

The Old South Church in Boston never held a choicer company of men and women than those who assembled last Monday evening for the public service in recognition of Dr. Gordon's twenty-five years in the pastorate. We shall comment next week upon the felicitous addresses by Professors Walker and Evans and by President Eliot, as well as upon the dinner in Dr. Gordon's honor later in the week. Five hundred of his parishioners have testified to their regard in a very tangible way by giving him $18,000.

The aftermath of the revival in Boston is not all harvested and will not be for many a day. A Baptist, a Universalist and a Methodist church united with Pilgrim Congregational Church in Dorchester in the celebration of the Lord's Supper on Thursday of Holy Week. It is hardly probable that these particular churches would have been drawn together in just this way if the ties between them had not already been strengthened by joint participation in the Chapman meetings.

One of the most notable union observances in connection with Lent is reported from Detroit. Five churches, with the Episcopal Bishop Williams at their head, held noon meetings each day for six weeks in the Detroit Opera House. Each denomination was in turn responsible for a week's services, and most of the time some minister from without the city was secured. President King was the Congregational speaker, and his addresses day after day for a whole week are said to have stirred a devotional feeling throughout the entire city.

The most sensible word which we have seen in regard to the choice of the books which are to fill the single shelf which President Eliot says is wide enough to provide a liberal education, comes from Goldwin Smith. In a whole page of comments, some of them silly enough, by prominent literary men and others which the *New York Times* collected, he only has the sense to suggest that men are not like bricks, all shaped in one kind of mold. "I am really puzzled," he says. "It seems to me that it would be necessary to know the man and his aptitudes as well as to choose the books."

A state legislative assembly hall is not the place where one would instinctively look for personal avowals of interest in what Holy Week stands for; but the prayers of Chaplain Waldron in the Massachusetts House of Representatives last week were of such a nature that on successive days the mind of those present was turned towards the events in the last week of the Saviour's life. From several members we have learned of the helpful influence of the petitions there offered. Few men know so well how to utilize great opportunities of a public chaplaincy as does Mr. Waldron, who for over thirty years has held this office to universal satisfaction.

The number of educated men excommunicated from the Roman Catholic Church grows apace. Most of them continue in positions of influence. Among them are Abbé Loisey, just appointed by the Minister of Public Instruction to a professorship in the College of France; Father Murri, a Roman priest, elected a member of the Italian Parliament; and M. Le Braz, a leader in the new Celtic movement in Brittany and a teacher in the University at Rennes. What an amount of silent thinking there must be in a Church whose leaders are constantly being reminded that the penalty of public expression of their thoughts will be enforced separation from the Church and, as far as its officials have influence, deprivation of their opportunities to speak!

Sunday, April 18, the long process of canonization by the Roman Catholic Church in the case of Joan of Arc will be completed by a formal announcement at a service to be held in St. Peter's Church at Rome. In the hearts of Frenchmen, the Maid of Orleans has long been canonized. It is nearly 478 years since Joan was burned at the stake in Rouen after condemnation in an ecclesiastical court as a sorceress. The reversal of human judgments is therefore not impossible even on earth or at the hands of an infallible church. Forty years ago the process of "beatification" began. Since 1894 she has been "Venerable." After next Sunday she will be called "Blessed." But for most of us she will be still simply Joan of Arc as before and not Saint Joan. In this case the verdict of history has outrun the voice of the church.

Bishop Goodsell of the Methodist Church spoke strongly to one of his conferences the other day about pastoral visiting. We have no Congregational superintendents, so we pass the counsel along to our pastors and students: "If ever I preached a sermon that reached the heart of every hearer I got the inspiration by pastoral visiting and not by sitting up late at night over the works of a dead author. I do not like to hear a young minister say, 'I am not called to ring doorbells.' I believe you are called to ring doorbells just as much as to preach. I believe you will fail in the essentials of our ministry, however great preachers you may become, unless you go from house to house ringing doorbells." But we hope our pastors will give the "dead authors" their chance as well as the doorbells.

Rev. R. J. Campbell of London City Temple has for the last year and more frequently complained that he has been boycotted by Nonconformists. As champion and leader of the New Theology controversy which began more than two years ago, he thought he had a right to expect invitations to speak at the national assemblies of the churches. But he has been left off the programs of the annual meetings of the Free Church Council, the Congregational Union, the International Congregational Council and other great gatherings. He called a meeting of the members and seat holders of City Temple for March 22 to consider the situation. About 800 were present, admission being by ticket, and after an address by him passed unanimously a resolution expressing continued loyalty to him as their pastor, high appreciation of his ministry and prayerful hope that it may be long continued. With a view to more complete organization, a committee of nine men was chosen to assist the six deacons and to take charge of departments of spiritual activity. It was evident that Mr. Campbell's large congregation are loyally devoted to him and ready to co-operate with him in promoting fellowship within the church and extending its influence. The desire was expressed that, as he is working too hard, he should give up his proposed visit to the United States this coming summer to lecture on Socialism, and he promised to reconsider his plan.

In the Congregational Circle

Now that it is really ancient history, and the warmth of feeling engendered by the famous Old South Council that installed Rev. George A. Gordon on April 2, 1884, has passed away, it is interesting to recall some of its features, especially at this time when not only Dr. Gordon's congregation but many of his friends elsewhere are congratulating him on these completed twenty-five years. That 1884 Council was one of the most famous in American Congregationalism. Comment on it appeared in scores of secular papers, and the religious journals made it the subject of extended editorials. The *Boston Journal* on the afternoon and evening when it was in session printed three successive editions in response to a popular demand for news as to what was going on. As some of the proceedings were held with closed doors the "news" had to be in part of a speculative character.

One reason why interest was so keen was doubtless owing to the fact that the council occurred at the time when some prominent men in the conservative wing of the denomination were beginning to question the loyalty of certain Andover professors to the historic creed of the Seminary. What was then called the New Theology had become a disturbing and to some extent a divisive influence. Moreover the first man to call the attention of the late Alpheus Hardy, chairman of the Old South Supply Committee to Mr. Gordon was President Eliot, and in some quarters such a recommendation did not in itself commend a man to the pastorate of an orthodox church. Mr. Gordon had a year before declined the call of the Old South, but on its renewal had accepted it. These circumstances, together with the convening of a large and representative council through a letter missive emphasizing the independence of the local church in its choice and settlement of a minister, combined to bring to the Old South edifice an unusually large company. Dr. E. B. Webb was moderator, and thirty-four churches in the vicinage were represented by pastors and delegates. In the roster appears such well-known names as Drs. Withrow, Duryea, Meredith, F. E. Clark, Plumb, Reuen Thomas, Alexander McKenzie, A. C. Thompson and Messrs. Ezra Farnsworth, Andrew Cushing, S. B. Capen and Rufus S. Frost. The majority of the pastors and delegates present are no longer living.

Dr. Gordon's statement occupies seven pages in the pamphlet containing a verbatim report of the proceedings, while his examination, or his cross examination, as the editor of the pamphlet preferred to call it, occupies twenty-three pages. His statement would be considered now a fairly conservative document. It affirmed a special revelation of God's will through the history of the chosen people, culminating in the person and life of Jesus Christ, the incarnation of God, God manifest in the flesh. It also affirmed possibility of endless punishment. Concerning the delivery of the paper, the *Boston Journal* said, "This statement was read with a slight accent, slowly and without any attempt whatever at oratorical display, marked emphasis being laid, however, upon some passages, especially such as expressed the weakness of human knowledge and the willingness to remain in ignorance of that which cannot be revealed."

The questioning of the candidate was confined to about one-sixth of the members of the council, those taking the chief part being Drs. Webb, Withrow, Plumb, Blagden and Barbour. The laymen were sparing of their questions. In his replies Dr. Gordon maintained his ground firmly and with good temper. To Dr. Withrow's question, "Do you call the Son, God?" he replied, "I do." "Did the man Christ Jesus rise from the dead as an individual?" he replied, "Yes." When asked by Dr. Burnham if he considered miracles a necessary part of the gospel system, he said: "Yes, sir. I think the miracle of the incarnation and the other miracle of the resurrection are essential parts of that revelation, for example, which is made to us through Jesus Christ; and what holds true in regard to those two I should extend to the system of revelation."

Other questions related to an interpretation of the passages in the Bible relating to the propitiatory side of Christ's sacrifice. In private session the council spent two hours in discussion, and finally voted 48 to 18 to proceed to the services of installation. The minority was made up of twelve ministers and six laymen. When at last the council reached the supper table, the members found that other guests had preceded them there at the time appointed; but after a substantial repast had been enjoyed, they proceeded to the auditorium where a large congregation had for some time been awaiting them. The moderator, Dr. Webb, declining to offer the prayer of installation, that service fell to Rev. Dr. Daniel Merriman, but Dr. Webb presided throughout the evening. It is but fair to the conservatives in the council to say that they displayed no opposition to Dr. Gordon personally. They took their position conscientiously in the interests of the truth as they saw it.

* * *

Our National Brotherhood celebrates on April 30, quietly and without ceremony, its first birthday. Launched with no small enthusiasm at Detroit, it has faced all the difficulties of a first year. Meanwhile, the general secretary and thirty-two other officers have devoted no small amount of time and energy to spreading the Brotherhood gospel. Sec. Frank Dyer has visited eighteen states, attending thirty conferences, and has traveled 29,000 miles from Maine to Montana. In addition the distribution of informing literature has been actively carried forward, and 75,000 leaflets spread the country over. During the year it is estimated that over 500 Brotherhoods have been formed, making a total constituency of 1,500 or more such societies. The fundamental task of state organization has advanced much more slowly, and practically only five states have taken any effective steps. The new magazine, "published every little while," and called the *Brotherhood Era*, appeared for the first time last month.

So much may be said in review. The brightness of the forward look is centered, as Secretary Dyer suggests, on the coming state meetings and the second national convention in Minneapolis next October. The latter, to be held in connection with the American Board meetings, should be a conclusive test of the interest of Congregational laymen in their Brotherhood. It is to be hoped and expected that this second national gathering will be large, enthusiastic and clear-sighted. To present any of these characteristics, however, the earlier state assemblies must be equally successful. The local Brotherhood man owes it to his fellows the country over to exhibit his interest in every way. Only in this manner can the national organization draw to itself the scattered interests of the denomination and fuse them into an efficient service.

Dr. Peabody to Dr. Gordon

In connection with the celebration of Dr. Gordon's quarter centenary this poem, by Francis G. Peabody of Harvard, will be read with interest. It serves as the dedication to his volume of short sermons entitled, "Mornings in the College Chapel." The allusion at the beginning is to the fact that Dr. Gordon and Dr. Webb were two of the five men who were formally appointed by the overseers to be the first board of university preachers. The other three were Phillips Brooks, to whom Dr. Peabody refers as "our captain," Dr. Edward Everett Hale and Dr. Alexander McKenzie.

TO G. A. G.

Twenty years ago we were set to keep the light;
Five of us shared the watch through the first long winter's night:
One, our captain, sank in duty's pitiless foam,
Two, our veterans, wait by the shore for their summons home.
The years and the faces pass, and the keepers come and go
Like the sea of life beneath them, with its ceaseless ebb and flow.
Still at your post you stand, high up in the lighthouse tower,
Guarding the way of life, speaking the word of power;
Resolute, tender, wise, free in the love of the truth,
Tending the flame of the Christ, as it marks the channel of youth.
And the task we were set, my brother, has it failed in these twenty years,
Has the light gone out in the night of doubt, or the smothering fog of fears?
Thank God, in the shifting tides of life, the tower of prayer still stands,
And in His name the undimmed flame is fed by loyal hands.
What shall we pledge to the college which trusted us so, my friend,
But a loving prayer, and a constant care to serve her till the end?

Algernon Charles Swinburne

With the death, April 10, of Algernon Charles Swinburne the last of the great poetic voices of the nineteenth century is silenced. Characteristic is it of the better side of his genius that the last book he gave us was in the field of that enthusiastic criticism of appreciation in which he delighted—his "Age of Shakespeare," which we reviewed only three weeks ago. For the erotic taint in the poet's early writing has blinded the eyes of many good people to his high qualities and especially to his real, if sometimes self-obscured, manliness and strength. An athlete in boyhood, he made and held great friendships both for the living and the dead and carried his sometimes violent enthusiasms down into an active old age. Whether the discipline of poverty, which he in his prosperous and aristocratic surroundings lacked, would have spoiled or strengthened his gift it is vain now to ask. But we may all recognize the greatness of his poetic endowment and the courage and loyalty of his mind.

His first successful appeal to the public was a naturalization of the spirit of the Greek drama in English speech in "Atalanta in Calydon." The difficulty of the problem which he solved in his youth with such triumphant ease may be suggested by the fact that no other English poet has come anywhere near success. Even his own amazing mastery of words and rhythm gave him but one other comparable triumph. The appeal of such a poem was necessarily a narrow one. It roused an intense admiration among the few who could appreciate it. Its power, its melody, its technical mastery, its wonderful skill in making the ancient world live in the new constitutes the high mark of Swinburne's achievement. Then followed the first volume of "Poems and Ballads," with its spirit of rebellion and its stained flowers of sex passion, affronting, rightly enough, the Puritan soul of England. People forgot that the book contained echoes of the Hebrew thought as well as of the erotic thought of the Troubadours and the Renaissance. They read passion only and not remorse in his version of the Tannhäuser legend in "Laus Veneris." The poet was set down as a rebel and a deliberate corrupter of morals. Browning's reported word is true of these and other poems—they were the prostitution of a splendid genius. A larger sense of humor—which is a sense of proportion as well as disproportion—would have prevented this young man's blunder.

The higher side of Swinburne's work gradually overcame the prejudice which his rebellious mistakes of taste had raised and deepened. His social and moral enthusiasms gave him in later years something of the prophetic power. Though he never married, his songs of childhood appealed to the ear and the heart of the world. On account of the old taint he was denied the laureateship when Tennyson died, but in the lonely isolation of his later life he came to occupy a place of honor apart in the thought of all lovers of poetry. His rank is with the great masters of technique—which in verse is melody of linked and moving words. But even this was at its height in his first period. Later his thought often became tenuous, though the singing of the words did not fail. Time, that makes sifting, has already chosen out his great attainments. For most of them we must go back to the earlier work—and most of all to Atalanta and the objectionable first volume of "Poems and Ballads," where he too often sets his muse to singing the songs of despair or darkness. We come back from these sweet voices of sleep and sadness, of foiled desire and restless passion, with wonder at the magic of their art; but wishing that it could have been devoted to higher faith and joys.

From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods there be
That no life lives forever;
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.

That is not the right music for a healthy-minded young man in Christian England. It cast its shadow of weakness over much of the poet's later song. Yet his gift to the world is large and his fame secure.

Love of liberty, enthusiasm for great souls, reverence for his own art and the supreme masters of it, and delight in little children mark the scope and range of his genius. After the unrest of the longer poems one comes back to the wonderful art and sheer delight of his children's verses with the sense that here we are nearest to the essential poet in his riper thoughts of the world:

All the bells of heaven may ring,
All the birds of heaven may sing,
All the wells of earth may spring,
All the winds of earth may bring
All the sweet sounds together.

Sweeter far than all things heard,
Hand of harper, tone of bird,
Sounds of wood at sundown stirred,
Welling waters, winsome word,
Wind in warm, wan weather.

One thing yet there is, that none
Hearing ere its chime be done,
Knows not well the sweetest one
Heard of man beneath the sun,
Hoped in heaven, hereafter.

Soft and strong and loud and light,
Very sound of very light,
Heard from morning's rosiest height,
When the soul of all delight
Fills a child's clear laughter.

I. O. R.

Chicago Seminary's New President

An Appreciation of Rev. Ozora S. Davis, D. D.

By Prof. Edward A. Steiner, Iowa College

Long ago I discovered that children and dogs are splendid judges of human nature; so whenever a child persistently turns away from me, or I cannot make friends with the average dog, I have a season of quiet heart searching.

In a measure, at least, I apply the same test to men whose business in life it is to attract other men. If they fail with children, I am reasonably sure that they will fail with men; for in either case they are apt to be pompous, austere and selfish.

Children respond to those who are humble and sympathetic, and men respond to those same attitudes of mind. When I told my children the other day that Dr. Davis was coming to us at Commencement time, the smile that overspread their faces showed the kind of welcome which he will receive; such a welcome as in their younger and disillusioned days they gave once a year to Santa Claus. They are sure that when he comes they will have a good time, that they will be able to share in the table talk, and "O Papa, may we ask him to tell us the story of 'the man with the wooden leg' over again?" For they have not yet stopped laughing at it; although it is now nearly three years since he came to us to receive the highest honors which Iowa College can bestow upon a man.

While our guest he did "humble himself" and become like the little children; and "of such"—I do not mean my children, but of such as Ozora Davis—"is the Kingdom of Heaven." The attitude of mind which enables him to put himself on a level with little children, enables him to come close to those larger children who have come to us from Europe and the Orient, seeking our busier ways: the Persians, Assyrians and Syrians, who hung about the edges of his parish, and whom he has brothered into church fellowship. It is this humility which has enabled him to put himself in the place of men and women in shops and factories, and as he has passed by them, burdened as they were, they knew in a dim sort of way that a friend had passed, a friend who would gladly help bear their burden.

With his humility, and springing from the same root, is his fine sense of humor. Humility and humor are close comrades, and one is rarely present without the other. Not only can Dr. Davis tell a story as but few men can—he laughs, and laughs heartily over another man's joke; and the perfection of his humor is shown in that he can laugh when the joke is on himself.

There are but few men whose sense of humor is so freighted by grace, a grace most needed in a man who must take himself seriously, and yet not too seriously. I am sure that even as president of Chicago Theological Seminary, Dr. Davis will occasionally have a hearty laugh at his own expense.

The sympathetic quality which children so readily detect in Dr. Davis has enabled him to attract all sorts and conditions of men, because he has seen the essential likeness in all men; he suffers with them when they suffer. I have never seen this more strikingly illustrated than when visiting in his home, he told me of a printer in the city whose pet dog had been poisoned. The dog was the printer's one true and loyal friend. Churches, ministers or deacons, the printer had no use for, indeed he did not believe in much besides the dog, and that had been poisoned by the printer's enemy. I know that Dr. Davis suffered with the man, and out of that suffering came a few lines of verse, so genuine and so tender, as to carry the full weight of comfort to the printer, who realized that although he had lost a dog, he had gained a friend who was human through and through.

One must have large sympathies to touch men of all classes and races, and not feel the prejudice which is the common inheritance of large and small minds. I feel assured that Dr. Davis knows no race prejudice, and that, we all know, is a severe test, if not the severest test of our real feeling toward our fellowmen. I have dwelt on these qualities —humility and sympathy—because Dr. Davis possesses them in a remarkable degree, and because they are essential to the work he is doing and to the larger work to which he has been called.

That he is a scholar, he has attested by his writings; that his erudition is not "dry as dust," that he can strike the poetic note and make it ring until it sounds true, all his friends know; and that he has the splendid poise which impels him to subordinate that poetic gift, which in less well-balanced men might run riot, is greatly to his praise.

He is eloquent without being verbose; dignified without being pompous; humorous without being funny; sympathetic without being gushing, and humble enough to know that he is human, and therefore needs the grace of God to sustain him and to save him.

We in the West await his coming with some impatience; because there is much to do—much to do in the Seminary to whose presidency he has been called. Like most seminaries it is in a critical condition. It needs to make real many things which have lain dormant for lack of vigorous leadership. It needs to become a great spiritual center, a laboratory in which to work out the problems which press so sorely upon our civilization. It is a task which will require all the vigor of his manhood's prime, all his passion and all his faith. He will do wisely if he makes the Seminary his abiding place, the place in which to live and to work.

The Seminary should prove itself a school of prophets. We rejoice, not that we are getting one, Ozora S. Davis; we rejoice that we are getting a prophet who will infuse his life, his vision and his power into the young men whom we send from our colleges to the Seminary; so that there shall be so many who will go out as "fishers of men" because they have learned not to despise "the least of these."

The Professor's Chair

BY HENRY CHURCHILL KING

President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

375. *Why should we accept the bald statements of an ancient book as authoritative, or feel it necessary to do so, instead of ourselves taking advantage of the same means of reaching a discernment of truth that David, Paul and others had? Why do we feel obliged to pin our faith to statements of truth discovered in an age confessedly darker than our own? Why not treat other writers of the truth as we treat the Scripture writers, just so far as their statements appeal to the good judgment of the twentieth century?*—W. J. H. (*Illinois.*)

1. We are not, I suppose, to accept the statements of any book, ancient or modern, as simply external authority.

2. But when men have made great achievements in any line, we naturally give special importance to their testimony; and it is on the basis of such achievement in the realm of the moral and religious that we have come to attach such importance to the testimony especially of the New Testament writers.

3. But it is quite true that we cannot enter into an experience like that of the apostles by simply accepting, on their dictum, doctrines which they have declared. On the contrary we do need to see for ourselves what they saw. We want an experience like theirs, not simply to take on as from an external authority statements like theirs. Out of an experience of Christ such as they had, we may then be able to make such a confession as they made.

376. *There seems to be a missing link in sermons by ministers who follow the line of Biblical interpretation outlined by Dr. Harper, Dr. Dunning, Dr. Lyman Abbott and others. If in The Congregationalist you can tell what the new thought gives for the idea of being "born again of the Spirit," and on what it can reasonably be based, using the dismembered Bible as a foundation, I know some of us will be indebted to you. In short, give us the strength of the old Christianity or its equivalent under some new name, and be sincere, is what we ask of the Higher Critics who have so confused some of us.*—W. J. H. (*Illinois.*)

1. I suppose no one of the men mentioned, or other writers like them, would for a moment leave out of account the action of the Spirit of God. They believe the experience of the race amply justifies the belief in such activity of the Spirit. They have, therefore, no disposition, I suppose, to substitute for the work of the Spirit anything else.

2. And they do not believe that the modern view of the Bible at all deprives us of such a clear faith in the spiritual relation of God to men. As I have said elsewhere, "For the great body of the church probably a view of inspiration has gone unchallenged, which the Bible nowhere claims for itself, and which simply cannot consist with the known facts about the Bible." "No doubt, even for the ordinary Christian, who turns to the Bible simply for guidance and inspiration, it is true—to quote the wise words of another—that 'the view here presented will necessitate more trouble and more care in the study of the Bible. We can no longer take each verse as in itself a complete and definite proof-text on the matter it refers to. We must consider the context, and the time in which the writer lived, and the circumstances under which he wrote. We must balance one part of Scripture with another. We must recognize that the Old Testament teaching is in parts lower than that of the New. We must build our beliefs less on isolated phrases or texts, and more on the general spirit of the Bible. And for all this there will be needed more thoughtfulness, more suspension of judgment, more modesty, more study, more prayer.' But this only makes almost impossible the lazy and unspiritual use of the Bible, and in the end must prove a gain rather than a loss. It means a more genuinely spiritual method in spiritual things; for, as Drummond says, 'Truth never becomes truth until it has been earned.'"

For the rest I may perhaps refer to the chapter in my "Reconstruction in Theology" on Theology and the Higher Criticism, and to the little book of J. P. Smyth's, "How God Inspired the Bible," from which the quotation above is taken. If one wants an illustration of how thoroughly the thought of a genuine relation to God can be preserved with the higher critical methods, perhaps no better example could be given than Prof. George Adam Smith's treatment of the minor prophets in his "The Book of the Twelve Prophets."

America's Response to Evangelism

Feeling the National Pulse East and West

By Gipsy Smith

I gladly avail myself of an opportunity to say something about "America's responding to the appeal of the evangelist." I have had a better opportunity in this visit even than two years ago to feel the pulse of the great cities of this vast continent—in Baltimore, Washington, Cleveland, New York, Pittsburg, St. Louis, Kansas City, Denver and now St. Paul.

In these cities the largest buildings available have been secured by the associated pastors as the scene of the battlefield. In St. Louis, Kansas City and Denver I preached to the largest throngs of my life, the high-water mark one night being from fifteen to twenty thousand people—and everywhere, from the beginning of each campaign, the crowds steadily grew in numbers; no building was big enough, and people of all sorts and conditions, rich and poor, the oldest inhabitants of the cities and the newest comer, mingled together, and all seemed bent on one thing: listening to the old, old story.

And if anybody ever thinks that the gospel is played out, then he should spend a few weeks with me, and he would find that deep down in the hearts of the nations of the earth God has planted a love for the story of the cross; it touches the deepest springs, it moves the greatest passions in men, it inspires to the noblest ends, it saves from the guilt and the power of sin, it gives peace and rest to the troubled conscience, and there is nothing that will do this but the old, old story. That the people love to hear it, and throng the buildings where it is lovingly and faithfully preached, is beyond doubt and question; and this time, as before, the majority of my audience everywhere have been men.

I believe that the people want it. They are hungry for it, and many of them feel, when the old gospel is presented in its simplicity and purity, it is the *newest thing in the world*. No orator, no statesman, no scientist, no reformer, would ever crowd these buildings as I have seen them crowded night after night, with ever increasing throngs, with any other theme than the old gospel of God's love in Jesus Christ to lost men. And the people not only hear it, but they are yielding to it. It is safe to say, modestly, and with a heart full of intense gratitude to the Giver of all good, that I have seen tens of thousands of people turn their faces and their hearts and their lives toward God.

What it will all mean in the end of the day we must leave to that moment when the books shall be opened. That preachers will preach with a new power and a new vision, and churches are praying and feeling a passion for the lost they have never known, and the great throngs of men and women in the busy places of the city life are thinking purer and sweeter thoughts and trying to live nobler lives, is beyond all question. But what will be the final outcome, we must leave with Him who has promised that "glory shall crown what grace has begun."

I believe the time is ripe for a great, aggressive, sane, evangelistic movement in this country. The pastors long for it; Christians are longing for it. The great masses outside the churches feel that the churches are not reaching them as they ought, and are not giving them in reality what they long for, and if my brethren who are pastors, whether it be in a city, town or village church, will only rise to the opportunity, then I believe America is ripe for such an evangelistic victory as the world has never seen.

I have nothing to say but words of thanks and gratitude to the brethren who have received me so cordially and worked with me so royally. In every city the pastors have vied with each other as to which could help me most, and stand by me most royally in the strenuous work to which God has called me, and I know I have had the greatest victories where these godly men have been putting in the best consecrated toil before I reached the field, and I know where to give the glory, and I want these godly men—noble fellows—to share in the spoils of victory. Their work is mine, mine is theirs, and it is all Christ's; and some day we shall learn with the fullness we have never known yet, that the reaper and the sower are really one. There are diversities of operation, but it is the same spirit working in all things in all.

I would like to say this one parting word through *The Congregationalist* to the ministers of America. There are far more men possessing the evangelistic gift than any of them dream. I have met scores of them on this trip who have an evangelist hidden away in their own hearts and lives, and what I would plead for is that he might have a resurrection; and with these men in their own pulpits and in their own churches, while they do the work of the pastor, teacher and apostle, they should not, and must not, forget to do the work of the evangelist.

There are people in every church, no matter how small or how large, who will never be won for Christ except by the man whom they trust and love in their own minister. And if I could encourage every hard-working pastor to believe that he may become and is an evangelist, and in the regular work win the one and the two, and the three and the four, to Jesus Christ, that is the ideal, and that is what I call hand-picked fruit, and hand-picked fruit fetches most in the market. The pastor who shapes his plans, builds his sermons, prepares his own heart for immediate results, and then is on the constant outlook for results, must see them. And after all, is not this the end of all our preaching, to turn men from darkness to light, from the power of Satan to God, that they may receive forgiveness of sins in Jesus Christ? Surely our commission is no less than was the Apostle Paul's, and I feel that the great end and aim of his preaching must be ours. Surely the church and the minister that lose power to convert, the power to evangelize, the power to make new creatures, have lost all right for existence.

St. Paul, April 4.

Christian News

Englishmen and Canadians are contemplating methods of safeguarding the transfer of the young people who yearly emigrate in large numbers so that the church may still retain its hold in the new surroundings. The Colonial Missionary Society has sent out a letter to many district unions urging action along this line. In Canada also church officials are eager to adopt measures which will remedy the losses of many of these arriving church members. A follow-up system of welcome and introduction would prove valuable.

Sir Robert Hart, from his long service under the Chinese Government, gives in the *Sunday at Home* his opinion concerning the future of missionary work in China. He does not think the evolution of China into Christian faith will be so rapid as optimists would persuade us to believe. But he holds that the evangelization of the empire must be through native workers. Not less than 40,000 of these will be needed and the greater portion of them will have to be trained and guided in the earlier part of their work by Western missionaries.

Episcopalians of the United States will assemble at Tremont Temple, Boston, May 11-14, for their annual Church Congress. This voluntary and unofficial body, which meets for the discussion of religious, social and industrial problems related to community life, will hear some current topics presented by notable speakers. Editor McBee of the *Churchman* and Dr. P. S. Grant of New York will treat Socialism, and such themes as psychotherapy, church unity and gambling will be handled by other able members of the denomination.

St. Paul, Minn., will entertain next week, April 22-26, the second biennial convention of the national Y. W. C. A. This is really the first assembly since the union of the Associations and the election of a national board, hence the work of the sessions will be largely legislative, determining a working policy and the development of the work. Among the speakers are President Woolley of Mt. Holyoke, Prof. Walter Rauschenbusch and Rev. S. W. Zwemer, D. D., of the Student Volunteer Movement. Following the adjournment of the convention will be a conference of employed officers, at which an organization for further service in this direction will be projected.

Many utterances both oral and written on the gap between the church and labor would be considerably tempered nowadays if actual activities were well in mind. Four leading denominations have now more or less established departments of social service; the Presbyterian, under Rev. Charles Stelzle, being the pioneers with their department of church and labor, our own Congregational national committee on industrial affairs, headed by Prof. Graham Taylor, the Northern Baptists, and the recently organized committee on social studies in the Methodist Federation for Social Service. Through these bodies the church will demonstrate its desire to serve all men, particularly the wage-earner.

By the purchase and dedication of the house in Rome in which John Keats lived and died, a new center of common literary interest has been provided for England, Italy and America. The opening of the house as a permanent memorial to Keats and Shelley was participated in by the King of Italy. The money was for the most part raised in America, largely by the enthusiasm of Robert Underwood Johnson. It is hoped to endow the house with a fund sufficient also to take permanent care of the graves of the two poets in the Protestant cemetery at Rome. The popular interest in this memorial is an index of the growing fame of Keats.

The Wooing of Her Lady

How a Child Found the Key to a Patrician Heart

By Maude Morrison Huey

Marietta looked upon Miss Susanna as a saint. When she saw her moving, tall and stately, among her budded lilies, she clasped her little hands in ecstatic awe. Susanna in a soft gray gown, with a white kerchief folded about her neck, seemed an object to worship. Marietta tucked her soiled pinafore between her knees and climbed up on the iron fence, where her vision would not be intercepted by the tangled lengths of the briar rose.

Today Miss Susanna seemed unusually saintly, for there was a smile upon her face. Her lilies were nearing perfection. Marietta beheld them, too, with a feeling of pride not unlike Miss Susanna's own. Had she not watched them grow from tiny green shoots just piercing the ground, though always from the friendly shelter of the sweetbriar bush? Never had Marietta dared to venture nearer. Granny had forbidden her, even if she had not been afraid of Miss Susanna, which she was.

It was such a big house, that white house across the road, and everything about it was so elegant and imposing that it seemed like a bit of fairyland to simple Marietta. Once when Granny had sent her over to borrow a drawing of tea, she had trembled so she could scarcely hold the cup. Never had she forgotten the glimpse into Miss Susanna's well-ordered household—the snowy floor, lit up with patches of bright spring sunshine; the rows of shining tinware hung along the wall; the tumblers of red jelly, when Miss Susanna opened her closet a moment to get a fresh napkin.

"There was a great tall silver thing on her table filled with bottles, and she had velvet spread right on the floor for folks to walk on, lots nicer'n what's on your bunnit, Granny. There was a little white angel without any clothes on standin' right up on the mantel; I saw him. It must be like livin' in heaven to live at Miss Susanna's. I wish I could go over there and live forever, I do. I'm tired o' bein' poor folks." Marietta dodged. She was an adept at dodging Granny's blows.

"Land knows you don't wish so more'n I," said Granny, getting her pipe down from the rack. "It's a thankless task, carin' for other folkses young ones. I'm a wishin' every day your dad would come and git y'. Spiteful little minx! Go now and do the dishes before I break y'!" Granny looked up savagely from where she had stooped to fish a coal out of the grate, and Marietta stopped in the kitchen door to make a face at her.

Every night when Jim came in from work Granny poured her grievances into his all too willing ears. Jim was Granny's only son and a child after her own heart.

"Beat it out of her. Beat it out of her," he would say, when he had had a full account of Marietta's shortcomings. But you couldn't beat it out of Marietta. It was born in her, and, after all, it was nothing but a natural spirit of pride and independence. But the wells of Granny's sympathy had long since dried up. It is doubtful if Jim had ever had any.

Marietta always dodged around in the corners when Jim was in the house, or if she was brought to account and dragged forth, fought like a little animal, with tooth and claw, till Jim seldom called her anything else than beast or wildcat. Once she had grabbed the red-hot poker and seared a great scar across his hand. Marietta, too, had her scars, for Jim never gave up till she had been thoroughly whipped, though never beaten. "A little tyrant," people called her, and indeed it seemed that she was fast becoming that. Her dark little face was losing its soft baby outlines and taking on a look of bitterness far beyond its years.

Sometimes an expression of malicious cunning possessed her, for her time, when not in actual performance, was spent in planning how she could evade Granny, or how best to get even with Jim. There was very little that ever happened to encourage tenderness in her. Her father, the only living being upon whom she had any claims, had not seen her since she was a baby. Yearly he sent a small pittance to Granny for her keep; but it was not enough to make it any real object to be kind to the child. Had she been of a gentle, yielding disposition, such as had been Granny's one little girl who had died, she might have found a place in the hard old heart; but as it was, the matter of her keeping was an act of pure charity, as she was often and often informed.

Marietta was usually bubbling over with vivacity and hearty, childish enthusiasms, and Granny Devieu had "nerves." Even Jim, who was big and sturdy and might have stood a little noise, was always ordering her to "be still." So she had a pretty hard time of it till Miss Susanna moved into the big, silent house across the road. Marietta, from a clump of bushes beside the fence, watched the arrival of the furniture with awe and wonderment. And when Miss Susanna herself stepped out of a carriage, all dressed in black silk, with a long feather floating from her bonnet, Marietta's worship began.

She didn't stay around the house to "hector" Granny any more, but spent all her spare moments in some vantage spot where operations could be safely watched across the road. It came to be the one object of her days to see Miss Susanna at her work around the house or in the garden. She counted that day lost that gave no fleeting glimpse of her Lady, as she had called Miss Susanna from the first.

Miss Susanna wore a wide frilled bonnet and a little yarn cape tied with a bow. During the making of flower beds, in the early spring, Marietta had been a tireless watcher. The little brown plats, spanked down smooth and level, had fascinated her; then she had come every day and peeped through to see if Miss Susanna's seeds were coming up. She danced excitedly when she saw the first green shoot. When the weather grew warm her Lady spent a great deal of time in the garden, watering and digging and watching the sprouting bulbs for signs of buds. She had a great many lilies of all sorts in long green rows through the garden.

Marietta saw the first yellow crocus even before Miss Susanna herself. She had skipped across the road in the early morning, and there it was, like a tiny golden star fallen in the night. She crouched down under the sweetbriar and waited. Miss Susanna wore a lavender knot that morning and a little lace frill at her throat. She was just stooping to pick the crocus when she thought she heard a bird and looked all around, but could not see one. Poor Marietta had to put both hands over her mouth now to keep back her gurgles of admiration. The hand that held the crocus was white and glistened with rings. Marietta longed to kiss it, and when her Lady turned blue eyes toward the briar bush, Marietta had to hang fast to her foolish little heart lest it flutter right out of her throat; though really Miss Susanna looked high over her head and away to the hills beyond. It was a sad and wistful look that was in her eyes, too, but Marietta was too young to know that.

The big house, with all its rich furniture and tapestries, was lonely to Miss Susanna, who had only an elder brother for company, a stately old gentleman in black, with long chin whiskers, of whom Marietta was very much afraid. She had a cat, a big striped fellow who wore a ribbon collar. Marietta had once had the honor of petting him. As she sat curled up by the fence he had crept through into her lap. She had put a thousand kisses upon his soft fur and sent him back to her Lady.

But if Miss Susanna ever knew of Marietta's existence, she never made it manifest by word or sign. Once when Marietta came scuffing across the road and dropped into her old place, she looked squarely into the face of her Lady. She was down on her knees with the big pruning shears, trimming the sweetbriar. Marietta fell in a little trembling heap and hid her face in her sleeve; but in a moment Miss Susanna had gathered up her garden tools and was gone. And then in the child's breast was born a great longing to be noticed by the object of her adoration, for some little attention—a hand on her tangled head, perhaps, or a kind word to her alone. She was no longer content to look in upon Miss Susanna; her hungry little heart longed for something more satisfying. She began to woo her persistently.

At first it was only a humble bunch of hepaticas that Marietta had wandered all day to find. She tied them with a bit of Granny's red stocking yarn, because she had no ribbon, and then crept stealthily in and laid them on the big broad step. But it was so long before Miss Susanna came out that they had become only a wilted bit of litter that was swept away unnoticed. Marietta laid her cheek down in the grass and wept.

One morning when Granny had sent her to feed the chickens she had slipped an ear of corn inside her pinafore, and slipping over to the big red barn, had called down all Miss Susanna's doves. They came in a cloud, settling upon her head and shoulders just as they always did upon her Lady; but when the door opened away they all flew again, and the child ran home for dear life, for there came Miss Susanna's brother clickety-click down the walk with his cane.

In a thousand ways she sought for Miss Susanna's favor. She brought a little sticky handful of wintergreen berries and offered them over the iron fence; but Miss Susanna only said, "No, thank you, little girl," in a way that was a terrible blow to Marietta's feelings. Marietta crushed the berries and threw them just as far as she could over her Lady's lawn. She had humbled herself. Little as she was, wounded pride came to torture her. She had been ignored, denied. A feeling of bitter resentment sprang up beside her thought of Miss Susanna.

When the Easter lilies began to grow tall and stately, Miss Susanna was in the garden more than ever. She watched their growth as she had not watched that of any other flower. Instinctively Marietta knew that they were her favorites. She was almost jealous of the tender care bestowed upon them. One by one, slender white buds came on the tallest stalks. Day after day they waxed large and strong and began to open.

More buds came, and then all the long row was white with buds. Little spring breezes wafted their delicious fragrance to where Marietta watched, hidden by the friendly sweetbriar. The rose leaves had grown so thick that she had been obliged to pick a window for her face, and through this she watched her Lady, watering and pruning and tending, lingering over the backward buds and seeming to coax them to blossom. Marietta grew impatient with them, too, because it seemed that any lily she had touched ought to burst its calyx from very gratitude. If she were a lily and Miss Susanna should touch her, she felt sure she should blossom all in a minute.

Miss Susanna had been coaxing them now for nearly a month, and still there were as many as a dozen closed buds that Marietta could see from her peephole. Tomorrow was Easter, and her Lady had planned on carrying them all to the church. Marietta knew, because sometimes she listened as well as watched. She had bought yards and yards of white satin ribbon to tie them with, and they were going to decorate the whole altar. No one could be more anxious for Miss Susanna's success than was little Marietta behind the briar bush.

She stood looking in upon them long after Miss Susanna had gone, and wishing that she knew of some way to make the few imperfect ones perfect. If she could only do that one thing for her Lady, perhaps then she might hope for favor. Miss Susanna might even let her go in and look upon the lilies when they were tied and ready for the church. The buds were all so large and full, there wasn't any reason why they shouldn't open. Perhaps if they could be started ever so little! Once she had picked one of the sweetbriar buds and it had opened beautifully. She looked at the great windows, and the curtains were down. The door with the big white knob was closed. She crept like a shadow to the big iron gate and slipped in.

She stood still a moment entranced, for oh, it seemed like being in fairyland! The great snowballs were in bloom, and waved their pompons over her head. Little pink blossoms from the flowering almond bush lay scattered on the grass. But she sped away to where the lilies stood waiting. She took one of the delicate buds in her hand and pressed it ever so gently, and it burst into bloom as if by magic. She began to smile.

At last here was something that would please her Lady. She touched another and another. Some were harder to open than others. She was so busy she did not hear the front door open, nor see Miss Susanna coming down the walk. When she did look up, the tall figure was standing above her like an avenging angel, her hand pointing to the gate. The look in her eyes froze poor little Marietta's heart. She ran sobbing from the garden. A stern voice pursued her, bidding her never return.

"A lawless child," Miss Susanna said. "She might have ruined my lilies. I shall have Charles put a lock on the gate."

Up in the loft of Granny's barn Marietta wept as though her heart would break. Granny came to the door and called her in to supper, but she only burrowed deeper into the hay. Never could she forget the sound of Miss Susanna's voice. All Granny's scolding and all Jim's bellowed threats had not caused such a terrible hurt. The sunshine had been wiped from her life by one fell stroke. How long Marietta wept she did not know. It grew dark in the barn, and when she lifted her face a star was looking in upon her through a gap in the roof, and Marietta was afraid of the dark. She crept down quickly and went out into the night.

She could see the great white house, with its lighted windows, across the road. There was a smell of something good being cooked in Miss Susanna's kitchen. A feeling of bitterness swelled within her, and then the look of malicious cunning crept over Marietta's face. She ran along the road to the iron gate. Yes, there they stood still, white and saintly in the starlight. In a flash she had opened the gate and run across to them.

A lovely slender stalk stood at her right hand. She struck it down fiercely; then another and another. The broken lilies lifted their white faces appealingly, but she heeded them not. She sprang into the midst of the bed with her feet and went scuffing wickedly. With a great choking lump in her throat and her heart beating so tumultously she could scarcely breathe, she turned her back upon her evil work. She burst in upon Granny and Jim with eyes like flaming coals. She no longer feared their censure. Their blows upon her body could be as nothing to the great agony that tortured her inside. She did not even struggle to free herself. In the dead of night she wrung her hands miserably over a vision of crushed and broken lilies scattered over her Lady's garden.

In the morning she was not sure that it had not all been a terrible dream. Her little head throbbed with the pain of a long and restless night. Neither Granny nor Jim was yet awake when she crept stealthily out of the house and went to assure herself. It was scarcely dawn, and dew lay heavy on all things in Miss Susanna's garden. The snowballs hung their heads as if in sorrow, and the drooping plumes of purple lilac seemed to mourn. A sickening sweetness permeated the air. Marietta went with bowed head, for she knew now that it was all too true. There they lay, a mangled mass of beauty.

With a cry Marietta was down among them, her cheek pressed against the bleeding stalks. Never again would the beautiful flowers lift their faces to the morning light. Never again would Miss Susanna walk among them smiling. Oh, what an injury had she done her dear, dear Lady! She writhed and tossed in a very agony of repentance.

When Miss Susanna came along the walk to gather her lilies she stopped horrified, and the shears fell with a thud. The magnitude of what she saw so dumbfounded her that she had no eyes at first for the crouched and weeping figure. When she did at last look upon her, it was with a terrible anger sweeping her face. Here was the culprit at her feet. She raised her hand for vengeance, but it fell again, for Marietta had crept through the lilies and caught the hem of her Lady's gown.

"Beat me!" she begged. "Oh, beat me!" For once Marietta courted her punishment. Amazement took the place of anger in Miss Susanna's face, and then something else. She stooped and gathered the child into her arms.

"What made you do it!" she cried. "Oh, what made you do it!" Marietta raised her tear-stained face.

"Oh, I wanted you to l-love me," she sobbed. "I—I made the lilies b-blossom for you. I—I wanted you to love me." Like a revelation the pitiful little story opened to Miss Susanna.

"You—you were so—so beautiful," sobbed Marietta. Her Lady carried her tenderly into the house, and sat down in a chair holding her.

"Dear little girl! Dear little girl!" she kept saying. "There, there! Don't cry so!" But Marietta refused to be comforted.

"Why don't you beat me now?" she wailed. "I sha'n't mind." But Miss Susanna only tightened her hold of the little stricken body. A strange light had come into her face. In a flash she realized something of the depth of the child's devotion. She lifted the little wet face and held it close to her own.

"Child! Child!" she said in tones that were shaken with tenderness. "Don't you know it's worth more to have you here like this than—than all the lilies in the world?" And then it seemed to Marietta as though heaven had suddenly taken her in, for oh, wonder of wonders! her dear Lady had stooped and was raining kisses upon her cheek.

Temperance

Iowa prohibits the drinking of intoxicants on trains, putting an end to the sale of liquor in dining cars passing through the state.

The Alabama Supreme Court has passed upon the state prohibition law and declares it constitutional. Now the law officers say they will see that it is enforced.

Hartford, Ct., is still in the license column by a large majority, but with a slight gain for no-license, less than half of the voters taking pains to register their opinion. There is evidently much room yet for moral suasion in Hartford.

Nineteen Michigan counties have rejected the saloon, out of twenty-seven which held elections. Washington County, which includes Ann Arbor and the University of Michigan, voted for license. Ten breweries and some 600 saloons will be closed out as a result of the elections.

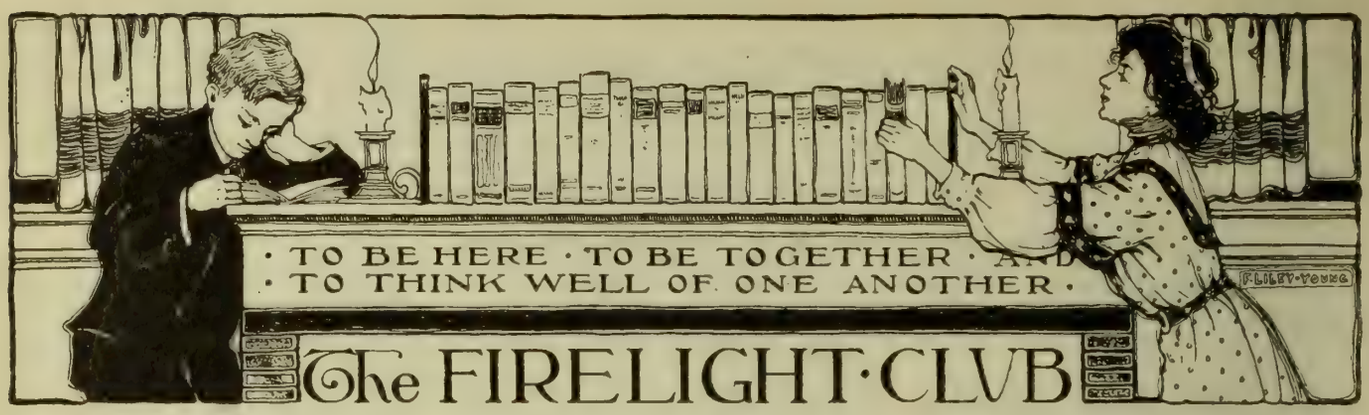
The lower house of the Missouri legislature has adopted a report looking toward state prohibition by constitutional amendment; and a similar movement has been introduced into the Florida legislature. St. Louis and Kansas City will make difficulties for the former, and the winter influx of tourists for the latter state.

When Mississippi went "dry" a saloon keeper in Natchez opened a saloon across the river in Louisiana and had an express company chartered in that state for sending his "goods" to customers. The Mississippi attorney-general has secured an order from the Supreme Court for an injunction, alleging conspiracy to violate the prohibition laws of Mississippi.

A law has been introduced into the Iowa legislature which aims to make it impossible for non-residents to own saloons or for brewers and distillers to lease and control saloon property, or to act as bondsman for a saloon keeper. If the bill is adopted, no one but a qualified voter in the municipality or township where the saloon is located will be allowed to sell liquor.

The United States Supreme Court overrules the district and appellate courts in deciding that under the Eleventh Amendment to the Federal Constitution citizens of other states cannot bring suit against South Carolina for the appointment of receivers for its dispensary system. The question arose in connection with the closing up of the State Dispensary—the monopoly in the sale of liquor which South Carolina for years maintained and has now relegated to the counties. Some investigations of reported irregularities in the methods of purchase by the defunct system will probably follow this decision.

One of the difficulties about "state-wide" prohibition is the difference of point of view in different localities. William E. Curtis of the *Chicago Record-Herald* has been visiting Mobile and reports that there prohibition does not prohibit—for the white man, though it does for the colored man. Now that the Supreme Court has pronounced the law which has nominally been in force for two years valid, will the authorities bestir themselves to make Mobile a genuine temperance town for white and colored men alike? In aid of this effort we read of wholesale seizures of liquors at Mobile hotels and cafés by detectives employed by the Prohibition party acting under the provisions of the law.



The FIRELIGHT·CLUB

Conducted by William Byron Forbush

I am always glad to hear of any novel experiences met with by any of our Club members. One of our boys, a college fellow, has just come back from an adventure in lumber estimating, and he writes me as follows:

A Boy in the Canadian Woods

Five feet of snow, and at home we had none at all. I have often wondered how any one could live in such a country. It was not so very cold, however, and not as disagreeable as I had expected, after looking through the Pullman window. I had come up to Massey, for that was the name of the station, with a "land looker" to estimate some timber. We had no idea whether the township, which was six miles square, was a thickly wooded plain or a fire-burned range of hills. We certainly found the hills.

The township was about sixty miles from the station, so about noon we started for our long drive. Our horses were fresh and our driver comparatively sober, and we made thirty miles that night. The camp where we stayed consisted of three or four log buildings. Maybe after our long drive we were'nt glad to hear the horn calling us to supper!

We started again about five the next morning, which seemed to me to be a rather early hour, and by late afternoon had come to the "Keepover," which was to be our home for the next month. There were two buildings of logs; one a large supply house, and the other, a smaller "shack," was our bedroom, dining hall and parlor. It was comfortable, however, and kept at white heat by three stoves.

We were heartily welcomed by the two old bushrangers who were to be our companions. The first to greet us was Tom Harper, a man of fifty, who had been in the bush all his life. He had not been to town for six months, and his hair nearly reached his shoulders. Burns, the other ranger, had in his youth been a famous bushman, but a few years ago, a tree falling on his head had taken much of his skill away. He was considered the best axman and the best rifle shot on the north shore. Neither of the men was large, but Alex Burns had packed a barrel of pork on his back from Whiskey Lake to Sprague, a distance of over thirty miles. Such were our companions, and although old Tom scorned the college songs and popular airs that I sang, and though I had no great love for the thousand-versed, minor-keyed songs of his, still, on the whole, we were a happy family.

Our first misfortune—and I don't doubt in the minds of the others our greatest—came that night. The cook, a young fellow named Quinn, refused to cook. A gloomy silence hung over all, which was not lightened when the Boss asked me if I could cook. Now the fellows at the college to which I belong have always been noted for their nerve, so I said, "Sure!" Little did I know of the wrath to come at my cakes and "sinkers." At any rate, it was decided that I was to help Quinn with the teams that came with supplies every day or so, and to cook.

I had often thought that the training of the college football field was about as hard work as anything, but one day when the two thousand bushels of oats in one hundred pound bags slid from their pile all over the floor, I soon decided that football was not in it with the little game of Oats, or Who can throw sacks the highest?

We lived here for nearly three weeks. I made several trips with the men. I shall never forget the first day that I was on snowshoes. Tom had been telling me how I was going to fall all over myself. I had but one fall and he did not see that, but he stepped on a root or small shrub and went head first into a snow drift. The air was hot and blue for the next hour. Alex shot two deer that day, and from that time on I ate no meat but moose and venison.

However, our comfort was too good to last, and in about three weeks we had to move six miles east, to an old timber camp, in order that the bunch would not have to walk so far to the timber that they had not "looked." This shack was made of logs and was so old that the walls had almost fallen in. It was just big enough for a stove, a table and two beds. Every other day I had to hoof it back to the Keepover for bread, for, since we had no oven, we were unable to bake any. Two of these little constitutionals were made in snowstorms so thick that I was hardly able to see. As I had nothing to do but cook, I went out with the men more, and so saw many things that otherwise I would not have seen.

We were on the shore of a long lake. In fact, the whole country is full of lakes, some hardly larger than a dollar, some miles long. Their shores were all thickly wooded. There were whole sections covered with pine, and not a butt smaller than twenty inches. I never saw such trees. At night the wind would moan and sigh through the ice-covered branches and whirl sheets of snow against our little shack, till it seemed we were going to be blown off the map. One night it snowed over fourteen inches. We were surrounded with hills, so that the sun did not reach us till quite late, and I tell you it was cold going down and breaking the ice to get water to wash with.

While on some of my little jaunts, I often saw deer and moose. Once in a while I could see a wolf far down the lake. We often heard them howl up on the hills at night. First, one or two would set up the war cry of the band, till at last we could hear the whole pack far in the distance, with weird howls following the trail of some luckless deer. When old Sancho, Tom's dog, would hear them, with low growls he would creep to his master and with ears pricked up cower at his master's feet.

This same Sancho was the cause of more than one little fuss. He must have been sixteen, and when Tom would insist that he was only seven, we would get him wild by telling him that they two were born on the same day. Tom, as I have said, was fifty. Sancho was a great dog, however, and woe to the man that made a pass at Tom, if he were near! The old dog was so blind that I have seen a squirrel run under his very nose.

We had got so that we were just being comfortable when we had to make another move. It was our last. I had gone to the Keepover in the morning and came back to find all gone except Tom. He had got a bottle of whisky in some way and stowed it where he thought it would do the most good, and when I got there he was seated on the ground eating peas out of the can with a wooden sliver. He was happy, so I hit the trail for the camp. It was an older one than where we had been staying, and the walls were all rotted away except on one side. We had a stove inside and a huge fire outside, and still we froze. The stove smoked us out and the cold drove us in. We seesawed back and forth most of that night. About one o'clock we woke and found that the fire outside had caught the wall and had almost reached the tent. We spent a pleasant hour in the cold putting it out.

We found old dams that the men who had taken out long timber thirty years ago had built, the ruins of old camps that once had held a hundred men. There comes a feeling of sadness over me as I think of them. There were heaps of iron, tons of hay and barrels of supplies that never were used. Their huge bare walls half rotted away brought to mind the Banshees, which the lumber jacks firmly believe haunt them. I used to think of the days when they were filled with the timber men, fighting, drinking, cursing, fearing neither God, man nor devil, and yet one might say, with Tom, "Those were the men that made timber."

On one afternoon I saw seven moose—big, awkward-looking beasts, and yet an ugly foe if aroused. I passed within seven or eight feet of two of them. We had two visitors one day, Indian trappers. They would sit for hours with their arms folded, speechless. They looked more like Chinese than anything else to me.

At length our work was done. It was the last night, and Tom was having a furious argument with Alex about something or other, and I fled from the tent to escape being involved. The stars, in the city so blinded by the electric lights, were shining bright above. It was cold and crisp. All was still except for the howl of a distant wolf and the crashing in the brush that told of the passing of a huge moose. The crick at my feet babbled its song and with a contented little murmur rippled on its way to the mighty Sable. But the cold struck to the very marrow of my bones and I fled to the tent, just in time to hear Tom, in a mighty effort to eclipse Burns's latest, begin, "Whan Oi was doon th' Sabur wance in eighty-eight"—.

For the Children

The Merry Days

March is sweeping with his broom
  High and low, and low and high,
Brushing, blowing, making room
  On the earth and in the sky,
    Making all things clean and neat—
    All things fit for April's feet.

Yet afar she comes a-tripping
  On her fairy sandaled feet,
Dainty April, skipping, skipping,
  Toward the earth so clean and sweet.
In her hands are daffodillies,
On her breast lie Easter lillies—
  She is coming, laughing, weeping,
  While old March keeps up his sweeping.

May is making up her dresses
  In a little shining star,
Curling light among her tresses,
  Golden sunbeams bright afar.
Some day down a flashing light-way
She'll come slipping on her bright way.
  Even now her buds are swelling,
    All the earth's a-throb to greet her—
  May is joy beyond the telling,
    Holding hands, let's run to meet her.

—Julia Redford Tomkinson.

A Borrowed Note

BY EMMA C. DOWD

Chester Barlow was on his way to the bank, and he walked with the elation of a prosperous capitalist. He had five dollars in his pocket—his own earnings, and he was going to make his first deposit in the savings bank. That five dollar bill stood for many hours of work, odd hours scattered through a period of two years, for dollars were not abundant on the Barlow bushes.

As Chester passed the Fish mansion Llewellyn came out and joined him.

"I'm in a mess," he declared. "I wonder if you could help me out. "You know I've been crazy for a camera for the last year, and now just as I've a chance to buy a dandy one, I haven't a cent. No use applying to Father, for he thinks my allowance ought to carry me through the month. You see, it's this way: Philip Hendricks will let me have his fifteen-dollar camera for ten if I'll take it right off. He's going to get a fifty-dollar one—lucky kid! S'pose you could lend me a five?"

Chester hesitated. "Why"— he began slowly.

"I can pay you right back next week," Llewellyn broke in eagerly. "I get my allowance on the twentieth of the month. Couldn't let me have the whole ten, could you?" stuffing the bill into his purse.

Chester shook his head.

"That's all I have," he answered. "I was going to deposit it in the bank; but a week won't make much difference, if you'll be sure to have it then."

"Of course I will, and thank you to the end of my days. Guess I can work my sister Blanche for the other five. She's pretty easy, generally. Say, I'll take your picture soon as I've learned how. O photography is great! I'm just wild to be at it. Why, I read of a fellow that sold a picture for a hundred and fifty dollars."

Llewellyn talked on and on until Chester turned off at a cross street. The camera craze had never reached Chester Barlow, so he drew a breath of relief when he found himself alone. He went home half wishing he had not lent the money.

"But I'll have it back before the first of the month," he told himself, "and it wouldn't commence drawing interest until then anyway. So Llewellyn may as well have it, if it will do him any good."

Mrs. Barlow was always her boy's confidante, so Chester told her what had occurred.

"I don't like the idea of a boy's borrowing money," she said. "It is a bad habit to get into. Another time I wouldn't lend any, if I were you, unless it is for something more needful than a camera. Of course you did it from kindness, but in some cases it might be kinder to refuse."

The next week Chester met Llewellyn at school and on the street, day after day; yet no mention was made of the borrowed five dollars.

"He can't have forgotten it," Chester would argue, and decided that he had only to be patient and await his schoolmate's own time for paying.

Waiting and patience, however, were not easy, and as the last day of the month passed with no word from Llewellyn, Chester made up his mind to ask for his money. The following Saturday he was given the opportunity. He overtook the boy on the street.

"I declare, I clean forgot that!" was Llewellyn's laughing answer. "Well, you shall have it sure. Don't you worry! I'll try to fix up things so's to pay you in a few days. But, I tell you, taking pictures does cost. I've got some dandy ones though. Come on up in my room and see 'em!" They had reached the Fish home.

Chester went. He could not help liking Llewellyn, he was so hearty and friendly.

The photographs were good, for the work of a beginner, and Chester had for them only praise.

"These are good-sized pictures," he commented. "I thought from what you said that your camera was quite small."

"Oh, that little one was no good!" returned Llewellyn. "I've got a five by seven now, and it's a dandy, I tell you. So much more fun working on a bigger plate."

There seemed to be no end to the pictures, and Chester looked and admired until he found himself taking more interest in photographs than he would have believed possible.

"You ought to have a camera of your own," suggested Llewellyn; but Chester shook his head.

"Costs too much," he replied.

"Say, I'll tell you what!" broke out Llewellyn. "You can have that small one of mine and welcome. It is a good little camera, but I haven't any use for it, and I'm tired of kicking it round."

"Oh, no!"— began the other, protestingly; but Llewellyn darted to his closet and fished out the little box from the tumble of articles on the floor.

"Here's the finder up here, and when you want to take a picture you just press this button"— and thereupon he launched into a medley of directions which Chester found it nearly impossible to keep up with. "I shall be glad to have it out of my way," Llewellyn ended. "I've been wondering what I'd do with it. Sorry I didn't think of you sooner. No, don't thank me! 'Tisn't worth it. Oh, wait! I've got half a box of plates left, and you might as well have the plate-holder, too; it's no good to me."

Chester went home wondering what his mother would say to his present; but to his dismay, instead of the cheery face that always greeted him with smiles, he saw through the kitchen window only Johanna Murphy's frown under her mop of frowzy black hair.

"Where's Mother?" he inquired breathlessly.

"Up t' yer Aunt 'Gus's. She's took sick sudden, and she went right off. She said f'r me t' stay and see t' you 'n' yer pa. 'F she's better she's comin' home ternight," and Johanna went on scowlingly with her baking, leaving Chester to separate the pronouns of her speech, and bring understanding out of the jumble.

Mrs. Barlow's sister could not be left alone for three long weeks, so Chester and his father were obliged to accept the grumbling ministrations of the ever-frowning Mrs. Murphy. The boy felt lost without his mother. Mr. Barlow was troubled about some business matters, which made him just at this time a poor companion for his son. Chester would have liked to consult his father about the camera, but Mr. Barlow seemed so distraught and absent-minded that he kept the matter to himself. He ventured to use up the plates that Llewellyn had given him, taking snapshots of the street, the house, the budding garden and the cat. Having twenty-five cents that he had earned by cleaning up a neighbor's yard, he took the plates to a photographer for development, and casually asked if he knew of anybody that wanted a secondhand camera.

"I can't afford to buy plates for it," he told the man.

"If it is in good condition perhaps I will buy it myself," the photographer said.

Chester carried the camera to the shop that evening.

"You were mighty careless of those plates," the man said. "They are no good; every one of them was light-struck. Next time you carry around a box of plates, wrap them up in a black cloth or paper."

"I didn't know," Chester apologized in dismay.

"Well, you've got to learn," the man observed kindly. He was looking the camera over, examining it in every part.

"The lens is scratched," he presently commented, "and the box is warped. How much did you pay for this thing?"

"Nothing. A friend gave it to me."

"You're lucky. It isn't worth a dollar. You couldn't take a decent picture with it as it is. It might be fixed up a little, but I don't want it at any price. It has been pretty badly abused."

Chester went home somewhat disheartened. He had spent his money for developing ruined plates, the camera upon which he had built vague hopes was worthless, and he began to doubt whether he should ever get his five dollars back from Llewellyn Fish.

It was near the close of the spring term. The Latin teacher was going to leave, and the boys were talking about making him a parting present. Chester, Llewellyn and two others were walking home together from the last session of the week. Chester did not join in the discussion of the gift. He had no money to contribute, and in consequence felt sore and shy.

Norton Hotchkiss suddenly turned to Llewellyn. "How much will you give?" he asked.

"Oh, a dollar, I guess," was the easy reply.

"And you?" He was addressing Chester.

The boy blushed. "I'm afraid nothing," he answered. "Just now I am penniless."

"Don't believe him!" laughed Llewellyn. "He has money in the bank."

"Oh, no, I have not!" denied Chester, quickly.

"He told me so anyway," and Llewellyn wagged his head knowingly.

"You are mistaken," Chester said quietly. "I only said I was on my way to put that in; I had none there."

"Well, why didn't you keep on?" teased

Billy Shaw. "Did your money burn through your pocket, or did it fly away?"

"Llewellyn knows," replied Chester.

Llewellyn grew hot. "That's no fair!" he protested. "You got your pay for that five I borrowed. That was all settled long ago, and you know it!"

"Why, Llewellyn!" gasped Chester.

"Well, I'd like to know if 'twasn't?" demanded the other. "I'll leave it to the boys. He was wild to buy my small camera, so I let him have it for the amount of the loan—a fifteen-dollar camera for five!" and he squared his face defiantly.

Chester was too amazed for explanation. "I didn't understand it so," he murmured.

"Oh, well, if you didn't of course I'll pay the debt over!" Llewellyn exclaimed superciliously. "By the way, Norton," and he changed the subject at once, ignoring Chester so completely that the boy turned a convenient corner, without even a word of good-by.

Heartsick over the affair, he reached home to be met by an unexpected joy. Inside the door he was suddenly encircled by his mother's loving arms. In a little while she had the story.

"The boys will all think me a cheat," he grieved.

"No," she comforted him, "I do not believe that. Possibly they know something of Llewellyn's heedless ways, and if you treat them all as usual it will soon be forgotten. It is always safer not to accept a gift from a person that is in our debt if we expect the debt to be paid. But we all make mistakes, and this is not a very bad one. Without doubt your money is gone; but the wisdom you have secured you might never again have been able to purchase for the small price of five dollars."

The Home and Its Outlook

Spring's Singing

Spring once more is here—
Joyous, sweet and clear—
Singing down the leafless aisles
To the budding year.

Her chanting is the thrush
Through the twilight hush,
And the silver tongues of waters
Where the willows blush;

Stir of lifting heads
Over violet beds;
Piping of the first glad robin
Through the greens and reds;

Croak of sullen crows
When the south wind blows.
Sighing in the shaggy spruces
Wet with melted snows;

Whisper of the rain
Down the hills again,
And the heavy feet of waters
Tramping on the plain.

Now the Goddess Spring
Makes the woodlands ring,
Bringing with a hundred voices
Joy to everything.

—*Lloyd Roberts, in Appleton's Magazine.*

A Mother Who "Struck"

"Couldn't you plan the garden all alone this time—you and Dill?" asked a mother in our hearing, one bright morning about a year ago, of her two children who came in with their hands full of seed-packets from the grocery store. "Why couldn't you relieve me of all care about it?" "Boss it?" asked the boy, briefly. "Yes, 'boss' it and bear the blame if it isn't a handsome one when summer comes. I'm tired of doing the thinking for everybody. I've struck." "And can we have the *credick* if it's good?" they both asked together. "The credit? Oh, yes!" laughed their mother. "Of course. It's on you—the whole responsibility." The children ran off in huge delight, and presently we heard them talking down at the foot of the lawn, in the little handkerchief garden. "She's struck, she says," chattered the boy, gleefully, "and she's going to let us have the credick! That's great. My! but won't it be some work to read the directions all ourselves and do 'em!" That was about a year ago, and the garden grew and blossomed and went to seed long ago. It was a "handsome" garden—in spots. A pansy is a pansy anywhere, and some of the other seeds grew in spite of their planting. But the mother's guileful little plan did for the children exactly what was intended. As her own words admitted, she had done their thinking for them since they were in short clothes. She had suddenly realized that they needed some training in self-reliance and independent judgment. This the garden furnished. She did not refuse advice or opinion when appealed to, as amateurs do appeal to more experienced persons, but the garden was their own personal responsibility. She summed it up later in a sentence—the whole beneficent result of this "mother's strike" which she had inaugurated: "They were two seven-and-eight-year-old babies; the garden made self-reliant, resourceful children of them."

The Point of View

BY RENA H. INGHAM

"I guess I will take a look around the neighborhood," said good-natured Mr. Brown, as he examined the new field-glass, long desired and lately purchased. "Perhaps the neighbors are busier than I am this morning and some of their doings may be interesting."

His good wife surveyed him with some surprise. "Well, I wouldn't go peeking around in windows, it seems to me," she remarked doubtfully. "You wouldn't think of walking around our new neighbor's kitchen window and looking in. It's just the same."

"No one ought to be doing anything they was ashamed of," persisted Mr. Brown. "Now you wouldn't care if any one looked in here right now, would you?"

"Of course not," admitted his wife, as she patted the last pie with pride.

"Then here goes!" and plump and curious Mr. Brown put the glass to his eyes and swept the scene before him.

"I do declare!" he exclaimed; "there's Merinda sewing in the parlor. What can she be thinking of? You always told me she was afraid of threads on the carpet. She must have company. You'd better run over, Jane, and see who's there.

"Oh, there's our new neighbor working at the kitchen window! She's baking, I reckon. For the land's sake! Jane, she's just licked off the molasses jug. She's no one you want to know. Who would want to eat after her baking?

"There's old Joel Benton sitting in his room. Come here, Jane, see if you can make out what he's doing. There, look this way. Is that turned right for your eyes? Sewing on a button, is he? Now, isn't that a shame? Can't his daughter sew on his buttons? She's on the go all the time."

Mrs. Brown laid the glass carefully down and did not offer it again to her husband.

"Your surveyings are one-sided, my dear," she remarked thoughtfully. "It's just as well if you don't continue them. As you are not at work this morning, I would like to have you go over to Merinda's and cut up some kindlings she needs, I happen to know. Then you can find out who's there. Stop at our new neighbor's with this fresh pie. They're all in a hubbub and it will taste good to them. I'll venture to say she never licked that jug off before. Probably it's empty and she was going to wash it right off."

Mr. Brown accepted the gentle reproof in silence, and, getting his ax from the shed, put on his coat and cap. "I may run in to see Benton before I come home to dinner. It wouldn't do to bring him home with me, would it?"

"It certainly would," replied the kind-hearted woman. "If you can visit with him, I'll furnish the eatables."

Mr. Brown stopped first at the new neighbor's with the steaming pie. The little woman, with a tired face, beamed at him from a spotless gingham dress and apron. The pie was a pleasant and welcome surprise.

Mr. Brown shook his head with wonder as he hurried away. "Who would have thought it?" he murmured. "But she did it. I saw her."

He entered Merinda's kitchen without knocking, as was their custom.

"Who's there?" sounded a nervous voice, and soon Merinda appeared in a flutter. "Why, Mr. Brown, what a start you gave me! But I am so glad you are not your wife, for I am making her a cushion, and it is a surprise. I am sewing in the parlor so she wouldn't see it if she walked in. Cut my kindlings? I can't think of anything that would help me more, for they fly up and hit me in the face when I try it myself."

An hour's honest work and Mr. Brown was free to go on. Merinda insisted that he have a doughnut.

"This is worth eating," he remarked wisely. "It wouldn't go bad with a piece of that pie my wife sent over to our new neighbors."

Merinda understood, and before noon twelve fat doughnuts found their way to the little unsettled house.

"Come in," said old Joel Benton. "Sit down. Glad to see you, Neighbor Brown. I'm alone this morning. Lucy's gone to the village to see about my pension papers for me. It's a tiresome job and she won't be home till afternoon. Go over to dinner with you? Now that would suit me first rate."

Mr. Brown's idle winter's day came to an end all too soon.

He replaced the field-glass carefully in its case. "This glass is for summer use, I reckon—for seeing cows off on the distant hills, and meeting house spires, and the like of that."

Mrs. Brown smiled as she knitted.

An Eton boy, Quintin Hogg, appalled by the misery of mighty, dreadful London, got a barrel and a board, a couple of candles and some old books, and started a school at night, under London Bridge. He had two wharf-rats as his first scholars. When he died, hundreds of thousands of poor men put a black band on their arms. They had been trained in the many polytechnic schools which had grown out of the barrel and boards—not only in Great Britain, but in her colonies as well.—*Rebecca Harding Davis.*

The Hygienic Value of Work

BY EMILY TOLMAN

An eminent Boston physician, Dr. R. C. Cabot, in a paper read before the American Social Science Association, bears emphatic testimony to the hygienic value of work. He says: "We think it is not sufficiently realized that work is a great, if not the greatest factor in keeping well. Physicians sometimes tell a man to give up work, without realizing that they are compelling almost as serious a change as if they told him to give up eating. My convalescent patients sometimes say, 'I don't feel fit for work'; and the answer is: 'You will never be fit to work if you wait till you feel like it. The only thing that will make you feel better is the tonic and stimulus of getting to work.'" As an example of what work will do for a man, Dr. Cabot mentions the former premier of England, Balfour, who was physically miserable until he was induced by a wise physician to enter upon his strenuous public career.

"It is quite a chore to learn to hang around," was the remark of an active business man who had been persuaded by his wife to take a vacation, and was trying to kill time at a certain summer resort. What he needed was some interesting avocation to substitute for the usual daily routine. In the midst of toil we may long for leisure; but when the leisure comes, most of us soon tire of it, and find ourselves ready to sing with Wordsworth in his Ode to Duty,

"Me this uncharted freedom tires;
I groan beneath the weight of chance desires."

People with nothing to do fall easy victims to ennui, and to what a little girl called "nervous prosperity." "Properly regulated work," says a student of nervous disorders, "strengthens the nerves and protects against neurasthenia." No doubt Helen Gould, working hours at her desk, managing her many charities, is a happier and healthier woman than the fashionable idler.

When the historian Parkman was debarred by ill health from his chosen literary pursuits, he engaged in another form of work. Sitting in a wheel chair, he cultivated his garden, and became the authority of his time on rose culture.

A delicate young woman who had been without a housemaid for several weeks smilingly said to the writer, "I am doing my own work now, and I am afraid it agrees with me."

A woman physician, believing in the hygienic value of work, established a summer sanatorium in the country, where she has had notable success with nervous invalids. Work and outdoor life are the principal factors in the treatment. Here ladies who have never done a useful thing in their lives engage in light household tasks, and do such gardening as their strength will permit. Wielding the trowel or the hoe, they learn to watch with interest the growing plants, and to eat with zest the fruits of their toil. In bad weather they are employed in weaving rugs or some other useful indoor occupation.

"Get work, get work. Be sure 'tis better than what you work to get," says Mrs. Browning. While this is true, the value of the product undoubtedly affects the value of the work. Hence exercise merely for the sake of exercise is less beneficial than that which produces a desirable result. A walk taken merely for a constitutional is more fatiguing and far less healthful than a walk which leads to the accomplishment of some worthy object, or one taken in the company of a friend, when the time is spent in agreeable conversation. "In valuable exercise," says Dr. Cabot, "there is no self-reference. Attention is turned away from self."

The convalescent woman is usually easier to deal with than the convalescent man, because there are so many light tasks in which she can employ herself and occupy her mind; while the man unable to go to his office or engage in his regular business is often at a loss for diversion. That was a wise young physician who, on recovering from a long siege of typhoid fever, employed his convalescence in knitting, while his wife read aloud from some entertaining book.

Children are naturally fond of work. At least this is true when they see their elders at work, and should be taken advantage of in early years. It is often easier for the mother to do the work alone than to accept the eagerly proffered help of the child; but the child being more important than the work, it is better to have the work less well done, or to be hindered in its accomplishment, if thereby the child is trained in habits of industry and helpfulness.

Some congenial occupation is essential to the health of every human being. I even doubt if uncongenial, grinding, monotonous toil is worse or more wearisome than vapid, monotonous idleness.

The Children's Pulpit

For Another

BY REV. E. H. BYINGTON

"Oh, don't punish me! I'll never do it again. I will be good." Did you ever say that? Most boys and girls have said it, not a few times, but many. And how many more times have you said: "Please let me have this." "Please let me do that."

Asking for yourselves, this is; but sometimes you have asked for others. How often have you pleaded that your brother or sister or schoolmate should not receive the punishment about to be inflicted? or coaxed that some one else might receive some candy or other dainty or the privilege of having some pleasure? There is a long but a very beautiful word, *intercession*, which means pleading for another.

Walking through a city street I was besought by children for some of the flowers I was carrying in my hands. When I had given away all I could spare, I started to refuse all requests, but one little fellow begged me to give one to a tiny girl, and I could not resist. People often consent when one intercedes for another, even though they would have refused the direct request. We are told that Christ ever liveth to make intercession for others. It is Christlike to intercede. All this week remember to ask good things for other boys and girls; and that others might be forgiven and not punished, even though in both cases you do not fare so well yourself.

Closet and Altar

CHRIST'S WITNESSES

Always bearing about in the body the dying of Jesus that the life also of Jesus may be manifested in our body. . . . Having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe and therefore also we speak.—2 Cor. 4: 10, 13.

We are all missionaries, the sent ones of the King; and not our fields, but our faithfulness matters.—*George L. MacKay.*

Come, then, heralds of God! Christ needs a body; will you give Him yours? He needs the tongue that has been touched with the fire of the Holy Ghost; why not yours? He needs hearts through which to manifest His pity; hands wherewith to do His deeds of love; willing feet to carry His messages, and eyes to see where sorrow and darkness reign. And He is coming. Nothing can stop Him. He is coming in the flesh in like manner as the world once saw Him go—coming in you and me for the ingathering of a redeemed humanity to the infinite heart of God.—*R. J. Campbell.*

The evidence for Christianity is not the Evidences. The evidence for Christianity is *a Christian.—Henry Drummond.*

Give me, O Lord, a heart of grace,
A voice of joy, a shining face,
That I may show where'er I turn
Thy love within my soul doth burn!

A tenderness for all that stray,
With strength to help them on the way;
A cheerfulness, a heavenly mirth,
Brightening my steps along the earth!
—*Lady Gilbert.*

Christian men and women, do you go through the world with your lips closed about Him whom you say is your one true love, with lips locked concerning Him that you regard with your deepest and strongest affection?—*Alexander McLaren.*

Hath God set before us such a glorious prize as the saints' rest and made us capable of such inconceivable happiness? Why, then, do not the children of this kingdom exert themselves more to help others to the enjoyment of it? Alas, how little are poor souls about us beholden to most of us. . . . No thanks to us if heaven be not empty.—*Richard Baxter.*

Send down Thy Holy Spirit on Thy people, Lord, renewing in us the desire of bearing witness to Thy mercy in the good news of our Lord and Saviour, Jesus Christ. Let us not fall into that eddy of lukewarm carelessness which affronts Thy urgency of love and call; but give us the delight and power of service, growing out of our experience of joyful life with Thee. Make us wise to know our opportunity, courageous to venture, proof, by Thy indwelling, against disappointment, scorn or delay. Hear Thou especially our petitions for those whom Thou hast given us in ties of kindred or affection, who have not yet learned the folly of the selfish life or come forth into the liberty wherewith Christ makes man free. Declare Thyself to men, O Lord. Send forth laborers into Thy vineyard. Give us our part and joy and let Thy kingdom come. Amen.

Among the New Books

The Problem of the Tariff

That there is to be a revision of the tariff seems very certain to Mr. Raymond L. Bridgman, and in *The Passing of the Tariff* (Sherman, French. $1.20) he declares that, whatever may have been the necessities of the past, conditions now prevail which are leading not only the public but also hitherto "protected" manufacturers to demand a large measure of free trade. The practice, for example, of selling material like steel to foreign people cheaper than it is sold at home is giving foreign manufacturers an advantage over Americans. Moreover home production has outgrown home markets and is now clamoring for access to other nations. The revolt against oppressive trusts, also, is an element in the demand for change. These and other things Mr. Bridgman sets forth in a clear and persuasive argument, well worthy of consideration. His outlook is world-wide but not therefore unpatriotic, full of hope and courage in the belief that justice and friendliness between nations is good for business and that the fact is dawning on the minds of men.

The lesson thus set forth in serious argument is presented also in the form of fiction in *The Fate of Iciodorum*, by David Starr Jordan (Holt. 90 cents). This little story was printed first in 1883 and is now re-issued because of current interest in tariff revision. The tale relates in humorous fashion the history of an imaginary French city which attempted to build up its "infant industries" by an import tax. The result of this action on the fortunes of manufacturers and the rest of the people is then followed out, and in fact there is repeated, on the small scale, the record of the workings of protection in our own country. The delicious irony of the story conveys its own moral. The conclusions are the same with those reached by Mr. Bridgman.

Alice Brown's Thyrza

"The woman always pays." Alice Brown's new and powerful novel, *The Story of Thyrza* (Houghton Mifflin. $1.35 net), is a variant on this theme, in the atmosphere of the New England which she knows so well. The woman who is compelled, by her own illusions and her own conscience, to assume the burden of the story is carried through her whole life, up to the heights of moral victory and harmony with the world, in pictures which are rich in insight and not devoid of an underlying humor—of situation, if not of phrase. For the grim situations are relieved by a philosophic tolerance of the intolerable and a forthreaching hopefulness which come to the aid of the reader's indignation. The pictures of country childhood in the beginning are of remarkable vividness and truth. They serve to bring out the character of Thyrza, in its mingled elements of romance, trustfulness and passionate love of self-sacrifice and of her staid and quiet-minded sister; and also to introduce the instrument of the wrong that gives Thyrza her conflict and her victory.

Miss Brown is the chronicler of femininity. If she stretches the timidity, idealism and ignorance of the girl to the utmost in order to make her ruin by her old schoolmate plausible, the seducer is, after all, only the mere incarnation of masculine health, high spirits, selfishness and self-assertion. He is not drawn in cold blood, indeed, but is made to bear the burden of the crude animality of his sex and is ruthlessly punished. Miss Brown swings the whip over his shoulders with more intensity of passion than is elsewhere shown in the story. "Laura," says the wronged one to her sister, after long years of loyalty and suffering, having reached a height when forgiving is for the first time possible, "don't you know what men folks are? . . . Men folks don't reason. They just act." The Andy of the story is possible enough in outline, but few men will recognize him as real—as Thyrza and Laura are real.

The question remains whether it is well to write or to read this old and too familiar story of man's betrayal and woman's expiation in a new version. The answer depends altogether on the power and spirit of the one who tells the tale. Miss Brown in this book is altogether on the side of the angels and the spirit of the story grows to be, in the high sense, religious at last. There is the lesson of the folly of virginal ignorance in an unclean world. It is not clinical—it is a transcript of warm and throbbing life. There is a vindication of conscience. There comes to be a warning against the refusal of self-forgiving when the great debt is paid and of pardon for those who have sinned against us. For the real power behind the drama of this soul's wrong and expiation is not the merciless Fate of the Greek tragedies but the divine love that makes even the hardest life a home for those who are able to trust in the divine fatherhood. These lessons of truth, loyalty, purity of heart, the forgiveness of sins and the power of the endless life are both implicit and explicit in this vigorous drama of a woman's life.

Away from Pragmatism

A new word to conjure with in the field of philosophy is "pragmatism," and all who desire to become acquainted with its meaning should read not only James and Dewey but also *What is Pragmatism?* by James Bissett Pratt (Macmillan. $1.25). The answer to the question cannot be given in a sentence, unless the following quotation from Professor James will do: "Pragmatism is the doctrine that the whole meaning of a conception expresses itself in practical consequences either in the shape of conduct to be recommended, or in that of experience to be expected, if the conception be true." But more than this, the author says, "Pragmatism offers us a theory of meaning, a theory of truth and a theory of knowledge and it is trying to work out a theory of reality." Each of these theories is presented and discussed in keen and friendly criticism, with kindly humor and refreshing clearness.

Professor Pratt divides pragmatists into two great classes—the "tough-minded," represented by Professor Dewey, and the "tender-hearted," with Professor James as leader. He shows that the pragmatists do not agree among themselves, that they are not so friendly to religion as some have supposed, and that the movement represents a too extreme swing of the pendulum from old-fashioned intellectualism.

Another series of lectures delivered last fall at Princeton has as its special object the exposure of the unsatisfactoriness of Pragmatism. They are by Dr. Herman Bavick of the Free University of Amsterdam and are published under the title, *The Philosophy of Revelation* (Longmans, Green. $2.00 net). The author contends that pragmatism fails to hold its own ground. We need not object to the striving of this new type of philosophy to set out from facts. Our objection is that it does not see the most important facts, and it carries with it a peculiar conception of the reality of the facts it does take into account. It is born of a skeptical frame of mind. The author regards the relation between the revelation and culture to be the problem of the ages.

It is not an easy matter for even experts to formulate the highest religious and philosophical questions of the day, so that undergraduates may afterwards handle them in free debate in a college society. This is precisely what ten eminent clergymen did at Glasgow University. In *Religion and the Modern Mind* (Armstrong. $1.50) we have papers on The Divinity of Jesus and Idealism, on Agnosticism and Pragmatism. The arguments for the two former positions and against the two latter are helpfully fortified by the use of material from naturalists and metaphysicians. The trend of all the lectures is to show how the new realism plays into the hands of the enemy, the speculative idealist. It is impossible for the pragmatist to preserve the freedom of man in a theory that abolishes individuality.

Sociology

An important series of papers dealing with social conditions and reform movements is *Towards Social Reform*, by Canon Barnett and Mrs. Barnett (Macmillan. $1.50). No one better understands the working people, their strength and their weakness. To efforts for reform they apply this universal test, "Does it bring out the powers of being in the people it reaches?" The papers which will most interest American readers are Social Reformers: Past and Present, Lady Visitors and Girls, Work and the Unemployed, Public Feeding of School Children, Special Courts of Justice for Children and, perhaps most interesting of all, The Garden Suburb of Hampstead.

When we learn that ninety per cent. of the criminal class begin their criminal career before they are sixteen years of age, and that probably a larger percentage of those who are brought before Juvenile Courts are victims of vicious surroundings, we realize that preventive work for boys, environing them with helpful influences, is of vital importance. Mr. C. E. B. Russell, in *Working Lad's Clubs* (Macmillan. $1.50), describes Boys' Clubs in England, and all the questions involved, camps, amusements, the boy and girl, libraries, indoor games, outdoor sports, religion, etc. All lovers of boys will find the book instructive, and to those who are engaged in boys' club work it will be especially acceptable.

Since 1894 the accepted authority on its theme has been *American Charities*, by Amos G. Warner. But time has necessitated the revision of the work and this has been successfully accomplished by Mary Roberts Coolidge (Crowell. $2.00). A new chapter has been inserted on Facts and Conditions of Poverty, with adequate reference to the works of Hunter, Booth, Rowntree, Mrs. More and Miss Brandt. Other chapters have been enlarged and the bibliography contains recent references.

An argument for government ownership is presented in *Our Irrational Distribution of Wealth*, by Byron C. Matthews (Putnam. $1.25). The author shows that present methods of distribution of social income have come about by purely fortuitous circumstances, that they are not based on moral or social laws but have been tacitly accepted, in the course of events. At present, however, the public is aroused to a sense of the unsatisfactory nature of the situation and is seeking a solution, which the author believes will be found only in public ownership. The argument represents very well the position of conservative advocates of this policy.

A reprint of the famous *Fabian Essays on Socialism* (Bell Pub. Co. 50 cents) contains a new preface by G. Bernard Shaw in which he informs us, in his usual spicy and trenchant style, what a complete transformation has taken place in Socialistic theory since 1889, when the essays were first published.

Saul the Christian Becomes a Preacher

Sunday School Lesson for April 25

By Rev. A. E. Dunning

(To be studied with open Bible)

In this and coming lessons keep Saul the center of attention. When he was converted to Christ he incurred the hatred of Jews everywhere, who regarded him as a traitor. Their hostility continued till his death. That feeling probably helped to foster the suspicion with which many Jews who had become disciples of Jesus regarded him. It is not easy to harmonize all the statements in the New Testament as to his movements after his conversion. Compare Acts 9: 23-30 with Gal. 1: 15-19; Acts 22: 17-21; 26: 19, 20. It appears probable that Saul went from Damascus into Arabia for three years of retirement, then returned to Damascus. It was perhaps after his return that the Jews sought to kill him and secured the aid of the governor of the province to capture him (2 Cor. 11: 32). Thence, according to Acts 9: 26-30, he went to Jerusalem, and then left for his home city, Tarsus. There is good reason to believe that he continued his work of preaching the gospel to Jews during the perhaps five or six years that he was in Cilicia before he was summoned to Antioch. A man of his temperament and intensity of conviction would not be silent as to the one thing of greatest interest to him. We have now, however, to consider his first entrance into the definite movement which he led till the gospel of Christ had been preached throughout the whole Roman empire (Rom. 15: 19; 16: 26). Today's lesson brings before us:

1. *A revival in Antioch.* Trace on the map the road from Jerusalem to Antioch. Show the influence of that city, the third in population in the world. Explain how Jewish disciples of Jesus came to find their way thither from Jerusalem (v. 19), a journey as long in time as is now required to go from our seaboard to Italy. Recall their message to the Jews in Antioch, the substance of what Peter had preached in Jerusalem (Acts 2: 22-36; 3: 17-26). No one commissioned them to go. No one advised them as to whom they should carry their message. Some spoke of the risen Jesus to Jews only (v. 19). But some, perhaps of wider sympathies because they had grown up in provincial towns, spoke also to Greeks, it may be to proselytes, and it may be to those who had not embraced the Jewish faith but worshiped the gods of Rome. From the context the latter is more probable (v. 20). These usually responded more warmly to the gospel than Jews did. A great revival followed. Note the two ruling elements in it, "the hand of the Lord" and the turning to the Lord of those who believed (v. 21).

2. *The mission of Barnabas.* Explain who he was, a helper of men, generous, with sympathy for those who came to Antioch from Cyprus (Acts 4: 36, 37), held by the Jerusalem Church in such esteem as Stephen the Martyr had been (compare chap. 6: 7 with 11: 24). Explain the problem before the Church, whether its members ought to go beyond Palestine and recognize as brethren the Greeks of Antioch who believed on Jesus. Show how wise was their choice of Barnabas to go and investigate the matter (v. 22), and how important was the result of their acceptance of his judgment (v. 23). From this time the new Church entered into the world's life, and Antioch, not Jerusalem, became the center of its spread.

3. *Saul becomes an evangelist.* Note that the preaching of Barnabas included no instructions to converts to observe the laws and customs of the Jewish Church, but simply urged the people to cleave to Jesus as their Lord (v. 23). It was for such a community, Jews, Greeks, Syrians and those of other nationalities in a great city throbbing with the world's life, that Barnabas sought the learned Jew of Tarsus who for a dozen years or more had been a fervid disciple of Jesus. None of the other apostles, not even Peter, would have been successful there. They would have only made trouble—they did make it when they came to Antioch (Gal. 2: 11-13). Barnabas knew Saul. He had defended him in Jerusalem when the other disciples were afraid of him (Acts 9: 26-30). He went over the sea to Tarsus, found him and persuaded him to come to Antioch as a fellow-evangelist (vs. 25, 26). Then a new career opened to Saul, and there he spent probably the happiest year of his life.

4. *The gift of Antioch Christians to the Mother Church* (vs. 27-30). There was little money in Jerusalem and the disciples there had little of what there was. The year 44 A. D. was a hard year in Judea. The failure of the autumn rains was a sure precursor of famine, and the Jerusalem Church sent prophets to Antioch to ask for aid. Their leader, Agabus, was an eloquent pleader, with gifts of the Spirit. The Antioch Church responded heartily and sent their generous collection by Barnabas and Saul. Note the difference between the two churches, the older a communist company, hampered by Jewish prejudices and provincial isolation, the younger containing men of enterprise, in touch with the outside world, some of them no doubt wealthy. The gospel would never have spread through the empire from Jerusalem. It took on a different character at Antioch, which became the chief center of Christian missions.

When Barnabas and Saul came back from their visit they brought with them the nephew of the former, John Mark (chap. 12: 25). Thus the older church had representatives in the new, which kept it from being separated too far from the sources of life of the followers of the Way, yet left it free to develop its own life in the new environment.

To make the most of this lesson at the threshold of the expansion of early Christianity, you need to master the divergent character of these two churches, and to understand how it came to pass that the new faith emerged from Judaism and adapted itself to mankind. Of great significance is the statement (v. 26), that "the disciples were first called Christians at Antioch." The name was given by men who knew so little of the new faith that they thought the Christ was a personal name instead of being the official title of the one whom the Jews expected to come as their deliverer from Rome. But the disciples soon adopted it as a name of honor (James 2: 7; 1 Pet. 4: 16).

A masterly description of Antioch, of the Christian church found there and of the characters and relations of Barnabas and Saul is given in Renan's "The Apostles," chapters XII. and XIII.

*International Sunday School Lesson for April 25. The Gospel in Antioch. Text, Acts 11: 19-30; 12: 25.

Heroes of African Missions

C. E. Topic for April 25—May 1

By Frances J. Dyer

Heroes of African Missions. Jer. 1: 6-12.

In their steps. Ex-President Roosevelt will follow in the wake of some of the greatest heroes of the cross in his travels through Africa, and will see many tokens of the triumphs of Christianity. Mombasa, his first stopping place, has long been a stronghold of Arab slave-traders. Today English missionaries have a fine memorial cathedral there, and on the opposite mainland is a Christian hospital, dispensary and leper house in their care. At Zanzibar is another cathedral, built on the site of an old slave-market. The communion table marks where the whipping-post stood. In one of the mission schools Chuma and Susi were trained, Livingstone's faithful attendants who carried his dead body to the coast. Heroes of the Dark Continent are not confined to the white race. When Mr. Roosevelt traverses Uganda he will pass through a region specially rich in heroic deeds.

From this locality Stanley sent his dramatic challenge to the Christian world which was printed simultaneously in London and New York papers. It read: "Now where is there in all the pagan world a more promising field for missions? Here, gentlemen, is your opportunity; embrace it." One Monday a telegram was received in London, asking that four recruits should start the following Saturday. By Wednesday there were nine volunteers, the flower of the English universities. Here was the field of Bishop Hannington, who was cruelly murdered. His dying words were, "I have purchased the road to Uganda with my life." On Easter Sunday, two years ago, the bishop's son baptized his father's murderer and received him into the church! Here, too, is where Mackay, a Scotch engineer, wrought such wonders. Wherever our ex-President goes, he will cross the track of that king of explorers, Livingstone, whose journeyings through the Dark Continent took the significant shape of a cross. Pushing into the Nile country, he will find at Khartoum a memorial college to another hero, General Gordon, a condensed sketch of whose life has just been published by the American Board.

The West Coast. The first American missionary to the West Coast, Melville Cox, lived only four months and his dying words were, "Though a thousand fall, let not Africa be given up." Another pioneer, Dr. A. C. Good, devoted his splendid physique to Africa as cheerfully as Cox his frail body. He believed in his savage parish, saying, "They are material out of which saints may be made." Today they themselves are sending forth evangelists to the surrounding heathen. One place which was a dense jungle, only two years ago, now has seventeen buildings, including schoolhouses, a church

and a hospital, all the work of consecrated black hands. Mt. Silinda, in Rhodesia, a district which only a few years ago abounded with leopards, lions and hyenas, has been transformed by our Congregational missionaries. The same is true of the Christian commonwealth at Chisamba, in charge of Dr. W. T. Currie. The story of these modern heroes, and of those in South Africa, a list too long even for mention, can be found in leaflets published by the American Board. There is no nobler record in the history of missions than the achievements, covering almost a century, by Congregationalists in South Africa.

Boston

Return of Professor Duxbury

Last Monday the Ministers' Meeting, much augmented in attendance and re-enforced by many of the gentler sex, welcomed Prof. John Duxbury of Manchester, Eng., again in this country for a three months' tour. His audience sat fascinated far beyond the usual time by the extraordinary "Dr. Jekyll and Mr. Hyde." Even those to whom the remarkable narrative by Stevenson has long been familiar, and perhaps in its dramatic form also, came under the spell of Professor Duxbury's impersonation. To many old-time friends he will seem to have gained still more in smoothness and variety of action. His schedule includes three weeks in and around Boston and New York, then engagements in Chicago, Washington and Cleveland and concluding with the month of June in Canada.

Park Street's Evangelistic Aftermath

Since the close of the Chapman campaign Dr. Conrad has been guiding his Sunday evening service along similar lines. He has made it primarily a popular service for all classes, churched and unchurched, who pass Park Street's strategic corner. A gospel song service, together with instrumental features by a quartet, are the prelude to a direct gospel sermon, preached with a true evangelistic ring. The services have drawn very large congregations, and as yet no slackening of interest is apparent. With all its advantages of situation Park Street Church, through Dr. Conrad's fervor for a soul-winning gospel, should be able to continue and conserve the fruits of Boston's awakening.

"The Religion of the Crowd"

No Sunday evening assemblage in Boston under professedly Christian auspices during the last two winters has included so large a proportion of the non-churchgoing element as the company of men and women who have met at Ford Hall at the invitation of the Christian Work Committee of the Baptist Social Union. The meetings, patterned after the Cooper Union gathering in New York, have been given up to the consideration of social and economic questions, usually from an ethical point of view, and many speakers of large reputation have been heard. Only once has prayer been offered, and never has the Bible been read. But as the services of another winter were being brought to a conclusion, it seemed best to Mr. George W. Coleman, the chairman of the committee, to give an address on the Religion of the Crowd. Last Sunday evening this was heard by a thousand men and women, the majority of whom were probably Jews or non-Christians. They have now formed the habit of coming regularly to Ford Hall, and they constitute as critical an audience as any Back Bay preacher faces. The regard in which they hold Mr. Coleman was amply testified to by the extended applause when he rose to speak, as well as by the unanimous passing of motions asking that these meetings be continued another winter. He first asked his auditors to join with him in the Lord's Prayer, calling to mind the fact that at the Parliament of Religions in Chicago in 1893, Jews, Christians, Catholics, Protestants, Mohammedans and Buddhists had been able to unite in this universal prayer. Many bowed their heads and joined with Mr. Coleman in saying it, but a number sat erect and kept their lips closed.

The address was an earnest, frank, well-balanced appeal for charity for one another's religious views, along with the maintenance of personal convictions. The speaker said that he was a Baptist both by choice and training, and that while there might be many diversities of personal belief, there could be a fundamental unity among men of good will who were in tune with the moral and spiritual forces of the universe. He asked his hearers whether they might not be criticising the church as they knew it twenty-five years ago, and not as it is today. After his address Mr. Coleman was subjected to a large number of questions. One speaker asked if he believed in a personal God; another his estimate of prayer; another whether any church today outside of the liberal churches would accept as a full-fledged member a man who held Lincoln's religious belief. The eagerness with which the questions were asked, as well as their number, showed that in this motley company were many interested in religious problems.

The Baptist Social Union will soon decide whether these meetings shall go on another winter. It would seem as if the late Daniel S. Ford would consider the money he left to be used in the interests of the working man well employed in sustaining such a free forum. It may not bring about at once large accessions to our evangelical churches, but it may change the moral and spiritual attitude of many a man toward Christian religion and the churches that represent it in Boston.

New York

Saloon Controversy in the Churches

Through Dr. Stimson, whose letter to the Committee of Fourteen has appeared in the newspapers, the Manhattan-Bronx-Westchester Brotherhood of Congregational pastors have announced their disapproval of any bill that opens saloons on Sundays. This feature of the Brough Bill has already produced a stirring campaign through the mails, on the part of Dr. Peters of St. Michaels, whose committee prepared the measure after four years' study, the Federation of Churches, which has sent out through Dr. Laidlaw a referendum stating the arguments, pro and con, and the Society for the Prevention of Crime (known often as the "Parkhurst Society"). The latter points out that the saloon keepers dread a referendum on the subject, and but for the excessive competition and heavy taxes would prefer to rest one day a week themselves. The Society also says, in answer to Dr. Peters on the subject of graft, that opening saloons from one till eleven would not obviate graft in great amount, for secret selling on Sunday mornings would continue the corruption.

The weekly Ministers' Meetings have condemned the proposal, and the Presbyterian temperance committee members repudiate the action of their chairman in sending out a letter advocating the measure, which they say was purely a letter of one man's opinion. Drs. Stimson, Jefferson and their associates agree that it was a tactical error to add this clause in favor of legally opening on Sunday and thus endanger the much needed movement to reduce the Raines-hotel nuisance, to penalize premises as well as lawbreaking lessees and to secure local option for first-class cities. The assumed demand for legal Sunday opening is greatly exaggerated, they believe. Working men protest against the saloon being called the working men's club. It is not clear that the provisions of the new bill would reduce the Raines-hotel evil, since the use of screens, etc., is to be prevented only during the prohibited hours, and thus on Sundays, from one till eleven at night, the old vices could flourish in hiding and on other days continue as they do now, without hindrance.

No one questions in this vicinity the earnest purpose of the Committee of Fourteen, whose chairman, Rev. Dr. J. P. Peters, has become a civic power on the upper west side. His appeal to the ministers of all parties is based on the statement that if the present Sunday-selling law *could* be enforced, the Raines-hotels would rapidly increase again, because of the money value of their license; and that the city and state administrations knowing this, refuse to act, because they believe public opinion against the present law. Dr. Peters says that he and Dr. Parkhurst and others have tested this sentiment in favorable residence districts and found excellent citizens unwilling to move in the matter under present conditions. He cites ex-Mayor Low, ex-Police Commissioner McAdoo, Felix Adler, R. Fulton Cutting and other reform leaders, as agreeing with him, that the citizens prefer regulation and control of lawfully open saloons on Sunday, to a quasi-prohibitory law. The local Anti-Saloon League officers have announced that, while members of the Committee of Fourteen were at one time identified with their work, the League is unalterably opposed to the Sunday opening proposition even as a temporary measure.

To Raise $40,000 for Church Extension

The Brooklyn and Queens Brotherhood of ministers voted last week to ask their churches to contribute a sum of about $40,000 for the relief of the churches appealing for immediate aid to the local Church Extension Society. The immense needs of the rapidly growing boroughs of Brooklyn, Queens and Bronx make it imperative that the churches be properly provided for, so that new churches may be planted wisely and before conditions are so settled as to make new movements much more expensive. Christ Church, Bronx, is now building a $65,000 structure and Flatbush Church one costing $85,000. The Church of the Evangel, Flatbush, needs $40,000 to put up the first part of its permanent plant, and Park Church, with its completed property worth $120,000, has a debt of $53,000, the largest in the denomination. Borough Park is waiting to build, and Ocean Avenue Church, South Flatbush, is soon to be the center of extensive building and transit operations. Parkville Church, the oldest church for miles around, needs an entire new plant. These seven churches will represent a total investment of $500,000 secured to the denomination if enough help from the established churches can be secured in time.

This is really the Home Missionary Society problem and the Church Building Society problem in its local and acute phase. It also explains why the brethren could not view the present as an opportune time for the additional appeal of the "Together" Campaign. The appropriations for the last two years have had to be cut down. Seven other churches, mostly in Manhattan and Bronx, are waiting their turn to receive assistance, and some of them have been waiting several years. The extension burden in New York was never so great as now.

SYDNEY.

It is safe to predict that advertisements of aeroplanes and their fittings will occupy as much space in the newspapers of 1912 as is given now to automobiles. The *London Times* already allows a full page to these new claimants for the attention of pleasure seekers.

Claims on College Men

Sixth Conference on the Ministry at Hartford Seminary—Some Notable Addresses

The sixth annual conference to consider the claims of the ministry, held at Hartford Seminary, April 2-4, was one of the most successful in the history of these conferences, which are unique, and to a certain extent experimental. Three elements tend to create a successful conference: the numbers attending, the environment into which the delegates are introduced and the nature and spirit of the messages delivered.

Eighty-three men, exclusive of Hartford Seminary and Trinity students, attended the conference, and of these over fifty were college men coming from points as far away as Lafayette and Bates, and from the group of New England colleges in the midst of which Hartford is located. Seventeen institutions of all denominations were represented, and in most instances the delegations were composed of picked men, some of whom had come to this conference with the definite purpose of deciding, in the light and inspiration of it, whether the call to the ministry was a summons to them.

One reason for holding these conferences successively in the three seminaries co-operating in the movement (Union, Yale and Hartford) instead of at the colleges themselves is the opportunity the present plan affords the college men to observe the interior of a seminary, to imbibe something of its spirit, and to mingle socially for three days with seminary students. The students of the seminary entertaining this year appreciated keenly the privilege and mutual benefit of welcoming the college men and sharing with them what the seminary offers. On the first evening a flavor of baseball was in the air, due to the game between Hartford and Union in the afternoon, which many of the delegates attended. At the opening reception acquaintances were formed and the note of cordialty and sympathy struck, which was to vibrate through the conference.

Mere details of the program would give no adequate conception of the cumulative force, gathering strength at every session, of the addresses of the conference. No two speakers were similar in manner of delivery or in the current of thought developed, and yet a singular oneness in the spirit and conception of the ministry was instinct in each speaker's mind. It was a summons not to the ministry as to "flowery beds of ease," but to a difficult and sacrificial, if rewarding, task. This was the nature of the Call to the Ministry, sounded by Mr. Speer; of the Intellectual Preparation for the Ministry, into which President Mackenzie threw all the emphasis of his own towering mind; of A Layman's View of the Ministry, treated with sanity and sympathy by Edward M. Shepard of New York; and of The Temptations of the Ministry, which were driven home with peculiar force to the seminary men in attendance, as well as to college men by anticipation, by Dr. H. S. Coffin.

For some of us were reminiscences of the almost classic address by Woodrow Wilson at Hartford three years ago in Rev. H. E. Fosdick's forceful treatment of The Public Influence of the Ministry, on which his own happy experience as preacher and pastor qualifies him to speak. Other addresses, looking at the ministry from different points of view and out of different denominational eyes, were those of Bishop Brewster and Prof. P. M. Rhinelander of the Protestant Episcopal Church, Mr. F. T. Browne of the Methodist Episcopal Church, Dr. J. W. Cochrane and Dr. C. H. Parkhurst of the Presbyterian Church and Dr. R. H. Potter and Prof. B. W. Bacon of the Congregational Church.

The ultimate results for good in individual human lives of such a conference as this we cannot know. But we can see some of the more immediate fruits in the quickened spiritual life of the three seminaries working together as partners in this undertaking for the Kingdom, and in the testimony of delegates as to what the conference has already meant to them, and in the declaration of their intention of carrying back to their colleges some of the uplift they have received.

HOWARD ARNOLD WALTER.

Hartford, Ct.



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Review of the Publicity Campaign

Factors of Strength and Weakness in the Joint Missionary Effort

BY SEC. HUBERT C. HEBRING, D. D.

The conferences held in various cities under the auspices of the Home Missions Council have ranged from a very moderate to a very striking success. The difference between the two extremes seems largely to be accounted for by the difference in the enthusiasm of local committees. Of course conditions vary from community to community. In one city visited the immediate outcome of the meeting was a local organization to prevent overlapping in home mission effort. In another the meetings were spoken of by many as more influential than any similar gatherings ever held there. In still another the Episcopal clergy, not generally eager for co-operative effort, took the leadership in arranging for the meetings. Everywhere something was accomplished in lifting the home mission cause out of the rut and setting it in large relations.

The great difficulty which such a movement has to contend with is that which confronts all interdenominational enterprises: the prevalent lack of the sense of responsibility. It was difficult for each church to realize that the success of the meeting depended upon its enthusiastic effort. For the cultivation, however, of a kind of responsibility which relates itself not to a denomination but to the Kingdom of Christ these meetings were admirably adapted. Not least among their results was the drawing together of the officials of the various societies represented. Meeting on the same platform and journeying together from place to place we came into a closer acquaintance and attained fuller realization of our common aim. We shall all welcome the renewal of such joint campaigning with the modifications which different conditions may suggest.

New York City.

It is a theory of the Anglican Church embodied in its discipline that a clergyman has full control of gospel privileges within the territory of his parish. So, when Canon Hensley Henson of St. Margaret's accepted an invitation to speak in a non-Episcopal church in Birmingham, Eng., recently, the Anglican vicar in that vicinity objected, and the bishop of the diocese forbade Canon Henson to do it. He disobeyed the command of his superior, and is to be tried for this breach of discipline before an ecclesiastical court. As he is soon expected to give the Lyman Beecher course of lectures at Yale Divinity School, he may take time while here to learn that when the established church in Connecticut was the Congregational, ministers who invaded uninvited the parishes of their brethren were held amenable not only to the ecclesiastical but to the civil authorities: and some of them complained bitterly that they were persecuted for preaching the gospel.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Effective College Evangelism

Mr. E. C. Mercer, a graduate of the University of Virginia, who was converted in the Jerry McAuley Mission a few years ago, is doing a remarkable work among college students. It is in his favor that he has an intimate knowledge of the sins of collegians and the gift of plain speaking. He illustrates his addresses with examples from the careers of men who have made a name for themselves in the college world during the last ten or fifteen years. He has the facts to show how honor men, athletes and prize winners from half a hundred colleges have gone to the bad. "This man had plenty of brains but he lacked character," is a frequent comment.

He spoke in the University Chapel, April 5, standing on the floor beneath the pulpit. From the elevation above him much is said, from time to time, about the student's intellectual problems. Mr. Mercer on the level of the young men in the audience said: "Your intellectual questions about the Bible can wait. What you need is help to live a clean life and you know enough about the book to get that, if you will only look for it." In what he said about liquor he was very explicit. "Drinking for good fellowship is usually the first step downward. After a young man loses the shame of going to the saloon, it is an easy step to a worse place." Mr. Stagg, university coach, presided at this meeting and said some strong words concerning the virtue of independence in action. In speaking of college standards, Mr. Mercer said that they were nowhere higher than in Yale University. The leaders in the Christian Association and in athletics are in close touch and have a fine influence over the whole student body.

The Sins of Mothers

I was forcibly impressed by a recent Sunday afternoon service in Beulah Home of the desperate need of plain speaking to girls. The "Home" is a refuge of girls who cannot face their shame in the natural home. The word "Beulah" suggests a beautiful ministry of Christian charity to those who are in great sorrow and suffering. At the afternoon chapel service about thirty young mothers were present whose children were not born in wedlock. In the service the idea of a new life of Christian consecration and usefulness was held up as a constant ideal. In this refuge many have found the peace of Christ and have gone out to redeem their past.

But a large proportion of these young mothers are little more than children themselves. The superintendent, Rev. O. H. Richards, told me that the larger part of them were brought up in Christian surroundings. For thirteen years he has devoted himself to building up this refuge for girls on North Clark Street, near Lincoln Park, and has the confidence and support of the best people in the city. But when the improvement in the hospital and enlargement of the home by the addition of another connecting house is assured, Mr. Richards desires to devote himself to an evangelism among mothers. "If these young girls had been properly taught at home they would not be here. Their suffering comes less from their sins than the sins of their mothers." These words from a man who has devoted twenty years of his life to mission work in the city and thirteen years to rescue work for betrayed girls, ought to have weight. The girls in what we consider a good class of Protestant American homes seem to be most in ignorance of duties and dangers. There is need of more plain dealing with the facts of life both in the pulpit and in the home.

Home Rule and State Regulation

Mr. A. B. Farwell, the man behind the Chicago Law and Order League, has been a frequent visitor at the State Capitol of late in the interest of certain measures which he desires to see enacted into law. A bill prohibiting a saloon within 250 feet of a school house, church or hospital, he thinks likely to pass; also a bill which helps to keep in force the ordinances of the 100 square miles of prohibition and local option territory annexed to Chicago since 1889. Concerning the county option bill he is less confident. The temperance wave which swept through Illinois a year ago has not had so great influence on the legislature as might have been expected. But the demand of the United Societies of Chicago for home rule in the control of the saloon he feels confident will be denied. The people down state feel that they have an interest in looking after the morals of the great city. If the state does not help to clean up Chicago, Chicago will defile the whole state—is a point of view which the country legislator holds with good reason.

The April election, by the way, has given Chicago a fairly satisfactory council. The "gray wolves" are not down and out, but they are not in control. On the whole, it was a decisive victory for the Municipal Voters' League. Twenty-five aldermanic candidates out of thirty-six elected were either strongly indorsed by the League or put down as capable, honest and efficient. Only five marked as "undesirables" crept back into the council.

Our Veteran in Service

April 1 Rev. Daniel F. Fox, D. D., entered upon his eighteenth year of service in the pastorate of California Avenue Church. Among the ministers of the city, Bishops Cheney and Fallows of the Reformed Episcopal Church have been longer in service in Chicago; but next to them, so far as I can ascertain, comes the still youthful leader of what is called the church of the young people on the west side. The young men's Bible class is a great institution in itself (one of the largest in the United States in any denomination), and the young women's companion class is not far behind it in numbers and interest. The impression of the visitor at any service is of a *vital* church.

Dr. Fox does not bid for a crowd by unusual or sensational methods—indeed his advertising is of the simplest—but his aim is to gather a body of Christian people and keep them in spiritual health by wholesome food and plenty of exercise. He preaches intelligently and fervently. He came into Congregationalism from a body that makes much of religious experience and he has not lost his first love. Like the late Theodore Cuyler, he believes in being his own evangelist. Since coming to California Avenue Church in 1892 he has received nearly 1,300 people into membership and 600 are now on the resident list. Among the other half who have been dismissed are some of the best

Continued on page 527

What Must Society Do to Be Saved?

By Dr. Josiah Strong in THE HOMILETIC REVIEW for May. 30 cents per copy, $3.00 per year.

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WALKING INTO HEALTH

This Healthful Pastime Becoming More Popular Among Americans—Great Crowds Witness Spectacular Endurance Contests.

It means much for the health and happiness of Americans that walking and running are becoming more popular as outdoor pastimes. The English have always been great walkers. Being an outdoor people, they have been noted for their hearty and robust physiques and for their ability to stand unusual tests of endurance.

Some people walk for health. Others walk or run for medals and the plaudits of the crowd. The former get health and strength from the pastime, while the latter quite often do themselves permanent injury by overtaxing their physical powers. While the long distance walking and running contests are not to be encouraged, it is significant of popular interest in them that they are generally witnessed by tremendous crowds. Five hundred thousand persons saw Edwin White win the Brooklyn Marathon Race at Seagate on Washington's Birthday. He ran 26 miles, 385 yards in 2 hours, 53 minutes and 40 seconds. One hundred runners took part in the contest, a number of them falling out before they had run very far.

How did he do it? you will ask. Such a feat naturally calls for special training, and the most important part of that training is the diet. Here is the "Marathon diet" on which White trained for his running contest: Three Shredded Whole Wheat Biscuits, four fresh eggs beaten up raw, a quart of milk and two oranges. Such a simple diet of course seems almost incredible to persons who still cling to the foolish notion that you can get strength and endurance out of heavy meats and starchy foods. The next time you eat a large meal of heavy meats and soggy vegetables, try the experiment of running three blocks without stopping. You will find yourself nearly exhausted, and almost out of breath. Now try eating Shredded Wheat Biscuit, fruit and other simple foods for six days, and then notice the difference in your powers of endurance. You can think better and run or walk ten times as far without fatigue or distress.

Two Shredded Wheat Biscuits heated in the oven, eaten with hot milk and a little fruit, will supply all the energy needed for a half day's work or play. Such a diet not only enables one to reach the highest point of efficiency in mental or physical work, but it tones up the digestive system and fortifies the body against the diseases that are all too common among those who eat too much meat and too many starchy vegetables.

Chicago

Continued from page 526

workers in suburban churches. Dr. Fox preaches in a plain building and in an unpretentious way, but the real worth of the man and his work have made their impression. His hold on the city of the west side is a strong argument for settled pastorates.

The Glories of Oxford

It is a matter for congratulation that Congregationalism is not self-sufficient in its supply for the ministry. The introduction of men not to the manner born tends to correct our denominational faults and broaden our sympathies. One of our younger leaders, Rev. A. J. Francis of Madison Avenue Church entered our fellowship from the Anglican Church. His boyhood home was in Oxford, Eng., and in the cathedral he was trained as a choir boy. With the aid of a stereopticon he took the ministers for a walk about Oxford on Monday morning, April 4, and the travel talk was a delightful event. Mr. Francis's personal recollections of the highways and byways of the city, and his inside relation to life in college and cathedral, made the comments of exceptional interest.

Another event of the morning of special importance was the reception of the recently ordained pastor of Grace Evangelical Church. This church was a mission of St. Paul's Evangelical Church in the beginning and under the care of its pastor, Dr. Clifford Snowden. On the day before his leaving for California, Dr. Snowden met with the council, which received the church to fellowship and ordained his helper, Mr. Moss, to the ministry. The church comes into Congregationalism self-supporting and with a $5,000 property fully paid for. When Mr. Moss began to work in the mission at Englewood Heights, he was a retired business man. The work, he says, renewed his youth at sixty-eight, and he has begun life over again with new strength and zest. J. H. C.

If belief in immortality is to be an inspiration, it must hold out hope of something worth living for forever. Spiritualism offers no such hope. Mr. Augustine Birrell well describes all its alleged communications with the spirit world as occupied only with "continued existence and an endless capacity to interchange platitudes."

The Middle West

Happenings in Milwaukee

Among the east side churches in Milwaukee, Plymouth is distinctly the downtown church. Its supporting constituency in matters financial no longer resides in the neighborhood. For several years the question of removal has been up for consideration. The problem of the future of the church might be easily solved by selling its property and moving with the well-to-do people to the newly opened residence district near Downer College and the transplanted normal school. But Plymouth Church has been unwilling to save its own life to the loss of its noble ambition to serve the city and it has postponed even a colonizing policy in order to hold strongly its central position.

At the last annual meeting the vote to remain was sustained by increased appropriations for current expenses. The call of Rev. C. P. Connelly of Leavenworth, Kan., to be associate pastor with Rev. Judson Titsworth is in line with a definite policy of larger ministry to the neighborhood. After the coming of Mr. Connelly, the senior pastor expects to commit to him all the social and administrative work in the parish, reserving as his special function the sermon at the Sunday morning service.

Relief from parochial responsibility has made it possible for Mr. Titsworth to accept the chaplaincy of the National Soldiers' Home in Milwaukee. A Civil War veteran himself, he has a warm sympathy for the old soldier. This, added to his natural qualities, gives him ideal fitness for ministry in this new field. The beginning both of Mr. Connolly's work in Plymouth Church and of Mr. Titsworth's chaplaincy in the Soldiers' Home is set for May 1.

When on the evening of April 4 Sec. Theodore Clifton spoke in his old pulpit in Hanover Street Church, in behalf of the "Together" Campaign, he was introduced as "the man who had whipped Mayor Rose." It appears that when Dr. Clifton was a schoolmaster in Darlington, Wis., "Dave Rose" was one of the big boys who wanted to down the teacher. Corporal punishment was then in order and the big boy got what he deserved. His subsequent respect and affection for the teacher expressed itself in a liberal gift to the church when Dr. Clifton was grappling with the problem of building on the south side.

The auditorium was crowded to the limit in honor of the return to the old parish of the man who built the big church. Under the leadership of its present pastor, Rev. Henry Stauffer, Hanover Street Church is effectively reaching all sorts and conditions of men among a population largely wage-earners.

For some years Rev. Robert J. Barnes has been a favorite supply in vacant Milwaukee pulpits. As with George Matheson, his blindness has not been without some compensation in clearer apprehension of the things unseen and eternal. In his occasional ministrations he has been recognized as a preacher of peculiar power. After the pulpit of North Side Church became vacant last summer, Mr. Barnes was engaged as stated supply. His work in the pulpit has attached people strongly to him. Through the aid of his wife, his pastoral labors are performed with much diligence, and both in the pulpit and out of it the blind preacher is proving himself an effective parish minister.

John Faville's Second Installation in Appleton

To be installed once in the West is getting to be something of a distinction, but installation the second time in a Wisconsin church is a record in which John Faville of Appleton stands by himself. The first installation occurred March 30, 1887, the second on the twenty-second anniversary of this event. At the first installation Rev. Henry Faville read the Scripture, Rev. Judson Titsworth gave the charge to the people and Rev. S. T. Kidder the right hand of fellowship; and they performed the same offices in the second installation. In presenting a statement of doctrinal belief, the paper read in 1887

Continued on page 528

SICK DOCTOR

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day, and for two weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians it would save many lives that are otherwise lost from lack of nourishment."

Absolutely the most perfect food in the world. Trial of Grape-Nuts ten days proves. "There's a Reason."

Look in package for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A CLEAR BRAIN and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.

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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	$13,682,821.51†

ELBRIDGE G. SNOW, President.
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The Middle West

Continued from page 527

was given to the delegates in printed form to compare with the maturer convictions of Dr. Faville's latest confession of faith

Such a council as this which installed Dr. Faville the second time in Appleton does much to commend the custom, but among the twenty-one churches in the state invited not more than three have installed their pastors. The vote, therefore, to approve the installation is not sustained by prevailing usage. But concerning John Faville's return to Appleton there is but one sentiment. He belongs to Appleton and Appleton belongs to him, and the fellowship of the churches rejoice in having the pastorate just as settled an affair as it is possible to make it.

J. H. C.

Roused the State

Des Moines' Laymen's Missionary Convention Draws 1,500 Men—How They Will Make Their Interest Effective

"The gold in the hills is his. God could overturn the mountains with the tip of his finger and turn directly into the missionary treasury more gold than we could ever use. But he does not do that way. You want to know why? Because he cannot make men that way. He will save the world by methods only that will make men of whoever helps in the world's redemption." J. Campbell White was the speaker. It was the closing meeting of the Laymen's Missionary Convention at Des Moines, Io., on March 25, and the mammoth auditorium was packed with business men, stirred to enthusiasm and purpose by the spell of the message. The governor of Iowa announced at the first meeting, over which he presided, that no gathering of equal significance to the best interests of the state had ever been held in Iowa, and those connected with the national movement declared at the close of the convention that thus far the Iowa convention registered high-water mark. Special railway coaches, chartered by and filled with laymen going to a foreign missionary rally at the state capitol—that is a new thing in Iowa. Six hundred men, mostly well-to-do business men, sat down to the banquet at the new Methodist church, at the initial meeting, and 400 plates were reserved for an overflow banquet at our Plymouth Church.

Fully 1,500 men must have been in attendance at the parliament, of which number not more than one-fourth appeared to be ministers. The chief religious denominations of the state were proportionally represented. Baptist, Christian, Church of Christ, Congregational, Episcopal, Friends, Lutheran, Methodist, Presbyterian, United Brethren, United Presbyterian, German Evangelical and Young Men's Christian Association, with doubtless representatives from other religious bodies, would have appeared on the roster had the roll been called. The Laymen's missionary Movement is the most practical demonstration of church union Iowa has seen.

The topics discussed were few, well selected, practical and to the point. Was the program more businesslike because it was largely the creation of laymen? Here are some of the topics which vitalized the convention: Is the Church's Interpretation of the Great Commission Correct? What Results May We Expect in the Life of the Church when She Performs Her Mission Duty? How can a Congregation Reach its Maximum Efficiency? How to Launch a Laymen's Missionary Movement in a Community; Missions, a Man's Job; The Next Step in Iowa. Never were the claims of foreign missions better put. The appeal was from a statesmanlike view of the whole world, to a conscience fired with Jesus' spirit of the Kingdom. Some who came to scoff remained to pray, and both ministers and laymen will return to their fields with a practical purpose to make the Great Commission effective. The call of the East to the West never appeared so attractive or so powerful as it was made to do during the sessions of this interdenominational parliament on foreign missions. A notable feature was the number of vital topics introduced without a set speaker, J. Campbell White, in his inimitable manner, briefly mentioning the topic to be discussed, and calling for light from the conference itself. Indeed the day sessions were largely open parliaments. The device proved to be a boon. The plan is commendable to all committees who have to prepare programs, all the way between the modest local association to the august International Council.

A practical outcome is the impartation of religious inspiration among the leaders of the churches in all denominations. Iowa church life will hardly sink back to its old notches. Two dollars and fifty cents per member for foreign missions is to be Iowa's aim, and, lest one's neighbor should fail in his privilege, we are urged to reach the sum of five dollars per member. That is the measure of audacious faith, but in the light of the convention it did not seem to be asking a jot too much. Moreover, multitudes in Iowa churches will strive after this ideal; and not a few will attain. According to your faith be it done unto you. Fifteen hundred leading men went home impressed with the possibilities of a men's missionary committee in every local church. The duty of this committee will be to canvass the entire constituency for missions, including the children; to plan educational campaigns in the interests of missions; to be an available local bureau of information; under the pastor, to have the general oversight of the missionary activities of the church.

Des Moines, Io. A. M.

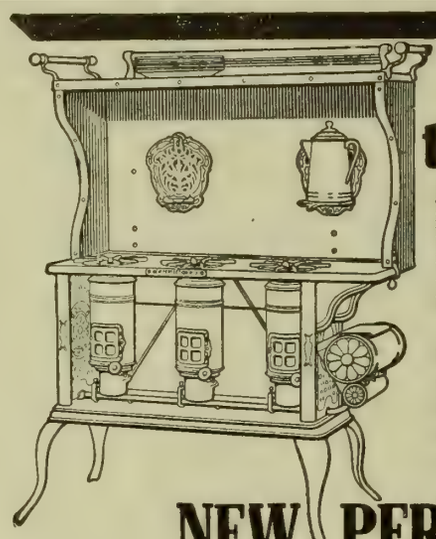
A Mid-West Seminary

Oberlin Shares Prosperity of College—Features of the Year

Sharing in the steady prosperity of Oberlin College, the Seminary rejoices in an enlarged and improved equipment. The new Finney Chapel has unified the life of the whole institution, and the great midday chapel service has given a manifestly higher tone of dignity and earnestness. The new Carnegie Library, so finely equipped, has added much to the scholarly resources. One of the best rooms in the building is the Seminary departmental room, with its reading tables and reference shelves for reserved books, and a smaller room adjoining for seminar work in church history, practical sociology, etc. Council Hall, the Seminary headquarters, has been thoroughly renovated at considerable expense, adding materially to the attractiveness and comfort of the building.

Keeping pace with this material prosperity, the faculty has been enlarged and the courses of study broadened. The curriculum is entirely recast in the new catalogue. Several valuable courses are scheduled for next year, which will still further develop scholarly and practical efficiency. Special arrangements have been made with the college faculty for increasing the university advantages open to the Seminary men and women; and the Oberlin degree of Master of Arts is

Continued on page 529



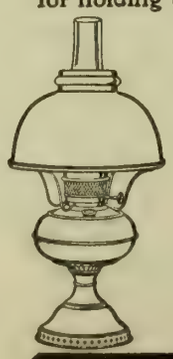
Don't Heat the Kitchen

All the necessary family cooking may be done as well on a New Perfection Wick Blue Flame Oil Cook-Stove as on the best coal or wood range.

By using the "New Perfection" Oil Stove, the annoyance of an overheated and stuffy kitchen is entirely avoided, even in midsummer. The scientific construction of the

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.



Made in three sizes. Can be had either with or without Cabinet Top. If not at your dealer's, write our nearest agency.

The **Rayo Lamp** is substantially made of brass, finely nickeled and very handsome. Gives a powerful light and burns for hours with one filling. Portable, safe, convenient—just what every home needs.

If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
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A Mid-West Seminary

Continued from page 528

now available for high-grade work done in the Seminary, as at Harvard and Yale.

The Haskell Lectureship in Comparative Religion and allied fields is destined to become one of the great lectureships of the country. It was inaugurated last year by Professor McCurdy of Toronto. Prof. G. F. Moore, LL. D., of Harvard University began, April 12, the series for this year, and will spend an entire month in Oberlin for this purpose, giving fifteen lectures in the course. Next year the Haskell lecturer will be Pres. J. R. Harris, LL. D., of Birmingham, Eng., and the following year the series will be given by the famous English scholar and archæologist, Sir William M. Ramsay, LL. D.

Among the special lecturers of the current year who have addressed the students along the lines of their specialities have been Presidents Sanders of Washburn, Mackenzie of Hartford and Jones of India, Dr. Josiah Strong, Professors Steiner of Iowa and E. C. Moore of Harvard and Drs. Fitch of Buffalo, Small of Cleveland, Wilson of New York and Greene of Japan.

Although the present senior class is smaller than usual, an unusually large number of new students entered this year. Sixteen different denominations are counted in the enrollment, Congregationalists numbering about half. The students as usual are drawn from practically the entire country, coming from thirty-four different colleges and seminaries, from New England to California.

At the request of the Cleveland Ministers' Association, the Seminary is planning an attractive program for a ministerial institute in connection with Commencement week, May 10-14, to which the Ohio ministers will be especially invited. Dr. Moore's concluding lectures in the Haskell series will be given at this time; President King will repeat his recent Harvard lectures on The Ethics of Jesus and the other members of the faculty will add contributions to open discussions. These attractions, coupled with the usual exercises of the Seminary Commencement, the ordination services of two seniors for foreign missionary service in China, and an Oberlin musical festival on the closing day, with full chorus and artist soloists from abroad accompanied by the New York Symphony Orchestra, will make a combination program which will surely be appreciated.

Oberlin, O. G. W. FISKE.

Culled from Calendars

After twenty-five years:

The Old South Church has been more closely related to the universities and to the seminaries of the denomination. It has become more influential in supporting and in shaping the government of the denominational societies. Its pews have been filled with students and with thoughtful men and women seeking light and leading while shaping their personal and professional careers. Liberty has been asserted and championed, but not license. The sensible new has been welcomed, while the vital old has been retained. Traditional Congregational independence has been insisted upon, along with closer fellowship of the churches, and ever-increasing aid from the Society's invested funds to worthy sister churches of the vicinage, and waxing gifts from the living laity to the church universal, have been forthcoming.—*"G. P. M.," in the Record.—Old South Church, Boston, Mass.* (*Rev. G. A. Gordon*).

There are many men and women in this congregation who would bless themselves and the church by coming into the full communion of the church. The confession of your attitude, at once simple and brave, would help you find yourself, would free your soul, would make you openly and directly soldiers of the common good. An unconfessed spiritual life is a sort of stifled ingrowing life with more pain than joy in it. And the church needs you with a great imperative need almost piteous. Why not?—*First Church, Detroit, Mich.* (*Rev. G. G. Atkins*).

The North Church hereby resolves: (1) that Congregational churches should, in their benevolences, place first the societies of their own denomination; (2) that it approves most heartily of the Apportionment Plan as a reasonable and systematic way of providing the funds necessary for carrying on the work of these various societies; and (3) that as a church and people it purposes to assume its just share in this work, and to meet its apportionment.—*North Church, St. Johnsbury, Vt.* (*Rev. G. W. C. Hill*).

The high and noble art of living together is something all pastors and churches need to learn. It brings its discipline and its delight to all. For a church or a pastor to evade discipline by getting divorced is usually not conducive to the development of Christian character; or of that stability and fruitfulness which commonly attend long service; or of that honor in the eyes of the community which is an important asset of the church.—*Washington Street Church, Toledo, O.* (*Rev. E. B. Allen*).

The church edifice shall be a sanctuary dedicated to the worship of Almighty God. The pastor and members shall work for the advancement of the Kingdom of God on earth, endeavoring to bring to men and women the love of God, the grace of Jesus Christ and the comfort of the Holy Spirit. It is the desire of the church that there may be created in its midst a spirit which shall bring strength to the weak, freedom to the oppressed, rest to the weary, and to all a deeper knowledge of the fatherhood of God and the brotherhood of man.—*Church of the Messiah, Los Angeles, Cal.* (*Rev. S. R. Fisher*).

CLEVER DOCTOR

Cured a 20 Years' Trouble Without Any Medicine.

A wise Indiana physician cured a twenty years' stomach disease without any medicine, as his patient tells:

"I had stomach trouble for twenty years, tried family medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the state told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee! why, what will I drink?'

"'Try Postum,' said the doctor. 'I drink it, and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well, that was two years ago, and I am still drinking Postum. My stomach is right again, and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drunk Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "There's a Reason."

Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

One of the 40,366

Testimonials received in two years. "Ours is a New England farmer's home and

As we are twenty miles from a large town, we are obliged to depend very largely upon family medicines we keep on hand all the time.

"**First and Foremost** among them is Hood's Sarsaparilla, which we have always found a true friend and helper. When I had suffered dreadfully from dyspepsia, without finding relief, Hood's Sarsaparilla gave me positive help, and when I had used four bottles I was in better health than for many years. I have found it

"**A Great Medicine** to build up when strength is most needed, to create an appetite, and in short to regulate the whole system. I have lately been taking Sarsatabs, which I find convenient, easy to take, and also very beneficial." Mrs. E. L. Berry, West Troy, Me.

Hood's Sarsaparilla combines the utmost remedial values of more than 20 different ingredients, each greatly strengthened and enriched by this peculiar combination.

Begin taking Hood's Sarsaparilla today. Get it in the usual liquid form or in chocolated tablets known as Sarsatabs. 100 Doses One Dollar.

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The Old Reliable Meneely Foundry, Established nearly 100 years ago. | CHURCH, CHIME, SCHOOL & OTHER **BELLS**

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In sound companies return yearly 6½ to 18% on investment, according to age. Explanatory booklet mailed free. **The Life Annuities Agency,** 67 Milk Street, Boston, Mass.

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IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

The Passing of Able Men

A real loss to American scholarship is the death, April 8, of Prof. George Rice Carpenter of Columbia University, in his forty-sixth year. Coming so soon after the lamented death of Librarian Canfield it has been an added source of sorrow for the institution. Professor Carpenter had done extensive work in the field of authorship, and its quality was exceptional. For the last sixteen years he has been professor of rhetoric and English composition in Columbia University. Besides issuing a number of text-books he wrote biographies of Longfellow, Whittier and Whitman, and had edited several volumes of prose. Lovers of Dante know and appreciate his edition of Latham's "Letters of Dante," for which he won a prize. A graduate of Harvard in 1886, he was one of the founders of the *Harvard Monthly*. After two years' study abroad he taught English at Harvard and later at the Massachusetts Institute of Technology. He was an expert in book making and a confidential adviser of one of New York's best publishing houses. A man of utmost modesty and shunning publicity, he was richly endowed with the spirit of helpfulness, and students from all countries and social circles found in him a warm friend. He was greatly beloved both at Harvard and Columbia. The University of the South conferred upon him in 1907 the degree of D. C. L. He was a son of Rev. C. C. Carpenter of Andover, whom so many of our readers know and love as "Mr. Martin" of the Conversation Corner, a department for children maintained for many years. There will be widespread sympathy with him and his wife in the loss of their first born son, who came to them while living on the Labrador Coast in the service of the early mission there.

Ex-Secretary of the Interior Hitchcock, who died in Washington, April 9, was the grandson and namesake of Ethan Allen of Vermont and Fort Ticonderoga. He was born in Alabama, educated in Tennessee and Connecticut and spent his business life in Missouri—a true example of the migration of the New England stock. President McKinley sent him, first as minister and then as our first ambassador to Russia and called him home to take up the work of the disorganized Interior department. He proved one of the most successful and masterful heads of departments in the history of the Government, holding his place for eight years under two administrations. His hardest task was that of breaking up the conspiracies for fraudulent land and timber purchases, by which the public was systematically robbed. He secured 490 indictments, many of them against men high in public life, and eighty-nine convictions, including one senator of the United States, before leaving office. This interference with unscrupulous private gain made him a host of enemies and gained him the honor of all good citizens.

The English-speaking world will miss the entertainment of its annual story from the mind and hand of F. Marion Crawford, who died of pneumonia at his home in Sorrento, Italy, April 9. Though he had made his home in Italy for many years and was born there, Mr. Crawford was American in training and feeling. His father was Thomas Crawford, the sculptor, whose figure of Liberty crowns the dome of the Capitol at Washington. Thomas Crawford belonged to that early colony of American artists which gathered in Rome. He married a sister of Julia Ward Howe, and the son was named Francis Marion after the Revolutionary partisan leader, from whom his mother was descended. He was educated at St. Paul's School, Concord, N. H., and took further studies at Cambridge, Eng., and in Germany. His success as a novelist began in India, where he had gone for the study of Sanscrit and where he became an editor in Allahabad. Out of his Indian experiences grew the story of "Mr. Isaacs," which caught the attention of the world. His best stories are studies of the local nobility of Rome—the ancient families and the descendants of the "nephews" of popes, whose fortunes are bound up with the papal court. He came often to America and wrote stories of our social life, but with less sympathetic understanding. Mr. Crawford's fecundity was amazing and his power of smooth and interesting story making seldom failed. He was personally much loved and is a marked figure in the story of American international relations.

Accessions to Churches

[The following list of accessions includes all reports which have come in since our last published record in the issue of March 20 and, as usual, up to the tenth of the month. The items are supposed to cover only the results of one communion service in each case, and hence we are unable to publish in this column the summarized results of any extended period, as, for instance, from Jan. 1. Pastors and reporters are urged to bear this rule in mind so that the record may be as nearly uniform as possible. Since we go to press considerably in advance of our date of issue, the reports of Easter accessions cannot be included in this budget.—EDITORS.]

	Conf.	Tot.
CALIFORNIA		
Calexico	—	12
Little Lake	—	13
Long Beach, Plymouth	5	19
Los Angeles, First	—	39
Park	—	4
Vernon	—	8
Pomona	—	15
San Bernardino	—	10
San Jacinto	—	8
Santa Ana	—	18
CONNECTICUT		
Prospect	10	11
Stafford Springs	15	17
West Stafford	6	7
IOWA		
Clarion	30	34
Spencer ((Feb.)	34	40
Spencer ((March)	54	59
MASSACHUSETTS		
Attleboro, Second	5	7
Beachmont, Trinity	11	18
Everett, First	50	58
Melrose	16	18
Wakefield	30	39
OHIO		
Cleveland, Archwood	2	5
Denison Avenue	—	1
First	22	31
Glenville	3	3
Grace	9	9
Hough Avenue	8	15
Madison Avenue	8	8
Mt. Zion	7	10
North	4	4
Park	2	9
Puritan	—	1
Union	27	28
Columbus, North	28	45
Marietta, First	2	4
Medina, First	6	8
Newark, First	—	1
Nottingham	4	5
Oberlin, First	5	35
Tallmadge	4	13
Toledo, Birmingham	1	7
Central	1	1
OTHER CHURCHES		
Auburn, Me., High St.	4	4
Gloversville, N. Y.	8	9
Horatio, Pa.	13	13
Yankton, S. D.	133	140

The Aim and Means of the Sunday School

What is the object of the Bible school primarily? It is to make an impression for righteousness. The primary purpose is not merely to acquaint one's self with the contents of the Bible, but to create a hungering and thirsting after righteousness. The quibbling, the mote-hunting, the date-searching, the controversies over the insignificant historical points, oftentimes rob the Bible school of its effectiveness. Let it be ever remembered that the supreme purpose of the Bible school is not a comprehensive knowledge of the Bible, important as this is, but a comprehensive knowledge of righteousness as revealed in Jesus. Its object is to help young and old to live nobler and better lives, and after the most painstaking investigation we are prepared to say that the International series does more to achieve this end than all the multiplied vagaries of enthusiasts in distinct lines combined.—*A. Z. Conrad, D. D.*

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Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Seven Sermons on the Lord's Prayer, by Dan Bradley. 50 cents. At the Congregational Bookstore, Boston or Chicago.

Wanted, by a refined young woman, with musical ability, a position as companion. Highest references. Address C, 16, care *The Congregationalist*, Boston, Mass.

A Pleasant Home, in the beautiful country village, Walpole, N. H., for an elderly lady or a quiet refined person, who desires home comforts and care. Address Mrs. E. F. Bartlett, Walpole, N. H.

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Wanted. Situation by reliable, middle-aged, American woman, as working housekeeper in family of one or two, or for widower with no small children, or as companion for person not an invalid. References exchanged. Address H. F., 14, care *The Congregationalist*, Boston.

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Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

For Sale. Delightful country home 27 miles from Boston. Good seven room house partly furnished. Heater. Three acres will supply hay for horse and cow. Good barn to house them. 12 good apple trees. Other fruit. Garden. Variety unusually fine shade trees. Mail, groceries and meat at door. Well equipped railroad village within mile and half. $2,500. Address J. M. Daniels, R. F. D., Medway, Mass.

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Church and Ministerial Record

Calls

BALDWIN, FRITZ W., Jr., E. Orange, N. J., to be pastor's assistant *Harvard* Ch., Brookline, Mass. Accepts, in connection with theological study at Cambridge.

BARNES, HOWARD C., *Pacific* Ch., Chicago, Ill., to Barberton, O. Accepts.

BOWLBY, NOBLE O., Wilder, Vt., to Swanton.

BRONSON, OLIVER H., associate minister of *Spring St.* (*Presb.*) Ch., and associate head worker of Spring St. Neighborhood House, New York, to *De Witt Memorial* (*Evan.*) Ch., same city, for a year, during absence of Rev. W. T. Elsing in the Orient. Accepts.

BURTON, CHAS. E., recently of *Lyndale* Ch., Minneapolis, has been released by the ch. in Winona, Minn., to accept call to be associate pastor with Dr. Gladden of *First* Ch., Columbus, O.

CONNOLLY, CHAS. P., Leavenworth, Kan., accepts call to be associate pastor of *Plymouth* Ch., Milwaukee, Wis.

DAVIS, VIRGIL E., New London, O., to add to his field *First* Ch., Fitchville. Accepts.

DERRICK, THOS. H., Andover, Me., has *not* accepted call to Rumford Point and outstations.

DODGE, A. CARLETON, lately of Coventryville, N. Y., to *First* (*Presb.*) Ch., Augusta, N. Y. Accepts.

HARGER, CHAS. H., Hubbell, Mich., to be State Sunday School Missionary under joint appointment of the Michigan Cong'l Conference and the C. S. S. & P. S. Accepts.

HARRIS, HENRY, E. St. Louis, Ill., to *First* Ch., Danville.

HOWKINS, CHAS. W., La Canada, Cal., to Eagle Rock, and *Mount Hollywood*, Los Angeles. Accepts the latter, to begin May 1.

JENKINS, OWEN, Greenwich, O., to Newcastle and Silt, Col. Accepts.

JONES, HOWARD M., Kalamazoo, Mich., to *Lyndale* Ch., Minneapolis, Minn. Accepts.

JONES, J. LEWIS, Ione and Lexington, Ore., to Clackamas and Willsburg. Accepts.

KILBURNE, WM., Spring Valley, Ill., to Woodstock.

MARTS, W. G., to Denver and Whiteflock, Ill. Accepts.

MOORE, CHAS. D., recently of Des Plaines, Ill., to Lewiston, Ida. Accepts.

MOWBRAY, HENRY B., lately assistant pastor of *First* Ch., Oakland, Cal., to be associate pastor of *Pilgrim* Ch., Cleveland, O.

RICHARDS, HOWARD A. N., Barberton, O., to Newton Falls, same state; also to *Reeb Ave.* Ch., Columbus. Accepts the former, to begin May 1.

ROBERTS, R. LLOYD, *Presb.* Ch., Effingham, Ill., accepts call to *Elm St.* (*Welsh*) Ch., Youngstown, O.

ROBERTS, ROBT. E., Edgerton, Minn., to Garvin and Custer.

SCHROEDER, GEO. W., New Windsor, Ill., to Goodland, Kan. Declines.

SMITH, EUGENE B., Hartford Sem., to Lebanon, Ct. Accepts.

TITSWORTH, JUDSON, *Plymouth* Ch., Milwaukee, Wis., to add chaplaincy of local Soldiers' Home to his pastoral duties. Accepts.

WEEDEN, CHAS. F., *Central* Ch., Lynn, Mass., to *Harvard* Ch., Dorchester.

WHEELER, EDGAR C., Rockland, Mass., to Olympia, Wn. Declines.

Ordinations and Installations

COTTON, EDWARD H., Union Sem., *o.* Ch. of the *Pilgrims*, Provincetown, Mass., March 30. Sermon, Rev. E. S. Cotton, father of the candidate; other parts, Rev. Messrs. G. A. Gay, C. S. Bates, Andrew Gibson, F. W. Hazen, Sec. F. E. Emrich.

GANLEY, WM., *rec. p.* Agawam, Mass., April 2. Sermon, Rev. G. S. Rollins; other parts, Rev. Messrs. J. L. R. Trask, J. G. Phillips, Arthur Titcomb, Walter Rice, G. W. Love, E. B. Dolan, H. L. Bailey and Deacon W. H. Porter.

SILCOX, JOHN B., *i. Westminster* Ch., Kansas City, Mo. Parts taken by Rev. Messrs. J. A. Seibert, W. M. Elledge, G. R. Wallace, J. H. George, Alex. Lewis, W. M. Short.

WATERS, S. A., *o.* Tekoa, Wn. March 22. Sermon, Rev. C. H. Nellor; other parts, Rev. Messrs. W. S. Pritchard, H. E. Anderson, C. G. Blackbourn.

Resignations

BARNES, HOWARD C., *Pacific* Ch., Chicago, Ill.

BLISS, ALFRED V., *Plymouth* Ch., Utica, N. Y., declines to accept resignation and grants an additional six months' leave of absence.

BURTON, MARION L., *Church of the Pilgrims*, Brooklyn, N. Y., to accept presidency of Smith College.

DAINS, CHAS. H., Buffalo, Wyo.

FIELD, AARON W., Gilsum, N. H., after six years' service, to take effect not later than July 1.

FLETCHER, WM., Worthington, Minn.

GILMOUR, GEO. S., Mattawan, Mich.

HAMPTON, WM. S., Howells and Dodge, Neb.

HANSEN, W. A., recently of Oto, Io., now of Correctionville. He will return to the insurance business.

HARGER, CHAS. H., Hubbell, Mich.

HOUSTON, ROBT., Rapid River, Mich.

HOWKINS, CHAS. W., La Canada, Cal.

JENKINS, OWEN, Greenwich, O.

JONES, J. LEWIS, Lexington and Ione, Ore., after seven years' service.

LEONARD, ARTHUR E., Menasha, Wis.

MCVAY, AMBROSE G., Wilton, N. H. He goes to Fullerton, Neb.

MOORE, JOHN K., *Pilgrim* Ch., Hartford, Ct. He goes to the country for the summer.

OGLE, WM. H., Silver Creek and Keck, Io.

PERRY, CYRUS M., Bolton, Ct., to take effect Oct. 1. He retires from active work after a pastorate here of more than ten years and a ministry of forty-four years.

RICHARDS, HOWARD A. N., Barberton, O., after a five-year pastorate.

RONDEAU, SAM'L P., *French* Ch., Fall River, Mass., after a pastorate of nearly thirteen years. He will organize missionary work in Saskatchewan for the Presbyterian Ch. of Canada.

ROOT, EDWARD P., Somers, Ct., after five years' service.

Churches Organized and Recognized

LONGTON, KAN., *Hartford* Ch., *rec.* 4 April, 13 members. Org. 14 March by Rev. J. E. Estep.

Personals

EVANS, Dr. DANIEL, on leaving *North Avenue* Ch., Cambridge, Mass., to accept professorship of Christian theology in Andover Seminary, received from the church a valuable watch, Mrs. Evans being presented with a pearl and diamond brooch.

SEWALL, OLIVER D., on resigning the assistant pastorate of Harvard Ch., Brookline, Mass., was tendered a purse of $1,300 by his parishioners.

WEEDEN, CHAS. F., was given a reception, March 31, by parishioners of Central Ch., Lynn, from which he is just retiring. He and his wife greeted more than 200 persons and were the recipients of money gifts amounting to $800, besides a handsome clock and brooch.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 9

The devotional service was led by Mrs. Emily R. McLaughlin of Boston, who brought a Good Friday meditation. Mention was made of the affliction which has come to the treasurer of the Board, Miss Sarah Louise Day, in the swift passing from earth of her mother, Mrs. Sarah F. Day, a beloved and honored member of the Old South Church.

Miss Lamson gave information from the Foochow Mission, and read an appeal written by Miss Ruth P. Ward in behalf of the mission for a medical worker. The approaching retirement of Dr. Kate C. Woodhull after twenty-five years of faithful and untiring service emphasizes this need.

Miss Ward says: "I know you are already aware of the needs of the Foochow Mission, but it seems best to write once more regarding the medical work at Ponasang. We should send now an even more urgent call for a physician to take up the work that Dr. Kinnear must leave this next month to begin building the new men's hospital in Foochow City, according to the vote of the mission. Probably until a medical missionary can be sent out to us from America these 250,000 people, who have been having access to Dr. Kinnear's hospital until now and who have been coming to him in such large numbers, will have to exist without any medical care, for there is no foreign-trained physician in all this region, outside the South Gate."

The daughter of the Greek pastor in Ordu, Turkey, Miss Philadelphus, spoke of the opportunities now opening in Turkey, referring especially to the girls' school in Smyrna, of which she is a graduate. Miss Philadelphus is now a student in Northampton, where she is preparing to return to Turkey to open a school for deaf mutes in Marsovan—the first of the kind in her country.

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Charitable Societies

Boston Young Women's Christian Association

This well-known Society, organized "for the temporal, moral and religious welfare of young women who are dependent upon their own exertions for support," is in need of financial aid.

The changes and additions to its building at 40 Berkeley Street, which were completed last year, called for an outlay of about $120,000, and made necessary a mortgage of $60,000 on its property. Towards the payment of this mortgage about $15,000 has already been contributed.

Will not those who believe in the protection and uplift of young women help to remove this burden from the Association by further contributions? Donations will be gratefully acknowledged by Mrs. Benjamin Tenney, Treasurer, 308 Marlborough St.

ARABELLA HOWE, *President.*

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Eutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C. E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Biographical

REV. E. G. BECKWITH, D. D.

On Maui, Territory of Hawaii, March 3, died Rev. Edward Griffin Beckwith, D. D., aged eighty-two years. A native of Great Barrington, Mass., he graduated in 1849 with the highest honors of his class at Williams College. In 1851 he went to Honolulu, H. I., to take charge of the Royal School, and later became president of Oahu College. In connection with his work as a teacher he was joined by his brothers Maurice B. and George E. Under their instruction came the later kings and queens, six in number, beside many leading men and women of the past fifty years. And here, after a life of service, the three brothers rest, in the land of their adoption. Dr. Beckwith married Caroline P. Armstrong, sister of General Armstrong. Their golden wedding was celebrated in 1903, her death occurring in 1905. While teaching Dr. Beckwith did not forget his earnest desire to be a minister. He was licensed to preach in Honolulu. After a theological course in Andover in the early sixties, he accepted pastorates in California and in Waterbury, Ct., where memorial services were held, March 21. In 1887 he was called to Honolulu, H. I., at the union of the Bethel and Fort Street churches, forming the large Central Union Church. After seven years of service there he resigned to take charge of the less onerous position of the church at Paia, Maui, and there, even to the end, he continued occasionally to minister, until "the crown of life was placed upon the brow of the beloved teacher and pastor. Full of beautiful years, but yet with the vivacity that might be the envy of youth, and beloved of all, as he loved all, Dr. Beckwith has made the world richer with the imperishable beauty of his Christlike ministry."

Christian union—the union of all denominations—is the great need.—*Robert Treat Paine.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, Incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

DAY—In Boston, April 4, Sarah Frances, widow of Moses H. Day, aged 76 yrs., 11 mos.

HATHAWAY—In Blooming Grove, N. Y., where he had been pastor for forty-three years, Rev. Warren Hathaway, D. D., aged 81 yrs. Dr. Hathaway was an Oberlin graduate. He had recently resigned from the pastorate he had held so long.

STRONG—Entered into rest, March 26, at the residence of his sister, Mrs. J. N. Harris, in New London, Ct., Rev. Stephen Chester Strong, late of Wellesley, Mass., aged 85 yrs. Prayer at the house Sunday at 4 P. M. Burial at Northampton, Mass.

In the death of Rev. Stephen C. Strong a life of rare Christian beauty and power came to its close. Descended from the best New England stock, it seemed as if the finest ancestral virtues and graces attained to full flower in him. He was the son of a prominent Congregational layman, Hon. Lewis Strong of Northampton, and a grandson of the celebrated Gov. Caleb Strong, who represented Massachusetts in the United States Senate and sat in the Constitutional Convention of 1787 in Philadelphia. Graduated from Williams College in 1845 and Union Theological Seminary in 1848, Mr. Strong preached for a year in Westhampton, from where he accepted a call to the church in Southampton, where his installation occurred on April 12, 1854. In 1860 he became pastor of the church in Gorham, Me., remaining there eight years. Ill health induced him to relinquish the active duties of the pastorate in 1868. He supplied for a time in South Natick, but increasing deafness soon led him to desist from all attempts at preaching.

Till the summer of 1908 he lived in retirement in Wellesley, and although secluded, his influence was widespread and fruitful. He then went to reside in New London with his sister, Mrs. Martha Strong Harris, who is now the only surviving member of the family. An attack of grip which developed into pneumonia was more than his feeble frame could withstand, despite the tender care bestowed upon him, and on March 26 he peacefully "fell on sleep." A marked feature of his ministry was its continued and almost unabated influence for good after his retirement from active labors. To the very end letters arrived which gratefully told how the seed he had long before sown was still bearing fruit in renewed lives and character. After many days the bread cast upon the waters returned. A more beautiful old age than his can hardly be imagined. All who knew him felt that his presence was indeed a benediction, and it was none the less so for the sweet and quiet humor which lighted up his face and words. "Blessed are the dead who die in the Lord." They "rest from their labors; for their works follow with them."

* * *

Meetings and Events to Come

BOSTON MINISTERS' MEETING omitted April 19 because of the holiday.

WORCESTER SOUTH CONFERENCE, E. Douglas, Mass., April 20.

Y. W. C. A. SECOND BIENNIAL CONVENTION, St. Paul, Minn., April 22-26.

WOMAN'S BOARD OF MISSIONS, Semi-annual meeting, Greenfield, Mass., May 18.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, Semi-annual meeting at North Adams, Mass., Wednesday, April 28. Sessions at 10 A. M. and 1.30 P. M.

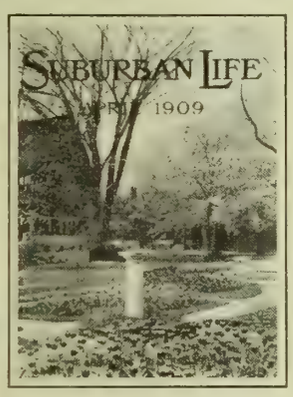
A thousand men for Portland, Ore. That is the slogan heard in Baptist circles just now, and there is confident expectation of rallying that number of ministers and laymen at the second annual meeting of the Northern Convention to be held in that city in June.

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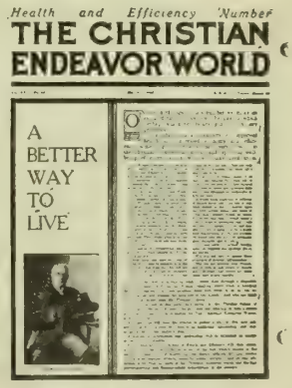
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CONTENTS

Present Day Socialism; What It Is

Prof. John B. Clark

Columbia University

A Leader in the English Church—

An Appreciation of Canon Henson

Prof. George Hodges

Observations on the Pacific Coast

Rev. C. H. Patton, D. D.

Japan's Friendliness to America

Rev. J. H. DeForest, D. D.

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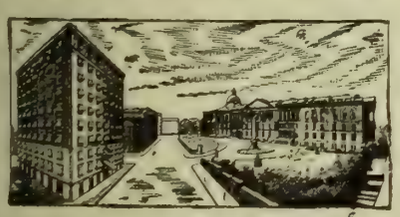
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Contents 24 April, 1909

EDITORIAL 539-544
- Event and Comment
- Editorial in Brief
- Revolution and Counter Revolution in Turkey
- The Coming Christian Unity
- What Made Paul a Disciple

CONTRIBUTIONS
- Present Day Socialism. I. Prof. J. B. Clark 546
- Observations on the Pacific Coast. C. H. Patton, D. D. 547
- A Leader in the English Church. George Hodges 548
- Japan's Friendliness to America. J. H. De Forest, D. D. 548
- From Day to Day. Allen Chesterfield 545

THE HOME
- Business Opportunities for Young Women. I. Grace A. Turkington 550
- Tangles 564

FOR THE CHILDREN
- Heroes Known and Unknown. Lucy Jameson Scott 551
- The Children's Pulpit 551
- In a Garden—a selected poem 552

IN THE CONGREGATIONAL CIRCLE 544
CLOSET AND ALTAR 552
THE FIRELIGHT CLUB 553
AMONG THE NEW BOOKS 554
THE SUNDAY SCHOOL—Lesson for May 2 555
FOR ENDEAVORERS Topic for May 2 555
CHURCH AND MINISTERIAL RECORD 565

CHURCH NEWS
- Honors for Bishop Thoburn 549
- Dr. Gordon's Commemoration 549
- Facts and Features 556
- Boston 557
- New York 558
- Chicago 559
- Influencing Civic Reforms 561
- Dr. Gladden's Associate 563

MISCELLANEOUS
- Daniel Miner Rogers 545
- Christian News 552
- Woman's Board Meeting 560
- H. M. Fund 560
- A Milestone in India 561
- Sayings and Doings 563
- Meetings and Events to Come 565
- Marriages 565

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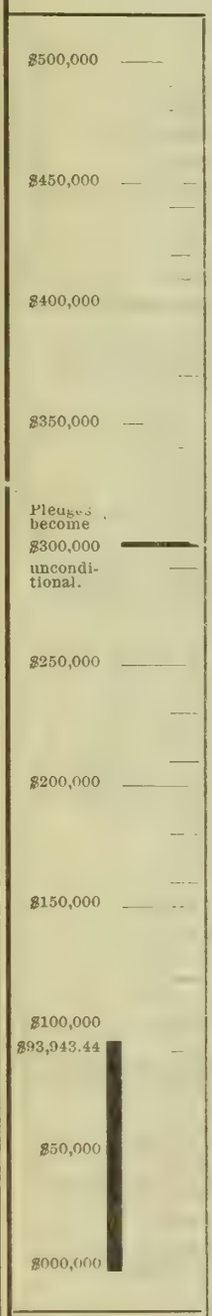
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The hope of this JOINT MISSIONARY CAMPAIGN from the first has been that

A SUBSCRIPTION OF TEN THOUSAND DOLLARS

would be forthcoming to inspire and lead others to like liberal response. This hope is now fulfilled. The first pledge of $10,000 has been secured, and like a banner displayed gives signal for the rallying of forces. It must be that there are at least nine more Congregationalists the country over who are able and ready to join company with this one $10,000 subscriber and together provide for

TEN TIMES TEN THOUSAND DOLLARS



Scale showing subscription to Saturday, April 17, 1909, with point below which pledges are conditional.

OF FIVE THOUSAND DOLLAR SUBSCRIBERS

there are already two. These beckon to at least eighteen more to join their company and take care of another One Hundred Thousand Dollars.

With these two companies filled up, the day is won, the goal is in sight, the Campaign is crowned with success. The momentum of such an example will be felt at once through the whole body of Congregationalists and will soon carry the total up beyond the $300,000 mark and on to the whole $500,000.

SUCH FORCE OF EXAMPLE

is what the Campaign specially needs just at this time. This first $10,000 subscription is worth far more than its face value. It counts for suggestion, for stimulus, for leadership. A second, a third, a tenth added to it will be cumulative in effect, like cells assembled in a battery. With one battery of ten $10,000 cells and another of twenty $5,000 cells, the Joint Missionary Campaign current will be irresistible. Shall it not be forthcoming forthwith?

THE CUMULATIVE FORCE OF GIVING

is well illustrated in the recent action of the Plymouth Church, Minneapolis. Upon completing its fine new house of worship at a cost of $250,000, this church made that the occasion, not for pausing awhile in its giving, but for proceeding at once to add to it $25,000 of giving to various missionary objects. A noble example this of signalizing advance and achievement in the home life of a church by corresponding increase of enterprise on missionary lines. Let this good example be generally followed throughout the denomination and our Congregational Missionary Problem is solved.

It needs only that Congregational Missionary Giving keep pace with the growth of Congregational Church Membership and with the increase of expenditure by Congregational Churches for their own support, to save the situation for good and all. This is the permanent issue involved in

THE JOINT MISSIONARY CAMPAIGN

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending April 10 . .	**$87,972.41**
Received for week ending April 17	**$ 5,971.03**
Total to April 17	**$93,943.44**

CAMPAIGN COMMITTEE
General Office, 14 Beacon St., Boston.
Chairman, C. H. PATTON, D. D.
Secretary, W. E. STRONG.
For Publicity, J. F. BRODIE, D. D.

FINANCIAL COMMITTEE
General Office, Room 801, 287 Fourth Ave., New York.
Chairman, J. G. CANNON, Esq.
Treasurer, Dr. LUCIEN C. WARNER.
Secretary, W. E. LOUGEE, Esq.



Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

THE CONGREGATIONALIST

and Christian World

Saturday
24 April 1909

Volume XCIV
Number 17

Event and Comment

What is Socialism

We print this week the first of a series of three important articles on one of the urgent and growing questions of the time, the proposal of a large group of citizens that, either by violent action or slow, progressive steps, all production and manufacture shall pass from the hands of individuals into the hands of the state. Americans are not likely to be convinced that either justice or prosperity will be served by such a revolutionary change of social organization. As President Taft said in one of his early political utterances, they do not mean to face the inevitable bad quarter of an hour which would be sure to follow. But the supporters of the plan of change are very much in earnest. They make their faith in collectivism, in fact, a kind of religion and their challenge to discussion must be accepted. Most Americans are willing to see the scope of governmental activity and oversight enlarged as experiment and experience may justify. The Jeffersonian theory that the best government is that which governs least has ceased to hold even a majority of the Jeffersonian Democracy, which is eager, under its present leadership for a paternalism that would have made Jefferson stare in astonishment. Professor Clark's distinction between the goals of the Socialist and the man who for practical aims is willing to walk a little way with the Socialist, is fundamental in its bearing on the political activities and the discussions of the immediate future. If the Socialists could succeed in drawing the line between the Jeffersonian abstinence from governmental interference and the desire to have the rights of democracy safeguarded by the governmental machinery, a vast majority of Americans might be found on their side of that line.

The Pull Together

That ten thousand dollar contribution—the first of that size—to the joint missionary campaign of our Congregational benevolent societies has put new heart into the sponsors of the movement, and sets an example of liberal giving on the part of wealthy men which we wish had been set two months ago. However, there is yet time before the first of July not only for men of large means but of moderate resources as well to take part in a movement which, however open to criticism from some points of view, has the merit of aiming at an objective which must be reached before our churches can go forward with their missionary work in all parts of the world unhampered by embarrassing debts. Wherever this campaign has been conducted locally in conformity with the plan on which it was mapped out, it has left a good impression and has been productive financially. It has educated the people concerning the Apportionment Plan as no amount of literature could have done. It has welded the secretaries of our societies together and produced in the churches a sense of unity that has often been lacking in the past, when each society pressed its claims, sometimes apparently oblivious of the other five or six. The thermometer rises slowly, we confess, but it is nearing the $100,000 mark, and in these later weeks of the campaign let the coats come off and one long, hard pull be made together to achieve the goal.

The Second National Peace Congress

The whole world movement for arbitration of national difficulties and the ending of war depends for its progress and success upon the public opinion of the nations. If every nation on earth were as averse to conflict as the people of the United States, it would not be difficult to reduce armaments and bring all disagreements to the decision of international courts. But the public sentiment which supports the peace movement must be strengthened and guided if it is to be made effective even in so peaceably inclined a nation as our own. For this purpose a National Peace Congress was held in New York just before the assembling of the Second Hague Conference; and with the same end in view a second Congress will meet in Chicago, May 3-5. It is significant of our own national point of view that the president of this National Peace Congress will be our Secretary of War. Mr. Dickinson, we all shall remember, is the successor of Secretary of War Taft, who came to be known the world over as "Secretary of Peace." Part of the session of the Congress will be devoted to the discussion of what subjects should be considered by the Third Hague Conference of Nations, which will meet in 1915. If that date seems remote, it must be remembered that the official lists of subjects are announced by the governments participating two years in advance of that date, or only three years hence. The list of speakers announced for the Chicago Congress is an attractive one, including well-known jurists, social leaders and public officials, and the international character of the topics discussed will be marked by an afternoon of international greetings from many of the representatives of foreign states in Washington.

Church Union Litigation

More complete reports are at hand giving the decision of the Supreme Court of Tennessee in the Fayetteville case, referred to in our last week's issue, declaring that the church property of the Cumberland Presbyterians remains in the possession of the anti-unionists who refused to accept the act of their denomination to unite with the Presbyterian Church. The decision is made to rest on technicalities: first, that the question submitted to the presbyteries did not definitely make the proposal that the Cumberland Presbyterian Church was to change its name; and, second, that the change of creed is from a "clear, definite and precise statement" to the Presbyterian system, which is "so slack that any one may impeach any of its doctrines without incurring the charge of heresy." The restrained sense of humor in the Supreme Court of Tennessee must be struggling for an outlet. The decision admits that the Supreme Court of the United States has established the rule that civil courts have no right to review the judgments of ecclesiastical courts on questions of doctrine, but declares that that rule is "opposed to the weight of authority and reason." Four of the five judges of the Tennessee Court concur in this decision. Their president, Chief Justice Beard, dissents; and here again the sense of humor in the august court seems struggling to reach the surface. He says that the decision of the Federal Supreme Court which his col-

leagues lightly set aside, was given by "a bench of great lawyers," and has been confirmed by the supreme courts of Georgia, Kentucky, Illinois, Missouri and Texas. Judge Beard does not expressly contrast his associates with the "bench of great lawyers," but he says significantly, "I feel entirely secure in standing with these courts." The present situation is that in the states where the union of the Presbyterian and Cumberland Presbyterian churches has been acted on by the civil courts it has been declared valid, except in Tennessee, whose Supreme Court has decided that no legal union exists, and that the minority of the Cumberland Church, which opposed union, holds the church property.

Obstacles to Church Union

This decision of the Tennessee court will give a new trend to consideration of unity between denominations. It has been assumed that the legal act which in 1904 threw the churches of Scotland into tumult could not be repeated in this country; and until now, the assumption has been justified by the attitude of our highest civil courts for more than a generation. This latest decision, however, introduces confusion into the Presbyterian Church. It will be a good while before it can be definitely determined who holds the title to considerable of the property of the churches in different states. Its home missionary enterprises are liable to be embarrassed and perplexities as to membership will remain for some time. Those of us who regret the failure of the movement for union between Congregationalists, Methodist Protestants and United Brethren will have to admit that warnings against legal complications made by some who opposed union were not unwarranted. The only safe path to organic union of ecclesiastical bodies will be seen to be one voluntarily chosen by every one entering into the union. Minorities opposing union will be encouraged by the prospect of large pecuniary reward for persistence. Organic union between any two or more denominations must be preceded by spiritual union and cordial agreement in plans of work. Creeds, whether elaborate or simple, are in the way of consummating union. Where there is one spirit, there may remain diversities of workings and varieties of administration: yet essential oneness will lead to union in attitude and action. It will come to pass probably without much talk about the sinfulness of schism or the advantage of being in one body. It will be a natural result of the co-operation to one end of those who are one in spirit obeying Jesus Christ as Saviour and Lord.

The Minister and the Physician

The discussion of the Emmanuel movement has passed its acute stage. Much that was claimed for it as adding to the priestly powers and opportunities of ministers has been quietly dropped out of view. But emerging from this movement and others like it appears a broadening field of service both for the minister and the physician. The nervous invalid is the patient who Dr. Worcester and his associates think is most likely to be restored to health by the various forms of suggestion used in psychotherapeutics. "Functional nervous disorders are more common than any other class of disorders to which the human being is exposed." "The development of nervous diseases is the most difficult of any with which the physician has to deal." These two sentences are quoted from a well-balanced article in the *Harvard Theological Review* for April by Dr. J. J. Putnam of Boston. Dr. Putnam was quoted in favor of the Emmanuel movement in its earlier stage, afterwards declined to support it, but recognizes in it valuable possibilities. Striking cures have been wrought by it, he admits, and by persons without great medical knowledge. But the profession of the clergyman and that of the physician are distinct and should be kept so. Each may be made stronger by the co-operation of the other. Ministers, parents, teachers and social workers may contribute something valuable to the expert knowledge of the physician, while it is safest for the community that the application of this knowledge in specific cases should be confined to the expert. Ministers will be more successful the more thoroughly they understand the physical history and structure of those whose spiritual development they seek. Physicians are often so absorbed in the study of physical life and the marvels of natural science that they regard these as covering the whole field of knowledge. There is scope for great enlargement of knowledge in each profession without encroaching on the domain of the other, each helping the other. The minister's main work consists in the creation and development of the motives and character, both in the sick and the well. The main work of the physician is in making his patients well and keeping them well. The knowledge which the minister has of these patients who are in his care will be of great value to the physician, whether he receive it through the minister or acquire it by study. The minister cannot legally or morally, nor in most cases actually be a healer of physical diseases.

The Restless Sheep and the Fence

There are restless minds in all the churches and the type of eager mind that thinks the grass is sweeter just out of reach across the fence is common in every pastor's experience. This is so much the fact that it affords the ground of hope for all enthusiastic propagandists. But we can discover no evidence that the changes run prevailingly in any one direction. Now and again, in fact, a disappointed wanderer comes back to the old place, disillusioned and able to appreciate the values which he formerly disdained. Such seems to have been the experience of Dr. F. E. J. Lloyd, who left the Episcopal for the Roman Catholic communion some two years ago with considerable blowing of trumpets and who has now come back as a lay member of his former church. The Roman Catholic newspapers are diligent in making the most of cases where men of social prominence or wealth come over—most frequently as the result of the importunity of a Roman Catholic wife and often on a deathbed. The Episcopal Church has recently lost, rather publicly than heavily, to the Roman, and *The Living Church* takes a not unnatural pleasure in enumerating the items in a single issue and the editor's correspondence of the week of travel in its direction, amounting to seven Roman priests received or on their way to the American Episcopal Church and thirty laymen in a single parish received from Rome in the last three years. *The Living Church* draws the right lesson when it says of the restless church member that, "His mistake is in seeking the peace of the Church at rest while yet he is placed in the front ranks of the Church Militant." There are perplexities and difficulties in all situations and those which are nearest gall us most. But until we are sure that God is leading us out to a larger opportunity we had better stay where his familiar work is our portion and postpone our dream of absolute congeniality and perfect rest.

Roman Catholics and the Daily Papers

The excitement in certain English circles over the progress of Romanism is hardly as intense and general as one or two speakers at the Swansea meeting of the Free Church Council would evidently be glad to have it become. But the raising of the issue there as well as the occasional public reference elsewhere to the numerical advance of Roman Catholicism shows that a considerable number of persons are fearful of the outcome. The most thoughtful and influential leaders, however, seem disposed to allay antipathies and to minimize certain grounds for apprehension that have been emphasized. As usual when the Catholic issue is raised, the charge is made that the editorial opinion of the daily newspapers is influenced unduly by the Roman Church. It is even declared that there is deliberate effort to have some representative of that church in important editorial positions. This is not infrequently asserted on our side the water; but we believe that some Protestants, too, are unduly fearful and picture a situation that does not exist to any marked extent. Of course Roman Catholics

own and influence newspapers, just as Protestants do. Naturally, too, any daily paper published in a city, a large proportion of whose population are Catholics, will be careful not to offend them. But we do not think that the daily papers of the United States, as a rule, whatever their defects, are vehicles through which official Catholic opinion is foisted upon the public. Even if the Vatican wanted to have a secret emissary in every influential daily newspaper office in the country, it would have to reckon with actual conditions, with publishers who want to control their own concerns and with editors who want to give the news and tell the truth rather than serve the interest of an ecclesiastical organism.

The Children's Charter

With the first of the month the British Children's Act, which has been called the Children's Charter, came into force, superseding a mass of older legislation and regulating the public care and oversight of the life of the child in many interesting ways. For one thing, it puts an end to the English habit of drinking at public bars by mothers having their children with them. No child under fourteen may now be permitted at the bars. Tobacconists may not sell tobacco in any form to any one apparently under the age of sixteen, and policemen must confiscate cigarettes, cigarette paper and tobacco found on any one under the same age. Places where children are boarded out are placed under strict inspection and supervision and life insurance of such children by their foster parents is strictly forbidden. The act provides for separate juvenile courts and separate places of detention. Pawnshops may not do business with children under fourteen. The effect of the act is to put the children of the poor and all children's charitable institutions under inspection by agents of the government. It is another proof of the growth of social conscience in England. There may be defeats and setbacks, but the old indifference to the fate of the children which Dickens pictured and denounced can never more reign unchallenged in English life.

The Farm

The attention of the people is being directed more than ever before to the development and conservation of the natural resources of the whole country. Our federal and state governments are trying to enlist the co-operation of all American citizens to preserve the forests, irrigate the deserts, open water ways for traffic, keep coal mines from being prematurely exhausted, discover and utilize the treasures of the earth. Mr. James J. Hill, the railroad builder, who has done as much as any one man to increase the value of the material resources of the nation, says our biggest assets are to be found in the soil. The tariff will be settled in a few months, the trusts will break down of their own weight, even the dangers of war must fade away before the common interests of nations jealous to protect their lives and their property, the creations of their skill, from destruction. Greater than all these problems is that of getting the most out of the soil at the least cost. The average annual yield of wheat per acre has been decreasing in this country for several years, as the virgin soil of new territory has been opened and cultivated. Where at first sixty bushels were harvested, now only thirty bushels are raised. The yield of twenty bushels has fallen to ten, and the average crop is less than fifteen bushels per acre. But in any fair wheat land this amount can be and is doubled by the best methods of culture. The same things are true of corn, oats, potatoes and the other agricultural products. The cost of living is constantly increasing. The remedy for high cost living, as Mr. Hill says, is to grow more things to live on.

The Country School

Big crops can be raised only by men who know how to make the soil yield its best. More valuable, therefore, than all that lies in the earth, are the minds that can master and bring forth its treasures. These minds must be developed where the soil is. The country school, then, is of more importance than the farm, or rather, is the more important of the factors which work together to produce the nation's wealth. Looked at only on its material side, the country school has been wastefully neglected. Better equipment, more definite plans and aims, abler and better prepared teachers, are investments demanded in the interest of economy in raising more things to live on. More than one room for the school, with better apparatus, a common interest of the community to train the children to grow things, men and women who make teaching their life work, are ready to live in the country as their permanent home and see scope enough for their ambition in working out the economic, social and educational problems of the community—these things must be secured in order to conserve and develop our national resources. To get the most out of farms, the best sort of people must live on them and cultivate them. The place to learn how to be a farmer is on the farm. There the children may be trained to love to see things grow, and to realize that a successful life can be lived in making a first rate farm and in helping to make a first rate community of farmers. The country school needs to be developed as an institution for making men and women more than all the factories for making tools for these men and women to use in cultivating farms.

The Country Church

Farms depend for their productiveness on the skill of producers, and they must love their work in order to succeed in it. Few persons get much to live on unless they highly value living. The worth of the farm is measured by the worth of the community where it is. To get the most out of a farm the farmer needs to join with his neighbors in laying the foundations of a strong commonwealth. He needs to be a partner of American citizens, who think and plan and work to build up a nation whose conscious aim is to benefit the whole human race. That means the building up of the Kingdom of God. The chief center of the country community must be some institution that cultivates and stimulates and directs these aims to their most useful results. The Christian Church is that institution in many communities, and ought to be in all communities. Its teachings give value to the farm as the means of living, and to the school as an instrument of learning how to farm and to live. The church goes beyond the school in holding before the whole community the highest ideals of living and in showing how these ideals can be realized. To aspire to the place of religious leader in such a community is an ambition worthy of any man. The minister who fills that place is greatest of all because he is servant of all. How wasteful, then, it is to separate the country community into little sects and keep their attention on the things that divide them, instead of uniting them on the supreme objects of life to which they all assent and which they could be inspired to know and cherish! This country's greatest material resources are its farms. To gain and use these resources their owners must have good schools whose object is to make farmers who are men and citizens. To make them realize that it is worth their while to get the most out of their farms and to maintain schools in their highest efficiency, the church must inspire the community to serve God in love to all their fellowmen. The people of any community can make a church which will do this highest service. This is the most vital of all social problems. What are you doing about it? How far are you interested in helping other communities besides your own to do it?

Health Work in San Francisco

While the fight was in progress the people of San Francisco were loath to see any public reference to the presence of the bubonic plague among them. But now that they have conquered it they are proud of an achievement which re-

flects credit upon the United States Public Health and Marine Hospital service and also testifies to their own power of self-control. The cleansing of the city and cessation of the peril was celebrated in a civic banquet to the Federal doctor in charge and his assistants. There were not many cases of the plague, but enough to alarm the city and state authorities and to induce them in 1907 to call in the aid of the Federal Government. The supervision of the work was assigned to Past Assistant Surgeon Rupert Blue. Irregularities of housing and accumulations of garbage and rubbish following the earthquake and fire made special difficulties. The problem was to exterminate the rats, the plague-bearers and, though the last case of plague in human beings occurred two months ago, the war against the rats goes on. There were in all 159 cases of the disease and seventy-seven deaths. About a million rats were killed and some 100,000 of them examined for the parasites which transmit the plague. The result gives confidence that careful and thorough work by competent health officers, with the co-operation of the people of a city, give security even under difficult conditions. But the lesson for the whole American people is the old lesson of clean living and the extermination of vermin. The rat especially is an expensive and dangerous neighbor. Rat-proof buildings and a war of extermination everywhere are the conditions of wholesome and prosperous living. San Francisco has also learned a lesson of the value of expert public service as well as of freedom from panic by her remarkable experience.

A Tariff for the Philippines

The commercial life of our island dependencies is separate from and yet dependent upon our own continental tariff policy. For this reason President Taft has called the attention of Congress to the need of a tariff bill for the Philippines, to be passed at the same time and adapted to our own tariff legislation. He has transmitted to Congress a suggestion for such a bill, carefully studied by the chief of the Bureau of Insular Affairs, with a view to safeguarding the finances and trade of the islands. The present regulations, that officer says, are cumbersome and difficult and there is danger that the free trade proposed by the Payne bill, now before Congress, between the islands and the States will rob the islands of needed revenue. The bill transmitted by the President was prepared by a board of tariff experts, of which the Insular Collector of Customs was President, which gave public and deliberate hearings to representatives of all business interests in the islands. We have our own interest in these provisions, not merely because we expect the islands to pay their way, but because it might be possible under the law of free trade in certain products, if unmodified by such a special island measure, to bring sugar and tobacco to the islands and send them thence untaxed or lightly taxed to our home ports. The President's brief message comes from a master of the questions which concern the Philippines and should have the careful attention of Congress.

Canon Henson and Dr. Jowett

Both these distinguished English preachers, one an Anglican and the other a Congregationalist, will visit the United States for the first time this year. On another page of this issue is a characterization of Canon Henson by Dean Hodges of the Divinity School at Cambridge. We shall print later an article on Dr. Jowett. Their coming gives added interest to a recent incident in which they were concerned which was mentioned in last week's *Congregationalist*. The occasion was the first anniversary of Digbeth Institute, established as a mission in Birmingham by Dr. Jowett. Canon Henson accepted an invitation from Dr. Jowett to preach the sermon, but was forbidden to do so by Dr. Gore, the Anglican Bishop of Birmingham, at the request of the vicar of the parish within whose bounds the Institute stands. Canon Henson wrote to Dr. Gore: "It is no right of the incumbent, or of his bishop, to exercise authority within the walls of a Nonconformist church, nor can I recognize any impropriety in my accepting Mr. Jowett's invitation. If I were to waive my conviction in deference to your request, I should be giving support to a conception of the incumbent's position which I hold to be mistaken, and I should most seriously compromise the rights of every English clergyman. Worse than this, I should confirm in the popular mind a version of our relations with Nonconformists which I believe to be as baseless in point of law as it is revolting in point of reason and of religion." Dr. Jowett in a published statement said: "The present action of the Bishop of Birmingham fills me with dismay. Ten days ago it would have seemed to me impossible; even now it appears incredible. How such action can serve the larger purpose of the Kingdom of God is to me inconceivable. It can only result in deeper alienations and divisions, in still further weakening our common campaign against wrong, and in giving a further theme to the man who sits in 'the seat of the scornful.' . . . Our position in this matter is sound, reasonable, manly, human and, as I think, Christian and impregnable, and we may therefore leave the issue to the calm judgment of the people of this town and country." After Canon Henson returns from America he is to stand trial in a civil court for disobeying a command of a superior officer in the Established Church.

Revolution and Counter-Revolution in Turkey

The wonderful revolution in Turkey which in a day seemed to change an absolute and cruel despotism, embittered by religious hate, into a constitutional government under which all creeds were equal, held within it three centers of peril. In the first place, it was really a military dictatorship striving to bring constitutionalism to birth and its power needed to be balanced by a wisdom and self-restraint of the highest and rarest kind. The sudden overturn which displaced the Grand Vizier, Kiamil Pasha, not long ago, at the dictation of a secret committee wholly outside of Parliament, showed the reality of a dictatorship working alongside and not within the representative system. Then there was Sultan Abdul Hamid, the subtlest master of intrigue in our generation, who retained his place as the nominal head of state and church, watched, but not watched closely enough to put a final end to his crafty plots. And finally there was the rank and file of the army, wholly Moslem, jealous of its faith and proud of its special privileges.

The counter revolution which broke out in the barracks in and about Constantinople last week showed how real and menacing all three dangers were. It was a revolt of the common soldiers, first against their officers, who are school educated men, most of them in hearty sympathy with reform. The soldiers rose in the barracks, deposed the officers who sought to control them, killed such of the ministers as they could find, restored the Sultan to full authority and called for the restoration of the Moslem law in all its ancient rigor as the basis of legislation and judicial acts. From the capital a wave of fanatical fury spread eastward to the cities where the Armenian element is strong and, rightly or wrongly, under continual suspicion of conspiracy against the government. In Adana, between Paul's city of Tarsus and the Cilician gates where Alexander destroyed the army of Darius, street conflicts grew into a massacre of Christians, with the accompaniment of fires which destroyed most of the city. Here it was that Rev. D. M. Rogers of the American Board was shot—it is said while he was risking life to save an old Turkish woman from a burning house.

The mutiny drew troops from the surrounding fortifications into Constantinople, where there were ministers of the government to be killed and surging, shouting crowds of men in uniform shooting off their rifles in the streets. That left the gates open to the leaders of the Macedonian army which remained faithful to its officers and to the cause of the constitution. The key to the fortifications was

occupied, a disciplined army drew in toward Constantinople and the counter-revolution seems to be ending. No wise man cares to prophesy about the situation in such a world of change as the Turkish empire of today. But the Young Turks seem both to have the situation well in hand and to be determined to limit the bloodshedding so far as possible.

The Coming Christian Unity

Whenever a public service is held in which several Christian denominations take part, the coming union of all into one body is sure to be spoken of. It is sure also to call forth a fervent response. The strong and widespread desire for union may be taken as a prophecy of its coming. Recently at the celebration of the centenary of the Brick Presbyterian Church, New York, this was the main theme. Dr. McIlvaine, formerly pastor of that church, later for several years pastor of Union Congregational Church, Providence, now rector of Calvary Episcopal Church in Pittsburg, honored in all these denominations, evoked devout enthusiasm when he declared that the union of the church is coming.

How is it coming and what will it be? It is nearly always anticipated as one organization based on one declaration of belief. The main efforts to bring in Christian unity are in the direction of adjusting differences of ecclesiastical government and of formulating a single creed that all Christians may be willing to sign. We do not see any real progress toward union along either of these paths. In our country the attempt of Congregationalists, United Brethren and Methodist Protestants demonstrated the fact of the essential unity of those concerned in it and quickened the sense of Christian brotherhood. It was a glad and inspiring experience of bethrothal till we came to the final act of accepting the written basis of agreement and the management of the household. Then the engagement was broken. A similar process is going on among churches in Canada and another in Australia. We are confident that they will ultimately come to have a like result.

The unity that is everywhere talked about is unity of government, bringing all the churches under the control of one body. That is the ideal of the Roman Church. That is the unity that is not coming. The trend of society is away from it. The assertion of the divine right of kings, of the peculiar divine knowledge and power of priests commands unity through subjection, provokes revolution. The social religious movement of today is toward the primitive Hebrew ideal of a kingdom of priests whose leaders say, with Moses, would that all the people were prophets. The time is wasted that is spent in planning a yoke under which all the churches can be persuaded to put their necks.

The basis for unity is sought in a common creed, and this is looked for diligently among things new and things old. It will not be found in either collection. The newer creeds may be excellent, but they have not stood the test of time. Some are wholly evolved out of current religious thinking, and the more one is absorbed in the present phases of Christian experience the better he is pleased with them. Some, like the one proposed by our Canadian brethren, are curious attempts to recite past experience in the present tense. Our Australian brethren would ignore the Christian experience of fifteen centuries and go back for their creed to the Council of Nicea. None of these efforts to find a common statement of belief can succeed. Unity of belief comes only when one person does all the thinking and all others are subject to him. The tendency of our time is toward independence of thought in religious matters.

The only Christian unity that is coming, so far as we can see, is that which depends on a common attitude toward Jesus Christ of believers in him. That was the unity of primitive Christians. Every writer of the New Testament has the same attitude toward Christ, but each has his own Christology. Paul's conception of Christ is not that of Peter or John. His idea of the resurrection of Christ is not that of Matthew or Luke. But they are all one in their loyalty to Jesus Christ as their Saviour and Lord. The churches which different apostles founded differed widely in doctrine, and had, we think, different ideas of the person and work of Christ. A comparison of Paul's letters to the Corinthians with the accounts in the Acts of the church in Jerusalem seems convincing evidence of such differences. But Gentile churches sent contributions of money to their Jewish brethren and these in turn gave counsels to the churches in Asia. They were one in their attitude to Christ and their purpose to establish his Kingdom among the nations.

Dr. James Denney's "Jesus and the Gospel," recently reviewed in these columns, is one of the ablest theological productions of this generation. It presents the highest conception of Christ ever held by his disciples. It is sanely conservative in its interpretation of the New Testament. The reader comes with surprise to Dr. Denney's concluding suggestion that the symbol of the unity of the Christian Church should be expressed in this single phrase, "I believe in God through Jesus Christ his only Son, our Lord and Saviour." Yet the careful reading of this profound study of the New Testament leads naturally to this conclusion. Church government and creeds vary in different times and countries and according to inherited ideas and degrees of education. Loyal devotion to Jesus Christ is everywhere the same among his disciples.

It may be, therefore, that Christian unity is nearer than we have supposed; and some new and adequate expression of it that will impress the world may be at hand.

What Made Paul a Disciple

Paul was converted, as we all of us have been who are disciples, from self-will to a personal loyalty of allegiance to Jesus Christ. With the exception which he himself makes and laments, of persecution, he was never a wicked man. There was no such history of moral fall behind him as made the contrast between John Newton the slave trader and John Newton the hymn writer; or between Jerry McAuley the hopeless drunkard and Jerry McAuley the friend of all the outcasts on the East Side in New York. He did not need conversion because his essential purpose was evil, but because he was going about it in a wrong and wicked way. He illustrates perfectly the need of a real conversion for high-minded, even large-minded men, from self-will to a better, higher, larger leadership than they can either give or find apart from Christ. Paul's working creed was personal. He indulged in no generalities. It all centered about Christ. He had found his leader and learned from him for the first time how to lead others effectively toward the highest of all goals. In Christ all his former aims were fulfilled. The tree of the Jewish life that seemed so sterile had come to blossom and he rejoiced in expectation of the perfect fruit.

The Paul we know is always alive and alert for some great purpose. Aside from his ministry we hardly catch a glimpse of him. Professor Ramsay has pointed out that we do not even know his name—that Roman name by which he was addressed in the great world. He really lived in his large plans for God's Kingdom, first as a Jewish zealot, then as a Christian apostle. And in the first as well as last the great question he found everywhere confronting him was Christ's own question, "What think ye of Christ?" He could not escape that claim of personal authority. At first it was something to be scorned. Then it became the chief hindrance to the unity of Israel. Then, on the way to Damascus, it was shown him as the opportunity of fulfilling a wider hope than he had ever dreamed.

As a Jew, Christ came to mean to Paul a larger fulfillment of the prophetic visions. The world widened and the heavens opened before him. The old had been worth persecuting for; the new was worth enduring persecution for. In personal experience he had found a leader and a friend. He had reverenced the God with whom Moses talked in the

mount: but now he had seen Christ face to face and learned to live that he might carry out his plans for men. When a natural and powerful leader like Paul accepts another as his own leader with absolute self-devotion, we may well look up to him. So we understand that a mountain summit is lofty when we see it over some intermediate high-towering peak.

Paul saw in this personal loyalty and self-devotion a chance to build the Kingdom of God among men. He had the dreams of an idealist with the statesman's vision of method. He thought in the large terms of world contest, while yet he neglected no detail of present duty. He saw the opportunity of faith in Christ and made it his own. The vision of Christ and of his purpose for the world made him the most whole hearted of disciples and the foremost man, after his divine Master, for influence in the history of man.

Prayer meeting topic for April 25—May 1. What Made Paul a Disciple? 1 Cor. 15: 1-11; Acts 9: 1-20. Paul's working creed. Transition by fulfillment from the Old Covenant to the New. What did Christ mean to Paul, as a Jew? In personal experience? In his hope for the world? In his relations to other men?

In Brief

Is it true, as the *Springfield Republican* asserts, that the reason why the three new scout cruisers are to take the Liberia commission to Africa, one on each ship, is because one of the three is a black man and they cannot eat together? If it is true, the navy is paying a big price for race prejudice. And what will the two white men do when they are guests of the black republic of Africa?

These queries are propelled from the brain of an editor of a religious newspaper: "Horseless carriage, wireless telegraph, smokeless powder, noiseless rifle. What next? Lawless gospel? Creedless Church?" Let us hope so. Paul pleaded eloquently for a lawless gospel. Professor Denney argues forcefully for a creedless church, and both may be as great an advance as wireless telegraph is over messages by mail coach.

The "Masachusetts College" which the state legislature is asked to incorporate can afford to await the closer scrutiny of those who have had experience in establishing colleges. The idea is attractive of delivering at their own doors an education to every man and woman who orders one. The tuition fee of five dollars per course is cheap enough, and so will be the degree which is offered as a premium. In fact, the scheme as thus far outlined looks like a kind of "curb" stock in education.

When we grow discouraged over the immorality of our own time we may take a sort of uncomfortable comfort in remembering how unclean was the imagination of the ancient world. A mass of carvings and sculptures brought to London from a toilsome and dangerous journey to the borders of China, where they were collected from ancient shrines and cities, was so overwhelmingly obscene that it was seized by the authorities on its way to the museum which, in its zeal for the study of anthropology, had sent out the explorer.

President Eliot of Harvard says it is a disadvantage to a college to have a minister at its head. Presidents Hyde of Bowdoin, Tucker of Dartmouth, Harris of Amherst, Faunce of Brown and Seelye of Smith seem to stand as pretty good arguments on the other side, not to go farther than New England colleges. The trustees of Smith are so well satisfied with the administration of a Congregational minister that they have chosen Rev. Marion LeRoy Burton, Ph. D., to be Dr. Seelye's successor. Looking at the man rather than his profession, even with the changed educational demands of modern colleges, there is still good material for presidents among ministers.

The British religious papers stand by the government's policy of increasing the naval armament in order to maintain Britain's supremacy at sea, but they also deplore the apparent necessity for it, and they indorse Sir Edward Grey's statement that the hope and aspirations of the best men in the leading countries are devoted to the effort of finding some means to check this ruinous expenditure. Well, then, let Sir Edward Grey and an American like Secretary Knox or Secretary Root, and a German of equal intellectual ability and highmindedness get together and see if these three Christian nations cannot find some way consistent with the safeguarding of national honor to stop the now apparently unlimited building of Dreadnaught after Dreadnaught.

Zion's Herald asked the bishops of Methodism for the declaration, in a single sentence, of the genius, spirit and supreme purpose of the Methodist Episcopal Church. Some of the sentences are long, the most quotable being that of Bishop Vincent, "I have always regarded the Methodist movement as a revival of primitive Christianity, with a peculiar adaptation to present civilization and with a special emphasis on the subjective spiritual life." Bishop Thoburn thinks of the denomination "as a chief agency in harmonizing and uniting the diverse multitudes flocking out of Europe to America, and in leading the van of the mighty host thus united in a supreme effort for the creation of the world." The emphasis upon an active and untiring evangelism is primary in most of these utterances.

The offense of the big hat stirs the *Western Christian Advocate* to unwonted vehemence of utterance. "It is not at all conducive to a pious and peaceful frame of mind, such as one ought to have when trying to worship God, to sit behind rows of hats that spread themselves like green bay trees or big circus tents. . . . If the women must don these Korean flap-doodles, let them remove them as soon as they are seated in church; and if they excuse themselves by saying that there is no place to put the objects, let the trustees build a big addition to the church—a shack for a hat-room—with enormous pegs and stacks to accommodate these latest absurdities and atrocities of the milliner's art that are so effectively aiding and abetting the work of the devil." Having said this—and much more—the editor tells us that he feels better. In several churches the attempt has recently been made to persuade the women to take off their headgear—St. Paul to the contrary, notwithstanding—with unexpected success in some instances. But we are by no means, yet, of the opinion ventured by a bachelor neighbor who propounds the rule that the brains under the hat may be estimated as in inverse proportion to the spread of the roof which covers them.

It has frequently been claimed for the Roman Catholic Church that it held in its hands the solution of the question of race equality for the Negro because all are alike before its altars. It seems, however, that especially in the South not all are alike behind its altars. The New York *Freeman's Journal*, a Roman Catholic paper, prints a letter from C. Marcellus Dorsey of the *Colored Catholic* of Baltimore, who complains that Negro students intending to enter the priesthood are refused admittance by Roman Catholic seminaries. Mr. Dorsey instances the case of a Negro rector who left an Episcopal church in Charleston, S. C., and was refused admittance to St. Joseph's Seminary on the ground that "Catholic bishops will not accept Negroes as priests, in their dioceses, particularly in the South," and adds that "this is but one of many such cases." "What must we do with the educated Negro convert?" he asks. "Colored priests are wanted by the colored people; they are needed and necessary to make converts; yet even when our Catholic boys develop vocations to the sacred ministry they find the door of hope closed against them." We do not underestimate the difficulty of the situation from the point of view of the Roman Church when we say that here is another instance of that practical inconsistency which invalidates the proud Roman boast of *semper idem*.

In the Congregational Circle

The Church of the Pilgrims in Brooklyn deserves the sympathy of all its sister churches. Founded in 1844 in the then rapidly growing section of the city, it called to its first pastorate Rev. Richard Salter Storrs, before he had completed his first year with Harvard Church, Brookline, a new and growing suburb of Boston. With his brilliant leadership it steadily advanced in influence throughout the denomination and in the religious and civil life of Brooklyn. It was in the center of the homes of wealthy families, many of whose heads were prominent business men of New York. Dr. Storrs's memorable ministry of over half a century became a mighty factor in the history of Brooklyn, and to the end of his life it remained a family church. No more faithful or able Christian men and women ever stood with a pastor than those who worked with him. Long before he died, however, that section of the city had begun to pass through the change which comes to all great cities under the resistless pressure of a rapidly growing population.

When the mantle of Dr. Storrs was laid on Dr. Dewey, it was evident that new methods must be adopted in order to continue the usefulness of the church, and the survivors of the earlier *régime* were ready to give their money and strength to meet the new conditions. But they were no longer young, and young men making their way into prominence were not making their homes in that neighborhood. The Church of the Pilgrims had become a down-town church, surrounded by others which had advanced beyond it in adapting themselves to a more shifting and miscellaneous population. After such a career as this church had had, almost always it is inevitable that one pastorate, however able, must intervene before it finds itself and puts on new life in its new surroundings. Dr. Dewey took that pastorate and remained loyal to it for seven years. He left it when called to a

most important field in Minneapolis, with the affection of the whole congregation, having maintained his place as a leader beside Brooklyn ministers of all denominations.

When Dr. Burton was persuaded to surrender the professorship in Yale Divinity School, which he had recently entered, to take the ministry of this church last autumn, it began at once to manifest new life and courage. The response to the young pastor's hopeful spirit and sagacious enterprise was genuine and hearty, shown by enlarging congregations, renewed interest in the church throughout that part of the city and most cordial recognition by neighboring churches. That this pastorate comes to an end almost in its beginning cannot be otherwise than a great discouragement to the church. But its members do not need to be reminded that their responsibilities are as great as they were a year ago, and that their opportunities are not lessened by one year's experience. Another minister is somewhere to be found, qualified to take up this work, and purposeful men who believe in the future of this church can find him.

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Dr. Burton has been placed in a very difficult position, in which he deserves no less sympathy than the church. If he had been called to another pastorate, the question for him to decide would have been comparatively simple. The invitation to him to take the presidency of Smith College, the largest institution of its kind in the country, is a different proposition. His training has given him a fitness for that office which few young pastors have. This is a time when Christian ministers are less sought than formerly for headships in great institutions of learning. A call to such a position to a minister who believes he can fill it worthily outweighs almost any call to a pastorate. Acceptance of it means devotion to it as a life work. It is in an important sense a vindication of the educational leadership of the Christian ministry. A minister may be justified in laying down a pastorate for this service when he could not honorably turn aside from it for almost any other work. The responsibility for this decision we know was thrust unsought on Dr. Burton, and the responsibility is so peculiarly his own that others will not claim wisdom to pass judgment on his decision.

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Prof. Williston Walker's survey of the changes in theological thinking during the last twenty-five years, given at the celebration of the quarter centenary of Dr. Gordon's pastorate with the Old South Church, would have made an admirable paper for a candidate at an installation service. It would have called out a good many questions from both ministerial and lay members of an installing council. As a statement of present conditions it might have been challenged, but the fact that it was presented as a historic survey without being controversial would have turned the attention of inquirers to developments which perhaps they had overlooked. Prevalent ideas of God, of Jesus Christ and the Holy Spirit, of man as a moral and spiritual being, of the Bible as the revelation of the relations between man and God conceived of as the Trinity, of human society as affected by this revelation and of personal immortality, are seldom systematically presented to a popular audience as they are by a minister when he is to be installed as pastor. Questions and answers direct attention especially to those phases of thought on which at the time there are differences of opinion. One reason why Congregationalism in New England is more progressive than in some other parts of the country is because installations are more frequent in this section and set the leaders in the churches to thinking on these subjects. It would be, we believe, an advantage to our denomination in the Middle West and beyond if the custom should be revived. It is to be hoped that the presentation of a paper by the candidate will always be a prominent feature, and that freedom in asking questions will be encouraged. No educated and honest minister is afraid to present the views of the great themes of the gospel which he has matured by study and prayer, nor will he shrink from offering them to the fullest scrutiny of the people whom he expects to teach and of his brethren in the churches with whom he is to be in fellowship.

From Day to Day

BY ALLEN CHESTERFIELD

The dinner to Dr. Gordon last week, with its series of brilliant speeches and the atmosphere of good will, will live in my memory along with the great demonstration in Symphony Hall, Boston, seven years ago, when the eightieth birthday of Dr. Edward Everett Hale was celebrated, and with the dinner given to Professor Fisher of Yale a few years ago, when he retired from the Chair of Church History. I have studied the attitude of a good many groups of men while after-dinner speaking is going on, but I have never seen 250 men more eager to catch every word from a speaker's lips than during the fifteen minutes Dr. Gordon was opening his heart to this great company of his friends. At the table next me I happened to see ex-Governor Guild, ex-Governor Long, Samuel B. Capen, Robert Treat Paine and Rev. Charles Fleischer side by side, and all straining their ears toward the platform.

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Probably Dr. Gordon in public never unbosomed himself quite so confidentially. He harked back to those early days in Scotland "when his austere and noble" father told him that he was below the average in ability, and that he would have to work hard to keep up at all. That "prevenient" grace, as the Doctor termed it, had kept him from being inflated by the compliments of the anniversary season. His reference to the fact that since he was eleven years old he had earned his own living, performing some of the time hard manual labor, gave a glimpse into a chapter of his life about which those who knew him only as a successful metropolitan preacher had little conception. He told in a jocular way of the Irish fellow-laborer, whom after the lapse of a number of years he met on the street, and promptly hailed as an old comrade, to be told, "It's a nice aisy job you have now." This made a good background for what Dr. Gordon had to say concerning the effect it had on himself of the hard discipline of former years. But the best of this outspoken, personal deliverance was Dr. Gordon's description of the way in which the anniversary felicitations had influenced him. They had revealed to him anew the intention of his life, what he was in the world for. Not a trace of egotism or of ranking himself higher than his fellows appeared in these familiar remarks. They were the words of a man grateful for the love of his fellows, but eager to spend the years that remain in better service for mankind.

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Of the speeches that evening, Prof. Bliss Perry's would be pronounced by a jury of experts the most finished and successful. I never listened to an after-dinner speech of ten minutes that better met the demands of the occasion. Yet it had none of the conventional elements that go with after-dinner speaking—the anecdote, the quotation, the quip. It was suffused with tender sentiment, and yet it was thoroughly masculine, from the intellectual point of view.

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I tried to listen last week in behalf of the ordinary man, to whom great banquets and newspaper publicity are always in the interests of the other fellow. There were certainly two lessons which the average minister or any professional man might derive from following the course of proceedings in honor of Dr. Gordon's twenty-five years in the Old South: one was that hard, persistent work for a period of years is the thing that counts, and the other that a man may grow intellectually and spiritually after he is fifty years of age.

Daniel Miner Rogers

BY SEC. C. H. PATTON, D. D.



In the death of Rev. Daniel Miner Rogers in connection with the massacre at Adana, the Central Turkey Mission has sustained a very severe blow. Although Mr. Rogers joined the mission only last September, he had already endeared himself to all who had met him, and had given large promise of success. Strong in physique, scholarly in tastes and attainment, independent, even bold in thought, he was possessed of a wonderfully sweet disposition, and all his qualities were fused by an intense missionary zeal. He came of Pilgrim ancestry, both his parents tracing a descent to the band in the Mayflower. His father is Mr. Daniel O. Rogers of New Britain, Ct., deacon of the Second Church, and corporate member of the American Board. His mother was the daughter of Deacon David N. Camp of New Britain.

Mr. Rogers graduated from Princeton in the Class of 1903 and from Hartford Seminary three years later. He volunteered for missionary work at the Toronto Convention of the Student Volunteer Movement, and thereafter gave all his energies to preparing himself for service abroad. After graduation he acted as summer supply at East Dorset, Vt. A quickening influence on the church was immediately felt, and he yielded to their persuasion to remain as pastor for the entire year. Before going to Turkey he married Mary Christie, the daughter of Dr. Christie of Tarsus. Early in his preparation for missionary service Mr. Rogers became intensely interested in the Mohammedans, and he had looked forward eagerly to the time when he could devote himself largely to the winning to Christ of the followers of the false prophet. It is characteristic of his deep purpose that his death occurred while attempting to extinguish a fire in the house of an aged Mohammedan woman at Adana.

In the Central Turkey Mission, in the Board rooms and in circles at East Dorset, Hartford and New Britain, the martyrdom of young Rogers brings a sense of deep personal loss. In the sacrifice of his noble young life our churches have given of their best for the missionary cause. The challenge now goes out to the young men in our seminaries as to who will fill his place.

Present-Day Socialism

I. What It Is

By Professor John B. Clark, Columbia University

[Prof. John Bates Clark, who presents in this series the results of years of thinking and study along political and social lines, is a native of Providence, R. I. He graduated from Amherst College, studied at Brown University and spent some years at Heidelberg and the University of Zurich in courses in economics and history. He has occupied the chair of political economy at Carleton, Smith and Amherst Colleges; has lectured at Johns Hopkins University and has, since 1895, been professor of political economy at Columbia University. For two years he was president of the American Economic Association; is a member of the American Academy of Political and Social Science, is a trustee of Smith College and a member of the editorial board of the *Political Science Quarterly*. He has written several books, among them "The Philosophy of Wealth," "The Control of Trusts and the Problem of Monopoly," as well as various monographs, reviews, etc. He is an active member of Manhattan Congregational Church, New York.—EDITORS.]

Socialism has become a power to be reckoned with. Not long ago it consisted chiefly of embittered feelings and speculative hopes, and the more practical part of it appeared to be the destructive part—the plan to sweep away an existing order of society. Then the constructive part of it improved, the movement began to attract practical men, and their program was no longer "such stuff as dreams are made of." There was "socialism in the air" in the sense that many persons were seriously considering the advisability of radical changes. Now a large number desire and expect a very revolutionary change and nearly all of us believe in reforms which, only yesterday, as it were, would have been branded as socialistic. We all demand of the state much that we would not before have thought of demanding—much regulating and some actual carrying on of great productive operations. There are too few to be counted who stand by the old motto *laissez faire*, and would let railroad companies, trusts, mining companies and others "manage their own business" for the benefit of their own pockets and without safeguards for the public. The state has put its hand on industry and will never take it off. If believing in this is socialism, then, as was said by an English stateman, "We are all Socialists now," excepting only those who thrive by the old order at the cost of their fellow-citizens.

Is this really socialism, and have we all drifted, without knowing it, into the revolutionary ranks? It is safe to say that we have not done so. A great majority of the American people would disclaim the purpose and the name of the Socialist party, while favoring certain things which that party demands. They are willing to walk side by side with its members for a certain distance though with no intention of merging their identity in that party or of going with it to its goal. What is that goal? "Socialism," says Mr. Bradlaugh, "denies private property, and affirms that the people, organized as the state, should own all capital, direct all labor and prescribe the equal division of all produce."

That is clear and explicit, and it affords a test by which, in general, we can distinguish a real Socialist when we see him. That goal or something closely akin to it is before the mind of every one who can truly be described by that name. Now and then a member of the party has a scheme which leaves a loophole for the survival of some private capital and enterprise; but he insists that no business operation that is big enough to dominate its field should be left in private hands. The state must hold enough capital to be completely dominant. If we wish to take productive property wholly or mostly away from owners, vest it in the government and give the income from it to the workers, we may fairly be called Socialists.

While there is no difficulty in classifying men who wish to bring about this sweeping change, there is some uncertainty as to how we should rate men who believe in a limited part of it. How is one to be classed who would like to have the government at once take possession of railroads, mines and forests but leave other things alone? Is he a Socialist in principle, though a cautious one



PROF. J. B. CLARK

in practice? That depends on his ulterior purposes. If he wishes to have the government own and manage the railroads merely as a good beginning of a general system of public ownership, he is a Socialist in the full sense. What is true and important is that he may wish the government to do these particular things and not be a Socialist at all. The people of Prussia, for example, all believe in these things, and yet most of them are as far from being Socialists as the average American. They believe in the institution of private property and would abhor a general confiscation of it. They have not the smallest idea that the state railroad system endangers private property. They see the practical grounds on which the system of public railroads rests, are satisfied with the working of it and would never dream that this fact committed them in any way to a weakening of the institution of property on which, in history, civilization has mainly rested.

It is further true and ought to be equally clear that an American might favor the public ownership of a railroad as a positively anti-socialistic measure. There is a thinkable condition—I do not say it is the real one—in which the public ownership of the means of transportation would retard the advance of the more general change. It would do what a majority of us hope the regulating of railroads will do, namely, help to put a stop to that crushing out of competition by which some great producing corporations have become monopolies. If we can reduce the common carrier to obedience—if we can make him treat all his customers with fairness—we shall go far toward keeping open the field for competition. We shall do much toward giving the honest and independent producer what he needs—a fair field and no favor—and making it possible to believe in the continuance of economic freedom.

For the most part the people of America rely on a regulating of great industries by the state. As unregulated, they tend to become monopolies, and no system of private monopoly will ever be tolerated. Carrying and mining are peculiarly related to other kinds of production and might be the means of building up a whole system of monopolies in other departments. Let the railroads continue their old habit of favoring certain shippers—let them give rebates or the equivalents of them to A and withhold them from B, C and D, and A will soon have his field of production to himself. If this were done often enough, it might suffice to create a network of trusts whose oppressive power could hardly be broken.

We do not here claim that the public ownership of railroads is the best means of preventing this. Most Americans think that regulation, when it has become by experiment wise and efficient, will accomplish the end. The present point is this: *If regulation should not suffice*, ownership would be in order. On no account should we ever let the railroads build up a system of producing monopolies. The man who firmly believes that they will do this if they remain in private hands may advocate taking them into public hands for an *anti-socialistic* purpose. If we can keep the great industrial corporations from becoming monopolies, we may safely leave them in private ownership. Whatever represses monopoly opposes socialism, and whatever builds up a monopoly contributes to the growth of socialism. The whole future of industry depends on the success of the people in dealing with these monster-like corporations that are devouring rivals. Can we draw the teeth of the monsters and make them docile and useful? If we do, the demand that we nationalize the industries they represent will lose most of its force.

Socialism has long had certain other reasons for its existence, but the one that has given it its recent and startling growth is the sudden increase of monopoly. To advocate any public action whatever for the sake of keeping alive competition and industrial freedom is to be an opponent of socialism. We may not permit the radical party to make over industrial society after their fashion, but never in the world shall we permit the more sinister powers of high finance to make it over after their fashion. How we may check the evils on which revolutionary propaganda thrives we shall later see.

Strangely and interestingly does the program of Socialists overlap that of their keenest opponents. Shoulder to shoulder today, in certain lines of effort, are to be found those who would sweep away private property itself and those who are doing their utmost to preserve it. We are all reformers now, and it remains to be seen how many of the Socialists' immediate demands we can generally agree on.

The summer evangelistic campaign in New York is to be undertaken on a larger scale than ever this year, beginning soon and continuing until October.

Pacific Coast Observations

From Seattle to Los Angeles

By Rev. Cornelius H. Patton, D. D.
Home Secretary of the American Board

An Easterner learns many things during a few weeks on the Pacific Coast. One is that Boston is a long way off, such a very long way off as to be pretty much out of people's mind. The man opposite me in the sleeper crossing Montana had been trying to find out who and what I was and finally made a frontal attack: "I calculate you might come from somewhere down East," he remarked. Knowing that "down East" with him probably meant Iowa, or at best Illinois, I replied, "Yes, I come from *way* down East." "Where's that?" he interrogated. And when I intimated that I hailed from Boston his astonishment was as genuine as it was boisterous. "Well, well, well!" he shouted, "is Boston still in the country?" He evidently thought of Boston as a sort of Revolutionary relic. Now if he had been a woolman instead of a lumberman I could easily have disabused his mind. But not being up in wool or leather or literature I let him live on in ignorance.

This disregard of the East by the average man on the Coast does not arise altogether from the fact of its distance. He is absorbed in local concerns. To use his own picturesque language, "he has troubles enough of his own." One of these is pulling out stumps, if he lives in the state of Washington, where trees are ten feet in diameter (to speak with eastern moderation) and the roots spread like great trunks for thirty yards in every direction. The settler certainly does have "troubles," and he may be excused if the eastern trend of his thinking does not penetrate beyond the Mississippi River. I speak of "stumps" as merely typical. In Seattle it is "removing mountains," to make place for streets and stores; in San Francisco it is putting up sky-scrapers and churches and cutting out rottenness in public life; in Los Angeles it is trying to outdo San Francisco.

THE CALL OF THE WEST

Things are in the making all up and down the Coast. You feel the throb of enterprise not altogether local. The motive lies over the seas westward. It is the call of a new world rising out of the heart of the most ancient empires. One has no right to call these people provincial. They perhaps realize as none others do the widening horizon of national life. It is easy for one section of the country to call another section provincial, but is it not time we ceased to do so? The demand is for mutual comprehension. The East is no more bound to be interested in the West than the West is in the East. Extreme sensitiveness in any section or city is a sign of weakness rather than of strength. Real breadth speaks for itself.

While I am writing a group of traveling men in the observation car are engaged in excited debate over the relative merits of their representative cities. The man who sells "duck" is from Chicago, and says it is the one great typical American city, but that all the other cities are in league to belittle its reputation. The liquor man from San Francisco (card passed round the circle two minutes after taking his seat) is "getting back at him fast and furious." The hardware man from St. Louis is ready to spring at the first chance. The rest of us look on and listen (in spite of ourselves) and wish they would "shut up." Why not rejoice that as American citizens we have so *many fine* cities?

One thing New England may be proud of and that is that her sons and daughters are doing such grand work out West and especially on the Coast. They are in the forefront of every good movement in Church and State. It is claimed that in Southern California there are more native New Englanders in proportion to the population than in New England itself. It is easy to believe this.

WHERE THINGS COME FROM

Another piece of learning you pick up very quickly is where things come from, especially things to eat. Each place is famous for something, and every mother's son of them can tell you the exact amount of the shipments in that particular article for a series of years and just how much ahead they are of the rest of the earth. In North Yakima, Wn., it is apples; in Eugene, Ore., cherries; in Ashland, Ore., apples again (yellow pippins); in Lodi, Cal., Tokay grapes; in Santa Rosa, white leghorn hens (you ought to see them, they speckle the landscape); in San José, prunes; in Riverside, oranges, and so it goes. The traveler who would get his arrival in the paper would better master these facts in advance.

This is the region of big enterprises. They stop at nothing. The removal of those hills in Seattle by hydraulic process is tremendous. So are the building operations in San Francisco. It staggers one's mind to think what has been done there in less than three years. Then there are the irrigation schemes. All over the great Sacramento Valley there used to be a forest of windmills, one on every acre, I should say. Now they are falling into ruin. At first sight one thinks the country is running down. But a closer look reveals electric wires running over the fields supplying power to innumerable pumps. The power is generated in the mountains and brought down to be applied in the very spot where needed. This was all new to me and revealed untold possibilities in a region where mountains are handy.

In one county in California I was told the mountain torrents are brought down to the fields and also used to generate power for pumping up the surplus water when it has reached the lowest level. Crossing the desert region of Southeast California on my way home and seeing what irrigation has done, I was constrained to draw out my Bible and read the thirty-fifth chapter of Isaiah—"The wilderness and the solitary place shall be glad for them." It fairly thrills one to see what is being done in the way of irrigation and dry farming.

And these are small schemes compared with what the Government is doing in Montana and Idaho. It is no wonder our National Home Missionary Society longs to get out of debt so as to do something for the new populations pouring into the desert region. A new frontier has sprung up in our land and we must be doing our share of the work.

NOTABLE FORESIGHT

For a far look ahead I commend the people of Southern California who are planting orange groves now in anticipation of the opening of the Panama Canal in 1915! The trees set out this spring should begin bearing about that time and it is calculated the market will be immensely expanded on account of the decrease in the cost of transportation. While the oranges of Italy, Spain and Florida ripen early and enjoy a market of three or four months, the Southern California variety is not ready for the packing until March or April, and thus commands the balance of the year. They mean to flood the world with this golden stream when once ships pass through the isthmus. So far as we can see, the argument holds good. "Do it now" is the motto for fruit growers in this part of the world. With three good seasons behind them and the "big ditch" assured, the citrus men are in a genial mood these days. The mocking birds I heard practicing their Easter music in every grove are not more optimistic than these bronze-faced farmers who go out with their ladders and clippers to gather in the golden harvest of fruit in the early spring. It is a cheerful business, and why shouldn't they be glad?

CONGREGATIONAL OUTLOOK

Congregationally there are many things to say but these are being said from week to week. There is much to rejoice in. Our leadership on the Coast has been superb. In each of the great cities the strong churches are manned with the best Congregationalism can furnish. The result is that the tone of our work is high. Our best traditions have been maintained. The entire coast, with the exception of Oregon, is self-supporting in home missionary work. In *per capita* benevolence the Coast is at the very forefront, Washington standing first and California third among all the states.

One name alone will be mentioned here. For what Dr. Adams has done in San Francisco the entire denomination should render thanks. Notwithstanding the lack of help from the outside (let our failure in that crisis teach us a lesson in centralization) he went bravely ahead, using such money as he could raise, forecasting the future with rare skill, rallying his scattered forces, never speaking a pessimistic word, overcoming obstacles and setbacks which would have discouraged an ordinary man, and as a result dedicating a new and attractive church on the original site in less than a year after the earthquake and fire. It was the first church to be built in the burned district. As a result Dr. Adams is universally admired and beloved by the people of San Francisco, and Congregationalists are in a position of commanding influence among the Protestant forces of the city. One may safely prophesy that in ten years the old First Church will be stronger than ever before.

A word as to the "Together" Campaign on the Coast. It has been welcomed with open arms and in most centers enthusiasm has run high. Los Angeles on March 30 leaves a pleasant memory, with forty churches represented, chapel crowded with delegates at the morning session, body of the church filled in the afternoon, and the banquet hall filled to the doors in the evening. A better managed and better attended campaign meeting I have not participated in. There is only one word up and down the Coast as to the movement, "It is great."

En route, March 31, 1909.

No one, probably, was ever injured by having his good qualities made the subject of judicious praise. The virtues, like plants, reward the attention bestowed upon them by growing more and more thrifty.—*C. N. Bovée.*

A Leader in the English Church

BY REV. GEORGE HODGES, D. D.
Dean of the Episcopal Theological School, Cambridge

Canon Henson, whose principal errand to this country is to give this year's course of lectures on preaching, at the Yale Divinity School, is connected with Westminster Abbey. He maintains the fine traditions of free speech which have come down from a long line of independent deans and outspoken canons. He has published a considerable number of books, mostly sermons, all of which have dealt in one way or another with the crying problems of church unity. In these published utterances he has shown, with all frankness, a complete change of position.

For Canon Henson began his ministry as a high churchman. He distinguished himself at that time by writing a letter to the *Times* in protest against the hospitality of Bishop Perowne, who had admitted Nonconformists to communion at one of the Grindelwald conferences. And this he followed with a letter to the *Guardian* in protest against the liberality of Archdeacon Sinclair, who in a sermon had recognized the Nonconformist societies as valid churches. He says that he never regretted these belligerent utterances, believing it unwise to waste one's time in bewailing honest blunders, but he publicly retracted them. Since that change of mind he has definitely devoted himself to furthering in every kind of way a better understanding between the Church of England and her neighbors. His most effective contribution to this cause is an "explicit repudiation of the conventional doctrine of Apostolic Succession." This doctrine, he feels, must be cordially abandoned before Christians can join in any frank and effective union.

He found himself, he says, in a mad world. He perceived that a demented sectarianism was destroying the moral force of Christianity. He perceived also that the grace of God has not respected ecclesiastical theories. He found in history that the threefold ministry had existed from apostolic times in a continuous line; and he saw that this fact conferred on the Episcopal *régime* "a prestige, a value and an interest which are unique"; but he found nothing whatever to warrant or justify the "rigid and tremendous conclusion that non-Episcopal ministers are necessarily invalid." He felt that the fallacy of confusing the irregular with the invalid was at the heart of the conscientious unbrotherliness of many of the Anglican clergy, and that so long as that fallacy continued the Church would be an obstacle in the way of Christian reunion.

So he attacked it, sometimes with a crowbar and an ax, sometimes with dynamite, and is still usefully engaged in that excellent undertaking.

Dr. Henson is a strong preacher, who is interested in the people, as well as in the truth. Some English preachers give an impression that they are not aware of the presence of the congregation. They never look down into the church to see whether there be any congregation; or whether, if by chance people are in the pews, they are paying any attention. The preacher is absorbed in the task of reading sentences aloud which he has composed in his study. These sentences are of more or less interest to him, but he is in no way concerned with their interest for anybody else. He is wholly detached from our American desire—no doubt exaggerated—to get and keep the attention of the hearer. The Canon is not of this exasperating type. His manner of preaching is in accordance with his matter, which is sympathetic with the common life and occupied with practical results.

He will be at some disadvantage in his public utterances in this country, because he will find that most people agree with him. He will miss the stimulus of dissent. There are, of course, some clergymen of the Episcopal Church in America who are still standing where Canon Henson himself stood twenty years ago, and are quite capable of writing to the papers after his former manner. They believe in all the old implications of the Apostolic Succession, and are confident that they have a monopoly of the means of grace. But Canon Henson is not likely to meet with any of them. They are few in number, even among the high churchmen.

Indeed, the Lambeth Conference, representing the general mind of the Anglican Communion, testified to the prevalence of Protestant sympathy in the Church. Even



CANON C. HENSLEY HENSON

the bishops, whose conservatism displeases Dr. Henson, held out hands of fraternity to the Presbyterians. The responsibilities of official position make men cautious and conservative. Canons are irresponsible persons, who are able to talk with great freedom because they are not obliged to act. But the difference at heart between the canons and the bishops is not so great as a careless reader of Dr. Henson's books might think.

Japan's Friendliness to America

BY REV. J. H. DE FOREST, D. D., SENDAI

There are thirty-four American missionaries, representing seven societies, residing in the city of Sendai, 215 miles north of Tokio. Some of us have been here over twenty years. During those trying years before Western powers were willing to abolish that exasperating method of intercourse called *extraterritoriality*, we had to endure petty insults of various kinds, such as having our windows stoned, being spit at, and called dirty names, so that going through the streets came to be dreaded by us all. We endured it as best we could, knowing that were any power to treat us as we were treating them we should act as badly as they were.

The atmosphere cleared at once when treaties of political equality came in (1900), and when war and famine opened the doors wide for sympathetic co-operation, we all stepped forward and did our level best.

The city authorities had always treated us with formal politeness, but now city people, students, soldiers, boys on the street, all became friendly. Officials and prominent citizens began to attend the dedication of new chapels and the graduation exercises of Christian schools, and even to take part. Distinguished Americans, like Presidents Jordan and C. C. Hall, our Minister Griscom, Professors Bowne and Ladd, and others received such public welcomes and costly presents in Sendai as were given them in no other city. On the occasion of the return of Dr. D. B. Schneder to the States, some of the citizens sent a rare sword by him to President Roosevelt. Thus in many ways we have established unique relations here that tend to give Sendai an international prominence, at least with the United States.

So it was natural for the Sendai authorities and citizens to hold a great congratulatory meeting over the *entente* as expressed in the open letters of Secretary Root and Baron Takahira. And at this meeting all the Americans were the guests of the city. It fell to me to respond to the addresses of the governor and mayor, while Dr. Schneder led the cheers for H. I. M., the emperor. It was a most cordial gathering of five hundred ladies and gentlemen, representing the civil, military, judicial, educational, journalistic, religious and business interests of the city. Congratulatory telegrams on the *entente* passed between the mayor and our ambassador in Tokio and were read in the morning papers all through Northern Japan.

Of course there were numerous other congratulatory gatherings in different parts of the empire on this occasion, but so far as I know, Sendai was the only *city* to take the initiative and make all Americans its guests. For this and various other public kindnesses we Americans unanimously thought it would be a fitting occasion to take the evening of President Taft's inauguration day to give a dinner to the representatives of the city, for no Presidential election has ever given such wide satisfaction and joy as that of Mr. Taft.

The Baptist Girls' School was used for this purpose, and our ladies divided the work of preparing the feast and decorating the hall for one hundred people. The crest of Prince Date—sparrows among bamboo—furnished Miss Bradshaw with the idea of lining the entire room with bamboo groves and flying sparrows. For place-cards, a picture of President Taft was placed by each plate, and the tables were adorned with lovely dwarfed trees in blossom, while the Yale Taft flag and photos of our Presidents hung wreathed on the walls.

We calculated that our dinner took place at the exact time when the Chief Justice was handing Mr. Taft the Bible on which he was to take his oath of office, and this could be said of no other evening gatherings anywhere in the world.

Addresses were made by several of us, and were most fittingly responded to by the governor, mayor and chief justice. Music was furnished by members of our company and by the city band, that had been trained by one of our number, Mr. Stick. The meeting broke up towards midnight, to be reported in the morning papers as "one of the most successful social gatherings ever held in Sendai," and with the reports appeared again congratulatory telegrams between the mayor and our embassy.

Sendai is unique, yet it is safe to say that the good will existing between Americans and the people of this city is just what exists between the two great rulers, Mutsuhito and Taft; between our two governments; and between the two peoples, except within narrow limits where ignorant or malicious misrepresentations have misled a section of the people.

And there is no message from Japan to our American people that needs such constant repetition as this undeniable good will all through this empire towards our government and our people. Teachers and preachers and editors and publicists everywhere should help to educate the entire nation into the truth on what bears so vitally upon the present and future relations of these two great nations.

What this age needs is passion expressed in service.—*O. S. Davis.*

Dr. Gordon's Commemoration

The three chief functions in connection with the observance of Dr. George A. Gordon's quarter centenary in the pulpit of the Old South Church, Boston, were considerably separated from one another in point of time; but the net effect of this anniversary not only strengthened already strong ties within the church, but revealed the public estimate of Dr. Gordon, and placed him conspicuously in the ranks of the first citizens of Boston and of New England.

To Dr. Gordon's historical sermon, April 4, we have already referred; but the formal meeting in his honor at the Old South Church, Monday evening, April 12, deserves ampler notice than we were able to give it last week. In any city of this land the assemblage would have been conspicuous. The invitation was general, but a considerable number of pews were reserved for invited guests, but there were room and a welcome for all who chose to come, and in that audience were many ministers, lawyers, physicians, teachers and business men well known in this vicinity. Representatives of the humbler circles of society were not wanting, for these, too, were moved to participate in the chorus of congratulations.

It was fitting that Alpheus H. Hardy, the son of the chairman of the committee that called Dr. Gordon twenty-five years ago, should preside, and that his nearest Congregational neighbors, Mr. Fitch and Mr. Denison, should conduct the devotional exercises. Dr. Gordon's associate, Rev. Allen E. Cross, had written a special hymn for the occasion entitled, The Old South, and that as well as the one, Years and Inspiration, written by Dr. Gordon and printed in our issue of April 10, were sung. Prof. Williston Walker surveyed the changes in the theology of the Congregational churches during the last twenty-five years. He spoke of the creed of 1883 as now reflecting an earlier theological atmosphere than that which generally prevails today. The changes are not confined to New England, but are due to universal movements of thought, and have resulted in a wholly new view of the relation of God to his Word, in the obliteration of the line between the natural and the supernatural, the measuring of God's nature by the best in man, the dignifying of humanity, the emergence of the belief that society as well as the individuals composing it are to be redeemed. Professor Walker placed Dr. Gordon first among living New England theologians.

To Prof. Daniel Evans was assigned the subject, The Man for the Pulpit of Today. He pictured with a few graphic strokes the qualities that in his judgment should distinguish the modern minister, and then in each instance found in Dr. Gordon an illustration of his ideal. The qualities commended were a profound humanity, sanity, intellectual and moral genuineness, the religious spirit, courage and largeness of outlook.

President Eliot, whose subject was The Puritan Church and the Puritan College, went quickly to the personal side of the topic and interested his hearers greatly by telling the story of Dr. Gordon's career in Harvard. Beginning as a special student, he was on the motion of Professor Goodwin, at the end of the first year, by a unanimous vote of the faculty, admitted to the senior class, an honor that has never before or since been given a student of Harvard. Continuing, Dr. Eliot said: "There are men in the administration of the Government, men in the working world who are leading the advance of the world to a better life. Many such disciples has Dr. Gordon made, and his work will go forward in this city, in the nation and in the world, and it will be of the greatest influence in the future. He has been of great worth to this church, the country and the world."

Rarely does the handsome banquet hall of the Hotel Somerset hold a more noteworthy company than that which assembled last week Thursday evening to share the final exercises commemorating the anniversary. The dinner was given under the auspices of the Old South Club, a large organization of men, and the invited guests represented to a notable degree the intellectual and moral life of the city. Justice Hammond of the Supreme Court of Massachusetts, an admiring parishioner of Dr. Gordon's, acted as toastmaster, being introduced by the president of the Club, Mr. F. H. Noyes. The Justice is evidently on intimate terms with his minister, for he indulged in a good deal of raillery at his expense, and in his sturdy unemotional way, but with a twinkle lurking in his eye, declared the time had come to call a halt in the outpour of compliments that had marked the last fortnight, and that it was his function, "the flock having broken loose," to introduce an element of restraint. It was easy to see, however, what the real sentiments of the fun-making toastmaster were, as he spoke of the man of integrity and Christian faith behind the preacher and the author.

The greetings of the sisterhood of churches were brought by Dr. DeNormandie of the old Unitarian Church in Roxbury, and then Prof. Bliss Perry, editor of the *Atlantic* and familiar with Dr. Gordon's books in their making, spoke of the relations of literature to life. He referred to the masculine, progressive and reverent contributions which Dr. Gordon's books have made to theology, and said that in the written pages one could hear the rich, friendly voice; that Dr. Gordon's chief tool had been the spoken word. He pointed out the fact that the noblest literature deals with the things of the spirit, and that if you rule them out you sentence literature to silence. He considered the eagerness with which Dr. Gordon's congregation listened to him a proof that they are interested in the spiritual life and prefer discussions of the deep things to the cheap sociology, amateur political economy and frock-coated melodrama too often heard in the modern pulpit.

Prof. George H. Palmer spoke from exceptional familiarity with Dr. Gordon's college career, and found in his work at Harvard the basis whereby he has become eminent as a scholar, a preacher and a master of men. He devoted himself when in Harvard to Greek literature and philosophy, and though his first examination left him with a mark of only sixty-seven per cent., ere long his rating was in the nineties, and his scholarship pre-eminent.

John Wells Morse, chairman of the Old South Society, was the effective spokesman for his fellow-church members, and then Dr. Gordon, amidst prolonged handclapping, rose to speak. He first thanked his predecessors on the platform for their warm words, and said in reference to Professor Palmer that the body of ideas he brought before him in Harvard had been with him for thirty-one years. He spoke tenderly of the friends who had entered the world of light, and of the richness of the present fellowship, and said that every week added to it made him the happier. Alluding to what a former speaker said with regard to the future, he remarked that he didn't quite want to stay another twenty-five years, and he was absolutely sure that his parishioners didn't want to have him. Referring to a current conception that his place was a "soft job," he called to mind the struggles of the first years at the Old South when there was hardly a song bird to be heard save the sweet voices within the church, but he looked upon that discipline as beneficent in that it had shaken the chaff from character and faith and led on to a steadier self-control. He gave more than half the credit of his ministry to his people, depicted their present activities, their wise administration of a great financial trust, and predicted for the church a future worthy of the past.

The beautiful souvenir program presented each guest contained on its final page this sonnet, written by Dr. Gordon for the occasion:

Who is my Friend? The man with vision high
Of utmost good for man, and self-subdued
To service of the same, with soul imbued
In sympathies benign; the beaming eye
With honor bright, and overhead the sky
Of Faith serene and vast: the goal pursued
With steadfast step; the heart that will not lie.
Who is my Friend? The Life that side by side
Marches with mine, that feels the wildness near;
That weakness in me knows and doth not chide;
My Brother in this night of time and fear,
Who loves me in my sore defeat; my guide
To victory; Comrade in battle's rôle!
Howe'er I fare, the other of my soul.

Honors for Bishop Thoburn

Bishop James M. Thoburn of the Methodist Episcopal Church, veteran missionary to India, has been signally honored during the past week, by the city of Meadville, Pa., Allegheny College and prominent representatives of the Methodist Church, on the completion of a half century of service. He sailed for India April 12, 1859, in an old-fashioned sailing vessel, and was four months in making the voyage from Boston to Calcutta. There were only thirteen Methodists in India when he landed there; now in India and Malaysia are a quarter of a million baptized communicants. The celebration just closed was of a threefold character: the semi-centennial services on Sunday, April 11, when Bishop Thoburn preached an anniversary sermon, and others reviewed his fifty years of fruitful labor; a series of student conferences held in the college chapel, and addressed by prominent men in the various fields of missionary and religious activity; and the formal tribute exercises to Bishop Thoburn, April 13, when a permanent home in Meadville was presented to him. The event was participated in by many bishops, general secretaries, editors, college presidents and laymen of the church; and hundreds of letters and telegrams of congratulation were received. Ambassador Bryce and President Taft, among others, sent greetings and regrets that they could not be present.

Dr. Leighton Parks spoke plainly on a recent Sunday from his pulpit in St. Bartholomew's, New York, on the prevalent passion for social gambling. He had been told that some of his parishioners played bridge whist for high stakes and every day in the week: and he said: "I do not want to be called pharisaical, but I believe that any sport in which your gain means your friend's loss is degrading. I may not be able to influence to a great degree the older members of this congregation whose habits are set, but I do implore you younger ones to stop and consider. If you do not believe me when I tell you of the danger of playing for even small stakes, read history—study the reign of Charles II. and see how it leads to degradation, disaster and ruin."

Business Opportunities for Young Women

I. A Few Preliminary "Don'ts"

By Grace A. Turkington

Because of the tendency of so many girls to rush precipitately into a profession or occupation without fully investigating the possibilities and counting the costs, it is the purpose of this article to show up the discouraging sides of certain vocations toward which young women are particularly drawn. These are literary work, library work, tutoring and private secretaryships. To most girls there is something alluring in these very names, for do they not suggest literary fame, scholarly pursuits and social advantages unknown to the stenographer, the bookkeeper and her numerous cousins? But, as I shall briefly show, the allurements are chiefly in name and not in fact.

LITERARY WORK

This rather vague term is usually understood to refer to editing, editorial writing, compiling material for publication, revising (often meaning critical proofreading), general writing and journalism. Now it may be your high school teacher or college professor told you that you have "talent for writing." But because you have written a few excellent school essays and stories, and perhaps helped edit your school paper, it is not proved that you have the ability to sit in an editorial chair and pass judgment on the essays and stories of others. Editorial offices are filled to overflowing, and women and men, young and old, are already sitting on the steps waiting for the first vacancy which may be years in coming. Whatever you may consider your qualifications for such positions, remember that there are probably scores better fitted than you to fill them.

Every publishing house, magazine and newspaper office does employ a large force of young women in its clerical department. But perhaps out of 500 such employees only fifteen or twenty are engaged in actual editorial or literary work. The others spend their days in the performance of routine duties at wages from six to twelve dollars a week.

With few exceptions editorial salaries are pitifully small. The average stenographer earns as much as, and often more than, the average editorial assistant. One of the largest publishing houses in a large city considers that fifteen dollars a week is an adequate remuneration for its experienced editorial assistants. Not long ago a professional man, who has been privately publishing a series of books, advertised in a Boston paper for a literary assistant to revise manuscripts and read proof. Each applicant was asked to state the price per one hundred hours he or she would charge for such work. In a week's time replies had been received from over 500 persons, among whom were well-known literary hack workers, ministers, school teachers and college girls. The man decided to try a young woman just out of college, who offered to do the first hundred hours' work at the rate of *ten cents an hour.* Perhaps this little incident shows better than generalizations how overcrowded and consequently poorly paid is this profession.

If your heart is set on journalistic and editorial work and the warnings of others have no deterring effect, do a little investigating at first hand. Make an expedition to the nearest city where you would expect to find a position, and make your headquarters the Y. W. C. A. Then go the rounds of the publishers' offices and learn from the editors themselves what are the opportunities and openings. There you will find no delusions. The editors without exception will be kind and courteous but very brief, and they will tell you the prosaic truth. If such a tour does not send you to domestic science or to hen-raising, you are one of the few who *may* win your way!

To hope to earn your living by general writing is utterly wild. Don't deceive yourself into thinking that because *The Congregationalist* or the *Youth's Companion* has accepted a story of yours you must therefore devote your remaining years to story writing. I know many women who have had one and only one story published. There is nothing more disheartening than the attempt to support one's self by writing for the magazines and papers. Don't try it.

LIBRARY POSITIONS

My second "Don't" is raised against library work. This is looked upon by many girls as a kind of remunerative, intellectual fancy work. As a matter of fact, its positions pay slender salaries and much of the work is routine drudgery. All our cities and most of our towns now have public libraries, but it is only those in the large cities and colleges that pay living wages.

The small town library is open but a few days a week and the librarian's work consists chiefly in dispensing books and arranging lists for bulletins. Such assistants receive from $150 to $350 a year, according to the size and prosperity of the town. These positions require no special training, but in a large, thoroughly equipped library, where reference books pertaining to every science and language are filed, the broadest and most liberal education is practically a necessity for the library assistant.

As in literary work, there are relatively few desirable positions with a large salary attached. So many young women have turned towards librarian careers, that the "profession" has become sadly overcrowded, and this has caused a shrinkage in salaries. Every library has a long list of "passed" applicants who are waiting patiently for the possible chance which is always slow in coming. Like civil service positions, those in city libraries are usually filled only from persons securing highest rank in regular examinations. In a library where, for instance, about a hundred assistants are employed, perhaps five are holding what you would call desirable positions; the others are engaged in pasting on labels, copying entries onto cards, typewriting, filing and the like—clerical duties, usually poorly paid and with no suggestion of literary or scholarly atmosphere. An average salary for a specially trained librarian, who is a college graduate, is $600. Only a few positions pay as much as $800. Head librarians, who are usually men, often receive as much as $2,000.

TUTORING

It ought to be so generally known that tutoring cannot now be looked upon as a regular occupation that it would be unnecessary to display the red flag here also. But so many girls live away from the large cities and have no means of knowing actual conditions that there are always some who believe that they could easily earn their living tutoring in wealthy families. Wealthy families, however, seldom employ tutors today, except for abnormally backward children. So many private schools have sprung up that parents prefer to send their children there.

Professional tutors can keep from starvation only by permanently locating at some big college center and there, by patient waiting and thorough conscientious labor, build up a "practice." You have heard tales of tutors earning ten dollars a day in a college town. So have I and they are true. But these sums are earned by only a few tutors, a few days in the year, just before the entrance examinations, before the midyear's and finals. Only expert tutors can successfully conduct such tutoring, for it really consists in cramming into the heads of desperate pupils all the information which they should have been absorbing piecemeal for months.

THE PRIVATE SECRETARY

My last "Don't" applies to a fairly modern occupation. There seems to be something attractive in the term "private secretary" for the girls who are besieging their friends and professors to assist them to such positions are legion. And, indeed, a young woman could not desire a more congenial position in this bustling, workaday world than that of confidential assistant to a college professor, a lawyer of reputation, or a philanthropist. But the college professors, lawyers and philanthropists who can afford the services of a private secretary are all too few. Usually they are reduced to the necessity of taking their work to a public stenographer, or hiring through their rush seasons an eight-or-nine-dollar-a-week worker.

A private secretary must be a stenographer, and usually must have a college education or its equivalent. The stenographer who is a college graduate may, after years of efficient service, rise to one of the secretarial positions, but there are not many to rise to! I know of *one* private secretary, now a middle-aged woman, who receives a salary of $2,000. She is neither a stenographer nor a college graduate, but she is an expert bookkeeper and business woman, having the entire charge of her employer's investments. I know some ten or more stenographers calling themselves private secretaries whose compensation is not more than twelve dollars a week, and in at least one instance is only ten.

I have apparently ignored in this article the fact that small pay and a long, hard apprenticeship may in many cases be compensated for by congenial work and pleasant surroundings. That a fat salary is the most desirable thing in the world I do not for an instant contend, but the mistaken idea prevails that large salaries are a feature of positions in the different kinds of work discussed here. I have tried to show that this is not true.

Whatever the career that you choose, investigate it thoroughly for yourself. Do not be content with the advice of your favorite professor or your family doctor, but interview men and women who have had actual experience along the lines which you would follow.

Memories

Two things there are with Memory will abide,
Whatever else befall, while life flows by:
That soft, cold hand-touch at the altar side;
The thrill that shook you at your child's first cry.

—*Thomas Bailey Aldrich.*

Heroes Known and Unknown

By Lucy Jameson Scott

"I should think this was a very important year," was Vesta's sage remark when a pause in the conversation at dinner gave her a chance to speak.

"Why do you think it is 'important'?" her father asked.

"Because so many big men are a hundred years old. I mean, they were born a hundred years ago and this is their birthday. You needn't laugh, Ross Kimball," and she gave her high school brother a reproving glance, "Teacher wrote a dozen names, or several, anyway, for us to remember. One was a man that found out when we begun to have brains."

"Oho!" laughed Ross, "you mean Darwin."

"Yes, and some more wrote poetry. But the best and bravest of 'em all was Abraham Lincoln. Did you ever see him, Papa?"

"No, dear, I was only a boy when Lincoln was shot, but my oldest half-brother was in the army, and though he never saw Lincoln he loved him. That was one curious thing—men who never saw him cried as if he had been their brother when he died."

"O dear!" sighed Vesta, "I wish't there was another man like him. Didn't you ever know any awfully brave men or any heroes?"

"Yes, Vesta, your grandfather was a hero, and born one hundred years ago."

"But he never had his picture in all the papers; nor a postage stamp with it on."

"No, but he was brave, just the same."

"What—what did he subdue?" Vesta asked in a half whisper, adding quickly, "Ross needn't laugh, for Teacher said heroes had to subdue things."

"Well, your grandfather subdued the wilderness. I was the child of his old age, but my half-sister, your Aunt Mary, told me stories of the early years over and over. Why, Vesta, he killed bears and wildcats and snakes and foxes up there in Northern Vermont, and cut down acres of trees before he cleared the beautiful farm that I remember. He helped make the first stage road and build the first church and the district schoolhouse where his ten children went to school. Your Aunt Mary told me how they never expected to stay at home no matter how deep the snow was in winter. It would be like high white walls on either side of the road, and sometimes they would tunnel a big drift, but somehow Father would get through."

Vesta shivered. "Oh, wasn't it horrid to live in such a cold place?"

"I think Whittier's 'Snowbound' gives an idea of what winter meant in those days," said Ross.

"But, Papa," Vesta began hesitatingly, "Gran'pa Kimball must have been very strong and very good to his children, but"—

"But you hardly think that made him 'great'? Well, it took me years to see it, but I know now that he had the traits that would have made him a leader under any circumstances and in any place. One story always impressed me especially. Shall we go into the parlor while I tell it?"

There was a fireplace in the Kimball parlor, and in its bright glow they were soon seated, all but the mother, who had directions to give Freda, the maid. Ross had planned to go out with "the boys," but these birthday anniversaries were opening his eyes to the fact that it takes great men to make a great country—even in times of peace; so he was quite ready to listen as his father began:

"After your grandfather had cleared a part of his wilderness farm he built a new house to take the place of the log house in which he lived for several years. It was to be a rather fine one for those days, and the neighbors for several miles around looked forward to the 'raising' with much interest. You know, Ross, do you not, that the frame of a house in old times was perfectly planned, but was lifted up into position by many strong hands? Well, whenever a house or barn was 'raised' the man owning it was expected to furnish plenty of rum for all who came to help, and as nearly every one drank, by the time the frame was 'up' some of the men were sure to be 'down,' and the rest would be quarreling. Your grandfather was tired of such disgraceful scenes so he sent out word that he should furnish no rum, but would have plenty to eat and drink.

" 'You'll never get your house raised then,' the neighbors said, but he went right on making his preparations."

"And did they come?" Vesta asked.

"Of course they did—all the men for miles around, and the women, too, bringing baskets of food, for they were so glad to help the first man who had courage to have what they called 'a cold-water raising.'

"Most of the men were just as well pleased without the strong drink, but there was one ugly fellow who wanted it and tried in every way to stop the work. When he found he could not, he swaggered away, threatening to get even with Father, and telling him to look out or his fine house would burn down some dark night. Father only laughed at his threats, but Mary said her mother often told how she would get up and go from window to window, so afraid that 'lame Tom' would come."

"And did he ever?"

"Vesta, you mustn't interrupt," said Ross.

"One night there was a noise outside and she was sure she saw a dark figure limping away, but by the time Father reached the window nothing could be seen or heard, and again he laughed at a woman's fears.

"The kitchen and woodshed were built onto the main part of the house and had been only roughly finished, but a few weeks later my father got ready to lay a floor in the kitchen. Well, when he took up the loose boards there was a heap of shavings, shingles and dry wood nicely piled together and one side was blackened where it had been set afire! Why it had not blazed up and burned everything was a mystery, and your Aunt Mary said that Father always believed it was God's watch care that saved them. He felt sure it was 'lame Tom' who set the fire, but thought his failure would keep him from trying again.

"This happened in the fall, and the winter that followed was a terrible one. One snow storm followed another until the highways were packed. The doctor came over from the village one blustering afternoon to tell Father—who was overseer of the poor—that Tom Leet's family were all sick and near starvation.

" 'But you can't go today,' the doctor said; 'it was all I could do to get home this morning after staying there all night, and it's blowing hurricanes on the mountain road.'

"But Father harnessed his horse as soon as he could and Mary said her mother just begged him not to go. 'Why, it's Tom Leet that tried to burn the house,' she said. 'You'll never live to get home and why do you go?'

"Father only asked her to help fill the sleigh with things to eat and kissed her good-by. He never said much about that trip, but it was midnight and he was nearly frozen when he got home again. He did not tell what he said to lame Tom, either, but the man got well and lived a sober life ever after. He came into the church, and never was tired of telling how your grandfather saved him. This is only one of many instances."

"I see what you mean now, Father, when you call him a great man," said Ross, thoughtfully.

"But I cannot describe his faithfulness and unselfishness so that you can fully understand, I am sure. Haven't you noticed how men have tried to explain the secret of Lincoln's greatness? and not one of them has been able to tell the whole. A thousand pens have given as many views and, after all,

The Children's Pulpit

Self-punishment

BY REV. E. H. BYINGTON

Today I shall suggest something that you may never have done, and perhaps your parents never tried it when they were young. Still I wish you to think about it.

Many things your fathers and mothers once did for you now you do for yourselves. They used to feed you, now you feed yourselves; they used to dress you, move you about, read to you; but now you dress, walk and read to yourselves. In the past your parents have punished you in one way or another. What do you say to punishing yourselves when you have done wrong?

Try it some day. If you have been careless about your work, when dessert is offered you at dinner decline it, simply saying, "Thank you, it looks very nice, but I will not take any today." If you have been rude to brother or sister, put a chair in the corner and sit in it for fifteen minutes without saying a word. If you have played with your mates unfairly or in a quarrelsome way, start for bed half an hour earlier than usual, or rise in the morning as much earlier and do some special work. Punish yourself? Why not?

It will take from your parents the most unpleasant task they have in bringing up children; it will do you more good than if another inflicted it, because there will be no anger or resentment in your heart; and it will make you far more thoughtful. You will not forget but will remember to give up the bad habits and careless ways for which you punish yourself. Try it for this week and see how well it works.

when it comes right down to the facts, they tell of a man who in a great crisis was faithful to his duty."

"But you know, Father, there aren't many men who stand up high—and alone—like Lincoln, so everybody can see they're great. Professor Black says he was 'a man of destiny,' just made—created, you know—to do what he did for the slaves and for the country."

Mr. Kimball smiled. "Yes, but no mortal man knows when he may be called to do a heroic thing, and what I want you to remember is that the character Lincoln had and your grandfather had can stand whatever test comes. Perhaps you can tell which of the fellows you know bid fair to make honest, patient, courageous men with brain and heart enough to be leaders."

Ross was surprised that he could so easily check off the boys who might—if they would—become such men. He thought of himself as one of the small number and mentally resolved to correct some of the faults that might prove embarrassing.

As for Vesta, she had been listening and making beautiful "flame pictures." Now she pulled her father's head down to her level and whispered, "Don't you think I'm some like Grandpa Kimball?"

In a Garden

Baby, see the flowers!
—Baby sees
Fairer things than these,
Fairer though they be than dreams of ours.

Baby, hear the birds!
—Baby knows
Better songs than those,
Sweeter though they sound than sweetest words.

Baby, see the moon!
—Baby's eyes
Laugh to watch it rise,
Answering light with love and night with noon.

Baby, hear the sea!
—Baby's face
Takes a graver grace,
Touched with wonder what the sound may be.

Baby, see the star!
—Baby's hand
Opens, warm and bland,
Calm in claim of all things fair that are.

Baby, hear the bells!
—Baby's head
Bows, as ripe for bed,
Now the flowers curl round and close their cells.

Baby, flower of light!
Sleep, and see
Brighter dreams than we,
Till good day shall smile away good night.
—*A. C. Swinburne.*

Two Village Characters

"Mis' Sykes always dresses for company accordin' to the way she gets her invite," Calliope observed. "A telephone invite, she goes in somethin' she'd wear home afternoons. Word o' mouth at the front door, she wears what she wears on Sundays. Written invites, she rags out in her rill *best* dress, for parties. But *engraved*," Calliope mounted to her climax, "a bran' new dress an' a wreath in her hair is the least she'll stop at." . . .

"Silas Sykes always grabs on to his thoughts an' throws 'em out, dressed or undressed. He ain't a bit o' reserve. Not a thought of his head that he don't part with. If he had hands on his forehead you could tell what time he is—I think you could, anyway."—*Zona Gale, in Friendship Village.*

Closet and Altar

THE CHRISTIAN'S FREEDOM

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.—Gal. 5: 1.

Where the spirit of the Lord is, there is liberty. Liberty, but not license; for liberty is only possible within law. The free man is only free to act in the Spirit of the Lord, to move within the world of hopes and energies created by Him. But what a world! For all things are yours, and ye are Christ's. —*John E. McFadyen.*

. . . Pure goodness found in temperance high,
In duty owned and reverenced with awe,
Of man's true freedom, that may only lie
In servitude to law.
—*William Morris.*

The common notion that liberty consists in doing or not doing, thinking or not thinking, willing or not willing whatever one may choose, degrades liberty to caprice, and caprice being determined by the reflex movements of the organism, is precisely the opposite of liberty. To be free is not to be without law, it is to obey the law of one's being; servitude is subjection to that of another.—*Auguste Sabatier.*

Freedom is won through hard obedience to the truth.—*William James.*

O blessed servitude of the sons of God, than which nothing freer can be imagined—a servitude in which he submits himself to God alone, that he may otherwise be free in everything! O unhappy freedom of the world, than which nothing can be more slavish! wherein man, heeding not God himself, wretchedly consents to become the slave of others, namely, when he serves created beings, over whom he should rule, and resists God whom he should obey.—*John Amos Komensky.*

Fishes must brave the waves, birds use their wings:
And man? Shall he let go the loftier things?
Honor and action, power o'er things and self,
Are not these worth the struggle? Paltry pelf—
Silver and gold that glitter for a day—
Shall these engage the soul that rather may
Mount on the wings of freedom to the skies?
—*Genevieve H. Whitlock.*

O God, our Father, who hast made us free in Jesus Christ, help us to use Thy gift with true humility and unfeigned love of holiness, and not as an occasion to the flesh. Keep us from transgressions that enslave and fears that weaken; and enable us to live upon the high levels of our noblest thought and hope. Lead us into knowledge sufficient for us. Deny us not the comfort of Thy presence. In doubt, enlighten Thou our darkness. When we fall, recover us to true repentance and enable us to walk at liberty because we keep Thy commandments. Forgive our sins for Thy love's sake. Give strength for endurance, wisdom for decision, loving patience with our fellowmen and cheerful thoughts and looks continually. And may our walk and words commend the freedom of the life with Christ. Amen.

Christian News

During the past year no small interest has been taken in conventions for older boys, usually held under Y. M. C. A. or kindred auspices. Maine and New Hampshire have held particularly successful gatherings of this kind. According to the *Intercollegian* these meetings exert a noteworthy influence on student life, particularly where they include members of large academies and preparatory schools who will soon enter the colleges.

After still another year of sustained efficiency and service the Y. M. C. A. has taken account of stock. The sun never sets on its work now, for there are branches in every country on earth, and in the Orient it has nearly doubled in strength during the past few years. Nearly 8,000 Associations now enroll 821,209 members and almost exactly 3,000 employed officers are necessary to carry forward the work. In America alone the Y. M. C. A. has property worth over $40,000,000.

Exceptionally heavy receipts for the month of March brought the debt of the Home Missionary Society down to $139,053.77, which is in round numbers $7,000 less than the debt of a year ago. The Society is grateful for this decrease attained in a year of commercial depression and in the midst of the Joint Campaign. This is the third successive year in which it has thus reduced the debt, the aggregate reduction in the three years being $44,000.

The success of the Northern Baptists in their "Together" campaign is just announced. Since June the denomination has raised a million and a half, clearing its foreign and home missionary and publication societies of debt. An increase of over $200,000 in contributions has been secured over the preceding year. A larger number of legacies plays a part in the gratifying outcome of the movement, but the most noteworthy feature is the increase of gifts from the churches—from twenty-five to twenty-seven per cent. The officials are delighted with the promise for coming years.

The first meeting of the Federal Council of the Churches of Christ in America, held in Philadelphia last December, was memorable in many ways and its influence will long be felt. The corresponding secretary, Elias B. Sanford, D. D., has been prompt in getting the report in print. The addresses are here in full, and are worth renewed and careful reading as well as useful for reference. Dr. Sanford has been fortunate in his publishing contract, and the comprehensive report is to be sold at the low price of a dollar, with twenty-five cents to be added for postage. Books may be obtained at 81 Bible House, New York.

Another New England theological seminary goes across the Canadian border in order to fill an important chair. Yale Divinity School has recently asked Professor McIntosh of MacMaster University, Toronto, to take a three years' appointment in the department of systematic theology. And now another man from the same institution has been chosen professor of Christian theology in Newton Theological Institution. Prof. George Cross, D. D., who will take up his work next autumn, has held the chair of church history for the last eight years at MacMaster, besides giving several courses of lectures at the University of Chicago. He is forty-six years old, and he has made a specialty of the study of Schliermacher.

A stubborn man gets into trouble, a pliable man is imposed on.—*African Proverb.*

The Firelight Club

Conducted by William Byron Forbush



Signs of Summer

"The children sing in far Japan,
The children sing in Spain;
The organ with the organ man
Is singing in the rain."

Thus wrote Stevenson, thinking, no doubt, when he wrote, of the signs of summer. Our own Mr. Stedman in his "Pan in Wall Street" brings a hand organ down in front of the New York Treasury building, and

"A newsboy and a peanut girl
Like little Fauns began to caper."

Thomas Ashe has a pretty poem in which he imagines springtime inundating London by a brook that runs rippling down the Strand. The children came trooping out of Westminster, tittering for delight at the daffodils by its side and—kindest touch of all,

"The policeman on his beat
Pass'd, weeping like a child."

In Detroit we have hand organs, too, and little German bands and book agents, and so we know spring has really come. And there are other signs.

House-Cleaning Days

Every Tuesday a German lady with the soft brogue of an archangel comes to our house and, with the aid of our domestic squad, sweeps an awful tide of cleanliness through the house, from the bay window of my study to the sill of the back door. But twice a year or so an army terrible with brooms descends upon our house and disarranges all my books and loses all my papers and leaves wet rags in my chair. This spring, just before this snorting horde drove me from my quiet corner to the dairy lunch, I put my Firelight Club filing cases under my arm and saved most of my sailing orders. Among this salvage from spring house-cleaning are a few miscellaneous matters of considerable interest.

Lincoln and Mrs. Pickett

You remember I was telling you the other day a story about Mr. Lincoln's magnanimous words to the wife of General Pickett, the Confederate hero of Gettysburg. One of our older readers, of Roxbury, writes to say that the truth is even more beautiful than the way I told it. It is given in Mrs. Pickett's own words in an article entitled My Soldier, in *McClure's* for March, 1908. It seems that Mrs. Pickett did not come to see Mr. Lincoln, but *Mr. Lincoln went to see her*. My informant writes me:

"Soon after Lee's surrender Mr. Lincoln visited Richmond, and while there sought out General Pickett's house. Rapping at the door, he was confronted by Mrs. Pickett with a baby in her arms. Mr. Lincoln asked familiarly for 'George.' Mrs. Pickett replied somewhat coldly, 'General Pickett is not at home.' 'Well,' said Mr. Lincoln, 'tell him that Abraham Lincoln called.' Mrs. Pickett's whole manner instantly changed. 'What, President Lincoln!' Then, thrusting the baby into Mr. Lincoln's arms, she exclaimed, 'I am George Pickett's wife and this is George Pickett's baby.' Mr. Lincoln's reply was about as given in your Firelight Club department, 'Tell your father, rascal, that I forgive him for the sake of your mother's smile and your own bright eyes.'"

Her First Day in Church

Did you ever think how it would seem to you now to go to church if you had never been before in your life? A Club member from Michigan writes the following touching letter:

"I was never inside of a church until I was nearly sixteen years old. Then one never-to-be-forgotten evening I went, with some friends, to church. Do you think that I appreciated that service? Does any one reading this know what it means to be shut away from that fountain of the soul's life through long, heart-hungry years? I hope not. But if he does, *he* knows what a privilege it is to go to church. How that service warmed my cold heart and kindled the fires of my soul! The sermon, the sacred music, even the warm grasp of the minister's hand, as he spoke to us as we were leaving, was a revelation of joy to me—to me, a little heathen in this land of Christian churches."

A Camp Site for Boys

Ex-President Tenney of Colorado College writes that he has a camp site at lovely Nahant, conveniently located, the use of which he will give this summer without cost for a boys' camp or a camp of leaders of boys. Write to Rev. E. P. Tenney, Nahant, Mass., about it.

She Chooses Well

Once in a while when we write to one of our prize winners and ask what book he chooses for his prize we get a suggestive answer. There was a girl of twelve out in Nebraska who took a prize the other day and when our Home Editor wrote to her she returned this list of books, in her order of choice. The list is not only helpful to those of our Club who are interested in her favorite subject, but it shows what fine taste she has for reading:

Warblers of North America, by Frank Chapman.
Birds of Eastern North America, by Chapman.
Stedman's American Anthology.
Champlain's Young Folks' Cyclopedia of Persons and Places.
Abraham Lincoln, the Boy and the Man, by James Morgan.
A Story of a Bird Lover, by W. E. D. Scott.
Bird Life, by Frank Chapman.
True Stories of Abraham Lincoln, by E. S. Brooks.
Wild Animals I Have Known; The Trail of the Sandhill Stag and Monarch, the Big Bear of Fallac, by Ernest T. Seton.

They Tried

I am reminded that I promised, in the competition of Dec. 5, to print not only the name of the winner but also those of all who competed. It was a small competition (being just before Christmas), and I forgot the second part. Here are the names of my four helpers, with apologies to each: Marion Magoun, Cambridge, Mass.; Harold D. Woodbury, Worcester, Mass.; Hollis P. Allen, Pasadena, Cal.; Alice C. Browning, Norwich, Ct.

Then and Now

The difference between the relations of parents to their children now and in the days before us is well illustrated by the story of the old general who was talking to a young lady whom he had taken in to supper. Before them, on a plate, was a chicken. "After all, General," said the young lady, "there is nothing in the world like the liver wing of a chicken."

"Well," he replied, "do you know I never tasted one, for when I was young my parents ate it, and now my children do!"

The Woman Who Has Two Monuments

BY RILLA H. CHILD

The only woman in the United States who has two monuments erected to her memory is Hannah Dustin. One of these was erected by the state of New Hampshire on an island in the Merrimac River called Suncook; the other is in Haverhill, Mass., given by that city. A friend of mine is one of her direct descendants.

Hannah Dustin and her family lived in Haverhill, Mass. In the winter of the year 1697 the Indians were troubling the people in that region. She, with a young babe, was too ill to flee. Mr. Dustin and the other children escaped. The Indians killed the little child and took Mrs. Dustin, a nurse and a boy, captives. The party marched for several days until they reached an island in the Merrimac. Hannah Dustin, with the aid of the nurse and boy, got hold of three tomahawks. They killed and scalped ten out of the twelve Indians. They then made their escape to the nearest English settlement. Mrs. Dustin soon after reached her own home.

Among the New Books

Nature and Science

The controversy which waged a few years ago between President Roosevelt and the imaginative nature writers, should gain new impetus from Ernest Thompson Seton's most recent book, *The Biography of a Silver Fox* (Century Co. $1.50), for this is poetry, not nature. The author cannot refrain from exaggeration even in his illustrations and his statement that there is a note in every cathedral organ capable by its pitch of wrecking the cathedral's noblest window, is on a par with the whole improbable plot. But grant him free rein, allow him to tell his story as he sees it with his poet's eyes, forgive his strained vocabulary its flights, and what a thrilling tale is here! A silver fox, whose skin is "the proper robe of kings, the appanage of great imperial thrones," is hunted for years by a whole country-side and especially by one huge, hideous mongrel hound. He escapes the trap, the gun, the wild beast, the hunter, the pack; he woos, he weds, he rears more than one brood, is always willing to make the noblest and most chivalric sacrifices for wife and children, is, in short, Tennyson's King Arthur come to the woods. He isn't even a prig like Arthur. The last chapter but one, with its thrilling "escape on the ice," is fully as dramatic and decidedly more literary than Eliza's famous exploit.

The autobiography of a mountain pine, born about 856 A. D., perished at the hands of men in the year 1903, translated into human speech from nature language, is one of many interesting chapters in *Wild Life on the Rockies*, by Enos A. Mills (Houghton Mifflin. $1.75). The author has been for many years a guide and explorer among the Rocky Mountains. He is now the United States Forest Agent. His book abounds in descriptions of remarkable experiences and unusual information upon a variety of topics from the habits of beaver to the perils of snow avalanches. Excellent illustrations accompany the text.

It is obvious that a certain amount of uncertainty will be felt concerning parts of *Fish Stories*, by Charles F. Holder and David Starr Jordan (Holt. $1.75). Still it is generally possible to distinguish between what is fiction and what is scientific statement. There is a delightful chapter on Izaak Walton and there are interesting accounts of sea serpents, flying fish, deep-sea fish and numerous other oddities, as well as the better known varieties—forty chapters in all and every one of them fascinating, even to the reader who is not devoted to piscatorial pursuits.

The fossil fields of Dakota, Kansas, Oregon and Texas have yielded up the skeleton remains of many of the strange creatures that inhabited the earth before the advent of man. *The Life of a Fossil Hunter*, by Charles W. Sternberg (Holt. $1.60), tells something of the hardship, patience, skill and perseverance by which these remains have been collected for the great museums of Natural History in America and Europe. The author was a pioneer in this modern line of research, and he relates with just pride the story of his own experiences. The narrative is unique in material, absorbing in interest, and it is accompanied with an abundance of good photographs.

From the wealth of outdoor meditations and enjoyments reflected in American literature, representative essays have been selected in *In American Fields and Forests* (Houghton Mifflin. $1.50 net), with appropriate and beautifully reproduced photographs by Herbert W. Gleason. Thoreau, Burroughs, Muir, Bradford Torrey, Dallas Lore Sharp and Olive Thorne Miller are the writers, and the scenes are from New England, New York and California. It is a charming group for the nature lover, and all the better for the variety in unity of the different contributors.

Municipal Government

The present widespread interest in city government, dissatisfaction with existing conditions and discussions of city charters throughout the country from Boston to San Francisco, makes peculiarly timely and acceptable the admirable survey of *The Government of European Cities* (Macmillan. $2.50), by Prof. William B. Munro of Harvard University. Without entering too minutely into detail the methods of city government in France, Germany and England are set forth and compared with the methods of cities in the United States. Mr. Munro allows full weight for varying conditions, showing, for example, that the migration from country to city has been comparatively small in France, greater in Germany and largest in England. "England has become the classic land of concentration." There the urban population is more than three-fourths of the whole. Even in Germany the growth of cities has been more rapid than in the United States. "This fact is significant. For it is not unfrequently urged that the failure of many American cities to cope properly with their problems has been due in part to phenomenal expansion." The difficulties incident to this expansion have been even greater in the old cities of Germany, but they have not prevented efficient municipal management.

In France citizens may vote either where they reside or where they pay their taxes; and many, therefore, have a share in the management of the cities where they pursue their business, though they live in small suburban communities outside. Mayors and councillors are not salaried. "The principle of gratuitous service on the part of all elective municipal officers has been strongly anchored in the minds of the French people ever since the Revolution." An allowance for expenses incurred is, however, made for the mayor.

Prussian cities have a wider scope for activities than is given to most cities in the United States, and they obtain for councillors men of integrity, ability and prestige who serve not only without salary but often at considerable sacrifice of private interests. The Bürgermeister is chosen in very much the same manner as a business corporation selects its general manager. In the larger cities, search is made among smaller cities for a man of proved ability. His term of office is generally twelve years, and often he serves a second or third term. He is also better paid than the mayor in cities in the United States. "It is the security of tenor, the liberal pension, the important public services which an incumbent may render, and the high social prestige attaching to the office, that cause the office of Bürgermeister to be ranked as a prize, even by the ablest."

Perhaps the most important part of this review is that which deals with the English cities. It shows how conditions there only two or three generations ago were worse than in any American city today, and the change for the better came "when municipal oligarchy gave way to municipal democracy." Here, too, as in Germany, candidates for office may be found outside of the district where they are elected. Campaign expenses are reduced to the minimum. An English mayor receives no stipend and his office is largely of a social nature, "the Council" holding the dominating place in the English system. In all three lands "the most potent factor in securing efficient and economical administration for the municipalities is the fact that the actual conduct of affairs is intrusted very largely to professional officials who hold office for long terms." The author asserts that the English cities, without doubt, compare favorably with well-conducted business corporations, in the results obtained by the labor put forth.

All of these studies are presented in readable, intelligible and interesting style and should be very helpful to any one who desires to consider intelligently the manifold current suggestions for civic reform.

New Novels

India in English fiction has afforded a field for the description of English manners, with the native life as a background, or for such interpretations of the native as Kipling has given us in "Kim." Alice Perrin in *Idolatry* (Duffield. $1.50), which was first published serially in *The London Times*, uses the experience of the missionaries. A spoiled child of English society comes to poverty and goes out to an unknown missionary mother, with the aim of making a marriage with a soldier lover. She is fascinated by an ascetic type of missionary and nearly spoils both lives by marrying him. The study of India from this point of view is fresh and interesting, though there is not a spark of the geniality which we associate with missionaries, in the group which she pictures. She is enough in love with her heroine to bring her through a real self-judgment to a stronger character at last and—English fashion—carries the story to a "good" end with a concluding bit of love romance.

An exceptionally interesting group of character studies is provided in *Christopher Hibbault, Roadmaker*, by Marguerite Bryant (Duffield. $1.50). The hero is introduced as the boy inmate of a poorhouse. His mother has recently died and he does not know who his father is, or that he is living. He has, thus early, a vision of a time when he can become a builder of roads. How the vision came true is the tale. A variety of striking characters, rich and poor, are introduced and their individuality sketched with masterly skill. The tone of the story is high and noble, its central lesson dealing with the problem of the right use of wealth and power.

Those who have been moved by the religious tragedy in "Father and Son," attributed to Edmund Gosse, will appreciate the theme of *The Pilgrim's March*, by H. H. Bashford (Holt. $1.50). It is a novel of modern English life in which the hero has ties binding him to two different groups of people. One set is art-loving and easygoing in religion, some of them purposeless; the other set is grimly, unrelentingly religious, with neither the taste nor the time for aught that is cheerful or beautiful. His conscience driving him one way and artistic ability the other, he treads a path beset by pitfalls. The account of his life's journey is equally interesting as a story and as a study of various ideas and tendencies.

Problem stories are all very well, if one cares for that sort of thing—but here, in *Katrine*, by Elinor Macartney Lane (Harper's. $1.50), is a genuine, old-fashioned love story, with an Irish heroine, witty, beautiful, poor though with a marvelous singing voice, and with dashing, daring, handsome lovers! Of course there's trouble

Continued on page 562

The Expansion of the Christian Church

Sunday School Lesson for May 2

By Rev. A. E. Dunning

(To be studied with open Bible)

V. The First Foreign Missionaries

This lesson marks the beginning of the formal entrance of the Christian Church on foreign missions. It was probably sixteen years after the prophecy of the Christ in Acts 1: 8, and nine years since his disciples first came to Antioch (chap. 11: 19). The good news of the risen Saviour and Lord was preached first in Jerusalem: then in all Judea and Samaria: now Antioch becomes the mother of churches, the second great starting point from which the gospel goes forth "to the uttermost parts of the earth." Get your pupils to read some inspiring modern missionary biography, say of David Livingstone or Coley Patteson, so that they may connect the present in their interest with Paul and his times. Compare the motives and spirit of these modern heroes with those of the earliest missionaries. Then consider:

1. *The commission to Barnabas and Saul* (vs. 1-3). Note how large the Antioch Church had grown, to have so many leaders. With this paragraph belongs chap. 11: 25. With whom did the plan start of taking the gospel out of Judea to foreign lands and out of the Jewish nation to all peoples? Paul declared that he was set apart for this great work from the time he was born (Gal. 1: 15, 16). Was it not natural that these coworkers, Barnabas and Saul, going back from their ministry of charity in Jerusalem, should have in mind the expansion of the gospel into other lands? Why did they take with them Peter's right hand man, John Mark, who could speak for Peter not only as an apostle of high authority but as favoring the reception of Gentiles into the Church (chap. 11: 15-18)?

These five prophets and teachers, going about their regular duties in the Church, became inspired with the idea of giving the good news of salvation through the risen Christ to the world. The Holy Spirit suggested it to them. Compare with this brief account the story of the five students of Williams College and their prayer meeting under the haystack.

With prayer and fasting they, that is, the Church through its representatives, set apart their two greatest leaders by a formal service which included the laying on of hands. A careful reading of the Greek text shows that the Church dedicated these two men to the work of foreign missions and released them from their regular duties, while the Holy Spirit sent them on their journey. Now recall the factors in this enterprise: first, the two men who were willing to go; second, the Holy Spirit who chose them for the service; third, the prophets and teachers who acted on the suggestion of the Holy Spirit; and fourth, the Church which assumed the responsibility and commissioned them. You will find some scholars who say it was not the Church that sent them, but only the prophets and teachers, and that their mission was an entirely independent one. Other authorities, such as Professors Ramsay, Andrews and Bacon, hold that the congregation at Antioch had become a church, that it had chosen officers and that its setting apart of two of these was an official act. Make up your own mind which theory to adopt. I take the latter view; and here and elsewhere among differing authorities I shall take the positions which seem to me best supported, without arguing against those who differ.

2. *The first missionary labors.* Follow the journey of Saul and Barnabas on a map; their walk of sixteen miles from Antioch to the sea, at Seleucia; their sail of about 140 miles to Salamis, the eastern port of Cyprus; their journey along the southern coast of the island about sixty miles to Paphos. Why did they go to Cyprus instead of to the countries east of Syria, or to the mainland of Asia Minor, or to the south coast of the Mediterranean, say Egypt or Cyrene? First, probably, because Cyprus was Barnabas's native place (chap. 4: 36); because one of the prophets of the Church (v. 1) and other prominent members (chap. 11: 20) had come from the island; and because the beginning had already been made of preaching the gospel there (11: 19). Other weightier reasons should be considered why the movement of Christian missions was westward rather than eastward, and first along the north rather than the south coast of the Mediterranean Sea. The Roman Empire had united the many tribes of Asia Minor and Eastern Europe under one government and had made one language current everywhere; had built splendid highways on the land and had established commercial routes by sea. The Jews had made communities in every large center, and their teachings had made the Christian gospel easier to be understood. Read Chapter XVI. of Renan's "The Apostles," entitled General Course of Christian Missions.

Note that the apostles spoke in the Jewish synagogues in each place where they stopped, on their way through the island (v. 5), and they may have been several weeks on their way. It was Paul's custom to use the synagogue wherever he could get a hearing (14: 1; 17: 2; 18: 4). Sum up now the points connected with the mission journey from Salamis to Paphos.

3. *The encounter with Elymas.* Lack of space compels me to treat this important incident too briefly. Show who this Magian was (v. 6; compare Matt. 2: 1; Acts 8: 9); why he was a companion of the proconsul (v. 7); and why he, a Jew, opposed the three Jews who discoursed to the proconsul at his invitation concerning the Word of God (v. 8). Do you understand from the narrative that Saul, by summoning the power of God, smote the deceiver with blindness (vs. 9-11)?

Why is Saul from this time on called Paul by Luke? He probably bore both names from his childhood, one used by Jews, the other by Gentiles. From this time he took the lead in the missionary expedition, and in the story of his mission to Gentiles, told by a Gentile, he would naturally be called by the name used by Gentiles.

It is commonly inferred that when Paul matched his powers against those of Elymas, as Moses and Aaron did against the magicians of Egypt before Pharaoh (Ex. 7: 8-12), Sergius Paulus discharged Elymas from his company and received Paul into it because he had proved himself the stronger of the two. But Luke says that what won the proconsul was Paul's teaching about Jesus Christ as Lord. This is the real power of Christian missions. Other doctrines which seem to spring from it may make headway for a time. Sorcerers have persuasive powers which win the attention of the multitude. But the only way for the messenger of Christ is to declare the truth and expose the enemies of righteousness who with devilish skill pervert the right ways of the Lord (v. 10).

The proconsul was won to be a disciple of Christ. No other converts are mentioned, perhaps because there were none. The chief value of the mission to Cyprus may have been the development of Paul and Barnabas as missionary preachers. If so, was it not worth the doing?

*International Sunday School Lesson for May 2. Paul's First Missionary Journey—Cyprus. Text, Acts 13: 1-12.

The Gospel Prophecy

C. E. Topic for May 2-8

By Rev. H. A. Bridgman

Life lessons for me from the book of Isaiah. Isa. 6: 1-9. (Consecration meeting.)

We must remember that God in his providence seldom gives to one prophet or generation more than a single main problem for solution. In Isaiah's day undoubtedly the most urgent problem—and divine problems are ever practical, not philosophical—was the continuance of the Church upon earth. It had really got to be a matter of doubt whether a body of people possessing the knowledge of the true God, and able to transfuse and transmit it, could possibly survive among the political convulsions of the world, and in consequence of its own sin. Isaiah's problem was the reformation and survival of the Church.—*George Adam Smith.*

A rich Book. Ten minutes a day for a week or two would refresh our minds concerning the contents of this profound and inspiring Book. Ten minutes more spent in reading Prof. George Adam Smith's commentary, from which I quote at the beginning of this article, would give us some idea of the progress of the prophet's thought, and the application of his teaching to the life of his day and our day, too. Few of us have done justice to this noble Book, have entered into the sweep and power of its great basal conceptions. Even a casual reading with a view not chiefly to grasping the thought as a whole, but to lighting upon choice nuggets on which to live day by day results in some precious discoveries. We shall easily understand, then, why there are so many allusions to it in the New Testament, why Jesus drank inspiration from its passages and found a light concerning his own mission in the world; how when he came to enter upon his public ministry he adopted as his program the very language of Isaiah and said: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are

bruised, to proclaim the acceptable year of the Lord."

What splendid verses these are: "He will keep him in perfect peace whose mind is stayed on thee." "Blessed are ye that sow beside all waters." "Say unto them that are of fearful heart, be strong, fear not." "Behold I create in you a new heaven and a new earth." If one were cast upon a desert island with only the Book of Isaiah, he would have in its sixty-six chapters spiritual food for almost all his varying moods. The *Springfield Republican*, last week, in its regular department, From the Golden Books, quoted as a gem of literature a portion of the thirty-third chapter.

The lessons for modern life. Our age, so wont to put its confidence in material things, needs just that thought of God and salvation which burned in the mind of Isaiah. Take his leading truths about God, his essentially spiritual nature, his interest in the whole area of our lives, his purpose to deliver his people from those who would prey upon them, his shepherding of them as figured in the simile of the mother bird. Take again his idea of man, or his philosophy of history, his warnings against luxury and ease, his insistence upon justice and mercy and a religion that is not measured by the nature of the external offering, or by compliance with conventional forms of worship. To any man engaged in the struggle for character, Isaiah will be extremely helpful, because he leads us into the presence of the living God, holds before us the noblest ideals and gives us many intimations of the Messiah who was to come and who eventually brought God unto men and brought back human life unto God the Father.

Facts and Features of Local Work

Ohio's Oldest Church Celebrates

Tallmadge, illustrious among Ohio churches for its white meeting house, our oldest, and in use since 1825, and for its half hundred sons and daughters in missionary service, has held fit celebration of its centennial. Mention was made of all its pastors, beginning with David Bacon, who laid out the five-mile-square township with eight roads converging at the church. Of former pastors, Rev. Charles Cutler, eighty-two years old, now a resident, spoke. Rev. P. D. Dodge is the present worthy pastor in an honored succession.

F.

Southern Success by Sacrifice

The members of Emmanuel Church, Charlotte, N. C., for the last six weeks have been making a special effort at raising money which culminated in an Easter collection of $425. Practically the entire sum from a membership of 180, and real help came from only a portion of that number. The scale of wages is very low, and therefore such an offering means much in the way of sacrifice. D. J. F.

Evangelistic Missions in New York State

The Mission at DeRuyter, N. Y., begun in February under the auspices of the state committee on evangelization, was conducted by Rev. E. F. Kettle of Oswego. All the churches of the town were united, Baptist, Seventh Day Baptist, Methodist and Congregational. Mr. Kettle stayed two weeks, and the churches continued the work a week longer, together. The corporation, or borough, of DeRuyter has a population of 700, and the whole town numbers about 1,500. It is a farming community and center, and Rev. F. G. Webster, our Congregational pastor, writes: "We are much pleased with the results of the mission. The bond of union between the churches has been strengthened, the young people have shown a deep interest, and the moral sentiment of the town has received a great uplift." Special meetings were held for men and for young people and school children. One hundred and fifty expressed "a desire for a deeper Christian experience, and nearly eighty volunteered to begin the Christian life."

Rev. E. F. Kettle began a week's mission, also, at Rutland, N. Y., after having closed a similar mission at his own church in Oswego, where he was assisted by Rev. E. A. Burnham and Rev. E. D. Gaylord of Syracuse and Rev. Dr. W. H. Kephart of New York City. Dr. Kephart closed his work March 10. B.

Promotion in Washington Service

Rev. H. M. Painter, for seven years the faithful and efficient pastor of Almira and Beulah churches in Lincoln County, Wn., has recently removed to the West Side, where he takes charge of the Steilacoom work. Mr. Painter was registrar of the Eastern Washington Conference, one of the directors of the Home Missionary Society and for nine years an advisory trustee of Whitman College. At the time of his resignation he was the pastor of longest continuous service in Eastern Washington. He will be greatly missed, but has well earned the promotion that has come to him. W. M. P.

Sentiment in Oregon

One of the factors of Oregon Congregationalism is the ministers' association of Portland and vicinity. It meets regularly every other Monday, one time having a paper or address and the following a "Round Table meeting," in which all matters of practical work and spiritual importance are discussed. A new feature is the presentation at each Round Table of a summary of a book, the most important the speaker has read within a year. Professor Ferguson of Pacific University gave the content of Holtzmann's Life of Jesus recently; the experiment proves stimulating and enlightening.

A fellowship gathering of Congregational folk was held some weeks ago, with banquet and toasts; about seventy-five leading workers of Portland gathered about the tables, and a thoroughly good *esprit de corps* was created. There is a great growth in the Northwest, and Christian men are recognizing that an immense task is laid upon them to keep pace with immigration. We feel that this is no time to reduce the home missionary allowance for Oregon. These five years ahead are to determine the future standing of the church as well as of Congregationalism in this rich commonwealth. A swarm of business men in Portland have raised the slogan, "A city of half a million population in 1912." The 4,000 members of our churches are not equal to the tremendous task thrust upon them. Five years adequate support from the Home Missionary Society, and loyal work on our part, ought to make Oregon a self-supporting state. E. C. Oakley.

Unusual Revival in an Iowa Town

Every church has its own peculiar problem, and for over three years the pastor at Clarion, Io., had studied his problem. The question was how to move upon a fine class of business men who were good, upright and moral people, but not included in the membership of the church. He asked Rev. Dr. C. A. Moore of Davenport to help solve the question. He came and gave a series of twelve sermon-lectures on the Fundamental Bases of Christianity. Large numbers were attracted, some of whom would not have come to "evangelistic meetings." The addresses were scholarly, logical, deeply interesting. The speaker took a position away from religion, and by sane and reasonable steps he led up to these great things from which is no escape unless a man commit intellectual suicide. While the lectures were argumentative in character, they were not controversial, nor did they produce controversy. They lifted the thought of men up above the things of pure debate. Dr. Moore is a man who has thought these questions all out for himself and is sure of his ground. He is tolerant of other men's opinions, and this breadth and fairness is largely responsible for his hold upon thinking men. Criticism was absolutely silenced and all classes joined in praise of the man and his message. Persistent personal work for ten days followed after the speaker had gone. The spirit of the work was beautiful, and grew more warm and delightful as the days passed. On Palm Sunday the church received thirty-four into membership, a most substantial class, of which nineteen were heads of families. The church was melted in its spirit and the fellowship of the occasion pronounced. The pastor, in common with many others, has found many defects in modern evangelism, but in Dr. Moore's work every ideal he finds fully satisfied. O.

A Historic Vermont Church

The church in Pittsford, Vt., celebrated its 125th anniversary, April 14, with appropriate exercises. Rev. C. H. Smith, who has been settled over the church for sixteen years, gave a historical address, Rev. J. H. Denison of Central Church, Boston, and a direct descendant of Rev. Eleazar Harwood, the church's first pastor, and of Amos Kellogg, who for many years was clerk of the church, made a fitting address, and Rev. W. H. Spence of Rutland spoke on Christian Fellowship.

An interesting incident of the occasion was the presentation of an individual communion service by Mrs. Betsey P. Manley, ninety years of age, and a member of the church since 1831. F. E. D.

Novel Combination Service in Michigan

Chelsea, Mich., is trying an experiment which may prove of interest to other churches. We have consolidated our morning service and Sunday school into one service, lasting an hour and a half. About two-thirds of the time is given to the preaching service, one-third to Bible study, with an intermission only long enough to enable the classes to take their places.

In the average church, the preaching service is attended almost exclusively by adults and the Sunday school by children. Our aim is to have all the children at the preaching service and all the adults in the Bible school, and we have succeeded entirely in the first aim, and nearly so in the second. Two new adult Bible classes, one for men, have been in successful operation for three months, and the adult attendance at Bible study increased threefold. The family idea is emphasized, as the entire

service provides a place for all. The children feel that the entire service is for them, and they form a large per cent. of the congregation. Twenty-one members, seventeen on confession, were received Easter morning, nearly one-half being men and boys. W. LEE GRANT.

Kansas City Corner Stone Laying

On March 28 the corner stone was laid for the new building at Ivanhoe Park, Kansas City, Mo., by Rev. H. F. Holton, the pastor, assisted by the ministers of Greater Kansas City. A commanding site has been chosen at the corner of Thirty-ninth Street and Michigan Avenue. The basement has been finished, and a commodious stone structure costing some $21,000 is to be erected. Ivanhoe Park has struggled without an adequate building, has some enthusiastic young people, a large Sunday school, and active church organizations, including a wide-awake men's club. The new building will mean much for the enlargement of the work. Approximately $6,000 are still needed, and a campaign for raising the full amount is progressing hopefully.

J. A. S.

Denominational Year in Ohio

The Ohio tables for the Year-Book are already in type, and report 254 churches; one, Lima, West, having been transferred to the United Brethren, while three, Mizpah of Cleveland, Reeb Avenue of Columbus, and Nottingham have been added. The present membership, 43,261, is a gain of 145, which is less than the membership of the three new churches. Of the churches 141 show stationary or decreasing membership. Sixteen reported over fifty removals each, three of them over 100, an aggregate of 1,250. Four of the twelve local Associations show a net loss. Two churches reported removals of 126. Washington Street of Toledo added 130. Five churches now have over 1,000 members. Oberlin, First, still leads, with 1,105, while Cleveland, Pilgrim, and Toledo, Washington Street, each report 1,102; Columbus, First, 1,090, and Cleveland, Euclid Avenue, 1,049. Sunday school enrollment is stationary, and young people's societies show decrease.

The ominous decrease of $16,000 in benevolences proves, all but $2,000, to be accounted for by "other"; all denominational societies except Sunday schools and church building showing slight decrease. Of Congregational centers, Cleveland and Cincinnati show slight gain; Toledo holds its own; Columbus has increased by 300; and Oberlin, Mansfield and Akron show slight loss. FRASER.

Boston

Cost of the Chapman Campaign

An itemized statement of the cost of the recent evangelistic campaign has recently been issued by the finance committee. The total receipts are nearly $30,000 and the expenditures something over $20,000, leaving a surplus of $8,148.46. Of this sum, which has been turned over by the general Chapman committee to the Evangelical Alliance, $1,000 will be reserved for a future campaign and a like sum for evangelistic work in the hospitals. The remainder will be utilized in the usual channels of the Alliance in extending its outdoor work and summer tent meetings at resorts. The exact report of the treasurer follows:

RECEIPTS

Gipsy Smith campaign	$300.31
Personal subscriptions	251.20
Church apportionments	10,276.09
Offerings at group services	15,574.83
Offerings at Mechanics Hall	2,751.48
Total	$29,153.91

DISBURSEMENTS

Traveling expenses	1,163.05
Hotels and board (evangelists and singers)	3,167.19
Salaries, singers	3,469.14
Expenses, publicity	3,408.02
Printing, stationery, etc.	132.10
Expenses, F. W. Harold	333.95
Rental, building (except Mechanics Hall)	3,060.05
Expenses, Mechanics Hall, rent included	2,810.83
Office expenses	1,912.66
Expense, music committee	47.74
Expense, personal workers and ushers	107.90
Day of rejoicing	58.02
Mothers' day	44.00
General expenses, room rent and sundries	1,290.80
Cash in bank	8,148.46
Total	$29,153.91

Interesting Collection of Bibles

During April, the officers of the Boston Public Library have offered an unusually interesting exhibit of Bibles, old and new. The collection includes copies of the Book of Books, dating from 1490 down to the present. They are printed in many languages, ancient Latin and Anglo-Saxon, Japanese and Chinese, in Zulu and the tongues of the islanders. There are editions long since out of print and many a copy that is the only survivor of its issue; editions brought out at the command of popes and others especially ordered by monarchs. There are Bibles in mediæval manuscript and in the type of the twentieth century. Samples of peculiar editions, such as the "Breeches Bible" and the "Vinegar Bible" lie among their more accurate companions. Americans, especially descendants of old Bay State stock, will be interested in the "Psalm-Book" and the Indian translation by "Apostle" Eliot. In addition to the curious specimens of the Book itself are the many examples of historic printing and illuminated illustration. The exhibition is not to be missed without real loss.

Our own Congregational Library, which also possesses a valuable and interesting collection of Bibles, has just received a noteworthy addition in Dr. Grenfell's personal copy. Fairly covered with marginal notes, interleaved and underscored, the worn little volume now reposes beside one hardly less interesting, that of Dwight L. Moody.

I am a regular church-goer. I should go for various reasons, if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find that there is in the corner of my heart "a little plant called Reverence," which wants to be watered about once a week.

The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

New York

Dr. Burton and the Church of the Pilgrims

It is a severe blow that has fallen upon Brooklyn's mother church of Congregationalism in the acceptance by Dr. Burton of the Smith College presidency. People in Brooklyn of all clases recognize the great opportunities that the college will afford to a man of such gifts, and the community at large seemed to feel from the first announcement that Dr. Burton would be sure to go. But to those closer to the associations and present life of the Church of the Pilgrims comes a keen sense of loss. The pain strikes the church just after settling down to a new administration with an optimism greater than for twenty years. A church of such caliber and historic standing has seldom listened to an installation council as inspiring and potent as that of last November in Dr. Burton's new field, only to see the fine promise vanish in a resignation five months later. The public announcement by Dr. Burton that leading ministers had advised him to accept the call to Smith College has naturally depreciated the value of an installing council in the eyes of the Church of the Pilgrims.

The unanimous feeling of dismay within the church is not only a tribute to Dr. Burton, but to the freshly realized gains that the church was about to achieve. A local newspaper, much addicted to giving editorial advice to all the churches, has pronounced a premature verdict as to the possibility of success in the Brooklyn Heights churches, forgetting that the same dismal prophecies were made thirty years ago when young Charles Cuthbert Hall took hold of the impoverished First Presbyterian Church, now one of the strongest in Greater New York. The Church of the Pilgrims is stronger today than the two nearest churches to it, with whom consolidation has been sometimes whispered.

When the first bitter disappointment passes of losing one who seemed sent by Providence, the church will doubtless find a strong leader to carry it forward into those fields of success already indicated by Dr. Burton. With results already beginning to appear, Brooklyn and the denomination at large owe far too much to the Church of the Pilgrims and her splendid laymen not to feel, in the hour of her loss, a keen sympathy and a prayerful hope that this great church will be led to a new success, borne in part out of the present trial and change.

Increasing Unity of Spirit

An interesting feature of the Lenten season in Brooklyn has been Jews and Free Baptists mingling in the Eastern District, the former using the Baptist edifice during the rebuilding of the synagogue lately destroyed by fire. While the Jews could have secured many other halls and meeting places, they preferred the Free Baptist Church because of the fellowship long existing between the two bodies. So well did the Baptists adapt themselves to the needs of their Jewish neighbors that on the Sunday after the synagogue had been reopened the Congregation Beth Elohim marched in a body to the Free Baptist Church, attended the entire service, and then presented to Rev. Dr. R. D. Lord, the pastor, a set of engrossed resolutions for his church, addresses being made by Rabbi Cohen and one of his trustees. In the last five years there have been a number of such instances in different boroughs, and both Jews and Gentiles have gained larger knowledge and sympathy in each other's work.

This *rapprochement* is being steadily furthered by the common work of the Ethical Social League, the People's Institute, the New York Conference of Religion, the Civic Forum, the Free Lecture System and kindred bodies, including the down-town settlements. The hundredth anniversaries of the Brick Presbyterian and Fifth Avenue Presbyterian Churches, held last week, emphasized through speakers from several denominations the same demand for practical form of church unity that shall prevent the overlapping so notorious in New York. The City Federation of Churches and the summer evangelism movement have done much to emphasize the obligation resting on large and powerful churches for team work and a broader interpretation of "evangelism."

Success of the Lenten Season

How far it is true that financial panics restore to people sobermindedness in things religious may be ever a matter of discussion, but in any case the testimony of leaders in this city is that Lenten services have been more numerous, and their impression and attendance more abundant, and that even the ordinary church work has been more seriously responded to than usual. Dr. Carson at Central Presbyterian Church, without a single special service all season, took in 138 members, the largest on record in that church. His church is flanked on one side by Dr. Cadman's, where almost a hundred were received, and on the other by Tompkins Avenue, where Dr. Waters admitted 116, closing the best Lenten season that church has had. Twenty-eight deacons served individual communion cups for the first time, and over 1,300 people partook of the sacrament. Lenten lectures, held twice a week for six weeks, attracted audiences of 1,200 to 1,600. Drs. Hillis, Lyman, Kent and others receive new members in May instead of at Easter, and large accessions are anticipated next month. At Bushwick Avenue Church Dr. J. L. Clark received seventy-five members, and the church roll is now close to 1,000, or nearly twice the total when he came, less than four years ago. Twenty-five of the newcomers are the nucleus of the new church at Forest Park View, where Rev. J. Lawall is preaching, one service in German and one in English, with a swiftly growing Sunday school.

Men like Rev. Messrs. J. N. Pierce, C. R. Raymond and John Stapleton, who have peculiar gifts for evangelism, have been in constant demand by many churches for quiet missions that culture the spiritual life. During Holy Week a general interchange was effected each evening by Drs. Lyman, Hillis, Cadman, Waters, Boynton and Burton, and in several cases by men of different denominations.

Clinton Avenue and Its Chapels

Dr. Boynton's fourth anniversary finds him president of the local Church Extension Society, and Clinton Avenue Church chooses to emphasize the new *régime* by making this year a notable one for enlarging Congregational strength in this vicinity. The movement to raise $40,000, referred to last week in these columns, was discussed at the home of Mr. W. H. Nichols, who inherits from his late father a great enthusiasm for local church extension. This enthusiasm, and the steady growth of Clinton Avenue Church, guarantee the foundation of this large special fund, and the rest has been largely assured by the other churches. The benevolences at Clinton Avenue are reaching a higher standard than ever, owing to the understanding that there shall be no second collections within the year for the same object, but a schedule strictly adhered to, and its obligation fully met at the time apportioned. The proximity to the church of Adelphi College has developed new Bible classes and a vigorous men's club. Atlantic Avenue Chapel has a field of its own, and sustains many features of an institutional church. Half a dozen go-to-church bands of eleven members each seek to develop the attendance, and have been successful. Rev. W. S. Woolworth is in his seventh year as pastor. Willoughby Avenue Chapel no longer has as clear a field as in the beginning, and is within easy walking distance of several large churches, and also of the home church. It is not decided yet what form its work should take, but meantime Rev. S. W. King, who has been pastor for over ten years and closely identified with the administration of Clinton Avenue parish, is giving half his time or more to the assistance of Dr. Boynton, now that the interests of Clinton Avenue are multiplying so extensively.

SYDNEY.

Great geniuses arise in unexpected places to cut the gordian knots that bind the souls of men. *Public Opinion*, the able British taster of periodical literature, tells of such an one up in the "black country" of England. "A grape was handed to each communicant instead of wine at a recent Methodist communion service at Taft Hill, near Bishop Auckland. It is claimed that this method disposes of the difficulty which sometimes arises as to whether fermented or unfermented wine should be used."

"COFFEE DOESN'T HURT ME"

Tales That Are Told.

"I was one of the kind who wouldn't believe that coffee was hurting me," says a New York woman. "You just couldn't convince me its use was connected with the heart and stomach trouble I suffered from most of the time.

"My trouble finally got so bad I had to live on milk and toast almost entirely for three or four years. Still I loved the coffee and wouldn't believe it could do such damage.

"What I needed was to quit coffee and take nourishment in such form as my stomach could digest.

"I had read much about Postum, but never thought it would fit my case until one day I decided to quit coffee and give it a trial and make sure about it. So I got a package and carefully followed the directions.

"Soon I began to get better and was able to eat carefully selected foods without the aid of pepsin or other digestants, and it was not long before I was really a new woman physically.

"Now I am healthy and sound, can eat anything and everything that comes along, and I know this wonderful change is all due to my having quit coffee and got the nourishment I needed through this delicious Postum.

"My wonder is why every one don't give up the old coffee and the troubles that go with it and build themselves up as I have done, with Postum."

Easy to prove by ten days' trial of Postum in place of coffee. The reward is big.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Together Campaign and the Chicago Spirit

"To talk about failure now is to talk folly." This is the gist of Sec. A. N. Hitchcock's speech before a hundred representatives of Chicago churches at the Grand Pacific Hotel. Sec. G. E. Hall. a second member of the committee of the interior district, brought in a good report of the many meetings held in various parts of the West. Nowhere is any dissent or opposition. A rising tide of enthusiasm will make the study of the thermometer more inspiring as the weeks go on.

Dr. W. E. Barton, who began the speaking, protested against the pessimism in the early campaign literature, forgetting, perhaps, how good a purpose it served in Chicago two months ago. Dr. W. T. McElveen treated the situation with such an overflow of optimism that the $300,000 debt, the necessity which caused a new era of team work, was made to appear a signal blessing to the denomination. "We ought to rejoice greatly in what the debt has done in bringing us together," he said.

Mr. B. W. Firman had his speech written on about three pages of foolscap. He kept it in sight of the company for nearly three hours before delivery. When appetite was whetted by delay, he responded by piecemeal, but only when the call was urgent. This mysterious manuscript proved to be composed largely of figures. The final footing was about $45,000. How this sum was apportioned among the individual churches was gradually disclosed. Even in the churches where local burdens are the heaviest, the delegates said, "We will do our best."

There were numerous speakers; but on ways and means Mr. C. S. Pellett of Oak Park, First, gave the most illuminating speech of the evening. It told the story of how they did it in First Church, Oak Park. The committee began by getting a small group of men to study the problem of getting $12,000 in extraordinary gifts—one-half for home expenses. These called together a larger group of forty for dinner. The post-prandial program included the raising of $8,000. A special appeal in the church a little later added $2,000 more to the fund. The last $2,000 was gathered by the hand-picking method among those not previously responding. All in all, there were 105 donors.

Mr. M. A. Meyers of Hinsdale expressed himself strongly in favor of the still hunt method among men of means. Most pastors, however, feel that before the campaign is over there will be need of an appeal to the rank and file of the people, as in the completion of the Oak Park canvass.

A significant feature of the meeting was a resolution championed by Mr. M. J. Carpenter of La Grange, urging the American Board to assume the debts of all the women's co-operating Boards in case the $500,000 are raised. This request for more "togetherness" in the Together Campaign Rev. E. M. Williams, D. D., was appointed to present to the Prudential Committee of the Board. Your correspondent was individually requested to send word across the Alleghanies that Chicago moves a hurricane campaign for the month of May.

A Twentieth Anniversary in Oak Park

On Easter evening, Second Church of Oak Park celebrated its twentieth anniversary with an inspiring service, including an anniversary hymn composed for the occasion by the pastor, Dr. E. W. Bishop, and an anniversary address by Dr. W. A. Bartlett. Not only has the church made a splendid record for itself in these two decades, but it has been the means, so it is claimed, of provoking First Church to no small part of the good works which are to its credit since the younger church entered the field as a pace maker. Among its laymen are a group of people to whom the whole Chicago fellowship looks when a common cause needs vigorous leadership, and they have been a leaven of Christian aggression in the home church from the first.

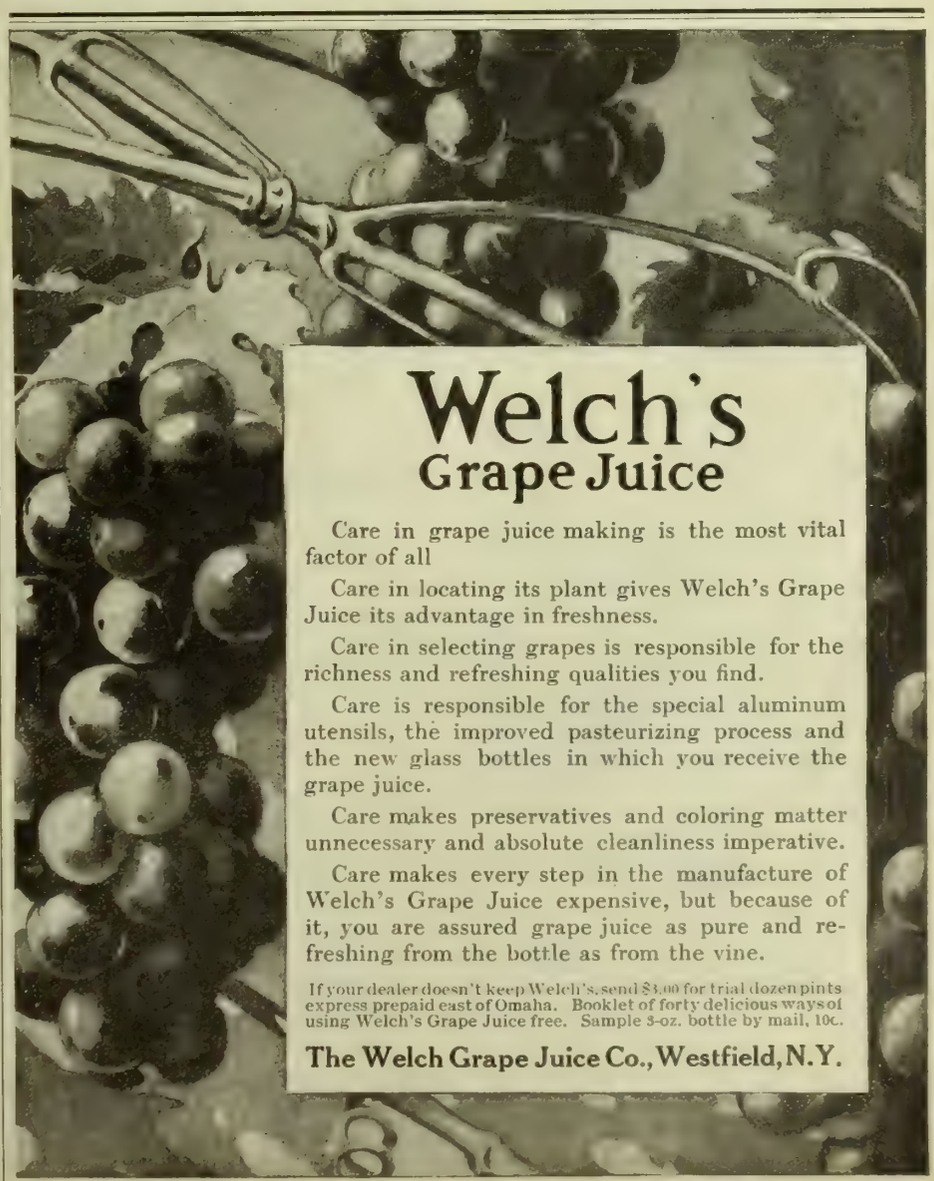
The standards of service and sacrifice maintained in Second Church are not immediately attractive to those who love to be at ease in Zion, but their influence has been a power for good in our fellowship. Probably few of the 700 members of the church adequately realize what the leadership of such a woman as Mrs. B. W. Firman and such a man as E. H. Pitkin have meant in the two fields of home and foreign missions. Few also realize how much Second Church has contributed to the larger fellowship through the influence of Dr. Sidney Strong's leadership during his term of splendid service in Oak Park.

Dr. E. W. Bishop came from Concord, N. H., just in time to round out the last year of the second decade. Some rounding-out was needed. The church had practiced the virtue of self-denial to the danger limit. An unusual survival of Puritan conscience had scrupled even to go beyond the simplicities of reed organ and old-fashioned choir. With Dr. Bishop's advent has come the long delayed organ to its proper place and Mrs. Crosby Adams as organist and choir leader. Dr. Bishop is using the help of better music to cultivate the worshipful side of church life. The church has received about 100 to membership during the past year, the last twenty-nine on the Thursday evening before Easter. The church building is now thoroughly furnished for its ministry to men, and a growing company of disciples exemplify the apostolic ideal, "thoroughly furnished for every good work."

Light on the Andover-Harvard Situation

It would be hard to name a subject of denominational interest on which is a greater degree of misunderstanding than the meaning of Andover Seminary's move to Cambridge. A good many people who would be glad to believe that it does not mean a going over to Unitarianism are greatly disturbed by statements which excite suspicion. An equivocal statement in the Boston *Transcript* that "one of those *credited* with a leading part in the selection (of Mr. Fitch as president) is President Eliot of Harvard," led to this editorial utterance in the *Advance* of Feb. 25, "Thus we see that Dr. Gordon's new hope for the painful situation in which Massachusetts has

Continued on page 560



Chicago

Continued from page 559

become involved is linked with the fact that the man selected as the leader of this hope was chosen at the suggestion of the chief Unitarian in this country."

To acquaint the Chicago fellowship with the real facts in the case, Dr. F. N. White of Union Park Church read in the Ministers' Meeting, April 12, the following communication from Rev. C. L. Noyes, a member of the committee of Andover Trustees who nominated the new professors:

"Now for a fact there is not, and is not going to be, any subjection to Harvard influence in the choice of Andover professors. This is just as undesired by the Harvard side as ours. The more we can keep our fidelity to distinctive type, in doctrine and ideal, the better they will like it. For, whether our people have souls big enough to believe it or not, what President Eliot is after is not Unitarianism, but a bigger and more inclusive Harvard. And he wants a religiously comprehensive Harvard; and wants not another pale imitation of the Harvard Divinity School, or a dull neutral between the two, but another school, Andover undisguised, unadulterated, with all of its proper constituency it can bring.

"There is absolutely no truth whatever in the notion that President Eliot, or any Harvard official, directly or indirectly, in any form or degree, had any part or influence or knowledge in the selection, negotiations, committee actions or vote of the Trustees or Visitors in the unanimous choice of Evans and Fitch as our professors, or in their acceptance of the offer. The fact is, the committee met in Boston, without any name in view, or any kind of conference that tended toward specific nominees, though many names including the two agreed upon had been under consideration. We agreed then and there upon Evans and later on Fitch. Each of the men replied favorably, without reference to other persons. Still keeping the matter wholly within the committee, we submitted it to the Trustees, and their action to the Visitors, and then only to the public. During all that process, neither the committee nor the trustees had any consultation with Eliot, his name was not mentioned, nor that of any Harvard authority, nor was his attitude known to the committee or the trustees when they voted."

In the *Advance* of April 15 appears the following note appended to an account of the Ministers' Meeting of the previous Monday:

"The *Advance* was requested by Dr. White to publish that part of the letter which he read to the meeting regarding Andover, but declined to do so unless permitted to publish the whole letter, which Dr. White refused. The part withheld referred to an interview with Dr. Eliot."

The interview with President Eliot referred to was of a confidential nature on a matter having no relation whatever to the question of fact under discussion. The purpose of the letter which Dr. White read was to correct an editorial statement, not a quotation from a Boston paper.

Gleanings

The Easter spirit brought church attendance to the high tide in all our churches, but the Easter afternoon visit of three commanderies of Knight Templars to First Church, Evanston, for the feast of the Resurrection of Christ, gave Dr. McElveen an unusual opportunity.

Mr. B. W. Firman is authority for the statement that the standard of *per capita* giving in the churches of Chicago Association is about $3 for the year 1908. This is practically the average for the denomination twenty years ago. This fact, however, does not clear the churches of Chicago from the charge of "retreat." The standard twenty years ago was above the average in the denomination, and on the $3 *per capita* basis Chicago is but holding its own.

The source of the unfailing and abundant stream of benevolent giving which flows from First Church, Oak Park, is the faithful remnant of the "Tithing Band" which was organized under the leadership of Dr. H. N. Hoyt. The extraordinary benevolence fund was made possible because of a principle in giving which is the ordinary rule of life. But in a significant pledge of $1,000 was both giving from principle and a giving of principal. This initial sacrifice was a determining factor in rousing to action some "who cast in of their abundance."

"Father Endeavor" Clark spent a strenuous day in Chicago, April 13. From the breakfast table he went to the Francis E. Clark Social Settlement on West Twenty-Second Street. At one o'clock he spoke to the student body in Moody Institute. After formal luncheon with officers of the Chicago Union, he made a trip to the southwest part of the city, to solemnize the marriage of two young people, leaders in C. E. circles. A banquet at Moody Institute and a subsequent rally in the Moody Church, with a representation of 225 societies, concluded the program of Dr. Clark's visitation in Chicago.

Rev. C. A. Payne of Milwaukee gave two lectures in Union Park Church in early April. He was employed for all the evenings of Holy Week in Grand Avenue Methodist Church, Milwaukee. Since returning early in the year from a special trip to the Holy Land, he has given special attention to his lectures on the life of Christ and other Biblical subjects. He is leaving the general lecture field to specialize in preaching with the aid of lantern and picture.

Prof. Francis G. Peabody, D. D., of Harvard was the preacher at the Sunday Evening Club for April 19. The impression made by his address on the occasion of the Religious Education Association led to his quick recall to Chicago. It is announced that Gen. O. O. Howard is to be the speaker for May 30.

In the week preceding Easter Dr. Gunsaulus held three special services at Chicago University. On Easter evening he preached the dedicatory sermon for the McCabe Memorial (M. E.) Church. This is a part of his ministry at large in the city for a single week.

J. H. C.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 16

Mrs. E. L. Barker of Leyden Church, Brookline, presided. Miss Alice P. Adams, for eighteen years a missionary in Okayama, Japan, spoke of the work under her supervision in the slums of that city. When it was begun, three and a half years ago, there were fourteen gambling dens within a radius of a quarter of a mile, and she believes that the new and more stringent laws for closing such dens are in answer to prayer. The people are much impressed by a religion that makes them *do* things; at one time Christianity was known as the religion that stops people from gambling. Miss Adams has been able of late to interest in this work the Japanese consul in New York, and he has given her letters to the Japanese authorities at Washington, Chicago and San Francisco.

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Influencing Civic Reforms

Iowa Congregationalists Active in Public Life —Sunday's Meetings Bring 150 to One Church

The strengthening of previous wise legislation and the rigorous enforcement of law seem to be keynotes in Iowa. Our Pilgrim stock continues to play its part in the councils of the state. Governor Cummins was a member of Plymouth congregation, Des Moines. Rev. Otis H. Holmes, pastor at Algona, is chairman of the house committee on pardons. In the last Assembly he was the author of the indeterminate sentence and board of parole bill, and led the strenuous fight by which the bill became law. Senator Gillilland is a Congregational layman, an able speaker, a recognized leader in the Senate, and, both at home and abroad, he is a successful champion of moral reform.

Among the multitude of measures before the legislature, public interest centers about the anti-Sunday amusement, the constitutional amendment in favor of prohibition, and the public utilities bills, and these measures sufficiently indicate the trend of reform in Iowa. The anti-Sunday amusement bill is aimed against the Sunday theater nuisance, and includes in its prohibitions all types of public Sunday amusements where an admission fee is directly or indirectly taken. It will, properly, close Sunday Chautauquas, or make free to the public such Sunday programs as Chautauquas may offer. The constitutional amendment resolution submits to the voters the question of the constitutional prohibition of the liquor traffic. These two measures have many strong backers, and also many bitter and crafty foes.

The city of Des Moines has received national advertisement from its plan of city government. The first year of the experiment has passed into history. Perhaps it is too early to draw conclusions. A fortuitous concourse of election ironies, such as is too common an occurrence in our hurly-burly American life, combined to place the launching of the new form mostly in the hands of its enemies. But, notwithstanding this serious handicap, the plan has worked well. It has not brought in the millennium, neither have the prophesied disasters materialized, but the friends of municipal government by commission are greatly encouraged by the year's experiment, and its enemies seem to have abandoned protest.

In the state, perhaps the most significant religious item of news is the complete success of the Iowa College campaign for $500,000 of endowment fund. The need is for still further endowment, and the present success will assure future victories along the same line. Evangelist Sunday's meetings in Ottumwa attracted statewide attention, thanks to the yellow press that featured its sensational phases. The town is reported to be morally cleansed. Our Second Church received 150 members as its share of the meetings, and is lifted out of home missionary dependence. Special evangelistic meetings have been variously successful at several points in the state. Many pastors are finding great enrichment, both for themselves and for their churches, in following the Pauline injunction to "do the work of an evangelist."

The Home Missionary Society of Iowa is very much alive. A new phase of enterprise is its support of student assistants at the college centers of Ames and Iowa City, where they are doing telling work among the student bodies in those schools. Tabor College is looking for a new president, and the right man will find a widely useful field.

Des Moines, Io. A. M.

A Milestone in India

The seventy-fifth anniversary of the American Madura Mission was fittingly celebrated, Feb. 24-27. In addition to strictly religious services, the industrial and social phases of the work and the respect and friendliness felt for the workers by state and civil authorities and by members of other missions were illustrated. A specially interesting feature—and one which must be suggestive to the managers of the mission pageant to be given in Boston next year—was the dramatic presentation of the mission's history, given by about one hundred pupils from the various station schools. The new hall of the American College received its dedication in connection with this anniversary; and a procession from the different stations marched with banners around the city, closing the day with sports and fireworks.

On the last day offerings to be sent to the American Board in Boston were received. First came a roll of seventy-five nickel anna pieces, left for the occasion by a young woman teacher who died shortly before the anniversary. The first offering in gold was five gold sovereigns from the Bible-women of the city. Various stations gave generously, as they were able; small village congregations contributed, as well as several Hindu friends, the gifts all amounting to about $1,500. At the close of the exercises the whole company marched to the historic East Gate Church, where the senior pastor of the mission, Rev. M. Eames, a man of fifty-five years' service, led in prayer.

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Charitable Societies

Boston Young Women's Christian Association

This well-known Society, organized "for the temporal, moral and religious welfare of young women who are dependent upon their own exertions for support," is in need of financial aid.

The changes and additions to its building at 40 Berkeley Street, which were completed last year, called for an outlay of about $120,000, and made necessary a mortgage of $60,000 on its property. Towards the payment of this mortgage about $15,000 has already been contributed.

Will not those who believe in the protection and uplift of young women help to remove this burden from the Association by further contributions? Donations will be gratefully acknowledged by Mrs. Benjamin Tenney, Treasurer, 308 Marlborough St.

ARABELLA HOWE, *President.*

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

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Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNIÓN of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Among the New Books

Continued from page 554

—separations, misunderstandings and all the rest. But equally of course the end justifies the journey and Katrine is by no means the only charmer in the book. Mrs. Lane's death, just as this book was coming from the press, will be regretted by all who read it, for there has not lately arisen a story teller who has more humor, romance and insight than she showed in this story and in "Nancy Stair"—her only other book.

Of Varied Interest

Fabian Essays on Socialism are published by the Ball Pub. Co., Boston, Mass. The name of the firm was misprinted in connection with our recent review.

A Memorial of Alice Jackson, by Robert E. Speer (Revell. 75 cents net), sketches the life history and strong religious influence of a worker well known in Smith College and elsewhere. It is an attractive figure enthusiastically drawn.

The pathetic death of the son of Dr. Andrew W. Archibald gives added value to his latest volume, *The Easter Hope* (S. D. Towne, Boston. $1.00). This is the last of a series of three volumes and contains a clear statement of the various arguments for our faith in the resurrection of Christ and in the immortality of the soul.

The history of old New England towns affords matter of interest for more than mere chronicle. In *The Taverns and Turnpikes of Blandford*, Rev. Sumner Gilbert Wood, Congregational minister there, has put in shape and published his gatherings of topographical and personal history for that Massachusetts town which are of much local and historical interest. The book is handsomely made and well illustrated.

A Vest Pocket Guide to Paris about the size of a pocket Testament illustrates how fully the information that a tourist needs about a great city can be packed into very small compass. The maps of streets, omnibus routes and underground electric railways are clear, complete and up-to-date, and short descriptions are given of towns and resorts of interest in the neighborhood of Paris, with ways to reach them. Imported by Doubleday, Page & Co.

The failure of the Jamestown exposition led to many prophecies that World's Fairs were over for a good many years to come. But they loom up in all quarters of the horizon. Seattle is almost ready to show the world her glory in the Alaska-Yukon Exposition. The Argentine Republic is preparing for a great exposition next year. Winnipeg has already put aside $2,000,000 for another. All these will want the United States to show its interest in substantial ways. We are already committed to cooperate to make the postponed exposition in Japan a success. If the nations would agree to take some of the money they spend on Dreadnaughts and use it in promoting these industrial expositions which bring them into friendly acquaintance, the world's peace would be much more assured. Boston is beginning to talk about an international exposition in 1920 to commemorate the landing of the Pilgrims three hundred years ago.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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In 1908 its colporteurs visited every town in Idaho.

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Some settlements in the newer States canvassed last year by the Bible Society's Colporteurs were reached by no other missionary agency.

During the last two years the success of colporteurs in its Northwestern Agency encouraged churches in different places to establish among immigrants fifteen permanent missions.

Every year Bible distribution leads numbers of such strangers out of immorality and drunkenness into useful citizenship.

One year of effort now will be worth more than ten years a decade hence.

Mrs. Russell Sage has seen the need of an endowment for such work. On condition that $500,000 be given by others, she herself will give $500,000 for this purpose.

The General Assemblies of the Presbyterian Church North and South, the Board of Bishops of the Methodist Episcopal Church, and important bodies of other denominations have endorsed this plan.

A total of **$359,196.80** still needs to be subscribed in order to gain the offered **$500,000.**

We need small subscriptions. We need to have one hundred men and one hundred women ensure success by each subscribing one thousand dollars payable on condition that the whole amount is subscribed before December 31, 1909. Some have already done so.

Subscribe today as a permanent investment for the betterment of the people.

Send Pledges or money contributions to WILLIAM FOULKE, Treasurer, Bible House, New York, N. Y., or to any of the Agency Secretaries of the American Bible Society.

Dr. Gladden's Associate

Minneapolis Parts with Rev. C. E. Burton—Some Facts of Ability and Record

If you had been in Dayton's Tea Room, Minneapolis, in one of the private dining-rooms, a few weeks ago, you would have seen some twenty-five ministers gathered about a long table for lunch. At the end, presiding, was Rev. C. A. Hilton; near him Dr. S. G. Smith; and at the other end of the table Dr. H. P. Dewey, with Dr. Banks Nelson and our veteran, Rev. S. J. Rogers, midway. These twenty-five ministers were gathered for a complimentary lunch to Rev. Charles E. Burton, and to say their farewells as he left Lyndale Church, Minneapolis, to become associate to Dr. Gladden, at Columbus, O. This spontaneous gathering of our ministers indicates the place which Mr. Burton held in the affection and esteem of the Northwest.

Some ministers have the gift of pulpit eloquence, and from the text to the concluding prayer the congregation hangs on their words. Others have less hold on the Sunday audiences, but through organization and practical management become strong in their parishes. Mr. Burton has both these gifts in a degree which promises a career notable in our denominational life. He has also that optimism which believes a task can be done, even if difficulties lie in the way, and that persistence which follows up a task until it materializes into a permanent result.

This has been shown in the conduct of our local church extension society, of which he has been the secretary and executive for nearly ten years. He is a man who gets things done, and done so thoroughly that they stay. Our Linden Hills Church will stand as a monument of Mr. Burton's work in this extension society.

In Lyndale Church Mr. Burton has developed and solidified and organized until the finances, debts and troubles have passed into history, and the organization has become one of the strongest in the Northwest. He has laid large emphasis on the Sunday school side of the work, and for the sake of holding the boys at the restless age he



REV. C. E. BURTON

secured a fine gymnasium in connection with an addition to the church building.

In addition to these lines of effort, Mr. Burton's splendid physique has given him time and strength for profound scholarship and extensive reading. This scholarly attitude has brought him more than one invitation to a college presidency, but his heart has been in the pastorate, and all other lines of effort have met with a distinct negative.

Columbus and Ohio gain a modest man and a strong one in the association which Mr. Burton has entered into with that man whom the whole denomination delights to honor, Dr. Washington Gladden.

Minneapolis, Minn. E. P. H.

Sayings and Doings

According to recent visitors, great progress is being made in Ireland in temperance reform. This welcome result has been due largely to a considerable campaign of education and agitation.

Swiss Federal railroads now class women's hats more than eighty centimeters in diameter with bicycles and other wheel vehicles. A woman wearing a big hat has to buy an extra ticket for it when she travels. A Chicago street car conductor lost one of his eyes recently by collision with the rim of one of these hats as the car was rounding a curve. The number of such accidents indicates that wearers of these hats may need to take out insurance policies against suits for damages. They are much too big for the heads they cover.

Colorado has a traveling school of potato raising which goes the round of the railroads on a special train. Lectures are given to farmers and their families in a specially arranged car. This special train, conducted by the Colorado Agricultural College, has recently traveled 671 miles, and stopped at twenty-three towns. It is hoped that the acreage devoted to potatoes may be doubled this year. In the long run potatoes may be more valuable to Colorado than silver and gold.

Ashes fly in the face of the thrower.—*African Proverb.*

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

29. ABBREVIATIONS

Combining official abbreviations for the States, form words defined as follows:

1. To burn. 2. Twenty. 3. A city of Russia. 4. A white lily. 5. Post office, Westmoreland County, Pa. 6. A settlement made by emigrants. 7. An example. 8. Crippled. 9. The ruffed lemur. KAPPA KAPPA.

30. GEOGRAPHICAL

Islands of All Trades

Here in the crowd I chanced to jostle
A famous Michigan *******.
Another priestly promenader
I noticed as a Texas *****.
Though this Republic is the thing,
You know Alaska has a ****.
And when to hold his job he fails,
Here, ready, is the ****** ** *****.
The lords of finance gather there;
From Maine appears a sturdy ****,
Who in the money market pulls
Against South Carolina's *****.
Between them stands a biscuit maker;
In fact, a Massachusetts *****.
To every trade a firm well-wisher,
Connecticut presents a ******,
Who, as he manages his sinkers,
Nods to the Massachusetts *******.
Among the oarsmen and the punters
I see South Carolina *******.
To plaster houses, cisterns, basins,
Connecticut can furnish ******;
Or, if the roof requires a patcher,
"Maine to the rescue" with a ********.
Looking for sellers, or for buyers,
Not dead are the Rhode Island *****.

And if you read old tales and myths,
You've heard of the Virginia ******.

LABORER.

31. MIXED ANTONYMS

Johnnie's teacher gave him a list of words, and told him to write down their opposites. He got the right words, but not in their right places. Kindly straighten out the list for John.

Prose, untidy; father, empty; sweet, helplessness; first, offspring; tidy, strong; full, miserable; happy, old; great, effect; pure, stable; united, evening; before, poetry; beginning, elderly; common, sour; morning, small; new, adulterated; juvenile, separated; unstable, after; cause, last; power, end; weak, rare. KAPPA KAPPA.

32. CHARADE

To guess the FIRST takes but little skill.
For it is just a musical trill.
When knights of old their enemies fought
SECOND'S the weapon with which they wrought.
The fame of WHOLE is great, world-wide;
In April born, in April died.

E. P.

33. GIRLS' NAMES

R O N E L
A I C H M
D L E A R
E L N R I
O H T E V

Moving from one letter to any adjoining letter in any direction, repeating no letter until after moving from it, find thirty or more girls' Christian names. MINUTA.

ANSWERS

24.

P A C *K* A G E
P E *A* R S
B E *N* C H
B A *S* I N
P L *A* T E
H *A* S *S* O C K

25. Tattle-Tales of Cupid; The People of Our Neighborhood: Felix Holt; Freckles; The Idiot; Philip Winwood; Katherine Lauderdale; The Princess; Bittersweet; Up and Down the Sands of Gold; Love and Love (?); All For Love; We Two; Great Match; Les Miserables; John Ward, Preacher; Phil and His Friends; Eight Cousins; Travels in Italy; Westward, Ho! The Wide, Wide World; Sweetheart Travelers; Innocents Abroad; Our Village; The Madness of Philip; Dream Life and Real Life; The Earthly Paradise; The Heavenly Twins; Childe Harold; Little Dorritt.

26. A penny saved is a penny gained.

27. 1. Pattern. 2. Patronymic. 3. Patty. 4. Patna. 5. Patagonia. 6. Patile.

28. Or-i-son.

Late tangles were conquered by: A. E. H. D., Mattapoisett, Mass., 15, 16, 17, 18; G. F. M., Gloucester, Mass., 15, 16, 18; E. B. D., Springfield, Mass., 15, 16, 17, 18; A. M. S., Dover, N. H., 15, 18.

TURN OVER TIME

When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good, then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature.

"Meal times were our busiest part of the day. Eating too much and too quickly of food such as is commonly served in hotels and restaurants, together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the thinner I got and was always hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months, and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts, with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is predigested and concentrated for nourishment." "There's a Reason."

Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 26, 10.30 A. M. Speaker, Mr. James H. Mason. Subject, The Neglected Man.

Y. W. C. A. SECOND BIENNIAL CONVENTION, St. Paul, Minn., April 22-26.

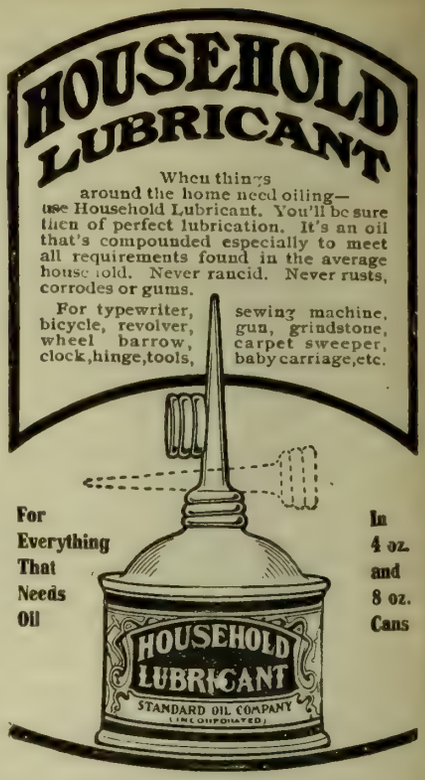
NORFOLK AND PILGRIM BRANCH W. B. M. Annual meeting, South Braintree, April 27, 10 A. M. and 2 P. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, Semi-annual meeting at North Adams, Mass., Wednesday, April 28. Sessions at 10 A. M. and 1.30 P. M.

WOMAN'S BOARD OF MISSIONS, Semi-annual meeting, Greenfield, Mass., May 18.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

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Church and Ministerial Record

Calls

ALCORN, WM. A., lately of Earlville, Io., to Creighton, Neb. Accepts.

BARBOUR, THOS. W., Cass Lake, Minn., to be Superintendent of Home Missions in Northern Minnesota. Accepts, to begin July 1.

BLENKARN, OSBORN E. A., Carbondale, Kan., to Wabaunsee. Accepts, to begin July 1.

CORNWELL, ALBERT G., McGill University, Montreal, Can., to Stowe, Vt. Accepts.

DYER, THOS. L., Amarillo, Texas, to *East* Ch., Los Angeles. Accepts.

GRAHAM, H., to Chaplin, Ct.

HALE, MORTON W., Surry, N. H., to Bridgewater, Vt.

HOUGHTON, OLGA R., McGill University, Montreal, to Bakersfield, Vt. Accepts. For seven years he was in the United States custom house department in St. Albans.

KALAIDJIAN, M. T., Yale Seminary, to Nyack, N. Y., after eight months' supply. Accepts. Second increase in salary, $130.

KILBURNE, WM., Spring Valley, Ill., accepts call to Woodstock.

KOKJER, JORDAN M., lately of Creighton, Neb., accepts call to Avoca.

PAINTER, HARRY M., Almira and Beulah, Wn., to Steilacoom. Accepts.

PIERCE, WM. R., Bird City, Kan., to Grant, Madrid and Venango, Neb. Accepts.

SEALEY, H. JEPTHA, Rootstown, O., accepts call to Leigh, Neb.

SMITH, ZWINGLE H., De Smet, S. D., to Hancock and Coloma, Wis. Accepts.

SNOWDEN, CLIFFORD L., Chicago, Ill., to *Salem* Ch., Los Angeles, Cal., also to *First* Ch., Springfield, Mo.

Ordinations and Installations

ARCHIBALD, WARREN S., Harvard Divinity School, *o. Old South* Ch., Boston, April 14. Parts were taken by Profs. E. C. Moore, J. W. Platner and Daniel Evans, Rev. Messrs. G. A. Gordon, Asher Anderson and C. L. Noyes. Mr. Archibald is assistant to Dr. Gordon.

GATES, CARL M., *i.* West End Ch., Portland, Me., April 12. Sermon, Rev. Raymond Calkins; other parts, Rev. Messrs. A. H. Wright, Smith Baker, Chas. Harbutt and Jesse Hill.

TWEEDY, HARRY E., *o.* Wallace, Neb., by Frontier Assoc., April 6. Sermon, Supt. S. I. Hanford; other parts, Rev. Messrs. C. L. Hammond, E. F. Wright, H. M. Triplett.

Resignations

BARBOUR, THOS. W., Cass Lake, Minn.

BLENKARN, OSBORN E. A., Carbondale, Kan., to take effect June 15.

DELL, GEO. W., Carson City, Mich., to take effect Sept. 1, after five years' service.

DYER, THOS. L., Amarillo, Texas.

FRANTZ, MILTON H., Lisbon, N. Y., to take effect May 20.

GREGG, JAMES B., *First* Ch., Colorado Springs, Col., effective June 15, closing a pastorate of 27 years and a ministry of 35 years. He will remove to Boston.

HAWKINS, NEWMAN H., Eureka and Palisade, Neb.

HENDRICK, WEBSTER L., Norwich, Mass., after an eleven-year pastorate.

JORDAN, JOHN W., Shiocton and Ellington, Wis.

KENT, WM. H., *St. Paul* Ch., Chicago, Ill.

PAINTER, HARRY M., Almira and Beulah, Wn., after a seven-year pastorate.

PARRISH, H. O., Loomis, Neb.

SEALEY, H. JEPTHA, Rootstown, O.

SMITH, ZWINGLE H., De Smet, S. D.

Churches Organized and Recognized

PITTSBURG, PA., *Plymouth*, in Hill district. Rev. W. H. Price is pastor.

Marriages

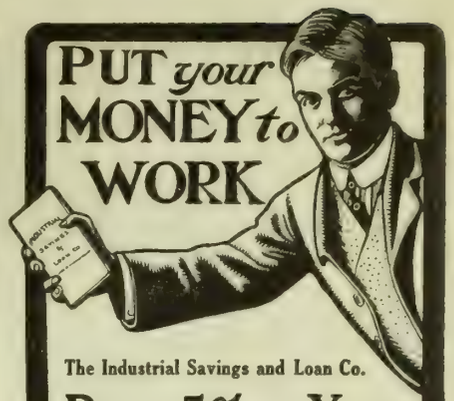
The charge for marriage notices is twenty-five cents.

BOWERS—HOLBROOK—In Ashland, O., April 15, by Rev. Albert Bowers, father of the groom, Rev. Roy E. Bowers of Wilmette, Ill., and Miss Frankie G. Holbrook of Ashland, O.

The Situation at Wesleyan

The most cogent reason against co-education that we have seen is given in the *Independent* by a graduate student of Wesleyan University. After five years in that institution he says that the effect on the young men of association with women in the pursuit of knowledge "tends to deaden the finer, chivalrous nature." There are, he says, four classes of men in Wesleyan: first, those who oppose co-education because they have little or no respect for womankind; second, those who think it expedient to side with the first for the sake of popularity or political advantage; third, those who drift with public opinion in the college; and fourth, the smallest class, those who recognize the injustice of the others, but are too few to check the prevailing tendency. The first class dominate all the rest. This writer says, however, that there are gentlemen, though not many, among the male students, while the general attitude of the men toward the women ranges from mere lack of courtesy to bold insult. The strangest thing is that some women still desire to spend four years of their youth in such surroundings.

The cheapest thing any man can give to a great cause is money.—*J. Campbell White.*



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Volume XCIV 1 May 1909 Number 18

The Congregationalist and Christian World

CONTENTS

The Situation in Turkey

Rev. George Washburn, D. D.

Ex-President of Robert College, Constantinople

From Self to Brother

Rev. J. H. Jowett, D. D.

Birmingham, England

Present Day Socialism; What It Would Do

Prof. John B. Clark

Columbia University, New York

Queen of the May—a Story

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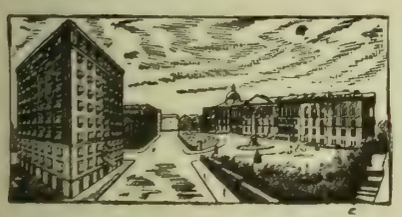
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Contents 1 May, 1909

EDITORIAL 571-576
- Event and Comment
- Editorial in Brief
- The Massacres in Asia Minor
- Christian Leadership in the Community
- The Effective Use of Time
- The Christian's Hope

CONTRIBUTIONS
- The Situation in Turkey. George Washburn, LL. D. 578
- The Conductor's Business. Rev. George L. Cady 579
- From Self to Brother. J. H. Jowett, D. D. 580
- Present-Day Socialism. II. Prof. J. B. Clark 581

THE HOME 582
- Business Opportunities for Young Women. Grace A. Turkington

FOR THE CHILDREN 583
- Queen of the May. Hattie Vose Hall
- The Children's Pulpit
- The Journey—a selected poem

IN THE CONGREGATIONAL CIRCLE 577
CLOSET AND ALTAR 584
THE FIRELIGHT CLUB 585
THE SUNDAY SCHOOL—Lesson for May 9 586
FOR ENDEAVORERS—Topic for May 9 586
AMONG THE NEW BOOKS 587
CHURCH AND MINISTERIAL RECORD 597
CHURCH NEWS
- Boston 588
- In Behalf of the French 588
- New York 589
- Theaters and the Sabbath 589
- Gaining New Strength 590
- The "Together" Campaign in Ohio 590
- Chicago 591
- The Northwest 593
- Assembling the Churches of a State 594
- President McLean's Diamond Jubilee 595

MISCELLANEOUS
- Christian News 577
- Sparks from Other Anvils 579
- Why Theaters are Vile 580
- Woman's Board Meeting 594
- Deaths and Marriages 595
- Recent Deaths 596
- Meetings and Events to Come 597

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and Christian World
SUCCEEDING
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THE SUCCESS OF IT WILL MEAN SO MUCH

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SOME OF THE THINGS IT WILL MEAN

1st. TO THE CONGREGATIONAL CHURCHES AS A BODY success of the Joint Missionary Campaign will mean new denominational self-respect; fresh denominational courage; strengthened faith in the Congregational order as thoroughly workable, in its free fellowship as not only a "tie that binds our hearts in Christian love" but a union that joins our hands in Christian work.

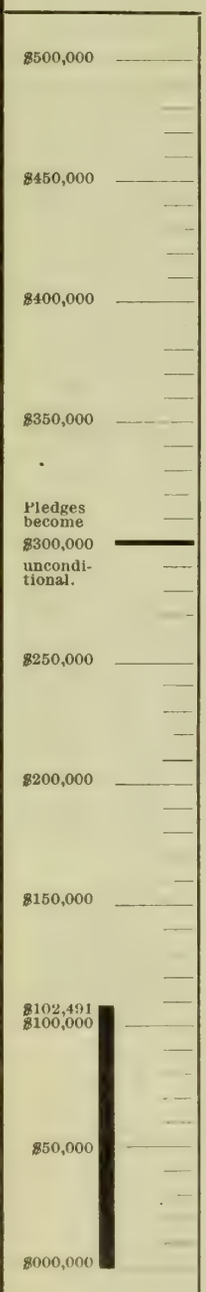
The success of this Campaign will demonstrate not so much that Congregationalists can stand together on a common platform, as that they can keep step together in the forward march of a common Christian service; that they can pull together, team fashion, in the harness of a common Christian enterprise. It will mean the return of Congregationalism to its former place at the forefront of missionary enterprise and leadership among the denominations.

2nd. TO THE CONGREGATIONAL MISSIONARY SOCIETIES success of this Joint Campaign will mean more intensive and thorough cultivation of the fields already occupied; removal of unavoidable debt, and of the constant struggle to keep out of debt, two of their heaviest hindrances. It will mean ability to make present facilities count for the most and to improve them as new situations demand. It will mean freedom to keep pace with growing work and seize exceptional opportunities as they arise. Both at home and abroad it will mean higher efficiency with increasing economies of appliance and force.

3d. TO THE MISSION WORKERS AT HOME AND ABROAD success of the Joint Missionary Campaign will mean, recovery from the heart-sickness of hope deferred; relief from the rack of retrenchment; release from the leash which holds them back from fields already white to the harvest.

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Previously acknowledged, week ending April 17	**$93,943.44**
Received for week ending April 24	**$ 8,548.32**
Total to April 24	**$102,491.76**

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NEXT WEEK SEE SECOND COVER PAGE



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THE CONGREGATIONALIST

and Christian World

Saturday
1 May 1909

Volume XCIV
Number 18

Event and Comment

The Claims of Stricken Christians in Asia Minor

The recent course of events in Asiatic Turkey has proved once more how dangerous are the elements of racial and religious strife in those ancient lands. We had hoped that the new constitutionalism would be strong enough to control the Moslem fanaticism of the Kurds and other untamed tribes of the mountains and to compose the age-long strife between Armenian and Turk. These recent massacres seem to be far worse than those of 1895—more widespread and more indiscriminate. They are in the region where much and patient missionary and educational work has been done by Americans, but that work has been confined to the Christians and has only indirectly influenced the Moslems, who can only be controlled by the strong hand. The counter-revolution in Constantinople at once supplied the incentive for massacre and withdrew the restraint which the international duties and fears of the central government had compelled it to exercise. The immediate call and opportunity for Americans is to supply the urgent needs of the American missionaries on the ground and, through them, those of the thousands of destitute widows and orphans who are flocking to Alexandrietta, Aleppo and other centers. At Tarsus alone there were in the yard of the American college over four thousand refugees. This is a call not merely for the gifts of Congregationalists for Congregational Christians, but for the general contribution of Americans for the victims of a religious fury which is wholly foreign to our life. Treasurer Wiggin of the American Board is a transmitting agent for gifts, as well as the bankers, Brown Brothers & Co., of 59 Wall Street, New York, and 60 State Street, Boston. The response should come immediately from all American citizens whose hearts are tender to great human suffering in any part of the world.

Theological Barriers Still Standing

The New York Presbytery and Union Theological Seminary are nearer together than they were when two of its most distinguished professors were shoved out of the Presbyterian Church for heresy, while the Seminary accepted permanent divorce from the denomination rather than retain its affiliation at the price of intellectual liberty. But the survivors in the New York Presbytery who abhorred its freedom of thought have no more forgiven it than the critics of Andover who mourned the failure of the efforts to secure the aid of the civil court to discharge its professors have become reconciled to it. Recently three members of the senior class of Union were refused ordination by the presbytery because they failed to give definitions of certain theological doctrines satisfactory to the majority. Their questioners sought to persuade them to say that "the blood of Jesus saves," but they preferred to say, "The whole life of Jesus saves." They did not fully comprehend the doctrine of the consubstantiality of Jesus with the Father, and seemed to some of the examiners to lack clarity of mind as to the use and meaning of the sacraments. That the candidates are mentally well equipped, of devout temper and high Christian character, qualified to be leaders in the churches, seems to be beyond question. One of them is a younger brother of Prof. Hugh Black. The significant facts are that, with a single exception, the leading pastors in the presbytery were in favor of ordaining the candidates, that the opposition to them was led by Sec. John Fox of the American Bible Society, and that a committee was appointed to take further counsel with the young men. There is little doubt that they will be accepted if they renew their application. If the members of the presbytery not in pastoral service and the faculty of the seminary could be brought together in friendly conferences, perhaps either the professors could be brought to a different understanding of theology, or the ministers could be persuaded to revise their notes of lectures taken in their student days.

The Present Union of Christians

An interesting protest and affirmation in regard to the reunion of Christendom is found in a letter from Capt. A. T. Mahan in *The Churchman*. He objects to the words of Rev. Dr. McIlvaine at the centenary of the Brick Presbyterian Church in New York, to which we referred last week, on the ground that they seem to imply a disparagement of the Episcopal confidence in the necessity of the episcopate. "I apprehend," he says, "that we are a long way from undervaluing the fact, or being sick of that which the name implies. I write because I believe such ill-considered remarks work against union; and, if they forwarded it for the moment, would but build with untempered mortar." With this we heartily agree. We have no desire for the union of Christians by the denial or suppression of any of their great and cherished beliefs. When the union comes, we want it to include tolerance and mutual respect. And we are in still more hearty accord with Captain Mahan when, after speaking of his own proved interest in promoting union by cordial co-operation with Christians of other names, he proceeds to lay emphasis on the union that already exists. Captain Mahan is a famous strategist. He knows that the method of approach is often half the battle. The union we all desire is not to be attained by a new creation, but by a development of the common personal relation to the living Christ.

"Our present union is to be found in the supreme fact of our allegiance—all of us—to the one Master Jesus Christ, and our common tenure of all the great historical facts enunciated in the two historic creeds. This union is a fact, and a gigantic fact, too little recognized by the world. If we Christians, by a cultivated habit of thought, will give these two great positive facts the prominence and predominance which they deserve, the lesser negative conditions, which constitute our unhappy divisions, will gradually receive adjustment. We shall by an essential likeness insensibly approach a common point of view. Differences will disappear; the fittest will survive; and we shall find a unity of body in which it is still permissible to believe episcopacy will be an important element. But we shall not reach this result by decrying present institutions, whether our own or those of other Christian bodies."

Gambling in Bread

New York has its Wall Street, Chicago its wheat pit—institutions which serve both the needs of commerce and the desires of groups of men who are gamblers on a large or little scale. One of the urgent duties of the immediate future is that of differentiating the legitimate from the dangerous uses of these and like institutions, putting an end, so far as may be, to the gamblers' use and guarding the interests of the public. The American people do not take

kindly to gambling in the bread they eat. The corner, of which Mr. James A. Patten was the chief manipulator, finds the public conscience awake and likely to demand a social accounting from those responsible for lifting the price of wheat to a level which affects every household in the land. Mr. Patten is a Presbyterian, who has been uncommonly liberal to Methodist institutions in his own town of Evanston, Ill.; but we cannot think he has consulted his social conscience in his speculation or exercised his Christian imagination. To be sure, his business is buying and selling grain, and he declares that there is no corner, that his purchases have come merely from study of the trade conditions and early recognition of the fact that the United States has ceased to produce wheat enough for its own need. That fact is disputed by as high an authority as Secretary of Agriculture Wilson, but even if it were the fact, we do not see that it justifies a Christian in planning to make food dearer for all his countrymen. Mr. Patten himself seems to have escaped temporarily from the storm he has raised, but is likely to be punished—as most of his predecessors have been—by the collapse of his speculation and the loss of the money he has risked. But he has dragged down many others in the ruin he has made, and he has seriously demoralized or angered the public mind.

Can We Stop Gambling Markets

The raising of the price of bread which is the direct result in such a movement in the Wheat Pit as Mr. Patten led is doubly demoralizing. It not only arouses or deepens the sense of social wrong among the people, it also spreads the spirit of speculation to the farmers and their families. The profits go to the successful gamblers, the loss falls upon millers and bread eaters and, strangely enough, the raisers of wheat. For it is the record of all these notorious wheat corners that the farmers hold their grain through and beyond the point of the highest prices and sell on the recurring low tide. It needs strength of mind to sell when the market is rising, and today's price may mean a loss over what tomorrow promises to bring. And the farmer is the last man to be able to profit by the latest news outside the mere quotations of the market. The gamblers reckon on this holding back of the farmers' supplies, and reckon safely. The question of putting an end to such demoralizing ventures as this of the recent wheat corner, however, is not nearly so simple as it seems. To forbid sales of wheat for future delivery, as many people are suggesting, is to compel every miller in America to build a storehouse and take care of the grain he needs for months before he will use it. Its effect would be to transfer the central market which fixes the price of wheat from Chicago to London, or Winnipeg. It would limit the market of the farmer. The remedy must be found—since apparently we cannot trust the social conscience even of Christians engaged in this line of trade—in carefully planned laws of supervision such as have proved successful in other countries. When the total product in the whole country of a single crop is sold and bought over and over and over again in the course of a few weeks' speculation under a single roof, there is room and need for government interference and oversight. Incidentally the question raised by Mr. Patten, whether we have already outgrown our own supplies of wheat, should be investigated and answered. If it is true—as it soon may be true with our growth of population and limitation of wheat-growing lands—it is surely time to ask whether it is wise to maintain a tariff tax on the wheat grown by our next neighbor.

Weakness of the Social Conscience

There is an old saying that "no man is wholly honest in a horse trade and no woman at a custom house." Under our high tariff, smuggling is a profitable business, especially in certain lines which appeal to the feminine mind and to those who cater to it. Mr. Loeb, recently promoted from a private secretaryship at the White House to be collector of the port of New York, is showing the same executive ability which won him recognition in Washington, in hunting down smugglers in the port under his authority. Recently some goods were seized in trunks and, after some bluster of denials, the attorneys of the owners offered to settle for their clients, first for the value of the goods and a fine, and at last for some $260,000, or more than three and a half times the appraised value of the goods, which had been purchased in Paris and were to be delivered in New York duty free. It is alleged that a supposedly reputable firm in New York has been in collusion with employees of the custom house, and that the system for cheating the Government is carefully organized on a large scale—so large that evidence has been collected showing a loss to the American people through the dishonesty of some of them of from fifteen to twenty million dollars a year. Minor incidents, like the recent arrest of the officers of a transatlantic steamer and the detection of the crew of a sailor's mission boat in what is alleged to have been the act of smuggling, show how demoralized the social conscience is in this matter. The names of people engaged as agents or beneficiaries of this organized robbery are said to be known. We hope Collector Loeb will have no scruples about exposing them.

The Tariff Problem

Congressmen who must provide for the ordinary expenses of government and who have cherished plans for the development of the resources and strength of the nation, want to devise ways to get the most money possible from its citizens. The average citizen wants to pay as little as possible of that money, and to pay what he must, as far as may be, without knowing that he is paying it to the Government. If the whole amount needed for this year and now being paid into the Federal treasury were to be collected directly from each person, it would certainly cause the overthrow of the political party responsible for it, and perhaps a revolution. Almost every time any one pays out money he pays a portion of it for taxes. It finds its way surely, though often through devious channels, into the treasury of the Government. If the purchaser of a pair of gloves for $1.50, for example, were required to pay $1.10 to the seller and forty cents directly to an agent of the Government, she would think the demand of the Government oppressive. When it is proposed to add a considerable percentage to the customs tax on imported gloves, a chorus of remonstrances rises from all sections of the country because the attention of purchasers is called to the fact that they are paying their taxes in connection with buying gloves. Manufacturers of domestic gloves see visions of enlargement of business and of greater profits, which vanish when the tariff commission shifts the tax to some other product. The glove purchaser, however, does not get rid of her tax because she does not pay it in buying gloves. She pays it in buying something else. The total amount of Government expenses remains unchanged when the tariff is taken off from one commodity and placed on another. Many persons suppose that a lowering of the tariff would lessen the expense of living. But it would not lessen the amount which must be raised by taxes. The tariff problem is to be solved in part by finding out how to collect taxes with the minimum consciousness on the part of the tax payer that he is contributing to the expenses of the Government. As to the other part of the problem, it is to see that the whole of what is paid as taxes really gets into the public treasury, and not into the pockets of producers, manufacturers and jobbers. Concerning this, there is much discussion which is based on little knowledge.

Immersionist Perplexities

The *New York Sun* tells of a Baptist minister in Kentucky who was turned out of his ministerial association because he baptized his daughter on her deathbed by affusion. The anonymous presbyter who writes "Blue Monday Musings" in *The Living Church* repeats the story and tells

another in the same line of the practical difficulty which the Baptist finds with sickbed baptisms:

"An unbaptized woman, a regular attendant of Baptist meetings, was in hospital in grave peril of death. She sent for the Baptist minister and sought baptism at his hands. He was of course unable to immerse her, but he might have told her that she would have 'the baptism of desire,' since she wished for it and was hindered from having it. He did not tell her so; instead, he sent a note to the Methodist minister saying, in substance: 'Mrs. A. is at the hospital and wants certain ministrations which I cannot give her. Please go to see her and do what she wishes.' The Methodist went, baptized her by affusion, and she recovered. Then naturally she left the Anabaptists and turned Methodist."

A third instance of the difficulty is reported by the *Western Recorder*—but to that stalwart organ of strict Baptist orthodoxy it is no difficulty at all. Seven were to be immersed at the close of meetings held by two churches. There were two ministers, one of whom had been ordained and the other not. The ordained man had a withered right arm and could not immerse: "The brother who had not been ordained was 'large and brawny' but had not been authorized as yet to administer baptism. . . . Both of them 'went down into the water.' The crippled minister stood still and the strong minister brought the candidates one at a time to him and the crippled minister lifted his hand, 'said the ceremony' and the strong minister 'put them under.'" To this the *Recorder* strenuously objects, not because baptism is not exclusively a clerical function, nor because of the ludicrous situation; but because "alien immersion makes short work of an ordained ministry and leads to confusion and strife in New Testament churches."

The Closed or the Open Mind

A pastor was telling us the other day of the joy he had in the hospitable attitude of the leading men in his church toward the presentation of truth in new ways, and towards suggestions of new methods of work. "Why," he went on enthusiastically, "my men have acquired that which is best in the modern spirit. They are not bound to the past. They want to move on to the attainment of larger truth and the more effective employment of the instrumentalities at the command of the church." A blessed situation this is indeed, and we have hopes for any church in which the influential members have not set their faces like a flint against all change or innovation. It is surprising how some admittedly good people will compress their lips and stand firm when new ways of doing things are proposed. This attitude is not commendable in politics or business and least of all in the church. We are not championing the hasty and thoughtless acceptance of every new view and method. We believe in holding fast to that which is good; but the mind steeled against the entrance of fresh ideas from any source is not the Christian mind. When Paul said of some of his converts that they were given to hospitality, possibly he had in mind intellectual hospitality as well as the provision of food and drink for the passerby.

The Panama Lock Canal

It is thirty years since an international congress decided in favor of a sea level canal across the Isthmus of Panama without locks. Just ten years later, the company of which Mr. DeLesseps was at the head having gone into bankruptcy, work on the canal was suspended, after nearly double the estimated cost of $128,000,000 had been expended. In 1894 a new company was organized and work was resumed on a sea level canal. The property rights of this company were purchased by the United States Government for $40,000,000, according to an act of Congress in 1902. This act approved of a canal with locks, as recommended by a committee appointed by Congress some years previous. In June, 1906, Congress provided for the construction of a lock canal, and the work has since progressed more rapidly than was expected.

Objections to a Lock Canal

During all this period a great deal has been published favoring a sea level canal and prophesying the failure of the lock type now under construction. Several commissions of engineers have been sent to investigate the work besides those led by ex-President Roosevelt and President Taft. The discussion has recently broken out afresh, although the matter is no doubt finally settled. One of the most informing of recent articles is that in the *National Geographic Magazine* for April by Col. G. W. Goethals, chief engineer and chairman of the Isthmian Canal Commission. The May *Outlook* has two articles, one favoring the lock system by J. R. Freeman, a consulting engineer who went to Panama by appointment of Mr. Roosevelt last winter, the other advocating the sea level canal by M. Bunau-Varilla, a distinguished French engineer who was for many years connected with the enterprise. The *Independent* of April 22 prints the first of a series of articles on Progress in Panama by Mr. Gardiner Richardson, who was sent to the Isthmus as its representative. He says "it is probably true that no section of the earth's surface has been more accurately examined and surveyed than the Canal Zone." Of greatest practical importance is the article in *McClure's Magazine* for May by President Taft, who says that the Administration will carry to completion the canal on the type authorized and directed by Congress, undisturbed by the criticisms of gentlemen "who predicate all their arguments on theory and not on practical tests," and who, when the canal is completed, "will be glad to have their authorship of recent articles forgotten."

The Situation in Persia

Less than seventy miles from the Russian frontier, in the north of Persia, is the city of Tabriz, which for months has held out against the forces of the Shah in defense of the popular demand for a constitution. Failing to take the city by direct attack, the Shah's army had nearly reduced it by siege and famine when the inhabitants succeeded in getting an appeal before the world and the Russian Government in particular. Under the Agreement between Russia and Great Britain, by which the future of Persia is to be determined, Russia, after consultation, has sent a force across the frontier and will raise the siege. While this is nominally an act of war, it is really a further warning to the Shah that he rules on sufferance and must not push his absolute authority too far. A victory of the Shah would expose the city to massacre and pillage, which Russia cannot permit so near her own borders. The whole history of Persia since the granting of the constitution is at once a proof of the working of the leaven of Western political ideas among the Oriental peoples and of the long arrears of experience which most of them have to make up before they can make the forms of representative government workable. The present Shah's unfitness to be the leader in the changes from the old order to the new has been abundantly demonstrated. Whether he can learn, may even be doubtful. But his teachableness—or, at least, adaptability—is likely to be the measure of Russia's interference in his relations to his people.

Our International Ignorances

The visit of a small squadron of Japanese warships to our Pacific ports gives us an opportunity to return some of the extraordinary courtesies which our fleet received in Japan, which we hope will be utilized to the utmost. But there is one extraordinary disability which will hinder such an expression of cordiality. In Japan every well-educated man, especially if in government service, expects, as a matter of course, to learn to speak and understand one or more foreign tongues. It was easy in every Japanese city to find English-speaking men of culture to act as representatives of the government and companions of our officers. But in our cities the visitors will be compelled for the most part to rely upon interpreters of their own nation or on their knowledge of English. That this practically universal ignorance of Oriental—and, in fact, of European—tongues is a handicap

in our growing international commerce and diplomacy no thinking man will doubt. It is also a direct hindrance to that mutual good understanding which always makes for peace. Dr. DeForest of Sendai, in an article on this subject, published as a leaflet by the American Association for International Conciliation, gives some curious instances of this our national ignorance. "About a year ago," he says, "a correspondent of a New York paper in Hawaii learned that the Japanese there, at a great gathering on one of their national holidays, listened with profound respect to the reading of some imperial rescript, and he managed to get this sentence, 'In case of great emergency give yourself courageously to the State.' He at once wired his paper that the ex-soldiers of Japan had just received an order from their emperor to be ready for any emergency, and that this could have no other meaning than getting ready for an attack on the United States!" It is a fact that most of the war talk in our press has grown out of these ignorant misunderstandings of Japanese character and speech. We hope the visit of these vessels will do much to renew the ties of amity which the welcome of our ships to Japan so greatly strengthened. And may it accelerate the good understanding which is the basis of a lasting peace.

The Massacres in Asia Minor

A horror of the shadow of death hangs over the cities of Asia Minor as we write. We know that our brothers of the Christian profession have been killed by thousands, and we fear that among them are several of our own American missionaries. Certainly men who were the strength and hope of the mission churches have perished, and the witness of their faith is for the moment quenched in their martyr blood. The renewed order and purpose of liberty and reform which has triumphed in Constantinople cannot bring back to life the martyrs of Adana, of Hadjin and of the other towns and villages which have been destroyed by Moslem suspicion and fanaticism. If we are at all conscious of the communion of saints and the reality of Christian brotherhood, this sweep of death will appeal to our hearts and we shall be ready from our security to succor those who remain in peril.

Let us distinguish, however, in this darkness of cruelty and hate. There is a political as well as a religious side to this story, and we must not return blind hate and ignorant prejudice for the hate and fear which have swept without discrimination over the towns and villages of Asiatic Turkey. The Armenian people, submerged by Turkish conquest, are one of the most virile, subtle, tenacious and indomitable racial stocks on earth. They have never given over hope of an independence which they have not known, even in part, for much more than half a millenium. The peril of Armenian plotting, real enough, has long been magnified in the imagination of the Moslems into a menace both to their own faith and political supremacy. In the rage against a possible rebellion, our church people, who have been carefully warned against the dangers of mixing in political conspiracy, and who most of them have been loyal to the government, have not been distinguished from the mass of their compatriots. We dare not hold Mohammedanism responsible, for Moslems are at the head of the revolutionary government which has proclaimed liberty to all races and an equal chance to all religions. The possibilities of the development of a tolerant Moslem community in Turkey we are not yet disposed to deny, nor are we prepared to charge these massacres of political suspects and religious opponents to the essential and unimprovable genius of Islam.

When this is said, however, it still remains true that Islam has always been a persecuting and destroying faith, and that in an illiterate and unenlightened population it has always carried with it the peril of death for unbelievers. The alternative of submission or destruction has abundant precedents behind it. And these terrible massacres only go to prove how dangerous for the peace of the world a combination of the faith of the prophet with a blind and ignorant fanaticism may be. The older purpose of a long line of conquering Moslem leaders has undoubtedly been an exclusive control of the faith of the people, attained, if necessary, by extermination of the infidels. The "old law" of Islam, for which the revolutionary soldiers of the Constantinople garrison and the mob of the city streets clamored, has no tolerance in it, except the tolerance of the superior for his inferior. The Sheik-ul-Islam, the doctrinal mouthpiece of the faith, has recently declared that there is nothing in the Koran which prevents religious tolerance or political equality. Can a Moslem nation live up to that declaration? The next few years will show; and in the meantime we must hope and pray for the success of the educated leaders of the Young Turks, who are seeking to find a solution for one of the most difficult problems in the history of the world.

Christian Leadership in the Community

Mr. John R. Mott's recent book, "The Future Leadership of the Church," assumes that such leadership belongs to ministers. The starting point of his plea is "the dearth of able candidates for the ministry." It is of this profession that he says, "We need more men in positions of leadership in the church who can show that a full intellectual equipment is not inconsistent with deep Christian experience and with fervor in promulgating positive Christian truth."

Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, writing in last week's *Independent* on Religious Leadership in Colleges, urges no less forcefully than Mr. Mott the need of men who possess full intellectual equipment and deep religious experience. Dr. Pritchett, however, is not thinking of official leadership, but of strength of character and religious purpose in young men giving direction and impulse to the college life. He finds essential to such leadership the sympathy which delights in the spiritual development of others. It is a quality which assures a man in college popularity in the highest sense among his fellows who understand him, and the respect of all well meaning men. "Religion," says Dr. Pritchett, "is something more than an intellectual conviction. It affects the whole spiritual nature, the emotions as well as the mind." "No leadership is going to be effective and no organization is going to survive permanently which does not bring to human beings some realization of human need and human fellowship."

Mr. Mott's appeal for ministers who fill the official position of leaders in the church, and Dr. Pritchett's appeal to college men to aspire to religious leadership in the college address themselves with no less force to strong men and women in every community. The character of a neighborhood, town or even a city is sometimes largely determined by one man and often by a few persons. As one reads Mr. Mott's book or Dr. Pritchett's article who will never be a minister or a college student, he may find the incentives there presented kindling his ambition to be a Christian leader among the people of his community.

How should he go to work to take such a position? Of course he will not claim a right to it. He probably will seek first to make himself most useful in his own church organization. But he is to serve the community, not his own church only. Then he will cultivate fraternal relations with Christians of all denominations. He will remember that the basis of Christian fellowship is not doctrinal. To him Jesus Christ may be a sacrifice offered as an expiation for his sins. To his neighbor Christ may be seen rather as the supreme example. He need not change the expression of his faith in order to have Christian fellowship with his neighbor. Those who follow Christ most faithfully as far as they know him are most sure to understand him. He said so.

Moreover, one who aspires to Christian leadership may find fellowship not only with those in other denominations,

but with those outside of the churches. As there are good American citizens not allied to any political party, so there are disciples of Christ outside of the church, and a man may even be a Christian leader before he is a church member. President Pritchett says: "He who seeks to enter into the college as a religious leader must come as Christ came, with love and friendship, one who sat down and ate and drank with those whom he sought to lead. Fellowship is the one path to college leadership of the highest type." That is just as true of the average community as of the college.

What may one who has gained some degree of recognition as a religious leader expect to accomplish? The community has common political and educational interests for which it needs leaders. It has common religious interests also. In all relations, social, business, political and educational, there is room for ideals. Their character, that is, the tone of the community, depends on those who lead in these things.

A Christian husband and wife may make their home as valued and influential a social center as any parsonage can be. Lecture courses, classes for Bible study, opportunities for acquaintance to those without homes, for friendships, and for cultivating high ideals have often been created by a few leaders whose service was hardly thought of by those who profited by it. They are doing in rural or village communities what Young Men's Christian Associations are doing in cities, only they are doing this service for all ages and both sexes.

The flame that goes out from trustful, loving, unselfish men and women to kindle hearts to such service carries light and warmth to the community. They are its true Christian leaders.

The Effective Use of Time

This is a word not to loafers but to busy people. We admire their energy and assiduity, by means of which they are not only advancing their own interest, but helping the world forward. But some of them may need the gentle reminder that life becomes rich and fine not because of the filling of every moment with activity, but through the effective disposition of energy. The busiest people today more than any others need resolutely to take time to consider what they are doing with their time.

Herein lies the advantage of stated periods of solitude, meditation and prayer. The quiet hour in church on Sunday morning, the five or ten minutes in one's closet at the opening of the day, are the wisest possible use of time from the point of view of the attainment of larger efficiency. God knew what his children needed in their struggle for character when he ordained one day in seven as a day of rest and worship. If our lives lack depth and serenity, it is because we scant the seasons and ignore the opportunities that make for the cultivation of the spiritual life.

Time spent in definite and systematic service for others is well employed. We are too busy when we have no margin for tasks that bear directly or indirectly upon human betterment. A check in behalf of a good enterprise is not the equivalent of a contribution of time and thought toward the more effective conduct of that enterprise. We thank God that today it is possible to find many laymen and women giving weekly precious hours of their time in what we call personal Christian work or engaged in settlements and philanthropies, or sharing in patient, painstaking deliberation in conference or committee—often the hardest kind of service. The number is increasing of those ready to put not merely a substantial portion of their money but their time into such work. It means, to be sure, taking time from other interests and occupations, some of them very alluring, but the persons who have tasted the joy of making a personal contribution of time and strength to the on-moving of the Kingdom of God willingly forego and even come to despise the use of time that issues purely in selfish gratification.

That threadbare excuse, "I have no time," might be less frequently on our lips if we once could get a vision of the noblest uses to which time may be devoted. We all share alike in a twenty-four hour day. The millionaire has not one minute more than the laborer. When lesser interests would engross us and make severe ravages upon our day, we should face them resolutely with the declaration, "I have no time." But the busiest man can, if he will, find ample time for nourishing within his own soul the life of God and for ministering to a needy world.

The Christian's Hope

Four days the pilgrims, in Bunyan's immortal allegory, had been imprisoned in the "very dark dungeon" to which Giant Despair had driven them. "Well, on Saturday, about midnight, they began to pray and continued in prayer till almost break of day. Now, a little before it was day, good Christian, as one half amazed, brake out into this passionate speech: 'What a fool,' quoth he, 'am I to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That is good news, good brother: pluck it out of thy bosom and try.'"

This familiar passage was written out of the very heart of Bunyan's own experience—as his spiritual autobiography, "Grace Abounding to the Chief of Sinners," shows. He had known doubt and despair. He had climbed to hope and expectation by the way of prayer and promise. When he learned to live in the confidence of personal relations with God, he remembered that he had in his bosom the key of promise which would fit every lock in Doubting Castle. The allegory is true in all our lives. It is when we cry to God for aid that we are delivered from doubt and from despair. And the deliverance comes in no full granting of an unhindered vision, but in the return of hope, which once more makes it possible for us to think and act as children in our Father's house and helpers in his purposes.

True Christian hope is possible upon no other terms than these of the personal relation. Faith and hope are sisters in our experience. The instinct of expectation is strong in the human soul and it takes much to kill it utterly, leaving our souls to blank despair. But while all other hopes are twilight, the presence of Christ is the clear dawn. He is himself in us the hope of glory. It is only when we forget or forsake him that we turn out of the way and fall into the clutches of Giant Despair.

This is the living hope into which Peter tells us that we are born again through the resurrection of Jesus Christ from the dead. It can be cultivated and increased only by communion with the ever-living Christ our helper and our friend. But it can be cultivated, and its growth will result in that joy of heart which makes the Christian a true light in the world. There are those who tend and nurture troubles—it is our part, as followers of the ever-living Hope and Friend, to cultivate our joys and expectations. This life is but a little part of God's training or our own experience. Too long has the church of today confined its vision to the vista of today. We need more of the eternal hope, if only as a measure of our present opportunity and our claim upon a present joy.

We have a glimpse, too, of this wide overlook and expectation when Paul classes hope with faith and love as one of the enduring qualities. Other things perish, but not these. How large must that life be—how infinite the heights and depths of experience with God, that we shall ever be advancing and yet ever expecting new advance and new discovery in the life which God has given us! For just as love and faith are the conditions of all friendship, so must hope ever be the inviting guide and inspiration of busy, happy, satisfying days in earth or heaven.

Prayer meeting topic for May 2-8. The Christian Hope. Col. 1: 1-29. Christ the Hope of Glory. Life without hope. How to cultivate a lively hope. Why does hope endure?

Editorial In Brief

New Hampshire observed last Thursday her annual Fast, according to her governor's appointment, but more in frolics than fastings.

Instead of a proposed income tax, the *Providence Journal* suggests an outgo tax. That is just what the tariff is, a tax on things bought, graduated to the expenditures of the person taxed.

Almost one-tenth of the apple trees in the United States in Missouri, a little less than one-hundredth of them in Massachusetts—this tells of a remarkable change in orchard conditions during the present generation.

California raises annually about 120,000,000 pounds of raisins. The market being overstocked, her citizens are asked to set apart Friday of this week to eat up the surplus. If any are left, citizens of other states will be found ready to co-operate.

An article in the London *Christian World* credits the Congregational denomination in America with several hundred women pastors. Our Year-Book knows no such numbers. It must be antiquated, or else our British contemporary must have farseeing prophetic eyes.

The only woman soldier on the United States pension list of the Civil War was killed by a street car accident in Washington last week. She was Mrs. Sarah E. Thompson, a native of Tennessee, a Union scout and spy whose services were lauded by Generals Grant, Sherman and Rosecrans.

The tradition of the great Lisbon earthquake of 1759 is still vivid in Portugal. On Sunday last came a reminder of the situation of the city of Lisbon in the earthquake zone strong enough to throw the members of the upper house of parliament from their chairs and to frighten the people, though no serious damage to property followed.

Yale theologues heard John Mitchell, ex-president of the United Mine Workers of New England last week, who commended to them as his solution of the complex problem of industrial life the liberal application of the Golden Rule. The Seminary does well to provide its young men with opportunities to listen to accredited representatives of organized labor.

We hope that those latitudinarians who can discover no difference among the faiths of the world, as well as those who aver that the best thing which could happen for Africa would be its "civilization" by Moslem missionaries, will study the reports from Asia Minor to learn what Mohammedanism really means when it controls a backward people with men of other faiths in its neighborhood.

The Roman Catholic doctrine in answer to the cry of Votes for Women is clearly enunciated in an address the pope made last week to the Union of Italian Women. He told them that "women mixed up in the agitations of public life would be the ruin of the family and society. Woman should be the companion of man, at the same time accepting his authority, an authority mitigated by love and nothing more."

The South celebrated last Sunday as its Memorial Day. Mingled with its memories of defeat was the sense of gratitude that the Union is preserved, and most of those brave Confederate soldiers whose graves were strewn with flowers, if living now, would rejoice that the cause they fought for is a lost cause. Sometimes it takes longer than one generation to learn that desires of good men are often overruled for good.

At the annual meeting of the English National Union of Teachers recently, the new president, Mr. C. W. Hole, declared for the secular solution of the problem of religious teaching in the schools and was vigorously applauded by the teachers present. It may be that the extremists of the Established Church, who defeated the education compromise, were after all digging the grave of their direct influence in the schools.

"The South clings to the Democratic party, and until the Republican party gives up the doctrine that the Negro is as good as the white man there is nothing for us of the South to do but to cling to the faith of our fathers." So says Senator Tillman, speaking for the South. This is a dismal prospect politically for that section, and calls for a queer definition of the name of that party. Why not change it to Aristocratic?

Four white men were last week taken from an Oklahoma prison by prominent citizens and lynched. Two Negroes were awarded damages of $25,000 by a court in Kentucky, to be paid by Night Riders who had tortured them. An Illinois court has decided that only Negroes can recover damages for loss of property in the Springfield riots last winter. Can any one forecast a solution of the race problem from these incidents of lawlessness and law?

Rev. Dr. Elwood Worcester, the leader of the Emmanuel movement, is seriously ill through overwork. He has been a sufferer from physical ailments since last fall, according to published reports, but has responded quite beyond his strength to many demands to explain how to cure and prevent disease by mental suggestion. His associates say that he would have been a much sicker man than he is if he had not practiced the precepts of the Emmanuel movement.

We think of dust as an annoyance, a bulletin of the National Bureau of Labor treats it more seriously as a menace to health in certain trades. A workman in any of the dusty trades more than doubles his risk of dying from consumption. The fine particles of stone or metal in the grinding trades are worst of all, forty per cent. of workmen in these trades die of consumption. They cut our files and sharpen our cutlery at the very serious risk of their own lives.

Why shouldn't life insurance companies spend some of the money they receive for premiums in prolonging the lives of their policy holders? They would both lengthen the period of receiving premiums and add to the inducements to insure. The more they had to offer the less their need to employ agents to persuade people to take out policies. The scheme for supervising the health of the insured would have to be carefully worked out, but it seems on the face of it to be good business sense to undertake it.

This news item appears in the *London Christian World:* In the town of Wilmington in 1905 infants dying under one year old were in the ratio of 146 to 1,000 births. That year Sir John Brunner offered to give five dollars for every child who during the twelve months reached its first birthday anniversary. He has kept up the payments till now. In 1906 the rate of deaths dropped to 87 in 1,000, in 1907 it was 58 and last year no child died under one year of age. How much do average English parents value the lives of their children?

The Chicago Tribune asked Bishop Greer, Dr. Lyman Abbott, Dr. R. S. MacArthur, Bishop McDowell and other distinguished representatives of leading Protestant churches this question, "Are we nearing the end of denominationalism?" They all said, "We hope so, if something better can be found to take its place." Some said, "The tendency is in that direction, which is toward fellowship and essential spiritual unity of all Christians." One said, "It will some time absolutely be." All which, being interestingly said in the *Tribune*, we have heard said before.

The Archbishop of Canterbury, speaking at a recent meeting in behalf of a memorial window for John Bunyan in Westminster Abbey, said that among the half dozen books which have most affected religious thought in modern centuries would be included "The Imitation of Christ," "The Pilgrim's Progress" and "The Christian Year." The first was written by a Catholic cloistered monk, the second by a Puritan tinker and the third by an Anglican country clergyman. The three Christian denominations here represented have strongly opposed one another, yet the abiding literature they have produced rests on the same great message of their one Saviour and Lord.

Three of the principal English firms of chocolate makers have refused to buy cocoa produced by slave labor. They are the Messrs. Cadbury, Fry and Rowntree. Several other firms, such as Epps & Co., Van Houten and Suchard have joined in the boycott. Would this agreement, under American laws, be considered a conspiracy in restraint of trade? At any rate, it is a co-operation against cruelty and oppression. Several representatives of these firms are to make an investigation into the conditions of indentured labor in the Portuguese islands of St. Thomé and Principé, where it is claimed that laborers are held and treated as slaves, and where large quantities of cocoa are produced.

That the level of moral sentiment in this country is steadily rising is provable in more ways than one. Great religious conventions attest the fact, but every now and then a so-called secular gathering impresses the attendant with the serious and high-minded attitude of many a business man toward life. Such was the tone of a brilliant assemblage in one of Philadelphia's sumptuous hotels last Saturday evening. It celebrated the fortieth anniversary of N. W. Ayer & Co., one of the largest advertising concerns in the country, and conducted by men actively identified with churches. They selected as their guests for this occasion their own large staff of employees and invited also publishers of leading periodicals in all parts of the country. No liquor was served, and the speeches rang true to the ideals for business life that are being emphasized in many quarters today.

Most of the men whose anniversaries are being publicly recognized during this notable "hero" year were born a hundred years ago; but the Calvin anniversary will be distinct

in that it is four hundred years since the Genevan theologian was born at the French city of Noyon, sixty miles northeast of Paris. Although Geneva, where he lived so long and upon which he put the stamp of his powerful personality, will not commemorate his birth until the exact anniversary arrives in July, observances have already begun in this country. Ambassador Bryce was the leading speaker at a gathering in Baltimore last week, and in Pittsburg and other places celebrations have taken place. The *Interior*, the Presbyterian paper of the West, issued last week a Calvin number containing valuable articles from the pen of Prof. Williston Walker, Prof. George William Knox, Dr. W. R. Richards and others. The monument of which the corner stone will be laid in Geneva next July will represent the generosity of admirers of Calvin on both sides the Atlantic, and it will be a magnificent memorial, for John Calvin is now honored by multitudes outside the so-called Calvinistic churches, who value the great services he rendered to the cause of civil liberty.

In the Congregational Circle

Congregationalists have contributed a generous share of scholarly articles to current magazine literature. In the *Hibbert Journal* for April, Prof. John Wright Buckham of Pacific Theological Seminary writes on Christianity among the Religions, and Principal P. T. Forsyth of London on The Insufficiency of Social Righteousness as a Moral Ideal. Rev. Dr. William Hayes Ward of the *Independent* in the *American Journal of Psychology* discourses on A Fragment of the Cosmologic Argument. In the *Bibliotheca Sacra* Rev. Dr. William Allen Knight of Boston contributes a study of the Social Outlook in Matthew and Luke, and Rev. Dr. J. D. Davis of Japan shows how the Bible, the Holy Spirit and the individual Christian consciousness combined form the sure Seat of Authority in Christian Religion. Rev. Danjo Ebina in the *Harvard Theological Review* gives the opinion of a Japanese scholar on The Evangelization of Japan Viewed in its Intellectual Aspect. The *Homiletic Review* has an article on the Problem of the Midweek Service, by Rev. Frederick B. Richards of Boston. Prof. Kelly Miller of Howard University, Washington, discusses The Ultimate Race Problem in the *Atlantic Monthly*.

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Early last year a man who called himself T. L. Young and was young appeared in evangelistic meetings in Chicago, made impressive public announcement of his conversion and entered the Moody Bible Institute. Pastor Ira M. Grey of the Immanuel Congregational Church befriended him, and while on summer vacation left him with free use of his rooms. Before Mr. Grey returned, Young had disappeared, leaving trunks broken open, and apparently having taken from them every article of value and, as afterwards shown, his benefactor's name also. Arriving in Lincoln, Ill., he captured the heart of a young woman and the wedding day was fixed for Sept. 15. Before that date he had resumed his travels, taking her jewelry with him, but, it is hoped, leaving her heart to herself. In due time he arrived in St. Louis as Rev. I. M. Gray, alternating with one or two other initials, with papers substantiating his claims, and was put in charge of Greenwood Congregational Church. The fruits which remain of his brief labors there are several worthless checks and unpaid bills amounting to some hundreds of dollars. The committee of the Congregational City Missionary Society of St. Louis send out the substance of the interesting narrative here given, describing this would-be evangelist as a good speaker and singer, about twenty-eight years old, six feet tall, weighing about 150 pounds. What an equipment to win hearts and to make a profession of winning souls! Any one having information about him can do good service to the cause of evangelical religion by communicating promptly with the prosecuting attorney of St. Louis, or with Mr. Jacob E. Meeker, Congregational City Missionary Society.

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The *South Dakota Vidette* publishes a long account of the unsavory career of one who called himself Rev. Frank Leighton Foster, and last year was employed as acting pastor of the Congregational and Free Baptist churches of Valley Springs. He offered no credentials, but promised soon to present them and was accepted on his statement that he was an ordained minister and a member of the Congregational church in Freeland, Mich. The trail of this man, whose wife obtained a divorce from him in New York State in 1906, is traced through a number of Baptist and Congregational churches in New York, Illinois and Michigan, leaving discreditable marks in most places and involving two other men whose names appear in our Year-Book as Congregational pastors. This is one of the too frequent occasions which prompt the question, Why will churches engage men as ministers without credentials, and look up their records only after mischief has been done?

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An article in the *Hibbert Journal* for January, with the title "Jesus or Christ," took a position with which most Congregationalists are not in sympathy. Its author was given as Rev. R. Roberts, a Congregational minister. Dr. R. F. Horton informs the *Hibbert Journal* that in Congregationalism ministers are in good standing in the denomination only when they are pastors of Congregational churches, and that when one "ceases to stand in this relation to a church he ceases to be a 'minister' except in the potential sense that he may be called to the ministry by another church in the future. Now the writer of this article has not been a minister in the Congregational sense for eleven years back." This is said in order that the denomination may be relieved of any responsibility for the sentiments contained in the article. Mr. Roberts, however, is in the official roll of the Year-Book published by the Congregational Union. This theory was formerly held of the status of our American Congregational ministers, but it has long been ancient history. It belongs, in fact, to the period of Independency. It will be of interest to note whether or not it is accepted by English Congregationalists.

Christian News

There is surely a place for a monthly magazine devoted to the subject of *Immigration*, and it is appropriate that this name should appear on its title page. The International College at Springfield, Mass., is fittingly its publisher, for the institution aims to contribute important aid, by educating immigrants and their children, to the solution of immigration problems. The first number, for April, is wholly given to its chosen subject. Commissioner Watchorn and Rev. R. DeWitt Mallary, president of the College, furnishing, with an anonymous writer, a trio of interesting studies of the immigrant's political, spiritual and economic environment. The editorials, notes and other material furnish timely information on subjects concerning which there is a good deal of misunderstanding. Altogether this periodical promises, so far as its April number indicates, to be of valuable service to the immigrant and to an intelligent appreciation of him by American citizens. It deserves encouragement and support, and the fact that the excellent mechanical work is done by the students reflects credit on their industrial ability. Subscriptions at $1 per year may be sent to Prof. Alberto Pecorini, Springfield, Mass.

Rev. George Jackson of Toronto was lately accused of unsoundness in doctrine because he refused to accept the first chapters of Genesis as the record of historic facts. His opponents hoped to prevent Victoria University (Wesleyan) from inducting him into the professorship of the Bible, to which he had been elected. The faculty of the University, who had heard Mr. Jackson's views without dissent, thereupon issued a declaration of principles, which was adopted by the board of regents, declaring that their theological professors "must be left free to do their own work in order that, in an atmosphere of perfect Christian candor and true intellectual liberty, they may conserve the faith of our church in the minds of those who, in days to come, shall minister in our pulpits. Our experience is that only as the young men of a great university have full confidence that their instructors give them honest convictions, reached by perfectly candid and scientific methods, will they retain their faith in Christianity itself."

The Moody Bible Institute and the Moody Church of Chicago are to unite in offering a conference on summer evangelism and open air work. The sessions, extending May 12-14, will be held in the church. Some themes proposed for consideration are: summer Bible schools, tent meetings, gospel wagons, street music, etc. Besides representatives of the International Sunday School Association, young people's societies and the Brotherhoods, the conference will profit by the presence of Dr. R. A. Torrey, Miss E. Stafford Millar, the Australian evangelist, Rev. A. J. Smith, superintendent of the New York Tent Campaign, C. B. Willis of the Milwaukee Y. M. C. A. and others.

Union Theological Seminary has strengthened an already strong faculty by inducing Prof. George Albert Coe of Northwestern University to take the Skinner and McAlpin professorship of historical theology. He has exerted a large influence in the West as a leader of liberal yet constructive Christian thought, and his books on psychology are widely read. At the last meeting of the Religious Education Society he was elected its president. That he now gives up a position with such large opportunities to accept a chair in Union is a compliment to that institution; while the fact that he is a loyal Methodist makes more conspicuous the interdenominational basis of Union today.

Rev. Dr. William Carey, a great-grandson of the first Baptist foreign missionary to India, who was born near the birthplace of his grandfather in Northamptonshire, Eng., arrived in Boston last week. He, too, is a British missionary to India, and has been in consultation with the executive committee of the American Baptist Missionary Union concerning a plan to raise in this country $1,000,000 of a $10,000,000 endowment fund for Serampore College in the Province of Bengal. Dr. George Howells, president of the college, is with Dr. Carey.

Massachusetts Christian Endeavorers have adopted "Patriots' Day," April 19, a strictly Massachusetts holiday, as one of the great days in their calendar. Nine of the county unions, this year, held their annual gatherings on that date, with a total attendance of 7,400. Most of the programs recognize in more or fewer features the patriotic associations of the day, while several unions gave special attention to the Junior work.

The Situation in Turkey

By George Washburn, D. D.
Ex-President of Robert College, Constantinople

[Few Americans possess so large a fund of information concerning the currents and cross currents of sentiment in Turkey as does Dr. Washburn, one of the most distinguished of the men who have represented this country abroad. A graduate of Amherst College and Andover Theological Seminary, he became professor of philosophy of Robert College in 1868, and served as its president for forty years. While in Constantinople he was a regular contributor to the London *Contemporary Review*. The Prince of Bulgaria conferred on him the order of St. Alexander. Dr. Washburn returned to this country last year and makes his home with his son, Dr. George H. Washburn, a Boston physician. There he and Mrs. Washburn celebrated quietly their golden wedding on Friday, April 16. The company present was limited to relatives of the family and a few intimate friends. This golden wedding celebration is hereditary. Dr. Washburn's parents observed the jubilee of their marriage in 1882, and his grandparents enjoyed the same good fortune. He is in fairly good health and is deeply interested in the present developments in Turkey, on whose history and public affairs, as well as on the politics of Southern Europe, he is a foremost authority.—EDITORS.]

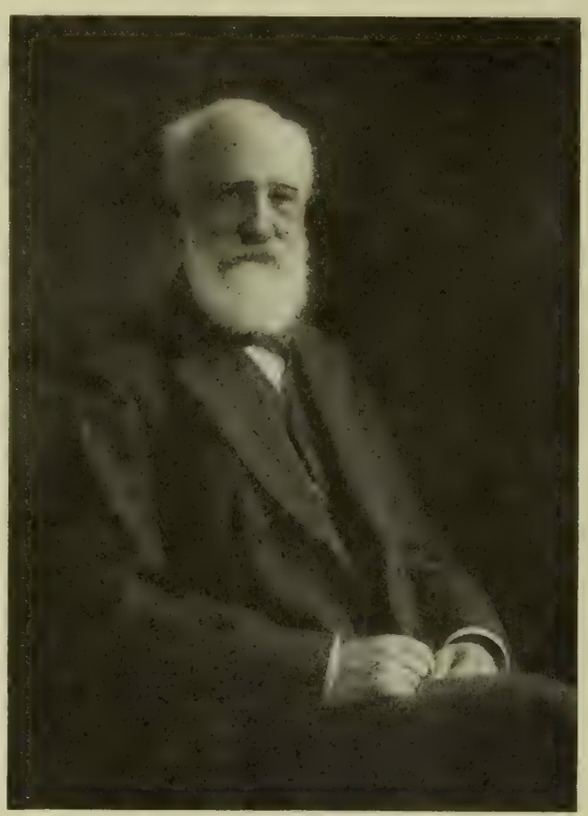
No one who has lived fifty years in Constantinople will venture to play the part of a prophet and foretell what is to happen there even in the immediate future. It is generally the unexpected which happens. The counter-revolution two weeks ago was as much a surprise as the revolution of last July. It was the work of the Sultan—aided by the committee which calls itself *Liberal Union* and professes to be less purely Turkish than the Committee of Union and Progress. This Liberal Union Committee has for months been waging war against the Committee of Young Turks, who organized and carried out the revolution of July. Its attacks have been very violent in its newspapers and in Parliament, theoretically on the ground that the Committee of Union and Progress had created an *imperium in imperio* and set themselves up as dictators. It has been successful in dividing public opinion in Constantinople and has made it possible for the Sultan to undermine the influence of the Committee of Union and Progress without attracting much attention, as he has all the time professed to be on the most friendly terms with it.

The Liberal Union represented "the outs," who wished to get the power into their own hands. The Sultan played his own game and by secretly appealing to the reactionary party and to the fanaticism of the ignorant soldiers and sailors he sought to regain his autocratic power. How far he is directly responsible for the outbreaks and massacres in the Interior I do not know, but they have certainly been the work of the reactionary party which had his support.

The Committee of Union and Progress was undoubtedly too confident of its control of the army and navy. It trusted to the hold which it had on the officers and neglected to guard the soldiers and sailors in Constantinople from the approaches of the Sultan. So far as we know no commissioned officer took part in revolt.

The counter-revolution seemed at first to be a complete success. The members of the Committee of Union and Progress were either killed or fled or took refuge in the embassies. But those who were free rallied their forces in Macedonia at once, and it seemed that we were about to see a new siege and capture of Constantinople by a Turkish army. At this distance it would seem that it would have been wiser for the army from Macedonia to enter the city at once, dethrone the Sultan and inaugurate his successor, for so long as the Sultan is at liberty he is certain to be intriguing against the constitutional government.

It is probable that the Committee of Union and Progress had reason to fear that there would be much blood shed, and that the fanatical reactionaries would set fire to the city, plunder the shops and massacre foreigners as well as native Christians, which would be followed inevitably by foreign intervention. It may have been wise for them to enter into negotiation before proceeding to occupy the city. The Sultan has played his part with his usual consummate skill, and he is past master in playing off one interest against another. In negotiations the chances are all in his favor—and he knows that he can depend upon the support of Germany.



GEORGE WASHBURN

The intelligent Turks are almost all in sympathy with the Committee of Union and Progress, but there are at least a hundred thousand Moslems in Constantinople who would be ready to do the Sultan's bidding, even if it were to destroy the city. The majority of these are not Turks, but of the Kurds and other wild tribes who were introduced into the city to take the place of the massacred and exiled Armenians in 1896.

In their anxiety to do everything in accordance with what they believe to be constitutional methods, the Young Turks have left it to the Parliament to vote the deposition of the Sultan, but Turkish custom knows but one way to depose a Sultan. The Sheik-ul-Islam must give a *fetva* authorizing it and then he is deposed by armed force. Two Sultans have been deposed in this way during my residence in Constantinople. The difficult question is to know what to do with him after he is deposed. Abd-ul-Aziz was killed or, as some believe, committed suicide. Sultan Murad was imprisoned for twenty-five years. Without the *fetva* he cannot be deposed by any vote of the Parliament, although he might be persuaded to abdicate voluntarily. What the end will be remains to be seen. So long as Abd-ul-Hamid does not disappear from the scene almost anything may happen. He has not only his genius to fall back upon but, since he became Sultan, he has accumulated out of the plunder of the empire a private fortune which is said, on good authority, to amount to $200,000,000.

The difficulties in the way of the Young Turks are great and have been increased by this attempt at a counter-revolution and the consequent rousing of Moslem fanaticism all through the empire. It was obvious from the first that it would be no easy task to organize a liberal constitutional government in Turkey, that at best it would take at least a generation to teach the people what it meant. Many doubted whether it would ever be possible to graft the Christian principles of Liberty, Equality and Fraternity into Islam which in all its history had never known anything but despotic rule, or whether the many warring races and religions of the empire could ever be brought to work together harmoniously for the common good.

The Young Turks faced these difficulties with such faith and courage that all the world was moved to hope for their success. They found the country bankrupt, the army and navy disorganized, their neighbors in haste to take advantage of their weakness, the whole civil administration in the hands of the Palace Camavilla and needing to be renewed from top to bottom. It was this last difficulty which led to more or less of anarchy in the provinces and even in Constantinople, and which opened the way for the secret intrigues of the Sultan. It was impossible to find able and trustworthy men to reorganize the administration and fill even a tenth part of the offices.

The Young Turks did their best. They organized a Parliament which, all things considered, was doing its work fairly well. They kept the peace with their neighbors and they made every effort to educate the people and found schools of all kinds for the young of both sexes. They won the confidence of Europe so far that they could borrow money freely on good terms. The outlook was hopeful. The counter-revolution and the outbreaks of fanaticism in the provinces have, for the time, at least, destroyed the confidence of the world in the stability of the constitutional *régime*, opened the way for revolutionary movements in Albania, Epirus and Macedonia and brought the fleets of Europe to the Turkish coasts. There is danger of an uprising of the wild tribes and of massacres in many of the provinces which the Young Turks have not the power to control.

We may still hope that, in the end, they may be able to establish a strong, liberal, constitutional government in Turkey, but it will be the work of years, and for a long time



THE REGION AFFECTED BY THE DISTURBANCES IN TURKEY

One special cause for interest among Congregationalists in the present situation in Turkey lies in the fact that fully a third of the American Board's missionaries are in that country. The outbreaks thus far have been in the region of the Central Mission. The institutions under the care of the Board in that field are Central Turkey College at Aintab, Central Turkey College for girls at Marash, St. Paul's Institute at Tarsus. Mission stations in Central Turkey are at Adana, Aintab, Aleppo, Antioch, Hadjin, Kessab, Marash, Mersin, Oorfa, Sis, Tarsus and Zeitoon. The missionaries stationed in the district are: Kate E. Ainslie, Alice C. Bewer, Virginia Billings, Isabella M. Blake, Ellen M. Blakely, William N. Chambers, Cornelia P. Chambers, Effie M. Chambers, Thomas D. Christie, D. D., Carmelite B. Christie, Fred F. Goodsell, Lulu K. S. Goodsell, Lucius O. Lee, D. D., Eula Bates Lee, Frederick W. Macallum, Henrietta M. Macallum, Harriet C. Norton, Sara L. Peck, Emily F. Richter, Mary P. Rogers, Corinna Shattuck, Elizabeth M. Trowbridge, Mrs. Margaret R. Trowbridge, Stephen v. R. Trowbridge, Blanch H. Trowbridge, Elizabeth S. Webb, Mary G. Webb, Cora M. Welpton.

Persons working with the Board in the district, though not under appointment, are: Miss Bovel, Elizabeth Brewer, Ella Buell, Martha Frearson, Charlotte F. Grant, Caroline F. Hamilton of the Aintab Medical College, Miss Marshall, Agnes C. Salmond, Dr. and Mrs. F. D. Shepard, for twenty-five years at the head of the Aintab Medical College, and Miss H. E. Wallis of Adana.

to come we must expect a recurrence of disturbances in different parts of the empire. It is a noble, patriotic work which these Young Turks have undertaken, in which they must have the sympathy of all Americans, and in which we should be ready to lend a hand in such ways as are open to us.

The Conductor's Business

BY REV. GEORGE L. CADY

Pastor Pilgrim Church, Dorchester, Mass.

One night on our way from Dubuque, Io., to Cedar Rapids on the Illinois Central Railroad, our attention was called to two young ladies who seemed to have come from the rural regions. Another woman entered about whose face there was something sinister and deceitful. From their conversation we gathered that the girls were going to Cedar Rapids to work. The woman directed them to a boarding place.

After a while we looked back and saw the conductor in conversation with them. They were crying. When he came for our tickets I said, "What is the trouble back there, Mr. Hart?" He and I had been good friends for a number of years—ever since I first boarded his train and, with a smile, he had said cheerily: "Good morning, sir! May I see your ticket?" I remember that I looked up to see from whence the sunshine emanated and gazed into a face round and clean and as smiling as a May morning. Then I noticed also that on his sleeve he wore a number of gold stripes, marking him as one of the oldest and most faithful of employees. On the lapel of his coat was a little button with a pitcher on it, telling me that he belonged to that splendid corps of traveling men, "Gideon's Band," who have done so much to lift the traveling men to a place of honor and respect. That button became the link which bound us and our hands clasped in real brotherhood.

In reply to my question he said: "I found that those girls were going to work in the Cedar Rapids factory and had been directed by some woman to a boarding house which has an evil reputation. I knew if they ever went there, they would be lost before morning. My wife is with me on the train and we will take them home with us over night and find them a safe home." I said, "That is a fine thing for you to do and rather exceptional for a man in your busy life." He replied, as he put his hand on my shoulder: "That is my business. I feel that I am not only responsible to the Illinois Central for the fares of my passengers, but I am responsible to Jesus Christ for their souls. My business is to serve Jesus Christ—I am working for the Illinois Central to cover expenses."

A few months after I again boarded the train of my friend and asked him about the fate of the girls. There came a light of a greater joy than I had seen in his face before as he said: "We took the girls home and the next day found them a safe boarding place. We took them to our church and last Sunday they were baptized into our communion as members. They belong now to Him." I was not surprised a little later to find that his first name was "Andrew," for I remembered: "And Andrew first findeth his own brother Simon and saith to him, We have found the Christ. And he brought him to Jesus."

Sparks from Other Anvils

MAKING ITS OWN PREACHERS

(*The Christian Evangelist*)

The editor remarked recently to a business man from one of our best churches in a neighboring state, "Your church seems to be very fortunate in having secured a line of excellent preachers." His reply was, "We *make* them excellent preachers after we get them." There is a great deal in that. It is just as possible for a church to make a great preacher out of a young minister as for the minister to make a great church—a fact which many churches overlook.

THE HATS OF WOMEN

(*The New York Times*)

The movement in some of the churches to induce the women to remove their hats during the services is reasonable. The things many women wear on their heads nowadays are so grotesque as to divert the attention of others from the religious exercises. They are so big that they obstruct the congregation's view of the pulpit. They are grossly inappropriate to a house of worship.

WORKING THROUGH THE WOMEN

(*Nashville Christian Advocate*)

A contributor to one of our exchanges complains that the attitude of laymen to church work is too often as though they were singing:

"Take my wife and let her be
Consecrated, Lord, to thee."

From Self to Brother

The Logical Step for Every Disciple of Christ

By Rev. J. H. Jowett, Birmingham, England

"And Jesus, walking by the Sea of Galilee, saw two brothers . . . and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." And is that all that happened—a passing-by, a call, an immediate response, a transformed life? Let no one imagine that we have all the happenings recorded in this verse. This is a consummation, but there are preparations leading up to it. This is the plant in flower, but the roots stretch back into experiences of an earlier day.

Already these two fishermen were the disciples of John. From which fact we may, at any rate, make three important inferences. First, they were dissatisfied with the hard, formal, juiceless, popular religion. Second, they were resentful at the low ethical ideals and practices of conspicuous leaders of religion. And third, their souls were awake in a great expectancy, looking for the coming of the Messiah. All this has to be borne in mind when we watch the mysterious happenings on the shore.

ANDREW'S INTERVIEW

But there were riper preparations even than these. There had been a memorable morning when Andrew was holding serious discourse with John the Baptist on the beach, and even while they were in the awful deeps of their conversation a stranger went by, and John changed all their ghostly gropings into heart-gripping realities by the reverent whisper, "Behold the Lamb of God!" And Andrew, that shy, gentle, sensitive soul, drawn by a mysterious fascination, rose and followed the stranger, and when the stranger turned and cast an inquiring look upon them, Andrew, with all the reticence of his nature suddenly inclosing him in, asked the significant question, "Where do you live?" And the stranger answered, "Come and see." And Andrew spent the night with him. And what happened that night—what revelation, what opening of mystical doors—we have no record; but in the morning Andrew hastened away to the old boat with the air of a man who had been doing great business in other waters, and when Peter stayed his busy fingers to gaze upon his hurrying, agitated brother, Andrew said to him, with the wondering joy of discovery, "We have found the Messiah, the Christ!" And he brought him to Jesus.

PREPARING FOR DISCIPLESHIP

These are some of the preparations before the response of actual discipleship. There have been meetings, and talkings, and broodings—broodings such as only fishermen know, who have the wide, deep sea, and the open sky, and the bracing winds, to give space and vitality to the imagination and awe and mystery to their worship. Yes, they had been brooding, reading, praying, ripening, until bewilderment was changing into assurance, confusion into confidence, and until it only needed a single impulse to precipitate conviction into a fateful decision. "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him."

Now, let us look more closely at this call into the actual discipleship of Christ. These men were fishers; the Lord would make them fishers of men. Busy with things, he would enlist them in the service of men. Material interests should be sublimed into human interests. Life should no longer be employed merely as a living, but as a vocation and a crusade. And that is ever one of the great primary characteristics of all genuine discipleship in Christ. Whenever Christ calls a man, and the man responds, other men come into view. Christ's call is a call into a larger humanity. His call implies the death of isolation and the birth of comradeship and communion.

A CALL TO FORSAKE EGOTISM

And therefore we may say at once that the call of the Master is a withdrawal from everything which isolates and dehumanizes man. Christian discipleship is a condemnation of every form of worldly egotism. Egotism is concerned with the ambition of man; discipleship is concerned with the rights of men. Egotism puts everybody else into the shade; discipleship lifts everybody else into the light. Egotism is singular and travels alone; discipleship is plural and considers the crowd. And, therefore, I say that Christianity is ever the condemnation of egotism as being of an alien spirit and faith. Egotism, the man-view, as opposed to discipleship, the men-view, is found in the world, but in a very subtle form it also obtrudes into the church. There is an individualistic piety which pays no regard to the race. There are people who are as selfish in their pursuit of salvation as other people are in their pursuit of pleasure or gold. They are narrowly personal, and not broadly human. They only know one number, and that the singular; their life has no plural significance either in prayer or in service. They fish for man, and not for men.

THE FLAW IN "PILGRIM'S PROGRESS"

That is the only indictment I have against "The Pilgrim's Progress," but I think the indictment is serious and pertinent. The pilgrim is in quest of life, and God, and heaven and glory, but never once do I find him turning aside to help other pilgrims on the toilsome road. It is a very solitary journey; and the vision of men sinning, sorrowing, fainting, stumbling, falling, never troubles his soul by night or day. Never once does he kneel to pray for the folk who are still dwelling in the city of destruction; never does he bear their sin and make intercession for the transgressor. He has got his eyes on personal salvation and glory, and the whole world of men is erased.

I know that this was not the manner of life of the author of "The Pilgrim's Progress." When John Bunyan was converted, other men came into view, and he spent the strength of his days in telling them the story of that grace which had saved him from sin and death. And that is true discipleship when the individual is humanized, when the solitary craving broadens and includes in its cry the silent needs and aspirations of the race. The ideal of the Christian life is not this—"Glory for *me*, glory for *me*"; but rather this—"Until we *all* come, in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

THE TWOFOLD RESPONSE

When, therefore, Christ calls a man, and the man responds in the truly Christian sense, the response is twofold, or shall we rather say it is one response with a double significance. It is first of all a movement from self toward Christ, and then from Christ toward men; a movement toward Christ to be empowered and trained, and a movement toward men in purpose and service. The disciple first of all enters into the school of the Master, into what an old catholic saint called "the academy of love," for spiritual discipline and vision. He puts himself unreservedly under the tuition of the great Master of the school. He is willing to unlearn whatever he has learned amiss. He is ready to cast off all mental habits which do not consort with the dignity of the children of God.

And in this school he acquires the Spirit of the Master. Now spirit lies behind conduct; it is conduct's inspiration and dynamic. Spirit is to conduct what climate is to vegetation. We may call it disposition if we please. But what is personal disposition excepting individual climate? The personal disposition is just the personal air or atmosphere which penetrates all the workings of the life. When a man responds to the call of Jesus and enters the Master's school, there begins a change of personal climate. "He breathed on them and said, Receive ye the Holy Ghost." That is the beginning of a permanent transformation, and we fail if we begin anywhere else. The prerequisite of vegetation is climate, and the prerequisite of a beautiful life is a gracious spirit, vital, forceful and quickening, even the power of the Holy Ghost.

And with the appropriation of the Master's spirit we shall also acquire the Master's attitude and ways. His inspiration determines our inclination. His disposition determines our postures. His moods determine our modes. If we get his spirit we shall live his life. If we come unto him we shall go after our brother. If we are friends of Jesus we shall be seekers of men. And so I once again repeat the theme of this meditation, that the real Jesus humanizes his disciples, and a saving interest in grace inevitably creates a saving interest in men.

Why Theaters are Vile

It is on the neurotic side, I am convinced, that we shall find in part an explanation of the present dramatic tendency. New York is a city of abnormal and unhealthy nervous tension. The New Yorker works, keyed up to a strained pitch. After work comes the whole psychologic being droops. Nervously, the man is spent and flaccid. If you will track the average "man of affairs" after he leaves his business, you will find him making an alcoholic progress uptown from bar to bar. This does not mean that he is getting drunk. It means, simply, that he is striving to bring his depressed and fagged out nerves up to the concert pitch at which the normal person lives. After dinner he is ready for amusement. Often it is gambling, the excitement of which keys him up. Or it is the theater. Of this he says: "I don't want to see anything that makes me think. I'm too tired. Let's take in something with 'go' to it." What he really and unconsciously means is, not really that he is too tired to think, but that he needs a mental cocktail; something that will spur his jaded nerve centers up again. Shock will do it; the appeal to the sensual and the animal within him will do it. Hence the success of the prurient drama, amidst a theater-going public largely composed of sufferers from depressed nerves. —*Samuel Hopkins Adams, in May American.*

"A little hullsome lettin' alone's 's good for grown folks as 'tis for children."—*Rose Terry Cooke.*

Present-Day Socialism

II. What It Would Do

By Professor John B. Clark, Columbia University

The beauty of the socialistic idea is enough in itself to captivate many minds. It means democracy in both industry and politics, instead of oligarchy in industry and sham democracy in politics. It means equality where now there is extreme inequality, and promises to give us a state without millionaires and without paupers. It promises fraternity where there is now a tangle of antagonisms.

In the main, however, it must be admitted that the good things it promises to give count for less in the way of winning converts than the evils it promises to cure. The first of these evils is poverty. Enough is produced, we are told, to make everybody comfortable, if only it were fairly divided.

The second evil is corruption in a multitude of places. It is at its worst where the realm of high finance intersects the realm of politics and gives to the officers of corporations a sinister power over the state. It is sufficiently bad in high finance itself. A director plunders his own corporation, or even wrecks it. The promoter deceives and robs the public. The subordinate official takes toll for favors conferred on customers or others. The financial fabric is honeycombed with "graft."

The third evil is the most serious, since it arises, not because of personal iniquity, but because of something perverse in the system of industry itself. It is so fundamental that personal goodness is no cure for it. It is claimed that the relation of employer to employed is now such as of necessity to plunder workmen. An "iron law" holds him down to a rate of pay that will barely keep him alive, while he produces more and more, as time goes on and inventive genius does its work. For the poverty which affects only a few there might be hope of relief if general wages shall increase, and for corruption there may be a partial cure in better laws; but for a system of distribution that is hopelessly bad in principle there is no cure but revolution. If we all believed that poverty were riveted on the working masses by a law of the system, we should change the system at all costs; and we should all become Socialists if that were the only course that promised a cure.

Is it true that poverty results from nothing but a bad division of the income that now exists and would be completely banished under a better division? Evidently the extreme poverty would be alleviated by such a division, provided always the amount to be divided remained unchanged. A vitally important statistical inquiry is here in order, but it is accepted as a fact that the present income of society would enable us all to live comfortably if only each of us could get his share of it. This is a field where extensive research is needed, but enough has been done to afford some basis for an answer to the question that we raise, and the answer is quite unlike the one which multitudes of people expect.

There may be enough to give the average laboring man something like fifty per cent. more than he now gets. Abolish all rent, interest and profits and make over the whole vast income which goes to the owners of property to the empty-handed workers, and you will probably raise their wages by about a half. This will not make them rich. It will not make them as rich as Socialists undoubtedly expect that it will, but it will make a very substantial addition to their comfort, and it will lift the submerged tenth of the population to the level of comfort enjoyed by the other parts. It will be at the cost of all who have more than this modest average income; but there are fewer of them than there are of those who have less, and on grounds of utility it might look as though the general leveling would result in an aggregate of good. Whether it has or not depends on the question whether the socialistic state will produce as much as the present one. If men work as long and as hard as they now do and are as well organized and directed, then they will create as much as they do at present; but there is everything in this "if."

Will men under socialism work as long and hard as they do now? Will industry yield as much as it does at present and give as large a sum for distribution? The answers to these questions do not depend altogether upon guesses. We have some experience to guide us. America has furnished quite a list of little communes in which property is held collectively, and every one works for the society as a whole, and not for himself. A common observation is that they work less and produce less than do men in similar employments who work for wages. Moreover, this is what one would expect to see till the time shall come when a man will love all his neighbors collectively as much as he loves himself.

If the question is put squarely to a man who is working in leisurely fashion, "Are you willing to work longer and harder when you know that the extra product you thus create will not go to yourself and your family but will be scattered broadcast among all the people?" will he put forth the more strenuous exertions? Experience shows that he does not, and it is not reasonable to expect that he would. Neither is it reasonable to expect that in a socialistic state men will work as they now do for the sake of maintaining the present social income. If that income is allowed to fall off, it may easily happen that under the system of equal division that the workers get no more than they now do. They would have pulled down the rich, the well-to-do and, indeed, all who have lived in modest comfort, and yet they would have made no permanent gain for themselves. A rather small falling off in the rate of production would make the workers in a socialistic state no better off than workers, on the average, are now.

This, however, is not the worst danger in the case. Even the attaining of the average wages would mean a gain for the multitude who are now below the average, and that gain, at least, would stand to the credit of socialism, though it would be made at the cost of a fearful sacrifice on the part of all other classes. How long would that gain be held? Would the citizens of the new state continue for any length of time to get even average wages? We here encounter the most serious question that socialism has to face. The one thing that nobody can deny concerning the present system is its capacity for mechanical progress. It is subduing nature at a marvelous rate—enlisting her occult forces and making them serve man, their master, like the genii of the lamp in the Arabian tale.

All this progress is necessary if wages are to increase or even to maintain themselves; for there is a terrible influence at work tending to pull them down. Mere world crowding is enough to reduce the productive power of the average man. The farm that would maintain one family in comfort will yield a meager return for two, a bare subsistence for three and starvation for four. This would be true though the farm were a self-contained society and though those who dwelt on it made their own clothing, furnishings, etc. If they did this, the farm would be a little microcosm, representing the world as it is with all its shops in operation. Of necessity, as it is more and more crowded with people, it treats them less and less liberally, unless by sheer genius they manage more effectively to utilize it. Progress in method may neutralize the effect of crowding. Without it we should have the operation of the "iron law" under any form of distribution, socialistic or otherwise.

Would socialism give us this progress which increasing numbers render so necessary? Its advocates say yes. Their guess is that it would. While the guess of many others is that it would not; and what we know is that the chief motive which now appeals to the men who make the improvements would be altogether lacking. There are profits to be had from making and using mechanical inventions. Honest fortunes are built up chiefly in this way or in ways akin to it. Genius smites the rock and the waters gush forth when some of the benefit goes to the man who does the smiting. Will this be done when this man gets no more benefit than any one else? Not if opening the rock is a difficult or hazardous process, and in practice it is so. There is hard toil and large risk in setting at work the mechanical appliances that make the world so rich. It is not done by the blow of a wand. There is a personal reward in sight at the end of the process, and it draws men along a toilsome and hazardous road. Will they follow that road when they are working for all humanity? Will pure altruism or a desire for so much of distinction as an invention will bring suffice to induce the strenuous effort? The Socialists say *Yes*. Others say *No*. The others are in the majority, and the probabilities are in their favor. The whole success of the socialistic experiment hinges on maintaining the rate of progress and doing it after the chief motive that now maintains it shall be removed.

This is not all. Great improvements come about not merely because of the profit that they may yield. Under a *régime* of competition improvement is a means of self-preservation. Producers are marching in a great procession and each one must keep pace with his fellows or be cast out. Appliances soon become antiquated, and whoever adheres to them after they have become so sees his business and his capital slipping away from him. In a time of rapid change it is sure death to be over-cautious and adhere steadfastly to old methods of production. One must change his processes as rapidly as do his rivals if he is to continue to make money. Competition guarantees progress by holding a lure before the enterprising man and the picture of certain destruction before the unenterprising one; and it is the operation of these two motives, neither of which would work in a socialistic state, that is responsible for the rate of progress that we enjoy. We are invited to introduce a plan of living in which these motives would not work, and in which the progress which they guarantee will be indispensable.

He who claps for a fool to dance is no better than a fool.—*African Proverb.*

Business Opportunities for Young Women

II. Dressmaking

By Grace A. Turkington

Every girl and woman who has a fair amount of health, a thimble finger and any gumption ought to be compelled to learn to do simple dressmaking for two reasons: (1) She may always be poor and if she can make simple shirt waists and skirts, will always be able to look neat and feel "respectably dressed" on as small a sum as twenty-five or thirty dollars a year if absolutely necessary, while those who cannot make their own clothing will look dowdy on twice that amount because they must buy ready-made garments; (2) hard times may come to any home. Circumstances may suddenly compel the girl or woman to earn her own living without time for preparation. It takes long months to learn a trade or to fit one's self for a business position, but if one has learned to make her own clothes and understands plain sewing, she can find employment with little delay. The stenographer or bookkeeper may lose her position and, because of peculiar circumstances, be unable to find another where she can earn living wages. It will give her a feeling of security if she knows that she can turn to seamstress's or dressmaker's work at a moment's notice.

THE DEMAND FOR WORKERS

As long as women are women the world will be filled with vanity, and there will therefore be much making of bonnets and gowns; and for many decades to come the demand for competent seamstresses and dressmakers will exceed the supply. This is a fact not conjecture; therefore learn dressmaking! The head of one of the largest employment bureaus for women in the city of Boston, to a question as to whether she had many calls for dressmakers and seamstresses, said emphatically, "Thousands!" and added, "We are unable to fill hundreds of positions every year simply because there are not dressmakers enough." Practically the same information was given at every bureau which fills positions of this kind. It should be encouraging for women to learn that there is at least one occupation which is not overcrowded.

A girl who lives in or near the city should first learn at home all the dressmaking her mother can teach her, and then apply for a position in a large establishment or reliable small dressmaker's parlor. It is usually possible—always in the spring or fall—to get into dressmaking parlors and give one's services for the sake of the experience to be gained, but it is seldom necessary, even for one totally inexperienced, to work without wages, for a quick-witted, quick-fingered person, after the first week, can be worth at least four or five dollars. One should hesitate before making an agreement with a dressmaker to *give* one's time, for the dressmaker will certainly get the better of the bargain.

DESIRABLE STORE POSITIONS

If a girl is without any real experience and must start in on her bread-earning at once, she should make the rounds of the department stores which have ready-made or custom-made suits departments, most of which have all their refitting and making done in the store. If she is neat in appearance, well, and shows a willingness to learn, she is sure of a position somewhere, but most establishments pay by the piece, so for the first weeks her Saturday night envelopes will be thin. But with patience and earnest endeavor she will advance, unless she has absolutely no taste or her fingers are all thumbs. Many of the higher grade stores which have both refitting and making-to-order departments do not have any dull season, that is, those employed in these departments have work the year round. Such stores are those which have been established for many years, and have a large number of regular patrons who, when they go to the mountains or the seashore for the summer, leave at the stores their addresses, and competent fitters (women who know dressmaking from a to z) follow them up at the various hotels with samples, etc., and send back explicit orders for costumes of every kind. Thus the women of leisure and wealth can return to the city in the fall in new suits which are strictly up-to-date.

It is, of course, always more difficult to get a position in this grade of stores than elsewhere, simply because the work is continuous, the pay good and the employees stay on year after year. Nevertheless a girl who is ambitious should make a determined effort to get into one of these. If necessary, inquiry may be made among one's acquaintances to learn if they have not friends already employed in a high-grade place, and through their influence try to get a foothold. A "forelady" will naturally give the preference to the friend of one of the faithful girls under her. If one learns her first lessons in such a place she will never have to unlearn, since only high-grade work, according to the most approved methods, is tolerated.

Girls in such positions average between eight and nine dollars a week, while the more competent earn fifteen or sixteen, and the fitters from eighteen up. Usually, all work except the machine stitching is paid for by the piece, and upon the kind of piece work depends the price paid. A beginner, or one with little previous experience, will perhaps have assigned to her the overcasting and binding of seams, the sewing on of hooks, eyes, braid, etc.

The next best store positions are those in large department stores which, while they do not have steady work for all those in the dressmaking department all the year, are only too glad to provide summer work in the other departments, or to allow the girls to take a two months' vacation with the promise of the same positions when they return.

"REFITTING" SHOPS

Then there are shops which do not make to order but do an extensive "refitting" business and, while perhaps this work is not so agreeable as the making to order, it is usually well paid and is by no means to be scorned. It takes infinite skill and pains to refit whole costumes, separate skirts or waists, for one has practically to become an expert dressmaker to be able to know how properly to adapt the garment to the customer's figure. The fitters (who have usually served their apprenticeship in the workrooms and who get from fifteen to twenty-five dollars per week) give the customer what is known as a "pin fitting," and the garment is sent to the workroom to a girl to whom the pins speak a well-known language. If the work is not well done it must be made right at the expense, in time, of the original alterer. All such work is usually paid for by the piece, and fast, accurate workers can easily make from ten dollars a week up.

It should be the aim of every one who obtains a position in the dressmaking department of a store to become eventually a fitter, a forewoman, or to leave the store and start out independently. With the necessary experience, almost any woman with good health and small capital can do independent dressmaking in her own home, or can go out by the day and earn enough to support herself (and husband and children if necessary) and save for a rainy day.

PRIVATE ESTABLISHMENTS

Positions in small private dressmaking parlors are usually not so secure as store positions, but for many reasons are more desirable if first-class work is done in them. In the large workrooms one girl makes sleeves, another binds seams and sews on braid, another finishes skirts, another waists; and although a girl is advanced, it takes much longer to get an all-round experience than in a small place where perhaps in the same day the same girl will make a pair of sleeves for one dress, stitch up the seams of a skirt for another, and make a collar for another. A person who wishes to get a thorough experience in all the details of dressmaking as quickly as possible would do better to get into the workrooms of a small private establishment. The conveniences, light, ventilation, and perhaps the pay may not be as good as in the stores, but the experience gained is the compensation. Weekly wages, according to ability, are paid in such places rather than by the piece. A dollar a day is fair remuneration for an average worker on the simple parts, and as soon as a girl is worth more, if she cannot get it in one place she can go elsewhere or "set up" for herself. The hours of work for large and small establishments are in most cases the same—from 8 to 6, with an hour at noon, or 8 to 5.30 in summer, with a half hour's noon recess.

The cutting and fitting are the most difficult parts of the dressmaker's work, and are really what distinguish the high-grade dressmaker from the mediocre. When a worker has mastered every detail of the putting together of a garment, she is then ready to attempt the cutting and fitting. There are many competent workers who cannot master this department of the art, and these women must always be content to do seamstress duties, either with a private dressmaker or in a store. Seamstresses who go out by the day can usually get $1.50 a day, with car fares and one meal. Dressmakers who sew in private families by the day get from two to four dollars and a half a day, with two meals and car fares. Of course those who work by the day in private families set their own price according to what they consider their ability and the pocket-books of their patrons.

There are in most cities institutions having special dressmaking courses, given for both day and evening classes, where for a moderate fee one may take a complete dressmaking course from basting to designing. If one has plenty of time at her disposal, or if one must learn while being employed during the day as clerk or waitress, such courses will undoubtedly prove helpful. But the consensus of dressmakers' opinion seems to be that no training is so good as what one gets in an actual workshop, and there is probably not a dressmaking workroom of any kind where an inexperienced girl will not be taken in and given a trial, if she can show qualifications as to health, general ability and ambition. The summer and midwinter seasons are always more or less dull in this trade, and an inexperienced person should therefore apply for work in the fall, early winter or spring, and "get experienced" in the mad rush of work which is sure to come at these seasons of the year.

Queen of the May

By Hattie Vose Hall

There's a piece of poetry called the "May Queen," where a girl tells her mother, "I'm to me Queen of the May, Mother, I'm to be Queen of the May!" She's real pleased about it—girls like things like that. And I thought it would be fun to have a May Queen this year, over to school. 'Gene said he thought it would be more fun to wind around the Maypole; he'd read about it. You have a pole, with ribbons, and eight people take them and go through a figure, and that winds the ribbon up on the pole in little checkerboard squares. I said I didn't see why we couldn't have that and the Queen, too.

"Whom would we have for the Queen?" asked Hal.

"Helen Allison," said Stevie; "she's got a white fairy suit she had for the fancy-dress party, all covered with little gold spangles."

"She's too little," said 'Gene, "we'll have to have a girl from our grade or Rob's."

"I suppose we'll have to vote for her," said Hal. I said I thought all the girls would want to be it.

"Don't you think we'd better just have the Maypole, then?" asked Hal.

"No, I don't," I said. "With the Queen there's a procession and everybody goes in it and carries flowers, and she rides in a chariot."

"Where you going to get a chariot?" asked 'Gene. I said I guessed Tom could make one.

"What shall we do for flowers?" asked 'Gene. "'Tisn't time for buttercups and daisies, and even violets won't be here."

"Well, there's Mayflowers," said Stevie. "Heaps of them grow up on Bear Hill."

"But it takes such a heap to make any," said 'Gene.

"Well," I said, "seems to me a Maypole dance will be just as hard to get up, you have to have yards and yards of ribbon, and no one knows how to wind it."

"P'r'aps Miss Isabel does," said Stevie. She's his Sunday school teacher, and he thinks she knows everything.

Well, that afternoon after school I asked Tom if he could make a chariot.

"Do you mean the kind they had in the Roman chariot races?" he asked.

I said I meant the kind they have in the circus parade, where they drive the horses abreast.

"I guess I could make one," said Tom. "And if I can't manage the wheels I can borrow the ones on Helen's express cart. What do you want of a chariot, anyhow?"

"What I want is a May Queen," I said.

Tom whistled. "Who'll be it?" I told him that wasn't decided yet.

"Well, I'll see what I can do for a chariot. Got any boards?" We'd been having some work done on our house, and we had lots of lumber left, and Papa said Tom could use all he needed.

"What's Tom up to now?" asked Papa; "another flying machine?"

"No," I said, "only a chariot."

"A chariot!" exclaimed Papa. "Going to make a Roman Holiday?"

"No, only a May Queen," I said.

"How you going to choose her?" he asked.

"We don't know yet," I said.

"You might try the white stone—that's the way we did when I was a boy," said Papa.

"What's that?" said I.

"Collect as many beach stones as there are people to draw, but just one white one. Then put them in a box and cut a hole in the cover, just big enough to slip your hand in, and let every one draw for the white stone."

We all thought this way first rate, and we sent Stevie and Babe down to the shore the next day after the stones. There were eighteen girls in our grade and seventeen in Hal's and Gene's, so we had to have thirty-five stones. The children took lots of pains, they got some drab ones and three lucky stones—one was bluish with a white line 'round it—and there were lots of speckled black and white ones. But the prettiest and whitest one was one Laurence found, it looked just like a song-sparrow's egg, only it didn't have the speckles.

You ought to have seen the chariot when Tom got it finished. He painted it all yellow and red, like the circus ones, and he cut out "Queen of the May" in wooden letters on his jig saw and gilded them and put them on the front of the chariot. It had little low wheels, and it ran just as easy. We didn't let the girls know a thing about it till it was done, and we let Babe carry the white stone around till we needed it, but I was afraid it would get soiled, for he carried it in his pocket, along with his pencils and chalk and peanuts and things. We asked Mamma if she knew what they danced to wind up the Maypole, and she said she did, she helped wind up a Maypole in an entertainment once, and she would show us how.

About a week before May Day we called a meeting of the girls in our two grades, after school. Tom told them the plan, and that every girl would have a chance to draw the white stone, and be the Queen. Then Babe and Stevie brought the stones—we'd put them in a basket and tacked a cloth with a slit in it over the top. Stevie held it, and we fellows stood around to see that everything was fair.

Rachel Everett drew first. She got the blue stone with the white line. "Well, I've got a lucky stone, anyhow," she laughed. Then it was little Bess Hill's turn, and she got just a common drab one. Then Mary Lowe drew a speckled one, and some more drew drab ones. When it came Winifred Cary's turn she asked if any one had a right to feel around in the basket and see if they could feel a white one, or did they have to take the first one they touched? "I took the first one I touched," said Mary Lowe, "and what's fair for one ought to be fair for all." That's the trouble, having girls—they always want to do things different. None of the fellows would ever think they could tell the color of a thing by the way it felt.

"Let's vote on it," said Rachel. "All those in favor of letting Winifred feel of the stones say *Aye!*" Well, every one said *Aye!* and so Winifred drew. I think she must have felt every stone in the basket, but finally she drew out her hand. Everybody shouted. She'd drawn a great piece of pudding-stone—all dull red and white. "Well," she said, "I didn't know as I *could* tell the white one by the feeling, but I wanted to try."

"Well," said Tom, "you've tried. It's your turn, Oscaloosa."

So Oscaloosa Johnson drew. She's a little colored girl in 'Gene's grade. She isn't very much colored—no browner than Antonina Carini, and she has beautiful great brown eyes, and the whitest teeth, and soft, curly, dark hair. She's a nice little girl, and her mother keeps her just as neat. And she drew a drab one. Then some more drew, but didn't get the white stone, till all but Everlaid Armstrong had drawn. And every one thought she'd get it, of course. So she put in her hand, and then she said, "Why, there isn't any stone left!"

"O dear me!" said Laurence. "Here's ve white stone in my pocket! I forgot to put it in!"

So we had to put the stones back and do the drawing all over again. We let Everlaid have first turn, but she didn't draw the white one. Neither did Rachel, nor Helen, nor Antonina, nor Mary Anderson, but the sixth girl put her hand it and drew it right out, without feeling around a bit. Can you guess who it was? Well, it was Oscaloosa Johnson! You ought to have heard her laugh.

"What will I have to do?" she said to Tom.

Tom didn't know what to say. You see, he never had heard of a May Queen who didn't have golden hair before, and neither had any of us. They always have yellow curls, in the stories, and cheeks like lilies and roses, and lips like cherries. I never saw a girl that looked like that, very much, and Oscaloosa didn't a bit.

But Winifred Cary, she's just as kind-hearted and generous, if she is quick-tempered—and all of us who have red hair are that—she went right up to Oscaloosa, and she said, "Why, you'll ride in the chariot, and wear your best white dress, and you'll have a crown, all made out of flowers, and I'll lend you my gold beads and my best white hair ribbons, if you want 'em."

But Oscaloosa said she had some best white hair ribbons herself, but she'd love to wear Winifred's beads. Every one was going home, and most of the girls were pretty disappointed, but Oscaloosa didn't notice, she was so happy. And then I told the girls that we wanted two from each grade to wind up the Maypole, and all the rest could wear their best white dresses and be flower girls in the procession. So they didn't mind so much about not being the Queen, for they all would have a chance to dress up. Tom said he'd get the pole, and if the girls would get the ribbon and some one would tell him how to tack it on, that part of the entertainment would be all ready.

When I got home and told the family about it all, 'Gene said, "I think you ought to have had a girl with yellow hair and blue eyes, like the Fair One with Golden Locks, or light-complexioned, any way, like Rose Red and Snow White."

"Why, the May Queen isn't a fairy," said Hal.

"Of course Oscaloosa had a chance to draw, just like the other girls, and she drew fair, and it would have been mean to take it away from her after that," I said.

"Well, you never heard of a May Queen like that," said 'Gene.

Then Mamma said: "You boys have a chance to make a little girl who doesn't have many pleasures very happy. She will never forget this May Day if she is the Queen and rides in the chariot and every one is kind to her. You all know what Papa and I expect of you."

So 'Gene didn't complain any more, and Stevie said, "I think Oscaloosa's a very nice little girl, she hauled me all the way up Winthrop Hill last winter, just 'cause I lent her my 'Red Rover' for one slide down."

"I like her, too," said Babe. "Don't you know she was ve one found me when I got lost down town last summer, and brought me home, and she gave me a red and white peppermint stick." He always remembers when any one gives him candy.

Papa said we'd better have a committee to get the arbutus—that's the long name for

Mayflowers. "If you don't, and leave it for every one to do there might be some careless children who would pull up roots and all, and then you wouldn't have any flowers next year," he said.

"I never pulled up a Mayflower root in my life," said 'Gene. He loves flowers and he's very careful of them. But you can't help getting the roots sometimes when you're in a hurry.

May Day came Sunday this year, so we had our celebration Saturday morning. It was a lovely, warm day, so the girls wore white, and lots of the boys and younger children marched in the procession, and every one had a bouquet. Mamma made the wreath to crown Oscaloosa—it was almost solid Mayflowers, only just a few green leaves mixed in. Eight of the fellows in my grade marched at the head of the parade—we called them the Queen's bodyguard—and then came Oscaloosa and the chariot. Seven of us—Tom, 'Gene, Hal, Archie, Billy Travers and Ned Everett and I—were Oscaloosa's horses.

She stood up in the chariot and held the reins in one hand—she drove us all abreast—but she held on tight to the dasher of the chariot with the other—girls are so 'fraid of being tipped out. She looked real cunning—I like dark hair, anyway. And she wore the starchiest little white dress and a white sash with tassels and the gold beads Winifred lent her. Right behind Oscaloosa came the drum corps. All the rest of the boys and girls fell in, and we marched to the school grounds. We had the throne all fixed there—of course it wasn't a truly throne, just a big chair covered with running juniper, and a silk sofa pillow for Oscaloosa to sit on. Winifred crowned her, and then we wound up the Maypole—it's real easy to do—and the girls sang a tune that's in the right time for it,

"The road shall blossom
The road shall bloom,"

and some more words. Longfellow wrote it—he's my favorite poet. You ought to have seen the pole, it looked so pretty, all wound up in pink and white squares, like you weave Maybaskets. And the girls sang some pretty summer songs, and our teacher told us about the old English customs on the May Day.

Then we formed in line again, and took Oscaloosa home in the chariot. We gave her three cheers and she laughed—she has the whitest teeth! We broke ranks and everybody went home, but us fellows in the chariot harness; for Tom said, "Let's give Bubby a ride 'round the square."

Bubby is Oscaloosa's little lame brother, and he was standing out by the gate, leaning on his crutches. And we'd all just as lieves, so we did. He was so light we ran all the way, and he held on tight. When we'd got 'round the square he was having such a good time he said,

"Would you mind taking me by the shoe-shop, so Adoniram Judson can see me?"

That's his big brother, and we didn't mind a bit, it's only a little way. Bubby knew which window Adoniram Judson—they always call him the whole of it—the Johnsons have the longest names, all but Bubby—worked at, and we ran up there. Bubby hollered, and his brother looked up and laughed and waved his hand to Bubby. Then Bubby was satisfied, and we took him home.

His mother came out and gave all of us fellows some lemonade and the biggest cornballs I ever saw—big as your two fists. And then we took the chariot back to Tom's barn chamber—it'll be just the thing for our next circus parade. Perhaps we can teach one of the dogs to drive some of the other dogs in it, and hold the reins in his mouth. I shouldn't wonder, dogs can do very remarkable things, you know.

The Children's Pulpit

Getting Breakfast

BY REV. E. H. BYINGTON

Many people find it hard to rise in the morning in time for breakfast, and what a shame it is to have to say that sometimes boys and girls are late to breakfast! The sermon today is not for these lazy ones, but for those who are up early enough to help get the breakfast.

It may be hard for you to do this, but there is one beautiful thought about it that should make it a pleasant task. Jesus did many wonderful things, such as feeding the five thousand, which are far beyond our ability; but after Easter, when he was the risen and triumphant Redeemer, he rendered one blessed service which you are repeating—with his own hands he prepared a breakfast for some hungry people. Very early in the morning he gathered some sticks of wood on the shore of the Sea of Galilee, built a fire, broiled the fish, toasted the bread and then called the disciples to breakfast. It was the last service he ever rendered them in bodily form.

Let others sleep lazily in the morning, if they must; but when you are getting the breakfast, do it with a happy heart, for you now are doing what Jesus did. Who will be up early this week to start the fire and help Mother get the breakfast?

The Journey

The old locomotive comes whizzing along,
Choo-choo!
And never once stops till it snorts through its nose,
Whee-oo!
And then it looks 'round with its great yellow eye
To see just the sort of a ticket you buy,
Then clatters its feet, and away it will fly,
With you—with you.

It crawls through the town, and it mutters and groans,
Grr-ee!
It doesn't like steeples, and tramways, and streets
To be.
But out in the country it rushes and sings,
It smokes through its mouth in most high sailing rings,
It carries you far, and the pleasantest things
You see—you see.

The blue reaching sky with white clouds floating past
So slow;
The green little hill where the sheep bells all ring
Quite low;
A red and white cow by a brook in the grass,
She lifts up her head as so swiftly we pass;
She is saying "Good day, to you both, little lass,"
I know—I know.

The old locomotive is ever so wise,
It knew!
It stopped at the place where my dear auntie lives—
It's true!
It never forgot what my train ticket said;
Then it winked its great eye, and it tossed up its head—
"I'm off to my tea and my shed, child," it said.
"Adieu, adieu!"

—*Carolyn S. Bailey, in The Kindergarten Review.*

Every brave heart must treat society as a child, and never allow it to dictate.

Closet and Altar

THE COMMON PATHS

He that contemneth small things shall fall by little and little.—Eccles. 19: 1.

The lesson which life repeats and constantly enforces is, "Look under foot." You are always nearer the divine and the true sources of your power than you think. The lure of the distant and the difficult is deceptive. The great opportunity is where you are. Do not despise your own place and hour. Every place is under the stars, every place is the center of the world.—*John Burroughs.*

Along levels that anybody can reach lies the bulk of happiness everywhere.—*Edward Taylor Fairbanks.*

We are ready enough to permit the small, commonplace things of our journey to trouble and irritate us whenever they have the least tendency so to do; the sniff of the ditch, the scratch of the briar, the thorn in the foot, the nettle incautiously handled, the fog, the shower, the dust—these we notice and bewail quite extravagantly; but the thousand and one little things of quiet beauty and blessing which strew the path are unconsidered and forgotten.—*W. L. Watkinson.*

Thanks for the common paths that lead
About my common gardens, Lord;
Thanks for the joys that these afford
The sower of good seed.

Thanks for the lesser ways that fare
Close by a homely hillside field:
Thanks for the peace of mind they yield,
'Neath toil's wise overcare.

Thanks for the daily round. Thus far
My Lord appoints my task, and lo,
I sow and reap, and reap and sow,
Where'er His leadings are!

—*Frank Walcott Hutt.*

It is not by exceptional providences that we live. It is not by exceptional joys we are enriched. It is not by anything rare or strange or singular that we are fashioned under the hand of God. It is by sorrows that are as old as man, by trials that a thousand hearts have felt, by joys that are common as the wind is common that breathes on the palace and on the meanest street. By these things do we live; by these we grow; by love and tears, by trials, by work, by death; by the things that link us all into a brotherhood, the things that are common to ten thousand hearts.—*G. H. Morrison.*

O Thou, whose love is not confined to temples made with hands, enlarge my heart to worship Thee. Help me to see Thee where men see only the world, to hear Thee where men hear only the voices of the crowd. Teach me to realize the awful solemnity of the things which I call common. Impress me with the truth that the meanest household duty is a service of Thee, that the smallest act of kindness is a praise of Thee, that the tiniest cup of water, though it were given only in a disciple's name, is a worship and love of Thee. Help me to feel the sense of Thy presence everywhere, that even in the prosaic haunts of men and in the commonplace battles of life I may be able to lift up mine eyes and say, "This is none other than the house of God, this is the gate of heaven." Amen.



Conducted by William Byron Forbush

The "Emmanuel Movement" for Young People

I was down in the psychopathic ward of our public library the other day looking for some sensible book on "Don't Worry" for my young people. Almost all of them were either so psychological or so mystic that the reader would die of some other disease before he got time to comprehend the line of thought, or else they were so full of gentle New Thought cooing that the only disease they would remedy would be insomnia. In the one case you were confronted by such words as "obsession," "auto suggestion" and "phobias"; in the other by such phrases as "all is good, God is all," "thought rules matter," and "spirit cures fear thought": and in both cases you could start in anywhere and it all read about alike.

I began to wonder if this self-curative thought could not be simplified for young folks so that they could understand it and would use it. Let us take Worry, which is the only contagious disease, except falling in love, to which the young are subject. Let me give a few plain suggestions as to its cure.

Curing by a Sense of Humor

A sane knowledge of one's self, or in other words, a sense of humor, will cure any ordinary case of worry. If you look at a housefly in the microscope it will assume horrible proportions, and if you magnify your troubles they will appear like monsters. But suppose you try to see them no more than lifesize.

Take worries about the past. Some one has said that there are two kinds of past troubles—those that can be helped and those that can't. Neither of these is helped by worry. Those that can be helped let us get up and help, those that cannot be helped let us forget. And let us see both of them just as they are, and no worse. "Don't cry over spilt milk—just milk another cow" is a proverb that has helped me turn away from the past to the present. A happier turn has been given to Whittier's pathetic lines:

"Of all sad words of tongue or pen
The saddest are these, 'It might have been,'"

by continuing:

"Add this suggestion to the verse,
It might have been a little worse."

And so as to the present. It helps a strenuous emergency a little to recollect that there is almost always something funny in every serious situation, and that this present trial will probably afford sources for future laughter. If all newly wed people could realize that, honeymoons would be prolonged. My sister sent me the following lines, the other day, which she guaranteed, repeated three times and heartily, would conquer any domestic difficulty:

"The dog is in the pantry,
The cat is in the lake,
The cow is in the hammock:
What difference does it make?"

And so, too, with the future. How sensible was the Master's word, to "let the future worry about itself!" This cannot be attained all at once, but I know of one man who made and kept the rule, never to worry about anything after ten o'clock at night, and of another who kept record of the hours he had succeeded in not worrying. But worry is best attacked indirectly. You know of the young woman whose experience was as follows:

"I joined the new Don't Worry Club
And now I hold my breath;
I'm so scared for fear I'll worry
That I'm worried most to death."

Worry about the future is best conquered by displacement. You can't *stop* worrying, but you can put in thoughts that will crowd worry out. This leads me to speak of another way to cure worry, by fads, by hobbies, by enjoyment of little things.

Curing by Enjoying Little Things

I have read this suggestive definition of happiness: "Happiness is the faculty of being surprised." Some one analyzing the exuberance of Mr. Roosevelt has said that his bubbling animation consists chiefly of the ability to enjoy every experience as if it were a fresh one. If there are little things you like, never be ashamed of them; keep on cherishing them, for they are sources of happiness and enemies of worry. I don't care what they are—fried onions, the Elsie books, old slippers. Let others scorn them—what do you care? "To be rich is a consciousness," and "to be interested is to be happy."

If you are not happy now, when do you ever expect to be? Life will always consist of little things, and you might as well begin to like some of them. If you are not happy now, you will not be in heaven, for happiness is a faculty of the soul, not a series of possessions. Who was it who remarked when Matthew Arnold died, "He won't like God"? Whoever it was summed up a character which had won discrimination at the cost of joy. Probably heaven consists of little things. I hope so, for I have always felt that the twenty-first of Revelations was too big and public.

Mr. E. P. Powell once said, "Every one wonders, and is carried out of himself when once he has discovered morning." I started once "A Year of Sunrises." Seeing a sunrise once, entirely by accident, I made up my mind that the two most beautiful things in a day were sunrise and sunset, and I had been missing one of them all my life. It was New Year's when I made my resolve, and I was amazed to discover how varied was this pageant which is free to all and which I did not have to go abroad to visit. How many of us enjoy the sky, or really ever see the changing clouds? Do we have as much fun with children as we might? Might not even gossip, that universal sacrament, be made vastly more amusing?

I once read in *The Wellspring* of a young girl who explained her happy face by saying, "I always go glad to my day's work," by which I understand that she meant that she went either recollecting something pleasant in the past, or in the attitude of expecting something pleasant in the day.

Curing by Getting Outside Ourselves

The trouble with many mind cures is that the cure afflicts the patient with the disease of self-importance. I heard of a nervous invalid who met the assurance of a young physician that there was not very much the matter with him, with the irritated answer, "What does all a young doctor like you knows amount to beside what an old and experienced invalid like me understands?" I spoke of knowing ourselves sanely, that is, getting outside ourselves and seeing ourselves as others do. But a still better way is to think of ourselves as little as possible and think of God. He knows us, whether we worry because we like to or because we can't help it. He has provided for us, whether we know how or not. We must learn to live with ourselves as we are, not flirt with our feelings, not read many new thought books or medical treatises, laugh more whether we feel like it or not, and act as if we trusted God, even if we do not. The attitude of cheer will soon make us cheerful. Acting to God as if we wanted to be happy will enable him to help us be happy.

Young America in Persia

You remember the fine boy whose photograph we published, Feb. 13, standing beside the fierce looking Kurdish guard? He was a birthright member of our Club. His grandfather, Rev. Dr. Frank Bayley of Denver, writes to say that this boy stood on Plymouth Rock three years ago, when he was but one year old. Apparently he remembers it, for the other day he was talking with his mother about "when we go to America." She writes: "He expressed a desire to visit Lexington and Concord; to see the monument to the Minute Men and to stand by the grave of Paul Revere. I said, 'But we can't afford to travel 'round so much, maybe.' After a moment he replied: 'But I think my grandpa will take me. And if I don't see any flag on Paul Revere's grave, Grandpa and I will put one there.' Hubert plays soldier with his blocks and a few paper soldiers he has, and fights many a battle with the 'Bridish.' Yesterday Bertha (a playmate) was playing with him, and he gave her a lesson in history before they began; then they started in on the Battle of Lexington. Hubert was Major Pitcairn and Bertha, Captain Parker. Pretty soon Bertha said, 'Now I'm going to shoot you.' Hubert answered, 'I wasn't killed at Lexington; come on over here and this'll be Bunker Hill, where I was killed; then you can kill me.'"

We shall be proud of this lad who is growing up in Persia to love all that young Americans love. We shall hope to hear from him again.

The Expansion of the Christian Church

Sunday School Lesson for May 9

By Rev. A. E. Dunning
(To be studied with open Bible)

VI. The Missionary Preaching in a Synagogue

Trace on the map the journey of Paul and his company from Paphos in Cyprus by sea to Attalia, the port on the coast of Asia Minor, about 175 miles, thence to Perga, twelve miles, and over the mountains about sixty miles in a straight line to Antioch in Pisidia, a province in South Galatia. Why did John Mark go with the company to Perga, and then turn back alone to Jerusalem (Acts 15: 38)? His return evidently offended Paul. The things to consider are:

1. *The visit to Pisidian Antioch.* It is worth while to point out to your pupils that the language of vs. 13, 14 seems to indicate that the company intended to labor in Pamphylia; that the country is lowland and the climate depressing; that Paul seems to have had a severe illness, perhaps at this time (Gal. 4: 13), thought by many to be malaria, due to the geographical conditions, and that the journey over the mountains was difficult and dangerous, but into a much healthier region. Show the position of Antioch, the central city of a large territory, where were many and influential Jews (v. 50). The brevity of the narrative may leave the impression, but does not warrant it, that the stay of Paul and Barnabas here was brief. Closer study indicates that it continued several weeks (v. 49). They may have spoken to many Jews of their gospel before the Sabbath in the synagogue when they were asked to speak to the congregation. Show that the usual order of service preceded Paul's address. He regularly, wherever he was, attended the synagogue every Sabbath (chap. 9: 20; 13: 5). It was there also that he would be likely to find the best opportunity to get a hearing, for those present were already prepared in part for what he had to say.

2. *Paul's preaching.* This is the only missionary sermon of Paul to Jews reported in Acts. Two others to Gentiles are recorded in chaps. 14: 15-18; 17: 22-31. It may be taken as a sample of his preaching in the synagogues on this first missionary journey. Compare it with Peter's address (chap. 1: 14-36), and Stephen's (7: 2-53), especially the former. Picture to your pupils Paul's audience and ask them to mention the principal points. Point out the two classes of listeners (v. 16). Show why the "men of Israel" looked back proudly to King David (1 Sam. 13: 14; Ps. 89: 19-21). They repeated in their homes and synagogues Jehovah's promises to raise up an everlasting king of the seed of David (2 Sam. 7: 12, 13; Isa. 11: 1-5; Jer. 23: 5, 6). They sang Ps. 132: 10, 11. Imagine how they listened when the Cicilian Jew told them that Jehovah had fulfilled his promise by raising up Jesus of the seed of David (vs. 23-26). Then think of the impression on them when they heard that Jews had caused his death as a criminal and had buried him (vs. 27-29). "But," said Paul, "God raised him from the dead" (vs. 30, 31). This was the gist of his sermon (vs. 32-34). Show how Paul dwelt on that, declaring that it was the fulfillment of the cherished prophecies of their sacred books and that in the resurrection of Jesus God adopted him as his Son. Compare Acts 2: 36 with Rom. 1: 3, 4. This is the resurrection, said Paul, which was promised in Ps. 16: 10 (Acts 13: 35-37). This was exactly what Peter had preached (chap. 2: 29-31). Through this man, said Paul, your sins are forgiven. By faith in him you are made righteous before God (vs. 38, 39). That was a great, thrilling message. Some of those present perhaps showed by their looks that they did not believe it; and therefore, it may be, Paul added the solemn warning of Hab. 1: 5 (vs. 40, 41). By thoughtful meditation on this outline you can make it personal and impressive to your pupils.

3. *The immediate effect of the preaching.* It awakened an eager desire to hear it repeated (v. 42, R. V.), and no doubt many who had heard it resolved to bring others the next Sabbath. It also won to the missionaries many supporters, whom they further instructed (v. 43). It secured them a good audience (v. 44), though their popularity was the beginning of trouble (v. 45).

4. *The permanent effect of the preaching.* It rejoiced the Gentiles whom the Jews had regarded and treated as outside the circle of those whom their God favored. They received it as the word of God, sent by messengers whom he had chosen (vs. 47, 48). They spread the good news through the region of country in which the city was situated (v. 49). That must have taken some time —how long the historian has not said. It was the beginning of at least one of those churches to whom Paul afterwards wrote that wonderful letter to the Galatians.

But the preaching had a very different effect on many of the Jews. They were so opposed to the idea of sharing with Gentiles salvation through their Messiah that they contradicted the missionaries, and their opposition before long grew into cursing them (v. 45). When Paul and Barnabas avowed their purpose to turn from them and preach to Gentiles (vs. 46, 47), they stirred up the Jewish proselyte women influential in Antioch society, and prominent men also, Roman officials, against the missionaries. Probably they circulated stories which made it appear that these two men were mischief makers who would disturb the peace if not suppressed. And after a time they succeeded in driving the missionaries out of town (vs. 50, 51). But while the Jews were filled with an evil spirit, in contrast those who became disciples of the Christ preached to them were filled with the Holy Spirit (v. 52). So the revival was a success, and yet created a lasting bitterness among those of Paul's own race and religion which never ceased till they had pursued him to the end. Do you know of similar feelings and experiences awakened by the preaching of the gospel of Christ in our time?

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*International Sunday School Lesson for May 9. Paul's First Missionary Journey —Antioch in Pisidia. Text, Acts 13: 13-52.

The One Who Makes Things Plain

C. E. Topic for May 9-15

By Rev. H. A. Bridgman

Pilgrim's Progress Series. IV. The House of the Interpreter. Eccl. 12: 9-14; Jas. 1: 19-25.

The universal craving. A distinguished English professor of Church History—I think it was the late Prof. A. V. G. Allen—sometimes said to his students, "Young gentlemen, the important question to ask concerning a past event is not Was it true? but What did it show?" He meant that the true student always tries to get at the heart of things, to find out the bearing of events and situations upon his own life and that of other men. Life is a big interrogation point, and we all yearn for an interpretation not simply of our dreams and visions but of our actual experiences, and of the outstanding facts of human life in general. So it is no wonder that John Bunyan brought this scene into his allegory. We must find as we go along people and places that may serve as "helps to us in our journey," to quote from "Pilgrim's Progress." But let us not seek too easy interpretation. Remember that Christian had to knock over and over again at the door of the Interpreter's House.

Various interpreters. We should not be as far along as we are on our way had not parents, teachers, friends given a hand to show us not merely how to do things and learn things, but to help us to understand ourselves, the meaning of the strange moods that come over us, of the restless and sometimes wild forces within us. We have followed our own will only to find ourselves in the thickets of doubt and difficulty. We have not been willing to have life itself, that great interpreter, illuminate our pathway; and yet there is not one of us who does not owe a large debt to friends, companions, books and the experiences of every day for the light they have shed upon the meaning of our existence.

The Supreme Interpreter. But we come short of the final solution of the mystery if we fail to let Christ interpret it to us, to tell us what our life is for, whence it came and whither it is going, what we are to use it for day by day, what things we should expel from our hearts and what influences admit to our hearts. Of all the blessed services that Jesus Christ performs for us, that of interpreter seems to me one of the sweetest and most necessary. I recall a sermon of John Kelman's at Northfield where he told about his escape from agnosticism through finding in Jesus one who answered to the deepest needs of his soul, who became more and more real as he stayed in his presence. And thus it will be with us if we will only let our Lord explain and illuminate the course of our daily life. But we must stay with him long enough to let him make known the meaning of what happens to us. When Pilgrim thought it was time to move on, the Interpreter detained him with the gentle words, "Stay, I have yet something more to show you."

Among the New Books

President King's Latest Book

It takes a reverent heart to speak to our hearts about the inner reverences of the spirit, a friend to speak of the being of friendship so that we shall understand it better than before. Such a difficult but delightful task President King of Oberlin undertook for the students of Haverford College and has put the lectures into permanent form for wider reading in *The Laws of Friendship Human and Divine* (Macmillan. $1.25 net). The theme was appropriate in a college supported by Friends, and the speaker evidently found the environment congenial. He has wisely discarded the lecture form and put his thought into brief but pregnant chapters, simply but strikingly articulated and happy in expression.

Friendship, he tells us, is the central, the all-inclusive problem of our living. "He who has learned to love—and only he—has learned to live." But it is not merely a problem of our human relations, it is also the aim and purpose in our life with God. "The same qualities, the same conditions, the same means—not different—are required for relation to God and relation to man." This is the method of the argument, the keynote of the music of the book. "The thought of friendship becomes, thus, the key to the highest attainments in our direct relation to God." For the rest, the argument and exposition divide themselves naturally into two parts: Establishing the Friendship and Deepening the Friendship. We rise from the experience of communion with men to the inexhaustible treasures of communion with God through Christ.

There is something refreshing and delightful in the thorough manliness of the treatment of a theme which in weaker hands too easily lends itself to sentimentality. For examples of this wholesome atmosphere we may call attention to what President King has to say about the self-forgetful mood in friendship with man and God, and about self-respect as a measure of our ability to help and to enjoy, in the chapter on Reverence for the Person. We are sure that the fine sense of order and right proportion which pervades these pages will be helpful to many readers, clearing away hindrances to their attainments and enjoyments on the higher levels of the friendly life. On these levels he would have us remain: "It sometimes seems as if the single, all-inclusive counsel that one need ever care to give another might be summed up in the sentence, *Stay persistently in the presence of the best in the sphere in which you seek attainment.* All the rest will take care of itself. Hear persistently the best in music. See persistently the best in art. Read persistently the best in literature. Stay persistently in the presence of the best in character. Results must follow such association with the best. Discipleship in this sense is of the very essence of growth in life." And helps toward this persistence are abundant in the pages of this charming book.

Sidelights on History

Originally published in *The Outlook* as a serial, *The Romance of American Expansion*, by H. Addington Bruce (Moffat, Yard. $1.75), makes an attractive book, well illustrated with portraits. It is a novel idea to tell the story of our growth as a nation in biographical form. The characters selected are Daniel Boone, Thomas Jefferson, Andrew Jackson, Sam Houston, Thomas H. Benton, John C. Fremont, William H. Seward and William McKinley. Each chapter contains a miniature biography of its hero and a full and vivacious account of the events attending the territorial progression of the United States. Mr. Bruce belongs to the modern school of historians whose aim is accuracy and thoroughness.

A genial spirit and a dash of humor mark *The Apprenticeship of Washington*, a volume of essays by George Hodges, D. D. (Moffat, Yard. $1.25). The title is that of the first chapter, which summarizes admirably the early life of Washington. The remark that Braddock was "unacquainted with any trees except tame trees" is a good sample of the author's illuminating statements. Other chapters are The Adventures of Myles Standish, The Hanging of Mary Dyer, The Education of John Harvard, etc. There is an evident tendency to minimize the difficulties of the Puritans in their struggles with their enemies; but both sides are given and in general the treatment is fair and always interesting.

Too much of our history comes to us at second hand. It is well, therefore, to have as many of the sources as possible brought within popular reach. A series designed to effect this for our own national history begins auspiciously with *Writings of George Washington*, edited by Prof. Lawrence B. Evans of Tufts College (Putnam. $3.00). The text has been restored from the condition in which Jared Sparks left it by his emendations. The first letter describes the defeat of Braddock in 1755, the book closes with the Farewell Address of 1796, though there are letters of as late as 1799. Much history lies between these dates and there are many interesting revelations both in regard to the course of events and to the personality and literary skill of the First President. Professor Evans's editing makes the way of the reader smooth.

The ripe opinions of a distinguished historian are summed up in *Ideals of the Republic*, by James Schouler (Little, Brown. $1.50), a series of lectures delivered at Johns Hopkins at the close of seventeen years in the historical department. It is an interesting commentary on the opening sentences of the Declaration of Independence to the effect that "all men are created equal," etc. It may be said of some of the lecturer's statements that they represent rather conditions that should be than as they are. But as a rule the lectures are practical, dealing, for example, with so recent an evil as the automobile nuisance and its effect on the public. As the expression of the opinion of a man of long experience and wide observation, on a great variety of matters, these lectures are of unusual importance.

An admirable little handbook is *A Short History of Puritanism*, by Prof. James Heron (Scribner, imported. 50 cents). Every page is interesting from the first chapter, Is the History of Puritanism Worth our Study? to the last on Puritanism under Charles II. Good sketches are given of Wycliffe, Tyndale and the Lollards, by way of introduction, and then of the trials and persecutions through which religious liberty was won. There is also a good chapter on Puritanism in the Higher Literature. Our common heritage in this movement gives this book value for our own church.

The Lane Lectures for 1908, delivered at Harvard University by Prof. J. B. Bury, on *The Ancient Greek Historians* (Macmillan. $2.25), provide a scholarly and satisfying survey of Greek historiography down to the first century B. C. The lecturer's analysis of the works with which he deals is keen and interesting. For example, he says of Xenophon: "His mind was essentially mediocre, incapable of penetrating beneath the surface of things. If he had lived in modern days he would have been a high-class journalist and pamphleteer, he would have made his fortune as a war correspondent." A fascinating lecture is devoted to Herodotus and two to Thucydides.

In the Field of Church Work

So far as a treatise based on a partial fallacy can succeed, credit must be given C. Bertrand Thompson for *The Churches and the Wage Earners* (Scribner's. $1.00 net). He devotes his attention to "a specific, clear-cut problem—that of the gulf between the masses of the laboring people and the churches of today." Since his problem is neither more specific nor more clear-cut than that which concerns the indifference of the wealthy or middle classes, Mr. Thompson starts with no small handicap. He ignores the fact that the great majority of present church constituencies are wage-earners and those ministering to them often began in the same ranks. At least four leading denominations sustain "Labor Departments" in cordial relations with wage-earners. If we were to accept this and similar portrayals of the situation, we must conceive of the church as a small island of "average" smugness, surrounded by alternating tides of rich and poor indifference. The author, however, must be credited with a sincere purpose and careful treatment, even though both be expended on a weak premise. By far the best portion of the book is a careful analysis of the relations between Christianity and Socialism. Coming back to a remedy, Mr. Thompson reassumes the detached attitude, and in "What to Do" declares that the old things have failed; the new and "only" method is a socialized gospel.

The way to make institutional churches successful is shown by example in *The Church and the Slum*, by William Henry Crawford (Eaton & Mains. 75 cents). The story of the work of the great missions among the unchurched classes in Manchester, Liverpool, Edinburgh, Leeds, London and other cities, should make Americans ashamed for their too frequent retreat from the slums and surrender of the problem. Conventional methods will not do. New conditions justify new kinds of efforts to win new hearers, though the old story will be told and the same results as of old gained.

For students of the Sunday school problem valuable information will be found in *Religious Education*, by William Walter Smith (Young Churchman Co. $2.00). Eight chapters are devoted to Child Study, in sympathy with the conclusions of the new psychology, and ten chapters to the art of teaching. Sufficient space is also given to the system of grading and to practical questions of school method and management. The four concluding chapters review the history of religious education. We do not know of any other single book on the subject which covers so wide a field. It is thoroughly practical and in the line of present progress. Good bibliographies accompany each chapter and a chart prepared by the author to indicate the work of graded schools in the Episcopal Church is an illustration of work which some one should undertake for the schools of other denominations. The author is the secretary of the New York Sunday School Commission of the Episcopal Church.

In these days it seems necessary for churches, especially in the city, to take especial pains to attract public attention and win a hearing. *Principles of Successful Church Advertising*, by Charles Stelzle (Revell. $1.25), explains very clearly how to use printers' ink for purposes of publicity. He steers clear of those brazen methods which rightly awaken criticism, and gives much good, practical advice about the psychology of advertising, the technicalities of printing and proofreading, and other matters.

Boston

New Ways of Lifting Boys

The Campaign for Boys now on in Greater Boston is novel in several particulars. It covers ten days; takes up no collection; keeps local talent in the background, is educational but not academic, admits no theorizers to the platform, but only people who have done something worth telling about; has as many women speakers as men; and takes for its working motto, "Love your enemies."

The old way of lifting the boy who was down was by kicks and cuffs and with the policeman's help; the new way is by fanning the spark of goodness in the bad boy to a flame, and getting him to help himself. The question how, has been answered over and over the past week by "doers of the Word," who have proved that it can be done in a variety of ways, but always with these cardinal principles—faith in the boy, love for the boy, measured by the gospel figures for forgiveness—seventy times seven.

These expert handlers of incorrigible children are practical. Bert Hall, the famous truant officer of Milwaukee, learned on a farm from stray pigs and the difficulty of getting them back into the pen, the necessity of mending the hole in the fence. This philosophy he applies to truant boys. Hundreds of them have been taken from the "gang" and sent into the country to work on farms and form habits of industry and thrift.

Julia Richman, district superintendent of schools in the lower East Side of New York, a region that she with her co-workers has transformed during the last five years, asserts that the schools themselves make many a bad boy by teaching him things that he hates and failing to teach him the things that he loves. "The worst boy," she declares, "will sometimes live up to your good opinion of him; the best boy will sink to your low opinion of him. Wayward boys are diseased and should be treated by the moral surgeon." Miss Richman illustrates her epigrams with concrete cases.

So does Miss Olive Jones, principal of the school for so-called incorrigible children—every one a picked "bad boy," changed into a good boy, by tact and kindness. The extreme cases that no one else can handle go to Jane Day, "special home and school visitor," or "district nurse." By patience, skill, kindness—above all by faith in their possibilities, she wins them to a straight life.

George Hurley, formerly for five years a member of the George Junior Republic, tells the story of that triumph of self-help and self-government in saving boys. He is the living proof of one solution of the bad boy problem.

But best of all is big John Gunckel, the newsboys' friend, who, Mayor Whitlock asserts, has eliminated crime from Toledo. Nearly seven thousand newsboys in that one city are wearing his acorn badge, the sign of enrollment in an organization whose condition of membership is, "at least one bad habit to be cured." No good boy need apply. John Gunckel is after the boys down on their luck, out at elbow, ragged morally, but worth saving. Failures? he recognizes none. Once a member, always a member; suspension? yes, but not expulsion. "Neither do I condemn thee," is his attitude. And he saves the boys. Nothing else so unique in the doing or the telling has come to Boston in many a day. E. G. I.

First Public Meeting of Brookline Federation

Last Sunday evening the Brookline federation of men's clubs, recently organized, held its first public gathering in Harvard Church. A large congregation of whom the majority were men was present to hear Speaker Joseph Walker of the House, also a Brookline resident, speak on civic righteousness. He is persuaded that it will never prevail generally until "the ordinary busy American citizen recognizes his civic duty." Mr. Walker also had some strong things to say in defense of "paternalism," which he described as being in large measure "applied Christianity." Pastors of neighboring churches, including Rev. H. G. Hale of Leyden Church, took part in the evening's program.

Local Denominational Business

The monthly meeting of the Congregational Club last Monday evening was devoted to a close-range view of the tasks devolving upon the denomination. President Conrad put quickly and forcibly to the front the extension and sustentation work carried on by the Congregational Church Union to which he said every church in Greater Boston ought to be a regular contributor. He then introduced Henry T. Richardson, Esq., one of its directors, who made a warm and effective plea for real brotherhood through employing the assets of the many for the benefit of the needy few. The Union for thirteen years has been assisting down-town and suburban churches. Besides distributing some forty thousand dollars the Union has sought to extend counsel and sympathy.

An interesting account of the work of Maverick Church, East Boston, was given by Rev. Francis Wayland Pattison, who pointed out the fact that the population is increasing, and that Maverick Church, hitherto disheartened, is being quickened and outsiders brought in through faithful visitation, a men's meeting Sunday afternoon and evangelistic services Sunday evening.

Rev. H. H. Kelsey of Hartford made a ringing appeal for a denominational consciousness and illustrated it by references to the "Together" Campaign, which he believed is going to "win out." He thought that individualism should give way to team work, that laymen should be brought to the front, and that we should not be afraid of emotionalism.

East Milton Service of Dedication

On Sunday morning, April 18, a service of unusual interest was held at East Milton. Added furnishings for the church—the joint gift of members and friends of the church in town and elsewhere—consisting of three pulpit and two communion chairs, a communion table, a completed individual communion service, two collection plates, a hymn board tablet, a pair of hammered brass vases for flowers, a pulpit reading lamp and two embroidered bookmarks for the pulpit Bible, were formally set apart. The dedicatory service, following the sermon, consisted of a short statement by the pastor, followed by a brief ritual exercise in which both pastor and people united in dedicating the gifts. The Lord's Supper, following, was exceptionally impressive. On the back of the center pulpit chair is a bronze case which contains a list of the donors. The two communion chairs are given in memory of two members of the congregation, one a young woman much esteemed and the other a young man for many years the faithful and respected sexton of the church. Rev. G. H. Credeford is in the third year of his pastorate.

Andover-Harvard Club Completes a Good Year

The Harvard Congregational Club, composed of students in Andover Seminary and the Divinity School, has had an unusually good year. The last two meetings have been addressed by Dr. A. W. Vernon of Harvard Church, Brookline, on The Joys of the Ministry, and by Prof. W. A. Brown of Union Seminary on The Place of the Bible in Modern Thought. The meetings have been well attended, and bring together in an admirable way the students in the seminaries and the ministers of the neighborhood for the discussion of practical questions. It also serves through its committee to supply students with work as preachers and teachers.

In Behalf of the French

Survey of the New England Work—Transfer of Rev. S. P. Rondeau to Canada

The French Congregational work of New England sustains a serious loss in the resignation of Rev. Samuel P. Rondeau, in charge at Fall River until May 1. He came to this city nearly fourteen years ago from Marlboro, Mass., where he had spent three years in similar work, and one year previous at Haverhill. The Presbyterian Church of Canada has called Mr. Rondeau to become their special missionary for French work in the province of Saskatchewan. The French people are coming there in large numbers from France, Belgium and Switzerland, as well as from Canada, and last year more than 5,000 settled in the southwestern part of Saskatchewan. The French Protestant people are scattered over a vast territory, and the work expected of Mr. Rondeau is to organize missions and schools, to maintain a bureau of information, to give to the prospective settlers information and assistance. Mr. Rondeau has accomplished a great work in Fall River, and it will be with great regret that the people will bid him, his faithful wife and four sons "*Au revoir.*"

It is perhaps not known to many readers of *The Congregationalist* the extent of the French work in New England. This was organized in Lowell, Mass., in 1877, by Rev. T. G. A. Côte, a converted novitiate from Quebec. In 1880, after a beautiful stone church was erected for the work in Lowell, this enterprise was, at first, carried on by private subscriptions and local church support. Later, the Massachusetts Home Missionary Society took up the cause of French evangelization and opened missions in Springfield, Pittsfield, Fall River, Holyoke, Ware, Spencer, Marlboro, Boston and Haverhill. The towns, Chicopee, Chicopee Falls, South Hadley, East Hampton, Ludlow and other places are visited by the missionaries of that district. Great Barrington, Lenox and Housatonic were looked after by the Pittsfield worker, Newburyport by the Haverhill pastor and Waltham by the Boston minister. It will be seen that a large branch of work is reached by these churches.

Furthermore, the important French church in Torrington, Ct., was founded by one of our missionaries, Rev. Mr. Maynard, and finally organized by Rev. J. Provost, the present pastor, who also visits Waterbury an important French center. The Torrington church raises over $1,100 a year. In 1884, Rev. T. G. A. Côte was appointed the general missionary, and under his strong and efficient efforts and management great development of our French work followed.

Several French missionary weekly papers were founded: *Semear, Moniteur, Citoyen Franco-Americain* and the present *Bon Messenger.* Only the last mentioned journal is alive, but they all greatly helped in the work. Our French people read many of the French Catholic newspapers and the *Aurore,* the best Protestant paper of th country and printed in Montreal.

The French Protestant college was founded in Lowell by Mr. Côte, later transferred to Springfield and ultimately became the present American International College.

Early in the history of our French work a Pastoral Association was organized, with quarterly, later limited to semi-annual, meetings. At the present time these gatherings

are open to church delegates, with public services in the evening, and are held in the various centers of our missionary field.

The Lowell French Church has received into church membership about 300 persons, the large majority of whom came on confession. The Springfield church has, according to its report, received between three and four hundred people into its membership. The Fall River church has received more than 250 members. In all, our French churches have received about 1,200 members since 1877, a remarkable showing when we consider the nature of the work and its inadequate means of reaching the people, nearly all Roman Catholics.

The work in Fall River was organized in 1887 under the pastorate of Rev. Joseph Allard. In 1888 Rev. Mr. Buck, the refined and energetic missionary of Central Congregational Church, had visited the few hundred of French people who had no church or priests. He gave clothing and food to the needy, Bibles and religious literature in the French language, though he could not speak one word in the French tongue. He is the founder of the French work in Fall River, and collected and expended in that first period nearly $2,000 toward that work. Central Church gave full use of its mission chapel, situated near the center of the French neighborhood, and through all the years, Central and First Churches have heartily supported this work.

Mr. Rondeau leaves behind him in Fall River a splendid organization, and he feels confident that in this city where there are so many French people a great work is yet to be done.

Fall River, Mass. FINDLAY.

New York

Immanuel Church Examines Neighbors

Since Rev. John Stapleton withdrew his resignation and instead secured that of two or three habitual malcontents, the work at Immanuel Church has gone forward with a fine swing, and the impetus will carry many activities of the church far into the summer season for the first time. Few people about the district go away till August, hence the break in church work will not follow Easter, but the end of July. The Easter communion has been dispensed with, and the church has voted to make the first Sunday in each May membership day. A large class of young people will inaugurate this change next month. In preparation for the Lenten campaign some fifty-five members of the church made a house-to-house visitation for six blocks in each of the four directions from the church, thus covering Immanuel's logical territory. Over 200 Protestant families were found to be without a church home. By a complete follow-up system it is hoped to secure the adherence of many.

For three months ending in June Mr. Stapleton is preaching a series of Sunday night sermons on Men In and Out of the Bible, the Men's League being responsible for these services, securing special music, doing all the advertising, ushering, etc. One Sunday evening the men of the shops in Brooklyn, to whom Mr. Stapleton often speaks at noon-hour meetings, are to be gathered in a great service. Once a week this pastor talks to 600 men at the Navy Yard.

Changes at Flushing Church

Many changes are being forced upon the conservative old town of Flushing in anticipation of the opening of the East River tunnels. First Church has already felt some of these changes. The rapid coming of new residents has led to the engagement of a pastor's assistant. The next problem will be a sufficient seating capacity. The church interior, though of wood, is one of the most beautiful in Greater New York. It cannot be enlarged without spoiling its peculiar harmony. A Sunday morning kindergarten has been opened, to the joy of grateful parents, now able to attend church service. Prof. J. H. Clark, who is often mistaken for Dr. DeWitt S. Clark of Salem, after fifteen years' service as superintendent of Bible school, has been obliged to rest. At vespers on Easter Sunday a memorial service was held for Rev. Dr. J. A. French, pastor here for twenty-one years. After retiring in ill health, he made many gifts to the church, besides a legacy. Rev. C. R. Raymond conducted a ten-day mission recently at South Church, Rochester. His experiences as a teacher at Berea have stirred up home missionary interests all over Flushing.

Significant Anniversaries

The New York Congregational Club finished its season with a remarkable program. Prof. Williston Walker spoke on Calvin, dwelling especially on his optimism, and defining his doctrine of predestination as a message of hope. Prof. T. Hunt Morgan of Columbia, at short notice substituted for President Osborn of the American Museum of Natural History, gave a fine appreciation of Darwin, and the influence of his honesty in the realm of science. Prof. E. A. Grosvenor of Amherst talked upon Gladstone as the morally supreme figure in nineteenth century politics, and Dr. R. W. Gilder of the *Century* spoke with his rare felicity and intimate acquaintance of Alfred Tennyson as the truly representative poet of the last hundred years. The next president of the Club will be Rev. L. F. Berry of Stamford, succeeding Clarence W. Bowen of the *Independent*, to whom the strong programs of the winter have been due. The Club has a steadily increasing contingent from the New Jersey churches, so many of which in recent years have received large gains from New York and Brooklyn.

Milton and Stevenson, India and Andover

The Ministers' Meeting last week ranged over a wide territory under the guidance of experts. Dr. W. Hayes Ward gave the principal address, discussing Milton. He would have every minister read the Areopagitica at least once a year, and he believes that the Miltonic theory of education was not only prophetic but would prove stimulating even in this strenuous century.

An unexpected visitor was Dr. J. P. Jones of the Madura Mission, who was warmly received. He gave an authoritative statement of the stability of British rule in India and the probable cessation of the agitation among the higher classes within the next few months. Prof. Daniel Evans had a hearty welcome as representing the new Andover, and made a vigorous response. After a greeting from Rev. W. H. Short, the new executive secretary of the New York Peace Society, the ministers listened to a graphic recital of Dr. Jekyll and Mr. Hyde by Prof. John Duxbury of Manchester, Eng.

Trinity Church, Bronx, Recovers Strength

Under the virile leadership of Dr. W. M. Hess, our oldest church but one in the Bronx is again forging to the front. Twenty-six young men and women were received by confession on Easter Sunday, and are an indication of the young people now being drawn to Trinity, assuring its future growth. An attractive three-story parish house is nearing completion. A Carnegie Library occupies the corner opposite the church. Dr. Hess and his men believe that theirs is a logical center for the younger element, where they can find recreation and enjoyment under safe auspices. The community is now deeply interested in a new "park-grab" scheme, an attempt to build an armory for the Eighth Regiment in beautiful Crotona Park, all of whose 150 acres will be sadly needed if the Bronx is to be packed with ugly rows of five-story flats.

SYDNEY.

Theater and the Sabbath

How Rochester, N. Y., Utilized the Combination—A Successful Experiment among the Unchurched

BY REV. PAUL MOORE STRAYER

Pastor Third Presbyterian Church

Rochester is exceptional as a church city. It is the home of large churches and great Bible classes for men. Yet its churches do not offer seating capacity for half of its population, were all filled. Of the non-churchgoers the majority come from the ranks of industry. The church seemed to be dealing with the city problem with an elaborated country church program. So a series of twenty meetings was planned for a down-town theater. Announced as meetings for non-churchgoers, they were advertised in the theater programs, in the papers among the theater notices, in factories and shops and by delegations which visited the labor unions.

The co-operation of Prof. Walter Rauschenbusch and Rev. H. H. Stebbins, D. D., was secured. With the ministers, a committee of fifteen was associated, five labor leaders being among them. The ushers were chiefly trades-unionists. The meetings known as the People's Sunday Evening, or the "P. S. E.," for short, were entirely unconventional. It was not a church service held in a theater, but a religious service adapted to a theater. The same kind of audience was aimed at that one finds at New York's Cooper Union and Boston's Ford Hall, but from the outset the meetings were frankly religious. There was always prayer and usually Scripture. It was found not to be necessary to depart radically from the usual form of religious service, though we were quite ready to do so. Fewer "entertainment" features were given and the amount of music was gradually restricted to make room for "speaking."

We discussed definitely religious themes such as prayer, the care of God, the church, the religious choice. But fully half of the meetings were devoted to social questions, without any feeling that we were leaving the religious plane. The address was usually followed with a discussion by several men selected in advance or by questions from the floor.

The people came. Some nights the capacity of the theater, 2,500, was taxed. On the stormiest night the audience did not drop below 1,000, and they were the people we wanted to reach. The number of non-churchgoers ranged from sixty-five to eighty per cent., many being working men and women. Practical relief was given by a social secretary and committee of visitors. A free employment agency was opened. Of the 499 applicants for work, a friendly hand and word of cheer was given to all, and 110 were helped to temporary or permanent work.

The best result of the P. S. E. was the confidence established between the various classes represented. Men on the committee were surprised to find so much in common with others from different walks in life. The audience gradually lost its imagined hostility to religion on the ground that the church is the representative of religion. The P. S. E. became a subject of conversation in our great industrial population, and a more

friendly and sympathetic tone in speaking of the church was reported.

It was a work for non-churchgoers and aside from members of our Third Presbyterian Church only non-churchgoers were solicited for funds. Before the series was finished the unqualified approval of the Ministerial Association was won. The meetings will be continued another year. Copies of the report of the P. S. E. may be had on application.

Rochester, N. Y.

Gaining New Strength

New Jersey Conference Reports Gain in Membership—Features of the Sessions

The New Jersey, Maryland, Virginia and District of Columbia churches spent two profitable days, April 20, 21, as guests of Associate Church, Baltimore. In extending his greetings to the delegates, Dr. Huckel feelingly reminded them of the fact that it was in Associate Church that Dr. Hiram Bingham, with no near relatives to attend him, received the last tributes when the ministers of Maryland had carried his body forth to the tomb. Dr. S. H. Woodrow of First Church, Washington, was moderator and made fitting response.

The report of the secretary, Rev. C. L. Goodrich of Plainfield, N. J., drew attention to the fact that in less than fifty churches there had been fourteen changes in the pastorate the past year, and that seven churches were still pastorless. The benevolences reached the sum of $54,800, of which $31,000 went to denominational objects. This means that New Jersey might rather easily reach the amount allotted by the Apportionment Plan and it is hoped that early in the fall each church will be informed by the Apportionment Committee as to its share. There were 575 additions on confession during the year and 484 by letter, a net increase in membership of 543. One church added over 100 and five added over seventy to their membership. Surely no one can say this is not good soil for Congregationalism.

The delegates at Baltimore will not soon forget Dr. Huckel as a host. On Tuesday afternoon Johns Hopkins University was explored and the helpful relation which Dr. Huckel bears to this great school was shown in the ease with which he introduced his pilgrim band to the institution. The Wednesday explorations in the Walters Art Gallery were exceptional in their privilege, for this gallery possesses the most exquisite and varied collection illustrating ecclesiastical art.

The program abounded in good things, among others a stimulating evening address by Dr. J. L. Scudder of Jersey City, widely known for his institution of the People's Palace. His theme was A Genuine Substitute for the Saloon. He urged that we need to remember that the spirit of play is elemental and legitimate and the church must allow for its expression. Pleasure and physical development are ends in themselves and not merely a cat's-paw for drawing people into the church. However, Christian men and women create a contagious atmosphere and this in turn accomplishes the purpose of the church upon young people who otherwise would be ruined by the saloon and the dance hall. He said that one large dance hall had already been put out of business by the Palace and this alone justified such an undertaking.

Two other addresses deserve notice. Rev. H. E. Jackson of Upper Montclair spoke on the theme Is Democracy a Failure? What is the churches relation to the vital matter of a functioning democracy? Democracy was described as "Acting, willing, feeling together." Man believes in its triumph because he believes in the teaching of Jesus. The splendid task of the church is to bring men to see that Christ's purposes and ideals are both concrete and practicable rules for our life today. Thomas A. Watson of Boston, associated in the development of the Bell Telephone and a builder of battleships, received an enthusiastic hearing in his Feasible Solution of Industrial Democracy. He declared that our industries are governed by the oligachy. This basal blunder in management can be corrected only by the participation of all parties vitally interested in our industries. The public must be represented in the directorate, the employee must be represented as well as the capitalist. So reasonable and valuable did his address seem to the Conference that a motion prevailed that the expense of having it printed be met by the Conference.

Rev. C. E. Hesselgrave of Chatham, N. J., was chosen moderator and Mr. Norton Little of Mt. Pleasant Church, Washington, vice-moderator for next year. The afternoon and evening sessions were devoted to the "Together" Campaign program provided by the district committee. Rev. A. E. Ricker, welcomed as one of the speakers, is this year taking up the superintendency of New Jersey for the Home Missionary Society and has already commended himself to the churches.

Newark, N. J. MERRELL.

The "Together" Campaign in Ohio

The "Together" Campaign has been engaging the attention of Western Reserve ministers and churches during this month. There have been successful meetings in Medina, Oberlin, Toledo, Chardon, Jefferson and Cleveland and the responses to the appeals thus far have been of a gratifying character. The American Board has been ably represented by Drs. Barton and Jones, the Home Missionary Society by Drs. Herring, Small, Powell and Hatch, and the A. M. A. by Drs. Ryder, Kirbye, Clark and Professor Inborden. Oberlin furnished the largest attendance and the most enthusiasm. Inquiry developed the fact that few of the churches had put the Apportionment Plan into successful operation, although many were making an endeavor in that direction. At the midwinter meeting of the board of trustees of the State Conference it was voted to accept the Apportionment Plan, but to ask the churches to increase their benevolence at the rate of ten per cent. each year until the goal was attained. It will still require persistent effort and a vast amount of time to get all our churches to even approximate the amount accepted by us as a standard.

J. E. K.

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FURS

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Don't take the risk of having them injured by moths, destroyed by fire or lost through theft or other cause, when for a small sum (based on your own valuation) we will take care of them through the summer and guarantee them against every possible harm. For a limited time only we will gladly make alterations, remodel or repair all furs amounting to an expense of $5.00 or over and store same at our own risk absolutely free of charge. Drop us a postal or phone Oxford 1791, and we will send a competent man to call for your goods and carefully pack them. We also take care of fine cloth garments, curtains, etc.

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The Brotherhood and Christian Unity

Rev. Frank Dyer has now completed his first year's service as secretary of the National Brotherhood. In a recent address he said that St. Andrew's Brotherhood seemed to him nearest the ideal organization for men yet attained. It combines sustained religious earnestness with happy and helpful ways of expressing it. Its organ, the *St. Andrew Cross*, according to Secretary Dyer, "contains more spiritual tonic than any Congregational paper in the country." This oldest of the Brotherhoods is very desirous to co-operate with the men's organizations in other churches. The exclusiveness, which is to a degree being broken down in the clerical administration of the church, is not to be found among the representative laymen of the Brotherhood of St. Andrew. One of the good things we can look forward to as we develop our younger Brotherhood is larger co-operation with the laymen in the first Brotherhood in the American churches.

A happy instance of brotherhood in the pulpit is being told by Dr. Rhees Lloyd, recently returned from a vacation trip in Texas. While in the town of Waring, he was invited by the rector of the Episcopal Church, Rev. Albert Massey, to preach for him. As there was no extra surplice in the vestry for Dr. Lloyd, the rector went into the church without vestments, and the two clergymen conducted the service together, in great unity of spirit and with the least possible distinction in dress.

In the daily service in the loop district during the Lenten season just closed, Bishop Anderson's methods in the Grand Opera House have differed little from those of the Moody Institute people in the Great Northern Theater, except in the direction of greater brevity and simplicity in sermon and the avoidance of the sensational in music. The Brotherhood week of prayer, the first week in Advent, will be another season of union service at the beginning of the Christian year, to add to the unifying effect of an increasing observance of holy week and Easter.

Dr. Davis's Welcome

The members of the Congregational Club turned out in unusual numbers on April 19 to hear Pres. O. S. Davis of the Seminary and to give him welcome to Chicago. Resolutions of respect were passed for the late Edward Theodore Cushing, for fifty years a member of Plymouth Church. For two years he was president of the City Missionary Society, and also one of its principal benefactors. It was voted to make appropriation to place a tablet in the English-speaking Church in Amsterdam to commemorate the residence of the Pilgrims in that city. It was nearly nine o'clock when the moment came for the company to rise and wave their welcome to the guest of honor. The greeting was in the spirit of Western cordialty, and Dr. Davis's first words showed a man with a genius for friendship, when he said, "I come from a series of tender last meetings of farewell in church and city with tender hearts to receive your welcome."

The Militant Church and the Modern City

Other words of a personal nature made a brief prelude to his formal address upon the Militant Church and the Modern City. Dr. Davis impressed the idea that the church must define itself in the terms of a militant movement and must accept, as part of its commission the conquest of the city, the strategic center of modern life. In this conquest the militant church must possess and proclaim a mighty gospel of a living Lord. "Let theories be held in abeyance for a while if necessary. Cease conflicts about theology. Jesus Christ is the world's Redeemer; he is the Saviour from sin; men are lost without him and men are saved in him. These are the facts and these are great enough to enlist the utmost of resource and devotion in any man. Morning and evening worship with the heralding of the gospel is the supreme work of the church. Because I believe the pulpit has the primal place in the church, I have come to the Seminary."

In discussing the problem of an adequate leadership for the church, Dr. Davis laid first responsibility on the home. We need a revival of the feeling that a family is honored when a son chooses the ministry. In training he would link academic efficiency with the culture of the spirit of devotion. "Our churches will never do their work until they are led by men of apostolic passion." The conclusion dwelt upon the need of a democratic basis in fellowship. That we have too often class churches; that in trying to make them democratic the pastor may expect difficulty with the prudential committee and with the "sacred carpets," Dr. Davis intimated. But these difficulties must be overcome. "The moment social, prudential or financial reasons are introduced to determine the right of fellowship in the church, we have lost the primary significance of our faith. The time has come for the local church to realize its democracy in the block where it is placed. To call on the Armenian at your door is the test of Christianity today."

The address struck a note of leadership which won the larger assembly of the club as his words spoken immediately after election won the smaller company in the Seminary gathering in December.

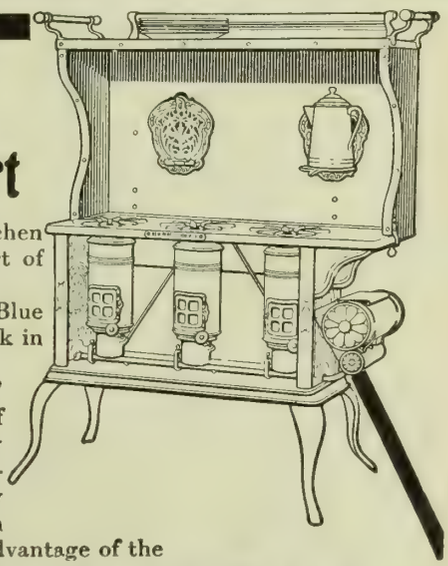
A Confirmation Class

A happy exception to the prevailing neglect of thorough methods in Christian nurture is found in the preparation for church membership given to the fourteen young people received into Lincoln Park on Easter Sunday. In January Dr. Aldrich organized a confirmation class of young people over twelve years of age. The first four lessons in a course of ten were prepared by Dr. Aldrich himself. All the answers in the ten lessons were committed to memory by every member of the class. The pastor and teacher heard the recitations from week to week, and in addition talked to them freely of the great problems of religion and of life.

On Easter morning the class were examined in the presence of the congregation, as is the custom in Lutheran churches. In many ways this was probably the simplest Easter morning service ever held in Lincoln Park Church. The elaborate music was omitted, the pastor's sermon was confined to "words of fellowship and benediction" spoken

Continued on page 592

Plan for Summer Comfort



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With a "New Perfection" Oil Stove the preparation of daily meals, or the big weekly "baking," is done without raising the temperature perceptibly above that of any other room in the house. Another great advantage of the

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Chicago

Continued from page 591

in the confirmation service; but the questions by the pastor and answers by the class interested the congregation as congregations are seldom interested even on Easter Sunday, and during the act of the confirmation were many people in the pews whose eyes were wet from deep and glad emotion.

Dr. Aldrich has used the term "confirmation" for two reasons: first, because it is dear to the Germans and Scandinavians and others who find their way into our churches; and, second, because it stands for a more definite, dignified and thorough way of preparing for church membership than decision day methods or Endeavor Society discipline. To Dr. Aldrich the confirmation class has meant much pastoral labor since the year began, but the reward has been great. This service is one of the indications that some of the best things in Congregationalism are yet in the bud among us. We have much to receive from those who bring to us re-enforcement of home-ideals in religion.

A Church in the Home

The passing of Mrs. Ralph S. Greenlee, a charter member of the North Shore Church, has removed one so closely identified with this enterprise in the beginning that it might have been called, like the church which Priscilla and Acquila gathered in Rome, "the church which is in their house." The North Shore was really born in the beautiful Greenlee home on Graceland Avenue. When Secretary McMillen of the Sunday School Society canvassed the neighborhood to discover who would support a new church, Mrs. Greenlee's name was the first on the list of women and her husband's name the first among the men. In the preparations for the first Sunday school Mrs. Greenlee took a leading part and she has been identified with every phase of the development of this remarkable parish. Her interest in all details of church work is indicated by the fact that for the baptisms of the first years she supplied water which she had herself brought from the river Jordan.

The founding of the North Shore Church was one of the splendid things accomplished by Secretary McMillen in 1900. The record for 1908-09 is about thirty new enterprises, of which ten are churches, several of them in county seats. If the kind of devotion which the first members gave to North Shore Church can be raised up for these young churches in Joliet and Freeport, this year will also be the beginning of great successes.

A Children's Church

It would not be hard to find a good many churches, among the thousands in our fellowship, composed entirely of adults. I know of one only composed entirely of children. This children's church is part of a new order of things inaugurated in Armour Mission by Rev. J. W. F. Davies in a three years' pastorate in this unique field. Armour Mission and Armour Institute are enterprises which have grown up side by side in the same locality. Part of the Institute and the Mission are housed in the same building, but except in the matter of juxtaposition these two schools are quite distinct. The Institute has become a high grade technical school which draws students from all parts of Chicago—and indeed of the United States. The Mission is an agency to evangelize the tenement house population in the immediate vicinity and of late years it has almost confined itself to ministry to children and young people.

When Mr. Davies was called to this work the agencies employed merely a Sunday school of the average type and a Junior Christian Endeavor Society. The care of the Sunday school demanded the recruiting of teachers who could hold the interest of 400 scholars by the talk-to-the-class method and the maintenance of discipline in a company of children whose self-activity was largely of a pernicious kind. The first reform was the introduction of graded lessons. The teacher problem has become much easier and the difficulty in discipline has been greatly reduced by setting the children to work in earnest. In few schools in the city is instruction more thorough or more modern than at present in Armour Mission.

The second reform was the transformation of the Junior Endeavor Society into a Junior Church. After a year of trial of Endeavor methods, Mr. Davies concluded that an organization which trains directly for the church service was more needed than one which anticipates the social prayer meeting. The church, organized two years ago, has now a resident membership of about seventy. The order of worship differs little from that used in modern churches, where liturgy is not fixed, except in larger opportunity for vocal participation. The atmosphere is remarkably reverent, and the attention during sermon time is keen. In the congregation are two classes, full members and catechumens. Entrance to the latter class is easy, but for full membership a special course of instruction is required and an open declaration of Christian purpose.

It was my privilege to hear the examination of the class received to full membership at the Easter communion. The answers indicated unusual intelligence and high ideals of Christian character and service. The question, "What makes life worth living?" brought forth this answer from one of the class: "The feeling that you are doing right."

The church has the usual officers and committees, with one exception. There are no deacons. The Easter class, however, has brought in boys of character equal to the office and this lack can now be supplied. Membership in this junior church is considered simply a step to membership in one of the family churches of the city and is not a substitute for it. It is desired to meet a special need of ministry to a group between childhood and young manhood and womanhood to whom the Mission is temporarily a church home.

In Mr. Davies's farewell sermon on Easter Sunday many parents were present and they bore striking testimony to the transformation in their homes and indeed in the neighborhood through the influence of this Children's Church. The new pastor already on the field, Rev. C. S. Thomas, feels himself honored by the call to its ministry. There are many weekday clubs and a large Sunday school, but the Children's Church has become the heart of this mission enterprise.

I asked Mr. Davies if he had worked out anything in the Junior Church in the Mission which he could take with him into his new work in the Winnetka parish. He replied: "I believe I have. Since children only in small numbers now go to the regular church services and since they are little profited by sermons and services designed for grown-up people, I think that children should have a separate service much more churchly in character than either Sunday school or Christian Endeavor."

J. H. C.

The Highest Tact

Major McKinley's good nature, his sweetness of temper went much farther than that acquiescence in things that are—his was an affirmative quality, and not a mere indisposition to make a fuss because too lazy to do otherwise. Every one of his cabinet officers can testify to that, as well as to his thoughtfulness in trifles. He was always inquiring as to the members of the family, or sending a little tribute to one or another—each day he seemed to have in mind the creation of happiness for some one—the smoothing out of life for those who came under his influence. That is tact, and he had it in a more wonderful degree than any man I ever knew. —*President Taft, in March National Magazine.*

FOOD FACTS

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"My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life.

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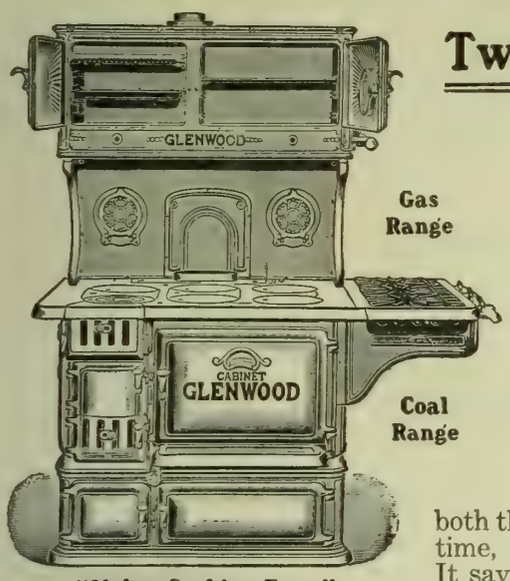
The heavier living, closer confinement and harder work of the winter, as well as the torpifying effects of the cold weather on your skin and other excretory organs, are now telling on you.

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From the Northwest

vangelism

The religious atmosphere in the North-est is just now full of evangelism. As one eacon fire used to follow another from hill rest to hill crest, so the spirit of evangelism as spread from town to city until probably ore than half of our towns have held some rm of evangelistic service this winter and pring. In North Dakota Rev. E. S. Shaw as devoted his time largely to evangelistic ervice in the new towns, while Mrs. Shaw the eastern part has been singing the gos-el. Rev. Robert Paton has assisted several astors in revival services. Rev. E. L. Brooks has held revivals at Oriska, Hills-oro', Cummings and Buxton. At all these laces excellent results were secured, as also t Crary.

In South Dakota probably the most nota-e work is that done at Yankton under vangelist Oscar Lowry for a month in a rge temporary tabernacle especially erected r that purpose. Some 650 people signed rds, 150 being college students. President arren and the faculty at Yankton co-oper-ed heartily in these meetings. One hun-ed and fifty-four came into the Congrega-nal church on a recent Sunday, fifty being dents in the college. These meetings at nkton will have a far-reaching effect rough the college influence throughout the te.

At Winona in Minnesota a large tempo-ry building has been erected for Evangel-s Lowry and Moody who are engaged in evangelistic campaign on broader lines n any heretofore undertaken in this beau-ul city. Our First Church is without a stor but is entering heartily into these etings through the earnest co-operation of men, upon whom the responsibility has len. First Church is fortunate in its large up of middle-aged men who can assume esponsibility of this kind, and see that body receives the impulse it should have n so large an evangelistic undertaking.

Gipsy Smith in St. Paul

If you were to take an entire city block, build a high wall around the sides and then roof it over with a great arch, fill the sides of the interior with galleries, reserve a vast floor space in the center, you would have a building that would duplicate the magnificent auditorium which the St. Paul people built some years ago for mass meetings. Ten thousand people can be accommodated in this vast area. It was a marvel that one man's voice could fill such a structure, but Gipsy Smith, both in his singing and preaching, was clearly understood to the remotest corners. St. Paul responded heartily to the evangelism of Gipsy Smith and night after night filled the immense building, overflow crowds being accommodated on some evenings in neighboring churches.

Soon after the meetings commenced Gipsy Smith was on good terms with everybody, his wonderful tact giving him access to all classes of people. On one evening the soldier boys from Fort Snelling came out in numbers and sang one of the trustful hymns alone at the request of the evangelist. Another evening policemen of the city came voluntarily and sat in a body. On another evening the social leaders of the city, with the mayor, state officials and members of the legislature, filled the boxes along two sides of the auditorium. The newspapers entered most heartily into the plans and promotion of the campaign. Dr. S. G. Smith and other leading ministers assisted every day in the noon service in the theater. The meetings were so conducted as to reach all classes and churches in the great capital city. Thousands confessed conversion in the inquiry room, among whom were fourteen soldiers on one evening from Fort Snelling.

Aside from the new enthusiasm throughout the city for Christian institutions and the many additions to the churches, there was such a hearty co-operation by the different branches of the Christian church that the chairman of the general committee, Rev. A. C. Stevens, summing up the results, spoke of this binding together of the different denominations in one great cause for Christ as the supreme result of this wonderfully successful campaign. The warmest congratulations were extended to Gipsy Smith by all classes of people and the papers at the close of the meetings. The campaign in Minneapolis began April 17.

Debt Paying in St. Paul

Park Church at St. Paul, under Dr. Womer, has taken a long step forward in the canceling of a large debt and the providing for repairs on the house of worship. Mr. Womer called together a dozen men for lunch and they talked about the burden of the $18,000 debt on that property. The more they considered this hindrance to the work the more they became determined to wipe it out. This smaller meeting called, after making pledges covering one-quarter of the amount needed, a meeting of 150 for a lunch and the movement received such impetus on that occasion that the whole amount was pledged at a morning service and $2,000 added for repairs, making $20,000 raised in all. This is a great achievement, not only for the church but for Congregationalism in St. Paul and eventually for all our missionary work.

From South Dakota to Wyoming

Rev. Charles M. Daley, one-time-chaplain in the Philippines and for twenty years in charge of our Sunday school work in South Dakota, has resigned that position to become an associate with Dr. Gray, employed by the Home Missionary and Sunday School Societies in the great province of Wyoming. The Sunday School Society and Congregationalism is indebted to Mr. Daley for the best part of a lifetime spent in traveling over the stretches of South Dakota, planning and

Continued on page 594

From the Northwest

Continued from page 593

nourishing Sunday schools and seeing them in many cases grow into important churches. When one comes to South Dakota twenty-five years hence and marks the Congregational history of the past, he will pay due honor to Chaplain Daley and his noble work in South Dakota.

Cigarette Bill

The legislature of Minnesota and Governor Johnson have shut out the cigarette from the state of Minnesota after Aug. 1 by an act adopted and signed. This law not only takes the cigarette from the boys, but forbids its sale entirely in the bounds of the state. This is not the local option bill we expected of the legislature, but it is a moral move worth having.

ROBERT P. HERRICK.

Minneapolis, Minn.

Assembling the Churches of a State

Rhode Island Denominations Come Together —Notable Investigation into a State Situation

Providence, R. I., entertained a novel and significant gathering last Monday. Spending the entire day in three unusually harmonious sessions, the churches of all denominations assembled to confer on the religious needs of the state. It was a gratifying result of the long service of the State Federation, under whose auspices the convention gathered and one of the first fruits of the great Federal Council in Philadelphia last December.

Soon after the call to order the First Convention of the Churches of Rhode Island organized and elected the following officers: president, Hon. F. H. Jackson; vice-presidents, Rev. Edward Holyoke, D. D., Prof. H. T. Fowler; secretaries, Rev. J. F. Cooper, Rev. W. W. Deckard. Congregationalists will recognize President Jackson as late moderator of the New England Congress, and he was also recently elected president of the Rhode Island Federation. Professor Fowler is head of the Biblical department in Brown University. The morning session, after the usual greetings from the state and city authorities, was concluded with an address by Rev. O. P. Gifford, D. D., of Brookline, Mass., president of the Massachusetts Federation, on The City without a Church.

By far the most important feature of the convention was the afternoon session, spent in a discussion of the state's religious forces and needs. The former topic, presented in the report of the proper committee, revealed a careful stocktaking. The chairman of the committee on religious needs is a Congregationalist, Rev. E. I. Lindh of Pawtucket. His report of the state situation was an exhaustive and careful investigation into every important branch of church activity. Following the reports the recommendations of the two committees were freely discussed but generally adopted with some modifications. Between the afternoon and evening sessions the delegates banqueted together and listened to after-dinner speeches on local phases of the work. The day closed with two able addresses by Silas McBee, editor of the *Churchman*, on The Power of Unity, and by Prof. A. W. Anthony, D. D., secretary of the Maine Interdenominational Commission.

The reported attendance before the evening session was 489 delegates, representing 118 churches. The Congregational representation in this enrollment was second largest, having 79 delegates from 20 churches. Owing to a conflict in their annual conference dates, the Swedish Lutherans sent regrets for their absence. In next week's issue *The Congregationalist* will treat this unusual meeting more at length and present some of its suggestive features.

Boston, Mass. G. J. A.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 23

Mrs. G. W. Auryanson of Newtonville presided. The recent events in Turkey were naturally to the fore. Mrs. J. K. Browne read extracts from letters from Miss Daniels, Mrs. Carey and Mrs. Barnum of Harpoot, showing conditions of unrest. The tragic death of Daniel Miner Rogers, leaving his young wife, known to many as Mary Phelps Christie, and her baby boy, Paul Christie Rogers, had already touched a tender spot in every heart, and elicited warmest sympathy for the very nearest, the sister in Van and the family friends in this country.

A large part of the hour was occupied by Dr. J. E. Merrill, president of Central Turkey College, Aintab. A map furnished an instructive object lesson and the latest facts the text for a telling address. The conclusion was:

"We think naturally of the missionaries in Turkey and forget that not they but the native Christians form the backbone of our missionary work and have to bear the brunt of these disturbances. The persons and property of foreigners will, in general, be respected, but the native Christian population are the definite aim of the present hostility. Americans can cable to this country and can expect help from outside, but the native Christians have no such recourse. These American pastors and workers are our honored comrades on the field, and should occupy large place in our thought and prayers at this time.

"Missionary attitude toward Turkey has too often been marked by a desire for conquest like that of the mediæval crusades. This is precisely the spirit animating all the racial and religious antagonism which exists in Turkey today, and it is directly opposed to the spirit of Christianity. Our aim is not the condemnation of Turkey but her salvation. Mohammed through his representatives demands submission. Christ offers to all who will receive them forgiveness and grace. The difference is world-wide. By all means Christian missions must be conducted in the spirit of Christ."

A Chapel of Trinity Church, New York

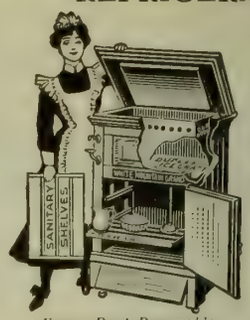
This particular chapel has a staff of twenty-six clergy, teachers, lay-workers and sextons regularly hired; and a choir of twenty-four members, a total of fifty paid workers. Yet I have been in that chapel during services when there were not fifty people in the congregation. Think of it! With land and buildings worth $300,000 and an operating cost (I could not get the exact figures) of probably not less than $50,000, although it is in a neighborhood swarming with people, this is the use to which it is put! A little money—very little—is collected from the congregation for charities, but not one cent is paid by the people of the church for the support of the work. It is pure charity. *Ray Stannard Baker, in May American Magazine.*

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Templeton, Mass., April 20, 1909.

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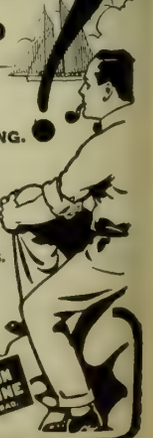
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President McLean's Diamond Jubilee

California Friends Hold Fitting Celebration—His Place as Pastor, President and Friend

Pres. J. K. McLean, D. D., of Pacific Seminary has spent half his life in California. Coming to this state in his thirty-seventh year to First Church, Oakland, for twenty-three years he occupied this important pastorate and each year added to its strength and reputation. It was proper that this church should seek to honor the beloved ex-pastor on his seventy-fifth birthday. He was born in Jackson, N. Y., in 1834, and graduated from Union College, Schenectady, N. Y., in the class of 1858 and Princeton Seminary in 1861. Eleven years later he came to Oakland from Springfield, Ill. This service continued for nearly a quarter of a century and was ended when he accepted the call to become president of Pacific Seminary, fourteen years ago. This position he has held since with efficiency, dignity and true leadership, and may he long be spared to the office!

It seemed fitting to the present pastor of First Church, Oakland, Rev. C. R. Brown, that some special notice should be taken of Dr. McLean's diamond jubilee. The reception was a great occasion and produced so many spontaneous outbursts of affection that tears came to the eyes of our Nestor of California Congregationalism and joy to the hearts of his beloved wife and daughter as they witnessed this expression of love.

The brilliant reception was followed by speech-making and music. The speakers were men long in close touch with Dr. McLean. Mr. Charles Z. Merritt, for many years a deacon of First Church and a warm personal friend of the president, spoke for the congregation. His closing words are worth repeating: "And so, dear doctor, comrade, counselor, builder, interpreter of nature and of life, minister of the manifold grace of God, and our revered High Priest, yon old church brings its tribute on this diamond jubilee to you and to Mrs. McLean, worthy sharer of your great life work and earnest contributor to its large fruitfulness. How inadequate we, too, know; but it is deeply genuine and loyal—a tribute of honor, of gratitude and of imperishable love!"

Prof. John W. Buckham, D. D., of the Seminary secured the hearty approval of his audience when he addressed Dr. McLean as "the leading citizen of the State of California." He spoke of his contribution to the educational forces of the state. Hon. George C. Pardee, M. D., ex-mayor of Oakland and ex-governor of California, commented upon the place Dr. McLean occupied in the city and his service to it; also of his service as chairman of the State Board of Charities and Corrections to which office Dr. Pardee appointed him when governor. Speaking of this service he said: "Above all he kept the board in the proper channel. How easy it would have been for a board of that character to become a political—well, yes, I will say it—a political nuisance. But never under Dr. McLean! The improvements he made are manifold." Speaking of Dr. McLean's comradeship Dr. Pardee said: "I have camped with him, and I have fished with him; and truly he is a good fisherman. Yes, indeed! He, too, could tell of the big fish which got away from him."

The final speaker was, fittingly, Rev. C. R. Brown. He spoke of Dr. McLean as: "Honored citizen, pastor, friend and elder brother. If I had been his own son in the gospel and of the flesh, his kindness could not have been more complete." He further said: "Whatever success has attended my own ministry here has only been possible because of the broad foundations laid by Dr. McLean and the wide and effectual door of opportunity which he set before me by his own services." Mr. Brown made mention of the beautiful new home into which Dr. and Mrs. McLean had just moved in Berkeley. And on behalf of their many friends he presented to Mrs. McLean an elegant Turkish rug as a reminder of their love, and to the doctor a landscape painting by our California artist, William Keith. It was a beautiful and appropriate gift to a lover of nature and a seeker for beauty.

The spacious chapel was crowded with the friends present, and when Dr. McLean arose to acknowledge their kindness the applause was tumultuous. And as he stood upon the platform and listened to the hearty greeting his eyes filled with tears and his voice faltered.

On Monday evening, April 12, President and Mrs. McLean entertained at dinner in their new home the trustees of the Pacific Seminary. At the close of the dinner Dr. McLean had the pleasure of consummating a long entertained hope. In the name of himself and Mrs. McLean he presented to the trustees a deed for the house in which they were being entertained to become effective when they both had passed to the heavenly mansions. The property is to be used as the home of the president of the Seminary or in any way it seems best according to the institution's need. It was a graceful act, but the earnest and hearty hope of all the friends of President and Mrs. McLean is that the time may be long before the deed is effective.

California has felt the influence of this man's life in many ways, and some of its inhabitants believe that one of the choicest gifts of the East to the Pacific Coast was this man. Not only First Church of Oakland congratulates him on attaining his seventy-fifth birthday, but all the Congregational churches of California and their people, for Dr. McLean's influence was not confined to one parish.

SAMUEL C. PATTERSON.

San Francisco, Cal.

Marriages

The charge for marriage notices is twenty-five cents.

CLARK—PERKINS—In Hampton, N. H., April 23, by Rev. B. F. Perkins, father of the bride, assisted by Rev. J. S. Clark, brother of the groom, Robert Cushman Clark of Brattleboro, Vt., and Anna Katherine Perkins of Hampton, N. H.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

HENDRICK—In Norwich, Mass., April 23, of acute Bright's disease,, Rev. Webster L. Hendrick, pastor of First Congregational Church. Entering the ministry in 1888, he became pastor in Bangor, N. Y., serving for six years there. For the past fifteen years he has been in Norwich, serving four years over the Second Church and the remaining eleven over First Church.

WHERE TO INVEST

The opportunities of today for investments in the various mercantile lines—large or small—are in the new towns in the Dakotas, Montana, Idaho and Washington along the new

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CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY & SONS CO. 658 WASHINGTON ST. BOSTON.

Recent Deaths

Connecticut is mourning the loss of its governor, George Leavens Lilley, who died in Hartford, April 21. He was a Massachusetts boy, who moved to Waterbury, Ct., going into business and politics and rising through the state legislature to Congress, where he served as congressman-at-large from 1903 to the present year, when he resigned to be inaugurated as governor. He had shown executive ability of a high order in his few months of service. Lieut.-Gov. Frank B. Weeks succeeds as Acting-Governor.

News comes from Honolulu of the death, at the ripe age of eighty-two, of Rev. Dr. Sereno E. Bishop, for many years editor of the *Hawaiian Friend*. Born at Kailua, on the island of Maui, Dr. Bishop was educated in this country but returned to the islands as preacher and teacher. Although always devoted to Christian activities, he also found time for scientific work, which brought wide recognition. As editor of the *Friend* and correspondent of the *Washington Star* during the period of revolution, he won thorough respect and confidence.

Ex-Senator William M. Stewart of Nevada, who died in the Georgetown Hospital, April 23, represented the state of the smallest population in the Union in the Senate for the greater part of the time from 1865 to 1905. He made and lost two fortunes in mining in Nevada, and was a great champion of free silver. He introduced and carried through the Senate the proposal for the Fifteenth Amendment to the Constitution. He occupied more than his share of time in Senate debates, was both a Republican and a Democrat, had some influence as a legislator and more as a critic of legislation.

Rev. William Ashmore, D. D., died in Toledo, O., April 21. Appointed by the Baptist Foreign Missionary Union in 1849 to labor in Bangkok, Siam, he spent a half century in active service in that country and in China, with occasional furloughs, in one of which he served as corresponding secretary of the Baptist Missionary Union in Boston. After his retirement in 1903 he lived for some time in Wollaston, Mass., writing occasionally for the press on missionary themes, concerning which he was recognized as an authority, and on theological subjects. His son, who bears his name, is president of the Ashmore Theological Seminary, Swatow, China.

Rev. Dr. Samuel June Barrows died of pneumonia in the Presbyterian Hospital, New York, April 21. His life of almost sixty-four years had been of remarkably varied experience and usefulness. Forced by the poverty of the family of his widowed mother, he was employed as a printer's office boy from the age of nine, worked on the leading New York daily newspapers, became secretary to William H. Seward, Secretary of War, was a newspaper correspondent during the Civil War, graduated from Harvard Divinity School, studied in Leipzig University, was for four years pastor of First Unitarian Church, Dorchester, and for the following seventeen years, 1881-1897, editor of the *Christian Register*. He served one term in the United States House of Representatives. By appointment of President Cleveland he represented this country on the International Prison Commission, and has been for the last nine years secretary of the Prison Association of New York. His wife survives him, with a son and a married daughter. Mrs. Barrows, whose first husband was a missionary in India, has been a most efficient assistant to Dr. Barrows in his expert philanthropic and sociological work. Humanity suffers a loss in his death.

He who wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Edmund Burke: French Revolution.*

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Charitable Societies

Boston Young Women's Christian Association

This well-known Society, organized "for the temporal, moral and religious welfare of young women who are dependent upon their own exertions for support," is in need of financial aid.

The changes and additions to its building at 40 Berkeley Street, which were completed last year, called for an outlay of about $120,000, and made necessary a mortgage of $60,000 on its property. Towards the payment of this mortgage about $15,000 has already been contributed.

Will not those who believe in the protection and uplift of young women help to remove this burden from the Association by further contributions? Donations will be gratefully acknowledged by Mrs. Benjamin Tenney, Treasurer, 308 Marlborough St.

ARABELLA HOWE, *President.*

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

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Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary, Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Church and Ministerial Record

Calls

ADAMS, FRANK H., Marysville, Wn., to Hillsboro, Ore. Accepts.

BOWLBY, NOBLE O., Wilder, Vt., accepts call to Swanton, to begin about June 1.

BRAKENMEYER, GUSTAVUS L., *German and Union* Chs., Germantown, Neb., to *First* and *St. John's (Ger.)* Chs., Polar, Wis. Accepts.

CLARK, FRED. J., B. U. Divinity School, to *First* Ch., Palmer, Thorndike P. O., Mass. Accepts.

CRABTREE, ALLAN, *Pilgrim* Ch., Kansas City, Kan., to Palestine, Tex. Accepts.

DAINS, CHAS. H., lately of Buffalo, Wyo., to Colegrove, Cal. Accepts.

EVANS, EVORE, *Germantown* Ch., Philadelphia, Pa., to Williamsport.

HOLMES, WM. T., Grand Island, N. Y., to Fountain Springs, Pa.

LANDERS, WARREN P., formerly of Westport, Ct., to Gilbertville, Mass. Accepts.

LINDSAY, WILFRED, Rochester, Mich., to Ironton, O. Accepts.

RIVIER, CHAS., formerly of *M. E.* Ch., Spofford, N. H., to *French* Ch., Lowell, Mass. Accepts.

STEVENS, CHAS. L., Phippsburg, Me. (also in Bowdoin Coll.), to Union.

TODD, DAVID E., Payson, Ill., to Forrest. Accepts, to begin about June 1.

TUBBS, CHAS. S., Wacousta, Mich., to remain for third year. Declines.

VRADENBURGH, EDGAR S., Hubbardton, Vt., to W. Rutland. Accepts.

WEEDEN, CHAS. F., recently of *Central* Ch., Lynn, Mass., accepts call to *Harvard* Ch., Dorchester.

WIGGINS, AARON W., Tonica, Ill., to Miles, Io. Accepts.

WILLARD, JOHN, Pelham and Packardville, Mass., to Vernon Center, Ct. Accepts, in connection with study at Hartford Sem.

Resignations

BLOMFIELD, FRANK, *Highland Park* Ch., Muskegon, Mich., after ten years' service, effective Aug. 1.

BOWLBY, NOBLE O., Wilder, Vt., after five years' service.

BRAKENMEYER, GUSTAVUS L., *German* and *Union* Chs., Germantown, Neb., after five years' service.

EVANS, GEO. S., Canton, S. D.

FERRIS, LEONARD Z., *Newman* Ch., East Providence, R. I., effective June 1, after a pastorate of twenty-one years.

GREGG, ARTHUR E., Eastport, Me. He plans to study further at Harvard.

HUGHES, RICHARD C., Pres. Ripon Coll., Wis., effective at close of school year. He expects to go into business in Idaho.

LIGHT, EDWARD H., assistant p. *Grand Ave.* Ch., Milwaukee, Wis.

LINDSAY, WILFRED, Rochester, Mich.

ROOD, JOHN S., Sleepy Eye, Minn. He will go to Oberlin, O.

TODD, DAVID E., Payson, Ill., after a ten-year pastorate.

VRADENBURGH, EDGAR S., Hubbardton, Vt., effective June 1.

WIGGINS, AARON W., Tonica, Ill.

Dismissions

MAURER, OSCAR E., Great Barrington, Mass., April 12.

Fellowship Withdrawn

The Hampden Association of Congregational Ministers, at the regular meeting in Springfield, April 13, 1909, by unanimous vote, withdrew fellowship from Rev. Edwin Henry Hadlock, now of San Francisco, Cal.

WALTER RICE, *Scribe.*

Confidence Affirmed

At a regular meeting of Essex North Association of Congregational Ministers at Rowley, Mass., the Standing Moderator and Scribe were instructed to sign and publish the following minute adopted by a unanimous vote: "The Essex North Association of Congregational Ministers, having heard of the reports recently published against the moral character of one of our members, Rev. David Frank Atherton, and having examined the case with all its legal papers, and many of us having known Mr. Atherton for years, hereby affirm our complete confidence in Mr. Atherton's moral integrity, purity and truthfulness, and we commend him without any hesitation to the fellowship of all Christian Churches."

WARREN FRANCIS LOW, *Standing Moderator,*
GEORGE PLUMER MERRILL, *Scribe.*
20 April, 1909.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 3, 10 A. M. Speaker, Prof. Josiah Royce, Harvard University. Subject, What is Vital in Christianity? *Note change of hour to 10* A. M., to accommodate Professor Royce.

MASSACHUSETTS BIBLE SOCIETY, Centennial Celebration, Trinity Church, Boston, May 2, at 4 P. M., May 3, at 7.30 P. M. Speakers, Rev. George Hodges, D. D., Prof. E. C. Moore, D. D., Hon. Francis C. Lowell, Hon. Justice Forbes.

NORFOLK ASSN., Milton Mass., May 4.

EVANGELICAL ALLIANCE, Park St. Church, May 10, 10.30 A. M. Speaker, John H. Converse, Philadelphia.

ANDOVER AND WOBURN BRANCH W. B. M., Hancock Ch., Lexington, Mass., May 13.

WOMAN'S BOARD OF MISSIONS, Semi-annual meeting, Greenfield, Mass., May 18.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 8-14.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

STATE MEETINGS

California, Long Beach, May 3.
Kansas, Newton, May 11.
Rhode Island, Pawtucket, May 11-12.
Maine, Westbrook, May 18-20.
Massachusetts, Boston, May 18-20.
Michigan, Muskegon, May 18-20.
New Hampshire, Boscawen, May 18-20.
New York, Syracuse, May 18-20.
Ohio, Mt. Vernon, May 18-20.
Iowa, Cedar Rapids, May 18-21.
Missouri, Springfield, June 7-9.
Vermont, Randolph, June 8-10.

LOSS OF APPETITE is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.

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"Finally at the request of a friend I left off coffee and began the use of Postum, and against my convictions I gradually improved in health until for the past six or eight months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood, and yet they disappeared when I quit coffee and took up the use of Postum."

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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THE BOOK OF THE HOUR

REVIEWERS SAY

Secretary Barton has made us all his debtors by this excellent work.—*President James B. Angell, University of Michigan.*

"Daybreak in Turkey" is a very timely and valuable contribution to the literature of the Orient.—*John W. Foster, Ex-Secretary of State, etc.*

Dr. Barton is a vivid writer, and his book helps to the understanding of the Turkish situation and problem as no other book that we have seen does.—*The Christian Guardian.*

The book is packed with most stirring settings forth of facts and forces, furnishing in wonderfully small compass a mine of valuable information and thus forms a remarkably rich book of reference.—*The Springfield Union.*

It is rich in illustration drawn from the lives of missionaries and of every class. It describes the country at large as well as in detail, and leaves a fine picture of the empire as it is.—*E. M. Bliss, Author of Encyclopedia of Missions.*

"Daybreak in Turkey," by James L. Barton, D. D., is an eminently timely and readable statement of the various causes which have brought about the present conditions in the Ottoman Empire. There is a personal touch throughout which adds much to its interest.—*The New York Evening Post.*

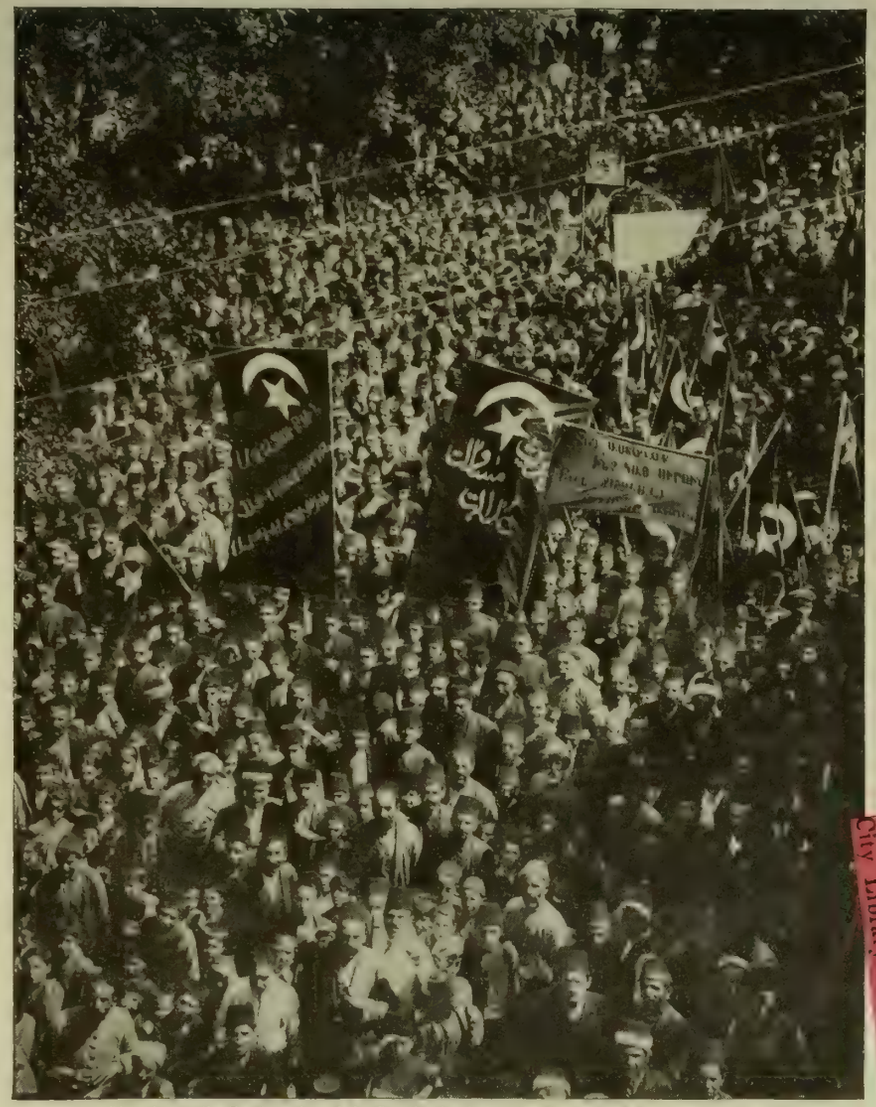
Dr. Barton's "Daybreak in Turkey," although most timely in its appearance, is not the hasty work of a literary opportunist. It is the result of a careful study of the historic perspective in the Near East, by one entirely familiar, through personal acquaintance, with the trend of events in Turkey.—*The Nation.*

Following the history of Turkey and the description of the religious divisions within it, we have the story of the first missionary explorations by the first representatives of the American Board, nearly ninety years ago, followed by the account of the wonderful work done by their successors, which has had so much to do with the late revolution. It is a volume of special value for study by mission classes or bands.—*The Independent.*

One who would understand how the way was prepared for the surprising transformation of Turkey from despotism to constitutionalism should read Dr. Barton's recent book. "The Intellectual Renaissance," to which he gives a chapter, was the condition of the political renaissance, and it was largely the fruit of the schools and colleges which missionaries of the American Congregational churches had been carrying on in growing number for seventy years, in spite of great opposition, especially from agents of Russia. From the same cause it results that the foreign nation now most widely esteemed in Turkey is our own.—*The Outlook.*

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By JAMES L. BARTON



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It is a statesmanlike book, that no student of modern history can afford to neglect.—*The Christian Endeavor World.*

This final chapter contains one of the clearest statements of the Turkish revolution which has been given to American readers.—*The Free Press.*

Dr. Barton's book is splendid and shows the firm touch of a man familiar with the local detail and coloring, whose mind also has a wide, statesmanlike grasp.—*William Elliot Griffis.*

The book contains an admirable, laconic and intelligent history of Turkey and her dependencies, with an analysis of existing conditions. Good illustrations lend force to the account.—*San Francisco Chronicle.*

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It is a book of great value, setting forth in attractive form a great mass of important facts bearing upon the present condition of Turkey, and especially upon the progress of the gospel in that land.—*The Herald and Presbyter.*

At this time, when amazing transformations are taking place in Turkey, this book is peculiarly timely, and we commend it as a thoroughly reliable account of that remarkable situation.—*Rev. Arthur J. Brown, D. D., Presbyterian Board of Missions.*

I have read "Daybreak in Turkey" with deep interest from beginning to end. It is a very just and valuable statement of important facts and ought to be widely read by those interested in Turkey.—*Rev. George Washburn, D. D., LL.D., Ex-President of Robert College, Constantinople.*

He deals with the historical, religious, racial, material and national questions with great skill, and the student of missions, of history, of religion and of racial questions will find food for much thinking as he reads of the country and its resources, the character of the sultan, the Moslem peoples and their fanaticisms, the missionary outlook, the methods leading up to the reforms of the "Young Turk," the intellectual renaissance, industrial and religious changes, and other problems that are so clearly and masterfully stated in this latest of books on Turkey.—*The Advance.*

THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

City Library Feb 10

MAY

The fragrances of May are on the air,
Our shy New England air, yet interblent
With breath of rosy orchards and with rare
Arbutus scent,
Sweet as the Orient.

The songs of May are on the dulcet air,
Blithe carols, trills, melodious mating calls.
These hidden brooks have tunes as debonair
As waterfalls
That silver Alpine walls.

Life, pulsing, poignant life is in the air.
The winter-wasted heart, that dared blaspheme
By weary apathy and bleak despair
The Joy Supreme,
Re-blossoms into dream.

Written for *The Congregationalist* by
KATHARINE LEE BATES

GREGSON 1909

Volume XCIV | 8 May 1909 | Number 19

THE PILGRIM PRESS
BOSTON AND CHICAGO

JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

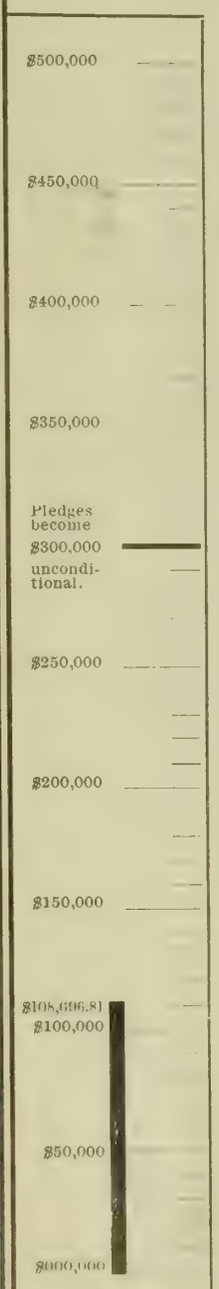
HON. T. C. McMILLAN, President. H. C. HERRING, D. D., Secretary. DR. LUCIEN C. WARNER, Treasurer.

GROUNDS FOR GOOD CHEER

The Joint Missionary Campaign is itself Ground of Good Cheer. It is a demonstration of the essential oneness of our Congregational Missionary Work and the readiness with which its various agencies can join forces in the common interest. Fresh earnestness and activity for missions are springing up in the track of its meetings. The Campaign has had obstacles to encounter. That it persists and progresses in the face of them is ground for Good Cheer.

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was the note of Good Cheer sounded by Dr. Marion L. Burton at the great Scranton meeting and elsewhere.



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that in most of the other centers besides Chicago where Campaign Meetings have been held, and even in some places not visited by the Meetings, local organizations have been formed to follow up the Campaign impression with practical measures for securing subscriptions.

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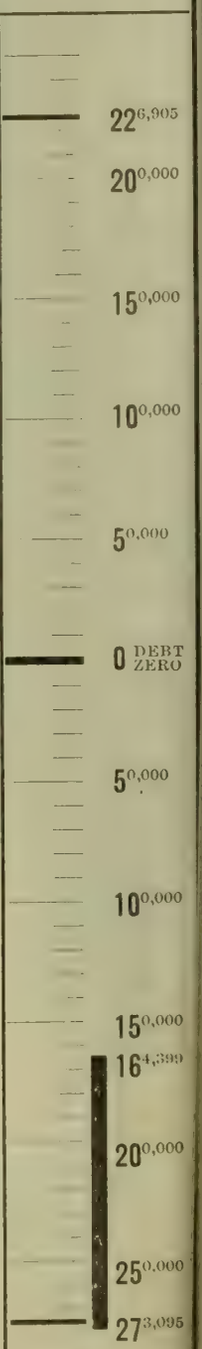
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STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending April 24	**$102,491.76**
Received for week ending May 1	**$ 6,205.05**
Total to May 1	**$108,696.81**



Scale of Centigrade Thermometer. **0** is point of Liquidation. Below **0** is Debt Raising. Above **0** Fund to Divide among all the Societies.

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Contents 8 May, 1909

EDITORIAL 603-608

Event and Comment

Editorial in Brief

The Modern Conquest of Evil

The Bettering Life of Our Cities

CONTRIBUTIONS

The American Contribution to the New Life in Turkey. Isaac Ogden Rankin 610

Welding a State Together. George J. Anderson 612

THE HOME

Business Opportunities for Young Women. III. Grace A. Turkington 615

In a Back Alley—a poem. Mary Frances Wright 616

FOR THE CHILDREN 617

The Twentieth Hundred. Mary Katharine Reely

The Children's Pulpit

IN THE CONGREGATIONAL CIRCLE 609

CLOSET AND ALTAR 616

THE SUNDAY SCHOOL—Lesson for May 16 618

FOR ENDEAVORERS—Topic for May 16 618

AMONG THE NEW BOOKS 619

CHURCH AND MINISTERIAL RECORD 629

CHURCH NEWS

Second Biennial of the Y. W. C. A. 613

Religious Liberals 614

To Consult Experts 614

Boston 620

New York 624

Chicago 625

Series on Social Problems 627

MISCELLANEOUS

Personalia 609

The Church's Harvest Field 614

A Man of One Aim 616

Sparks from Other Anvils 616

W. H. M. A.'s Semi-Annual 623

Christian News 627

Woman's Board Meeting 628

Deaths 628

Meetings and Events to Come 628

Biographical 629

THE CONGREGATIONALIST

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The Recorder founded 1816; *The Congregationalist* 1849

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In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at *any time*, to take effect at the expiration of the subscription. Remittances are acknowledged by change of date following the subscriber's name on the paper; but receipts will be returned by letter when a stamp is inclosed for that purpose.

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THE CONGREGATIONALIST

and Christian World

Saturday
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Number 19

Event and Comment

Springtime Harvestings

The season of seed-sowing in the world of nature happens to be also a time when the churches are reaping the fruit of suggestions and incentives that have been pressed home in one way and another upon individuals perhaps for many a month. The first Sunday in May has come to be, in many places, a time of special ingathering. This year it brought peculiar joy in the reception of many new members, the additions in some cases passing the hundred mark, as in the case of Immanuel-Walnut Avenue Church in Boston, which welcomed 148 persons, and in not a few other cases ranging from fifty to one hundred. Next week we shall list the accessions from individual churches, if reported to us before May 10. We shall be glad to have pastors and clerks making returns to us specify the numbers received on confession of faith. We desire also to obtain the judgment of pastors as to the influences to which these large accessions are due. In a number of cases they can undoubtedly be traced back to revival campaigns, while it is equally clear that the activities of pastors and earnest laymen have had not a little to do with the gladdening outcome. Whoever sows and whoever reaps, there is abundant reason for united rejoicing over the re-enforcements received. They put fresh heart into many a church hitherto somewhat discouraged, and they are also as truly the harbingers of perhaps even larger harvests by and by as are the swelling buds on many boughs the prophecy of blossoms and fruit.

A Conspicuous Convention

If we did not think that the first Convention of the Churches of Rhode Island offered certain noteworthy lessons in addition to its news values, we should apologize for making it a prominent feature of this issue. The memorable Federal Council, held last December in Philadelphia and representing eighteen millions of Protestant communicants, blazed a new trail. But long before that meeting certain Rhode Island church men had made courageous ventures toward co-operation and unity and now their state has set, in these recent harmonious and fruitful sessions, an example of far-reaching Christian fellowship. For the first time it has been amply demonstrated that a delegated body of all denominations in a single state can be assembled and, unmarred by any sectarian differences, can analyze and formulate its united Christian task. Having proved this, the Rhode Island Convention incites to the similar marshaling by other states of their religious forces for thorough stocktaking. The investigations into religious forces and needs, as described in our report, is noteworthy for its thoroughness. Congregational bodies, such as our state conferences, but particularly our New England Southwest Congresses, may well imitate this businesslike accumulation of facts and causes. In this connection, by the way, it is pleasant to note the definite move of the New England Congress in that direction with its subcommissions to study labor and educational problems. Success in all these co-operative undertakings requires the untiring energy and enthusiasm of a small group, thoroughly persuaded of the advantages of federation even though representing diverse communions. So there will be more joy over the one man who is enthusiastically resolute than over the ninety and nine calm persons who are merely interested.

Better Times Ahead

A few months ago prosperity was welcomed rather in advance of its arrival. Some disappointment followed in the later days of the winter and the promise of better times has been regarded with more hesitation than assurance. But signs of improving trade are increasing. Railroads report larger earnings. Big corporations are getting more orders and borrowing more money to increase their business. The postal receipts at fifty of the largest cities show a gain for March of fourteen and a half per cent. over the same month last year, while the normal rate would be five per cent. The gain for February was only four and three-fourths per cent. The first of May has passed without any serious labor strikes. Immigration is advancing with rapid strides, showing that confidence has returned in other countries that prosperity is returning to America. While great enterprises that have been delayed because of the panic are being taken up again, the work of the Kingdom of God should not be the last to feel the pulse of quickening life. We can as confidently anticipate for that work the better times ahead as we can for other business. This is especially the year when debts should be cleared off from our benevolent societies and a new equipment be given them for enlarged service. The success of the "Together" Campaign will make the year 1909 a date in Congregational history from which to reckon a new period of growth and expansion at home and abroad. Let us every one have some part in this important movement.

The Supreme Court on the Commodity Clause

The Hepburn law of 1906, regulating interstate commerce as carried on by the railroads, contained a clause forbidding the roads to own the plants from which they carry products to market. The clause, known as the commodity clause, was especially aimed at the coal roads in the anthracite region of Pennsylvania, which own a majority of the output of the mines and were accused of fixing the price without competition; and at the alleged refusal of certain roads to supply cars for private collieries. A case to test the law was brought before the Federal circuit court and this commodities clause was declared unconstitutional on the ground that it was confiscatory. This decision has now been reversed—with certain qualifications—by a unanimous decision of the United States Supreme Court, Justice Harlan dissenting only in regard to a detail of interpretation. The court decides that the clause is constitutional and valid, but interprets it so as to cause as little business disturbance as possible. A road may not transport its own commodities for sale elsewhere, but it may sell them and then transport what it has ceased to own. Or it may own stock in a producing company. The way is open, therefore, for the companies to get relief in one of two ways. They may hold the mines, if allowed to do so by their charters, and make a market at the pit's mouth. This, by the statement of its counsel, is what the Delaware and Hudson Company, which is expressly included as a transporting company in the text of the decision, has done. Or it may transfer its mines to a company in which it may retain a part, but not all the stock, and transport the product. The decision is far-reaching but not so revolutionary as the companies feared. It affects especially two roads, the Delaware, Lackawanna and Western and the Lehigh Valley, both of which hold mines directly. It confirms the

wholesome principle aimed at the Hepburn bill, that a common carrier shall not, by becoming a particular producer, be tempted to put its own interest in one capacity ahead of the interests of the public and of other producers.

The Policy of the Administration

"The price of peace is obedience to law; those who honestly try to keep the law need not fear persecution." In these words, spoken by Attorney-General Wickersham at a dinner given in his honor by the New York bar, we have the program of the new Administration in its relations towards interstate business, both of the manufacturing and transportation companies. The Attorney-General did full justice to the service of the last administration in awakening the conscience of the country and teaching corporation managers a lesson of the existence and supremacy of law. Of the preceding time, the time of the growth of many of the combinations which have laid themselves open to government attack, he says:

"There was a prevailing impression that many of the laws dealing with economic subjects had been passed to be pointed to with pride, rather than to be enforced. Then there came a rude awakening. The last administration set to work with vigor, with energy, which was accompanied at times with newspaper clamor, to enforce those laws. Business men who eight years ago had not read the Sherman anti-trust law today know it by heart, and railroad men and shippers alike have an intimate personal acquaintance with the interstate commerce act."

Mr. Wickersham's speech was characteristically unsensational and courageous. He declared himself ready to weigh the questions which came before him in a judicial spirit, acknowledging that the Department of Justice was liable to make mistakes and might also make retreats from ground which it discovered to be untenable. This spirit of quiet courage in obedience to the existing law of the land is just the quality needed at this stage of the endeavor to reconcile the interests of the great business organizations with those of the people. That Mr. Wickersham was an able lawyer, his fellow-lawyers, including President Taft, knew. That he has the qualities which will make him a great public servant, the American people have already come to believe.

Peace in the Anthracite Mines

Memories of the coal famine of 1902 have grown somewhat dim, yet the approaching end of the working agreement between the miners and the operators in the Pennsylvania coal regions has aroused a general anxiety lest there should be another strike. It brought a feeling of relief to many to learn that on April 29 a renewal of the agreement for three years was signed in Philadelphia by committees of the mine owners and the workers. It consists substantially of the awards of the Anthracite Coal Strike Commission of 1902, with five added stipulations of minor importance which either are already in operation or were desired by both parties. Both seem to be satisfied with the result, which should insure peace in the anthracite coal fields till March 31, 1912. President Baer of the Reading Railroad said of the agreement: "In the light of my experience, which has been large—covering forty years of dealing with labor problems—I unhesitatingly say that, while there are some things in the award of the strike commission that I would have different, yet in its general results it is the wisest solution of the labor problem that the world has ever had." Probably the mine workers did not forget that the date of ending the agreement is a few months previous to the next Presidential election.

In the Day of Calamity

A legal phrase for the results of such a storm as passed over a large part of the country last week, with serious loss of life and destruction of property in the Central South, is "the act of God." In its effects it must be put with the major catastrophes, hundreds having been killed by its violence. At the same time the massacres of Christians in Asia Minor were drawing to an end and these we call the acts of men. In the presence of these destructions and calamities we are forbidden to assume that God who created the world meant that it should be a place of secure repose for his children. We walk everywhere, as it were, with our lives in our hands. The innocent suffer with the guilty. The wind and fire are no respecters of persons. Nor are guilty men held back from crime. In New York last week nine children were burned to death in a tenement house which was deliberately set on fire by blackmailers who wished to punish one man in it who had refused to pay them the money they demanded. And God did not bestir himself to prevent that indiscriminate slaughter, any more than he did to save the Christians of the Armenian villages. These are hard facts but as facts we must face and consider them. Shall they overturn our faith in God? If this is the final and the only place of our existence, Yes. If we are here but in a stage of a great life extending on beyond our sight and always under care of a divine Father of our spirits, these crimes and sufferings may be but warnings not to set our hearts on the pleasures of the inn, lest we forget the promise of the home. Neither by way of the study of earth forces, nor of the psychology of the wicked do we come to the understanding of the ways of God. These we must learn in experience with him and not otherwise. And the varieties of this experience are but a louder call to faith and a deeper revelation of the eternal life of love.

Is It a Thieving Corporation

The payment of a fine of $134,000 to the Government by the American Sugar Refining Company for fraudulent weighing of sugar in settling customs duties has been recorded in these columns. Last week the company paid $896,000 into the United States treasury, completing the payment of $2,000,000 awarded the Government in its suit for unpaid duties on account of frauds in weighing sugar during the last twelve years. The *Outlook* of last week has an article fully describing the method of false balances. It is entitled The Case of the Seventeen Holes. The sugar imported by the company, when landed on the dock in Brooklyn, is weighed on seventeen Fairbanks scales. In each of the scale houses was a hole beside the checker's seat with a steel spring by which he could reduce the measure of the weight of sugar on the scales. By this trick it is estimated that the company has imported not less than 75,000,000 pounds of sugar on which it has paid no duty. It has, in effect, pleaded guilty, after costly and ineffectual resistance in the courts, by paying the Government's claims in full and surrendering its right of appeal. The city of New York is also suing the company for alleged theft of water. Four years ago it was discovered that several pipes connected the city's water mains with the refinery, none of which had a meter. As a result of estimates by experts, the damages claimed are half a million dollars. The company in this case also has practically confessed guilt by offering to settle for $74,000, which offer has been rejected. In both these cases the chief officers of the company plead ignorance, charge the responsibility for the frauds on subordinates, and express the greatest surprise at the discoveries made. Some evidence of collusion with Government officials has been given. It is announced that criminal prosecutions will follow, giving the leading officers the opportunity to prove that these stealings of several millions of dollars have been secured for the company under their management while they were in entire ignorance of what was being done. It will take a good many years of upright business conduct to restore to the American Sugar Refining Company a position commanding public respect.

The Educated Woman and the Ministry

The establishment, in alliance with Chicago Seminary, of a school to fit young college women for trained leadership in the difficult problem of household administration in the modern church, is an important movement in theological

education. It promises an increase in the ministry where the need is most urgent and the source of supply most abundant. Many young women who have desired to find their vocation in some service in the church—and could not find it in the office of pastor or evangelist, in the order of deaconess or as a foreign missionary—may discover in this announcement the opening of the closed door. If work inspired by the spirit of Christ, such as is carried on in clubs, classes and societies in a high type of social settlement, ought, as many are coming to believe, to be done within the church which bears His name, there is an enlarged field for social service for the educated woman in a type of ministry for which she is pre-eminently fitted. A gifted woman whose name appears in the Year-Book list of Congregational ministers, wrote some years ago: "The churches are not asking for young women to become their pastors. No young woman will find churches beckoning to her, ready to take her, if her preaching pleases." The situation has little changed since these words were written. A woman with the gift of prophecy may be welcomed as an evangelist or in occasional ministrations, but not often to the settled leadership of the local church. But in modern development in church administration, the demand for an assistant to the pastor, trained for leadership in parochial activities, including religious education, has become acute. Our Chicago letter this week describes in detail this interesting proposal.

John R. Mott in Northern Europe

A campaign of large dimensions and real worth is that which John R. Mott has been conducting in Holland, Denmark, Finland, Norway and Sweden, and to some extent in Russia. Going thither primarily in the interests of binding together students of the world in Christian fellowship, he has at the same time exerted a direct evangelistic influence similar to that which Dr. Grenfell of Labrador wields as he goes from point to point in this country. A marked difference in the attitude of Scandinavian students toward Mr. Mott was evident, compared with ten years ago. Then even some professing Christians held aloof, questioning the need of his work. But now that he has become a world figure, and religious forces have had another ten years in which to work in the universities, he was received with marked cordiality everywhere. At Christiania a professor of jurisprudence invited prominent athletes and social leaders to meet Mr. Mott at his home. The King himself attended the first meeting and gave Mr. Mott a private audience on the following day. At Stockholm, Upsala, Lund, Copenhagen and Helsingfors, he was greeted by student audiences that crowded large auditoriums. In some cases groups followed him to his lodgings, remaining with him until after midnight for private interviews. He sought to strengthen already existing Bible classes and Christian associations, and laid upon men already professing religion the responsibility of permeating the student bodies with the spirit of Christ. Dr. Karl Fries declares that "Economic, moral and social conditions in the different countries had helped to center the public attention on ethical problems and prepare the way for a message such as Mr. Mott had to give." The Dutch students, assembled at Utrecht, heard Mr. Mott twice a day for several days, and his words inspired many to a more consecrated life. After resting for a short time with his family in Switzerland, he will take part in important student conferences in England this coming summer.

The British Budget

English critics of the Liberal party have been prophesying that the old age pension plan and other realized or suggested social forward movements, together with the increase of the navy, would either require recourse to a high tariff or result in a huge deficit for next year. The Chancellor of the Exchequer, Mr. Lloyd George, in presenting his budget has disproved both prophecies. In the most novel project of taxation for many years he has aimed not merely at paying his way in a time of restricted trade, but also of continuing the program of social reforms. Perhaps, too, he has looked forward to another election and means to face it with a surplus in the treasury. To accomplish these aims a great increase of taxation is necessary and is to be obtained mainly by the contributions of the wealthy and the users of luxuries. The income tax is raised to the highest point ever known in peace, with a supertax on incomes of more than $25,000. Death duties are increased. Mining royalties, urban unimproved land, unmined minerals, the increase in the value of land as shown by the difference in selling prices, and motor cars all are made to share the burden. The tax on stock sales is doubled, the whisky tax increased by one-third. In addition, the sinking fund for the payment of the national debt is heavily drawn upon. The result will be that men with an income below the sum rated for tax will pay nothing toward the increase unless they drink or smoke. The answer to the complaint of Mr. Redmond, the Irish Home Rule leader, that the tax on whisky is intolerable for Ireland, is answered by the statement that drinking whisky is voluntary. The conservatives are naturally scandalized at this "plundering of the rich." The budget will be a test of the Liberal strength and may be challenged in the House of Lords. It brings into high relief the differences between British and American methods of raising funds for the Government. The Englishman is taxed directly and knows what and where he pays. The tax of the American is huddled up in a mass of tariff figures and its amount is unknown to him as he pays it. The question furthermore of expense and taxation comes every year and all together to the Englishman for full public discussion.

The Throne of Holland

The Dutch nation is a little one, but it has extensive colonial possessions. It would be an asset of great value to Germany, which could easily annex it if the powers of Europe would permit. The birth of the Queen, Wilhelmina, the only direct heir to the throne of Holland, was welcomed with great joy twenty-eight years ago, and her marriage to Prince Henry of Mecklenburg-Schwerin, eight years ago, although he was coldly regarded by her people because of his German nationality, awakened lively hopes of royal succession. Twice the people have been disappointed in their expectations, and when the impatiently awaited news of the birth of a baby girl in the palace at The Hague was announced on the morning of April 30, the whole nation rejoiced. Heralds in ancient Dutch costume, escorted by trumpeters, marched to the various squares of the capital proclaiming the tidings with, "Long live the Queen; long live the Princess of Orange." American visitors to Holland always feel at home there. The people seem like a big family. Their substantial and honest character inspires respect, and their friendliness wins friendly response. New Englanders and their descendants especially will gladly congratulate the land that gave safe shelter to the Pilgrims, on the advent of their baby princess. There would have been many indirect heirs to the crown after Queen Wilhelmina's death, as provided for by the Netherlands constitution, if she had had no child; but they are German, and the accession of any of them might have threatened the continued independence of Holland. The Dutch people in their anxiety had discussed the question whether it would not be better to proclaim themselves a republic as their fathers were, rather than to run the risk of absorption by another power. May their country long remain independent and their peace be assured!

Abdul Hamid

The Ottoman Empire is well rid of Sultan Abdul Hamid, after a reign of nearly thirty-three years. Subtle and untrustworthy to the last, he planned and nearly succeeded in a restoration of the worst conditions of his long tyranny by an appeal to the religious prejudices of his fanatical Mohammedan subjects in Constantinople. In Adana and its neighborhood the plot succeeded and thousands of Armenian Christians were killed, the interests of resident foreigners

put in peril and the occupation of the coast towns by marines from foreign warships necessitated. In Constantinople the massacres reached only a few leaders of the reforming party, and the deaths in battle served only to emphasize and embitter the triumph of his opponents. But there seems to be some grounds for the reports that here, too, a great and indiscriminate massacre of foreigners, including the ambassadors and ministers of foreign countries was planned, and only failed because of an accelerated occupation of the city by the army of the Young Turks. Conscious that his plot had failed, the Sultan meant to make one more bid for the preservation of his own life and throne by compelling a foreign intervention in which he had some reason to believe that powerful friends would intervene in his behalf. The success of such a plot would have opened at once the whole question of a partition of Turkish territory and set all Europe by the ears, if, indeed, it had not precipitated a religious war in the empire.

The Massacres

That the massacres in Asia Minor were a part of the general plot for a reactionary movement of revolution their exact synchronism with the mutiny in the Constantinople barracks and the refusal of the governor to use his troops for the repression of the mobs go far toward proving. The Turkish Chamber of Deputies has shown its loyalty to the new ideas of justice and equality by voting to appoint a commission of investigation and appropriating $100,000 for relief. The governor of Adana province has also been put under arrest, and the leaders of the riots will be tried by court martial. With the return of tranquility to the region the missions will have time to discover their losses and to make fair estimates of the necessity for relief. The sum appropriated by the Turkish government will not go far among the thousands of survivors, most of them women and children, and the work must be organized for permanent results, as well as for the needs of today. There is room, therefore, for a wise use of large contributions, and our peculiar responsibility for the members of our own missionary churches makes a special claim upon our co-operation.

The Life of Abdul Hamid

Is there any good thing to be said of the life work of Abdul Hamid? For a generation he has been absolute master of the lives and fortunes of his people. Cruel, with the cruelty of a superstitious and cowardly man; without scruples in his dealings with the world; a black spider sitting at the center of a web of intrigue carried on through countless spies; he seemed to deserve the title which Gladstone gave him, Abdul the Damned. Now in the exile and imprisonment which he most dreaded, cut off from his favorites and his pleasures, is there any thought which may bring solace to his mind? At least this may be said—that through all the dangers of his time he held the Ottoman empire together. He was the enemy of all progress and destroyed the leaders of reform as fast as he dared. But at least he kept back also the forces of violent reaction till the leaven of progressive thought had time to do its work. His censorship could not wholly bar out liberty and he kept its supporters back from a premature effort which must have resulted in a violent contest between the old and the new. Let it be set down to his record, if not to his intention, that he held the empire to peace until the time was ripe. Then he dealt the deadliest blow to reaction by associating it with himself—his system of spies, his cruelty and cowardice, his plans—successful only in Asia—for the extermination of Christians. The one difficulty at the heart of the problem of the Young Turks has been, and is, to reconcile the two extremes of Moslem thought. The old and the new—Europe and Asia—might in any place, at any moment come to a violent clash and destroy the work of reform which had been so well begun. By so completely identifying reaction with his own hated personality in this last outbreak, Abdul Hamid has accomplished much for reform. He will stand for a long time to come as an object lesson to the Turkish people of what the old time meant, and afford a dark background of contrast for the light of the new liberty and privilege. So God makes even the wrath of man to praise him. The little good and the extreme of evil in the deposed master of Turkey will count in the progress and opportunity of the generation which grew up under his evil rule.

The Modern Conquest of Evil

It was an inherited and deeply rooted conviction in the Puritan mind that all physical ills had some moral and spiritual cause. Efforts to remove the causes of diseases, famines, wars and other disasters were of a distinctly religious nature and gave to all family and public life a religious appearance which has been much modified in recent years. Our appointed days of fasting have disappeared. Our public worship has a less somber color. Public confession of sin is less poignant and seems less sincere in so far as it appears to be prompted by the conviction that it is the cause of our physical suffering. The impulse to attend church as a means of warding off disasters has little potency and is one cause of the decline of church attendance. Are these things evidence of the decay of true religion?

Take as an example for comparison with present social conditions the latter part of the seventeenth century in New England history. A period of comparative peace and prosperity after the first generation of immigrants had become settled was followed by several years of successive misfortunes. Crops failed repeatedly. Several vessels were lost at sea. Indian wars decimated communities and many persons were killed with shocking barbarities. Severe epidemics, such as smallpox and typhoid, swept through the colonies.

These troubles, believed to be the results of the sins of the people, were met with the determination to destroy their causes. Eighteen prominent ministers of Massachusetts, led by Increase Mather, petitioned the General Court to summon the churches to assemble and "inquire into the causes of God's controversy with us," and to prescribe appropriate remedies. The assembly was promptly called and in September, 1679, the churches, by their pastors and delegates, spent several days in considering the situation. They pointed out thirteen causes of the physical sufferings of the colonies, such as Sabbath breaking, irreverence, profanity, neglect of family worship and discipline and of testifying against Quakers and Baptists, intemperance, unchastity, covetousness and indifference to public duty. They prescribed twelve remedies, including church discipline of offenders, renewal of church covenant, enforcement of righteous laws and election of the best men for this purpose, united effort against the sins of the times, with public and private prayers and fastings, all being summoned to "cry mightily unto God that he would rain down righteousness."

Now compare these ways of ancient New England for conquering evils with those employed by the modern community. The same causes of evil are now recognized, the same remedies are applied. But we do not stop there. Modern triumphs over physical evils are far greater than those of our ancestors. This success is due to more exact knowledge of the causes of these evils. We know that the struggle between good and evil forces is a world conflict. But where our ancestors saw only bad spirits at work, we see bad drainage and the ceaseless activity of evil germs. Those on whom calamities fell sought the help of men mighty in prayer. We also seek men who have mastered the knowledge of God's laws which enable them to co-operate effectively with him in destroying evil. The *British Medical Journal* says that the late Lord Lister alone has been the means of saving more human lives than have been destroyed by all the great warriors who have been the scourge of mankind. Millions of people are today keeping away diseases through the use of preventives which he taught men how to prepare.

Mr. W. H. Allen, director of the Bureau of Municipal Research in New York, describes in the *World's Work* for May what money can do under present conditions of expert knowledge to destroy the diseases which have brought the greatest misery on mankind. Foremost among these is tuberculosis, which has brought bereavement every year to millions of homes. It was predicted at the recent International Congress in Washington that at the present rate of progress, in fifteen years new cases will be as rare as those of smallpox. Men know now how to conquer it. Large benevolent gifts will help to make the conquest complete.

Relatively, however, these gifts are not large. They are the wisest economy when placed in the hands of experts in positions to use them to the best advantage. For example, Mr. Allen says that the money spent in New York City on the funerals of babies dying of intestinal diseases in summer, if intrusted to boards of health, would keep most of these babies alive and well. The ways of saving child life have become scientific and effective. The City Bureau of Child Hygiene sends physicians to visit homes as soon as notices of births are received. They teach mothers how to care for their infants, examine physical defects of growing children, such as those of the eyes and teeth and show parents how these defects can be removed. The attitude and official habit of regarding the health of great cities, Mr. Allen says, are changing through wiser and more successful application by official direction of means for conserving health.

It is especially interesting to the Christian student and worker to note how the removal of physical evils has been coming more and more to be united with the removal of moral evils. Under the theory of inherited depravity, the physical treatment of children who had become criminals was almost hopeless. Far more is now being done than ever before to prevent boys and girls from becoming criminals by removing external evil influences and surrounding them with those which make for health of body and soul. Criminal tendencies in youth are attacked as skillfully as smallpox, diphtheria and typhoid. The germs are discovered and destroyed. Disease breeding tenements, unhealthy child labor, excessive burdens put on child-bearing women, ignorance and neglect of primary laws of living are found to be causes of moral as well as of physical ills. The removal of these causes by scientific methods is a religious mission.

It is not a long step from this cleansing of the community from germs of physical and moral diseases to the application of sane means of municipal administration discovered by students of social and civil relations. The time is at hand when political crookedness and inefficiency will be attacked as effectively as dangerous contagious diseases.

Is this effort of men and women devoted to the welfare of individuals and of society different in kind from that of our fathers who regarded the miseries of their fellowmen as evidences of the displeasure of God and sought to remove them by supplicating his favor? It often is dissociated in the minds of earnest workers for their fellowmen from any conscious personal relation with God the Father, and, we fear, from the sense of obligation to obey his revealed will. In so far, men who have come into rich experience of communion with the Father through Jesus Christ are pressed today no less than Paul was at Athens with the mission to declare to these self-denying servants of humanity who God is whom they worship unknowing. But the Christian preacher of today has a great advantage over the missionary apostle. He is assured that, while the work of the philanthropist is far more intelligent than in former ages, there is far greater motive to make it more religious. The sense of moral evil should not be less keen because there is clearer vision of means for its destruction. With enlarging knowledge of God's ways of working, there need not be less consciousness of his love of righteousness, his hatred of evil and his power to save. These are not days of the spiritual declension of mankind but of broadened religious use of the gifts of God to his children.

The Bettering Life of our Cities

Not long after Mr. Stead wrote his famous article entitled, If Christ Came to Chicago, depicting vividly the seamy side of life in that great metropolis, Dr. Edward Everett Hale wrote a rejoinder entitled, If Christ Came to Boston, pointing out the helps and incentives to the righteous life which one might find, if so disposed, in any great city. Both articles were of value since both points of view are needed. But we have heard so much in the last few years about the shame of our great cities and the problem and challenge which they present to Christianity that to restore the balance we need to look for the many antidotes to and correctives of the evils which still abound wherever a large number of people are massed under urban conditions.

Said a home missionary secretary only last week, "It would be a good thing for any church to devote an hour to an imaginary trip through a large city with a view to finding out how much quiet, effective Christian work is going on." He spoke of a city with which he is particularly familiar, where little groups of Armenians, Greeks, Chinese, Finns, Swedes and several other nationalities gather for worship and instruction, sometimes under the shelter of a well-established American church, sometimes in a public hall, sometimes in churches and missions of their own. Such a tour would not stop with distinct ministrations to foreigners, increasingly important and useful as they are coming to be. It would include visits to rescue missions, social settlements, vacation schools, floating hospitals, dispensaries, libraries, mission churches and churches of the self-supporting type, some of them often called rich and fashionable; but still rendering large service to all classes of people.

To be sure, work lags here and there and resources are inadequate. There is yet much to be learned concerning adaptation of methods to changed conditions, such as is being done with noteworthy success just now in the old Maverick Church, East Boston. Then there is also need for correlating and unifying Christian forces and operating them according to a statesmanlike plan. But we doubt if there ever was more quiet, patient, persistent and effective Christian work in a variety of forms going forward in our great cities.

There is encouragement also in the quickening of the civic conscience and the coming to the front of new agencies and instrumentalities. Mrs. Russell Sage, for example, is devoting a large portion of her fortune to careful inquiry into conditions in great cities. The "Pittsburg Survey," embodying the investigations for many months of a corps of trained experts, contains a wealth of information bearing upon the reconstruction and moral upbuilding of that city, and suggestive to other municipalities facing similar conditions and problems. Able and patriotic citizens of Boston representing many creeds and social classes have recently put their shoulders to the wheel to realize, if possible, in the course of six years a great advance in the outward aspects of the city's life, in its educational opportunities, in its provision for the poor and the aged, and in other undertakings related to the common welfare. The co-operation of the churches in this enterprise, which, of course, is on a purely non-sectarian and non-political basis has been evoked and obtained. It is realized by the projectors of this movement that the churches can wield no small influence indirectly and through the organizations of their men in bringing about a more beautiful and purer city.

So in one way and another the tide is slowly rising. A vast task still confronts all who would purge the cities from their corruption and make them fit abodes for men, women and little children; but Christian courage and consecration should be equal to the task and the churches themselves should be foremost among those who by their money gifts and contributions of personal service are making our modern cities more like the ideal City of God.

Prayer meeting topic for May 9-15. The Growing Kingdom—The Challenge of the Cities. Gen. 18: 16-33; Acts

8: 1-8, 40. Relative strength of organized Christianity compared with twenty-five years ago. Desirable adaptations in methods. Interdenominational efforts. Co-operation with settlements, rescue missions and charitable agencies. (Literature furnished by the C. H. M. S. and the Young People's Missionary Movement.)

Editorial In Brief

Our warm sympathies go out to Chicago Seminary and the family friends of Prof. Hugh M. Scott, so deeply bereaved by his sudden and shocking death.

The Illinois legislature is attempting to regulate the structure of women's hats by law. Here is a new argument for women's suffrage. They have no voice even in the choosing of men to set the fashion for their own headgear.

Read on other pages of this issue what consecrated American money has done through Christian schools for the uplift of Turkey. Such centers of light are in refreshing contrast to the darkness and woe so painfully manifest elsewhere.

The Congregationalist does not attempt to follow in detail the legislative process of making a new tariff. When the bill has been enacted, the discussions about it will be of no more value to those who have forgotten them than to those who have never known them.

Our book reviews this week may help to guide some of our readers who are interested in plans for interchange of news with the planet Mars to see how purely academic any discussion of that subject must be. Many persons are more interested in places on a distant world than in the needs of neighbors on the next street.

Ananiases are still following close on the heels of our ex-President. Compare the daily press reports of his movements with his own signed statement: "Let me repeat that . . . when I leave the railway for the wilderness no persons will have any knowledge which will enable them to report anything, and that any report is to be accepted as presumably false."

We have sometimes wondered what the distinctively Baptist principles are, which are often spoken of as the peculiar possession of that denomination. Now we find them stated as follows in the *Standard*, "A church composed of holy men; liberty of conscience; separation of church and state; no ceremony in the church not either commanded or specifically sanctioned by Jesus Christ." Are these things limited to those who have been immersed?

The Congregationalist gives to its readers this week a full measure of news concerning significant Christian gatherings. The second biennial of the Y. W. C. A. in St. Paul, the first Congress of Religious Liberals in Philadelphia and the full story of the Rhode Island Convention briefly reported last week are each accurately described by competent observers. They represent as wide a variety of interests as they do scattered meeting points. The new projects of the New England Commission add no small interest to the news of the week.

Every friend of our colleges will regret the tragedy of a young man's selfish passion and a young woman's sad fate which occurred on the Smith College campus last week. It seems to have been a case of moral, if not mental weakness on the part of a boy who had been rejected and continued to persecute the girl whom he imagined he loved. For true love is unselfish, and would never wish to draw upon its object and her friends the hateful publicity which our modern sensational journalism involves. The whole incident is quite foreign to the atmosphere of our colleges, as it is to the thoughts of romance and duty held by the vast majority of students of both sexes.

Whoever would gain public attention must remember that different people are interested in different things. A visitor to the house in the little village of Kettering, England, from which the pioneer foreign missionary, William Carey, went forth to preach Christ in India, saw as he drew near an inscription chiseled in the stone garden wall which he supposed would give him more information of the matter which has made the house famous throughout the world. The inscription recorded that near that spot a fox was once killed by the hounds of the Pixley Hunt. That showed that a congregation which would not care to hear of the early hero of modern Christian missions might be interested in the story of a fox hunt.

The New York legislature has passed a law graduating fees for automobiles and limiting their speed. Pennsylvania has passed a similar law, with fines and imprisonment for abuse of liberty to run the machines. A chauffeur in New Haven, Ct., has been sentenced to thirty days in jail for over-speeding, and a young man of wealthy family in Providence has been given six months in the House of Correction for recklessly operating an automobile while under the influence of liquor. These news items in a single daily newspaper last week, not mentioning punishments for injuring persons and property by careless handling of automobiles, give encouragement of greater protection coming for travelers along our streets and highways.

A small visiting squadron of Japanese cruisers arrived at San Francisco on the anniversary of the battle of Manila, after visits to the southern ports of California, in the course of which the Japanese Admiral Ijichi had a picturesque meeting with Admiral Evans and exchanged assurances with him of the amity of the two nations. The formalities of the official reception on the part of Admiral Swinburne and the naval and city authorities left little to be desired in the expression of the cordial feeling of the American people toward Japan. It is by interchanges of visits by the best elements of both nations and not by the prejudices of the mob in particular cities that our friendship with our oversea neighbors is to be extended and deepened.

Members of the British Parliament receive no salary from the Government. The election of a number of working men as members of the present Parliament made some provision for their support necessary. Two labor parties are paying salaries to those who represent them, and apparently to some members who represent neither. For example, Mr. Victor Grayson is a Socialist who wished to work with the Labor Party, and who draws a salary from the Independent Labor Party, but is accused of trying to break up both parties. The former has now voted to pay no more salaries to members of Parliament who do not accept its control and submit to its discipline. It goes without saying that the Liberal Government, under such conditions, cannot expect a long continuance.

The title of the leading article in the May *Atlantic* by Rev. Samuel M. Crothers, The Hundred Worst Books, moved us to turn to it eagerly to read the list. We found, however, only three of these books mentioned by name, and Dr. Crothers speaks somewhat discouragingly of his ability to select the ninety-seven others. His extended review of one of the three he knows, however, is a delicious short essay. The book is "Our Domestic Fowls," the author was Mr. Martin, apparently an orthodox theologian, and the publisher the London Religious Tract Society. If now the book had been written by our Mr. Martin, the long time and much loved writer of the Conversation Corner in *The Congregationalist*, we are sure he would have made it interesting both to children and grown-ups. It was evidently not an example of lay effort. Dr. Crothers's sense of humor gives his article a Conversation Corner flavor. Passing by a book of "Poems by Jones," the other worst volume in his library is "The Young Lady's Aid to Usefulness and Happiness." Perhaps it is her proximity to "Our Domestic Fowls" on the bookshelf which lifts her to this bad eminence.

A correspondent of the *New York Evening Post* gives a cheerful report of the effects of prohibition of the liquor trade in the coal district of Kentucky, where, among the foreign miners, it was doubted whether the law would be found workable. There has been some illicit dealing, he says, but "much less shooting and cutting and fighting; the work of the constabulary has largely decreased, the camps are more orderly, and the average miner, instead of spending his week's wages at a saloon, is making better provision for his family and becoming a better citizen." He quotes a letter from John E. Patton, vice-president and general manager of a company operating a large number of mines in this region, who says:

"I have been agreeably surprised at the results of prohibition in our territory. It has been a success, both from a moral and an economic standpoint. The men are more regular at their duties, and we are getting more out of them than before. The sales at our company stores have increased, and the families of the miners are better fed and better clothed. Some of the foreign-born miners grumbled at the difficulty of getting liquor, and a few left, but the fear that you can't get satisfactory labor where prohibition prevails is not justified."

It was a frank admission on the part of Bishop Lawrence before the Diocesan Convention in Boston last week, to the effect that colored boys and girls are practically excluded from clubs and classes when they get to be twenty per cent. of the entire membership. A leading social settlement worker in the city informs us that Bishop Lawrence put the percentage too high, and that, in his judgment, whenever the Negro element either in a church or a club reaches the proportion of ten per cent., it becomes a source of uneasiness to white companions. We know of two or three churches in this neighborhood where the growth of the colored element in attendance has come to be a disturbing factor. Even those distinc-

tively known as people's churches are not disposed to encourage the attendance of blacks. Theories concerning what might be ideal have to yield to actual facts and irresistible tendencies. But if the segregation of the blacks in churches of their own and distinct ministries to them on the part of social settlements seem to be, all things considered, the best method of procedure and probably most acceptable, in the long run, to the blacks themselves, it certainly behooves whites both North and South to make ampler provision for maintaining these separate undertakings.

In the Congregational Circle

It is fortunate for a church when it carries to completion the work of building, not with the feeling of exhaustion, but of increased strength and enlarged purpose. Plymouth Church, Minneapolis, has finished and paid for the splendid edifice recently described in *The Congregationalist*, and in view of their possession of it Dr. Dewey, in his sermon on Palm Sunday, set forth the reasons for thankfulness which should inspire the congregation to larger service. In response to his statement an offering of $16,000 was made on Easter Sunday, which has since been considerably increased. The larger portion of it is to be used for a building for foreign missionary women in Bombay, India. Miss Anstice Abbott, who recently returned from a long and useful service in the Bombay Mission, is a member of Plymouth Church. A part of the offering will go to the Together Campaign Fund. The whole was given freely, without effort to raise a specific sum, and the number of contributors was large. In such a spirit it will not be difficult to do the work which belongs to our churches, and the reward will come in Scripture measure to the givers.

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A hopeful and inspiring leader of Congregationalism in the West speaks confidently of the issue of the "Together Campaign." He writes to us:

"Of course the campaign cannot fail now. And it no longer is a discouragement, but a superb and unique opportunity. Wherefore, forgetting nothing, but remembering the movement from its beginning, I protest against any pessimistic tone with regard to the campaign on behalf of the benevolent societies, or any suggestion that it may need to stop with the $300,000. The full half million is possible, and should be raised with enthusiasm."

At a dinner last week of some twenty representative laymen, the majority of whom are leaders in the denomination, while a different subject was the main consideration, it was said by one and another that failure to raise the money aimed for in this campaign is not to be thought of. We *must* succeed. And success will mean a renewal of enthusiasm in all our missionary work and in all our churches which share in the campaign.

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The attendance at the midweek prayer meeting is said to average only about fourteen per cent. of the church membership, and few of those who are not members stray into its precincts. Rev. F. B. Richards of South Boston, after gathering information on the subject from a large number of pastors in different denominations, estimates in an article in the April *Homiletic Review* that city churches have an attendance of ten per cent., country churches less than twelve per cent. and suburban churches nineteen per cent. of the membership. Elderly persons can remember when the midweek meeting was attended regularly by the majority of the members and by a considerable number who were not members. Young people were often a good proportion of the congregation, and children were not strangers there. The unconverted there heard prayers offered in their behalf, and those who prayed knew that the objects of their petitions were present. Revivals often started in prayer meetings in those days.

But then the church prayer meeting was the one midweek or Sunday evening service. Women's prayer meetings were rather exceptional, Young People's Christian Endeavor, Junior, Young Women's and other regular weekly meetings were unknown. Are there churches where these separate sections once in a while come together for a united service? If so, perhaps when all the attendants are counted the percentage will compare more favorably with that of thirty years ago. We believe in union meetings of all the churches of a community from time to time. In many places a union service of all the prayer meetings and religious societies of a single local church once a month would be a novel and welcome innovation.

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The program of the Massachusetts state meeting, which opens in Park Street Church, Boston, on the afternoon of May 18, offers attractive features to attending pastors and delegates. Tuesday evening, the sermon will be preached by Rev. G. S. Rollins of Springfield, followed by the Lord's Supper. The Wednesday morning session is given over to various denominational topics, such as solidarity, the advisory committee, etc., with parts taken by Rev. Messrs. H. G. Person of Newton, J. D. Dingwell of Amesbury and E. V. Bigelow of Lowell. The annual meeting of the state Home Missionary Society will be favored with an address by Rev. C. S. Mills of St. Louis, president of the national Society. Men's movements will be considered by Rev. E. P. Drew of Worcester and evangelism by Rev. C. W. Merriam of Springfield. On Thursday morning will come an address by Hon. James Logan, mayor of Worcester, on the Investment of Religious Power in Social and Civic Betterment.

On Monday and Tuesday preceding the state meeting, the Massachusetts Congregational Brotherhood will hold its sessions with the usual business, election of officers, addresses, etc.

Personalia

The German government has chosen Prof. George F. Moore, Frothingham Professor of the history of religion in Harvard Divinity School, as the Harvard exchange professor for the coming academic year in Berlin University. In exchange Prof. Eduard Meyer of the Berlin faculty will come to Harvard for a course of lectures on ancient history.

Rev. Dr. W. S. Rainsford, who, compelled by illness, laid down his very successful work as rector of St. George's Church, New York, a few years ago, has emerged from obscurity in the first of a series of hunting articles in the *World's Work* for May. He tells the story of his success in killing his first lion in the Nzoia plateau of Eastern Africa last spring. It is perhaps not less interesting than that coming story of lion hunting by Colonel Roosevelt at a dollar a word.

Episcopal missionary interests have had few stancher supporters than George C. Thomas of Philadelphia, who died there, April 21. Connected with the great banking houses that bear the name of Drexel and Morgan, and identified with railways and other industries, he gave liberally both of his time and fortune to religious and charitable undertakings. For many years he had been treasurer of the Episcopal foreign and domestic missionary society, conducting that important office with remarkable fidelity and skill. He was also an art collector and the possessor of a number of rare paintings.

Georgio Bartoli was an Italian priest of the Jesuit order who was sent to India to teach science and literature. He afterwards became British military chaplain at Alexandria in Egypt, and then for five years was editor of *La Civilta Catholica*, the newspaper of the Pope in Rome. Having, as he believed, discovered forged decretals and interpolations in Roman Catholic arguments for Papal claims he re-studied those claims in the writings of the Fathers and the Scriptures. After much thought he withdrew from the Roman Catholic Church without having read a single Protestant book of controversy, and joined the Waldensian Church in Italy. He has written a book as a result of his recent studies which will be published in Italy the coming summer.

The home of Dr. and Mrs. F. N. Peloubet at Auburndale, Mass., was filled at least twice, April 28, with friends who came to rejoice with them, their children and grandchildren over the fiftieth anniversary of their marriage. Ministers, philanthropists, authors and men of affairs were in the company, some of them of nation-wide and even world-wide fame. Neighbors were there with neighborly words and smiles, for the Peloubets are of the sort that have many neighbors. The "Select Notes on the International Lessons" are so old now that their age is not mentioned in the latest annual volume; but Dr. Peloubet at seventy-seven looks like a man capable of a good many years' work yet, even though the name of Prof. Amos R. Wells has grown familiar alongside of his on the title-page of the "Notes."

In the midst of the excitement of political overturn in Turkey, Rev. Dr. Joseph K. Greene is receiving the congratulations of his many friends on having just completed a half century of missionary service in that country, about forty of these years having been spent at Constantinople. He has seen great changes, wars, plagues, famines and conflagrations, political intrigues and upheavals. It seems as though he had been spared to see the fruitage, sudden and unexpected, of long labors, in the beginning of a free nation established on principles of righteousness. It is not strange that he says if he were to live his life over again he would choose the missionary career he has had. Rev. Dr. H. N. Barnum of Harpoot is the only missionary in Turkey who has had a longer term of service than Dr. Greene. Rev. Dr. G. F. Herrick also completes his half century in Turkey this year.

Vermont's "Grand Old Man," Hon. Frederick Holbrook—war governor, agriculturist, friend and adviser of Presidents during three generations—died at his home in Brattleboro, April 28, at the age of ninety-six. Among public services due to his initiative were the formation of a national bureau of agriculture in 1849, the establishment of a military hospital at Brattleboro, which doubtless saved the lives of thousands of disabled Union soldiers, and the calling out by President Lincoln of 300,000 three-year troops and an equal number of nine-months men, an act which caused the end of the Civil War. His breadth, mental vigor and beneficent spirit made him one of the type of public servants which the present generation will do well to honor and imitate. Only two war governors survive him, Franklin Sprague of Rhode Island and Samuel C. Crawford of Kansas. A brother, Rev. John C. Holbrook, who was a Congregational minister, also became a nonogenarian.



Adana—looking south from the fourth floor of the Seminary, Protestant Church near the left

The American Contribution to the New Life of Turkey

The Part Christian Education Has Played in the Lifting of the Nation

By Isaac Ogden Rankin

The chief problem that must confront the leaders of a new life for the Turkish empire is the problem of education. A new system of schools must be built up and an army of teachers enlisted and drilled. The difficulties of race and religion, which we have here and there to deal with and solve by our secular system, and which in Canada are much more formidable, in Turkey reach a degree of complexity and difficulty which is perhaps nowhere exceeded on earth. The success in leadership already attained by the Young Turks is due in part to native capacity, but native capacity informed by new ideals and trained by special education. Those ideals and this education are not Oriental—they are certainly not Moslem of any school of Moslem thought which has lived in the world in recent centuries. They are Occidental, and have been induced and are influenced in part by the example and teaching of Americans—by the preachers, writers and teachers sent out from the ranks, for the most part, of American Congregationalism.

If anybody asks what stake we have in the Turkish empire—what special responsibility rests upon us for the future of its government and the intelligence of its people—in short, what we have to do "in that galley"—the answer is to be found in the investment of American life and wealth running back now for nearly a hundred years, which has already yielded great returns of the sort that the investors most desired, with promise of still greater returns in the future. In money alone some $6,000,000 have been spent, and each year sees the further investment of nearly $500,000 to sustain and enlarge these enterprises. American Christians have believed in the future of Turkey, and have backed up their belief by these large and permanent investments.

A CHAIN OF COLLEGES

To enumerate all the agencies and achievements of our American missionaries and teachers in Turkey would require a volume; this article must mainly confine itself to the educational work which has resulted in the foundation of a chain of colleges from end to end of the Turkish empire, with schools leading up to each and a multitude of students who have gone out from them to raise the standard of life and thought in towns and villages. Here are the nuclei of a system, each tried and suited to its environment, which has already served the constructive genius of the Young Turks as inspiration and model, and from which they can draw a supply of the trained teachers which will be their first and crying need, if the new system of schools is to be made effective on modern lines. That the work of the missionaries and the schools has already been an inspiration to the leaders of reform, is proved by their own utterances. One of the greatest and most popular of them, Enver Bey, German trained and one of the keenest of the military leaders, is reported by Pres. Alexander MacLachlin of the Smyrna International College to have made this acknowledgment, in the most cordial manner, "In the course of a conversation I had with him on the new *régime*, he commended in the strongest terms the great service Americans and American institutions had rendered to Turkey, and said that these had been a great source of encouragement and inspiration to him and his compatriots in undertaking the work of reform."

One of the chief centers of American influence in Turkey from the first has been the capital, with its publication house and printing press and its two colleges, for men and girls, one on the European and the other on the Asiatic side of the strait. There is, of course, no co-education in a Mohammedan land, and perhaps that fact is well recognized by putting an arm of the sea between Robert College and the American College for Girls.

TWO COSMOPOLITAN INSTITUTIONS

Each in its own place has done large work and faces unprecedented opportunities with insufficient means. Both are cosmopolitan. In a recent class in Robert College fifteen different nationalities were represented. Among the graduates of the American College for Girls there are eleven. English is the common speech of both, but Turkish, Bulgarian, Armenian, Greek, both ancient and modern, Arabic, Hebrew, German, French, Italian and Latin are taught. The story of Robert College, with its struggles for a footing, its providential deliverances and the labors of Presidents Cyrus Hamlin and Washburn and Gates, need not be recounted here. The contribution of the college to the national life of Bulgaria is the outstanding though by no means its sole achievement. The fact that both the Bulgarian delegates to the Second Hague Peace Conference were graduates of Robert may stand as an indication of its influence. The other fact that the modern Bulgarian literature owes much to American missionary effort may be mentioned here. Dr. Elias Riggs gave it the Bible, and of the first Bulgarian printed books sixty per cent. came from the mission presses. Of the Collegiate and Theological Institute at Samakov, in Bulgaria, this is not the place to speak, though it serves the needs of European Turkey as well as its own field of Bulgaria.

THE ARABIC WORLD

If Robert and the Constantinople woman's college are the central schools of higher education for the Turkish-speaking peoples of the empire, and Robert the oldest of the modern colleges, the American Protestant College at Beirut, Syria, is the head of Arabic-speaking culture in the Western sense. Its influence extends southward through Palestine into Egypt, where its graduates were among the helpers of the English in their reconstruction of the governmental and financial systems, and even as far as India and Persia. It is much the largest of the Christian colleges of Turkey, and about a third of its 900 students belong to a college Y. M. C. A. A sixth of the number are of the Moslem faith, and its in-

fluence is yearly more powerfully felt in the life of Syria. Its primacy in the Arabic-speaking world is proved by this large concourse of students. Its consistent Christian testimony has been shown of late by the strike of a number of its Moslem and Jewish students against the requirement of daily attendance upon public worship. They needed the school, but they resented the testimony for which it was originally established and which it has always maintained.



The College Compound, in which 400 and more refugees gathered

THE SCENES OF RECENT MASSACRE

Of chief interest just now are the institutions which have been planted in the region of Asia Minor, where the fanatical and political Moslem violence has broken out of late in massacre with the avowed aim in many places of getting rid of the Christian population altogether. The worst of these disturbances have been in the region where Syria and Asia Minor meet, the Turkish province of Aleppo, the ancient land of the Hittites, of the Greek cities of Cilicia and the Kurdish tribes of the mountains, little changed from the days when Xenophon and his Greek companions marched to conflict with the Persian king, of alternate Greek and Oriental influence, the meeting place from the beginning of European and Asiatic thought and life.

The lines of travel in these countries remain unchanged, and the towns are the ancient towns with usually persistent names. Here, near the pass called the Syrian Gates, Alexander broke the Persian power in the great battle of Issus. Here, on the Cilician plain, ten miles from the Mediterranean, was the city of Tarsus, where Paul was born and trained. And here, in Paul's own much loved city, is our St. Paul's Institute. It is not much more than twenty years old, and still combines academy with college work. This whole region gets the overflow from Armenia at the north, and Armenian boys have been largely in the majority among the pupils. Thirty-three per cent. of the graduates are in the ministry, thirty-two per cent. are teachers. One is the business partner of Menelek, Negus of Abyssinia, where he distributes Bibles as well as merchandise. In the grounds of this institute more than four thousand refugees took shelter from burning homes and pursuing mobs last month.

Tarsus lies midway between the port, Mersina, and Adana, where the outburst of massacre was at its worst, and both Tarsus and Adana are on the route of the new railroad which is to connect Constantinople with the Euphrates and the Persian Gulf. Higher up, in a valley of the Taurus mountains, lies Hadjin, where five American missionary women, two of them in the service of the American Board, with thousands of Christian refugees, sustained an eight days' siege from the fanatical mountain tribes.

There is no college in Adana, where the two missionaries who were killed in the recent tumults fell, but there were primary and high schools. Adana is not mentioned in the Acts, though Paul must have passed through it, as it is on the highway from Antioch to the highlands of Asia Minor. It has always been an important center, and though often destroyed, has retained its ancient name. It is now, the dispatches tell us, a heap of burned ruins; strewn with corpses like a battlefield. Here the conflict seems to have taken on a more definitely political aspect, and the revolutionary Armenians, driven at bay, exacted a large price for their lives. It is alleged that the Vali, or governor, who might have stopped the massacres, refused to order out his guards, so directly encouraging the attempted extirpation of the Christians, among whom the Protestants were, of course, in a very small minority. Of the cruelties here, Pres. Thomas D. Christie of St. Paul's Institute, Tarsus, writes:

"We breakfast, dine and sup on horrors. I never would have believed men capable of such cruelties the sight of which I saw Saturday morning. As the train on which I was riding moved through the vineyards and gardens this side of Adana they reminded me of Shiloh, of Corinth, of Vicksburg, of Atlanta. In the long street leading up from the station I counted in the quarter of a mile I traversed over thirty bodies that had not yet been removed. There were two whole days of bitter street fighting, of massacre of the defenseless and of burnings. Our great strong city of Adana now is a thing of the past."

CENTRAL TURKEY

East of Adana and north of Aleppo are Aintab and Marash, where are situated in friendly though distant rivalry the Central Turkey College for Boys and the Central Turkey College for Girls. Aintab has been the center of one of the strongest evangelical communities in Turkey—some 500 Protestants among 20,000 Armenians. The college here is thirty-eight years old, and is in the closest relations with the evangelical community. The control is gradually passing into the hands of Turkish citizens. The girls' college at Marash serves the same constituency and followed its elder brother into the field some ten years later. Here Turkish is the spoken tongue and Armenian and English are studied. The college has supplied teachers for the schools of the city and for mission schools in Aintab, Adana, Hadjin and elsewhere. For these American-Turkish colleges are always the crown of a system of lower schools spread netwise from them as a center, so that in the Turkish empire there are more than fifty boarding and high and over four hundred elementary schools.

IN ARMENIA AND ANATOLIA

Still further north and east, on the upper waters of the Euphrates River just before it breaks through the Taurus range, is the city of Harpoot. This is in the true Armenian country, though the population of the city and the constituency of the college are mixed. Two linked institutions, from kindergarten to college, under the same management, here stand side by side, with co-education only at the kindergarten stage. Of the graduates nearly ninety per cent. have been teachers.

Eleven days' journey—to the northwest—on horseback, and nearly half way to Constantinople, is Anatolia College at Marsovan. The town is on a plateau 2,500 feet high and surrounded by mountains, within reach of a

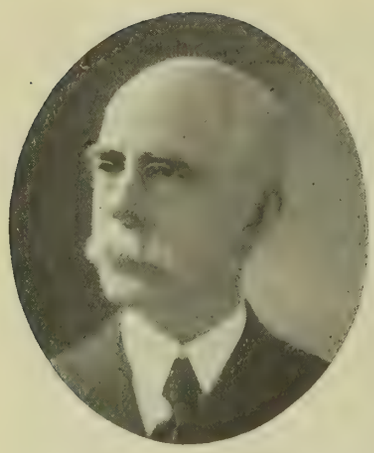
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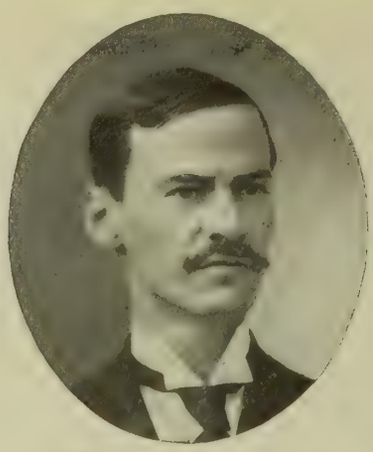
Study hall, girls' school, Aintab



Turkish soldiers in the Aintab dispensa



HON. F. H. JACKSON
President of the Convention



REV. E. TALLMADGE ROOT
Secretary of the Rhode Island Federation



REV. E. I. LINDH
Chairman of Committee on Religious Needs

CONGREGATIONALISTS PROMINENT IN THE FIRST CONVENTION

Welding a State Together

Sidelights and Impressions of Rhode Island's First Convention of Churches

By George J. Anderson

An Official's Estimate

Rarely is it permitted to see an ideal so nearly realized. That ideal was a gathering of all the churches of the state to face their common tasks, to learn all the facts and to ally all the factors. Representatives of nineteen denominations signed the call. Of the twenty-four denominations invited, twenty-one were actually represented, all but two officially. Sectionalism, like sectarianism, was swept aside; from Block Island to Woonsocket, every part of the state sent delegates. What will be the effect? There must be a new sense of unity and responsibility. "The Church of Christ in Rhode Island," said one of the Committee on Needs, "can hardly be the same after this!" The death of another member on the eve of the Convention gives impressiveness to his prophecy that it must result in "information, inspiration and perspiration." They who are still on the harvest field must labor with new energy—and together!—E. TALLMADGE ROOT.

To "Little Rhody," smallest member of the national household, has fallen a noteworthy honor. She has successfully performed for the first time the feat of assembling a state delegated body of all denominations. In her capital city of Providence assembled on April 26 the "First Convention of the Churches of Rhode Island." Broader even than the great Federal Council at Philadelphia, since this state body included even the "liberal" sects, the convention was no less a pronounced success.

Throughout its sessions a striking spirit of harmony and brotherhood possessed the attendants. Negro pastors, Volunteers of America, Salvation Army representatives, Baptists, Episcopalians, Universalists, Congregationalists and all the rest of a much divided and long scattered family mingled in pleasant reunion. They sang together, discussed together, dined together. Ushers from the city's Woman's Auxiliary guided them at the afternoon session, and in the evening others from the Men's Federation performed similar service; a chorus of one hundred and fifty from the united Young People's Societies entertained them with gospel harmonies. Before the eyes of the delegates stared the mottoes, "Some church responsible for every square mile," and opposite, "To overcome our overlooking, overlapping, overorganizing." For they were met together "to learn all the facts and ally all the forces." With such a setting, how could the spirit be other than that of a reunion?

THE CONVENTION'S WHO'S WHO

Speakers and participants in the unusually effective program were men whose contributions could hardly fail of being helpful. Addresses by such advocates as Dr. O. P. Gifford of the Massachusetts Federation, Prof. A. W. Anthony of the Maine Interdenominational Commission and Editor McBee of the *Churchman* were of a high order, mingling inspiration with suggestion. Especially strong was the latter on the Power of Unity. Primed by recent travels in Italy, Germany and Great Britain, he declared that "unity was working in all corners of the world." He also laid heavily on his hearers the burden of man-made division in God's Christian family.

Brown University shared in the sessions through President Faunce, who conducted the morning devotions, and Prof. H. T. Fowler, the second vice-president of the convention. Congregationalists were actively represented, particularly by Hon. F. H. Jackson, the president, Rev. E. I. Lindh of Pawtucket, chairman of the committee on religious needs, and Rev. E. T. Root, secretary of the Rhode Island Federation, under whose auspices the body assembled.

To Secretary Root, however, must be accorded more than passing mention. He was the real mainspring of the "First Convention." Ever since the humble origin of the state Federation in his Elmwood church, in 1898, he has been a patient, persistent, tireless worker for the cause. He has taken upon himself the burdens of "overlooking and overlapping" in Protestant effort, and has called the sins of the churches his own. Year after year he has pursued a discouraging path, yet determinedly indicating the mistakes noted by the way. And now his activity has attained no small measure of success. The churches of the state have gathered in comity to confess and remedy grievous waste and shortcomings. Yet, even in that gratifying hour, the Secretary's wiry figure was in the background. His voice was not forward in the discussions, and save for a few necessary announcements, "the man behind" was content to be an onlooker. All honor to Mr. Root's years of faithful and often little appreciated energy!

A SURVEY OF THE WHEREWITHAL

As *The Congregationalist* declared last week, "by far the most important feature of the convention was the afternoon session, spent in a discussion of the state's religious forces and needs." The reports of the two committees were models of thorough and explicit investigation. They need more than cursory attention.

The report of the committee on religious forces covered four important fields: the denominations, the missions, interdenominational organizations and philanthropic organizations. Under the first head, statistics of membership, property value, benevolences both within and without the state, etc., were secured. Congregationalists were third (Baptists being first and Episcopalians second) in membership and property, and

A Program for United Protestantism

1. A thorough study of the local field by the local church or churches in co-operation, with a new view to more adequate ministration to its every real need.

2. Definite attempts to combine weak, dependent churches, especially when of kindred basic polity or doctrines, for more effective pastoral services, the needs of the community being greater than local church or denominational interests.

3. Interdenominational co-operation, particularly of kindred denominations, for a larger colportage or circuit ministry.

4. A new standard of ministerial equipment, measured not by the time-honored requirements of the past, but by the demands of this age, with its new social and industrial problems.

5. A sincere and intelligent interest in the welfare of the working man, that he may secure for himself and his family the rights and privileges to which he is justly entitled.

6. Some definite basis of exchange of representatives of ministerial bodies and labor organizations, that each may learn the viewpoints and understand the problems of the other.

7. Discriminating study of the foreigner, avoiding the injustice of wholesale classification and criticism, and meeting the individual opportunities created by national and racial differences.

8. Open the church doors widely for the foreigner, and welcome his children in your Sunday schools.

9. Denominational support of foreign churches where demanded, and interdenominational co-operation to meet the larger opportunities.

second in benevolences. In gains since the last state census in 1905, however, our churches rank only sixth, with an addition of 263. The committee mentions some facts as significant: "so many churches, even in the leading denominations, must be classed as nearly stationary"; the large amount necessary for self-maintenance; so few churches engaged in institutional work. It was also struck by "the failure to impress the popular mind with the very intimate and vital connection between the churches and the large work done by general and undenominational organizations in behalf of philanthropic, educational and civic objects. These works of betterment are very largely carried on by church members."

Voicing the keynote of the gathering, the committee deplored the lack of co-operation and recommended "increasing consolidation of all interests growing out of the churches and deriving their support from them." Its most important resolutions, adopted by the convention, follow:

Resolved, 1. That, in view of the loss of efficiency manifest in interdenominational effort, there is need of more genuine sympathy between individual members of different churches, more official unselfishness, and a clearer perception that what is to the advantage of one denomination is ultimately to the advantage of all.

2. That the various denominations owe it to the welfare of the whole great family of God that each should study more carefully, and use more extensively the possibilities of co-operative effort along practical lines for the advance of the Kingdom of God.

3. That the churches of Rhode Island be urged to supplement and balance their evangelistic endeavors by increased attention to the religious education and training of the young, both in the Bible and in the application of Christian principles to daily experience, and to the increasing demands of modern life.

4. That the churches of Rhode Island be recommended to apply more widely the institutional methods of social service in the name of Christ.

5. That it is becoming increasingly vital to the influence of organized Christianity that the churches should perceive, realize, advocate and practice the highest existing standards of social and ethical relationships and attitudes.

6. That in view of the need of urging the churches to exercise a wider initiative in good works, it is inexpedient for church people to form general philanthropic organizations independent of the churches whenever the same purpose can be served by a society in connection with any one church or any group of churches or denominations.

WHAT TO DO AND WHERE

The report of the committee on religious needs required nearly an hour for its reading. The chairman, an energetic Congregationalist from Pawtucket, was Rev. E. I. Lindh. As immense amount of data had been gathered regarding all the important branches of church activity, such as the unchurched, the rural, industrial and foreign problems. In each department specific facts and causes were exhaustively considered. In Rhode Island about one-fifth of the population is described as "without church life and interest." This is due to varied causes, especially to the influences of modern life in its strenuousness, material prosperity and increased diversions, also to "necessary theological modifications, undermining the faith of some." Rural investigations revealed some deplorable conditions of indifference.

But chiefly valuable in these researches were those devoted to the industrial and foreign problems. In its small area, contained so largely in manufacturing cities and towns, Rhode Island presents conditions in their most acute stage. For two generations the state has been an industrial commonwealth, so that one-third of its present population is employed in trades and industries, and of the total one-half is either foreign born or of foreign parentage. The committee found that the church constituencies are largely composed of wage-earners, and that a large proportion of the 100,000 unchurched are not artisans. For the usual reasons, however, an alienation seems to exist between organized Christianity and organized labor. Encouraging factors in the foreign problem were observed in the general stability of the immigrant element and its "accessibility to American ideals, religious and otherwise."

The committee easily secured the convention's acceptance of the practical program given on the preceding page.

Viewed as a whole, the First Convention of the Churches of Rhode Island was an undoubted success. May it attain to still larger influence in the followers of its pioneer daring!

Second Biennial of the Y. W. C. A.

Important Sessions Held in St. Paul, April 22-26

By Elizabeth Wilson
Executive Secretary

"A most representative gathering" was said by the delegates who met in St. Paul, Minn., April 22-26, for the Second Biennial Convention of the Young Women's Christian Associations of the United States. Nevertheless, two of the speakers called attention to the fact that it was not entirely representative, for although among the 400 delegates were presidents and board members of city Associations, chairmen and secretaries, college faculty members and students, directors of state and territorial organizations, fifteen of the thirty National Board members and a number of representatives from Canada, England, Scotland, France, etc., yet there was no one from the rank and file of the great industrial department in the eighty-nine Associations doing extension and industrial work. There were no representatives of the newly organized movement in the small town and country. This department is almost too new to be represented by more than the first and only county secretary, for up to the present time Woodford County, Ill., is the only one fully organized and with a secretary in charge of its work. In this gathering of 1909 were women who had been in the Conferences of the former International Board, and some who, since 1889, had attended almost every National Biennial Convention of the Associations affiliated with the American Committee. This was the first gathering since December, 1906, when the local Associations connected with these two bodies united.

Because this was the first convention proper, the business was largely the adoption of the policies worked out in the last two years and presented to delegates for their discussion and approval. Provision was made for the National Board to study the whole field from headquarters and to send out its secretaries for experimentation and advice, while the state and territorial committees on the field were to do the actual work of supervision. The National Board reported entering offices in New York, two floors of a building erected through the generosity of Mrs. Russell Sage upon a site provided by Mrs. William E. Dodge; the establishment of a national training school for secretaries in New York City, with preparatory centers throughout the country; the holding of nine summer conferences each year, with an attendance in 1908 of 3,416; the establishment of a national organ called The *Association Monthly;* the erection of eighteen entirely new Association buildings, with the occupation of the property; the organization of a department of hygiene and physical education more enlarged in its scope than any previous gymnasium construction; the adoption of a course in English for foreigners; the opening of work for colored women students, etc.

The program was aligned to the resolutions, particularly to that provision in the constitution by which the Association movement was brought closely in touch with the Federal Council of the Churches of Christ in America, the resolution from the Student Department that the students consider as part of their work the leading of others to affiliate with the church, and the powerful address of President McConnell of DePauw University on The Church, the Body of Christ. The significance of the whole scope of the Association movement was set forth by President Woolley of Mt. Holyoke College, and the American connection with the world's movement was recognized when Professor Rauschenbusch of Rochester Theological Seminary spoke on Social Problems of Our Age, and Mr. Walter M. Wood of Philadelphia indicated eleven comparatively little known paths which the Association movement might follow. The responsibility for an evangelistic awakening was perhaps best emphasized in the powerful sermon by Bishop Anderson of Chicago, and by the three morning addresses by Dr. J. D. Adam of Orange, N. J. Some of Dr. Adam's sentences were borne into the hearts of the delegates: "The inner life is only a means to an end, a weapon for a warfare," "Every consecrated life is a pioneer for the new humanity," "Christ can get more out of your lives than you can, he supplies the capital to develop them," "We can either use our gifts for others, or give them to Christ and let him use them for others."

The meeting place of the convention was singularly appropriate. Up to July, 1907, St. Paul had no Y. W. C. A. Acting upon advice and securing trained workers from the National Board, it opened its first rooms in 1907, and within a year had 2,300 members. A valuable building lot was given, and during the convention Miss G. H. Dodge, president of the National Board, broke ground for the erection of the new building. The local Association expects to secure the required funds within the next two months, and to have one of the most complete Association buildings throughout the country. Adjacent Minneapolis opened its doors, the University of Minnesota entertained the student delegates in the new women's building, Alice Shevlin Hall, the city Association entertained the remaining delegates in the beautiful building dedicated six years ago and a monument to the generosity of Mrs. W. S. Benton.

One hundred and seventy-five employed officers went over to Minneapolis for two days' session, when experts in various lines of thought and activity brought up subjects for discussion pertaining to the life of the young girl, Prof. F. N. Seerley of Springfield, Mass., Mrs. Florence Kelley of New York City, Dr. M. C. Hardin of Chicago, and Mr. E. M. Robinson of New York City among the number.

If the zeal of the Association workers be according to knowledge, there is no limit to what the next two years may bring out. The largest developments are looked for in the country and mill-village work and the professional classes, but no prophet can in-

dicate what the outcome will be. If the 185,501 members will act upon their Association motto, "I am come that they might have life and have it more abundantly," they may be able to achieve what they adopted in the convention as the ultimate purpose of the movement, "to seek to bring young women to such a knowledge of Jesus Christ as Saviour and Lord as will mean for the individual young woman fullness of life and development of character, and shall make the organization as a whole an effective agency in the bringing in of the Kingdom of God among young women."

Religious Liberals in Philadelphia

First Congress of the National Federation

Those present at the International Conference of Religious Liberals in Boston nine years ago may not see anything especially new in the American Congress of such people which has just been holding four days' sessions in the great Friends' Meeting House in Philadelphia. But it does represent, peculiarly on American soil, the beginning of the passing of that spiritual loneliness which is being felt so sorely in the small and scattered bodies of aggressive thought. It does suggest the real ethical and social oneness which is the practical side of liberal theology. It is another realization from the human side, as one speaker said, that "God is big."

One who looked down across the white bareness of the old meeting house from the gallery got a general impression of white hairs and neat white bonnets, and recognized, as was to have been expected, the old war horses of the Unitarian and Universalist and Hicksite Quaker fellowship. It was noticeable that the young speakers were those from the most orthodox denominations, the Baptist, the Christian and the Lutheran. Fifteen denominations, including our own, were represented.

It was refreshing to notice that the creedal topics were handled with a positive emphasis on the affirmations of liberalism, with a minimum of that intellectual conceit which is often so hard to bear in such gatherings. "If I get down to the heart of any religion," exclaimed a young Baptist, "I find all religion." "A life is a confession of faith," said the leading Ethical Culturist, "and it can be earned only by an earnest life."

The usual social and civic topics were discussed by such national leaders as Oscar Straus, Charles J. Bonaparte and John Mitchell, and the congress seemed to find itself at one on child labor and international peace.

There was a solemn joy during the closing session as representatives of once persecuted forms of faith rose to commit themselves to the new-found fellowship of character and service, and in the solemn devotional hush in which the meeting fitly closed there was felt the brooding of the Spirit who rests upon all men's intellectual strivings and incites the faithful energies of those who walk alone with their own consciences.

W. B. Forbush.

AS SEEN BY A LOCAL PASTOR

"The higher religious and moral standard is not consistent with a low industrial ideal." This was the fundamental proposition of John Mitchell, one of the distinguished speakers at the First Congress of the National Federation of Religious Liberals. The meetings were instinct with the modern idea of the life of service as the only true confession of faith. This spirit was in accord with the declared purpose of the Federation, "To promote the religious life by united testimony for sincerity, freedom and progress in religion by social service and a fellowship of the Spirit beyond the lines of sect and creed."

It was inevitable that the Independents should seek fellowship, after being excluded from participation in the evangelical Federation Council which convened here last February, and with which the Congress of Religious Liberals invites comparison. The latter had by far the larger average attendance and the greater enthusiasm. One of the most forceful addresses, that of Prof. George B. Foster on Jesus Christ in Modern Life, witnessed a scene like a political convention, the applause at the close of the address lasting several minutes.

The Congress did not fall into the danger suggested by ex-Governor Guild, in his fine address on Liberal Religion a Positive Faith, that "if liberal religion is to be no mere mystery and intangible philosophy, but a strong, red-blooded, manly faith, its professors must more frequently proclaim not what they do not believe, but what they do believe." There was an abundance of oratory, some exceedingly brilliant, but it is a mistake to suppose that the congress was only a talk fest. While here and there were notes of detraction and excoriation of orthodox opinions, a gleeful claiming of all liberal thought as a recent discovery, some dreary negations and some surprising theories that no one but the speaker himself could believe, still the most vital principles in religion, democracy and life were to the front. Among the distinguished participants were Booker T. Washington, President Faunce, Jenkin Lloyd Jones, Justice Swayze and Rabbis Krauskopf and Philipson.

The meetings were characterized by a singular unanimity of purpose, the scientific reverence for truth and the bondage to a fact. There was the atmosphere of the open mind, democratic order, ethical passion and trust in the inner light. The denominational label in religion was declared to be obsolete, sectarian narrowness still the greatest barrier to the coming of the Kingdom.

C. L. Kloss.

The Church's Harvest Field

Dr. Swinnerton and I have been making some investigations with the figures of the Wesleyan Methodist Church during the past few years, and we have found that the church has retained in active membership ten per cent. of Sunday school scholars. Another ten per cent. have hung to the skirts of the church, while eighty per cent. have been lost. Yet that twenty per cent. constitutes seventy-eight per cent. of the total church membership; only twenty-two per cent. of the church membership coming in as a result of a vast expenditure of money in mission hall and other work. What would a business man say concerning this? Would he not tell us to put greater effort into the field which produces the best results?

Here, then, is the church's opportunity. All the gates of life stand open, and all around the gates are crowding a variety of influences and powers, seeking entrance. The world, the flesh and the devil are at the door; and God is at the door, too; in a pre-eminent and striking way God is at the door. It is a time when God calls the young men and maidens. It is the time of spiritual exultation, it is the time of conversion, as Professor Starbuck has proved to us by his investigations. It is God's enlisting time. Let us concentrate here with all our strength, and the victory will be ours.—*Principal Ritchie, in Sunday School Chronicle.*

To Consult Experts

New England Commissioners Have Practical Program—Rural, Labor and Educational Problems to be Studied

The Commissioners of the New England Congress held their first formal session since the Manchester meeting last February, at Hotel Commonwealth, Boston, on April 27. All were present except Treasurer C. H. Rutan, who is abroad; he was represented, however, by last year's treasurer, Mr. Samuel Usher. For four hours the Commissioners deliberated, outlining plans of investigation and assigning definite spheres of work to selected sub-committees. Every issue raised by the two Congresses already held, and several new problems, came up for their share of earnest discussion.

The possibilities of advisory committees received thorough treatment. It was agreed that the representatives of each state should make a full investigation in their states, reporting at the next session of the Commissioners, as to the *personnel* of such committees, their actual status before the churches, work definitely accomplished and suggestions as to their spheres of usefulness. The state representatives were authorized to make a similar inquiry into the questions of the country church and the underpaid ministry. Complete statistics are to be gathered, with a view to positive data and definite recommendations.

The relation of our New England churches and people to the labor problem was discussed. The growth of industrial life in the six New England states, the increase of unrest among the wage-earners, and a sense of alienation between church and labor were topics touched upon. A sub-committee of three was appointed to consider the subject, with power to consult experts as necessary, in order to gather reliable and adequate data, to ascertain the attitude of the working classes toward the church, the magnitude, significance and position religiously of trades-unionism and possible lines of approach and mediation between church and labor. This sub-committee consists of Rev. Eric I. Lindh of Rhode Island as chairman, who has just completed an extensive inquiry into industrial conditions in his state; Rev. Thomas Chalmers of New Hampshire, who is at the center of the industrial life of his state; and Judge Alfred Coit of Connecticut, who, in addition to residence in a busy commercial and manufacturing city, is competent to care for the legal and technical aspects of the problem.

A second sub-committee of three, with Rev. Thomas Chalmers as chairman, was appointed to consider the relation of our Congregational churches to the higher institutions of learning in New England. This committee was likewise given power to consult expert authority, in order to gather definite information and make constructive recommendations.

The Commissioners made arrangements for the immediate publication in pamphlet form of the proceedings of the Manchester Congress, copies to be sent to every Congregational pastor and church clerk in New England.

L.

Prof. George Adam Smith of Glasgow will receive a warm welcome on his arrival in New York this week. In due time he will proceed to Vancouver on the Pacific coast, where he and his colleagues on the Glasgow Free Church faculty, Professors Denney and Orr, are to give lectures this summer before a Presbyterian Theological Seminary.

Business Opportunities for Young Women

III. Stenography

By Grace A. Turkington

In every city there are too many and too few stenographers: far too many, every employment bureau and every employer will say, of incompetent girls who can call themselves stenographers, and too few of those capable of filling difficult, responsible positions. That such is the condition is really encouraging to the earnest, ambitious girl who must be self-supporting, for it means that it lies within her power, if she has a healthy body and a good mind, to push her way beyond the crowd of showily-dressed, flighty, half-trained stenographers to a position of responsibility and lucrative remuneration.

When it is remembered that through the letters the stenographer receives at dictation and transcribes on the typewriter she learns practically all the secrets and ways of the business, or at least of one department of it, one realizes that if she proves swift, accurate and absolutely reliable, she will in time become more and more necessary to the business, more and more her employer's right-hand assistant. She will gradually assume much of the responsibility and executive work of the department, and perhaps gradually evolve into a private secretary, with the oversight of under stenographers and office assistants. All things are possible to an expert, well educated, ambitious stenographer; and this can be said of few employments open to women. But it is a long, pebbly road which the girl must travel before she can attain to the glory of confidential secretary or expert stenographer, and this is why our cities and large towns are so flooded with fifth-rate stenographers. The girls haven't realized, or else have not been willing to undergo, the long stretch of hard work necessary before the heights are reached.

EDUCATIONAL REQUIREMENTS

No girl should begin to practice on the typewriter or to take lessons in shorthand until she can speak and write correctly ordinary English, and knows the general rules of punctuation, capitalization and abbreviation. Girls who have had only a grammar school education should ordinarily not attempt to earn their living at stenography. In ninety-nine cases out of a hundred they have not even read enough to have acquired a good vocabulary, nor had enough practice in writing ordinary English to be sure that they know when to use *will* instead of *shall*, *would* instead of *should*.

A high school education, or its equivalent, is absolutely necessary as a foundation for the prospective stenographer, and is demanded by all reputable business concerns of their employees. If through unfortunate circumstances a girl must finish her schooling with the grammar school and begin her bread-winning forthwith, it will be wisest not to hope, or to attempt, to become a stenographer at once. It will be better for her to secure a general office position, or some simple clerical work, and in her spare time, perhaps in an evening school, take advanced courses in English composition, grammar and history, and gradually work up her typewriting and shorthand. She should systematically read a good newspaper, both to familiarize herself with modern phraseology and to keep abreast with what the business world is doing. The more standard works, whether of fiction or of biography, that she can read, the better. She should saturate herself with good literature. Of course this advice applies also to the high school graduate who wishes to become a stenographer.

BUSINESS SCHOOLS

It is comparatively easy and not expensive today to learn typewriting and shorthand. Many high schools have courses which furnish free instruction and practice in these branches, together with other required work in English, business arithmetic and kindred subjects. Private schools of stenography and business colleges have also special facilities, at reasonable rates, for giving a thorough preparation. And perhaps for the high school graduate who has not learned stenography as a part of her course, the most satisfactory way to a stenographic position is to study at one of these business colleges, where only the best and most modern methods are taught. Unless it is imperatively necessary to shorten the course as much as possible in order to hasten the earning of her living, the girl will really be saving time if she continues her course even after she has satisfied the requirements for a diploma. The more preliminary experience she can get at school, the more confidence she will have in her first position, and the more valuable she will be at the start.

The cost of a six months' course in a good business school will be about ninety dollars, or at the rate of fifteen dollars per month. One can enter at any time, for the instruction is individual, and can graduate at any time when proficient. The usual requirements for a diploma from a reputable school are the ability to take dictation at a rate of 100 words per minute on unfamiliar matter for ten or more minutes, and to transcribe this on the typewriter at the rate of twenty-five words per minute. Many business offices require a speed of 125 words per minute from their stenographers, and the State's civil service minimum requirement is 100 words with a maximum of 150 words per minute. Therefore, if a girl acquires a speed of 100 words in a six months' course, she will do well to continue at school until she can average 125 words. Some of the business schools have sessions throughout the year, and also evening classes, in which the tuition is something like five dollars per month for five evenings a week. Care should be taken to learn as much as possible about the school which one plans to attend. Is it recommended by some responsible person? Do you know any of its graduates who are now holding good positions? If not, do not actually commit yourself to that school until you can satisfy yourself that it is all that it pretends to be. No business school can actually guarantee positions, so beware of those which are lavish in promises.

TEACHING ONE'S SELF

If a girl has not learned stenography in the high school and cannot afford a business college course, she need not be dismayed. Hundreds of first-class stenographers drawing good salaries have never seen the inside of a business college. If a girl is already employed as general assistant, or office girl, in an office where there is a typewriting machine, let her ask her employer's permission to practice on it noons or early in the morning before regular working hours begin. Few men will refuse such a request, but the greatest care should be taken to see that the privilege is not abused. The machine should be properly cleaned and put away after using.

It is the general consensus of opinion of full-fledged stenographers that if a girl is planning to learn stenography by herself she would better take up typewriting first, and master this fairly well before she starts in on her shorthand. It will, of course, be necessary for her to hire a typewriter to use at home. The rental fees vary with the make, style and condition of the machine, from $2.50 per month for older models to $3 and $3.50 for the more modern ones. A girl has no means of knowing what machine she will be required to use in her first position, but to find out what machines are most used, she should consult a responsible salesman in a store where all makes of typewriters are sold and rented, and also the person in charge of the woman's section of some one of the large employment bureaus. It will be fairly safe to select machines upon the advice which they give. Then learn one machine thoroughly and later exchange for other makes.

After about two months of practice on the typewriter it would be well to begin with the shorthand. Commercially it matters very little what system one learns, but a girl will do well to consult experienced stenographers and be somewhat guided by their advice before buying books. It will be absolutely necessary to enlist the assistance of mother, brother, sister, or roommate to act as dictator, but the girl will have to be her own corrector, and she should be a hard taskmaster. She should acquire a speed of at least 100 words a minute in shorthand, and twenty-five words a minute on the typewriter before she attempts to secure a position.

SALARIES TO BE EXPECTED

A self-taught girl will, of course, be somewhat handicapped at the start because she has not behind her the recommendation or diploma of a business school. She must therefore be content to work for as small a remuneration as six or seven dollars a week, if necessary, until she gets experience and confidence.

Generally speaking, an experienced stenographer will earn as much as she is worth, for she is equipped with a training indispensable to the modern business world. If she is receiving only ten dollars a week, and knows that she is worth twelve, except in "hard times," if she bestirs herself sufficiently she can get twelve dollars. Employment bureaus and those persons in a position to know say that a thoroughly competent stenographer ought never to have to work for less than twelve dollars a week, and will often be able to demand eighteen or twenty. Twelve dollars a week is an average remuneration for city positions. The positions which combine general office work with a little stenography seldom pay more than eight dollars a week, but a good stenographer need not hold such a position except as a makeshift. If a girl is naturally quick at figures, she would do well to take a bookkeeping course and combine this training with stenography. Bookkeeper-stenographers always command good pay.

SECURING A POSITION

There are three ways in which to set about securing a position: by applying at one or more employment bureaus (and care should be taken to apply only to those of high reputation); by answering advertisements which appear in the daily papers; and by inserting an advertisement in a high-class paper. To save time and also to have

some choice of positions if possible, it is well to employ all three means at the same time. The girl has the same privilege as her prospective employer of asking questions, and she should have a definite understanding before engaging herself as to the amount of work and the speed required, the chance of advancement, the hours of work, length of vacation, etc. A good way to get inside information in regard to the desirability of different positions is to offer one's self as vacation substitute during the summer months, for then one can work a few weeks at a time in several different offices. Such an experience should result in a decision as to the kind of a company one would prefer to work for, and in the fall the stenographer can advertise accordingly.

A person who has defective hearing or an especially high-strung nervous temperament should not attempt to become even a mediocre stenographer—the obstacles are too discouraging. But any energetic, healthy girl who has had a good education can become a good stenographer and earn her living, if she will persevere.

In a Back Alley

BY MARY FRANCES WRIGHT

How can men live in such a place of gloom?
Or joy, or flowers, or little children thrive?
Lacking essential light and air and room,
Marvel it is they save their souls alive.

In vain for them this fairy April day
Spreads its delicious charm on every side;
What can they know of Spring's recurrent tide,
The blackbird's note upon the hawthorn spray,
The old familiar magic far and wide?

Then by a dingy court I stopped, beguiled:
Beneath a peach tree, pink with blossoms, smiled
With eyes upraised, a woman with a broom;
And peeping at his mother 'mid the bloom,
A rosy, laughing cherub of a child.

The Pleasures of Forty

A life to be happy must be compounded in due degree of activity and pleasure, using the word in its best sense. There must be sufficient activity to take off the perilous and acrid humors of the mind which, left to themselves, poison the sources of life, and enough pleasure to make the prospect of life palatable.

The first necessity is to get rid, as life goes on, of all conventional pleasures. By the age of forty a man should know what he enjoys, and not continue doing things intended to be pleasurable, either because he deludes himself into thinking that he enjoys them, or because he likes others to think that he enjoys them. I know now that I do not care for casual country-house visiting, for dancing, for garden parties, for cricket matches, and many another form of social distraction, but that the pleasures that remain and grow are the pleasures derived from books, from the sights and sounds of nature, from sympathetic conversation, from music and from active physical exercise in the open air.

It is my belief that a man is happiest who is so far employed that he has to scheme to secure a certain share of such pleasures. My own life unhappily is so ordered that it is the other way—that I have to scheme to secure sufficient activities to make such pleasure wholesome. But I am stern with myself. At times when I find the zest of simple home pleasures deserting me, I have sufficient self-control deliberately to spend a week in London, which I detest, or to pay a duty-visit where I am so acutely and sharply bored by a dull society that I return with delicious enthusiasm to my own trivial round.—*A. C. Benson.*

Closet and Altar

STRIVING FOR FAITH

Follow after righteousness, godliness, faith. . . . Fight the good fight of the faith, lay hold on the life eternal.—1 Tim. 6: 11, 12.

The first step toward security of faith is to believe heartily what you do believe. You believe in goodness—in unselfish love and kindness and wisdom—as you have seen goodness in the best men and women you have known. Believe in that with all your heart. Our Lord revealed just such goodness in its noblest, highest, loveliest forms. Those who understood Him and were in sympathy with His character loved Him; and He told them that in seeing Him thus they saw God. "He that hath seen me," He said, "hath seen the Father."—*A. E. D.*

Doubt is often faith in the making.—*W. J. Dawson.*

Thou dost not believe, thou sayest, yet thou wouldst believe if thou couldst, 'tis thy desire to believe; then pray, "Lord, help my unbelief"; and hereafter thou shalt certainly believe. It shall be given to him that thirsteth.—*Robert Burton.*

Thou Christ, my soul is hurt and bruised!
With words the scholars wear me out;
My brain o'erwearied and confused,
Thee, and myself, and all I doubt.

And must I back to darkness go
Because I cannot say their creed?
I know not what I think; I know
Only that Thou art what I need!
—*Richard Watson Gilder.*

Faith in God is something far deeper and more vital than any theory or opinion about God; and it draws after it immense consequences in logic and in life.—*Charles Gordon Ames.*

An age of faith will certainly come again, and the faith will be wider, and richer, and far more impregnable than any that the world has ever known, for it will have room within its arms for every truth that patience or genius can gather from the world. Meantime the dust of the battle is around us: men are unsettled, bewildered for a little. Courage, brave heart, it is a noble penalty, and in the center of all is an unvanquished Christ.—*George H. Morrison.*

Thou art our confidence, O Lord our God, for unto Thee we look in every doubt or fear and Thou hast ever enlightened our darkness. Increase our faith that we may be more useful laborers in Thy vineyard, less distracted by our own heart's questionings and less disturbed by voices from without. Give us the steadfast purpose of the strong and willing followers of our Lord Jesus Christ, who turned not back from the temptations, trials and sufferings of his life—yea, not from death itself—because He came to do Thy will and loved Thee with a whole heart perfectly. So teach us to overcome our doubts and our self love in true obedience to Thy fatherly commands and to know Thee better as we love Thee more. For Thou only art our light and joy and the satisfaction of our heart's cravings; and by Thy life we live. Amen.

A Man of One Aim

BY WARREN F. SPALDING

Few men adhere as closely as did C. B. Tillinghast, State Librarian of Massachusetts, who died last week, to the motto, "*One* thing I do." He had been a purveyor of news for some years, and knew what people wanted to read in the papers. He became a purveyor of information to men who were dealing with public affairs. He knew what they wanted and needed; how to get it; how to make it available. He took a collection of books and pamphlets and made it a great library, with more useful literature and less trash than any other in this section. He read omnivorously; he knew his books as Prof. Charles Eliot Norton did his—everything they contained. He was a walking cyclopedia. He knew more things accurately than any other man I ever saw. If he could not answer your question, he could tell you where to find the answer. He was a part of his library.

He might have gone elsewhere, at a much larger salary, to be the executive officer of a great library, to direct subordinates, but from choice he stayed where he knew his books, and could make others acquainted with them. When he took the librarianship it was a place; he made it a profession.

And so it came about that he was the adviser of many men. Governors, heads of departments, congressmen, members of the legislature sought his aid, and always found it. No one will ever know how much material he furnished for addresses which brought credit to the men who delivered them; how many state papers he revised, at the request of their authors; how many public men were saved from blundering in their statements of fact by consulting him. He knew men also—the public men of Massachusetts—and his estimate of them was often sought. He rarely failed to give correct advice about them.

He had a fund of reminiscences of men and things in Massachusetts which, written, would have brought him money and reputation, but he would not write a line. He could have held audiences by the hour, but he would not make a speech. Because he had one idea, because he aimed to do only one thing, his nearly forty years as a librarian was one of great usefulness. His living made the world richer, his dying made it poorer. The lesson of his life, to young men, is, Concentrate your work.

Sparks from Other Anvils

THE MISSION OF THE BROTHERHOOD

(*London Christian World*)

The Brotherhoods have concentrated on the humanitarianism of the gospel rather than on theological and ecclesiastical interests. The working man is puzzled and irritated at the spectacle of preachers and churches criticising and fighting each other. He does not desire to take part in their quarrels. He wants a religion that is a unifying rather than a divisive force, and a gospel that deals with moral difficulties and social wrongs and enables him to bear with greater patience and cheerfulness the hardships of his lot, while giving him the hope of a better day to be brought nearer by the diffusion, the intensifying and the application of the spirit of brotherhood.

OUR OPINION ALSO

(*Christian Register, Unitarian*)

Zion's Herald need not be disturbed by fears of a coming reunion of Orthodox and Unitarian Congregationalists. Nothing is in sight more epoch-making in this respect than a decent observance of the courtesies which ought to mark the intercourse of all Christian ladies and gentlemen.

THE CHILDREN'S CORNER



The Twentieth Hundred

BY MARY KATHARINE REELY

Elsie Darwin came skipping home from school. Mother always said that when Elsie came skipping down the street, she knew that something nice had happened to her. Something nice had happened today, and it had made Elsie feel very happy. So she skipped, and as she skipped she sang a little song.

It was an old, old tune which she sang, but no one else had ever heard the words, for she had made them up herself. She hummed them very softly under her breath:

"I got a hundred, I got a hundred,
I got a hundred in spelling today."

It was not the first day Elsie had stood one hundred in spelling. Not at all. Indeed, she had had one hundred just seventeen times that month, and now there were only three more days to spell. If she could have one hundred three more times, her name would go on the honor roll. Then think of the joy of showing Father her report card!

So Elsie skipped and sang her little song, "I got a hundred, I got a hundred," till she reached home and could tell Mother. Of course it would have been nice to surprise Mother, too, but a little girl must have some one to talk things over with.

The next day was Wednesday, and Elsie skipped home from school that afternoon. The next day was Thursday, and again Elsie skipped.

"Now there is only one more day, Mother," she said, "and I can surely get just one more. And won't Father be surprised? And won't he be proud of me?"

Every one in school was excited that Friday afternoon. The girls talked it over at recess. There were three girls in the class who had nineteen hundreds: Sadie Clark, Mabel Deland and Elsie.

"You girls needn't be so sure," Lucy Case said. "You may make mistakes today. I was sure, too, when I had fifteen hundreds. I thought I could get five more, but I made a mistake that very day."

"Oh, but we won't make mistakes," said Sadie. "Will we Elsie?"

"We will study just as hard till we know every word. Won't we Sadie?"

"Of course we will," said Sadie.

Spelling class came just before school closed. Elsie could hardly sit still in her seat. Her little song kept running through her head. She was almost afraid she would sing it aloud.

"I'll get a hundred, I'll get a hundred,
I'll get my twentieth hundred today."

This is what she sang to herself now.

"Only three more words to write," she thought. Her feet were tapping up and down under her seat, keeping time to the song.

Miss Morris pronounced the eighteenth word, "Deceive."

"Oh, dear!" thought Elsie. "One of those horrid 'ie' words that I could never spell. But I know this one today." She wrote it down.

Then there were two words more and it was time to change papers. Elsie smiled at Sadie as they exchanged, and Sadie smiled back at Elsie. The smiles meant that each little girl was sure.

Mabel Deland was asked to spell. Just as she began Elsie gave a quick glance down Sadie's column of words.

Yes, they were just like hers. No! Were, they, after all? Elsie was looking at the eighteenth word. It did not look right.

"Decei—decie"— she said quickly to herself. Sadie had "ei." "Can she be right?" she thought.

And then the awful truth came to her. Sadie was right. She was wrong! Mabel was spelling and Elsie must try to follow her. And, oh, whatever she did she must not cry!

Elsie marked 100 at the top of Sadie's paper and gave it back to her. She tried to be brave and smile at Sadie, but it was hard to make the smile come. Sadie smiled back at her, however, as if everything were all right.

Elsie took her paper. She looked first at the eighteenth word. What had happened to it? It looked right now!

Then she understood. Sadie had made the littlest mark with her pencil, so that the *i* was turned into an *e*. The dot was just half way between the two letters. And no one need ever know. And there at the top of her paper was the big one hundred mark.

"It is what I have worked for a whole month," Elsie thought. "And I can't bear to fail at the very end."

So when Sadie and the others stood, Elsie stood with them. But when Miss Morris praised them for their good work, Elsie did not feel as glad about it as she had expected to.

She didn't feel like singing her little song, either. Instead she kept thinking the word she had mis-spelled—"Deceive, deceive"; she could think of nothing else.

"Is there a commandment that says, 'Thou shalt not deceive,'" she wondered. She didn't believe there was, but it sounded like one.

Elsie slipped away from the other girls when school was out, and started home alone. She didn't skip at all tonight.

"I don't care," she said to herself. "I worked hard all month, and now my name is on the roll, anyway, and I can tell Father."

This is what Elsie tried very hard to say to herself. But all the time another voice kept saying, "Deceive—deceive—d-e-c-e-i-v-e, deceive." And when she tried to think of telling Father, as she had planned, she knew that she could never do it while that voice rang in her ears.

There was just one thing that she could do. She turned around and walked fast, almost ran, back to the schoolhouse. Then when Miss Morris understood all about it and her name had been erased from the board, she started home once more. She did not skip nor sing, but the voice had stopped.

She told Mother when she reached home, and cried, too, with her head in Mother's lap. "Now it is all spoiled," she sobbed, "and there won't be anything to tell Father at all."

"I think I would tell him, dear, if I were you," Mother said. "I think I would tell him the whole story."

Elsie did tell him as she sat on his knee after supper. "And now you can't be proud of me at all," she finished.

"But I am proud of my little girl," he said. "And I believe she has made me more happy than if she had told me of a twentieth hundred."

The Children's Pulpit

The Home Stretch

BY REV. E. H. BYINGTON

Have you ever seen boys running a race? How gaily they start off, with a dash, every one fresh, eager, doing his best! Now watch them at the end of the race, as they come down the home stretch to the finishing line. Some are running finely, but others are shuffling along with a tired-out gait that seems to say, "I don't care, I'm not going to try any more."

It is not the way they start out, but the way they come down the home stretch that shows what kind of boys they are—shows not only which are the swiftest, but which are the pluckiest, doing their best to the very end, even though they cannot win.

For many weeks you have been running the race of knowledge, studying in school. Most of the year has passed and now you have reached the home stretch, the last few weeks before the long summer vacation. Often it happens that in spring school days the faithful become careless, the diligent lazy, the ambitious indifferent. Some who had been doing their best all the year do not seem to care whether they succeed or fail.

Now you can tell, better than at any time of the year, which of the scholars are going to make the finest men and women. You may be sure they are those who run finely down this home stretch of the school year, who work hard when the days grow longer and warmer, who keep their eyes on their books instead of out of the window, who make the last days before the vacation the best of all the year.

The Expansion of the Christian Church

Sunday School Lesson for May 16

By Rev. A. E. Dunning

(To be studied with open Bible)

VII. The Missionary Preaching to the Heathen

Keep before your pupils the dividing line between the two classes of the early disciples of Jesus. Both classes acknowledged him to be the Christ. One class insisted that the only entrance into the Christian fellowship was through Judaism. To whatever nation men belonged who would follow the Christ, they must obey the law of Moses, be circumcised, keep the Jewish Sabbath, live as Jews (Acts 15: 1). The other class declared that men of every nation and race could become Christians without obeying the law of Moses. Paul led that class. Christianity, he said, was to be a universal religion. Believers in Jesus Christ, apart from the law of Moses, were acceptable to God (Acts 13: 38, 39). He warned and opposed those who disputed that gospel (Acts 13: 40, 41). The substance of his preaching you find in Rom. 3: 21-26. No warring Christian sects of today are more bitter toward one another than were these two parties; and the conservatives looked on Paul as the arch heretic, following him from place to place, denouncing him, stirring up Jews, Romans and Jewish Christians against him by all the means they could use. See, for example, Acts 13: 45, 50; 14: 4-7, 19.

This lesson covers several months, perhaps two years or more. It includes the journey of the two missionaries from Antioch to Iconium, to Lystra, to Derbe, thence back to Antioch, through the provinces of Pisidia and Pamphylia, the preaching at Perga and Attalia, and the sea voyage home again to Antioch in Syria, whence the apostles had set forth perhaps three years before. Trace their journey on the map, noting the distances from city to city. Note how they chose strategic points in which to tarry till they had built up churches. Then study their ministry in the most important places as follows:

International Sunday School Lesson for May 16. Paul's First Missionary Journey—Iconium and Lystra. Text, Acts 14: 1-28.

1. *Iconium* (vs. 1-4). Get a description of it from your Bible dictionary. It was named from its *ikon*, or sacred image: of whom? Show how the missionaries followed their usual method, first preaching in the synagogue (chs. 13: 5, 14; 17: 1, 2). Read a good sketch of their work in Stalker's Life of St. Paul, paragraph 84. They stayed several months in Iconium (v. 3), probably the longer because of the efforts of their opposers to draw away their converts (v. 2). Explain how they were at last driven out (vs. 5-7), and why they went (Matt. 10: 23). Tell the story of Thekla, the Iconian maid who became a Christian. You can find it in almost any commentary on Acts. It probably was based on facts. Before Paul and Barnabas left they had laid securely the foundation of a Christian church.

2. *Lystra* (vs. 5-20). Here there seems to have been no synagogue and probably not many Jews. Take the striking incident which Luke tells to show how Paul preached to heathen. For some weeks, it may be, that unnamed cripple listened to the story of Jesus crucified and risen before he took it in. Note how careful Luke was to make it plain, by a triple statement, that his helplessness was complete (v. 8). If you read Greek, you will see that the cripple *used* to hear the missionary preach, that Paul *fixed his eyes* on him, and that in response to the command he gave one leap to his feet and then *kept on walking* about. Compare this story with that of the lame man healed by Peter and John (Acts 3: 1-8). Compare the heathen inference from a miracle (v. 11; ch. 28: 6), with the Jewish inference (John 9: 17, 32, 33). Show why the missionaries let the sacrifice in their honor go on, because they did not understand the language in which they were called gods (v. 11), and how they stopped it as soon as they did understand (v. 14). Any one who has traveled in some of the British colonies has noted how the people speak English with strangers, but quickly fall into their own dialect when speaking with one another.

Describe the preaching of Paul to these heathen (vs. 15-17), make the picture vivid and lifelike; then describe the reversal of the feeling of the mob (v. 19). But note that this was not the end of the work in Lystra. Out of that mob, perhaps, came many brethren, one of whom was the most devoted minister and beloved friend of Paul's later years (Acts 16: 1; 1 Tim. 1: 2). You need not stop at Derbe (v. 20) longer than to note that another loyal disciple was there converted (ch. 20: 4).

3. *The organization of Christian churches* (vs. 21-25). Show on the map how near Paul was to his own home, Tarsus, when he was at Derbe. But he turned back to the cities where he had been persecuted to help the converts who were so loyal to him (Gal. 4: 13-15). Describe how the missionaries established permanently the work they had begun, confirming the faith of the disciples and urging them to continue in it, warning them that the life they had chosen was not easy, but encouraging them to persevere in entering into the kingdom of God (v. 22). They organized churches wherever they had preached (v. 23). The principle on which these churches were organized is interestingly described in Ramsay's "St. Paul the Traveler," pp. 124-128.

4. *The return to Syria* (vs. 25-28). It was fitting that the missionaries should render their account of their labors to the church which had sent them forth. They had traveled 1,400 miles, through regions perhaps little known to the people of Antioch; had met new conditions and had established churches without precedents to guide them. Many of the members of these churches were Gentiles, with whom Jewish Christians would not sit at table. How could they observe together the Lord's Supper according to his command? How could they work together? How could the missionaries justify their converts in living contrary to religious customs which Jesus had observed? There were plenty of problems to be solved by the church at Antioch, and no doubt their prayer meetings were well attended and interesting. Let your pupils tell how they would have solved these problems.

Crosses and Burdens

C. E. Topic for May 16—22

By Rev. H. A. Bridgman

Pilgrim's Progress Series. V. At the Cross. John 19: 16-27; Luke 23: 39-49.

One neutralizing the other. Strange that a cross may offset a burden. We commonly associate the two and look upon every burden as a cross and every cross as a burden. Ah! but it makes a difference whose cross it is, erected in the midst of human need, sorrow and sin, and who hangs on that cross. What Pilgrim could not shake off himself, what none other could relieve him of, is loosed of its own accord from his shoulders, falls into the mouth of the sepulcher and is seen no more. This is an allegory, but it embodies a great truth. All through the Christian centuries as men burdened with a sense of guilt and shortcoming have approached the cross and understood what it stands for they have experienced great relief. Something in weak and perverted human nature seems to demand that eternal token of the love of God. Interpretations vary concerning the way the cross operates to produce the sense of pardon. Some of them we cannot accept today in the light of the ever increasing revelation of the love and compassion of our heavenly Father; but we cannot doubt the word of those who say that they have found in the sacrifice of Christ that forgiveness of which they stood desperately in need. As for ourselves, unless we look upon our individual sins as mere weaknesses common to all human nature, we, too, need the help the cross affords us in order to get right with God, against whom we have sinned times without number.

The wonder of it. "Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the Cross should thus ease him of his Burden." This sentence suggests that in restoring us to our right relations to God, Christ does for us a work which cannot perhaps be altogether reasoned out, but which our hearts recognize as little short of wonderful. As the apostle himself put it, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Of course it made Christian "glad and lightsome" and gave him a "merry heart." We, too, must find in the cross a fountain of joy and hope.

Our Cross, too. But who would place upon Christ the entire responsibility for his own salvation? Who having received forgiveness through him would henceforth give himself to the life of ease and selfishness? Was he not constantly telling his disciples that they, too, had their crosses to bear, that it was enough for them to be like him, that his Kingdom would move forward in the world just in proportion to their readiness to sacrifice in its behalf? In one of his crowded meetings in a Canadian city, the other day, Dr. Grenfell read with telling effect the verse, "I lay down my life," and then followed it with another word directly from Christ's lips addressed to Peter, "Wilt thou lay down thy life for me?" No interpretation, old or new, of the cross can relieve the Christian of entering with Paul into the fellowship of Christ's sufferings, and of laying down life for the brethren. Are we doing this every day, and finding that it is the source of deep happiness?

Among the New Books

Two Books on the Atonement

The idea of the Atonement which is based on the death of Jesus Christ as a substitution for the punishment of sinners has for a generation been growing less prominent in Christian theology. In three lectures on *The Atonement* (Armstrong. $1.00 net), Dr. James Stalker of United Free College, Aberdeen, has presented this theory with a spiritual earnestness and ability which gives it fresh interest. The first lecture considers the place of the death of Christ in the presentation of the gospel in the New Testament; the second finds the symbols and prophecies of his death in the Old Testament; and the third is an attempt to adjust this historic conception of the Atonement with the prevailing ideas and sympathies in the Christian Church of the present day. The summaries of post-Reformation theories of the Atonement in the last lecture are especially valuable. Dr. Stalker's clear style gives a charm to his interpretation of a fundamental Christian doctrine, which seems less capable of exact definition in proportion as it becomes prominent in personal Christian experience.

Anselm's Theory of the Atonement was the subject of last year's Bohlen Lectures, by George C. Foley (Longmans. $1.50), in which he traces the ruling ideas on the subject from age to age. Anselm's theory was that Christ's death was a ransom paid to the devil. Our clearer understanding of ethics and our return to the primitive Greek conceptions of personality have rendered this theory morally impossible and we can see the incalculable harm which it wrought in and after the time of its supremacy in Western Christian life and thought.

More New Psychology

The stream of literature on psycho-therapeutics still flows on. A small volume on *Nervousness*, by A. T. Schofield, M. D. (Moffat, Yard. 50 cents), is a good addition to the collection. The author takes the position that "a disease of the imagination only differs from a disease of the lungs in being more obscure and difficult to treat; it probably causes more suffering and may end in death." That is, he handles the matter sympathetically and considers how such diseases should be treated. There are good chapters on mental therapeutics, auto-suggestion, etc. For a small book a remarkable amount of information and good advice are presented.

One of the most satisfactory expounders of the Emmanuel Movement is Lyman B. Powell of Northampton, Mass. He has added to his previous writings a third, *The Emmanuel Movement in a New England Town* (Putnam. $1.25), in which he completes what he wishes to say. Certain recent criticisms are clearly answered and interesting details are given of the successful methods he has himself employed. The book is full of helpful, practical suggestion for the average minister even if he is not inclined to adopt the Emmanuel treatment.

It is an easy transition to *The Philosophy of Self Help*, by Stanton D. Kirkham (Putnam. $1.25), to which Dr. Powell refers as one of the books of the New Thought type, in which is "a substratum of sound idealism." Mr. Kirkham has no sympathy with the positions of Christian Science. "Both spirit and matter are indestructible," he says. His own "Metaphysics" are not beyond criticism, but his main argument is well defended that "the mind is a generating force which, systematically and wisely directed, is a power for good at the disposal of every man, by which he may increase his efficiency and happiness," and may also assist others so to do.

A new work by Dr. Paul Dubois, who wrote "The Psychic Treatment of Nervous Disorders," is sure to attract attention. *Self-Control and How to Attain it* (Funk & Wagnalls. $1.50), is only incidentally devoted to therapeutics but admirably enforces the author's writings on that line. The title is misleading and not a good translation of "L'Education de Soi-meme." The determinist philosophy and its application to the education of the Self, is the main theme, developed under such topics as Thought, the Act, Conscience, Education, Chastity, etc. The author's faith in "suggestion," the power of the mind over the body, often finds voice. These are interesting chapters. But the reconciliation of his counsel as to action, with his deterministic philosophy is as difficult as in the case of the exhortations of the old Calvinists to their non-elect hearers to "be good."

Picturesque Personalities

The life of *Baldassare Castiglione*, poet, statesman and soldier, has been written by Julia Cartwright in two large volumes (Dutton. $7.50). This "perfect courtier" was fortunate not only in the period in which he lived, but also in being a member of perhaps the most highly cultured court in Italy —that of the little duchy of Urbino, under Guidobaldo I. and his duchess, Elisabetta Gonzaga. Inspired by the brilliant company there, M. Castiglione planned the work on which his fame now rests, "Il Cortegiano," the "best book that was ever written upon good breeding," as Dr. Johnson told the receptive Boswell. Castiglione's present biographer does not dwell upon his literary productions, but pictures his many activities, his journey to England to receive for his master the Order of the Garter, his visits to Rome on various diplomatic missions, his friends—Raphael who twice painted his portrait, Cardinal Giovanni de Medici, afterward the wily Pope Leo X., and the brilliant Isabella d'Este, who was interested, as were many other great ladies, in the long search for a suitable wife for this courtly gentleman. Few of the season's novels are more realistic or absorbing than this bulky biography.

That adorable frankness, so common to all Continental writers of letters and so impossible to the Anglo-Saxon type of intellect, has never been more cheerily given free rein than in the correspondence of three musicians, translated into English by Hannah Bryant and published by E. P. Duton under the title of *Johannes Brahms, The Herzogenberg Correspondence.* Brahms is, of course, the celebrated composer, and his friend a man far less successful in the same profession. Elisabet Herzogenberg is a woman of unusual charm, with a merry wit of her own and a blithesome carelessness as to what she says. She scolds, praises, criticises, banters her husband's famous mate with a rollicking abandon no American woman would dare attempt; while Brahms, with a quaint humor and never-failing good nature, attempts to keep up the pace she sets. Though a letter-writer of ability, he fails. The husband is a good, plodding fellow, but his share of the correspondence will be mainly interesting to technical musicians. The book gives a pleasant peek into a famous life.

The haziness which surrounds some of the most familiar characters in history is successfully dispelled in the case of *Sir Walter Raleigh*, by Frederick A. Ober (Harpers. $1.00). The author has been at pains to sift evidence and to tell the story of the great explorer in all its bravery and its foolishness, with the taint of baseness which may not be overlooked. Raleigh's career in Ireland, his rivalry with Essex and his disastrous experience in the strife for Guiana receive their due attention, without neglect of the more famous episodes connected with Virginia.

Mars and Other Worlds

Is there life as we know it, embodied and controlling the physical elements of its environment, on any other planet than our own? If so, our chance of assuring ourselves of its existence is, for the present, limited to the study of our next neighbor, the planet Mars. With an enthusiasm that never flags, and with ample resources, Mr. Percival Lowell has for years devoted himself to this question, and gives an answer of unhesitating assent in *Mars As the Abode of Life* (Macmillan. $2.50 net). The eight lectures were delivered as a Lowell Institute course in Boston, and published in *The Century.* They are really a popular account of the commonly accepted astronomical physics as relentlessly applied to the birth, maturity and decay of planetary life. The author writes with so much charm and has so large a wealth of special observation at his command that the case he makes out for the existence of creatures of high intelligence on Mars, who conserve and use the scanty remaining supplies of moisture, drawn alternately from the polar snowcaps through great channels to irrigate the old sea bottoms, fascinates and carries along the mind of the reader. The book is illustrated and supplied with beautiful plans and maps—a triumph of book-making. It is neither to be ignored nor answered without technical acquaintance with some of the most difficult mathematical and astronomical processes.

If we turn from Professor Lowell's brilliant pleading to the soberer opinions of such an astronomer as Prof. Charles Lane Poor of Columbia, in his admirable book, *The Solar System* (Putnam. $2.00 net), we shall discover some of the difficulties which stand in the way of an easy acceptance of Lowell's hypothesis of Martian life. At best we see the disk of Mars, he tells us, as we might see a silver quarter at the bottom of three or four feet of water, or at a distance through the air of 650 feet. "Many of the problems, especially those of the canals, presented by this interesting planet," he says, "are psychological, not physical." The ice caps are probably not the condensation of water vapor, the average temperature is probably below the freezing point of water. In fact, we know far less, and are justified only in far more modest conclusions than Mr. Percival Lowell has reached. Professor Poor's whole book is sober, up-to-date and interesting—just the *résumé* of information which the reader will desire about the sun's fleet of planets, on one of which we are hurried through the ether.

At the basis of Lowell's Martian theory, and his lectures on world life of the present year, lies a cosmic theory of world building and decay which is more and more called in question by astronomical physicists. A brilliant study in this field, with conclusions quite different from that of the ageing and imminent death of the worlds, is given us by Prof. Svante Arrhenius, director of the Physio-Chemical Nobel Institute, Stockholm, in his *Worlds in the Making* (Harpers. $1.60 net). The book is rather technical and cannot be summarized here. Its conclusion is that, "By virtue of this compensating co-operation of gravity and of the radiation of light, as well as of temperature equalization and heat concentration, the evolution of the world can continue in an eternal cycle, in which is neither beginning nor end, and in which life may exist and con-

Continued on page 621

Boston

Canon Henson's Visit

Canon Henson of Westminster Abbey, who is also rector of St. Margaret's Church, intermitted his Lyman Beecher Lectures at Yale long enough to preach in Boston and Cambridge, and to make one or two other addresses hereabouts. Before the Twentieth Century Club, on Saturday, he spoke on the education situation in England, giving a compact and candid account of the different factors in the complicated question, which continues to be unsettled even though the present government has been sponsor for three different bills, none of which has become law. Though an Anglican, he evidently appreciates the conscientious attitude of his Nonconformist brethren, even those among them who go to the extreme of passive resistance. He was gracious enough to say that Nonconformist communities are today the equal of church communities from the intellectual and moral point of view. The secularization of English schools would be, in his judgment, a moral disaster, however successful it may have been in this country. He holds to the desirability of simple religious instruction, and thinks that a large majority of English people desire it.

Canon Henson has a distinctively clerical appearance. He is slight of stature, and his thin face is that of a scholar. He has a peculiarly winning smile, and the breadth and balance of his views make it a delight to listen to him. At Harvard University, on Sunday evening, he preached to one of the largest congregations that has ever assembled in Appleton Chapel.

Professor Royce on Vital Christianity

Last Monday morning the ministers were treated to a substantial course in the philosophy of religion in Prof. Josiah Royce's address, What Is Vital in Christianity? After considering Christianity on its highest religious level as an interpretation of life, he discussed the conflict between its two answers; one, which offers the record in the synoptic gospels as a literal record and practical guide to life, and the other of Christianity as an essentially redemptive religion. He carefully considered each, analyzing features of recommendation and disadvantage. Professor Royce closed with a strong description of the ideally higher life in its victory over evil and misfortune, and a consecrated service of the divine purposes. At the close of his address he was questioned by several hearers on certain undeveloped topics.

Good Results in Newtonville

The Newtonville church, Rev. J. T. Stocking, pastor, is one of a number locally that did not engage formally in the Chapman campaign; but the harvest of pastoral and lay labor, not only the past winter but in preceding years, is being reaped. Last Sunday the accessions, numbering twenty-four, all but six on profession, equally divided as to sex, included an exceptionally large number of men of prominence in business and professional circles and recent college graduates. It was the largest accession of adults in the history of the church.

A large advance in gifts to foreign missions has been registered. Hitherto about $300 has been given annually, but through the impetus afforded by the Laymen's Missionary rallies last November and the work of a missionary committee, the responsibility for a parish in China has been assumed, involving an annual contribution of $1,100. Within a year the church has simplified its creed and at the same time modified its form of service used in receiving new members in the interests of making it more impressive and helpful. The only declaration of personal faith to which assent is required is this:

You have been chosen at your own request to membership in this branch of the church. We now propose for your acceptance the following:

1. You believe in Jesus Christ as your Teacher, Pattern and Saviour.
2. You purpose with God's help, as best you can, to serve and follow him.
3. You desire to become a part of the Christian church and to share in its life, its work and its responsibilities.

Pros and Cons of Socialism

At its April meeting, the Young Men's Club gave its program over to that increasingly interesting theme of Socialism. Franklin H. Wentworth, an enthusiastic but reasonable advocate of the cause, and Dr. G. L. Cady of Pilgrim Church, Dorchester, presented the opposing views. After making the most of semi-Socialistic features and beliefs in modern life already widely accepted, Mr. Wentworth described the further program which should transform the competitive system into a world really after the Christian ideal. He predicted that the progress of invention, a consequent growing acuteness in the unemployed problem and the monopolies would force us into Socialism. In replying, Dr. Cady expressed his warm sympathy with the protest of Socialism against present-day conditions, but urged that Christianity was making a similar protest and working toward a similar end, the ideal world. Based upon a wrong philosophy of economics, history and social betterment, Socialism is too crude and too materialistic, he believes, to come at present; and that it cannot be superimposed on present human nature without social chaos. Each speaker was given opportunity for a friendly rebuttal.

As this was the annual meeting, the usual business procedure was in order. The reports of the committees showed both enthusiasm and accomplishment; the new outlook committee, supplying speakers to men's clubs, has sent members from Maine to Philadelphia, more than 100 in all. The membership limit of 150 has been maintained for some time and there is a considerable waiting-list. The energetic work of the retiring president, Mr. A. H. Merritt, has contributed much to the successful year. These officers were elected: E. V. Grabill, president; F. H. Jones, first vice-president; C. A. Brand, second vice-president; I. T. Ripley, secretary; E. F. Lord, treasurer.

Notable Guest of the Alliance

At the meeting of the Evangelical Alliance in Park Street Church next Monday morning, the speaker will be that prominent Presbyterian layman, John H. Converse of Philadelphia. He it was, with his evangelistic ardor, for he is chairman of the General Assembly's committee on evangelism, and the generous use of his wealth, who helped to make possible the recent Chapman campaign in Boston. He will also be tendered a banquet by the Alliance in the evening. The morning session will be devoted to the interests of summer evangelism, especially the possibilities of outdoor and tent meetings in Greater Boston. Rev. A. J. Smith, D. D., superintendent of the tent work in New York City, is expected to contribute to the program.

A Holmes Celebration

Harvard took time by the forelock in celebrating the centenary of the birth of Oliver Wendell Holmes at a public meeting in Sanders Theater, April 27, for which a great throng gathered and in which a number of Dr. Holmes's associates and pupils took part. Holmes, it must be remembered, was by profession a teacher of anatomy and physiology in Harvard Medical School. It was fitting, therefore, that there should be this university celebration before the academic year closed. President Eliot presided and addresses were made by Col. Thomas Wentworth Higginson, Dr. David Cheever, Dr. Holmes's assistant in the professorship, and Rev. Samuel M. Crothers. Colonel Higginson related personal reminiscences, of his own and others, Professor Cheever insisted on Dr. Holmes's work as a teacher, and Dr. Crothers brought back the thought of the audience to the literary product which is the final claim of the anatomy professor to public remembrance, with a touch of his own genial humor which was appropriate for the anniversary of the greatest master of the art which Boston has yet produced.

The Woman's Board's May Festival

Few boys and girls in Boston and vicinity would have gone in search of Mayflowers last Saturday; but a Woman's Board Missionary Festival was a different thing. On that afternoon between 500 and 600 children gathered in Union Church, Boston, in the pouring rain, for their Annual Festival, with Rev. Enoch F. Bell of the American Board as the presiding officer. That Galata Bridge was a church platform did not detract in the least from the effectiveness of the Constantinople scenes prepared by Mrs. Frank H. Wiggin. A Japanese Uta-Sayonara (farewell song) was arranged for the occasion by Miss Lucy E. Case. It was not difficult for the children to imagine themselves in one of our Japanese kindergartens, and they enjoyed the experience.

The eagerness of the boys and girls was marked from the moment that Rev. Allen A. Stockdale began to speak to them about Beginning Early, until the pledges or money for the new year's work were placed in the basket held by the May queen. The children's offerings were in advance of last year's, and the heartiness with which they entered into the exercises showed that the work is a very real thing to them.

Bible Society's Birthday

One hundred years of large usefulness just completed by the Massachusetts Bible Society have been the occasion of a celebration in which Episcopalians, Presbyterians and Congregationalists have participated, as is fitting in view of the interdenominational character of the movement. William E. Channing and other Unitarians were active supporters in the early years, and the Society has always been fortunate in having the active co-operation of prominent ministers and able laymen connected with all Christian bodies. As Dr. Channing said in the first address which the executive committee, of which he was chairman, issued to the public, "The different denominations of Christians, as if happy to find a common object, seem willing to postpone the advancement of their peculiarities to the circulation of that authoritative book to which they all profess to bow." Rev. Charles M. Southgate is now the efficient secretary of the Society, whose colporters use twenty different languages, and whose bookstore contains the Scripture in fifty tongues.

The service at Trinity Church Sunday afternoon was devoted to a commemoration of the work of the Society, Dean Hodges of Cambridge preaching the sermon. On Monday evening came a meeting in the Old South Church, with addresses by Prof. E. C. Moore, Hon. Francis C. Lowell and Justice Forbes of St. John, N. B. A handsome centennial souvenir in the form of a pamphlet of fifty-eight pages has been issued.

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Among the New Books

Continued from page 619

tinue forever and undiminished." More venturesome is the final chapter of a remarkable and original argument, in which he makes out a case for the transmission of life through the universe by the passing of its germs from star to star and their evolution into varied forms in favorable environments.

Every one should be so much of an astronomer as to be able to recognize and name the constellations which he sees on any clear night. Of service in this field is Garrett P. Serviss's *Astronomy with the Naked Eye* (Harpers. $1.40 net). It is popular and literary, putting the observer in touch with the star-lore of the ancient and modern peoples. Good star maps assist the observer. One of the chief uses of such a work is to open the way for interest in the whole subject of astronomical research.

The scene of "The Shepherd of Jebel Nur," the new story by William Allen Knight which the Pilgrim Press is preparing for publication in book form, is laid in the region of Adana, Jebel Nur being a range of hills seen from the old town looking across the plain toward the sea. It was written when no one knew that this ancient district, the home of St. Paul, would suddenly become the scene of such tumult and carnage as to draw the world's attention. Probably the fact that throngs of herdsmen and shepherds come down from the mountains in winter to the rich plain around Adana may have much to do with the outbreaks and suffering which have centered there. These and other roving classes sometimes swell a normal population of 25,000 to more than 300,000. In this story Mr. Knight has dealt once more with the shepherd life described by him in "The Song of Our Syrian Guest," interpreting it now from a New Testament point of view. *The Congregationalist* will soon print a selection from "The Shepherd of Jebel Nur."

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"God Almighty first planted a garden. And indeed it is the purest of human pleasures."—*Francis Bacon.*

The Earth's Bounty, by Kate V. St. Maur $1.75

The results of an individual experiment with a small farm, frankly and entertainingly told. After the attention has been caught by the attractive typography and illustration of the book, one's first impulse is to buy a copy; the second, to secure a farm and emulate Mrs. St. Maur.

The Perfect Garden, by Walter P. Wright $2.00

A most convincing argument for gardening, appealing to both sentiment and common sense. Beguiling as are the author's chapters on Dream Gardens, The Soul of the Garden, and others equally interesting, the enthusiastic gardener will be equally appreciative of the practical advice given. Sympathetically illustrated.

Gardens Past and Present, by K. L. Davidson $1.50

Picturesque descriptions of gardens ancient and modern, together with discussions of various kinds of gardens. The photographic illustrations are chosen with feeling.

Window-Gardening, by Herman B. Dorner $1.00

Not only the school-gardener, but the lover of house plants as well, will gladly hail this concise and practical forthsetting of the best methods of indoor gardening.

Yard and Garden, by Tarkington Baker $2.00

An eminently sensible little volume, and one which the average gardener will do well to acquire. Problems such as the small yard, the city yard, and the porch box are helpfully handled.

A Little Maryland Garden, by Helen Ashe Hays $1.75

This most bewitching garden shows us a Southern garden as it blooms from month to month. The illustrations by Zulma De L. Steele are charming bits of color.

When Mother Lets Us Garden, by Frances Duncan 75 cents

The author calls this "a book for little folk who want to make a garden and don't know how"; and certainly every young horticulturalist will want to say "Thank you" for the help given. Moreover, the suggestions are so sensible and practical that almost any mother will be glad to have them followed out.

Garden and Farm Almanac, 1909 Paper, 25 cents

A handy book of reference for the practical farmer and his wife. Up-to-date and thoroughly indexed.

Fifty-two Nature Rambles, by W. Percival Westell $1.50

A little English boy and his uncle take a country tramp every week, and this book records pleasantly the birds and flowers observed on their walks. It will form a helpful guide for teacher or parent. Profusely illustrated.

Adventures in Contentment, by David Grayson $1.20

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America in Turkey

Continued from page 611

large Greek and Armenian population. English is the common tongue of the college, and all the vernacular tongues are taught. There is a department of industrial work, which aids the students in self-support by the sale of its products as well as the doing of the work of the schools. Here, too, a large, though not so large proportion of the graduates are preachers and teachers.

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Latest born of these American colleges in Turkey is the International College at Smyrna, now only twelve years old, but entirely self-supporting. Its field is that of the seven churches of the Apocalypse, a region now inhabited by some three and a half million peoples. Smyrna is the second city in size of Turkey, with a population larger than that of San Francisco or Cincinnati. Here, too, the work runs from the primary up to the college grade. Smyrna is still a Greek city, and students of that speech are in a large majority. The college has a teaching staff of twenty-two, of six races or nationalities. Its resources are severely taxed by the number of students applying for admission. In its short history the students have paid in some $60.000 in fees. The field is a wide one, especially among the important Greek element of the Turkish population, and a large endowment could be used with ever-growing results.

SMALL MEANS AND GREAT RESULTS

The most striking thing in any careful study of these colleges in Turkey is the economy with which the already large results have been attained. The income of Yale last year was something like $1,000,000. The average of the Turkish colleges is not at hand, but the total income of the International College at Smyrna, with 291 students, as estimated for the present year is $8,360, and its total assets are about $32,000. The average cost of a year at Yale is estimated all the way from $500 to $1,500, and tuition fees are $150. At Euphrates College at Harpoot the tuition fees in the college are $8.80, and at Aintab the total expense for a year is not much above $50. All colleges are benevolent institutions, but the proportion of student contribution to the proceeds of endowment is far larger in the American colleges of Turkey than in the colleges of New England. Nowhere, in fact, can so large returns of education be procured for such small outlay, by student or giver of endowment, as in the colleges sustained by the American Board.

THE FRUITS OF CHARACTER

It would be unfair to close this article without a word in regard to the qualities of our missionaries which have made this providential provision of schools for the new Turkish life possible. Nearly thirty years ago an English traveler, Rev. Henry Fanshawe Tozer, made a tour in Turkish Armenia. He objected seriously to the separation of Protestant Christians from the old churches. But of the missionaries he said, after acknowledgment of their helpfulness and spiritual power, "We found them shrewd, practical men and cautious in judgment, for without this they could never have succeeded as they have done in the midst of so many difficulties." This cordial, if somewhat unwilling praise is fully deserved. The difficulties have been enormous—opposition of government fanaticism and corruption, external interference in the interest of political aims, jealousy of ancient privilege and inertia, race hatreds, and Christian indifference. It would have been easy to kindle rebellion among the oppressed races of the empire, to offend the religious susceptibilities of the ruling race. Shrewd and wise and patient, foreseeing the far off end of the building of Christ's kingdom from the beginning, through wars and tumults and massacres they have held and won their way until they and the pupils they have taught are an acknowledged influence of the highest moment in the changes which are coming and the regeneration of the ancient lands which were the first to receive the faith of Christ with enthusiasm from the lips of Paul and his successors.

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The W. H. M. A.'s Semi-Annual

A good attendance, cordial hospitality and interesting speakers made the semi-annual meeting of the Woman's Home Missionary Association at North Adams, April 28, a success. The devotional services, conducted by Miss Alice Hawes of Boston and Miss Grace Perry of Williamstown, emphasized our need of faith and the encouragement of the divine promise. Miss Mary R. Cady of North Adams welcomed the association to "the gateway of the West." The contrast between North Dakota, thickly sown with churches by our home missionary societies, and mighty Montana, with only thirty churches, was made clear by Rev. G. J. Powell of North Dakota.

Mrs. Ida Vose Woodbury of the American Missionary Association set forth eloquently the need of the American Highlanders and our obligation to supply that need. Many practical suggestions for interesting children in missions were given by Miss Annie C. Strong of Auburndale, who urged every delegate to see that a mission circle was organized in her own church. Miss Anna B. Taft of the Massachusetts Home Missionary Society, in speaking of Rural Work in this state, said that inertia rather than vice was the bane of decadent country places. The addition of God's power to human endeavor assures results great and incalculable, according to The Higher Mathematics of Missions as explained by Miss Mary A. Jordan of Smith College. The singing of a pioneer hymn by the Haystack Mission Band of North Adams added interest to the meeting.

N.

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New York

Experience Vitalizing Theology

Seven students from Union Seminary, the largest group for several years, came before the Manhattan Association last week at its spring meeting to be examined for licensure. Over sixty ministers were present, and a keen interest was exhibited, in view of the New York Presbytery's recent rejection of three other students from the same seminary. The Association was visibly impressed with the *personnel* of the seven candidates, and their manifest ability to think upon their feet. The open examination by the Association is confined entirely to the Christian experience and belief of each man; what is he going to preach, and why? This practical test of seminary training brings out some dramatic experiences and prohibits perfunctory question and answer. For instance, Mr. Sakusuke Momikura came to the Pacific coast when a boy, with the intention of fitting himself through European education for the diplomatic service. The cross of Christ seemed a foolish superstition. He went to all kinds of churches in Oakland, liberal and conservative, and after a year or two realized the germ of truth common to them all, a universal Christ appealing to Japan as easily as to America.

Another feature of significance was the statement that Dr. Amory Bradford's son, Arthur H., one of the candidates, had been excused from taking Hebrew, on the advice of his father, and instead had followed a thorough course in sociology. The striking feature of each man's examination was the clearness with which each had built up his theology on a vital experience of the personal Christ. The examination in theology became an exhibition of spiritual life.

The Association contains men who are at opposite poles in theology and philosophy, yet such was the spirit of the seven young men, and so evident their call to preach the gospel, that each was licensed by a unanimous vote. Several Seminary professors, and most of the graduating class were present, and at the close expressed their delight not only at the fine showing of the candidates, but at the candid treatment and exceeding courtesy exhibited by the Association. In Congregational polity and history the students have had the expert guidance of Professor McGiffert, a member of the Association.

What Makes a Minister a Congregationalist

This question has vexed the Association for some years, especially during its rapid growth to about 120 members. Men coming into the city, but not to Congregational fields of work, and men conducting independent churches, have seemed to think that a secure ministerial standing was and is always in the Manhattan Congregational Association. Some have been admitted, and have thus passed into the Year-Book and membership in the State Association, while not expecting in any way to assist the interests of the denomination. The Association, to protect itself and the churches, recently revised its rules so that all such men, by holding letters in Congregational churches, could be eligible to membership *for purposes of fellowship*, but could not have any voting power, the right to vote being restricted to pastors and their assistants, officers of Congregational benevolent societies, editors of religious journals, or instructors in theological seminaries. The action of the Association apparently makes any minister a Congregational minister in good and regular standing who can hold a technical membership in any Congregational church in the Association's territory, and be recommended for election by its committee. Whether all local churches are as careful as they ought to be in enrolling new members is a responsibility with which the Association has nothing to do, though it may at times suffer.

A Man's Work for a Man

The Manhattan Association spent its morning discussing the activities of men in and for the churches. Rev. C. R. Raymond of Flushing drew attention to the immense number of men in lodges, which they substitute for church work. Dr. Boynton pointed out that the lodge is like the church in this respect, that the successful work and steady interest centers always in a little group, the rest being content to drift along and avoid responsibility. Dr. R. J. Kent made perhaps the most striking contribution. Though in earlier years at Lewis Avenue, he had worried over the usual proportion of church members, two women to one man, he had come to believe firmly that the women were really the stronger element in the details of church work, and in the pertinacity and sacrifice required of the average Christian. He believes that they carry from church activities an influence on their men folks that the Brotherhood movements must be careful not to discount. All the speakers agreed that many men have not been offered a man's task by the churches, and that such a job as raising the proposed $40,000 fund for local extension work next fall is one.

The Association heard a vigorous and pathetic recital by Rev. Messrs. Papazian and Kaliljian of the scenes being enacted at Adana and vicinity. Resolutions of sympathy with these brethren, who have lost many personal friends in the Aintab district, and with the churches there, were passed; also a strong statement to be sent to Washington was adopted. SYDNEY.

AUNTIES

They Belong to the Whole Neighborhood.

That dear old neighbor we knew as "Aunty," and who lived down the street, was no relation, of course, except that her tender old heart made her "Aunty" to all the young people. And how she did love the young mothers!

One who remembers her says:

"We could always depend on 'Aunty' for good sound advice. She was particularly well informed on food and what to use for certain troubles.

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"She insisted upon my trying Grape-Nuts food, declaring that it would help me and give baby more nourishment; so to please her I did, trying it for breakfast. The result was so marked and so quick that I ate it for luncheon, too, and I must say the change has been wonderful. I have good health now and baby is a strong, active child.

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The Passing of Professor Scott

Caught between two street cars in the blinding storm of the evening of April 29, Prof. Hugh McDonald Scott received such mortal injury that death came before the ambulance in which he was being carried reached the hospital. He had just left a meeting of the board of managers of the proposed school for women to be opened next September in affiliation with the Seminary, and he was planning to attend the graduation exercises of McCormick Seminary later in the evening.

Always faithful to every obligation, Professor Scott had been a man much depended upon from his first coming to the Seminary in 1881. But during the past critical year he has borne the heavy burden of administration, and to him more than to any other man the Seminary is indebted for the perfect preparation for the coming of President Davis. In this event he had taken the greatest satisfaction and has left nothing undone to give the chosen head of the institution fitting public welcome and every assurance of fullest fraternal sympathy and co-operation.

But great as has been his service to the Seminary in this crowning year of his labor, he has not allowed the heavy burden of administrative care to divorce him from a full measure of service to the various interests of First Church, of which he was a member, the communion of churches, and the agencies for civic good in which his long residence in Chicago and his public spirit have enlisted him. In the numerous important meetings and conferences in Chicago since the beginning of the year, his presence and counsel had been a dominating factor in harmony of action and successful achievement.

With mind engaged in thoughts of larger service for the Seminary and hurrying through the storm to meet an engagement of fraternal courtesy, he was unconscious of personal danger when the accident occurred which ended his career. The sense of irreparable loss which is felt in all the churches of the Middle West is softened by the remembrance of how nobly in the crowning labors of his life he finished his course. In the path of duty and unselfish service he fell, like the soldier at his post, "faithful unto death."

Professor Scott was born in Nova Scotia March 31, 1848, graduated at Dalhousie College, Halifax, and from the divinity school of the University of Edinburgh in 1873, and then studied in Berlin and in Leipzig.

A New Departure in the Seminary

A new and separate school for women in affiliation with Chicago Seminary is to open its doors with the beginning of the new academic year, next September. The conditions of admission, as in the Seminary proper, will be a college degree or its equivalent. The course of instruction, however, although given largely by the Seminary professors, will be differentiated to make the woman's training a natural preparation for those offices in the ministry of the church which the customs of society—and the laws of God—sanction as entirely womanly.

The head of the new school is to be Miss Florence A. Fensham, a seminary graduate, and for several years an instructor in the Christian Institute. Her ideals, therefore, have been tested by abundant experience. An earlier term of service on the foreign mission field insures her sympathy in making the new school an ally to the Student Volunteer Movement as well as the home church.

The proposed school, whose exact name has not yet been chosen, while affiliated with the Seminary, is to have a separate board of managers, including several of the faculty and old friends of the Seminary, together with a good many made friends by the promise of this new departure. The president of the board is Mrs. John O'Connor of Kenwood Evangelical Church. The recitation rooms and administration offices of the school will be in Keyes Hall; but for the home life of the young women a new dormitory is to be provided—for the present by lease. As the Seminary is to give to the new school not only the use of a building but the service of its faculty, the expense of administration will be very small in proportion to the service undertaken. The affiliation with the Seminary will also bring the school into close touch with Chicago Commons and Dr. Taylor's School of Civics and Philanthropy. The course of study, therefore, will include an opportunity to learn the new methods in scientific charity as well as the ways of modern Biblical interpretation.

Several pastors, to my knowledge, have within a few months come to Chicago to secure an assistant and returned home unsuccessful. They were looking for a woman able to hold her own in the literary club,

Continued on page 626

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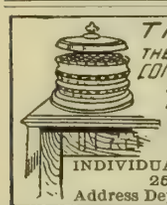
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WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

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Chicago

Continued from page 625

as well as to carry sympathy and help to the poor and sick, one with training and culture enough to be in touch with everything which goes on in the parish and in the community. This type of Christian worker the new school has been organized to supply.

As has been previously announced, the Christian Institute is to be discontinued, at the close of the present school year. While its work has been admirable, it is not indispensable, because there are other training schools for those who desire to enter forms of Christian service not demanding previous collegiate training or its equivalent. A school for women, however, of practically the same grade as the Seminary proper, will be the first of its kind in the Middle West.

J. H. C.

Gleanings

A recent legacy of $1,000 has brought the endowment fund of the City Missionary Society to $155,900. The income of this fund is entirely used for new buildings.

Hon. T. C. MacMillan's attendance at Leavitt Street Church, April 25, the first since his illness, which began in February, was the occasion of much rejoicing. He was given warm welcome the next day by his friends at the Ministers' Meeting.

"Closer co-ordination of Congregational work and workers in Chicago" is the principal topic for the morning session of the Chicago Association, May 4, and "the Co-operative Missionary Campaign," for the afternoon. These are signs of a new spirit of togetherness in Congregationalism.

Among the stanch advocates of equal suffrage is Dr. J. A. Milburn, pastor of Plymouth Church. His Sunday sermon on April 18 was upon the theme, "The moral significance of woman suffrage." The revival of interest in this subject is intense in certain circles, and the presentation of the cause before the legislature in Springfield by a large Chicago delegation, including several clergymen, was ably done.

In speaking recently of Dr. D. F. Fox as the veteran in service in Chicago proper, it was not forgotten that within the limits of Greater Chicago is a minister, Rev. G. H. Bird, who has been ten years longer in the service of his church. In a brief address to the ministers on April 26 Mr. Bird confirmed what *The Congregationalist* had said in general concerning his vacation plans, but denied that the reason was serious nerve-fag. His speech, affirming his unabated vigor after twenty-eight years of service in South Chicago, was in no way lacking in energy. Mr. Bird is planning to take the month of May for a vacation trip to New England, and next January he is planning to start on a trip to India.

On April 20 First Congregational Church of Wheaton, Ill., was received into the Presbytery of Chicago, with an initial membership of fifty. The property transferred consists of a well-equipped church building, furnace heated, with a fine pipe organ and a parsonage adjoining, the whole estimated at $12,000. But although comfortably provided for in a material way, the church has not prospered so well under the rule of the brethren, that some change was unnecessary. Since the church has quite harmoniously agreed on trying the Presbyterian way, it will take into the new relation the good will of the sister churches whose immediate communion it is leaving. As Congregationalism is now represented in Wheaton by a single church, it is exceedingly desirable that this church represent the inclusiveness of the denomination.

J. H. C.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

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The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Pancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

The Doctor's First Question

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice.

J. C. Ayer Co., Lowell, Mass.

Series on Social Problems

Connecticut Church Utilizes Sunday Evenings Educationally

A series of meetings were held on Sunday evenings during February and March in Davenport Church, New Haven, Ct., Rev. E. L. Wismer, in which aspects of social problems were considered by representative speakers. Prof. W. B. Bailey of Yale spoke on The Tenement House Problem; Mrs. Ella R. Bloor, who was employed by the Government in the Chicago stockyards investigation, on Woman's Relation to Social Problems, Mr. C. J. Donohue, president of the Connecticut Branch of the American Federation of Labor, on The Labor Union; Mr. and Mrs. J. G. Phelps Stokes on Socialism. After meetings were held in a lecture room adjoining the church auditorium, and the speakers were called on to answer questions and justify their faith.

The pastor spent two Sunday evenings discussing certain questions that had been raised so far as they were related to the church.

The meetings were intensely interesting, and were attended by many "non-church-goers." The people crowded into the after meetings, and when the general discussion was closed, lingered in groups until a late hour. The services were educative to the church members in broadening their vision of social needs, and the various social agencies seeking their relief. The speakers were assured of perfect freedom and urged to make any criticisms of the church. The contact between Socialists and Christian business men was mutually beneficial.

The motive underlying the series was to gain some light on the question of the immediate duty of the church in relation to these social agitations. The confession must be made that they have no positive contribution to make, apparently, that would afford the church a practical program. Their criticisms are largely negative. The labor representative appealed for a more genuine democracy in the church; but this does not help us far in ways and means towards effecting closer affiliation with organized labor. Mrs. Stokes insisted that the church should preach a gospel of "economic justice." From the Socialistic point of view, this would mean a full committal to their economic propaganda. Aside from the question of the soundness of their theories they fail to value the dynamic of spiritual ideals which the church cherishes as fundamental to progress.

In fact, if one might summarize the result of the experiment, it would be the strengthened conviction that the church with a gospel, interpreted in the terms of the life of today, has a sufficient panacea for social needs, and she must find her own methods in bringing it to bear upon the practical life of men. W.

Christian News

Prof. A. C. McGiffert of New York is the Southworth lecturer at Andover Seminary this month. The course, which is being given at the Harvard Semitic Museum, Cambridge, is on the general subject, The Historic Theories of the Church. Three lectures have already been delivered; those still to come will be on the afternoons of May 12, 13 and 14, at 4.30. Professor McGiffert will also give the Dudleian lecture at Harvard, on the Roman Catholic Church, in Emerson Hall, on the evening of May 13.

The British Wesleyan Methodists reported for the third year in succession a falling off in membership, though this year the decrease, 1,262, with a total membership of 490,744, is less than last year. The Baptist Union also reported a continuance of decline, the church membership falling off 5,869 and the Sunday school scholars 8,816. In view of the low spiritual condition of the churches, a meeting for special prayer was appointed, to be held at the Memorial Hall, London, April 23. The General Body of Protestant Dissenting Ministers of Three Denominations, at its annual meeting, decided that public humiliation before God was necessary. Yet the indications of a hopeful spirit in British religious newspapers are greater than for some years past, and we expect that the full reports of the May meetings will show a returning optimism, as genuine a prophecy of coming spiritual prosperity as the renewing courage of the business world looking into the future.

A number of unusually important religious conventions for next year have already appeared above the horizon and demand attention. Washington, D. C., is to have a World's Sunday School Convention, May 19-24, of which the outline is tentatively published. It includes a sermon by Dr. Campbell Morgan and the leading of a "quiet hour" by Rev. F. B. Meyer; also a great adult Bible class parade and missionary services in all the churches. The World's Missionary Convention at Edinburgh in July, 1910, has already been mentioned in *The Congregationalist*. Its program contains the names of Christian missionary leaders of many denominations and in all the nations of the earth. St. Louis is the probable place of the assembling of a great Congress of American laymen next March in behalf of world brotherhood in Christ. This is being planned as the culmination of a campaign in the principal cities of the United States and Canada by the Laymen's Missionary Movement. The Student Volunteer quadrennial convention is to be held in Rochester in February. Boston Congregationalists are looking forward to the centenary of the American Board and the National Council in October next year. These are only foreshadowings of 1910 as a great convention year.

OLD SOAKERS

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble.

"I had been treated by many physicians, but all in vain. Everything failed to perfect a cure. I was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded coffee was the cause of my troubles, and stopped using it. I tried tea and then milk in its place, but neither agreed with me; then I commenced using Postum. I had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

"There's a Reason." Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

HUMORS COME TO THE SURFACE in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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Every investor, small or large, should ask for our **New Bond Book.**

It tells some facts, now too little known, about the most attractive bonds that we know. The book is written after fifteen years of experience in selling these particular bonds.

They pay 6 per cent interest—a higher rate than can now be obtained on any large class of bonds equally secured.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

WOMAN'S BOARD OF MISSIONS. The semi-annual meeting will be held in Greenfield, Mass., on Tuesday, May 18. Sessions at 10.30 and 2. Basket lunch.

E. HARRIET STANWOOD, *Home Secretary.*

THE GENEBAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS. One hundred seventh annual meeting, Park Street Church, Boston, Rev. A. Z. Conrad, pastor, May 18, 19, 20. First session at 2 o'clock, Tuesday afternoon.

For special railroad rates see programs mailed to the pastors and churches. For other information address the pastor, or the secretary, Rev. H. L. Bailey, Longmeadow.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 30

Mrs. Jay T. Stocking of Newtonville presided. Attention was naturally directed towards affairs in Turkey and the latest news was given. Requests for up-to-date literature upon affairs in that empire may be referred to the daily press and to the weekly religious papers, while the missionary magazines will of course give a careful review each month.

A letter was read from Miss Harriet C. Norton of Aintab, with the translation of a report from one of her Bible-women. This woman tells of four meetings every day and of prayer meetings where as many as eight or ten at a time stand waiting to pray—men and women, old and young, rich and poor—reminding one of the days of the early church. Instead of seeking pupils as heretofore, she finds them seeking her, and they come with frequent testimony of what they have learned by the help of the Holy Spirit.

This letter and one from Miss Claribel Platt of Marsovan were written in March, before the late disturbances. Miss Platt, in referring to the recent closing of Aintab College, is grateful that such measures have not been necessary in Marsovan, but she speaks of a restless spirit, and wonders what it will bring. The first flush of joy over the new constitution has passed, and people realize that it will be a long time before all will work together in peace and love. A club formed of different nationalities has been broken up, and the more patriotic Moslems have organized a "Society of Mehmet," to preserve Moslem institutions and particularly the Moslem religion. The national feeling is strong and does not always tend to friendly relations. While spiritual interest is not as deep as might be wished, a number of the pupils come to the teacher's room at the close of each morning's session for a few moments of prayer, and the influence of the senior class is towards harmony.

The semi-annual meeting of the Woman's Board of Missions, to be held in Greenfield, Mass., May 18, promises an interesting day. Missionaries from various countries—Miss Price from South Africa, Mrs. Browne from Turkey, Mrs. Stelle from North China, Mrs. Gates from India and Miss Gleason from Mexico—will make addresses, also Dr. Clapp of Mt. Holyoke College, who has recently visited missions in Japan and China.

Meetings and Events to Come

EVANGELICAL ALLIANCE, Park St. Church, May 10, 10.30 A. M. Speaker, John H. Converse, Philadelphia.

ANDOVER AND WOBURN BRANCH W. B. M., Hancock Ch., Lexington, Mass., May 13.

WOMAN'S BOARD OF MISSIONS, Semi-annual meeting, Greenfield, Mass., May 18.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 8-14.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

STATE MEETINGS

Kansas, Newton, May 11.
Rhode Island, Pawtucket, May 11-12.
Maine, Westbrook, May 18-20.
Massachusetts, Boston, May 18-20.
Michigan, Muskegon, May 18-20.
New Hampshire, Boscawen, May 18-20.
New York, Syracuse, May 18-20.
Ohio, Mt. Vernon, May 18-20.
Iowa, Cedar Rapids, May 18-21.
Missouri, Springfield, June 7-9.
Vermont, Randolph, June 8-10.

Deaths

THOMPSON—In Denver, Col., April 13, Rev. Howard S. Thompson of Chardon, O., aged 76 yrs.

KEEP THE BALANCE UP.—It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength and endurance.

"THE IDEAL WAY" | *A Descriptive Booklet Free.* **BEST OF EUROPE at Moderate Cost.** *Write Now.* Young's—Ideal European Tours, Box 982-R. Pittsburg, Pa. | **IN OLD WORLD**

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted by a competent young man a position to care for a feeble-minded or mildly insane patient. Good references. Address J. E. Andrews, Millington, Ct.

For Sale. Two Manual Estey organ with foot pedals suitable for church or practice in good condition and at low price. Address Albert M. Munroe, Nashua St., Marblehead, Mass.

Correspondence is invited with a minister desiring a parish, a pastor or preacher desired. References and facts as to past experience requested. Address Walton, 19, care *The Congregationalist*, Boston, Mass.

Guests wanted at Hope Farm, Bradford, Vt., 1,200 ft. elevation. Above fogs. Fine view. Pure spring water. Large comfortable rooms. Tents. Best country table. Veranda. Bath room. $7 and $8 per week.

Wanted. A position for the summer as companion or mother's helper, with moderate salary and an opportunity for country life. References exchanged. Address Sewing Teacher, 19, care *The Congregationalist*, Boston.

To Let. Intervale, N. H. An attractive cottage, recently built, with modern improvements. Beautiful view of the mountains. Rent $600. For further particulars write to 576 Washington St., Dorchester, Mass.

Visitors to Boston will find pleasant rooms, with all conveniences, in a good neighborhood, centrally located. Cars to all parts of city. Desirable for ladies traveling alone. Address Mrs. M. W. Fuller, 18 Rutland Square, Boston, Mass.

$9.00 for Three Days' Work. Lady or gentleman of good character and some business ability, who can give us a little of their time, send ten cents for supplies and instructions to Religious Newspaper Co., 15 Kent Street, Freeport, Mich.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Parsonage for rent in Berkshire Hills, during the months of July and August. Pleasantly situated on main street. Modern conveniences. Piazza. Shade. Moderate terms for camping of teachers or other desirable party. Address D. C. R., 19, care *The Congregationalist*, Boston, Mass.

Wanted. Good New England farm houses within forty miles of Boston where small groups of children may be boarded, at reasonable rates, for vacations of two weeks during the summer season; healthful and pleasant surroundings and kind care requisite. Address, with full information, "The Country Week," B. Y. M. C. Union, 48 Boylston Street, Boston, Mass.

Christian Young Man, single, to take full charge of a light manufacturing business located on my farm in Connecticut. No experience necessary. Business very profitable. To one who can act quickly, and means strictly business, and has $3,000 cash for one-fourth interest, a good opportunity is open. Investment protected against a possible loss. (Time for gardening and poultry if desired.) Address Manager, 18, care *The Congregationalist*, Boston, Mass.

For Sale. Summer Home, "Cascade Lodge," in the White Mt. region. Nine room house, newly painted. Barn and carriage house, newly shingled all over and stained. Summer house, hen house, ice house. 50 acres of land. Mountain brook running through forming a beautiful glen with flume and cascade 50 feet high. Choice fruit. Entire Franconia Range in view. $2,000, or $2,300 furnished (including piano). Address Rev. R. W. Beers, 419 Broadway, Somerville, Mass.

It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

Church and Ministerial Record

Calls

ARNOLD, P. ARTHUR, Bervie, Ont., to Utica, Mich. Accepts.

BUTLER, F. C., to Hubbard, Ore. Accepts.

CARNE, Mr. M. D., Hastings (Neb.) College, to Silver Creek, Neb. Accepts.

CLEMO, GEO. W., Clarksville, Mich., to Honor and Homestead. Accepts.

COLE, THOS. W., New Lisbon, Wis., to W. Salem. Accepts.

COLLINS, EDRIE, Hersey, Mich., to Belding. Accepts.

CURTIS, ALLEN L., Chicago Sem., to Estelline, S. D. Accepts, to begin June 1.

EDWARDS, GEO. N., formerly of Seattle, later of Puyallup, Wn., to Plymouth Church, Tacoma, after a six months' supply. Accepts.

FERRIS, WALTER L., Yale Sem., to Whitneyville, Ct.

HALE, MORTON W., Surry, N. H., to Waterford and Lower Waterford, Vt.; also, to Bridgewater, Vt. Accepts the latter.

HAMPTON, WM. S., lately of Dodge and Howells, Neb., to Hillside Ch., Omaha. Accepts.

HANNA, GEO. F., recently of Lyndon, Ill., to a charge near Waukegan. Accepts.

HEDDON, RICHARD G., Cashton and Leon, Wis., to Potosi. Accepts.

HUTTON, MILTON L., Marion, Io., to Douglas, Wyo. Accepts.

JONES, JAY J., Douglas, Wyo., to Marion, Io. Accepts, exchanging pastorates with Rev. Milton L. Hutton.

KRAEMER, JULIUS H., Hay Springs, Neb., to Ulysses. Accepts.

LYMAN, FRED'K B., Fairhaven, Mass., accepts call to Shrewsbury, to begin June 1.

MARSHALL, T. H., Harvard Divinity School, to E. Rochester (W. Wareham P. O.), Mass. Accepts.

MORGAN, WALTER A., Bangor Sem., to Wilder, Vt.

MOWBRAY, HENRY B., lately assistant pastor of First Ch., Oakland, Cal., accepts call to be associate pastor of Pilgrim Ch., Cleveland, O., to begin July 1.

O'NEILL, ROB'T, to Maine (Shiocton P. O.), So. Maine and Galesburg, Wis. Accepts.

ROBERTS, JOHN, formerly of Crofton, Neb., to Bakersfield, Cal. Accepts.

SMITH, W. W., Middlebury, Vt., to Colchester. Accepts.

SNYDER, HENRY C., Galesburg, Mich., to Vernon. Accepts.

STERLING, WM., E. Smithfield, Pa., to Custer and Fern, Mich. Accepts.

TICE, J. HAMMOND, Hutchinson, Kan., to Fellowship Ch., Wichita. Accepts.

WORKMAN, C. H., Yale Sem., to assistant pastorate of *First* Ch., Middletown, Ct. Accepts, in connection with study at School of Religious Pedagogy, Hartford.

Ordinations and Installations

CHAFER, ROLLIN T., and MCCONAUGHY, JAMES, of Mt. Hermon faculty, *o.* East Northfield, Mass., April 21. Sermon, Rev. A. M. Paterson; other parts, Rev. Messrs. J. B. Carruthers, Chas. Clark, S. P. Cook, E. M. Frary, L. S. Chafer, W. F. Whitcomb. Prof. McConaughy is preaching at Gill, Mass., and Mr. Chafer at Westminster West, Vt.

EMERSON, CHESTER B., Union Sem., *o.* Brunswick, Me., April 26. Sermon, Pres. W. D. Hyde; other parts, Rev. Messrs. H. A. Jump, G. C. DeMott, Langdon Quimby, D. H. Evans, C. F. Stimson.

FEAST, HAROLD C., *i. Second* Ch., East Amherst, Mass., April 22. Sermon, Rev. W. H. Butler; other parts, Rev. Messrs. T. A. Emerson, W. L. Anderson, J. G. Nichols, J. F. Gleason.

KERNEN, HENRY A., *i. South* Ch. of East Hartford, Hockanum, Ct., April 21. Sermon, Rev. R. H. Potter; other parts, Rev. Messrs. F. P. Bacheler, W. C. Prentiss, C. B. Moody.

Resignations

ALFORD, ELBERT H., First Ch., Denver, Col., effective June 1.

CLEMO, GEO. W. (M. E.), Clarksville, Mich.

COLE, THOS. W., New Lisbon, Wis.

COLLINS, EDRIE, Hersey, Mich.

CUMINGS, JOHN M., Denmark, Io., after an eight-year pastorate.

CURTIS, WALTER R., Clarendon, Vt.

DICKINSON, WALTER B., associate pastor Westchester Ch., N. Y., with special oversight of Chatterton Hill; resignation effective on or before Sept. 1.

ELLIS, WALTER M., Endeavor, Wis., after seven years' service, to give his whole time to principalship of Endeavor Academy.

HEDDON, RICHARD G., Cashton, Wis.

HUTTON, MILTON L., Marion, Io., effective about Aug. 1.

JONES, J. JASPER, Douglas, Wyo., effective about Aug. 1.

KRAEMER, JULIUS H., Hay Springs, Neb.

LEWIS, WM., *Welsh* Ch., Martin's Ferry, O., after a pastorate of twenty-eight years. He will reside in Cleveland.

LODWICK, WM., Hartford, Wis.

LYMAN, FRED'K B., Fairhaven, Mass.

MCLAREN, JAS. H., Riverside, Cal., effective July 1.

MASON, OMAR G., Green Mountain, Io., to become field agent for Leander Clark College, Toledo.

OBERKOTTER, L. M., Ravenna, Neb., effective in June.

PINNEY, IRA E., No. Hyde Park, Vt., effective June 1.

SPITTELL, JABEZ, Estelline, S. D.

SNYDER, HENRY C., Galesburg, Mich.

TICE, J. HAMMOND, Hutchinson, Kan.

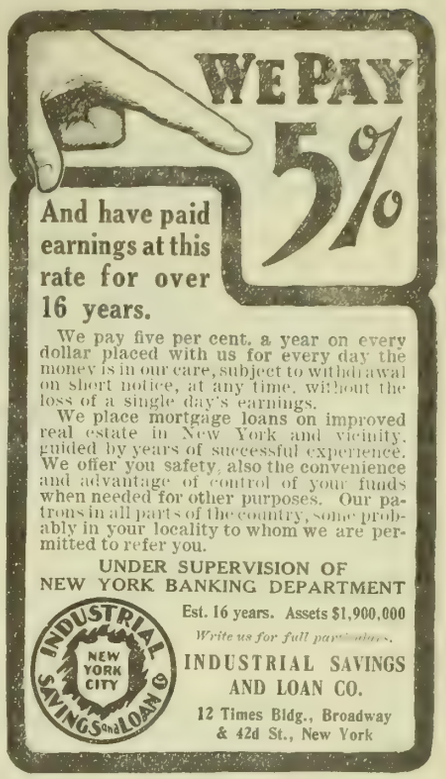
Biographical

A REMARKABLE PASTORATE

Rev. Warren Hathaway, D. D., who died in Blooming Grove, N. Y., on the morning of April 4, had been just forty-three years pastor of this famous old church. Dr. Hathaway graduated from Oberlin in 1852, the degree of Doctor of Divinity being conferred by his *alma mater*. He was ever a student, keeping in touch with modern thought. He was born at Ballston Springs, N. Y., in 1828. Served pastorates in Lebanon, N. Y., for eighteen months; Fall River, Mass., for six years; Medway, N. Y., for five years; and Blooming Grove from 1866 to 1909. He is survived by three children, Mrs. Elizabeth Brewster, Mrs. Alice Chadwick and Mrs. Jennie Gerow, all living in Blooming Grove. W. A. W.

REV. JONATHAN JONES

Rev. Jonathan Jones died in Mazomanie, Wis., April 23, aged seventy-seven years and twenty days. He was born at Carmarthen, Wales, the fourth in a line of Congregational ministers; came to America at eighteen; studied for seven years at Western Reserve Academy and College, graduating in 1858. He served the church at Spring Green, Wis., for about three years, building a house of worship, and that in Wyoming, Wis., for about fourteen. He was married in 1861 to Miss Sarah E. Sutherland of Mazomanie, and in 1886 to Miss Ellen M. Tredeau of Pittsfield, Mass., who survives him. The fortunate purchase of a large farm some thirty years ago gave him pecuniary independence and furnished employment for his later life. He served as chairman of the school board in Mazomanie for seventeen years.



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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.0
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Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

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Cash Capital	$3,000,000.00
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
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It is entitled **"THE ONE VOLUME BIBLE COMMENTARY."** Among the collaborators from this side the Atlantic are Professors Curtis and Kent of Yale; Professor Ropes of Harvard; President Frank K. Sanders of Washburn College, Topeka; Professor Robinson of McCormick Seminary, Chicago; Rev. F. Palmer of Andover, Mass., and Rev. Dr. C. L. Slattery of Springfield, Mass. Canada is represented by Professor Jordan of Queen's University; Professor McFayden of Knox College; Professor Smith of the Diocesan College of Montreal, and Rev. Dr. Patterson Smyth of Montreal, while the names of Adeney, Peake, Moulton, Lofthouse, Conder, Pullan, Smith, Plummer, Edie, Stott, Findlay and others from England and Scotland at once attest to the modern and reliable character of the work.

The book is 6 inches wide, 9½ inches long, 2½ inches thick and contains 1,245 pages, with an appendix of plans and maps. The initial costs for composition, plates, etc., exceeded $5,000.00.

THE WORK CONTAINS:

1. **A comprehensive commentary** on each book of the Bible, consisting of separate introductory chapters and critical and expository notes, verse by verse.

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St. Paul's Journeys.

The editors of *The Congregationalist and Christian World* say in their review of the book in the issue of March 13th:

"We do not know of any other single volume which places before ordinary English students of the Bible so great an amount of useful information and instruction to help him to understand and reverence and prize it as the gift of God to guide his life."

The general editor gives, in the preface quoted below in part, a few brief sentences showing the aim and scope of this remarkable undertaking to condense in the limits of one volume, even of such generous size, so vast a subject, incorporating **"the most assured results of modern scholarship,** whilst avoiding opinions of an extreme or precocious kind."

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GREGSON 1909

Volume XCIV 15 May 1909 Number 20

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A Selected List of Books on Countries Now in the World's Eye

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Vital and up-to-date, yet at the same time mature and scholarly, is this timely volume on the country which is focusing the world's attention. Dr. Barton's residence in Turkey and subsequent experience as Secretary of the American Board have qualified him to speak with authority. His practical knowledge of the languages of the country has enabled him to get into close touch with official and peasant. The chapter on Abdul Hamid is a remarkably well-balanced and judicial character study.

Turkey in Revolution, by Charles Roden Buxton $2.50

Facts which are more interesting than any fiction could be. In vivid style the author pictures the events and men upon whom the attention of all nations is centered today. The chapters on Abdul Hamid and the Sheikh-ul-Islam are telling sketches.

The East End of Europe: The Report of an Unofficial Mission to the European Provinces of Turkey on the Eve of the Revolution, by Allen Upward $4.00

A searching examination of the racial and religious difficulties in European Turkey. It is a scathing indictment of Bulgarian methods.

Haremlik: Some Pages from the Life of Turkish Women, by Demetra Vaka (Mrs. Kenneth Brown) $1.25

The author of this intimate description of Turkish life was born in Constantinople, of a Greek family, but as a young girl she ran away to America. After six years she returned and visited among her girlhood friends, married and living in harems, thus obtaining unique material for this work. The book is made up of ten characteristic episodes in the lives of Turkish women.

Fighting the Turk in the Balkans, by Arthur D. H. Smith $1.75

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Behind the Veil in Persia and Turkish Arabia, by M. E. Hume-Griffith $3.50

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A British Officer in the Balkans, by Major Percy Henderson $3.50

A picturesque account of a land in which we are all interested. Major Henderson claims for this district the scenery of Norway and the coloring of Italy, plus the glamour of the Orient.

The Coming Struggle in Eastern Asia, by B. L. Weale, *pseud.* $3.50

This book of timely interest is enrolled by *Putnam's Magazine* among the noteworthy books of the month. The author, whose real name is L. L. Simpson, was present at the Siege of Peking and is conversant with affairs of the Orient generally.

Contents 15 May, 1909

EDITORIAL 635-640
- Event and Comment
- Editorial in Brief
- Sacrifice for the Sake of Union
- Some Significant Letters
- Social Consciousness as Related to Immigrants

CONTRIBUTIONS
- Seventy-five Years of Minister Making. Rev. T. C. Richards 642
- Present-Day Socialism. III. What We Should Do about It. Prof. J. B. Clark 645

THE HOME 646
- Friendly Words to Brides. I. Ellen Conway
- The New House—a selected poem
- The Motto Habit
- The Children's Pulpit

FOR THE CHILDREN 649
- What Julie Taught the Teacher. Frances J. Delano
- The New Baby—an illustrated poem

IN THE CONGREGATIONAL CIRCLE 640
CLOSET AND ALTAR 647
THE FIRELIGHT CLUB 648
THE SUNDAY SCHOOL—Lesson for May 23 650
FOR ENDEAVORERS—Topic for May 23 650
AMONG THE NEW BOOKS 651
CHURCH AND MINISTERIAL RECORD 663
CHURCH NEWS
- Boston 653
- To Re-enforce the Country Church 653
- New York 655
- The "Together" Campaign 655
- Cleansing the Cities 656
- Conference on the Firing Line 659
- Chicago 660
- Gains in Every Column 661
- Canon Henson's Lectures at Yale 662
- Accessions to the Churches 663

MISCELLANEOUS
- A Servant of the Church Universal—Marcus Dods 641
- Hampton Institute after Forty Years 645
- Woman's Board Meeting 653
- Personalia 653
- Christian News 653
- In the Field of Industry 653
- Meetings and Events to Come 658
- Roosevelt's Hunting Ground 665
- Biographical 665

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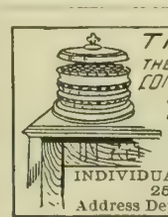
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In the second place, if the fund can be carried to $500,000, it will mean putting into the treasury of the Board an additional sum of nearly $75,000. This is needed to protect us against any shortage on the present year's account, to guard against a possible reaction next year by reason of the special efforts now being made, and to give our missionaries just a little relief from the retrenchments of the past thirteen years.

Third, the success of the campaign means a new impetus for years to come. To succeed will make a new era in the life of the Board. It means growing success in our task of evangelizing the 75,000,000 assigned to our denomination.

The American Board went into this campaign only after careful thought and inquiry running through three months. The Prudential Committee canvassed every possible course of procedure and decided deliberately and prayerfully that this was the thing to do. ***If this great effort does not succeed what can succeed? What other scheme can be more noble, more business-like, more hopeful of success?*** The message of the American Board to the Congregational Churches is

PUT IT THROUGH

CORNELIUS H. PATTON,
Home Secretary.

Please send pledges of contributions to

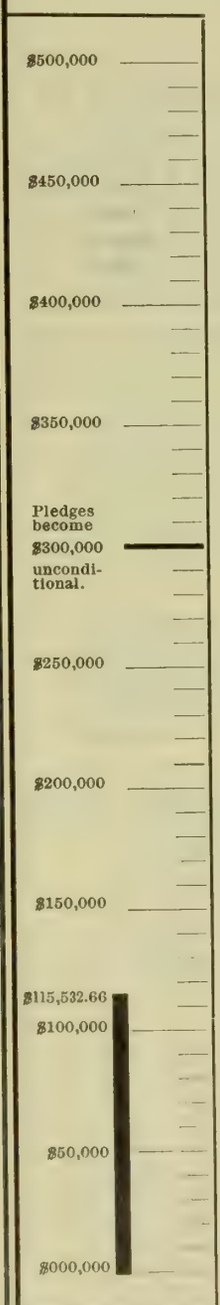
MR. WILLIS E. LOUGEE, 287 Fourth Ave., New York City

and money remittances to

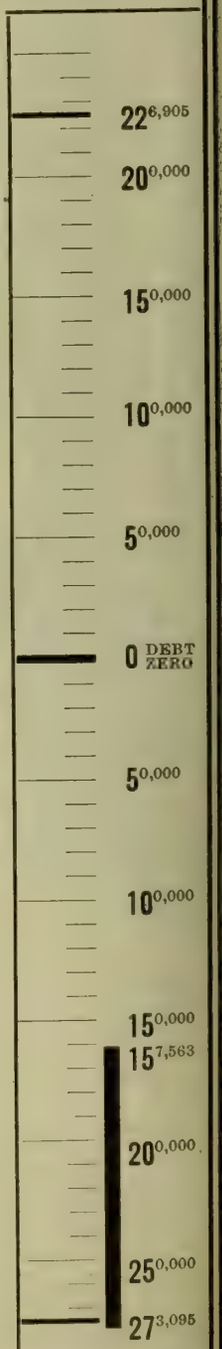
DR. LUCIEN C. WARNER, at the same address.

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending May 1 . . .	**$108,696.81**
Received for week ending May 8	**$ 6,835.85**
Total to May 8	**$115,532.66**



Scale showing subscription to Saturday, May 8, 1909, with point below which pledges are conditional.



Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

CAMPAIGN COMMITTEE
General Office, 14 Beacon St., Boston.
Chairman, C. H. PATTON, D. D.
Secretary, W. E. STRONG.
For Publicity, J. F. BRODIE, D. D.

FINANCIAL COMMITTEE
General Office, Room 801, 287 Fourth Ave., New York.
Chairman, J. G. CANNON, Esq.
Treasurer, Dr. LUCIEN C. WARNER.
Secretary, W. E. LOUGEE, ESQ.

THE CONGREGATIONALIST

and Christian World

Saturday
15 May 1909

Volume XCIV
Number 20

Event and Comment

Hartford's Seventy-fifth Birthday

Seventy-five years have passed since on a Connecticut hillside opposition toward reigning Connecticut theology crystallized in the foundation of a theological seminary which thirty years later substituted for its country environment and its plain brick building a fine structure in the pleasant residential district of Hartford. That move proved advantageous to the institution. Its record since then has been one of far-reaching service in many lines of Christian activity. One of its devoted alumni, Rev. Thomas C. Richards, tells the story elsewhere in this issue. The Seminary has always stood for the kind of training that impels men toward the pulpit and the pastorate. While the stamp of accurate scholarship, particularly in these later years, has marked the classroom work, the first concern and the chief object of effort have been the production of men competent to interpret the deep things of the spiritual life. The celebration of this seventy-fifth birthday, which will begin a week from next Sunday with appropriate sermons in thirty pulpits of Hartford and vicinity, promises much of interest for the general public. Conferences on religious and theological education and on practical church problems will profit through the participation of men of insight and power connected with other institutions. Many former students will return and there will be much good cheer and renewal of friendship during the week. Following the celebration and beginning May 31 will be held a ministerial retreat to which all ministers within easy reach are invited. Dr. Horton of London will be one of the main attractions, and other men who will participate are Professor Nash of the Cambridge Episcopal Divinity School, Professor Woelfkin of Rochester and Rev. J. D. Adam of East Orange, N. J.

Spring Meetings

The number of religious conventions at this season does not indicate any decrease of interest in the work of the churches. They are altogether neglected by the majority of church members. They become the dissipation of a few. Wise men and women who can command their time will choose one or more which promise to do most to enlarge their knowledge and quicken their spiritual life. The London *Sunday School Chronicle* estimates that the May meetings of religious societies to be held in London this year will number close to four hundred. There is a printed list of 258 in May and June which provide for thirty special sermons besides those to be preached on Sundays; twenty-nine conferences, with breakfasts, dinners, banquets and receptions, all garnished with public speaking. The Albert Hall, King's Hall and City Temple will each house nine meetings; thirteen will be held at the Mansion House, presided over by the Lord Mayor; twenty-six at Queen's Hall and thirty-two at Caxton Hall. Lord Kinnaird will preside or speak at seven meetings, the Bishop of London at the same number and the Archbishop of Canterbury at six. A long list of distinguished preachers and speakers is given, including chief dignitaries of both Church and State. While American Christians make less of popular assemblies than our English brethren, few of our larger cities go through the spring without presenting, by means of denominational or interdenominational gatherings, the work of Christian churches. Take some part in the world movement toward building up the Kingdom of God for which these meetings are a sign and guide.

Lay Leaders in Demand

Perhaps no other one influence at the present time is doing more to bring Christians into the fellowship of co-operative service throughout the world than the Laymen's Missionary Movement. As an illustration of this we note that leaders of churches of all denominations in Australia have by letter and repeated cablegrams urged those managing the movement in this country to send a deputation to visit their principal cities. They named for the deputation Mr. J. Campbell White, a Presbyterian, and Mr. Silas McBee, an Episcopalian. The promotion of Christian brotherhood among all men who are disciples of Christ is the object of this organization, and it is planned to hold missionary conventions next autumn and winter in fifty American cities, culminating next spring in a national missionary Congress, probably at St. Louis, where it is expected that five thousand men from all parts of the country will assemble. Mr. Charles A. Gunn of Pittsburg has been appointed corresponding secretary of the movement, to which he will give his entire time, with headquarters at No. 1 Madison Avenue, New York.

Baron Takahira on Neesima

The Japanese ambassador, Baron Takahira, came to Amherst College last week to give a memorial address on the life and work of one of Amherst's most influential sons, Joseph Hardy Neesima. He did full justice to the character of Neesima from the Japanese as well as from the American point of view. It was, he said, "typically Japanese, only broadened in his views and aspiration as a result of his American education. There is no environment, I am inclined to think, anywhere else than Japan which could produce such a character. There is no environment, I dare say, anywhere else than America which could help in developing such a character." No one will think the worse of Baron Takahira for claiming most that was best in Neesima for Japanese heredity and environment; and his admission of Christian faith to a place alongside of Japanese Samurai training is interesting: "Fervent patriot that he was, Neesima turned an ardent Christian believer and exponent of the Christianized Bushido. He was particular in giving stress to what useful men are to be made for—that is, for the service of the country of their birth." We have something to learn from Japanese patriotism, of which both the speaker and the theme of this striking address were fine examples.

Diplomatic Appointments

It is good news for the missionaries in Turkey that President Taft has offered the Turkish ambassadorship to Mr. Oscar S. Straus, twice minister to the Sublime Porte. It is understood that he has accepted the post as a matter of public duty. His appointment is certainly not a move in the game of politics. His experience will be invaluable to American interests of all classes during the coming days of readjustment in Turkey. He who succeeded in dealing with the wily Sultan Abdul Hamid should find it easy to secure a position of influence and amity with the new and liberal-minded head of the Ottoman realm. The fact that Mr.

Straus is a Jew, while it qualifies him, perhaps, to take a fair view of the pressing religious questions of Turkey, has never stood in the way of his sympathy with the great American educational enterprises which have done so much for Turkish advancement. He will need no apprenticeship and can be trusted to make the United States one of the influential factors in Turkish thought and life. Another admirable appointment by the President is the transfer of Ambassador W. H. Rockhill from Peking to St. Petersburg. Mr. Rockhill is a recognized authority on the affairs of the Far East. He will be of special use, therefore, in Russia, where our diplomatic business with the government must largely relate to questions which arise on the Pacific.

The Situation in Turkey

In Constantinople the Young Turk leaders seem to have the situation fully in hand, and the tumults and massacres in Adana province have at last ceased. Further reports confirm the opinion that the outbreak was largely political in origin, though brought to its intensity by religious fanaticism. The first blood shed in Adana, it is said, was that of a Moslem who was shot, in self-defense, by two Armenians. The industriously spread reports that the Armenians had been conspiring against the government roused the mob to attempt their extermination. All the horrors of religious war were let loose—for the last time, we may hope, in the unhappy history of the Armenian people. Except the two missionaries, Rogers of the A. B. C. F. M. and Maurer of the Mennonites, no Americans lost their lives and comparatively little mission property was destroyed. But there are thousands of refugees, almost all of them women and children, showing where the blow fell, and the resources of the government and the missionaries will be severely taxed in providing for them. In the tenacity and ability of the Armenian people and the character of our missionaries there is abundant assurance that our American contributions will be well spent. Letters received from missionaries show how terrible was the suspense and how real the danger of a return of Turkey to the despotic anarchism of the past. The victory of the liberals, at so slight an expense of blood, outside of the stricken towns and villages of Adana province, must be counted as one of the great deliverances.

Conditions of the Turkish Problem

Abdul Hamid had a passion for hoarding, and the search for his stored wealth has yielded important returns, some $7,500,000 having been discovered in his palace and twice as much traced to foreign banks, some of them in America. Perhaps one reason for the sparing of his life had to do with a desire to force him to become an instrument for recovering this money. The sending of a commission to investigate the Adana outbreaks will help to settle the region, but the members will have before them a delicate and perhaps impossible task unless supported by adequate and trustworthy forces. For the necessity of the case will demand the punishment of Moslems for killing "infidels," and the Moslem fresh from his orgy of murder and robbery will not take kindly to being called to account or robbed of his ill-gotten gains. That wholesale hanging of rebels on gibbets in the public streets, for example, which has been one of the sights of Constantinople since the Young Turks regained possession of the city will hardly be possible in Adana and Tarsus. But on the thoroughness with which the commission does its work the future peace of the region must largely depend. The petition of the Armenian leaders, including such demands as the return of widows and maidens carried off and liberty for those who embraced Islam under duress to return to their Christian faith and status, indicate the complexity and the danger of the questions which must arise. For a man who has spent more than twenty years in a palace-prison, entirely shut away from the world, the new Sultan is showing an interest and power of initiative which may introduce another and difficult personal element into the problem, for the Sultan is theoretically an autocrat. The courage and self-control of the members of mission churches in the regions affected by the massacres seem to have been worthy of the highest praise.

Christian Union

The cause of Christian union has suffered severely from what Lord Morley, speaking once in the British parliament, called the "impatience of the idealist." We are apt to pray, "Give union in our time, O Lord!" forgetting that it takes long years to bring men from different to a common point of view, and that God is never in a hurry. Now the impatience of the idealist in regard to the reunion of Christendom demands the immediate surrender by large bodies of Christians of beliefs and methods of organization to witness for which has been the chief end of their conscious thought. The Presbyterian must abandon his presbytery or the Episcopalian his episcopacy. Such miracles of sudden conversion are not within the bounds of normal expectation. He who attempts this method of making the churches one can only repeat the impatient good man's experience, "I was in a hurry, but I found that God was not." There must be a formidable list of funerals—especially among the clergy—before the denominations can sit down, one inside the other, like a nest of Chinese boxes, on any sudden notice. Our chief concern for a long time to come must be with the approaches to union, and if God hastens the consummation so that our eyes may see its promise or its dawning, we shall have occasion to give him thanks for unexpected mercies.

The Layman's Leadership

One reason for this impatience of the idealists has been the narrowness of the vision which has possessed our souls. We have looked each upon his own things and missed the broader sight. For this reason the movement which shall help and not hinder the coming reunion is likely to rise in the minds of laymen rather than of ministers. It must have detachment and be determined by the needs of the busy rather than the cloistered or the pulpit life. The reunion will come when Christians demand it rather than when students or ecclesiastics determine that the time is ripe. For this reason we welcome such an address as Mr. George Wharton Pepper of Philadelphia gave at the conference of Episcopal church clubs in New York recently. He called attention to the extremes of opinion in his own church with diverse aims and temptation to blindness as to the favor of God to those outside. He characterized the present situation as intolerable. "Such division is obviously unchristian. It is a barrier to the spread of the religion of Christ. The state of mind of Christian people toward each other is inconsistent with spiritual health." Yet there is an existing unity growing out of the personal relation to Christ. "Christianity is devotion to the person of our Lord. . . . Moreover, it can hardly be disputed that efforts to be Christlike are being made with a substantially equal measure of success in every Christian group. It fairly startles us, therefore, when we realize that the divisions between the churches are divisions neither in respect to the theoretical essence of Christianity nor as to the practical manifestation of Christianity."

The Practical Inferences

From this point of view the practical inferences are plain. Mr. Pepper pleads for a just and cordial attitude toward Christians of other names, for a loyalty which is tolerant, for co-operative work in fields not necessarily ecclesiastical, for conference and study to ascertain points of agreement and bringing points of difference down to the irreducible minimum—such as the Shanghai Conference—and for the division of territory for missionary work. He deprecates hurried legislation, even in the direction of co-operation, to which voluntary action is much to be preferred. "The great point to be borne in mind," he says of study and persuasion, "is the importance of vitalizing all propositions tending toward unity by deducing them from the fundamental truth of a personal relation to our Lord." The spirit

of this paper is very different from that insistence on the points of division and that corrosive criticism of tenets held vital by other Christians which have too frequently characterized debate. Polemics is a great temptation to ordinary minds and a great hindrance to mutual understanding. A speaker at the same conference of Episcopal clubs illustrated this when he said, "As for episcopacy, whether it were essential or not, it was a historic fact—the great majority of Christians had it, the others must acquiesce." That is to transfer thought from the essentials of agreement to one of the chief matters of debate and division. Episcopacy must vindicate, not assert itself if it is to become a matter of free and universal consent. He who thinks of his fellow-Christian as a brother in Christ is drawing nearer to him. He who thinks of him primarily as a non-episcopalian, or non-immersionist, or non-anything-else that is not essential to the personal relation to the divine head of the universal Church is excluding not the other but himself from that Catholic brotherhood.

A French Social War

Neither the government nor the government employees in France have felt that the strike of last month in Paris, which for a short time nearly shut the capital off from communication with the world, was anything more than a preliminary trial of strength. Premier Clemenceau is himself a radical, but too clear-headed to doubt that the limit of radicalism had been far overstepped when it was proposed that the organized servants of the state should dictate to the representatives of the whole French people. That would be to transfer authority from the representative assembly to the committee rooms of a few trade guilds. The public servants, flushed with what seemed like a partial success and intoxicated with a new sense of power, have directly challenged the government by turning their organizations into one of the trade syndicates authorized by French law. But this law expressly limits this privilege of state recognition and the liberty to strike to workers in competitive trades. In the public service there is no competition. The government has accepted the challenge, forbidden the combination, appealed to the French people and strengthened the garrison in Paris. Clemenceau cannot yield without introducing a militant and irresponsible socialism into the government. He depends upon the real conservatism of the thrifty French people, among whom the public servants are a small minority. The argument of these organized public laborers depends upon an asserted war of classes, and its appeal is for an attack upon the wealthy, that their goods may be shared by all alike. But most Frenchmen and women are capitalists. They not only save, they invest, and they will be loath to lend themselves to a war on capital. The general strike, if it comes, will be trying for the government. But the result will be determined—as in all widespread strikes—by the public opinion of the people as a whole. And this will in the long run sustain the government, leaving it stronger both for internal authority and external influence for the great storm which will have cleared the air.

A New Memorial to the Pilgrim Fathers

The two points of departure of the Pilgrims from England were Southampton and Plymouth. It is remarkable that, while a noble monument has been erected overlooking Plymouth Bay and another is rising at Provincetown to commemorate their arrival in their new home, no adequate memorial has yet been set up of their departure from old England. A bronze tablet was placed on the Barbican at Plymouth a few years ago by the lord mayor, Mr. Bond, the inscription on it saying that it was done at the suggestion of an American visitor. It is now proposed to raise at Southampton a fitting memorial of some sort which may remind the thousands who every season enter and depart from that port, of the sailing forth of the Mayflower and the Speedwell, Aug. 15, O. S., 1620. The mayor of the city is chairman of a provisional committee consisting of a number of prominent British citizens, Dr. F. J. C. Hearnshaw being honorary secretary. It is expected that the descendants of the Pilgrims on this side of the Atlantic will be interested in the movement, as they may well be. John Alden was a Southampton youth who, being a cooper, was employed to help in fitting out the two vessels and, becoming interested, accepted an invitation to join the emigrant band. It is hoped that a committee will be formed in this country to co-operate with the English committee. It would be an honor to the English name and language and history to have both nations share in some visible token marking the quay at Southampton from which the Pilgrims first set sail for the New World in which they helped to found a great republic. Correspondence on the subject should be addressed to Dr. Hearnshaw, Hartley University College, Southampton.

Missionaries on Trial in the Congo State

The Belgian administration in the Congo Free State has chosen to make its defense against the charge of cruelty to the natives by bringing suit for libel in the name of one of its subsidiary commercial companies against two missionaries, Rev. William Morrison and Rev. W. H. Sheppard, of the American Southern Presbyterian Church. The Kassai Trust holds a monopoly of the rubber collecting in the central south. Half of its stock is held by the Belgian Government and a majority of its directors are Belgian officials. The charge against the missionaries is "calumnious denunciation," and the damages claimed from each $20,000. The charges made by the missionaries, as embodied in the reports of the former American Consul-General and the British Consul at Boma are: "That the officials levy upon the natives oppressive so-called taxes to be paid in rubber; that whole villages, including women and children, are impressed by the soldiers for gathering the rubber; that they often are compelled to travel many miles to the rubber forests and sleep there for more than a week under unhealthy conditions; that they are cruelly punished for failure to fulfill the taxes imposed, and that so large a proportion of their time is taken for gathering these taxes that they are unable to cultivate crops and raise food necessary for their support."

The trial is to be held at Leopoldville, on Stanley Pool, hundreds of miles by river from the mission stations. Secretary Knox has directed the American consul at Boma, the port of the Congo State, to proceed to Leopoldville to watch the trial. How far the court of the Congo government can be trusted to do justice in a case where the real defendant is that government in the person of one of its agencies is to be shown. There are some twenty American missionaries in the Congo country, and most of them have asserted that certain Belgian officials have governed with unexampled cruelty, greed and immorality. There is a dark shadow over the Congo State and the suspicion of the civilized world cannot be dissipated without a thorough investigation.

A Constitution for Persia

A constitution in Persia stands for an ideal of government rather than a proved method of administration. When the Shah, forced by the appearance of a Russian army coming to the rescue of the besieged liberals in the city of Tabriz, "grants" a new constitution, that does not mean that Persia is all at once a modern and self-governing community. It means that the more intelligent of the Persian people are once more to be put to school in self-government and that the Shah is to be a reluctant but perforce co-operative superintendent of the teaching. The representatives of the people will once more assemble and consider the urgent questions of national order, finance, religious and racial adjustments and foreign relations. The Shah will retain as much power in his own hands as he dares. The liberals will follow European forms and slowly, perhaps, learn the true meaning of the European spirit. Persia, fortunately perhaps for her political interests, is cut off from the rest of the Moslem world by the great schism. Of her population an overwhelming majority are Shiahs or followers of Ali. Less

than one in ten are Sunnis, or orthodox Moslems. Christians are few. But the Moslem priests are the enemies of progress and a force which will make the success of constitutionalism difficult. The country is poor, society disorganized, the machinery of modern life must be created from the beginning. There is room, therefore, for much patience with the experiments and endeavors of an isolated Moslem state in its efforts to catch up with the life of the world after centuries of slumber. Without the pressure which Russia at the north and Britain at the south have agreed to exercise, the immediate future of Persian constitutionalism would be dark. The unopposed occupation by a Russian army of Tabriz will be a severe test of good faith in Russia's agreement with the British government in regard to spheres of influence in Persia.

Sacrifice for the Sake of Union

By the decision of the Supreme Court of Tennessee, the church property of Cumberland Presbyterian churches in that state, which was transferred to the united body formed of Cumberland Presbyterians and Presbyterians, must be surrendered to the minority of the former denomination which refused to assent to the union. In some instances considerable money raised by united churches since the union was consummated must be handed over to those who paid but little of it. In one case, at least, a fine church has been built since the union which now goes to a small minority who contributed almost nothing to build it. The eagerness with which the dissenting minority throughout the state has hastened to possess itself of property given to it by the judicial decision is depressing enough to discourage other efforts toward the union of religious denominations.

But there is another side to this movement. The Presbyterian Church in Tennessee is not disheartened by the blow it has received. One church building after another has been surrendered, but plans for the erection of new ones are already under way. The principle of union has come to be seen as worth sacrifice. Those who thought they were not able to build have been surprised at the amounts subscribed. Men, women and even children have come forward under the conviction that the united church must be maintained, and have pledged their money for new houses of worship. We judge from reports also that this devotion to a principle is intelligent and Christian. It is not accompanied with boasts of what the united church can do, nor with censorious judgment of those who have forced the disruption. It seems to be the quiet determination of those who face a difficult situation that they will do what seems to them the highest service for their Lord and their fellowmen. Some of the officers in these churches are confederate veterans. They fought for disunion and failed and have lived to see that their failure resulted in the highest good for the whole nation. They believe now in the union of these churches, and are ready to make sacrifices for it, nor are they bitter in their condemnation of those who oppose it. They are finding a satisfaction in the quiet heroism which is determined that the better spirit shall win. One of these veterans, a pastor, said recently that he used to wonder how Paul could glory in affliction, but he was beginning to understand it now.

The strength of a Christian body is not in the property it holds for religious purposes. When it has come to put the possession and use of its buildings and endowments as its first object, it has unmistakable signs of decay. When it mourns the loss of these things as the greatest calamity that can befall it, then a greater calamity has already overtaken it. "The things which are seen are temporal," and church buildings are things which are seen. "The things which are not seen are eternal," and the intelligent spirit and purpose pervading the whole body to bring the disciples of Christ into union with one another through their fellowship with him are things which are not seen, though their fruits are appearing. The sacrifice of temples of stone and brick is no great loss as compared with the gain of building together in unity the spiritual temple of believers "for a habitation of God in the Spirit."

Our own denomination has known the cost and the reward of accepting disunion. We believe the time is near for it to seek the sacrifice and the reward of union with churches which are one in spirit and purpose with us. When a little less than a century ago the Supreme Court of Massachusetts decided that Unitarian parishes could take the property of orthodox Congregational churches, the first disheartenment of these churches was followed by a zeal and determination to arise and build, which resulted in large gain to Congregationalism, material as well as spiritual. In 1810 there were 361 Congregational churches in Massachusetts. The meeting houses and other property of 126 of these churches were eventually taken by Unitarians. Thirty years later there were 130 Unitarian churches in the state, four more than the number handed over by judicial decision, while 197 new Congregational churches had been organized, making 414 in all. Other denominations with orthodox faith had made rapid growth, interest in home and foreign missions had sprung up and pervaded the churches, and a result of the division was a century of enlargement of the Christian Church extending throughout our own land and into all foreign lands.

No church really loses when the taking of its property moves its members to sacrifice for principles worthy of the devotion of their lives, and deepens their Christian character. The necessity for disunion has brought these results in the past. The deep desire for union may bring like results in the future. Then the gain will be worth all the sacrifice which disciples of Christ may be permitted to make.

Some Significant Letters

Through the courtesy of Mr. George W. Coleman, chairman of the committee of the Baptist Social Union of Boston, which has been carrying on popular Sunday evening meetings at Ford Hall for the last two winters, we have been permitted to read a hundred or more letters from regular attendants there. They were drawn out by his request for comments on the value of these gatherings, which as our readers know have not been of the evangelistic type, but devoted to the discussion of social and economic problems, chiefly from the ethical point of view. Many of the letters come from Jews, agnostics, confessed unbelievers and other persons detached and in some cases completely alienated from the Christian church. The writers speak their minds freely, and agree in commending this open forum and in hoping for its continuance another year.

Such an expression of individual opinion gives an illuminating glimpse into the mind and heart of a large section of modern humanity. We who represent organized Christianity and consort chiefly with persons of our own attitude and convictions do not know personally many men and women of the type that has been the backbone of the great gatherings at Ford Hall last winter. We know comparatively little about their surroundings, training, and the prevailing temper of their mind; but they are all about us in the great cities and in smaller places as well, in hotels and boarding houses, in clubs and secret orders, connected with labor organizations or in the ranks of the unemployed, in homes of their own or perhaps oftener detached and homeless. They are the "people," and whenever we can get a cross-section view of their thoughts and feelings, we learn something.

Sometimes they strike us as opinionated, bitter and unreasonable. One of these very writers, for example, declares that ministers are not permitted to have opinions on economic questions, and another that the modern church is as hidebound as it was before the war, when the bishops of the South defended slavery. Another, with lordly indifference, declares that she has nothing against the church but that it simply does not appeal to her in the least. A fourth de-

clares that he never wastes any portion of his time by going to church. If there be persons like this in the community, we of the churches ought to know how they feel. The "lost sheep" include not only those who have squandered their lives in dissipation and become fit subjects for the efforts of rescue missions, but still respectable persons who for one cause and another, and often for purely unjustifiable reasons have become embittered towards the church.

Another fact which these letters reveal is the intense interest such persons have in social and economic questions. Here, again, many of them are groping their way, looking for a panacea which will not come in the form they think it will. Nevertheless, "the puzzle of human life," as one of the writers puts it, is bewildering them. They yearn for a day when the pressure will not be quite so hard upon so many of the toiling children of men, when more just and merciful relations shall prevail in industry and society. These people must be met and helped at just this point. A purely evangelistic campaign leaves them still outside the fold, for it does not have to do directly with the things that are of burning interest to them at the moment. What, then, shall the church wait until they are in a different mood and insist on only one line of approach? Rather let it seek to find common ground at once, for what organization in the world is presumably more interested in clean and honest business, in decent housing for wage earners, in the equalizing as far as possible of opportunities for little children, whether born in tenements or in mansions, in restraining the fierce scramble for wealth at the expense of human lives? Because the Ford Hall meetings have come to stand for an interest on the part of religious people in just these things, the people have responded in such large numbers, finding there what Boston with all its churches and variety of Sunday services has not seemed to some of them to afford before.

It is also clear from these letters that any expression of sympathy with people in the social struggle, in the fight for daily bread, paves the way for the exertion, at least indirectly, of a moral and spiritual influence. Testimony on this point is abundant. Says a close observer of these meetings, "Their elevating influence especially on those who have no church affiliations is unquestionable." A business man writes, "I cannot express to you the amount of good these meetings did to me." A working man writes, "My wife says that I have changed very much for the better since attending the meetings." And a fourth, "I have spent my Sunday evenings in Ford Hall to better advantage for myself and every one connected in any way with me than at any time since I came to this city twenty-three years ago." And a fifth, "An acquaintance formerly satisfied with a quart of rum Sunday evenings now refrains from the rum, but cannot be induced to refrain from the meetings." Such expressions might be multiplied, while the atmosphere of the meetings themselves, especially that of the closing one of the season, was charged with moral enthusiasm and more than once with a religious quality. We need never feel that when we approach the discouraged, disaffected members of society with a sincere desire to help them to think rightly concerning the great problems of their lives and to live properly, we shall be any less competent to touch their deeper natures through the appeal of Jesus Christ.

Let us never forget that the church is in the world both to save men and to save society. As the shepherd in the parable hunted for the lost sheep, so we must take pains to search for people in all sorts of places and all kinds of moods. Sometimes, many times, we must leave the ninety-nine safe folded in our churches and go out and hunt for men and women, not alone in the slums, but in the halls and other places of popular resort, and look for them also as we pursue our ordinary business from day to day. There must be a great deal of this individual man and woman hunting and a great deal of patient and friendly persuasion if the modern church is to approach its Master's ideal of service and sacrifice in behalf of all God's needy and estranged children.

The Social Consciousness as Related to Immigrants

The immigrants who pour down the gangplanks of the incoming steamers, a million in an ordinary year of business prosperity, may be roughly divided into two classes—the transients and the permanents. The record of last year, which showed a larger outgoing than incoming tide, show us how great the number is of men and women who come to take advantage of the opportunities of labor which we offer, but mean to return enriched by their savings to the lands of their birth. Travel is now so easy and so cheap that they come and go almost as freely as the suburban dwellers pass in and out of our cities. They do not all succeed, but while their dream lasts or even when it is abandoned in despair, they are more difficult to reach with educational and religious influences than the other people who have left their homes with the fixed purpose of making themselves American.

Yet in a way the educative influence of American life is quite as important in the experience of these transients as of the permanent settlers. When they return they carry home a leaven which is disturbing and transforming, mingled of good and evil. There are Christian churches in the villages about Canton which were built with money earned in American cities and are sustained by the efforts of those who have returned home enriched by Christian faith. There are districts in Italy where the thoughts and manners of the people have been profoundly influenced by the experiences of their sons in America. We must not leave out of our reckoning these transient visitors in our work of testimony for Christ. For they may become the most efficient of missionaries in lands and places otherwise out of reach, or traducers of our American Christianity, the true effects of which they have never felt. Here there is room and call for brotherhood not less than when we are sure of the permanent citizenship of the stranger.

We are not to think that these people who come to us from other lands bring with them no gifts which deserve our respect. They are not to be made over from the beginning, as if they were marred clay which must be remolded in the exact image of our thought. They, too, out of a long heredity have something to contribute to the common stock and we may learn from them. For the ideal of our national life is not fixed but fluid. The ways of our fathers need enlargement and enrichment. Our ideals are higher than our practise. We must respect the life which we try to influence, conserving its best elements in trying to fit them for the life of which it is to become a part. God does not force all his children into one mold of form, and neither must we seek to compel a slavish conformity.

The influence which counts for most in our helpful relations with the immigrant peoples is that of the attraction which grows out of our own real worth. The old, old-fashioned virtues—justice, kindness, fair dealing, sympathy—must commend our life if we wish it to be effective in winning the stranger to become an imitator. He needs these most of all because he is a stranger. We need these most because they are of the essence of all permanent success in social building. The foundations of influence are laid in every-day personal relations. If we hold ourselves wholly aloof in haughty and self-conscious superiority, if we take advantage, or show ourselves inconsiderate and unsympathetic, it is we who are on trial and with us the Christianity and the civilization which we have claimed.

Prayer meeting topic for May 16-22. The Social Consciousness as Related to Immigrants. Lev. 19: 33, 34; Zech. 7: 8-14. The rights of the foreigner among us. His peculiar needs. Christian ministry to foreigners.

Angels wrestle with the men of this generation, as with the Patriarch of old, and it is our own fault if a blessing be not extorted ere they take their flight.—*Edmund Quincy.*

In Brief

Up to Monday morning, May 10, the funds received by the American Board for transmission to Turkey for relief work amounted to $5,400.

Though we shall not be able to talk with the people on the planet of Mars, we shall talk a great deal about talking with them, which is probably just about as profitable.

Russia is proposing to reduce the number of its public holidays from ninety-one to sixty-three. That would give eleven, besides the Sundays, about all an empire which desires industrial success can afford.

It has a familiar sound, this story of graft in the Japanese parliament—familiar, that is, in American experience. But in Japan swift judgment seems to have followed on discovery and that is not so familiar—in America.

A railroad engineer has just died in New Jersey who in forty years had run passenger engines more than two million miles. No passenger was killed on trains in his care. His name was Lloyd Clarke. How many a life of unrecorded service like this goes to make up the sum total of the quiet heroism of humanity!

Three Japanese students at Harvard were walking through Castle Square in Boston one evening last week when they were attacked by a crowd of boys and young men. One of the Japs applied the jiu-jitsu treatment to one of the attacking party, who was in consequence sent to the City Hospital. No excitement against the Yellow Peril has followed.

Pittsburg sets an example to Philadelphia and other American cities in the actual sentence to prison of seven grafters, with more to follow. One end of Pennsylvania, at least, has a lively sense of the importance of discouraging these bloodsuckers on the body politic. One of the seven had been trusted to handle other people's money as president of a national bank, and three had served as councilmen.

No step in the progress of Russia toward wholesome individualism and representative government is more important than that consummated last week when the Douma passed the act dissolving Communal institutions and promoting the transfer of property to individual ownership. Up to the beginning of this year 1,300,000 peasants had declared their intention of withdrawing from the communes and taking title to land.

The refusal of the United States Supreme Court to arrest the progress of justice in executing the sentence of the Circuit Court will send to the Atlanta Federal prison a nephew of Justice Harlan of the Supreme Court. Mr. W. S. Harlan, one of the most prominent lumber men in the South, and three other men were convicted three years ago of conspiracy to commit peonage, by forced service of Negroes, and have managed until now to avoid the penalty imposed by the Court.

The *Western Christian Advocate* celebrates its diamond jubilee with a broadside of four pages of fraternal congratulations from fellow-workers, a large proportion of whom are editors of religious newspapers. It is a cheering sign of progress when the editors of the *American Israelite*, the *Catholic Telegraph* and the Unitarian *Christian Register* can unite with other religious papers in expressing appreciation of the long service of this excellent Methodist journal for God and humanity and hope for its prosperous continuance.

The complaint of President Hyde of Bowdoin and others, backed by evidence, has induced the Maine commissioner of agriculture to withhold from the Sagadahoc Agricultural Society of Topsfield the state allowance of money because of alleged gambling on the fair grounds. The commissioner remarks upon the evidence presented: "I cannot conclude otherwise than that gambling was indulged in openly and in many places on those grounds through all the days of the fair, and that if it was not known to the officials of the fair they were remiss in their duty or inexcusably ignorant of the meaning of the language of the law."

On the visit of the American fleet the Japanese authorities decided that their life should not be represented by one of the most characteristic entertainments of old Japan—the concerts of singing and dancing girls, whose occupation shades down from art to immorality, or by intoxicants. This determination grew out of a protest made by Christians before the advent of the fleet and has confirmed the opinion of the imperial court that the geisha girl is not an institution of credit to Japan. The contrast between the conduct of the American sailors of the fleet and some other like visitors of other nations differently entertained has confirmed this opinion. It will be well for Japan if the geisha passes into history.

The most vigorous arraignment of the Christian Science organization that we have seen is by a former First Reader of a Christian Science church, in the *Interior* of May 6. If his statements are true—and many of them are supported by observation from without—the institution is on the way to dissolution. This is the opening sentence:

"The more intelligent Christian Scientists are fast beginning to realize that Christian Science is the practice of mental suggestion and hypnotism, cleverly concealed by a lot of religious sophistry and philosophic conclusions; and seeing its awful effects, they are fast breaking away, unless tied to it by their love for the money to be acquired by their connection with it."

Common everyday honesty is not so common a thing as it should be. The New York State Superintendent of Weights asserts that the poor of the state were robbed last year of some $20,000,000 by the use of short weights and small measures. Half of this great sum was stolen from the very poor of New York City. Last week a man of seventy-five was sentenced to jail for a year in Brooklyn, N. Y., for fraudulently collecting a pension from the Government—a position where it would seem natural to expect the highest sensitiveness of honor. The directors of the American Sugar Company, from whom the Government has just collected a huge sum for false weights, seem to feel no responsibility for explanation or apology to the public who have been systematically robbed by their agents.

For an annual fee of one guinea Americans visiting England may join the Atlantic Union, a social organization in London for promoting acquaintance and ties of personal friendship between visitors and home members. On the Council, as advertised, are the names of the Archbishop of Canterbury, the American ambassador, earls, dukes, lords, baronets, the heads of colleges of Cambridge and Oxford universities, the editor of the *Spectator* and other distinguished personages, and it is stated in the circular sent freely to Americans going abroad and their friends that they will be invited to small dinners, visits to the country homes and fortnightly social gatherings at the houses of these eminent hosts or other members of the Union. Can the unknown American traveler have all these for a guinea, and heaven, too? We think the promoters of this scheme must be looking for patronage to those who are planning their first foreign tour.

A New York daily published, on May 9, an article of a column or more to the effect that it is feared that relief funds for Turkey are not reaching the missionaries and others to whom they are cabled for distribution, and saying that appeals continue to come but no acknowledgment of money sent. Inquiry at the treasurer's office of the American Board elicits the statement that acknowledgment has been received from its officials in Turkey of all the sums sent, with the possible exception of the more recent ones, from which there has hardly been time to hear. The receipt of the first sums sent, including the $1,000 emergency fund, was acknowledged through Associated Press dispatches from Constantinople. Treasurer Wiggin states confidently that not a dollar of relief money sent through the Board to its workers has ever been lost or misappropriated, and he feels confident that this record is not to be broken in the present emergency. In view of this statement it is to be hoped that would-be givers will take courage and trust their contributions to the reliable agencies suggested by the great missionary societies, like Brown Brothers of New York City, or send them directly to the treasurer of the Board.

In the Congregational Circle

As summer days draw on, one looms up in the religious calendar as Children's Sunday, scheduled every year for the second in June, and falling this year on the thirteenth day of that month. Our own Sunday School Society has had a large part in securing a general observance of this happy festival, as well as in providing, through its carefully prepared exercises and leaflets, material for the churches and Sunday schools which would enjoy and profit by the occasion. Like every other special day in the year, Children's Sunday best fulfills its intention when early preparation is made. Less than four weeks remain before once again these congregations of happy little ones will be assembled in churches from the Atlantic to the Pacific. There is, therefore, special timeliness in the publication in this week's issue of a page of Snapshots for Children's Day, wherein their attention and that of their parents and teachers is called to the relation of Children's Sunday to the ever-expanding missionary work of our denomination.

All over the West, in many parts of the South and way up on the Alaskan coast we have Sunday schools that owe their origin and maintenance in considerable part to what the children in more favored Sunday schools have done. Last year the pennies, dimes and dollars which they dropped into the contribution box on Children's Day amounted to over $25,000. That means provision for the organization of scores of new Sunday schools, the providing of proper oversight and their equipment with good books, periodicals and lesson helps. This year's gift ought to go far beyond the $25,000 mark, for a good many little children on the frontier, in the out-of-the-way hills and valleys and even in our great cities are still waiting for the Sunday school missionary to come, without whose aid and incentive they would not be strong and wise enough to hold the right kind, or perhaps any kind of a Sunday school. Certainly when the gladsome Children's Sunday comes around again, the carols and flowers will seem all the more delightful to those who are doing something

to share their blessings with less favored little ones the world over.

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A rather unusual number of our stronger churches are just now looking for pastors. Most of them seem to be going about this business with little concern for the prosperity of any others. Each one is absorbed in its own needs. Its committee want the best man they can find. Wherever a minister has begun to show exceptional gifts and abilities, they canvass his qualities, and if he seems to meet their requirements, they approach him to see if he can be persuaded to accept a call. We have rarely known an instance of such a committee having any consultation with the officers of a church before beginning negotiations with its pastor to see if he can be persuaded to leave it. They try to hear him in his own pulpit, without revealing their presence in the congregation or their errand. The more one church seems likely to lose in order that the other may gain, the greater their eagerness to secure the prize. While comity between denominations is urged as a Christian duty to prevent waste and loss to the whole Church of Christ, this indifference to one another's welfare and to the common object of Congregational churches is a grave hindrance to our usefulness, and too often diminishes the denominational *esprit de corps*.

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This readiness to break up the work of a church by persuading its pastor to leave it when he is leading it in a prosperous campaign is largely due to carelessness. The responsibility for it rests most heavily on ministers. If a pastor, when asked by a church committee looking for a candidate if he is ready to consider a call, should reply that three parties are concerned in the matter, and suggest that his church officers be called into the conference, it would often be to the advantage of courtesy, comity, Congregationalism and Christianity. There are churches with such a sense of honor that they would not invite a minister to quit his field without an amicable understanding with his people that he was free to accept the invitation. We know ministers who are careful to cultivate such fraternal relations, and ready to remain at less desirable posts than those offered to them. One of these, engaged in a hard, though hopeful task of building up a church of noble historic associations, has had within two years at least half a dozen opportunities laid before him to enter easier and more promising fields. Several others waited only an encouraging sign from him to be placed at his disposal. He authorized us to say to any inquirers that he considered the work he had undertaken as a sacred trust, and that for several years at least he would not be willing to consider the pastorate of any other church. If each minister and each church were to hold the prosperity of the whole denomination of greater importance than their own, the strength and usefulness of Congregationalism would be largely increased. Those ready to lose their lives for Christ's sake and the gospel's will save them.

Berea's new enterprise for the education of colored students, whom the law of Kentucky will not allow to mingle with the main student body or listen to the same professors in the same classrooms, is soon to be established near Shelbyville, Ky. The idea of separation is to be extended to the communal life of the new settlement, which will be called Lincoln and will have its own railroad station and post office. Toward the building of the new school, in addition to the endowments provided from the funds of Berea College on a liberal scale, Andrew Carnegie gives $200,000, Mrs. Russell Sage, $25,000 and Mrs. Henry Pickering of Boston, $25,000.

A Servant of the Church Universal

Many students of the New Testament the world over owe much to Dr. Marcus Dods of Scotland, whose death after two years of suffering is deeply mourned throughout Great Britain, and especially in the United Free Church of Scotland, in which he has been a conspicuous scholar and leader for many years. He was seventy-five years old on Easter Sunday. Minister of the strong Renfield Church in Glasgow for twenty-five years, professor of New Testament Exegesis in the United Free Church College of Edinburgh for the last twenty years, a writer of numerous commentaries and Scriptural expositions, a frequent contributor to periodicals, Dr. Dods exerted a large influence in several distinct fields. Then, too, he touched powerfully many individual lives. Henry Drummond, who was a co-worker for a time with him in Glasgow, said years after, "I can claim Dr. Dods not only as a friend and elder brother, but as the greatest influence in many directions that has ever come across my life; if I have done anything in my poor way to help anybody else, it has been largely owing to what he has done, and mainly by his own grand character, to help me."



MARCUS DODS

In the vigorous and stirring religious life of Scotland during the last half century, Dr. Dods figured prominently, sometimes quite against his own desire. His sympathy with higher criticism and his own valuable work in applying its methods to the interpretation of Scripture rendered him an object of suspicion to those who previously had subjected Robertson Smith to a church trial. In 1877 Dr. Dods's name was brought before the church courts because of a sermon preached before the University of Glasgow on Revelation and Inspiration; but the Presbytery, under the lead of Principal Rainy, declined to instigate any disciplinary procedure. But thirteen years later, in 1890, just after he had taken his chair in Edinburgh, the same heresy hunters who were hot on the trail of the late Prof. A. B. Bruce, undertook to include Dr. Dods in practically the same charges; but here again Dr. Rainy intervened, and the outcome was a mild resolution exhorting Dr. Dods to teach the church's faith and avoid modes of expression which "wound those that tremble at the divine word."

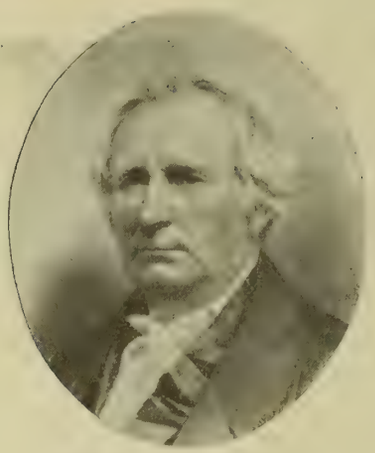
Dr. Dods's career contains many valuable suggestions for all who, like him, devote themselves to the service of men through the church. After graduating from the theological college, he had to wait seven years for a pastorate, and was a candidate in twenty-three places before any church was ready to make the venture with him. But instead of being embittered by the apparent unappreciativeness of the churches, the young man devoted himself all the more earnestly from his twenty-fourth to his thirtieth year to intellectual labor. He translated Lange's "Life of Christ," edited the complete works of Augustine, wrote "The Epistles to the Seven Churches," a "Manual of Devotion," "Prayers that Teach Us to Pray." He was tempted at one time to give up trying to get a pulpit, but like a true son of the manse, he adhered to his early purpose, and the lesson of these seven trying years was doubtless summed up a long time after, when he said to a company of students, "You may be perfectly sure that if you prepare yourself for a place of influence in the church, the place will one day be given you."

This same desire and capacity for hard work made his lecture room a place where students were spurred on to do their best. Says one of them, upon looking back upon his days with Dr. Dods, "There are admirable treatises on work to be had; but there is not a commendation of the value of steady, earnest work in the market comparable to the ministerial and literary and professional life of Dr. Dods." Shallow work and any disposition to shirk were severely reproved.

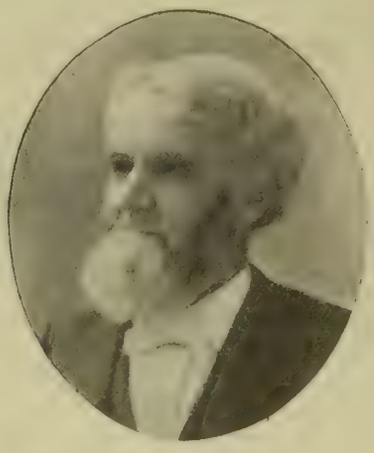
When one considers the quantity and quality of Dr. Dods's contribution to a truer knowledge of the Bible through the commentaries and handbooks on separate books of the Old and New Testament, his "Parables of Our Lord," his "Origin and Nature of the Bible" and his numerous articles in the *Encyclopedia Britannica* and the *Expositor* and other reviews, it seems strange that he should ever have been looked upon as anything but a defender of the faith. Those who sat under his preaching year after year in Glasgow were impressed with the fact that it was saturated with Biblical teaching, interpreted so as to be helpful to everyday people. He loved the truth, and when traditional theories of inspiration were being found untenable, he sought all the more earnestly to make clear to intelligent men the fact that the revelation of God through Christ still abides; and to bringing home to men the substantial elements in that revelation, Dr. Dods devoted his exceptional intellectual powers. Henry Drummond's testimony at this point is worth quoting: "I have seen him surrounded by groups of the most brilliant young thinkers and skeptical scholars in the University; I have watched them baiting him with every conceivable anti-Christian argument, cross-examining him in every possible direction, challenging his Christianity at every disputed point, and have seen him stand like a rock before them all."

And here is a characteristic sentence from Dr. Dods's noble essay on the Trustworthiness of the Gospel: "It is in Christ that we meet the highest we know. In his person, speaking human language, mingling freely in human society, the world saw that which permanently raised its idea of God. Seeing Christ, it was God men saw, and saw him to be more and better than they had thought. . . . God *is* revealed in him, and our hope of knowing God better is our hope of knowing Christ better."

The English papers just at hand are full of tributes to Dr. Dods. W. Robertson Nicoll says that he was the best friend and the most Christlike man he has ever known. And another writer says that he held men to religion through his character. "I am a Christian," said a man the other day, "because Marcus Dods is one."



REV. BENNET TYLER, D. D.
1834-1858



REV. WILLIAM THOMPSON, D. D.
1858-1888



REV. C. D. HARTRANFT, D. D.
1888-1903
Now President Emeritus

THREE FORMER PRESIDENTS

Seventy-Five Years of Minister Making

Hartford Seminary's Good Work for the Church and the World

By Rev. Thomas C. Richards

Connecticut has been called "the mother of theologians" and she has deserved the name all her days. In the times before theological seminaries she gave to the church such men as Jonathan Edwards, Edward Dow Griffin, Lyman Beecher and Edward Bellamy. The latter for fifty years conducted in his own home "the principal school in the United States to prepare young men for the ministry," having as students men as diverse as the younger Edwards and Aaron Burr. Other ministers did the same, and up on Goshen Hill Asahel Hooker trained such men as Bennet Tyler, Heman Humphrey, Noah Porter and Gordon Hall.

TAYLORISM AND TYLERISM

A hundred and one years ago the first Congregational theological seminary was organized at Andover and in 1822 a "divinity school" was added as a department of Yale College. Very soon the liberal tendencies of "New Haven Theology" aroused opposition. Professor Fitch of Yale preached in 1826 that "sin is the act of a moral agent, a violation of known duty and no sin of Adam is reckoned to his posterity." Two years later Dr. N. W. Taylor preached the *Concio ad Clerum* at New Haven, which provoked great discussion. The debate ranged chiefly about depravity and divine permission of sin. The New Haven position was: "Sin is not a propagated essential property of the human soul, and sin is not the necessary means of the greatest good."

Bennet Tyler, born in Connecticut only a few miles away from Taylor's birthplace, who had been president of Dartmouth and was now a prominent pastor in Portland, Me., was the most conspicuous and ablest of all the antagonists of Taylor's doctrines. The struggle became so keen and feeling ran so high that Taylorites told the Tylerites that nothing but their inconsistencies saved them from being "the very worst of heretics," and that their theories "carried out into legitimate consequences lead to universalism, to infidelity and to atheism."

BIRTH OF THE THEOLOGICAL INSTITUTE

As a result of this theological controversy a meeting of Connecticut Congregational ministers was called, Sept. 10, 1833, at East Windsor, and a Pastoral Union organized. This Pastoral Union elected the trustees of the new "Theological Institute of Connecticut," and formulated the creed Calvinistic and conservative, which every trustee and teacher in the institution has been compelled to accept from that day to this. This made the new theological school directly in touch with and responsible to the pastors and churches of the state, while the one in New Haven was under the entire control of the Yale Corporation and the professors were amenable only to the college.

In 1834 the seminary, which was located at East Windsor, received its charter from the legislature and for seventy-five years Connecticut has more than made good her title "mother of theologians"—the only state with two Congregational seminaries—turning out annually a large quota of theologues.

THE PRESIDENTS AND PROFESSORS

Vast changes have taken place in these seventy-five years. Then three men constituted the faculty: Bennet Tyler, the great champion of orthodoxy, "president and professor of Christian theology," continued at its head twenty-four years; Jonathan Cogswell taught ecclesiastical history and William Thompson, who was born on Goshen hilltop about the time Bennet Tyler was studying theology there with Parson Hooker, this young man was called to the chair of Biblical Literature. For fifty-five years Dr. Thompson built his life into the seminary. "I have been everything from janitor to dean," he said, when he became, at eighty-three, the first instructor in experiential theology. No man ever gave more freely or generously of himself to an institution. These three have become fourteen professors and eleven instructors and lecturers.

Dr. Hartranft (dubbed Hokma—Wisdom—by the fellows), who overwhelmed the average student by his encyclopedic knowledge and won every man's affection by the warmth of his big heart, is now president *emeritus* and engaged in a colossal undertaking in Germany. William Douglas Mackenzie is worthy of this apostolic succession. Strong, stalwart, with the metaphysical mind of the Scot, he has made himself not only a great teacher and theologian, but he and his associates have made the institution really a theological university.



Seminary Buildings at East Windsor, Ct., from an old print

THEN AND NOW

In the little eight-page catalogue of 1835 the course of study occupies a paragraph. It says the different branches of study will be pursued simultaneously, but Biblical Interpretation will be the most prominent the first year, Systematic Theology the second, Sacred Rhetoric the third, and Church History an equal proportion during each year. "The Annual Register" of today devotes twenty pages to the various courses of study, with bewildering mazes of "groups" and electives—Arabic, Assyrian, Mysticism, Apologetics, Propædeutics, Schleiermacher, Schopenhauer, Psychology and the rest.

There is a vast change in the home of the seminary then and now. The plain, severe brick building at East Windsor seems to

typify the theology and scope of the olden time. Thirty years after its founding it seemed indispensable to the life of the institution that it be removed to Hartford, and it was housed for some time in the Wadsworth mansion of Revolutionary fame on Prospect Street. The present building—Hosmer Hall, with all modern improvements—a memorial to the munificence of James K. Hosmer, was entered in 1880. As one enters the spacious social room, the modern dining-room and the Spanish cloister, one wonders what Bennet Tyler would think of the mission furniture and likewise of the theology of the modern theologue. Then there was a "respectable" library of 2,200 volumes in a small room in the main building. Today the Newton Case Library, with all the modern adjuncts of a fully equipped library houses nearly 100,000 books, including remarkable collections of Lutherana and hymnology.

The change from East Windsor to Hartford accomplished the transformation of the name to Hartford Theological Seminary, and much more. In the early days a daily stage from Hartford to East Windsor was the means of communication with the outside world; in Hartford the students and the professors are in vital touch with a splendid modern city; they have opportunity for service and training in settlements, boys' clubs and the best of churches.



Case Memorial Library, Hartford Seminary

LAST DAYS AT EAST WINDSOR

Those last days at East Windsor were the Seminary's weakest days. Says a student of that period (Rev. Dr. L. H. Hallock): "The Senior Class had one man, the Middle Class one, but he soon enlisted in the Heavy Artillery, and our class numbered seven and saved the institution. We had our choice of rooms, also of the professors' daughters, and many were the pleasant evenings on the winding Scantic in our Seminary boat by moonlight. . . . Good swimming, a fine garden, a carpenter's shop and a chance to husk corn in Deacon Ellsworth's cornfield were some of our employments for recreation and gain." This latter reminds us that the "Theological Institute" stood for a third thing, beside orthodoxy and direct relation to the pastors and churches, viz., manual training. Tradition pictures the theologue of a century ago as a pale cadaverouslike specimen, and the testimony of Professor Kendrick proves the truth of the tradition. He says that of the three hundred young men who had entered Hamilton Theological Seminary, eight had died during their course, seventeen had to abandon their course on account of ill health, twenty-seven more materially injured their health by the neglect of regular exercise, and many more have sustained less injury.

POTATOES OR ATHLETICS

To counteract this tendency the Connecticut Institute purchased a farm of sixty acres, whereon the future preachers could get health by exercise and assist themselves financially, a thing not to be neglected then, although board could be procured at $1.25 or $1.50 per week in private families. In the carpenter shop they built bookcases and chests as well as muscle. Contrast the young athletes on the tennis courts now, and the baseball nine practicing for the annual game with Yale divinity students! But was not the former just as effective, and was it not good training for a country pastor who needs the garden for health's sake and its products to help out a meager salary? President Butterfield claims that we moderns have neglected the special training which country pastors need! Have we progressed in the wrong direction?

TYLER AND THE THEOLOGY OF TODAY

In closing his inaugural address Dr. Tyler voiced this ideal for the school of prophets, "We will cherish the hope that from this place which gave birth to the immortal Edwards many preachers will go forth, who shall imbibe his spirit, who shall embrace the doctrines which he taught and so ably defended, and who, like him, shall be eminently instrumental of promoting the cause of truth and of saving the souls of men." Doctrinally, Hartford could hardly now be said "to embrace" what Jonathan Edwards "taught and so ably defended." There has been progress in doctrine, as there always has been and always will be in the Christian church. A single illustration will show this progress. In the stormy times when Horace Bushnell was under fire from all quarters, Bennet Tyler wrote a long letter in regard to the "dangerous tendency" of



Hartford Theological Seminary Today

Bushnell's "Christian Nurture"; less than half a century later I studied the same "Christian Nurture" as a text-book in Hartford Seminary, under Graham Taylor.

Whatever change there may have come in theological thought since Bennet Tyler's day, still the ideal of Hartford Seminary is and ever has been that her graduates "shall be eminently instrumental in promoting the cause of truth and in saving the souls of men." Some things have always characterized the Seminary. In the first place, there has always been great emphasis on the personal religious life of the student as absolutely essential to any success in the ministry—that no amount of scholarly and intellectual attainment can be a substitute for spiritual life. On the other hand, mere piety has never been accepted as a substitute for scholarship. For scholarly attainments on the part of the faculty, witness the publications of the past twelvemonth: Professor Pratt's History of Music, Professor Paton's "Esther" in the International Commentary series and his volume on "Jerusalem," Professor McDonald's "Islam"—making for him an international reputation, and the new one-volume Bible Dictionary by Professors Jacobus and Nourse.

THE SEMINARY AND FOREIGN MISSIONS

Professor Jevons, in his "Introduction to the Study of Comparative Religions," says that the Lamson Lectures at Hartford constitute the first attempt to give the future missionary, as preparation for his work, any adequate conception of comparative religions. This interest in and preparation for missionary work has always been characteristic of this Seminary. In the first catalogue Cushing Eells is named as a member of the Middle Class and A. C. Thompson of the Junior Class. Today two of the proud possessions of the institution are the unique collection of missionary literature donated by Dr. Thompson and the remarkable missionary museum. Prouder still is Hartford of her graduates, who on every mission field of the world are "making disciples of all nations." Yesterday Seabury lost his life in China, today Rogers won a martyr's crown in Turkey.

One thing further has been and still is exalted in the theological training at Hartford—the place given to the Bible as the great basis of Christian truth, and Biblical theology has a large place in the curriculum.

WHAT ALUMNI HAVE DONE

After all, the seminary, like the college, consists mainly not of its real estate or



REV. W. D. MACKENZIE, D. D.
President since 1903

endowment or equipment, but of the men past and present who have formed the student body. Who are they and what have they done? Secretaries Barton and W. E. Strong are on the American Board, and Dr. C. S. Mills is president of the Home Missionary Society. As educators there are Pres. Rush Rhees of Rochester, Prof. Williston Walker, Pres. O. S. Davis of Chicago, not to mention the men on their own faculty. Among her younger graduates are preachers like Bishop of Oak Park and Sanderson of Providence, and among the later men is still more promise.

In 1835 there were twenty-six students, all from New England. Whence came they to Hartford? Amherst College led with eight graduates, Williams had six, Bowdoin and Yale each three, Dartmouth one and the non-graduates were five. The last "Register" gives sixty-four students, of whom three are fellows, seven graduates and six specials, with twenty in the Junior Class. Of these Amherst, Dartmouth, Williams and Yale combined have only nine, while the rest have been trained all over the world, from Honolulu to Tarsus and from Cardiff to Waseda in Japan. Many of the Western colleges, like Carleton, Drury, Michigan and Marietta, are well represented. This is significant—not only of changes in Hartford, but much more in our Eastern colleges and in the supply of the Congregational ministry.

Hartford's work is not done. She believes that her present as well as her past has demonstrated that there is a place and a large place for the seminary that exists apart from the university. She has no need nor desire to move, as Andover has done, under the shadow of a great university. Rather will she make herself a real theological university—as she has already begun in affiliating with herself the School of Religious Pedagogy. Who knows but that Professor Hartranft's visions—that seemed so visionary as he spoke of the vast scope of the theological seminary—may be realized when our sons gather to celebrate her centennial!

The Outpouring of Italy

Wherever I went in Southern Italy I found people whose fathers, brothers, cousins were in the New World, somewhere in that vague Western empire whose chief cities are New York, San Paulo and Buenos Ayres. "Si, Signore," vouchsafed my coachman on the road to Ravello, "my three brothers are in America. Our village is there, padre, mayor and all, and I, Signore, I, too, but await the ticket." "I salute you," began the syndic of a little town in his address to the prime minister of Italy; "I salute you in the name of 8,000 constituents, of whom 3,000 are already in America and the remaining 5,000 preparing to go."—*Walter E. Weyc, in the American Review of Reviews.*



THE FACULTY OF HARTFORD SEMINARY

Front row, from left to right: W. S. Pratt, A. R. Merriam, (President) W. D. Mackenzie, M. W. Jacobus, Samuel Simpson, E. E. Nourse.
Back row: L. B. Paton, C. M. Geer, A. B. Bassett, A. L. Gillett, C. S. Thayer, E. K. Mitchell, C. S. Beardslee.

Present-Day Socialism

III. What We Should Do about It

By Professor John B. Clark, Columbia University

We do not raise the question whether on its political side socialism would or would not work although, in passing over this problem, we give to the movement the benefit of a very grave doubt. Probably a great majority of people think that a state of this kind could not be made to work successfully, and consider that this fact affords the decisive argument against it. What we concede is that the impracticability of socialism is not positively proved. No one actually knows that a government could not be successfully run on that plan. A strong probability against it is, indeed, a serious if not a decisive argument; but what is absolutely sure is that the assumption that it would run well and would even purify politics by banishing the whole mass of corruption that is now so rife is a very naïve one. Most men's ambitions now find their chief outlet in business. They are all striving to get on, and whether they succeed or fail, they find in the effort ample outlet for their energies. Under socialism there will be no such getting on in business, and the great ambition of men will take the shape of a quest of place and power in the state. In lieu of the search for riches they would engage in a scramble for offices and it would go hard if elections were not managed essentially as they now are, by selfish rings using corrupt methods; and it would be strange if machines did not flourish in a phenomenal degree.

WHERE WE MAY WALK SIDE BY SIDE

It may be said that we have in mind a socialistic consummation which is remote, and not the results that the movement may yield in the immediate future. Not at once by a single stroke is it proposed to confiscate private property. The effort will be made to reach the goal by a series of approaches, although the goal is kept constantly in view and the intermediate steps are to be taken in order that they may bring us nearer to it. What should we do about the movement while it is pursuing this conservative line of action? If we could stop it all by a touch of a button, ought we to do it? For one, I think not. On the general ground that it represents the aspirations of a vast number of working men, it has the right to exist; but what is specifically in point is that its *immediate* purposes are good. It has changed the uncompromising policy of opposing all half-way measures; it welcomes reforms and tries to enroll in its membership as many as possible of the reformers. It tries to secure a genuine democracy by means of the initiative and the referendum—something that would accomplish very much of that purification of politics of which the Socialist and others as well have so much to say.

Factory laws, the abolition of child labor, the protection of working women and the proper inspection of factories are measures that we all have at heart; and most of us desire the gradual shortening of the working day and general lightening of the burden of labor. When it comes to a public ownership of mines, forests, oil wells and the like, there are few of us who are not open to conviction and many of us are ready to assent to that policy by which the government holds on very carefully to such properties of this kind as it possesses and even acquires others. Inheritance taxes and income taxes, which the Socialists desire, have been widely adopted. In short, the Socialist and the reformer may walk side by side for a very considerable distance without troubling themselves about the unlike goals which they hope in the end to reach.

ANTICIPATING THE SOCIALIST PROGRAM

In a recent article in a popular magazine an old farmer tells in his own fashion why, just now, he is willing to vote the socialistic ticket. "Fust," he is made to say, "I don't want every blamed thing to be under the government; but I do like the idea of Uncle Sam bein' the big dog again and Wall Street bein' the pup. Second, I don't believe in this here class struggle, if you mean only those union strikes, but if you mean the democracy agin the men who are stealing its independence, then I'm with you hard." So long as that is the creed, the assent to which makes a man eligible for the socialistic party, there will be many adherents ready to join it.

Will it be safe to join the party and work with it, as it were, *ad interim?* The platform is always there telling very distinctly whither the movement is tending, and it is no modest platform which even the immediate demands now constitute, if we take account of all of them; for it includes the national ownership of railroads and of all consolidated industries which have reached a national scale and have practically killed competition. It demands the public ownership of land itself, a measure so sweeping that our kindly farmer would feel restive in the ranks if he really thought there was any probability of its adoption. What the reformers will have to do is to take the socialistic name, to walk behind a somewhat red banner and be ready to break ranks and leave the army when it reaches the dividing of the ways.

Can a policy of this kind be carried out? It probably can if the genuine reforms which all right-minded men demand are actually accomplished. It is a general principle in politics that reforms are not brought about by a lure but by a push. It is *vis a tergo* that is almost invariably necessary. We are forced to make the reforms in order to escape some very great evil. When a condition becomes intolerable, as is, for instance, the slow, costly and ultra-technical procedures of courts of justice, we make efforts to reform it and manage in the end to do so; but we should never reform the courts so long as they were working well merely because there might be a fair probability, under some plan, of their working better.

We abolish child labor when it becomes a massacre of innocents; we inspect factories and mines when the conditions in them become deadly, etc. If we succeed in making the chief needed reforms, much of the impelling force of the socialistic movement will vanish.

POSSIBLE GOOD EVEN IN COMPETITION

More than this will happen. We shall begin to see the beneficent possibilities of a competitive system of industry. We know how productive it is and how brilliantly progressive. In our own lifetime we have seen a dazzling series of inventions multiplying the productive power of labor; and we shall see, if certain reforms are successfully carried through, that labor will get a full share of the benefit. Workers may slowly grow better and better off; wages may rise, not by leaps and bounds, but slowly and surely. The future may present no picture of privation. The worker may have an outlook upon "delectable mountains" in the far distance, and journey toward them over a practicable road that has a sure upward trend and no impassable chasms or barriers.

At bottom, a competitive system of industry is sound, its fundamental tendencies are right, and the thing to do is to perfect it after its kind. We need to remove evils but not forces that make for good. The Socialist tells us that the ship in which we have been sailing is utterly unseaworthy and we must take to the boats. An examination, however, shows that, while it is indeed leaky, its timbers are sound and that the thing to do is to caulk it and sail it into port. This is the sane and manly thing to do as well as the expedient one. For labor it means substantial gains that are not made by pulling others down and that may be made large enough to bring contentment and a high type of manhood. Let us welcome the reforms that will insure such gains and oppose the revolution that would sacrifice them.

Hampton Institute after Forty Years

A Sunday sermon of remarkable power by Dr. McKenzie, four days of class work exhibition, Negro singing of richest melody, addresses by Prof. Francis G. Peabody and Dr. Booker Washington, Mr. Robert C. Ogden's closing words to the one hundred and twenty graduates, 845 students in all, beside 537 children in the Whittier (public) school—these items give little idea of the significance of the forty-first anniversary of the "Hampton Normal and Agricultural Institute." The notable thing was the absence of display of scholarship, rhetoric or ceremony, but instead the presence of an intense, pervasive interest in practical subjects of every-day life. The class work had to do with cooking, sewing, weaving, butter-making, poultry-keeping, gardening and all sorts of industrial handicraft. At a great evening exhibition of the "senior trade class," the curtain rose upon an astounding display of students working at blacksmithing, shoe-making, brick-laying, carpentry, printing, engines, benches, anvils, hammers, saws—genuine, useful work.

The gymnasium, holding nearly 2,000 people, was crowded to the doors at the closing exercises, presided over by Principal Frissell. Four students (one an Indian girl from New Mexico) told in simple fashion about the kinds of service they had learned to do and wished to do; returning graduates told what they were already doing in different parts of the Southland.

Booker Washington outdid himself in a speech of burning eloquence and conciliatory counsel, calling attention to the matchless spectacle of the immense audience before him, half black, half white—an excursion party of seventy-five New York "Yankees" and a steamer load of Norfolk Southrons adding to its diversity—exhorting his own race to understand better the honest though perhaps mistaken opinions of the white people, and frankly telling the white people how they could co-operate in uplifting the blacks with whom their own interests were so closely identified. Both races applauded him enthusiastically and sincerely.

It is not yet fifty years since this Virginia was drenched with the blood of the defenders and opponents of Negro slavery, and the Merrimac and the Monitor fought close by in Hampton Roads—and the end is not yet!

Hampton, Va. C. C. C.

Friendly Words to Brides

I. The Bride's Outfit

By Ellen Conway

The bride's outfit must vary so much with circumstances that only general principles can be laid down. Of these, the first, the most important, and the least likely to be followed is—the outfit should include a reserve, deliberately accumulated, of health and strength. The bride should not overtax herself with her preparations. On the contrary, she should make the months preceding her marriage months of less than usual tension. "Getting worn out" is so universal an experience that mothers and aunts and elders generally have almost given up protesting against it. But all women of mature observation feel keenly the danger of beginning a life full of new responsibilities in the semi-exhausted state that is so distressingly common. Many a first-year baby owes its fretfulness and sleeplessness to its mother's anxieties about her *trousseau* and her wedding invitations. With so much at stake, one would think some resistance might be made to the pressure of the period.

Most girls plan for too elaborate a wedding. Leaving out of the question those ostentatious affairs where display is obviously the end in view, there are many so-called simple weddings which are not really simple for the families that give them. No doubt the bride sincerely enjoys having her friends share with her the significance of the day, and sincerely believes that the pleasure of looking back on the occasion will be worth all the wearisome hours spent in arranging its multiplicity of harassing detail. But if she could really feel, as assuredly the older women watching her do, that by dispensing with the social function and its attendant worries she might go to her new home equable, serene, light-hearted, full of the courage and confidence that come of nerves in perfect poise, would she not be willing to make the sacrifice?

NEEDLEWORK AND SENTIMENT

But however crowded the days just before the wedding may be, the earlier weeks or months of preparation can be planned with health as the foremost consideration. Some mothers hope to accomplish this by reviving the old-time linen chest, and beginning almost in the daughter's babyhood to stock it for her. But the linen chest belonged essentially to the period of ample garrets, steady fashions, and slow processes of spinning, weaving and sewing. It is hard to find room for it in our crowded houses, and its lower layers are almost certain to be less satisfactory to the bride's own taste than articles of more recent make. The need for such gradual preparation does not exist now. The outfit for a very fastidious bride could probably be purchased in a fortnight, if she lived within shopping distance of any of our large cities. To attempt such haste would be undesirable, but its possibility testifies to modern resources.

The amount of needlework that a girl should undertake to do herself depends on her other occupations. If she is earning her own income, as probably the majority of brides in moderate circumstances are, and if her work is not too exacting, she will decide to keep it up till within a few weeks of her marriage, and hire her sewing done, or buy liberally of the ready-made. Undoubtedly this will be the best investment of her time, considered from the business point of view. As a matter of sentiment, if she longs for the pleasure of setting in some stitches of her own, she will still find odd moments that she can devote to such uses. On the other hand, if sewing is congenial and restful work to her, she will be wise to leave the office or the schoolroom some months earlier, and take a quiet interval at home, with perhaps mother or sister to help her. A season like this, with leisure to refresh her memory of forgotten domestic lore, or to acquire it if it was not learned earlier, is one of the happiest in a woman's life.

THE BRIDE'S ADORNING

But whether she puts hours or months of her own work directly into her outfit, she must not make it too elaborate. For the girl of moderate means, a very little embroidery, a very little hand sewing should suffice. Over and over she should remind herself that good spirits and good temper make a better equipment than initialed doilies and towels by the dozen. The pretty custom which suggests that the bride's friends help her with these preparations is getting overweighted, as so many of our pretty customs are, by the necessity of reciprocating. The prudent bride will avoid future obligations by accepting such help only from very close friends, friends who will be glad that they gave it even if it is never returned.

The custom of inviting intimate friends to a private view of the *lingerie* and linen is one that tempts to unwise outlay both of money and strength. In some cases, the whole outfit is prepared with this inspection in mind, and the result is a sacrifice of both serviceability and appropriateness. The natural impulse of the bride adorning herself for her husband leads, of course, to freshness and daintiness and a certain amount of ornamentation, but to the niceties of embroidery and lace the normal masculine perception will be quite oblivious. That venerable newspaper jest—"Women don't dress for their husbands; they dress for other women"—comes to mind as one watches girls at such times.

CONSIDERATIONS IN SHOPPING

Serviceability and appropriateness—these should be the considerations that govern the bride's shopping. The betrothal days have been light-hearted and buoyant, and the lover, more than likely, has spent a little beyond what he could afford for flowers, confectionery and the ring. Neither of the two realizes how the hundred unforeseen incidentals of housekeeping will tax their resources. It will make a great difference with the comfort of their first two or three years if the bride's purchases have been substantial and durable. Underwear in quantities is no longer considered desirable, since both styles and figures change, but what is provided should be of firm material, and the three months' bride should not have to view ruefully her whole stock of flimsy cotton and delicate lace going to pieces in the laundry.

Of household linen one can safely lay in a larger stock than of *lingerie*, but here, too, permanent value should be sought. Plenty of plain sheets and pillow cases are better than a scant supply hemstitched; six fairly pretty tablecloths are better than four extra-handsome; inexpensive bedspreads in number to change freely in the guest-room will promote the young hostess's peace of mind far more than one splendid specimen which may go grimy just as the unexpected visitor arrives. "The best is cheapest in the end" is a maxim that has led many a young shopper astray. It is perfectly true, of course, if "best" refers to wearing quality, but quite false if it means decorative effects.

AN APPROPRIATE WARDROBE

Appropriateness is a more delicate and difficult question to settle. Add to the average American girl's conviction that nothing she sees in a shop window is too good for her if she can get together money to buy it the feeling which all true women know that nothing can possibly be good enough for the bride of such a lover, and the spending impulse has acquired a momentum that is pretty hard to check. Still, the fact remains, and must be faced sooner or later, that our shopping must correspond not to the aspirations of our souls, but to the limitations of our pocket-books. Whoever can persuade Mary so before marriage has done John a great service after.

But, appropriateness once admitted as a standard, there still remains the question—appropriate to what? To Mary's present position as a prosperous young teacher, with several hundred dollars accumulated for this very time? Or to the proud pinnacle which she is soon to ascend as a Bride? Or to her position as the wife of the remarkably successful man that John is sure to become? Or to her position as the wife of the struggling young fellow that John is now?

Of the four alternatives, it would be a stern mentor who would insist on the last. But is it not the most reasonable? Modifying our austerity a little, and admitting a few bridal vanities, is not the wardrobe that Mary should plan for really the wardrobe that is appropriate to John's present income, the wardrobe that will dress her suitably for the house he can provide, the wardrobe that can be replenished for her from his purse without any noticeable falling off in its quality?

A LAST EXTRAVAGANCE

We all know the girl who frankly confesses that she is buying this and that extravagance now—the party coat, or the ostrich boa—because she "shan't ever have another chance," the girl who appears for the first few months of her married life more showily dressed than she has ever been before, and then, after a year of making over and another year of putting costly materials to workaday uses with that tawdry effect that is so depressing, sinks into the opposite extreme of shabbiness. Not always, but too often, there is a fretfulness and discontent in her face corresponding to the gradations of her toilet.

Surely this is all wrong. If the young husband cannot "give his wife what she has been in the habit of having," as few young husbands can, it is no kindness to him to emphasize the difference by a final, sky-rocket display of girlish extravagance. It is better for the comfort of both, and in better taste, that the *trousseau* should mark the setting of the bride's life to the new key. We all recognize this principle—perhaps unconsciously—when its practical application works in the contrary direction. If the bride is to be taken into a group of richer relatives, into a more elaborate social circle, she makes all the effort possible to appear in a style becoming, and her parents and friends go to the very limit of their resources to help her. To be sure, the two cases are different—we all like a chance to dress better, and none of us like to dress worse! But if the bride must begin to dress worse, or, at least, more simply, if the rose of love and hope and opportunity carries the one little thorn, frugality, isn't it better to accept it cheerfully, at the outset?

An estimate, made at the start, of the articles needed for the outfit, both personal and household, and of the sums to be paid for them, will be a great help to the girl who wishes to plan prudently. As with all estimates, care must be taken to allow a sufficient margin for the unexpected, or the result will be disappointing. One is almost tempted to say that the secret of good management, all through life, lies in allowing a sufficient margin, though middle age is able to calculate a shade more closely than youth.

Most girls spend to the extent of their possibilities on the bridal outfit. Few leave any of their savings in the bank, though the months of furnishing and settling often bring little emergencies where a bit of money of Mary's own would be very welcome. Few go off with more than the barest decorum requires in their new purses. Some deliberately leave a few inconspicuous but necessary articles to be provided, within a short time, from the husband's. Of course Mary could not ask John, next month, for a silk kimona, but she can buy the kimona now and start quite short of shoes. She does not mean to be selfish or grasping, but it has so long been her part to accept John's devotion that she does not realize that the time has come now for her to begin to share his burdens.

It would have been well if Mary's mother could have influenced her, months ago, to feel that the interests of the two were common, and that it was for her as well as for him to subordinate personal fancies to the good of their home. Then John's gifts might have been less lavish, and Mary would not now be packing in a hand-bag that cost as much as a willow rocking-chair a set of toilet silver that would almost have furnished their dining-room. But bygones are bygones, and if Mary's mother can restrain her now from breaking her last five-dollar bill, perhaps she will have done all that John can expect.

The New House

Now are the builders gone;
  Waiting the new house stands,
For the last, last touch is on
  From the last, last workman's hands;
Spotless and clean and sweet
  From rafter to tiniest thole,
But a structure still incomplete,
  Waiting the birth of a soul!

Straight are its walls, without;
  True are its rooms, inclosed,
Plastered and planed about
  As the craftful plans disposed.
That its body may perfect be,
  Long have its builders toiled;
You, who will enter, see
  That a soul be its unsoiled!

You, whose faces will peer
  Out from its casements wide;
You, who partake of, here,
  What the arm and brain provide;
You, who will slumbers know,
  Who will tread each floor and stair,
Whose children shall upward grow,
  Take care of this house—take care!

Yours to awake, inspire,
  From cellar to roof above,
With lamplight and warmth and fire,
  Laughter, and tears, and love;
With labor and aims afar,
  With cheer when the day is through;
Yours is to make, or mar—
  For the soul of the house is *you!*
—*Edwin L. Sabin.*

The bizzare thoughts, the picturesque yet restrained art of Japan, have flowed like water into all Christendom, and left on a thousand mantelpieces a waif of beauty.—*T. G. Appleton.*

Closet and Altar

THE GLORY OF HUMANITY

What is man, that Thou art mindful of him? And the son of man, that Thou visitest him? For thou hast made him but little lower than God and crownest him with glory and honor.—Ps. 8: 4, 5.

The divine life in the humblest and the weakest and the most sinful is that which compels him to respond to the sacrifice of Calvary. It is the reason why Jesus has made His mark upon the world, and that there is a gospel to preach. You and He, our human nature upon the throne of His glory, are organically and intrinsically one.—*R. J. Campbell.*

You saw the sinner, Jesus saw the man. He saw the sinner, too, and He knew what the sinner would be when grace had had a chance.—*Gipsy Smith.*

You have cramped your life, you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew its architecture on a lordly scale. . . . He built you to be "temples of the Holy Ghost."—*Phillips Brooks.*

Thou that canst sit in silence hour by hour,
And know God in His minutest flower,
And watch His myriad ways among the grass,
And feel His touch on every frond of fern,
On the small shadows as they slowly turn,
And on the little creatures as they pass,
What blindness is it that doth hold thine eyes,
Make streets a Hell, and meadows Paradise,
To shut Him out from His great creature, Man?
Hath He not writ Himself in every face?
Awake—and be not impotent to trace
What is and has been since the world began.
—*Mary E. Coleridge.*

Life had for Him unqualified value—value in its own right. If adorned with wealth, office, religious prestige, it was not thereby more to Him. If scarred with poverty, ignorance, sin and the stain of the parish, it was not thereby less to Him. It was all life, human life; and on the face of life Christ saw the likeness of a child to a Father.—*Charles Cuthbert Hall.*

Creator and Lover of man, who for our redemption gavest Thy Son to be our Brother of the mortal and immortal life, we thank Thee for the glory of opportunity Thou givest us to share. Perfect us toward Thine own thought of an ideal humanity. We praise Thee for our bodies—eye and ear responsive to the waves of light and sound, joy of health, power to labor and endure. Help us to train these powers in glad obedience and service. We thank Thee for the triumphs of the mind—invention and discovery, grasp of knowledge, wonders of art. We rejoice in Thy gift of the dream and endeavor toward the perfect brotherhood of man. Thou art the true glory of humanity. In Thee we live and move and have our being. We thank Thee for the communion of our spirits with Thy Spirit, for Thy confidence in us, Thy good provision and our enduring life with Thee. Amen.

The Children's Pulpit

The Snowstorm Gardener

BY REV. E. H. BYINGTON

Looking out of my window one March day when the air was filled with snow, I saw a boy busily digging in the garden. "How foolish!" some one exclaims, to be gardening in a snowstorm. Perhaps the boy was not so foolish, after all, for he was getting ready in time. Better dig the garden in March than in June, better when the snow is in the air than when the hot weather has already come. When the cold spring rains fell, the snowstorm gardener's land was soft and able to drink it in; and when suddenly the warm weather came, everything was ready for the seeds, and they had a fine start.

Boys and girls who are going off on a picnic are usually ready in time; and they begin planning for vacations and Christmas long before they come; but it is a fine habit to form for other things. Be a snowstorm gardener.

The snowstorm gardeners seldom come to church late, for they get ready in time. One of the finest snowstorm gardeners I know studies each Sunday afternoon the Sunday school lesson for the following week. Very different are those who look at it hurriedly just before leaving the house, or who study it in church, if that comes before Sunday school, or during the opening exercises of the Sunday school itself. What a splendid thing if every member who had a Sunday school lesson to learn should become a snowstorm gardener! Christ was urging constantly his disciples to be ready, and told of some foolish virgins who were unlike the boy preparing his garden while it was still snowing.

The Motto Habit

A lady of our acquaintance called at a certain country house and was ushered into the dining-room, for some domestic reason, to await the coming of her friend. The room was pleasantly furnished, but she was puzzled by several neatly printed mottoes which hung conspicuously on the walls. After the entrance of her friend, and the errand upon which she came had been discussed, the lady asked,

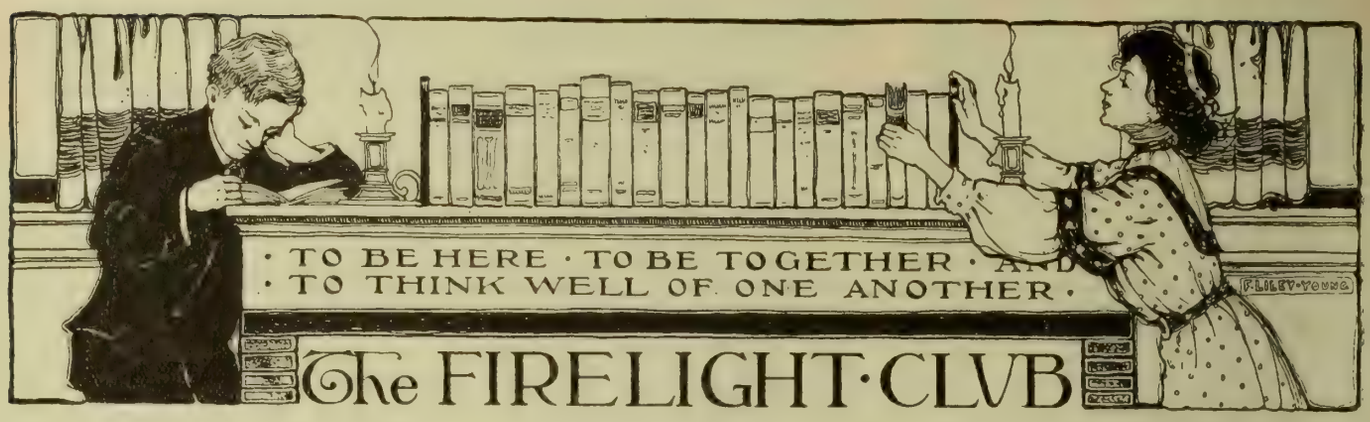
"I hope you won't think me inquisitive, but I should like to know the meaning of those mottoes?"

The other woman smiled, as she replied: "That is an idea of my husband's. He grew tired of correcting the children, or hearing me correct them, and by way of example included our own shortcomings. 'Don't slump' is meant for my eldest daughter; she is growing fast and inclined to relax into a spineless, jelly-fish attitude that annoys us. 'Don't fuss' is for her sister, who vents her feelings by arguing and disputing when things fail to please her. 'Don't grumble' is for my son, whose besetting fault is comprised in the admonition. And 'Don't worry' is intended for me—I assure you I find it helps. 'Be lively' is my husband's, and to those who know him requires no explanation."

"I think I'll go home and write out a few for my own family," the lady remarked, rising to go. "In any case it is worth a trial."

S. A. B.

The world cannot be our intimate friend, patient with our eccentricities, smoothing our paths. We must learn this just as we learn not to pick up a live wire and not to fool with the buzz saw. The world is full of buzz saws; and whether we like them or not, they keep right on.—*L. B. R. Briggs.*



Conducted by William Byron Forbush

A Poetry Competition

There is no doubt the Firelight Club has poets among its number. We proved that a year ago. But the competition this year has not succeeded in bringing them out of their modest seclusion. The verses sent in were too few for a real contest. The best one was this:

Oh, you Leap Year Maids, to the rescue haste,
For a momentous question has risen;
If a Leap Year Maid ask a young man's hand,
Shall she go on her knee—or his'n?
—*Maude A. Brown, Brattleboro, Vt.*

But—shades of Alfred Lord Tennyson!— it would never do for me to encourage that sort of thing.

If we cannot compose poetry ourselves, we can at least appreciate it. So I will propose another form of competition, suggested by bright verses that some of the Club keep sending me. Two dollars will be given for the best verses (not necessarily original) of not more than eight lines, giving some good advice in a witty or humorous way.

Nixon Waterman's lines illustrate what I mean:

A thoughtful man will never set
His tongue a-going and forget
To stop it when his brain has quit
A-thinking thoughts to offer it.

Rudyard Kipling has a preposterous supposition with some meat in it:

If only myself could talk to myself
As I knew him a year ago,
I could tell him a lot
That would save him a lot
Of things he ought to know.

One more illustration may suffice:

If you find that swearing off
Has failed to help a bit,
Stop swearing off, and for a change,
Just quit.

As this competition is likely to interest adults, we will let them try also.

The Brotherhood of David

The first article about the Christian Endeavor Society ever published was printed in *The Congregationalist*. The Society now has 6,000,000 members. The first article about the Knights of King Arthur was published in *The Congregationalist*. This order has enrolled 50,000 members. A year ago the first mention of a new society for boys, called the Brotherhood of David, was published in *The Congregationalist*, and as the result of that article alone, a thousand boys have already joined the society, and it is spreading rapidly in our churches. It has its handbook and its badge and its passwords, and already there have been developed for it some very attractive ceremonials.

It was organized, you remember, for boys under fourteen years of age. The plan is for each "camp" to meet in its own "cave" and imitate the outdoor work and play and the brave qualities of the friends of David. You might like to know what some of the camps have done.

Camp Number 1 was Camp Nob of Strong, Me. The leader, Nathan, put up a framework in his study covered with spruce boughs, which the boys used as a cave in winter. In summer they camped in the woods. A boy who was initiated met the David tests by taking five stones out of a pail of water and showing his skill at hitting a target across the room. If musical, he was required to sing, and he must also read aloud a chapter out of the book of Samuel. A play, the rescue of David by Jonathan, has been given successfully. All the members have costumes. A shepherd's is made of black cambric, cut kimono shape, trimmed with the brightest figured goods, with wide sashes and caps of the same. The officers are dressed like Arabs. There is a "Hideous Quartet," composed of boys who cannot or will not sing. Their yell is: "Here we are! Here we are! Onto our job! Whoop 'er up! Yell it out! Sing for Camp Nob!"

Camp Moriah, Number 2, is the other side of the continent, at Long Beach, Cal. The cave is lighted only by candles, and all but the chief officers squat on the floor. All have passed the Shepherd stage and are now making armor. A prize has been offered for the best designed and most artistically decorated shield, and another for the best narrative of the life of David.

Camp Judah, Number 30, in Otterbein, Ind., initiates its candidates by leading them along a winding path to "Marah," causing him to undergo tests of strength and fidelity and culminating with the repetition of the Twenty-third Psalm.

Camp Grace, Number 27, of Wilmington, Del., also has an initiation which makes the boys feel that they have enjoyed something, and tramps, winter campfires and a real Indian experience have emphasized the outdoor element. They are now getting ready for their summer camp.

In Camp Hector, Burdett, N. Y., there is a fine for chewing or talking in meeting, collected by Benaiah. When the roll is called by Seraiah the boys respond, "Here and there," by which is meant, I was in Sunday school last Sunday and I am here now. To become a Mighty Man a Shepherd must make a bow and arrow for himself and narrate the life of David until he became king. To become a Prince, he must carve a Goliath sword and memorize Psalms 1, 23, 51 and 121.

Camp Beacon of Newburg, N. Y., calls the roll by having the boys answer to the names of heroes they have chosen to bear and whose lives they must learn to narrate.

In Camp Northland, Northwood, Mich., the boys dress as Indians or banditti. In Camp Cocheco, Dover, N. H., the uniform is a purple sash with yellow braid and the emblem of a golden sun.

We get good reports of the excellent service the boys are rendering in their churches. In Philadelphia one camp co-operates with the Knights of King Arthur to hold a boys' Sunday morning devotional service. In Newburg they distribute hymn-books and church calendars and collect magazines for the church reading-room. In Camp Nob they have cut out cigarette smoking. In Malden, Mass., they are studying the lives of heroes.

This is the time of year when we look for the formation of many new camps. Those who are interested should send twenty-five cents to Mr. Frank Lincoln Masseck, Potsdam, N. Y., for the handbook and the new supplement that is being prepared. He also publishes, in *King Arthur's Herald*, news of the camps. The society gives a sense of purpose and fellowship to nature study excursions, camps, ball nines and Sunday school classes. It encourages woodcraft, archery, observation of nature, aquatics and sauntering, and furnishes a natural and boylike way to combine for wholesome good times and service.

One of the attractive features is the unique self-government plan. Another is the system of degrees, which have to be won by all alike and are won by accomplishments which boys admire. Some features of Mr. Seton's Woodcraft Indians are utilized for this purpose.

An admirable opportunity is given by the similarity to and the affiliation with the Knights of King Arthur for older boys who are Knights to reach down and organize and help the younger boys of the church.

We would be glad to hear from any leaders or any boys of interesting things done or planned by local camps of the Brotherhood.

Young Turks in Bible Cities

Have you realized how much there is in the daily papers just now about the places we are studying about in our Sunday school lessons? Last Sunday we learned that Antioch, which had become Paul's home, was made by Paul and Barnabas the new center of Christian service for the whole world; and it was only last week that we were reading that the modern Christians in this same Antioch were being attacked by the Moslems. A few weeks ago we were told that Paul was born in Tarsus, and last week we read that this town, too, saw the endeavors of the enemies of the Christians to destroy them, and that St. Paul's Institute, a school named for the town where Paul was a schoolboy, was being used for a fortress and shelter.

In a few weeks more we shall study about Thessalonica, a beautiful town on an arm of the Aegean Sea, named for the sister of Alexander the Great, where Paul founded one of the first Christian churches in Europe, and to which he wrote two letters, the earliest pieces of Christian writing in the world. It was then, as it is now, practically the capital of what was called Macedonia, which we now know as Albania, Roumelia and part of European Turkey. And last month we have been reading that Salonica, which is its name today, is the headquarters of the Young Turk party, which is trying to bring liberty to Turkey. And one reason for this is that this city, to which Paul brought Christian enlightenment, is still one of the most enlightened cities in Turkey, because in its Christian schools young Bulgarians, Albanians, Servians and Turks are studying together.

For the Children

What Julie Taught the Teacher

BY FRANCES J. DELANO

If any one had told Julie that the new teacher was going to learn more of her than Julie was of the new teacher wouldn't she have opened her eyes! It was true all the same, and this is the way it happened.

When Miss Field tied on her veil, just before starting for school that first morning, she said to herself:

"What's the use of trying to be anybody? My hair is thin and my face is sallow and these glasses are so unbecoming. This world has no use for plain people like me."

Poor Miss Field was discouraged that morning, and if it hadn't been for Julie she might have kept on being discouraged, and then what would have become of her I wonder!

Now Julie was a very plain little girl. Her hair was thin like Miss Field's, and she wore glasses, too, and although her face wasn't sallow, it was dreadfully freckled. When she came tripping into the schoolhouse after the gong struck, Miss Field thought she was as homely a child as she had ever seen.

Of course neither Julie nor Miss Field knew that Julie was to teach a very important lesson that day; nevertheless Julie started right in on the lesson just as if she knew she was to do it, and Miss Field began at once to learn it.

First, when Julie came in the room, she began to show a great interest in everything around her. Her jolly, little, round eyes behind the glasses darted hither and thither, taking in the new teacher, the new globe on the platform, Mary McPhearson's new dress which was piped with red, the new scholar—a pretty little girl whose looks seemed to delight Julie very much. Many other things interested her, and every once in a while Miss Field's eyes would rove round to where Julie sat, and she couldn't help smiling at her. "That child isn't troubling herself about her plain face," said Miss Field to herself. You see the new teacher had already begun on the lesson Julie had set her.

By and by Miss Field began to examine her pupils on their last term's work. Julie took the liveliest interest in the recitations. She watched the children's faces while they were reciting and listened to every word they said, just as if their success or failure was a matter of vital importance to her. Her eyes lighted with satisfaction when the answers were correct, and when they were wrong her disappointment was quite decided.

"Well, well," said Miss Field to herself, "that child is as interested in each recitation as if it were her own. What an unselfish little creature she must be!"

After this speech you may be sure that Julie's success as a teacher was assured.

At recess time Miss Field went down in the yard to watch the children play, and there everybody was inquiring for Julie.

"Come play with me, Julie."

"Julie, isn't this the way to play Flumpy?"

"Julie, I want to tell you a secret."

"Julie, want a piece of my apple?"

Miss Field heard remarks like these on every side, and Julie was here, there and everywhere.

"Dear me," said Miss Field to herself, "how the children do like Julie! Seems to me looks don't count in her case." You see the new teacher was progressing.

At noon, when Miss Field was putting on her things to go home, she saw there was trouble on the playground. The children were gathered round the pretty, new girl, who was talking very fast.

"I don't want to play with Julie," Miss Field heard her say, "I don't like her; she wears glasses and has lots of freckles."

"There!" said Miss Field to herself, "now, here's trouble for Julie; she's got to reckon with her freckles. It's just as I said this morning—the world has no use for plain people."

"I don't think we know how to play the game without Julie," said Mary McPhearson.

"I don't care! I wouldn't be seen playing with her," declared the pretty, new girl.

"She *is* homely," acknowledged Jane Butler.

"I never saw such freckles," said Bessie Conant.

"Nor I," agreed Nellie Davis.

"Nor I."

"Nor I."

It seemed now as if everybody was turning against Julie. Miss Field was just going to take her part when she saw her bounding across the yard. "Come," cried Julie, "we'll play the new game. It's lots of fun."

The children made no move to begin. Julie stopped short.

"What's the matter?" she asked eagerly.

The children looked at the pretty, new girl. "She doesn't want to play with you," spoke up Jane Butler.

"Why not?" inquired Julie.

Before Miss Field could speak, some child

Continued on page 664

The New Baby

I woke up in the night
  Because a foot went by my door,
And then I heard a little cry,
And then I fell asleep again
  And heard no more.

But when the sun peeked in
  And pulled me from my bed,
I heard again that little cry,
And so I knew it was no dream
  But real, instead.

I tiptoed into mother's room,
  And some one said, "Come here."
My mother smiled at me
Because upon her arm there lay
  A little tiny dear.

How sweet it was of her,
  Not even knowing our tongue,
  To come to us so young.
To leave the nest of the dear Lord
And choose us of her own accord!
  She cried to be let in,
  Crying just like a bird.
  How glad I am that mother heard!

FLORENCE WILKINSON.



The Expansion of the Christian Church

Sunday School Lesson for May 23

By Rev. A. E. Dunning

(To be studied with open Bible)

VIII. A Council of Churches on Foreign Missions

You will need to guard against attempting to include so much in this lesson as to confuse your own mind and the minds of your pupils. It marks the greatest crisis thus far in the earliest history of Christian missions. Confine your attention in the class to these most important things:

1. *The question in dispute.* Must Gentiles who believe in Christ become Jews in order to be acceptable members of the Christian Church? You have noted in previous lessons that this question was rising into prominence wherever men who were not Jews accepted Jesus Christ as Saviour and Lord. To the strict Jew all the uncircumcised were heathen. He despised them as his fathers always had done. The stripling David looked with scorn on the uncircumcised giant Goliath (1 Sam. 17: 26). He mourned over Saul's death because the daughters of the uncircumcised would boast of it. The prophets had foretold the golden age when the uncircumcised would no more come into the holy city (Isa. 52: 1). The heaviest curse the prophets could pronounce on men was to wish that they might die among the uncircumcised (Ezek. 28: 10; 31: 18; 32: 19, 21, 24, 28). No uncircumcised person could be admitted to eat the Passover (Ex. 12: 48). Could the followers of the Messiah be expected to admit such persons to the Lord's Supper? The Pharisees who had joined the Christian Church declared that they would never consent to it (v. 5). Paul, who had been one of the strictest Pharisees (Phil. 3: 5), had admitted multitudes of the uncircumcised into the Church and warmly defended his course (v. 2). We have examples of the strong words he used against his opponents (Gal. 2: 4; 5: 11, 12). The whole future of Christianity, then, depended on whether the teaching of men from Judea should be accepted or rejected.

2. *The method of settlement proposed.* We understand at the outset that, so far as Paul's mission was concerned, the question was already settled (Gal. 1: 11, 12). But he had that confidence in the apostles who had been with Jesus and with the church at Jerusalem to which they belonged, that he was willing to submit the question to them. That was agreed on by the church at Antioch, and a delegation was sent to Jerusalem for that purpose, with Paul and Barnabas at its head (v. 2). Note on the map that they took the route by the sea, where churches including Gentiles had been organized, by whom the stories of the missionaries' work were joyfully received (v. 3). They won supporters to their side of the question all along the way. They were cordially received by the apostles and elders in Jerusalem, who seem to have listened favorably to their accounts (v. 4). Paul had informal conferences with the leaders, to whom he explained the gospel he had been preaching (Gal. 2: 2).

3. *The question argued in the Council.* What was Paul's gospel? It was the proclamation that the redeeming love of God revealed in Jesus Christ was the sufficient and the only reliance for every human being, Jew and Gentile (Gal. 2: 15, 16). God makes no distinction between circumcised and uncircumcised believers (Gal. 3: 26-29).

What was the contention of Paul's opponents? They believed Paul's gospel with qualification. They declared that it was not sufficient (v. 5). The arguments of those on the conservative side are not given, but you can reproduce them. We have already considered them under paragraph 1. Modern illustrations are abundant. Strict Baptists preach Paul's gospel. But when a member of the Baptist Church proclaims it as sufficient and that Baptists and non-Baptists should be received into the same church and fellowship at the same Lord's Supper, what does the strict Baptist say? He says most earnestly, "It is needful to immerse them and to charge them to keep Baptist principles" (v. 5). Strict Episcopalians preach Paul's gospel. But when an Episcopalian proclaims it as sufficient, and that those who belong to other Christian denominations should be received beside them at the altar to take the sacrament of the Lord's Supper, what do they say? They say solemnly, "It is needful that they be confirmed by a bishop who has received his authority by transmission from the apostles, and conform to the customs of his Church" (v. 5). Was it strange that Jewish believers found it hard to recognize as fellow-believers those who were indifferent to laws of the church founded by God and precious to their fathers and to them?

The arguments of the liberal side, which are repeated over and over in Paul's addresses and Epistles, were supported by the testimony of Peter that the Holy Spirit had descended on the uncircumcised Cornelius and his family when they had received the gospel he preached, making no distinction between them and circumcised Jews who believed (vs. 8-11). Paul and Barnabas followed Peter by rehearsing many scenes in their missionary career in which the Holy Spirit had sealed his approval of their gospel by signs and wonders. Their testimony turned the assembly to their support as that of Peter had done several years before (ch. 11: 17, 18).

4. *The president's decision.* James reviewed the arguments, supported them by citations from the prophets, especially from Amos (ch. 9: 11, 12), using the Greek translation which made his point, and not the Hebrew version which did not make it, and then gave his judgment, which later was unanimously approved by the Council (vs. 25-29). The Pharisees, judging from their after conduct, refrained from voting.

The four things which the Council commended were not offered as supplementary to Paul's gospel, or as essential to salvation, but for the purpose of removing obstacles in the way of circumcised and uncircumcised disciples uniting at the Lord's table and in other table fellowship. It is probable that by fornication was meant marriage within degrees of relationship forbidden by Jewish law. The observance of common morality would not need to be named as a condition of Christian fellowship. These four things made a man unclean under the law of Moses, and so unfit for fellowship with Jews. Paul had ceased to care for these distinctions, but he was willing to observe them because of the scruples of those who did care for them and to promote peace in the Church (Rom. 14: 14-19). This matter is admirably explained in Prof. B. W. Bacon's Story of St. Paul, Lecture 4.

5. *The message and the messengers.* It seems to have been at a meeting later than the Council that the church determined to record its decision in a letter and to send Judas and Silas to deliver it to the churches of Antioch, Syria and Cilicia (vs. 22, 23). It was a complete and strong affirmation of the position of Paul and Barnabas. But so far as it provided for a distinction between classes of Christians it could have been only temporary. The decision declared that Jews should continue to keep the law of Moses, while Gentiles should not be required to do so. For the time it was agreed that there should be one kind of Christianity for Jews and another for Gentiles, and a class of evangelists for each (Gal. 2: 7-9). But how long could such an arrangement survive? Evidently it made a great deal of trouble, but finally disappeared (Eph. 2: 11-22).

International Sunday School Lesson for May 23. The Council at Jerusalem. Text, Acts 15: 1-35.

The Springtime Impulse Godward

C. E. Topic for May 23-29

By Rev. H. A. Bridgman

Lessons from the birds and flowers. Luke 12: 24-28. (Union meeting with the Juniors.)

One way to find God. The little verse which Browning puts into the mouth of Pippa, and which is so often quoted in support of optimism, begins with allusions to the outward aspects of springtime "to the lark on the wing" and to the "dew-pearled hillside," but ends with a deeply religious note, "God's in his heaven, all's right with the world." Any one who opens his eyes to the unfolding beauty of the world in the month of May must, provided he is patient and reverent enough, be led through nature up to nature's God. As the trees and shrubs substitute for their sober winter dress their robing of delicate green, as the soft air becomes vocal with a multitude of songsters whose trills and carols we have not heard for many a month, as the other miracles of the springtime unfold beneath our very eyes, we cannot but believe that in human experience every winter will change to spring, and that "life is ever lord of death." There must be a God behind all the beauty we see. While we have been absorbed in our winter tasks, while the world has been buying and selling, getting and spending, God has been taking care of the silent forces of his universe. From now on through the summer and autumn we shall be conscious of their working and grateful for the results. A few months ago when the woods and fields were bare and brown, one who had forgotten other springtimes might have thought that there were no powers of recuperation in nature; but as we witness the wonderful transformation we ought to believe more strongly than ever in the unseen powers of this universe and in the God for whose glory they operate.

Birds and flowers the object of God's care. This was Jesus' thought when he bade

Continued on page 664

Among the New Books

Shakespeare, Bacon and Mark Twain

A chapter from Mark Twain's apparently interminable autobiography—his own description is, "the stacks of unpublished manuscript which constitute this formidable Autobiography and Diary of mine"—comes to us under the title *Is Shakespeare Dead?* (Harpers. $1.25 net). It contains a minimum of autobiography and amusing comment on life, but is in the main a wholly wrong-headed piece of special pleading for the Baconian authorship of the works which have come down to us under the name of Shakespeare.

All sensible people must regret that Mr. Clemens should lend his influence to the reopening of a controversy which appeals only to crotchety minds. His argument, so far as it is original, is that since his own town of Hannibal, Mo., is very much alive to the honor of having had Mark Twain as a native, therefore the indifference of Stratford-on-Avon to Shakespeare's literary fame at the time of his death proves that Shakespeare could have had no literary fame. To this he adds an apparent disbelief that any age could have had two geniuses of the first rank like the author of Shakespeare's plays and Bacon.

In all this Mr. Clemens misses the two really significant features of the situation, which are of sufficient interest to be briefly stated. Suppose we grant, for the sake of the argument, that Shakespeare did not write the plays. We have then to find some one who could have written them. For it is as certain as anything can be in the realm of literary interpretation that Bacon could not have written them. Genius has its individualities even more than mediocrity, and Bacon's genius had an individuality which entirely precludes the possibility that he could have written the plays. To believe otherwise is to overturn the law that good and powerful art is self-expression. He who has read Bacon's prose and verse and then the plays and lyrics called by Shakespeare's name, and thinks that they could have come from the same brain, simply reveals his own incapacity for literary judgments of value. He might as well believe that Raphael could have painted Rembrandt's Night Watch, or Grover Cleveland written the "Innocents Abroad."

So much for the negative side. One need not be strenuous about names; but if the name of Shakespeare is discarded, some other name must be taken for granted, and by as much as Shakespeare's meager biography is larger than no biography at all, by so much it is easier to believe in him than in a wholly anonymous genius. But, furthermore, Mr. Clemens misses what is after all the most interesting feature of the situation—the guild of purely professional dramatists—we had almost said tradesmen—of the time when the plays were written. Mr. Clemens complains that Shakespeare was not a great man to his own townsmen—as Mark Twain undoubtedly is. The answer is simple. Playwriting and play-acting in Bacon's time were not socially honorable employments; authorship in Mark Twain's time is.

Suppose we leave Shakespeare out of the account and ask about some of the other members of the guild of playwriters. There is Dekker, who wrote more plays than Shakespeare. We know almost nothing of his life, though we do know his genius. We do not know either the birth or death date of Marlowe. Of Webster hardly anything is known and little of Chapman. The fact is that here was the greatest single group of literary geniuses which the English-speaking world has ever produced, who worked under conditions of social disparagement. This condition, familiar enough in Rome, in Japan and in Italy in great days of their art, has been rare in England. And this most interesting fact of all Mr. Clemens wholly misses in a chapter of his opinions which must do much to diminish their authority in regard to all questions of literary value.

A Valid Christianity for Today

There is no ecclesiastical terminology or flavor of Anglican sacro-sanctity about Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan. No reader of his new book, *A Valid Christianity for Today* (Macmillan. $1.50 net), would dream that the writer wore cassock and stole and a collar that came together at the back of the neck.

This book consists of eighteen short sermons preached to a congregation of capitalists on Euclid Avenue in Cleveland, when the author was dean of Trinity Cathedral. They contain surprises unless one remembers that the writer is a single taxer, as well as member of the Chamber of Commerce, equally welcome in exclusive clubs and in socialist and labor union meetings. To such a man, modern, alert, daring, sympathetic and imaginative, living in the heart of an industrial city, the sins of commercialism, political dishonesty and ecclesiastical hypocrisy loom ominous. Against them he flings the weight of his sturdy personality—and his words come like the Roman sword—short and heavy-driven. He never forgets the "man who is down." "Industries are not to feed men, but men feed industries," he complains. The "negative inhumanity of the modern Dives" deserves hot anguish, he asserts. The picture of young girls and women ground up in sweat-shops or forced to lives of shame by greed, of young men driven by thousands into vagabondage casts a shadow upon his loving soul.

The first half of the book is somber-colored by these sins of modern society. Then, as the sermons proceed, the figure of the "universal Christ" drives the shadows before him. His "democracy," his "extended hand" which gives strength, his divine companionship—these solve the grim problems of society. Pessimism is the "partial view" by which Balak endeavored to persuade Balaam to curse Israel.

The sacramentarian and High Churchman find no comfort in these pages. "We have been too long grubbing among the roots of our religion, trying to prove the authenticity of our sacred books, the genuineness of our traditions, the unbrokenness of our successions, the continuity of our authorities and the validity of our institution. But Christianity is to be proved not by its roots, but by its fruits." Others besides Episcopalians need that reminder.

In the final sermon on the Supreme Value, the faith of the man shines out when he says: "But the day is coming, in God's good time, when, under the reign of justice and equity, men will have to worry as little about the material basis of existence, food and drink and raiment as the children in a well-ordered family worry about where their dinner or their beds are to come from. For the Heavenly Father hath provided more than amply in the practically infinite resources of the earth for all the wants of all his children. It is only our maladjustments and greed, or our laziness and incapacity that make want anywhere. When that day comes, we shall have a literal fulfillment of the great promise of our text, 'Seek ye first the Kingdom of God and the rightness thereof, and all these things shall be added unto you.'"

A big, strong, brave man with big, strong message, in which he thoroughly believes, is revealed in these pages. It is a good book to brace the minister and the layman.

DAN F. BRADLEY.

Four New Novels

Among recent stories of quaint village life emerges one noticeable by the originality of its plot, *Old Lady Number 31*, by Louise Forsslund (Century Co.. $1.00). The character who gives a name to the book is not an old lady at all, but the husband of the thirtieth woman in an "Old Ladies' Home," who, on his way to the poorhouse, is adopted by the inmates. The kindly, ne'er-do-well old man, his gentle wife and the "gals" of the Home are all wonderfully well described. Humor and pathos abound. It is a pity that so well done a thing is marred by the introduction of that exceedingly venerable *deus-ex-machina*, mine stock long valueless but suddenly worth many thousands. This creaky-kneed invention restores Abe and Angy to wealth in the end. Then, by a really brilliant twist of ingenuity, they elect to live still in the Home.

That same insight into character and delight in natural scenery which made "The Expensive Miss Du Cane" popular is again in evidence throughout S. Macnaughton's new novel, *The Three Miss Graemes* (Dutton. $1.50). The ladies in question have been brought up in the utter seclusion of an inaccessible island on the Scottish coast by a wealthy, aristocratic, but eccentric father. At the very outset of this story the father dies and the girls are thrown upon the world, with few relatives and slim resources. Their ignorance of money, their innocence of the world, their adventures while living with a penurious old aunt, offer opportunities for the author's humor. In the last chapters excellent matrimonial material affords relief. The descriptions of wild "Arran," the sea, the shore, the uplands, the brooks are the great charm of this book.

A promising first novel is *The Trailers*, by Ruth Little Mason (Revell. $1.20), a daughter of Mrs. Caroline A. Mason, who wrote "The Little Green God." This story is about a girl of a wealthy family in New York who prefers Settlement work to Society. From interest in the Italians in the East Side, fate leads her to a still deeper interest in the Waldensians in Italy. Discussions about the Romish church and economic questions clog the narrative somewhat, although they are good in themselves. It is a wholesome story for girls, who will like its high ideals and its love interest and forgive the hero for being a bit of a prig.

The most recent biography of the perplexing but romantic life of Molière is by H. Chatfield Taylor, who now adds to his serious work a treatment of the same theme in fiction. The central figure of *Fame's Pathway* (Duffield. $1.50) is Molière, and historic fact is lent the aid of imagination in describing his loves, ambitions, failures and successes. The story stops midway of the biography but is effective, not only in making the man a vivid reality, but in setting forth the hard life of an actor and dramatist in those days, the place of the drama and the way in which plays were presented. Among the interesting characters who flit through the story are Cyrano de Bergerac and Corneille.

Our Readers' Forum

The Evolution of an Endowment Idea

If some great philanthropist should decide to endow churches, he would doubtless send experts through a given section of country to learn the needs of churches doing the best work. He would therefore endow them without reference to creed or sect, and by so doing, a great many churches would be weeded out. Christianity would be put upon a firmer footing and men would begin to take more pride in the churches because of their success. This idea, beautiful in theory, has been outgrown. President Eliot's fancy of an undenominational body of trustees selecting the promising churches for sustentation is interesting, and if the funds were forthcoming, could be worked, but not to complete satisfaction. It is too academic, too general. It is doubtful if an interdenominational commission would take hold of it. A better remedy is denominational endowment, with several denominations working under a commission to reduce the number of churches and strengthen those that remain.

The endowment of the individual church has greatly interested me. I have investigated the whole subject for some years. These churches have spoken freely for and against local endowments. They agree that the endowment of the strongest churches should prevent duplication and continuance of the weaker, although they are free to say some weak churches should be encouraged because of their history, spirit and adaptability. They agree that pastors free from financial worries do better work and, in general, endowed churches are more commanding. Some influential laymen and preachers oppose endowment on the ground that it cuts the nerve of giving. Perhaps they would not fear it so much if they were receiving small salaries in mission fields. Again, scores of citizens in rural sections do not attend church because they cannot meet the financial obligations. They are honorable, self-respecting citizens. They will not do less than their neighbors; failing in this, they do nothing at all. They do not even attend the services.

The endowment idea must be pushed. Churches should be sustained and the religious work of every town carried on successfully, whether there are few or many worshipers. The Eliot remedy and the endowment of individual churches should give way to denominational endowment. Many churches in small villages are so inadequately officered that they could not handle endowment funds with efficiency. The Congregational churches of England and Wales are seeking to "raise a million and a quarter dollars, to be permanently invested and the income used to insure a minimum salary of not less than $600 to all pastors." A million for the Congregational churches of Maine is my hope, so that every pastor may have not less than $800 and free house. There is no other way to do it except by denominational endowment. It works to a charm with the most vigorous and far-sighted denomination of the state. The Baptists have dared gather and invest a fund of $236,776. It has been secured by "gifts from the churches and individuals and by legacies. The largest amounts received have been $10,000 from Mr. Abner Coburn, $20,000 from Mr. Byron Greenleaf, and $156,676 from the Daniel Ford fund. Mr. Ford, with the vision of a prophet, said, "that the financial problem of the country Baptist churches of Maine, New Hampshire and Vermont would be more and more perplexing and burdensome." This led him to make the generous provision in his will of $400,000, to be divided equally among the three states. The gathering and investing of this denominational endowment represents unusual business sagacity, and twenty-five years more of such a policy will easily place the Baptist churches of Maine in a position of influence and usefulness.

Gray, Me. HERBERT LINDSAY MCCANN.

Andover and Harvard

I have heard the fear voiced that contact with Harvard would so liberalize our men that they would lose value as preachers of a positive message. Let me give a word of personal testimony. I was a post-graduate student at Harvard in the nineties. When I entered the Cambridge atmosphere from three years of theological training in another school, I was unsettled in mind, with no positive convictions of my own which I could preach, and fully persuaded I was not called to the ministry. In my previous training all my anxious questioning, all independent thinking was smothered by a professor in dogmatics, who referred every question to the Councils and the Fathers, and frowned upon independent thought as heresy.

From this mental atrophy I stepped into Harvard. I found there time for meditation. I found there, also, men to guide my thought, men who encouraged individual judgment and personal convictions. I found also great preachers in Appleton Chapel, and opportunity to talk to and learn from men like Drummond, Abbott, Winchester Donald, Parkhurst, active ministers of the Word, as well as the splendid sympathetic intellects of the Harvard Faculty. I found also the great historic associations of Boston, and very practical experience in its manifold charitable and sociological fields. Do you marvel, then, that having found myself, and knowing something of the burdens of society, I afterwards went forth with a conviction which made me glad?

Certainly contact with Harvard destroyed nothing of my positiveness. It rather warmed than chilled the currents of my devotion to Christ. No one who knows anything about my preaching has ever claimed that it lacked in conviction and positiveness.

I am satisfied that the proximity of Andover and Harvard can only mean increased attendance, enlarged opportunity and better and more efficient preachers. We ought to be ashamed that so great a school as Andover, with its splendid history, its excellent endowment and talented faculty, should attract a mere handful of students.

Then put it where the abundant curricula of a great university invite to profound research and broad learning. Put it where the throngs of men furnish a clinic in which to touch big men, and to study big events. Put your great Gamaliels there to teach. Put your ardent Pauls there to learn. God knows they will find deserts enough in which to meditate and to agonize when they get out into the average church! The instruction of the ministry solely on a dead past makes a dead church and a dead Christ. But fulfill the past in a living present, and we must have a living Christ and a living church.

Peoria, Ill. WILLIAM E. CADMUS.

Are Congregationalists Stingy

The figures used in the "Together" campaign show on their face that our churches are giving less *per capita* for benevolences and more *per capita* for home expenses than twenty years ago. The inference is that we have "fallen from grace," become stingy and selfish, and need a "rejuvenation." No one would object to all the "rejuvenation" which can be had by a campaign of prophetic and hopeful criticism, such as we are now having, especially if the campaign takes on the tone and spirit which arouses people to do their best. But Disraeli had three grades of falsifiers of which he regarded the statistical as the shortest and ugliest sort, and unless statistics are properly interpreted, they may mislead and discourage. Congregationalism is not at a point where discouragement can do it good, and it needs, on the other hand, just now a good deal of cheering.

As to our giving, are the facts as bad as they appear, on the comparison made in the campaign of the years 1887 and 1907?

First, if the year 1886 had been taken for comparison instead of 1887, the showing would have been different; for in 1886 the gifts were less by $400,000 than in 1887. In 1898 there was a difference of over half a million dollars from the year 1897, and over $200,000 from the year 1899. Comparisons, to be accurate, should cover the average of five years, at least, rather than particular years.

Second, supposing the figures to be accurate, it should be recalled that Congregational churches have been increasingly organized among the poorer people of our cities in the last twenty years. Following the campaign for the evangelizing of the foreigner, begun twenty years ago, we have established hundreds of churches whose membership is composed of poor people. No longer can it be said that Congregationalism reaches the aristocratic chiefly. At any rate, in the region west of New England and Brooklyn it is the case that our people come from the wage-earning rather than the capitalistic class; school teachers, clerks, railroad men, employees in great factories. Washington Avenue Church, Toledo, Mayflower Church, Mansfield, O., are instances of churches large in membership, but with little wealth, because made up of the employee class. Of the twenty-eight churches in Cleveland, only four contain men of accumulated wealth. Ten of the churches are aided, five others are barely self-supporting. Any large denominational giving must come from the four. Yet in these four the local problems demanding money are pressing and intense. It does not hearten the four to tell them how they have slumped from their standards of twenty years ago. They think of the men of wealth once members who have gone to heaven, whose places are filled by men as worthy, but who are living on moderate salaries. It is impossible for them to give on the scale made by the big capitalists of twenty years ago.

Third, the change in the membership brings the further necessity of increasing the home expenses necessary to doing the work of the modern church under municipal conditions. It costs more to keep a church open during the week, in fuel bills and janitor expenses, yet the city church which does not keep open must die, or move to the suburbs. In the matter of printing alone, calendars, notices, programs, etc., our churches spend thousands of dollars which were not spent two decades ago. Nearly every successful city church must have one or more paid helpers, clerk, librarian, visitor, all of which costs money. Take one instance: Plymouth Church of Cleveland once had a membership which could and did give freely to missions. It did little in its local field, but much for the national societies. Now Plymouth does many times as much for the service of the people immediately about it and has little to give for missions, for its wealthy men have nearly all passed away. Yet who will say that Plymouth has ever been more useful

than today, when it can scarcely pay its bills?

It should be said, to the credit of the Congregational churches, that they have increasingly appealed to the common man with little income, that they have steadily sought to minister to the poor; and if in so doing they have relatively lost in the capacity to give largely, they should not be the object of indiscriminate criticism.

DAN F. BRADLEY.

Christian News

The United Society of Christian Endeavor is to join the artistic, educational and religious forces gradually making headquarters in the Boston Fenway district. Lots at the corner of Longwood and Huntington Avenues have been purchased for the new five-story international headquarters building, which is to cost about $200,000. Offices of the various branches of the Society's activities, including the publishing department, will make their home there. Contributions toward the building fund at five dollars a share are solicited, and a considerable sum is already in hand.

The Pan-Anglican Thank Offering started in connection with the Episcopal Congress in London last summer has been closed. The effort was made to raise $5,000,000. The amounts contributed aggregate about one-third of that sum, including, besides money, souvenirs, such as watches, coins, miniatures and lace ornaments. Many of the gifts are designated for particular objects, such as the publication of Prayer-Books in foreign languages, the building of churches and work among children in different countries.

The British Medical Association has appointed a committee to consider the question of healing of the sick through such methods as the Emmanuel Movement, and may take up the subject at its next general meeting. The committee will try to get from clergymen identified with this movement the meaning of such phrases as "faith healing" and "psychic healing," which now seem to be used as vague and indefinite terms. This method of healing was defined at the recent conference of Episcopal Church Clubs in New York by Prof. D. F. Miller of Columbia University, who said he believed that it would effect a reunion of religion, medical science, modern psychology and philosophy.

Our English kinsfolk are a good way ahead of us in managing exhibitions and pageants respecting the ancient and modern life of the people. The English Church Pageant represented by about 4,000 performers will be held at Fulham Palace, London, June 10-16, with two performances daily, admission from five to thirty-five shillings. A historical pageant at Bath, July 19-24, will include eight episodes, from a Roman market scene in the second century to the visit of Queen Charlotte in 1817. Other cities will have gala weeks during the summer well worth the attendance of American tourists.

The Orient in London, which was so successfully managed in the Agricultural Hall by the London Missionary Society last summer, is to be followed this year by an exhibit in the same building under the auspices of the Church Missionary Society. It is called "Africa and the East in London," and over 6,000 stewards have been enrolled for service on April 20. It will be opened June 8 by the Archbishop of Canterbury and remain open till July 3.

Miss Edna L. Foley, a graduate of Smith College, Class of 1901, has resigned a position in the Boston Consumptive Hospital and is to be the head of the Chicago Tuberculosis Institute. She will have full charge of the seven dispensaries of that organization.

Personalia

The sympathy of a wide circle of friends in this and other lands will be given to Dr. Washington Gladden in his bereavement because of the death of his wife at their home in Columbus, O., May 8. She had been an invalid for several years.

Four noted ministers of ripe years died last month in Great Britain. Dr. J. H. Rigg entered the Methodist ministry in 1845, became principal of Westminster Training College in 1868 and honored that office for thirty-five years. Principal John Marshall Lang of Aberdeen Free Church College was highly esteemed in Scotland. Dr. Archibald Scott of St. George's, Edinburgh, was the leader of the Established Church of Scotland for a whole generation. To Dr. Marcus Dods we refer elsewhere.

Sheldon Jackson was one of the men for whom neither titles nor honors count. He lived in his work and was a true apostle and seer of the wide, unoccupied lands. He began as teacher in an Indian school and died, in Asheville, N. C., May 2, as United States General Agent of Education in Alaska. In the fifty years between he founded more than a hundred churches, changed the life of the Indians and Eskimos of Arctic America by the introduction of reindeer, organized the educational system of our Alaskan empire and, almost incidentally, founded and edited a magazine and endowed a university. He was such a bishop and apostle as only home missionary work of the old type created, known officially as Superintendent of Missions. A man of immense energy and persistence, he knew how to communicate his enthusiasm, and his moderatorship of the Presbyterian General Assembly was an inspiration for the home missions of the denomination.

In the Field of Industry

The Industrial Committee of the Congregational Churches of Massachusetts, through its chairman, Rev. Harry W. Kimball of South Weymouth, furnishes the material in the following column, and will offer similar matter from time to time. It hopes that the items and suggestions will serve to make the churches and the wage-earning classes better acquainted with one another and to increase their mutual friendliness. In this hope *The Congregationalist* shares.

The amount of insurance written under the new savings bank law is nearing the million dollar mark. Many large firms and many labor unions are doing much in behalf of this movement which is for the welfare of the wage-earner. The church can also do much by disseminating information and by creating interest both among the trustees of savings banks and among the working people.

In the death of Carroll D. Wright we have lost a man who gave much thought to the solution of industrial problems and whose sane words have had much weight. He was convinced that no scheme of industrial salvation was workable that was not founded upon the law and the spirit of Jesus. "Only the golden rule of Christ," he said, "can solve the problems of our age."

A well-known labor leader was recently given a copy of a New England theological seminary catalogue and was asked to look over the courses of study and make any suggestions, looking towards a more complete preparation of the students. He sent the pamphlet back with this weighty comment, "I would suggest a course in *sympathy*." In that seminary out of this criticism grew a series of addresses calculated to meet just this lack. Lincoln Steffens in his recent address before the ministers emphasized the fact that his investigations into graft in politics and business had aroused in him a profound sympathy for men caught up in the swirl of things and doing sometimes of necessity and often unconsciously acts that were ethically wrong. Does not the average minister need a course in sympathy, and may he not well cultivate that fellow-feeling which with tender insight will enable him to see life from the point of view of others.

A member of this committee recently had the opportunity to address the members of a large firm and their five hundred employees. It was the annual reception given by the firm to its help, and this member was told that for fifteen minutes he might talk "straight from the heart" both to the men and their employers. It was an opportunity that any man might well covet, and he took it to impress upon the working men the duty of faithfulness and upon the employer the duty of justice. The great need in the average shop and factory today is to create a community of interest, to get those at the head to treat the workers not as machines but as fellow-beings, to have those all along the line to feel that the success of that business depends upon the care and thought that they put into their work. Ministers might do a large service if they left their studies oftener, and more frequently cut out some of the many ministerial gatherings, and took the time to get close to all sorts and conditions of men.

The principles of the initiative and referendum and of the direct primary are gathering force in this country. If widely adopted they will work a great change in our representative government. This movement is based upon the idea of De Tocqueville, that the remedy for the evils of democracy is more democracy. It believes that the average man can be trusted to do the right, and that by putting this responsibility upon him his power of moral discrimination will be developed. Our Christian ministers and laymen ought to try and think through the questions which this movement creates. The voice of the people is most certainly *not* the voice of God, and yet the voice of the people is never entirely wrong. The problem is to give the people increasing voice and yet to so safeguard the government that the mob shall not rule.

HARRY W. KIMBALL.
For the Industrial Committee of the Congregational Churches of Massachusetts.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 7

Mrs. Murray of Central Church, Lynn, presided.

Mrs. Capron appealed to Christian women to take time to realize what the experience of these strenuous days means to Christians in Adana and elsewhere in Turkey. Miss Emily Wheeler spoke with much feeling from the viewpoint of one familiar with life in Turkey, and who passed through the massacres of 1895. Miss Lamson read letters from Dr. Ruth Hume of Ahmednagar, who writes of the medical force as greatly encouraged and strengthened by the coming of Miss Elizabeth Johnson, a trained nurse. But now, alas! they are in sorrow over the illness of Dr. Eleanor Stephenson, who has been so reduced by relapsing fever that she must soon return to this country.

SNAP SHOTS FOR CHILDREN'S DAY

By REV. WILLIAM EWING
Missionary Secretary Congregational Sunday School and Publishing Society

TIDINGS from the Southland and the Pacific coast tell of the happy observance of Children's Day. It is celebrated there earlier than in the central part of our country. In the North, some delay until blossoms are at their best; but as a rule, the second Sunday in June is the gladdest Sunday in all the year. At whatever time, when rightly observed, the happy children bring joy and hope to the church. A lasting and helpful impression is made upon the child when pastor and people give their best thought and effort. A successful pastor says: "Our children are banked in front on Children's Day. This is our best decoration."

Since the National Council, in 1889, requested that Children's Day be observed the second Sunday in June, and offerings be made for the missionary work of the Sunday School Society, it has brought large returns for the advancement of the Kingdom. It is hoped that this year may be the brightest and best. Scholars in branch and mission should be invited to the home school.

The alien and the foreigner can appreciate the Children's Day service and should be gathered in.

A MISSIONARY DAY

The day has fulfilled a large purpose in attracting both old and young to the services. Many children and youth have been won to the Sunday school and church by the "beauty of holiness." It was a happy thought, whoever originated it, that offerings should be received on Children's Day for extending the Sunday school work of our denomination throughout our land and the world. This has made great things possible. The offerings of last year on Children's Day amounted to $25,999.34. This amount can be doubled this year if all are given a chance to help.

HOW IT HELPED

Children's Day offerings furnished nearly one-third of the income of the Sunday School Society for its work in gathering throughout our country three hundred and ninety-four new Sunday schools; nearly all of them in places where there were no other religious services of any kind; in reorganizing one hundred and forty-eight, besides helping two thousand and twelve by visits, and conducting two hundred and thirty-eight Sunday school institutes, as well as aiding about one thousand schools with good Sunday school literature. These gifts carried not only helps for Bible study, but such papers as the *Wellspring*, *Visitor* and *Mayflower* to the lonely cabins in new settlements of the West, to the mining camps of the Rocky Mountains, the plantations of the South, the ice-bound coast of Northern Alaska, the stations of our foreign missionaries across the seas, as well as to needy ones in our great cities. But more important than all was the personal, brotherly touch, which cannot be recorded, but which brought life and joy to thousands of homes and communities.

THE WORKERS

It would be a fascinating picture gallery if there could be exhibited the workers in the vast fields covered by the Sunday School Society. We can give but one view, Rev. O. E. Reade, in action in Wyoming. Mr. Reade has been one of Superintendent Gray's able assistants. He has cheerfully endured hardships and privations and rendered a noble service. Scarcity of funds for carrying on the work has compelled him to remove to another field. Funds given enable whole-souled, hearty men to lay strong, Christian foundations in our new and great commonwealths.



Rev. O. E. Reade, Sunday School Missionary in Wyoming

FIRST AID TO THE NEGLECTED

By Mrs. Mary Ricker Conard, Park Rapids, Minn.

Minnesota is not very old as a state, but what would it be had everybody waited for the villages to become large cities before entering upon Christian work? That plan would not be businesslike, much less Christlike.

Our denomination has seen the need for Christian work in the frontier settlements, and missionaries have been sent to proclaim the good news to those who were far from church privileges. The Sunday School Society has taken a leading part in evangelizing Northern Minnesota. Many do not think of the Sunday school as an evangelistic force in a community, but it surely is, for there the Word of God is read and studied. There young people learn the way of life. Many a man and woman has there been brought to a knowledge of Jesus and to a changed life. These conversions actually take place. They are not deferred until the community grows into a town and a church is organized. Instead, the Sunday schools in these small places and country districts make workers ready to take their places in the church which grows from the Sunday school.

During the past week, Mr. Conard, the Sunday School Missionary, has received several letters from superintendents in small rural settlements where he has organized schools. One says: "Our Sunday school is growing rapidly. I wish we could have special meetings for a week or more. I am sure there is the making of a good, strong church in this community." Another writes: "Please send supplies for our Sunday school. The people are much interested." Still another, "I found the people at L—— anxious for a Sunday school."

Last week the Sunday School Missionary visited a country point where there is a plan to unite two Sunday schools and make a strong organization. He was cordially invited to the home of a man who, two years ago, did all he could to close the schoolhouse, so that the Sunday school could not be held. Now he wants the school and is willing to help. He now believes in it for himself and his family. There are hundreds of such cases. If we, as a state and a nation, believe in the country school for the education of our boys and girls, why not in the Sunday school for the religious training of these same young people?

But the difficulty is the proper care of these Sunday schools after organization. A few months ago some friends had a dear little baby girl come to their home. Of course we were much interested and made daily inquiry as to her welfare. One day, when I had returned from a call upon the week-old little lady, six-year-old Charles said, "Well, I s'pose the baby is up playing around by this time." A good many people think about the Sunday schools as Charles did about the baby—as soon as they are a week old they can take care of themselves. I can assure you, these little schools need just as tender care and watching as our babies do, and without the nurture of Christian workers would be just as helpless. For that reason, the Society's missionaries go about, week after week, caring for one and another of their large families of infants until they are old enough to care for themselves, become churches, and in turn have children of their own to look after. In the past six years a number of churches have grown from the Sunday schools organized in these small, new settlements, and several dead churches have been resurrected and are actively at work. Almost every settlement has sent workers on to other places, east and west, north and south, as interested settlers have removed to other homes. Sometimes these removals cripple the work of the first Sunday school or church, but we often hear good things of the workers in the new communities to which they go.

In almost every little village and country settlement and isolated community, people not only need but want the Sunday school. The question of the Sunday School Missionary to the people of a new district, "Do you want a Sunday school?" is usually answered in the affirmative, with the addition, "We do not want our children to grow up like heathen, and we are so far from church that we can never go." Are we going to let these hundreds and thousands of children, scattered about in the forests of Northern Minnesota, grow to manhood and womanhood without religious training and influence? Children ten, twelve, fifteen years of age have never been in Sunday school, and do not really know what it is. A lady in one

of our large cities held up her hands in astonishment and exclaimed, "And that in Minnesota!"

As to the wisdom of carrying on this frontier Sunday school work, see just one settlement raised from drunkenness and quarreling and general misery to a decent and orderly community by the leaven of the little Sunday school, and it can be doubted no longer. There is plenty of such evidence, but it cannot be seen through opera glasses from the distant homes of those who do not believe. They must take the word of the workers as to results if they cannot personally investigate. I assure all of you that these transformations in the lives of individuals and neighborhoods are constantly taking place through the agency of the Sunday school. The missionaries cannot make frequent visits to each community, but the influence of the gospel message is felt, even though delivered at long intervals. God's promise, "My word shall not return unto me void," is just as strong as any of his other promises, and his word as taught in the little Sunday schools brings a rich harvest of souls into the Kingdom every year.

New York

Ministers Decline Forced Evangelism

A mass meeting of Brooklyn Protestant ministers has been called at Dr. Cuyler's church, as the Lafayette Avenue Presbyterian is likely still to be named for many years. The call for the conference was issued as the result of one or two small group conferences of men especially interested in large evangelistic movements, and most of them identified with three or four such missions in the last ten years, none of which has produced the anticipated results. The propositions laid before the Brooklyn ministers this week are: the advisability of inviting Dr. Chapman to come soon after January, 1910, with his regular campaign; or to appoint a representative committee of ministers and laymen on ways and means of intensifying the spiritual life and efficiency of all the churches, the movement to culminate in an interdenominational mission during the Lenten season of 1910; the work to be done without the assistance of any evangelists from outside the city, but by the city pastors themselves.

The matter was properly broached at the Brooklyn Pastors' Brotherhood last week, at which fortunately almost all the men were present. The project was covered in an exhaustive debate, lasting over two hours, and a unanimous conclusion was reached. The Brotherhood declined to enter into any discussion of Dr. Chapman's personality, many of the men being his personal friends. There was a distinct feeling against what is termed one-man evangelism, so far as the present time is concerned. The second proposition did not appeal to the pastors, as almost all are already pursuing that method. Furthermore the Congregational churches of the borough are already committed to some important projects for the next eighteen months, and it would be impossible to add to any further expenditure of energy or money without serious injury to more imperative interests. These things were therefore set forth in a courteous letter signed by Drs. Hillis, Boynton and Waters, to be sent to the men who had already arranged for the conference. Whether that conference will go ahead and plan for Dr. Chapman, who is anxious to come to Brooklyn, or be guided by the expressed doubt of the Congregationalists cannot be guessed at this writing, but outside a small group of pastors in a certain district, there has been no spontaneous demand for such evangelism. It is a serious question whether recent missions like Gipsy Smith's and Dr. Dawson's, to say nothing of less effective and sporadic revivals that have been attempted within five years, justify another general movement so soon.

Brooklyn Club Makes Strides

Brooklyn Congregational Club closed its season recently with the largest membership in its history. It did a welcome thing in voting to have only five meetings a year in future. No community ever saw a greater riot of religious meetings, feasts, conferences, clubs and circles galore, all crammed in between Oct. 1 and the end of May, than can be witnessed in Brooklyn. It is no wonder that it takes four months' rest in summer to recover, and to prepare for the next season's *mêlée*. Dr. Boynton succeeded Dr. Cadman as president. Dr. Waters gave an address on Daniel Webster, characterizing him as the prophet of a nation as compared with Calhoun, the chief of a clan. The Club voted with enthusiasm to indorse the movement to raise $40,000 next year for extension aid to new churches in Brooklyn. This is the first time in its fifteen years that the Church Extension Society has had its great work so thoroughly impressed upon those who really represent the strength of the local churches. It should be reaffirmed here, in view of recent remarks in this column open to misconstruction, that these projects of local self-interest have had nothing to do with the hesitancy of the Brooklyn pastors in giving their approval to the Together Campaign. That hesitancy, expressed when the latter campaign was broached, and again when it was being launched, was based on general grounds, including a fear that the regular church collections for benevolences might suffer.

Church extension in New York and suburbs is just now very much in evidence. In addition to our own hopeful outlook, the Baptists have held a special meeting with pastors and delegates from every church, expecting to raise a sum sufficient to establish all their young churches, and plant several new ones. At the centenary celebrations of the Fifth Avenue Presbyterian Church, Manhattan, a fund of $150,000 was secured at a special session of the Extension authorities. The Episcopalians are concentrating just now on the Bronx, but their strong laymen's society is preparing for general extension, following the tides of population.

SYDNEY.

The "Together" Campaign

Enthusiasm in Hartford

The Joint Missionary Campaign met in Hartford for three sessions on April 27. It furnished a new stimulus to missionary enterprise in the city and surrounding towns. Twice during the day Dr. Potter took occasion to refer to the fact that the meeting in his church was significant as being the first of its kind in the long history of the meeting house. It had shielded many important gatherings, but this one was equally noteworthy with the federal council of the churches held in the same place early in the winter. The idea of a joint endeavor has appealed to the common sense of our people, and it is their earnest hope that this gathering is but prophetic of the early date when missionary interests will be more fully together than they yet are.

The morning conference crowded the parlors to the doors. The Apportionment Plan was under consideration. The large representation, the hearty way in which both ministers and laymen expressed their interest in the details, as well as the general scheme and the record of a number of the churches, make for the conviction that the Plan has already taken root and is bound to grow.

The massing of the strong personal forces of the societies and the missionaries of home and foreign fields, with their forcible presentation of accomplishments and needs in the sessions of afternoon and evening, has made for a new and genuine enthusiasm in the immediate raising of the debt and in the continued support of the work of our societies to which we have pledged ourselves as churches and loyal Congregationalists. The A. B. C. F. M. was represented by Dr. Creegan, Jones and Barton; the Home Missionary Society by Drs. Herring and Gray; the A. M. A. by Drs. Cooper and Garner. Mr. Lougee has been making his headquarters in Hartford, while he has spoken in several of the churches and carefully followed up the work with promising results. ROUNDY.

Hopefulness in New York

The co-operating committee of the American Board for the Middle District three months ago planned a dinner for last week to which it invited, also, representatives of other societies. Nearly sixty men met at the New Amsterdam Hotel, New York, Mr. C. A. Hull of the A. M. A. presiding. Dr. S. H. Woodrow of Washington led the eight speakers, and affirmed that the "Together" Campaign must succeed, and that unless the debts were raised before the campaign ended, they would not be raised at all this year, or perhaps next year either. Prof. H. P. Beach found the significance of Congregationalism in the history of the three societies whose debts are allied. Judge Coit of Connecticut urged more prayer in our religious machinery, and better missionary education of our children. Dr. Burton repudiated the effort of certain Congregational leaders who try to emphasize a divided Congregationalism and seek to exalt what they deem their own orthodox wing over an opposite one. Secretary Lougee was exuberant after eight days in Hartford, and the promise of all the churches there to take an offering for the campaign this month, Dr. Potter's leading with a promise of several thousands of dollars. Mr. Sleman of Washington spoke on the Laymen's Movement. Dr. Woodrow made a plea that every church of our order be asked to make a special offering on Sunday, May 30, with patriotic fervor, and close the campaign with one great victorious battle. The meeting closed in an atmosphere tingling with electric hopefulness. SYDNEY.

In Boston

At the Old South Church, last week Wednesday, and at the Second, Dorchester, on Thursday, the joint campaign made direct connection with Boston churches for the first time. Secretaries and men from the field, notably Dr. Jones of India and William Pickens, the talented young Negro professor in Talladega, put in effective work which was re-enforced by local pastors and laymen. Dr. Vernon of Brookline, at the Old South, made an exceptionally inspiring address—one of the best in the entire campaign, East or West, declared Dr. Herring—while Dr. Gordon expressed his earnest hope that the Old South, already conspicuous for its gifts to foreign missions, would increase its contribution to the home work. At the supper table there were earnest speeches by a trio of local laymen, Mr. Carter of Brighton, Mr. Ganse of Newton and Mr. Davidson of Newtonville.

The author of "Shiloh," "Holden with Cords" and other well-known novels; also of "The King's Garden," "He Giveth Songs" and several other devotional books, died in New York recently. She was the widow of Rev. Curtiss T. Woodruff, a classmate of Pres. Timothy Dwight of Yale, and her pen name was W. M. L. Jay.

Cleansing the Cities

What Southern California Citizens are Doing for Civic Betterment—Notable Innovations in Polity—Emmanuel Features of a Practical Kind

Visitors to this Southland are amazed at nothing more than the rapid development in all lines, both economic and human. Nothing is static, movement is everywhere and generally forward. Mr. Smiley a score and more years ago drew the attention of the world by transforming an arid and forbidding ridge into a great park of entrancing beauty. Great areas of desert have since then been made gardens. In a few years, every mile of our land will be utilized as a beauty spot or for production. But the high quality of the people gathering here is equally remarked, and it is of the moral progress that this article treats.

Political

This has been a notable season in political morals.

Los Angeles is probably the first city on record to exercise "the recall" against a corrupt mayor. Fully convinced that Mayor Harper was in league with the vicious and corrupt forces of the city, the Federation of Churches was one of the first to protest in any effective way. The Grand Jury then in session straddled the question, though six members issued independently a strong statement. The Municipal League almost unanimously urged removal. Then were recall headquarters established and the matter vigorously pushed. Abetted by the leading newspaper, the *Times*, and by the Catholic, German and liquor organizations, the mayor bluffed all the charges. At length the *Express* threatened an exposure which brought him to his knees. He resigned and left the city in disgrace. The vacancy of a few weeks was temporarily filled by the Council, the recall election was carried through and Mr. Alexander, the reform candidate, triumphantly elected. Thus we have in this city of nearly 300,000 democracy with a vengeance. The recall club will certainly work in the future for efficient and pure service. It is a pleasure to record, too, the determining influence of the churches in this matter. The Federation, uniting their action, is really giving them the balance of political power in the city.

The state legislature has also attracted national attention. Its relations with the President we shall not discuss. In the southern part of the state, a majority of us agree with Mr. Roosevelt, though it may fairly be said that only those who live close to the Oriental problem can appreciate the difficulties of the situation. The friends of the Sunday Rest law were disappointed in the defeat of their measure; the Seventh Day people were too much for them. The loss of the local option measure was disheartening because it was due to the opposition of misguided Prohibitionists who should have supported it. Such division in the ranks of temperance forces is hard to endure. The legislature, however, did some admirable work. It passed an anti-race track gambling law which will drive that evil from the state. Its direct primary law was also a step in the right direction, for it will undermine that machine rule which has made our politics infamous. In fact, so strong was the reform pressure in Sacramento that for a time it seemed as if it would carry all before it, and machine men learned a lesson as to the will of the people which they will never forget.

In San Diego, an active campaign against the saloons and vicious rule is typical of all Southern California. Never has the demand for good government in state and municipality been so strong here and its success so certain.

Changes in Denominational Polity

This has been a busy half-year for the board of directors appointed by the Conference under the new constitution. Pursuant to its directions, they have been making the necessary adjustments in polity. So heavy have been the responsibilities that they have at times felt the necessity of wider counsel among the churches. After careful examination of the working plans in several states, they have arranged for the following executive force. There shall be a state superintendent of benevolences appointed by the board of directors and to serve under their authority, who shall actively prosecute the raising of funds for the various benevolences among the churches and associations. Rev. C. P. Dorland, D. D., of Plymouth Church, Long Beach, a man of legal and executive ability, has been secured. This superintendent shall be chairman of a committee of ten, the other members to be appointed annually by the Conference. Each of the seven national societies shall be represented by a member, and there shall be included also the president of the Woman's Board of Foreign Missions and the president of the Woman's Board of Home Missions. Thus unity of appeal and operation will be secured both as to the national societies and the state, and as to work within the state itself. A second officer, co-ordinate with the first, shall be pastor at large, appointed by the board of directors and responsible to it. He shall have general oversight of the home mission churches, of pastoral supply, evangelism, Sunday school extension. Rev. John L. Maile, for many years our home missionary superintendent, generally beloved and trusted, will be the first incumbent. It is natural that these radical changes in polity should be received with hesitation by conservative minds, but on the whole our people consider that they are well made, as in the direction of greater efficiency. If the expectations of the board are met, a new era dawns for Congregationalism in Southern California.



REV. CHESTER P. DORLAND

The New Superintendent

A little over five years ago a few people, seeing the opening in Long Beach for a Congregational church, banded themselves together and asked Rev. C. P. Dorland to take up the work. Though financially weak, their plea touched his heart, and he organized sixty-eight into a church on Jan. 29, 1904. Since then he has received about 400 members, fully one-half on confession. The church has never asked or received missionary aid, and now has a $35,000 property in the heart of the city. Born and reared a Quaker, college bred and for years a college teacher, then after fifteen years of successful law practice Mr. Dorland heard a voice calling him to the ministry. He had but one pastorate of six years in East Los Angeles before coming to Long Beach. His sermons are earnest, fearless, practical and inspiring. Long have our churches in this Southland needed such a man. For years he has been on the missionary committee and knows the field. The same earnestness and logical application of practical ideas will avail in the larger field.

Long Beach, Cal. H. G. COOKE.

The Together Campaign

Dr. Tenney, in introducing the movement at Redlands, naïvely admitted that in coming to the San Bernardino Association of Churches their problem shifted. They could not exhort Californians to come to the apportioned quotas, for we are already beyond them, and in this section we surpass the average for the state. Consequently the problem is to arouse our churches to bear the burden and make up the lack of others. The earnest band of leaders held sessions in Los Angeles, Redlands and San Diego. At each place were Dr. H. M. Tenney of the American Board and Rev. G. W. Hinman of China, Rev. H. H. Wikoff of the Church Building Society, Rev. A. J. Folsom, superintendent of home missions in Oregon, Rev. H. L. Hoyt of the American Missionary Association. At Los Angeles there were in addition Secretaries Patton and Cooper. To say that the great needs of our Boards, as eloquently and tenderly portrayed by these representatives, made a profound impression is to put it mildly. We are all deeply concerned. The hopeful note of the speakers, however, as they pointed the way out, also aroused new hope in us. The Pacific coast can be depended upon to do its part to advance our missionary enterprises to fullness of strength. Those near to our churches here feel the deep and growing interest and sense of responsibility among our people for the worldwide extension of Christ's kingdom.

Successful Application of Psychotherapy

Since the coming of Rev. W. B. Thorp, last fall, First Church, San Diego, has been much alive. Some eighty-three members have been received and all departments are flourishing. Especially notable has been the interest of large numbers of people in the new psychotherapy. No clinic was established. The emphasis has been upon mental and spiritual hygiene and normal thinking rather than directly upon healing. Any in distress are welcomed to consultation, and the response has brought access to many life problems. In Mr. Thorp's own words: "An invitation early in January for those who would like to join me in reading 'Religion and Medicine' crowded first the lecture-room, then the church auditorium and then it settled down to a constant number of about 200 at the meetings on Saturday afternoons. The people came from all churches and from no church and from out in the country. Women predominated, but there were also a number of men and some of the leading people of the city. What did I do with them? Read a chapter of the



Telephone Emergencies.

THREE VARIETIES of emergency telephone service are, *without charge*, at the behest of the public. They were devised years ago by the New England Telephone & Telegraph Company to render what it believed to be a proper public service to the community at large, as well as a valuable service to the Company's subscribers. They are:

1. Emergency Calls For The Fire Department.
2. Emergency Calls For The Police.
3. Emergency Calls For Physicians.

Such calls may be made without charge, from his own telephone by a subscriber, or from a Pay Station telephone by a non-subscriber, if he states that he desires to make an emergency call.

TWO IMPORTANT WARNINGS

If there is an established fire alarm system in the place, a call for the Fire Department also should be made from the nearest fire alarm box. The Company can assume no responsibility for an emergency notification, but will use its best endeavors to connect you promptly.

If the emergency is of a particularly serious nature—a railroad wreck, a large fire, a serious accident, involving injury or death to many—do not leave the telephone without also calling for the Chief Operator, so that an executive official of our Traffic Department may take such further steps as the nature of the emergency shall suggest.

This advertisement is printed for two purposes:

1—*To remind the public in general, as well as our subscribers, of a privilege they may employ,* **absolutely without charge,** *and to indicate the simplest and most effective method.*

2—*To remind prospective subscribers of the great value of such service as a protective and precautionary measure, and to suggest that the quickest way to have a telephone installed is to make a call (also without charge) to the* **Local Manager.**

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ook with considerable comment of my own; ave out a verse of Scripture to be used as watchword on sleeping and rising and at dd moments through the week; assigned he first seven Psalms to be searched for ords of power; sang an inspiring hymn two, and dismissed. Having finished Worcester—of course with judicious omisions and condensations—everybody wanted keep on, and I have given several readings from H. W. Dresser's writings, and hall utilize more of the best material presented by the mental science school of riters, with William James and others oming up in more distant prospect. It ill eventually become an hour in which e pastor shares some of his most inspirational and helpful reading with those who choose to come."

Mr. Thorp finds the deepest satisfaction in the opportunity to inculcate right principles of thinking in matters of religion. It is an effort of the church to provide a spiritual ministry usually recognized only by the Christian Scientists and other cults. The class is quietly evolving into a sort of spiritual hygiene department in the pastor's work.

Corona, Cal. CHESTER FERRIS.

There has now been published an American list representing 1,006,052 pensioners to whom last year the enormous sum of £31,000,000 [$150,000,000] was paid. The pension habit grows by what it feeds on, and in consequence of the Act of Feb. 2, 1907, which extended the pension limits, the pension office has been besieged by an army of 413,000 applicants, 338,000 of whom have succeeded in getting their names on the pay roll. American pensions arising from the Civil War are not dependent upon the financial condition of the applicant. I, personally, know war veterans drawing pensions who are men of means and position. They affect to be proud of receiving pensions for military service, and often invest the entire sum in cigars, which they pass around among their friends.—*London Times American Correspondent.*

Boston

Jubilee Days in Roxbury

A number of circumstances combined to make May 2 at Immanuel-Walnut Avenue Church a noteworthy day. It marked the beginning of the third year of Rev. C. A. Vincent's pastorate and the equipment of the church plant with electric lights and new pulpit furnishings. Of far greater significance than these material gains was the reception of 148 persons to membership, all but a dozen of whom came on confession of their faith. A score of young men and many adults were among the number. The services in which a great congregation participated were exceptionally impressive. Dr. Vincent presented each newcomer with a copy of the Gospel of John, a special verse being underscored for each.

This ingathering and the dedication of the new parish house have come simultaneously to strengthen the forces of this union people. The addition to the material equipment is a well-appointed structure, valued at $24,000, and probably the best Congregational parish house in Greater Boston. At a congratulatory reception to Dr. and Mrs. Vincent all denominations of the community were represented, a fellowship gathering unique in the history of Roxbury. On Friday night the house was dedicated, Rev. E. P. Drew of Worcester preaching the sermon. The dining-room on the first floor can be utilized for seven Sunday school classes. Another floor contains the pastor's study, a reception room, two parlors and a large hall, with a capacity of nearly 400. On the next story is a primary room, with a handsome stained glass window from Immanuel Church.

The celebration has several significant features. The large accession marks the climax of several months of careful preparation in class and out, a seedsowing by teachers and pastor. The prosperity proves in large measure the success of personal workers, of whom over 300 are co-operating. And the celebration itself has been a suggestive and well-planned program; Dr. Vincent has taken this opportunity to portray the duties and privileges of church membership, in the organization itself, in the vicinage and the city at large. These unusual events have done noteworthy service in cementing the bonds between these recently united bodies of Immanuel and Walnut Avenue. Under able leadership the church looks forward to a widening service with its splendid equipment.

President Taft Writes the Bible Society

In addition to the inspiring words spoken at the services in Trinity and the Old South Churches in Boston in commemoration of the centenary of the Massachusetts Bible Society, to which we referred last week, greetings have come to its officers from the British and Foreign Bible Society, as well as from various other state societies. A letter was also received from President Taft, expressing an appreciation of the Society which must be gratifying to all its friends. He writes:

THE WHITE HOUSE,
WASHINGTON. April 30, 1909.

My dear Mr. Southgate: I am very sorry I cannot be with you to celebrate the Centennial of the Massachusetts Bible Society. My early associations in Massachusetts are connected with that Society. My aunt's husband, Dr. Increase Niles Tarbox, was an officer in the Congregational Society, and was associated with Dr. Butler, known as "Bible Butler," who, I think, was for a long time connected with your Society. The good which it has done in spreading the reading of the Book, upon the precepts of which the progress of modern Christian civilization has been based, is hardly to be measured.

I congratulate the Society upon its prosperous condition in this its centenary, and I wish for it continued usefulness. It is one of those sources of moral uplift of which there are so many in New England, which by their age and long record of successful effort are entitled to our veneration and esteem.

Sincerely yours,
WILLIAM H. TAFT.

Three Sessions of the Alliance

The Evangelical Alliance utilized both morning and evening of May 10 to entertain distinguished guests. Mr. John H. Converse of Philadelphia, introduced as "the man behind the Chapman-Alexander campaigns," was welcomed with all the enthusiasm engendered by the success of the recent revival here. In the morning he gave an address on the purpose and development of city evangelism. He paid warm tribute to its early inception, under Mr. Moody, and then noted the rise of the simultaneous campaign, which he declared "the greatest achievement of the movement." In his opinion this method has secured noteworthy results, the enlistment of the pastors, an emphasis on personal work, and has dignified evangelism. He also had some strong things to say about the layman's duty and opportunity.

In the evening he spoke briefly at a banquet arranged in his honor at Park Street Chapel. Later, in the auditorium, Dr. A. J. Smith, superintendent of summer evangelism in New York City, gave an illustrated lecture on tent work there, of which he had also spoken less fully in the morning. The Alliance is projecting a campaign of this sort in the metropolitan district during the coming summer. Already the force of workers and the schedule of meeting places is being planned.

To Re-enforce the Country Church

St. Johnsbury Institute a Successful Affair—Congregationalists Largest Delegation

The Pastors' Institute, held in St. Johnsbury, Vt., May 3-6, was a success, in point of the number of ministers in attendance, as well as in the excellence of the addresses given by representatives of the seminaries and in the impressions made. From six different denominations came nearly seventy ministers in active service throughout Northeastern Vermont and Northwestern New Hampshire. One-half of these were Congregationalists, the entire force of pastors, with two or three exceptions, in the region reached being present or reporting unexpected detentions. The Methodists were not so largely in attendance, owing in part to their recent annual conference and the changes following. Baptists, Episcopalians, Universalists and Unitarians were well represented.

At the morning and afternoon sessions a lecture was followed by questions and discussions in the nature of a seminar, and in the evenings an address in the auditorium of North Church. All the meetings were open to the public, and while the evening addresses were of a more popular character, many were in attendance, including ladies, at the lectures. North Church placed all its facilities at the disposal of the Institute, and in one of the adjoining rooms was the library of 200 fresh books, brought by Professor Gates of Andover, and tables covered with periodical literature. All the churches in the place provided free entertainment for visitors, each denomination arranging for its own. On Tuesday evening a reception was held in the Fairbanks Museum.

Too much cannot be said of the quality of the messages brought by the men from each of the leading seminaries of New England. They were fresh, stimulating, instructive and practical. Pastors in active service learned somewhat of the trend of instruction now given by leaders in religious thought, and in turn the instructors were brought in touch with those set to be leaders in church life. It could not be without profit that those men, face to face with the problem, as Dean Hodges stated it, of "telling the truth without scaring your grandmother," should get advice from those responsible for the modern statements of the truth. It certainly was remarkable that so many men of differing phases of belief, both teachers and taught, could come together for three days and discuss freely such vital subjects with such substantial agreement. If one could judge from the discussions both public and private, the most liberal were most inclined to stand for the old forms of faith.

The object of the Institute was twofold: to bring the seminaries into close touch with pastors in service and to aid and inspire present leaders in the life of the country church to bring the church up to the position it should hold in the coming renaissance in the social, intellectual and economic life of the country communities. Among the lecturers was President Butterfield of the Massachusetts Agricultural College, who spoke along these latter lines. The gathering was in no sense, as some of the notices which appeared in the daily press exploited it, a movement in any way to break down denominational lines. The interdenominational movement for church federation and possible union is something wholly aside from this. The sponsor for this gathering was the New England Country Church Association, of which Prof. T. N. Carver of Harvard University is president. To Prof. Owen F. Gates, librarian of Andover Seminary, is due in large measure the successful working-out. His presence, with a small library his counsel and suggestion, and the plans made to furnish pastors with the latest books, were a most important feature in the success of the Institute and one holding out large promises for the future.

St. Johnsbury, Vt. C. H. M.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 17, 10.30 A. M. Speaker, Canon Henson of London.

MINISTERS' CONFERENCE ON "SOCIAL PROBLEMS AND THEIR SUGGESTED SOLUTIONS," Parish Hall, Church of the Advent, Boston, Monday, May 17, at 3 and 7.30 P. M., with brief addresses and general discussion.

REV. ELIOT WHITE,
Secretary of the Christian Socialist Fellowship for Massachusetts.

WOMAN'S BOARD OF MISSIONS, Semi-annual meeting, Greenfield, Mass., May 18.

LAKE MOHONK CONFERENCE ON INTERNATIONAL ARBITRATION, fifteenth annual session, Lake Mohonk, N. Y., May 19-21.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., June 8-14.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

STATE MEETINGS

Maine, Westbrook, May 18-20.
Massachusetts, Boston, May 18-20.
Michigan, Muskegon, May 18-20.
New Hampshire, Boscawen, May 18-20.
New York, Syracuse, May 18-20.
Ohio, Mt. Vernon, May 18-20.
Iowa, Cedar Rapids, May 18-21.
Missouri, Springfield, June 7-9.
Vermont, Randolph, June 8-10.

True Congregationalism is the polity that says, "Do the desirable thing, adapt means to ends, adjust organizations to their environment, be free to obey the dictates of reason, follow principles, not precedents." True Congregationalism is not dead uniformity nor stagnant conformity, but living versatility and adaptability.—*Rev. M. L. Burton, Ph. D.*

Conference on the Firing Line

New Mexico Association Meets in Albuquerque —Educational Progress Despite Obstacles

The New Mexico Congregational Association is a veritable missionary family endowed with the gift of tongues and presided over by Supt. J. H. Heald, who, coming to this country for his own good, is kept here for the good of the country.

I was privileged to give the Association sermon at Albuquerque before a Sunday morning audience composed largely of young people whom our host, Rev. W. J. Marsh, has gathered about him by his genial personality and scholarship.

Sunday evening's address by Rev. A. C. Hyman showed that Rio Grande Industrial School has the right man in the right place in its young superintendent. A Study of 850 Inebriates gave facts, figures and deductions from an investigation of a large reform institution. Wisely cautioning us against too large inferences, the address provoked serious thought. The importance of parental example appeared in that 532 fathers and 110 mothers of these inmates were drinkers. The influence of social custom was evident, since 716 acquired the liquor habit in social way. Liquor and tobacco go hand in hand if the figures mean anything. Eight hundred and sixteen of these inebriates used both. The importance of the period of adolescence as time of good or bad life choices was shown. Seventeen and two-thirds was the average age when the great majority of these men began drinking, this being also the most frequent age of conversion.

At the business session, the quality of the Association appeared. The glorious New Mexico sun has gone to head, heart and hand. Such wit and sparkle, give and take! Things were done decently and in order, and there was evident touch with all good things in the outside world. The New Mexico Association is progressive. The committee on constitution was ordered to report a constitution in accord with suggestions of the National Council, one not simply as good as any in the States, but "better, so as to be an example for them." El Paso was annexed to New Mexico Association, there being "some mistake, anyway, by which that strip of country was acquired by Texas."

New Mexico Congregationalism fears no trend toward "bishops" or an "episcopacy." It glories in a bishop, Superintendent Heald. Faces said "amen" to his paper, The New Developments in Congregationalism. For they believe things in New Mexico. They hold to the individual church as the unit and to the much mooted autonomy of the local church. But they believe that Congregationalism "should come into harmony with advance theories which shall result in a representative system," a Congregational church, as well as independent Congregational churches, a fellowship where all the latter shall be members one of the other and shall feel the moral if not legislative authority of our advisory councils.

The most interesting session of the Association was that of Monday afternoon. It was hard to believe one's self in America and not Europe of the Middle Ages. Spanish, Mexican and Turkish interspersed both broken and perfect English. Our dark-skinned missionaries, Moya and Hernandez, talked of superstitions, the effect and opposition of Rome. Dr. Meda Hess told of beliefs in witchcraft near by. The paper by the moderator, Rev. W. J. Marsh, reminded us that self-flaggelation did not cease with Pope Clement's bull, but was being practiced by the Penitentes in Holy Week, not fifty miles from Albuquerque.

After listening to the reports from our workers at San Rafael, San Mateo, Cubero, Seboyeta, Atrisco and Rio Grande Industrial School, I felt like wiring the committee for authority and funds to take this afternoon session out into the States in the interest of the "Together" Campaign. Here were heroic cheerfulness and courage in the face of great odds presented by ignorance, poverty, disease and Catholicism; patience and charity despite retrenchment necessitated by lack of funds and workers. Our work is scientific, "the work of a settlement in a remote corner"—"a study of conditions"—"helping our people to help themselves." It is thorough. Effort is "for quality rather than quantity" —"to train a generation to know what a school is and demand a better public school." It is patriotic. "Our work is to strengthen the parents' ambition for the child"—"the training of future citizens for the republic" —"to make New Mexico worthy of statehood" and "one of the best states of the Union." Superintendent Heald's closing words showed a wise and prevailing policy. More and more the mission school must establish its right by a differentiation from the public school. The industrial must be emphasized. A uniform industrial course must be developed in the mission schools.

The association adjourned by cart without springs and through sand to Rio Grande Industrial School. There Rev. and Mrs. Hyman, the Misses Gibson and Ludwig, did the honors. The dedication of Heald Hall had to be postponed. We saw the new building, a crude ranch transformed in a year's time into an industrial station, the desert beginning to bloom and blossom as —the onion, beet and other useful products.

It was good to be there. And yet Superintendent Heald's last word lingers in mind, "We laugh so that we will not cry." Oh, those dread words that change courage and smiles to dismay and tears! "No money—retrench!" These are on thé firing line; lovable, heroic workers doing work for the welfare of our own country. Shall Congregationalists cease to be interested in the soldier at the front, decline to send needed re-enforcements, compel a retreat?

New Mexico. MALCOLM DANA.

NOT DRUGS

Food Did It.

After using laxative and cathartic medicines from childhood, a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days.

"From early childhood I suffered with such terrible constipation that I had to use laxatives continuously, going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the predigested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first, and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly, and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." "There's a Reason."

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BY

W. F. McMILLEN

District Secretary Congregational S. S. and Publishing Society

This little book gives a complete history of Children's Day, how it grew, its observance, etc. It contains also a unique service for Sunday schools, emphasizing the observance of the day by the church.

32 pages, 25c postpaid

The Pilgrim Press

14 Beacon St., Boston 175 Wabash Av., Chicago

Chicago

A Tribute of Affection

The days which have passed since Professor Scott was taken from us have revealed how large a place he held in the affections of his associates. The funeral service was held in First Church on Sunday afternoon, May 2, separated only by two hours' interval from the communion service of the morning. The tenderness of the bereaved church family, gathered about the communion table with its vacant deacon's chair, was carried over into the larger assembly—a fellowship of hearts in many churches united in common love and grief.



PROF. H. M. SCOTT

After the reading of the Bible by Professor Harper, Professor Taylor spoke fittingly and with deep feeling for the Seminary and Dr. Bartlett for the church and larger fellowship. But the greater tribute was in the signs of affection for the man whose body lay in the coffin manifested as the thousand and more people passed it for a last look at his face. A profusion of flowers covered the pulpit platform and the choir rail above, sent by many friends. These were distributed among the whole student body as the service was closing, and between the ranks of flower bearers, formed from the last generations of classroom friends, the casket was borne to the street.

The evening of alumni day, May 12, of the coming Commencement week, has been set aside for a memorial service for Professor Scott under the auspices of the Seminary. As secretary of the faculty, Dr. Scott has kept in close touch with graduates of the Seminary in all parts of the world, and he will be mourned by many alumni, not so much as the former teacher as the personal friend of later years.

The Peace Congress

"This Congress expects to supplant the struggle of brute forces by a struggle of the higher forces, and Chicago joins with you in this quest for a higher form of settlement." This was the answer of the city through Edgar A. Bancroft to the appeal of Robert Treat Paine of Boston, who in opening the first official session, said: "America, as the most powerful and independent country of the world, must take the lead in the coming International Conference; Chicago, as the most powerful and independent city of the United States, must lead the nation."

In the International Peace Conference of 1893, the city took only a languid interest. The meetings in the small halls of the Art Institute, according to Secretary Trueblood of the American Peace Society, failed to arouse the practical mind of Chicago to the worth of the movement or to enlist its might in behalf of the reform. But by the four day series just closed the whole city has been aroused. The Gospel of the Prince of Peace, spoken in a few churches by pastors and delegates on May 2, will be echoed in many pulpits next Sunday.

The cause has won adherents by the thousands. Many who have entered Orchestra Hall in the various sessions with the idea that the prophets of universal peace whose names appear in semi-circle above the speaker's platform, Victor Hugo, Grotius, Channing, Ladd, Sumner, Penn, Burritt, were impractical visionaries, have gone away with the conviction that they were prophets whose visions are coming to speedy fulfillment. The published reports in the city papers and the tone of the editorial utterances have been in line with the sane and succinct statement of Mr. Hamilton Holt: "We are probably at the end of the war era and at the beginning of the law era, although these two eras impinge the one upon the other."

Concerning the preliminary gathering under the auspices of the Chicago Sunday Evening Club, Secretary Trueblood said: "In all my experience, I never saw anything equalling that meeting." Every seat was taken an hour before time for the opening of the service and thousands were turned away.

The Congress closed with a double banquet in the Auditorium and the Congress Hotel under the auspices of the Association of Commerce, with Richard A. Ballinger, Secretary of the Interior, Richard Bartholdt, leader in the Inter-parliamentary Union, and Congressman James A. Tawney of Minnesota as chief speakers. It demonstrated, it was said, "the ability of the American Society to outdine every other organization in the world." This "scholars' movement," as it has been called, gripped the interest of every class in the community, politicians and merchants, professors and preachers, school teachers and society women, undergraduates in the colleges and the members of the labor unions. When Dr. C. E. Beals began his work in preparation for the Congress last December he found large areas of indifference even among the leaders of the churches. The Congress has won the city for the program of peace, and the Western secretary of the American Peace Society to be stationed here will not lack a local following ready to make "warfare on war and to add to the American Declaration of Independence a declaration of the interdependence of all the nations."

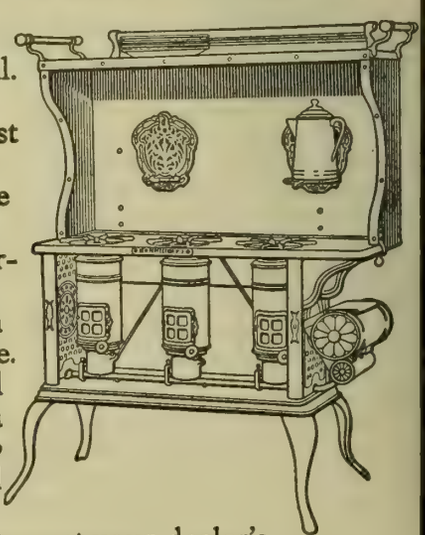
For Closer Co-ordination

The Congregational Club has suggested a "Standing Council" from the Chicago Association, "which should have stated meetings for the purpose of considering all the denominational interests embraced in our missionary, educational and pastoral work in the district of Chicago; also to act upon such matters as shall be proposed from time to time by the Interdenominational Committee of the Federation of the Churches." This was the principal item of business at the annual meeting of the Association, on May 4, at St. Paul Church. After considerable discussion, in which Rev. F. G. Smith, Judge

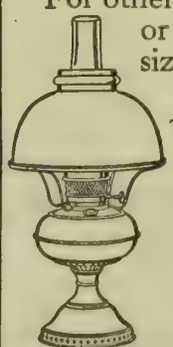
Continued on page 661

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Continued from page 660

Dupuy, P. F. Pettibone and Dr. J. H. Stowell led, the matter was referred to a committee of fifteen, including the committee of the Club and the committee of the Association on changes in polity.

The proposed training school for women in affiliation with the Seminary was indorsed and, also, a system of local seminary extension work for pastors and workers who have not had seminary training. The following provisions are indicative that Chicago Congregationalism, under the leadership of President Davis, has taken a step forward in the maintenance of an educated ministry: "The City Missionary Society shall require all ministers under its care, who are without seminary training, to pursue the Seminary Extension Course, granting excuse only in such cases as in their judgment warrant it. The Chicago Association shall make the pursuance of the Seminary Extension Course a condition of securing ministerial standing in the Association for all candidates not graduates of a seminary who in their judgment need it."

The paper of the morning on What it is to be a Christian, by Dr. E. W. Bishop of Oak Park Second, was warmly approved and is, by vote of the Association, to be printed. At the afternoon session the co-operative campaign was presented by Secretaries Hall and Hitchcock, Dr. T. O. Douglass of Iowa and Messrs. C. S. Pellett of Oak Park and M. A. Meyers of Hinsdale. Rev. P. W. Yarrow's brief address, closing the morning session, on Friendship with Christ, and Dr. Davis's closing words in the afternoon on Leadership, both struck strongly the spiritual note.

As subscription to the Creed of 1883 had come to be considered bondage by an increasing number, the provision demanding it was replaced by the provision that "churches and ministers whose faith agrees essentially with well-known historic creeds of the Christian Church and the declarations and polity of the denomination may become members of the Association." Several churches and many ministerial members were received on this more catholic basis of fellowship, among the latter, Rev. A. F. Newcomb, whose convictions concerning Christian liberty have led to his withdrawal from the Baptist denomination. He believes that all Baptist churches will be free in another generation, but for the present the exclusive attitude rules in the mass of the churches of the West. St. Paul Church, where the meeting was held, is in the extreme northwest of the city. It began in a schoolhouse over twenty-five years ago and has had slow growth. During the past four years, under Rev. W. H. Kent, excellent progress has been made.

J. H. C.

GAS FACTORIES

In People Who Do Not Know How to Select Food and Drink Properly.

On the coffee question a lady says:

"I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit.

"Finally, I concluded to give up my coffee and tea altogether and use Postum. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to any one who would take it.

"I noticed later on in one of the advertisements that Postum should be boiled at least 15 minutes to make it good. I asked the cook how she made it, and she said, 'Just the same as I did tea, being careful not to let it steep too long.'

"I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 to 20 minutes. That time it came to the table a different beverage, and was so delicious that we have been using it ever since.

"My sick headaches left entirely, as did my sleepless nights, and I am now a different woman."

"There's a Reason." Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Gains in Every Column

Oklahoma Conference Shows Progress—An Evangelistic Program

It is worthy of note that the same month in which Oklahoma celebrated her twentieth anniversary the Congregational churches met in their nineteenth annual gathering, April 27-29. This recalls the vigilance of our pioneers, whose wisdom is growing more apparent. The entertaining church was the remodeled and beautified edifice at El Reno. The genial pastor and his wife, Rev. and Mrs. J. W. Dickson, nobly assisted by a faithful band of workers, did all possible for the success of the meeting and the comfort of the delegates. Rev. W. B. Simmons of Enid as moderator saw that each speaker received his portion in due season, and was both a moderator and an inspirer. Rev. M. D. Reed of Weatherford was scribe. It was a large gathering for Oklahoma, about eighty delegates.

The theme which gave direction to the program was An Awakened Church, the Church of the Hour. The aim was to make the gathering deeply spiritual, with a view that it bear fruits in evangelism. Dr. Addison Blanchard of Paris, Texas, was secured to conduct all the devotional exercises, and as a guide who knew well the way, he led us into the things of the Spirit. Rev. T. H. Harper of Oklahoma City preached the conference sermon on The Power of a Fully Surrendered Life; with this the feast began. The closing service was an address by Rev. C. J. Christenson of Oklahoma City and a sermon by Rev. W. B. Simmons on the Greatness of the Grace of God. This service was a fitting climax to the splendid meeting.

Rev. J. P. O'Brien of Kansas City, new educational secretary for the Southwest for the Sunday School and Publishing Society, was present and gave helpful addresses. Rev. Frank Dyer of Chicago, secretary of the National Congregational Brotherhood, brought a stirring message and organized a state Brotherhood. Both these men made a tour of about a week in the state.

Not only did the Brotherhood movement receive recognition, but for the first time, all the women's organizations of the state were given place and time. Alongside of the missionary organizations were the societies for the support of the local church. The women of Oklahoma are doing a great work. It is they who have reduced the amount of help needed from the Home Missionary Society, they who most frequently have regularly returned the loans to the Church Building Society. And they are the real teachers of missions among the youth of our churches.

The registrar's report shows gains in every column, the best gains for years. The Apportionment Plan was adopted with slight modifications. The meeting was marked for unity, spirituality and courage.

Oklahoma City, Okl. C. G. MURPHY.

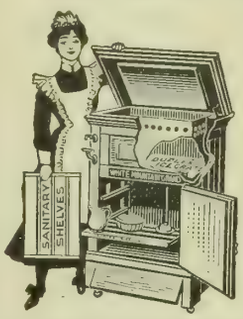
The Mission

Of those corpuscles in your blood that have been called "Little Soldiers," is to fight for you against the disease germs that constantly endanger your health. These corpuscles are made healthy and strong by the use of Hood's Sarsaparilla.

This medicine is a combination of more than 20 different remedial agents in proportions and by a process known only to ourselves and it has for thirty years been constantly proving its worth.

No substitute, none "just-as-good."

"WHITE MOUNTAIN"
"The Chest with the Chill in it"



KEEPS PURE FOOD PURE

SMALLEST POSSIBLE ICE CONSUMPTION

Infallible Circulation secured by our "MAINE DUPLEX" Ice Grate. Every interior part Removable, Cleanable. We alone make "SOLID STONE" Lined Refrigerators. Get our Beautiful Catalogue and Scenic Booklet.

REFRIGERATORS MAINE MFG. CO. Nashua, N. H.

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Keep I-MEND On Hand So As To Have I When Needed

AS I-MEND MENDS— Agate Ware, Enamel Ware, Porcelain, Iron, Copper, Tin or Wood, China Glass and Wooden Ware, Marble Ivory, or Bric-a-brac, Gas Pipe, Water Pipe, your Meerschaum Pipe, Umbrella Handles, Knife, Hammer o Hatchet Handles and all kinds of Furniture.

I-MEND is Fire and Water Proof and anyone can use I-MEND by following Directions

This is an article worthy of immediate consideration. Regular 25 cent package for 10 cents.

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Agents Wanted in Every Town.

6% (NET) Paid to our Customers for 34 Years. First Mortgage Loans of $200 and up, always on hand. —WRITE TODAY— PERKINS & CO. FINANCIAL BROKERS Lawrence, Kansas.



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TROY, N.Y. AND 177 BROADWAY, N.Y. CITY
BELLS

BLYMYER CHURCH BELLS.



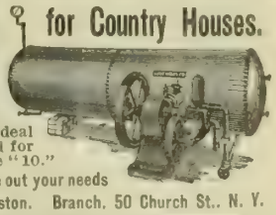
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER BELLS

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Water Supply for Country Houses.
The Problem Solved



No elevated tank to freeze or leak. Tank located in cellar. Any pressure up to 60 lbs. The ideal fire protection. Send for illustrated Catalogue "10."
Let our Engineers figure out your needs
LUNT-MOSS CO., Boston. Branch, 50 Church St., N. Y.

IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST*.

Canon Henson's Lectures

Yale Audiences Hear Suggestive Utterances—Congregational Club Entertains Distinguished Churchman

The Liberty of Prophesying has been set forth this last week before the students of Yale Divinity School, not merely by way of exhortation, but also by a stimulating exemplification in the Beecher Lectures on Preaching. The lecturer this year is Canon Henson of Westminster Abbey. As predicted by Dean Hodges, he is at the disadvantage of missing the stimulus of dissent in this country, and especially in the Seminary atmosphere. In theology, as well as in the great problem of church unity, the Canon proves himself in attitude and thought one of ourselves, although ecclesiastically of another fold. Yet his frank and fearless message, portions of which would seem to many pastors and laymen to be treading on forbidden ground, called forth the hearty approbation of his hearers.

The failure to grant liberty of prophesying appears to Canon Henson the chief reason for the church's loss of its former supreme position, as well as for the difficulty of recruiting the ranks of the ministry. The scholarly training and desire for personal sincerity of the young man on the threshold of the ministry will not admit of such a yoke of intellectual bondage to outgrown traditions as is too frequently expected of him. If the educated laity of Protestantism is not to be alienated as in the Roman Catholic Church, the liberty of prophesying must be granted to the Protestant divine.

The minister's words must have behind them motives of personal conviction. The mere forensic method of lawyers involves the stultification of his ministry. The policy of requiring subscription to a creed is based on the error of confusing the acceptance of a theological statement with proof of discipleship. Of a minister more knowledge may be required and a greater assurance of character, but in matters of belief there should be only one standard for minister and layman, since both are disciples. Creeds are registers of belief based on Christian experience, verifiable afresh in every generation because the experiences are new. All creeds, including the Apostles' Creed, may serve as tests for discipleship only in so far as they are verifiable and authenticated in present religious experience. Such freedom of attitude was welcomed and appeared as all the more significant coming from one who represents a church that stands more for authority. The creeds have their value, continued the Canon, as summaries of historic faiths about Christ. A final reason why a pledge of discipleship rather than of accuracy of thought should be asked of the minister is that most ministers receive their commissions in youth when enthusiasm is great and power of accurate thought is small, and when they are liable to later change of opinion.

In treating of the interpretation of the Bible in preaching Canon Henson pointed out that both congregations and preachers are still living under the spell of old associations, whose force must grow less as time passes, and raised the question whether the preacher can make the newer views of the Bible equally a vehicle of spiritual teaching. But he must solve on his own responsibility the difficult problem of the boundary line between the demands of personal sincerity and the needs of his parish, for whom critical views are to be spread out or touched upon only when necessary for edification or clearing away doubt. As an example of his solution of the problem he declared that the sinlessness of Christ is the only miracle vitally important to faith—admittedly incapable of proof since no one can read another's thoughts, but at least not disallowed by the records.

The Congregational Club gave timely recognition to Canon Henson's special interest in church unity by making of its monthly meeting the first fellowship gathering, with speakers from other denominations, as well as President Hadley to represent the University. Over 400 were present, the largest meeting in the history of the Club, and a gathering such as only Dwight Place Church could entertain. In delivering the address of the evening the Canon insisted that a practical program necessitates first of all that we discriminate essentials from non-essentials in each denomination; for only as we come to confer, prepared each to give up something, can we accomplish results, and we all of us have too lengthy menus for the digestion of the Christian conscience. Interesting were his suggestions that the gathering of people in large urban populations where they get the corners rubbed off, and that the revelation by history and criticism of dead issues in each of the denominations, which we have difficulty in explaining, to say nothing of defending, are forming important factors in bringing the churches together; interesting also his branding as a degrading falsehood the common saying, "Competition is good in trade and church."

Whether at a fellowship dinner of the churches or at the Divinity table in Yale Commons, or in his lectures, Canon Henson appeals strongly to the manly common sense and friendly good-fellowship of the open-minded. His simple, yet vigorous and incisive style, the nervous vigor of his lithe, active body, as he bends forward to share his thought or yours, or rests a moment before the next contact, but express again his straightforward sincerity of soul and purpose.

New Haven, Ct. R. G. CLAPP.

Colds Hang On

unless taken in hand. **Hale's Honey of Horehound and Tar** is a positive remedy for obstinate coughs and colds. Keep it in the house. Sold by all druggists.

Pike's Toothache Drops Cure in One Minute.

REDUCED RATES WEST.—A Variety of Attractive Tours Offered to New Englanders by the Grand Trunk Railway.—The Grand Trunk System in connection with the Central Vermont and the Boston & Maine roads announces greatly reduced round-trip rates to the Pacific coast and other Western points for the summer.

For the Elks Convention at Los Angeles the round-trip rate will be $89.45. Tour leaves Boston, July 4, visiting Denver, Colorado Springs and Salt Lake City *en route*. Return *via* San Francisco, Portland, Seattle and the Canadian Rockies.

For the Alaska-Yukon-Pacific Exposition at Seattle the round-trip rate from principal New England points will be $88.95, tickets good returning until Oct. 31. The Yellowstone, Canadian Northwest, California and Colorado may be visited *en route*, going or returning. Official Epworth League Tour to Seattle leaves Boston June 29.

The Christian Endeavor Society and the Y. P. C. U. meet this year in the "Twin Cities," St. Paul and Minneapolis, July 7. This line is the official route from New England for both conventions—round-trip rate, $38.95.

For the Grand Army Encampment at Salt Lake City in August the round-trip rate will be $64.35.

The N. E. A. excursion rate from New England points to Denver in July will be $56.95, and every teacher in New England should take in the convention this year.

Lowest rates with excellent train service through the coolest and finest resort region of America makes the Grand Trunk Route the most attractive of any. Any one interested in any of the above tours or desiring rates to any Western point should call on or write E. H. Boynton, N. E. P. A., 360 Washington Street, Boston, Mass.

AGENTS. New Invention; never before sold in your territory; horse owners wild about them; automatic hame fastener sells at sight; coin money; a fortune in your territory; free sample to workers; write at once. Automatic Fastener Co., G 602, Cincinnati, O.

EUROPE 22d tour. All north Europe, including Midnight Sun and Russia. June 22 to Sept. 2. $500 to $575.
Rev. Ray Allen, Rochester, N. Y.

EUROPA TOURS, **Appleton, Wis.** Physical comfort; purposeful itineraries; inspiring leadership.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

For Sale. A fine silk pulpit gown for large man. Little worn. Price $50. Clericus, 96 Maplewood Terrace, Springfield, Mass.

Wanted, an intelligent and capable working housekeeper for four adults (ladies), 40 miles from Boston. Good home. Address X. Y., 20, care *The Congregationalist*, Boston, Mass.

To Let. Attractive, furnished, modern apartment in Westwood, Mass. Rent moderate for summer months. High land, beautiful country. A very desirable location. F. Woolover, Westwood, Mass.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Guests wanted at Hope Farm, Bradford, Vt., 1,200 ft. elevation. Above fogs. Fine view. Pure spring water. Large comfortable rooms. Tents. Best country table. Veranda. Bath room. $7 and $8 per week.

Young Men can establish a profitable business in every town—no need to be idle. Liberal inducements. Read the advertisement in this issue of *The Congregationalist*, Darien Chemical Development Co., Darien, Ct.

Wanted. A position for the summer as companion or mother's helper, with moderate salary and an opportunity for country life. References exchanged. Address Sewing Teacher, 19, care *The Congregationalist*, Boston.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three states from hill close by. Near to church and trolley. Terms reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

To Let, furnished, for the season, seven-room cottage house at Quincy Point; all improvements, near boating and bathing, electrics and train. $100. Call, phone or write to Miss E. M. Freeman, 233 Old South Building, Boston, Mass.

A Congregational Parsonage, furnished, in a beautiful village thirty-five miles from Boston may be had on favorable terms by a small family who would board the minister. Apply to Parsonage, 20, care *The Congregationalist*, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Pastor's residence for rent during July, on one of the pleasantest avenues in Malden. Modern conveniences. Fully furnished. Less than hour's ride from most seaside resorts. Trees and gardens all around. Address H. J. K., 20, care *The Congregationalist*, Boston.

Cottage among the Pines. To Let. Large seven room cottage furnished. Pine Grove, Niantic. Why not dwell for the summer among the nerve soothing and healthginvigorating zephyrs wafted from the Pines? Good boating and bathing. George Goss, 842 Main St., New London, Ct.

Wanted. Good New England farm houses within forty miles of Boston where small groups of children may be boarded, at reasonable rates, for vacations of two weeks during the summer season; healthful and pleasant surroundings and kind care requisite. Address, with full information, "The Country Week," B. Y. M. C. Union, 48 Boylston Street, Boston, Mass.

Religious Notices

WOMAN'S BOARD OF MISSIONS. The semi-annual meeting will be held in Greenfield, Mass., on Tuesday, May 18. Sessions at 10.30 and 2. Basket lunch.

E. HARRIET STANWOOD, *Home Secretary.*

THE ANNUAL MEETING OF THE AMERICAN CONGREGATIONAL ASSOCIATION will be held in Pilgrim Hall, Congregational House, Monday, May 24, at 12 M. Twenty members must be present to constitute a quorum.

A. E. DUNNING, *Secretary.*

THE GENERAL ASSOCIATION OF THE CONGREGATIONAL CHURCHES OF MASSACHUSETTS. One hundred seventh annual meeting, Park Street Church, Boston, Rev. A. Z. Conrad, pastor, May 18, 19, 20. First session at 2 o'clock, Tuesday afternoon.

For special railroad rates see programs mailed to the pastors and churches. For other information address the pastor, or the secretary, Rev. H. L. Bailey, Longmeadow.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; Incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

Church and Ministerial Record

Calls

BRADFORD, ARTHUR H., Union Sem., to assistant pastorate of *South* Ch., Springfield, Mass. Accepts, to begin in the fall.

BURDICK, CHAS. H., Prophetstown, Ill., to Fairfield, Io.

CRICHTON, R. W., to Parsons, Kan. Accepts.

EMERSON, OLIVER P., formerly Secretary of Hawaiian Board of Missions, later of Harvard Divinity School, to *United* Ch., New Haven, Ct.

EVANS, EVORE, *Germantown* Ch., Philadelphia, Pa., accepts call to Williamsport.

HACKE, AUGUSTUS C., Oberlin Sem., to Silverton, Col. Accepts.

HALL, GEO. A., Yale Sem., to Monterey, Mass. Accepts.

HUMP, HERBERT A., Brunswick, Me., to *South* Ch., New Britain, Ct.

LOBA, JEAN F., *West Side* Ch., Pasadena, to Ontario, Cal.

PACKARD, HERBERT L., Strong, Me., to Andover, Me., for an indefinite time. Accepts.

PERRY, GEO. H., Lakeville, Mass., to Grafton, Vt. Accepts and is at work.

PRUCHA, VACLAV, New Richland, Minn., to Mantorville. Accepts.

REED, FRANK, Easton, Mass., to Canterbury, N. H. Accepts.

SNOWDEN, CLIFFORD L., Chicago, Ill., declines call to *First* Ch., Springfield, Mo.

TURNER, JONA., Armada, Mich., to *Mayflower* Ch., Columbus, O.

VATHEN, JOHN M., Claremont, N. H., to Saco, Me.

VICKS, ROSS F. (*Ref.*), Norwalk, O., to *New York Ave.* (*Ref.*) Ch., Newark, N. J. Accepts.

Ordinations and Installations

LINDBECK, ARTHUR F., o. Ridgeville, Ind., May 4. Sermon, Rev. W. G. Puddefoot; other parts, Rev. Messrs. Gray, S. A. Van Luven, H. E. Colburn, W. L. Crist.

Resignations

BOLAND, ALMON T., Canterbury, Ct.

BOLSTER, FRELON E., Westbrook, Me.

CURTIS, WALTER R., Clarendon, Vt., *withdraws* resignation at request of church and society.

ELLIS, J. LINCOLN, Hillyard, Wn.

EVANS, EVORE, *Germantown* Ch., Philadelphia, Pa., after a five-year pastorate.

GRAY, T. RICHARDSON, *Second* Ch., Sedalia, Mo., to take up evangelistic work.

GRINNELL, ORLANDO S., Big Rock, Ill.

HATCH, DAVID P., Franklin, N. H., effective July 31, after a pastorate of more than six years.

PACKARD, HERBERT L., Strong, Me.

PRUCHA, VACLAV, New Richland, Minn.

VICKS, ROSS F. (*Ref.*), Norwalk, O.

Dismissions

GRANT, PERLEY C., Newport, N. H., April 27.

Churches Organized

LENORA, WN., eight miles south of Spokane, 26 April, 14 members. It will probably be linked with Marshall.

Approbated to Preach

by New Haven Association of Ministers, May 3. ROBERT E. CHANDLER, WALTER L. FERRIS, EDWIN D. HARVEY, MARK G. INGHRAM, THOS. B. POWELL, GEO. M. SNEATH, MILTON F. WITTLER, all students of Yale Seminary.

H. Hall & Company

Builders of High Grade

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PIPE ORGANS

340 York St., New Haven, Conn.

Descriptive literature on request.

Bequests and Other Gifts

ALLEN, SAMUEL, Pine Meadow, Ct. To *North* Ch., New Hartford, the income of $1,000; to *Washington Hill* (*Meth.*) Ch., Barkhamsted, *St. John's* (*Epis.*) Ch., Pine Meadow, and Litchfield County Hospital, Winsted, $1,000 each.

ANONYMOUS gift. To Cong'l Ch., Whitman, Mass., $1,000.

Accessions to Churches

[The following list of accessions includes all reports which have come in since our last published record in the issue of April 17 and, as usual, up to the tenth of the month. The items are supposed to cover only the results of one communion service in each case, and hence we are unable to publish in this column the summarized results of any extended period, as, for instance, from Jan. 1. Pastors and reporters are urged to bear this rule in mind so that the record may be as nearly uniform as possible. —EDITORS.]

	Conf.	*Tot.*
CALIFORNIA		
Bakersfield	6	13
Los Angeles, Bethlehem Japanese	8	10
First	13	44
Mountain View	—	9
Oakland, Plymouth	10	25
Redlands	18	23
Santa Cruz	27	28
CONNECTICUT		
Ellington	7	11
Green's Farms	11	14
New Britain, South	28	29
New Haven, Grand Avenue	15	15
Howard Avenue	9	13
Rockville	44	45
ILLINOIS		
Aurora, First	20	25
Chicago, Lincoln Park	—	14
University Avenue	—	26
Warren Avenue	—	52
Oak Park, Second	16	29
IOWA		
Dubuque	16	21
Exira	5	9
Spencer	15	17
MAINE		
Auburn, High Street	9	9
Brunswick	7	8
Portland, Free	—	4
North Deering	—	4
MASSACHUSETTS		
Agawam	1	6
Andover, Ballardvale	7	9
Attleboro, Second	7	8
Ayer	6	7
Beverly, Dane Street	20	30
Boston, Allston	54	63
Brighton, Faneuil	12	15
Central	15	18
Charlestown, Winthrop	28	34
Clarendon Hills	6	6
Dorchester, Central	53	68
Romsey	9	11
Second	101	129
Village	6	7
Park Street	27	37
Phillips	18	22
Roslindale	13	14
Roxbury, Eliot	21	24
Highland	10	11
Immanuel Walnut Avenue	—	148
Swedish	5	5
Union	22	25
W. Roxbury	11	19
Braintree	21	24
Brookline, Leyden	2	5
Cambridge, First		
Evangelical	13	17
Pilgrim	61	64
Wood Memorial	16	18
Chelsea	70	83
Chicopee Falls	—	1
Third	1	10
Cohasset	7	7
East Longmeadow	9	9
Everett, First	19	26
Mystic Side	9	10
Granby	6	6
Groton	3	7
Holyoke, Second	4	7
Longmeadow	17	18
Lynn, First	20	23
Malden, Maplewood	5	5
Medford, Mystic	13	15
West	17	19
Melrose Highlands	10	22
Monson	2	2
Needham	16	19
Newton, Auburndale	27	33
Center	7	8
Highlands	4	4
West	11	13
Newtonville	18	25
Palmer, Second	—	1
Quincy, Washington Street	2	2
Randolph	18	19
Reading	—	7
Revere, Beachmont	4	6
Somerville, Broadway	53	59
First	8	14
MASSACHUSETTS		
Springfield, Emmanuel	10	16
Faith	14	32
First	27	31
Hope	53	69
Mittineague	4	4
North	29	41
Olivet	6	7
Park	—	10
St. Johns	—	11
South	—	1
Stoughton	10	11
Taunton, Broadway	22	24
Wakefield	10	12
Walpole	4	6
Waltham	4	4
Warren	10	12
Watertown	3	4
Wellesley, First	11	17
Westfield, First	3	3
West Springfield, First	18	26
West Springfield, (also from Park to First)	—	111
Weymouth, East	22	25
Whitman	6	9
Winthrop	3	10
Woburn, First	67	71
NEBRASKA		
Ainsworth	—	7
Springfield	—	6
NEW HAMPSHIRE		
Lisbon	10	19
Milford	10	15
Portsmouth	18	24
South Seabrook	3	3
NEW JERSEY		
Montclair, First	28	40
Pilgrim	13	14
NEW YORK		
Jamestown	12	34
Lockport	31	36
Newark Valley	2	7
New York, Clinton Avenue	25	25
Richville, First	—	22
OHIO		
Ashtabula, Second	13	16
Chagrin Falls	12	15
Claridon	2	4
Cleveland, Cyril	9	9
East	2	7
Emmanuel	3	3
Euclid Avenue	6	18
Kinsman	5	8
Park	7	16
Pilgrim	21	24
Union	—	1
Croton	5	5
Elyria, Second	20	22
Grafton	11	13
Madison	1	5
Mansfield, Mayflower	26	26
Medina	2	7
Newark, First	3	4
New London	6	14
Toledo, Washington Street	34	45
Vermillion	9	12
Wauseon	3	3
Wellington	8	10
OREGON		
Arleta	—	6
Freewater, Ingle's Chapel	20	31
Oregon City	1	2
Portland, First	17	42
Hassalo Street	11	12
Highland	9	18
Sunnyside	4	9
VERMONT		
Bellows Falls	11	14
Bennington, Second	12	13
Brattleboro	30	43
Island Pond	1	1
Jericho Center	7	7
Newport	20	20
Northfield	6	6
Woodbury, South	5	8
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Cass Lake, Minn.	—	4
Fort Wayne, Ind.	17	21
Great Falls, Mont.	—	35
Longton, Kan., Hartford	—	13
Mazomanie, Wis.	4	4
Newport, Ky.	23	25
North Yakima, Wn.	19	44
Vermontville, Mich.	23	26

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What Julie Taught the Teacher

Continued from page 649

blurted out the truth. "For shame!" cried Miss Field, starting towards the group of girls; but she stopped before she had taken two steps, for she saw that Julie was equal to the occasion.

"Dear me!" cried Julie, "I thought something awful had happened. Why!" she exclaimed, turning to the pretty, new girl, "what do you care for freckles and glasses and things, long's I know how to play the game? Come on."

Julie laughed and danced away, and the children followed, every one of them, even to the pretty, new girl!

Miss Field stood a moment and watched the children. A big tear had gathered in each one of her eyes, yet her face was beaming. "Dear little teacher!" said she softly, "*she* knows how to play the game and so her looks don't count. Now I'm going to try Julie's way, indeed I will."

When the new teacher got back to her boarding place she began to "play the game." She greeted all the guests with the pleasantest smile. She took an interest in everything they said and did, and she told them about Julie, although, of course, she didn't mention any names. Happy tears came into her eyes as she talked, and after she had gone back to school the boarders got together and decided that the new teacher was "lovely." Wasn't Julie a nice little teacher?

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THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

The Springtime Impulse Godward

Continued from page 650

his disciples "consider." We should "take into our minds," as the original Greek suggests, the fact that the tiniest are not forgotten and get the comfort of realizing that we, God's own children, are vastly more valuable and dear. Yet the fact that God cares, too, for his other creatures, ought to make us reverent as was Francis of Assisi toward the birds whom he called his brothers and sisters, and mindful, too, of the smallest flowers. Why should we crush or smite or pluck only to throw away the little blossoms that beautify the woods and the fields? As for shooting or stoning birds and robbing birds' nests, the blush of shame must mount to any manly boy's cheeks who has given way to that impulse, when he remembers that God's care and affection extends to the birds, that he has allowed them to dwell among us in order that we may be stirred to imitate his regard for them.

Their part in the world's life. But birds and flowers are not merely an example of God's fatherly goodness. They have their mission to perform. Take from the life of any neighborhood the flowers and the songsters, and while nothing essential to existence would be removed, how much poorer that neighborhood would be! God wants beauty. He wants song. Right nobly do even the flowers of the wayside and the common birds meet his desire, while at the same time they add greatly to the joy and profit of man's life. Would that boys and girls, made capable each of praising their Maker with their lips and lives, of adorning and blessing the homes in which God puts them, would fulfill their part as worthily.

The *Interior* says that the acceptance by Rev. Dr. John Timothy Stone of the call to the Fourth Presbyterian Church, Chicago, must be a gladness to all Presbyterians. That is not accurate. Many who are not of that denomination, besides those who are in it in Baltimore and the Eastern section, will miss him from the work he has done so successfully as the successor of the lamented Dr. Maltbie Babcock.

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The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Roosevelt's Hunting Grounds

Ex-President Roosevelt's visit to Africa will no doubt be followed by a rush of tourists which will make regions in Central Africa popular resorts. It is to be hoped that the work of Christian missionaries in these savage territories will not be undone by nominally Christian travelers. In Uganda, for example, says Mr. Winston Churchill in his recent book, "My African Journey," nearly every native attends church every Sunday. There are three great cathedrals at Mengo in sight of one another on three hills. Two of them are Roman Catholic, one of these German, in care of Bishop Speisser of the White Fathers, the other English, presided over by Bishop Hanlon of the English Church Missionary Society. The third is the largest, in charge of Bishop Tucker. He estimates the native Christians of Uganda at 100,000. In the Anglican churches are 62,867 baptized Christians, and the average Sunday morning attendance is 52,471, with 2,936 native Christian teachers and evangelists.

The traveler to Uganda leaves Mombasa, where Mr. Roosevelt landed last week, for a two days' journey by rail to Lake Victoria, passing from tropical regions over an elevation 7,000 feet above the sea. At the terminus of the railway journey he takes a steamer across the lake, landing on the Western shore, after a day's ride, about twenty miles from Mengo. The ex-President and his party will pass over this road, hunting by the way. A good map of the region and railway is printed in the May Magazine number of the *Outlook*. In an article in *The Treasury* for March Rt. Rev. Dr. J. E. Hine, late bishop of Zanzibar, gives this description of the trip:

"Beyond Nairobi the railway begins to climb up till it reaches ultimately an elevation of some 7,000 feet above the sea. You left tropical heat at Mombasa; you feel here that you are, in comparison, in the Arctic regions. The highest part of the escarpment is passed generally in the night, but still there is much grand scenery on the way. When it gets light next morning, you are in the Kavirondo country, tame and uninteresting in comparison with what you have passed through, yet strange, too, and surprising; the totally unclad inhabitants, for instance (if, indeed, they are still allowed to follow their native custom in the vicinity of the railway), who stand about watching the train go by—that is a sight which surprises the newcomer.

"What contrasts, to be sure! A modern equipped train, electric light, comfortable refreshment rooms with well-served meals all ready for you at stated hours, tropical Africa, primitive man, the wild beast show at large, zebra farms, ostrich farms, extinct volcanoes, warrior tribes like the Masai scantily draped in skins of beasts, Arctic cold, lakes, vast treeless plains, modern mushroom-like settlements of Europeans, telegraphs and telephones, a giraffe stalking about when you look out of one window, a rhinoceros glaring in from the opposite bank, and at last in the distance the glimmer of the silvery waters of the vast lake, till about eleven o'clock in the morning of the third day you get out at Kisumu station, the terminus of the most remarkable railway in the world. Is there anything to equal in interest in modern travel a trip on the Uganda Railway? The steamer does not run at night, navigation being dangerous after dark, so we do not reach Entebbe till the following afternoon. You travel almost along the line of the equator. When you land on the Western shore you put foot at last in the country of Uganda."

Mr. Churchill in his account of his explorations in Africa last year says he has never seen happier homes or a more orderly community than he saw in this region of the Dark Continent. Those who have read Bishop Tucker's story of the heroic work of his English Mission, where only a few years ago the first missionaries who penetrated that country were cruelly put to death by the natives, will readily believe that no greater miracle in Christian history has been recorded than the transformation of this region through the preaching of the gospel by consecrated disciples of Christ.

Biographical

REV. FRANKLIN P. CHAPIN

This venerable minister, suddenly called to his reward, March 7, had faithfully and hopefully labored in the ministry for over fifty years. Born in Gill, Mass., in 1827, graduated from Amherst in 1852, and from Bangor in 1857, his first pastorate was in Camden, Me., for ten years. Thence he went to Amherst, Mass., for three years, turning aside because of ill health, and serving for two years as superintendent of schools in that town. Pastorates followed in North Weymouth for twelve years; Easton, five years; East Milton, two years; and finally Hudson, N. H., for fourteen years. Retiring from the active ministry two years ago, he has spent his last days in Brockton with a daughter in the loving fellowship of South Church, and near his former people in Easton.

Mr. Chapin was a man of profound spirituality, deep convictions, strong love for the Bible, the gospel and kingdom of Christ, and was greatly beloved by his parishioners and his brethren in the ministry.

The funeral services were shared by Rev. J. A. MacColl of Providence, Rev. Edward Norton of Quincy, and Rev. E. F. Blanchard of Hudson, N. H. The burial was in South Easton.

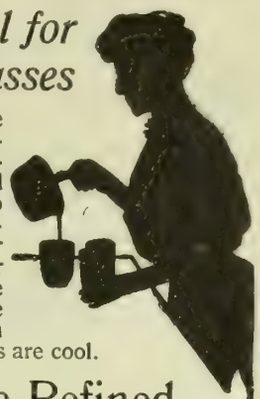
REV. J. F. ROBBERTS

Rev. J. F. Robberts was born in Bartholomew County, Indiana, Dec. 25, 1823, and died in Kingfisher, Okl., March 30.

For eighteen years he was a devoted minister of the United Brethren, building two churches and receiving 823 into church membership. In 1881 he entered the Congregational ministry as a home missionary, and in thirteen years he built seven churches and two parsonages, and received 299 into membership. He was a "good and faithful servant," and his works do follow him.

The scheme of salvation is a world scheme, and we must go about it on that basis.—*E. W. Halford.*

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Volume XCIV 22 May 1909 Number 21

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CONTENTS

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Religious Notices

THE ANNUAL MEETING OF THE AMERICAN CONGREGATIONAL ASSOCIATION will be held in Pilgrim Hall, Congregational House, Monday, May 24, at 12 M. Twenty members must be present to constitute a quorum.

A. E. DUNNING, *Secretary.*

ANNUAL MEETING OF THE AMERICAN BOARD. CHANGE OF DATE.—At the meeting of the Prudential Committee of the American Board of Commissioners for Foreign Missions, held May 4, it was voted to change the date of beginning the next Annual Meeting of the Board at Minneapolis, Minn., from Tuesday, Oct. 12 to Wednesday, Oct. 13. This change is made in order that Corporate Members and visitors from the East may be able to reach the meeting by leaving on Monday, the 11th.

CORNELIUS H. PATTON, *Home Secretary.*

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; Incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

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A SECOND SELECTED LIST OF

Nature and Out-of-Door Books

Any book on the list given below will be sent to any address on receipt of price quoted by either bookstore of The Pilgrim Press, 175 Wabash Ave., Chicago, and 14 Beacon St., Boston.

"Blossom by blossom the spring begins."—*Swinburne.*

Our Trees: How to Know Them, by Arthur I. Emerson and Clarence M. Weed $3.00

A happy collaboration of standard value. Mr. Emerson's photographs are not only artistically delightful, but are so arranged that a non-botanical reader can readily identify any unknown tree. The text discusses the characteristics of each tree, its distribution, and culture.

Wild Flowers and Fruits, by George L. Walton, M. D. $1.50; **The Home Garden,** by Eben E. Rexford. $1.35; **Our Insect Friends and Enemies,** by John B. Smith. $1.50

A valuable trio of spring publications, all containing concise and practical information on their various subjects.

In American Fields and Forests, by Henry D. Thoreau, John Burroughs, John Muir, Bradford Torrey, Dallas Lore Sharp, and Olive Thorne Miller $1.50

Seventeen illustrative essays by authorities on American nature-lore. The range of subject is wide and the style diversified. The book will be highly valued by the litterateur as well as the naturalist.

Stickeen, by John Muir 60 cents

A touching tribute to a faithful friend—a splendid dog—told by a noted explorer and nature writer in sympathetic and beautiful fashion.

Wild Life on the Rockies, by Enos A. Mills $1.75

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My Cranford: A Phase of the Quiet Life, by Arthur Gilman $1.25

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Birds of the Boston Public Garden: A Study in Migration, by Horace Winslow Wright $1.00

Certainly every Bostonian will wish to own a copy of this interesting book, which contains the result of the author's observations for 1900-08. The Public Garden affords a splendid opportunity to study ornithology, and Mr. Wright's book is a capital guide.

The Lay of the Land, by Dallas Lore Sharp $1.25

A frank and straightforward presentation of life in the open by one who loves all country things so well that he has transmitted their charm and freshness to the printed page.

The Biography of a Silver Fox, by Ernest Thompson Seton $1.20

An intensely dramatic story of the friendship between two foxes, told with the author's usual verve and spiritedly illustrated.

Who's Who among the Wild Flowers, by W. I. Beecroft $1.00

An aid to better acquaintance with our floral friends. The general classification by color makes identification of the flower easy.

Fish Stories, by Charles F. Holder and David Starr Jordan $1.75

Capital yarns of unusual piscatorial exploits and genuine fishing lore. The chapter on Izaak Walton is delightful, but then, so is every other one of the thirty-nine!

Little Busybodies, by Jeannette Marks and Julia Moody 75 cents

Just the book to give to any wide-awake youngster of your acquaintance. It will broaden a child's outlook and sympathies, and give him the latest scientific information about the six-legged insect "busybodies" at the same time that it entertains him.

Contents 22 May, 1909

EDITORIAL 680-685

Event and Comment

Editorial in Brief

The Making of a Christian

Intensive Preaching

Paul the Missionary

CONTRIBUTIONS

The Bow in the Cloud. Rev. J. D. Jones 687

The Massacres in Adana 688

THE HOME

Friendly Words to Brides. II. The Bride's Ideals. Ellen Conway 689

Pedro and the Doctor. Emily S. Knight 690

CLOSET AND ALTAR 690

FIRELIGHT CLUB 691

AMONG THE NEW BOOKS 692

THE SUNDAY SCHOOL—Lesson for May 29 693

FOR ENDEAVORERS—Topic for May 29 693

CHURCH AND MINISTERIAL RECORD 706

CHURCH NEWS

Facts and Features 694

Types of Church Architecture 695

Boston 698

New York 699

Episcopalian Evangelism 701

Chicago 702

Gipsy Smith in the Twin Cities 704

Invaded by the Mormons 705

MISCELLANEOUS

Personalia 685

Interview with Canon Henson 686

Woman's Board Meeting 701

Deaths 706

Events to Come 706

THE CONGREGATIONALIST

and Christian World

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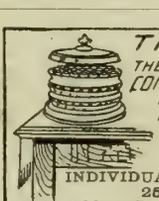
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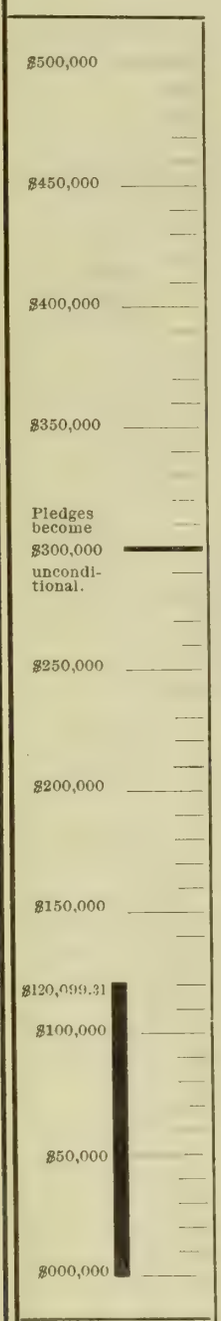
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Second. It would mean ability to answer most urgent calls to Christian service for the unprivileged peoples of our country. Institutions, fettered and impaired by the lack of sufficient support, would forge ahead with increased power and usefulness. Large new fields opening to the Association could be occupied.

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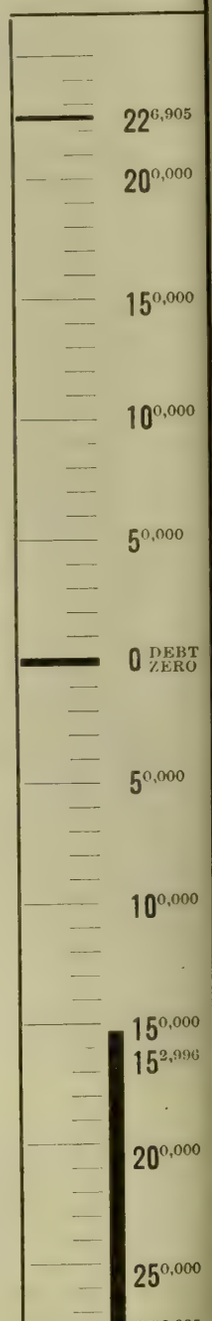
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STATEMENT OF FINANCIAL COMMITTEE

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Total to May 15	**$120,099.31**



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THE CONGREGATIONALIST

and Christian World

Saturday
22 May 1909

Volume XCIV
Number 21

Event and Comment

Laymen Grappling with Christian Tasks

The approach of summer apparently causes no slackening of effort on the part of the managers of the Laymen's Missionary Movement. The recent great convention in Canada has served as an illustration of the capacity of laymen to plan large and definite Christian undertakings. Now it is the turn of the United States to show how eager and competent the men in the churches are to re-enforce sources of missionary activity. If a large number respond with anything like the zeal which leaders like Sec. J. Campbell White, Samuel B. Capen of Boston, Mornay Williams, Esq., and William Jay Schieffelin of New York and John B. Sleman, Jr., of Washington are displaying, their prophecy that the coming national missionary campaign will prove "the most extensive educational effort undertaken by combined Christianity in modern times," may approach fulfillment. The plan in detail includes the holding of six summer conferences at different centers: Hot Springs, Ark.; Monteagle, Tenn.; Montreat, N. C.; Winona Lake, Ind.; Mt. Gretna, Pa.; and Silver Bay, N. Y., where hundreds of laymen, missionaries and pastors will equip themselves with conference and prayer for service as champions of this forward movement. Then, strengthened and unified by such preliminary gatherings, it is hoped that in the autumn they will throw themselves with zest into the conducting of conventions in fifty leading centers of the United States. After six months of such campaigning a National Missionary Congress will be held as a kind of climax in St. Louis in April of next year. It should be noted that quite as much emphasis is put on prayer as on effort by the projectors of this elaborate scheme. A splendid program this is and one which we hope may be even measurably realized. But we cannot help thinking that the conspicuous success which the Laymen's Movement has attained in Canada is due in part to the fact that it includes in its scope both the home and the foreign field.

Trends in the Episcopal Church

While the Episcopal Church Congress in Boston last week was not so complete an exhibit of the *personnel* of the American Episcopal Church as is the quadrennial General Convention, it brought to the front a number of men prominent in its councils and exerting a large influence in various spheres of activity. Several bishops, including Dr. William Lawrence of Massachusetts, who presided, rectors of prominent churches, Editor McBee of the *Churchman* and several laymen of distinction participated in the sessions, which continued for four days. The platform speaking varied in quality and force, but in the main held the interest of the audiences. The subjects ranged from such practical themes as The Ethics of Stock Gambling, The Relations of Christianity to Socialism and the worth of psychotherapy to more abstract subjects, like The Contribution of Oriental Thought to Christianity and The Alleged Incompatibility of Genius and Orthodoxy. The speakers differed quite as widely as any corresponding number of Congregationalists or Presbyterians would. Such an annual assemblage as this serves as a valuable clearing house for thought. For over thirty years it has helped to keep together schools and parties which might drift widely apart if they did not take pains to inform themselves concerning one another's precise convictions. For this reason we are disposed to consider the decision of the committee after a warm debate not to admit to the platform of future conferences members of other bodies a wise one. Had the advocates of such extension of the platform prevailed, the High Church element would doubtless have withdrawn from the Congress, and so one of its main functions, that of promoting harmony within the Episcopal Church, would be less effectively fulfilled in the future. What each Christian church in this country needs first of all is to know, trust and co-operate with all the members of its own communion. Questions of common interest might profitably be discussed to advantage on an open platform; but questions of chief, if not exclusive concern to the Episcopal Church, such as the recognition it will extend to the ministry and membership of other churches, do not in their technical aspects enlist any large measure of public interest.

An Apparent Advance toward Unity

Our Episcopal brethren sometimes seem to us to be wasting a great deal of time in discussing church union considered as making Episcopal ordination essential for all ministers, and Episcopal approval and care as necessary to constitute a body of Christians a church. Yet one important practical result seems to have come from that discussion, which was exhibited by many of the speakers at the Episcopal Congress in Boston last week. That result was exhibited in the frequent admission that men ordained by other persons than bishops are true ministers of Christ, and in the less frequent admission that organized bodies of Christians not constituted by bishops may be genuine churches. As to the first, Bishop Doane stated it clearly when he said that the Anglican Church must contend for a valid ministry according to their idea of it, but "it is no part of their duty to pronounce negatively upon the value in God's sight of the ministry in other communions." A general acceptance of that view would not only bring greater unity into the Episcopal Church, but would make much easier its way to fellowship with other communions. We cannot help remembering, however that the sentence we have quoted appears also in the Encyclical Letter of the bishops at the Lambeth Conference last summer, which contained a phrase omitted by Bishop Doane to the effect that they regard themselves as absolutely bound to stipulate Episcopal ordination for the ministers of any communion of which they are members. It is interesting to know that Anglicans have come to recognize the possible value in God's sight of the ministry of other churches than their own, but in order to any step toward union, it would be of more practical concern to us to know what value in our ministry is recognized by Episcopalians themselves.

Graft is no Gain

When one considers the number of once wealthy men convicted of fraud and now serving sentences in federal prisons, the suicides of embezzlers and the premature deaths of men accused of dishonest practices in their eagerness to get rich, it is pertinent to ask if the game is worth the candle. Former Banker C. W. Morse, reputed two years ago to be worth $30,000,000, now declares that he has no financial assets and is awaiting a term of fifteen years in

the Federal prison at Atlanta. We remember the two suicides which not long ago followed the disclosures of bank embezzlements in Philadelphia. John H. Sanderson, who had been convicted of defrauding the State of Pennsylvania in building the Capitol at Harrisburg and was out on heavy bail pending an appeal of his case, died last week in New York City. He was the second of that gang of grafters who have died since indictments were brought against them, and it seems to be a fact that the deaths of both were hastened by their fear of punishment for their crimes. There is an abiding philosophy in that ancient Hebrew song of one who, seeing such examples as these, said: "Being alway at ease they increase in riches. Surely in vain have I cleansed my heart and washed my hands in innocency." But that was not the whole of the matter. When he had waited till he could consider their latter end he said, "Surely thou settest them in slippery places; thou castest them down to destruction." Not all evildoers are overtaken by evident ruin. But the fact is established that one who sells his integrity for money always finds himself on the losing side.

A Cuban Lottery Measure

The lottery is a favorite excitement of the Latin peoples and a convenient method of raising revenue where the social conscience is backward in this particular regard. It was common in New England a century and a half ago. The vote of the Cuban House of Representatives to establish a national lottery therefore is more of a disappointment than a surprise. The proposition is to raise a revenue of from $1,000,000 to $2,000,000 by a trimonthly drawing. There is not the slightest doubt, we suppose, that the project will be popular in Cuba. Nor can there be any doubt that our own Government would be wise to use every tactful method to induce the Cuban government to forego the profit and popular gratification which is proposed. We are keenly interested in the industrial prosperity of Cuba, to which the lottery will be a hindrance. And we are still more keenly interested in Cuba as a source of possible contagion, physical or moral, for our own people. There is, no doubt, an element of selfishness here; but it is that sort of necessary self-regard which no nation can afford to overlook. The straight road to loss of independence for the Cuban people would be that of neglect for sanitary precautions which would once more allow their island to become a breeding place of yellow fever for our Southern cities. And, remembering the hard fight which Louisiana had to rid itself of the lottery, it is doubtful whether in the long run the United States could afford to tolerate the nuisance and contagion of a public lottery so near its open doors as in Havana.

An Object Lesson for Porto Rico

Our Porto Rico wards are Spanish Americans, after all, and have not yet learned that crippling the government is a forbidden move in the game of party politics. The party in power in the island assembly recently refused to pass any appropriation bills and, though called in special session to repair the neglect, left the government without funds for its daily disbursements. At this point President Taft took a hand in the game and called upon Congress to add to its program for the special session a measure providing for the financial needs of the island government independently, in case of necessity, of the action of the representatives of the Porto Rico people. President Taft's message recites the history of the use which the island delegates have made of their power of voting appropriations. Superficially it may look like that power of the purse which the British House of Commons has used for the preservation and enlargement of the liberties of the people and by which the Russian Douma is now seeking to assert popular rights against the autocracy of the Czar. But in the case of Porto Rico the representatives of the people have used it as a club to exact agreement in regard to small matters, such as the number of judgeships, from the executive council which is the island upper house. Now the President suggests that their right of appropriation be reduced to the lower status which is enjoyed by the legislatures of the Philippines and Hawaii. He recites the generosity with which the island has been treated and its improvement in values and prosperity under American control, and suggests that the islanders are ungrateful. The message will not be popular in Porto Rico, but it will serve a good purpose in the political education of its people. With the power of making the existence of the government a pawn in the game of party politics removed, debates will take on a more common sense color.

Return of the Wright Brothers

The story of the two brothers from Dayton, O., who turned from a failing bicycle trade to conquer the empire of the air, reads like an old-fashioned fairy tale of the sort which the imagination of primitive peoples invented. Their return and popular welcome, with Miss Wright, the sister, who must never be forgotten in the chronicle of their achievements, might have been like the homecoming of heroes and conquerors—except for the reserve and common sense of the three, who bore themselves as plain American citizens after their experience as instructors of a continent in a new art and guests of kings. They are to build and experiment in their home fields and then to finish the demonstration at Fort Meyer, Virginia, for the Government, which was interrupted by the accident which killed Lieutenant Selfridge and hurt Mr. Orville Wright. Apparently in the field of heavier-than-air flying machines the control by the Wright brothers of the basal patent of the flexible wing tip gives them an unassailable position. Their success has not merely convinced experts that the conquest of the air is as good as achieved, it has advertised the problems involved so widely that the imagination of the whole public has been kindled into vision. The last century was the century of steam and electricity, this twentieth century will assuredly be known as the era of flight.

Results of Revivals

A report was recently printed in *The Congregationalist* by Rev. C. M. Southgate of the Massachusetts Bible Society giving his impressions of the permanent results of the recent revival in Wales. It was very favorable. He was assured by several Welshmen that those added to local churches in their districts following the revival had remained faithful to the church and interested in its work. The report was reprinted in British papers. A Welsh Calvinistic Methodist minister, Rev. Francis Jones of Abergele, is quoted in the London *Christian World* exactly opposite to this account. He says of the revival: "Although four years ago Wales was throbbing under its influence, which had embraced the whole community, yet at the present moment there are no more men in the churches taking part in the services than before the revival, and fewer attend the Sunday schools, the society meetings and the prayer meetings than six years ago. The full flowing tide has receded and left exposed to the world the wreckage of unfulfilled promises, covered by the slimy influences of decay." It is probable that none of these witnesses saw the whole situation. In some districts the results are no doubt more favorable and lasting than in others. The visitor is likely to note the more hopeful evidences of spiritual life, and to overlook discouraging features which are unduly magnified by those who live and work in the midst of them. Temperament also has much to do with impressions received. Those who were most closely related to the recent Chapman revival meetings in Boston were convinced that the movement was more deep and general than were those in churches which did not unite in it. The additions to the churches are evidence sufficient of its gracious results to those who worked in it most heartily. Others prefer to measure its value after two or more years of trial. Our churches, however, can all unite in rejoicing over the quickened religious interest which they all have felt, and in conserving to the utmost the results that already have appeared. It would do only harm to minimize the fruits of

those meetings. It is a sure evidence of spiritual life to rejoice in the experience of every one who was moved by them directly or indirectly to live more like Christ and serve one's fellowmen more worthily. Such experiences, undoubtedly many, have value beyond estimate, and may be multiplied by sympathetic and prayerful purpose.

Relief for Ministers and Churches

A few weeks ago we described in *The Congregationalist* a scheme proposed by English Baptists for effecting changes of pastorates and providing for the support of unemployed ministers. It is called the Settlement and Sustentation Scheme. It was presented to the Baptist Union at its spring meeting in London last month in modified form, discussed at length, and unanimously adopted as a plan to be offered to the churches for their consideration. For the Settlement part it would provide a central committee for each district, somewhat like our Congregational Bureau of Pastoral Supply. Every pastorate would terminate automatically at the end of seven years. If not renewed, the committee would find some other place for the pastor, and would accept responsibility for him for three years. If at the end of that period he had not proved acceptable to any church, it would be evident that he was not fitted for the ministry and he should seek other employment. The other part of the scheme is the raising of a permanent fund, the income of which would guarantee to every minister on the list not less than $500 a year if unmarried, or $600 if married. It was affirmed during the discussion that not less than thirty-five and in some rural districts as many as seventy-five pastors in every hundred, who had held their charges for at least one year, were seeking a change of field, and many churches were earnestly desiring a change of pastor. Many excellent ministers were staying in their places, enduring depression and humiliation after their work was done because they dared not resign till they could be sure of another pastorate. Both ministers and churches would be relieved and efficiency of service would be much increased if this plan could be successfully carried out. It will take at least two years for the churches to decide whether or not they will adopt it. If Congregational churches can agree to accept such supervision as this without surrendering their Congregationalism, our American Baptist and Congregational churches will be interested to see how it will work.

In the Region of Massacre

The arrival of American cruisers at Mersina, the seaport of Tarsus and Adana, may have reassuring effects on the minds of the American missionaries, it can effect little toward the recovery of the Christian element in that part of the Ottoman empire from the cruel blow which it has suffered. The presence of British warships did something to keep the peace in the coast cities but, as Lord Salisbury once said, there is no way of taking a warship across the mountains. From that scene of desolation stories of murder and robbery committed in the trying days begin to come. High authorities in the Turkish government assert that the movement was suggested from Constantinople. The mob was cool enough to distinguish between foreigners and natives and, except in the cases of Rogers and Maurer, deliberately passed over the missionaries. But this cold-blooded distinction only emphasizes its cruelty toward the Armenians. Those pastors and delegates who were on their way to a meeting at Adana and were butchered, those thousands who were burned alive in Adana, those towns left without a single male inhabitant, speak of the terrible deliberation of the leaders of the mob. No punishment which can be meted out by the government to those in authority or out of authority who are found guilty can atone for the crimes committed in the name of religion and patriotism. The task of those who would punish may, however, be made most difficult by the popular feeling of the Moslem people, who felt themselves within their rights as followers of the Prophet in slaying and plundering the infidels. And mutterings of discontent amounting to mutiny in the garrison of Erzerum, in Turkish Armenia near the Russian border, show how sensitive the Turkish peoples of Asia are to the suspicion that their religious predominence may be threatened by the constitutional pledges of religious equality. We have given elsewhere some glimpses, from reports of missionaries in Adana, of the situation as it unfolded itself from day to day in that center of massacres.

The Commission in Liberia

The Liberians have received our visiting commission with vast enthusiasm. No doubt its presence will strengthen the hands of the Liberian government and we hope encourage the hearts of those who are fighting the battle of a civilization which was learned in America. But this visit and investigation will not accomplish much for Liberia in the foreign offices of the great nations which hold territory on the Liberian border unless peace and order can be assured by genuine good government and effective force. We hope the visit will not awaken false hopes of American intervention. Much as we would like to see the Liberian experiment an unqualified success, we do not propose to police the wild tribes of the hinterland or assume financial or governmental responsibilities in tropical Africa. No doubt the instructions of the commission include specific statements to this effect, repeating Secretary Root's plain speaking. It would be no kindness to the Liberian minority, which maintains the traditions and ideals of civilized life to be led to cherish false hopes. They must work out their own problem, difficult as it is, with only the sympathetic counsel and moral support of the American government and such individual help as they can secure. Secretary Root's counsel to the Liberian commission of five, which came to seek help a year ago, that they consult with the leaders of the American Negroes and obtain help from them in securing competent advisers for the work of the government and the reorganization of the finances, is still the best counsel which can be given.

The French Civil Service Strike

Paris once more under military rule, postal and other public servants on strike, with grave apprehensions of widespread trouble by the participation of the trades unions in a general strike, have given concern to the friends of the French republic. By the side of these internal troubles, the demonstrations in favor of the restoration of royalty in connection with the celebration of the beatification of Joan of Arc seem farcical. The real point at issue is that of the seat of final governmental authority. By theory it belongs in France to the representatives of the people. By them it is delegated to executive officers. The government of the hour is really a parliamentary committee acting in the name of the nation and subject to dismissal by a majority of parliament. The French strikers demand that the seat of authority shall, in regard to their part of the work, be lifted outside of general popular representation and lodged in the hands of a committee of their own trade. The result, generally applied, would be to destroy representative government. In place of an articulated system directed by responsible heads chosen directly or indirectly by the whole electorate, there would be an unarticulated group of interested trades, each striving to get as much as possible for itself. Or, if these trade organizations united themselves into a single group, the electorate at large would be governed by that portion of it which happened to be in the government service. The collapse of this second strike shows once more that trade organizations are powerful only so far as in seeking their own interests they respect the rights of those whom they serve. The object lesson is not without interest for impending discussions in America. The essential principle is that no class must be allowed to make final decision on matters of special interest to its own members. And this principle applies to the tariff as well as to the demands of workers in the civil service.

The Making of a Christian

Some examples of noble character stand out so winsomely that they are always inspiring. They can be so described by those who appreciate them that their pictures live before one's eyes. Some one who knew and loved a woman of this character described it in a poem which in the thirty-first chapter of Proverbs has exalted womanhood for more than two thousand years.

The death of Dr. Marcus Dods of Edinburgh has called forth similar tributes which could have been spoken only out of the hearts of men who loved him. They are not general utterances of appreciation of a good man, but testimonies to traits which make one prized beyond estimate among those who best know him. We gather here a few of these sayings, because they are fitted to inspire a high ideal of Christian manhood and an ambition to realize it. Dr. Robertson Nicoll, after thirty years of constant intimacy with Dr. Dods, writes in the *British Weekly,* "The outstanding thought that comes to me in this hour of deprivation is the thought of his grand character."

He was a Christian in the full sense of the word, and all that was pure and high in him was re-enforced by faith, by prayer, by the practice of the presence of God, by the imitation of Christ.

He always put the best interpretation on anything that happened. If one of his letters did not at once find an answer, he assumed that there was some reason for the delay. If the publication of any of his articles was delayed he never made any trouble, but assumed the postponement to be a matter of necessity.

His strong, bold, beautiful handwriting was a delight to the printers. He was punctual and trustworthy to the uttermost. One could depend on getting his manuscript on or before the hour when it was promised.

He was not only willing but even anxious to hear the other side in every controversy, even when his own mind had been resolutely made up.

He was a friend of God. If there was something very simple and homely in his religion, there was that also which was august and profound. His devotion was not ecstatic or ostentatious. It was recollected, concentrated, tranquil. I do not think he was much at home in revival meetings, but religion was the great and ruling element in his life, and no one could have much intercourse with him without perceiving it.

He was the humblest of men, and he never offered counsel unless it was asked for. But unconsciously he had a haunting influence on those who knew him. Unconsciously he prompted them to do right. His ideals were very high, and though most forgiving he never came to terms with frailty, or consented to take a low view of what man by God's grace may be. The memory of him is at once a stimulus and a reproach.

Another lifelong friend quotes this fine epitaph of Marcus Dods the elder, and adds this comment on the son:

"A man in whom memory and judgment, vigor and gentleness, gravity and wit, each singly excellent, were all happily combined." But in the son they were combined in an openness and singleness of heart, and in a self-forgetful but persistent aspiration after the good and true here and the Divine beyond, which were characteristic of him all his life —all the more characteristic that he never tried to disintegrate himself in self-revelation.

One who knew him well in his work as professor in New College, said a few years ago:

"Dods writes me that he grows old all summer and young all winter, *sucking the lifeblood from the young lives in his classroom.* The world has it that he spends the session in transfusing his heart-treasure into those young fellows!"

A fellow-pastor in the same city with him said of his ministry:

In preaching he seemed to deal with religion with the same kind of reality as a man of science deals with the facts of nature. Above all, it pervaded his own moral and spiritual life. No man could know Dods and go away thinking of Christianity as a mere phantasy. His religion was as unexaggerated as it was undeniable. The whole man was an apologetic for the truth.

One more testimony we quote from a pupil of years ago:

Manly and lovable simplicity will remain in memory as Dr. Dods's outstanding characteristic in private life. Who can forget his quiet smile of greeting as you entered his room, or his unhasting, unresting willingness to help you? Who can forget his freshness of spirit, his love of humor, his instinctive understanding of the lives of little children, his unobtrusive courtesy, so natural and perfect that you came to take it all for granted?

To know him has been a good gift of the Father; and in not a few hearts there will always be for him the loved friend and master, a little chapel, with an ever-burning light.

Here stands out clearly a noble Christian personality, living in the hearts of his friends. It will not fade. This is what a man may become who makes Christ his Master and Saviour. The highest ambition cannot reach beyond it. The humblest aspiration need not stop short of it.

Intensive Preaching

The publication of sermon themes in advance of their delivery and as an attraction to the public is one of the characteristic marks of our modern American church life. A stranger would be justified in studying billboard and newspaper columns to glean from them what are the real and pressing spiritual interests of the ministers and—"like people, like priest"—of the congregations also. Would he not, if he were an intelligent and spiritually-minded man, be justified in gathering that with many of us the deeper and more personal lessons of Christ's work and of our life with him are exhausted or secondary themes, and that the church, abandoning its mission as an interpreter of God to men, has turned to the study of merely human interests and relations? Where preachers take their themes from literature, from politics, from the philosophy of knowledge, from economics, would it not seem a fair inference that the faith they hold is like an aged tree, decayed at the heart, but maintaining such life as remains to it through outside layers of wood and bark sustaining its show of leaves above?

The preacher's difficulty is an obvious one. His influence depends upon the hold he can get and maintain upon the interest of the people. He must speak their language, or they cannot hear. The range of their knowledge is the range of his field of thought and illustration. If he lives in a different world and speaks its technical language, his people will soon make him feel that he is helpless to influence their lives. He looks over the ground, listens to the common talk about him and is tempted to abandon the great central themes of the faith for themes of the circumference, in which he knows that men are interested. He becomes like one of those old-fashioned farmers who said: "I must have at least five hundred acres to make a living. I must have room for my cattle to wander. I can't afford to fertilize, so I must let my land lie fallow. I should starve upon ten acres."

Now nothing is easier than to grow land poor. Men do not starve upon big half-cultivated farms; but they do come to penury. The farming of today that holds and satisfies is intensive farming—the full employment of a little space, producing large results. May it not be true that our far-ranging preachers are making the same mistake that the old farmer made? that they and their congregations are coming to spiritual penury because they are land poor and need intensive preaching? If it be true that the old themes are exhausted, then good-by to the influence of the church of Christ and of its preachers! Specialists can beat us, each in his specialty. The scientist gives better science, the teacher of literature better criticism, the economist better studies of social life than the average minister. Unless we have our own specialty and excel in presenting it, we have little chance in the competition, even with the long-established habit of churchgoing behind us. Our hope—our call—is in the thorough cultivation of our own peculiar field.

It is not true that the great preachers of the ages or of our own time have succeeded by extensive choice of themes. They have been intensive preachers, every one.

Paul, the Apostle; Chrysostom, the Golden Mouthed; Augustine, with his experience of folly and his vision of the city of God; Francis of Assisi; the apostle of love; Luther, Xavier, Calvin, Zwingli, Melanchthon, Zinzendorf, Wesley, Whitefield, Edwards, Robertson, Payson, Beecher, Phillips Brooks, Moody, Drummond and a hundred others who have deeply moved men by their spoken words, all kept close to the center of the Christian hope and life. They brought the world in to illustrate the faith; and not the faith in to bring spiritual savor to the worldly interests of men.

Intensive preaching, by all the precedents, is the one avenue to wide success. For preaching is the man, plus the message. A weak man added to the deep and eternal things, possessed by them and studying all life in their presence, weighs far more than a large man with a lighter message.

It is not true that men have lost their interest in God and Christ, the destiny of the soul and the life of faith. They have lost their interest in weak thought and shallow speech, in hard, dogmatic assertion and unloving controversy about these things. But the real field of the preacher is here. It calls for intensive cultivation, thorough and loving. But the work is repaid a thousandfold in himself and for his congregation, and the harvests are inexhaustible. Faith and love and duty, self-sacrifice and fellowship are not commonplace. It is only we who make them seem so, because we approach them with commonplace souls. Said the New York *Evening Post* recently, in an editorial on the opportunity of the modern playwright: "Teaching obvious morality, keeping the broad, sure facts of human nature in clear view, is hard today, yet perhaps more important than ever before. *The church has almost ceased trying it.*" If that is true, it is high time that the church and its ministers got back to their task by a reconsideration of the eternal importance and fresh interest of common things. We are set to preach the good news. We may and must illustrate and enforce it from all the riches of our common life, all learning, all experience, all the varieties of our human life. But if we begin with these varieties, hoping to infuse them with some helpful spirit of Christian faith, the faith will be too likely to remain secondary, commonplace and unsatisfactory in the minds of those who hear.

Paul the Missionary

Among the twelve who followed Jesus and were witnesses to his life and death and rising again no one was equipped by education or experience for the work of a world evangel. The gospel began to spread, first, to the Samaritans, where Jesus had himself prepared the way, then to Cornelius and the palace officer of Queen Candace of Ethiopia, whom Philip met in the desert, and, speaking generally, wherever the newborn zeal of the disciples awakened the interested curiosity of their neighbors in Gentile lands. But everywhere the conversion of the Gentile is treated as exceptional. Peter draws no vision of a world-wide kingdom from his experience with Cornelius. The self-regarding and exclusive spirit of Jerusalem is still the controlling instinct of the church.

It is necessary to draw this picture of the too narrow thought of the early Christian Church in order to appreciate more fully the training and the work of Paul. It was not merely that he brought a disciplined mind to the service of the evangel, though that was itself a great and needed gift. His true claim on the gratitude of the church was his broad, constructive imagination founded upon world knowledge and a great enthusiasm of faith and love. There were other preachers, there was at the moment no other statesman with broad, prophetic vision of the future rule of Christ. Here Paul was pioneer and teacher among the apostles.

We are so wonted to the missionary movement by which the church has pushed its way to the ends of the earth, making its home and center where it was once a stranger, that the originality of Paul's vision and of the method devised in Antioch and perfected in Paul's experience does not appeal to our imagination as it should. Think of the splendid audacity of it! Two poor men go out to convince the proud Roman world of the authority of the Jewish carpenter of whom it has never heard, though one of its countless governors has crucified him. Carey sets forth to turn the tides of India's agelong thought into Christian channels. Morrison, singlehanded seeks to win China. Xavier makes himself the apostle of Japan. And all by the foolishness of preaching, the presence of a life kindled from above shining as a light in the darkness, souls confident in the co-operation of the divine powers and justified by great results.

Paul saw a Christian empire; and in three hundred years Christian it became. Constantine accepted and proclaimed what Paul of Tarsus had foreseen and labored to bring to pass. The age was not ripe for a Pauline simplicity and purity; but by the conquest of Europe the faith that had decayed in Asia was made secure when the centuries of destruction came for conquest or reconquest of the whole peopled earth. That is our task today and the methods used vary but little from those which Paul made effective in the cities of the empire. Our apostles still go out to preach the old evangel of God's love, still train those who are drawn to them to take their place as leaders. Still, if they are wise, they approach the faith of the people with sympathetic understanding as Paul did in Athens. Still the motives are a great faith and love, kindled in personal experience with Christ. And still the method is effective and the results grow from more to more. Martyrs and confessors appear—as in China and Armenia. Our faith and zeal are kindled and blown up to flame, and the signs of the coming of the kingdom multiply.

Prayer meeting topic for May 23-29. Paul the Missionary. Acts 12: 24, 25; 13: 1-12; 14: 1-18. His special call and message of good news. The duty of witness bearing, how can we fulfill it? How reach the heathen at our doors? What special message has the church to men?

Editorial In Brief

Among all the religious conventions this year none is so sad as that one held at Adana last month. Those who attended it anticipated no trouble, yet all the native pastors were killed in the massacres, besides the two missionaries, Messrs. Rogers and Maurer. What must be the depression in those headless churches of Asiatic Turkey!

The principle of authority for the Russian parliament in government expenditures seems to have been confirmed and strengened by the successful appeal which Premier Stolypin made for support to the Czar. But the triumph of the parliament is still incomplete and the empire has yet many lessons to learn in the school of practical experience.

Let the churches note the name of Judge M. G. Willis of West Virginia, who instructed a grand jury to bring in true bills against all church societies and church workers who obtain money through the medium of raffles. Most of the Congregational churches will say, Amen! and watch with interest the work of that West Virginian grand jury.

Roman Catholic authorities, in allowing marriages of Catholics with those outside of the church, require a formal contract to be signed by both parties agreeing that if children be born to them, they shall be brought up in that Church. A decision has just been rendered in a Missouri court that such a contract has no legal force. The case is said to be the first of its kind to be passed on by a court in the United States.

Now that the Wright brothers are at home and the government trials of their machine will soon be resumed, there must be new additions to the dictionary. The International Aeronautic Congress, which met in London last autumn, decided that "aeronef" was a good term for all heavier than air machines. Perhaps our millionaries will

soon be risking their lives in aeronefs. Our army officers will certainly have to learn to use them for scouting.

Great changes in recent years have taken place in the relations between the United States and foreign countries. The London *Christian World* cites as an illustration the cablegrams concerning the massacres and other disturbances which have been published in American newspapers. These, it says, are much fuller than dispatches which have appeared in English papers, although the cost of transmission is considerably less to England than to this country.

One of the best items of news concerning the "Together" Campaign is that more and more churches are taking it up with energy and seeking themselves to complete canvasses for funds initiated by the various groups of secretaries and missionary speakers as they go about the country. Responses like that will put new heart into these last and crucial weeks of the campaign. Brethren of the churches, it is your work which the societies are seeking to do at home and abroad. To you is the privilege given of bearing your end of the load.

An account is being commented on in the newspapers of a mother who gives to her child the car fare to take her to school, with instructions to evade the conductor whenever possible and keep the nickel. Any person who encourages his children to cheat railroads may be training some future railroad official to cheat the public. The indictments against railroads during the last three years can be traced back in no small measure to sentiments in homes and communities which helped to create railroad financiers willing to use the people, if not dishonestly, at any rate selfishly.

The large part which play should have in the natural life of children and the use which may be made of it by teachers in schools, and especially in institutions, found expression in the speeches and discussions of the third annual congress of the Playground Association of America, which met at Pittsburg last week. The extension of the movement for playgrounds, which has now become countrywide, is of interest to every good citizen. On the last day of its session the congress had the unusual experience of watching a May and play festival in which some 18,000 children took part.

A bill is before the British Parliament to legalize the interchange of ministers between all Christian churches. It is not likely to become a law at present, but some such act may be passed at some time when non-Anglicans are in the majority in Parliament. Archdeacon Sinclair of London suggests that bishops of the Anglican Church be given authority to license clergymen of other denominations to preach in their pulpits, and to permit their own clergy to accept invitations to Nonconformist pulpits. If such a plan should find favor in this country, it would relieve Episcopalian authorities of embarrassments arising from the adoption of Canon XIX. by the General Convention.

The United States Steel Corporation has abolished all except necessary work on Sunday at the National Tube Works in McKeesport, Pa., and it is reported that this example is to be followed in all the shops and mills of the corporation. This new method, of course, is not adopted for religious reasons, but because it is found to be the best economy to give machinery and men a rest one day in seven. That old Hebrew law was not an arbitrary national enactment, but a true interpretation of the needs of humanity. It will be acknowledged as a just law by the accumulated wisdom of experience.

Atlanta Theological Seminary has just celebrated its Commencement Week, May 2-7. Rev. C. B. Wilmer, D. D., rector of St. Luke's Church, gave the main address, previous to the conferring of degrees by President Hood. An interesting feature was the laying of the corner stone of the new administration building, on May 7. Gov. Hoke Smith of Georgia gave the address of the occasion, while such Congregationalists as Rev. W. F. Brewer of the Home Missionary Society, Rev. H. A. Atkinson, D. D., of Central Church, Atlanta, and Rev. P. S. Moxom, D. D., of Springfield, Mass., participated.

Less than fifty persons were killed by the recent earthquake in Portugal and three or four villages suffered severely. About the same time some hundreds of Americans were killed by a tornado and a number of towns and villages greatly injured. It speaks well for America's reputation for generosity that a representative of the Portuguese government has made an appeal for American aid to these Portuguese sufferers. But what would Portugal think if an American diplomatic agent should ask for money for the tornado victims? It is well to have a sense of proportion and a proper amount of self-dependence and self-respect even in the contemplation of calamities.

Secretary McVeagh of the United States Treasury has lately said in substance that the most important act for many years in the administration of the Government has been President Taft's introduction of the idea of a systematic balanced "budget." Deciding in advance the amount of expenditure in its relation to the expected income is one of the first principles of conducting private and corporate business successfully. This, it seems, has not before been done in the business of the Government. The officers of each department have made out their estimates of what they proposed to spend with little reference to what other departments were asking for or how expenditures were related to expected revenues. Perhaps the people will never realize that their public servants are spending the people's money till they are made to pay it by direct taxation.

There seems to be no valid reason why women in Georgia should not erect a monument to Captain Wirz, the commander of the Andersonville prison during the Civil War. If he represents their ideal, they may be permitted to proclaim that fact. It may come to stand as a witness to his responsibility for the sufferings of the 14,000 United States soldiers who died in that prison under his hands, out of the less than 45,000 consigned to his care. It was a Confederate surgeon who described the prison as "a gigantic mass of human misery," and both sections of the country generally approved the sentence of the military commission and the order of Pres. Andrew Johnson on which Wirz was hung, Nov. 10, 1865. It would be interesting to hear a lecture at the unveiling of the monument by our Rev. John L. Maile of Southern California, who spent eleven terrible months in Andersonville prison.

The Armenian Christian congregations in this country are carrying a heavy weight of sorrow and anxiety in view of what has been happening to many of their own race in Turkey; but in the midst of their bereavements and fears they are doing all in their power toward the relief of the survivors of the massacres. One of the strongest Armenian churches in this country is the Evangelical Church located at 207 East Thirtieth Street, New York, whose pastor, Rev. M. J. Papazian, is a devoted Congregationalist and long served one of our strongest native churches in Aintab, Turkey. He was obliged to return not long ago to this country on account of his wife's health. At the morning service, May 9, his people contributed $700 for relief operations in Cicilia, and also expressed in resolutions horror, shame and sorrow over the great destruction of life and property, as well as offering their gratitude for the missionaries of the American Board for the heroic service rendered to their Armenian brothers and sisters.

Personalia

Professor and Editor Bliss Perry of Harvard and *The Atlantic* is to be an exchange professor in Berlin University next autumn.

It seems to be expected in England that Rev. G. A. Johnston Ross of St. Colomba's Church, Cambridge, will accept a call to the Presbyterian church at Bryn Mawr, Pa. There will be much regret because of his departure. He is one of the ablest of the English Free Church preachers.

The limelight seldom fell upon the figure of Henry Chase, for over a quarter of a century chief agent of the New England Watch and Ward Society. He went about his official duties quietly, and he was a man of unusual personal modesty. But he held on to his tasks with bull-dog tenacity and succeeded in obtaining nearly 1,000 convictions for crimes like the sale of objectionable literature and prints. He died in Watertown, Mass., at the age of eighty-five years, May 16.

Bishop Charles B. Galloway, who died in Jackson, Miss., May 12, had been in the superintendency of the Methodist Church South for twenty-three years. Except for missionary journeys to Japan, Korea, China and Brazil, practically his whole life was spent in the South as preacher, editor and superintendent. He was a man of wide interests and influence and a vigorous controversialist, especially in the service of the prohibition movement, in which he was active all his days.

London celebrated with enthusiasm May 13, the eighty-ninth birthday of Florence Nightingale. She who ministered so much vitality to the British soldiers in the Crimean hospitals is now ill and confined to her rooms. But she is one of England's saints—Saint Philomela, "the lady with the lamp" as Longfellow called her. Her claim was not merely that of a pioneer of modern nursing. She was the greatest of the British Crimean generals, bringing order out of the chaos of the sanitary department of the army.

It is just two years since Pres. W. J. Tucker sought release from the onerous administrative duties of his office, to the regret of all who have any interest in Dartmouth. But his willingness still to serve the college as health permitted continued to exhibit itself in gratifying ways. Now he feels compelled to name June 15 as the time when he must positively relinquish even the nominal headship of the institution; but he will still reside in Hanover and his personal presence on its streets and now and then at gatherings of the students will give the community cause for rejoicing.

President Eliot's last days in office have brought him many tributes of international respect and admiration. Baron Takahira, the Japanese ambassador, came to Cambridge to bring him the decoration of the order of the Rising Sun, conferred by his

master the Emperor of Japan; and the German ambassador, Count Bernstoff, announced that the German Emperor, as King of Prussia, was about to confer on him the order of the Crown of Prussia, first class. After receiving this announcement, at a dinner of the Harvard Cosmopolitan Club, President Eliot spoke of the continuing importance of national peculiarities and of the outstanding peculiarity of America as "a country in which there has never existed a trace of feudalism, no trace of class distinction or of caste distinctions transmitted by birth. This diversity of ours is, I think, the most valuable thing for the representatives of the twenty-five nations gathered here to study in this university."

Not a few distinguished men and women may be pointed to as products of our foreign missionary work, but of none may Christians be more justly proud than of Miss Lilivati Singh, professor of English Literature and Philosophy in the Isabella Thoburn University at Lucknow, India, who died in Chicago last week. A cultured, consecrated young woman, brought into the Christian life largely through the instrumentality of Miss Thoburn, the sister of Bishop Thoburn, Miss Singh has exerted a large influence upon the young women of her own land. Already the possessor of a degree from Oxford, she was planning to go on with special studies at Radcliff next fall. Slight of figure, her graceful bearing and cultured face, as well as her easy command of English, enabled her to hold the attention of the audiences which she addressed in this country on previous visits. At the Ecumenical Conference in New York in 1900, ex-President Harrison said, "If I had given a million dollars to foreign missions I should count it wisely invested if it had led only to the conversion of that one woman."

Many of our readers who may have made the acquaintance of "Beulah" and "St. Elmo" when they were young will be surprised to learn that the author of these intense, not to say grandiloquent stories died only last week. She and her books together belonged to a past age—the age of intense Southern self-consciousness and sentimental literature. Mrs. Augusta Evans Wilson was seventy-three at her death. She came early to an immense popular success, threw herself heart and soul into the cause of the seceeding states, serving as a nurse in the hospitals while she kept on with authorship. She was never "reconstructed" and held to old-fashioned views of woman's sphere. She is reported to have said—and the words are worth quoting as evidence of her thought and style:

I believe that the day which endows women with the elective franchise will be one of the blackest in the annals of this country, and will ring the death knell of modern civilization, national prosperity, social morality and domestic happiness. Every exciting political election will then witness the revolting deeds perpetrated by the furies who assisted in the storming of the Tulleries, and a repetition of the scenes enacted during the reign of the Paris Commune will mournfully attest how terrible is the female nature when perverted.

The name of the goodly Jersey city of Montclair suggests to most of us the name of one of its foremost citizens, Rev. Amory H. Bradford, and the name of Dr. Bradford suggests Montclair, where he has fulfilled his ministry. A recent civic dinner given him by the citizens brought out this intimacy of relations, as well as the common loyalty of all the participants to the ideals of the community which Dr. Bradford has held before him own mind and that of his fellow-citizens, several of whom spoke appreciatively, as did Drs. Nehemiah Boynton and Lyman Abbott. Dr. Bradford's municipal creed as enunciated at this dinner is good reading for all of us:

"I believe that the place in which I live, while I live in it, is for me the greatest place in the world, and that as it gives me the best which it has, it deserves from me the best that I can give to it. I believe that my duty to my city and to my country is as sacred as my duty to my church, and a part of my duty to my God. I believe that service of the public is one test of true religion, and that the ballot is a sacrament as holy as the Supper of our Lord."

An Interview with Canon Henson

The interest attaching to Canon Henson's presence in this country is due not alone to his conspicuous intellectual ability and his agreeable personal qualities, but to the part he has already taken and may yet take in the movement on both sides the Atlantic that is slowly but surely bringing Christians of various bodies into closer relationship. That thought was in my mind as I sat down with him the other afternoon for a little chat in the spacious parlor of Bishop Lawrence's residence on Commonwealth Avenue, Boston. The Canon had been having a busy week, attending the sessions of the Church Congress and several social functions; but he was quite ready to talk on the subject of the present and prospective relations of the Church of England with Nonconformists.

The incident, already widely heralded, concerning his preaching for Rev. J. H. Jowett in Carrs Lane Chapel, Birmingham, despite the prohibition of the Bishop of Birmingham, served to illustrate the situation in England. The Canon has neither the build nor the bearing of a man who loves ecclesiastical fighting; yet his thin face lighted up as he went on to explain why he considered that he had acted in conformity with the laws of the Anglican Church, as modified by the legal standing that Nonconformity has acquired since the enabling acts of 1871. As he said in one of his letters to the Bishop of Birmingham, "The 'law of the Church' belongs to the pre-toleration epoch when *all* religious dealings with Nonconformists were illegal; but has the legal establishment of Nonconformity had no effect on the application of that older ecclesiastical law?"

As the conversation went on Canon Henson impressed me as a man who has not taken his position without due consideration of all the factors involved. More is at stake than occasional participation in a service elsewhere than in an Anglican church. In London there is a great deal of such fraternizing as this on the part of even the High Church clergy, and Dr. Henson is often called to other cities to have a part in Nonconformist gatherings. To refrain in the future simply because the local vicar protests would, he believes, be an entirely uncalled for deference to the element in the church who would foster within the church sacramental tendencies.

The Canon's face grew serious as he admitted that in the last few years the Tractarian or High Church party has gained strength; though only 8,000 of the 24,000 clergymen of the Church of England are identified with it, the number includes many in prominent positions and perhaps four-fifths of the bishops. This tendency, if not arrested, will take the Church of England further and further away from being, as it has been ever since the Reformation, the bulwark of Protestantism. On the other hand, Dr. Henson sees forces at work outside the clergy, among the laity and in the world at large, that are likely to arrest this tendency. The needs of the world and its demands upon the church must, he thinks, bring Christians closer together, for the world does not care for petty denominational distinctions. Moreover he rejoices that recent appointees to the chairs in Anglican theological schools are men of breadth and progressive sympathies.

Dr. Henson expressed his appreciation of the contributions which many Nonconformist leaders are making to religious thought and activity. He instanced Dr. Forsyth, Mr. Jowett and spoke with special enthusiasm of the venerated Dr. Maclaren, and of the intellectual and spiritual leaders in Scotland, such as George Adam Smith and Professor Denney. The Canon cannot tell just what steps the Bishop of Birmingham will take in the direction of bringing him to trial. As he said humorously in one of his addresses in this city, "Bonds and imprisonment may be awaiting me." But he is a valiant and judicious apostle of freedom, and it is good to think of a man of his capacity and attitude occupying the place of prominence in London which he does today.

Dr. and Mrs. Henson intend to go to the Pacific coast and will return to England *via* Canada.

H. A. B.

Canon Henson on Christian Socialism

The attendance at the Ministers' Meeting was swollen far beyond its usual modest size last Monday, and included pastors from an unusual radius, to hear Canon Henson of London. The distinguished churchman from Westminster Abbey was introduced by Bishop Lawrence, a warm friend and his Boston host. In taking up his subject, the Canon declared that Socialism stands for a great change in the world's attitude toward life, then passed almost immediately to discuss the relation of Christianity to it. Considering Socialism as a philosophy of life, he said emphatically that it is incompatible with the first principles of morality as held by the Christian church. The latter cannot give Socialism the right hand of fellowship until it learns unmistakably where it stands with regard to the family and also to the individual conscience.

Taking up these two factors more in detail, the Canon found dangerous tendencies in modern applications of Socialistic ideas. If public control of production means also the control of the producers, it entails a control over population and hence over the family. The apparent result is a stationary population, as illustrated in Australian experiments. Since our whole Christian ethic is built up on the basis of the family, the Christian church cannot welcome Socialism. He went on to question the effect of the scheme on conscience, personal beliefs, and the like, for Socialism seems to imply an unprecedented control over individual life. The evidence in such applications as trades unions show intolerance for individual expression.

Canon Henson closed with some words direct to the ministry, full of caution and counsel. Though we are now anxious to prove that Christian society touches and covers the whole range of human life, we must conclude that the clergy has a limited function. That is to guard, to advocate and to insist upon the "other-worldly" aspects of human life amid modern indifference and forgetfulness. In his threefold capacity as Christian gentleman, Christian teacher and prominent citizen, the minister must emphasize the eternal.

The Canon's address was frequently interrupted by appreciative applause.

The Bright Side of Trouble

A Bow of Hope and Comfort in Every Cloud

By Rev. J. D. Jones

[Another article from the pen of the new chairman of the Congregational Union of Great Britain and Wales portrays his characteristic hopefulness, while the note of sincerity and simple piety is characteristic of all his public literary work. Tall and broad shouldered, as his picture shows him, with the melodious voice of a cultured Welshman, Mr. Jones is in the front ranks of influential Congregational preachers in England today.



Concerning him Silvester Horne has recently written: "His style is supremely artless. That is where he is unique. Some great preachers deliberately sit down before you as for a siege and unmask their tremendous batteries for your bombardment. You may or may not surrender at discretion; but you know quite well that you have been summoned to surrender. But J. D. does not do his work that way. 'Let us take this pleasant country walk,' he seems to say; and because you cannot possibly refuse his winning invitation you go with him, and your feet are across the frontier of the Divine Kingdom before you realize where you are." —EDITORS.]

"I do set my bow in the cloud," God is made to say in the old Genesis story, "and it shall be for a token of a covenant between me and the earth." And, whatever we may think of the story itself, the assertion made in the verse just quoted is essentially true. Every rainbow is a pledge and a covenant—a pledge that weeping skies shall not endure forever. The rainbow makes its appearance on cloudy and rainy days, but its very appearance tells us that the world is not all clouds and rain. There could be no rainbow without the sun. The rain may be coming down in heavy showers, but the sight of "the bow in the cloud" tells us that in spite of the rain and through the rain and on the rain the glorious sun is shining. The rainbow is a cheering, comforting, hope-inspiring vision: it bids melancholy and doubt be gone, it speaks of clear days, blue skies and blessed sunshine.

THE CLOUDS OF THE SPIRIT

But the clouds on a stormy day are not the only clouds in which God sets his bow. He has his bow for every cloud that darkens and oppresses the spirit. Some men are curiously sensitive to climate. It made all the difference in the world to Robertson of Brighton, says Dr. Stopford Brooke in his biography, whether he wrote in a room which faced south or north, while a gloomy day influenced him like a misfortune. Most of us, however, can take a wet day with a certain amount of philosophic calm, but a wounded spirit who shall bear? The clouds that darken the day for us are the sins and sorrows and fears from which no life is free. For all these, also, God has his bow. His mercy and grace falling on sin and sorrow and fear make a rainbow of hope in the darkest sky. And the vision of it keeps us from abandonment and despair.

THE BLACK SHADOW OF SIN

Think for a moment of the *cloud of sin.* It is a dark and gloomy and threatening cloud, a cloud full of lightnings and thunders, and bodeful of storm and tempest. And it is in every man's sky. "We have all sinned and come short of the glory of God." To make light of sin or to try to explain it away is foolish and pitiful make-believe. "If we say that we have no sin," says the apostle, with something like scorn in his voice for the futile make-believe, "we deceive ourselves and the truth is not in us." The cloud is there—sin exists. And how deep and dark and terrifying this cloud is, all the testimonies of the saints bear witness. "Oh, my sins, my sins!" sobbed Luther on his pallet bed in Erfurt, brought down to the very gates of death by the shame and pain with which his sins filled his soul. "I am altogether made of sin," cried the saintly Lancelot Andrewes.

THE BOW OF FORGIVENESS

And this dark and menacing cloud, I repeat, is in every man's sky. But even in this dark cloud God sets his bow. Even our sins, many and great though they are, need not drive us to despair. The sunshine of God's love in Christ falling upon the black and bodeful cloud of human sin creates the rainbow of forgiveness. "One day," says John Bunyan in his "Grace Abounding," "as I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me, and as I was now thinking my soul was never the better, but my case most sad and fearful, these words did with great power break in upon me, 'My grace is sufficient for thee,' three times together; and, oh! methought that every word was a mighty word unto me; as *My,* and *grace* and *sufficient* and *for thee!*" What happened that day was that John Bunyan saw the "bow in the cloud," and it brought rest and peace to his tortured soul.

And if that same dark cloud is in our sky, so also is the bow. "The wages of sin is death"—that is the cloud! "He will have mercy and abundantly pardon"—that is the rainbow! "The wrath of God cometh upon the sons of disobedience"—that is the cloud! "Herein shall we assure our hearts before him whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things"—that is the rainbow! That bow is still in the cloud. To comfort us in face of our sins, to save us from despair because of our sins, there is the abounding mercy of God. "Where sin abounds, grace doth much more abound." The rainbow seems to arch and embrace the world. Between its arms it gathers all the earth that we can see. And in this respect it is a symbol of the wide-embracing love and mercy of God. It gathers all men within its sweep. It excludes none, it denies none, it rejects none.

CLOUDS OF DISTRESS

"Man is born to trouble," says the old Book, "as the sparks fly upward." Sorrow, temptation, sickness, loss—these are some of the troubles that meet us in the course of life's journey, and every one who has experienced them well knows how dark and drear they make the day. Here, for instance, is a man into whose sky the cloud of difficulty and disappointment and thwarted purposes has come. But God sets his bow even in that cloud. Samuel Rutherford was transported from his beloved Anwoth into exile in Aberdeen. It was a sore trouble to him. But he wrote from his exile to the parishioners from whom he had been snatched: "Why should I draw back when God driveth his furrow through my soul? He purposeth a crop." He had seen the rainbow. And all of us may see it. Here it is, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

Here, for instance, is a man into whose sky the dark and heavy cloud of sore temptation has sailed. He finds himself in some Pergamum or other, "where Satan's seat is." It is a ceaseless and grim fight with him from day to day for honor and life. But that cloud also has its bow. Here it is, "God will not suffer you to be tempted above that ye are able to bear, but will with the temptation open up a way of escape."

THE BOW OF HOPE

Here, again, is a man into whose sky the cloud of bereavement and loss has come. And what a cloud this is—the blackest, gloomiest cloud of all! But in this blackest cloud of all God sets his bow, so that desolate and bereaved men and women, though they have sorrowed, have not sorrowed as those that had no hope. God's love shining upon the cloud of death has transmuted it from a gloom to a glory. "To die," says the apostle, "is gain." Whatever be the cloud—trouble, temptation, sickness, death—it has its bow. If we see nothing but the cloud, life is bound to be fretful, broken, anxious. But we shall be able to rejoice in tribulation and to sing songs at midnight, if only, arching our cloud of disappointment or sickness or loss, as the case may be, we see the bow which tells of God's unfailing love and care.

THE RAINBOW ROUND THE THRONE

Think, once again, of the *cloud of fear.* "We shall all appear before the judgment seat of Christ," says Paul, "that each may receive the things done in the body, according to what he hath done, whether it be good or bad." "According to what he hath done!" The words strike fear to our souls, for we have all done things we ought not to have done, and left undone the things we ought to have done. All the sunshine fades out of our day, and we experience something of the blackness and darkness and tempest of Sinai as we listen to that word, "according to what he hath done." For if the Lord should mark iniquity, which of us should stand?

But Paul's austere sentence is not a complete picture of the judgment. I turn to John for the touch that completes the pic-

ture. Paul leaves me shuddering before the great white throne. John gives me boldness in the Day of Judgment. Here is the touch John adds, "And there was a rainbow round about the throne." The great white throne does not stand for truth merely; in it mercy and truth are met together. It does not stand for bare and sheer righteousness; in it righteousness and peace have kissed each other. "There is a rainbow round about the throne." And at the sight of it our fears vanish. Our Judge is also our pitiful and loving Redeemer. He will blot out as a thick cloud our transgressions and as a cloud our sins, and, remembering our feeble love for himself, our poor and unworthy attempts at service, he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"I do set my bow in the cloud"—in every cloud. "All things work together for good to them that love God," said Paul. He had seen the bow. "God! Thou art Love! I build my faith on that!" said Browning. He had seen the bow. Have we seen it? To see it is the secret of a quiet and restful heart.

The Massacres in Adana

Vivid Sketches of Perilous Days for the Missionaries

Reports are coming in from American missionaries in Adana. They give a graphic picture of their anxieties and perils and of the losses to the mission churches. From them we have put together the following brief chronicle, beginning in Adana April 15, and running through the eight days of the massacres. It is made up from reports by Rev. W. N. Chambers and Rev. Stephen Trowbridge:

"Yesterday morning the situation appeared very grave, and Mr. Lawson Chambers and I went to the governor again. He called several notables, both Moslem and Christian. They went in company through the city urging the people to open their shops, assuring them that everything was safe. I am sorry to say that I also was persuaded and advised a number of people to open their shops. In the course of an hour there broke out a fusilade all over the city, and the plundering began. Our house is filled to overflowing with a crowd of refugees. . . . Only my nephew, Mr. Lawson Chambers, and Mr. Gibbons of Tarsus were in the street in the midst of the carnage. They took refuge in the Government House and have not been able to return. I hear they had a very narrow escape. They were about to be attacked when a Turk called out, 'They are foreigners, don't touch them.'

"The utter madness of this massacre and destruction is beyond comprehension. We have no idea what the condition of the country is, but this in this city is more fierce and devilish than the Erzroom massacre of 1895. My prayer has often been that we might not be called upon to go through these scenes again—the third or fourth for Mrs. Chambers and the second for me. . . . We have in the house already between 600 and 700 refugees. Our supplies are almost exhausted. No one dares go to market. Possibly nothing to eat could be found in the market.

"Very early that morning we had been able to get into communication with a Turkish Mullah. He was willing to go to the Government and carry a letter signed by the Jesuit Father, an Armenian, the dragoman of the Belgian consulate and myself, saying that the Armenians begged the Government to protect them from massacre and fire. After he left the situation became very critical. Mr. Trowbridge brought the girls from the school through the houses, having opened a way from one to another through the wall. He said the school was about to be attacked. . . . I took a soldier whom the consul had left as a guard and ran over to the school, followed by Mr. Trowbridge. I then did a rather foolhardy thing. I went right into the midst of the crowd of infuriated ruffians who were threatening the houses next the school. I begged them to stop firing. They said they would if the Armenians would give up their arms. I said the Armenians would surrender to the Government. 'No,' they said, 'they must give up their arms at once,' and they pointed to a dead body that had just been shot by Armenians. . . . The whole crowd burst out in furious denunciation of Armenians.

"Negotiations went on a few moments longer in which the crowd declared that the school was perfectly safe, only that no Armenians were to be harbored in it. I had been slowly backing down the street and pointed to the house occupied by Miss Wallis and said there were foreigners in that. They said all foreigners must cross the street into the school. Mr. Trowbridge called Miss Wallis and Miss Chambers to cross into the



REV. STEPHEN TROWBRIDGE

school while I endeavored to keep the crowd back. Two preachers (Armenian) came out with them, one of whom was recognized as an Armenian, and upon whom they rushed. I tried to defend him and got my arms round him, and he clung to me. The ruffians were pulling him one way and I was pulling him another. They hit him on the head. He called me to save him and suddenly he screamed in pain and I looked down in time to see a Turk withdraw a long crooked dagger from his side. I presume the wound must have been mortal. Just then a rifle was discharged at us and Hovaghim dropped from my arms to the ground, and then another bullet was fired into him.

"The burial of Mr. Rogers and Mr. Maurer took place on Friday evening, the 16th. With the city in dreadful disorder and scores of conflagrations raging, it was impossible to take the bodies out to any cemetery. Graves were dug side by side at the edge of the Girls' School yard. On Saturday morning the body of Hovaghim Effendi Kayayan was laid to rest in a third grave by the side of the other two. A tender and impressive service was conducted by Rev. H. Bulbulian. Hovaghim Effendi, the preacher from Albustan stabbed and then shot dead by the angry Turkish mob the day before, had never carried any weapon, and had always been a loyal citizen; but the mob was bent on slaying all Armenians, and the brave young preacher was stabbed while Mr. W. N. Chambers had his arms round him in a determined effort to save his life.

"Were it not for the presence and for the untiring efforts of the British Consul, Major Doughty-Wylie, we could neither send letters nor telegrams. With his right arm broken by a bullet, he has continued day and night to strive for our safety and for the protection of the thousands of suffering Armenians from further outrage.

"The special loss which brings the greatest grief to our hearts is in the massacre of nineteen preachers and pastors who were gathering for the annual conference of the churches of the Cilicia Union. Prof. Sarkis Levonian of Central Turkey College and Hagop Simjiam and three Marash church delegates were with this company of pastors. They all took refuge, when the massacre commenced Thursday morning in Osmaniyeh, in the basement of the Protestant church. The Turkish mob set fire to the building and drove the women and children to the Government house. As the pastors and church delegates found themselves underneath a burning building they came forth to escape and were instantly shot down. Mary, the blind teacher from Oorfa, escaped. She says the last thing she heard was the prayer of our beloved pastor Giragos asking God's protection and blessing and asking his forgiveness of the enemies. The entire staff of the native ministry in Hadjin field were shot upon the road. The two Hadjin missionaries, Mr. Maurer and Mr. Rogers, are also among those who laid down their lives, so that not a single Christian preacher has survived to serve those churches.

"It is no doubt true that agents of the Armenian revolutionary societies have been at work in this province for months past and have aggravated the already strained relations between Turks and Armenians. But when we survey the mass of the Armenians and especially the Protestant congregations there can be no question that in all essential matters they have been loyal and obedient to the Ottoman government, and that this dreadful struggle was not the crushing of an insurrection but a deliberately planned massacre of wide extent, arranged and carried out with the connivance and permission of the government."

Prof. John Duxbury of Lancashire College, England, has just ended his too short visit to the Eastern States for this year, and is now making a tour of Canadian cities, expecting to return to England next month. He has recited the Book of Job, the Story of Joseph, Dr. Jekyll and Mr. Hyde, and various other selections from Biblical and modern literature, in pulpits and on lecture platforms, with great acceptance in every instance, and has been unable to meet the demands for his services. Professor Duxbury is a preacher of the first order by dramatic recitations. We hope he will return next year.

Friendly Words to Brides

II. The Bride's Ideals

By Ellen Conway

The bride's ideals naturally divide themselves into four groups—ideals that concern her home, her friends, her husband and herself.

In planning for her home, its material aspect occupies much of her attention. Part of its furnishings may have been waiting for years—the pictures and books that have been Christmas gifts, the desk or toilet table that she bought with her own earnings. She will be glad, now, that not all of her money went for things to wear, in those thoughtless days, and will urge thrift upon her younger sisters with the fervor of one who speaks from experience. Then will come the wedding gifts, a substantial contribution to the new housekeeping. But wedding gifts, alack! often set the pitch too high for modest incomes, and Mother, as she watches Mary trying to tone her living-room up to the French clock, would gladly see the French clock exchanged for one of half its value.

HER ATTITUDE TOWARDS GIFTS

The whole season of wedding gifts tends to become a sordid one, melancholy as the confession is. The bride herself, perhaps, succeeds in keeping in a disinterested and grateful mood. But her brothers and sisters stand about, balancing glass on their palms to decide whether it is "real cut," and scrutinizing silver for the "sterling" mark, and girl friends, dropping in, contribute information as to the prices they have noticed in the stores. Altogether the spectacle is not edifying. A gift of unexpected value from one acquaintance, after the first delight is over, raises the standard of expectation for another, who is reckoned at the same degree of intimacy and means, and then follow disappointments. Human nature does not show at its best under such conditions.

Still, everything has its drawbacks, and Father and Mother will do their best to keep the atmosphere from growing too mercantile, and when all is said and done, the presents will give John and Mary a great deal of true pleasure. There will be some duplicates to exchange, and if Mary is wise she will not use these opportunities to complete sets of expensive ware and fill up her silver-drawer with the latest novelties, but will secure as much as the sentiment of the givers would sanction for plain, every-day uses.

COMFORT RATHER THAN ELEGANCE

For one of her first ideals is that her home shall be consistent. She will not make one part fine at the expense of the rest. She will prefer comfort all about to elegance in one room and inconvenience in another. "To have few things and those choice" is an ideal for an art collector, not a housekeeper.

Mary will furnish in one of the cheaper woods and have a chiffonier apiece for herself and John, rather than begin accumulating mahogany, piece by piece, and go short of drawer-room and chairs all through the first years of their married life. She will not buy costly things on the pretext that she wants them to "last." Cheap things will last. A painted set will last forty years. A white iron bedstead will last as long as a brass one. A domestic rug may not last as long as an Oriental one, but a large domestic rug will meet more square feet of immediate necessity than a small Oriental one, and be, really, a more economical purchase. John's income may never rise to the point of providing mahogany and brass and real Orientals in sufficient quantity to make his household comfortable. When it does, there will be time enough for Mary to buy them.

Another of Mary's ideals, closely akin, will be independence. She will keep always in mind that their home is to be arranged for their own comfort, at their own expense, and that it is futile to pattern it after the homes of others. It must set its own standard and express its own individuality, and if it does that bravely and brightly it will be far more attractive than if it attempted to imitate an elegance not easily within its reach. For another ideal will be that the home should be a restful one. Restful it cannot be for the husband if it is constantly dragging him to the very limit of his resources, nor for the wife if it is overtaxing her strength in the care of expensive furnishing and in the struggle to follow elaborate styles. Nor can it be really restful to friends if it betrays the anxiety and tension of the host and hostess.

A HOSPITABLE HOME

For another ideal still is that it shall be a hospitable home. Mary will entertain simply, for the sake of being able to entertain freely. Realizing as she never realized before what homes mean to the individual and to society, she will resolve that her home shall be helpful and inspiring, if it is in her power to make it so. She will invite to it not only the friends whom she enjoys most, but the friends who need her most. She will set her table as daintily for the tedious old cousin as for the lively schoolmate. She will make her house a pleasant place for those who come to the back door as well as to the front. She will even turn away the peddler with the courtesy that happiness can well afford to show to discouragement.

She will welcome chances to make her home serve her church, perhaps by offering her rooms for the sewing society, perhaps even by entertaining the missionary speaker. Every pastor knows that the number of homes really adapted to such uses is two or three times the number of those that he is free to levy on. If Mary will begin at once, while hers has the charm of freshness to compensate for any deficiencies, to take her share in these church hospitalities, she will find them easier than she thinks, and will be rewarded by the richer, fuller life that they bring.

Most difficult of all, perhaps, to the average feminine temperament, Mary will try to be as cordial to John's friends as to her own. There will be chances to bear and forbear, for each. If one is of a social nature and the other loves quiet, mutual concessions will have to be made. But most men admit pretty easily that hospitality is woman's province, and John's tastes are more likely to be disregarded, at this point, than Mary's. She will try to remember that and guard against it.

MARY'S IDEAL FOR JOHN

For Mary's ideal for John is that his life shall be made, not narrower and shallower, but broader and deeper by his love for her. She has no complacent plans for improving him, still less does she dream of reforming him. She admires and respects him beyond any man she has ever known (except possibly her father, who has had more years to grow good in), otherwise she would not be marrying him. The love that guides and reforms and succors nourishes philanthropies, but the love from which the new generations are to spring implies trust and the joy that comes with trust. The shrewder eyes of middle age may see John's limitations, but middle age will reflect that character blossoms faster in the sunshine of loving illusion than under a drizzle of criticism. To Mary, the main point will be to help John keep on being as good as he is.

That will not be so easy as it sounds. John's generosity, that she has always admired so much, may come into conflict with her views about domestic expenditure. His devotion to his mother and sisters may interfere with little plans of her own. Worse still, the mother and sisters, whom she has seen through rose-colored glasses all the time she has been engaged, will somehow step right out into common light, and with their rose-glasses gone, too. Petty differences about domestic management, petty rivalries in dress, petty criticism of each other's expenses will creep in to mar what seemed genuine affection. Against all this Mary must be constantly on her guard. She must revert again and again to her ideal—that John is to be as good a son, as good a brother, as before he married her, even better, if that be possible. She must be loyal to his family as to her own, and scrupulous about betraying their confidences, even to her mother. If we could be rid of all the ill-natured gossip that starts from relations-in-law, society would take a higher tone.

It will be her ambition, too, to have her husband as good a neighbor, as public-spirited a citizen, as earnest a church worker as he was before they were married—perhaps one might better say, before they were engaged. She will not be too exacting as to his evenings, but will spare him cheerfully when there is work that needs him outside their home. She will take pride in all his disinterested activity, and will think how proud a little son may sometime be to see his father so trusted and leaned on.

THE DIGNITY OF WOMANHOOD

For herself, Mary's ideal can be formulated in the words of the apostle—now that, with her new responsibility for other's welfare, she has become a woman, she will put away childish things. She will be surprised to find how many habits linger still that she never meant to carry over into mature life, habits that she would be shocked if her mother yielded to, little weaknesses of temper, perhaps, or little lapses from decorum. The slang that has been tolerated on the lips of light-hearted, easy-going, picturesque youth would sound as vulgar as it really is from a gray-haired woman—Mary will put it away now. It was not so long ago that she pronounced her friend's baby a husky little brute, and admired the shape of his nut, and exclaimed at the energy with which he rubbered round, and paid her final tribute by saying she was crazy about him! But surely she does not want her own baby to learn that lingo from his mother.

Trifling, trashy books, such as she has always felt half ashamed to spend her time over—she will put away those. And cheap gossip with them, and over-solicitude about dress, and over-sensitiveness, and egotisms of all sorts. Every grace and charm that she has vaguely hoped to gain sometime, she must make haste to gain now, and the stronger traits with them, self-reliance and courage and endurance. To her indulgent father she would always have seemed a child: her husband must find her able to share burdens like a woman.

Will the bride's ideals be realized? Those who love her best cannot read the future for her. But they know well that only in the pathway of the ideal is happiness to be found, and that dreams and visions have

power to inspire the effort which makes them come true. High hopes are more likely to be realized, even in this imperfect world of ours, than low hopes. Mary's father and mother, and John's, like the fathers and mothers in thousands of other quiet Christian households, do not feel any overwhelming fear that the boy and girl who have been living unselfish, loyal, happy lives in their childhood's homes, among their brothers and sisters, are to make a wretched failure in the larger, closer relation of husband and wife.

Pedro and the Doctor

BY EMILY S. KNIGHT

Pedro was a Scotch collie three years old. His coat was beautiful brown, black and white—his eyes bright and brown, and his tail, which he carried high, waved like a big plume.

He lived in a pretty house with a front yard full of flowers, and when he would hear his master, Harry, coming, would race through the yard and fly over the gate, he was in such a hurry to meet him.

One day his master took him over to Christian Shore for a walk. Soon he saw another dog and ran to meet him. They played about for a while, and in playing Pedro fell over a wall and Harry could not find him. He called and whistled, and finally heard Pedro groan. He went to the wall and there lay Pedro down among some broken glass and old crockery, so cut and hurt that he could not get up. Harry took him up and tried to help him, but Pedro groaned dreadfully, so the boy went to a house near by and hired a man to bring his wagon. Then he and the man lifted poor Pedro into the wagon and Harry took his head on his lap and tried to comfort him as they drove home.

Then Harry telephoned for Dr. White, told him Pedro was hurt and asked him to come right up to the house. A nice bed was made on the sofa. When the doctor came and saw how badly the poor dog was cut, he said he must give him some ether, or he would not lie still. Harry said, "I can keep him still, I know." So Dr. White went to work, and though Pedro suffered while the doctor dressed the wounds he lay perfectly quiet. When the doctor had finished and Harry got up from the sofa where he had been holding Pedro, the poor dog looked around and seemed as if he wanted to thank them for what they had done. When Dr. White praised him for being so still, Pedro lifted his head and kissed the doctor's hands and wagged his tail, as if he would say, "I thank you for helping me."

After a while Pedro was well, but he never forgot the doctor, and whenever he met him on the street he ran to him and showed every sign of gladness.

One day the next fall I was at Pedro's home and the telephone rang, so I answered it. It was Dr. White who called, and he asked if I were Mr. Cole, Harry's father. I said, "No; I will call him." When Mr. Cole answered the telephone the doctor said, "Did you send Pedro to me?" "No," replied Mr. Cole; "he went down town with Harry, but Harry said he lost him and thought he had come home."

"Well," said the doctor, "he is here, and has brought a poor little tramp dog that has been run over."

Mr. Cole said: "If Pedro knows so much as to bring a sick dog to you because you cured him, do what you can for the poor dog and send the bill to me. I'll pay it gladly for Pedro's sake."

Harry went down town later and brought home Pedro and the little tramp dog, and Mr. Cole kept the sick one until he was well, when he was given to a neighbor. Wasn't it smart of Pedro to take his friend to be cured by his own doctor?

Closet and Altar

PRAYER

O Thou that hearest prayer, unto Thee shall all flesh come!—Ps. 65: 2.

There is one gracious benefaction which no possible hindrance can stay; one gracious office which cannot lose its grace by opposition, or apathy, or rejection, or scorn; one heavenly charity which we can bestow at our free will, everywhere, under all outward conditions, in spite of any infirmity or rebuff or discouragement, in health or sickness, by ejaculation or continued entreaty, as long as we live.—*F. D. Huntington.*

He that loveth little, prayeth little; but he that loveth much, prayeth much.—*Augustine.*

To stretch my hand and touch Him
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear!

—*Samuel W. Duffield.*

It is true that not every prayer is answered, and that is well. Whoever has prayed knows how foolishly and with what short sight he has often asked, and thanks God that he was not heard. Whoever prays knows also that many petitions have been answered, especially prayers for spiritual good—for a pure, a warm, a joyful heart, for pious children, true neighbors, a quiet age and a blessed death and for the Kingdom of Heaven. These petitions—and these are always the best—are almost always heard when they are earnestly presented.—*Gustav Frenssen.*

People are to be convinced of the supreme value of prayer—not by tracts about prayer, not by eloquent and clever sermons which profess to explain away all the difficulties connected with prayer, but by seeing in us the effects of prayer. When they see us calm, happy and strong in the midst of difficulties and worries and cares of life, they will want to know the secret, and so they too will be led to pray.—*J. D. Jones.*

It has been rightly said that praying is expensive business when it is done right. To pray the Lord's prayer as Jesus taught it will make every man the guardian of his brother's rights.—*Kloss.*

Thou ever-loving Helper in our time of need, hear when we cry to Thee and give us ever of Thy peace and strength. Our refuge, our delight, the Satisfaction of our desirous hearts, hide not Thy face from us, though we fear and fall. Make us joyful in Thy presence all day long, patient to serve and wait. Teach us to pray, revealing in our hearts Thy purpose for our lives and for the world. Pardon, uphold and use us for the coming of Thy kingdom, increasing faith and deepening love. So make us daily more like Thee in will and word, for help of others and to the honor of our Lord Jesus Christ. Amen.

Tangles

[*For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.*]

34. A GROVE OF TREES

It bears a good, and not a small nut;
This mighty tree we call the ******.

In southern lands, mid spice and balm,
We find the tall and plumy ****.

The ocean's bound no eye can reach;
Its sandy margin is the *****.

One hundred thousands pounds; this sum
The English people call a ****.

When oaks turn brown, though green they were,
In fadeless verdure stands the ***.

Your cloak of bark about your stem lock,
And wave your fairy cones, O *******.

We see two trees together there;
But one of that kind is a ****.

If you are hungry, come and dine;
We'll eat a pie beneath the ****.

Now who will risk a scratched and raw paw,
To get some fruit from off that ******.

Take up the basket here, and march;
Our path turns off beside this *****.

ARBORET.

35. THREE DEGREES

1. I asked the comparative what it said on the superlative, and she said she was not required to positive that. 2. When the comparative is going to positive, he will superlative himself of all unnecessary clothing. 3. "What do you positive?" I asked the comparative, but he had superlative to speak. 4. Superlative was making a positive, and told me he was proud to be a wage-comparative. 5. The superlative man is said to be the noblest work of his Maker, and needs not to be put positive his comparative. 6. I told the comparative that I had lost my positive, but he would superlative in doubting my word. 7. There was the superlative possibility that the comparative of my message had seen the positive in the forest.

M. W. B.

36. PROVERB ANAGRAM

Procrastination is a thief;
Time and tide for none have stayed;
Art is long, and life is brief;
UNREADY LOSES A GRADE.

DELIAN.

ANSWERS

29. 1. Flame. 2. Score. 3. Riga. 4. Calla. 5. Delmont. 6. Colony. 7. Model. 8. Lame. 9. Vari.

30. Apostle, Padre, King, Prince of Wales, Bear, Bulls, Baker, Fisher, Tinkers, Hunters, Masons, Thatcher, Dyers, Smiths.

31. Prose, poetry; father, offspring; sweet, sour; first, last; tidy, untidy; full, empty; happy, miserable; great, small; pure, adulterated; united, separated; before, after; beginning, end; common, rare; morning, evening; new, old; juvenile, elderly; unstable, stable; cause, effect; power, helplessness; weak, strong.

32. Shakespeare. (Born April 23, 1564; died April 23, 1616.)

33. Ada, Adelaide, Adeline, Adelle, Alice, Carrie, Cecelia, Celia, Clara, Clarice, Cora, Della, Ella, Ellen, Elma, Ethel, Eve, Harriet, Helen, Helma, Ida, Ione, Irene, Irma, Lena, Lida, Mae, Maria, Marie, Nora, Ora.

Late tangles were conquered by: Eliza M. Gill, Medford, Mass., 24, 27; A. D. F., Providence, R. I., 24, 25, 26, 27; A. E. H. D., 24, 25, 26, 27; Abbie A. Tidd, Westboro, Mass., 24, 26, 27; H., Middletown, Ct., 24, 25, 26, 27; Emily C. Graves, Jericho Centre, Vt., 19, 20, 22, 23.

The Firelight Club

Conducted by William Byron Forbush

A Day with Doctor Grenfell

It may have been wondered why, when the Conversation Corner was so full of Dr. Grenfell, we who used to sit in the Corner have been so silent about him. It has not been for lack of interest, but the public press and the news pages of *The Congregationalist* have spoken of him so often that we knew he would not be forgotten even if our small voice were not raised.

Well, he has been among us again, sleeping on trains, eating at a new house every day and talking to great audiences.

I met a young man the other day who heard him fifteen years ago in Montreal, when he had just begun his work on the Labrador. All he owned then was a schooner. He had been cruising up and down the coast among the fishing vessels, healing their sick, and then, quite out of money, he had come to Canada for help. Nobody had ever heard of him or knew much of Labrador. He was not much of a speaker, he stammered a good deal when he talked, and all he knew was to tell, in a modest, conversational way, what he was doing and hoped to do. There was something, however, about this quiet Englishman, with his fine family and university history, adventuring alone on that neglected shore, which stirred the chivalry of his auditors.

And then you remember how he happened to come to America. Our own Mr. Martin found Pomiuk at Chicago; and then Pomiuk got lost and deserted in Labrador, and Dr. Grenfell found him; and then Dr. Grenfell found Mr. Martin and Mr. Martin found friends for Pomiuk; then more friends came, and so on, until today everybody in America knows about Dr. Grenfell, and many are trying to help him. It was, as Mr. Martin used to say, a "strange dove-tailing of providences," and it was "a little child who led" Dr. Grenfell to the United States.

Having the Doctor to Supper

The Doctor was passing through my town the other evening, and he called up to ask if he might come up to the house for an hour. Could he! My oldest son took the message, and answered YES. My wife and I were out, and not to return until supper was ready. The lad took command. He sent one brother after some steak and another after something else, and then he rolled up his own sleeves and, finding that the maid was scared stiff, he went out into the kitchen and made a pie himself!

But there is no use of making pies for Grenfell. I don't believe he knows what he eats. There is a certain glorious absentmindedness about little things with him that makes you feel that calling food to his attention is really hardly worth while. He is so eager about the real things. If he sees a boy who thinks he may be a doctor some day, he wants to know if he is not going to be a medical missionary. If he sees a new kind of motor, he wonders if one could not be used to draw logs in Labrador. You feel that he pours himself out more when talking in public than when you are alone with him, because he is talking about the work of his life. Pouring one's self out is an American rather than an English trait, anyway, and even if his absentmindedness does involve losing his collars and leaving a trail of baggage behind him, you realize that Grenfell absentminded is worth more than most of us when we are "all here."

Grenfell as a Preacher

To hear Dr. Grenfell talk you would suppose he believed that preaching is nothing, and practicing is everything. And yet he is one of the most inveterate preachers that ever was. He does not give short measure. Even when he speaks three times a day, he is good for an hour and a half each time.

Did anybody ever succeed in cutting Dr. Grenfell short? This is the way it works. You sit down and hint delicately that people's eyes get tired after they look at pictures for an hour, or you do as I do, and say bluntly that you preach the gospel yourself every Sunday, and you want him to leave off his preamble. "All right," he says pleasantly. "Let's leave out the map of Labrador. That usually takes a good while to explain." So he leaves out the map, and then he feels so relieved to think that he has saved so much time that he goes ahead and uses up all he has saved in emphasizing just what you wanted left out, his preamble.



A Recent Photograph of Dr. Grenfell

And yet what would the Doctor be without his preamble? It is not very well put together homiletically, because he has made good resolutions and he doesn't intend to say it at all. But when he gets before a great audience and realizes, as he seems to, what all their lives might count, if they were used right, he cannot refrain from telling them how he discovered the way he could make his life count. Whatever he may talk about, the text of his prelude always is, "Life isn't worth anything unless it is given to things worth while." So he begins with the story of his conversion, and then he is reminded of the dime theater he passed that Sunday afternoon down town, wide open; then he recalls some children who died from Christian Science; then he remembers how much time is wasted at bridge by women he knows; and all these things illustrate to him the necessity of fleeing from what is not worth while. Somehow this quiet man from the seclusion of Labrador comes into our civilization like one from another planet and calmly judges us, and pretty soon, before the prelude is over, people in the audience begin to stop listening to Grenfell and start listening to their own consciences. So that is what Grenfell's prelude does.

And then when he turns to his pictures, how the reality deepens! His slides are always out of any proper order, but he plunges ahead with gathering enthusiasm, making the most extraordinary connections, and gradually the impression deepens, of the lonely and barren shore, the forsaken and miserable lives, the coming of this Great Heart with his steady common sense, his enjoyable love of fighting the devil with his own weapons, and the scope of his far-reaching campaign against disease and poverty and sin. Then the life worth while seems to loom up before you, as you realize how this single-handed hero has begun to transform the world's lands-end into a Christian civilization.

Every now and then the humor ripples along. "I suppose I must not joke in the church tonight," he says, but how can he help it? How could anybody relieve the pathos of the story of Kirkina, which all we Pomiukites know so well, without describing her as "Labrador girl—New York legs"; or how could he describe the futility of his experiment with cows any better than by calling the forlorn little herd on the ice "looking for grass" his "ice cream farm"?

And by and by, when he comes down from the platform and looks at the clock, he says with a soft smile, "I am afraid I talked too long." But an hour and forty-five minutes of Grenfell has to last two years, until he comes again.

The Influence of Grenfell

It has always pleased me to watch the audiences when he gets through. Amid the old ladies who gather around to offer him libraries and phonographs, and the old men who "heard him two years ago and still remember his name," the boys come shyly up, proud to be able to say they once shook his hand. He seems more frank and at ease with them, too, than with anybody else. Perhaps he remembers how Jesus used to treat them.

How much he has meant to young men! Think of the squad he always has down in Labrador, at their own charges hauling wood and cutting hair and hoeing potatoes, because they, too, want something worth while. I recall the strong impression when he dropped in one noon to speak to the men of our University Club. It was a hurried hour, and few of them had heard of him before. He disclaimed being a "hero," as he was introduced, and told them he went down to Labrador for fun. And then he described his kind of fun. One fellow summed it up, "He is the Real Thing."

Perhaps the greatest originality about Jesus was his discovery of a new kind of fun in life, the fun of helping with all one's might. That is the secret the Doctor has discovered. The Doctor's great service to the world, I firmly believe, is not his work in Labrador, but his ability to create dissatisfaction, to make people tired of their lives and desirous to make better ones.

He has found other people of his sort. Think of two of the most eminent surgeons in the world asking to go down and help him next summer. Think of the woman of wealth who runs his orphanage without pay and the head nurse who returns him part of her salary because she thinks she does not need it all, and the other one who was glad to take a tubercular boy for a Christmas present. Think of our own Miss White in the Congregational House, who, Dr. Grenfell says, "has done more for Labrador than any other woman living," glorifying her life, which might so easily have become one of routine, by reaching out to be the mother of the Labrador.

All these are, like the Doctor, followers of the guild of St. James, whose motto is, to show their faith by their deeds, or, as the Doctor puts it, "RELIGION IS WORK."

Among the New Books

A Modern Interpretation of the Old Testament

In a recent number of the *Expository Times*, the following high tribute was editorially paid Professor Jordan of Queen's University, Kingston, "There is no man that we know of who seems to have a more appropriate message for our day, or seems able to deliver it better than Prof. W. G. Jordan." Such a compliment from such a quarter raises high expectations which are amply fulfilled by his new book, *Biblical Criticism and Modern Thought* (Scribner's. $3.00). We feel all through that we are in the hands of one who is both a scholar and a preacher.

The book deals more specifically with the early narratives of the Old Testament, and shows how their interpretation has been affected by the new knowledge that has come from Assyriology, archæology and literary and critical study. The writer crosses swords occasionally with Sayce, Hommel, and more particularly Dr. Orr, to whose volume on "The Problem of the Old Testament" Professor Jordan takes frequent exception. Everywhere we feel that the writer is not pleading a case, but is patiently and sincerely searching for truth, keenly conscious of the difficulties of the search, and yet thoroughly convinced that large and helpful results have already been reached. It is a helpful book, welcoming fearlessly and gladly all well-attested knowledge, whether it be new or old.

Professor Jordan shows that, however deep was Israel's debt to Babylon, she had yet a unique and distinctive life of her own. The whole book could be read with as much pleasure by laymen as by ministers, though there are certain chapters of special value to ministers, for example, those on Criticism and Theology and Criticism and the Preacher. Of these, however, the most stimulating and important is undoubtedly that on The Modern Interpretation of Ancient Stories. Here Dr. Jordan takes some of Israel's most ancient stories, *e. g.*, Cain and Abel, the famine described in 2 Sam. 21: 1-14, etc., and shows how fruitfully they may be dealt with by the preacher who thoroughly understands the modern view of the Bible. There is immense need for just such work as this. It has not yet been done on any extensive scale, and here Dr. Jordan is a master, combining the loyalty and courage of the truly scientific student with the devotional temper and the homiletic insight of the true preacher.

JOHN E. MCFADYEN.
Victoria University, Toronto.

Professor James's Latest Volume

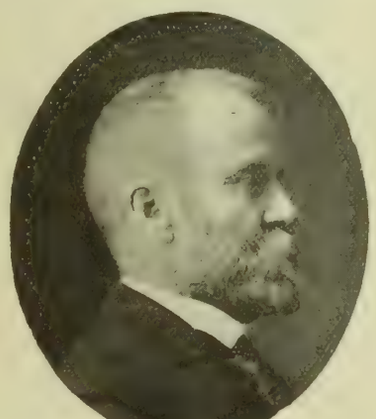
Prof. William James's last book, *A Pluralistic Universe* (Longmans, Green. $1.50 net), exhibits the author's immense seriousness, his attempt to get at reality in the most direct way, and his essential poetry. He is a cosmic poet intoxicated with the manifoldness of nature, aware also of its unsubduable elements. He is also a trenchant controversialist whose lucid style gains entrance into regions where life uneasily awakens to the world of philosophic ideas. Professor James believes that the only method likely to be fruitful in philosophy is to explain wholes by parts, and to give up the attempt to explain present existence by starting with an "Absolute" in whose timeless constitution all contradictions can be resolved. Our author believes there is "some rationality" in the universe; but he staggers at the Absolutist position that it is "all rationality." Concrete life is not always rational; and in the world of ideas an Absolutist position blinks many obvious difficulties. For Professor James existence is "strung-along" and ever becoming. And God is much the same. He is the ideal tendency in things, but not the whole of things, or else we still keep the problem of evil. He, too, is struggling, overcoming perhaps, but though there may be little beyond him in the "totality" of things, something still remains outside as evil.

This is, as Professor James says of philosophy in general, "a passionate vision," and all the more passionate because it espouses a conception of reality as not essentially static, but dynamic and distributive. And the vision warms the reader towards philosophy which thus grows earnest and human. But it still leaves him questioning whether he has ever known any part of existence explained while it remained separable from a larger whole that implied a final unity—and whether a finite God unvictorious over any part of "totality" is the kind of God that is rationally satisfactory.

GEORGE T. SMART.
Newton Highlands, Mass.

Fundamental Ideas of Christianity

A new book from the pen of Prof. Borden P. Bowne is always to be welcomed gladly. His latest publication, *Studies in Christianity* (Houghton Mifflin. $1.50 net), is a series of essays, dealing with some of the fundamental ideas of Christian thought. The first three of these have been published before as separate booklets, and have been widely read and appreciated in that form. Now, however, they have been expanded considerably, and three new ones have been added, making a volume of great value for those who are perplexed by recent changes in theological thought, and who want the help of a competent but popular discussion of some of the central issues. Professor Bowne combines with his eminent philosophical attainments a rare gift for popular writing, a gift which he makes most use of when treating Christian themes. A vein of irony, too, frequently gives point to his discussion, without interfering with its moral earnestness. The combination of several essays, written on different occasions, has caused a certain amount of repetition in the book, which, however, doubtless does not hinder it in the educational work it is designed to accomplish.



PROF. BORDEN P. BOWNE

The underlying thought of the essays is that the antithesis between the natural and the supernatural, which commonly characterizes religious thinking, is false and injurious. It either makes God unreal, or else it leads to strained and artificial views of Christian experience. The ideal towards which the author leads us is the harmonious blending of ethical and religious experience. In contrast to older theories of the atonement he upholds the moral and vital theory, and he thinks that the ideas of atonement and development should be kept in close relation to each other. The existence of different types of religious experience is recognized, but all magical or mechanical ideas of it are vigorously opposed. A higher spirituality is to be sought primarily "by faithfully abiding in the work of life, and by the constant reference of that life to the will of God."

While the book is mainly occupied with the ethical interpretation of traditional ideas, the author incidentally brings out his theological position on certain prominent or mooted points. The Trinity, though mysterious, is accepted as "the line of least resistance" for thought. The Incarnation is the central truth of Christianity. The miraculous birth of Christ is not rejected, though regarded as not essential to faith. The last essay has an interesting discussion of the ethics of creed subscription.

The progressive nature of the truth receives much emphasis, and the author believes that "the still small voice of intelligence will at last be heard; and the gates of popes and bishops and general assemblies and general conferences shall not prevail against it."

EUGENE W. LYMAN.
Bangor Theological Seminary.

The Chippendales

Judge Robert Grant is so familiar a figure in the world of letters that the "constant reader" knows what to expect of him before opening his newest book. He is never dull, not for a page, and, disagree with him as one may, no volume of his can be laid down until finished. All his characteristics glow with brightness in his recent volume, *The Chippendales* (Scribner's. $1.50). The plot is fresh and told with swiftness, vividness, crispness, despite a certain legal stiffness of phraseology cropping out on every other page, and the careful enumeration of noses, eyes and hirsute appendages on all the minor characters. Perhaps the Judge's most vexatious habit is his constant assumption that all people born in the country are vulgar, and that good manners and an income of ten-thousand-dollars-from-birth are inseparable.

As usual with this author, every character stands out with sharp-cut lines. Hugh McDowell Blaisdell—Selma of "Unleavened Bread" reborn into masculinity—has had the bad taste, in common with all the Grant tribes of plebeians, to be born from a family of country doctors and comes, after a course in a country college, to make his fortune in Boston, upon the Stock Exchange. He represents all that is worst in rising young men, and encounters at the outset of his career the Chippendales, a family from the bluest of blue-blood Boston stock. He marries his landlady's daughter, pushes his fortunes neck to neck with Henry Chippendale Sumner, the real hero of the tale.

Henry has sensibilities, Hugh has none, and presents at every turn an opportunity for the author's eloquent denunciation of present-day politics and business methods. Though Henry and honesty do not, Hugh succeeds, getting everything in the way of financial, political and social success he desires, finally marrying for his second wife a Chippendale. Henry, at the end, refuses $600,000 because his aunt has conditioned her gift on his making Chippendale his last name. His relatives call him a fool, but the

Continued on page 691

The Expansion of the Christian Church

Sunday School Lesson for May 30

By Rev. A. E. Dunning

(To be studied with open Bible)

IX. The Gospel of Social Righteousness

In last Sunday's lesson you showed the attitude of James toward Gentiles who believed on Jesus Christ, in the address he made to the Council. Today you study further his attitude toward all believers, as expressed in his letter to Jews who had become disciples of Christ, scattered throughout the Roman Empire (James 1: 1). James based his address on Peter's declaration that God made no distinction between those who believed, cleansing the hearts both of Jews and Gentiles by the same faith in Jesus Christ (Acts 15: 8). But he advised four things to be abstained from by Gentiles in order to maintain fellowship with Jews (Acts 15: 19-21). The other "works" by which Jews expected to gain the approval of God, such as circumcision and other customs appointed by Moses, he agreed with Peter, should not be imposed on Gentiles, who would be saved by faith. Jews believed that they also would be saved by the same faith (Acts 15: 11). James, however, was held responsible for maintaining that circumcised Jewish believers were of a higher class in the sight of God than Gentile believers (Gal. 2: 12). Paul repudiated that idea. He declared that all alike were justified by faith in Jesus Christ (Gal. 2: 16). Works of the law, he insisted, were of no value to believers in Christ (Gal. 5: 5, 6). Faith in him, "working through love," was all sufficient.

Some of the believing Jews seem to have confused the "works of the law" with the "working through love," which is service to men in following Jesus Christ, and to have persuaded themselves that if they believed the gospel, they were free from the law of love as well as from the law of Moses. For example, that they were under no more obligation to serve their fellowmen than they were to be circumcised. To such as these the letter of James is addressed. Faith working through love he calls "the royal law"; and the fruits of obedience to this law are the works he is writing about (James 2: 8). If you can make it clear to your pupils that he is insisting on loving service to one's fellowmen, and especially of one's brethren in Christ, as essential evidence of loyalty to Christ, you will do much to show that the fundamental teaching of Christ (Matt. 5: 16; Luke 4: 17, 18); of Paul (Gal. 5: 13, 14; Rom. 13: 8-10); and of James (Jas. 2: 8) is the same. Consider, then:

1. *The royal law.* It is given in v. 8. It was not a new law put forth in Jesus. It was in the Mosaic code (Lev. 19: 18). It commanded Jews to love foreigners as truly as those of their own race (Lev. 19: 34). It was interpreted by Jesus in a way that made it seem new (Matt. 7: 12). He declared it fundamental in society and illustrated it by a story which intimated that foreigners were more likely to keep it than Jews (Luke 10: 25-37). He applied it to human society in what we call the Golden Rule (Luke 6: 31). Paul declared that the whole law is fulfilled in accepting the gospel of social righteousness (Gal. 5: 14).

2. *Faith apart from works.* It is selfish worship. It takes a variety of forms, all of which are inconsistent with the Golden Rule. James illustrates one of these forms in his introduction to the counsel of this lesson (chap. 2: 1-8). Read the translation in the Twentieth Century New Testament. It begins, "My brothers, are you really trying to combine faith in Jesus Christ, our glorified Lord, with the worship of rank?" To use the house of God to discriminate in favor of rich persons against the poor is to worship social position instead of worshiping God. The old law also was against that (Lev. 19: 15). It is social unrighteousness. James said that the law condemned it (v. 9). Paul said that the liberty of the gospel did not free believers from the royal law of service (Gal. 5: 13). James said the same thing in another way, declaring that those who had no charity for others could expect none for themselves (vs. 12, 13). Faith without works may be described as love to God and trust in Jesus Christ without doing any loving service to men. It is not genuine love to God (vs. 14-17). John makes a more emphatic statement than James. He says that one who claims to have faith without works is a liar (1 John 4: 20).

3. *Faith made perfect by works.* By works James means serving those in need (vs. 15, 16). He says, as John says, that one who truly trusts in Christ will act in the spirit of Christ. Compare the different uses by two apostles of the same Old Testament text (Gen. 15: 6; Rom. 4: 3; Jas. 2: 23). Paul says that Abraham believed God so fully that he did not falter in his confidence that God's promise to him would be fulfilled, though he knew he was powerless to do his part in the fulfillment of that promise, and that therefore his faith was reckoned to him for righteousness (Rom. 4: 16-22). James says that Abraham offered up his only son as a sacrifice to God, knowing that his hope of being the father of many nations, which God had promised, rested on the life of that son. That proved his faith genuine (Jas. 2: 21-24). Paul uses this illustration to show that faith in the risen Jesus our Lord will be reckoned to us for righteousness (Rom. 4: 24, 25). James uses it to convince us that those who have such faith as Abraham had will act as it prompted him to act. John shows us that such faith prompts us to do as Jesus would do (1 John 2: 1-6). John and James agree that genuine believers will serve with a loving spirit their fellowmen who need their help (1 John 4: 21; Jas. 2: 15, 16). This is the gospel of social righteousness.

4. *Works made perfect by faith.* Show your pupils that the highest motive for serving men lies in the confidence that we and they are brethren because we all have the same Father and that the highest service we can render men is in aiding them to bring to perfection the image of the Father which we see in them. Ask your pupils to recite the legend of Abou ben Adhem. Help them to see how leaders of men in our day are prompted by Christ's spirit of service which embraces all mankind. Show how this spirit reflects anew the gospel which Christ preached (Luke 4: 17-19) and lived (Acts 20: 33-35).

International Sunday School Lesson for May 30. Believing and Doing. Text, James 2: 14-26.

Keeping the Nation Intact

C. E. Topic for May 30—June 5

By Rev. H. A. Bridgman

Heroes of home missions. Matt. 10: 7-16.

Who the heroes are. Because the home missionary problem is confined to no one section of the United States today, the heroes are everywhere. Twenty-five years ago we might have put chief emphasis upon the pioneers of civilization and Christianity, who followed the advancing waves of population westward. We should have dwelt upon Marcus Whitman, who helped to save the Pacific Northwest to the Union; on Richard Cordley, one of the founders of Kansas, who lived to see his own church grow from twenty-two to 400 members; on Joseph Ward, who put his very lifeblood into South Dakota and Yankton College; on Josiah Grinnell, Ephraim Adams and other members of the Iowa band; on William Duncan, the hero of Metlakahta; on Sheldon Jackson of Alaska, who died only a fortnight ago and whose career in the West and in Alaska, where, through the organization of schools and the introduction of reindeer, he did a monumental work, may well be the subject of special attention.

Honoring as we ought to do these men and others equally worthy who have cast in their lot with young commonwealths, we must not limit our gaze to the distant outposts. The home missionary heroes are right about us, in the decaying country, down in the slums and outskirts of great cities, ministering to the native population and to the various strains of foreigners that have come in upon us like a flood. They are going from house to house, from shop to shop. They are employing "institutional," educational and evangelistic methods. They are pleading with and rescuing the dissipated and degraded, appealing to strong young men and women and trying to keep them from squandering their splendid abilities and to make them true patriots and Christians.

What home missionary work is. Broadly speaking, home missionary work today is any effort to save and keep this country for Christ. One who realizing the truth of what Austin Phelps said many years ago, "As America goes, so goes the world in all that is vital to its moral welfare," throws himself into the struggle to beat back the tides of materialism and irreverence which, if unchecked, will in due time swamp this nation, is a home missionary hero. This country cannot be saved through Fourth of July orations alone, or through harking back to the virtues of the forefathers. And if this country should become corrupt and enervated to what nation of the world should we look for Christian leadership?

Lend a hand. So, then, our meeting, if it is worth anything, will send us out, each determined to have a hand in keeping our nation clean and strong. If we are so situated that we can do little direct work ourselves, let us seek to give all the more generously and pray all the more earnestly.

Facts and Features of Local Work

Branford's (Ct.) New Manse

Not all churches are as rich in residences for the minister as First Church, Branford. It built a fine large manse, with all modern conveniences, about eighteen years ago, fronting the green and near the church. Last December ex-Senator E. F. Jones died and by will left his fine residence and its contents, valued at $15,000 to the church on condition that it be used only for the home of the minister. The large house, with nearly two acres of grounds, is located on the crest of a hill, one of the best properties in the town. The only drawback is that it will be expensive for the church to keep the place in first-class condition, and the minister's living expenses will be materially increased.



Gift Parsonage at Branford, Ct.

Mr. Jones was not a member of the church but was always actively interested in its affairs and a warm friend of the pastor. He also left the church $1,000 outright and $5,000 to be added to $5,000 he had already given, making $10,000 known as the Margaret A. Jones Fund, in memory of Mrs. Jones, the income to be used by the deacons and pastor for the parish poor. D.

Ingatherings through Varied Means

During the past year many local churches have been testing the worth of both individual and professional evangelistic effort. Here are successful examples of each from scattered towns:

On Sunday, May 2, King's Highway Church of Bridgeport, Ct., enjoyed one of the best communion services in its history. Twenty-one new members were received, largely as a result of the special meetings. These were conducted by the pastor, Rev. P. E. Mathias, outside help being used on only one night.

On the same Sunday, Rev. John Reid received twenty-nine into the church at Franklin, Mass., twenty-eight coming on confession. These are the first fruits of union evangelistic meetings held April 1-18, under the leadership of Rev. J. H. Elliott, D. D. Many more have been reached and another harvest is expected at the next communion. In order to guard against haste or thoughtlessness on the part of those who signed cards, the pastor is supplementing the work of the evangelist by training classes.

Evangelistic Fruits in Taunton, Mass.

Taunton, Mass., is one of the cities which has seen great religious interest this winter. Early signs of promise led Rev. A. McCord of Winslow Church and the pastor of the nearby Baptist church to unite in securing Rev. Harry Taylor and Albany Smith, the son of Gipsy Smith. They found enthusiasm awaiting them and from the outset their work was remarkably successful. One week at Winslow Church, another at the Baptist and two weeks at the Methodist church brought religious interest seldom known in the city. Mr. Taylor's genial manner and commonsense way of presenting the gospel won the approval of all classes. The interest did not depart with the evangelist, and bids fair to result in an uplift that will improve the moral tone of certain sections of the city. At the Methodist church seventy-three were received into membership on the first Sunday in May, and on the same day the Baptist church received sixty. At the last two communions Mr. McCord has received into Winslow Church thirty-five, all but four by confession and others are to come later, while at the Trinitarian Rev. Mr. Goodrich received at the May communion twenty-four, of whom but two were by letter. Smaller numbers received by other churches bring the total number of new members during the present season above 250.

At the Trinitarian Church a majority of those uniting are males, mainly boys of high school age. It is a notable tribute to the success of Mr. Goodrich's methods that of these boys all but one were members of the pastor's "Civic Club." This has met regularly for the discussion of the moral attitude of the citizen to the community and has found such obligation culminating in loyalty to the church which stands for moral and spiritual aims. G. H. J.

A Midweek Suggestion from Fall River, Mass.

At Central Church, Fall River, Mass., during the past year Dr. C. F. Swift has inaugurated "Witness Bearing Meetings," for which the second Thursday evening service of each month is set apart. Church members are divided into groups alphabetically, and the members of a group are urged to be present on the evening assigned to them and take the entire responsibility for the service. They are specially urged to bring some word of personal experience, perhaps expressed in a passage of Scripture or a verse of a hymn, or, best of all, in their own words. They are asked to throw out suggestions for the church work of what they hope to see done, and what the church has meant to them. The meetings held so far this year have been looked upon as the most helpful meetings ever held. Those who cannot be present have been requested to send some written word so that the church might be assured of their interest and co-operation. Expressions from young and old have come in, giving to all a new insight into the mind and thought of many who heretofore have kept silent, thus depriving the church of many valuable suggestions, words of faith, trust and hope in the Christian life. FINDLAY.

Vermont Customs Inspector becomes Pastor

The following item, clipped from the St. Albans (Vt.) *Messenger*, tells its own interesting little story:

"O. R. Houghton, deputy collector and inspector, stationed at Alburg, resigned, May 1, to accept the pastorate of the Congregational church at Bakersfield. He has been in the customs service since July, 1902. During a large part of the time he has been an inspector on the train running between Montreal and Alburg, and while waiting at Montreal between trains has studied theology and has received a degree from McGill University."

Church Building in Wisconsin

Since Rev. N. T. Blakeslee went from Milwaukee to take charge of the little flock of Congregationalists in the German town, Port Washington, things have been looking up; but the enterprise has been handicapped by lack of an adequate building, centrally located. Through an unknown friend recently came an offer of $1,500 to help toward a new edifice. The announcement of this delightful surprise has aroused the latent energies of the congregation and steps are being rapidly taken to build this coming summer.

In Watertown the work of collecting subscriptions for a $12,000 edifice, to replace the one now used for fifty-eight years, is practically completed. With the exception of a loan of $1,500 from the Church Building Society it is expected to dedicate free of debt. Rev. H. C. Rehm expects to hold dedication services in early September.

Nov. 1 is the time set for the completion of the new building in Fond du Lac. The material selected is red granite with Lake Superior sandstone trimmings. The plans adopted give ample social facilities with little sacrifice of churchly ideals. The estimated cost of the church and furnishings is about $50,000. J. H. C.

Greater Whitman Campaign

Gratifying progress is being made in the campaign for one million dollars additional endowment for Whitman College, all of which is to be raised in Washington, Oregon and Idaho. President S. B. L. Penrose, Dean A. W. Hendrick and Rev. J. D. Neilan, treasurer of the Greater Whitman Fund, are giving all their time to the campaign. At a recent chapel meeting Professor Hendrick announced that the $500,000 mark had already been passed in the amount of subscriptions secured. Two $50,000 gifts have come in. The first was given by Miss Denney of Seattle as endowment for a professorship of English language and literature. The second was given by Mr. J. H. Matthews of Spokane, to be used as a scholarship fund, the income to be loaned to deserving students working their own way through college. Ground will be broken early in May for a new building for the Conservatory of Music, to cost $50,000, which will be ready for occupancy by September. W. M. P.

Whither the Tribes Go Up

A Choice Group of New Church Edifices East and West

In this array of recently dedicated church edifices we are able to present to the readers of *The Congregationalist* an unusual feature of church news. Not only do these columns suggest the material prosperity of the denomination, but they also portray varied types of modern ecclesiastical architecture. Many of these pictures are indeed characteristic of their environment, the comparatively new settlement in the Western sand-hills, the New England village, the manufacturing town, the busy Eastern metropolis, and the like. But behind this prosperity and achievement are also stories of toil and sacrifice, the long, up-hill pull from the community without a church of any sort, from the rude hall above a saloon, from the blackened remains of a former edifice to new and attractive equipments. To these fortunate parishes should now come a sense of deeper obligation as, with full resources, they face their special opportunity in rural, college or industrial communities.

Expressive in both exterior and interior of the simplicity, the directness and the ruggedness of character of the Congregationalism of the early New England, the new meeting house of First Church, Danbury, Ct., dedicated on May 2, has been pronounced one of the finest modern examples of colonial church architecture in America.

The church, constructed and furnished at an expense of approximately $100,000, replaces the historic old church burned in May, 1907. "Ye olde meeting house" of forefather days has been reproduced with all fidelity, and in the structure have been perpetuated some of the best features of notable colonial buildings elsewhere in New England. The portico, with its columns, is the most marked feature of the exterior, and a balustrade crowned with the typical colonial urns continues around the roof the square effect of the columns. The tower, which ends in a dome, was suggested by the United Church on New Haven's historic green. The free-standing columns were suggested by the old church at Guilford and the gallery by the famous West Church in Boston.

A unique practice will be the lighting of an electric beacon high in the tower whenever meetings are held in the church at night. This light will burn until the close of the services, proclaiming its message to every part of the city from which it is visible. One of the handsomest features of the interior is the organ case, which, in harmony with the rest of the edifice, is of purest colonial design, its pipes of greenish gold contrasting effectively with the surrounding white. In connection with the echo organ is a magnificent set of cathedral chimes of twenty notes, played from the organ keyboard.

The dedicatory services were simple, yet full of beauty and dignity, the sermon being preached by the pastor, Rev. H. C. Meserve. At the afternoon communion service fifty-one persons were received into membership in the church upon confession and three by letter. In the evening the other churches of the city joined with First Church in a union service of rejoicing and congratulation. An organ recital was given on Monday evening by G. F. Goodale of New Haven, the organist and choir director.

The dedication of the new meeting house was of especial historical interest to the people of the city regardless of denomination, for the establishment of First Church was almost coincident with the founding of the town. Its first meeting house was built in 1696 and the present structure is the fifth since that time. In 1786 a permanent "minister's fund" of $10,000 was established in order that the town might have a gospel that was literally "free," and the fund is preserved intact and still used for the purposes for which it was designed.

Danbury, Ct. W. E. B.



New First Church at Danbury, Ct.

Plymouth Church of Buffalo, N. Y., is now an established fact. With 154 members it enters into the Congregational fellowship, fully equipped for a noble service. With the organization of the church was also held the dedication of a beautiful home. The story quickly told is: first, a hall over a saloon; second, a temporary abiding place in one of our public schools; third, a frame chapel with the appearance of a barn; fourth, an enlarged chapel with a tower, and now a brick building which would be an ornament to any city.

Nineteen years ago a group of workers from First Church sought out a new field for Christian endeavor. A part of the city, cut off from the rest of the city by the railroads and a creek, was found where were no churches and where children flocked the streets.

Credit for this last change must be given first to Hon. W. H. Crosby of First Church, who gave heart to the people for a large effort by making an offer of $5,000 as a starter. This offer set the people of Plymouth Chapel on fire, as well as interested others in First Church. The new building and equipment have cost over $20,000. The pastor is Rev. L. G. Rogers.

Buffalo, N. Y. A. L. G.

After several years of earnest effort and sacrifice, Dr. Frank Fox and his people of Sioux Falls, S. D., had the pleasure of dedicating the finest church of our order in that state. First setting before them the ideal of a $30,000 structure, the members afterward developed their plans so that the splendid new edifice now represents a value of $62,000, dedicated free of debt by reason of $11,000 raised on dedication day. The exercises were largely attended and included the participation of neighboring pastors, a dedicatory sermon by Dr. Fox on The Joy of Thy House, and a cordial fellowship meeting in which sister denominations were represented. Rev. D. B. Scott, a former pastor now resident in Lancaster, Mass., forwarded his greetings together with a handsome new Bible for the church. A.

A little more than three years ago First Church in Bloomington, Ill., proposed to disband. Rev. Roy B.



Interior of new Plymouth Church, Buffalo, N. Y.

Guild, then superintendent of the Illinois Home Missionary Society, persuaded the discouraged members by heroic sacrifice to clear up the debt on their old building, which had been an incubus for twenty years. In 1906 Rev. C. K. Stockwell was called to the pastorate, and his work in Bloomington has been like a new version of the book of Nehemiah. A modern brick church, erected at a cost of $16,000, was dedicated on April 18. The morning sermon on Sacrifice was preached by Secretary Newell of the Church Building Society, and addresses at the afternoon and evening services were made by Prof. Graham Taylor of Chicago Theological Seminary.

While the church is not large, its admirable arrangement both on the main floor and in the basement makes every inch of space available. The pews are of the cathedral type, and all the woodwork is of the mission style in form and finish. The two main windows show Christ in Gethsemane and the Rich Young Ruler in stained glass work of a high order.

In a city of 30,000 people this is one of the most beautiful and completely equipped churches. The building of the new church has proved a way to revival.

Chicago, Ill. J. H. C.



First Church, Bloomington, Ill.

On Sunday morning, Feb. 9, 1908, just before service, the church at North Branford, Ct., which had stood for seventy-seven years, was found to be on fire, and soon was a heap of ruins. It was a severe blow to this little community, composed almost wholly of farmers and much weakened by death and removals; but with commendable courage and enthusiasm they entered immediately upon the work of replacing the lost building, and their self-sacrificing efforts have been crowned with success. A neat church now stands upon the site of the old edifice and was dedicated with appropriate services on Good Friday, April 9. A large congregation was present, many coming from the surrounding towns. The sermon was by Dr. T. S. Devitt of Branford. An interesting feature was the history of the church in two parts, by Rev. Charles Page, a son of the church, and Rev. Franklin Countryman of Stony Creek, for nearly twenty-five years its pastor. The present pastor of the church is Rev. R. R. Kendall, who has recently returned to New England from Florida.

The whole community has co-operated in building the new church, including even foreigners of an alien faith. The young people, of whom are an unusual number, are in active sympathy with the church and have rendered material assistance in securing the funds for the new building.

The supposed decadence of the Connecticut hill town is not at all in evidence in North Branford. R. R. K.



New First Church, Sioux Falls, S. D.

The recent dedication of a new church at Two Rivers, Wis., is an event of no little significance. The entire region from Milwaukee north for nearly 200 miles, embracing five counties, with a population of about 150,000, is settled almost wholly with Lutherans and Catholics. In some towns you will scarcely find a family whose parents or grandparents are not foreign born. In each one of these counties we have a Congregational church at the county seat, except Manitowoc County in which Two Rivers is located. It is the most important town in the county, having 5,000 population and doing a large manufacturing business. Though the Two Rivers church is a trifle over a half century old, yet its membership is only about 125. For many years the removals were about equal to the additions, and the growth of the town has been largely foreign-speaking. The first church building was small and unattractive, and when en-



New Edifice at North Branford, Ct.

larged, eight years ago, it soon failed to meet the needs of the growing congregation.

With the advent of Rev. D. R. Anderson, a new era began which has resulted in a beautiful and completely equipped church edifice, costing $14,000. With the aid of the Church Building Society and the large gift of the manufacturing firm of Messrs. J. E. & H. P. Hamilton, it was dedicated free of debt. Three of the former pastors, J. N. Davidson, T. W. Cole and Alexander Thomson shared in the joys of the occasion; also Rev. John Faville of Appleton, who thirty-seven years ago taught in the Sunday school and sang in the choir, gave the dedicatory sermon. This being the only English-speaking Protestant church in the city, a wide-open door is set before it for the doing of a large work.

Another new church was dedicated on April 18, at Hackley, in Vilas County, at the extreme north of the state. Last summer a student opened a station here. He was followed by District Missionary Dexter, with a series of meetings. A church of eighteen members organized late last fall and now a church dedication. The sowing and the reaping were not far apart.

Madison, Wis. H. A. MINER.

Redfield, S. D., dedicated its beautiful new building of pressed brick trimmed with stone, costing $24,000, on April 25. The audience room seats 600. Opening into it is the Sunday school room, which seats 200 more, so that the church accommodates 800 people on special occasions. On the first floor is a vestry for the choir and a pastor's study. The basement has a beautiful dining room, kitchen and a fine large room for the primary department of the Sunday school, as well as a room for the midweek meetings of the church.

Ten thousand dollars remained to be raised at dedication. The church disliked to turn its dedication services into a money raising effort. So the building committee decided to make an effort to raise the money on a week day. A canvass of the business men of the town secured the unanimous agreement to close all the business places in town from two to four on an afternoon before dedication. Cards were placed in all the stores, an attractive program gotten out, the band was secured to play on the streets, and a great opening service was secured. Rev. T. O. Douglass of Iowa led in the enterprise. In one hour the $10,000 were raised, amid great enthusiasm. In the evening the ladies served a dedication banquet to 300 guests.

Sunday morning a great congregation filled the house for the dedication services. The Redfield Choral Union furnished the music and Dr. Douglass delivered the sermon. In the afternoon the Sunday school rooms were set apart with appropriate services. In the evening a local fellowship meeting was held, participated in by all the ministers in the city, the music being furnished by three church choirs. Located at the seat of Redfield College, representing our German work, the new plant has a splendid opportunity.

Sioux Falls, S. D. F. F.



New edifice at Redfield, S. D.

A substantial brick and stone structure, the new home of Goodrich Church, East St. Louis, Ill., was dedicated April 13. The dedicatory services were planned in conjunction with the twenty-fourth annual meeting of the Springfield Association, which the church entertained. They were unique in that they were conducted by candle light in an unfinished and unfurnished auditorium, Rev. W. W. Newell, D. D., Western secretary of the Church Building Society, preaching the sermon.



New Church, Two Rivers, Wis.

The building, which is at once both church and parsonage, a novel but necessary arrangement, due to lack of funds to carry out original design, was made possible by the rare self-sacrifice of the people on the ground, many of whom gave "beyond their means"; by the cheerful co-operation of the churches of the Springfield Association and other friends of Congregationalism East and West; by the generous aid of the ever-willing Church Building Society; and not least, by the patient and persistent efforts, indomitable courage and rare devotion of Rev. Henry Harris. It is centrally located to its great and growing Denverside constituency. Up to the present time the church has had rather a "checkered career," which has necessarily retarded its progress, but with this fine plant completed and furnished, it will be equipped for its work as never before, and ought to give a splendid account of itself, placed as it is in the midst of a very large working population, the shops in the immediate vicinity employing in prosperous times over 4,000 men.

St. Louis, Mo. WILLIAM SMITH.

Until recently Blaine County, Nebraska, in the eastern part of the sand hill region, has been without a church of any sort. Within the last few months, three Congregational churches have been erected, at Purdum, at Brewster, the county seat, and the third at Dunning. These three churches represent the Christian work done in the whole county. The Brewster church is constructed of concrete blocks, cost $1,700 and is all paid for. The corner stone is a marble block from the Berkshire Hills, Mass., the gift of Mr. W. A. Beattie, superintendent of the marble



In Brewster, Neb.

works at Ashley Falls, Mass. It was secured through Rev. Edward Evans, Jr., under whose inspiration the work was begun a year ago, when he was pastor of the church, and was completed under the lead of the present pastor, Rev. O. O. Wood.

The dedicatory sermon was preached by Supt. S. I. Hanford, who also conducted the evening service. This group of neat and attractive church buildings will meet a great need in this region. The churches are well located and are doing a valuable service in their communities. M. A. B.

Soda Cracker Logic

Any baker can make an ordinary soda cracker — but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL BISCUIT COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda Biscuit 5¢

Boston

A Beautiful Charity

The service Sunday evening, May 9, at Harvard Congregational Church was the seventy-third anniversary of the New England Moral Reform Society. A better name to describe its purpose is the Talitha Cumi Maternity Home, but we do not know a work which should appeal more strongly than this to the sympathy of good men and women. The Home received eighty-four young unmarried girls last year who had there their first experience of motherhood. Sixty-two of them were under twenty-one years of age, the youngest being only twelve. The amount of sorrow and shame, not only of these girls, but even more of their parents and friends, that has been covered from the public eye by gentle ministering hands in this home cannot be measured. One who can read in the annual report, just issued, the unembellished accounts of these girls and what is being done for them, without wanting to share in this ministry must have a cold heart. Nor do we think one can read it without being convinced that its author, Dr. Julia M. Plummer, and its president, Dr. Caroline E. Hastings, are especially fitted for this delicate and difficult service. They have associated with them a company of excellent women and of good business men on the advisory board.

Ladies' Night at the Young Men's Club

On the evening of May 12 the Young Men's Congregational Club finished its most successful year in a blaze of glory and fair company. It was the annual ladies' night. The banquet-rooms of the Exchange Club—and the members as well—were adorned for festivity, with all the proper accompaniments of flowers, orchestra and the like. In the Lotus Male Quartet and Dr. G. A. Stiles of Somerville, a clever reader, unusually attractive entertainment was provided. Dr. A. Z. Conrad of the senior organization was guest and chaplain, and besides bringing appropriate greetings had a brief message from Dr. Chapman's party, which has arrived at the Fijii Islands.

Rev. W. H. Ryder, twenty-five years a vigorous apostle to Gloucester fishermen, spoke happily on the theme, The Naturalness of Religion. Believing that the better side of man is always the religious side, he saw no hardship or sacrifice necessary for men to be really sons of God. Another honored guest, Pres. Allen T. Treadway of the Massachusetts Senate, described the Relationship of the Citizen to the State. He preached the doctrine of faithfulness, which he considers the prime quality of good citizenship, and urged a continuous self-education in matters of state.

The Winter's Ingathering

The Congregationalist has made some inquiries among the pastors in the metropolitan district as to the winter's spiritual activity in the churches. While it would be difficult to present entire the information received in replies, the general impression is gratifying and valuable. The total ingathering promises re-enforced churches for next year's work. Probably the large accession to many a church roll is due to the Chapman campaign more than to any one influence. But in the enthusiasm over the success of the revival faithful and persistent work by both pastors and members which has long been pursued with definite people in mind must not be forgotten. The replies to our questions show that energetic personal work and successful Bible school methods may rightfully claim a large share in the season's outcome. This appears to be true even of churches which entered heartily into the campaign. Among the large accessions since the beginning of the year are: Second, Dorchester, 151; Phillips, South Boston, 115; First, Chelsea, 92; Park Street, 88; First, Everett, 87; Pilgrim, Cambridge, 79; Allston, 78; Central, Dorchester, 71; Broadway, Somerville, 65; Central, 65; First, Malden, 67; Harvard, Brookline, 55. Of these only First Church, Chelsea, and Harvard Church, Brookline, did not participate in the Chapman campaign.

Changes in Baptist Pulpits

The not easy task of securing a successor to Dr. Henson in the pulpit of Tremont Temple, Boston, seems to have been accomplished in the selection of Rev. Cortland Myers of Brooklyn, whose reputation is that of a fearless, aggressive preacher and successful pastor. He had previously been called to the church in Cleveland which Mr. Rockefeller attends. Its pastorate is now to be taken by Rev. W. W. Bustard, who has done excellent work for the last few years in the Dudley Street Baptist Church in Boston.

New York

Dr. Chapman Not to be Invited

The interdenominational ministerial conference on evangelism in Brooklyn decided quickly that the action of the Congregational ministers as a body was in itself sufficient to prevent Dr. Chapman from accepting an invitation, even if given by the other denominations. The statement in this column last week that Dr. Chapman is anxious to come to Brooklyn was not intended to suggest that Dr. Chapman himself has taken any steps at all in the matter. His intimate friends declare that he knows nothing of the movement projected in the last few weeks. The action of the Congregational ministers was bitterly resented by Dr. J. F. Carson, who declared that they had set back the growing denominational fellowship, besides hampering the conference. His indignation received the approval of many not versed in Congregational liberty. No reply was allowed to his aspersions on his brother ministers, though the latter numbered one-fifth of the assemblage, and love Dr. Carson for his splendid work in Brooklyn.

The facts are, that while some of the Congregational ministers would like to see Dr. Chapman in Brooklyn at a convenient time, not one believed 1910 an opportune year for any such movement. This decision had nothing to do at all with Dr. Chapman personally, and the suggestion that theology had anything to do with the decision is absolutely false. It also reflects upon the honor and candor of the letter sent to the ministerial conference by the Congregational pastors, the letter itself being suggested by Dr. Cadman and Dr. Burton, and being signed by Drs. Hillis, Boynton and Waters. Dr. Carson failed to see that when a dozen of our leaders had been asked to discuss the advisability of a *city-wide* campaign at a definite date they were perfectly justified in consulting their colleagues before apparently committing their denomination (in the face of other heavy obligations) to a specific statement; viz., "there has been a growing conviction among a number of the pastors of our city that perhaps the time was opportune for united evangelistic effort on the part of all the Protestant churches." Hence the conference and its proposals of either a Chapman campaign, or one conducted by local pastors and laymen during Lent, 1910, or some similar union movement.

The Congregational pastors voted to assure their leaders that they were unanimously against the method and date of the first proposal. and that the second was properly a subject for the further consideration of the proposed conference. Beyond that, they committed themselves to neither a particular date nor plan. Men from other bodies came to the conference last week, with resolutions already typewritten, the result of prior ministerial conferences, calling for a Chapman campaign. Oil was poured upon the troubled waters by Dr. Cadman, who likes both methods, but dislikes evangelists as a class. At his suggestion a committee was appointed to name a large general committee of three ministers and two laymen from each denomination to consider the question embodied in the second proposal.

The action of the Congregational men has been set forth at length because of the utter absence of personalities in their discussion, their eagerness to preserve and develop the fraternal relations in Brooklyn, their growing insistence on a truly spiritual and unprofessional evangelism, and their desire to cement all the forces of God's kingdom in Brooklyn, some of which are yoked by delicate threads. The excited utterance of a beloved leader should not be allowed to impugn the veracity or sincerity of Congregational leaders to whom Brooklyn is increasingly in debt.

Westchester Church Gains and Loses

Rev. W. B. Dickinson has resigned from the Chatterton Hill work of Westchester Church, to take effect during the summer. He will probably go into sociological work, of which he has made special study. Like his two associates, Messrs. Street and Pritchard, he came from Union Seminary and was ordained at White Plains three years ago. Under his care a beautiful old-English stone church has been erected on the historic hill over which Washington's army retreated after the battle of White Plains. The three congregations, Chatterton Hill, White Plains and Scarsdale, had hoped that Mr. Dickinson might be persuaded to stay a year or two longer in the field where such a strong co-operative success has been achieved. Whoever succeeds him will witness the incoming of a great population as soon as the New York Central improvements are completed. The new building is in a strategic location, and can have nothing but a desirable residence constituency all about it.

Rev. W. D. Street, who has suffered a long sickness beginning before the new year, returned to White Plains in April. The church has insisted, however, on sending him away from May until fall, and he has gone to the mountains, intending to use the six months for study and rest. Before going Mr. Street had the pleasure of receiving an Easter offering of $4,450 toward the $10,000 extension now being built as the first section of the permanent church buildings. The church is rallying all its laymen for the no-license campaign, which will be fought more bitterly than ever, last year being the first defeat of the saloon party.

Publishing its own magazine has enabled the church to impress forcibly upon its people the salient features of the year's work just done, and the new plans beginning. The Westchester paper contained last month probably the best *résumé* to be found in any local church paper of the conference of the "Together" Campaign, the Apportionment Plan, and the outline history of the seven societies. It is contained in three pages and would serve as a model in the examination of ministerial candidates. For Westchester Church it is an admirable guide, since fifty-five per cent. of the members came by letter from other churches, and most of those on confession had no prior Congregational training.

Though less than ten years old, this church assumes an apportionment of $2,500, an increase of $700 over its gifts last year, though it gave in addition $1,000 to local charities. The three congregations raised last year $15,000 and did more with it than most churches would have done. Besides supporting five on the pastoral staff at home and two abroad at Wai, India, looking after thirty-three native workers at Satara, the Chatterton Hill new building was completed and an Italian club house was opened at Scarsdale. Of seventy-five new members, half came in on confession, making the total membership 510, or a net gain of over fifty every year the church has lived. Over 200 are men.

Important Days at Union Seminary

Events of great interest are happening at the Seminary, which is about to celebrate the close of the first year of President Brown's administration. The Calvin four hundredth anniversary was celebrated recently. Professors Rockwell, Adams Brown and T. C. Hall speaking on Calvin and the Reformation, his Influence upon Theology and the Puritan State. The addresses will be published. Sunday, May 9, Prof. George Adam Smith of Glasgow was warmly welcomed at the last preaching service of the season. This week come the seventy-third anniversary and Commencement, beginning for the first time with a reception at Union Settlement, where many students are equipped with a practical knowledge of sociology and also a taste of foreign mission work among Jews, Bohemians, Poles and other races. President Thomas of Middlebury College and Dr. A. A. Fulton of Canton, China, are speakers at the annual dinner. One of the most important events the Seminary has had for years will be a conference on An Efficient Ministry, to begin May 31 at the Seminary. The main topics are: Preaching, Religious Education, Sys

Continued on page 691

THE PRICE OF WHEAT

It Is Soaring Skyward While the Baker's Loaf of Bread Grows Smaller and Smaller—Who Pays the Profits Reaped by Speculators?

The "bull" operators in the Chicago "wheat pit" are playing their old tricks with the world's great staple food, and, as usual, the public is again discussing the question, "Who pays the enormous profits reaped by these speculators?" One speculator is said to have made $5,000,000 out of his wheat "corner." Who pays the five million dollars?

The question is an easy one for most persons who give the subject any careful thought. It comes out of the pockets of the consumers.

Of course the speculators will claim that the increased price was caused by a shortage in the wheat supply, while the Secretary of Agriculture maintains that there is no shortage, and that crop conditions do not warrant such a jump in prices. There is also the usual demand for the removal of the tariff on wheat and for laws prohibiting speculation outside of that which is incidental to the actual buying and selling of grain.

All these discussions are interesting and instructive, but the question of most immediate and vital interest to the public is the effect on the price of breadstuffs. With flour steadily advancing in price, the baker must either increase the price of bread or reduce the size of the loaf. Being a human being, the baker is apt to make the loaf much smaller than the increased price of flour would warrant.

In this emergency fortunate indeed is the housekeeper who knows Shredded Wheat Biscuit. These little loaves of shredded wheat contain all the nutritive material in the whole wheat. One of them contains more real muscle-making, strength-giving material than a five-cent loaf of bread. Moreover, they contain no yeast to cause fermentation in the stomach, and are absolutely free from all baking powders, grease, fats or chemicals of every description. Being steam-cooked, shredded and then baked crisp and brown, they are easily digested by the most delicate stomach. The price of these little loaves remains the same no matter what the speculators may do in the Chicago wheat pit. Two of these little shredded wheat loaves, which cost the consumer one cent each (and which may be obtained of any grocer), eaten with milk or cream and a little fruit will supply all the strength needed for a half day's work. Try them for a few mornings and enjoy the feeling of returning strength and vigor that comes from perfect digestion.

New York

Continued from page 690

tematic Theology, The Bible, Church Finances, A Minister's Library and The Church and the World of Men. The conference will close on June 2, having lasted for six sessions. Alumni are expected from all over the country, and other ministers and students are invited. As many as possible will have rooms provided at the Seminary. There is to be frequent opportunity for discussion. Most of the speakers are alumni and include besides the Seminary professors, Drs. McClelland, A. Z. Conrad, G. R. Lunn, J. D. Burrell, A. W. Vernon, Stanley White, H. S. Coffin, Prof. E. C. Moore and Pres. J. M. Thomas.

SYDNEY.

Among the New Books

Continued from page 683

lady-of-his-love, having hesitated for years, is moved by such nobility to bestow her hand on him.

The book is indubitably clever, is soaked with the atmosphere of Boston and filled to the brim with recent local history. The Bacchante, the New England conscience, Christian Science, *The Boston American* and the North Shore exclusiveness, are all punctured with the stabs of a caustic pen. Priscilla Avery, later Mrs. Sumner, is Judge Grant's most companionable and inspiring woman-creation so far.

JAMES CHURCH ALVORD.

Hopedale, Mass.

Crawford's "The White Sister"

The familiar name of Marion Crawford on the title page of a Roman story mingles the pain of remembrance that he has gone from us with the pleasure of anticipation. For it is in the study of Roman life with its anciencies and novelties, its papal and its royal parties, that he has given us the work by which the world will remember him with most pleasure. *The White Sister* (Macmillan. $1.50) is no exception to this law of preference. It has the same skill in structure, evidently worked out fully before pen was set to paper, the same economy of representation which serves its turn by a sure touch and is only now and then a little thin for the situation, the same delight and clarity in the transcript of a rich and varied life which transmit a corresponding delight to the reader. One was always sure of a fresh pleasure in the first perusal of one of Mr. Crawford's stories. And now there is but one more to come!

The story turns upon the peculiarities of Italian and papal law. A young girl in one of the stiffest of the papal houses of the Roman nobility is suddenly thrown penniless on the world by the death of a father who has refused to comply with the law in a civil marriage, or in the registration of the child in the Italian courts. All the property goes to her uncle, whose wife hates and repudiates her. Her lover, an army officer, is sent to Africa and reported killed. She finally takes refuge in a nursing order of nuns and takes the final vows before her lover escapes from slavery and returns. He demands the fulfillment of her promises to him, and comes in conflict with the papal rules. The situation is one which vividly illustrates the absurdity of vows of perpetual obligation. How the *impasse* is managed and turned to the advantage of the story is Mr. Crawford's secret and must not be told here to spoil one of the most pleasing of his stories.

In Minnesota 101 towns have voted in favor of prohibition and sixty-eight of license.

Shall Your Foods be Drugged or Not?

Much has been said about Benzoate of Soda in foods. It is not a matter, however, of mere press or political discussion—it is a vital health question that concerns you and your family.

Experts here and abroad, including Dr. Wiley, who has stood for the health of the American people for 25 years, have said that Benzoate of Soda in foods has an injurious effect upon the digestive organs. Benzoate of Soda is not a food. It is a tasteless, odorless drug made from coal tar.

Although used in many well-known brands of foods, the greatest danger in this drug is that it permits the use of inferior raw materials, as well as slipshod, unsanitary methods. In short, it is safe to assume that its use indicates uncleanliness or bad materials. It is never used to improve good materials. Does it mean anything to you that no manufacturer who uses Benzoate of Soda defends its use in his advertising?

Products of the best manufacturers (of whom there are many) do not contain or need Benzoate of Soda, because they are made of approbed materials in clean surroundings.

Heinz "57 Varieties"—Ketchup, Sweet Pickles, Preserbes, etc., etc,, are prepared without Benzoate of Soda or any other drug—yet they may be purchased any time, anywhere, with absolute confidence in their keeping quality. Money returned if you are not pleased.

No person need accept a food containing Benzoate of Soda, for the law protects you by requiring its presence to be stated on the label. This statement is generally hidden in obscure type, an acknowledgment in itself of the maker's desire to conceal it. Read all type on labels; it is for you to choose whether food brought to your own table, or served to you on a public table, shall be drugged or not.

H. J. HEINZ CO.

Members of American Association for the Promotion of Purity in Food Products.

Episcopalian Evangelism

How Cincinnati Congregationalists Have Shared Lenten Privileges—A Conference with Churches from Three States

Holy Week has been utilized by the churches of Cincinnati and vicinity, with annually increasing interest, as the season for special evangelistic effort. The Episcopalians, for several years, have contributed to this result by holding noonday services, throughout the entire Lenten period, in the Lyric Theater. Their speakers have been drawn from strong churches in New York, Cleveland, Chicago and other centers. Being men of spiritual passion and power, as well as of intellectual gifts, they have commanded a large hearing. Business men have attended by hundreds. Audiences have often ranged from 1,000 to 1,500. People of all denominations have shared the privilege. This widespread interest has created a new atmosphere in all the churches during the weeks preceding Easter.

Miami Association, embracing churches in three states, met for its annual meeting at Huntington, W. Va. The church there spent $500 on its edifice in preparation, a tribute to the ten years' pastorate of Rev. John McCarthy. The program included such practical themes as The Redemption of Our Cities, Christian Education, Aspects of Religious Life and The Present Revival Movement.

Walnut Hills followed a happy Easter with the observance of its twenty-fifth anniversary. Three special services made the day one long to be remembered. Six former superintendents addressed the Sunday school. The young people responded to the historic significance of the day with marked interest and benefit. The morning service was given to a historical sermon by the pastor and the evening to addresses by prominent city pastors and laymen.

Previous to removing to Walnut Hills, the church had a noble history of forty-one years in the down-town section of the city. The corner stone of its Seventh Street edifice was laid by Dr. Lyman Beecher. Though organized as Presbyterian, it voted in four years to become Congregational. Its longest and most conspicuous pastorate was that of Dr. H. M. Storrs. Next to his service of twelve years, the present pastorate, in its tenth year, is the longest in the sixty-six years of the church's history. Dr. F. S. Fitch of Buffalo is the only living ex-pastor of the down-town church.

Marietta First recently dedicated the new edifice of its Wayne Street branch. This new equipment enables the mother church to look after its expanding work with increased efficiency and comfort. Rev. Basil Fischbach, associate pastor of Dr. J. R. Nichols, has charge of this field. The dedicatory sermon was preached by Rev. W. R. Blackmer, a former pastor. The fourteen persons received into membership make the present enrollment fifty-eight. Dr. Nichols preached at the regular dedicatory services in the afternoon, and in the evening Rev. J. W. Norris addressed the young people. The following evening President Perry of Marietta College presided at a banquet and fellowship meeting. Built of red brick with stone trimmings, the new edifice cost $5,500. It has, with the Sunday school room, a seating capacity of 300. The promising Sunday school already has an attendance of 175. Rev. B. F. Mattson of Mansfield and Dr. Kirbye of Medina assisted Dr. Nichols, with splendid results, in special evangelistic services a fortnight before Easter.

Cincinnati, O. DWIGHT M. PRATT.

MEMORY MENDING

What Food Alone Can Do for the Memory.

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

Take a person who has been living on improperly selected food and put him upon a scientific diet in which the food Grape-Nuts is largely used, and the increase of mental power that follows is truly remarkable.

A Canadian who was sent to Colorado for his health illustrates this point in a most convincing manner:

"One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton, and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night, for my nervous system was shattered.

"The change of climate helped me a little, but it was soon seen that this was not all that I needed. I required the proper selection of food, although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I knew what the right food could do, and I began to change in my feelings and bodily condition.

"This kept up until now, after six months' use of Grape-Nuts, all my nervous trouble has entirely disappeared. I have gained in flesh all that I had lost, and what is more wonderful to me than anything else my memory is as good as it ever was.

"Grape-Nuts has remade me all over, mind and body, when I never expected to be well and happy again." "There's a Reason."

Look for the famous little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 14

Mrs. Charles F. Weeden presided. The recent death of Lilavati Singh was dwelt upon with appreciation of her character and work. Miss Bush read extracts from letters lately received from Harpoot, where several of the missionaries have lately been touring. In one place Mr. Carey baptized forty children, and the crowd was so great that it was difficult for the mothers with the babies to make their way through it.

Mrs. Browne, soon to join her husband in Turkey, reported Mr. Browne recently at Diarbekir, and read a letter from Mr. Herbert Allen of Constantinople, dated April 28, giving details of the uprisings, many of which have appeared already in print. Miss Witherby paid an appreciative tribute to the missionary daughters whom she has recently met at Mt. Holyoke College, some from Turkey, who have kept up bravely and have been an example to others under the uncertainty of present conditions.

Mrs. Capron reported the death of Mrs. H. C. Hazen at Kodai Kanal on April 9. Miss Kyle read a letter from Miss Elizabeth Johnson, the trained nurse who went a few months ago to Ahmednagar. An extract was also read from a letter from Miss Clara Bruce, associated with Miss Edith Gates, both missionary daughters, in the care of the Ahmednagar girls' school.

California now has a law prohibiting the sale of liquor within a mile and a half of a college or university, with an enrollment of 1,000 or over. It is aimed especially to relieve Leland Stanford Jr. University of neighboring saloons.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

T. B., Philadelphia, Pa.	$10.00
A Friend, First Church of Pittsfield, Mass.	2.50
Mrs. H. W. Brown, Winchendon, Mass.,	2.00

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Get Hood's Sarsaparilla today. In usual liquid form or in chocolated tablets known as Sarsatabs.

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Rejoicing at the Seminary

Several announcements of new plans, made by President Davis in his address to the alumni on Wednesday morning, were received with hearty approval; but only the Doxology could express the feelings of alumni and friends when, in the afternoon, he interrupted a spirited debate to say that a cash donation of $100,000 had been received from Dr. D. K. Pearsons. The intimation of Dr. Pearsons's purpose was first made to his old friend, Rev. G. S. F. Savage, D. D., and through him communicated to the Board of Directors. A telegram was at once sent by Chairman Fales to the donor, and resolutions recounting appreciatively Dr. Pearsons's former gifts and expressing gratitude for this one were read. The resolutions embodied also a determination to co-operate with the donor in making this gift a permanent memorial to Mrs. D. K. Pearsons.

The minutes of the Directors' meeting, also, show that Prof. Ralph Hall Ferris, who has been Acting Professor of New Testament Literature and Interpretation, was elected to the professorship of that department. Prof. Magnus E. Peterson was made Professor of Church History in the Swedish Institute. A sub-committee, to whom was given President Davis's report, recommended that every one of his proposals be approved.

The Alumni Institute

The meeting of the directors and of the alumni occurred on the same hours of the same day and Dr. Davis's plans were discussed in both bodies. The outcome of the directors' meeting was an increase of endowment in invested funds. The net result of the alumni meeting was an increase of endowment in the sympathy and support of graduates and natural allies in pastors of churches in the district.

Rev. Roy E. Bowers, of the Class of 1898, spoke of what the alumni should do for the Seminary. He was followed, after some discussion, by President Davis, in a familiar talk on what the Seminary hoped to do for the alumni. He spoke of the continued interest of the Seminary in its graduates and desire to help them to deserved promotion. As a means of help, he proposed extension of library service; the holding of institutes occasionally, especially at distant points where opportunity for ministerial fellowship is scant; and an annual retreat for working pastors in the Seminary buildings. On this latter Dr. Davis spoke, also, in the Ministers' Meeting of May 10.

Shall Congregationalists Divide

A small company in Carpenter Chapel grappled with a big question on the afternoon of alumni day. Speaking upon the practice of democracy, Rev. E. L. Heermance of Mankato, Minn., pointed out a way for more cohesion in Congregationalism; but under the leadership of Dr. C. L. Morgan of Elgin the meeting seemed to commit itself to the position that secession, rather than a more perfect union, is the duty of the hour. Not a form of polity, but the faith delivered to the church is the precious heritage. To save the faith, the faithful must separate from such as seem lapsing into Unitarianism or humanitarianism. Contrary as such a course seems to the spirit of the times, the party counting it serving God to force the issue to division has considerable strength in Chicago, and the statement of reasons for secession will be profitable reading when the paper is printed, especially for those to whom the signs of the times seem to point to conclusions widely different.

Increase in the Ministry

In the outgoing class there is, as the public exercises have shown, a good proportion of men of parts. The address of Rev. H. O. Hofstead in First Church, Thursday evening, upon the Minister as a Prophet, was of unusual excellence. The number of graduates, however, is small: four only from the Seminary proper, sixteen from the Foreign Institutes, and two women from the Christian Institute—a total of twenty-two from all departments. While the falling off in the number of the candidates for the ministry is by no means a local problem, it has such local application that much was said in public and in private upon how to turn the tide. In the memorial service for Professor Scott, on Wednesday evening, following the alumni dinner, much was said of how close to his heart was the cause of raising up more recruits for the ministry. President Davis would have this a matter for frequent prayer in the public assembly and for definite private appeal.

Another side of the question of demand and supply was brought out in conversation at the dinner table. "The need in Nebraska," said an Omaha pastor, "is not more ministers—for we have more now than can be supported in present conditions—but a better employment of those we have by co-operative methods between the denominations, including the elimination of many useless churches." It was noticeable that in public the fact of present waste of men in the ministry was kept in the background. But in conversation it came out that this more than anything else is what hurts. A common scarcity is the hope of a common remedy.

Oak Park Evangelism

Second Church in Oak Park has adopted the plan, for the summer at least, of holding its second service in various mission centers within the city limits. On May 9, Dr. Bishop, the choir and members of the congregation joined in union service with the people at Bethesda Mission, of whose Sunday school Mr. B. W. Firman is superintendent. Ewing Street Mission is also related to Second Church through the Firman family. While these points have special claim on the Oak Park church, it is not proposed to go to them alone, but to visit such missions in turn as seem in need of fraternal help.

Meantime, Rev. A. H. Armstrong at Third Church has been acting on the principle that Oak Park itself needed some stirring evangelism. Some of the striking features of a recent ten days' campaign under Rev. H. W. Stough were: street meetings, with processions of church people; shop meetings; and two men's meetings in the Opera House on Sunday evenings. At the second of these, thirty men expressed the purpose to lead the Christian life. In addition to thirteen accessions, including three entire families, at the May communion (with more to follow next

Continued on page 694



Welch's Grape Juice

Purity in grape juice means plain grape juice; that is, juice as you find it in the grape.

Purity is lost by putting in preservatives or by adding coloring matter, or by diluting the juice or by lack of care in any step in manufacture.

Welch's Grape Juice is pure. The juice from the grapes we use needs nothing to prevent spoiling, nothing to heighten its color and nothing to enhance its food value.

The grapes are inspected before they are washed, washed before they are stemmed and stemmed before they are pressed.

They are the choicest Concords grown in the famous Chautauqua vineyards. We have learned how to transfer the juice from the luscious clusters to the bottle unchanged in any way.

If your dealer doesn't keep Welch's, send $3.00 for trial dozen pints, express prepaid east of Omaha. Booklet of forty delicious ways of using Welch's Grape Juice free. Sample 3-oz. bottle by mail, 10c.

Welch Grape Juice Co., Westfield, N. Y.

Chicago

Continued from page 693

communion season), the pastor sums up the benefits of this campaign as follows, "An awakened church, a doubled prayer meeting, a tripled Christian Endeavor Society, a whole church united in spiritual things, the atmosphere of prayer, family altars started, a love of the Bible rekindled, a fine atmosphere for personal work and a whole church enlisted in it." The evangelist, Mr. Stough, was formerly pastor of the Third Church. In addition to work in his parish, Mr. Armstrong has done much for the Brotherhood the past two years, and his summer plans include a long vacation in Europe. He expects to attend the Keswick Meetings in August.

The Mother of Churches

A recent invitation to attend the monthly meeting of the officers and directors of the City Missionary Society enabled me to feel the pulse of our machine for Congregational church extension in Chicago. The first course in the business program was a series of reports from various committees. The conclusion of a careful survey of the needs of Berea Church was an appropriation of $550 from the endowment income fund to assist in building betterment. A report by Mr. B. W. Firman concerning the organization of a Union Church for the Chinese in connection with the mission on South Clark Street led to an appropriation of $300 a year for the salary of Pastor Siu. This sum is less than fifteen per cent. of the cost of maintaining the mission, the balance coming from the Chinese themselves and from friends of the work. From Cortland Street and from Gross Park came encouraging reports. In the latter parish the committee's plans include help enough to enable the growing congregation to leave a bad location and build a new church on Addison Avenue.

Superintendent Armstrong's report announced the dedication by our Brighton Church, in charge of Rev. W. N. Kirk, of a $12,000 building on May 9, a fine plant for a democratic church in that neighborhood. For this building the society appropriates $2,500 from its building fund. Pilgrim Mayflower, under Rev. S. A. Wallace, is building as well or better, and is to receive $2,000 from our churches in union. Grand Avenue Church is starting a building whose completion requires an expenditure of $25,000, and Rev. F. R. Bush is doing heroic work in pushing the enterprise. The new church at Woodlawn Park, with Rev. R. A. Harrison as leader, has purchased a good building of another denomination, and with the help of Superintendent Armstrong, Secretary McMillen and Rev. Messrs. F. G. Smith, F. E. Hopkins and A. J. Francis raised last Sunday offerings amounting to about $1,200 to meet some first payments. This is only a partial list of the places where the society is behind mission enterprises which are fast developing into strong neighborhood churches.

The directors feel the thrill that goes with splendid achievement. The Seminary and the co-operative Missionary campaigns have made an unusual drain on our churches since the beginning of the year. It was found that to meet the payroll on May 1 about $1,000 must be added to cash on hand. The directors put themselves behind that deficit with a spirit and alacrity which showed that we have here a picked body of men in whom individual strength is matched with superb drill in team work.

Gipsy Smith Next October

The date for the beginning of the Gipsy Smith meetings next autumn in Chicago was fixed in a recent conference for Oct. 2. Passing through Chicago on his way to Toronto, Mr. Smith spent the greater part of a day recently in conference with members of the Laymen's Evangelistic Council on plans for the mission.

J. H. C.

One feat accomplished by President Thomas of Middlebury College, Vermont, during the first ten months of his administration is the securing of $100,000 for the College. Of this sum Dr. D. K. Pearsons gave $25,000; the balance was raised by popular subscription.

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WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary; Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Ayer's Pills.	Ayer's Pills.	Ayer's Pills.	Ayer's Pills.

If your doctor says this is all right, remember it!
J. C. Ayer Co., Lowell, Mass.

Gipsy Smith in the Twin Cities

End of His Western Schedule—A Far-reaching Campaign

After great meetings held in Denver, St. Louis, St. Paul and Minneapolis, Gipsy Smith is holding the concluding evangelistic services of the year in Toronto. Single handed and without the ordinary attraction of the soloist he has conducted a remarkable campaign in the great cities of the West and goes from us with a host of loyal, loving friends.

St. Paul had certainly a great advantage over the sister city in the Gipsy Smith meetings, for it possessed an adequate auditorium, a building holding 10,000 people, with large churches nearby. A noon meeting held in a part of the business district in one of the theaters served to bring the meetings in touch with office and store employees, and contributed in this way to the larger attendance at the auditorium in the evening. Preparations in St. Paul had been in progress for a year and all plans were thoroughly and carefully matured, with preliminary meetings held in different districts of the city to prepare for the evangelistic meetings.

On the other hand Minneapolis adopted the Gipsy Smith campaign with only six weeks' notice. The orignal arrangement was for services in Westminster Church, and the other churches came into the plans with only a month to prepare for the general campaign. Great credit is due the Minneapolis committee that so large a result was secured with hasty preparation. There was no large building in Minneapolis, and the auditorium, seating 2,500 people, was drafted for the purpose.

Westminster Church, seating 1,500, a block away, was used for overflow meetings. This lack of room laid upon the evangelist a double burden of service each day. No noon meetings were held in Minneapolis, but meetings in the afternoon, and the auditorium is some distance from the business center of the city. All these obstacles in Minneapolis were fairly overcome, but I have set them down as suggestive to other communities planning for evangelistic services of this kind.

In his addresses in the afternoon he made no preparation, but followed the lead of the minister who spoke for twenty minutes in the earlier part of the service. A good deal was said against the follies and sins of the professed followers of Christ. Not that these followers did not deserve this arraignment, but after all these church members, striving for the righteousness which is in Christ, are the hope and help of the Master's work on earth today. I have a feeling that there was an underestimate in the evangelist's endeavor to lift the voice of warning against the sins of the church.

Literally thousands entered the inquiry-room and hundreds often stood in the afternoon meetings to testify and decide for the new life or more of the new life. The churches of both cities are receiving into their communions hundreds of people who came forward in these meetings. It is the testimony of those who directed these meetings that the number of strong men reached and led into Christian service was remarkable. Besides these converts is a strengthening of the position of the church in public esteem in both cities and a quickening of activites along old lines of service. Add to this the influence reaching out into many communities in the Northwest through the attendance of pastors from all over this section, and making a sum of all these influences, one may fairly estimate the good results in the two cities. Gipsy Smith plans to come to us again and will be received heartily. At the close of the meetings the ministers of the city tendered the evangelist a banquet, and found in this occasion an opportunity for bearing testimony to the value of the campaign. Rev. H. P. Dewey spoke for his Congregational brethren at this farewell meeting.

Minneapolis, Minn. ROBERT P. HERRICK.

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¶ Recent additions to this department include a full line of the best makes in Hammocks, particularly the famous North Shore Hammock, and many odd pieces of Hammered Brass, the latter being a special purchase of samples, to be sold at very low prices.

¶ Summer Floor Coverings such as China and Japanese Mattings, Art Squares, Crex Rugs and Cotton Mats, as well as our registered trade mark "Log Cabin" Rugs, in all the desired sizes, will be found decidedly appropriate for country and seashore cottages.

¶ Consult our experts, who will advise with and give you valuable information as to estimates for Draperies, Wall Papers, Awnings, Slip Covers, Shades, or the reupholstering of furniture. Prompt attention assured.

¶ The telephone direct to this department is Oxford 2710.

Invaded by the Mormons

New Hampshire Finds Sect in Concord—Results of Local Evangelism

A Mormon conference has recently been organized for New Hampshire with headquarters at Concord in charge of an elder, who has under his direction eleven others for a proselyting campaign throughout the state. The elder-in-chief in his canvass of the city introduces himself to visited families as a "gospel minister," and once inside shows that he has been specially trained for his service, taxing even ministerial courtesy. We were informed that of the hundreds of "sects" in this country, the Mormon has the only *true* one, which seems a little presuming in the light of its background; that he still holds to polygamy, though restrained from its practice by the menace of law; and that baptism by immersion is essential to salvation. After gaining a few proselytes his purpose is to establish a regular service here. Meanwhile we await results.

Beginning early in the year most of the local churches in Concord, N. H., united in evangelistic services continuing for seven weeks with preaching, chiefly by local pastors of the city, every evening except Saturday, and with occasional afternoon meetings for religious conference. The attendances were usually large, and the plain, pointed gospel sermons led 200 or more to express their purpose for a Christian life. Nearly half have already been received to the various churches, and more are expected at the next communion. This has been refreshing to Christian workers and a witness to God's readiness to follow with his blessing earnest labor. Earlier in the season a union campaign at Tilton brought a good number into the churches. A series of special services at West Concord, Rev. E. A. Tuck, under the leadership of an invited evangelist, resulted in a score or more of conversions, quickening and strengthening the church. A series of special services were also held in Boscawen, Rev. Frank Park, assisted by Rev. E. A. Tuck.

The friends of temperance did not secure from the legislature at its late session the repeal of the present license law as had been hoped. Though receiving petitions from all parts of the state and enjoying the privilege of public hearings in its favor, the bill was referred to the legislature of 1911. An important amendment to the license law, however, was passed for the protection of no-license territory, which is claimed as a great victory for temperance. It prohibits "any person, partnership or corporation" from seeking, soliciting, accepting or transmitting "in any no-license city or town in this state an order for liquor from any person" to be procured elsewhere for delivery to any person in such place; and "any licensee" from filling an order for liquor, to be sent to "any person, other than the holder of a license," as the law allows, to be delivered to any carrier whatever "for transportation to the purchaser." It makes mandatory a fine of $100 for each offense of violation; if the violator is a person, also imprisonment, "not exceeding ninety days"; if a corporation, "its charter may be revoked upon petition to the superior court by the attorney-general of the state, or solicitor of the county in which the offense was committed." A rigid enforcement of this amendment will greatly improve temperance conditions in no-license territory. In the light of certain legislative lobbying, the question has been asked "whether a free and sovereign state is to be dominated by four breweries and their followers, through a single man as attorney for their interests."

The Methodist Conference, in its late annual session in this city, created a "conference commission of evangelism" composed of the district superintendents and twelve others nominated by them who will consent to spend from one to four weeks during the year in evangelistic work in churches other than their own. The advantage of such work in promoting a closer affiliation and growth of the churches is becoming more and more manifest.

South Church, Concord, has recently lost two prominent and valuable members in the deaths of James H. Rowell and Hon. Lyman D. Stevens, for many years treasurer of the New Hampshire Missionary Society.

Concord, N. H. C.

Not a Crusade against Islam

It is unfortunate that there has been so much talk in America of late about a crusade against Islam. It is certain to be misunderstood in Turkey. No true missionary is a crusader, or has any desire to attack or wage war against any one. His business is to make Christ known in love, and to win men to his service. It was not a challenge to war which Christ commanded his disciples to carry to all nations, but the gospel—glad tidings of salvation from sin and eternal death. The new *régime* in Turkey is as certain to resent a crusade as the old *régime* was, but if they find that we have no object in view but to help them in every way that we can, and they come to understand from our lives and from the Scriptures, which they as well as we recognize as the Word of God, the real nature of the glad tidings which we bring, some at least will listen and be led by the Spirit to receive these glad tidings with joy.—*Dr. George Washburn, in the Sunday School Times.*

Christian News

The Massachusetts Federation of Churches holds its annual meeting in Grace Congregational Church, South Framingham, on June 1. In the afternoon session the conference will hear the report of Field Secretary Root and will also consider a plan for co-operation with the "Boston 1915" movement. Addresses at the public evening meeting will be given by Pres. O. P. Gifford of the Federation, Hon. F. H. Jackson of the Rhode Island Federation and president of the New England Congress, and Albert S. Kennedy, author of Religious Overlapping.

Each year more and more college men and women are entering the field of summer philanthropies. In 1908, 200 of them were engaged during July and August in the vacation Bible schools of six large cities. Plans for this interesting work, which served 14,000 children last year, have been extended during the coming season to include Albany, Boston, Chicago, New York, Pittsburg, Philadelphia, Providence and Washington. The call now comes for volunteers who will devote their academic furlough to the waifs of the streets during the hot summer weeks.

Dr. W. J. Dawson has been conducting a mission at Southport, Eng., and has been greeted by large and appreciative audiences. A number of applications for his services have come from various parts of England, but he has decided to return to this country June 12, and hopes to take up evangelistic work here early in the autumn. An English newspaper writer, who has been following Dr. Dawson's work of late, concludes a discriminating appreciation of him with these words: "His addresses always point to the same old but ever new gospel, that 'Christ died to save.' In a word, Dr. Dawson stands for healthy evangelism, and as such is doing a great and lasting work."

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Wanted. Patient requiring trained nurse's care at seashore. Physician's reference. Address Mrs. E. G. Temple, Pigeon Cove, Mass.

Wanted home and small wages in a good family by healthy, capable young girl used to housework. Fond of children. Apply to D. W., 21, care *The Congregationalist*, Boston, Mass.

Guests wanted at Hope Farm, Bradford, Vt., 1,200 ft. elevation. Above fogs. Fine view. Pure spring water. Large comfortable rooms. Tents. Best country table. Veranda. Bath room. $7 and $8 per week.

Tutoring desired. In or near Boston—evenings during summer months—elementary German, French, Latin, or English. Terms reasonable. Address M. F., 21, care *The Congregationalist*, Boston, Mass.

Good board can be had on a farm, one mile from Wentworth, N. H., village. Moosilauke and Carr Mountains in full view. House open from June 1 to September. Address Mrs. Ida Stickney, Wentworth, N. H.

Young Men can establish a profitable business in every town—no need to be idle. Liberal inducements. Read the advertisement in this issue of *The Congregationalist*, Darien Chemical Development Co., Darien, Ct.

Visitors to Boston will find pleasant rooms, with all conveniences, in a good neighborhood, centrally located. Cars to all parts of city. Desirable for ladies traveling alone. Address Mrs. M. W. Fuller, 18 Rutland Square, Boston, Mass.

For Sale. Good 8-room house and barn. Pump in kitchen. Good buildings. Six and one-half acres land. One-half acre small fruits, pears, apples, grapes. Five minutes' walk to church, store, post-office, schools. Write to C. V. Wells, Wilbraham, Mass. Box 132.

To Let for three summer months furnished parsonage in finest part of Brooklyn, N. Y. Brown stone front. Twelve rooms. Two baths. Price $125. Will exchange for house in country. Berkshires preferred. Address A. B. C., 21, care *The Congregationalist*, Boston, Mass.

Pastor's residence for rent during July, on one of the pleasantest avenues in Malden. Modern conveniences. Fully furnished. Less than hour's ride from most seaside resorts. Trees and gardens all around. Address H. J. K., 20, care *The Congregationalist*, Boston.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three states from hill close by. Near to church and trolley. Terms reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

To Let, furnished, for the season, seven-room cottage house at Quincy Point; all improvements, near boating and bathing, electrics and train. $100. Call, phone or write to Miss E. M. Freeman, 233 Old South Building, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

To Rent in Templeton, large furnished two-story house. Two minutes walk from Templeton Inn. 1,200 feet elevation. Commodious rooms. Electric lights. Plenty of shade and room for lounging out-of-doors. Fresh vegetables, milk and eggs furnished if desired. Address J. O. Winch, Templeton, Mass.

Wanted. On mountain farm in Vermont or New Hampshire, rooms and board during July and August for gentleman, wife and five children. Must have good elevation, attractive surroundings, comfortable rooms and good table at moderate prices. Give references. Address Outing, 21, care *The Congregationalist*, Boston, Mass.

Summit Farm House, New Boston, N. H. One of the most attractive locations in the state. Elevation 1,200 feet. The house is large and comfortable, open fireplace in parlor and in several sleeping rooms. 125-foot piazza and veranda overlooking some of the finest scenery in the state. Long distance telephone. R. F. D. S. L. Marden.

Wanted. Good New England farm houses within forty miles of Boston where small groups of children may be boarded, at reasonable rates, for vacations of two weeks during the summer season; healthful and pleasant surroundings and kind care requisite. Address, with full information, "The Country Week," B. Y. M. C. Union, 48 Boylston Street, Boston, Mass.

For Sale. Summer Home, "Cascade Lodge," in the White Mt. region. Nine room house, newly painted. Barn and carriage house, newly shingled all over and stained. Summer house, hen house, ice house. 50 acres of land. Mountain brook running through forming a beautiful glen with flume and cascade 50 feet high. Choice fruit. Entire Franconia Range in view. $2,000, or $2,300 furnished (including piano). Address Rev. R. W. Beers, 419 Broadway, Somerville, Mass.

Church and Ministerial Record

Calls

BEVAN, NOAH, Clifford, Pa., to Oak Hill, O. Accepts.

BOLAND, ALMON T., Canterbury, Ct., to Westchester. Accepts.

BURR, WM. N., Tulare, Cal., to La Canada. Accepts.

DAVIS, VIRGIL E., New London, O., adds to his parish Fitchville *Second* as well as Fitchville *First*.

DERRICK, THOS. H., Andover, Me., to Wellfleet, Mass. Accepts.

ELFRING, W. H., farmerly of Beemer, Neb., to Crofton. Accepts.

EMERSON, OLIVER P., Harvard Divinity School, to United Ch., E. Providence, R. I. (not New Haven, Ct.).

FINGER, LYDIA A., field secretary of Illinois W. H. M. U., to be associate field secretary of C. C. B. S., with office at Chicago. Accepts.

HOCKE, A. C., Oberlin Sem., to Silverton, Col. Accepts.

HUGHES, JOHN E., Murdo, S. D., to Worland, Wyo. Accepts.

KIDDER, ALBERT A., lately of Colegrove, Cal., to *Salem* Ch., Los Angeles. Accepts.

LUMLEY, JAS. A. (Meth.), formerly of *Plymouth* Ch., W. Duluth, Minn., to remain at Cuyahoga, O., after six months' supply.

OXLEY, CHAS. G., to the permanent pastorate at Peterson, Io., after two years' service.

POGUE, JOHN A., formerly of E. Rochester, Mass., to Alton, N. H. Accepts.

RAND, FRANK E. (not Reed), Easton, Mass., to Canterbury, N. H. Accepts.

READE, O. E., recently missionary under the C. S. S. and P. S. in Wyoming, to Almira, Wn. Accepts.

REITINGER, PHILIP, lately of *Christ* (*German*) Ch., Chicago, Ill., to *Mizpah* (*Bohemian*) Ch., Cleveland, O. Has begun work.

ROYCE, LUMAN H., *Westminster* (*Presb.*) Ch., Cleveland, O., to Collinwood. Accepts.

RUNDIN, W. C., Chicago Sem., to Kirkland, Ill.

STIMSON, M. LUTHER, Chicago, Ill., formerly missionary in Micronesia under the A. B. C. F. M., to Elkader, Io. Accepts.

TURNER, JONA., Armada, Mich., accepts call to *Mayflower* Ch., Columbus, O.

UNDERWOOD, RUFUS S., Springfield, Mass., to Redding, Ct.

UNGER, SAM'L L., Wabaunsee, Kan., to Goodland. Accepts.

WATHEN, JOHN M., Claremont, N. H., declines call to Saco, Me.

Ordinations and Installations

DAVIES, JOHN B., *i.* Mahanoy City, Pa., May 11. Sermon, Rev. S. I. Davies; other parts, Rev. Messrs. J. V. Stephens, O. L. Morris, D. F. Davies, F. T. Evans.

WELLS, CLARENCE E., Union Sem., *o.* Aquebogue, N. Y., May 6. Sermon, Rev. D. W. Hutchinson; other parts, Rev. Messrs. R. J. Kent, W. P. Harmon, R. B. Tolbert.

Resignations

BOLSTER, FRELON E., Westbrook, Me., *not* resigned.

BURR, WM. N., Tulare, Cal.

HARRIS, ROB'T N., Williamsport, Pa., because of continued ill health.

HUGHES, JOHN E., Murdo, S. D.

MILLER, JOHN W., Pierpont, O.

THOMAS, OWEN, So. Sharon, Pa.

WELLS, WM. L., No. Fairfield, O., because of serious illness in his family. He will reside at W. Lafayette, where he was formerly pastor of the *Meth. Prot.* Ch. and president of their college.

Deaths

KNIGHT—At Wellesley Hills, May 6, Mrs. Jane Milk (Cummings), widow of Rev. Richard Knight, formerly of South Hadley Falls, aged 80 yrs. 7 mos. 22 days.

WILLEY—In Lowell, Mass., April 19, George Freeman Willey, aged 82 yrs., 2 mos. He was for many years a deacon in Elliot Congregational Church, where for twelve years he also had a large Bible class. He was prominent in Lowell for 50 years as a teacher of music. He had been a subscriber of *The Congregationalist* since its start.

MRS. M. F. MEVIS

Died May 2, Mrs. Mary Catherine, wife of Rev. M. F. Mevis, pastor of the Congregational church, North Hampton, N. H., aged forty-one. Much beloved in North Hampton and in Southboro, Mass., her former home, as pastor's wife. She was the only daughter of Rev. D. E. Adams, formerly of Southboro, now of Wellesley Hills. She was an active worker in the church, Sabbath school and choir. The funeral service was very impressive. Prayer by Rev. Dr. Robie of Greenland, N. H., at the parsonage. An address at the church by Rev. Nicholas Van der Pyle of Haverhill, Mass., and other parts by neighboring ministers. She leaves three children and two brothers, Prof. C. D. Adams of Dartmouth College and G. W. Adams of Wellesley Hills, Mass.

MISS JOSEPHINE E. ROCKWOOD

Miss Josephine E. Rockwood, daughter of the late Benjamin A. and Adela P. Rockwood and granddaughter of the late Dea. Timothy Rockwood, died in Holliston, Mass., March 18, 1909.

In her early girlhood she united with the Congregational church and was a lifelong reader of *The Congregationalist*. For many years she was the beloved librarian in her home town, inspiring both young and old by her conscientious and faithful efforts, never sparing herself if she could in any way add to their usefulness or happiness.

Full of courage and hope, her presence was a blessing to all who came into her life.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 24, 10.30 A. M. Speaker, Prof. William F. Badè, Pacific Theological Seminary. Subject, The Literary Craftsmanship of Isaiah.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS, Supreme Judicial Court Room, Somerset Street, Boston, Wednesday, May 26, 5 P. M. Public meeting South Congregational Church, corner of Exeter and Newbury Streets, Thursday, 11 A. M. Rev. Edward Cummings and Rev. F. E. Emrich will speak. B. F. Hamilton, Scribe.

WORCESTER CENTRAL CONFERENCE, Princeton, Mass., May 25.

SEMINARY COMMENCEMENTS

Hartford, May 23-26.
Yale Divinity School, May 31—June 1.
Bangor, June 1, 2.
Andover, June 20-23.

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was shown by his voluntary and unsolicited selection of this Company.

The following letter from his son and executor, Mr. Robert J. Collier, shows the wisdom of his choice:

Office of Collier's Weekly,
New York, May 4, 1909

Hon. John F. Dryden, President,
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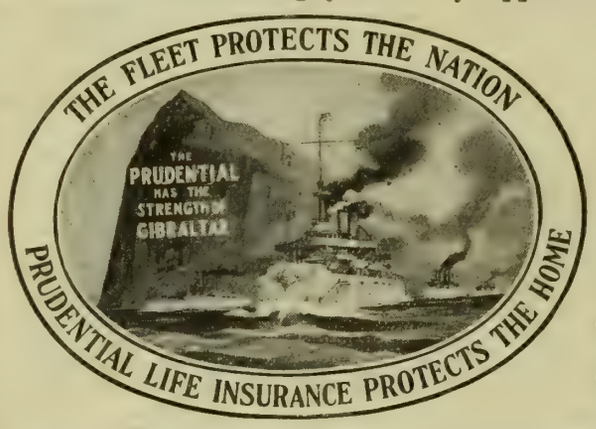
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When He became the Shepherd of the sheep,
And told them that the fold would safely keep,
And in and out they should be surely led;
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Of joy, and solace for all souls who weep
To come and go, with blessings on each head.
Alas! how oft we make a door of Christ,
To enter when we seek for things divine,
And shut again when, easily sufficed,
We turn back to the world which has no share
In aught of aspiration or of prayer,
There to lament, and weary, and repine.

Written for *The Congregationalist* by
PRESIDENT CAROLINE HAZARD

GREGSON 1909

Volume XCIV **29 May 1909** Number 22

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Contents 29 May, 1909

EDITORIAL 703-708
- Event and Comment
- Editorial in Brief
- The Veteran's Forward Look
- The Call to Stand Together
- The Greatest Thing in the World

CONTRIBUTIONS
- Knowledge and the Christian Equipment. Rev. J. H. Jowett, D. D. 710
- Beating Swords into Plowshares. A. E. D. 711
- The On-Looker at Theological Seminaries 712
- Happenings in Washington. Lillian Camp Whittlesey 719
- The Door—Cover poem. Caroline Hazard. 713
- THE HOME
  - A Lyric of the Lodging House. Grace A. Thompson
  - Business Opportunities for Women: Hairdressing and Manicuring. Grace A. Tarkington
- FOR THE CHILDREN 714
  - With Might and Main. Elizabeth K. Hall
  - At the Camera's Mouth—an illustrated poem. Anna B. Bryant
  - The Children's Pulpit. Rev. E. H. Byington
  - Beware of the Wet Blanket

IN THE CONGREGATIONAL CIRCLE 709
CLOSET AND ALTAR 715
THE FIRELIGHT CLUB 716
TANGLES 716
THE SUNDAY SCHOOL—Lesson for June 6 717
FOR ENDEAVORERS—Topic for June 6 717
AMONG THE NEW BOOKS 718
CHURCH AND MINISTERIAL RECORD 732
CHURCH NEWS
- Boston 720
- A Year after the Fire 720
- State Meetings:
  - Massachusetts 721
  - Rhode Island 722
  - New Hampshire 722
  - New York 723
  - Iowa 723
  - Illinois 724
  - Michigan 724
  - Ohio 725
  - Maine 726
  - Texas and Southwest 726
  - Kansas 727
  - Southern California 728
- A Profitable Institute 730

MISCELLANEOUS
- Christian News 709
- Personalia 710
- Dr. D. K. Pearsons's Gift to Chicago Seminary 711
- Unusual Scenes in a London Church 712
- Biographical 720
- Deaths 731
- Congregationalism in the United States 731
- Meetings and Events to Come 732
- The Woman's Board at Greenfield 733

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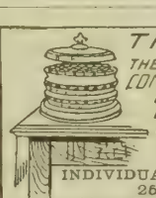
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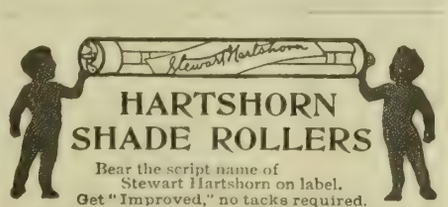
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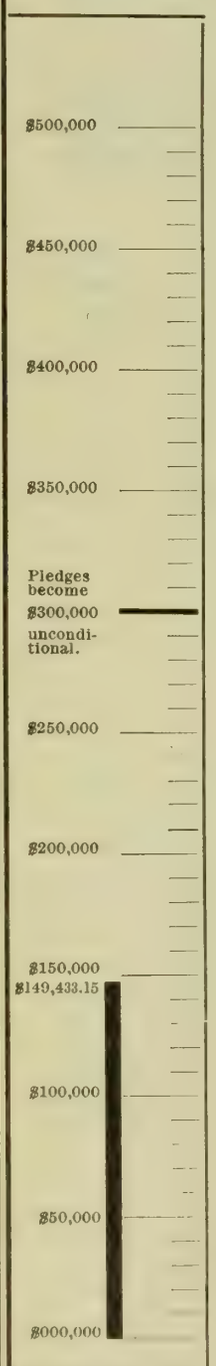
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Total to May 22	**$149,433.15**

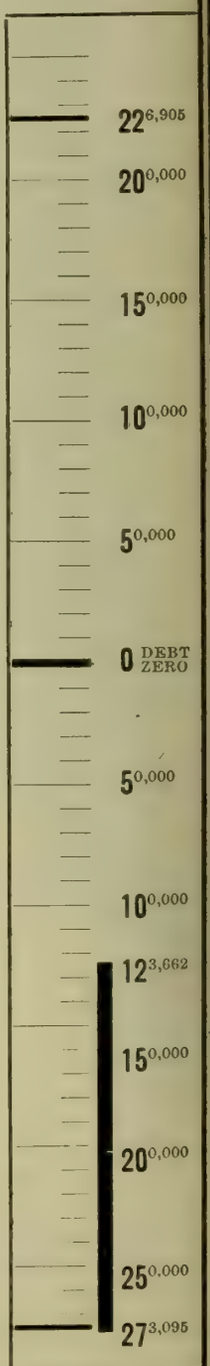
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NEXT WEEK SEE SECOND COVER PAGE



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THE CONGREGATIONALIST

and Christian World

Saturday
29 May 1909

Volume XCIV
Number 22

Event and Comment

The Year's Work at the Seminaries

For several of the theological seminaries the year just closing has been especially significant. Chicago has obtained in Dr. O. S. Davis a president of unusual ability and force. Andover has established itself in Cambridge with excellent prospects, we understand, of an entering class next year larger than for many years past. Hartford is this week celebrating its seventy-fifth anniversary, with subjects and speakers suitable for such an important occasion. Several Union students have found the path to the approval of the local Presbytery a rather thorny one, and at conservative Princeton there has been decided dissent on the part of undergraduates because of conventional methods of teaching employed. As respects the policies of the seminaries in general and the attitude of the public toward them, there is ground for belief that many are acquiring from year to year larger conceptions of their duties to the churches and to the world, and that young men in increasing numbers are to avail themselves of the training which seminaries afford. Yale, for example, has had a decidedly larger enrollment this year than last. Moreover, notwithstanding reports in a recent *Outlook* from twenty-five institutions, most of which still lay the main stress on traditional studies, the tendency is more and more marked toward the instruction that fits men to cope with the problems of real life. Certainly schools allied with Congregationalism, as this same report in the *Outlook* showed, already provide expert guidance in Christian ethics and the general principles of sociology, and in some cases supplement classroom work with face-to-face observations of actual conditions, as well as with practical work in various fields of labor. Such an institute as that at Oberlin recently, reported elsewhere in this paper, and the similar service rendered every year by Bangor, help to make those schools a valuable factor in the life of the churches. Of course seminaries still have their weak points, some of which the "On-Looker" in this week's issue of *The Congregationalist* points out in frank yet kindly fashion; but he is more of an optimist than a pessimist.

Elements of Hope for the Country Towns

As we talk with ministers in the smaller parishes who feel the pulse of such popular movements as are represented in the Grange and other social orders, we find a good measure of sympathy with their aims and a valuation of their moral service to the community. Not a few ministers belong either to the Masons or Odd Fellows or some other secular organization, and some of them embrace the opportunity afforded indirectly, if not openly, to champion the interests of the church and of religion. A questionaire employed by the Committee of the Massachusetts State Association on Morals and Rural Conditions elicited replies from sixty-nine towns of less than 3,000 inhabitants. In fifty-six cases the local judgment was that the community is advancing, and even more say that fraternal organizations assist its higher life. One, a pastor who has served a third of a century in a town having one Protestant church says: "Social, literary, fraternal organizations, outside of the church, are not necessarily antagonistic to the work of the church. They may be made the stanch allies of the church; the Christian spirit may be carried into them all. The same thing may be said of the efforts of young people to find entertainment and the boys and girls to secure sports. The province of the church is not to suppress these tendencies, but direct and purify and leaven their spirit." To be sure, if we judged the moral tone of these communities solely by church attendance and the adequacy and enthusiasm of the support accorded the church, there might often be cause for great discouragement. But the church has allies in the school, the library and certain social forces. They would not long flourish were there no church in the background. Sometime those who support these other institutions will recognize also the necessity of maintaining the church. Meanwhile, it must be patient and charitable. Those who in rural towns stand for organized religion deserve high praise, for though the visible results may seem few, they are helping to maintain an institution essential to the nation's preservation.

Christian Endeavor Interests

Dr. Francis E. Clark, president of the United Society of Christian Endeavor, returns from attending a series of conventions in the South, convinced that the movement is growing powerfully in spite of sectarian and racial difficulties. After only a brief stay at headquarters, in Boston, he started for the Pacific coast, and after making the round of conventions there will return to St. Paul, Minn., in season for the All America Convention, July 7-12. Delegates will come from Canada, Mexico and Hawaii, as well as the United States, and the gathering promises to be one of the strongest since the plan was instituted of holding a national convention biennially instead of annually. Hon. William J. Bryan, Governor Johnson of Minnesota, Dr. C. R. Brown of Oakland, Cal., Hon. George Nichols, a labor member of the British Parliament, are among the speakers. Only four months after the St. Paul gathering comes the fourth World's Convention in Agra, India, which will have the distinction of being the first interdenominational assemblage of this sort ever held in India. It will be a decidedly cosmopolitan meeting, America, Great Britain, Australia, New Zealand, Japan and other lands being represented. President King of Oberlin is to make one of the principal addresses. The movement already has a strong hold upon the native churches, being favored from the start by such prominent missionaries as Dr. Robert Hume and Dr. J. P. Jones. From one of the Presbyterian missionary stations a thousand Endeavorers are planning to come on foot, taking three days for the journey and holding gospel services as they come and go. With these great conventions in prospect so soon, with ground already purchased in a favorable location for new international headquarters in Boston, with apparently no abatement of interest in state and district conventions, with large and varied missionary activities at home and abroad, Christian Endeavor continues to be a powerful factor in the religious life of our time. Cases arise in local churches when for some cause or other the Society fails to thrive; but over against such exceptional instances must be placed the healthy condition and manifest usefulness of the societies in most of the churches where they are established.

The President in the South

President Taft has made a new excursion southward the occasion for a fresh statement of his desire for new political openness and good feeling. His recent appointment of a

Democrat to a federal judgeship gave him a text for a statement of his purpose in regard to appointments in the South in the address which he made in Charlotte, N. C., where he attended and spoke at the celebration of the anniversary of the Mecklenburg Declaration of Independence of 1775. He means to cure, if possible, the feeling that the general government is alien to the life of the South. He said: "I pointed out that the only way by which the Executive could cure that feeling was to put into office men in whom the community at large, without regard to party, would have the highest confidence. Now I am trying to do that, and I am going to appoint Republicans and I am going to appoint Democrats, striving in each case to get a man who will commend himself to the community in which he lives." While the President is a loyal Republican and desires to help the party in the South, he wishes also that there shall be the right sort of an opposition party. Most of all he desires that complete tolerance of opinion which the South has never really known, and without which there can hardly be "respectable parties on both sides of the [political] line." The President is winning the personal affection of the South, in spite of political disagreements. The name of "the harmonizer of all our hearts," by which the widow of Stonewall Jackson addressed him, represents a true feeling toward him. Already he has accomplished much toward this final reconciliation, and the rise of new issues and new leaders will help to carry on the work. That the President will not sacrifice his interest in the Negroes to this cordial approach to the South, his visit to Biddle University at Charlotte and his cordial acceptance of an election as trustee of Hampton Institute show.

Resurrecting Buried Talents

Says Dr. Grenfell, "There are so many talents that need unwrapping from the napkin, and then only need using to be increased." He has seen not a few persons once absorbed in material satisfactions so changed at the center of their lives that they cheerfully accepted the hardships that go with ministry to the lowly. It is fair to add that Dr. Grenfell has had a part in causing some of these transformations; but many a Christian less prominent in the public eye has had the unspeakable satisfaction of discovering in others gifts of which they are unconscious, and of helping to make them real factors in Christ's service, whereas before they were but ciphers. All these new movements that come up, like the Brotherhood, the Laymen's Missionary Movement, the Young People's Movement, "Boston 1915," are to be looked upon as ways whereby capacity not now employed may be put to good use. It may be talent in organization, or for making friends, or peculiar influence over boys or girls. If we could once bring to the surface some of these buried talents right in the circle of our friends and acquaintances, how many useful enterprises and institutions would be thereby re-enforced. A great thing it is to help a man to surrender his heart to Christ, and no less a thing is it to get men and women who nominally have made that surrender, or who still persist in staying without the Christian fold, to put their energies and talents at work in behalf of the things which yield enduring joy.

H. H. Rogers

Whatever else may be said of the character of the late Henry H. Rogers, it cannot truthfully be declared that he was a lover of publicity. It is impossible to think of him as engaged in writing his autobiography or taking any attitude which suggested pose. He was a hard and, many people think, a ruthless and unfair fighter in his business. He was a warm and genial friend. He devised the relations between the railroads and the Standard Oil Company, which have been most obnoxious to criticism and the law; but he was the good genius of his native town of Fairhaven, Mass., and the benefactor of many in characteristic directness and simplicity. He could hold his tongue, to the despair of the courts and lawyers, but he was generous of his money. He destroyed, it is alleged, those who stood in his way, and he was one of the greatest constructors of his generation. Clearly there is room here for no unqualified judgment of praise or blame. Yet, in spite of the man's courage, statesmanship, his kindness and his power, we must regard his life as in the most important matters a failure and an influence for evil. For he embodied, more than most, that false distinction between the ethics of private life and the ethics of business which it is the first duty of the moralist of today to expose and condemn. He used the common carriers for his own private gain and to destroy his competitors. He accumulated a great fortune and used it for large and often generous purposes; but a large part of that fortune was taken from the public by methods which the common conscience, now embodied in the pubic law, emphatically condemns. He has left a great railroad, built and equipped out of his private resources, but built also out of the ruined fortunes of men over whom by compact with the servants of all he had secured unfair advantages. We can admire the qualities which made his large success possible, and those other qualities which made him dear to his friends. But to admire the predatory business life which he led for much of his career is not possible to the Christian.

The Investment of Savings

Several of the leading magazines have monthly articles giving counsels to small investors. This is a needed service, the more valuable now that increasing prosperity will enable a larger number to save something from their earnings. Such a period as we hope for, however, calls out a great number of promoters of mining and industrial and miscellaneous stocks and bonds, who advertise extensively by circulars and in newspapers, and whose special prey is the inexperienced investor with a small amount of money. In nearly all the cases where a fortune is to be made by buying stocks or bonds of companies of which the purchaser knows only what the seller tells him, the fortune is made by the promoter and is furnished by the investors. In 1906 a financial expert took copies of the New York daily for 1901 having the largest amount of advertising and charging the highest rates, and made a list of 150 companies advertising shares of stocks in the Sunday editions of that year. These stocks were sold for many millions of dollars. He investigated the condition of these companies five years after, in 1906. Only one of the 150 was then paying dividends, and the stock of that one was quoted at less than half the price it had sold for five years before. It should be remembered that 1906 was the height of a period of advancing prosperity. Yet a big new crop of investors is ripening, from which a harvest will be gathered by men with stocks to sell, some of whom have in these stocks a genuine faith which they will work earnestly to convert into cash. The safest place for the owner of small savings to invest his money is the savings bank. When he has accumulated more than $1,000, he should seek the advice of a reputable banker, to buy some bond or mortgage or other security which will yield from four to five per cent. The larger the percentage above these, the greater the probability that he has finally parted with a part or the whole of the principal he has invested.

The Approach of Baptists and Free Baptists

We are glad to chronicle the steady progress of the endeavor to unite Baptist and Free Baptist churches, or at least to relate them more closely to one another. The editor of the *Morning Star*, the chief organ of Free Baptists, admits that union eventually seems inevitable. It is starting where it ought to start, in the action of local churches and associations. Quite a number of Free Baptist churches have been admitted into local Baptist associations; while the Massachusetts Free Baptist Association has also voted for union. As soon as in any state two-thirds of the churches act favorably, the union of state organizations is likely to follow. In Rhode Island such a merger will make the combined body the largest in the state. Doubtless the spirit of federation

which is gaining strength everywhere today will lead to the ultimate merging of organizations which have a common historical basis, and which have little to differentiate them today. Even such strong bodies as the Presbyterian, which has entered heartily into the Federal Council of Churches, may move on from an interest in federation to one in unity. Judging by the tone of the retiring moderator's sermon at the Denver assembly, he at least is eager for a united Protestantism.

Southern Baptists—Their Numbers

The Southern Baptist Convention, meeting this year in Louisville, Ky., is one of the remarkable ecclesiastical gatherings of the year. It is the unifying executive agency for almost 2,000,000 communicants, with more than 21,000 churches and 13,000 ministers. In its single theological seminary are 320 students. It also holds a position of commanding power through its influence over the Colored Baptists, with nearly as large a membership. Its commanding position, present and potential, as estimated by its leaders, is indicated in the resolutions presented to the layman's conference held in connection with the convention:

"Broadly speaking, about one-seventh of the South's total population is Baptist by actual church membership, and at least an equal number are in Baptist families or under Baptist influence. It may be said that out of a total population of about 30,000,000 in the States represented in the Southern Baptist Convention the aggregate number of members of Baptist churches and of those under the influence of Baptist teachings is at least 7,000,000 or 8,000,000. . . . Never has the Almighty placed any other denomination in such a position of possible influence and of power for good in any other country or section with such illimitable possibilities of material advancement as are possessed by the South."

Southern Baptists—Their Character and Work

At this session of the convention, 1,547 accredited and registered messengers of the churches were present. This large body is free from the electioneering and wirepulling not unknown in many ecclesiastical gatherings. It discovers an able presiding officer and then re-elects him year after year, so long as he will consent to serve. At present that presiding officer is Joshua Levering, a Baltimore merchant, once candidate of the Prohibition party for President of the United States. He was re-elected president of the convention by a unanimous vote, as were the two secretaries, each for the twenty-eighth successive time. A prosperous missionary year was reported, with advance in the education in giving of the members of the denomination, who inherit prejudices against missions. This efficient body is eminently denominational. It refused, for example, "to turn over the evangelization of Panama to any interdenominational body." Its home missionary committee recommended that the society decline to join the Home Mission Council, which hopes to minimize denominational overlappings and competitions in small communities. And a goodly proportion of its foreign missionary contributions is spent in making sure that the Greek word *baptizo* is translated *dip,* and nothing but *dip,* in the various Bibles and religious books rendered into heathen tongues. In short, it is a big, aggressive and confident body of believers, most of whom are fully assured that the pattern Christ had in his mind for the world in all the ages was the pattern of the independent but co-working churches of the Baptist Church, South.

A Central Fund for Pastors

A scheme for the settlement, support and removal of pastors was adopted provisionally by the Baptist Union of England at its May meeting, and was described in last week's issue of *The Congregationalist.* The Congregational Union adopted a more limited plan, which may be the initial step toward as complete a scheme as that of the Baptists. It is the raising of a Central Fund of a million and a quarter of dollars, the income of which shall be used to make the salaries of pastors adequate to their needs. Certain conditions are required of ministers in order to admit them to the list of beneficiaries from the fund. A non-collegiate man must have spent six years acceptably in pastoral service before he can be enrolled. Subscriptions to the fund are to be paid in annual installments extending over four or five years. The scheme was introduced by Rev. J. D. Jones, the newly installed chairman of the Union, in his inaugural address. It was unanimously approved by the Council of 300 delegates from the county unions, and afterwards adopted with enthusiasm by the Union which includes the pastors and delegates from local churches throughout England and Wales. Mr. Jones clinched his argument for the scheme by presenting subscriptions in sums from $250 to $50,000 from individuals who before any canvassing began wished to show their interest in it. In this way fifteen persons offered to give $160,000, and a dozen ministers swelled the amount by about $7,000 more. Then Rev. J. H. Jowett and Rev. Arnold Thomas each made a brief speech, offering to give $2,500 to the fund. This practical expression of brotherhood wrought up the assembly to a high pitch of enthusiasm, which looks like a prophecy of success for the movement. What have American Congregationalists, whose ministry is in similar conditions, to say in response to this generous spirit of our English brethren?

Forward Movement or Retreat

The debt of the London Missionary Society, which is the board of foreign missions for English Congregationalists, has closed its fiscal year with an accumulated debt of nearly $200,000. This, too, was a year in which the Society's work has been more prominently before the churches than in any preceding year. Its secretary, Dr. Wardlaw Thompson, universally honored and beloved, was for that year chairman of the Congregational Union, and made foreign missions the theme of his annual sermons, while the ablest and most popular ministers, such as Dr. Campbell Morgan, Dr. Horton and J. H. Jowett and J. D. Jones, made tours in the provincial districts in the interests of the Forward Movement for Missions. The Orient in London, with its Pageant, was visited by many thousands from all parts of Britain, and the 16,000 stewards and other young persons who gave their services for this wonderful exhibit became each one an intelligent advocate of missions. The Million Shillings Fund was made a popular subscription in the colonies as well as in the United Kingdom, and a cablegram from Australia was received at the annual meeting stating that an additional 5,000 shillings had been raised. Yet in spite of all these efforts the receipts for the year, $700,000, were about $75,000 short of the anticipated income, and it is proposed to reduce the expenditure by $25,000 next year and twice or three times as much the year after. Thus the Forward Movement, which has sent out seventy-six new missionaries and supported them, seems likely to change into a retreat.

A Possible Advance

Can a retreat already resolved on be averted? Judging from comments in British newspapers on the financial condition of the London Missionary Society, it seems possible that the increased interest in its work through public meetings and exhibits has not been adequately accompanied by organized efforts in local churches to raise funds. People may be instructed in the work and results of Christian missions, and made enthusiastic over their success, who do not connect their enthusiasm with their contributions until they are led to feel their responsibility by systematic personal efforts. We know of men on missionary committees of local churches who by their tact, patience and persistence in presenting the need of money to individuals do more to fill the treasuries of missionary societies than the most eloquent speakers who address large congregations in forward movement campaigns. These experienced speakers and earnest missionaries home on furlough prepare the way when they

tell strangers of the wonderful works of God in foreign lands. The obscurer men and women who gather in the money which Christians have been made ready to give do the no less important service which makes the campaigns successful. A missionary committee for every church and a specific amount to be raised in each church are what our denomination proposes in the Apportionment Plan.

The Churches and the Unemployed

The Glasgow Presbytery last winter appointed a committee to look into the conditions of unemployed persons connected with the churches in the presbytery. Rev. Dr. George Adam Smith, chairman of the committee, lately reported the results of its work. The conditions were of unusual severity and many families were found to be suffering, some of whom had never before required assistance, and many were reluctant to take it. But 138 congregations reported that they could provide for the relief of their own unemployed members, while forty-eight churches asked and received aid from a general fund raised by the presbytery. It was found that all the 282 families relieved from this fund were in genuine distress. The results of this effort of the churches to care for the needy brethren are seen in the strengthened feeling of brotherhood drawing the rich and poor together, in the awakened conviction that the church ought to face more intelligently and directly the problems of unemployment and in the feeling that members of Christian churches ought not to have to appeal to public authorities and to submit to the ordeal of investigation when they are in temporary poverty because they can get no work. If the churches generally would follow the example of this presbytery, the problems of unemployment would to a large extent be solved without public discussion.

Liberalism in the Islamic World

The spirit of modernism is working among Mohammedans. A book entitled "The Liberal Spirit of the Koran" has been published by three young Arabs of Tunis, arguing that Mohammed did not intend to command the veiling or seclusion of women. On this basis they plead for mixed marriages, toleration of other religions and popular compulsory education. It is easy to see that where these views are adopted or even freely discussed, the rule of the Mohammedan organization is weakened. Religious fasts are neglected, the mosques are less frequented, the hours of daily prayer and ablutions are not so rigidly observed, contributions to religious teachers are falling off, the use of pork and wine, forbidden by the Koran, is increasing, European dress is superseding that of the followers of the Prophet, and the duty of converting non-Mohammedans, either by persuasion or force, to the true faith, is less often pressed on the faithful. It is easy to imagine how the orthodox believer points to these changing customs as evidences of the direful consequences of liberal interpretation of the Koran and neglect to study it. Will a higher and truer conception of God and human duty evolve out of this movement, or can disaster to the Mohammedan world be avoided only by a return to the strict orthodox theories of the divine authority and interpretation of the Koran?

A great poet, in lines which are among the noblest in English literature, has spoken of one who died as united to the all-pervading soul of nature, the grandeur and the tenderness, the beauty and the passion of his being blending with the kindred elements of the universe; his voice heard in all its melodies, his spirit a presence to be felt and known, a part of the one plastic energy that permeates and animates the globe. Something of this kind, but of a far more vivid and real character, was the belief of the early Christian world. The universe to them was transfigured by love. All its phenomena, all its catastrophes were read in a new light, were imbued with a new significance, acquired a religious sanctity. Christianity offered a deeper consolation than any prospect of endless life or of millennial glories. It taught the weary, and the sorrowing, and the lonely to look up to heaven, and to say, "Thou, God, carest for me."—*Lecky.*

The Veteran's Forward Look

Forty-eight years have passed since the first gun fired upon Fort Sumter gave the signal for the uprising of the people in armed defense of the Federal Union. These years have been full of excitements. They have brought many changes in their train. Old leaders have gone from us, young men have arisen as captains for the new and difficult tasks forced upon us by special needs of the new time. We have a fresh perspective and a changed proportion—it may occur to some of the honored sharers of the long-ended contest to ask whether the results of their labors and battles are secure. In the new generation which has arisen is there no danger that the old devotion to the Union and to freedom may have been forgotten?

If by this it is meant to ask whether the discussions and the great names of nearly half a century ago fill as large a place in the thought and imagination of people of today as they did to their contemporaries, the answer is obvious. To ask that would be to ask that the clock of the nation's life should be stopped at the hour of a memorable crisis, that Time should be forbidden to do his sifting, that a great and busy nation should live mainly in its past. That last survivor of the battle of Bunker Hill, who died a few weeks before the firing of the gun on Sumter, might as well have complained that Washington and Warren and Putnam had been forgotten in the agitation of the questions of union and freedom for the slave and his master which shook his dying bed. We did not die at Gettysburg and Appomattox; we began a new lease of full and vigorous and therefore troubled life by the death of those who gave themselves for us. The popular absorption in the agitations of the present which tempts some of the veterans to fear that the work to which they gave themselves is passing out of mind, is itself a testimony to the success of the work they and their comrades completed.

Time has carried far and will surely carry farther the sifting of the deeds and words of that honored, too-swiftly passing generation. But it is not true that the great names are obscured by the passing of the years, or that grateful memories have ceased or lessened. Such a name as that of Lincoln is now more deeply and intelligently honored by a vastly greater multitude of loyal Americans than ever in his lifetime or the first years which followed on his martyrdom. If we have a new perspective, forward looking, we have also a new appraisal of the deeds of those whose lives recede into a glorious past. Our work is yet on trial, their honor is eternally secure. The walls we build must be tested by the wind and earthquake; but if they stand unbroken, it will be because we have reared them upon these earlier tried foundations.

One of the inevitable tests of character for survivors in every generation comes with the emergence of new problems, which seem to set aside the old, of new leaders who threaten to displace familiar names of honor. For small and stagnant natures it is one of the most trying tests of all. But John-the-Baptist natures, more intent upon the cause than on self-praise, are confident in the purpose of the living God, live in the present and the future rather than the past and say of the rising generation with a warmth of passion like their youthful self-devotion, "He must increase but I must decrease." Such men are proud to have served and are assured that a like self-devotion shall not fail the nation in any hour of need.

Such is the spirit of the true leaders among those who survive from the generation and the army of the War for the Union. Many of them are still vigorous and active in business and in public life, still looking toward the future, as in march and battle they loved to keep their face to the front. They are veterans and soldiers still of the good fight for freedom, unconquered and unconquerable. And they are

handing down to the younger generation their own spirit of devotion to the duties of the common life, their own proved readiness to respond to the special need of the Republic which they love.

The Call to Stand Together

In Baptist and Congregational circles on both sides of the Atlantic discussion is rife concerning denominational reorganization. The majority of churches allied with each body are moving away from such devotion to the historic principle of independency as interferes with the largest efficiency and service. In this country Congregationalists are unifying and compacting the agencies through which states carry on varied forms of work. They are creating "advisory committees" to supervise local groups of churches. They are putting into operation a far-reaching apportionment plan designed to provide resources for home and foreign missions. Baptists, too, are promoting such a plan and through it have already secured notable results. In England their brethren, as we showed last week, in national convention unanimously suggested to the consideration of the churches a settlement and sustentation scheme carefully wrought out by the capable secretary of the Baptist Union, Rev. J. H. Shakespeare, and other leaders. The ends in view are the securing of places at adequate salaries for ministers now out of employment and the better adjustment of pastors to their churches. Similar tendencies are at work in the Congregational Union of England and Wales.

All this is significant. It means not only dissatisfaction with many existing conditions, but the confident hope that churches without sacrificing the precious heritage of freedom in local affairs can learn to care more for one another and do more things of consequence together. Naturally, even slight changes in polity make their way slowly against inertia, conservatism and the undefined feeling in some quarters, which, we believe, has little justification, that something vital in Congregationalism is threatened. But the large majority of the younger men in the Baptist and Congregational churches approve these endeavors toward a more efficient ordering of common concerns; not primarily because they want to compete with stronger ecclesiastical bodies, but because they would have the body with which they are allied take its own peculiar part in the aggressive Christianity of our times.

We hope and expect that this movement toward unification of interests and mutual burden-bearing will go forward. Some state and local bodies may proceed more cautiously than others and find it difficult to agree upon certain modifications of polity proposed. The drift is unmistakably toward cohesion, and there is a splendid chance for men of patience and insight among us to apply themselves to these humdrum but important tasks of working out plans whereby our churches shall serve one another more efficiently and join hands in great common undertakings. Meanwhile every pastor should seek to acquaint his church with the issues involved and to foster among them that spirit of brotherhood which looks not simply toward the conservation of one church but of many, and the bringing to bear upon the world of their united influence.

No effort to introduce theologically divisive questions should put back this movement toward fellowship. Our denomination is not going to divide. The churches East as well as West hold in its purity and power the faith of our Lord Jesus Christ, and are going forward with their individual work steadily and hopefully. Here is a word of testimony from Sec. F. E. Emrich of the Massachusetts Home Missionary Society, who said in his report at the annual meeting last week, "From a wide knowledge of men and churches in this state, I bear glad witness to the fact that while as a body of believers we have become the roomiest, most comprehensive of all the so-called evangelical bodies, we are as ministers and laity one in our supreme loyalty to Jesus as Lord." Our churches are also coming nearer each other, and in that closer approach some misunderstandings and suspicions may be removed. The Congregational churches of this country are set to do their particular work until some better organization of Christendom makes their particular witness and service unnecessary. For the present, and perhaps for all the lifetime of those who read these lines, their duty as Congregationalists will be to come together, to keep together and to stand together as one battalion in our Lord's advancing army.

The Greatest Thing in the World

Love is abiding and immortal, but it is not on that account postponed. In the great chapter which the apostle devotes to its qualities, it appears in the midst of the severest present tests. "Love suffereth long and is kind . . . love beareth all things, believeth all things, hopeth all things, endureth all things." No cloistered virtue this! no hothouse flower grown in the warm, still air of peace and reverent tendance. It is a sturdy tree, strong-growing and storm-proof, blossoming and bearing fruit under the hardest conditions, dependent on no peaceful Sunday mood but the expression of a courageous heart in all our weekday troubles. It is proof, indeed, against the most terrible experience of all—the unloving, ungrateful and faithless conduct of those we love. It is the innermost, true man, expressing itself in divine and human fellowships. Love never faileth, though all its satisfactions seem to fail. The Master of love foresaw the scattering of his friends at the touch of trial and the denial of the most self-confident among them. Yet he remained faithful. Having loved his own, he loved them to the end.

This high and enduring quality is a quality of personality. It is not merely instinctive, it is volitional. It includes that amount of self-love which is necessary to the will power of a man. At the end of the road of self-despising insanity lies. Let a man travel far enough along that way and he becomes incapable of love to others. There is no contradiction, therefore, between a right self-love and the divine command of love to others. The temptation is to have the self-love in excess—which in its turn ends in the moral insanity of our selfish seekers of gain or pleasure. Christ puts the true relation at equality. He insists that God and our neighbor shall be present at every decision, the one with superior and the other with equal rights. So we are held back alike from the destruction and the deification of self, within the bounds of our true personal and helpful life. But we do not have to think of self with deliberate intention. A decent measure of self-love is instinctive. We have to think of others, until the happy time arrives when that becomes as instinctive as self-love. Then we have reached the balance which makes our life and love like Christ's.

Such a life of love as this has high and enduring charm. We feel it in others, as the friends of Jesus found it in his companionship. When such a man dies, those who are left find it impossible to express the beauty of his character as it has brought blessing to their lives. They are missed far more than the selfish great, over whose place the tide pours, quickly obliterating all that they were to the world. Such a life brings the deepest satisfactions which our earth affords. We may admire many qualities and attainments—strength, clear thought, sparkling wit and genial humor, the fruits of wealth and power—but higher than all these is the charm of the life which Jesus lived and which Paul depicts. These are the beautiful lives which we wish multiplied, even though we are caught ourselves in the snare of lower things. And as we look onward, past the destruction of earth's possessions, these, we know, are the lives which have the true quality which belongs to immortality.

Prayer meeting topic for May 30—June 5. The Greatest Thing in the World. 1 Cor. 12: 31; 13: 1-13; Matt. 22: 34-40. Why love endures. Self-love and neighbor-love. The charm of the divine life as Christ reveals it.

In Brief

No subject occupies so much of the attention of the Anglican Church as that of the union with it of all other bodies of Christians. Yet its own internal dissensions, says Canon Hensley Henson, "make it the least united church in Christendom."

Read again carefully the whole of the third chapter of the Epistle of James, the International Sunday School lesson for June 6, and ask yourself if a more pertinent tract for the t'mes could be addressed to the Christian churches of today.

It cannot be said that Massachusetts is in desperate straits because of the lack of men for the ministry, when of its six hundred churches only thirty-six on the first of last April were without pastors. Nearly half of these thirty-six pay a salary of $700 or less, besides the use of the parsonage.

The keen, popular interest in social and industrial questions is reflected in the fact that of the 239 Wellesley students seeking the Bachelor of Arts degree, half are studying economics. Evidently the girl graduate of the future is going to be a factor in the solution of some pressing problems.

The local scribe was probably unconscious of the humor in that part of his report, when in summing up at the request of the committee on religious work the various activities in his conference during the past year he said, "An attempt has been made to enlist the professors of —— Theological Seminary in evangelistic preaching."

Many who read Jules Verne's romances of journeys under the sea as wholly works of a brilliant imagination have lived to read similar records of facts in daily newspapers. Rudyard Kipling now says that the Wright brothers have already done with airships what his story, "With the Night Mail," describes as occuring in the year 2000 A. D.

Dr. William E. Griffis has collected funds for bronze tablets in memory of the landing of the Separatists in Holland three hundred years ago, and has gone to see to their unveiling in July. The tablets will be placed in Amsterdam, Nykerk, Neuwarden, Utrecht and Leyden. Out of these companies escaped from the persecution of the English bishops came, twelve years later, the little Pilgrim company which settled Plymouth.

The organic unity of all Christian churches and universal peace among nations could be maintained only by thorough organization and strong authority. In either case revolution would always be possible, with determination to throw off such authority. Federation and arbitration are about as far toward these ideals of church union and international peace as the average eye can see on the road to the complete establishment of the Kingdom of God on earth.

What a remarkable industry that of displaying moving pictures has come to be! New York alone supports three hundred establishments which thus cater to the eye, and Chicago has even a larger number. The amount of capital invested throughout the country is said to be over $50,000,000. Are there not undiscovered religious uses in the moving picture device? The Young People's Missionary Movement has made a beginning in displaying views of foreign work, and recently the apparatus has done good service in depicting aspects of that excellent charity known as the Playgrounds Movement.

The demand of the firemen on a small Georgia railroad that all Negroes should be dismissed, which they seek to enforce by a strike, has involved the engineers, who refuse to work alongside the Negro firemen on the ground of their incompetence and the danger to themselves of the strikers' interference. Apparently the matter is a race war pure and simple. If white and colored passengers cannot ride in the same cars, why should they be expected to work together in the same engine cab? The strike is a vivid object lesson of the process by which the trades are being closed to the man with a dark skin by the social prejudice of the nation.

Not long ago the Zionists investigated the ancient land of Cyrene, on the north coast of Africa between Tripoli and Egypt, as a possible new center of Jewish life and found it unfit for the interesting reason that its subsoil would not hold the water deposited by the rains. Now there is hope that the Turkish government may allow Jewish settlements on a large scale in Mesopotamia. That would be a wonderful retracing of ancient journeys. There were long years when the Euphrates valley was the true center of Semitic intellectual and religious life. An agricultural Jewry in those rich valleys might soon rise to high importance in the commercial world.

Slowly but surely the plan of apportioning to each church the amount of money which it may fairly contribute to home and foreign missions each year gains ground East and West. A rural church in Maine with only eleven active members has just raised its full assignment, $19. Last year it did not give a single penny for benevolence! We are moved to make two guesses concerning the causes leading up to this happy result. One is that there must have been an energetic committee at work in that conference, and the other that these eleven active members were all sensible, forward-looking people. When the nature of the apportionment plan was once explained to them, they saw its essential reasonableness and were spurred on to take hold with their fellow-Congregationalists the country over and put the support of our benevolent societies on a business-like basis.

An ugly dispute over deserters from the French foreign legion in Morocco, who were seized by the French authorities after they had put themselves under the protection of the German consul, was finally referred to The Hague court. It was one of those provocative cases which have often in the past led nations to the verge of war. The court takes the view which all unprejudiced observers took at the time, that there was wrong on both sides and that mutual apologies were in order. The German consul should not have sheltered the deserters, even though they were Germans; and the French authorities should have asked for them and not invaded the property of the German consulate. The use of The Hague court as an umpire in petty cases of national honor gains new illustration from the incident. And if in petty, why not in important cases of national misunderstanding?

A mournful ignorance of what local autonomy is was frankly revealed at one of the state association meetings last week, when a pastor said that if he should mention it to people they would think that it was some kind of frozen pudding! Fine chance there for a straight talk on Congregational polity, which while it has a certain use for frozen pudding of the proper flavor does not erect it into a cardinal principle of denominational life. The confusion in this local conference reminds us of the story Wallace Irwin told at the recent meeting of the American Booksellers' Association in New York. He was recounting his experience in a department store, where he asked the girl at the book counter if she kept Macbeth. She hesitated, then called to the blond at the next counter, "Say, Lizzie, do we keep Macbeth?" Said Lizzie, scornfully: "That ain't a book—that's a lamp chimney. You'll find the glassware, Mister, on the basement floor in the annex."

A man who knows when to be silent though tempted to speak is a wise man indeed. Hon. James Logan, mayor of Worcester, Mass., gave proof of his possession of this rare wisdom when, after his inspiring address before the Massachusetts Association last week he was asked to tell about the success of no-license in Worcester. Now Worcester has the enviable reputation of being the largest no-license city in the world. Moreover, as recently published facts show, the law seems to be on the whole admirably enforced; and yet this discreet man and devoted Christian layman did not propose on the spur of the moment to sing the praises of no-license. He said, "I want a text when I speak," meaning, we presume, that he wanted all his facts in hand before undertaking to champion the policy with which he is so conspicuously identified. He knew that the reporters were present, ready to take down every assertion, and therefore, because of his official position, he preferred not to indulge in extemporaneous speech on the subject suggested. This does not mean, however, that Mr. Logan will not speak or has not spoken at the proper time and after due deliberation; but in this special instance he set his fellow-laymen and perhaps a few ministers also a good example of restraint in speech.

In the Congregational Circle

Where would one go if he wanted to find definite particulars concerning the careers of the 3,300 Congregational ministers, more than half of the entire number listed in the Year-Book? We know of but one office in the country where such information is on file and available to inquirers. The gathering of these facts is only one small part of the work which the Massachusetts Board of Pastoral Supply has been doing in the fifteen years since it was established. Its main work is to bring as many pastorless churches as possible into contact with ministers ready to enter open doors. This is no easy task for a denomination like ours; but the Board has been of some service in connection with pastorless settlements in over 1,600 churches. Last year it had an important part in locating men in fifty-five places, and it speaks much for the efficiency of this agency that today the average number of churches in Massachusetts without pastors is less than it was fifteen years ago by fully one-third. Much of the secretary's time is necessarily given to extended consultations with ministers and committees, some of which of course are fruitless. But the Massachusetts churches would not now dispense with this agency which has been formally adopted by them. While it does not always accomplish what those who apply for its aid may think it ought to accomplish, we believe that its valuable work is carried on economically and as justly as possible in view of all the factors involved. So at this fifteenth milestone it is fitting to offer a word of recognition both of the Board, the ministers and laymen who supervise, and the patient, prudent man who with little vacation from one year's end to the other supplies the personal counsel and sympathy gained through a long experience in the pastorate. Dr. Charles B. Rice is chary about

his promises, but he has an attentive ear and a warm heart—two prime qualifications for such work.

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Our denominational statistics for last year give, on the whole, good reason for encouragement. They are summarized on another page from advance sheets of the Year-Book for 1909. The net gain in membership during the last ten years is 89,321, averaging slightly less than 9,000 per year, while the net gain last year was 10,642. When the present year ends the members of American Congregational churches, including those in foreign lands connected with the American Board, will pass the 800,000 mark. Our Sunday schools have made the largest gain in any year for the last fifteen, and have 20,000 more members than in 1901, though they are slightly fewer now than they were a dozen years ago. Our benevolent contributions are less by nearly a quarter of a million dollars than those of 1907, but 1908 was a year of financial depression. Only twice before that year have these gifts been exceeded. For all the work of the churches reported for the Year-Book our 719,195 members gave $11,281,000, an average of not far from $16 per member. Keeping in mind the fact that the church clerk is able to report only a portion of the gifts made by individuals for benevolent purposes, and making allowance for contributions from those in our congregations who are not church members, it cannot fairly be said that Congregationalists are stingy.

Personalia

It seems to have been the natural and inevitable thing to elect Rev. C. Silvester Horne as chairman of the Congregational Union of England and Wales for 1910.

George Meredith, who died May 18 at the age of eighty-one, published his first book of poems more than half a century ago. He has left us a legacy of verse, some of it of high quality, much of it changed from the early and simpler form by deliberate and thoroughgoing revision and enrichment of thought. He is best known by his novels in which, with great variety of theme and style, he gave us a comedy of English life which makes the deepest appeal to a select circle of admirers. No one of them, however, is too crabbed in style to be unintelligible to the thoughtful reader, and they are rich in humor and in material for thought. "The Ordeal of Richard Feveral," "Rhoda Fleming," "The Egoist," "Diana of the Crossways" are his best-known stories. Their analytic subtlety, keen humor and their powerful and unconventional view of life give their author a unique and, we are sure, a permanent place in literature.

Among the signers of the Declaration of Independence there was only one clergyman, Rev. John Witherspoon, D. D., president of that college of New Jersey which is now grown into Princeton University. A statue, paid for by popular subscriptions, was unveiled in his honor in Washington, May 20, at the intersection of the streets in front of the Presbyterian Church of the Covenant. The services of unveiling were all taken by descendants, the principal address was by Pres. Woodrow Wilson of Princeton, with an address by Ambassador Bryce. Witherspoon was a descendant of John Knox, a minister's son, a vigorous pamphleteer and prominent pastor in Scotland. On a second invitation he came to Princeton, bringing the foundations of a library. He raised an endowment, by begging tours in New England and the South, became a leader of the Scotch and Scotch-Irish patriots, helped frame the state constitution of New Jersey and was a leader in the Continental Congress. As scholar, administrator and leader of popular thought, he was one of the most interesting figures of the Revolutionary period.

Christian News

President Taft has accepted an election as trustee of Hampton Institute.

According to the *Intercollegian*, eight separate services were conducted on a recent Sunday by the Colorado College Y. M. C. A. and representatives of the college were also at the same time assisting in meetings at the county and city jails.

The projected Massachusetts College, giving students at home the opportunity to secure academic degrees, is not to be realized at present. The legislature has wisely referred the proposition to incorporate it to the State Board of Education for investigation. The Board will report to the next legislature.

The energetic young Endeavorers in Agra, India, are reported as making lively preparations to entertain the world convention of the Society next November. The total membership in India is approaching 40,000 and the local unions are wide-awake bodies. A recent rally held at Rangoon attracted nearly 1,500 attendants.

At this time of year, when it is often difficult in country places to secure farm help, it is well to remember that the Bowery Mission in New York, whose business office is 92 Bible House, declares itself ready to supply men for any kind of labor at short notice. It pays the expenses of these men to their destination.

The growth of the Pleasant Sunday Afternoon movement in some parts of Scotland has been coincident with a large shrinkage in the membership of local Young Men's Christian Associations. The older institution has been getting into a rut. The invasion of the younger one will either spur the interest and enlarge the scope of the other or supplement it.

The one hundred and fifth annual report of the British and Foreign Bible Society says that last year 1,365,000 copies of the Bible, or of portions of it, were distributed in China, and more than ninety-nine per cent. of these were bought. This broke all previous records. It is an indication of the changes going on in that great empire, and also of the perennial life of the sacred Scriptures.

Worcester, Mass., is said to be the largest city in the world without saloons. It is trying the experience of no license for a second year and seems to like it. One drug store license was issued at the beginning of this second year—and refused. Liquor selling has not been exterminated, but arrests and the death rate have been materially reduced. Worcester is notable also as a city surrounded by towns which refuse licenses to the trade.

The religious revival in Manchuria, Northern China, has been described recently in Great Britain by several Presbyterian missionaries on furlough. Especial emphasis is laid on its spontaneity, its genuineness and the frank confession of sin by Chinese converts. One very important result which promises to follow is the lifting of the churches out from the control of foreign missionaries and the creation of a national Christian church.

The Pan Presbyterian Council, which draws together representatives of the reformed churches holding the Presbyterian system once in five years, will hold its ninth meeting in New York, June 15. It affords an opportunity for acquaintance, consultation and debate for some ninety separate denominations, with 25,000,000 church members. The session will include addresses by well-known leaders from five continents and will devote two whole days to the celebration of the four hundredth anniversary of the birth of Calvin.

The United Free Church of Scotland was deprived of a large part of its property by the decision of the British House of Lords nearly five years ago. The division of funds is not yet fully settled. Yet the income of the church last year was over $5,000,000, not including several special funds, one of which, the Special Building Fund, received $375,000. It is a question if even financially the United Free Church is not better off than it would have been if the apparent disaster had not befallen it. This church contributes annually about twice as much as the Established Church in Scotland.

Gratified at the influence of the Y. M. C. A. among the men in Panama, Congress has appropriated funds for four more club buildings. Lieutenant-Colonel Goethals says in a report: "Attached to my office is a Y. M. C. A. general secretary who has supervision of the commission's clubhouses, which are operated and maintained under the auspices of the Association. Four of these are constructed and now in operation, and four more are to be built from funds recently made available by Congress. They have done much towards securing a greater permanency to the force, in giving healthful amusement, and to a better contentment on the part of employees."

Twenty-eight years ago Mrs. Almira S. Steele was sent to Chattanooga by the American Missionary Association as a teacher of colored children. Three years later she opened a Home for needy children in that city by taking in three homeless little Negro girls. As the Association declined to support this work, after a few months spent in consideration of the matter, unwilling to resist the appeal of the street waifs whom neither public nor private authorities cared for, she severed her relations with the Association and undertook independently the task she had assumed.

Mrs. Steele has just issued her report of twenty-five years of this work, which is published in the Chattanooga *Times*. She says she has in that time fed, clothed and taught 1,150 children, and during the last twenty years the inmates of the Home have numbered from 104 to 145, whom nobody cared for till she and her assistants had trained them. She has given them a grammar school and industrial education, sending many of them to trade schools when they had reached the age of twelve to fifteen. Those who have come to maturity have become cooks, carpenters, blacksmiths, farmers and tailors and have taken various other trades.

Mrs. Steele has made no public appeals for aid. A very small allowance is given her from the county treasury for the younger children. She has received during the twenty-five years $39,972 in voluntary gifts, including seven legacies from relatives and friends. She has put into her work her own money which she inherited or had earned as a teacher. This Massachusetts woman, whom we have known for this quarter of a century, has devoted these years of her widowhood to a most self-denying and useful service, in the face of many difficulties and disappointments, with a cheerful and hopeful spirit, seeking no reward but the joy of doing good to those who were ready to perish.

Knowledge and the Christian Equipment

Regions of Life Which Ought to be Further Explored

By Rev. J. H. Jowett, Birmingham, England

The writer of the Second Epistle of Peter uses a word which describes human virtues as constituting one superb chorus. Indeed, our very word "chorus" is embedded in the original term. The virtues together form a noble orchestra from which sounds forth the rich and ample music of humanity. And the writer describes the formation of the orchestra. We begin with faith as the director and controller of the heavenly harmony. And then the choristers and the instrumentalists begin to gather round. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness love of the brethren; and to love of the brethren love." The purposed music of a saintly life does not find a fitting symbol in a solo or a single instrument, but in a many-voiced chorus, or in the commingled strains of a full band.

Now, in this heart chorus, this blending of many virtues, each member enriches every other member, and is enriched by every other in return. We cannot sectionalize character and divide it into watertight compartments, every one of which is sternly isolated from every other. There may be grades in the relative importance of virtues and graces, but even the apparently least important has delicate correspondences with the whole. Among all the virtues there is but one nervous system, one common vital circulation; and as in the body the exercise of the smallest finger is a contributory influence to the welfare of the heart and brain, so the exercise of the secondary graces, such as courtesy and patience, makes direct contribution to the health of the soul, and influences our fellowship with the eternal God. Every virtue fertilizes every other virtue, or by its feebleness tends to make every other virtue weak and faint.

THE KIND OF KNOWLEDGE

I want to consider one of the members which helps to create the music of a finely harmonious life. It is named in the sentence which counsels us to enlarge and enlighten the character by the cultivation of knowledge. "In your virtue *supply knowledge.*" Yes, but what sort of knowledge?

First, knowledge of God. How little we know about Him! How dim and broken and elementary are our conceptions of the Lord! Paul speaks of his own knowledge under three significant illustrations. He describes it as being like the spring blossom, imperfect and elementary, destined to pass into something better. What we know about God is only as the blossom compared with the matured fullness of the autumn fruit. Or our knowledge, again, is like our speech in childhood. The speech of a child is full of mispronunciations—here a letter is added, there a letter is dropped; and, again, there are half-sayings, a mere babble of human speech! And we are just in this elementary stage in relation to the heavenlies! No word is fully spoken; everything is half guessed and only half expressed. Or, thirdly, the knowledge is like the dim reflection in a metal mirror. It is so dim as to be almost a riddle; nothing is definite, nothing gloriously clear; we are still in the region of the mist. And therefore we are called upon to add to our knowledge through communion with God.

Two things we may say about this communion if it is to be a medium of power and light. It must first of all be serious. There is so much of what we call prayer that is flippant, irreverent, careless, and which can never be expected to make any deep exploration, or any deep soundings among the things of God. I verily believe that the introduction of this one element of seriousness into our spiritual communion would open out to multitudes of people realms of glory of which they have never dreamed. And, secondly, our communion must be persistent. The life of the soul must not be characterized by feverish spasms, now a perspiring spurt, and then a season of prolonged lethargy and indolence. "A great part of the discipline of prayer is the holding on to God in the darkness." Yes, just the "holding on," firmly and quietly, keeps our souls in the mood and mode for receiving divine inspirations, and we shall most assuredly be found to be "children of the morning." Knowledge of God comes along very simple ways, but to walk them requires the spirit of the crusader, the serious heart, and the will that never says "die."

OUR WORKING INVENTORY

And to knowledge of God we must add knowledge of self. I am not suggesting a morbid diagnosis of ailments and complaints. There is a healthy subjectivity in which a man strides about the wonders of his own soul as a landed proprietor strides over the acres of his own estate. We should know ourselves as the organist knows his organ. We must recognize the glories of our capabilities. We should have a working inventory of our powers, from the energies of the body up to the most exquisite discernments of the spirit. What potency is sleeping and has never yet contributed its strains to the harmony of our life? Many people use themselves as though their powers only constituted a petty harmonium, when they have all the range and distinction of a cathedral organ. "Man, know thyself," and see how great is the scale upon which the Lord hath made thee!

OUR LIABILITIES

And to our knowledge of capability we should add the knowledge of liability. We should recognize our weaknesses, and where we easily become disordered and broken. We should also be familiar with the perils of atmosphere. and recognize how corrosive is the influence of flattery, disparagement, disappointment and contempt. And all such search for self-knowledge will be in the line of the apostolic counsel, "Let a man examine himself." Let him take stock of himself, of his strength and his frailty, for in that knowledge there will be found a vital factor in firm and illumined character.

And to this twofold knowledge of God and self we must add the knowledge of men. I do not mean the knowledge which belongs to the merely shrewd, the scent by which one cunning man discerns the subtlety of another man and uses his knowledge for the other's overthrow. I mean the knowledge which will enable me and other men to live in fellowship, in a larger, richer, brighter life. For so much of our strength and happiness depends upon our relationship to our fellowmen. We cannot come to ourselves except in them.

We are dependent upon another man's key for the unlocking of our own treasure. No man carries in himself the key to his own soul. I have the lock, but my fellow has the key, and therefore we are purposed to be a fellowship, a brotherhood, to fit one another, to complete one another in holy co-operation. Whatever we may think of economic Socialism, here at any rate is a necessary Socialism enjoined by Scripture, by experience and by the teachings of history. Everywhere the internal treasures of men are locked up, waiting the touch of fellowship for their revelation and release.

THE RESULTS OF THE KNOWLEDGE

And. therefore, to know men we must cultivate the art of living with them. And to do this we must encourage a belief in the unique worthiness of every individual life. That is the only fruitful starting point. Every life is the site of a mine of inconceivable treasure. It is hard to believe that crusty old Scrooge is the shrine of a sleeping angel. It is hard to believe that Mary Magdalene is a possible herald of the resurrection morn. But the assumption of the sleeping angel works, and is a prerequisite in all hopeful attempt to unfold the preciousness of the individual life. And the assumption must be accompanied by a sensitive and serious purpose to bring out that buried "best" which lies in the deep depths of every child of God. There are no rules to be given. Let a man go out on this beautiful quest, and he will make his own rules, and he will make his own discoveries. And let us remember this, that when we unlock the best in our brother, his best will prove a key to unlock the best in us. "He that loseth his life shall find it."

Sayings and Doings

The hymn beginning, "What a friend we have in Jesus," is one of the most popular among Christians of all names. It was written by an Irishman, Joseph Scriven, who removed to Canada in 1850, when thirty years of age. He gathered a little church of Plymouth Brethren at Rice Lake, Ont., and there he wrote this hymn, making two copies, one of which he sent to his mother in Dublin and the other he gave to an old lady. Over fifty million copies of it have since been printed.

Federal experts have for several years been studying the problem of smoke prevention, and now announce that it is solved and that even in Pittsburg the air may be made clear by proper furnaces and good care of the fires.

"Employees of the Survey visited industrial establishments in the larger cities of Illinois, Indiana, Kentucky, Maryland, Michigan, Missouri, New York, Ohio and Pennsylvania, and found more than 200 plants being operated without smoke and with a gain in economy, for smoke these days means waste.

"The investigation indicates that the clean, comfortable American city with a normal amount of sunshine is not far off. Smokeless cities only await a quickened public conscience to the fact that this nuisance means uncleanliness, poverty, wretchedness, disease and death. The public has only to realize that smoke in the cities costs in merchandise in stores and warehouses more than six hundred million dollars a year. This loss in money is based on the statement of the Chicago smoke inspector that his city suffers a loss each year of fifty million dollars."

Beating Swords into Plowshares

Fifteenth Lake Mohonk Conference on Arbitration

It is safe to say that no single roof in this country last week sheltered a more distinguished company than the four hundred men and women who assembled at the Lake Mohonk House to mark the progress of the world toward the fulfillment of the Hebrew prophet's saying that the mouth of Jehovah of hosts had declared that "nation shall not lift up sword against nation, neither shall they learn war any more." There were members of the United States Congress and the British Parliament, officers of state departments, ambassadors and ministers from foreign governments, judges of the high courts of the United States and other nations, educators in universities and colleges and academies, officers of peace societies, representatives of boards of trade of many cities, editors, authors, clergymen and the wives of many of them. Guests came from cities as far apart as Winnipeg, Seattle, Waco and Jacksonville. For example, the addresses of five persons in order on the alphabetical list were Washington, D. C., Philadelphia, Christiana, Norway, China and New York.

The opening of the conference was a dramatic scene. The host, Mr. Albert K. Smiley, on whom the weight of fourscore years still seems to press lightly, has at all times, though unobtrusively, maintained a religious spirit and atmosphere in his house, which finds expression in a brief service each morning. Immediately following this, the conference was to open on Wednesday morning, and as seats were in demand, they were filled early, and it seemed as though the four hundred voices of lawmakers, diplomats, writers, clergymen, leaders in business and reformers blended in the song which confidently expects the coming of that day,

When Peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

As the full chorus rose, the sun shone peacefully on the lovely scene disclosed through the broad windows, the rugged cliffs, the lake beneath, the valleys with villages and farms stretching away from below the Shawangunk Mountains to the Catskills on the horizon. Away from the crowded cities, in the fellowships and friendships already begun, in an atmosphere of kindness and with common impulses of optimism, it seemed natural for all to unite in the Lord's Prayer, in which the voices of men predominated, "Thy kingdom come, thy will be done on earth."

It would take considerable space to catalogue only the speakers. A few names will suffice to indicate the intellectual range of the conference: Hon. J. J. Maclaren, Chief Justice of the Supreme Court of Canada; Hon. J. Allen Baker, M. P., and Hon. Alfred Mosely, M. P., London; Right Hon. James Bryce, British Ambassador to the United States; Senor Don Ignacio Calderon, Bolivian minister; Wu Ting Fang, Chinese minister; Gov. M. F. Ansel of South Carolina; Dr. Andrew D. White, former United States Ambassador to Germany; Rear Admiral C. H. Stockton of the United States Navy; Hon. Richard Bartholdt of Missouri; Dr. Harry Pratt Judson of the University of Chicago; Dr. Richard Watson Gilder, editor of the *Century;* and Canon Hensley Henson, chaplain to the British House of Commons.

Perhaps the most notable address was that of the chairman, Dr. Nicholas Murray Butler, president of Columbia University. He dwelt on the recent large increase in expenditures for war, especially stimulated by the action of Great Britain and Germany, stating the arguments for this increase urged in each nation and showing their fallacy. Through advance copies the address was published in English newspapers on the day it was delivered.

The range of subjects was as varied as the lecturers' callings and the nationalities of the speakers. It would be impossible to give abstracts of them here. They will be published in full in the annual report, together with the discussions; and these may be obtained on request from the corresponding secretary of the conference, Mr. H. C. Phillips, Lake Mohonk, N. Y. If our readers should turn to *The Congregationalist* for May 30, 1908, page 707, they would find a sketch of the conference of last year, which, with the substitution of different names and titles of papers, would be appropriate for this report. Here were wise words from experienced leaders of public affairs, counsels which will be heeded and will advance the cause of the world's peace, and here were resolutions and proposals of optimists which it is as well not to print, but which were toned down into harmony with practical affairs so that they could have some recognition in the platform unanimously passed. Those afternoon rides over the fifty miles of splendid roads which Mr. Smiley has built, to which he invited all his guests at his own expense, those conversations at table and elsewhere between men of great influence in shaping public opinion, and the genial atmosphere of hospitality which softened any spirit of controversy prone to arise, did much to unify this great assembly and to promote mutual understanding.

I asked several veterans of the conference what new ideas had been presented to them in the addresses and discussions of this year. They had not much to answer to that specific question, but they dwelt on the fact that international arbitration had become a practical thing in the eyes of the world, while it was little more than a theory when these Lake Mohonk conferences began; and they pointed out how the influences going out from them were creating and fostering a spirit of amity among all the nations. As Dr. Trueblood traced the progress of the movement through the last year, and Dr. Andrew White showed the growth of interest in it in our universities and colleges, and business men reported the interest taken in it in their cities, and ministers told how it is being popularized in churches and Sunday schools, and jurists explained how the new application of just principles of international law is modifying selfish national ambitions and paving the way for an international court to which all will willingly submit their differences, the evidence was convincing that the world's peace, which used to be regarded by practical men of affairs as only a splendid dream, is really not impracticable and perhaps not very far distant.

The platform adopted on the closing day of course did not include much that many would have wished to say, and not all that every member might have been willing to say. It had to be general in character in order to be unanimous. It exulted in the unexampled progress of the last decade as an inspiration to renewed efforts, urged our Government to take prompt action toward perfecting the measures inaugurated at the last Hague Conference, especially to take the initiative in establishing an International Court of Arbitral Justice, to which it is confidently hoped that in time will be referred all differences not settled by regular diplomatic arbitration. The platform declares in conclusion:

> The clear logic of The Hague conventions prescribes the limitation and gradual reduction of the machinery of war by the nation's parties to those conventions, corresponding to the development of the instrumentalities of law and justice for the settlement of international differences. The great armaments of the nations, whose intolerable burdens prompted the call to the first Hague Conference, have during the decade increased so portentously as to have now become, as recently declared by the British Foreign Secretary, a satire upon civilization. They fill the world with apprehension and alarm; they create an atmosphere unfavorable to the system of arbitration; and their drain upon the resources of the peoples has become so exhausting as to menace all national treasuries and disastrously check the social reforms and advances which the interests of humanity demand. It is the opinion of this conference that the time has arrived for carrying into effect the strongly expressed desire of the two Peace Conferences at The Hague that the governments "examine the possibility of an agreement as to the limitation of armed forces by land and sea, and of war budgets," and address themselves to the serious study of this pressing question. Accordingly we ask our Government to consider whether the peculiar position which it occupies among the nations does not afford it a special opportunity to lead the way toward making these weighty declarations a basis of public and concerted action.

A. E. D.

Dr. D. K. Pearsons's Gift to Chicago Theological Seminary

Chicago Seminary has had no better friend than Dr. Pearsons. For Professor Curtiss and Professor Scott he had the highest esteem. For Dr. Savage, the patriarch and father of us all, he has cherished the sincerest affection. Monday morning, May 17, at his invitation, Dr. Savage, Dr. O. S. Davis, the new president of the Seminary, Professor Beckwith and Drs. W. E. Barton and E. F. Williams met in his office, and in their presence he put into the hands of Mr. W. W. Baird, the treasurer of the Seminary, two hundred shares of the stock of the First National Bank, now worth 440 and steadily rising in value, and a check for twelve thousand dollars—one hundred thousand dollars in all. The gift was without conditions and is in memory of Mrs. D. K. Pearsons, who died a year ago. This brings the gifts of Dr. Pearsons to the Seminary nearly up to the three hundred thousand dollar mark. He wishes the bank stock kept for at least twenty years, and permanently if possible. Its dividends are large and constant. Through this gift, which has come at an opportune time, the Seminary is greatly helped in its financial struggles and the new president cheered in the work he has undertaken. He feels, as do all the friends of the Seminary, its seemingly irreparable loss in the death of Professor Scott, and its additional loss in the sudden death of Mr. H. A. Haugan, president of the State Bank, at whose suggestion and with whose help the Dano-Norwegian Department was established and from whose gifts it has constantly profited.

Dr. Pearsons has been back in Chicago from Pasadena only about twenty days. During that time he has paid pledges to eight institutions and is ready to pay all his pledges as fast as the conditions upon which they were made are met. He does not propose to extend the time of the institutions which fail to meet them. In view of his age —he was eighty-nine in April—and of some of the infirmities of age, he wishes that friends would not appeal to him for aid even for worthy causes. He has neither the time nor the strength to consider them. He knows what he means to do with the money he has left, and would be grateful if he could be permitted to carry out his plans undisturbed by letters from every section of the country and from all sorts of people. It would seem as if a man who has tried to dispose of his fortune in such a way as to benefit mankind permanently might be permitted to spend his closing years in peace. FRANKLIN.

The Onlooker at the Theological Seminaries

Concerning the first one which the Onlooker visited, not many miles from Boston, the story used to be told twenty years ago that an Irishman, asked its location, replied, "Faith, and I don't know where it is, sor, but the Catholic cimitary do be jist over there a bit, sor." Physically the Seminary and the cemetery are in the same place yet, and only a few rods apart, but some recent developments seem to indicate that in a larger way the Seminary has moved and deserves much less than it did a score of years ago to be confused with the abode of the dead.

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It was not the Catholic cemetery but a Catholic Seminary, one of the largest in the land, which the Onlooker visited a little later, hundreds of miles away. The students were numbered by hundreds, not by scores. Professors and pupils alike wore the regulation black robe. The note of uniformity was heightened by the sameness of arrangements everywhere. The ever present Madonna emphasized the girlish effect of the gowns upon some of the fairer-faced boys. Lectures and recitations were generally in Latin, and there was a kind of foreign accent in many of the faces, especially among the teachers.

These faces also wore the complacent benignity which is characteristic of the pictures of the present Pope—the expression of the assured priest rather than of the inspired prophet. The dead black of their robes, the dead language of text-book and classroom, and the placid impassivity of the typical face among them all suggested the query of the angels to the women at the sepulchre, "Why seek ye the living among the dead?" And also the angelic comment on the devotion that brings spices and flowers to the grave of yesterday's pious emotion, "He is not here but is risen."

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Strangely dead also was the recitation at another Seminary a thousand miles away. There was no such uniformity of building and dress, no dead language was used, except as the Scriptures were read now and then in the original tongues, and whatever there was of self-complacency in evidence was of the callow youth and not of ecclesiastical old age. The professor has the reputation in his own church of being a very modern man, a dangerous radical some of the ardent defenders of the faith in his own characteristically ardent fellowship would say. He is an old man now, with white hair and beard. His dress was of approved clerical cut, dead black, with immaculate white shirt front and black tie. He sat, leaning forward upon his desk to read his formal dictation. A green-covered electric light hung directly in front of him on a level with his forehead. The black of his clothes was not the rusty black of the Catholic Seminary, and his benignity was more individual, but you would have known his profession and suspected his denomination even in the stockyards.

There were just ten young men before him. The lecture was on a phase of Comparative Religion. He began with "17" and ended with "25," having an occasional "*A*," "*B*" and "*C*" under the more outstanding numerical heads. None of the young men actually went to sleep since it was only four o'clock in the afternoon, but some of them looked almost Homeric with their closed eyes. The Onlooker, also, with some difficulty managed to keep awake. The lecture closed with an informal laudation of the denomination to which the Seminary belonged, a laudation related to the subject about as closely as the lecture itself, or that part of it which the Onlooker heard, was related to life.

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Further east the Onlooker heard another Seminary professor lecture on The Existence of God. The lecturer has more than a national reputation as a leader of conservative theological thought. He is a little past middle life now, his hair well streaked with gray. In appearance he is much more the business man than the clergyman of tradition and fiction, a business man of the "solid" sort. He looks the railroad manager or the president of some big financial institution. His dress is in keeping with his face, sensible, modern, with more wear in it than upon it. He stood beside his desk and talked, a thoughtful, kindly, sympathetic and emphatically virile talk. There was lots of humor in it, and never any real lack of dignity. The argument was more personal than formal—the atmosphere more ethical than theological. The Onlooker was a good deal surprised—as the whole Seminary is dubbed "conservative." The driest man there, a little withered old man in appearance, with wide reputation for hard, dry scholarship, proved very much alive with human interest when approached. The latest acquisition as a professor in that school is one of the most charming of pulpit expositors and pulpit conversationalists in the land. The Seminary is one of the best patronized of Protestant theological seminaries.

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Two things gave the Onlooker courage and hope for our theological schools. The first was the increasing recognition both in "radical" and "conservative" schools of the fact that neither in radicalism nor in conservatism does religion consist, but in the vision of God and in the service of man. The Onlooker heard another "radical" professor on Comparative Religion. In face, dress and manner he was the alert modern man. His talk also was emphatically alive; indeed, he is everywhere recognized as a "live wire." Best of all he is increasingly alive to spiritual values, awake to the fact that the leaven of Pharisee and Sadducee, traditionalist and rationalist, is alike an exaggerated intellectualism, an over emphasis of the letter of belief. Both radicalism and conservatism betray the theologian when they lead him afar from the religion of the spirit. Our seminaries are slowly waking to this fact, but they are waking, thank God!

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The other most encouraging fact is that our seminaries are opening their doors slowly to a truly congregational conception of the ministry. "What is your ideal?" asked the Onlooker of the president of a new theological seminary in the Far West, a man noted for his "cautious" character, and representing a very conservative constituency. The answer was published in a far eastern religious paper before it could possibly have appeared as the report of our conversation. It was really the report of the recent action of a seminary within sight of the State House dome on Beacon Hill. "A training school for all Christian workers," was the answer in brief. Herein lies the salvation of our seminaries from becoming cemeteries of dead dogmas, dead languages, dead learning and dead men, in a growing appreciation of the fact that religion is nothing except as it is spiritual, and in a logical extension of the Protestant principle of democracy in religion till we not only have the likeness to the business man in a professor here and there, but until we have both men and women—Christians of all kinds and representing all the diversity of Christian gifts and Christian service, studying together for the larger service of our one Lord. More spirituality in doctrine, more democracy in ministry and in their understanding of the ministry—these are the real needs of the seminaries today. "Open vision" and open doors.

Unusual Scenes in a London Church

The London *Christian World* has a striking story of a Sunday morning service in the Presbyterian Church at Stoke Newington, a suburb of London. The pastor introduced as the preacher, Rev. J. Goforth, a missionary just returned from Manchuria. He is soon to speak in Toronto and other cities in Canada *en route* to his field. In his address he rehearsed simply what had happened in a nine days' mission he had conducted in the city of Hankin. The writer goes on to say of Mr. Goforth's address:

It was given without a vestige of emotion, in an almost commonplace manner. He told how confession on the part of one completely broke down others, and how weeping and prayer prevailed in the great assembly. Twice Mr. Goforth stopped to ask, "Don't you think that sin needs to be confessed by you as well as by these Chinese Christians?" But there was no straining for an application to his hearers. He merely reported what he had heard and seen. He closed by remarking that if this spirit only pervaded our churches he could sweep the world for Jesus Christ, and then added, "Let me ask, as I do in China, if any wish to confess."

The audience fairly gasped. It was utterly out of Presbyterian order. The pastor's face was a study. I looked round. A few had bowed in prayer. Many looked from one to another in sheer astonishment. Would any respond? Almost before one could form an opinion, a strong voice rose and fell in deep, moving sentences asking that the prince of this world should not be allowed to stand in the way of God's kingdom. Then the clear voice of a girl was heard passionately pleading for strength to do God's will, for the pure heart and clean lips. By this time a profound emotion had laid hold of the people. By this time men and women near me were obviously in tears, profoundly moved.

Now confession began. One confessed coldness of heart and indifference to the work of God. An old lady and a young man stood up together and prayed. He stopped, and, when the woman's prayer was over, tried to resume and broke down completely. When a gray-headed, portly man with a strong, kindly face rose and tremblingly tried to utter the feelings of his own heart, he swayed the whole assembly. Once or twice he had to stop to overcome the emotion which possessed him. Near me a strong man of sixty or more swayed backwards and forwards in his pew, silently crying as his fellow-worshiper confessed his own sins and the coldness and apathy of the church life. All the while Mr. Goforth stood, his face buried in his hands, never casting a look or speaking a word. When the last prayer was over he quietly gave out the hymn, "Lord, I hear of showers of blessing," and when it was finished pronounced the benediction and the service was over. And the people passed out, many with eyes dimmed with tears, amid an unusual silence.

A Lyric of the Lodging House

BY GRACE AGNES THOMPSON

No dower have I, or lawn-set Hall,
No liveried maid at beck and call;
My casement gives on city eaves,
And one bent tree with shrivelled leaves.
But when the daily noise is still
And I sit careless on the sill,
Some sparrows twitter, two or three
Somewhere, and oh, they chirp to me!
I thrill, and look beyond the flue
Of near-by chimney to the blue
That tents it all protectingly,
Where, lo! a fair discovery—
The silver crescent of a moon,
Its horn turned upward toward the noon,
Rides loftily across the West—
First diadem 'neath Perseus' crest—
And through the branches of the tree
That represents far woods to me,
One star, but one, hangs clear, and low,
Coruscant in the afterglow
Of purpling mist and evening-shine—
A picture fair to see—and mine!
A zephyr comes and brings to me
A salt-breath from the neighboring sea;
The next, from wandering in the park,
Brings vague, sweet fragrance from the dark,
Fresh raked, and watered shrubs and beds.
I need no more; my spirit treads
The wide earth free and claims its own.
Tall masts I see and sails all blown
By pleasant winds, and gardens set
With mignonette and violet;
Wide grassy fields and lake-bound groves,
Wild crags and gorges, gulfs and coves,
And castles fine; but through it scent
And pleasant gleam from homeland lent
Of jacqueminot and daffodil,
And call of naughty whip-poor-will.
A fairy land is my domain
That fills the world, and not in vain.
More acres owns the peasant Slav;
I wealthy am, yet nothing have.

Business Opportunities for Young Women

IV. Hairdressing and Manicuring

By Grace A. Turkington

If it were not for feminine vanities the army of unemployed women would doubtless be causing debates in our national and state legislatures. But what with the making of bonnets and dresses, the dressing of hair, massaging of face and body, manicuring of nails and treatment of the feet, remunerative employment is given to large numbers of women and girls who would otherwise be unemployed. Dressmaking and millinery were occupations known to our great-grandmothers, but the "profession" of shampooing. manicuring, and the like, is of modern origin and has had a marvelous growth.

The demand for professional *masseuses* and manicurists has come from the increasing throngs of women wage-earners in business offices and stores. They do not have time to groom themselves properly, and the competition between one woman and another for business positions has made them feel the need of being "fixed up" by a skilled hand. Professional hairdressers have come to be to women what the barber has been from time immemorial to men. They are with us and have become a fixed institution.

The term hairdresser, as generally understood, implies the washing of the hair, treatment of the scalp, dressing the hair and massaging the face and neck. To work one's way to success with any speed, it is almost a necessity, in our cities, at least, that a hairdresser include face massage. Manicuring is more of a side issue, but it is easier work than shampooing and equally remunerative in proportion to the strength and time involved. The advice of experienced women is to start in with manicuring, as well as with the two other branches.

Like all other businesses for women, this one has become somewhat crowded in all our large cities, but it is more emphatically true of this than of most occupations that the honest, competent worker will surely build up a successful business if she is patient and persistent. But like the young physician in his office, the beginner must have patience. It will be only an occasional satisfied patient who will send others. The others will surely come, but it takes time. For this reason, the warning cannot be made too emphatic, that unless one can open her "parlors" in her own home, a little capital is absolutely essential. Enough money to pay one's rent for six months, to buy the small amount of necessary stock, to have one's name appear in the telephone book, to do a little advertising either in the newspapers or by sending out cards, or by both, should be actually in hand before the critical step is taken.

But first, of course, one must get her experience, and this must not be skimped in the least. In some occupations lack of experience can be overlooked, but not in massaging and shampooing—especially in the latter. Only by long practice can one acquire skill and dexterity in handling the hair so that it will not snarl or pull.

There are schools of massage where not only shampooing and scalp treatment are taught, but body massage as well; but the best and quickest results will be gained if one can learn in a private establishment. Apply either by means of an advertisement inserted in a reputable paper or in person to women with successful establishments, for a chance to learn the business in return for services. If one can afford it, a year's experience which shall include actual shampooing of all the various grades of heads, the singeing and thinning processes, the hygienic scalp treatment, facial massage, and manicuring, as well as the preparation of tonics for the scalp and skin, will be invaluable. If only six months can conveniently be given to learning, plan to do your apprentice work in the busiest season, so that you will get as much variety as possible. At present it is always possible to find a chance to learn without actual expenditure of money, except for car fares, lunches and the like.

If the woman who teaches you does not understand the physiology of the head, hair, skin and blood vessels, learn all that she has for you but supplement this instruction by reading and study, and, if possible, by consulting reputable physicians. If you are going to be able to stop falling hair, you must know what makes it fall—in one case it will be a general poor circulation, in another a skin ailment, or too much brain work, in another improper care of the hair; to treat the face successfully you must understand the skin thoroughly, and the action of the materials that you use. You must have confidence enough in yourself to inspire the confidence of others.

Good health and dexterity are the essential requirements of success in this work, but a pleasing personality, and ease in meeting people are almost equally indispensable. If a woman has all these qualifications and the experience, she need not hesitate to launch out independently, even if on borrowed capital.

If you live in the country, or in a small town where it is impossible to learn in an establishment, go to your family physician and secure his interest and co-operation. Let him recommend to you books and suggest simple home shampoos and skin foods. Then for your practical experience you will have to begin on your home folks. When you feel that it is safe to do so, go to your physician again and tell him that you want him "to help you to patients." In some localities one will need to give treatments and shampoos not only in her own home, but also go by appointment to the homes of others.

For women whose business must be established in the city, one of the problems is that of accepting men for patrons, and because of the miscellaneous character of those who would be likely to apply for manicuring or scalp treatment, one will be saved much worry and annoyance by treating women only. Of course this may mean a real monetary loss for a time, but in the end will not be worth consideration.

Thus far we have considered the independent hairdresser, but of course each large establishment employs assistants—although one or two are always learners, who serve without remuneration. If a girl has acquired experience but has not the confidence or the funds necessary to start out independently, she should seek out the highest class places and have her name put on file. Assistants in such places can demand from ten to fifteen dollars a week if they are swift and otherwise competent. In some instances an employer can be prevailed upon to pay her assistant a certain per cent. of the money which her work actually brings in.

There are also partnership rooms where one woman does all the hair work and another all the manicuring and facial work. If you are particularly strong in manicuring approach some hairdresser who does not have such a department to her business and make her a straight business proposition.

Whatever your peculiar circumstances, with patience and ingenuity you can find an opening.

To brood over our besetting sin becomes dangerous; it is wiser to attempt a flank movement, and defeat it by occupying our mind with other thoughts, interests, occupations and pleasures. The smith seeking to render smooth a plate of iron that has been accidently distorted does not smite directly the protuberances themselves, lest in so doing he should break or wound the plate he designs to flatten. Knowing the fibre of the metal, he strikes quite away from the obnoxious bulgings, so removing the inequalities without marring the sheet.—*W. L. Watkinson.*

For the Children

With Might and Main

BY ELIZABETH K. HALL

It was a bright day in early summer and the last meeting of the Mission Band for that season. Barbara and Amy were on their way home from the meeting, and each carried carefully in the hand a small pasteboard box.

Mrs. Graham had given one to each member, saying:

"Now, children, I am going to give each of you a mite box; and when we meet again in September we will open them. You must try real hard through these summer months, and bring them well filled."

Never had a mission band a more enthusiastic member than little Barbara Bell. Weather—no matter how severe—failed to keep her from a meeting; and Mrs. Graham, as she taught the lessons and told the stories, often found herself talking to that one earnest, intense little face, and almost forgetting that there were others.

"What does 'mite' mean?" said Barbara, studying the cover of her box with a puzzled frown.

"I thought it meant a little bit of something," responded Amy, doubtfully.

"Why Amy Farnsworth! Of course it doesn't. Didn't Mrs. Graham say we must bring them well filled? Course she doesn't want a little bit in them. I shall ask Tom as soon as I get home. He'll know," declared Barbara, with perfect faith in big brother's knowledge.

It was so nice to have a big brother to consult, especially now, when Father and Mother were away in Europe; for Mrs. Stevens, the housekeeper, although first rate at supplying bodily needs, was "no good" as a referee when puzzling questions came up. To be sure, Tom did sometimes tease the little sister, and occasionally failed to answer properly her many questions. When Barbara reached home he was deep in his Greek lesson, and to her query, "Tom, what does mite mean?" he looked at her in a preoccupied way as he responded:

"Might? O, it means something big, strong, powerful. We say 'with all one's might,' you know, or, 'with might and main.' See?"

"Yes," with a deep breath.

My! But that little mite box had grown heavy all at once. And the responsibility of it settled down on Barbara's small shoulders as something of a burden. But a burden to be carried, not dropped. There was nothing of the shirk in Barbara.

"With might and main." That was what Mrs. Graham meant without a doubt when she spoke of "trying hard." And with characteristic energy Barbara began at once upon the task before her.

It was really marvelous how rapidly that small box filled.

Every cent of Barbara's allowance (a dime a week) went into it. No candy, no new note-books, no new pencils now. Barbara grew quite skillful in collecting the little stubs of pencils that others threw away, and putting them to use. And one day, when Tom found her cutting up wrapping paper to do her examples on, he gazed at her with a puzzled expression and demanded:

"Why so frugal all at once, Sister mine? Is it Fourth of July stuff or Christmas presents that you are saving for?"

But with all her saving Barbara was not satisfied. "With might and main" meant more than that. It meant work, earning something. And how could she earn anything with Father and Mother not here to help?

But one Saturday a happy inspiration came to her. As she and Amy were playing on the front piazza, young Mrs. Morton went by, trundling her baby; and just there she met a friend, with whom she stopped to talk. Barbara heard her say:

"How can I get out Saturday mornings? You may well ask, for you know I've no cook. But I just *have* to drop everything, for Baby must have his airing."

"Why," thought Barbara, "couldn't I do that? She's trusted me with the baby several times just for fun. I'm going to ask her."

And a little later Mrs. Morton was surprised by a call from her young neighbor, and still more surprised by her request.

"Take Baby out in his carriage every day? Why, you are a dear child, Barbara; but you would find it too much of a task. It would be too confining as a regular thing."

"Oh!" cried Barbara, blushing but brave, "I'm not kind, Mrs. Morton. I want to earn some money, please."

"I see," said the lady. "Very well. If it is a matter of business we will talk about it."

It ended in Barbara's being engaged to come every pleasant morning to take Master Baby for his rides at the salary of fifty cents a week.

It was a good deal of a task for a small girl. It seemed, too, as if there never had been such attractions offer for vacation mornings as that season. But Barbara held manfully to her bargain. "With might and main," she kept repeating, when courage flagged.

Was it an unusually hot day? It surely was; but India, where all those poor little famine children were that Mrs. Graham told of, was warmer. And it must be dreadful to be hot and hungry, too. Did she get tired trundling the Morton baby carriage sometimes? Indeed, yes; but those poor little Japanese girls, who carried their baby brothers or sisters strapped to their backs had a harder time of it.

Just before the Glorious Fourth a letter came from Uncle George and in it was a crisp two-dollar bill. "For fireworks, ammunition or anything that you would rather have," read the letter.

Now wasn't it considerate in Uncle George to add that last clause, and not to insist that his gift *must* go up in smoke? And into the little box went the crisp bill.

"If there's one thing I hate, it's sweeping steps and piazzas!" growled Tom one morning, as he savagely threw the broom into the open doorway, to follow more leisurely.

"How much will you give me if I'll do it?" demanded his sister.



At the Camera's Mouth

BY ANNA BURNHAM BRYANT

He's not afraid of "hooking cows"—
  The sturdy, valiant little man!
"Big boys don't run into the house
  Because they're scared!" says sister Nan.

'Course not! A foot-long striped snake
  Could never, never make him run!
If he should see one he would take
  A stick and chase him, just for fun!

"B-but—big dogs and things like that
  And whizzing trains and motor-cars
Don't make your heart go pit-a-pat
  Like *That Thing* by the pasture-bars!

He clenches hard his little hands,
  And almost shakes from head to foot;
But still the hero bravely stands,
  And whispers, "*When's it going to shoot?*"

"Five cents a week. It's pretty mean pay, I know; but I'm not a Rockefeller just at present," quoth Master Tom, ruefully jingling the few pennies in his pocket.

"All right. I'll do it," agreed Barbara, promptly.

"Say! If I'm not a Rockefeller, you're going to be a Baroness Burdett-Coutts, anyway. Tell us what makes you so thrifty, Bab, dear?"

"Not one word!" declared Barbara. "That's my secret."

When the hot August days came, passers-by on the street where the Bells lived found an inviting lemonade stand under the grateful shade of an elm, presided over by a sweet but rather shy little merchant; and many a hot, tired man stopped to take some of the refreshing drink, cheerfully paying his nickel.

September at last! And with it came the opening of the season for the Mission Band.

One bright afternoon, a roomful of eager little girls assembled in Mrs. Graham's parlor for the opening of the mite boxes. It was quite exciting as one after another went up to the table where Mrs. Graham's daughter counted the money.

Barbara had not counted her savings, but the box was quite apoplectic in size, and heavy, too. The little hand clutching it trembled with eagerness, as—at the very last—Barbara went up and laid her offering on the table.

Miss Graham opened it, and fairly gasped, as nickels, dimes, quarters, even bills came tumbling out. Never had there been seen in all the years of the Band's existence such an overflowing mite box as this. However had the child done it?

"My dear!" exclaimed the elder lady, as her daughter whispered,

"Seventeen dollars and seventy-five cents!"

"This is very generous. I know it's all right, Barbara dear, but tell me, how did you get so much? I know your parents have not been here to help you out."

"Oh, Mrs. Graham," cried Barbara, "I saved and earned every penny of it. You see, I wasn't sure what 'mite' meant. And I asked Tom; and he said it was something big and powerful, as when we said 'with might and main,' so I knew I'd just have to try that way."

Mrs. Graham's eyes were very shiny as she put an arm around the child and drew her nearer.

"Dear," she said, softly, "you surely found the really, truly meaning of the little box. I wish we could all make them *Might* boxes."

The Children's Pulpit

Shut-Ins

BY REV. E. H. BYINGTON

The days that most mothers dread are those when it rains so that the children stay at home from school. The boys and girls usually are delighted, at first, that there is no school, but before night they are miserable, because they do not know how to be fine shut-ins. It is even harder when they are kept at home for several days because of colds, or longer yet because of serious illness. If boys and girls are shut in the house, almost everybody has a miserable time of it.

This ought not to be so. You ought to learn how to be bright and happy under these circumstances. Let me suggest three teachers in the college for shut-ins.

Look at the house plants and learn of them. Some may be in your home, others you have noticed in the windows while walking on the street. How bright, often with fine flowers, are the shut-in plants! Listen to the canary. Of all the singers, who is sweeter than this shut-in bird? Cooped up in a small cage, he cheerily hops about, and then trills and warbles with happy notes as though he had all the freedom of the world. And then think of Paul and Silas shut up in prison, fastened so that they could not move, and yet singing praises to God.

The next time you are shut up all day in the house, do not mope and be miserable and make everybody else miserable, but be one of God's shut-in flowers, or birds, or Christians smiling and singing.

To a Hyacinth Plucked for Decoration Day

O Flower, plucked before the dew
Could wet thy thirsty petals blue—
Grieve not! a dearer dew for thee
Shall be the tears of memory.
—*H. C. Bunner.*

Beware of the Wet Blanket

It is good for young people to be swept off their feet by some popular interest—they can adjust themselves to what is really vital and essential as they go on. Better the extravagant devotion, even though in some particulars it may become ridiculous than the wearied, self-conscious, self-pitying, blasé air which some young people foolishly affect! Keep the heart and keep it full of those eagernesses which face upon the great things, for out of that attitude are the issues of life.

It is neither necessary nor wise that young people or older people should boil habitually at a low temperature as is the fashion of some, but sometime, somewhere in the presence of vast interests, face to face with certain commanding principles, it ought to lie within the possibilities that in any life water should on occasion become steam, for steam is power. That splendid uncalculating enthusiasm which does not stop to reckon up the entire cost of a line of effort, but casts itself in, unheeding and joyous, under the impulse of a great moral imperative—we shall never make headway in the development of individual character or in the correction of social wrong unless we have an abundant store of that fine quality!

In the presence of those states of heart which are right and promising it is possible for certain natures to exert an influence as deadly as if they acted with some directly immoral intent. If you take a bucket of cold water and pour on a little every time a bit of exuberant generosity or extravagant optimism shows itself, you can repress an astonishing amount of it. A woman can, if she chooses, chill the enthusiasm of the lover out of the heart of her husband and have left by her side only a man who will do his duty because it is right—that finer something which might have been hers is gone. Parents can, if they will, destroy the bubbling joy of companionship with them out of the hearts of their children and have something left which will honor and obey—but there is an unspeakable loss. The teacher who thinks that the wet blanket is the most suitable uniform for an educator can substitute the habit of enforced obedience to certain regulations in the place of joyous fellowship in a common quest for a fuller life—but the higher ends of education go down in defeat.
—*Charles R. Brown, D. D.*

To see too quickly the point of a story and then forget to laugh at the proper time, or to insert a missing detail and with it a chance insinuation that you have heard the story before, does not enhance one's popularity.—*The Contributors' Club, in The Atlantic.*

Closet and Altar

THE RACE OF LIFE

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith.—Heb. 12: 1, 2.

Every work which it is right for man to do has its legitimate and true result, hard to attain, and more manifest to God than to men when it is attained.—*Phillips Brooks.*

Tarry no longer; toward thyn heritage
Haste on the way, and be of right good cheere.
Go ech day onward on thy pilgrimage;
Thynk how short time thou shalt abyde here.
Thy place is bigg'd above the sterres clere,
None erthly paleys wrought so statly wyse.
Come on, my frend, my brother most entere!
For thee I offred my blood in sacryfice.
—*John Lydgate.*

If you were going to run a race you would first put down all the parcels you might have been carrying. And if you had a heavy little parcel in your pocket, you would take that out and lay it down, too, because it would hinder you in running. You would know better than to say, "I will put down the parcels which I have in my hands, but nobody can see the one in my pocket, so that one won't matter!" You would "lay aside every weight."—*F. R. Havergal.*

What is a weight? Anything that hinders my running toward that goal. Love may be a weight, learning may be a weight. I am mentioning the highest things of set purpose, feeling that perhaps it is not necessary to discuss the lower. Anything that dims the vision of the ultimate, that kills the passion, is a weight.—*G. Campbell Morgan.*

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.
—*Horatius Bonar.*

In races, though many run, one only can receive the prize. But thanks be to God, it is not so in the Christian race. All who run as the Lord has appointed shall be sure to win. No opposition can prevail against them, nor will the number of the candidates be any diminution to the happiness of each.
—*John Newton.*

Gird us with strength, O Lord, for the race which Thou hast set before us, enabling us to run with joyful courage and enduring patience. Unto Thee we look, in whom we have believed and by whom we shall be brought at last to our full vision and inheritance of glory. Let us not falter or turn back, or have the least desire for careless days and thoughts directed to no purpose. Let the morning waken us to gratitude that we may spend our lives with Thee; and the night bring rest in remembrance of Thy lovingkindness. For Thou art both the crown and the giver of the crown to those who run the race of the immortal life. Give us Thyself, in a continual companionship, and let Thy Holy Spirit guide us into knowledge of the will of Christ. Amen.

The Firelight Club

Conducted by William Byron Forbush

New Competitions

It is said that one of the old-fashioned theological professors when once asked by a student what God made the Canaanites for, replied that it was for "Israel to whet his sword on." Poor Canaanites!

The competitions which we suggest from time to time are made for the same purpose, as far as you are concerned. We suggest several this week, for we have not been testing the temper of your blades recently. Read them over carefully and decide which one interests you the most.

Congregational Questions

One of my promises last fall was to touch occasionally upon topics interesting to us as Congregational young people. Let me do so this week by examining into your knowledge of some of the facts about our church. I will do this by "six simple questions," a method which has seemed popular among our Club members this winter.

1. What rock, what ship, whose bullock and whose snake skin are connected with stories of the early American Congregationalists?

2. In what state was Congregationalism once the state church?

3. In what pilgrimages into Connecticut, Ohio and Washington (state) were Congregationalists leaders? Who were these leaders?

4. What are the four colleges founded by Congregationalists whose college yells begin as follows: (1) Hi!-O! Hi, O!-Hi! O! Hi! Hi! O! Hi! —; (2) O. C. Rah, Rah! O. C. Rah, Rah! Hoo-rah! Hoo-rah! —; (3) Wah hoo wah! Wah hoo wah! —; (4) O! Y! Hah! Hah! Hah! —?

5. Name six books of fiction written by American Congregationalists.

6. Name four Congregationalists who have been prominent in the history of America.

The prize of two dollars will be given to the best answer, written on postal cards and sent to 89 Hancock Avenue, Detroit, Mich., within a fortnight.

And the second is like unto it.

Why Do You Like Your Pastor

Why do you like your pastor? I assume that you do. I assume that he has one trait at least and probably many for which you are fond of him. I am not insisting on your liking his sermons. He may be like the preacher I have heard of who could go down deeper, stay longer and come up drier than anybody else ever known, or he may be an undiscovered Gordon—but why do you like *him?*

Won't you sit down and make me a pen picture of your pastor, describing him so I could pick him out from the throng at the next American Board meeting, or would know him if I saw him among those who try to pass off old jokes on Mr. Berry in the Congregational Bookstore?

The best letter will have the usual reward, and while you are writing you might just mention what kind of books you like, so that, in case I thought your letter good enough to deserve one, I might be sure to send you one you would want to read.

Test Yourselves

In Dr. G. Stanley Hall's great book on "Adolescence" he gives an incidental description of a well-educated boy or girl, that is, of a boy or girl who has gotten out of life all that one ought to get up to thirteen or fourteen. I have read it over and over and wondered if my own children are getting these things in or out of school. I would like to have you read it and, whether you enter the competition or not, measure yourselves by it.

In entering this competition you may consider number 11 as a part of number 2, thus leaving ten measurements by which to judge yourselves. Now let us see how you can work out the tests. I can judge number 1 by your handwriting. Under numbers 2 to 7 enumerate what you know or can do. Under number 8 tell some of your nature experiences. Under 9 tell me where you have sung or send me a drawing. Under number 10 enumerate the titles of the selections you know. After you have completed your list look it over and mark yourself and see about what percentage you have earned.

Now for the tests themselves. This is the quotation from President Hall:

"As the teens begin, the average normal



WHO IS HE?

child will not be bookish, but (1) should read and write well; (2) know a few dozen well-chosen books; (3) play several dozen games; (4) be well started in one or more ancient and modern languages, if these must be studied at all; (5) should know something of several industries; and (6) how to make many things he is interested in; (7) belong to a few teams and societies; (8) know much about nature in his environment; (9) be able to sing and draw; (10) should have memorized much; (11) and be acquainted, at least in story form, with many of the best works in literature and the epochs and persons in history."

Who Is He

Finally, I present you this picture and ask you to tell me who this boy is, who he has been and who he is to be. The best descriptive biography will be given the usual reward.

I hope to print the results of these competitions in turn just before we separate for our vacations.

Truth

We deal with truth too much like shoppers who go not to buy but to try on.

Truths are to us too often merely material for a calendar of choice quotations.

There are two attitudes toward truth. One asks, What will happen if this is true? The other asks, What is truth, whatever happens?

Tangles

37. A QUEER SCHOOL

On the boys' side were: 1. A kind of trip-hammer. 2. A hook made to engage with ratchet-teeth. 3. A small molded or pressed mass. 4. A buffoon. 5. A document disposing of a deceased person's property. 6. A flag. 7. A short crow-bar. 8. A coat worn in horse-back riding. 9. A jewel worn pendant from the collar of certain knights. 10. A gold coin of France.

And the girls were: 1. A goddess. 2. A species of wine from Tuscany. 3. An Indian coin. 4. A woman's shoulder-cape. 5. A flower of many species and varieties. 6. The common guillemot. 7. A book describing plants. 8. A spinning machine. 9. A monastery. 10. A gray woolen plaid worn by shepherds.

E. G. S.

38. ENIGMA

The summer was new, when a light-footed gnu
Ran out from the zoo, where they kept him on view;
A cow, who the stranger knew, then, with courtesy due,
Said to him, "Are you good at enigmas, Sir Gnu?

"'Tis an isle of the sea, that the sailors may see,
In the broad English Channel who happens to be.
'Tis a knit, seamless waist, with no fullness to waste,
That clings like a stocking when fitted and placed.

"'Tis a cow some hold dear; she has eyes like a deer,
And for cream, or for butter, she hasn't a peer.
In fact, I am one, and some notice I've won;
At the fair judges said I was second to none."

"With the prefix of 'New,' it's a State," spoke the gnu;
And the cow, broadly smiling, replied, "Very true."
So the puzzle was guessed by this singular guest,
And you may do likewise, by trying your best.

PUNDIT.

39. LETTERS IN WONDERLAND

When Alice was in Wonderland, she found that the animals behaved in very odd ways. Later the postman called there with a number of LETTERS, which he distributed among the creatures there, and we shall see with what strange effects.

(1) He brought one to a great bird, and it at once became a sort of dog. (2) One to a great water-fowl, and it became a country fellow. (3) One to a domestic animal turned her into a black bird. (4) One to a great snake made it a hog. (5) One to a useful insect made it a garden vegetable. (6) One to a shell-fish turned it into a right or demand. (7) One to a small, industrious insect turned her into a relative. (8) One to a domestic animal turned him into a Venetian lord. (9) One to a larger domestic animal made him lose his voice. (10) One to another domestic animal made him a stiff, conceited person. (11) One to a household pet made her into a vehicle. (12) One to a small beast of burden made him into a girl.

DOROTHEA.

40. RHYMES

I have never been called ********,
Nor in the least stiff and ********;
But it looks like a task ********
For me to cross the broad ********.
Why! I've never been farther from ********
Than to take a day's sail on Lake ********,
And spend a short time at **********;
And if old Neptune should be very *****,
I'm sure I should be almost ********.

M. W. B.

41. MRS. X'S CLOCK

Mrs. X had a maid who ran the kitchen clock after ideas peculiarly her own. On being asked how she told the time, she replied:

"When that clock points to ten minutes after eight and strikes eleven, I know it is just quarter of seven."

Query: What time was it when the clock struck four?

R. F.

ANSWERS

34. Walnut, palm, beech, plum, fir, hemlock, pear, pine, pawpaw, larch.

35. 1. Teach, teacher, tea-chest. 2. Dive, diver, divest. 3. See, Seer, ceased. 4. Urn, earner, Ernest. 5. On, honor, honest. 6. Purse, purser, persist. 7. Bear, bearer, bearest.

36. Delays are dangerous.

The Expansion of the Christian Church

Sunday School Lesson for June 6

By Rev. A. E. Dunning

(To be studied with open Bible)

X. The Bane and Blessing of Speech

James, as we have seen in a previous lesson, was the presiding officer of the Mother Church in Jerusalem (Acts 15: 13-21; 12: 17). His position was recognized as a leader of the Jews who believed in Jesus Christ (Gal. 2: 9). The tradition, apparently trustworthy, that he was stoned to death by fanatical Jews in Jerusalem, throws light on these counsels which he wrote to Jews. He knew their violent temper and how easily it was kindled by their unbridled tongues. This passage is a classic unsurpassed in literature on that subject. The whole chapter should be studied, especially vs. 12-18, omitted in the selection, for these are the conclusion of what James wrote in the preceding verses. Point out, then:

1. *Self-restraint in speech.* This letter is among the earliest Christian writings. Already opposing opinions were in danger of dividing the church. Jewish believers in Christ, assuming to teach with authority, were following Paul and warning Gentile followers of Christ not to believe what he preached (Acts 15: 1). Paul replied by declaring that if they believed the preaching of these Jews they could not be Christians (Gal. 5: 2). Under these conditions James warned the Jewish Christians not to be ambitious to be teachers. The churches, he said, needed more learners and fewer teachers who contradicted one another, especially when they got excited in preaching against others (James 1: 19, 20). They would exert more influence by doing the will of God than by scolding their opponents (ch. 1: 26, 27). He, and they also, whichever side they took, were liable to make mistakes and did make them. If they did so, assuming to teach with authority, they would be judged more severely than others (vs. 1, 2).

Show how this counsel applies to Christians of our time. Dogmatism means commanding men in the name of God to believe what you believe. It means trying to compel men to accept your statements by assumed authority instead of commending them by argument. Dogmatism divides the Church of Christ into sects, insisting that your form of church government or your mode of baptism or your order of worship was commanded by Christ for all believers. There are few towns in this country where this chapter might not appropriately be read as a letter expressly written for the people of the community.

2. *Self-control in speech.* A horse is controlled by the bit in his mouth, only a little piece of steel, if only a steady hand holds the bridle rein (v. 3). A great ship tossed on the sea by the winds is guided by a small rudder in a chosen path to its port, if only a competent steersman is at the helm (v. 4). The bit, small as it is, might boast that it was guiding the horse; but picture the horse running away in abandoned fright when the driver's hand has lost the rein. The little rudder might boast that it was steering the ship against the wind and across the waves; but picture its helpless tossing when the steersman has let go the wheel. So your tongue is a little member and may boast of its power (v. 5). But without the master mind controlling it what mischief it might work!

Listen to the madman whose will has ceased to control his tongue. Uncontrolled speech does unmeasured mischief, often with little effort, sometimes with hardly any evil intent beyond mere carelessness. Remember how a tiny spark from a railway engine last autumn again and again set forest fires going which consumed millions of dollars' worth of timber and swept away villages and towns with precious lives. So the uncontrolled speech does incalculable mischief. It sets ablaze "the wheel of nature," that is, the springs of human life, setting whole communities by the ears, when before they had been serene and peaceful, just as a lighted cigarette tossed into a heap of waste set the city of Chelsea on fire last year and left a thousand homes in ashes. James says the tongue that does this is kindled by fire from Gehenna (v. 6). Remember, all this ruin to society is wrought by uncontrolled speech. Can you recall illustrations of it?

3. *Poisoned speech.* When James calls the uncontrolled speech a deadly poison (v. 8) of course he means those spoken words that are prompted by malicious thought and feeling. Such habits of mind were not uncommon in the society of his time (Rom. 1: 29, 30; Eph. 4: 31; Col. 3: 8, 9; Tit. 3: 3; 1 Pet. 2: 1). They are not as often mentioned in sermons of our time as they were in apostolic letters. Is it because they have passed out of modern life? No other forms of speech are more abusive than religious billingsgate uttered in excited controversy. You can recall the picture in the mind of James who presided over the council in Jerusalem and knew the temper of many of his brethren (Acts 21: 18, 21, 27-30). He seems to have been thinking of a church meeting which he, the moderator, had asked one of the brethren to open with prayer. The brother had told their Lord and Father how they honored and adored him, and a little later with the same voice had cursed men who did not accept what the brother regarded as orthodox teaching (v. 9). It was a distressing thing that "out of the same mouth cometh forth blessing and cursing." Do you think that the message of James is still pertinent, "My brethren, these things ought not so to be"?

4. *Wisdom in speech.* You see where you would be left if you were to end where the selected lesson ends. You would have put only the negative side of the subject. You would have described and denounced and warned against evil speech. But the purpose of the lesson is to exalt and commend good speech (v. 13). James tells us that there can be no real advance in knowledge of the truth among brethren who quarrel over their beliefs (v. 14). They may be able scholars, well read in commentaries about the Bible. But the wisdom of religious disputings is not a wisdom from above (v. 15). Scholarship that helps men is indeed first pure; and no one can so well judge of its purity in others as in himself. Then it is peaceable, gentle, easy to be entreated (v. 17).

What is true of the teacher is true of pupils also. Peter seems to be addressing them especially, finding a text in the Old Testament which we may all with profit commit to memory (1 Pet. 3: 8-12).

International Sunday School Lesson for June 6. The Power of the Tongue. Text, James 3: 1-12.

One Man's View of Jesus

C. E. Topic for June 6-12

By Rev. H. A. Bridgman

Life lessons for me from the Gospel of Luke. Luke 6: 20-38. (Consecration meeting.)

Luke's point of view. The entire New Testament, as President King well says, is an attempt to interpret the significance of Jesus. Each of the nine or ten writers sees Jesus from a little different angle, and writes with special ends in view. In Luke we have the gospel for the Gentiles, and the one which emphasizes the human side of the Master. Luke goes about his work enthusiastically and at the same time carefully. Whether or not the twenty-four chapters bear out the intention expressed in the preface, he evidently sought to possess himself of all the facts available, and then to set them forth in an orderly and interesting narrative. Doubtless he relied upon the Spirit of God; but he did not make that divine help an excuse for laziness or slipshod writing. If by going a mile or ten miles he could verify a statement or obtain fresh light on the career of Jesus from "eye witnesses and ministers of the word," he was more than willing to make the effort. The note of genuineness is evident and the gospel abounds in material not found in any of the other four.

A gracious Christ. Luke's professional familiarity with sickness and death had not dulled his sensibilities. He is alert to discover the gracious, compassionate qualities of our Lord. We trace this tendency in the passages not found in other gospels, particularly in that long section beginning in the ninth chapter and extending into the eighteenth, where we have massed such beautiful parables as that of the good Samaritan, the healing of the woman on the Sabbath, the lost sheep, the lost coin and the prodigal son. Luke evidently wanted Theophilus to understand that love prompted all that Jesus did, and particularly love for the unfortunate, the wretched, the disesteemed, the forsaken, the very sinful. Luke makes clear for us the fact that Christianity is meant to remedy human ills, and that even a robber meeting the just dues for his crime on the cross is nevertheless the object of Jesus' pity.

It is Luke who narrates at length the memorable walk to Emmaus, when Jesus drew near to two of them and asks, "What words are these that ye exchange one with another as ye walk?" Jesus saw how sad they were and says in substance, "What's the trouble?" We get tangled up in our human problems, when all the time Jesus would draw near and walk wth us, interesting himself first of all in the thing that troubles us. It may seem to us a good deal smaller concern than that which burdened the disciples that Easter Sunday; but if it really bothers us it is not too small to bring to the Master's notice, specially when he wants to know all about it and to illuminate every trouble with the light of his clear insight into truth and duty.

Among the New Books

Cuthbert Hall on the Eastern Soul

The maturest thought of Dr. Charles Cuthbert Hall upon the relation of the Eastern mind to Christ and His faith is found in *Christ and the Eastern Soul*, the latest course of Barrows Lectures in India. There is a melancholy interest in this volume, inasmuch as these lectures were the last President Hall delivered. They are beautified with his impassioned style, for the subject possessed him as a passion. He appreciated the sublimity and beauty of Indian life, and thought more than many who have spent years in the East.

The title is suggestive. Dr. Hall believed that there is an "Eastern soul" which is in many respects differentiated from that of the West. This difference of temperament, viewpoint and emphasis between the East and West is one of the discoveries of the present day, and holds, to a large extent, the key to the regeneration and speedy Christianization of the East.

Dr. Hall rightly emphasizes the unique spiritual endowment of India. Perhaps the world has never known a more "God-intoxicated" people than these inhabitants of the Indian peninsula, who have, however, descended from their high estate and splendid spiritual equipment into the barren wastes of pantheism, on one side, and the slough of idolatry and superstition on the other.

Dr. Hall rightly extols Indian thought. It has produced some of the highest religious speculations and deepest systems of ontology which the world has ever known. A leading theologian of America recently said that, within twenty-five years, Indian thought would largely dominate our American thinking. There is much truth in this. The speculations and the philosophies of that land have only recently begun to invade this land. As a result we have an American Christian Science, which is India's idealism unequally yoked with Western Christian thought and life. We have also Theosophy, which is India's method of ignoring real differences in faith, and her effort to harmonize, if not to identify, all the religions of mankind. From there also has come the new Monism of our present-day theology.

Perhaps Dr. Hall may have esteemed too highly the acuteness and the profundity of the Hindu mind, and its products in religious thought and speculation. But it will not injure the West to be reminded, even with excess of warmth, of the glory of the religious thinking of a land and people who have produced two of the great faiths of the world—religions which are today followed by nearly half the human race.

The book is weak where it attempts to grapple with Vedantism, or the thoroughgoing Pantheism of India, and endeavors to disentangle its fundamental truths and errors and to conserve for Christian thought and life its worthy and abiding elements. That Pantheism has basal truth closely enshrined within its many folds of error, we are learning to realize. But it is the hardest problem which Western Christian theologians ever undertook to solve, the problem of unraveling this system, and preserving Christian doctrine from the contamination and debasement which ensue from its errors. It is just here that such men as Rev. R. J. Campbell of London fundamentally fail in their contact with Vedantism, and are in supreme danger of sacrificing their ethical foundations, and their faith in a personal God and Saviour, upon the altar of a belief in an over-immanent Deity.

Yet these six lectures represent the high tide of attempt to harmonize the religious thinking of the East and West, and to bring the best that India is and has into subjection to the thought and life of Christ.

Madura Mission, India. J. P. JONES.

Light on the Scriptures

A new exposition of ancient history interesting to Biblical students is *The Religion of Babylonia and Assyria*, by Robert W. Rogers (Eaton & Mains. $2.00), containing lectures delivered in 1908 before the Harvard University Summer School of Theology. The first lecture, on The Recovery of a Lost Religion, gives an interesting account of the explorations of Botta, Layard, Rassam and others, and an explanation of how men learned to read the strange inscriptions unearthed. The author proceeds to describe the religious ideas revealed by those ancient tablets. Among other things he shows us that the name Jahveh was in use among the Babylonians 2000 B. C.; that civilization had reached a high position four thousand years before Christ, and that writing was employed at least two thousand years before Moses. These discoveries do not diminish but rather increase our sense of the value and superiority of the Hebrew Scriptures.

Students of the Old Testament will gather valuable information from *The Exploration of Egypt and The Old Testament*, by J. G. Duncan (Revell. $1.50). The author was with Dr. Flinders Petrie in 1894-95; and in 1905-06 conducted the excavation of five sites. He describes the work and explains particularly discoveries in Goshen and Rameses. There is a good account of the Tel Amarna letters. A number of interesting photographs add to the value of the book.

A good description of Arab life in the desert is given in *The Witness of the Wilderness*, by G. Robinson Lees (Longmans. $1.25). The tent, food, childhood and youth, dress and fashion, marriage and morals, blood feuds, charms, the evil eye, are some of the topics. The work is interesting in itself and is given additional value by the interpretation it provides of the nomadic days of Israel's history. It is well illustrated.

A fresh and attractive treatment of the transition period of Judaism between the Old and New Testaments is presented in *The Background of the Gospels*, the Cunningham lectures of the Free Church College, Edinburgh, by William Fairweather (Scribner, imported. $3.00). The special value of the work lies in its persistent emphasis on a line of normal development of Judaism through a disturbed period characterized by opposing tendencies. The apocalyptic movement was simply an enlargement from a national to a universal viewpoint. Hellenistic Judaism was really an offshoot from the main stem. The bearings of the investigation of this obscure but important time upon New Testament study are satisfactorily shown.

A helpful and handy aid to Bible study is Dr. R. F. Horton's *Devotional Commentary on St. Matthew* (Revell. $1.00). Sunday school teachers and laymen generally who desire to read the Scripture intelligently will appreciate these pages. A readable and interesting commentary is a rare discovery. This abounds with illustrative and interpretative material, the result of wide reading and sound scholarship. It does not solve all problems, but it is timely, as, for example, in its emphasis on Christ's healing ministry; it is for the most part free from mere traditionalism and it is really, as its name indicates, devotional in spirit.

The old type of devotional commentary is not common nowadays, but we have an admirable example of it in Walter Lowrie's *Abba, Father* (Longmans, Green. $1.00 net). It is, in the words of the subtitle, a Comment on the Lord's Prayer. Mr. Lowrie is rector of the Protestant Episcopal church in Rome, Italy, and is a broad-minded man of original thought and fine scholarship. He has given us a highly suggestive devotional treatment of the familiar words of the prayer, which open to him many avenues of comment on the life of the world and of the soul.

Dr. Alexander Maclaren is not only one of the greatest of living preachers, he is also the author of perhaps the most suggestive series of Scripture expositions which has been published in this generation. Of the projected thirty volumes, a fourth series of six, Psalms, Ezekiel Daniel and the Minor Prophets, St. Luke, Romans (Armstrong. $7.50), carries the work well on toward its conclusion. The method is that of brief discourses on selected passages, and for unity of spiritual impression embodied in delightfully eloquent and vivid English, the work has few equals. It is a treasure house which will not easily be exhausted.

Novels

Mr. Opp, by Alice Hegan Rice (Century Co. $1.00), is a study of incongruities, in which the author's sympathy with her hero prevents the free flow of humor. Mr. Opp justifies the trichotomists, he is a heroic soul housed with an ineffective mind in an insignificant body. He has courage, initiative, high ideals, tied to a childish and sensitive vanity. The moral triumph which he reaches leaves him at last in no corresponding place of respect or influence. The reader must come prepared to sympathize with a foredoomed failure, marked along the way with transient successes, and must forego the laughter which was so frequent in Mrs. Wiggs's cabbage patch. The setting is in a stranded Interior village and the genial burlesque spirit of the earlier book has its part in the sketches of character.

Readers who enjoyed the exhiliarating acquaintance of Sally Snape in "The Heart of a Child" will turn to *Sebastian*, Frank Danby's new story (Macmillan. $1.50), with genuine expectation. Nor will they be disappointed, though the interest is more diffused than in the earlier and more vital book. Mrs. Frankau here devotes herself to the study of a mother and her spoiled genius of a son. Vanessa, the mother, is a successful novelist who marries, in an emergency, a strong man whom she so far as possible ignores and whose acquiescence in the ignoring is something of a tax on the masculine reader's credulity. Her exquisite, bloodless stories feed her intellectual pride and make her intolerant of the trade into which her son goes to retrieve the family fortunes. Vanessa's awakening to the realities of life is the occupation of an interesting story of recent English social ways.

There will always be a welcome for the mere story of adventure when it is as good as *The Royal Ward*, by Percy Brebner (Little & Brown. $1.50). A Devonshire heiress whose fate was intrusted to the son of George III., "the first gentleman of Europe," would naturally be the center of a web of intrigue. Politics, private revenge, an American spy and a disguised Frenchman, entangle the threads of her life. The unwinding makes a pretty story in which the interest is well sustained.

"New England *vs.* the Tropics" is the title of one chapter in *The Planter*, by Herman Whitaker (Harpers. $1.50), and such is the theme which is worked out with originality and much interest. A rubber plantation on the Isthmus of Tehuantepec is the scene to which a very proper young

man from Maine is suddenly translated. The tangle of tropical growth which smothers the rubber trees is a fit simile of the moral situation as he grapples with problems of race, labor and sex. The descriptions of scenery are wonderfully vivid, and the philosophy of life, economic and social, is sound and shrewd. The defense of the Yaqui Indians is fine.

Sidelights on History

How to be explicit and informing without being dry, is shown in *The Story of The Great Lakes*, by Edward Channing and Marion Lansing (Macmillan. $1.50). It has three sections: Discovery and Exploration, The Struggle for Possession, and Occupation and Development. The first two parts cover the ground to which Parkman's brilliant work is devoted. Those who find the sum total of his work somewhat confusing will especially enjoy this masterly summary. The second part also outlines the events of the War of 1812. The third takes up road-making and other forms of transportation, the industries, the cities and the shipping, bringing the history down to our own times. The Great Lakes in the Civil War is a particularly interesting chapter. Excellent style and a sense of proportion, with an occasional dash of humor, combine to make a delightful piece of historical work.

An uncommonly useful and entertaining historical work is *The Story of New Netherland*, by William Elliot Griffis (Houghton Mifflin. $1.25). It is but a small volume yet it covers the history of the Dutch discovery and occupation of New York with some account of their re-emigration to other parts of the country. Not only do we learn about the arbitrary Stuyvesant and the patroon system, but also about the independent farmers and Leisler, the "people's choice." The author's intimate knowledge of the Dutch in their homeland accounts for many choice bits of information overlooked in other histories of the same period. Due space is given to the home, customs, sports and ideas of the people, while at the same time the course of political events is comprehensively traced.

One of the by-paths of history is opened to view in *Puritanism in the South*, by J. Edward Kirbye (Pilgrim Press. 75 c. net). It is a small book containing much information in readable form about the various settlements of Puritans in Virginia, Maryland, the Carolinas and Georgia. Rugged and independent, uniting at times with the Scotch-Irish, their spiritual kin, they formed a distinct element in the Southland, and proved a marked factor in Revolutionary days. They everywhere fostered education and community life. Sharing the economic conditions which encouraged slavery, the wealthier ones held slaves, although proofs are given of special kindness and consideration on their plantations. The work furnishes a careful study which will be very useful to students of early American history.

News of the recent determination of the Chinese government to grapple with the opium curse has aroused the sympathy of many nations. It is to be hoped that it has stirred some guilty consciences. Mr. Samuel Merwin, in *Drugging a Nation* (Revell. $1.00), describes the situation fully, the history of the opium traffic, the past and present attitude of England, the effect of the use of opium on the Chinese people and the nature of the present tremendous problem. Incidentally he speaks a good word, emphatically, for Judge Wilfley and his work in the United States Court at Shanghai. We conclude with regret that the present attitude of Great Britain, as reported here by extracts from recent public documents, is worthy only of the most emphatic condemnation.

Happenings in Washington

By Lillian Camp Whittlesey

Congregationalism at the Capital.

The "Together" Campaign reached Washington near its finish; the meetings were fairly attended, and the offerings at the First and Mt. Pleasant churches, after strong appeals by the pastors, indicated a deep and practical interest. Mt. Pleasant has still a large debt which it is gallantly meeting; its membership is nearing a thousand, forty-two being received at the Easter communion. Mr. Fishburn will soon have to devise some way of enlarging the seating capacity of his new church. The Men's Club is the largest organization of the kind in the city; interesting talks have been given during the winter by such men as Senator Cummins of Iowa and Lieutenant Lahm, who spoke on the Conquest of the Air.

In his more than two years of service at First Church, Dr. Woodrow has proved his leadership. Great congregations fill the house at both services, and church and society have voted that an assistant be secured. It was a pleasure to hear and greet the foreign pastor, Rev. L. S. Gates of Sholapur, India, on a recent Sunday morning. Ground has been broken on a fine site on Capitol Hill for the Ingram Memorial Church, and Dr. Frizzell, the pastor, is hard at work strengthening as well as housing this recently assembled body of believers.

An invitation to recognize the Capital Heights Congregational Church came as a surprise to many of the Washington Conference. It took them some six or seven miles from the heart of the city to a new suburb where a membership of forty has been gathered, all but two on confession of faith; a building costing $2,700 has been put up and nearly paid for. This has been accomplished through the efforts of a gentleman who holds a government position in the city, and ministers to the flock of his own gathering; they purpose to have a temperance settlement, where undesirable citizens are not welcome, and the Congregational polity commends itself to them as the best form of religious belief.

At the spring meeting of the Congregational Club, Dr. Woodrow was re-elected president, and the address of the evening was made by Sen. T. E. Burton of Ohio. The country knows him as a member of the House for sixteen years, and the man who made the nominating speech for Mr. Taft, at Chicago, last summer. Congregationalists remember that he is the son of a minister, a graduate as well as a former instructor at Oberlin. He is a vigorous, keen-eyed, strong-featured man, well on in the fifties, with a good voice and forceful manner.

Dr. Newman

Rev. S. M. Newman, D. D., who held the foremost place in our denomination at the capital for twenty-one years, is just closing the year at Eastern College. The work for young people and the beautiful mountain region of Front Royal, Va., have been both congenial and beneficial to him, and other Southern schools have recognized his peculiar gifts as an instructor. He has just accepted the presidency of Kee Mar College for Women, located at Hagerstown, Md. It was founded in 1851, and has a loyal body of alumnæ. The campus and buildings are said to be in good shape, and Dr. and Mrs. Newman will soon take possession of the pleasant residence for the president.

Prosperous Year at Howard University

Howard University is in the midst of its several Commencements. For the first time, the exercises are in the chapel and on the campus instead of at First Congregational Church. President Thirkield would wisely draw attention to the group of buildings that crown University Hill; all are now embowered in noble trees, while at the foot is the new Freedmen's Hospital, as well or better equipped than any other hospital in the District. The year seems to have been a successful one in all departments, with a larger body of students than ever before and a Congressional appropriation of $162,000, $90,000 of which is for a new Science Hall. The earth has been turned on the site of the new library building, the gift of Mr. Carnegie.

Washington's Rotten Row

We have now a gay meet in Washington on pleasant Tuesday and Saturday afternoons, down on the Potomac drive, and it is due to the bright thought of Mrs. Taft. The summer out-of-door concerts by the Marine Band have been transferred from the White House grounds to the lower end of Potomac Park, where there is space for carriages and autos along the channel looking toward Arlington, down the point looking across Long Bridge and down the river, then back by way of the monument and the white lot. It is a beautiful drive of a couple of miles and more, with vistas of trees, sparkling waters and noble buildings. The fine machines, lively horses and elegant gowns, all made to be admired, add to the brightness of the scene, the music is inspiring, and between numbers greetings are exchanged as autos and carriages whirl by. Not only has this fashionable phase of out-of-door-life come in with this administration, but a merry round of garden parties at the White House, dinners, teas and musicales are proving that the first lady of the land is fond of society, and is an experienced hostess.

For the first time in the history of the District, an invitation was lately extended by business men of the city to the President to attend a subscription dinner. He accepted, and some features of our municipal life were considered. Mr. Justice Stafford of the Supreme Court of the District was the orator of the occasion. He made an eloquent plea for suffrage. The President did not agree with him in that, but thought there might be arguments in favor of one commissioner rather than three, and that he need not necessarily be a resident here. The reason and the legality of the recession of the land on the south side of the Potomac were considered. The President takes a most friendly and intelligent interest in the city and would have here a model as well as a special municipal life.

The fine May weather has been quite a time for unveiling of statues and memorial services. First the bronze figure of Governor Shepherd was dedicated in front of the new municipal building on Pennsylvania Avenue. His splendid courage and energy brought Washington up to grade and up to date, as to streets, sewers and civil engineering generally. Then, in a little triangle bounded by M Street, Connecticut Avenue and Nineteenth Street, Longfellow sits in an easy chair, his head resting on one hand, as in a reverie. The funds for this were gathered in small donations from all parts of the country. The artist sculptor of this and a third figure was Mr. William Couper of New York City. Rev. Dr. Witherspoon was a signer of the Declaration of Independence and a president of Princeton College, but chiefly because he was an able exponent and defender of the Presbyterian faith, his form now stands in a small park near the Church of the Covenant, similar in position to the figure of Martin Luther, who has stood through the sunshine and storms of years in robes of bronze, holding the open Bible, in

front of the Lutheran church. In these three ceremonies a descendant of the man thus honored, to the third or sixth generation, pulled the cords that separated the flags disclosing the face of his progenitor.

All these cheerful, suggestive and artistic reminders of noble lives wrought into church, literature and civic betterment seem most fitting. But some felt that the removal of the few bones of Major L'Enfant, the distinguished French engineer who planned the capital, from the quiet farm where they had lain for many, many years, was a bit grewsome. They were exhumed, certified to, and sealed up in a metallic casket, which was taken to the rotunda of the Capitol, and there watched by a guard of honor, till a great memorial service was held about the bier. Then a long procession followed to the place of it-is-to-be-hoped final interment at Arlington.

Boston

Professor Badè Warmly Greeted

An appreciative company of ministers listened to Prof. W. F. Badè of Pacific Theological Seminary last Monday morning, as he enlarged upon the literary craftsmanship of the Book of Isaiah. His paper combined the merits of scholarly insight and a graceful style. It showed him to be not merely a keen interpreter but an ardent lover of the great Hebrew prophet. He read impressively a number of passages in the original.

Professor Badè is one of the younger members of the Berkeley faculty, but has already won distinction in the field of Old Testament scholarship. The California churches find in him a valuable helper, and the brief visit he is paying New England will lead those who meet him to hope that he will return often in the future.

Dr. Burton at the Club

The annual ladies' night of the Boston Club was observed last Monday evening. Everything conspired to make the occasion successful. All the available space in Ford Hall, on floor and in gallery, was used for the spreading of the tables, and apparently every seat was occupied. Music for the evening was provided by the Albion Male Quartet and an orchestra from the Perkins Institution for the Blind. In the absence of President Conrad, who was attending the meeting of the General Assembly of the Presbyterian Church, the greetings of the Club to lady guests were appropriately extended by genial Vice-President Norton, whose supply of good stories seemed inexhaustible.

The address of the evening was by Rev. M. L. Burton, Ph. D., now of the Church of the Pilgrims in Brooklyn, and president-elect of Smith College. Dr. Burton's attractive personality and quick wit at once captured the audience. He spoke on Our Intellectual Attitude in an Age of Criticism. He showed that doubt is not incidental to the present age, but is wrapped up in the eternal mystery of life. He spoke of the connection of doubt with progress. In the age of criticism the intellectual attitude of ministers and laymen must be that of loyalty to the mind's conviction of truth, liberty for the minister to preach what he believes, even if the hearer in the pews may sometimes be of different opinion. The address was delivered with earnestness and a clearness of thought which revealed the scholarly grasp of the speaker.

Warm Clothes for Labrador

Pilgrim Hall, Congregational House, looked like a bazaar on the afternoon of May 18, when the American-Labrador Branch of the Needlework Guild of America held its second annual meeting. Every available space was taken by tables loaded with warm garments, hospital supplies and household linen to be sent to Dr. Grenfell's mission. All the clothing was new and much of it, such as sweaters, mufflers, mittens and socks, showed evidence of having been made by the members' own fingers. A group of bright-faced young girls were seen gathered about the sets of baby clothes which they had made themselves. At the meeting, presided over by the president, Miss Mary B. West, we learned that this branch is growing rapidly and now has sections in Pennsylvania, Minnesota, New Jersey and New York, as well as in New England. The great need now is for men's outside clothing, new or second hand.

Miss E. E. White spoke on the growth of the settlement at St. Anthony and of a Memorial Room for Capt. John Wesley Roberts, to be set apart in the new Fisherman's Institute in St. John's. Miss Nellie Gilmour, an efficient trained nurse who put in four months of hard work at the Battle Harbor Hospital last summer, talked informally about her experiences there and the needs of the people. Her enthusiasm and the charm of her personality captivated her audience. A third address was by Mr. Albert T. Gould, who has been with Dr. Grenfell on the Strathcona.

A Year after the Fire

Situation among Chelsea Churches—Prosperity at First Church

The past year in Chelsea has been one of adjustment in the church life as in the civic and material departments. The anniversary of the great fire of April 12, 1908, found nearly all the destroyed edifices of the leading denominations either re-established or on the way to restoration. The Bellingham Methodists, who had their stone walls left, were the first to rededicate their home; the Catholics, who also had the old brick walls and a big insurance nest-egg, are occupying their old site; and the Baptist brethren have the walls and framework of their building well up on their new lot, which, much to the discomfort of their ecclesiastical neighbors, is directly across the street from the rebuilt Methodist edifice. The Universalists rejoice at the vision of an up-town abode in Caryville, their newly purchased location being the homestead of the late Samuel P. Tenney.

No signs of life appear among the ruins of the Unitarian or African Methodist Episcopal churches, nor on the site of Chester Avenue Chapel of our own order. Equally quiescent lie the brick piles on the great corner lot where rose the stately edifice of our Central Church—the evidences of a deplorable halt in the busy, inspiring career of the city's formerly most flourishing religious institution. This particular spectacle could be beheld with patience if assurances were forthcoming that the new Central had crystallized its many hopes into a new material shape on its present site or among some more promising surroundings. The pastorless worshipers maintain regular services in the Advent meeting house, which escaped destruction. Central Church has been invited to join in union services with First Church during July and August.

Contrasted with the trying situation in these unsettled, homeless churches in the down-town field is the steady advance of the up-town organizations. In the first place they are more advantageously located as to population, and have received to some extent the impulse of visiting members from the stricken churches. During the latter end of the great evangelistic campaign in Boston they conducted an independent three weeks' union movement which interested hundreds and led scores to the point of decision. Our First Church, the union of old First and Third, is forging ahead with vigor apparent in every branch of its work, finding itself now at the close of the third year of Rev. C. N. Thorp's pastorate pressed with new recruits for church membership, and with its growing Bible school. The May communion service filled the auditorium to overflowing, the first three rows of pews across the front being reserved for the eighty-three new members, nearly all on confession. This was the result of the unusual personal interest and extensive visitation of the pastor, the willing assistance of his workers, the patient devotion of Bible school teachers and the touch of the revival wave. The vesper service on the last Sunday of each month is crowded to standing, and is but one attraction of the musical interests. The three choruses, senior, junior and children's, together with the soloists, the chime-ringer, organist, constitute an organization of service under the director, Mr. Osbourne McConathy, public school supervisor of music, which is attracting no little attention throughout and beyond the city limits. Outside the regular participation in Sunday worship, the social and recital events of the musical organization have a distinct value.

The interest of the church in its prayer meeting, and in its missionary support led along modern methods by an active committee, is worthy of note. The women's organizations, both social and missionary, and the newly organized men's club are all working out their especial purposes in their own ways. And thus co-operating, the departments of all the church work are ministering to nearly 600 families.

Boston, Mass. SCOUT.

Biographical

REV. JOHN HENRY GOODELL

Connecticut Congregationalists, especially those in Windsor Locks, will share the regret of the church at Pacific Grove, Cal., in the death on April 21 of Rev. J. H. Goodell, aged sixty-two years. He was pastor in Windsor Locks from 1878 to 1888, and later was in charge of missions in Utah. After removing to Oakland, Cal., he was interested in building Market Street Congregational Church. He served for several years as professor in Pacific Theological Seminary, and was an earnest Bible student.

FARGO'S FIRST PRESIDENT

Rev. George B. Barnes, D. D., pastor of Vine Street Church, Minneapolis, for the past two years, died in that city of pneumonia, May 4, at the age of seventy-one. A native of Turin, N. Y., he served in the Civil War and in 1869 became a Congregational minister. Besides his service as the first president of Fargo College, he ministered to churches in New York, Michigan and Minnesota. He had recently resigned his Minneapolis charge, though the resignation was not to take effect until July 1.

REV. HENRY R. WAITE, D. D.

Dr. Waite died in East Orange, N. J., May 5, of heart disease. A graduate of Hamilton College and Union Seminary, he also spent some years in study abroad. He founded the American Union Church in Rome and was its first pastor. He organized an Italian Y. M. C. A., and was, until his death, a member of the board of managers of the Italian Bible Society. He had served as editor of the New Haven *Evening Journal* and of the *International Review*. He founded the American Institute of Civics and was its president till he died.

The probability is that New Mexico will come into statehood as a prohibition state. Santa Fé has refused licenses after the close of this year and the prohibition sentiment is growing.

The Pulse of Congregationalism East and West

Trends and Interests as Shown by State Assemblages

This is the season of the year when Congregationalists in different parts of the country are wont to assemble in their respective states for the annual stock taking and campaign-planning. These meetings serve not only to bind closer the ties of brotherhood, but are being utilized more and more for the ends of efficiency. What is done and said is therefore worth attention. The reports that follow gather up the significant facts. It is of special interest to note the tendencies toward modifications of polity in the direction of a practical working fellowship and the growth of the Brotherhood movement.

Maine
New Hampshire
Massachusetts
Rhode Island
New York
Ohio
Illinois
Iowa
Texas
Southern California
Kansas

Action Postponed

Massachusetts Gathering Defers Plan of Local Councils—Brotherhood Holds First Meeting

In smaller numbers than might have been expected from an assembly held in the "Hub," but with the customary old Bay State spirit and enthusiasm, Massachusetts Congregationalists spent May 18-20 in counsel and debate. Not because 453 delegates is any mean showing do we say "small numbers," but the weaker sister, the Universalist conference, meeting in Malden at the same time, was credited with nearly twice that attendance. The discussions under old Park Street roof were brotherly enough, but characterized by two rather distinct attitudes; those who still bow down to independence, and the newer group who wish to establish fellowship in more tangible fashion.

This division of sentiment was particularly brought out in the several and protracted debates on polity amendment. The suggestion of the committee hinting at the larger service of the local conference in ordination, installation and dismission councils experienced all sorts of buffeting, the objections ranging from the difficulties of transportation to dissection of defining adjectives. In the end, despite the vigorous protests of progressive members, the committee's recommendation was laid on the table for another year. So grind the mills of old Bay State.

THE AVERAGE CHURCH

The church year in figures has already been reported. An interesting feature, however, of Secretary Bailey's report was his description of the "average church." According to present statistics, it was organized in 1807, and has a membership of 198, 62 male and 136 female, of whom 36 are absent. It admitted last year 6 on confession and 5 by letter, losing 3 by death, 4 by letter and 3 by roll revision. It baptized 3 adults and 4 infants. It has 170 families in its parish, 207 members of its Sunday school and 45 in its young people's society. It spent $2,910 for maintenance and $973 for benevolence as follows: foreign missions, $259; home missions, $246; the American Missionary Association, $60; education, $34; church building, $28; Sunday schools, $21; ministerial aid, $11; other charities, $314. Its property is valued at $27,100; it has invested funds of $3,736 and a debt of $936; and its house of worship was erected in 1856. Its pastor was ordained in 1894, began his pastorate in 1903, and receives a salary of $1,275 and seven-tenths of his house rent.

The reports of the committees were characterized by their usual carefulness and in some instances by uncommonly elaborate investigation. Especially noteworthy were those on Sunday school work and the one on morals and rural conditions. The committee on men's clubs, appointed to accomplish the organization of a State Brotherhood, has been continued, the latter's executive officers constituting that body.

The program covered a considerable range of topic, though notably the treatment of the "newer believers." The conference sermon was preached by Rev. G. S. Rollins of Springfield, who described Elements of Apostolic Success. He found some of these in his alliterative series of certitude, courage, cosmopolitanism and co-operation.

DENOMINATIONAL TRENDS

The morning of Wednesday was given over to topics of denominational concern. Rev. H. G. Person of Newton spoke on Denominational Solidarity. His decided opinions on the need of a closer bond showed how his early Presbyterian associations still emphasize their advantages. To increase the supervisory power of the advisory committee was the contention of Rev. J. D. Dingwell of Amesbury. He feels that this important local body should be so enlarged and empowered that the other committees work under its counsel and refer to it their own suggestions. In this way the ultimate recommendation to the churches would carry an influential indorsement. Rev. E. V. Bigelow of Lowell was able to narrow felicitously his large theme of Interdenominational Amity, Comity and Co-operation into manageable form. He noted briefly the cheering signs of amity now prevailing, and felt that their common basis was in a warm evangelism. The ultimate unity which he expects is one "to be, not to see."

Points for the Note-book

State Brotherhoods were organized in New York, Ohio, Michigan, Iowa, Kansas and Southern California; the Brotherhoods of Massachusetts and Illinois held their annual meetings in connection with the state gatherings.

Ohio, Michigan and Southern California approve their new plans of centralized effort and find the new machinery working smoothly.

Agitation toward the new unity of state work had a place in Iowa, Kansas and Maine.

Rhode Island workers take measures to specialize in their activities.

Illinois adopts and Massachusetts postpones polity recommendations with regard to ordination by the local association; the former adds also the function of installation.

In Michigan, Congregational initiative is working for an Interdenominational Commission.

New Hampshire celebrates its centennial in the church of its first meeting place; this state faces an acute rural problem.

Texas gathering recognizes entertaining church at Houston.

One hundred pastors volunteer evangelistic services in New York.

The second evening session was devoted to two themes which, as Moderator Swift pertinently remarked, were intimately connected with the present life of our churches. Rev. E. P. Drew of Worcester made a stirring address on Men and Forward Movements. He saw the new spirit at work in many spheres, in politics, temperance, industry and a better public spirit. In his opinion some of our greatest problems are now in the hands of the Brotherhoods, and they must operate in difficult fields to accomplish the ultimate mission of the church. A Continuous and Constructive Evangelism was the theme assigned to Rev. C. W. Merriam of Greenfield, who handled it sanely and well. He defined evangelism as "religion on the aggressive," and believes that, with all its possible defects, it should have the sympathy and backing of the church.

The final address of the session was a fitting climax. Mayor James Logan of Worcester gave an enthusiastically received utterance on The Investment of Religious Power in Social and Civic Betterment. Indeed his incisive points met with such approbation that it will be reprinted in full in the minutes and prior to that in *The Congregationalist*. Mayor Logan is a man who considers it "good religion to be in politics," and ably described the opportunities in public life as well as the duties of good citizenship. One of his nuggets was: "More men must be content to coin less of their lives into dollars and more into service."

HOME MISSIONARY SOCIETY

The state Home Missionary Society had its usual share in the convention. Its afternoon meeting was the best attended session. The business included the election of Mr. S. B. Carter as the Society's first lay president, followed by greetings from the W. H. M. A. by its president, Mrs. C. H. Patton. Miss Anna B. Taft, the young lady missionary who has been investigating rural conditions, gave an interesting narrative, Out of the Beaten Path. Rev. C. S. Mills, D. D., of St. Louis, president of the national society, delivered an admirable address on the meaning of faith and patriotism. He had some awakening facts to tell Massachusetts people about the strides of their Western brethren, but he urged them "to keep the altar fires burning," and paid fine homage to the influence of the Pilgrim heritage and ideals.

In the absence of Moderator E. W. Chapin, Dr. C. F. Swift of Fall River, vice-moderator, presided effectively at all the sessions, wielding an interesting little gavel which he had had turned from a portion of the "Old Town Elm" in Plymouth; a fitting instrument, indeed, to guide the discussions of Pilgrim descendants! The elections for next year made Samuel Usher moderator, Rev. H. L. Bailey secretary. The invitation of First Church, Springfield, for the meeting of 1910 was heartily accepted.

THE STATE BROTHERHOOD

For some of the pastors and laymen the conference really began on Monday evening. The state Brotherhood, organized last fall, held its first annual meeting in two sessions. This new body has now an enrollment of over sixty clubs all over the state in its first few months, and with its large opportunity will probably include the majority of Congregational men's clubs during the coming year. More of the pastors, particularly, are realizing its possibilities in relating their men's organizations actively to the interests of both church and denomination.

The four short addresses of the evening session were of the inspirational order. Rev. J. Spencer Voorhees of Adams declared The Call of the Hour was for masterful, serviceable and fraternal men. Rev. W. W. Jordan of Clinton and Representative Gardner of Westfield divided the topics of men's clubs in the civic and religious relations, and each felt the need of definite service. Mr. F. H. Noyes, president of the American Federation, described advantages and methods of co-operation among men's clubs. A brief open forum followed the formal program.

The Tuesday morning session was a time of business and exchange of ideas. A symposium on local achievements by clubs especially successful in distinctive features provided valuable suggestion, such as entertainment courses, described by Dr. S. B. Capen of Jamaica Plain, social work, Bible class work and the like. Finally, successful co-operative measures, as represented by the Men's Union of Holliston and the Worcester Federated Brotherhood were described by Rev. C. E. Harrington and Mr. J. A. Sherman.

The meeting expressed its appreciation of Pres. V. J. Loring's devotion and interest during the initiatory efforts. The executive officers elected for the coming year are: President, C. W. Davidson, Newtonville; vice-presidents, Hon. Frederick Fosdick, Fitchburg, Rev. W. W. Jordan, D. D., Clinton, Rep. C. M. Gardner, Westfield: secretary and treasurer, G. J. Anderson, Boston; together with five directors at large and one from every conference in the state

Boston, Mass. G. J. A.

To Specialize Its Effort

Rhode Island Congregationalism Seeks Effectiveness—Noteworthy Addresses

The annual Conference of the Rhode Island churches was held with Park Place Church, Pawtucket, May 18 and 19. Rev. E. I. Lindh was moderator, Rev. A. B. Parson of Providence, scribe. The reports from the churches reflected distinctly hopeful conditions, indicating definite growth throughout the state, with many new and aggressive features. The splendid summary presented by Rev. C. F. Roper in his report on the State of Religion brought to all a refreshing optimism. The session closed with a stimulating address by Rev. L. L. Henson, D. D., of Cranston Street Baptist Church, Providence, whose message on Every Christian a Martyr made a deep impression.

The evening session of Tuesday was given over wholly to the "Together" Campaign. Dr. Emrich, Dr. Gutterson and Dr. Patton came down from the "Hub" and spoke their earnest words to a gathering which, though representative, should have been much larger. The unity of the missionary obligation, the oneness of spirit prevailing among our leaders and the acute urgency of the present situation were forcefully impressed upon the Conference.

Wednesday proved a day of great significance to Rhode Island Congregationalism. The reports of the secretary and the board of directors of the Home Missionary Society and the addresses of Mrs. H. J. Humphreys on Our Foreign Work and Mrs. C. F. Roper on Our Home Work disclosed in part the problems of the churches and the zeal and energy with which they are attacked. Rev. J. A. MacColl and Rev. E. L. Marsh of Providence further emphasized the pressing burden of our work and the need of closer fellowship for effective co-operation. A practical expression of this was voiced in the report of the advisory commission, which urged the adoption of a plan of state co-operation, whereby year by year our denominational strength may be focalized upon some definite strategic opportunity. Later in the day the commission urged that under the plan as adopted, Plymouth Church of Providence for the current year be formally indorsed by the Conference in its building project. This recommendation was heartily adopted.

Another important feature was the generous response to the report and the plan of the committee on benevolence. A schedule of percentages was adopted and a committee appointed to press the matter more fully upon the attention of the local churches. A large share of attention was secured Wednesday afternoon for the work of the Sunday school. Rev. G. F. Kenngott of Lowell and Prof. I. B. Burgess of Providence brought definite messages on the religious training of children, and an earnest discussion of the issues raised followed. Rev. John Deans gave a forceful sermon on The Dynamic of the Gospel.

The session of Wednesday evening was a fitting close to a notable Conference. For some time there has been a growing sense of the need of a better arrangement of our state work and organizations. The Home Missionary board has frankly discussed it, and its directors urged some step looking toward improvement. Elsewhere has been equally frank discussion. Accordingly a committee of three was appointed to investigate the situation carefully, along both legal and ecclesiastical lines, and devise some coherent plan to be reported at the next annual conference. Three notable addresses followed. Dr. McConnell of Providence, in an altogether admirable statement, indicated Positive Elements in Present-Day Theology. Dr. Krom, in a simple but intensely earnest talk, clearly and succinctly traced the situation between Church and Labor. The theoretical and the practical thus presented, Dr. G. L. Cady of Boston followed with an appeal for The Gospel and the Individual. To socialize the individual and to individualize society, he declared the supreme duties of the gospel.

Pawtucket, R. I. E. I. L.

Century of Congregationalism

New Hampshire Association Celebrates—Emphasis on Rural Problems



Boscawen, N. H.

The characteristic words of the centennial of the New Hampshire Association, Boscawen, May 18-20, were "historic," "rural," "unifying" and "vital." The first word applies to the fine old village on the plain, the church and the occasion; the second to the underlying theme of many of the addresses; the third to the need of the churches, voiced over and over; and the fourth to the spirit of all that was enacted. Boscawen is one of the rarest old New England towns. Never large in population, it has nevertheless exerted a mighty influence through the great and good men and women it has given to the world. Among these are Daniel Webster, Gen. John A. Dix, William Pitt Fessenden, Moody Currier, Charles Carleton Coffin, besides many noteworthies still living. Hospitality is a strong trait of the long, one-streeted town, and it was cordially given to the first meeting of the Association, to the fiftieth; and to this centennial observation it was heartily extended by the present pastor, Rev. Frank Park and his loyal and united people.

The Association was born in Dr. Asa MacFarland's study in Concord, June 8, 1809, and the first meeting was held in Boscawen, Sept. 20 of the same year. The company was not large when it met in the parsonage of Dr. Wood; the five ministerial associations of the state were represented by eight delegates and one scribe. But out of it grew great things for New Hampshire Congregationalism. It was not until 1860 that the basis of representation made lay-delegates eligible, and not until as late as 1893 that the present basis was adopted, by which the Association became a strictly representative body. Apart from the presentation of the ever important denominational interests, such as the Apportionment Plan, by Dr. R. L. Swain of Laconia and the Advisory Committee, by Rev. C. H. Percival of Rochester, and the always live home missionary interests, the chief features centered about the historical addresses and those on the rural opportunity of today.

The address by Rev. L. H. Thayer of Portsmouth, on Congregationalism in New Hampshire in the Last Century, was a masterly piece of work, tracing the evolution of the denomination through the marvelous industrial, social and ecclesiastical changes, consequent upon changing conditions, especially from urban to rural life. It will be a mine of information when put in printed form. Clear-cut and trenchant was the presentation of the theme, The Development of Religious Thought in the Nineteenth Century, by Dr. B. W. Lockhart of Manchester, as he traced the great changes that have

come about through modern culture, scholasticism and rationalism, as seen in the scientific spirit in matters of evolution and law, and in the new ethical spirit.

Dr. Arthur Little of Boston—Boscawen-born and bred—was happy in his reminiscences and knowledge of New Hampshire men, women and things. He, with fifteen others present, had attended the session a half century before. His portrayal of New Hampshire Congregationalism Abroad, by one who knows it root and branch, made one pity those who have not the fortune to be connected with the state.

And then the rural community and its church's opportunity never had a better setting in a meeting of the Association than here. It was in the admirable addresses of Pres. K. L. Butterfield of Amherst Agricultural College on A Campaign for Rural Progress and of that quondam New Hampshire minister, Rev. W. L. Anderson, also of Amherst, on The Church and the Rural Opportunity. It further came out in the presentation of the aims of the grange in relation to the church by the state master, Herbert O. Hadley, and the discussion opened by Henry C. Morrison, state superintendent of schools.

The vigorous sermon by Dr. R. L. Swain, on God's possibilities with humanity, the narrative of the (hopeful) state of religion, by Rev. J. B. Lyman of Pittsfield, the finely worked-out study of the need of religious education in New Hampshire, by Rev. Frank L. Janeway of Hanover and the strong emphasis on loyalty to the cause of Christ in the closing address, by Rev. A. D. Leavitt of Concord, together with the stirring appeals for optimism and renewed activity, made through Secretary Smith of the Home Missionary Society, lifted the whole trend of the meetings to heights of inspiration. And as the General Conference (for so it voted itself to be called in accordance with the National Council's recommendation) begins its second century, Congregationalism in New Hampshire can face the future with confidence and spirit.

CHARLES ERNEST WHITE.

Amherst, N. H.

Emphasize Pastoral Evangelism

New York Association Considers it Successful —State Brotherhood Launched

The meeting of the New York Association was held under brilliant skies and with a larger attendance than usual, especially at the opening. Moderator Grein of Buffalo kept the business moving on schedule time, and no item of the crowded program was passed by. The fine fraternity of the Syracuse churches and the abundant hospitality of the people added to the marked enthusiasm and fellowship of the ten sessions. A healthy optimism has resulted from the mingling of the clans.

Inspirational addresses of a high order began at the opening session with Dr. Burton's ideals of the Congregational Way. Dr. J. E. Smiley of Groton outlined the Peculiar Place of the Church in the World. The returning moderator, Deacon G. W. Baily of Dr. Cadman's church, described a broad sphere of activity for the Layman in the Church, and acted the next day on his own suggestions by calling the men together and launching the state Brotherhood. Rev. Messrs. Evans of Gloversville, Burgess of Warsaw and Tinker of Boston discussed The Churches Reaching Men, and were followed by Secretary Call of the national Meat Cutters' and Butchers' trades-unions. He proved to be a fair and reasonable advocate, and referred all his statements of fact to government records at Albany.

The last hour of Wednesday and Thursday mornings was given to a sermon, in place of the desultory devotional meetings of previous programs. Rev. E. A. George, Ithaca, drew the portrait of The Heroic Christ and President King of Oberlin gave the ministers, especially, great encouragement with a sermon on Elements of Opposition in the Ministry of Christ. He also cheered the Women's Home Missionary Union with an address on the Moral and Religious Challenge of Our Time.

One Hundred Pastors Volunteer

Next to home missions and the business of the state, the Association gave its chief attention to Evangelism. Not even standing room was left, when a strong committee presented, through its chairman, Rev. J. S. Penman of Poughkeepsie, a stirring report of the results of persistently pushing the principle of evangelism by *pastors*, in their own field, or *by exchange with pastors*. Over a hundred pastors offered their free service. The movement is yet so new that many of the volunteers were not called for. The committee expects five years to elapse before this becomes the settled and more sane method of doing the Lord's business in a way adapted to Congregational habits.

Testimonies concerning actual results were given by Rev. Messrs. Van Keuren of Little Valley, Huelster of Homer, Kettle of Oswego and Capron of Rochester. Secretary Shelton reported that last year this state made almost double the net gains of any other, Illinois being next. New York men believe that the methods of pastoral evangelism being pursued will place the Empire State more than ever in the front rank in gaining accessions. The second evening closed with Dr. Boynton at his best (though supplying impromptu through the enforced absence of Dr. Cadman) on the subject of Normal Evangelism.

Home missions had the field on the third day, with a brief prelude the day before when Dr. Fitch, during an hour provided for open parliament, presented church extension as an integral part of home mission work. The annual business session discussed a debt of $3,000 caused by last year's severe depression, enlarged its board of trustees from nine to fifteen, made it possible to elect a president, whether he is on the board or not, and at a later part of the day elected Mr. Jenkins of Binghamton. He was introduced at the big evening session, at which Secretary Shelton gave his usual comprehensive survey of the year's work, and as ever, a remarkable analysis of rural and city life, and the interpretation thereof for virile missions.

In the last five years the appropriations have had to be cut down forty per cent., and New York, dependent, looks little like an Empire State! Why nothing was done at a full state gathering to get rid of a small debt of $3,000 was not explained. The closing address was a magnificent statement and appeal by Dr. C. S. Mills of St. Louis, who was inspired evidently by recent criticisms of the West and certain national policies. Better team work ought to result from such eloquent facts.

The state branch of the Woman's Board of Missions, like the W. H. M. Union, had a fine session and full house, the presiding officers being Mrs. Hillis and Mrs. Kincaid. Their enthusiasm sets a pace for the men to follow.

In gearing up its business machinery the Association went still further in the fine advance it has been making for several years toward modern methods and efficiency. Many younger pastors, who take no active part even, are coming regularly in loyalty to the Association as a whole. Yet forty-seven were absent from the New York City district alone! The National Council's recommendations on polity were all adopted without dissent, Dr. Jefferson's committee having previously discussed them. Next year an amendment will doubtless change the name of the state body and make it the New York Conference. The Ministers' Fund Society has voted a working agreement with the National Board of Ministerial Relief, which is practically a merger and simplifies methods.

The Year in Figures

In the state are 358 ministers, of whom 129 have no pastorate. There are 306 churches, of which 74 have no pastor and 28 more no settled pastor. The 235 churches reporting gave $298,000 to benevolences, for home expenses raised $633,771 and received $14,000 in legacies. Out of this annual income of almost a million dollars, $267,000 went for salaries, an average of $1,174 per minister, which is not as high as it looks, as one-fourth of the churches have no parsonage. The property of 256 churches is rated at $6,350,000 and carries debts amounting to $262,800, or only four per cent. Eighty-four churches have invested funds of $405,000. With all these assets the state gained but two churches and 1,306 members. Sunday schools lost 2,350.

The Association was advised by Judge Stillwell to incorporate and will probably complete the process at next meeting. A unanimous vote was passed against the Sunday opening scheme of the Committee of Fourteen in New York. Senator Raines, Dr. Peters, Excise Commissioner Clement and other officials will be notified of this impressive vote. Professor McGiffert gave a striking paper on the Fundamentals of Congregational Polity, which is to be printed. It was one of his recent lectures, and apparently denies many affirmations made at the last National Council. It was probably the most important utterance of the entire meeting.

The committee on Systematic Benevolence reported the general acceptance of the Apportionment Plan, and Rev. L. T. Reed explained many difficult matters concerning it. Rev. E. D. Gaylord of the (entertaining) Good-Will Church was elected moderator for next year, when the Association will meet at Middletown. The Syracuse press paid almost no attention to the meetings, but the people came, and were warmly appreciative, sending their guests away with grateful memories of a beautiful city and fresh courage for the tasks of the ensuing year.

SYDNEY.

Reconstruction Postponed

Iowa Meeting Works toward Centralization— State Brotherhood Organized

Under clear skies, which added charm to the fellowship, the seventieth annual meeting of the Iowa Association was held at Cedar Rapids, May 18-20. The chief center of interest proved to be the report of the committee on polity. As a new constitution, this committee reported, substantially, the Ohio plan of reconstruction. After three lively and good-natured debates, the matter was referred to an enlarged and a more representative committee, which will report at the next state meeting. The debate made it evident that reconstruction will take place in Iowa, that the Ohio plan will not be adopted, that the representatives of the churches were willing to concede some little local autonomy in order to assure a more effective oversight of the general work, and that some simple form of central organization will eventually be adopted and backed by the Iowa autonomy. The report of the new committee will be awaited with great interest.

The best traditions of the Iowa pulpit were maintained throughout the program, and large audiences inspired the speakers

and appreciated their work. The mountain peaks of the meeting were reached under the leadership of Professor Steiner of Grinnell in two Quiet Hours and under Dr. McElveen of Evanston, Ill., in an evening address on The Coming Man. Professor Steiner's address on The Faithless Prophets of Israel and The Church's Mediation between Man and Man, manifested the deep religious qualities of the Hebrew prophets on whose message they were based, and their effect on ministers and laymen alike was most spiritual. Iowa votes the inimitable, the witty and profound Dr. McElveen, and hopes he will come again.

The Iowa churches voted to accept the plan of systematic benevolences, and the attempt will be made to put the scheme into operation this year.

A most interesting gathering during the meetings was the men's banquet, where two hundred men manifested good-fellowship as they broke bread together, and at which a state Brotherhood was organized and officered. The Brotherhood idea promises growth in Iowa.

Drs. Snowden, Frisbie and Douglass continue to be the strong historical personalities of Iowa Congregationalism, and their presence at Cedar Rapids was an inspiration to the younger generation. Rev. P. A. Johnson, the successor of Dr. Douglass as secretary of the Iowa Home Missionary Society, made a statesmanlike survey of the field and its conditions at the annual meeting of the Society, and his two years of effective service have proved him to be the right man in the right place. They assured him, and will continue to assure him, his re-election to the office.

The Association meets next year with the church at Cherokee, in the northwestern section of the state.

Des Moines, Io. A. M.

Illinois Getting into Line

Illinois State Meeting Large and Active—Polity Adoptions

LaGrange, the meeting place of the Illinois Association, May 17-20, is one of Chicago's most attractive suburbs. With no hotels to fall back upon, it was brave enough to offer hospitality to the delegates of Illinois' 350 churches, 220 women's societies and all the state Brotherhoods besides. Under the able generalship of Mr. R. M. Johnson it accomplished the entertainment with apparent ease. For fifteen years Rev. H. A. Bushnell, D. D., has been a pastor both revered and beloved in First Church. Under his leadership, two years ago a small frame meeting house was exchanged for a beautiful stone church, ample in its appointments for an Association meeting. The entertaining church furnished both an ideal meeting place and an ideal moderator in Mr. George M. Vial. Under his guiding hand was accomplished much important business within meager time limits. The assistant moderatorship was given to one of the group of young ministers who are pushing hard for the Brotherhood, Rev. B. F. Martin of Galesburg, and another in this group, Rev. A. J. Francis of Chicago, was continued in the office of scribe.

The Association opened with a sermon upon prayer, by Rev. F. G. Smith, D. D., of Chicago, followed by the Lord's Supper. The first item of business after organization was the problem of reorganization and co-ordination. Rev. L. H. Keller of Fond du Lac, Wis., in a clear and cogent paper explained the Wisconsin plan of unification and how it had been worked out. Following him, Rev. W. E. Cadmus of Peoria told the story of rapid reconstruction in Ohio, carried to its conclusion over the obstacles of tradition and prejudice by the dynamic of the idea: the church of today must do its business by the best methods known to the modern world.

Installation by Association

The appeal of the morning speakers to good business sense prepared the Association for radical action. When in the early afternoon Dr. W. E. Barton presented a report from the committee on polity, embodying all the essential features of reconstructed Congregationalism in other states, a vote instructing the committee to embody these in a revised constitution passed with practical unanimity. The committee to prepare the new constitution is: Rev. Messrs. W. E. Barton, B. F. Aldrich, W. W. Newell, W. E. Cadmus and Hon. T. C. MacMillan. The proposal approved includes one feature not provided for in other states, a plan of installation by Association. Almost everywhere the newer Congregationalism has approved ordination by Association on request of a local church. The Illinois committee propose similar procedure with respect to installation. Instead of calling a large council directly, the local church may request the Association at its regular meeting to examine its pastor-elect, and if the examination is sustained, to appoint a committee to conduct the installation service in the inviting church.

The committee on new constitution was instructed to prepare a simple form for use on such occasions. This plan, it is believed, will preserve all the advantages of the large installing council of the past, with a great saving of expenditure of needless time and money. It is Illinois' contribution to the problem of making installation the rule, rather than the exception, in our churches.

Apportionment

The committee on the apportionment of benevolences, through Dr. C. L. Morgan, submitted a report of progress, but the movement evidently is not far from the starting point. In response to 350 letters sent out, replies were received from only forty churches, "three of these cheerful, twelve hopeful and twenty-five remonstrant." This rather discouraging report was followed by a rousing address on co-operative campaign by Dr. A. N. Hitchcock. If the spirit of that address is carried back to the reluctant churches by their delegates, the Apportionment Plan will receive strong impetus. The work of the central committees on apportionment is to be supplemented hereafter by special committees in each local association.

The Spirit of Missions

The address of Rev. J. G. Brooks, state evangelist, for the Home Missionary Society, gave decided impulse to the cause in Illinois. He has held twelve protracted meetings during the year, and through his instrumentality 400 have been added to the membership of our weaker churches. Superintendent McCollam introduced him as the Great-Heart of our society. "To go to new and discouraged fields," he said, "I count the privilege of my life."

Of exceptional importance was the session devoted to educational interests. The retiring moderator, President McClelland of Knox College, shared with the Association his satisfaction over recent advances and his hopes for the future. Rev. B. S. Winchester of the Sunday school committee told of successes in raising educational standards in the Sunday school. President Davis of the seminary declared his ideals in theological education in a way which deeply stirred the assembly. These addresses awakened loyalty to established institutions. The several addresses which closed the Wednesday morning session urged an advance movement for Christian education by establishing a new church close to the University Campus in Champaign-Urbana. Dean Davenport of the College of Agriculture, Dean Townsend of the College of Science, Professor Noyes of the Chemical Department, Professor Baker of the School of Engineering and Mr. R. C. Beach, deacon in the First Church, Champaign, presented the need and opportunity and pledged their personal support. Hon. T. C. MacMillan spoke for the Home Missionary Society. A resolution pledging the Association to co-operate in aiding the local church to secure a fund of $50,000 to establish the University Church was enthusiastically passed and a committee was appointed, consisting of Mr. Donald McDougall of Ottawa, Rev. Messrs. W. E. Barton and W. T. McElveen and J. H. Moore of the Chicago fellowship and Nathan Goodell of Loda. By resolution each church in the state is recommended to contribute to this cause, and it is heartily commended "to men of wealth as an important means by which the Kingdom of God can be advanced in this state and in the world."

The Brotherhood and the Woman's Union

The Association program was both enriched and enlarged by speakers who represented the Brotherhood and the Woman's Home Missionary Unions, and the embarrassment of riches makes detailed mention impossible. The announced portion of the woman's program, addresses by Mrs. B. W. Firman and Miss Mary C. Collins, the Indian's friend, and the presentation of the "Modern Hiawatha" in the Sunday school room by Knights of the King, a society in the LaGrange Church, was intensely interesting; but a feature not announced proved a pleasant intermission, the removal of the mountain of debt from Faith Chapel in Pana. The mountain was pictured on the blackboard and under Dr. F. G. Smith's direction removed in sections.

All day Thursday the Brotherhood counselled together, closing the conference with an evening platform meeting addressed by Judge G. A. Dupuy and Dr. H. P. Dewey of Plymouth Church, Minneapolis. The closing speakers for the Association were Rev. H. F. Milligen, Hon. A. Baldwin and Judge C. G. Neely, president of the Chicago Presbyterian Brotherhood. Their general theme was the Efficient Church. On this theme the thoughts of the Association had been centered the two days previous by the masterly addresses of Prof. J. A. Blaisdell of Beloit College upon the Secrets of Apostolic Efficiency. His four addresses were the fruit of abundant scholarship joined to spiritual insight, and they were both illuminating and spiritually quickening. The Association owes to the Brotherhood a debt of gratitude for Professor Blaisdell's leadership in the periods of devotion.

The LaGrange meeting was probably the largest Congregational State gathering ever held in Illinois and the business done was of first importance. What was begun in LaGrange in reorganization is to be completed in 1910 in Chicago in North Shore Church. J. H. C.

New Machinery Successful

Michigan Conference Reveals Progress—Brotherhood Organized

The abiding inspirations of the sixty-eighth annual meeting of Michigan Congregationalists in Muskegon, May 18-20, connect themselves with the wonders of the place quite as much as with the excellences of the program. Muskegon is a city which has been born again. The thriving lumber town came to a standstill about 1890 because there were no more pine forests to feed its mills. Then one of the lumbermen, Charles H. Hackley, turned his attention to investing his ample fortune in forwarding other industries and in making Muskegon a model city.

In dispensing his charities he sought the co-operation of his pastor, Rev. Archibald Hadden. The minister was adviser to the manufacturer in planning the park with its statues of great Americans and the beautiful buildings adjacent—the public library and the Hackley School. When in 1902 Mr. Hackley determined to build a hospital, Dr. Hadden was made president of the board of trustees and the institution was placed under the guardianship of the First Congregational Church. All in all, Mr. Hackley's gifts to Muskegon amount to about four million dollars. The library, the parks and the public schools are magnificently endowed. To the church also came from the Hackley estate a modest endowment of $35,000 and, what is far better, the privilege of ministering to the sick through a hospital perfectly equipped, with special funds to make its service free to those who cannot pay.

The fiftieth anniversary services of First Church were held on the Sunday and Monday preceding the Conference. Indeed the opening of the Conference was a continuance of the golden jubilee in a state-wide fellowship service. It is a matter of pride to all Michigan Congregationalists that First Church and its pastor, now in his seventeenth year of service, have so high and responsible a place in the life of the city.

Abandoned Churches

Michigan's new constitution is being reduced to practice, and on the whole it is working well. It is the policy of Superintendent Sutherland to make the churches more efficient rather than to increase their number. In the cut-over lumber country are abandoned churches, and some congregations once fairly well off are reduced to desperate poverty.

Rev. L. C. Frost of Standish discussed fairly and intelligently the problem of the overchurched village. Congregationalism can do little as a solvent of sects without co-operative agreement with other bodies. An interdenominational commission is in process of formation upon Congregational initiative, and Dr. C. S. Patton of Ann Arbor reported favorable action by five denominations. If an equitable adjustment could be made with other denominations, Congregationalists would be justified in surrendering forty unproductive fields in exchange for others where it deserves the right of way. Superintendent Sutherland is hopeful that such an adjustment will be possible through the proposed Commission.

Men Who Do Things

The program was exceedingly practical, and the men heard from were, for the most part, men who do things. When Rev. J. M. MacLeod spoke of Reviving a Dormant Church, Rev. Frank Fulkerson of Developing a Center, Rev. M. G. Powley of The Financial Problem Solved, Rev. A. J. Blair of Suburban Work, each man told a story out of his own experience. The same fact appeared when Rev. Messrs. A. C. Diefenbach, A. F. Skeele and Demas Cochlin and State Missionary C. H. Harger discussed aspects of Sunday school work. The devotional periods were under one leader, Rev. H. S. Mills of Benzonia. What he said on a minister's living on good terms with God, with himself and his people, he spoke from the heart and to every man's conscience.

A special feature of the past year has been a co-operative evangelistic campaign planned and directed by Superintendent Sutherland. In this the moderator, Rev. J. S. Gould of Hancock, had large influence. In the spirit of this work, in fifty centers, was the address of Rev. I. W. Stuart of Alpena on Practical Evangelism. He has been successful in winning men to a Christian life manifested in practical ways, rather than by such tests as "speaking in meeting," and he made a strong appeal for relating religious experience to everyday life. The therapeutic gospel had sympathetic treatment from one who is using it in his prayer meetings, Rev. Bastian Smits of Jackson. Rev. W. A. Minty claimed for the church a place of social leadership, and this ideal he is realizing in Lansing.

New Occasions, New Duties

The old subject of benevolence was set forth in the new light of the Apportionment Plan by Dr. W. W. McLane and the "Together" Campaign by Secretaries Hall and Hitchcock. A new era has come to Benzonia Academy under Principal Catton and to Olivet College under President Lancaster, and the reports from both of these institutions were gratifying. In particular the heart of all Congregational Michigan seems turned toward Olivet College and the splendid educator at its head. But Michigan's welcome to her own educators was not more hearty than the reception given to Pres. O. S. Davis of Chicago Seminary. He spoke briefly on Thursday morning, addressed the Brotherhood in the afternoon, and also gave the closing address upon Ideals and Problems in Ministerial Education. He was preceded by Professor Ross of the University of Wisconsin, speaking upon Sins against Society. These two addresses brought the Conference to a noble climax.

Secretary Dyer of the Brotherhood was present, although suffering from a railroad accident, and with the help of a delegation from Detroit, including Dr. Atkins and F. E. Bogart, the state Brotherhood was organized and given a splendid send off in a largely attended Brotherhood banquet on Thursday evening. The Men's Club of the entertaining church has changed its constitution to join the Brotherhood movement. The new Muskegon chapter, with the delegates to the Conference, made up a company of nearly 300 men about the banquet tables, and more than any other event of the week, the banquet brought out the reserves among the laymen. To the representative of *The Congregationalist* the Michigan fellowship gave a cordial welcome. He came away with faith confirmed in the new way in government.

Chicago, Ill. J. H. C.

Plan Unmodified

Ohio Conference Satisfied with Organization —State Brotherhood Organized

The Ohio annual meeting, held at Mt. Vernon, May 18-20, was strong and inspiring in its program and progressive in its business. No modification was found necessary in the new plan of organization inaugurated two years ago and completed a year ago, when the new constitution was adopted. Rev. B. R. Long of Ashtabula, elected last year, presided over the sessions, assisted by Mr. John T. Calvert. The most important matter was the formation of a state Brotherhood. This took place after a banquet of representatives of men's organizations in the state, some 150 sitting down to the tables. This committee was appointed to carry out the purpose, and it will select from its number the officers of the organization: Rev. E. B. Allen, Rev. J. R. Nichols, D. H. Taft, C. B. Wightman, A. M. Gibbons, Rev. E. O. Mead, Rev. F. E. Bigelow.

The Bureau of State Work, having under its charge the home missionary activities, Sunday school extension, pulpit supply, evangelistic work and the publication of the state paper, presented a report showing the work done for the year. The total receipts for the home missionary work were $10,702, not including two legacies, which is a larger amount than ever before received; nevertheless a debt is reported of a little over $1,300, wholly on account of the increased missionary work undertaken. The state superintendent, Dr. Small, urged the securing of endowments for country churches placed with the Conference as trustee as a help in maintaining their work.

The report of the Bureau of Benevolences showed a faithful pushing of the Apportionment Plan and a general acceptance of it throughout the state. In connection with their report a discussion brought out a better understanding of its workings. The state registrar, Dr. Fraser, continues as the assistant to the Bureau. The finance committee reported that its most difficult task was the legal effort to save the Vine Street property in Cincinnati. On their recommendation it was voted to invite churches to make the Conference the legal trustee of their endowment funds as far as practicable, but the Conference did not seem quite ready to urge churches to deed their property in trust; the question is still open and will come up next year.

Resolutions were passed commending the "Together" Campaign as a "noble example of true Christian statesmanship"; requesting the National Societies to take steps to make their Boards more representative of the churches through the National Council while safeguarding the interests involved; commending the work of our state evangelists. A resolution of tender sympathy for Dr. Gladden, nowhere more greatly beloved than in his own state, was passed by a rising vote, the moderator leading in prayer while the Conference remained standing.

The annual sermon was delivered by Rev. B. R. Long on The Vision of God. Being the seventy-fifth anniversary of the Mt. Vernon Church there was peculiar fitness in the opening address by Professor Root of Oberlin on The Vantage Ground of Seventy-five Years. Several addresses were appropriate to the successful effort to have an attendance of laymen and to organize a state Brotherhood; Rev. R. H. Edmonds spoke on The Men of the Church in the Business of Soul Saving; Mr. D. H. Taft sent a paper on The Value of the Brotherhood to the Local Church, urging that men should be concerned through the church in all that is for the strengthening of the church and its Bible school, and in all that is for the moral welfare of the community. Dr. E. B. Allen pointed out The Value of the Brotherhood to the Denomination in giving greater atmosphere to action, securing expression and development of social sympathy, giving effective support to the work of the minister and by laying emphasis on a vital religious life in men.

Rev. H. D. Sheldon answered the question, What shall the Church do with Socialism? by urging that it study the problem as faithfully as it studies theology, and get into sympathy with the reforms demanded. In answer to the question, What shall the Church do with Psychotherapy? Dr. J. A. Jenkins said, among other things, that he thought that interest in the matter was waning, and that it was not the function of the church to enter the field of healing, but to present a helpful, healing gospel. Strong addresses were given at the evening sessions by Rev. M. H. Lyon, the evangelist, on The Opportunity of the Church through Evangelism; Rev. E. Lee Howard on The Influence of the Church upon the Life of the World through Christian Missions; Dr. J. E. Kirbye on The Field of the Church in its Own Community; and by Dr. Gladden on The Call of Modern Religious Thought to the Noblest Living.

Closing each of the three afternoons, Prof. E. I. Bosworth gave inspiring talks on Vital Elements in the Development of Personal Power. A serious defect in the program was the lack of opportunity for discussion.

Rev. J. W. Bradshaw, D. D., of Oberlin was chosen moderator for the ensuing year and Mr. D. H. Taft of Columbus, assistant.

Cleveland, O. PARVUS.

Maine Accepts the New Congregationalism

Because of the importance of the meeting, a change both in time and place from the arrangement made a year ago brought the Maine meeting, May 18-20, two weeks later in the month, and to Warren Church, Westbrook, five miles from Portland. The entertaining church, which marked its fortieth anniversary by opening its doors for the first time to so important a gathering, showed itself, under the leadership of its alert pastor, Rev. E. E. Keedy, and his assistants, more than equal to all the demands upon it. In probably no other community in Maine, if in New England, is the industrial life more closely identified with the religious. A village whose business has been dominated for half a century by men of the type of the late Messrs. S. D. Warren or M. B. Mason of Boston, not to mention living men, has had a singular freedom from the industrial distractions of this period.

The keynote of the gathering was the not unfamiliar thought of Service. Three worthy addresses upon the Call of the Working Church to the City, to the Rural Community and to the Thinker, opened the meeting, while the closing session brought forward four other subjects: The Dynamics of the Church as Manifest through The Legacy of Heroism; The Spirit of Service; The Power of Worship; and The Indwelling Christ. These valuable addresses, by honored pastors, were supplemented by two notable discourses by men not in the ministry upon The Allies of the Church. The first ally, The School, was treated in an incisive paper by Superintendent Cone of Brunswick, while Dr. H. L. Chapman, senior professor at Bowdoin, whom no one has ever yet thought of calling old, considered The Help of Literature.

Fewer speakers than usual came from the wider field, possibly because so many other state gatherings were in session on the same dates. Dr. Mills of the Home Missionary Society had the right of way Tuesday evening and he used it royally. Dr. McLane sent Dr. Beard of Bridgeport to speak in his stead upon The Apportionment Plan, and Dr. Jenkins of the "Together" Campaign drifted in at an opportune moment, from no one knew where, to tell the brethren "where they were at" in that great undertaking.

The sermon by Williston's new pastor, Rev. Jesse Hill, was a powerful consideration of The Apostle's Estimate of the Work of the Ministry.

Unusual interest centered about the business session of the two constituent bodies making up the meeting. The question was whether the recommendations "sent down" by the National Council should be accepted and these two honored bodies, the Maine Missionary Society, one hundred and two years old, and the General Conference of the Congregational Churches of Maine, eighty-three years of age, should give up their separate lives and names and henceforth be merged.

A startling but fascinating project which had been "sent down" from somewhere to the Maine legislature a few years ago was killed by a member of that body rising in his place and demanding the petitions from the people for such a change and asserting that in a democracy the people were the source of power and legislation. We have sometimes boasted ourselves that Congregationalism was the mother of democracy, at least in this land, in this day of mergers, but no Congregationalist raised the question, Where is the petition from the churches or the people? The whole program was accepted from beginning to end.

The way had been prepared by a carefully chosen joint committee of twelve from the two bodies who had been laboring for the past twelve months upon the method of procedure. Prof. C. M. Clark of Bangor has been the man above all others upon whom has come the task of preparing the constitution of the new body—a task which has needed unlimited labor, patience and wisdom.

The result was accepted as far as possible at this meeting and "sent down" still further to the local conferences, ministerial associations and churches. Legal difficulties were removed by act of the recent state legislature, and at the next annual meeting Maine will be fully launched upon the sea of the New Congregationalism.

The Apportionment Plan was also hopefully adopted and a strong committee appointed to bring it to the churches.

E. M. C.

Includes Two States

Texas and Southwest Conference Meets—New Church Recognized in Houston

The Texas and Southwest Conference met with the newly organized church at Houston, Texas, May 11-13. The beautiful city was at its best, the weather well-nigh perfect; the cool, soft gulf breezes laden with the fragrance of the magnolia. The splendid Southern hospitality was enjoyed to the utmost. Rev. M. O. Lambly of Jennings, La., struck the keynote in his sermon. His theme was a religion which makes use of nature, the church and the Bible, to unveil Jesus Christ in the soul and to establish him as the heart and center of life. Three papers were read, developing phases of the same thought. Rev. Addison Blanchard of Paris, Texas, took as the text of his paper on Ideal and Fundamental Congregationalism, "One is your Master even Christ, and all ye are brethren." Rev. C. B. Wells of Central Church, Dallas, developed the subject, Democracy in Religion. Rev. G. W. Ray of Fort Worth followed with The Development of Religious Democracy in America.

Two sessions were given to the consideration of practical themes in which the missionary idea was most prominent. A feature which created a great deal of interest and discussion was the two Bible Hours, in which Rev. C. P. Martin of Sherman developed The Extensive Work of the Holy Spirit and Rev. G. A. Chatfield of Dallas The Intensive Work of the Spirit. The greatest feature was, however, the recognition of the Houston church by a council composed of pastors and delegates from the two states. The various parts of the Recognition Service were taken by Supt. J. B. Gonzales, Rev. Addison Blanchard and Rev. G. W. Ray. The church at Houston is the result of several months' work on the part of Rev. B. F. Marsh, the pastor. It was organized on Easter Sunday, with about forty members, one-half of whom were former Congregationalists, the other half coming on confession. A good building in an unusual location, only two blocks from the new $200,000 Y. M. C. A., has been secured and the first payment made. Houston is one of the finest cities of the Southwest, and this new church has a promising outlook.

Dallas, Texas. GEORGE A. CHATFIELD.

Calling Rev. C. A. Barbour, D. D., from his influential Baptist church in Rochester, where he has been for twenty years, the religious work committee of the International Y. M. C. A. is planning large things for the future. According to *Association Men*, "the time has come when the Association should make a larger contribution to the church through its 106,000 men in the Bible classes." Besides being an able and spiritual leader, Dr. Barbour has been an active citizen and a friend of young men. He will be teacher of 6,500 teachers in his new office.

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— Bric-a-brac —
Game Sets Palm Pots Hock Glasses
Rich Place Plates
Loving Cups Rich Pitchers
Cloisonne Pieces Cut Glass Pieces
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Lemonade Bowls Dozen Rich Plates
Electroliers
Plaques Baby Plates Celery Trays
Radium Glass Baking Dish Collars
Hot Water Pitchers Glass Flower Vases
Wedgwood Jasper
Marmalade Jars Salad Sets
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While the word SETS is used above, we sell any parts of Dinner Sets or other sets, and in STOCK PATTERN department customers will be able to obtain matchings to old sets.

Our present season's display exceeds any previous one in extent and value, and it includes the best products of both foreign and American Potteries and Glass Houses.

June Weddings

VISITORS will find in our several exhibits of China and Glass *dainty examples of rare porcelain*, both useful and ornamental, from the moderate cost up to the richer specimens.

GLASS DEPARTMENT. All grades, from the ordinary pressed Table Ware to the etched and rich cut crystal and gilded.

CHINA and GLASS decorated to order with crest, monogram, etc.

HOTEL and CLUB DEPARTMENT. Also outfits and matchings in this line for Public Institutions and for *country and seashore homes*. Largest variety to choose from and lowest values.

One price in plain figures, and we are not undersold if we know it.

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33 FRANKLIN STREET
Near Washington and Summer Streets

From the Southwest

Kansas Congregationalists Meet at Newton—A Great Brotherhood Banquet —Dr. Sanders to be Inaugurated at Washburn College

Kansas is 400 miles long and 200 miles wide, but the descendants of the Pilgrims came from all parts of the state to Newton, situated in the south, for their state meeting. They filled the cozy little church to overflowing, the main auditorium being filled even at the day sessions. The Newton church, under the lead of their earnest pastor, Rev. J. E. McClain, entertained royally the 300 pastors and delegates. Mr. H. W. Darling of Wichita, a vice-president of the National Brotherhood, made an ideal moderator. Business was conducted with dispatch, and the program was kept on time.

A glance over the roll of pastors reveals many new names in the Kansas ranks, and the young men predominate. Dr. J. G. Dougherty is about the only one left of the old guard of pioneer days, and he is still active. There was a liberal quota of secretaries, representing the national societies—Dr. G. E. Hall of the A. M. A.; Dr. W. W. Newell of the Church Building Society; Dr. Theodore Clifton of the Education Society; and Dr. W. A. Rice of the Ministerial Relief Board. Miss Grace Wyckoff of the Pang Chuang Station, China, was the missionary speaker. All these speakers confessed that they had outdone themselves, owing to the breezy Kansas atmosphere. "Centralization" was in the air, but it will have to stay there for another year. The committee presented a carefully prepared report, recommending a plan of reorganization, but some of the brethren thought it would be better to wait another year, and Kansas waits—for once she is not a leader in "new thought." The motion to defer action was carried by a small majority.

The sessions began Tuesday afternoon, with sermon in the evening by President Sanders of Washburn College. Wednesday was the first full day and it was given to Education. Dr. Clifton spoke in the forenoon. The afternoon was given to the Young People's Department. Mrs. C. L. Fisk of Sabetha delighted and instructed everybody with her chalk talk on Remnants. Different methods of giving were illustrated, and the Sunday school reports closed the forenoon session.

THE BROTHERHOOD

The men and women held separate sessions Wednesday afternoon. The state Brotherhood committee had worked out a fine program for the men's meeting, and 200 enthusiastic men were present, who launched a vigorous state organization. National President J. H. T. Main and National Secretary Frank Dyer, speakers for the afternoon, wore happy smiles as they told of the Brotherhood history and work, and both expressed themselves as having faced no better indication of the masculine hope of the denomination than the eager 200 before them. According to President Main, the West takes to the Brotherhood idea more naturally and earnestly than the East. Mr. H. W. Darling was made president of the Kansas Brotherhood, and Rev. C. G. Miller, secretary. At five o'clock, several hundred men lined the sidewalk and street in front of Murphy's restaurant. "What does this mean?" said the Newtonians. It meant that the Congregational men of Kansas were to face each other across the festive board. Hon. H. M. Beardsley came down from Kansas City, Mo., and stirred the men by his ringing call to higher duty. President Main and Secretary Dyer spoke again, and the men applauded and highly resolved to bring the masculine work of the denomination up to par. That was a great occasion, and the churches throughout the state ought to feel the power of it.

Wednesday night was a joint meeting, and foreign missions had right of way. Miss Grace Wyckoff spoke on New China's Needs. Rev. W. W. McLane, D. D., of New Haven, Ct., explained the Apportionment Plan.

Thursday morning, after the report of the committee on polity and discussion, was taken up with the addresses by the national secretaries. Thursday afternoon and evening are always given to home missions on the state program, and the Society has a warm place in the hearts of Kansas Congregationalists. This year we had to face a deficit of several years' gathering, amounting to $1,000, but it was quickly raised under the leadership of Pres. H. E. Thayer of Fairmount College. He introduced the Ladies' Glee Club of the College, who gave several numbers that electrified the audience; then the thousand dollars were raised without any trouble whatever. Fairmount College is getting out of the burden of debt and promises great things under President Thayer. We are proud of our two colleges in Kansas.

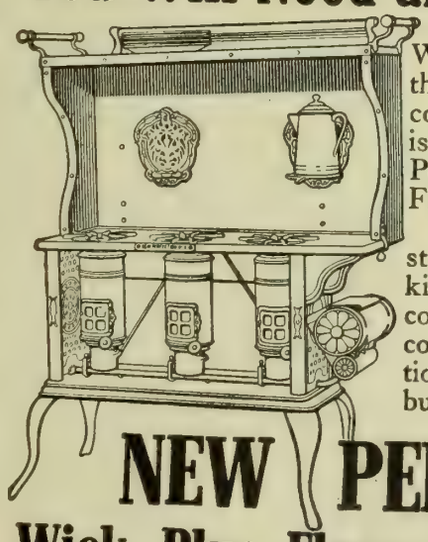
Mr. August Schweiger, a Washburn senior, who is to take up the work at the Bethel Settlement in Kansas City, was the first speaker Thursday night. He is a native Slav, speaks a number of languages easily, and has studied city conditions in all parts of the United States. He believes that his people are tired of the Roman yoke and eager for the freedom of the Protestant faith. Mr. Schweiger studied for four years to become a priest, but his liberal tendencies ousted him, and now he is anxious to do the real work of the Kingdom to which he has been called and for which he is so admirably fitted. Rev. L. A. Halbert, the former headworker at the Bethel, has accepted a position as secretary of the Board of Paroles and Pardons in Kansas City, Mo. Dr. Alexander Lewis, pastor of First Church in Kansas City, Mo., closed the session with a strong address upon Some National Perils.

Though Friday morning was the last session, the interest and attendance were strong. The committee planned wisely in making this program particularly appealing. Besides another address by Miss Wyckoff, two pastors were down for practical themes—Dr. C. M. Sheldon of Central Church, Topeka, on Fundamentals in the Ministry, and Dr. J. A. Seibert of First Church, Kansas City, on The Things Worth While in the Work of the Church. Dr. Sheldon would have a minister prepared differently in the Seminary. He would take out dogmatics and many other worthless things from the courses and insert the English Bible, athletics and a few other essentials. He would have the minister preach to his Sunday school in the morning and to the young people at night. Dr. Seibert thinks that in the work of the church too much time is spent on things that are not really worth while, "fussiness" rather than the business of the Kingdom. Thus closed the fifty-fifth annual session of Kansas.

Announcement was made of a proposed summer school at Washburn College in June for the benefit of the pastors of the state, to continue for a week. Courses in Bible inter-

Continued on page 728

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.

Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nickeled racks for towels. A marvel of comfort, simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.



The Rayo Lamp Just such a lamp as every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

From the Southwest

Continued from page 727

pretation and practical problems are to be given by Drs. Sanders, Seibert, Sheldon, Lee and others.

WASHBURN COLLEGE COMMENCEMENT

The week, May 28 to June 4, will witness two special features at Washburn, besides the usual features of Commencement: the inauguration of Pres. F. K. Sanders and the dedication of the new Thomas Gymnasium. Washburn forges grandly ahead. Dr. Sanders is doing great things in the wider circle of the state and the whole Southwest. He was recently elected president of the Kansas State Sunday School Association, which gathers 3,000 delegates annually at its conventions.

A wealthy Presbyterian gave a handsome sum of money for a new building at one of our colleges in the Southwest. His Presbyterian friends remonstrated with him: "Why did you not give it to us?" He replied, "Congregationalists are college builders; we are not; and I believe in putting my money where it will do the most good for education." Have we a responsibility and an opportunity in the Southwest?

Kansas City, Kan. J. A. S.

Strides toward Centralization

Southern California Conference Approves Changes—Brotherhood Organized

By the change in our constitution at the fall meeting in Santa Ana, the time for the Southern California Conference becomes May. Thus we have been favored with two such inspiring assemblages within the year. There is no more popular place in the West for holding such conventions than Long Beach, with its summer days and magnificent ocean shore. Moreover, from the decided Puritan spirit of the citizens, they seem to appropriate the fervor of the reformers. On the beach is the million dollar hotel, the Virginia, which has pleaded in vain for a table license to serve liquors, urging its necessity to pay expenses; but bowing to the inevitable, now resumes its service as a temperance hostelry. Two thriving Congregational churches are in Long Beach, First and Plymouth. These joined in the entertainment of the guests, and led by Pastors Bissell and Dorland, proved hospitable hosts.

Led by the moderator, Rev. George E. Soper of Pomona, the program proved interesting and satisfactory. Among the important features may be noted the approval of the new organization. The changes in our constitution have been revolutionary. To vest in a board of twenty-one executive powers of such vast import was a step whose significance and consequences were hardly grasped by most of us until these powers have been applied in the new methods and *personnel*. It is certainly a far departure from our old independency in the churches. The more conservative have questioned whether we were not really un-Congregational; whether, at least, haste should not be made more slowly. It seemed at one time that perhaps sufficient time had not been allowed for the adjustment of mind to the new order and for discussion before ideas were solidly crystallized into machinery. By most pastors and delegates, however, the new order was felt to further efficiency. While the board of twenty-one was subjected to searching question, the new organization lacked not for able and persuasive defense, and most of the changes are no doubt permanent.

The moderator for the coming year is Rev. W. H. Day, D. D., of Los Angeles, with whose safe and trusted leadership the work for the coming year will continue in augmented strength.

An arrangement, perhaps unique, has been entered into with the women to unify the work. Of the benevolence committee of ten, which mediates between the national societies and the churches, the president of the Women's Board of Foreign Missions and the president of the Women's Home Missionary Society are *ex-officio* members. The women are also represented in the board of directors, our supreme executive body under the Conference. Still further by agreement with their boards, the amounts to be raised by the women for missions and benevolence are now part of the state budget and in the apportionment made to the individual churches their contributions are included without designation. It is confidently believed that in this way the women's missionary work will be more closely correlated with the various church activities.

The Apportionment Plan Adopted

In accordance with the recommendations of the National Committee, our state has accepted its apportionment. A benevolence committee of ten will mediate between the national societies and the churches. A month before conference an apportionment was sent to each local church and report of the church's action was to be made to the committee. Shades of Dexter and Father Congregationalists! To think of any central body apportioning to the churches their contributions for benevolences! Of course they can accept or reject, as they please. No doubt many of them will use the white chalk freely. On the whole, however, the plan was accepted good-naturedly, and in the course of a couple years the committee will doubtless have large influence in shaping, co-ordinating and also increasing the gifts through the state for denominational objects. When half the gifts for purposes beyond the local churches, as reported to the Year-Book, go to the "Other" column, it is time something be done to conserve the interests of our societies. It is also believed that appeal for the larger total of the combined amounts as a state budget will not only stir denominational spirit, but will also spur giving of larger sums.

Launching of the State Brotherhood

In perhaps a score of churches, men's clubs in some form have been in active oper-

Continued on page 729

THINK HARD

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear, and I completely regained my health and strength. I continue to use Grape-Nuts and Postum, for I feel that I owe my good health entirely to their use. "There's a Reason."

"I like the delicious flavor of Grape-Nuts, and by making Postum according to directions it tastes similar to mild high-grade coffee."

Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

By Our Formula

We produce in Hood's Sarsaparilla a medicine that has an unapproached record of cures of Scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, loss of appetite, etc.

The combination and proportions of the more than twenty different remedial agents contained in Hood's Sarsaparilla are known only to ourselves, so there can be no substitute.

This medicine makes healthy and strong the "Little Soldiers" in your blood,—those corpuscles that fight the disease germs constantly attacking you.

ESTEY PIPE & REED CHURCH ORGANS 120 BOYLSTON ST. BOSTON — MASS.

MENEELY & CO. WATERVLIET, (West Troy), N.Y. The Old Reliable Meneely Foundry, Established nearly 100 years ago. CHURCH, CHIME, SCHOOL & OTHER BELLS

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

MENEELY BELL CO TROY, N.Y. AND 177 BROADWAY, N.Y. CITY BELLS

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

ANNUAL MEETING OF THE AMERICAN BOARD. CHANGE OF DATE.—At the meeting of the Prudential Committee of the American Board of Commissioners for Foreign Missions, held May 4, it was voted to change the date of beginning the next Annual Meeting of the Board at Minneapolis, Minn., from Tuesday, Oct. 12 to Wednesday, Oct. 13. This change is made in order that Corporate Members and visitors from the East may be able to reach the meeting by leaving on Monday, the 11th.

CORNELIUS H. PATTON, *Home Secretary.*

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; Incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

NOT among the least of the attractive shops in Boston are the Pottery and Glass stores. Jones, McDuffee & Stratton's with its many floors adapted to ceramics, whose importations are coming in every week as well as the best products of the American potteries and glass houses, exhibit the wonderful progress in this industry.

A Plain Range

A room saver too.



Makes Cooking Easy.

No Fussy Ornamentation or Fancy Nickel

on the Plain Cabinet Glenwood. Just the natural black iron finish. "The Mission Style" applied to a range. A room saver too—like the upright piano. Every essential refined and improved upon.

The Broad, Square Oven with perfectly straight sides, is very roomy, and the alluminized oven shelf can be adjusted at several different heights.

The Glenwood Oven Heat Indicator, Improved Baking Damper, Sectional Top, Drawout Grate and Ash Pan are each worthy of special mention.

Everything is get-at-able at the front–Ash Pan, Broiler Door, Grate and Cleanout Door—all are handy.

The Glenwood Gas Range Attachment
bolts neatly to the right hand end of this range, or can be had in the elevated style which is fastened to the top of range and is handy to reach without stooping. Call and see them.

Cabinet Glenwood

The Glenwood Agent in your town has them

or write for handsome booklet of the Plain Cabinet Glenwood range to Weir Stove Co., Taunton, Mass.

Strides toward Centralization

Continued from page 728

ation. After quiet work for a year or two, the state committee on Brotherhood this year gathered some 150 men around the banquet table one evening of the Conference. They had a good time. Visitors from Chicago, Minnesota and other points, the moderator and other prominent preachers and laymen, gave brief, rousing addresses. The toastmaster referred to "The Congregational Church of Southern California." It struck a popular chord. The psychological moment had arrived to form a state Brotherhood, and then and there the fact was accomplished. The toastmaster, who with much enthusiasm has fomented the movement, Rev. Charles Seccombe of Santa Ana, was elected the first president.

Then the evening meeting furnished an inspiring program. Rev. George Irving, new assistant pastor at Claremont, whom all were glad to hear, spoke earnestly on The Call of the Church for Men of Today. He was followed by Judge Wilbur of the Superior and Juvenile Courts, on The Call of the Country for Christian Men. As preface to his address, in strong terms he urged upon our President interference in behalf of the Armenians in the name of Christian humanity. Then in his usual practical way he described the need for Christian men in the walks of life under the observation of a city judge. The concluding address on The Mission of the Congregational Brotherhood was delivered by Mr. J. P. Fiske, a prominent layman of Redlands.

Thus will another great organization promote the work of our churches with men and for men.

Discussion of the Emmanuel Movement

No subject was handled with greater success and interest than the church and its healing ministry. An extended paper by Dr. Woodruff of Long Beach, a successful physician, was thought-provoking. Taking the ground that man made perfect by God was responsible for the introduction of disease, he proceeded to explain the factors of health as nutrition and right vibration in the cells, of which sunlight is a fundamental agent. Great as is the action of the mind to promote bodily well-being, it cannot supersede these two factors, nor can the mind of one person interfere with the free agency of another mind. Dr. W. H. Day spoke of the deep interest of many participants in the class in spiritual hygiene at First Church, Los Angeles. Rev. W. B. Thorpe described the studies at First Church, San Diego, where they not only receive words and methods of power, but where physicians have committed several cases to the pastor.

We gather that while the pastors have been informing themselves on the Emmanuel movement, and several have preached extensively its ideas; while two or three apply the truths in classes; and the people are familiarizing themselves with the teachings; there are no actual clinics in the churches. It is felt that bodily healing is the specialty of trained physicians, and except as they remand cases to the pastors, the latter should not intrude, nor are they often competent so to do.

Features of Local Work

A Masculine Congregation

When so much is being said about the predominance of women in the churches, it is a pleasure to note the large numbers of men and boys active in the service of the Pomona church. The late moderator of our Conference, Dr. G. E. Soper, is pastor, and his energetic personality and progressive faith are bearing fruit. We need not mention the women's activities, which are very effective; but not often will you enter a Sunday school where the youth are frequently more numerous than the girls, or where men often outnumber the women at prayer meeting, or strong men are in such evidence in the congregations. The "pet" of the church is the Boys' Brigade. It now has sixty members, half of whom came from the street, and all the boys' classes in the Bible school have doubled their numbers. So popular is the Brigade that the other churches of the city have been compelled to organize also, in order to keep their boys. The church feels it cannot do too much to help the boys; has established a Young People's Hall and equipped a gymnasium. A Women's Auxiliary provides them with Bibles, aids in securing uniforms, etc.; the Bible school appropriated $100 to equip the hall. And the returns? Some have already been mentioned. The religious feature is strong. At Easter time sixteen of these young fellows consecrated themselves to the church. The pastor writes, "This set of boys sustained the best examination, and manifested the most resolute and intelligent purpose to devote their lives to Christ of any that I have had in my ministry."

This church also maintains a Spanish branch with its own pastor. Pilgrim's congregation has outgrown the building, lots have been purchased and they expect to build the finest church in the city.

Among the Churches of Kern County

Our Bishop of Kern County, Rev. E. R. Fuller, has recently organized a church at Mountain View, twelve miles from Bakersfield. This is the sixth church in outlying communities organized by him since beginning the pastorate there. Surely that is missionary zeal and a fine service for Congregationalism! Meanwhile, in the past year, thirty-two members were received into his own church, and the people showed their appreciation by raising his salary $150.

In a two weeks' tour of the oil fields in Kern County, our indefatigable Sunday school superintendent, Rev. H. P. Case, visited and encouraged a string of Congregational missions thirty miles long, with no other denomination to divide the work. It is promising country. Pastor Watt at Oil Center has organized a young men's library club and plans to erect for them a $1,000 library building and gymnasium. At Wasco, a two-year-old colony of homeseekers have built themselves a neat chapel. More men are needed to minister to these fields in the oil country.

Corona, Cal. CHESTER FERRIS.

A Profitable Institute

Cleveland Ministers Share in Oberlin Commencement—Noteworthy Addresses

Oberlin Seminary closed a banner year with a six-day program in celebration of its Commencement exercises in connection with a theological institute, May 9-14. Clergymen of several denominations, as well as a good number of the alumni of the Seminary, gathered to enjoy the special privileges of the occasion. From President King's masterly baccalaureate sermon Sunday night on The Silent Assumptions of the Ministry, to the splendid concerts of the Oberlin May Festival on Friday, the program was rich with varied interest and value.

On Monday a council at historic First Church ordained two of the graduating class for missionary service in China, A. B. DeHaan and O. S. Johnson, both young men of unusual promise.

The theological institute, held at the special request of the Cleveland ministers, was much appreciated, and the lecture room was crowded for nearly every lecture. The last three on the Haskell Lectureship, by Prof. G. F. Moore of Harvard, on Redemptive Religions, were warmly received.

Two other series of three lectures each were none the less appreciated, though by local talent. President King favored his home friends with an abridgment of his Harvard Noble Lectures of last March on The Ethics of Jesus, the fruit of careful study in the light of the severest tests of modern New Testament criticism. His fine constructive results were both reassuring and satisfying, as he made clear the assured substratum of essential Christianity. Prof. Kemper Fullerton in three incisive lectures on Prophecy and Apologetics made a distinct contribution to his subject and added to his reputation as an inspiring interpreter of the Old Testament.

One of the best appreciated lectures from the viewpoint of the pastors present was Professor Hutchins's treatment, in a fine constructive way, of The Preacher's Creed, combining a keen analysis of modern demands upon the pulpit, and the resources of the modern preacher to meet the situation. Professor Fiske's lecture on One Phase of the Problem of Saving the Boy suggested the developing possibilities of psychological principles.

Professor Swing characterized present theological situation in Germany with the ability of a master scholar, speaking with long familiarity with his subject. Dr. J. P. Jones spoke with authority and, as always, with deepest interest, when presenting the claims of the great people to whom he has given his life. No one could have done better than Professor Miskofsky in his sympathetic analysis of the conditions in the great Austro-Hungary empire.

Aside from the above were four addresses of special interest on Commencement day. In accordance with the established custom, Mr. DeHaan of the graduating class delivered a missionary oration at noon before the College at the Shansi Memorial Arch. He stood in a noble succession and well maintained one of Oberlin's choicest traditions in his World-Citizenship and its Challenge. The annual alumni address was given by an honored alumnus of the Seminary, Rev. C. A. Vincent, D. D., of Boston, on The Completed Incarnation. It was an inspiring reminder of the wonderful working of Providence in these modern days of faith. Two addresses at the Commencement exercises were gems of appropriateness and effectiveness, Dr. Bosworth's charge to the graduates and the address by Rev. G. G. Atkins, D. D., of Detroit, on The Central Message of the Christian Ministry.

The general impression from this varied week's program, as manifested at the anniversary dinner, with nine alumni speakers, was evidently an impression of great satisfaction with the present prosperity and fine promise of the Seminary. The year has been in every way a year of progress, and the future is most assuring. Already an increase from thirty to fifty per cent. in enrollment is assured for next year, including many Oberlin College graduates returning loyally to the Seminary. With its recent development in equipment, faculty, curriculum and endowment, Oberlin Seminary has before it greater usefulness than ever.

Oberlin, O. G. W. FISKE.

A Ministerial Retreat

AT

Hartford Theological Seminary

Monday, May 31, 3.30 P. M. through Wednesday A. M., June 2

SPEAKERS

REV. ROBERT F. HORTON, D. D., London.

PROF. HENRY S. NASH, Cambridge Divinity School.

PROF. CORNELIUS WOELFKIN, Rochester Theological Seminary.

REV. J. D. ADAM, East Orange, N. J.

Arranged by an inter-denominational committee of Hartford pastors and professors in the Seminary. All ministers invited. No fees. Entertainment in Seminary buildings or near by at moderate cost.

Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary; Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. H. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

A Family Medicine Without Alcohol

A Strong Tonic - Without Alcohol | A Great Alterative - Without Alcohol
A Blood Purifier - Without Alcohol | A Family Medicine - Without Alcohol

Ask your doctor if a family medicine, like Ayer's Sarsaparilla, is not vastly better without alcohol than with it.

J. C. Ayer Co., Lowell, Mass.

Congregationalism in the United States

Figures from the New Year Book

Churches, Jan. 1, 1908, as printed..	5,977
Churches added to the list.....167	
Churches dropped from the list..138	
Net addition	29
Total number of churches, Jan. 1, 1909	6,006
Total A. B. C. F. M. churches..	554
Grand total	6,560
Church members, Jan. 1, 1908, as printed	708,553
Gain in 35 states.....13,221	
Loss in 18 states..... 2,579	
Net increase	10,642
Total membership, Jan. 1, 1909..	719,195
Number of members, foreign mission churches	71,137
Grand total	790,332
Sunday school members, Jan. 1, 1908, as printed.....	678,620
Gain in 35 states.....19,268	
Loss in 17 states..... 5,079	
Net increase	14,189
Total, Jan. 1, 1909	692,809
Number in independent schools..	55,243
Grand total	748,052
Members in Young People's Societies, Jan. 1, 1908.....	154,180
Gain in 18 states.....2,189	
Loss in 34 states.....6,743	
Net loss.....	4,554
Total, Jan. 1, 1909.....	149,626
Benevolent Contributions for year ending Jan. 1, 1908.....	$2,591,660
Increase in 23 states.....$113,333	
Decrease in 29 states.....$345,765	
Net decrease	232,432
Total amount, Jan. 1, 1909.....	$2,359,228
Home Expenditures for year ending Jan. 1, 1908.....	$8,996,014
Increase in 22 states.....$312,250	
Decrease in 31 states.....$386,457	
Net decrease	$74,207
Total amount for year ending Jan. 1, 1909.....	$8,921,807

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

DOUGLASS—In Oroville, Cal., May 14, after a brief illness, Rev. F. J. Douglass, in his 77th yr. He was at one time a missionary in Jamaica, and afterward a pastor in Illinois, Wisconsin and Iowa.

FARWELL—In Hyde Park, Mass., May 12, Harriet Gregory, widow of Joseph Farwell, aged 88 yrs. 11 mos.

GILMAN—In Wellesley, May 6, Frances T., widow of Francis L. Gilman and daughter of the late Tristram Rowe Dennison of New Bedford, Mass.

GROVER—In Gloucester, May 11, at the home of her son, Rev. Richard B. Grover, Margaret A., widow of Joseph Grover of Amherst, aged 87 yrs. Interment at Amherst.

NEWELL—In Chelsea, Mass., May 25, in his sixty-seventh year, Charles Henry Newell. Funeral at First Congregational Church, County Road, Chelsea, at noon, May 28. Burial at Keene, N. H.

SHATTUCK—At the family residence in Cincinnati, O., March 20, after a lingering illness, Louise, wife of Judge A. C. Shattuck.

SMITH—In Montclair, N. J., May 4, Carrie P., wife of N. Payson Smith.

MRS. MARY ELIZABETH CONANT

By the passing away of Mrs. Conant, the widow of William H. Conant, Portland will miss one who eminently represented the type of the gentlewoman of our earlier date. Born in 1830, May 2, she would have celebrated her seventy-ninth birthday in about one week from the time of her death, had she been spared until now. While born in Massachusetts, the most of her married life was spent in Maine and largely in Portland. Blessed with a most loving and devoted husband, a home life was early established and long maintained that was one of peace, happiness and a "joy forever" so long as it existed. The death of two children in their early married life became a sorrow from which Mrs. Conant never fully recovered, but she accepted it with a truly Christian resignation. Eight years ago her husband was taken, after nearly half a century of a most happy married life. While this was a great grief it seemed to enlarge her sympathies for all suffering like sorrows.

Her whole life was one long, sweet benediction for afflicted humanity. Modest and retiring in all things, her benefactions were many and she was an example of one who "never let the right hand know what the left hand did." Often the beneficiary knew not whence the much needed relief came. Almost the last advice she gave her daughter was "to do all the good you can." Imbued with a deep religious faith, she lived it in her everyday life. Gentle, kind, charitable and patient, she made strong friends among all who knew her and left many to mourn her loss.

The devoted and self-sacrificing daughter will have the deep sympathy of all who loved her mother.

Temperance Notes

Dr. Clifford of London recently told a meeting of unemployed workmen that unemployment would never be stopped until the drink problem was dealt with more thoroughly. The audience was not pleased with this, and expressed loud dissent. But Dr. Clifford replied: "My business is not to say what you like, but what I know to be true. I have lived more than fifty years in London, and I have found more causes of unemployment to be due to drink than to any other cause."

In Canada the Yukon Territory, with free liquor, reported for 1907 criminal convictions of 56 per thousand and Prince Edward Island, with provincial prohibition, of 1.38 per thousand. Allowing for the differences between a long settled farming community and mining camps under conditions of an Arctic winter, indicated by the fact that Yukon has more than twice as many convictions as Manitoba, which is second in the list, there is ample room for the criminal efficiency of alcohol in the difference between these figures.

TO INVESTORS, TRUSTEES EXECUTORS OF ESTATES

A ground lease, in Chicago business district running eighty years—income $1,500 per annum on 4 per cent. valuation—absolutely secure—a rare opportunity. Address owners, **K. E.**, care **Lord & Thomas**, Trude Building, Chicago, Ill.

WE OFFER PROFITABLE POSITIONS to ladies at home or to travel. No capital required. Write KEELER BROS., Jamestown, N. Y.

6% NET Paid to our Customers for 34 Years. First Mortgage Loans of $200 and up always on hand. —WRITE TODAY— PERKINS & CO. FINANCIAL BROKERS Lawrence, Kansas.

I-MEND

Keep I-MEND On Hand So As To Have It When Needed

AS I-MEND MENDS— Agate Ware, Enamel Ware, Porcelain, Iron, Copper, Tin or Wood, China, Glass and Wooden Ware, Marble, Ivory, or Bric-a-brac, Gas Pipe, Water Pipe, your Meerschaum Pipe, Umbrella Handles, Knife, Hammer or Hatchet Handles and all kinds of Furniture.

I-MEND is Fire and Water Proof and anyone can use I-MEND by following Directions

This is an article worthy of immediate consideration. Regular 25 cent package for 10 cents.

DARIEN CHEMICAL DEVELOPMENT CO., DARIEN, CONN.
Agents Wanted in Every Town.

THE HOME INSURANCE COMPANY

Office: 56 Cedar St., New York

111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s.....	$1,765,003.75
Real Estate.....	1,543,892.06
United States Bonds.....	1,352,000.00
State and City Bonds.....	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds.....	420,000.00
Railroad Stocks.....	7,602,120.00
Miscellaneous Stocks.....	1,378,000.00
Bank and Trust Co. Stocks.....	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate.....	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital.....	$3,000,000.00†
Reserve Premium Fund.....	9,515,887.00
Reserve for Losses.....	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes.....	100,000.00
Reserve as a Conflagration Surplus.....	800,000.00
Surplus over contingencies and all liabilities including capital.....	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	**$13,682,821.51†**

ELBRIDGE G. SNOW, President.
EMANUEL H. A. CORREA, Vice-President.
FREDERIC C. BUSWELL, Vice-President.
AREUNAH M. BURTIS, Secretary.
CHARLES L. TYNER, Secretary.
HENRY J. FERRIS, Ass't Secretary.
CLARENCE A. LUDLUM, Ass't Secretary.



Good Intentions Make Good Paving Blocks

Action pays dividends. A modest investment in a real vacation in Colorado will do more for you than a wagon load of government bonds. It will put lung cells to work which have been loafing for years. It will put more energy into your run-down system and bring more real joys into your life than you ever dreamed were possible.

Use the de luxe service of the

Rock Island-Frisco Lines

from Chicago, St. Louis, Kansas City or Memphis and your vacation starts when the train starts.

It's the best way to the best place—the way of greatest comfort and greatest saving.

Send tonight for our Colorado book or our folder, "Thro' Scenic Colorado and Yellowstone Park to the Alaska-Yukon-Pacific Exposition,"—free on request. They will supply the details you need.

JOHN SEBASTIAN, Passenger Traffic Manager
2 La Salle Street Station, Chicago, Ill.

CHURCH CARPETS AT MANUFACTURERS' PRICES. **JOHN H. PRAY & SONS CO.** 658 WASHINGTON ST. BOSTON.

Church and Ministerial Record

Calls

ARCHIBALD, ANDREW W., Newton Center, Mass., formerly of Brockton, to be minister in charge of *First* Ch., Springfield. Accepts.

BEACH, FRED. P., Oberlin Sem., to Lawndale and Hawthorne, Cal.

DENISON, ROBT. C., lately of Janesville, Wis., to *United* Ch., New Haven, Ct.

DERRICK, THOS. H., Andover, Me., accepts call to Wellfleet and So. Wellfleet, Mass., and is at work.

EGERTON, THOS. R., Prattville, Mich., to Seatonville and De Pue, Ill. Accepts.

HAWKINS, NEWMAN H., lately of Eureka and Palisade, Neb., to Wescott and Comstock. Accepts.

HINMAN, GEO. W., missionary of the American Board at Foochow, China, to be district secretary of the A. M. A. for the Pacific coast. Accepts, the condition of his health preventing a return to the foreign field.

JOHNSON, GEO. H., *Union* Ch., Taunton, Mass., to professorship of history in Case School of Applied Science, Cleveland, O. Accepts, to begin Sept. 1.

LESHER, EVERETT, Owatonna, Minn., to *Olivet* Ch., St. Paul. Accepts.

MCDOWELL, HENRY M., Neosho, Mo., to Wyanet, Ill. Accepts.

MARTIN, M. A., Calexico, Cal., to Avalon. Accepts.

MENKE, HENRY, Westmoreland, Kan., to Aurelia, Io. Accepts.

MERRY, I. JAMES, Buxton and No. Buxton, Me., to Kittery. Accepts, to begin July 1.

MILLER, JOHN W., recently of Pierpont, O., to Centerville and Riceville, Pa. Is at work.

MONCOL, ANDREW J., *Slavonic* Ch., Braddock, Pa., to *Slavonic* Ch., Holdingford, Minn. Accepts.

MOON, FRANCIS, Chiltonville, Mass., to *Beechwood* Ch., Cohasset. Accepts.

MOUSLEY, WM. H., Ticonderoga, N. Y., to Walpole, N. H. Declines.

SECCOMBE, SAM'L H., *Brainerd* Ch., Chicago, Ill., to Goshen, Mass.

SHIPHERD, THEO. M., *Belleville Ave.* Ch., Newark, N. J., to *First* Ch., Lincoln, Neb.

TRUESDELL, ARTHUR L., Wendell, Mass., to *First* Ch., Leverett. Accepts, retaining Leverett *Second*, at Moore's Corner.

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkesbarre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brothers I had a good chance to try Postum, for they drank it altogether in place of ordinary coffee. After using Postum two weeks I found I was much benefitted, and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes after boiling begins, and served with cream; then it is certainly a delicious beverage."

Read "The Road to Wellville," in packages.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

UNDERWOOD, RUFUS S., Springfield, Mass., to Reading, Ct., and Milltown, N. B. Accepts the latter.

VIETS, FRANCIS H., Boxboro, Mass., to Erving.

WALTON, S. A., Salem, Neb. (formerly Green Ridge, Mo.), to Camp Creek, Neb. Accepts.

WIGGLE, EVAN, Albion, Ill., to Vienna. Accepts.

WILSON, SAM'L J., Bangor Sem., to Brooks, Me. Accepts.

Resignations

CLANCEY, WM. P., *Center* and *North* Chs., Becket, Mass., effective June 26.

CROFTS, GEO. W., West Point, Neb., because of ill health. Church declines to accept it, hoping that warm weather will restore his vigor.

EDGERTON, THOS. R., Prattville, Mich.

HENSHAW, GORDON E., Angola, N. Y., closing a six-year pastorate and a ministry of twenty-four years. He enters business life.

JOHNSON, GEO. H., *Union* Ch., Taunton, Mass., after six years' service.

JOHNSON, WM., Meadville, Mo., after a seven-year pastorate.

LESHER, EVERETT, Owatonna, Minn.

MCDOWELL, HENRY M., Neosho, Mo.

MARTIN, M. A., Calexico, Cal.

MENKE, HENRY, Westmoreland,, Kan.

MERRY, I. JAMES, Buxton and No. Buxton, Me., effective the last of June.

MONCOL, ANDREW J., *Slavonic* Ch., Braddock, Pa.

PINCKNEY, WADE, Hudson, S. D.

RATHBUN, DAVIS L. (*Pres.*), Cotati, Cal. He has bought a ranch and will retire from the ministry.

THOMPSON, W. SHERMAN, *Prospect Hill* Ch., Somerville, Mass., effective August 15.

TRUESDELL, ARTHUR L., Wendell, Mass., after seven years' service.

Dismissions

GREELEY, LESLIE C., *Whitefield* Ch., Newburyport, Mass., April 29.

MERRILL, GEO. P., *Prospect St.* Ch., Newburyport, Mass., April 29.

NEWCOMB, EDW. H., *North* Ch., Newburyport, Mass., April 29.

RICHARDSON, CYRUS, First Ch., Nashua, N. H., May 12.

SCOTT, WILLARD, *Piedmont* Ch., Worcester, Mass.

Churches Organized and Recognized

NEWBURYPORT, MASS., *Central*, formed by the consolidation of *North*, *Prospect* and *Whitefield* chs., *rec.* 29 April.

Personals

BRADLEY, DAN F., recently received from the trustees of *Pilgrim* Ch., Cleveland, O., a check for $300, in recognition of his faithfulness to extra duties involved in waiting for the coming of the new associate pastor.

CALKINS, RAYMOND L., on leaving for a five months' trip abroad, was tendered a farewell reception by *State St.* Ch., Portland, Me., and presented with a purse containing over $1,000.

EASTMAN, LUCIUS R., pastor for thirty-seven years of *Plymouth* Ch., Framingham, Mass., recently returned from a five months' leave of absence spent in the far West, including California.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 31, omitted.

MINISTERIAL RETREAT, Hartford Seminary, May 31—June 2. Leaders, Rev. R. F. Horton, D. D., and others.

BOSTON Y. W. C. A., quarterly meeting, 40 Berkeley Street, June 1, 10.30 A. M.

INTERNATIONAL MISSIONARY UNION, annual conference, Clifton Springs, N. Y., June 8-14.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

NATIONAL EDUCATION ASSN., Denver, Col., July 5-9.

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 22-29.

STATE MEETINGS

Missouri, Springfield, June 7-9.
Pennsylvania, Ebensburg, June 8-10.
Vermont, Randolph, June 8-10.

SEMINARY COMMENCEMENTS

Yale Divinity School, May 31—June 1.
Bangor, June 1, 2.
Andover, June 20-23.

ASSIST NATURE. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

EUROPA TOURS, Appleton, Wis. Physical comfort; purposeful itineraries; inspiring leadership.

EUROPE 22d tour. All north Europe, including Midnight Sun and Russia. June 22 to Sept. 2. $500 to $575.
Rev. Ray Allen, Rochester, N. Y.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

For Summer and Autumn, board near ocean. Address for particulars P. O. Box 7, Pigeon Cove, Mass.

Wanted. Patient requiring trained nurse's care at seashore. Physician's reference. Address Mrs. E. G. Temple, Pigeon Cove, Mass.

Colored man wants position to do indoor work. His wife would go as cook. Excellent references given. Address Rev. D. W. Waldron, 14 Beacon St., Boston.

Wanted, an intelligent and capable working housekeeper for four adults (ladies), 40 miles from Boston. Good home. Address X. Y., 20, care *The Congregationalist*, Boston, Mass.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Good board can be had on a farm, one mile from Wentworth, N. H., village. Moosilauke and Carr Mountains in full view. House open from June 1 to September. Address Mrs. Ida Stickney, Wentworth, N. H.

Young Men can establish a profitable business in every town—no need to be idle. Liberal inducements. Read the advertisement in this issue of *The Congregationalist*, Darien Chemical Development Co., Darien, Ct.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three states from hill close by. Near to church and trolley. Terms reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Caretakers. Two school teachers, prot., having no home would like to care for a home or cottage during absence of owners, for rent of same during the summer. Can give excellent references. Address J. N., 22, care *The Congregationalist*, Boston, Mass.

A Presbyterian Minister, 50 miles out from New York City, in a delightful parish desires to exchange pulpits for the month of August with a minister in Maine who is located within easy reach of good trout streams. Address P. O. Box 6, Monroe, N. Y.

For Sale. Good 8-room house and barn. Pump in kitchen. Good buildings. Six and one-half acres land. One-half acre small fruits, pears, apples, grapes. Five minutes' walk to church, store, post-office, schools. Write to C. V. Wells, Wilbraham, Mass. Box 132.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

To Rent in Templeton, large furnished two-story house. Two minutes walk from Templeton Inn. 1,200 feet elevation. Commodious rooms. Electric lights. Plenty of shade and room for lounging out-of-doors. Fresh vegetables, milk and eggs furnished if desired. Address J. O. Winch, Templeton, Mass.

Guests wanted at farm nine miles from city of Keene, three miles from West Swanzey, Denman Thompson's home, two miles to beautiful Faust Lake, one mile from R. R. Station. Ashuelot River borders farm. Only thirteen miles to Northfield. Spring water. Level roads. Address Mr. J. Sawyer, Winchester, N. H.

Summit Farm House, New Boston, N. H. One of the most attractive locations in the state. Elevation 1,200 feet. The house is large and comfortable, open fireplace in parlor and in several sleeping rooms. 125 foot piazza and veranda overlooking some of the finest scenery in the state. Long distance telephone. R. F. D. S. L. Marden.

Wanted. Good New England farm houses within forty miles of Boston where small groups of children may be boarded, at reasonable rates, for vacations of two weeks during the summer season; healthful and pleasant surroundings and kind care requisite. Address with full information, "The Country Week," B. Y. M. C. A. Union, 48 Boylston Street, Boston, Mass.

For Sale. Summer Home, "Cascade Lodge," in the White Mt. region. Nine room house, newly painted. Barn and carriage house, newly shingled all over and stained. Summer house, hen house, ice house. 50 acres of land. Mountain brook running through forming beautiful glen with flume and cascade 50 feet big. Choice fruit. Entire Franconia Range in view. $2,000 or $2,300 furnished (including piano). Address Rev. R. W. Beers, 419 Broadway, Somerville, Mass.

The Woman's Board at Greenfield

THE SEMI-ANNUAL MEETING

The approach to Greenfield by train, trolley, carriage or automobile on the afternoon of May 17 or the morning of May 18 occasioned many an exclamation of "How beautiful!" Living green, sunshine, cloud shadow and apple blossoms began the welcome which was later expressed by open doors, outstretched hands and the cordial words of Mrs. L. C. Titus, president of the Franklin County Branch. The Board has not before gone so far from headquarters for a semi-annual meeting, but this was a good beginning.

Mrs. C. H. Daniels presided. Miss Kyle and Miss Witherby presented the Home Department with details of the treasury, extra effort, leaflets, meetings and work among the young people. Miss Calder gave personal sketches of two missionaries recently appointed, Miss Clara C. Richmond for Western Turkey and Miss Delia D. Leavens for North China. Miss Stanwood talked about the relation of other Boards, conferences, summer schools and United Study, with commendation for the new text-book written by Dr. and Mrs. Francis E. Clark. Mrs. L. R. Smith of East Northfield led a devotional service at the close of the morning session. Miss C. M. Clapp of Mt. Holyoke College gave some Glimpses in the Orient, impressions derived from a recent visit to Japan, China and Korea.

The missionaries, as always in these meetings, were quite to the fore. Mrs. W. B. Stelle of Peking, herself a missionary daughter of the Sheffield family, talked of Opportunities and Limitations in North China. In noting the wonderful changes since the Boxer uprising, she gave much credit to Mrs. Conger for her influence over the Empress Dowager and the tact used in bringing the missionaries into notice in high circles. A school which forty-five years ago had six pupils is now the Union Woman's College of North China, carried on under the auspices of four denominations. The greatest limitation at present is lack of workers. Miss Martha E. Price, who went to South Africa in 1877, may well speak of Light and Shade in Zululand. Her early work in that mission and her nineteen years in Inanda Seminary have shown her both sides of the picture. Miss Alice Gleason of Guadalajara talked of Mexican Girls and Mission Schools, and made it seem quite worth while to study one section of next year's text-book. Mrs. L. S. Gates, soon to return to Sholapur, spoke with enthusiasm of Glorified India—not yet wholly glorified, but after her thirty-four years of work she has the vision of the India to be.

In the last half hour Dr. James L. Barton gave a thrilling address upon Turkey Today and Tomorrow, what Turkey is in itself and in its relation to the rest of the world, the conditions of today and the hope for tomorrow. Two missionaries from Turkey were present, Mrs. J. K. Browne, who expects to return this summer to Harpoot, and Miss Mary L. Graffam of Sivas, who has just come home for furlough. Miss Abbie M. Colby of Japan was among those present from the foreign field.

FRIDAY MEETING

Mrs. J. C. Lane of Norwood presided. Several missionaries in the Marathi Mission were reported with extracts from letters from Mrs. Hannah Hume Lee, Mrs. Sibley and Mrs. Winsor. An account was given of tours recently taken by several Harpoot missionaries. In the midst of the touring an announcement of a coming massacre caused a very exciting scare, but through the influence of the American consul guards were provided and quiet soon reigned. Even the Knapp children, who had been sent into a village to spend their vacation, and who were to be hastily taken back to Harpoot by their father, were allowed to remain.

Mrs. Rockwell of Oak Park Church, Chicago, brought messages of fellowship and cheer from the W. B. M. I. The Greenfield meeting was fully reported.

New Jersey has determined that its city saloon keepers shall not be allowed to sell liquor to habitual drunkards. The law directs the official designation in every municipality of three reputable citizens who shall constitute a board of protection for the prevention of drunkenness. Their duty will be to forbid the sale of liquor to drunkards or those who in their judgment are likely to become drunkards and to notify the liquor sellers, who are to be punished for such sales by fines or revocation of license. This posting of the drinkers looks like a step toward the plan proposed in South Carolina of freeing the seller and licensing the drinker. If it were required from every one asking for a drink that he should first show a permit from one of these boards, the number of drinkers in New Jersey might be materially reduced. New Jersey, it may be remarked, has no local option law.

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

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* * *

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* * *

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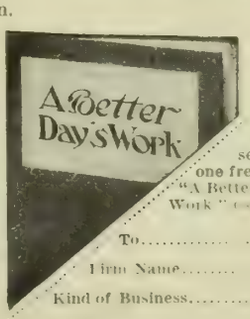
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Volume XCIV 5 June 1909 Number 23

The CONGREGATIONALIST and CHRISTIAN WORLD

CONTENTS

City Library Feb 10

The Heresy of Bad Taste
Grace Duffield Goodwin

Hartford Seminary's Milestone
The Brilliant Celebration of a Seventy-fifth Anniversary

Anne Warner's Church Work
A Story by Susan Hubbard Martin

Dr. Robert F. Horton in America

Domestic Opportunities for Girls
Grace A. Turkington

An Hour with John Gunckel of Toledo
Rev. W. B. Forbush, Detroit

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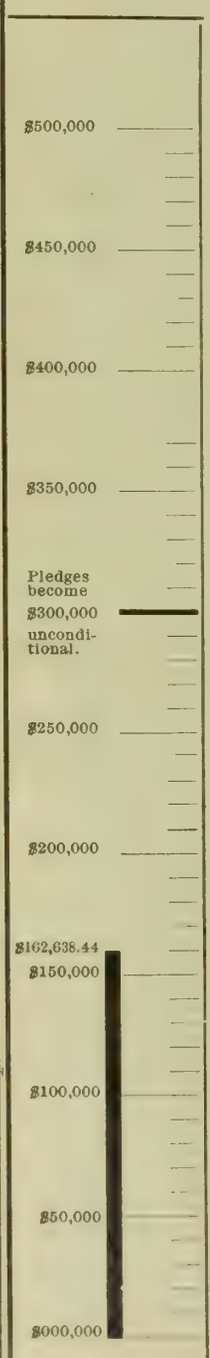
JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

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GETTING IN THE RETURNS

The speaking part of the Joint Missionary Campaign is over. With the gathering of Rhode Island churches in one grand assemblage at Providence on June 2d, the last of the meetings at nearly 200 Congregational Centers was held and that phase of the campaigning reached a gratifying climax. A vivid impression has been made. The Congregational pulse has been stirred. The Congregational nerve has been braced. A general "readiness to will" has been aroused. It remains now to complete "the performance of it" out of that which Congregationalists have.



Scale showing subscription to Saturday, May 29, 1909, with point below which pledges are conditional.

RAPIDLY INCREASING SUBSCRIPTIONS

This latter stage of the Campaign is advancing at accelerated pace. With the week ending May 22d the subscriptions took a long stride ahead. The thermometer went up as in a warm wave of spring-time. Several pledges of $5,000 were added to the list. Churches which made a canvass of their own exceeded the figure which they set for themselves.

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Two pastors in the city of Washington report:

"Last Sunday I made the statement to my congregation and asked for $400 or $500. $690 were pledged, nearly 50 per cent. more than I asked."

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The above are samples of reports coming from different sections of the country.

An equal average from 200 other Congregational Centers

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This ought not to be difficult to secure.

From another church keeping well in step with the two Washington churches the report says: "Yesterday we raised over $400 for the Fund and we raised it *with very little effort.*"

A little more of such effort, put forth by local committees organized at and after the Campaign Meetings and by individuals who have delayed to send in their pledges, will swell the subscription figures still faster and lift the thermometer to where the Winter of our Congregational discontent with debt and retrenchment shall be made the Summer of enthusiasm over efficiency and advance upon all lines of our Missionary Work.

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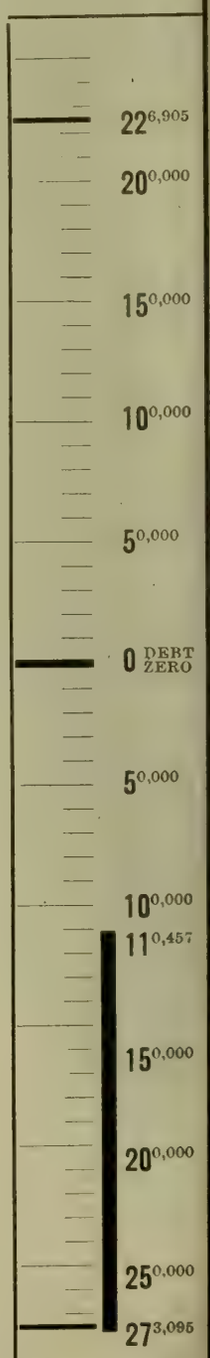
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STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending May 22	**$149,433.15**
Received for week ending May 29	**$ 13,205.29**
Total to May 29	**$162,638.44**



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Under these titles, which may at first thought seem strangely yoked, Dean Briggs sets forth clearly and frankly his informal "sermons" to American youth. Whether addressed to Wellesley seniors, Harvard undergraduates, or Concord children, these talks have the ring of sturdy conviction, the vigor of genuine manhood. Throughout the invigorating addresses run the twin themes—faithfulness to duty and loyalty to ideals.

Great Books as Life-Teachers: Studies of Character Real and Ideal, by Newell Dwight Hillis $1.50

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Every Man a King, by Orison Swett Marden $1.00

This book well fulfills the inspiring promise of its title. By stirring talks on subjects such as Steering Thought Prevents Life Wrecks, Overcoming Fear, Mastering Our Moods, The Power of Cheerful Thinking, How Thinking Brings Success, The Coming Man Will Realize His Divinity, and others, the author helps the reader to realize his potential powers, and the majesty inherent in each soul.

The Dawn of Womanhood, by Gabrielle E. Jackson $1.25

Mrs. Jackson has written many charming stories and she uses the same deft touch in this series of intimate talks with girls. Not "preachments" at all, are these little chats, but more on the order of cozy-corner confidences, when the essential things of life are quietly discussed.

He Can Who Thinks He Can, by Orison Swett Marden $1.00

Tersely and forcibly Dr. Marden points out the way to that shining goal called Success. With practical signposts and sensible advice, he helps forward the ambitious aspirant. He gives no honeyed promises of a smooth road or easy sailing, but he does give encouragement and help in surmounting the difficulties in the way.

Winsome Womanhood, by Margaret E. Sangster $1.25

With rare sympathy and understanding Mrs. Sangster writes of important days and duties in a woman's life, from her young girlhood throughout the various epochs of a well-rounded life. Her subjects cover a wide range and discuss the problems which confront the schoolgirl, the business woman, the betrothed girl, the bride, the mother, and even the grandmother. Mrs. Sangster writes with unfailing tact and intuition.

Young Men Who Overcame, by Robert E. Speer $1.00

This book has been well described as a "challenge to those who think Christianity a weak and unmanly thing." Sketches of fifteen real men are here presented, stories of the lives of modern heroes, quiet, unpretentious lives, for the most part, yet glorified by an underlying Christian faith which enabled them to perform daily duties with a consecration which ennobled the "common round," or to meet martyrdom with serene courage.

Studies in Conduct, by George Thomas Smart, D. D. 75 cents

A collection of discriminating essays, written with scholarly judgment, but with practical and personal application. Originality of thought and expression make the book very stimulating.

Contents 5 June, 1909

EDITORIAL 739-744
- Event and Comment
- Editorial in Brief
- Our Changing Order
- A Word to Sunday School Teachers
- The Day of the Child

CONTRIBUTIONS
- The Heresy of Bad Taste. Grace Duffield Goodwin 745
- Hartford Seminary's Milestone. H. A. B. 746
- Anne Warner's Church Work. Susan Hubbard Martin 746

FOR THE CHILDREN 750
- In Pollywog Time

THE HOME 751
- For a June Birthday—a poem. Elizabeth West Parker
- Domestic Opportunities for Girls
- The Children's Pulpit. Rev. E. H. Byington

CLOSET AND ALTAR 752

THE FIRELIGHT CLUB 753

AMONG THE NEW BOOKS 754

THE SUNDAY SCHOOL—Lesson for June 13 755

FOR ENDEAVORERS—Topic for June 13 755

CHURCH AND MINISTERIAL RECORD 763

CHURCH NEWS
- Boston 756
- New York 756
- Three Churches Combine 757
- Chicago 758
- Bi-centennial of a Consociation 759
- Stocktaking in New England 759
- Down-town Success 760
- A Daylight Saloon 760
- Adopts Board of Directors 761
- The "Together" Campaign 762
- A Lone Star Church 764

MISCELLANEOUS
- Dr. Horton in America 744
- An Armenian Martyr 744
- Personalia 747
- Forty Years at Tougaloo 747
- United Brethren and Union 749
- Biographical 759
- Answers to Tangles May 29 761
- Deaths 761
- Woman's Board Meeting 762
- Meetings and Events to Come 763

THE CONGREGATIONALIST

and Christian World

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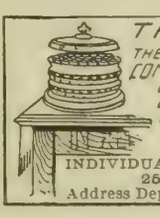
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and Christian World

Saturday
5 June 1909

Volume XCIV
Number 23

Event and Comment

An Out-of-doors Number

FEATURES OF NEXT WEEK'S CONGREGATIONALIST AND CHRISTIAN WORLD

The Alaska-Yukon-Pacific Exposition at Seattle (illustrated), by Anna Louise Strong.

The Glories of Mount Shasta, by Samuel C. Patterson (illustrated).

The Opening of the Country Home, by Zephine Humphrey.

The Playgrounds Movement in America (illustrated).

Cruising for the Kingdom Off the Coast (illustrated).

Nature's Sources and Nature's Goal, by Rev. R. H. Potter, D.D., Hartford. A sermon.

A Heart at Leisure from Itself, by Rev. J. Brierley.

The House That Jack Built (illustrated), by Mrs. Julia C. R. Dorr.

Memorial Day

The general observance of Memorial Day this year was marked by a further drawing together of the soldiers who fought on different sides of the Civil War, which, however, involved no lessening of honor to the soldiers of the Union. The central celebration was that at Gettysburg, where a monument to the soldiers of the regular army who fell there was unveiled. The monument was formally presented to the battlefield commission by Secretary of War Dickinson, who was born in the South just too late to fight its battles and who represents in the Cabinet the old Democracy of his section. He claimed for the soldiers of the South an acknowledgment of patriotism from the dispassionate thinkers of the North, and added:

"And at this day there are in the South but few, if any, who would not turn swiftly with sentiments of abhorrence from any suggestion that it would have been better for the South if it had succeeded in establishing an independent government."

The President's address paid a just tribute to the valor and fine qualities of the regular army—qualities which Mr. Taft as Secretary of War and in his travels and experiences in the Philippines has had occasion to observe. The monument, a granite shaft, stands among the memorials of the volunteer regiments to tell of recognition by Congress of the men who fought as citizens of the nation, unhelped by local pride or home support. As the ranks of the veterans of the Civil War grow thinner there is no falling off in gratitude for the services they rendered. Even the holiday makers seem to feel the patriotic spirit of the day. And not least is the sense of national pride evidenced among the little children of the new comers among us. Whatever else they may be, in their instinct of reverence for the flag and what it stands for, Memorial Day is an important force in their education.

A Church Union Movement Not Abandoned

Congregationalists who have been interested in the attempts for union with United Brethren will read with fraternal regard the report on another page of the recommendations of the bishops of that body at their General Conference, which has met after four years. They record the fact that the movement has been a great blessing to their church. We are sure that this may truly be said of our denomination. The vision of our churches has been broadened, their sympathies with Christians beyond their own immediate fellowship have been enlightened and quickened, and their knowledge is increased both of the obstacles to union and the advantages of it. If the Methodist Protestants had not insisted on immediate organic union or nothing, it is quite probable that we might all have taken steps on that slower but surer way toward union which now seems to be the choice of the United Brethren, that is, the way of federation. When we think of the fine Christian character and high ideals of those in these other denominations who participated in the historic meetings at Pittsburg and Dayton, and we may also say at Chicago, we find our confidence growing that through federation these churches may yet find the goal of union.

Ecclesiastical Authority Over the Press

A few months ago the Roman Catholic archbishop of Boston, the Most Reverend William H. O'Connell, bought *The Pilot,* the oldest Catholic paper in the United States. He thereupon admonished the priests of the diocese that their duty to promote the circulation of *The Pilot* was binding on their consciences, "and that neglect to do so after this solemn and legal warning will be accepted and interpreted as a flagrant neglect of duty." He gave them permission to draw on the funds of the parish "in a prudent degree," in order to increase the circulation. Determined to monopolize the business, he further ordered that "all other papers, magazines, journals, reviews and calendars, whether for parochial or general distribution, on sale in any way, controlled, printed or edited in this diocese by priests of this diocese, must have before further publication, under penalty of suppression, the written permit of the Archbishop," adding that "for good and sufficient reason the Ordinary may at any time call for the discontinuance and suppression of such papers and calendars." *The Pilot* is the successor of the *Jesuit, or Catholic Sentinel,* which first appeared in Boston under the auspices of Bishop Fenwick in 1829. Pope Pius X. has issued a brief, addressed to Archbishop O'Connell, printed in the last issue of *The Pilot,* expressing his joy in the publication of this official organ, and that "a Bishop of such ability, alertness and zeal as you are, fulfills in more than abundant measure this duty." The Pope calls on every Catholic in the region "to help in the support and circulation of said paper," giving to those who do this, which is "meritorius in itself for heavenly favors," the Apostolic Benediction, "which to you, Venerable Brother, and to them we impart with special affection." Other Catholic journals, we suppose, will be cautious in their comments. We venture to rejoice that the press in this country is not wholly in fear of the censorship of this "Bishop of such ability, alertness and zeal."

The Peril of Suppression

This assumption of supreme and arbitrary authority over the Catholic press by Archbishop O'Connell, and these threats of penalty for those who do not aid in circulating the paper he owns, indorsed and commended by the Pope with promises of heavenly rewards to all who do so aid, plainly show what the Roman authorities in this country would do if they had the power. American people who are not Catholics have come to look with more friendly feeling than formerly on the Roman Church, which in common with other Christian churches proclaims essential truths of Chris-

tianity. But they have no more liking for priestly authority suppressing their freedom of thought and speech than their fathers had. They tolerate and even look kindly on this mighty ecclesiastical organization because they are confident that it cannot bring the people of this free country under its control. Yet when intolerance steps over the bounds which tolerance has set for it, it will rouse swift resentment. We have not the same reasons for resisting the encroachments of the Roman hierarchy that the people of England have. Therefore we have looked favorably on the effort to pass through the House of Commons the bill to remove civil disabilities from Roman Catholics. Yet though it may pass by a small majority, it is not likely to become a law at present. The chief reason for this is the not wholly groundless fear that it might be made a stepping stone to ecclesiastical interference with Government to promote plans of the Roman Church. We sympathize with the sentiments of an English paper which says:

"Roman Catholicism is not merely a religion; it is a political system, and one that denies freedom of thought and liberty of action to any one who dissents from its teaching. Whatever softening of words be sanctioned by Parliament, any attempt to destroy the effectiveness of the Declaration will be profoundly felt and resented by the vast majority of the people of this country. There is no doubt a conciliatory disposition at work, and one would not wish it changed or checked; but Great Britain is essentially Protestant, and will tolerate no tampering with the safeguards of its freedom and happiness."

Mr. Jerome and His Critics

There is something that appeals to the American admiration for courage as well as its instinct for fair play in Mr. Jerome's brave fronting of the great audience in Cooper Union, New York, one evening last week, assembled at his request to hear him defend his much criticised career as district attorney. If it were an adroit political device with a view to furthering his re-election in the autumn to this office, or to even a higher one, it can hardly be said that it accomplished its purpose; for while he was unusually skillful in parrying the blows that rained down upon him, and in turning the laugh or the argument upon his assailants, the net effect of his "apology for his life" did not in the judgment of all sober-minded men make it quite clear that he has been a persistent tribune of the people, undaunted by legal technicalities and as ready as Governor Hughes has been to convict the kings of high finance involved in tricky dealings like the insurance frauds. Mr. Jerome, we dare to hope, is still a potential force for righteousness in New York City, which has far too few men of the courage and capacity which he has more than once displayed in public life. In facing his critics for their "heckling," he submitted to a process well known in England and constantly employed there. If it were in more general use here it would doubtless increase interest in politics and increase in candidates for and holders of public office their sense of responsibility to their constituents.

Changes of Government Officials

Two faithful and able public officers have lately resigned. Both of them have rendered service which has made their names familiar to American citizens everywhere. It is a satisfaction to know that their places are to be filled by men chosen because of their experience and fitness for their important duties. Commissioner Robert Watchorn has administered the immigration law at the port of New York with a sympathy for incoming strangers, a patience and alertness which have been described with appreciation in *The Congregationalist* and in many other newspapers. His successor, Mr. William Williams, is also his predecessor. When he took the position of Commissioner of Immigration he found the administrative office in New York in great need of reorganization, and he instituted reforms for the protection of the ignorant and the exclusion of the undesirable immigrants which have made Mr. Watchorn's work much more effective. An appointee in the first instance of Mr. Roosevelt, who on his retirement praised highly his efficiency, Commissioner Williams will insure to immigrants a continuance of wise and kindly treatment. The withdrawal of Mr. S. D. North as the head of the United States Census Office as the new decennial census is about to be taken, takes from the Government service a very able and experienced official. The appointment of Dr. E. Dana Durand fills the place with a man of exceptional training for it. Dr. Durand is a graduate of Oberlin College, who has been an instructor in economics at Leland Stanford, Jr. and Harvard Universities and has served the country as secretary of the United States Industrial Commission, special examiner of the Bureau of Corporation and in other important positions. The selection of such men as these increases public confidence in the administration of our Government.

Elements of Hope

In a striking address at the laying of the corner stone of the new State Library building in Hartford, Chief Justice Simeon E. Baldwin expressed the natural pride of Connecticut in its history and especially in the part which Hooker and his fellow-colonists took in preparing the way by their written compact for the whole content and method of American constitutional law. Of particular interest were his utterances in regard to the prevailing spirit of the Connecticut people, whom he characterized as still a religious people. "They have come to take a broader view of what religion is; but with no weakening of their sense of the dependence of the human upon the divine. They welcome the rapid accessions to their number from foreign lands, and see with pleasure how much religion means to those new comers, and how, through church influences, it guards their lives.

"We look forward with no forebodings," he added, "to the mixture of races, already beginning, and sure in future years to stamp itself indelibly on the character of our population. The public school, our system of compulsory education, our town libraries, our colleges, our university, backed by the traditions of centuries, are unifying forces which will produce, in coming generations as in the past, a high type of intelligent citizenship. The foreigner, who throws in his lot with us, loves naturally the country of his choice. Nor will Connecticut lose those inwoven characteristics, the native heritage of an ancient government, which her long history has made a part of her very being. They are of the kind that last. They are of the kind that deserve to last. They tend towards tolerant comprehension, sober deliberation. They make for stability."

These words express, we believe, the larger optimism of Americans. We recognize that great changes must be involved in the mingling of these diverse elements of race experience and that strong efforts will be made to substitute old world habits of dependence for American independence of thought. But we believe that in the long run the American idea of freedom and brotherhood must win by its own inherent power and charm.

The Tariff in Congress

We have not chronicled in detail from week to week the debate in the Senate over changes in customs duties, because with the majority of thoughtful citizens we have been from the start convinced that the schedule of rates is already practically decided on and will be enacted with unimportant modifications. One section of the country wants lumber free of duty, another wants a duty sufficient to prevent competition by foreign lumber dealers. New England wants free hides in order to promote business in manufacturing shoes, while the West wants a duty on hides in order to encourage cattle raising. The representatives in Congress of these sections make eloquent speeches to gratify their constituents, and so do the representatives of other sections. But when the votes are taken, it is well understood that a

sufficient majority will support the bill presented by the Senate Committee on Finance. Public sentiment as expressed in the newspapers is against the bill as a whole, and most of its items in particular. But the editorials in the main are of no more value than the speeches in Congress. Those who write against the bill do not know how to make one that would be more satisfactory to themselves or the public. The time has passed, also, for making political capital out of the tariff. Each party in its platform demanded revision according to its own views. Neither party was united on any definite plans. The Democrats specifically demanded reduction of duties. Yet within the last two months 102 of the 171 Democrats in the House and seventeen of the thirty-two Democrats in the Senate have voted repeatedly against reduction. It may be that consistent principles will be enunciated as a basis for a new tariff around which political parties may rally and align themselves against each other. But no such principles have yet been declared which can be considered apart from the predominating influences of sectional interests.

The Tariff Outcome

It seems safe to predict that the tariff bill when passed will be simply a new edition of the Dingley bill, altered to suit the interests of the Northern sections of the country east of the Mississippi River. As to details, the average citizen is not much interested in a reduction of the duty on corn meal from forty-one and two-thirds cents on 100 pounds to forty cents, or of a reduction of five cents per hundred weight of sugar. The discussion has at least made it clear that the time is not ripe for genuine national tariff revision. It is also probably bringing the country to favorable consideration of legislation for a permanent tariff commission. A provision for a bureau of experts is one feature of the Aldrich bill, its members to be appointed by the President for the purpose of considering the tariffs of other nations, in order to assist him in determining when these nations discriminate against our products. This provision is generally approved by newspapers of all sections and parties. Its adoption would be an important step toward a more consistent and scientific method of collecting national revenues and promoting general business through the imposition of taxes on imports. That method devised and put in operation would be a great gain to the country.

Individual or Racial Worth

Are the judicial standards of individual worth in America to be racial or personal? That question, just now of the highest importance to the American of African descent, is also of extraordinary interest to all of us because it must determine the foundation principles of our Government. If a man's compensation for the denial or infringement of personal rights is to be less because he is this or that kind of an American, irrespective of personal worth, then the democracy of which we have boasted is a delusion. The matter comes to an issue in a suit brought in New York by a Pullman car porter, a Negro, for damages on account of a false accusation of theft. The jury awarded him $2,500, which the presiding judge promptly cut to $300, on the ground first, that the defendant in these cases has no chance with juries, and second that: "While in some senses the Negro under the law is just as good a man as the President of the United States, it would be a bad argument to say that he is just as good in all respects. The damages in a case of this kind depend on a man's standing and circumstances. If he is colored, that fact should be considered." With Judge Dugro's distrust of juries in damage cases we have nothing to do. It may have been a rebuke of this particular jury for manifest favoritism on the evidence adduced. But with the declaration that a black man, simply because he is black, is to be reckoned by our courts as an inferior, every believer in democracy has to do. And all the more because the reduction of damages was promptly sustained by the appellate court. If our courts are deliberately to put the badge of racial inferiority upon the Negro as a Negro, his path toward self-respect and good citizenship will be made difficult and our whole national life tainted by a cruel inconsistency and injustice.

The Relations of the Races

This problem of the relations of the races bids fair to be one of perennial difficulty wherever the Negro is found. It is the question of questions, overriding even the old jealousy between English and Dutch in South Africa, as the new Commonwealth is forming. There it is solved politically by the total exclusion of the black man from the ballot box, except in Cape Colony, where individuals are admitted under special and difficult conditions of property and education. Its urgency for this country is just now forced anew upon attention by the strike of firemen on the Georgia Railroad against working with Negroes, to which we referred last week. The public sympathy with the strikers on a principle of pure race feeling is certainly not a hopeful feature of the situation. The race question is also one of the bugbears of the politicians. President Taft, we are thankful to see, meets it with courageous directness. He took pains in his visit to Charlotte, N. C., last week, to visit the Negro university of the neighborhood, and on his return to Washington took the chief part in laying the corner stone of a new building for Howard University, which has always opened its doors to all Americans impartially. The President was hopeful. He believes that conditions for the Negro in the South are improving, through the growing respect of the better classes for the worth to the community of the Negro. He expressed himself unequivocally in favor of the higher education of men for race leadership:

"I know there are many who dispute the wisdom of large contributions to universities for the colored race, and at one time I was very much perplexed with the argument to know whether or not it was proper. But what is the fact? There are four universities in this country, besides Howard University, devoted to the colored race; those are Lincoln, Fisk, Atlanta and Talladega; and they have not, taken together, an endowment that exceeds $250,000. Now, when you consider that there are ten millions of Negroes in this country, you see how utterly inadequate, even for the education of the leaders, those universities, together with this, are, and there is opportunity for the founding of more, or certainly for the enlargement of this."

All these institutions, it may be noted, were founded by or have had the indorsement of the American Missionary Association.

Our Changing Order

No religious denomination in these days is making history more rapidly than our own. At Cleveland, in October, 1907, our National Council adopted recommendations providing for changing the names of many of the state and local organizations of Congregational churches, and the methods of electing representatives to these bodies; for giving them legal standing, and reorganizing them so as to enable and equip them to administer their common affairs through permanent officers and committees; for giving them the responsibility for the ordination, settlement and dismission of ministers, and for guarding the standing of ministers in the denomination. A further logical step was taken in the appointment of a committee to report to the next National Council in Boston next year a plan for administering the general missionary and benevolent work of the denomination by the National Council, instead of independently by the seven national societies. These recommendations were adopted, we believe, without dissenting votes, though some emphatic protests were made by members of the council. But the action was taken at the close of an afternoon session when the attendance was small, and few persons present thought it would lead to important changes in Congregationalism.

Indeed, so slight was the impression that no record of the adoption of the recommendations was made in the Minutes of the Council.

Subsequent events have shown, however, that the time was ripe for the inauguration of these changes. They had already been considered in some of our state bodies, and some of them had been adopted in California and one or more other states. Last year we chronicled the action taken on them in Wisconsin, Nebraska, Connecticut, and other states. In last week's *Congregationalist* reports were printed of the spring meetings of twelve state conferences, and from these it appears that in all except Texas the subject of reorganization was at the front. In three of these states the new order has been adopted and the churches are working together under it. Michigan has a superintendent for all its churches, and a state committee co-operating with committees of the district associations. Ohio inaugurated the new plan two years ago, and adopted a new constitution last year. Its first year's working has proved satisfactory and no modifications are found necessary thus far. Southern California has vested important executive powers in a board of twenty-one members, and though the new order seems a far departure from historic ideas of Congregationalism, the changes are generally accepted as permanent. New York has adopted all the recommendations of the National Council without dissent. Illinois has taken steps to embody these recommendations in a revised constitution. Maine has accepted a plan of reconstruction carefully prepared by a committee appointed last year, and has referred it to local conferences and churches for approval and adoption. Massachusetts and Iowa have again referred the subject to committees, after extended discussion. Rhode Island appointed a committee to devise a plan and report to the next annual conference. Kansas considered a plan for reorganization, but by a small majority postponed action till next year.

Those states whose annual conferences come in the autumn have made no less rapid progress in reorganization than those named above. Already it is evident that Congregationalism is responding to the spirit and tendency of the times toward centralization and unity. It could not resist the pressure for change in these directions, either in this country or in England and her colonies, or among Baptists and other denominations congregationally organized in all these countries, where similar changes are in progress. It is a critical time for these denominations. Upon the plans now being developed, the character and even the continuance of democracy in Christian churches will largely depend. It is an appropriate time for both ministers and laymen to study these matters and their bearing on the life and growth of the Church. Indeed, the least encouraging feature, in the midst of these reviving activities, seems to us to be the ignorance and therefore the indifference of a large part of the rank and file of the churches and of too many of the ministers concerning the great interests which should bind us together in one body and without which our autonomy becomes independency and sinks into isolation. Our denomination needs nothing so much as intelligent and united impulse to do its common work.

A Word to Sunday School Teachers

The visible results of the last season's work in our Sunday schools are being disclosed in additions to the churches, in promotions from one department to another, and in the separation between teachers and pupils, with farewell words of appreciation and review of work done together. Encouraging advances have been made in many schools during the year in organization and methods. An increasing pressure is brought to bear on all schools through articles in magazines and addresses at conventions for more extensive grading of classes, better equipment, more exact application of principles and methods of public schools. So far as these are practicable for the purpose of the Sunday school you will be eager to apply them, for you want the best results to be gained from the service you freely give. You will of course be interested in the working of these methods in schools where they have been successfully introduced.

Some persons who urge the introduction of new methods are enthusiastic theorists who have had no experience in managing such a school as you have been working in, perhaps for a good many years. Others are persons of professional training who see little value in the work of teachers without certificates of graduation from normal schools or colleges. Others who perhaps overestimate their own success are disposed to make their work appear large in contrast with yours. Others are patiently testing all commended ways of working to evolve noble character in their pupils, are familiar with the disappointments of teachers, both as to their own powers and the material with which they work, have known something of the exhilaraton of uplifting souls and would help you to larger service and the joy of its rewards.

You need not find it difficult to distinguish between these classes of writers and speakers. Those who denounce the Sunday schools of the past and present as utterly inefficient and behind other educational institutions, and who would tolerate none except trained teachers, with possibly very rare exceptions have not had any notable success in an average Sunday school. Those who know just how schools ought to be managed and classes taught, and possess full assurance that their methods will succeed, have never tried them in the average Sunday school. Those who do not boast of their achievements nor pin their faith to any set of text-books or plan of grading, who realize the limitations of all instruments but would prove them and hold fast that which is good, and who believe that every disciple of Christ who heartily aspires to be like him can impart his enthusiasm to others are your real teachers. Seek them, listen to them and then make your own plans for your teaching.

Don't be discouraged by those who tell you how far you are from attaining the skill which they imply that they possess. Don't be persuaded that any one method will fit all schools or that any one sort of lesson helps is divinely inspired above others, especially the sort that claims superior scholarship. Take up your task with confidence because it needs to be done, because you love your Master who wants it done, and because you are moved by the spirit of service for those pupils who will be better men and women when it is done.

Take your Sunday school as it is, without finding fault with its imperfections and with the purpose to make it better so far as you have opportunity. Sum up your qualifications as a teacher and make the most of them. Remember that there are two factors in Sunday school teaching—the truth which makes men Christlike and the personality which reveals that truth through itself. The life in Christ is contagious. It is not imparted by a rule or along a selected grade. It is a flame kindled in the soul of the teacher and kindling the souls he touches. Above all principles and methods of teaching is the laying of the life of Christ in one human soul beside another soul till the vitality of the one passes into the other. That is the philosophy of religious teaching.

You know through experience some of the truth which makes men Christlike. You have brought what you know into some degree of orderly system by study of Christ's words, of the history of men who loved him, and of its action in your own friends and pupils who have accepted it. You have accepted your place as a teacher that you may serve your Lord and Saviour as well as you know how. You have some pupils whom you esteem and love and with whom you have sympathy. You possess, therefore, the two great factors of religious teaching—truth and the personality through which it is to be imparted. With these qualifications you are equipped to be a Sunday school teacher. Pray for light and guidance and go ahead.

The Day of the Child

Even if Children's Sunday, with its brightness and cheer, were not close at hand, we should not altogether lack reminders of perhaps the most promising sphere of moral and spiritual endeavor in which any one may labor today. One reason why it is so hopeful is the plastic nature of the material. History, modern psychology, our own experience show us that patient, judicious effort put forth upon the child yields greater fruitage than do endeavors in behalf of those whose habits have become stereotyped, and whose ideals have become dim. Again, encouragement is afforded as we think of the multitude of agencies at work today in behalf of child life, both the sheltered, fortunate child life in the more prosperous circles of society and the unblessed, unfortunate child life still to be found in all parts of the civilized world.

Never was so much being done for the bodies, minds and we hope, also, the souls of little people. Conferences and campaigns in behalf of boys, crusades against child labor, the medical inspection of school children, the effort to extirpate tuberculosis in its earlier stages, the routine instruction in the public schools day by day and the occasional lessons in patriotism, in nature study and concerning great men, the wonderful success that crowns the labors of self-denying, persistent men and women who are making the dumb to speak and the lame to walk, and ministering to other forms of defective child life—this entire circle of activity ought to make us rejoice and believe that the coming generation is to be stronger and better than those which have preceded it.

With many of these enterprises the church can co-operate directly or indirectly. It should seek to maintain at its highest point of efficiency the public schools, to do its part toward providing hospitals, homes and other institutions for relief with the necessary resources. But the church itself can do something which none of these outside agencies can accomplish. Through its service of worship, its Sunday school, its children's classes and its constant emphasis on a sane, happy religious life for children, it can supply what their hearts crave, and that to which their minds naturally respond—the thought of God, the love and helpfulness of Jesus, the challenge of the brave, unselfish life. How far are our churches meeting this test of their ability to co-operate with other collateral forces, and their ability to help every child within the range of their influence to be a true member of the Kingdom to which Jesus said it rightfully belonged?

An article by Secretary Ewing in another column will be helpful in regard to the broader aspects of this theme—the extension of Sunday schools throughout the land. Here is our opportunity for a work which will bring honor to Christ.

Prayer meeting topic for June 6-12. The Growing Kingdom—The Kingdom and the Rising Generation. Deut. 6: 1-9, 20-25; Matt. 18: 1-11. Altered views of the place of the children in the church. Cultural agencies—the Sunday school, the young people's societies, pastoral classes, religious influences in the public school. The extension of Sunday schools throughout the land. (Literature furnished by the C. S. S. & P. S. and the Religious Education Association.)

Editorial In Brief

If this issue of *The Congregationalist* is late in reaching you, remember that last Monday was a holiday and that the printing office was closed from Saturday noon till Tuesday morning.

The Presbyterian General Assembly at Denver last week passed a resolution that ministers ought not to use tobacco, and adopted the sensible amendment that laymen also should not use it.

The June *American Missionary* calls attention to the fact that the societies it represents are doing work among twenty-two races living in America. No wonder our home missionary secretaries feel that they have complex problems to face.

The *Christian Register* says a sophomore, when asked to explain Keats's poem on Reading Chapman's Translation of Homer, answered that Chapman was a noted revivalist. Thus does the study of literature lead the way to interest in religion.

Secretary Hicks of the Young People's Missionary Movement, accompanied by a skillful photographer, has recently spent three weeks in Cuba, gathering information regarding American missionary work there. About 700 stereoscopic and ordinary photos were taken and thirty moving picture subjects were exposed, while a great number of facts were accumulated.

The real difficulty is in landing. Count Zeppelin sailed some 850 miles through the air over Germany last week and then smashed his big ship against a tree in trying to descend for a new supply of gasoline. And a party of fliers had a similar experience in New England. One goes up easily; it is the coming down that counts in wrecked apparatus or broken bones.

"What amazes me about Americans," said Dr. Horton of London in one of his addresses last week, "is their endurance of public speech. I look upon it as a great national asset." Well said, indeed, considering the fact that it was uttered at the end of a long evening of speech making. But if Dr. Horton should stay in America through June, he might find the stream of oratory even wider and deeper.

There is a quiet heroism and martyrdom of medical research and experiment which hardly receives the recognition it deserves. In the effort to discover the cause and cure of the fatal sleeping sickness which destroys life by wholesale in Central Africa, seven European doctors have contracted the disease and died. They are among the heroes of the generation and should not fail of recognition in our grateful thought.

Are actors more to be blamed than their audiences? An actor who has been taking the principal rôle in the play called The Devil, says that he tries to make the devil hateful to his hearers, but that when he puts into the devil's mouth words so villainous that they make him shiver, the people applaud him uproariously and shout with laughter. He is shocked by the moral callousness that contemplates hate and malice with boisterous glee.

The discussion over individual communion cups, which once waxed warm in this country, is mostly ancient history with us, and their use is continually extending. In Great Britain the same process is going on among Nonconformist churches, where it began some years later. It is now beginning on the continent of Europe, where Protestant churches are told of cases of infection from the use of a common cup, by pastors who have known its dangers.

We referred last week to the Cuban lottery, now fully provided for by law, and the difficulties it would impose upon our police and post office department. These difficulties are already serious in regard to German lotteries, in Hamburg especially, which seek a market for their tickets in our cities. These cities will be the natural market for the Havana lottery tickets, which must become a fruitful source of friction between the Cuban and United States government agents.

The homes founded by the late Dr. Barnardo for London waifs are still doing their good work, continuing the good doctor's wonderful ministry. Their managers have placed over 19,000 homeless English children in homes in Canada, and the inspector of British immigrant children in his ninth annual report says he cannot recall a single one of them who has become a public charge. The second party for this year, numbering 250, left Liverpool last week. The first party included 249 boys and 54 girls.

We wonder what our Lutheran editors will say to the reported utterance of Brother Alexander Wester, agent of the Southern Baptists, at their recent convention in Louisville. He said that his people, the Swedes of the Southwest, had come to this country to stay, and added, "They are Lutherans by inheritance; but, when instructed and converted, they make splendid Baptists." We suppose Brother Wester would instruct and convert the whole Lutheran body of some 2,000,000 church members into "splendid Baptists" if he could.

We never fully understood the silence of the Scriptures (on the presuppositions of Calvinism) in regard to the salvation of infants. But now a clerical correspondent of the *Presbyterian Standard* has explained it: "Plain people can easily see why the Bible does not clearly teach that all infants dying in infancy are saved, while permitting us to hope that they are. If the Bible plainly taught that all infants dying in infancy are saved, it would tempt parents to kill their

children." Is that the sort of parents they have down in Tennessee where this Southern Presbyterian pastor lives? We suppose he is careful not to urge the hope which the Bible allows beyond a certain point of assurance lest there should be a slaughter of the innocents in his own congregation by parents desirous of forcing the elective choice of the heavenly Father.

It is an interesting coincidence that both the Northern and Southern Presbyterian general assemblies have elected moderators who were soldiers of the Confederate States in the civil war. Rev. Dr. William Ellison Boggs of the Southern assembly and of Atlanta, Ga., is the son of a missionary in India and the grandson of one of Sumter's scouts in the Revolution. He was a private in a South Carolina regiment, a theological professor and afterwards chancellor of the University of Georgia. The Northern moderator, Rev. James Morrison Barkley of Detroit, enlisted as private in a North Carolina regiment, and rose to be lieutenant. The two ex-Confederate soldiers might do something to get the two branches of Presbyterianism together. The election of the latter is certainly a striking evidence of the subsidence of sectional prejudice in the North.

Employees of the Government in Washington refuse to be worms for early birds to catch. The effort to persuade them to begin work an hour earlier in summer in order to finish the day's work at 3.30 P. M. has failed. They prefer the morning nap to the afternoon game of golf. A similar project has been discussed for two seasons by the British Parliament, which still has before it a bill to set the national clocks ahead of the sun in the spring and turn them back again in the fall. It is amusing to read of the deliberations of a whole people over ways of deceiving themselves by law to gain time. A bill has been introduced into the Massachusetts legislature to shorten an hour in the night in April and to lengthen the same hour in September. When these things come to pass, then will be fulfilled the saying of the prophet Daniel about "a time, and times, and half a time."

From the ample treasury of the General Education Board, founded by John D. Rockefeller two years ago, large sums have just been appropriated to a number of institutions, most of them in the South and West. One New England institution, the University of Vermont, gets $100.000, Johns Hopkins at Baltimore $250,000, Bryn Mawr $250,000, Oberlin $125,000, Washington University, St. Louis, $200,000. We are glad that some of the excellent missionary schools for the blacks, like Konaliga Institute, South Carolina and Spelman Seminary in Atlanta are also remembered. The possibility of these occasional overflows from the Board's great reservoir must keep the college presidents and school principals in a state of more or less feverish expectation, and doubtless for every one whose hopes are realized there are two who go away as sadly as did the youths who were not "slapped" for the senior societies at Yale last week.

At a district conference of the Church of the Brethren in Pennsylvania, a year or two ago, two delegates appeared in gold-rimmed spectacles, and the conference refused to admit them on that ground. The church in Germantown unanimously protested against the ruling, but the conference the following year upheld the action by an overwhelming vote on the ground of the Scripture passages, 1 Peter 3: 3 and 1 Timothy 2: 9. The fact that both these passages are addressed to women does not seem to have affected the decision, but we do not see why it should not. A true and literal following of Scripture in the Dunker church would allow men to wear gold-rimmed spectacles, while women must wear steel. And that would be a boon to the men, because their wives could never borrow their spectacles when they wanted them themselves. Dunker human nature must be of a special brand, we think. We doubt whether among any other people in the world a man or woman could be suspected of wearing spectacles for personal adornment.

Dr. Horton in America

In the sixteen years that have passed since Dr. Robert F. Horton of London came to this country to deliver the Lyman Beecher lectures at Yale, the silvering processes of time have made the hair and beard gray instead of black, and he is far from being as robust now as then. But the growth of intellect and spirit has been even more noticeable, and those who have been privileged to come in contact with him during his brief sojourn in this country or who have listened to his public speaking have felt the power of the personality that for nearly thirty years has been the propelling force behind the church at Hampstead, one of the strongest of our order in Great Britain.

A single important errand has brought Dr. Horton hither once more—the summons to speak at the seventy-fifth anniversary of Hartford Seminary, and to take a principal share in conducting the interdenominational ministerial Retreat that followed. He was reluctant to spare even a short time from his pressing duties; but considered the opportunity at Hartford in the nature of a providential call, and is confining his work largely to that city. He preached last Sunday for Dr. Bradford in Montclair and goes next week to Montreal to sail home from there, after addressing one or two meetings. He is accompanied by a close ministerial friend, Rev. Mr. Hastings, who enjoys the distinction of being the only Congregational minister in the London County Council.

Besides his address in connection with the Hartford celebration, Dr. Horton preached Sunday morning in Center Church and also addressed the Congregational Club. His most formal address last week was that on the closing evening of the series of meetings when he dwelt upon Roman Catholicism, Socialism and Christian Science, three great movements in our time, which he believes Christians on both sides the Atlantic should study with a view to finding the measure of truth involved in palpable errors. He commended Romanism for exalting the idea of unity, the honor it pays to sainthood and the element of mystery surrounding its worship. "I do long in our own church to recover the mystery and reverence of the service, not by music, vestments, incense and the ceremony of the altar, but the way in which the message is presented."

Some European Socialists, he declared, burn with religious fervor. We should train our ministers to distinguish between the fallacies of Socialism and the neglected truths of Christianity. As to Christian Science he thought it should remind us of a forgotten part of the spiritual life and that if the church was spiritually alive today it would have the spiritual power of healing. "The reason why Christian Science has gained in circles of society where Christianity has never penetrated is because it has opened up a power that has been forgotten, the power represented by the incarnation of Jesus Christ."

When Dr. Horton spoke in more informal fashion at the banquet he displayed much feeling and no little solicitude lest drifts in this country should detach any of the churches from reliance upon the divinity of Christ and the need of his cross, if men are to be saved from sin. He also put in an equally urgent warning against being demoralized by material comforts and by the buzz of the market. In private conversation later he spoke of his surprise to find so few traces of the recent financial crisis which he had thought was extensive and likely to issue in spiritual blessings to our churches.

No small part of the service Dr. Horton has been rendering connects itself with the many private interviews he has had with little groups of men and with individuals. He could be seen at times walking with his arm around a theologue, and all who have sought his counsel have found him tender and helpful. In these quiet conferences he laid stress on the cultivation of the habit of prayer, and advised giving long portions of time to the practice, saying that if prayer is confined to a few minutes, one hardly gets in the mood, and that in the long run a minister's efficiency will be measured by his enthusiasm of the power of prayer.

Concerning subjects of interest on the other side of the water, Dr. Horton intimated that there will come no solution of the education controversy apart from some action limiting the power of the House of Lords. He is in sympathy with Mr. Asquith's "great democratic budget." Regarding Mr. Campbell, personally, he spoke warmly, yet not as one who indorses his theological positions or his methods. He thinks that Mr. Campbell has a considerable following, including not a few who have hitherto stood outside of organized religion.

Dr. Horton, it should be understood, has not altered his views on Biblical criticism, for which thirty years ago, when he was among the first advocates of freer interpretation, he underwent serious criticism. But he seems to have solved satisfactorily to his own mind, at least, the problem of reconciling in his thinking the conclusions of the higher criticism with the cardinal evangelical doctrines. In contrast with Harnack and Sabatier, he looks upon John and Paul not as subordinate or secondary sources for our knowledge of Christ and his gospel, but as of even higher authority than the synoptics because they represent a more developed Christian experience. H. A. B.

An Armenian Martyr

During the recent massacres, one of the ablest professors at Central Turkey College, Aintab, Prof. Sarkis Levonian, lost his life at Osmaniyeh, a town on the Adana plain, on his way to Adana for the annual meeting of the Cilicia Evangelical Union. He was a graduate of Sheffield Scientific School, having previously spent a year at Amherst College, where he was a classmate of Dr. C. H. Patton of the American Board. He received his earlier general and theological training in the mission schools in Turkey. Later, also, he studied at Basel, Switzerland. He has been a teacher for more than thirty years, and has published a "Life of Christ" in Turkish and a "Notebook in Zoology" for class use, while a "Trigonometry" which he prepared has been used in manuscript form by his classes. He has made scientific investigations in the vicinity of Aintab, discovering fossils unknown to science.

Professor Levonian was peculiarly clear in his thought and in his public addresses. He was much sought for as a preacher. He conducted regularly a Bible school class of men, with a membership of about two hundred. He wrote many articles on religious subjects for the Protestant paper published in Constantinople. He was one of the foremost leaders among the evangelical churches in Turkey in matters relating to the Christian life, and his death leaves a great gap in the religious and educational forces of the country.

The Heresy of Bad Taste

Needless Offenses against People in the Pews

By Grace Duffield Goodwin

Nothing so rejoices the soul of the aver-
e, uninterested casual church attendant as
discover some really good and plausible
ason for staying at home. This man
mes, critically, ungenerously, and stays at
me joyously, benevolently. One reason
r staying at home which he has discovered
nnot be ignored by those who are inter-
ted in the matter of church attendance.
ere was some display of bad taste in the
nduct of the service or in the words or
anner of the clergyman which made even
e judicious grieve, and forbade defense.
Many a time, under such circumstances,
es the member of another and a freer de-
mination wish himself an Episcopalian, if
ly that he might be absolutely certain
at the service will be conducted with dig-
ty and decorum.
The Prayer Book precludes frivolity, and
e minister has so little time for preaching
d is so carefully trained in the idea of his
iestly office that rarely if ever is one's
ste offended in the Episcopal Church. Not
boastfully can we speak of other denom-
ations, and the growing carelessness re-
rding the reverent and dignified conduct
the public worship of Almighty God is
ing a quietly destructive work among
urch attendants. For every ten transient
pporters won by frivolous means to a serv-
making cheap and meretricious appeal,
is safe to say that two or three of the
iet, dignity-loving churchgoers are alien-
ed. The evil is widespread. It appears in
most all the larger denominations and in-
des every sort of service. As it serves no
rpose to generalize, let me offer a few
amples. In a certain Presbyterian church
e pastor wears a gown—the usual black
k academic gown open in front. This
rgyman, with a fine disregard of the fit-
ss of things, is in the habit in summer of
aring beneath this gown neither coat nor
istcoat, simply a white negligee shirt with
ilk sash belt. Every decently dressed man
his congregation is as much offended as if
arose to preach in a bathrobe.

THE UNDIGNIFIED MINISTER

So much for the conduct of services.
hat about the minister? Nowadays
ny men are beginning to feel called upon
be humorous in the pulpit, and a sermon
serious import is freighted with amusing
ecdotes, sometimes told in dialect. Humor
a dangerous implement, and only a rare
n should employ it. Because that alto-
ther remarkable man, Henry Ward
echer, whose wit bubbled and sparkled
thout his volition, could and did say un-
rgettably funny things in the middle of a
rious speech and thereby heightened in-
ead of destroying his effect, many a man
moderate intellect and a pleasant sense
fun will say some tasteless, would-be
nny thing which at once antagonizes his
dience.
Churchgoing people, whether steady or
nsient, come to church with far more of
erence and gravity than we give them
dit for, and it is in no small measure
e to an undignified pulpit that young peo-
are so criticised for irreverence. A free-
d-easy, familiar method of conducting
vice and of preaching a sermon is reflected
the careless and irreverent attitude of the
teners. The undignified giving of notices,
th jocular remarks interspersed, the desire
the pastor to talk during the service with
sexton or the choir or the deacon, to
om he beckons—all these are detrimental
the production of strong, reverent effects,
and few are the churches free from such
trivialities.

THE COUNCIL "AFTER DINNER SPEECH"

One grave source of offense in the Congregational church is becoming worse and more widespread every year. In councils called to ordain or install men over the various pulpits, or in services for the dedication of churches, there occur parts known as the "Charge to the Pastor" and the "Charge to the People." It would seem to be a matter sufficiently grave to demand serious treatment when a man assumes the great and solemn responsibility of acting as undershepherd to the people of God, or when a church yields itself hopefully, trustfully, to this untried guidance. It would seem to be a matter for weighty words of advice and warning when a young new church takes the stand which puts it before the community as a center of Christian life and influence. And yet these occasions are coming to be regarded as cheerful opportunities for the minister filling the part to make a clever, humorous, after-dinner speech. Rarely do you hear the minister who is asked to deliver one of these charges speak words of truth and soberness. Very rarely does he approach his task seriously, gravely, conscious of the importance of his words.

To one such service an Episcopal bishop was asked to come and, being a personal friend of the man about to be inducted into office, he came. The brother clergyman who had been chosen to deliver the "charge to the pastor" decided to be humorous, and he referred jocularly to the looking glass set in the old-fashioned pulpit as an admirable opportunity for a good looking man to ingratiate himself with the pretty girls in his choir. The minister receiving the charge, himself a man of dignity and spirituality, was bitterly humiliated; the church receiving him felt itself outraged; the young ladies in the choir resented the insult, and the Episcopal bishop, face scarlet with repressed feeling, left quickly at the conclusion of the service. The man never knew what he had done, but he should have been told.

JOCULARITY IN THE EVANGELIST

The chief objection which cultured Christian people make to evangelists is not that they make strong personal appeals, but that they so frequently transgress the simplest rules of good taste. Why it should be necessary to interest a man in his soul's salvation by telling him a tasteless or ridiculous story is something that intelligent people fail to understand.

Evangelists complain that the well-bred, cultured churchgoer is cold and indifferent, unwilling to lend assistance to a good cause, unwilling to ally himself with great issues which threaten his own selfishness. The statement will not bear examination. The thoughtful, intelligent man and woman, trained to respect the church and the ministry and to revere in speech the great subjects of God and the human soul, will not endure the usual jocular style of the invading evangelist, who is frequently left to do his work without the support of church people.

To prove my point, let me be personal. The man who has so greatly stirred New England and who has won among conservative, dignity-loving church people and among thoughtful and serious ministers such golden opinions, such personal affection, such loyal and hearty support is Dr. J. Wilbur Chapman, the representative of the Presbyterian evangelistic work. People came first to hear him timidly—brought by this one sentence—"he is not like the others." He preaches, without any controversial spirit, a theology with which many do not agree, but with him and with his presentation of essential Christianity everybody agrees. His audiences—including refined people holding high positions as educators or as professional men, trust him absolutely and give themselves to his sway, because never once has he shocked or offended them, never once alienated them by a misplaced witticism or a cheap vulgarity or a jocular familiarity. He is always the preacher, always the gentleman, and when such men as he give themselves to evangelism the staid and conservative elements of the Christian church are found to possess warm hearts, generous pocketbooks and unbounded loyalty.

On the other hand, here is an instance. An evangelist of real ability had been conducting successful services in a small town. All had come into the work, even the Episcopalians, who usually resent evangelistic work frankly on grounds of taste. The Episcopal minister had held aloof, but his enthusiastic people secured his attendance on the last night, and on that night the beloved evangelist lost his head. Instead of quietly and seriously closing up a great and impressive work, he held a "jubilee" and told ridiculous stories, ending with one of exceptional vulgarity. The audience, shocked, shamed, discouraged, left him almost without a word, and the Episcopal minister smiled sardonically and said, "I told you so." If ministers could once be made to see the attitude of the pew in this matter some would make a complete change in their tactics. They seem to be unable to realize what it is that stands between them and the results for which they are working so hard, and the pew has felt it so sorely that it hasn't known how to speak of the matter at all.

RESPECT DUE THE AUDIENCE

Not long ago, at a great meeting in the interests of women's missionary work, a minister with a national reputation, paid to speak, delivered what he was pleased to refer to later as an address. He confessed to having jotted down the points on his cuff as he came from New York, and the "points" were merely a series of would-be amusing stories. He presumed to address an audience of representative New England Congregational women in a great Boston church upon "beauty restorers," "servants," "mothers-in-law" and "patent medicines." The women were justly indignant and afterward they recounted the painful number of times that they had received this unworthy treatment from men of position, and they decided that after this they would invite only men "known to have sense enough to make a dignified speech."

Many more examples might be given, but these will suffice. When ministers, as a whole, take a noble conception of their preaching function and allow nothing cheap, ridiculous or unworthy to invade their pulpit or platform work when it is official and has to do with religious matters, then they will see a notable development of reverence in the congregation, for in spite of many discouragements even the casual churchgoer is wont to treat the church with deference and respect and to expect from it a dignified and serious ministry.

Hartford's Seventy-fifth Milestone

A Brilliant Anniversary Celebration

Not since the semi-centennial celebration during an unusually rainy week in May, 1884, has there been at Hartford Seminary an occasion of such importance as that marked by a series of gatherings extending over several days of last week. The passing of a quarter of a century—by all means the best in the institution's life thus far—has brought to the front new men both on the faculty and the board of trustees, increased the number of living alumni to over 500, put the Seminary on a substantial financial basis and developed its teaching staff and methods of instruction to such an extent that Dr. Horton of London, one of the principal participants in the anniversary, whose special service is referred to in another article in this issue, could justly say that no Congregational theological seminary in England could bear comparison with Hartford as respects the strength and breadth of its work. It was a good time, therefore, for its sons who had not returned recently, as well as for interested outsiders to reappraise the worth of the Seminary and estimate anew the part it is playing in the religious development of this country.

An admirable plan of services for the week had been devised. Too crowded, indeed, was the program, and if the more than twenty addresses—formal and informal—ranging in length from ten minutes to nearly an hour are committed to type they will make a volume of considerably more pages than that which commemorates the semi-centenary, which itself reaches the respectable limit of 146 pages. But the addresses last week were not less worthy of being put into print, and they, when contrasted with the utterances at the fiftieth jubilee, would show, as nothing else could show, the progress, the change of emphasis and the emergence of new subjects and problems inevitable in such a rapidly moving time as that through which we have been living.

APPROVED WORKMEN

One object of the celebration was to bring back as many of the former students as possible. They responded to the cordial invitation to the number of nearly 200, manifesting thereby the loyalty that has always distinguished Hartford men. Any institution might be proud of them. Hartford certainly has its full share today of men in the pulpits of influence and opportunity, and in important secretarial and educational positions. Take the roster of one class, for example, that of 1885, and including Bartlett, now pastor of First Church, Chicago; Barton, secretary of the American Board; Strong, editor of the *Missionary Herald;* Hall, pastor in Peabody, Mass., for twenty years and now on the Prudential Committee of the American Board; Perry, president of Marietta; Greene of Middletown, Ct.; English of East Windsor, and others doing yeoman's work in various fields. A somewhat exceptional class, perhaps, but as one mingled with the throng of graduates and saw the faces of so many rendering large and constructive service to the Kingdom today, and as one listened to Secretary Barton's paper recounting the achievements of Hartford men in foreign fields from Josiah Tyler of Africa, son of the first president, down to brave young Rogers, who only the other day laid down his life at Adana; again, as one listened to Dr. H. H. Kelsey as he surveyed the contributions of alumni to home missions, to Prof. Williston Walker recounting the work of Hartford men in the education field and to Rev. Nicholas Van der Pyl's characterization of their pulpit work, one realized that the institution has indeed given back to the churches and the Kingdom all and more that were first given to it.

Another aim of this jubilee was equally well fulfilled in that it afforded a chance to see the splendid equipment, both of brick and mortar, in books and other facilities for research, in "creature comforts," and best of all in scholarly and devout classroom instructors. One of the motives for starting the Seminary on East Windsor Hill in 1834, so Dr. William Thompson tells us in his interesting history, was that "candidates for the sacred office of the ministry might have more adequate physical exercise on the seventy acres of choice alluvial land." Statistics showed then that fully half of the members of theological schools who deserved the name of close students injured themselves by neglect of bodily exercise. The outcome, however, of that farming experiment along the Connecticut River was disappointing. Today a good gymnasium and tennis court are substituted for the hoe and spade with far more excellent results. Moreover, in spacious Hosmer Hall the students are provided with all the external comforts they need. Even in my day in the middle eighties, students condemned to monastic quarters in other seminaries alluded to Hartford as a Pullman car into theology. Today a handsome approach to the dining-room built so as to suggest a Spanish cloister and a handsomely furnished common room called "the lounge" have still further enhanced the outward attractiveness of the place. Doubtless the students study as hard as the "candidates for the sacred office" in those strenuous early days at East Windsor, and there are peculiar advantages in having lecture-rooms, dormitory, dining-room and library all under one roof.

But the celebration would have fallen short of its design had it been confined simply to renewal of ties and an exhibit of the present-day equipment. President Mackenzie and his colleagues sought to bring into prominence also the relation of Hartford to similar institutions and to the educational and religious movements of our age. To that end one afternoon was given over to a conference at which men from other institutions offered their best thought concerning the kind of theological instruction that ought to be given. Professor Kilpatrick of Toronto exalted the Bible as the foundation of all teaching. President Davis of Chicago, himself an honored alumnus, spoke on the eternal message of the ministry, Prof. Shailer Mathews of Chicago University wittily pointed out the nature of the social task and Dr. J. P. Jones of India dwelt upon the importance of the spiritual life for the ministry.

A NOTEWORTHY BANQUET

Another of the inspiring addresses from men drafted from abroad was that of Pres. Woodrow Wilson of Princeton to the twelve graduates, a masterly plea for recognition by the minstry of their chance and duty to coordinate the masses of knowledge accumulated by science and to interpret the intricate plan of the universe from the spiritual point of view. The friendly relations that now exist between theological seminaries were emphasized and the ties still more warmly cemented on Tuesday evening when 250 men, as the glorious afternoon waned, made their way to the golf grounds on the outskirts of the city. There they partook of an excellent dinner, followed by as delightful a series of after-dinner speeches as I hav ever heard. Dr. Mackenzie presided. Dea Jacobus spoke for the faculty, and then th felicitations of sister seminaries were brough by men whose word had both lightness touch as well as substance and force. Pr fessor Platner spoke for Andover, Prof. Wil iston Walker, to whose "defection" D Mackenzie had playfully alluded, for Yal saying that long ago the respective founde of Hartford and Yale, Drs. Tyler and Taylo had adjusted their differences; Preside Davis for Chicago, Professor Mathews for t University of Chicago, President Brown f Union, Professor Kilpatrick for Knox, Pr fessor Johnson for New Brunswick, Pre dent King, who on the previous evening h given the address at the graduation exercis at the School of Religious Pedagogy f Oberlin, and Mr. H. A. Walter for the gra uating class, while Dr. Horton crowned t evening with a brief but impressive addre

Another side of the celebration h to do with the service which the Sem nary has rendered the churches. To th end a score or more of churches not the vicinity were supplied by alumni Sunday morning, many of whom preach sermons designed to quicken in youth minds a desire to become ministers; while the final evening Center Church in the he of the city was chosen for a service design chiefly for citizens and to bring into clea view the fields of Christian activity i which the Seminary should pour its streng Dr. Potter, pastor of Center Church, knowledged what the Seminary alre meant to the city, Dr. Herring, never finer speaking form, pictured the kind men needed for home missionary service, s President Capen of the American Bo showed the open door the world over for earnest and competent missionary. Early the week in his admirable historic addr Prof. Waldo Pratt had shown how the aim of Hartford had been throughout years to produce well-equipped men for leadership of the churches. Still furt evidence of the Seminary's desire to something more than a school of scient theology was furnished in the Retreat h for two days early this week, the report which is necessarily postponed to our n issue.

A FEW REFLECTIONS

The impression derived from being pres during these delightful days is of a sch which perhaps better than almost any ot of any denomination in this country stan for the ideals of an independent institut It finds in detachment from a university cu liar satisfactions in its own ample resou and in developing a spirit of loyalty enthusiasm not always easily fostered maintained in a school which is but a partment of a university. If we were st ing over again to provide for theological instruction we should not probably locate tw seminaries in as close proximity as are Hartford and Yale; but each being where what it is, there is no present likelihood they will come together, though the old tipathies have been replaced by mutual spect and esteem.

Hartford certainly has peculiar ass first of all in the personality of its presid Dr. Mackenzie, beloved of all the chur that know him, a wise and forceful le Another asset is a faculty of a dozen a sufficiently large number to cover all old fields of study and most of the new and to admit of close personal relation

individual students. Perhaps its largest asset is its blending of exact scholarship with a warm spiritual life. A quarter of a century ago Hartford in certain quarters was looked upon as the only "safe" theological institution in New England. Prof. William Thompson in his historical address in 1884 said, referring to the current discussion in our churches of questions raised by the Andover "new departure," "If others judge that the time has come to exchange signals with those who deny the supreme authority of the Scriptures, the expiatory nature of Christ's death, and the endless punishment of those who die impenitent, let us incur a fresh storm of obloquy, if need be, and welcome double the distress of past years rather than prove disloyal to the faithful and true Witness."

It can hardly be said that all the Hartford professors stand today on these points precisely where Dr. Thompson and some of his colleagues stood. Hartford is as "modern" in many particulars today as any of its New England contemporaries; but it was often and well said during the anniversary week that it has learned how to blend the best of the old with the best of the new. No one who listened to Dr. Mackenzie's charge to the outgoing graduates could doubt that the fundamental evangelical positions are not only the professed but the real basis of Hartford today and its "safety" consists in the fact that while it deals squarely and honestly by the truth in the light of all the knowledge that science can throw upon it, it seeks first of all to raise up men for the churches who know God through personal communion with him and Jesus Christ as Saviour and Lord.

H. A. B.

Personalia

Doane College had a hand in preparing Prof. Samuel Avery for the chancellorship of the University of Nebraska, where he is to succeed Dr. E. Benjamin Andrews.

Miss Eleanor Wood of the faculty of Wellesley College has engagements to deliver lectures on the New Testament at various summer school centers in England during July and August.

It is stated in British newspapers, though not officially, that Prof. George Adam Smith will be offered the principalship of Aberdeen University, made vacant by the recent death of Dr. John Marshall Lang.

The successor of the late Dr. S. J. Barrows as international prison commissioner is Prof. C. R. Henderson of the department of ecclesiastical sociology in the University of Chicago, who has written wisely for the press on sociological subjects.

Not many women could be found qualified to lecture on Presidents I Have Known, meaning eleven of them. Miss Anna L. Dawes, daughter of the late Senator Henry L. Dawes, is thus using her long and rare experience of life in Washington.

Dr. R. C. Mullenix, professor in biology at Yankton College, has just received the $200 Bowdoin prize for the best paper presented in the field of biology, the subject being The Neurone Theory, its History and Development. Dr. H. H. Armstrong, Latin professor, has been chosen Carnegie Research Fellow in the Classical School in Rome for next year.

The Scottish Congregational Union has elected for its chairman the veteran Dr. Adamson, now in his eighty-first year. He is a vigorous and rapid speaker, an alert presiding officer and shows unabated force. Rev. Dr. John Clifford, called the John Knox of England, the leader of the Nonconformist churches in public affairs, is seventy-three years old, and says a man at that age ought to do better work than at thirty-seven.

Rev. Dr. Josiah Strong, president of the American Institute of Social Service, has been invited by an officer of that Society to make at his expense a tour of the world for the purpose of establishing similar institutes and studying social conditions in other lands. An appeal has been sent to Congregational ministers and churches, asking Dr. Strong's friends, in view of his distinguished services to our churches and missionary societies, to raise $2,500 to place a good substitute in his office during his absence. It is signed by Drs. Bradford, Capen, Hillis, Jefferson and Waters.

A son-in-law of the late Dr. Horace Bushnell has just passed away in the death at South Manchester, Ct., of Col. Frank W. Cheney, the efficient head of the well-known silk manufacturing concern which bears his name, a director in a number of corporations and a valiant soldier in the Civil War, who received a severe wound at the battle of Antietam. He had a large capacity for friendship and among those who stood close to him through the years was Rev. Dr. E. P. Parker of Hartford. His wife, who survives him, with all but one of their twelve children, is the second daughter of Dr. Bushnell.

Rev. Edwin W. Rice, D. D., began service as a missionary of the American Sunday School Union in 1859, became a Superintendent of Missions for the Northwest, in 1870 was called to the home office in Philadelphia as assistant secretary and editor, and in 1879 succeeded to the general editorship of the society. He has edited its periodicals for thirty years and has written several valuable books which the society has published. His jubilee was appropriately celebrated the other evening by a banquet, the presentation of a silver plate and an engraved testimonial. Dr. Rice is a father and brother among Congregational ministers in that region and is honored among all denominations.

Rev. John McNeill, who has been acting pastor of Christ Church, London, for the last nine months, as the successor to Rev. F. B. Meyer, has declined an invitation to the permanent pastorate of that church. He expects to resume his labors as an evangelist in which office he has been very successful in Great Britain and other lands. It is a common thing for a pastor to become an evangelist, moving from place to place for brief periods of service, using the same material for sermons over and over again, and addressing large audiences gathered for the special occasion from a number of churches. It is rare that one who has succeeded as an evangelist is content to carry on for long the labors of a settled pastor.

Christian Science Applied

I had given a lecture on The Falsity of Christian Science, So-Called, the night before, and the following morning an elderly gentleman, well known in the business world, came to call on me—to show me my errors, I soon learned. He was a disciple of Mother Eddy, and assured me positively that after having read "Science and Health with Key to the Scriptures" through eight times, he had conquered all disease, and had learned that it was merely an error in thinking. He was rather deaf, and walked with a cane and a decided limp; but I forbore to speak of those two "illusions" by way of "*argumentum ad hominem.*" Only when I saw that he had a finger wrapped up, I could not keep from expressing my solicitude for the apparently injured member. "It isn't hurt, it's all right," he hastened to assure me; "I pinched it in a door yesterday and nearly took it off, but it doesn't hurt a bit, and there is no soreness at all this morning." "Then why have you got it wrapped up?" I ventured to query. "Oh, I did it up for fear I might forget and hurt it against something!" Consistency, thou art a jewel! A perfectly well finger (itself a figment) needed to be guarded from an imaginary injury by an altogether delusive bandage! Who says the age of superstition is past?—*Presbyter Ignotus, in The Living Church.*

Forty Years at Tougaloo

Two significant anniversaries in the history of the American Missionary Association have just occurred, the celebration of forty years of work in the twin schools for colored youth, Tougaloo and Straight. The Mississippi school, under the efficient guidance of Dr. Frank G. Woodworth for the past twenty-two years, has made an honorable record through its one hundred and sixty alumni, whose collected reports of work done formed an admirable exhibit in connection with the anniversary.

Many alumni and old students attended the exercises of Commencement week, among them two of the three first graduates of the school, who completed their course thirty years ago. It is a curious and interesting fact, suggestive of the far-reaching influence of Tougaloo, that another graduate of this class, the only white graduate, is Miss Luella Miner, who is so splendidly carrying on the tradition of this missionary college in the Woman's Union College of North China at Peking. All over the South are men and women, graduates of Tougaloo, who as teachers, ministers, doctors, lawyers, farmers, are transforming the life of the communities in which they reside, and some of them told of the success of their work.

An able and valuable historical review of the forty years by President Woodworth in his baccalaureate, May 16, a concert of choice music rendered by the pupils of Mrs. Hamlin, a fascinating display of the industrial work of the school, in wood and iron work, sewing and cookery, and on the final day, May 19, the anniversary address by Dr. A. F. Beard, with greetings brought by Dr. Butcher of Straight University and Dr. Dickerman of the Slater Fund, were the features of an occasion full of significance for the constituencies and friends of the school.

The recent death of Bishop Galloway, a warm friend and trustee of the school, brought sorrow to those who had counted on his presence and help in the exercises of the day. But the mention of his interest and the well-equipped dormitory called by his name served to emphasize the great change in the attitude of leading Southern men toward Negro education.

The spacious old mansion, relic of early days, and the quadrangle of plain but comfortable college buildings, the grove of moss-hung oaks which form the campus, the great farm of 500 acres which supplies the table for the boarding hall, all unite to form an attractive picture which, however, gets its real significance from the faces of the earnest young men and women who work and play and study at Tougaloo.

The environment of the school is different from the crowded city lot where the work of Straight University is carried on, it draws from a different class and the development has been on somewhat different lines, yet each of these institutions has won an honorable place by forty years of efficient service for the education of the Negro, along with Talladega in its forty-second year, Hampton in its forty-third and Fisk in its forty-fourth.

The anniversary exercises at Straight University were held May 21-26, with baccalaureate by President Butcher and anniversary address by Dr. C. J. Ryder. G. W. H.

Anne Warner's Church Work

A Story for Those who Think Themselves Unappreciated

By Susan Hubbard Martin

Anne, tall and grim, went to the door in answer to a knock. It was Sunday morning, but she did not have on her usual attire for that day. She wore a clean gingham dress and a white apron. She opened the door and Cornelia Bryant smiled back at her. Cornelia was one of the young girls in the church and an unusual favorite. There was, however, no relenting in Anne's severe eyes.

"Good morning, Miss Anne," smiled Cornelia, a trifle anxiously. "Are you sick, or what is the matter? We've all been worrying about you. The last bell has rung and Mrs. Howard sent me over after the communion glasses. She said you had always brought them on time before, and she couldn't understand why you didn't come. Old Mrs. Perkins even suggested you had been murdered by burglars." But Anne did not smile.

Without answering, she went to her pantry and brought out a covered basket.

"You'll find what you want here," she said briefly, "and—clean. But you can tell Mrs. Howard and anybody else, as far as I am concerned, that I've fetched and carried for that church as long as I'm goin' to."

"I've kept them individual communion glasses clean now for a matter of six years or more, and nobody has once said, 'I'll wash 'em for you next month.' I carried 'em in rain and snow and mud, and every other kind of weather, backward and forward, without a 'thank you' from any one. A church that'll ride a free horse to death, I have my opinion of.

"And that ain't all," went on Anne. "I've been talking about individual communion glasses so far, but I've noticed that if there's anything else that's hard and disagreeable to be done, they're pretty apt to let me know about it. Now what I've got to say is this: By the American Constitution, I'm entitled, as far as I know, to life, liberty and the pursuit of happiness, and if you've got any dishes to wash, or any cakes to bake, or any church curtains to do up, why you'll have to settle on somebody else besides Anne Crosby Warner. That's all I got to say."

Cornelia looked distressed. She was a pretty, dark-haired girl, with smooth, round cheeks.

"Why, Miss Anne," she cried. "I'm sure no one ever thought of making a slave of you; if we have, it's just thoughtlessness. Of course you shan't wash the communion glasses any more, and I'll tell the ladies not to put any more tasks on you. I suppose they thought that, living alone as you do, you had more time, and some of us got it into our heads that—you liked it. I'm sorry."

Anne did not reply, but she watched the slender, graceful figure go across the yard, with its covered basket. Just two blocks away was the church, and by going out the back way one could save nearly a block. Anne stood still a moment, then resolutely she closed the door.

"I guess that talk I gave Cornelia will open their eyes *some*," she thought, with an air of satisfaction.

On Monday morning Mrs. Deacon Emerson came over. Anne was washing. Her iron-gray hair was combed severely back. Her limp blue calico hung in straight folds. Mrs. Emerson looked at her. She was a pleasant little old lady, with kindly eyes.

"No, I'm not going to stay, Anne," she said. "You're washing.

"Cornelia told me what you said yesterday," she added, with a queer look. "I'm real sorry you feel as you do, Anne, about the church work. My conscience hurts me considerably, too. I guess we have put more on you than we knew about. Those individual communion sets are dreadful hard to keep clean and I, for one, want to apologize right now, for lettin' you tend to 'em for so long."

Anne's face relaxed.

"You needn't apologize to me," she answered, a trifle less grimly. "I've done what I have willingly enough, I s'pose, until lately. I got tired of not bein' appreciated, that's all."

Mrs. Emerson went over and took the hard, toil-worn hand. "But we do appreciate and love you very much," she argued.

"It don't look like it," replied Anne in a choked voice.

Mrs. Emerson essayed not to notice the break in Anne's tone.

"You shall have a good rest now," she went on gently. "Well, I must go, you're busy, but I do wish you could have heard the minister's sermon yesterday. It seemed real lonesome without you."

"What was the text?" asked Anne, absently.

"I don't know as I can quite quote it, it was about the ark and how the family of Obed-edom was blessed by taking care of it. The ark of the covenant, you know. Obed-edom, it seemed, kept it while David was making up his mind what he'd do with it.

"Well, good-by."

After Mrs. Emerson's departure, Anne left her boiler of clothes and went in the sitting-room to look up that passage about the ark. Sure enough there it was. "And the ark of the Lord remained in the house of Obed-edom the Gittite three months, and the Lord blessed Obed-edom and all his house." In the kitchen the boiler of clothes bubbled and boiled, but Anne did not stir. The first doubt of her wisdom in the act of yesterday took possession of her.

"I wonder now if I ain't missed a blessin' in givin' up takin' care of them communion glasses," she whispered.

That afternoon, after her washing was done, she sat down in her clean calico dress. Her hair was not strained back quite so tightly, and she wore a white turnover. She looked less forbidding than she had in the morning. There was a knock at the door and Anne rose, ushering in the minister's little wife.

"Dear Miss Anne," she began anxiously, "I came over to tell you how sorry, how *very* sorry I am about the way we have imposed upon you. We thought you liked to do it. It quite upset me when I heard how you felt about it. Now if you'll forgive us for our selfishness, we'll see that you have a good long rest."

"There's no call for you to be disturbed about it," said Anne, a little shamefacedly. She loved the minister's little wife, with her brood of small children, and she hadn't realized her talk to Cornelia would affect her in the least, and yet, here she was plainly troubled about it. For the second time, she began to question the wisdom of what she had done.

After the minister's wife had gone, Mrs. Howard came in, portly, white-haired and rheumatic.

"Anne," she said, without any formalities, "I'm dreadful sorry about the way you feel about your church work. Those individual communion glasses *are* a sight to keep clean, and I don't know as I blame you for rebellin'. You certainly have kept 'em beautiful, though."

"Who's going to do 'em next month?" asked Anne.

Mrs. Howard hesitated. "Mrs. Todd said she'd take 'em," she answered, finally.

"Mrs. Todd!" cried Anne. "Why, Maria Howard, you know as well as I do that she's a dreadful poor housekeeper and manager. She don't take pains with anything. Ten chances to one she'll either forget 'em or else not half do 'em."

"Well," answered Mrs. Howard, philosophically, "I couldn't promise for I'm not to be depended on now for anything, until this rheumatism gets better, and I wouldn't trust Ephraim with 'em. He's been washing my dishes now for over a month, and he's only broken two blue bowls, my big platter and four cups, and I hadn't the heart to ask the minister's wife, she's so overworked, and nobody else quite wanted to take the responsibility. You see, Anne, you've done that work so well for so long a time, we're afraid to undertake it, lest we fall short."

"By the way, we've about decided we'd have a social Friday night."

Anne set her lips firmly. For years every church social had been graced by a white cake, the work of her hands. Anne's white cake had a reputation all its own.

"Are you?" she said. Mrs. Howard rose.

"Now, Anne," she admonished, cheerfully, "don't you go to nursin' grievances. I feel you have done too much, but, land sakes, we thought you *liked* it."

There it was again, the same old remark.

"Single women do have burdens put on 'em," added Mrs. Howard, still cheerfully. "But think what women have with families, husbands and children, and everything dependin' on one pair of hands. That's hard, too, Anne."

For a week Anne rather enjoyed the dearth of church work, in spite of an uneasy conscience. Nobody asked her to do anything; the social came and passed, but she sent no white cake.

"I'd like a piece of Miss Anne Warner's white cake," said old Deacon Sparrow at the social. "It's all the kind that agrees with me."

Mrs. Howard looked sober. "Miss Anne did not bake one for us this time," she said gently. "Here's one of Mrs. Cox's, and I'm sure you'll like it." The old man shook his head.

"It don't look like Miss Anne's," he said slowly. "I'm kinder afraid to tackle it."

Anne kept wondering as communion Sunday drew near whether easygoing Mrs. Todd would remember the glasses. She went to church early that morning. There was the communion table spread with its white, spotless cloth, but the glasses had not been brought. At the last minute, however, little Martha Todd came in, breathless.

"Ma plum forgot 'em till this mornin'," she said to one of the deacons. "She's awful sorry."

Anne noticed them as they were passed at the communion service. Instead of being shining and sparkling, as they were from her hands, they were undeniably dingy. She felt another qualm of conscience as she took one, and the verse she had read that Monday morning flashed into her mind again. Was it possible that after all she had missed a blessing? Things went on, and Anne (there

was no question about it) began to tire of her idleness. She missed the calls that had been made upon her time and capabilities. She wearied of her self-imposed isolation, and then one Thursday afternoon, when the Aid Society met in the church parlors to sew for a poor family, she looked very thoughtful.

"Dear me, I wish Anne Warner were here," complained little Mrs. Cunningham. "I don't know about this yoke. Anne is so capable."

The minister's wife sighed. She had been up half the night with a sick child and was struggling over buttonholes.

"Yes," she said, "Anne is, but because she is, we must not expect her to give us all her time. We've imposed upon her, I'm afraid."

"You haven't done any such thing," said a voice. And every one started. There, grim and capable and strong, stood Anne, but with a pleasant twinkle in her eye.

"Give me that apron," she said to Mrs. Cunningham. "And don't work any more buttonholes any of you, I'll do 'em at home."

Somehow every one fell to work with renewed courage, and before the meeting closed a goodly pile of well-made garments was completed. Things always culminated in results with Anne at the helm. As they were preparing to leave, Anne asked suddenly,

"Who took the communion glasses for next month?"

For a moment no one replied. Then Mrs. Emerson spoke.

"No one, Anne," she said. "They're there in that closet."

Without a word Anne walked to it and opened it. Sure enough there they were, piled in much disorder into the basket.

"I'll wash 'em," she said.

"But," interposed Mrs. Emerson, "you said"—

A quick look of pain crossed Anne's face. "Don't remind me of what I said," she replied gently (for her).

"I'm going to take care of these individual communion glasses from now on, and that's all there is to it. And these curtains need washin'. While I'm about it, I'll just do them up." As she spoke, with strong, capable hands she stripped them from their fastenings.

"We'll have to give this room a good cleaning before a great while," she remarked cheerfully. "I'm going to see if we can't raise money enough for a new carpet."

"But," interrupted Mrs. Howard, "you"— The minister's little wife raised a pair of warning blue eyes. Mrs. Howard took the hint. Anne, with her basket of communion glasses and the soiled curtains left the church. It had been a beautiful afternoon and the sun was still high.

Somehow Anne felt very happy. All her injured feelings were gone. She was glad, glad to come back and help do the humble duties she had discarded. That same verse went through her mind, as it had done every day since she had read it. "And the ark of the Lord remained in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom and all his house."

Anne walked slowly; all at once she stopped and took a look at the individual communion glasses. In her mind's eye she saw them as she kept them, clean, shining, beautiful.

"They were grimy," she said happily.

The worst feature about preaching sermons taken from a book or magazine is not that it is stealing. Other persons steal; promoters and pickpockets, for instance. Preaching another man's sermon is a sign that you are dead; a much more serious matter. It is a sign that you are not alive to the specific need of your people on that particular day, and doing your best to meet that need.—*Pres. William De Witt Hyde, in Homiletic Review.*

United Brethren and Union

Significant Action at General Conference

The Twenty-fifth General Conference of the Church of the United Brethren in Christ has just been held in Canton, O. At the beginning of the session the Bishop's Quadrennial Address was read and referred to appropriate committees. This address gave an account of the efforts for union between this church, the Congregationalists and the Methodist Protestants. After recounting the failure to approve the Act of Union adopted at Chicago, March 19-21, 1907, the bishops made the following recommendations:

"Now since the other churches failed to unconditionally approve the Act of Union agreed upon by the united committee of the three churches, regretful as it may be, we can only regard *this* effort for church union as ended. We recommend, however, that a standing committee on church union be created and made permanent."

This recommendation of the bishops was referred to a committee, which made a report the substance of which is given below. An account was given of the first meeting in Dayton, O., in which it is asserted "a most delightful and inspiring fellowship was enjoyed. It is a question whether anything like it has ever occurred in the history of the churches of our country. Earnest, anxious desire that reached holy enthusiasm, to honor God and promote his Kingdom by the complete union of the three bodies, now working separately, filled every heart." Later a meeting of its council was held in Chicago, March, 1907, and continued in session three days, and finally adopted a working plan of union. In October, 1907, the Triennial Council of the Congregational Churches met in Cleveland, O. The Chicago plan of union was discussed, but was not agreed to. The leaders were anxious to have another meeting of the Tri-Council, believing that an amicable adjustment of differences might be reached.

"A number of United Brethren representatives attended the General Conference of the Methodist Protestant Church, held in Pittsburg, Pa., May, 1908. They were cordially received and accorded a thoughtful hearing; but in view of the overtures then made by the Methodist Episcopal Church looking to the joining again of long-severed ties, there was a strong sentiment in favor of such reunion and no action was taken regarding the plan of union submitted by the Tri-Council. Thus the matter rests at present.

"While these two denominations failed to adopt the Chicago plan of union, and while the negotiations are suspended for the present, nevertheless we regret the halt in these efforts and stand as ready and anxious as we have been to join these sister churches in the most complete union which will best promote the interests of our Master's Kingdom and move the forces of our common Zion against the combined and organized powers of darkness.

"We must record the fact that this union movement has been a great blessing to our church. We have shown a fraternal spirit which has commended itself to all the churches and to the on-looking world as well. Our church has become known as never before, and everywhere and by all its spirit, polity and doctrinal statements are most highly commended. A feeling of self-consciousness and self-assertion has been awakened among us as never before experienced. Our ideals were never so high, our faith never so strong, and our determination to win never so great as at this moment. Since these negotiations have been in progress, marvelous achievements have been won throughout our Zion. These declare in no uncertain way that we have been helped and not hindered by our Christian attitude on the subject of union.

"We rejoice in the good spirit our people have shown and still manifest, and we confidently believe that no people will ever be more ready than they to meet others of God's great family upon any ground that will magnify his glory, strengthen his cause, enlarge his Kingdom and hasten the coming of our living Lord.

"We recommend that a permanent committee on church union, consisting of fifteen members including the bishops, be authorized by this General Conference."

Rev. L. M. Boyer, presiding elder in the United Evangelical Church, brought the greetings of his denomination. He represented 71,000 members and 800 ministers. Originally they were a part of the Evangelical Association, in whose early history it is said an effort had been made to unite them with the United Brethren Church, but bad roads and the loss of a bridge at that time prevented the committees from getting together and the matter was dropped. As we have the same faith, the same spirit, nearly the same polity and had had the most cordial relations with each other, he saw no good reasons why we should not work as one denomination.

A delegation of six persons, headed by Rev. Dr. Lewis of Maryland, brought greetings to the Conference. He said that the fact that church union had been delayed was not the fault of his own church, nor of the United Brethren Church. The Congregationalists asked to have it sent back to a new commission but his church did not favor that. They favored organic union without reference to the Chicago platform. These two churches can agree on a more satisfactory basis. He made an eloquent plea for union among the churches and ended by saying, "If thy heart is with my heart as my heart is with thy heart, give me thy hand."

A letter was received from a committee of the Methodist Episcopal Church asking for an organic union with them if possible, and if this could not be effected, then the closest possible federation.

Some twenty years ago at a general conference held at York, Pa., there was a split in this church over the question of the admittance of members of secret societies to membership in the church. Some twenty-five thousand persons went off and organized the Radical United Brethren. The feeling of bitterness then existing has been much allayed. As the Radical branch was in session at Huntington, Ind., a resolution was passed by the conference at Canton expressing a desire for a reuniting of the two bodies, and a delegation of two was appointed to visit this body and present the wish of this conference. They were cordially received and their paper referred to a committee of five men. Bishop H. L. Barkley addressed the Conference in opposition to the proposed union. Sentiment seemed favorable to federation rather than organic union.

Ruskin never defended war, but he dared to point out that in the wake of war the great civilizations had arisen, the arts had been born, and humanity had found a high road to development. This age is suffering from the dilettante softness of the past forty years. We need the equivalent for war to bring out the strenuous life, and to make us feel that the age of chivalry ought not to be dead, and that there is something in passion and fervor.—*Rev. G. Campbell Morgan.*

For the Children

In Pollywog Time

BY MRS. A. S. HARDY

"You see, Tad, I just *must* learn about 'em 'cause they've got my name," said little Polly Palmer, as she crept out on a slippery log to watch the little wigglers in the brook.

"I tell you, Polly, let's catch some and carry them home, and they'll be *specimens* like the things Uncle Jeffry has; then we can see them all the time and watch them grow," said Polly's brother Tad.

"'Course that'll be the way!" exclaimed Polly. "You do always think of the best things, Tad. And I 'spect you know how to catch 'em, too."

Tad wore rubber boots, and right before Polly's admiring eyes, he walked straight into the brook, and scooping with his hat, he soon had a goodly number of "specimens."

"Oh, but it's just beautiful to be a boy!" exclaimed Polly, "and, to wear rubber boots, and walk right into the brook!"

To Polly, just then, womanhood with its "high estate" was only like dust in the balance over against a boy with rubber boots and a hatful of pollywogs.

Home ran Polly and Tad as fast as they could go, and the "specimens" were equally divided, by actual count, and deposited in large glass jars of water, along with a supply of water-weeds; and the young naturalists began their study of *Batrachians* at first hand.

"They aren't anything but tails," said Tad, "but they swim as if they had always known how."

"Oh, don't they!" exclaimed Polly. "Pollywogs and boys do just swim beautiful." Uncle Jeffry smiled behind his newspaper at the mingled admiration and pathos in little Polly's voice.

"But do see!" called Polly. "I do believe the poor little things haven't got any mouths at all."

And sure enough there was not a single mouth in the two aquariums, and the "specimens," when not "swimming beautiful," clung to the water-weeds by a kind of snouts or suckers.

The children had not decided how their "specimens" were to be nourished, when suddenly they discovered that mouths had appeared, and what had seemed to be only tails at first were eating voraciously the soft edges of the water-weeds.

Then Tad, who had borrowed his Uncle Jeffry's magnifying glass, announced that his specimens had little fringes on the sides of their necks.

Polly took the glass and studied hers long and carefully, and stoutly declared it wasn't so. In defense of the wiggles that bore her name she even grew wrathful, and so far forgot her admiration for Tad that nobody knows what might have happened if their Uncle Jeffry had not been near.

He showed them that they both were right. He told them that the fringes were a kind of gills through which the pollywogs breathed, and while Tad's specimens had the fringelike gills on their necks, Polly's had changed their outside gills for a set within. He told them, too, that though pollywogs and fish live in the water, they have to have air to breathe, but that they breathe air mixed with water.

The puzzles those pollywogs were! No sooner had one thing been learned about them, than it was found the case was quite different. Very fast they grew, and it was not many days before little "buds," as Polly called them, seemed to be sprouting out on their sides. In wonderment they were watched until it was discovered the little "buds" were growing into legs.

Then the children's Uncle Jeffry advised putting the specimens into a tub out of doors, where the air was cooler and the growing pollywogs might enjoy a larger water world. But with this change new complications arose, for Polly was no longer able to identify her own.

"And they've got my name!" she exclaimed with convincing emphasis.

Again their uncle came to the rescue. "They have two names, Polly," he said. "One of their names is *Polly*-wog, and the other is *Tad*-pole." Then how they all laughed.

"Oh, they belong to us *both*," declared Polly; and after that they called their specimens "Polly-Tads."

Great was the consternation, soon, to find their pollywogs were losing their tails.

"The tails have been absorbed," said wise Uncle Jeffry.

With the loss of their tails and the growth of legs, other changes took place, even more wonderful. The outer skin was cast off; their fishlike mouths grew wide and froglike; eyes popped out from under the skin: the little puzzles came up into the air to breathe, and instead of feeding longer on leaves, they grew flesh-loving.

Finally there dawned a day when the tub was empty. Polly and Tad were in distress until their Uncle Jeffry gave them the consolation that their specimens had grown up, and had gone out into the wide, wonderful world seeking their own food and their fortunes.

Many nights thereafter, when they listened to the "pied frog's orchestra," Poly and Tad were sure they heard familiar voices.



O, how good the water tasted!
So we held the kitty up;
But she wouldn't take a swallow,
When we offered her the cup.

All our coaxing made no difference,
So I'll tell you what we think,
You can lead a cat to water
But you cannot make her drink!

A fire-horse, after his retirement, never forgets that he was a fire-horse. He never forgets the clang of the gong, the sharp snap of the electric signal, or the sound of the engine whistle and bell. If one of these old horses who has fallen into the hands of the huckster happens to be near an engine house when the alarm rings in, he will dash after the engine, no matter what kind of a load he may be drawing.

For a June Birthday

BY ELIZABETH WEST PARKER

Those who are born in April face the spring.
For them the myriad miracle; the wing
Of welcome song; the flush along the greening earth.
Theirs is the old, old awe — the strange deep mystery of birth.

Slow moving in deep underground of night
Pushing their blind way onward toward the height,
They come, children of May, and here, to light the gloom,
And there, the tears of rain, is set an apple tree in bloom!

Why striveth April and where leadeth May?
Come, loves of summer, down the meadow way;
Yours are the wild and lovely wayside things;
Yours, quiet; the long shadows evening brings;
For you the nest the warbling redstart built;
The bubbling, bursting bobolink atilt
Beside the blue-flagged brookside's dancing sheen;
The haunting sweetness of the wild grape's green.
Far down the wet lane luring, leading, lights the crescent moon;
Come, heirs of joy, months come and go, but the year waits for June!

Domestic Opportunities for Girls*

By Grace A. Turkington

An old-fashioned gentleman of almost seventy years remarked the other day to a young woman, pale and hollow-chested, who was poring over dirty proofsheets, "Why don't you and all the rest of you pale-faced women get out of this? You ruin your health, you starve your minds—you and hundreds like you, just because you don't know enough to go where you belong—into the home. If you can't find a home of your own, hire out in the home of somebody else."

This advice, given in a rather blunt manner, is what I feel like passing on to the crowds of nervous women and despairing girls who are looking for careers. One of the few yet uncrowded fields of labor which women can enter is that of domestic science. This field is peculiarly woman's, and it is fast being made attractive because of the generous salaries which may be obtained, and also because of the opening up of schools for the teaching of all branches of domestic arts and household economics.

The positions for which these courses offer preparation are: teachers of cookery and household management in public schools and institutions of various kinds; superintendents and matrons of private schools and seminaries; housekeepers and assistant housekeepers in hotels, wealthy private families, bachelor clubs and the like; resident nurses in college, private school and seminary dormitories; dietitians and buyers for restaurants, hospitals, sanitoriums and institutions; managers and promoters of lunch and tea rooms; mothers' helpers. This enumeration might be continued almost indefinitely, for the opportunities vary with each locality, family and institution. Just at present, so much attention is being given to hygienic eating that diet kitchens, laboratory kitchens and salesrooms of specially cooked foods are being rapidly established, and these are in many cases promoted and managed by women. The assistants in the buying, managing and menu departments of such enterprises must have practical domestic science training of some kind.

The student has a wide range of schools from which to choose, from the scholarly courses at a university like Columbia and Cornell, down to a brief, practical course at a technical school like Pratt Institute, Brooklyn, or Drexel Institute, Philadelphia. Western girls can attend their state agricultural colleges. Eastern students have Simmons College, Mechanics Institute, Rochester, the State Normal School at Framingham, besides those already mentioned. The Young Women's Christian Associations in various cities are fast becoming equipped for thorough practical instruction. Of these the Boston Association probably has the highest reputation. It offers a vocational and normal course in one year. Applicants must be over eighteen years of age and have a high school education. The cost exclusive of books, laundry and vacation expenses, but including tuition and board, is $225. Even those schools which provide elaborate three and four-year courses often have a one year's course which gives a necessary drill in fundamentals: chemistry, cooking, dietaries, sanitation, household management and home decoration.

Women who have made a study of this problem of domestic science are very earnest in their insistence that girls must obtain practical experience in addition to the training of such a course. Superintendents, business managers and school principals are reluctant to hire for responsible positions young women whose only preparation has been eight months of special school theory and practice. In this field, as in other occupations, one must be content to begin humbly and work up. A diploma is absolutely no guarantee that one can enter the home of a wealthy family and take full charge of the servants, the marketing and the dozens of petty details, or superintend the preparation of food in a large hospital. The girl must get her practical experience as pantry assistant, in a linen room, as cook, as mother's helper—or, in short, in any capacity where she will have an opportunity to test herself and her training.

The matron of a large club house, whose salary is said to be $2,000 a year, reached her present position only by way of the kitchen and the serving-room. Many years ago her mother was taken ill with an incurable but slow disease, and there was only this daughter to care for her. Unhesitatingly she accepted the first position offered her, which was housework in a wealthy family. For five years she worked in different places, as waitress, kitchen maid and cook. Then she secured an assistant housekeeper's position, and finally had the all-around experience which made it possible for her to fill with perfect satisfaction the matronship of the city club.

If you live out of reach of such schools as we have referred to, you are by no means barred from a career in this field. Remember that practical experience is the great essential. Probably your mother in your own familiar kitchen can give you all the experience you will need at first. Make yourself mistress of every department of your household—the dining-room, kitchen, marketing, laundering, ventilation, cleaning, etc. Go with your mother to the butcher's and learn to know each bone and kind of meat at sight. With your parents' permission, spend the house money for a given time and let it be your ambition to save more than has been saved, but without a stinted menu. You can always secure at reasonable prices books on dietetics, the chemistry of foods, the preparation of meats, etc., and it is possible now to take a correspondence course in home economics.

If you must work to earn money, look about in your home town for a desirable place. If there is no opening in the hospital or in a private family, and your town boasts a hotel, try there for a position. Most country hotels are forlorn, shabby places, with poorly served food, and there perhaps would be your opportunity to revolutionize things and bring in a "homey" air. Begin modestly, but aim to become eventually housekeeper of the hotel. Or perhaps your town has numbers of invalids. If so, consult the physicians and find out if it would not be possible to do "invalid cooking" in your home and carry the food to the patients.

The remuneration which housekeeper, dietitian, matron and other positions afford varies so materially that it is hardly practicable to generalize, but it may be said confidently that a strong, capable, ambitious young woman, *after she gets practical experience*, can command the salary which many school teachers versed in the dead and mod-

*Fifth in a series on Business Opportunities for Women.

ern languages can never get. We know of one efficient young woman, a graduate of a cooking school, who has been earning $1,800 a year as dietitian in a Western hospital. Another woman of about thirty, who has taken courses in nursing and dietaries, is resident nurse in a girls' school at a salary of $800; a young woman of twenty, who has never taken a school course in domestic science, but who has worked in small summer hotels, has just secured a position in the buying department of a lunch-room at twelve dollars a week, with an opportunity to advance as she proves herself capable.

The positions of governess and mother's helper offer another class of work which can be pursued within the shelter of the home and requires less special training. A governess and a mother's helper are practically the same, although the more responsible positions are generally designated "governess work." The governess must be a strong, healthy girl of good education, refined and tactful. She becomes a substitute for the mother. She eats with the children and is responsible for their health. She must keep them away from the maids and away from the mother when she does not wish to be bothered. It is she who must see that there is clean clothing available for each occasion, and often must herself attend to the children's mending. But no two governess positions are at all alike, for mothers and homes are never the same.

A governess who is capable of taking full charge of children who are out of babyhood ought never to have to work for less than eight dollars a week, and many young women of experience earn ten, fifteen and even more. A nursery governess, however, will seldom receive more than six dollars a week, but she need not work for less than five dollars. As the name implies, the "nursery governess" is one who cares for a very young child. She is usually ranked with a regular governess so far as her social position is concerned.

The advice of governesses who are now holding responsible positions to girls who are looking forward to this work is to advertise in daily or weekly papers of a high class and to answer advertisements, but in every case to investigate the references of the family to which application is made.

The Children's Pulpit

The Nest Makers

BY REV. E. H. BYINGTON

If you watch the birds these spring days, you will find them very busy, and almost always interested in one thing above all others, and that is the nest. How they fly here and there looking for twigs, bits of string, feathers and soft material with which to make their nest strong and safe, cozy and comfortable! Who ever saw a bird tearing its nest to pieces, or carrying anything away from it, or making it uncomfortable or unattractive? The birds are nest builders. So are mothers.

Among boys and girls there are two classes —nest builders and nest spoilers. The nest builders are always on the lookout to bring something home that will make it cozier—a flower, a picture, some little treasure. Think, "There goes a nest builder," when next you see one of them bringing something that will make more charming the next home.

The nest spoilers are the boys and girls who turn things topsy turvey in the home; leave things lying around in a way that would shock the birds. Instead of bringing treasures to the home, they are continually carrying dishes, and books, and tools and other things out of the house, leaving them outdoors or losing them. They break articles of furniture, track mud on the floor, scratch the paint and mar or tear the wall paper. They need to take lessons of the birds and become nest builders instead of nest spoilers.

Closet and Altar

THE LONELINESS OF CHRIST

Ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. . . . I will not leave you desolate; I come unto you.

The lonely Christ was lonely for man's sake.—*Frank W. Gunsaulus.*

The first law of all heroism is the courage to go on when others are left behind. The acceptance of loneliness is the necessary condition of all rare and difficult achievements. —*W. J. Dawson.*

To the still wrestlings of the lonely heart
He doth impart
The virtue of His midnight agony,
When none was nigh,
Save God and one good angel, to assuage
The tempest's rage.

"O Father! not My will, but Thine be done"—
So spake the Son.
Be this our charm, mellowing earth's ruder noise
Of griefs and joys;
That we may cling forever to Thy breast
In perfect rest!

Loneliness is the lot of greatness, but it comes to others besides the great. . . . What a wonderful thing it is to be able to say, when the world seems to have ebbed away from us, leaving us alone with our ache, our loss, our burden, "And yet I am not alone, because the Father is with me"! What a liberation, what a triumph!—*J. Warschauer.*

The world has small sympathy for divine goodness; but it also has little for a great many qualities which are disagreeable to it. You meet with no response; . . . is that because you are above the world . . . vindicating the wronged; proclaiming and living on great principles; offending it by the saintliness of your purity and the unworldliness of your aspirations? Then yours is the loneliness of Christ. Or is it that you are wrapped up in self—cold, disobliging, sentimental, indifferent about the welfare of others and very much astonished that they are not deeply interested in you? You must not use these words of Christ. They have nothing to do with you.—*F. W. Robertson.*

He was a Man of sorrows and acquainted with grief; His soul was exceeding sorrowful, even unto death. Yet through it all, and in the midst of it, our adorable Lord is talking of His joy.—*G. H. Morrison.*

We thank Thee, Father, for Thy Son, our Lord, who for our sake experienced sorrow, loneliness and death, that we might have an inward and abiding joy, a true companionship, and be set free from the old slavish fear of death. Thou, from whom all Thy disciples fled in the hour of trial, who knewest lonely vigils in the desert places, remember us in the hour of our betrayal and distress. Help us to seek our strength from the divine and loving Father; to keep true to the best purposes of our own hearts; to live upon the highest levels of our thought; to love and not to hate; to be long-suffering, kind and slow to take offense. So may we have place in the great brotherhood where Christ is the clear dawn of the promised glorious day. So in self-giving may we lose all sense of loneliness. Amen.

Sparks from Other Anvils

THE NEED OF EVANGELISM

(*The British Weekly*)

It is the highest and hardest of all callings to be an evangelist, but it is the one on which the church continually depends. It is not preaching ethics that produces religion, it is preaching the gospel that begets a new life; and it does so only as it quickens in the heart that adoring surrender to Christ, and confession of his name, which are the soul of Christian worship.

GETTING DOWN TO BUSINESS

(*The Missionary Herald*)

If much of the time and breath which we ministers and laymen spend upon vague and general propositions of philanthropy and reform were seriously devoted to the business of bringing the churches we represent up to the standard of doing and giving which God and good men have a right to expect, we should no doubt see the Kingdom of God advancing with swifter pace. If the Apportionment Plan does not go it will be because pastors and church officers do not get behind, in, and beneath it with loyal enthusiasm and make it go.

FOREIGN MISSIONS AND TRADE

(*The Washington Post*)

The foreign missionary has found a real champion at last. For at least a half century, "practical men" have ignored his work as the advance agent of civilization and commerce, and left it to the church people alone to sing his praises. But the systematic reports forwarded by consular officers to the Department of State make it plain that in all the lands of the Orient it is the missionary who has been the forerunner of trade. The moment the United States began to seek an Eastern market for manufactures, it discovered what the other great trade nations found out long ago—that the only place where a demand for American goods could be developed was in the place where an American missionary had been. He had taught the people something of Western customs, conveniences and luxuries, and they were prepared to examine the wares of the commercial traveler. There can be no question that the medical branch of missions in particular has done more toward reconciling the Chinese to foreign association than any other agency; while the teaching of the missionaries and their introduction of Western learning and articles of manufacture have opened the way for a trade which the United States may one day develop into considerable importance.

AN EPISCOPAL DEFINITION

(*Rev. Elwood Worcester, D. D.*)

After all, the only definition of a church that Christ laid down for us was, "When two or three are gathered together in my name." The groundwork of every sect is revealed in that sentence.

PARTLY TRUE

(*Rev. J. M. Whiton, D. D.*)

The taproot of the injustice of our economic system is an immoral estimate of money as merely a means for commanding service, rather than as the measure for a just exchange of service. The capitalist scores the workman for caring more for the quantity of wage than for the quality of the work he gives for it. But he himself cares more for his dividends than for the service alleged to earn them. Both are tarred with the same stick. The difference in the practical result of their immoral idea of money is the difference between grand and petit larceny.

The Firelight Club

Conducted by William Byron Forbush

An Hour with "Gunck"

There is a little, oldish man in Toledo who has more boy friends than anybody else in America. The first time I ever met him was at our Congregational Assembly up at Frankfort, Mich. He had walked in five miles, out of the bush along Lake Michigan, on a hot day; but, tired and dusty though he was, he got up before the good people there and told some of the funniest and most extraordinary stories about boys that I ever heard.

I went down to call on him the other day. He was seated in his little office in the new boys' club building that the people of Toledo have given him, and he was gently shooing a very small and ragged boy out as I walked in.

Mr. Gunckel looks like David Harum. He is the kind of man people call by the first name. You would want to watch him in a horse trade, and yet he would be the first friend you would go to if you were in trouble. I was riding on the train with a commercial traveler one day, and he remarked that John Gunckel did more good than all the ministers in Toledo. I asked him where Mr. Gunckel went to church. He said he didn't know that he went anywhere. But he does. He goes to a Congregational church, Mr. Huntington's.

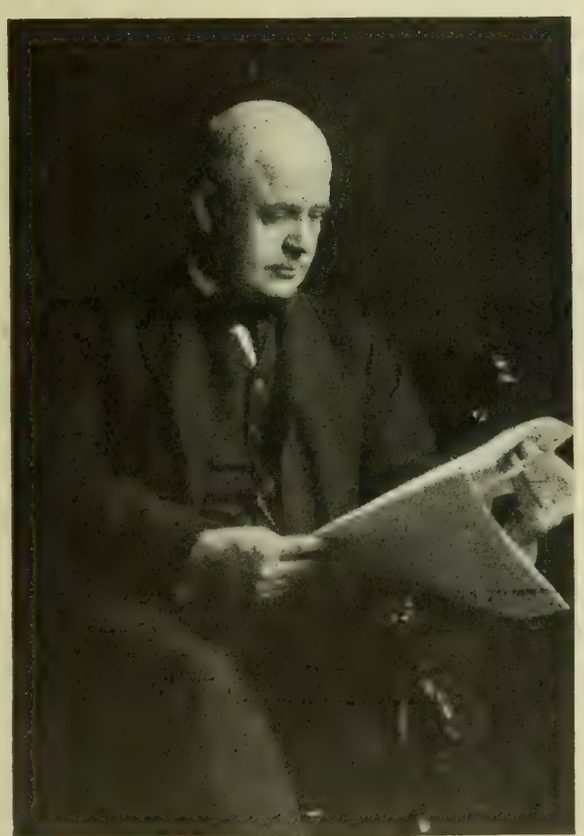
Seventeen years ago Mr. Gunckel was a ticket agent of the Lake Shore Railroad. The way, he says, he got interested in boys is this. One day he was walking in a field near the city, when he noticed a boy scattering something on the ground. The day was Friday. He asked the boy what he was doing. He said that the school children would be coming there the next day after hickory nuts, and, as the trees were nearly dead, he had "blowed himself" to fifteen cents' worth of nuts, so they would not be disappointed. Mr. Gunckel could see that he was a poor boy. It seemed to him a fine thing that this boy was doing and he was so pleased that he made an appointment to meet him there the next morning and watch the children find the nuts. At that meeting "Jimmie" agreed to be Mr. Gunckel's friend, and the next Monday he consented to bring some of his chums to Mr. Gunckel's office to become his friends also.

Before Monday Mr. Gunckel did some hard thinking. Few persons had studied books about boys then, and I don't believe he has read any about them since. For his is not a book knowledge. It is first hand. On Monday morning the Toledo Newsboys' Association was formed, by five boys solemnly signing their names to the famous agreement which over 5,000 have signed since. It begins, "I do not approve of swearing, stealing, lying, smoking," etc.

Not long after this little organization was started, one of the early members broke the agreement. Mr. Gunckel was grieved, and hardly knew what to do. But his friend Jimmie solved the difficulty promptly. He took the offender out in an alley and punched his head! This worked an instant reclamation. This act gave Mr. Gunckel his first idea as to the way to run his association—for he started without any theories. This idea was, Self-government. It soon grew to another one, which Mr. Gunckel states in this wise, "To make a bad boy good, send him out to take care of another bad boy."

Mr. Gunckel showed me how his system works. When a boy has signed an application to become a member of the association, Mr. Gunckel hands his card to one of his officers, of whom there are sixty in various parts of the city. This boy is to report on any habits which the applicant needs to correct in order to become a worthy member.

One card I saw read, "He smokes"; another, "He uses cuss words to his mother." When improvement comes, Mr. Gunckel writes across the card such a phrase as, "Cut it out March 16, 1909." If a member falls from grace he receives a card reminder, signed, not by Mr. Gunckel, but by a boy officer, and containing a curt warning and a picture of a boy being spanked by his mother.



"And what next, if this doesn't work?" I asked.

Mr. Gunckel replied by an illustration. The lad has been suspended by the boy officers and Mr. Gunckel promptly invites him to dinner.

"I am not supposed to know he has done anything wrong. My officers see all the bad things; I see nothing but the good in the boys."

The boy is just about to accept the invitation when an officer happens in to whom he tells the news. "What! you goin' to dinner with 'Gunck' when you just been suspended? Not much! Don't you go."

And the invitation not to go is so emphatic that the boy stays at home, and when he sees Mr. Gunckel next time he confesses up, and is forgiven and restored.

Every Saturday morning the office is full of a line of boys who have come to see their president. Some are officers come to report or to take out new applications to look up, others are boys who have brought their mothers or their friends to meet Mr. Gunckel. Many have come with their troubles, which range all the way from their misdeeds to their boyish sorrows. And Mr. Gunckel sits, as he has these seventeen years, like a judge in boyville, meting out his shrewd and sympathetic counsel to all.

When Mr. Gunckel's boys began to interfere with his business, the Lake Shore road told him to go ahead and use the company's time. During the last two years fifty Toledo citizens have paid him a salary, and now they have just given him a one hundred-thousand-dollar building. Until this winter his office has been, as he says, on the street.

Everybody knows him. The adults call him "John" and the boys call him "Gunck." Postmen and policemen who are too much away from home to discipline their children send them to him; and when boys do wrong their mothers make them behave by threatening to tell Mr. Gunckel. He is a benevolent bogieman in Toledo.

When one of the grown-up members gets into trouble, Mr. Gunckel sends him out to save a younger boy. A member is a member for life. He cannot get expelled.

The most striking influence of Mr. Gunckel's work upon the morals of boys in Toledo is seen in the sentiment he has created among them for honesty. More than $32,000 worth of found property has been restored by the Toledo newsboys since this association was established. He has even made goodness profitable for this life. It pays to be a member of the Newsboys' Association if a boy wants to sell papers in Toledo. And it means something to belong, for if a member is untrue to the principles of the society, he is liable to be chased by a couple boy officers and have his badge forcibly taken away from him.

All this work is intensely personal. "Gunck" is the center and soul of it. To please him is goodness, to displease him is disloyalty. It seems somewhat theatric. But boys are in the theatric stage. The Sunday afternoon meetings, with brass band and boy "stunts" and talks by business men, do not please all the people who go to Sunday school, but sixty per cent. of Mr. Gunckel's boys are Jews and most of the rest would never see the inside of a Sunday school, anyhow. Some of Mr. Gunckel's graduates are now teaching in Sunday schools. He has certainly established among many boys in Toledo and elsewhere a practicable code of decent living, upon which Sunday schools can build up.

But what does Mr. Gunckel want of a clubhouse? I am sure I don't know. The good people of Toledo have put in mission chairs and a gymnasium and a plunge bath, among which Mr. Gunckel and his boys walk pussyfooted. I think he would be happier and more successful without them. His old battered desk and the Gunckian smile and hand grasp are the real thing in his work with boys. If they will put a trained settlement worker in the club building and send Mr. Gunckel out again into the streets of Toledo and of other cities, they will do better. For his influence is expressed in a sentence in a letter he wrote me the other day, which I supposed he has used a thousand times, "I am glad to have you for a friend of mine." That was what he told "Jimmie," and it has saved many boys since then—having a friend in John Gunckel.

Mr. Gunckel is as famous as a fisherman as he is as a friend of boys. And this is not so strange, for I believe all fishermen have been humane, from Saint Peter to Izaak Walton, and from him to Ozora Davis. I went with Mr. Gunckel to a Sunday school banquet, and this is the story the chairman told about his world-wide fame:

"Once Mr. Gunckel got an invitation from St. John's, Newfoundland, to go down there and tell about his newsboys. He looked up St. John's on the map and was so flattered to find that his fame had gone so far that he did not stop to write, but cabled his acceptance. The cable went by way of London. All the fishes in the sea got word and fled in alarm. Peary was returning from his attempt toward the pole, and every five minutes he bumped into a whale fleeing toward Davis Strait. He was puzzled indeed. But soon he was surrounded by a whole school of them, and the explanation was made clear, as they rose to the surface, and on every side he heard them bubbling tremulously, *'Gunck! Gunck! G-u-unck!'*"

Among the New Books

Whitman, the Interpreter

To a number of Europeans, many of them quite exceptionally qualified to judge of literary attainment, Walt Whitman is the most characteristic and interesting figure in American art. Many of us have been loath to assent to the validity of the judgment, but it is well for us to understand the grounds on which it rests and to weigh the reasons. The editors of the English Men of Letters series (*Walt Whitman*. Macmillan. 75 cents net), in choosing a biographer for Whitman, chose doubly well, therefore, when they gave the task to the late lamented Prof. George R. Carpenter of Columbia University. He belonged by heredity and training to the mellower Puritanism of the new New England, and he was qualified by breadth of knowledge and sympathy to interpret Whitman to his own countrymen who are readers of literature. His book is by all odds the most informing and reasonable interpretation of Whitman's life and message which has been given to the public, and in its insight and judicial fairness cannot easily be superseded.

The fact is, there are two Americas, and Whitman belonged to one and interpreted it to the other. He did what his acknowledged master, Emerson, could not do, for Emerson did not know the America of the city streets in which Whitman delighted, but spoke in cultured and often erudite phrase to cultured people. Whitman's audience is the same. He is not much read by the people of whom he writes, but by the cultured people whom he often scorned as artificial and narrow, who welcome him as the interpreter of those whose existence they recognize, but whom personally they cannot know because they do not know their thoughts or speak their language. Half of Whitman's life was spent in sharing and absorbing this inarticulate common life of the plain people, and half in giving it an utterance which the cultured man could understand. It is this interpretative value of a life which was irregular, often idle and careless, but always sympathetic and understanding, that Professor Carpenter makes us see. If Whitman had died before he published his first poems, a portion of the life of America would have died inarticulate with him. As it is, we can see through his eyes a whole realm of life and learn its value.

By the side of this service, the question whether Whitman's style is that of a poet is of small importance; and even the plain speaking about matters which ordinary men and women instinctively exclude from their conversation takes on a relatively slight importance. For Whitman's writings produce all the effect of great poetry on minds competent to enjoy and to judge, and his plain speaking is just plain speaking in the interest of what seemed to him the fundamental truths, and never incitement to impure imaginings. At least it may be said that he who finds Priapus in the Leaves of Grass must be looking in the mirror of his own mind.

Professor Carpenter is wise in presenting the higher side of Whitman's life in detail and in stating the reverse side briefly. One need not admire Whitman as a poet to acknowledge the high qualities which won him the devotion of his friends. No one need read the poems—for many they must always be a sealed or disliked book. But his place among our major influences exerted on the world is already, we think, secure. That this place is due to the revelation of an inarticulate life and not to a wanton eccentricity, and that the man who found so great a voice after long years of feeble utterance found it because he identified himself with the great enthusiasms of humanity and democracy, it is needful for us to know. And these necessary things Professor Carpenter has taught us in an admirable simplicity as he describes an unusual and difficult personality.

What is a Living Wage

A normal standard of living has been defined as "one which permits each individual of a social unit to exist as a healthy human being, morally, mentally and physically." What income is sufficient to maintain such a standard for the normal family of father, mother and three children under fourteen? Sometime in the year 1906, five social workers met accidentally in New York City and began to discuss this question. They agreed on the essential elements of a normal standard of living and began making an estimate of necessary expenses. The result amazed them. The total cost of living was $931, or a required compensation of $3.10 a day for 300 working days for the head of the family. The ultimate result of this conversation was an investigation undertaken by the New York Conference of Charities and Correction, with the financial support of the Russell Sage Foundation and now reported in *The Standard of Living in New York City*, by Robert Coit Chapin (Charities Publication Committee, New York. $2.00). This is a careful study of the actual living conditions of over 300 families, with annual incomes varying from $600 to $1,100. Careful details are given of expenditures for rent, food, clothing, car fare, fuel, light, health, amusements, insurance, etc., in these families.

It is a pathetic record. Insurance, for example, in the majority of cases, is not money laid up for a rainy day—that is absolutely impossible—but it is provision for burial made in small weekly payments. In the majority of cases little or nothing can be used for improvement, mentally or spiritually, or for recreation. More than half the families live in homes of three rooms or less. The expensiveness of poverty is shown by the cost of coal, bought by the bag at 40 cents, or by the pail at 10 cents, which is at the rate of $24 a ton. Rents are high, and during the past few years have risen. One family which has been ten years in one tenement of four rooms pays now $23 a month, where two years ago they paid $18. Most of these tenements have dark rooms, windowless and lacking outside ventilation, no bathroom and no family toilet room. The statement of Mr. Frank Tucker seems to be justified: "Today the wages of hundreds of thousands of men are fixed by employers on the basis of what they have been in the habit of paying, regardless of the cost of living or any other interest of the employee."

In their conclusion the Committee of Investigation say: "It requires no citation of elaborate statistics to bring convincing proof that $600 to $700 is wholly inadequate to maintain a proper standard of living. . . . On an income of between $700 and $800 a family can barely support itself provided that it is subject to no extraordinary expenditures by reason of sickness, death or other untoward circumstances. . . . It is a conservative estimate that $825 is sufficient for the average family of five to maintain a fairly proper standard of living in the Borough of Manhattan." Other investigations, carried on elsewhere and reported briefly, indicate that in the matter of rent only is the cost of living higher in New York than in the average city. In some respects, notably clothing, it is lower, so that this investigation, with slight modification, is of value for any of our cities. No other so thorough study of these matters has been made in this country. It bears directly on the most serious perils of the city—overcrowding, disease, drunkenness, immorality, etc. It will be invaluable to those in other cities who are interested in the improvement of industrial and social conditions.

Two Books on Christian Science

A new book by the author of "Confessio Medici" is sure to receive a warm welcome from readers of that delightful autobiographical volume. *Faith and Works of Christian Science* (Macmillan. $1.25) shows that the author is master of a trenchant blade as well as of a delightful, flowing style. No since Mark Twain has the weapon of keen wit been so shrewdly employed to pierce the pretensions of this new religion, and it is backed by a fund of medical knowledge which Mr. Clemens lacked. The author endeavors to be restrained in expression and fair in statement, but at times his indignation finds emphatic utterance, especially when he considers the unrelieved and unnecessary sufferings of helpless children. Pages are devoted to the presentation and consideration of testimonies of healing. There is no lack of appreciation of such value as belongs to Christian Science, but its faults are mercilessly revealed. The author believes that the court of common sense will ultimately pronounce its adverse verdict and that, in London at least, within a quarter of a century the faith will have lost its following.

Many people are ignorant of the radical opposition of Christian Science to the faith of evangelical Christianity. Dr. I. M. Haldeman in *Christian Science in the Light of Holy Scripture* (Revell. $1.50) shows clearly that it denies the Biblical teaching concerning the personal God, the character and person and teachings of Christ, the reality of sin, the need of forgiveness, the power of prayer. In fact, there is not one article of Christian faith which Eddyism does not antagonize. Not all readers of this book will be satisfied with every doctrinal statement of the author; nevertheless he proves his case, as every lover of the Bible, who has also read "The Key to the Scriptures" knows. Christian Science is not Christian.

The Expansion of the Christian Church

Sunday School Lesson for June 13

By Rev. A. E. Dunning

(To be studied with open Bible)

XI. The Hebrews' Honor Roll

Mention Westminster Abbey, with some of the distinguished Englishmen buried there. Give the list of names in our national Hall of Fame in New York. Show that every nation has its roll of heroes. Ask why they are remembered and what is their value to the people. What use do we make of John Robinson, of Thomas Hooker, Nathan Hale, George Washington, Andrew Jackson, Abraham Lincoln and others of whom "the time will fail me if I tell" of them? Who were the heroes of the Hebrew nation, what did their lives signify to those Hebrews who became disciples of Christ, and what do those lives mean for us? To answer these questions you will show your pupils:

1. *The purpose of the letter to the Hebrews.* It was addressed to Jews who had been devoted to their religion. They may have been in Alexandria, more likely, perhaps, in Palestine. They had had a noble ritual, a holy temple, a sacred book revealing God to them, familiar ways of approaching him handed down from generations of holy men whom they revered. The very names of these great ancestors, Abraham, Isaac, Jacob, Moses, David, Samuel and the prophets (Heb. 11: 32-34), moved them to holy lives. They had accepted Jesus as the Messiah, believing that he would perfect their religion and restore their nation to its ancient glory.

But they saw their ritual set aside by those who claimed also to be disciples of Jesus, and who did not feel bound to obey the Law of their sacred book. They heard their teachers give new and strange interpretations to its precepts. Their temple was neglected. Their nation was decaying, and he whom they had trusted as their Messiah to restore it had been crucified. The oft-repeated promise that he would come again had not been fulfilled. Show how their faith in God was failing. Do you see any parallel between these Hebrews and Christians of today who say that their Bible has been ruined for them by teachers who interpret it in many ways differently from what they have been taught by their pious mothers? Some leader unknown to us, whose work must have been among Jewish Christians and who was connected with teachers that had been trained by the apostle Paul, wrote to them this letter to instruct, encourage and strengthen them to continue as disciples of Jesus.

2. *The faith that sustains.* For your own enlightenment read again the letter from the beginning. Note how it declares the superiority of Jesus, the Son of God, to angels (chs. 1, 2); to Moses and Joshua (chs. 3, 4); and to Aaron (ch. 5: 1-10). See how it proclaims the superiority of the Christians' position to that of their holy ancestors (ch. 6), because the Christian's hope reaches as an anchor into the Sanctuary that lies behind the curtain where Jesus, our Forerunner, has entered on our behalf (ch. 6: 18-20). Dwell on the priesthood of Christ, superior to the Levitical priesthood (chs. 7, 8); on the New Covenant in him, which has done away with the old one (ch. 8: 13), which offers a revelation of God better than the temple, with its sacrifices and its high priest could give (chs. 9, 10).

Now you come to the encouragement based on these facts, to appropriate Jesus as Saviour (ch. 10: 19-25) and to the warning not to reject him after having believed on him (ch. 10: 26-30). See, then, how the writer reminds those whom he is addressing of their early experience as Christians (ch. 10: 31-34), and assures them that the promise of Christ's coming again will surely be fulfilled (ch. 10: 35-39). The Twentieth Century New Testament will help you better to understand this letter. These last verses show you what faith means—patient endurance because of testimony confirmed by experience that Christ will fulfill in some better way than you have yet known his promise to perfect the kingdom of God and to bring into it all his true disciples (ch. 12: 1).

3. *Examples of faith.* The writer naturally selects these examples from men believed in and reverenced by these Hebrew Christians. It was for such faith, he wrote, that these men were renowned (ch. 11: 2). We believe, as they did, that God made the universe, not that it came into existence without him (v. 3), that faith prompted Abel's sacrifice and brought him evidence of God's approval (v. 4), brought Enoch into the eternal life without seeing death (vs. 5. 6), moved Noah to build the ark in which he and his household were saved and made ancestors of men of faith (v. 7), and exalted Abraham, with Sarah his wife, to the head of Israel (vs. 8-12).

All these lived by faith and died without seeing the fulfillment of the promises they trusted. You, said the writer, honor these great Hebrews. Will not you trust God as they did, though you do not yet see the promises fulfilled (vs. 13-16)? The rest of the chapter enforces the appeal by further examples and by the assurance that these Hebrew Christians are in the same line with them and by continuing faithful would with them attain unto the perfection which Jesus had come and would return again to accomplish (vs. 39, 40).

4. *The exhortation of faith.* This is the conclusion of this section of the letter (ch. 12: 1, 2), which should have been included in chapter 11. These heroes had testimony from God which sustained them, and their lives are testimonies to us of the power of God to make men great. He will make us great also if we have the patient endurance which they had. But we have a greater example than these are, for we can look to Jesus, the Leader and perfect Example of our faith. It filled him with joy, even when dying on the Cross, and has exalted him to the right hand of the throne of God (ch. 12: 2).

Every faithful one who has lived since this honor roll was written belongs in the cloud of witnesses. Every biography of a Christian hero which you read ought to strengthen your faith. If it was their duty and privilege so to live, is it not yours also? See how many now living lives of self-denial for Christ's sake in serving men are lengthening this honor roll, and make sure that your name is on the list.

International Sunday School Lesson for June 13. Heroes of Faith. Text, Heb. 11: 1-40.

The Temperance Woman General

C. E. Topic for June 13-19

By Florence S. Fuller

The noble life of Frances Willard. Prov. 31: 10, 17-20, 25, 26, 29-31.

More than eleven years have passed since the beloved founder of the W. C. T. U. passed from earth, but though wise and earnest women carry on her work, no one has ever approached the dominating place she held in the affection and leadership of the organization; and it is safe to say that the mention of the W. C. T. U. calls up before the eyes of the average person a picture of the slender figure and clear-cut, mobile face of Frances E. Willard. Many famous persons have tried to put into words their estimate of her. Lady Henry Somerset considered her the greatest woman philanthropist of her time; Bishop Vincent called her "a dreamer and a doer"; Susan Anthony—herself no untried leader—said Miss Willard had all the attributes of a great general; while Dr. Francis E. Clark has expressed his belief that millions in the future will call her blessed. Travel and wide study fitted her for her work.

Her career chosen. In 1874, with scarcely a warning, the Women's Temperance Crusades broke out all over the country. Miss Willard, then dean of the Woman's College of Northwestern University, studied the movement in Chicago, Boston and New York. While in Massachusetts, that year, she received in one day two letters. One offered her the principalship of a fashionable school for girls, with a large salary and no more work than she chose to do; the other offered the presidency of the Chicago branch of the Woman's Christian Temperance Union, with the certainty of hard work, opposition and practically no salary. All the world knows how she chose, and the wisdom of her choice. That same year the National W. C. T. U. was organized, with Miss Willard as corresponding secretary. Five years later she became its president—for life.

Herself. It is a rare woman who can inspire warm, unselfish and generous friendship in both men and women, but Miss Willard did this easily and always. Men and women both gave her admiration and comradeship, and with her felt the desire to help humanity. She made mistakes, but, as some one said, "they were usually a credit to her." She had the faults of her virtues. Her ideals never wavered. Her courage never failed. She was so thoroughly a Christian that people seldom asked about her religion, though her biographer has an interesting chapter on her "conversion." But the spring of all her actions and the root of her gracious personality was undoubtedly, as she declared, in the sentence which she took for her life motto just after she entered upon her temperance work: "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father in him."

Boston

Novel Fellowship Gathering at Harvard

Under the auspices of the Harvard Divinity Club, a meeting of unusual significance was arranged last week. Representatives of the Harvard Divinity School and Andover Theological Seminary, from the student body and the faculties, and Phillips Brooks House, numbering about seventy, sat down together at dinner in the Harvard Union. For the first time, perhaps, graduates engaged in theological studies, and undergraduates who are looking to the ministry united in so pleasant and fraternal a manner. This is an indication of the closer union which the theological schools and the undergraduate activities propose to make distinctive of the future. Addresses were made by Dean Platner of Andover, Mr. Groton of the Brooks House, Rev. W. S. Archibald of Old South Church, Boston, Dean Fenn of the Divinity School and others. Mr. Palfrey Perkins, president of the Divinity Club, presided. The meeting was altogether successful in numbers and spirit.

Professor McGiffert's Lectures

The Southworth Lectures in Andover Seminary were given this year by Prof. A. C. McGiffert, D. D., of Union Seminary. Under the general subject, Historic Theories of the Church, Dr. McGiffert presented the Primitive, Catholic, Lutheran, Calvinistic, Congregational and modern theories. The lectures were distinguished by the orderly arrangement of conclusions drawn from a vast field, by vigorous and bold presentation and by an incisive style. That these qualities, no less than the attractive personality, were appreciated, was indicated by the audience, which practically filled the large lecture room in the Semitic Museum. Professor McGiffert was also the Dudleian lecturer this year in Harvard University. A large audience filled the lecture room of Emerson Hall, and listened with close attention to his sharp analysis of the relations between the Roman Catholic Church and Modernism.

Another Congregational Institute in Cambridge

A significant occasion was the graduation exercises, May 25, of our youngest school of the prophets, located in Cambridge. Under the shadows of Harvard and Andover stands this new theological seminary for our Finnish brethren. Small and unpretentious, to be sure, yet doing a work already felt in our own country and in far-off Finland. Applications have already been received from young men in Finland intending to enter the junior class next September. Prospect Street Church opened its hospitable doors and invited the school to hold the first public graduation exercises in its house of worship. An interested company of Finns gathered from different parts of the state to bid their young brethren "God speed."

Pres. K. F. Henrikson presided, and the exercises consisted of hymns in the Finnish language, accompanied on guitars by members of the class and orations by the graduates. The diplomas were awarded by President Henrikson. Addresses were given by Dr. F. E. Emrich, secretary of the Massachusetts Home Missionary Society, Rev. W. M. Macnair, pastor of Prospect Street Church, Professor Gates of Andover and Secretary Tead of the Congregational Education Society. Three men and a woman, Miss Wilmonen, comprised the graduating class; Mr. Ojala, Mr. Luomala and Mr. Hirvonen have already been engaged for different fields of labor.

During the year the Andover professors have given courses of lectures without compensation, and students of the Seminary have conducted classes in English. Professors Henrikson and Bappala have taught Finnish. It is expected that some of the young women who have attended the courses this year will become members of the Schauffler Training School, Cleveland, next fall. This humble work, carried on with signal devotion and earnestness, should appeal to our pastors and churches, and receive their cordial sympathy and support. The Congregational Education Society and the Massachusetts Home Missionary Society are jointly maintaining this Institute, and they invite financial support from Congregational churches.

American Board Conference

Beginning June 3 and continuing through next Wednesday, the American Board is holding its fifth annual conference for newly appointed and prospective missionaries. The two chief topics of the sessions are The Missionary, the Board and the Churches, and The Life and Work of the Missionary. Under the former, officials of the Board give informing talks descriptive of their departments; under the second head, the new workers are told more in detail of the life before them, their relation to home and foreign governments and the like. In addition three special addresses will be given: The Physical Life of the Missionary, by Dr. J. C. Berry of Worcester; His Intellectual Life, by Prof. E. C. Moore of Harvard; and His Spiritual Life, by Rev. H. A. Bridgman. A number of local pastors will assist in the various devotional exercises.

Trinitarian and Unitarian Together

The Massachusetts Convention of Congregational Ministers held its annual meeting last week on May 26 and 27, the first session assembling in the Supreme Judicial Court Room and the public meeting on Thursday in South Church, Unitarian. At the latter Dr. Edward Cummings and the Congregational representative, Dr. F. E. Emrich, were the speakers, on the theme, Church Unity. The representatives chosen to speak next year were Prof. E. C. Moore of Harvard and Rev. C. E. Park of First Unitarian Church.

New York

The Use of Sunday

The Use of Sunday is again under vigorous public debate. The Board of Education has ordered its own athletic fields opened on Sunday afternoons for baseball and physical recreation. Some Congregational preachers consider the movement an improvement on the spectacle of unsupervised games of all sorts seen in almost every thoroughfare, the police being powerless. The Board of Education has also circularized the public schools asking children to participate in a concert to be given at Madison Garden, on Sunday, June 20, by the United German Singing Societies, the concert being one of a series of musical festivals. The Methodists, Lutherans and other official bodies have protested, also the Women's Sabbath Alliance. The ministers claim that the Board has exceeded its functions, and the Women's Alliance asserts that many teachers will violate their conscience and seek to furnish children singers, because as teachers they are in a dependent position. So far the board has smiled at the protests and does not view the concert as a serious offense. These and other matters, such as the organization of the Jewish Community, have led Rev. Frederick Lynch and others to proclaim that our Hebrew neighbors and their allies, having found a desirable refuge in this country, are now undermining the institutions which made this nation the haven of liberty.

Manhattan Interests for Congregationalists

Dr. R. Stuart McArthur, close neighbor to Broadway Tabernacle, has celebrated the thirty-ninth anniversary of his pastorate and begun his fortieth year with undiminished vigor. He came direct from Rochester Seminary in 1870, and has given generous service to the whole city, irrespective of race or creed. He epitomizes the "big brother" spirit. Calvary Baptist Church moved from Twenty-third Street to Fifty-seventh Street in 1883, receiving $250,000 for a site bought less than thirty years before for $17,000. Dr. McArthur has received into membership about 5,000 persons, sent out two colonies to form new churches and ministers now to 2,300 members.

Dr. Aked and his people have given up hope of building a new edifice, right on Fifth Avenue, instead of just back from the corner. The difference of a hundred feet would add $1,500,000 to the cost of rebuilding. During the summer, therefore, plans are to be completed for a $500,000 building on the site of the present one. One-fifth of the amount is promised. Mr. Rockefeller has not yet been approached, but Dr. Aked has asked his people not to let the project rest upon one man largely, but all to share and sacrifice if need be. He plans a structure three stories high, adapted to a work of broad administration.

Laymen and ministers of several denominations are interested in the Presbyterian reordination of Dr. Harvey G. Furbey, who was dismissed ten years ago from the ministry. After his reform from the use of intoxicants, John S. Huyler and others placed him in charge of the Industrial Christian Alliance. Here hundreds of human derelicts heard his story of dissipation, poverty and rescue through Samuel Hadley at the McAuley Mission. Dr. Furbey is a graduate of Princeton, and has been a lawyer as well as pastor. The Presbytery reordained him with great enthusiasm. The Alliance is developing remarkably under his management and larger quarters are to be provided.

Open Doors and New Methods

William Hodge, the actor, speaking recently in a church, asked why so many churches had iron fences and padlocked gates. The answer has come from all directions that probably more churches are open during the week and little used than any critics may imagine; also that more open churches are used daily than is noticeable. Dr. Duffield says that 7,000 people used the Old First Presbyterian on Fifth Avenue last year, between Sundays, for rest, meditation and prayer. Dr. Burrell and Dr. Richards, on the same avenue, and Dr. Jefferson at Broadway Tabernacle, find their open doors constantly used. Dr. Mottet at the Church of the Holy Communion, in the heart of the shopping district, has three services every day in the year, the noon service often filling the body of the church. Dr. Parkhurst has a noon service daily at Madison Square, and for four or five months in each year there are many of open-air noon, afternoon and night services, to say nothing of hundreds of diverse church meetings all over the city nightly. The Church of the Iron Fence and Padlocked Gate exists today largely in the imagination of men unfamiliar with churches and perhaps not easily recognizing them as they hurry by.

Dr. Hill at the Metropolitan Temple, made famous by Dr. Cadman's work there, has gone Dr. Hillis one better. He is having memorial windows for the living, and has unveiled one entitled, Equal Justice to All, in memory of the Roosevelt Administration. The Taft Administration should take notice, especially as Dr. Hill was one of its campaign orators on the Presidential train. The Temple last year received a Memorial Organ in remembrance of President McKinley. Meantime Dr. Hill is reducing the debt and doing a great work in a needy section of the city.

The New Bowery Mission

This institution of world-wide fame and friends is soon to be housed in a new and commodious home at 227 Bowery, near

Rivington Street, within an easy walk of the three bridges. Louis Klopsch declares that he will make it the finest and most complete Rescue Mission Hall in the world. The new building has an ell on Rivington Street, and is five stories high. The three top floors will serve for factory uses and produce acceptable income. The ceiling between the first and second floors has been removed, and a fine sanitary hall made, with tiled walls and floor. A splendid four-panel stained glass window, the Prodigal Son, will be visible on the Bowery day and night. A four-story rear building provides kitchens, offices, dormitories, clothes rooms, fumigating rooms, baths, restaurant, etc. A basement 170 feet long is being fitted for bread-line purposes, and in both buildings light and ventilation are to be ample. Mother Sarah J. Bird and Pastor Hallimond remain the two chief figures of this work. Almost all the city's pastors are called upon in turn and gladly help in the services.

John Calvin and the Social Melee

It is long since the New York Ministers' Meeting heard a man in whom the scholar and the humorist are so artistically blended as in Rev. John Calvin Goddard, who discussed the personality and theology of John Calvin last week in a rare paper, full of suggestiveness and rich in epigram. Dr. Stimson discussed the Church and the Social Mêlée, starting with a review of the recent volume by Premier Clemenceau, "La Mêlée Sociale," and then passing on to a comprehensive view of the religious phases of the social unrest, with an abundance of evidence to show that the church has been the pioneer in real human uplift.

The National Sabbath Observance Society has a new secretary in Rev. G. W. Grannis, D. D., of the Methodist Episcopal Church. The Society is to change its name to the Lord's Day Alliance of the United States, with headquarters in New York. Dr. Grannis addressed the ministers concerning the Board of Education's concert and Sunday athletic actions, and also spoke of the plea of 4,000 letter carriers who have to work on Sunday. The New York Club closed its season by electing Rev. L. F. Berry, D. D., of Stamford, Ct., as president, hearing Dr. Burton on Congregational Consciousness, and Miss M. V. Worstell, who lectured on the Yosemite, with pictures.

Local Conference Twenty Years Old

The Manhattan-Brooklyn Conference of Churches met for a double celebration: its twentieth anniversary and its first appearance in the new North Church, the one large church we have yet in the Bronx. Mr. Kephart's white stone building and complete series of memorial windows were greatly admired. Not often is such a handsome and thoroughly equipped plant, worth over $100,000, acquired within ten years.

Seventy-five churches and chapels are now in the conference, practically all of whom reported a year of success in spite of the financial depression. The story of the year was narrated by Rev. C. J. Allen in seventy minutes, or a minute to each church, the rhetorical feat being applauded. The German Luther church has disbanded owing to alien population, and the property reverted to the Home Missionary Society. While disclaiming any responsibility, the conference maintains a committee on the Home for the Aged, in order to keep alive the interest in a project that the denomination has neglected, while other religious bodies each have their own institution. The project has been incorporated and property is to be secured.

The apportionment committee reported that the Plan had been adopted in most churches. Some large churches are not yet able to adapt themselves to the sums proportioned, being committed to definite obligations not easily changed, and several of the weakest cannot accept their apportionment. The committee has found since its first statement was issued that private gifts to the national societies amounted last year to $22,000, and that therefore the sums that they allotted to the individual churches will fully equal the Advisory Committee's suggestion, handed down through the State Association.

The Conference has asked the State Association to change its name to Conference, and voted to change its own name to the more inclusive term—the New York City Association. It has also arranged for a future conference with the Manhattan Ministerial Association, to see how far the National Council recommendation concerning ministerial standing could be adopted. Dr. L. C. Warner was elected president. At the evening session, Rev. J. N. Pierce reviewed the year's work in the churches, The Marvellous Doing of the Lord. Dr. Burton spoke on Our Intellectual Attitude in an Age of Criticism.

SYDNEY.



Three Churches Combined

THEIR PASTORS COMMENDED

As an Ecclesiastical Council convened to consider the consolidation of the North, Prospect and Whitefield Congregational Churches, we hereby express our hearty approval of the action proposed in the formation of the Central Congregational Church of Newburyport, Mass. We also cordially recognize the united church as a Congregational church and extend to it the fellowship of the Congregational churches. We wish to put on record our appreciation of the service rendered in the past by the three churches in the Master's name.

We recognize the admirable Christian spirit shown in the actions which have led to union, and we pray that the richest blessing of Almighty God may rest upon the united church in all its life and activity.

Signed, Edward Constant, Robert W. Dunbar, H. E. Lombard.

Inasmuch as the Revs. Edward H. Newcomb, Leslie C. Greeley and George P. Merrill have made possible the union of the North, Whitefield and Prospect Street Congregational churches of Newburyport by the voluntary surrender of their pastoral relations, be it

Resolved, That this Council express its profound and hearty appreciation of the self-sacrificing action of these pastors so happily consummating in this splendid union of the churches.

We also desire to put on record our recognition of the sterling qualities and excellent work of these three brethren in their several pastorates. Regretting that this unselfish course necessitates their departure from our immediate circle, it is the desire of the Council unanimously to commend them to the fellowship and confidence of the churches.

Warren F. Low, Frank N. Merriam, George H. Hubbard, Joseph N. Dummer, M. Warren Hanscomb.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Church Federation in Practice

The Chicago committee, I am told, has agreed upon a leader for the federation movement in the Interior and negotiations are pending with the head office in New York concerning his appointment. Whoever comes to the leadership of the churches-in-union in this central district will find federation already at work in Chicago. Through a joint committee of the city missionary societies, of which Prof. Shailer Mathews of the University of Chicago is chairman, five of the leading Protestant denominations are working co-operatively in church extension and several cases of denominational contest have been successfully arbitrated. This is one of the signs of a new Protestantism.

Another, hardly less significant, appears in this card: "E. R. Colby, Juvenile Court, special probation officer, representing the Church Federation of Chicago." A priest of the Roman Catholic Church, almost from its inception, has been on duty in the Juvenile Court. He sits with the judge behind the bar, listens to the evidence and in cases where Catholics are concerned, counsels both with the judge and the prisoner. Protestantism was without regular and official representation in a similar office until the beginning of the present year, when Mr. E. R. Colby was appointed by the Church Federation Council. He has had several years' experience in the management of the Chicago Boys' Club, and for the past five months has divided his time between his duties in connection with the Club and the courtroom, but after July 1 his entire time is to be given to the Federation Council.

Restoring Home Ties

Romanism at the Juvenile Court is represented by a priest, Protestantism by a layman, but the man in citizen's clothes is not a whit the less a minister of Christ in heart. Without ordination by the hand of man, he has been set apart by the Spirit to this work. Daily a preacher from house to house, he is a pastor to whom is committed the care of many homes and the cure of many souls.

He believes that our state reformatory institutions should be used only as a last resort. Mr. Colby's first effort, therefore, is to restore right relations in the natural home. The confessions of the Juvenile Court bring to light the sins of parents, as well as of children, and into many disordered and divided homes Mr. Colby goes as a mediator. Where a remnant of affection and goodness can be found to build upon, he tries to keep parents and children together. Where parents seem clearly unworthy of the trust, he places the children in other homes, if such can be found. His experience shows that youthful crime is prevailingly a question of environment. Of 150 boys taken from bad surroundings and located in Christian homes in the country, eighty-seven per cent. have turned out well.

But transplanting is possible only in exceptional cases. For the most part the new moral environment must be created amid the old scenes. I have just been hearing in part the story of an orphan girl whom Mr. Colby has sheltered in his own home for some weeks—and she is one of many so cared for not officially but out of personal interest and at personal expense. This young girl has not lacked means of maintenance or of education, but growing up without moral or religious guidance, she has turned unusual abilities in organizing a band of youthful criminals. She has just returned to her old home with changed ideals and purposes; but the temptations are great, and Mr. Colby's watch care of that home must be vigilant. The number of homes like this which ought to be visited at least every week already make a large parish. "Nothing will keep these souls," he said, "but the power of Christ within them, and I can never feel secure until they are built up into earnest Christians." The burden of financial support for this devoted servant of our churches in union ought to be made light; for he carries a heavy burden for souls. In sympathy he must bear much sorrow and often suffer for sin. "Indeed it is a wearing work," he said, "but if I can only last in it for ten years, I shall feel that I have something to show for my life."

The Brotherhood House

A lodge on the Frankfort Assembly grounds is one of the immediate objectives of the Chicago Brotherhood. The project is to be realized through the Chicago Brotherhood House Association. It was formed at a luncheon, May 24, with a membership of forty and the following officers: Rev. Frank Dyer, president; F. H. Squire, vice-president; Rev. H. F. Milligan, secretary; F. H. Thompson, treasurer. The membership fee is fixed at the modest sum of ten dollars. Probably no other summer outing club undertakes to offer so much at so small cost.

The house will not be ready for occupancy this season, but the annual Chicago Brotherhood Camp, July 10-25, is anticipated with much enthusiasm. As the camp precedes the regular Assembly this year, the Brotherhood will have the use of the Assembly Lodge on Mayflower Field. The program as planned by the chairman of the camp committee, Rev. John Best of Bethesda Church, reverses the order of the regular Assembly; for athletics of all varieties are the majors and lectures and formal meetings are the minors, and apparently elective at that. This may be more attractive, even to some of the veterans in the pastorate, than the much going-to-meeting program, beginning July 28; and pastors and laymen who would relish an outing with the "brothers" can doubtless get into the camp by writing to Rev. John Best, at 144 Howe Street. From some of the literature I infer that the latchstring is out to the man that wants to come, even if he is not a Congregationalist and does not live in Chicago. Moreover, this is not exclusively a men's affair, for "wives and sweethearts" as well as friends are invited. On the whole, the city Brotherhood has done nothing which has paid as well as the summer camp at Frankfort, and the proposed house is a direct way to build up the Brotherhood of the city. The movement got its outward frame in Chicago, but its soul in Frankfort.

Unifying Temperance Forces

A movement on the part of the Illinois Teachers' Association to secure some amendment of the laws relating to temperance instruction in the public schools was bitterly opposed by a dominant faction in the W. C. T. U., and the controversy was brought into various ministers' meetings. Reference to the Church Federation Council led to an attempt at mediation by a committee of which Dr. H. L. Willett is chairman. Two meetings with representatives of both parties have led to an agreement not to raise the issue in Springfield this year, but to co-operate with the Federation in attempting to draft a new bill. The union of direct representatives of the churches and the public schools with officers of the Woman's Christian Temperance Union in revising temperance legislation marks an advanced step in Christian co-operation, and is one of the first fruits of church federation in Chicago.

Divergent Views

The Ministers' Meeting of May 24 discussed the LaGrange Association. About half of the twenty speakers thought the program as nearly ideal as has ever been attained in Illinois; the other half, with various degrees of emphasis, protested against the program and the whole plan of procedure. The division goes back into the previous question, "What is the Association for?" Those of the old way of thinking—that the Association is for individual inspiration—were delighted. Those of the new way—that the Association is for doing the great business common to all the churches—were offended. The idea of the deliberative assembly in Congregationalism has arrived and must be reckoned with. On June 7, Rev. F. W. Martini will speak on Religious Doubt.

A Twentieth Anniversary

From May 9-16 Warren Avenue Church celebrated its twentieth anniversary with a great variety of services and sustained enthusiasm. For ten years a mission of the First Church, on May 15, 1889, Warren Avenue Church was organized independently, with a charter membership of 181 and with Rev. J. A. Adams, D. D., as pastor. When he left in 1895 the membership was 345. Dr. Adams was succeeded by Rev. J. W. Fifield, D. D., 1895-1902. Under his leadership the church was greatly strengthened and the building enlarged. In the five years' pastorate of Dr. F. G. Smith, 655 members have united with the church. The total membership is now 1,050, and the Mission Church of twenty years ago is the mother of Faith Mission of seventy-five members, to whose care Rev. W. H. Kent has recently been called. Anniversary sermons were preached by Dr. Fifield and Dr. Adams on May 9 and by the pastor and Dr. Gunsaulus on May 16. At a fellowship banquet greetings from the parent church were brought by Dr. Bartlett; from the denomination by Dr. H. F. Milligan; and Hon. T. C. MacMillan spoke of Early Chicago and Hon. O. C. Carter of Christian Citizenship.

Shepherding the Italians

Secretary McMillen's latest Children's Day reminder will be a welcome visitor in the homes of all friends of the Sunday school work. The passing of the *Pilgrim Missionary* has given him a chance to put some interesting facts before the people in a novel and specific way. Those who have heard of the new enterprises in Joliet and Freeport are glad to see the pictures of buildings and people in these last additions to our fellowship. Of unusual significance is the picture of the Italian Sunday school in Spring Valley—the first fruits of a missionary endeavor for Italians, as a class, by our Illinois Home Missionary agencies. The work includes a night school, a Sunday school and a branch church with a membership of twenty-five. It has grown up in the four years' ministry of Rev. William Kilburne, who has been assisted by Rev. Antonio Martignette; but to get as close to the people as possible, Mr. Kilburne has mastered the language so as to be able to take personal part in teaching and preaching. To secure better school advantages for his children he has recently accepted a call to Woodstock; but Secretary McMillen hopes that funds may be secured to enable him to supervise Italian work in several centers.

Bicentennial of a Consociation

Connecticut Body Holds Fitting Celebration—The Old and the New

In view of the fact that the word "consociation" may before long be but a curious term in Congregational history, the celebration of the two hundredth anniversary of the founding of the Fairfield Consociation, which was held in Bridgeport, May 11, may have more than a local interest. The Fairfield West Consociation met with First Church of Fairfield in the morning, transacted the business of its annual meeting, and after luncheon adjourned to join with the Fairfield East Consociation at First Church, Bridgeport. At the afternoon session, at which Dr. C. R. Palmer, pastor *emeritus* of the church, presided, three unusually interesting historical papers were read. Rev. F. S. Child, D. D., of Fairfield told the story of the council at Stratfield, drawing a vivid picture of the men, the churches and the purpose and spirit of the gathering. The standing order and religious liberty in Connecticut was described and illustrated with a wealth of anecdote by Rev. E. N. Packard, D. D., of Stratford, while Rev. J. H. Selden, D. D., of Greenwich traced the growth of liberal tendencies in Congregationalism.

After a supper and social hour in South Church, delegates and friends returned for the evening session, presided over by Rev. W. H. Holman of Southport. The speaker of the evening was Prof. Williston Walker of Yale Divinity, who gave a scholarly and interesting account of the Saybrook Platform and Connecticut Congregationalism. The day was a memorable one for the ecclesiastical descendants of the churches which formed that ancient and honorable permanent standing council—for that is what a consociation really is. Its spirit was well illustrated in the fact that, while cherishing the past with its memories, the Fairfield West Consociation took action looking to reorganization into an association, in accordance with the recommendation of our national committee on polity. Such reverence for the past, with glad and willing readiness to make such readjustments as are required to meet modern needs, may well animate our denomination as it faces the problems of the present.

Bridgeport, Ct. H. H. T.

Stocktaking in New England

Connecticut

During 1907 the gain in church membership was above the average, and it is the more encouraging to mark the additions for 1908; on confession, 2,636; by letter, 1,350; in all, 3,986. The losses by death were 1,097; by letter, 1,282; by revision, 313; in all, 2,692, leaving a net gain of 1,294 and a total membership for the 332 churches of 67,862. Ten years ago the membership of 325 churches was 63,268. The increase is the more noticeable as this period covers the unprecedented alien arrival of the last decade. Contributions show a decrease of $300,743 as against $338,088 of last year, which was $20,839 less than 1907. Congregational charities share with "others" in this decrease.

Ten years ago the sixty-two aided churches had a membership of 3,616; in 1908 the sixty-seven aided churches show a membership of 4,069. The additions on confession exceed the loss by death by 265. The contributions and legacies from these sixty-seven churches were $8,590 or fifty-seven per cent. of the amount of aid granted. The contributions were at the rate of $1.45 per member.

Sunday school enumeration, 56,494, was 924 larger than last year, but 1,368 smaller than the church membership. Y. P. S. C. E., 13,391, is 102 larger than a year ago. The total amount of legacies, contributions and parish expenses for 1908 is $1,277,556. Ten years ago the funds for Ministerial Aid were $36,069; they are now $67,376. The Missionary Society funds were then $132,192; they are now $319,297. The total funds, including the "trust funds" belonging to nineteen different parishes, amount to $386,672. This does not take into the account the contributions or legacies given to the different lines of work. J. S. I.

Maine

The statistics of Maine show no marked changes, but in most directions is some advance over the previous year. No churches have been added, while one long dead has been omitted. The total additions, 994, with 571 on confession, are hardly up to the average, but the removals are enough less to give a net gain of 85 and a total membership of 21,493. The Sunday schools show a gain of nearly 1,200, while the young people's societies show a loss of nearly 300. The total benevolences of $49,069 is a gain of $3,270; nearly $2,000 is found in the column of "other objects." Home expenditures have increased nearly $8,000. An encouraging gain is that of over $70,000 in invested funds, or over twenty per cent. during the past year. E. M. C.

Vermont

John M. Comstock of Chelsea, Vt., reports that in the 213 churches in the state the total membership has fallen to 21,965, a loss of 90 from the previous year. The total additions were 865. Of these 467 were on confession of faith and 398 by letter. This is the smallest number of additions since 1882. The total removals were 1,005 as against 993 the year previous. The removals by death were 429, by letter 502, by discipline and revision of the roll, 74. The number of infant baptisms, 327, exceeds the adult, 312, for the first time. The gain in families in the churches over the past year is 15, 18,484 families being reported. Sunday school membership, 18,850, is 322 less than last year. There are six fewer young people's societies, with 201 less members. The benevolences, reported at $41,773, have shrunk $16,845 from last year. Home expenditures, $225,424, are $3,502 less than the year previous. The valuation of church property has increased $47,500, which may be higher estimates of property rather than actual gain. F. E. D.

Biographical

REV. J. W. SYLVESTER, D. D.

In the death of Rev. J. Walter Sylvester, D. D., the people of two important historic churches, far removed from each other, mourn a man whom they learned to love. At twenty-eight Dr. Sylvester began his great work as pastor of the Second Presbyterian Church, Albany, N. Y., serving the community with signal ability and success as a preacher, lecturer and writer, while the beauty of his character won him friends everywhere. But after eight years ill health forced him to resign, and soon he was settled over the strong Central Union Church of Honolulu, Hawaii, where his unusual powers were again felt within the church, and by many who had cared little for it. In less than a year the disease with which he had long battled overcame him, and he returned to Denver. Death came at Wilton, N. H., on May 15. Dr. George A. Gordon's lines to his brave wife epitomize his character. "He was one of the rarest natures I ever met, so rich in power, so rich in affection, so fitted to make life beautiful and to share in all high endeavor." O. P. E.

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31

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE ANNUAL MEETING OF THE CONGREGATIONAL EDUCATION SOCIETY will be held Wednesday, June 16, at 2 P. M., Pilgrim Hall, Congregational House, 14 Beacon Street, Boston, to elect officers and consider business that may properly come before the meeting.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; Incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
CLARENCE C. PINNEO, *Treasurer.*

IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

Down-Town Success

How a Buffalo Church Meets Its Problem—A Service in Charge of Boys

Niagara Square Church of Buffalo, N. Y., is meeting the down-town problem in a strong way. While not literally becoming all things to all men, Rev. Ethan Curtis has succeeded in drawing people to the church through some unusual methods. For the last two years he has specialized in his evening meetings with good success. First of all is a woman's night. All the organizations of women connected with the church unite once a year in a Sunday evening service. This is a regular church service and is conducted wholly by women. The pastor is fortunate in having a wife with considerable experience in public addresses as well as in occasional preaching. On each occasion she has been the preacher. The music has all been rendered by women, while others have been used for the reading of Scripture, prayer and ushering. This service is among the most popular and largely attended of the year.

There is also a boys' night. A successful work for boys is being done in this church. Two years ago two small classes in the Sunday school were united under the leadership of the young musical director, who has a genius for handling boys. The class has increased in effectiveness and strength until now it has the highest average attendance in the school, while its money contribution outranks all other classes. Once a year these boys have charge of the Sunday evening service. At the last one twenty boys did the singing, a boy read the Scripture, another offered prayer, the boys served as ushers and gathered the offering, and a boy made the offertory prayer. On this occasion Mr. Arthur Cotton of the Y. M. C. A., the boy specialist of Buffalo, gave the address. This, of course, is a popular service, a number of stranger boys being in attendance.

At the midweek meeting new interest in Bible research has been aroused by an attempt to answer the question, "Which ten chapters from the Bible would you select if you could have only ten?" Many lists, no two agreeing in all particulars, were presented. One deacon spent nights in comparing Scripture with Scripture, and an ex-judge, with great unwillingness, cut forty chapters to thirty, and then to twenty and finally to ten. Several weeks were spent in gathering the results of this effort. It was found no easy task to make a satisfactory selection of ten chapters out of the 1,189 chapters in the Bible.

Mr. Curtis has a genius for special features in church services and administration. His long service as secretary of the New York State Home Missionary Society now stands him in good stead, as he continues to solve the perplexing problems of a most difficult field.

A. L. G.

MOTHERS BE CAUTIOUS.

In selecting a food for the baby don't experiment. Baby can't stand much experimenting. Borden's Eagle Brand Condensed Milk is acted upon by the infant stomach substantially the same as mother's milk. For 50 years it has made glad mothers and started thousands of babies on life's journey with health and happiness.

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Frankfort, Mich.

Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

A Daylight Saloon

Nebraska Congregationalists Bring Things to Pass—Progress of Federation

Nebraska is to have a "daylight saloon." The bill was left in the hands of Governor Shallenberger and his veto would have killed it. The liquor interests bombarded the capitol; furnished transportation to all who would go from Omaha to protest against the bill; one hundred of the Christian people paid their own fare and presented the other side, through a committee of ten, six of whom turned out to be Congregationalists. The governor signed the bill which opens the saloons in the state at seven o'clock in the morning and closes them at eight o'clock at night. One tragic thing in connection with the hearing was the sudden death of ex-Governor Poynter from heart failure after making a strong argument before the governor for the signing of the bill.

Echoes of the late Federal Council in Philadelphia are still being heard in the West. A Nebraska state federation has been formed; and latterly an Omaha federation of forty churches, representing over 11,000 communicants has been organized, with Rev. F. T. Rouse of our First Church as president. The local federation is a delegated body with one delegate for each three hundred members.

The Y. W. C. A. of Omaha have just opened one of the best buildings in the country by a ten days' celebration. The property represents an investment of $160,000; the building is equipped for every department of the work; it is centrally located and is a tribute to the faith and labor of one of our Congregational women, Mrs. Emma F. Byers, the general secretary. The Association has a membership of over 2,000. Dr. Charles M. Sheldon of Topeka and Dr. William Burgess of Chicago were among the speakers at the celebration.

Omaha, Neb. BEE.

Make plans for tomorrow, but remember that 2,000,000,000 other people are likewise planning.—*St. Louis Globe-Democrat.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Adopts Board of Directors

South Dakota State Meeting Unifies Work—Suggestion for Benevolences

The thirty-ninth annual Association of South Dakota met in Sioux Falls, May 18-20.

Miss M. M. Haskell of Samakov, Bulgaria, and Miss Ella M. Marsh, field secretary of Iowa, gave several addresses at the woman's meetings. An interesting incident of the woman's meeting was the retirement of Mrs. W. R. Kingsbury, who has served as treasurer of the South Dakota branch of the W. B. M. I. for twenty years, and the election of her daughter-in-law, Mrs. Howard Kingsbury, as her successor. The Association sermon was given by Rev. A. C. Bowdish of Mitchell on The Spirit of the Cross of Christ.

The theme of the Association was The Conquering Church. Every address was a call to conquest. It was confidently predicted that 100 new towns would be organized in South Dakota this year.

Eighteen new churches were organized last year, the largest number since the early eighties. The net increase in church membership was three times as large as the average during the past ten years. Four splendid new churches have been dedicated during the year, Mitchel, Armour, Redfield and Sioux Falls, representing an outlay of $125,000. Fort Pierr will dedicate its new house in June. The church property of the state is valued at over $600,000. The home expenses for the year were $149,000 and benevolences $13,000. There are over 10,000 children in our Sunday schools and 9,250 church members. Eighteen home missionary churches came to self-support during the year. Superintendent Thrall said: "Twelve years ago South Dakota was a question mark in the mind of the far-sighted commercial man of the Northwest. Today she has become an exclamation point." These rapid changes are a challenge to our Congregational churches to enter the open door and seize the opportunity of the hour.

This meeting will, without doubt, go down in history as one of the greatest held by South Dakota Congregationalists. The most important work was the change in the constitution to bring the state in line with the recommendation of the National Council. The new constitution changes the name to the Conference of South Dakota. The organization of the state work is under a board of directors, one from each local Association and eight at large, fifteen in all. The department of state missions and the department of state benevolence are committed to the care of boards of seven. Other departments are similarly cared for. The seven directors having charge of the benevolences have already organized a canvass of all the men in our churches to secure 300 men who will contribute from $5 to $100 each year for the growing missionary work of the state. Two general missionaries will be put into the field as soon as possible. A state evangelist has also been secured and will begin work September first.

All were deeply impressed with the great opportunity before South Dakota Congregationalists and determined to enter with full force the open door.

Sioux Falls, S. D. FRANK FOX.

Lieutenant-General Stoessel, who was serving a ten years' sentence in the prison of St. Peter and St. Paul at St. Petersburg because he surrendered Port Arthur to the Japanese army, has been released by order of the Czar. What would those apostles have said if they could have foreseen how their names would be mixed up with this Russian defeat by Japan?

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

CROFTS—In West Point, Neb., May 16, Rev. George W. Crofts, for the past four years pastor at West Point, to which church he went after seven years' service of First Ch., Council Bluffs, Io.

DOUGLASS—In Oroville, Cal., May 14, after a brief illness, Rev. Francis J. Douglass, aged 76 yrs. He had been a missionary in Jamaica and held pastorates in Illinois, Iowa and Wisconsin.

McCORKLE—In Tripoli, Io., Rev. William A. McCorkle, May 6, after a short illness. He had been two years in Tripoli, going there from Orient. He had been instrumental in building five new churches in various charges.

WESTBROOK—In Brookline, Mass., May 25, Harriet Briggs, widow of John Beekman Westbrook of Kingston, N. Y., in her eighty-sixth year.

MR. HERBERT Z. COLES

On Friday, May 14, Mr. Herbert Z. Coles of West Roxbury, Mass., passed to his rest. He was born in Redburn, England, in 1853, and was a devoted member of South Evangelical Church, West Roxbury, where he came, from Roxbury, with his family to live nearly thirteen years ago. His home was always open to missionaries from far and near. Here for weeks at a time these heroic souls have rested and refreshed themselves for new service.

Mr. Coles gave generously to the support of the church, and to many other institutions, especially those providing Christian care and training for homeless children. Honest in business, faithful in work, loyal in friendship, he has left a record which is the embodiment of Paul's words, "In diligence not slothful; fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality." His funeral was held from the South Evangelical Church, May 18. In his death, his family and friends will be comforted and strengthened by the blessing of our Redeemer, and by the recollection of this life of unswerving loyalty to God and men. F. W. M.

UP AMONG VERMONT'S GREEN HILLS and on LAKE CHAMPLAIN. Best Summer Resort Region. Terms $5 to $10 per week. Illustrated Booklet containing 150 pages, full information, also details Tercentenary Celebration, Lake Champlain. Send 6c to "Summer Homes," No. 71, St. Albans, Vt.; 360 Washington St., Boston; or 385 Broadway, N. Y., or free on application.

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The "Together" Campaign

The Most Valuable Asset

BY REV. WILLIAM EWING

Many fortune seekers passed over the "Last Chance Gulch," where now is the city of Helena, Montana, unconscious of its wealth, until a miner, driven almost to desperation by his need, began vigorously to dig. In a short time more than eight millions worth of gold was brought to the surface. In the crisis which has come to the denomination in providing for its missionary operations, there is wealth at hand which simply waits the getting. Multitudes of members of our churches do not know or realize the need. The "Together Campaign" should lead us to a systematic way of reaching every one.

A hopeful asset for the future, and not a very distant future, is the young people of our land. We have in round numbers 750,000 enrolled in our Sunday schools. At present we must look to the men for gifts. For each boy who is now in our Sunday schools, there are two outside. Here is a great field for the churches to direct a worthy share of their energies. If we double the number of boys in our Sunday schools, under proper conditions, we can double the gifts for benevolent work in a few years. If our Sunday schools are not attractive to the boys outside, it is our privilege, as well as our duty, to make them so.

At the present time the gifts of the Sunday schools on Children's Day amount to $25,000 a year for the missionary work of the Sunday School Society. Without these its great work could not be done, but in these days of lavish giving, anything less than ten cents on an average is pitiably small. There is no reason why the offerings of Children's Day should not be at least $75,000. And the Sunday schools of the land should do as much for each one of our Societies.

Then, too, we need new churches to take the place of decadent ones. Our new states offer the best opportunities for these. In North Dakota last year fifty-five new Sunday schools were organized, in nearly every case in places where there was no other religious organization. From schools gathered in the past, twenty-seven new churches were formed in that state. Numerous other states offer similar opportunities for enlargement. If fostered now, these states will soon take their place with the older states in the East in leavening our own nation and carrying the gospel across the seas.

Our foreigners may be made a valuable asset. Some of our good people are distressed because so many foreigners take the place of those who have been the supporters of our churches, but have gone to other fields. If we will read the signs on our business places, the names of the directors of our great corporations and representatives in our state and national legislatures, we may see how large a number are foreigners. If they are prepared to take so large a place in the councils of our nation, we should see that they are also prepared for the councils of our church. In some measure they are doing this. Of the six men who are the largest contributors to the work of the Sunday School Society, two are of New England stock, one is the son of a home missionary of the West, and three are foreigners.

Many of our most devoted philanthropists are those who have been reached and blessed, directly or indirectly, by Christian missions. If they are kept interested in our Societies, they will gladly sustain them. The foreigner offers a valuable asset. The Sunday school is the most hopeful field for enlarging our forces. If we strengthen it on the side of practical benevolences, we shall find it the most efficient means of solving the problems which are before the "Together Campaign."

A REBELLION

Food Demanded

The human body will stand a lot of abuse but sometime it will surely rebel and demand the proper food in place of the pasty, starchy, greasy stuffs on which it has been made sick.

Then is the time to feed Grape-Nuts, the most scientific and perfect food in the world.

A lady of Washington says: "Three years ago I was very ill with catarrh of the stomach and was given up to die by one doctor. I laid in bed four months and my stomach was so weak that I could not keep down medicine or hardly any kind of food, and was so weak and emaciated after four months of this starvation that my daughter could easily lift me from bed and put me in my chair.

"But weak as my stomach was, it accepted and relished and digested Grape-Nuts without any difficulty the first time that wonderful food was tried.

"My doctor told me to eat Grape-Nuts, which were predigested, and although I felt certain I could not keep the food on my stomach, I made the trial, and it was a most complete success.

"I am now strong and in better health than for a great many years, and am gradually growing still stronger. I rely on Grape-Nuts for most of the nourishment that I get. The results have certainly been wonderful in my case and prove that no stomach is so weak it will not digest Grape-Nuts.

"My baby got so fat from feeding on Grape-Nuts I was afraid I would have to stop giving the food to him, but I guess it is a healthy fat, for his health is just perfect."

Look in packages for the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 28

Miss S. W. Martin of Lynn presided; Miss Martha E. Price of the Zulu Mission told of work in Inanda Seminary. Miss Mary L. Graffam, recently returned from Sivas, made a brief address with reference to work there. It was refreshing for her to be able to say "I am perfectly well," and to add that she had no anxiety for the work she had left, since Miss Mary Fowle has been loaned from Cesarea as a substitute.

Mrs. J. K. Browne, so often in these meetings, announced that this was positively her last appearance, as she is to sail July 3, returning to her work in Harpoot. Her name in the calendar, Sept. 8, is associated with her thirty-third wedding day. Her latest word from Mr. Browne reported him at Diarbekir, where there was great excitement over the report that the Sultan had died and his successor was in place. The latest word from Miss Poole reported similar excitement in a village where she was temporarily staying. Miss Lamson read a letter from Mr. Macallum of Marash to his sister in Smyrna, giving an account of the late terrible days at Adana.

The Friday meetings will now be suspended until October.

To enjoy agriculture you do not want too much of it, and you want to be poor enough to have a little inducement to work moderately yourself.—*C. D. Warner.*

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Templeton, Mass., April 20, 1909.

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Church and Ministerial Record

Calls

BELDIN, ORIN N., Farwell, Mich., to Johannesburg. Accepts.

BERGER, C. C., Oberlin Sem., to Hennessey, Okl. Accepts.

BLAKESLEE, ALLEN D., residing at Wakeman, O., to Atwater. Accepts.

BROOKS, EZRA B., P. G. student at Harvard Div. Sch., to So. Natick, Mass., till Jan. 1, during sick leave of pastor. Accepts and is at work.

DENISON, ROBT. C., lately of Janesville, Wis., accepts call to *United* Ch., New Haven, Ct.

GEORGE, FRANCIS D. (*Free Bapt.*), Franklin, N. H., to E. Walpole and Islington, Mass. Accepts.

HARING, E. ERNESTUS, formerly Torrington, Wyo., to Calexico, Cal. Accepts.

JUMP, HERBERT A., Brunswick, Me., accepts call to *South* Ch., New Britain, Ct.

LODWICK, WM., lately of Hartford, Wis., to Plymouth, Wis. Accepts.

PARKS, WM. U., formerly Belmond, Io., to Allison. Accepts.

PRIGMORE, JOS. D. (*Presb.*), who resigned at Ellsworth Falls and Nicolin, Me., to remain another year.

PRIOR, ARTHUR E., Harvard, Neb., to Newell, Io. Accepts, to begin about Sept. 1.

ROYS, EDVILLE A., residing at Everett, Mass., to *First* Ch., Boxford. Accepts.

RUNDIN, W. C., Chicago Sem., accepts call to Kirkland, Ill.

STREETER, WILLARD E., Oakham, Mass., to E. Concord, N. H.

TIETS, FRANCIS H., Boxboro, Mass., accepts call to Erving.

Ordinations and Installations

CLARK, GRANT V., *i.* Rhinelander, Wis., May 13. Parts taken by Rev. Messrs. R. G. Gibson, Julius Marks, F. N. Dexter, H. W. Carter, F. W. Heberlein, A. G. Wilson, C. E. Goldthorpe.

SMITH, ARTHUR H., *o.* Tallmans, N. Y., May 12. Parts taken by Rev. Messrs. W. A. Wagner, W. T. Boult, Thos. Livingston, C. N. Thomas, M. T. Kalaidjian.

TAISNE, TELESPHORE, *i.* Durham, N. H., May 17. Sermon, Rev. H. A. Jump. Other parts, Rev. Messrs. E. W. Pond, A. C. Fulton, W. S. Beard, Edward Robie.

TINKER, WELLINGTON H., *o.* and *i.* associate pastor. *Mount Vernon* Ch., Boston, Mass., May 27. Sermon by Pres. Francis Brown; other parts, Rev. Messrs. S. H. Lee, W. C. Gordon.

Resignations

BELDIN, ORIN N., Farwell, Mich.

BROWN, RICHARD, Livingston, Mont.

CAMPBELL, THOS., Forestville, Chicago, Ill., effective July 1.

HARRIS, CHAS. E., Wolfboro, N. H.

SEIBERT, J. ADDISON, *First* Ch., Kansas City, Kan.

TANNER, ALLAN A., Alton, Ill., after nearly five years' service. He proposes to lecture during the summer, then remove to Colorado for the health of one of his children.

WOODSUM, WALTER H., *Second* Ch., Biddeford, Me., effective Aug. 1. He will go to Porto Rico in the fall to superintend a fruit plantation.

Personals

HAVEN, SHERMAN W., whose ch. at Patchogue, N. Y., granted him in March two months' vacation with purse of $350, took a Southern trip, but not having fully recovered his health has been given four months more, with part salary. He goes to his farm at Saugerfield, N. Y., and the stated supply, Dr. J. P. Lichtenberger of New York, will occupy the parsonage during the summer. In Mr. Haven's seven years' service he has received 150 members. Last Easter the church gave nearly $1,000 toward its debt.

HOYT, JAMES P., eight years pastor at St. Petersburg, Fla., is granted three months vacation, which he will spend in Connecticut and Massachusetts. His address will be 906 Kossuth Street, Bridgeport, Ct.

LOVE, WM. DEL., pastor of *Farmington Ave.* Ch., Hartford, Ct., on completing fifteen years as park commissioner, was tendered a farewell dinner by a fellow-member of the board, when appreciative resolutions were passed in recognition of his generous and efficient service.

SPENCE, WM. H., at the close of a recent successful series of vesper services, was presented with a purse of money by his ch. in Rutland, Vt., to be used in a fortnight's vacation.

WYCKOFF, JAMES D., for many years state evangelist for Illinois, and his wife, recently celebrated at Stark, Ill., their golden wedding, with a family reunion and a public reception. At the latter they received purses of gold from Central West Association and the Stark Co. Ministerial Association, with many other valuable gifts. They go to spend the evening of life with their children on the Pacific coast.

Location of This Year's Hartford Seminary Graduates

JOHN J. BRAUN, called to German Evangelical Ch., Buffalo, N. Y.

RAY E. BUTTERFIELD, preaches at Central Village, Ct.

CARL F. CRUSIUS, returns to Seminary as graduate student.

LAWRENCE F. MCDONALD, called to Cass Lake, Minn.

BELLE C. MORRILL, teaching in the Baptist Training School, Chicago.

EUGENE B. SMITH, called to Lebanon, Ct.

FREDERICK F. VOORHEES, called to M. E. Ch., Easthampton, N. Y.

NEWTON E. ROBERTS, called to Paris, Texas.

WM. C. WOOD, returns to Seminary for graduate work.

JAMES M. YARD, called to Nichols, Ct.

HOWARD A. WALTER, winner of Greek prize, prize in Systematic Theology and of the William Thompson Fellowship.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, omitted June 7 in favor of the meeting of the Ministers' Union.

MINISTERS' UNION, Fifteenth Summer Meeting, Channing Hall, Unitarian House, Boston, June 7, 10.30 A. M. Rev. George T. Smart, speaker.

INTERNATIONAL MISSIONARY UNION, annual conference, Clifton Springs, N. Y., June 8-14.

NATIONAL EDUCATION ASSN., Denver, Col., July 5-9.

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 22-29.

STATE MEETINGS

Missouri, Springfield, June 7-9.
Pennsylvania, Ebensburg, June 8-10.
Vermont, Randolph, June 8-10.

SEMINARY COMMENCEMENTS

Andover, June 20-23.

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A Lone Star Church

Nevada Church Energetic Even in Isolation—A Unique Work among Students, Gamblers and Unchurched

Congregationalism has but one church in the great state of Nevada, at Reno. It is doubtful if any other in the denomination is more isolated. No other Congregational church of any strength is within 150 miles. Nevertheless Reno manages by heroic effort to keep in touch with the denomination. Last year at great cost and effort it entertained in a royal manner the Northern California Conference, to which it belongs, and it contributes regularly to all the denominational agencies.

Ordinarily it would seem better for a church so isolated to affiliate with some sister denomination. But peculiar need and mission appears for a Congregational church in Reno. The intellectual and social center of the state, the seat of the University of Nevada, the city more than any other to determine the future of the state—Reno needs the touch of the Pilgrim spirit and the contribution of Congregational ideas and ideals to its higher life. One who visits the church cannot but be struck by the superior quality of its membership and the vigor and promise of its life. In its pastor, Rev. C. L. Mears, now in the sixth year of his pastorate, the church has a leader of peculiar ability and adaptability. Since he came it has grown from a crude infancy to a strong and efficient body with a membership of 235, and a growing Sunday school of over 200. On Easter Sunday the congregations averaged over 500, crowding every corner of the building.

The church ministers helpfully to the students of the University of Nevada, many of whom get their first intelligent religious purpose here. Reno is making a determined and increasingly successful fight to gain the mastery of its twenty-five gambling dens and eighty-five saloons. In this struggle the Congregational church is taking an important part. Not only does Mr. Mears thus serve his own parish and community, but he also fulfills a unique ministry to unchurched communities outside of Reno. Once a month he holds services in the neglected village of Wadsworth, where his presence is honored by the closing of the saloons and from which he is obliged to return home at three o'clock in the morning. He is constantly called upon to attend the funerals of saloonkeepers, gamblers and the victims of criminal neglect and violence.

On the Sunday which the writer spent with him, Mr. Mears traveled forty miles, between the regular services, to attend the funeral of a child of thirteen months, who had been drowned in an irrigation ditch. In the forsaken mining community in which this occurred no religious service whatever is held. The forty or fifty children are growing up in absolute ignorance of the gospel, Sunday is observed only by more drinking and trading than usual. After the funeral service the people begged Mr. Mears to come to them for a regular religious service, and he has added this to his field of labor.

A church so far removed from its sister churches, a work of such strategic value and promise, and a ministry of such scope and consecration merit especial encouragement and interest.

Berkeley, Cal. J. W. B.

OVER THE FENCE

Neighbor Says Something

The front yard fence is a famous council place on pleasant days. Maybe to chat with some one along the street, or for friendly gossip with next door neighbor. Sometimes it is only small talk, but other times neighbor has something really good to offer.

An old resident of Baird, Texas, got some mighty good advice this way once.

He says:

"Drinking coffee left me nearly dead with dyspepsia, kidney disease and bowel trouble, with constant pains in my stomach, back and side, and so weak I could scarcely walk.

"One day I was chatting with one of my neighbors about my trouble and told her I believed coffee hurt me. Neighbor said she knew lots of people to whom coffee was poison, and she pleaded with me to quit it and give Postum a trial. I did not take her advice right away, but tried a change of climate, which did not do me any good. Then I dropped coffee and took up Postum.

"My improvement began immediately and I got better every day I used Postum.

"My bowels became regular and in two weeks all my pains were gone. Now I am well and strong and can eat anything I want to without distress. All of this is due to my having quit coffee, and to the use of Postum regularly.

"My son who was troubled with indigestion thought that if Postum helped me so, it might help him. It did, too, and he is now well and strong again.

"We like Postum as well as we ever liked the coffee, and use it altogether in my family in place of coffee and all keep well." "There's a Reason." Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Way to a Better Order

The finer minds among reformers are coming to recognize more and more clearly that the best thing that can be done for the establishment of a better order is the infusion of new life into new hearts. It is the spiritual seed that is the fact of facts and the force of forces.

The most precious contribution that can be made to the welfare of society is the gift of regenerated souls. The preacher who labors for the conversion and edification of souls as his supreme and only business in life has a hard task before him, even with the spiritual succors which the gospel promises and gives. He has to learn never to be impatient with the most ignorant, never to despise the most degraded, never to despair of the worst. He must learn to toil on through resistance and coldness and apparent defeat. But for such a worker all the promises of God are yea in Christ, who empowers him to labor and to endure. Not for him is the fame of the great writer, the power of the leading politician, or any other prize of earthly success. But his life lived in company with Christ is the sweetest life of all.—*British Weekly.*

Answers to Tangles of May 29

37. Boys: 1. Oliver. 2. Paul. 3. Pat. 4. Andrew. 5. Will. 6. Jack. 7. Jimmy. 8. Joseph. 9. George. 10. Louis. Girls: 1. Grace. 2. Florence. 3. Anna. 4. Bertha. 5. Rose. 6. Magpie. 7. Flora. 8. Jenny. 9. Laura. 10. Maud.

38. Jersey; New Jersey.

39. 1. Eagle, beagle. 2. Swan, swain. 3. Cow, crow. 4. Boa, boar. 5. Bee, beet. 6. Clam, claim. 7. Ant, aunt. 8. Dog, doge. 9. Horse, hoarse. 10. Pig, prig. 11. Cat, cart. 12. Ass, lass.

40. Romantic, pedantic, gigantic, Atlantic, Niantic, Megantic, Willimantic, antic, frantic.

41. As the clock strikes four hours and a quarter ahead of time, it must have been 11.45 when 4 was struck.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Colored man wants position to do indoor work. His wife would go as cook. Excellent references given. Address Rev. D. W. Waldron, 14 Beacon St., Boston.

Everrest Farm, in Bridgeton, Me. Seventh season. Fronting mountains and lake. Fresh vegetables, cream, milk and eggs. Telephone. Terms $7 to $9. Reference: R. D. 1. G. W. Rounds.

Young Men can establish a profitable business in every town—no need to be idle. Liberal inducements. Read the advertisement in this issue of *The Congregationalist*, Darien Chemical Development Co., Darien, Ct.

Wanted. A position as personal assistant, in quiet home, during July and August, by Protestant young woman accustomed to home life in private families. Address F, 23, care *The Congregationalist*, Boston, Mass.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three state from hill close by. Near to church and trolley. Terms reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

Visitors to Boston will find pleasant rooms, with all conveniences, in a good neighborhood, centrally located. Cars to all parts of city. Desirable for ladies traveling alone. Address Mrs. M. W. Fuller, 18 Rutland Square, Boston, Mass.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M.D., Newton Highlands, Mass.

A Presbyterian Minister, 50 miles out from New York City, in a delightful parish desires to exchange pulpits for the month of August with a minister in Maine who is located within easy reach of good trout streams. Address P. O. Box 6, Monroe, N. Y.

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Centennial Catalogue of Andover Seminary ready for distribution; sketches of all students, 1808-1903; cloth bound, illustrations of buildings and professors, $1 postpaid. Order at once (before summer vacation) of Dr. O. H. Gates, Seminary Library, Andover, Mass.

For Rent, in Brookline, on a quiet, accessible street, at very moderate rates for the summer season, a furnished house of ten rooms, well adapted for summer living, two good piazzas. Address H. A. B., 23, care *The Congregationalist*, Boston, Mass.

A Pastor of a City Church would like to preach during his vacation in July or August or the early part of September. A good speaker. Earnings will be given to a church debt. Address Pastor, 23, care *The Congregationalist*, Boston, Mass.

To Let. For the summer, from July 1st, an attractively furnished, six-room apartment in New Haven, Conn. Upper piazza, gas range, very central, desirable location, easy access to shore, Yale. Low rent to suitable party. Address E. B., 23, care *The Congregationalist*, Boston.

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Two young ladies, students of exceptional merit and ability, fine character, upper classmen at Olivet College, desire engagement for the summer, tutoring (classical, preparatory or common school) or governess in approved family. Address A, care Dr. Oliphant, Olivet, Mich.

Brookside Bungalows, Newfound Lake, Bridgewater, N. H. Newly furnished throughout, one of the beauty spots of the mountains. Boating, bathing, fishing, touring car, pretty drives. $10 to $14. References desired.

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Wanted. Good New England farm houses within forty miles of Boston where small groups of children may be boarded, at reasonable rates, for vacations of two weeks during the summer season; healthful and pleasant surroundings and kind care requisite. Address, with full information, "The Country Week," B. Y. M. C. Union, 48 Boylston Street, Boston, Mass.

Wanted. A lady of culture and refinement to fill the position of Matron in the residence building of a Training School for Nurses in the city of New York; about 200 nurses and the necessary household of assistants, servants, etc.; must be a good executive. Apply by letter only, stating age, experience, references, etc. Address Box 20, Grand Central Station Post Office, New York, N. Y.

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What is the boy thinking about his future school? His dreams are rosy about accredited sports, and hazy about effort that means work, but he is willing to promise to try hard to do all you ask of him, and sincere in it.

What am I thinking about the boy who will come to my fireside from the tenderness and solicitude of his own? To me he is one who now begins his race with his fellow men. He is abroad in the world to learn the lessons of life and character, in citizenship and in social and spiritual relations. I am thinking of his inherited traits and disposition, and of the good or bad habits which you have allowed his home life to teach him. Like you I wish to teach him order, promptness, obedience, love of truth, and self-respect, and to lay the foundations for a normal religious life; and I know that to be able to stand well as a man he must experience much discipline of mind and heart and body, and know something of that chastening that "seemeth not to be joyous, but grievous." I am thinking also of the love and sympathy he will need in his untried paths.

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SUMMER HOMES IN VERMONT.—This year's edition of "Summer Homes," the Central Vermont Railway's summer resort book, just issued, is a particularly attractive publication, and as a guide to the many charming resorts among the Green Mountains and along the shores of Lake Champlain should be seen by every family looking for the ideal vacation land. The book contains scores of beautiful views of Vermont and the Lake Champlain, together with descriptive material, maps, routes, rates for board and a complete program of the Tercentenary celebration of the discovery of Lake Champlain, which is to be celebrated early in July. The book will be sent by mail for 6-cent stamp on application to "Summer Homes," No. 71, 360 Washington Street, Boston.

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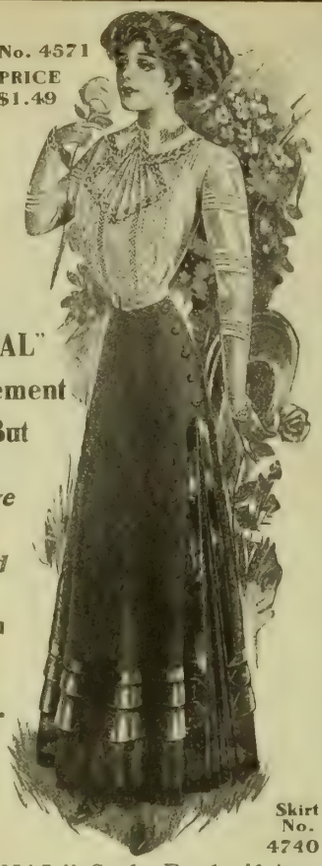
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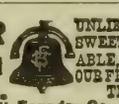


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Contents 12 June, 1909

EDITORIAL 773-778
The Greater Temple
Occult Studies for Ministers
A Friendly Criticism of the Church
The Home and the Community
CONTRIBUTIONS
Nature's Source and Nature's Goal—a sermon. Rev. R. H. Potter 780
Summer Meetings. F. S. F. 781
A Heart at Leisure from Itself. Rev. J. Brierley 782
The Fair That Will Be Different. Anna Louise Strong 785
Climbing Mt. Shasta. Rev. S. C. Patterson 788
Fun and Profit through City Playgrounds 790
The Outdoor Religion. I. O. R. 791
THE HOME 784
Opening the Country Home. Zephine Humphrey
FOR THE CHILDREN 792
The House That Jack Built. Julia C. R. Dorr
The Children's Pulpit. Rev. E. H. Byington
IN THE CONGREGATIONAL CIRCLE 778
THE FIRELIGHT CLUB 783
CLOSET AND ALTAR 793
AMONG THE NEW BOOKS 794
FOR ENDEAVORERS—Topic for June 20 795
CHURCH AND MINISTERIAL RECORD 807
CHURCH NEWS
Cruising for the Kingdom 796
The Commodore of Puget Sound
Captain Lane's Maine Parish
Florida's Useful Little Squadron
Bible Society's Centennial 797
Notable Pastorate Closing 798
After Thirty-eight Years 798
A Beautiful Service 798
The Middle West 799
Chicago 800
New York 801
President Sanders' Inaugural 802
New Tabor College President 802
Boston 803
Progress in Federation 805
A Noteworthy Centennial 806
Ninety-third Anniversary 807
MISCELLANEOUS
Personalia 778
Washington Mourns Its Blind Organist 779
What Does a "D. D." Mean 779
Commencements 779
Mt. Holyoke's May Frolics 789
Linking Two Oceans 789
Give Them Place to Play—a selected poem 791
The Sunday Paper—a selection 791
Our Readers' Forum 795
A Sea Change—a selected poem 796
After Sunset—a selected poem 801
Biographical 803
Meetings and Events to Come 807
Deaths 808

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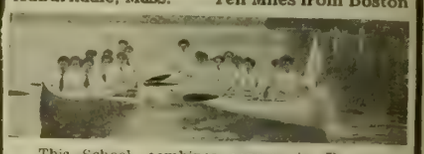
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A story unique in plot and characterization and unusually high in its ideals. "The Spell" refers to the enthralling fascination which old-time Italy and its classic scholarship weaves about the hero, until it leads him to unconsciously neglect his wife for another woman of closer intellectual kinship.

Through Welsh Doorways, by Jeannette Marks $1.10

A collection of stories in which the author has successfully caught the elusive, haunting charm of far Wales. These simple tales of village life have genuine humor and pathos.

Dragon's Blood, by Henry Milner Rideout $1.20

The adventures of a little European colony in the midst of a Chinese trading post during an uprising are sharply silhouetted against an eery background of native customs and superstition. The under-life of China is well known to Mr. Rideout, and he has reproduced it with a vividness and force startling at times.

The White Sister, by F. Marion Crawford $1.20

This novel, intrinsically interesting, takes on a bitter-sweetness as we realize that it is our last story from this gifted interpreter of Roman life. The story is concerned with a complication arising from the involved relations between church and state.

The Inner Shrine, by ? $1.20

A much discussed novel, not only on account of its anonymity, but because of its inherent interest. A lie, told by a Frenchman against a woman's honor, hounds the heroine through life, destroying her happiness at every turn, until—but it is unfair to spoil a good story by divulging its denouement.

Mr. Opp, by Alice Hegan Rice 85 cents

The story of an American Don Quixote—a timid, chivalrous, heroic, ineffectual little man, whom every one will love, but at whom most of us will laugh, albeit with a tear behind the smile. The scene is laid in a forlorn little town where most of the inhabitants are "characters," hit off in Mrs. Rice's best style.

The Romance of a Plain Man, by Ellen Glasgow $1.20

Miss Glasgow takes us again into the South which she knows so well and describes with such vividness. Adventure moves on swiftly, and every page bears testimony to the author's command of style and humor.

Marriage a la Mode, by Mrs. Humphry Ward $1.20

A powerful novel with a strong purpose behind it. Mrs. Ward has given us an international novel calculated to set Americans thinking on the subject of our lax divorce laws. A rapidly moving plot, skillful character drawing and thoughtful analysis of social conditions of the day mark the book as one which will be of wide interest.

Gambolling with Galatea, by Curtis Dunham $1.15

As an example of sublimated foolery this mirth-provoking little volume is certainly a great success. With its adroit flings at "nature fakers," its winsome love story and its general sprightliness, it needs must beguile the most serious critic into a hearty laugh.

The Chippendales, by Robert Grant $1.20

Judge Grant's readers have come to expect a crisp, vivid style and an original plot in each novel of his, and his latest work is no disappointment. Bostonians will delight in the clever depiction of their pet foibles, and every student of economic development will be keenly interested in this study of the conflict between conservatism and modern business enterprise.

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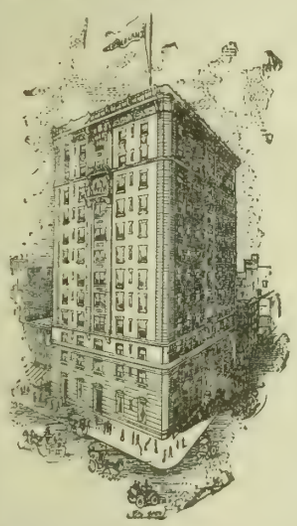
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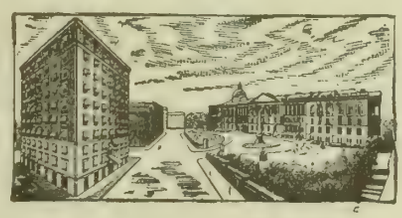
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A SELECTED LIST OF

BOOKS OF TRAVEL

Any book on the list given below will be sent to any address on receipt of price quoted by either bookstore of The Pilgrim Press, 175 Wabash Avenue, Chicago, and 14 Beacon Street, Boston.

Sun and Shadow in Spain, by Maud Howe $3.00

Wealth of color, babel of strange voices, wonderful mosques and cathedrals and artistic Spaniards blend in bewitching composite in Mrs. Howe's chatty book. The appeal which Spain makes to the beauty-loving soul and the fascination of its rich life are set forth with grace and humor.

Poems for Travelers, compiled by Mary R. J. Du Bois $1.50

The Poetic Old World, compiled by Lucy H. Humphrey $1.50

Certainly one's delight in a lovely scene is heightened by acquaintance with the traditions surrounding it and enhanced by a knowledge of its description in poetry. Both these collections are made for this purpose, and should not be omitted from the traveler's hand bag. Similar as are their plans, they contain but fifty poems in common, so whoever is fortunate enough to obtain one will certainly wish to possess the other as well.

One Irish Summer, by William Eleroy Curtis $3 50

Spontaneously humorous and freshly picturesque is this racy recountal of an outing in the land of the Shamrock. Written by a well-known newspaper correspondent, it has a crisp and pointed style.

Just Irish, by Charles Battell Loomis 85 cents

Deliciously whimsical sketches in Mr. Loomis's humorous vein. Traveling in Ireland the author experiences Celtic hospitality, searches for the "little people" and finds a host of good stories.

Handbook of Alaska, by Major-General A. W. Greely, U. S. A. $2.00

This volume answers the insistent call for a book which should describe the resources, products and attractions of this territory as it is today. General Greely is thoroughly acquainted with this great country and has produced an invaluable reference work, which will be practically indispensable to any one visiting Alaska.

A Motor-Flight through France, by Edith Wharton $2.00

Delicate poetic appreciation and exquisite felicity of expression captivate the reader of the "Motor-Flight." Mrs. Wharton's descriptions are rich word-pictures, and the artistic illustrations are in fitting accord.

France of the French, by Edward Harrison Baker $1.50

This is no series of snapshots collected by the hasty "tripper," but the mellow result of three decades spent in France. The author takes up familiarly home conditions, politics, the fine arts and rural life, presenting a valuable and interesting estimate.

Italian Highways and Byways from a Motor Car, by Frances Miltoun $2.45

An informal narrative of runs through Italy, written in pleasant style and containing many valuable hints to motorists as well as to the general tourist.

Motor Tours in Wales and the Border Counties, by Mrs. Rodolph Stawell $2.10

Some of the loveliest scenery in the world, and the quaintest legends and history are to be found in Wales. Mrs. Stawell and her publishers have reproduced for us much of its romantic charm in her recent volume.

From Cairo to the Cataract, by Blanche M. Carson $2.10

Within this volume letters to friends at home have been collected. The result is a very readable volume, abounding in picturesque description. A considerable amount of historical information is concisely given.

England and the English: From an American Point of View, by Price Collier $1.50

A temperate and well-balanced consideration of a topic upon which the world seems bound to write with indiscriminate fluency. This estimate is a happy exception to the host of futile characterizations of English traits, and will well repay the reader.

Mexican Trails, by Stanton Davis Kirkham $1.75

Mr. Kirkham has opened the eyes of many Americans to the charms of the country which lies just over our Southern border. The author's leisurely style is admirably fitted to describe the "land of manana (tomorrow)" and his chapters have all the color and romance of Mexico itself.

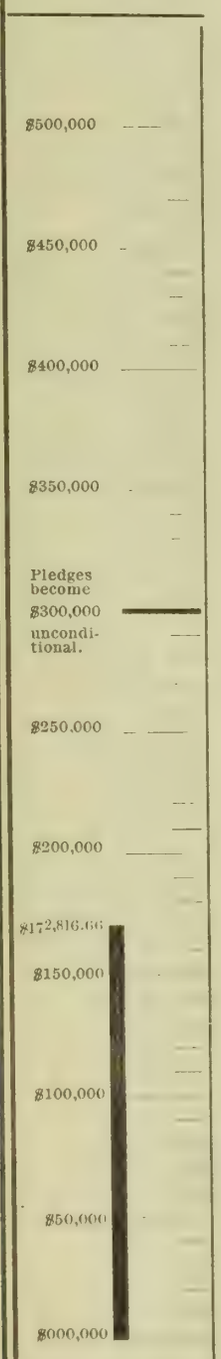
JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

HON. T. C. McMILLAN, President. H. C. HERRING, D. D., Secretary. DR. LUCIEN C. WARNER, Treasurer.

STATEMENT BY THE FINANCE COMMITTEE

The Joint Campaign will soon be a thing of the past but its influences for good will never be computed. From every section of the country words of encouragement have come like the following: "It is the greatest step taken by the Congregationalists in many years." "It is a timely thing to do." "We took the largest missionary offering taken in the history of our church for this purpose." "Our people gave with a glad heart."



Scale showing subscription to Saturday, June 5, 1909, with point below which pledges are conditional.

INCREASED MISSIONARY SUPPORT

The giving for removal of these debts manifestly means increased gifts in the future along all lines of work. Purse strings have been loosened. Our Missionary work both Home and Foreign has been brought to our churches in a more comprehensive manner than ever before and this means generous support for the future.

WHAT WILL YOU DO ABOUT IT?

This is the last month in which to tie up the conditional gifts made to date. Over $170,000 has been pledged but this is not binding unless $130,000 be added to it before July 1st. The Congregational Societies are now in sight of freedom from the burden of debt of the past few years. Shall that freedom be realized after so many prayers for release from bondage? Or shall the $170,000 be lost by lack of response on the part of friends who ought to have all our Congregational missions deeply at heart. Such a disaster is incredible when not only the $130,000 but enough more to make up the whole $500,000 can easily be secured if *each one* who reads this page will

CARRY OUT THE FOLLOWING SUGGESTIONS:

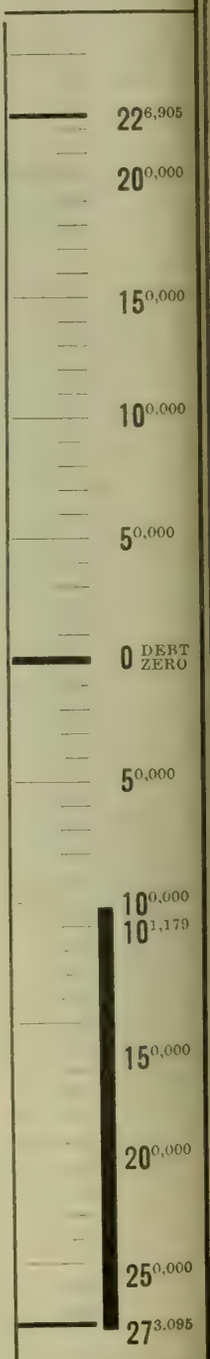
1. If you have a pledge card not yet sent in, fill it out and mail today.
2. If you have sent a pledge, put in a $1–2–5–10 bill or more and mail it in addition as a "Thank Offering," for what has been accomplished.
3. "Those give twice who give quickly." Will you be one to make certain the removal of all debt from our Missionary Societies and their re-enforcement for more vigorous and aggressive work? If so do your part today.

WILLIS E. LOUGEE,
Secretary of Finance Committee.

Please send pledges of contributions to
MR. WILLIS E. LOUGEE, 287 Fourth Ave., New York City
and money remittances to
DR. LUCIEN C. WARNER, at the same address.

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending May 29	**$162,638.44**
Received for week ending June 5	**$ 10,178.22**
Total to June 5	**$172,816.66**



Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

CAMPAIGN COMMITTEE
General Office, 14 Beacon St., Boston.
Chairman, C. H. PATTON, D. D.
Secretary, W. E. STRONG.
For Publicity, J. F. BRODIE, D. D.

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General Office, Room 801, 287 Fourth Ave., New York.
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Secretary, W. E. LOUGEE, ESQ.

THE CONGREGATIONALIST
and Christian World
Saturday
12 June 1909
Volume XCIV
Number 24

The Greater Temple

"God is in the temple," said the priests; but Jesus, who honored the temple with a deeper reverence than they, found him also in the streets and fields and on the mountain top. Our Lord was an habitual churchgoer, but he never felt, as ignorant children and their selfish elders often seem to feel, that he had left God behind when he came out into the sunshine. The longest of his sermons was preached upon a mountain side to disciples sitting on the grass. And when the woman of Samaria opened the tedious, time-worn dispute as to the claims of Jerusalem and Gerizim, he answered, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshipers." The place was henceforth indifferent. He had himself for the moment turned the wellside into a place of teaching. God is ever with us. The universe is the temple of his worship. But unless we carry the sense of his presence with us, even the free air will be a prison for our thought.

We are living in an age that has reconquered for itself the joy of the outdoor life which our fathers largely lost as the price of their housed comfort. Open-air pleasures become more varied and attractive year by year. The doctors insist that the wholesome life requires deep breathing and exposure to heat and cold as essentials for right thinking. Recreations multiply. The world, to hear some of our young people talk, is grown a place of play. Holidays are arranged for summer time, that they may be spent in country places. Doubly important is it, therefore, that we should have a religion which extends its sway over relaxation as well as labor, which does not wait our presence in church or library, but companions us under the sky and deepens our delight in the beauty of the world. For a religious man is religious everywhere. His Christ is master of the whole earth as well as lord in the temple of his heart.

How such an outdoor faith enlarges and enriches our vision of divine as well as earthly things! "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." After long centuries the reverent heart looks out through well-instructed eyes and repeats that song of praise. How vast the universe of God in which we have a part! The strongest imagination turns back daunted and oppressed from journeys that have sought the limits of the visible and found no end. There are no limits—no place whence one might look out upon an infinity of nothingness. And if space and motion in the heavens overwhelm our thought, not less does the vast complexity of our own planet's life. The living creatures that multiply upon its surface are as innumerable and as diverse as the stars.

Yet to the reverent imagination this temple of space unsearchable, this dwelling place of the innumerable forms of life, is, after all, our home. We must carry faith out into this realm of the infinitudes if we would have it robust and free. It must never be surprised or startled by the material. God, whose dwelling place is with the spirit of man, must speak to him freely through these manifold appearances. The formulas of the schools, the faith of books, must bear the seal of the earth where God has made us citizens, and of the sky which opens on his heaven of stars. For our wider acquaintance with God himself, of whom the heavens declare the glory; for our own power of measuring the proportion of life's interests; for harmony of knowledge and of feeling and for pleasure all along our way, we must cultivate this open-air faith, bronzed by exposure to the sunlight, proof against the beating of the storm, having its place and work on earth as well as its citizenship in heaven.

We need this robust faith and continual delight in God's wide world as an antidote for the disease of specialism which more and more limits and afflicts our age. The ever-living, ever-loving God must be the supplement of our lives, or we shall lose them in petty, narrowing occupations. Here is the man who spends his days in making eyelet holes. Surely he needs the companionship of God in looking up to the hills and the wide sky, to keep his soul from shrinking to the measure of his trade. Here is the teacher of arithmetic to children. She needs the sense of God's perpetual delight in varying his works as a corrective for the rigid perfection of her numerical relations. The geologist must learn to listen for the poetry of earth; the theologian must test his exposition of God's ways in the resorts of men and in the fields of toil. We are this or that in occupation of hand and mind; and we tend to lessen to the measure of that in which we work. We need to exercise a wider sense of fellowship than our own occupation gives. For nothing lives or serves entirely by or for itself. In the deepest sense we cannot understand our own work unless we are conscious of its relations with all God's works in heaven and earth.

So, as we look abroad after a day of toil, the common earth takes on new meaning and we learn to say with Jacob: "Surely the Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven." When we have made that discovery, the earth is transformed. With the sense of God's presence will come, indeed, a new experience of humility. Wholesome it is for man to feel his insignificance among the great spaces and mighty forces of the world—but only as he knows and loves the Father who has made all these and governs them in love. Out of such reverent and loving humility comes the higher sense of man's own dignity and honor as a child of God. For God's love interprets the wonders of creation, and not the works his love.

How glorious is this greater temple of the living God! And yet how many walk in it with blinded eyes! Love and humility are the true vision-bringers. There are no eyes like those of the self-forgetful lovers of God. Here is the secret of a perpetual reverence and a continual delight: Surely our Lord, the greatest of all nature-lovers, whose parable of faith stands written in the flowers of the field and the birds of the air, had this in mind when to the meek he gave the inheritance of earth.

Event and Comment

"The Organized Church"

There are two ways of looking at organizations which do the work of the Kingdom of God and bring together men and women who otherwise would be prevented by denominational limitations from habitual and effective combination. One of them, and the wrong one, we think, was that adopted by the retiring Moderator of the Northern Presbyterian Church, Rev. Dr. Baxter P. Fullerton, in his sermon at Denver. In a widely quoted passage he said, "I honor the Young Men's Christian Association, as I do the Young Women's Christian Association and the Salvation Army; but their existence is, in my judgment, an awful rebuke to the organized Church of Jesus Christ." That implies the opinion that the Y. M. C. A. and the others are somehow outside the Church of Christ; and that way lies the endless sectarianism of a hundred differing and often warring denominations, established and unestablished, Episcopalian, Papal, Presbyterian and Congregational, in England and America. True catholicity and hopeful good sense take quite another view. Instead of denying, they affirm the existing unity of the Church, obscured as it is by a thousand prejudices and exclusions. The Salvation Army, not the Church! The Y. M. C. A. and Y. W. C. A., not the Church! Precisely the opposite is true. They are the church—expressions of its life of service for humanity through love of God—and therefore the recipients of a popular favor which the denominations often cannot claim. They afford today, perhaps, the most hopeful nucleus of the coming recognition of the fellowship of the Holy Catholic Church of Christ in which we all profess belief, though we may deny it for others by insisting on our exclusive claims to stewardship of the mysteries of God.

Municipal Reform in Earnest

The sentence last week of two men once prominent in the city government of Boston to the House of Correction, one for three years and one for two years, is a gratifying outcome of the probing work of the special Finance Commission whose discoveries shocked good citizens. These two men, one formerly an alderman and the other once president of the Common Council, had been convicted of stealing from the city through presenting false bills. The evidence was clear and the only extenuating circumstance was that the culprits had imitated predecessors who had employed their official positions to line their own pocket-books. It had become usage at City Hall, so it was argued, to enrich one's self at the expense of the public in this indirect fashion. Fortunately a jury honest enough to detect fraud and brave enough to punish it, and a fearless judge, viewed the matter differently from the defendants' lawyers, and from a large number of volunteer witnesses who testified to their general good character. We are sorry that a number of ministers appeared to champion the ex-president of the Common Council on the ground that he was connected with a good family and had behaved himself well in the community. Judge Schofield quietly remarked, when they had sought to persuade him to mitigate his sentence, "Of course these gentlemen did not hear the evidence that the jurors heard in this case." Friendship is a noble quality and pity should be mingled with censure; but in such a case as this the friendliest thing would have been to have let the law take its course without intervention. Boston has begun in earnest its work of civic reform. The first step is the punishment of those who have betrayed their official trust, even though they are the natural products of a system which has long held sway. It is disheartening to find ministers of the gospel interposing objections and raising irrelevant considerations when they ought to be as earnest certainly as the average juror and the average judge in bringing wrongdoers to justice.

The Transgressors' Hard Way

Two notable prisoners in the State of New York last week made ineffectual attempts to recover their liberty. Both of them, by means of money, are constantly trying to do this, and after each effort have been thrust back into prison. More than seven years ago Albert T. Patrick, a lawyer, was convicted for the murder of his client, William Marsh Rice, a rich invalid, who, Patrick claimed, left him a fortune of several million dollars. The murder was committed Sept. 23, 1900. Ever since that hour Nemesis has followed the path of the murderer. He was sentenced to be executed in the electric chair on three specific dates, in May, 1902, August, 1905, and January, 1906. His sentence was then commuted by Governor Hughes to imprisonment for life. For many months he was confined in the death house and seventeen condemned criminals were taken from beside him to be put to death while he waited for his turn. He has spent his time for seven years using his large legal knowledge and abilities to ward off a punishment which must have seemed more terrible than death itself—the constant dread of suffering its infliction by law. The other criminal is Harry K. Thaw, who murdered Stanford White and escaped the death penalty on the plea of insanity. The monotony of his confinement in the State Asylum for the criminal insane has been varied by one legal device after another to get free, but each one has failed. In both these cases it has been said that the end of justice has been defeated because they have not paid with their lives the penalty of their ill doing. Yet who would choose the lives they are doomed to live in preference to speedy and painless death? Patrick's plea for release or death is that the Governor's commutation makes his sentence heavier than that of the judge. May not these examples warn those tempted by passions of covetousness, lust or revenge that the Scripture words are true, "The way of the transgressor is hard."

Politics and a Traction Strike

Political pressure seems to have been effective in the settlement of the Philadelphia traction strike in which the strikers gain all that they asked in matters of recognition and organization, as well as the regulation of their hours of work, but yield the advance of wages demanded. The strike lasted for six days of rioting and destruction and of huge discomfort to citizens. It came at the wrong moment for the employers, who had recently alienated public sympathy by withdrawing the sale of strip tickets by which the patrons of the road reduced their fare to four cents. The terms of the settlement make conference between the workers and employers easy and certain upon points of difference, and this is well. But the conditions that preceded and accompanied the strike seem to show that the traction company has had little consideration hitherto for the interests of the general public and is under its suspicion and dislike, and that is everywhere and always a dangerous condition of affairs. The time is passed in America when any public service company can afford to ignore or alienate its patrons. We must have not merely justice, but also consideration, or the employer is at a fatal disadvantage in any difficulty. The political exigencies of a party dictated the surrender of the employers in Philadelphia, by all accounts. But that the company should have felt compelled to yield to such political dictation is in itself a condemnation of their attitude toward the public and of their political affiliations hitherto.

City Opportunities for the Country Parsonage

Many ministers throughout New England must welcome the announcement of the General Theological Library of

Boston, which through the generosity of Mr. Arthur F. Estabrook is now able to pay the cost of transportation both ways on books desired by ministers entitled to the privilege. Up to this time the borrowers of books have been required to pay for their transportation; but the new *régime*, brought about largely through the initiative of the new secretary, Edward H. Chandler, will enable men in distant places and with limited incomes to secure the best and freshest books, at least for the ensuing year, while the scheme is on trial. Bulletins from time to time will apprise them of additions to the library, and classified reading lists on timely topics prepared by expert scholars will facilitate a wise choice. In order to render the most service the decision concerning individuals is left largely with the home missionary secretaries in the various states and other denominational officials. They have already submitted some 600 names. In this connection the work that Andover Seminary does of a similar nature should not be forgotten. It loans books for the long period of six months at a time and pays the postage one way. Naturally its largest service is to Congregational ministers. A new building is soon to be erected for the library in Cambridge. It is gratifying that New England ministers of all denominations have such unusual book opportunities at their command.

Calvin Commemorations

In the commemoration of Calvin the Presbyterian churches of the world have found a center of united feeling at their assemblies this year. In Scotland it was the occasion for an unexampled union of the Established and United Free churches in a common celebration at St. Giles Cathedral, Edinburgh. The moderators of the two assemblies, which have their meetings within stone's throw of each other, but which never meet, walked up the aisle side by side. A common written form of worship was used and addresses were made by Professors Stalker and Paterson, representing the two churches. This concession to fellowship in a ceremonial recognition of Calvin went along with a practical refusal of overtures of reunion made by the Established Church on the part of the United Free Church assembly. In the various American assemblies the Calvin commemorations took up a large share of the time of the delegates. In the Southern Church, which glories in the purity of its Calvinism, thirteen addresses were delivered. Calvin was born July 10, and these commemorations anticipate a little for convenience of conformity to assembly dates. Now that the Presbyterians have asserted their ownership in the great reformer, the rest of the world can consider his services and character with the interest they deserve at the proper date and without sense of crowding.

The Alaska-Yukon Exposition

The Alaska-Yukon Exposition at Seattle opened promptly last week with a record hitherto unexampled of readiness for its visitors. All the buildings were completed, and all but a few delayed exhibits in place. It has entered upon an experiment unique among expositions hitherto in the total exclusion of intoxicating liquors from the grounds and the neighborhood. The opening address was delivered by ex-Pres. James J. Hill of the Great Northern Railroad, who has had a large share in the opening and development of the country tributary to the coast cities. He took the part of the enlightened censor of public manners and morals, preaching equality, simplicity, economy and justice. We are too much given to law making and too little to law enforcing, he declared. He repudiated the emphasis now so often placed upon the complexity of life. "Frequent use of the phrase, 'our complex civilization,' creates a vague impression that simplicity has been banished from the modern world by a kind of natural evolution, whereas it remains now, as always, the normal rule of a wholesome national life. . . . The life of those who do the work of the world, whether in the high places or the low, is usually a simple thing." Mr. Hill has exemplified in his own life this simplicity of a busy and masterful character. It was well to have this note sounded at the opening of one of the best planned and least complex of our modern expositions. The beauty of the setting, of mountain and shore, and the characteristic qualities aimed at, expressing the ideals and ambitions of the Pacific coast, are described in Miss Strong's article on another page of this issue.

The British Hysteria of Invasion

A touch of ridicule seems to have brought the British people to their senses, after a remarkable lapse into hysteria over reports of German invasion. The report of airships seen hovering over Welsh mountains and of a German steamer transporting, on sudden notice, a full complement of expeditionary troops into a British harbor undetected and back again, with like inventions of the seers of visions, may go to prove how deep was a popular scare, unexampled since Napoleon maintained his camp of invasion at Boulogne a hundred years ago. We congratulate our British friends on the recovery and on the visits of ceremony and friendship which have taken place or are planned for German city officers in England and British pastors in Germany. The main thing is that the two nations should learn to understand each other. The real significance of the whole experience for the British people is that the scare brings home to them the fact, of which all the world has become increasingly aware, that their old dependence upon their isolation from the Continent is at an end. The refusal to tunnel the channel will not serve them, when by airship and steam fleet their shores are within striking distance of a powerful enemy. In all departments of life they must abandon their assurance of security and by intelligent study of conditions and use of means make themselves secure. To this all the best thinking of their wisest leaders tends, and this is well. Perhaps this loss of insular superiority may be exactly the discipline which the English character most needed. For the Englishman with the world at his feet has not always been a gracious figure in history.

Needs of the Turkish Refugees

The relief work in the Adana district of Turkey is going on under the direction of Rev. W. W. Peet, the American Board treasurer at Constantinople, acting through an international committee on the ground, largely composed of American missionaries, headed by the British and American consuls. He reports to Ambassador Leishman that: "Relief work is being prosecuted in nine centers where thirty thousand people are now being supported. Our present endeavor is being directed to rehabilitate the refugees, thus making it possible for them to earn a livelihood and reduce the number of dependents. A permanent provision for orphans is also required. If generous help is extended now it will save thousands of dollars in future relief work and put thousands of people on their feet again." For these thirty thousand refugees the contributions, mainly from England and America, are wholly inadequate. One result of the massacres has been a swelling of the tide of emigration from the Turkish provinces affected, most of which must flow toward America. The feeling of insecurity is natural on the part of the survivors and of their fellow-Armenians. In this movement the widows and orphans of Adana province will be too poor and helpless to have a share. They must be relieved and established in or near their former homes. Nor is the sky wholly clear for the future, even if they are protected and helped to re-establishment. The authorities are drafting troops from Europe into the Asiatic cities, but there are ominous signs of disaffection among the garrisons. The Turkish government of the moment is a military dictatorship under the forms of law. Its aims are beneficent and have the sympathy of the civilized world. Its chief danger is in this difficulty of holding the loyalty of the army.

The Seething Caldron

Letters reaching the American Board from the missionaries in Turkey abundantly confirm the suspicion that has been in many minds that the recent massacres were planned from Constantinople, and that the only reason which prevented them from being more widespread was the unwillingness of local authorities to carry out the commands from the capital. In cases where the governor, like the one at Adana, was sympathetic with the Sultan, no obstacle was interposed to the shedding of blood, but where more courageous and progressive men were in office the hand of violence was stayed. For example, at Harpoot the governor called the leading Turks and Armenians together and asked all to swear allegiance to the constitution. At Aintab the question of a massacre was submitted to four prominent councilors. Three voted in favor of maintaining order, while one was ready for an outbreak. Said one of his fellow councilors to him, both being Turks, "If there is a massacre you would be the first person I would kill." In another city it has been proved that a Turk killed a Turkish boy, hid his body and then displayed the arms and legs in order to inflame his fellow-Turks against Armenians. Certainly good Turks as well as bad Turks were in every city and town that have witnessed recent disturbances, just as there are Armenians anxious to keep the peace and to live in friendly relations with the Turks, and other Armenians eager to sow the seeds of discord. A disturbed and complicated situation indeed it is; but the future of Turkey is with those who hold to constitutional measures and who rise above racial and religious antipathies.

Occult Studies for Ministers

The north and south poles are no doubt the centers of regions of utter desolation, yet because they are unexplored men are willing to risk their lives to reach and study them. Many have perished at the impassable entrances to these realms of eternal ice who voluntarily left behind lands rich with harvests and teeming with people. The same kind of fascination draws curious minds to explore unknown realms of the spirit world, though all premonitions of them indicate that they are unrewardingly barren. When Sir Oliver Lodge and Sir William Crookes and other scientific men report their adventures into fields of psychological research they have many eager listeners, though all they claim to have discovered is that there are possible signs that these realms exist. Men who are absorbed in these researches naturally reproach the Church and its leaders for not taking more interest in them. Prof. J. H. Hyslop, who left the chair of Ethics and Logic in Columbia University to pursue the vagaries of clairvoyants and mediums, thinks that because the Church does not go with him it has lost interest in the future life, and therefore "has lost its power over the poor and the laboring classes." This is an example of logic sufficient to convince some ministers that the study of Spiritualism is a duty. It is doubtful if a mind impressed by that kind of reasoning could proceed far in any sort of research without getting lost.

Any minister who expects to gain anything of value for his people by attempting to communicate with departed spirits will find himself following an *ignis fatuus*. Fortunate will it be for them if he soon parts company with them. The continued effort to experiment with spiritual things as though they had material substance tends to unspiritualize the mind. The unseen is revealed only to the eye of faith, which grows dim when it is misused in a hunt for spiritualistic phenomena. Dr. J. R. Illingworth says that the divine purpose of death is to teach us that our true union with those whom we love can be reached only by a common life in God. The attempt to re-establish material communication with the dead is therefore wholly irreligious. "It is called Spiritualism, but is in fact materialism—an attempt to return to what St. Paul calls carnal, and keeps us back, if anything, from securing true union with our blessed dead, by really spiritual means, viz., complete life in God."

The *British Weekly*, which quotes the above sentence in an able series of articles on Problems and Perils of Spiritualism, especially emphasizes the peril to ministers from pursuing studies of spiritualistic phenomena. It finds from extensive investigation that for ordinary persons they are demoralizing, and adds: "The Christian minister, far from including them as an important branch of his teaching, ought diligently to warn his people against them. There can be no true alliance between Spiritualism and Evangelical Christianity. The attempt to communicate with the dead is a practice full of peril to the moral character of the mediums and of all concerned in the séance."

It is a service of value to mankind for a few persons of exceptional physical endurance to attempt to penetrate into the icebound extremities of this earth, and if they survive to report what they have discovered in the interests of geographical and astronomical science; but for most people such an adventure would be a foolhardy and worse than useless experiment. Concerning the exploration of the so-called spirit world, the oft repeated warning of the Hebrew Scriptures, "Turn ye not unto them that have familiar spirits; seek them not out to be defiled by them," is thus expressed by a modern writer who perhaps was unconscious that he was repeating an ancient counsel, "It may be well that a few persons of sound judgment and trained faculties should carefully investigate the problems of hypnotism and telepathy in the interests of natural science; but common people have nothing to gain and much to lose by dabbling in Spiritualism."

A Friendly Criticism of the Church

The June magazines present no article of larger interest to the churches than that of Mr. Ray Stannard Baker in the *American*, on The Godlessness of New York. He is one of the group of young writers who in recent years have devoted their literary gifts to the depiction of forbidding and ominous phases of American life. Unlike some of his associates, Mr. Baker does not look upon the church as an outworn institution incapable of rendering in coming days large service to humanity. His article in the *American* is not the production of one who takes pleasure in pointing out defects and failures, but rather of one desirous of helping the church to see conditions as they are and to meet them more effectively.

Though the article deals only with the chief city of the country, much that is disclosed applies to numberless smaller communities. We hesitate to pronounce New York the wickedest city in the land, though the massing of wealth there, the intensity of the pursuit of wealth, the extravagance displayed on every hand, the fever of its social life appear on so large a scale as to command attention. But much of the worldliness and corruption of New York can be duplicated in quality if not in quantity the country over. So in reading Mr. Baker's article, non-residents of the city may well ask themselves if it does not mirror to some extent situations with which they are constantly familiar.

After many months of investigation Mr. Baker reaches these definite conclusions: that perhaps a million so-called Protestants in New York are unrelated to the churches; that since the up-town movement of the churches began, about 1867, the churches of the rich and the chapels and missions of the poor have been gradually drawn apart; that these very mission chapels are failures; that the city as a whole is decidedly overchurched; that various devices used to reach the people have changed the real situation but little. He pronounces gymnasiums, baths, clubs, classes, Dr. Batten's adaptation of the Emmanuel Movement, the socialistic discussion at the Church of the Ascension every Sunday evening under the auspices of Mr. Irvine, the socialist, the evangelistic campaigns of Gipsy Smith and Dr. Dawson and various other efforts to interest and help

the people alike futile in bringing the Protestant churches into close connection with the great mass of the common people.

Three points made are specially significant. One is the relatively small valuation Mr. Baker puts upon the accumulation of money in order the better to prosecute church work. He says: "As I have gone among Protestant churches in New York, as I have studied their abundant literature, I have discovered both clergymen and lay workers in many cases devoting a very large part of their time, not to progressive religious work, but to getting together huge sums of money which, put out at interest, will support the work of their churches. No longer able to command the enthusiastic allegiance and the willing offerings of the people, they resort to the ready alternative of interest-bearing stocks and bonds. . . . No, there is no lack of money. The Protestants have the money and they are willing to expend it. More money is put into Protestant church work now than ever before; but in spite of this inflow, the churches have steadily lost influence."

Another significant point is his assertion that church members are far more interested in having fine buildings, in being Baptists, Presbyterians or Lutherans than they are in teaching the people; that much of their energy seems to go toward building up an institution rather than to the uplift of human life. The third point, which we all do well to heed, is his declaration that the churches are more ready to preach and organize *against* things than they are to preach and organize *for* things. The churches, he says, "devote tremendous energy in attempting to suppress vaudeville shows, while hundreds of thousands of women and children in New York are being degraded body and soul by senseless exploitation—too much work, too small wages, poor homes, no amusement."

Mr. Baker hardly does justice to the hold which New York churches still have on the rank and file. There, as elsewhere, quite as many poor people as rich people are allied with churches, but too few of either class are associated with or influenced by them. This article should lead those responsible for the management of churches everywhere to ask whether they care more for the maintenance of an institution than for its usefulness; and whether the average church, to quote Mr. Baker, "having no power of prophecy, no triumphant message, has scattered its energies in preaching and working against various minor evils." Certainly Mr. Baker has grasped the formative idea of the church and its propelling force as well when he says: "Human touch, not money, is required. There must be personal sacrifice. It was not until Francis of Assisi stripped himself naked that 'he won for himself a secret sympathy in many souls.'"

The Home and the Community

When the home is threatened by pressure from without or neglect of duty or of watchfulness within, the very citadel of our Christian civilization is in peril. Not less than this is the danger in which we stand in America today. The ever-growing pressure of occupations and amusements, which too often make the home but little more than a shelter and a boarding table; the crowding of population and the narrowing of homes in great and little cities; the increase in the number of marriages which confess failure in the divorce court, or suffer it in a silence which is not always that of affection; the lowered tone of popular discussion in regard to the obligations of love and the wedded state—all are alarming symptoms for the lover of his people.

It is high time that the church of Christ should consider more carefully where it stands in regard to these most vital questions of our social life. But it is a mistake, we think, to begin consideration at the divorce courts, or to limit condemnation to legal release from wedded vows. The multitude of divorces of which we complain is after all merely a symptom—the disease lies deeper. Were the ideals of marriage higher, the courts would soon go out of business. The real difficulty is in the self-seeking thought, begotten of sentimentality, which men and women have about the wedded life. When self-gratification is the sole ideal, when self-denial and self-giving have no part, then we need not wonder that disillusionment and disappointment find their swiftest way to the places of relief.

We need to impress it upon our boys and girls that love is for the making and sustaining of a home, and that home-making is the obligation to the community as well as to each other upon which the man and woman enter in the marriage vows. For that end they must hold themselves responsible, whether romantic love dies out or flourishes. For this end husband and wife, father and child must exercise the graces and forbearances which make life in a common dwelling and with a common purpose possible. And that great purpose is in itself enough to make a happy home.

Such a home is a power in the community, worth many sacrifices to secure and maintain. No man or woman who has helped to make such a center of love and light need doubt that a great service has been rendered. Let there be homes enough, of the right quality, with high ideals and steady faithfulness of practice, and the moral order of the community is secure. The church will be fed. The standard of the schools will be raised as the teachers have the right quality of material in the scholars for their work, politics will be purified, the standard of good manners will be high. And to these great results every Christian home contributes its part.

One of the influences of such a home is hospitality. There are so many homeless folk—most of them with loving memories of a home which they have left or lost! It means so much to be asked to join the inner circle—even for a single meal. Christ saw this opportunity of helpfulness and urged it on his people. They were to ask those who could not repay in kind. The mere bartering of social favors did not in the least interest Christ. Nor did the hospitality of curiosity appeal to him, who had so often been asked to the tables of men who sought to make out what manner of man he was. But to entertain men for love of God—that was a joyful and glorious use of home opportunities. He would have his needy brothers guests of his home-making disciples, as he himself had been in Bethany. Such hospitality has Christ's favor and brings its own reward when he comes as a guest.

Prayer meeting topic for June 13-19. The Social Consciousness as Exercised in the Home. Rom. 12: 4-13; Luke 14: 1-14. The cultivation of the spirit of Christian fellowship, between husbands and wives, parents and children. The influence of the family in the community. The duty of hospitality.

Editorial In Brief

Here's wishing our big *Congregationalist* family a pleasant summer and happy outings by lake or river, mountain or seashore or along the well-trodden paths of everyday life. For, after all, the holiday region is largely a "state of mind." We hope you will include in your vacation experiences, as we have tried to include in this Out Door Number, both entertainment and profit. And whether you visit the big fair on the Pacific Coast, attend meetings East or West or South, cruise up and down the coast in the wake of the little evangelistic launches, or staying at home, practice the leisure of which Mr. Brierley writes, we send greetings and wish we might know how you fare.

Though Ireland is usually thought of as a Roman Catholic country, Congregationalism has had a foothold in it for fourscore years. The eightieth annual meetings of the Congregational Union of Ireland were held in Dublin the last week in May.

The Jewish Publication Society is considering the publication of an English translation of the Old Testament with commentaries for which it will be necessary to raise $100,000. To the Jew, of course, this is the Bible and its common reading in the vernacular

might have marked effects upon the thought of the Jewish Church in America.

If, as is proposed, the nation will save $50,000,000 by reduction of expenses in the coming fiscal year under President Taft's administration, it can afford to pay his traveling expenses while on official duties. Congress has not yet made an appropriation for this purpose.

"I shall not shade my opinions to suit the predilections of amateur reformers. Amateur reformers are too apt to get up a cult and then pronounce everything wicked that does not conform to their cult." This saying is attributed to President Taft. At any rate, it is wisdom worthy of a President.

A bit of frank and sensible advice is given to officers of home mission churches in an editorial in the June *American Missionary*. Speaking of the ease with which a church may become saddled with a worthless though glib pretender, the article suggests that no stranger be invited even to supply the church without consultation with the State Superintendent, and recommends that calls be extended on a man's record, not on a sample sermon. This advice might well apply to churches which are self-supporting as well as to those aided by our societies.

We stand in bewilderment before the workings of the newspaper mind as revealed in our screaming dailies. A maniac runs amuck in a factory and kills five of his fellow-workers with a knife, wounding others before he is disarmed. It is a tragic incident and awakens sympathy with the victims and their families. But that is not the way it appeals to the editorial mind. To that laboring power the maniac is the main thing and he hastens to get and print his picture. That is, in effect, he passes the judgment that at least the majority of his readers are morbid fools.

The long history of Saratoga Springs, beginning with the Indians who carried their friend, Sir William Johnson, to them as their first white visitor, and including the great inspiriting victory of the surrender of Burgoyne, will make every American glad that they are to become the property of the state of New York. Of late years the town has been under something of an eclipse, owing to the predominance of the gamblers, but it is as beautiful as ever, and under state control should renew its youth and become once more a delightful resort for a multitude of people.

On account of the large variety of music secured by the management of the fair, strenuous efforts were made by some of the church people of Seattle to have Sunday made a rest-day on the grounds, with free concerts and addresses, but with all amusements and pay features closed. They were unsuccessful in this. The fair is to run on Sundays in the afternoon and evening and the entrance fee on that day is to be reduced to twenty-five cents. The excuse given for this reduction is the injustice of charging full price for a half-day, but it will go far toward making the fair-grounds a place of cheap resort on Sunday, and is greatly to be regretted.

A good many critics have been disappointed in Mrs. Alice Hegan Rice's latest story, "Mr. Opp." The editor of the *British Weekly*, however, who is a master in literary criticism, says that the author's remarkable gift of humorous and tender portraiture was never more happily displayed. Though pathos is dominant here, while humor prevailed in "Mrs. Wiggs of the Cabbage Patch," Dr. Nicoll likes the book no less because the sense of tears pervades it. He finds Mr. Opp no less a hero and a saint than Mrs. Wiggs. We think Dr. Nicoll's judgment is sound. Mr. Opp is not a bad imitation of the drama of Job. He lost the things most precious to him, but he won the prize of character; and though he fought for it with poor weapons and fought for it unconsciously, his winning of the great stake was the true success.

It is nearly thirty years since the latest published records of the Andover Alumni were closed. A new general catalogue of our oldest theological seminary is therefore a fresh story of a generation of Congregational ministers, and though it is told in the most condensed statements of the chief events in the biography of its 3,538 former students and officers, it is a record of interest not only to the Congregational denomination but to the whole Christian Church. It represents five years of painstaking labor by that expert genealogist, Rev. C. C. Carpenter of the class of '75, and is of course the better done for being a labor of love. The trustees of the Seminary have put a price of $1.00 on this cloth-bound volume of 578 pages, less than half its cost. Orders for it should be sent at once, before the summer vacation, to Dr. Owen H. Gates, Andover, Mass.

The influence and constituency of the Massachusetts Institute of Technology have always been national, even cosmopolitan. In its new president, Dr. Richard Cockburn Maclaurin, who was inaugurated June 8, it has chosen a man of international experience and reputation. Born in Scotland, educated in England and Germany, a teacher in New Zealand, Canada and two of the universities of the United States, there can be nothing provincial in his outlook upon the world. After addresses by Governor Draper, himself a "Tech" graduate, by President Lowell of Harvard, Ambassador Bryce and his predecessors, Dr. Noyes and Dr. Pritchett, president of the Carnegie Education Board, President Maclaurin made a brief acknowledgment and statement of his ideals of education as a preparation for life in which science should play a large part, taught in such a way as to produce culture and a spirit of enterprise and to encourage a wholesome social and athletic life among the students. There is a great work for the schools which devote themselves to technical training, and the Institute has called a strong man to leadership for a period which must involve many changes in its life.

The most encouraging news this week concerning the "Together" Campaign relates to the action of Harvard Church, Brookline, which has taken hold earnestly of its share of the load. The proposition was put forward looking to the raising of $5,000. "That's too little for us," spoke up promptly the pastor, Dr. A. W. Vernon, and his position was supported by others in the prayer meeting when the subject was discussed. So the committee was enlarged to twenty, and $11,000 have already been raised—a splendid attainment even for a church with the resources of Harvard. It is planned to make it not less than $12,000. Other churches are arousing themselves in these last few weeks of the campaign, and if this spirit becomes general there should be little doubt now that the goal of $300,000 will be reached and passed. At a union meeting in the interests of the movement in Providence last week considerable enthusiasm was manifested. Mr. S. B. Capen is the chairman of the committee for the region in and about Boston. Already three men have promised to contribute $5,000 each on condition that a sum of $50,000 be made up at once through similar gifts. With Chicago raising $50,000 for the campaign, Boston certainly must not do less. We hear of many churches which will make campaign subscriptions, Sunday, June 20. Before this month ends and the summer slackening in church activities begins, is the time to put into concrete form the good intentions that are doubtless lying dormant in many minds. Once more we say, Brethren, put it through.

In the Congregational Circle

Seldom has there been a period in Congregational history more free from excited controversy within our denomination than at present, and yet we hardly remember a year when so many practical aims were being considered in the annual assemblies of our churches, awakening common interest and calling for co-operation. Last week we described the questions of polity which held a prominent place in the deliberations of the meetings of last month. From reports in recent issues of *The Congregationalist* it will be seen that evangelism, especially through interchange of pastors, was a matter of general interest. The "Together" Campaign, which is temporary, and the Apportionment Plan, which we hope will be permanent, concentrated attention on the financial side of conducting our denominational business. The Brotherhood and related movements for bringing men into more active participation in church life had recogniton as prominent as that of women's societies. Boys' organizations had special consideration and new ways of handling the Sunday school and the subjects studied in it called forth enthusiasm. The Emmanuel Movement, with questions of responsibilities of ministers and churches for physical healing, was treated both by pastors and physicians. If the discussions of Christian doctrines and the higher criticism of the Bible were less prominent than in former years, that is no sign of indifference. The retirement of heated controversy into the background for a time gives brotherly love a chance to grow. Spiritual life is the greatest thing always, but when it is really first in the minds of the Church, it is sure to express itself through interest in practical service, and it is most potent when it leads to common action for its development in the community and throughout the world.

Personalia

Dr. Alexander Whyte of Free St. George's Church, Edinburgh, has repeatedly declined to be a candidate for the principalship of the New College, the theological school of the United Free Church, as the successor of Dr. Marcus Dods. Therefore Dr. Whyte's name did not apepar in the list of nominations presented to the United Free Assembly. But when the vote was taken, May 26, every other name having been withdrawn, he was elected unanimously.

Col. Alexander McClure, who died in Pennsylvania, June 6, was a hard-fighting newspaper editor and politician and one of the organizers of the Republican party. He was the most active force in the Pennsylvania delegation to the convention in Chicago which nominated Lincoln and did much to secure that result. He was too independent for the later sort of Pennsylvania Republicanism and spent much of his strength in contests with its leaders.

Admiral Uriu, who fired the first shot in the war between Russia and Japan, is in America in attendance upon the meeting of his class at the Naval Academy. He is having a good time and has hosts of friends, from the President down through his former classmates to the last man who has met him. He is another of those sincere and outspoken Christians who are the religious hope of Japan and who prove that Christian faith

is not incompatable with the service of the nation in war.

A memorial tablet to Mrs. Alice Freeman Palmer was unveiled in the Houghton Memorial Chapel of Wellesley College last Monday afternoon. It is of appropriate and beautiful design. On one side is an altar with its flame, and on the other are two figures. One is that of a woman pointing the way to the other, which is that of a young girl, who has lighted her lamp at the altar and is going forth under the guidance of the teacher whose hand rests on her shoulder. An inscription on the pedestal says, "Here rest the ashes of Alice Freeman Palmer in the heart of the college she loved.'

George S. Saunders, deacon of the Shepherd Memorial Church in Cambridge for forty years, and a member of one of the oldest families in the city, was stricken with heart trouble on his way to church on Sunday morning, in front of the house of his beloved pastor, Dr. McKenzie. He died in a few minutes after reaching his home. A devoted, genial, tolerant Christian he was, who loved the church and served it with constant fidelity. His interest in public affairs is shown by the fact that for a number of years he was a member of the Cambridge Common Council, for thirty-eight years a member of the cemetery commission and for two years represented his district in the Massachusetts Legislature. For many years he carried on a hardware business at the corner of Washington Street and Cornhill, Boston.

Rev. Dr. W. Elliot Griffis expects to sail for Holland, June 29, to attend to the setting up of five tablets commemorating friendly relations between that country and the United States. One will be placed in the English Church in Amsterdam in remembrance of the stay of the Pilgrims in that city, 1608-09. Another, in the hall of the Province Legislature at Leeuwarden, will witness to the initial vote that led to the recognition of our national independence by the States-General of the Netherlands. A tablet is to be erected in Leyden to the memory of Prof. Jean Luzac, a friend and correspondent of Washington, Jefferson and Adams. Areadt van Curler, founder of the city of Schenectady, N. Y., is to have raised to his memory at his birthplace, Nijkerk, near Amsterdam, a bronze tablet with the seals of the two cities and the arms of the state of New York and the province of Guelderland. The trustees, faculty and alumni of Rutgers College have provided the funds for a tablet in Utrecht University in honor of Rev. John Livingston, D. D., a student at that institution 1768-70, who did important service in founding Rutgers. The money for these tablets has mainly been raised by Dr. Griffis, with the co-operation of various historical societies. The service he is rendering is valuable for the promotion of international fraternity as well as for preserving the memory and meaning of important historical events.

Commencements

The twenty-fifth anniversary of the founding of Pleasant Hill Academy, on the Cumberland Plateau in Tennessee, was celebrated in connection with Commencement, May 27. The graduating class numbered twenty-one, the largest number to go out from the institution at any time, and every one a professed Christian. A brief history of the school had been printed, Miss Emma F. Dodge, in point of service the senior member of the faculty, being the compiler of the pamphlet. It contains portraits of Rev. Benjamin Dodge, the founder of the school, Secretary Roy of the A. M. A., who encouraged and labored with Mr. Dodge; Rev. W. E. Wheeler, the veteran principal and pastor and Miss Dodge, besides views of the buildings and neighborhood. The school is now crowded to the utmost, and again, as many times before, the demand is for greater facilities. Apparently this Academy has won the respect and love of the people, and it bids fair to be even more useful than in the past.

The fortieth anniversary of Straight University, New Orleans, La., was fittingly celebrated during Commencement week. The year has seen a large attendance and a high class of work done in all the departments. Best of all, eighteen young people, on the last Sunday of the school year, united with the Church. No special meetings have been held, but these young people came out, one or two at a time, from their rooms to the president's office as inquirers of truth. A score or more Catholics wanted to know how they could better serve Jesus in their own church. Valuable addresses have been given by R. E. Jonas, D. D., editor of the *Southwestern Christian Advocate*, and Rev. C. J. Ryder, D. D., secretary of the A. M. A. A notable feature was the dedication of the Industrial Building, made possible by the gift of Thorny Lapon, a Negro, of $6,000, and erected by the students, everything being made by student labor. It is a splendid memorial to the Negro giver and the industry of the Negro student builders. Twelve young people were given diplomas from the various departments.

Washington Mourns Its Blind Organist

Dr. John W. Bischoff was born something more than sixty years ago, of German parentage, in Wisconsin. In infancy he became totally blind and his early boyhood was spent in Fond du Lac; the beginnings of his education were what he could gather as a listener in the public schools of that city.

He went later to the state asylum for the blind at Janesville, where he became so proficient in playing the organ that a committee from First Church, Washington, looking for some one to handle their newly installed organ, secured him. That was thirty-five years ago, and his entire public life as organist, teacher and composer has been while in the service of this church as its musical director.

His helpfulness has been acknowledged again and again by the three pastors with whom he was associated; his choir has been devoted to him; in all that time, there has never come to the knowledge of the church any hint of disturbance in the harmony of those who lead its worship of song. His office and studio were in the church building, and he became a strong feature of its life, attracting strangers from all parts of the country. Who that has seen him enter the choir loft, a slight hesitancy mingled with his noble and dignified bearing, watched him pull out the stops and then listened, can ever forget it? There was no hesitancy now. The soulful rendering of the hymns, the accompaniments for the soloists, the soft responses, the prelude and the postlude were in unison with the thought of the preacher and the lesson of the day. A master sat at the organ and a master mind directed the great choir behind which he sat.

He made a brave struggle through months of weariness and oncoming illness, but kept at his work till within three weeks of the end. He must have known it was near, for his last Sunday evening at the church he sat at the organ and played on and on after the great audience had gone. Then, contrary to his usual custom, he pushed in all the stops and himself closed his loved instrument.

Grief-stricken, the church, his pupils and friends filled the auditorium on the day of his funeral, June 1. Dr. S. H. Woodrow paid a feeling tribute to his memory. The empty seat at the organ was heaped with flowers, but the organ was closed, its master no longer there, was with the choir invisible; a life that had come to be accepted as a matter of course had been suddenly lifted to shine as an inspiration. L. C. W.

What Does a "D. D." Mean

An Illinois correspondent asks *The Congregationalist* to state what the title, Doctor of Divinity, means, and implies a contempt for ministers who attach to their names the letters, D. D., "because of their meaningless value." This title was formerly conferred almost exclusively on men who had shown distinguished ability as teachers of theology. It was given by educational institutions authorized to do this by charter received from the state in which they are incorporated. When thus given, it is a distinction as worthily bestowed as any other academic honors. In this country, however, many institutions have received authority from the state to confer degrees whose trustees have abused the privilege. Some have given them as favors to friends, either for themselves or at request of others. Some have sold the degree, secretly or openly, being no more qualified to appreciate its meaning than those who received it. A Congregational minister, defending in an English court his right to the title, S. T. D., on being asked to explain what the Latin words are for which these initials stand, explained that they stand for the "Sacred Theology of a Doctor." A Negro school in a Southern state, duly authorized by law, has given to several persons the right to add D. D. to their names for twenty-five dollars. Being rather hard pushed for money, its managers awhile ago issued a circular offering the honor "half price to ministers."

The title has come to mean, therefore, a good many things, from a five dollar bill up to the capacity to teach effectively the doctrines of the Christian religion. The *Examiner*, a Baptist newspaper in New York, being offended at the positions taken by some prominent ministers in that city on the question of Sunday opening of liquor saloons, calls them Defenders of Deviltry. At the head of the title-page of the paper are the names of its two editors, one of them followed by D. D., the other by LL. D.

Education

Berea College, forbidden by the law of Kentucky to educate colored students in the same institution with white, or in the same town, has received from Mr. Carnegie and other friends $400,000 to establish an institute for Negroes in some other town in Eastern Kentucky. However, the trustees have received unmistakable warnings that it will neither be comfortable nor safe for Negroes to attend such a school in the localities they have been considering. Eastern Kentucky seems to be in great need of a preparatory school to teach white citizens the primary principles of common humanity.

The Lamson Lectures on Comparative Religion, at Hartford Seminary, next year, will be given by Pres. T. Harada of the Doshisha University, Japan. His subject will be The Religion of the Japanese. He follows in this series Principal Jevons of Durham University, Professor de Groot of Leyden and Professor Macdonald of the Seminary. The Carew Lectures for 1909-10 will be given in October by Pres. Kenyon Butterfield of the Massachusetts Agricultural College, chairman of the National Commission on the Improvement of Rural Conditions. His subject will be The Church and Rural Conditions.

Nature's Source and Nature's Goal

A Sermon for the Opening Summer

By Rev. Rockwell Harmon Potter, D. D.

Minister to the First Church of Christ in Hartford

[As pastor of the strong First Church in Hartford, Ct., Dr. R. H. Potter well sustains the traditions of the pulpit once occupied by Charles M. Lamson and George Leon Walker. Since he came as a very young man in 1900 to his post of service, he has declined several inviting opportunities to go elsewhere, among them being the offer of a chair in Yale Divinity School, and only last winter the pastorate of St. Nicholas Church in New York, one of the group of collegiate churches affiliated with the Dutch Reformed body. He has thoroughly endeared himself to his Hartford parishioners, and ministers to a large congregation representative of all the elements in the city's life. Many will be glad to read a recent sermon of his that harmonizes so well with the dominant thought of this Out of Doors Number.—EDITORS.]

For in Him we live and move and have our being.—*Acts* 17: 28.

For of Him and through Him and unto Him are all things.—*Rom.* 11: 36.

I once heard a rather spirited attack upon Paul's preaching at Athens. It was asserted that this was the one instance in which the great apostle left the truths of the gospel to dip into pagan philosophy for the materials of his preaching, and that it was the one sermon of which record has come to us which seems to have been without effect upon its audience. I cannot share this feeling toward this noble address of Paul upon Mars Hill. It has always seemed to me a singularly fine address, both in its courteous and elegant form adapted to the culture and fine spirit of its hearers, and in its substantial content revealing Paul's sympathy with universal thought and his perception of the relation between true philosophy and true religion. It does not seem to me to be alone among Paul's words in this latter respect. Repeatedly through his letters one is caught by the cosmic sweep of his thought. If, on the one hand, now and then the narrowing influence of the rabbinical schools in which he was trained is evident, it is also true that repeatedly as in this great text from the Roman letter there is manifest the influence of wide reading and deep thinking in the fields of the philosophy of his time.

Nor do I think that these words of Paul were without their effect upon the company that gathered upon Mars Hill to hear and see some new thing in his person. I like to imagine that this sermon of Paul, with its gracious and beautiful approach to Greek thought and life in the very center and at the very heart of the historic art and culture of Greece was the beginning of that historic development by which Greek thought was transfixed, and indeed transfigured by the Christian spirit, and as the result of which the living and characteristic truths of the Christian faith have been translated into universal terms and have become coin current in the intellectual marts of the world.

THE GOSPEL SUPPLEMENT OF THE GREEK CONCEPTION

I am not to make a new appraisal of the value of the characteristic Greek thought of nature in the first generation of the Christian Church, neither would I attempt to trace the course or pronounce judgment upon the results of the historic process begun at Mars Hill and reaching on through all Christian history. I desire, however, to point out the ministry of the Christian gospel to one aspect of Greek thought, namely, the Greek view of nature, and, if I may, to indicate the value of a like ministry to the thought of nature current in our own time.

The Greek rejoiced in the form of things. His mind received its keenest satisfaction in the perception of beauty, in natural things. The sea with its manifold aspects for the eye, its multitudinous laughter or its deep and angry roar for the ear, with its far reach beyond the horizon, calling the soul; or the mountains rising beyond the reach of man's feet to be the dwelling place of the heavenly beings, the woods with their deep recesses and hidden caves fit to be the dwelling of those powers of nature the visitation of which might bring either joy or terror; the islands that studded the Aegean and were fit shrines from which the words of the gods might be whispered to the ears of men —in all these phenomena the Greek found



REV. R. H. POTTER, D. D.

a beauty which gave him joy and kindled his soul into song. Within the range of human relationships also was a world of beauty for his thought; the devotion of the father to his child, of a wife to her husband, of kinsmen to the family tradition and hearth—these were beautiful for the Greek. So also the social life of man, his laws, institutions and customs were worthy to be celebrated in song so that nature in its large sense as inclusive of men revealed above all else her beauty to the eye of the Greek. His divinities were the personifications of nature. In his mythology the mind of the race will always find satisfaction for that here a personal being is given to all beauties with which nature sets the stage of human life.

Now unto such men came Paul with his message that all the manifold of nature, including the life of man, is homed in the will and power of God; it is in him that nature lives; it is in him that her mighty power rests; it is in him that human life is enshrined. He is the atmosphere by which human society inheres and continues its life. He is, moreover, the source of nature; it is from him, his thought mated with his will, that all that is has streamed forth. It is through him, resting in his power, that nature is sustained and her mighty operations proceed without falter. It is unto him that all her pageantry reaches forth as to its goal. It is for him that the seas spread out and the mountains rise; for him that the hills are covered with forests and the valleys are clothed with corn; for him the life of man with its precious instincts and the tender bonds of its manifold social relationships moves on in its development toward a goal which man's thought immediately cannot reach. With these great concepts Paul, as it were, recalls the culture of Greece at the point of her highest development to those universal instincts from which all her religion had proceeded. So does the apostle of Jesus the Jew recall the proud Greek from the worship of beauty into which his faith had degenerated to the worship of God who alone is worthy to be praised and to whom alone may the prayer of the soul be truly offered.

NATURE'S INFLUENCE ON MODERN MEN

The coming of the full tide of the season's life wakens within all of us the old nature worship, born into the world when the first man found himself with the breath of God moving through his soul, looking down upon that range of nature out of which his life had come. Dull are those indeed who can witness the garment of God clothing the face of the earth through these days and weeks, covering every scar and putting a beauty over every blemish, without feeling within himself the instinct to bow down and worship.

I cannot but feel that our devotions have a different quality from those of the Greeks. In nature the Greeks saw beauty; in nature we see utility. We have learned so far to co-operate with nature that large part of the instinctive awe that a man should feel in her presence is gone. It is pathetic that we travel far to gaze upon her mightier or rather bulkier manifestations in order to enjoy the feeling that should be ours by right whenever we look from our windows. The clothing of a single bush with its garment of green is as wonderful as the clothing of a primeval forest with its massive beauty. The gentle hills of our valleys and uplands have in them as true a beauty as the mightiest mountain peaks and should as well bring into our souls the hush of one who stands in the presence of the Infinite. But this we have lost because we have failed to receive and keep the ministry of the true gospel message as to the source and the goal of all of nature. Where the Greek let his thought rest in nature's beauty and so missed her deeper meaning and received that which of itself could only debase and degrade him, we with a greater folly have let our thought rest in nature's utility and have received only that which still more debases and degrades man's thought and life.

THE MENACE OF UTILITARIANISM

For it is true that when a man thinks of nature with the purpose of finding what he can get out of her, she makes him a slave, whether his object be beauty or utility. So Greek life became sensuous and debased when the Greeks sought in nature only beauty. So when a man sees in nature only utility, and the forests become only so much standing timber, the rivers only so much water power, the spring only so much promise of harvest and the autumn only so much freight to be borne by the avenues of commerce—when thus a man thinks of nature, then she makes him her slave, his finer feelings are crushed out of him, his nobler instincts are stifled, he is made a part of the mechanical process, a physical link in the manufacture of physical things. I cannot but feel that this brutalizing process is having its inevitable and relentless way over vast multitudes of men in our time. On the one hand, there is the host of those whose labor is of the elementary sort, whose lives are being used in the great industrial

process and who by that process are being made only a part of itself. Here and there among them one finds a soul that thinks and worships; that above itself and its menial task has power to erect itself and assert the sovereignty of the spirit, to conceive of all the intricate complex of its environment as a means through which a real service is being rendered to man and so to God. But for the masses of these men the object of it all is mere utility and the mark of this process is stamped upon their heavy brows. At the other end of the scale of life one who will stand in a railway station, or see crowds of business men massed together in hotels or on exchanges will see in their faces marks of the same process. They have looked upon nature merely for utility and nature has taken her terrible revenge and stamped upon them the mark of a servant. Splendid machines they are become, groomed and polished, well fed and well housed, but nevertheless machines in the service of utility, with the nobler aspirations of life choked and quenched within them.

KEEPING THE SPIRITUAL UPPERMOST

Now the message to an age that stands in this temptation is the message which Paul gave on Mars Hill and in his ascription in the Roman Letter. It is the declaration of the source and the true goal of all nature's process. It is from God that man proceeds; it is from God that nature proceeds; it is unto God that man's life moves onward; it is unto God that nature's life bears fruitage. And just as the purpose of the springtime with its beauty and the purpose of nature's manifold power of whose resources we increasingly become aware is ministry to the life of man, so the goal of the life of man is the discipline of his spirit unto the service of God and of his fellows. A man is given the joy of physical living, not that he may enjoy it for its own sake, but that he may use it as the servant of his soul's life.

Art for the sake of art debases art now as it did in Greece. Art for the sake of man ennobles art as in the great age both of Greece and of mediæval and modern Christendom. Physical nature for the sake of physical man degrades man in London or New York as truly as among the most base and loathsome savage peoples. Nature for the sake of man; man for the sake of the brotherhood; the brotherhood for the sake of God—this is the path of the divine purpose; it is the only path along which man's life can be blessed, his powers ennobled, his whole self saved from prostitution to what is base and shameful within him. I would not have you enjoy nature less but more, for I would have you enjoy her truly, and for the soul of her, which is the will of God. I would not have you enjoy life less, but more, for I would have you enjoy the soul of it which is the will of God. And I warn you as I warn myself from that worship of nature which sees in her only the ease and comfort of man's life and so missing her true goal and purpose falls into sin and shame.

Summer Meetings

The summer will, as usual, see many travelers setting forth in search of rest or the renewal which comes from change of thought and scene. An increasing number, every year, seek to combine with their outing mental stimulus, either by followin- a favorite pursuit, looking up some literary or historical association or joining other similarly minded enthusiasts in attending some convention or reunion.

These who go over seas usually find enough in each day's experience to interest and divert; but the more experienced among them like to keep in mind notable anniversaries or celebrations in countries which they may visit. This year, perhaps, having spent the second week in June in Bath, England, observing the Church Pageants under the patronage of the Archbishop of Canterbury, in which some four thousand persons take part in scenes which center about Constantine, St. Columba, St. Augustine, William the Conquerer, Wycliffe, they will plan to be in Geneva July 6-10 to assist in the exercises commemorating the 400th birthday of John Calvin and the 350th anniversary of the founding of the University of Geneva. Then, encouraged by a four-hundred-years' dip into the past, they may go to Leipsic, Germany, July 20-30, to attend the celebration of the 500th anniversary of the founding of the University of Leipsic; while July 31 to Aug. 5, may see them attending the Historical Congress at Liege, Belgium. After such intellectual dissipations they will probably be glad of a little relaxation, which might be crowned by a visit to the "Women of all Nations" exhibition in London, in September.

But those who stay in America need not omit celebrations from their summer. From July 5-9 comes the Lake Champlain Tercentenary Celebration, with its attractive pageants, while during these same four days the National Educational Association will marshal its hosts in Denver, and the American Library Association will be just closing a week's session at Bretton Woods, N. H., under the shadow of Mt. Washington. The Christian Endeavor army holds international convention in St. Paul, July 7-12.

Thousands of our people are planning to take advantage of the tempting rates to the Pacific Coast this summer and, being wise in their generation, the managers of the National American Woman's Suffrage Association have planned their convention for Seattle, July 1-7, so that the thrifty traveler can take in the Alaska-Yukon-Pacific Exposition, which will be in full swing by that time; and at the same time, while in the receptive state engendered by that breezy and stimulating atmosphere can receive enlightenment and perhaps enthusiasm in the cause of votes for women.

The Seattle Exposition, of course, does not close till October; the various Chautauquas, too, have all summer attractions and scientific and professional gatherings of greater or less importance may be found by many a lake and beach up and down the land. Among all these opportunities for broadening of mind and refreshment of body the calls of the spirit need not be neglected.

To Northfield, Mass., each summer thousands of people make pilgrimage, as to a New England Jerusalem, not for mere pleasure or gayety, though these are not lacking, but for a brief time in which they may "reconsecrate themselves and gain new power from on high." This year Rev. J. H. Jowett of Birmingham, one of England's most prominent Congregational ministers, will make his initial appearance in America. Rev. F. E. Clark is scheduled for the Summer School for Sunday school workers; Rev. G. Glenn Atkins of Detroit and Rev. F. W. Gunsaulus of Chicago are to speak during the General Conference in August. Other speakers are Dr. A. T. Pierson, Rev. Messrs. J. Stuart Holden, John A. Hutton and Canon Cody. Dr. S. M. Zwemer of Arabia and Dr. W. T. Grenfell of Labrador are among those from the mission field.

The Student Conference, July 2-11, is first on the list. The others, in order, are: Young Women's, July 13-20; Women's Home Missionary, July 14-20; Summer School for Women's Foreign Missionary Societies, July 22-29; Summer School for Sunday School Workers, July 22-29; Christian Workers, July 31 to August 15; Post Conference, August 17 to about Oct. 1. This year a special Sub-conference for Ministers will be held during the General Conference, and will have as its object the bringing about of closer relations between ministers and people. It is to be led by Rev. G. H. Johnston-Ross.

Silver Bay on Lake George, New York, is coming to be as much of a Mecca for Christian forces as Northfield itself, and the list of gatherings there is even more varied. The beautiful 1,400 acres owned by the Silver Bay Association is an ideal setting for just the combination of teaching, conference and fun which the managers try to secure there. The Students lead off the season, the private schools conference coming first, June 25 to July 5; then come the hosts of the Y. W. C. A. from July 6-15, with a long list of distinguished speakers, Bible classes by Prof. J. E. McFadyen of Toronto, President-elect Burton of Smith College and others, and a normal course in mission study taught by Miss Helen Calder of the Congregational W. B. M.; July 15-22, brings the Conference on Missionary Education in the Sunday School, under the auspices of the Young People's Missionary Movement, as well as the one following from July 23 to Aug. 1, although the latter bears the name of the movement and is more widely heralded.

In August the Y. M. C. A. Institutes come to the fore with gatherings of secretaries of Educational, Army and Navy, Religious, County, Railroad and Boys' work, as well as a Laymen's and an International Committee and Secretaries' Conference.

Western City Y. W. C. A.'s turn to Lake Geneva, Wis., for their meetings, Aug. 17-27. The Student Conference there is held Aug. 28 to Sept. 6. The young men have had right of way at this place with conferences lasting from June 18 to Aug. 6, and covering practically every subject about which it is possible to confer.

At Winona Lake, Ind., the first conference this year will be that for mission workers, June 26-July 3, under the Interdenominational Committee of the Central West, representing both home and foreign missions. The Hiawatha Indian Players will probably be a great attraction at this resort. The Winona Bible Conference and Bible School will take a high place as heretofore and present a fine list of speakers and workers.

As for Summer Schools, their name is Legion! One enthusiastic young business woman has for the last few years spent her two or four weeks' vacations at the Summer School connected with a well-known agricultural college. She has taken one or two courses every year along the lines of scientific, domestic or social work which appeal to her, and declares she is nearly ready to retire to the little farm on which she hopes to end her days. Incidentally, she has had very jolly tramps, picnics and outings of various sorts with a set of alert young people interested in the same subjects that she cares for.

In addition to the summer schools in connection with the great universities and better-known colleges, many smaller institutions offer longer or shorter courses. A summer school of theology, for example, is to be held in connection with the Baptist Theological Seminary at Newton Center, Mass., June 15-25. From July 12-25 a Summer Conference of the Seabury Society in the Episcopal Church will be in session at the Episcopal Divinity School in Cambridge, Mass. And in Madison, Wis., is to be held a Summer School of Ethics, with Felix Adler for dean and Mrs. Anna Garlin Spencer for director. The topics of the lectures sound rather alarming for hot weather, but with Miss Jane Addams, Professor Votaw, Dr. Albion Small and others to expound them they will no doubt be both interesting and stimulating.

Then if one has acquired the convention habit—and how can one help it with such opportunites—he may easily be tempted to start in the late autumn for Agra, India, where in November is to be held the World's Christian Endeavor Union. F. S. F.

A Heart at Leisure from Itself

By Rev. J. Brierley, B. A.

Holiday-making has become one of the settled institutions of modern life. There are cities and even countries that live by it. To the great army of workers it forms the sunshine of the year. It is the blessed time of escape from the daily grind, of new activities that are in themselves a rest, of happy wanderings amid the world's beauties and grandeurs. What we have here to speak of is holiday-making, but of another kind. It is the knack of getting a rest in the midst of our toil; of securing a change without moving; of filling the daily round with a holiday zest. "A heart at leisure from itself." Here is suggestion of a unique kind of holiday which is worth inquiring into.

Every one of us is a burden-bearer. Could you as you walk down the street suddenly visualize the heart's load which each of the passers-by is carrying, you would have the weirdest, most moving spectacle in the world. Have you ever noticed the break up of a social circle? There has been endless fun while the bright hour lasted. It has been an orgie of high spirits. But when the chairs are pushed back and men rise to leave, one notes the shadow stealing across this face and that. What has happened? Each of the laughers is coming back to himself—and to the memory of his load.

This does not mean, mark you, that burden-bearing is, in itself, a bad thing. We were made to carry weight. Like the ships, we were built for cargo. But the difficulty with so many of us is that we carry too much, and we do not carry it the right way. The ships—since Plimsoll—have a load-line. And, what is more, they carry by being themselves carried. All those tons of freight—it is not these timbers and iron plates that bear them. It is old ocean, that infinite burden-bearer which rolls beneath that does the work.

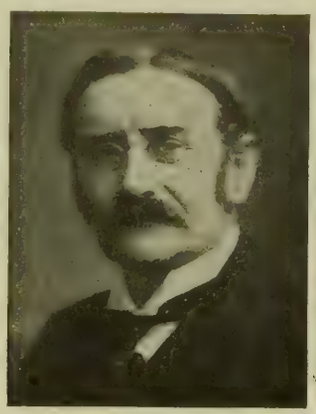
A SHIP WITHOUT AN OCEAN

Here is our lesson, our secret of holiday-making ready-made for us. It is just that of the ship finding its ocean—in other words, that of the soul finding God. Till you have found him you are no good as a weight-carrier. You are a ship with no water under you. The heart's leisure is, as Frater Lawrence used to put it, in "the practice of the presence of God." "Is not," says Carlyle, "serene or complete religion the highest aspect of human nature?" Assuredly it is; we do not reach our full note without it. Romanes, who tried once to do without God—to sail his ship without the ocean—spoke from his experience in the utterance, "The nature of man without God is thoroughly miserable." We strike here the chief value in life and go about saying, with Dr. Donne, "Blessed be God that he is God, only and divinely like himself." All religion comes to this. The business of the gospel is to bring us to the Father, to know him as within and without us, the root and ground of our nature. It is this which Wesley means in that grand declaration of his, in the "Appeal to men of reason and religion," concerning the nature of salvation. "And by salvation I mean not merely deliverance from hell, but a present deliverance from sin, a restoration of the soul to its primitive health, a recovery of the divine nature."

SUPERFLUOUS BURDENS

This condition, we say, fully realized, is one of internal holiday-making. There is more sunshine in it than is to be got at the Riviera. Let us see how the charm works. For one thing, it regulates the size and quality of the freight to be carried. It fixes a load-line. It refuses to be overborne by superfluous and useless burdens. Half our weariness comes from weighting ourselves with things we were never intended to carry. We suffer most from evils that never happen to us, but which we thought would happen. Our martyrdoms are from fires that never burn us. How we have tortured ourselves over the calamities that were to come to us and did not come! The present writer remembers how, on entering the ministry, he was obsessed by two giant fears, fears of deacons and of doctrines. He had heard terrible things of the first; he made sure of shipwreck over the second. As a matter of fact, he never had a deacon who was not a faithful friend. As to doctrines, his only adverse experience has been from occasional anonymous letters—characterized usually by incoherence and bad spelling—which from time to time have amused his leisure.

A well-grounded faith not only clears the ground of these phantom bugbears, but it robs the seemingly malign event, when it does come, of its worst terrors. When Mar-



J. BRIERLEY

tin of Tours was seized with fever, the clergy besought him to pray for his recovery. Said he, "Lord, if I am still necessary to thy people, I refuse not to labor; thy will be done." Here, we see, is a soul quite at leisure from itself, from the care of its own petty fortunes, at leisure because swallowed up in the thought of God's will and of service to his people. There is a kind of gaiety in the confidence which faith brings. We find the early Christians actually making jokes at the expense of their persecutors. Think of the coolness of that reply of the great Basil when the governor of Pontus threatened to tear out his liver. "Thanks for the intention," replies the bishop; "where my liver is at present it has been no small annoyance."

EMANCIPATION FROM BASELESS FEAR

Souls of this quality, emancipated from baseless fear, are free to enjoy life and the universe as no others can. They do not wait to make their fortunes as a preliminary to happiness. Their fortune is already made. With God's presence within them, and God's world around them, they have all the conditions of gladness. Old Thomas Traherne of the seventeenth century, living on £10 a year, going in leather clothes and feeding on bread and water, can say, "I live a free and kingly life, as if the world were turned again into Eden." What a difference between this joy from a true spiritual inwardness and the picture which Creevey, in his "Papers" draws of a titled couple he knew! "They compose together the most striking libel on the blessings of fortune. They are rich much beyond their desire and expenditure; they have the most elevated rank of their country . . . and they are apparently the most miserable people I ever saw." They had more than enough to live upon, but they had not learned the art of living.

The disciplined heart, at leisure from fear and from unnecessary burdens, is for that reason free to take on burdens that ennoble it, that are really worth while. There is no finer spectacle than this of consecrated souls that, careless of themselves, lend their whole thought to the service of humanity. The Emperor Julian, who set himself the task of pushing back the advancing tide of Christianity and of repaganising the empire, found the obstacle that rendered the attempt hopeless to be the self-sacrificing services of the Christians to the poor and needy. He tells his pagan associates that there is no chance for their cause unless they can show a similar spirit. Alas! that spirit was not in them. It was not to be had to order. It was in the opposite camp the fire was burning which was to warm a cold and frozen world. The leisured hearts of the time, at ease from sordid cares and ready for the burdens of their brethren, are beautifully described for us by the Church Father Athenagoras: "But among us you will find uneducated persons and artisans and old women who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth. They do not rehearse speeches, but exhibit good works; when struck, they do not strike again; . . . they give to those that ask of them, and love their neighbors as themselves."

FREEDOM FOR GRACIOUS ACTIVITIES

It appears, then, that this leisure of the heart is not an idleness. Its freedom is for gracious activities. As Leibnitz puts it, "*Qui Deum amat, amat omnes*," "Who loves God, loves all men." When we have reached this freedom, we enlist by instinct in that army which, to our thinking, bears the noblest of all the Christian titles, that of "helpers in Christ Jesus." The history of the Church has been on one side of it, an ignoble side, that of a rush for titles. Incredible things have been done to secure them. The story of how men have become popes, cardinals, archbishops, in some parts of it will hardly bear the telling. But a helper! That good name is gained neither by bribery, nor Court influence, nor base intrigue. It is a modest title, but how crammed is it with all that is Christianly beautiful? To have been permitted by God's mercy to lift fainting souls, to win discouraged doubters back to faith, to set wanderers on the path again, to be "the cup of strength in some great agony"; here, indeed, is the crown of our holiday-making, here is the heart's leisure at its most blissful fruition.

Gipsy Smith sailed from Montreal for England last week after a series of revival campaigns in American cities lasting ten months. He has preached during that period more than five hundred times and always to crowded houses. He estimates that over two million persons have heard his message. In a final letter to the *British Weekly* before leaving these shores he says that since his arrival here last July he has met twenty pastors of churches who were converted in his meetings on former visits and now are preaching the gospel.

THE FIRELIGHT CLUB

Conducted by William Byron Forbush

Detroit's Baseball Hero

If you should ask anybody in my town who is the most popular citizen of Detroit, that is, who could get the most votes for mayor or anything else, anybody would say, "Hughie" Jennings.

In winter he is a lawyer in Scranton, but in summer he manages the Detroit ball nine. He is a clean, vigorous, sober fellow who in a ball game, has more ginger to the square inch than any other man who ever played baseball. To watch him, back of the first base coaching line, nervously pulling grass when the batsman comes up, leaping in the air at a hit, yelling all the time when a runner is in the field and condoling with a strike-out, is a show in itself. An amateur could tell what is going on without looking at the game by watching Jennings. He is the incarnation of all the feelings of the spectators, and they love him because they know he is playing the game, in victory or defeat, clear to the third "out" of the ninth inning.

The other night he went down and talked to our newsboys. It is a difficult audience, as I well know from having faced it myself. Many a "prominent citizen" who has succeeded everywhere else has been glad to be helped off that platform after an inglorious finish. But Jennings made one of the neatest speeches, with baseball as his text, that I ever heard of.

Of course he got a welcome! "We-a-ah-h-h!" This from 400 husky throats. And then again.

This shout, as every "fan" knows, is Detroit's battle cry. Jennings himself invented it in a moment of exultation, and now everybody uses it.

"Play ball!" shouted Jennings, raising a hand above his head in an attempt to regain order. In a moment quiet reigned.

"I am more than pleased to see so many faces on the batting list," began the speaker. "You are the boys who make this game of life worth playing.

"When you are called on, pick your bat carefully and then face the pitcher with the mental resolve that you're going to make a hit.

"If you find it easy to reach first, don't think it's going to be so easy to get second. Watch the ball every minute and don't take chances when you know you can be put out. In the game of life you are on the bases most of the time. Sometimes they catch you at the home plate. If they do, make up your mind that they won't the next time.

"And don't kick if you're an outfielder. Things may be faster on the infield, but from your position you have just the same chances in the game. You go to bat like the rest. The good pitcher is the one who delivers the goods. You can all be pitchers in a way, that is, you can always throw straight.

"Never think a game is lost until it's over and then you know you'll play another later. I remember a game I was playing in when we reached the last half of the ninth inning with a score of 1 to 1. Then a fellow on the other team slammed out a dandy. Away over the head of the left fielder it went, and for a moment it seemed as if it would clear the fence. But it didn't; it actually struck in a knot-hole. Our left fielder was a fellow who thought quick. In a moment he was at the fence and had the ball. He shot it to the shortstop and the latter sent it singing into the mitt of the catcher. Every man of that trio was a player. The catcher pinned the runner just as he was sliding for home plate. The umpire called, 'You're out,' and the left fielder was the hero of the day.

"I guess I've said all I can tonight, so I'll call the game on account of darkness."

Cyke's Guardian

Did it ever occur to you that college presidents could have a sense of humor, and foreign missionary college presidents most of all? The following letter from Rev. C. C. Tracy, D. D., president of Anatolia College, Marsovan, Turkey, opens up a sunny window in that good man's character.

The problem he suggests is a serious one, and I only fear it will be beyond help before we can settle it. I have decided that an offer of two dollars for the best letter to me about it will be an appropriate reward. If I don't offer this, I am afraid President



HUGH JENNINGS

Tracy will insist on giving the winner the cat! But read the letter.

What Shall We Do with "Cyke"?

Dear Dr. Forbush: We are troubled with a serious question—what to do with Cyke. The young folks will think it very strange when a man of threescore and ten comes to ask their advice. Nevertheless, after some weeks of perplexity, I have determined to resort to the boys and girls for counsel. Not to keep them mystified, I will explain.

My seventieth birthday came the thirty-first of last October. On that occasion, among many other kind and loving expressions, an associate of near forty years presented me with a little kitten which, on account of the seventieth anniversary, was named Septuaginta, or "Sep," for short. It was a proper enough kitten for a while, though much of a baby, and vociferous for milk, in season and out of season. But, before the holidays arrived, Sep had begun to manifest such a reckless and wicked disposition that it caused us no little concern.

He would go up into our bedroom, get possession of a spool of thread, roll it over the floor, out of the door into the hall, unwinding it as it rolled, then the length of the hall, then down the stairs, taking care to pass it between and around the bannisters, roll it about the hall, around the leg of every table and chair, then take it in his mouth and carry it upstairs and repeat the same process of rolling it down and around everything, till the spool was exhausted, then go into the parlor, mount a rocking chair and pretend to go to sleep. Mrs. T., encountering the tangle in the hall, would call my attention to what my cat had done, and I would proceeed to labor half an hour disengaging and rewinding the universal tangle.

On Christmas morning, the host of little gifts having been left on the sofa in the dining-room, we entered to find that Sep had torn the papers in pieces, scattered the gifts all over the room, carried some of them up among the flower pots in the window and some higher up, behind the curtain, handkerchiefs had been draggled about the floor, and—well, in short, it was a scene of chaos. In my wrath I said, "Your name is no longer Septuaginta, but Cyclone," and so it is—Cyke for short.

After such abominable conduct Cyke comes and crawls purring into our laps and licks our hands, as sweet as the saintliest of pussies, completely mollifying his indignant master and vexed mistress. Half an hour later he is going to the very top of the window like a flash, to catch a fly, tearing at the curtains and upsetting flower pots, breaking calla buds and leaves, and I don't know what. He has become unendurable; he is working destruction in the house; we cannot stand it much longer.

Now, young people, what shall we do with Cyke? He acts half of the time like a high-pressure boy and the other half like a darling little girl. He is so human that we dare not give him over to the executioner—we should be ever remembering how he purred and licked our hands. Living, we cannot bear his iniquitous conduct; if he were dead, his memory would reproach us. The astronomers keep discovering little bits of moons revolving around the planets. I have, of late, devoutly wished that Cyke was one of them, up there in the interstellar spaces, where he would get as much motion as he wants.

I have contemplated sending him over to our surgeon, Dr. Marden, and paying for a bottle of chloroform, but dear Mrs. Marden says he will tone down, by and by, and become agreeable.

I asked, "Do you think Cyclone will ever become a zephyr?"

"Oh, yes," she said, and immediately, with true womanly faith, began to call him Zeph. I am skeptical.

But, Septuaginta, Cyclone or Zephyr, he is just Cyke now. When there is a condition of things that can neither be cured nor endured, what *is* to be done? Will some of the thoughtful boys or girls write to Dr. Forbush and give their advice as to what we shall do with Cyke? If it were a question of expediency only, I would not hesitate long, but it half seems as if it were mixed up with moral considerations. What becomes of cats' lives anyway? But here I shrink back, for at this point we enter upon the problems of the whole animal kingdom. They have hospitals for cats. Have they lunatic asylums? I wish I knew.

CHARLES C. TRACY.

The question is, What shall he do with Cyke?

Opening the Country Home

By Zephine Humphrey

One desperate last week in the city, trying to tie up the loose ends of a busy winter, trying also to prepare for a long, blessed absence from shops—a desperate, nay, a frantic week! It is inconceivable that so many claims can be made upon the attention at once and somehow or other acknowledged. The streets are dusty and crowded and hot and noisy even beyond their tumultuous wont; the brain is bewildered, the footsteps flag—hideous last week!

Then, early one morning, still rushing, without having had time yet to realize what is about to happen, one finds one's self sitting in the train in the cool gloom of the railroad station, and folds astonished hands in the relief of nothing more to do. Anon, one is slipping smoothly away through unconcerned green fields, past loitering rivers; and the whole feverish dream of the city collapses, an insubstantial pageant, and leaves not a rack behind.

The experience is one of the most arresting, one of the most amusing, too, and illuminating, which the spirit can undergo. Is it possible? Such a babel and hurry back there, such a quietness here all the time! In the sharp transition one understands what the country is, what the city; and one turns with weariness from the one to give one's self to the other in a positive passion of grateful recognition. "Good-by, proud world! I'm going home." That is the heart's refrain.

Later in the day, one alights at the familiar little railroad station, remote among the hills. On the narrow platforms a few scattered men stand with a suggestion of infinite leisure in their attitudes; and beyond, in the road or tied to the fence, the "teams" wait, ready to bear one away still further among the hills. Amusing? One almost laughs aloud at the difference and the dearness of the situation compared with that of the early morning. Almost, but not quite; for the great silence awes and subdues. It is with gravity that one climbs into the front seat of the carriage (Aunt Susan and Jane in the seat behind), and, secure in the care of the kind-eyed neighbor who has driven over to bid one welcome, spins away up the dear home valley—home, home, home!

It is well, however, that the carriage breaks the spell of the great over-hush a little with the rattle of its wheels, for it is not possible that one should sit in silence long when there is everything of importance to be talked about. How are the plans for the new church progressing? Is it true that Mr. Sanders has bought the Drake house? Well, what for? What is he going to do with it? Have they found any trace of the burglar who entered so many homes? So old Mrs. Randolph is dead? Too bad! And the Wilkinsons are building. No civic affairs of Greater New York, no politics of the nation ever put in a more instant claim to consideration than the concerns of one's little valley when one returns to it after a winter's absence.

Meantime, the mountains slowly wheel into their old-time familiar places; landmark after landmark is passed; and at length one surmounts the last hill, and looks down, and —there is the old white house!

First? What is it that one does first on entering the gate? Everything at once, I suspect, in a fine delirium. Up in the orchard immediately, to sit on the short grass, just turning green, and salute the woodchuck; into the library, to strip the coverings from the bookcases; out on the piazza, to see if the phoebe-bird has begun her nest; into the garden, to poke the leaves from the Iceland poppies—all these actions are possible at the same minute if only one is excited enough.

Then gradually the excitement fades, the deeper content which underlies all this ebullition asserts itself, and once more the silence, the silence, broods. What a silence, what a wide hush! One comes very gravely back to the house, and sits on the side steps, motionless, holding one's breath, quelling one's thoughts, bound in a spell of quietness utterly profound. To hear the silence, to realize thus how still a place the universe is—this is the best boon of the return from the city to the country. It is a fleeting boon; one must make haste to enjoy it while it lasts. For the language of stars and hills is so much more natural, after all, than the language of trolley cars that one soon ceases to notice it; it is as it should be.

So much for the happy side of opening the country home. Now for the unhappy side, since of course there is one. Aunt Susan and Jane and I have learned now to dread our return a little, and to nerve ourselves as we leave the city for all sorts of unknown catastrophes and complications.

It is not that our old house takes revenge deliberately for our long desertion during the hardest months of the year; such an ungenerous attitude is not to be suspected. But revenge not infrequently takes itself when it is greatly deserved. Water-pipes will burst, plaster will fall, paper will peel and rats and squirrels and mice will gnaw if they are undisturbed. Sighing and groaning, our old house awakes from the long winter sleep we have cast upon it; and the efforts we put forth to bring it fully to life again are more strenuous than the housekeeping of the entire winter.

"How are the water-pipes?" That is the first question we put, prompted by sad experience. Usually a hollow rumble answers us, and not a welcome drop comes to wash the city from our brows. Ah, then, such diggings and searchings ensue—under the woodshed, up in the orchard! One year there was nothing for it but to sit back and wait for warm weather; whereupon, winter at once returned, and for two weeks we sparingly washed our hands in melted snow.

This year, however, another sort of experience was ours. Cheerfully flowed the water-pipes, as we went out in the kitchen to test them, and cheerfully our neighbor's daughter, who had come in to help us over our servantless first days, applied herself to the washing of dishes and the getting of supper. All was well with us this year, surely. We went serenely to bed.

Next morning, early, Aunt Susan came into my room. "I wish you'd go down and look at the kitchen," she said in a significant voice. I went, and surveyed a watery waste —water running all over the floor and trickling steadily from the range, which had evidently so far departed from the normal traditions of its class as to ape those of the sponge. Misery! I turned in dismay, and encountered the neighbor's daughter.

"The water-back's broken. I am afraid there is nothing to be done until we can get a plumber." Then I stopped short, for a realization of the country conditions beset me: the plumber seven miles away, so busy always that supplication can hardly bring him up our valley; no restaurant for us to flee to in the meantime; and hunger—the insistent claim of our first mountain hunger! "I don't know," I added lamely and forlornly, "what we *are* going to do."

She knew, however, she the dauntless neighbor's daughter, and she did not hesitate one faint-hearted moment. With mop and pail she dried the floor, with pail and old tin dipper she baled out the stove, with kindlings and determination she forcibly induced a fire; and, at eight o'clock, we were eating hot popovers for breakfast. No, I am sorry, I cannot give anybody the address of our neighbor's daughter!

The excitements and distractions of the first few days are manifold and of such varied kinds that one is kept continually in motion, responding to them. One must of course go up in the woods at once, to listen for the hermit thrush and watch the leaves unfold. The latter is a process of such swift witchery and change that every day would not be too often to contemplate it. In fact one must—the claim is final—go up every other day at the very least.

But in the old white house below another process has begun, inevitable as the growth of the grass and leaves, as spontaneous a phase of New England springtide as the apple blossoms; I refer, of course, resignedly, to spring house cleaning. I am sure that this would happen if one did not lift a finger to induce it; it is part of the year's development, the order of nature. Yesterday morning one woke up and found one's self breathing the perfume of maple blossoms; very well, this morning, with a like fatality, one wakes up and finds one's self madly cleaning house—there is no help for it. Now to reconcile the claims of a house that will be cleaned and of woods that will be watched is no easy matter.

I have learned to hail my chance and to run to meet it. Say that the furniture is all back in one room and in another the cleaning woman—agent of destiny!—has been turned loose with her broom and pail; that means that a pause ensues on the part of Jane and me. To the woods, then, instantly! I tear off my gingham apron, and am out the side gate and up the road so fast that not even the mountain brook makes better speed. The mood is by no manner of means a fitting one in which to visit woods; but house-cleaners may not be choosers of states of mind. Under the bars with a dash and a scramble, across the open space, into the woods—ah, then, I sit down on a fallen tree, and—then I find there is nothing more to be said. If the agent of destiny finds me at hand when she emerges from her present field of action, she may thank her stars!

Take it all in all, there is not a phase of the varying year more rife in excitement, in the engaging peril of chance than this of the spring return to the country home. It is almost too exciting; one is not sorry when the stress of novelty abates, when the woods arrive at the fullness of summer and cease to goad their lover, when the house and the garden resume serenity. But not for anything would one miss the experience. It is good to be wholly waked up now and then, shaken out of the ruts of one's dream, made fleetingly, vividly aware of the meaning of earth and sky. Who that lives in the country all the year round knows how ample and still it is? Let us listen, then, with our unsealed ears, in the first days of our return; let us listen and remember.

The Connecticut Valley Chautauqua will hold its twenty-third annual session at Laurel Park, Northampton, July 13-23. Among the speakers are to be Gov. R. B. Glenn of North Carolina, Rev. William Spurgeon, cousin of Charles Spurgeon, Gov. H. A. Bucktel of Colorado and others.



Looking up Cascade Court towards Main Government Building

"The Fair that will be Different"

The Glories of the Alaska-Yukon-Pacific Exposition at Seattle

By Anna Louise Strong

When is an exposition more than an exposition? That is the question to be answered by example in the Alaska-Yukon-Pacific exposition this summer. Few of those who come West to Seattle will come only, or even primarily, to see the exhibits, the amusements, the displays which make up the ordinary "world's fair," but rather to see the Northwest country, the wonderful development which has gone on by the shores of Puget Sound for the last few decades, to see the far-famed natural beauties of this coast, and, finally, to become somewhat acquainted with the undeveloped lands beyond, lands which seem destined, in one way or another, to become the scene of the mighty world-struggles of the future, Alaska, Japan and China.

THE GROUNDS AND BUILDINGS

The exposition grounds themselves are laid out in the heart of an almost primeval forest, and that forest in the midst of a great city, the greatest in the Northwest. The land occupied by the exposition belongs to the University of Washington, and has been given for the use of the fair on condition that a certain number of permanent buildings be erected for the final use of the University. The architect who designs a Fine Arts building to serve afterwards as a chemical laboratory may not find his job an easy one, but it suggests a possible way of preventing the tremendous waste mourned over in each of our past expositions. The Woman's Building will be given over to the women of the University; the largest auditorium will remain for the use of the students; and the engineering and forestry departments will each be richer by a magnificent hall left by the exposition.

The Forestry Building in beauty and uniqueness, as well as in durability, will doubtless excel all the other structures raised by the exposition. Its pillars are giant fir trunks. It will probably contain a section of the largest and oldest tree yet discovered in the Northwest, a tree so large that no



Looking down on the Forestry Building, Washington State Building on the Fore ground



Mt. Rainier from Dome of the Government Building

railroad can bring it to Seattle because it cannot pass the tunnels on the way. Various means of transportation are being devised, and in one way or another it will be brought, at least in section, for the exposition.

A CONGRESS OF THE NATIONS

"The fair that will be different"—this is one of the names Seattle has given to her exposition. The name seems justified. It is the first congress of the nations that lie on the Western seas, such a congress as the world has never known. The undeveloped countries, the unexplored nations have brought out an exhibition of their life. The Japanese exhibit is by far the most elaborate yet made. Seattle has always been the strongest friend of Japan on the Pacific Coast, as those who remember the California race quarrels will easily believe. She receives her reward in large appropriations from the Tokio government. The commercial life of the modern Japan, the home life of the old Japan, the whole romance of Japan's startling development will be presented.

China is making a strong attempt to outdo her neighbor, and Siam, Anam and Burma will also send exhibits. The United States government is spending a quarter of a million to give a correct picture of the much misunderstood Filipino and his capac-



Mt. Rainier across Puget Sound



Machinery Hall, which will become the permanent School of Engineering of the University of Washington

ity for industrial excellence. Ceylon and Borneo. Java, Sumatra and the South Sea Islands will also be on display.

Special mention must be made of Alaska. It was, in fact, around Alaska that the exposition grew up. Alaska planned a huge exhibit for the Portland fair, but failed to complete its undertaking in time to make a good showing. The complete collection has been finally attained in time for the Seattle exposition. The romance of the trail; the hardships of the far North, the wealth of the world's great treasure-box will be revealed. Alaska's fisheries are shown in full operation. The Eskimo, the Siwash, the Indian of the Yukon and the giant aboriginal of the farther North will also be present.

THE CHARM OF THE ENVIRONMENT

But aside from the general impression of the tremendous resources of the undeveloped countries, the thing which the visitor to Seattle will doubtless remember longest is the city itself—the city and its environment. Standing at the head of Rainier Vista, the chief avenue of the grounds, he will look down a long line of white buildings and green terraces, past artificial fountains and cascades, to the cloud-like mountain which the Seattle people call Rainier. It is the largest mountain in the United States proper and one of the most beautiful. Standing alone and not far from water-level, it loses none of its height by the gradual rising of plateaus. It reminds one of the ideal mountains pictured in old geographies, the mountains one really never expects to find on earth. As the visitor goes in and out of the buildings, returning always to the vista down which the mountain shows, he begins to understand a little of the charm of life in the Northwest country, with such peaks for constant neighbors, and he ceases to wonder that the naming of this one mountain should have caused a long and bitter strife betweeen the two great cities which desired to claim it as their own.

Throughout the grounds vistas open on the lakes and the distant Cascades or Olympics. The exposition is planned with a view to displaying to the best advantage the natural beauties of the surrounding landscape. The grounds themselves border on two great lakes, beyond each of which is visible a chain of snow-peaks. The whole of this Puget Sound country is rimmed by some of the most beautiful scenery in the world.

But one thing the visitor should bear in mind. Come early or come late. Every citizen of Seattle who expects friends from the East is groaning over the possibility that they may come in August after the forest fires have made the mountains invisible. For mountains, unlike the exposition buildings, are not to be shown on demand. June is the best month in Seattle; the end of September, after the rains begin, is perhaps next best. The mountains are always visible some of the time in August, but not as often and not in their full splendor. Strenuous efforts will be made this year to prevent the "slashing" of forests, but if we can judge at all by past years, the air will be heavy and smoke-clogged during the end of summer, and the residents of Seattle will be mourning over their inability to show the mountains of which they have made their greatest boast.



SEATTLE'S FORWARD STRIDES

The Northwest is a magnificent country. Puget Sound is perhaps the coming summer resort of our nation, as California is the winter resort. No visitor to Seattle this summer should plan to confine his attention to the exposition, although the exposition alone is well worth seeing. But we have here the most stupendous task of regrading ever undertaken by a city; whole quarter-mile sections of the city are being washed down into the Sound in order to secure a level place for traffic. Many people will come to see our regrades. We have here an inland sea with two thousand miles of shoreline hemmed in by mountains and primeval forests. Excursions on the Sound should be undertaken by all who come. And the greatest Sound excursion of all, the trip to Alaska by an inland sea, can be made for just forty dollars from Seattle for a ten-day trip.

The place of amusement known in Chicago as the Midway, in St. Louis as the Pike, in Portland as the Trail, has discovered an equally appropriate name for itself in Seattle. It is to be designated as the Pay Streak. Readers of *The Congregationalist* will be especially interested in the fact that no intoxicating liquors can be sold either on the grounds or near them. This fact, which goes a long way towards guaranteeing the cleanness of the amusements, is due to the presence of the University, and the state law prohibiting the sale of liquor in its neighborhood. The list of entertainments has a more educational sound than that of former expositions. Igorrote villages, Eskimo villages, Japanese and Chinese villages, reproductions of early pioneer life and of present adventure in the nearby mountains are some of the amusements offered.

In addition to the "pay" amusements, the exposition management has arranged for continuous free concerts in the Temple of Music and in bandstands scattered around the grounds. Short concert seasons have been arranged for orchestras and bands from foreign countries. Among interesting novelties in the musical line is to be mentioned a native Philippine band, with native instruments of bamboo. The national band of Mexico is also to appear. Vocal and instrumental concerts will be held in the Auditorium, which contains one of the largest organs yet built in any city.

The exposition this year offers a chance to see the unmade countries, the primeval wonders of sea and forest and mountain in a land where man is young.

Justice is the ground of charity.—*Herbert.*



Mt. Shasta Cal., Sisson at the foot of the mountain

Climbing Mount Shasta

How Some Parsons Scaled the Famous California Peak

By Rev. Samuel C. Patterson

Ten years ago last July I first saw Mt. Shasta. I was on my way to Portland, Ore., to attend the National Council. The train stopped twenty minutes for dinner at Sisson, a little town at the foot of the mountain. From the railroad station platform a fine view is obtained of the mountain. As I looked at it I determined to make the ascent some day, yet a decade slipped away and I had not stood on the summit. Late in the spring of 1908 a "brother of the cloth" asked me where I planned to spend vacation. It occurred to me like an inspiration that here was a chance to "do" Shasta in congenial company. Therefore I proposed a trip into the Shasta country, seek out some secluded camping place, fish, climb mountain peaks and generally practice the simple life; then, as a grand *finale*, make the ascent of Mt. Shasta. Speaking of our proposed climb to Sec. L. D. Rathbone of the Home Missionary Society, he said he would like to accompany us on the climb.

We planned a roughing trip, carrying sleeping bags, provisions and as few necessities as possible. We lived in the open air, eating plain food, drinking mountain water and sleeping at night upon a mattress of balsam fir. How exhilarating the high altitudes are! At the tonic in the atmosphere one shouts and jumps as he did when a lad. Standing upon some vantage point and looking out over the country one feels that he must shout out of pure exuberance. Surely never did human being have a more inspiring bed chamber than he who sleeps on the bank of a mountain stream, under a giant tree, where when one awakes in the night the moon and stars seem to be within reach of the outstretched hand, so brilliant and large are they. It is no wonder that so many of the Psalms were written by those who communed with Jehovah in the night season on the summit of the Palestine hills.

Mt. Shasta forms the northern buttress of the two mountain ranges of California, the Sierra and the Coast. Shasta is of volcanic origin; a resident of Sisson described it as an "ash heap." Unlike the high peaks of the south—Tyndall, Whitney, Williamson—it is still in the making. On its sides several glaciers are at work carving it, and some day it will stand, a bald peak like those mentioned, with its summit and sides so steep that snow may not lie upon them. Shasta has two peaks, Shastina, over 11,000 feet, and Shasta, 14,380. It is an impressive mountain from the fact that it overtops every mountain in the neighborhood by at least 4,000 feet. Around it are several cinder cones, known locally as "buttes." One, known as Black Butte, is the most perfect of the kind I ever saw. It rises about 3,000 feet above the floor of the valley and seems to be as perfectly symmetrical as a heap of sand which the children make upon the seashore. It is black and contrasts vividly with the white sides of Shasta. Seen from Castle Crags, Shasta, with Black Butte in the foreground, is one of the most effective bits of mountain scenery in California.

Our party gathered in Sisson, consisting of Sec. L. D. Rathbone and Mrs. Rathbone, Sec. H. M. Tenney, the Pacific Coast representative of the American Board, Rev. C. C. Kirtland of Redwood City, Rev. S. R. Yarrow and myself. The start was made about 10.30 A. M., the plan being to reach Horse Camp towards evening. The distance is about ten miles and the ascent nearly 5,500 feet. The first part of the trail is wearisome, leading through chaparral and other undergrowth which grows about eight feet high and is so thick in places that it obscures the trail. After about three hours' tramping, we emerged into the primeval forest where the woodman's ax has never swung, and we walked under magnificent trees with a floor covered with delicate ferns and flowers. They surpassed any wild flowers I ever saw. Our party reached Horse Camp between five and six o'clock, after a most delightful ramble through the forest to the timber line. We chose for our camping place the last clump of pines and tamarack not far distant from the snow patches. These pioneer trees are sturdy fellows, with powerful butts that indicate great resisting power, but some prostrate giants show that the storms test them to the uttermost.

A fire had just been started and some had gone to hunt for water when distant mutterings warned us that a storm was coming. This was unexpected, for one of the pleasures of Californian mountaineering is the absence of electrical storms. Fortunately some rubber blankets in the outfit covered the provisions and bedding, but we gritted our teeth and prepared to receive a wetting, which we did. The storm was soon upon us; it enveloped us, obscuring everything from our vision. To a resident of the interior or of the Atlantic Coast states an electrical storm is common, but to a native Californian it is appalling. I believe they fear earthquakes less. It was appalling, yet glorious; we value it as one of our experiences. Soon the storm passed away and the sun illumined the clouds with glorious beauty, while the snowy sides of the mountain above us was transformed into a wonderland, as the colors played upon the snow. This sunset was worth all the toil and trouble of the ascent.

All were up by 3.30 A. M., for there was a long climb before us. Breakfast cooked and eaten, we prepared ourselves, carrying alpenstocks and a lunch. There are no trails from this point, the mountain lies before you, go to it! A great hollow has been scooped by some monster glacier of former days, up which one makes his way to Thumb Rock, 12,000 feet above sea level. The storm of the previous night had been followed by a sharp frost, hence the snow had a crust, in places glare ice, and making difficult traveling. A guide who was taking a party to the summit slipped, and dropping his alpenstock fell on the ice. He began to shoot down the mountain side in perilous fashion, but he kept his wits about him, steered himself to the side of the snowdrift and stopped his wild slide. Soon all parties forsook the snow and took to the rocks.

When Thumb Rock is reached, you get a view of the other side of the mountain, where a great glacier still stretches its pow-

erful length. How thick this is no one can tell, but some fissures reveal green ice as far down as the eye can reach. The way to the summit lies along the edge of this glacier, which is soft from exposure to the hot sun rays. You are apt to sink to your hips and to receive a suggestion of the possibility of slipping out of sight altogether. Skirting this glacier you come to an ash heap which, by noon, is usually loose and treacherous. This is climbed, then another glacier is crossed to a still sharper ascent, which is composed apparently of lava, pumice and ashes. A stiff climb brings one to what may be called the shoulder of the mountain, for the final peaks rise from this. Here is a natural curiosity, a boiling sulphur spring. You are reminded that this is a volcano, not yet dead. Some day it may "blow its head off" once more and send streams of lava down its sides, bringing terror to the inhabitants as it did to the savages of a past age.

One final effort and then we gained the summit. What a victory! The dream of years is realized, Shasta's proud head is underfoot, what a glorious sensation it is! All our party, Mrs. Rathbone included, reached the summit, our time eight hours and fifty minutes for four of us, some two hours less for one and an hour for another. We signed the register, read a Psalm from the Bible that is kept in the box on the summit, and joined in prayer. Then we looked out to the world beyond, how wonderful it is, how beautiful! The mountain ranges, though averaging 8,000 feet above sea level, seem like foothills. The outlook is impressive and your soul is quickened as you try to grasp its beauties. Shastina lies almost below. In the heart of the crater is a lake and on its rim are several others. Once it belched out a fiery mass, but now in its throat lies the emerald gem which bears mute witness to the end of the rule of fire.

All too soon the descent must be undertaken. A lingering look is taken of the grand panorama to fix it upon the memory, and the face is set downward. How different from the ascent! You let yourself slide down the loose *débris*, and when you come to the snow patches you give yourself a push and away you go. At first you are timid as you look down the mountain, but soon the enthusiasm of it gets hold of you and you are a boy again, coasting with playmates. We laughed and joked each other as we lost our balance and rolled over in the soft snow, so different from the morning. The camp was reached in about three hours. We were weary but happy. The next day, as we stood on the platform at Sisson station, I looked up at the mountain and said, "My desire is realized."



Mt. Holyoke's May Frolics

On a certain day in May, each year, Mt. Holyoke College seniors lay aside their dignity, for a time, and indulge in rope-jumping, and on the following day the fun-loving juniors merrily spin their tops.

This year white-clad seniors, in academic cap and gown, with dark green jump ropes festooned between each couple, marched through the grove, singing as they went a catchy song written for the occasion.

Near Williston Hall the sophomore class president and vice-president bestowed golden jonquils on each senior as she passed. Assembled on Williston steps, the class sang favorite songs and then the president and vice-president began the sport by jumping their ropes down the walk toward Mary Lyon Chapel. Others followed until soon the 170 girls were seen in all directions, busily skipping. In spite of caps and bothersome flowing sleeves, some skillful jumping was done.

Next afternoon the juniors assembled in front of the music building near the south campus, all in white lawn dresses with flowing Red Riding Hood capes and with red roses in their hair. President and vice-president, bearing trailing festoons of roses, led the line across the south campus, carrying out effective marching maneuvers. The bright red and white costumes were strikingly effective against the velvety green of the spacious lawn.

Singing their "spinning song" the class gathered in front of the chapel and soon the little red tops were busily humming all along the walks, furnishing no little entertainment to members of the college and the guests gathered to look on.

These festivities of rope-jumping and top-spinning, begun long ago, are now honored customs and have high place in the Mt. Holyoke girl's memories of her *alma mater*.

G. W.

Linking Two Oceans

Fifty thousand men are digging the channel across the Isthmus of Panama which is to unite the waters of the Atlantic and Pacific oceans. This is the greatest engineering enterprise of modern times. The *Churchman* of April 3 has an illustrated article by Rt. Rev. Albion W. Knight, bishop of Cuba, describing what impresses him most in this stupendous work. We select these paragraphs:

"The first impression that one receives on landing in the Zone is that our government has ransacked the whole nation to send to the Zone its best obtainable specimens of physical manhood. When one sees these men as he travels over 'the line' he cannot but be impressed by their strong, healthy, robust appearance, and he says to himself, 'If the work can be done, these men can do it.' This impression is not at all dissipated when one is thrown in contact with the men, and realizes that they are masters in their several vocations. He is impressed by the absence of the adventurer class of Americans, whom one would expect to find preying upon the earnings of the energetic and industrious. They are conspicuous by their absence.

"Then one is amazed as he passes from place to place, as I have to do, at the villages which have been constructed to house this great seething mass of workers. A long job requires comfortable surroundings if you are going to get the maximum of work out of the men. The commission has acted most wisely in this respect. Neat houses, not expensive, clean streets, running water, electric lights, absolutely sanitary conditions are what greet you in all of these villages; and, above all, a satisfied, contented people.

"The healthy appearance, too, of the people impresses one, and he remembers the time when the Isthmus was considered the most unhealthy spot in the world. He has been told that there was a grave made for every cross tie laid when the Panama Railroad was constructed. He has read of the appalling death rate which frustrated the French work. And now he sees all this changed. American women go about their domestic duties, and American children are seen playing in the streets of the villages and towns, healthy and happy, and one finds it hard to realize that he is thousands of miles away from the United States, in the tropics, and in a locality where even the ships would not lie at the wharves all night a few years ago. The marvel of it all! It is as though some magician had waved his wand over the scene, and dirt and filth and sickness and disease and unhappiness and discontent had fled away in the night. But no! it was no magician's wand that brought the change. Science, a master mind, and the unlimited resources of a wise government have been at work. When the history of the canal is written, much of the credit of its construction will go to Colonel Gorgas, the chief sanitary officer, and his able assistants.

"There is, perhaps, no one thing in the world today that can make an American's bosom so swell with pride, no one thing that makes him so conscious of the greatness and power of his people, as this stupendous undertaking, which marches forward with irresistible power, and you know that that power is the Nation of the United States, which brooks no failure. The man with the spirit of a Cassandra cannot be a true American if once he has set foot on the Isthmus and still prophesies failure. He does not know the men who are doing the work, nor does he understand the spirit of the American people."

A scorpion stings with his tail, a saucy servant with his eye.—*African Proverb.*



Kindergarten on Recreation Pier, New York

Fun and Profit through City Playgrounds

The Widening Movement of Popular Interest in Children's Games

Shall our school children play in the streets? Or shall they cease to play? In New York recently, by a report made to the board of education, it was shown that 422 pupils had been injured by passing vehicles while playing in the streets in front of the schoolhouses in a few more than one hundred days. With the increase of motor cars and the crowding traffic of our city streets, the former solution becomes more and more unworthy of us—a mere turning out of the innocents for slaughter.

Nor is the other alternative either possible or desirable. All work and no play not merely makes Jack a dull boy; it robs him of his boyhood altogether and is pretty sure to rob him of his manhood, too. Play is the child's best training ground for character. Even more than school, it teaches the social lessons of self-control, respect for the rights of others, leadership and subordination, without which the community life is impossible. It trains the imagination and the will and it makes the citizen. That is wise teaching which takes account of play as one of the chief formative elements in the life of the child; and so, in due time, of the community in which his grown up life is to be spent.

If, therefore, we can neither leave the children to play in the streets nor kill in them the divinely ordered instinct of which play is the necessary expression, the alternative is that playgrounds must be provided for the schools. From this yearly more evident necessity has sprung the Playground Association of America and all the wide and fruitful movement of which it seeks to be the organized expression. The Association has come already to the settled dignity of annual congresses, though the beginning of its organized movement for playgrounds in America dates back only a little more than a decade. At the second congress, in New York last September, thirty-one states, with Canada and Porto Rico, were represented in a total official membership of 408. The interest of the executives of cities had been bespoken by Mayor McClellan of New York, and the interest and co-operation of sixty-three of these executives was secured.

A striking feature of the third convention, in Pittsburg last month, was a May festival by some ten thousand children of the city in Schenley Park, including a pageant of the city's history, national dances—Scotch, Irish, Hungarian, Italian and Slovak and a great variety of games. The possibilities of enjoyment, education and co-operation were brought out in a way which convinced all the onlookers of the wide possibilities which the playground movement affords.

If it be asked why public interest has been so tardily aroused in our American cities, part of the answer is to be found in the service which has been rendered, not always to the best advantage, by the vacant lot. These waiting spaces have, after a fashion, served the purpose which the public playgrounds must henceforth serve better, under more careful supervision and with more variety of means for play. But there are no more vacant lots in the congested quarters of our great cities. And the alternative is the streets, where these four hundred New York pupils were run over or run down. The right leadership, too, has only recently found effective voice through men like Jacob Riis of New York, Joseph Lee of Boston, and a host of educational and settlement workers, like Miss Jane Addams of Chicago. Mr. Lee, in his "Constructive and Preventive Philanthropy," has supplied the master word of the whole movement: "The boy without a playground is father to the man without a job; and the boy with a bad playground is apt to be father to a man with a job that had better been left undone."



Armour Square Playground, South Park, Chicago
(Circle bar designed by Dr. D. A. Sargent of Harvard. Will keep ten to fifty boys busy in a very small space.)

In the history of the movement Boston and its neighborhood take the earliest place. New York has the greatest number of playgrounds and the system has been carried to its highest perfection of arrangement and supervision in Chicago. Our illustrations give a glimpse of playgrounds in all three cities; with a hint of the wide variety of adaptation to special need and local opportunities.

Boston has been fortunate from the first in its Common, where the boys have played for two centuries and three-quarters. The first

town in America to vote for the purchase of land for public playgrounds was Brookline, Mass., in 1872. Chicago followed, four years later, with a recreation field in Washington Park, and New York in 1887. In this year the first public sand garden for little children was established in Boston, followed, two years later, by the first free, equipped and supervised outdoor gymnasium for public use, on the Charlesbank, Boston. In New York in 1896 the only public school playground was a disused cemetery. Now there are some seventy of these reservations.

The sand court is the simplest and one of the most popular of all the forms of play and is most easily made available. The perennial satisfaction of the shovel and the pail—mere filling in and emptying out—is one of the astonishing revelations of the child's mind. From this the program opens out, with gymnastics, the ever-popular baseball and lesser games, and elaborate folk and popular dances, preserving many of the graceful and interesting traditions of the nations whose children come to us from over seas and of our own old-fashioned country dances. The sight of some thousands of girls engaged in these graceful and wholesome plays is one to encourage hope for the new motherhood of America.



Fellows Street Playground, Boston. Swings and Sand Courts

Give Them a Place to Play

Plenty of room for dives and dens (glitter and glare and sin),
Plenty of room for prison-pens (gather the criminals in),
Plenty of room for jails and courts (willing enough to pay),
But never a place for the lads to race; no, never a place to play!

Plenty of room for shops and stores (mammon must have the best),
Plenty of room for the running sores that rot in the city's breast!
Plenty of room for the lures that lead the hearts of our youth astray,
But never a cent on a playground spent; no, never a place to play!

Plenty of room for schools and halls, plenty of room for art;
Plenty of room for teas and balls, platform, stage and mart.
Proud is the city—she finds a place for many a fad today,
But she's more than blind if she fails to find a place for the boys to play!

Give them a chance for innocent sport, give them a chance for fun—
Better a playground-plot than a court and a jail when the harm is done!
Give them a chance—if you stint them now, tomorrow you'll have to pay
A larger bill for a darker ill, so give them a place to play!

—*Denis A. McCarthy, in The Journal of Education.*

The Outdoor Religion

BY I. O. B.

He went singing down the street as a small boy will, carolling over and over again the latest catchy tune which he had picked up—this time, I was thankful to note, from the prayer meeting and not the ragtime vocalist:

It's the old-time religion,
It's the old-time religion,
And it's good enough for me.

All lively tunes are assertive and infectious—even tyrannical—like an acquired malady which in spite of all the doctors persists until it has run its course. So in the village street and the field path I, too, began to sing the tune in voiceless repetition. Though I tried to shake it off, it came stealing back again, renewing possession of my mind to the exclusion of more serious thoughts. But at last the spirit of the open air took full possession, the green grass and the singing wood joined in the strain and there came an unsuspected change in the words. In a green glade where there were none to stare or mock, the song broke out into this differing strain:

It's the outdoor religion,
It's the outdoor religion,
And it's good enough for me.

Now I am not disposed to insist upon this emendation for the familiar song which I have heard with variations and at intervals for more than the average life of a human generation. It might lead to heresy, for there are those whose religion is so much of the woods and fields and streams that it seldom or never gets inside the church doors to reach the joy of fellowship in worship; and never gains stability of purpose. It is like the shifting of the clouds which now are overhead and overflowing; and now leave us to draught and sultry hours.

But the changed word expresses the origins and the character of a wholesome faith. We call Christianity, rightly enough, one of the book religions; but in the person of its founders it was never bookish. We associate it with the Lord's house and the school house, properly enough; but its founder preached and prayed upon a mountain top and taught in the grainfields and from the stern of an anchored fishing craft. We know that he loved the open skies, sunlighted and wind-swept, the feel of turf or gravel underfoot, the white sweep of the sail and the swirl of the wave under the quarter of the boat. We resent the morbid imagination which pictures him as a meager and thin-blooded pedant or self-consuming sentimentalist. It is the outdoor Christ, offering help from a robust and wholesome, though divinely sensitive and sympathetic body and soul, whom we want for our Redeemer.

The delight of the outdoor life is not possible in full measure, perhaps, to many of us. Some have too much of its drudgeries and are weary. Some are bound to indoor occupations by the will of God. But the wholesome, cheerful spirit of the outdoor religion is needed by us all. Take your theology out of its pigeon-hole and look at it in the free air, which in its coming and going is the symbol of the Holy Spirit, the master of all theologies! Take your sense of brotherhood out of the home and club and even the church, into the common, testing and invigorating atmosphere of the street and market place. Pray and meditate in your closet—but also try prayer under the broad sky which your Master loved as the familiar canopy of his place of communion with his Father. Many a man's religion needs exposure to the winds of heaven and the clear sunlight. Breathe deep that wind of God, live in that searching light, until your faith becomes red-blooded, stalwart and robust. Then, perhaps, you will be able to sing with me, not by accident but with full intention:

It's the outdoor religion—
It's the outdoor religion;
And it's good enough for me.

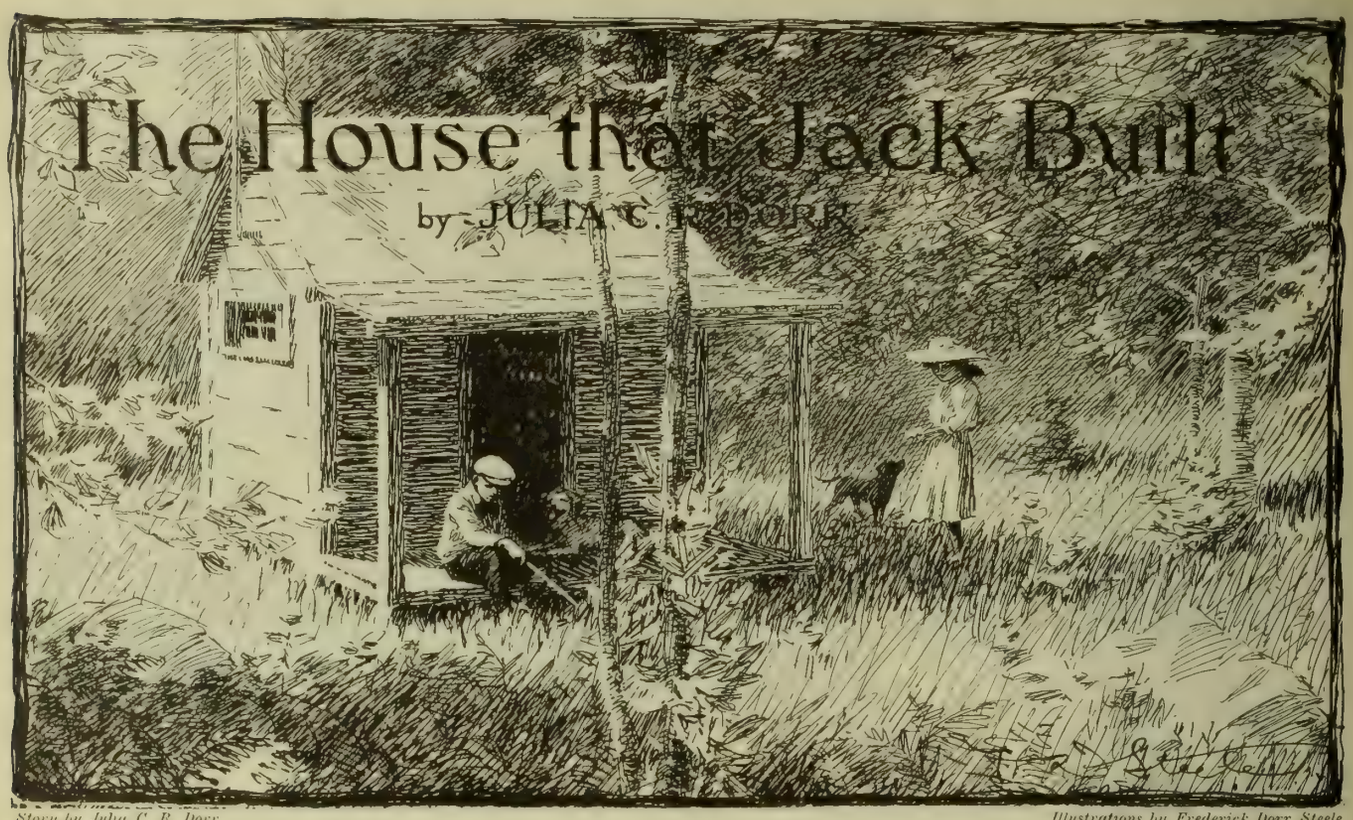
The Sunday Paper

I spent five cents for the Sunday *Dart*, and hauled it home in a two-wheeled cart; I piled the sections upon the floor, till they reached as high as the kitchen door; I hung the chromos upon the wall, though there wasn't room to hang them all, and the yard was littered some ten feet deep with "comic sections" that made me weep; and there were sections of pink and green, a woman's section and magazine, and sheets of music the which if played would quickly make an audience fade; and there were patterns for women's gowns and also for gentlemen's hand-me-downs; and a false mustache and a rubber doll, and a deck of cards and a parasol. Now men are busy with dray and cart a-hauling away the Sunday *Dart*.—*Emporia Gazette.*

All things are ours just for the great uses and ministries of God.—*Robert E. Speer.*

The House that Jack Built

by JULIA C. R. DORR



Story by Julia C. R. Dorr *Illustrations by Frederick Dorr Steele*

FOR two happy summers a tent had been pitched in the shade of some stately trees not a stone's throw from Fern Cottage, where Father, Mother, Jack and Jill lived and flourished. In this tent Jack and his comrades often slept of summer nights—to Jill's great discomfiture. Not that she disapproved. On the contrary, she longed to share the fun. Mother, however, rather liked to keep her little daughter under her own wing, and preferred for her the rose-colored canopy of her own small bed, rather than a bit of canvas under the broad canopy of heaven.

But one spring morning a happy thought came to Mother. The long vacation was approaching. Studies were to be dropped; schoolmates would be afar off; and the question was how to keep two pairs of restless hands, and two busy brains, happily engrossed for three months.

"Jack," she said, smiling at him as he added more sugar to his oatmeal, "Jack, do you suppose you could build a house—you and Jill?"

An astonished boy lifted a pair of bewildered eyes.

"Build a house! What kind of a house, Mother? A doll's house?"

"No, a real house. Not a very large one, of course, but large enough for you and Jill to have a great deal of pleasure in—to say nothing of the fun of building it. For instance, a house about eight by ten, with a door and window. Do you think you could manage it?"

"Eight by ten," repeated Jack meditatively, "eight by ten. That's about as big as a stateroom in a steamboat, isn't it, Mother?"

"Just about," she answered, "and to carry out the resemblance, you might put in two berths, one above the other."

Here Jill clasped her hands ecstatically, and ejaculated, "Oh, Mother!" half under her breath, while Jack still pondered gravely.

"Where could we build it?" he asked at length, his dark eyes kindling, and his face all aglow.

"Out under the trees where the tent stood last summer."

"Mother, I really do believe we could do it! I should like to try, anyhow," and the brown hand came down on the table with a thump that made the dishes rattle.

"I just know we could do it!" cried Jill, who was apt to be sure of things. "I can drive nails like everything. Can't I, Jack?"

"Pretty well for a girl," he answered. "But, Mother, how about the—the—stuff—the lumber, if that's what they call it?"

"I will furnish the lumber," said Mother, "if you will agree to do the work. But, children, we must have a fair understanding about this matter. I can't afford to buy lumber to be wasted; neither can you afford to begin a job like that, and then give it up if you happen to get tired of it. If you undertake to build the house you must do it, and do it well. We cannot have an eyesore about the premises. Run away now, and think it over."

"Tell me one thing more, Mother," said Jack. "Do you mean a really, truly house, with a glass window, and a door with a door knob—and—and—shingled—and everything?"

"Yes—shingled and painted and everything! But I'm busy now. When you have made up your minds you can let me know."

Off the two children bounded, out under the great trees to consider the site of the proposed building. That it was to be built, and by themselves, was no doubt a foregone conclusion with both of them; but in the wisdom of his twelve years Jack was not disposed to be rash. As for Jill, who was two years younger, she was ready for anything.

"I must talk it over with Father and Uncle Harry," said the boy at last. "It is a good deal of a job, Jill; a bigger one than you think. But if they think we can do it, we can; and that's all there is about it."

Father approved heartily; and Uncle Harry, as usual, came to the fore with promises of aid and comfort. It was only stipulated that the children were to do the work, and were to take time to do it well.

"We'll fight it out on this line if it takes all summer," quoted Jack enthusiastically, tossing a pebble in the direction of a chipmunk that was racing distractedly up and down the stone wall.

"Or if it takes two summers," said Uncle Harry. "Rome wasn't built in a day, my boy."

"I suppose I can have all the advice I need, Father?"

"Certainly. Consult your architect freely. But you must be master-builder as well as common carpenter. First get the exact dimensions of your castle and then go ahead."

Jack had a "distant relative" in an architect's office, and a friendly carpenter lived hard by. Both were deeply interested in the new undertaking. Some very busy days followed. Such measurements and figuring, such consulting of plans, and talk of "specifications" as went on night after night under the light of the parlor lamp! But at length Jack told Mother just how much lumber he wanted, and what it would cost.

She coolly told him to give the order himself—to make his own bargains, and to be careful to make no blunders.

I think that with the exception of Mother, and possibly Father and Uncle Harry, nobody in this wide world really believed that Jack could build his house, even with Jill's valuable assistance.



"That boy will never be able to get the thing plumb," said one.

"It will lean like the tower of Pisa," said another.

"It will go over the first time the south wind blows," remarked a third.

And a fourth was sure the roof would leak, even if the walls stood firm.

The work went on slowly and steadily—but what fun it was! First came the great excitement of the hour when the first load of lumber was delivered, and the fragrance of the newly cut pine mingled with the sweet odors wafted from the meadows. Even before that, however, Jack had been making ready. He lived in a land of marble, and not far from a mill where it was easy to find smooth slabs of refuse stone, which for some reason had been discarded as unsalable. These he wheeled, one by one, on a wheelbarrow, to make the underpinning of his house. On this firm foundation the sills were laid, the friendly carpenter having loaned the lad a spirit-level, that every beam might be "straight as a die." This is what Jack said—but, for my part, I fail to see why a die is straighter than any other bit of metal.

But do not imagine it was all play. The children learned more than one valuable lesson that summer. Patience, perseverance, continuance in well-doing, the overcoming of difficulties, the correcting of mistakes, good-humor and fidelity all went into the slow growth of the house that Jack built.

It was almost time for school to begin again. Saw, plane and hammer had been wielded early and late, but the little building was not finished, or even rain-proof.

Mother came to the rescue with a suggestion. On one of her drives she had seen a roof "shingled mit straw"—in other words, a thatched cottage. As a temporary expedient, at least, Jack might thatch his house. This was done, and very pretty and picturesque it looked with the yellow straw projecting from the low eaves. Door and window were hung, and then the little house was locked up for the winter.

The next summer work was begun with renewed spirit. The straw thatch not proving quite satisfactory, the house was shingled, Jill helping bravely. The berths were put in; a piazza was carried along the entire front and—oh, crowning glory!—a flag-staff was raised from the small gable and the Stars and Stripes fluttered aloft.

Then began the work of interior decoration. There Jill was in her element. The walls were papered with pretty "supplements" chosen from the great pile of art journals in Mother's studio. Two shelves fitted into one corner held a small washbowl and pitcher, and over this a tiny mirror was hung. In the opposite corner was placed a little table; a small chair under the window and one on the porch completed the furniture. The berths ("bunks," Jack preferred to call them) were fitted with red and white striped ticks and pillows which the children filled with sweet, fresh hay from the barn, and aromatic balsam tips gathered from the pasture, making a soft resting place for tired little bodies. Father's red and gray camping blankets were borrowed from the home attic.

After Jill had fastened the turkey-red draperies in place with bright brass-headed tacks, curtained the small window with the same glowing color, spread a bright rug upon the floor, and run up the Stars and Stripes, the little house was complete—all but one thing. It must have a name.

Many were the suggestions offered by interested friends and relatives. The boys favored such names as "The Foxes Den," or "The Pirates Cave." Mother suggested "The Bird's Nest," which was quickly followed by "The Owl's Nest" and "The Chicken's Roost." But after much discussion "The House that Jack Built" was finally decided on as the most appropriate, even though it did not give Jill credit for her share in the labor.

It must be confessed that the house is not very big; but there is ample room for two, or perhaps for two and a half. There are almost always more than two, for Kerry, a wise and dignified fox-terrier who has quite outgrown childish follies, and Twinkle, a frisky little black and tan puppy, feel the deepest interest in the house and its owners, and are among its most frequent guests.

And all is so snug and so comfortable, with a strong lock on the door, that Mother does not object when Jill and Angie beg to sleep in those red-draped beds, lulled by the rustling leaves and the low sighing of the wind.

Jack, I regret to say, is a good deal taller than he was when the house was begun. That is the chief trouble with boys—they will grow up. The time is inevitably coming when both children will outgrow this toy, which is linked with so many happy memories. But Mother thinks it has already more than paid for itself; and that when its builders have really put away childish things, it can be made useful as a sort of museum—a receptacle for the overflow of treasure-trove that Jack and Jill are continually bringing home from field and wood and hillside.

The Children's Pulpit

The First Fruits

BY REV. E. H. BYINGTON

The old Jewish law called upon the people to give the first of everything to God—the first of the flocks and herds, the first of each crop as it was gathered. Christians are not required to do this, but it is a beautiful custom. A successful young man employed in New York made it his rule, whenever his salary was increased, to give the first week's increase to the church, or to the poor as a thank offering to God.

There is always a peculiar pleasure in gathering the first of each thing that grows—the first violets, the first daisies, the first berries, the first cherries.

How many of you are willing this year to regard the first fruits as "sacred unto the Lord," not to be used for yourselves? When you find this summer the first of any kind of blossom, do not stick it in your own buttonhole, nor place it in a vase in your own room; but give it to some one to whom Jesus would be glad to have you give it—some sick or aged person, to some lonely or troubled one, to one of your parents or grandparents. So also with the first berries you pick, or cherries, or apples, or the first nuts you find.

If you have some money, do not spend from it for yourselves and then give the rest in Sunday school, but set apart *first* the pennies for Christ and then spend the rest as may seem best and right. All your lives let the "first fruits" be used in an unselfish way.

Closet and Altar

THE SHEPHERD PSALM

The Lord is my shepherd; I shall not want.—Ps. 23.

It is a psalm of experience, an old man's experience, after being led through many a trying way and tasting many a bitter cup. It must have been written in David's old age, but in it he enshrines the memories of his youth.—*J. R. Miller.*

For the precious Word of God is like green pastures, full of freshness, beauty and nourishment, as sweet and fair as at the first. And the Lord's Day is full of quiet and rest like the still waters of life, with the placid hours of worship and soul communion. —*Oliver Huckel.*

It is not only the Lord's words, but Himself who restoreth our soul.—*George Adam Smith.*

Christ, of tender lambs the Leader
Shelter of each nestling bird,
For our young the Guide and Pleader,
Let our song to Thee be heard:
While sweet praises each voice raises
To the everlasting Word.

King of Saints, the all-prevailing
Message of the Father's grace,
Lord of wisdom, grief assailing,
Saviour of our mortal race:
Shepherd Jesus, guide and lead us
To Thy heavenly pasture-place.

Lead, O King, to life eternal,
In the footsteps Thou hast trod:
In Thy heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue's Author,
Lead us with Thy staff and rod.
—*Clement of Alexandria.*

These are the paths in which all the saints desire to be led and kept and never to turn aside out of them. And those only are led by the still waters of comfort that walk in the paths of righteousness. The way of duty is the truly pleasant way. It is the work of righteousness that is peace. In these paths we cannot walk, unless God both lead us into them and lead us in them.—*Matthew Henry.*

Life is a sore fight; but to the Christian man, in spite of all the tumult, life is a festal banquet. . . . This is our condition —always the foe, always the table.—*Alexander MacLaren.*

Most loving Shepherd of the flock, who seekest the lost and upholdest the weary, out of the wilderness I cry to Thee. For I have gone astray and forgotten Thy law; the delight of Thy presence and the safety of Thy watch and fold and I have found that the wandering is ever the unquiet heart. Forget me not in this my hour of peril and of need, though I am all unworthy of Thy love and care. Pardon my transgressions. Restore my soul and lead me in the paths of righteousness for Thy name's sake. Let Thy rod and Thy staff be my comfort in the shadow of death and spread Thou my table in the presence of mine enemies. Let Thy love sustain me and Thy commandment become my delight, that I may serve Thee gladly all the days of my pilgrimage and dwell in Thy house forever. Amen.

Among the New Books

Books of Travel

There is always room for the traveler who is not in a hurry and can find elements of a lotus-eating joy to make us sharers of his experience. Such an one we have in Stanton Davis Kirkham, who gives us pictures from his three years in Mexico in *Mexican Trails* (Putnam. $1.75 net). It is a leisurely and enjoyable series of impressionistic chapters in which the Mexican and his ways are made real to us, behind just a delightful haze of romantic interest. The illustrations are good, and the book will open the eyes of many readers to a life which is strangely different from their own and yet just over the border.

Given plenty of leisure, money and an interest in out-of-the-way places with odd bits of history, and we can imagine no pleasanter pastime than to follow the lead of Mr. F. Hamilton Jackson, in *The Shores of the Adriatic: The Austrian Side* (Dutton. $6.00 net). By carriage, by diligence, by small steamers, infrequent trains and sometimes afoot, he journeyed among half ruined cities, flourishing modern seaports and sleepy old-world villages along the coasts of Dalmatia, Istria and the "Küstenlände." These places, with their stories, are all described in so much detail as to be almost confusing, but quantities of beautiful pictures help to differentiate them and add charm to the pages. Particular care is taken to set forth the various peasant costumes, as well as to tell of the curious festivals and church ceremonies. Good inns and restaurants are faithfully enumerated, as well as their opposites, and we should think the volume would be of great assistance in planning a tour through these less traveled regions.

The wheel of time promises to bring round a large importance for the rich but neglected fields of the Euphrates and Tigris valleys and for Persia. What is the present state of the land about ancient Nineveh and also in Persia we learn from *Behind the Veil in Persia and Turkish Arabia*, by M. E. Hume-Griffith (Lippincott. $3.50 net). The author and her husband are English medical missionaries and came into close contact with the people in their homes in both lands. It is a woman's book and tells us much, among other thing, of the domestic life, but a large element of it is of the husband's writing. In the not far distant future, Mosul, where Dr. Hume-Griffith is at work, will be a railroad station on a through Indian European line, and then these pictures will have a historic, in addition to their present human and missionary interest.

A classic in the literature of mountaineering is Sir Leslie Stephen's, *The Playground of Europe* (Putnam. $1.50), containing articles on Alpine mountain climbing written some years ago for English magazines and now appearing for the first time in an American edition. Sir Leslie is a master of style, and these papers will be read with keen enjoyment for their delicious humor and vivid description even by those who have never seen the Alps. For visitors to Switzerland the narrative of hazardous adventure and the picturesque painting of familiar and majestic scenery will be doubly welcome.

Much good fortune has come to Ireland of late years, and not the least was the three months' visit last year of William Eleroy Curtis, the gifted journalist and traveler. In regard to few countries has there been so little reliable information available; and of few can it be said that so much is known which is not true! Mr. Curtis's book, *One Irish Summer* (Duffield. $3.50 net), therefore, seems likely to become the reference book on this once distracted country. It contains history, romance, legend, facts, poetry, economic information, concise digests of Irish legislation for the last half century, vivid descriptions of Irish scenery and character and is written with charm, sympathy and insight. We think Mr. Curtis should be made an honorary Lord of the Isle or receive some other special mark of gratitude from the Irish people. His previous books had prepared us for a thoroughly delightful piece of work, but we are none the less surprised to find how cleverly he has imparted facts when we thought we were being merely highly entertained. The book is attractively issued, with many beautiful and unusual pictures.

The fourth revised edition of Baedeker's *United States* (Scribner's. $4.50 net) has just been brought out, with thirty-three maps and forty-eight plans. It contains, in addition to the main portions, relating to groups of states, guides for excursions to Mexico, Cuba, Porto Rico and Alaska. The contents are arranged in nine divisions, so bound that they may easily be separated and the special section desired used by itself.

It is not easy to write a fresh and original book on Italian travel. In seeking, however, to avoid the commonplace in her new book, *The Spell of Italy* (L. C. Page & Co. $2.50), Mrs. Caroline Atwater Mason has produced work which is trivial from one point of view and pedantic from another. Her summary of Italian history and the chapters bringing together well known facts about famous authors who have lived in Italy show a good deal of industry and power of condensation. Her characterizations of the land itself are not so successful. The publishers have issued the book in attractive form.

Nature and Garden Books

We learn best from our own experience, but the experience of others points and illumines the way and encourages or discourages us in attempting new plans of work. Especially is this true with the desire which every spring calls the country lovers back to the soil. *The Earth's Bounty*, by Kate V. St. Maur (Macmillan. $1.75 net), relates the labors and well-earned prosperities of two such married adventurers, who built up a successful farm. They had the needed gift, both with animate and inanimate nature, and succeeded in securing and retaining competent and willing help—that last test and trial of the farmer. The narrative has charm and will nourish the imagination of the country-lover, whether it encourages him to launch out or not. The range of experiment is wide—from violets to Angora goats—and the descriptions are informing.

Closely related to farming is the subject of insects—too closely, the suffering horticulturist often thinks. Prof. John B. Smith of the New Jersey Experiment Station and Rutgers College takes up the theme in *Our Insect Friends and Enemies* (Lippincott. $1.50 net). It is a practical and informing book, well illustrated, and covers its field in a helpful way.

In *Little Busybodies*, the subject of insects is taken up by Jeannette Marks and Julia Moody of Mt. Holyoke College in an entertaining and instructive book for children, with good illustrations. (Harpers. 75 cents.)

The elusive wild flowers persist in evading identification by amateurs even when fortified with various How-to-Know books or ponderous Latin-phrased volumes. To make a bridge between these sources of knowledge by which the unlearned may quickly recognize new blossoms and devote the remainder of his time more profitably to acquaintance with the habits and history of flowers, Mr. George L. Talbot has devised his *Practical Guide to the Wild Flowers and Fruits* (Lippincott. $1.50 net). An ingenious series of charts provides a system through which a specimen may be traced by color, shape or other characteristics to a small group. In this group it will be named, if it is one of the 400 flowers or 100 fruits included in the book.

Lavishly illustrated in color and tint is Helen Ashe Hays's *A Little Maryland Garden* (Putnam. $1.75 net). It is the chronicle of a happy garden year in pleasing and poetic style and makes good reading for flower lovers.

Almost any one could follow the practical instructions of *The Home Garden* (Lippincott), by Eben E. Rexford. An expert gardener himself, he considers the problem of the home garden and advises as to the best vegetables and small fruits to be raised in limited space.

Frances Duncan, editor of the Garden Department of the *Ladies' Home Journal*, and author of that charming little book, "Mary's Garden and How it Grew," has given us in *When Mother Lets Us Garden* (Moffat, Yard & Co. 75 cents net) a practical little handbook for "little folk who want to make gardens and don't know how." A good deal of elementary scientific instruction accompanies the directions, and very pretty drawings decorate the pages.

A Bunch of Stories

The romance of American history during the period of railroad development has never been better set forth than by Irving Bacheller in his latest story, *The Hand-made Gentleman* (Harpers. $1.50). The beginnings of telegraphy, the building of a through line of railway from New York to Chicago, the birth of the steel industry, the harnessing of "the white horses of Niagara," all come into the narrative. There is a sketch of Black Friday; and Carnegie, James Fiske, Jay Gould and Daniel Drew appear in the later pages, together with Dr. Deems and Commodore Vanderbilt, for whom the author has a good word. But most of the characters are men and boys of rural New York, depicted with the same quaintness and humor that marked Mr. Bacheller's earlier stories. There is plenty of incident and adventure, and a romance of boy and girl love runs through the pages. If not better than anything the author has done, as the publishers claim, this story is as good as any and will be thoroughly enjoyed.

Mr. Henry Milner Rideout has made a marked advance over his interesting previous work in *Dragon's Blood* (Houghton Mifflin Co. $1.20 net), a story of native and foreign life on the coast of China. The story introduces us to one of the stagnant tropical commercial settlements with its international group of commercial agents and missionaries. The central figure is a young German who comes a stranger into the group. The real hero is an Englishman. There is exciting action in abundance and a sympathetic understanding of Chinese life rare in international fiction. The missionaries for once are human and heroic figures. Both for its own sake and as a contribution to a better understanding of the relations between East and West, the story is delightful and rewarding. It takes up deep problems of the human heart and presents them with vigorous and humorous insight.

A realistic piece of fiction is *The Actress*,

by Louise Closser Hale. (Harper. $1.50), since the author writes of her own profession. The story's problem is the choice between the life of a stage favorite and matrimony. The man in the case objects to sharing his wife with her profession. Instinctively she runs away, that is, she accepts an offer to play in London. Enthusiasm for her work slowly turns to revulsion as love grows stronger. But the plot is the smaller interest in the book. The greater lies in the revealing of the world of actors and actresses, their jealousies and their solidarity. We seem actually to meet the manager, the leading lady, the funny man, the stage hand and all the others, and to find them not better or worse than the rest of us, but quite as likeable. There is much delicious humor in the book, especially in regard to experiences in England, and it is perfectly clean and wholesome.

It is difficult to believe that Isabel Graham Eaton's story, *By the Shores of Arcady* (Outing Co. $1.25) is not the true narrative of a summer's experience on the shores of Penobscot Bay. "Captain Carson" is certainly Captain Babson, the well-known host of the Little Deer settlement. Cape Rosier, Eggemoggin Reach, Sargentville and its "Emporium," Bar Harbor and all the picturesque region, are well drawn. There is mystery and romance in the story, but these, too, are described so vividly that they seem not unnatural. The heroine is an artist seeking for "types" in unfrequented places and finding more than she anticipates. We commend the story to those who love out-of-door life and especially to any one enamored of the beautiful waters and shores of Northern Penobscot Bay.

Had "The Masquerader" never been written one might hail *A Gentleman of Quality*, by F. V. R. Dey, as exceedingly original (Page. $1.50), but the device of a startling resemblance between two men, and a wife who grew to love the man masquerading under her husband's name, has been used more than once of late. However, Mr. Dey has succeeded in writing a novel which rushes along at a furious pace, has a rather unexpected *dénouement* and certainly holds the reader breathless until the end of its mad scurry has been reached.

More people than are willing to confess it will be eager to read *The Man in Lower Ten*, by Mary Roberts Rinehart (Bobbs-Merrill. $1.50). The inimitable aunt of "The Circular Staircase" finds no parallel here, and the theme of this book is more hackneyed. But that criticism does not apply to the working out of the plot which is sufficiently startling. The hero and his friend are two jolly, slangy, modern young men and it is impossible not to be intersted in them and their complicated experiences.

It seems that nowadays when Rosalind and Celia set out for Arden they do so in a pony carriage; while Orlando and Oliver make use of a motor car. But that "journeys end in lover's meetings" is just as true in Margaret Morse's story, *On the Road to Arden* (Houghton Mifflin. $1.00 net), as it was in the days when the footpath or bridle track were the only roads to the enchanted forest.

Fifty years of usefulness were rounded out last week by the Cooper Union of New York City. Many older men who used to visit the institute remember Peter Cooper, its founder, who used often to be seen moving about the halls and rooms. Himself a working man, an inventor and manufacturer who had acquired large wealth, he meant to provide means by which young men and women could gain a technical education in ways that would best develop their natural gifts. Not a few of those who graduated from this polytechnic school have made national reputations. Many thousands owe a debt to Peter Cooper for a training they could not otherwise have gained which has enriched their lives and enlarged their usefulness. At the beginning of this year nearly 8,000 persons applied for admission to its classes, but only 3,000 could be received. The trustees propose to try to raise $600,000 to erect a new building for increased accommodations.

Up the Hills of God

BY REV. H. A. BRIDGMAN

(Y. P. S. C. E. Prayer Meeting)

Topic, June 20-26. *Pilgrim's Progress Series.* VI. The Hill Difficulty. Rom. 7: 14-25; 2 Cor. 6: 1-10.

Going round or going over. We are bound to encounter the Hill Difficulty almost every day of our lives unless we give up trying to do anything or be anybody. When it confronts us we can take our choice of staying where we are, of going round it, of going over it. Any of these courses is perilous. To go around thinking we shall come out just where we would if we went over may prove deceptive. So Formality and Hypocrisy found it as one wandered "in a great wood" and the other floundered about in a "wide field full of dark mountains." Usually the best way is to summon up one's nerve and go straight up the hill. As another has said: "If a thing ought to be done, the presence of severe obstacles to its doing is only a further reason for bringing it to pass. Anybody can point out difficulties; it calls for brains and courage to look beyond difficulties to the end."

The gains: self-development. See that little child tugging with all its strength to lift some earth into its cart. The father could accomplish the feat with his finger. But let the child alone. It is obeying one of the noblest impulses with which it is endowed, the desire to do something hard, to gain a little something on yesterday's record. Why deprive it of this peculiar satisfaction? Why relieve children in the home of all manual labor? What surprises me in rich fathers, who have made their own way in the world, is their eagerness to provide every luxury for their children. Do they forget the satisfaction they had in early years as they saved and went without things and toiled in order that some day they might have a competence?

The gains: vision. Another reward from hill climbing is the view. When the splendid panorama is spread out before our eyes of lake, river, meadow, towns and cities, and ocean, we forget the laborious climb. When men who have mastered their difficulties come to know themselves and men and God as no one can who does not climb, then they count of little consequence what they had passed through in order to gain this clearer view, this inspiring vision.

The gains: vantage ground. On the summit we are in a position to command the situation. Should our enemies attack us we have the advantage that goes with the occupation of higher ground. The man who has done one hard thing is the more competent to do another. The young men and women now graduating from colleges who have supported themselves in part during their student days are probably fully as competent to meet life's tests as are those whose expenses have always been paid by their parents. Yes, the Hill Difficulty, if we did but know it, is often the most blessed thing in sight for us. Face it bravely in your intellectual, moral and spiritual lives. Climb it patiently and comfort yourself as you go along with the thought of the divine companionship and of the goal toward which you move.

Our Readers' Forum

A Questionable Indorsement

It is a source of no little embarrassment to the officers of our National Benevolent Societies, as it must be to many of the pastors of the churches, that so many well-known pastors give unknown and irresponsible Syrians and others letters of commendation to be used in soliciting money among Christians in this country for the support of alleged work of which nobody has any authentic information. There is no doubt that the easiest way to get rid of these many solicitors is to give them a dollar and a letter of general approval. But is it fair thus to impose upon others and to encourage the Oriental adventurers in their endeavor to secure money for which no account is ever rendered the donors, and for something said to exist at the other side of the world? Do any of these indorsers have any idea of what per cent., if any, of these collected funds are ever used for any kind of benevolent or needful work?

If every pastor and layman would refrain from indorsing any one or any cause that he does not *know* to be worthy, an increasing burden would be lifted from the shoulders of others, and a great leak in the beneficence account of the churches would be stopped.

JAMES L. BARTON.

American Board Rooms, May 14, 1909.

For a Prisoner

Did it ever occur to you to wonder what you would do if you were in prison? I have several esteemed friends in jail. One of them is a man of culture and of kind heart, who has a fondness for picture postals. It gives him glimpses of scenes which the walls shut out. As you travel this summer in many places, send him a postal card now and then with a pretty picture upon it. Of course you will not look for answer. "Remember those in bonds as bound with them." Address simply, "Library, Box B, Anamosa, Io." Never mind his name; send the card and say a prayer for him and for all in bonds.

WILLIAM E. BARTON.

Which Is the Highest Offer

Your reference to the Carnegie-izing of denominational colleges affords food for thought. It is charitable to assume that the motive is not entirely mercenary, but as a matter of fact is there the slightest basis for such an assumption? If independence is so greatly to be desired, why did not our colleges make the discovery before they heard the jingle of Mr. Carnegie's gold? It may be a good thing for some, perhaps all, colleges, to cut loose from denominational control, but the question should be decided without thought of pensions or endowments. If professors of the requisite caliber cannot be secured unless they are made eligible to Mr. Carnegie's pension, we need a new conception of the teacher's work. Will not the tendency be, in many colleges heretofore stoutly evangelical, to pass more and more under control so liberal that they will soon cease to stand for the faith in which they were founded? Doubtless if Mr. Carnegie were to establish pensions for ministers of undenominational churches many would see a great light and discourse persuasively upon the merits and advantages of complete theological independence. The Carnegie libraries are no doubt doing much good, though in some instances they are eagerly sought by communities abundantly able to establish and maintain libraries without outside aid. Self-respect is worth more than pensions and endowments. Let us preserve some semblance of decency in our mad rush for the pie-counter.

St. Louis. GEORGE P. GODDARD.

Cruising for the Kingdom

What Christian Boatmen are Doing in Maine, Florida and Washington

In this group of sketches, *The Congregationalist* offers its readers a broadside on novel lines. While the world powers are straining strength and resources to make effective their fleets of destruction, another navy, insignificant in size but potential in influence, is sailing in both oceans. With its little Dreadnaughts scattered from Maine to Puget Sound, the tiny fleet moves over the by-paths of the sea on errands of peace rather than war. The stories that follow give a sympathetic insight into the lives of these commanders who are exemplifying the brotherhood life in a practical, yet picturesque way.

The Commodore of Puget Sound

BY REV. SYDNEY STRONG, D. D.

An interesting bit of romance, hard work and success is being wrought out by Rev. J. D. Hudson, recently dubbed "Commodore" —and thereby hangs our tale—among the islands of Puget Sound, at the eastern end of the Straits of San Juan de Fuca. These islands are small, but the soil is fertile, the shores are indented with numerous little bays, and the waters teem with fish and marine life. For forty years people have been going there for homes. There has been no boom, and on account of isolation no rush of settlers. Those who have come have generally been unable to obtain homes on the main land. This means a condition where some one from the outside must determine the character of the people.

When "Commodore" Hudson came to the islands in June, 1906, he found the social life represented by dances in which all classes mingled, often nothing but drunken revelry. He came as a "minister" and in consequence met bitter opposition. After having satisfied the people that he was a man before he was a preacher, he began a peaceful revolution and they are now erecting a $2,500 church building.

Mr. Hudson found that a great deal of time was lost in travel from one island to another and feeling the need of some kind of boat, he appealed to Rev. W. O. Wark of the Congregational church, Bellingham, and in consequence secured a launch, which was christened Messenger. It is twenty-five feet long, has a seven horse power gasoline engine, and the cost was $400. The launching of the little craft was made the occasion of a pleasant service, when the pastors and laity of churches in the vicinity of Bellingham gathered for a good "send off," and the Messenger was sped on its way with Throw



REV. J. D. HUDSON

Out the Lifeline, Jesus, Saviour, Pilot Me and other songs of the sea.

"Commodore" Hudson is proving himself to be a friend of folks and in consequence is beloved and honored and—in this way the gospel is preached. The Messenger already is a free circulating library to the islanders.

This incident occurring a few weeks ago illustrates that even a launch comes short sometimes. It also illustrates the quality of the "Commodore." He was nearing one of his preaching appointments when he remembered that he had brought no tender along. He got as close to shore as possible, and yet the landing was provokingly far away. Time was passing and service was about due and there was nothing left but to swim for it. He tied his clothing in a bundle and threw it at the end of a rope to shore and plunged in. The water never seemed so cold before, but he made it and reached the church, clothed and in his right mind, ready for preaching, all within fifteen minutes.

I mentioned that there was a bit of romance connected with the story. Some of the Bellingham families make use of the islands for resort purposes. One family had a daughter. She went over once too often; for the "Commodore" saw her and captured her, heart and all. And now when the sun sinks over the Pacific, Congregationalists may imagine a talented and loyal couple breaking bread in a happy island home.

Seattle, Wn.

A Sea Change

This song the sea sings strikes the inner ear
  O'erlaid and deafened by the city's din,
  The odors of the sea and down let in
Lost thoughts of many an ancient hope and fear:
The wind blows through me, carrying clean away
  The dust that long has settled on my heart—
  The flying motes blown in from street and mart
And all the idle business of the day—
The second self—all men's by fate or choice—
  Drops from me like a garment: I am one
  With those wild sons of Earth whose race was run,
Long ages ere she brought forth men like me.
And so she hails me, with a mother's voice,
A primal man beside a primal sea.

—*Walter Hogg.*

Captain Lane's Maine Parish

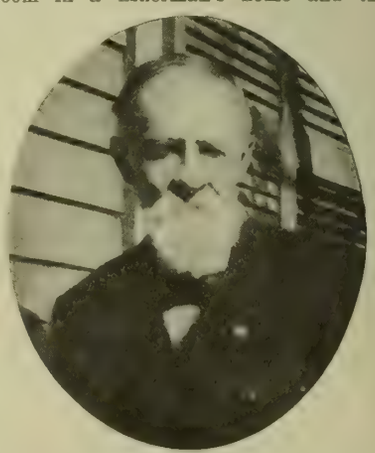
BY F. H. C. WOOLLEY

Following the sea from boyhood; serving in the navy during the Civil War as commander of a gunboat under Admiral Farragut; sailing along the coast of the Carolinas in a small boat, stopping at out-of-the-way settlements preaching Christ; doing this same work later along the Maine coast and establishing Sunday schools; then having to give up much of the coast work on account of infirmities, constitute an experience which would seem to entitle a man at seventy-three years of age to "lay to"; rather, to anchor finally in some harbor of rest; but Captain Lane may still be found at his summer home on Horse Island, in Eastern Casco Bay, actively interested in doing a great deal yet for the Lord.

Resting he is, indeed, but every fair Sunday finds him starting off early, with his family and friends, for the Sunday trip in the motor boat, first to Bethel Point, where some years ago a chapel was built through his efforts. It is about a forty-five minutes' sail, and the services begin as soon as the Captain arrives. A simple text is taken from the gospels and after a service of song he preaches vigorously. His large experience in life, especially among sea-faring and naval men, makes his illustrations telling and impressive. After the sermon there is freedom in the meeting; many in a simple way speak of their Christian experience. It is both novel and picturesque to watch the departure from church in boats, for most of the people live on neighboring islands.

The afternoon service is held at Card's Cove, some two miles distant, at three o'clock, which gives about three hours for lunch, rest and the further journey in the motor boat. The little schoolhouse is filled, and an ideal summer afternoon's quiet pervades the place. At this service are many families from nearby farms on the hills along the shore, as well as the island people, who have come over again in boats. No bell calls to the service; no ushers are here; the people choose their places among the old-fashioned seats and desks of a real country schoolhouse. No jarring sound of the electric car is heard nor any whistle of steam train; only a song-sparrow's sweet notes, a distant thrush, the call of some crows float into the open window. The meeting is carried on by the Captain with the same earnest spirit and vigorous preaching as if it was the only service of the day. The singing is good and the words of testimony are helpful. It is about five o'clock before the motor boat is pointed homeward, and it's a pleasant trip as the sun lowers in the west and Horse Island is reached about six o'clock.

Last summer the school on Malaga Island was well established. Malaga Island is about a half mile north of Horse Island and lies at the mouth of New Meadows River. The forty people living here by lobstering and fishing are a mixed race. Their condition appealed so to Captain Lane and his family that a few years ago a work of uplift, education and help was begun there. Mrs. Lane and her daughters secured the use of a room in a fisherman's home and there



CAPT. GEORGE W. LANE

started teaching these children, growing up in ignorance and vice. The school was held each summer season during July and August for three years; and last year was placed under authority of the state, to whose attention the matter was brought by the state superintendent of schools.

Many of the chapels along the Maine coast in small harbors have sprung from the Captain's work, as he used to go in and out in his sailboat, stopping to preach or organ-



The "Messenger" in Puget Sound

ize a Sunday school. Increasing age and infirmities have caused him to curtail his work, but his little parish in the vicinity of Horse Island will still love him and welcome his cheery presence so long as he is spared.

Malden, Mass.

Florida's Useful Little Squadron

BY REV. GEORGE B. WALDRON

The "Florida navy" belongs in a class by itself. It was at first a dream of Dr. Frank E. Jenkins of Atlanta. With all the anxieties of a home missionary bishopric covering eleven southland states, he has found time and heart for the special needs of Florida. A study of the map of that state reveals conditions peculiarly difficult and yet peculiarly easy under the new plan. Along the east coast are over 500 miles of inland waterway from the state gateway at Jacksonville to the extreme island city of Key West. Natural bodies of water have been connected by artificial canals until practically the whole route is open to boats of light draft. These waters give access to almost every settlement of importance along the entire East coast of Florida. Here has been launched the first division of the "Florida navy." A second fleet, it is expected, will sometime find its home along the lower gulf coast, and a third in West Florida from Pensacola eastward.

The flagship of the fleet, Evangel No. 1, is a thirty-five foot gasoline launch of ten horse power. It has a covered cabin and is designed to furnish a comfortable home for the missionary in charge of the division and to his family or assistants. The boat is stationed at a strategic point, while the missionary encourages a struggling church, organizes a new Sunday school or develops a fresh preaching point. When, after three or four weeks of preparation the field is made ready, it is turned over to a resident missionary. Serving three or four churches and communities the minister can gather most of his support from the field. Now comes the next development in the navy. This missionary will also need a boat to serve his several charges. A small two or three horse power launch will suffice. Its cost will be small and can be met by the churches themselves.

Evangel No. 1 will then move to a new field and prepare the way for another permanent pastor and another addition to the Florida navy. In time there may be a score of these smaller boats along the east coast alone, carrying the gospel to the needy people and gradually building up churches in these rapidly growing settlements.

Now from theory to the practical. Down in the city of Key West for the past four years has labored a man earnest, faithful and strong. Rev. N. P. McQuarrie is as devoted a man as can be found anywhere. He has given up a pleasant and useful pastorate at Key West to become the leader in this new work. With him goes as a singer and general helper Dr. Charles Roberts, his son-in-law. He has no salary and no support for himself and family other than what he can pick up along the way in his profession as a dentist.

On Jan. 23 last, Evangel No. 1 started on its mission from Key West. Neighbors, friends and church people of all denominations were there to bid these men "God-



Off to the Island Parish

speed." The first work was among the hundreds of men in the camps along the Keys where work is in progress on the notable railroad extension to Key West. Their eagerness to hear, their earnest responses, at once put the stamp of approval upon the new enterprise.

Evangel No. 1 when paid for is to belong to the Home Missionary Society. But only half the needed $1,500 has been raised for its building and equipment. Mr. McQuarrie has been compelled to carry on his work for several months without pay for himself and with this financial burden for the boat. No wonder that this situation has appealed to the more fortunate churches of Florida, some of whom have responded far beyond their means. The little Melbourne church, itself dependent upon missionary aid, and without a pastor four months of each year, has supplied over $200.

Much of the country reached by Evangel No. 1 is expanding rapidly, frequently doubling its population in less than five years. Whole communities are growing up without the gospel. This "Florida navy," backed up with men and money, can supply these needs. Florida churches see the opportunity and are meeting it as best they can, and meanwhile they send the call to the older states and churches. The first boat is at work today for Christ and the church!

Ormond, Fla.

Bible Society's Centennial

Connecticut Organization Has Had Interesting History

A meeting commemorative of the anniversary of the Connecticut Bible Society was recently held in Center Church, Hartford, with afternoon and evening sessions. Local ministers, the present secretary of the Society, representatives of societies in other states and former presidents took part in the service. Connecticut is not unused to centennial observations, yet this occasion proved useful in emphasizing good things accomplished in the life of the state during the last one hundred years. Rev. Joseph Anderson, D. D., president from 1884 to 1904, spoke on the Early History of the Connecticut Bible Society. An undenominational Bible Society formed in 1808 in Philadelphia was the only one to precede the organization of the Connecticut Bible Society. Its formation was an expression of the religious interest which gave rise to the foreign and domestic missionary societies organized at the close of the eighteenth and opening of the nineteenth centuries.

A provision of the General Assembly of Connecticut in 1715 was to the effect that Bibles were to be used in every home and read in the schools. It failed, however, to provide for Bibles in the homes of the indigent. To meet this need was the object of the organization then effected. For a half century succeeding 1829 it was auxiliary to the American Bible Society. Facts of interest were the furnishing of Samuel J. Mills with Bibles for his trips through the frontier from Ohio down the Mississippi River to Louisiana and the sending of Bibles to the "forty-niners" in California.

The secretary, Mr. S. W. Raymond, outlined the present policy of systematically canvassing the whole state from county to county during cycles of six or seven years, spoke of the five depositories maintained in different centers of the state, and made an



"Evangel No. 1" off Ormond, Fla.

appeal for meeting the greatest opportunity of service ever confronting the Society in ministering to the foreign-born, who number seventy per cent. of the state's population.

Among the letters of congratulation was one from Rev. H. B. Roberts, formerly secretary of the Society and now in Tucson, Ariz. The commemoration address, soon to appear in printed form, was delivered by Rev. A. A. Berle, D. D., of Shawmut Church, Boston.

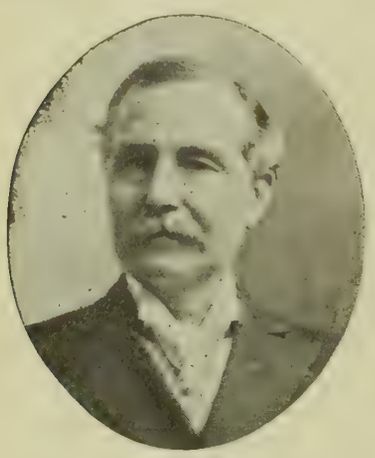
Hartford, Ct. ROUNDY.

The Withdrawal of Veterans

Notable Pastorate Closing

Dr. Richardson of Nashua, N. H., Resigns after Twenty-six Years—An Appreciation of Long Service

The general region about the Merrimac, Souhegan and Nashua rivers, as well as the whole state of New Hampshire, is deeply concerned in the closing of one of its notable



REV. CYRUS H. RICHARDSON, D. D.

pastorates, that of Rev. Cyrus Richardson, D. D., of First Church, Nashua, after nearly twenty-six years of service. The twenty-fifth anniversary of his pastorate was observed last September with much joy on the part of people and pastor. But Dr. Richardson has found the labors greater than he feels than he ought to carry, and has asked to be freed at the end of this year. So, in perfect health, rich vigor and fine spirit, he is looking toward serving a small parish where he can give of his best for a few years. Then he promises, if his life is spared, to return to Nashua and spend his remaining days in the city which he loves and which so genuinely loves him.

Few men ever made a deeper impression of splendid Christian manhood and ministry on a community than has Dr. Richardson on this city. The magnificent stone church, built under his direction in 1893, is no more lasting memorial than his spirit and labors. To the county conference, and to the state—all his ministry having been in it, first at Plymouth and then at Keene—he has been invaluable in his counsel, unfailing in his interest and unbounding in his geniality. As a denominational asset, everywhere, he has raised Congregationalism and its ministry in the eyes of all who know him.

To all these things, and far more, rich testimony was borne in the council called to consider the resignation, May 12. At noon the Central Congregational Club of New Hampshire met in the same place, and during the banquet and the admirable address by Rev. C. J. Hawkins of Jamaica Plain on An Interpretation of Russian Life, it must be confessed it was impossible to get away from that uppermost in the minds of all, Dr. Richardson's impending departure.

The pastorate, however, is not to be closed until the church secures his successor, a task which it realizes all too well is most difficult.

Amherst, N. H. C. E. W.

After Thirty-Eight Years

AN APPRECIATION OF REV. L. R. EASTMAN BY A FRIEND

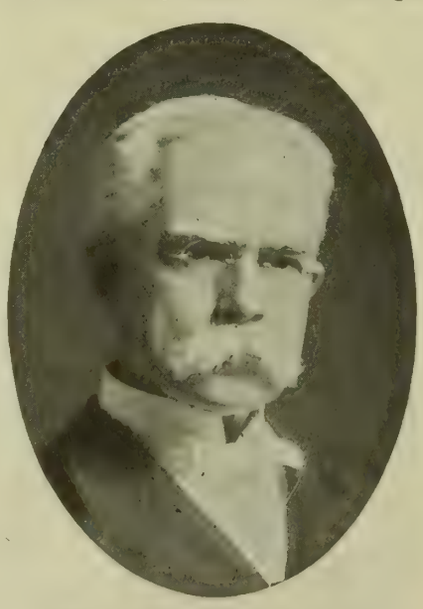
When a man who has been pastor of one church for thirty-eight years lays down active work, it deserves more than passing mention. Dr. L. R. Eastman of Framingham, Mass., came of good Pilgrim stock, his father being a clergyman. After graduating from Amherst he entered Andover Seminary, where he was easily among the first in his class in his love for and knowledge of the Greek Testament.

In 1871 he became pastor of Plymouth Church, Framingham, after his predecessors like Drs. Minot J. Savage, J. K. McLean, I. N. Tarbox. As pastor of this ancient church, he at once took an active part in the affairs of the town, and for a number of years was a member of the school board and for over thirty years an active member of the board of trustees of the public library.

He is a faithful member of the Middlesex South Conference of Churches and Association of Ministers. He was usually present at the meetings and entered into the life of all the churches, large and small. For many years he has been the moderator of the councils in the limits of the Conference. His impartial, genial spirit made him a model presiding officer.

Conservative in his mental temperament, he has ripened into a broad-minded, liberal churchman. He has an open heart for all new statements of truth, but has retained the charm and beauty of the older types of theology. In his relations with other Christian bodies he has been fraternal, and with the ancient First (Unitarian) Congregational Church he has been in close, fraternal relations. The Roman Catholic population of the old time have come to respect and confide in the pastor of old Plymouth Church.

He has always been a studious, scholarly man, and his large family of boys and girls



REV. LUCIUS R. EASTMAN, D. D.

have kept him young and in touch with the younger generation.

He has been a shepherd of his people, at home in the hours of gladness, and when sorrow and burdens came, the counselor of troubled men and women. His prayers at such times have voiced his deep sympathy and his priestly love for burdened men.

To have ministered with acceptance in a church like Plymouth Church and a town like Framingham is a great honor.

The writer knows Dr. Eastman's family life, in which has been a model husband and father, and has been with him in the days when he laid away his father and two charming daughters. In it all he was the Christian man, bowing patiently under the loving will of God. And when the writer's father went home and after that a beloved son, no one better than Lucius R. Eastman could speak the words of comfort.

To know such a man is a benediction. For a church and town to have had his ministry for thirty-eight years is an honor indeed. He represents the best type of the New England ministry. Long may this type of a cultured, devoted, learned ministry be the glory of our Congregational churches.

Boston, Mass.

A Beautiful Service

How a Fall River Layman Preaches by Flowers—An Unusual Devotion of Fifty Years

For more than fifty years Central Church in Fall River, Mass., has been the recipient



MR. CLINTON V. S. REMINGTON

of a beautiful service of love and devotion. Mr. Clinton V. S. Remington, known to many readers of *The Congregationalist*, for this period has been in sole charge of the floral decorations of the church. He is the owner of a private greenhouse, and in addition to the flowers and plants raised by himself, he buys in large quantities. Every service is provided for in some way. On Sunday mornings he is seen going to the church, laden down with baskets and boxes of flowers to be used in his work. The pulpit is provided, the five Bible school rooms are lavishly supplied, and varieties of flowers are left on a table in the front vestibule for any who care to take them. At the close of the evening service the flowers remaining at the church are distributed by the parish assistant among the sick, aged and those in special need of cheer.

Roses, carnations, hyacinths, tulips, daffodils and many other species are found, from time to time, in the pews of those who recently have experienced a sorrow or loss, or who have been absent for any length of time. The flowers thus silently speak messages of love and sympathy, and a word of welcome to the one returning. In the presence of beautiful blossoms it is more easy to worship and the soul is lifted up to higher and better things spiritually; as they go into the homes they bring a word of gladness and of hope to many an invalid and are a comfort in many

a weary hour, urging on to a better fight in the great battle of life.

For the weekday services a similar work is performed, and during many months of the year, when flowers are in abundance, great quantities are brought and distributed among those present.

At Christmas time many days are spent by Mr. Remington and his assistants in hanging hundreds of yards of green. The Gothic interior of the church lends itself readily to this sort of decoration, and each year those who see it express the sentiment that it is more lovely than the preceding year. Easter is the culmination of this work. During the winter months many bulbs and plants have been carefully tended and nurtured to be brought forth at full blossom for use at this time. Potted plants and cut flowers in profusion are banked about the pulpit, in the Bible school rooms and elsewhere. At the end of the session the plants are given out, one to each scholar. After the evening service others are given away and on Monday morning all that remains, always two or three hundred, are sent to hospitals, children's homes, homes for the aged and to the sick and aged in private homes.

Throughout the year the platform of the main Bible school room is covered with palms, ferns and other green plants. During the summer season the spacious yard to the rear of the chapel is filled with flowers and plants of many kinds. This service, done so quietly and without any thought of self in it, has been a great instrument for good. Men have been made purer; women have been made more gentle, and little children have had brought to their attention the great beauty of the world of nature in which they live.

Fall River, Mass. FINDLAY.

The Middle West

Among the Colleges

The lecturer on the Porter foundation, Beloit College, for the present year, Rev. Arthur J. Brown, D. D., of the Presbyterian Board, followed such men as Arthur H. Smith of China, James D. Eaton of Mexico, Charles Cuthbert Hall, Robert E. Speer and Lyman Abbott, and fully sustained the standards of his predecessors. He is singularly robust, practical and earnest. He spoke with the wide vision of a statesman of the great world movements which are transforming Asia. He showed the forces at work in Japan, Korea, China, Persia and Turkey, and closed with a lecture upon Our Own Task in the Philippines.

PRESIDENT HUGHES' ACHIEVEMENT FOR RIPON

When Dr. R. C. Hughes came to the presidency of Ripon College in 1901, he found it small in members, inadequately equipped in buildings and out of touch with preparatory schools. By eight years of strenuous work he has rebuilt the dormitories, making them ideal for student residence, greatly increased the enrollment and brought the college into touch both with the high schools on the one hand and the University on the other. In a word, he has put Ripon on the map of the student world. He has closed his work at Ripon and in a well-earned vacation in the Far West is temporarily interesting himself in an irrigated tract of land near Twin Falls, Idaho. But, I am told, this will be his diversion for a few months only and does not imply permanent withdrawal from the lines of work in Christian education in which he has won distinguished success.

DENOMINATIONAL CO-OPERATION IN WISCONSIN UNIVERSITY

The claims of Madison as a missionary field have for several years been presented before associations of churches and as a result, at least six denominations are represented in that city by university pastors, some supported by home missionary societies' funds. Five have formed themselves into a University Pastors' Association, with Rev. R. H. Edwards (Congregationalist) chairman, and they have co-operatively worked out a plan to make the State University a missionary center. These pastors and other Christian men and women whom they have associated with them, offer religious extension service "as a free contribution to the Christian work of the state." Churches, Sunday schools, men's clubs and all kinds of church societies can have sermons, lectures and addresses on religious and social themes at no cost except car fare and entertainment for the speaker. The University pastors co-operated this year in bringing Hugh Black to Madison for a week in early April. For next year, Rev. R. H. Edwards writes: "We plan at least four such series of meetings to be given by religious leaders of national reputation. There appears to be some hope, also, of a monthly convocation to be conducted by the University at which such men, among others, will speak." The change of attitude towards religion in this University is most significant.

STUDENT COVENANT AT YANKTON

In a remarkable series of meetings at Yankton, S. D., in the late winter, led by Rev. Oscar Lowry, church and college worked hand in hand and the religious interests of the whole community have been greatly advanced. Of the 154 whom Rev. F. V. Stevens received into the Congregational church on March 15, twenty-four joined under the student covenant. The debt of the church was removed early in the year by a heroic effort, and the late ingatherings are the largest for any year in the church's history. A vested choir, under the leadership of Professor Daily of the College, and partly recruited from the College students, is a delightful feature in the regular worship.

Chicago, Ill. J. H. C.

The true estimate of a friend lies in whether his coming makes you more cheerful.—*St. Louis Globe-Democrat.*



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It has unified the Nation.

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Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Wellington Avenue Church

The marriage of two north side churches, Lincoln Park and Evanston Avenue, was consummated May 20, and the new body has been legally incorporated as Wellington Avenue Congregational Church. The board of trustees of the new church, made up of the trustees of the uniting churches, has acquired a valuable site on Wellington Avenue, between Evanston Avenue and Clark Street, and plans for a new building, to be erected this season, are well advanced. For some months union services of the two congregations have been held on Sunday evenings. During the summer months morning services will be held in union, the two church buildings being used alternately. Under the tactful leadership of the two pastors, Drs. E. F. Williams and B. F. Aldrich, the church union has been effected with entire harmony of feeling on both sides. The charter members of the new body will represent practically the combined membership rolls of the two congregations and will have (what neither of the original churches could have) an enthusiasm which comes with a sense of adequacy for large undertakings.

Both churches had suffered from the method of church planting, which marked the competitive era in Protestantism, which seems to be nearing its end. Each is one of a group of churches which makes a rational parish system impossible. The Wellington Avenue building will command a considerable area in which it is the only representative of evangelical Christianity. To the united church, therefore, comes the challenge of undivided responsibility and greatly enlarged opportunity. It is proposed to build a church for weekday service as well as Lord's Day worship. In the parish are found all sorts and conditions of men. In the words of Dr. Aldrich, "Not elsewhere on the face of the earth is there a better opportunity for demonstrating that a Congregational church is able to become a meeting place where the peoples of all nations shall kneel (or stand) before the common altar of a common Fatherhood."

Playgrounds and Juvenile Crime

Chicago added ten new playgrounds for children to its list last year, and the total juvenile attendance at all these open spaces was more than 2,000,000, involving an increase of more than half a million. These figures are significant in their proof that children are ready and eager to leave the streets for healthful sport where chances for this are provided. The decrease in the number of arrests in the vicinity of the playgrounds is so great that the districts first in juvenile crime, before the grounds were opened, have become last and the last have become first. A recent citizens' meeting in suburban and prohibition-territory Hyde Park, brought out the fact that this district of homes of exceptional comfort has given the probation officers more trouble of late than the vicinity of the University Settlement in the stockyards.

To meet the problem of lawlessness by gangs of young boys, Professor Hohen of the University of Chicago has organized a group of gang leaders among the University students. A recent appeal in chapel service for this form of Christian work received hearty response. A certain number of "big brothers" meet the grade school boys when school is dismissed and spend certain afternoons in directing their plays on vacant lots or in occasional "hikes" to points of interest. There is an agitation in Hyde Park for some kind of a children's playground in the neighborhood.

In this movement Rev. O. C. Helming of University Church has been much interested, and the matter has been discussed in several midweek services the past winter in a series of studies on how to increase the moral efficiency of the public schools. On May 25 Mr. Helming sailed from New York for a three months' vacation trip in Europe, principally in Germany.

The Deeper Thinking

Before a small group of ministers gathered in Masonic Temple on Decoration Day was read by Dr. J. J. Martin of Austin the most notable paper presented to the Ministerial Union this year. It was a modern and masterly treatment of the doctrine of the atonement. To get a setting for the special theme, the paper, an hour in length, traversed nearly the whole field in theology. After hearing it no appreciative listener could feel that old views are better than new ones. The orthodoxies of the past cease to be satisfying, not because they say too much, but because there is more truth than Park or Bushnell or Hodge have expressed. "Christianity goes by living faith in a living Lord with whom we are in correspondence. Christ's death receives its power from his rising again. . . . We do not need to go back to Christ so much as forward to meet him who goes before as into a place of fuller revelation." Dr. Martin is a graduate of Chicago Theological Seminary, who carried on his studies and won his doctorate in the universities of Germany.

General Howard on Loyalty to the Church

Gen. O. O. Howard was the chief speaker for the Chicago Sunday Evening Club on Memorial Sunday, May 30, and his address before his comrades in the G. A. R. sounded the note of loyalty to the church as distinctly as loyalty to the flag. The Sunday Evening Club frequently chooses for its speakers those who are not ordained ministers, but seldom men who have not the gift of prophecy and a passion for preaching.

General Howard's address called up many incidents of the war, but he drew upon his memory not for the sake of the story, but to make the story send home a lesson in religion. Dwelling upon various phases of loyalty, he emphatically insisted that loyalty to Christ demands loyalty to the church. Concerning the honors which he himself received from the old soldiers and the great audience of citizens, General Howard seemed almost indifferent. He nobly used the opportunity of the occasion to speak a good word for Jesus Christ and to honor the Great Commander.

The conduct of the Sunday Evening Club is almost a vocation to its president, Clifford W. Barnes. Supplementing at the evening hour the morning services in the Auditorium, where Dr. Gunsaulus is preacher, it has come to be recognized as one of the most helpful religious institutions in the city. The average attendance for the thirty-seven services of the season, which closed May 30, was about 2,000. Among the speakers announced for next season are three Congregationalists: President Hyde of Bowdoin College, Lyman Abbott and Justice Brewer of the United States Supreme Court.

One Million Dollars for Northwestern University

Although the University which lies just north of the city limits is not so well off in funds as the marvelous creation of John D. Rockefeller on the Midway, it has a long history of splendid achievement, an ideal site and a noble array of imposing buildings. Moreover, it has a most loyal constituency in the Methodist churches of the Middle West. The trustees have shown their faith in the friends of the University by the proposal to add a million dollars to the endowment and, as a beginning, one of the trustees, Mr. N. W. Harris of Chicago, has offered $155,000 in case the entire million be raised during the year. No collegiate institution, it is said, in the Mississippi Valley needs and deserves a million more than Northwestern. In talking with a tradesman of Evanston, who keeps a clothing store near the campus, I discovered a little coldness. "Those college boys," he said, "are a poverty-stricken lot. They want to care for my furnace and shovel off my sidewalk—five men to a job, but it is a rare day when one of them comes round to order a gentleman's suit of clothes. I would like to see the old buildings burn up and some good manufacturies or breweries come in." This man, an Irishman, by the way, signified his intention to move as soon as his lease runs out. He evidently is out of his place in Evanston. Most of the citizens believe that the making of men is the greatest glory of a city, and that the material drawn from the homes of the plain people is the kind which best repays educational investment.

Although Northwestern University is unequivocal in its denominational affiliation, this fact does not prevent a large attendance of its students at the services of our First Church, and Dr. W. T. McElveen's influence upon the student body is strong. J. H. C.

MAKING SUNSHINE

It Is Often Found in Pure Food

The improper selection of food drives many a healthy person into the depths of despairing illness. Indeed, most sickness comes from wrong food, and just so surely as that is the case right food will make the sun shine once more.

An old veteran of Newburyport, Mass., says: "In October I was taken sick and went to bed, losing forty-seven pounds in about sixty days. I had doctor after doctor, food hurt me and I had to live almost entirely on magnesia and soda. All solid food distressed me so that water would run out of my mouth in little streams.

"I had terrible night sweats and my doctor finally said I had consumption and must die. My good wife gave up all hope. We were at Old Orchard, Me., at that time and my wife saw Grape-Nuts in a grocery there. She bought some and persuaded me to try it.

"I had no faith in it, but took it to please her. To my surprise it did not distress me as all other food had done, and before I had taken the fifth package I was well on the mend. The pains left my head, my mind became clearer and I gained weight rapidly.

"I went back to my work again and now, after six weeks' use of the food, I am better and stronger than ever before in my life. Grape-Nuts surely saved my life and made me a strong, hearty man, fifteen pounds heavier than before I was taken sick.

"Both my good wife and I are willing to make affidavit to the truth of this."

Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

New York

Bible Teachers' Training School

This institution, under the presidency of Rev. Dr. W. W. White, which also trains missionaries and is a popular headquarters for evangelists and open-air workers, has settled down to a prosperous career, the closing year being the best in its history. Dr. F. L. Sigmund has come from the presidency of Carthage College to take charge of the extension work spreading all over the city. The first class has just graduated from the new School of Theology, established last September. Next fall new departments, designed to prepare deaconesses and secretaries for Young Men's and Young Women's Christian Associations, will be conducted in cooperation with the local branches of such Associations, and the Protestant and Methodist Episcopal deaconess schools. Dr. White's students this year came from twenty-one states, eleven countries and thirteen denominations. Practical work is a part of the school's training and this season included the conducting of eighty Bible classes in various homes and Sunday schools, reaching hundreds of young people.

A new philanthropy is the management of the Children's Country Playground Excursions from the East Side to Miss Helen Gould's country place near Tarrytown. This service will be carried on every Saturday all summer and fall, and give health to thousands of children. Bible lecture series, given by prominent men in America and from England, also, at Miss Gould's city residence, and similar gatherings elsewhere, have enabled the school to reach many people of influence, not ordinarily brought into contact with actual study of the Bible. Striking testimonies are received through the mail from people not church members, as to the new and intense reality which the Book has suddenly acquired for them. The school is largely concerned with a series of five conferences, to be held at Montreat, N. C., for the Southern Y. M. C. A. students, Young People's Missionary Movement, etc., and a country workers' conference. Among the speakers will be Dr. Josiah Strong, Rev. Charles Stelzle, Sec. J. Campbell White. Drs. Vance and White and ex-Governor Glenn of North Carolina and Governor Hoke Smith of Georgia.

Bethany Church Gets Endowment

Two members of Broadway Tabernacle have added $5,000 to the endowment fund of Bethany Church at Tenth Avenue and Thirty-fifth Street, in the vicinity of Hell's Kitchen, bringing the total fund to $15,000. When it reaches $20,000, the interest will be used to provide an additional worker for this extensive institutional plant at whose head is Rev. W. F. Ottarson, formerly at the Fifth Avenue Presbyterian Church, in its East Side work. There has been a decided religious awakening in the life of Bethany Church as a whole, and an increased attendance at all services. The daily kindergarten of the church is overcrowded, and a second one could be conducted if space permitted. The great number of poor homes also sets up a need for a "day nursery" as soon as funds and room can be provided. A men's association has been formed for the moral and civic needs of the immediate community. A great aid to Bethany is the daily clinic, visited by hundreds of mothers and children and conducted by an unusual trained nurse of genuine missionary enthusiasm and supported by two Tabernacle women. Bethany carries on its varied work through some twenty-five organizations, including a Bible school that has recently increased to over 500 members. The chief need is a modern building, the funds for which the Tabernacle hopes ultimately to secure in its general endowment scheme of a million dollars.

Broadway Tabernacle Steadily Growing

Consolidation marks the comprehensive work of the Tabernacle, where Dr. Jefferson is well into his twelfth year as pastor, with plans laid out apparently for many years to come. Since the new church was dedicated, the Twentieth Century Endowment Funds have reached $30,000. At this rate the sum of $330,000 will be reached within the century, but the rate is expected to increase each year, and doubtless the proposed million dollars will be received before 1999 A. D. comes to a close. A series of sermons on the Christian Conception of God, Dr. Jefferson considers to be the most significant thing he has attempted since Things Fundamental, given in Mendelssohn Hall a few years ago. This latest series was severely doctrinal, and necessarily involved much of the technical vocabulary of modern philosophy. Yet these hour-long discourses, not easy to follow, drew unusually large audiences and keen response. Dr. Jefferson believes that the presentation of Biblical doctrine is far more popular in New York than most preachers feel able to believe.

The Manhattan-Bronx Sunday School Association held its annual convention at the Tabernacle, Marion Lawrance and President Mackenzie being two of the speakers. Delegations of children from the schools at the evening session proved to be not only an interesting, but desirable feature of such a Bible School Clinic. The Tabernacle now has a boys' league, working under the auspices of the men's league. When the new building was erected it was generally believed that the Tabernacle would be flanked by apartment hotels, but instead, all of the new buildings erected in its vicinity are being devoted to the automobile business, so that the *clientele* of the Tabernacle are destined to come from some distance.

SYDNEY.

After Sunset

The sea lies quieted beneath
The after-sunset flush
That leaves upon the heaped gray clouds
The grape's faint purple blush.

Pale, from a little space in heaven
Of delicate ivory,
The sickle moon and one gold star
Look down upon the sea.

—Arthur Symons.

SUMMER TOURS

ALASKA July 1, 6 and 16

Yellowstone Park
July 6, 16, Aug. 6, Sept. 2

SPECIAL N. E. A. PARTY
July 1 to Denver, Salt Lake, Portland Seattle, Alaska, with Choice of Return Route

48 Shorter Tours to the Resorts of New York, New England and Canada

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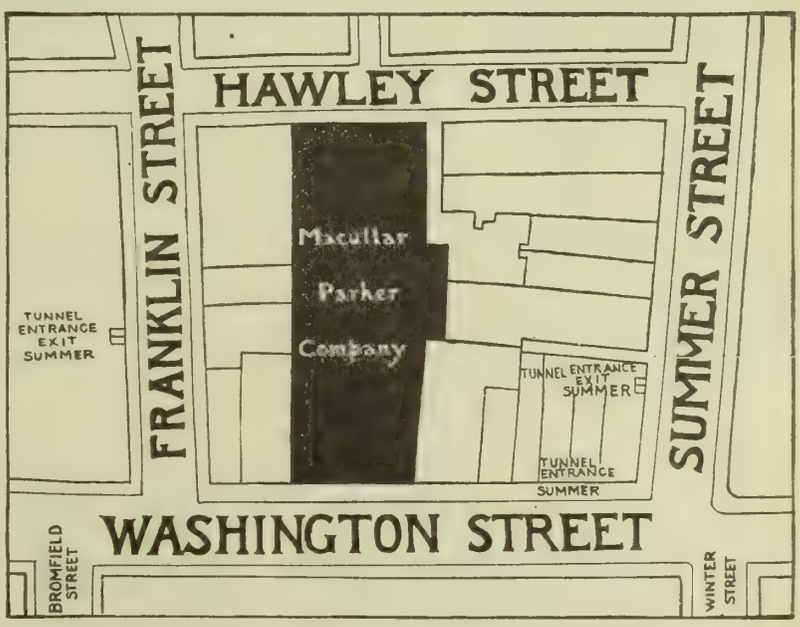
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RAYMOND & WHITCOMB CO

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Location of Our Store



Plan of the block bounded by Washington, Franklin, Hawley and Summer Streets, showing location and relative area occupied by Macullar Parker Company, and location of entrances and exits of Summer Street Station of Washington Street Tunnel.

Macullar Parker Company

400 Washington Street, Boston

President Sanders' Inaugural

A Notable Washburn College Commencement —New Gymnasium Dedicated

Commencement Week this year at Washburn College, strategically located with reference to the great Southwest at the beautiful capital city of Topeka, Kan., was made memorable by the inauguration of the new president, Dr. Frank K. Sanders, and the dedication of a handsome new gymnasium, the gift of Mr. Jonathan Thomas of Topeka and a member of the board of trustees. All



FRANK K. SANDERS

the exercises of the week were exceptionally attractive, but space here permits special reference only to the two mentioned, which occurred on June 3, and brought together an unusual number of college presidents nd other representatives of sister educational institutions of the Middle West: Oberlin, Beloit, Carleton, Grinnell, Doane, Colorado, Drury, together with many of the alumni and friends of Washburn.

At the gathering in the spacious MacVicar chapel, Dr. F. L. Hayes of First Church, Topeka, in behalf of the trustees, spoke the words which conferred the honor and responsibility of the presidency upon Dr. Sanders. The prayer of installation was offered by Dr. J. G. Dougherty, a Congregational pioneer in Kansas, and long a trustee of the institution. Following this formal induction to office, several addresses of recognition were given, all brief, fine in quality, generous in appreciation and hearty in greeting, by various representatives of the educational institutions of Kansas and states adjacent. Governor Stubbs extended the cordial welcome of the commonwealth and spoke in high terms of the influence and work of the College in the development of Kansas.

The inaugural address of President Sanders was admirably conceived and presented. It recognized the great trust committed, clearly outlined the needs of the greater Washburn and indicated the lofty standards in scholarship and efficiency. The foundations are already well laid for a university in due time, which will be an honor to the great Middle West and Southwest, as well as to the denomination. The College already has nearly 800 students in all departments, one-half of whom are in the department of Liberal Arts.

The dedication of the new gymnasium was an interesting occasion. After the formal presentation by the donor and a becoming response by President Sanders, the dedicatory address was given by President Slocum of Colorado College. It was a fine presentation of The True Aim of Physical Culture. The students especially gave vent to their joy in the opportunities now possible by this well-equipped gymnasium, which cost over $40,000.

The Commencement concert on Thursday evening, given by the faculty of the Fine Arts department, was one of the choicest and richest ever given in connection with the College. At the Commencement exercises proper the address to the graduating classes was given by President Eaton of Beloit College. His theme was Some Aspects of College Training, a finished and eloquent production. Degrees were then conferred upon the graduating classes of the different departments, numbering nearly eighty in all, forty-four from the Liberal Arts department receiving the degree of Bachelor of Arts. The president's reception fittingly closed one of the notable Commencements in the forty-four years of the College history.

Topeka, Kan. L.

New Tabor College President

Rev. Frederick W. Long resigns his pastorate at Huron to accept the presidency of Tabor College. As pastor of two important churches, first at Redfield, then at Huron, he demonstrated his power in building up two aggressive churches. As an evangelistic worker he has won a large place in the hearts of the South Dakota churches and pastors. As chairman of the board of directors of the State Home Missionary Society, he has shown unusual executive ability as well as a deep interest in all home missionary problems in a great and growing state.

As editor of the *South Dakota Congregationalist* he has rendered a large service to the churches. The entire state will feel the loss of an inspiring leader and the trustees of Tabor College have certainly made a wise choice.

Mr. Long is a graduate of Tabor and also of Chicago Theological Seminary, and he is thoroughly in love with his *alma mater*. His experience as pastor of our college church at Redfield qualifies him in an unusual way for the spiritual as well as the intellectual leadership of the student body at Tabor College.

Sioux Falls, S. D. F. F.



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BARSTOW STOVE CO.
PROVIDENCE, R. I.

Boston

Another Success in Pastoral Evangelism

In the suburb of West Medford is an example of the "progressive revival," the fruits of persistent personal work for a period of years. When Rev. B. L. Yorke assumed charge of this parish five years or more ago, the members were worshiping in a hall, the women's organization numbered only two-score or less, no men's group had been formed, and other weaknesses were apparent. In a little more than a year, a handsome stone church, costing $60,000, was dedicated and the work of progress had begun. The organized activity of the church is now among the best in the state. The membership of the woman's organization is more than 200 and the Brotherhood is not far from the same number. The Sunday school, which has considerably more than doubled, is an object of interest to Bible workers even outside Massachusetts. In the place of a young people's society, all their work is centered in the school. Its members, by enrolling in the classes, become also members in the Praise Circle and the Mission Circle, specialized divisions of the school. The church makes a specialty of the vesper service, and plans next fall a vested children's choir of 100 voices. All these advances, however, as well as the 160 members added to the roll have not come without continued pastoral effort, and Mr. Yorke is well entitled to the fruits of his labors.

Meeting of the Ministers' Union

Last Monday the Ministers' Union, a ministerial fraternity of many denominations, held its annual meeting in Channing Hall. With Dr. L. B. Bates presiding, an unusually large attendance listened to the address of the occasion, The Achievement of Religious Unity, by Rev. G. T. Smart, D. D., of Newton Highlands. It was an appropriate utterance, describing historically how progress had come from men's sympathetic insight into the spirit of leaders with whose views they disagreed. The address was received with enthusiastic approbation.

Biographical

REV. H. J. BRUCE

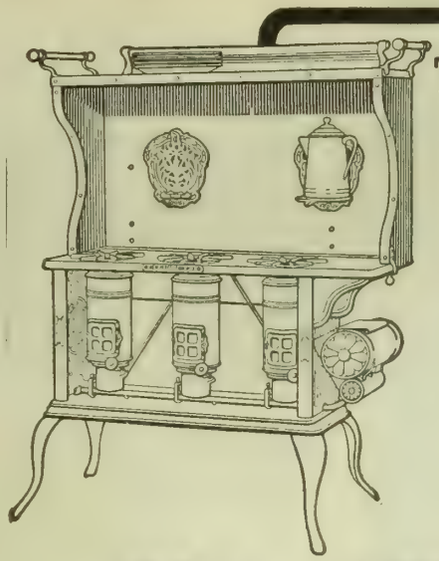
Rev. Henry J. Bruce, whose death at Pauchgani, India, has just been reported to the American Board, had been a devoted and efficient missionary since 1862.

He was born in Hardwick, Mass., in 1835, graduated from Amherst College in 1859 and later from Bangor and Andover Seminaries. It was Mr. Bruce who established in India the printing press from which millions of tracts and leaflets in the native tongue have since been issued. He leaves a wife and several children, one of whom, Miss Clara H. Bruce, is a missionary at Ahmednagar.

REV. N. T. BLAKESLEE

At Port Washington, Wis., where he had been pastor of the Congregational church for the last five years, Rev. Newton Tracy Blakeslee passed away after a brief illness, May 26. He was born at Chagrin Falls, O., in 1841, was a soldier in the Civil War, graduated from Western Reserve College in 1864, studied theology at Lane Seminary and at Andover, where he graduated in 1868. His other pastorates were at Atwater, O., Mason City, Io., River Falls and Kinnickinnick, Dak., Wabasha, Minn., Port Byron, Ill., and in Wisconsin at Berlin, New London, De Pere, Baraboo and Milwaukee. He was a faithful minister of Christ, a willing worker, a good friend.

All men are afraid of books who have not handled them from infancy.—*Holmes.*



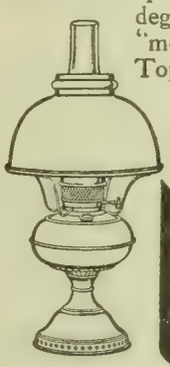
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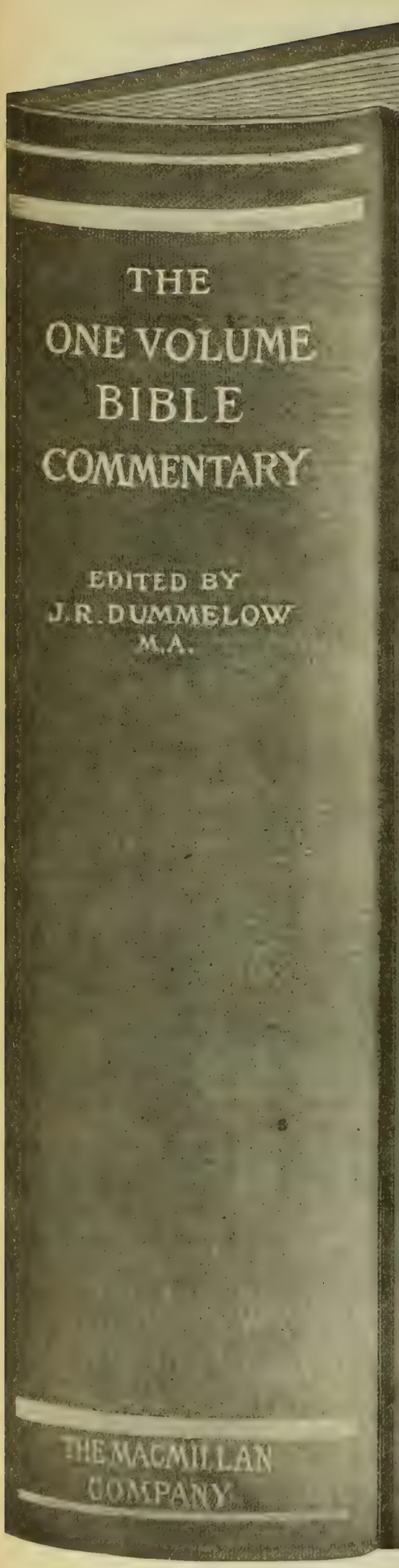
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Because the publishers believe that *The Congregationalist and Christian World* is an indispensable servant of genuine denominational interest they solicit the co-operation of every Congregationalist in extending the circulation of the paper published for the express purpose of supplying information of what is transpiring in the Congregational churches and the Christian world at large. They ask your assistance, therefore, as co-operators in promoting those things for which our Congregational churches stand.

They believe that the weekly visits of *The Congregationalist and Christian World* will quicken zeal in every good Christian work, stimulate interest in missions, Sunday-school work, intelligent Bible study, and cement more closely the bonds of denominational and Christian fellowship *between all Congregationalists whose subscriptions you may aid us in obtaining.* The paper contains material for every Congregationalist vital to his interests; it is broad and catholic in spirit; it EXACTLY supplements the work of every earnest pastor; coming every week and finding a place on the home table, containing uplifting articles or stories for every member of the family circle, it emphasizes THE THINGS PREACHED on Sunday.

Is is not as important that Congregationalists should regularly read such a paper in order to understand and represent to their neighbors the nature, object, and business of the denomination as it is to subscribe to the benevolences of the church? In no better way can information be circulated that will bring intelligent co-operation and money to carry on successfully the work of the churches.

You can help in enlarging our sphere of usefulness by sending a new subscriber, by organizing a club in your church, by sending names of friends to whom a prospectus can be sent and personally saying a good word for the paper. The publishers will co-operate in every way and gladly send sample copies, free prospectus and terms to any of your friends, on request from you to

L. H. CARY, Business Manager, 14 Beacon St., Boston, Mass.

The above illustration shows the exact size of the new subscription premium offered by The Congregationalist and Christian World. For further particulars see next to last page of this paper.

Progress of Federation

Massachusetts and Rhode Island Bodies Hold Councils—Suggestion of a "Federated Church"

The state council of the Rhode Island Federation of Churches met in the First Baptist Church, Providence, May 28. The treasurer reported the debt of $500 of years' standing paid, and funds to pay all bills to May 1. The resolutions adopted by the Convention of the Churches, April 26, were referred to appropriate committees to carry out. At that Convention, discussion centered in the question of the multiplicity of charitable organizations and their relation to the churches. As a result, it was reported that the Charity Organization was preparing a plan for concentration, and the State Bureau a directory of charities. The Federation's committee on marriage secured an amendment to the marriage-license law, to discourage runaway matches. A new committee on public morals was appointed.

The council of the Massachusetts Federation met at South Framingham, June 2. The $1,000, necessary to pay all bills by Dec. 31, was apportioned and assumed by the denominations' representatives. An important conference of missionary officials to consider readjustment of overlapping, especially in foreign work, was called for June 7. The field secretary's plan for federation in Greater Boston, in co-operation with the "Boston—1915" movement, was approved and referred to the executive committee. Remarkable and encouraging local developments were reported by the secretary and by representatives present. "The Federated Church," combining two or more small churches without organic union in the support of one pastor, was urged by a member of the North Worcester Congregational Conference. A fair audience in the evening heard Hon. F. H. Jackson, president of the Rhode Island Federation and also of the New England Congregational Congress present The Appeal of Federation to the Layman; Dr. O. P. Gifford of the Massachusetts Federation, in telling epigrams, The Appeal to the Pastor; and Mr. A. J. Kennedy of South End House, Boston, plead for Federation in Industrial Communities, to secure local responsibilty for social conditions.

Providence, R. I. E. T. R.

The movement to make Boston in the course of the next few years a more ideal city and known technically as "Boston 1915," has now been intrusted to a board of fifteen permanent directors. They will seek to correlate all the forces capable of bettering municipal conditions. A Congregational minister, Rev. John H. Denison of Central Church, has the distinction of being elected to this board and will add his energy and enthusiasm to that of the business men and representatives of other professions in the board.

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Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BRAINERD—In Grinnell, Io., May 15, Miss Julia D. Brainerd, aged 65 yrs. She had been the leader of children's mission band for over twenty years.

HAZEN—In Kodaikanal, South India, April 9, suddenly, Mrs. Hervey C. Hazen of the Madura Mission. Mr. and Mrs. Hazen had nearly completed twenty-five years of service in the mission.

MELLISH—In Dayville, Ct., May 26, Rev. John H. Mellish, aged 84 yrs.

M. W. HANSCOM

Moses Warren Hanscom died, May 22, aged seventy-six, at Haverhill, Mass., where he was a deacon of North Congregational Church for twenty-five years. In his activities in the church and city he endeared himself to all by his unbounded generosity and kindness. His death is a severe loss both to the church and city.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

A Noteworthy Centenary

How a Vermont Church Has Served a College Community—Building Postponed Twenty Years

When a meeting house, the first erected in town, has amply served a large church and an influential college for a hundred years, and is still the ornament and pride of its village, it deserves to have its centennial observed with fitting ceremonies. The Congregational church in Middlebury, Vt., was organized in 1790, but owing to differences of opinion about its proper location the erection of a house of worship waited nearly twenty years. As a fortunate result, when the work was undertaken, there were foresight and wealth sufficient to plan for the long future.

On a commanding site in the heart of the village was dedicated, May 31, 1809, a commodious and beautiful house of God. It had been built under the direction of Flavius Filmore, an architect of Albany, N. Y. He was familiar with English church building and followed Christopher Wren's designs in the graceful tower. The imposing interior dome, supported on four Ionic columns, and the substantial dignity of the whole structure are a constant cause for admiration. Many a college student must have been strengthened in heart and life as he worshiped in it.

The hundredth anniversary of the dedication was duly observed, May 30 and 31. Sunday morning, a former pastor, Rev. Thomas Simms of Braintree, Mass., preached on The Continuous Church. The Sunday school and young people's society held special services later in the day, and in the evening before an audience that filled the house the local pastors told of the century's religious progress in town and village.

On Monday historic papers were read by members of the church on the diaconate, the women's work, work for young people, and the church's contributions to the world. It was a suggestive and honorable record thus unfolded of plain farmers and mechanics and learned college professors laboring together for the Kingdom. In several lines of effort the church was a pioneer.

Dr. Ezra Brainerd, president *emeritus* of Middlebury College, told of the building and dedication of the house, and of the people who did the work, among them not a few who have served state and nation in high places. Prof. C. B. Wright set forth the giving of life to the world as the present mission of the church, and Rev. C. H. Dickinson, D. D., the pastor, under the form of a vision, told of varied ministries to human need possible to the church in the future. If his vision is realized, the historic meeting house which has served so well for a century will have abundant work for the hundred years now beginning.

Pittsford, Vt. C. H. S.

Beneath the Pines

If there be solace for the unquiet mind
In fragrant beds beneath the healing pines,
Curtained by waving canopy of vines
Where one may rest apart from all his kind,
And hear no discourse but the moving wind,
Gossip of birds, and insect minstrelsy,
And not one murmur from that restless sea
Of vexing human uproar left behind;
Here let me rest upon the rugged floor,
And, dreaming, watch the heavenly argosy,
Making for port upon some unknown shore,
That noiseless scuds across the tranquil sky.
Here let me rest until I pine again
For human sounds to bring me joy and pain.

—*Danske Dandridge.*

What are you doing with your lives? God is asking you every day.—*Grenfell.*

Christian Endeavor
OFFICIAL ROUTE

The Chicago and North Western Railway is the official route from several states in New England, on the Atlantic seaboard and in the Central West, to the 24th Annual Convention of the United Societies of Christian Endeavor.

The meeting convenes at St. Paul July 7th to 12th.

Special personally conducted trains for the exclusive use of Christian Endeavorers and their friends, leave the Wells St. Station, Chicago, Monday, July 5th. Special low round trip excursion rates.

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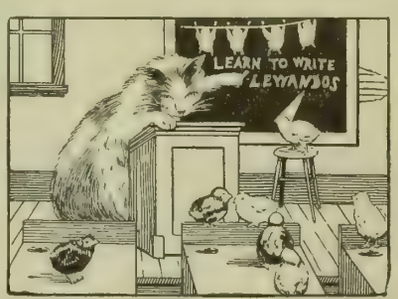
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Church and Ministerial Record

Calls

BURNAP, IRVING A., Broad Brook, Ct., to Pilgrim Ch., Hartford.

CAMPBELL, ANDREW, Somerville, Mass., to Groveland. Accepts.

CLAPP, ELLERY C., lately of Lisbon, N. H., to *First* Ch., Huntington, Mass.

DANIELS, JOSEPH L., formerly professor in Olivet Coll., to Tryon, N. C. Accepts.

DICKINSON, WALTER B., *Westchester* Ch., White Plains, N. Y., to Kalamazoo, Mich.

FRASER, JAS. A. D., Bangor Sem., to Dexter, Me. Accepts.

HERMAN, FRED'K W., formerly of Roland, N. Y., to Rensselaer. Accepts.

HINMAN, GEO. W., accepts appointment of the A. M. A. as District Secretary for the Pacific Coast, instead of returning to Foochow, China, because of the condition of his wife's health, not his own.

HOPE, ARTHUR H., asst. pastor of *North* Ch., Middletown, Ct., to Madison. Accepts.

KENT, WM. H., lately of *St. Paul* Ch., Chicago, Ill., to *Faith* Ch., same city. Accepts and is at work.

LAPOINTE, EDW., Presb. Coll., Montreal, P. Q., to *French* Ch., Fall River, Mass. Accepts.

LOBA, JEAN F., *West Side* Ch., Pasadena, Cal., declines call to Ontario, Cal.

LONG, FRED'K W., Huron, S. D., to become president of Tabor College, Io. Accepts.

LONGSWORTH, WM. H., Yale Sem. and Oxford, Ct., to Orient, L. I.

LOOMIS, SAM'L L., formerly of *Union* Ch., Boston, Mass., to Westfield, N. J. Accepts.

LYON, A. G., *Advent* Ch., Haverhill, Mass., to Orland, Me. Accepts, in connection with study at Bangor Sem.

MORGAN, WALTER A., Orland, Me., to Wilder, Vt. Accepts, in connection with study at Dartmouth Coll.

NEWTON, B. GWERNYDD, acting pastor of *Welsh* Ch., Granville, N. Y., to *Presb.* Ch., Middle Granville.

POMEROY, ALBERT E., Saginaw, Mich., to Bridgeport. Accepts, with residence unchanged.

SPOONER, WALTER, *Union* Ch., St. Louis, Mo., to *Second* Ch., Lorain, O. Accepts, in connection with study at Oberlin Sem.

STAUFFER, HENRY, *Hanover St.* Ch., Milwaukee, Wis., to Menasha. Accepts.

SWISHER, RAYMOND C., Kelley's Island and Isle St. George, O., to Vermilion. Accepts, to begin July 1.

WILLIAMS, THISTLE A., Univ. of Chicago, to Delavan, Wis. Has begun work.

Ordinations and Installations

BLOMFIELD, STANLEY F., *i. Bethany* Ch., Montpelier, Vt., June 1. Sermon, Rev. F. A. Poole; other parts, Rev. Messrs. Donald Fraser, J. B. Sargent, F. B. Kellogg, L. F. Reed, D. H. Strong.

STARIE, JOHN W., *o.* Maine, N. Y., by Susquehanna Assoc., May 25. Sermon, Rev. S. E. Eastman; other parts, Rev. Messrs. H. A. Ottman, J. B. Felt, C. M. Bartholomew, N. E. Fuller.

SNYDER, HENRY S., *rec. p.* First Ch., Chicopee, Mass., June 1. Parts taken by Rev. Messrs. Richard Peters, J. L. Kilbon, C. A. Wight, H. L. Bailey, D. W. Lyman, Dea. P. J. Newell.

Resignations

DENISON, ROB'T C., Janesville, Wis., after a pastorate of twelve years.

EASTMAN, LUCIUS R., *Plymouth* Ch., Framingham, Mass., after a pastorate of more than thirty-seven years and a ministry of forty-seven years. Cause, feeble health.

HEMENWAY, HOMER W., Prospect, Ct., effective June 27.

JUMP, HERBERT A., Brunswick, Me., after a pastorate of six years.

LONG, FRED'K W., Huron, S. D.

LONGSWORTH, WM. H., Oxford, Ct., effective June 1.

MORGAN, WALTER A., Orland, Me.

NICHOLS, GEO. T., *North* Ch., Columbus, O., after five years' service.

SPOONER, WALTER, *Union* Ch., St. Louis, Mo., effective June 27.

STAUFFER, HENRY, *Hanover St.* Ch., Milwaukee, Wis., after a six-year pastorate.

SWISHER, RAYMOND C., Kelley's Island and Isle St. George, O.

Increase in Salaries

EXIRA, Io., Rev. W. L. Holly, $200.

GEORGETOWN, MASS., Rev. W. F. Low, $320, with free use of parsonage.

GRAND RAPIDS, MICH., *Wallin Memorial*, Rev. J. T. Husted, $300.

MADISON, O., Rev. M. S. Freeman, $100.

PASSAIC, N. J., Rev. R. J. Goddard, $600, with extension of vacation from July 1 to Sept. 12.

STANTON, MICH., Rev. Wm. Wiedenhoeft, $120.

THOMASTON, CT., *First*, Rev. Austin Hazen, $200.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 14, 10.30 A. M. Speaker, Rev. H. Grant Person; subject, The Devotional Life of the Minister.

ANDOVER SEMINARY ALUMNI ASSOCIATION, Annual Business Meeting, Monday, June 14, in Pilgrim Hall, at 10 A. M. (before Ministers' Meeting).

INTERNATIONAL MISSIONARY UNION, annual conference, Clifton Springs, N. Y., June 8-14.

NATIONAL EDUCATIONAL ASSN., Denver, Col., July 5-9.

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 6-11; Brotherhood Conference under auspices of American Federation, July 15-18; Christian Endeavor Conference, July 23—August 1.

SEMINARY COMMENCEMENTS

Andover, June 20-23.

Baptist theologues throughout the country will profit by the appointment of Rev. Dr. H. C. Mabie to lecture from institution to institution on foreign missions. His long-time service in the secretaryship of the Baptist Missionary Union and his familiarity with the Orient through visits there abundantly qualify him for such work. He begins at Rochester in September and will spend a month at each school. The seminaries themselves provide Dr. Mabie with a salary of $3,000 a year.

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Ninety-Third Anniversary

Bangor Seminary Holds Exercises—Inauguration of Professor Clark

The ninety-third anniversary of Bangor Seminary opened May 31, with the usual annual meeting of the trustees. Since the meeting of 1908 Mr. John L. Crosby of Bangor, the oldest member of the board in years of service, has died. He had served the Seminary most faithfully and efficiently, not only as trustee from 1877, but as treasurer since 1892, and to him had fallen the burden of the care for the Seminary property. Rev. Raymond Calkins, D. D., of State Street Church, Portland, was elected in his place. In his annual report, President Beach made formal announcement of the Burnett bequest of $25,000; reported for the past year an excellent spirit of fidelity to work and fellowship with each other on the part of the students; and stated that a larger number of new students was already enrolled for next year than at this time for many years. The annual reception to the senior class, the trustees and friends of the Seminary, was held at the home of Prof. and Mrs. C. M. Clark. Tuesday evening, at Hammond Street Church came the inauguration of Rev. Calvin M. Clark as Waldo Professor of Ecclesiastical History, on the completion of his probationary term of three years. Professor Clark is the fourth occupant of the chair of history. He is also the fourth of the present faculty inaugurated within the past four years.

The alumni meeting was marked by the smallest attendance of alumni in many years, and by two of the choicest addresses that have ever been delivered here. Both of the addresses were on the general theme of The Minister's Life, the first by Rev. G. H. Reed, '86, of Concord, N. H., on The Satisfactions of a Minister's Life; the second by Rev. C. B. Rice, D. D., '59, on Observations on Ministerial Life. Mr. Reed's address was in part a tender tribute to his friend and classmate, Benjamin M. Wright. Dr. Rice's address was filled with good counsel and witty characterization, growing out of his unexampled observation of, and experience with, our Congregational ministry. He was the only member of his class, now fifty years out, present at the anniversary. Other alumni who spoke were Ezra Andrews, '74, A. J. McGown, '77, W. W. Dornan, '94, G. S. Robinson, '96; also Rev. Austin Rice, son of Dr. C. B. Rice, and now over the church in Wakefield of which President Beach was once pastor.

At the graduation exercises the degree of Bachelor of Divinity was conferred on Rev. C. M. Bainton, instructor in Greek the past year, and diplomas were given to nine men. The addresses, given by five graduates, were of an unusually high order, promising well for the future preaching power of the graduates of 1909. One member of the class, Mr. E. D. Kellogg, with his fiancée, Miss Alice R. Ropes, daughter of Professor Ropes, are under appointment by the American Board to the Shao-wu station of the Foochow Mission, the same mission and station where Rev. J. E. Walker, '71, has been working for thirty-seven years. Mr. Kellogg is the first foreign missionary going out from Bangor since 1893. He is the first-fruits of a new interest in foreign missions at the Seminary, at least four more of the present student body having the foreign work in view for their life task.

With a complete faculty, a part of the additional endowment, a revived interest in missions at home and abroad, and the prospect of the largest entering class for years, Bangor looks to the past with gratitude and to the future with hope. C. M. C.

Professor Clark's inauguration came on the day following his permanent appointment to the chair of church history—assurance that such action was to be taken having been secured previously by a referendum among the trustees. His efficient and able work both as instructor and in all his relation to the life of the Seminary and the churches of Maine, during the three years in which he has been under preliminary appointment, has won him friends on all sides, and the action of the trustees was taken with great unanimity and heartiness. In the absence of Professor Chapman of Bowdoin College, president of the board, Professor Clark was inducted into office by Rev. C. G. McCully of Calais. Then followed greetings from members of the faculty, in which they expressed warm appreciation of their colleague's personality and fitness for his work. His inaugural was a scholarly address on John Calvin's Theory of the State. He showed that in the observance of the four hundredth anniversary of Calvin's birth is special reason for turning our attention to this subject because the great theologian must be accounted among the foremost champions of modern democracy. The argument of the address consisted in exhibiting how Calvin's belief in the divine origin of the state and his conception of conscience mutually conditioned each other. On this basis was brought out the really democratic character of Calvin's doctrine, which his views about the right of the state to regulate religious life tend to obscure.

Bangor, Me. E. W. L.

JUST ONE A DAY

How the Coffee Drinker Compromises His Health

Some people say, "Coffee don't hurt me," and then add, "Anyway I only drink one cup a day."

If coffee really don't hurt, why not drink more? There is but one answer and that is coffee does hurt them, and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone, I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee, and began to use Postum in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Dr. Theodore Barth, German editor and student of politics, knew the United States by long study of its institutions. He cared enough about us to come expressly to observe for himself one of our Presidential elections. As legislator and still more as editor of *Die Nation*, he was a powerful influence for liberalism in Germany. In his death our people have lost a discriminating, true and steady friend.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Draper Mansion, Holliston; 25 miles from Boston, on B. & A.; location high; excellent table; piazzas; pine grove; reasonable rates. C. E. HAMLIN.

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Wanted. Home on farm for five boys about fourteen years old during July and August where they can earn their expenses. Address Miss Alice Miller, Missionary 1 Circuit Square, Roxbury.

Everrest Farm, in Bridgeton, Me. Seventh season. Fronting mountains and lake. Fresh vegetables, cream, milk and eggs. Telephone. Terms $7 to $9. References R. D. 1. G. W. Rounds.

Wanted, in Winchester, N. H., one or two ladies to occupy room in private family. Nice shade, pleasant walks and drives, convenient to churches. Nice country village, near station. Address Box 156, Winchester, N. H.

Mt. Pisgah Farm. High elevation, wide view, pine grove. Fresh eggs, milk, cream, berries and vegetables. Tennis and croquet. Telephone. Large room, suitable for family. Address E. E. Flanders, Tilton, N. H.

Longwood Inn, Lake Cobbosseecontee, Winthrop Centre, Me. Summer boarders wanted. Large rooms, electric lights, bathroom, telephone, piano, unexcelled bathing, boating and fishing; terms $8 to $12.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50–52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Wanted. By American, middle aged woman, situation as working housekeeper for a widower with no small children, or for single man. This is no matrimonial bid. Strictly business. References exchanged. Address P. W., 24, care *The Congregationalist*, Boston, Mass.

A Minister who has had a little experience traveling would welcome an opportunity for a few weeks' trip as companion to an elderly or feeble man or to a boy needing some instruction. Address Companion, 24, care *The Congregationalist*, Boston, Mass.

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It is entitled **"THE ONE VOLUME BIBLE COMMENTARY."** Among the collaborators from this side the Atlantic are Professors Curtis and Kent of Yale; Professor Ropes of Harvard; President Frank K. Sanders of Washburn College, Topeka; Professor Robinson of McCormick Seminary, Chicago; Rev. F. Palmer of Andover, Mass., and Rev. Dr. C. L. Slattery of Springfield, Mass. Canada is represented by Professor Jordan of Queen's University; Professor McFayden of Knox College; Professor Smith of the Diocesan College of Montreal, and Rev. Dr. Patterson Smyth of Montreal, while the names of Adeney, Peake, Moulton, Lofthouse, Conder, Pullan, Smith, Plummer, Edie, Stott, Findlay and others from England and Scotland at once attest to the modern and reliable character of the work.

The book is 6 inches wide, 9½ inches long, 2½ inches thick and contains 1,245 pages, with an appendix of plans and maps. The initial costs for composition, plates, etc., exceeded $5,000.00.

THE WORK CONTAINS:

1. **A comprehensive commentary** on each book of the Bible, consisting of separate introductory chapters and critical and expository notes, verse by verse.

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4. **Special articles** on "Belief in God," "The Person of Jesus Christ," "The Trinity," "Miracles," "The Resurrection," "The Atonement," "Inspiration," "Elements of Religion," etc.

5. **Maps:**

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   Palestine in the Time of Christ.
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   Plan of (*a*) Solomon's Temple, (*b*) Herod's Temple.
   St. Paul's Journeys.

The editors of *The Congregationalist and Christian World* say in their review of the book in the issue of March 13th:

"We do not know of any other single volume which places before ordinary English students of the Bible so great an amount of useful information and instruction to help him to understand and reverence and prize it as the gift of God to guide his life."

The general editor gives, in the preface quoted below in part, a few brief sentences showing the aim and scope of this remarkable undertaking to condense in the limits of one volume, even of such generous size, so vast a subject, incorporating **"the most assured results of modern scholarship,** whilst avoiding opinions of an extreme or precocious kind."

The London Christian World says: **"A testing of the work in various important places indicates that this worthy ideal has been fairly lived up to.** Mr. Dummelow is to be warmly congratulated on the conception and carrying out of the work."

FROM THE PREFACE:

"A few words will suffice to explain the purpose and plan of the present volume. . . . The Bible is the inspired record of God's gradual revelation of himself, His Nature, Character and Will—a revelation made, in the first instance, to a people who were chosen to be the guardians of this treasure and to communicate it in due time to the rest of mankind—a revelation consummated in the Person, Life and Work of Jesus Christ. . . . It therefore demands and deserves constant and reverent study, which will be richly repaid by an ever-growing appreciation of its beauties, and a clearer perception of its spiritual power and truth. Yet it is often forgotten that 1,800 years have elapsed since the last pages of the Bible were written, that it deals with events of the remote past, with races moved by ideas and influenced by a civilisation very unlike our own, and that the language of its larger half has ceased to be a living speech for more than two thousand years. . . . It is also within recent years that travellers have familiarised themselves and others with Eastern scenes and customs, and have become acquainted with the literature, history, religion and archæology of the nations connected with Israel. It is therefore evident that the student who possesses only the text of the Bible is greatly hampered by ignorance of the circumstances under which the various books were originally composed, the mental habits of the people to whom they were addressed, and the actual needs which they were designed to meet. Oftentimes he fails to realize that the prophecy, psalm or epistle was sent forth in response to contemporary circumstances, as urgent and vital as any we experience. Hence arises an inadequate apprehension of the intense reality of the message delivered. Spiritual help may, no doubt, be derived from its perusal—that being the main purpose for which God's providence has preserved it—but even this will be less efficacious than if there had been caught a more distinct echo of the original bearing and significance of the record. The One Volume Commentary is an attempt to meet such needs as have been indicated, and to provide, in convenient form, a brief explanation of the meaning of the Scriptures. Introductions have been supplied to the various books, and Notes which will help to explain the principal difficulties, textual, moral or doctrinal, which may arise in connexion with them. . . . It is hoped that the Commentary may lead to a perusal of many of the books of Holy Scripture which are too often left unread, in spite of their rare literary charm and abundant usefulness for the furtherance of the spiritual life."

The publishers of *The Congregationalist and Christian World*, believing that this splendid compendium of information and instruction is the most satisfactory commentary for the ordinary teacher, student and reader of the Bible that can be obtained in so compact a form, take pleasure in announcing an introductory arrangement by which the work is made available to you in return for service in securing *new* subscriptions to *The Congregationalist and Christian World.*

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THE CONGREGATIONALIST AND CHRISTIAN·WORLD

Volume XCIV 19 June 1909 Number 25



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PSYCHOTHERAPY

A Selected List of Books on the New Method of Healing

Any book on the list given below will be sent to any address on receipt of price quoted by either bookstore of The Pilgrim Press, 175 Wabash Avenue, Chicago, and 14 Beacon Street, Boston.

Psychotherapy, by Hugo Münsterberg, M. D., Ph. D., Lit. D., LL. D. $2.00

A profoundly interesting and valuable book on this all-engrossing subject. From an experience of five years' medical study, one year as docent in a German university and twenty years of psychotherapeutical experience in the psychological laboratory, Dr. Münsterberg speaks with authority.

The Quest for Health and Happiness, by Rev. Chauncey J. Hawkins 50 cents

A broad and fair-minded exposition of the psychic principles underlying various healing phenomena. Mr. Hawkins's investigations of this subject, both in this country and Europe, lead him to conclusions aiming to exert a conservative influence upon those anxious to commit the church to any of these healing arts, to effect a better understanding between ministers and physicians and to enlarge the sphere of the pastor's usefulness in the community.

The Gospel of Good Health, by Rev. Charles Reynolds Brown (envelope series) 35 cents

A wholesome and optimistic, yet sane presentation of the possibility of so utilizing all means, material and spiritual, which make for soundness, as to come up to the mark in physical health. Dr. Brown has phrased his inspiring message in direct and telling manner.

The Emmanuel Movement in a New England Town, by Rev. Lyman P. Powell $1.25

Another volume by this able exponent of the Emmanuel movement. Recent criticisms are taken up and answered and helpful descriptions given of the methods which he has found helpful.

The Art of Natural Sleep, by Rev. Lyman P. Powell 90 cents

Helpful suggestions as to the best way to grapple with that dire foe to health and serenity—insomnia. This book contains in compact shape many useful methods of inducing wholesome, natural and refreshing sleep.

New Ideals in Healing, by Ray Stannard Baker 85 cents

A very interesting account of the new healing mission of the church and the medical profession, written by an outside observer in a succinct and vigorous style.

Health and Happiness, by the Rt. Rev. Samuel Fallows, D. D., LL. D. $1.50

To show how to obtain these twin blessings is the purpose of Bishop Fallows's helpful volume, and his directions are simple, straightforward and inspiring. While believing in material remedies, he emphasizes the healing power of religious faith.

Why Worry? by George Lincoln Walton, M. D. $1.00

"Why, indeed?" one echoes in reading this sensible little book which seems to dispel all the dark bugbears of the imagination by turning upon them the searchlight of cheerful common sense. An excellent nerve tonic.

A Letter of Hope, with a preface by Rev. Elwood Worcester, D. D. 50 cents

A letter written by an invalid to her pastor, after recovering from prolonged illness. The writer (Hope Lawrence) narrated her experience without any idea of publishing the letter, but finally consented to have it printed for the help and comfort of other sufferers.

The Efficient Life, by Luther H. Gulick, M. D. $1.20

A book whose sane principles are so persuasively set forth that the reader is more than likely to find himself following some of them at least. There is a refreshing realization on the part of the author that we are all living in a busy world with no time for elaborate "cures," consequently his advice is practical and possible of adoption.

Mind and Work, by Luther H. Gulick, M. D. $1.20

A stimulating and encouraging volume, with sensible talks on subjects such as The Habit of Success; What Is Real; Resolutions—Good and Bad; Thinking that Arrives; The Spirit of the Game, and others. Dr. Gulick hits straight from the shoulder and often knocks our pet foibles, but we are the better for his straightforward views.

Contents 19 June, 1909

EDITORIAL 815-820

Event and Comment

Editorial in Brief

The Vagaries of an Educated Mind

Applied Christianity

CONTRIBUTIONS

Promising Recruits for the Foreign Field 821

Preacher, Author, Patriot, Philanthropist—E. E. Hale 822

The Shepherd of Jebel Nur. William A. Knight 824

THE HOME 826

Mandy Appleton's New Place. Hilda Richmond

The Wind in the Poplars—a selected poem

Foes of Beauty

FOR THE CHILDREN 828

For Gypsy's Sake. Mary Gilbert

The Children's Pulpit. Rev. E. H. Byington

IN THE CONGREGATIONAL CIRCLE 820

FOR ENDEAVORERS—Topic for June 27 825

CLOSET AND ALTAR 827

AMONG THE NEW BOOKS 829

CHURCH AND MINISTERIAL RECORD 839

CHURCH NEWS

Chicago 830

Vacant Posts 831

New York 832

A Court Entertainment 833

From the Northwest 834

Progress in New Haven 835

MISCELLANEOUS

Dartmouth's New President 820

Mr. Brand's Retirement 820

Personalia 835

Marriages and Deaths 838

Meetings and Events to Come 839

THE CONGREGATIONALIST

and Christian World

SUCCEEDING

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PSYCHOTHERAPY

A Selected List of Books on the New Method of Healing

(CONTINUED)

Any book on the list given below will be sent to any address on receipt of price quoted by either bookstore of The Pilgrim Press, 175 Wabash Avenue, Chicago, and 14 Beacon Street, Boston.

The Faith and Works of Christian Science, by the writer of Confessio Medici $1.25

An intensely interesting volume and a valuable contribution to the literature on this subject. The book sparkles with wit, but never indulges in cleverness simply for the sake of a telling *bon mot*. The author is broad-spirited and fair-minded throughout, and his medical training enables him to speak with authority.

A Physician to the Soul, by Horatio W. Dresser $1.00

One-third of this book is spent in discussing the problems which confront teachers, ministers and others who wish to adapt the principles of mental and moral healing to the individual. The remainder is concerned with the solution of various personal problems, frankly and practically treated.

Religion and Health, by Len G. Broughton, M. D., D. D. 25 cents

A concise little book, giving in brief form a review of the Emmanuel Movement and practical suggestions to the Christian church. The author's training enables him to speak from the standpoint of physician and minister.

The Blues Cure: an Anti-Worry Recipe, by Delia Lyman Porter (envelope series) 35 cents

This cheery story is an admirable exposition in little of the sunny-faced doctrine termed psychotherapy.

A Year of Good Cheer, by Delia Lyman Porter 50 cents and $1.00

This happy compilation of quotations makes a most charming gift-book, one which will carry with it encouragement and inspiration.

Self-Control and How to Attain It, by Dr. Paul Dubois $1.50

Any new book by the author of "The Psychic Treatment of Nervous Disorders" is sure to command interest, and while this volume does not devote itself entirely to therapeutics, it vigorously emphasizes his earlier writings on that line.

Self-Measurement, by William DeWitt Hyde 50 cents

A searching little book, with a scale of values and a test to determine the rank of the self-examiner. By truthfully answering the probing questions which Dr. Hyde gives, the reader may not only arrive at a clear estimate of his moral and social status, but may use this knowledge as a stimulus to attain to higher levels.

Self-Help for Nervous Women, by John K. Mitchell, M. D. $1.00

The author is a son of Dr. S. Weir Mitchell and has been associated with him in neurological practice. An eminently sensible and practical volume.

The Philosophy of Self-Help, by Stanton D. Kirkham *net*, $1.25

Mr. Kirkham makes the point that the "mind is a generating force, which systematically and wisely directed is a power for good at the disposal of every man, by which he may increase his efficiency and happiness."

Nervousness, by A. T. Schofield, M. D. 50 cents

Into this little book a surprisingly large amount of good advice is packed. The chapters on Mental Therapeutics and Auto-Suggestion are especially valuable.

Making the Best of Things Series, The Point of View; A Talk on Relaxation; Mental Hygiene in Daily Living, by Alice K. Fallows 35 cents each

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FOR OUR COUNTRY AND THE WORLD

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THE KEY TO THE SITUATION NOW

...IS...

LOCAL LEADERSHIP BY PASTORS AND LAYMEN

in securing subscriptions before July 1st from people in their own church or group of churches. Already good use has been made of this key in many localities to unlock funds for the Campaign Treasury. In some cases this has been done by single churches in response to the initiative and enthusiasm of their pastors. In other cases enterprising laymen have taken the lead among the neighboring churches as grouped for the Campaign Meetings.

TO BOTH FORMS OF LOCAL LEADERSHIP

the response has been ready and free. Commonly the sum set as a goal for the church or the group has been reached; repeatedly it has been exceeded.

Early in the Campaign the First Church of Oak Park, Ill., undertook to secure $2,500 and promptly did it. Later one church in Washington, D. C., aimed at $1,800 and secured $2,100. Another exceeded by fifty per cent. what its pastor proposed. The First Church of Amherst, Mass., tried for $250 and landed $500.

When $5,000 was proposed to Harvard Church, Brookline, Mass., under earnest pastoral leadership it doubled the figure and then proceeded to raise over $12,000. The church of Natick, Mass., with pastoral initiative, tried for $400 and arrived at $600. The First Church of Hartford, Ct., by pastoral leadership reached its goal of $5,000.

The groups more largely under Lay Leadership are doing likewise. The Chicago Committee, with strong laymen in the van, is pushing for its $50,000. The Boston Committee, entirely of laymen, has booked several $5,000 subscriptions. In the Salem Group, three persons at Gloucester did as much toward its $5,000 as was expected from ten. The Brockton Group, setting out for $2,000 at one layman's initiative, will not stop much short of $3,000. The South Framingham Group, with both lay and clerical leaders, is compassing its $4,000.

LOCAL LEADERSHIP HAS CARRIED THE DAY

wherever it has been earnest and enterprising, especially where pastors and laymen have joined in it.

OVER $200,000 IS ALREADY PLEDGED

Another $100,000 to put these pledges in force can easily be rolled up in the two weeks remaining, if only the Local Leaders, Pastors and Laymen together will give the lead.

SUNDAY, JUNE 20

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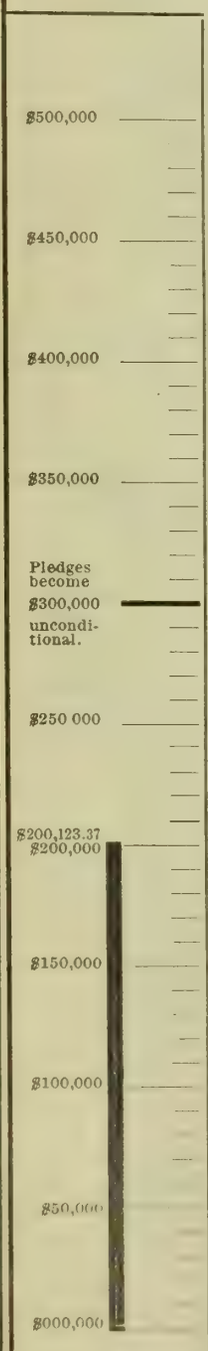
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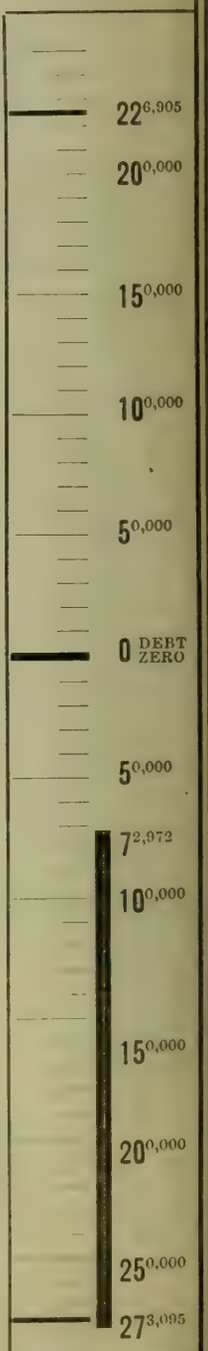
DR. LUCIEN C. WARNER, at the same address.

STATEMENT OF FINANCIAL COMMITTEE

Previously acknowledged, week ending June 5 . . .	**$172,816.66**
Received for week ending June 12	**$ 27,306.71**
Total to June 12	**$200,123.37**



Scale showing subscription to Saturday, June 12, 1909, with point below which pledges are conditional.



Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

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THE CONGREGATIONALIST and Christian World

Saturday
19 June 1909

Volume XCIV
Number 25

Event and Comment

Imitable Virtues

When a man like Dr. Hale dies and the largeness and many-sidedness of his personality is deliberately measured, we are disposed to set him apart from ordinary humanity and say that such greatness as his appears among men only rarely. Gifted indeed he was above the average, but why think now only of his extraordinary endowments? Why not instead dwell also upon the graces and virtues which can be imitated? Within the limits of this brief paragraph we point out only two. One was his unfaltering trust in his heavenly Father and constant reliance upon him as the source of all his strength. As his intimate friend, Edwin D. Mead, has said since his death, Dr. Hale was totally unaffected by the successive waves of thought that have passed over the modern world in the last half century. His faith was so simple, so natural it left no room for misgiving. But such faith, we are glad to think, can be matched in thousands of humble Christians the world over today, and it may be the possession of any one willing to be loved and led by his heavenly Father. A second characteristic of Dr. Hale is also imitable, and that was his direct and immediate grapple with the next duty. In one of his last weekly communications to the *Christian Register,* referring to the Boston 1915 Movement, he said what we want is a "1900 and now" movement. How like this straightforward doer of deeds! He would not postpone six years the accomplishment of all his ambitions, but would do something large and worthy today. That is the movement which should enlist us all as we take for our individual motto "1900 and now."

Death and Thanksgiving

The funeral of Dr. Edward Everett Hale was opened in the church which he had served so long according to his own habit in conducting public worship, by singing the Doxology: "Praise God from whom all blessings flow." We hope our readers will be able to enter into sympathy with the feeling which suggested this touching tribute to one of the most cheerful and helpful lives of our generation. Both in the retrospect and prospect the words were appropriate—in remembering Dr. Hale's long service to men and in anticipating the larger life which Christ is preparing for his people. We need to be more devoted to the enthusiasm for humanity in which Dr. Hale spent his days; but we need also to be touched by the power of the eternal life—the temple of God's building of which our present experience is but the portal. Without that sense of the life to come, this life must lack nobility and joy. How much we have to be thankful for in Dr. Hale's life work, the interdenominational memorial service in Park Street Church clearly showed. We are all one in joy and sorrow at the translation of a Christlike man, ready to thank God for him; ready to give ourselves to Christ's own desire that we should ask the Lord of the harvest to send forth more laborers into his harvest. The witness of a true man's death only confirms and makes widely visible the testimony of his life and words that all who love God and serve their fellows are one in purpose. In the great revealing light of which our moments of inspiration are but a foregleam, we shall all see eye to eye and recognize the brotherhood which has been hidden in the confusions of the earth.

A Congregational Confession of Faith

Our triennial National Council has never been willing to formulate a creed for the denomination. It has declared that there is no authority to impose any general confession on any Congregational church and that our ministers are not required to subscribe to any specified doctrinal standards. But it has also said that we have associations of churches which are "recognized organs for expressing the fellowship and declaring the faith held by our churches to be essential," and from time to time some of these associations have made such declarations. The latest affirmation of this sort was made by the churches of Michigan at their annual meeting in Muskegon last month, and we believe would have the hearty assent of all the ministers and churches of the denomination. It is as follows:

"The Michigan Congregational Conference in voluntary fellowship for the promotion of the church of Christ through common consecration and co-operation, makes confession of its devout faith in one God, our Father in heaven, who has manifested himself to the world in Jesus Christ, his Son, our Lord, and in loving fellowship abides in his children by faith through his spirit, our Guide and Comforter."

The President on Toleration

A congress of Roman Catholic missionaries met recently in Washington, with two hundred members from many orders and was addressed at one of its sessions by President Taft, who was introduced as "the great harmonizer." He naturally enough discussed the question of the Roman Church in the Philippines and said that the separation of church and state in the islands would in the long run be for the benefit of the church, which would be strengthened by it, "as freedom and toleration and the complete separation of church and state have strengthened the church in this country." In regard to this country many Roman Catholics will agree that this is true. But we wonder how many of the President's hearers would have agreed that it is true in the Philippines? The doctrine of the Roman Church too often seems to us to involve taking but not giving tolerance. To have freedom in a country where other beliefs are in a majority is their right. But to give freedom in a land where the Roman Church controls the government is never their duty. We have seen no cordial acceptance of the disestablishment of the Philippine Church. We see no signs that Protestant churches are to be allowed to worship openly in Peru. The Roman Church does not, and on its theory of exclusive authority perhaps cannot be expected to agree with the President that "complete church emulation, competition, if I may use the term, is a good thing in religion as in other things in life." But it is good American commonsense for all that.

The Seminaries and Social Questions

Among all the good things said at the inauguration of Pres. George E. Horr over Newton Theological Institution last week, none was more to the point than a sentence dropped by the man himself in whose honor the exercises were being held. Said Dr. Horr with that insight and sanity so conspicuous in him, "We have courses in pedagogics, economics and psychotherapy at Newton, but our judgment

is that as a rule seminaries can help forward the social movement more by changing the attitude of chairs already established toward modern questions rather than by adding a large number of new chairs." An admirable and discerning word indeed. Put live men in the chairs about which cluster noble traditions, give them even the standard studies like Greek and Hebrew and they will find ways of influencing their students so that they shall go out to serve the churches and the world efficiently. Such a man as the late Marcus Dods of Scotland, as he taught the New Testament and as he lived with his students, could hardly help infusing into them the social passion. That test will be applied, we hope, more and more when vacant chairs are filled in the future. Meanwhile evidence accumulates that forces are already at work within the seminaries producing men not of the cloister but of affairs. Several of the Newton graduates this year took for the theme of their addresses topics bearing on the social welfare, and at Rochester Seminary, another Baptist institution, five out of the six of the addresses Commencement day dealt with practical subjects.

A Helper of Multitudes

Less than forty-eight hours in advance of his long-time friend, Dr. Hale, William Henry Baldwin of Boston entered into the heavenly life, leaving a record of service as a layman that ought to be as inspiring to business men as Dr. Hale's career is to ministers. His main contribution to the world was his efficient administration of the Boston Young Men's Christian Union, of which for forty years he was president. His exuberant spirits and tireless energy also found outlet in forwarding the interests of a number of philanthropic and patriotic organizations. But the Christian Union was his heart's love and there day by day and evening by evening he could be found by young men eager to avail themselves of opportunities for self-development. His heart was large enough to embrace successive generations of youths as they came to the city and needed not only a helpful institution but the hand of a fatherly man. His natural vivacity prevented him from becoming a routine official and he was still youthful at eighty, when he passed over the helm to other hands. Only a few weeks ago we commended the example of his son, the late William Henry Baldwin, Jr., of New York, municipal reformer and benefactor of Tuskegee, cut off in the prime of his years. The father was spared to a very old age, and he also finely illustrated the good that unordained men can do. A joint biography of father and son would serve as an incentive to other men. It would not take many such pairs of fathers and sons to revolutionize the world.

Boston's New Civic Life

Boston has recently been called the worst governed city in the country and has not had spirit or facts enough seriously to resent the accusation. But Boston has also appealed to the forces of good government in the state and has secured at last from the General Court a new charter which must result in wholesome changes in its administrative life. The charter as a whole is imposed upon the city by the Court, but two alternative propositions concerning the term of office of the mayor and the constitution of the city council are to be submitted to the voters for their choice. One is a plan of complete non-partisanship, giving the mayor a term of four years, subject to recall in the middle of the term, and constituting a council of nine, elected by ballots free from all party symbols by the city as a whole. This would break up the corrupt ward politics which is at the base of much of the corruption and carelessness shown to exist under former administrations. The alternative plan restores the local representation in a larger council and gives the mayor a two years' term. This will help to maintain party discipline and pleases the politicians of both parties, but it may also hinder the business of the city by a restoration of partisan and selfish interests to power. The finance commission, which is to review and determine all expenditures, and the concentration of responsibility in few hands are fixed and determining features of the charter as adopted and promise a new civic life for the city. Like so many of our American cities, Boston has suffered by the removal of many of its more intelligent voters to the suburbs, and the loss of their more active influence in the political contests. The friends of good government must now concentrate their efforts on carrying through the better of these two plans, that the charter may have the fairest chance for accomplishing the work for which it is designed.

A Nest of Blackmail

The darker side of the immigration question is illustrated by the raiding of a center of "black hand" organization in the Ohio town of Marion. The papers discovered by the detectives and widely heralded as the archives of the central blackmailing society, show at least a well-organized international organization with ramifications in many American cities and a regular system of levying on Italian-American merchants and of distributing the proceeds of robbery in well-settled proportions. Whether this is the center of the whole system matters little. If it is not, that only shows how widespread and extending is one of the worst of social cankers sheltering itself under the protection of our government. It is disquieting to find that our hospitality has been so grievously abused. The reputation of all our Italian-born citizens must suffer if they allow themselves to be exploited by a systematized robbery under threats in the dark. For we who speak no Italian find it difficult to distinguish between the victims and the robbers. We hope these arrests will break the power of the spell under which the Italians in America have evidently been living and that they will organize for justice and honesty as these who misrepresent them have organized for robbery. In this the Italian government, we think, should lend its active aid. It has become an international matter by which the good name of the Italian people is gravely compromised. Other discoveries of systematic robbery of intending immigrants at the Italian ports of sailing by the exchange of their Italian money for counterfeit American coins and bills present a variant phase of the same grave international danger.

The Future of College Athletics

The advent of an unusual number of new presidents of colleges and universities moves a good many persons to ask what changes if any may be expected through their influence in the relation of athletic games to learning. President Lowell of Harvard in his Phi Beta Kappa address at Columbia the other day said, "Athletics have beaten scholarship out of sight in the estimation of the community at large and in the regard of college student bodies." That statement will be generally admitted to be true. Those who have attended college Commencements and alumni reunions during the last decade know that the announcement of the most brilliant intellectual achievement would call forth an indifferent response as compared with allusions to the winning team of a football game or crew of a boat race. Yet we have noticed at least some premonitions of change. Some leading educators think the exaltation of physical prowess over mental power has been overdone. Pres. Woodrow Wilson of Princeton, speaking at St. Paul's School in Concord, N. H., said, "The modern world is an exacting one, and the things it exacts are mostly intellectual." Referring to intercollegiate games and races he expressed the feeling of many who are competent to be leaders of thought when he said: "So far as the colleges go, the sideshows have swallowed up the circus and we in the main tent do not know what is going on. And I do not know that I want to continue under those conditions as a ringmaster. There are more honest occupations than teaching if you cannot teach." President Schurman of Cornell replies to President Wilson that conditions are different at that University, but if they are, the fact does not appear in the newspaper reports of what is

uppermost in the cultured circles of Ithaca. We think and hope the time is at hand when in the popular and academic conception of education athletics will again be subordinate to intellectual development and accomplishment.

American Financial Interests in the World Markets

There was a time when the widest and most lucrative commerce of the United States was foreign. There followed a period when the destruction of our merchant marine and the prior claim of internal expansion absorbed all our capital, and foreign commerce came to take a small place in the investments of our people. That condition has only passed in our own day. Even the foreign loans which were in part sold in the markets of New York not long ago, like the Japanese and Russian bonds, have largely been resold in European markets. The average American has been too busy in upbuilding his own house to give attention to the needs of others. Nor is the case much changed today, so far as the average investor is concerned. He likes to put his money where he can watch it. The case is different, however, with the great banking houses, the heads of which have long recognized the opportunity of extending foreign credit as a means of expanding foreign trade. Great banking houses are the best ambassadors of England and Germany in the Orient and in South America. Mr. J. P. Morgan and his associates in the best known of our American international houses, have succeeded in getting the government interested in a matter so vital to our commercial expansion and diplomatic interference in the question of the great loans which China is raising for railroad construction is a consequence. We are to enter that field, sharing with Britain, France and Germany, and with that entrance there will be larger facilities for our ever growing trade with China. Something of the same sort of banking facilities under American control must soon be built up in the great South American markets, where we have but a fraction of our natural share of the trade. The time is ripe for such expansion, which should be greatly increased in volume by the completion of the Panama Canal.

Presbyterian Church Relations

The largest and, in a wide view, most central of the thirteen American Presbyterian bodies is the Presbyterian Church in the United States of America, commonly known as the Northern Church, which held its 121st general assembly in Denver this year. It has absorbed a part of the Cumberland Church, so extending its work into the South and Southwest. Its assembly received assurances from visiting delegates of the German Reformed and the Welsh Presbyterian churches that their bodies were ready to enter into union. Its leaders dream of a Presbyterian union which shall be landwide. This hope must be long postponed, we fear, so far as the three churches next following in membership are concerned. The first of these is the Southern Church—one with the other before the war, but now bitter in feeling and separated by divergences of doctrine and conviction. The Southern church holds to the undiluted Calvinism of the Westminster Confession. It denounces all appeals to the state. At its General Assembly in Savannah the proposition to ask the good will and watchfulness of the State Department in the trial of two of its missionaries in the Congo State, to which we have referred in these columns recently, was bitterly resented by a large minority. The reunion has been further postponed by what the more sectional of the Southern Presbyterians seem to regard as the intrusion of the larger church into its field by union with a majority of the Cumberland Presbyterians.

The Smaller Bodies

Next comes the United Presbyterian Church, whose General Assembly met in Knoxville, Tenn., this year. The peculiarity of the denomination is its limitation of praise in worship to the inspired hymns of Scripture, chiefly the Psalms of David, and the rejection of organs and other "mechanical" aids to praise. The glory of the body is its mission work, in Egypt, India and elsewhere. It had this year good news from these fields of work, but had to face a large deficit in contributions, resulting in a formidable debt. It is on cordial terms with the Northern Church and this year appointed a committee of conference on closer relations. Whether it can ever consent to a permissive use of hymns and organs, each church deciding on its own witness, only time can tell. A part of the attention of its general assembly was given to a better—that is more faithful and singable version of the Psalms. Next comes the Colored Cumberland Church, with no desire on either side for union; then the remnant of the Cumberland church, breathing fire and fury at the mere mention of the "robber Church," and six bodies of Reformed Presbyterians, descendants of Scotch rigor and capacity for division on points of belief and conduct, largely recruited from Canada and Scotland and far from hopeful material for the reunion propaganda.

Our Pilgrim Fathers Honored

The movement for the erection of a memorial to the Pilgrim Fathers at Southampton, England, referred to in a previous issue of *The Congregationalist* is making progress. Ambassador Bryce has addressed a letter to Governor Draper inviting his attention to the plan, pointing to the fact that though the point of departure of the Pilgrims is usually given as Plymouth, they actually set sail for the New World from Southampton, Aug. 15, 1620, and put back to Plymouth of necessity for a second start. Governor Draper cordially indorses the project and says in his reply to Mr. Bryce: "I think it is a most excellent idea that some suitable memorial should be established in Southampton, England, commemorating the sailing of the Mayflower with its shipload of passengers destined to become so famous in the world's history. I believe that many people in Massachusetts would be glad to contribute to this result, and it will give me much pleasure to make such arrangements that publicity may be given to the project." A general interest in this movement would enlarge the historical knowledge among both the English and American peoples of the beginnings of our civil government and of principles of high value among both nations by much sacrifice and devotion of those whose heritage has fallen to us. Dr. F. J. C. Hearnshaw, professor of history in the Hartley University College, is writing a series of able articles in the *Times* of that city on the Pilgrim Fathers and Southampton. The time seems to be approaching when Southampton and Provincetown will be regarded as having closer historical relations than Old Plymouth and New Plymouth.

American Work at Messina

The relief work of the United States for the sufferers by the earthquake in Sicily is finished. Under the direction of Lieutenant Commander Belknap, naval attache of the American Embassy at Rome, assisted by other officers from our warships, many buildings have been erected at Messina, including two hospitals, a church and two schools. These were built with American materials at a cost of nearly $50,000. The completion of this task was celebrated last week by a farewell dinner given to the local authorities in a hotel constructed by Americans, and by expressions of appreciation exchanged between officials of both governments, of the work of each in contributing to an achievement memorable in the history of the relations between Italy and the United States. We again call attention to this service on its completion because, while only a few months ago it absorbed the interest of the American people, it has been almost forgotten in the response to the call of need from the sufferers by the massacres in Asia Minor. Contributions are being sent to Adana and other pillaged towns of the Turkish Empire every day. Emigrants among us from that country, as from Sicily, whose relatives and friends have either perished or are in danger of starving, quicken

our sympathies for them and help to unite in a common humanity those far apart in race and traditions and space. There is hardly a time when these international ministries are not going on. Who can fail to see a providential overruling of disasters for good in this interchange of service which brings the nations into larger acquaintance with one another along the lines of sympathy and fellowship?

The Vagaries of an Educated Mind

A distinct type of religious literature has within the last decade come to claim a considerable space in the minister's library. Its chief characteristics are the assertion that the larger part of what has been generally regarded as the basis of the Kingdom of God and of his relations with his children is only imaginary, and the confident attempt of the writers to substitute for this imaginary basis their own opinions expressed in scientific terms as universal experience. Two volumes now before us will serve to illustrate this type. The first is the substance of an address, enlarged into a book, given by Prof. George B. Foster of the University of Chicago at the State University of California. Its title is "The Function of Religion in Man's Struggle for Existence" (Univ. of Chicago Press. pp. 293. $1.10). The other, which has been reviewed in our columns, is Prof. R. M. Wenley's "Modern Theology and the Crisis in Belief," the Baldwin Lectures provided by a deed of trust "for the establishment and defense of Christian truth." These lectures were delivered at Michigan State University.

It is not our purpose here to attempt a review of these books. They are cited as illustrations of a type. The thesis of Dr. Foster's address is that religion is a subjective creation, that the fact and the character of God are not a revelation from him, but the idea of God is evolved from human minds. Dr. Foster says he will not waste words in arguing this statement of a fact established by the investigation and reflection of the modern world. The demand that the Bible be held to be true he says is an offense to the educated modern mind. "Regard for the sacred Scriptures is a duty of the Christian; but to require assent to its thoughts and commandments is to lead into sin; and such requirement is itself sinful." The Scripture phrase, "In the beginning God," he finds inconceivable. The actual fact is, in the beginning man, primitive man, who evolved God out of his inner consciousness. "A man creates whatever conceptions and principles he may need in order to make himself master of phenomena and of his environment. To the same end the gods were created."

Without attempting to state the thesis of Dr. Wenley's lectures, it is not unjust to say that his "defense of Christian truth" is an effort to find the irreducible minimum of that truth. He tells us what we do not know about the Christian religion; how we have come to be mistaken in supposing that we knew, and how we have been misled by the teaching of the fathers. In studying the Gospels concerning Jesus he says, "We are dependent mainly upon conjecture and inference that involve us in constant uncertainty." As to other reputed authors who have imparted knowledge of Christian truth, "the same inference holds true, substantially, of all the men who are reputed to have composed the New Testament." Later writers of Christian literature "filled out the vacant past according to their heart's desire, and this without much reference to a possible historical basis."

On what grounds do Professors Foster and Wenley ask us to accept them as interpreters of the past with a surer basis for their dogmatic assertions than the writers of the New Testament and the Christian fathers? We understand that it is because they speak as educated men, as representatives of the University life. In support of their positions they quote other scholars to support their views, and then others quote them again, till the array of scholarship is magnified just as men appear to be multiplied in a room lined with mirrors. We decline to accept their authority on such support. So far as their creeds are presented as the product and the limitations of their own experience we do not dispute them. But when they are offered as the only legitimate conclusions from universal human experience we turn away from them.

Let us take a single example. Professor Foster thus expresses his idea of God; "The word God is a symbol to designate the universe in its ideal-achieving capacity." "Even the conception of a personal God has symbolic validity only." Bishop Robert McIntyre of the Methodist Episcopal Church recently expressed his idea of God in an account of his conversion. He had for years opposed those who claim to know God through personal communion with him, but after a long struggle with an accusing conscience and bewildering doubt a friend said to him, "Repeat this prayer with all your heart, 'O God, for Jesus' sake save me.'" He says: "I did it, and on the word the mountain fled away and a sea of heavenly love swept over me. I, even I, was pardoned, reborn, adopted. I saw the Father's face over me, I knew the Father's arms under me, I felt the Father's heart against me."

Now we are willing to believe Professor Foster when he says that he finds nothing further in the name of God than a symbol to designate the universe in its ideal-achieving capacity, but when Bishop McIntyre speaks to us of God as the Father whose arms are around him and whose heart beats with love against his heart, there is that in our own experience which attests the reality of his. While Professor Foster admits that the illusion of God as an objective reality is not without value, we know that with us it is not an illusion.

But why do many Christians resent so vehemently Professor Foster's avowal of his religious beliefs or rather of his renunciation of the beliefs which are cherished and have been during all the Christian centuries in the church of Christ? We may perhaps make this clear by another comparison. If a man should undertake to describe to you the furniture of his house and its arrangement, quite different from your own, you might listen with a friendly interest, enhanced perhaps by contrast with the realization of your own ideas in the furnishing of your own house. If he should assume and even prove that he had formed his scheme of house furnishing on knowledge of household art, past and present, far beyond yours, you might listen with patience and respect and then go back to enjoy your own house with undisturbed mind. He might even tell you without offense that with greater knowledge you would rearrange your furniture on plans more in harmony with the laws of nature and the human mind.

But if he should force his way into your house, claim to have authority in your family, toss your furniture about, pile it in heaps and order you to rearrange it after plans he had described, either taking his word for the superiority of those plans or studying them for yourself, you would resent his interference and your resentment would be intensified if you felt that he was using his superior knowledge for your discomfiture. Your own experience of satisfaction in your possessions would be worth more to you than his experience, and more than the universal experience which he had undertaken to show you proved yours to be based on what science had shown to be mistakes. This, we take it, explains why Baptist ministers of Chicago have expressed the desire that Professor Foster should withdraw from Baptist fellowship and why many Episcopalians would prefer to have Professor Wenley join some other body of Christians.

We are unwilling to leave this subject without the suggestion that reading such books as we have been commenting on is worse than valueless for the average man. President King of Oberlin, in his "Seeming Unreality of the Spiritual Life," pertinently says that "unrest must naturally be the result of a large reading of speculative authors before there have been acquired such mental development and dialectic skill as will enable one to overcome the pressure of the author in hand. Why should one expect, without very wide

and special training in these themes, at once and out of hand to meet and settle all the points a subtle mind can raise in a labored work? Is it sensible to suppose that there is no answer to our difficulty, because an answer is not immediately suggested? The universal human interest in these deeper questions involved in the religious life must of course lead to much general thinking; but there seems still dire need of reminding many that men are not born philosophers and born theologians any more than born botanists."

Applied Christianity

A stranger, from another world, coming into one of our great halls at night would feel himself bewildered and oppressed by the darkness. Perhaps some distant light, making its way through high windows might relieve the blackness of the gloom. But he would think it no fit place or time for a great public assembly. Then, if an attendant stepped to the wall and turned the switch, he would realize that the light was ready but had not been applied.

To a man of imagination one of the appealing sights is that of a great steamer at the wharf, apparently inert and helpless. But at the appointed moment the captain on the bridge touches a bell, the engineer opens the way for the steam with a turn of his hand, the vast power generated and stored in the boilers is applied to the propelling of the ship, which moves upon its voyage.

Such a store of light and power is at the command of the church of Christ. The problem of its application concerns every member and most of all those whom its members have chosen for places of administrative responsibility. Unutilized Christianity is like food in cold storage—it feeds no one. It is like the electric current in the wires—it enlightens no darkness. It is like the power in the boilers with captain and engineer asleep or amusing themselves—it accomplishes no results.

There is too much of this latent, unutilized faith in the churches, and with its failure in application our Lord cannot be satisfied. For the faith of which he speaks and to which he calls his disciples is always faith in use. He warns us against the hidden light and urges us to let it shine. He calls us sharers of his own life, branches of the vine, who must abide in him that we may bring forth fruit. He is of the guild of the world's great practical leaders, who demand results from those in their employ. The servant must do business with his money, the seed intrusted to the soil must spring up and bring forth manyfold. He puts into the hands of his disciples a source of power and asks that they should venture upon it as if assured that it is what he says. The disciple who will not apply his faith to the needs of the world about him is not a disciple according to the mind of Christ.

How, then, are we to apply our Christian faith to life? By making it the determining factor in every act and thought; by asking not merely whether any choice of offering alternatives is allowable, but whether it expresses the mind of Christ. He sets before us as the aim of life perfection. We shall not reach it, more's the pity! but we shall never satisfy either him or our own hearts until we try. And this striving after perfection must grow out of the assurance of the sufficiency of God's provision. How many of us act as if we had only a very little reserve of power to draw upon! How many a church lives as if it were foreordained to occupy an apologetic and uninfluential place in the community! How much we all need an awakening to the sufficiency of God's grace for any undertaking which we shall venture in his name and for his honor! Into our hands he has put the keys of power. Shall we live listlessly, the keys unturned in the locks? Or shall we ask and expect great things from him that we may apply them boldly to his purposes?

Prayer meeting topic for June 20-26. Applied Christianity. John 15: 1-27. How applied? To what applied? By whom applied?

Editorial In Brief

An investment of $51,596,963 in founding 1,800 libraries for the reading world, by Andrew Carnegie, is a pretty good record for one who as a boy earning $1.25 a week was eager for the loan of a book.

The only way to know the truth is to follow whithersoever truth leads. But in theological pursuit the temptation is strong to guide the truth the pursuer would follow. Dr. William Adams said of such students, "They follow truth as a man follows a wheelbarrow which he is all the time pushing before him with all the obstinacy of a determined will."

Whenever a nation is enterprising enough to seek to extend its trade and sell its labor and its manufactures to other countries it becomes a "peril" to those countries. The "yellow peril" and the "German peril" have frightened many nations. Now that our government is encouraging the expansion of American enterprise in China and South America, look out for a note of alarm about the "American peril."

A recent report from the Hawaiian Islands is sure to recall the gospel miracle. Ten lepers, who after many years of isolation in the Molokai settlement went and showed themselves to the authorities at Honolulu, were declared to be whole. One feels like asking whether, when they saw that they were healed, they all glorified God, or whether the Master's sad word must still be repeated, "Where are the nine?"

A small Sunday school class in one of the Beverly churches—not that of "The Children's Pulpit"—in the temporary retirement of their teacher innocently wrote a letter to President Taft to come from his summer home near by and be their teacher. Of course the letter was not sent, but the incident is a pleasant illustration of the faith of the "small people" in the goodness and capacity of the President "who harmonizes all our hearts."

The *Christian Intelligencer*, which represents the Reformed Church which used to be Dutch in the realm of religious news, is in haste to be venerable. It has just been celebrating its eightieth anniversary, with a facsimile of its Vol. 1, No. 1 on its first page, bearing the date of August 7, 1830. A year from next August congratulations will be in order. In the meantime we offer our good wishes for a prosperous year.

The reverent and affectionate appreciation of the Christian character and service of Dr. Hale expressed by men of all denominations is a cheering reminder of the essentian brotherhood of all disciples of Christ. Some of the protests printed in religious newspapers a few years ago against his appointment to the chaplaincy of the Senate because he was a Unitarian would read strangely beside the eulogies given of him in the same papers this week.

Mrs. Della M. Gilbert, a Christian Science healer of New York, asserts positively that Mrs. Mary Baker Grover Eddy is dead or "a helpless, mindless puppet in the hands of designing men," and says that she can prove it. But Mrs. Eddy says that it is not so, and her letter seems convincing. No one alive but she, we are sure, could write such grandiloquent English or quote Latin quite so malapropos. The prompt ejection of Mrs. Gilbert from the "mother church" was the next step in a very pretty controversy.

The office cat—scapegoat of all blunders—got loose in the office of *Christian Work* about the time the last issue was going to press, and appended to a well-known poem by Coventry Patmore, which was used upon the cover, the note, "Written by the colored porter of a Pullman car." Mr. Patmore died in 1896. Is he having a reincarnation, more lucrative than poetry, in the employ of the Pullman company? Or did the forms get mixed and is the poem by the colored porter still to come on the cover of *Christian Work*?

At the Chicago Baptist Ministers' Meeting recently, according to newspaper reports, Rev. W. A. Mathews said, "Professor Foster declares that one who calls himself a believer in the Bible is a *knave*." "How do you spell that word?" said Professor Parker. "K-n-a-v-e," said the speaker. The passage referred to seems to be as follows. "But if the Bible-believer is *naïve* your free Biblical critic is in danger of being sophistical"

("The Function of Religion," p. 283). It seems to be a case of choosing the alternative of being either a fool or a knave.

A new marriage law went into effect June 1, in the State of Washington. It allows no marriage licenses to be issued without the certificate of a reputable physician that both parties to the prospective marriage are physically and morally fit to wed. No mentally defective or physically diseased man can lawfully in that state marry a woman till she is past the child-bearing age. Consequently it is reported that an exodus into Canada of couples intending to marry has already begun. It will be very difficult to enforce this law, but it is a step in the right direction for the protection of human society.

Two young Chinamen graduated last week from the United States West Point Military Academy. They expect to go back to their own country to use what our Government has taught them in reorganizing the Chinese army. Admiral Uriu of the Japanese navy, a graduate of our Annapolis Naval Academy, and his wife, a graduate of Vassar College, are now in this country and have received hearty welcome to the institutions which they honor by distinguished service. It is not easy for persons to be enemies of the nations to whom they are indebted for such privileges of education, and where they have made so many personal friends. Thus do our colleges promote the peace of the world.

The American Sugar Refining Company is furnishing ample evidence that the popular indictment against Trusts rests on valid grounds. A short time ago it pleaded guilty to defrauding the United States Government, and was glad to escape further punishment by surrendering over $2.000,000 of ill-gotten gains. Now, after a long and costly suit in which it has defended itself against the Pennsylvania Sugar Refining Company, finding that conviction was certain, it has again practically confessed guilt for crooked dealing, and has settled the case out of court by paying several million dollars, the exact amount not yet made public. It should be remembered that the president and several of the directors have recently entered on their duties, and are not responsible for the deserved bad name which this Trust has acquired. It is further to be hoped that its enforced repentance is another harbinger of a genuine revival of righteousness in the business world. President Taft has asked Attorney General to investigate this latest scandal with a view to possible criminal prosecution of Sugar Trust officials.

We are glad to see that there was an attempt, which unfortunately proved futile, at the Anti-Union Cumberland Presbyterian General Assembly to curb the excesses of the newspaper organ of resistance to union, the *Cumberland Presbyterian Banner*. That paper is not on our list of exchanges, but here are a few of its utterances culled by the *Herald and Presbyter*: "The *Cumberland Presbyterian* is called the 'Nashville Whangdoodle,' and its editor the "little Doodle snipe.' Northern Presbyterians are compared to 'night riders' 'engaged in a wild, lawless effort to do murder.' Prominent men of the church are characterized as 'hyenas of unionism,' 'ghouls,' 'members of the union kennel,' and as 'whining,' 'slobbering,' 'wallowing in the mire of bossism,' as 'looting' and 'vieing with each other to see who can lie the biggest and fastest,' as interested only in the 'swag.'" All this and much more from a single article! We would suggest to our brethren of the Cumberland Church that public sympathy is worth something, and that it is hardly attainable for those who conduct controversy in such billingsgate.

In the Congregational Circle

Each annual recurrence of Children's Sunday is the occasion of inquiries sent to *The Congregationalist* as to our denominational usage concerning the baptism of children. The answer to these inquiries is that there is no unity of belief as to its meaning nor any usage indicating who are proper subjects for baptism. Here are two calendars of Congregational churches in the same city issued for the same Sunday. One of them says, "Our rules do not require that the babies must have either parent a member of the church to be baptized, but the babies often bring their parents into the church." The other calendar says: "All parents who desire to present their babes for baptism on Children's Day should make the fact known at the pastor's office at once. The rule of the church requires that at least one of the parents shall be a member of the church or a candidate for membership."

In former times, when an infant was presented by its parents for baptism, they avowed their purpose to bring up the child "in the nurture and admonition of the Lord," and the church to which one or both of them belonged entered into covenant with them to help them fulfill their promises. The names of those baptized were enrolled in a list kept by the church. The pastor remembered them when he led the church in prayer. Their parents were reminded from time to time of the obligations they has assumed, and the children as they grew up were told of the responsibilities laid on them. Many young people came into church membership feeling that they had been guided from infancy along the path to it, and had thus entered into their birthright.

* * *

This usage of Congregational churches has generally lapsed. It is a rare thing for a pastor to instruct his people what is the meaning of infant baptism. In many cases he has no clear idea what it means. Some regard it as an ordinance uniting the Christian family and the church in a beautiful service of training baptized children to the fear of the Lord. This is *The Congregationalist's* view of it. Some consider it simply as an act by parents of consecration of their children to Christ, to which the church is a sympathetic but passive spectator. Some think it is a symbol proclaiming that all children belong to Christ's kingdom, and some tolerate it as a survival of a superstition inherited by Protestants from the Roman Catholic Church. In such cases nothing is required of the parents, and the significance of the rite, if there is any, belongs to the children only. The pastor above quoted expresses perhaps a common hazy idea, "the babies often bring their parents into the church." If the children should put to their parents the question which the Hebrew children were taught to ask, "What mean ye by this service?" we fear that in most cases the fathers and mothers, and in not a few cases the pastors, would look foolish and say nothing.

The increasing and now general observance of Children's Sunday usually includes this rite of infant baptism. It is much to be desired that state conferences and our National Council should express its meaning in Congregational usage.

It is, to the initiated, a self-evident fact that for the thoroughly successful teacher there is but one standard: he must be an angel for temper, a demon for discipline, a chameleon for adaptation, a diplomatist for tact, an optimist for hope and a hero for courage.—*Martha B. Dunn.*

Mr. Brand's Retirement

The resignation of Mr. Charles A. Brand from the position he has held for the last seven years with the Pilgrim Press has been reluctantly accepted by the directors of the Congregational Sunday School and Publishing Society. Mr. Brand is an Oberlin College and Hartford Seminary graduate, and came to this work after three years of Western experience in Huron, S. D. His father, Rev. James Brand, D. D., was for twenty-seven years the honored pastor of First Church of Oberlin. Mr. Brand came to Boston to become Associate Editor of the Congregational Sunday school publications, and was later made Managing Editor. He brought to his work a large measure of initiative and a journalistic capacity that speedily showed itself in the literary product. His special responsibility in more recent years has been The Pilgrim Teacher, which he has made an educational journal of the highest standing in Sunday school circles of all denominations and an exponent of progressive Sunday school ideas. Its influence has been constantly cast in favor of improvements in systems and methods, and the magazine has had no small share in the creation of the sentiment which resulted a year ago in the launching of the new Graded Lesson system by the International Sunday School Association.

Mr. Brand has made a large place for himself in the hearts of his fellow-workers in the Congregational House, in the Young Men's Congregational Club of which he is a vice-president, in the New England Association of Oberlin Alumni of which he has been president, and in the church in Winthrop. He leaves July 1 to accept a business opportunity which will take him again to the West—to Idaho and Eastern Washington.

Dartmouth's New President

After two years' search for a successor to President Tucker, the Dartmouth trustees have secured in Dr. Ernest Fox Nichols, now professor of experimental physics at Columbia University, a brilliant scholar in



PRESIDENT-ELECT NICHOLS OF DARTMOUTH

his special field, whose discoveries and inventions have given him high repute abroad as well as in this country. His birthplace was Leavenworth, Kan., and he is just forty years old. He graduated from the Kansas Agricultural College, took post-graduate work at Cornell, from which he received a doctorate of science in 1897. After six years' connection with Colgate University, he held the professorship of physics in Dartmouth College for five years, going thence to Columbia. His choice makes a decided departure from precedent in that a non-alumnus and a layman has been selected. He is a man of large administrative ability and of exceptional personal charm.



NEW RECRUITS OF THE AMERICAN BOARD

TOP ROW, LEFT TO RIGHT

Edwin Dwight Kellogg, Orange, Mass., Bangor Seminary, 1909; goes to China. Rev. Harold Irving Gardner, New Haven, Ct., Hartford Seminary; goes to Central Turkey. Rev. Obed Simon Johnson, Lanyon, Io., Oberlin Seminary, 1909; goes to South China. Rev. Arie Benjamin De Haan, Pella, Io., Oberlin Seminary; goes to North China. Wynn Cowan Fairfield, Oberlin, son of Prof. F. W. Fairfield, senior in Oberlin Seminary; will go to China.

SECOND ROW, LEFT TO RIGHT

Miss Gertrude Chaney, Northfield, Minn., Carleton and Oberlin Colleges; father professor of biology at Carleton; goes to China. Miss Alice Rogers Ropes, daughter of Professor Ropes of Bangor, graduate Bryn Mawr; special course in Bangor Seminary; fiancée of Mr. Kellogg; goes to China. Miss Louise Olive Unger, Chicago, Ill., Minnesota State Normal School, two years in Chicago Seminary; goes to Hadjin, Central Turkey. Miss Grisell M. McLaren, on furlough from Van, Eastern Turkey; returns to her field. Miss Susan Diantha Seymour, Rootstown, fiancée of Mr. De Haan, Oberlin College. Miss Rosamon Cozad Bates, Cleveland, O., Vassar, 1908; goes to Japan.

THIRD ROW, LEFT TO RIGHT

Miss Delia Dickson Leavens, Norwich, Ct., Smith College, 1901; goes to North China. Miss Nellie Alice Cole, Oberlin, O., daughter of Rev. R. M. Cole of Bitlis, Eastern Turkey; born in Erzroom, Turkey; goes to Turkey. Miss Lucy Irene Mead, Chicago, Ill., Beloit, 1907; goes to China. Miss Fanny Gertrude Noyes, Oberlin, Kansas State Agricultural College, Lakeside Training School for Nurses; goes to Turkey. Miss Mary Estelle Vanderslice, Dixon, Ill., Chicago Froebel Association; goes to China.

FOURTH ROW, LEFT TO RIGHT

Miss Clara Childs Richmond, Dalton, N. H., Northfield Seminary and a Kindergarten Training School; goes to Turkey. Miss Marion P. Wells, Holyoke, Mass., Northfield Seminary. Miss Susan Grant Davidson, Peterborough, Ont.; goes to Turkey.

Promising Recruits for the Foreign Field

The American Board's Conference with Its Outgoing Missionaries

For five years now the American Board in early June has brought together in Boston as many of its new missionaries under appointment and selected candidates as could easily be convened. The object is to acquaint them with one another, with the officials of the Board with whom they will be in frequent correspondence, and to offer them suggestions touching various phases of their work abroad. Previous gatherings have amply demonstrated the value of the idea. Of no less worth was the conference which closed last week Wednesday, after a busy week. Valuable counsel of a practical character was offered the young people by Secretaries Patton, Strong, Barton, Eddy and Bell, by Treasurer Wiggin and by Mr. John G. Hosmer, the purchasing agent. Such subjects were discussed as relations to the home churches, the Board, the government of the country where the missionaries go, their colleagues and the native church. On successive days local pastors—Rev. F. H. Page, Rev. J. E. Park, Rev. J. T. Stocking, Rev. W. A. Knight, Supt. D. W. Waldron and Sec. F. E. Emrich—conducted devotional services. John C. Berry, M. D., of Worcester spoke on the physical life of the missionary, Prof. E. C. Moore on his intellectual life and Rev. H. A. Bridgman on his spirtual life. Mrs. C. H. Daniels, its president, represented the Woman's Board.

Delightfully informal were the meetings. The young people sat around a large table with notebooks and pencils, and freely interjected questions. Not so many in number as in some former years, the quality of the recruits shows no deterioration. Vassar, Smith and Bryn Mawr Colleges and Northfield Seminary each had a representative among the young women, five of whom will devote themselves to kindergarten work, one or two to evangelistic work, one to normal training and still another to the work of a nurse. It is worth noting that Miss Unger volunteered only a month or two ago, when she learned of the dire necessity in Turkey, asking especially to be assigned to Hadjin, the very city where four women missionaries were kept in imprisonment for a number of days during the disturbances.

Gladness was the keynote of the farewell service in Central Church. It was sounded by Dr. Patton, who said no one connected with the American Board could be a pessimist, because this annual re-enforcement of educated young people from our colleges is a witness to the reality of a living and conquering Christ. This note was echoed by the nineteen candidates, all Student Volunteers, each of whom spoke briefly and simply of the joy set before them. One speaker, Mr. De Haan of Oberlin, pictured the humble home of his childhood, the father toiling for a small daily wage, the mother's calloused hands, her heroism in setting up a rag-carpet loom in the kitchen to add to the family income, yet both happy in thus providing for the education of their children. Because they sacrificed so much for him he felt his obligation to serve the world. So they fare forth as preacher, teacher, nurse and kindergartner, successors of that first company who followed Jesus whithersoever he went.

The last touch of refinement to gentle manners is given by piety or religion.—*J. H. Shorthouse.*

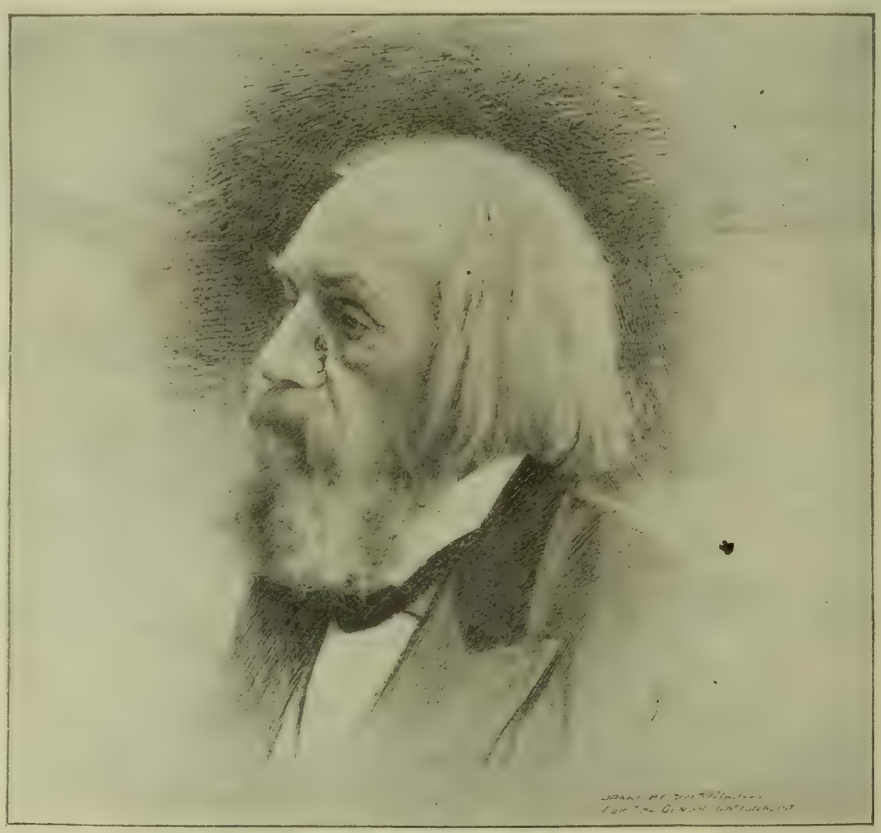
Preacher, Author, Patriot, Philanthropist

Edward Everett Hale's Fruitful and Inspiring Life

"Edward Everett Hale; venerated and beloved, comforter and quickener of men, devoted to the social well-being, whose citizenship is acknowledged alike in the republic of letters, of the state, and of religion."—President Tucker's characterization when bestowing the title of Doctor of Laws from Dartmouth College, September, 1901.

Wherever he went, in the later years of an always active life, Edward Everett Hale attracted attention by mere force of personal appearance. Here was a man about whose eminence and clearly marked individuality there could be no shadow of doubt. At the second glance the stranger would recognize that this was an eminence of goodness, and at a third—so widely was the author of "The Man without a Country" and "Ten Times One Is Ten" known by his portraits throughout America—that it must be Dr. Hale.

Any summing up of the attainments of his remarkable and fruitful life must take into the first place of account this active and helpful element of personal attraction and power. He was from the beginning of his life in Boston the companion and the friend of men. Maker and reader of books, he drew the sources of his inspiration and influence mainly from that direct intercourse with others which was his continual delight. His sudden slipping out of life comes with a shock to a multitude of his fellows who had known him face to face. Many of them had opened their hearts to his healing and inspiring influence. He was counsellor and encourager. He believed in the pastoral relation and exercised it more widely, perhaps, than any other man of his time, by consent and desire of those whom he met from day to day. It was never limited to the congregations which he served—first in Worcester and then, down to his death, in Boston.



EDWARD EVERETT HALE

Edward Everett Hale, born in Boston, April 3, 1822; graduated at Harvard, 1839; ordained at Worcester, Mass., 1846; minister of the Church of the Unity, 1846-56; minister of South Congregational Church, Boston, 1856-99; chaplain of the United States Senate, 1903-09; died in Boston, June 10, 1909.

He had a large conception of the church and felt himself limited only by the bounds of time and strength in personal service. He knew how to extend that service through the press. Brought up in a newspaper office, he had the gift of catching and holding attention. How large his conception of the church really was we know from words which must have been written in his last few days of life. On the date of his departure appeared his regular weekly contribution to *The Christian Register*, which took up this question of the meaning of the church. Do you mean by it, he asked, "a compact body of men, uniformed alike in dress and in statement of creed, as the Roman Catholic means? Do you mean—as an old-fashioned New Englander means—those persons who partake of bread and wine at the Lord's Supper? Or do you mean, with the Broad Church, that all men, women and children do really want to draw nearer to God, even though it be a cross that raiseth them, and that these people are the church?" There was never any doubt what Dr. Hale meant in his thought of ministry, for he never asked further than the need and his own opportunity of helpfulness.

In the field of pastoral ministry thus conceived he was also—and this, we are sure, was his main service to the world—a creator and organizer of enthusiasms. "In His Name" and "Ten Times One Is Ten" were foundation-laying books and large results of co-operative courage and unselfishness followed in their train. The Harry Wadsworth Clubs, with their motto, "Look up, and not down; look forward, and not back; lend a hand," were an inspiration and a method of expression for a whole generation of young Americans. The expression of Dr. Hale's enthusiasm for humanity through Lend-a-Hand clubs alone would have made the life of their inspirer memorable.

Dr. Hale's record of literary expression is remarkable, even in a generation of journalists. He found time always to contribute to the newspapers, and his experience included the founding and editing of more than one magazine. Fiction, social service and an interpretation of history which ran always in the reminiscent or anecdotal vein he embodied in widely-read books. There is a volume of prayers from his long service as chaplain of the United States Senate. There are volumes of wise and kindly suggestion for shy and awkward boys and girls. There is his potpourri of American history from the New England point of view in his characteristically named "Recollections of a Hundred Years." For Dr. Hale never suppressed or concealed himself, as the classic artists do. It was not egotism—it was the expression of a full delight in life, of which, to himself, his own experience was at once the most vivid and remarkable thing—opening out, as it so constantly did on the lives and fortunes of others. Of all men he was freest from self-consciousness or false shame. No one would think of going to his books for a judicial estimate of personalities or for a final conclusion as to fact; but he turned history into a personal companionship and made it vivid and interesting to tens of thousands of young Americans.

Nowhere in his literary work do we find evidences of sustained and serious effort. It is no surprise, therefore, to find that his most prominent contribution to permanent literature takes the form of the short story. "The Man without a Country" is already a classic. Appearing at the critical moment when the patriotism of the North had grown listless from the long strain of a fratricidal conflict, it set new tides of patriotism in motion. As the flashlight of a personal enthusiasm, in method of thought and in manner of expression it is also the most characteristic of all Dr. Hale's writings. His application of the imagination to history, his lively conversational style, his sudden seizure of a telling situation, like the turn of the swallow's flight to take its prey, and his carrying it swift-winged home with little regard for the difficulties passed over on the way, reveal his quick, enthusiastic, rather impatient mind. The method depends entirely upon the perfection of the captured thought. By the side of this all Dr. Hale's other short stories, serious or amusing, seem artificial and slight.

For all his wide travels and influence extended all through the land, Dr. Hale was a thorough New Englander and extremely proud of it. He gloried in the fact that Nathan Hale, the spy, who was only sorry that he had but one life to give to his country, was his great uncle and Edward Everett, the orator, his uncle; that he knew Daniel Webster as neighbor and the father of his closest playmate; that he married into the Beecher tribe—in short, that his Boston boyhood brought him into personal relations with the men and occasions best worth knowing of his time. His father was editor and owner of the Boston *Advertiser*, and his sons learned to set type and found employ-

ment as reporters. They lived on Beacon Hill, between the State House and Faneuil Hall.

The boy's mind was too original and impulsive to enjoy the discipline of the Latin School or college, and he was never an enthusiastic regular in study. But he came back to the school to teach—making it a perch for flight into the more congenial opportunities of the ministry. There was never anything conventional about the church he served so long in Boston. It was and is a friendly, neighborly group of people who by his teaching and partly for his sake are active in service to the needs of the world. Its atmosphere was congenial neither for bigots nor for idlers.

As chaplain of the Senate Dr. Hale became one of the sights of Washington. The environment was entirely to his mind, giving him new opportunities of friendship among a remarkable group of men and bringing him that sense of being in the thick of things which he so much enjoyed. He was an ideal chaplain, reverent, timely in his prayers, without being sensational or commonplace, witnessing by manifested character and genial, sympathetic words to the possibilities of the Christian life.

Few men in our history have been more widely loved and honored. He spent himself without stint for his fellowmen—heard their troubles, lifted their burdens, answered their letters, showed them the way—and he had his reward in their answering affection. His cheerful optimism was and is a national possession of high value. Some memorial of the helpful sort, for which he would have spent himself gladly if longer spared to us, should be built by his own generation for the perpetuation of his fame as a lover of men to the generations which are to follow. I. O. B.

A Word from Dr. Gordon

When I came to Boston, in 1884, Dr. Hale was the minister of the South Congregational Church. He stood remarkable in a remarkable group of Unitarian preachers whose names stand for the highest things in this community, Andrew Preston Peabody, James Freeman Clarke, Frederick Hedge, Henry Wilder Foote and Brooke Herford. While Dr. Hale gained his chief distinction in literature as the incomparable writer of the short story, he was an all-round man, devoted to the welfare of his fellow-citizens over the whole breadth of life. I met him on many occasions where he and Phillips Brooks were the chief speakers, and I retain a vivid recollection of his directness and influence as a speaker and advocate of all good causes. I had the honor to be associated with him and Phillips Brooks in the first group of preachers to whom was given the conduct of the voluntary religious movement in Harvard University, originated in 1886. He was very popular then as always with the students, less perhaps as a preacher than as a counsellor and friend, filling the minds of scores and hundreds with fertile suggestions and exalted hopes.

In his religious views Dr. Hale was unsystematic and even miscellaneous, but in his religious convictions and spirit he was profoundly in earnest and sincere. No one who ever heard him pray could doubt the depth and joy of his Christian life. He was recognized while living as the bearer and representative of precious ancient traditions, as indeed a unique person. He will be sincerely mourned, tenderly and gratefully remembered and truly revered by all classes of serious-minded men throughout the nation.

GEORGE A. GORDON.

Old South Church, Boston.

Some Points of Contact with Dr. Hale

BY REV. ARTHUR LITTLE, D. D.

When I came to Boston to live, twenty years ago, there was an organization of considerable influence, known as The Law and Order League. Of this I soon became a member. Though I had known Dr. Hale well for many years by reputation, it was here that my acquaintance began. One might be sure that he would be the stanch supporter of such a League, for, by every instinct of his nature, he was on the side of law and order.

I used to wonder how a man with such multitudinous demands upon his time and strength could give an hour or more monthly to the claims of an organization whose influence in the community was then rapidly growing less every year. And yet he stood loyally by it as long as it lived and helped to pay its debts when it died. He was not the man to desert a sinking ship.

Another point of personal contact with this great man was at the monthly meetings of the Massachusetts Commandery of the Loyal Legion of the United States. For many years Bishop Brooks was its chaplain. After his death, Dr. Hale became his successor in this office. There are usually between three and four hundred soldiers present at the monthly meetings. It is not always easy to enlist the sympathy and interest of such a body of men in devotional services. But Chaplain Hale's impressive figure, inimitable voice, serious manner, earnest pleas for divine guidance and help in the daily life, his impassioned appeals in behalf of the country, and trustful commitment of himself and others to the care of the good Father, with the reverent repetition of the Lord's Prayer in conclusion, commanded the attention and touched the hearts of all who listened.

Few addresses which I have heard will longer abide in my memory than one made at the dedication of the sixth meeting house at Meeting House Hill, in 1897. He then spoke on a favorite theme—The Independent Church and the Independent State. With a few bold strokes he told the story of the Protestant Movement, the Reformation and their influence upon the Pilgrims and Puritans. He said, "If it had not been for these independent churches, there would not have been these independent states."

While he was deeply religious, with a profound sense of God and spiritual things, he had no interest in theology as it is usually understood—either liberal or orthodox. "He believed in the soul—was very sure of God." Though for many years the acknowledged leader of his denomination, one does not discover that he had much denominational pride or interest in defining or defending its distinctive principles, but rather in proclaiming with much positiveness and unction the great eternal verities of the gospel of Jesus Christ, intent only upon making men and women and society better. He preferred affirmations to denials. His philosophy of life was largely pragmatic. He was always intent upon doing things.

By heredity and training he was so anchored to the past that any radical break with it would have been for him impossible. The best traditions of New England ideals and life were epitomized in him.

It sometimes seemed to me that he had much greater admiration for the output in men, women and institutions, grown in the stern, severe, ungenial soil of the earlier Puritanism, than for the soil which made the growth possible. He seemed not so much to belong to any one church or sect as to the church universal. Whatever may have been his understanding and interpretation of the life, character and mission of Christ, his highest ambition was to walk in his steps and do his utmost, along many great avenues of activity and service, to build up his kingdom of righteousness, peace and joy in the Holy Ghost on earth. Not exactly in your way or mine, but in what he conceived to be God's way, this became the absorbing passion of his life.

His whole life was an uninterrupted protest against oligarchies, hierarchies and political and ecclesiastical prerogatives in church and state, and in favor of popular government in the town house and in the meeting house. It is remarkable that with such an ancestry and such an education Dr. Hale did not become an *aristocrat* instead of a *democrat*.

The last time I saw him was on the 27th of last May, when he was unexpectedly present at the annual meeting of that time-honored institution so dear to his heart, the Congregational Convention, in his own church, and offered prayer. With much difficulty he ascended the pulpit steps. The prayer was brief and tender. It concluded with these words: "This we ask in the name of Christ. Amen." It seemed like the voice of an old prophet. He then spoke for a few minutes in the interest of Christian unity, and concluded with an earnest appeal for a generous contribution to aid the widows of deceased ministers. This was Dr. Hale's last public service.

Praise, prayer, brotherliness, charity—these were the themes that engrossed his thoughts during that memorable hour. It was the Swan Song. What a poetic, almost dramatic conclusion of a great public career in the place hallowed by the memories of so many years!

A Minister of Religion

BY EDWIN D. MEAD

Dr. Hale was the most naturally and naïvely religious man I ever knew. The storm and stress of our Darwinian age did not seem even to have touched him. He evidently anticipated or discounted all that just as Emerson did. I do not recall a word that he ever said or ever wrote that implied one cloud of religious misgiving or doubt. I don't think he could help thinking of himself always as the eternal child of the eternal God any more than Jesus Christ could help it; and it was this consciousness of the infinite re-enforcement—and multiplied and constant things hard to bear gave him need enough of it—which gave his spirit its immortal youth. Above all else in his many-sided life he desired to be thought of as a minister of religion. All agencies which he utilized were to him simply means of "doing his Father's business." He had a passion for goodness—I was going to say a consuming passion, but nothing ever consumed him, everything left him serene—an all-dominating passion.

He was the most fertile and untiring doer of good I ever knew. The census can never be made of the beneficent enterprises which he instigated. His ingenious devising and radiation of blessings was new every morning and fresh every evening. This was God's world; we were God's children; we should realize it and live accordingly—working together with God each hour to transform that particular corner of God's universe for which we were particularly responsible into a worthy precinct of the kingdom of heaven.

About His Father's Business

BY MRS. BERNARD WHITMAN

[This brief characterization comes from one who has been intimately associated with Dr. Hale for many years in the work of the

Continued on page 838

The Shepherd of Jebel Nur

By William Allen Knight, Litt. D.

[In this extract from a forthcoming book there are not a few reminders of one of the author's earliest productions, and the one by which he is best known in many parts of Christendom—"The Song of Our Syrian Guest." The central figure of this story, who in the following selection compares so delightfully the Shepherd Psalm and the words of Jesus in the tenth chapter of John, bears a striking resemblance to an honored missionary known to many of us. He doubtless afforded no small part of the local color and inspiration of this story. The scenes of this new portrayal of shepherd life in the Orient are located definitely in a region associated with the great apostle to the Gentiles which, only yesterday as it were, was brought afresh to the attention of the world by the terrible massacres and racial commotion at the eastern end of the Mediterranean. In this connection we are also glad to present a recent picture of Dr. Knight. —EDITORS.]



REV. WILLIAM ALLEN KNIGHT, LITT. D.

"Come, laddie—hitch hands for it!" we heard our host call, and up in the sky-line we saw him reaching toward the boy who had clambered hard after him to the hilltop. "Keep us all, ye climb like a Highland-born!" he cried. "Come up here on this rock and face our West by my side!" Merry laughter carried his voice into the still air even as birds round about were taking wing.

He was a hale old man with a grizzled beard that whitened about ruddy cheeks and temples. The gleam under his gray brows was soft like the glint when light finds dew instead of frost. He had a genial quietness of mind sure to reflect some deeper charm on things about us; and he spoke with crisp, racy utterance, giving many a token that his lips had learned their magic of words where the Scottish heather grows.

"When you reach Cilicia, make sure of finding the shepherd of Jebel Nur," were the last words of a friend at home. A light as of happy memories was in his face as he said that, and the words lingered in our ears to set us wondering why a deep-hearted friend chose them for his farewell. We had journeyed on to Adana, and then had taken the old araba-road over the plain, wishing most of all to see this man. "You will find him somewhere among the shepherd folk," they told us, "most likely in one of the villages over by the hills." It was spacious hunting-ground, that shimmering expanse. But everywhere along the wagon way we could see, on the far side of the plain, the hills which wall the wide Cilician pastures from sea sands; and the man we sought was leading us up their rocky side as the day began to wane.

There was a bridle-path up the slope, winding off toward the blue waters; but we left that to follow our host. It was a stiff climb for a day's end that rose before us, yet for some reason he seemed eager for the summit. Little we knew why! But we followed with keen expectancy; for friends said that he had quaint ways which the willing guest would find rewarding. And had he not more than once disclosed fond thoughts about the top of this Jebel Nur?

"Yon is Mount Nur, sirs," he remarked not long after we found him—"Jebel Nur, as we say in these lands." His hand lingered in pointing, and his eyes were lifted to the summit once and again before it was lowered. A genial host was he, and he talked that afternoon of the life about us, and the vanished life of the ancient plain, as few men could. When the set of the day toward evening had begun, he strolled with us up the bridle-path, our conversation following the widening view. Cities of long ago, famed armies of the past, rose like phantoms on the plain under the spell of his talk; and there, in hushed reality, touched by the sun's glow, flocks, villages, roving peasants, stood out illumined by vast human meaning. Suddenly he turned with a look of desire. "I fancy you would not mind the climb, sirs, for the joy of that top in sunset time!" said he. Then it was that we left the bridle-path.

"'Tis a land of many goats, our Cilicia," he said, smiling, as we paused amid a mixed flock on the rocky ascent to watch their immemorial ways. "To give them their due, 'tis they who have fixed the name of our country in the speech of men. For now, as of old, is not rough hair-cloth called cilicium and cilicio and cilice by camel-train men of the East, the monk of Italy, the merchant of France?" The humor of his thoughts still played over his voice as he added, "But I own that the sight of them sets me musing of Judgment Day!"

The shepherd's outcry and a quick commotion turned us from listening; soon we were scampering beyond our wont to escape a sudden affray of the droll creatures. The fierce whack of charging heads, the bleating of terror-stricken sheep, the mingled shouts and soft calls of the hurrying shepherd as he strove to part them and to quell the wrath of one and the consternation of the other—it was all serious enough, that lonely little tumult on the sky-bound height. Yet so ludicrous were their mannish, gravely shaken beards, their weird battle-bleats and grotesque antics in charge or recoil, that we who looked on from a safe distance waked the mountain with shouts of laughter.

When peace came again and the flock with its conqueror was left behind, what with climbing and much mirth we scarce found breath enough even in the spaces around the summit. So we fell behind, following our host in merry mood, until on every side opened the panorama that lies afar round Jebel Nur.

The spell of evening was on the hills.

"'Tis straight through yon gleam our West," he was saying as we neared the top where man and boy stood together; "and not so far, my lad—nay, not so very far by wing-way, I fancy."

"But what in the world was the matter with them?" came the shrill reply. For youth is no match for age in turning from things near and noisy to the joy of that which lies far off.

"Oh—they are just goats, laddie, just goats!" And the voice was like soft music in the still air.

"Now, sirs," he went on, filling his tone to reach our ears, "now you can fancy what was in the Master's mind when he said he would part folk, a day coming, 'as the shepherd separateth the sheep from the goats.' Think of him watching a scene like that and saying in his heart, 'There, 'twill be even so!' 'Tis a passing fine way, you see, of picturing what no man of us can explain, try as we will. You will ofttimes be minded of that sight, I warrant—those black, butting creatures parted from the white and gentle sheep. Ah, they are a heady, quarrelsome stock, these goats! Climbing everywhere, devouring anything—why, sirs, pity them as we may, they are like selfishness on legs! All day the shepherd must ward his sheep from them as well as he can, and when folding-time comes he must make sure of shutting them off for the common weal. And that, I take it, is like the Judgment. Goat-nature must be parted from kindly folk—so my thoughts often run, here where goats are on all hills."

The bearded face had grown grave with these words. He turned and stood looking across the sunset coastland. We were soon to see why he was so fond of the view from the top of Jebel Nur.

After silence had let the evening glory fill our minds, he spoke again. "Thirty years have I watched it—watched yon—waiting in my heart through the long days till the sun should go down behind the heave of blue waters and the hills. And as often as it has sent up that splay of aftergleam, truth to tell, I have thought it was beaconing its joy back to me lest I forget how good it was to look on dear lands beyond my sight!"

He twitched his shoulders in a quaint way he had and stroked the beard on his breast. Then silence came while we gazed at the splendor thrown up on drifting clouds and thought of home. In the foreground we saw where the shriveled old city of Tarsus was huddled in the shadow of mountains which once looked down on its ancient pride. Now they appeared to shelter the lingering sanctity of its decrepitude. The blue reaches of the Mediterranean seemed to call with jocund voices, as if bidding us remember him who came out of Tarsus to bear over their waves the message which greatened the Western World.

"These thirty years have I been mindful of him," said our host, musingly. He seemed sure of what men would be thinking before that view. Soon he lifted his sturdy arm and pointed down the Syrian shore toward Palestine.

"Yonder," said he, "yonder, over those hills, our great man of Tarsus found the life that mastered him—learned the message that made him a world-man. Along all these shores," slowly he swept the far view of coasts with his arm, "along these very shores, and there beyond those mountains, he gathered groups of such as would heed his voice; and he called them flocks, for he had learned to use that word from his Master, and he knew how fit it was through his memories of life here in Cilicia. He tended them as we

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have watched shepherds doing with their flocks this very day. Then, sirs, he journeyed on, yonder—yonder." He stood pointing into the shining west. And his face matched the sky for mellow light.

"In which direction from here exactly was Ephesus, Doctor?" asked the chief man of our party.

"Aye! Aye!" came the answer. The arm swung a bit and pointed straight over little Tarsus. "There, sirs—there he uttered those words about 'taking heed to all the flock;' there he wept and knelt on the harbor shore praying, when he had said, 'I know that after my departing grievous wolves shall enter in among you, not sparing the flock.' Aye, 'twas over those peaks, sir."

Something—was it the spell of the old man's rapt bearing or the sheen beyond those heights rimming their brows with gold?—something made the scene of Paul's farewell seem visible again but for the mountain wall.

"He had reason in plenty for such shepherd talk," the quiet voice went on. "Indeed, sirs, the Saviour himself, over yonder"—again he turned a reverent gaze toward Palestine—"the Master, watching the life of men, found nothing more fit than that to picture what he did for his followers and how he would have them live together. Did he ever put more tenderness into words than this?" Dropping his voice to tones of endearment he repeated, "'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'"

All eyes were upon him, waiting for what might follow. Speaking slowly he said:

"When he saw the multitudes, you know how he was moved with compassion because they seemed distressed and scattered like sheep having no shepherd. When he sought to show his love for a little child in the rough world or a wayward one lost and helpless, he talked of the shepherd leaving the many safe in the fold, and going into the mountains seeking the one stray, and bringing it in—'laying it on his shoulder,' says he—and rejoicing over it most of all. When his heart rose within him at the last to forgive a sinning old fisherman and let the man know that he would trust him still—do you not remember?—he said naught of making him a fisher of men as he did at first; but right there, with boats and nets all about, the best words he could find were, 'Feed my lambs—tend my sheep.'

"And strangest of all—I never cease wondering at this, sirs—in all he ever said about giving his life for men, he found no words so fine for his fullest utterance about that as when he talked of the flock and the fold and the door and the pasture, of thief and wolf, and the shepherd laying down his life for the sheep. Aye! a bonny thing that—a bonny thing to think on!"

The sky's red radiance touched the old man's face as he stood pondering. He chuckled softly, relishing his thoughts. We only exchanged glances; but the boy, drawn by the genial sight, placed a hand in his friend's responsive clasp and mingled a rippling laugh with the sound of grave joy. Nothing in nature more richly blends the lights and shades of the human spirit than an old face deeply brooding and smiling on the proffered sympathy of a little child!

"You know Psalm Three-and-Twenty—eh, my lad? I warrant you do!"

The little fellow, somewhat perplexed, looked up to the kind eyes and under their encouragement ventured,

"'The Lord is my shepherd, I shall not want?'"

"Aye, laddie—'shall not want.' Every Christian boy in the world can say it, I hope." Then he broke into a rapture of speech.

"Why, sirs, that passage in St. John I was just speaking of often seems to me like heaven's response to man's song of trust in that psalm."

His utterance of the word *man* was a tribute to the race, so rich and full-toned was it.

"Have you pondered that, sirs? Man sings

'The Lord is my shepherd,'

and the Saviour says, 'I am the good shepherd'—twice he says that, as if to make sure it is heeded.

"Man sings,

'He maketh me to lie down in green pastures,'

and the Saviour says his sheep go in and out and find pasture, under his care.

"Man sings how his shepherd leads him by still waters and in right paths. Again the Saviour matches the song, telling how he leads his sheep out and goes before them while they follow, knowing his voice.

"Then, when the song turns to 'the valley of the shadow,' when its tenderest music is full-heavy with memories of gloom and peril, man sings of the shepherd's goodness even there, of his care by rod and staff, by food and oil and cup; and naught in the song is more sweet than when he sings,

'I will fear no evil, for thou art with me.'

Ah, does the Saviour match that? He declares that he will not leave his sheep, will not flee even when the wolf comes to snatch and scatter—'tis the scene of gloom and death, the same as in the psalm!—but he will stay by like the good shepherd that he is, and will lay down his life for the sheep.

"Then man's song breaks into the gladness of full assurance. 'Surely,' it sings,

'Surely goodness and mercy shall follow me all the days of my life.'

"The Saviour seems to match this very word—all is sure indeed! 'I know mine own, and mine own know me, and I lay down my life for the sheep.'

"The song ends with the peace of the folding-time,

'I will dwell in the house of the Lord forever.'

Ah, 'tis a bonny thing to see how the Saviour of us all makes response to that! 'Other sheep I have,' says he, 'which are not of this fold'—this fold where all is well under his care. 'Tis the safety and comfort of the fold he is thinking of, the same as in the song's ending. Only he goes beyond the psalm now! His heart goes out to the sheep not folded, to those still wandering out in the wild—bleating, lost. They, too, are his; them also must he bring in; there shall be one flock, one shepherd. For the shepherd's goodness goes even beyond the trust of those safe-folded!

"Do you not see how 'tis like heaven's response to this sweetest song of trust ever sung? That, sirs, is the fullest utterance the Master ever made about what he did for us men and our saving—all in shepherd talk. Aye, 'tis a bonny thing, sirs, to see that—a bonny thing!"

Then his old eyes peered into our faces, glistening under their shaggy brows.

"'Tis wonderful," he mused, "wonderful! A little song—sung over those hills yonder—three thousand years since—breathed into this lowly shepherd life such meaning that it pictures both man's trust and his Saviour's goodness as naught else on earth has ever done!"

The Prophet's Message

We sometimes hear it said that a man cannot preach with power and effect ideas and truths that lie beyond the region of his own experience. But this does not mean that he is never to set up an ideal in the view of others until he has realized it in his own attainments; that he is never to help others to rise above his own level. If that were his limitation, who but the most conceited prig or the most hopeless Pharisee would ever venture to preach at all? Our vision must exceed our climb, our reach our grasp; and we have to preach the vision, the ideal we see for ourselves and honestly toil after. That I understand to be the sound notion of preaching out of our own experience, and such preaching, the only preaching to inspire, is itself inspired by the personal vision of eternal truth; it is prophecy, and the preacher a prophet.—*Dr. W. F. Adeney.*

Missionary Pocket-Books

BY REV. H. A. BRIDGMAN

(*Y. P. S. C. E. Prayer Meeting*)

Topic, June 27—*July* 3. Missionary Pocket-books. 2 Cor. 9: 6-15.

How known. Not by its size or shape or by the number of bills in it. The missionary pocket-book is the one that opens easily to the call of human need. In a current weekly Mr. Carnegie tells an interesting story of his benefactions to many libraries the country over, and he justly is considered one of the most generous givers of our time. But the widow whom Christ saw deposit her mite in the treasury has a reputation for giving quite as enviable as his. It's the desire to give that counts, plus the purpose to give just as much as we can out of our resources, be they large or small.

The missionary mind. No one will possess a missionary pocket-book who has not a missionary mind. If he knows nothing about the enterprises that are lifting humanity, his response when the contribution box is circulated will be thoughtless and inadequate. Look abroad, you whose eyes are kept chiefly on your own interests, and see what is going on in Turkey, China, India and right here at home. Read the attractive leaflets issued by the missionary societies, the periodicals and the religious papers; go now and then to conventions and institutes. Above all, know personally some of the men and women who are on the firing line. Only this last winter some surprising conversions have taken place of church members who once cared nothing for foreign missions, but who through the Laymen's Missionary Rallies have had their eyes opened. Ignorance is one main cause of depleted missionary treasuries today.

The missionary heart. Not only is it true that out of the heart the mouth speaketh, but out of the heart also the hand giveth. When Paul would arouse the Corinthians to the duty and joy of giving he emphasizes as the final motive gratitude to God for his unspeakable gift. If God and Christ have done anything for us we cannot go on spending money on ourselves with no regard to the claims of the Kingdom. We must get to the point where we are eager givers, cheerful givers, counting it as much a part of our religious life as going to church or saying our prayers. Any one who has undertaken to raise money for a good enterprise knows how Christian people vary in their attitude, how some at once assume a repellent attitude, as if they were irritated by the call; how some retire behind some pretext—not a real reason; how the majority act as if they wished you hadn't raised the subject; how some fidget about with a view to giving just as little as they can and save their reputation; and how—praise God—a few respond gladly as though it were a privilege, as though they had become Christ's disciples for just such a chance.

Mandy Appleton's New Place

A Little Story of Domestic Tyranny

By Hilda Richmond

"Mandy Appleton, you are the biggest goose that ever lived!" said Mrs. Dunlap, sitting down heavily in the creaking old rocking chair by the kitchen stove. "Here it is ten minutes past three, and you not through with your work. The funeral will be all over when we get there. I told you I would be here at three, and now you're nowhere near ready. There's no sense in your being so short sighted."

"I'll be ready in a few minutes, Mary," said Miss Appleton, hastily disposing of her dishwater. "Dinner was a little late, and I didn't get through in time."

"Oh, I knew it was something of that sort," said Mrs. Dunlap, with conviction. "The way the Morses impose upon you is enough to put you in the Insane Asylum. Of course I don't blame them. If you are foolish enough to stand everything, it is all right for them to do as they please. Here you are working day and night for three dollars a week, when you might have five just as well as not. Mrs. Reed stopped me on the street yesterday and said her girl had just left. She didn't say right out she wanted you, but I knew what she meant. I wouldn't have Laura and Helen Morse tracking around my kitchen for no money, let alone Hugh and Ralph bringing in mud on their shoes. I lose all patience when I think of you, Mandy! You might be in a house with all modern conveniences and have an easy time of it, but you stick to this place just to be contrary."

"I'm not going off and desert these poor orphan children," said Miss Appleton, as she had said many times before. "No doubt I could make more money, and no doubt they do impose on me, but I can stand a whole lot when I'm doing my duty."

"Poor orphan children!" said Mrs. Dunlap, scornfully. "Helen is twenty-one and Laura eighteen, with the twins between. I guess if they can't take care of themselves now, with every one of them in good positions, they'll never get along. Don't begin to get out your handkerchief, Mandy. I hate to see a woman cry, except at a funeral, as bad as a man does. Hurry into your clothes, and maybe we'll be there in time to see the procession leave the house. It's all I ever expect when I have to wait for you."

But the funeral was late, and it was pitch dark when Mandy Appleton arrived home that evening. Helen Morse was putting the finishing touches to a dainty supper of creamed oysters, fried potatoes and salad, with a quivering pudding for dessert, and the rest were helping or hindering as best they could. Everybody seemed in gay good humor, and the girls insisted upon washing the dishes afterward.

"I haven't anything to do just now, Mandy, so I'm going to help you with the washing," said Laura, rolling back her sleeves the next Monday morning. "Rose and Grace Peterson sent word at the last minute that they couldn't take their music lessons this morning, so I have three hours before dinner with nothing to do."

She went at the white shirt waists and table linen with her strong, young arms, and very soon the white clothes were bubbling in the boiler. Then she donned mittens, jacket and hood and hung out the washing while Mandy grumbled and pottered about the kitchen.

"What's this?" demanded Mandy, looking into a covered pan in the oven.

"That is the baked pudding Hugh asked for," explained Laura. "Hugh doesn't like the wash-day dinner of boiled cabbage and beef, you know, so I thought I'd have something a little extra for him."

"Boiled dinners on wash day were good enough for your folks before you," said Mandy, severely, "and they are good enough for Hugh."

"They were good enough because Mamma never could induce you to have anything else," said Laura to herself, but she made no reply to Mandy's remarks aloud. The ancient serving maid had ruled with a rod of iron so long that it required strategy to circumvent her plans. Mandy Appleton had been in the Morse family ever since the children could remember, and now that Mr. and Mrs. Morse were gone, she considered herself the guardian of the family. She especially disliked new things so that the wheels of progress moved slowly in the Morse household.

Mrs. Dunlap "happened" in on Monday afternoon and again lectured her sister on the subject of being too contrary for her own good. Mandy was just wiping up the kitchen oilcloth after Helen had washed the dishes. Helen Morse taught in the public school, and always assisted with the dish-washing at noon unless she had something special on hand.

"I saw Laura out hanging up clothes this morning," she said. "If I had to have that girl underfoot on wash day, I'd leave at once. Your clothes always look like distress, and you are the last one in the neighborhood to get them on the line. I have my washing on the line every Monday by ten, but if you get yours out before dinner you do well. The things look so grimy and gray I would be ashamed of having them on my clothesline," she went on. "Mrs. Reed said to me this morning she would be willing to pay a good, capable woman almost any price just to get the right kind of help."

But Mandy refused to see that she was wasting her time and money in the Morse kitchen. Mrs. Dunlap was firmly convinced that her sister was stubborn and short-sighted, so she took another plan into consideration. Mr. Dunlap was wont to say that when his wife undertook anything she knew no such word as fail, and he was very nearly correct. Certain it is that she was a shrewd, energetic woman, who had not spent thirty-five years in the world in vain, and she determined to get her down-trodden sister into a more lucrative situation.

"Helen, I wish you'd stop in a few minutes on your way home from school," said Mrs. Dunlap, waylaying Helen Morse as she hurried past to her work. "I want to speak to you, but there isn't time now." She had known the Morse children from infancy, so she felt perfectly free to say anything she pleased to them.

So Helen Morse called at her home that evening, and Mrs. Dunlap laid her sister's case plainly before her. "It isn't fair for you folks to keep Mandy, Helen," she began. "Mrs. Reed is willing and anxious to give her five dollars a week and hire the washing done. She only gets three at your house, and yet she wouldn't, for the world, suggest leaving. I don't suppose you have meant to be selfish, but you are just standing in the way of her getting a better place. I should think you and Laura might be able to manage if you hired the washing and ironing done, or you might get a younger girl to do the work. Sister ought not to be wasting her time in this way, and I felt it my duty to tell you so."

Helen Morse went home that evening with her brain in a whirl. She called a family conclave in the sitting-room after Mandy was sleeping peacefully and audibly in her comfortable room upstairs, and every other member of the little family perplexed. It was midnight when they went to bed, but nobody slept much that night. Helen had bravely taken upon herself the task of speaking to Mandy, as she was the oldest, but she felt her task to be almost impossible.

"Don't you think we might give her five dollars a week?" asked Hugh when his sister came down pale but determined next morning. "I'll do without that new suit if the rest will chip in a little."

"It can't be done, Hugh," said his sister, sadly. "We have been straining every nerve to give her three and keep up expenses. Of course she knows nothing about the debts we have been trying to pay, nor how hard up we are, for we wouldn't want to worry her. In one way it will be a great relief to save that much every week, but I don't know what will come of the plan."

Helen Morse was no coward, and neither did she believe in putting off things. When she gently broached the subject to Mandy she was almost relieved to find that the very opposite from what she had dreaded took place.

"Tired of me, are you?" demanded Mandy. "I want you to know, Helen Morse, that I might have been earning more money this long time than I get here. I've put up with all sorts of drawbacks just to look after you children, and this is my reward. I could go to Mrs. Reed's any time for five dollars a week and no washing. Sister Mary is always wondering how I put up with you girls mussing around my kitchen. She says it is enough to try the patience of a saint. I don't want any warning, and I'll leave this very day. Folks have told me for years that it don't pay to slave and drudge for young people, and I begin to believe it. You don't need to think I'll ever come back, no matter what inducements you offer."

Helen escaped to the sitting-room to answer the questions of the three young people waiting there in suspense, and that very day Mandy left the Morse home forever, she declared. Nothing would induce her to ever "step her foot in the house again," she announced, and went off without a good-by to the children she had known from infancy.

"Mandy went to Mrs. Reed's this morning, Mrs. Dunlap," said Helen, as that energetic lady ran out with a shawl over her head to get the particulars of the departure. "She was very angry and went off without saying good-by to any of us."

"I suppose you didn't tell her in the right way," said Mrs. Dunlap. "Some people have not tact. Well, I'm glad she's gone, for I have been wanting her to have a good place this long time. She will be very glad when she thinks it all over to think she did move at last. Just think of the money she's lost all these years by staying in your kitchen!"

"Three dollars a week used to be considered good wages," said Helen, rather nettled. "It is only lately that any one has paid more than that in this town."

"Yes, for ordinary help," admitted Mrs. Dunlap, "but where any one is as capable as Mandy and takes entire charge of the house it is different."

"I just know you'll all think me wicked,"

said Laura Morse that evening, "but I'm really happy to think Mandy is not with us. I've put on the best china—there are only a few pieces not nicked and cracked—and we are to have snow pudding to help along with the celebration."

"I feel that way myself," confessed Ralph. "Helen, for pity's sake, get a woman to do the washing who will get things clean. I always have to be careful where I take out my handkerchief, it is so dark and mussy. It's a wonder to me that Mandy didn't realize how her eyesight and strength were failing."

"It was all the fault of that meddling Mrs. Dunlap," said Helen. "Of course I feel that we will begin to enjoy life now, but I would have put up with Mandy's ways till she died. She was cranky and old and managed us as if we were children, but I'm sorry for her. How good it seems to be able to do as we please. I've worn out my brain and body in inventing ways to help her with the work in order to have meals somewhere near time, and now we are free."

"When I think of the way I've planned and schemed to get to wash our shirt waists and have the napkins presentable, I wonder I lived through it," said Laura. The clothes looked dreadful for all our help, but now we will get that competent Mrs. Lake and be clean. Mrs. Lake is the very best washerwoman in town, and I just long to have her scrub the grime out of our clothes."

"And just think of the money we'll save by not having our things smashed," added Hugh. "I've bought cups and saucers till the folks in the store joked me about setting up housekeeping for myself. To be sure they didn't cost much, being of the heavy variety, but Mandy soon disposed of them. Poor old soul! I wonder what she is doing this minute. Whenever did we sit down to snow pudding and creamed potatoes before without a struggle?"

"Don't!" said Laura, with tears in her eyes. "I don't want to think about Mandy at Mrs. Reed's. We did what we thought was our duty and can't help the consequences."

"Do you know, I half believe Mandy never wanted to go in spite of all Mrs. Dunlap said," said Helen. "Of course she used to bluster around and say we were the torments of her life, but I think Mrs. Dunlap exaggerated a little when she told me Mandy was anxious to get more pay and an easier place."

"Well, she has five dollars a week and only two in the family without washing," said Ralph, "so why should we worry. If she did or didn't want to go, she's gone now and never will come back. She wouldn't even speak to me this evening when I met her."

The next day Helen had a chance to do some work with dull pupils after school and the anxious mother paid her a good price in advance for her services, while Laura had a windfall in the shape of two extra music pupils in the studio where she was assistant. Together they went gayly down to the store to purchase a dainty gold band china teaset, and there was general rejoicing when it appeared on the table. Not to be outdone, the boys clubbed together and bought some new glasses, a new pitcher and various small articles not included in the set. Then they had a general rearranging of the sitting-room furniture—a thing not to be thought of while Mandy was with them—and went to bed satisfied with themselves and the whole world.

"Helen! Laura!" Fat Mrs. Reed was fairly panting as she hurried after the girls just a week after Mandy took her departure. "I want to see you very much. Your Mandy came to me last week, and I thought all my troubles were over. Her sister has been telling me for years how very capable she is, and how she did everything at your house, but I think she must have misrepresented things a little. If you'll believe me, Mandy broke my best cut glass pitcher the first day she was in the house and has cracked and nicked my china in a desperate fashion. She can't see a bit well and is very sensitive about it. Yesterday she put on a white apron and came into the parlor where I was with her knitting and rocked and chatted all the afternoon. She didn't even leave when callers came. I'm going over to tell Mrs. Dunlap just what I think of her for getting me into the worst trouble I've ever had, and then I'm going to persuade Mr. Reed's Aunt Mary to take Mandy. Aunt Mary doesn't care for style or anything else, but some one to fuss over her, so I think they would get along very well together. There is one thing certain, and that is that you folks were very easily pleased if you liked Mandy's work."

When Helen and Laura neared home in the twilight that evening, tired and hungry, Laura cried out joyfully, "The boys are home and have the kettle on! Isn't that lovely?"

The light streamed cheerfully out of the kitchen window and both girls quickened their steps. "Hugh, you are a jewel!" said Helen. "I know you have tea ready for I smell something good."

The boys were in the sitting-room and wore peculiar expressions, the girls thought. There were voices in the kitchen and they wonderingly went out to see who could be there. As they passed the dining-table the gold band china was nowhere in sight, but the nicked and cracked plates and dishes were set on in stiff, angular fashion as of yore.

"Mary Dunlap! You might as well go home and let me be," Mandy was saying. "The minute I found out you was at the bottom of my leaving I came straight back. I wouldn't stay with Mrs. Reed for fifty dollars a week. These poor orphan children need me, and here I'm going to stay."

"Good-by freedom!" said Ralph, as the girls came softly back into the sitting-room.

"I don't care!" said two voices at once. "I'm glad she's back."

The Wind in the Poplars

Wind, O wind in the poplar trees
  Drowsily swinging, swaying,
What say you to the child on my knees,
  What, O wind, are you saying?
"I say to the weary children, 'Rest,'
  The same I say to birds in the nest."

Wise, wise wind from the evening star
  Murmuring low, O brother,
Tell where the sleeping children are?
  What say you to the mother?
"I say to the mother, 'Do not weep.
  God holds thy child, though it wake or sleep.'"

—*Louise Morgan Sill.*

Foes of Beauty

If I were asked what was the greatest foe to beauty in both man and woman, I would say, not errors in diet, not lack of exercise, not overwork, not corsets, not any one of these, but bad mental habits. If we observe closely the faces of the people we meet at random on the street, at the theater or in the great shops, we will observe that nearly all of them are characterized by the lined mouth, the drawn brows and other facial disfigurements which accompany bad mental states.

What do I mean by bad mental states? I mean anger, fear, worry, anxiety, irritability, regret, envy, jealousy, lack of trust in one's self and in the Great Good—all these are bad mental states; and all these destroy beauty, not only by interfering with the action of the vital organs, but by directly disfiguring the expression of the face.—*Dr. W. R. C. Latson, in The Outing Magazine.*

Closet and Altar

THE HELPFUL CHRIST

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption.

Love for Christ is the great, pure passion that lifts us out of self, that sets us on the road towards great discoveries in the art of living. To live for Christ's sake is to see all life through him and to see him in all life.—*W. Elsworth Lawson.*

The soul that so believes cannot choose but love.—*Robert Leighton.*

The seaman on a stormy main
  Traces upon the chart his way,
And for the port he longs to gain
  His course prepares each day.

O life of Jesus! be to me
  A chart engraven on the soul,
Guiding through doubt and mystery
  To manhood's noblest goal.

And every wind the seaman hails
  Which speeds him swifter on the course,
The helm he moves, he bends the sails
  To catch its utmost force.

O love of Jesus! in me burn
  That answering love within my breast.
May duty, pleasure, sorrow turn
  To speed me toward Thy rest.

—*William R. Duryee.*

There is no disappointment in the Christian life. Anything is possible rather than that a man should desire Christ and not have Him.—*Alexander Maclaren.*

The thought of Christ's power was what impressed people far more than the thought of His trials and His poverty and His sufferings; the multitudes glorified God when they saw what He did, glorified God who had given such power to men through Him. He is the specimen and example, revealing to people what power God can work through the greatest, the ideal Man.—*Randall T. Davidson.*

Claim, then, Christ's help on the spot, in all these matters. Claim your right to be made like Him, and especially like Him in His disposition and His temper and His behavior at home. And He will hear you and will help you.—*Alexander Whyte.*

Thou guide of all our ways, Thyself the Door by whom we have entrance upon the eternal life, so strengthen our hearts by the teaching of the Holy Spirit, that we may be ready for all changes, swift to forsake all will toward evil, earnest in renewed endeavor for the good that is Thy gift. O Thou who callest to repentance and dost ever accept the return of contrite hearts! give us light to see and courage to undertake all new adventures in Thy service and make Thy love manifest in all the way. Let our beginnings be of Thy devising and result in bringing us into new companionship of love with Thee. In trial and perplexity comfort our hearts with the assurance of Thy will to heal and bless. Let us advance from strength to strength and crown Thou our work with blessing, to the glory of our Father's name and for the coming of his kingdom among men. Amen.

For the Children

For Gypsy's Sake

BY MARY GILBERT

"I won't be a baby and cry about it!" said Laura Stanton to herself, clenching her hands as if to keep down the rising tears. "Father's got a hard enough day before him without remembering that he left me crying."

But when her father and brother had disappeared down the road in the cloud of dust raised by the cattle they were driving, leaving her quite alone in the ranch house, she began to lose her grip on herself. There was no one to care now whether she cried or not, for even Rover, her usual companion, had gone to help drive the cattle.

"What's the use of trying any longer?" she exclaimed, throwing herself into a chair. "It's easy enough to be cheerful when things go wrong, if you think that they are going to come right by and by, but if they're always going to be just as bad, you might as well give up one time as another!"

Hardly were the words out of her mouth when her glance fell on a pictured face whose gentle eyes seemed to read the trouble in her own.

"O Mother, Mother!" she cried impetuously. "How different things would be if you had stayed with us!"

It was more than a year since Mrs. Stanton had closed her eyes for the last time, leaving her daughter to shoulder heavier burdens than usually fall to one so young. Her father and brother, busy with the work of the ranch, seemed to regard the house as little more than a place to eat and sleep in. They had no near neighbors, and Laura's best friend, Katharine Clinton, lived five long miles away.

Katharine was going to school at the county seat that winter, and Mr. Stanton had promised Laura that she might accompany her friend. Just what this prospect meant to the lonely girl none but herself could begin to realize. There had been no one to teach her since her mother died, and with all the household tasks that fell to her hands she found little time even for reading. The thought of going to school with girls of her own age promised more happiness than she had ever hoped to know again.

But one misfortune followed another on the ranch that summer. A terrific hailstorm ruined the fruit crop, their best horse sickened and died, and just before they were going to drive the beef cattle to market, six of the best ones were stolen.

"If it hadn't been for that, I might have raised the money," said Mr. Stanton, telling Laura of this latest misfortune, "though it was going to be hard work to do it this year, but try as I might, I don't see how I can do it now. I'll do my best to get matters into shape so that you can go another year, but that is all I can promise you now."

So he and Frank had ridden away that morning, leaving Laura to face her trouble alone. Gazing at her mother's pictured face, the girl seemed to hear again the words that she had once spoken to her long ago:

"Of course it seems very hard, dear, but remember that you don't have to bear it all at once. Just take the little part that belongs with each day, and you will have carried it all off before you know it."

"That's just what she would say if she was here now," thought Laura, gazing into the tender, kindly eyes. She sat very still indeed for some time, then walked out of the room with the assured air of one who has won a great victory.

"I am sure that she knows," she said softly to herself. "I am sure that she knows."

Her newborn energy made short work of the household tasks awaiting her in the kitchen, and she was just slipping off her big gingham apron when there sounded a loud knock at the door. Opening it quickly, Laura started to wish her caller a cheery good morning, but the words of greeting were hushed on her lips at the sight of the man confronting her.

He was a giant halfbreed called "Indian Tom," who bore a bad reputation in the neighborhood, although no crime had ever been proved against him.

"Father home?" he asked, eyeing the girl intently.

Laura shook her head, wishing very much indeed that she might truthfully answer "Yes."

"Brother?"

Another shake of the head.

"Then you show me horse," he said, in a tone that was meant to be persuasive. "If she go well, I buy."

He jingled the money in his pocket, but the sound had no charm for Laura.

"We have no horse to sell," she said, quickly closing and bolting the door to shut out the sight of the man's evil face.

With a muttered oath he turned and strode away, while Laura watched him from the window. Her sigh of relief at his departure gave way to an exclamation of horror as she saw the direction that he was taking.

Straight toward the alfalfa field he went, where her pet colt was quietly grazing—beautiful black Gypsy, who had known only love and kindness during the two short years of her life. Laura was just beginning to break her to ride, but no one else had ever mounted her. Surely Indian Tom would not dare—

But even as she watched, the halfbreed drew a coil of rope from his shirt. He was going to lasso the colt! With a cry of horror Laura darted out of the house, all her fears forgotten at the thought of the danger to her pet. She sped with flying feet toward the lower gate to the field, and had almost reached it before the halfbreed noticed her.

"Gypsy!" she called breathlessly. "Gypsy!"

With a neigh of welcome the colt galloped toward her young mistress, reaching the gate just as Laura did. Without an instant's hesitation the girl swung herself onto the filly's back.

"Run, Gypsy, run!" she whispered imploringly. "That awful man will get you if you don't!"

As Gypsy paused for a moment, quivering with excitement, Indian Tom came rushing toward them. With a snort of defiance Gypsy dashed down the road, with Laura clinging tightly to her mane.

"Run, Gypsy, run!" the girl whispered again. "As soon as we get to a house you are safe!"

As they raced wildly down the road, colt and rider equally excited, they met a party of men galloping toward them.

"Seen anything of Indian Tom?" shouted the leader.

"He's at our house," gasped Laura, vainly trying to check Gypsy's speed.

Gypsy, however, was not to be stopped until they reached the next ranch house, where she ambled into the doorway as coolly as if nothing had happened, while Laura, limp and trembling, slipped to the ground.

Here the men found them when they returned a short time later, with Indian Tom handcuffed in their midst.

"He's wanted for assault and robbery," the sheriff explained, when Laura had told the story of Gypsy's rescue. "It's not his fault that young Ed Bowen is in the land of the living, and the old man has offered five thousand dollars for him, dead or alive. He rode his horse to death just before he reached your place, and if he'd once got astride of that colt, he could have shown us a clean pair of heels. Seems to me some of the reward ought to go to the young lady," he added, turning to his companions. "What do you boys say about it?"

"A thousand dollars!" came the answering chorus, "and here's three cheers for her besides!"

As the shout of cheering rent the air, Laura threw her arms about Gypsy's neck.

"I did it just for you, Gypsy," she whispered, "but you're glad for me now, aren't you, dear?"

When Laura laid her head on her pillow that night, and drifted to happy dreams of school and friends, it seemed to her that her mother smiled on her even more tenderly than she had done in her trouble that morning.

The Children's Pulpit

Angels

BY REV. E. H. BYINGTON

When I was a boy we used to sing a hymn which commenced, "I want to be an angel and with the angels stand." Would you like to become an angel now, at once? Few, if any, of you would answer, "Yes." But perhaps you are angels already. Do you think that you are? Do your friends believe that you are?

What is an angel? You first think of them as having wings; but if you read the angel stories in the first chapters of Matthew and Luke, and in other places in the Gospels, you will find no mention of wings. You can be an angel without wings.

The word angel is derived from the Greek word *angeloz*, meaning messenger. All through the Bible you will find one thing true of all the angels mentioned as being on earth, they were messengers, they were doing errands. And these errands were errands that God wished to have them do. Their object was to bring truth, guidance, or comfort to people here on earth.

An angel is, then, one who brings messages from God to men, one who does God's errands in blessing people. It is not so hard, then, to be an angel. Often when you are running on an errand in the right spirit you are an angel. When you go to comfort and cheer some one you are often an angel. A little boy came to my house in a dreadful storm to tell me that a sick neighbor needed me. Surely that boy was an angel.

I know lots of angels, see them every day, watch them carrying God's messages, doing God's errands. Some are men and women; some are boys and girls. How many angels do you know?

The peacock has a score of eyes,
  With which he cannot see;
The codfish has a silent sound,
  However that may be;

No dandelions can tell the time,
  Although they turn to clocks;
Cat's cradle does not hold the cat,
  Nor foxglove fit the fox.

—*Christina Rossetti.*

Among the New Books

Biographies

Sir Henry and John, Lord Lawrence, stand high among the great British Indian administrators. Henry died in the famous defense of Lucknow, John organized the relieving force which captured Delhi and broke the back of the mutiny. Mr. Frederick P. Gibbon has condensed the official biographies into a single readable volume entitled, *The Lawrences of the Punjab* (Dutton. $1.50 net). The method has its disadvantages, and Mr. Gibbon has not used his materials quite freely, nor can he rid himself of the temptation to moralize. But the interest of the story and the high Christian character of his heroes give life to the book.

Sainte-Beuve, by George McLean Harper, is a serious study of the work and life of the great French critic (Lippincott. $1.50 net), and the fourth number of the "French Men of Letters" Series. The hero's life is not of a sort to encourage hero worship, but his influence both on national and international thought has been so great that Professor Harper's study is well worth while. It is, however, rather a discriminating and appreciative than informing work, and will not serve as an introduction either to the story of French literature in the age of Sainte-Beuve or to the theory of literary judgments.

It was Dr. Horatius Bonar's wish that no biography of him should be written. There was room, then, for a memorial volume of the addresses delivered at the centenary celebrations of his birth in his own beloved Edinburgh, which have been gathered under the title, *Memories of Dr. Horatius Bonar*, with the addition of a fine portrait (Oliphant, Anderson & Ferrier, Edinburgh, Scotland. 2s. 6d. net). The little book gives intimate glimpses and appreciations of his life by those who loved and knew him, and is well worth careful reading.

Poet-Preacher, Joseph Fort Newton calls *David Swing* in his enthusiastic biography (Unity Pub. Co., Chicago. $2.00 net). Swing was one of the great preachers of his generation, and by force of character and circumstance a powerful agent of transition from the old harsh Calvinism to a saner and more human thought of God. The story of his life and influence over men is told somewhat too much at length for the best effect, but it is well worth reading.

Jasper Douthit came of Hardshell Baptist stock, his great-grandfather having been a preacher in that redoubtable sect. Of his mother's family he says, in his autobiography, *Jasper Douthit's Story* (Amer. Unitarian Assn. $1.25), that they were "as far back as I can learn . . . habitual pioneers, ever keeping on the frontier." His own long career was spent, with intervals for education and a short pastorate elsewhere, in that part of Southern Illinois known as Egypt. In the muddy loneliness of this forest country he grew up, varied by a visit to his grandmother in Texas, where he worked and played with Negro children on the plantation and learned to love them. There is a picture of what slavery meant to the mulatto woman in these pages which is wholesome reading now that we have grown so impatient of the Negro problem. The whole story of a life spent in ministry to men, of the devotion which built up a group of Unitarian churches in an uncongenial field, with its graphic pictures of old conditions of American life, is inspiring and valuable, full of lessons of courage, temperance and faith.

An exceptionally interesting biography is *The Life and Letters of Austin Craig*, by W. S. Harwood (Revell. $2.00). Dr. Craig was a leader in the Christian denomination, an eloquent preacher, a profound student and able interpreter of the Scriptures, especially of the New Testament. He was chosen President of Antioch College and he was also the founder and president of the Christian Biblical Institute. Many eminent men were his friends, among them Edward Everett Hale, who has contributed to the volume several pages of reminiscences of Antioch College. One chapter describes the Millerite movement which culminated when Craig was a student. The biography will be especially interesting to students of the educational development of the country.

Well known biographies newly sent out are Trevelyan's famous *Macaulay's Life and Letters* (Harper's. $2.00), in one volume, well printed on good quality of paper; *A Life of William Shakespeare*, by Sidney Lee (Macmillan. $2.25 net), in a new and revised edition, with addition of some newly found documents related to Shakespeare. Mr. Lee's biography is one of the best and his theory of the sonnets is highly interesting. Prof. Edward A. Steiner has revised and enlarged his *Tolstoy, The Man and the Message* (Revell. $1.50 net), which brings us into more sympathetic acquaintance with the great Russian hero than any other appreciation. There is the story of another visit to the prophet in his vigorous old age.

Wholesome Living

A group of books recently issued may be considered together as dealing with the problem of wholesome or rational living. The largest, and some may think the most important in the group, is of wider interest than is suggested by its title, *Self-Help for Nervous Women*, by John K. Mitchell, M. D. (Lippincott. $1.00). The final chapter offers a criticism of the Emmanuel Movement with which, probably, most ministers and physicians will agree. The rest of the work is composed of material originally published in somewhat simpler form in *Harper's Bazar*, on the treatment of functional nervous disease, the prevention of nervousness in children, the use and abuse of sympathy, habit, self-control, appetite, sleep and other important topics. The writer recommends "the cultivation of self-control, wholesome regularity of physical life and a reasonable variety of intellectual interests," for either the prevention or the cure of nervousness. The work is full of good counsel for either men or women.

Two booklets issued in the Art of Life Series are, *Self-Measurement*, by William DeWitt Hyde, and *Product and Climax*, by Simon N. Patten (Huebsch. 50 cents each). The first of these was prepared for an address at Cooper Union. It provides a scale of human values, the fundamental relations of life, and then by a series of questions leads the reader to consider his place in the scale. It is an amazingly searching and stimulating little book. The second work lays emphasis upon the value of amusement and sports as effective for regeneration. "Only the most elemental forces act on men depressed by overwork and degenerated by overcrowding." The writer has especially in mind the healthy influence of the out-of-door life in the summer camp.

Three attractive little books in The Making the Best of Things series, by Alice Katharine Fallows, are entitled, *The Point of View, A Talk on Relaxation*, and *Mental Hygiene in Everyday Living* (McClurg. 35 cents each). The first of these takes for its text the familiar couplet about the pessimist, the optimist and the doughnut, and tells us how to gain the really acceptable point of view. The second book emphasizes the value of the practice of physical relaxation in lessening the strain of everyday living. The third points out the usefulness of mental treatment for functional nervous diseases. All three are of the healthy, cheerful type inspired by modern psychotherapy.

A bright, interesting and sensible treatment of the subject is *Nature's Help to Happiness*, by John W. Achorn, M. D. (Moffatt, Yard & Co. 50 cents). Here it is the restorative value of contact with the soil and with growing things which is advocated. "There is more healing power for cases of exhaustion," says the writer, "in an acre of ground than there is in a box of pills."

The last volume is by a well-known Southern writer and evangelist, Len G. Broughton, who, under the title, *Religion and Health*, presents a discussion of the Emmanuel movement and emphasizes the thought that "it is not enough to labor to get souls saved: the church has also a mission to the sorrowing and suffering in every field of human life." Being a physician as well as a Doctor of Divinity, the author gives due emphasis to the influence of the mind on the body and the healing value of the hope-inspiring atmosphere of the Christian religion.

Literary News

We are promised a new story from Kate Douglas Wiggin in the autumn.

Among workers with boys Mr. G. W. Hinckley of the Goodwill Farm in Maine is well known. He has issued a new book, *In Camp with Boys* (Central Maine Pub. Co., Waterville, Me.), which gives a simple, conversational record of actual experiences in company with boys in camp, or on the tramp, and reveals again the writer's remarkable understanding of boy nature.

The fact that Dr. J. W. Chapman cabled from Australia the other day to the effect that the meetings in Melbourne were equaling in interest and power those in Boston shows that he looks upon last winter's campaign as the high water mark of his evangelistic labors in this country. Because of this estimate and because local leaders also consider that the city was stirred to an unusual degree a comprehensive and graphic account of the revival has been put in permanent form by Rev. A. Z. Conrad, D. D., chairman of the committee of arrangements. In this volume, entitled *Boston's Awakening* (King's Business Pub. Co. 50 cents), Dr. Conrad has had the assistance of one of the daily newspaper men who reported the meetings so well last winter. His "story" occupies fully half of the volume. Dr. Conrad contributes a characterization of the city of Boston both before, during and after the meetings, with suggestions as to adaptations in other cities of the methods employed. Dr. Chapman and Mr. Alexander each furnish an appropriate foreword. One of the most valuable features is the deliberately expressed judgment of the chairman or some representative of the twenty-seven different groups in different sections of the metropolitan district.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

From Janesville to New Haven

When United Church, New Haven, summoned to its pastorate Rev. R. C. Denison of Janesville, Wis., it called a man whose temper of mind and school of thought are closely in accord with the faith delivered to the church by the preaching of its honored pastor *emeritus*, Dr. T. T. Munger. When Mr. Denison came to Janesville, twelve years ago, there was in the city a somewhat flourishing Unitarian church. That church has practically ceased to be. One of its members told me that it could not prosper so long as Rev. R. C. Denison occupied the pulpit of the Congregational church. Unitarianism declined in Janesville through Mr. Denison's influence for the same reason that it could not flourish in Hartford with Horace Bushnell in the leading pulpit. This means that the real truth in Unitarianism was given a better exposition and a larger setting by these men than in the preaching of the sect itself. Mr. Denison's long pastorate in Janesville has been edifying to the church which he has served in every way, and he has won a large place in city and state. He has wisely declined tempting overtures from several churches in the West to stay with his loyal people in Janesville until a call came to a larger work for which he has peculiar fitness. In parish administration Mrs. Denison has been an influential leader and she will be much missed in missionary activities carried on by the women of Wisconsin.

Help for the Armenians

Chicago is raising a relief fund, of which Mr. S. E. Knecht, president of the city Brotherhood, is treasurer, for the survivors of the massacres in Adana region, Turkey. A public meeting "in behalf of humanity and religious liberty in Turkey" was held in Orchestra Hall, June 6, under the auspices of the Church Federation Council. An offering of about $1,000, taken at that time, is being increased by a citizens' committee. Rabbi Tobias Schaufarber, of the oldest Jewish synagogue in the city, in discussing resolutions read by Dr. W. E. Barton, spoke in impassioned rebuke of the apathy of Americans in general toward the sufferings of the Armenians. It is partly to be accounted for by the conflicting reports in the papers. The Chicago dailies which gave account of the meeting in Orchestra Hall (where statement was made that the massacred numbered from 20,000 to 30,000 and the condition of the survivors was destitute and pitiable in the extreme) in the same issues printed associated press dispatches saying that the killed did not exceed 4,000 in number and that present relief measures were adequate.

Dr. F. W. Gunsaulus threw himself heart and soul into the movement, speaking in his address in scathing indignation of our inefficiency in dealing with the Turkish situation in general and confirming from personal letters present suffering greater than made known in published reports. The resolutions, drawn up by a representative committee of which Bishop Fallows, Sec. A. N. Hitchcock and Dr. Simeon Gilbert were members, were accompanied by a statement by Dr. Barton that the American consular assistance in the Adana district was almost a negligible quantity at the time of the massacres, in humiliating contrast to the part played by the British Consul.

The public meeting was called by the Federation Council at the request of Mr. G. T. Pushman, representing the Armenian Colony in Chicago. He is a member of the firm of Pushman Brothers, one of our substantial business houses, and his brief address at the meeting indicated what education in our missionary colleges has done in raising up leaders for the Turkey to be. He is a member of North Shore Church, and his pastor, Dr. J. S. Ainslee, was particularly helpful in enlisting the Federal Council in the movement. Rev. Messrs. W. T. McElveen, E. M. Williams and C. W. DeBrower did effective work in securing the special co-operation of Congregational churches. In opening the meeting, as representative of the Federation, President Judson of the University of Chicago spoke of the gain to our common Christianity from the working out of a plan of federated co-operative action. The responses to the invitation of the Federal Council were exceedingly cordial from men farthest separated by creed barriers. As President Judson significantly said, "Churches can co-operate for common ends which can never be brought into creedal unity, so long as men are men."

Knox College Honors a Veteran

Knox College has just closed a successful year. The Commencement exercises, June 4 to 9, were of much more than ordinary interest. Among the special features was the able baccalaureate sermon by President McClelland, the address by President Davis of Chicago Seminary before the Christian Association in Central Church, the Commencement proper, also at Central Church, and the breaking ground for the new Science Hall. A class of fifty was graduated, among them being C. B. McClelland, son of the president of the college, who has brought honor to old Knox by tying for first place in the interstate collegiate oratorical contest.

Among the honorary degrees conferred was that of Doctor of Music upon Prof. W. F. Bentley, director of Knox Conservatory, and Prof. J. W. Thompson, head of the Organ Department, and respectively choir leader and organist in Central Congregational Church. The conferring of the degree of Doctor of Divinity upon Rev. J. D. Wyckoff, late of Stark, Ill., by Knox College, was the fitting recognition of fifty years of faithful service in the Congregational ministry by an unassuming but wholly consecrated man. Dr. and Mrs. Wyckoff have recently celebrated their golden wedding anniversary. They will soon remove to California.

A School of Civics and Philanthropy

The first class to take the full course in the Chicago School of Civics and Philanthropy was graduated June 4. It consisted of eleven members, seven of whom were women and four men. They came from Michigan, Wisconsin, California, Ohio, Texas and Illinois. All had either graduated from college, university and professional school or had qualified themselves to take this training by experience in practical humanitarian work.

The teachers are men and women doing the things which sixty-five students came to this school to learn how to do. Alexander Johnson, secretary of the National Conference of Charities and Correction, came from Indianapolis to teach the institutional care of the dependent and defective. Professor Henderson and Sherman C. Kingsley of the United Charities taught relief work. Chief Probation Officer Witter and his predecessor, H. E. Thurston, now superintendent of the Children's Home and Aid Society, showed these mature men and women how to help delinquent children. Dr. Healy gave them a physician's view of the physical and mental conditions which shape character and conduct. Prof. Graham Taylor, who is president of the school, conducted a course in Industrial Conditions and Relationships. In addition, each student was required to take at least twelve hours a week of practice work in the city, under some practical specialist, who reported to the school the progress of the apprentice. The graduating theses show what practical experience and interests these students have had. Among the subjects announced were Industrial Efficiency; Homeless Men and the Work Test—A Study of Fifty Cases; Importance of Trained Systematic Work in Small Towns; Relation of Industry to Poverty—A Study of Conditions in One Hundred Alleys. Prof. W. E. Hotchkiss of the Northwestern University School of Commerce and Administration delivered the address to the graduates and their friends on The Scientific Basis for Social Advance.

The report of the research department showed that the inquiry into the conditions and juvenile court treatment of delinquent children is nearing completion, and that the investigation of typical housing conditions has been begun at the official request of the Commissioner of Health. These investigations are conducted by Miss S. P. Breckinridge of the University of Chicago and Miss Edith Abbott, formerly of Wellesley College, directors of the research department, and have ten or more trained helpers giving their whole time to the work.

The summer session of the school, June 23—July 30, offers a course in playground work at the South Park recreation centers, under Edward B. DeGroot. Another course conducted by E. F. Worst of the Industrial Arts Department of the Chicago Normal School trains those in care of the insane and mentally defective to occupy the minds and hands of their patients. Last year it was given with great success to attendants from the Illinois State institutions and others in Indiana, Nebraska, New York and New Jersey. A general course is also offered in "preventive, ameliorative and reconstructive social work," with visits to the city, county and state institutions and other social agencies. The school has been supported for six experimental years by the voluntary gifts of friends and the tuition of its students.

At the Forges of the Philistines

Jeremy Taylor would have us hospitable "to whatever advantageth a holy life, even if we sharpen our spears and arrows at the forges of the Philistines." Mr. E. C. Knapp, Sunday school lecturer in Chicago Seminary, has been spending some time, during a two months' tour in the West in institute work, in the Philistines' country, and he has discovered new incentives to better Sunday school administration by studying the methods of the Mormons. The thirty-five Mormon schools in Salt Lake City meet at ten o'clock and give two full hours to the session; they are thoroughly graded; the buildings are as a rule admirably planned and superbly equipped; the attendance includes all ages, from "six to sixty," with a larger proportion of men than women in the teaching force; the teachers are carefully trained, rooted and grounded in Mormon doctrine, and there is no scarcity of those ready to take a class, as the office of Sunday school teacher is highly honored; the financial needs of the schools are amply provided for and the missionary spirit is all pervasive.

Mr. Knapp adds: "I might mention other things, such as the worshipful atmosphere, the good singing, the punctuality and the

intense devotion. I am not saying that I believe in the Mormon doctrines, but judging from the manner in which they push their work and the manner in which some of our Congregationalists are doing their work, they certainly seem to believe more in their religion than we do. A Methodist pastor in Washington told me that he believed that the great Mormon growth was providential in order that it might rebuke the indifference in the Protestant churches of today and make them wake up."

J. H. C.

Vacant Posts

Colorado Has Many Unmanned Fields—Opportunity for Philanthropy among Consumptives

Congregationalism in Southern Colorado shows a general absence of shepherds just at present. Pueblo with four churches has only one pastor. Colorado City and First Church, Colorado Springs, are vacant. At the latter church, the resignation of Dr. James B. Gregg closes a pastorate of twenty-seven years. He will be greatly missed in Southern Colorado, where during all these years he has been a wholesome influence for all that is best.

It will be easy to find men glad to take up the work in First Church of Colorado Springs, but Superintendent Hood finds it hard to secure men for some vacant churches which offer large opportunities for work but rather meager financial support.

The falling-off in ministerial supply is beginning to show itself in the Colorado work. The first effects will be to compel the combining of certain mission fields and the denying to some communities the luxury of competing ministers.

All the Protestant churches of Pueblo threw themselves into the observance of Labor Day Sunday. The fifty different labor unions of the city were invited to the sixteen churches which co-operated with the Labor Trades Assembly in the observances. Some Unions attended the churches in a body, making a fine showing. At some churches men from the ranks of union labor made addresses; this feature will be more widely adopted next year. Both ministers and labor leaders are glad at the results, and are laying plans for a better observance of the day next year.

That the organized church can be a power for better civic life has been demonstrated in Pueblo, which, for the first time in many years, has moved against the wide-open town. The issue was clearly drawn at



REV. JAMES B. GREGG, D. D.

the recent election, the brewers and saloon keepers lined up with one party and the other promised reforms in an explicit platform. The church forces, however, arrayed themselves under the leadership of the Anti-Saloon League, and the victory was a decisive one. The results since election have satisfied the most sanguine. The red light district, flaunting its lewdness within a block of the business section, has been abolished. All forms of public gambling have been stopped and the number of saloons will soon be greatly reduced. Pueblo people no longer feel ashamed of their civic life, and a better future seems assured.

The state association meets at First Church next September. Pres. Frank K. Sanders of Washburn College has promised to give a course of six lectures.

A pitiful case of need has lately come to notice. A clergyman is here from Maine too sick with tuberculosis to work, and his financial resources are extremely limited. For him to take a church means an injustice to the church and to himself. He needs a chance at outdoor life, with some light work. His wife is at present doing the work of a housemaid while he tends the children at home. Why cannot some of the money expended on other philanthropy be turned to helping the thousands who come West for health? It is not too late for some man to buy up a few hundred acres of Colorado land. Divided into small tracts, it would give some of these deserving seekers after health an opportunity to keep themselves from public charity.

The case is a thousand times more needy than people in the East realize. We who witness the pitiful destitution of these people, taxing local benevolence most severely, feel that the East should in some way share this burden. Either the government must establish health farms or private individuals of wealth must soon come to their aid.

Pueblo, Col. A. E. H.



The successful investment of capital in land has been the means of producing large fortunes, but the fortunes were not certainties from the outset. If they had been the community could and would have made the improvement from public funds at public expense. The profits of the successful in land improvement and land speculation are offset by the losses of the unsuccessful.—*Pres. A. T. Hadley of Yale.*

Meetings and Events to Come

NATIONAL EDUCATIONAL ASSN., Denver, Col., July 5-9.

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 6-11; Brotherhood Conference under auspices of American Federation, July 15-18; Christian Endeavor Conference, July 23—August 1.

New York

Brooklyn's Damp Anniversary

The Brooklyn Sunday School Union held its eightieth anniversary last week. The rain dampened the usual enthusiasm and put a stop to most of the parading, but the 110,000 participants made sunshine in their own auditoriums. The parade was held a week later than usual, owing to Decoration Day being held the week previous, and the Board of Education properly refused two extra holidays in one week. Governor Hughes, Vice-President Sherman and many other state and city officials were distributed at different centers, after being gathered at a central banquet, where speeches emphasized the value of the Bible school to the community. However godless New York as a whole may be, according to Ray Stannard Baker, one has to live in Brooklyn and come into touch not only with its Bible schools in their Sunday work, but with the array of allied forces, such as the powerful Sunday School Athletic League, etc., in order to realize what an immense influence has accrued since the schools came into one solid union. The Protestant Bible schools have thus not only a united voice on certain great questions, but it has also been able to concentrate energy on such matters as teacher-training classes, special conferences for pastors, superintendents, etc.

Religions Many, Religion One

The New York State Conference of Religion was organized in 1899, and has just held its tenth anniversary at the Church of the Holy Communion, whose rector, Dr. Mottet, gladly took within the chancel rails two Rabbis, a Unitarian, a Universalist, a Presbyterian, a Baptist and a Congregationalist, all clergymen. The scene was quite appropriate in such a church, and worthy of the saintly spirit of its organizer, Dr. Muhlenberg. The Conference was organized a decade ago "for a practical purpose and vital need, the promotion of the social righteousness now menaced in American society." At every public meeting it has emphasized the essential oneness of the religious spirit as the true means of a social religion, leaving to individual religions their own forms of personal worship. It is the most inclusive religious organization in the state, and has on its executive committee men as widely differing in theology as Dr. Van Slyke, Reformed, Dr. Goodell, Methodist, Dr. Randall, Baptist, Dr. Coffin, Presbyterian, Dr. Slicer, Unitarian, and Rabbi Harris. The chairman is Dr. Whiton, and the secretary, Dr. Hess, both Congregationalists. Nine or ten denominations are in the general membership, which is about 200, largely ministers and college professors.

Annual conferences have well covered the state, being held at Buffalo, Rochester, Schnectady, Troy, Poughkeepsie and Syracuse, with a large number of local conferences in New York. The caliber of the speakers is indicated, by Professors Ladd and Porter of Yale, Toy of Harvard, Clark of Columbia, Jastrow of Pennsylvania, Taylor of Vassar, Rhees of Rochester, Raymond of Union, and Congregational leaders like Drs. Gladden, Strong, Calkins, Moxom and Whiton. Last year witnessed more interest than ever, and the Conference is being better understood as an attempt not to merge theologies in an indefinite religion, but to unite the differing witnesses of the Spirit on lines where they can and must work in common.

South Church Surprises Dr. Lyman

A notable event, concerning Brooklyn as a whole, passed off three weeks ago with little public notice. The matter was purposely kept quiet, which is quite in keeping with the character of the church and minister in question. Dr. Albert J. Lyman came to South Church thirty-five years ago, and is the only minister in Brooklyn of national reputation who has served at such length his church, city and denomination. Eighteen months ago Dr. Lyman laid down the primary pastoral responsibility at South Church, though remaining in active service as senior pastor without emolument. Rev. F. Boyd Edwards became junior pastor and assumed practical charge of parish administration. Under the joint pastorate South Church has entered a new epoch with marked success, the scope of the work being widely extended, and the pastoral staff increased. The affection for Dr. Lyman, together with the life impression he has stamped upon the church as a whole, had to find some means of practical expression, especially as Dr. Lyman had forbidden anything being done when the pastoral change was made, in 1907.

Consequently, a few weeks ago, a rapid and spontaneous giving among all the people took place, speed and silence being used to prevent another pastoral injunction. A letter with an inclosure was left at the minister's house. Without opening the inclosure, a characteristic reply was written to the church, and both letters were read on the following Sunday, Dr. Lyman adding a few words from the pulpit, and with Mrs. Lyman greeting the congregation at the close of morning service. Late that night, the inclosure, sealed for over a week, was opened, and a check for $15,000 fairly stunned the recipient. South Church has beautifully and unostentatiously vindicated its true absorption of the pastoral teachings of thirty-five years by a munificent love and a simple loyalty. It is an augury of the fine work which the church is yet to do.

Efficient Ministers and Catholic Training

Without advertising to the general public, Union Seminary drew nearly 200 ministers two weeks ago, mostly its own graduates, to a three-day conference on an Efficient Ministry. The vigorous brief discussions were as striking and significant as the formal addresses. Hugh Black says American ministers mistake their audiences as well as their own responsibilities in avoiding expository preaching. Dr. Conrad's emphasis on conventional evangelistic preaching was put in sharp antithesis by Dr. Lunn (formerly with Dr. Gregg in Brooklyn), who chastised the churches as preaching an unsocial evangelism. Professors Coe and Hodge and Dr. Burrell of Brooklyn spoke on Religious Education as performed by the minister. Keen interest followed the addresses by Professor Knox on Evolution and Systematic Theology, Dr. Vernon on Salvation, which he began by remarking that salvation is not a peculiarly Christian doctrine, Dr. McGiffert on Christ and Prof. Adams Brown on God. The last three sessions discussed the Bible, church finances, ministers' libraries, social movements and missions. No more valuable meetings for ministers have been held in New York for years.

The alertness of men who have been out of the Seminary for twenty years or more was much in evidence, to say nothing of the advanced type that Union has graduated in recent years. Last year's enrollment was 169, coming from 37 states and 110 colleges. Of the total number 51 were Presbyterian, Congregationalists came second with 30, and the Methodists and Baptists had 24 and 17, respectively. In spite of their own seminary on the West Side, the Episcopalians had 13! Union is certainly true to its title, with students from twenty denominations and Presbyterians numbering less than one-third. Sixty-three per cent. of the men decided on the ministry during their senior year at college.

The new chair for Professor Coe is to be the Psychology of Education. Professor Fagnani is to resume the popular classes of some years ago in Exegesis of the English Bible, for non-Hebrew students. Union is to have charge of five summer courses at Columbia. The next Yale, Hartford and Union joint conference on the Claims of the Ministry on College Men will be held at Union next February, and the Social Workers' Conference on Lincoln's birthday. The new buildings on the University Heights will be ready for the fall opening in 1910.

New Movement for Ministers

Men who believe that religion and politics should never recognize one another may get another shock when they hear that the Bureau of Municipal Research recently called a conference of ministers to consider the next city budget, involving the probable expenditure of $170,000,000! Bishop Courtney was made chairman and Rev. Boyd Edwards of South Church, secretary. Among the religious leaders present were Rabbi Wise, Drs. Stimson, Boynton, J. P. Peters, McAfee, Richards and Slicer, with similar men from other denominations. The Bureau is in its third year and has fully justified its existence. It is receiving eager cries for

Continued on page 833

PRESSED HARD

Coffee's Weight on Old Age

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in one of the Southern states says:

"My mother, since her early childhood, was an inveterate coffee drinker, had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it that after the meal was over I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family were so well pleased with it that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing." Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

OUR BIBLE AND OUR COUNTRY

Why not make

Sunday, July Fourth, a Bible Day

This year and present in all the Churches

The Story of The American Bible Society?

ELIAS BOUDINOT, who, as President of the Continental Congress, signed the Treaty of Peace with Great Britain in 1783, was the first President of the American Bible Society.

ULYSSES S. GRANT said: "To the influence of this Book are we indebted for all our progress made in true civilization, and to this Book we must look as our guide in the future."

GROVER CLEVELAND said: "No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interests of civilized humanity."

From the beginning the Bible has been recognized as the Book of Power, opening the mind and rectifying the opinions of those who read it. It makes nations strong. It has made this nation strong.

THE AMERICAN BIBLE SOCIETY blesses with its work many lands.

Its issues last year from its headquarters in New York, Chicago, Denver, San Francisco, Dallas, Atlanta, Richmond, Havana, Caracas, Guatemala City, Mexico City, Rio Janeiro, Buenos Aires, Constantinople, Bangkok, Manilla, Shanghai, Yokohama, Seoul, were 2,142,281 volumes; 642 colporteurs were employed in the United States and foreign countries.

It is difficult to keep pace with the increasing demands. The issues last year were nearly a quarter of a million volumes in advance of the year before.

The issues from the Bible House in New York for April and May, 1909, were 75,000 in excess of the issues for the same months of 1908.

The circulation in the Turkish Empire last year amounted to 126,086 volumes, a considerable increase over the year before. China records the largest annual circulation ever attained, a total of 594,952 volumes. This work cannot go forward unless it is adequately supported. Can not offerings be made in all the churches for the society's endowment? This is the year of opportunity.

Let churches and individuals make offerings July Fourth for the Endowment Fund.

Send money to WILLIAM FOULKE, Treasurer, Bible House, Astor Place, New York City, or to any of the Agency Secretaries.

New York

Continued from page 832

help from more than a score of great cities, and in New York has acquired a weight of influence never before equalled in so short a time. It has a staff here of forty whose investigations into municipal government will prove a force in the pending campaign. Some of the results have already been made into a striking exhibit of charts.

The first guns were fired by the clergymen with concerted movement on Sundays, May 23 and 30, when many ministers preached on the Budget of 1910. But what is a budget in a pulpit? What it ought to be primarily in a city hall—a provision of the means for pure, social service. Social service has not been a term in the aldermanic vocabulary, and so the Bureau asks the clergy to make the united congregations of the entire city the decisive voice in settling the affairs of the municipal household for the next four years. The Bureau has the facts and the method; the clergy have the audiences and influence. These four factors already have caused much heart-searching in Tammany Hall. They are likely to unite all the anti-Tammany forces, though of course the pulpit campaign is to be non-partisan and purely a work of moral education.

The Bureau wants the clergy to find out where church life touches the budget, whether they have special knowledge that will help budget-makers, whether they can influence citizens, so that the estimates shall be printed in sufficient time for study, and a budget exhibit be held that shall reveal the actual truth. Last year playgrounds were denied while $2,000,000 were wasted in Bronx salaries. The clergy are to insist that the city officials print a list of the items rejected before the budget is printed for discussion. Usually such items are more directly for social uplift. Director Allen of the Bureau stated that every prominent candidate for the mayoralty admits that fifteen million dollars is the lowest estimate of the amount that could be saved next year with a businesslike government, and that efficiency would thus increase fifty per cent. at the same time.

A conference has been held recently at the Colony Club and a Bureau of Social Workers formed to back up the Research Bureau. The clerical committee includes Bishops Greer and Courtney, Rectors Manning and Melish, Drs. F. M. North, Richards, McAfee, Stevenson, Edwards, Stimson, Eaton, Rhoades, Wenner, Cobb, Rabbi Wise and Monsignor McMahon.

Brooklyn Ministers Separate for Summer

The Brooklyn Brotherhood held its last meeting for the season at University Club, and amid good-byes received a hearty invitation to visit Parson's Paradise off the coast of Maine. Several reported unusually large evening audiences of the past season, notably at Tompkins Avenue, Clinton Avenue, Plymouth, Flatbush, Puritan and Bushwick Avenue, the fact, therefore, not being confined to any one district or class of people. Most of the larger churches, however, close their evening service from this week till after Labor Day, as so many of their families live out of the city four or five months of the year. Dr. Lyman Hood was the guest of the Brotherhood, and told the eloquent story of the rapid growth of Atlanta Seminary.

SYDNEY.

A notable instance of a man's combined devotion to his wife and the Lord's Day was mentioned at the recent annual breakfast in London of the Lord's Day Observance Society. It was said that Sir George Livesey had never spent a Sunday away from his wife. Having left Glasgow on a Saturday, he arrived in London before the next dawn. Unwilling to break the Sabbath by traveling on the rail, he walked forty miles to his home at Tunbridge Wells, stopping at a church for morning service on the way. He was over seventy years of age. Could a conscience that would send an old man on a Sabbath day tramp of forty miles to see his wife understand Moses' command, "On the seventh day thou shalt rest, that thine ox and thine ass may have rest?"

A Court Entertainment

The Superior Court of Massachusetts seems to have allowed itself a week of vaudeville after a season of hard work. An unsuccessful candidate for mayor of Boston sued several members of the Good Government Association on the charge that the Association had injured his reputation, laying the damages at something over $76,000,000. The plaintiff conducted his own case, which was finished last week, cross-examined members of the Association and the other witnesses for the defense, put himself on the witness stand, asked himself questions and answered them, exhibited himself before two juries, chaffed the judge, amused a courtroom full of spectators at each daily performance and filled several columns of the newspapers. It took the jury which finally decided the case only thirty-five minutes to conclude formally that the plaintiff's reputation had not been damaged by the Good Government Association. To those who heard his speeches it must have been hard to see how it could have been damaged. One claim, however, that he repeatedly made was that he was a Congregationalist. The cost of the entertainment must be considerable

From the Northwest

In keeping with other sections of the country the Northwest is feeling the new business impulse, and undertakings of various sorts, dormant for several years, are being revived and put into active operation. In St. Paul a million dollar hotel is being erected near the great auditorium. This will equip that city for conventions and great national gatherings of any sort. In the business districts of St. Paul several lofty buildings are under way. In Minneapolis two great hotel buildings are being erected, aside from new buildings for wholesale houses and office block. In both cities, instead of the single business center of former years, there is developing a wide area in the down-town district. The trend in St. Paul is away from the old steamboat landing on the Mississippi River, where the first business houses were located. In Minneapolis the new development for retail business is toward the south and east. These two cities, comprising a community of 500,000, begin to assume the airs of a great metropolis. The building of residences in both communities is phenomenal. Through developments in Merriam Park in the midway district, the two cities are practically built together by the filling in of the last vacant territory. Both cities are building park boulevards along the high banks of the Mississippi River, making delightful driveways hardly equaled for picturesqueness, and that in the very heart of the community.

A Grist of Changes

Lowry Hill Church, Minneapolis, after a year without a pastor, has finally been so happy as to secure Dr. W. L. Tenney, lately of Sioux City. This church is most notable, perhaps, for the group of middle-aged men associated together from the commencement of the enterprise, and who take a deep interest in the parish affairs. Situated in the most fashionable part of the city, it has always maintained its democratic attitude and induced the attendance of all classes of people. Dr. Tenney, for years the successful secretary of the American Missionary Association in the West, and doing a successful work as pastor at Sioux City, with his all-around equipment should lead this church out in the next decade into the importance which it should naturally assume. The ten years' work done on this field by Rev. Henry Holmes, and before him by Dr. McGregor, has laid the foundation broad and deep on the field.

Merriam Park Church, situated between the two cities in a great community of homes, has happily filled the vacancy occasioned by the resignation of their esteemed pastor, Rev. W. J. Gray. Olivet erected a famous house of worship in 1907, and immediately stepped to the front as the church of a community of 15,000 people. Like many of our other new churches, this building provides for the community as well as for the parish, furnishing social rooms for the meetings of organizations outside of the church. Rev. Everett Lesher, the new pastor, originally from the Free-Will Baptist denomination, has earned his splendid reputation as preacher and pastor by successful work in two Minnesota churches.

It is rarely the privilege of a pastor leaving a field to bequeath to the church a successor, but Lyndale has called Rev. H. M. Jones of Kalamazoo, Mich., a seminary classmate of Mr. Burton's and his choice for the field. Mr. Jones, having made himself a place in Michigan Congregationalism, comes to a field in Minneapolis which has every opportunity for growth and leadership.

Loss to the Minneapolis Fellowship

When our group of Minneapolis ministers gathered to pay the parting tribute at the funeral of Dr. George B. Barnes, there was genuine grief. Although pastor of one of our smaller churches, Dr. Barnes won for himself a reputation in the city as a profound thinker and thorough student. His papers before the ministers of the two cities will be long remembered. He was called to the ministry from the teacher's desk, many years ago, when his ability in evangelistic meetings had marked him for the pastorate. He held for years the second largest church in North Dakota, that at Wahpeton, and was called to the presidency of Fargo College in the years when that school was developing from an academy to a college. At the memorial service rare tribute was paid to the strength and character of this noble servant. The memorial addresses were by Rev. Messrs. Medlar, Clark, Painter and S. V. S. Fisher.

In South Dakota

One has only to look in upon the South Dakota State Association to catch the spiritual ozone which marks Congregationalism in that state. This great commonwealth in the next few years is in many ways the center of interest from the Congregational standpoint. Part of the state has a mature development, and in this older section are many strong churches and some of the ablest men in our ministry. Last year the Missouri River was bridged, and immediately the settlement of this trans-Missouri section was precipitated. In the next few years three or four railroad systems, beside the Milwaukee, will gridiron this western half of the state. One hundred new towns will probably be started this year.

There are immense resources in this western half of the state. A minister who stopped at a railway division point on the Missouri River noted, last fall, seventeen train-loads of livestock crossing the river in that one day. This may give a suggestion of the magnitude of that one item in the agricultural development of this country.

Continued on page 835

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From the Northwest

Continued from page 834

Under that general of aggressive Congregationalism, Superintendent Thrall of South Dakota, every available resource is being used for the evangelizing of the new section, with the co-operation of the Sunday School Society. Three missionaries will probably be appointed to help care for the work. In this connection it is interesting to note the finished look of the larger communities in Eastern South Dakota and to know of the fine buildings that are being erected for the worship of God in those cities.

In Montana

The development in Montana is like that in South Dakota. New railroads, new methods of farming, great irrigation projects and a general turning to farming on the part of those who have roamed the boundless prairies with their flocks and herds—all this makes for a new Montana and a new history in this vast empire state. This rapid development is emphasizing the need of a superintendent of missionary work for Montana. A successful work has been done hitherto by Superintendents Stickney and Powell crossing the line into Montana from Dakota. It is understood, however, that Montana will soon have its own jurisdiction, Congregationally speaking.

Migration Streams

Through the Twin Cities, the gateway of all this Northwest, great throngs of home seekers have been pouring into the new West and into Canada this spring. Throngs of these people are to be seen in the railroad stations, their faces bright with the hope of the new country and the new opportunity. Coming mostly from older sections of the land, they form a people congenial to our methods of church work. For this people settling down on the last of our vacant agricultural lands there is a loud call for religious provision. The servants of the church have a vast task upon their hands in planting the institutions of religion in these new communities.

Minneapolis, Minn. ROBERT P. HERRICK.

Progress in New Haven

The Young Men's Christian Association has been seriously fettered in its work by a debt of $180,000. The time was at hand for some great movement. The Board of Trustees publicly announced that unless the debt was paid by May 1 the building would be closed for the benefit of creditors. Under the leadership of Mr. Ward of the International Committee a heroic effort was made and the whole amount subscribed. Eight members of the board have announced that they will assume the responsibility that the Association shall not go into debt for five years.

On May 1 the City Missionary Association announced that it had paid its last indebtedness on the fine building it possesses and that an endowment of $10,000 had been secured.

Business pressure has forced Center Church to sell its valuable chapel, situated on Chapel Street, and the Society will erect the coming summer a fine parish house on Temple Street. The new pastor, Rev. O. E. Maurer, took charge of his work on May 1, and will co-operate with the building committee in securing a modern building suited to present demands, and which shall nevertheless have an appropriate connection with the historic past of this First Church.

The Dwight Place Church has published in neat form the tenth anniversary sermon of their pastor, William W. Leete, preached on April 4. In the ten years 616 persons have been received into the church, making the present membership 1,044, the largest in the city. A new parish house and a parsonage have also been secured.

The Pastors' Union, composed of the pastors of the Protestant churches of the city, began six months ago a systematic visitation of the city hospitals. Each week six pastors visit the hospitals, so that all patients receive at least two pastoral visits in the course of six days. Herbert J. Wyckoff, associate pastor of the United Church, has charge of the movement, and keeps a record of the work done. There is abundance of evidence that the visits are highly appreciated.

In connection with the annual meeting of the society connected with the Church of the Redeemer, the local press discussed anew the union of the Center Church and the Church of the Redeemer. Among other statements, the editor of the *Journal and Courier* emphasized the value of Dr. Watson L. Phillips to the city, and the loss it would sustain if he should be compelled to leave through the union of these churches. This suggestion received new emphasis through the recent election of Dr. Phillips to the presidency of the Economic Club of this city. As yet no positive steps in the direction of a union of these churches have been taken. Dr. Phillips is to have an assistant pastor.

I. W. S.

Personalia

Mr. Theophilus Anthony Brouwer has been elected president of the American Bible Society as successor to the late Dr. Daniel Coit Gilman. Mr. Brouwer has been for twenty-seven years treasurer of the Collegiate Reformed Dutch Church of New York City. For forty-two years he has been a member of the board of managers of the Bible Society.

In the death of Mr. D. I. Carson, June 7, the Central Congregational Church of Atlanta and Congregationalism throughout the South suffer a heavy loss. He was officially connected with several important religious and philanthropic institutions and active in good works. He had been identified with the telephone industry almost from its beginning and for many years had been secretary and treasurer of the Southern Bell Company.

Twelve years of intelligent and faithful work on *The Congregationalist* endeared Miss Edith Gay, who died last week, to her associates and entitle her to a word of recognition in these columns. As stenographer to the editors she not only discharged satisfactorily the routine duties of that position, but proved a capable assistant in many other directions. The daughter of a Congregational minister and a graduate of Bradford Academy, she had a natural fondness for literary work and striking original gifts which showed themselves now and then in clever and even brilliant writing for *The Congregationalist* and other papers, such as the little article, The Hall Bedroom, which appeared in our Home Department several years ago. To the circle of women workers in the Congregational House she brought her own peculiar contribution of good cheer and piquancy. An incurable disease laying its hold upon her last autumn, she bore the inevitable pain and the frustration of hopes and ambitions with soldierly courage. It could be truly said of her as Dean Stanley said of his beloved wife, the Lady Augusta, as he watched by her bedside while disease wrought its effects upon her countenance, "The more the marble wastes the more the statue grows."



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A delicious refreshment to serve either plain or as a punch or to use in making dainty dishes or frozen desserts.

BUT REMEMBER that of grape juices there are many brands. That of these many brands there is one that has the richness and the flavor of full-ripe, fresh-picked Concord Grapes; that is made by a process which transfers the juice from the clusters to the bottles unchanged in any way and that is so pure that physicians prescribe it.

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If your dealer doesn't keep Welch's, send $3.00 for trial dozen pints, express prepaid east of Omaha. Booklet of forty delicious ways of using Welch's Grape Juice, free. Sample 3-oz. bottle by mail, 10 cents.

The Welch Grape Juice Company, Westfield, N. Y.



Chandler Music Hall and Parish House, Randolph, Vt.

Meeting Apportionments

Vermont Conference Finds Plan Well Received—Ministers' Salaries Again Under Fire

When one's task is to set down the "plain, unvarnished tale" of a convention, it is seldom fitting to indulge in admiring description. But in so far as the picturesque setting and the hospitality of the Vermont state meeting can be described, these features deserve attention. By gathering in June, the body can easily prove its claim to the title of "Conference beautiful." From all over the Green Mountain State, where the cattle are grazing on a thousand hills and the odor of fallow lands is everywhere, the delegates came last week to Randolph. This well-groomed little town, proud of its comeliness, is surrounded by a shaggy palisade of hills, but nestles unafraid in its comfortable valley. To visit there seems only to fall into the hands of warmest friends. The way that Rev. Frazer Metzger and his people rallied to the duties of hosts was an inspiration. The handsome, well-appointed parish house became an attractive *rendezvous*, and many a hospitable home took in the strangers. The parish house, by the way, is a practical evidence of federation fruits; for it was formerly the edifice of the Christian church, but since the union with Bethany Congregational and the generous gift of a former Randolph boy, now a wealthy New Yorker, Col. A. B. Chandler, it has become a valuable asset of the united plant.

The sessions, if not particularly momentous, and the program, if inclined to topics more appropriate to strictly ministerial bodies, were, however, continuously interesting and well-attended. The chief interests of the business hours were appropriately financial—benevolences and the minister's salary. Under an aggressive committee, Rev. Benjamin Swift of Woodstock, chairman, the Apportionment Plan is being vigorously pushed and well received throughout the state. Dr. W. W. McLane of New Haven presented the general scheme at the last session. As a result and partly in recognition of the state committee's good work, the term of office was extended over three years. As elsewhere, the ministerial wage proved an interesting and often pathetic theme. More than one of the discussions revealed conditions not at all conducing to complacency. Last year's plan, by which the Domestic Missionary Society aids in establishing a minimum of $700 and parsonage, has been only a partial remedy, and the problem is still largely unsolved in the poorer, overchurched communities. In its closing session, the conference urged aggressive action on the part of local advisory committees in counsel with the Missionary Society.

Despite the fact that the late Chapman campaign brought a wholesome influence in many sections, the results of the earlier months of the year might well have discouraged a less optimistic people than the Vermonters. A slight falling off in membership, no additions to more than a third of the churches, and the smallest accession since the early eighties were not pleasant items to note. But there were offsets.

Continued on page 837

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Meeting Apportionments

Continued from page 836

Pastoral evangelism has borne fruit in many communities, the progress of practical federation has been considerable, and the Brotherhoods are increasing in number and effectiveness. As a result of the latter's developments, the body voted to start a state Brotherhood. In the field of federation, the results apparently come from local pressure or opportunity rather than from any state-wide interference. The conference heartily commended, however, the Interdenominational Comity Commission, its appointment of an employed secretary, and urged its claims upon the various communities. A considerable addition was suggested to the duties of local committees on ministerial standing in matters of installation, ordination and investigation.

The program, guided with dignity by Rev. R. C. Flagg of Newport, included wide and able participation. The sermon by Rev. R. H. Ball of Fair Haven, just celebrating twenty years in his first and only pastorate, was a finely spiritual introduction to the session on Tuesday evening. Concerned with The Church of the Living God, it opened the way for the three addresses on the church and its mission.

That beloved veteran, Gen. O. O. Howard, described the Sphere of the Church in a string of warmly personal stories that showed his optimistic faith. Hon. Mason S. Stone, state superintendent of schools, succeeded tactfully with a disagreeable assignment, Wherein Does the Church Fail. Her special deficiencies he felt were in a lack of training, of virility, of service, of harmony and of business administration. Rev. F. A. Poole of Barre brought the evening to a reassuring climax in showing the reverse of the shield. In its wide influence in the present ethical revival and the reconstruction of society, he felt that the church had been a glorious success.

The sessions on Wednesday were largely given over to the ministerial but nevertheless vital concerns of church life. Rev. W. H. Spence gave an admirable survey of the conflict between the calls to social service and to evangelistic preaching in his address, Social Service and the Evangelistic Note. His solution for the preacher's dilemma is a blending of the two great commandments. Rev. Donald Fraser, a witty Scotchman from Berlin, approached the minister's salary in a highly entertaining way, and yet with serious suggestions. The Decline in the Supply of Ministers was the subject that fell to Rev. S. F. Blomfield, who laid bare causes, financial and sectarian, in a vivid way.

Rev. E. G. Guthrie of Burlington, the young man whose devotional address at the Manchester Congress is still remembered, brought the afternoon to a fitting close in the theme, The Dignity of the Pastoral Office. Education held sway on Wednesday evening in the addresses by President Thomas of Middlebury and Dr. Thomas Chalmers of Manchester. They gave their united summons to the minister to be a leader in educational interests. The State Domestic Missionary Society had its usual session, at which a pertinent group of addresses covered this many-sided work.

The conference will meet next year in Montpelier.

Boston, Mass. G. J. A.

I have faith in God and in humanity, and in my ability to do anything heaven calls me to do. I never calculate who is against me. I just know that God is stronger than evil, heaven is stronger than hell, and that he who fights for the right will ultimately be on the conquering side.—*Sam P. Jones.*

Second Ministerial Retreat

Hartford Seminary Holds Profitable Gathering —Dr. Horton's Addresses on the Holy Spirit

The second Ministerial Retreat which convened at Hartford Seminary, May 31—June 2, will not be remembered by the pastors who gathered from surrounding towns and cities for the rouse of soul incident to great conventions, nor for certain isolated brilliant addresses which carried in themselves assurance of a printed immortality. The hundred odd ministers who turned aside from the hot, dusty highway of their busy pastorates to this quiet, shadowed "retreat," come less to be roused than to be rested and refreshed. The hymn of the Retreat, sung several times and hummed by many lips about the corridors, and commented upon with enthusiasm by Dr. Horton, who had never heard it across the water, was "Take time to be holy." The spirit of the gathering breathed a holy leisure and a pervasive quiet; a looking and listening not for the earthquake and the fire, but for the still small voice of peace. For fifteen minutes before nearly every session an informal prayer meeting was held for all who cared to come, and thus the meetings following were spiritually insured.

To Dean M. W. Jacobus of Hartford and Prof. H. S. Nash of Cambridge Divinity School was given the privilege of setting the keynote at the opening session. The Retreat was born of the desire in all our hearts to take a little space for meditating upon and re-emphasizing the essential things of religious life. Expressed succinctly by Professor Nash, it was an effort to redefine ordination vows. Professor Nash spoke also on The Mystery of Prayer, the essential and indispensable element of the religious life and the imperative duty of the religious man. It is fundamentally longing, thought and will.

The other three speakers of the Retreat were Prof. Cornelius Woelfkin of Rochester Seminary, Rev. J. D. Adam of East Orange, N. J., and Rev. R. F. Horton of London. Professor Woelfkin spoke on The Atmosphere of Faith, The Atmosphere of Prayer and The Atmosphere of Power, drawing his illustrations largely from the life of Christ.

Dr. Adam delivered two addresses on Fellowship with Christ in Service, treating of the fellowship in the first and of the service in the second. His hearers will be unlikely ever to forget the theme of the Surrendered Life which sounded through the addresses,

Continued on page 840

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About His Father's Business

Continued from page 823

Lend-a-Hand Society, of which she is now the secretary and superintendent. Mrs. Whitman was also reared in Dr. Hale's church, and was with him on one of the last days of his life.—EDITORS.]

As happily as he entered on each new day, Dr. Hale entered the new life. We mourn for ourselves. For him the veil is lifted and there is only joy.

Absolute consecration. "Father, what is the duty for me this day?" was always his waking thought. "That I may be about my Father's business" was the thought that stayed with him till the evening hour. "Father, I leave it all in thy hands," and he sank to sleep as trustfully as a child.

The young boy, but twenty years of age, went out to preach. He preached on Sunday, he visited the schools on Monday, he looked at the work on the highway on Tuesday, and so on to the end of the week. He never knew where his Father's business might lead him. He must be prepared for the call, whatever it might be, from what we call "highest to lowest," and all things would contribute to the needed knowledge and strength when the call should come.

This was the preparation and the rule of life. Step by step he has led the way always to "Our Father." "That we might have life more abundantly," he chose for the motto of his church. It has steadily been his teaching. Confident of his Father's love and care, resting in the Everlasting Arms, he has passed from our sight.

He belonged to the whole people. He gave his love freely; he was crowned with love in return.

BRAIN BUILDING

How to Feed Nervous Cases

Hysteria sometimes leads to insanity and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of the power of the brain food, Grape-Nuts, is remarkably strong.

"About eight years ago, when working very hard as a court stenographer, I collapsed physically, then nervously, and was taken to the State Hospital for the Insane at Lincoln, Neb., a raving maniac.

"They had to keep me in a straight-jacket and I was kept in the worst ward for three months. I was finally dismissed in the following May, but did no brain work for years, until last fall, when I was persuaded to take the testimony in two cases.

"One of these was a murder case, and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to feel the pressure of the work on my brain and nerves I simply increased the amount of Grape-Nuts and used the food more regularly.

"I now feel like my old self again and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble eight years ago I would never have collapsed, and this dark experience in my life would never have happened.

"The power of Grape-Nuts as a brain food is simply wonderful, and I do not believe any stomach is so weak that it cannot digest this wonderful food."

"There's a Reason." Look for the little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A Glimpse Into Dr. Hale's Heart

BY GEORGE PERRY MORRIS

[The following graphic picture of Dr. Hale, hard at work in his office, is an extract from an article by Mr. Morris, April 5, 1902. After referring to other sides of Dr. Hale's productive life, Mr. Morris goes on to speak of his special work as a "Lend-a-Hand man."—EDITORS.]

He is greatest to me as he sits in his den in the Albion Block on Beacon Street, in the *Lend-a-Hand Record* office, Boston, and listens to the woes of men, and plans with them for their restoration; as he sends forth his literature counseling young people how to be helpful in the world; as he marshals his supplies to be dispatched to the suffering Boer prisoners in Bermuda; as he arranges for the distribution of literature arraigning the War Lords of the World, and pleading for the settlement of international difficulties by arbitration.

Here it is that he is seen as the St. Christopher of Boston, the burden-bearer, the man whose days and nights have been full of planning for other men's welfare, making mistakes at times, to be sure, often being deceived by the wicked and unscrupulous, but always in the mood and with the attitude of the helper of humanity, the Lend-a-Hand man, who is looking up and not down, out and not in, forward and not back, and lending a hand. . . .

I dropped in the other day and had a cup of coffee with him, running the gauntlet of the faithful women who serve him as secretaries, almoners and dispersers of "cranks." I asked him how he had managed to be so optimistic all his life, how he had borne so many personal burdens, and whether it was because of parents who were serene and a boyhood that was happy, or whether it was something more fundamental than environment and heredity. He replied, with humility, that he really hadn't thought much about how it had come to pass. He had always believed in God, always loved God, always felt God to be a kind Father, who would show him his duty day by day and help him do that duty. And hence he had gone on doing the next thing at hand, trusting in God, never finding him wanting. . . .

God to Dr. Hale has been a person, not a force. Jesus has been an elder brother. All men have been brethren. A man of the people, always near the common heart, he had trusted the people just as Lincoln did, and the people trust him and love him, as is proved whenever he appears before an intelligent representative American audience. . . .

Tucked away in an obscure corner of the latest number of the *Lend-a-Hand Record* is one of those verses of prayer which Dr. Hale is always writing. His own admission therein contained makes it proper to dwell upon it, and to emphasize its beauty as the simple working creed of a Christian soon to pass on to another realm of experience. In it is distilled the experience of a lifetime, of a man who has never ceased to be a child, in that profound sense which Jesus had in mind when he said, "Whosoever shall not receive the kingdom of God as a little child shall not enter it."

Dr. Hale prays thus:

"Wake me today—dear Father, make me see
How great a thing this is—to live in Thee.
E'en at an open tomb the lesson give,
And show me, Father, what it is to live."

To be seventy years young is something far more cheerful and hopeful than to be forty years old.—*O. W. Holmes.*

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Everrest Farm, in Bridgeton, Me. Seventh season. Fronting mountains and lake. Fresh vegetables, cream, milk and eggs. Telephone. Terms $7 to $9. References R. D. 1. G. W. Rounds.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three st tes from hill close by. Near to church and trolley. Terms reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

Joseph Dana Bartley can show cultivated men and women how to take a fine vacation trip, and return with a fuller purse than when they started. For particulars, address him at 115 Williams Street, Burlington, Vt.

Visitors to Boston will find pleasant rooms, with all conveniences, in a good neighborhood, centrally located. Cars to all parts of city. Desirable for ladies traveling alone. Address Mrs. M. W. Fuller, 18 Rutland Square, Boston, Mass.

Wanted. By a young woman of refinement, position as companion, managing housekeeper or assistant in home where maid is employed; fond of reading aloud, light nursing, home making. Address G. L. W., 7 Union Street, Greenfield, Mass.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M.D., Newton Highlands, Mass.

Wanted—Boarders for the summer on a farm six miles north from Amherst, Mass. Pure spring water, milk, cream, eggs, fresh vegetables and fruits. Fine drives. Good place for children. Address Maude E. Field, Hillsboro, Franklin Co., Mass.

A Minister who has had a little experience traveling would welcome an opportunity for a few weeks' trip as companion to an elderly or feeble man or to a boy needing some instruction. Address Companion, 24, care *The Congregationalist*, Boston, Mass.

Wanted. By American, middle aged woman, situation as working housekeeper for a widower with no small children, or for single man. This is no matrimonial bid. Strictly business. References exchanged. Address P. W., 24, care *The Congregationalist*, Boston, Mass.

The Lodge versus the Church. This is a timely publication showing why fraternities are so popular, and what the church must do in order to be more successful in reaching and holding men. 10 cents. The Golden Rule Publishing Co., Nashua, N. H.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Exchange desired by pastor during July. Church of 600 members in beautiful town of 2,000 inhabitants. Fine new parsonage, modern improvements, completely furnished, veranda; big lawn, shade, vegetable garden. Only morning services. Prefers church near New York. Address, stating particulars, Box 405, Mechanicsburg, O.

For Rent, in Andover, Mass. Centrally located, within five minutes of Phillips and Abbot Academies and the Public Schools, a half house. Nine rooms and bath, furnace, electric lights, gas in kitchen, partially furnished if desired. Address B. P., 23, care *The Congregationalist*, Boston, Mass.

Wanted. Protestant man and wife to do housework in Connecticut clergyman's family of four; woman to cook and wash; man to do door, table and chamber duty. Summer will be spent in the country. References required. Address O. M., 25, care *The Congregationalist*, Boston, Mass.

A Clergyman who has given much study to the Working People and the Church, would like to hear from some pastorless church largely composed of laboring people. A church with one to two hundred members preferred. The salary a secondary consideration. Address Labor Pastor, 25, care *The Congregationalist*, Boston, Mass.

To Let a furnished parsonage in finest part of Brooklyn for July, August and September. Twelve rooms. Two baths, gas range, etc. Price $75. Also furnished house in Catskill Mountains, Windham, N. Y., on Main Street. Twelve rooms, large piazza, lawn, shade trees, garden all planted. June and July $35. Address A. B. C., 25, care *The Congregationalist*, Boston, Mass.

Darkest America. The most needy and neglected portion of America is the great mountain region of Northern California. A New Christian Institute, endorsed by the Congregational Education Society, the only school for the higher education in all that region, having had three years of successful work, greatly needs more buildings and help for salaries. Address J. H. Harwood, Paradise, Cal.

Wanted, a half-empty Congregational Church, in a populous city district by a young minister, at present in a county seat pastorate, who is anxious to find a sphere for the service of humanity, with freedom to propagate the larger spiritual and social gospel. The advertiser would be glad to correspond with Christian men in any industrial center where there is opening for the formation of a church on democratic and progressive lines. Address C. A. S., 24, care *The Congregationalist*, Boston.

UP IN VERMONT.—This hint should be sufficient to direct many wise seekers of summer homes and desirable vacation places to Vermont and Lake Champlain this summer. The Central Vermont Railway Company's 150-page book, now ready, describes the region and gives list of $5 to $10 a week resorts. Send 6-cent stamp to No. 71 "Summer Homes," 360 Washington Street, Boston, for book.

Church and Ministerial Record

Calls

BURDICK, CHAS. H., Prophetstown, Ill., to Fairfield. Declines.

BURKHARDT, JESSE B., Blair, Neb., to Amarillo, Texas. Accepts.

BURNAP, IRVING A., Broad Brook, Ct., to *Pilgrim* Ch., Hartford. Accepts.

DICKINSON, WALTER B., *Westchester* Ch., White Plains, N. Y., accepts call to Kalamazoo, Mich.

DREW, FRANK L., Moreno, Cal., to Palma. Accepts.

EMERSON, OLIVER P., Harvard Divinity School, accepts call to *United* Ch., E. Providence, R. I.

FORREST, S. S., recently of Hancock, Wis., to Nekoosa. Accepts and is at work.

HESS, BURTON L., to *Christian* Ch., Manchester, N. H., and to Auburn. Accepts both pastorates.

KINNEY, GEO. E., Lee, N. H., to *Sixth Street* Ch., Auburn, Me.

PORTER, HORACE, recently of *Watchung Avenue* Ch., Montclair, N. J., to *Bethel* Ch., Ontario, Cal. Accepts.

SPRAGUE, FRED'K P., Saranac, Mich., to Shelby.

VROOMAN, R. H., Garden Prairie, Ill., to Lakeside, Wn. Accepts.

WILLIAMS, MARK W., Winfred, S. D., to Orchard, Stillwater and Niles, Io. Accepts.

Ordinations and Installations

HOUGHTON, OLA R., Bakersfield, Vt., June 3. Sermon by Rev. C. H. Dickinson; other parts, Rev. Messrs. C. W. Clark, F. W. Day, C. J. Peterson, W. P. Jackson, C. H. Merrill and E. Kent.

JENKINS, WM. A., *o.* Chenango Forks, N. Y., June 1. Sermon by Rev. E. R. Williams; other parts, Rev. Messrs. H. A. Oltman, C. M. Bartholomew, J. R. Smith, C. J. Taft.

LINCOLN, C. ARTHUR, *rec. p. First* Ch., Moline, Ill., June 7. Sermon by Pres. O. S. Davis; other parts, Rev. Messrs. C. L. Morgan, C. A. Moore, W. S. Marquis, L. A. Parr, R. S. Haney, Franz Anderson.

MOSELEY, JOHN H., *o.* Frankfort, Me., June 3. Sermon by Pres. D. N. Beach; other parts, Rev. Messrs. E. W. Lyman, W. W. Dornan, C. H. McElkiney, R. G. Harbutt, W. J. McNeil, J. B. Parry.

STROUT, JOS. W., *i.* Rehoboth, Mass., June 9. Sermon by Rev. G. H. Johnson; other parts, Rev. Messrs. Albert Couchs, C. F. Swift, L. B. Goodrich, John Whitehill, C. B. Wathen, A. K. Gleason.

VORIS, JOHN R., *o.* Wading River, L. I., June 3. Sermon by Rev. G. R. Montgomery; other parts, Rev. Messrs. Frank Voorhees, R. B. Tolbert, W. H. Fitch, W. I. Chalmers, Willard Harmon.

Resignations

ALTVATER, WINFRED, Lexington, O., effective July 4.

BACON, ALVIN C., *Stanley Memorial* Ch., New Britain, Ct.

BUERGI, GEO. J., Emington, Ill.

BURKHARDT, JESSE B., Blair, Neb.

BURNAP, IRVING A., Broad Brook, Ct.

CHARLTON, ALLEN S., *Union* Ch., Heath, Mass. Effective Sept. 1.

DREW, FRANK L., Moreno, Cal.

GETCHELL, E. PLUMMER, *Union* Ch., Cleveland, O.

HERBERT, EBEN, Lake View, Io.

JAMES, DAVID M., Sandoval, Ill.

LARSON, JAS. H., assistant pastor *Second* Ch., Holyoke, Mass.

LONG, HENRY B., *Trinity* Ch., Cleveland, O., effective Sept. 1.

PRIOR, ARTHUR E., Harvard, Neb.

SPRAGUE, FRED'K P., Saranac, Mich.

VROOMAN, R. H., Garden Prairie, Ill.

American Board Personals

APPOINTMENTS

CHANEY, GERTRUDE, Oberlin, O., April 20, to the Shansi Mission, China.

DE HAAN, ARIE BENJAMIN, Oberlin, O., Dec. 8, 1908, to North China.

FAIRFIELD, WYNN COWAN, Oberlin, O., May 18, to the Shansi Mission.

GARDNER, HAROLD IRVING, New Haven, Ct., May 4, to Central Turkey.

JOHNSON, OBED SIMON, Oberlin, O., Feb. 16, to the South China Mission.

KINGSLEY, EDWIN DARRAH, Orange, Mass., April 20, to Foochow, China.

LEAVENS, DELIA DICKSON, Norwich, Ct., April 20, to North China.

MARTIN, HARRY STRATTON, New Haven, Ct., Feb. 16, to North China.

MARTIN, ROSE LOMBARD, New Haven, Ct., Feb. 16, to North China.

MEEBOLD, AGNES JULIA, Chicago, Ill., June 1, to Foochow, China.

ORNER, ARTHUR JEROME, Brooklyn, N. J., Jan. 19, to the Zulu Mission.

RICHMOND, CLARA CHILDS, Dalton, N. H., Feb. 2, to Western Turkey.

ROPES, ALICE ROGERS, Bangor, Me., April 20, to Foochow, China.

SEYMOUR, SARAH DIANTHA, Springfield, Mo., Dec. 8, 1908, North China.

VANDERSLICE, MARY ESTELLE, Greer, S. C., Jan. 19, to North China.

COMMISSIONED

ALLCHIN, Miss FLORENCE STRATTON, at Boston, Mass., May 9, in Central Church, to the Japan Mission.

DE HAAN, Rev. ARIE BENJAMIN, and SEYMOUR, Miss SARAH DIANTHA, at Hartford, Ct., May 30, in Park Church, to the North China Mission.

ORNER, ARTHUR JEROME, at Dover, N. H., April 4, in First Church, to the Zulu Mission, South Africa.

DEPARTURES

ALLCHIN, FLORENCE STRATTON, May 21, from San Francisco to Japan.

GATES, Rev. and Mrs. LORIN S., from New York, June 5, returning to the Marathi Mission, India.

HOPPIN, Miss JESSIE, May 21, from San Francisco, returning to Kusaie, Micronesia.

ORNER, ARTHUR J., April 14, from New York to the Zulu Mission.

TAYLOR, Rev. and Mrs. JAMES D., May 18, from Boston, returning to the Zulu Mission.

ARRIVALS

COLE, Miss HATTIE L., of Monastir, Turkey, at Boston, May 27.

DICKSON, Rev. and Mrs. JAMES H., of Ceylon, at Portland, Ore., May 6.

MILLARD, Miss ANNA L., of Bombay, India, at San Francisco, May 21.

ROGERS, Mrs. DANIEL MINER and son (Paul Nathaniel), at New York, May 31, from Tarsus, Central Turkey.

ARRIVALS ABROAD

WATSON, Dr. and Mrs. PERCY T., at Fenchou-fu, China, April 16.

He fled from the sword and hid in the scabbard.—*African Proverb.*

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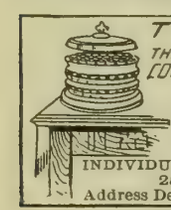
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WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

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Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Second Ministerial Retreat

Continued from page 837

ably introduced and developed. It was the note of the Christianity that does not use Christ but is used by him, like the greatest artists and authors, who are used by their imaginations.

Dr. Horton, that princely Christian with the primitive endowment of kind heart and simple faith unspoiled by scholarly attainments and honors, is heard at his best, in my opinion, in such a gathering. His three addresses were all upon The Holy Spirit, which he treated of, successively, as the Theologoumenon, the Gift, and the Power.

In the first address he showed how throughout all time the Spirit has been the constitution principle of created life, and the new life which came with Jesus Christ is realized in his disciples through the working of this same Spirit. In the second address how the gift of the Spirit is not a sudden, uniform, final act, but is rather a process of bestowal in proportion as the Christian manifests desire and capacity. In the concluding address, the last formal one of the Retreat, Dr. Horton urged convincingly that the Spirit as a power is not a separate fruit of the Christian life to be cultivated and employed, but that rather is it instinct in all the other "fruits of the Spirit."

HOWARD ARNOLD WALTER.

Hartford, Ct.

A Historic Anniversary

Neither Connecticut nor the First Church of Hartford are unused to anniversary occasions. But the work and influence of the Congregational ministers of Connecticut in years gone by made the Bi-Centennial Anniversary of the General Association of large significance. Here was memorialized on June 8 and 9 the high thought, the devoted spirit and the good fellowship of the long and honored roll of the Congregational ministers who have made the name of Connecticut revered throughout our land.

The program was entirely of historic character. Even the moderator, Dr. Lewellyn Pratt, suggested comparisons between the Saybrook Platform, the adoption of which had to do with the bringing of the Association into existence, and the latest move toward modifications in Congregational polity. One could not help feeling that proposed changes would fare all the better in Connecticut because of the historic connections.

The whole field of Congregational history in Connecticut was traced from its Massachusetts origin to the resolutions on polity by the last National Council by the masterly hand of Prof. Williston Walker. The venerable and beloved figure of Dr. Joseph Anderson will not soon be forgotten, as with strong voice he clearly outlined and augmented the historical address of the previous evening by his treatment of Connecticut Congregationalism and Its Ministry in their large contributions to the History of Theology here in America.

The Relation of Congregationalism to Other Denominations of the state, with especial reference to its close affiliations with the Presbyterians during the early part of the nineteenth century, was the theme of Dr. William DeLoss Love. A practical phase of this theme was illustrated by the Association through its mission of greeting in the person of the moderator to the Diocesan Convention of Episcopal Churches in session in the city. In turn, the Association welcomed to its platform Dr. Hart, president of the Berkeley Divinity School of Middletown, who with a layman of his church brought greetings.

Continued on page 841

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION. Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

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A Historic Anniversary

Continued from page 840

Dr. Hazen spoke of the many personal and financial contributions to home and foreign missions which have given Connecticut a place second to none in the wide extension of the Kingdom. Rev. John C. Goddard wittily dealt with the humorous and rugged features of Connecticut ministers in the service of reform, particularly speaking of the service of Leonard Bacon to the anti-slavery cause and of the pioneer work of Lyman Beecher in temperance reform.

Mr. Twichell, in his Reminiscences of Connecticut Ministers, was untrue to his suggestion that his best memories had been forgotten. He made his audience laugh, touched their heart strings and fed their spirit of devotion from the rich stores of his wisely selective memories of the ministers of his long life. The program was closed by an optimistic interpretation of The Future of Congregationalism as Suggested by Its History, spoken by Dr. Howe of Norwich.

The social features of the gathering were carefully attended to by the host of the occasion. From the beginning Dr. Potter made the ministers feel that they would be untrue to their heritage save in the atmosphere of good fellowship. At the tables served by the ladies of the church, at which one hundred of the four hundred ministers of the state were gathered, greetings were received from the medical profession in the person of Dr. Harry S. Fuller, the venerable medical examiner of the city. Ex-Mayor Henney spoke for the legal fraternity and in the absence of Mayor Hooker for the city. Hon. George B. Chandler of Rocky Hill, eminent member of the present Assembly, speaking for the business man, paid high tribute to the place and influence of the ministry. To these greetings happy response was made by Rev. Sherrod Soule.

Without doubt all the addresses of the occasion will receive permanency in printed form in the near future, as did those of the anniversary of fifty years ago. ROUNDY.

Sparks from Other Anvils

CHRIST THE PROPHET, NOT LAWGIVER

(Universalist Leader)

Problems of temperance, marriage, economics, politics, philanthropy, were not the same in Galilee and among the villages and country neighborhoods of ancient society that they are now in the midst of our complicated and crowded civilization. No specific rule is elastic enough to cover two worlds of life which are so different. With his human limitations it is preposterous to claim for Jesus that he settled forever any of the details of our daily lives. He fixed forever certain moral and spiritual boundaries. He laid down eternal principles of conduct. It is the supreme task of every age to work out these principles into the infinite details of life.

OPPORTUNITY

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Some years ago a young woman newly married moved with her husband into a pioneer community in which her family expected her to find not one congenial friend. "Poor, poor Adeline," wrote one of the sisters to the mother at home, "she was always so active in Christian work, and I venture to say she has gone where there isn't another Christian in the place. She won't know what to do with herself." Presently a letter came from Adeline herself. "Mother! can you believe it? I am the only Christian in the place--Frank and I. Think of my opportunity!"

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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.87
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	$13,682,821.51†

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Volume XCIV 26 June 1909 × Number 26



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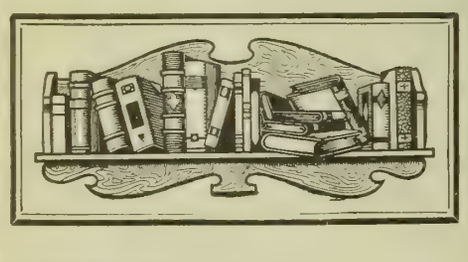
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Contents 26 June, 1909

EDITORIAL 847-853
- Event and Comment
- Editorial in Brief
- Public Supervision of the Stage
- Summer Reading
- The Songs of the Church

CONTRIBUTIONS
- How to Conquer Worry. Rev. John Clifford, D. D. 854
- Militant Christianity in the Heart of London. Rev. W. C. Rhoades 855

THE HOME 857
- The All-Summer Birds. E. F. Humphrey
- Just for Tonight—a poem. J. C. Alvord
- The Lot of a Minister's Wife. By One of Them

FOR THE CHILDREN 859
- Ring Around a Rosy—a selected poem
- The Happiest Boy in the City. Frances J. Delano
- The Children's Pulpit. Rev. E. H. Byington

IN THE CONGREGATIONAL CIRCLE 853
CLOSET AND ALTAR 858
THE FIRELIGHT CLUB 860
LITERATURE 861
THE SUNDAY SCHOOL—Lesson for July 4 862
FOR ENDEAVORERS—Topic for July 4 862
CHURCH AND MINISTERIAL RECORD 871
CHURCH NEWS
- Boston 863
- New York 864
- Chicago 865
- Increases Benevolences 866
- Steps toward Union 867

MISCELLANEOUS
- Personalia 853
- Christian News 856
- Biographical 869
- The Time to Help Piedmont 870
- President Eliot's Bookshelf 870
- Meetings and Events to Come 871
- Deaths and Marriages 873

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JOINT MISSIONARY CAMPAIGN

FOR OUR COUNTRY AND THE WORLD

HON. T. C. McMILLAN, President. H. C. HERRING, D. D., Secretary. DR. LUCIEN C. WARNER, Treasurer.

THE FINAL NOTE OF APPEAL

This is the last opportunity before July 1st to speak by means of this page in behalf of

OUR WHOLE CONGREGATIONAL MISSIONARY ENTERPRISE

TO PEOPLE RESPONSIBLE FOR IT AND IN POSITION TO FURTHER IT.

CONSIDER WHAT THE POSITION IS

First—The Favorableness of that Position

The goal of NO-DEBT is plainly in sight. The road to it is three-quarters traveled. Subscriptions well above $200,000 stand pledged, and that without falling off in the steady inflow of contributions to any of the Society Treasuries.

The $300,000 milestone, at which all the pledges become binding, is only a short distance away. BUT THE TIME ALSO IS SHORT. Quick work is called for and by all together. Hence

Second—The Emergency of that Position

The short distance to cover is a GAP that must forthwith be closed up. *So near* will prove to be *so far* unless this be done at double quick. Ablest seamanship is called for when the richly laden ship is in danger with the home port in sight.

THE JOINT MISSIONARY CAMPAIGN

generally acknowledged to be one of the finest undertakings ever launched in the name of our denomination, will be safe in port, if only enough more of our 700,000 Congregationalists will help

By Subscribing the Last Few Ten Thousand Dollars.

A POINTED OBJECT LESSON

Recently a famous picture of Holbein's in the National Gallery at London was about to be sold to an American millionaire by the English nobleman who owned it. $350,000 must be raised to keep the picture in England. The British public was aroused. Subscriptions were called for. Response was prompt and general. One woman gave over half of it. The picture stays in England.

What British citizens did to keep a great work of art for their country shall not our American Congregationalists do not only to keep up but to further the immeasurably greater work of missionary ministries "For Our Country and the World."

Small credit to us if we don't. Here end our campaign appeals.

Please send pledges of contributions to

MR. WILLIS E. LOUGEE, 287 Fourth Ave., New York City

and money remittances to

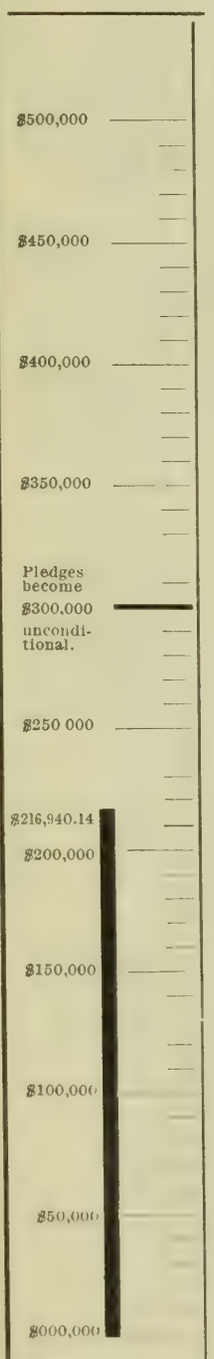
DR. LUCIEN C. WARNER, at the same address.

STATEMENT OF FINANCIAL COMMITTEE

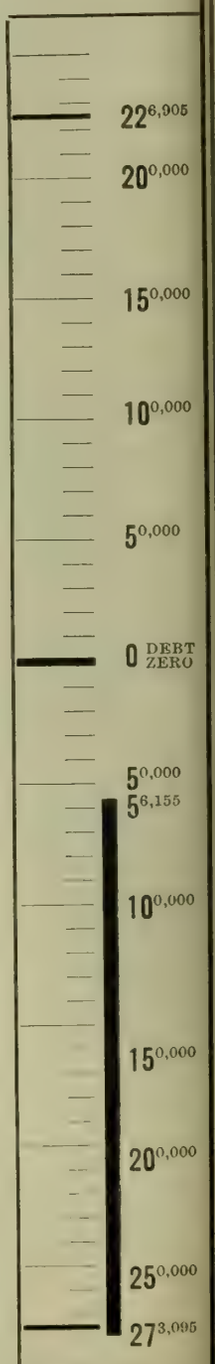
Previously acknowledged, week ending June 12	**$200,123.37**
Received for week ending June 19	**$ 16,816.77**
Total to June 19	**$216,940.14**

CAMPAIGN COMMITTEE	FINANCIAL COMMITTEE
General Office, 14 Beacon St., Boston.	*General Office*, Room 801, 287 Fourth Ave., New York.
Chairman, C. H. PATTON, D. D.	*Chairman*, J. G. CANNON, Esq.
Secretary, W. E. STRONG.	*Treasurer*, Dr. LUCIEN C. WARNER.
For Publicity, J. F. BRODIE, D. D.	*Secretary*, W. E. LOUGEE, Esq.

THE FINAL RESULTS WILL BE ANNOUNCED ON THIS PAGE WEEK AFTER NEXT



Scale showing subscription to Saturday, June 19, 1909, with point below which pledges are conditional.



Scale of Centigrade Thermometer. 0 is point of Liquidation. Below 0 is Debt Raising. Above 0 Fund to Divide among all the Societies.

THE CONGREGATIONALIST and Christian World

Saturday
26 June 1909

Volume XCIV
Number 26

Event and Comment

The Joint Campaign—a Last Word

It is going to be raised, that $300,000 which will set our societies free from debt, we confidently believe. Though only five days remain after the date of this paper before July 1, that is ample time to carry the subscriptions from $217,000, where they were the first of this week, to the $300,000 dollar goal and more. It is assured that $30,000 more will be sent from seven Western cities. Letters are pouring in daily by the hundred containing checks for large and small amounts, and no one who has but $5 or less to give need hesitate to forward it. When the goal has been reached we shall all be glad to have had even a small share in this campaign, which has already solidified our missionary interest as only a co-operative movement can do. It is good to see so many laymen in local communities taking such vigorous hold of the proposition. The Boston and Chicago committees, in particular, deserve credit for doing that quiet buttonholing work which produces results. But the money secured will not be the only gratifying outcome. The fact that home and foreign missions have been presented as a single interest in 250 centers to representatives of 2,500 churches suggests the educational value of the campaign. Our Congregational people know more about the work and the workers than they did four months ago, and we have faith that interest will not recede after this splendid spurt. A prominent business man in Boston remarked the other day, "It is worth $500,000 to the Congregational denomination to have these societies working together." Thus far the regular receipts of the societies have increased rather than diminished, and we trust this campaign has set a new pace of benevolence that will never slacken. Once more we press home the opportunity upon those who have not availed themselves as yet of it. When it is all over you will be glad to have had a personal part in this noteworthy campaign of 1909.

Making the Most of Independence Day

The movement to change our celebration of Independence Day from the dangerous individual use of explosives resulting in noise and wounds to something more entertaining, instructive and co-operative makes progress. Impatience with the old way shows in various municipal laws, such as that of Cleveland, which forbids the use of explosives altogether, and of Chicago, which limits it to small and harmless crackers and torpedoes, and the order of the police superintendent of Philadelphia by which the use of all explosives is forbidden within one square of any hospital or private house where there is a sick person. The better way, however, is not prohibition—or at least not prohibition merely—but replacement. In the June *Atlantic* Mr. William Orr tells of the successful experiment which reformed the uses of the day in Springfield, Mass., last year, and which bids fair to become a permanent civic feature of that city. The day was celebrated by patriotic and historical parades and pageants, including floats and costumes representing the history and heroes of the many nations whose children make up the population of the city. A battalion of nearly a thousand boys from ten to fourteen, organized by wards and specially uniformed, added variety to the procession, which was followed by choral singing and literary exercises in the central square. The afternoon was given to picnics, band concerts and athletic sports in the river parks. The evening gave opportunity for illumination and fireworks. Surely this is a more satisfying as well as a more sensible use of the day than that to which we have been accustomed. If there were any casualties in Springfield last year, they were few. But the roll of the dead and wounded on that one day in the whole country amounted to 5,623, including 55 cases of tetanus. And the fire peril resulted in a multitude of ruined buildings. There is time, even now, to make a start toward that better way, if only in informing the leaders of public opinion of its feasibility and the enjoyable nature of its opportunities.

Presbyterian Doctrine and Candidates for the Ministry

Union Seminary continues to be a breeding ground of doctrinal discussions and changes for the Presbyterian Church. On the calendar of the New York Presbytery should be a standing prophecy of the weather for the June meeting, "About this time look for cold winds of heresy from the North." This year three young men applied for license to preach, and their theological examination created the annual perturbation in the presbyterial mind. The usual course was followed of deferring decision while the young men—one of whom is a brother of Prof. Hugh Black of the seminary—were labored with by a committee of Presbytery in the endeavor to ascertain just what they do believe in terms sufficiently definite to be understood by the members of Presbytery. Points of difficulty were the historicity of the Genesis stories, the virgin birth of Jesus and the flesh and blood resurrection. It has always been a principle of Presbyterian church law that no question could be decided by a court except in the adjudication of specific cases. The action of the New York Presbytery in this specific case seems to supply—until and unless overruled by a higher court on a possible appeal—an authoritative interpretation of the confession of faith in regard to the doctrine of the authority of Scripture. Belief in the truth of facts stated by the Scripture writers as facts—such as the fall of man, the virginity of Mary and the flesh and blood reality of the resurrection body of Christ—is not forbidden to Presbyterian teaching and ruling elders; but neither is it required. We shall be curious to see whether the minority of the New York Presbytery will be content to let this official interpretation stand and what the church at large will have to say to it.

Collector Loeb and the Smugglers

The conviction and sentence to imprisonment or fine of three respectable smugglers in New York last week is further evidence of the thorough housecleaning which Collector Loeb is undertaking in the New York Custom House. The detection and punishment of the American Sugar Refining Company in the weighing frauds was a foretaste of troubles to come for those who cheat the people. Mr. Loeb's reputation for efficiency, earned as secretary to President Roosevelt, has found a larger field, and in it he is not likely to be less in the public eye than he would have been if he had received a cabinet appointment. If he can save the Government some millions a year by this thoroughgoing reformation of administrative oversight, he will help to solve the question of revenue which is troubling the wise heads of the Senate. His energetic interference with slipshod or corrupt ways may do something also to educate the public as to the crime of

smuggling, which most men and more women think quite venial. So long as it is regarded as a game of wits, played with a set of quite impersonal inspectors, it may be taken lightheartedly. But as a sin against all taxpayers, with disagreeable penalties hanging over, it takes on quite a different look. It is an annoyance to have one's belongings overhauled on arrival from a foreign shore, with possible extra payment on purchases, but these are the privileges of the protectionist. If we object to them, it should be on the ground of free—or at least freer trade, and not because we are unwilling to pay our share of the expenses of the Government. The smuggler is just as much a cheat as the man who uses used stamps over again or steals an unpaid ride on the street cars.

The Financial and Commercial Exchanges

There is nothing drastic or sensational in the report of the commission appointed by Governor Hughes of New York to consider the office which the great commercial exchanges serve in the community and to suggest changes in the law concerning them. The head of the commission was Horace White, the greatest American authority on banking, and the membership was representative of different interests. The report followed a long and deliberate examination with public hearings. It declares that those exchanges where the prices of commodities are fixed by open bidding are wholesome and necessary to our commercial life, and that entire freedom of bidding is an element of stability. The speculative uses of an exchange cannot be eliminated without destroying the service of the exchange as an index of current values. The commission recognizes, however, that speculation is injurious and recommends a limitation of "margin" trading—that is, of buying on borrowed money lent by the brokers—so that a "margin" of less than twenty per cent. shall be illegal. The report declares against public supervision on the ground that a close corporation in which membership is a valuable privilege is much better able to set and hold to high ideals than a government-regulated body. The key to the situation is freedom of sale, and, so far as possible, the requirement of actual transactions. But the purchase of "futures"—such as the securing by manufacturers in advance the certainty of supplies when needed—is a necessary function of the exchanges. The commission finds that the prices quoted by the Mercantile and Metal exchanges are not current prices, and recommends that their charters be repealed. It also censures the mixture of elements, such as the listing and trading in mining shares by the Produce Exchange. The report is of interest to the whole country and makes a good point of departure for future debates in regard to speculation and supervision of the modern marketplaces.

A Tariff for no Revenue

High tariff protection as proposed in the bill passed by the House of Representatives and that which is certain to be passed by the Senate, does not provide revenue enough to make sure of meeting the cost of the Government, with its heavy expenditures for wars past and possible. The House proposed to meet this deficit by a tax on inheritances. A probable majority of the Senate, made up of Republicans and Democrats, seemed on the verge of carrying a motion for an income tax, when the form of the discussion was changed by a message from the President recommending two measures, a tax on the net incomes of corporations and the submission of a constitutional amendment giving the Federal Government the power of levying an income tax without apportioning the amount to the states according to population, as at present required in the case of direct taxes. The recommendation of the former was made by the President, not merely for the revenue it would bring, but also as a means of initiating a Federal supervision of corporations, which would be compelled to keep accounts and make returns in a form prescribed by Government inspectors. There are two questions, one of raising revenue and the other of federal supervision, and we are sorry to have them consolidated and confused in a revenue bill. We do not believe that inquisitive taxes of the sort contemplated can ever be popular. Nor do we think it wise to interfere with the taxation of incomes by the states. State jealousy would probably prevent the success of the proposed amendment. It would be well, however, to take the sense of the country at large on the question rather than to proceed, as the majority of the Senate seemed ready to do, to challenge the Supreme Court to change its already expressed opinion by re-enacting a law which it has declared unconstitutional. If revenue is wanted, why not re-enact the stamp taxes which proved so effective in war times? But the better way would be to shape the tariff so as to make it revenue-producing and a relief for the consumer, and to cut off wasteful expenditures.

Commissioner Leupp's Service for Indians

President Taft has regretfully accepted the renewed resignation of Hon. Francis E. Leupp from the office of Commissioner of Indian Affairs, Mr. Leupp's condition of health making it necessary for him to insist on it. His signal service during his four years in that office deserves the grateful recognition of the country. He has carried to results of high value a policy adopted by him in the beginning to bring the Indians as rapidly as was possible with safety to responsible and self-respecting citizenship. He has sought to take them out of their isolation in tribal relations and place them in friendly contact with whites. Several reservations have been opened, individual allotments of land made to Indians and the remainder sold to white settlers. Day schools have been established for Indian and white children together. Through employment bureaus able-bodied young Indians have been helped to find a market for their labor. Those who have been found or made able to take care of money held in trust for them by the Government have received what belonged to them. They have been put on the same footing as whites in business transactions, paying for what they get and knowing what they pay, instead of being treated as wards kept ignorant of their own concerns. The free sale of liquor to them has been prohibited, often by heroic measures, requiring both courage and tact by men and women whom Mr. Leupp has selected with rare skill. In short, he has studied the Indian tribes where they live, giving his time and strength to their service, aiming to give them all the liberty they could enjoy without trespassing on the rights of others, teaching them the responsibilities that go with freedom in the home and business and society and government, assuming that they are potential American citizens who are to become in all respects actual citizens as soon as they are capable of full citizenship. To this end Mr. Leupp has brought a high administrative ability with a vast amount of patient effort and an optimism which he has imparted to those who have worked with him. We have seen and known a number of these assistants who are true missionaries as well as brothers and sisters to the Indians. In these four years Mr. Leupp has written into the history of our country a permanent and honorable chapter which is not less valuable because less known than some brilliant achievements on battlefields. His successor is Mr. R. G. Valentine, the present assistant commissioner, provided his nomination by the President is confirmed by the Senate.

A Vice of American Youth

Persons of little education and a limited vocabulary often resort to profanity in order to increase the force of what they want to say. It is also a sign of vulgar associations and often of insincerity and cowardice. When one would conceal a lie or pretend to courage which he doesn't possess he is apt to use oaths. We had supposed that this vice was chiefly prevalent among uneducated persons of low morals and associations. We are, therefore, somewhat surprised to read the statement in the *Outlook* by Principal Stearns of Phillips Academy, Andover, that schoolmasters generally agree that profanity is increasing among American boys in high schools and colleges. We are still more

surprised by his judgment that boys in these institutions are much more addicted to swearing than those in English schools. But Principal Stearns is cautious in speech and knows whereof he speaks. He thinks this vice is peculiarly characteristic of our American life. The reasons for it he says are found in our democratic spirit which tends to level associations downward as well as upward, and in the absence from home life of religious teaching and influence. These lead to lack of reverence for holy things and tend to weaken respect for law and authority. Boys who swear habitually are usually braggarts though often unconscious of it. Principal Stearns speaks from experience in observing many boys when he says the profane boy is unreliable and usually a coward in emergencies. In athletics though he may be a brilliant player, his incompetence is revealed when self-control and courage are most needed. The lack of reverence of which profanity is an evidence breeds shallowness and vulgarity. Home influence, public sentiment in school and college, and the requirements of gentlemen in society ought to work together against this weakness and vice in American youth.

Steps toward Presbyterian Reunion in Scotland

The Presbyterians of the Established and United Free Churches of Scotland mean seriously to consider the possibility of a union. At their assemblies, held side by side in Edinburgh, after the commemoration in common of Calvin, in which they marched up the aisle of St. Giles Cathedral together, the delegates apparently liked the spirit of cooperation so well that they resolved on an attempt at a mutual understanding which should consolidate and economize forces and enable the united church to do a thorough work for Christ in Scotland. The motion originated in the Established Church Assembly and the vote for an unrestricted conference on union was adopted in each assembly unanimously. A large commission of more than a hundred will have the work in charge. It would be unwise to make light of the strong convictions and wide divergencies of opinion held by individuals and groups in both churches, which must make union difficult. That there is already a real, underlying and too often unrecognized unity between them the moving of heart which produced this unexampled unanimity proves. The conference will be long and will have many difficulties to face. If it succeeds in working out a plan which commends itself to both assemblies another year, there will be much thanksgiving. If not, the plain speaking and definition of points of difference will do much toward the growth of that feeling of brotherhood which shows itself so wonderfully in the assemblies of this year.

British Christian Endeavor

It is nineteen years since the Christian Endeavor Society got a foothold in England, and for the second time during that period the annual convention was held last month in Bristol. Some members who attended the convention there in 1896 came back to this meeting with children now old enough to be candidates for membership. Many Christian workers at home and abroad have been raised up through this movement. One society reported eight foreign missionaries sent from among its members, and numbers of young men and women rose in the meeting to offer themselves for this service. Reports were received from 4,117 societies, of which 183 were formed during the last year, while 7,768 members of these societies have united with the churches. The results of the tour of Dr. F. E. Clark last autumn to the British Isles are seen in the increased numbers and enthusiasm. The health and vigor of the national society are shown in financial contributions as well as in earnest work. The newly elected president, Rev. J. Tolefree Parr, is a well-known evangelist of the Primitive Methodist denomination, while the vice-president, Miss E. M. Weatherley, who is expected to succeed to the presidency next year, will be the first of her sex to receive this honor.

An English Invasion of Germany

About 120 clergymen and lay representatives of churches of Britain of all denominations have been for ten days the guests of the German people. They went to return the visit made by Germans to England last year. They embarked at Dover, June 7, on a steam yacht chartered by the German Commission to take them from England to Germany. They were entertained at a banquet by the Senate of Hamburg, had a royal official welcome at Berlin with a greeting from Kaiser Wilhelm, and the town council gave them a luncheon. On Sunday Dr. Dryander, Court Chaplain to the Emperor, preached to Protestants at the Dom Kirche, while Catholics worshiped in St. Hedwig's Church. A grand official banquet was provided on Monday evening, attended by leading clergymen, statesmen and other German friends of Peace. Religious services, social entertainments and excursions filled all the days of the week, including a trip to the Luther Country, visiting Eisenach and the Wartburg Castle where Martin Luther was hid for several months from his enemies. The party included several bishops and other clergy of the Church of England, prominent Nonconformists such as Dr. Monro Gibson, C. Silvester Horne, Dr. Newton Marshall and Dr. Rendel Harris. The invitations were extended by the German Committee through a joint English Committee of the Metropolitan Free Church Federation. Just previous to this visit a large deputation of British Labor members went to Germany under the conduct of F. Herbert Stead, where they were received with great enthusiasm by their German friends. It is generally recognized in England that the hysterical scare of war with Germany is ended. The purpose to promote international harmony is finding expression among the prominent citizens of religious, business and political circles of both countries, and the grotesque misrepresentations by yellow journals of hostile feelings between these countries have ceased to excite popular alarm. Christians holding the same faith though speaking different tongues hold in their hands the power to maintain the peace of the world.

Brotherhoods in Belgium

Peace in Europe is being effectively cultivated by the interchange of visits between Christians of different countries. One of the most notable of these was an "invasion" of Belgium during the Whitsuntide holidays by about 230 members of Brotherhoods in England, representing London and some fifty provincial towns. They arrived in Brussels early Sunday morning, May 30, and were welcomed by leaders of the Belgian democracy. A meeting was held in the Maison du Peuple, at which about 1,000 Belgians were present. The hall is the headquarters of a Socialist Cooperative Society, and this was the first time that a religious meeting had ever been held in it. After devotional services the English visitors sang several hymns, such as "Fling out the banner" and "Stand up for Jesus." Cheers greeted M. Vandervelde, the Socialist-Labor leader in the Belgian Parliament, when he came on the platform. Other prominent men were present. The Brotherhood movement was explained as a great religious democracy. Its representatives had come to Belgium because Fraternity has no frontiers. The gospel of Christ gave the only stable moral basis for all social progress movements. The visit of the English "invaders" to Charleroi was signalled by a welcome from 14,000 working men, many of whom had come in from the colliery and iron-working towns of the district. As the Englishmen marched by threes through the densely packed streets they were hailed by enthusiastic cheers of "Vivent les Anglais!" "Vive la Fraternite!" "Vive l'Internationalisme!" Many toil-worn hands were stretched forth to grasp those of the visitors with the hearty greeting, "Camarade," and at the crowded public meetings the gospel was proclaimed that Jesus was the workman leader of working men, who taught men that God was the common Father and that his children should treat one another as brothers. Such a demonstration,

without precedent in Belgium, will do much to cultivate fraternal sentiment which will make talk about war between European nations unpopular.

Religious Persecution in Russia

While some concessions to religious liberty in Russia are being made by the Douma and more demanded, persecutions continue in various sections of the country. The annual meetings of the Baptist Union of native churches were recently held at Odessa. An excursion was arranged to a mountain not far from the city, and the party, consisting of over 200 men and women, were arrested and thrown into prison. The pastor of the Baptist church in Odessa, Mr. Pavloff, was sentenced to prison for two months and 206 others for seven days. The charge against the members was of holding an unlawful assembly, while the pastor was charged with having made an illegal prayer. It is supposed that the authorities of the Orthodox church had intended to capture Pastor Fetler of the Baptist church in St. Petersburg, who arrived on the scene just after the raid had been made. He is very popular at the capital, where he is protected by influential friends against attack from the reactionary clerical party; but at Odessa he was beyond the range of such protection. The prefect of Odessa openly expressed his regret that he had not caught Mr. Fetler. A few days later another party were arrested as they were conducting a baptismal service on the shore of the Black Sea. By a decree issued in April, 1905, Russian subjects are permitted to change their religion. But the change in the law is opposed by the clergy of the Greek Church and many Government officials do not like the change. Hence the police in many sections are active in making difficulties for religious bodies on various charges.

Public Supervision of the Stage

When President Taft, the other day in Washington, rose from his place and walked out of a theater at the end of the first act because he thought the play unfit for presentation, he expressed the feelings of American Christians in general, but not of those who regard the theater as intrinsically and inevitably corrupt and demoralizing. The President does not hold that opinion, nor do we; but there is undoubtedly much in the history of the theater to lend it countenance and far too much in its present bids for public favor.

The choice of plays can never be a matter of unconcern to the responsible leaders of public opinion. Recent interferences with the freedom of the stage illustrate their sense of responsibility. The prohibition of Salome—that impudent challenge to the sense of public decency—the action of Mayor Hibbard of Boston in forbidding the presentation of certain plays and calling for a commission of censorship—these and other signs of the time speak of an outraged and reawakened public conscience and a determination that the line between the permissible and the reprehensible shall be drawn with a firm hand. In the words of Bishop Lawrence of Massachusetts, addressed to Mayor Hibbard: "The line to be drawn between the different classes of plays is, as we all know, a hazy and difficult one; but such action as you have taken now and again has, I am sure, the strong support of good public sentiment, and gives the managers and others a warning to be careful."

But many of the managers of our theaters will not of their own accord be careful. They have no sense of public responsibility and they stand convicted, on the testimony of their own well-wishers, of a succession of indecencies which taxes the patience of the friendly moralist to the uttermost. Here, for example, is the testimony of the veteran critic of the theater, William Winter, in the New York *Tribune:*

"The theatrical season of 1908-09 . . . has been remarkable for the number of indecent plays that have been produced in the course of it. . . . The season began with a double-barreled discharge of flippant, cynical vulgarity called ——, . . . a dirty drama. . . . The reek of theatrical vice has been diffused ever since." Mr. Winter writes with indignant sorrow that a fine and beautiful art should be so degraded. We have only room to quote his words of a single other play which he calls "the culminating disgrace" of the season. "Few plays so distinctly and inevitably injurious have anywhere been produced, for it is a literal, gross portrayal of vice, and from the beginning a large part of its auditory has consisted of young women and half-grown girls."

So stated, the theater of the season appears as a speculation in the appeal and incitement to licentiousness, and must in plain terms be classed with the trades of the pander and the pimp. If this were all, the duty of total abstinence and so far as possible of the extirpation of the theater would be plain. A tree that bears such fruits is only fit to be cut down and burned. But this is not all—it is not a complete nor a fair statement of the situation. In the first place the extirpation of the dramatic instinct and its public gratifications is an impossible task. Nor is the stage wholly abandoned to licentiousness. There are plays like Mr. Kennedy's "The Servant in the House," which are direct attempts to appeal to the higher instincts of the soul and to diffuse the spirit of brotherhood. Mr. Kennedy's play asks in other terms the question which Mr. Stead put when he asked, "What would Christ do if he came to Chicago?"

To become effective the criticism of the stage must not be ignorant or indiscriminate. And it is, after all, in America more a criticism of stage managers than of actors or of dramatists. Private greed has usurped the dictatorship of public manners. The little group of selfish capitalists which owns and operates most of our theaters must be made to feel the authority of the public. It is doubtful whether in an ideal society any private profits would be allowed from the drama, except the pay of the performers. That is a solution of the difficulty at which Germany has arrived in its municipal theaters. A theatrical trust, void of conscience as to its responsibility for the moral teaching of the drama it presents, is from the social point of view a monster. For next to the church, the school and the newspaper, the theater stands as the chief moral and economic educator of our people. Suppose the schools were in the hands of a little group of wholly mercenary capitalists who catered to the desires and not the needs of the pupils, and were wholly reckless of morality! How long would the Republic stand? It cannot be too often insisted that the stage is a school—not merely for grown men and women, but for growing boys and girls—like the audience in this New York school of vice of which Mr. Winter tells. It is monstrous that such a school should be established for mere gain and under no sort of supervision by the responsible heads of our government.

If any one doubts whether the stage does indeed take this large part in the education of our people, he would do well to turn to the paper by Miss Jane Addams in *Religious Education*, on the failure of religious training among the children of our cities. We must pass over her indictment of our family life for the moment to quote what she says of the theater.

"While many young people, and older ones as well, go to the theater if only to see represented, and to hear discussed, the themes which seem to them so tragically important, there is no doubt that what they hear there, flimsy and poor as it often is, easily becomes their actual moral guide. In moments of moral crisis, they turn to the sayings of the hero who found himself in a similar plight. The sayings may not be profound, but they are at least applicable to conduct. A dozen plays are on the stage at the present moment whose titles might be easily translated into proper headings for sociological lectures or sermons."

Some of these are the very plays which Mr. Winter denounces as schools of vice. For example, the play which Miss Addams says "has been called, rightly or wrongly, 'The Divine Comedy of the Poor,'" Mr. Winter calls "one of the most crude and offensive plays which have been obtruded on public attention—a hotch-potch of the slums." And the

play which Miss Addams tells us is teaching the people what to think about "The Results of Frenzied Finance," is to Mr. Winter, lover and friend of the theater, "a diluted mixture of French filth" which "has become insipid without ceasing to be nauseous."

We respect the position of those who refuse the theater altogether, though we are not seriously considering it here. But responsibility does not cease with abstinence or protest, nor is the case helped by indiscriminate denouncements. The spots are black enough, but it is not true, and it does not help, to say that the theater and those who patronize it are all tarred to a common black with the devil's brush. One must feel sorry for the actors and actresses who are compelled—they must be compelled—to exhibit themselves wading through these cesspool plays. But they are, after all, men and women like the rest of us, with their special professional point of view. The duty of the church, the duty of all good citizens, is to help in organizing an honest and effective public opinion which shall make it impossible for any group of men to maintain for their private profit schools of lasciviousness for our people's entertainment. No money of ours must go into their pockets for the production of a questionable play. No presence of ours must sustain them. We must insist upon a right, reasonable and effective supervision of this school of public morals in the interest of our national life and the character of our children.

Summer Reading

President Eliot's list of books to fill his educative five-foot shelf is not so astonishing as it would be if it were complete. It does not contain Shakespeare, but it has Dryden's "All for Love." The Bible is not there, but it has "Fruits of Solitude" by William Penn. The songs of Burns are missing and "The Cotter's Saturday Night," but we have "Tam o' Shanter." Walton's "Compleat Angler" is here, but neither Don Quixote nor Wordsworth. Emerson is doubly elected, with his "Essays" and "English Traits," but neither Swift nor Boswell. Adam Smith appears, but neither Homer nor any of the Greek dramatists. We have Sir Thomas Browne's "Religio Medici," but neither the lyrics of Shelley nor Keats. Making every allowance for the fact that this is a step toward a larger list, we are inclined to say of it, as of Emerson's astonishing anthology of verse, that it is more indicative of an individual and limited taste than a guide to educative reading.

Not one book in President Eliot's list is contemptible; but what can he think of the capabilities of the inquiring but untrained public when he begins his shelfful with John Woolman? That is a remarkable picture of an unusual man, breathing the very spirit of a militant Quakerism. But its value is for him who can pick out the plums. The story of travel to yearly meetings cannot interest anybody on a second reading and only a few at the first. One must be cultivated, not cultivatible, before he comes with intelligent enjoyment to Walton's "Angler" and "Lives," to the "Religio Medici" and Augustine's "Confessions." In the broad sense these books are not and cannot be "intelligible to the people of the day." And recommending them is but putting stumbling-blocks in the way of inquiring and well-meaning people. President Eliot's school should at least be graded and some limitation needs to be put upon its elective system.

Making lists of the best books is, after all, more a matter for private amusement than for public teaching. We can recommend it as a test of present standing, to be preserved for comparison at some period of future progress. The main point is to have a healthy and teachable intellectual curiosity and then to read and keep on reading. A library is, after all, only a larger dictionary and encyclopedia, where on every subject under the sun one has a choice of authorities. We may read such books as President Eliot recommends for their own sake, or for the sake of acquaintance with the men and women who wrote them—though there is not one woman in President Eliot's list. This is one of the uses of such catalogues as this and the larger list of "The Hundred Best Books," selected by the present Lord Avebury when he was known as Sir John Lubbock. They tell us who the eligibles are—whether on nearer acquaintance we shall like them is another question.

All this may seem a tedious introduction to our subject of summer reading, which is more or less occupying the minds of those who anticipate their annual rest with leisure for such use of their time as they may choose. The question of what books they shall take with them is usually not nearly as important as they think. Strength of mind to carry out an intellectual plan is more dependent on the habitual work-environment than most of us understand. But we are likely to read what is within reach, and it is well to exercise a choice rather than merely to accept what offers. There is an undeniable charm in the literary chance acquaintance, but there is high profit also in the chosen friend of travel. It would be quite useless for us to recommend elaborate plans of study. Those who would carry them out need no advice, and we have no wish to be associated with regrets for work unfinished at the home-coming of any of our readers. We must address ourselves, then, to the sensible little-readers, the people who wish to profit but do not desire to weary themselves with toil.

To these we would say, by way of reminder, that there are two classes of books—books to be devoured and forgotten, and books to be lingered with. Leave the first to chance and the magazines. Determine to make friends with some one or more of the second class. Take a book which cannot be read at a sitting. Read it slowly and read it over again. We know a man who spent two weeks in the open and read only a single play of Molière. That is an extreme instance, but he reported that he found it one of the most rewarding intellectual experiences of his life. The writer once spent a week in a house where the only book was a tattered copy of Pickwick. That, too, was a rewarding experience. Any great book is worth lingering with. Not one of us knows a single classic as he might know it if he spent more time in its companionship.

Here are three correspondents who ask us what to take with them for their summer reading. A. wants a book that "will take him out of himself" and that "has a lasting quality." We recommend the "Odyssey," in Butcher and Lang's prose translation. B. is a young man who wants "the best novel for companionship in an English walking tour." We recommend "Pendennis." C. is a lady who wants to know "the man's point of view in regard to life." She cannot do better than to read, or reread, "Don Quixote." Most of us suffer in the winter time from mental indigestion. If we have leisure and a month—to change a little Emerson's introduction to a characteristic bit of rodomontade—why not choose a single dish and make the most of its flavor in a lingering enjoyment?

The Songs of the Church

The children sing, uttering their joy of heart; but the children of God too often have forgotten song in bewilderment or worry. We Christians of America are too self-conscious to lose ourselves in the pouring forth of our heart's melody, even when we are masters of our doubts and fears through childlike faith in Christ. We come of a tongue-tied race, and we hire others to sing our praises, or, if we do not pay, we watch the other singers. Our standards of taste are high—too high—too finical—if they hinder that praise of the congregation which draws us together even more than prayer or teaching. Between our cares and criticisms we have too much lost the joy of common song.

It was not so in other days of the faith. In the Old Covenant Church, there grew up that wonderful group of psalms, so rich in spiritual experience, so fervent in praise, so far above ritual or racial limitations that they have ever served the church of the New Covenant in its life of song.

Jew and Christian can sing the Shepherd Psalm together, if they have entered into the experience of faith it voices. In the times which followed on the work of the apostles a like psalmody grew up in the vernacular of Syria, of which interesting examples have recently been recovered. The hymnody of the Greek Churches was rich and fine. The Latin Church revived the ancient rhyming folk songs of the people as the medium of their songs of reverence and of praise. Luther's hymns flew wider and faster through Germany than Luther's preaching, and the Huguenot gospel in France sang its way in the psalms of Clement Marot to the hearts of the people. The Wesleys made hymns that have far outlasted their sermons. Great American evangelists—Nettleton with his Village Hymns, Moody with his Gospel Songs, and many another since—have set the people singing as they moved their hearts to faith and witness.

The hymns of the church are a testimony to the underlying unity of believers. We do not ask the denominational relation of those who have made the hymns we sing. Watts was a Congregationalist, Wesley a Methodist, Ken an Anglican, Faber a Roman Catholic—what do we think of their peculiarities when we express our faith and love in their words of song! For the song of praise carries us upward into the presence of the Lord of the whole church, where our divisions die away in the chorus of universal gratitude and love. We sing for joy of heart, and in that tide of feeling the reefs and rocks of our division are buried out of sight.

When we complain that we are in no mood for praise we are mistaking the means for the end. Song is the mother of joy as well as its child. The way to be joyful is to express what joy we have. There is no road toward singing but to begin to sing. For our discontent is often but a crust above our hidden flood of happy thoughts of God and of his lovingkindness. Our faith and love are not so much in need of larger gifts as of more free expression. Sing! and the tides of song will flow. Choose the hymns which were dear to you in childhood and those which now are dear. Give them voice, enriching your experience through new association with their hallowed words. If you have no other place for an untroubled song, shut yourself into your chamber or go out into the fields and sing. Sing in the church—and, if need be, associate yourself with others to assert the right of song. Could but the church go singing on its way, for joy of heart in the presence of its King, what a witness it would carry to a troubled world!

Prayer meeting topic for June 27—July 3. The Songs of the Church. Psalm 98: 1-9; Luke 1: 46-55; 67-80. Why Christ's people sing. Great hymns of the Hebrew and Christian peoples. Present-day praise. What are your favorite hymns?

Editorial In Brief

President Taft does not follow his predecessor's "simplified spelling." Here again we return to a sane conservatism.

The *American Israelite* says that twenty per cent. of the students in Columbia University are Jews. This shows that the Jews of New York, though a large proportion of them are recent immigrants, are availing themselves of their full share of the privileges of higher education in this country.

Why should a young girl undertake missionary work with a Chinese young man, devoting herself to teach him, any more than with a young man of any other nation or race? The finding of the body of a girl presumably murdered in a room in New York City which had been occupied by a Chinaman prompts this question and suggests an answer.

It takes President Tucker to comment a little differently from the ordinary observer on men and affairs and at the same time to pass a judgment that indicates keen discernment. For example, it is he who says of his successor, President-Elect Nichols of Dartmouth, that though a scientist he is a man gifted with imagination. That is a quality which is needed today not only in educational but in religious works.

The Catholic Archbishop of Bordeaux has refused to obey a summons of the civil court of the French Republic on the ground that the law which he is accused of violating has been condemned by the Pope, and therefore is not law for a Roman Catholic. The question is raised as to what the court will do. There will probably be compulsion, evasion, compliance under protest, with nobody at the last wholly satisfied.

Professor Harnack of Berlin University and Dr. Rendel Harris of Cambridge agree in ascribing to a woman the authorship of the Epistle to the Hebrews. They think they see evidences that Priscilla wrote it, assisted by her husband, Aquila. Both were tutors of the eloquent Alexandrian Jew, Apollos, but Priscilla's name is mentioned first in Acts 18: 26. If she did write the Epistle we can imagine what a stiff course in theology she gave Apollos.

Bequests of $1,000 to each of 350 employees of the Smith Carpet Works of Yonkers, N. Y., who had been continuously at work there for twenty years or more, were made by the late daughter of the founder. It is as remarkable that so many men should have remained so long with one company as that they should be remembered so generously. However, the practice of rewarding either by pension or gifts employees who spend their lives with one corporation is steadily growing, as it should.

The Russian torpedo boat that fired several shells into a British steamship last week recalls the night attack of the Russian Baltic Fleet on the British fishing boats in the North Sea during the Russo-Japanese War. For a few hours the incident disturbed the stock markets, but caused no ripple in diplomatic circles. Apologies and reparation for damages will end the matter. Still it may be a question worth discussing whether it is wise or safe for the Russian Government to permit its warships to carry guns and ammunition.

The first public school for the blind ever established in this country is soon to be opened in New York City. In response to a letter from Helen Keller, the Braille system of letters, now in use in Massachusetts and Illinois, will be adopted. It seems strange that such a school should be a new thing in our public system of education, and yet when blind children have been taught to read they are to be placed in classrooms with other children, as they should be, that they may cultivate companionships as students do who have their eyesight.

Jay Gould's ill-gotten fortune has been preserved to his descendants. But it serves largely to keep up their offensive notoriety in the courts and the newspapers. Witness the long spun out display of the idiocies of the French Count Boni in the divorce proceedings of Anna Gould against him, and the hardly less repulsive exhibition of the character of the wife from whom Howard Gould is seeking a separation. But for the gracious ministry by Helen Gould of the share of her father's property which fell to her, it would be hard to find any evidence that the money he dishonestly wrung from others was blessing his heirs or any one else.

The Tennessee Supreme Court in its decision nullifying the union in that state between Presbyterians and Cumberland Presbyterians quotes in support of its position an interpretation "by Rev. B. B. Warfield, D. D., now deceased, but who was a distinguished and learned minister of the Presbyterian Church." Professor Warfield must have been rather startled to find himself declared dead by so high judicial authority. No steps have been taken to fill his place in Princeton Seminary. There may be hope that the Presbyterian Union will survive the decision of such a body even, as Professor Warfield continues to live though legally deceased.

Talk about work in behalf of the immigrants! They will be doing it in behalf of our children and grandchildren if we do not look out! Of the five male new recruits of the American Board, whose pictures we published last week, two are sons of immigrants. It is equally gratifying that three in this company of young men and young women are children of professors in institutions allied with Congregationalism. When the native stock and the foreign element combine to build up the Kingdom at home and abroad, and when young people from homes of culture join hands with those who have had less advantage in early years, the outlook for the winning of the world brightens.

Most Protestant pulpits have on recent Sundays honored the character and service of the late Dr. Edward Everett Hale. One of the best things that we have noted said is to be credited to Rev. George L. Cady, D. D., of the Pilgrim Church, Dorchester, Mass., who in the course of his sermon last Sunday remarked: "I am told that Dr. Hale was a Unitarian. Now that you mention it

I guess he was, for I have heard that he was claimed as such and even admitted it at times. But he was too big to be claimed by any sect—he belongs to us all by the very warmth of his heart. I fancy I might disagree with him in his definition of Jesus, but I think you will search the world over before you will find any finer imitation of Jesus, and what the world is hungering for today is not better definitions of Jesus, but better imitations of Jesus."

Our Chicago correspondent's statement that only eleven out of 100 Baptist ministers proposing to pass judgment on the question of fellowship with Professor Foster had read the book on which their judgment was supposed to be based will not pass unnoticed. In theological matters both ministers and laymen are appallingly ready to vote for a verdict first and look up information afterwards if at all. And the heat of controversy is usually enhanced by the dimness of the light in which those engaged in it view the situation. The late Rev. S. W. Hanks, formerly secretary of the Seaman's Friend Society and a quaint observer of men and events, once came into a ministers' meeting where discussion was as offensive as confusing and remarked that they seemed to have turned on the gas and forgotten to light it. We think that if these other eighty-nine Chicago ministers had read the book they would have reached similar conclusions to that expressed in an editorial last week entitled The Vagaries of an Educated Mind. Professor Foster's name was dropped from the roll of the Baptist Ministers' Conference of Chicago at the meeting last Monday, after a long and stormy debate.

"Marrying is the most precious thing in life," said Prof. George H. Palmer of Harvard to the graduates of Simmons College last week. He has twice proved his statement by his experience, and it is rumored that he will soon do it again. His biography of his second wife, Alice Freeman Palmer, will long remain a classic in the literature of marriage.

Mrs. O. H. P. Belmont of New York, a recent convert to woman suffrage, who has twice married, is quoted as saying that most women over eighteen years old hate men. She would have "every woman take an oath not to marry until woman suffrage is granted." Professor Palmer would probably disapprove of that because perjury in women is hateful to men.

Cardinal Gibbons, addressing the girl graduates of St. Joseph's College, Maryland, said, "I am entirely opposed to woman's suffrage, not because I hate women, but I love them and want them to fulfill the mission for which God intended them." We note these as examples of the many things said to young women at this Commencement season. There are no reports of what they themselves are saying, but most of them probably expect to say "yes" if the right opportunity comes.

In the Congregational Circle

In a few years the Congregational Education Society will be celebrating its centennial. The occasion no doubt will bring together a good many people. Once in a century at least there ought to be a real public anniversary of an institution which has been so great an honor to Congregationalism and which still is doing great service. The attendance at the ninety-third annual meeting last week in Pilgrim Hall, Congregational House, Boston, was not noticeably large. The Granary Burying Ground, which adjoins the Hall and is about one old-fashioned meeting house story above it, may, however, be regarded as a gallery occupied by more persons once interested in the cause than assembled on the floor.

The fact is that when things are going on smoothly in our societies their friends are willing to trust the business to the officers. Things are going as well as usual with our Education Society. It was able to assist five young colleges last year, Rollins, Redfield, Fairmount, Kingfisher and Northland with gifts amounting to $16,873. Fifteen academies in ten states received through the Society $37,682, and this work in country districts of the newer states is of increasing importance. When one remembers that there is not a single religious school of any denomination in the whole state of Wyoming, with an area larger than New England, and that it is from such schools that leaders in the Western churches come, the motive is surely strong to respond to the many calls from the West and Southwest to help establish such institutions. The opening of an industrial school in New Mexico for Mexican youth is a sign of important enlargement of the scope of the Society's work. Both sexes are to have a chance there with Christian surroundings to learn agricultural, industrial and household arts.

During the last year the Society has aided 228 young men in preparing for the Christian ministry. They represent sixteen different nationalities. Among them are the students in the Congregational Institute for Finns, for whom the Society has hired a roomy private house in Cambridge, within easy reach of Harvard University.

The Society's ancient record is honorably maintained and there is abundant opportunity for the enlargement of its work. Rev. W. R. Campbell, D. D., was elected president, Rev. E. S. Tead, secretary, and the other officers also were re-elected.

Personalia

The successor of Dr. Edward Everett Hale as chaplain of the United States Senate is Rev. Ulysses Grant Pierce, D. D., pastor of All Souls' Unitarian Church of Washington, D. C. President Taft worships in that church.

President Seelye of Smith College, who is to be succeeded by Dr. Burton after next year, had the satisfaction last week of presenting diplomas to 327 young women, the largest graduating class in the thirty-one years of the life of the College.

Booker Washington says that Mr. Henry H. Rogers at the time of his death was giving anonymous aid to at least sixty-five Southern schools. He also tells of many thoughtful and generous benefactions to Tuskegee and efforts for the benefit of the Negroes.

Mr. C. H. Rutan of Boston, treasurer of the American College for Girls at Constantinople, has lately visited that city, partly for the purpose of making plans for new buildings which the college hopes to erect on the fine site it has acquired on the European shore of the Bosporus.

Rev. Dr. W. S. Rainsford, who resigned the rectorship of St. George's Episcopal Church, New York City, in January, 1906, has returned to this country after his long absence in search of health. It was at one time reported that his nervous breakdown had incapacitated him permanently, but his many friends will rejoice to learn that he comes home with health restored.

Queen Helena of Italy has rebelled against the behests of King Fashion. She refuses to wear the big hats ordained in Paris, donning a simple mantilla as a headcovering and protesting against "the ridiculous fashions inflicted on us from abroad." If she could reintroduce a period of national costumes for women, well selected and reasonably permanent, how much more picturesque the world would be.

Three prizes have been awarded by the American Sunday School Union for manuscripts written on subjects assigned. Rev. Dr. Charles Roads of Philadelphia will receive $1,000 for the best book on the "Problem of Christianizing Country Communities." Malcolm L. McPhail of Boston is to have $600 for a book on the attractions of the Bible, and George Huntington of Northfield, Minn., $400 for the second prize, his working being on the same subject.

Other European universities beside those in Paris and Berlin are exchanging professors for a season with institutions in this country; Prof. Samuel T. Dutton, who holds the chair of school administration in Columbia University, on the invitation of the University of Christiania in Norway and the University of Upsala in Sweden, will lecture there on American Education, and will also give a course at the University of Copenhagen in Denmark. Dr. Dutton is not only an eminent educator, but a prominent advocate of international peace.

Mr. Louis Prang, who died last week in Springfield, Mass., laid the American people under great obligation by his introduction of printing in colors which he carried to a high degree of perfection. The Christian church is also especially indebted to him for his reproductions of Scripture and texts and scenes and symbols, and the popularization of Christian truth in Christmas and Easter cards and other designs, some of them of exquisite beauty. His work in these lines was the more remarkable in that he made no pretentions to the possession of Christian faith.

The death, June 14, in Rio Janeiro, of Pres. Dr. Alfonso A. M. Penna leaves the presidency, until next March, to Dr. Nilo Pecanha. President Penna had been prominent in politics since 1870. He was a minister of state under the empire, minister of war, agriculture and justice in three republican cabinets and vice-president. He had been lawyer and editor, was a republican under the empire, opposed slavery and stood for sound money. Brazil has been prosperous under his administration. He was a friend of the United States, and the cordiality of his welcome to the battleship fleet will be remembered.

Most notable among the honorary degrees conferred this season was that of Doctor of Letters given by Brown University to Mrs. Julia Ward Howe. She received it at ninety years of age, in the presence of the Commencement audience in the old Baptist meeting house at Providence, and was characterized by President Faunce as "author, philanthropist, mother, friend of the slave, the prisoner and all who suffer, singer of the battle hymn of freedom, allied with Brown University through her distinguished husband, allied with all educators through her faith that it is the last of life for which the first was made."

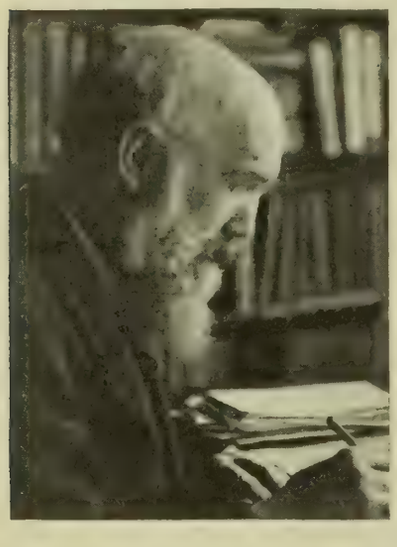
Rev. Anna H. Shaw, after a visit to England in the interest of woman suffrage, has returned to this country. Describing the antics of suffragists as she saw them, she says, "As soon as I can see that good can come to the cause out of sensational methods I shall be tooting a horn on a boat on the Hudson, fighting with policemen and doing all the other things our English sisters have done." If Mrs. Shaw has the clarity of vision we think she has, it will be a long time before she sees good coming to American women from tooting horns and fighting policemen and other buffoonery by which some English women have sought to exhibit their ideal for their sex.

How to Conquer Worry

Three Practicable Lines of Attack

By Rev. John Clifford, D. D.

[When Dr. John Clifford, now in his seventy-third year, went to his first and only pastorate at Westbourne Park Baptist Church, London, more than fifty years ago, he stipulated that he should have "leave to continue his studies." He has continued them ever



since and the fruits of them appear not only in the many honors which have come to him along scholarly lines, but in the ripened wisdom shown in articles such as the one we are glad to give herewith. Dr. Clifford is one of the best-known Nonconformist clergymen and has been president of the National Council of Free Evangelical Churches. He is the author of a number of books and was a leader in opposing the obnoxious Education Bill in England.—EDITORS.]

One of our foremost medical authorities, Dr. Saleeby, assures us that "to worry is to miss the purpose of one's being." "It is to fail, to fail for self, to fail for others, and it is to fail gratuitously." And then he adds the pathetic confession: "The blunder of worrying is universal, and it is the characteristic symptom of an age" which he believes "to be the greatest in human history."

With that confession we agree. We admit that "worry is waste," and the most foolish waste—waste of the very powers and energies we require to displace it; the powers we need to subdue the world to our will, to carry our inevitable burdens, to convert tribulation into experience, and experience into patience, and patience into boldness and joy; and yet who of us is not often the victim of the fear and peevishness, the irritability and fretfulness, that find shelter under the wings of that destructive bird?

"Agreed," but you sharply add, "How can we escape the ever-subtle and ever-pursuing fiend? What are the weapons with which we can bring this Apollyon to the ground? Tell us how to keep the ever-insurgent foe out of our lives and lead us to peace."

Any satisfactory answer to these questions must be based on the broadest human experience; and, in order to be individually effective, it ought to deal with each case of the disease directly. An accurate diagnosis of the symptoms is needed; causes should be carefully traced out and laid bare, as well as effects. The most useful general advices require to be set out in their particular and personal application. The cases are varied and complex, and the treatment must be made quite individual if the victory is to be swift and complete.

LOOK OUT FOR THE PHYSICAL MAN

In some cases the "worry" is due to the body. The primary cause is physical; and, although bushels of salutary and soothing counsels may be given, they will be in vain so long as nothing is done to eject the poisons from the blood, to re-enforce the wasted nerve, and to bring the machine of life into harmonious and easy working. The mournful wail of Asaph in the day of his sore trouble, when his soul refused to be comforted, and he thought the mercy of God was clean gone forever, was explained to him at once when he saw that all his fears and despairs were the product of his "infirmity," of his weakness and disease of body; then he was free to drink refreshing draughts from the waters of history as he recalled the years of the right hand of the Most High, and to go on his way trustful and rejoicing. Scores of times I have known men and women conquer the "worry" born of their melancholy and misery about their souls by a bracing climb up a mountain height, a walk along the seashore, the use of a gymnastic bar, a regular and intelligent care of their health. The simple fact that our worst "worries" grip us at *night* when we are wearied with the day's cares and exhausted with the day's work, although those same "worries" are powerless to assail us when we rise refreshed and invigorated in the morning, is proof enough that it may make all the difference between victory and defeat whether we enter the combat with "worry" with clear eye, tense muscle and bounding life, or with a jaded and worn-out body that can scarcely be dragged up to the encounter. To conquer "worry" it is a first duty to obey the laws of health.

THE MIND CAN ACCOMPLISH WONDERS

But when everything is credited to the body that can in truth be allowed, it remains that "worry" is itself a mental fact, and must be dealt with by mental rather than by physical means, by truths and principles, by thought and faith, courage and will, rather than by drugs and exercise. The mind is not only the standard, it is also the master of the man. Triumph over our moods and conditions must be won by reasoning and reflection, resolution and will, purpose and effort.

This conclusion has been forced upon us within the last quarter of a century with irresistible force. It is one of the revelations of God in these later years. Schools of mental science and churches of Christian Science have proclaimed the efficacy of courage and hope, of trust and will, generated contempt for fear and despondency, displaced "fixed ideas" that cripple the mind and beggar the will, by "ideas" that give strength and bring cheer. They have said: "Fix it in the mind that 'worry' is irrational, that it saps manhood, robs the countenance of its beauty and the soul of its strength, that it reduces men to the level of barbarians and brutes, and you will recover healthy-mindedness and happiness. The reasonableness of these teachings, together with their results, form their vindication.

Here is the case of Mr. Horace Fletcher, quoted by Prof. William James. He was talking with a friend about the self-control attained by the Japanese, and the friend said:

"'You must first get rid of anger and worry.' 'But,' said I, 'is that possible?' 'Yes,' replied he; 'it is possible to the Japanese, and ought to be possible to us.'

"On my way back I could think of nothing else but the words 'get rid, get rid'; and the idea must have continued to possess me during my sleeping hours, for the first consciousness in the morning brought back the same thought, with the revelation of a discovery which framed itself into the reasoning, 'If it is possible to get rid of anger and worry, why is it necessary to have them at all?' I felt the strength of the argument, and at once accepted the reasoning. The baby had discovered that it could walk; it would scorn to creep any longer. From the instant I realized that these cancer spots of worry and anger were removable, they left me. With the discovery of their weakness they were exorcised. From that time life has had an entirely different aspect."

I have only space for one of many illustrations that might be given of this method of warfare. It is from my own experience. Forty-seven years ago my wife found me in a fit of depression and bade me remember that "worry is waste." Forthwith the packed wisdom of that saying became a "fixed idea" in my mind; and not once, but scores of times, it has ejected fear, dismissed apprehension, produced calm and set the forces of the mind free for healthier trains of thought. "Worry" is a mental fact, and it may be swiftly slain with the weapons of the mind.

SHARING THE SERENITY OF CHRIST

But if Stoic passivity is to be crowned by a deep content and a holy quietism passing into serenest joy, then we must take counsel of Jesus Christ, sit at his feet and catch his spirit of perfect and loving reliance upon our heavenly Father's knowledge, wisdom and love. He is the Prince of Peace, and holds at his girdle the keys of unbroken rest. He was the greatest of all the teachers and preachers who have "failed," and yet he was kept in perfect peace, knowing that in his Father's love he had more than compensation for all the defeat and disappointment, loss and cross of his life; and therefore in the fiercest conflicts he could say, "Even so, Father, for so it seemeth good in thy sight." He knew the secret of innermost calm; and to his followers he says: "Do not even begin to be anxious, your heavenly Father knows what things you have need of before you ask him. He who clothes the grass of the field with its fleeting beauty will not forget his immortal children. Cast away therefore your entangling doubts and fears. Trust God. Hope in God. Give to the winds your fears. Work. Work for his Kingdom. Put it first. Live for it and him. He is wisdom. He is love. He will provide."

"Worry," according to Jesus, is a double wrong; it is not only a gratuitous folly and a glaring waste, it is first a guilty forgetfulness of the exalted value God sets on us as his children; and it is, secondly, a refusal to accept the divine assurances he has given us about the future. We are of more value than the sparrows, and yet not one of them falls to the ground without the notice of our heavenly Father. Why, then, should we, for whom he has given his Son, fear and fret? All the morrows are God's, and we are his as well as they, and therefore we may lie back on the everlasting arms, enter into his secret place and be at peace. Faith in Jesus is the total and sovereign cure for "worry."

Militant Christianity in the Heart of London

A Picturesque and Representative Service of the English Church Army

By Rev. Winfred Chesney Rhoades

London affords an endless variety of interesting things on a Sunday, but there is probably nothing more unique than the evening service held at the church of St. Mary-at-Hill, down in old London, in the region



REV. WILSON CARLILE
Founder and Hon. Chief Secretary Church Army

of the Billingsgate fish market, the Monument of the great fire, London Bridge, and the Tower.

Going down Eastcheap you come to a narrow way called Love Lane, and turning down there you soon find yourself entering the church. As you approach, sounds of martial music greet your ear, and behold! a brass band, in full church vestments, playing in the vestibule of an Anglican Church! The band, accompanied by a vested band of women playing concertinas, has already been marching through the streets to bring in strays to the evening service. For the rector of St. Mary-at-Hill is Rev. Prebendary Wilson Carlile, founder and head of the Church Army, and you are about to attend a church service conducted by this remarkable organization.

MOVING PICTURES AND THE STEREOPTICON

After a courteous greeting at the door, you are gently led and pushed into a seat; for the church seems in pitchy blackness, and your stumbling feet make sad work of the sills at the pew doors. Once inside, you perceive you have come to a moving-picture exhibition. Winter scenes are being thrown upon the screen as you enter, but soon the subject changes to pictures of harvest fields, as the subject of the evening sermon is to be Harvest Bugs. At intervals the band plays outside. Then a vested orchestra, seated in the choir of the church, gives a concert. The moving pictures are switched off, and ordinary stereopticon pictures are switched on.

One of the screens is pulled up, and your eye, now accustomed to the darkness, gets a dim vision of the distant parts of the beautiful old church built by Sir Christopher Wren. Then the music stops, and some one offers a brief prayer. The words of "Onward, Christian soldiers" are flashed upon the screen, and the processional begins. While the orchestra and organ join in playing the hymn, the band marches in, also playing, preceded by a Church Army banner, and followed by the women's concertina band, with the Army officers and the preacher for the evening last of all.

The long line of men and women in white surplices, with the glory of the hymn resounding through the church, make a never-to-be-forgotten scene. After the processional the service of evening prayer proceeds. All the prayers and responses are flashed upon the screen. The service is effectively intoned and sung. Then the lights are suddenly turned on, and people begin blinking their eyes. The first lesson consists of the story of the serpents that bit the children of Israel in the wilderness, and the brazen serpent that was set up to save them. It is well read by "Captain" Coleman, a graduate of the Army's training school. After his reading he gives a brief and effective comment and exhortation, saying finally: "Are not many of us bitten with the old serpent, the devil? And shall we not look to Jesus and be saved?" At this point the preacher calls out from the pulpit, "Brother, did you look to Jesus?" The reader answers, "I did." "And are you saved?" "I am." "Praise God!"

It is then informally announced that Miss Some One will sing a solo. A young woman rises and sings, very simply, a gospel song about coming to Jesus, and "He is not a disappointment, . . . He meets my every need, . . . He satisfies indeed, . . . He is quite enough for me." After the solo the preacher makes a brief, informal exhortation, in order to clinch the thought of the song. The second lesson is the New Testament passage corresponding with what was read before—the passage that says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." You begin to perceive that the coming sermon about Harvest Bugs will not be mere sensationalism, but will be a searching appeal to put away sin. The soloist sings again, and all are asked to join in the chorus.

The preacher breaks in and asks that the chorus may be sung with "a little more joy in it." After a moment the captain interrupts in order to speak solemnly about the brevity and uncertainty of life. "Would you like to tell God all that you have been doing today?"

NOVEL USES FOR A HISTORIC STRUCTURE

While the hymn is being sung, you look around the beautiful old church. You wonder what the fine monuments on the walls think of these new manners. The pews are all full, though it is midsummer. There are several rows of seats down the middle aisle. The congregation is a strange mixture of respectable people and "bums." Babies cry. A tipsy man stands up in the middle aisle, and turns about in a dazed way. He is quietly put down by an usher, but later on, during the sermon, he lies down on the floor and takes a nap.

During the recitation of the creed the lights are again put out, and appropriate pictures are thrown on the screen. The prayers that follow the creed are also thrown on the screen, while the choir leads in choral responses. Then the lights are again turned on and the screen is rolled up. The "notices" include announcements of prayer meetings, band practice, a consecration service, and a Bible class "with a cup of cocoa for those who can't get home first." "Throw out the life line" is sung, with the beat of the drums and shriek of the piccolos rising above everything else. The offering is taken, a brief, fervent, extempore prayer is offered for the salvation of the people present, and then the Rev. Edward Rainbow, M. A., Training Home Warden of the Army, leaps into his sermon. Picturesque, interesting, fertile, sometimes humorous, always dead in earnest, keen, simple, practical and tremendously purposeful, he makes a very direct appeal to his hearers to be saved then and there. He speaks of newspaper talk about harvest bugs, tells how they bite and get under the skin, and goes straight to a preachment on sin, its effects and its cure. Incidentally he touches up socialism, and teetotalism he teaches with no uncertain voice. Then he asks: "Do you know what I think is the saddest walk in the world? The walk from Tam O'Shanter Inn to Auld Alloway Kirk. Why? Because along that road the man who had, I suppose, the greatest genius of any man in Scotland reeled to his home night by night." Farther on he quotes "Macbeth" with great effectiveness, and he adds: "Neither water nor fire can do away with sin. What remains? Only Calvary. Calvary can do away with sin. . . . I hold in my hand what professes to be a cure for the bite of harvest bugs. It isn't mine. It's Captain Coleman's. Captain, I am going to ask you to stand up a moment. Where did you get this? Did you buy it at a chemist's?" "Yes," answers Captain Coleman. "You wouldn't have had it if you hadn't bought it, would you?" "No." "And it wouldn't have done you much good if you hadn't applied it, would it?" "No." "Now about the cure for the bite of sin," . . . and there followed a manly appeal for personal salvation that very night.

After the sermon another solo is sung, an old-fashioned solo, "A life for a look at the Crucified One," and all join in the chorus. An extempore prayer follows, and the benediction. A large part of the congregation goes out, sobered and hushed. But some remain, and while the soloist sings, "Tonight, Lord, bring some wanderer home



MISS CARLILE
Honorary Superintendent Mission Nurses Home

tonight," the stereopticon throws impressive pictures upon the screen, among them one of the thorn-crowned Christ on the cross, with the two sentences, "This I have done for thee: what hast thou done for me?" As the solo ends, the Captain says, "Let us close our eyes and make it a prayer." Then

an open meeting follows, with no speaker to exceed three minutes.

THE GOSPEL IN THE OPEN AIR

Meantime things have been taking place outside. The bands of men and women have doffed their vestments, and are forming in line. They march to Tower Hill, and there conduct an open-air service interrupted by the thick mutterings of some drunken men in a near-by doorway. "I have a Saviour . . . and oh, that my Saviour were your Saviour, too"—such songs as that are sung. One of the band offers a prayer, and now that they are without surplices you can see that the band is made up of common working fellows, presumably converts. Another member of the band makes an exhortation. The keen eye of the leader detects an American minister in the crowd, and he brings him forward to mount the rickety box and speak. There is another song, and then the band of concertina girls leads the march back to the church. A few from the crowd follow into the church and are urged to make a decision for Christ then and there.

Meanwhile a drunken man has been put to sleep-it-off somewhere on the premises. In the vestry are some of the evening's attendants, being talked to. One of the Church Army sisters brings up a good-looking woman of middle life to Mr. Rainbow. She wants him to sign some document. He begins to, and then looks up at the woman. "I am witnessing this document, am I not?" "Yes." "Well, I don't want to sign something that is going to be broken." "I'll not break it." "Are you sure?" "I'll not break it." "See that you don't. If ever you get into trouble, come to us." The document is a total abstinence pledge. Mr. Rainbow signs it and hands it over. Then he says to the Army sister, "Give her the kiss of peace and let her go." The sister tenderly puts her arms around the woman, kisses her and sends her home.

Then there is a cup of tea, and you talk about the Army's work. You learn that there have been several decisions this evening, and you are told that the aim is not simply to convert but also to lead on to consecration.

And then you walk home through the crowded London streets. A motor fire engine tears by, with firemen in brass helmets. Through the open door of a public house, in dense clouds of tobacco smoke, you see barmaids serving both men and women. In another public house you see a young man sitting with his sweetheart on a bench, while men are drinking at the counter. Farther on, near an open door, you see a young man and two girls drinking great schooners of beer and ale. If you do not see women with infants on their breasts pushing through the doors of dramshops it is not because there are not multitudes of them doing it. The thoroughfares are thronged with people, respectable fathers of families with their wives and daughters, multitudes of the ragged and penniless and hungry, and everywhere in the throng the pitiful sight of the girls—the girls—walking their solitary way with painted faces and bold eyes, seeking who will go with them in the way to hell. And as you walk you think there is need for such work as that of the Church Army at St. Mary-at-Hill.

THE CHURCH ARMY AND ITS WORK

The service that you have just seen, however, is only one activity of an organization that has stretched out its helping hands all through England. While from the beginning the primary purpose of the Church Army has been evangelistic, as time has gone on it has been forced more and more deeply into social service, and now Prebendary Carlile finds himself at the head of a great organization with almost innumerable departments, existing for the relief and salvation of the poor, the outcast, the prisoners and the lost of England. In one of its pamphlets the Church Army is aptly compared to an inn—the "Sign of the Good Hope." Its doors are ever open to receive wayfarers and wanderers, the body-sick and the soul-sick, the sorrowful and the suffering, "and all who have lost their way." In city slum and in country lane the Church Army works, and as new kinds of need are brought to its notice, new departments of work or methods of approach are devised to meet them.

The Church Army grew out of an effort made by Rev. Wilson Carlile in 1882, when a curate at Kensington, to make those living in darkness hear the call of the gospel and realize that it is really meant for them. It is strictly an organization within the Church of England. The working men evangelists are the mainstay of the Church Army system. The candidates for this kind of service must be working men, as well as communicants of the Church of England and abstainers from alcohol and tobacco. Corresponding with them are the "mission sisters." These women receive careful training, and, when graduated, are competent to take meetings of various kinds and to do certain kinds of nursing. They, as well as the men officers, wear a simple kind of uniform. The common soldiers of the Army all through England wear merely a red cord as a sign of their membership.

A great deal of the Army's evangelistic work is done through mission vans. Sixty-seven of these are now at work. In these and also in the tents, as well as frequently in churches, a special feature is made of stereopticon preaching. At Headquarters more than one hundred thousand slides of a high order are kept on file. The van work and pioneer work of the Army are strictly under diocesan oversight, and every effort is made to pass results of the meetings over into the hands of the local clergy.

Missions are held periodically in prisons, workhouses, reformatories and barracks. There is a special department for working among the barmaids of London, and another for the rescue of fallen women. This kind of effort led directly and necessarily to the distinctly social work of the Army. The Army deals individually with about 400,000 cases of distress every year. For doing this work there are Labor Homes scattered throughout England, a Farm Labor Colony to prepare men for emigration to Canada, King's Labor Tents and Queen's Labor Relief Depots for the stress of the winter months, the League of Friends of the Poor for something very like our friendly visiting system (and managed by H. H. Princess Louise Augusta of Schleswig-Holstein, who comes to Headquarters twice a week to work), a corps of volunteer probation officers, homes for the reclamation of young offenders, cheap lodging houses, an "Old Clo' Department" for helping the destitute to proper clothing, a "Samaritan Office" for aiding clerks and others of that class when out of employment, fresh air homes, homes for inebriates, clubs for factory girls, and other similar organizations for helping those who are down to rise.

Even a catalogue of the things the Church Army is trying to do would be lengthy. To describe them adequately would require a book. This brief sketch, however, may suffice to suggest the vast possibilities for good that exist in an organization centering in the church (and not separated from it), and managed sanely and wisely, as this great organization seems to be. The visitor at Headquarters and at the Church of St. Mary-at-Hill comes away with nothing but commendation and enthusiasm in his heart—unless there is perchance a little envy there, too.

Christian News

Considerable progress in organized Bible study is noted in China. In Canton, Hong Kong, Nanking and Shanghai alone are fourteen strong training classes for teachers, with an able Bible professor and executive secretary at the head of each. More than 150 mature Chinese Christians will accept leadership in classes and the total enrollment recently of new men was nearly 1,000.

The movement started in Britain last year to raise a million shillings for the London Missionary Society has progressed so far that nearly 300,000 have already been received. An appeal is now proposed for a million pennies weekly for the United Soudan Mission to send Christian missionaries into the great region between the Nile and Niger Rivers in Africa. Mohammedanism is carrying on a great missionary propaganda in that district, and it seems urgent to organize a Christian counter-campaign on a large scale.

The work of the American Bible Society, which has just completed its ninety-third year, presents a varied story of effort at home and abroad. Seven domestic agencies and twelve on the foreign field are now in charge of earnest workers. The total issue of the Society during its nearly a century lifetime amounts to the extraordinary figure of nearly eighty-five millions of copies. During the past year about 500 persons have been employed in foreign lands in the distribution of literature, serving on the average about six months. The work in Brazil and the Levant is especially noteworthy.

Many Y. M. C. A. workers are looking forward to the opening of the world's convention, July 28, in Barmen, Germany. One of the topics is Jesus Christ and the Young Man, treated from many standpoints by the representatives of different countries. Some of the papers are printed in advance in four languages. The American paper will be presented by late Commissioner Robert Watchorn, speaking on international work for the immigrant. A sacred concert by the German Association choirs, numbering 1,200 voices, will be a feature. Delegates are now en route from Japan, Australia and distant lands.

The beginnings of an independent Filipino church have been made. Nicholas Zamora, an able Methodist preacher of ten years' standing, apparently becoming impatient under control, has severed his connections with the Methodist Church. Together with several native preachers and a few hundred church members, he has started an independent organization. The movement does not seem widespread at present, being confined to the region about Manila. The seceders will remain loyal to Methodist doctrines, they declare, but are reported as using questionable methods to increase their membership. The present constituency of the Methodist Episcopal body is about 50,000, not including children.

After a journey described by one of the party as continuously interesting and inspiring, Dr. Chapman and his corps have begun their work in Australia. On the way brief stops were made at Vancouver and Honolulu, where stirring meetings were held and earnest wishes for the campaign were expressed to the evangelists. During a few hours at Suva in the Fijii Islands, Dr. Chapman and Mr. Alexander spoke to a gathering of native Christians through an interpreter. Reports of the campaign at Melbourne describe it as comparable to the Boston revival. Both secular and religious press are giving large space to the missions. Sydney has been the base of operations during the past month, and June 30 the forces move upon Brisbane.

The All-Summer Birds

Songsters that Flit and Trill throughout the Season

By Ethelwyn F. Humphrey

After the birds of the spring migration have passed on their northward journey our bird study changes from an exciting chase after some new warbler or rare sparrow to quiet enjoyment of the all-summer birds. In May, when a new note is likely to mean a new bird, our enthusiasm carries us in pursuit over scrubby pastures and up rocky hillsides. Now a new note probably means some old friend in a new mood, a thing to be looked into at leisure and without undue excitement.

After the first rapture of their melodious courtship is over, the summer residents settle down to the serious business of raising a family. Now the interest centers in tiny homes, each nest tucked away according to the taste of the owner, the robins in the apple tree, the orioles in the swaying branches of the elm, and the catbirds in the fragrant grapevine. In a few weeks the sound of infant voices and the flutter of baby wings fill the air. We love the all-summer birds because we know them from the nest up. They spend their awkward babyhood in our orchards and groves, and when they are ready to set up households of their own they come back year after year to neighbor with us.

It is pleasant to associate with our birds the incidents and surroundings of our acquaintance with them. We relate them to the woodland scenes whose charm is completed by the touch of life their presence adds, and not to a plate in a book or to a mounted specimen. Their song is not merely a mark of identification; it becomes a symbol of the mood of nature with which we have learned to associate it.

The meadow lark visualizes for me a daisy field in June, the white blossoms stretching away under a blue sky flecked with clouds, the spirit of joy and the full pulse of the year expressed by the ringing whistle that comes from the tall grass. Cautiously I creep near the singer, but he, with equal caution, keeps just beyond my range, tantalizing me by flying when I reach what he considers the limit of discretion. And always, now here, now yonder, comes the lilt of the call. At last he flies to a nearby tree, and I note the mottled, yellowish body, the crescent about the throat, the white tail feathers, and the other distinguishing marks of the meadow lark.

This meadow, with its waves of wind-swept grass and its sedge-bordered brook, furnishes the background in my mind for several of our summer birds. Above the rushes at the further end, hovering down with outstretched wings and shining epaulettes, a red-winged blackbird alights upon a bending reed like a huge butterfly. He is a noisy fellow, with his creakings and gurglings. Suddenly, among the grown-up blackbird chatter, I hear baby cries. A little hunting brings to light a baby redwing, tangled among the long grass. A tiny striped birdling, neither red of wing nor black of body, the family name fits him no better than it does his brown mother. There is no sign of a nest, so I conclude that the youngster has started out early to explore his meadow nursery. Cuddling under my hand he hushes his shrill cries for a moment. But presently appetite asserts itself. He opens his yellow bill at me so suggestively that I willingly surrender him to the care of his anxious parents.

Rising above the level of the meadow like an island is a knoll of trees and tangled underbrush. A dead limb at the top of a chestnut, towering over the lower growth, furnishes an effective stand for one of the soloists of the meadow's sunset chorus. A little shy of human society, the brown thrush, or thrasher, is a lover of the thickets. Towards evening he mounts his high perch, his long tail drooping, his head raised, and his mottled breast showing faintly as he executes his varied song.

Singing is a serious matter with the brown thrush, to be undertaken deliberately, not sandwiched in between bites. He is no careless warbler, carried away by rush of emotion. With dignity and precision he completes his composition. Beautiful in itself, each phrase is beautifully related to the others of the series. He repeats each as though he wanted to be sure to remember that particular variation on his theme. In the hush of the twilight, when the breeze blows fresh after the heat of the day, the notes drift through the dusk with peculiar beauty.

In the early summer the bobolinks hover above the tall grass of the meadow, showing their shining black breasts and yellow bonnets slipping back over their heads. The arrangement of black and yellow comes as a surprise, reversing as it does the usual order of light underparts and darker head and back.

The rippling music of the bobolink seems the expression of morning and sunny reaches of meadow, yet the song brings the memory of meadows stretching away till they blend with the line of distant trees, blurred under the gathering twilight. As through a doorway in the clouds I look into the heart of the sunset after-glow. In the meadow, warbling on the wing, answering each other with bursts and ripples of song, frolics a flock of bobolinks. Until night hushes all nature under the warm, fragrant darkness they fling abroad their cascade of sparkling notes.

At one side of the meadow is an oak wood, the haunt of several of our summer birds. As I enter I hear, "Teacher, teacher!" called in the ringing tones of the ovenbird. His ventriloquism makes it difficult to locate him. As the song begins it seems faint and distant, gradually increasing in volume and apparent nearness, till it sounds almost overhead. Perplexed, I seat myself and listen to the wood-sounds, the woodpecker tapping the tree-trunk, the chickadees bustling about their home in a broken birch, where, pulling out the rotten wood, they have lined an airy sky-parlor for the babies.

All at once I am conscious of another presence in the wood, and there, on the stone wall, is the ovenbird, a pretty little feathered sprite with mottled breast, greenish back, and the suggestion of a topknot. In evident anxiety he runs nervously back and forth on the stones, until, reassured by my apparent lifelessness, he flies down on the other side of the wall. I move, and the bird and his mate fly up. They do not go far and their actions make it plain that that spot of earth has unusual attractions for them.

Eager to investigate I try to locate the nest, but when I reach the place from which the birds seemed to fly the leaves are undisturbed. At last I find the beginnings of a home, just a little hollow cuddled away under a protecting root, padded with soft bits of lining from the wood, the root furnishing the back and a part of the roof. Without so much as putting my finger into it I go softly away, hoping that the birds may have sufficient confidence in my discretion to go on with their work.

The paths traced through the wood are faint and branching, but by good fortune I chance upon a trail that leads me over the hill into the valley beyond, and guides me to a spring-fed pool. The wood grows close around, the high bush blueberries overflowing into it stand kneedeep in dark water. All at once a few softly warbled notes break the silence. Sitting snugly on his nest in a sapling, a few feet above my head, I discover a rose-breasted grosbeak. A model husband and father, he shares the labor with his brown-clad mate. As he sits he lightens the long hours with snatches of softly warbled song. Sometimes he comes to feed in the plowed ground, charmingly dressed in black and white, bearing on his breast his dawn-tinted shield. But now I know where he has left his heart. The solitude is solitude no more, for here, folded away in the depth of the forest, is warm life, a devoted love, a tiny home.

Just for Tonight

BY JAMES CHURCH ALVORD

Not for tomorrow, Lord, I lift my eyes
Up through the darkness which between us lies;
Not 'gainst tomorrow's terror, toil or woe;
Not for tomorrow's joy or glad surprise—
Just for tonight.

When the day breaks and far the shadows flee
Strength for the conflict still shall come from Thee,
I all Thy grace shall prove, Thy comfort know.
O, let me feel this deep security—
Just for tonight.

Peace—'tis the gift Thou givest, peace and rest,
Come, bid me droop my head upon Thy breast!
Speak to me, Master, murmur soft and low,
Flood all my soul with Thy communion blest—
Just for tonight!

Nay, I'll not shun tomorrow's wild alarms:
Storms when Thou sendest, I'll not ask for calms.
Yet, I grow weary on the way I go:
Put underneath the everlasting arms—
Just for tonight.

Nobody will use other people's experience, nor has any of his own till it is too late to use it.—*Hawthorne.*

The Lot of a Minister's Wife: An Appreciation

BY ONE OF THEM

Why does a young woman act apologetic when she tells of her engagement to a minister? A charming girl announcing her approaching marriage recently said to me, "And I've always firmly declared I would never marry a minister, but here I've come to it."

Her tone and manner were a downright apology. Yet she is the daughter of a clergyman who has been successful and happy in his chosen profession. She is deeply interested in church work and in religious thought and progress. She is tactful in manner, efficient, eminently fitted for the life she is to take up. The man of her choice is one of much promise, and already a pastor of considerable achievement. Why should there be one explanatory note in her announcement, especially as she is thoroughly in love and sincerely happy?

The idea that the lot of the minister's wife is peculiarly trying is a popular bugbear. It's time the beast was disposed of—by suggestion, if no other method is at hand. In that case, the duty devolves largely upon the minister's wife herself. She ought to be equal to the undertaking, for she, of all people, knows that the bugbear is only a shadow of a beast.

I can remember only two people who ever told me, before my marriage, that I was suited to the lot of a minister's wife, so it cannot be that any peculiar adaptability on my part made the position an easy one. Most of my friends appeared horrified at my undertaking such a responsibility, and they were not slow to point out my very apparent lack of qualifications.

One of those who took the more cheerful view was my college chum, who was a minister's daughter and had always enjoyed it. She was fond of me and undoubtedly magnified my good points. At any rate, she prophesied a happy career. The other comforter was a brusque gentleman who had been chairman of the schoolboard in a town where I was once a member of the high school faculty. He said he thought I'd make a fine minister's wife. The poor minister's wife was, in his opinion, always the under-dog, and he didn't think I'd ever be an under-dog anywhere. He meant it as a compliment; it sounds a bit doubtful and might have foreboded trouble.

In spite of discouragements, the wedding took place and I went to my husband's parish in a small New England town. It had been considered a difficult parish, but my minister had found it a pleasant field, and, while his previous nine months there had given him hardly more than time to plow and plant a very few early crops, he was hopeful of his harvest.

I entered upon my place as a minister's wife with a tremendous handicap; I had been brought up in a different denomination, and not only was I a member of a different church, but of a church generally not acceptable to the Congregational church in a conservative community. I confess we anticipated difficulties on that score, but anticipations were as far as we ever got. We found the people courteous and tolerant, and I acquired an enormous respect for the breadth of mind which could take the rather difficult situation so admirably.

Three years of life in that parish—no better, no worse than the average New England parish—taught me that the career of minister's wife is not to be dreaded. Of course it wasn't always smooth sailing. There's sure to be some work for the pilot to do, and my minister was no exception. Sharing the rough weather and the smooth, I found my voyage exceedingly enjoyable and profitable.

The people did not demand that I give up my home duties and devote all my time to church work, as parishes are popularly supposed to do. They were considerate and generous. The presence of an invalid mother and a baby nephew in my family left me only snatches of time for church work, yet I was never made to feel that more was expected of me than I was doing, though a warm welcome awaited me whenever I could join in any activities.

The minister's wife is generally supposed to be worn to death by the meddlesome interference of outsiders in her affairs. Always there are people whose interest in others' doings is overgrown, but I met with no more interference as a minister's wife than as a teacher. Of course the salary was small, and had to be stretched pretty thin for the ends to meet around the manifold demands. That, however, is the common lot among professional people in a country town, and we were certainly as well off in that respect as if teaching, not preaching, had been the vocation.

One advantage I believe our parish had, and that was the modern parsonage into which we moved some months after our marriage. It was commodious, in good repair, with modern conveniences. Aside from that, the conditions under which we lived are duplicated in any number of country towns throughout New England.

Not only were there no exceptional drawbacks, but there were unusual blessings in our life. To no one is a warmer, quicker friendship extended than to the minister's wife. The motherly hearts of the parish warm towards her at once if she is young. People vie with each other in kind attentions. The intimate relationship which cements minister to people—christenings, weddings, deaths—strengthens the tie of friendship wonderfully. A year's absence has made the heart grow fonder. The friends we made there are lifelong friends, we know. They write us, visit us, extend invitations to us. Our interest in their life is quick and keen. We are glad over their rejoicings and grieved for those whom death has bereaved. The bond is a close, a pleasant one.

Why do we imagine this vain thing? Why send women into their new life with quaking hearts? Say to the girls who are to marry ministers: "It is a great life. In no other profession can you come into such close touch with your husband's work. His people will be your people, to live with and to love. You and he will grow closer together because of it. Your intimacy with these people, too, will constitute a great blessing." Every woman who has social relations must exercise tact—that nameless something which enables her to understand people and meet them in a friendly way. Perhaps the minister's wife needs to cultivate an extra supply, but it's a good commodity to have on hand in any walk of life. The one absolutely necessary quality for the girl who is to marry a minister is a cheerful attitude of mind towards her life.

I called last summer on a childhood friend, now a minister's wife. Always jolly and optimistic, I found her unchanged. "Did you find it so dreadful to be a minister's wife?" she asked. Together we laughed at, while we regretted, the popular misconception. Let it go the way of all outworn superstitions.

Human nature . . . is inexhaustible, and we may rest sure that on Methuselah's nine hundred and sixty-ninth birthday he might have startled his family by some novelty of word or deed.—*S. Weir Mitchell.*

Closet and Altar

VENTURING WITH GOD

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

There are but two great realities in the vast universe—the heart of God and the heart of man, and each is ever seeking the other. It is this that makes adventure for God not an experiment, but a certainty.—*Charles H. Brent.*

When a man hears the still, small voice in his soul, calling him to any new departure, how can he ever know what vast consequences to himself and others may hang on his fidelity?—*Charles Gordon Ames.*

We pray for the eternal heart of youth,
That leaps to dare, that ever dares to dream,
That dreams a rose on each unlovely stem,
That finds the truth beneath the things that seem.

—*Herbert A. Jump.*

The safest way, I am persuaded, is to lose and win with Christ and to hazard fairly for him. For heaven is but a company of noble venturers for Christ.—*Samuel Rutherford.*

Enthusiastic people make blunders, but faint-hearted people never do anything. The mightiest force in this world is a fire in a human soul. . . . Jesus Christ was so much of an enthusiast that His relatives thought Him beside Himself.—*Edwin F. Snell.*

Launch thy bark, mariner! Christian, Heaven speed thee,
Let loose the rudder bands! good angels lead thee!
Set thy sails warily, tempests will come;
Steer thy course steadily! Christian, steer home!

—*Caroline Bowles Southey.*

In all high venture there is a glorious blindness—blindness to everything except the beckoning hand.—*G. H. Morrison.*

Thank God that every stroke of faithful work that you do is not tied for its effectiveness and permanence to the chances of your unstable character. Where could we get courage to do anything were it so tied? It must be a power of great inspiration to us all that, however we may go wrong, God will not fail to keep alive any good which we have ever done.—*Phillips Brooks.*

Give us responsive hearts, O God our strength, calling us where and to what work Thou wilt. Make us swift to welcome new adventures in Thy world of fresh experience and continual growth. Have pity on our hindering weakness and rid us of the burden of our sin. Where Thou hast hedged us in, we thank Thee that Thy heavens of prayer are open for our desire to be with Thee in all Thy work for man. By Thy favor we would run gladly on the way, seeking new opportunities, led as Thou choosest, assured of Thy sustaining and the fellowship of our Lord Jesus Christ. Give us this joy of venturing forth and the continual delight of using Thine own gifts for Thee. So enable us to help our brothers in earth's need and to reflect a little of Thy light into the shadowed places.

For the Children

Ring Around a Rosy

Round the rosy Baby
The flowers make a ring;
Dancing on their slender stalks,
Prettily they sing:

"Ring around a Rosy!
Baby, Baby blest,
Choose a little Posy,
One you love the best."

Buttercups and daisies,
Dandelions, too;
Clover, sweet with honey,
Roses dipped in dew;

Pink and white and yellow,
Smiling for his sake;
Not to hurt their feelings,
Which shall Baby take?

"Ring around a Rosy!"
Flowers short and tall,
Holding out his little arms,
Baby takes you all!

—*Abbie Farwell Brown, in Fresh Posies.*

The Happiest Boy in the City

BY FRANCES J. DELANO

An automobile stood in front of William's house and William was standing on the sidewalk gazing at it with his heart in his eyes when the door of his father's house opened and out stepped young Mr. Davis, the owner of the car.

"Hello, William," said Mr. Davis, "want a ride?"

William was so surprised he forgot to say "Yes, Mr. Davis," until he was actually seated in the auto, and then he remembered. Mr. Davis laughed at William, a jolly laugh, and then he started the machine and away they went.

They passed the great building where William went to school, and the grocer's, where William bought cookies. They whizzed by ever and ever so many electric cars. They went through the park and then they sped away out into the country. It was all so jolly and exciting William did not once think about getting back home until Mr. Davis slowed up by the side of a trolley line and handed William a nickel.

"Now, William," he said, "that car will take you back to the city. Some day you and I will have another ride. Good-by."

"Tell the conductor to stop at Elm Street," called Mr. Davis, as William scrambled into the car. But William was so eager to get to the window so he could see the automobile start he did not hear what Mr. Davis said.

It was a long, strange ride back to the city. They passed a great many streets and buildings that William did not remember having seen when he was in the auto. He kept looking for the park and for the buildings that Mr. Davis had pointed out to him, but the cars did not seem to be passing any of them. After he had been riding a long time, so long that he felt sure he must have passed his street, he spied a large brick building on a side street that he thought was his schoolhouse. Without stopping to think or to ask a question, he signaled the conductor to stop.

When he reached the building he found it was not the schoolhouse at all. He was so surprised he could hardly believe his own eyes, and when he fully realized that he did not know where he was, a dreadful feeling came over him. He was but a little boy, and this was the first time he had ever been very far from home alone. It was almost supper time, too, and he was tired and hungry, and no one at home knew where he was.

There was one thing William was determined he would not do—he would not turn cry-baby, not if he never found his home. So presently when he saw a boy coming down the street, he put on a don't-care air and asked where Elm Street was.

"Don't know," said the boy. "Guess there isn't any such street. Never heard of it."

William turned round and walked away as fast as he could go for he didn't want the boy to see how he felt. Elm Street was one of the principal streets in the city, so William had always thought, and he began to wonder if Mr. Davis had put him on a car that had taken him to some other city. Thoughts of home came crowding thick and fast into William's mind now, and he had all he could do to keep back the tears. He would have asked some man to help him, but he dared not speak for fear he would turn cry-baby.

For several minutes he walked the streets fighting back the homesick tears; then, all at once, something his father had told him popped into his mind. "Act just as if you weren't afraid," said Father, "and pretty soon you won't be afraid."

William now plunged his fists deep into his pockets and began to walk fast. After a few moments he threw up his head and commenced to whistle. "I won't be a cry-baby *inside* either," he said, and he kept whistling louder and louder until finally he strode up to a man as bravely as a lion.

"Please tell me where Elm Street is, sir," he said, and, from the tone of his voice, you never would have dreamed he had ever been in danger of crying.

The man touched his cap. "Sure, an' I'll tell yez honor," he said, smiling down upon William. Elm Street is just four streets beyant."

"Thank you, sir," cried William, joyously, and away he ran as fast as he could go towards home.

The supper bell was just ringing when William bounded up the steps and ran into his house. Never in all his life had he been so glad to get home. He ran up to the baby, who was sitting in her high chair, and cuddling his head into her little soft stomach, he let her pull his hair all she wanted to. Oh, how good his father's voice sounded! And when his mother said, "Are your hands clean, William?" he felt as if he would just as soon jump into a tub of cold water. No one dreamed that he had been lost and William was so glad to get home he was content to hug the baby and say nothing.

Such a jolly supper as it was! The baby crowed and drew in her breath the funny way that babies do. Big Brother Bob had a story to tell, and Sister Kate wore her new pink dress, and Father said she looked just like Mother and that made Mother laugh. All through this jolly supper William was as still as a mouse; and after supper, when the lamp was lighted in the pleasant sitting-room and they all sat round talking, still William had not a word to say. He just hugged the baby and kept still. At last, after he had gone to bed and his mother had come to say good night, he asked the question that had troubled him.

"Mother," he said, "is it true that there are little boys who haven't any home to go to?"

"Dear me!" said Mother, "is this what has been troubling you all the evening? Yes, dear, there are a great many little boys and girls who haven't a home to go to. They all have a place where they can sleep, but it isn't a home."

"But let me tell you something, William," said Mother, presently, "Your father is doing all he can to make good laws and to make people obey them, and wherever people have to obey good laws, there good homes are being made for the children. When you grow up, William, you will help as your father is helping. Meanwhile, just you be brave and happy and ready to help when you get a chance. Good night, dear little boy."

"Good night," said William, and in all that great city there was not a boy as happy as William; for his mother had told him, and something in his own heart made him know, that some day he would be like his father.

The Children's Pulpit

The Rambler Rose Family

BY REV. E. H. BYINGTON

There are many beautiful single flowers, tulips and daisies, carnations and violets, each blossom standing out by itself. There are also the family flowers, of which none is more charming than the rambler rose. The blossoms do not come out separately, but in clusters or families. On the end of the stem is a bunch of roses. You may call one the father, another the mother, and there are always some children. You even can find a grandfather and grandmother and sometimes uncles and aunts; but regularly a good-sized family.

When all the members of a family do something together they form a rambler rose family. As all sit down at the table, or gather in the garden, or go off on a picnic together, let somebody exclaim, "Now we are a rambler rose family!" So often, of an evening, every member of the household does a different thing, or on a holiday no two seek and find the same amusement—no rambler rose family is that.

Next Sunday morning notice in your church the rambler rose families, where every member is present at the morning service and sitting together; and when you come home to dinner make a list of them. How many do you suppose there are in your church? Then do not forget the Sunday school. There all cannot sit together, and some may belong to the Home Department. A Sunday school might well have a list of the families of which every one is a member and call it "The Rambler Rose Honor Roll."

Best of all is the family where all are members of the church, or if some are not old enough to have joined, where all have given themselves to Christ and are striving to live Christian lives—one of Christ's rambler roses. Forget not to pray that your family in all that is bright and beautiful and good may be a Rambler Rose Family.

School Ideals

English school boys have a good story to illustrate the different code of manners at different public schools. Three school boys, one from Eton, one from Harrow and one from Winchester, were in a room, when a lady entered. The Eton boy asked languidly if some fellow ought not to give a chair to the lady. The Harrow boy slowly brought one, and the Winchester boy sat down in it!



Conducted by William Byron Forbush

Wit in Verse

There has been quite an animated competition for the prize for the best verses "giving good advice with a witty or humorous turn." The prize goes to Miss J. W. Page of Sanbornville, N. H. Maud A. Brown wishes me to say that the bright verse which suggested this competition was not original with her. It was just as good.

Classifying the verse roughly, we find that many, as might have been expected, deal with the ever popular topic of good cheer.

Once life's little ills distressed me
When life's little ills were few;
And my one fly in the ointment
Put me in a dreadful stew;

But adversity has taught me
The infrequent good to prize,
To rejoice to find some ointment
In my little jar of flies.

Cheerfulness has always been associated with fishing, though I don't know why, for it seems to me a melancholy trade:

What's de use er knowin'
When it's goin' to rain?
De ribber am er flowin'
An' de sunshine come ergain:
Why, in cloudy time de fishin'
Am mos' glorious like an' fine,
And dere ain't no use er wishin',
For de best's here all de time.
—*Sam Exton Foulds.*

The becomingness of good cheer excites the following verse:

No matter how depressed you feel,
Look cheerful!
A gloomy face is ungenteel,
Look cheerful!

Though you are blue as indigo,
Look cheerful!
You're prettier when you smile, you know,
Look cheerful!

There is an original phrase in the last line of the following by John Byrom:

With more of thanks and less of thought,
I strive to make my matters meet;
To seek what ancient sages sought,
Physic and food in sour and sweet;
To take what pasess in good part,
And keep the hiccoughs from the heart.

Not long ago Col. William McLean of Terre Haute was sent by a newspaper to report the wreck of a barge on the Wabash River. Part of his description, which was in verse, might be fitly used as cheer-up medicine under the caption

THE FUTILITY OF WORRY

She heaved and sot and sot and heaved
And high her rudder flung;
And every time she heaved and sot
A worser leak she sprung.

Mr. R. K. Munkittrick was the author of another narrative poem, to which the title might be given:

UNSATISFIED YEARNING

Down in the silent hallway
Scampers the dog about,
And whines and barks and worries
In order to get out.

Once in the ghostly starlight
He straightway doth begin
To set up a doleful howling
In order to get in.

Several of the verses refer to the faults and failures of youth:

Across the fields of long ago
He sometimes comes to me,
A little lad with face aglow,
The lad I used to be.

And yet he smiles so wistfully,
Once he has crept within—
I think that he still hopes to see
The man I might have been.
—*Thomas S. Jones.*

Here is another view of the same:

If there's one unsecluded spot
That I would like to own
And fence about, 'tis that small plot
Where my wild oats were sown.

Other contributions may be classified under the general heading of the results of experience. Nixon Waterman is a fruitful source for such:

When the other fellow gets rich it's luck,
Just blundering luck that brings him gains,
But when we win it's a case of pluck
With intelligent effort and lots of brains.

Here is another of his:

Of strife others make us we've little to fear,
Because we can surely defeat it;
Few persons get into hot water, 'tis clear,
But they furnish the fuel to heat it.

This one is from Kipling:

Molest not the cubs of the stranger,
But hail them as sister and brother,
For though they be little and fubsy,
It may be the bear is their mother.

The others are generally of the sort that may be called good advice.

LUCK VERSUS PLUCK

Don't say, "There are no chances,"
When you're looking round for work.
A man of pluck advances,
But excuses mark the shirk.
Just you make a place and fill it,
Be certain you will win.
A hole is wanted? Drill it;
You'll—fit—in!

A HIGH FLYER

It isn't in what we do or say,
It's all in the way we do or say it.
What would the egg amount to, pray,
If the hen got up on the roost to lay it?

LIGHTING UP THE RETROSPECT

The lightning bug is brilliant,
But he hasn't any mind;
He blunders through existence
With his headlight on behind.

TRUE TO ONE TO COME

Who is the happy husband? He
Who, scanning his unwedded life,
Thanks Heaven, with a conscience free,
'Twas faithful to his future wife.

MARKING TIME

I am a shadow,
So art thou.
I mark time.
Dost thou?
—*An old sun dial motto.*

ENCOURAGEMENT VERSUS PITY

Don't say you are "sorry," if somebody brings
His trials for you to share;
But show him the might of his folded wings
And point to the upper air.
—*Helen Chauncey.*

The Woman Who Has Five Monuments

Rilla Child's little article in our page, April 12, on Hannah Dustin has inspired several letters, of which the following is the most interesting:

"It is true, as Rilla B. Child says in the Firelight Club that 'Hannah Dustin has two monuments'; it is also true that she has more than two. Long years ago—1861, perhaps—the Dustin Monument Association erected a marble shaft in a field in West Haverhill, Mass., on the site of the house in which the Dustins lived. As the payments were a little delayed, owing to the excitement connected with the Civil War, the contractors summarily removed it, after a short time, and resold it as a Soldiers' Monument, and it now stands as such in a Massachusetts town. Later, a monument in bronze was designed by Mr. C. H. Weeks and placed in City Hall Park. This was a gift to the city from Hon. E. J. M. Hale, both designer and donor being residents of Haverhill.

In 1908 the Association again erected a monument on the original site, this a large egg-shaped boulder. Beside these Haverhill monuments, there is also the one referred to as placed by the state of New Hampshire on Penacook Island, the scene of the massacre, in the Merrimac River. There is still another memorial stone or monument about five feet in height erected by the D. A. R. in 1902, which marks the spot near Nashua, N. H., where Mrs. Dustin spent the first night on her return to Haverhill. So there are, or have been, five monuments to the brave and famous Hannah Dustin, and four of them I have seen.

Atkinson, N. H. S. E. Page."

This letter and some remarks I heard a gentleman make the other day about notable American womanhood suggest this attractive question, To what other women in America have public monuments been erected? Will any of our readers reply briefly, stating, if possible, by whom the monuments were given.

Among the New Books

The Causes and Cure of Misery

Too many of the writers of the day dealing with social conditions are content with presenting graphic descriptions of misery. They harrow up the feelings of their readers without pointing out any remedy. Or if they give advice it is of the dubious or impracticable variety of the Single Taxer or the Socialist. Therefore when a book is written which not only describes the malady but also outlines a practicable course of treatment which will lead to healthier conditions, we have reason to be especially appreciative.

Such a book is *Misery and Its Causes*, by Edward T. Devine (Macmillan. $1.25). No man is better fitted to speak with authority on this topic, from close acquaintance with those of whom he writes. He believes that the ordinary misery of the poor is "communicable, curable and preventable," as they say of tuberculosis. It is an economic evil, due largely to maladjustment which it is in the power of society to rectify in the course of time.

He does not refrain from describing existing conditions. He reminds us that there are men, women and children in our American cities who suffer, "if not so much as in hell, at least to the full limit of their human capacity." First he tells us about the misery of the suicide, the criminal, the prostitute, the inmates of asylums, almshouses and other institutions. Then follow five chapters on Out of Health, Out of Work, Out of Friends, Adverse Conditions in Dependent Families, and finally The Justice and Prosperity of the Future.

The most impressive and encouraging fact set forth in these pages, based on the knowledge of the writer, is that we need not seek in the peculiar personal depravity of the poor for the explanation of their misery. The poor as a class are at least no worse than other people, and much in them which seems objectionable may have its origin in the faultiness of our social institutions and economic conditions. "I hold," he says, "that these hardships are economic, social, transitional, measurable, manageable." He recounts an interview with his staff of district agents in charitable work, in which he "demanded their own personal impressions as to the immediate causes, the actual present moving causes, of such distress as they encountered in the homes of the poor." The almost unanimous opinion was that the supreme cause is ignorance, and, after this, incapacity, overcrowding, low wages, etc. There was not a word about drink, or unwise philanthropy, or laziness, or unemployment. These were considered secondary causes. And upon this testimony Dr. Devine comments: "If there is any one evil it is easy to overcome it is ignorance. . . . It is ground for confident optimism to discover that what is wrong with my brother is nothing worse than ignorance."

But there are other evils besides ignorance to be overcome. For the Out of Work problem, Dr. Devine does not commend the effort to get men out of the cities onto farms. "Landless men on manless land will ordinarily mean fruitless farms." He thinks the peril of immigration is likely to be of diminishing importance. He shows up those members of the employer class who like to have a considerable body of the unemployed, "to keep those who are employed in a proper state of discipline." He declares that "a large proportion of commercial employment agencies" are extortionate and semi-fraudulent. He recommends the creation of an employment exchange, apparently by private philanthropic initiative, to effect adjustment between men out of work and employers needing men, "whether they are near at hand or at a distance from each other." Perhaps the most startling section of the book is that which deals with misery due to accidents, fatal or disabling. The facts revealed by Miss Eastman, in her investigation under the Sage Fund in Alleghany County, Pa., of accidents and compensations, provide a serious indictment against some of the wealthy employer class in the steel industries. There were, for example, 526 deaths from industrial accidents. Of these 304 were of men supporting families. Of these married men the families of 88 received not a dollar of compensation, and 93 more families received only $100 each.

Not to quote further, Dr. Devine condemns the employers' liability laws of New York and Pennsylvania as worse than no laws at all. He asserts that it is quite possible to work out a system not burdensome upon industry, which shall give prompt, sure and reasonable compensation, and remove one of the chief causes of bitterness, class antagonism and personal suffering.

"Sound heredity; protected childhood; a prolonged working age; freedom from preventable disease and from professional crime; indemnity against the economic losses occasioned by death, accident, illness and compulsory idleness; rational education; charity; normal standards of living and a social religion—these surely are not unreasonable demands. I hope one day to see them incorporated in a political platform."

All this the author reasonably believes may be sought and promoted without appeal to revolution, inasmuch as we have already the social mechanism fully equal to the task of bringing about the better conditions.

Taken all in all, this is one of the most vital and helpful books on social problems ever published. It is full of information and suggestion, and intensely interesting to any one who cares for the relief of human suffering and needless misery. It is not a book which will be read once and then forgotten, but it will be kept close at hand for constant reference. It is to be hoped that the next edition will be provided with an index.

Light Reading

A story of unusual interest is the anonymous, *The Inner Shrine* (Harpers. $1.50), which caused no little talk in its serial running in a magazine. It is the story of the evolution of a woman's soul under stress of sorrow, hardship and work. Diane Eveleth, daughter of a French nobleman and an Irish mother, is the wife of a wealthy American. A duel fought in defense of her honor opens the book, in which her husband, on the verge of bankruptcy, shoots himself when he finds that his adversary has shot over his head. Diane comes to America, is followed by the ancient scandal, disproves it and marries.

The heroine is one of the fascinating women whose appearance in literature always makes a sensation. Her Irish blood makes her akin to her namesake of "The Crossways." She is the embodiment of the eternally feminine. She dominates the book, in a series of vivid but somewhat disjointed tableaux, of which the first—where the mother and wife wait for news from the duel in the dawn—is the most effective. It is a pleasure to read a story where it is possible to forgive even the villain and where all the characters are such delightful acquaintances.

The House with No Address, by E. Nesbit (Doubleday, Page. $1.50), to speak frankly, is melodrama, but melodrama of the cleverest kind. Mrs. Bland is always entertaining, and where she condescends to a bit of the grewsome, she does it with so clever a touch and so straight a face that we let her have her way. The opening scene of the little maid dancing in the forest to the music of the pan pipe is an idyl quite worth the price of the book. The actress who dances as Salome with the real head of her hated husband in her arms and the cabman who marries the queen amuse us and make us smile. All that Mrs. Bland writes is well worth reading, though she writes too much to make sure that most of us will care to go back for a second perusal. The rollicking spirits of "The Wouldbegoods" and the delightful "Nine Unlikely Tales" are repressed in this extremely unlikely tale, but they flash out now and then to remind us that the author is happiest when she writes of a child.

A nerveless church in the midst of a sorely stricken world is the real issue presented in the brief piece of fiction called *The Mystery of Miss Motte*, by Caroline Atwater Mason (Page. $1.50). A young man fresh from the seminary, full of the vision of Christian chivalry and burden-bearing, becomes assistant pastor in a wealthy New York City church. This happens just when the church is planning to erect a fine new building "uptown." In such an atmosphere he finds his ideals withering and his courage dying. A young woman with unique charm and a mysterious past shares his dreams and antipathies. In the end the united pair sail away as missionaries to India. It is a serious indictment which the author brings against the church of America, that it will not, as a corporate body, work for the downtrodden heathen at its own door. We wonder if it is true, or true even of any part of the church?

Heredity *versus* environment is the problem presented in *The Whips of Time*, by Arabella Kenealy (Little & Brown. $1.50). Will the child of depraved parentage revert to type after years of training in an ideal home, especially if the secret of his birth remains unknown? This is primarily a story and an exciting one. It is well told. A physician who fears that some such exchange of cradles may have been made sets himself to ferret out the mystery. The first person is not used in the narrative, yet we look at much of the incident through the physician's eyes, sharing his sympathies and perplexities. We are introduced to a small group of sharply differentiated characters in an English country community. It is hard to say which is the more interesting, the story or the psychological study.

The International Year-Book

To bridge the gap in reference books between yesterday and the encyclopedias—that gulf of all uncertainties for the seeker after information—is the purpose of *The New International Year-Book* (Dodd, Mead. $5.00), under the editorship of Frank Moore Colby and, as associate, Allen Leon Churchill. The aim is indicated by the sub-title, A Compendium of the World's Progress for the Year 1908. The volume, of 776 pages, is large and handsomely made. It has the field quite to itself and tills it with a commendable thoroughness. From theology and art museums to baseball the whole field of scholarly, political and popular interest has its share of attention, with admirable maps and illustrations, and the proportion is remarkably good. To collect, arrange, recount, edit and print all this mass of information so that it becomes available for the student in less than five months is a remarkable triumph of skill and industry.

The First Gospel Campaign in Europe

Sunday School Lesson for July 4

By Rev. A. E. Dunning

(To be studied with open Bible)

I. The Campaign Undertaken

You begin with this lesson a new period in the history of the early Christian Church. Yet do not forget that the book of Acts is not a history, but a story of adventures. You are studying accounts of the adventures of the great missionary apostle, Paul. We know little of the other persons named except as they are related to him, and less about the organizations he led in forming. Almost nothing is told in the book, after the twelfth chapter, of the missionary work going on apart from him. Paul's personality everywhere is uppermost in the wonderful story, which was written by a comrade who loved and admired him. Keeping this fact in mind consider:

1. *The preparation for the campaign.* Recall the last lesson in Acts, which you studied six weeks ago, on the council held in Jerusalem to determine whether or not Gentiles who became followers of Jesus must also be received into the Jewish Church, to which the missionaries belonged. The council decided that they need not, but must only conform to four Jewish ceremonial rules in order not to offend Christian Jews with whom they were to enter into fellowship (Acts 15: 27-29). The first step in opening the way for a new mission was to spread abroad in the churches the action of this council. This was done by appointed messengers who bore a letter from the council to the churches, reading it to the church in Antioch and explaining it. They brought great satisfaction and encouragement to the brethren (chap. 15: 30-33). Paul and Barnabas also took up their preaching anew, for they had now the published decision of the churches supporting their message, that disciples of Christ of any nation need not become Jewish proselytes in order to be accepted by him.

With this good news on their minds, was it to be expected that they would long continue preaching in Antioch without being moved to tell it to the Gentiles whom they had received into the new churches (15: 36)? Barnabas responded heartily to Paul's proposal. He was resolved, however, to take along his nephew, John Mark, who had started with them on their first mission (chap. 13: 4, 5), and had deserted them when they landed on the shores of Asia Minor (13: 13). Paul would have no more of him. Barnabas would not give him up. So the two comrades of that first campaign, who had stood together through the years of pioneer work, disagreed so emphatically that they separated on the spot. Barnabas went again into his own country, taking John Mark with him, and we hear no more of their work. Paul took Silas, one of the messengers of the council from Jerusalem, and from that time, in this campaign, they traveled together.

2. *The tour in South Galatia.* Follow on the map the journey of Paul and Silas from Antioch by land through Northern Syria and Cilicia. What do you know of the history of the churches they visited in these provinces (15: 41)? Do you know any more about the churches in Derbe and Lystra (14: 6-23)? Whom did they add to their company (16: 1-3) and what did Paul add to the preaching of his former visits to these places (vs. 4, 5)? Why did he insist that Timothy should become a Jew (v. 3) when he had won the churches to agree that the children of Greeks could become Christians without being received into the Jewish Church?

3. *The call to Europe.* Paul meant to be the missionary to Asia Minor. God meant him to be the apostle to the whole Roman world. Show how his disappointments led him into the wider field. He planned to carry on a campaign in the province of Asia. Point that out on the map. Some unnamed obstacles interfered with that plan (v. 6). Then he went north into Mysia, but met with no better success. He resolved to go still further north into Bythinia, almost to the spot where the splendid Christian city of Constantinople was to stand three centuries later. That plan failed (v. 7). Do you suppose that at that time Paul was convinced that it was the spirit of Jesus which prevented him from what he had set his heart on doing? When he came down to Troas, not knowing whither he could go, having passed through Asia Minor to the very end (v. 8) without having found any opportunity to preach the gospel, what must have been his feeling?

What was the vision that Paul had in the night when he was at Troas? Was it Luke, the writer of Acts, a Macedonian who had come over from Europe, who at this point first introduces himself into this company (v. 10) and says that he and they united in planning to cross over the Aegean Sea into Macedonia? They promptly put their plan into effect, making land after a two days' voyage, and walking about eight miles up to the Roman city of Philippi.

4. *The beginning at Philippi.* These four men—name them—stayed in the town several days before any opportunity offered itself to interest any one in their mission (v. 12). But they inquired where the Jews worshiped, and learned that outside of the town on the bank of a river was a place where the few Jewish residents met on the Sabbath. Thither they went, found some women and spoke to them of Jesus (v. 13). One of these, a native of a city where Paul had sought in vain to preach, was won to be a follower of Jesus. She was a worshiper of Jehovah, a woman of business ability and of some wealth (v. 14). Paul and his company accepted her urgent invitation to share her hospitality, and thus the way opened for their mission to Europe to begin.

5. *Some lessons from this experience.*

(*a*) The separation of earnest Christian men did not defeat the purpose of God to spread his gospel through the world. It led to two missions instead of one. Perhaps if Barnabas had remained with Paul they would have been content to go no further than the places they had before labored in together.

(*b*) The seed they had sown in their former visit had already sprung up into a harvest. When Paul was being stoned almost to death at Lystra (14: 19) did he suppose that he had won there a young man who would succeed him as a minister of Christ to Gentiles (1 Cor. 4: 17; 2 Tim. 4: 1-8)?

(*c*) The apparent defeat of our plans may be God's way of leading his children into larger usefulness than we had dreamed of. Paul planted many churches afterwards in the regions where he was prevented from preaching when he went on his mission to Asia Minor. But that was a work of small importance compared with the introduction of the gospel into Greece and Rome.

(*d*) Following the vision which God reveals to us, we shall find the work we seek. Read the letter to the Philippians, written about ten years after Paul answered the Macedonian call, and see how large were the results of his obedience to that summons.

International Sunday School Lesson for July 4. Paul's Second Missionary Journey —Antioch to Philippi. Acts 15: 36-16: 15.

Day by Day Patriotism

C. E. Topic for July 4-10

By Rev. H. A. Bridgman

Patriotism that counts. Neh. 4: 6, 12-18.

Sentiment in service. In a little Massachusetts village I met, the other morning, a leading citizen carrying in his hand an assortment of soiled papers, sticks and other refuse that he had just picked up in the public square. Upon inquiry I learned that he was in the habit of doing this every little while, as occasion demanded. I was reminded of a letter a ministerial friend received while away from home recently from his daughter, who wrote, "I am trying to do the things that the other children won't do." This prominent man may not fire off any crackers on the Fourth of July, but he is giving his fellow-citizens a splendid object-lesson of "patriotism that counts." I like to see the banners waving on Flag Day and on the national holidays. I share the enthusiasm of the United States Senator who once said that he had no use for a young man who could not shout himself hoarse once a year over something he believed in and loved. We are a demonstrative people, and when we think of the place our country has attained among the nations of the earth, we can hardly help indulging in band music, processions and sky rockets. But, oh the pity of it if our patriotism ends there!

We are unworthy sons of the men who fought at Bunker Hill if we let the Fourth of July itself degenerate into bedlam and a day of carnage, if we allow our streets and squares to become shabby, if we do not beautify and improve our public buildings, if we do not preserve the ancient landmarks, familiarize ourselves with the broad outlines of our national history, live clean, industrious lives, vote at both the primaries and elections and seek to make the place where we live as good a town or city as can be found on earth.

Our master patriot. One cannot write on this subject at this time without holding up as incentive the splendid career of Dr. Edward Everett Hale. Busy as he was as preacher, author, philanthropist, he had time also to be a patriot. With that fine scorn of theory, mere profession and idle sentimentalizing, he did little concrete things year in and year out that make for the welfare of the nation. We urge every one to read again, or for the first time, "The Man without a

Country." Philip Nolan, its hero, learned through the bitter experience of homelessness for fifty years how much a country is worth to a man. Such a story is a cure-all for the thoughtless and indifferent attitude too common among growing boys and girls. When the colonel of the court-martial pronounced his sentence on young Nolan, the youth laughed lightly, just as boys and girls of today sometimes toss their heads and say, "Pshaw, who cares!" But when a man or boy sneers at or disesteems either of the three great permanent institutions of society, his home, his church or his nation, he is likely to live as Philip Nolan lived, to repent in tears. Listen again to Nolan the gray-haired man, saying to a youth on his prison ship: "Stick by your family, boy; forget you have a self, while you do everything for them. Think of your home, boy. Let it be nearer and nearer to your thought, the farther you have to travel from it, and rush back to it when you are free. And for your country, boy," and the words rattled in his throat, "and for that flag," and he pointed to the ship, "never dream a dream but of serving her as she bids you, though the service carry you through a thousand hells. No matter what happens to you, no matter who flatters you or who abuses you, never look at another flag, never let a night pass but you pray God to bless that flag."

Glad Days at Northfield Seminary

Northfield Seminary, the girls' school founded in 1879 by D. L. Moody, celebrated, June 12-15, its thirtieth anniversary. For twenty-six years, under the guidance of one principal, the present head of the school, Miss Evelyn S. Hall, Northfield Seminary has grown from a small school in Mr. Moody's own home to an institution of nearly 500 girls, with a large plant. The recent additions, Home Science Hall, dedicated in 1907, and Russell Sage Memorial Chapel and Margaret Olivia Music Hall, dedicated during the thirtieth anniversary week, have completed the now admirable equipment.

The music hall is modeled after buildings unearthed at Pompeii, although the tall pillars at the entrance would suggest, perhaps, the colonial style. The most striking feature of its exterior is the series of granite panels, set between the windows of the upper story, and carved with the names of famous composers. Within, the building is divided into twenty-three practice rooms, all sound-proof; while half of the lower floor is given over to Philip's Hall, an auditorium of 200 seating capacity. This building was dedicated with an address by J. H. Denison, D. D., of Central Church, Boston.



Margaret Olivia Music Hall, Northfield, Mass.

Russell Sage Chapel is the most artistic building on the campus, its graceful though massive outlines, its walls of seam-faced granite, and its exquisitely-carved transepts, which show even better from within, make one think of an old chapel in some English cathedral town. The building is in the form of a Latin cross, with the tower at the long end. The rough sand finish of the plaster within, the effective display of the great trusses and of the oak timber work on the ceiling, the chain-suspended chandeliers and the cathedral glass of the transept windows combine toward the effect of the whole interior. The pipe organ, operated by electric contacts from a keyboard before the platform is high up under the roof, showing only the decorative pipes set almost flat with the back wall of the church proper. Dr. David James Burrell of New York gave the dedication address for the building.

Other events of the anniversary, which was attended by almost 500 alumnæ, were: the sacred concert, directly after the dedication of Music Hall; the baccalaureate sermon on Sunday, by Dr. W. W. Weeks of Springfield; the Estey Chorus concert and the regular Commencement exercises, at which Dr. G. Glenn Atkins gave the address, and diplomas were presented to fifty-one girls.

Life is an adjustment to human needs.—*Pres. John H. T. Main.*



Russel Sage Memorial Chapel, Northfield, Mass.

Boston

Dr. Grenfell and His Men

On his last trip from England Dr. W. T. Grenfell brought with him his mother, a charming and cultured Christian woman of seventy-seven years, whose home is on the River Dee, just across the Welsh border, where Dr. Grenfell's brother maintains a high-class boarding school for boys. Mrs. Grenfell and her son were guests at the Williams Commencement this week, and the Doctor is to be heard next Sunday morning in Dr. McKenzie's pulpit in the Shepard Memorial Church, Cambridge. This is his only speaking appointment in the vicinity before he returns to Labrador in early July, after participating in the Students' Conference at Northfield.

Some splendid products of the Grenfell Mission in Labrador have been in evidence recently. The crew of the Lorna Doone, the schooner sent once a year to bring supplies from Boston to the mission, spent a week in the city and varied the hard labor connected with loading the cargo by a day's excursion to points of interest. Only the captain had ever been far from the Labrador coast, and all viewed eagerly the public buildings, department stores and underground railway system. The crew expressed great astonishment and delight in what they saw—especially the height of the buildings, and the skipper said he found them at one o'clock in the morning still talking of the wonders of Boston. He thought it would last them the rest of their days for conversation. One of the crew said he would go back now and die happy because he had *seen Boston*. The Lorna Doone carried on its homeward voyage two young Labrador men, one of whom was born as far north as the Moravian Mission Station. Both have been taking a course of engineering, given them by Pratt Institute, Brooklyn. They have made splendid progress in the study of machinery, and impressed those who met them with their sterling Christian qualities.

Finding Homes for Children

The Boston Children's Friend Society, 48 Rutland Street, whose advertisement appears in another column, has been somewhat straitened in income by the recent dull times. Its plan of placing children in families, instead of herding them in an institution, adopted by this Society eight years ago, is the plan adopted by the Conference on Dependent Children, last January, in the meeting held by invitation of Mr. Roosevelt. The support of the children calls for quite a sum of money, and it is hoped that friends of the work will respond promptly and generously.

Last Ministers' Meeting

The Boston ministers held their last meeting of the present season, June 14. The address was given by Rev. H. G. Person, on The Devotional Life of the Ministry. These officers were elected: moderator, Rev. H. G. Person of Eliot Church, Newton; secretary, Rev. E. C. Camp of Watertown; executive committee, Rev. E. C. Camp, Rev. J. T. Stocking and Rev. G. M. Butler.

Interesting Gift to Shawmut Church

To be known as the Woodberry House, the property at 24 Rutland Square has been generously given to Shawmut Church by Mrs. E. W. Barrett as a memorial to her father and mother. A sustaining fund accompanies the gift in order to inaugurate the work for which the house is given and for which it will be remodeled. It is planned to make it a recreation resort for the boys and young men of the neighborhood, including a gymnasium on the lower floor and reading and game rooms above. Though its privileges will be entirely unsectarian, the activities will naturally be carried on by Shawmut Church. The administration is in charge of Dr. Berle, the pastor, Mrs. Barrett and three other trustees. It is hoped to open the house by Thanksgiving. In addition to this special work for the youth, Woodberry House will provide a place for other projects now contemplated. Plans for a "Shawmut Camp" are also being vigorously pushed this summer, a needed retreat for old and young alike, and to be used as a general recreation ground and vacation resort.

Where Brook Farm and the like failed among white men, an enterprising Negro is willing to experiment. He has secured, says the Chicago *Record-Herald*, an option on 37,000 acres of land in Missouri, and organized a corporation with a capital of $1,500,000 for an exclusively Negro settlement on a co-operative basis. For ourselves, we do not believe in exclusion either of blacks or whites. If the two racial stocks are to exist together in the United States, they must live in mutual relations.

DOCTOR KNEW

Had Tried It Himself

The doctor who has tried Postum knows that it is an easy, certain and pleasant way out of the coffee habit and all of the ails following, and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says:

"During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head, and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it, and he asked if I drank much coffee, and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place, as he and his family had used Postum and found it a powerful rebuilder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the doctor said.

"Since drinking Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum had done for me."

Look in packages for the famous little book. "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

New York

Genuine Inter-Church Evangelism

Brooklyn is to be evangelized at the next Lenten season by a thorough and genuine interdenominational movement. After a careful discussion by a strong representative committee a plan was ultimately adopted which originated in the fertile and earnest brain of Dr. J. F. Carson, and which Dr. Cadman says is the best scheme for city evangelism he has known. The big borough will be divided into logical districts, with a natural grouping of churches. Each district will have its committee in direct charge within its boundaries, and will determine, in conference with the central committee, the methods best suited to its work. Thus the churches of any given locality are as free as they ought to be for efficient campaigning, and yet are sufficiently centralized through the general committee to sustain a vital unity all over the city.

The campaign will last three weeks, and after that, wise pastors will use the balance of the Lenten period to conserve in the best way, the accumulating results. As Easter falls on March 27, the time allotted to the campaign will be unusually favorable and the after-effects during the long spring should bring in numerous accessions right up to the communion services of June. Dr. T. S. Henderson of the Methodist Church will be general chairman, Dr. Cadman vice-chairman and Rev. A. Magill of the Reformed Church, secretary. Nine denominations and the Y. M. C. A. are represented in the general committee, and the movement will be that of a united Protestantism, with the exception of the German Lutheran and similar bodies, with whom there are natural obstacles to a union movement.

A Long Suburban Pastorate

Next to Dr. A. J. Lyman, the Congregational minister who has had the longest pastorate within the city limits is Rev. Dr. W. Jay Peck, who has been twenty-eight years at Union Church, Corona, near Flushing. While not technically a Congregational church, the people have been more closely allied with our body than any other, and but for the terms of an honorable agreement made thirty years ago, the church would have made its formal entry into the denomination. Like the average Congregational church of this city, its membership comprises people from a great many different churches. It has been the one central church of a growing community. When Dr. Peck went there from Broadway Tabernacle and Union Seminary in 1880, Corona was a little village and involved a tedious journey from Manhattan. Now it is part of Queen's Borough, easily accessible and rapidly filling up with suburban residences. The church has about 500 members and two Sunday schools numbering almost 1,000.

Dr. Peck's anniversary sermon referred humorously to the times when he had sent in his resignation, expecting to go elsewhere, only to have no attention paid to it. He is greatly beloved all over the town, and is widely known on Long Island as field secretary of the Bible Society, as well as a notable temperance advocate. His activity in local reforms has made enemies, who could not deter him, however, in spite of Black Hand letters, attempts to kidnap his children and more than one attempt to shoot him. For nearly two years he was subjected to danger from which most men would have moved away. Happily conditions are now improved, and the church has a more promising outlook than ever.

Lewis Avenue Ends Good Year

Dr. R. J. Kent and his people have completed one more successful season which did not stop right after Easter with an offering of $1,700. One hundred and twenty potted plants were carried to the homes of the sick by a corps of boys and girls. The constant training of all the young folks in Christian work is one reason for the solidity of the church in spite of many neighborhood changes. The children's mission band is one of the strongest in the city, and has started a kindergarten at the A. M. A. school at Talladega, whose teacher was a former member of the band. The church is largely responsible for the mission carried on in Zululand, South Africa, by Rev. J. L. Dube, formerly a Zulu chief, who was ordained at Lewis Avenue. Midweek services have been made attractive by biographical studies, such as Phillips Brooks, Alice F. Palmer, Dr. Grenfell, Mark Hopkins, Tennyson, Darwin, etc. The men of the Ariston League have added the Ariston Brother to the list of local publications, and it is as breezy as a March wind. The Brotherhood has a committee of twenty who will divide the parish into four sections and visit all the men, including the 142 connected with the Ariston League. The League will aim at 200 members, and also heartily support the National Brotherhood.

SYDNEY.

EATING MEAT IN SUMMER

The Advance in the Price of Meat Need Not Worry Any One Who Understands the Laws of Health and Hygiene

The statement is given out that there are to be still further advances in the price of meat. If this is so it is fortunate that the advances are to be made at this time of the year. Summer is at hand, and in the warm months body and mind are kept in better health and much more efficient working condition by adopting what the scientific men call "a low protein diet."

That it is possible for any person to maintain more even and uniform standards of health and a high degree of working efficiency on a low protein diet has been demonstrated by hundreds of experiments, the more notable ones having been made by Professor Chittenden of Yale University and Horace Fletcher.

You don't have to be a college professor or a dietic expert to try the experiment of cutting down the supply of meat in the daily diet. Even those who eat merely to please the palate will suffer no hardship by cutting meat and other protein foods out of the diet entirely, for the summer months furnish an abundant variety of delicious vegetables fresh from the gardens, as well as fruit and cereals. A diet of cereals, fresh vegetables and fruits will soon give the skin a clear and healthful appearance, and will restore the torpid liver and impaired digestion to new life and normal activity. When it comes to cereals the best food is Shredded Wheat Biscuit, not only because it contains all the strength-giving material in the whole wheat, prepared in a digestible form, but because it is made in the form of a "little loaf," which enables the housewife or cook to do so many things with it.

A great many persons who eat Shredded Wheat for breakfast with milk or cream do not know how easy it is to make delicious dishes with it in combination with fruits for any meal. Two Shredded Wheat Biscuits, heated in the oven to make them crisp, covered with strawberries and eaten with cream or milk, makes a complete, nourishing meal and supplies all the strength any one needs in the summer days, no matter what his daily employment.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The City as a Seat of Learning

With the beginning of the summer quarter in the University of Chicago, June 21, Dr. George Adam Smith will go into six weeks' residence as lecturer in Old Testament literature. He was special guest of honor at the Convocation reception, June 14, and gave the Convocation address the day following. A perfect June day made it possible to hold the exercises out of doors in Hutchinson Court. The faculty, speaker and the chaplain, Rev. J. A. Milburn of Plymouth Church, and the 419 graduates occupied the terrace, flanked on the one side by Hutchinson Commons and on the other by Mandel Hall, the speakers' stand being at the point of intersection and shadowed by the Hutchinson Tower from which the Alice Freeman Palmer chimes sounded the call to assemble.

A brilliant company marched in procession from the gymnasium to Hutchinson Court in cap and gown and the many-colored hoods and stoles which mark the ranks and orders in the world of scholarship. Somewhat over 1,000 people waited its coming in the court and watched each group, as its members passed the president's chair, and received the coveted diploma. But although to the modern university function people come to see rather than to hear, Dr. Smith was followed with eager interest in a timely discussion of the religion of Islam. Little affected by religious propagandism, it cannot maintain itself against the influence of modern science. Great changes are impending. It must reckon with the new learning and reformed Islam is Islam no longer. To this conclusion the audience followed the speaker with unflagging interest.

But quite as significant as anything in the formal address was what Dr. Smith said informally concerning the University itself. He referred to his visit ten years ago, of his friendship and esteem for President Harper, of the great progress during the decade, and added: "I have come to believe from experience in the second city of Scotland that the great city is an ideal place for a seat of learning. Scholarship is stimulated and improved by contact with the mighty currents of commercial life." In particular, he congratulated the University on the fact that a large proportion of the students are from the working classes and maintain themselves at the University by their own endeavors. He added: "May this proportion never grow less! May your University continue to be the *alma mater* of the poor as well as of the rich."

A Children's Day Communion

There is going on a hopeful development in the observance of Children's Day. The idea of an entertainment by the children, somewhat spectacular and sensational, is being displaced by the idea of church festival marking some important events in the religious life of the child. Many graded Sunday schools make Children's Day a time of graduation from one department to another, with exercises related to the work accomplished in each grade.

In a few churches the day has been set aside as a special time for young disciples to own the covenant of baptism and enter the full membership of the church. To carry out this idea in the church in Ravenswood, the second service on Children's Day was a vesper communion. At the morning service there was baptism of twelve young children and one baptism by immersion, on personal confession of faith. For this purpose a temporary baptistry was arranged. At the communion service in the afternoon twenty-five were received into the church, twelve being members of the pastor's confirmation class. The service was one of the most impressive in the history of the church. Since Rev. John Gordon came to this parish nearly a year ago the growth in many ways has been remarkable. It was the plan of Dr. W. T. McElveen of Evanston to receive a class of young people to membership on Children's Day afternoon, but on account of the serious illness of Mrs. McElveen the service was postponed. Late news from the hospital concerning Mrs. McElveen's condition is reassuring.

A League of Compassion

In an admirable paper before the Ministerial Union, June 14, Rev. Q. L. Dowd of Roscoe proposed a "League of Compassion" in every church, to render assistance to the bereaved, reform funeral usages and especially to lessen the burdens of the poor by reducing, through education and co-operative action, the cost of funerals. The customs of present fashion make the cost of the average funeral in Chicago about $150; and even in the families of the poor, it often amounts to $500, as Mr. Dowd showed by many concrete cases which he has investigated. In this matter the Jews have worked out methods of mutual help worthy of study and imitation in our churches. In ritual the services of the Moravians were highly commended. The practice of cremation was approved in the paper and in subsequent discussion.

Concerning Choirs

Those who attended the last annual meeting of the A. M. A. in Central Church, Galesburg, will not soon forget the singing of its remarkable chorus choir, led by Prof. W. F. Bently. Its year-book recently published shows an enrollment of 116 in the choir, including a quartet of soloists. A record of all the anthems, quartets and solos rendered during the year, together with the organ selections played by Prof. J. W. Thompson, has been printed and shows a wide selection both from the musical classics and best modern composers, among whom Dudley Buck is a special favorite. This choir in Central Church is in considerable part one of the by-products of Knox College, as its ranks are largely recruited from the student body, and its singing helps to attract many. But it means much more than something to attract to the church. In the words of the pastor, Rev. J. Percival Huget: "It is a real working force in the church and a great assistance in the worship. There are no more earnest, spiritual men in the entire membership than Professor Bently, the director, and Professor Thompson, the organist."

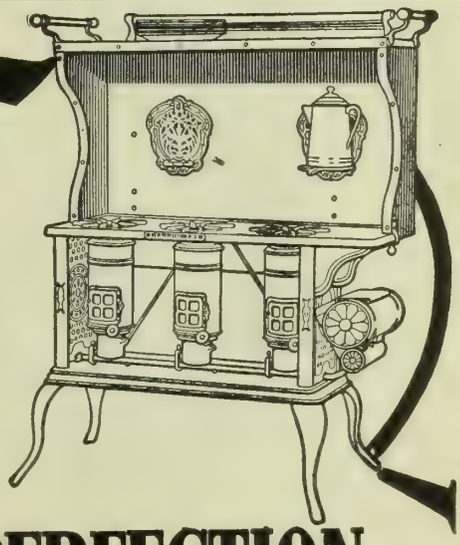
But as the work of Prof. H. A. Smith at First Church, Chicago, shows, it is not necessary to have a college community to draw upon. Such a choir he has recruited

Continued on page 866

For the Summer's Cooking

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

Kitchen work, this coming summer, will be better and quicker done, with greater personal comfort for the worker, if, instead of the stifling heat of a coal fire, you cook by the *concentrated* flame of the



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Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



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If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

Chicago

Continued from page 865

from the children and young people in a city neighborhood where the homes are close to the poverty line and the only musical culture is that given directly in the church and public schools.

The importance of consecrated musical leadership was recently emphasized in Waveland Avenue Church by a recognition fellowship service for the new musical director, J. B. Trowbridge, of Moody Institute. Twelve pastors and many members of the churches of the vicinage were present.

The Controversy over Professor Foster

Prof. George B. Foster's latest book, "The Function of Religion in Man's Struggle for Existence," is receiving unusual consideration in ministerial circles, partly because of much sensational advertising in the daily papers and several of our city pulpits. Reviewed and discussed at length in the Baptist Ministers' Meeting of June 6, a week later, it was the occasion of a four hours' debate concerning Professor Foster himself, in personal attack and defense. The book has also been reviewed in two ministerial clubs at their June meetings and at the Congregational Ministers' Meeting, June 14, it received serio-comic treatment by Dr. Simeon Gilbert in a brief paper, Roger Williams' Dream. This paper was followed by the announcement by the committee that the book would be formally reviewed by Rev. F. D. Burhans, June 28.

Of the one hundred Baptist ministers who met, June 14, to take action concerning Professor Foster's membership in the Ministerial Conference, it appeared in the course of the exciting debate that only eleven had read the book. This revelation of ignorance as to precise matters in controversy was one of the causes which led to the tabling of a motion by Dr. Johnston Myers, demanding that Professor Foster resign from the Conference (a body like the Congregational Ministerial Union, not affecting ministerial standing), and the substitution of a general declaration of the things commonly believed in Baptist churches, in particular affirming "belief in the deity of Christ and salvation by faith in him" and repudiating "any utterance to the contrary, whether preached by Professor Foster or any other."

The history of the heated controversy among the Baptists reveals the need of a better acquaintance by ministers with the problems and methods of modern philosophy. Whatever the shortcomings in the book itself, it was absolutely misconceived in the review which began the open discussion in the ranks of the Baptists. It has been forgotten, even by some intelligent defenders of traditional orthodoxy, that a philosophical inquiry is not to be theologically discerned, and this occasion of misunderstanding has been at the root of an exciting, but not an illuminating controversy. Whatever Professor Foster's standing in the realm of speculation, as a man and as a Christian he is highly esteemed by those who know him best, in the intimacies of friendship and in the fellowship of Hyde Park Baptist Church, and his lectures in the University of Chicago, his students tell me, are among the influences which have confirmed their faith in the everlasting reality of religion.

Dr. Myers has resigned his position as president of the Baptist executive council of the Chicago Conference, saying in his letter of resignation: "I am unwilling to be longer identified in my present capacity with a body of Baptists that commends the theology of a Unitarian. I inform you now that my fight in that direction is not ended; but since my leadership is odious, I will withdraw it."

J. H. C.

Increases Benevolences

Pennsylvania State Meeting Has Encouraging Reports—Two-thirds of Accessions by Confession

Ebensburg is a beautiful city. The county seat of Cambria County, it is located on a crest of the Allegheny Mountains, over 2,000 feet above the sea. The region is like a vast park. Fringes of forest, well-kept farms and numerous summer residences of the wealthy from Pittsburg and Philadelphia, with the skyline of mountain ranges, make a picture scarcely surpassed. Here also is the oldest live Congregational church in Pennsylvania, organized by Rev. Rees Lloyd, a Welshman, in 1797. Coming through the forest fastnesses, this sturdy father built for his family a log house, with a roof of spruce boughs, and began to make the hills echo with the inimitable music of Welsh sermons. During these 112 years, the Ebensburg church has had but eleven pastors, and claims that all of them were men of power and men of God. And the fact that the church, pastorless now, prepared for and entertained the State Conference goes far to prove their claim just.

The Conference assembled June 8 and was in session two days. In the absence of the moderator (the former Ebensburg pastor, Rev. J. T. Jones, D. D.), assistant moderator Dr. C. W. Huntington, a layman of Williamsport, presided and delivered the annual address. He spoke earnestly of opportunities of the church, most particularly for effective service in the temperance cause. His point was especially timely, as multitudes of the best folk of Pennsylvania are coming to feel the reproach of the state's backward position in this day of successful campaigning against the saloon power. But sentiment is rising, and Penn's noble state has awakened to this issue.

The reviews of the year presented encouraging facts. Registrar C. T. Chase told us that every item, except that of Christian Endeavor, showed a gain during the year. The present membership is 13,927, a gain of 273. There were 1,030 admissions, of which two-thirds were on confession. Benevolent contributions reached $9,639, an increase of $969, while for home expenses the expenditure was $16,570 less than last year, a distinct gain in the proportion of benevolences to home expenses.

Among the program events mention should be made of the address by Dr. C. L. Kloss of Philadelphia. His subject was The Church as a Social Factor, and its keen analysis and wit, its insistence on varied and practical social service by our churches and the necessity of the spiritual motive in it all, made this a noteworthy pronouncement. Rev. J. H. Lucas, D. D., of First Church, Pittsburg, spoke with dignity and power on The Scriptural Church. It was, as the topic promised, Biblical, and it was, as the reputation of the speaker promised, spiritual, sane and commanding. Rev. Andrew Gavlik, our Slavic pastor at Duquesne, speaking without notes in an acquired tongue, made a telling practical plea for church federation. The closing evening of the Conference was given a direct spiritual and practical turn. Rev. C. T. Chase effectively revealed the potency of a united Congregationalism and Superintendent Ricker spoke of the state home missionary interests, closing a meeting that was from beginning to end eminently practical, businesslike and inspiring. The moderator chosen was Rev. Newman Matthews of Kane; the assistant, Rev. Rees J. Rees of Scranton.

Ebensburg, Pa. A. E. RICKER.

Christian Endeavor
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The Chicago and North Western Railway is the official route from several states in New England, on the Atlantic seaboard and in the Central West, to the 24th Annual Convention of the United Societies of Christian Endeavor.

The meeting convenes at St. Paul July 7th to 12th.

Special personally conducted trains for the exclusive use of Christian Endeavorers and their friends, leave the Wells St. Station, Chicago, Monday, July 5th. Special low round trip excursion rates.

This magnificent double track, block signal, through picturesque Wisconsin offers the greatest scenic attractions.

Side trip excursions at special low rates to the Yellowstone National Park, the Alaska-Yukon-Pacific Exposition at Seattle, and various points in Colorado, Utah and California.

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Steps toward Union

Canadian Congregational Union Takes Definite Action—Visitors from the States Participate

Western Church of our Queen City, Toronto, was the Mecca of Canadian Congregationalism during six busy, interesting days, June 9-14. The addresses of welcome by Mayor Oliver for the city, and by Rev. J. W. Pedley for the local churches indicated cheer and goodly fellowship overflowing and unbroken to the end. The representation from the churches was good, the local attendance fair, and the whole gathering optimistic over the work of the year and the better work yet to be done. Down from "auld lang syne" it has been customary to spend the first hour each day in a meeting for prayer and praise, one by appointment giving the special address. Last year the addresses were made a series in the hands of Professor Youtz. The plan was followed this year, Professor Warriner being preacher, who ably discussed the general theme, Prayer, inspiring by his treatment both devotion and thought. The morning hour was thus an outstanding feature.

Chair and Pulpit

The two annual deliverances specially noted are the chairman's address and the preacher's sermon. The former by Rev. Hugh Pedley, Montreal, on The New Catholicism was a strong utterance, the watchword being "freedom." The latter by Rev. E. H. Tippett, Hamilton, on Faith in God, was a timely plea amid the changing viewpoints and experiences of life. Returning from the Union I learned that my boy had come home from church on the Sunday evening complaining of the long sermon, and that at its close the preacher announced "Abide with Me." This was the limit to his endurance. We were not so taxed at these annual messages, and all could have said to either speaker at the Union, "Go on."

Education and Missions

The college reports were good, and favorable was the impression made by the new professor, Rev. E. A. Cook. Humor, logic and youth are among his many happy endowments. The platform meeting was addressed by Rev. G. Glenn Atkins, D. D., of Detroit, a thoughtful, inspiring speaker to whom a cordial "Come again" is given. Home and foreign missions were ably advocated, the former by the polished and fluent Frank J. Day of Montreal and the cyclonic, bombarding J. L. Gordon of Winnipeg, and the latter by the outspoken, matter-of-fact Diadem Bell of Chisamba, Africa, and the encyclopædic and interesting Dr. J. L. Barton of the A. B. C. F. M.

Union and Union

I write this because we are uniting within and looking for union without. Joint meetings were held of the executives of the different denominational interests. An act of incorporation was drafted for parliament. Strong speeches pro and con in relation to the proposed basis of union between Presbyterians, Methodists and Congregationalists were made without a break in the unity of goodly fellowship. By unanimous consent the matter will be submitted to the churches, and a year hence may be an even greater battle royal. The Presbyterian Assembly a few days earlier recorded a like decision, but with a definite protest by a small minority. An indication of coming union may be seen in the passing of the annual gatherings without a heresy battle, though in the Methodist conferences were some sharp shooting and rattling of guns.

Church and State

Happily we can speak of the separation of the two, yet in their distinctive work for the well-being of citizenship and country they must ever stand related. The Sabbath Observance Committee, in its report adopted by the Union, urged upon the churches the support of the Dominion Alliance in securing the continued and better recognition of our Sunday laws. A temperance committee takes note each year of ways and means for the restriction and suppression of the liquor traffic, and the Union has repeatedly lifted up prohibition as the ultimate goal. On the minutes just completed is a strong deliverance looking to peace and arbitration among the nations of the earth.

Youth and Age

Of these we had a happy blending. In most of the Sunday schools on Union Sunday were open sessions when addresses were given by visiting brethren, and a united rally held on the closing evening. A young people's department was organized with superintendent and committee in charge. Rev. Messrs. John McKillican, Daniel Macallum, W. W. Smith and Joseph Unsworth, all past the fourscore period, yet young and buoyant in spirit, were in attendance at the meetings. It became known that Mr. Macallum was eighty-three on one of the days of the Union, and a gracious thing was done in presenting him with a substantial purse of money and congratulatory address. All honor to the worthy veterans, so say we all.

Stratford, Ont. J. P. G.

How They Lined Up in Debate

The debate in the Congregational Union upon the question of uniting with other bodies was conducted upon a high level, with a disregard of petty issues and with a full regard for brotherly spirit, though the differences of opinion were extreme.

On the instruction of the Congregational Union our section of the Joint Committee

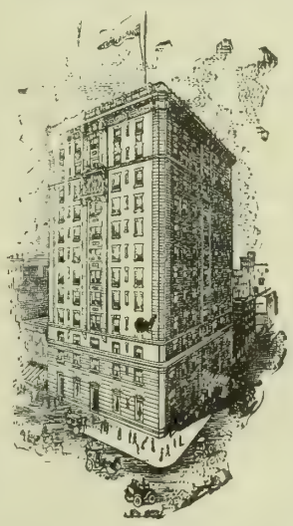
Continued on page 868

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OF THE

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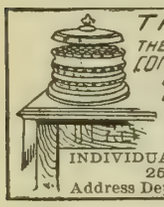
Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the greatest problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.



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WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Steps toward Union

Continued from page 867

has pressed throughout for a creedal statement for the united church whic would be "brief, simple and experimental," and for terms of subscription which would guarantee the liberty of the ministry. It is no secret that Congregational representations in this direction have almost entirely failed. The proposed creed of nineteen articles is the best that our committee has been able to secure. No one is satisfied with it, not even those who are most favorable to union. Here, then, is where the real battleground seems to be.

Rev. Hugh Pedley of Montreal, chairman of the Union and chairman of the Congregational section of the Joint Committee, while not personally satisfied with the proposed creed, claims that the traditional position of Congregationalism has not been so creedless as some would represent, that we have had more or less definite standards of doctrine, which have been more or less definitely used as tests of fitness for the ministry. In view of the immense advantages of union, and of the immense gain which he believes would be made in progress toward the realization of God's Kingdom, he is prepared to regard the creedal difficulty, not as fundamental, but as a secondary matter, rendered necessary by causes which we cannot entirely control. He thinks that we may regard subscription to the proposed standard in a practical and liberal light, and that we may trust the general democratic spirit of the times, and the spirit of the united church to safeguard us against the written standards ever becoming a means of attack on Christian liberty.

Mr. Pedley speaks as one who has always been a fearless and honest exponent of liberalism in religion. He is supported in the position of practical acceptance of union, in spite of acknowledged difficulties, but with a trust in the united church, by his brother, Rev. J. W. Pedley of Toronto, Rev. E. E. Braithwaite of Northern Church, Toronto, Rev. E. H. Tippett of Hamilton and by various laymen. Revs. J. K. Unsworth and F. J. Day of Montreal expressed themselves as not fully decided, but as inclined to this position. It will undoubtedly appeal to a large proportion of ministers and laymen, who feel acutely the problem of overlapping and of waste forces in religious work through sectarianism.

The principal attack upon this position was made by Rev. W. T. Gunn and Rev. G. Ellery Read of Sherbrooke. Mr. Read defined the "keep" of Congregationalism as not in the local church, but in the individual conscience. He was not prepared to give even a general assent to the creed. He did not believe that to be essentially true which in some of its elements was false. He regarded the acceptance of the proposed basis as a surrender of all that was essential in Congregationalism. Mr. Gunn, whose general theological position has been regarded as probably more conservative than Mr. Pedley's, expressed his inability to give assent to the proposed creed, or to make any categorical statement of doctrine a test of church fellowship. He dissented from Mr. Pedley's statement of the position of Congregationalism; if creeds had existed they had never been regarded, or used, as tests.

The present writer expressed his intention of remaining outside the proposed union, no matter what others might do. The advantages of the proposed union were so great that he felt that all who could conscientiously do so should enter, and he was not prepared to deter any one from doing so; but he believed that personally he could give the best service in behalf of an ultimate free Catholicism as an independent.

Continued on page 870

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION. Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Biographical

REV. M. ROSS FISHBURN, D. D.

Congregationalists in Washington, D. C., are mourning the sudden death, in that city, June 15, of Rev. M. Ross Fishburn, D. D., pastor of Mt. Pleasant Church since 1894. For two weeks Dr. Fishburn had been suffering from typhoid fever, though apparently in a mild form. Death was immediately due to cerebral hemorrhage.

Born in Canada forty-two years ago, Dr. Fishburn was the son of a Lutheran minister. Educated at Pennsylvania College and Yale Divinity School, he was ordained in September, 1891, at Roxbury, Ct., where he served as pastor till called to the assistant pastorate of First Church, Washington. In 1894 he became pastor of Mt. Pleasant Church. Under his guidance the church has made splendid progress, has become remarkable for its spirit of fellowship and has built a fine new edifice. The large men's club has become one of the strongest organizations of the kind in the country. Dr. Fishburn had an unusually winning way with children and knew by name many members of the Sunday school, which numbers a thousand. He leaves a wife and two young children, as well as hosts of warm friends.

One of the pleasant experiences of his sickroom was the news by telegraph from Rollins College that it had just conferred upon him a doctorate of divinity.

REV. ROBERT MC EWEN WOODS, D. D.

The long and happy rural pastorate of Dr. Woods in Hatfield, Mass., terminated in his death, June 19, after several months of what seemed at first not a serious illness. In him the best traits of the old-time New England minister were exemplified; yet he was also thoroughly in touch with modern life. A man of more than ordinary intellectual ability, he never looked upon the country parish as too limited a field. His church included various elements in the community and divided with the Roman Catholic Church responsibility for the townspeople, pleasant relations existing between them. As immigrants in increasing numbers took possession of the fine farms along the Connecticut, Mr. Woods sought to incorporate them into the body politic. The Springfield *Republican* says, "It is no exaggeration to say that the Hatfield of today in its social life and community ideals is largely the result of the influence of Robert M. Woods." He was born in Enfield, Mass., Jan. 24, 1847, graduated from Amherst in 1869, studied theology at Union, Andover and Yale and was ordained pastor of the Hatfield church, Nov. 21, 1877. So for over thirty-two years he has ministered unto a large and appreciative flock. He knew well Sophia Smith, founder of Smith College, whose home was in Hatfield, and he was early given a place on the board of trustees. He acted as chairman of the committee which has recently chosen Dr. M. L. Burton president. He held other important offices connected with educational and religious organizations. In 1904 he was one of the Massachusetts Presidential electors. He had traveled in Palestine, Egypt and India. His wife is the daughter of the late Dr. Samuel B. Fairbank, for over fifty years a missionary of the American Board in India, and they have had eight children.

We live among signs and sacraments; by and by the books of the meanings shall be opened, and we shall see all things within their parables.—*A. D. T. Whitney.*

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Send to-night for the new book "Under the Turquoise Sky"—all about Colorado—or folder "Thro' Scenic Colorado and Yellowstone Park to the Alaska-Yukon-Pacific Exposition." They will show you just how easily one may get the best out of Summer—free on request.

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Steps toward Union

Continued from page 868

Rev. J. L. Gordon of Winnipeg, on the other hand, believed that we all should enter or all stay out. Personally, Mr. Gordon is strongly opposed to union, believing that Congregationalists have a larger and more distinctive mission in Canada as a separate body than they could have as a part of the proposed church. He believes that should our churches enter the union, in ten years there would be more independent churches than there are now, and that these new independent churches would be mainly Unitarian. Mr. Gordon thinks that there ought to be churches in Canada upholding the ideal of independence, but he would regret to see these churches Unitarian.

Thus it went; and so, probably, will go the debate in the churches at large. For the Union has unanimously decided to send the question on to the churches for a tentative decision before the taking of final action. The general verdict is that the debate has been a good thing, and that if the Congregational churches remain independent they will know why.

Brantford, Ont. W. E. GILROY.

The Time to Help Piedmont

The American Missionary Association has made an additional pledge of $8,000 toward the first $100,000 of endowment for Piedmont College. This brings its total subscription up to $18,000, and with the $25,000 offered by Dr. D. K. Pearsons the $20,000 pledged by Mr. Carnegie and smaller sums subscribed by numerous friends, leaves only $16,000 more to be secured in order to complete the first $100,000. The College is located at Demorest, Ga., among the foothills of the Blue Ridge Mountains. The student body is made up to a large degree of mountain boys and girls whose limited financial resources deny to them the privileges of the more expensive institutions, and who come often entirely without funds, but glad of a chance to work their way. One hundred dollars covers board and tuition for the college year. The institution had a total enrollment of 417 students, and the present is a critical period in its history, inasmuch as the $16,000 necessary to complete the first installment of the endowment fund must be secured before the first of July in order to comply with the requirements of a conditional gift.

Southerners themselves sufficiently appreciate the institution to be willing to extend a generous amount of assistance. The *Atlanta Constitution* says: "It is time that Georgians realized the disinterested sacrifice manifested in this project by the broad-minded Americans who are backing this school. Its faculty includes men and women graduates of some of the foremost universities of North, South, East and West. These devoted instructors are ignoring the assured opportunity of earning high salaries and distinction, and laboring away in this little mountain town for pittances less than those accorded day-laborers. If outsiders have developed the sacrificial instinct to carry educational facilities to people allied to them only by common bonds of humanity, surely the great-hearted public of Georgia, directly interested, can afford to be no less generously responsive."

WON'T MIX

Bad Food and Good Health Won't Mix

The human stomach stands much abuse but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health, for I began to suffer after each meal, no matter how little I ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on Grape-Nuts food, and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food proved that I had struck the right thing.

"My uncomfortable feelings in stomach and brain disappeared as if by magic, and in an incredibly short space of time I was again myself. Since then I have gained twelve pounds in weight through a summer of hard work, and realize I am a very different woman, all due to the splendid food, Grape-Nuts."

"There's a Reason." Trial will prove. Read the famous little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

President Eliot's Bookshelf

In an address to the pupils of the high school in Atlanta, Ga., last March, ex-President Eliot of Harvard told them that a shelf three feet long would hold enough books to give a person a liberal education if they be read for ten minutes each day. "Immediately," he writes, "I was flooded with letters, asking for the list of those books. I did not have time to select them, but now that I am about to retire from the presidency of Harvard I intend to devote my time to their selection, only I have decided to make the shelf five feet long instead of three."

This is the preliminary selection, toward the final five-foot shelf, which President Eliot has made public:

Autobiography of Benjamin Franklin.
Journal of John Woolman.
Fruits of Solitude, by William Penn.
Bacon's Essays and New Atlantis.
Milton's Areopagitica and Tractate on Education.
Sir Thomas Browne's Religio Medici.
Plato's Apology, Phaedo and Crito.
Golden Sayings of Epictetus.
Meditations of Marcus Aurelius.
Emerson's Essays.
Emerson's English Traits.
The complete poems of Milton.
Jonson's Volpone.
Beaumont and Fletcher's The Maid's Tragedy.
Webster's Duchess of Malfi.
Middleton's The Changeling.
Dryden's All for Love.
Shelley's Cenci.
Browning's Blot on the Scutcheon.
Tennyson's Becket.
Goethe's Faust.
Marlowe's Dr. Faustus.
Adam Smith's Wealth of Nations.
Letters of Cicero and Pliny.
Bunyan's Pilgrim's Progress.
Burns's Tam o' Shanter.
Walton's Compleat Angler and Lives of Donne and Herbert.
Autobiography of St. Augustine.
Plutarch's Lives.
Dryden's Aeneid.
Canterbury Tales.
Imitation of Christ, by Thomas à Kempis.
Dante's Divine Comedy.
Darwin's Origin of Species.
Arabian Nights.

The Alaska-Yukon exposition not only bars intoxicants, it also falls under the Washington law against cigarettes. The State Attorney-General has ruled that, under this law, "any person who has cigarettes in his possession is subject to fine and imprisonment." We wonder how many people this will keep from visiting the exposition.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted, Summer Boarders. Most beautiful location $6.00 and $5.00 per week. Address Box 129, Hillsboro, N. H.

To Let, furnished five-room cottage, high ground, half mile from lake. $50 season, $20 month. Rev. C. S. Haynes, Reeds Ferry, N. H. R. F. D.

For Rent to tourists or students, pleasant cool rooms, near art center, and also convenient to cars. Address 196 St. Botolph Street, Suite 2, Boston, Mass.

Wanted. Experienced chorus leader in a church in suburbs, must be a member of an evangelical church. Address C. D. B., 26, care *The Congregationalist*, Boston.

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A Congregational Minister of a good church in the West will spend August in New England, and will be glad to supply, for one or more Sundays, a church without pastor, or during pastor's absence on vacation. Address Western Minister, 26, care *The Congregationalist*, Boston, Mass.

Wanted. By American, middle aged woman, situation as working housekeeper for a widower with no small children, or for single man. This is no matrimonial bid. Strictly business. References exchanged. Address P. W., 24, care *The Congregationalist*, Boston, Mass.

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Rev. H. Q. Ward, pastor at Orford and Orfordville, N. H., after five years' service, resigns to spend several months on his farm at North Concord, Vt., after July 1st, but can supply any church which may desire his services on Sundays. He wishes to obtain better educational advantages for his children.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; Incorporated April, 1833. National Society for Seamen. *Object:* To spiritually care for and improve their mental, moral and social condition. *Work:* 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailor's Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Support: Supported by voluntary contributions.

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Church and Ministerial Record

Calls

BENEDICT, ARTHUR J., Tombstone, Ariz., to missionary work in Sulphur Springs Valley. Accepts.

BOWMAN, JOHN E., formerly of Ferrisburg, Vt., to Westfield. Accepts.

CLANCY, WM. P., Becket, Mass., to So. Egremont. Accepts.

COUSINS, EDGAR M., Thomaston, Me., to Oldtown and Milford. Accepts, to begin Sept. 1.

GEORGE, ROB'T A., to *Lakeview* Ch., Cleveland, O., where he has been supplying since January. Accepts for five years.

GREENFIELD, A. NORRIS, *Canton* Ch., Baltimore, Md., to *Snyder Avenue* Ch., Philadelphia, Pa. Accepts.

HANSCOM, FRED L., Pittsfield, Ill., to De Kalb, Ill.

HILDRETH, HOMER W., Prospect, Ct., to Cromwell. Accepts.

PEARDON, JAS. H., Marion, Mass., to Matinicus, Me. Accepts and has begun work.

SEWALL, OLIVER D., recently ass't pastor of *Harvard* Ch., Brookline, Mass., to Great Barrington.

SPANSWICK, THOS. W., Arcade, N. Y., to Clarkson. Accepts.

Ordinations

LAMONDS, ALEXANDER; MEYER, FRANK J.; OVERMAN, NATHAN E., *o. Central* Ch., Atlanta, Ga. Sermon by Rev. George Eaves; other parts, Rev. Messrs. Sherrill, Blosser, Butler, Atkinson.

LEEMAN, WILHELM, *o.* Keene, N. H., June 14. Parts taken by Prof. K. F. Hendrikson, Rev. Messrs. Andrew Groop, Chas. Robinson, E. R. Smith.

Resignations

BENEDICT, ARTHUR J., Tombstone, Ariz.

COUSINS, EDGAR M., Thomaston, Me., to take effect Aug. 31, after eight years' service.

DICKERSON, ORSON C., Earlville, Ill.

FISHER, CHAS. W., Epping, N. H., to take effect Aug. 1.

GREENFIELD, A. NORRIS, *Canton* Ch., Baltimore, Md.

HARRIS, OSCAR E., *Chelsea* Ch., Kansas City, Kan. Goes to Oberlin Seminary about Aug. 1.

HAWKES, GEO. B., McCook, Neb., to take effect in August.

LINCOLN, HOWARD A., Southwest Harbor and Bass Harbor, Me.

NOYCE, GEO. T., Syracuse, Neb., to take effect Sept. 1.

SCOVILL, JAMES, Howells, N. Y., to engage in evangelistic work.

SPANSWICK, THOS. W., Arcade, N. Y., after a two years' pastorate in which a heavy indebtedness has been cleared.

VITTUM, EDMUND M., the presidency of Fargo College, Fargo, N. D.

WARD, HIRAM Q., Orford and Orfordville, N. H., after four years' service.

Dismissed

HADLEY, WILLIS A., from *Court Street* Ch., Keene, N. H., June 14.

Personals

FOLSOM, OMAR W., *Winter Street* Ch., Bath, Me., is making a trip around the world, visiting Australia, India, Palestine and returning through Europe.

WILLMOTT, BENJ. A., *First* Ch., Lowell, Mass., given a purse of $500 and an extra month of vacation in order to revisit his old home in England.

Bequests and Other Gifts

BARNARD, Mr. and Mrs. CHARLES, Granville, Ill., former residents of Peru, Vt. To the latter church and society, $50. The givers celebrated their 60th wedding anniversary April 18.

CROCKER, MARY H., Marion, Mass. To Cong'l churches of Marion and Wareham, also to St. Gabriel's Chapel, for support of preaching, $1,000 each; to Marion Ch., for windows commemorating John K., Mary C. and Philura C. Hathaway, $3,000; to Wareham Ch., for memorial windows for Walton U. and Elizabeth Crocker, $2,000. The last two amounts are to be available later.

FROST, SUMNER M., Leominster, Mass. To Congregational and Methodist churches, also Old Ladies' Home, all in Leominster, $3,000 each.

GAYLORD, Mrs. FLAVEL, Amherst, Mass. To *First* Ch., for memorial organ, $5,000; also, a fund for its perpetual care, available after her death. The gift suggested these lines, written by one of the congregation:

"SING UNTO THE LORD A NEW SONG"

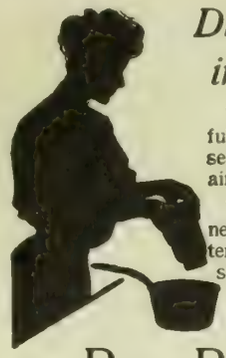
Thank God for worship and for praise,
For wings of song that heavenward lift—
And for her heart, who loved and gave
Unto His courts a perfect gift!
May saints who worshiped here of yore,
Lean from their mansions in the skies
And join our praise in one glad choir,
As our rejoicing anthems rise!

Meetings and Events to Come

NATIONAL EDUCATIONAL ASSN., Denver, Col., July 5-9.

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 6-11; Brotherhood Conference under auspices of American Federation, July 15-18; Christian Endeavor Conference, July 23—August 1.



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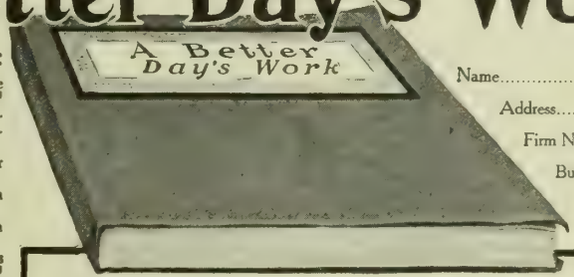
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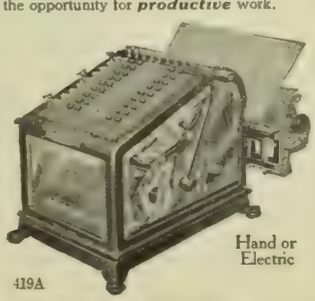
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Index to Volume XCIV.

Nos. 1 to 26 Inclusive

Biographical

Barnes, 720; Bartlett, 493; Beckwith, 532; Bennett, 458; Blakeslee, 803; Bruce, 803; Buss, 330; Caldwell, 131; Chapin, 362, 665; Coles, 761; Conant, 731; Crofts, 761; Cunningham, 31, 58; Dodge, 393; Douglass, 731, 761; French, 330; Goodell, 720; Hanscom, 805; Hathaway, 533, 629; Hendrick, 595; Jenkins, 443; Johnson, 31; Jones, 629; Joy, 198; Kimball, 498; Lamson, 361; MacFadden, 442; Marble, 131; Marshall, 362; McCorkle, 761; Mellish, 805; Merrill, 157; Mevis, 697; Phillips, 95; Plummer, 31; Rand, 414; Roberts, 665; Rogers, 545; Severance, 227; Smith, 330; Stevens, 357; Stone, 458; Strain, 443; Strong, 533; Sturgis, 28, 58; Sylvester, 759; Thompson, 628; Waite, 720; Walker, 31; Wallace, 198; Whipple, 330; Woods, 869; Fishburn, 869.

Meetings

Bangor's Convocation Week, 223; Ninety-Third Anniversary, 808.
Bible Society's Centennial, 797
Boston Congregational Club, 27, 162, 439
Chapman Campaign in Boston, 181; Second Week of, 216; Revival Reaching a Climax, 243; Ended, 276; in Springfield, 323.
Church Building Society's Annual Meeting, 162; Extension Society, 256.
Congregational Sunday School and Publishing Society—Annual Meeting, 493
Hartford Conference on the Ministry, 525
Hartford's Seventy-fifth Milestone, 746
Home Missionary Conference in Cleveland, 155
Lake Mohonk Conference, 711
Laymen's Missionary Convention at Des Moines, 528
Massachusetts and Rhode Island Federation of Churches, 805
Michigan Assembly of Medical Missionaries, 263
Missionary Women in Council, 331
New England Country Church Association Conference, 157; Bartenders' Meeting at Hartford, 259; Congress, 312.
Officers of Mission Boards Confer, 159
Pastors' Institute in St. Johnsbury, 658
Religious Education Association, 247; Liberals, National Federation of, 614.
Rhode Island, First Convention of the Churches of, 594, 612
Southwest Congress, The, 289
State Meetings: Florida, 454; Alabama, 485; New Jersey, 590; New Mexico, 659; Oklahoma, 661; Massachusetts, 721; Rhode Island, 722; New Hampshire, 722; New York, 723; Iowa, 723; Illinois, 724; Michigan, 724; Ohio, 725; Maine, 726; Texas, 726; Kansas, 727; California, Southern, 728; South Dakota, 761; Vermont, 836; Pennsylvania, 866.
Tougaloo, Forty Years at, 747
United Brethren, General Conference, 749
Woman's Home Missionary Association Annual Prayer Meeting, 95; Semi-Annual, 623; Board at Greenfield, 733.
Y. W. C. A., Second Biennial of the, 613

Poems

After Sunset, 801
At the Camera's Mouth, 714
Beneath the Pines, 806
Bond, 183
Children's Easter Hymn, 478
Concerning Love, 218
Cry from the Heart, 217
Dark Day, 18
Days, 48
Difference, 81
Door, 699
Dutch Wish, 444
Easter Joy, 473
Father's Lessons, 80
For a June Birthday, 751
Give Them a Place to Play, 791
His Tokens, 429
In a Garden, 552; a Back Alley, 616.
Journey, 584
Just for Tonight, 857
Late, 116
Lost Top, 380
Lyric of the Lodging House, 713
May, 599
Memories, 550
Merry Days, 519
My April Lady, 446
New House, 646; Baby, 649.
New Year's Hymn, 49
Penitent, 379
Peter and John Running to the Sepulchre, 475
Prayer, 250
Queer World, 218
Realities, 317
Rest, 381
Ring Around a Rosy, 859
Seed Time, 445
Song of Love, 115; of Saturdays, 279.
Spring's Singing, 520
Together, 411
When Father Takes Me for a Walk, 410
Who William Is, 116
Wind in the Poplars, 826
"Yesterday, When We Were Friends," 316

General Index

Accessions to Churches, 129, 394, 530, 663
Adana, Massacres in, 679
Alcohol and Efficiency, 41
Ambassadors of Peace, 510
American Church Life, Hopeful Things in, 44
America's Response to Evangelism, 515
Andover Professors, Two New, 189; Induction of the, 420.
Anglo-Saxon Forward Movements, 161
Anne Warner's Church Work, 748
Apportionment Plan, Progress of the, 63
Armenian Martyr, An, 744
April Fools' Day, 444
Art of Note Writing, 445
Atlanta, 282
Atlanta's Experiment in Prohibition, 145

Berkshires, 25
Bible Teaching in Boston, Phases of, 246; Bible, The—How to Use It, 363.
Birds, The All-Summer, 857
Blessed Merciful, One of the, 409
Blunders, Amusing, 184
Borrowed Note, 519
Boston, 25, 55, 91, 121, 154, 189, 222, 322, 354, 386, 417, 451, 488, 524, 557, 588, 620, 658, 689, 720, 756, 803, 863.
Boston, One Hundred Years in the Heart of, 343
Brand's, Mr., Retirement, 820
Bread That Caroline Cast, 279
Brides, Friendly Words to, 646, 680
Brockton, 196
Brotherhood Men, Our, 85, 450
Buffalo, 760
Business Opportunities for Young Women, 550, 582, 615, 713; Domestic Opportunities for Girls, 751.

Calendars, Culled from, 291, 529
California 23, 155, 357, 359, 492, 656
California Redwoods and Hero Worship, 346
Call to Stand Together, 707
Campaign, Co-operative, 30
Canada, 423, 487
Carleton's New President, 158
Carnegie Foundation and College Life, 373
Chapman Campaigns, Permanent Gains from, 113
Chapman-Alexander Campaign, 98
Chelsea (Mass.), 720
Chicago, 24, 57, 92, 124, 156, 191, 224, 288, 324, 355, 388, 418, 453, 490, 526, 559, 591, 625, 660, 693, 758, 800, 830, 865.
Chicago Theological Seminary, Dr. D. K. Pearsons's Gift to, 711
Chicago Seminary's New President, 514
Child in Sermon Time, 48; The Impertinent, 80.
Children's Part in Home Hospitality, 317; Clothes, Concerning, 446; Day, Snapshots for, 654.
China and America, 45; A Loss to Both, 97.
Christ the Friend of the Humble, 476
Christian News, 20, 46, 123, 158, 223, 291, 359, 422, 459, 496, 515, 552, 577, 627, 653, 696, 709, 856.
Christians, The Witness of, 107
Christian Unity, The Coming, 543; Leadership in the Community, 574; The Making of a, 674.
Church beyond the Church, 244; A Friendly Criticism of the, 776.
Churches' Harvest Field, 614
Cincinnati, 692
City Playgrounds, Fun and Profit through, 790
Cleveland, 125, 126
Cleveland, In Praise of, 407
Climbing Mount Shasta, 788
Club Women and Church Workers, A Collect for, 251
College Presidents, A Place for, 160
Colorado, 831
Commencements, 779
Companionable Stars, 411
Comparison, 353
Conductor's Business, 579
Confession, Why Public, 140
Congregational Circle, In the, 110, 142, 210, 242, 306, 375, 407, 439, 471, 512, 545, 577, 609, 640, 708, 778, 820, 853.
Congregationalism, A Test for, 37; in the United States, 731.
Congregational Life, The Springs of, 207; Nomenclature, 362.
Congregational Ministers Deceased in 1908, 363
Connecticut, 59, 194, 452, 627.
Consociation, Bicentennial of a, 759
Courage, Sources and Fruits of, 273
Cruising for the Kingdom, 796
Cuba's President Inaugurated, 361
Cuyler, Theodore L., 307

Dallas, First Church, Withdraws from Fellowship, 28
Dan's Birthday Party, 410
Dartmouth's New President, 820
Darwin and Darwinism, 141; the Man, 144.
Day to Day, From, 43, 545
Death, A Child's Impressions of, 477
Debt, Why Do They Get Into, 475
Democratic Government, The Cost of, 108
Detroit, 61, 423
Diluting Spiritual Life, 437
Do It, 48
Domestic Opportunities for Girls, 751
Drummond, Henry, The Influence of, 209

Earthquake, The Moral Problem of the, 41
Easter by the Arno, 479
Ecclesiastical Office, A New, 342
Education, 83, 120, 257, 331, 409, 441, 779
Eliot's Bookshelf, President, 870
Engine House Dog, An, 251
English Church, A Leader in, 548
Entertaining His Son, 251
Evangelism, Varieties of, 273
Evil, The Modern Conquest of, 606

Facts and Features, 86, 163, 255, 385, 486, 556, 685.
Fairbairn's, Principal, Successor, 176
"Fair That Will Be Different, The," 785
Fall River, 798
Family, In Behalf of, 130
Foes of Beauty, 827
Foreign Field, Promising Recruits for the, 821
For Gypsy's Sake, 808
Forum, Our Readers', 22, 46, 153, 231, 443, 652, 795.
Fraser, Sir Andrew, 487
French Work, 588

Gashmu's Indorsement, With, 240
George and Martha, 249
Gordon's, Dr., Commemoration, 549
Government Revenues and Taxes, 373
Gunsaulus, Dr., in a Professor's Chair, 485

Hale, Edward Everett, Preacher, Author, Patriot, Philanthropist, 822
Hampton Institute after Forty Years, 645
Hand, Gospel of the, 83
Happiness, The Raw Material of, 446
Happiest Boy in the City, 859
Hartford, 26, 226, 293, 421, 488
Harvard, The New President of, 111
Hazen, Dr. A. W., 452
Heart at Leisure from Itself, 782
Help Your Own Denomination, 173
Henson, Canon, An Interview with, 677
Henson's, Canon, Lectures, 662
Heresy of Bad Taste, 745
Heroes Known and Unknown, 551
Historic Anniversary, A, 840
Home, A High Calling in the, 183
Home Missionary Fund, 30, 59, 95, 129, 199, 292, 330, 358, 426, 560, 623, 692.
Horton, Dr., in America, 744
House That Jack Built, 792
Humanity *versus* Commercialism, 404
Hygienic Value of Work, 521

If I Were to Begin Again, 217
Immortality, Great Affirmations of, 472
Inaugural Address, 339
India, A Milestone in, 561
Industry, In the Field of, 653
Industry, In the Field of, 199, 653
In Pollywog Time, 750
Italy, Outpouring of, 644
Itself or the World, For, 73
Iowa, 62, 561

James Wasn't Whipped, Why, 380
Japan's Friendliness to America, 548
Joy and Power of the Positive Life, 376
Just for the Fun of It, 79

Kimball Family, Way of the, 185
King, President, in Cambridge, 377
King's Chapel, Interdenominational Services at, 27
Knowledge and the Christian Equipment, 710
Korea at the Parting of the Ways, 14

Law Making by Popular Vote, 340
Lenten Season, Themes of the, 491
Letters, Some Significant, 638
Lincoln, Abraham, 172; and the Black Man, 175; The Unfulfilled Ideals of, 177; The Religion of, 180.
Lincoln's Conquest of England, 178; Career, Some By-Products of, 179; Likeness to Christ, 182.
Lincoln Day, Echoes of, 261
Linking Two Oceans, 789
Lion Name, 315
Living the Resurrection Life, 468
London Church, Unusual Scenes in a, 712; Militant Christianity in the Heart of, 855.
Los Angeles, 327

McLean's, President, Diamond Jubilee, 595
Mandy Appleton's New Place, 826
Man in the West, 471; of One Aim, 616.
March, Rev. Daniel, D. D., 344
Mark, the Mail Carrier, 47
Massachusetts, 94, 452
Massacres in Asia Minor, 574
Messina, The Parrot of, 81
Methods, A Page of, 53, 384
Middle West, 288, 356, 389, 527, 799
Milton, Dr. Gordon's Estimate of, 98
Minister Making, Seventy-five Years of, 642
Ministerial Retreat, Second, 837
Ministers, Occult Studies for, 776
Minister's Wife, Lot of a, 858
Ministry, Who Should Enter the, 510
Minneapolis, 413, 563, 695
Mission Fields and Problems, Straight Looks at, 112
Mission Study Classes in the World, The Greatest, 442
Modern Woman and Her Church, 278
Mother's Bedtime Experience, 349
Motto Habit, 647
Mt. Hermon, Founder's Day and Dedication at, 229
Mt. Holyoke's May Frolics, 789

Nature's Source and Nature's Goal, 780
Nebraska, 760
Nevada, 764
Newburyport, 127
New England Congregational Congress—Program, 192
New England Town, The Newest, 54; Stocktaking in, 759.
New Hampshire, 128, 154, 696
New Haven, 835
New Jersey, 159, 419
New Year, A Message for the, 45
New Year's Prayer, A, 1; Talk to Parents, A, 16.
New York, 25, 55, 93, 121, 154, 193, 222, 256, 286, 325, 354, 387, 419, 451, 488, 524, 558, 589, 624, 655, 690, 756, 801, 832, 864.
Nickel, The Lost, 412
Northwest, From the, 56, 227, 390, 593, 834
Norwich, 25

Oberlin, 529, 730
Ohio, 127
Old People's Expenses, 370
On-Looker at the Theological Seminaries, 712
Opening the Country Home, 784
Orange Secret, 218

'regon, 128
'ur Changing Order, 741
'utdoor Religion, 791

'acific Coast Observations, 547
'ark Street Church Fifty Years Ago, 307
'assing of Able Men, 530
'astoral Counsel, 122
'eabody, Dr., to Dr. Gordon, 513
'edro and the Doctor, 681
'ersonalia, 13, 51, 75, 110, 145, 228, 263, 275, 329, 342, 378, 407, 457, 500, 609, 653, 677, 709, 747, 778, 835, 853.
'erversion of a Historic Church, 212
'iedmont, Time to Help, 870
'leasantness, The Bond of, 80
'leasures of Forty, 616
'ittsburg, 225, 226
'oe, The Centenary of, 74
'oint of View, 520
'omona Loses Its President, 158
'ractice of Medicine by the Unfit, 211
'rayer, The Power of, 12
'reaching, Intensive, 674
'resent-Day Socialism, 546, 581, 645
'rofessor's Chair, The, 78, 146, 213, 310, 377, 441, 514.
'rophet's Message, 825
'sychotherapy, A Little Excursion into, 147; A Case for, 226; The Practice of, 308; A Minister's Co-operation in, 376.
'ublicity Campaign, Review of the, 525
'ut It Through, 371

'ueen of the May, 583

.ecent Deaths, 596
:. E. A. Platform Nuggets, 285
:est in Rural Life, 500
.esurrection, Current Literature on the, 295
:evival Campaigning in the Seventies, 245; Uplift from the, 272; Method Normal, Is the, 454.
:ivals but Brothers, Not, 15
:ochester, 589
:ock River Valley, 22
.ollins College, New Buildings at, 306
:oosevelt, President, and Righteousness, 280
:oosevelt's, Mr., Administration, 271; Hunting Grounds, 665.
:ural Point of View, The New, 140

anders's, President, Inaugural, 802
ayings and Doings, 347, 395, 481, 563, 710
cience of Human Help, 40
cholarship, The Positive Note in, 208
cribbling Scot, 143, 375
eattle, 99, 290, 427
elf to Brother, From, 580
ermon, What Did You Get from the, 75, 120
ervant of the Church Universal, 641
hall It Be Another or Different, 303
hepherd of Jebel Nur, 824
hoes for Baby, 116
ongs of the Church, 851
parks from Other Anvils, 53, 275, 306, 489, 579, 616, 752, 841.
pell, Can You, 49
phinx, Conception of the, 495
pokane, 326
pringfield, 286, 323, 378
tage, Public Supervision of, 850
t. George's, Recent Mission at, 129
t. Louis, 225
trategy of Great Grandma, 349
t. Paul, 480
uggestion and the Child, 115
ummer Meetings, 781; Reading, 851.
unday Paper, 791
unday School Workers, Western Snapshots among, 425; Aim and Means of the, 530; Teachers, A Word to, 742.
winburne, Algernon Charles, 513
ylvia's New Leaves, 17
yracuse, 196

'abor College President, New, 802
aft, President, 304
'angles, 18, 81, 150, 218, 285, 350, 412, 499, 564, 681, 716, 764.
'ask for 1909, A, 69
'elephone, Blessed, 149
'emperance, 517, 731
emple, The Greater, 773
'heaters Are Vile, Why, 580
'heological Seminaries, Our, 440
'hoburn, Bishop, Honors for, 549
'hree Danger Points, 240; Churches Combined, 757.
'ime, Effective Use of, 575
'ips *versus* Rewards, 49
'oday and Tomorrow, 45
'Together" Campaign, 147, 228, 262, 294, 347, 425, 456, 494, 590, 655, 762.
oledo, 395
'ravelers, Four Rules for, 381
'rinity Church, New York, A Chapel of, 594
'rouble, Bright Side of, 678
'roubling the Pool, 111
'urkey, Asiatic, Elections in, 77; and Representative Institutions, 311; Revolution and Counter-Revolution in, 542; Situation in, 578; American Contribution to the New Life of, 610.
welve Hour Day, 408
wentieth Hundred, 617

'nion, Sacrifice for the Sake of, 638; Steps Toward, 867.
nity, The Nearer End of, 405

'agaries of An Educated Mind, 818
'alentine, A Real, 214
ermon, Dr., Installed in Brookline, 190
ermont, 127, 391, 806
eterans Forward Look, 706
eterans, The Withdrawal of, 798
ictory of Christ, Completeness of the, 474

'ait, 183
'akefield, 325
'ard, William Hayes—Editor and Scholar, 76
'ar Talk, Folly of, 208
'ashington, Happenings in, 87, 184, 345, 719; Mourns Its Blind Organist, 779.
Way to a Better Order, 764
Welsh Revival, Permanent Results of the, 478
Wesleyan, Situation at, 565
Wet Blanket, Beware of the, 715
What Julie Taught the Teacher, 649; Does a "D. D." Mean, 779.
White House Club, 148
Whither the Tribes Go Up, 686
Whom Seek Ye, 436
Widening Way, 250
Window Pictures, Possibilities in, 348
Winning a Half Million, 126
Wisconsin, 258, 455
With Might and Main, 714
Wooing of Her Lady, 516
Worcester, 287
Worry, How to Conquer, 854

Yale News, 62, 391
Yesterday's Bread Half Price, 316

Marriages

REED—CONVERSE—On June 5, at their present home, 6539 South Paulina Street, Druxel Park, Chicago, Rev. C. F. Reed to Mrs. M. L. Converse, Rev. E. F. Williams officiating.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

ALLEN—In Hartford, Ct., June 14, John Allen, for twenty-three years a trustee and for thirteen years treasurer of Hartford Seminary, aged 78 yrs. His mother was a direct descendant of John Knox, the reformer.

GRIFFIS—In Ithaca, N. Y., June 16, at the home of her brother, Mary Bosler, youngest sister of Rev. William Elliot Griffis, D. D.

HAVEN—In Morristown, N. J., June 7, William L. R. Haven. A native of Athol, Mass., and a graduate of Williams in the Class of '64, he was for forty years superintendent of the public schools in Morristown, and for thirty-two years an elder in South Street Presbyterian Church.

HIBBARD—In Hartford, Ct., May 29, in his seventy-sixth year, Rev. Augustine G. Hibbard of Torrington, Ct. In 1889, after holding pastorates in the West, he returned to his native state, accepting a call to Goshen, Ct., where he was instrumental in rebuilding the church. In 1896 he became pastor of the church at Woodstock, Ct., resigning on account of failing health after nine years of service.

HUBBELL—In New York, May 31, Harriet A., widow of Rev. Henry L. Hubbell, in the eighty-fourth year of her age.

SCHOFIELD—At Williamstown, Vt., June 6, Susannah R., wife of Rev. William Schofield, aged 71 yrs.

WELLS—In Boston, May 25, Deacon Samuel Wells of Hebron, N. H. For thirty-three years he served a country church with rare devotion. The entire town gratefully reveres his memory.

WHIPPLE—In Fitzwilliam, N. H., June 5, at his late residence, Deacon Joseph K. Whipple, formerly of Chelsea, Mass., where he was for many years deacon of Central Church, and was an intimate friend of Dr. C. E. Jefferson. Aged 70 yrs. Interment at New Boston, N. H.

REV. FRANK GRAY CLARK

Rev. Frank G. Clark was born in Lyndeborough, N. H., Feb. 22, 1838, and died in Wellesley, Mass., May 20, 1909. In his earlier environment he was like many others who have become public men, a son of the soil, being born and spending his youth on the farm. And he might have adopted what was once said by Henry Marden, in class prayer meeting at Andover, and have said of himself, "I have trodden the plowboy's path to the pulpit." The hills and valleys of New Hampshire, and the white meeting house, were the two main and by no means small sources of his physical and religious education. He prepared for college at Mt. Vernon, N. H., and graduated from Amherst College in 1862. He was principal of the Francestown, N. H., Academy for some five years. The published history of Francestown calls him "one of the ablest principals the Academy ever had." From his work in the Academy he went to Andover Theological Seminary, and completed there his studies in 1869. He was ordained in Francestown, Sept. 2, 1869. He was city missionary in Manchester, N. H., between three and four years. Following upon this he had a pastorate in Rindge, in the same state, of five and one-half years, when he became pastor of the Trinity Congregational Church in Gloucester, Mass., and served that church over seven years.

After a respite from work, occasioned by ill health, he supplied for some months the Congregational church in Arlington, Mass., when he began a pastorate in Plymouth, N. H., which continued over fourteen years. Then he removed to Wellesley, Mass., where he lived five years to a day, never, however, during that time having his full health and vigor.

When he was introduced to speak at the Seventy-fifth Anniversary Celebration of the Gloucester Church, it was remarked in his presentation, "that among the granite hills of New Hampshire is the place where they raise robust men. Some thirty-five years or more ago there came to this church a man rugged in body, who was well received, and entered upon an eight years' pastorate, during which the church had its largest increase in material growth. And they were pleased to have with them a man rugged in body, rugged in character, a man who did good work for the church and who was loved by the church and respected by the community."

In connection with his pastorate at Plymouth, N. H., it is stated in the published "History of Plymouth" as follows: "Mr. Clark came to Plymouth with the established reputation of an able preacher and a wise and efficient director of parish affairs. During his ministry the church has been united, and over one hundred have been added to the roll of membership. The parish has been strengthened, the congregation has increased and the annual contributions to benevolence have exceeded any former period in the history of the church. The ministry of Mr. Clark in Plymouth was one of solidity, strength and progress."

He was in New Hampshire state superintendent of the Home Department of the Congregational Sunday Schools; for a long time an official of the New Hampshire Home Missionary Society; was once president of the Central New Hampshire Congregational Club and once moderator of the State Association. There was printed of his writings a history of the Meeting Houses of Plymouth, N. H.; a Memorial of Rev. Henry Marden, a foreign missionary; an Historical Address at the 150th Anniversary of Lyndeborough, N. H. And he furnished some genealogical material for a History of Plymouth, N. H.

He was sincere, emphatically, following duty without paltering or faltering. Coupled with his sincerity, producing it and growing out of it, was his conscientiousness. It may be said of him, as was remarked of some one, "He put his conscience into everything he did." Besides, he exercised in a marked degree faithfulness. Faithfulness in personal work was one of the higher, if not the very highest, expression of his character. He has "fulfilled a faithful ministry." He was a genuine friend. His was a friendship which frost did not chill nor heat fuse.

Manliness was one of his constituent features. Like the granite hills of his native state, there were the elements of solidity in his nature. His was no sentimental idea of existence, no play-life. He built on the everlasting foundations and built for both time and eternity.

He was a man of New England ideals. Mr. Clark's work, the dearest to his heart, has been for and upon men. To save men for two worlds has been his highest work and highest art. Immortal souls are the sufficient marble for human sculpture. It was said of Julius Seelye, president of Amherst College, "His theory of life was that they make the most out of the world who make the most out of man and do the most to make his spirit rich and capable." Mr. Clark's high and holy work has been upon man. By this work which he wrought upon men he will really live in coming years. Their spirit and deeds will be in some measure his posthumous existence. In this sense and measure he is not dead. From this time and so far he is immortal on earth, and he is immortal in the skies. "He rests from his labors and his works do follow him."

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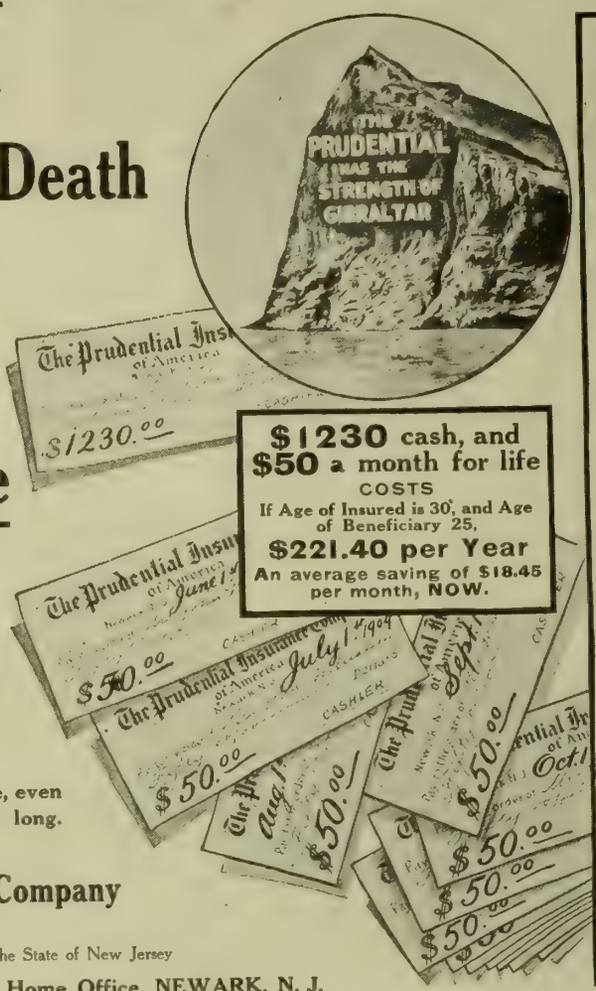
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The CONGREGATIONALIST and CHRISTIAN WORLD

CONTENTS



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Contents 3 July, 1909

RELIGIOUS AND CIVIC BETTERMENT 13
Hon. James Logan

TURKEY WEATHERING STORMS 12
Rev. George E. White

WHAT IS SUCCESS 5
Walter T. Field

BREAKING GROUND FOR GOOD CITIZENSHIP 16
Henry T. Bailey

A LAW ABIDING FOURTH—A CHILDREN'S STORY 17
Harriet Lummis Smith

WELLESLEY'S MEMORIAL TO ALICE FREEMAN PALMER 15
S. B. Capen

THE GOSPEL OF PATRIOTISM 9

COLLEGES AND THE SECTARIAN TIE 9

REGULAR FEATURES

The Emergence of National Spirit in the Orient—prayer meeting editorial 10
Event and Comment 6
Editorial in Brief 11
Closet and Altar 18
The Firelight Club 19
The Children's Pulpit 17
The Sunday School—Lesson for July 11 22
For Endeavorers—Topic for July 11 22
Among the New Books 20
Our Readers' Forum 21
Church and Ministerial Record 30
Christian News 25
Personalia 15
Meetings to Come 30
Marriages and Deaths 31

CHURCH NEWS

New Edifice for Nebraska Swedes 24
A New Leader in Connecticut 24
Boston 25
Chicago 26
A Convocation Week 27
New York 29

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Boston and Chicago
Luther H. Cary, Business Manager.

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This Week

Bearing the date that it does bear, this issue could hardly help being in a certain sense a patriotic number. The good Mayor of Worcester, Hon. James Logan, inculcates patriotism of the day by day sort, and another layman, Mr. Henry Turner Bailey, draws a graphic picture of the place where all true patriotism is nourished, namely, the right-minded American home. There is a story for young folks, too, the moral of which their elders may also appropriate, and all hands together plan for a sensible yet happy Fourth of July. This issue also gathers up a good many interesting facts about the commencements, East and West, and on the cover is reproduced the memorial tablet to Alice Freeman Palmer, the unveiling of which was one of the principal features of the Wellesley Commencement. We also present a new picture of Dr. Grenfell, arrayed in academic garments—a timely photograph indeed in view of the honors the colleges are bestowing upon him.

Coming Issues

The July and August issues are going to be worth while, too. While we shall try to do our duty by theology and the churches, there will be in every issue a good deal that smacks of the open air and of the good times our people are having by the ocean and in the mountains. We shall soon bring on some very interesting sketches of the mission work in Labrador from the pen of Dr. Grenfell. And next week's paper, which bears the date of the four hundredth anniversary of Calvin's birth, will have two articles bearing on the life and influence of the great Geneva reformer and theologian. One will be from the pen of Edwin D. Mead and the other by John Calvin Goddard, of Salisbury, Ct., who, we venture to say, has written the funniest article about Calvin that will appear in any journal, secular or religious, this month. We have in view a Country Church Number during the season, and ask our readers to send us photographs of typical rural edifices that may adorn this number, as well as little sketches and experiences growing out of their own contact with the rural church.

Recent Issues

Why should we not share with others some of the pleasant words that have come from our readers concerning recent issues? Our Out of Door Number seems to have carried with it the savor of health and holiday making. Its cover was specially appreciated, and for that matter the covers of all the June issues have found favor generally, while concerning their contents we have heard appreciating words from many quarters. Below we print a few typical letters.

Park Street Church, Boston, Mass., June 15, 1909.

To the Editors of *The Congregationalist*,
14 Beacon Street, Boston, Mass.

Gentlemen:

I hope I am as quick to see and appreciate the admirable, the beautiful and the desirable, as I am to criticise anything which seems to me to be capable of improvement, and I want to say that I think the last number of *The Congregationalist* was beyond criticism. The first page was a marvel of beauty and sentiment and the whole issue admirable.

Ever faithfully yours,
(Signed) A. Z. CONRAD.

Your Out of Door issue is certainly the *Star Number* of the season, as a multitude of your readers will testify. J. R. D. L., Brooklyn.

I have just read in the Out of Door Number "The Greater Temple." It is worth a year's subscription to the paper—so inspiring, uplifting and brings me into closer touch with the Divine! J. C. B., Boston.

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

What Is Success—The Answer of Life Itself

By Walter Taylor Field

I have just been reading a report of my college class of ——. I spare you the date, but it is far enough distant to afford a considerable perspective, and near enough to be well within the memory of living men. Having spent with it an evening of pleasant intercourse, I am sitting before the fireplace in my library, far into the night, seeing in the fading embers old scenes and faces, and pondering on some of the lessons that the years have brought.

The reports in a college class-book are never to be taken literally. They are not worth much as giving the status which each man occupies in the world's eye, but they are immensely useful as showing the growth or disintegration of each man's character. One must read between the lines. There is dear old Scotty, who writes from California that he is interested in olive culture and has a government position in Los Angeles. His letter is breezy, full of enthusiastic optimism, as of old, and more than one member of the class, reading it, will say to himself: "Bless the old fellow! It is good to know that he has done so well." But I looked up Scotty one day last autumn, when I was in his city on a business trip, and found him in a little cottage in the outskirts of the city. His olive grove is a half-dozen trees in the back yard, the fruit of which he sells to help out the provision account. His "government position" is that of a letter carrier.

"Scotty" welcomed me with such a welcome as only an old friend can give, put me at once on good terms with his wife—a charming and cultured woman—and with his family of four bright-faced youngsters, and when dinner had been disposed of and the dishes washed, and the children had enjoyed their romp and gone to bed, Scotty and I sat together in his little library while he told me his story. It was a hard-luck story, and yet told with such cheerfulness that it entirely lost its sting. An unfortunate business venture, debt, overwork, finally a nervous breakdown—but the sun had never stopped shining, and he was happier here, he said, than at any other time since he left college, and he looked it. And how he had developed in gentleness, in strength, in all that makes a man loved and really respected among his fellows! He had put the past behind him, stopped worrying about the future and was doing the work of today conscientiously and cheerfully.

As I think of Scotty, I am brought face to face with that great problem of success. What is it? My friend on the next block who owns a bank, and cuts off coupons enough every year to support a dozen families like mine, thinks he has come pretty near finding it; my next-door neighbor, the author, whose name appears in capitals in the publishers' announcements and whose life—is it not written in "Who's Who"?—thinks he is on the road to it. I doubt very much whether any of them are even "warm," as we used to say in the old children's game.

Success, after all, is only relative. Another classmate, Jack Gorham, whose biography I have also been reading this evening—a biography made up largely of laudatory extracts from the press—for he had not time to write a personal letter—has done about what we expected him to do. Brilliant, well-connected, with every advantage of natural resource and environment, he has moved steadily upward, holds a political office of some importance and is nearly as big a man as his father was. It has been no effort for him to succeed. Has he succeeded, after all?

On the other hand, there is Corrigan. In college he was the butt of all jokes and the despair of all tutors. He came from a farm, had nothing to start with but a rather undersized brain in an oversized and very awkward body—yes, there was one thing more, a will to make the most of himself—and that was the determining factor. I saw him, too, a few months ago. He is the principal of a school on the East Side in New York, and has given up his life to the leavening of his little corner of that heterogeneous, ignorant, rowdy, yet intensely human foreign population which is so vital a part of the city's life. He has a small salary, and all that is left after securing the necessities of life is used in ways that only he and his Maker, and a few unfortunate East Siders, know—but I fancy it is the best investment that any one of the fellows in the class has made.

And that raises another question. Does success depend upon what a man has done or what he is? Bill Raymond is a case in point. He failed in business, recovered, made a little more money, and lost it—through no fault of his own, but through the rascality of a business associate; then he lost his wife and only child, and is now filling a small clerical position in Cincinnati, working hard and gradually getting on his feet again. I remember sitting with him on the campus fence one June night in Senior year, as we talked of the future, and I recall his quoting from Browning those strong words of Norbert to Constance:

> " . . . I count life just a stuff
> To try the soul's strength on . . . ."

Neither he nor I imagined then that the words were a prophecy. Life has tried his soul, and the trial has developed in him such strength and poise as only come through suffering. He was at the last reunion, and of the many brilliant fellows who assembled there none seemed to me so strong as he. He has not found fame as Jack Gorham has, nor satisfaction in his work as Corrigan has, nor happiness as Scotty has—the iron has entered too deeply into his soul—but he, also, has done much good in little ways, and all who come into close touch with him feel his greatness and are proud to have his friendship.

Success is a thing about which we talk a great deal, and yet we don't seem to get very close together, for like the blind men in the fable it means a different thing to each of us. To me it is not at all what it was twenty-five years ago. There are finer things in life than can be measured with the dollar sign and greater things than are recorded in the newspapers. The sweetness and the beauty of the world are always with us. Faith and love are not fictions. Simplicity of character, openness of heart, high ideals undimmed in the struggle for existence —these are the things that really count, and the man who has them, is he not, after all, the successful one?

Event and Comment

A Congregational-Episcopal Conference

The Lambeth Conference of Anglican bishops, held in London last summer, sent out in an encyclical letter an expression of their ideal of church unity. It called for "not compromise but comprehension, not uniformity but unity." The Pan-Anglican Conference held just previous put forth a recommendation that meetings be held of ministers and laymen of different Christian bodies to promote mutual understanding. The action of these conferences was made the ground of a meeting in Hartford, Ct., May 5, attended by Congregationalists and Episcopalians. The former were Dr. Newman Smyth, Hon. Simeon E. Baldwin and Rev. Frederick W. Greene, a committee appointed by the Connecticut General Conference for this purpose. The Episcopalians were Bishop Brewster and Dr. Francis Goodwin of Connecticut, Drs. W. R. Huntington and W. M. Grosvenor of New York. They were present without appointment and expressed only their individual views. It was suggested that approach to union might be possible through allowing in each denomination such freedom of worship as might be congenial to its members, through admission that the rubric of the Episcopal Church requires confirmation as a condition of church membership only for its own children and catechumens, the recognition of the self-governing power of the local church in its own internal affairs with some degree of Episcopal direction in matters of common concernment of the churches. Thus far we suppose Congregationalists could go without serious hesitation. The crucial question was, What could be agreed on as valid ordination to the ministry? Here it was asked if ministers of other than Episcopal churches might not be willing to receive authority conferred by Episcopal bishops to administer the sacraments in Episcopal churches, and this subject was discussed under various forms. If ministers of other denominations would accept induction into the priesthood as held by the Episcopal Church through the laying on of hands of Episcopal bishops, and the bishops were willing to confer this authority on them, a degree of visible unity would be achieved by all who assented to these terms. This friendly conference has served to indicate a path to union along which Episcopalians might walk, and is assuredly a step toward mutual understanding. It is to be hoped that other conferences may follow.

John R. Mott for the Federal Council

If Mr. John R. Mott, now the leading spirit in the World's Christian Student Movement, accepts his election as executive secretary of the Federal Council of the Churches of Christ in America, that newly formed organization will secure for this most important office the ideal man. Only a great religious undertaking could detach Mr. Mott from the work into which he has put twenty years of his life, his exceptional powers of initiative and administration and his unbounded enthusiasm. But it may be that the World's Student Federation is now so well organized that it can go on without his immediate supervision. Like every wise executive he has surrounded himself with able lieutenants, trained college men like himself who would doubtless be able to carry forward the student work along lines which have now become established. The Federal Council, on the other hand, awaits the leadership of a man of vision, sanity and energy. The prospects of uniting through it the eighteen million Protestant communicants in this country are brighter today than ever before. The meeting at Philadelphia in December revealed on the part of thirty denominations there represented a genuine desire for closer relationships. An excellent president in the person of Bishop Hendrix and a strong board of directors were elected. But they are all men busy with other tasks, and an executive secretary must be found who can give all his time to the work of making federation something more than a name and of mobilizing the forces of Protestantism so that its united voice and action shall count on great public questions. We trust Mr. Mott will accept the honor and opportunity tendered him and we know he will be aided in his difficult work by Dr. E. B. Sanford, Dr. W. H. Ward, Dr. W. H. Roberts and the other men who have guided the Federation in its incipient stages.

The Mistrial of Patrick Calhoun

Patrick Calhoun was president of the San Francisco street railroad at the time when legislation in its favor was secured from the city board of supervisors by bribery. That is established by the confession of those who took the money. The attempt to bring the crime home to him as the responsible head of the corporation in whose interest the bribe was confessedly given, after a trial lasting five months and full of sensational matters, failed by the disagreement of the jury. The difficulty in tracing the money, which, it was also established, passed from the company into the hands of Abraham Ruef, the San Francisco boss, proved insuperable. The counsel for the defense took a high tone in his address to the jury, and told them that the supervisors of the city were not to be believed on oath. His speech was the speech of an advocate who felt assured that the chain of evidence presented was not strong enough to convict his client, and who took occasion to abuse the counsel on the other side. We can only regret that there was no verdict. Mr. Heney, the State's attorney, and his financial backer, Mr. Spreckles, have been untiring in their effort to convict the men higher up in these cases, and their disappointment must have been heavy. Two things must be clearer than ever to the public at large, and to the people of San Francisco in particular—that the city government has been shamefully corrupt and that the California civil and criminal codes are much in need of amendment in the direction of clear definition and simplicity of application. The trial, with its limelight of publicity turned upon the politics of the city, must make a return to the old conditions difficult for a long time to come. If it has opened the eyes and quickened the conscience of the San Francisco citizens, it has not been a waste either of time or money.

Sarah Orne Jewett

No one of the New England writers of fiction has had fewer critics or more genuine admirers than Sarah Orne Jewett, who died after a lingering illness at her home in South Berwick, Me., June 24. Hosts of story-lovers will mourn because they can no longer hope to find one of her refreshing stories in the current magazines. Her degree of Litt. D. from Bowdoin College expressed the pride of her own state in her work, so true to the soil and so interesting in sympathetic pictures of her own people. The daughter of a physician, she learned to know the intimate life of her father's patients as the father described it to her in long drives from house to house. This material served her well in later life in the short stories which she wrote so well. Of late years Miss Jewett has spent her winters in Boston with her friend Mrs. James T. Fields, but with summer she returned to the old and hospitable house where she was born. Her little world at the very south of Maine, between the river Piscataqua and the salt marshes of the Atlantic coast, was full of historical associations and a natural beauty which was always dear and served as the background of her tales. Her first literary success was "Deephaven." In "A Marsh Island," "The Country of the Pointed Firs," and, indeed, in all her stories we feel her love of natural beauty. One of her most charming books is "A Country Doctor," with its recollections of her father. She is at her best in her short stories, with their quiet humor, wholesome delicacy

of observation and sympathy with the simplicities of life in country places. Their characters afford a more trustworthy picture of the real New England than the more subtle and sophisticated, not to say abnormal characters of Miss Wilkins's tales. There is a sincerity, freedom from self-consciousness and restfulness in Miss Jewett's work which we miss in current magazine fiction.

The Tercentenary of Champlain

New England is gradually learning to plan and to enjoy great civic merrymakings with a wide variety of processions, pageants and sports. Springfield, Mass., means this year to repeat and outdo its public celebration of Independence Day, and Burlington, with several other Vermont towns, takes the occasion of the tercentenary of the discovery of Lake Champlain for a whole week's festival, ranging from special religious services through public speaking, in which the President and the ambassadors of France and England will take part, to fireworks, parades, the side shows of a circus with "no less than ten baby lions, some less than two weeks old," a Marathon race and contests for motor boats. Burlington has one of the most beautiful town sites in the country, with the lake at its feet and the Adirondacks for its sunsettings. Before the white man came the lake had long been the war and travel path of the nations. Along its waters the Iroquois passed to keep the Canadian Indians in terror. After Champlain's discovery he was the leader in that fatal victory over the Mohawk tribe of these same Iroquois, a little higher up the lake, which threw the Mohawks into alliance with the Dutch and English and made French supremacy in the whole continent impossible. In the long wars for supremacy between French and English, Champlain was the highway of war or its battleground. By it the Continental troops under Montgomery passed to their capture of Montreal and their failure at Quebec. Upon its waters and along its shores Burgoyne came to his defeat at Bennington and his capitulation at Saratoga. In Plattsburg Bay Macdonough won the naval victory which prevented another British invasion in the second war with England. The addresses of President Taft, Ambassadors Jusserand and Bryce and the Canadian Minister of Posts, Rodolph Lemieux, representing the nation which Champlain helped to found and the race which contested through so long a term of years the possession of the lake, will have abundant material for historic allusion, and in their amity of spirit will illustrate the passing of old national jealousies and quarrels.

The Pan Presbyterian Council

Presbyterian membership around the world, says Dr. G. D. Mathews, the general secretary of the Presbyterian Alliance, is 5,337,000, with 28,000 ministers. At the international council which has just closed its sittings in New York, the churches outside of Great Britain and the North American countries were represented by but a single delegate, Pastor Charles Merle d'Aubigne of Paris, son of the Swiss historian of the Reformation. From Great Britain came forty-nine delegates, including Scotch and English missionaries in foreign fields. The remaining 120 present were from Canada and the United States, representing in the latter seven Presbyterian and two Reformed denominations. This is a marked falling off from the record of attendance at previous councils. Principal Dr. J. Oswald Dykes of Westminster College, Cambridge, the President of the Alliance, in his address found great cause for encouragement in a review of the religious developments of the five years since the last council, especially in the growth of missionary zeal and the spirit of brotherhood among Christians. He spoke of the influence of the quiet changes, and gave thanks that "old forts of controversy are being silently evacuated and the regiments that held them are being thrown against the sin of the world in a common battle line." The statistical reports to the council showed growth all round, including a steady increase in the ministry. The gifts of the churches in money have increased, being twenty per cent. higher than five years ago, with a total of more than $50,000,000 annually for all church benevolences. Much of the time of the council was given to somewhat too undiscriminating eulogies of Calvin. In the papers and discussions it appeared that the British delegates generally represented a freer mind in regard to the conclusions of Bible study than the Americans. The Presbyterian Churches are so large a force for the evangelization of the world that this center of discussion, with its revelations of good work done and of tendencies of thought which must tell upon the future, is of wide interest to all Christians.

Lights and Shadows in England

It is just now the fashion in England to concentrate attention on the shadows. Its most popular authors are pessimists. Mr. C. F. G. Masterman is a fair illustration of them. A young university graduate of unusual ability, with aristocratic associations, he has assumed in parliament the *rôle* of a Jeremiah, and in literature also. His latest book, "The Condition of England," is a picture of the decadence of the nation. He dwells on the diseases of the body politic. Society herds in cities, the pursuit of wealth has become a national vice, the poor are poorer and more numerous and have feebler vitality than ever before, the seeds of death are germinating in modern civilization, and who if any will survive is an unsolved problem. Mr. Masterman cites conditions which could not be denied from which he draws conclusions which will be accepted by far too many who do not scrutinize carefully the evidences adduced on which to rest them. Less noticed at this time are summaries of facts such as the Blue Book, just issued by the Local Government Board for England and Wales, on the social progress of the country for the last half century. Crime has considerably decreased. Fifty years ago the number of indictable offenses per thousand of population was 2.84, now it is 1.67. Thrift has increased. The total saving is more than five times as much per person as it was in 1850. Wages have increased about forty per cent. in forty years. Education has made great gains. The sums spent on it have multiplied many fold. It is true that taxes have nearly trebled and the local and national debts have swollen largely. But so also have the public assets by which everybody benefits, such as water and gas works, highways, tramways, drainage, hospitals, libraries, art galleries, etc. Altogether, for those who believe in the latent possibilities of humanity and in a living God, and who have marked his guidance of human affairs in history, the lights seem to be overcoming the shadows. "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined."

Another Missionary Exhibition in London

The Orient in London, a great missionary exhibition and pageant held last summer by the London Missionary Society, the English Congregational Board of Foreign Missions, is followed by an exhibition this season in the same building, the Royal Agricultural Hall, by the Missionary Society of the Anglican Church. It is called Africa and the East. It is an exhibit of the life of natives in non-Christian lands where this society carries on foreign missions. Among the sights are a Chinese street with an opium den and a Buddhist temple, an Indian bazaar and a zenana, while the chief attraction is an African village, with a "Devil House," a place for propitiating evil spirits by offering human sacrifice, and other impressive representations of savage life. Beside them is a group of native converts to Christianity, who spin and weave and carve and cook as Christian Africans should do. A well stocked missionary library, curios illustrating the customs of the people and missionaries from their fields acting as guides and giving lectures offer abundant facilities for students of missions. There is, however, no pageant such as that which

drew great crowds last year. The criticism has been made that this exhibition will be of great value to those already interested in missions, but that it offers little in the way of sensational features to awaken interest among those who care nothing about the subject. In view of the purpose of American missionary societies to reproduce the Orient in London at some future time in Boston, it will be of much interest to see the result of the exhibit now being held in London, without the Pageant and other features which called forth criticism from some friends of missions.

Lifting the Salaries

Not for many a day has the underpaid minister found a wiser or more determined champion than Rev. J. D. Jones, chairman of the Congregational Union of England and Wales. He intends to use that important office this coming year largely in the interests of his brethren whose salaries are meager. The scheme which he and others likeminded inaugurated at the last meeting of the Union is now being put before the churches in concrete ways. In a recent *Christian World* Mr. Jones offers a friendly word to the wealthy concerning their responsibility for starting this sustentation fund. He believes the rank and file must complete the fund, but that the richer Congregationalists must give it a successful start. A number of them have already made generous gifts. Mr. Jones disposes of the argument that some ministers are not worth more than they are receiving by saying that the plan looks toward the safeguarding of the entrance into the ministry and the insisting upon certain intellectual requirements, while at the same time allowing room in the ministry for the men of special gifts but limited education who are obviously called of God. He says that for every inefficient minister that may be cited he can produce one hundred doing brave, devoted and successful work. This is his final injunction: "Some time ago the nation was asked to 'think imperially.' I want our rich men in connection with this scheme to 'think sacrificially'; to think, not in five-pound notes and in ten, but in hundreds and in thousands. It is giving of that kind that the scheme calls for and deserves. For our response to it will be the measure of our love of the brotherhood, of our faith in Congregationalism and of our desire for the extension of the Kingdom of God in our own beloved land." All this is as applicable to America as to England.

A Union Christ Did Not Pray For

The spiritual unity of the whole church of Christ is an ideal to be realized in the heavenly state, and the longing for it which finds expression in Christian assemblies is a sign of spiritual growth. The union of all professed disciples of Christ in one organization is a possibility to be dreaded in this world but so remote that it can be occasionally contemplated with more amusement than anxiety. From time to time in our survey of the Christian world we come upon a practical suggestion of what such a union would come to. One of these is offered by a sect which has appropriated one of the earliest names used by Christians for their fraternity, the Church of the Brethren. It consisted of about 100 local organizations, and its motto was our Lord's own words, "One is your Master, even Christ; and all ye are brethren." They could not all agree to live together as brethren, however, though they were few in number, and they separated into three bodies. The largest is the progressive branch, which, according to United States Census statistics, has seventy-eight churches, with 2,688 members. About 525 members, with twenty-five churches, took the name, United Zion's Children, while eight churches, with 214 members, are known as the "old order." They are the conservative branch, and they refuse to receive as Brethren any one from the other two branches without baptizing him over again. The difference between "alien" baptism and "valid" baptism is a vital one with them. But there seems to be a growing sentiment among these Brethren in favor of the repeal of the rule requiring re-baptism. The question is to come up at their annual meeting this year. Could it be possible that this liberal element which favors the recognition of "alien" baptism as "valid" though administered by some one who has not received official authority to baptize in a direct line of apostolic succession may lead to still further division, till "a man's foes shall be they of his own household?" The history of these little sects suggests the infelicities that would attend organic church union in which they were to be active members.

A Well Invested Life

The Presbyterian of Toronto reports an interview with Rev. Dr. John Morton, who is on a visit to his early home in Canada, after spending forty-one years in the West Indian island of Trinidad. He went there from Nova Scotia after a breakdown of health, and there he found his life opportunity among the East Indian coolies who had been imported to work in sugar and cocoa plantations. He returned to Nova Scotia, presented the need to the church and volunteered as missionary. The Hindoo population in the island now numbers 105,000—about a third of the whole. This is Dr. Morton's report of results: "When we went there, there was no Christianity among them and no schools. We have given them education and have printed books in their own language, we have helped them to improve their agricultural methods and their mode of life, and we have given them the gospel. There is a Christian population of ten or twelve thousand, and the whole lump has been so leavened that it will be impossible for the children growing up to be idolaters as their parents were. It has been well worth while." We wonder how many of our readers ever heard of Dr. Morton and his East Indian mission in Trinidad. From his own point of view his life has been well invested. He brought open eyes and a missionary spirit to the changes of his life, and when his chance came was willing to venture. The great coming revelation of the true values of life will justify many such venturings for Christ, even where the results have not been outwardly so remarkable. But will it justify the holding back of heart which neither sees the opportunity at our doors nor is willing to risk anything upon it?

Overtaxed Germany

Sea power is one of the most expensive of luxuries in these days of Dreadnaughts, and all the ranged succession of torpedo boats, torpedo-boat destroyers, cruisers and armored cruisers—as Germany is finding out in study of new tax bills. The proposition to extend the inheritance tax to property coming to widows and direct heirs seems to have exhausted the patience of the Reichstag, and it was defeated in spite of Government support. The fact that Chancellor Von Buelow did not resign marks the difference between German and British parliamentarianism. The British Government is a committee of Parliament, charged with the proposal and execution of law. The refusal of Parliament to pass a law which it proposes is in effect a withdrawal of authority. A British premier so defeated must have resigned. But the German chancellor is the appointee and representative of the Emperor, and may hold office though defeated on a capital question. The tax proposed is essentially a fine on widowhood and orphanage. It proceeds on the old world idea that the husband is the sole provider and that the wife contributes nothing to the savings of the partnership. We do not wonder that the legislators were reluctant to make the widow's hard case harder by taxing the means of her future support at the moment when the breadwinner is removed. But the Chancellor's problem is a difficult one. Germany is a well disciplined and well managed country, but it is not relatively wealthy. And the burden of military preparation grows always heavier. The money must somehow be raised. Unfortunately for the world, the way out which would be presented by a halt in the race for great armaments is opposed to the ideals of the reigning house, which wishes to hold with armed and unbound hands the chief place of European influence.

Progress of South African Confederation

The union of the British South African colonies is carried a long step nearer its consummation by the result of the referendum in Natal which voted in its favor by large majorities. Natal is at once the most British of the colonies and the one of the four immediately concerned which has the most difficult of the race questions to solve. Not only do the blacks greatly outnumber the whites in the colony, but its ports also are the natural places of disembarkment for the Asiatic desirous of bettering himself, and in particular of the British Indians who have made so much difficulty in the Transvaal and elsewhere by their claim of right as British subjects to travel and settle where they will under the British flag. If Natal can accept the union with cordiality, the largely Dutch-speaking colonies, with their preponderance of numbers and influence in the new nation, will interpose no difficulties of moment. Modifications of the plan of confederation, adopted at a revising conference at Bloomfontein, have made the plan more acceptable to Cape Colony. The new Commonwealth will be a white man's country, so far as political rights are concerned, for the Transvaal has no objection to native workmen in its gold mines. That the republics which were so lately at war with England should now be arranging for self-government under the British flag and with British assent of the most cordial kind is one of the remarkable facts of human history, and proves conclusively the British confidence in democracy for white men, at least. But the problem of the black man, on his own continent, is quite as difficult and much more backward than our problem of the relations of the races in America.

The Gospel of Patriotism

No one ever loved his own country with more passionate devotion than Jesus Christ did. He lived for it. "How often," he apostrophized it, "would I have gathered thy children together even as a hen gathereth her own brood under her wings." Looking down on its beautiful capital his voice broke into sobs as he lamented that its citizens had been selfishly indifferent to its welfare till its great opportunity had slipped forever away from them without their knowing what it was. He died for it. The high priest of the temple said it was a good thing that Jesus should die to save the nation, and the apostle who recorded his words declared that the high priest spoke a great truth officially as a prophet without knowing it. The followers of Jesus Christ must have the same love for their country that their Master had for his.

The fact that Independence Day falls this year on the Lord's Day gives special opportunity to emphasize the religious significance of patriotism. One who lives for his country pleases God. One who misuses his country to gratify himself is a reprobate. In these two sentences lies the essence of Christ's gospel of patriotism. To cheat one's country by withholding lawful taxes on imported goods, by forcibly seizing or dishonestly appropriating its lands or timber or water powers, to conspire with others to exact public values for private uses, is worse than robbing your neighbor. It is stealing from all your countrymen. It was the determination to punish and put an end to such baseness, which had invaded even the ranks of those chosen to be official servants of the nation, that gave to Mr. Roosevelt's administration such a strong hold on the people. To make such crimes odious is a high religious duty.

The popular response to such efforts to uphold civic righteousness and the sense of honor in the nation is our best assurance of the patriotism which is latent among the whole people. That it is a mighty force among all classes, among those who inherit American citizenship by birth and among those from other lands who have received this great gift, cannot be doubted. The making of this latent patriotism active, however, is largely the noble task of Christian churches. We must show that civic duties, so far from being outside of the Christian life, are its highest expression. The spirit of brotherhood which our Lord taught manifests itself first in the family, then in the local community, then in the state and nation, else it is only an empty theory. He who has not this patriotism, wrote the apostle, does not know God.

The patriotism which is true religion exercises itself in the faithful discharge of the common duties of the citizen in his own town or city. We are fortunate in being able in this number of *The Congregationalist* to have this truth presented by the mayor of a New England city from his mature experience. Mayor Logan, in administrating the affairs of the city of Worcester, is working to fulfill the prayer, "Thy kingdom come, thy will be done on earth," especially in Worcester. That is what he would inspire every citizen to do in his own community. In that spirit politics is religion.

The pertinence of Mayor Logan's address to this Independence Day lies in his simple showing how civic duties may be honorably fulfilled and why they are neglected. "It is possible," he says, "for a man to make political life his calling and render as high a service as a Christian preacher or teacher." Our nation will be nearer its ideal when political office is recognized as not less a divine vocation than the office of the Christian ministry. Political offices are so sought and so filled by a much larger number of public servants than is generally acknowledged. Many men have put aside inviting opportunities to increase their fortunes in order to take public service whose pecuniary rewards are comparatively small, who accept office in the spirit which prompts Mayor Logan to say, "I am grateful to my fellow-citizens that they have given me the greatest opportunity of my life to render a service."

The message from the pulpit for this Independence Day must be that of this Christian layman—that the civic duty of every citizen is his opportunity to render a service to his fellowmen. It is to put new hope and strength into the weakest of them, to promote the health, comfort and prosperity of all our eighty millions of fellow-citizens, to ennoble their characters and thus exalt the nation. To be indifferent to this opportunity is a disgrace. To shirk one's part in it is cruelty. To abuse its trust is a crime more revolting in proportion to the prominence of the citizen who commits such a crime. To fulfill the citizen's duty willingly, whether private or public, counting the sacrifice it calls for a high honor, is to receive the Spirit that anointed the Master of men, who accepted his mission to preach good tidings to the poor, release to the captives, recovering of sight to the blind, to set at liberty the bruised, to proclaim the acceptable year of the Lord. This is the gospel of patriotism.

Colleges and the Sectarian Tie

The drift among American colleges toward detachment from denominational restrictions is unmistakable. Brown University is in the midst of an earnest agitation of the matter. No subject was more talked over during Commencement week than the report of the committee appointed by the corporation a year ago to consider the subject of changes in the university charter. A remarkably strong committee it was, headed by Everett Colby, the New Jersey reformer, and including in its membership of nine Governor Hughes, President Faunce of Brown, President Horr of Newton Seminary, Dr. T. S. Barbour of the American Baptist Missionary Union and such laymen as Arnold B. Chace, Robert H. I. Goddard, Stephen O. Edwards and Henry Kirk Porter.

The fact that after careful study they are unanimous in favor of abolishing denominational requirements in the election of trustees and faculty is significant. They have reached the conclusion that elimination of denominational provisions will accord with the real purpose of the founders,

avoid objectionable inquiry into the theological position and ecclesiastical relations of every candidate for the board of trustees, as well as similar tests for members of the teaching staff, will render eligible to the board of trustees a large section of the alumni now excluded and will remove public misconception as to the truly liberal and catholic attitude of the university. These men find Brown as free from sectarianism today as any college in America, and they would not have it any less definitely Christian, but more so if possible, both in the expressed declaration of its attitude and its constant spirit; but they consider present restrictions more hampering than those imposed upon almost any other college. The trustees must now be drawn from only the four denominations prominent in New England when the college was founded in 1764, Baptist, Congregational, Friends and Episcopal.

This committee handles frankly the question of the Carnegie benefactions, admitting that while the chief reason for the change is not the securing of retiring allowances for the faculty, they would better the conditions of the teaching staff, and thus help it to retain the best men in service. On this point the words of the committee should be quoted exactly: "If we were as a corporation seeking pensions for ourselves, our motive would indeed be selfish or sordid. We want these pensions for the self-sacrificing men who are toiling, in many cases, on a meager salary, and for their wives and children. If we were parting with any principle, or ignoring any obligation in order to secure such pensions, we should indeed be selling our birthright for a mess of pottage. But in simply asserting our birthright more clearly, and adhering more closely to the purpose and spirit of the founders of the university, we should be sacrificing no principle, and should be gaining much for the men who make the university. We should be merely throwing aside fetters that impede us, avoiding misconstructions that pain us, and making clear to the world the real temper and spirit of the university."

Whether or not Brown University ultimately adopts the recommendations of this committee, it has made a valuable contribution to the discussion of a subject which confronts many higher educational institutions. The opportunities afforded by the Carnegie Foundation are appealing strongly to those charged with the maintenance of colleges hitherto considered denominational. Many have already broken the bonds and more will do so soon. We are not among those who mourn because of such severance of ties, provided no moral principle is sacrificed. As a matter of fact, long before Mr. Carnegie gave his millions, many of these colleges had practically come to a non-denominational basis, drawing their constituency from many religious bodies and inculcating in classroom and pulpit a comprehensive Christianity. It is difficult to affix a denominational tag to modern educational processes. It is almost impossible to nurture in our growing young men and young women an ardent devotion to a single denomination which shall attach them to it as strongly as to that great, comprehensive movement which we call Christianity. As institutions grow strong and resourceful they consciously or unconsciously move out of the bonds that were necessary to them when in their cradle, and they seek and cultivate an independent life.

This is one of the inevitable drifts of our time, over which, it seems to us, it is not worth while to grieve. We dishonor the founders of our colleges when we imply that they toiled and sacrificed chiefly in behalf of denominational aggrandizement. If in the case of any institution the present members of the faculty and of the student body are not moved by gratitude to revere the denomination with which the institution is traditionally allied, if their own sense of honor does not prompt them to serve it as they are able, then we see no hope of securing such desirable results through hard and fast restrictions embedded in the charter. The churches have a right to expect from the colleges which they have nurtured constant sympathy and co-operation, and we believe that loyal colleges will not be found wanting even though formal bonds may be put aside.

National Spirit in the Orient

Thus much at least the Occident has accomplished for a thousand million Orientals, that they have been taught dissatisfaction and provided with new political and personal ideals. How much that means for the present generation in the East it would be difficult to tell; but for us of the West it has set loose vast forces which must be reckoned with. We have forced upon the East a new commerce. We have brought in the leaven of a new conception of liberty, and it is working mighty transformations. Unless we can supply, or these Oriental peoples can find an uplifting moral and religious addition to their stock of ideas, the new conceptions may result in a long struggle of East and West which will tax the resources of the West to the uttermost.

This Occidental leaven carries with it ideas of liberty, equality, self-government and brotherhood which have not yet fully triumphed in the West. If the experiment of constitutionalism has failed in Persia, it is not so remarkable a success in Servia or Venezuela. If China has much to learn, we of the United States are not yet graduated from the school of liberty and order. East and West must grow together toward complete mastery of that liberty in self-government which is the lesson set for the world. It is fortunate for the Oriental nations and fortunate for the world that Japan, the nation by whose triumphs in war the leaven of discontent with present conditions has been most widely spread in the East, is relatively far advanced in this teaching. And it is doubly fortunate that so many of the Japanese leaders are either Christians or recognize the moral weight of Christianity in the life of the nation.

One form which this Oriental awakening to self-consciousness takes, that is gratifying but problem-making, is its effect in the Christian churches and schools planted by missionary effort. There have been good men and women who went out from our churches to teach an American gospel and to make over the converts of the nations in the exact image of the Puritans. These are sure of disappointment. The young churches of Japan, of China, of India, are alive. They welcome the gospel; but they will strive to express it in terms of their own national life. And they will not let gratitude to their teachers destroy their loyalty to their native land. How long the American or British missionary may be needed is a question of expediency, needing different answers in different localities, but it is not a vital question for the mission boards or for the churches in foreign parts. A large part, indeed, of the work of our missionaries must henceforth be to get the churches under their care in readiness, by self-support and strong individual life, for their future standing alone.

Prayer meeting topic for July 4-10. The Growing Kingdom—The Emergence of National Spirit in the Orient. Isa. 43: 1-13; Acts 17: 16-33. A thousand million Orientals in China, Japan, India, Persia and Turkey, becoming imbued with Occidental ideals of liberty, equality, self-government and brotherhood. Contrasts between today and conditions previous to the Russo-Japanese War. The new problem for British and American statesmen. The growth and self-assertiveness of native churches. How long will the missionary be needed. (Information furnished by the American Board.)

The best form of Socialism is a celestial creed to profess and to practice—its basis is loving your neighbor as yourself. Worldly socialism is either too late or too early. It should have come before Eden or should come after the judgment day.—*Gen. William Booth.*

Editorial In Brief

Our cover picture this week reproduces the memorial to Alice Freeman Palmer at Wellesley College. An account of its unveiling, by the president of the Wellesley trustees, Dr. S. B. Capen, appears on another page.

Last Saturday the receipts of the "Together" Campaign totaled nearly $253,000. This left $47,000 to be raised in five days in order to complete the work by July 1. Though that date has not arrived as we go to press, we are confident that the $300,000 will be raised, the amount necessary in order to make the pledges good. While responses have come from all sections of the country in proportion to the membership of our churches, New England is in the lead. Though the campaign will be a success when the sum of $300,000 is raised, the goal is still $500,000. That amount is needed to give the societies full equipment to meet the demands of the future, with the annual income to be reasonably expected. Let no one who has resolved to do something toward the movement and has failed to send his subscription fail to do so now. Every dollar given adds to the permanent success of the movement.

The Presbyterian General Assembly at Denver voted against allowing its members, clerical or lay, to use tobacco. However, it denied a petition from some missionaries in China to censure two other missionaries for indulging in the worldly pastime of tennis playing, while commending the religious zeal of the protestants. When so many delegates travel so far at much expense of their own time and the church's money, it is well to note that something was accomplished.

Prof. T. A. Jaggar, Jr., of the Massachusetts Institute of Technology has been visiting the Hawaiian Islands and has aroused attention there to the importance of maintaining an observatory on the volcanic mountain of Kilauea. His proposition that the citizens of Hawaii raise $5,000 per year toward the expenses of an observatory to be established by the Institute met with hearty response. A committee was formed to secure pledges, and half the amount is already raised.

A letter from an Armenian of the Adana district to his brother in America, printed in the Worcester, Mass., *Telegram*, describes the crucifixion of three Armenians by their Turkish enemies. After the crucifixion, the Turks, more merciful than the old Romans, shot the crucified full of bullets and built a fire under them, burning them to ashes. The distance between the ancient world and the world of today is not so great, after all. But those bullets, followed by fire, accord with descriptions of Mississippi Negro lynchings.

The necessity for increased taxes in this country is the inevitable result of the white man's burden. If we had not assumed responsibilities for Cuba, the Philippines and other dependent peoples, we should not now in time of peace be discussing increased customs duties, a federal tax on incomes and on the earnings of corporations. Those Americans who believe in the work the United States is doing for these dependent peoples may as well accept the increase of taxation as a contribution to foreign missions and be glad to make it.

In a Nebraska town last week the Roman Catholic bishop of the diocese and two priests were mobbed and driven out, being saved from violence by another priest, whom, apparently, they were seeking to turn out from the pastorate of the local church. We do not know all the facts and pass no judgment; but we are glad it was a family quarrel and not an outbreak of the old Protestant dislike of priestly authority. We should think these Nebraska Roman Catholics might find a less violent way of conveying a hint to their bishop.

The Church of England is conducting a pageant on the grounds of the Bishop of London's Palace at Fulham, in which over 4,000 performers occupy the platform. The master of the performance is the theatrical manager, Mr. Hugh Moss, who staged so admirably the pageant of the Orient in London last summer. In twenty scenes, divided into two parts, the continuity of the Anglican Church from the fourth century till now is set forth to the satisfaction of its adherents and the indignation of some Nonconformists, who show their hostility outside the grounds. The use of the name "pageant" avoids some waning prejudice against the theater.

The people of this generation will revise their estimates of a number of celebrities through the celebration this year of their birthday anniversaries. Perhaps no one of them will come out with greater advantage than John Calvin, through this re-trial before the bar of public opinion. Next week *The Congregationalist* will present to its readers some impartial estimates of his career, as seen through a vista of four hundred years. The July *Century* has an attractive sketch of the Human Side of Calvin by Maria Hornor Lansdale, and places beside this picture of the man an outline of Calvin the Theologian, by Pres. Francis Brown of Union Seminary.

The *British Weekly* comments on an attack on *The Congregationalist* by Rev. Dr. C. L. Morgan of Elgin, Ill., recently published in the *Advance*. Dr. Morgan affirmed that *The Congregationalist* "is directed and edited in the interest of a working federation of our churches with those of the Unitarian name," and called on the Sunday School and Publishing Society, which owns and publishes the paper, to cease to "nourish an enemy in its bosom." Dr. Nicoll, the editor of the *British Weekly*, says, "We have read *The Congregationalist* for years and have thought that it represented not Unitarianism but a broad Evangelicalism." That has been and still is our own opinion also.

The Temperance movement is international as well as national and the worldwide spread of its movement for the education of the peoples will find new recognition this month in an Anti-Alcohol Congress, meeting in London. The American delegation includes Miss Cora F. Stoddard, corresponding secretary of the Scientific Temperance Federation and Dr. T. D. Crothers and Rev. Dr. F. O. Taylor, directors. The first and second go as Government delegates, having received appointments from Secretary of State Knox to represent this country officially. The British Government has invited sixteen nations to send official representatives. The Duke of Connaught will be honorary president and there will be one hundred and forty vice-presidents.

Lieutenant Shackelton has returned home to England from his expedition in search of the South Pole and is giving to the public accounts of the adventures of his party. He says that they repeatedly escaped dangers from which no human power could have delivered them. "It was during these periods that we learned that some Power beyond our own guided our footsteps. If we acknowledged this—as we did—down among the ice, it is only fitting that we should remember it now, when the same Power has brought us safely home through all these troubles and dangers." Lieutenant Shackelton having been so long absent from civilization, probably had not heard of Prof. George B. Foster's discovery that "there is no self-dependent deity active or interactive in that larger body which we call the cosmos," and that "the conception of a personal God has symbolic validity only."

Hon. James Wilson, the farmer secretary in the President's Cabinet, plans to lay down the cares of an office which he will have held longer than any other cabinet officer in our history. He has served under three administrations, having been appointed by President McKinley at the beginning of his administration in 1897. His twelve years of service have seen great advances in American agriculture, with many if not most of which he has been actively associated. The improvement in the quality of seed by careful experiment and selection, the return of the farmer toward the Rockies and the subduing of the Great American Desert by improvements in dry farming, the study of insect friends and enemies and the government irrigation plants are instances of good service rendered. Secretary Wilson was born in the Burns country, Scotland. He came to this country as a lad of eighteen to settle with his parents in Connecticut. Three years later he moved to Iowa, where he studied in the public schools and in Iowa College, to go back after graduation to the land as a practical farmer. Assemblyman, congressman and professor of agriculture in Iowa College were steps toward his long Cabinet service.

A Note from Professor Palmer

To the Editor of The Congregationalist:

Sir: In your issue of June 26 I see you have been misled into accepting as true a story recently started by a Boston daily paper in regard to a person so unimportant as myself. Let me give you the facts.

At the Hotchkiss School in Lakeville, on June 12, I was about to deliver a Commencement address when I was called to the telephone and told that the Boston *Post* desired an interview.

"What about?" I asked.

"Wait a minute," was the answer.

"But I cannot wait," I replied, "and I have no interest in an interview with the *Post*." That was all I said or heard. The next day the paper announced that it had reported to me a rumor that I was engaged to be married, and I had refused to deny or confirm it.

I suppose the only defense one has against such outrages is the public reprobation of those who commit them. This reprobation you will feel and you will be glad to publish this letter as soon as you are acquainted with the facts. Let me say then as unequivocally as possible that the original rumor is as baseless as the asserted reticence on my part, invented to give color to the tale. One might imagine a more appropriate time for launching such a story than the very week when I was taking part in a memorial service over my dead wife at Wellesley. But one does not demand delicacies of the *Post*.

Very truly yours,

Harvard University. G. H. PALMER.
June 28, 1909.

Turkey Weathering Storms

The Various Factors in a Still Complicated Situation

By Rev. George E. White

At the Commencement exercises of the International College in Smyrna, a visitor addressing the graduating class congratulated the young men on entering active life in Turkey just at this time. The speaker remarked that there is always one country in the world brighter and of more public interest than any other, and that at the present crisis Turkey is that country. The principle holds, even though the light sometimes proceeds from burning homes, and is accompanied with all the horrors of bloodshed and civil strife. Other voices than mine have told the grewsome story of Cilicia, and will echo the cries of widows and orphans for aid. Thank God that the last expiring throe of the ex-Sultan's administration left the extensive northern and western provinces of Asia Minor unharmed. For almost thirty-three years Abdul-Hamid held the sword of Othman, and it is estimated that his reign cost the lives of fifteen of his subjects every day—a ghastly total of 175,000 human beings. A good many comfortable people regard the Imprecatory Psalms as unnecessary or even unchristian, but any one who has lived under the rule of Sultan Hamid can tell you that those who object to the Psalm have led too soft a life!



Deputies escorted by Troops in San Stefano, where the Turkish parliament met for a few days

The graduating class in Smyrna referred to contained six young men who took the degree of A. B., and thirty-one who completed the commercial course. "Infidel Smyrna," as the Turks call it because of its great Greek element, is a busy, growing, commercial city of over 300,000 inhabitants, and it is a feature of the highest significance that one in one thousand of the population, perhaps one in one hundred of the young men, enjoys the wholesome moral life, the earnest spirit, the intellectual and material privileges of an American College. President MacLachlan and his able staff of associates achieve wonders on the financial resources at their disposal, and every year the International College enlarges its work and becomes more firmly entrenched in its position. Its students find abundant professional and commercial openings in the Levant, and as far away as the Soudan and India.

In general the American colleges in Turkey are closing a trying year. When the leaders of public opinion cannot properly distinguish between liberty and license, it is not strange that students are infected with the same disease. College orators cry out that until the new *régime* was proclaimed last July they had minds, but could not think; they had tongues, but could not speak; they had hearts but dared not feel; now they are enslaved no more! What wonder if they sometimes understand freedom to mean the right of each man to do as he pleases? Several of the American colleges have met student rebellions difficult to deal with, but at this time of greatest need the Armenian Theological Seminary at Armash, the Armenian College at Erzroum, the Greek College near Cesarea, have practically closed their doors, and other educational institutions have been similarly crippled. In regard to religious creeds and convictions also many young men have begun to drift, and know not where to cast anchor or seek a safe harbor.

If any set of men deserve the sympathy of the civilized world, it is the Young Turks, who have made the old *régime* in Turkey impossible forever more. But their task is perilously difficult. Professor Vambéry of Buda Pesth, the Hungarian Jew now converted, whose mother was a gipsy woman, but who is himself one of the foremost authorities on Turkey, has always contended that the Korean was quite consistent with liberal institutions if interpreted liberally. But when I once asked him whether he had real hope of such a result in a Mohammedan state, he replied, "Well, history cannot furnish an example in which it has been done." The Young Turks are attempting to create a new precedent. Mohammedanism has never yet made a state just and stable, progressive and free. Can the new Turkish ship of state permanently weather the storms it will encounter?

Numbers of the Turkish population are comparatively indifferent toward the Constantinople administration; the religious leaders suspect that the Europeanized Turks are not orthodox; for the savage Kurds and Arabs, the less of civilized government exists the better they are suited; Armenians and Greeks have their separate national interests to advance; almost the greatest difficulty of all lies in the fact that many of the official class can do better for their own pockets under a corrupt administration, and so have no real sympathy for the honorable aims of the party now in power. The late viceroy of our Sivas province had but one rule when a robbery was reported. He would summon the commander of the gendarmerie and order him to go and bring the robbers alive or dead. He has cleared the whole province of robbers and terrorized all evildoers, but Reshid Pasha is an Albanian prince of independent fortune and imperious character, who can beat a constable to death with his own bone-whip, if necessary.

And the people of Turkey do not know how to work a constitution. As I was talking over these problems with some army officers recently, one of them rose, advanced and with eager gesture asked: "When young children go to school for the first time, where to they begin to study?" I answered, "With A B C." "Yes," he continued, "and that is just where we are now. We know nothing about constitutional and parliamentary government; we are just beginning to learn; we are at the A B C. But give us time, give us two years, just two years, and we'll learn how to do it." The best Turks now, as of old, are the army men, and they are the ones most bent on tutoring the nation in the rules of constitutional order.

I had the opportunity of attending a session of Parliament in May. It was a picturesque assembly, Oriental and European costumes suggesting the blending there of the East and the West. The subject of discussion was what month in the year Parliament should hereafter convene, and how many months it should remain in session. It could hardly be pronounced a very able discussion. Ahmed Riza Pasha, the speaker of the House, finally remarked that there were some eight or ten different motions before the House all at once. When we left the Parliament chamber we learned that the cabinet of Tewfils Pasha had fallen and Hussein Hilmi Pasha was again Grand Vezir. If the deputies of the nation knew that the national cabinet was being reconstituted at the Porte, their discussions did not show it.

It used to be a question which really ruled, the Palace or the Porte. Now it is a question between the Palace, the Porte and the Parliament, but back of all is the Army, and if the distressed Turkish government reaches smooth sailing on a constitutional sea it will be primarily due to the patriotism, and self-sacrifice of her military men.



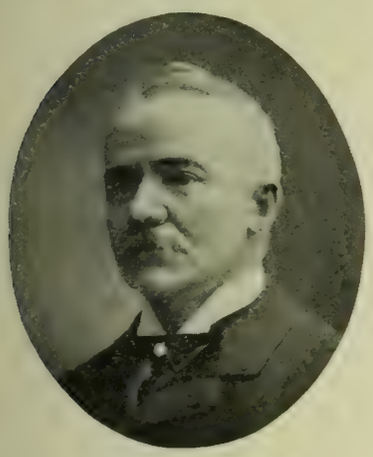
Ruins after the Massacre and Fire at Tarsus

Religion and Civic Betterment

A Layman's Brotherly Suggestions to Fellow-Laymen

By Hon. James Logan
Mayor of Worcester

[Mayor Logan of Worcester is one of those men who can still be found in American commercial life, to whom applies the apostolic characterization, "Diligent in business, fervent in spirit, serving the Lord." He is vice-president and general manager of the United Envelope Company and a director in a number of organizations. He is serving his second term as mayor, and Worcester now has the distinction of being the largest no-license city in the world. So wise and



HON. JAMES LOGAN

thorough was his administration of the law during his first term of office that he was re-elected by a large majority, despite the opposition of the saloon element. Mr. Logan has always been an earnest Congregationalist and ardent Y. M. C. A. man and a supporter of many enterprises that make for the coming of the Kingdom. The following paper is the substance of an address which he delivered at the meeting of the Massachusetts General Association, held in Park Street Church, Boston, last May. The poem which appears in connection with the address is by Rev. Shepherd Knapp, the pastor of Central Church, Worcester, of which Mr. Logan is a deacon.—EDITORS.]

Religious power can only be exerted by a human being, and the great essentials of religion from which comes that power are, after all, so simple and plain that not one of us needs to err in their interpretation. Seven hundred years before Christ, that grand old prophet, Micah, laid down a very simple code, putting into a few short words a creed which, if accepted, adopted and followed, would remake this old world of ours: "He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" A man's religion is shown by his attitude toward life, toward God and his fellowmen.

Within the past five and twenty years the study of economics (which is another name for *civic betterment*) has taken its proper place in the field of investigation, and men have become alive to the fact that this study covers great underlying principles by which the world is moved, and that all public questions are, in the final analysis, economic. Men have learned that the investigation of the conditions under which the people live and do their work is a wonderfully interesting problem, for we need to remember that to provide bread, shelter and clothing constitute the main business of the world. Men have learned that there is no more fruitful and interesting study to which the mind of man can be applied, that no investment of thought is more fascinating than the study of human needs, and that there is nothing more inspiring than ministering to the needs of humanity, thus continuing the work for civic betterment begun in Galilee so many years ago by him who came not to be ministered unto, but to minister.

THE UPWARD TREND

It sometimes seems as if we were not making progress very fast, but we need the perspective of years to see things in their right proportion. Even in our short lifetime we can see that wonderful progress has been made. More men and women than ever before since time began are conscious that there is a fatherhood of God and a brotherhood of man, and there is cumulative evidence that that brotherhood is very real. More and more there is a growing feeling of unity and brotherhood even where religious beliefs are widely different.

In our civil government we meet upon a broad platform. Here Catholic, Jew and Protestant sects meet, and each retains its own conception of truth. Men have learned that there is no room for difference among good men when the question is one of clean, competent government, which must have its foundation in civic righteousness.

We offer the prayer, "thy kingdom come," not in heaven, but on earth, and I am optimistic enough to believe that it is coming; that the movement of life is upward; that today is better than yesterday, and that tomorrow will be better than today; that civic conditions are better than they formerly were, and that great improvements can be made if men like you and me do our part to make them better, but not unless.

While the standards of religious, commercial and political life are not as high as they ought to be, I am persuaded that there never was a time when they were higher; that there is more honesty, truth and charity, more *real* religious power, in the world today than ever before, though it is not all in the church and does not find expression in the ecclesiastical language of the past.

The Psalmist was right when he said, "Blessed is he that *considereth the poor.*" He does not say, "Blessed is he that *feedeth* the poor," but he who *considereth* the poor, who thinks of the conditions under which they are compelled to live and work, and who thinks seriously enough about them to try to improve those conditions. Those persons who *consider* the poor won't have to be told to feed them: if they need to be fed they will do that as a matter of course; that will be a part of the considering.

THE MAN AT THE END OF THE PROCESSION

The problems of every city are not only racial, political, economic and religious, but intensely human. In every city there is a great mass of people who have apparently lost hope and surrendered to the lower side of their nature. The constructive work of a city does not deal alone with water, sewer, streets, schools, etc. A part of that constructive work is to take the broken wrecks of humanity who are going to the rear, beaten in life's battle with poverty, sin and wickedness, halt them, put new hope into them, and then form them into a mighty rear guard to be eventually led back onto the firing line as good American citizens.

Politics is not the art of getting office; it covers the whole mechanism of our civic life; it is concerned with all human progress, with every policy that affects the interests of the people. It means such measures as involve the health, comfort and prosperity of eighty million people in the United States, and it is possible for a man to make political life his calling and render as high a service as the Christian preacher or teacher, and we shall have better civic conditions when more men realize the fact that it is good religion to be in politics. Political life is one of the greatest avenues for service that the world has ever known, and it ought not to be prostituted to base and unworthy ends.

INDIFFERENCE THE CRYING EVIL

What are the causes that are responsible for failure of government in our cities? Indifference to the best interests of the city and to one's own duty as a citizen. How is this indifference shown? The law of our state compels the voter to register in advance of voting, and yet how many thousands fail to perform this simple act, which is fundamental if we would have good government; and, having registered, how many neglect their simple duty at the caucus, where often a corporal's guard will determine who are to conduct the affairs of a great municipality.

If the caucus and the prayer meeting happen to come on the same evening, cut out the prayer meeting and go to the caucus. You can go to the prayer meeting fifty-two times a year, but you can go to the caucus just once, and I have known of caucuses called on prayer-meeting night for a purpose, and the children of light were not waywise enough to see why they were called on prayer-meeting night.

Practically the only danger to this country is from within, and that danger has its great opportunity in the fact that so many American citizens delegate their political duties to other men. The ring, the clique, the boss, the legislation for special interests, all have their origin in the failure of a great body of American citizens to take an active part in the political life of the country. Too many people do not think on public affairs at all, and they only take an interest when it is too late to take an interest.

In the state of Massachusetts, at the state election in 1907, 166,405, or thirty per cent. of the registered voters, failed to go to the polls to vote. There is hardly a city or town in the state in which the stay-at-home citizens could not have controlled for good or ill the election; in other words, the destinies of the cities and towns in the commonwealth are in the control of the stay-at-home citizens, who neglect their duty at the caucus and the polls.

It is with satisfaction and pride that I refer to the fact that in the city of Worcester the sense of civic responsibility in respect to voting is on a higher plane than the average throughout the state; that in the city of Worcester at the municipal election on Dec. 8, 1908, only eight and one-quarter per cent. of the registered voters failed to vote, while the average of stay-at-homes throughout the state averaged seventeen per cent.

That ought to be a sobering thought for men who think and who have the welfare of the country at heart, and remember this: The men who stay away from the polls are not those who have private interests to foster. The men with the private interests are "on the job" all the time. The grafters

don't belong to the union—no eight-hour men there; they work all their waking hours.

GRAFTERS OF POWER

I have sometimes thought the grafter for *power* was worse than the grafter for money. They certainly are a different type and live in different atmospheres. The grafter for power creates an atmosphere which it is impossible for even an honest man to live in and remain honest. Like the fumes of the deadly sewer gas, the man who is breathing it may be quite unconscious that he is being poisoned.

The men who fought at Concord and Lexington, and all through the Revolutionary War, purchased for us, at fearful cost, the right to have a voice, represented by one vote in the government of the land in which we live, and all over the world men have been willing to give their lives with no expectation of having this priceless gift for themselves, but with the hope that they might bequeath it to their children. And yet in this land, with all its unnumbered privileges and blessings, there are men in every city and town who hold this great inheritance, this priceless privilege, so cheaply that they spurn it and will not avail themselves of it; and, on the other hand, there is another constituency with private interests which would, by false registration, nullify your vote and mine.

But good citizenship consists in more than simply voting; that is no more good citizenship than going to church is being a Christian. Good citizenship means to take an active interest in all those measures which make for the uplift of the country in which you live, which you profess to love, and to not only take an interest, but do your part. If we have extravagant, inefficient or bad government either in town, city or state, we have no one to blame for it but ourselves. We will have as good government as we deserve.

THE WILLINGNESS TO SACRIFICE

Men sometimes excuse themselves from discharging their political obligations because they find it inconvenient to render public service. It was inconvenient for the men of 1861 to leave home and friends for four long years to put down a rebellion that threatened the life of the nation, but they did it at considerable inconvenience and thus preserved our country. Do not think that those sacrifices that other men made were simply made that you and I might have a place in which to live, do business and make money. It means more than that. With such a heritage, purchased at such a price, there goes the mighty responsibility to pass it down unimpaired to those who will follow us.

It was inconvenient for the boys of '98 to exchange their homes of comfort and refinement for the hardships of the camp and battlefield, the hospital and perhaps a nameless grave beneath the palms of Cuba or the far-away Philippines; and they did this, not for their native land, but that another people, alien in race and religion, and bound to us by no ties other than those of common brotherhood, oppressed, persecuted and ground under the heel of the tyrant, should have the blessings that we enjoy and which were purchased for us at such a fearful cost.

It is inconvenient now for some men to drop their private business in order to render a public service, but if we are to have good government, some must expect to be inconvenienced. But let me tell you a secret: While the burden is heavy, the problems of our growing city are to me more interesting than any work which I have ever done, and I am grateful to my fellow-citizens that they have given me the greatest opportunity of my life to render a service.

The only lasting reforms for political or industrial evil must come through the awakened conscience of the individual man regarding his personal duty, and more men must be willing to coin a little less of their lives into dollars and a little more of it into service. It is not what the best citizens have done, but what they have failed to do, that makes the government of so many of our American cities such colossal failures. God has not given this nation of ours a charter guaranteeing perpetual safety, and no power on earth or in heaven is going to save this people from the consequences of neglecting their most important duties.

God in the City

BY REV. SHEPHERD KNAPP
Worcester, Mass.

Not only where thy free winds blow,
Or in the silent wood,
But where the city's restless flow
Is never still, thy love we know
And find thy presence good.

Dear God, thy sun, whose light is sweet
On hill and plain and sea,
Doth cheer the city's busy street;
And they that pass with weary feet
Give thanks for light from thee.

And thine the praise when evensong
The day of toil doth crown;
Thy shadows hush the hurried throng
Above the houses all night long
Thy quiet stars look down.

Thy bounties from the field and mine
Come at the city's call;
The fire upon the hearth is thine,
And home, where lights of kindness shine,
The dearest gift of all.

More near than outward gifts art thou,
O Father of mankind;
Yea, these, who under burdens bow
Of toil and care, thou dost endow
With riches of thy mind.

But in the city's grief and shame
Dost thou refuse a part?
Ah, no; for burneth there the flame
Of human help in Christ's dear name;
There, most of all, thou art.

Another year! And as of old
Thy sun and rain, thy heat and cold,
Will bless the open land;
And they that build and buy and sell,
And work in mill and mart, foretell,
For those, no less, who in the city dwell,
A year beneath thy hand.

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No charter that was ever drawn will give a city good government if its offices are held by incompetent or dishonest men. No city government is any better than the people who create it and run it. Government by commission won't work miracles in 1909. Results will be determined by the character of the men who administer the government and by the character of the men behind the active government.

To produce better civic conditions we must use the same Godgiven sense that a New York priest used recently when called to administer the last rites of his church to a woman who had taken poison.

First, if I might be permitted to use the expressive slang of the streets, "he was on his job." He didn't stop to put on his "claw-hammer" coat, even though it was after six o'clock. He didn't stop to prepare a set of *whereases* and *resolves*, but ran bareheaded to get there.

Second, having gotten there, he did not spend valuable moments in formal prayer; he may have offered up an unspoken prayer as he ran—being a devout man, he probably did—but that part of his praying he did while his feet were carrying him on his errand of mercy. He saw at a glance what was needed, and realizing that prayer to be effective at that time must find expression, not in words, but in works, he administered an antidote for the poison, and the woman's life was saved.

But the point is, he knew what to do when he got there.

THE DANGEROUS PROMINENT CITIZEN

We must not think our only danger comes from the ignorant and vicious classes for if we do, we fool ourselves. The *prominent citizen*, the *business man* in politics is often one of the toughest propositions under present conditions. He is the man who approaches the appointing power and intercedes to have a man notoriously unfit appointed to office. It is the prominent citizen who owns most of the fire traps in our cities, and he kicks the hardest and uses every known pull to find a way to nullify the law so far as he is concerned. No matter what the law says about fire protection and fire escapes, if his lawyer can find a way to beat the law or stand it off, he does it, and so with numberless other things which might be named.

When the public servant is bribed, who does it? It is the special interest represented by the solid business man, and he is more to blame than the bribe taker. There is no double standard of morality in politics or in anything else. The man who gives a bribe to get a special favor, and the man who accepts one, the man who buys a vote or the man who sells one, are both equally guilty. The prominent citizen is often the man who signs the petition to grant a license to this or that man to keep a saloon so that he can have a tenant for his store, no matter how disreputable a joint the tenant may keep.

Too often in our cities it is the prominent citizen who owns the slum tenements where life is hard. He forgets what Jacob Riis once said, that "you can kill a man as surely with a bad tenement as with an ax; it only takes a little longer, that is all."

Several years ago, before I was elected mayor, a petition was presented to the city government, and the party who solicited my signature expressed surprise when I declined to sign it, and called my attention to the list of names of those who had already signed, and he had a goodly list of prominent citizens behind him. I thought I would like to know just how some of those signers felt about it, so I took occasion to bring up the subject in an incidental way with five different men whose names were on that petition whom I chanced to meet within a week, and every man expressed the hope that the city government would turn the petition down, but not one of them had moral courage enough to say No when the petition was presented to him for his signature. Now I submit it is not fair, or just, or honest, to dodge a plain duty in this way, to ask your servants to do what you don't really think ought to be done, and thus throw the responsibility on other men, with the hope that they will have the nerve to do what you don't dare to do yourself.

Another step toward producing better civic conditions will have been taken when men

stop dodging their duty in the jury box.

Some years ago I was drawn on the jury to serve at Fitchburg, and I can assure you it was not convenient to give up weeks of time to render that service.

When the court opened and the names of the jurors were called, we stood up to answer to our names, and that day was the Scripture fulfilled which is recorded in Luke 14: 18: "And they all with one consent began to make excuse." The man who had bought the piece of ground, the man who had bought the yoke of oxen, the man who had married a wife, the man whose private business was much more important than his civic duties, were all there.

The district attorney, Hon. Rockwood Hoar, son of our great senator, said, "Well, Mr. Logan, what is your excuse?" I replied that I hadn't any excuse, I had come prepared to serve if they wanted me, and that little speech of fourteen words almost deprived Massachusetts of a district attorney and a judge. They came very near having heart failure.

I served through the term, and when it was over I had a knowledge of some things about which I could never have known without that experience, and by rendering that service I received more than I gave.

The next time any of you men are drawn on the jury, don't immediately rack your brain for excuses, some of which would entitle you to a degree for original research, but do your duty, and, my word for it, you, too, will get in return more than you give.

Now remember, if *you* won't serve, you may force the government to take the man who wants to serve for what there is in it for him, and what is handed out as justice may be a farce, and by your neglect to do your plain duty you will have done your part to destroy the liberties which have been purchased for us at a fearful cost, and in so doing you have not made an investment of religious power for civic betterment.

Many things need to be done for civic betterment. Some day we will wipe out tuberculosis, typhoid, pneumonia and more of these preventable scourges which despoil the homes of the poor of their loved ones. That is work for the Church of God, and to help do that is worth while. That is a goal worth striving for, and you will get more selfish fun out of it than you will ever get attending pink teas and peanut socials.

Some years ago Dr. Van Dyke gave expression to a large and beautiful thought. I am not able to quote his exact words, but the thought was this: that the Greek emphasized for us *reason*, the Hebrew preserved for us *righteousness*, but it remained for the Anglo-Saxon to graft on the tree of our humanity the flower and fruit of both, the divine ideal of *service*. But, my friends, that means more than simply paying pew rent and occasionally listening to the minister and listening to music and song in which you take no part.

Personalia

Dr. John Hunter of Glasgow found a suggestive text for a sermon on the best use of a vacation. Other ministers may be glad to take it—Prov. 10: 5. "He that gathereth in summer is a wise son."

Rev. Dr. R. F. Horton has returned home to London from his visit to America to share in celebrating the seventy-fifth anniversary of Hartford Theological Seminary. The London *Christian World* says that he declared that no Congregational theological college in England could compare with Hartford as respects the strength and breadth of its work.

Rev. J. H. Jowett of Birmingham, England, whose frequent articles in this paper our readers enjoy, is due in New York on the fifteenth of this month, and is to preach on the following Sunday for Dr. Hillis in Brooklyn and Dr. Bradford in Montclair. His main errand to this country is the giving of a series of addresses at Northfield, where he will be during the first two weeks in August.

Dr. Francis E. Clark has been attending a series of Christian Endeavor Conventions in Idaho, Oregon, Washington, British Columbia, California, Utah, Oklahoma and Texas. Both Texas and Oklahoma have increased the number of their societies more than fifty per cent. within two years. With one exception these conventions have been by far the best Dr. Clark has ever known in these states.

Dean Henry P. Wright of Yale, who has made his final report after twenty-five years in office, has seen the roll of undergraduates more than doubled and the body of instructors increased fourfold, while great changes have taken place in the university's life. Only five of the present members of the faculty were in office twenty-five years ago. Thousands of Yale men who know and honor Dean Wright would send to him their good wishes at the close of his quarter of a century's successful administration. His successor is Frederick S. Jones of the University of Minnesota, a member of the Yale class of 1884. A medal has been struck to commemorate Dr. Wright's deanship, and a replica in bronze will be deposited in the University library. His colleagues have presented to him a copy of the medal in silver.

Wellesley's Memorial to Alice Freeman Palmer

BY SAMUEL B. CAPEN
President of Board of Trustees

On the afternoon of June 7 there was unveiled in the chapel at Wellesley College a memorial to Alice Freeman Palmer, its president from 1882 to 1887. The service was simple and dignified, befitting the occasion. After a few well-chosen words, President Hazard introduced Rev. Dr. William F. Warren, the oldest trustee, who led the devotional service. The College is indebted to another of its trustees, Edwin Hale Abbot, for this beautiful memorial. A neighbor and intimate friend of Mrs. Palmer's, it has been in Mr. Abbot's mind ever since her death in December, 1902, to provide some memorial worthy of her. Most wisely he committed his dream to Daniel Chester French, and after six years of thought this beautiful memorial is the result. In tender words, Mr. Abbot told not only the meaning of the statue in the conception of the artist, but also that the most permanent place to perpetuate a memorial was in connection with a college or a university. No other institution is so nearly immortal as are these, as is illustrated by the great universities of Europe, which have lived on through changing dynasties. Professor Palmer followed in an address which interpreted to us anew the meaning of the wonderful life of Mrs. Palmer.

The memorial itself is a relief in the purest marble. At one side is an altar with its flame, from which a young girl has just lighted a lamp. The central figure is a beautiful feminine form who, resting one hand upon the girl's shoulder, with the other is directing her out into the world. It is a fitting representation of Mrs. Palmer's lifework, lovingly and yet earnestly putting courage and hope into the lives of all whom she touched, as she pointed them to a life of service. It was a favorite habit of Mrs. Palmer's with intimate friends, to put her hand gently upon them and then pour out her thoughts in words which were irresistible. The artist could not have conceived a more fitting attitude to illustrate her life. Her overflowing love was at the service of each individual however obscure. She made the timid soul brave and filled the discouraged with hope.

President Eliot has placed Mrs. Palmer in the front rank of American women. Gentle, brave, patient, untiring, self-forgetful, she gave her life for the world. Her power to inspire others was matchless, firing them with something of her own enthusiasm and conviction. It is fitting, therefore, that this memorial should be placed in the chapel, the heart of the College, to inspire Wellesley students in the generations to come to nobler and higher service.

A Tour of Mission Fields

Dr. Edward W. Capen, a son of President Capen of the American Board and a graduate of Amherst College and Hartford Seminary, has just returned with his wife from an extended trip throughout the Orient, begun just two years ago. He had special opportunities to investigate the mission fields and institutions both of the American Board and of other societies, and he brings home, besides several thousand photographs, many sheets of manuscripts embodying notes made on the ground. Some of this material he will embody in lectures to be given next year at Hartford Theological Seminary.

Dr. and Mrs. Capen went in turn to South Africa, India, China and Japan, leaving Turkey for the return trip and arriving there just as matters were at the boiling point. They had intended to be present at the missionary meeting in Adana, whose proceedings were so rudely disturbed; but the nearest point to the scene of the great disturbances which they were able to reach was Smyrna, where they conferred with several missionaries. Dr. Capen says that constitutional liberty does not mean to the reform party just what it means to Americans. The Turks look upon liberty as the right to hold without molestation any form of religion, but they do not include in it the right to change to another form of religion.

Concerning the general status of missionary work in the Orient, Dr. Capen confessed to a little sense of disappointment at first over what has been done compared with the work yet to be done. But the longer he stayed at mission stations, the more he realized that forces were operating which would in time impress the vast outlying populations not included now among the converts. He expects that the national consciousness will more and more assert itself, and that ultimately the missionaries everywhere, as in Japan to an extent already, will come into co-operative relationships with the native church, and perhaps accept its oversight. The thought-forms of the Christianity of the future will bear the impress of the great philosophical systems in which the people of the Orient have been reared, just as Anglo-Saxon Christianity shows the influence of Greek and Roman philosophy. He does not look to the Orient for the perpetuation of a simon pure Congregationalism; but thinks that the principle of independence will everywhere be modified by the principles of fellowship and supervision. Dr. Capen speaks with special enthusiasm of the native churches in Japan. They are leaders both in thought and action; but what Japan is eager for today is a Japanese theologian of the first caliber and a Japanese evangelist of the Moody type.

The Anglo-Saxon does not abdicate to his priest or his governor the tranquil possession of himself which makes his own conscience and judgment the forum where the world is to be tried.—*T. G. Appleton.*

Breaking Ground for Good Citizenship

The Beginnings of Patriotism in the Home

By Henry Turner Bailey

If they love not their home which they have seen, how can they love their country which they have not seen? The roots of patriotism, like the roots of all other virtues, reach down into that vitalizing substratum of life, the old home.

"Strike for your altars and your fires;
Strike for the green graves of your sires!"

There is no more stirring appeal than this. When an aggressive tyrant meets freemen defending their homes, he usually butts his swelled head against a stone wall. Unless I misread history the thickness of this wall, its height and solidity are largely dependent upon what the homes of those men have cost in terms of individual effort. Where land is abundant and rich, where the moving from one house to another is no more difficult than the changing of overcoats, stubborn and ineradicable patriotism is rare. Where men have wrested their scant fields from the sea, or grubbed them out of the forest, or pried them out of a mountain side, they prize them and will defend them.

MAKING HOME DEAR

Appreciation of country begins with appreciation of home. At first this appreciation must take the form of delight in the home. To the children the home must be the happiest place on earth. A man who has given his life to work for boys and young men in reformatories and penitentiaries declared recently, when addressing the Twentieth Century Club of Boston, that he had yet to find an inmate of a penal institution who had had in his childhood a happy home. What a tribute to home-makers!

Home cannot be happy to a girl who tells her teacher at school the first day that her name is "Margarita-don't-do-dat"! Home cannot be happy to a boy who is never allowed to use his playthings lest he break them, never allowed to play indoors lest he make a litter, never allowed to bring his little friends into the house lest they injure floors or scratch furniture. Toys, tools, playmates, the hearty sympathy and co-operation of parents to give the children a thoroughly good time in their own home, these are prerequisite to elementary training in patriotism.

THE CHILDREN TAUGHT CO-OPERATION

But this is not the training itself. That training begins when the children are taken into partnership with the parents in the care of the house and grounds. At first they cannot do much, but they can do something. They can be led to see that to put away their own playthings, to put their wraps where they belong, to straighten out their own clothes at bedtime, will save Mother many steps and keep the house in order. Then they may be led to see that one room, at least, the best room, the room where callers and unexpected guests are received, must be always in order; the reputation of the mother, of the home, depends partly upon such a condition. They can do their part in keeping this room presentable.

The joy which inmates and visitors have in a home is heightened by the presence of the dancing beauty of an open fire, upon occasion; by the living beauty of an aquarium and of flowering plants. In the care of these the children may early have a part. The kitchen must be supplied regularly with milk, the dining table with fruit, the study table with the daily paper. There are always little chores to the doing of which in the right spirit, children may be habituated, so that each child becomes conscious of his own individual responsibility in the making of a happy home. As soon as possible the care of a flower garden, a little kitchen garden, or a small poultry yard, to help supply the home with desirable things, will increase the children's sense of co-partnership. The clipping of the lawn, the care of the shrubbery, the purging of the place daily, so that no waste paper or other rubbish remains in front yard or back yard, all of these activities will foster the growth of the right spirit.

"The place is ours now; it will be yours alone one of these days. It is dear to us all for its conveniences, its comforts, its delights. It has grown dearer to Father and Mother since you children came into it; it will grow dearer to you the longer you work for it and live in it. Oh! there *is* no place like home." Such words if undoubtedly genuine through happy experience, are indicative of healthy family sentiment.

THE TOWN BEAUTIFUL

From the appreciation of the home through participation in its maintenance and in its dear satisfactions, to the appreciation of the village and the town is a step made easy by the presence of a good public school, of well-cared-for streets and sidewalks, of police and fire protection, of a public library and a church. All these give us advantages and satisfactions which the home alone could not give. In the maintenance of all these at a high state of efficiency, and therefore in promoting the happiness of the community as a whole, each normal child may have a part. He will not litter the streets, nor give trouble to the police; he will not deface public property, nor rob the parks of flowers; he will not waste school supplies; he will not mutilate library books; he will not misuse privileges of any sort, lest they be withdrawn, not only from himself, but from others. For children, such self-control is patriotic service, and they ought to know it.

By the age of ten or twelve, children begin to have what the old theologians would call a realizing sense of the value of the post office, with its regular mail service and its money order system. They begin to know the importance of money itself, always genuine, always of standard value. These things could not come to us without the great country beyond and above the town in authority. This great country is made up of other towns whose people find them as good as we find ours. In all these towns there are homes as happy and as dear to the inmates as our own is to us. All these people speak the same language we speak, enjoy the things we enjoy, like to think of our town and of us as, we like to think of their town and of them, out there over the horizon, but connected with us by roads and railways, mail routes and message wires.

ENLARGING OUR LOYALTY

Over there they make warm clothing for us. Over here we make good watches for them. Out there men grow the wheat we delight to eat; here we write the books they delight to read. So we help each other to be useful and happy. Moreover, as we have worked to make our home what it is, so people have worked to make all the towns what they are, all the states what they are, our great country what it is. We all love these men, dead or alive, for what they have done for us. We must do for those to come after us, just such faithful work as these have done for us.

Gradually through the years such great thoughts grow and flower in the minds of the children, and fruit in co-operative service appropriate to each season, until the boys cast their first votes.

But there is the land itself. We took our delight in our garden-yard and in our town beautiful; in the meadows where we went for wild strawberries, in the fields where we roamed for flowers and butterflies, in the brooks where we paddled, in the woods where we played Indian. We came to know the old ledges and trees as familiar friends; we came to love the birds and wild animals as playmates at hide-and-seek with us. Those people beyond the horizon there did the same; only while we had the seashore they had the lakes; some had the great plains, others had the mountains; we had the rocky ridges and they had the broad rivers. Sometime we will visit one another and exchange views, and stock memories with fresh pictures of the beautiful land we live in.

We know that those who come after us will love the beautiful things of the world more and more. We must not make scarce these beauties. We will not root up wild flowers, nor rob birds' nests, nor shoot harmless animals, nor burn forests, nor denude hills, nor polute rivers. We will show our love of our land by preserving its loveliness for our children and their children forever more.

Thus the heart enlarges, from loving one's home and its inmates to loving one's town and his neighbors, to loving one's land and its people.

And how shall we show our love on the Fourth of July? The best way *we* ever celebrated that patriotic festival was after this manner:

OUR BEST FOURTH OF JULY

We were all up early, preparing for a picnic, an all-day picnic in the woods. Dick got the picnic box and the big water jug from the attic. Jack got the hammock and the rug and the porch pillow and made a pack of them. Little Blessed found the bird-book and the botany, paper and pencils and the book with the story about the first Fourth of July in it. Esther made the sandwiches and Mamma brought out all the good things she had prepared the day before, while Papa packed them.

Then we had breakfast and off we went, like a gypsy caravan on the move, Baby slung in a swing seat on a pole carried on the shoulders of Dick and Jack, like the bunch of grapes between the two spies in the Book of Joshua.

We tramped a mile into an upland pasture through which a brook ran along the edge of a wood. There we pitched camp, spread the rug, slung the hammock, watched the birds, discovered all the wild flowers, lunched, read, played games, sang, loafed and wondered at the beauty of God's earth. Then as the shadows lengthened into twilight, we came home together as happy as the saints in glory. That evening we watched the town fireworks, set off by men who knew how, in a place selected with good judgment, and listened to the town band repeating the patriotic music our fathers loved.

But the best part of it all was that all day long we were making a book! We wrote a minute history of the day, from who was up first in the morning to who turned in last at night. The record told what we had for breakfast, dinner and supper; the order in which we sat at table; it gave a

list of the birds and animals we saw and of all the flowers we found. Moreover, it was illustrated, and all had a hand in it. The book was great fun. It is one of the most entertaining volumes we have in our library!

We remembered our Forefathers and what they did. We rejoiced in the country they won for us, and in the most direct and vital way we could; we spoiled none of its beauties, we damaged nothing with fire, put out nobody's eyes with powder and wasted no money. The money we might have burned up went to an emergency hospital in the city where children could not celebrate the day as we did, and so had to celebrate it in the old stupid way, with the old terrible consequences.

For the Children

A Law-Abiding Fourth

BY HARRIET LUMMIS SMITH

There was dismay among the boys of Curyville. For two consecutive years the nation's birthday had been made memorable by serious fires, the result of misguided patriotic enthusiasm. The city council was composed of practical men who did not approve of burning up the town in the effort fittingly to celebrate the Fourth of July; hence the edict which to the boys seemed more unreasonable than the stamp act or the tax on tea. There were to be no firecrackers in Curyville that year, no fireworks, nothing which could possibly be responsible for another conflagration.

"I s'pose they won't object to our waving flags as if we belonged in the kindergarten," Bob said to Christine, sarcastically. "They'll let us throw torpedoes, like enough. Oh, it'll be fine! I hope it'll rain all day, just as hard as it can, as long as everything's going to be spoiled anyway."

Christine gave him all the sympathy she could conscientiously; for Christine did not especially enjoy the customary celebration of the Fourth of July. She tried to comfort him by suggesting various diversions for the approaching holiday.

But presently Bob's normal good-humor returned, and something more. Christine, watching him closely, came to the conclusion that he was not reconciled to a tedious Fourth, and yet he was looking foward to the day with almost more than his customary anticipation. It was puzzling.

The explanation came unexpectedly. As Christine did the work in her brother's room one morning she noticed several old coats thrown down in one end of the long closet.

"I don't see why boys have to be so disorderly," she sighed, and began patiently to hang up the coats. Under the one at the bottom of the pile ner hands felt something hard. She lifted the garment quite unsuspectingly, revealing a big basket, and even in the darkness of the closet she could see it was packed with Fourth of July supplies.

One perplexity had disappeared but another had taken its place. She understood now why Bob was no longer grumbling, but what she could not understand was how he expected to celebrate in defiance of the edict. She resolved to settle her doubt by referring the question to Bob himself.

Bob did not seem pleased to explain. "That's like a girl," he grumbled, "prying and poking around in my closet to find out things."

"I was only hanging up your coats, Bob," Christine corrected him. "You might have known I couldn't help finding the fireworks. Where did you get them, anyway?"

"One of the boys drove over to Clifton. They haven't any silly old ordinance there."

"But what is the use of buying fireworks if you can't set them off?"

Bob laughed. "There wouldn't be any use. But we're going to celebrate in spite of the city council."

"It's against the law. They will arrest you."

"They'll have to catch us first."

Bob studied his sister's troubled face and resolved to reassure her by taking her into his confidence. "We've got it all arranged," he told her. "First of all, some of the boys are going to start the academy bell ringing at midnight."

"That was against the law even before this new ordinance," said Christine. "No noise before six o'clock, you know."

Her brother continued without seeming to notice the interruption:

"They're going to tie a cord to the bell rope and get off in the bushes and pull for dear life. The police will naturally go there to stop the noise, but they'll suppose that there's somebody up in the belfry, and it'll take them some time to get in and find out they're mistaken. The bell will ring so long that probably quite a number of policemen will go down to see why the noise isn't stopped."

Bob paused as if waiting for his sister to express her admiration. As she said nothing, he continued:

"In the meantime half a dozen of us are going to be scattered around on the outskirts of town, a good way apart, you know, and as soon as the bell stops we'll start in. My first station is Strawberry Knoll. We've got Roman candles for that, and after we've set off enough so we think there's danger of a policeman's getting near, we'll make ourselves scarce. But we'll fire a cannon cracker occasionally, so they won't lose interest."

Bob chuckled and looked at his sister. Her expression was enigmatical.

"You'll be breaking the law," she said.

"Oh, fudge! We're not going to be imposed on, that's all. Don't you remember those boys in the time of the Revolutionary War, when the British soldiers broke up their fun?"

"Yes, I do remember them"—Christine's promptness was disconcerting—"but they didn't go around in the night trying to break the law. When they thought they weren't getting their rights they went to the British general and told him about it. But you're going to work in a very different way."

"Well, it's the only way. It wouldn't do any good for us to petition the council, and we're not going to let this Fourth of July pass without any fun."

Bob studied Christine's downcast face and was sorry he had taken her into his confidence. Against the law, indeed! It was like a girl to take that to heart.

The brother and sister did not discuss the subject again, and the days went swiftly by till the Fourth was at hand. Christine could not help hoping that her words had made an impression on Bob. When she missed the big basket from his closet she told herself that perhaps he had given up the whole thing. Yet she went to bed with an anxious heart the night before the holiday.

It seemed as if she had hardly fallen asleep before a clamor of sound awoke her. The academy bell was ringing. In spite of the frantic peals she might have gone to sleep again if Bob's unwelcome confidence had not haunted her. She crossed to his room and spoke his name softly:

"Bob!" No answer. "Bob!" Another long pause.

Christine softly turned the handle of the door and peered into her brother's room. The bed had not been occupied.

Suddenly the girl was overwhelmed with a sense of responsibility. She had always dreaded the Fourth because of the possibility of an accident to Bob. Now her fear took a new direction. Disgrace rather than danger was to be apprehended, for what other word than disgrace would be applicable if Bob was arrested for breaking the law?

Christine dressed swiftly. When she slipped out at the side door the academy bell was still ringing wildly. She turned her face toward Strawberry Knoll, forgetting all timidity in her overpowering sense of responsibility. She had left Bob to carry out this lawless scheme without using her influence to save him.

The bell ceased before she began to climb

The Children's Pulpit

Stop, Look, Listen

BY REV. E. H. BYINGTON

Once a railroad on whose crossings many accidents had occurred offered a large sum of money to the person who could furnish the best sign to put up where country roads crossed the railroad tracks. The prize was won by a man who suggested these three words, Stop, Look, Listen.

Certainly they were fine words for that purpose, but they can be applied in other ways as well, and I wish to suggest them as your motto when you go out to walk.

During the next few weeks you will be outdoors more than usual and some of you will go on excursions and on visits to the mountains or seashore. Sometimes you will walk too fast and not notice a thing. Perhaps you wish to see how far you can walk, or to reach some distant point; but stop, look, listen. Stop that you may rest awhile, look around for flowers, listen for the singing of birds. If you are with friends, do not chatter nonsense all the time, but stop, look, listen. Stop talking, look at the silent clouds, listen to the rustling of the breeze in the trees. You may be wondering what the other people on the beach think of you, but stop, look, listen. Stop thinking about yourself, look steadily at the little white sail on the sea, listen to the waves on the shore.

Jesus walked much and he must have walked in this manner, for we read of his stopping, and his teaching shows that he looked and listened. All summer long, unless it is your duty to hurry, start on your walks with the words, "I must remember to stop, look, listen."

the little ascent. Then there was a pop and many colored stars appeared against the night sky. Christine hurried on. She came up behind Bob just as he was setting off another Roman candle and put her hand on his arm. Bob leaped aside, dropping the fireworks, which continued to explode, the stars shooting about under his feet in all directions. He would have taken to his heels if Christine had not spoken his name. Then he turned upon her an angry face.

"What in the world are you here for? What do you mean by tracking me?"

Bob's irritation was in part due to the reflection that if Christine had been a policeman, his celebration would have come to a speedy end.

"O Bob, I can't bear to have you do anything like this. You're an American boy and it's a shame to keep the Fourth of July by breaking the law."

Bob breathed hard. "I suppose you thought if you followed me out here I'd give up and go home with you. But you're mistaken. I'm going on just as I intended."

He stooped to the basket for another Roman candle and held a match to the tapering point. Then something happened which surprised him. Christine suddenly snatched the candle from his hand and threw it aside.

His angry exclamation was drowned in the sound of a sharp explosion. Bob stared and gasped. "Why, what"—

Christine had put her hands before her face and was crying, quite unnerved.

"That wasn't a Roman candle," she said when she could control herself sufficiently to explain. "It was a cannon cracker. I saw it just in time to snatch it away."

Bob stood aghast. The year before an acquaintance of his had made the same mistake and had set off a cannon cracker, thinking it a Roman candle. When he left the hospital his right arm ended at the wrist. Had it not been for Christine's presence of mind he might now be looking down at a mangled stump where his right hand had been. And Christine's danger had been as great as his own. It was no wonder that she was crying. He had an unnerved feeling himself.

"Come on, Chris, we'll go home," Bob said, giving her an awkward but comforting pat on the shoulder. "I've had enough."

The house was quiet when they entered and stole upstairs to their respective rooms, not even venturing to wish each other a good night.

At the breakfast table next morning their father commented on their appearance.

"Don't look more than half awake, either of you. Did the noise disturb you? There was a good deal of disturbance in the night. It's a bad way for young Americans to observe the national holiday by setting law at defiance. Don't let yourself get drawn into any such thing, Bob, by the mistaken notion that you're going to assert your independence."

Bob blushed and Christine came to her brother's rescue:

"We're going to Webster's pond on a fishing trip, and by the time we get home we'll be ready for bed. We'll manage to have a good time without breaking the law."

Dear Land of All My Love

Long as thine art shall love true love,
  Long as thy science truth shall know,
Long as thine eagle harms no dove,
  Long as thy law by law shall grow,
Long as thy God is God above,
  Thy brother every man below,
So long, dear land of all my love,
  Thy name shall shine, thy fame shall grow.

—*Sidney Lanier.*

The Healing Touch

BY JOHN TROLAND

Norwich, Ct.

My soul was sad, and for relief
  I came to men and made my moan;
But found, not one could sense my grief—
  They all had troubles of their own!

Blinded with tears I groped, undone,
  Till one soft hand took mine, and then
My eyes, when opened, fell on One
  More marred than all the sons of men!

Tyranny in the Home

The naturally strong-willed have grave need constantly to guard against the sin of tyranny, of overriding, for their own pleasure or success, the personalities of those gathered about them. In the very name of affection the greatest injuries are sometimes so wrought. There are fathers and mothers, husbands and wives, and friends of every degree, who are not willing that those about them should have the opportunity to live out their own lives.

It is not less true that there is no condition of happiness in friendship so great as this same reverence for the person as such. The heedless insistence that people shall be happy in the way in which you please, and not in their own way, may not always provoke rebellion, but it makes genuine happiness impossible. There are some apparently smooth-running households that are smooth-running, not because the relations are what they ought to be, but simply because five people in the home have decided that the only way to have peace is to allow the sixth to have his own way. And this sixth person may very likely think of himself as peculiarly devoted to the happiness of the other inmates of the house. But his standpoint is that he knows far better than any of them what is good for them, and they shall have what he thinks is good for them, whether they like it or not. He is able, thus, with good conscience, to maintain his intolerant self-will, and at the same time to seem to himself devoted to the happiness of his household.

These benevolent tyrants, who have a fully developed plan for every soul they meet, and are even ready to go to considerable lengths of self-sacrifice of a sort, if they may only be allowed to carry out their own plan, may well be reminded of those suggestive words of Charlotte Yonge, that none of us are likely to take too deeply to heart, "It is a great thing to sacrifice; it is greater to consent not to sacrifice in one's own way."—*Pres. Henry Churchill King, in The Laws of Friendship.*

Prayer and Nerve Troubles

It is not without significance that the rapid development of nervous diseases is contemporary with widespread abandoning of private and family devotions. The habit of spending a little time morning and evening alone with God, of gathering the family for united worship and also of being regular in attendance upon church on Sunday, go far to secure that state of mind and that kind of religious faith which gives the soul self-control, steadiness and calm, and in a large degree guarantees it against the ills which come through nervous excitement or nervous depletion. It seems very clear that no single thing will do so much to meet the need of the hour, however extensive it may appear, as a change in the habits of Christians in this respect, and a return of the religious ways of the past, when these habits of private devotion were emphasized and widely practiced.—*Henry A. Stimson, in The New Things of God.*

Closet and Altar

THE FORGIVENESS OF SINS

Who is a God like unto thee, that pardoneth iniquity and passeth over the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in lovingkindness.—Hosea 7: 18.

The deliverance of man is dear to God.—*John Hunter.*

We may say of Christ as simply as the Psalmist said of God, Evil shall not dwell with thee. Yet it is of him that it stands written as the very characteristic of his life, This man receiveth sinners. And that, when we come to the point, is what forgiveness means. It means the receiving of sinners by one who is inexorable to sin.—*James Denney.*

Seven vials hold thy wrath, but what can hold
  Thy mercy save thine own infinitude,
  Boundlessly overflowing with all good,
All lovingkindness, all delights untold.

—*Christina Rossetti.*

God is ever blotting out sins from his remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—*C. Silvester Horne.*

O Father, I have naught to plead
  In earth beneath or heaven above;
But just my own exceeding need,
  And thy exceeding love.

The need will soon be past and gone,
  Exceeding great but quickly o'er;
Thy love unbought is all thine own
  And lasts forever more.

—*Jane Crewdson.*

He who is accepted of God is the one to be sent back to the world of men. Forgiveness means power to conquer sin, and therefore power to help men in their hard struggles; sanctification is not merely the passport to heaven, it is the preparation for highest service.—*W. G. Jordan.*

Mercy cannot get in where mercy goes not out. The outgoing makes room for the incoming. God takes the part of humanity against the man. The man must treat men as he would have God treat him.—*George Macdonald.*

Remember not, O God, our manifold transgressions, nor let thy just and righteous condemnation fall upon us. Thou hast been patient with us, lo, these many days, forsake us not, neither leave us to ourselves in anger. Loving art thou, and ready to forgive, hear us when we come repentant to thy mercyseat and give us strength and peace. Teach us thy patience with our brothers of the earthly life and help us to forgive even as we ask to be forgiven. So may we be slow to wrath, considerate of the needs and the thoughts of others, hoping all good and ready to do our part in making and in keeping peace. Arm us against the little ills and worries of our lives. Make the long days serene and keep the hurrying hours from interposing work or pleasure between us and thee. In the name of Christ. Amen.



Conducted by William Byron Forbush

We Need a National Anthem

When we stand up in church to sing "our national anthem" we either try to shriek the high notes of The Star Spangled Banner and break down on the second verse, the words of which we do not know, or else we chant America, and sing out here on the prairie about our "templed hills" or exult, as Italians or Scandinavians just over, about the "land of the pilgrims' pride" and the "land where our fathers died." The Star Spangled Banner is a song about an incident, not about a nation, and it descends in its latter part to doggerel and doubtful grammar. America is set to the English national air and so is not American at all; it suggests an echo of the "confound their politics" and "knavish tricks" of God Save the King. The words were written entirely from the New England standpoint and the landscape they describe is entirely east of the Hudson River. Dr. Henry van Dyke, I believe, has added some good verses introducing more of our geography, but few people know them.

The Battle Hymn of the Republic is probably the best national song we have. Considering that it was written in a time when the nation was rent asunder, it expresses wonderfully the aspirations of both North and South. Ours is a land of struggle, and it will probably always be our lot to be conscious of the fact that God, in our own time, is "sifting out the hearts of men before his judgment seat" and that "his truth is marching on." It is a splendid expression of the militant spirit of a strenuous people. But, as one of our newspapers has lately said:

"It demands a mood that rarely takes possession of people. It requires as a setting, so to speak, a great occasion, when the stage is draped with flags and sprinkled thick with goddesses of liberty and the audience gets to its feet, while the conductor of the orchestra gesticulates wildly—shakes his stick at the first fiddle and threatens to annihilate the bass drum. Mrs. Howe's poetry is too good, too inspiring for everyday use."

It may be also that there is at least one race that would refuse to acknowledge among us in song that

In the beauty of the lilies Christ was born across the sea
With a glory in his bosom that transfigures you and me.

What we want for a national song is one that expresses love for our country, rather than the mood of fighting for her or even of serving her. "We have," says another newspaper editorial, "nothing like the German Watch on the Rhine. Even men of another race cannot help feeling a thrill on hearing the words:

What is the German Fatherland? . . .
Where'er is spoke the German tongue,
And hymns to God in German sung.

"There is something in it that appeals to the whole race, and will do so for all time, and the air is as inspiring as the words."

A few weeks before "Uncle Remus" died, Mr. Roosevelt wrote him a letter, calling attention to this lack in the factors of patriotic inspiration, and made the suggestion that Dixie, which sets everybody's head wagging and their feet dancing and blood stirring, ought to be the national air, with sensible words—words with the fire and passion of The Battle Hymn of the Republic. The suggestion seems to me capital. Dixie is perhaps the most captivating chorus song ever written; its meter is difficult for beautiful verse, but not impossible, and, could the words be written in the North and welded to the old Southern tune, it would become a musical token of our reunited country.

A rather painful evidence of our lack at this point is seen in the well-remembered fact that the battle of San Juan Hill was won to the tune of There'll be a Hot Time in the Old Town Tonight, and it was to these words that the Olympic athletes kept step when they went to Oyster Bay last fall to call upon Mr. Roosevelt. One of our bright papers, commenting on our love of "rag time," offers satirically a song for national purposes, of which the first words are:

My Fatherland is something grand.
O gee! America! you're all the candy!
Niagara's fall it beats them all,
The Mississippi's fine and dandy.
The forest pines you used to bear,
The local brand of millionaire,
The coal dust in your crystal air.
You are the land-y
That beats the band-y.

We may probably dismiss from our consideration all the popular patriotic songs written a generation ago as unlikely candidates for the national laurel. If they were to become immortal, they would already have secured more general favor. Of such are Columbia the Gem of the Ocean, with its mixed metaphors, and all the school songs with their obvious remarks about "our own Red, White and Blu-u-ue."

Two very beautiful songs of recent composition, while they may never rise to unequalled popularity, have a certain richness of color. One of these is Marcia Richardson's Your Flag and My Flag, with its stirring setting by G. W. Conant. You remember the first verse?

Your flag and my flag, and how it flies today,
In your land and my land and half the world away.
Rose-red and blood-red, its stripes forever gleam,
Snow-white and soul-white, the good forefathers' dream.
Sky-blue and true blue, with stars to shine aright;
The gloried guidon of the day, a shelter through the night.

Some fine glimpses there! "Rose-red and blood-red"—the red of love and the red of battle. "The gloried guidon of the day"—the colors of morning, fair weather and billowing clouds; and "a shelter through the night," the shelter of the constellation of its stars. There is also a splendid aspiration and declaration in the last verse:

Your hope and my hope. It never hid a lie.

The other poem was first published, I believe in *The Congregationalist*. It is by Prof. Katherine Lee Bates of Wellesley College, and is entitled, America the Beautiful. Its first stanza is:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruitful plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

National songs are not made to order. They come, as The Star Spangled Banner did, out of the storm of great trials. Rev. George P. Knapp has just written me from Harpoot, Turkey, of a patriotic celebration held in that city lately:

The singing by the orphan choir was excellent. They truly sang from the heart. There were such songs as For the Love of Liberty and Mother Araxis (the beloved river of Armenia). But the climax was reached when the last song was sung. People must stand when this is rendered, and there is no fatigue while the ten stanzas are being sung, the last two lines of each verse being repeated. It was indeed an affecting sight to see that audience rise to its feet and to hear that ringing volume of deep feeling. Written years ago by an Armenian Socialist, who died in cruel Russian exile, it may truly be called the *Armenian Marseillaise*, which can but poorly be reproduced in another tongue:

The day the God of Liberty
Gave me the gift of life,
With that life which he inspired
Another gift straight from him came.
A speechless infant was I
And stretching forth my two hands
My strengthless arms embraced with joy
The gift that brooks no bands—
Liberty!

Bound to my cradle
I passed a restless night,
Disturbing my mother's sleep
By ceaseless crying.
I implored her to unbind my arms.
From that day on I vowed to love
Liberty!

As the ties began to unloosen
From my stammering tongue,
And my parents laughed with joy
To hear my voice.
My first words were not "father" nor "mother"
Nor aught else,
But from my baby lips issued the word,
Liberty!

Liberty! She kept repeating to me my final fate,
To be enrolled as a volunteer of freedom from this day forth:
"Alas! thorny is the road;
Many trials await you.
To the lover of Liberty this world is far too small."
But I cried still,
Liberty!

Let the lightnings flash,
And thunder with fire and steel about my head,
Let the foe strive to entrap me;
But till my death by the noose,
Till I burn at the stake,
My cry shall ever be,
Liberty!

"What are you looking for?" I asked my youngest son the other day as I watched him peering about underneath my bookcase with a match and muttering impatiently.

"An honest man," replied the young Diogenes with a quiet grin, as he went out to try it on his mother.

Among the New Books

The Romance of a Plain Man

Miss Ellen Glasgow's interest in the contrasts of social classes in the South finds new expression in her latest story, *The Romance of a Plain Man* (Macmillan. $1.50). The scene is in Richmond, Va., and it is an interesting coincidence that her mind and that of Miss Mary Johnston, in "Lewis Rand," have at the same time been moving in parallel channels of locality and social problem. The age is different, but motive and general outline of plot are parallel. In this book the awakening and disturbing element for the man who rises is the warfare of commerce, as in Miss Johnston's story it was the lure of political power. Leaving the admirers of these two fine writers to carry out this interesting comparison at their leisure, we may turn to the warfare between the claims of business and the home which Miss Glasgow has chosen as the turning point of personal relations. In this she is quite modern, and the difficulty is presented with all her powerful concentration of interest. The wide business of the lover absorbs his attention. Husband and wife are kept apart by it and are only united by bankruptcy and disease—in the prosperous times high finance is the rival. And this rivalry and neglect are specially perilous because of social habit and environment defied in the marriage. The pictures of the little aristocratic group into which the wife introduces the "plain man" are masterpieces. If the book is neither so intense, so incisive nor so humorous as "The Deliverance," it is broader in its effects and closer to our present-day problems and observances.

Jesus' Teaching about the Future

A thorough and scholarly analysis of the Synoptic Gospels, which presents certain important conclusions, is *The Teaching of Jesus about the Future*, by Henry B. Sharman, Ph. D. (Univ. of Chicago Press. $3.00). The author believes the sources of Matthew are: the Logia, Mark, a Galilean document, a Perean document and other minor sources. Luke had the same sources except the Logia. By comparison of the gospels and the documents, the question is raised whether many of the utterances attributed to Jesus which have been influential in directing later thought were not probably from other sources.

The writer believes that most of the teaching of Jesus about the future of the Kingdom of God was intended to counteract the thought of John the Baptist and other similar modes of view. Jesus believed that the coming of the Kingdom would not be catastrophic, but "the ultimate product of certain forces which require favorable conditions and long time for their clear outworking." He foresaw and forecast the destruction of Jerusalem. He warned his disciples against the teachings of the Zealots, but promised to the generation living the sight of the remarkable spread of the Kingdom. The great Commission, the introduction of the rite of baptism and certain sayings about the church, originated in later experiences of the disciples. "The notion of a Day of Judgment, under the forms in which it appears in the Synoptic Gospels, seem clearly to be traceable to sources other than Jesus." His belief in the resurrection life was stated by Jesus with clearness and positiveness. But "he did not define with precision the scope of the resurrection," though it seems not certain that he regarded resurrection as coextensive with mankind. "The fate of the unrighteous in the life after death seems nowhere depicted by Jesus."

Thus the conclusion of the study is to throw doubt upon the authenticity of the greater portion of the apocalyptic and eschatological sayings attributed to Jesus, and to show that his undoubted teaching, contained in the gospels, was mainly ethical and practical in nature. When he deals with the future it is rather for the purpose of warning his followers against misleading current conceptions than to convey any definite information concerning the end of the world or the coming of the Son of Man. If these conclusions are justified they will greatly modify certain eschatological dogmas, and the carefulness and thoroughness of the study, by which the conclusions are reached, demand the most serious and unprejudiced consideration. They are the result of comparison of gospels and documents and may not be waived aside because they conflict with long-cherished traditions.

Dr. Orr on Christian Doctrine

Dr. James Orr, professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, is held by many to be the lingering hope, and by many others the waning hope of the extremely conservative theological position. His studies in Christian doctrine, when delivered before various conferences and Bible schools in America, gave much comfort to those who were sorely troubled by the general acceptance of the results of the recent historical criticism. Now, in printed form, they may be enjoyed with more leisure. (*Sidelights on Christian Doctrine.* Armstrong & Son.) Dr. Orr need hardly tell us that these studies have little to offer in the way of novelty, as he does in his preface, for all the researches of science, truthfully so-called, all the work of reverent historical criticism, and all the recent study of comparative religion and ethnology, are here generally ignored or combatted. To him the Bible is a living organism, from which alone a sound and tenable system of theology may be deduced. Experimental religion, save that which is embraced within the volume of the sacred Scriptures, has for him no bearing upon the questions of the religious life.

It is not a Biblical system of theology he expounds for his readers, however, but a traditional system—a system which began as a heresy, and has now become a superstition to many. He employs the methods of the theologians of the Westminster Confession, whose doctrines sprang from speculations, not experience, and who then supported them with texts of Scripture selected indiscriminately. It adds nothing to make a philosophical statement like that on page 24, that God is the Absolute One, and support it with such texts as Psalm 135: 6 and Dan. 4: 35. A method like that represents a rationalism of the most offensive type; and we cannot possibly divine how any system of doctrine thus conceived could possibly be deduced from the sacred Scriptures studied in the true historical spirit. The historical spirit is entirely lacking in the book, and judging from the polemic spirit which pervades it, we should say that the author regards it as both impious and irrational.

In the main, we find ourselves more frequently in agreement than disagreement with the conclusions reached by the author. As a body of truth, much of it is still held by the church, and will probably continue to be held through all time. But the method of reaching these conclusions is unscientific and unhistorical. The great universals are swallowed up in particulars, and in his passion to state the whole counsel of God, he has added just a little more. The honest seeker after truth would be more readily convinced if the author had not stamped his work quite so much with the marks of particularity and finality, and left something of God's great plan still to be revealed to the unfolding mind of man.

Like all Dr. Orr's work, the literary style is clear, the logic, if the premises are accepted, marches on with definiteness and precision, and he has compressed a great amount of matter in 180 pages of leaded ten-point type. But the method of the studies is antiquated, and is destined soon to be obsolete.

NICHOLAS VAN DER PYL.
Haverhill, Mass.

Short Stories

The haunting, maddening glamour of the East pervades the stories grouped under the title *The Little Gods*, by Rowland Thomas (Little, Brown. $1.50). It would seem that the powers of the author are not yet ripe, but that he has real vision and command of his pen. The first story of the series, Fagan, won the $5,000 prize from *Collier's*. The characters in these tales make up a world of their own. There are the Yankee officer and private, the Spanish hidalgo, the adventurer, the little brown man, the geisha girl and the mestizo, with many other types. The old priest in the old temple and his cloud of fatalism furnish the thread which holds the varied sketches together.

It is an odd nook of the world described in the volume of short stories called *Through Welsh Doorways*, by Jeannette Marks (Houghton Mifflin. $1.10). Some of the stories are pathetic and some humorous. All of them deal with character rather than incident, and all are well written.

Grace and refinement are marked qualities in *A Resemblance and Other Stories*, by Clare Benedict (Putnam. $1.50). A situation rather than a plot is selected and presented with great skill. Sometimes the situations are attenuated and uninteresting, but the conversations are always entertaining.

Eleven hilarious tales told by Henry W. Phillips under the title of the first story, *Trolley Folly* (Bobbs-Merrill. $1.50), are good examples of American humor—good fun, with just enough of the rough side and tragedy of life to provide the proper setting. The stories are mostly Western, with a reminder of Bret Harte.

In the Field of Education

"Team work, hard work and good work," the football motto, is recommended by Mr. Clarence F. Birdseye, in *The Reorganization of Our Colleges* (Baker & Taylor. $1.75), as the needed guide for college management. His strictures on college morals are very severe, although he admits that they do not apply everywhere. He advocates student self-government, and urges that colleges provide better homes for the students, especially for the non-fraternity members. The administrative department should be entirely distinct from the teaching department, as it involves matters extra-pedagogical. A course in citizenship should be required for every student. Mr. Birdseye works out an elaborate system of organization, with eight Bureaus, statistics, college waste-heap, college activities, home life, etc. It is a comprehensive and stirring discussion in which are many points well taken, and others on which there will be wide divergence of opinion.

The second volume reporting the investigation of the problem of backward children in the public schools is *Laggards in Our Schools*, by Leonard P. Ayres (Charities Pub. Committee. $1.50). It is the Sage Foundation which has made possible this thorough and important investigation and has placed its results within reach of the public. The discovery is appalling that not more than two-fifths of the children in our elementary schools ever finish their courses and not more than one-half get beyond the fifth or sixth grade. The causes of this are various. The work is too hard for the average child; schools are often overcrowded; children are retarded by irregular attendance; physical defects bear a share, but not as large as often asserted; nationality is to be considered if we are to judge by New York City, where German children have the best record and Italians the poorest. Remedial measures, legislative and administrative are suggested, for which we must refer the reader to the report. It is one of the most important discussions of an educational problem which has ever been published.

Good advice for youth, helping them to discover the work in life for which they are best fitted, may be found in *Choosing a Vocation*, by Frank Parsons (Houghton, Mifflin. $1.00). The author in 1908 established the Vocation Bureau of Boston in the Civic Service House at the North End, and to it came for advice many men and women "from fifteen to seventy-two years of age." This book shows the nature of inquiries made of the applicant in order to discover, if possible, some native bent, the qualifications most evident, together with the consequent advice and, in some cases, the results. Occupations considered cover a wide field, from cartoonist to clergyman, from forester to interpreter. It is stated that similar Vocation Departments will be opened in connection with Y. M. C. A. work as fast as competent men to take them in charge can be found. We do not know of any more helpful book to put in the hands of a young man who is uncertain concerning his future vocation.

A strong plea for one side of a disputed question is *Athletic Games in the Education of Women*, by Gertrude Dudley and Frances Kellor (Holt. $1.25). The early chapters treat of the defects of the new woman as she enters into competition in labor and politics with man. The need is urged of developing such a socialized conscience as games promote, in regard to consideration, fair judgment and willingness to do "team work," instead of seeking individual praise. The greater part of the book, however, is devoted to practical suggestions for the aid of teachers and heads of schools. The aims and qualifications of teachers, the kinds of games suitable for women and the methods of play, are presented clearly and minutely.

The growing conviction that play is an important factor in the development of the child is illustrated in two books brought out by the Barnes Co. of New York. They are intended primarily for teachers of the public schools, playgrounds and gymnasiums. *Plays and Games for Indoors and Out*, by Belle R. Parsons ($1.50), gives a series of programs suggested by activities in the natural and industrial worlds. The idea is exercise through play instead of exercise purely for exercise's sake. Instead of giving the child the dull trunk-twisting drill, he is allowed to represent a weather-vane; in place of formal arm movements, he is to play he is a blacksmith or a flying bird. *The Folk Dance Book* ($1.50), compiled by C. Ward Crampton, M. D., director of physical training in New York public schools, contains descriptions and music for dances which have been used with joy and benefit to the children.

Our Readers' Forum

The Limits of Religious Thought

Referring to the editorial in the issue of June 19 under the caption The Vagaries of an Educated Mind, the natural inference is that the educated minds of Foster and Wenley have, in the utterances which you quote, evolved and expressed certain things which, although they appear to them to be truth, are in reality false and harmful.

Personally, the views of these gentlemen whom you quote seem reasonable to me, but that is not the object of my writing. The question I would ask is, Are you, or is any one, in a position to make the claim of absolute truth? Are you warranted in saying that Professors Foster and Wenley are wrong and that you are right? I admit that their views are not in accord with the majority of orthodox theologians, but does that make them wrong? I venture the assertion that they strike a responsive chord with many whose names are on the rolls of our churches, but probably indorsement of their views would come in far greater volume from those outside the Church. But does even this prove that they are wrong?

One thing seems to me clear. There is an increasing unrest among those who have held to orthodox theology and who are disposed or are beginning to be disposed to think for themselves. No matter what may be the actual state of mind of those within the Church, the institution itself still stands in the popular mind as representing the old-time doctrine of a personal God, original sin and entrance to a place called heaven only by reason of the fact that Jesus bore the punishment for the sins of the world when he died on the cross. Many within the Church, although they have changed their minds in regard to these things, do not withdraw, but those on the outside refuse to come into membership with a body which gives the impression of existing for the purpose of maintaining these beliefs. Many of the latter class are thinking people, desirous of learning the truth, and not finding it in the teachings of the Church they naturally turn to such as these two gentlemen who are the objects of your criticism. Why do they do this? For the simple reason that from them they obtain something which their reason commends rather than the things that satisfy and appeal to Bishop McIntyre and yourself. Having taken a deep interest in progressive theological thought and made it a point on numberless occasions to talk with earnest seekers for the truth, I feel warranted in making the above assertions.

This leads me to a consideration of the last paragraph of your editorial in which you discourage study along these lines by average men, to whom, you say, such reading is worse than valueless. Let me venture a few suggestions: If a man seeks literature of this sort he does it because he is interested. If he is interested it would seem self-evident that he is not satisfied with what he has and is looking for something better. If he reads these things and they create an unrest, it is because he finds something in them that appeals to him as truth. If they did not appear to contain truth he would simply lay them aside and would be satisfied with what he had before. Granted that it does cause unrest, it is more than likely that this very unrest will lead to study which will ultimately find rest in something satisfactory, something which appeals to the mind as truth. I never could bring myself to think that it is better for a person to remain ignorant simply because he cannot know the whole truth. It savors too much of Roman Catholic policy.

Your illustration of the man who forces his way into your house and proceeds to order the affairs of your household according to his own ideas seems to me unjust and uncalled for. I do not believe the professors of whom you speak have desired or attempted such action. I doubt if it is true of any so-called new thought writers. They present what appears to them to be truth, and I think, as a rule, are very far from unkind attacks on the opinions or views of others.

In my own personal experience I find it extremely difficult to accept the theological teachings of my youth. Until I was past thirty-five I had but little opportunity for the study of modern thought, and although I had been a constant attendant on the services of the church since infancy, my only positive belief was that what I had been taught was wrong. Opportunity came for study and I eagerly grasped it, with the result that I have obtained a new lease of life in every way. I see things in what is to me a bigger, broader and better light. Life has a new meaning. Adversities and disappointments do not discourage. Strength has come to accomplish what seemed to me impossible. Man's mission in the world has taken on a new form. Desire to do good has increased and I think been put into effect. And I am not alone. I know of many others. And yet, I *do not* believe in a personal God, but I do believe in a personal humanity.

I class myself as an average man. I believe myself to be fairly intelligent. I believe when a man desires the truth he should seek it and I believe that a man of average intelligence is not going to be long disturbed by the "unrest" which seems to be so dreaded by some who dislike to have their own views questioned.

I think it is high time that we realize the fact that men's minds and temperaments differ. An intelligent observation of the human mind would seem to reveal the fact that the so-called religious thought of each individual takes its shape from his own emotional tendencies. What stirs the divine in one makes no impression on another. As for *actual fact*, that which can be positively proven, that sphere is limited to what we can observe with our five senses and to what science has revealed. Beyond this we have a certain inner consciousness, by which we feel that certain things are true and actually exist, but here we enter the realm of the emotions and no man has any right, morally or spiritually, to discount the value of those feelings to him who holds them. To him they are truth, but to another they may appear as pure creations of the imagination.

Pardon me if I have unduly criticised, but these things are of intense interest to me, and my only desire is to reach and assist others to reach that height of liberty and love to which I think Jesus would point us if he lived in this twentieth century.

Naugatuck, Ct. H. A. Dalby.

A Correction

In *The Congregationalist* for May 15 it was stated that "a little over five years ago a few people, seeing the opening in Long Beach, Cal., for a Congregational church, banded themselves together and asked Rev. C. P. Dorland to take up the work." In January, 1888, the First Congregational Church was organized, with Rev. R. M. Webster pastor. It flourished and exerted a widespread influence under the pastorates of Rev. Messrs. Wells, Kendall and Pease. During the latter's term Mr. Dorland was called in *to supply* during vacation. Before his return, a small number of disaffected members, after *consultation* with Mr. Dorland, withdrew and organized Plymouth Congregational Church. Today both of these churches are in good condition, and with the phenomenal growth of Long Beach, should continue to represent Congregationalism in the Queen city of the Pacific Coast.

Long Beach, Cal. Shelton Bissell.

The First Gospel Campaign in Europe

Sunday School Lesson for July 11

By Rev. A. E. Dunning

(To be studied with open Bible)

II. The Campaign in Philippi

Remember that those things are told in Acts which show how the missionaries found and used opportunities to introduce the Gospel of Jesus to people who had never heard of him. Read this lesson as you would an interesting account of the opening of a new mission this year in some foreign land. Recall the fact brought out in the last lesson that Paul and Silas had not planned to go to Europe, but to provinces of Asia Minor. However, in one place after another they were disappointed, finding no favorable opening (Acts 16: 6, 7). Then unexpectedly it was impressed on them that they ought to go to Macedonia. They went at once, not knowing any one there, and came to Philippi because it was most easily reached (vs. 11, 12). You have already studied the account of their meeting with Lydia, her acceptance of their message and her hospitality (vs. 13-15). From this point consider the other persons they met who providentially, though unintentionally, helped them to interest people in Jesus. They are these:

1. *The slave girl.* It was probably some weeks after the first visit of the missionaries to the prayer-place by the river that Lydia was won to be a disciple of Jesus, with her household. It became the habit of Paul to go there and speak to the little company, and no one else paid any attention to him till this girl began to follow him and his friends, calling out to passers-by that "these men are slaves of the God that is highest, who declare to you the way of safety." She had been deeply impressed by their earnestness and persistence in speaking of One who had risen from the dead. She was possessed by a Python spirit. They seemed to her to be also possessed by a spirit, which she called the spirit of the highest God.

Those who would not listen to Paul paid attention to her words because they believed she was inspired, that a spirit spake through her. But when Paul grew weary of her following and calling out the same thing day after day, and rebuked in the name of Jesus the Anointed One, the spirit which she believed possessed her, she became confused and soon lost her power (v. 18). The people saw that she had lost it and ceased coming to her to have their fortunes told.

2. *The slave girl's masters.* Thus far it did not seem as though the incident had helped the missionaries. She had ceased to advertise them and could no longer gain any attention to herself. She was apparently the stock in trade of a company of men who soon realized that her value to them had gone and that these Jewish foreigners were the cause of their loss. These angry and disappointed Orientals made a great outcry over their misfortune, seized the offenders and dragged them into court (v. 19). A mob had already gathered, whose sympathy with their townspeople and prejudices against the strangers excited them also. These Jews were interlopers, said the girl's masters. They had no right in the colony and were doing harm to Roman citizens (vs. 20, 21).

3. *The magistrates.* The mob echoed the noisy accusations of the girl's masters and the magistrates became excited, too. Instead of inquiring into the charges they laid hold of the missionaries, tore off their clothes, ordered the officers to beat them, which they did with a will, and then thrust them into prison (vs. 22, 23).

4. *The keeper of the prison.* He caught the spirit of the mob and the magistrates. Nothing was too bad for the two Jewish intruders into the Roman city. He treated them as though they were condemned criminals (v. 24). But the prisoners were so intent on their business that they took small account of their hardships. They got the attention of their fellow-prisoners by holding a midnight prayer meeting (v. 25).

Then came the earthquake, shaking the chains of the stocks from their fastenings in the walls, and letting the prisoners loose (v. 26). The earthquake was not so very unusual. Professor Ramsay ("St. Paul the Traveler," page 221) describes the effects of one which he witnessed in Smyrna. The jailer, who had been specially charged to guard these two prisoners, knowing that the earthquake had freed them and that his life would be taken for theirs, promptly anticipated his sentence and began to be his own executioner (v. 27). Paul, who saw from his inner cell what the jailer was doing, saved his life (v. 28). Then for the first time that other salvation which the prisoners had been preaching seemed of value to him. Trembling with gratitude for what had been done to him he became an inquirer for the salvation from sin through Jesus (vs. 29, 30). He got the answer in a text (v. 31) and a sermon (v. 32). He took the missionaries at their word. From being abused prisoners they became the prison keeper's guests and he ministered to their need. He and the retainers of his household, by the formal rite of baptism, became acknowledged brethren of Paul and Silas, being accepted as disciples of Jesus (vs. 33, 34).

5. *The magistrates in a different position.* Perhaps over night it occurred to them that their arrest of the missionaries had been disorderly, and that the charge that they had disturbed Roman citizens could not be sustained. If they had heard what was done by the earthquake they seem to have taken little account of it. The easiest way to dispose of the matter was to set the prisoners free, and that was satisfactory to the jailer (vs. 35, 36). But Paul's answer to their order of release frightened them. They had arrested the men on a charge which was the cry of a mob that they were foreign Jews interfering with Roman citizens (vs. 20, 21). In the tumult of disorderly attack the accused had had no opportunity to tell who they were, but now came the message from them that they themselves were Roman citizens who had been unlawfully maltreated (vs. 37, 38). The officers and the city were responsible to Rome for the outrage. The magistrates now were the only offenders against the law. What could they do? They went to the jailer's house, humbly apologized to his guests, escorted them out and begged them to leave the city (v. 39), both because they wanted to get rid of men who might make charges against them and because they were afraid of another outbreak of the mob which they might not be able to control.

6. *The Brethren.* This was the name commonly used by disciples of Christ to describe their own people. The use of it here indicates that some sort of a Christian organization had already been formed at Philippi (v. 40). A prestige was given to the infant church by this remarkable triumph of its founders over the city officials and the conversion of the jailer and his household. Luke remained behind when the apostles left and by his ministry probably built up the church. Compare 16: 16 with 20: 6. Read Paul's letter to the Philippians. Note its allusions to his experience with them (chap. 1: 3-5; 12-14; 28-30).

You see, then, that the meeting with the slave girl, the fracas with her masters, the fury of the mob, the mistake of the magistrates, the cruel treatment by the jailer, the earthquake and the jailer's threatened suicide, all apparent misfortunes, were means which the missionaries used to get the gospel of salvation through Christ before the people. "I would have you know, brethren," Paul wrote, "that the things which happened unto me have fallen out rather unto the progress of the gospel." That is the substance of the lesson you are to teach.

International Sunday School Lesson for July 11. Paul's Second Missionary Journey —The Philippian Jailer. Acts 16: 16-40.

An Intimate View of Jesus

C. E. Topic for July 11-17

By Rev. H. A. Bridgman

Life lessons for me from the Gospel of John. John 14: 1-21. (Consecration meeting.)

The unparalleled book. If we were able to approach this book as those could who had never seen it before, what would be our first impression? Put aside questions of authorship and date and waive for a moment the question how true the book is to fact. Just give a careful, thoughtful reading and let the man pictured make his own impression on you. It cannot possibly, then, seem to you a fairy tale, or that its central figure is a demigod or the creature of some one's vivid imagination. As some one has said, "Only a Jesus could have created a Jesus." John could not have done so out of a few stray legends on which his vivid fancy worked. No, the more one studies John the more one sees along with all the differences the essential likeness of the Jesus portrayed there to the Jesus of Matthew and Mark and Luke; yet the distinctive note of this book is that its author gives us a Christ unmistakably divine, conversant with the unseen and infinite God. The ocean begins at your feet, and the water you touch is just like a bucket of some water anywhere, but its particles connect with other particles that stretch on and on far beyond your sight. So the Jesus of John meets us first as a man. We see him walking along the Jordan, sharing in the innocent mirth of a wedding feast and sitting down to table with his friends. But as we gaze upon him, lo the glory of his inner nature becomes more and more evident. Of kin to us he at the same time escapes classification with other men, holds a relationship also to another

realm of existence, dwells habitually in heaven while his feet are still on the solid earth.

Ways of studying. Excellent books are: Rev. E. H. Sears's "The Heart of Christ," Rev. F. B. Meyer's "The Life and Light of Men" and Dr. George Reith's handbook in the T. & T. Clark series. Bear in mind Dr. Horton's suggestion that the book represents an advance in Christian experience, and Professor Denney's assertion that if we do not always have the exact words of Jesus, we have his word, meaning his thought of God and man and salvation. Note John's interest in statistics and exact statements concerning the hour of the day. Remember that the key words are "life," "believe," "witness." Note how many chapters end with reference to increase of faith on the part of the disciples.

The personal tie. John emphasizes friendship with Jesus. His first disciples were called to be comrades and toward the end of his career he said that all his disciples he looked upon not as servants but as friends.

The Round of Commencements

The baccalaureate sermon at Wheaton College, Wheaton, Ill., was preached by President Blanchard. The degree of Bachelor of Arts was conferred upon seventeen graduates. The number of students in the College and Academy departments shows an increase over last year. According to the treasurer's report the $100,000 endowment fund lacks only $23,000.

At Carleton College, Northfield, Minn., thirty-seven students received diplomas. The baccalaureate sermon was preached by Rev. P. B. Womer of St. Paul. In Serville Library was the unveiling of the portrait of Professor Goodhue, for forty years a teacher in Carleton, and on the same day the corner stone of the new $60,000 Sayles-Hill Gymnasium was laid.

At Yankton College, Yankton, S. D., the baccalaureate sermon was preached by President Warren, and the sermon before the Christian Associations by Rev. F. T. Rouse of Omaha. The speaker at the Commencement exercises was Rev. H. P. Dewey, D. D., of Minneapolis. The increased demand for dormitory accommodations for young ladies, together with a small deficit in current expenses, makes imperative the raising of $150,000, as an addition to the endowment fund.

It is not often that a Doctorate of Divinity is conferred, in the absence of the one for whom it is designed, upon his daughter, herself a candidate on the same day for the degree of A. B. But such a scene was witnessed at the Olivet Commencement when Miss Muriel Ewing, a member of the graduating class was called forth to receive for her father, Sec. William Ewing of the Congregational Sunday School and Publishing Society, who was unable to be present, his Doctorate of Divinity.

The seventy-fourth Commencement of Marietta College, Marietta, O., was celebrated June 4-9. The baccalaureate sermon was delivered by Pres. A. T. Perry. The most important matter before the meeting of the trustees was the year's deficit, caused by the unusual growth of the College in the past year, and the necessity of a larger corps of instructors. The largest freshman and sophmore classes ever enrolled at Marietta and the largest total enrollment show the growth of the institution, but the funds to meet this condition have not been forthcoming. Important plans were formulated toward adding $300,000 to the College endowment fund in the next two years. A class of nineteen, twelve men and seven women, received the degree of Bachelor of Arts, and three post-graduates received the Master's degree; no honorary degrees were conferred.

Last week was the first time for a century that Andover Hill had missed its notable gathering of good men in attendance at the "Commencement" of the "Divinity College." But with all the regret at the removal of the ancient school of the prophets, every one could join in the gratification that Phillips Academy had come into possession of the magnificent campus and grand old residences belonging to the Seminary, making its present plant the finest of any secondary school in the country, if not in the world. Dr. Rockwell H. Potter of Hartford preached the baccalaureate sermon; the William C. Egleston memorial organ was dedicated with prayers and anthems and address of acceptance; out of a total registration of 489, ninety-four were graduated. At the alumni dinner Dean Hodges of Cambridge gave a memorial address on Oliver Wendell Holmes (class of 1825), appropriate to the poet's centenary, and other speeches were made by Maj. Gen. A. W. Greely, Hollis R. Bailey of Boston and Principal Stearns. Mr. Stearns announced that of the $250,000 needed for the purchase of the Seminary property, practically $140,000, including the conditional gift by Andrew Carnegie of $25,000, had already been secured. Prof. W. B. Graves, after a valuable service on the faculty of over thirty years, has retired during the year.



Two American institutions of the first rank, Harvard and Williams, have this year bestowed academic honors upon Dr. W. T. Grenfell of Labrador. Oxford University in England made him two years ago honorary doctor of medicine. This is the only instance of the granting of this degree by Oxford. The Williams degree was that of Doctor of Laws, and in presenting him for the honor Professor Rice said:

"Were there any need to recount the story of his career since the moment of his connection with the royal national mission to deep-sea fishermen, it were better done by living witnesses in this house, young Williams men, who can testify to what their eyes have seen. That career which we trust has not yet reached its climax is not a sacrifice of self on the altar of duty; it is not unique in the endurance of hardship as we in the midst of comfort may count hardship. If success be the end of human endeavor he has reached it. Whatever there may be to furnish a standard for our estimate of his achievement, it lies with none of these things. Not his alone the glory of service; not his alone the satisfaction of such ministry as on sea and shore visibly repeats that of the Master of Life—his the supreme glory of creation; the creation of a society, a civilization, a citizenship whose test is the manhood revealed in Jesus Christ our Lord."

OBERLIN

Oberlin College is no longer a stripling in age or size, though nearly all her honored line of presidents were represented by kith and kin on the platform and among the graduates, beginning with Mr. Finney, who had given so largely for Finney Memorial Chapel, one of three recent fine structures. This College has long been counted "poor," and even now keeps its professors on "missionary salaries," as said one of the College trustees at the alumni banquet; he might have added that no institution surpasses this in missionary spirit, or supplies the foreign field with more or higher grade candidates; and nowhere this side of the Rockies, probably, are found so many in the student body of some 1,900 from mission fields. Dr. Jefferson of New York City gave a telling address before the graduating class of 150 young men and maidens—the later being ahead in number as is apt to be the case of late years. Dr. Jefferson took for his theme Christian Idealism, and gave a markedly spiritual trend to his words though hinting he should not venture on such before some of the colleges of less spiritual bent.

The venerable Professor Wright gave a glimpse of history in connection with this fiftieth anniversary of his class. He and others paid by prison confinement for assisting a slave to escape to Canada, and there was a sprinkling of the dusky race in the audience—three or four being among the graduating class—one from the Musical Conservatory.

The Academy and high school are important feeders of the College, furnishing some 100 pupils this year. Both they and the Kindergarten Teachers' Training School graduated unusually large classes this year.

R. M. C.

Said to Seniors

(Bishop Lawrence at Harvard)

Some good men and preachers bemoan the increase of wealth, while almost all of them are ready to have a bit more for their own share. Is it not far better to take this great bulk as a challenge—for a challenge surely it is—to intelligence, character and spiritual forces to enter and mold it to their service? This, surely, is what is being done in the world today. The discoveries of the past two generations are not to be the curse of our civilization, but its upbuilding. The giant is enormous in bulk; but if the coming generation is true to itself, that giant will be transformed and spiritualized.

(President Luther at Trinity)

Unless I am greatly mistaken, you will see a general movement all along the educa-

tional line toward loftier ideals, toward more complete self-consecration, toward more splendid achievement. I say to you, work, work, work, bow yourselves with all your might. I do not mean that you shall drive pleasure away, that you shall play no more nor sing with joy of living. But I do mean that in absolute consecration of service, in the giving out of the last ounce of strength that is in you for application to some worthy task, you will find salvation and the high success that is worthy of immortals.

(*President Harris at Amherst*)

He that is on the side of right, in the measure of his influence, who with intelligence and devotion promotes honesty, justice, righteousness, is as truly a patriot as he that shoulders a musket or commands a regiment. It is the exception that a college man in the community is all for himself, a grasping, covetous, selfish man. As teachers, preachers, physicians, lawyers, business men, they are good citizens, they promote every good cause. The pursuit, the profession is the leverage of the man for the uplift of the people. Make the social welfare the first and greatest object of your seeking.

(*Rev. J. H. Denison at Radcliffe*)

Jesus Christ is the greatest educator the world has ever seen. He took a group of uneducated peasants, carpenters, fishermen, all of a lowly nature, and instructed them. After a few months they were able to write a book that has been the admiration of the literary critics of the world. He inspired painting and architecture and the magnificent buildings of Rome were a tribute to his teaching.

(*President Hadley at Yale*)

There are always times when a man who is clear-headed is reproached with being hard-hearted. But if you yourselves keep your faith in your fellowmen, these things, though they be momentary hindrances, will in the long run make for your power of Christian leadership.

(*Prof. G. H. Palmer at Dartmouth*)

No duty now lies before you so sacred as that of choosing the right life partner. You will rediscover woman. The woman of old, whom you knew as mother or sister, must again impress you. You must choose wisely. Decide between temporary amusement and the possibilities of permanent comradeship. You will henceforth be fellow-workers with God.

(*Dr. G. A. Gordon at Wellesley*)

Regret gives us the feeling that we are greater than we know—greater in capacity to make mistakes, to suffer, to make reconciliation with one's self—and thus the angel of regret leads us to the angel of reverence. Does it not fill us with awe to think of the world's capacity to go astray, to be redeemed, to recover and go on in the way of hope? The great regrets of life open into reverence because they take us into the presence of God.



New Swedish Church, Lincoln, Neb.

New Edifice for Nebraska Swedes

The Swedish Congregational Church in Lincoln, Neb., recently dedicated its new edifice. Not strong in numbers nor in this world's goods, these Swedes have the spirit of enterprise which has brought to completion a work undertaken two years ago. They have hitherto been handicapped for years in their work because they lacked a meeting house adequate to their needs.

The Church Building Society came to the rescue with a generous loan of $2,500 and a grant of $500. The remainder was raised at no little personal sacrifice, the last $700 being given on dedication day under the lead of Rev. C. H. Rogers of Plymouth Church. Supt. S. I. Hanford preached the sermon; Rev. David Swanson read the act of dedication; and Rev. Augustus Polsen, a former pastor, offered the dedicatory prayer. Other parts were taken by Rev. M. A. Bullock and Rev. Gustaf Johnson, the present pastor.

The new church is located in the midst of a Swedish settlement.

This church has some special features in its work. Many members who are clerks, office girls, employees in shops have no homes of their own, and so to make the church building a real home center each Sunday evening service is followed by a social hour, when the young people serve coffee, sandwiches and cake. The new building is well adapted for this social life, and the members now face the future with new joy and hope.

Lincoln, Neb. M. A. B.

A New Leader in Connecticut

The Missionary Society of Connecticut was organized in 1798 by the General Association of Connecticut. It *was,* in fact, the General Association, and remained such until the General Conference had become well established, when it was taken over by that body. The Missionary Society and the General Conference are one and the same, so that this ancient organization is today clothed with the authority and equipped with the powers of the Conference. As a result of its long history, including many developments and consolidations, this Missionary Society is charged with a varied and important work. This, with the constant appeal to the Congregational public involved in it, is a service too burdensome for any one man, even though he be as capable and energetic as Rev. Joel S. Ives. The Board of Directors, after careful consideration, has therefore concluded to repeat the experiment of several years ago and put two men into the field, with a carefully planned division and rearrangement of the work. Mr. Ives will limit himself more closely to the duties of the local office, including the multiplying details of the treasurership, while his coadjutor, the "executive head" of the Society, will take upon himself that large and noble itinerancy which has meant so much in the past for the Congregational churches of Connecticut.



REV. SHERROD SOULE

The man chosen for this important position is Rev. Sherrod Soule, pastor for seventeen years of the prosperous church in Naugatuck, and widely known in Connecticut. The son of Rev. George Soule, a direct descendant of George Soul of the Mayflower, he was graduated from Amherst in 1885, and Union Seminary in 1888. During his last year in the Seminary, he was pastor's assistant in Madison Square Presbyterian Church. His first pastorate was over Dane Street Church, Beverly, Mass. His long pastorate in Naugatuck has been happy and successful, and his transfer to his new work, which takes place at the end of June, is accompanied with deep regret in Naugatuck.

Mr. Soule's thorough acquaintance with Connecticut (he has been in every town in the state but one) and his early training in its eastern sections will enable him to appreciate rural conditions, while his New York experience as Dr. Parkhurst's assistant and his wide knowledge of the modern world will fit him for the swift and changeful service called for by the young and struggling churches of busy manufacturing towns. He is a lover of the past, and at the same time a thoroughly modern man.

J. A.

Good government can come only through good administration, and good administration only as a consequence of a sustained—not spasmodic—and earnest effort by good citizens to secure honesty, courage and common-sense among civil administrators.—*Theodore Roosevelt.*

Boston

Newton Rallying to the Campaign

First Church in Newton, Newton Center, took an offering, June 20, for the "Together" Campaign and received even more than the $2,500 asked for. At a preliminary conference the men discovered that the figures of the Apportionment Plan allot to this church about one-half of one per cent. of the total amount asked for the seven societies. They applied the same ratio to the $500,000 now sought by this special appeal, and thus determined that $2,500 was their fair share. The general response to the appeal of a large and representative committee and the clear and forcible presentation of the situation by Secretary Patton at the morning service was gratifying. Dr. Herring of the Home Missionary Society presented the missionary cause in Eliot Church, Newton, at the same hour, and there will be, no doubt, a worthy share taken by this church in lifting the burden of debt from our societies. Many individuals in the Newton churches have already given liberally to this campaign fund, and several of the churches find it inadvisable to undertake any further part in it as churches. Second Church, West Newton, has accumulated a fund of over $37,000 toward its proposed new building, and, meanwhile, is remodeling the basement of the present edifice so as to give accommodations to one or more clubs for boys.

Harvard Summer School

The eleventh session of the Harvard summer school of theology, extending July 7-22, promises to be one of unusual interest. The general subject, Present Religious Conditions and Prospects, will be treated by a worthy array of lecturers, including ex-President Eliot and nine full professors from the University faculty. In describing the schedule of the school the announcement says, "Although the present time seems to show a marked decline in religion, there are those who believe that this is more apparent than real, and that, apart from institutional religion, there are indications in contemporary social, scientific and philosophical movements of a fresh and vital religious interest which presents new duties to the Christian church and summons it to large opportunities." The sessions of the summer school will be devoted to an inquiry into the grounds for this belief.

Professor Münsterberg gives two lectures on The Church and Psychotherapy and Professor Carver a series on the present social movements, including the labor question. Prof. E. C. Moore will consider the general theme of the session as applied to the United States. The concluding lecture will be on The New Religion, by Dr. Eliot. Reduced railway fares have been secured throughout Eastern Canada, New England and other Eastern states. A considerable number of our local pastors' names are enrolled on the list of last year's school.

Debt Clearing in Arlington

The Park Avenue Church of Arlington Heights, after two years of strenuous effort, through the aid of the Old South Church, has succeeded in wiping out a mortgage of $3,200 of twenty-four years' standing. It was burned in the presence of a large and enthusiastic congregation last Sunday morning. Rev. John G. Taylor has been pastor of this church since 1900.

Father Mathew Honored

That was an impressive scene on Boston Common last Sunday afternoon when 8,000 men, women and children with upraised hands took the pledge of total abstinence for a year. Sixty years ago Father Mathew, the noted Catholic priest and temperance reformer, on the same spot instituted the Holy Family Temperance League and administered the pledge to a great company. Thirteen of the survivors were guests of honor last Sunday. The parade, which consisted of divisions of boys and girls from various Catholic churches, and was a very long one, was reviewed from a stand on the Common by Mayor Hibbard. The girls, dressed in white with wreaths of flowers in their hair and the boys in black with white caps, marched in fine style past the stand. It was a significant exhibit of the temperance work of the Roman Catholic Church in Boston.

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Christian News

The Sixth International Convention of the Student Volunteer Movement will be held at Rochester, N. Y., Dec. 29, 1909, to Jan. 2, 1910. The attendance will be limited to 3,000 delegates: 2,500 to be representatives of colleges, universities, theological seminaries and medical schools, and 500 other delegates to represent mission boards, the mission field, newspapers, magazines, etc.

An interesting development in the nation's fight against the white plague is the recent formation of the Negro Anti-Tuberculosis Society in Washington. The high death rate from this cause in the nation's capital, together with the fact that the white organizations do not always make adequate provision for the colored people, has hastened organization. Members take a "hygienic oath," including all the usual precautions against the spread of the dread disease.

More than fifty years ago a Swedenborgian died in Lancaster, Pa., leaving $35,000 to found an academy in which the doctrines of Swedenborg should be taught. His granddaughter and other heirs have been for several years prosecuting a suit to gain possession of the money on the plea that the Swedenborgian Church is "an immoral and illegal institution," and that its doctrines "are repugnant not only to the law of the land but to the public policy." The Supreme Court of Pennsylvania has decided against this claim and thus set the seal of its approval on Swedenborgianism. We do not see how competent judges could do otherwise. The Swedenborgian system of doctrine is difficult to understand, and appears to many people an attenuated and impracticable mysticism. We do not believe that denomination will ever have a large number of adherents. It has increased very little, if any, in the present generation. But some of the most attractive and spiritual characters we have known have been disciples of Emanuel Swedenborg.

He that injures another injures himself. —*African Proverb.*

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Tracts for the Times

It was said in a recent gathering of the Illinois Vigilance Association that among the magazine articles of last year which had the widest reading and the most potent influence, were two written by United States District Attorney Edwin W. Sims of Chicago. The first, The White Slave Trade of Today, is a calm statement of facts brought to light in the course of official investigations; the second, Why Do Girls Go Astray? deals with means of protection more potent than statute laws—right education and family influence.

These tracts for the times, written for the *Woman's World* at the request of the publisher, Mr. George H. Currier, on first issue reached over two million readers. They awakened in all parts of the country demands for extra copies and recently the original articles, with More About the Traffic in Shame, by Mrs. Ophelia Amigh, Superintendent of the Illinois Training School for Girls, and Practical Means of Protecting Our Girls, by Assistant United States District Attorney H. A. Parkin, accompanied by a statement of progress in legislating against the white slave traffic, have been published for free distribution in a compact leaflet. This can be had by any friends of the reform upon application to the secretary of the Illinois Vigilance Association, Rev. Ernest A. Bell, 153 La Salle Street, Chicago.

The White Slave Trade

"The white slave trade of today," writes Mr. Sims, "is one of the incredible things almost beyond the comprehension or belief of men and women who are mercifully spared from contact with the dark and hideous secrets of the underworld of the big cities." He puts the awful fact in this unequivocal language: "There is really a trade in the ruin of girls as much as there is a trade in cattle or sheep or other products of the farm. There is actually a syndicate which does as regular, as steady and persistent a business in the ruination of girls as the great packing houses do in the sale of meats."

Mr. Sims estimates that in the year 1907 not fewer than 15,000 girls were imported into the country as white slaves; that in this traffic "the buying price of a young girl is $15, and the selling price about $200—if the girl is especially attractive the white slave dealer may be able to sell her for $400 or $500. The average expectation of life in this class after entering white slavery is not to exceed ten years and the end suicide. One spoke for many when she said on hearing that a companion had killed herself, 'We'll all come to it sooner or later.'"

How much worse white slavery than the conditions of bondage of the Negro race in America is shown by a concrete instance of a girl of fourteen decoyed from France. She earned for the criminals who captured her $10,000, besides doing the work of a scrub woman for the whole house, without ever receiving a dollar for her own use or having an hour's release from captivity within the walls of the building where she was discovered by the federal officials. Through the efforts of the author of these statements the foreign syndicate has been broken up; but only a beginning has been made in combating the domestic traffic in white slaves. As three-fourths of the business is of this character, the main attack is now being centered on the suppression of the evil at home.

A Committee of Safety

A committee to perfect bills for state laws has been organized upon the initiative of Mr. George H. Currier of the *Woman's World* and the columns of the paper have been freely offered to the cause, on condition that the agitation be made nationally effective. Upon this legislative committee with Mr. Forrest Crissey, editorial director of the *Woman's World*, are assistant United States district attorney H. A. Parkin, assistant state's attorney Clifford G. Roe, Hon. Charles Lederer, of the judiciary committee of the Illinois House of Representatives, and Henry P. Heizer, law partner of Speaker Shurtleff. The bills recently passed by Illinois against detention for debt, pandering and the cadet system are regarded as model legislation and they have been essentially followed in laws recently enacted in Minnesota, the Dakotas and several other states, and also in Canada—the penalties across the border including for the panderer the whipping post. The same committee is, also, working on the problem of a federal statute giving the most direct line of attack possible under the constitution, the bill under which arrests were made in 1908, making harboring a white slave punishable by the federal government, having been pronounced unconstitutional because an encroachment on the province of the state.

The Midnight Mission

The officers of the Illinois Vigilance Association, one branch of a world-wide organization to suppress the white slave traffic, are the chief supporters of the Midnight Mission in the red light district. Rev. Ernest A. Bell, formerly missionary of the American Board in India, is the leader of a devoted band of crusaders. Last Sunday night between ten and eleven o'clock, they

Continued on page 27

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New England Telephone & Telegraph Co.

Commercial Department

Chicago

Continued from page 26

held a service directly in front of one of the centers of the foreign traffic in girls before the Chicago dealers became frightened. Rev. M. P. Boynton, president of the Vigilance Association, spoke and several other ministers and Christian workers. In their addresses every note was touched, entreaty, appeal, reasoning, warning, denunciation, honor, memories of home and mother.

It was an audience of young men largely —more probably than were found in any church in the city last Sunday evening. By count 3,500 young men passed a nearby corner on a recent Sunday evening between nine and twelve o'clock. Not all stop for preaching, but many do. Some who go there willing to be tempted, in the company of earnest Christian men and women come to their better selves. The evidence of real conviction of sin and another mood of mind, it was easy to read their faces as Missionary Bell and his helpers pleaded for their souls. But for the most part the seed fell on stony ground and the crowd of young life surged by on the way to folly and sin.

The Midnight Mission would be justified if it did nothing more than now and then to pluck a brand from the burning. In addition to this rescue work it is a center of protest to man and of prayer to God conerning the iniquity of the red-light district itself. In the workers' prayer meeting before the march upon the streets, one prayer thrilled me, a prayer that the district might be redeemed and the whole red light system be destroyed. Des Moines, Io., has inaugurated a policy of prohibition against the social evil, and the success in that city is the only hopeful solution of our gravest social problem. The red light district plan of dealing with the social evil is tolerated by the better people of the city simply because they are ignorant of what it means. To the people of the Midnight Mission it is an unspeakable horror. The awful facts brought out in connection with the traffic in girls are not more appalling than the procession of 3,500 young men, many from the best homes and the nurture of the churches, along one street in the red-light district on a single Sunday evening. The gospel can avail little except there be a new dispensation of civil law. As Gipsy Smith once said, "Unless the churches abolish these unspeakable conditions, they might as well close their doors."

Good News from the Colleges

Adrian College in Michigan, a kind of by-product of Oberlin, as Dr. Asa Mahan helped to lay its foundations and was its first president, celebrated its golden jubilee in mid-June by burning mortgages, increasing its endowment and dedicating a great organ. In conferring honorary degrees, it recognized the two pastors of Wellington Avenue Church, Chicago, giving to Rev. E. F. Williams (known to our readers as "Franklin") the degree of doctor of laws and to Rev. B. F. Aldrich a doctorate in divinity. Adrian College has educated a large number of men for the Congregational ministry and is a live center of interest in tri-church union as proposed at the Dayton Council. Dr. Aldrich reports that he found the Methodist Protestant ministers present at the Adrian College jubilee, almost to a man, diligent readers of *The Congregationalist* and more keenly interested in our denominational affairs than many whose names are in our Year-Book.

President Hughes's administration at Ripon College closed with a Commencement remarkable for high thinking by the public speakers and brave planning for the future by the directors. On Sunday, June 13, ex-President Merrill spoke upon the authority of the Bible; in the evening Sec. H. G. Cope of the R. E. A. gave an address bringing into clear relief the altruistic spirit in modern education. The Commencement address by Rev. W. E. Barton, D. D., of Oak Park, Ill., upon An Education for Tomorrow, combined the lighter vein with the serious note of an earnest life. Resolutions of the trustees, in view of President Hughes's retirement, make grateful mention of his achievements in an administration of marked progress. The service, also, of Dean Edward Clark, who retires this year, was highly commended.

But although the changes in the faculty are more than usual, the determination that the work of the College must go on expressed itself in a vote to erect immediately a gymnasium and begin a canvass for $500,000 increase to the endowment. The appreciation of College and community in Rev. H. G. Pillsbury's two years' service in this place is partly indicated by the doctorate of divinity, conferred upon him by President Hughes, "for broad and accurate scholarship in literature and for many rich gifts of heart and mind used in most successful service in church and society." J. H. C.

Experts working for the Federal Geological Survey claim to have solved the problem of the full utilization of peat as a source of fuel. "Gas for power can easily be made from both Florida and Massachusetts peat," they report. The difficulty has been to get rid of the water, of which peat contains a high percentage; but in producer gas machines a grade of peat with forty per cent. of moisture can be used. Other industrial uses of peat are suggested, including paper making. The peat bogs of the country are widely distributed. They will add especially to the available wealth of the states which have neither coal, natural gas nor petroleum.



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A Convocation Week

Yale Seminary Will Hold One Next Year—Features of the Commencement

The Yale Divinity catalogue for next year announces a Convocation Week, to be held at a time determined by the Beecher lectures and to include discussion of the latest results of Biblical, historical and theological research. Plans are being made by Professor Beach for the co-ordination of divinity and graduate school courses to form an ideal practical and theoretical preparation for missionary service. He offers two new electives, Missionary Makers of Nations and The Missionary's Use of the Bible. His Present Status of Asiatic Missions is made compulsory for seniors. A new bequest will make it possible in the near future to house the missionary library and exhibit in a new building.

Professor Royce of Harvard comes again next year to lecture on Ethics and conduct a Seminar. Professor Sneath will give The Philosophy of the English Poets of the Nineteenth Century, the History of Ethics and the Foundations of Moral and Religious Education. During Professor Kent's year of absence, Mr. Sallmon and Dr. Lent will continue his academic courses and Professor Coe of Union his seminar on Methods and Principles of Religious Education. Professors Kent and Coe, as the new consulting editors to the Bible Study Union, are hard at work on a more progressive course of Sunday school lessons to appear in the fall, graded in subject-matter as in method more in accord with the needs of the child and the results of the best Biblical study than the old Blakeslee or the new International Graded. They are having the assistance of some local workers who have been trying out these ideas in the Sunday schools of New Haven under the auspices of the Religious Education Federation and its director, Rev. H. B. Hunting. The Pastoral Functions Course is to be continued with a strong list of experts.

The Taylor Lectures by Dr. Gordon were excellently attended and were impressive and convincing in their emphasis on the negligible part played by miracles in real religious life from Biblical times to the present. Miracles were declared logically possible, but religiously and experientially improbable. He paid noble tribute to the worth and value of the institution of the home and family upon which the doctrine of the Virgin Birth seemed to him to cast a slur; and his picture of the power of the spiritually resurrected Christ for Paul and for us was very inspiring. In the fundamental of requiring for the Christian life only such belief as can be verified in present experience he fell remarkably in line with Canon Henson.

A large and enthusiastic body of alumni returned this year to Commencement. No new plans were broached as last year, but the unusually large attendance and the report of the alumni committee, recording closer co-operation with the faculty, the successful inauguration and working of the new Pastoral Functions Course and the awakened interest of many alumni in recruiting for the ministry and the school, gave a note to the occasion that augurs well. Special tribute was paid by Dr. Dinsmore and Mr. Pierce to the untiring efforts of Dr. Macfarland in accomplishing these results. J. N. Pierce, the retiring member of the committee on co-operation, was re-elected. The new officers are president, G. H. Beard; vice-president, J. E. Gregg; secretary, R. E. Brown; treasurer, R. W. Roundy. The latter, though not an alumnus, was elected as representing the faculty.

Anticipations of a worthy successor to Professor Brastow in Professor Tweedy were well justified by his stimulating treatment of the problem of how to utilize the latent energy of every individual in the church. This was one of the topics opened for discussion at the Conference on Practical Methods, presided over by Dr. M. L. Burton. The general subject was The Utilization of Waste in Our Churches. Rev. L. T. Reed portrayed the possibilities and workings and need of still more hearty adoption of the Apportionment Plan. Rev. R. W. Roundy concluded that the second service on Sunday is a wise use of a minister's powers, *if* he reaches a different congregation from the morning or for distinct purposes, varying according to local needs. Much interest was shown in his description of a sane and effective method of advertising Sunday evening services, advocated by a journalist of experience and successfully accomplished by some of our Vermont pastors. Rev. I. W. Sneath reported in place of the usual falling off in Sunday evening audiences during May and June an increase to an average of 1,000 through the use of American Board slides for eight weeks.

The unusually strong character of the four Commencement addresses and a decided improvement in delivery characteristic of a few years ago was commented on by many alumni. The prize was awarded to W. L. Ferris, who presented The Sustaining Power of Truth. He is also the winner of the Cook prize for the best poem in the University. Over against T. B. Powell's The Individual Gospel were strong claims for a social gospel by W. I. Maurer, The Minister and Social Service, and E. E. Burtner, The Real Work of the Church. The last two graduated *cum laude;* D. R. Wickes and L. B. Henderson, *magna cum laude;* and the latter received the Hooker Fellowship. Professor Van Kirk gave the address to the class, which numbered twenty-one. Already, as in many other schools, indications point to a larger registration next year than this, though this year has been the largest for thirteen years. The ebb tide of ministerial students is beginning to turn.

New Haven, Ct. R. G. C.

The worst "might have beens" are those that we ourselves have thrust aside, or changed, or passed unheeded.—*Mrs. Whitney.*

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Wanted, experienced director for large chorus choir. Church eleven hundred members. City thirty thousand. Large near-by cities. Tenor or high baritone voice required. Good chance for voice teacher. Address, with recommendations, Drawer 536, Amsterdam, N. Y.

Profitable Employment. We have pleasant and profitable employment for ministers and other Christian gentlemen all or part of time. Can easily make $3 a day. Permanent employment if care to travel. Religious Newspaper Co., 39 Monroe Street, Grand Rapids, Mich.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Visitors to Boston will find pleasant rooms, with all conveniences, in a good neighborhood, centrally located. Cars to all parts of city. Desirable for ladies traveling alone. Address Mrs. M. W. Fuller, 18 Rutland Square, Boston, Mass.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M.D., Newton Highlands, Mass.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three states from hill close by. Near to church and trolley. Terms reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

Summit Farm House, New Boston, N. H. Elevation 1,200 feet. The house is large and comfortable, open fireplace in parlor and in several sleeping rooms. 125-foot piazza and veranda overlooking some of the finest scenery in the state. Lake three-quarters of a mile distant. Tennis. Long distance telephone. R. F. D S. L. Marden.

To Let, after July 1, a large old fashioned farm house, eleven rooms, barn, by the season or by the week, furnished, high ground, good water, sanitary, plenty of shade, half mile from telephone and stage route. A place that appeals to people with families who desire a quiet, restful place for a vacation. Address L. Martin, North Richmond, N. H.

Darkest America. The most needy and neglected portion of America is the great mountain region of Northern California. A New Christian institute, endorsed by the Congregational Education Society, the only school for the higher education in all that region, having had three years of successful work, greatly needs more buildings and help for salaries. Address J. H. Harwood, Paradise, Cal.

Wanted, a half-empty Congregational Church, in a populous city district by a young minister, at present in a county seat pastorate, who is anxious to find a sphere for the service of humanity, with freedom to propagate the larger spiritual and social gospel. The advertiser would be glad to correspond with Christian men in any industrial center where there is opening for the formation of a church on democratic and progressive lines. Address C. A. S., 24, care *The Congregationalist*, Boston.

IT PAYS TO ADVERTISE IN *THE CONGREGATIONALIST*

5-29-1909

DEAR SIR:

PLEASE INSERT THE WITHIN ADVERTISEMENT IN YOUR PAPER FOUR WEEKS BEGINNING WITH NEXT ISSUE.

WE HAVE BEEN OVERWHELMED WITH APPLICANTS IN YEARS PAST WHEN WE HAVE PLACED OUR BUSINESS WITH YOU.

SINCERELY,
GEORGE W. ROUNDS,
BRIDGETON, ME.

New York

The Chinese Mission Furore

Anent the much discussed tragedy in New York, the local press is filled with scathing denunciation of missions to Chinamen, apart from the criticism of certain methods employed in some churches. The wildest statements are editorially tolerated. For instance, that the majority of churches, excepting some denominations, have had Chinese schools in Brooklyn, and have been obliged to give them up for lack of attractive young women willing to teach, or an unwillingness to permit such women to teach. As a matter of fact, comparatively few churches have ever had Chinese schools, largely because the men in the average Protestant church have a prejudice against coming into close contact with Chinamen. In our own denomination, Broadway Tabernacle and Pilgrim Church, Manhattan and Central Church, Brooklyn, have had Chinese schools for about thirty years, have never had any suggestion of scandal, and have always pursued careful methods.

The difficulty of getting male teachers has always presented itself, but each church has seen to it that a mature man has been in charge, and sometimes two or three men. Pilgrim Church has closed its school over a year, because the mature workers had removed. The discussion of the general subject of Chinese schools is not in order in this column, but it can be said that the hysteria exercised by virtuous newspapers just now could just as easily and logically arise over missions to white men by men in this city, where money is wasted and fraud has been known. Yet no sane person would dream of stopping all city mission work because of a few suspects. There is an annual Chinese Sunday school excursion to which the writer has been, which is not excelled and rarely equaled by the Protestant excursions he has witnessed for twenty-five years, in decorum, courtesy and all the signs of a Christian company. The outing last year was notable for the large proportion of mature people and for the considerable number of white men. It is much easier to criticise a Christian Chinaman than other Christians, whatever the facts.

Dr. Cadman Plans New Church

The pastor and officers of Central Church, Brooklyn, have extensive plans covering several years, during which this huge plant will be practically remodeled, and when finished will present one of the finest Congregational centers in the country, with churchly architecture, and every facility for religious and educational work. This week saw the beginning of the scheme which matured as one result of Dr. Cadman's decision to stay in the parish he has made so notable. Several hundred men have undertaken to support him. The church has long needed an outlet into Jefferson Avenue, and this will be provided through the purchase of the properties now being torn down, and the erection of a three-story parish house. The ground floor will contain a broad foyer admitting to the church auditorium. The upper floors of the parish house will be used largely by the men's and boys' organizations now thriving so well, and will provide Dr. Cadman with much-needed office, library and study. The money for this part of the reconstruction has been raised during the current year, and the balance will be given as needed.

Rev. H. J. Chidley, recently licensed by the Manhattan Association, returns from Oxford, England, in the fall, as Dr. Cadman's assistant, with special charge of the Bible school and young people's work, in which he has gained a strong popularity and displayed unusual gifts. Dr. Cadman will have three other helpers in his own parish, and St. Paul's chapel will be looked after entirely by Rev. H. L. Everitt, in charge since the work began with the investment of Central's $50,000 Jubilee Fund. St. Paul's is located in a region filling up with high-class houses and apartments, and in another year or so should become self-supporting. Dr. Cadman sails for England next week, and will spend much of the summer gathering materials for his Brooklyn Institute lectures next winter on The Religious Value of the Great Skeptics of the Nineteenth Century. They will afterwards be published as his first notable book. He will also spend another year with the Y. M. C. A. branches on Sunday afternoons, where the tax on his strength is justified by a continual audience of six or seven hundred men.

Plymouth's Remarkable New Windows

Six more windows of the final series for old Plymouth have been completed. When unveiled in the early autumn, they will be a striking exhibit of the advanced art in stained glass, as well as of the change in the conception of such memorials. The series is to illustrate the influence of the Quaker, Hugenot, Puritan, Dutch, independent and missionary forces upon early America. The former series picture the struggle for civil and religious liberty, both here and in England, and included the windows to Beecher, Lincoln and the Emancipation of Women in the Nineteenth Century. The figures of the final series are garbed in modern costumes, comparatively speaking, with nothing of the old-fashioned draping usual to ecclesiastical windows. The scenes shown are: William Penn describing the constitution to his colonists, Roger Williams at Providence, Hugenots of Carolina at Evening Prayer, Manasses Cutler and his Indian guide overlooking the great West, the Dutch ministers landing at New Amsterdam in 1619, and the Haystack Meeting at Williamstown, showing all five men clearly, Mills, Richards, Robbins, Lewis and Green.

The windows are all given as memorials by members of the church, the subjects being chosen by a representative committee. Mr. Frederick S. Lamb, the designer and executor, has made an exhaustive search of old portraits, costumes, etc.

Pilgrim Church Extends Parish

The only Congregational church in Harlem has had to enlarge the borders of its field, many of its people moving farther north and west. While watching this procession with natural anxiety, the men of the church have turned optimistically to new work close at home. The Pilgrim Brotherhood has reached a large constituency of non-church-members, by carrying on a series of Sunday night services at which leading authorities have spoken on the great ethical, social and religious problems of the day. Among the speakers have been Dr. Hillis, Booker Washington, Samuel Barrows, Rabbis Wise and Schulman, Hamilton Holt, Professors Kirschwey, Smith, Fisher of Yale, Chancellor McCracken and President Finley. Churches are more and more impressing such men into the pulpit, especially on Sunday nights, and they are only too glad to deliver their special message, for the good of the community. This seems to be one solution of the second service in many New York parishes, and certainly it reaches a class not attracted by a regular church service, nor even by a special musical program.

The Pilgrim Brotherhood has followed up these evening gatherings by a Sunday morning class before church, at which the men have read papers and attracted many men of the vicinity to vigorous discussions of burning questions. Every year, in May and June, Rev. Frederick Lynch, the pastor, devotes Sunday evenings to questions about the Bible. This year the general topic was The Old and New View of the Scriptures. Mr. Lynch has become an associate editor of the *Christian Work and Evangelist*, in which for three years he has had a weekly signed article headed, The Optimist. Union services will be held this summer with four other churches, one preacher being Dr. Lewis of Kansas City. Mr. and Mrs. Lynch have gone to Switzerland, whence they will go to Stockholm, Mrs. Lynch's father, Professor Dutton of Columbia, being the exchange professor this year at Scandinavian universities.

SYDNEY.

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The Old Reliable Meneely Foundry, Established nearly 100 years ago.
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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

The Berkshire Hills Sanatorium
Established Thirty-one Years.
For the exclusive treatment of cancer and all other forms of malignant and benign new growths (except those in the stomach, other abdominal organs, and the thoracic cavity),
With the Escharotic Method
(without resorting to surgical procedure).
Ask your family physician to make a personal investigation. This institution is conducted upon a strictly ethical basis. Complete information given upon request. Address,
Wallace E. Brown, M. D., North Adams, Mass.


CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY & SONS CO. 658 WASHINGTON ST. BOSTON.

Church and Ministerial Record

Calls

BOOTH, HENRY K., *North* Ch., Berkeley, Cal., to *Plymouth* Ch., Long Beach. Accepts.

BROCKIE, JOHN M., Orono, Me., to *Stone Presbyterian* Ch., Holland Patent, N. Y.

CLAPP, ELLERY C., lately of Lisbon, N. H., declines call to *First* Ch., Huntington, Mass.

COLBURN, EUGENE E., Wells, Me., to Yarmouth, Mass. Accepts.

DURKEE, STANLEY J., *First Baptist* Ch., Roxbury, Mass., to South Ch., Campello. Accepts.

HAWKINS, H. W. (unordained), secretary of the Y. M. C. A., Belvidere, Ill., to New Haven, N. Y.

HENSEL, ALLEN W., Butte, Neb., to ——, Texas. Accepts.

JONES, J. VINCENT, *Welsh* Ch., Pittsburg, Pa., to *Newburg* Ch., Cleveland, O.

Congregational Summer Assembly

FRANKFORT, MICH.

Reasonable Accommodations All Summer

PROGRAM JULY 28 — AUGUST 18

Morning Bible School by Pres. Ozora L. Davis and Prof. Edward T. Harper. Evening lectures and entertainments. Fellowship, rest and recreation in unsurpassed region of lakes and forests. For accommodations, railway and boat rates and other information, address

J. H. HULL, Sec'y & Mgr.,
Frankfort, Mich.

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be presented in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the greatest problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Charitable Societies

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

LEMKAN, AUGUST, Fairmont, Neb., to German and English churches, Germantown. Accepts.

MARSLAND, JOHN, pastor's assistant *Tompkins Avenue* Ch., Brooklyn, N. Y., to E. Rockaway. Accepts.

MORGAN, WALTER A., Bangor Seminary, Bangor, Me., to Wilder, Vt. Accepts.

MOSLANDER, FRANKLIN V., Mason City, Ill., to Oneida.

PORTER, HORACE, recently of *Watchung Avenue* Ch., Montclair, N. J., to Riverside, Cal. Accepts.

TRAVIS, THOMAS, *Pilgrim* Ch., Montclair, N. J., to *Watchung Avenue* Ch., same city. Accepts to begin Sept. 1.

WICKS, ROSS F., recalled to Norwalk, O. Accepts.

Ordinations and Installations

GRANT, PERLEY C., *i. West* Ch., Somerville, Mass., June 22. Sermon by Rev. Alexander McKenzie, D. D. Other parts, Rev. Messrs. G. S. Anderson, Israel Ainsworth, S. C. Bushnell, Asher Anderson, Henry Hyde, C. L. Noyes.

KELLOGG, EDWIN D., *o.* Orange, Mass., June 17. Sermon by Pres. D. N. Beach, D. D. Other parts, Rev. Messrs. G. W. Judson, E. S. Pressey, C. W. Collier, E. W. Lyman.

SMITH, EUGENE B., *o.* and *i.*, Lebanon, Ct., June 10. Sermon by Rev. F. E. Emrich, D. D. Other parts, Rev. Messrs. A. J. Peck, C. H. Daniels, E. E. Nourse, E. S. Worcester, H. A. Beadle.

WEITKAMP, ALFRED H., *Third* Ch., Denver, Col., June 18. Sermon by Rev. C. H. Pettibone. Other parts, Rev. Messrs. J. C. Page, G. A. Hood, Joel Harper, W. H. Hopkins. Mr. Weitkamp recently received the degree of M. D., and after another year as assistant at Third Church hopes to become a medical missionary.

Resignations

BOOTH, HENRY K., *North* Ch., Berkeley, Cal.

CHAMBERS, CHAS. A., Hawarden, Io.

COLBURN, EUGENE E., *First* Ch., and *Second* Ch., Wells, Me., after nearly four years' service.

DWIGHT, CHAS. A. S., *Second* Ch., Winchester, Mass., to take effect July 31.

KENT, THOMAS, Boscobel, Wis.

TROUT, G. ALBERT, Moorhead, Minn.

WEIDMAN, MILO R., Wisner, Neb., to take effect Aug. 1.

YOAKUM, GUY D., Hannibal, Mo., on account of ill health.

Dismissions

CRANE, FRANK, *Union* Ch., Worcester, Mass., June 21.

Bequests and Other Gifts

HOPKINS, Miss PANTHEA M., New Hartford, Ct. To *North* Ch., her beautiful residence for use as a parsonage; also the income of $2,000 for maintenance of the same.

LUTHER, MARY E., Douglas, Mass., to Cong'l Home Missionary Society, about $20,000.

SHELDON, Mrs. PHOEBE. To parish in Southampton, Mass., property in Holyoke valued at $3,500.

STONE, Mrs. C. M., a member for sixty years of *North* Ch., St. Johnsbury, Vt., $1,000, to add to its permanent fund.

THOMPSON, Mrs. MABEL CLARK, Ellington, Ct. To Cong'l ch. and society, $1,000, for permanent fund.

WHITE, SAM'L, Haverhill, Mass., bequests aggregating $33,000, to become operative at death of testator's wife. To A. B. C. F. M., A. M. A., American S. S. Union, American Tract Society, Mass. Bible Society, Mass. Home Missionary Society, Congregational Church Building Society, Sabbath School Publishing Society of Boston, Christian Aid Society of Haverhill, Old Ladies' Home in Haverhill, Haverhill Benevolent Society, $3,000 each.

WIGHT, WM., Sturbridge, Mass., to Cong'l ch., for new building, $800.

WITHERLE, MARY H., Concord, Mass. To the town of Castine, Me., $12,000, to build a public library; to *First* Ch., $3,000; to Mass. Society for Prevention of Cruelty to Animals,, to Concord Home for the Aged, and to the Animal Rescue League, $1,000 each.

Good breeding is *surface Christianity.*—*O. W. Holmes.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID Solicits gifts from churches and individuals also bequests. Charles D. Kepner, Treasurer 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Rewarding Politics

The true way for us as politicians is to be always deeper and higher than politics. They are worth nothing except as a form of the world's spiritual improvement. The man who pursues them for personal and mercenary ends will find nothing in that arid region but dust and ashes. The triumphs are of a day; the defeats have no compensations in their bitterness. It is only when we have made our politics a part of our religion; when, that is, we are pursuing aims that stand the scrutiny of our inmost soul; when the *polis* we work for is the city of God, that amid reverses and discouragements we can preserve an even mind. Let appearances be as they may, we are on the side of the divine promise in ourself and in our brother; a promise which, because it is divine, will certainly be fulfilled.—*J. B., in London Christian World.*

Deaths

ROBINSON—In Auburndale, Mass., June 21, at the home of Rev. E. E. Strong, Elizabeth D., widow of Hosea I. Robinson, of Portland, Me., aged 88.

CHARLES HENRY NEWELL

The First Congregational Church in Chelsea, Mass., has suffered a great loss in the death of the senior deacon and clerk, Charles Henry Newell, May 25, 1909. Mr. Newell was born in Keene, N. H., Aug. 30, 1842, and had lived in Chelsea since he was three years old. For forty-five years he was first receiving teller in Shawmut National Bank, Boston, doing his regular work the day before he passed away. Genial and faithful in business, he was a favorite at the bank. In 1858 he became a member of the former Plymouth Church, Chelsea, and in 1860 was transferred to the First Church. In 1877 he was one of the leaders in the formation of Third Church, serving as deacon continuously, with long terms as treasurer and clerk. In 1905, when First and Third Churches were merged, Mr. Newell was made deacon of the new church. He served also as treasurer for one year and was clerk at the time of his death. An accomplished and original student of the Bible, he had conducted the Bible class in Sunday school for many years. Mr. Newell leaves his wife and four children, Edward H. of Keene, N. H., Frank M. of Los Angeles, Cal., Mrs. Alice Newell Davis of Rochester, N. Y., for some years Y. W. C. A. secretary at Calcutta, and Mrs. Mabel H. Goodridge of Winchester. Funeral services at the church, May 28, were conducted by the pastor, Rev. C. N. Thorp, assisted by Revs. S. P. Cook and T. E. Babb, former pastors of Third Church. Mr. Newell was a consistent, humble, Christian disciple, whose quiet influence was felt throughout the church and city. He was a man greatly beloved, and his whole life was devoted to the interests of the Kingdom. His passing away was sudden; to him a veritable translation. Like Enoch of old "he walked with God and he was not; for God took him."

MR. D. I. CARSON

David Irwin Carson died in Atlanta, Ga., Monday, June 7. Mr. Carson was born in Plattville, Wis., May 1, 1842. He was converted and joined the church at Dubuque, Io.; was at one time a member of old First Church, Chicago. In 1864 he enlisted at Chicago in the 134th Illinois Infantry; was mustered out at the end of his enlistment period at East Point, Ga. Since 1879 he has been connected with the Bell Telephone Co. As superintendent he built many of the large exchanges. In 1903 he moved to Atlanta as treasurer and secretary of the Southern Bell Telephone Co. Mr. Carson was a leading spirit in Central Congregational Church, was treasurer and trustee of Atlanta Theological Seminary, and moderator of the Georgia State Conference of Congregational Churches. Mr. Carson leaves a wife and one daughter. He was buried at Rockville, Ct., where the bodies of his two sons rest. Mr. Carson was energetic, consecrated, liberal, and his death is a great loss to Central Church, to the Seminary, to the city of Atlanta and to Congregationalism.

MRS. BENJAMIN F. HAM

Mrs. Catharine Kingsbury Ham, widow of the late Benjamin F. Ham, died at her home in West Medford, after an illness of but a few hours, on Tuesday, June 8. Mrs. Ham, who was the daughter of John Bacon, 3d, and Lucy (Sawin) Bacon, was born on the historic Bacon farm in Natick, in 1827.

Although in later years her frail health confined her closely to her home, the friends who loved to visit her there found in her serene presence and rich spiritual nature an inspiration toward high living, and from her radiated a quiet influence which will long endure.

She joined the Congregational church in young womanhood and had been for the last twenty-five years, during which she lived in West Medford, a loyal member of the Congregational church of that place.

Meetings and Events to Come

NATIONAL EDUCATIONAL ASSN., Denver, Col., July 5-9.

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 6-11; Brotherhood Conference under auspices of American Federation, July 15-18; Christian Endeavor Conference, July 23—August 1.

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Your savings deposited with our Company are free from speculation while earning 5% every day left in our care. The security back of them is of the very best—selected mortgages upon New York and Suburban Real Estate. Earnings are remitted by check quarterly, semi-annually, or compounded if desired. We have never paid less than 5% during 16 years, while increasing our assets to over $1,900,000, and accumulating surplus and profits of $138,000.

Our business is conducted under the supervision of the New York Banking Dept., and our record of 16 years is in their files open to public examination. The Industrial is a strong, progressive, carefully managed Savings Institution that merits your investigation.

We can probably refer you, by permission, to some of our patrons in your locality.

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Colorado

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The book is 6 inches wide, 9½ inches long, 2½ inches thick and contains 1,245 pages, with an appendix of plans and maps. The initial costs for composition, plates, etc., exceeded $5,000.00.

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The editors of *The Congregationalist and Christian World* say in their review of the book in the issue of March 13th:

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The general editor gives, in the preface quoted below in part, a few brief sentences showing the aim and scope of this remarkable undertaking to condense in the limits of one volume, even of such generous size, so vast a subject, incorporating **"the most assured results of modern scholarship,** whilst avoiding opinions of an extreme or precocious kind."

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Contents 10 July, 1909

THE HUMAN CALVIN 43
JOHN CALVIN GODDARD
JOHN CALVIN AND PURITANISM 44
EDWIN D. MEAD
BODY AND MIND 46
RICHARD C. CABOT
CALVIN THE SINNER AND THE SAINT 37
THE GRAY BLANKET-SHAWL AND MARGERY 49
HELEN CAMPBELL
A HOME BUDGET 48
WELL DONE, CONGREGATIONALISTS 40
SOCIOLOGY TO THE SEASIDE 47
COMMENCEMENTS 61

REGULAR FEATURES

The Social Consciousness as Expressed in Recreation—prayer meeting editorial 41
Event and Comment 38
Editorial in Brief 42
Closet and Altar 50
The Firelight Club 51
The Children's Pulpit 50
The Sunday School—lesson for July 18 52
For Endeavorers—Topic for July 18 52
Among the New Books 53
Church and Ministerial Record 60
Personalia 45
Meetings to Come 63
Marriages and Deaths 63

CHURCH NEWS

A Historic Meeting House 54
A New Superintendent in Spokane 54
One Good Man's Influence 55
Facts and Features 56
Chicago 58
The Middle West 59
New York 59
State Meeting and Inauguration 62

NEXT WEEK

VACATION POSSIBILITIES FOR THOSE WHO STAY AT HOME
REV. H. A. JUMP
THE LAKE CHAMPLAIN TERCENTENARY
REV. H. J. KILBOURN
THE OUTLOOK FOR EVANGELISM IN ENGLAND
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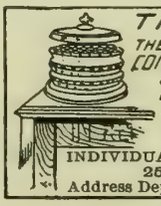
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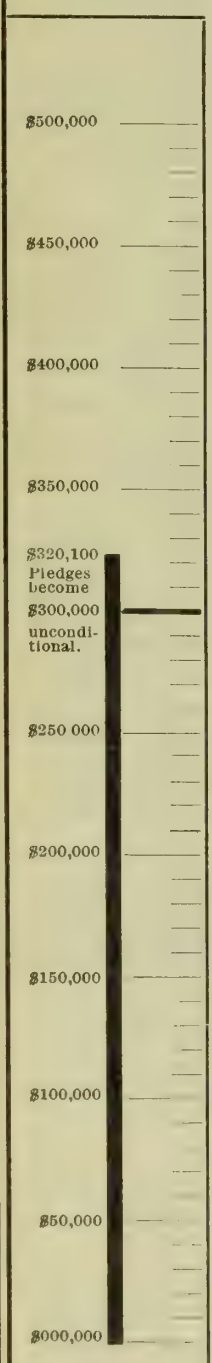
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The church in the present age has in certain important particulars outgrown John Calvin, therefore it is inclined to ignore or to reprobate those traits of character and special deeds with which it can no longer sympathize. And, in reprobating, it is likely to forget those other qualities to which it is indebted and which it seldom equals or exceeds. Let us at once admit that Calvin was a sinner—not even imitating the pious sons of Noah, but facing and declaring the nakedness of his shortcomings that we may have done with them forever. For the sins are the sins of his own age, both in thought and word and deed, while the virtues are of all the ages.

In the first place, then, we would neither have cursed Servetus nor put him to death by the burning which was his fate or the hanging which Calvin desired for him. Fire or the rope—from our point of view there is little difference. The sin was in the desire to put men to death because they fail to agree with our theological, philosophical or administrative opinions. Servetus hangs about the neck of Calvin's fame as the albatross hung about the neck of the Ancient Mariner. We would have yawned over Servetus's theology, but sat up and paid attention when we found his discovery of the circulation of the blood. But that is because we belong to the twentieth century. If we had lived in Calvin's time we would have carried faggots for the burning. Calvin yawned over the circulation of the blood. He had too little himself to circulate. But he took notice of the heresies. He was in desperate earnest about many things; it sometimes appears as if we were in real earnest about nothing. And, apart from the gibbet and the stake, the difference in attitude of mind is wholly to Calvin's credit.

No one today would write to or of a theological opponent in the terms of scurrilous abuse which Calvin used—no one, that is, except a few Roman Catholic and Cumberland Presbyterian editors in the West. But that, too, is of Calvin's age. Most of us have outgrown the habit of argumentative abuse. But, then, we do not care to argue about most things, and when we do we seldom argue with a thoroughness of preparation or a clarity of thought which can compare with Calvin's. Were he alive today, to reason not from generals to particulars but from particulars to generals, Calvin might give us as epoch-making a book as was his famous "Institutes" for the world in his own time. There have been five leaders of thought in the Church in the field of the intellectual interpretation of Christian doctrine, and the fifth is Calvin. It is quite true that he took up the teaching of Augustine; but he took it up as Shakespeare took the tales of the Italian novelists and made them live. He was in desperate earnest here as everywhere, and reshaped the whole universe of thought in praise of the sovereignty of God. "Thou shalt love the Lord thy God with all thy heart and soul and strength" meant everything to Calvin. God's way was the inevitable way. He did not wish to escape or evade it. He did not see—or saw but dimly—that God's way was the way of a loving Father.

Calvin's determinism still lives as a vital force in the world both in and out of the church. There are still preachers who thunder on election and reprobation. There are still men, we suppose, who bring a volume of Calvin into the pulpit to fling it on the floor and trample on it as a climax of denunciation. But the world looks on both champion and accuser alike with mild amusement or amazement. The true predestinarians, as Mr. Mead points out on another page, are the scientific determinists who have set up the sovereignty of an impersonal law, and assure us that all things and thoughts alike are in a chain of causes and were ordained from the beginning. And the time is coming when the world will look on their survivors with like amusement or amazement. Calvin was too logical to assert a universal negative beyond his scope of sight. He could make room for an initiative greater and wiser than his own.

By the testimony of his friends and enemies alike Calvin is one of the great intellectual forces of the world. They cannot let him alone, either friend or foe. "He was the most Christian man of his century," said Renan. Voltaire called him the Pope of the Protestants and added, "The severity of Calvin was united with the greatest disinterestness." Harnack—no lover of Calvinism—wrote: "Calvin was the Moses of Western Europe. His legislation on morals is perhaps the most important monument in the history of the modern Protestant state. . . . Personally, Calvin is little to my taste. But the Reformers were not sent to please us, but to raise humanity to a higher level. This Calvin did."

Calvin's doctrine of divine sovereignty was the father of intellectual and political democracies. He cleared all else away, that each man might stand face to face with God. And in that clearance of awe and reverence men found themselves as well as God. Our government was shaped by Calvinists and the ideals so imperfectly realized in Geneva have been a leading light for many of our strongest citizens. The story of this idealism has often been told; we need not dwell upon it here. But a final word must be said of those personal qualities which made Calvin the center of Protestantism for the brief space of his life in Geneva. He was more than a clear thinker. He had an unshrinking and unfaltering courage which in the midst of threatenings never yielded to alarm. He was the truest friend, unsparing of his little strength and precious time in practical advice and services. He was an ideal lover—after he had married a wife on purely practical considerations. He was a physical ruin and one of the serenest souls that ever lived the life of faith and love. He gave all for the glory of God in a continual self-forgetting. Here are materials for a better verdict than that mixture of admiration and contempt which the ignorant offer nowadays to the memory of the great Reformer. We have confessed that he was, by the best ideals of our own age, a sinner. As we come to study him more closely we shall be likely to give thanks also that by the best ideals of all the ages he was one of the eminent saints of God.

Event and Comment

The College of the Past

As usual at this season, the question comes to us from parents, as no doubt to many others, To which college shall we send our boy? No definite answer of much value can be given unless the one asked knows something both of the boy and the college. The ideals as well as the curricula of the colleges used to be very much alike. Now they differ widely. Pres. Woodrow Wilson of Princeton University, in his address before the Phi Beta Kappa Society at Harvard last week, set forth the contrast between the college of the last generation and that of today. The former had definite aims and authoritative processes. It did not train men for any particular profession or business. It sought to acquaint them with ideals of right thinking and living, and to create in them a steadfast loyalty to these ideals. Its aim was by mental discipline and moral culture to prepare students for the whole of life rather than for some particular part of it. The faculty, the classroom, the campus and the social atmosphere of the college were united in this one purpose. This purpose and the means by which it was to be accomplished were uppermost in the comradeships of the students and in their personal relations with their teachers. Each college had its distinct character, and the stamp of its leaders was printed indelibly on those who went forth from it. Pres. Mark Hopkins gave *himself* to the students of Williams and their habits of thought and principles of conduct in after life revealed the impress of the master mind. The same thing may be said of President Fairchild of Oberlin and President Woolsey of Yale and of other great educators of the last generation. The college of their time sought to impart "not so much learning itself as the spirit of learning."

The University of Today

Many of the older colleges have developed into a group of schools, each of which is intended to prepare its students for some particular calling. As the institution expands, the college proper becomes a department of decreasing importance. It tends to anticipate and imitate the professional schools which surround it by offering to the students the choice of miscellaneous courses of study. The college takes on the character of a preparatory school whose pupils have already determined for themselves what professional schools they will enter, which they would hasten to reach. The class spirit of the former time is thus largely missed. The instructors become absorbed in their subjects rather than interested in their students, to whom they have given the service due when they have afforded to them the opportunity to hear and heed their lectures. The work of the college becomes distinct and separate from its life. The life is the field left free for athletics and other diversions. The work is the study which interrupts and interferes with the life. Those whose main object is study have relatively little place in the life. "The scholar is not in the game. He keeps modestly to his classroom and his study, and must be looked up and asked questions if you would know what he is thinking about." The members of the faculty who do not give themselves with enthusiasm to athletics are regarded as administrators of what interrupts the most interesting things in the college. "The real intellectual life of a body of undergraduates, if there be any," says President Wilson, "manifests itself, not in the classroom, but in what they do and talk of and set before themselves as their favorite objects between classes and lectures." The most important things in the minds of students in most colleges, as any one may discern who mingles with them, are athletics and the social activities of the college world. President Wilson says, "They now engross the attention and absorb the energies of most of the finest, most spirited, most gifted youngsters in the undergraduate body, men fit to be scholars and masters in many fields, and for whom these small things are too trivial a preparation."

This is the situation as apprehended by one who has thoroughly studied and is in close touch with American university life. It would not be fair, however, to leave those brief quotations as representing the whole of his address. It should be read entire as given in the Boston *Transcript* of July 1. President Wilson described present conditions as a background on which to depict the college as it should be reorganized—a society of teachers and students whose courses of study are only its formal side, while its contacts and contagions are its realities.

To which College

What we have said in the foregoing paragraphs should make it plain that counsel as to what college should be chosen is of little value without knowledge of the boy and the college. Boys who expect to go through the college into business—a class which forms a large proportion of undergraduates—usually seek first the sharpening of their wits and the associations with young men of the type they will meet in business life. Boys who mean to be scholars in the learned professions or in special lines of research want the guidance of experts and access to abundant equipment. These will be found at their best in the large universities. The boy who easily makes acquaintances and readily adapts himself to whatever situation he finds himself in will be likely to make or to get into a congenial circle of friends in a university, and, if he has a high purpose, to profit most by its superior educational advantages. The boy who is naturally reticent and slow to make friends will be lost in the university and will suffer the more if he has high ideals and a sensitive spirit. For him the best institution is the smaller college, where he must know all his classmates, and be needed and constrained to enter into all the intellectual activities of the college. It is in such an atmosphere that his conceits will be brought into the light and driven away, his ambitions defined and guided, his knowledge of himself clarified, his self-confidence enlightened and strengthened. After four years there he may be fitted to enter a professional school or business course of a large university, and gain a measure of the best which the university has to give. What is the result to average young men if their college training has been measurably successful? President Wilson wisely says, "They have got manliness, certainly, *esprit de corps,* the training of generous comradeship, a notable development of their social faculties and of their powers of appreciation; and they have lived under the influence of mental tasks of greater or less difficulty, have got from the classroom itself, from a quiet teacher here and there some intimation, some touch of the spirit of learning."

Nebraska's Experiment in Saloon Closing

Nebraska has been the exception to the triumphs of prohibition sentiment west of the Mississippi. While Iowa and Kansas have exiled the saloon, Nebraska has in the main followed the policy of high license, with some special features of its own invention, of which Mr. Albert Watkins gives an interesting summary in a letter to the Boston *Transcript.* He contrasts the civic history and ideals of the two largest cities of the state, Omaha and Lincoln. In the latter, before its conversion to prohibition, an experiment in a novel form was tried, which is now about to be tried over again in the whole state. This was the expedient of early closing. The saloons were permitted to open at seven in the morning, but compelled to close at eight in the evening. This put an end to protracted drinking and to the saloon as a popular resort for a long evening. The plan was only a step toward prohibition in Lincoln; the problem

of its result in the state at large and especially in Omaha, with its large population of workers in the packing houses, is an interesting one. What will the frequenters of the saloons do when they are turned out into the streets at eight o'clock? The cheap theaters will naturally receive some extra patronage, but Mr. Watkins thinks that the problem will solve itself in the majority of cases without trouble, largely by the homegoing of those who have a home. It would seem that here is a special opportunity for the churches. The saloon has been called the poor man's club—which has always seemed to us a slander on the poor man. But social organizations of some satisfying sort should arise and flourish under these conditionns, and in these the churches should have a share. Politically the Democrats of Nebraska are committed to prohibition, and Governor Shellenberger may be trusted to see to the enforcement of the early closing law. Its results will be watched with keen interest by students of the alcohol question in all our states.

Flight of the Air and the Imagination

Flights and rumors of flights have marked the history of the week. The Wright brothers have resumed their experiments and exhibitions on the Government grounds at Fort Meyer, Va., and the admiration of the country will go out to Mr. Orville Wright as he takes up again his work at the spot where he so nearly lost his life. These flights show both that the now famous brothers have mastered the principle and that the adjustment of means in their machines is exceedingly delicate and the risk of trouble in landing is still high. At Rome the Italian army officer in charge of the Wright machine has used it successfully and talks of improvements of his own invention. An English flyer, Mr. Herbert Latham, has carried his successful monoplane to France and proposes to make the attempt to cross the channel from Calais—an object lesson in flight which, if successful, will be more than ever likely to convince the British that their island isolation is at an end. Count Zeppelin, fresh from his recent long distance voyages, has announced his purpose next summer to carry a dirigible baloon of the type which he has made successful to the north and to attempt a flight to the North Pole. It may be reserved for this larger type of flyer to finish the exploration of the unknown portions of the world's surface, to cross and map desert Arabia and Sahara, to reach the peaks of the Andes and the Himalayas and the gaunt valleys of Thibet. Professor Todd of Amherst is already proposing an experiment in high altitudes for astronomical purposes which he hopes will lead to an observatory on the peak of Chimborazo, served by compressed air and fed by a core tunnel in the heart of the mountain. But why dig tunnels in the rock if a "Zeppelin" can be used as carrier and ferry between the summit and the plains?

Varied Gifts for Christian Service

Dr. Grenfell's power of attaching to himself young men of spirit and promise is illustrated by the *personnel* of his helpers in Labrador during the present summer. Among the institutions which will be represented at different points up and down the coast are Harvard, Yale, Amherst, Williams, Princeton, Macdonald College in Montreal, the Hill Preparatory School in Pottstown, Pa., and Johns Hopkins University. What a merry group it will be when they all get together! Yet each student is given to understand at the outset that service in the Labrador Mission is not in any sense of the word a junket. Dr. Grenfell plans carefully in advance the tasks and each man is made responsible for certain results. The variety of work in this interesting field is shown by the fact that some of these men will assist in medical and surgical work, while others with mechanical instincts will devote themselves to the construction of buildings. Another group will investigate the geographical possibilities on Bluestone Island with a view to opening up new industrial resources for the natives. Still another company will go into the interior to secure wild caribou. This represents many lines of labor but one spirit; naturally the medical work will continue to be at the front, since the second boat that reached St. Anthony after the ice broke up carried thither fifty-six patients, an unusually large number. As for Dr. Grenfell himself, he received with characteristic modesty the honors conferred by Williams and Harvard. In bestowing last week the degree of M. A., President Lowell said, "Wilfred Thomason Grenfell, true Christian physician, a hero in all eyes but his own, the sight of whose ship from afar brings hope and joy to suffering men;" and at the alumni dinner ex-President Eliot introducing him alluded to his service to civilization.

The Pan Presbyterian Council

The ninth Council representing the Reformed Churches of the world came to its end even more noiselessly than it began, so far as echoes of it were heard through the secular press. We searched in vain through the columns of the New York dailies for evidence that something of interest was going on in the Fifth Avenue Presbyterian Church. Even the Presbyterian newspapers seem to have found the effort futile to say much about it. The best accounts we have seen appeared in *The Interior,* which concludes with "the inevitable confession that somehow or other the Council was a disappointment." Eminent men came from Scotland and China and Africa and Korea and Canada and various parts of the United States. Conservatism reigned undisturbed and undisturbing. The editor of the *Westminster* of Philadelphia remarked that he had heard a rumor in New York that John Calvin was dead, but had been unable to verify it at the Council. The singing was without an organ and limited to the use of versions of the Psalms. The *Interior* sums it up by saying: "There was nothing really poor about it; it was all very good from at least the viewpoint of intellectual power and outspoken expression of opinion. There were hundreds of good, wholesome and true things said. But yet one wasn't quite convinced that it was worth while. The strange listlessness of the Reformed and Presbyterian people of the New York and Philadelphia region affected uncomfortably delegates from greater distance; they wondered whether it served any good purpose to come so far to hear what those at hand showed little sign of esteeming." It is a serious matter for an assembly representing several millions of members of a great historic church of many branches to justify such a verdict by its loyal friends. It raises the question whether these world conferences of Christians of various denominations are not coming round too often. Every year now sees several of them, their dates fixed long beforehand, their programs of necessity including the same subjects, of a general character and rather monotonous repetition. May it not be better to hold world conferences of Christians when occasion demands them, with some definite practical aim, like the missionary conference to meet in Edinburgh next July? May its outcome be so evidently important that no one sharing in it will doubt when it ends that it was worth the time and money expended.

Health for the Whole Being

The output of literature on the healing of physical diseases through influence on the mind shows no signs of abatement in quantity. Dr. Richard C. Cabot reviews Professor Münsterberg's book on psychotherapy in this week's issue of *The Congregationalist.* His article indicates the prominence of this subject in the minds of teachers of philosophy and physicians, viewed on both theoretical and practical sides. The spread of Eddyism and the Emmanuel movement was discussed at the annual meeting in New York last week of the National Society of Psychological Therapeutics. Its president, Dr. Dieffenbach, declared that it is a crime to mankind to confine the medical profession to drugs, surgery or any other system alone, and said that

"the use of suggestion to patients should be studied and taught, as should every other agent promising relief in the cure of the sick." The *Methodist Review* for June has two articles on Christian Science, one contrasting its sentimentalism with the idealism of Christianity, the other, by Dr. Frank Crane, treating it as insanity, evidenced especially by the marked absence of a sense of humor. In the July *Lippincott's,* Dr. George Lincoln Walton has the first of a series of articles on nervous disorders, giving several illustrations of the influence of suggestion in changing the ideals of patients and restoring normal physical conditions. "Fortunately," Dr. Walton says, "the time has passed when professional usefulness is measured by the drug." The most valuable of the magazine articles in this line that we have seen is Rev. Dr. Elwood Worcester's defense of the Emmanuel movement in the July *Century.* It presents information rather than argument, and even many who are familiar with the history and principles of the movement will find their conception of its importance and expansion enlarged by this account of the art of ministering to the sick through the co-operation of clergymen, physicians and friends. The gospel of health for the body, mind and spirit, one organism, is, we believe, a genuine gospel, offering more than has yet been realized to those who will receive it.

The Gipsy Home Again

Gipsy Smith had a great public welcome in London at Westminster Chapel, June 21, after his ten months' mission in the United States. He told his friends that his mission had been the greatest event in his life, that he had delivered nearly 600 addresses to congregations aggregating nearly three million persons. When asked if the gospel is losing its grip in America, he replied that the people came by thousands to hear him and that he had never before witnessed so eager responses to the gospel appeal. His outstanding impression from his mission, he said, was that many of the young people in America had seldom if ever had the opportunity of making the great decision before his visit. If his statement meant that the gospel is not presented to young people in this country with personal appeal to them to accept it as often or as extensively as in England, it may be accounted for by the fact that the missioner was constantly while here in a revival atmosphere created for and by him. He had little opportunity to observe the normal and constant labors of pastors and Sunday school teachers by which the churches are in the main recruited with consecrated workers. Gipsy Smith's glowing report of the interest he found in religion among us recalls a reply once made by Phillips Brooks to a newspaper reporter's question as to whether church attendance was declining. He answered that he thought it was not, for wherever he went to preach he always found that the congregations filled the churches.

Education by Bullets

There is no argument in a pistol bullet, but there may be much education. The bitterness of disaffection on the part of a section of their Indian subjects and the danger in which Indian officials stand from the hatred of revolution-seeking Bengalees and other Hindus have been brought home to the British people by the assassination in London of Lieut.-Col. Sir William Hutt Curzon Wyllie, by a Hindu student. Colonel Wyllie had spent his life in the Indian military and civil services, and held the appointment of political *aide-de-camp* to the Secretary of State for India. The shooting was at a social meeting for Indian officials, residents and students at the Imperial Institute, and bore every evidence of being premeditated. A well-known physician of Shanghai also fell a victim to the assassin's bullets. The murderer was from the Punjab and had spent several years in London in the study of engineering. He was prominent in the student patriotic associations, and may have had a private dislike of Colonel Wyllie. The presence of Hindu students in England in itself involves some unsettlement of their lives. They lose caste by crossing the sea, and must regain it on their return to India by troublesome ceremonies. Only the most enterprising and ambitious of them will pay the price, and among them are likely to be some who feel most keenly the social and political inferiority of the Hindu in England. This particular student had been markedly disloyal. The assassination is a severe blow to the Englishman's sense of security. These are not the weapons with which he fights, and he cannot understand the spirit which uses them. The feeling seems to be like that which followed the Phœnix Park murders in Dublin. As the blow is followed by new reports of seditious agitation in India, it is likely to be especially disturbing to the British mind and to make the work of Lord Morley, the Secretary of State for India, more difficult than ever. But no one will expect that it can change the determination of the British people to fulfill their work in India as masters of the political and military situation.

Russia and Turkey in Persia

The case of the Persian people is a hard one. They have a wholly incompetent young Rehoboam of a Shah, a liberal party in arms which hardly knows its own aims and is headed by men more notorious for self-seeking than for statesmanship, an army not strong enough to allow either party to assert itself effectively and a pride of race which will not lend itself to homely economies and compromises. On the north is Russia, already in possession of the city of Tabriz which it is holding, after a long siege of one Persian party by the other, as a police measure. On the northwest an incursion of the Turks over a long disputed boundary threatens to rob her of one of her most fertile provinces. On the south are English power and influence sternly advising her to set her house in order in the interests of trade and good-neighborhood. And now the Russians threaten a new invasion of Teheran, the capital, and the largest city of the realm. That invasion, if carried out, may mean an ultimate international supervision and settlement of Persia, with troublesome questions of boundary at the beginning and a chance of reawakening British suspicions of Russian fair dealing. By her command of the Caspian Sea Russia will be able to disembark troops within a few days' march of the capital, while the danger to the consulates from a civil war makes excuse enough for the intervention. The Turks in possession of the cities of Urumiah and Dilman, on the west of Urumiah Lake, are only a hundred miles from the Russian garrison at Tabriz. At Urumiah are important schools, hospitals and churches of the American Presbyterian Mission to the Nestorians. Persia is poor from deforestration, changes of climate which have left vast regions of desert and treeless mountains, and immemorial misgovernment. Whatever form her resettlement and reduction to order may take, it is sure to involve great international difficulties.

The Unchurched Church Members

It is human nature to wish to belong to a growing organization rather than to a declining one, and to desire to join a large church with its adequate facilities, inspiring leader and fine music rather than a small church with severe struggles and poor equipment. Consequently pastors of young churches, removed from the city centers, find large numbers of church members whose visits to their own church down-town or across the city are few and far between. Yet they use that technical church connection as an excuse for refusing to assume any responsibility on behalf of the local churches, without whose presence, merely as a police agency, the community would become undesirable, and these very people would move away. Such families use the local Sunday school as a convenience, and at the same time often resent any attempt, real or imaginary, to interest them as adults in the progress of the local church. The reasons for retaining membership in some distant church have usually

so little relevance to the obligation of witnessing for Christ in one's own community as to be scarcely worth offering.

Well Done, Congregationalists

Three hundred thousand dollars raised in a strenuous campaign of four months without decreasing the regular inflow into the treasuries of the seven societies—this is an achievement for which we may thank God and take courage. The fact that this amount was understood from the start as designed to extinguish existing debts makes the accomplishment all the more noteworthy, for people far prefer giving to new work or "going" enterprises than to the removal of debts. But the end is not yet. On the last day of June six hundred letters containing gifts poured into headquarters in New York, thus bringing the sum to over $300,000 before July 1, the assigned date. But on that and subsequent days other letters brought additional joy to secretaries and committees, and they will keep coming for some time. Why should they cease? The $300,000 mark is only a half-way house and the original goal of $500,000 should still be kept in view. Thus the smaller societies which have borne a valiant part in this campaign and which had no debts to extinguish will reap their proportion of the harvest. So those who have for one reason and another delayed sending their gifts have every reason to carry out any half-formed intentions. Every dollar now given goes to the furnishing of resources for an advance. The figures had mounted to $320,100 last Saturday, July 3.

But we do not look upon the financial outcome of this campaign as its chief contribution to our denomination. That is indeed gratifying, and the reserves of Congregationalism, so far as they have been tapped, have stood well another test of loyalty. Splendid reports these are that come from East, West, North and South of churches that have doubled and trebled the sums which they originally undertook to raise, of groups of churches and individuals that have forwarded their thousands to the common treasury, of special effort on the part of representative laymen, one of whom in the Brooklyn church of which he is a member raised by personal solicitation over $7,000. Many persons besides the secretaries have put in noble work and in proportion as they have worked their enthusiasm and confidence in the outcome has grown. Had this spirit prevailed in all sections we should be rejoicing today over the half million.

But the greatest satisfaction comes in the thought that we Congregationalists have done something together worth while. For the first time all the little machinery that we as a denomination possess has been put into operation for a common, definite end. We have centered upon the tasks providentially assigned to us and to us alone. After giving liberally to Y. M. C. A.'s, to social settlements, hospitals and all kinds of good enterprises that appeal to the public generally, Congregationalists, through this educational campaign, have come to see more clearly than before that they are peculiarly responsible for their own portion of the vineyard. The work they are doing in the South, the West, in declining rural communities, in the slums of great cities and in the Orient is as good work as is being done anywhere on the globe. Our people will never become sectarian; but this united movement will make them more conscious of that service to which they as one division of the Lord's battalion are particularly called. The unifying effect, too, of this effort upon our seven societies will be wholesome and lead to more constant co-operation in the future as well as perhaps to some desirable readjustments.

Though money has been the immediate objective, all who have participated in this movement have been enriched spiritually in proportion as they have labored and sacrificed. This, we are glad to say, has not been predominantly a rich man's campaign. Many of the gifts have come from persons of small incomes, whose prayers accompanied their offerings, whose reward today is the sweetest satisfaction mortals know, for the gift that involves sacrifice is always the gift that blesses most him who gives as well as him who receives.

The Social Consciousness as Expressed in Recreation

One of the sights of the city is that of crowds in attendance upon games played by full-grown men for hire. In the summer season such a game is an event of almost every day. The throngs of young men, middle-aged men, gray-haired men pouring in through the gates or shouting and cheering from the benches is a significant showing of the way in which many of us get our recreation. We are not skillful enough, we lack desire or opportunity to play; but we crave excitement, and hire other men to provide it for us. Even our college students, failing in skill to "make the teams," get recreation in watching them. The method has its advantage in social relations; it does not do much for our own advancement in strong or graceful command of muscle or of nerve. He who is always watching others play and never plays himself abdicates one of the opportunities of life. Nothing is more needed by our colleges and by our social life at large than the spirit of recreation in little groups where real exercise and not mere second-hand excitement shall bring refreshment both to body and to mind.

The childish instinct of play is strong and the playground movement is helping to provide needed opportunities for the children of our cities. But even this instinct needs direction. It is one of the saddest of comments on the life of the slums that their children often have to be taught to play. At the other end of life we often see a man who has emancipated himself by thrift and prosperity from the grinding drudgery of business who cannot recover from his old experiences any means of individual amusement. He has ceased to take pleasure in outdoor occupations for so long a time that the link of interest is broken.

We ought to provide a reasonable and wholesome amount of recreation for ourselves. Some of us do not understand how dull all work and no play is making us. We have lost that lightness of spirit and with it that lightness of touch which make the charm of life. We can recover some of it if we will only recognize the need and use the means. But while we must remember our own need, it is our privilege to make provision, so far as we have opportunity, for the rest and recreation of others. A little real consideration goes a long way in this regard. Those who serve us—are they not human beings as we are? The poor—may we not help to refresh them? The summer outings, car rides, and the like, provided through our city missionary societies are a sign of the awakened conscience of the well-to-do. Special provision must be made for invalids, both in our own and other homes. Sometimes what they need most is a little personal recognition of their continuing place in life. To serve them is one of the tests by which our Lord distinguishes his followers among the nations.

What are healthful amusements? How shall we distinguish among the many paths that open? For one thing, we must follow our own individual liking. To make a toil of a disliked pleasure can only be justified by special ministry to another in his time of need. Then, too, recreation must re-create. To be utterly weary in pleasure is as exhausting as to be worn out in work. Self-government and self-denial have their duty here as well as in graver things. Social pleasures are better than solitary pleasures. Here, too, we must be ready to give as well as take. And in all our going we must carry with us the underlying and supreme delight in God.

Prayer meeting topic for July 11-17. The Social Consciousness as Expressed in Recreation. Ex. 5: 1-23; Ex. 23: 9-12; Mark 6: 30-32. The care of our own bodies. Providing rest and recuperation for employees, the poor, the invalids. Healthful amusements.

Editorial In Brief

The cover pages of *The Congregationalist* for the past few weeks have called out commendations from many sources. The picture this week will remind many of pleasant sojournings on the other side of the water. It was sent us by a traveler who had made long, leisurely journeys on foot through the English country and is characteristic of many an English village, with its thatched cottages, spreading trees and bright brook by the roadside.

Wilbur Wright says that you have to learn the peculiarities of a flying machine in order to use it freely. Accordingly, it may be prophesied that these conveyances will not increase church attendance.

Within the brief space of three days, a young Harvard man was arraigned in court for overspeeding, received his A. B. degree and married a wife. Commencements are much more elaborate occasions than formerly.

The Taft family was represented at the Yale Commencement by the President, three of his brothers and two sons, one a Junior and the other in the graduating class. The years have been few in the last half-century in which no Taft appeared in the catalogue of Yale Undergraduates.

The poet Swinburne used to insist that "nothing which can as well be said in prose ought ever to be said in verse." Some of our contributors who send us excellent thoughts expressed in metrical measures may find in this statement a reason why their contributions are returned.

Temperance gains are government losses. The internal revenue receipts at Milwaukee from the tax on beer are over $320,000 less for the fiscal year ending June 30 than for the year preceding. In Massachusetts the loss from internal revenue was $680,000, mainly due to decreased consumption of alcoholic liquors. The gain in increased efficiency of working men will no doubt more than offset the loss in revenue.

Japan has also a Sugar Trust scandal. But twenty-three present or former members of parliament, who were arrested last April, were sentenced last Saturday to from three to ten months in prison, and the rise of stocks in the Japanese and foreign markets shows renewed confidence that the Government is determined in its prosecution of grafters and its purpose to insist on honest administration of business of corporations.

The Presbyterian Assembly of Canada, according to the London *Christian World*, has voted after long discussion that marriages beween Presbyterians and members of other denominations should be discountenanced. Yet the Presbyterian Church of Canada is considering terms of union with other denominations. If it cannot endure family union of its members with those of other denominations, how can it enter into organic union with them?

The annual meeting of the Congregational Home Missionary Society will be held Oct. 6 to 8, with the First Church of Elgin, Ill. These dates have been chosen with a view to making it convenient for those in attendance to go the following week to the American Board and the Brotherhood meeting at Minneapolis. The Society expects to bring its force of superintendents and state secretaries to this annual meeting instead of to the midwinter meeting as previously.

Between the years 1858 and 1873, 293 men graduated from the General Episcopal Theological Seminary, New York. Of these, 146 are now living and ninety-two of them are in active service in the ministry. So says a correspondent of the *Churchman*, who estimates that the youngest of them, graduating thirty-six years ago, must be at least sixty years old, and the oldest not less than seventy-five. No doubt the infirmities of age and the voluntary chance of leisure would account for the retirement of the fifty-four who are unemployed. In the Episcopal Church, at any rate, it does not appear that the dead line in the ministry is drawn at fifty or even sixty years.

Shortly after the earthquake which destroyed the Italian cities of Messina and Reggio, Dec. 28, of last year, Professor Jaggar of the Massachusetts Institute of Technology and other seismologists said that conditions would be ripe for other earth convulsions in the same region the latter part of June. The expected happened on the morning of July 1, and, according to reports, the shocks were severe enough to have repeated the destruction of last year if the cities had been rebuilt. The shelter houses built by contributions from America were thrown from side to side, other houses of brick and stone were demolished, the people fled in panic into the country, where they are camping out with pitiful lack of food and covering.

A student of conditions of drunkenness among women in Scotland notes these four characteristics as almost always found in women who drink habitually: "1. An absence of purposeful attention to the definite duties of life. 2. A dread of dullness. 3. The experience of the stimulating effects of alcohol. 4. A habit of constant attention to themselves—to aches mental and aches physical, which would die away under neglect, but which grow to almost unbearable acuteness if attended to; in short, there is too much ego in their cosmos." It is worth noting that the most effective cure for such cases is the one which the experienced pastor or settlement worker would be best qualified to administer. One understands why those who have often had to deal with intemperate women are likely to advocate the Emmanuel Movement.

The American Guild of Organists recently resolved as follows: "We believe that the office of music in Christian worship is a sacred oblation before the Most High. We believe that they who are set as choirmasters and as organists in the house of God ought themselves to be persons of devout conduct, teaching the ways of earnestness in the choirs committed to their charge. We believe that the unity of purpose and fellowship of life between ministers and choirs should be everywhere established and maintained. . . . Wherefore, we do give ourselves with reverence and humility to these endeavors, offering up our works and our persons in the name of Him without whom nothing is strong, nothing is holy." That is good doctrine, which never should have been questioned either in pulpit or organ loft.

The Chicago *Tribune* devotes a whole page to an account of the city divorce courts, which it describes as the special breeding places of perjury. On two days in May, it says, the proportion of divorce cases was 70 and 93 per cent. of the day's work in chancery. Most of these are uncontested. "They are of the 'twenty minutes for divorce' variety, costing from $50 to $60 apiece and calling for no more than four to six words of publicity in the *Tribune's* daily 'news of the courts.'" The saddest feature of this thriving business is its effect upon the lives of children. It all reads like a bit from the history of the corrupt Roman empire. "Not long ago," says the *Tribune*, "Judge Kavanagh sat in judgment in a suit instituted by a wife, who had divorced three husbands, against her husband, who had divorced five wives. We cannot congratulate Chicago on this element in its population or its jurisprudence.

Twenty years ago it was easy to find educated Englishmen whose geographical knowledge of America was hazy enough to be amusing. When they came to this country they were apt to calculate distances on the same scale as in their own islands. A literary Londoner whom we had the honor of interviewing on his first visit to the United States quietly remarked that in his three weeks' holiday he intended to visit Plymouth and Chicago and take an afternoon run to San Francisco. An English clergyman in an entertaining article in *Sunday at Home* entitled New England and Boston, says that when he landed on this side: "I had an idea that New York was the capital of the United States, and that an afternoon train from there would bring you to Chicago in the evening and to San Francisco the next day. I thought that Washington had something to do with the liberation of the slaves, but when I met the first colored people in the streets of New York I jumped to the conclusion they were Indians." When he says, however, that his superior ignorance is no exception to the rule, he is referring to the past. Things have changed.

Roman Catholic Bishop McFaul of Trenton, N. J., lately made a Commencement address at a Catholic college in which he vilified the leading universities of the country, for "undermining the faith and teaching immorality." He has defended his assertion by saying that though his knowledge of these institutions is slight, he has read an article in the *Cosmopolitan* which said what he affirmed. No one, he says, has arisen to refute the article, and "till it is refuted I hold fast to it." It seems rather strange that newspapers take space to report his speech based only on an authority which no one had thought it worth while to refute. But as he says his purpose was to forbid young Catholics to go to these institutions, he would no doubt acknowledge that he preferred to take no steps to verify statements which for his purpose he wished might be true. On the other hand, Yale and Harvard and the other universities will suffer no loss from not receiving young men who would be deterred from attending them by such assertions as Bishop McFaul says he will hold fast to.

About ninety missionaries, chiefly just returned from the foreign field, gathered at the twenty-sixth annual meeting of the International Missionary Union, Clifton Springs, N. Y. It was a period of renewed fellowship and recreation, both spiritual and physical, for these brave workers. The staff of the sanitarium located there made generous provision for the entertainment of the conference and many were glad to take advantage of the professional opportunities freely offered. The topic running through all the sessions was Co-operation, the great present need of the mission field.

The Human Calvin

A Glimpse into His Personal Traits and Domestic Relationships

By Rev. John Calvin Goddard, Salisbury, Ct.

An article on Calvin ought to begin, like the Aeneid, with "I sing of arms and the man." It is a military treatise: it recalls the days when our fathers waxed valiant in fight, contending with their Arminian adversaries for the body of divinity, even as Michael with *his* adversary for the body of Moses. Calvin has been a theological storm-center for four hundred years, and still contributes his full share to atmospheric disturbance. John Knox leaned on him. Cromwell embraced him with ardor. William of Nassau, King of England, and Edwards of Stockbridge, King of New England, alike owned his sway. Moreover, Calvin was more than a theologian. His contribution to politics was such that Gallatin declared, "The first toast of an American should be George Washington; the second, John Calvin."

Calvin was born in Picardy, July 10, 1509, the year Luther began preaching at Wittenberg, and died 1564, the year Shakespeare was born. He was a pale but pious boy; he always wiped his feet; he never ate things in church; he never—but no matter, such boys come only once in four hundred years. His proficiency in Latin was such that the school named him "The Accusative," and he has been in the case of the accused ever since. He resembled one of those learned Boston boys:

"Endicott, come down out of that *ulmus Americana*."

"Excuse me, Mother, but this is not an *ulmus Americana*, it is a *quercus macrocarpa*."

At twenty-four he wrote the work which immortalized him, "The Institutes of the Christian Religion." The effect of this publication was prodigious. It was an epoch-making book, as much so in its way as Bacon's "Novum Organum," or Darwin's "Origin of Species." It might have been written over The Institutes, as the builder of the Tower of London wrote over that famous structure, "Hoc fecit Wickham"; who, being taken to task, explained that it meant, not "Wickham made this," but, "This made Wickham." From the date of publication Calvin's place in the world's literature was made.

In accounting for the extraordinary influence of The Institutes, an easy Presbyterian answer would be, Because the doctrines are correct, therefore they can be received by faith. Another and probable answer would be, Because of their intellectual strength. That strength appeals even to his opponents. As one of them said, "I do not believe him, neither can I refute him."

Calvin was now launched upon that career of industry which is rivalled only by the labors of Hercules. He was waited upon by delegations from all over Europe, who came, like the Queen of Sheba, to prove him with hard questions.

In a letter to Farel he writes, "When the messenger called for my book I had twenty sheets to revise; I had to preach; to read to the congregation; to write forty-two letters; to attend to some controversies; and to return answer to more than ten persons who interrupted me for advice."

Calvin had a memory for books like Macaulay's, a memory for faces like Henry Clay's. His mind was kaleidoscopic. He wrote the laws of Geneva, having twenty thousand inhabitants, no mean city, and he was the most valuable citizen the place ever had. To him Geneva owes her trade in cloth and velvets, also that sanitary system, which made her the admiration of Europe. In him she revered the founder of her college still flourishing, and that whole system of education, which Napoleon judiciously left undisturbed. He was often called the Pope of Geneva.

There are some bright spots in the life of this theologian. One of them is, that having power to lead about a sister or a wife, he exercised it, in the case of Madame Idelette Van Buren Stoerder, a widow of Strasbourg, whom he spoke of as a "precious help" and as "the lady who delights me with her beauty." He did indeed receive



JOHN CALVIN

a remonstrance on the score of his attaching himself to an Anabaptist, but it did not make any more difference with this masterful man than it did with that Rhode Island minister on a like occasion, with whom the deacons remonstrated for proposing to wed a certain maid, threatening the loss of their pulpit, whereat he made the historic reply, "Gentlemen, there are other Congregational churches; there is only one Miss Smith."

Madame Calvin bore him one little child, who died at five years of age. I like to think that it was from this little boy's companionship he drew those milder views of God's dealings with infants, which distinguished him. I use the word milder intentionally, for, although Calvin is perhaps more generally denounced for his views on infant damnation than for all else in his writings, he was in reality in advance of his age. Servetus taught that all children dying in infancy were lost, even if baptized and of Christian parentage, on the ground of their being incapable of faith. The Church of Rome, and some Protestant churches of the day, held that all unbaptized infants were lost or at least in Limbo, just outside the gates of bliss. Calvin taught that only the non-elect infants, a still smaller number, were lost in death, but contended that infants as such were by nature capable of true union with Christ, pointing out that in our Lord's invitation, "Come unto me," he calls them *brephe* and *paidia*, words which the Greeks employed for children at the breast.

Calvin has often been compared with Luther. He was more refined than his German contemporary, never gave utterance to coarse expressions, nor could he have indulged in such vituperative controversy as marked, say, the dispute between Luther and Eck!

In the controversy between the Arminians and Calvinists, each side has claimed with Elijah, "I have been very jealous for the Lord God of hosts," the one to maintain his goodness, the other his sovereignty. Both parties have been successful in so doing, and in the same manner as the famous Moollah Nasr Dîn in his gracious act of righting the moon. This well-known scholar, in passing a well one day, was alarmed at seeing the moon in the bottom of it. With laudable zeal he procured a stout chain and grappling hook, let them down into the well, got a good hold on the luminary, gave a mighty heave, and toppled over backward on the grass. On opening his eyes he saw the moon over his shoulder beaming upon him, and exclaimed, "Allah be praised, I have restored the moon to the sky."

Calvinism illustrates the danger of drawing inferences. New England generally, though accepting his main contention, has refused to accede to the inferential doctrines of imputation, or federal headship, or *quid pro quo*, or limited atonement, or the damnation of *any* infant.

The main objection urged against Calvin's ruling principle has been, that election impugns the freedom of the will. This is an insoluble mystery, and has to be accepted, partly because its antithesis is just as insoluble, and partly because the Scriptures universally couple the two facts without explanation, as when our Lord says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Beecher's statement is sufficient for all practical purposes. "The elect are whosoever will; the non-elect are whosoever won't." Good as this is, I have recently heard another explanation that is a star of equal magnitude. It was made by a colored divine, who was asked to explain the doctrine of election. Said he, "Brethren, it is this way. The Lord, he is always voting for a man; and the Devil, he is always voting against him; then the man himself votes, and that breaks the tie!"

Calvin was of middle height, of spare frame, of pallid complexion, having clear and lustrous eyes. He was very poor most of his life, living on a salary of fifty dollars a year, with a house, twelve measures of corn, and two pipes of wine. He left an estate chiefly books, which was valued at only two hundred dollars. He was honorable in money matters, and refused to accept any stipend after he was unable to preach. His last days were spent in suffering and in almost constant prayer, repeating oft the words of David, "Lord, I opened not my mouth, because thou didst it."

John Calvin and Puritanism

The Tribute of a Religious Liberal

By Edwin D. Mead

[Mr. Mead is widely known as a lecturer and advocate of international disarmament and of the cause of peace; he is also remarkable for his public spirit along all lines which make for good citizenship and the improvement of civic and national life. Born in Chesterfield, N. H., some sixty years ago, he studied abroad and was for some years editor of the *New England Magazine*. As one of the founders of the Boston Twentieth Century Club, and as director of the Old South Historical work in Boston he has been able to influence very directly the educational life of the city. A prominent member of the Unitarian church of which Dr. Edward Everett Hale was pastor, he is a man of broad sympathies and has long been an admirer of Calvin.—EDITORS.]

John Hooper, "the first Puritan," in his famous speech before the Council at Hampton Court in June, 1550, which was the first clear blast of the Puritan trumpet in England, exclaimed, "By my most solemn conviction, Master Calvin's rule be a godly one and discreet—that in carrying on the work of a reformation there is not anything to be exacted which is not warranted and required by the word of God."

"Master Calvin's rule!" John Calvin, it has been said with much reason, exerted a more potent and penetrating influence upon the mind of Europe, in the sixteenth and seventeenth centuries, than any other man, Luther not excepted. Certain it is that he did far more than Luther to determine the doctrine, discipline and direction of English and American Protestantism.



Towers of the Cathedra at Geneva

THE PURITAN IDEAL

He was Puritanism's very patron saint—its saint as exhibiting in his own life and character that earnestness of moral purpose, that intensity of devotion, that inflexible resolution, that solemn concentration and repression, that lawfulness and definiteness and discipline, above all that constant consciousness of eternity and God, which made the Puritan ideal of manhood, and as fairly establishing in Geneva a society and government in harmony with the Puritan ideal of the Divine Commonwealth; its patron by his immediate, constant and controlling influence upon the leaders of the Reformation in England and Scotland. It is as important to keep in mind the close connection between the London doctors and Geneva, if one would understand the ecclesiastical movements of that Tudor time, as it is to study Calvin's theology, if one would understand the Puritan mind.

The majority of the English Reformers, on their sometimes voluntary but oftener enforced wanderings, turned toward Switzerland; and the influence of Calvin upon them all was commanding, his personal relations with many of them intimate. Knox lived for years with Calvin at Geneva. Cranmer's ambiguous prayer-book was duly submitted to Calvin, and its "tolerable foolishnesses" half-heartedly sanctioned by him, in view of the ambiguous state of things in England. The English congregations established at Frankfort, Strasburg, Basel and elsewhere in 1553 and 1554, by the Protestants driven abroad by the Marian persecutions, were in constant communication with Calvin, asking his advice upon points of worship and discipline, and returning to England upon the accession of Elizabeth with his seal effectually stamped upon them. The history of these congregations of exiles during those five years is deserving of special study; for it was largely in them, there on foreign soil, among the Alps and by the Rhine, that English Puritanism came to clear self-consciousness, consistency, courage and power.

PRESBYTERIANISM AND INDEPENDENCY

Hooper, Cartwright, Robert Browne—these three mark the progressive stages of the movement to independency. It was at about the time that the Puritan name appears that Cartwright launched at Cambridge his Calvinist doctrines, "with such a flash of lightning," as old Peter Heylin put it, "and such claps of thunder, as if heaven and earth were presently to have met together." In the very year of Calvin's death, Cartwright, sickened with the vestment quarrels in England, went to Geneva, and in Calvin's atmosphere recovered his spirits and came back for thirty years of heroic controversy, poverty and imprisonment. Beza wrote of him, "I think the sun does not see a more learned man." He was the great representative in England of pure Calvinism—both Calvin's doctrine and especially Calvin's Presbyterian polity.

This was the prevailing theory of church government among the growing body of English Puritans up to the time of the accession of Cromwell. Cromwell was an Independent; the great Puritan statesmen were Independents; the army was Independent and during the Protectorate the Independents rapidly gained the ascendency. Independency, Congregationalism, is democracy in the Church. Presbyterianism is aristocracy in the Church. The Presbyterian theory was the theory of Calvin. Presbyterian government, a clerical consistory, was the instrument by which he endeavored to carry out at Geneva, and would have carried on through Christendom, his grand idea of a *Divine State*, which was constantly as present to his mind as his Augustinian theology. For Calvin, most far-sighted of all the great Reformers, aimed at something more than the settlement of dogma; "he aimed to impart to Protestantism a new social as well as doctrinal expression—to reconstitute the Divine Commonwealth, the *Civitas Dei*."

MODERN SCIENTIFIC DETERMINISM

Of the theology of Calvin, which inspired Puritanism, much might be said. Its bad side was simply the sixteenth-century statement of doctrines very common among our own scientific writers. How would it all look if we said *selection* instead of *election*? It is scarcely extravagant to say that the religion, if such it may be called, of a very large scientific school today is essentially Calvinism, and the bad side of Calvinism at that. All these one-sided notions of heredity and dogmas of the omnipotence of environment and circumstance, teaching a fatalistic looking at mankind in the lump, slighting the individual, and ignoring the infinite depths of the soul—these are our ways of putting Calvin's predestination and damnation of the majority. Only with us the "elect" are elected to no eternal, godlike office, as in Calvin's scheme, but are born or struggle into some days of better fortune, greater comfortableness and intellectuality, perhaps, than their fellows; and the majority are not damned for the glory of God—darkly understood, yet still somehow for the glory of the Good—but damned and ground up upon no theory whatever, or because such happens to be the unfortunate and devilish nature of things.

SIN OR WEAKNESS

Our modern pessimism damns weakness; Calvinism damned and burned up sin—much the more fitting thing to damn. Calvinism did truly believe, and Puritanism believed, that there is such a thing as sin in this world, and that it is a very different thing from headache and hard luck, and dealt with in a very different way by High Heaven. None of your good-natured and humorous way with men's little peccadilloes, as you call them. Wickedness, to the Puri-

tan, was not a laughing matter, but a damning and dreadful thing. Charles II. "could not think God would make a man miserable," he said once, "only for taking a little pleasure out of the way." Virtue to him was simply "a trick by which clever hypocrites imposed upon fools." Virtue, to Calvin and the Puritan, was that savor of the salt, which, losing, a man is thenceforth good for nothing but to be cast out and trodden under foot.

The God of Calvin, like the God of Paul and the God of Jesus Christ, was a consuming fire, and the soul which alone can abide his coming, is the soul that has purified itself by self-control and self-denial, by discipline and devotion. Struggle alone, desperate, persistent struggle, not drifting, could take one into the Kingdom of God. None of your easy feeling that we are all sure to be taken care of somehow and that it will somehow be all right in the end—O, none of that decoying, devil's optimism for the Puritan. To him the way of life was indeed a straight and narrow way, life was a battlefield, his soul the theater of a mighty conflict between the powers of light and the powers of darkness.

It was a hard and severe religion, you say? And so indeed it was. It was sadly lacking in that sweet, humanizing, upholding and redeeming conception of the fatherhood of God which Channing and Parker and Whittier restores to us, and which was with Jesus at the beginning. But if Calvinism erred on the side of severity, it was at least saved thereby from the weak conception of the *papahood* of God, by which so much of our modern gospel has tended to make us inert, indifferent, mucilaginous and childish.

THE FATHER OF DEMOCRACIES

Calvin and the Calvinist had profound respect for ecclesiastical and political order; but their main concern was with the individual soul. It was in the infinite dignifying of the individual through his endowment with infinite responsibilities and issues that Calvinism became the certain and so prolific seed of republics and commonwealths; for wherever Calvinism went in that great day—to the Huguenots in France, with William the Silent to fight against the Spanish power, to Cambridge University with Cartwright, to Scotland with John Knox, or into this New England wilderness with our fathers—there sprang up democracy.

Personally Calvin was far more an aristocrat than Luther, far less a man of the people. His own Genevan consistory, moreover, was an aristocratic government, and he could never have looked kindly, as Luther doubtless did, with all his trust in princes, upon Francis Lambert's democratic congregationalism. But Luther never flung man back, as Calvin did, upon his own responsibility and face to face with God. He hesitated to deny the real presence, and, while Calvin avoided and condemned all appeals to the senses as a crime against religion, he permitted the cross and the taper, pictures and images, which, harmless enough, perhaps, and merely esthetic now to the enlightened and emancipated man, all tended then to keep alive that sacramentarian spirit, inherited from the old religion, which kept such natural company with social and political resignation, passivity and ineptness.

DEMOCRACY IN THE CHURCH

But men brought face to face with God and the central problem of the soul, as were the Calvinist and the Puritan, could not long continue to fear the face of man, be it bedecked with ever so resplendent crown or mitre. In the august presence which they knew, all trivial social distinctions became vulgar and unimposing—and the Commonwealth became inevitable. And in the Church—be Calvin's personal preferences what they might—he launched a principle which made democracy inevitable there, too.

The principle was the main thing; but the very example of Calvin's republic, the little Genevan theocracy, had mighty power. Other-worldliness was no more an element of Calvinism than this-worldliness. Never did religion and politics come closer together than in Calvin and the Puritan. Every Calvinist felt immediately the obligation of transforming with energy the corner of God's universe for which he had been made particularly responsible into conformity with the law of God, into a veritable precinct of the Kingdom of Heaven.

You say he understood the law of God narrowly and perversely, and that his theocracy became tyranny—and so it often did. But the point is that he set about doing God's will, as he understood it, with all his might; and that is the best business that men were ever about in this world, or ever will be. If with our clearer light and larger understanding we would all set about that business with devotion equal to that of Calvin and the Puritan, we should have the millennium here in Boston, in America, in the world, in "Nineteen Hundred and Now." This is the lesson of the Calvin commemoration.



The Place au Ble, Noyon, the roof of the "House of Calvin" in the rear of the white building at the extreme left.—Courtesy of G. P. Putnam's Sons.

Personalia

Rev. D. J. Burrell of the Marble Collegiate Reformed Church was elected by the Pan-Presbyterian Council just held in New York City as president for the next term. The next council meeting is appointed for Aberdeen, Scotland, in July, 1914.

Rev. Toraji Makino, pastor of the Shijo Church of Kyoto, Japan, accompanied by Mr. Sadae Takaki, a prominent business man of Osaka, now on a visit to this country, were entertained one day last week at an informal luncheon in the Bellevue Hotel, Boston, by several of the officers and members of the American Board. Mr. Makino, who is a graduate of Yale Theological Seminary, has been attending the Commencement at New Haven, and is now with the International Christian Endeavor Convention at St. Paul.

President-*Emeritus* Eliot of Harvard may well feel proud of his unusual honorary medical degree of M. D. and of the terms in which it was announced by his successor. President Lowell said that Dr. Eliot had accomplished more for the advance of medical education in America than any living man. In allusion to the fine new buildings of the Harvard Medical School he added, "Not in its buildings alone, but also in the instruction and research within its walls, he found our Medical School brick and had left it marble."

It is a custom in England, when it is desired to honor a man for distinguished public service, to ask him to sit for his portrait and when it is completed to hang it in some public place associated with his work. This is what it is proposed to do with Prof. W. R. Driver, now completing his twenty-fifth year as Regius Professor of Hebrew in the University of Oxford. His "Introduction to the Old Testament," published in 1891, has led the way for many American ministers to a sane historical study of the Hebrew Scriptures.

Rev. F. B. Meyer of London is making good progress in his round-the-world tour of evangelism. He reports a specially successful experience in Singapore—the Liverpool of the East, as he calls it. Primarily his mission is to Englishmen who hold the outposts of empire amid the special temptations and deprivations of the Oriental seaports and commercial stations. Mr. Meyer besides being the accredited representative of the Free Church Council is also an exponent of the Keswick ideas. In Singapore he spoke every evening for a week in one of the largest of the halls of the city, addressing himself to the audiences on the assumption that they were Christians and leading up to the highest ideals of the practical, witnessing Christian life. He also conferred with missionaries to the Asiatic peoples of the city, and addressed the natives through an interpreter, gathering large crowds also in these more difficult meetings. From the Malay peninsula he passed on to Hong Kong, Amoy and Foochow, the first points of Chinese home life to be reached. Much may come of these Christian embassies from the Occident to the Orient—to be returned, in due time, by visits from the Oriental churches to our own. We wonder whether the Northfield, or some other of our American summer conferences of Christian work, might not think it a matter within their scope of work to commission the right man for such a journey of study and influence as Mr. Meyer has undertaken for Keswick? He would need to be a man of deep spiritual earnestness, of broad sympathies and of power as a thinker and speaker. Such a messenger might do much for the common work of the church in the whole world.

Body and Mind—An Eminent Physician's View

A Review of Prof. Hugo Munsterberg's Psychotherapy

By Richard C. Cabot, M. D.

[Dr. Cabot was born in Brookline, graduated from Harvard College and Medical School, and has spent most of his successful and useful life in practicing and teaching in and near Boston. In addition to giving instruction in Harvard Medical School, he was at one time lecturer on philosophy in a Harvard course in logic. Since 1898 he has been one of the physicians to out-patients at the Massachusetts General Hospital, and in this connection he has initiated an important work along social lines which is designed to follow patients who need help along mental and spiritual lines, with helpful influences. From the start he has been associated with Dr. Worcester in the clinical work at Emmanuel Church.—EDITORS.]

Any one who has an acquaintance with the other works of this prolific writer will know in a general way what to expect from this volume.* He will anticipate a bright, attractive style, a multitude of clear-cut distinctions and a moderately polemic tone. If his temper be at all that of the present reviewer, he will also anticipate that the book will contain both valuable insights and radical errors, the nature of the error generally being bound up with that of the insight.

Among living philosophers few hold more strongly than Professor Münsterberg to the extreme Kantian chasm between facts and their meanings. In all his writings we feel the impressive and bewildering consequences of this distinction. It dominates both his style and his thought. He is forever watchful to perceive that fundamental error of thought—confusion; but it would seem that he is blind to the opposite and equally serious error—abstraction.

A DOUBLE VIEW

In this book we find more clearly than in any other by Professor Münsterberg the disastrous consequences of his double view of the universe. We are jerked violently back and forth between a Dr. Jekyl and a Mr. Hyde conception of all the ordinary facts of life. Thus, at the outset, he makes it clear that whereas "popular treatises usually start by speaking of *the mental and moral factors*" in psychotherapy, he wants entirely to separate these factors, to give the one entirely to the clergyman and the other entirely to the physician. The clergyman must think wholly of ideals—the physician wholly of causes and results. The physician must be wholly neutral, or non-moral, in his attitude. "It is never the task of the physician to uplift a mind." The clergyman, on the other hand, must never know what he is about. For him to realize the nature of the means by which his ends are attained is at once for him to invade the sphere of the physican—a sphere which Professor Münsterberg labels with the term "causal."

Since this term recurs so frequently, I must pause a moment to try to make its peculiar significance clear. When one pokes the fire, he is dealing with the logs in a *causal* manner. The poker is a typical cause. To use the same implement to propel a fellow-creature over a precipice would be also strictly causal dealing. To brandish the poker in the air because one enjoyed it, or because the curves of its motion were beautiful, is a non-causal or purposive action. These two types of action are, it is true, often combined or confused in the life of an individual; but this combination, according to Professor Münsterberg, is the primal curse and sin of our nature. "The minister works" (*i. e.*, should work) "only with moral means, the physician with causal means." It makes no difference to a physician how he cures his patient any more than it makes any difference to him what metal his poker is composed of when he is poking the fire. He is concerned not at all with motives or ideals, but wholly with the production of a certain result. His only aim is to cure the patient—it matters not how.

THE PHYSICIAN'S MORALS

Naturally this leads to a curious indifference regarding the physician's morals. Lying is not discouraged—neither is it encouraged. Lies (he is told) are "not very edifying." It is usually "unwise" to use them. It is "neater" to get along without them. Yet when it comes to hypnotism the physician is actually advised to use them. Thus in the technique of hypnotism it is a mistake, Professor Münsterberg says, to be



PROF. HUGO MUNSTERBERG

constantly testing the progress of the hypnotic influence, as, for example, by finding out whether the patient can raise his arm. It is much better to "resort to the opposite course and assure the patient even after the first treatment, which might have been a slight success, that he (the physician) saw from definite symptoms that hypnosis had set in. This will greatly smooth the way for real hypnotic effects the next time." Once in the hypnotic state, the patient shall not merely be commanded what he shall do, but definite promises are to be made to him. For example, "You will sleep tonight when the clock strikes ten." "The pain will disappear when you enter the door of your house."

"Medicines of colored and flavored water, applications of electric instruments without currents, may touch those brain cells which words alone cannot reach with sufficient energy, and may thus secure the desired psycho-physical effect. The patient who by merely mental inhibition has lost his voice for weeks, may get it back as soon as the physician has looked into his larynx with a mirror and has held an electrode without battery connection upon the throat." It is true that Professor Münsterberg does not submit to these means without some mental wry faces. "All this is not very edifying," he says, "and the decent physician who justly feels somewhat dragged down to the level of the quack in applying such means *frequently* would abstain from them *wherever possible*." (The italics are my own.)

HUMBUGGING THE PATIENT

If this means anything, it means that it is sometimes not possible to avoid such quackery, in the author's opinion, although, as he hastens to say, it is "neater" to secure the desired effect through other and less humiliating devices. Even in the use of sympathy we are not called upon to be sincere. "Our sympathy is not in question in its moral value, but only as a cause of a desired effect. It is therefore not really our sympathy which counts, but the appearance of sympathy. The sympathetic vibration of the voice, and skillful words, and suggestive movements, may be all that is needed." That all this is not without its moral dangers Professor Münsterberg does indeed realize. Thus he says the physician's "instinctive feeling that disease is the causal process, and that he should therefore keep away from the purposive attitude, leads him too easily into a dangerous narrowness" and in the long run he thinks "even the psychasthenics are best treated with frankness and sincerity." Yet after a careful perusal of the book one is left in genuine doubt as to where the author stands regarding the question, *Is it ever the physician's duty to humbug his patient?* The directions on this point seem contradictory.

THE SUBCONSCIOUS

One of the most striking chapters in the book begins with the smart saying, "The story of the subconscious mind can be told in three words: there is none." Yet after a careful study of the chapter, this bright remark comes to seem very much like that of the boy who said that the Odyssey wasn't written by Homer, but by another man of the same name; for within a few pages we find Professor Münsterberg referring to the ordinary phenomena to which the term *sub-conscious* is generally applied. The subconscious here becomes the "unattended," or the "unnoticed," or the "co-conscious," or "the deeper layers of the mind," or "a periphery of the field of consciousness."

In other words, Professor Münsterberg does not happen to like the metaphor implied in the word *sub-conscious*, and for some unexplained reason prefers other such metaphors as "the field of consciousness," or "the deeper layers of the mind." The difference seems to be chiefly one between a metaphor of lateral extension on a horizontal plane (field of consciousness) and one of supra-imposition, layer on layer; which latter metaphor, although he himself uses it ("deeper layers of the mind"), he does not seem to approve. Nothing of value is added to our knowledge of the subject by these plays on words.

VALUE OF USEFUL WORK

Despite all the objections which I have so far been stating, I find much that is valuable in Professor Münsterberg's treatise. It is especially important, for example, that one so long conversant with hypnotism and other methods of suggestion should end by saying, "From a long experience I have to confess that this unsentimental remedy (useful work, with a concentrated effort and a high purpose) is the safest and most important prescription in the prescription-book of the psychotherapist." "Voluntary effort," he says, "is needed; and this is the field where the psychotherapist must put in his most

*Moffat, Yard & Co., $2.00 net.

intelligent effort." "Useless work can never confer the greatest benefits. Mere physical exercises are therefore psycho-psychically not as valuable as real sport." "To solve picture-puzzles, even if they absorb attention for a week, can never have the same effect as a real interest in a human puzzle."

Unlike most who have written on psychotherapy, Professor Münsterberg is not blind to the value of beauty in ministering to a mind diseased. To get rid of the elements of overstrain in mental life he says: "The most effective agency is contact with beauty, beauty in nature and life, beauty in art and literature and music. To enjoy a landscape ought not to be merely a negative rest for a man in an office building and good literature or music absorbs the mental energies and harmonizes them."

Another of the great merits of the book is the writer's clear recognition of the harm of unmitigated rest. "The doctrine of the lazy life," he says, "is wretched psychotherapy as long as no serious illness is in question. All rest should have the character of vacation. This means that interruptions of our usual activity ought to be short periods spent with the distinct feeling that they are interruptions of that which must last, and that they are not themselves to become lasting states." "Complete rest, for instance, for a hard brain-worker hardly ought to be recommended unless a high degree of exhaustion has come on. The man in the midst of the rush of life ought to cut down his obligations. The over-busy society woman ought to stay in bed one day in the week. But probably each of them does better to go on than to swear off altogether." "Even the best physicians too often sin against this principle, and accuse the life which a man or woman leads as too exhausting and over-straining simply because it would be over-straining and exhausting to those who were not adjusted to that special standard."

NERVE WEAKNESS NOT INCREASING

Still another distinct service rendered by this book is the fact that it commits the author, with the authority of his name, against the popular and panicky idea that neurasthenia and other psychoneuroses are on the increase. He doubts whether there is really any truth in such a claim, and gives good reasons for his skepticism.

Regarding the work done at Emmanuel Church, Professor Münsterberg seems to be in entire agreement with the methods upon which this work has been carried on for the past six months; that is, he says, "Where the physician believes that the psycho-medical treatment demands a new equilibrium in the patient, to be secured by religion, there the minister should be called for assistance." He believes that "the physician alone is called to *administer* psychotherapeutic work"; but by this he evidently means to control and subordinate it, not necessarily to do it all himself. Indeed he realizes that all the slighter abnormalities, those which call for psychical hygiene, are not in any way the special property of the physician, but must, as he says, "be intrusted to all organs of the community. And here more than in the case of disease, the causal point of view of the physician ought to be brought into harmony with the purposive view of the social reformer, of the educator and of the moralist."

It is not only the Bible which is thrown into the crucible, but every theory concerned with the Bible is also sifted and tried. And to fear that, in the process, damage will accrue to the Bible, is to fear that what we have taken for gold may turn out to be only alloy. Free criticism and free discussion form the only path to truth.—*Marcus Dods, D. D.*

Sociology by the Seaside

Last Week's Conference at Sagamore

Last year, July 11, *The Congregationalist* gave a page or more to a description of Sagamore Beach as a conference center, and welcomed it into the circle of those summer resorts of earnest men and women, like Northfield, Silver Bay and Winona, where questions that concern the moral and spiritual welfare of the people are considered by reformers, philanthropists, theorists and their friends.

This year the Cape Cod colony has more fully established itself as worthy of the attention of all these classes. Its comfortable hotels, pleasant cottages, ample grounds and splendid beach are after all less attractive than the people one finds there, at any rate if this third Sociological Conference, held for three days last week, can be relied on as a sample. Mr. George W. Coleman, publisher of the *Christian Endeavor World*, is an experienced and an ideal host, who manages to make all his guests of many minds and various nationalities a harmonious family, furnishing them with subjects of conversation both interesting and worthy. Last year 100 persons met there to confer together on social problems, with an excellent program. This year there were 140, with a still better program. Here Jew and Gentile, Catholic and Protestant, Orthodox and Unitarian, Conservative and Radical in matters of religion, society and government, discussed in public assembly and in private conversation matters on which there were the widest differences of opinion, yet with never a jar to the nerves or a combative tone in the voice.

The relations between the different races, socialism, conditions of wage-earners, and kindred topics were treated by experts in admirable papers, yet the ample time for free discussion, which was fully taken, was still more entertaining. With such students of social conditions as Paul U. Kellogg and Dr. E. T. Devine of the *Survey*, A. W. Shaw of *System*, Robert Hunter, the author of "Poverty," Mr. and Mrs. J. G. Phelps-Stokes of New York, Ray Stannard Baker of the *American Magazine*, Professor Rauschenbusch of the Rochester Theological Seminary, Rabbi Stephen S. Wise and scores of others who are doing things to make society better, how could three summer days and evenings by the seaside be more enjoyably spent than in friendly conversation on subjects which they hold to be of highest importance to human welfare?

Perhaps the most interesting figure in this year's conference was Professor Rauschenbusch, whose book "Christianity and the Social Crisis" is on many a student's table today. A charming man he is, with erect, soldierly figure and the scholar's face. One compensation for his deafness is the strength of the inner life developed. Despite his infirmity he keeps close to his fellowmen and is singularly alert in catching the drift of private conversation or public discussion. Dr. Rauschenbusch is the seventh minister in a family succession. Most of his forbears were Lutherans; but his father became a Baptist and his son follows in his steps. He had a ministry for twelve years to lowly people in the heart of New York; but for the last few years has been a great force in Rochester Theological Seminary, putting the stamp of his clear thinking and warm spiritual nature upon class after class of students.

Dr. Rauschenbusch's paper was an able portrayal of the present social order and a forecast of the transition which he thinks likely to take place as we may move on from the individualistic to the collective basis. That rather vague phrase "Christian Socialist" probably defines him as closely as any other; but he is not dogmatic, and he has that blessed sense of humor not observable in all members of the same school that prevents him from constant over-seriousness. At the same time his thrusts are like those of a lance and he smites at injustice and selfishness wherever found.

Others less carefully reasoned and less well-poised pleas of the socialistic *régime* were put forward and even a philosophical anarchist and a friend and champion of Emma Goldman, James F. Morton, who happens, by the way, to be a grandson of Dr. S. F. Smith, author of America, and who was delightfully frank and cheerful, put in his word once or twice. But everybody expected to hear sentiments more or less *outre*, and the audience was not only patient but openminded and extracted profitable food even from utterances with which many did not agree. Moreover some of the "advanced" brethren took their fellows in hand now and then in a disciplinary fashion, as when Prof. Charles Zueblin remonstrated with Rev. Eliot White for insisting warmly the time had come for everybody no longer to halt between two opinions.

The church, too, had its defenders in such men as Charles Stelzle, who denied emphatically the statement of an ardent young man who declared that the church was shackled. Mr. Stelzle cited the splendid way in which the Presbyterian Church has stood by him as a special envoy to laboring men, as a proof that it was not subservient to the millionaries. Moreover, Professor Rauschenbusch said that the church had been altogether too much belabored in recent years. Perhaps it had claimed too much for itself in time past and posed as a perfect and divine institution, whereas if it had simply put itself forward as a well-meaning human institution "with the Lord Christ in it to a moderate degree," it might have gotten on better. He drily remarked that it was the one institution today to which constant appeal was made to better conditions, and he heard no such exhortations directed to the Free Masons and the Odd Fellows or any other organization beside the church. So humanity still has confidence in it. Then Dr. F. E. Clark, just from Western conventions where he had felt the warm heartbeat of the young Christian life of the land declared out of a wide observation that the most deeply religious young people whom he met today were at the same time interested in social reform.

The Conference, as is its custom, summed up its general drift and spirit in a platform declaring its sympathy with such concrete reform undertakings as the restriction of child labor, the crusade against tuberculosis, the proper housing of the poor, compensation for accident, safeguards for employees, international peace and a number of other kindred movements.

If, as a result of the three Sagamore conferences thus far held, the present social order is to be speedily changed, those in attendance upon them, whether red-hot Socialists or meek and inelastic orthodox deacons, will to a man (and woman) agree in cherishing the hope that the present order will continue at least one year more, long enough to require a fourth Sagamore Conference, with its joyous fellowship and atmosphere of brotherliness and good will. Wrapped up in this larger hope will be the altogether selfish and non-socialistic personal longing that they may again be among the bidden.

A mischief maker will not do to tell secrets to.—*African Proverb.*

A Home Budget

Telephone Moments

How is it, a certain busy woman was asked, that you are always so well informed in regard to outside things—current events and book news, for instance. How do you find the time?

"Even in the busiest days there are a few moments for reading," replied she, of the large household. "I'll tell you how I do most of my news reading. I used to be maddened by the time absolutely wasted at the telephone. Don't you know how you are often kept waiting even after Central has given the number you ask for—"Yes, she's in. Hold the wire, please." And then you wait and wait, it may be for a friend or for your favorite clerk, while it seems as if you would fly.

"On the table where my telephone stands I keep a magazine and find that in these waiting minutes I can read short paragraphs, the news items of *The Congregationalist*, for instance. Sometimes a sentence from a sermon will stay with me for hours. At one time of illness and depression it was a poem that I kept there, and no one knows the rest and pleasure that a few lines read thus brought. As it is time that would otherwise be quite lost, I do not feel guilty to read a little in this way, even on my busiest days, and the change of thought is refreshing as a breath of fresh air."

Etiquette Explained

Undoubtedly there are passing fashions in decorum as in dress, but the general principles are of permanence and can be explained, understood and appreciated. That children transgress them so frequently, in spite of admonitions, is not strange when one reflects how arbitrary they must seem to the child mind. The restless, active boy who sets the nerves of all his older sisters on edge by coming back and forth, in and out of the dining-room after he has bolted his dinner and left the table—how should he understand that what is all right when his family happen to be in the sitting-room is all wrong when they happen to be in the dining-room? But if it is once explained to him that mealtime is the assembly-time of the household, and that to break in on a meal is like breaking in on a meeting, or a club, or a session of school, he can grasp that idea, and having once grasped it, will have a considerable degree of success in remembering it. If Mamma is on the watch, she will find other points that can be cleared up by a little explanation, and those which cannot, she may be surprised to discover, will mostly prove to be of minor importance.

A Model Kitchen

Faulty planning and lack of conveniences are responsible for a great waste of time and energy in our kitchens—a waste which would not be condoned in other industries. A recent bulletin issued by the United States Department of Agriculture, describes a model kitchen which was exhibited at a housekeepers' conference at the Missouri Experiment Station. The main features were: a floor covering of oilcloth or linoleum which can be more readily kept clean than a wood floor and is easier to the feet than tiling; a sanitary wall-covering, applied like ordinary paper; a kitchen cabinet near stove and pantry; a small table on rollers which can be moved near the stove when frying or used to save steps at dish-washing time; an ironing board hinged to the wall at one end; a high stool and at least one comfortable chair. Some of the visitors said the model kitchen was too small for a farm, but the conviction is growing among thoughtful housekeepers that a small, conveniently arranged kitchen is more desirable than the big old-fashioned room which necessitates miles of walking in the day's routine.

Poisonous Plants

Poison ivy is so deplorably common in our fields and along our roadsides that every one ought to be able to recognize and avoid it. But every year children are innocent sufferers unless they are taught caution, and many adults have to pay for ignorance or inadvertence. Two cases have just come to my notice and the practical question of remedy arose. A little book called *Poison Ivy and Swamp Sumach*, published last year by Annie Oakes Huntington of Jamaica Plain, Mass., happened to be at hand and was found to recommend as the best remedy for poisonous eruption, soap, water and a scrubbing brush, applied several times a day. The idea is to remove the poisonous oil from the skin, and the most scientific investigations can suggest nothing better than this simple treatment. The same remedy applies to the poison sumach, wrongly called poison dogwood, a plant even more harmful than the ivy, but fortunately less common. Its brilliant foliage in autumn often makes this shrub attractive, so the unwary must be careful of scarlet shrubs with compound leaves of seven to thirteen leaflets and white berries.

The Art of Keeping Cool

BY LUCY FAIRBANKS ALVORD

The morning paper sententiously remarks, "There are still a great many adults who do not know how to adapt themselves to the stress of high temperatures." How to adapt one's self, then, to the distress of high temperatures—ah, there's the rub! Much belongs to the homekeeper. Hers must be the invention, hers the determination which will make life livable for the whole family these scorching days and nights. A cool house is a blessing eagerly to be striven after; for many have sought to enter in, or rather to stay in, and have not been able.

Any fairly spacious dwelling, not overpermeated with hot cookstoves or reeking humanity, may be kept far lower in temperature during the day than the baking world outside. One rule tested and tried by long experience must be invariable. Air every room thoroughly before eight o'clock in the morning, close the blinds on the sunny side tight, shut all windows and keep them shut till late in the afternoon. About five or six o'clock throw everything open again. Leave no window or door in any corner unscreened, supposing its bit of draught unnecessary—screens everywhere and evening breezes! Half a loaf isn't always better than no bread; in this case even half a slice is worse. One sash raised a few inches at eleven o'clock, one door ajar "just for the air" at two, and the burning blast creeps in and all is lost.

Other precautions requiring less watchfulness are nearly as valuable. A friend of mine brought down the mercury on her porch two degrees in fifteen minutes simply by watering the plants. If a watering pot can accomplish so much, what possibilities lie before the garden hose? The city fire department sets us an example, but the children of the slums have no larger right to the cooling powers of the hydrant than boys and girls blessed by freer air and wider grounds.

It ought not to be necessary certainly in these days of shirt-waist men and collarless maidens to exhort any one to dress thinly; but it sometimes seems as though the fashionable *modiste*, not to speak of the tailor, recked as little of the discomfort of linings, stiffenings and paddings in summer as of proper protection for throat and chest in winter. Just feel of the shoulder of your husband's coat next hot day you think him unreasonably irritable, and grasp the reason! Be sensible, wear plain, loose clothing, change it often, and bathe yourself and your children as many times a day as possible. The family bathtub is a fair cooler when the ocean isn't handy.

In hot weather menus the homemaker has full sway. Only let her remember that cereal advertisers are not as a rule learned authorities on diet, and that the healthful must be made palatable before it will become popular. Now, if never before, everything must be either "bilin' hot or stun cold." Those of us who have dined at the ordinary summer boarding house can speak feelingly on this subject! A long stay in the refrigerator will make despised viands absolutely appetizing.

Perfect summer meals are served outdoors. I never sit in a crowded dining-room full of odors from the steaming kitchen but my mind goes back to the most enjoyable feast of my life. It was spread in a picturesque old hotel-court among the hills of Southern France, with only a screen of overhanging vines between us and a sky that changed with every course of the *table d'hote*. We have vine-clad piazzas on this side of the Atlantic, and New England sunsets are unsurpassed the globe around.

Many are the cautions against pouring iced drinks down over-heated throats. Nevertheless an abundance of pure water is essential. Liquid, however cold, sipped exceedingly slowly and carefully, is harmless and helpful. There are other perils, however. A commercial traveler in the drug business frankly confessed the other day, "I am constantly offered ice cream and soda in the stores, but seeing as I do how and of what they are made, I couldn't be hired to touch a drop of 'em." No economy of the house-mother is so unwise as ice-scrimping. Bottles of home-made shrub, jars of lemon juice and sugar all ready to "make up" and cold water galore awaiting him in the maternal refrigerator will lure many a boy and girl past artificially-colored soda syrups, while the hokey-pokey man straight loses his charm when competing with Mother's ice cream.

Once more, in the tropics do as the tropic-dwellers do. Set aside the middle of the day for a siesta. This is indispensable for the child. Wondering at my fellow-boarder, a frail little girl of four, who survived a whole scorching week last June without a whimper of ill-temper, the problem was solved for me one noon by the mother's accents, soothing but firm, "Even if you can't go to sleep you must lie here and rest just the same."

For your babies' sake, crying they know not for what, for your husband's sake, coming home with "overheated brain," for your own tired, nerve-racked sake, learn, oh housewife, the much-neglected art of keeping cool. Let it not become a proverb in your family

> "Whoe'er has traveled life's hot round
> Where'er his stages may have been,
> May sigh to think he still has found
> His coolest welcome at an inn."

The Gray Blanket-Shawl and Margery

By Helen Campbell

"Mine is going to be blue, baby-blue, and swansdown all around the sleeves and neck," said Margery, "and a white beaver bonnet lined with blue and tied with blue ribbons and bows on it, I suppose, but just exactly the same color as the dress and coat, just exactly. Mamma is very particular about that for me and for herself, too. She says French people say if things don't match and colors are all sort of glarey and starey, you know, that they 'jump at the eye.' I wouldn't want to have people say that I 'jump at the eye.' Blue and white never could, could they—any more than the sky all blue and soft, little white clouds sailing about in it?"

Margery's deep blue eyes looked seriously at the four little girls who sat on the bench under the old apple tree, her mates in the "little girls' class" at an old-time boarding school. Two of them were from far up in Northern Maine, and the other two from as far South, but Margery said she was "just plain New York."

To have lived on the Canada line and to have stood often with one foot in Maine and one in Canada, "just for fun," was the chief and only boast of the little Northern pair.

The little Southerners were equally interesting for, to insure their never forgetting their birthplace, one had been named Louisiana, the other Mississippi, shortened into "Lou" and "Sippy." Even Miss Jennings's composed face had shown a moment's surprise, as she asked the names, then said,

"Isn't there anything else that you could be called, children?"

Sippy looked as if she would cry in another moment, but changed her mind and began to argue the question in her soft, little Southern voice:

"Papa says Sippy *always* unless he is scolding me, and then he says, 'Mississippi, I am ashamed of you,' and that makes me feel terribly. I want to be just Sippy, you know."

For an instant Miss Jennings's eyes seemed to inquire if this were defiance of her authority, to be met then and there, but Sippy had smiled at her with such absolute confidence that beyond her father there could be no appeal, that the smile was returned and nothing more said at that time.

In spite of the fact that it was late November, a mild day had come and the children had come out with a Canadian doll, dressed in skating costume and therefore in no danger of taking cold, and sat now on the bench under the big apple tree, through the bare boughs of which the sun shone warm and bright. The talk went on, Sippy as usual leading.

"Blue is just beautiful for you, Margery, you are so fair, but we're both dark, you know, and Mamma likes us in red, so our dresses are dark red, but they've got swansdown, too, because everybody has this year, and they're in the little trunk of winter things. It's up in the attic."

"Mine hasn't come, but I know all about it," Margery said peacefully. "Mamma is coming to Woodbury for Thanksgiving, my Great-uncle John's home, and I'm to go over in the stage and the box will come from New York today, maybe. There's the stage now, coming down the street!" and all the little girls ran toward the gate as the big, old-fashioned coach pulled up before it.

"Miss Emily Jennings, for Miss Margery Dexter," the driver announced, as he handed down the packet, and Margery, astonished to see only a bundle in place of the long box she looked for, took it reluctantly and went in.

"I folded Mamma's jacket ever so many times to learn just how," she said, "but it never folded as little as this. I don't see"—

She stopped short, for Miss Jennings had cut the strings and unrolled the bundle and Lou and Sippy bent forward to see the loveliness of pale blue merino and snowy swansdown, then fell back and looked at Margery in silent astonishment. Even Miss Jennings showed surprise as she unrolled a thick, soft, plaided gray shawl known in those days as a "blanket-shawl," on it a card pinned and marked, "A warm wrap for Margery."



"For Margery's great-grandmother! What *can* her mother mean?" was Miss Jennings's thought, but all she said was: "Just the thing for your stage ride, Margery. You will be warm as toast. The blue rig will come tomorrow, probably, and a letter to explain delay."

Margery's face cleared and she shook her head as if to throw off a weight. "Of course," she said, and ran back for more play.

But tomorrow brought no package, and other tomorrows had the same story till Sunday was there and with it a light snowstorm and a keen north wind.

"You will have to wear the gray shawl, Margery," Miss Jennings said, as church time came. "You won't mind it for once. We all wear shawls such a day as this." She folded the shawl as small as possible and arranged it around the little shoulders. Arrange as she would, however, the point touched the ground behind and Margery twisted her head around for a rear view, then burst into tears.

"Mamma wouldn't make me wear it!" she sobbed. "I never, never had to wear such things as this."

"But this is only till the new things come, dear child. You will wear it because Mamma sent it and not really mind a bit, I am sure. It's very cold, you know, and you have nothing else warm enough. Come, it is time now to start," and Miss Jennings took her hand.

Still tears came though Margery tried hard to stop them. It was quite clear, however, as she went that everybody who saw her was surprised, and one old gentleman who sometimes came to supper at the house and put terrible questions out of Colburn's arithmetic to the little girls, bowed and said, "Good morning, Mother Bunch," to Margery, who tried to smile at him and answer "good morning" properly, but cried again instead.

"It's just too bad," Sippy said, as they went home after the service. "Can't she wear my everyday coat to service this afternoon, Miss Jennings?" but Miss Jennings shook her head.

This was an excellent lesson in self-control—an opportunity not to be missed—and so the unhappy Margery wore the great shawl not only to church but in the daily walk as well, till she longed to tear the hateful wrap to bits. Worst of all came a letter saying the new suit had not been sent home from the dressmaker's soon as promised and so would have to be taken to Woodbury and meet her there, with the thick everyday winter coat, which had been to the furrier's for fur collar and cuffs, and been delayed like the other expected package.

"Brace up, Margery! It is rather trying, I confess," Miss Jennings said. "But just suppose you hadn't the big shawl. I should have to lend you one of my jackets." And now Margery smiled through her tears, for Miss Jennings was very tall and stout, and Margery would have been quite lost in one of her garments.

Thanksgiving morning came and the stage with it, crowded inside, and only room for Margery on the driver's seat between the driver, whom she knew quite well, and a very big man who seemed to fill all the room there was, but made place for her and stood up to let her squeeze by him. It was rather a difficult operation, and as she made herself as small as possible, the big man sat down suddenly on the side of the shawl that ought to have been folded close about her. At first she did not mind the steady pull, even if it did make her hold her head a little one side, but as they jolted on over the rough, hard-frozen road each jounce seemed to make him pull harder and harder. Margery was a shy child and dreaded to speak to him, but as she grew more and more uncomfortable, looked up at last at the big man, who did not seem to see her at all, but had his eyes fixed on the hills and scowled at them as if they had done him a personal injury, so she did not dare ask him to move a little.

So she rode the twenty miles and more, up hill and down dale, her unhappy little neck always stiffer and stiffer, till Woodbury church steeples were in sight, and then the Governor's big white house, and she saw Mamma and Great-aunt Katherine coming down the steps of the portico to

meet her. The big man stopped scowling, which he had done all the way, probably at some troublesome thought, and handed her down to the Governor, whom everybody knew, and who, as he received her, said:

"Well, dear little old Mother Bunch, you are really a good deal of an armful, but it seems to be mostly shawl. What? What?" for, as he set her on her feet, Margery ran, stumbling over the long ends as she went and crying, "Oh, Mamma! Oh, Mamma!"

"Dear child! What is it?" her mother said, taking her into her arms. "Are you so cold, even with this great shawl, and why do you hold your head so?"

"Because that awful man sat on this horrid, horrid shawl all the way and pulled my neck down till I thought it would just break off. It did crack, for I heard it, and he never stirred.

Quite worn out with this latest of the long series of afflictions, Margery buried her head on her mother's shoulder.

"I hate the old thing," she said passionately, "and so would you if you were a little girl and had to go to church in it and everybody laughing because it would trail behind. I hate it and I want to burn it up."

Once more she burst into tears, flowing faster as Great-uncle John or Uncle Governor, as she often called him, patted her and said:

"Let her burn it, Katherine. I'd burn it, too, if I had been sat on for twenty miles."

Margery's mother had looked at her in amazement.

"To church!" she said. "You can't mean it, Margery."

"Yes, I do, I do!" Margery cried, a general sense of all her wrongs once more overcoming her. "And the horrid point would trail behind, no matter how Miss Jennings folded it and everybody laughed when they saw me."

"My poor, dear child, it was really too bad! But where was your little gray coat?"

"Miss Jennings said it was too thin—only a summer coat—and I should take cold if I wore it, because it snowed and it wasn't thick enough, but I know she meant to all the time; I know it for she said—I heard her—it was 'an excellent lesson in self-control.' I hate her. I don't want to go back there. Oh, Mamma, take me home again with you, take me home!"

"Not till you've seen the three kittens all running after their tails," the Governor said, and he added, "I've always said boarding school is no place for children as young as she is," but his wife frowned and shook her head. This was not their child and Margery's mother was a sensible woman and probably knew what was best for her own.

At this point old Phyllis, who had heard the sobs, came into the room bearing a large open basket, over the edge of which three small gray kittens tried to climb and fell back to try again.

"Seems like as if dem kittens was jess a-hungerin' to see you, Miss Margery," she said. "Three of dem an' pinted tails as ever you see, an' they jess tryin' to run after dem. See, honey. Peart as can be!"

Margery lifted her head and Great-uncle John's troubled look turned to a smile as he saw the little face change and the smile broaden into a laugh, as the three kittens rolled together in a bunch spitting and scratching, then sitting up calmly once more, as if nothing had happened.

"Come, Margery dear," her mother said. "We'll go upstairs and open the box, for the lovely blue suit is here and waiting for you."

"Oh, is it really here!" Margery exclaimed.

"Poor little soul!" the Governor said. "It has been a real tragedy for her."

But ten minutes later, as Margery came shyly down the broad stairway, her fair little head rising from the lovely swansdown, the blue of the dress clear as the blue of her eyes, there was no more thought of tragedy.

"By Jove!" the Governor said, "she's a picture at nine! At nineteen who knows what will happen?"

Margery laughed. "I don't care what happens at nineteen, Uncle John, for now I've got all I wanted, and the kittens besides."

"Wise child!" said the old Governor, as he bent and kissed her.

The Masterpiece

My Mother cut it out for me,
And started it, so I could see;
And then she turned some edges in,
And let me take it to begin.
I made it. But I did not know
How very long it takes to sew.
I took a long time for that stitch;
And now it's there, I don't know which
Is better. But not one is small,
And they are not alike at all.
That side was very hard to fix.
And then, the needle always pricks;
But you must hold it and take care—
Because the point is always there;
And knots keep coming by and by;
And then, no matter how you try,
The thread comes out of its old eye!
. . . . . .
But some way, now I have it done—
I think it is a Pretty One.

—*Josephine Preston Peabody.*

The Children's Pulpit

Praying Outdoors

BY REV. E. H. BYINGTON

In the next two months you will often ask if you may go outdoors to play, and many times you will be sent out to play, for the summer is the best time for outdoor exercise.

Were you ever sent outdoors to pray, or did you ever go for that purpose? To some this may seem a strange question. The church and the bedside at night seem the places to pray, and so they are. Never forget that nor fail in that. But remember also that outdoors is a splendid place for prayer, especially in summer. I pray outdoors more in the three summer months than in all the other nine.

Jesus was especially fond of praying outdoors. We read of his praying in the open air, more than of his praying in houses, synagogues or in the temple. Once he went out early in the morning in a quiet country place to pray; several times he sought the mountains for this purpose; you remember his praying in the Garden of Gethsemane and on Calvary. He began his ministry by praying as he was baptized in the River Jordan and ended it by praying in blessing his disciples as he ascended into the clouds.

If Jesus prayed so much outdoors, surely you will enjoy doing it. Try it this summer. When you are under the trees, or on a hilltop, or in a meadow or beside the sea. Thank God for the beautiful things you are enjoying; for your health, your happy times, your friends, your parents. Ask him to make you brave, kind, patient and true. You need not kneel down, nor say any words out loud, nor even move your lips or close your eyes—just make it a happy little prayer in your heart.

In family government there is a great deal of mind, as well as character. It is impossible, for instance, to be just—daily, hourly, on the instant—unless with clear insight and strong moral perception there be joined sound thinking.—*Charles William Eliot.*

Closet and Altar

THE SHARED LIFE

Give, and it shall be given unto you.—Luke 6: 38.

No great heart is ever passionless, or serene, or emparadised beyond the cry of little hearts, until it has begun to grow cold. To be holy to yourself alone is to be nought; a piece of marble makes a better saint; and he who quits the arena to look on, though he may be as wise as the watching gods, is also as useless.—*Eden Phillpotts.*

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us as a wise father to a greedy child and says, "Give that to me." He comes to make us give, because by giving only can we truly receive; not to take from us our joy, but that by giving to him we may receive more joy.—*John Hopkins Denison.*

Wouldst thou be wretched?
'Tis an easy way:
Think of but self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,
All that thou hast to do, or feel, or bear;
Think of thy good, thy pleasure and thy gain,
Think only of thyself, 'twill not be vain.

Wouldst thou be happy?
Take an easy way:
Think of those round thee—live for them each day;
Think of their pain, their loss, their grief, their care;
All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;
Think of those round thee, 'twill not be in vain.

When the Lord comforts us, it is not to make us comfortable, but to make us comforters.—*J. H. Jowett.*

The world will live for ages to come, and you never put into it a sweet thought or a kind word or a pure impulse or a genuine sacrifice but it will live in the life of the race, and bloom and multiply successive harvests. "Blessed are the dead which die in the Lord. Their works do follow them." That means that their works keep on following them. Age after age they are astonished in the heavenly world by fresh sheaves placed in their bosoms, the seeds of which were sown in this narrow, poor, fugitive human life.—*W. L. Watkinson.*

What thou sendest and I need, my God, I ask not chiefly for my own delight or rest of heart. Give me what I may share, for love of thee and dear remembrance of thy mercy. Let even the mystery of thy presence in my heart fit me for influence and help. Thou hast made this wonder of self, by which I stand apart, O breathe into it thine own joy of kindliness, thy will to bless! Open my eyes to see my neighbor's need. Suffer me not to be overwhelmed by the world's sorrows. Make me strong for ministry, ready to give myself to others, humble to receive from those whom thou shalt send, cheerful in thought and word because thy love turns all experience to good. So in simplicity of faith and by the leading of thy Holy Spirit aid me. In the name of Christ. Amen.



Conducted by William Byron Forbush

A Letter from "Mr. Martin"

I have an interesting letter from "Mr. Martin," the good Conversation Cornerer and patron saint of the Firelight Club. He has been visiting again. In a way he reminds me of St. Francis of Assisi, of whom Mr. Chesterton says that "to him the world was small, not because he had any views as to its size, but because so many relatives were to be found in it." I verily believe that if Mr. Martin should fall among cannibals—which Heaven forfend!—some woolly-haired *chef* by the boiling pot would save his life by asserting that he once wrote Mr. Martin a letter for the Corner, and that therefore he was his first cousin! And when he goes to heaven—which Heaven postpone! —I expect the angels will have his Conversation Corner Morris chair and cabinet all fitted up for him.

Dear Dr. Forbush: Not being "in my teens," I do not of course belong to the Firelight Club, but I usually read it all the same: when I saw Dr. Grenfell's face in a recent *Congregationalist* I read *that* page sure! And now I cannot help telling you how in a short vacation just spent in Virginia I constantly found people who knew about the good doctor and his northland coast, and who read your page, or had read, in years past, the "Corner" page.

I have noted with interest your references to the Western minister's grandson in Persia whose picture was displayed in his blanket in a certain "corner" of our paper in 1904, when scarcely a month old, but I can match that with a fine boy I met in Virginia whose first public appearance was in a basket, pictured in that same corner in 1900. What delectable Chesapeake oysters we ate at his home on the shore of Hampton Roads, and what a charming automobile ride we had to the battlefield of Big Bethel!

Soon after landing in Norfolk, Va., I stumbled upon a clerk in a warehouse who used to write us letters from Norfolk County, Mass. At Newport News (they call it there *Newp't* News, which is, of course, correct, just as it is in the north country to say Newf'nd-*land*, instead of New-*found*-land) I met a lady who made, as a little girl, the first contribution to the first Labrador Mission fifty years ago—a pair of warm mittens.

At Portsmouth Navy Yard I found a boy of the former time, now a young officer on the Louisiana, who showed us all over that fine battleship, and pointed out, lying close by, Farragut's historic ship, the Hartford. (I think you Firelight Clubbers would have enjoyed seeing us—my companion was a New Hampshire friend, considerably older than I!—in our attempt to reach Norfolk in time for the Old Point Comfort car in just half an hour, including a mile's walk (?) at Portmouth, crossing the ferry, and another walk (?) of three long blocks, just in time to be swung on to the rear end of the trolley car, already started, by the conductor's strong arm.)

Speaking a few words at a Y. M. C. A. meeting of Negroes and Indians at Hampton Institute, I happened to refer by way of illustration to Dr. Grenfell; a young man arose and said that was just what he wanted, for it fell to him to write a paper about that man! The Labrador key also opened for us a lodging-room, which otherwise we could not have obtained, one night at City Point, General Grant's famous headquarters on the James, once so populous, now almost deserted. When the quest seemed hopeless, we fell to talking with an old soldier and found that he came from Maine, which was the early home of an old-time mission teacher in Labrador; she had been his teacher, and afterward became the wife of the pastor of his town, who was a boyhood friend of mine in another state—*we got a room*, and a good one!

There were three other "Conversation Corner" conversations at Hampton Institute: with a long-time teacher there, who not only knew all the "old folks" and young folks of *The Congregationalist*, but who actually drew the prize for selecting the best name for "Bonnie-Joli," the managing editor's famous kitten; with an Indian student from New Mexico, who knew our correspondent there; with a Zulu student, who knew the Corner boy that used to write us from Natal. And this does not include the little girl who directed me the first day to the Holly Tree Inn and whom I afterward met at every turn on the grounds and on a railroad trip to Jamestown, when I learned that she was from the Hawaiian Islands and knew our friends there; nor the Filipino boy who helped me with my luggage to the trolley on the last day—a bright, modest boy who earnestly wishes an education, and is willing to work for it. I do hope he will get it!

The moral of these scattery notes from my Virginia memory book is that this small world of ours, which has so much of sorrow in it and so much of the bad, has also a great deal of good, and a great many youth of all nations trying to work out Dr. Grenfell's blessed idea of *living for something—to help others!*

Six Books for Robinson Crusoes

A family I know was discussing at dinner the other day what six books they would choose to take with them if they knew in advance that they were to be cast on a desert island and could carry only the bare half dozen. The Bible was mentioned as likely to be one. Robinson Crusoe and Treasure Island were named as likely to be both useful and entertaining. Then one of the boys suggested a book on boat-building, as essential in order to be able to leave the island. I raised the question whether such a volume was, in the present discussion, to be ranked as a book, any more than a table of logarithms or a pocket-book or a ledger, and called attention to the old distinction that has been made between books of knowledge and books of power. I thought we ought to have knowledge enough to have resources of our own, and that we would really need only books of power.

At that a younger brother mentioned one of Henty's. I raised the query whether it was a book that would "last," and we all agreed that it would not. One or two readings would exhaust it. I ventured as a substitute Browning's poems, a suggestion which raised a storm of ridicule, one lad remarking sarcastically that "it would last all right."

The list we finally made, so far as I remember, was as follows. It may not be the best one. I did not make it, so I don't have to stand up for it.

The Bible.
Robinson Crusoe.
The Poems of Sir Walter Scott.
Beautiful Joe's Paradise.
The King Arthur Stories (almost any version).

And last, just before we adjourned, a toss up for Byron's Childe Harold, a fierce defense of Henty, a suggestion of The Wizard of Oz and further mention of Treasure Island.

I will be glad to give one of our prizes or more for what seems to me the best list, with the best reasons given why it is the best.

The question is not what are the six best books in the world, but which are the six which would last longest for refreshment and profit of mind if one could not, say for a year's vacation or exile, get any others.

Athletics Books

We have found that the lists of books we have printed occasionally on topics of practical interest have been of wide service. We are often asked for good books on athletics and sports. The following are selected from a list published in a magazine called *Hygiene and Physical Education*.

Upon athletics in general there is a cyclopedia called the Badminton Library, published by Longmans, Green & Co., and another called the Encyclopedia of Sports, published by Putnam's. Both are of English editing, but have American chapters. The American Sports Publishing Co., New York, has a well-known series of ten-cent booklets giving the rules of almost every modern game.

Allanson-Winn's Boxing, published by the Macmillan Co., and Grove's Fencing and Boxing, in the Badminton Library, are two standard books on attack and defense. Hancock's Jiu Jitsu books are published by Putnam's.

Lehmann's Rowing is published in New York by Edward Arnold. Putnam's publish Dalton's How to Swim, the F. A. Bassette Co. of Springfield Nelligan's Art of Swimming and Longmans Sinclair's Swimming.

In track athletics, Faries' Practical Training, published by the Outing Co., New York, is suggested as the most valuable discussion for the preliminary training, Track Athletics in Detail, published by Harpers, as the best for illustrations of the progressive stages of different events and for emphasis in learning the vital points of any event, and Graham and Clark's Practical Field and Track Athletics for suggestions as to running off the events and for suggestions as to variety in the schedule of training for skill.

Gray's 200 Indoor and Outdoor Gymnastic Games, published by the Freidenker Publishing Co., Milwaukee, has a title which explains itself. For picnic games there is a ten-cent booklet, published by the Charities Publication Committee, New York, called The Field Day and Play Picnic.

The First Gospel Campaign in Europe

Sunday School Lesson for July 18

By Rev. A. E. Dunning

(To be studied with open Bible)

III. A Tale of Two Cities

It was a vision that moved Paul to go to Macedonia (Acts 16: 10), and Philippi was the first city he visited because it was the most important of the district he entered from the coast (chap. 16: 12). When he was expelled from Philippi he had Macedonian friends to advise him whither to go next. We have, therefore, the story of his adventures in two other cities of that province. We follow the account in its order.

1. *The campaign in Thessalonica.* Why did the friends of the missionaries direct them to that city? No doubt because of its strategic importance. The capital of the province, situated at the head of the Thermaic gulf, it had communication by sea with the whole Mediterranean world. We can well understand that the Brethren at Philippi would advise Paul to go to Thessalonica as the best location to spread the gospel (1 Thess. 1: 8). There were many Jews there also, and Paul liked to begin in a new field by speaking in a synagogue (vs. 1, 2). Saloniki, its modern name, has today more Jews than any other city in Europe except Cracow.

What did the missionaries preach? They told the Jews what their sacred Scriptures taught about the Messiah, that he was to suffer and rise from the dead. They told them that Jesus had fulfilled Messianic prophecy (v. 3). It is always wise in missionary campaigns to find some common ground with those addressed, as a beginning.

How long did the campaign continue? Three weeks in the synagogue preaching (v. 2), probably three or four months in all. For Paul earned his own living while there (1 Thess. 2: 9), and at least twice the Brethren at Philippi sent him contributions toward his expenses (Phil. 4: 16). It was long enough for him to get well acquainted with the converts to Christianity and deeply attached to them (1 Thess. 2: 7, 8).

International Sunday School Lesson for July 18. Paul's Second Missionary Journey —Thessalonica and Berea. Acts 17: 1-15.

Who were these converts? Some Jews, many Greeks and a number of women of the better educated class (v. 4). They all seem to have been persons of religious spirit, prepared to receive sympathetically the message concerning a Messiah who had risen from the dead. In mission fields the first place to look for converts to Christianity is among those who already by their training and disposition want what Christianity has to offer.

Who opposed the evangelists? Some of the Jews, this race forming a large part of the population of the city. These strangers had been more successful than they in preaching religion. Envy is not always a stranger to the hearts of pious men. They did not feel strong enough to undertake a campaign of opposition alone. It is a proverb that politics makes strange bedfellows. So does religion. They enlisted with them low loafers of the streets (v. 5). When reputable citizens get up a mob, the blame of what it does is usually charged up against the disreputable ones who work with them. But it was the respectable and envious Jews who wanted to assault the house of Jason. The rabble would have been as ready to assault any other house if their leaders had encouraged them.

Paul had probably held meetings in that house. Could this Jason have been a kinsman of his (Rom. 16: 21)? At any rate, he had become a disciple of Jesus, and several other disciples were also in his house (v. 6). The charges against the missionaries were political. The accusers seem to have heard from Jerusalem the account of the crucifixion of Jesus and the charge against him that caused the Roman judge to condemn him; that Jesus was set up as a king instead of Cæsar. They had heard from Antioch also (chap. 13: 50), and from other places in Asia Minor (14: 5, 19). The rulers took bail of Jason to keep the peace (v. 9), and that effectually shut Paul out of Thessalonica, though he longed to go back and complete his work of organizing and teaching the new church (1 Thess. 2: 17-19). But he could not do this without bringing trouble to his friend, for a mob would have been sure to meet him. Probably, however, if he could have returned, we should not have his two letters to the Thessalonians.

2. *The campaign at Berea.* About fifty miles to the southwest, not on the main road, was the city of Berea. The Thessalonian Brethren evidently thought Paul was in great danger in their city, for they concealed him, and got him out of it by night as soon as they could (v. 10). Why did they send him to Berea? Probably because it was more secluded than Thessalonica, and also because the Jews there were less bigoted. They thought for themselves. When Paul reasoned with them out of their Scriptures, they studied the Scriptures to see if his message was supported by them (v. 11). The result was many converts among the Jews. Greeks, also, especially the higher class of women, joined the new sect. Note the prominence of the women in the movement in all these Macedonian cities (v. 12; compare chap. 16: 14, 17: 4).

Who were the opposers here? A delegation of Jews from Thessalonica (v. 13). Note that the brief statement will not convey to you the intense bitterness of the Jews against the missionaries unless you read it carefully. The Brethren found it necessary to get Paul away at once. They went with him as far as the coast, probably fearing his assassination on the way, and they left Silas and Timothy in Berea, perhaps to give the impression that Paul was still in hiding there. These were exciting times. The evangelists were not able to publish their victories. They had no salaried press agents to accompany them and write up their work. Yet the results of it, as given in the meager account in Acts and in the letters of Paul, have impressed the modern world.

The essential points of this lesson are the classes addressed by the missionaries, the relation of the gospel they preached to the Jewish Scriptures, the number and character of the converts, the opposers and their methods, and the results of the work of the missionaries, both on themselves and on the communities, as seen in the letters written by Paul to the churches they founded.

Pleasures Along the Way

C. E. Topic for July 18-24

By Rev. H. A. Bridgman

Pilgrim's Progress Series. VII. The Palace Beautiful. Eph. 4: 7-16; 6: 10-17.

Our right to be happy. Perhaps it was after reading this section of Bunyan's allegory that Isaac Watts wrote

> "The hill of Zion yields
> A thousand sacred sweets,
> Before we reach the heavenly fields,
> Or walk the golden streets."

At any rate, it is forever true that

> "Religion never was designed
> To make our pleasures less."

Bunyan pictures Pilgrim more than once in pleasant surroundings, in the midst of delightful companionship, which thing is an allegory to be sure, and does not prove that all of us will have seasons of wearing costly raiment and feasting on sumptuous viands. But the allegory does go to show that genuine religion, straightforward following of our Lord, does afford us times of solid satisfaction when we know we have entered into the richest of human experiences, when we would not exchange anything in the world for the Christian's peace, hope, joy and power.

The unexpected happens. The time to remember this is when we are down in the mouth, for when Christian was bewailing his unhappy lot, at that very moment he lifted up his eyes and saw the stately Palace Beautiful. The one sure thing we can count on in the midst of distress is, if we still hold closely to him, that the road will turn. God means us to be happy, but it is for him in part to determine the time and the way.

> "It may be he has waited for the coming of my feet,
> Some gift of such rare blessedness,
> Some joy so strangely sweet,
> My lips can only tremble with the thanks I cannot speak."

Not so far away. This Palace Beautiful stood right by the highway. Most of our opportunities are nearer than we think. But even though so near, lions often guard the intervening space; but the joy will be all the keener when, having vanquished all our fears, we can sniff at their roaring. Let us go ahead and do our duty, help our brethren, trust our God. Then fountains of satisfaction will begin to well up in our own hearts and we shall be able to say with John Nelson, an early Wesleyan preacher, thrust into prison as was Bunyan himself, who afterwards described his experience as follows: "My soul was as a watered garden, and I could sing praises to God all day long; for he turned my captivity into joy, and gave me to rest as well on the boards as if I had been on a bed of down."

It is easy to be a Christian—if you don't devote much time to it.—*St. Louis Globe-Democrat.*

Among the New Books

Two Little Books on the Future Life

The Ingersoll lecture at Harvard for 1908, by G. Lowes Dickinson, is entitled *Is Immortality Desirable?* (Houghton Mifflin. 75 cents net). The lecturer believes that the majority of people do not think about immortality, or perhaps do not even desire it. He is also of the opinion that the dogmatic Christian conception, with its heaven and hell, is objectionable. Apart from this, however, he endeavors to show that a reasonable expectation of continued existence, as a thing to be desired, lies in the hope of obtaining an ideal which is denied in this life. Immortality is desirable "if it means a fortunate issue of the quest of our souls." In such an issue he believes and the statement of his argument is presented in an attractive and persuasive manner which gives the lecture real value in the remarkable series to which it belongs.

"What kind of evidence will convince you?" asks William T. Stead, in *How I Know that the Dead Return* (Ball Pub. Co. 75 cents net), and relates his own remarkable experiences. "For me the problem is solved," he says. "So far as I am concerned doubt on this subject is henceforth impossible." The evidence which convinced Mr. Stead was the receipt, under conditions which excluded delusions or deception, as he believed, of communications from a dead friend and from his own eldest son, recently deceased. The testimony is certainly extraordinary and gives force to Mr. Stead's question. Unfortunately the author's brilliant literary history suggests that perhaps he sees what he wishes to see and believes what he wishes to believe.

Bearing on Missions

None of the missionary fields are more interesting than the Catholic countries where Protestantism is battling with ignorance and superstition for the same principles that inspired the Reformation. *The Gospel in Latin Lands*, by Dr. F. E. Clark and Mrs. Clark (Macmillan. 50 cents), contains outline studies of this work in twenty-four nations of Europe and America, published for the Central Committee of the United Study of Missions. The volume contains a remarkable amount of information about the religion of these countries and the work of missions American, English and Continental. There are abundant suggestions for reading circles and topics suggested for further study. On account of the difficulty of obtaining material elsewhere concerning this work this little book will be one of the most valuable in the series.

An unusual way of presenting information about a strange people is employed in *Things Korean*, by Horace M. Allen, M. D. (Revell. $1.25). The author was originally a Presbyterian medical missionary to China, but seized an early opportunity to enter Korea, where he speedily gained influence in the royal family through medical assistance rendered. He spent three years as court physician, then was appointed Secretary of the American Legation, and finally Minister plenipotentiary from the United States. He conducted the Korean embassy to Washington in 1888. His twenty-two years' residence in Korea enables him to speak with authority. His book consists mostly of illustrative incidents and anecdotes which give a scrappy effect and yet are interesting and illuminating. He touches in this way on nearly every matter on which one desires information, including missions, the Japanese-Chinese-Russian wars and the outlook for the future—concerning which he speaks somewhat gloomily.

In the valuable series of text-books for Home Mission study the latest volume is *From Darkness to Light*, the story of Negro progress, by Mary Helm (Revell. 50 cents). The author is a Southern woman and has the advantage of being able to say: "All my life I have lived close to and have loved many of the race. And I have thought of them as men and women made of God for his glory, and not as a Problem." She traces the history of the race from life in Africa to the present time and describes admirably and fairly conditions before and since the war, closing with a chapter on the work of Home Missionary Societies.

An interesting treatment of the problems of missions is given in *Christianity and the Religions*, by Arthur Selden Lloyd, D. D. (Dutton. 75 cents). The main discussion concerns "the essential difference between the Revelation and the other religions," with a view to determining what obligation this difference lays upon Christian people." Their duty is to "inoculate" the nations with the emancipating knowledge of their relation to God, the Father of all mankind." The writer eulogizes educational and medical missions and also urges the necessity of church unity.

The author of Ventures among the Arabs in the Desert, Mr. Archibald Forder (Gospel Pub. House, New York. $1.00), is something of a free lance in pioneer mission work. He left an English business career, after some medical training, to take up a mission in Moab. Here the English Church Missionary Society supported him until his Nonconformist principles made the connection difficult and he abandoned the fruits of his toil in Kerak to push forward into unexplored Arabia, penetrating as far as Jowf, the crossing point of northern caravan routes for that desert country. The reader comes face to face with actual travel conditions among the nomads and gets to know the pioneer missionary. Mr. Forder's photographs were probably taken under as many difficulties as any pictures in the world.

Good Juveniles

It would be hard to find anything better in the literature of New England boy life than *The Bobs Cave Boys*, by Charles Pierce Burton (Holt. $1.50). These Berkshire boys, living under the shadow of Graylock, are healthy, red-blooded human boys, full of fun, into trouble and out again, but frank, honest and clean. They have found a cave, formed a club called "The Bandits," have initiations, secret signs and pass words, invisible writing and all the other mysterious things so fascinating to boys. Snow fights, coasting, blizzards, and hills, woods and streams give good local color.

A good story to give a boy in his middle teens is *A Lincoln Conscript*, by Homer Greene (Houghton Mifflin. $1.50). It is unusual to present as a hero the loyal son of a Copperhead father in those fierce old days of the Civil War. How the boy struggled with his double loyalty, filial and patriotic, and how at last the influence of Lincoln himself joined the father and son in comradeship, makes a pleasant tale. It is well to present in such vivid way the strife which was waged not only "at the front" but in neighborhoods and homes, sundering the dearest ties of friendship and kinship. Thus we can the better measure what it cost the last generation to save the Union.

By way of spice for the mental food of boys comes *Jack Harvey's Adventures*, by Ruel Perley Smith (Page. $1.50). On a trip to Baltimore, Jack fell into a trap and was shanghaied. He found himself shipped on an oyster boat where there fell to his lot poor food, hard work and brutal usage. The savage captain and mate took care to keep him away from the land and from sending any message. When legitimate dredging was unprofitable the vessel turned poacher and stole from private oyster beds, which led to open warfare with the owners. It is a wild, rough story full of movement and interest. Jack bravely postponed his escape to help another victim, but at last they succeeded in gaining freedom. Incidentally a good temperance lesson is set forth.

Another lively book, full of exciting adventure, is *Witter Whitehead's Own Story*, by Henry Gardner Hunting (Holt. $1.25). The hero is wagon boy in a big city department store. Circumstances put him on the track of a gang of thieves who have robbed the store. How he procured their arrest and won the reward is the main theme of the story. He is an honest and plucky little fellow, and his example is good for lads similarly situated, though his experiences are hardly likely to be duplicated.

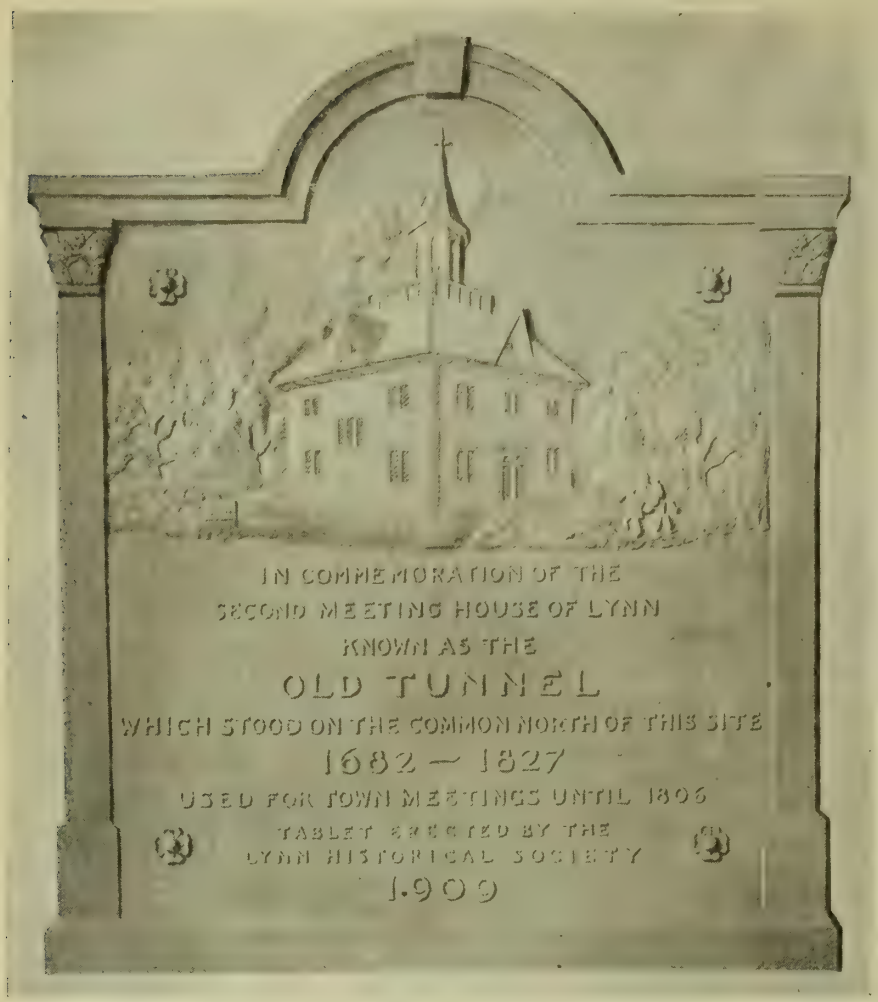
"Too much of a good thing" is the most serious criticism of *In West Point Gray*, by Florence Kimball Russell (Page. $1.50). The story of Jack Stirling's first year in the military school gives a vivid idea of the duties and difficulties, the ambitions, rivalries and jealousies, the foolish pranks and the high standards of honor which maintain there. The point of view, to be sure, is often conspicuously feminine, and some situations would have been treated differently by a masculine pen; yet the story is good and will interest the schoolboy.

Two well-trained, properly-behaved children figure in *Sunnyfield*, by Louise Morgan Sill (Harper. $1.25). When the small brother and sister turn away with great sorrow from their summer home in the country to the restraints of city life, the father buys a vacant lot for their romping ground. How they are diverted in their "Sunnyfield" and how they divert others forms the narrative, which is written in excellent English and will please children of eight or nine.

Three good stories for boys and girls are published in *The Redemption of Paradise Pond*, by Rev. Edward Tallmadge Root (Remington Press, Providence). The one which gives its name to the book was printed first in *The Advance* and describes a young man's successful battle with intemperance and other temptations of city life. The second story, How Barbara Found Her Father's Home, was originally published in *The Congregationalist*, and the third story in *The State*. These last two deal with a girl's trials and temptations. It is a good book for the Sunday school library.

Something of a "piece-bag" impression is made by *A Pair of Madcaps*, by J. T. Trowbridge (Lothrop. $1.50). The first third of the book is devoted to the amusing story of the relations of a brother and sister to an evil-minded dog of the neighborhood. Following are slighter stories and sketches. We have learned to look to the author for good style and a certain desirable moral tone, and these qualities are not lacking here. There are eight full-page illustrations by Frank Merrill.

To this list should be added the titles of the latest issues of Harpers' Practical Books for Boys Series: *How to Understand Electrical Work*, by William H. Onken, Jr., and Joseph B. Baker; *Harpers' Machinery Book for Boys*, by Joseph H. Adams ($1.75 each). Both contain helpful illustrations.



"Old Tunnel" Tablet in Lynn, Mass.

A Historic Meeting House

Memorable Occasion at First Church, Lynn, Mass.—Relations of Parish and Town

The unveiling of a beautiful bronze tablet on the front of the First Church meeting house in Lynn, Mass., not only called together official representatives of the Lynn Historical Society, the city government and the First Congregational Society, but marked events of unusual historical importance.

The tablet bears a bas-relief of a former church edifice with the following inscription:

In commemoration of the
Second Meeting House of Lynn
known as the
Old Tunnel
which stood on the Common north of this site
1682—1827
used for town meetings until 1806
Tablet erected by the
Lynn Historical Society
1909

The city of Lynn and its Old First Church share the distinction of having a longer record of unbroken co-operative life than any other town and Protestant church in this country. For 175 years the town was a part of the church. Town meetings were held in this old meeting house for 145 years, and the payment of pew rent to the parish was a qualification for voting in matters of government.

It was in the Old Tunnel that Rev. Jeremiah Shepherd gathered his flock for prayer, then led them through its doors to Boston to protest against the arbitrary acts of Governor Andros, and their efforts were rewarded by seeing him landed in Fort Hill prison.

On March 5, 1721, occurred the separation of town and parish, a forerunner of the separation of church and state. In the Old Tunnel the people of Lynn met, in 1765, to protest against the Stamp Act, and the next year its bell sounded out the joy over the repeal of this odious measure. Here also met the people of Lynn on May 24, 1770, to declare against the use of foreign tea, and to boycott all merchants who did not comply with the spirit of their resolutions.

The exercises of dedication included an interesting historical address by Hon. B. N. Johnson, president of the Historical Society; greetings from the city government by Arthur E. Santry, president of the common council; the acceptance of the custody of the tablet by Henry R. French, chairman of the parish committee; and an address on the Relation of the Church to the Civic Life of the Community by Rev. G. W. Owen, pastor of the church. After the formal program the large audience assembled in front of the tablet and sang America, while a lineal descendant of the first pastor of the church removed the flag that concealed the tablet.

In addition to commemorating the long period of formal connection between church and state fostered under the roof of this ancient meeting house, these exercises also marked the two hundred and seventy-seventh anniversary of the founding of First Church.

G. W. O.

Belief and Being

It is the habit of dwelling more constantly on what may seem to us mysterious and uncertain in regard to the meaning and character of Christ than on those features of him which are easy to understand and that we are able cordially to assent to, that is preventing people all around us from coming thoroughly and restfully under the power of Christ. We may not be able to form a distinct conception of his import in all his wide relations both to God and man, but there is a degree of belief in him that every man has who has any acquaintance at all with the record of the life he lived. We all believe in perfect holiness as he lived it: we all believe in perfect love as he exercised it.

Let what you do not believe in alone. You believe in Christ's holiness; stand by that, and let there be fostered in your heart the spirit of holiness. You believe in Christ's love; let there be fostered in your heart the spirit of a pure affection, animating you in all your dealings. That is an acceptance of Christ, and is enough for a beginning, and is as much as the first disciples were equal to at the outset. In other words, do not try to be accomplished theologians, but strive to be Christians in incarnating in your own character and life the personal truth and charm which were illustrated in the Christ.—*Dr. C. H. Parkhurst.*

A New Superintendent in Spokane

The appointment of Rev. William M. Proctor of Ritzville, Wn., as superintendent of the Church Extension Society of Spokane marks a step in the development of our Congregational work. He brings to this work qualifications of a high order, having won the confidence of all his colaborers during his five years of successful pastoral work in this state, and combining with a wholesome personality a fitness for the work of organization and administration. His church at Ritzville has been proverbial for the large number of its men identified with public affairs, numbering among them senators, legislators, the mayor, several aldermen and members of the Board of Education, Mr. Proctor himself



REV. W. M. PROCTOR

having served as probation officer in connection with the juvenile court. During this pastorate at Ritzville, he was president of the Commercial Club or Chamber of Commerce, and largely due to his personal efforts a beautiful Carnegie Library was secured for the city. With all these public interests, he has done a splendid work in his own parish; his church has increased numerically, and gifts to all our denominational societies have been materially increased.

Spokane is on the eve of a splendid civic development, the recent favorable decision of the Interstate Commerce Commission in the matter of freight rates having given a great stimulus to our commercial and industrial activities. The population of Spokane has increased in the last five years from 40,000 to 115,000, and with our eight Congregational churches (including Hillyard) as a basis, the Church Extension Society will endeavor to keep pace with this rapid development. We have already secured property at three new points of exceptional promise, and a Sunday school has just been organized by Mr. Percival of the Sunday School and Publishing Society at a fourth. With the coming of Mr. Proctor, who began his work May 1, Spokane Congregationalism should be heard from, not only as a factor in the development of this great Northwest, but also in our wider denominational activities.

Spokane, Wn. W. J. H.

One Good Man's Influence

A Wisconsin Bishop Honored—Church Building on a Large Scale

Called to Fond du Lac, Wis., to assist in the service of laying the corner stone of the First Congregational Church over the ruins of the church destroyed by fire last September, I found the city on the eve of a two days' celebration of the twentieth anniversary of Bishop Charles C. Grafton's consecration to the Episcopate and the fiftieth of his ordination to the priesthood of the Protestant Episcopal Church. To the influence of the bishop of Fond du Lac is to be credited in part the almost cathedral-like building which the Congregational church is rearing. The structure destroyed by fire was, when erected about thirty years ago, the best in the Lake Winnebago region, but the ground plan of the new covers twice the area of the old, the material is granite and sandstone, instead of Milwaukee brick, and the architectural design is superior both in beauty and utility.

The act of laying the corner stone of polished granite was performed by Rev. H. W. Carter, D. D., superintendent of home missions; the service was accompanied by a beautiful ritual prepared by the pastor, Rev. L. H. Keller, and the addresses were made by Rev. S. T. Kidder, D. D., Rev. J. H. Chandler and Mr. W. W. Collins of the building committee.

In St. Paul's Cathedral and its accompanying buildings Bishop Grafton first gave to his city an object lesson in higher standards in architecture, and when the churches in process of construction are completed, the city of 20,000 will have four churches of remarkable beauty. The cathedral choirs also have had an influence both in dignifying the musical service and the position of choir leader in all the churches. In the procession which was part of the great service of the Golden Jubilee the choir preceding the bishops and canons, gorgeously garmented in scarlet, purple and gold, was largely made up of those from other churches to whose forbears such services were dreadful abominations; but the present generation put aside its Puritan scruples to help celebrate the twentieth anniversary of a bishop who is honored in his own city as a citizen, a man and a devoted minister of Christ.

A neighbor of Bishop Grafton's for eight years in the care of a church at the opposite pole in matters of administration, and differing from him as Puritan necessarily differs from prelate, I have found him always sympathetic in the deeper unities of the Spirit. In response to the greetings of his fellow-citizens at a dinner in his honor, these in part were his words: "We have been like poor imperfect creatures, filled with a sense of our own worthlessness, conscious of our many failures, poor sinners stumbling on towards God, but saved through his grace, as specks in the sunbeam of His love. In my long life, I have learned this lesson: to be charitable to all who call themselves Christians. All baptized into Christ are members of Christ and members one of another. It is by the cultivation of Christian charity that the evils connected with division will be mitigated or pass away."

J. H. C.

English visitors to this country see strange contrasts. A Congregational minister, writing to the London *Christian World* of recent experiences with Dr. Horton, says: "We visited Northampton, where Jonathan Edwards preached, and went to see the State House at Albany that cost about five million pounds. Then we swept down the Hudson." Jonathan Edwards would have swept down the whole state of New York if he had known the history of the building of that State House.



A Million a Month

At this writing the sale on Puffed Wheat and Puffed Rice exceeds a million packages monthly.

It has almost doubled in the past three months. Every day, apparently, some ten thousand new homes adopt them.

All over the country, one is telling another about these enticing foods. And the others tell others.

Before the summer is over, perhaps a million new homes will enjoy them. Won't you let your home be one?

Chosen by Three in Four

At our New York lunch room we serve ten kinds of cereals—all our own make—to hundreds of people daily.

We serve all without preference, and all at one price—15 cents per dish. For our object is to learn what people want.

Of each 1,000 people who take ready-cooked cereals, 747 take the foods shot from guns.

Only one-fifth as many take Corn Flakes, one-tenth as many take Wheat Flakes, one eighth as many take Breakfast Biscuits.

Our patrons are mainly men—men who want foods that are real and substantial. These are the foods they choose.

That indicates clearly that three homes in four will want puffed foods when they know them.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in the Extreme West

These are the foods invented by Prof. Anderson, and this is the curious process:

The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved, for sixty minutes, in a heat of 550 degrees.

That fierce heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are unsealed. Instantly every starch granule is exploded into a myriad particles, so the digestive juices act promptly.

The kernels of grain are expanded eight times—made four times as porous as bread. Yet the coats are unbroken, the shapes are unaltered. We have giant grains, crisp and delicious, ready to melt in the mouth.

The Children's Choice

If we had a lunch room where children were served, it is probable that nothing but these puffed foods would sell.

For the great crisp grains, to the children's taste, are the most delicious foods in existence.

Prove this on your table—hear what your people say. Serve Puffed Wheat one morning and Puffed Rice the next.

One of these foods will be your breakfast forever, if you let your people choose.

Try it tomorrow—order a package now.

Sold by Grocers Everywhere.

Made only by The Quaker Oats Company

Facts and Features of Local Work

The Boy Problem in Illinois

There are many admirable things in the pastorate of Dr. C. T. Brown, Hinsdale, Ill., but nothing concerning which pastor and people are more enthusiastic, at present, than the Boys' Brigade. Organized last autumn, it has attained in numbers a sifted membership of thirty-six, an enthusiastic *esprit de corps* and a high degree of perfection in drill work. This has been possible because in the goodly fellowship of laymen in the parish are two, A. N. Walker and Wilford Pape, who are glad to put the training of the soldier at the service of the church in behalf of the boys. Members of the First Illinois National Guards, these two fellow-soldiers have divided the work of getting the Brigade into shape and carrying it through its first summer camp in Santa Fé Park.

In the day of uncertain family discipline the Brigade is sometimes the boys' first thorough lesson in quick and ready obedience and respect for authority. It often is a converting experience. "I can see how it is taking the foolishness out of boys almost spoiled at home," said their chaplain in confidence. This exercise unto godliness is combined with a kind of bodily exercise which is profitable in many ways. Along with the military drill go all sorts of athletics in the brigade camp. Bible drill in the system of brigade education goes along with military discipline, and these two things, studying religion and learning to be a good soldier, agree well together. In Hinsdale's sane Independence Day celebration, the Boys' Brigade took prominent part. The fine equipment of the young soldiers was increased by the gift of a beautiful silk flag, presented by some of the citizens as a pledge of the pride in the new organization.

J. H. C.

A Plymouth Church for Hartford, Ct.

The interdenominational New Britain Avenue Mission, maintained as such for a generation, with an afternoon Sunday school and evening services conducted by the city pastors, became Plymouth Congregational Church by the confirmation of the council, called June 18. During the last year, under the pastoral leadership of Rev. E. C. Fisher, who came from his second Vermont pastorate to take up the work in connection with study at the Seminary, a vigorous state of life had come to expression among the attendants and friends of the mission. Already having twice repudiated the idea of adoption as a branch, several years ago by a Congregational church and more lately by a sister denomination, formerly unable to determine their denominational preference, during the last months it has shown a willing readiness to accept the friendly offices of the church extension committee of the City Missionary Society.

This new organization has finely exemplified the efficiency of the recent emphases in Congregational polity and has been the cause for a happy innovation in the procedure of Church Federation in Hartford. The question of comity, involving churches of two other denominations who had a handful of members interested in the new organization and with contiguous parishes, was happily settled by the City Missionary Society, stipulating in its vote of approval reference to the council of the Federation of the Protestant churches of the city. This approval was heartily given and the new enterprise started with the religious forces of the city in sympathy with it. In this act of co-operation the Hartford Federation of Churches added to its already existing laurels of achievement a notable act of friendship first in the history of Hartford churches and eloquently prophetic of the comity of the future.

"The little sister" has begun life with a present strength and a bright future. Located in a growing section of the city, the new church starts with a membership of seventy-eight, sixty-two of whom came by letter and sixteen by confession of their faith. The Apostles' Creed and the Creed of 1883 furnished the basis of the articles of belief. An individual communion set was presented to the new church by Richard L. Joslyn, one of the newly-elected deacons, in the name of his family who have for many years been closely associated with the place.

ROUNDY.

Notable New Jersey Anniversary

Twenty-five years ago, Rev. Charles L. Goodrich became pastor of the then small Congregational church at Plainfield, N. J. He was about to graduate from Yale Seminary when seven men from the four-year-old church came to New Haven and called him to become their pastor. The celebration of the twenty-five years' work was an elaborate affair. The reception given to Mr. and Mrs. Goodrich was such as to assure them that they dwell securely in the affection of the people whom they serve. In fact, many of the townspeople who esteem and love Mr. Goodrich crowded into the overtaxed building. Mrs. Joseph S. Powlison, the oldest charter member of the church, made the presentation speech, which was the only warning the good pastor had of a silver basket filled with gold to the amount of nearly $250.

Mr. Goodrich has brought the Plainfield church to great usefulness in the state at large. The membership is more than 300, while the gifts in proportion to its size have made it the most notable church in the state. Moreover, Mr. Goodrich is now the active dean of New Jersey pastors, a director of the Church Building Society, president of the State Home Missionary Society and for some years statistical secretary of the State Conference. Probably few of the Plainfield church people realize how constantly he may be found going this way and that through the state.

Church and pastor are to be congratulated upon these years of faithful service to Plainfield, New Jersey and Congregationalism at large.

MERRELL.

A Forty-Year Massachusetts Pastorate

In these days of frequent changes, such a service as was recently held at First Church of North Attleboro, Mass., is of special significance. Rev. John Whitehill, pastor of the church, preached a sermon reminiscent of the forty years of his pastorate which began Sunday, May 16, 1869. Of the membership of that date, fourteen names are still on the roll, though but four members are now living within the limits of the parish. This is not the first long pastorate in the history of this church, for of the 205 years since its founding, 128 years are covered by three pastorates. It is only a few years since a fifty-year period of service as chorister was closed by the death of Mr. H. F. May, and it was in keeping with the spirit of the day that Miss Beth Stanley, a granddaughter of Mr. May, and an accomplished violinist, should have a prominent part in the music of the service.

Mr. Whitehill was graduated from Amherst College in 1858 and from Andover Seminary in 1861. In addition to his pastoral work he has been closely identified with the civic life of Attleboro and North Attleboro. He has served as a member of the school committee for twenty years, the greater part of the time as chairman, was a member of the legislature in 1882-83, and has repeatedly served as a delegate to political conventions. A positive force in all movements for the betterment of the town with which he has so long been connected, his advice is sought by those who have at heart the interests of the community.

W.

Marietta, O., Centennial

The first English sermon in Ohio was probably preached in Marietta, July 20, 1788, by Rev. Daniel Breck, on the bank of the Muskingum River. Marietta has always been the best representative of New England customs and ideals in the state. First Church embodied, in its early days, the life of the city, and for a century has been the conspicuous center of its noblest religious and educational enterprises. The centennial of its first edifice was recently celebrated. The church, however, was organized in 1801 and incorporated in 1807. The program included prayer by Rev. G. R. Gear, D. D., the veteran clergyman of the city, an address on the early history of the church, by Dr. C. E. Dickinson of Belpre, predecessor of the present pastor, Dr. J. R. Nichols, who in turn spoke of the Later History and Prominent Events Connected with the First Meeting House. Also interesting papers by Miss W. D. Cotton and Miss E. S. Biscoe, one on The Music of the Fathers and the other on Personal Recollections.

The original edifice was a superb copy of old New England church architecture, differing only in having two bell towers, which gave it the name of the "two-horned church."

Some notable gatherings have been held in this historic sanctuary. Here the city entertained John Quincy Adams in 1843; here, with religious services, it bade farewell to the first company of soldiers that responded to Lincoln's call for volunteers; here it held memorial services for the two martyred Presidents, Lincoln and Garfield. The history of Marietta College is intimately associated with this church. Its founders were chiefly from its membership, its six presidents were inducted into office here and from its pulpit nearly every baccalaureate address has been given. More than fifty generations of students have received degrees and diplomas here.

D. M. PEATT.

South Dakota Dedication

For six years Rev. George Green and his devoted wife have labored to build up a strong self-supporting church in the frontier town of Fort Pierre, S. D., a thriving town just across the river from the state capital. It has a new court house costing $36,000, a new high school costing $20,000, a number of substantial business blocks and now a new Congregational church, worth $17,000. Dr. Frank Fox of Sioux Falls delivered the dedicatory sermon, and Dr. Thrall of Huron took charge of the money raising, $4,214 being subscribed, and Rev. George Green, the pastor, led in the formal dedication of the church.

In the afternoon a fellowship meeting was held, concluding with the communion. Brief addresses were made by Rev. John Askin, D. D., of Pierre, Rev. H. L. Russell, the Episcopal rector and Rev. T. L. Riggs, D. D., of Oahe, who brought greetings from 1,100 Christian Indians. Dr. Riggs's father preached the first sermon by a Protestant minister in Dakota at Fort Pierre in 1838.

F. F.

Connecticut Experiment in Evangelism

Country-church evangelism was successfully carried on at Killingworth, Ct., in a series of five week-night meetings, ending June 15. Rev. E. F. McGregor, pastor at Clinton, Ct., and instructor of sociology at Yale Divinity School, preached five sermons on Christ.

For the fourth meeting a special invitation had been given the German-speaking residents of the village, and the pastor, Rev. C. S. Bodwell, preached in German, in addition to Mr. McGregor's English sermon. This may be made a regular feature once a month in the future. Mr. G. M. Sneath of the class of 1910, Yale Divinity School, was soloist and chorister and sang in German at the German meeting.

One tangible result was the reviving of the custom, in the lives of several Christians, of public testimony. Five young people also signified their intention to begin the Christian life, rising in response to the invitation which was given each evening. These were three young men—one a Bohemian—the others Americans—and two girls, Americans.

C. S. B.

New Church in Texas

On Easter Sunday, First Congregational Church of Houston, Texas, was organized, with thirty-seven charter members, more than half uniting on confession. This organization is the result of four months' effort upon the part of Rev. F. R. Marsh of the Home Missionary Society. Last year Mr. Marsh and Superintendent Gonzales did the first work in Houston, spending an entire day in following trails of supposed Congregationalists without result. Not at all discouraged, Mr. Marsh has earnestly followed up this effort with the above result. In the membership and congregation of the new church are prominent business and professional men, some of the finest musicians of the city and many consecrated workers.

A property, costing $10,000, has been purchased upon which is an old Presbyterian church building. This has been thoroughly overhauled and will serve as a temporary home for the new organization.

J. B. G.

A Connecticut Fellowship Feature

The midweek service problem has been helpfully met at Willimantic, Ct., during the last three months with a series of essays and addresses, studies in social conditions. The topic has been The Foreigner an Alien or an American. These discussions have been ably conducted by men and women of the parish. In a series of exchange visits, the pastor, Rev. W. S. Beard, has addressed three neighboring churches, other Willimantic Congregationalists accompanying him. Return visits will soon be made by members and pastors of these churches. This is under the special direction of a fellowship committee of the church.

L. B. T.

New Swedish Meeting House

The Scandinavians of Danbury, Ct., deserve special credit for securing a neat, attractive and well-appointed place of worship, dedicated June 6. The church was organized in 1893 and services have been held in a hall. Rev. Algoth Ohlson has been a veritable Joshua in leading his flock into this inheritance, while the people have had a mind to work. Rev. Messrs. Ellis, Morse, Davenport, Merserve, K. F. Ohlson, Teagarden, Smith, Husted and Ives, representing all the denominations in the city, aided in the dedication services. Two Swedish and one Danish churches have been built in Connecticut within two or three years. There are twenty-five Swedish and two Danish organizations in the state.

J. S. I.

He who harasses one teaches him strength.

Sparks from Other Anvils

A CREEDLESS CHURCH

(*The Watchman*)

A good Baptist brother objects to our approval of a "creedless church." He does not seem to be aware that the Baptist church is a creedless church. It has always been the pride of the Baptists that they have no creed. No Baptist can be held to belief in anything except the New Testament, which is our sole guide in faith and practice. In being free from definitions expressed in human terms and in employing the language of the divine Word Baptists are remarkably one in their faith and practice throughout the land. If all Christians were similarly "creedless" would they not find themselves unified in faith?

GOING AFTER THEM

(*The Christian Guardian*)

Mr. John Converse, president of the Baldwin locomotive works, Philadelphia, told the General Assembly of the Presbyterian Church at Denver that the church had been altogether too dignified to go out after the sinner, and had been content to wait for the sinner to enter her courts, and he urged a change of method. Possibly his remark hit more than Presbyterians. We wonder if there are not many Canadian churches which are waiting for men to come and be saved, and they are not coming. If men are worth saving they are worth seeking, and probably the only way to find them is by seeking. This certainly was the Master's method.

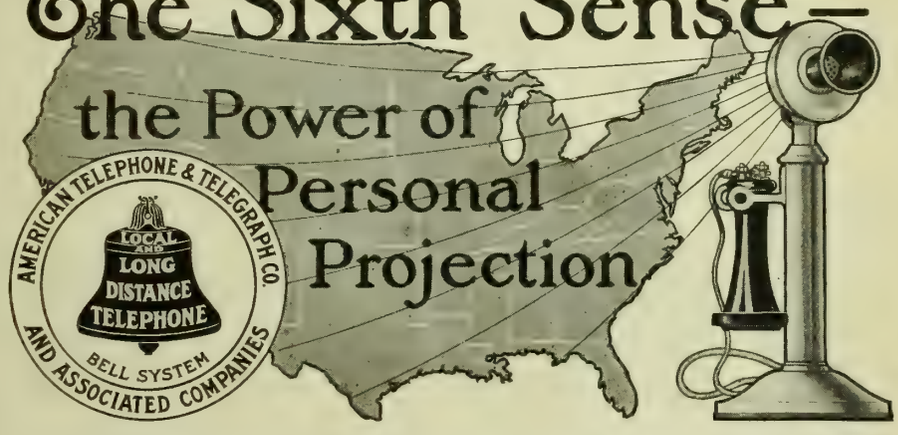
MINISTERIAL DECOY DUCKS

(*The Christian Advocate*)

A minister secretly going around securing names, taking pay for it, keeping back all knowledge of transactions from the victims, or otherwise, is not entitled to confidence. Divers of them have led widows, aged men or confiding people into stock speculations. The less any minister has to do with the business operations of his people the better. If he buys of them for his own use and pays his bills it is about as far as he should go; and where religion and business are mixed up in a letter he should resent the situation.

The Sixth Sense—

the Power of Personal Projection



An American's sense of projecting himself far beyond the skies and hills of his forefathers is largely responsible for his self-assurance—for his mental vigor and the progress which this has meant.

The Sixth Sense—the sense of projection—is due to the telephone. It is due to the *Bell telephone system* which at any instant conveys *his personality,* if not his person, to any part of the country. It carries his voice with *directness* to the ear of the person wanted. Carries it with its *tone qualities* and *inflections*—things which are *vital* to the expression of personality.

Bell telephone service is more than a mere carrier of messages. It is a system of sensitive wire nerves, carrying the perception-message to the nerve centre and the return message simultaneously. *It is the only means of communication which thus carries the message and the answer instantly.* While *you* are projecting *your* personality—the strength of your individuality, to the distant point, the party at the other end is projecting *his* personality, at the same instant and by the same means, to you.

You are virtually in two places at once.

Though this service is in a class by itself, the Bell telephone has no fight with the other public utilities. Its usefulness is dove-tailed into *all other utilities.* Each of the others is unquestionably made more effective by the Bell telephone.

A telegram is delivered from receiving office to house by *telephone.* The more people telegraph, the more they *telephone.* The more people travel, the more they *telephone.* The more energetically a man pursues business of *any* kind, the more he needs and uses the *telephone.*

The universal Bell telephone gives every other utility an added usefulness. It provides the Nation with its Sixth Sense.

A business man has one important arm of his business paralyzed if he does not have a Long Distance Telephone at his elbow. It extends his personality to its fullest limitations—applies the multiplication table to his business possibilities. It keeps things moving.

The American Telephone and Telegraph Company
And Associated Companies

Every Bell Telephone Is a Long Distance Station

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Old School and New School Theology

Other interests have for a term of years crowded dogmatic theology to the region of the subconscious mind; but it is coming again to the center of attention and the immediate occasion of a local theological resurrection seems to be Professor Foster's much debated book, "The Function of Religion in Man's Struggle for Existence." The interest continues. Last Sunday in First Church, Dr. W. A. Bartlett preached about it; in Pilgrim Church, Dr. F. E. Hopkins treated both book and author; and in Evanston, Dr. W. T. McElveen made it the subject of both morning and evening sermons. In Chicago Avenue Church, Dr. Dixon lectured upon it, June 29, and particularly invited the students of divinity in Chicago University to attend.

When the book was reviewed and discussed in the Congregational Ministers' Meeting, June 28, the attendance was phenomenally large. The controversy over the book has not been valueless. Without going beyond our own body, the review by Rev. F. D. Burhans and comments by Dr. F. N. White and others, while not making Professor Foster's position or purpose in the book altogether clear, revealed plainly where our ministers stand in theological outlook—and the revelation is both interesting and instructive. We have among us old school theologians scarcely affected by the modern era in science. They draw upon the Bible for a scientific world-view as well as for religious inspiration. The statement that man is a fallen angel was vigorously applauded—a challenge of defiance to Darwin and all his kind. On the other hand, a considerable number of our older, as well as younger, ministers, while not agreeing with most of Professor's Foster's apparent conclusions, are much nearer to him in certain fundamental assumptions than to their brethren of the old school.

There is upon us, therefore, a problem quite different from unifying different developments of the same system of theology, like old school or new school Calvinism. Present differences at bottom spring from radically different conceptions of God and the world. This being a condition, not a theory, the problem of denominational unity would be extremely difficult if it depended upon agreement in dogma. But happily being so far apart that this for the present is impossible, we must seek a ground of unity elsewhere. Indeed, we have it in what in either mediæval or modern theology is essentially and experimentally Christian. The religion of Jesus is not tied up to any particular world view. It is not a question of the old science or the new science, but of the new man in Christ Jesus. The meeting was a victory for brotherliness and the religion of the spirit. Some unfairness was inevitable for lack of vision, but it was a fault of the head and not the heart.

Chicago Congregationalism, quite as much as Professor Foster, was on trial, and on the whole acquitted itself with credit. The discussion made, on the whole, for a better mutual understanding and a clearer perception of the conditions of denominational unity. The "two wings" of the denomination are a more stubborn reality than in Dr. Storrs's administration of the American Board; but there is one life and one essential faith.

A Temple and a Social Center

The congregation of Sinai Temple, where Dr. Emil G. Hirsch is rabbi, is planning to leave its present building and build a new temple, seating 1,500, and an adjoining building for a social center, the two to cost about $350,000. The building for social uses will be somewhat like Lincoln Center; but it will be entirely detached from the place of worship. The plans show how a congregation of reformed Jews is influenced by institutional methods prevailing in many Christian churches, without imperiling old-time reverence for a place set apart for services of worship. The present Sinai Temple is an imposing building, but is considered too far from the center of the congregation to be longer desirable. The conditions which have led to Sinai Temple's removal constitute the problem which our Plymouth Church in the same vicinity is facing.

Good News from the Colleges

The friends of Knox College are again rejoicing. In mid-winter was celebrated the completion of the $250,000 endowment. Since that date the College has received a bequest of upwards of $50,000 from a Galesburg citizen. To crown a year of good fortune, property amounting to from $85,000 to $100,000 was deeded to the College recently by Dr. and Mrs. J. V. N. Standish. They have lived beside the College for years and this munificent gift is the expression of a lifelong interest in Christian education and special interest in Knox College.

While no large gifts were announced at the Beloit Commencement, June 23, the trustees announced a year completed without deficit and the graduating class was the largest in the history of the College. Prof. Carl Wall of the Chicago University was elected to succeed Dr. R. H. Stetson in the department of psychology and mental philosophy, and Henry W. Austin of Oak Park was elected a trustee, succeeding the late Charles G. Stark of Milwaukee. The strong body of Beloit alumni in Chicago will receive several additions from the class just graduated.

J. H. C.

The contribution plate is sometimes blamed for too great activity in our church assemblies and the box by the door to which any one may contribute as moved has been suggested as a substitute. Canon Holmes, preaching in St. Paul's Cathedral, London, not long ago, spoke of the collecting box for hospitals in the House of Commons and asked his hearers how much they thought had been given through it in a year. "Some might guess 100 pounds or more," he said, "but as a fact the sum given was only six shillings and eight-pence" (less than two dollars). We don't believe Paul put up collection boxes in the churches when he was raising that contribution for the poor saints in Jerusalem.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down, but I saw at once that the theories behind Grape-Nuts were sound and that if the food was all that was claimed, it was a perfect food.

"So I commenced to use Grape-Nuts with cream twice a day and in a short time I began to improve in every way and I am now much stronger, feel better and weigh more than ever before in my life.

"I know that all of this good is due to Grape-Nuts, and I am firmly convinced that the claims made for the food are true.

"I have recommended, and still recommend, Grape-Nuts to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact, as a general food, Grape-Nuts stands alone."

Look in packages for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Restful Sleep

comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

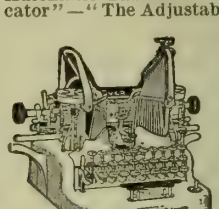
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An Oliver Typewriter—the standard visible writer—the $100 machine—the most highly perfected typewriter on the market—*yours for 17 cents a day!*

The typewriter whose conquest of the commercial world is a matter of business history—*yours for 17 cents a day!*

The typewriter that is equipped with scores of such conveniences as "The Balance Shift"—"The Ruling Device"—"The Double Release"—"The Locomotive Base"—"The Automatic Spacer"—The Automatic Tabulator"—"The Disappearing Indicator"—"The Adjustable Paper Fingers"—"The Scientific Condensed Keyboard"—all



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We announced this new sales plan recently, just to feel the pulse of the people. Simply a small cash payment—then 17 cents a day. That is the plan in a nutshell.

The result has been such a deluge of applications for machines that we are simply astounded.

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The majority of inquiries has come from people of known financial standing who were attracted by the novelty of the proposition. An impressive demonstration of the immense popularity of the Oliver Typewriter.

A startling confirmation of our belief that the Era of Universal Typewriting is at hand.

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The OLIVER Typewriter

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The Middle West

Constructive Bible Study

The experiment of a summer Bible Institute in the buildings of Washburn College, June 21-25, was a gratifying success. The total enrollment was thirty-nine, with some fifty or more visitors. If the program had contained only the ten lectures by Dr. Sanders, it would have been a rewarding study. But there were other good things from Dean Lee, Professor Woods, Dr. McEachron and Dr. Kirkpatrick of the College; Rev. J. P. O'Brien and Dr. J. A. Seibert of Kansas City, and several others gave single addresses. The impression of the gathering led to the resolution for its repetition in January, 1910, with a view to permanent establishment. A committee to carry out the resolution was appointed, with Dr. F. T. Lee as chairman and Rev. J. E. Ingham as secretary.

In his work as superintendent of Sunday school work in our churches in Kansas, Mr. Ingham during the last year has given 168 lessons of Constructive Bible Study in fourteen parishes in courses of twelve lessons in each place. Explaining how he was led to undertake this work, Mr. Ingham said at the Topeka Conference, "Convinced that the vast majority of our Sunday school teachers and workers have only the most rudimentary knowledge of the Bible as a whole, I offered my services for a week's course—preferably in the smaller churches where few opportunities for conventions or institutes are presented." In this work fourteen weeks were spent upon the field. Note-books were required and lessons were reviewed by question and answer method. The people responded beyond expectation to this kind of special meetings, and in every place visited came with continued and growing interest. Many were busy men and women who had to leave business and household cares. Often driving five or six miles in the afternoon they would hurry home, do the evening work and drive back again to the second session. This kind of support was given in rural communities because the people want to understand the Bible and are hungry for help. Superintendent Ingham's winter's experience in educational evangelism is suggestive of a new way of approach to the people in almost any parish.

Help for Ward Academy

Mrs. Julia L. Warren of Rockford has recently, through Secretary Clifton of the Education Society, offered to give $5,000 for a new dormitory for Ward Academy, South Dakota, on condition that the friends of the school raise an equal amount. This Academy, a memorial of Joseph Ward of Yankton, has a property of 680 acres. It is somewhat industrial in character, with flocks and herds ranging the big pasture and fine crops growing in the fields. Commencement exercises, with all their attendant circumstances and happenings, were unique and prophetic. One hundred teams were hitched about the premises on graduation day, and at least 600 people were gathered on the grounds of the institution. One family drove eighty miles across the prairie, another fifty, and two families forty miles, while nearly a score of others came fifteen or more miles. It was a cloudy day with threatening rain and with mud underfoot, yet this great throng of farmers and their children assembled to celebrate the closing day of the school year of an academy out on the prairie seventeen miles from the nearest railroad, with only six residences in the little village. Among these people of the prairie are such people as Hon. Robert A. Smith, state commissioner of labor and statistics and a trustee of the Academy and deacon of the Academy church; F. B. Smith, international secretary of the Y. M. C. A., and his brother C. C. Smith, the evangelist; Mr. Nathan Colton, national college secretary of the Y. M. C. A.; Hon. Edwin Morgan, Hon. W. A. Prather, Hon. I. T. Lothrop, trustees and state senators; and also Rev. J. T. Cross, missionary to Alaska; Miss Agnes Fenenga, American Board missionary to Turkey; and President Fenenga of our Northland College at Ashland, Wis.

To meet the conditions of Mrs. Warren's gift, after the graduation of a class of nine, more than $3,000 were pledged in thirty minutes and the full amount will soon be secured in the vicinity of the school. Among the most generous donors were Principal and Mrs. Camfield. They are serving the Academy in the spirit in which Joseph and Mrs. Ward served Yankton College in the days when its foundations were laid in faith and sacrifice. J. H. C.

New York

Progress in Flatbush

Flatbush church approaches the end of its first decade with a remarkable record. In October the tenth anniversary will be celebrated, and soon after Christmas the new church edifice will be dedicated. But for the panic and the depression of the last two years, both these events could have been combined. As it is, the church has had an astonishing development. Last month the corner stone of the new building was laid, with a great congregation present. Ten ministers and three laymen took part in the impressive program, the speakers provided being Drs. Kent, Waters, Boynton, Cadman and Reed. The church will seat 1,000, the largest auditorium, and probably the most striking in its architecture, south of Prospect Park. It is a pure colonial design, with massive columns and portico, tall spire, gallery and nearly fifty windows. The structure will stand well back, surrounded by lawns, fronting on three handsome streets of detached villas. Surrounding property is severely restricted, and several neighborhood associations keep up the appearance of the streets, many of which have flower beds in the roadway.

The church will soon be a tower of strength in the formation of new churches beyond, where the outlying portions of Brooklyn are being built up with phenomenal rapidity. The Flatbush church was planted by the Extension Society and quickly justified the wisdom of its founders. Rev. C. T. Chase, now at Meadville, Pa., was the first pastor, under whom the church made rapid strides in all directions. Rev. L. T. Reed is now in the third year of his pastorate and has become a strong leader. At the last communion service more than fifty members were received, over half on confession, the result of quiet pastoral effort and the natural fruitage of effective church organization. The present building, which is parish house and Bible school combined, is not large enough to hold the increased audiences of either church service or Bible school. The church has over 400 members, and the school 600. The new building will cost nearly

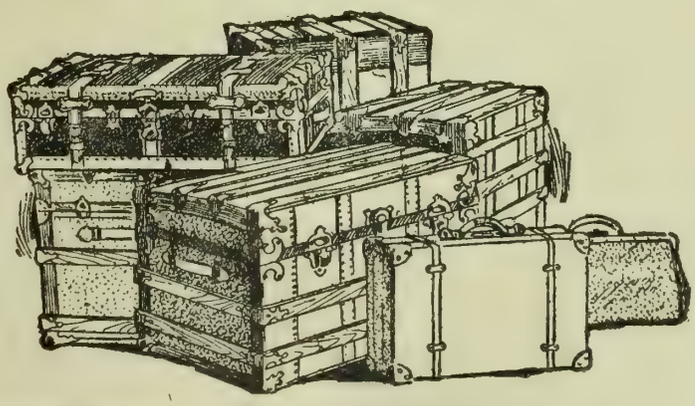
Continued on page 60

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Successful business men usually have a motto on their desks—"DO IT NOW." Think it over.

If you expect to need a piece of traveling luggage this summer, do not wait till the last moment before buying. You may attempt to borrow, and find that your friend is going away, too.

Dress Trunks, Steamer Trunks, Wardrobe Trunks, Hat Boxes, Skirt Trunks, Dress Suit Cases, Traveling Bags, Etc., at Prices Much Lower Than Exclusive Trunk Stores.

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MATTING SUIT CASES, FROM .... $1.50 and $2.00 UP
TRAVELING BAGS, FROM ..... $3.50 and $3.75 UP

(Trunk Department—Fourth Floor)

New York

Continued from page 59

$90,000 and make a total property acquired in ten years of $130,000. Mr. Reed is carrying on a steady course of missionary training, and the church has trebled its offerings.

Puritan's New Prosperity

Rev. J. N. Pierce has established himself not only at Puritan Church but throughout Brooklyn as a thoroughly evangelistic preacher. The church has entered a new era of success, every organization in the past year having reached high-water mark, especially the Bible school, Women's Guild and Men's League. Mr. Pierce is essentially a man's man, and has drawn in a number of men who never before had church interests. The Sunday audiences have increased forty per cent., and the envelope subscribers number the largest total on record. Forty new members came in last year on confession and twenty more by letter. These gains are the basis of a progressive movement next season which the church is to make in order to canvass the changed neighborhood. For many years to come thousands of American Protestants, most of them without a church home, will be in the vicinity of Puritan, and though many move every year, the others need constant approach and long, patient wooing, to resume church relations.

The church has a beautiful room where parents can leave their children during the church service. The Bible school building is only a few years old, and equipped with every modern facility. Now that everything in the parish is on the up grade, it is likely that the church interior will be modified at slight cost.

Mr. Pierce has done evangelistic work this season at the Navy Yard and on some of the battleships, under the charge of the Naval Y. M. C. A. Among eleven converts at one meeting was the middleweight champion of the navy, who a few months ago would have nothing to do with religion.

CENTRAL TURKEY COLLEGE,

at Aintab, Turkey-in-Asia, has been offered one-half of $5,755 annually for five years, provided a similar amount is pledged from other quarters. This is the oldest American college in the interior of Turkey, supports preparatory, collegiate and hospital departments, and has had profound evangelical influence. Gifts here will have direct influence on Turkish reconstruction. Appeal authorized by Trustees of college, and by Prudential Committee of American Board. Address Pres. John E. Merrill, 708 Congregational House, Boston, Mass. Telephone, Newton West 409-1. *Need is immediate and very urgent.*

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Church and Ministerial Record

Calls

ALBRIGHT, EDW. H., Gaza, Io., to Clay. Accepts.

BLAISDELL, JAS. W., Beloit College, Wis., to full pastorate of *Second* Ch., Beloit, where he has been supplying. Declines.

CASKEY, JOHN A., Atkinson, Ill., to *First* Ch., Brainerd, Minn. Accepts to begin Sept. 1.

DEMING, VERNON H., N. Wilbraham, Mass., to E. Douglas.

DRAHMS, AUGUST, chaplain of California penitentiary, San Quentin, Cal., to *Foreign* Ch., Hilo, H. I. Accepts.

DUNBAR, ROB'T W., *West* Ch., Haverhill, Mass., to *Second* Ch., Milbury.

HANSCOM, FRED L., Pittsfield, Ill., *not* called to De Kalb.

HART, WM. W., *Park* Ch., Cooperstown, N. D., to principalship of Philipps Academy, New Rockford.

KIMBALL, HENRY S., Troy, N. H., to Surry. Accepts.

MCCOLL, RAY J., *Plymouth* Ch., Peoria, Ill., to Des Plaines.

POOLE, FRANCIS A., Barre, Vt., to *Union* Ch., Worcester, Mass.

RICHARDS, JAS. A., *United* Ch., Newport, R. I., to *Mount Vernon* Ch., Boston, Mass.

ROOT, EDW. P., recently of Somers, Ct., to *First* Ch. (Norwich), Huntington, Mass.

STEIN, HENRY W., Maywood, Ill., to Caledonia and Poplar Grove.

TANNER, ALLEN A., Alton, Ill., to *First* Ch., Denver, Col. Accepts.

WILLOUGHBY, B. A. G., lately of Georgetown, Ont., to *Pacific* Ch., Chicago, Ill., and also to *St. Paul* Ch., same city. Accepts the latter and is at work.

WOOD, GEO. E., Chicago Seminary, to Paonia, Col. Accepts.

Resignations

ALBRIGHT, EDW. H., Gaza, Ill.

BLANCHARD, JOHN L., *City Park* Ch., Denver, Col., after three years' service, to take effect Sept. 1.

FISK, WILBUR, Freeborn, Minn.

GORTON, PHILO, Naponee, Neb., to take effect Sept. 15.

KIMBALL, HENRY S., Troy, N. H., after eleven years' service.

MARTIN, BENJ. F., assistant pastorate, *Central* Ch., Galesburg, Ill.

MCCARTNEY, HENRY R., Goffstown, N. H., after a pastorate of nearly six years.

MCDOUGALL, GEO. L., Creston, Ill.

PIERCE, LEROY M., Medfield, Mass., after twelve years' service.

WALL, ARTHUR A., Highland, Ill.

WARD, HIRAM Q., Orford and Orfordville, N. H., after *five* years' service, instead of four.

WILKINS, HENRY J., Manson, Io.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Commencements

At Yale the graduate school conferred the dvanced degree of Ph. D. upon a much arger number than usual, a total of forty-our. The group includes a Japanese and hree women.

During the past year the D. K. Pearsons und of $100,000 has been completed at Middlebury College, Vermont, and an appro-riation of $6,000 a year for the establish-ment of a department of pedagogy has been ecured from the state. Aside from these, enefactions amounting to $31,360 during he year were announced by President Thomas at the Commencement dinner. The argest was the foundation of a professorship n philosophy in the sum of $30,000. This vill not be available for some years, since he College grants the donors an annuity or life.

The twenty-second anniversary of Redfield College, South Dakota, June 5-9, was the first o be held in the new Congregational church nd also the first since the coming of Dr. N. C. Hirschy to the presidency. The entire spirit f the various exercises was one of earnest-ess and confidence. The College is plan-ning extensive additions to its buildings and acilities. There were twenty-one graduates n all from the various departments. In ddition to the usual exercises were several ontests in declamation and extemporary peaking, in both of which departments the College is particularly strong.

At Mills College, Cal., announcement was nade by Rev. Charles R. Brown that the president of the College, Mrs. Susan L. Mills, fter many years of service had tendered er resignation. The infirmities due to ad-ancing age make heavy the responsibilities orne by the head of a rapidly-developing ollege. The warmest appreciation for her ersonal services in the cause of education was freely expressed. The president-elect is Prof. Luella C. Carson, at present dean of women in the University of Oregon, a woman of marked ability and familiar with he traditions of Mills College.

President Davis of Chicago Seminary gave he address before the Christian Associations f Beloit College, June 20, on the motive to elf-perfection found in the words of Jesus, "For their sakes I sanctify myself." Presi-ent Eaton's baccalaureate sermon was upon he eternal values from the text, "He hath et eternity in their heart." The college choir was gowned for the first time in this ervice. The Commencement audience also ent greetings to Dr. D. K. Pearsons, in whose generous gifts Beloit has had so large a share. The name of the newly-elected pro-fessor of psychology is not as given last week. From a member of the faculty I learn that it is Dr. Karl Waugh. His predecessor, Dr. Stetson, has accepted a call to Oberlin, his *alma mater*.

President Taft in his Commencement ad-dress at Howard University not only gave his hearty indorsement to the work of Pres-ident Thirkield and the board of trustees, but put the government behind the Univer-sity as never before. He said: "Everything that I can do in helping along this Univer-sity I expect to do. It is an obligation of the government of the United States and it is money constitutionally applied to that which shall work out in the end the solution of one of the great problems that God has put upon the people of the United States." He laid the corner stone of the new Carnegie Library now building at a cost of $50,000, with an income of $5,000 provided. In the past three years several new chairs have been provided for and the attendance has advanced from 950 to over 1,200.

Lake Erie College, Painesville, O., celebrated its fiftieth anniversary, June 20-24. The baccalaureate sermon was preached by Rev. Dr. James M. Thoburn, D. D., former missionary bishop of India. His wife, Mrs. Anna Jones Thoburn, M. D., of the class of '76, who died in 1902, was a distinguished graduate of Lake Erie, and one of the first to open the way for medical study for women in India. The program of the week was enlivened by drills and folk dances on the athletic field, emphasizing the unusual outdoor facilities possessed by Lake Erie, but also making a special plea for a new gymnasium. The Coburn Players of New York City gave a picturesque open-air performance of Percy Mackaye's poetic comedy, The Canterbury Pilgrims, on the College grounds under the auspices of the senior class. The open-air pageant was an illustration of Lake Erie's high ideals in art, a series of episodes in the development of education. Dr. Gunsaulus delivered the Commencement address on The Next Step in Education, a plea for "the Christianizing of education" and for the recognition of the smaller college with its emphasis on the personal relation of teacher and student. An address of congratulation was presented by Pres. Mary E. Woolley of Mount Holyoke College, recently elected to the board of trustees. Miss Vivian B. Small comes to the presidency from the present faculty of Mt. Holyoke, warmly recommended by President Woolley, in full sympathy with the ideals and standards of Lake Erie and a progressive and inspiring administration is thus insured. The alumnæ have done valiant work in attempting to raise their jubilee fund of $50,000. Single-handed and with little wealth of their own, they were able to report nearly $40,000.

For Better Starching



A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

Pure Refined
PARAFFINE

is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so *sure* as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

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73 days of travel under escort for $400 and upwards by this fine twin-screw steamer

SPECIAL FEATURE: Oriental Travel League for Bible Teachers and Students organized by Rev. John Bancroft Devins, Editor New York *Observer*.

Address WHITE STAR LINE, 84 State Street, Boston

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Ever stop to think what will happen to the family should you break down? Don't do it. Take them all and run out to Colorado for a few weeks. It will put new life into you.

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ROCK ISLAND TO THE ROCKIES

means a sure, safe journey, which is a pleasure in itself. Don't wait! Finish up the tag ends on the train.

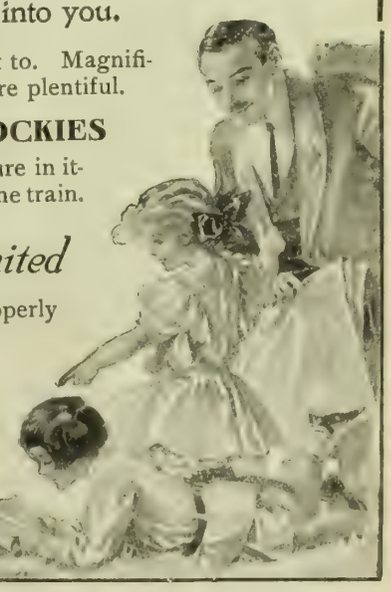
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has a stenographer to do your bidding properly and gratuitously.

Our New Book on Colorado and a beautiful folder, "Through Scenic Colorado and Yellowstone Park to the Alaska Yukon-Pacific Exposition" are free on request. They're full of information and of real value to you.

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State Meeting and Inauguration

Missouri Has Busy Week at Springfield—Large Gain in Benevolent Gifts

Two events of especial significance to Congregationalists occurred at Springfield, Mo., recently. One was the General Association, June 7, and the other the inauguration of Dr. Joseph H. George as president of Drury College, June 10. He had already filled this position for two years, with evident and eminent satisfaction to the board of trustees, alumni and friends of the institution.

This Association is henceforward to be known as the General Conference of Congregational Churches of Missouri. The increased apportionment suggested by the National Committee and recommended by our own state committee, was unanimously adopted. This means an increase of twenty-five per cent. over last year's schedule. The division, however, will not be exactly in line with the National Committee's per centum division. This fact was brought out clearly in discussion, and the Conference voted solidly to sustain the state committee's contention that there were certain state interests, *e. g.*, the state academies, which must, in honor, be provided for. It should be distinctly understood that the change in the per centum basis neither contemplates nor involves a loss to any society.

Reports revealed these interesting facts: that we have seventy-four churches, with a total membership of 10,728; that only seven churches have a membership of 400 or more; that we have a Sunday school membership of 10,279 and a Christian Endeavor membership of 2,067. Also that our benevolences totaled $93,677 (including, however, some very large gifts to state Congregational schools by members of First Church, St. Louis), an increase of $29,511; that our home expenses were $213,401, an increase of $13,649.

The character of the work done by Iberia, Kidder and Rogers academies and by Drury College amply justified the strong, favorable expressions used by our visitors and the much more liberal policy which they so enthusiastically advocated. They are enriching the life of the state by their distinctly Christian influence and hence richly deserve the support of every Christian citizen—and, still more particularly, of every Congregationalist. Chicago Theological Seminary, and especially its new president, Dr. O. S. Davis, also shared liberally in the praise of the hour. In this connection, fitting and sympathetic reference was made to the tragic death of Prof. H. M. Scott.

In its resolutions the Conference congratulated Drury College on securing so able and worthy a president as Dr. George, commended the state executive committee of the Home Missionary Society for its splendid service, extended a warm welcome to our new state secretary, Rev. E. S. Rothrock, urged the pastors to an intelligent understanding of the aims of organized labor, and requested the state educational committee to consider the whole question of the conservation of Congregational property. In its resolution on temperance, specifically favored "the vigorous prosecution of the battle for better enforcement of law, for the extension of the benefits of local option in county and city, for the election of a state senate that will not be subservient to the liquor interests and for giving to voters the opportunity of saying at the ballot-box whether or not the manufacture and sale of intoxicating liquors shall be longer countenanced by our state laws." The third clause of the last resolution provoked some discussion because of its implied reflections on the last state senate; but the Conference would not vote either to refer to the committee or to modify the clause or to do anything else than vote it whole, reflections or no reflections. This was probably the liveliest time of the whole session.

The annual sermon was delivered by Dr. Alexander Lewis of First Church, Kansas City, on the theme, The Triumph of Faith. Other addresses likely to linger long in memory were The Conservation of Church Property, by W. I. Wallace; The Interest of Missouri in Foreign Missions, by Rev. J. B. Silcox; In the American Missionary Association, by Rev. J. B. Toomay; and Missouri's Challenge to Congregationalism, by Rev. E. S. Rothrock, our new state secretary, who is so pronouncedly optimistic as to see in every obstacle in the way of the advancing Congregationalism only another opportunity for the exercise of more energy and effort. Rev. J. P. O'Brien ably represented the work of the Sunday School and Publishing Society, and was heartily congratulated on his recent appointment as educational director of the Southwest.

On Thursday morning, June 10, Mr. A. W. Benedict of Pilgrim Church, St. Louis, who throughout the exercises of college Commencement day made a magnificent master of ceremonies, on behalf of the trustees spoke the words which conferred the honor and responsibility of president upon Dr. George. The inaugural prayer was offered by Dr. C. S. Mills and, for comprehensiveness of essential detail might well become a pattern for all similar occasions. Following the graduating exercises proper, which demonstrated beyond question the value of Drury to the great Southwest, Dr. George in his inaugural address set forth clearly its aims and ideals, paid high and respectful tribute to the labors of his predecessors and spoke feelingly of the needs of the larger Drury.

At three o'clock ground was broken for the new Science Hall, and this honor was conferred on Campus "Dan," Drury's man-of-all-work. The money for this new building, the president announced, was already in the bank. A banquet in the new and spacious gymnasium, costing, with equipment, $25,000, appropriately closed the exercises. These institutions, among others, were represented in the greetings and good wishes: Oberlin, Washington University, St. Louis University and Westminster College.

St. Louis, Mo. WILLIAM SMITH.

AN OLD TIMER

Has Had Experiences.

A woman who had used Postum since it came upon the market knows from experience the wisdom of using Postum in place of coffee if one values health and a clear brain. She says:

"At the time Postum was first put on the market I was suffering from nervous dyspepsia, and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum. I got a package and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly, and I persuaded him to shift to Postum. It was easy to get him to make the change, for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach.

"To make a long story short, our entire family continued to use Postum with satisfying results as shown in our fine condition of health, and we have noticed a rather unexpected improvement in brain and nerve power."

Increased brain and nerve power always follows the use of Postum in place of coffee, sometimes in a very marked manner. "There's a Reason."

Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Summer Boarders wanted at Gray Rock Farm, Hopkinton, N. H. Good table; fresh eggs and milk; best spring water; one-half mile from station on B. & M. Address Mrs. L. O. Blanchard, R. F. D. Contoocook, N. H.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Rockledge Farm, pleasant, homelike place among the hills, desirable for quiet and rest. Excellent board, pine groves, views, piano, tennis. No children. $7 per week. Mrs. Frank B. Smith, Ashland, N. H.

Berkshire Hills are lovely at Middlefield, Mass. Altitude 1800 feet, scenery, coolness, seclusion and high-minded people. Excellent board at moderate rate at the Golden Glow House. References furnished. Mrs. McClure.

Wanted. By American, middle aged woman, situation as working housekeeper for a widower with no small children, or for single man. Strictly business. References exchanged. Address P. W., 24, care *The Congregationalist*, Boston, Mass.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M.D., Newton Highlands, Mass.

Campanoosuc. Camp Home for 20 boys, high up in Vermont Hills. Every camp attraction. Prices very moderate. Best camp proposition. Ask for booklet and see what a little money will do. Mr. and Mrs. Wm. E. Sargent, New Bedford, Mass.

Pigeon Cove, Cape Ann, Mass. Quiet, close to ocean, three lighthouses seen from house, three states from hill close by. Near to church and trolley. Terms, reasonable. Apply to Mrs. C. T. Hale, Pigeon Cove, Mass.

Pastoral Evangelist, living near Boston, will do house to house work for pastorless churches. No extra meetings necessary, and summer as good a season as winter. Address Pastor, 26, care *The Congregationalist*, Boston, Mass.

Boarders Accommodated at a pleasant farmhouse in hilly part of New Hampshire, 80 miles from Boston. High land, nice rooms, good board, shady yard, broad piazza. Six dollars a week. Address Farm, 27, care *The Congregationalist*, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Profitable Employment. We have pleasant and profitable employment for ministers and other Christian gentlemen all or part of time. Can easily make $3 a day. Permanent employment if care to travel. Religious Newspaper Co., 39 Monroe Street, Grand Rapids, Mich.

Bartley Book-leafholder (Nickled 25c.) holds books and magazines *open*, leaving hands free. Comfort to Readers, Organists, Invalids, etc. Folding Ash Book-rest (with wire Book leafholder $1 postpaid) straightens round shoulders. Joseph Dana Bartley, M. A., 116 Williams Street, Burlington, Vt.

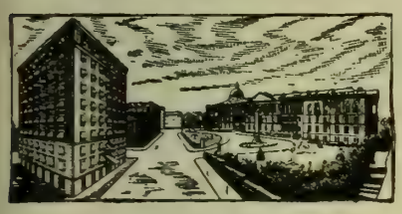
Summit Farm House, New Boston, N. H. Elevation 1,200 feet. The house is large and comfortable, open fireplace in parlor and in several sleeping rooms. 125 foot piazza and veranda overlooking some of the finest scenery in the state. Lake three-quarters of a mile distant. Tennis. Long distance telephone. R. F. D. S. L. Marden.

Hope Farm, Bradford, Vt., 1,200 feet elevation. Magnificent new wide veranda, bath-room, furnace heat, telephone, rural delivery, large comfortable rooms, excellent table, no pests. Purest of spring water, sanitary drainage. Barns at distance from house. 2 miles from station, 1½ to village. Free transportation to and from station. $7 and $8. Tents furnished complete, the same price.

DR. JOHN BANCROFT DEVINS, the eminent editor of the New York *Observer*, is organizing the Oriental Travel League for Bible Teachers and Students in connection with the White Star Line's "Cruise of the Arabic" to the Mediterranean and Orient in January, 1910. Dr. Devins will accompany the League personally and hopes to make this one of the most important educational events of its kind that has ever been planned, and is preparing a comprehensive course of contemporaneous reading preparatory for the trip, as well as a course of lectures to be delivered on board the steamer.

COMMONWEALTH HOTEL

Opposite State House, Boston, Mass.



Offers rooms with hot and cold water for $1.00 per day and up, which includes free use of public shower baths. **Nothing to equal this in New England.** Rooms with private baths for $1.50 per day and up; suites of two rooms and bath for $4.00 per day and up.

Dining room and café first-class. European plan.

ABSOLUTELY FIREPROOF

Stone floors, nothing wood but the doors.

Equipped with its own Sanitary Vacuum Cleaning Plant

Long-Distance Telephone in Every Room

STRICTLY A TEMPERANCE HOTEL

Send for Booklet

STORER F. CRAFTS, Proprietor

COST OF INDUSTRIAL LIFE INSURANCE FURTHER REDUCED BY THE PRUDENTIAL.—Great Life Insurance Company Voluntarily Adds over $20,000,000 in Additional Benefits to Industrial Policies. Voluntary concessions aggregating over $20,000,000 additional benefits to Industrial policies already in force, and increasing the amount of benefits to all similar policies issued after July 1, briefly states the effect of an important and far-reaching announcement just made by The Prudential Insurance Company through President John F. Dryden.

For years it has been the practice of The Prudential to add to the benefits already granted to policy holders, giving more insurance than the contracts called for whenever experience has demonstrated that it could safely be done. The constant aim of the officers of The Prudential is to give the most and the best for the least. Close and careful study is given every feature of the Company's great business. The gains made in different departments each year, the earning power of the Company's assets, decrease in mortality, etc., as compared with what was expected, are all carefully scrutinized. In this way the Prudential is able from time to time to grant increased benefits to policy holders, giving them the advantage obtained through these savings even though no legal obligation so to do exists under the policy contracts.

According to the announcement just made, on all Industrial policies issued after July 1 the benefits will be increased by an amount averaging more than ten per cent., thus giving all new Industrial policy holders more insurance for less money than ever hitherto granted.

In furtherance of this liberal practice The Prudential has also made these concessions retroactive—that is, applicable to similar policies issued since the beginning of the year 1907 and in force on the 1st of July of this year, thus enabling holders of old policies to share in the increased benefits granted to the new.

It is to be remembered that The Prudential issued these policies upon the non-participating plan and that there was no obligation whatever to pay one dollar of benefit in excess of the amounts called for under the contracts, and that these concessions have been entirely voluntary and were extended by the Company in its usual spirit of liberality and fairness to policy holders.

The Prudential has already made voluntary concessions to its Industrial policy holders amounting to more than $11,000,000, and this retroactive feature of its new liberal benefits will add over $20,000,000 more to this remarkable sum, not to speak of the many, many millions more that will ensue to prospective policy holders.

Chautauqua Plans

The New England Chautauqua Assembly at Montwait, South Framingham, Mass., announces an attractive program for July 20 to 30, inclusive, under the direction of Rev. H. L. Wriston, D. D., as president, and Rev. A. F. Pierce, D. D., as superintendent of instruction. Prof. Ashton Lewis will have charge of the music, including the Lotus Male Quartet, a mixed quartet, the Wagner Concert Company and a large chorus choir. Nature Study Classes in botany will be conducted by S. M. Griffin, M. D., and in birds by Miss Sara Piper. The Bible Hour will be under the leadership of Drs. Wriston and W. A. Wood and Children's Hour of Mrs. Wriston and Rev. J. A. Bowler. An attractive list of afternoon and evening lectures is announced.

Marriages

The charge for marriage notices is twenty-five cents.

CLAPP—HARRIS—In Hartford, Ct., July 1, Raymond G. Clapp of Yale Divinity School and Janet N. Harris.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

DR. EDWIN HOWARD VOSE

On Sunday, June 27, in Calais, Me., Dr. Vose entered into rest, at the age of seventy years and ten months. He was for forty years a beloved physician in the city of Calais; for many years a deacon of the Congregational church; a man of varied activities, of large influence, he will be very greatly missed in the community of which he was so long a part. He served as surgeon in the Civil War, and was known in all the region round about for his patriotism and for his interest in the G. A. R. and other patriotic and national organizations. He was a close student of and an eminent authority on Indian language and legend relative to the Maine Indians. He was such a friend of the Passamaquoddies that at one time, when quite a young man, they wished to make him their chieftain. He could talk with them in their own language, and they always sought him when they needed the help of a physician. He was very high in the circles of the Masonic fraternity, was an authority in genealogical and historical events of the locality in which he lived, was especially interested in all the departments of heraldry; and probably no man living in America, who was not born in Scotland, knew more of the plaids, the tartans, the coronachs, the slogans and other symbols of the Scottish people.

His life was one of great activity and tension, as the life of the physician must be, and the end was one of suffering. But as he lay in his casket, surrounded by the tributes of innumerable friends, a thought which came oftenest to the mind of those who looked on him is found in the beautiful words of Longfellow, on the death of Bayard Taylor:

"Dead he lay among his books,
The peace of God in all his looks."

And one was forcibly reminded also of Ian Maclaren's beautiful story of "Dr. McClure's Last Journey." Such a life is a benediction to the church and to the community, and receives the benediction:

"An honored life, a peaceful end, and heaven to crown it all."

W.

Meetings and Events to Come

NORTHFIELD CONFERENCES: Young Women, July 13-20; W. H. M., July 14-20; Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH S. S. INSTITUTE, July 6-11; Brotherhood Conference under auspices of American Federation, July 15-18; Christian Endeavor Conference, July 23—August 1.

UP AMONG VERMONT'S GREEN HILLS and on LAKE CHAMPLAIN. Best Summer Resort Region. Terms $5 to $10 per week. Illustrated Booklet containing 150 pages, full information, also details Tercentenary Celebration, Lake Champlain. Send 6c to "Summer Homes," No. 71, St. Albans, Vt., or 360 Washington St., Boston. Free on personal application.

The Templeton Inn

TEMPLETON, MASS.

A Summer Resort

"In the heart of the Massachusetts Highlands."

Steam heat in every room, private baths, elevator, electric light. Bracing air, pure water, best of beds, good food, fine service. Send for booklet.

PERCIVAL BLODGETT, Manager.

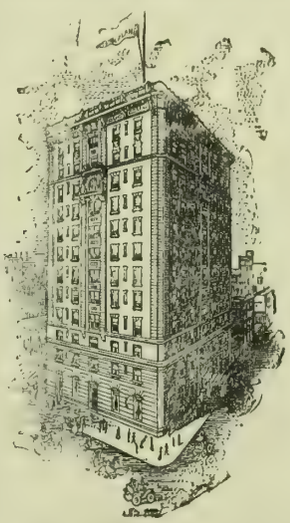
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Only New York Hotel Window Screened Throughout



Near Depots, Shops and Central Park

New and Fireproof

Strictly First Class.

Rates Reasonable.

Hardwood Floors.

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$2.50 with bath, and up.

10 Minutes' Walk to 20 Theatres.

Harry P. Stimson
Formerly with Hotel Imperial

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For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. $25 Certificates of Deposit also for savings investors.

PERKINS & CO., Lawrence, Kans. Ask for Loan List No. 699.

THE HOME INSURANCE COMPANY

Office: 56 Cedar St., New York

111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05

Surplus as regards policyholders $13,682,821.51†

ELBRIDGE G. SNOW, President.
EMANUEL H. A. CORREA, Vice-President.
FREDERIC C. BUSWELL, Vice-President.
AREUNAH M. BURTIS, Secretary.
CHARLES L. TYNER, Secretary.
HENRY J. FERRIS, Ass't Secretary.
CLARENCE A. LUDLUM, Ass't Secretary.

It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

Cost of Industrial Insurance Further Reduced Voluntarily

By

The Prudential

Industrial policies now being issued have Increased Benefits, averaging over 10% and will

Give Many Millions of Dollars

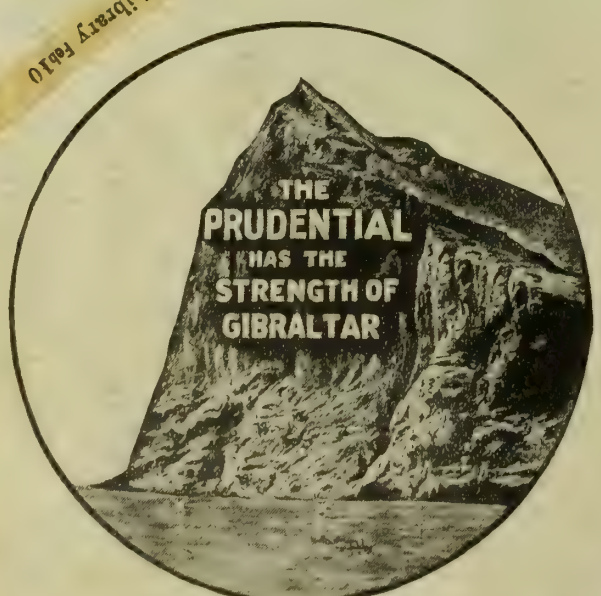
of Life Insurance more than the old rates would have provided.

Over 20 Million Dollars

Extra Life Insurance has also been added voluntarily to Industrial Policies issued since January 1st, 1907, and in force July 1st, 1909, with no increase in Premiums.

This is the Greatest Benefit to Policyholders Ever Granted by The Prudential, Giving More Life Insurance for the Money than any similar Policy Ever Before Issued.

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The Prudential

INSURANCE COMPANY OF AMERICA.

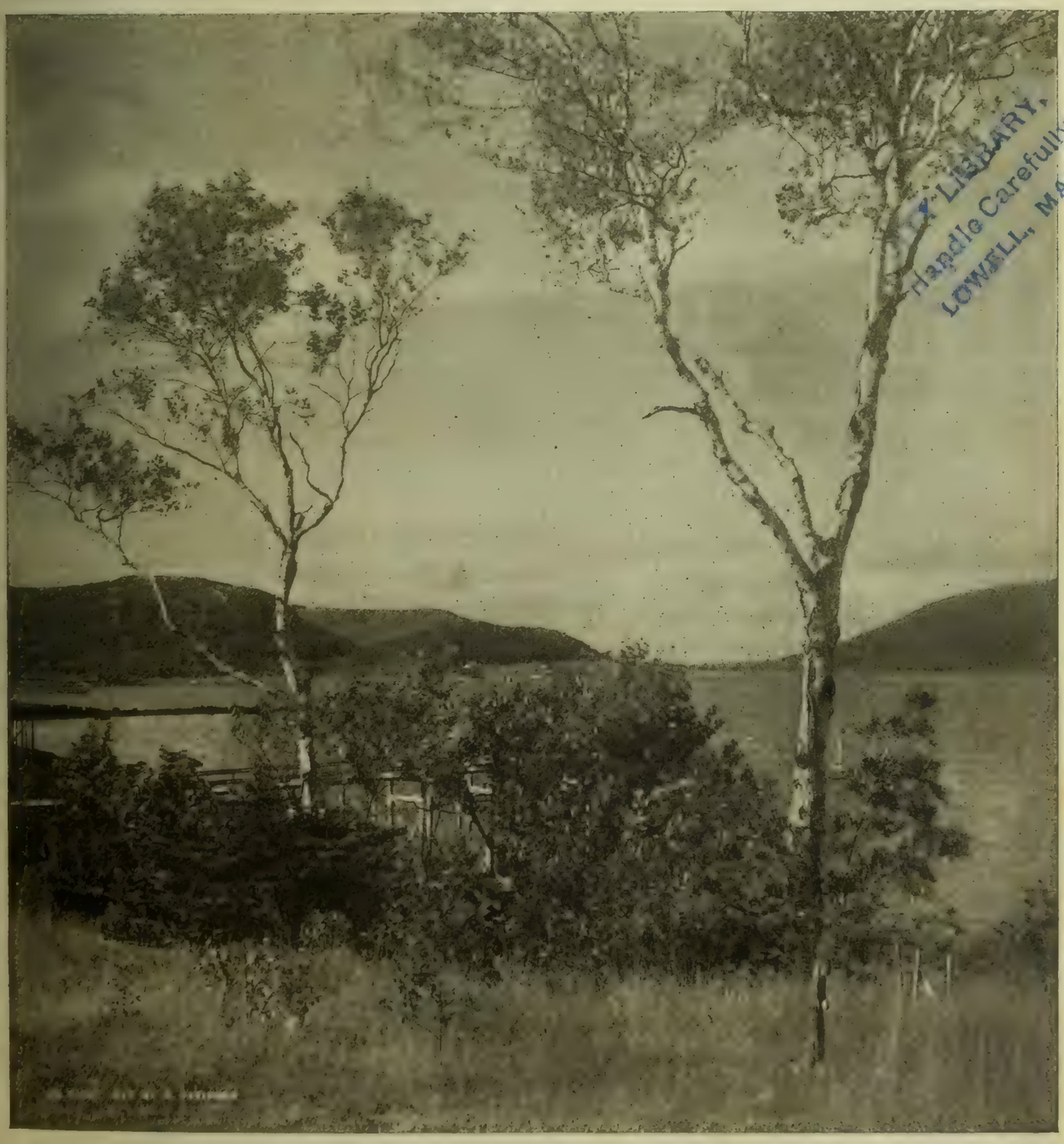
Incorporated as a Stock Company by the State of New Jersey

JOHN F. DRYDEN, President. Home Office, NEWARK, N. J.

THE CONGREGATIONALIST AND CHRISTIAN·WORLD

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Volume XCIV 17 July 1909 Number 29



Handle Carefully.
LOWELL, MASS

The Pilgrim International Graded Sunday School Lessons

The First of the Courses for the Elementary Grades will begin with OCTOBER, 1909.

IN a resolution adopted by the International Sunday School Convention held in Louisville, Ky., last year, it was decided that the time had come to meet the desires of many Sunday schools for a graded system of lessons, and the Lesson Committee was authorized to continue the preparation of such a course. The lessons for the elementary departments have been prepared and will shortly be ready for the use of our Congregational schools.

The first lessons prepared are for the Beginners, Primary and Junior Departments, covering one year; and following, year by year, a two years' course for the Beginners, a three years' course for the Primary Grade, and a four years' course for the Junior Grade, will be issued.

The purpose of these graded lessons is to meet the spiritual needs of the pupil in each stage of his development. These needs briefly stated are: "To know God as he has revealed himself to us in nature, in the heart of man, and in Jesus Christ; to exercise toward God the Father and His Son, Jesus Christ our Lord and Saviour, trust, obedience and worship; to know and do our duty to others; to know and do our duty to ourselves."

In choosing the material for these lessons the truths are presented in lessons from the Bible, and are illustrated by lessons from nature, from the history of missions and from temperance and other humane movements. The lessons for the Beginners and Primary children are in the form of stories arranged in groups under themes. It will be seen from such subjects as "A Mother and Her Little Boy," "The Heavenly Father's Care for Birds and Animals," "The Story of the Baby Jesus," how simple, winning and well adapted they are to a little child; while in the Primary course such titles as "God the Creator and Father," "God the Loving Father and His Good Gifts," "God's Best Gift," indicate the change in type of story and treatment. The Junior lessons have been arranged to recognize the beginning of the historical sense, the first two years the stories being chronologically arranged, and the last two years being based upon successive narratives of a continuous, though not complete history.

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Contents 17 July, 1909

AN INTERNATIONAL FESTIVAL 75
Rev. H. J. Kilbourn
CAMP GUARDS 77
Rev. H. A. Jump
EVANGELISM IN ENGLAND 78
Rev. W. J. Dawson
THE AUSTRALIAN REVIVAL 78
SAMPLING THE NORTHFIELD SUMMER 79
H. A. B.
REV. E. H. RUDD 79
THE THINGS PEOPLE SAY 80
Virginia T. Van de Water
THE HAPPY THOUGHT 81
Annie Hamilton Donnell
A CHILD WELFARE CONFERENCE 82
William Byron Forbush
JOHN HENRY JOWETT 86
Rev. T. C. Richards
THE SCHOOL OF FAITH AND SPIRITISM 69
INCREASING RICHES
CHANGE AT LAKE ERIE COLLEGE 87
HONORARY DEGREES 89

REGULAR FEATURES

The Government of Thought—the prayer meeting editorial
Event and Comment
Editorial in Brief
In the Congregational Circle
Closet and Altar 82
The Children's Pulpit 82
The Sunday School—Lesson for July 25 83
For Endeavorers—Topic for July 25 83
Among the New Books 84
Education 78
Personalia 90
Deaths 91
Christian News 92
Church and Ministerial Record 93
Our Readers' Forum 94

CHURCH NEWS

Boston 86
Hilltop and Seaside Dedications 86
Chicago 87
New York 88
A Growing Ohio Church 92

NEXT WEEK

CHANGES IN THEOLOGICAL THOUGHT IN THE LAST TWENTY-FIVE YEARS
Prof. Williston Walker
A WHOLE YEAR OF "WOMAN'S SPHERE"
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CHRISTIAN ENDEAVORERS AT ST. PAUL
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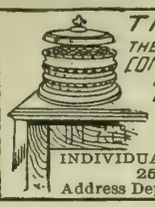
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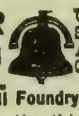
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God is educating men to righteousness in the school of faith. He has planned the course and is himself the teacher. The school is in a world apart, this world of sense of which we know so little and which is all we know. We believe in the communion of saints—that those who have passed from us are living in God's presence. But in spite of exertion which never strained itself against the wall that divides the living from the dead so eagerly and hopefully as today, there comes no word that may be trusted from the recent graduates of God's school of earth to its present students. What they know of us we cannot tell. Of their life, in the scientific sense of the word, we know nothing at all. The veil of separation is as much a hindrance to their desire as to our own.

Suppose that announcement from beyond the grave could be made under such conditions that men accustomed to weigh evidence could no longer doubt, would the searchers rest content with that bare announcement? Would there not follow a more excited effort of search, a larger opportunity for mingling trickery with innocent endeavor, more mediums, more seances, a wider popular excitement and distraction from the ordinary duties of life? Such an announcement would perpetuate and increase a thousandfold the unrest of our present spiritism. Men would not be content with a little knowledge and the orderly development of character in God's school of earth would suffer.

The whole history of the search for communication with the dead is one of frauds and falsehoods. If the traveled way is strewn with moral wrecks, is the goal likely to be a higher morality? No pursuit of gain or knowledge—not even alchemy—has such a record of barefaced trickery. It is quite possible, of course, that the time is come when God will take away the veil. But to believe that the activity of spiritism hitherto constitutes the preliminary movement of God's action is to cast suspicion on his character. Every medium is under suspicion. The indorsement of mediums by making them the instruments of his purpose would leave God less perfect and less powerful in the thoughts of serious-minded men. It would be a muddying of the fountain from which all moral life must flow.

Consider the history of a large proportion of those Christians who have given themselves to this research. Have they been better, broader, more energetic and brotherly for the experience? Have they not rather separated themselves from their brethren, confined their energies to this one line of thought, left old companionships of helpfulness to follow a will-o'-the-wisp across the marshes of selfish living? The Church has been weakened by their withdrawal, and we, who believe that the Church is salt and light, cannot anticipate help for the world from a process which up to this time has unsalted salt and dimmed the light.

What a disturbance of God's training in the school of faith on earth must come from this preoccupation with the other life! What an overwhelming inflow of otherworldliness! The weight of the dead hand is already heavy upon us in tradition, in testamentary arrangements, even in the respect of love for the opinions of those who have gone before. Manhood can only come through assuming life's responsibilities. If we could consult and must consider those whom our childhood reverenced, would we not turn to the dead for wisdom and continue children evermore? The passing of graduates is life for this school.

Christ did not think that the return of the dead into the sphere of earth would make for better living. In the most deliberate of his parables, when Dives in torment thinks of the peril of his brothers and asks that Lazarus may go to warn them, urging his request with, "Nay, father Abraham; but if one go to them from the dead, they will repent," Christ, by the mouth of Abraham, makes answer, "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

To one who delights in coherent thought, decision of will, apt and informing words, the "communications" hitherto are repellent in their incoherency and indecision. Take the most recent case, in which Prof. William James reports attempted communication with a friend. The coincidences of knowledge relate to earth; of the other life he obtains nothing clear or coherent. No wonder he says of the experience, "I remain uncertain and await more facts, facts which may not point clearly to a conclusion for fifty or a hundred years."

Here is the inherent and insurmountable difficulty. Who can assure us either that the voices come from over the wall, or that they are the voice of truth? Are there no liars there? Is there no impersonation, when countless mediums have impersonated? As a result of all the search we have at best a mass of trivialities and imbecilities. Does death reduce the wise to stammering folly? Or have we access only to the silly or malicious fools of the other life? How will it help the present world to be introduced to a despicable immortality? Swift pictured that for us long ago in one of the most mordant of his tales. It is not the knowledge of "any old kind" of a continuing life which is the world's desire; but the assurance of a joyful, sinless, progressive and productive life. And that we have already through faith in Christ.

Event and Comment

Greater Sanity in Fourth-of-July Celebrations

Last year in Cleveland, O., twelve persons were killed as the result of Independence Day, and property valued at $500,000 was burned. This year the use of gunpowder was prohibited, and there were no deaths or injuries by accident and no fires. The number of lives lost by fireworks in the principal cities, thirty-three, was twenty-three less than last year, and Cleveland can be credited with having saved nearly half of that number. Some other cities enforced saner methods than in previous years. Washington allowed no sale of firecrackers or other fireworks, and had not a single accident or fire resulting from the celebration of the day. Baltimore has banished firecrackers for the last five years. Last year Chicago reported twelve dead and 114 wounded. This year there were no deaths and only twenty-four injured. The legislatures of seven states have passed laws prohibiting the use of fireworks on the Fourth of July, and in several of the smaller cities where these laws were enforced the number of accidents was greatly reduced. In Jackson, Mich., Racine, Wis., and Tacoma, Wn., no injuries followed the celebration. Providence, R. I., had only one serious accident. Philadelphia has the unenviable distinction of standing at the head of the list, with 347 injured. New York comes next, with 168 and five killed, and St. Louis third, with 134 and one killed. Spokane led the fire losses with the destruction of property amounting to $350,000. Complete returns published in August last year by the *Journal of the American Medical Association* showed 163 dead and 5,460 injured. The country is gradually coming to realize that the carnage and wreckage from the old-fashioned Fourth of July celebration is discreditable to a nation which claims to lead the world in intelligence and civilization.

The Champlain Celebration

Peace was the burden of the thoughts of the celebrators at the tercentenary of the discovery of Lake Champlain last week at Plattsburg, Burlington and elsewhere in Vermont and New York. Senator Root made the principal historical address, laying much emphasis upon that fateful battle of Champlain and his Canadian Indians with the Mohawks at Ticonderoga which kept the French control north of the mountains. President Taft, at the Plattsburg summer school, told his hearers that tolerance is only of the past quarter of a century—spoke of it, indeed, almost as if he had discovered it at Rome or in the Philippines. Upon the advantages of freedom of religious thought he appealed to Cardinal Gibbons, and that prelate in a following address "indorsed what the President had said about religious liberty as true." If the reporter made no mistake this is an important acknowledgment by one of the electors of the papacy, and marks a distinct change in Roman Catholic thought. An impressive feature of the occasions was the joining of the three, or rather four, governments in the celebration—France, Britain, Canada and the United States. Canadian and our own troops marched side by side, and the international compliments and cordialities were most impressive to the reader of history who remembers that the waters and shores of the lake were for centuries battlegrounds. The participation of France was especially graceful and considerate, and will do something to keep alive among French Canadians the feeling of cordial affection for the motherland. President Taft's reference to his happy summers in Canada and to the growth of a strong nationality to the northward was also graceful and cordial. The summer beauty of the historic places added much to the pleasure of the participants. The lake, between its two mountain ranges, is one of the scenic treasures of the East and well repays a pilgrimage.

A Quarter Millenium of Norwich

A proud and prosperous town is Norwich, Ct., with the long record of two centuries and a half of peace behind it. Its citizens made much of the commemoration July 5, beginning in old New England fashion with the churches, where special services of remembrance and thanksgiving were held on the Sunday preceding. The President came to join in the festivities and made an address on that theme of religious tolerance which has been the text of more than one of his public addresses of late. The celebration in its variety is a new testimony to the awakened interest of the New Englander in civic pageants, processions and public merrymakings. The history of Norwich, though marked by no startling events, is a precious heritage for its inhabitants. It was one of the pioneers of popular education, and at the outbreak of the Revolution had forty men of a collegiate education. The leaders of its life were prominent in the struggle and in intimate and helpful relations with their neighbor, Jonathan Trumbull of Lebanon, the Brother Jonathan of Washington's naming and his good angel in the days of need. Norwich was out of reach of the British cruisers and yet with a clear way to sea for its active privateers. It has contributed largely to the Western migration and congratulates itself that six Presidents of the United States were connected by blood with its founders. The beauty of its wide streets and ancient trees, its schools and its public-spirited citizens have made it widely known. The town is said to have been founded on land granted to Ensign Thomas Leffingwell, who, two years before the colony came to it from Saybrooke, saved the Mohegan chief Uncas when besieged by the Narragansetts. The grave of Uncas and of Miantonomah are here, and the town cherishes many traditions of the old Indian wars and their heroes.

A Federal Tax on Incomes

Congress has passed an act providing for an amendment to the Constitution authorizing a Federal income tax. In order to secure its adoption the legislatures of thirty-five states must assent to it. It does not seem from present indications that such a two-thirds majority of the states can be secured. Yet a Federal income tax is surely on the way, in addition to the tax on incomes now collected by the states for their own uses. It will be well for the people of this country to consider the reasons for and against it and to get used to it. The trend of legislation is in that direction. President Taft favors it. He says, "Incomes above a living wage ought to pay a tax, and the arithmetical ratio does not give a fair proportion." Exempting an amount not larger than $1,200, he would grade the tax according to the amount of income, that is, on a salary of $2,500 a tax of say two per cent. would be imposed on $1,300. On a salary or income of $10,000, a tax of perhaps five per cent. would be laid on $8,800. Larger incomes would pay a proportionately higher percentage. This means that every one who has an income above the bare necessities of life should contribute directly toward the expenses of the government in addition to what he pays without knowing it whenever he buys any article on which customs or revenue duty have been paid. In older countries the system of direct taxation fills a large place in the collection of money for running the general government. The increasing investing power of our people justifies an income tax as sound fiscal policy, and is a sign of economic progress.

Simon Newcomb

Sixteen universities, in the United States, Canada, Great Britain, Germany, Austria, Italy, Holland and Sweden, had

conferred honorary degrees on Simon Newcomb. He was an associate of the Institute of France—the first American to hold that honor since Franklin, an officer of the Legion of Honor, a knight of the Prussian order of Merit for Science and Art, a member of every scientific, astronomical or mathematical association of importance of the world, a rear-admiral (retired) of the United States Navy. His death in Washington, July 11, at the age of seventy-four, closes an intensely practical and widely influential term of service to the world. He was born in Nova Scotia, the oldest son of a teacher, and was educated by his father. He came to the Lawrence Scientific School at Harvard, where he made himself an adept in mathematical astronomy. His specialty was the study of the moon and planetary motions, and his computations are the basis of all the nautical almanacs and astronomical researches in this field of the world. As a means to this end he mastered the construction of telescopes, on which he was a world authority. He taught at Johns Hopkins and in the Naval Academy at Annapolis, and since his retirement twelve years ago has occupied himself with his astronomical research. The list of his publications is a long one, ranging from works of extreme technicality in mathematics to books popularizing astronomical study, like his "Popular Astronomy" and "Astronomy for Everybody." He had decided opinions on questions of economics and published two books on the subject. He was buried in Arlington Cemetery at Washington, with full military honors.

The National Educational Association

The National Educational Association cuts a wide swath in its meetings. At Denver last week questions of interest in training were discussed in strong and earnest papers from the kindergarten to technical education and the relations of the schools to citizenship. The standard of idealism is high among these teachers. For example, William W. Hastings of Denver, editor of *Hygiene and Physical Education,* told the kindergartners that "no teacher with round shoulders and a hacking cough should be permitted in the schoolroom." We agree to the hacking cough, but the round shoulders should be curable. At the other end of the scale of age President Butler devoted a strong but restrained address to a warning against Socialism as the greatest enemy that besets the American Republic today. The danger lies in the temptation of the American to throw over the teaching of the past in order to try the experiment of social interrelations all over again from the beginning. He appealed to teachers to teach diligently in the schools the love of liberty under law, and characterized the leaders of Socialism as "anarchists who would destroy the tried and tested products of time at one blow for the pleasure of returning to chaos." Perhaps this characterization fits a smaller proportion of American socialists now than a decade ago. The majority of the leaders seem inclined to pass over to the ranks of the Fabians, who regard their desired social transformation as more likely to come through an evolution than a revolution. But the warning against light-hearted cutting loose from the experiences and accumulations of the past is needed. Mr. Charles Bartlett Dyke of Boulder, Col., made the thought-provoking assertion that the "So-called 'child race' was now receiving a more helpful education than the children of the whites, because schools for white children aim mainly to develop scholars, while schools for colored children aim to develop useful manhood and womanhood through essential training for the white man's world."

Rich Men in the Church

A minister of a church in one of the great cities affirmed that less than fifty of the extremely wealthy men of that city attended public worship. Thereupon the editor of the *Home Herald,* with lively newspaper enterprise, asked leading clergymen in American cities for their testimony as to the attendance of rich men at their churches. The responses were all favorable to the rich worshipers. Dr. Gunsaulus said that the strongest men in Chicago financially and socially are in the churches. Dr. R. J. Burdette said that the rich men of Los Angeles are very good churchgoers, and that the richest men in his own church "are the most regular attendants at preaching service and prayer meeting and are earnest workers in the activities of the church." Dr. C. H. Parkhurst said that almost all the phenomenally wealthy families in New York City, such as the Rockefellers, Vanderbilts, Goulds, Morgans and Kennedys, the Dodges, Jameses, Jessups and the Stokeses attend and help maintain the churches. "The sentiment of wealthy people in this city is on the side of church attendance and church support." Dr. R. S. MacArthur, after a pastorate of thirty-nine years in Calvary Baptist Church, New York, says that during all that time some of the most consecrated church workers in four evangelical denominations have been among the richest men in business circles. "There probably never was a time when a greater number of men of wealth were active in church work than now." Dr. S. G. Smith of St. Paul, Dr. H. P. Dewey of Minneapolis and Dr. C. S. Mills of St. Louis agree in saying that many of the wealthiest men in their communities are habitual attendants and active supporters of the churches. In our time it would seem from such testimonies as these no special indictment can be brought against the very rich as neglecters of public worship more than others.

Is Wealth Favorable to Godliness

The New Testament beyond question regards the poor as a class with greater favor than the rich. Our Lord's sayings plainly show that. He declared that he was anointed to preach the gospel to the poor. "Blessed are ye poor," he said, "for yours is the kingdom of heaven." "But woe unto you that are rich! for ye have received your consolation." Dives knew Father Abraham, but Lazarus was far more intimate with him. Our Lord's mother's song of praise expressed also his own idea of God. "The hungry he hath filled with good things, and the rich he hath sent empty away." The results of Paul's work at Corinth have been repeated in the early history of nearly all missionary efforts in new fields; "not many wise after the flesh, not many mighty, not many noble." Is this the picture of our modern civilization that we call Christian? Evidently not. No complaint is more common among both defenders and critics of the churches than this, that the working classes are alienated from them. Organized labor, it is commonly affirmed, is indifferent or hostile to organized Christianity. It is our opinion from examining testimony from all classes that in our day the possession of wealth is less likely to draw men away from public worship than the desire to get wealth. Dr. W. E. Barton, in his answer to the *Home Herald,* well observes that "the number of rich men who have been weaned from righteousness by their riches is not small, but it is vastly smaller than that of the poor men who have lost their religion striving to be rich." Perhaps the least desirable class in this country are those who by inheritance or the turn of fortune have become suddenly rich without having learned the wise use of money or their responsibility for it. Certainly no class is more desirable or more deserving of honor than those who have wealth and use the skill with which they have acquired it to invest it for the welfare of all the people and for the advancement of the Kingdom of God.

Sunday School Limitations

Comparisons between the average Sunday school and graded public schools of large towns and cities are often made to the disadvantage of the former. The conclusion is drawn that religious teaching under the auspices of the churches is far inferior to the teaching of other branches of knowledge in public day schools. Such comparisons are very misleading. No elaborate organization is practicable

in the majority of Sunday schools, because of lack of a sufficient number of pupils, of teachers and of appliances. Nor is there any such degree of organization and grading in the majority of public schools as is sometimes insisted on for average Sunday schools. Taking our country as a whole, probably more than half the children are in rural districts, with only one teacher for each school. Take Kansas as an example. The latest report of the state school superintendent gives 187,893 pupils in one-teacher schools, and 204,116 in towns and cities. There are 7,921 communities which have one school and one teacher, 704 villages and third-class cities which have more than one school or one school with two or more teachers, seventy-two second-class and nine first-class cities. There are evident limitations to the ability of this one teacher to grade herself and her pupils according to the modern ideals. In these rural communities the available teaching force for Sunday schools is both small in numbers and crude in quality. A single course of lessons, such as is provided by the International System, with helps suitable for teachers with little or no experience, is best adapted to the situation. Telling the people of these rural communities that there is no efficient teaching of the Bible without several grades of lessons based on different selections of Scriptures for each grade is to discourage them from any attempts to teach the children the gospel. When we hear the remarks of persons themselves not peculiarly well qualified to teach, at Sunday school conventions, to the effect that ungraded teaching does more harm than good, we recall with satisfaction the first two chapters of Paul's first letter to the Corinthians, evidently prompted by his experience in that university center, Athens. With a fine sarcasm he wrote, "God chose the foolish things of the world, that he might put to shame them that are wise."

An Apostle of the Lumber Camps

Harper's Magazine for July gives the place of honor to an account by Norman Duncan of a minister to the logging camps of Minnesota, under the title, "Higgins—A Man's Christian." The hero is a Presbyterian preacher who spends his life in the service of the lumbermen, visits them, preaches to them, writes their letters, fights for or with them, as the case demands, pulls them out of the hell of their own unbridled indulgences and opens heaven to them on their deathbeds. It is an admirable piece of effective journalism, and its hero will appeal, in his unaffected and unselfish devotion, to every lover of human nature at its best. The gospel is preached simply and effectively in more than one of the stories which are told by Mr. Duncan of the preacher's interviews with dying men. The sketch will have, and well deserves, wide reading. It brings warmth of heart to know that such a witness for Christ is busy in the camps. Nor is he the only one, though God does not repeat his messengers and there is probably no one just like him. But in Mr. Duncan's search for contrasts to heighten the lights and shadows of his picture he goes not merely to the dives and saloons of the villages to which the "lumberjacks" resort after their pay day, but also to the city pulpits. There is a background of expressed or implied hatred of cant and rant which makes the reader feel that in Mr. Duncan's opinion they are commoner than they really are. "One inevitably wonders," he says, "what would happen if some minister of the cities denounced from his pulpit in these frank and indignantly righteous terms the flagrant sinners and hypocrites of his congregation. What polite catastrophe would befall him?" The best city ministers are no more cowards than Higgins—the man's Christian. Sin is not flagrant, however much it may be deep, in most of their congregations. There Higgins has the advantage for plain speaking. We share to the full Mr. Duncan's admiration for such a man as his hero. But we know many faithful and courageous lives which are not in the least capable of his methods of work or of affording the basis for a sensational literary picture, which in God's sight may be as strong and brave as his.

Propagating Religion by Public Libraries

The Free Public Library is for all the people. When any particular books, not injurious to public welfare, are desired by a considerable number of its patrons, they are pretty sure to be put on the shelves for circulation, so far as the funds available will permit. We believe that the managers of these libraries welcome requests from readers for the purchase of books. A writer in the *Catholic World* complains that while Roman Catholics pay their share of the taxes which support public libraries, very few books by Catholic authors are found on their shelves. He admits that one reason why these books are few is that Catholics do not call for them. Priests and parents of that church discourage children from using the libraries, because they contain books not approved by Catholic authorities. Librarians buy books that are in demand, not those which are of use only to stand on the shelves to represent a religious body. Roman Catholics have as much right to use the public library as persons belonging to any other organization, and we think the exceptions are rare in which they are not encouraged by librarians to use it and provided with the books they want. Here is a suggestion also for every one who would promote the circulation of the best religious books. These are oftener purchased for private libraries than works of fiction or biographies, because those who care for such books wish to read them more than once. But if they would recommend them for public libraries and use the copies there furnished, many who do not now see these books at all would get into the habit of using them. This is true to a certain extent even of books which represent particular churches, Protestant or Catholic, though the public library is plainly not the place for controversial religious books which would set the community by the ears.

As to the religious affiliation of authors, to most readers that is of comparatively small consequence. Thomas à Kempis and Pascal were Catholics, but their writings are perhaps more valued by Protestants than by their co-religionists. Probably few readers of Marion Crawford's novels pause to ask to what church he belonged. The hymns of Faber and Newman are sung by Christians of all denominations, and express the worship of Protestants as truly as of Catholics. To keep Catholic children from using public libraries lest they should read books not written by Catholics is to injure both them and the church for which they are being trained by withholding from them knowledge which the public authorities regard as valuable for all the American citizens with whom they are to associate. But those who help forward the circulation of good religious literature through the public libraries are doing a good service for church and country which ought to be more thoroughly and systematically done.

Christianity and Mohammedanism

Only two important independent Mohammedan governments survive out of many which in earlier centuries played a large part in the politics of the world. These two are Turkey and Persia, both now rapidly passing through great changes. These changes result more or less directly from contact between Christianity and Mohammedanism. In both of these countries the American Board was the main and for most of the time during the last century practically the only foreign missionary society doing important work. In 1870 an amicable separation took place between the Presbyterians and Congregationalists administrating the board, the former organizing the Presbyterian Board of Foreign Missions and taking the work in Persia and Syria, while the American Board retained control of the work in European and the remaining work in Asiatic Turkey. The religious changes as affecting the political life of these countries are

graphically described in *The East and the West*, quarterly review of the Society for the Propagating of the Gospel. The article on Turkey is by Dr. J. L. Barton, secretary of the American Board, and the one on Persia by Rev. W. A. Shedd, principal of the Moslem boys' school in Urumia. Both these articles are written with an intimate knowledge of the situation described, and indicate a crisis at hand in Mohammedanism whose outcome cannot be prophesied but must be of great interest to the whole civilized world. In each country a constitutional government is being set up, accompanied by social and political upheavals which as yet have only begun. For the establishment of the Western codes of law that the people are demanding seems to be wholly incompatible with the continuance of the law of the Koran, which for centuries has been the only recognized code of civil law. Not least significant is the publication of these two articles in the magazine of the High Church party in the Anglican Church, with cordial acknowledgment of the value of the work of the American and Presbyterian Boards in Turkey and Persia. The editor says, "If in the new era of freedom which has dawned upon Turkey the Americans can fulfill the object with which they first went to the country as missionaries, they will earn the gratitude and sympathy of all who are interested alike in the ancient churches of the East and in the conversion of Mohammedans."

Reasonable Steps toward Union

Four denominations in South Africa are making progress toward union into one body. They are the Presbyterian, Methodist, Baptist and Congregational. So far as agreement in belief is concerned, they seem to have better prospects than similar movements in Australia and Canada. The sub-committee on doctrine has proposed a brief creed which we commend to the attention of the churches in Canada whose negotiations are handicapped by being confronted with a long and cumbersome series of statements furnishing material for endless debate. This proposed South African creed is prefaced by a declaration of the historic continuity of the United Church with the church of the New Testament and the Reformation, reserving to itself the right to revise its declaration of faith when it may be deemed necessary. The creed is as follows:

I.—This Church acknowledges and receives the Word of God delivered in the Old and New Testaments as its Standard of faith and life.

II.—It accepts and holds as the central message of Scripture the evangel of the Lord and Saviour Jesus Christ, Who loved us and gave Himself for us; in Whom God is revealed as the righteous and loving Father Who is not willing that any should perish but that all should come to repentance; through Whom God has established His Kingdom on earth; and by whom the Holy Spirit draws men to faith and penitence, inspires them to a life of service, and brings them into ever deeper harmony with God's Holy Will.

III.—This Church exists for the proclamation of Christ's Gospel and the extension of His Kingdom.

Riches Increasing

The chief basis of the material wealth of our nation is the product of the soil. The latest Government crop report, giving returns to July 1, promises this year the greatest harvest in our history. From official statistics furnished, it is estimated that the 109,000,000 acres of corn may yield 3,161,000,000 bushels. The wheat harvest predicted by experts, part of which is already gathered, is 663,000,000 bushels. A round billion bushels of oats is in prospect, and all other crops except cotton are no less promising. The increasing acreage under cultivation does not keep pace with the increase of population and demand, therefore good prices for the coming abundant harvest are assured. The total value of this year's yield from the farms of the United States is likely to be not less than $8,000,000,000. The *Wall Street Journal* says that the increase in value of the leading cereals and cotton over last year will probably be over $400,000,000. These results, of course, are not yet secured. Perils of drought and frost are yet to be escaped before the estimated figures become actual. But with our vast area under cultivation, more scientific methods and improved facilities of transportation, extended disaster is not probable.

What indirect gains may be counted on from the expected great harvest? The wide distribution of this increased wealth is an important advantage. Farmers and those employed by them form the largest class in the country. The money for the sale of the crops goes not to a few rich men, but to many millions of people. Much of it will be expended in increased equipment for farms, in better buildings and drainage, in larger outlay for education, travel and personal culture. These improvements are cumulative. Progress toward better conditions has been accelerating in well-to-do farming communities all over the land during the last half dozen years. The preparation and distribution of these harvests for general consumption mean employment and good wages for other millions of people than those who raise the crops. The year 1909 is already a prosperous one, and its last months will almost certainly be its best period.

How can these increasing riches be made still greater? By estimating them at their full value. This certainly is no year for pessimism. The crusade against graft, private dishonesty and low business standards was needed. Even the exaggerated sensitiveness to the unfaithfulness of public men to their trusts has helped to purify the moral life of the people. Only by constant vigilance can the standard already attained be kept. But now is the time to emphasize moral values. The great majority of American citizens are trustworthy. The larger proportion of public officials are efficiently serving their country. Many of them are making sacrifices for the public welfare and are glad to make them. Now is the time to say these things.

The change from the habit of criticism and depreciation of conditions in our country to approval of and pride in its development is already felt in the whole business world. It is seen in the better market in Europe for American securities. It is making for stability of government bonds, of railroad and industrial bonds at home and for the rapid recovery from panic conditions to prosperity. Confidence in the administration of government, its gradual assumption of supervision over industrial conditions, the diligent efforts of Congress to revise the tariff, to provide revenue for government expenses and to increase the economy and efficiency of administration are adding daily to the wealth of the nation. Denouncing the country and its people damages confidence and weakens values. The habit of depreciation helps toward panic. The spirit of hopefulness realizes hopes. There is no truer sign of returning prosperity than the better tone of the press in its treatment of business and the Government.

What are the responsibilities of those whose income is increasing? To invest a larger proportion in making the nation stronger and worthier. Give generously to all the trustworthy societies and agencies that educate the people, that help to deliver them from physical and moral diseases and cultivate the higher life. Many of these enterprises have suffered too much from neglect during the last two years of financial depression. Making the people better and wiser is the surest way to increase riches. A wise business counsel is, "Give and it shall be given unto you." This is to be a year in which almost every one can increase his giving and gain thereby.

It is an unconscious confession of the unreality of much of our religion and of the artificiality and conventionality of the life of many churches, that there is often a fancy for young preachers, a preference for the suavity and glibness that go with youth, rather than for the wisdom and serenity that are born of experience. The great achievements of life have been accomplished by men and women in the gray of life, not in the downy years of youth.—*Jenkin Lloyd Jones.*

The Government of Thought

A telescope is swung on a pivot that it may be turned in any direction the observer wishes. But what sort of an astronomer would he be who let his telescope swing in the wind, or at the chance touch of some other, and observed only what so happened to come within his range of view? There would be few discoveries and little fame for him. What, then, of him whose soul looks hither and yon as chance arranges or as some other determines, in malice or in sport? And what of him whose thought is at the mercy of all the winds of chance that blow?

Some men seem to live under the delusion that thought is so much ourself that we cannot control it, but are at its mercy night and day when occupation ceases and we drift whither the currents take us. These are the slaves of thought. Often they seem to plan their lives with the main purpose of preoccupying every moment that their thoughts may have no chance to assert themselves and trouble the mind. Conscience is thought—they would gag and stifle conscience. Memory is like a troubled sea, casting up mire and dirt—they would keep far from its shores that no beat of the surf may vex their ears. Or they have worn the channels of evil thought so deep that the free soul runs down along them easily. Evil images arise in the imagination. The lower asserts itself, the higher has no chance to speak.

The remedy for a troubled conscience is to face the facts in the light of God's mercy and to come to him through Christ for cleansing and for peace. But the remedy for idle or debasing thoughts is a wise and watchful preoccupation of the mind with better interests. We are not the slaves but the masters of thought. The telescope is at our hand to be directed whither we will. We are not obliged to welcome every would-be guest that knocks. We may open and shut as we will, as masters of the house. Well will it be with us if we open the door for God and let his presence determine the welcome or rejection of all the guests of thought that come. Then evil dare not enter, but peace and purity, strength and loving-kindness will abide. The true preoccupation of the mind that shuts out troubles, worries, doubts and fears is the complete self-surrender of the heart to the Spirit of God, who rebukes and teaches and inspires.

The art of controlling thought demands this aid from above. But it is also one of the obvious duties of our manhood. The mind and the imagination are to be trained and disciplined. It is not easy, but it is necessary. Let us not talk of courage or of cowardice without, while there are these daily battles of self-mastery to be fought within our souls. For he who lets thought drift—drift into folly, drift into evil, drift whither some voice of another than himself directs—is a coward. He has abdicated his own sovereignty and become the slave of chance or of another's will. Begin, then, having asked God's helpful presence, to preoccupy your mind with higher, that you may repulse the lower thoughts. Store memory with Scripture, hymns and the great utterances of the masters of thought and song, that you may shut the door on folly and dwell with them in the quiet hours. So shall you learn at last the truth of the promise that Isaiah spoke, "Thou wilt keep him in perfect peace whose imagination (marginal rendering) is stayed on thee; because he trusteth in thee."

Prayer meeting topic for July 18-24. The Government of Thought. Phil. 4: 1-9; Luke 12: 22-48. Opening the door for thoughts of God. Barring the door for evil thoughts. Is it possible to train memory and imagination for God? How can we do it?

Editorial In Brief

It is pleasant to find that the pictures which have recently appeared on our cover pages have encouraged in our readers a wish to share with us the pictures of some of their own favorite haunts. We are glad to receive these photographs, and may, perhaps, give them still wider circulation sometime. Our cover this week reproduces a summer scene on Somes Sound, Mt. Desert, Me.

It is well to remember that Congress is responsible for revising the tariff and not President Taft.

Mr. John D. Rockefeller at seventy has been for fifty-six years a member of Euclid Avenue Baptist Sunday school, and says he has been contented and happy ever since he began to attend it. His example ought to stimulate the activity of adult Bible classes.

The new commissioner of Immigration at New York has sent back to Europe about twelve hundred persons during the last two weeks who had expected to find homes in this country. Steamship companies will no doubt be more careful hereafter to sift the would-be immigrants before they embark.

A judge of the Police Court in Washington, D. C., has announced that all persons brought before him for playing the piano or singing after ten o'clock at night will be fined. The national capital will have the quietest evenings of any city in the land if this is law and can be enforced.

The supreme court of Tennessee has reversed the conviction of the murderers of Attorney Rankin at Reelfoot Lake and ordered a new trial. The judgment was made entirely on technicalities in the neglect of legal forms in the assembling of the grand jury. What a pity it is that Mr. Rankin could not have carried his case to the supreme court on technicalities before he was strung up to a tree and riddled with bullets!

The United States Government, through its Department of Commerce and Labor, recently persuaded a considerable number of the unemployed of New York City to go to Hawaii to supply the demand for laborers there. Sixty of these men departed for Honolulu at public expense, but only three of them were found on the train when it reached San Francisco. The secretary of the department has now decided to send an immigrant inspector and a marine surgeon to Lisbon to try to secure Portuguese immigrants as laborers for Hawaii. It is announced that "fair wages and good treatment will be assured." What will labor unions say to the Government importing contract labor into United States territory?

If any one doubts the existence on a large scale of that systematized trade in the virtue of women which is known as the "white slave" traffic, the report of the Government agents for June must convince them. In that month seventy-seven young women were deported and fifteen "dealers" from the coast cities of the United States and Canada. Montreal is the port most favored by the importers, San Antonio, Texas, coming second and New York, where the vigilance of the Government agents has limited the trade, being third in the number of deportations. Acting-Secretary of Commerce and Labor McHarg deserves the thanks of the country for his successful efforts against one of the most astute and conscienceless gangs of criminals in the history of the world.

Five Negro bishops appealed to President Roosevelt to stop the discrimination by Southern railroads against people of their race in providing accommodations for travel. The appeal was referred to the Interstate Commerce Commission. Its report has recently been made public. The commission says that in day coaches as good accommodations are provided for Negro as for white passengers. As to the Pullman Company, the commission says: "The evidence is convincing that none of the defendants has any rule or regulation either as to sleeping or eating accommodations for colored passengers that discriminates unduly against the black man and in favor of the white." When this complaint was made a great deal of notice of it was taken by the press. The report on it has received only meager mention. Does this indicate a change of public sentiment or increasing indifference to the Negro problem?

The denominational Who's Who is just now bidding for favor in England. The publishers of "The Congregational Who's Who" request information concerning ministers and laymen of prominence in the churches. Besides the usual biographical facts, the public will be told who are their favorite authors, preachers, etc., and what they have done for their denomination. Similar volumes are being prepared for Baptists, Presbyterians and Wesleyan Methodists. How convenient these little books will be for church committees seeking pastors, for Sunday school, Christian Endeavor and Men's Club leaders and others who want speakers, for officers of benevolent societies and financial agents of colleges and for reformers working the denominations into line with their plans! Such volumes as these may do much to gratify those who desire "salutations in the market places" and news-

papers, and to make obscurity more desirable to those who have coveted it.

The religious temper of some periods of Christian history has expressed itself positively and uncompromisingly on almost all subjects. At present it is exactly opposite. Nearly every subject discussed in church assemblies, when any formal expression follows, results in a compromise. For example, at the annual meeting of the Established Church of Scotland a very animated discussion was held concerning the use of individual communion cups. Strong opposition developed and the leader of it declared that if the individual cup should be approved, some ministers and people would be obliged to sever their connection with the church. A resolution was finally adopted regretting the introduction of "the novel and undesirable practice of the individual cup," but charging ministers and presbyters not to allow the harmony of churches to be disturbed while those may use it who prefer to do so.

The judicial and the clerical minds are often far apart but seldom farther than in the case of ex-Justice Henry B. Brown of the United States Supreme Court and Cardinal Gibbons, the Roman Catholic Archbishop of Baltimore on the subject of divorce. In addressing the Maryland State Bar Association Justice Brown said:

"The head of the Roman Church in America, a man for whom I have profound respect, has painted divorce as a monster licensed by the laws of Christian states to break hearts, wreck homes and ruin souls. This is certainly a grewsome picture. I cannot recall a divorce fairly obtained, without fraud and upon due and personal notice to the other side, that did not apparently redound to the welfare of the parties and prove a real blessing."

There is a great deal in the qualifications introduced by Justice Brown in this opinion. We wonder to what proportion of the divorces granted in the United States they apply.

Very rarely if ever have heresy trials in this generation done anything to strengthen the church or confirm individual faith. Either a heresy is so evident that the man who holds it loses self-respect and public sympathy by continuing to claim ecclesiastical fellowship with those whose belief he denies, or it is so doubtful that conviction either cannot be secured or carries little weight. The late Dr. A. B. Bruce and Dr. Marcus Dods were both tried for heresy by the United Presbyterian Church of Scotland. Each was acquitted with a warning never to repeat his errors. Dr. Bruce received the verdict with unconcealed contempt, and Dr. Dods with unbroken silence. Today no names are more honored among the theological teachers of that church, and the only censure it would give, if it were to give any, would be for those who instigated the trials. The minister who feels his faith insecure can find better ways to gain notoriety than to make public complaint against those brethren who he thinks have shaken it.

All the Commencements being past, it is in order to present a list of the men honored by the bestowal of honorary degrees. This list appears on page 90. It has been prepared with much care from data furnished at our request by the colleges and universities concerned. Yet we cannot claim for it completeness and absolute accuracy, though it is the most complete we have ever printed. As it stands, it is an impressive exhibit of the recognition paid by our American universities to men who have attained distinction in the intellectual and moral realm. Institutions appear to be more and more prone to honor distinguished publicists and men of other lands whose fame has become international. Courtesies also fly back and forth between the colleges, though far be it from us to intimate that there is anything like a *quid pro quo* arrangement. We are glad to see that several missionaries are recipients of honors this year, and we note also with satisfaction among the new doctors of divinity a number of our most faithful and respected pastors.

It will take the Roman Church a long time to learn in the countries where it is the established religion, that catholicity is contradicted by exclusiveness and public respect cancelled by injustice. A child of one of the Protestant mission teachers in a Spanish city died and was buried by the pastor of the church. The mother had earlier been in communion with the state church and without the knowledge of her husband had the child baptized by the parish priest. The priest claimed the right to bury the child and took the case to the courts, and the pastor, with his brother and two friends who had been present at the funeral were sentenced to two months' imprisonment and a fine. The papal church in Spain and its colonies is not a good sample of the whole body, we like to believe. This Spanish parish priest, who fought for his fees and his prerogatives over the dead body of a child, may have been a cousin of the priest in Cuba, whom a correspondent of the Hartford *Courant* describes, "at the close of the mass hastening with a rooster under his arm to the cockpit." The papal church will ultimately broaden up and out of these provincial narrownesses into more brotherly dealing even with heretics.

In the Congregational Circle

One of the best outcomes of the recent "Together" Campaign is the elevation of the Apportionment Plan to a place where it has been seen by more Congregationalists than could possibly have had their eyes open to it without the holding of so many public meetings. In two hundred and fifty cities and towns where the speakers went it was a favorite topic and a vast amount of ignorance and misunderstanding concerning the plan was dissipated, while its strong features commended themselves generally when clearly stated. The man now in charge of the movement, Dr. W. W. McLane of New Haven, has also been putting in good work in the field, having addressed state associations in Kansas, Michigan, Iowa and Vermont, and everywhere he had an attentive hearing. Some states hitherto rather indifferent have been aroused to active efforts. Maine will provide the expenses of its committee, and already reports distinct gains in gifts to most of the societies. The chairman of the Kansas committee says that the time will soon come in that state when any church will be ashamed to confess that it is not attempting to raise its apportionment. Thus the movement advances at a pace measured to some degree by the energy and efficiency of the committee. Yet it is not fair to hold committees entirely responsible for success or failure. They have a very difficult task and are to be commended for giving gratuitously so much of their time to working out schedules. When that has once been fairly done it is the church's business to "Deliver the goods," and we believe they are going to do it East and West.

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The Joint Missionary Campaign fund still continues to grow. On Monday, July 11, the total of subscriptions amounted to $326,000. The momentum with which it crossed the $300,000 line on June 30 carried it in the next ten days more than one-eighth of the distance required to reach $500,000. Had it seemed best to keep the pressure of campaign appeal on at full head for another two months, quite possibly the entire $500,000 would have readily been secured. The counsel which prevailed, however, after careful consideration was that it would be wiser not to push the Campaign further by solicitation, but to leave the fund open for such inflow of subscriptions as will come spontaneously from those whose interest has been awakened, but who have for one reason or another delayed in making their pledges. A considerable increase of the fund should still be forthcoming from such sources.

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The Congregationalist's comments on the variety of ideas among Congregationalists about the baptism of infants has brought to us replies showing that our estimate was correct. No one statement as to its meaning would represent the whole denomination. Here is an address to parents presenting their children for baptism which would no doubt be adopted in the majority of our churches as a covenant with God entered into both by parents and the church. It is taken from the service in use in the United Congregational Church, Newport, R. I., whose pastor is Rev. James Austin Richards, just called to Mt. Vernon Church, Boston.

"Dearly beloved kindred in Christ, the Almighty Father who has called us into his church has promised to be our God and also the God and Father of our children. In this sacrament of baptism we recognize the place of these little ones in the congregation of Christ's flock, and the power of the divine love in the Lord Jesus to wash away our sins and keep us clean.

"In bringing these little ones into the house of God and the company of his people, you do engage that as these young lives unfold you will inform them of their early consecration to the Lord, you will instruct them in the principles of religion according to the sacred Scriptures, you will pray with them and for them, you will seek as God shall give you grace, in patience and in love, to bring them up in the nurture and admonition of the Lord."

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One of the regular correspondents of *The Congregationalist* expresses his pleased surprise because he has received a letter from one of its readers thanking him for his interesting budget of news. The word of appreciation was well deserved. If our readers knew at what cost of patient effort they are kept informed of what is going on among our churches, not only in the chief centers of Congregationalism, such as New York, Chicago, Minneapolis and Boston, but through the whole country, they would grow warm with a fellow-feeling towards those who fill our news columns. Some sixty of them may be counted on our regular staff of correspondents. What we are able to pay them is a very meager compensation for their services. We know they are often disappointed that news they have gathered with much pains and sent to us is crowded out by what seems to the editors of more immediate importance. For the limits of space are inexorable. But they bear with us and with those who are not always accurate or prompt in furnishing them news and are sometimes vexed that it is not used. They know it is essential to the unity and growth of our denomination that the churches should know and take interest in what is going on of importance in every part of it. If you, good reader, realized the willing and almost unrewarded service to you and all the brethren of these purveyors of news of our churches, you would sometimes express your gratitude.



Distinguished Guests at the Champlain Festivities: No. 1. The French Ambassador, M. Jusserand; 2. President Taft; 3. Governor Prouty of Vermont; 4. The English Ambassador, Mr. Bryce. Gen. O. O. Howard in the rear, with hat raised

An International Festival

The Brilliant Events Commemorating Champlain's Discovery

By Rev. Henry J. Kilbourn

Midway the lake they pause: on high
His arm he raises solemnly.
Above the lilies that emboss
His azure banner, and the pied
Algonquin plumes that float beside,
He holds the shining cross.

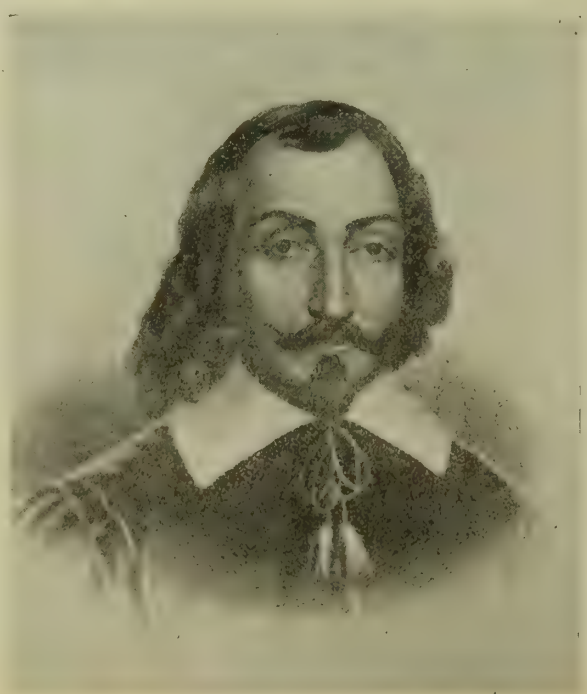
So, by my visionary shore,
Soldier and saint and sagamore
Live in my shadow evermore;
Where, lapt in beauty sleeps Champlain,
Lulled are the passion and the pain;
The legend and the race remain.

—Ballad "Ticonderoga," by Percy MacKaye.

Around the mountain-guarded shores of Lake Champlain, last week, Iroquois and Algonquin Indians, Catholic bishops, Protestant preachers, English, American, French, and Canadian statesmen met on terms of joyous friendship, met as representatives of the very races that had fought for two centuries to snatch from each other this beauteous stretch of water, then the key to the continent.

The plan to celebrate the three hundredth anniversary of Champlain's discovery of the lake originated in Vermont, whose commission was heartily aided by one from New York state and by the Canadian government, which sent its eloquent Postmaster General Lemieux and the Governor General's Foot Guards resplendent in red coats, kilts and bear skins.

This was a tercentenary which opened and closed with the worship of God. On Sunday, July 4, simultaneous praises and prayers were offered in practically all the Protestant and Catholic churches of the Champlain Valley. Moreover, the note of the cross was sounded, how Columbus shook out the banner of the cross on the shore, how Champlain erected cedar crosses at many of his camps, desiring to make it the chief symbol of the coming white race. Reverent thousands listened to sermons that rang true to the glory of holy living and of Christian self-sacrifice.

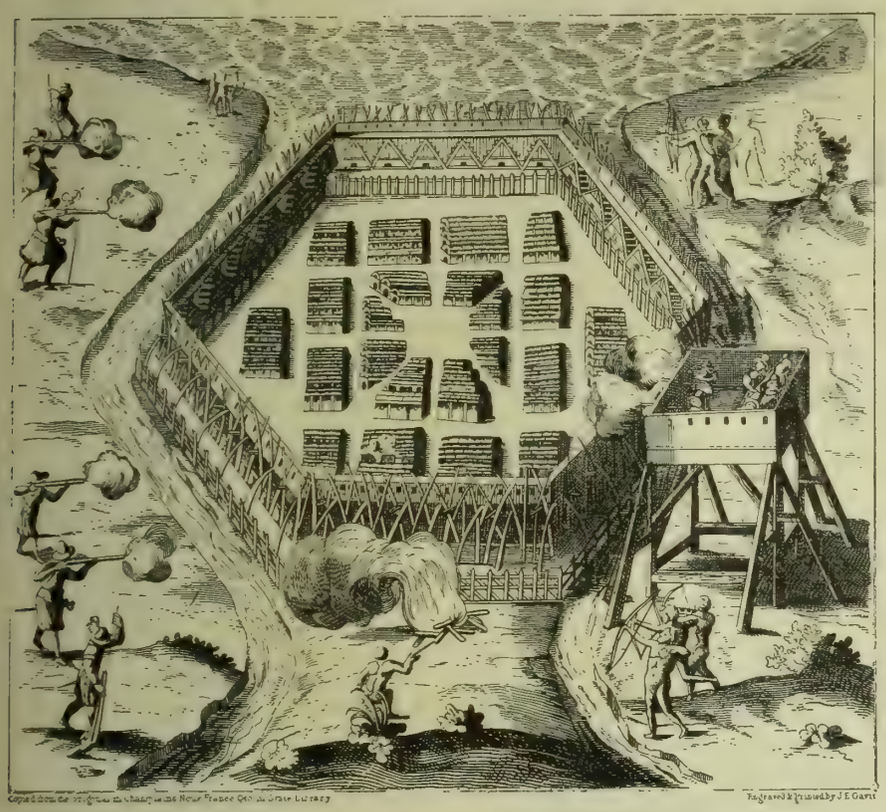


SAMUEL DE CHAMPLAIN

On Monday came President Taft, with Governor Hughes, Ambassador Bryce, Ambassador Jusserand and Senator Elihu Root, upon whose arrival the tercentenary became a cycle of magnificent history lessons. Now on the grassy slopes that run down from the ruins of Ticonderoga three thousand listen to the French Ambassador as he rehearses the honor of Montcalm and his achievements on that spot. James Bryce and President Taft speak sentences worth remembering, turning great memories into wise counsels for the future. Then, down where the sunken hulls of Arnold rest, the multitude turns to see a floating island with an Indian village and evergreen groves, where one hundred and eighty Indians give in pageant the story of Hiawatha —the *real* Hiawatha—in his noble efforts to weld the five nations and bring permanent peace. Here, again, the sacrificial is glorified, as Chief Awitheroa gives his body to be burned by his enemies in order to save alive the women and children and remainder of his tribe.

The next day the President and his distinguished faculty speak to other thousands, overlooking Plattsburgh Bay, where the ghostly ships of Macdonough and his English foe-

seem again to sail in solemn memory. On the following day at Burlington a throng of twenty thousand Vermonters listen to the recital of the glorious deeds of old. Here Mr. Bryce and the Canadian representative rivet still more firmly the sentiments of



CHAMPLAIN'S ATTACK ON INDIAN FORT IN WESTERN N.Y.

mutual good-will and co-operation which are growing between England, Canada and America.

On the last day, at Isle La Motte, by ancient Fort St. Anne where, in 1666, the first Christian altar was erected, the tercentenary closed, with high mass by the Catholics, prayer by President Thomas of Middlebury College, the addresses and the Protestant benediction.

This centenary has delighted the people. To be sure the mercantile element was not absent. There were races and airship ascensions and pyrotechnics and band concerts, but one can reasonably believe that it has contributed to their faith, their ideals and their seriousness of purpose.

From the Addresses of the Week

President Taft

I think it is well for us to go back through the history of all nations, in order that our own heads, a little swelled with modern progress, may be diminished a bit in the proper appreciation of what was done by nations before us, under conditions that seemed to limit the possibility of human achievement, but limitations that were overcome by the bravery, the courage and the religious faith of nations that preceded us in developing the world. There were Montcalm and Wolfe, two great Christians back to whom you trace the whole history of lower Canada. It is true Wolfe conquered Montcalm on the plains of Abraham, but there is still in all the region of lower Canada a population purely French, a population industrious, God-fearing and loyal to the flag under whose government they live. That fact is a compliment not only to the far-seeing statesmanship of the English colonial statesman who framed the government under which they live, but it is a compliment to the present industrial domestic virtues of the French nation. . . .

This valley in which we are, in the 300 years since it was discovered by Champlain, has furnished almost as much of a battle-ground for the three nations and the Indians who were on all sides, as Belgium in Europe, and one does not have to seek far for the reason. If you will read the account given by Benedict Arnold of his attempt to reach Quebec through Maine, you will understand why everybody else that went that way went by Lake Champlain. The truth is, it was the only passageway, and as the St. Lawrence on one hand offered a great place for settlement, and the Hudson on the other, and all the Atlantic Coast, in order to reach the two this was the passageway, and here were fought the battles, continued for 200 years, and as we now say, never to recur again. They did not occur in the Civil War, I believe, except a little adventure by some rash representatives of the confederacy, who tried to break a bank in St. Albans; but with that exception we have to go back to the War of 1812 for the use of this as a battle-ground. I echo and emphasize the statements of the two Ambassadors, and repeat their prayer that never again may this great valley be given a name in history by reason of its being the seat of bloody war.

Governor Hughes

It is appropriate that we should come to a place which has been associated in memory with characteristics of Champlain which the addresses of the week have emphasized and which we should never forget. This has been the scene of preparation for war both of savages and of civilized man. At this place have gathered those who are bent upon conquest and destruction, and here pre-eminently was and is the place of worship; and here we return after visiting the fields, the final result of which was our independence as a nation; after witnessing the grateful prosperity of the cities of the two states to learn again the lesson that religious faith must ever be the motive power of humanity, and whatever might become of despotism with or without it is absolutely essential to democracy. Along different paths we seek some goal, and in our different ways we recognize the supremacy of Providence, and I am glad at this late hour of the celebration we meet in a hallowed place. We remove ourselves to a large degree from the scene of conflict; we are prompted through the perspective of the centuries to forget differences of creed; we are led the more to rejoice in modern tolerance and in the security of religious liberty; and we come here in a place of consecration to appreciate with just estimate the victories of faith to do honor to Champlain for his piety and purity and to resolve that in our different circumstances we will seek to be guided by the same high motives and make the same loyal submission to the providence of God in whom we trust.

We can in a way make men equal before the bar of the written law; but we cannot give them equality before that obdurate aristocrat, the mind of man.—*N. S. Shaler.*



"Towering o'er the wrecks of Time," on the foundations of Fort Ste Anne, Isle La Motte, established 1666

The Camp-Guards

A Little Vacation Homily for the Stay-at-Homes

By Rev. Herbert A. Jump, Brunswick, Me.

[Mr. Jump has just accepted a call to South Church, New Britain, Ct., where he will become the successor of Dr. O. S. Davis, now president of Chicago Seminary. He was born in Albany, N. Y., in 1875; is a graduate of Amherst College and Yale Seminary and served, as his first parish, the church in Hamilton, N. Y. Thence he was summoned to Brunswick, Me., where he quickly became influential in the religious life of Bowdoin College. During the six years of his service there he has made a number of long journeys, East and West, some of the results of which have appeared in articles and pictures in these columns.—EDITORS.]



REV. HERBERT A. JUMP

As the vacation season approaches it seems as though all the world packed his trunk and took the train for somewhere. But really this is not so. We must not succumb to the "fallacy of the significant detail." For thousands that go there are tens of thousands that stay at home guarding the camp, as did David's two hundred at the brook Besor. The distinction between the two classes is not one of merit; it is largely due to accident or necessity; but the souls that are huddled together at the brook Besor and faithfully doing their duty despite their huddled discomfort have received scant attention even from the preachers who are supposed to be ministers of cheer to the needy. Here, accordingly, are three messages of encouragement for those whose lot it is to tarry behind with the stuff.

1. *The service of the camp-guard who stays by the baggage is as noble in heaven's sight as that of the campaigner who goes into battle.*

For the skirmisher dares leave his base of supplies only because faithful men remain behind on monotonous picket-duty. The mother can grace the public occasion with her grace and social tact only because an experienced grandmother or a trained nurse is looking after the children at home. So the great army of vacationists can run away from their usual toil in the summer time only because capable ones do not run away from their toil but stay behind and keep the institutions of civilization running. Many vessels may sometimes be observed near the mouth of a harbor, some moving inward, some moving outward, but the ship that really has more significance than any of them is the lightship that does not cruise at all. Occasionally we ought to pay our respects to the humdrum, stay-at-home, indispensable lightships! I leave my town for a summer's outing, but society would not tolerate for a moment that the policeman and the fireman and the milkman and the postman and the storekeepers should all of them leave at the same time. If they did, there would be no town for me worth returning to. Society is built on foundations of vast invisible fidelity. Civilization continues because so many souls believe in the high morals of "sticking to their job."

If, then, the daily faithfulness of the camp-guards on the brook Besor has so much to do with the successful ongoing of the universe, the camp-guard has only to realize this fact to find his work glowing with divine light. A man's interest in life comes from his interpretation of life. So it is with his work. David was the interpreter who pointed out how really necessary, and therefore how genuinely noble was the service of the two hundred who remained behind. Religion is the modern David that will accomplish the same task for all the drudging laborers in this hurrying age. Let me once heartily realize that the world is God's own world, that all steady generous toil is a species of worship, that the million good things that need to be done are but constituents of the single divine will that is gradually making itself supreme—as the million ripples that gleam in the sun are but aspects of the one mighty ocean, then I can be jubilant even though I am only a camp-guard. "God is attention concentrated everywhere." That means he is observant of my humble efforts; and with Almighty God for an appreciative audience, what else does my soul need to add royalty and a deep joy to its work?

2. *The blessings of rest can be achieved by the camp-guard even as he stays by the baggage.*

There is a rest from labor and a rest in labor, and the latter is the nobler sort. No soul is full-grown till it has learned the secret of internal rest, the rest, namely, that depends not on circumstances but on one's mental and spiritual habits. The humorist has declared that "Kansas is not geography: it is a state of mind." At any rate rest may be surely so defined. Its supreme word is adaptation. As Goethe once wrote:

"Rest is not quitting this busy career;
'Tis but the fitting of self to one's sphere."

Restlessness comes from maladjustment. Many of the quivering, complaining persons we meet are temperamentally like Eskimos, forever trying to live their Greenland life in a Florida environment and temperature. Of course a vacation is futile for this kind of a soul. Wherever they go they will carry the conditions of fatigue with them, as the famous woman of Banbury Cross always carried with her her instruments of music in the shape of the bells on her toes.

Contrariwise there are other souls who have learned the secret of adjustment and they are happy wherever they are. Fatigue is more than a misfortune, like ugly hair; it is often a piece of wickedness. It means that the soul is rebellious, obstinate, proud. Every one has a sphere, a world where he must live and work. In this sphere he can dwell as a visitor or as a native, unconforming or studiously fitting himself to his sphere, doing in Rome as the Venetians do, or as the Romans do. If he adopts the latter program, he can achieve the blessing of rest wherever he lives. The ship-carpenter works under great disadvantages because he must adapt his closets and seats and cabins to the curves and limits of the ship's hull.

The art of life is in great measure the art of human ship-carpentry. I am all the time compelled to fit my life to unchangeable circumstances. I want one kind of work—I have to accept another kind or engage in no work at all. I prefer a home—I am forced into a boarding house. My choice would be to dwell in Jupiter with plenty of room and quite a number of moons to make moonlight for me—as matter of fact I am consigned to a buzzing little asteroid with none of the planetary advantages coming my way. But why repine and resist? Why not learn the laws of asteroidal existence, its limitations and its opportunities? Why not post myself until I become an expert on asteroids? Thus I can know the blessings of a life in harmony with its surroundings—which is only another name for rest.

3. *Even though the camp-guard has to stay by the baggage, he is not prevented from sending forth his soul on little journeys to God.*

Most of the time we do not realize God. He is the unrealized benefactor of our existence like the sun in the heavens. Some persons never really saw the sun until one day last year they equipped themselves with a piece of smoked glass and searched for the huge solar spot the newspaper told them of; so many of us have never consciously sought to see and hear and feel the Almighty Fatherhood.

Why not devote a summer to the attainment of the vivid presence of God? Some seek out God by the path of meditation. In a solemn sanctuary with dim lights and soft music, in a solitude embroidered with mystic silences they would cause the beauty of the Lord to shine in upon their souls. But a more valuable path for the majority of Americans today is the path of busy love. This imitative approach to God by the way of ministering deed, this "doing all the good we can to all the people we can in all the ways we can as long as ever we can" is sometimes underrated by the ritualistic souls, but it remains nevertheless the best authenticated highway into the divine presence. If ye do the will, ye shall know.

Acquaintance with Christ will come from the reproduction of the Christlife of helpfulness in the world today—and the summer season throbs with opportunity for such helpful service. From wherever you are you can move straight into the glory of a deep experience of God if only you pursue this program of being busy with love-deeds. And as you come toward God you will find rest for your souls. Even though for you there is no trip to Europe, no luxuriating in a summer cottage, no lazy floating over an inland lake in a canoe, nevertheless you will render back to God the summer well used. You will have learned some of the deeper things concerning that life which Lewis Morris once likened to a great tree in the forest:

"Life, full life,
Full-flowered, reared from homely earth,
Rooted in duty, and through long, calm years
Bearing its load of healthful energies;
Stretching out its arms on all sides; fed with dews
Of cheerful sacrifice and clouds of care
And rain of useful tears; warmed by the sun
Of calm affection, till it breathes itself
In perfume to the heavens."

Evangelism in England

The Changing Popular Temper

By Rev. W. J. Dawson, D. D.

During the last two months I have had an admirable opportunity of studying some of the conditions of religious life in England. I went to England primarily to conduct two missions, the one at Southport, the other at Swansea. With these two missions were associated several other engagements in large towns and cities, making a total of sixty-four services in the course of six weeks. The two missions, in spite of the lateness of the season, were of the most encouraging character. The congregations were large, enthusiastic and devout, composed in a marked degree of persons not usually attracted by evangelistic campaigns. The attitude of the ministers was everywhere friendly and sympathetic. Had an American visitor entered the great hall at Southport and listened to the admirable singing of the people, led by a trained choir of 150 voices, he would have discerned very little to discriminate such a service from an American service of the same nature; yet there were important differences, some of which I will now enumerate.

It was made abundantly clear to me that the older forms of popular evangelism have been everywhere discredited and discarded. The appeal to fear equally with the appeal to mere emotion; the address composed of sentimental anecdotes, without the least attempt at consecutive reasoning or exposition; the mechanical forms of appeal for outward signs of interest, such as standing up or raising hands; the use of highly emotional hymns, with choruses calculated by mere reiteration to produce hypnotic effects on the audience—all this, and all cognate features of popular evangelism, have been generally repudiated. An English audience of today demands deliberate exposition, lucidity of thought and statement, and the justification of truth to the reason. A popular evangelist once explained to me that he had reduced his methods to mechanical precision. He could calculate to a nicety what an audience would do if he could once persuade them to take the first step in a series of carefully calculated manœuvres. It is this mechanical evangelism which England has found out and discarded.

It might be supposed that the religious unsettlement in England constitutes a hindrance to evangelism, but I did not find this to be the case. On the contrary, the wide discussion of forms of faith has done much to vitalize the popular interest in religious truth. Intelligent men are deeply anxious to discover a reasonable basis of faith. Again and again I had conversations with men of this order, for whom orthodoxy or heterodoxy meant little, but who were pathetically anxious to put themselves into vital relation with God. The evidence of this desire was often seen in the great numbers of requests for prayer which were presented at the meetings. To deal with such men, no mechanical after-meeting was of the least use. The only practicable method was to deal in the public addresses with the difficulties displayed in those confessions, and to get into personal touch with the writers, as occasion allowed.

One striking thing was the manifest shifting of the base of thought from individualism to collectivism. The social aspects of the gospel are those which arouse most interest in an English audience. Evangelism which does not go beyond the appeal to the individual to save his own soul is felt to be inherently petty and selfish. What wilt thou have me to *do*—not only in the private decisions of the spirit, but in the application of conduct to social problems—is the demand of the hearer upon the prophet. As showing how strong this trend of thought is, I may quote an incident. Among the subjects of address which I announced at Swansea, there were several which dealt with social problems and the attitude and duty of the Church toward them. I had scheduled these for the afternoon meetings. The officers of the church requested me to deliver them in the evenings, in order that the leading business and professional men of the city might hear them. I did so; and the attendances on these occasions were the largest on any nights of the mission.

Another feature worth notice is the attitude of the English churches to what are called "results." There is a great fund of spiritual passion among the English churches —as great as among any churches. When such churches arrange a mission it is to be taken for granted that there is a strong desire on their part for the salvation of souls. But the evidence of success is no longer looked for in the blatant publicities of arithmetic. The kind of boast often made in newspapers at the close of an evangelistic campaign of so many hundreds or thousands of converts—always offensive to right feeling —has been again and again proved offensive, also, in its lack of truth. The signed cards have too often proved worthless. They have occasionally been the work of "repeaters," and frequently of persons who have given wrong addresses. The pastor of one of the most popular churches in London told me that after the last outbreak of sensational evangelism in London, he received one hundred signed cards, and found less than half-a-dozen genuine.

These unpleasant facts have had their effect. The English churches still believe in evangelism; they will make great sacrifices for it; but they will have no evangelism that is not sane and quiet, and they have learned the difficult lesson that to impart a genuine spiritual uplift to a community, so that each church and minister is the better fitted for normal work, is a far greater, because much more permanent, result, than any blazoned forth by misleading statistics of success.

These are some of the lessons which .I have learned during my work in England, and they are not without significance in relation to evangelistic work in this country. I have returned to take up my work in the United States, with a more profound desire to make that work successful than I have ever known, but also with a deepening conviction that a new evangelism has come to birth both there and here. This new evangelism must aim increasingly at the higher efficiency of the church as the permanent organ of conquest; it must discard all mechanical devices of success; it must broaden its base to address the social conscience of men; it must be judged not by ephemeral results, but by the strength of its communicated impulse; and it must learn to address itself to the reason and the will, rather than to the emotion only of the hearer.

Education

The graduating class at Doane is the largest in the history of the College. Dr. Ozora S. Davis of Chicago Seminary was the baccalaureate preacher. "As You Like It" was played by the seniors; ground was broken for the new Science Building, the conditions necessary for the receipt of Mr. Carnegie's $25,000 having been fulfilled. Chancellor Avery and Dr. Bessey of the University of Nebraska and Rev. L. O. Baird, D. D., of Omaha made addresses and plans for an increased endowment are being pushed with enthusiasm.

Mr. John D. Rockefeller celebrated his seventieth birthday by adding $10,000,000 to the funds of the general education board founded by him, making his gifts amount for this purpose to $52,000,000. He also relieves the board from the obligation to maintain the principal sum of its endowment intact. If under changed conditions it seems wise, the whole or some part of the endowment may be distributed. The board has given or offered to colleges $3,937,000 on condition that the institutions benefited shall raise $14,037,500. It looks as if the donation fund of the supporters of colleges might be drained sooner than the wealth of the education board. Mr. Rockefeller is as thrifty and practical in his charities as he was in handling oil.

The Australian Revival

The Chapman-Alexander meetings in Australia, as reported in native and foreign newspapers, have made a deep impression throughout that colony. Dr. Chapman himself in letters to this country described the revival as the most marvelous work he has ever seen, beyond anything even in the great revival of last winter in Boston. The Australian *Christian World* has been issuing a daily edition with full accounts of all the meetings, and the *Southern Cross* has printed verbatim reports of the addresses.

The London *Christian World* has a communication from Rev. F. C. Spurr, a London minister on a visit to Australia, who had no sympathy with the Torrey Mission in London, and who had no prejudice in favor of Dr. Chapman. Mr. Spurr writes: "After a very careful study of the man, I do not hesitate to say he is the best evangelist America has produced since the time of D. L. Moody. I had the opportunity of coming into the closest private contact with him, and he greatly impressed me with his quiet power and sanity. He is the antithesis of Dr. Torrey. The latter was boisterous, rasping, irritating, hard and dogmatic. Dr. Chapman is gentle, quiet, winsome, scholarly, firm but non-controversial, and, as one might well expect from a Presbyterian minister, dignified."

Mr. Spurr describes an after-meeting of twelve hundred men at Melbourne, which was handled admirably by Dr. Chapman and which he says deeply moved him. Dr. Spurr says that Dr. Chapman "is quite unlike the ordinary American revivalist. He tilts at no extra-decalogic sins. He is the friend of his ministerial brethren. He does not enter the arena of theological controversy. He speaks unkindly of none who disagree with him. He throws down no apple of discord."

Mr. Spurr makes a kindly criticism of Mr. Alexander, whom he regards as a great conductor of sacred song, with an overplus of jovial familiarity which no doubt does not seem irreverent to him, but which to others "has a tendency to be mischievous," and to provoke outbursts of applause not likely to promote reverence. Mr. Spurr concludes his article by saying:

"I write this to try and dispel the opinion which I know prevails in England, and which I also shared, that Chapman-Alexander is Torrey-Alexander *redivivus*. If it were I would oppose it tooth and nail. But Dr. Chapman is a man worth knowing, and his work is healthy. And I express the conviction of not a few when I say that the Chapman-Alexander combination would be religiously stronger if the singing side of it were a little more decorus and reverent and less showmanlike."

Sampling the Northfield Summer

Features of the Student Conference

The old *habitué* of Northfield returns from year to year with appetite whetted for familiar things, the winding Connecticut, the glories of hillside and meadow, Round Top, with its endearing associations, the great mass meetings and their praiseful, prayerful atmosphere; the smaller conferences where platform eloquence is discounted and those present put searching questions to themselves and one another as to how to live the life and do the work of a Christian; and the comradeship not slated on the program but which grows up between two or three as they loll in piazza chairs or stroll over the lovely uplands. These things constitute the heart of Northfield and change not.

Yet an added element of anticipation is afforded in the thought of the novelties which each new summer may offer. Not many novelties in theology, to be sure, for Northfield still stands four square on gospel foundations, but with an open door, too, for such modern men as John Kelman of Edinburgh and doers of the word like Wilfred Grenfell. But the march of material improvement is apparent in the handsome new structures already pictured in *The Congregationalist*, the Russell Sage Memorial Chapel and the Music Hall. Other evidences can be found that the three men who are continuing Mr. Moody's administrative work—his two sons and his nephew—share his conception of utilizing for religious ends modern forces and of building up a plant that shall command respect for its solidity and beauty.

Northfield will never again relapse into the placid little town it was before Mr. Moody sounded his tocsin nearly thirty years ago for the assembling of the faithful for an August conference on Christian work. The automobiles fly up and down the streets, and even the Northfield Hotel is this year equipped with one placed at the service of the guests to whom it has become a necessity. Right on the highway between New York and the White Mountains the town is a convenient resting place for tourists. A wealthy manufacturer said one day last week that he liked to drop in there if only for a meal. Yet evening dress is not for the men, at least a *sine qua non*, and it is hoped never will be; though an abundance of smart gowns and hats are evident this week, since the Young Women's Conference is in session, and some of the patrons of fashionable boarding schools are present to catch if possible the Northfield "spirit" and the Northfield vision. If they do, their fine clothes won't do them any great harm.

Last week nine hundred virile boys and young men from nearly a hundred institutions in the eastern part of the United States and Canada had possession of the Seminary buildings and the halls. Precious few devotees of style were among them; flannels and jerseys, bared arms and heads constituted both going-to-meeting clothes and athletic outfit. If one cross sectioned this conference, as I did, on the day set apart for celebrating the national holiday, he would have concluded before nightfall that not only is our country safe, but Canada, too, if the strenuousness of the demonstrations is any index of their patriotism. Probably there is not a frolic in the country in connection with the Fourth of July that compares both as a moral spectacle and as a representative outburst of loyalty with what goes on in the spacious Auditorium from seven to ten o'clock at night. People come from miles around to behold from the galleries the sight as each delegation files in, in lock step, singing its own institution's special songs, arrayed oftentimes in the most fantastic garb, each trying to outdo the other in noise, in appearance and in sportiveness. The Princeton men, for example, came in a long line veiled in yellow with a tiger's head at the front, while the Cornell boys carried brooms to indicate their clean sweep on the water. Pandemonium it was for at least half an hour; but then the boys cooled down long enough to listen to a fine address from that earnest Episcopalian layman, George Wharton Pepper of Philadelphia, on the meaning of patriotism from the young man's point of view. Then bedlam broke loose again as each college sung its song, gave its cheer or did its little stunt; while it was reserved for the grave and revered leaders of the Bible and mission study classes to furnish the most grotesque entertainment, each being garbed ridiculously, and even the portly professor of missions in Yale University, Dr. Harlan P. Beach, appearing in a costume that would do credit to any vaudeville platform.

Poor Grenfell had a time of it that night! On the previous Sunday his addresses had made him solid with all the boys; but that night McGill University in Montreal claimed him by virtue of his Canadian associations, and he sat with them until it was Harvard's turn to furnish the entertainment. Then four husky wearers of the crimson ran up to the McGill quarters and took Dr. Grenfell on their shoulders into the midst of the Harvard group where he stayed while Fair Harvard was sung. But the McGill boys wanted him back, and so a miniature rush was soon in progress, good natured but still very intense, and was only ended by the interposition of Headmaster W. G. Thayer of St. Mark's School, Southboro, who urged as a matter of international courtesy that what was left of Dr. Grenfell be returned to the custody of McGill. But even then the Doctor's troubles were not over, for when it came the turn of the Williams men they also demanded his presence, and so did the sailor boys from Annapolis, since he spends a great portion of his life on the high seas. A pretty frolic it was, ending in a dance around a monstrous bonfire that lit up the landscape for miles around.

But the sportive side of the Conference is kept subordinate to its real purpose, and a pretty stiff program it was from eight A. M., the time scheduled for private devotion, to half-past twelve every morning, while the evening from seven till ten was occupied with meetings, too. If one sampled the Bible classes he would find little groups studying the life of Christ, the social significance of his teachings or the work and teachings of the earlier prophets. Or if he went into the mission study classes he would find such men as Professor Beach, Rev. D. Brewer Eddy, Rev. H. R. Bates, training men to go back to their colleges and teach about modern missions in the foreign field, on the frontier or in our great cities. Delightfully informal were the short conferences on life work, where men sprawled out on the velvety green sward heard other men engaged in specific fields of Christian work tell frankly and modestly what they were trying to do and how they were doing it.

Two favorites of former student conferences were missed, Robert E. Speer, now in South America, and John R. Mott, who will soon be returning from England. His place as leader was ably taken by John Timothy Stone, who has recently gone from Baltimore to the pastorate of the Fourth Presbyterian Church in Chicago. He has also conducted day by day a course on personal evangelism. A young man's conference it distinctively was, with gray beards and bald heads conspicuously absent. Yale had the largest delegation, numbering over one hundred; but almost every Eastern institution had enough men there who, if they really "caught the vision," can to a large degree vitalize the religious life of their colleges and schools this coming year.

The conferences during the later days of this month are of special value to workers in behalf of home and foreign missions and to Sunday school teachers. Then will come, during the first two weeks of August, the largest and oldest of all—that for Christian workers. These men from abroad will take part: Rev. Messrs. J. H. Jowett, Johnston Ross, J. Stuart Holden, Charles Brown and J. A. Hutton, while Dr. Gunsaulus and other well-known Americans will also be heard.

H. A. B.

Rev. E. H. Rudd

The Boston circle of churches is again bereaved of an active pastor who not only served well his own church, but took an exceptional interest in the common work of the denomination. Rev. Edward Hunting Rudd, pastor of the First Church, Dedham, died at his home there, July 8. He had not occupied his own pulpit since March first, his



REV. E. H. RUDD, PH. D.

church then granting him a leave of absence. Few outside of his own family circle knew until recently of the seriousness of his disease, which proved to be cancer of the liver. Fortunately it has not been accompanied by intense and prolonged suffering, and the end came peacefully.

Mr. Rudd was born at Sag Harbor, Long Island, graduated from Princeton College in 1883, and after a year of travel and study abroad, entered Princeton Seminary, graduating there in 1877. His first pastorates were over Presbyterian churches in Albany and Albion, New York, then came an assistant pastorate of several years at Madison Square Church in New York, where he was intimately associated with Dr. Charles H. Parkhurst. On resigning he went abroad for a year or two and on his return in 1901 was called to Dedham. His eight years there have endeared him to his people. Warmly evangelistic he has emphasized cardinal gospel truths, and in pastoral ways he has shown himself a true shepherd of souls. He possessed unusual capacity for friendship and co-operated willingly with others in movements looking toward the common good. He was one of the first champions of the Men's Club movement and had been a president of the New England Federation of Men's Clubs. He enjoyed attending the larger and smaller gatherings of his brethren, and took his part in them acceptably and efficiently.

At the funeral service Sunday, Rev. W. T. Beale, now supplying the Dedham pulpit, presided, and addresses were made by Drs. H. N. Hoyt and Arthur Little, Rev. S. A. Freeman of the Baptist Church, and by Rev. William Pickardt, whom the church in Albion, N. Y., sent as its representative.

The Things People Say

Blundering Remarks and Other Offenses of the Tongue

By Virginia Terhune Van de Water

"Sticks and stones
May break my bones,
But words can never hurt me,"

runs the foolish rhyme. As if bones or the body were all that could be hurt!

Some persons are endowed with a fine sense of fitness which leads them to say the right thing at the right time. Others go wrong from their cradles, making blunders; they seem unconscious of this unfortunate propensity, or, recognizing it, assume that the failing cannot be corrected, but is as much a part of themselves as the color of their eyes and the size of their feet and hands. Sometimes they actually glory, audibly, in what they are pleased to call their "bluntness" or "frankness."

"You know I always say what I think," explained one disagreeably-outspoken young woman.

"Then please don't think often!" retorted her honest brother.

Why there is supposed to be a peculiar virtue in voicing the disagreeable things and in keeping silence on pleasant topics has never been explained. As soon as some persons say, "Now I am going to speak very frankly to you," the hearer sits back and holds tight, bracing himself for something that will make him wince and, perhaps, writhe.

While flattery is in poor taste, surely there are enough pleasant truths that may be spoken without casting about in one's mind for unpleasant ones. If one's friend's clothes fit well, why not say so, instead of remarking on the fact that that particular shade of gray is very trying to a sallow complexion, of which the wearer is the conscious possessor?

A woman donned a hat which she feared was unbecoming. It had seemed pretty when she purchased it, but in front of her own mirror she had her doubts. On her way down town she met a friend and asked her, anxiously,

"Do you like this hat?"

"No!" was the prompt reply. "Why *did* you get it?"

Now I am not arguing that the friend in question should have lied. But there are things she might have said which would have been less disconcerting to the owner of the unfortunate head-covering. It would have been easy to reply truthfully, "It always takes a little time to become accustomed to a new hat, don't you think so?" or, "Don't you like it yourself? It is a popular shape this season." Yes, she could have made any one of a dozen similar and equally innocuous remarks. Not strictly truthful? Well, perhaps not, but very kind, and certainly the recording angel, who is purported to keep score of our utterances, would have blurred the record of this harmless deception.

Some persons do not even decline an invitation with the suavity it warrants. "I can't come next week—I am too busy to go anywhere!" a woman responded when asked to take tea at the house of an acquaintance whom she disliked. And yet the would-be-hostess had intended a kindness in asking the woman to her home.

The things people say! Who of us cannot recall them by the score—things that have amused, cut, angered and exasperated us?

"It must comfort you to remember that, although all the other members of your family are clever, you are an ideal mother," remarked one well-meaning woman.

It *was* a comfort, and such was needed to one who had just been informed that she was the only member of her family who was not clever.

"I don't see," said another outspoken acquaintance, "why you do not send your stories to So-and-So's Magazine. I was looking at it the other day, and they do publish the poorest stuff! I should think *any one* could get her stories accepted there. Why don't you try?"

Blessed is she who can bring her sense of humor to bear upon such a statement, and who can smile at it! This is, after all, the only attention it deserves. To be hurt by such a speech would be ridiculous.

A trained nurse, lacking in the ability to say the right thing at the right time, was preparing a patient for a minor operation.

"I am glad," she said, "that I have come on this case just now, for it does not promise to be a serious one, and my last three patients have been fearfully ill and have finally died. I declare"—with a little laugh—"there seems to be a sort of fatality about my cases lately!"

Yet she meant well; she simply did not think.

If one cannot be tactful, one might, at least, have good taste. That is something that can be cultivated. To illustrate: At a reception last winter a woman who prides herself upon her social eminence swept up to a little woman in black who was chatting with several friends.

"How do you do, my dear Mrs. Blank!" exclaimed the gorgeously-arrayed matron. "I am glad to see you out again. I have not had a glimpse of you since you buried your dear little daughter—two years ago, wasn't it?"

That woman's taste was wrong, whatever her birth or wealth.

A physician whose taste needed treatment was he who, last winter, at a dinner table, went into particulars with regard to the mutilation of the body of the victim of an automobile accident.

In another class of remarks are the ill-natured things that people say. One is seldom more tempted to believe in human depravity than when one hears the unnecessarily sharp speeches that are outlets for petty spite. Of course there is some bitter feeling back of them, but that does not detract from their odiousness. It is, I fancy a conceded fact that sectarian and denominational jealousy gives rise to some of the most unkind remarks that are ever uttered. I remember, as a girl, having my enthusiastic eulogiums on a sermon checked by an older woman who remarked:

"The preacher you heard today is of the —— Church, is he not? Can *any* good come out of Nazareth?"

I was too young to dare to ask her what good could come of such a narrow and bigoted spirit as she had just evinced, but the speech hurt and rankled.

Then there are the would-be witty things that people say. There are those who would sacrifice a friend to an epigram and lacerate a heart for a *bon mot*. They establish, as it were a "center" in the brain for sarcasm, and friends and foes alike suffer from it. There is no more cruel weapon than sarcasm, except its base-born brother, ridicule. To "damn with faint praise" were a kindness compared with laughing a thing out of court. It is easier to pardon the man who steals our purse than the man who makes us appear ridiculous. I heard a good man say:

"The person I have found it hardest to forgive is a certain man who, years ago, made me an object of ridicule for himself and others. I can pardon my enemies, but that man has done more to put my soul in a state of bitterness whenever I think of him than any one else in the world. And it is just because he laughed at me and made others do the same. I feel that I am weak and petty to mind it, but I do!"

It is not a small thing to have lighted such fires of anger and resentment in the heart or soul of any human being as a derisive laugh will kindle.

There are times when to say anything seems hazardous. The man who advised, "When in doubt, say nothing," was wise in his generation. If one cannot say anything about the subject under discussion without offending the taste or feelings of his hearers, that is the time that silence is golden.

Perhaps it is never of purer gold than when it prevents criticism of people and things. The spirit of the age is a critical one, and the habit of seeking for flaws is readily acquired and difficult to unlearn. There are those whom one would never choose as companions to theatre, concert, lecture, or even to an afternoon tea, if one would have a pleasant time, as one would be sure of a running accompaniment of critical and censorious remarks. If people cannot enjoy things themselves, why not let others enjoy them?

Many persons appear to think that criticism proves superiority. Such an one sat next to a friend who was enraptured by an exquisite violin solo, rendered by a performer of international reputation. As the last strain died away and a storm of applause broke forth, the critic shrugged her shoulders.

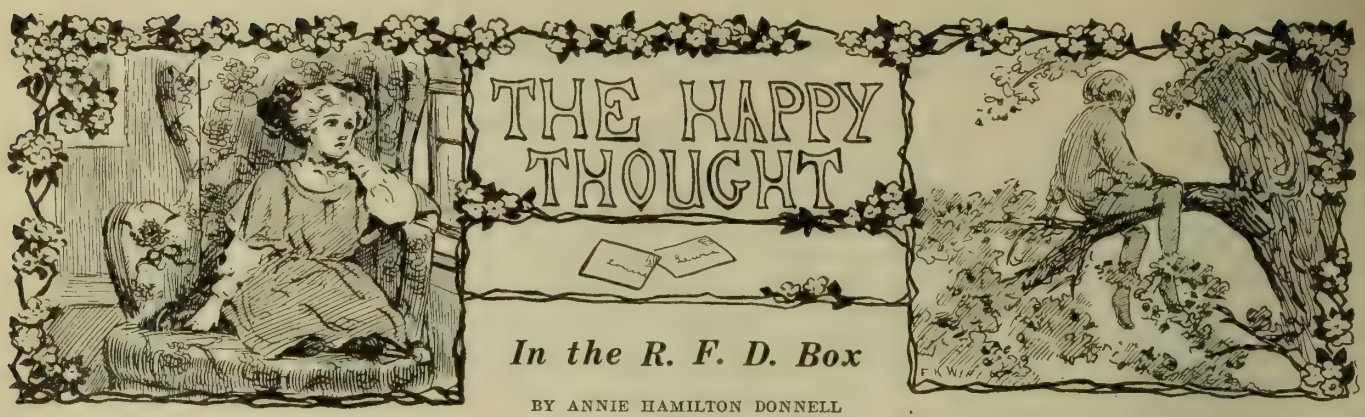
"Really," she said, "I cannot see why there is so much fuss made over that man. To me his playing seems very mediocre."

Had her breeding been more than mediocre she would have kept silent when she noticed the enjoyment of her companion. But she felt, as do many, that in criticism of and skepticism with regard to everything in Heaven above and the earth beneath (especially in Heaven above) they give evidence of rare intellectual endowments. Let us hope they have their reward in a consciousness of superiority. To the simple-hearted, the critic appears as an object to be pitied. They feel as did Stevenson when he heard of Matthew Arnold's death, and exclaimed,

"Poor Arnold! *He* won't like God!"

After all, we commonplace people enjoy most the companionship of the persons who make us feel comfortable.

Truth is the quest of all honest men; and even when honest men are mistaken in the main errand, the sacred toil through which they pass to their error, gives them character out of the eternal spirit. The Civil War is a symbol of the nineteenth century. The South fought the North on a mistake; it fought with complete honesty and with unsurpassed valor and sacrifice; it was defeated; the cause was a lost cause; but the tremendous toil, the sacred sacrifice through which it passed conferred upon our brothers in defeat a character that has become part of the strength and treasure of the nation. —*Dr. George A. Gordon.*



In the R. F. D. Box

BY ANNIE HAMILTON DONNELL

Louise nearly cried when the clock struck ten. She counted the slow strokes hopelessly—of course there would be only ten, because there were only nine last time. And eight, time before, and seven before that—why ever had she got up so early!

"I might've got up *now*," she sighed, "then some o' the time would have been over with." The fact that it was "over with," as it was, failed to occur to her for her comforting. Nothing comforted Louise. Life in the short interval between last night, right after supper, and now had lost its savor; she tasted it as a dry, flavorless morsel under her tongue.

"There's Lewis being happy down there in the orchard;" but in her heart she knew he, too, was being unhappy. She knew his back looked lonesome and the way his bare legs swung from the Bellflower tree. She found herself a little surprised that it did not comfort her any to reflect that probably before Lewis, too, opened a dreary perspective of days and months and years—oh. years! leading all the way to Forever.

For she and Lewis were never going to speak to each other again. At least she never was going to till Lewis did, and Lewis never would till she did.

"And *I'll* never!" Louise cried fiercely, and added with sudden dreary certainty, "Nor Lewis won't." Which, of course, meant the long perspective of forever and ever and ever.

No more "doing sums" or tit-tat-toe-ing on the same slate, no more getting out puzzles together, nor playing The Minister's Cat, nor seeing who could catch the other in The-cat-ran-up-the-clock-with-a-lump-of-raw-liver-in-her-mouth recited at top speed. It had been such fun when Lewis nearly always said, "raw-river-in-her-mouth"! Suddenly to forlorn little Louise it seemed a terrible thing that Lewis would never say "raw-river" again.

She noticed by and by that Lewis was not whistling. Perhaps because he wasn't in whistling spirits and perhaps because he was afraid she would call whistling speaking. Then she noticed the bare legs were not swinging. It seemed very silent and moveless as far as she could hear or see. Grandmother's farm might have been sound asleep.

Then Dear Grandmother came to the door.

"Bless me! It was so still out here I thought everybody must have lost their tongues!"

"They have," thought bitterly the despondent little person on the doorstep.

"Even the birds! I haven't heard a bird sing this hour!"

Dear Grandmother's voice was sweet and merry and trilly as usual. "I thought it was about time for me to come and look into things. Where's—there he is in the orchard! Lewie! Lew-ie! Come up here. I've got an errand for you and Louie to do. It's way down to the Forks Store, so you'll have a beautiful walk and a picnic on the way." She waved the bright little tin pail that was sacred to on-the-way picnics.

Grandmother always called Lewis "Lewie" and Louise "Louie," and, though no one knew how she did it and no one else could do it, she contrived to make Lewie mean Lewis every time and Louie mean Louise. They always knew "which was which" in her dear, sweet voice.

"Lew-ie! Lew-ie!" Dear Grandmother called again. And this time he came up slowly from the Bellflower tree. He did not look toward Louise.

"You no need to hurry at all coming back. Stop and have a beautiful little picnic. I guess you'll have to when you open this pail. Remember: Not To Be Opened Until!"

She hustled them off merrily, but when they were well under way she stood watching their plodding little backs with a soberer look on her face. Dear grandmothers understand.

"They'll feel different after the picnic, bless 'em!" she said, as she turned back to her work. "If it's too big a trouble for my lemon tarts to cure, then we'll have to try liniment!"

To the Forks Store it was fully a mile—I should say a *talking* mile. It was at the very least five dumb miles. Lewis and Louise tramped heavily along without looking at each other. They did not even keep step, which every one knows is a great mile-softener. Lewis's bare feet took big strides and Louise's little stub-toes minced.

A bird on a low branch burst into quavery little laugh-notes as they passed.

"Ha-ha, ha! Ha-ha, ha! Look-at-'em, look-at-'em, look-at-'em!"

Ordinarily that distance to the Forks Store was too short—there were so many things to do in it. Once Louise had counted on her fingers the number of plays they played on the way. Seven—or had it been eight? They had played Which Could Take Littlest Steps and Which Could Take Longest Steps—Zig-zag Steps and Who'll Get to the Green Pump First—oh, and Choosing Trees and Pretending Be Held Up.

But today they only played Be Little Dumb Foolishes. It was a great, great way to the Forks Store. Coming back, there was the picnic to embarrass them. Lewis, of course, because of his sex, carried the little tin pail that was "sacred to." But he carried it in a gingerly, unwilling way, as though pretty soon, when they got to the Picnic Rock, he would like to drop it and run. For how in the world—anyway, this bright, sunny, bird-sweet, green-leaved, posy-sprinkled world—could two Little Dumb Foolishes have a picnic together on a big rock like a table? When ever before had the exciting moment when the cover was lifted from the little tin pail been an unwelcome moment?

For a full five minutes it looked as if it was Not To Be Opened Until—Never Was, for it sat on the table-rock between Lewis and Louise, as neglected a little tin pail as can be imagined. The beautiful, tasty things that were in it must have crowded together and wept sugar and lemon and cinnamon tears at being thus cruelly treated.

It was finally Louise who, with a determined but mournful and unfeastlike air, lifted the tin cover and proceeded to set the table. She apportioned things with strict fairness: two tarts on Lewis's side and two on hers; a seed cooky apiece, three little gold brown "doughnut-holes" apiece—Dear Grandmother always fried the holes for them—and the great red apple in the exact middle of the table.

They sat and ate solemnly as Little Dumb Foolishes would, of course. Lewis looked up at the trees and Louise looked up and down the road. It might have been ash-tarts and cotton-wool doughnut-holes Dear Grandmother had packed in the pail for them. The sweetness and spiciness and lemon-ness had gone out of them.

The apple was impossible, for the way to eat a single picnic apple is to chalk a white line round its fat, red sides, dividing it into two hemispheres, and then proceed, each little picnic-er to bite deliciously up to the chalk-line! It's a beautiful, sociable, *giggly* way. But it is not adapted to a Dumb Picnic, of course. So the apple went back into the pail and Lewis and Louise went home.

The afternoon was longer than the morning. It came to be, toward four o'clock, an endless afternoon, and Louise on her side of the Foolish Fence and Lewis on his side could scarcely bear its endlessness. It was not until five o'clock that Louise had her happy thought. It came like a beautiful flash—she would write it to Lewis! She would hurry and put the letter in the R. D. box down at the gate, then Dear Grandfather would bring it in with the other mail. And Lewis would read it, and they would *do* it! After that, away through the days and months and years to Forever, would lead a beautiful, comfortable road again.

"Dear Lewis," ran the letter, "I've thought of a way out. Let's stand up in a row and begin to speak together. Just the same minute, then we'll be keeping our words. We'll say, 'The-cat-ran-up-the-clock.' Your aff. sister Louise. P. S. I forgive you."

Dear Grandmother always signed herself "Your aff."

Would the Delivery Man ever come—there he came! Now Grandfather was taking out the mail—now he was coming up to the house. He walked very slowly, seemed as if.

"Letter for you, Lewis—letter for you, Louise," Dear Grandfather heralded. Louise could hardly believe her part—a letter for *her!* It was from Lewis—Lewis had had the Happy Thought, too! He had thought of the Way Out!

"Dear Louise, say, let's both begin same time percisely. Come on soon as ever you read this. Your aff. Lewis.

"P. S. Let's be friends."

Suddenly Dear Grandmother and Dear Grandfather saw a strange sight and heard a strange sound. Lewis and Louise darted to the middle of the room and "stood in a row." Their round little faces were beaming with delight and relief. Lewis made a certain gesture with his brown fist and simultaneously they began:

"The-cat-ran-up-the-clock-with-a-lump-of-raw-river-in-her-mouth." Then they burst into joyous laughing. They had both said "raw river"!

The Children's Pulpit

The Willow

BY REV. E. H. BYINGTON

Many of you know the tree which is called the weeping willow. It does not at all deserve its name, for it is not a sad tree, but rather cheerful and winsome, with its long, flowing branches and its soft green color. If you pull one of its long, slender branches it yields, bending without breaking, not because it is weak but because it is wise. When the wind blows how its arms sway with the breeze! And when the storm becomes furious, damaging elms and maples, the willow's branches are whirled about but remain uninjured, because it yields so readily.

Sometimes you should be as sturdy as an oak, but sometimes you should be like a wise willow. When one of your playmates becomes angry with you, do not let anger break off your friendship; but be a wise willow, and give up a little until his anger has blown over. Then all will be as well as before. If a rude boy snatches something from your hand, do not try to snatch back or strike. Like a wise willow, yield a little, and soon everything will be all right. Especially would brothers and sisters quarrel and disagree far less if when one begins to storm about something, the other would remember the willow.

The wise willow people in the long run get their way far more than scrub oak people, who never yield without a fuss. When Christ tells us that if a man takes our coat we should give him our cloak, also; and that if a man makes us go with him a mile, we should go with him two, he is bidding us be willows.

About Abbie

Abbie Ben Adams—may her life be spared!
Awoke one night, and felt a trifle scared;
For on her shirt-waist box, cross-legged, sate
A Vision writing on a little slate.
Exceeding nervousness made Abbie quake;
And to the Vision timidly she spake:
"What writest thou?" The Vision looked appalled
At her presumption, and quite coldly drawled:
"The list of Our Best People who depart
For watering-places sumptuous and smart."
"And am I in it?" asked Miss Abbie.
"No!"
The scornful Vision said. "You're poor, you know."
"I know," said Abbie; "I go where it's cheap.
I can't afford mountains or prices steep.
But, ere you leave, just jot this item down,
I never leave my cats to starve in town."
The Vision wrote, and vanished. Next night, late,
He came again, and brought his little slate,
And showed the names of people really best,
And lo! Miss Abbie's name led all the rest!

—*Carolyn Wells.*

Closet and Altar

THE ENLARGEMENT OF GRIEF

Thou hast enlarged me when I was in distress.—Ps. 4: 1.

A great sorrow, like a mariner's quadrant, brings the sun at noon down to the horizon, and we learn where we are on the pathless sea of life.—*H. W. Longfellow.*

You may make of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth, you should be more competent for that finest, most delicate ministration, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, O my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if only you will meet it as best you can, a good to yourself and to others greater than you now can think.—*James F. Merriam.*

Here, all about you, while your vain dream lingers,
Lies God's own work—that waits for you to do.
Lift up your head, reach out your tired fingers,
And take the crown his love holds out to you.
What, dream—while children starve for love and pity?
Dream—while lost souls cry out for one to save?
Go forth, and in the griefs of this great city
Your grief shall find a holy, humble grave!

"Give me, O God," she prayed, "power to make of all my sorrow music for the world."
—*Elinor McCartney Lane.*

Oh, what owe I to the file, to the hammer, to the furnace of my Lord Jesus! who hath now let me see how good the wheat of Christ is, that goeth through his mill, and his oven, to be made bread for his own table. Grace tried is better than grace and it is more than grace; it is glory in its infancy. Oh, how little getteth Christ of us, but that which he winneth (to speak so) with much toil and pains! And how soon would faith freeze without a cross! . . . Why should I start at the plow of my Lord? I know that he is no idle Husbandman, he purposeth a crop.—*S. Rutherford.*

O Lord God, our Governor, we beseech thee, of thy mercy, that we may have the heavenly vision, and behold things as they seem unto thee, that the turmoil of this world may be seen by us to be bringing forth the sweet peace of the eternal years, and that in all the troubles and sorrows of our own hearts we may behold good; and so, with quiet mind and inward peace, careless of outward storm, we may do the duty of life which brings to us a quiet heart, ever trusting thee. We give thee thanks for all thy mercy. We beseech thy forgiveness of all our sins. We pray thy guidance in all things, thy presence in the hour of death, thy glory in the life to come. Of thy mercy hear us, through Jesus Christ our Lord. Amen.

A Child Welfare Conference

BY WILLIAM BYRON FORBUSH

It seemed like an old home week of the children of his brain when the representatives of over twenty-five different children's welfare organizations met at the summons of Pres. G. Stanley Hall at Clark University last week from Tuesday to Saturday. For many of those movements, like the children's theater and the playground associations, were the direct outcome of his suggestions, while others, like the storytellers' leagues, the various boys' clubs and the new Sunday school courses, have been thoroughly modified as the result of the studies of himself and his disciples. The Conference was an endeavor to bring together for mutual interest and federated effort all instrumentalities for helping children, except those of the public schools. Conversing with President Hall after the Conference was over, I gathered that the Conference in its permanent form might be classed as doing everything that is not done by the National Educational Association or the Conference of Charities and Correction. Its especial *raison d'être* is the recognition that child welfare is not receiving all the help it ought to have from child study and that child study is continually making discoveries which ought immediately to be used for child welfare. The convention, therefore, crystallized into form at the end of the week, and adopted as its name "The Child Conference for Research and Welfare," with the expectation that this rather cumbersome title would be shortened, in the public mind, to "the Child Conference," or even to "the C. C." Of course President Hall was elected president, and Mr. Henry S. Curtis of Washington, of playground fame, was chosen secretary. A modest sum of money is available for the new movement and it is expected that the work of publication, publicity and correspondence will begin at once.

It appears that an Institute of Child Study has been endowed at Clark, and it is expected that its museum and library will be able to furnish the Conference its storehouse of wisdom, while it is thought that the proposed governmental Children's Bureau may be furthered and directed as the result of the work of these unselfish specialists.

Ten varied papers a day for five days cannot be summed up in a small abstract. Suffice it to say that the enthusiasm of these practical workers for the child was contagious and their mutual zeal was that of an ecumenical council of service. No accounts of work done aroused more interest than those of the new movements represented by "the visiting teachers" and the social work for girls done in the hospitals in Boston.

It was a charming close to the more strenuous sessions and one delightfully harmonious with the humaneness of President Hall and his co-workers that the last evening should be spent in child-dances on the campus of the University and in story-telling to children in one of its halls.

Rev. Messrs. John Clifford, Silvester Horne, R. F. Horton, J. H. Jowett and other English ministers have issued an appeal to the Free Churches to pray for the relief of Russian prisoners who are barbarously treated. After describing the terrible conditions of the prisons in Russia, the appeal goes on to say: "Further, during the past four years, 2,118 civilians have been executed after a court-martial sentence, and during the first quarter of the present year 235 civilians were executed under similar jurisdiction. Some 74,000 persons are now exiled, untried, by administrative order, in Siberia and Northern Russia."

The First Gospel Campaign in Europe

Sunday School Lesson for July 25

By Rev. A. E. Dunning
(To be studied with open Bible)

IV. In a University City

Paul's adventure in Athens was a brief one, as compared with his experience in other Greek cities. It was not of great importance in planting Christianity in Europe. But it was peculiar and intensely interesting. In treating it as a lesson, therefore, bring its dramatic points into prominence. Consider:

1. *What Athens was.* A great university center, whose intellectual supremacy was declining, while its people retained its traditions and their pride in its past. Philosophers of various schools made it their home (v. 18). Many persons of leisure for intellectual pursuits but with no high aims, either were permanent residents there, or frequently visited it (v. 21). Foreigners came to deliver lectures on philosophy, and learning had come to be an end in itself rather than a means to an end. Note that the writer of Acts had little admiration for the intellectual atmosphere of Athens.

2. *How Paul began to preach in Athens.* He had not chosen it as a field for work. Probably he had not intended to go thither when he left Berea. The Brethren had meant to conduct him to the seacoast (v. 14), but when they arrived there, fearing still for his safety, they decided to take him to Athens (v. 15). He was waiting there for Silas and Timothy to bring him news that he could go back to Thessalonica and finish his work in that city; and in looking about the town filled with monuments to the history and education of Greece, he became deeply impressed with the evidence of religious influence (v. 16). He felt as a Yale or Harvard graduate might feel on his first visit to Oxford or Cambridge in England. For Paul was a university man. He had studied at Tarsus and at Jerusalem, both of which were educational centers for Jews. But here, where learned men congregated, he found more "dumb idols" than even in barbarian Lycaonia (Acts 14: 11-18). This was more than he could endure. So he began to talk about the religious condition of the city with Jews in the synagogue and with Greeks in the market place, wherever he could get listeners (v. 17).

There were men enough willing to talk with him, for their entertainment was to find some one who had something new to tell. Among these were philosophers of the Stoic school. They believed that God was not a person but an immanent force in nature, and that the universe was the expression of this force. They held that virtue, which meant living conformably to nature, was the one thing desirable, and that health, pain, wealth and poverty were things to which the true philosopher would be indifferent. Can you not find in this present time those who defend these views, or others like them? Tarsus, Paul's early home, was a great stronghold of the Stoics, and he no doubt was familiar with their philosophy.

The philosophy of the Epicureans was what we should call Materialism. They argued that the soul did not exist apart from the body, that if there were gods, they cared nothing for men, and that the true aim of life was pleasure, which was of a lower or higher type, according to their tastes.

These two sorts of philosophers were practically agreed that the Jew whom they had encountered was a charlatan, who had been a hanger-on around universities and had picked up scraps of learning which he used in debate. But they caught from his remarks that he believed in two divinities which were new to them. These gods were Jesus and Anastasis, the Greek word for resurrection (v. 18). These notions made it seem worth while to take him to the Areopagus, the Athenian court which investigated all new teaching (vs. 19, 20). This may have met on Mars Hill, but more probably in the market place. (See Ramsay's "St. Paul the Traveler," pp. 243-245.) That gave Paul his opportunity to preach.

3. *The substance of Paul's address in Athens.* It is well summarized in Professor Bosworth's "New Studies in Acts," pp. 98-100. I have not space here for an extended outline. Paul complimented his audience for their extraordinary interest in religion (vs. 22, 23), and showed that he was acquainted with the philosophical ideas of his hearers and the unphilosophical notions of the common people. Ask your pupils to express in their own words Paul's setting forth of his doctrine of God, in his creating and sustaining power (vs. 24, 25), in his providence (v. 26), in his relations with men, to whom he had given the capacity for prayer (vs. 27, 28), in his requirement for righteous living of all men (v. 30), to be tested by his Son through whom he is to judge mankind (v. 31). The evidence that he will so judge them is his raising his Son from the dead. Paul had been preaching Jesus and the resurrection in the market place from day to day (v. 18), and had been asked to explain his new doctrine to the Areopagus (vs. 19, 20). But as soon as he introduced it the court became tired of him and dismissed him (v. 32). The learned Athenians were interested in philosophical speculations but not in practical religion. Do such conditions appear in modern centers of learning?

4. *The fruits of Paul's preaching in Athens.* He did not win many converts; one member of the court he addressed, one woman who is not described as other women converts "of honorable estate" (chap. 13: 50; 17: 4, 12), and a few others. No church seems to have been formed in that city. But the impression made on Paul was profound. His first letter to the Corinthians bears abundant marks of the opinion he formed in Athens of men who made learning their business as the end of life, and not the means of knowing and doing the will of God. Read 1 Cor. 1: 18-2: 16 in connection with this lesson. The chief truth it enforces is that intellectual knowledge and training do not of themselves make men "wise unto salvation through faith which is in Christ Jesus," and often are hostile to that true wisdom.

International Sunday School Lesson for July 25. Paul's Second Missionary Journey —Athens. Acts 17: 16-34.

The Real Makers of China

C. E. Topic for July 25-31

By Rev. H. A. Bridgman

Heroes of missions in China. Matt. 5: 13-16.

A nation to be reckoned with. Talking with a man who has traveled extensively in all parts of the world, in the pride of my Anglo-Saxon affiliations, I asked him where in his travels he had found men as full of initiative, energy and persistence as are the best representatives of the American and British stock. Promptly he replied, "In China." Then I remembered how unanimous missionaries returning from China are in their praise of the native stock. Close contact with John Chinaman for a period of years only makes them more confident that beneath his impassive exterior he is a person of rare intelligence and power. Out of the ferment evident everywhere in the East today is to arise in time a totally new status, and in it the Chinaman is to have a large and influential part.

Heroes from without. Yet China needed the touch of the Occident in order to arouse it from the sleep of ages and to develop its latent abilities. Too often the West has selfishly exploited China, introduced new vices or intensified already existing ones. But looking over the one hundred and two years since Robert Morrison, the pioneer of Protestant missions was sent to Canton by the London Missionary Society, we must credit the men and women who in the name of Christ have gone to China with having carried the influences that have lifted it to the level already reached and that have prepared the way for a great new China in the years just before us. What an array of splendid names are linked with the missionary movement! Here are just a few: S. Wells Williams, Peter Parker, James Gilmour, W. A. P. Martin, Gilbert H. Reid, George L. Nevius, "Chinese" Gordon, Mary Morrill, Arthur H. Smith, D. Z. Sheffield and those splendid products of the Student Volunteer Movement, all three of whom laid down their lives in early manhood, Horace Pitkin, J. Lawrence Thurston and W. B. Seabury. Nor must we forget another who has recently passed on, William S. Ament, the admirable sketch of him from the pen of Rev. J. C. Cromer, just published by the American Board will prepare any one to take a helpful part in this meeting.

The native heroes. Said a returned missionary at Northfield last week: "The native workers are the men on whom we are to rely for the Christianization of the Empire of China. They are the real heroes there today, though most of them will always be unknown to fame. They resist temptations to enter more lucrative employment. They stood firm in the Boxer uprising. They quite as much as the men from America and England are making China over through their patient, quiet, self-sacrificing efforts." Surely we ought not to forget these our brothers of another hue than ours, but worthy to be enrolled among present-day heroes of the missionary movement in China.

Among the New Books

The Christian Doctrine of God

The task which William Newton Clarke, D. D., has placed before himself in *The Christian Doctrine of God* (Scribner's. $2.50 net), is to state that "view of God for which Christianity stands responsible in the presence of such life and knowledge as surround us now." It is a conception not unrelated to the past; on the contrary, it is grounded in the Christian revelation, developed in history, and is simply now once more restated in the light of modern knowledge for the times in which we live.

Few tasks could have been chosen more promising in service to present day needs. The modern mind is insistent in its demands for a statement of doctrine that can be accepted by modern thinking. Its aim is to recast the traditional statement of things believed, so that they can be believed today. The announcement of his task, therefore, puts the author at once in sympathy with his readers and, apart entirely from the reputation of his writing, leads them to look for helpful results.

We fear this expectation at important points is likely to be unfulfilled. After an introduction in which the theme and its treatment are invitingly portrayed and the sources contributing to its material clearly presented, the subject itself is discussed under three general sub-themes: God—not as to his existence, which is for the time assumed, but as to his character, which is the historical point of approach in the Christian revelation; God and Men—his redemptive relations to the World, which follows the historical procedure in the Christian unfolding of the doctrine; and God and the Universe, which is the consummation of the doctrine. This is not the usual method of presentation, but it is amply justified by the author. A final section is given to the Evidence—the question as to whether the doctrine so presented will stand as true.

In this necessarily brief comment we are concerned with only one or more significant statements. The doctrine of God is based by the author upon the revelation given by Jesus Christ—not that this is our only source of the knowledge of God, but that in so far as the doctrine which is stated is confessedly the Christian doctrine, it must have its primary source in Christ. In accordance with this, the early Christian conception of God is held to be due to the influence of Jesus' own conception of him; at the same time it is represented as a living experience of God rather than a doctrine of him. One naturally asks how did the early Christians come to this experience of God through the teaching of Jesus? It certainly was not as people today come to this experience through our teaching of God; for Jesus did not teach, he displayed God (p. 6). How then came the Christians by this experience? This question the author does not answer; but it is a question which persists even in the discussion to which he limits himself, and its only answer is that their experience of God found its source in their experience of Jesus himself, and this experience was grounded in their conception of who Jesus was and what were his relations to God as expressed in his own consciousness of himself and his work.

As a result of the avoidance of this question, in the discussion of the Saviourship of God the doctrine of an atonement is ignored, on the plea that the theme concerns salvation only in so far as it is part of the doctrine of God (p. 216). Obviously, this is not a just demurrer; for the Saviourship of God cannot be considered apart from the Christian experience of salvation, and in this experience of salvation the question of atonement is fundamental. If the author emphasizes, as he does throughout his discussion, the normative element of Christian experience, he must recognize that it is as impossible to separate God from Christ in the distinctive question of the Saviourship of God, as it is in the general question of the conception of God himself.

In view of these positions, it is not strange that Dr. Clarke finds himself led to the statement that the early Christians did not infer the divinity of salvation from any idea of the divinity of Jesus, but quite the reverse (p. 224); nor is it remarkable that in his brief discussion of the Trinity the divinity of the Son is restricted practically to Jesus' function of revealing God and all assertion of a divinity of being in Jesus' personal self is avoided, if not denied (p. 244). The emphasis in this cardinal doctrine of Christianity is placed on the unity of God, into which it is claimed the ancient idea of the divine personality of the Father and the Son and the Spirit is today being taken up and absorbed.

The book is delightful reading. Its charm of style, its clarity of expression, its winsomeness of statement carry one unwearied from page to page. But at important places it is disappointing—not that one cannot follow it in the conclusions to which it comes, but that one cannot stop with it in the conclusions which it avoids. Were it not simply to approach the great statements of faith but to commit itself to them, it would be masterful.

MELANCTHON W. JACOBUS.
Hartford Theological Seminary.

Studies in Mystical Religion

Many persons have doubtless felt that the history of Christianity has been too largely outward and too little inward. While this inner field has not been entirely ignored, on the whole it has often been treated as an aside. Yet it is the real thing, and Prof. Rufus M. Jones deserves thanks for bringing out this fact again as he sets forth, in *Studies in Mystical Religion* (Macmillan. $3.50), some parts of the inchoate but seminal world of mystical religion. Few men are better fitted for the task than the author of this book. He shows the hardening of ecclesiastic and dogmatic religion, and the inevitable outbreaks of the soul, often attended by bitter social pains, but always leaving spiritual refreshment behind. In these pages we meet the Great Known, as Augustine, à Kempis, and Wycliffe; we also meet the Great Unknown without whom perhaps the Known would yet be obscure. The mystic souls are those who put "emphasis on immediate awareness of relation with God, on direct and intimate consciousness." "Mysticism" is religion in its most acute, intense, and living type." Of course such uncategorized souls are a standing terror to the hard ecclesiastics since they reject entirely the trade of sacramentarianism.

While tolerant, our author yet criticises and defines, distinguishing ecstasy as the last motion of "negative" mysticism which is the more barren species. He often finds in the poorest utterance something of value, either as a witness of the eternal longing of men, or a criticism of the impoverished life outside. Many of the mystics deliver themselves like men of this world, for often their criticisms of life would make a good modern social program. And in the matter of style they are frequently grave and noble. Some of this gravity and elevation has found its way into Professor Jones's book in spite of its necessarily fragmentary character due to the broken utterance of many of its characters, as well as the fact that it is the first of a series opening up the history of the Society of Friends. The book should find a cordial welcome.

GEORGE T. SMART.
Newton Highlands.

A New Biography of Oberlin

The fascinating simplicity of Oberlin's life is reflected in *The Story of John Frederick Oberlin*, by Augustus Field Beard (Pilgrim Press. $1.25 net). It is the result of careful study, both of the records and of the localities. It is well written, brief, and the principle of selection from the abundant materials at hand is beyond criticism.

Oberlin was born in Strasburg in 1740. He inherited that best of all equipments for life—"poverty and pairts," and was given a rather unusual training in the schools. He accepted a position as chaplain in a French regiment, but was permitted to withdraw from this in response to a call which seemed to him, clearly, the call of God, to a missionary work at Waldbach and the surrounding villages in the mountains of the Vosges. There for nearly sixty years, until his death in 1826, he lived his heroic life, for most of the time the teacher, leader, inspirer of his people.

That which impresses one as he reads of those years of service is the many-sided-ness of Oberlin. His interpretation of "preaching the gospel" meant road-building, tree-planting, cotton-weaving, school teaching and sociological research. And he seems to have mastered these many branches of useful knowledge so thoroughly, by sheer native talent, that he became the pioneer in many an untried way, a pattern for many followers, anticipating, again and again, the most approved of modern methods.

The author makes us see, also, that while all his religion had its practical side, equally all his practical program had a religious motive and purpose. He tried to bring every phase of life into vital contact with the spiritual. He taught his people to build roads and plant trees to the glory of God and the welfare of the Kingdom of God. His sense of spiritual realities was unusual. His life choices were largely determined by what he believed to be "divine leadings," and the presence of the departed loved ones was a real fact to him.

Every lover of the new Oberlin will rejoice in the opportunity this book offers to get closer to the life of the man for whom the college is named, and every lover of the Kingdom of God will find this an attractive and constraining story. Oberlin was once called to America, and was ready to start, when the War of the Revolution prevented. One may be pardoned the hint that he did come, in the Ohio college which has put into the life of the nation so much of his spirit.

Fall River, Mass. CLARENCE F. SWIFT.

True Stories of Perilous Escapes

Nothing that Dr. Wilfred T. Grenfell of Labrador has written is more characteristic or supports more strongly the recent eulogy, "a hero in every one's eyes but his own," than *Adrift on an Ice Pan* (Houghton Mifflin. 75 cents). Readers of *The Congregationalist* will remember seeing in its

columns one of the earliest accounts of the daring medical missionary's escape from death last spring. His own story of the lonely, dangerous hours of drifting, with his hungry dogs snarling around him on their precarious craft, is vivid in its simplicity and shows traces of the same fortitude, ingenuity and quiet humor that make Dr. Grenfell everywhere beloved. His grief over the necessary slaughter of three dogs and the subsequent memorial tablet placed in the hospital bespeak the reader's sympathetic interest in the noble pack that shared his wild experience.

Another story of dog and man in dangerous adventure is John Muir's little book, *Stickeen*, from the same publishers (50 cents). The well known naturalist and explorer has given us a vivid bit of descriptive narrative in this escapade on a glacier. The monograph is really a memorial to the plucky and companionable little beast whose name it bears.

Novels

There is a wealth of interest in *Red Horse Hill*, by Sidney McCall (Little, Brown. $1.50). It is first a dramatic story of love and deceit, expiation and forgiveness. Next should be mentioned the vivid descriptions of life in a Southern cotton-mill village. There is nothing hysterical in the recital of the wrongs of the little white slaves. It is only as if a sudden flash of lightning should reveal in relentless clearness scenes which had loomed vaguely in the landscape. We venture to prophesy that no one who reads the book will ever forget the sight of the children. Another marked feature is the portrayal of character, notably, of the two women, a Northerner and a Southerner. The unfolding of these types, and of the influence of each on the other, is hardly second to the interest of the love story.

The twentieth story by E. Phillips Oppenheim, *The Governors* (Little, Brown. $1.50), reveals no less of the author's ability to weave intricate plots with startling situations than has been shown in his earlier works. This is a tale of high finance, with the scene of action divided between New York and London. An important paper is in the possession of "the richest man in America" and greatly desired by his rivals. How it was guarded, stolen, sought for and found is the central theme around which are grouped romantic incidents and stirring adventures in bewildering succession. The story is impossible. The literary critic will find it full of faults, the stern moralist will frown at its too happy conclusion. But the reader who loves action and romance will follow it from beginning to finish with as little delay as possible.

A good old-fashioned historical romance is *The Sword of the Lord*, by Joseph Hocking (Dutton. $1.25). The plot is absurdly improbable but ingenious. A young man has a secret commission from Henry VIII. to go to Germany and bring to England by force or persuasion a certain young heiress. He and a friend wander about the towns of Germany which are seething with Luther's new doctrine. The "little monk of Wittenberg" befriends and converts them. Love, adventure and theology make a seething potion for their cup of life. Though betraying marks of careless haste in writing, yet there is nothing in fiction which presents a more vivid, clear and just picture of the Reformation and of its great central figure.

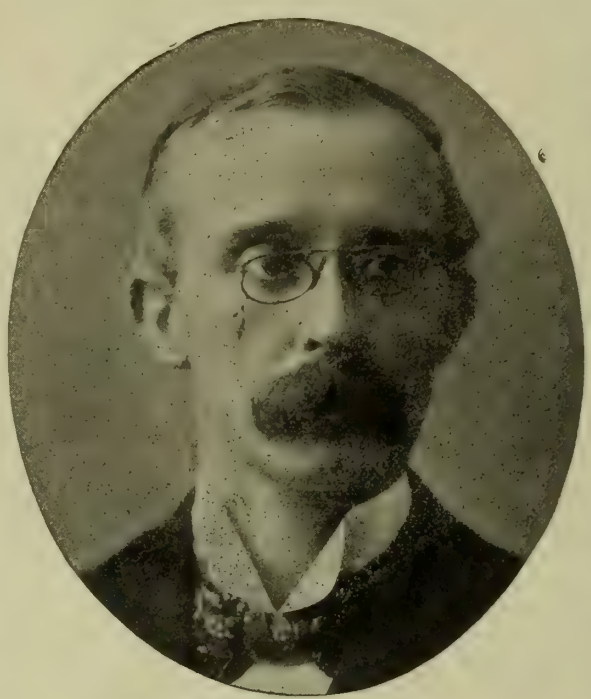
It may be long, but a lie will be detected. —*African Proverb.*

John Henry Jowett—Preacher

The English Leader Now Visiting America

By Rev. Thomas C. Richards

When the pilgrim and tourist from America gets to Birmingham, England, after the cathedral tour, and London, Canterbury and Oxford—he feels that he is in Newer England. He is come not to the ruins and traditions of the past—not to the Established Church and Toryism, but to the spirit of liberalism in church and state. Even if Joseph Chamberlain still sits in Parliament—it is pre-eminently the city of John Bright. It is still more the city of the Nonconformist preacher. It was here that Joseph Priestley, Unitarian minister and scientist, studied and preached and wrote. In the great library the bust of George Dawson confronts you and tells you how large a part this independent preacher has in the intellectual and literary life of the town. In the Art Gallery in a prominent place is a half-length in marble of R. W. Dale, while the life of John Angell James is written as deeply as any man's can be in the heart and history of the great manufacturing metropolis.



REV. J. H. JOWETT, D. D.

When John Henry Jowett was called from St. James Church, Newcastle on the Tyne, at the age of thirty-one, to the pastorate of Carr's Lane Chapel as the successor of Dr. Dale and Angell James, it showed great discernment on the part of the church and great daring on the part of the young preacher. Today he is only forty-five and he has "made good" not only as respects his place in Birmingham but also as one of the greatest Congregational ministers on either side the Atlantic and one of the great living Anglo-Saxon preachers.

When I went on a Sunday morning to hear him in Carr's Lane, practically every seat in the house was occupied. He preached an expository sermon on the fortieth chapter of Isaiah. The voice charmed you at the outset, like the tones of a rich organ, but one soon forgot voice and man in the message. George Adam Smith has called the message "God—a Sacrament"; Dr. Hillis has a great sermon on it called God the Unwearied Guide. While there was not the deep, critical scholarship of the Scotch professor, nor the wealth of literary, historical and biographical illustration of the American, the English preacher made you feel more deeply than either that God is a sacrament and support—and "they that wait on the Lord shall renew their strength." As his contemporary, Rev. J. D. Jones, says: "He carries about with him the sense of God. He creates the atmosphere of worship. He makes those who listen to him feel that he has come to them from the secret place of the Most High." The same deep, devotional spirit and fine literary quality which is familiar to his American readers is as conspicuous in his spoken utterances. There is absolutely nothing slipshod or careless about him—from his clothes and carriage to his conscience and character.

After the service, crowded as his office was with people, from the youth who wanted a personal word on religion to the officers of the church with important business, he was still the courteous, Christian gentleman with kindly greetings and a pleasant word of anticipation for his first visit to the United States, this summer. The evening service found the building crowded, though it was hot and sultry for England. The sermon was from the Sermon on the Mount, Against Worry—practical, thoughtful, helpful—just what that tired, busy people held to the city through the summer by business needed.

But Mr. Jowett is convinced that a cultured, educated audience such as he faces twice every Sunday needs something besides preaching: they need to work. Hence Digbeth Institute. Digbeth is one of "the poorest and most tempted" districts in the city, where conditions "militate against healthy or decent living." Here a little over a year ago, at a cost of $100,000, Carr's Lane Church opened the "Institute" with a building that is a model for institutional work and a superintendent always on the ground. There is a café and reading-room, billiard and games room and gymnasium—all to furnish the cheer and sociability of the saloon without its temptations. For there is one saloon for every fifty families in the district. Saturday night, the night of danger and temptation, there is always a fine concert or bioscope exhibition in the main hall—and this feature is self-supporting.

Poor Man's Lawyer, Children's Play Hour, Labor Agency and Wood Yard are some of the other features. On Sunday there are Sunday schools, morning, afternoon and evening, Brotherhood meetings, children's service and the evening service, with a chorus choir that would be a credit to any church. All this is manned and "womaned" by workers from the 1,300 members of Carr's Lane and affords great opportunities for Christian service of every description.

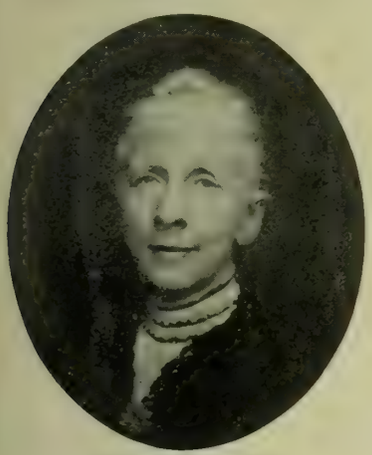
Charles Gore may be titular Bishop of Birmingham, but John Henry Jowett is really the bishop of Nonconformity for the Midlands, as one can easily see—as he looks on Thursday evenings at the Free Church preachers from all the surrounding country who have come to draw inspiration from the teacher and leader of Carr's Lane. Mr. Jowett has not taken the prominent part in political life that Dr. Dale did, nor as Silvester Horne does today. But on occasion when conscience demands, the prophetic element in his nature asserts itself and then Nonconformity has no more powerful or pas-

sionate pleader for liberty and righteousness.

In this country already well known by his writings, Mr. Jowett will be sure of great and interested audiences.

Changes at Lake Erie College

A memorable mating of personalities for the education of women received crowning honors at the recent Commencement of Lake Erie College in Painesville, O. This fiftieth anniversary of the institution was the occasion chosen for the retirement of

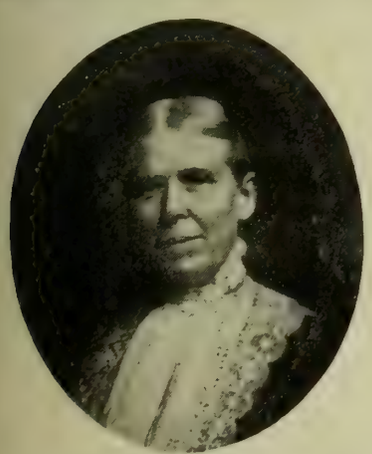


MISS MARY EVANS
Retiring President

Pres. Mary Evans and Dean Luette P. Bentley after forty-one years of service together. Miss Bentley began her work there in 1865 and Miss Evans came from Mt. Holyoke in 1868 to the headship of this new member of the Mary Lyon group of seminaries for women.

The phenomenal developments in the higher education of girls which have marked the generation just past were then only beginning. During all the years of swift change since that formative period, while Lake Erie amplified its departments, multiplied its buildings, became a college, widened its constituency and influence, these two women have molded and vitalized their institution by a leadership in which they have been inseparably united. Growing with its growth, one became a doctor of letters, the other a doctor of medicine.

Their personalities have singularly supplemented each other so that the entire well-



DEAN BENTLEY

being of the school and of the individual students has been cared for by their combined devotion. No president of a girls' college has been more alert in business enterprise, more graceful in public representation, more lovingly influential among her student body than Miss Evans; no dean has been more masterful in management of details and in the care of the social, physical or spiritual interests of students than Miss Bentley. They have impressed themselves on a generation of women who now cherish them as the sources of their purest tastes and highest ideals.

Dr. Gunsaulus in his Commencement address at Lake Erie urged that the great need of education at present is that it be Christianized. It has been the distinctive success of this dual leadership at Lake Erie College that it has done this through these forty years of transformation in educational ideals. These educators have also maintained a type of education marked by a certain fineness of tone which is womanly. They now give over their responsibility to the able and experienced hands of Professor Vivian Small of Mt. Holyoke College, and their memory will be for the enrichment of the college life.

W. A. K.

Boston

Tent Work in Greater Boston

In East Watertown live some 400 Armenians. Religious work there is under the leadership of Rev. V. Tamzarian and the Massachusetts Home Missionary Society. Sunday school work is carried on by members of the Baptist, Methodist and Congregational churches. Wednesday evening of last week a tent, which has been used by the Y. M. C. A. in Chelsea since the fire, was opened for work, about 200 Armenians being present. The interesting program consisted of music and addresses in Armenian, Turkish and English.

City Missionaries Have an Outing

Mr. Jacob P. Bates, president of the Boston City Missionary Society, is not only a far-sighted and successful man of affairs. He is also genuinely hospitable as has been proven over and over by hosts of friends. Last week, at the invitation of Mr. and Mrs. Bates, the vice-presidents, members of the executive committee and missionaries of the Society were guests at Rockhurst, Nantasket, Mr. Bates's summer home. An automobile ride preceded the pleasant luncheon, and later addresses were made by President Bates, Sec. D. W. Waldron, Messrs. A. S. Johnson and J. W. Field and Dr. W. R. Campbell.

Cleansing the City

Last week two men were sentenced to one year each in the house of correction who had been found guilty of a conspiracy to defraud the city. One of them was head of the supply department under former Mayor Fitzgerald, and the other a contractor. While considerable interest in shown in the project to beautify Boston in 1915, it is no less encouraging to note what is being done as a result of the work of the Finance Committee appointed by Mr. Fitzgerald himself to punish the dishonesty of officials of the city government and others, in 1907 and since.

Following the investigation of the committee, the Suffolk grand jury has indicted thirty-nine individuals and twenty-one firms and corporations for defrauding Boston. Five men, the former president of the common council, an ex-alderman, the head of the supply department, a lawyer and a contractor are now serving prison terms. Six other men have pleaded guilty and paid fines, and twenty-six are out on bail awaiting trial. Among these are two more of the former board of aldermen. According to an estimate made by the city board of health, Boston is now the fourth city in population in the United States. Though this estimate is not likely to be confirmed by the census, there are encouraging indications that the Boston of the future will be better as well as bigger.

The regents of the University of Kansas, using increased appropriations, have raised the salaries of all permanent professors in varying sums up to $500.

Hilltop and Seaside Dedications

In May, 1908, the chapel in Sandisfield Center was destroyed by lightning. Sandisfield is the birthplace of Edmund H. Sears, author of the book, "The Heart of Christ," and of two Christian hymns, Calm on the Listening Ear of Night and It Came upon the Midnight Clear, also of Rev. Barnas Sears, D. D., president of Brown University.



The Chapel, South Sandisfield, Mass.

Years ago Sandisfield Center was the richest town in South Berkshire. When First Church, Pittsfield, built its meeting house over a hundred years ago, Sandisfield contributed more than $300 towards it.

The new chapel, in the south part of the town, was dedicated July 1. Secretary Emrich of the Massachusetts Home Missionary Society preaching the dedicatory sermon. In the afternoon Professor Henrikson of the Finnish Institute, Cambridge, preached to Finns, a number of whom have bought farms in the community.

Sandisfield is also being invaded by Jews. At one of the little schoolhouses in the town twenty-two out of the twenty-three scholars are Jews. This lays a new problem before the old town.

The chapel cost about $2,300. A sweet-toned bell was given by Mr. William Rugg, chairman of the building committee. The churches of Berkshire County have agreed to pay $1,000 towards the cost of the building. Rev. John Dooly, pastor of this church,



Hope Chapel, Salisbury Beach, Mass.

serves also the church in New Boston, about seven miles from South Sandisfield.

Salisbury Beach, the scene of Whittier's The Tent on the Beach is a noted seaside resort. The majority of the people who come here are Roman Catholics, and a well-equipped Catholic church is at one end of the Beach. Dr. Lord of Newburyport established a Protestant work at the other end. The chapel was burned last October. Rev. J. F. Spalding, M. D., who has been in charge under the Massachusetts Home Missionary Society, at once set about rebuilding.

He bought an unused Episcopal chapel in Epping, N. H., and set it up at Salisbury Beach. The building is 32 x 50 and has a vestibule and kitchen annex. It is approached by board and concrete walks and seats 253 people. The chapel, walks, grading, lighting and incidentals cost $2,588. A debt of $84.90 remains, which they hope to pay off before the season is over. President Carter of the Massachusetts Home Missionary Society made a very acceptable dedicatory address. Dr. Spalding, the pastor, is an unusual man. He often ministers to the bodily needs of the hotel guests. He lives in harmony with the Roman Catholic brother at the other end of the Beach, and is respected by everybody. Some one called him the other day "the Dr. Grenfell of Massachusetts."

The Massachusetts Home Missionary Society now has three seaside fields of work.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Redemption of Independence Day

Chicago has not reached the ideal in its attempted reform of Independence Day customs, but the last fourth (and fifth) of July marked a great stride toward the realization of a safe and sane celebration. For this happy result credit is due the Sane Fourth Association, of which Mr. Marquis Eaton, a member of our University Church, is president. A lawyer himself, he directed the influence of the Association, first, to secure regulative ordinances, strict enough to accomplish substantial reform, yet sufficiently lenient to old customs to allow the festival spirit a chance to express itself in traditional ways. Dangerous and irritating explosives were absolutely prohibited. Little firecrackers and torpedoes were permitted.

In our part of the city there has been no noise more disturbing than the rattle of Chinese firecrackers under a tin pan. In localities less law-abiding, the cannon cracker and dynamite cane have occasionally been heard from, but everywhere the contrast between the what has occurred this year and the nerve-racking and death-dealing explosives of the past is cheering evidence of the possibility of reform by law.

But the achievement would not have been possible had the Association confined its efforts to drafting ordinances and enlisting police support. Having secured regulation, the Association gave itself, in the second place, to a systematic campaign of education. A copy of the new ordinance was sent to every public school and church in the city, with requests that it be publicly read and commented upon by teacher or pastor. In addition, the city press was enlisted and a public meeting was held in the Great Northern Theater, July 1, where addresses were made by Alderman Lucius Dunn, health commissioner, Dr. W. A. Evans, Judge Calhoun, Rev. M. J. Dorney and Rabbi Tobias Schaufarber and Miss R. B. Holmes, representative of the *Evening Post's* picnic.

There were cheers when she told how 2,000 children would be taken to Palo Park, through funds collected and donated by the *Evening Post.* The cheers were louder when Father Dorney urged that the city take the matter in hand by organizing something special for the children in every park and playground—offering himself to take to the lakefront 1,500 children of the great majority not favored with a free ride to the country. But the cheering reached its heartiest when Rabbi Schaufarber pleaded for a celebration with distinct religious emphasis. "We shall never make the keeping of the day what it should stand for in teaching patriotism," he said, "until every church and synagogue is opened for a festival service to give thanks to Almighty God and to inculcate the duties of citizenship in a free country." This is in line with a recommendation in the prophecy of John Adams (partly quoted in the meeting), which has been strangely neglected. "It will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by *solemn acts of devotion to Almighty God.*" Then follow his familiar words concerning "sports, guns, bells, bonfires and illuminations." The "insanity and savagery" into which we have fallen in carrying out the latter part of the old patriot's program for Independence Day celebration would surely not have gone to such lengths of abuse, had not succeeding generations forgotten what in his mind was the beginning of a worthy commemoration of the great deliverance.

The realization of a sane and safe festival has been partly achieved by the co-operation of the churches, and Rabbi Schaufarber's suggestion deserves serious consideration as a more fundamental reform, which the fact that the fourth came on the Lord's Day (and the fifth was the holiday) actually realized for the present year. Abatement of noise on the street is only a negative measure. Patriotism deserves positive expression and a worthy expression demands what happens every seventh year should become an integral part of yearly custom.

The Making of Ministers

"If these are your ideals and methods, happy are the students who study here and happy are the professors who teach them." These words closed Dr. George Adam Smith's admirable address at the annual dinner of the Divinity School of Chicago University, July 6. The sentiment of the distinguished lecturer from Glasgow is shared by the 220 summer students now enrolled in divinity courses, representing all sections of the country and all quarters of the world. Part of the post-prandial program was the call for every one to rise and announce name and residence. While the South seemed to furnish the greatest number of students, there was a large delegation from Canada. It was a surprise to find the distant states furnishing almost as full a quota as the Middle West, excepting only Illinois.

Dr. Smith's congratulations were in response to Prof. Shailer Mathews's declaration of working ideals. "We want a training," he said, "in which the practical shall balance the scholastic; we want a combination of conviction and open-mindedness; the only liberality we desire is a liberality with right perspective of values—the greater truths central and commanding, minor matters in their place. We want to send out men ready for their job, with confidence that they are in contact with reality and with a contagious faith."

In telling how they make ministers in Scotland, Dr. Smith deplored the over-multiplication of Divinity Halls, three in the United Free Church, four in the Established —"all teaching the same things, at least as far down as the year 1843." He heartily approved the general plan of appointing no man to a professorship who had not served for a term of years in the pastorate. "I would not exchange my eleven years of pastoral service for any amount of erudition in Assyriology," was his personal testimony.

How the pastor continues in the professor was felt by all present as he led in closing prayer. The heart of the great Hebraist is in the ministry of the Word, and he is a Great Heart among his brethren. The United Free Divinity Hall in Glasgow is not a large school, and the faculty number only four; but it will keep on making great ministers as long as such men as George Adam Smith and his present colleagues are in the teaching force.

Dr. Pearsons's Plans for Chicago

In a recent interview at his home in Hinsdale, Dr. D. K. Pearsons announced his intention to round out his work in philanthropy by distributing one million dollars to Chicago institutions. He expects to accomplish this task before his next birthday, April 14, when he will be ninety years old. He has greatly enjoyed giving away money, but finds it strenuous exercise, and wants after ninety, he says, "a little rest." He has recently given Whitman College $50,000 and Huron College, South Dakota, $15,000. In all, forty-seven colleges in twenty-four different states have benefited by his gifts. Chicago Theological Seminary has received $280,000, Beloit College over $500,000, Mt. Holyoke, $150,000 and Whitman, $300,000. These four represent his largest single gifts.

Camp Good Will

The people who are fortunate enough to live in Evanston annually show their good will to the dwellers in crowded tenements by keeping open camp for two months and entertaining about a thousand persons, selected by the settlements, missions and Mr. S. S. Kingsley of the United Charities. All seventeen churches help to support it, but the moving spirit is Mr. W. D. Allen of the Congregational church. As Congregationalists were in charge the first week, on July 4 Dr. McElveen conducted the usual Sunday tent service at four o'clock. Major Reddington's address had the soldier's experience behind it and that appeals to everybody. The ritual of the occasion was, in addition to patriotic songs, saluting the flag, a ceremony in which Dr. McElveen led with much enthusiasm. A delegation of ladies from the church served as waiters at the supper hour, and the tables, with bouquets of roses and plenty of substantial food, were a pleasant sight to on-lookers as well as the hundred guests. The camp is about nine years old and has become established on a firm business basis. The $500 contributed by the Congregational church, I was told, comes very easily. To my remark that a week in this model camp must do an immense amount of good to these dwellers in tenements, Mr. Allen replied, "I rather think that it does our Evanston people as much good as it does them." Certainly the good-will is appreciated. Said an old woman in one of the tents, "These Evanston ladies are kinder than I thought people could be."

Gleanings

First Church, which for some time has held street meetings before the evening service, since the advent of the hot weather has conducted the entire service in the open. The attendance on June 27 was estimated at 700, and the choir for the occasion is itself a considerable congregation. The last choir bulletin states: "The last six months have been by far the most strenuous in the history of the four First Church choirs. In 181 days, 255 church services, concerts, rehearsals and socials have been attended by 6,225 singers, or an average of 240 persons a week have been singing for the First Church. Rehearsals to the number of 136 have totaled 150 hours of steady practice, or 20 consecutive working

days at eight hours per day." A recent two-column article in a London, England, musical journal describes in detail the organization and administration of the First Church choirs. A special feature is the annual summer camp at Saugatuck which this year is to extend from July 19—Aug. 14.

The Ministers' Meeting of June 21 brought forth a great variety of opinions as to what to do with Sunday services in the vacation months. Rev. G. H. Bird of South Chicago said, "In twenty-eight years we have never missed morning or evening service, and I would never go away if a service was to be given up." Dr. H. A. Bushnell thinks it is a mistake to omit the evening service, even for a month. Most of our churches, however, do observe a vacation period, at least, by omitting some services.

The North Shore Federation voted at a recent meeting to have a canvass made of the parishes during the summer months or in early autumn. Some quiet preaching from house to house in a time of relief from part of the formal church services may accomplish more than high pressure methods in public services. The plan to have every home in parish limits visited is not a small ambition for the summer months.

J. H. C.

New York

Gains at Tuckahoe Church

Union Congregational Church in Westchester County, not far from White Plains, or Mt. Vernon, has been in the denomination only about two years, though organized as a union movement nearly twelve years ago. Its three pastors have all been Congregationalists, and the way was cleared two years ago to enable the church to join the local conference. It is centrally located on a fine open property. Last month Children's Sunday was a day of thanksgiving, the church getting rid of a heavy load of $7,000 debt which it had carried for years. Under the energetic leadership of Rev. G. Briegleb, the people themselves raised over one-third, and the Church Building Society gave most of the rest. Thus a property of $20,000 or more has been added to the denomination, to say nothing of a lusty young church full of evangelistic zeal. Drs. Richards and Shelton preached the sermons to an enthusiastic people. Mr. Briegleb was ordained a Methodist in 1905 and came to the Tuckahoe church two years later. He has taken great pains to ground his people in the knowledge and mission of Congregationalism, and is an ardent evangelist and temperance advocate.

Swedish Immanuel Gets New Pastor

Rev. L. T. Lindholm has settled down with the Swedish Immanuel Church in Harlem. It is the only Swedish church on the West Side of Manhattan and has been organized over a decade. Hundreds of Swedish young people are employed in American families in this region, and from them Immanuel draws its congregation and support. Swedes in other occupations are rapidly increasing and, unless strongly Lutheran, are apt to visit Immanuel, so that it expects a large future. Some five years ago the church bought the old Lenox Presbyterian Church property, in an excellent location. It was a heavy investment for Immanuel with its hundred or so Swedish families, but the burden has been bravely carried. The depression of the last two years has removed many active workers, who have had to seek fresh employment. Besides the regular work at the church, the people conduct three mission Sunday schools in different parts of the city.

Mr. Lindholm came after the church had been pastorless for some months, and has had lost ground to recover. The church is now seeking to complete the remodeling of its premises for Bible school and social work, and has received the promise of Mr. Carnegie toward a fine pipe organ to be installed next winter. In aid of the work, the church was packed to hear Dr. Jefferson recently on what he saw in Sweden, Finland and Russia.

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NATIONAL BISCUIT COMPANY

Bushwick Avenue Increases Growth

Dr. J. Lewis Clark, pastor at Bushwick Avenue, after a busy season has gone to Europe on a three months' tramping tour. The church has exceeded all its past records in spiritual and material advance, and is equipped with a remarkable body of workers. Starting seventeen years ago in a small store, it has become one of the strongest in Eastern Brooklyn. Dr. Clark, who was formerly at the Marble Collegiate Church with Dr. Burrell, came to the church three years ago. In that period he has received nearly 500 members, so that this church has headed the list in the local conference for largest percentage of increase. Last year it held that honor for the entire state. Spiritual work is urged upon all new members at the start. A Two-by-two Society has done much good. It has no constitution, no membership roll, but simply the secret resolve on the part of many couples to do one thing each day for the church, and never to omit praying over it. The Bible school has reached a membership of 1,000. Only four blocks away is what is called the largest Sunday school in the world, whose superintendent, a retired business man, gives half the week to the work of a school of 4,000. Dr. Clark now has an assistant to take care of the extensive work among the juniors. A large number of house prayer meetings are held through the winter season. The weekly prayer meeting at the church is often partly an evangelistic service, and many new members have been gained in that way.

The church has established a daughter, the Forest Park View branch, and a house has been secured, which is about to be altered, so that the lower floor will provide a chapel, and the basement, club and Bible school facilities. A school of about seventy has been organized, and over fifty adults attend worship. Rev. William H. Lawall, formerly of the German Luther church, is in charge. The district is only beginning to be settled and is near the entrance to Forest Park. In Dr. Clark's absence the church is being ministered to by Rev. W. C. Stiles, editor of the *Homiletic Review*. The church keeps open all summer long. The musical work attracts the activity of large numbers of young people.

SYDNEY.

A fellowship in journalism to the value of $400 has been established at the University of Wisconsin by the alumni body. The holder will assist in editing the *Alumni Magazine* during his term. Wisconsin awarded the largest number of degrees in its history, 570.

Honorary Degrees

(Bestowed at recent Commencements)

D. D.

Arbuthnot, Samuel K., West Virginia, Ohio Wesleyan.
Barbour, Charles A., Rochester, N. Y., Brown University.
Belk, Stephen R., Atlanta, Ga., University of Georgia.
Bradley, Nelson, Saginaw, Mich., Olivet.
Carrington, John, Bangkok, Siam, Princeton.
Carroll, Edward, Amsterdam, N. Y., Union College.
Christie, Prof. Francis A., Meadville Theological School, Amherst.
Crockett, George W., St. Johnsbury, Vt., Middlebury.
Curtiss, George L., Bloomfield, N. J., Rutgers.
Davis, Prin. Charles E., Wesleyan Academy, Wilbraham, Mass., Wesleyan University.
Dorset, Watson S., Richmond, Va., Richmond College.
Ewing, William, Boston, Olivet.
Fishburn, Mosheim Ross, Washington, D. C., Rollins College. Died June 15, 1909.
Fitch, Pres. Albert Parker, Andover Theological Seminary, Cambridge, Mass., Amherst.
Foster, Prof. Frank H., Olivet College, Olivet.
Gilmour, A. D. P., Richmond, Va., Washington and Lee University.
Gravatt, John J., Richmond, Va., Richmond College.
Heald, Josiah H., Albuquerque, N. M., Bates.
Jackson, James, Wu Kang, China, Trinity College.
Ketcham, Merrick E., Findlay, O., Ohio Wesleyan.
Kittell, James S., Albany, N. Y., Rutgers.
Krom, Asbury E., Providence, R. I., Miami University.
Lawrence, William, Boston, Mass., Yale.
Lee, Charles, Carbondale, Pa., Ohio Wesleyan.
Lyon, John S., Holyoke, Mass., University of New York.
Macdonald, Prof. Duncan Black, Hartford Theological Seminary, Trinity College.
Meade, Everard, Alexandria, Va., Washington and Lee University.
Moore, Charles A., Bangor, Me., Bowdoin.
Moore, Prof. Edward C., Harvard University, Yale.
Morris, Robert H., Evanston, Ill., Northwestern University.
North, Crandall J., ——, N. Y., Wesleyan.
Noyes, Charles L., Somerville, Mass., Harvard.
Peabody, Prof. Francis G., Harvard University, Harvard.
Peebles, George, Naperville, Ill., Wheaton.
Phelps, Prof. Lawrence, Atlanta Theological Seminary, Wheaton.
Pierce, Charles C., Los Angeles, Cal., Colgate.
Pillsbury, Hervey G., Racine, Wis., Ripon.
Preble, Frederick M., Auburn, Me., Bates.
Quimby, J. Langdon, Gardiner, Me., Bowdoin.
Rockey, Noble L., North India, Ohio Wesleyan.
Rogers, Arthur, Brown University.
Rudd, Augustus B., Ponce, Porto Rico, Richmond.
Schauffler, Adolph F., New York, Williams.
Schwartz, Henry B., West Japan, Ohio Wesleyan.
Skinner, T. Clagett, Roanoke, Va., Richmond.
Smith, Prof. Gerald B., University of Chicago, Brown University.
Stone, John T., Chicago, Amherst.
Sydenstricker, Absalom, Chin Kiang, China, Washington and Lee University.
Tade, Ewing O., La Jolla, Cal., Iowa College.
Talmage, Frank De W., Philadelphia, University of New York.
Thayer, Lucius H., Portsmouth, N. H., Dartmouth.
Tillett, Dean Wilbur F., Vanderbilt Theological Seminary, Wesleyan.
Truvé, Theodore T., Gothenburg, Sweden, Colgate.
Vinton, Alexander H., P. E. Bishop, Western Massachusetts, Williams.
Wilkie, William B. Y., Dunedin, Fla., Rollins.

LL. D.

Adams, Charles Francis, Boston, Princeton University.
Bacon, Augustus O., Macon, Ga., University of Georgia.
Ballinger, Richard Achilles, Washington, Williams.
Biggs, Prof. Hermann M., University of New York, University of New York.
Bird, George E., Bowdoin.
Blair, Hon. Charles A., Lansing, Mich., University of Michigan.
Bowne, Prof. Borden B., Boston University, University of New York.
Brownell, Silas Brown, Columbia University.
Bryce, James, British ambassador to U. S., University of California.
Cadwalader, John Lambert, New York, University of Pennsylvania.
Chapin, Alfred Clark, Brooklyn, N. Y., Williams.
Choate, Hon. Joseph H., New York, Union College.
Davis, Judge William L., Columbus, O., Ohio Wesleyan.
De Lagercrantz, Baron Hermann Ludvig, Minister from Sweden, Washington, D. C., Northwestern University.
Dickinson, Sec. Jacob McG., Washington, D. C., Yale.
Dixon, Samuel G., Philadelphia, University of Pennsylvania.
Eliot, Dr. Charles W., Harvard University, Harvard and Tulane.
Ellis, Hon. Wade H., Washington, D. C., Washington and Lee University.
Fine, Henry Burchard, Princeton College, Williams.
Fort, Gov. John F., Trenton, N. J., University of New York, Middlebury and Rutgers.
Frissell, Prin. Hollis B., Hampton, Va., Richmond College.
Garfield, Pres. Harry A., Williams College, Amherst.
Garfield, Hon. James R., Washington, D. C., Howard.
Greene, Rev. Daniel C., Tokyo, Japan, Dartmouth.
Grenfell, Wilfred Thomason, Labrador, Williams.
Hadley, Gov. Herbert S., Springfield, Mo., Northwestern University.
Hall, Chief Justice Frederick B., Bridgeport, Ct., Brown.
Hartley, Frank, New York, Princeton.
Haselton, Seneca, Burlington, Vt., University of Vermont.
Henson, Rev. Poindexter S., Boston, Richmond College.
Hill, George William, W. Nyack, N. Y., Rutgers.
Howison, Prof. George H., University of California, University of Michigan.
Johnson, Prof. Charles Frederick, Trinity College, Trinity.
Judson, Pres. Harry P., University of Chicago, Western Reserve.
Kelley, William V., Ed. *Methodist Review*, Ohio Wesleyan.
Lindsay, Samuel McCune, New York, University of Pennsylvania.
Lowell, Pres. Abbott Lawrence, Harvard University, Princeton, Columbia and Yale.
McConnell, Pres. Francis J., De Pauw University, Wesleyan.
McKim, Charles Follen, New York, University of Pennsylvania.
Matthews, Nathan, Boston, Harvard.
Mosely Alfred, London, Eng., Columbia.
Murphree, Albert Alexander., Tallahassee, Fla., Rollins.
Nichols, Ernest Fox, President-elect of Dartmouth College. Colgate University.
O'Gorman, Justice James A., New York, University of New York.
Palmer, Prof. George H., Harvard University, Dartmouth.
Parker, George F., New York, Washington and Lee University.
Partridge, Hon. Frank C., Proctor, Vt., Middlebury.
Penrose, Charles Bingham, Philadelphia, University of Pennsylvania.
Plumley, Hon. Frank, Northfield, Vt., University of Vermont.
Powers, George M., Morrisville, Vt., University of Vermont.
Prouty, Gov. George H., Montpelier, Vt., Middlebury.
Quinby, Gov. Henry B., Concord, N. H., Bowdoin.
Ripton, Dean Benjamin H., Schenectady, N. Y., Union College.
Robinson, Justice Silas A., Wesleyan University.
Rose, Arthur P., Geneva, N. Y., Hobart.
Savage, Albert R., Auburn, Me., Bowdoin.
Schelling, Felix Emmanuel, Philadelphia, University of Pennsylvania.
Shafroth, Gov. John F., Denver, Col., University of Michigan.
Sledd, Andrew, Gainesville, Fla., Rollins.
Spear, Gen. Ellis, Washington, D. C., Bowdoin.
Sperry, Admiral Charles, Washington, D. C., Yale.
Spooner, Hon. John Coit, Wisconsin, Columbia.
Sumner, Prof. William G., Yale University, Yale.
Tuthill, Judge Richard S., Chicago, Ill., Middlebury.
Vignaud, Henri, Paris, France, Tulane University.
Von Bernstorff, Count Johann Heinrich, Washington, D. C., Columbia.
Weeks, Gov. Frank B., Hartford, Ct., Wesleyan University.
Wheeler, James R., New York, University of Vermont.
Whitridge, Prof. Frederick W., Columbia University, Amherst.
Willcox, William R., New York, University of New York.
Williams, Talcott, Philadelphia, Western Reserve.

Litt. D.

Calhoun, Prof. John C., Florida State College, Washington and Lee University.
Calkins, Prof. Mary Whiton, Wellesley College, Columbia University.
Carson, Luella Clay, Pres.-elect Mills College, Pacific University.
Fairbanks, Arthur, Boston Museum of Fine Arts, Dartmouth.
Ferrero, Guglielmo, Columbia.
Hanson, Rev. Ola, Burma, Colgate University.
Howe, Julia Ward, Boston, Mass., Brown.
Hulsen, Prof. Christian, Rome, Italy, Columbia.
Kühnemann, Eugen, Berlin, Germany, Harvard.
Lowell, Daniel O. S., Dorchester, Mass., Bowdoin.
Marvin, William Theophilus Rogers, Boston, Williams.
Miller, Emily Huntington, Englewood, N. J., Northwestern University.
Moulton, Frank P., Hartford, Ct., Bates.
Smith, Hon. Payson, Maine, Bates.

Continued on page 91

THE JULY

HIBBERT JOURNAL

A QUARTERLY REVIEW OF RELIGION, THEOLOGY, AND PHILOSOPHY

A Few of the Leading Articles for July

Religious Life and Thought in Germany To-Day. By Professor Heinrich Weinel, of Jena.

Mr. Roberts on Jesus and Christ. By Gilbert K. Chesterton.

The Confusion of Pragmatism. By Professor George Trumbull Ladd, Yale University.

A New Development in Old Testament Criticism. By Professor Bernard D. Eerdmans, University of Leiden.

Is Nature Good? A Conversation. By Professor John Dewey, Columbia University.

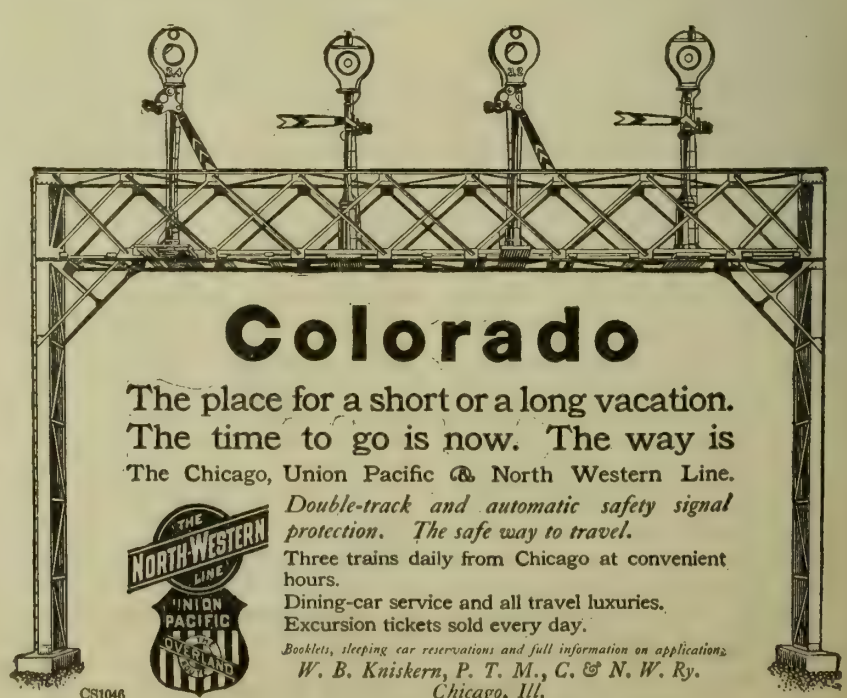
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Honorary Degrees

Continued from page 90

Stuart, Charles Macaulay, Ed. *Northwestern Christian Advocate,* Ohio Wesleyan.

L. H. D.

(Doctor of the more Humane Letters)

Alexander, John White, New York, Princeton University.
Bellinger, Rev. William W., New York, Union College.
Cady, Daniel L., University of Vermont.
Crothers, Samuel McChord, Cambridge, Mass., Princeton.
Hall, Edward Hagaman, New York, Hobart College.
Ogden, Robert C., New York, Union College.

S. T. D.

(Doctor of Sacred Theology)

Burch, Charles S., Richmond, N. Y., Hobart College.
Jefferys, Edward M., University of Pennsylvania.
King, Pres. Henry Churchill, Oberlin College, Columbia.
Sinks, Perry W., Tampa, Fla., Potomac University.
Waters, William O., Chicago, Ill., Hobart.

Personalia

The *British Weekly* says of Edward Everett Hale's story, "The Man Without a Country," "This was the very last thing read by Ian Maclaren on his death bed, and it greatly interested him."

In the British Birthday Honors this year a knighthood was offered to Mr. J. M. Barrie and declined by him. That for his many American admirers is a welcome relief. The humorist is bigger than the knight in our eyes.

Mrs. Emily Huntington Miller, a well-known contributor to *The Congregationalist,* is the first woman to receive an honorary degree from Northwestern University. She received the degree of Doctor of Literature at its recent Commencement. It is fitting that this honor should come from the University where she served as dean 1891-98.

For two generations Solomon Stoddard had a worthy monument to himself in Andrews and Stoddard's Latin Grammar. Since that has become dilapidated by the march of time, his eldest daughter has had a bronze tablet erected to his memory in Middlebury, Vt. Many thousands of students have been helped by that modest and industrious scholar to enter the circle of Roman classic authors.

His many friends on both sides the Atlantic will rejoice to learn of the marriage engagement of Dr. Wilfred T. Grenfell to Miss Anna MacClanahan of Lake Forest, Ill., a graduate of Bryn Mawr College. Nearly twenty years of arduous labor on the coast of Labrador, involving many privations, certainly entitle Dr. Grenfell to the comfort and inspiration of a home. A memorable year indeed 1909 has been for the Doctor. It has brought honorary degrees from Harvard and Williams, as well as the prospect of a bride. Only just compensation for those terrible hours, a little over a year ago, on the pan of ice.

The cable has brought the news to the American Board of the death in Japan of Miss Mary B. Daniels, a graduate of Smith College in 1882, who went out in 1889, and who has been stationed at Osaka. She made her own home a kind of college settlement and she taught in a government school attended by several hundred girls from the higher middle class and in the Baikwa independent Christian school. Her mastery of the Japanese tongue was unusually thorough, and she will be remembered especially for the admirable work she did for the soldiers during the war with Russia. She was a woman of much vivacity and energy. Her home in this country was in Northampton, Mass., where, as well as by her fellow-workers in Japan, she is deeply mourned.

Curtis Guild, Jr., is the only Doctor of Theology who ever was governor of the old Bay State. He received this honorary degree from the University of Geneva after delivering an eloquent oration on John Calvin last week at the unveiling of the monument to the great theologian and reformer in his own city. According to Calvin's theology, it was foreordained that the college which he founded should thus recognize the theological attainments of a distinguished American citizen who declared himself not a follower of John Calvin, but rather of Michael Servetus. But the dean and faculty conferred the honor "for service rendered to public morality as Governor of Massachusetts." On that ground it was deserved, and other governors of this and other states may be eligible to the same title for a similar reason.

An interesting figure among Christian workers this summer is Rev. Anand Hiwale, a native of India, trained in the Marathi Mission of the American Board, and a recent graduate of Bangor Theological Seminary and Bowdoin College, who was ordained at the Central Church in Boston, recently. Mr. Hiwale came to this country without expense to the missionaries or the Board, and has here secured his education through his own efforts, winning friends wherever he has been. The mission from which he came in India has invited him back for work in and with the mission, and he has accepted the call, and is now trying to secure funds to pay his return passage. The hope of the native church in all mission lands centers in its trained, able Christian native leaders, who, at great sacrifice, give themselves and their consecrated talent to its service. Mr. Hiwale's devotion and purpose entitle him to sympathy and support. He has preached and lectured acceptably in a number of churches in Maine and is available for supplies this summer. He can be addressed care the American Board, to which any contributions for him should be sent.

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Obituaries

ELIZABETH BLANDING PIERCE

On June 26, Miss Elizabeth B. Pierce, daughter of Noah and Elizabeth M. Pierce, died at her home in Rehoboth, Mass. She was born in that historic town Aug. 15, 1839. She was educated in the schools of her native town and in Attleborough Academy. Endowed with a capacious intellect, she easily mastered her studies, attaining marked proficiency in Latin and mathematics. She early acquired a taste for the best literature, being particularly fond of the poets Whittier, Longfellow and Tennyson. From these she culled the choicest gems, fixed them in her mind and then taught them to her pupils. When only sixteen she taught her first school of more than forty pupils in Barrington, R. I. From that time her services were in demand until she had nearly rounded out fifty consecutive years of work in the schoolroom. For years she kept the "Blanding School" in Rehoboth (her own district), where her high reputation often brought children to her school from other parts of the town.

She inspired her pupils with lofty ideals of life, and her heart was often cheered by their expressions of esteem in after years. One of these, an orphan boy whom she befriended, was heard to say, "There is no woman living for whom I have such respect and reverence as I have for Miss Pierce." In her last illness she received from her former pupils a generous sum of money—a spontaneous token of their esteem and gratitude. She was a teacher of teachers; not a few young women went from her classes into successful work in the schoolroom. Her standard was high and she spared no pains.

She cheerfully declined calls to larger fields of service outside that she might care for the loved ones at home. She was the first to introduce patriotic exercises into the local schools. The writer recalls to mind Memorial Day of the year 1882. Her schoolroom was hung with flags, together with portraits of Lincoln, Garfield and others. A profusion of flowers filled the room with their beauty and fragrance. After appropriate recitations by the children and brief addresses by visitors, all marched to the village cemetery and decorated the soldiers' graves. When the Goff Memorial was ready in 1886, by her suggestion and aid all the schools in town were brought into line and the custom was established.

As Miss Pierce was first in educational work, so she was first in the work of the church. For many years she performed efficiently the duties of clerk. She taught a class of young women in the Sunday school with great acceptance. She was also prominent in the organization and work of the Christian Endeavor Society. She was ever loyal to her pastors, and her assistance was invaluable. She was fond of music and sang for years in the church choir of which Deacon G. A. Reed was leader.

She took a deep interest in missions, both home and foreign. Her nature was large and genial, and she gripped her friends "with hoops of steel." With her rare qualities of mind and heart she would have graced any position in life. In her final illness, lasting through many weary months, her faith never faltered and patience had its perfect work. Resigned to God's will she waited his time without a murmur.

"It was her daily thought to do his will;
She asked not if in high or lowly sphere;
Though hard the task she climbed the rugged hill,
And brightened all the way with smiles of cheer."

G. H. J.

MRS. JOHN SCOTT LEWIS

Mrs. Mary (Rawson), wife of John Scott Lewis, died suddenly at Thompson, Ct., June 3, after years of invalidism. Mrs. Lewis was next to the youngest of four, and the last surviving child of the late Rev. Alanson and Martha (Russell) Rawson. She was born in East Alstead, N. H., July 29, 1833. Her father's pastorates were in Roxbury, N. H., 1837-42; Southborough, Mass., 1842-52, and New Boston, Mass., for two years. Rev. Mr. Rawson removed to Thompson, Ct., in 1854, and continued to reside there until his death, having been cared for during his declining years by Mrs. Lewis and husband, who removed from Allentown, Pa., for this purpose, after a residence there of twenty years.

Mrs. Lewis attended Townsend Seminary at West Townsend, Mass., and later taught for a time in the family school in Thompson. She was closely identified with the Presbyterian church during her residence in Allentown, being for years at the head of the children's and young ladies' missionary societies which she had organized. Her efficient service became a valuable asset of the Congregational church upon her return to Thompson. She was one to whom the missionary interests of the denomination appealed strongly for support.

Mrs. Lewis is survived by her husband and daughter, Miss Harriet Rawson, who have been unremitting in their devotion to wife and mother. The funeral service was conducted by a former pastor, Rev. George H. Cummings of West Boylston, Mass., assisted by the present pastor, Rev. A. v. C. P. Huizinga, at the residence on Sunday, June 6, at four o'clock, and burial was in the family lot at the West Thompson cemetery. G. H. C.

The Sixty-third Annual Meeting
OF THE
American Missionary Association
WILL BE HELD IN
Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

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WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

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Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Christian News

The Presbytery of New York has ordained Mr. George A. Fitch, one of the candidates from Union Seminary whose examination aroused so much protest. An appeal from the action of the presbytery will carry both the questions of the licensing and ordination before the autumn meeting of the synod of New York.

In recognition of the hospitality of Amsterdam, Holland, to the Pilgrims 300 years ago, a bronze tablet was unveiled in the English Reformed Church of that city last Sunday. It was the gift of the Chicago Congregational Club and other contributors. Rev. Dr. William Eliot Griffis, who made the presentation, preached a memorial sermon.

The Salvation Army has just held in Chicago a successful Western congress at which 350 officers represented a wide area from Michigan to Mexico. Among the features was a simultaneous sally into dark portions of city wickedness. Twenty-one detachments were sent out, each in charge of a prominent official, and nearly a hundred professed conversions were reported.

The churches in the Hawaiian Islands are reported as taking the Apportionment Plan to their hearts in a wonderful way. The gifts of these island Christians for missions last year averaged $8.77 per resident member, nearly two and one-half times the amount asked for. The excess in the gifts to the national societies varied from $605 to $10,339, a noteworthy record.

It is a task of no small difficulty to form a student Y. M. C. A. among the varied members of Robert College, Constantinople. They represent fifteen nationalities as well as the Orthodox Church, Gregorian, Roman Catholic, Jewish, Moslem, Protestant and other faiths. The Association as now organized consists of one general body and four branches, the former meeting once a month and using English, the others three times a month in their native Armenian, Bulgarian or Greek.

According to the *Missionary Review*, an extensive and remarkable revival movement is now taking place in China. Harking back to a prayer union formed at a missionary conference in Fukien in 1903, results have been gradual and continuous. Chili, the most northern of the eighteen provinces and the scene of a bloody massacre in the Boxer Rebellion, was visited by a special awakening. Among the aboriginal tribes of the Southwest, also, are similar signs, 738 were baptized into the church, and in scores of villages daily meetings are held.

Our St. Paul correspondent will describe in next week's issue the biennial convention of the Christian Endeavor Societies in that city, which closed last Sunday. Telegraph reports indicate a gathering which in size and enthusiasm compared favorably with the great conventions of other years. Now that the United Society meets bienially instead of annually, the gathering is likely to be all the stronger. William J. Bryan of Nebraska was among the men of note who addressed the thousands of young people. Sec. William Shaw reported that during the last two years 2,365 societies have been organized, making the present enrollment 71,493 societies, with 3,551,100 members. Dr. Francis E. Clark was re-elected president, and his stirring annual report urged that the goal be a million new members before 1911, which will mark the thirtieth anniversary of the Society.

The corner stone of the new building for Ingram Memorial Congregational Church, in Washington, D. C., of which Dr. J. W. Frizzell is pastor, was laid last Sunday by President Taft. The building will be equipped, in addition to its regular church features, with swimming pool, gymnasium, bowling alleys and clubrooms. President Taft in his remarks thus voiced his attitude toward institutional features in modern church life: "As I understand the plan of this church it is to make religion a part of the life of those who are members of the church. It is to make the church so attractive by reason of its social qualities, by reason of offering an opportunity for physical exercise, for intellectual exercise, that those who are members of it shall regard religion as a necessary part of life and one which they will welcome as a part of life. I am glad to know, to see and to believe that all churches, in a way, are adopting the view that there is nothing inconsistent between religion and duty and happiness and rational amusement, and that the union of all of them is not something that is repellant to the real religious soul."

A Growing Ohio Church

The roll shows that about 400 members have been added during the eight-year pastorate of Dr. MacAyeal at First Church, Akron, O. The church has also been quickened along all lines. An old debt of $3,000 has been paid; $6,000 have been put into repairs; a new location was secured and a very large new stone building is under construction, to cost about $140,000, to be ready for dedication about the beginning of the new year.

There is a fund on interest of $3,500 for a parsonage, and a bequest of $2,000, to pay last bills and to help furnish it. The ladies social society numbers about 500 and raises $1,500 annually. Two women's missionary societies are connected with this church. The young ladies society has held the banner for the state for the last five years. That spiritual and material work should move along so successfully seems remarkable and is due to Dr. MacAyeal's leadership as well as to his splendid people. M.

COULDN'T FOOL HIM

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts, and keep themselves sick.

Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter which almost caused my death, the doctor said Postum was the only thing that I could drink, and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drunk Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed ninety-eight pounds and now my weight is 120.

"There is no doubt that Postum was the cause of this wonderful improvement. I shall never go back to tea or coffee, but shall always stick to the food drink that brought me back to health and strength."

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R. J. Bingham
Formerly with Hotel Woodward

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Church and Ministerial Record

Calls

ARNOLD, HENRY A., Beloit Coll., to assistant pastorate *Grand Ave.* Ch., Milwaukee, Wis. Accepts, to begin Sept. 1.

CLARK, GEO. W., lately of Brooklyn, Ct., to Canterbury. Accepts.

CLAYTON, FRANCIS T., *First* Ch., Williamstown, Mass., to become dean and instructor of English in Rollins College, Winter Park, Fla. Accepts, to begin Oct. 1.

DUNLAP, RAYMOND B., Oleander, Cal., to Tulare. Declines.

KINNEY, GEO. E., Lee, N. H., accepts call to *Sixth St.* Ch., Auburn, Me., to begin Sept. 12.

LANG, STEPHEN C., Bangor Sem., to assistant pastorate of *Union* Ch., Boston. Accepts.

LEWIS, THOS. E., *Archwood Ave.* Ch., Cleveland, O., to Winter Park, Fla. Accepts, to begin Sept. 1.

MCALISTER, MILTON V., Bangor Sem., to Salem, N. H. Accepts.

MANWELL, AUGUSTINE P., Canton, Mass., to *Geddes* Ch., Syracuse, N. Y. Accepts, to begin Sept. 1.

MEYER, FRANK J., Atlanta Sem., to *Minnequa* and *Irving Place* churches, Pueblo, Col. Accepts.

MOSELEY, JOHN H., Bangor Sem., to Frankfort, Me. Accepts.

NEWCOMB, EDWARD H., recently of *North* Ch., Newburyport, Mass., to *Plymouth* Ch., Framingham.

PINNEY, IRA E., lately of North Hyde Park, Vt., to Hubbardton. Accepts.

SEWALL, OLIVER D., recently ass't pastor of *Harvard* Ch., Brookline, Mass., accepts call to Great Barrington.

SWANSON, ISAAC J., Lima, O., to Ravenna. Accepts.

SWIFT, SAM'L R., Yale Sem., to ass't pastorate *First* Ch., Washington, D. C. Accepts and is at work.

ORIGIN

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WATHEN, JOHN M., Claremont, N. H., to *Second* Ch., Biddeford, Me.

WHITCOMB, W. ALBERT, Hankinson, N. D., to Maxbass.

WILLIAMS, EDWARD E., Lucas and Washington, O., to Penfield. Accepts, to begin Aug. 15, in connection with work at Oberlin Sem.

WILLIAMS, WALTER B., Andover and Harvard Sems., to Bridgewater, Mass.

Ordinations and Installations

DOUGLASS, Mrs. HETTIE F., *o.* Little Shasta, Cal., June 23. Sermon, Supt. L. D. Rathbone; other parts, Rev. Messrs. E. B. Luce, J. L. Morain and Miss M. Funk.

HIWALE, ANAND S., of Bombay, India, *o. Central* Ch., Boston, Mass., June 16. Sermon, Pres. D. N. Beach; other parts, Rev. Messrs. I. A. Flint, H. G. Person, J. H. Denison, E. M. Noyes, Sec. J. L. Barton.

VARLEY, ARTHUR, *rec. p., Maplewood* Ch., Malden, Mass., June 16. Sermon, Supt. F. E. Emrich; other parts, Rev. Messrs. H. H. French, B. L. Yorke, D. C. Torrey, F. S. Hunnewell, Austin Rice, Thos. Sims.

WALSH, FRED. W., *o.* Somersworth, N. H., June 22. Sermon by Rev. George Lewis, D. D. Other parts, Rev. Messrs. William Sanbrook, G. H. Driver, Edwin Robie, T. Taisne, J. D. Smiley.

Resignations

BENEDICT, GEO., No. Abington, Mass., after twelve years' service.

BLANCHARD, EDGAR F., Hudson, N. H., effective in the fall.

CARTER, RAY F., Southington, Ct., after a five-year pastorate. On account of his wife's health he goes to the Pacific coast.

CLAYTON, FRANCIS T., *First* Ch., Williamstown, Mass., effective Oct. 1.

GURNEY, HENRY E., *First* Ch., Cortand, N. Y., after five years' service, to take up evangelistic work and Bible teaching.

KINNEY, GEO. E., Lee, N. H., effective Sept. 5, after a five-year pastorate.

LEWIS, THOS. E., *Archwood Ave.* Ch., Cleveland, O., effective Sept. 1, after a ten-year pastorate.

SWANSON, ISAAC J., Lima, O., after a twelve-year pastorate.

WATERS, T. FRANK, South Church, Ipswich, Mass., to take effect Sept. 30, after a pastorate of thirty years.

WHITCOMB, W. ALBERT, Hankinson, N. D.

WILLIAMS, EDWARD E., Lucas and Washington, O.

Dismissions

BACON, ALVIN C., *dis. Stanley Memorial* Ch., New Britain, Ct., June 28.

CLANCY, JUDSON VAN, *dis. St. Lawrence* Ch., Portland, Me., June 28.

Personals

CAPSHAW, BENJ. P., and wife, Harwinton, Ct., given appropriate gifts and reception on their fifteenth wedding anniversary.

CROSS, ALLEN E., assistant pastor *Old South* Ch., Boston, Mass., preached the sermon at the twentieth anniversary of *Park* Ch., Springfield, of which he was formerly pastor.

SOULE, SHERROD, Naugatuck, Ct., presented by his parish with a purse of $1,100 and Mrs. Soule with a gold brooch.

TANNER, ALLAN A., Alton, Ill., and wife, given reception and gifts on their fifteenth wedding anniversary.

Meetings and Events to Come

NORTHFIELD CONFERENCES: Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH, Christian Endeavor Conference, July 23—August 1.

A new department in Biblical literature has been established at Kingfisher College, Kingfisher, Okl., in which a number of courses will be required of freshmen and sophomores. The head of the new department will be Rev. H. M. Herrick, Ph. D., pastor of the Congregational church at Kingfisher.

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted, to board a child age 5 to 12 in a pleasant country home. Price reasonable. References. Address Box 18, R. F. D., Amherst, N. H.

Wanted, serving matron to substitute for two or three months in a small institution in Boston for girls. Personal interview necessary. Address R. B., 29, care *The Congregationalist*, Boston, Mass.

Rockledge Farm, pleasant, homelike place among the hills, desirable for quiet and rest. Excellent board, pine groves, views, piano, tennis. No children. $7 per week. Mrs. Frank B. Smith, Ashland, N. H.

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To Rent, parsonage at seashore, for month or six weeks. Nine rooms and bath, furnished. Famous residential resort, near Boston. House two minutes from the ocean. Address "Parsonage," 29, care of *The Congregationalist*, Boston, Mass.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Pastor Wanted. Congregational ministers who wish to supply pulpit for one Sunday with view to accepting call to new field of labor, are invited to correspond with Chairman of Committee of First Congregational Church, Deer Isle, Maine.

The Lodge vs. the Church. This is a timely publication showing why fraternities are so popular, and what the church must do in order to be more successful in reaching and holding men. 10 cents. The Golden Rule Publishing Company, Nashua, N. H.

Pastorate Wanted. A successful clergyman desiring to divide his time between literary work and church duties, would accept the pastorate of some small and feeble church. This is a rare opportunity for some church. Address Literary Pastor, 29, care *The Congregationalist*, Boston, Mass.

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Our Readers' Forum

Celebrating the Fourth

I have read with interest Mr. Bailey's recent article Breaking Ground for Good Citizenship, and I wish to indorse heartily his way of celebrating our national birthday.

Although we have always lived in the city, we adopted a similar method, a number of years ago. With our four boys and our luncheon boxes we board an electric car which will carry us far away. After the ride, a tramp through the fields and woods, or along the shore, a "picnic" in some shady place, when the luncheon tastes "so good" a rest and another tramp, we return home at night tired but happy, with hearts full of the joy of a day spent in God's "out-of-doors." One advantage of this plan is that it enables us to dismiss the maid as soon as her morning work is done, leaving her free to spend the holiday with her friends.

It is surprising that no matter in which direction we go, we can always find delightful places, "all by our lonesome," and so seldom meet similar parties. This seems to indicate that our manner of celebrating is not universal. M. M. S. B.

Leave Out Personal Gifts

I second the suggestion of Professor Gates in *The Congregationalist* for April 3 on our statistics of benevolence. An experience of some years as statistical secretary, in which I have made a special effort to note these items of individual benevolence as acknowledged by our several societies and to have them credited to the proper church, has convinced me that we are on the wrong track. More than one church in this state has obtained a reputation for benevolence through the individual gifts of one family in the parish, sent directly to the mission treasuries and not passing through the channels of the local church. Let the next National Council pass a vote instructing the churches to report to the Year-Book only such gifts as have passed through the treasury of the church or of some of its auxiliary organizations.

Chelsea, Vt. JOHN M. COMSTOCK.

The Oahe Indian School

A part of the work dropped a half dozen years ago by the American Missionary Association, for lack of money, was the Indian school at Oahe, among the Dakotas, where for twenty-five years that splendid hero, Thomas Riggs, has worked for the Indians. None of our schools have done better work, none is more valued among the Indians, and most of all it is valued by the Christian Indians who long to have their children taught those truths so precious to them. Three times this school has been closed for want of funds. Three times Mr. Riggs and his devoted wife have spent their own money, have secured it from their friends, have begged it from the public, have given time and strength that these Indians might have a Christian school for their children; and more than once it has been opened because the Indians themselves besought that it might be, and worked to that end. It is said in the West that of all the men who work among the Indians "Tom Riggs" knows the heart of the red brother like no one else. He can think like an Indian, they say.

About fifty children might be taught in this school, sometimes there have been more; and its full cost is but four thousand dollars a year at the utmost. But last year Dr. Riggs could take only twenty pupils and attempted to raise only $1,500, and yet so small have been the receipts that a debt of eight hundred dollars has accumulated in the last four years, and each year the buildings have grown more in need of repair.

Is it worth while for Mr. and Mrs. Riggs to carry this staggering load any longer? Not if you and I go on declining to help them. Last year we, the white friends of the Indian in the Eastern churches, gave $143. The South Dakota churches gave $163, while the Indian Missionary Society gave $200. And this is all—$506! And at that, we gave $143 against $200 from the Indians.

One school needs today, says their statement, $1,500 for expenses for the current year, $500 for repairs, and especially it needs pledges for the years to come. Are there not churches and individuals who will be glad to help this valuable and needy school? Money and pledges may be sent to Rev. Thomas L. Riggs, LL. D., Oahe, S. D., and he gives twice who gives quickly.

Pittsfield, Mass. ANNA L. DAWES.

Inharmonious Humor

Thank you and Mrs. Goodwin for the article in *The Congregationalist* on The Heresy of Bad Taste. Please cry out with a loud editorial to men who are to give charges at ordinations against the shocking bad taste of attempting to be funny in those most solemn addresses. On an average the ordination services which I have attended in the last two or three years would have been strengthened by the elimination of those parts. The man whom the Council appoints to stand as its spokesman and charge a pastor to be faithful or a church to fulfill its duty has no right to apologize, nor to ramble, nor to make jokes. Those who do so are guilty of an abomination.

W. E. B.

I want to thank you for your article in *The Congregationalist*, The Heresy of Bad Taste. I think it came just in time to make a certain local installation service one of the most helpful and dignified meetings held in years. I think every minister that took part had read your article. Some of them told me so. F. A. B.

[These are timely words. They are not intended, either, to exclude expressions of joyful congratulations to those who assume the responsibility of ministering officially to Christ's people. Phillips Brooks once said of the use of humor on such occasions that there is a great difference between the sunshine of a June morning and the crackling of thorns under a pot.—EDITORS.]

Going to heaven is just like riding a bicycle. You have to keep-a-going to keep-a-going. You got to keep a-moving—you can't stop.—*Sam P. Jones.*

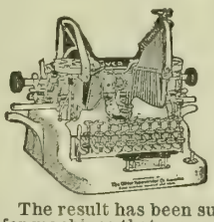
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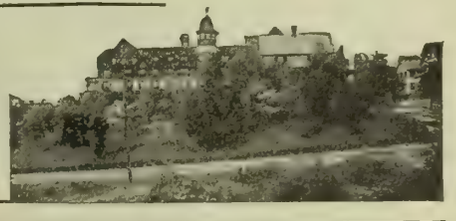
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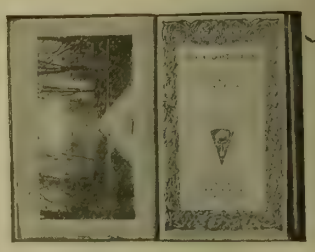
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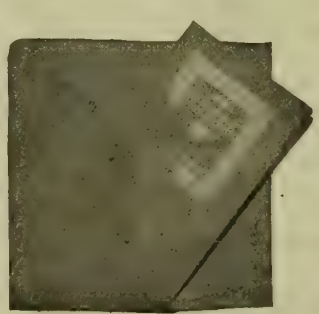
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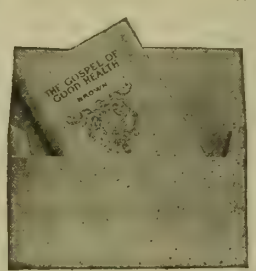
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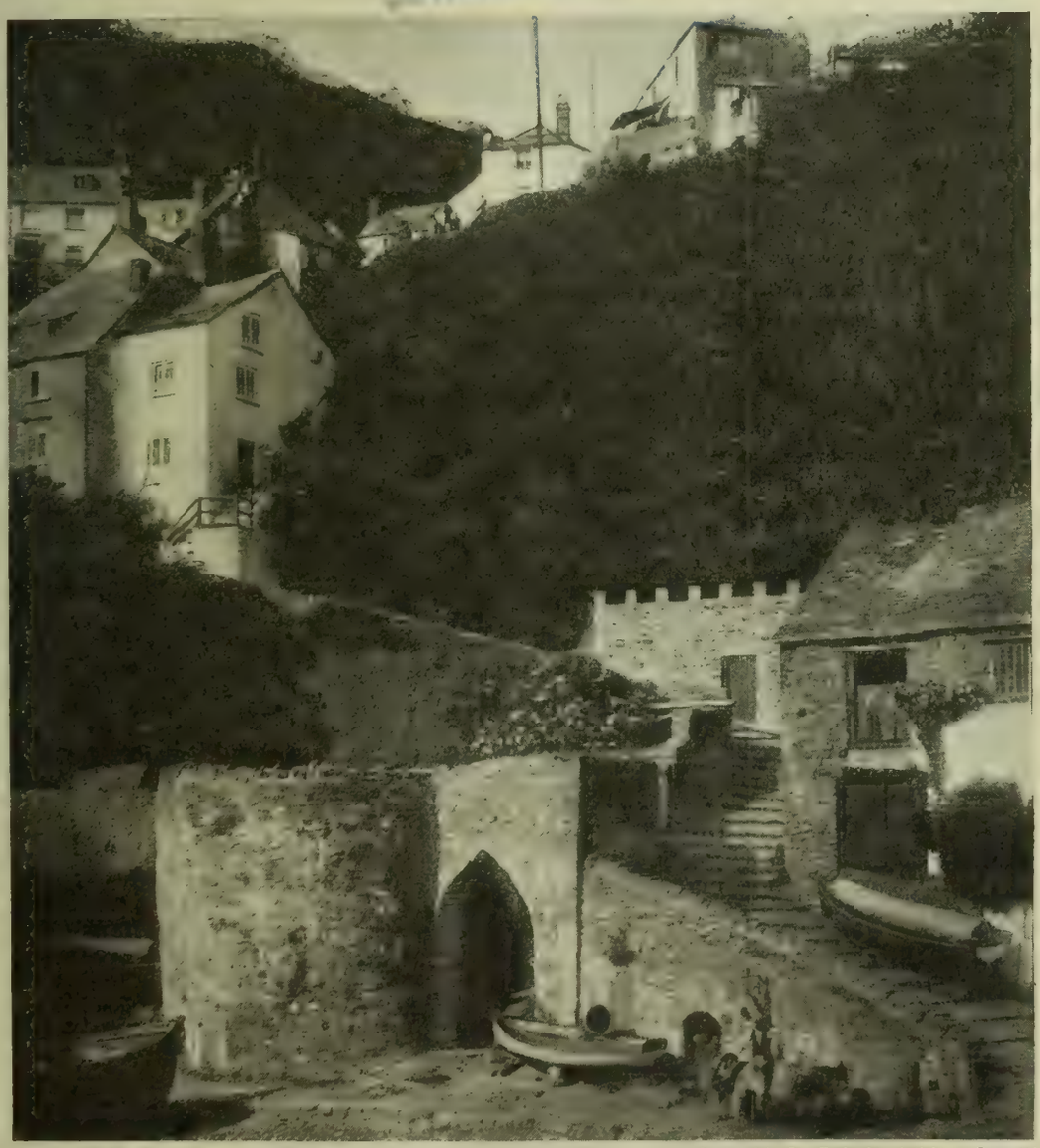
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GREGSON 1909

Volume XCIV | **24 July 1909** | Number 30

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Contents 24 July, 1909

CHANGES IN THOUGHT IN TWENTY-FIVE YEARS 108
PROF. WILLISTON WALKER

HOW THE MONEY WAS RAISED 110
WILLIS LOUGEE

CHRISTIAN ENDEAVOR STILL VIRILE AND GROWING 111
REV. R. P. HERRICK

A WHOLE YEAR OF WOMAN'S SPHERE 113
DOROTHY CANFIELD

THE OLYMPIAN GAMES 115
HATTIE VOSE HALL

WHAT CONGREGATIONALISTS BELIEVE 101

NEW LESSONS FOR SUNDAY SCHOOLS 106

REGULAR FEATURES

The Apostle to the Gentiles—Prayer meeting editorial 106
Event and Comment 102
Editorial in Brief 107
In the Congregational Circle 107
Closet and Altar 114
The Children's Pulpit 114
The Firelight Club 116
Among the New Books 117
The Sunday School—Lesson for Aug. 1 118
For Endeavorers—Topic for Aug. 1 118
Our Readers' Forum 119
Personalia 107
Deaths 126
Biographical 127

CHURCH NEWS

A Beecher Memorial 112
Religious Day Schools 120
Boston 120
New York 121
Chicago 122
Construction and Reconstruction in California 122
A New Plant in Oregon 124
Eight New Churches 124
Honorary Degrees 123
Church and Ministerial Record 125

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This Week

Our cover reproduces one of the quaint, rambling streets in Clovelly, that little town in the heart of Devonshire, England, which draws tourists from all parts of the world. In this region one of Charles Kingsley's strongest stories, Westward, Ho, was born, as Dr. Forbush points out in The Firelight Club. The substantial contribution pertaining to theology from the pen of Prof. Williston Walker, is pertinent to these times when fundamentals are being warmly debated and restated. For an article of a "lighter" character, readers may turn to Dorothy Canfield's racy characterization of the kind of literature that is being served up to womankind by certain magazines. Probably the most important midsummer religious convention has been that of the hosts of Christian Endeavorers at St. Paul, Minn. Our correspondent on the ground pictures graphically the assembly and passes on to the rest of us some of its rich fruitage.

A Country Life Number

With the approach of August, city interests and scenes recede before the vision of rural delights and opportunities. So a Country Life Number is in order, and will appear next week. Several expert writers on country themes are going to help us make it. Pres. Kenyon L. Butterfield of Amherst, a member of President Roosevelt's famous Country Life Commission, will write on The Church of the Countryman. Other phases of rural life, religious and secular, will be treated by Rev. Josiah Poeton and Rev. John Calvin Goddard. Miss Anna Barrows of Teachers College, New York, will contribute an article on The Country Home. Dr. W. T. Grenfell supplies an illustrated article with the suggestive title, Who Wouldn't Be a Missionary?

Our Readers' Viewpoint

We wish more of our readers would tell us what things they like in the paper, and what they do not like or do not care for. Frank and friendly criticism will help us in the choice of material. Appreciative words have reached us concerning the editorial, Calvin the Sinner and the Saint; Walter T. Field's article, on What Is Success?; and Mayor Logan's paper on Religious and Civic Betterment, as well as concerning recent covers and the contents as a whole. But we desire a more general expression of opinion. How do you like, for example, the illustrated articles, the book reviews, the church news, and other standard features? Or if you do not like them, please tell us why. We subjoin, as an incentive to others to write, two or three recent letters:

Mrs. Goodwin's article in a recent *Congregationalist*, The Heresy of Bad Taste, is good enough to be printed by itself and circulated among the clergy.
Detroit, Mich. J. L.

Can you spare me room to express my profound satisfaction with Mayor Logan's masterly address published in your issue of July 3? It is a long while since I have read or heard anything of its kind to compare with it. I am chiefly impressed with its practical matter-of-fact tone. What an ideal official he must be! I would very much like to see him mayor of New York City for a term of years!"
New York. D. R. J.

As an admirer of *The Congregationalist* I feel that I ought to protest againt the use of its columns for such an article as The Limits of Religious Thought under Our Readers' Forum in the issue of July 3. I can hardly imagine how the code of courtesy of *The Congregationalist* could be so strained as to afford hospitality to such a candid apology for unbelief.
Maine. D. W.

Please accept my thanks for your publication of the letter by Mr. Dalby on The Limits of Religious Thought. I want to indorse it thoroughly, though not in complete detail.
Frankfort, Mich. A. M. W.

Such articles as those by J. Brierley or that on Calvin by Edwin D. Mead are worth the cost of the paper. Please continue to keep the paper open to the four winds, and the sky smiling above.
Atlanta, Ga. A. F. S.

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Latest Books on Sociology

A Selected List of Books Bearing on the Vital Issues of the Day

Any book on the list given below will be sent to any address on receipt of price quoted by either bookstore of the Pilgrim Press, 175 Wabash Avenue, Chicago, and 14 Beacon Street, Boston.

Studies in the American Race Problem, by Alfred Holt Stone $2.00

This book constitutes one of the most valuable contributions to the subject ever published. Mr. Stone has applied himself to this gigantic question in a spirit of absolute fairness and with the purpose to "speak the truth for the truth's sake." He is never dogmatic in his statements, but he gives a clear and comprehensive outline of the great difficulties involved in the situation, with a plea that the North and South exercise justice and patience with the stumbling, childish Negro race.

Choosing a Vocation, by Frank Parsons $1.00

The late director of the Boston Vocation Bureau has left to the world at large an immensely valuable legacy in this helpful volume, which outlines the purpose and methods of his work at the Civic Service House. To assist the indeterminate or unsatisfied person in choosing his employment wisely and well, and in selecting some task which shall utilize to the best advantage his mental and physical equipment and develop to the fullest all his latent capacities, is the purpose of the Bureau and of this book. Professor Parsons presents a detailed schedule for self-analysis which will be of great service to any one taking account of his stock of personality.

Letters from a Workingman, by an American Mechanic $1.00

In a series of letters written to a fellow-mechanic, an unknown author gives us a series of statements regarding the attitude of the American skilled workman to the problems of industrial life. He describes his work in New York, a strike, the settlement of the strike, his discharge, the search for work, and his final settling down in New York after a period of tramping. With inside information and a telling and dramatic method of presenting the facts which he knows so intimately, the author has eloquently presented the cause of skilled labor. His treatment is fair and his conclusions sane and temperate.

New Worlds for Old, by H. G. Wells $1.50

A thoroughly interesting book by a well-known author. Mr. Wells writes of Socialism as it presents itself to him as a "very noble, but a very human and fallible system of ideas." He describes this phase of social development not as an extremist but as a kindly but not uncritical adherent. The author terms his work a "book of explanations," and as such it will be gladly hailed.

The Churches and the Wage-Earners, by C. Bertrand Thompson $1.00

The author faces the fact of the alienation of the masses from the churches, inquires into the causes of this separation and endeavors to find a solution of the problem. Mr. Thompson comes to the conclusion that the churches must be thoroughly socialized, that they have a great opportunity which they may grasp if they will, but that if they do not take advantage of this crisis, humanity will be forced to their rescue with a new religion of its own.

The American as He Is, by Nicolas M. Butler $1.00

These three lectures delivered before the University of Copenhagen present "The American as a Political Type," "The American Apart from His Government," and "The American and the Intellectual Life." Dr. Butler maintains that it is because of our essentially individualistic character and the unlimited opportunities to rise which America still offers that Socialism has obtained so small a following in America. Our dangers are diagnosed as "possible incapacity to assimilate the alien elements of immigration and the undue passion for legislation."

Ideals of the Republic, by James Schouler $1.50

In a series of broad studies of American social and political ideas, Professor Schouler has probed into the causes of the growth of the United States in ideal and material conditions. Starting with the rights of human nature, the author discusses our peculiar problems in race and government, and closes with an interesting and suggestive article on "A New Federal Convention."

The Education of the Will, by T. Sharper Knowlson $1.50

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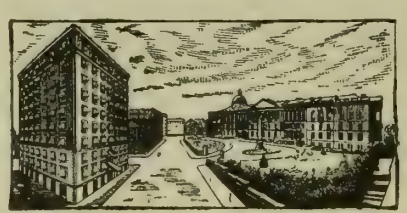
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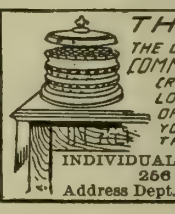
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What Congregationalists Believe

"The strife of tongues" in theological controversy is always good "copy" for the newspaper reporter. Such a dispute as the Chicago Baptist ministers have been having over the theology of one of their members, Prof. G. B. Foster, is heralded all over the country and echoes in foreign lands. Yet interest in the controversy is no measure of the popular interest in the matters disputed about. The personal element is the center of attention. Hardly one in ten of the ministers eager to vote to expel or to retain Professor Foster had read his book which caused the dispute. In our opinion it is not worth reading. But what is a man's standing in the ministry worth when it can be established or destroyed by ministers who consider themselves competent to pronounce their verdict on hearsay evidence only? And what is the value of a laymen's judgment of theological doctrine which is formed as the result of the utterances of such ministers?

This incident illustrates the fact that conservatism and radicalism in religious belief depend more on sentiment and environment, even among teachers of religion, than on accurate knowledge. There are chronic differences of view in our denomination which become acute when they are inflamed by some incident like the removal of Andover Seminary to Cambridge. But many who grow hot in discussion seem not to have sat down with themselves in private and asked, What do I believe? Thoughtful answers to that question would have prevented much talk in religious conventions and newspapers. For this reason we are confident that we are doing an important service for our readers in printing in this issue Prof. Williston Walker's paper on the changes of a quarter of a century in the theological thought of Congregationalists.

The especial value of this paper lies in its presentation without controversy of actual conditions twenty-five years ago and now. What did Congregationalists believe then concerning God, the person of the Christ, the moral nature of man, the Bible and the salvation of mankind from sin? What do they believe now concerning these greatest themes? What are the essential truths which remain unchanged? These questions Professor Walker answers, not as an advocate of any system of theology, but as a historian and a student of the times.

Perhaps the most important change suggested by him is the change in the way of approach to the consideration of religious truth. The prevailing habit of our fathers was to believe what they were taught by the teachers whom they trusted. The prevailing habit of thoughtful men today is to judge for themselves the statements presented for their acceptance. That is the chief reason why creeds and catechisms find so little favor. Even so great a thinker as Jonathan Edwards, suggests Professor Walker, would not have ventured to challenge the ways of God as he understood them to be set forth in the Bible. But today, no description of God can stir reverence in thinking men which does not commend itself to their moral judgment and command the reverence of that which is highest in them. Hence it is that our "Commission Creed" of twenty-five years ago, as Professor Walker says, though in many respects an admirable statement of what is still believed by Congregationalists, seems to belong to an earlier theological age. It is constructed on foundations certified by tradition, rather than tested by moral judgment and experience.

In this transition period of theological thought it is of prime importance to the future of our denomination that the conclusions reached by individual believers should not be warped by prejudices for or against persons or other religious bodies who represent beliefs that provoke discussion. Professor Walker pays a deserved tribute to the prevailing mutual tolerance and brotherliness of the contestants on either side of the battle which reached its climax at the meeting of the American Board in Worcester in 1893, and points to the relative unimportance now of the immediate issue at that time. The suggestion naturally follows that the man or newspaper that appeals to partisan feeling on theological questions to promote strife fosters an evil spirit within. The man who feels competent to lead one party against another in such a controversy by the aid of eloquent speech or a caustic pen, and is spoiling for the fight may profitably turn to 1 Cor. 12: 31: "But desire earnestly the greater gifts. And moreover, a most excellent way I show unto you." Then let him read the following chapter in which that way is shown.

We earnestly hope that Professor Walker's article will help our readers to realize that differences of belief among Congregationalists are less important than they seem to be to some of us, and that these differences afford no good reason for advocating division between what are known as conservative and liberal parties in the denomination. We trust also that study of the theological beliefs of the present and of the processes of thought which have been leading up to them—processes not peculiar to Congregationalism—will help to show that the barriers between Christian bodies, raised and maintained by historic statements of theological belief, ought not to separate into rival camps loyal disciples of Jesus Christ who work and pray for the same end, the conquest of the world by righteousness and love in his name.

Event and Comment

The Tariff in Conference

The tariff bill which went to the conference committee was nominally a House bill amended by the Senate. In reality it was another bill altogether. The public recognizes this fact in speaking of the Payne, or House and the Aldrich, or Senate bills. The final result will possibly deserve to be called the Taft bill, for the President has at the conference stage become an active factor in consultations with the members of the conference committee. He insists that the pledges of the party shall be fulfilled and that, while the protective character of the bill as regards American labor shall not be changed, there shall be reductions of the burden put upon the consumer for the benefit of the manufacturer. In this view he has, we are sure, the people behind him. The Aldrich bill has too much the appearance of having been written by manufacturers for their own exclusive and selfish interests. It bears no evidence of a broad non-partisan study of the whole field with a view to the best interests of the consumer. Such a bill is a direct incentive to renewed popular agitation such as a wise and impartial tariff settlement ought to forestall and prevent. If Mr. Aldrich and his helpers in the Senate think that the American people are likely to forget, they misjudge the common feeling. The Payne bill is much nearer to popular favor and, we believe, to justice and expediency. A tariff bill is nominally a bill for revenue; but the Aldrich bill is an extinguisher of commerce rather than a tax upon it. The President's insistence upon the addition of other measures of revenue is in part a consequence of this commerce-discouraging feature of the bill. We have expressed our opinion that clearing the way for a Federal income tax by constitutional amendment is necessary and wise. The appending of a revolutionary measure of Federal licensing and oversight to a revenue bill, which is the President's special contribution seems to us a mistake. Such a change of public policy should be passed upon by public consideration and debate before it is enacted into law.

The Negro Race Advancing

The thirteenth annual conference of Negroes at Hampton Institute, Va., last week was attended by about 500 professional and business men, school teachers and farmers. About fifty colored physicians organized a campaign against tuberculosis in Virginia, co-operating with other leagues to cover the whole South. Intelligent medical skill is driving out the quackery which has cursed the colored people. The ministers of this conference are well-trained and well-balanced men of high moral character. Their discussions brought out the encouraging testimony which laymen present supported, that education is not weakening the hold of the church on the more intelligent Negroes. Lawyers considered the crime rate among their race, which is much higher than that among the whites. They showed that the greatest proportion of crimes are committed by uneducated Negroes of rural districts, especially those of this class who have gone into the cities where they are in unfavorable conditions. The chief remedies for these conditions are to be sought, said these men in their sane discussions of the situation, in improving the home life and the moral training of the children and in maintaining good schools. Steps were taken to form a Colored Co-operative Educational Association, with a membership from all classes. The impression was general that this conference gave greater evidence of definite progress and achievement than any of those which have preceded it.

The Negro Problem Still Unsolved

In contrast with the encouragements held out by such conferences as those at Hampton, Tuskegee and Atlanta, is an article by William Archer in *McClure's Magazine* for July which presents more forcibly than we have seen elsewhere the obstacles in the way of the advancement of the Negro race in peaceful association with Southern whites. Mr. Archer writes dispassionately, with fairness toward both races, and the perils seem to him as great for one race as for the other. The South he believes is to be either a white man's land, or a brown man's land. The two races cannot peaceably share in the possession and government of the same country on equal terms. It is highly improbable that present conditions will continue indefinitely, the white race dominating, with frequent collisions between the races in which the Negro is always worsted. If a great race war should be provoked, which is at least possible, the colored race might be so terrorized as to lose the natural buoyancy of spirit which hitherto has sustained it. Mr. Archer regards the sex question as the crux of the problem. Education of the Negro tends to aggravate it, since it makes intimate relations easier between white men and colored women of intelligence, while marriage between them will never be tolerated. Amalgamation means to the black people an enormous gain, and they have an instinctive half conscious desire to engraft themselves on the white stock. To the white race it is an instinctive horror whose morbidness is intensified by a degree of consciousness of its own frailty. Constant inter-racial irritation leaves neither race entirely sane. Constant wresting of the law to keep the Negro in a state of serfdom, constant struggle to keep him from political power, frequent resort to lawless violence and cruelty are disgraceful to any community. "The present state of society in the South is as inhuman as it is inconsistent with the democratic and Christian principles which the Southern man so loudly, and in the main sincerely, professes." The only remedy which Mr. Archer sees is in the establishment within the United States of a Negro state as a black man's land.

Christian Endeavor Forging Ahead

If the recent biennial International Christian Endeavor Convention at St. Paul be any index of the virility and promise of the movement—then those most largely responsible for it have reason to be filled with gratitude and hope. Our report on another page shows how Christian Endeavor concerns itself today not only with the personal religious life and home and foreign missions, as it always has done, but with many humanitarian movements and specific moral issues. If it were only one convention once in two years that displayed such enthusiasm, its significance would not be so marked, but similar scenes are witnessed at the state conventions all over the country, and doubtless when the great world gathering in Agra, India, is held next November it will be found that the seed dropped in the soil of a Portland, Me., parish nearly thirty years ago has fruited into Endeavor Societies the world over, no less than ninety thousand young Christians of India alone being enrolled in them.

Interdenominationalism Triumphing

By far the most noteworthy event at St. Paul was the action taken at the Baptist rally looking toward the union of The Young People's Baptist Union with Christian Endeavor. Years ago Baptists chose to establish an organization of their own which has had a somewhat precarious existence, and now some of their most discerning leaders are ready to reunite with the body of young people to which they no less than Congregationalists and Presbyterians rightly belong. The importance of this action consists in the fact that resolutions declaring in favor of Christian Endeavor affiliations were heartily seconded by the secretary of

The Young People's Baptist Union and by Dr. Maclaurin of Chicago and Dr. Wayland Hoyt of Philadelphia, both of whom have been prominent in the Union. The plan proposed seems to offer an excellent basis for coming together. It is proposed that hereafter all young people's organizations in the Baptist church take the name of Baptist Unions of Christian Endeavor. Within recent months the United Brethren Young People's Society and the United Evangelicals of Ohio have cast in their lot with Christian Endeavor and the tide generally is turning strongly toward interdenominational fraternization rather than the maintenance of purely denominational societies. A great unifying force Christian Endeavor has always been, but no less serviceable to the individual denominations, and we believe a poll of Congregational pastors would show similar results to that of a recent poll of Presbyterians who were asked their opinion concerning the Endeavor movement, and who, by a large majority, commended it both in theory and practice.

Baptist Reorganization

An outsider's judgment of the recent Northern Baptist Convention at Portland is likely to be influenced by the type of Baptist with whom he converses. If you talk with the average Western pastor or layman, or if you read the Chicago *Standard,* you will get the impression that this new organization embracing theoretically all Northern Baptists, has in the course of the year attained large dimensions, and is sure, pretty speedily, to be the central and controlling factor in the life of the Baptist churches. If you read the *Watchman* or talk with New England Baptists of a conservative temper, your conclusion is that it will take some time actually to unify through the Convention all Baptist interests, and that its sponsors are going quite as fast as the sentiment of the denomination throughout the country will approve. However most observers will agree that the recent meetings demonstrated a growing desire among all schools and sections for closer fellowship and more efficient common action. Any sudden revolutionizing of existing machinery is made impossible because of legal obstacles. This was admitted by the special committee of five lawyers of repute who for the last year have been conferring with the societies with a view to effecting a union between them and the Convention. So they recommended that there be no organic union, but that the Convention be incorporated, that the executive boards of the society be called "The Boards of Managers" and that each Board consist of twenty-seven persons elected by the society, but nominated by the Convention at any annual meeting.

The Attitude of Baptist Societies

This would operate practically to put the control of the societies in the hands of the Convention, but the Missionary Union whose name is soon to be changed to the American Baptist Foreign Missionary Society, and the Home Missionary Society are disposed to think that they cannot legally demit upon the Convention the nomination of their directors. The Publication Society is ready to accept such oversight. So another year at least must be taken for consideration of the practical difficulties. At all events, it is profitable for Baptists hitherto so loosely organized to undertake to foster a denominational consciousness. The attendance at Portland of 1,700 persons from all parts of the country, of whom over 350 were lay delegates, the request of the Woman's Home Missionary Society to be included in next year's apportionment budget, the active participation in the convention of such educational leaders as Pres. Harry P. Judson of Chicago University, Pres. George E. Horr of Newton, and Hon. Francis W. Parker of Illinois, and the frank and positive declarations concerning current moral issues all show a new spirit among Northern Baptists and promise a future of greater influence.

Is Jesus Divine

A fresh method of approach to this subject is spiritually stimulating. An occasion for it was offered by an article in a recent number of *The Hibbert Journal* entitled "Jesus or Christ." The author, Mr. Roberts, an English Congregational minister, sought to prove that the Jesus in the Gospels was a Jew who made the mistakes and shared the limitations of other Jews of his time, that he was long ago outgrown, and that an ideal Christ, who is worshiped by Christians, but who never actually lived among men, has been associated with Jesus as one person in the Christian conception. Many replies to the article have been made by theologians and preachers, some of them sufficiently conclusive. But in the *Hibbert Journal* for July the subject is taken up by a literary critic, Mr. G. K. Chesterton, and a student of Oriental languages, Prof. J. H. Moulton of the University of Manchester, both these writers coloring their arguments with a glow of personal experience and testimony which gives the reader a distinctly spiritual uplift. Both show that Mr. Roberts bases his arguments on mistaken inferences from what he erroneously assumes as facts. This is easy enough, but the kernel of these articles is the revelation of the inner life of men of mature and disciplined minds in their attitude toward Jesus Christ as God manifest in the flesh. Mr. Chesterton indulges, of course, in his characteristic humor, of which we cite a single example. Mr. Roberts said, "If Jesus was God he knew that the people's belief in diabolic possession was an error." Mr. Chesterton asks, "Does Mr. Roberts know exactly what God thinks about diabolic possession?" "Is there any particular logic in denying that the Son of God might cast our devils out, merely because most modern doctors are obliged to leave them in?" "America is already roaring with a new religion which maintains not only that this or that disease might be a devil, but that all disease is one vast devil—a universal diabolic possession."

The Vision of God in Jesus

Both of these writers, approaching the subject from different points of view, agree in a solemn confession that the earliest message of Christian preachers is the message for today, that Jesus Christ is Lord, and that "to deny it is to throw away the only key that can unlock the mystery of the world." Mr. Chesterton says that when he was an agnostic Jesus appeared to him as the human Jew in the Syrian documents. But now he believes in Jesus as a divine personality and when he thinks of the Divine as really walking and talking on the earth, "then the foundations of my mind are moved." He finds in the central figure of the Gospels the perplexities he would expect to see in such a figure. He would expect to find as the interpretation of the mission of the Christ "some tragic collision between him and the humanity he had created, culminating in something that would be at once a crime and an expiation." Mr. Chesterton concludes thus:

"If I had been a Greek sage or an Arab poet before Christ, I should have figured to myself, in a dream, what would actually happen if this earth bore secretly somewhere the father of gods and men. In the abstract, it may be that it is still only a dream. Between those who think it a dream and those who do not, is to be waged the great war of our future in which all these frivolities will be forgotten. But among those who call it a dream I have not met many who call it a small dream; and very few indeed who in reading its tremendous record have been chiefly struck by its limitations."

Professor Moulton, avowedly a liberal by temperament and conviction, accepts the theory of Christianity that the appearance of a perfect man is an event necessary for the perfecting of our race. He can understand the existence of this perfect man only on the theory that "Before that human birth at Bethlehem he who brought the first joy of

parenthood into Joseph and Mary's home dwelt as Lord in the world of spirit that lies beyond our ken." In his mission to the world Jesus of Nazareth must become the Christ, "the Universal Man who is now no longer like other men, for he is God and man in one." "A perfect human life, offered to God in obedience that did not stop short of death on the cross, was being made available for every man on the earth, to be an immanent Divine humanity that could supply power for perfect living." Those perplexed by doubts as to the living presence of Jesus as the Son of God we trust will find satisfaction in the fact that men of so keen minds as these scholars are believe in him with unshaken confidence as the Lord and Saviour of mankind.

Socialism among Jews

An East Side (New York) Russian Jew, writing for the *National Civic Federation Review,* describes Socialism as the gospel of despair to Jewish immigrants. They bring with them to this country, he says, a high opinion of Socialists. They listen with great regard to Socialist speakers, and read Socialist newspapers with interest. Thus Socialist demagogues have great influence over the immigrant Jews of the East Side, where they preach a gospel of class hatred, discontent and revolution. As the economic as well as moral life of the Jew is regulated by his religion, the Socialist agitator denounces religion as emphatically as the capitalistic system, and the Jew who becomes a convert to Socialism is made at the same time a man without religion. In consequence, the writer says: "All his previous convictions as to right and wrong are shattered. All those precepts that he used to look upon as coming from God Himself no longer exist for him. There is no God and, consequently, no precepts commanded by God. Life after death is only an invention to beguile the poor with false hopes and keep them from rebelling. There is nothing after this life. What deterrent is left for the average young man so let loose all at once from all religious bonds to keep him in the path of righteousness? His conscience might in many exigencies take the place of his religious beliefs, but the Socialist agitator relieves the individual of all responsibility for wrongdoing, laying the blame on society. The thief, the swindler, the counterfeiter, the 'cadet,' the prostitute are all victims of the 'corrupt system.'"

Until recently, the writer of this article says, the influence of these agitators on the East Side has been chiefly confined to immigrants, but they are now establishing flourishing Sunday schools in that section, in Manhattan, the Bronx and Brooklyn where the children are taught that the people in this country are divided into two classes, the oppressors and the oppressed. "Before they learn to love their neighbors they are taught to hate the rich."

Religion in Education

Our National Education Association, which has just closed at Denver, had much to say about moral training in public schools. So did the conference on Child Training at Worcester, and a number of other meetings to discuss education. The chief thing said at the Commencement exercises of several hundred colleges last month and this, in addresses to graduates, baccalaureate sermons and alumni meetings, was that the aim of education is not to fill the mind with knowledge, but to create and develop character. Ideas differ widely as to what character is, but all of them include conscience and duty as essential elements, and it is generally admitted by educators that these cannot be dominant in men without a sense of responsibility to God. How to foster that sense without teaching who God is and what are his relations with his children is yet an unsolved problem. Our public schools, while nominally leaving that subject out, have thus far been saved from the consequences of "secularism" because of the Christian character of the majority of their teachers. But we would not be justified in withholding respect from the Roman Catholic Church for its efforts to teach its religion to its children by maintaining schools for them. At the great Catholic Education convention in Boston last week, which included over 1,000 priests, the sacrifices made by their people for this purpose were lauded as ranking with martyrdom. With such a sentiment we have no sympathy. But when Catholics raise the money without complaint, build the parochial schools and provide teachers for them, we honor their motive. In the French Chamber of Deputies recently M. Maurice Borres denounced the material spirit which dominates France and for which, he said, her schools are largely responsible. He declared that neither teachers nor parents longer believe in conscience and duty, or teach the meaning of these words to the children.

"The time has arrived," he continued, "for a moral awakening in the national schools of France. The human soul has eternal needs and thirsts for the eternal truths of morality. Man needs love, fatherland, family and religion. Only religion can guide man through life." No state will survive which has ceased to care to inculcate morals in its children. And no moral teaching will grip or inspire which is not based on an intelligent sense of obligation to God.

Foreign Work of Southern Presbyterians

The problem of the immigrant peoples has been considered one for the Northern rather than the Southern States but the report of the Southern Presbyterian General Assembly's committee of home missions shows not merely that the question is an urgent one in the south, but also that this church is beginning to grapple with it seriously. "More foreigners are in the Southern States than is generally known," says the report. "Within three years 15,000 have come to Norfolk; in Tampa there are 15,000 Cubans and 10,000 Italians; in New Orleans there are thousands of Italians, Spaniards, Syrians and others, and their number will be multiplied many times once the Isthmian Canal bears on its bosom the vessels of the nations. So it will be in Galveston, which is now rivaling New York as a port of entry for immigrants, in Mobile, in Pensacola and the Gulf Coast country. In some Texas counties the court records are kept in German, in others the Spanish language only is heard." The Synod of Texas has a special Mexican presbytery for the Spanish-speaking people with seventeen churches and about 1,000 communicants. It gives and receives members and influence with the Mexican churches. In the French and Italian fields of Louisiana little has yet been accomplished. There is only one French and one Italian church, with two German in New Orleans. The oldest missionary work of the church is among the Indians, with nineteen churches and ten pastors among the Choctaws and Chickasaws of Oklahoma. This foreign-speaking work is sure to increase and in the centers of industrial life to increase rapidly. It is encouraging that the conservatism of the Southern Presbyterian Church is not blinding the eyes of its members to the opportunity which has come to them of foreign mission work at their own doors.

Germany's New Chancellor

Prince Von Buelow is to be succeeded as chancellor of the German empire by Vice Chancellor Von Bethmann-Hollweg. The emperor has given the least possible political significance to the change of administrators that the circumstances would admit. Von Buelow has throughout his term of office acted as the emperor's personal representative. The one exception to this reduction of the chancellorship to a level which Bismarck would have scorned, came last year with the emperor's indiscretions of speech in the famous interview published in the English papers. In that emergency Buelow took upon himself to voice to the emperor what the German people were saying and it is generally believed that his fall is due to that courageous act of independence. The emperor has not forgotten the Bismarck era and does not propose that the chancellorship shall be independent of

the crown. The really significant utterance of the crisis is the reply of Buelow to those critics who asked why he did not dissolve the Reichstag and appeal to the voters. His answer was that elections in the present state of public opinion would have resulted in increasing the forces of Socialism and the new Reichstag would not have passed the revenue bill. That sounds like a warning to the public that he is resigning to his successor a seat over a powder magazine. The new chancellor who takes this post of danger is a reserved and scholarly man, a college classmate and personal friend of the emperor, who, has, in addition to that supreme advantage, the qualification of familiarity with all the business of his office. He has carefully held aloof from politics, and regards himself as purely an administrative agent. His appointment measures the difficulties of the German government, as well as the purpose of the emperor to hold all the reins of power in his own hands.

Overturnings in Moslem Lands

Out of the recent chaos of civil war in Persia at least a temporary settlement comes in the deposition of the Shah, whose forces were defeated at the capital by the nationalists and who took refuge in the Russian legation—that is, technically on foreign soil. His reign has been brief and stormy. He was defended to the end by the force of "Cossacks" under General Liakhoff who, finding himself surrounded and overpowered, made terms with the nationalists. The Shah's successor, proclaimed with the proud title of "King of Kings," is Ahmed Mirza, a boy of twelve, chosen over the head of his elder brother because his mother was of the Kajar race to which the reigning dynasty belongs. The head of that family, Azad Ul Mulk, becomes regent during the young Shah's minority. The overthrow of Shah Mohammed Ali brings back the parliament and as soon as the new government quiets the country its sittings will be resumed. The difficulties, however, are of the utmost seriousness. The financial trouble is chronic. Russian troops are garrisoning Tabriz; Turkish troops are in possession of Urumia: A Russian expeditionary force is near the capital.

In like disorder is the third Moslem independent state, Morocco, where the recently successful Sultan, Mulai Hafid, is already discredited and said to be a prisoner in Fez. The powerful Kabyle tribes are threatening the Spanish settlements on the coast as they threatened the European settlements at Casablanca. Morocco as it now is can only be governed with the strong hand and seems incapable of finding for itself a ruler of capacity enough to hold its people together and the wild tribes in check. This unrest of the Moslem peoples, as we said last week, portends great changes, many of which are likely to be accompanied with violence and may result in a further extension of Christian overlordship in Moslem lands.

Our Representative in China

The announcement that President Taft purposes to appoint Mr. Charles R. Crane of Chicago as Ambassador to China is a new proof both of his desire for men of the highest class in diplomatic positions and of his interest in the Far East. Mr. Crane is an authority on these questions. He has been seventeen times in Russia and speaks the Russian language. He comes by his interest in China and its history and people naturally, as the nephew of S. Wells Williams, missionary, diplomat, historian of China and professor of Chinese at Yale. Mr. Crane has been one of the leaders in the movement for good government in Chicago and was a founder of the Municipal Voters' League. He is a political moderate, having supported Cleveland and voted for Taft. He has never held public office and says that no other position in the gift of the President would have attracted him. In an interview he tells of his hopes and purposes:

"One of the principal aims of my incumbency will be the aiding of American enterprise to secure and maintain an adequate foothold in a country which promises to be the richest market of the world. My reasons for accepting the Peking post are not a result of hasty action, but spring from ideas and opinions which have been formulating for years. I would not have accepted any other position in the government. In my opinion, China is now the focus of the world's greatest international problem, and I regard the interest of the United States in this problem as fundamental."

China's Problem in Manchuria

Mr. Crane's opinion that "China is now the focus of the world's greatest international problem" is justified by the facts of the situation. China was not a party to the compromise between Russia and Japan which was signed at Portsmouth, but her interests were vitally affected by that treaty and its results. As Manchuria had been the battleground of war so it has become the scene of commercial exploitation. In the North the Russians, in the South the Japanese control the railroads, with rights of monopoly and of police which seriously compromise Chinese sovereignty in the great towns and in the regions traversed by these roads. The refusal of Japan to allow China to build a possibly competitive road has troubled the waters of diplomacy for months. The attempt of the Russians, under cover of railroad concessions of police power, to obtain complete control of the government of Harbin and its neighborhood was only defeated by the firm stand of the American consul, backed up later by other European governments which joined us in refusing to recognize the Russian authority. On the North the Amur River is for a long distance the boundary of Russia and Manchuria. Into it flows from the South the River Sungari, a channel of commerce dividing the country nearly in half. Recent application by the Japanese and others for the right of free navigation is not at all to the taste of Russia, who regards herself as the dominant force in all that country. The treaty right seems clear and the question bristles with difficulties for the party of exclusion. On the Korean-Manchurian frontier are questions of authority, not settled to the satisfaction of the Chinese. On the northern frontier of Korea, multitudes of the patriotic people are flocking over into Russian territory, rather than submit to Japanese rule, many of them being willing to pay the price of submission to the Russian Church. Altogether, on this side of Chinese territory alone there are hard problems for the diplomats enough to fill the time and attention of the new American ambassador.

New Lessons for Sunday Schools

The last International Sunday School Convention authorized the Lesson Committee to prepare courses of graded lessons. The committee had for some time been engaged in this work. The general outlines for these lessons, covering ten years' study to the end of the junior grade, have been published. The lessons for beginners, and for the first year of the primary and the junior departments are issued by our Sunday School and Publishing Society as announced on our first inside cover page last week. We are sure that they will have the earnest consideration of all our Sunday school teachers.

The issuing of these courses authorized and approved by the International Sunday School Association, marks a new era in religious teaching among Protestant churches the world over. If this new system proves acceptable and workable it will bring about a revolution in popular methods of Bible study. It is an attempt to answer demands which have been growing insistent for a dozen years or more. Catechisms have become obsolete. The International uniform lessons do not fill the place the catechisms left vacant. The adaptation of these uniform lessons to the different periods of mental growth in childhood, youth and mature years calls for greater skill than the average teacher in the

public school possesses, while the average Sunday School teacher has less. New efforts for teacher training, spurred by these requirements, fall far short of meeting the need.

The grading of the teacher up to the standard being impracticable, the obvious alternative is to grade lessons in courses. It is plainly difficult to parallel grades in the public schools, when the Sunday school has only one textbook with the single aim of cultivating the spiritual life. This one department of education, albeit the highest, is the only one left for the Sunday school. In the effort to occupy this department, this new system for the earlier grades takes miscellaneous passages from all parts of the Bible and makes use of nature studies and stories. The junior grade provides a four years' course in the Bible in most respects the same as the six years' course of the present uniform system. The first year consists of thirty-five selections from the first five books of the Old Testament, with eight lessons on parables of Jesus and nine reviews. The same provision as now is made for Golden Texts, memory verses and special lessons, while Sodom and Gomorrah, Esau, Nadab and Abihu are made, as of yore, to stand with the Prodigal Son, as warning examples of intemperance.

The new scheme can hardly be fully adapted to schools which cannot provide at least one teacher for each grade. At present a large number of schools are too small for this requirement. It seems probable that the junior grade will take the place of the uniform lessons in the majority of schools for some years to come. The Beginners' course is similar to that which has been published by our society in the *Little Pilgrim Beginners' Lessons*. This and the primary series we expect will be increasingly popular. By the introduction of this new system, our Sunday schools will be fairly started on a movement which promises to bring about in the course of the next decade, an evolution into a much better and more comprehensive system of religious education.

The Apostle to the Gentiles

Sooner or later Christianity must have overflowed from Asia into Europe. What made that short voyage across the Aegean, from near the site of ancient Troy, past the mouth of the Hellespont, to the port of the town named after Philip of Macedonia, important was that it came under leadership of a scholar and a statesman, in whom the blood of Abraham and of Asia nourished a brain which had been trained by Greek thought and Roman world politics. There had grown in Paul's mind that conception of a world obedient to Christ, which made him think in terms imperial and cosmopolitan, and which has been the ideal of the church ever since.

The call of God to pass the narrow sea was one of those accelerations of man's thought by which God has so often intervened in the activity of his servants. We think of the patience of God who will not be hurried in his work. We all know by experience that our own patience must often be sorely tried by his apparent delays. But there comes a time when we are walking and he calls upon us to run; when we are thinking of holding the ground already gained, and he calls us to what appears to be a leap in the dark. Such was the experience of Paul, who must many a time have dreamed of Europe and of Rome as fields of effort for the future—after Asia had been sown thick with churches. Forbidden to go south to the province of Asia or north to Bythinia, he was set down on the seacoast, ready for the dream, with Europe just beyond.

Back and forth the waves of influence have surged—from Asia to Europe and from Europe back to Asia. The more we learn of the history of that region in which Paul had his birthplace, the more we find it the battle ground of the contending forces of religion, culture and political power. Here the Hittites conquered and were overcome. Here Alexander vanquished the Persian king. Here Greek and Asiatic mingled. In our own day the conflict continues —as we have seen in massacre and missionary toil. Paul was not the first Christian to set foot in Europe, probably not the first Christian missionary. But with him the general and his staff followed the advance guard with a purpose of conquest which has fulfilled itself in the Christianization of the whole continent.

We are the children of Paul's conquest and we have been engaged in bringing back the first simpler forms of the Gospel which Paul preached to the regions of Asia which he knew. The tide has turned, in spite of the violence of the waves that broke in massacre at Adana. The struggle may be long and there may be other breaking waves of violence, for Moslem pride and hate are strong. But we are the heritors of Paul's statesmanship, as well as of his message of good news. We look for the final triumph of the reign of peace and love. God will not, indeed, be hurried. But when his hour has struck he may astonish us with the swift changes he will bring to pass.

The prayer meeting topic for July 25-31. The Apostle to the Gentiles. Acts 16: 6-40. Paul in Europe. The Jewish and Gentile churches. The modern return of Christianity to Asia. New types in new racial conditions. Our part in the world-brotherhood of Christians.

Editorial In Brief

The United States Navy is now the second in the world. It is big enough.

Said Archbishop O'Connell at the Catholic Education Convention last week, "We must pay for your children who go to your schools and for ours who cannot." Who says they cannot?

The receipts of Yale's finance committee for admissions to football games and other athletic sports last year, $110,986, would look large beside the income of the college from tuition fees a generation ago.

When one retains an optimistic faith and spirit in old age, a great deal of satisfaction yet remains to be got out of life. Rev. Dr. H. J. Patrick, who died last week, when blind and nearly eighty, mastered the typewriter, though he never saw one. Of the 140 letters of congratulation he received on his eightieth birthday he answered 120 "with mine own hand," as he said, and he took great pride and pleasure in having attempted and accomplished a feat so remarkable.

The Baptist church of Prestonburg, Ky., according to *The Watchman*, has a claim to hold the record for the United States of percentage of church growth in a single year. To the church there of nine members 250 were added as the result of a series of revival services. The future history of that church should be worth watching by the student of revivals. Outside this country this record has been exceeded, *The Watchman* says, in two cases, the Baptist church in Ongole, India, and the (Baptist?) church of Jerusalem.

The Church of the Holy Sepulchre in Jerusalem is constantly guarded by Turkish troops lest the Christians of various faiths who worship or have rights within its walls should slay each other. Now, it is reported, Pope Pius of Rome has renewed negotiations for the purchase of the building with a view to its removal to Italy. The Pope is a simple-minded man or he would know that Russia would resist to the death any claim of special ownership advanced by the Latin Church in the most sacred of its shrines.

It is time, perhaps, to warn people against the dangers of "temperance" drinks, especially in the prohibition districts. The sale, for example, of malt extracts, which all contain a percentage and some a large percentage of alcohol, is said to have increased of late both at the soda fountains of the drug stores and by sale in bottles. As a training in the alcohol habit some of these extracts, the makers and wholesalers of which are required to take out a federal liquor license, may be especially dangerous among women and children. Poison is safer when it is rightly labeled.

In these hot summer days, if you think of going to Alaska to get cool, don't forget that the average temperature at Sitka

is higher than that of Washington, D. C., according to the records of the Weather Bureau. The Alaska-Yukon exhibition at Seattle, which already has recorded over a million admissions through its gates in forty-two days, is teaching the American people a good many things about the great country in the Far North. There will some day be rich agricultural states bordering on the Arctic Circle in regions of the United States and Canada as yet almost unknown.

It seems from Mr. Lougee's article in another column that some 10,000 Congregationalists comprise the noble company that raised $300,000 in the recent joint campaign. The latest Year-Book states that the total membership of the Congregational churches of the country is 719,195 persons. Ten thousand from 719,000 leave 709,000 persons who had no part or lot in the matter. A great many interesting trains of thought are suggested by this contrast, to some of which we shall advert again. But, all the same, it was a mighty good Congregational pull-together. We hazard the guess that the great majority of the ten thousand are subscribers to *The Congregationalist.*

Trenton, N. J., celebrated the Fourth of July by the burning to death of a little girl, the maiming of two other children for life, the blowing off of a hand from each of two men, and by several other similar events appropriate to the commemoration of our glorious independence. Then the city council got together, took note of all these incidents, and promptly enacted an ordinance forbidding under heavy penalties the sale or use of firecrackers or any other contrivances for making a noise by means of explosions of powder. Now is the time for towns and cities to put a stop to this senseless barbarity, while the sacrifice of innocent persons is fresh in the public mind. Don't wait till next summer to urge the enactment of a law to protect the community from outrage.

Professor Osler is now sixty years old. He got a great deal of attention by saying that a man's greatest usefulness ends before he is forty and that it would be good for the world to chloroform him at sixty. After he has done something for the world on the shady side of sixty, as we have no doubt he will, we should like to hear from him again. Meanwhile Weston, the pedestrian, has taken a four thousand mile walk across the continent in a little more than a hundred days, just to show what a man can do after he has lived his allotted time of threescore and ten years. Through heat and cold, sun and storm, over treeless mountains and across arid plains, where there are only rough paths or none, he has trudged on, a fine example of American grit and perseverance.

The large place which Christian missions have come to take in Korea is indicated by an agreement between the missionaries and the Japanese authorities by which Christian teaching is recognized in the mission schools on condition of their registration, "and that the Japanese protectorate will co-operate in continuing established Christian school work and Christian schools. Christian school graduates are in future to receive the recognition and benefits enjoyed by the government schools without any discrimination whatsoever." That puts the Christian schools in a place of respect and advantage which they do not enjoy in Japan. The successor of Prince Ito evidently recognizes the influence of the Christian propaganda in the complete reorganization of Korea at which the Japanese overlordship aims.

The report of the court martial on the Adana massacres is a startling confirmation of the extent and brutality of the atrocities and of the official complicity. The Vali and local officers are denounced for their incapacity and apathy. "Fifteen persons have already been hanged," says the report, "800 deserve death, 15,000 deserve hard labor for life, 80,000 deserve minor sentences. If it is decided to proceed with the punishment, we will cordon the town and deal expeditiously with the matter." The court martial is not for further punishment of the guilty, but "in view of the general reconciliation between the opposing elements, the report recommends that general amnesty be made the occasion of a national fête." We wish we could be sure of the "general reconciliation" and the return of property and persons stolen. The "national fête" must be for the 95,000 who deserve death or minor punishments. It will be too much to expect the survivors to be joyful.

In the Congregational Circle

The Year-Book for 1909 came to this office last week. By this time, probably, it is in the hands of most Congregational ministers and church clerks. It furnishes statistics of our denomination for 1908 which are more complete than ever before. A great deal of information is packed into these 550 pages about our benevolent societies, theological seminaries, colleges, churches and ministers. About all these we shall receive many inquiries from persons who would find their answers in this book if they would take the trouble to consult it. It is made easier than heretofore to do this because Secretary Anderson has for the first time provided an index, an important addition.

This Year-Book ought to have been distributed at least two months earlier. It would have been if each one responsible for preparing it had done his part promptly as he could have done it. Secretary Anderson did his best. Some church clerks by their dilatoriness held up the whole business for several weeks. Every statistical report from the states might have been in the Secretary's hands by March 1. Every one certainly should have been sent before March 31. Cuba and West Virginia led the procession, their reports arriving Feb. 8. Pennsylvania brought up the rear, getting in May 11. Twenty-three states did not send in their reports till after April 1. We hope the National Council next year will authorize the Secretary to compile the statistics from data received not later than April 1, using the reports of the previous year for all states delinquent at that date.

Secretary Anderson announces that nineteen of the thirty-four state organizations of Congregational churches have adopted the name "Conference," that many of the local bodies are adopting the name "District Association," and that the other recommendations on polity of the National Council at Cleveland will no doubt have been adopted generally by the time the Council meets in Boston next year.

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It seems a little early to be exploiting autumn meetings, but our colored brethren in the South are in the van of the procession with their third biennial Convention of Congregational Workers, to be held this time with First Church, Birmingham, Ala., Rev. F. G. Ragland, pastor. This is meant to be a national gathering in that representatives of New England and other sections are expected, though, naturally, the discussion will have to do largely with problems and opportunities of work in the South. Each church and school among the colored people is entitled to send one or more delegates, and special emphasis is being put upon educational work, this part of the program being in charge of Dr. H. Paul Douglass, the capable superintendent of A. M. A. schools. Rev. Dr. H. H. Proctor of Atlanta is corresponding secretary of the organization, which includes many of the best colored pastors and laymen in the tier of Southern states from North Carolina to Texas.

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International exchanges of pulpit are not often fraught with the immediate results that have attended Rev. Percy Martin's occupancy of the Williamstown, Mass., pulpit while the pastor, Rev. Francis T. Clayton, has been preaching for the former's church at Muswell Hill, a suburb of London. Now the Williamstown people want Mr. Martin to remain on this side of the Atlantic as their pastor, inasmuch as Mr. Clayton has resigned to become dean of Rollins College, Florida.

Personalia

The British government has recognized the claim of poverty on the part of four granddaughters of Charles Dickens and granted them each a pension of $2.50 a week, which most British newspapers regard as a niggardly offering to the heirs of the great novelist.

Friends and admirers of the late George T. Angell are invited to contribute to a permanent memorial of him to take the form of a Humane Building. This will be headquarters of the Massachusetts Society for the Prevention of Cruelty to Animals and the American Humane Education Society. Money or pledges should be sent to Kidder, Peabody & Co., Boston, and will be acknowledged in *Our Dumb Animals.*

It is difficult for the average man to imagine the state of mind of a pretender to a throne like Don Carlos, who died at Varese, Italy, July 18, in believing that God has given him a right to rule some millions of people. But we must allow for the reality of the belief. Don Carlos might have been constitutional king of Spain; but when the offer was made him he refused it. He would be absolute monarch or pretender. He was willing to shed the blood of his subjects, but not to deny his birthright by a compromise with liberalism. Don Jaime, his successor in the heirship, who has spent most of his time in Paris, was obliged immediately to leave France under the law exiling the heirs of families having a claim on the throne.

Perhaps the most loved and trusted representative of the Modernist party in the Roman Catholic Church passed away with the death, July 15, of Rev. George Tyrrell. For a year he had been deprived of the right to say mass by the decision of the Pope in condemnation of his book on modernism. Father Tyrrell entered the Roman church after his graduation from Trinity College, Dublin, and took the vows of the Jesuit order. His leadership of the movement for freedom of thought in matters scientific and biblical research brought him separation from his order and the condemnation of the church, but never shook his confidence in the ultimate triumph of his cause. He was that rare phenomenon—a convert who remained moderate in his views and fair in his judgments of those whom he had left.

I have slept on the various beds of the world—in a hammock, in a pew, on German feathers, on a bear-skin, on a mat, on a hide; all, all give but a feeble, restless, unrecreating slumber, compared to the spruce or hemlock bed in a forest of Maine.—*Theodore Winthrop.*

Changes in Thought in Twenty-Five Years

Contrasts Between Present and Former Conceptions and Attitudes

By Prof. Williston Walker

[The article which follows is the substance of the address given by Professor Walker at the recent celebration of the twenty-fifth anniversary of Dr. George A. Gordon's pastorate over the Old South Church, Boston. The address was one of the main features of that commemoration and it would be difficult to point to a more luminous and comprehensive summary of the progress of religious thought during the last quarter of a century. Professor Walker speaks not as an extreme liberal or extreme conservative, but as an impartial historian



PROF. WILLISTON WALKER

and observer of current life, whose traditions and sympathies are warmly evangelical. He is the son of Dr. George Leon Walker, for many years the pastor of the Center Church in Hartford. He graduated from Amherst College in 1883, and from Hartford Seminary in 1886, and after a term of teaching in Bryn Mawr College became Professor of Church History in Hartford Seminary. This position he resigned in 1901 to become Prof. George P. Fisher's successor in the department of Church History in Yale Divinity School. He has written a number of books, among them, "Creeds and Platforms of Congregationalism," and a history of the Congregational Church in the United States.—EDITORS.]

Twenty-five years ago the fabric of belief in our Congregational churches of New England—and it is with them that we have especially to do—was still that of the great thinkers of the eighteenth century, though much attenuated from their pristine intensity. They were a race of intellectual giants, of whom New England may well be proud, that led the thinking of our churches from Jonathan Edwards to Professor Park. Nor have we less reason to be proud of the intellectual gifts and moral earnestness of that other and protesting line sprung from the same New England soil, in which Channing was the protagonist. The types of thought which they represented still shaped New England thinking twenty-five years ago, and, in the churches of our Congregational order, the "New England theology," as it was called, which had been wrought out by the older and larger line, of which mention has been made, still controlled the average opinions of our pulpits.

THE CREED OF 1883

It was, indeed, suffering a process of attrition and disintegration. The most adequate statement of the theological position of our churches twenty-five years ago is that contained in the "Commission Creed" issued at the close of 1883. It represented the best thought of our Congregational churches at the time, and was approved by twenty-two out of a committee of twenty-five, appointed by the National Council, and intended to be as broadly representative as possible. Those of the Commission who dissented from this creed dissented not by reason of the conservatism of its statements, but because it seemed to them too advanced. That creed is indeed a very different statement of faith from what the beginning of the nineteenth century would have produced among us. It may well be doubted whether a Leonard Woods or a Nathaniel W. Taylor would have been at all satisfied with its indefinitenesses, and especially with the absence from it of any of those sharp Calvinistic conceptions characteristic of the historical theology of New England. In many respects it is true that the Commission Creed is still an admirable statement of what is held among us, but its general atmosphere is that of an epoch which has passed away, at least in this region, and one feels, in reading it, not so much through its particular statements as through the general impression of the Creed as a whole, that one is breathing the air of an earlier theological age.

CHANGES NOT LOCAL

The causes of the changes which the last twenty-five years have witnessed in our theological thought have been general, not local. They have not had their beginnings among us, and we have been drawn into a movement already far advanced in other lands, rather than have been, in any considerable degree, initiators in its progress. To a very considerable extent, New England paid the cost of the great theological development of the earlier epoch by what may be called, not untruly, a provincialism of mind, which made it only slowly susceptible to modifications that twenty-five years ago were already far advanced in Germany and Great Britain. But, at the beginning of this period, the changes were at hand, and the influences of conceptions already far developed in other lands were about to come in upon us as with a flood.

ANDOVER AND THE AMERICAN BOARD

Fortunately the question which first brought to general public consciousness among us the fact that important changes were taking place in our theological thinking was relatively one of unimportant significance. What ancient history the Andover Controversy now seems; and how relatively trivial, as compared with the changes that have since taken place, appear the issues involved. Yet how strenuous was the dispute from the initiation of the trial of Prof. Egbert C. Smyth, in 1886, to the dismissal of the case against him by the Visitors of the Seminary, in 1892. How sharp was the controversy which turned meeting after meeting of the American Board into theological battlegrounds, till terminated by the practical victory of those who sought a more liberal basis of missionary appointment, at the meeting of the Board in Worcester, in 1893.

Viewed from the standpoint of the present, the question in dispute, as it formulated itself in the popular mind, seems a relatively remote and trivial speculation. A corollary itself of a theory of relationship of the development of character to the historic Christ, it asserted cautiously, and rather tentatively for the most part, the necessity of some knowledge of His saving personality hereafter, if not here, before a man's ultimate destiny is fixed. As popularly interpreted, it implied probation after death for those who had not in this life an adequate knowledge of Christ. Yet how great was the sound of the battle in our churches, and how perilously near we were to separation into two warring denominations, each with their separate organs for missionary activity, and each dividing yet further the strength of our already far too much divided American Christianity.

AN HONORABLE STRUGGLE

From this unhappy fate we were saved by the Christian brotherliness of the contestants on either side of the battle, and by the large degree of charity and mutual tolerance which, in spite of occasional signs of a contrary spirit, marked its progress. So notably was this the case that I think that these episodes may be accounted among the most honorable in the history of our New England churches. They who then struggled were men now very generally passed from us to that larger knowledge and closer fellowship of the heavenly kingdom. Those are to be held in reverence by us, who fought on either side in this controversy, for, feeling keenly the issues involved, they yet placed Christian unity above success by division, and retained confidence in the Christian character of their opposing brethren.

I have said that the issue brought directly before the public in the controversy regarding teaching in Andover Seminary and missionary appointments by the American Board was, in itself, a discussion of a relatively unimportant point of speculation. But the conservatives in that struggle, though not conscious of the further issues involved, which then lay behind the veil of the future, were right in their feeling that these innovations must be opposed if the older fabric of New England thinking was to stand. The tolerance achieved for the more radical wing in the controversy was the opening of the door for the incoming of much more important, significant and wide-reaching theological changes which have since gone rapidly forward among our churches, practically without opposition. We purchased our present freedom at small cost compared with that which some of the Christian churches of our land are having to pay.

THE NATURE OF GOD

One such momentous change that has come into the apprehension of our churches in this recent period is the practical obliteration of that line once so sharply drawn between the natural and the supernatural. God is recognized as in and of his world, immanent in all its on-goings and development; not simply as one sovereignly efficient over it, as the creator over the creation he has made. Urged by Dr. Bushnell among us in a modified form, more than fifty years ago, the full consequences of this removal of a line of demarkation between two supposedly mutually exclusive realms have only recently been perceived in our churches generally.

This great transformation, fostered as it has been by the growth of an idealistic philosophy, has undoubtedly its perils. If the old divine transcendence was in danger of passing into Deism, Pantheism sometimes lurks near the divine immanence. But no great point of view can be free from the

possibility of perversion, and be the peril of Pantheism real or no, a wholly new view of the relation of God to his world has silently won its way among us. It may well be questioned whether the most fundamental alteration that has come over our thinking is not its change in the conception of God. In place of a being exalted high above a world separate from him, whose every act he yet arbitrarily controls, revealed in miracle and theophany to ages long past, we have One in and of his world, in a true sense its life, manifesting himself in uniform law in what we call the realm of nature, revealing his moral purpose through man, who is the best expression of his character, and above all in the highest and holiest of men our Lord Jesus Christ. What man is at his noblest and truest, that must God be, and through what is best in man is God most truly to be perceived. A Jonathan Edwards scarcely raised the question whether the acts of the divine being whose ways with men he sought to explain were to be brought to the test of moral judgment. They were the ways of God as he read them in his interpretation of the Scriptures. Even a quarter of a century ago the question was asked but little among us. But today no conception of God's character which does not justify itself by the test of what is highest in man can be worthy of him who has made us in his image, and has best revealed himself through his human workmanship.

THE PERSON OF CHRIST

But the tendencies to a new interpretation of the nature of God, which have been mentioned, the present emphasis on his immanent self-expression through humanity and the obliteration of the line between the natural and the supernatural, have profoundly modified traditional conceptions of the person of Christ. The controversies which raged in New England a century ago, the results of which colored our thinking till within the last quarter of a century, are now seen to have been on both sides due to inadequate perceptions of the character of the person with which they had to do. Sharply dividing the creator from the range of created beings, Unitarianism insisted on Christ's classification on the created side of that separating gulf. He was a man, or more than a man, the highest even of angelic beings, but he was not and could not be divine. The barrier that separated the Godhead from the lower ranges of existence was to its thinking forever impassable. Orthodox New England conviction, on the other hand, while insisting on a true humanity in Christ's mysterious person, so emphasized the divine nature in him as practically to make that the more important, and to place him on the Godward side of the divided universe in all the more essential characteristics of his being. His divinity was practically exalted at the expense of his humanity, however fully his oneness with men was theoretically asserted. But, in the altered view which the last quarter of a century has wrought among us, the ancient division of the universe has vanished, and with it much of the old demarkation between Unitarian and Orthodox. Christ is seen to be not perfect God mysteriously joined with perfect man, but the perfect revelation of God in all those divine attributes which are capable of expression in a human life, because the highest manifestation of a humanity through which God has been forever revealing himself. In seeing him we perceive both what God is and man may be. His office is no less unique, his character no less exalted, the reverence which we pay him no less profound, because we have in him humanity's crowning manifestation, which is, just because it is such, our most majestic revelation of the character of God. A God who is not in moral nature what Jesus is is to us unthinkable; a manhood which does not see in Jesus the ideal to which it aspires is a manhood that has never perceived the pattern for which it was created.

THE NATURE OF MAN

No less significant is the transformation that has come over our conception of the nature and place of man. The older Calvinistic view of man as wholly depraved and alienated from God by nature, powerful in our churches a century ago, had indeed become much attenuated by the beginning of the period which we now consider. None among us would then have asserted, as Jonathan Edwards did, that "wicked men are useful in their destruction only," or as was declared in the early days of our great missionary Board to be a chief incentive to the propagation of the gospel, that the heathen were dropping hopelessly into hell. A larger hope was even then prevalent. But current Congregational belief held that this life fixed the issues of character forever, and in spite of Bushnell's assertion of Christian Nurture as the normal method of entrance on the Kingdom of God, widely looked upon a radical "change of heart" as the essential transition from a status of "children of wrath" to that of "sons of God." We owe something of our altered view to Channing's assertion of the dignity of human nature, and more to the teaching of such leaders as Robertson and Maurice that all men are sons of the Father, needing the realization of their sonship that they may take the filial part. But, most of all we owe to our changed conception of God himself, "who hateth nothing that he hath made," who must reach forth with fatherly pity to all his children, not to a chosen people or an elect few, but to all to whom he has given life and made in his image. Woefully defaced that image often is. Rebellious and astray those sons often are. Needing the divine forgiveness, the cleansing only God can give, the utmost grace he can bestow, they yet are sons, whom the Father seeks to draw to the Father's house. If any stay forever outside the Father's home, the cause must be in their resistance to his call, not in any failure on his part to seek, or any decree of omnipotence that they shall be passed by, or any limitation of his efforts for their redemption to the span of a few years of earthly existence. We do not regard men as needing the grace of God less than those who went before us did; but we trust that we comprehend the divine attitude toward and estimate of men better than they. A humanity that is always the object of God's fatherly solicitude, that in its noblest expressions is a revelation of the character of God himself, and in its widest estrangements is not beyond his outreaching love, is of infinite dignity and worth, if not for what it often is, at least for what by his grace it may become.

THE BIBLE

No less striking has been the change which has taken place in our New England Congregational churches during the period under consideration regarding the Bible. Here, too, the transformation has been nothing peculiar to this region. It is but a part of a general world movement in scholarship. Twenty-five years ago the old plenary theory of exact verbal inspiration was, indeed, largely gone, though the speaker remembers being taught in the Theological Seminary at a time well subsequent to the beginning of the pastorate today commemorated, the literal accuracy of the ages of antediluvian patriarchs as given in the early chapters of Genesis. But the general attitude toward the Bible was then vastly unlike that at present. The results of the patient investigation which we call the higher criticism, first of the Old and later of the New Testament, have won their way till they have become part of the mental furnishing not merely of our ministry, but of a large portion of our laymen. We see in the Bible the record of the highest religious experience of the race, written at most various times and under widely differing conditions of culture, by men of anything but uniform clearness of spiritual discernment—a literature of religion, not a simple book. We hold it priceless because it gives to us the life of our Lord Jesus Christ, and the impression which he made on the early disciples. That wonderful picture comes to us not by the medium of historians miraculously kept from error, but as every other great historical portrait is given to us, by the pens of men who strove to hand down what they deemed of value to themselves or of service to their times. Errors in detail, individuality of emphasis we readily admit; but nowhere else can we go for the knowledge of the noblest life humanity has witnessed, and the certainly assured story is amply sufficient for acquaintance with that life in its essential character. Nor do we now deem it a disadvantage that prophets and apostles seem to us far less mysterious vehicles of a peculiar inspiration than they did to our predecessors, and appear much more those who have drunk deeply of the great spiritual springs which are in some measures available for all. The Bible speaks to experience and life as never before; but the change in attitude towards it which quarter of a century has wrought is as great as it is wide-extended and apparently permanent.

WHAT IS SALVATION

Quite as significant as the altered conception of the Bible has been the change which this epoch has wrought in the view of the nature of that salvation which is the purpose of the gospel. We no longer regard it as a rescue of a select body here and there gathered from a fallen humanity. The development of individual character, of personal allegiance and loyalty to Christ must always be a main purpose of the church, but it is no longer, as it was, its exclusive purpose. Nor can we view this world as merely a place of trial and struggle, the miseries of which are to be compensated by the joys of a hereafter blessedness. The world itself is an object of redemption. The prayer of the Christian is not that he may escape from it as speedily as God wills; but that God's kingdom may come and his will be done "in earth as it is in heaven." It is no unjust disparagement of the noble philanthropic and reformatory efforts in operation twenty-five years ago to recognize that the duty of the church to labor for a redeemed social order in this present world is now appreciated as was not then the case. The salvation of the gospel must be great enough not merely to fit some men for heaven; it must make this world, what it is not now, a reign of righteousness, peace and joy in the Holy Spirit. The duty of the church to labor to right ancient wrongs, to foster principles of justice in the relations of man with man and class with class, to further endeavors for social betterment, is now recognized as it has never been before.

THE DIFFICULTIES OF THE PRESENT

This recognition of the enlarged obligation of the church toward men as a whole in the social organizations of the present, involving as it does no small change in the conception of what is salvation, has, for the time at least, put upon the church a burden which its older ideals in this respect have little fitted it to bear. No wonder that the institutions of religion which have grown

up among us under the thought of salvation as wellnigh exclusively the rescue of individuals from a mass of fallen humanity, and their training for a heavenly citizenship hereafter, are adapted only with strain and difficulty to the work of social regeneration on any considerable scale in the world of the present. The churches feel the call in ever increasing measure, but they do not know where to begin or to what work they can effectively lay their hands. Many of our contemporaries, conscious, even though blindly, that the church should be a leader in social readjustment, criticise and condemn it as recreant to its duty, as designed for the service of the few rather than of the many, and as to be superseded by more modern agencies of human betterment. Such criticism is largely unjust if it implies lack of good will in the church. The spirit of wide-reaching service to humanity, in the betterment of the world in which we live, was never more felt. The desire to do this Christlike work was never more active or dominant in the church. We may trust that an ever increasing clearness of vision as to the needs of the world may lead to a rapidly developing efficiency in service, so that the maladjustments and inefficiencies of the present may speedily be overcome, as the church enters on its larger work. For the church alone has those gifts of the Spirit to bestow without which mere material betterment is but imperfect gain, and which are of all good things the best that may be offered to men. We want not merely a more comfortable and a juster social order, we need to have it suffused with the spirit of Christ, and this must be forever primarily the work of the church.

MUTUAL CO-OPERATION

The observer of changes in theology during the period under review must have been impressed with another fact, that these modifications of theologic interpretation have worked powerfully to foster the spirit of comradeship between the various flocks of our divided Christian heritage. Ecclesiastical barriers which were still strong twenty-five years ago have marvelously weakened. The lines of separation, once deemed so vital, are crumbling before the new sense of Christian brotherhood. We see the relatively non-essential nature of much that seemed of supreme importance to those who went before us. Any large degree of unity or even of federation between the far too multitudinous ecclesiastical organizations of New England is yet in the future; but he who has appreciated the changes in spirit one towards another between Christians of different denominational names, which the last quarter of a century has witnessed, can but feel confident that a mutual co-operation far exceeding what was once deemed possible is soon to be ours.

A TIME OF TRIAL

Such a period as we have reviewed is evidently one of transition; and, because so, one of trial and perplexity for many. The process of theological readjustment is always a painful one. For many it is one of much more than pain. To many during the last twenty-five years, to many now, it seems as if the foundations were being removed. Their faith and hope have been sorely tried, even though they trust that "the removing of those things that are shaken" may be divinely intended "that those things which cannot be shaken may remain." It is impossible not to sympathize profoundly with those who are passing through this experience. There has been not a little of what may be called theological chaos in the last twenty-five years. Moreover, we have come to no completion of the process of sifting and readjustment as yet. We are still in the midst of its onward flow, even if the main characteristics of the newer theological structure among us may now be regarded as approaching fixity.

THE ABIDING VERITIES

That the perplexing period under review has been so well passed, on the whole, is due to the bold and courageous work of those who, feeling the old was slipping away, have dared to formulate our faith in altered form and in constructive expression suited to our age. They have known how to restate the verities which are abiding and eternal in terms to which men can now assent, and in presentations adapted to our modern thought. When one surveys their work, the impression is how relatively unimportant after all have been the changes which have seemed to us so great. The mighty essentials of Christian discipleship, loyalty to Christ, filial love toward God, brotherly helpfulness towards one's fellowmen, the achievement of Christian character, the blessedness of Christian service, stand forth in a clearness never before surpassed. We are linked in Christian experience, however we may be sundered in doctrinal interpretation, with the Christian discipleship of all the ages.

The Champlain Country

BY BLISS CARMAN

(Extracts from the poem read by the author at Burlington, Vt., July 8, 1909)

When the sweet summer days
Come to New England, and the south wind plays
Over the forests, and the tall tulip trees
Lift up their chalices
Of delicate orange green
Against the blue serene;
When the chestnut crowns are full of flowers,
And the long hours
Are not too long
For the oriole's song;
When the wild roses blow
In blueberry pastures, and the Bobwhite's note
Calls us away
On the happy trail where every heart must go;
When the white clouds float
Through an ampler day,
And the old sea lies mystical blue once more
Along the Pilgrim shore,
Crooning to stone-fenced pastures sweet with fern
Tales of the long ago and the far away;
And when to the hemlock solitudes return
The gold-voiced thrushes, and the high beach woods
Ring with enchantment as the twilight falls
Among the darkening hills;
And the new moonlight fills
The world with beauty and the soul with peace
And infinite release;
Is there any land that history recalls
Bestowed by gods on mortals anywhere
More goodly than New England or more fair?

On such a day three hundred years ago
By toilsome trails and slow,
But with the adventurer's spirit all aflame,
The great discoverer came,
Finding another Indies than he guessed
To reward his daring quest,
And fill the wonder-volume of Romance—
The sailor of little Brouage, the founder of New France.
Sturdy, sagacious, plain
Samuel de Champlain.
* * * * * * * *
Men of New England, sons of pioneers,
And in your birthright peers
Of the world's masters, this is holy soil,
The divine ancestral dust from which we come,
Bringing our dream of justice, the high thought
Of a pure freedom for which our mothers wrought
In dreadful pride,
And our fathers lived and died
With unselfish toil.
Even as they willed,
We, too, must toil to build
The ideal state,
Which shall be strong without brutality,
And by its fine humanity be great.
This is no fairy land,
No Eldorado planned
For our salvation. The law runs forth and back,
Immutable as the sun on his sidereal track,
Beneficent and profound;
Only with labor comes ease,
Only with wisdom comes joy
And greatness comes not without love.
* * * * * * * *

How the Money Was Raised

BY W. E. LOUGEE, NEW YORK

[In the Together Campaign of the missionary societies Mr. Lougee, who is associate secretary of the Home Missionary Society, was made responsible for a considerable portion of the work intrusted to the finance committee, and besides direct personal solicitation kept close watch on the receipts from day to day. Now that the $300,000 goal has been reached, what he has to say concerning the process will be of interest.—EDITORS.]

The first goal in the Joint Campaign for $500,000 was happily reached at five minutes before nine o'clock on the evening of June 30. On the previous Monday morning nearly $51,000 were needed to pass the $300,000 mark. Anticipating a possible failure, emergency letters had been prepared, and on that day the whole office force of the Home Missionary Society turned in, and 4,000 special letters were sent out. Within forty-eight hours $42,830 were received, and that taken with what was received Monday morning carried it to $301,000. The morning mail of July 1 added to this amount over $10,000, so that the total at noon, July 1, amounted to $311,229.26.

Much could be said regarding the difficulties met and overcome during this campaign, and the encouraging letters received from every part of the country. Words of commendation and good wishes were received. Additional pledges have been received during the past two weeks sufficient to carry the total amount to over $328,000. The payment of pledges made is an encouraging feature of the campaign. Fully $100,000 have already been paid in, and about eight out of every ten persons who contribute pay the full amount at once upon notification.

The closing day of the campaign was marked with a deluge of nearly 700 special delivery letters, telegrams and ordinary letters, showing the widespread interest created by the campaign. Nearly $14,000 in conditional pledges, if needed to carry the amount to $300,000 on July 1 were received, only a small proportion of it being needed. From an analysis of the gifts I find that there was

One at	$10,000
Nine at	5,000
One at	3,000
Three at	2,500
Four at	2,000
Three at	1,500
Twenty-five at	1,000
One at	800
One at	700
Two at	600
Forty-six at	500

making the total $128,700 in individual pledges of $500 and upwards. The balance, about $200,000, is divided among nearly 10,000 donors.

Massachusetts took the lead not only in large gifts, but also in smaller ones, Connecticut being second. About 200 churches sent in definite pledges to be paid through the church treasurers. From the thousands of letters received representing every section of the country I am convinced that not for many years, if ever, have the hearts of our people been so stirred as during this campaign. We ought to go forward and raise the full $500,000. *We can, if we will.*

A strong man without economy is the father of laziness.—*African Proverb.*



International Christian Endeavor Convention listening to Mr. Bryan. State Capitol in the background

Christian Endeavor Still Virile and Growing

The St. Paul International Convention

By Rev. R. P. Herrick, D. D.

Looking up from the street the other day to the sky line I saw two flags floating on the breeze from the flagpole on our highest building. Away up there in the air, just beneath "Old Glory," but above everything else, was the great flag of the Christian Endeavor Society made for this week of celebration in St. Paul by the local society in Lyndale Congregational Church of Minneapolis. So while trade, commerce and baseball have claimed their customary attention, the greater interests of the Kingdom of God as represented in the biennial gathering of the representatives of the Christian Endeavor movement from all parts of the world have overtopped other matters.

As one sat in the roomy auditorium and read emblazoned on the decorative shields the names of the nations represented—Turkey, Mexico, Canada, France, Germany, etc.—he understood that while we have been watching Christian Endeavor at home there has been going on a missionary extension which has made of this propaganda the one world-wide movement of the united followers of Jesus Christ. Actually from the world over came up to St. Paul people of all nations, singing together in common praise and praying together in the words which made the theme of the gathering, "Thy kingdom come." Of the lands beyond the seas, England stands first in number of societies, followed in order by Australia, India, Germany, China, Africa, France, Japan and eighty countries and islands where there are regularly organized branches of this wonderful movement.

WORLD POLITICS

This world-wide progress is significant not only from the religious standpoint, but from the political as well. There was no more impressive fact in this gathering of the representatives of Christ's Church than this secondary result which is being brought about by an overruling Providence, namely, political unity through the world-wide extension of Christian Endeavor. T. Makino of Kyoto, Japan, editor and Christian leader, put this fact clearly in a notable address, "So long as there are Christian Endeavorers in the world it is absurd to talk about war between the United States and Japan."

Dr. Clark, in the president's address on Around the World with Christian Endeavor, told of the bushels of telegrams and letters from Chinese Endeavorers to the Peace Commission sitting at The Hague when the rights of China were being defined and the witness borne by the commission as to the influence of this voice from Christian China. He alluded to the war talk between Germany and England, but said that at this moment the British Endeavorers were entertaining in the "sung little isle" a great company of Endeavorers from Germany; "and," he added, "these two great nations could hardly go to war if their young people were cemented in the common bonds of Christian Endeavor." So over the whole world are these bonds of peace being knit—fraternal bonds in Christ, that shall make war impossible among the nations.

HUMANITARIAN MOVEMENTS

The interest of Christian Endeavor in humanitarian progress was exemplified in special meetings held to consider the universal language, Esperanto, and its bearing on universal brotherhood; the mission to prisoners and to the helpless in various hospitals; the national fight against tuberculosis and particularly, in a well attended meeting, devoted to Psychotherapy, as advocated by Bishop Fallows of Chicago and Rev. W. T. McElveen of Evanston. While the dominant note and the main meetings at the Auditorium were held to the themes which we particularize as religious, there was a broad sympathy for man's welfare in every department of life. Thus Charles Stelzle discussed socialism and the labor movement, giving facts to show that socialism was waning in its advocacy among labor assemblies and stating that ministers who preached socialism never have filled their churches, at least with laboring men.

MR. BRYAN'S CONTRIBUTION

The part Christian Endeavor is taking and is to take in moral issues was finely set forth by William Jennings Bryan in a notable address on Religion and Life. He began by acknowledging in a fitting personal word his indebtedness to religion in sentences full of feeling and sincerity. Nor could any evangelist express more strongly the necessity for religion in national life than did this famous political leader. His application of this exaltation of conscience was along this line of moral reform. Particularly did he inveigh against social carelessness in the use of liquor and gambling as practiced in high society. Modest, strong, frank in utterance and cordially in accord with the Christian spirit of the occasion, Colonel Bryan certainly made a lasting impression. In a brilliant address Sunday evening at the Auditorium another plea was made for united action against the saloon by Rev. J. T. McCrory of Pittsburg; and again and again in the meeting did the new era of courage, which has come latterly to the Christian forces fighting against the intrenched saloon, manifest itself, and always with the indorsing applause.

THE CHILDREN

The cause of the child and his training had a whole afternoon in the main meeting under the topic, Junior Endeavor. At this session occurred the Junior Endeavor drill by St. Paul children, undoubtedly the most brilliant event of the week. Indeed Dr. Clark pronounced it the most remarkable spectacle he had ever witnessed in the many similar exhibitions he had attended. Imagine a big garden with hundreds of flowers, red, blue, white and even golden. And then think of these flowers, at a word of command, forming themselves into the bow of promise and suddenly becoming irridescent with the colors of the rainbow, and then dissolving into two great stars and finally assembling themselves in a red cross with gold and white and blue for a background; and let all this transforming of the flower garden take place in time with the sweet singing of child voices thoroughly trained—imagine this, I say, and then you will understand the enthusiasm of the great audience as it broke forth again and again in deafening applause. The tender prayer for the children by "Father Endeavor" Clark came like a benediction to this most beautiful exhibition by the St. Paul Juniors.

In passing, just a word about Congregationalism and Endeavor in this convention. There was a distinct disappointment when the secretary's report showed that our denomination, originally and for years first in

numbers, then yielding to the Presbyterians, had this year dropped to third place, the Disciples or Christians taking second place in number of societies. There was comfort, however, in the *personnel* of our representatives and their prominent part in the convention.

MISSIONS

Those who have watched these great Endeavor conventions must be impressed, I think, with the fact that the interest in missions, particularly foreign missions, has been augmenting of late years. This year certainly missionary interests were to the front. Aside from illustrated lectures in the armory, repeated a number of times each day, there was a constant emphasis on the propriety and urgency of the study and support of missions on the part of the local society. More and more each year is this great agency of the church preparing its members for that forward movement for the conversion of the whole earth to Jesus Christ which is sure to be the wonderful task of the next generation.

CHRISTIAN UNION

Steadily, also, without flourish of trumpets, is the Endeavor movement making real that oneness in Christ which is the dream of his followers. This year there was a marked swing into line of the Baptist young people among whom over three thousand Y. P. S. C. E. societies persist. A resolution was passed by these Baptist young people proposing to change titles so that the Baptist Young People's Union should become the Baptist Young People's Union of Christian Endeavor, and affiliate fully again with the Christian Endeavor movement. If accepted, as seems probable, by the Baptist young people, this will bring again into line a great section of the young people's movement which has been of recent years divergent. There was this year at the concluding session, when each denomination came in turn to the platform for a fraternal word and a brief devotional part, a wonderful drawing together of those separated by denominational ties, and who, meeting thus year by year, are becoming one in Him.

GROWTH AND POWER

The report of General Secretary William Shaw showed an increase in the last two years of 2,355 societies, making the number at the present time 71,943, with a membership of 3,551,100. Congregationalists report 6,554 societies. I had been feeling, from examining our Year-Book, that possibly this movement had reached its climax and would do well if it held its own in days to come. But taking the wider survey and seeing what other branches of Christ's church are accomplishing, and noting, best of all, the magnificent spiritual power which still leads in its conventions, I am constrained to say that Christian Endeavor has many years of growth ahead, and that we have yet to hear of its mightiest victories. May the Lord's blessing thus rest upon it! And may that modest, wise, unfanatical Congregational minister, Francis E. Clark, to whom it has been given to mark its whole career, still be given many years of service as its well-loved and highly honored president and leader!

Notes

Some 500 Minneapolis Endeavorers provided themselves with big hotel tents under the charge of Mr. T. H. Colwell, and found meals in nearby Plymouth Church.

The attendance, about 5,000 from abroad, besides the great company of St. Paul and Minneapolis Endeavorers, was affected by the failure to obtain concessions from the railroads as in former years.

St. Paul not only provided a beautifully decorated auditorium and other ample accommodation for the meetings, but sustained her reputation for bountiful and gracious hospitality in the outings provided and the efficient care of the visitors.

After a long struggle, between Kansas City and other places, for the convention of 1911, Atlantic City won the designation. A Southwestern Convention is proposed at Dallas, Texas, this fall, and Indianapolis hung out a big sign proposing to capture the convention of 1913.

On Wednesday morning William Jennings Bryan and Governor Johnson, late rivals for the Democratic nomination for the Presidency, rushed into each others' arms at the Ryan Hotel, and then jumping into an automobile picked up the mayor of the city and Secretary Day for a swing around St. Paul.

According to Dr. Clark, the enthusiasm of the convention was rather ahead of that on former occasions. The singing by the finely drilled choir called for much commendation. This convention music was supplemented by the singing of hymns along the streets and in the trolley cars. Riding to Minneapolis on Sunday evening, a ten miles trip, there was singing for the whole distance.

The great meeting on the steps of the new capitol, after a march of more than a mile from the auditorium, was addressed by Mr. Bryan, Dr. Jones of India and others. Some 10,000 people were present. Mr. Bryan exalted the place of conscience in public life. Dr. Jones spoke of the International Endeavor Convention to be held in India in November of this year, and spoke of the 90,000 members of the Endeavor Society of India.

A Beecher Memorial

Connecticut Town Remembers Its Famous Family

On the green in the historic town of Litchfield, Ct., famous for the great men and women who have gone out from it, stands a monument to the memory of Henry Ward Beecher and his sister, Harriet Beecher Stowe. Here they were born and bred, and on the site occupied by the monument stood the old church in which Lyman Beecher, the father of illustrious children, preached for many years.

The monument, a native boulder set on a base of stone and concrete, has been placed here by the Litchfield County University Club; an organization of college alumni which through the generosity of its founders and patrons, Mr. and Mrs. Carl Stoeckel of Norfolk, has been able to accomplish much for the stimulation of art, music and education among the residents of the county.

In the face of the boulder is imbedded a bronze medallion with life-size portraits of the Beechers surrounded by a wreath of laurel. Beneath, on a bronze tablet, is the inscription:

Here stood the church in which
Lyman Beecher preached 1810-1826.
One-half mile north stood the home
where were born
Harriet Beecher Stowe, 1811
Henry Ward Beecher, 1813.
Erected by
The Litchfield County University Club
1908.

Torrington, Ct. A. H. WILCOX.

Calvin's Humor

"Was Calvin, then, a man incapable of laughter?" asks Prof. B. B. Warfield in an article in *The Presbyterian of the South.* He answers the question by quoting some of his sayings, among them this, which is a curious picture of the clerical usages of the time as well as of Calvin's wit and skill in logic.

"A curate exhorted his parishioners to be careful to pay their tithes. And the better to incite them to it, he set before them the example of Cain and Abel, saying: 'Take good care not to be like this cursed Cain, who would not pay the tithes, nor go to mass. Follow rather the example of the good Abel, who paid them gladly, and never missed hearing mass all his life long.' One of the auditory raised an objection: 'I don't understand this example,' he said. 'For there were at that time only four people in the world. Cain wouldn't sing or even hear the mass. It was then Abel who heard it, and he couldn't sing it, and give the responses. It must be that Adam sang it, and Eve held the candle. From which it follows that in those days the priests were married.'"

We must not get the commissary wagon ahead of the colors. To uphold the standard of moral and spiritual values, keep it to the fore, make its meaning known and its prior claim heeded, is the highest, broadest, and ultimately the most practical service of the church to humanity in all time, no matter what the hue and cry of this age or that, no matter what the new and startling forms of old, old problems. Let it adopt any lesser ideal, subordinate it, or allow its summons to be drowned in the roar of socio-economic machinery or political agitation, and civilization all along the line sinks to lower levels, as surely as armies retreat when the heights are abandoned.—*Hayes Robbins, in July Atlantic.*



Beecher Memorial on the Green at Torringford, Ct.

A Whole Year of "Woman's Sphere"

By Dorothy Canfield

[Dorothy Canfield, who belongs to a rising school of young Vermont authors, is well known to readers of *The Atlantic* and *Scribner's*, but this is her first contribution to our columns. Her first book, "Gunhild," was published under the signature of Dorothy Canfield, and she continues to use this as her pen name, although she is now Mrs. J. R. Fisher.—EDITORS.]

My Aunt Maria put the big pile of magazines down on the table by the head of my sofa.

"There!" she said kindly, "I heard the doctor say that your twisted ankle would keep you quiet today, and I knew your husband was away on a business trip, so I thought I'd bring you over something to pass the time profitably for you. Here are twelve numbers, a whole year of *Woman's Sphere*, and you'll find it a perfect gold mine. I just *live* on that magazine!"

Now nobody could need information about woman's sphere in America more than I. Most of my life has been passed with a consular widower father on a forgotten little West Indian island, and until I married a young American electrical engineer and came to live in this pleasant small town, next door to various hitherto unknown aunts and uncles, I had never revisited the land of my birth. As an energetic young American matron it behooves me to find out at once what my new comrades in life are thinking, or, in Aunt Maria's phrase, what American housewives "live on." So I began to delve diligently in her gold mine, taking up the January magazine and starting to read the first page, which set forth some of the common causes of marital infelicity and their easily applied remedies.

That was at nine o'clock this morning. It is now ten o'clock in the evening, and half an hour ago I laid down the December number, having completed an article in it which gives, as it seems to my exhausted brain, at least ten thousand ways to set the table for what the magazine calls a "company" dinner. I laid it down and found myself a prey to so gloomy a revulsion from life in general that nothing but my twisted ankle kept me from going out into the sweet summer night and quietly dropping off the bridge into the river. "So that is woman's sphere in America! That is what I am to 'live on'!"

I have read, I shudder to think how many, pages on a variety of topics unimaginably wide; I have, so to speak, passed through a whole year with the American housekeeper and upon the miserable confusion of my thoughts there drops like a leaden weight these words which I never before believed: "I said in my heart concerning the estate of the sons of men that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; as the one dieth, so dieth the other, so that a man hath no pre-eminence over a beast; for all is vanity."

In all those pages there is not one hint as to the end to be gained by the elaborate machinery of housekeeping which the magazine describes with such zest. I feel as though I had been conducted by the proud owner of a tool factory through acres of machinery, past hundreds of thousands of different implements.

"What a curious, complicated instrument this!" I say. "Is it a dentist's device, or something for sewing cloth, or do you use it in carpentering?"

He answers eagerly, "Just look here, how easily you can adjust the blades by these screws and"—

"But what do I adjust it to do?" I ask.

"And you can slip them out to sharpen them, oh, ever so much quicker by our process than by"—

"*Please* what is it for?"

"And now, just step this way a minute and I'll show you the latest improvements in froes and shims."

"But *what* do you make with them?"

In my all-day colloquy with the *Woman's Sphere*, that question has not only not been answered, but its very existence has been ignored. I find myself at the end wondering with a sad skepticism if the tools in that factory are really used to make anything at all.

Put in this way my bewilderment sounds exaggerated. Everybody knows that a hammer has an excuse for existence only when it is driving nails; but people need to be reminded that a good dinner is no more an end in itself than any other tool, and that it is, quite soberly, a means to eternal salvation both of the woman who gets it and the man who eats it. I was taught by the old-fashioned books in my father's library that it was not a question for me to decide whether that dinner shall serve some spiritual end or not. It does, whether I will or no, and all that I can do is to try to make it a change for the better. I learned from the same source that there is no use trying to make even the very best of dinners an end in itself, to fill my life with it. I cannot do it. People are not made that way. There is something in every one which sickens and starves if he feed on nothing but dinners, and the most scientifically balanced ration will not prevent his feeling hungry.

At least that is what shone out clear for me among my father's books, but after a day spent in *Woman's Sphere* a thick fog of doubt drops down on me. My attention is constantly distracted from that all-important question of the underlying motive, even more, it seems to me, than it could have been in the unenlightened days of my grandmother, and I hold two new factors of domestic life accountable. One is the highly commendable introduction of scientific methods into housekeeping and the other is the total lack of any strong spiritualizing element in every-day life.

Nowadays, the most intelligent woman can find satisfying activity for her intellect in the application of science to the running of her household. She uses physiology and chemistry in the preparation of foods and in sanitation, physics in plumbing and drainage, and she rubs up her smatterings of experimental psychology in the disciplining of children. Thus busily occupied, she can very well get through one crowded day after another till her life is done, without perceiving that she is making hammers and hammers and never driving any nails with them.

I am not so sure that the absence of any definite spiritualizing influence in domestic life is a new factor in the problem. One never knows the inner life of one's grandmothers, and it may be that churches meant no more to them than to the readers of the *Woman's Sphere*, though that is hard to believe! Not that that invaluable *vade-mecum* is definitely irreligious. Churches are often mentioned in its pages with the most amiably patronizing sense of their value as pegs on which to hang bazars and church suppers, and as means to promote pleasant and innocuous social intercourse among the young; and nothing in my personal observation so far leads me to suspect that in this attitude it misrepresents in the least its readers' opinions on the subject.

It might seem that the frequent articles on the relations of husbands and wives, and mothers and children, constitute a definite recognition of the importance of the unseen, spiritual side of mankind, for not even the most scientific treatment can make those relations anything but psychical; but of all that I have read today nothing has made me so heartsick as those articles.

From the advice about the management of husbands I get a clear picture of how the American husband looks to his wife, and what I see is a creature to be moved only by appeals to his appetite or vanity, or by bullying attacks on his egotism.

"Have the meals always on time. Be neatly dressed at the breakfast table. Don't forget the little fluffy flumidoodles at your throat which make him look around the street car and think proudly that no woman is better dressed than his wife. Humor him in all the little things that don't count; it keeps him in a good temper and you can have the important things your own way. But when it comes to money matters, stand up to him and demand your share. You won't get it without making things uncomfortable for him!"

So that gluttonous, vain, thick-witted, selfish beast is the American husband I have heard so much about?

Like sunshine in a shady place comes to me at this stage of my meditations the realization that I *know* better than that! I have an American husband myself, thank Heaven! and so have all my aunts and cousins, and I can see for myself that they are no more beasts than their wives are, but human beings who have not only their share of ignoble instincts, but their share of very noble ones which answer honest, fearless demands upon them, and thrive with exercise. But why, I wonder, does *Woman's Sphere* advise wives to appeal only to the lower side of their husbands? Can it be because those higher impulses are harder to control than the spoiled little-boy instincts she seems to foster so carefully?

Through no crevice in the wall which *Woman's Sphere* builds about the relations of men and women do I catch even a glimpse of two reasonable, sane, honest, adult human beings, inspired to do the best they can with their lives by a steady affection and respect for each other. And yet I can see with my own eyes that that blessed condition is by no means rare among the couples about me.

The ray of light which comes from having detected the *Woman's Sphere* in at least one flagrant misrepresentation of the world it purports to set forth, is somewhat dimmed by the idea that such misrepresentation, persistently continued and widely read as it is, can scarcely fail to hypnotize its public into a more or less close imitation of the picture it presents; and it is with a sinking heart that I fall to meditating on the instructions for training children which the *Woman's Sphere* puts forth.

I have read a great deal about children today; my Aunt Maria's "gold mine" claims to have many nuggets of wisdom on that subject. I have read how to design, make, launder and repair every possible kind of garment for them; I have read of every variety of food that can be given them from their babyhood to the time when they begin to vote; of all the diseases they can have, and the treatment for them; I have read of methods to conquer their wills for the purpose of making them convenient members of

a household. Of all that is flesh and blood in them I have read until my brain whirls, but not once has there been a mention of the fact that they are called into the world "not to wrestle against flesh and blood, but against the rulers of darkness."

One cannot say that their minds are neglected, for there are reading-lists, and advice about the choice of schools, but across the page there has not blown one gust of the mighty wind of intellectual joys; and as for the illimitable pleasures of the spirit, the poignant satisfaction of all one's being in admiration of noble deeds, the transfiguring delight of learning to see a sweet and radiant meaning in the dull symbols of our daily life, there is a conspiracy of silence about them! The *Woman's Sphere* has trained its contributors to work so well in concert that not once, in story, article, essay or editorial, do they let fall a hint of the abounding wealth of spiritual joys to which we are all born heirs.

I once saw an ignorant countryman attempt to run a thirty-horse-power automobile. The man did not die from the inevitable smash-up; he was "only," as the newspaper accounts said, maimed for life; but it was a sight I hoped never to see again. I am afraid I never shall be able to forget the sickening premonition of disaster which overcame me as I saw the great car veer wildly towards the edge of a steep embankment. And yet as I lie here on my sofa after a day spent in *Woman's Sphere* I seem to see endless possibilities of its repetition.

These strong and lusty bodies which the American mother is being taught to rear so scientifically—what are they but powerful machines, all the more to be feared for their strength, if they are not properly guided? Before them stretches a bewildering network of roads, some broad, some narrow, some climbing steeply up, some running smoothly down a long, fair slope. The owners of the machines, the souls dwelling in these bodies, climb up to their places behind the steering wheels, the *Woman's Sphere* stands complacently by, repeating last directions about how to oil, repair and keep in order the different levers and cogs, but with no word about how to steer, and above all, no slightest hint as to the destination to be sought, or the road to follow. The great machines, throbbing with energy, begin to move, aimlessly, veering wildly about. I have a sickening premonition of disaster and wake up with a start to find the cold sweat standing out on my forehead! I must have tired myself out with disheartened meditations, and dozed off into a nightmare.

My lamp is going out, my brain is heavy with fatigue. I will stop thinking of it all and go to sleep. Tomorrow my ankle will be well and I shall take good care to be desperately busy planning the curtains for the dining-room, overseeing the jelly-making and designing the dress for the next big bridge party. This is the one message I have extracted from the *Woman's Sphere:* "Bustle about; fill every minute with activity whether you know to what it tends or not; and don't leave yourself an instant's leisure to brood." They call it brooding, what I have been doing this evening.

For a moment the twelve numbers of that magazine weigh so heavily on my heart that I wonder if they are not right. But then, above its bright-colored covers I see a shelfful of familiar, worn and shabby books, and a blessed revulsion of feeling comes over me. I will not plan the dining-room curtains tomorrow, nor oversee the jelly-making! I deserve one day of comfort and joy to repay me for the year that has passed since this morning, and I will spend tomorrow with an old-fashioned philosopher called Emerson. No, I cannot wait even until tomorrow to escape from the sunless labyrinth of Aunt Maria's gold mine! Now that I have caught sight of the means of liberation I cannot wait even for Emerson's sure, slow hand to set me free. I will call the sweet ecstatic ferver of St. John to my rescue; now, at once, before I sleep, I will read those few golden epistles, and I will learn again that he who liveth by the Spirit, "to him will I give the morning star."

The Children's Pulpit

Too Tired—Too Hot

BY REV. E. H. BYINGTON

How often this summer you will be tempted to say that you are too tired or too hot to go to church or Sunday school! Not every one of us can be President of the United States, but we can be like President Taft in one thing.

For many weeks during the spring and early summer he was in Washington, where it was very hot. Then he was able to make a plan so that he could have one day of rest. He must take Mrs. Taft, who was not well, to their summer home in Beverly. He could not leave Washington until Saturday, July 3, and was obliged to travel all night. His train reached Beverly on Sunday morning, about half-past eight. He knew that he had to leave on Monday morning at half-past six. Less than twenty-four hours for quiet rest did the tired President have, after the terrible heat of Washington and the hot train.

What would you have done? What would most men have done? Before he had been two hours in his lovely home by the sea he quietly started for church and joined with the others in worshiping God. Always remember this of President Taft, and stop making excuses of being too tired or too hot to go to church. If you cannot be President, be like the President.

To a Young Girl, On Her Betrothal

Upon this hither side of Paradise
There are three dear, unpurchasable things
From whose possession every gladness springs;
Which lost, the Indies' wealth will not suffice.
And one of these is Youth, whose fair device
Might be a radiant bird on quickened wings;
Then Health, the first desire of serfs and kings!
We joyed to see you wear these pearls *sans* price.

And now the third is added unto you!
Love, all your ways with brightness to endue;
A good man's love, 'gainst all ills to prevail.
Guard well *this* gift in your most reverent heart,
For when the other twain shall fade and fail
'Twill still make happiness your happy part!

—*Edward W. Barnard.*

Why should this polite tolerance for every man's hobby harden into persecution when his mania is the Kingdom of God? Why should a gladiator be sane and St. Paul be mad? Ah, the reason is not obscure. What is eccentricity but motion from a different center? There is the center of things unseen and eternal, and the center of things seen and temporal, and the lives pivoted on those two points cannot be harmonized.—*John Watson, D. D.*

Closet and Altar

THE GOOD AND THE BEST

The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had and bought it.—Matt. 13: 45, 46.

It is, therefore, not because Christ desires to lay upon us a harder law that He gives such deep, inner interpretation of the law of righteousness in the Sermon on the Mount, but only because of His consuming passion to bring us into the fullest life.—*Henry Churchill King.*

We are commonly inclined to think that because a thing is good we are entitled to keep it. No; we are called upon to sacrifice pearls. Whenever we see a moral or spiritual pearl, a heavenly grace or accomplishment, surpassing anything that we possess, it is our duty to buy it, even though it be at the cost of sacrificing something which we have valued and loved.—*J. H. Jowett.*

It is not always open ill
That risks the promised rest.
The better often is the foe
That keeps us from the best.

I want in this short life of mine
As much as can be pressed
Of service true for God and man.
Help me to be my best.

A man's best desires are always the index and measure of his possibilities; and the most difficult duty that a man is capable of doing is the duty that above all he should do.—*Charles H. Brent.*

To follow Christ is to become like Him. To serve Him is to carry out His spirit into all the relations of our lives. This cannot be done without a daily dying to self, the giving up a multitude of things, in themselves not sinful, not evil, but good, because we have a larger plan of life, a higher purpose of existence, namely, the establishment among men of Christ's kingdom of truth, righteousness and joy. . . . If there is sacrifice in such a life, it is for us the only true life; if there is a cross in it, it is a cross to be gloried in; if it leads to death, death is but the angel that swings open the portals of heaven's triumphs.—*Egbert Smyth.*

Keep yourselves in the love of God, . . . cherish the consciousness and try to get the habit of frequently, in the midst of the dusty ways, referring to the great thought, and then your song will come.—*Alexander MacLaren.*

Too much have I been satisfied with trivial gifts when thou, my God, art holding forth the better treasure. Now that thou hast shown me that quick content may become poverty of soul, I turn to thee for the right estimate of worth. Oh thou who art the source and satisfaction of my heart and its chief good, let neither evil please nor good hinder me from following the best. Yet, Lord, because I am weak and ignorant and dwell at home among the little things, grant me the experience of thy love even in these. Or go thou ever with me whither thou wilt have me go. So let content have eyes to see and wings to rise, hands to serve and feet to run at thy bidding and may no gift of Thine be spoiled by selfishness. In the name of Christ. Amen.

For the Children

The Sleepy Song

As soon as the fire burns red and low,
And the house upstairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow their leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next,
Their colors are white and gray.

And over they go and over they go
And over the top of the hill,
The good little sheep run quick and soft,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low,
And she says that I fall asleep.

—*Josephine Dodge Daskam.*

The Olympian Games

BY HATTIE VOSE HALL

A long time ago, when Greece was one of the great nations, they used to have fine times playing games. They had some of the best athletes that ever lived, I s'pose—they and the Romans. But I don't believe all the stories; of course those about Hercules aren't true—they couldn't be—nor the man with one sandal. I wish the siege of Troy was true, though, it's such fun to read about it—and pretend it really did happen, and Hector was such a great fighter. But it didn't. The great games did, though, and they used to play them at a place called the Olympian Plains. One of the things they played was throwing discus—a round, flat thing, something like a plate, and there's a statue of it; we have a big copy in the schoolroom, a man throwing one. The name of it is The Disk Thrower. And they used to have running races, and lots more things.

This year we fellows thought we'd have some Olympian games after school was through, before we went away for vacation. You see we had to wait till they cut the grass in Archie Hunt's field, because that's where we planned to have them. We'd like to have had a cinder path and a real discus to throw, and a chariot race. Of course they don't have chariots now, but Tom Allison said he knew he could have made some if we'd only had the time and money—he's seen 'em in the circus and he said he remembered just how they were made. But we did the best we could.

It's a fine big field, right near Archie's house, and Archie's father said we could do anything we wanted to with it. So we roped off a space for the people, we asked the other fellows and the parents—hardly any of the fathers could come in the afternoon, though—and the sisters and the other girls, and we had rugs and things for them to sit on, and we had a crowd. We had Fred Hunt and Bruce Willis and Mart Allen for judges and Mart was measurer and timekeeper, too, and we had six events. Tom made the hurdles for the hurdle race, and we had a quarter-mile and half-mile run, and a pole vault planned; and 'Gene insisted on throwing the discus, because he said the Greeks always had it. And we were thinking what the other event would be when Stevie says:

"Why don't we have a potato race, like the Academy boys? It's lots of fun."

"'Course the Greeks didn't have potato races," said 'Gene.

"Don't you know they're Irish potatoes? Prob'ly the Irish discovered them long after the Greeks were through racing—the old ones, I mean."

"I guess p'r'aps I'd better *be* Irish," said Stevie. "Let's play I am. I don't feel a bit like a Greek. They're all tall and thin in the pictures, and Laurence and I aren't thin a bit. Can't we play we're Irish friends of the Greeks? And we can wear green ribbons with harps on 'em, like Bridget wears St. Patrick's Day."

"Stevie and Laurence *are* too chubby for Greeks," Hal said. "I tell you! Let's let 'em be Irish and have a wheelbarrow race for the small boys for the last event. Wheelbarrows aren't very good chariots, but better'n none." So we decided we would.

We all wore our thinnest clothes, and our bathing shoes, without stockings, so we'd weigh as little as possible, and we all had a piece of ribbon to wear. 'Gene said that at the tournaments the knights used to wear a glove or an embroidered sleeve, given by the ladies for a favor. But I told him that this wasn't a tourney, and the Olympian games were just games and not spear fights like the Knights of King Arthur, and if we were going to have Greek games we better'd have them way the Greeks did.

Hal said that they used to have a prize at the tournaments, but all the Greeks had for the winners were just wreaths made of wild olive. Wild olives don't grow in Maine, so we asked Mamma, and she said sometimes the poets used to have laurel wreaths, and it was just the time for the laurel that grows upon the hill back of Aunt Hannah's to be in bloom. It's quite a way out, but we took a car and we got some. Some was all open and white, and some had pink buds, and we brought lots of the leaves—laurel has the prettiest glossy leaves, and Mamma made the wreaths and took them to the field; but we didn't any of us see them till the games were over.

We drew lots for choice of ribbons to wear. I had the first choice and took blue, Tom Allison had a pink one, Hal orange and 'Gene red. I like red best, but it looks too bright if your hair matches it. I wear mine pretty short, but Mamma won't let us wear it dead rabbit, and somehow there always seems to be such a lot of it.

Well, the first race was throwing the discus. 'Course we didn't have a real discus. I guess they don't make them now; anyway they don't have them to sell in Centerville, so we used a cymbal, same as they use in the band. Archie had a pair up in his attic that his brother that goes to sea used to play. Archie said Ned wouldn't care. That's something the way the discus was shaped, only rounded out on both sides. A flat phonograph record would make a good discus, but we didn't have one. Tom threw first, and then I did, but I sort of tripped over my feet leaning forward, and didn't come up with Tom's mark; neither did Archie nor 'Gene nor Hal, so Tom was the victor that time. Mart said the world's record is 142 feet, 5 inches for throwing the discus. Well, we didn't break it—'course we didn't expect to—that's a man's record; but we dented the edge of the cymbal some, throwing it. I guess it must have struck a rock.

Next was the hurdle race. I didn't try that. Horace Blake beat. He's the tallest of any of us fellows, and it makes lots of difference whether you're tall or not about jumping—a hound can jump further'n a pug every time.

Then we had the quarter-mile run. Eight of us were in that and I won it, but I had hard work beating Archie. It's awful hot running on a summer afternoon. We were half through then and we had intermission, and all of us fellows that were athletes went into Archie's house and his mother gave us lots of lemonade and ginger snaps, and it was fun to sit 'round and rest for ten minutes in the shade.

Then we went back for the pole vault. We thought Horace'd win that, but Ted Ryan beat him just an inch. Ted isn't so tall, but he's springy and tough.

Next came the wheelbarrow race. It was the best we could do for chariots. Everybody over nine was barred, and there were only three entries. They used toy wheelbarrows, and each was to wheel another child to a post and round it and back to goal. Henry Gaines wheeled his little sister Ruth, and Terry Alden had the Jefferson baby and Stevie wheeled Babe. The course was short and the judges gave Stevie a lead of four yards, Laurence is so heavy. They all got tipped out before the race was over, and everybody was laughing, but no one was hurt, and Stevie got Laurence right in again and to the goal first. So he won.

The last and most exciting of all was the half-mile run. We 'most all entered for that. 'Gene and Hal and Archie and Tom and Ted and I. Hal and 'Gene 'most beat me—we fellows have practiced a lot for that—but I got by them. I thought I was going to win when all of a sudden Archie sprang past all three of us and got in ahead. I was a little disappointed, but we all made a good record and came to goal all in a bunch, the last fellow only ten feet behind the winner. And then it gave all the wreaths to different fellows.

'Gene said the victors used to stand on a table, but we found a big box in Archie's barn, and covered it with red tissue paper, nailed on with shiny brass tacks. Then Mrs. Hunt called the names of the boys who won and Mamma crowned us. Tom Allison was the first, and Mamma said, "I crown you victor of the Olympian discus contest." Then Archie's mother gave him a pink banner like his ribbon, and we all had them. That was the mothers' surprise for us. I had a blue one, and Archie a yellow one, and Ted a white one, and Horace's was purple and Stevie's green. They were broad ribbon cut in points and stuck in gilded sticks.

When Mamma said, "I crown you victor of the Olympian one-wheel-chariot contest," to Stevie, everybody laughed. It seemed so funny to think of Greeks wheeling wheelbarrows. Stevie's wreath was the prettiest, I thought, 'cause it was all laurel blossoms and buds, with just a few leaves, and he was so proud of it he let Babe carry his green banner all the way home.

We had to walk straight and slow to keep our wreaths on; they were so slippery they would have fallen off if it hadn't been for our ears. But everybody had a splendid time. 'Gene said he wished there'd been an archery contest. He thought he could win that. You see he's used to winning and he didn't beat in any of the games. And it really *is* lots more fun to win.

Nobody will use other people's experience, nor has any of his own till it is too late to use it.—*Nathaniel Hawthorne.*



The FIRELIGHT·CLUB

Conducted by William Byron Forbush

Where "Westward Ho!" Was Born

Do you like beautiful photography? The young photographer who sold me, last summer, the Clovelly picture on the cover of this issue proudly considered it to be his masterpiece. Notice how the line of houses from the hilltop to the shore makes "the curve of beauty." How the interesting life along the strand gives the human touch to a scene in which nature is so lovely! And when you realize how these white cottages must gleam out against the heavy green foliage, and how softly the summer sea dashes along the sands, you can see why Clovelly seemed to me like the Garden of Eden planted down a landslide.

Do you see the donkeys? They are down around that huge village lime kiln. Imagine that old arched ruin aflame with logs, and the huge shadows of men leaping here and there, on spring evenings when the male population comes down here to prepare the material for keeping every little stone house dazzling with whitewash.

The donkeys? They are to carry tourists from the steamers to the hilltops. It is a joyous sight to see a fat lady go solemnly navigating up the stone stairways of Clovelly, beating from side to side on the back of a small snuff-colored beast, which is being belabored behind by a jolly-faced boy. I pitied the little animals until I came across them in pasture, one Sunday afternoon, and watched them rolling over on their dusty backbones, in unwearied agility and giving vent to excited and unmusical rejoicings. They were fresh as colts.

The white ne is a shrewd and lazy animal. When he is mounted he turns around and looks at his load and estimates it. If he thinks it is too heavy, he immediately rolls over and laughs!

I spoke of the steamers. They can approach only within a hundred yards of the shore. Clovelly's harbor is a little enclosure behind a huge breakwater. Into this the passengers are brought in dories. Thence they are landed along a plank by sturdy fishermen who stand waist deep to steady them. It is a merry sight—so pleasant it is to rejoice in the humor of seeing one's fellows in discomfort—to stand halfway up the hill there, on a platform known as "The Senate," and watch, for example, some young lady in white come tripping along the board just as a young billow in white comes tripping along the board too. Both always land safely, but some of the wave generally reaches the lady first.

Seventy-five years ago a boy lived here, in a long white house clear up to the top of this hill, who when he grew up wrote one of the best boys' books ever published. When he became a famous author and was asked once what was to him the most beautiful place he had ever seen in England or America, he recalled this little seaside village in Devonshire, and said, "Clovelly."

He used to run up and down these steep lanes, "High Street," and "Providence Row" and "the Back Stairs," which were as gay with roses and honeysuckles as they are today. He had a boat in the bay and a horse for the hilltop, for I am sure no pony could ever have climbed down to the harbor and back safely.

"Three Fishers"

His father was the village minister, a man who could handle an oar as well as the fisherman, and knew how to hoist a sail or haul the seine. When the herring fleet put out to sea, no matter what the weather, down to this very spot on the shore would come the rector with his wife and boys and the whole population, and hold a parting service, at which they would always chant together from the Psalm 121:

Then thou, my soul, in safety rest,
Thy Guardian shall not sleep.

This scene the young lad could never forget, and it was of this that he wrote that most pathetic song, when he became a man, about the "men who work" and the "women who weep" and "the harbor bar with its moaning."

"Gallantry Bower"

If you scramble up the hill and pass westward near the square-towered village church, you will find a path that leads for two miles along the top of the crags overlooking the sea, which, the guide-book says, "affords one of the grandest combinations of rural and marine scenery in England." Hither the lad, with his nature-loving father used to resort. After a while you come to a lofty point that is treeless and solitary, called "Gallantry Bower," although it is far from being a bower and it is furthest from gallantry. Creeping to the edge of this and looking down, you instinctively clutch a few blades of grass and hustle back to *terra firma*—less terror and more firmer, for you notice that the crag overlaps vacancy by twenty feet and overhangs 300 feet of space. Beyond is another crag, a steep, tree-crowned precipice, curving around a bay in the shape of a sickle. Climbing along this to the further end, you find yourself looking down on Mouth Mill, the home of the witch in "Westward Ho!" and the scene of one of its most exciting chapters. Thus that splendid story grew out of the happy boyhood summers near Clovelly.

Turn once more to the photograph. Do you remember Salvation Yeo in the story, the fearless friend of the hero, the great boaster, who first stirred his heart as a boy to go to sea? Well, he was born in the house at our right. It was then and is now a tavern.

I boarded with his great-great-granddaughter for he really lived and flourished here and had many adventures on many seas. I was sitting by her open grate on a chilly day, hearing about the brave by-gone fisher days of old Clovelly, when she pointed to my high, deep oak chair and said, "You are sitting in Salvation Yeo's own chair!"

Kingsley

No wonder Charles Kingsley wrote good books for boys. When he was a young man he wrote to a friend:

". . . Gladly would I throw up history and think of nothing but dicky birds—but it must not be yet. Some day, ere I grow too old to think, I trust to be able to throw away all pursuits save natural history, and die with my mind full of God's facts, instead of men's lies."

When he was but a lad one afternoon he was climbing a tall tree in search of a hawk's nest. The father hawk happened to be at home, and, when the hand of the uninvited visitor was stretched up from below and put over the side of the nest, the furious bird was soon hard at work with beak and claws on the boy's knuckles. The surprise would have meant a tumble for most boys, but Kingsley steadily descended the tree, regardless of the fact that blood was streaming from his torn hand.

On another occasion, having a sore finger he decided to cauterize it, whereupon he calmly heated the schoolroom poker and applied it to the wound three or four times. *Cool*, that!

As a man he retained much of the physical courage of his boyhood. One day a savage dog flew at him, straining at its chain. He walked up to it, "fixed" it with his eagle eyes and actually stared it into the kennel. He then dragged it out again!

Kingsley's wife was a descendant of Sir Richard Grenville, that heroic sea dog of "Westward Ho!" and our own Dr. Wilfred Grenfell is a near kinsman. Kingsley once said of his home, full of children, "I wonder if there is as much laughing in any home in England."

He was a preacher, and his sermons had but two keynotes: "The world is God's world and not the devil's," and "Godliness means true manliness." Dying, he murmured, "How beautiful God is!" and, dead, there was put over his grave and that of his loved ones the tender words he himself had chosen: *Amavimus: amamus: amabimus:* WE HAVE LOVED. WE LOVE. WE SHALL LOVE." You will read his books. Do not forget his character and his message.

Inefficiency

Most of the world's drudgery is because somebody else misplaced things. And the needlessness of the task is what tires us. We could carry the world's sins easier than its blunders. Who was it that said the other day, "The hardest people to forgive are those who 'mean well.'"

Among the New Books

For Bible Students

Especially timely is the third volume of the Historical Biblical series, *The Kings and Prophets of Israel and Judah*, by Charles Foster Kent, Ph. D. (Scribner's. $1.00). It covers the most important period of Hebrew history, the three and a half centuries from the division of the kingdom to the captivity in Babylon and the end of the Hebrew state. Here are presented the civic and social ideals which survived in our Christian civilization and now are prevailing themes of progressive leaders who work for and believe in a better social order. The Old Testament is rehabilitated by this method of scholarly interpretation and arrangement of the text, not only unfolding the character of God and his kingdom, but the process by which they have been revealed to men. This entire series affords valuable text-books for adult Bible classes whose members are ready to do real wo'k in study.

Dr. A. T. Robertson, author of *Epochs in the Life of Paul* (Scribner's. $1.25 net), has been for twenty-one years a teacher of Paul's life and letters in the Southern Baptist Theological Seminary. The bibliography appended to this book shows that its author is familiar with the literature of his subject, both ancient and modern. Like his former valued work, "Epochs in the Life of Jesus," his style is simple, direct, positive. Slow to accept many of the more recent views, he yet knows them, has an open mind, with the developed qualities of a teacher and an absorbed devotion to his subject. This volume is a distinct contribution to the study of the greatest founder of Christianity after Jesus Christ.

An important contribution to New Testament criticism is *The Pauline Epistles*, by Robert Scott (imported by Scribner's. $2.00). This is a careful and thorough critical study, resulting in a new theory of authorship, based on characteristics of thought and style. In brief, the author concludes that the only strictly Pauline writings are I. and II. Corinthians, Galatians, Philippians and the first half of Romans. The Epistles to Ephesians, Hebrews, I. Peter, parts of I. and II. Thessalonians, parts of Romans and Corinthians are credited mainly to Silas. Colossians and Philemon, with parts of I. and II. Thessalonians are attributed to Timothy, and the epistles to Timothy and Titus were written by Luke. The argument is worked out carefully and the sections analyzing the characteristics of the Epistles, on which conclusions are largely based, are suggestive. The book will have to be reckoned with. It is in no sense destructive and the author's conclusions do not in the least impair the value of the documents discussed.

A scholarly study of the First Epistle of St. John is *The Tests of Life*, by Robert Law (Scribner's. $3.00), presented in The Kerr Lectures for 1909. It will take its place as a standard work by the side of Westcott, with whom the author often differs. Mr. Law believes that the letter is a carefully written and systematically arranged polemic against Gnosticism. It is directed "not against such evils as may at any time beset the church from within, but against a definite danger threatening it from without." It contains John's teaching concerning God as Life and Light, as Righteousness and Love, concerning Christ, Sin, Propitiation, Eternal Life, etc. A clear explanation of Gnosticism is given. Every student of the teachings of the beloved disciple will do well to consult this suggestive volume.

The teachings of St. John in the three Epistles are expounded in *Fellowship in The Life Eternal*, by G. G. Findlay (Geo. H. Doran Co., New York. $2.50). "To no age since his own has St. John had more to say than to ours," says the author, awakening expectations which he does not fully gratify. For the discussion which follows is primarily doctrinal and the practical application to life is disappointingly meager. Nevertheless the student of the Epistles will find here much that is interesting and of first importance, especially concerning that Christian love which is the central theme of the writings.

A fourth volume in The Analyzed Bible by G. Campbell Morgan is *The Gospel according to St. John*. The three previous volumes contained a comprehensive view of the books of both Testaments. The present volume is devoted to one book only, and is a homiletical commentary, not however dealing minutely with individual texts, but in a broad and more topical manner. The book is admirably adapted for inspirational and devotional use.

A helpful aid to the study of the Gospels is *Great Events in The Life of Christ*, by James McConaughy (Y. M. C. A. Press. 75 cents). This is a text-book for men's classes and covers the ground in a course for twenty-five weeks of daily study. The lessons are brief, giving compact information and suggestive questions. Advice for supplementary reading is provided, but the desire is to focus the attention of the student on the gospel text, the American Standard Revision being recommended.

The latest volume in The Westminster New Testament series of handy commentaries is *Thessalonians and Corinthians*, by Prof. R. Mackintosh (Revell. 75 cents). The exposition is necessarily very brief—two volumes would have been more satisfactory—and yet this is full of suggestion and is helpful as far as it goes.

The Deterioration of James Lane Allen

The Bride of the Mistletoe, by James Lane Allen (Macmillan. $1.25), is a decidedly unwholesome book which we only notice because it is getting wide advertisement on account of its decadent sentimentalism. It deals with the symbols of the Christmas tree and drags them in the mire of the ancient rites of a cruel and licentious heathenism. No lover of Christmas will thank Mr. Allen for this wanton degradation of a beautiful sentiment. Why not let young men and maidens kiss under the mistle oe without reminding them of the obscene rites of the forgotten world? Aside from this, the ritual prose of the two actors in the story is funny enough to make some offset to the offense of the book. The behavior of the wife of fifty who fears that she has become only an "Incident" to her husband, the father of her four children, and who puts on a "brindled crewel shawl" and drags her gray hairs cut from under the black to punish him, is as comic a picture as we have recently seen. Why cannot Mr. Allen leave this sort of thing to the women who make a specialty of wifely complaints in fiction?

The book reminds one of the performances of a man half drunk. That is the fact, we fear. Mr. Allen has been on a sentimental spree and talks and acts thus as he comes reeling home. What his American children's story, which is to be the second number of a cycle in which this is the first, will be like, we wonder, only hoping that it will be written after Mr. Allen sobers up. For all the unconscious fun of the story there is not a touch of robust and manly humor; and for all its labored outdoor scenery not a breath of bracing outdoor air. We advise those who for any reason are condemned to read it to take the taste of book and the inevitable bitter laughter out of their mouths by a recurrence to the manly fun of "The Taming of the Shrew." They may not like Petruchio's theory of marriage—but they will enjoy an hour with him for all that.

Classics for Modern Readers

The high qualities of The Aeneid lend themselves with difficulty to translation into English. That is one reason why so few people of culture can say that they have read the whole poem. Both Sir John Lubbock in his "Hundred Best Books" and President Eliot in his recent initial list include Dryden's translation; but we do not believe any mortal except the indiscriminate reader in the first flush of his youthful enthusiasm can have read Dryden's Virgil through for the pleasure of it. We are all the more ready to welcome, therefore, the remarkably successful and readable translation which Prof. Theodore C. Williams of Harvard has given us in *The Aeneid of Virgil* (Houghton Mifflin. $1.50 net). It is in blank verse, which best stands in our tongue for the Latin hexameters. Difficult as that verse is, Professor Williams has used it with mastery and melody not less noticeable than his fine scholarship. This translation will make Virgil a friend, as he has never been before, to the lovers of poetry. It is a masterpiece of rendering.

No one hitherto, Prof. Curtis Hidden Page tells us in his translation of a selection from *Molière* in the French Classics for English Readers (Putnam, 2 vols. $5.00 net), has translated Molière's verse into its verse equivalent in English. In the verse plays of this selection, notably Tartuffe, the effect is even better than the prose. The plays selected for these handsome volumes are The Affected Misses, Don Juan, Tartuffe, The Misanthrope, The Doctor by Compulsion, The Miser, The Trader Turned Gentleman, and The Learned Ladies—a good variety of the master's work, though by no means all that is worth knowing. A difficult task has been well done and much of the Gallic wit and charm carried over into an unfamiliar atmosphere and tongue.

In giving us a translation of *The Republic of Plato* (Dutton. $1.25), Mr. A. D. Lindsay, Fellow of Baliol College, Oxford, is dealing with one of the masterpieces of Greek thought and also following the way of the famous Master of his college, Jowett. The dramatic liveliness of the narrative must be kept as well as the gradations and advances of thought. A brief introduction describes and epitomizes the argument and then we are carried into the thick of it. The work is well done and gives us, in English, at once free and faithful, a book worth pondering over in its criticism of a social life which presents many analogies with our own.

The Cambridge poets in their comprehensive, well-printed and edited pages are familiar to all American book lovers. The latest is *Dryden's Poetical Works* (Houghton Mifflin. $3.00), under the competent editorship of Prof. George R. Noyes of the University of California. The arrangement is chronological, the poems and translations are included, with most of Sir Walter Scott's commentary, but not the plays.

The First Gospel Campaign in Europe

Sunday School Lesson for Aug. 1

By Rev. A. E. Dunning
(To be studied with open Bible)

V. In a Great Commercial City

Bring out the contrast between Athens and Corinth. Athens was an ancient educational center. Corinth was a new city, built on the ruins of the old one, as a Roman capital of the province and for commercial purposes. Less than a hundred years old when Paul visited it, Corinth had no ancient families, but many men who had acquired great wealth in trade. It was like San Francisco rather than Boston. See article "Corinth" in Hastings's Bible Dictionary. On this background study these phases of Paul's work:

1. *His discouragements and friends.* The epistles throw light on his experiences. He came alone to the city, hoping soon to go back to his work in Thessalonica, for which he was very anxious (1 Thess. 3: 11). He was depressed because of his failure in Athens (1 Cor. 2: 3). He expected that his preaching would appear foolish to those whom it did not offend (1 Cor. 1: 23). Timothy had responded to his urgent call and joined him in Athens, but had immediately been sent back to Thessalonica (1 Thess. 3: 1-3), and Paul had to earn money to meet the expense of the journey.

But he soon found friends. A Jew of Rome, having been expelled and his wife from that city, had got work in Corinth as tent makers. That was Paul's trade, and with them he found opportunity to earn the money he needed. If they were not already Christians, they soon became believers in Christ. They were very able missionaries (v. 26), not only in Corinth but in Ephesus and in Rome, to which they afterwards returned (Rom. 16: 3, 4). Note how many friends Paul made and how devotedly he loved them, as his letters show.

2. *Paul's preaching to the Jews.* While busily engaged in tent making, he spoke every Sabbath in the synagogue, trying to persuade the worshipers there to believe on Jesus (v. 4). But when, after a few weeks, Silas and Timothy came to him from Thessalonica, his anxiety was relieved (1 Thess. 3: 6-10). It was a great joy to him to get news that his beloved converts were standing steadfast in faith in spite of persecutions. "It is new life to us," he wrote, "to know that you are holding fast to the Lord." Read the epistle in the Twentieth Century New Testament. Then he began to preach with new courage and zeal that Jesus was the Anointed One to deliver the Jews (v. 5). But they were no more ready to receive his gospel than the unbelieving Jews of Thessalonica had been (1 Thess. 2: 14-16). So he declared that his mission to them was ended and that he would speak in the synagogue no more (v. 6).

3. *Paul's preaching to the Greeks.* Next door to the synagogue was the home of a proselyte, apparently a Roman, who had been so far won by Paul's preaching that he opened his doors for meetings, which were increasingly successful. Crispus, the ruler of the synagogue, became a convert and Paul baptized him and a few others (1 Cor. 1: 14, 15). The number of believers increased rapidly. Paul's preaching was the simple announcement that Jesus was the Christ, with the evidences that it was true (v. 5). He made no effort after the oratory that all the Greeks enjoyed and that the Athenians had demanded (1 Cor. 2: 1). He did not win many prominent persons (1 Cor. 1: 26). He reached not those of the school and the cloister, but the common people—porters, slaves, sailors, some of them of depraved character (1 Cor. 6: 9-11). There were exceptions, however, such as Crispus and his family (v. 8); Chloe and her household (1 Cor. 1: 11); Gaius, who entertained him; and the city treasurer, Erastus (Rom. 16: 23). The foundations of a strong church were laid in the first few months of the campaign in Corinth.

4. *The prosecution by the Jews.* The opposition was so strong and persistent that Paul came near yielding to it. He might have been driven out of Corinth, as he had been out of Thessalonica and Berea, had he not received a revelation from the Lord which gave him courage to stay and fight to victory (vs. 9-11). Such assurance as Paul had in Corinth has often turned the tide for missionaries of Christ from defeat to triumph.

It seems to have been the action of the Roman governor of the province that finally determined Paul's position and gave him the right to continue preaching Christ in Corinth. It is easy to account for the hostility of the Jews. Paul's manner of leaving the synagogue had been far from conciliatory (v. 6). His holding meetings next door, his winning of the ruler of the synagogue, the popularity of his services exasperated his opponents. They accused him of violating the Roman law, arrested him on that charge and brought him before the governor (vs. 12, 13). But Gallio was a large-minded, unprejudiced magistrate. He stopped Paul from making any defense, told his accusers that their case had no standing in the Roman court because Roman law did not concern itself about differences of religious belief (vs. 14, 15). He dismissed the case, having in effect given a decision that Paul might preach his gospel under the protection of the law (v. 16).

The Jews had hoped to get Paul flogged by command of the court. But his friends, seeing how the case came out, seized the leader of the opposition and gave him a sound beating in the courtroom, while the judge did not interfere (v. 17). That settled the matter, so far as Paul and his persecutors were concerned. He could stay in Corinth as long as he pleased.

5. *The end of the campaign.* Paul chose his own time to depart, and when his work in Corinth for the time was finished, he took with him his two friends, Aquila and Priscilla, and went to Ephesus, where he opened a mission and left them to continue it till he should return (vs. 18-21). He took a needed rest in revisiting his friends in Cæsarea, Jerusalem and Antioch.

In closing your study of this missionary campaign, review its principal features. Trace on the map the journey which Paul planned with Barnabas at Antioch (Acts 6: 36), began with Silas (16: 40), continued with Timothy (16: 1-3) and Luke (16: 11); preaching in Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus, and after three years or more coming back to Antioch.

International Sunday School Lesson for Aug. 1. Close of Paul's Second Missionary Journey—Paul at Corinth. Acts 18: 1-22.

Christianity in Action

C. E. Topic for Aug. 1-7

By Rev. H. A. Bridgman

Life lessons for me from the book of Acts. Acts 27: 18-44. (Consecration meeting.)

Supplementing the Gospels. If the New Testament had ended with the four Gospels the history of our religion would have been different. Some scholars, it is true, think that the twenty-three books which follow present ideas quite in contrast with the teachings of Jesus. But though the four Gospels are of incomparable value and authority, they do not do away with the need of the other writings that portray the first wonderful period. We want to learn how Christianity fared in the field of the world's life when bereft of the personal presence of its founder, and how Christian ideas established themselves in the minds of the disciples. So this book of the Acts becomes intensely interesting as a trustworthy transcript of what took place up and down the shores of the Mediterranean as the new life in Christ made its way from city to city and heart to heart.

Conquering truths. A few simple, powerful beliefs explain the spread of our religion in that age and in any age. The men and women who figure in these twenty-eight chapters were confident that Jesus had been here in the flesh, that through the power of God's life in him he had gone up on high, that he was here on a special errand from the Father, as the chosen deliverer of all men from their sins, that his spirit was at hand to minister courage and comfort to all who would receive these gifts, and that, empowered by that same spirit, men could go forward to do even greater things than the Master himself had done.

The winning life. But as in the case of Jesus himself it was belief made concrete in life that counted. Not that these early Christians were perfect. Right in the church were a few hypocrites and a great many partially sanctified persons. Even the leaders had now and then sharp contentions with one another necessitating the convening of an ecclesiastical council. Yet the life of Jesus was cleansing and transforming them so that Peter, the former denier, was able to make lame beggars walk and to confront bravely accusing priests and elders. The same force wrought in Stephen so that he could go to martyrdom with a face like that of an angel, and in Barnabas, in Philip and Lydia, in the jailer and Dorcas and pre-eminently in Paul. The life of the Christian in any age means more for the progress of religion than anything else.

An achieving religion. This age which pays such honor to men who do things ought to appreciate the book of Acts, for it is the

record of an achieving, conquering religion. In no other place in the world, from the year 30 A. D. to the end of the century, was there more going on that was worth while than in Syria, Asia Minor and the European countries touched by the new faith. But something of the same nature is going on today in America, Africa, India, China. New acts of the apostles are being performed wherever men who have caught Jesus' vision are giving themselves without stint to the service of their fellowmen.

Our Readers' Forum

The International Anthem

Of Dr. Smith's magnificent hymn, known as "America," Dr. Forbush says in his plea for a new national anthem, in *The Congregationalist* of July 3, that it is "set to the English national air, and so is not American at all." The objection springs from a common error. Facts, looked up in that storehouse of information, the British Museum Library, show that the air is English, as it is American, only by adoption.

Many of our hymn-books attribute the melody to Henry Carey, who modified an air already known on the Continent, adapting it to some English words that he composed and sang, in 1740, at a public dinner at which was celebrated the taking of Puertobello (Nov. 20, 1739). These words, though somewhat altered, subsequently formed the basis of the song called, "God Save the King," which, however, did not get into use as the national hymn till after Carey's time. But the melody dates farther back, and its origin is uncertain. Some think that it was a French composition; others that there is good reason to believe it to have been composed by an organist of Notre Dame Cathedral in Antwerp, who died in 1628.

The melody first became popular on the Continent. It was long a favorite Prussian *Volkslied*, and was frequently incorporated into the works of the great German musicians. As a national air it appears to have been earliest used by Denmark, fitted to the words, "*Heil Dir, dem liebenden*," etc. Later, other nations adopted it as their national melody, each country having its own words; as, for example, "*Heil Dir im Siegerkranz*," etc., in Germany, "*Rufst Du, mein Vaterland*," etc., in Switzerland, where it is sung every morning at the opening of many of the schools. Thus, in time, it became the national melody of Denmark, Germany, Holland, Sweden, Norway and Switzerland, as also of England, and at last of the United States. In Denmark and Holland more modern tunes have in part superseded it. And in all these countries other patriotic songs are in frequent secondary use; as, for instance, "*Die Wacht am Rhein*" and "*Deutschland, Deutschland, über alles*," in Germany, "Rule Brittania" in Great Britain and "Hail, Columbia" and "The Star-spangled Banner" in the United States. Still their chief national anthem is set to our "America," though the words of none (so far as I know them) are equal in merit to ours by Rev. Dr. S. F. Smith.

This national hymn fulfills the desideratum well stated by Dr. Forbush when he says, "What we want for a national song is one that expresses love for our country, rather than the mood of fighting for her or even of serving her." Few of us can sing that inspiring hymn without feeling the heart thrill with love of country; and the culminating majesty of its last stanza has seldom been equalled. That prayer does indeed "appeal to the whole race, and will do so for all time." But it is astonishing to hear the hymn criticized as describing landscape that "is entirely east of the Hudson River." The description it gives is confined to the phrases, "mountain side," "trees," "rocks and rills," "woods and templed hills." Are these found only in New England? Where are the Catskills, Alleghanies and the Rocky Mountains?

Of the merit of the music, it is enough to say that the air has been a favorite with the chief German composers. Weber, among them, has introduced it both into his cantata, "*Kampf und Sieg*," and into his "*Jubel Ouverture*." Beethoven wrote seven variations on it for the piano, and introduced it into his Battle Symphony.

This noble tune thus forms a bond of harmony among many lands. An anecdote is told of an English traveler who on his first visit to the Continent naïvely remarked that "these foreigners were wonderfully polite to him, for he could hardly go to a public assembly or to a garden concert that they did not play 'God Save the Queen' in his honor." Let us not be guilty of similar narrow arrogance in desiring to have our national air exclusively to ourselves. Because it is shared with so many other nations, it ought to be not less, but more, endeared to us.

No one who, on some great occasion of general interest, has united with citizens of various lands, singing each his own national words to this one tune, can fail to feel pleasure and pride in having with the leading Christian countries of the world such a common possession. Its strains, whether heard in foreign cities, in unknown by-ways, or on Alpine heights, breathe not only of our native land and the tie of country, but also of kindred among nations and a tie between countries. Long may it remain both our chief national anthem and the international anthem!

MRS. C. M. MEAD.

Reflections of a Long-Suffering Candidate

I was pleasantly located in a beautiful little rural parish—pleasantly save for one increasingly unbearable thing. The parsonage was old—historically so—and hopelessly out of repair. Its weather-beaten sides were long ago bereft of paint. At every rise and fall of a window hardened junks of putty fell away from the panes; and had so long been doing so that much of the glass was held in only by zinc points. Every honest attempt at washing windows meant pushed-out panes and broken glass on the ground below. The roof was so leaky that pinnacles of snow lay all about the attic in the winter time. The floors were as out of level as the pitching deck of a ship at sea. The one in the dining-room was so tipsy that I had to take two castors off the table on one side to keep the top from slanting. The kitchen in looks (and in feelings in cold weather) was like an ugly, old barn. During a certain below-zero night a pail full of water ten feet away from the driving coal fire in the big range skimmed over with ice!

I entered this Congregational shack with reluctance, and only upon the assurance of the people that there would be a new parsonage another year. The first, the second, the third year came and went, however, with the verbal assurance unfulfilled. The people thought they were poor and unable to build; yet several of them had several thousand dollars apiece in the bank; and had built, or were building, new houses of their own almost under the dilapidated old parsonage eaves. The dwelling in which they half-housed their minister was the worst looking place anywhere within a mile.

After living three suffering winters in this environment, with little, cold children about me on the frigid floors, I thought it time to find a better home. To do so, of course I must candidate. Then commenced that long, painful, unnerving procedure, so familiar to the ordinary minister looking for a change in pastorate.

Dr. Rice was as kind as any reasonable man could expect him to be. He was genuinely sympathetic and helpful. As I was in a small parish, and was receiving but a $600 salary, I did not ask him to introduce me to a $1,200 or a $1,500 field. I did say I greatly needed to better myself financially. Through him I candidated in some $800 and parsonage fields.

I will mention three experiences out of twice as many to show why I felt that I was a long-suffering candidate.

The first was in October. It was vacation time, and I was in the vicinity of Boston for two weeks. After an hour's ride upon the train, I took a stage for a two hours' jounce of eight miles across country over a poor road. On Sunday it rained, but the congregation was a good one for a stormy day. At the close of the evening service up came a committee man and asked me if I would come again. I answered, "Yes," and he gave me every reason to believe that I would appear before those people again, probably two weeks hence. So, in hopefulness, I went away, returned to my hovel of a home and waited, waited expectantly. I never heard from those people again. It was through the Weekly Register of *The Congregationalist* that I eventually learned they had secured another man.

In December our church furnace broke down. There was to be a Sunday without preaching in my charge; so I wrote to Dr. Rice, and he sent me to another place for that Sunday. This time I made a tiresome railroad journey of 150 miles each way. Dr. Rice's letter distinctly stated that the supply was to be made "looking toward settlement." At the close of that day the church officials asked me questions about my family, the salary I would accept and other matters that gave me fair reason to think I was at least a consideration among them. But I never heard from them again; and, as in the previous case, learned of their choice, after a considerable time, through the columns of our denominational paper.

In March a letter from Dr. Rice informed me of an opportunity to try again. Once more I packed my suit case and prayerfully started on my way. The twice-told tale became thrice-told. I was led to believe that I had chances of appearing before that people again as a candidate. At least, I should have ardently believed so, had I not by this time become suspicious of certain soft sayings. When that trip had been a week or two past, I concluded that in time *The Congregationalist* would tell me who was to be the new minister of that church. And it did.

I am convinced that it is not right for churches to deal with candidates in this way. If in a week or two after hearing a man a church concludes that it does not care to consider him further, it ought to tell him so. It is not fair or courteous to him, having heard him avowedly as a candidate, to leave him waiting in unsettled, unhappy suspense, to learn weeks afterward, through the "Calls" column, that he is to hear no more forever from them.

Furthermore, it does not seem right for a church to have before it formally for consideration more than one man at a time. If a people hear a man once and do not wish to hear him again, let them courageously tell him so. If they hear him once and are uncertain whether he is their choice, let them hear him once or twice more, with no intervening candidates—if possible with no intervening supplies. Then let them decide one way or the other upon this man; either calling him or dismissing him from consideration, informing him at once of such dismissal. This is fairer to the man, and better for the church. Were such a course followed many a split over rival candidates would be avoided.

Let me add, Mr. Editor, that just a year after that first ordeal (having candidated twice in a field which itself took the initiative in its relations with me) I became minister of the people among whom I am now happily and contentedly at work.

RUFUS CORUNDUM.

Religious Day Schools

Successfully Developed in Rural Wisconsin—Suggestion for the Summer Colony

By Prof. W. J. Mutch

What is a religious day school? The developments of the idea in Wisconsin among people reached by Congregational influences reveal possibilities worth considering elsewhere. Of course features of this kind are well known in connection with parochial schools. The Scandinavian Lutherans and others have long been in the habit of sustaining vacation schools for the instruction of their children in the religion and language of their fathers. But in neither of these types has religion escaped from its catechetical, dogmatic and formal thralls.



After a busy morning in summer

The desultory and superficial work of the country Sunday schools led Rev. H. R. Vaughn of Elk Mound, Wis., some ten years ago to adopt the plan of gathering a few children at each of his several preaching points for a more serious work of religious instruction. In the summer when public schools were closed, and when some earnest lady teachers of the neighborhood could be secured for the forenoons of two weeks, the children not only of the church families but of others were gathered into a religious day school. In these schools the methods and character of the instruction is similar to that which the children are accustomed to in the public school, and sometimes it is given by the same teacher and in the same place. Any expense is met by a family membership of one dollar, or by a popular subscription; but generally there is little expense.

In all the teacher-training institutes of the Elk Mound type held in Wisconsin during the last seven years have been religious day schools; and in these the idea has reached its best development. But also have been many not connected with institutes; and it is not at all necessary that they should go together. Some recognition of grade differences is always made, although it is of course impossible to grade closely a group of children in a religious school, who have previously had but poor and ungraded instruction; and especially is this true if they are in ungraded district schools. But it is perfectly easy to select the materials to be used with reference to the adaptabilities of older or younger groups of children. When they find that this is being done they respond with enthusiasm and do good work.

A considerable variety appears in the daily work. Series of carefully selected Bible stories are given to the younger children, after the manner of the institute training. The telling and reproducing of these stories with pictures, dramatic features and especially with the manner and atmosphere of reality, never fails to interest. The older classes have the more distinctly historical portions of the Old and New Testaments, the groups of Biblical writings, the Biblical geography with maps and relief work, and to some extent the outside history of the Bible. Note-books are always in evidence, and sometimes colored crayons, paste and scissors. Memory work has its place in the form of short periods of drill on choice passages of Scripture, good hymns, key titles for the Bible stories. and points from all the other courses. The singing of a few standard hymns of the best sort is never omitted.

Instruction in personal religion, the church and its ordinances, in missions, in Christian biography and history and in whatever will enrich the experience and broaden the foundations of the spiritual life for the children makes up the program of the religious day school. In some schools a beginning has been made toward utilizing the play instincts of children for educational purposes. The motor side of education requires attention from the moral and religious points of view quite as much as from any. It is here that children begin to live together in other relations than in the family. Supervised, organized and graded play lends itself readily to such uses. Country children no less than city children need to have these activities organized and uplifted so as to minister to the best rather than the worst sides of life.

The possibilities of the outdoor school are readily suggested in connection with such a movement. A good many teachers have learned enough of God's out-of-doors to be sympathetic guides, counselors and friends for a group of lively children. There is greater need for the opening of God's book of nature to the children than at any other point in their nurture. It is here that wonder tales, folklore, Bible stories—the childhood of the race and the childhood of the individual are brought together in their natural environment. The conventionalities of old-fashioned schools are hard to break over with innovations such as this; but in a new kind of school the innovations can come in on the ground floor.

The summer colony at the shore or in the mountains, where children congregate in numbers and in nature's simplicity would be an ideal place for a religious day school, if it were operated on the outdoor plan, and taught by one who has skill in turning to good account the facilities so offered. In any case some personal work is required in invitations and explanations in order to get the first constituency. But once well started by a group of teachers, or even by one person, able to renew the days of youth and sympathize truly with all sides of childhood the popularity of the movement will sustain it afterward.

The work done in a religious day school is hardly to be compared with that of a Sunday school. Certainly more real benefit is to be gained in such a session than in years of ordinary Sunday school work. If such a school were conducted regularly every summer in a given district the effects would be easily seen in the children who are inspired thereby with high ideals of life, who are lead to secure a higher education, who become Christians of the intelligent and active type, and who have characters of strength and real worth.

Pastors and teachers without special training for such work need not hesitate to undertake it for fear of mistakes. The mistakes will be their best tutors. True it would be well to have had courses of training such as are given at the Hartford School of Religious Pedagogy, or at Ripon College; but good common sense and real earnestness will assure at least a moderate success.

Ripon, Wis.

Boston

Summer Schools in Cambridge

Two quite different groups of church people have been attending lectures and conferences in Cambridge the past fortnight. One consisted of sixty students at the Harvard Summer School of Theology. The theme this year was Present Religious Conditions and Prospects. Most of the instruction has been furnished by members of the Harvard faculty, among them Professors Emerton, Carver, George F. and Edward C. Moore. The entire course has been a valuable presentation of contemporaneous facts and tendencies, the element of diagnosis being naturally more prominent thus far than the suggestion of remedies. Professor Münsterberg characterized the Emanuel movement as only a passing episode, though admitting that some merits attach to it.

While members of all denominations were fraternizing under the shelter of Harvard Divinity School, a group of Episcopalians had possession of the pleasant grounds and substantial buildings of the Episcopal Theological School, half a mile away. There the sixth Annual Church Summer Conference, conducted by the Seabury Society, a laymen's organization in New York, offered to fifty women from all parts of the country a fortnight's valuable instruction in the Bible and in missionary methods. One day was

apart for laymen, with a view to stimulating those not now particularly affiliated with organizations in the church, to take up the work of church extension and church maintenance. New York, Pittsburg and Buffalo were cited as object lessons of successful lay endeavor.

In connection with this conference several men of prominence in Episcopalian churches, like Bishop Talbot and E. M. Camp, president of the Seabury Society, were heard in Boston churches. Attendants at St. Paul's Church, Boston, on Sunday last, for example, heard an unusual address delivered with the force of conviction. The old-fashioned church, with its atmosphere of dignified conservatism, seemed a strange background for the stirring setting forth of the new gospel of humanity, Socialism, as expressed by Mr. Alexander Irvine, who is preaching and working under the auspices of the Church of the Ascension, New York. Taking the prophecies of Micah as his theme, Mr. Irvine applied the principles of political economy as given by the Hebrew prophet to social conditions of today. He made a strong plea for the spiritual significance of Socialism, and urged churchmen not to be alarmed by the sound of the name.

Mr. Tobey

The long-continued and efficient endeavors of Rev. Rufus B. Tobey in connection with the Floating Hospital of Boston have won due recognition in the vote of the board of directors to place a tablet on the ship bearing his name and expressing the appreciation of his untiring service. His many friends who know of his helpful ministrations in different directions rejoice that this honor has now been paid him, and it must be especially welcome to him now that he is just recovering from a severe attack of pneumonia. Mr. Tobey was for some years associated with Rev. Charles A. Dickinson at Berkeley Temple, and makes his home now in Wollaston.

An Active Summer Campaign

The impetus of the revival meetings of last winter is manifest in the extensive campaign being carried on by the Boston Evangelistic Committee in tents and through open-air gatherings. Some of the surplus money raised last winter is being put to good use in twenty-five different sections of the metropolitan district. Three tents are scenes each weekday night of animated gatherings, and each, after serving a given locality for three weeks, is shifted to some other popular center. In addition many open-air meetings are carried on Sunday afternoon and evening on Boston Common and at Riverside, where canoeists and automobilists are among the attentive listeners, in Everett, Somerville, East Boston, Brookline, Cambridge and Jamaica Plain. Local pastors co-operate with evangelists and ministers from outside the district, while at the National League baseball grounds on Columbus Avenue a thousand persons heard Mr. Lawrence Greenwood preach. He was formerly associated with Dr. Chapman, and has general supervision of the summer campaign in co-operation with Rev. Duncan A. McPhie and the Evangelistic Committee. For business men a noon-day open-air meeting is held at Fort Hill Square, while at Pemberton Square, from 10 to 11 P. M., a similar effort is made to reach persons who throng the streets in that region. Not for years has there been such a systematic and comprehensive plan in Boston to utilize special opportunities which the summer affords for reaching those not easily brought within the sanctuary.

Congregational churches in Iowa last year contributed to foreign missions an average of $.41 per member, according to the Year-Book. *The Central Christian Advocate* shows that our denomination ranked pretty low in comparison with other churches in these gifts. Methodists in that state gave $.90 per member, Episcopalians $1.21 and United Presbyterians $1.92. For work in this country Congregationalists gave $12.02 per member, Methodists $13.15 and Presbyterians $13.25.

New York

Immanuel and Bethesda Churches

The fruits of the extended canvass made by the Immanuel volunteers are still accumulating. The pastor, Rev. John Stapleton, has secured the addresses of a hundred new families with no church home. Church and school audiences gained thirty per cent. in consequence, and the rest of the work proportionately. Since the sale of its adjoining property and the big reduction in its debt, the church has easily adjusted its finances and today is prospering well. The evangelistic work of Mr. Stapleton has added much spiritual life, and for the first time in years the church and Bible School will keep open all summer. Mr. Stapleton preaches often at noon at the Navy Yard, and is a member of the committee to arrange for the evangelistic campaign for all Brooklyn next Lent. He is also chairman of the State Association's committee on Applied Christianity, which will look into labor matters next winter.

Bethesda Church, a few blocks from Immanuel, is also flourishing, under the leadership of the new pastor, Rev. Thomas Bell, who has just brought his family from Saugerties. Bethesda also keeps open all summer, its constituency being almost entirely of people who can get away from the city only for brief intervals. Mr. Bell's long pastoral experience and wise administration have solidified the work again after the difficulties of the past two years. The population changes steadily, but continues to be largely American, with plenty of children. With fresh methods and new leadership there is opportunity for a large Bible School. Mr. Bell can count on the interest and moral support of Central Church, which is still deeply interested in Bethesda's welfare, though the latter is an independent ecclesiastical body. Central Church owns the property, which is well located.

Round About Flushing Bay

First Church, Flushing, joins in union summer services with the Flushing Reformed Church, from which Dr. R. H. Potter went to Hartford eight years ago. Rev. C. R. Raymond, the pastor, and also the choir, have adopted vestments, which are in keeping with the ornate and dignified interior of this beautiful suburban edifice. The church is to be re-carpeted during the summer. Mr. Raymond is an enthusiast on missions, having been a Kentucky home missionary, as well as a graduate of Oberlin, and a teacher at Berea. The Flushing church has always been generous, and is now more than ever interested especially in foreign fields. This year it supplies the funds for the Normal School at Sivas, Turkey, and $180 elsewhere. In home missions the church has decided to keep to special objects, and divides its gifts between the Shoshoni, Wyoming church and its young neighbor, the Broadway church, Flushing, whose pastor, Rev. Henry J. Condit, supplied the pulpit at First Church July mornings in Mr. Raymond's absence, and attended to the pastoral work, cementing thus the relationship. The afternoon services on Sundays, tried as an experiment, proved so successful and were so convenient for many that they were kept up all season by Mr. Raymond. The *Messenger* is one more local church paper, and the second number has recently been issued by the Broadway, Flushing, Church, which ministers at present to a scattered community, but is in a district shortly to be filled up with hundreds of cottages when the East River tunnels are in use. The handful of children gathered in a barn a few years ago has grown to a well conducted Bible School of a hundred, of whom sixteen are teachers, most of whom have graduated into the work from the school itself. A Broadway Men's Club is not a part of the church, though it meets there sometimes, but consists of men of the community on the lookout for the material and civic uplift so often neglected in the rush of settling new sections. The Boys' Club has gone into camp on Long Island. Broadway Church was organized only four years ago, largely through the interest taken by President Fitch of Andover, then pastor of the First Church, Flushing. But the church's history runs back to 1893, when a mission school was begun and later developed into a union church with volunteer preaching for over ten years. Bad roads militated against progress until the site was exchanged for the present location, to which the building was moved and renovated. Since Mr. Condit became pastor three years ago, the work has consolidated and grown, and plans were accepted for a new building doubling the capacity of the church. The panic of two years ago delayed operations, but a start is soon to be made, and a pretty type of Spanish mission church will be erected, the cost involving $10,000. Meantime an extension has been built and opened, to accommodate the fast growing Bible School. The principal contributor to the work is deceased, but the burden thereby entailed has been courageously faced, and the Home Missionary Society with First Church, Flushing, will help.

SYDNEY.

A Revivalist at Work

The editor of the New Bedford *Standard* effectively and with a measure of sympathy describes the meetings which have been recently conducted by Rev. Dr. Stough in that city. After a keen and careful analysis of the means used to gather and to sway the multitude, the writer sums up his impressions thus:

"The man has power—very real power; and the audiences are responsive. He can touch the sensibilities of large numbers of men and women, and the men and women who gather to hear him prove it. Of course the accompaniments of the meetings are cleverly contrived to stimulate the emotional. The lights, the banners and mottoes, the music, bring the crowd into the mood in which the preacher can best play upon the feelings. Two thousand expectant people together exercise no slight influence upon each other. When a great choir sings, "He came to lift me up," or words to that effect, first softly, then in swelling tones, then with emphasis on selected words, and when the audience finally joins in the refrain in a variety of methods, the crowd soon finds itself in a condition which at least approaches exaltation. Half an hour of this makes it ready to hear. Whether it hears to advantage, who shall decide? It is related that when the sower went out to sow, the seed fell in many places. But some of it sprang up and yielded harvest."

The proposal that the Presidents of Mexico and the United States shall meet in October at or near the frontier has attracted wide attention. The two countries will be represented by strong men and their greetings will be cordial. But their conceptions of democracy are a world apart. When President Diaz gets tired of ruling Mexico we hope he will come North and make us a real visit.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Pearsons Hall

Among the first callers to present a cause to Dr. D. K. Pearsons, since his declaration of purpose to distribute a round million among Chicago educational and philanthropic institutions before his ninetieth birthday, were Dr. W. T. McElveen and Mrs. W. H. Tuthill. Their plea was for a dormitory for the new Training School for women affiliated with Chicago Theological Seminary. For this purpose $25,000 were graciously offered. The building will be in the vicinity of the Seminary group, and is to be known as Pearsons Hall.

Twelve applications for admission have already been received, and inquiries are coming every day to the office of the dean, Miss F. A. Fensham, 45 Warren Avenue. The purpose of the school is to train college women in all forms of Christian service, to equip them to be pastors' assistants and secretaries; to be superintendents and expert Sunday school teachers; leaders of children's choirs, clubs and guilds, and to be city, home and foreign missionaries. Of the board of twenty managers (twelve women and eight men), Mrs. John O'Connor of Kenwood Evangelical Church is president, Mrs. E. T. Harper, secretary, and Rev. John Gordon, treasurer. The grade of the school is to be high and the standards aimed at the same as the Seminary, although the work is to be differentiated. By its affiliation with Chicago Theological Seminary the school secured, free of charge, instruction from the professors of the Seminary in all subjects contained in their curriculum. It will also have free use of the equipment on the Seminary plant. In the School of Civics and Philanthropy unusual opportunity for study of modern methods of social work is given. Chicago Commons is a laboratory where practical work may be done in gymnasium, manual training and domestic science.

The Deaconess Movement

The school is only indirectly related to the deaconess movement. The military organization of the Methodist Church allows free room for the establishment of an order for women, and the progress of the deaconess movement in that communion is indicated by a recent subscription by Mr. N. W. Harris of Chicago of $100,000 toward a $500,000 Deaconess Pension Endowment Fund. On July 8 twenty-one trustees representing all parts of the country, but with an executive committee of seven in Chicago, were appointed to administer this fund. All deaconesses who have reached the age of sixty will be entitled to pension, and the various "homes" already built will give them a shelter in old age, with such work as is suited to life's afternoon. The order in the Methodist Church of the United States, although only a little more than twenty years old, numbers over 1,500, including probationers. They have added to the forces of the Methodist ministry in this country and in many mission fields. The Chicago Training School, which graduated three deaconesses in 1889, was almost immediately crowded with applicants. On the other hand, in our fellowship the group of deaconesses sent into the field a few years ago has had a scant succession, and valuable as their work has been, it has not been more effective in Congregationalism than the service of trained, ununiformed, salaried women workers, with no recognized standing in the ministry.

It is the policy of the new training school for women to educate broadly for Christian service, and doubtless it will increase the number who will choose the office of deaconess, if greater centralization and closer coordination shall make it possible for Congregationalists to give the order the standing and security which it has attained in more centralized churches.

A Plan of Union which Failed

The difficulties of the old plan of union between Congregationalists and Presbyterians have fresh illustration in recent negotiations between the two sister churches in Sandwich, Ill. For several years a union of these churches has been talked about. When a few months ago the Congregationalists decided to erect a new church building, on the suggestion of the Presbyterians, a committee was appointed by the Congregationalists to meet a committee to be appointed by them to consider the matter of union. At this juncture, Mr. James A. Patten (to whom Sandwich is the old home) authorized a friend to state that in the event of a union formed on a Presbyterian basis he would give $10,000 toward the new building. If such did not take place, he would give $5,000 toward a new Presbyterian church. This ended all chance of a union on a Congregational basis. An invitation was extended to the Congregationalists to unite with the Presbyterians, and after thorough consideration it was voted down by a little better than two to one. The membership of the Presbyterian Church is about 225 and that of the Congregational about 325. For the leading church for half a century to surrender did not appeal to the members as the square deal. After the proposed union failed, Mr. Patten agreed to give $5,000 also toward the erection of the Congregational building.

In the opinion of Rev. J. M. Lewis, pastor of the Congregational church, a union was desirable, and it is quite likely that if the Congregational had been the smaller of the two there would have been but little difficulty in consummating the union on the plan agreeable to the Presbyterians. The problem of making two churches one, where such union is desirable, would be much simplified by the discovery of an equitable way to determine which one.

The Defense of Our Missionaries

Our missionaries prosecuting their work of teaching and healing in any part of the Chinese empire have the protection of our Government and the sympathy and active support of the Christian public. It is a strange fact that missionaries prosecuting exactly the same kind of work in this land of religious liberty may be hampered and annoyed by governmental interference and made the object of vilification and persecution by a so-called Christian community. Hardly a day passes in which a desperate deed is not done by a jealous lover somewhere in the United States. But when report came to the neighbors of Dr. Minerva Kline that a young American woman and a young man, supposedly Chinese, were involved in a love tragedy, that incident was made the occasion and justification for a vigorous crusade against a mission for the Chinese which she has conducted in her home at 6446 Drexel Avenue for several years, without a single breach of good order or any breath of scandal, save such as had been manufactured with malicious purpose.

Police interference was secured by the persecuting parties on the ground of violation of building ordinances for churches; but as the mission is in a flat and the number not greater on Sunday afternoons than house parties innumerable held elsewhere, the injunction was not sustained by the commissioner of public buildings. Failing in legal obstruction, intimidation has been attempted, and word has been sent to Dr. Kline that "bomb 32" is for her house, unless she bars out the Chinese.

A student volunteer, when she finished her course in medicine Dr. Kline consecrated herself to a foreign mission work in Chicago. Her Chinese Mission is her vocation, the general practice of medicine her avocation. Chinese from all over the city have come to Dr. Kline for medical treatment, and this practice, largely philanthropic, has increased her moral and spiritual influence.

Against the indecent shows which the Law and Order League are trying to suppress in the White City, in the immediate vicinity, there is hardly a breath of protest. But a community complacent toward near-by moral indecency has endeavored to make it unlawful to do good on the Sabbath Day by teaching Chinese in a mission Sunday school.

Gleanings

In extending to Rev. E. W. Bishop, D. D., of Second Church, Oak Park, a call to its pastorate, Park Church, Grand Rapids, has chosen a leader whose brief pastorate in the West has added to the reputation which his longer pastorates in New England had brought him. There are attractions in such a city as Grand Rapids which it is impossible for any church in such a center as the greater Chicago to offer.

The pastor and full choir of Central Church gave a special service in Mandel Hall, of the University, June 23. Dr. Gunsaulus's address upon the Ministry of Music was illustrated by choir selections. Dr. Gunsaulus is one of the lecturers for July in the University courses. In introducing him to a great audience Dean Goodspeed said: "The University has no warmer friend or more welcome guest than the pastor of the Central Church. Preacher, educator, orator, poet, man of letters, no one better represents the higher life of Chicago than Dr. F. W. Gunsaulus."

J. H. C.

Construction and Reconstruction in California

First Church, San José, has completed and dedicated a splendid parish house at the cost of about $10,000. It is planned to be the center of the educational and social activities of the church. An attractive social room is open to the public all the time. It is comfortably furnished and made homelike by the large open fireplace, the books, magazines and writing accommodations for the use of all. The plans for the carrying on of the Sunday school work are very elaborate. A committee, presided over by the principal of the local high school, has charge of the school curriculum. For the primary, junior and intermediate grades the International Lessons will be used; the older grades will have special lessons.

Green Street Church, San Francisco, celebrated its golden anniversary early last month. Special music on the opening Sunday was rendered by the children, a feature being a hymn specially composed by Prof. J. W. Buckham, D. D., of the Seminary. The pastor, Rev. E. L. Walz, preached the sermon. The evening service was one of reminiscence, many former members being present and interestingly telling of bygone days. Wednesday evening Dr. Adams took his people to Green Street and held a union prayer meeting. Friday afternoon and evening the pastor and wife, assisted by the wives of the pastors of the other Congrega-

tional churches, kept open house. It is expected that the building will be dedicated early next fall free of debt; when this occurs it will celebrate a victory over adversity rarely equaled in our denomination.

The new Central Chinese Mission House of the California Oriental Mission of the A. M. A. was dedicated Thursday and Friday, June 3 and 4, with Chinese and English services. Rev. George C. Adams preached the sermon. The prayer of dedication was by Rev. Francis M. Price, formerly a missionary of the A. B. C. F. M. in China, later in Guam, now pastor of the South Berkeley Church and president of the board of directors of the California Oriental Mission. The story of the building was recited by Rev. W. C. Pond, D. D., superintendent. The former mission house was burned in the great fire following the earthquake of 1906. The insurance was small. It looked as though it would be difficult to replace it, but Dr. Pond went to work. He told of his trip to the annual meeting of the A. M. A. at Oberlin that year; of the care with which he prepared his twenty-minute address and of his despair as he saw the men whom he hoped to interest leave the convention for home before he could present his matter; of his disappointment as he faced the audience and thought that there was not a person present who could give him the help he needed for this work. At the close of the address he was approached by a brother who told him that he talked so like Mr. Carnegie and looked so like him that the thought of Mr. Carnegie kept recurring to him, and having some influence with Mr. Carnegie he was willing to give Dr. Pond a letter of introduction. This did not seem very promising, but some months later a telegram reached Dr. Pond in his Fair Oaks home announcing that Mr. Carnegie would give $10,000, providing the building cost $20,000, and his money paid last bills. Thus cheered, this veteran of seventy-eight years went to work and was rewarded by being able to stand upon the platform of the new mission house and tell his story.

The new building covers the entire lot, 35 feet x 69 feet 8 and ¾ inches. It is five stories high, with a basement. The front is pressed brick and the style is ecclesiastical, revealing that it is not a commercial building, though surrounded by them. Its cost was $28,000; the present value of the lot is about $15,000.

The basement contains classrooms, baths and toilets, also space for a gymnasium. The first and second floors are used for the chapel, the second floor forming a gallery on two sides. The third and fourth floors are used as lodging rooms for Chinese men who are members of the Christian Association. The fifth floor is to be occupied by the pastor of the Chinese church, Rev. Gee Gam, and the Chinese teacher, Mr. Chin Quong, with their families.

By the completion of the mission house and the Green Street Church, San Francisco Congregationalism has rebuilt all its buildings that were destroyed in the fire.

San Francisco, Cal. S. C. PATTERSON.

Honorary Degrees

(Supplementary List)

D. D.

Ewart, J. Y., Newton, Kan., Knox.
Hill, George Wilson Crockett, St. Johnsbury, Vt., Middlebury.
Patchell, William T., San José, Cal., University of Pacific.
Wyckoff, James D., Stark, Ill., Knox.

LL. D.

Campbell, John, Justice of Colorado Supreme Court, Colorado College.
Richberg, John C., Chicago, Ill., Knox.
Wever, Walther Johann, Imperial German Consul-General at Chicago, University of Chicago.

Litt. D.

Tarbell, Ida M., New York, Knox.

Great Medical Associations Condemn Benzoate of Soda in Food

The American Medical Association, numbering over 65,000 members, is the largest and most influential medical body in the world. At the Association's annual convention, held at Atlantic City, June 10th, the following resolution was passed concerning the drugging of foods with Benzoate of Soda or other chemical preservative:

"***Resolved,*** *That the American Medical Association respectfully urges upon Congress the necessity of amending the national pure food and drugs act in the following particulars, viz:*

"(1) To prohibit absolutely and unqualifiedly the use of Benzoate of Soda and similar preservatives in the preparation and preservation of foods destined for interstate commerce.

"(2) ★ ★ ★ ★ ★ ★

(c), the prevention of the utilization of unclean and offensive waste productions, which now, by the use of such preservatives, are branded as foodstuffs and sent through the channels of commerce."

Resolutions of similar import have also just been passed in the great conventions of the American Institute of Homeopathy (25,000 members), The Medical Society of New Jersey, and The Pennsylvania Pharmaceutical Association.

These resolutions constitute an unanswerable endorsement of the stand taken by H. J. Heinz Company, and other reputable manufacturers, for strict purity, sound materials, and sanitation in the manufacture of food products.

In the face of these far-reaching opinions, will the Government protect the people, or must the public continue to endanger health by the use of drugged foods? Such foods are not only pronounced harmful because of a drug, but — as indicated by the resolutions — they permit the use of refuse and waste materials.

From drugged food there is only one protection — ***read labels carefully.*** The law demands that every article of food prepared with Benzoate of Soda must have that fact stated on the label. Look particularly for obscurely-placed fine type, making some such announcement as "Contains $\frac{1}{10}$ of one per cent. Benzoate of Soda."

Heinz Tomato Ketchup, Fruit Preserves, Sweet Pickles, Apple Butter, Mince Meat, etc., do not contain Benzoate of Soda or any artificial preservative. These — and all of Heinz 57 Varieties — are prepared from fresh, pure materials, by clean methods, in open-to-the-public, sanitary kitchens which are visited and inspected by thousands annually from every part of the world.

H. J. HEINZ COMPANY.

Members of American Association for the Promotion of Purity in Food Products.



Pilgrim Church, Portland, Ore.

A New Plant in Oregon

A change is ofttimes beneficial. What was known as Mississippi Avenue Church, Portland, but will be known so no longer, has just made four changes. It changed its location, its building, its name and its pastor. The last was first, and brought about the other three. He is Rev. D. T. Thomas, born in Penycae, Monmouthshire, South Wales, but an American since he was seven years old. He got the best part of his training from nine years old to twenty-one in the coal mines; after that he received some finishing touches at Adelbert College and Union and Lane Seminaries. After serving three churches in Ohio, Oregon enlisted him for a year in evangelistic service, and then gave him, about a year ago, the discouraging field he now has brought out of darkness into light.

May 23 was a happy day to the church now known as Pilgrim, for its new building in a better location was then dedicated. The earnest people of that region had raised about $12,000—what they considered the limit of their powers; but dedication day found them short of paying all bills by $1,250. They put their shoulders to the wheel, with the inspiring assistance of ex-Superintendent Clapp and present Superintendent Folsom, and pledged $200 more than they needed.

Since the pastor came, a year ago, he has received ninety-two new members. He is one of the sweet singers of Israel, and has already two choirs, a senior and junior. The junior choir of thirty young people, all surpliced, furnished the fine music for dedication day. The church is full of promise, and may be counted on to do its share in building up the work of the Master in city and state.

Oregon City, Ore. E. CLARENCE OAKLEY.

WINS HER HEART

Food that Helps Baby and the Family Pleases Mother.

Show a mother how to feed her baby so that it will be healthy, rosy and plump and grow up strong and sturdy and the mother's gratitude is everlasting.

A mother says: "Five weeks ago I weaned baby but could not get her to take any kind of food until I tried Grape-Nuts, which she relished from the first, and on it she has plumped up and blossomed into a fat, chubby little girl.

"I feed Grape-Nuts to her regularly—use three packages a week for baby and my three-year-old boy alone, and I find that it regulates and keeps them nourished, strong and in good health all the time.

"Since feeding my children on Grape-Nuts I have used absolutely no medicine for either of them. Such food as this that does such wonders wins its way to a mother's heart. Please accept our thanks for the good your food has done in our family where we all eat it."

Children will grow up strong and healthy or weak and puny, according to the food they get.

Grape-Nuts is a complete and perfect food for adults and children, is made on scientific lines and this is easily proved by trial.

Look in packages for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Eight New Churches

Tacoma and Seattle Busy with Building Projects Last Year—Exposition to Have Open Sundays

Tacoma, who bows this year to the public under the phrase, "You will like Tacoma," has erected four Congregational churches during the past year—First, Alki, Pilgrim, Plymouth—the money expended mounting up to $95,000. Seattle is not behind in the number of new churches built—University, Fairview, Fauntleroy, South Alki—the four costing some $65,000.

The Christian people generally regret the action of the management of the Exposition in deciding to open the gates on Sunday. A committee of ministers sought to bring about the opening of the gates, without charge, from one P. M. on, simply as a park, with music and addresses in the Auditorium. But the directors decided to open the gates on Sunday, with an admission fee, from one P. M. on, and also (the thing most deplored by the best people) to let "Pay Streak" do business at full blast, minus, however, the "barkers" at the entrances. There was the usual display of stock arguments on the question in the pulpits and daily press—but as usual, money acted as a strong influence in determining the result.

However, the East is cordially invited to our beautiful Exposition and to our marvelous city; and—one need not go to the Exposition on Sunday, if he does not wish, and he will have the satisfaction of knowing that the Government Building, as usual, will be reverently restful on Sunday.

The Congregationalists decided not to have any exhibit at the Fair. They have a way of making history rather than of recording it—which is better. It is seldom that one finds a fighter and a writer rolled into one. The pioneer has seldom been a good historian. So it is with Congregationalists. Independency lays the foundations of empire, but episcopacy moves into the ground floor. It was rather odd at the opening of the Fair to have the Catholic bishop give the invocation and the Episcopal bishop the benediction. I know how it is. When it comes to a big public show a "Right Reverend" looks good on the program, and so does a robe and a bishop. However, the Congregationalists really had a fine exhibit in personality as the Fair was opening.

In the first place, the University of Washington held its graduating exercises just the day before the "Fair that is Ready" opened. And who should preach the baccalaureate sermon but our Dr. H. P. Dewey of Minneapolis. He held up before the big congregation some of the elements that make life worth while, purpose, production and culture. The day following came the Commencement exercises, with the conferring of degrees. Who should deliver the Commencement address but our Dr. L. R. Dyott of Portland. He is a Marylander, with the wit and fervid oratory of the South run into religious molds. He was heard in the big auditorium and heard gladly. Then who should be in the city the same day but our Dr. Francis E. Clark, to whom sixty ministers gave a luncheon, and whom 1,000 enthusiastic young people heard in the evening in Plymouth Church. To me he stands without a rival among our religious leaders, for what he is and for what he has done. He is a great man, but what is better, he is noble in service and sacrifice.

With Dewey, Dyott and Clark inside of two days, there will be no need of more Congregational exhibits for a while. When there is, we shall tell the story of the "Yale Band," two of whose members still walk around Zion in the strength of youth, Dr. E. L. Smith and Pres. S. B. L. Penrose, building up the waste places.

The "Know Your City" Institute, a Congregational enterprise organized by Anna Louise Strong, and held in May, was a success. It was a popular study of the social agencies of Seattle, with lectures and visits. The leading paper of the city gave it generous notice and eight or ten editorials. Growing out of the Institute there will be during the summer Saturday afternoon "Know Your City Walks." The walks for June will include the water front, the old fire district and the incinerator. Once a month will be a launch excursion either in the harbor or on one of the lakes—for historical purposes.

The following advertisement in a local newspaper well illustrates how swiftly changes are occurring with us:

FOR SALE—A city hall; highest bidder gets it; property advantageously located at Third Avenue and Yesler Way, but must be taken somewhere else at buyer's expense. Apply to Francis W. Grant, Superintendent of Buildings, City Hall.

This was some weeks ago. Now the mayor and other city officials are enjoying their new stone hall, a few blocks away.

Plymouth Church, Seattle, is seriously considering the question of "holding the fort" in her down-town position, which is immed

Continued on page 125

Just a Reminder

that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap and cures skin diseases.

Sold by all druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

Eight New Churches

Continued from page 124

ately adjoining the new Federal Building. Many believe that, if it is possible for Plymouth to remain where she is, and if she adjusts herself to the swiftly-changing life of Seattle, she will exercise an unusual social-religious influence upon the city and the coast.

One of the most honored Congregationalists among us is Rev. W. W. Scudder, home missionary secretary. He was recently chosen president of the Puget Sound Congregational Club. Under his leadership, Washington is moving on to self-support in home missions in 1910, and by the pace maintained during the year ending March 31, bids fair to reach the goal.

Seattle, Wn. S. S.

Church and Ministerial Record

Calls

ABBE, HARRY A. G., Avon, Ct., to Somers.

BEALS, CHAS. E., instructor in Greek, English and Vocal Culture, Bangor Sem., to Eastport, Me. Accepts.

BISHOP, EDWIN W., *Second* Ch., Oak Park, Ill., to *First* Ch., Grand Rapids, Mich.

BRIEGLEB, GUSTAV A., Tuckahoe, N. Y., to *South Ave.* Ch., Syracuse.

BUSSEY, ROB'T D., Pittsburg, Kan., to Centralia. Accepts.

DEMING, VERNON H., No. Wilbraham, Mass., accepts call to E. Douglas and Douglas.

DUNBAR, ROB'T W., *West* Ch., Haverhill, Mass., accepts call to *Second* Ch., Millbury.

HAGEMAN, JAS. C., Portland, Mich., to Rochester. Accepts.

JONES, J. VINCENT, *Arlington* Ch., Pittsburg, Pa., to *Jones Ave.* Ch., Cleveland, O. Accepts.

PETERSON, OSCAR W., Cornish, Me., to be principal of seminary at No. Parsonsfield, Me. Accepts.

TRAUT, GEO. A., Moorhead, Minn., to Sheridan, Wyo. Accepts.

WHITE, FRANCIS D., Saugatuck, Mich., to So. Maywood, Ill. Accepts, to begin Sept. 1.

WILSON, SAM'L J., Bangor Sem., to Brooks, Me. Accepts.

Ordinations and Installations

HEDDON, R. G., o. Potosi, Wis., June 15. Sermon, Rev. F. M. Sheldon; other parts, Prof. Geo. Beck, Rev. Messrs. W. H. Hannaford, W. A. Griffiths, A. T. Lacey, W. A. Leary.

ROYS, EDVILLE A., *i. First* Ch., Boxford, Mass., July 8. Sermon, Rev. G. L. Parker; other parts, Rev. Messrs. D. S. Clark, G. W. Brooks, F. A. Sanborn, W. B. Williams.

Resignations

BLANCHARD, EDGAR F., has *not* resigned at Hudson, N. H.

BUSSEY, ROB'T D., Pittsburg, Kan., after five years' service.

DEMING, VERNON H., No. Wilbraham, Mass., after a nine-year pastorate.

DUNBAR, ROB'T W., *West* Ch., Haverhill, Mass., effective Sept. 15, after a five-year pastorate.

HAGEMAN, JAS. C., Portland, Mich.

JONES, VINCENT, *Arlington* Ch., Pittsburg, Pa., effective July 31.

MANWELL, AUGUSTINE P., Canton, Mass., effective Oct. 1, after five years' service. He then begins with *Geddes* Ch., Syracuse, N. Y.

PETERSON, OSCAR W., Cornish, Me., effective Aug. 29, after a five-year pastorate.

STEPHENS, FRED A., *North Park* Ch., Des Moines, Io., effective Nov. 1.

WHITE, FRANCIS D., Saugatuck, Mich.

WOODSUM, WALTER H., *Second* Ch., Biddeford, Me., effective Aug. 31.

Dismissions

DENISON, ROB'T C., Janesville, Wis., June 24.

Summer Supplies

BERRY, CHAS. W., Mount Hermon, Mass., at Granby, Vt.

BLACKMAN, WM. F., Pres. Rollins Coll., Winter Park, Fla., at *First* and *South* chs., Middletown, Ct.

BUSHNELL, JOHN F., Union Sem., at Sheldon, Vt.

COOKE, WM. H., at Black Diamond, Cal., from his regular charge at Oakley.

DANA, MALCOLM, recently of Maquoketa, Io., at Hallowell, Me., three months from Aug. 1.

DAVENPORT, J. T., Beloit Coll., at Fulton, Wis.

DAVIS, EDWARD B., Union Sem., at Coaldale, Pa.

DENISON, ROB'T C., pastor-elect of *United* Ch., New Haven, Ct., at *First* Ch., San Francisco, Cal., during July.

MEEK, STAFFORD W., formerly Yorkville, Ill., at Fairport, O.

ORTON, R. D., Northland Academy, at Withee, Wis., and adjacent points.

PENNIMAN, A. B., Chicago (now in Europe), at *First* Ch., Salt Lake, Utah., for two months.

PIERCE, I. W., McGill Univ., at Alburg, Vt.

ROSS, THOS. M., Northfield, at Sherburne, Vt.

YALE SEMINARY STUDENTS

GILMORE, EPHRAIM I., at Errol, N. H.

INGHRAM, MARK G., Wolcott, Vt.

MARRIOTT, VICTOR E., Irvington, Hatchville and Weston, Wis.

PLUMB, MAURICE R., Leicester, Vt.

THOMPSON, CLIFFORD G., Milton, Ct.

WALTON, ELMER R., Fowler, Vt.

WHITEHEAD, PHILIP B., E. Calais, Vt.

WITTLER, MILTON F., Mt. Washington, Mass.

Meetings and Events to Come

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD CONFERENCES: Women's Foreign Miss. Societies, July 22-29; S. S. workers, July 22-29; Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

SAGAMORE BEACH, Christian Endeavor Conference, July 23—August 1.

HOME TESTING

A Sure and Easy Test on Coffee.

To decide the all important question of coffee, whether or not it is really the hidden cause of physical ails and approaching fixed disease, one should make a test of ten days by leaving off coffee entirely and using well-made Postum.

If relief follows you may know to a certainty that coffee has been your vicious enemy. Of course you can take it back to your heart again, if you like to keep sick.

A lady says: "I had suffered with stomach trouble, nervousness and terrible sick headaches ever since I was a little child, for my people were always great coffee drinkers and let us children have all we wanted. I got so I thought I could not live without coffee, but I would not acknowledge that it caused my suffering.

"Then I read so many articles about Postum that I decided to give it a fair trial. I had not used it two weeks in place of coffee until I began to feel like a different person. The headaches and nervousness disappeared and whereas I used to be sick two or three days out of a week while drinking coffee I am now well and strong and sturdy seven days a week, thanks to Postum.

"I had been using Postum three months and had never been sick a day when I thought I would experiment and see if it really was coffee that caused the trouble, so I began to drink coffee again and inside of a week I had a sick spell. I was so ill I was soon convinced that coffee was the cause of all my misery and I went back to Postum with the result that I was soon well and strong again and determined to stick to Postum and leave coffee alone in the future."

Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Best Seal for Jelly Glasses



The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY
(Incorporated)

6th "Cruise OF THE Arabic"

To Madeira, Spain, Mediterranean, Holy Land and Egypt,

SAILING JANUARY 20, 1910

under direction and management of the

WHITE STAR LINE

73 days of travel under escort for $400 and upwards by this fine twin-screw steamer

SPECIAL FEATURE: Oriental Travel League for Bible Teachers and Students organized by Rev. John Bancroft Devins, Editor New York *Observer*.

Address WHITE STAR LINE, 84 State Street, Boston

VERMONT'S THE PLACE

For a real vacation; delightful climate, unequalled scenery; $5 to $10 weekly at hotels, country homes, camps in heart of Green Mts. and on shores Lake Champlain. Fast trains via Central Vermont Ry. Send 6c for 150-page ill. book. Address "Summer Homes," No. 71 St. Albans, Vt., or 360 Washington St., Boston.

6% NET

For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. $25 Certificates of Deposit also for savings investors.

PERKINS & CO., Lawrence, Kans. Ask for Loan List No. 699.

YOUR VACATION

Will yield to you the greatest amount of health and energy if you take advantage of a course of baths, massage, electricity, etc., at the **ATTLEBORO SANITARIUM.** One of the largest and best equipped health institutions in New England. Send a postal for large illustrated circular. Address

THE SANITARIUM, Attleboro, Mass.

The Templeton Inn

TEMPLETON, MASS.

A Summer Resort

"In the heart of the Massachusetts Highlands."

Steam heat in every room, private baths, eleva electric light. Bracing air, pure water, best of bed good food, fine service. Send for booklet.

PERCIVAL BLODGETT, Manager.

Templeton, Mass., April 20, 1909.

THE SONG OF OUR SYRIAN GUEST

By WILLIAM ALLEN KNIGHT

An interesting frontispiece, from a painting by Harold Sichel, beautifies this publication; also the Twenty-third Psalm printed in two colors with decorative border and embellishments.

After nearly half a million copies have been sold, the demand is greater now than ever. 35 cents net.

The Pilgrim Press
Boston Chicago

Sparks from Other Anvils

TAXES ARE HONEST DEBTS

(*Hartford Courant*)

If we did not have what taxation gives us, there would be no order and no business even. Everything would be in chaos. Under such conditions paying is better than kicking; and paying a fair share is better than trying to make your neighbor pay his and yours, too.

THE SCHEDULE-MAKERS

(*Hartford Courant*)

Of the senators not members of the finance committee who are steadily supporting the Aldrich schedules, quite a number are known to be largely "interested" in some of the things (coal, lumber, woolen goods, etc.) which they have been voting on.

An interesting question suggests itself. Suppose every senator, in a sudden epidemic of old-fashioned scrupulousness, had refrained from voting upon any Aldrich rate when the result was going to put money in his own pocket or take money out. Wouldn't the result of some roll-calls have been different? Isn't it possible that in one or two instances the senate might have found itself without a quorum?

A BUSINESS VIEW OF TEACHING

(*Wall Street Journal*)

If we are to have clean government, if we are to have honest finance, not merely in Wall Street, but in any part of America, if we are to enjoy those rights inalienable with which our Declaration of Independence says that our Creator endowed us, we must get back to definite religious teaching as a part of our children's education in the home and elsewhere. Not billion-dollar Congresses or gigantic crops make for the true advance of a people. Now as ever righteousness exalteth a nation. We have had enough of quack religions and political cure-alls. Let us get back to the Ten Commandments and the fear of the Lord, which is the beginning of wisdom.

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President*.
REV. G. MCPHERSON HUNTER, *Secretary*.

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Marriages

The charge for marriage notices is twenty-five cents.

SPRAGUE—MERRILL—In St. Johnsbury, Vt., by Rev. C. H. Merrill, D. D., father of the bride, assisted by Rev. S. G. Barnes, D. D., Arthur Garfield Sprague of St. Johnsbury and Elisabeth Dora Merrill.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BABCOCK—In this city, July 16, Emeline Babcock, widow of the late Charles A. Babcock, aged 92 yrs., 7 mos., 15 days.

PATRICK—In Newtonville, Mass., Rev. Henry J. Patrick, D. D., pastor *emeritus* of Second Congregational Church, West Newton, aged 81 yrs., 10 mos.

SHUMWAY—In Brookline, Mass., July 16, Mrs. Lucy Howard, wife of the late Franklin P. Shumway, aged 81 yrs.

MRS. FRANKLIN P. SHUMWAY

Mrs. Franklin P. Shumway, who died on July 16, was buried from Newton Cemetery Chapel on Sunday, July 18, Rev. Dr. Sims, pastor of the Congregational church, Melrose, of which she was a member, officiating. She lived the major portion of her long and useful life at Auburndale (Newton), being one of the oldest residents of that section of that city. Her home was a social center of the village, and many of the civic and religious movements for the betterment of the town originated with a small group of her friends who worked together for about a quarter of a century, and who were especially active in connection with the Christian Commission work during the Civil War.

Mrs. Shumway, although always a regular attendant, did not become an active member of the church until she was forty-seven years old, joining the Congregational church at Leominster, then under the ministration of Rev. W. J. Batt. She later moved to New York, where for several years she attended Dr. Taylor's (Broadway Tabernacle) church, and was a very active worker in Jerry McAuley's Mission. After Mr. Shumway's death, in 1895, she resided in Melrose, but for the past two years made her home with her daughter, Mrs. Sewall, in Brookline.

Mrs. Shumway (*nee* Howe) was Boston born and educated, being a direct descendant of General Howe of Revolutionary fame. She leaves one brother, Mr. Frank M. Howe, four children, six grandchildren and two great-grandchildren, her children being Mrs. Emma F. Merritt, Mrs. Mary H. Leighton, Mr. Franklin P. Shumway and Mrs. Carrie L. Sewall.

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National

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

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Biographical

DOCTOR PATRICK

Rev. Henry J. Patrick, D. D., died at his home in Newtonville, Mass., July 16, having almost reached the age of eighty-two years. He graduated from Amherst College in 1848, studied at Union and Andover Theological Seminaries and was ordained pastor of the Congregational church in Bedford in 1854. After a six years' pastorate he was installed over the church in West Newton, where he remained in active service thirty-four years. Failing eyesight caused him to resign his pastorate in 1894, when he was made pastor *emeritus*.

He has continued to preach occasionally until quite recently, always with acceptance, and his remarkable memory has enabled him to repeat accurately hymns and whole chapters of the Scriptures, though he has been blind for several years. Not long ago, at the semi-centennial of the Winthrop Club, of which he was an original member, he repeated without hesitancy a poem of considerable length which he had recited to the club nearly half a century before.

Dr. Patrick has retained his interest in current affairs and in the movements of the church, transplanting himself from the generation in which he took a prominent part into the one which came after, so that he was welcomed as a beloved comrade at the annual Amherst alumni reunions, at church councils and associations, at the Congregational Club and at the weekly Boston Ministers' Meeting. For a number of years he has been a guest of honor at the annual Amherst dinners in Boston and the recipient of enthusiastic greetings from his fellow-alumni. He held a serene and vital faith in the gospel he had long preached, but he kept his mind open to new knowledge of God and men, and was as good a parishioner as he had been pastor. He was a helpful counselor of young ministers, and all who knew him honored and loved him.

His wife, whom he married nearly half a century ago, and his two sons and three daughters have tenderly cared for him in his declining years.

REV. A. E. TRACY

Rev. A. E. Tracy, pastor of the La Jolla Beach Church in San Diego, Cal., died in the hospital in Los Angeles, July 5, aged sixty-two years. His father, Rev. Ira Tracy, was a missionary in India for nine years, and a home missionary in Wisconsin the remainder of his life. His two sons enlisted in the army of the Union, the elder son losing his life in the service. Mr. Tracy's education was at Beloit and Amherst Colleges, and at Chicago and Andover Seminaries. He graduated from the last institution in 1872, from Amherst in 1869. His ministry has been in Harvard and Foxboro, Mass., in Wilton, N. H., in Ontario, Chula Vista and La Jolla, Cal., and Oconomowac, Wis. He was an able minister, attaching the people to him very strongly everywhere. Active and sympathetic, his coming was welcome in every circle. While in Ontario he was trustee and secretary of Pomona College, and secured at least one large legacy for it. He was married in Bennington, Vt., to Miss Kate S. Harwood, July 2, 1872. He leaves, beside his widow, a grown son and daughter. His last service was to officiate at his son's marriage. A son and two daughters had passed on before him. J. H. H.

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Contents 31 July, 1909

THE CHURCH OF THE COUNTRYMAN 140
PRES. K. L. BUTTERFIELD

REV. ADOLPHUS TOPLADY AND THE ROOSEVELT COMMISSION 141
REV. JOSIAH POETON

THE CALVIN CELEBRATION IN GENEVA 142
PROF. WILLISTON WALKER

WHO WOULDN'T BE A MISSIONARY 144
WILFRED T. GRENFELL

THE DAWN OF TOMORROW IN RURAL NEW ENGLAND 146
REV. J. C. GODDARD

THE FARMER'S HOME 147
ANNA BARROWS

JIMMY'S AFTERNOON OUT 148
ELIZABETH K. HALL

KEEPING HENS 151
JONATHAN HARDUP

A TOAST TO RURAL LIFE 133
IN THE VALLEY 139
ISAAC O. RANKIN

REGULAR FEATURES

God the Builder of Character—Prayer meeting editorial 137
Event and Comment 134
Editorial in Brief 138
In the Congregational Circle 138
Closet and Altar 149
Among the New Books 150
The Sunday School—Lesson for Aug. 8 152
For Endeavorers—Topic for Aug. 8 152
Deaths 159
Biographical 160
Sparks from Other Anvils 160

CHURCH NEWS

A Building Anniversary 143
Cheering News from Country Churches 153
New York 153
Chicago 154
The Harvard Summer School 155
The Stranger's League 156
Church and Ministerial Record 157
Accessions to the Churches 159

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This Week

Good hot weather reading we are disposed to call this issue. Country life holds the center of attention and material pertaining to it ranges from President Butterfield's carefully drawn portrait of the church of the countryman and Miss Anna Barrows's setting forth of the present opportunities afforded dwellers in the country for culture and enjoyment to Mr. Poeton's amusing response as a representative rural pastor to the sapient counsels offered by the Roosevelt Commission. Another preacher to farmers, Mr. Goddard, puts in a strongly optimistic word concerning the future of New England, while it is left for our old friend "Jonathan Hardup" to offer out of his own experience some concrete suggestions concerning a practical way of increasing the ministerial income. Broadly speaking, Dr. Grenfell is a rural missionary too, and it is therefore fitting that his description of a typical case of need on the Labrador coast and the way it was relieved should appear in this number. Among news features are Prof. Williston Walker's account of the Calvin celebration in Geneva, and a report of the Harvard Summer School of Theology.

A Look Ahead

Next week the leading illustrated feature will be a dramatic recital in the very language of eye witnesses of thrilling experiences in Turkey during the recent massacres, together with an illuminating judgment of the present still serious situation. There will be a devotional article by J. H. Jowett of England, who is just now speaking with telling effect to Northfield audiences. Dr. M. C. Hazard will describe what is going on this summer at Silver Bay. We are glad to be able to announce for publication shortly two articles on the all engrossing public question of taxation. They will be written by Mr. H. Parker Willis, Washington correspondent of the New York Journal of Commerce.

Our Responsive Readers

We thank friends who have sent them for photographs of country scenes and churches and for bits of personal experience out of their own home or vacation life. We wish for more material of this sort. Send us if you please also, good prayer meeting topics for our next year's list to be published in the annual handbook and used in thousands of churches. We want to make the next the best list ever issued. Criticism on the current list will be appreciated. Help toward making a better one will be doubly appreciated. Now just a few extracts from the week's mail-bag:

The last number of the paper (July 24) seems to me a most excellent one. I perused the editorial columns with great interest, and from cover to cover there is a feast of good things. I may further say that this number is not an exceptional one.
Minn. D.

I want to tell you how much I enjoyed the last *Congregationalist* which treated in so able way the tercentenary of the discovery of Lake Champlain. You have just as good papers during the hot weeks as at other times.
Mass. P.

I trust that the passing months bring *The Congregationalist* into an ever widening sphere of activity and influence. Certainly it does not lose its message for my own life and work.
New York. C. H. F.

Fine article by Dr. Walker on What Congregationalists Now Believe! Why not reprint it for circulation as a leaflet?
Michigan. A. H.

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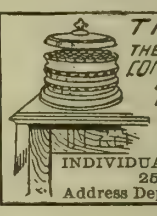
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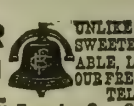
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THE
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CHRISTIAN WORLD

A Toast to Rural Life

Here's to life in the country, its wholesomeness, its transient delights, its abiding charm and worth! Once in a while those of us who live there the year round and those who sojourn only for a season may well lift our voices together in praise of this source of so many blessings, physical and moral, personal and national.

You may talk about the great cities and their aggregations of wealth, their towering office buildings, their political importance, the interesting and opulent life therein. But who made our modern cities? Not a few of their builders were country born and bred, and though living today in beautiful mansions secretly long for a little more of the simplicity and freedom of their earlier years, while multitudes of those who make up the rank and file of city workers can never stifle the longing for the sight of the pastures over which they once scudded barefoot, and the dancing brook in which they played.

For the rural life is the normal life. Test this assertion by asking any group of children from five to fifteen years old where they would prefer to live. We crowd one another in the big cities. Elbow-room is hard to find. The pressure of the throng rubs away the marks of individuality. Humanity takes on a gray monotony. But out there where you can hear the breezes rustling through the woods and see the sweep of the river and the changing shadows on the hillside, where you can have a door-yard of your own and a bit of a garden, life becomes measurably independent, wholesomely individualistic. Dwellers in the country are not usually cast in the same mold. Sometimes their detachment from others makes them eccentric, cantankerous. But with right-minded persons it breeds sturdiness of character, so that when the nation calls for volunteers for any kind of hard service, the countryside has men and resources wherewith to respond.

It is the democratic life, too. The contrast between wealth and poverty is not so evident in the country as in the city. Social distinctions are not accentuated. There is more time for the cultivation of neighborliness and for its expression in a hundred little ways. You can visit back and forth as the long, peaceful summer afternoon moves on to evening. Of course this interest in one another may degenerate into gossip and prying curiosity, but on its best side it means a great deal of real brotherliness. Perhaps your city neighbor will go for the doctor for you at two o'clock in the morning, in all probability your country neighbor will, and where people are content with modest homes and holdings, with respectable rather than ultra-fashionable clothes, with a few rational and simple diversions rather than with artificial and highly seasoned amusements, there is sure to be more downright democracy than when opposite conditions prevail.

The rural life is one in which evidences of true culture are often found. We have been in more than one home remote from the railway, brought in contact through postal facilities only once a day with the outside world, where there is as much genuine intellectual life, as ample and as well-selected a library, and as much refinement of spirit, as one expects to discover in university towns or in the midst of the affluence and opportunities of great cities. In the country there is often less skimming of headlines and more devotion to substantial books, and men and women have the time, and often take the time, to think, to meditate, and to utilize all the opportunities within their reach for intellectual growth and attainment.

The rural life is one very accessible to God. Not that all country men are profoundly religious, but any one in whom the native spark of divinity has not been extinguished, cannot habitually roam the meadows and follow the streams, hear the songs of the birds, watch the procession of the flowers from the arbutus to the gentian, feel the thrill of golden morning and the peace of starlit skies, without having stirred within him the sense that God is near. He is in the wide spaces of the sky above us and in the full, rich life of nature about us. It is hard to be an atheist in the country.

In one of his finest poems Wordsworth contrasts the noise and fret of city life and the burden of their human problems, with the restfulness of the country, and concludes, "Therefore am I still a lover of the meadows and the woods." But one need not be a poet, he need only be a human being in the midst of the strain and struggle of daily life, to desire from time to time the refreshment that comes from contact with rural scenes. He may find his fortune in the city, his work, his home, and even his happiness there, he may travel far, but the old affection will come back similar to that of which Browning speaks, "Chance cannot change my love, or time impair!"

We must have the cities too. They will grow larger as the twentieth century lengthens, but as the prophet in his vision of an ideal society saw every man sitting under his own fig tree, so let us hope that more and more around each of our great cities will be a zone of little detached homes with the savor of the fields and the woods about them and the fresh air blowing in at many an opening. A nation whose cities are thus engirded is safe.

Event and Comment

A Religion of a Mature Mind

President Eliot of Harvard has replied to critics of his five-foot library that his selection of books is yet incomplete and that his statements of their value and uses have been misunderstood. The main criticism, however, remains unanswered—that the reading of books fifteen minutes a day for five years, or for any other period is not a liberal education, but only one element in it. We think Dr. Eliot may be moved soon to make a similar reply to criticisms of the new religion which last week at the Harvard Summer School of Theology he described and prophesied as the coming religion for mankind. We expect also that the main criticism will remain—that vital elements have been left out in his scheme of a universal religion. Its positive elements, love to God and to one's neighbor, are accepted by all Christians. Jesus said that on them hang all the law and the prophets. We all agree that this love must express itself in service. The prevention and relief of pain, reverence for teachers of liberty and righteousness, the cultivation of good will among men and nations are practical expressions of service which Christianity diligently teaches. But on what ground does Dr. Eliot proclaim these as new elements in religion? This new religion, he says "will foster a new virtue—the love of truth." Is this the peculiar gospel of the twentieth century? It was almost twenty centuries ago that the founder of Christianity said, "I am the truth." "Every one that is of the truth heareth my voice." "The Spirit of truth shall guide you into all the truth." Those who are best acquainted with President Eliot tell us that he is a man of deeply religious spirit. That he has translated his own religious faith into a life of eminent service to his fellowmen no one can question. It is, therefore, a satisfaction to record the final sentence of the concluding lecture of his course, "I believe the new religion will make Christ's revelation seem more wonderful than ever to us."

Negations of the Gospel of Christ

President Eliot's assertions of what the new religion will be few will dispute. Most of the things which he says the new religion will not be we think comparatively few will accept. It will not in his view admit of sacraments, it will know nothing of propitiation for sin, it "will not even imagine the justice of God," for there is no earthly conception by which we could understand it, but it will laud God's love. It will hold out no hope of future reward for present ill, it will have no consolation for the broken heart, but by greater skill in healing physical ills, and improving social and industrial conditions it will lessen the need of consolation. The new religion will have no supernatural elements, will not regard pain as in any sense a punishment for sin or a means of moral training, nor, we infer, look on fear of God's displeasure as a determent for sin. It goes without saying that all which distinguishes Christianity from other religions is eliminated from Dr. Eliot's new religion. It embraces only those who have an all-comprehensive goodwill, "the only civilized people." This religion is an absolute idealism, a pantheism where God so pervades all humanity that all is God. In this vision of the ideal moral evil has ceased to exist. God's will is good will, the same ruling spirit in him and in every man. The idea of the new religion is "the thought of God so immanent that no mediation is needed."

A Restricted Vision

It is certainly to be hoped that no ill-natured attack will be made on President Eliot because of his prophecy of a new religion. It is not what he sees in the present, but in the ultimate future. His vision of perfected humanity is that of the Revelator, only with one thing beyond his sight. "And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." In Dr. Eliot's prophecy the Lamb is left out. In our vision of the future perfected humanity is redeemed humanity. In the processes of its redemption into perfection, propitiation, pardon, sacrifice, the cross of Christ, sacraments, hope of reward and fear of loss in future realms of the spirit are essential elements. Eternal life is to know God and Jesus Christ whom he sent.

A Truly Unworldly Minister

The career of William R. Huntington, D. D., who has just died at Nahant, stands forth as a splendid illustration of the fact that in the midst of the wealth and fashion of this world it is possible for a man to live the life of the Spirit. He was rector of Grace Church, New York, one of the richest Episcopal churches in this country which has stood on lower Broadway for many years close to the noise and traffic of the great city, a real house of prayer and a center of many far-reaching lines of Christian influence. In the spacious library of the rectory adjoining the edifice Dr. Huntington studied and thought. Thence came books like "The Peace of the Church," and "The Spiritual House," poems and sonnets of deep feeling and fine workmanship. Yet he was pre-eminently a man of action, keeping close watch upon the affairs of a great parish, concerning himself with the common interests of the Episcopal Church, a skillful and influential debater on the floor of the General Convention, a friend and promoter of movements looking toward Christian unity. In all that he wrote and said and did, one felt the charm and power of a truly unworldly man whose whole heart was in the gospel which he so ably and constantly proclaimed. He was a graduate of Harvard in 1859, and had received honorary degree from Harvard Princeton, Yale, Columbia and the University of the South

Marriage in Church and State

The British Parliament has made marriage between a widower and his deceased wife's sister lawful in England The council of the Church of England, whose representatives are its leading bishops, clergy and laymen, by vote of 22 to 24, has just declared that such a marriage is not sanctioned by the law of the Church, but is contrary to its rules and to the teaching of the Bible. Cardinal Gibbons, speaking for the Roman Catholic Church in this country denounces divorce for any cause, and many representatives of other churches, especially of the Episcopal, agree with him Ex-Justice Brown of the United States Supreme Court holds that divorces granted for causes recognized as reasonable by the courts, tend to promote the well-being of society and the State. Nor would he forbid divorced persons to contract marriage. His opinion is undoubtedly that of many of the judges of the civil courts and of the majority of legislators The Church plainly cherishes a different ideal of marriage from that of the State. The one regards it as a mystical union between a man and a woman, typified by the union between Christ and his Church. The other regards it as a civil contract with limitations, to be safeguarded as may be needed for the welfare of society. The Church cherishes an ideal of marriage. The State deals with actual conditions in marriage. The Church may well make marriage laws for its own members, so far as it holds marriage to be a sacrament. But why should the Church continue to try to impose these laws on the whole body politic? The laws it advocates are based on a different principle from the mar

age laws of the States. Let the churches leave the legis-tures out of the account in their discussions of marriage nd divorce, at least till they have agreed among themselves n a law practicable for their own members.

What Is Success

The survivors of the class of 1853 at Yale, one of the ost famous in the history of the college for men who have isen to eminent positions, at the last Commencement placed ablets in Memorial Hall to two of their classmates. One as Dr. Hiram Bingham, who spent his life as a Christian issionary in the Sandwich Islands and Micronesia; the ther was Dr. Charles Harding, who died a missionary in India. When these two men in their youth went to far-off ands of which most people in this country knew little or othing, there seemed to be small prospect that they would ain fame in their own land. Yet Hon. Andrew D. White, x-president of Cornell University and recently ambassador o Germany, in his address of presentation, thus expressed he judgment of his fellows:

"Among the classmates we have lost were others in church, in state, in literature, in scholarship, who held places which the world considered higher than the places held by either of these men, as things go in this world. And yet, when we wish to leave with an *alma mater* the names which she must not willingly let die, we have named these two. We have named them because their ideals were the highest, and because they sacrificed most to make those ideals real. . . . Men like these have given the world something better than any material success in making savage races into twentieth-century men of labor and business. These two classmates of ours gave to our land, to us, to all our thinking fellow-citizens, something more precious than this—noble ideals of self-sacrifice, of the spirit of St. Paul, something of the spirit, we may say reverently, of Christ himself. . . . These names, therefore, we deliver to our *alma mater,* for the inspiration of successive generations of students in Yale University during all the coming centuries."

What Do Educated Young Women Want To Do

One of the facts with which educational institutions must reckon is the increasing desire of young women for a college education—a desire in most cases shared by their parents. The women's colleges with difficulty find accommodations for those who seek their instruction. What becomes of this growing army of educated young women? A writer in *The Boston Transcript,* Miss Grace A. Turkington, has canvassed this year's graduating classes in Wellesley, Boston University, Radcliffe and Tufts, with a view to finding out what vocations are most attractive. One perhaps surprising discovery is the number of educated girls who do not expect to earn their own bread and butter. They are chiefly in Wellesley and Radcliffe, many of whose students come from homes of wealth, whereas in Boston University and Tufts College, which are coeducational institutions and chosen because less expensive, most of the graduates intend at once to become bread winners. This investigation goes to discredit the theory that the opening of new lines of work for women has had any marked effect upon preferences and choices. Teaching continues to be the favorite career, 80 per cent. of the graduates of Boston University expecting to take up that work, and fully four-fifths of the Wellesley girls who have chosen any vocation. One reason why it is preferred to business or literary careers is that it is easier to find positions through teacher's agencies, whereas the person who wants to be a journalist or a business woman must often go from door to door and present her own case. An indication of the return of prosperity is had in the fact that a large proportion of these young women already have secured positions. A sign of the interest everywhere today in the service of others is found in the decision of one-fifth of the members of the Radcliffe and Wellesley classes to take up some form of missionary or philanthropic work. Some will give their services and some expect thereby to support themselves. The general tendency of a college education either for men or women is to prompt those who receive it to do something definite after graduation, but there will always be a large proportion of women, and we trust of college women, who will find their great chance and their highest joy in the making of a home and its wise and patient administration day by day.

Where Taxes Go

While tariff, income and corporation taxes are under consideration, let us think where our money goes and what it does. New enterprises for the protection, comfort and enjoyment of all the people are constantly increasing Government expenses. To keep contagious diseases out of the country the Surgeon-General of Public Health, Dr. Wyman, has 1,740 men at work, with 450 doctors on his staff. Their salaries and expenses must be paid. It costs less to pay physicians to keep out yellow fever and bubonic plague than to pay them for treating such patients after the plagues have been let in. The promotion of better methods of agriculture, the prevention of the waste of our forests, our coal in mines, our water power, the sifting and distribution of immigrants, and other great enterprises for the development of the nation on scientific principles, are largely new undertakings on the part of the Federal Government. The people must pay for them. If they are successfully administered our taxes are good investments which intelligent citizens will make willingly, not grudgingly. If they properly look after their investments they will get generous returns. If they neglect them they deserve to lose.

A South American Misunderstanding

Arbitration between nations as well as individuals takes for granted a high degree not only of impartiality on the part of the arbitrator, but of self-command on the part of the contestants. The latter quality seems to have failed entirely in the case of Bolivia and the cause of international peace has suffered from her rejection with unreasoning insult of the award to her disadvantage, as she believes, in the settlement of the boundary line with Peru by the award of President Alcorta of Argentina in the disputed region of Acre. To insult the minister of a friendly power and reject the award of its President is not the way to secure the respect of the world. The territory in dispute lies on the headwaters of the Amazon, here known by different names, and is valuable at the moment chiefly for its rubber. Argentina has naturally resented the affront and withdrawn her minister from La Paz, the Bolivian capital. The United States has taken charge of the affairs of each party to this quarrel in the capital of the other, and, with Chili and Brazil, is seeking to smooth over the trouble, while Bolivia, rejecting the award, seeks to settle the dispute with Peru by private negotiation. War between the two sister republics is unlikely. The result thus far of this attempt to settle a long standing difference peaceably is a disagreeable shock to the hopes of the prophets of the peace era.

The Crossing of the British Channel

The hero of the hour and of the air is M. Louis Bleriot who crossed the English Channel from Calais to Dover last Sunday in twenty-three minutes on the wings of his monoplane, or at the average rate of a mile a minute. He is a daring man, and though the distance he traveled has been many times exceeded, the sea has not been crossed on a heavier than air machine, and the traditions of the Channel made the flight spectacular for Britain and France and for the whole world. M. Bleriot received the decoration of the Legion of Honor for earlier successes in aviation and crossed the narrow sea within forty-eight hours. He left crutches behind him from a previous accident when he mounted his

seat for flight. His monoplane is a smaller and simpler machine than that invented by the Wright Brothers. The only mishap of the crossing, ten minutes of which was spent out of sight of land, was the breaking of the propeller at the carefully selected landing place in a hollow of Dover cliffs. Now that the Channel has been crossed in less than half an hour by the air passage, perhaps the British Government may consider the absurdity of its persistent refusal to permit the construction of a railroad tunnel under its waters. With the whole space of the air unguarded, the perils of a hole in the ground must seem relatively insignificant.

The Fall of Clemanceau

The longest lived ministry which republican France has known came to an end last week in what on the surface of it appears to have been the political suicide of Premier Clemanceau, after two years of control. The personal attack upon the former Foreign Minister Delcasse, which looked like an outbreak of personal temper, more acute observers believe to have been a stroke of well-considered policy. At least it is consistent with Clemanceau's career that he who was known before taking office as the critic and destroyer of many ministries should put an end to his own tenure of office by his own deliberate act. His successor, M. Briand, minister of justice and worship in the Clemanceau cabinet, advances to the premiership as minister of the interior and of worship. Most of the members of the former cabinet remain, so emphasizing the purely personal nature of the ministerial defeat. But M. Briand has abolished the office and rid himself of the responsibility for M. Simyan, the under-secretary of posts and telegraphs who was the storm center in the recent strikes of government employees. The new premier is an avowed Socialist of a much more advanced type than Clemanceau and his control is far from reassuring to the French conservatives. He has earned, however, a reputation for moderation in his enforcement of the law of religious separation, where the provocations of the clericals, eager for martyrdom, put his tact and firmness to the severest tests. A weaker man in that position might have involved all France in civil strife.

Diplomacy by Threat

The debate which was the occasion for the fall of Clemanceau turned on scandals unearthed in the French navy, involving inefficiency and corruption. The effect has been to lessen the weight of France in the counsels of the nations. Clemanceau twitted Former Minister of Foreign Affairs Delcasse with his overthrow as a result of the early negotiations over Morocco, which resulted in a bitterly felt French humiliation. Delcasse was in favor of resisting German demands at the risk of war, but the heads of the army and navy reported that France was not ready and Delcasse was sacrificed. The incident is of vital interest in world politics because it was the first notorious instance of that German diplomacy with the mailed fist repeated with even greater success in the recent threat of invasion which compelled Russia to withdraw support from Servia in her dispute with Austria over the annexation of Bosnia. France was not ready. Russia was disorganized as a result of her conflict with Japan. Both were compelled to yield to Germany who boasts herself that she is always ready. When will she use this demand, backed by a threat, for the third time and with what power? The only counter to it is to be ready. The German armaments call the whole European world to arms. Will France take warning and put her naval power in order? Nor is the lesson without meaning for ourselves. How large a navy we need for the protection of our coasts and for the maintenance of the Monroe Doctrine, to which we stand committed, is a question for experts. But what force we have must be of the best and absolutely free from the dry rot of inefficiency and political favor or corruption. And so we believe the American navy is today.

Calvin Coming to His Own

After the remarkable series of celebrations in Geneva, Switzerland, commemorating the four hundredth birthday of John Calvin, and after all said there and in other places concerning his invaluable contributions to the thinking of the world, a kindlier attitude toward the great theologian ought to prevail in some quarters where he has been misunderstood and misjudged. Whatever his defects and limitations his is the most famous figure in connection with the long history of the beautiful city of Geneva. In behalf of how many other men who lived four hundred years ago would the representatives of fifteen countries have assembled as they have just done, to recount the various phases of his work and to lay the first stone of a memorial monument? A gathering to which Kaiser William sent a cordial telegram of congratulation, and Great Britain, Germany, France and America some of their leading scholars and publicists, to which Hungary sent no less than one hundred delegates, will go on record as one of the most significant of this summer of 1909. Prof. Williston Walker elsewhere in this issue gives a graphic picture of the nine days' proceedings under the joint auspices of the city and university, but he modestly refrains from saying that he, as well as ex-Governor Guild of Massachusetts, was honored with a doctorate of theology from the University of Geneva, and that his life of Calvin translated into French was published in Geneva just before the celebration by the committee on the preparation of the monument, as an official volume bearing on the coming events. Professor Walker spoke as a representative of the Congregational churches presenting an engrossed address in their name to the church of Geneva as well as at the laying of the corner stone of the monument. The report in the *British Weekly* says, "No one was heard with greater pleasure than Professor Walker." The monument, it should not be forgotten, calls for an expenditure of $125,000 of which Geneva itself assumes $40,000. Sons of the reformation everywhere will gladly join in thus commemorating Calvin and the reformers associated with him. The American committee, headed by ex-President Roosevelt, is undertaking to raise $25,000.

Spanish Riots

The lesson of Spain's wars in Cuba is written deep in the hearts of Spanish womenkind. The despatch of troops to re-enforce the garrisons and make an expeditionary force for the possessions just across the sea in Morocco has occasioned riots in more than one Spanish city. Part of this is due to republican and socialistic agitation, but a large part of it seems to have been the outburst of unwillingness on the part of the women to have their sons and husbands go where they would be shot at. It is a striking sidelight on the cost of war and a more striking contrast with the ancient warlike spirit of the Spanish race. The Spanish holdings on the African coast are, as a matter of fact, in themselves not worth fighting for. They are ancient coast fortifications first taken to prevent a new Moorish invasion of the coast of Spain. Mines of some value are worked, but Spain might well withdraw from these outposts were it not that they are still vital to her prestige and her freedom from invasion. In the hands of a strong and hostile power they might prove a menace to her power and peace. The attack of the Kabilye tribes upon the Spanish forts, formidable as it has proved to their weak defenses, does not involve a war with the whole force of the Moroccan sultanate. If Spain is left to herself, with time and a free hand she can reduce these coast tribes to a reasonable subjection. But with reluctance to fight at home and the peril of international complications Morocco is still a dangerous neighbor for the Spanish people.

The Turkish Situation as a Journalist Sees It

Mr. James Creelman has been visiting Turkey in the service of the *New York Times* and investigating the massacres

Adana. He prefaces his story with the remark of "one the foremost of American statesmen, who said to me as left on my mission, 'Wouldn't you think that these Amer-an missionaries who are raising such a row over the Ar-menians ought to stay at home and let the people of the urkish empire go to hell in their own particular way?'" he ignorant brutality of the saying makes an effective ackground for Mr. Creelman's own impressions, gathered n the ground. He says, "It is the courage and industry of merican missionaries alone, backed by American money, hat keep alive the hopes of the Armenians of Asia Minor.

"It must be understood that the American missionaries o not work among the Moslems. They address themselves ntirely to Christians. Their work is educational. They ake no attempt to proselytize. They have simply kept the nfortunate Armenians—who have no mother country of heir own, like the Greeks, Bulgarians and Servians—from inking as low as the Moslem horde that surrounds them."

The words of Chefket Pasha in an interview are full of ncouragement for religious peace in Turkey—if Chefket 'asha and his companions of like opinion can maintain the pper hand in the army. Chefket, it must be remembered, s a Syrian and knows Asia as well as Macedonia. We hope hat these utterances of his are prophecies.

"There will be no more massacres of Christians in Tur-ey." You may assure the whole Christian world that the notive which inspired the attacks on the Armenians was ot a religious one, although religion was used as a pretense o serve the Sultan's purpose. . . .

"From this time on we shall have Christians in the army. hey shall bear arms like Moslems. In the taking of Con-tantinople and the establishment of constitutional govern-ment Christians, Jews and Moslems marched side by side nder the Ottoman flag. They were brothers in arms for he sake of liberty, and they shall remain brothers in arms. he whole army understands this, and our Moslem soldiers vill welcome Christians into their ranks."

The Congo Iniquities

More than a year ago the British foreign minister, Sir dward Grey, declared in the House of Commons that the xisting authority in the Congo State was "perfectly hope-ess" and that the State has "morally forfeited the right of nternational recognition." In a memorandum published a nonth ago the British government declares that the state of hings in the Congo territory is today "indistinguishable rom slavery." Both the British government and our own ave refused recognition for the annexation of the Congo State by Belgium while this condition lasts. A conference f representatives of all the British churches, except the Roman Catholic, recently held at Lambeth, declares that 'the whole land has been monopolized for the benefit of European investors, and the native inhabitants are excluded rom any share in the benefits accruing from the exploita-ion of their soil. Men, and even women, are forced into a ife of endless and unpaid toil, to which death alone brings elease. Inhuman punishments prevail. Disease and fam-ne, following naturally in the wake of tyranny and vio-ence, are sweeping whole districts bare of inhabitants." In he meantime the Belgian government is getting ready to ry for "criminal libel" two American missionaries, who ave said of the district where they work just what the British government has said officially of the whole country. It is a reproach to the Roman Catholic church, the state church of Belgium, that it has uttered no word of protest gainst the hell on earth which a nominally Roman Catholic king has created for his private gain. It will be a reproach to our Government, which had a share in the creation of the Congo State, if it hesitates to insist upon a complete re-versal of the treatment of the natives of which the Congo government has been guilty.

God the Builder of Character

The measure of greatness is in the hands of God. We see men, as it were, in two dimensions, like a painting on the wall, God sees all round them. We mistake lopsidedness for magnitude. The man who can do one thing strikingly we call greater than the man who is of rounded character and full development in many directions. That which is near looms large, as the little hills do to the wayfarer by the valley ways. It is only when we gain some height of vision that the true perspective of the peaks appears. In government, in art, in literature, each generation blunders in its estimate of the worth of its own leaders. The appeal to posterity is the appeal to a court of wider vision.

God, it must be remembered, is the architect of character and not the trumpeter of earthly fame. The measure is in his hands. He has revealed his plan in the perfectly rounded and complete character of his Son. Not one of all the great men of the earth has stood the test of the ages as Christ has done. We have looked on all the rest and found some flaw, or weakness. Only in him is the enduring perfection which suggests God's own thought of what a great man on the earth might be.

Think of the great men God has fashioned! They have been warriors, statesmen, prophets, workmen, but one and all they have bowed in reverence before the upholding and shaping power of God. Think, too, of the unknown great-ness which God has fashioned, measured and found worthy of his praise! There are to be some startling reappraisals of character and career when the secrets of God's thought shall be revealed. The last shall be first, Christ tells us, and the first shall be last. These reversals will not rest only upon the character attained, they will take full account of the method of attaining. It may be that the heights we have gained with ease will be far less worth reaching in God's sight, than those other heights to which with toil and pain others, less happily endowed than we, have climbed by God's assistance. Had that one servant who received the single talent ventured in faith and traded and made his talent twenty, would he not have been worthy of more praise than he of the ten talents who merely doubled them?

God never asks whether a man's light shines in conspicu-ous places; but whether it shines clearly. He is ready to help our building, whether we have foundations for a palace or a cottage ready to his hand. He recognizes that the faith-ful man is great. So Christ, who wondered at men's unbe-lief, recognized the moral greatness of the poor widow who had so much faith in God that she put all her present living into his treasury. His idea of our success is never brilliant accomplishment in one direction at the sacrifice of faith and love. He builds a soul, so much as may be, into the image of the evenly developed, rounded character of Christ. He finds our greatness in our obedient usefulness. Faith and hope and love join themselves to any honest trade or occupation. God built John as a fisherman, Paul as a tent maker. God will build you on your own foundation, but the result will be a house where he himself can dwell.

Prayer meeting topic for Aug. 1-7. God the Builder of Character. 2 Peter 1. The great men God has made. How God looks on inconspicuous holiness. What are God's ideals of man's success?

Away, then with all feeble complaints—all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is, the stronger in fact you'll be. Understand, also, that the great question here is not what you will get but what you will become. The great-est wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must, and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell.*

Editorial In Brief

A good deal of varied material about country life is grouped in this issue. In choosing a picture for its cover we have had in mind one of the special pleasures of such life—the glimpses of village, of far off, hazy hills or near-by orchard and woods. These are frequently seen as one idles along a country road, whether afoot, drawn by a sturdy and sociable horse, or in a hurrying automobile.

A World's Prohibition Confederation has been formed in London by delegates from thirty countries. It proposes to unite in one harmonious body the organizations throughout the world that are fighting the liquor traffic.

A suffragist married in England the other day insisted on giving herself away at the ceremony for the reason that to allow any other person to give her away would be an admission that she was a slave. Probably her husband has discovered by this time that he also has given himself away.

Those who love travel and could not go abroad this year may be consoled by the fact that the weather during June and July has been execrable in England and Scotland and on the continent. On July 12 the temperature in London was fourteen degrees lower than in Lapland on the same day. The Calvin outdoor celebration in Geneva was marred by heavy rains. Floods and snowstorms in France, hail and snow in Belgium and Germany and mountain hotels empty in Switzerland are daily reports that make us willing to stay at home.

The cremation from time to time of the bodies of prominent persons who have died keeps alive attention to the progress of this reform. The latest instance is that of the last surviving daughter of Jefferson Davis, at Denver. Several cities have established crematories within the last few years. San Francisco has two, Oakland, Pasadena and Los Angeles each one. Boston has one at Forest Hills and another at Mt. Auburn. There are five in the State of New York and four in Pennsylvania. Though the United States has led all countries in the number of cremations, the practice is constantly gaining in Europe, notwithstanding the opposition of the Roman Catholic Church. Italy has twenty-eight crematories.

The murder of Elsie Siegel in New York by a Chinaman who was said to have been her Sunday school pupil is still being discussed in the newspapers. Many pages have been written with this tragedy as the text, to demonstrate the folly of carrying on Chinese Sunday schools with young white women as teachers. Now the *Christian Advocate* has discovered that Miss Siegel was not and never had been a teacher in a mission school, and that her alleged murderer did not attend any such school or make any claim to being a Christian. Was it the fertile imagination of a newspaper reporter that clothed the dismal details of this murder with the romance of a pretty Christian Sunday school teacher caught by the wiles of a pagan pretending to be seeking the salvation of his soul? What a lot of race prejudice can be stirred up by the mendacity of an ambitious journalist!

By the opening of the new down-town Hudson Tubes the people of large sections in New Jersey obtain quick access under the river to the lower part of New York. The work has been done quietly, efficiently and without financial or political exploitation. By its completion Mr. McAdoo becomes more than ever one of the noted figures of American business life. He has inspired a confidence which has enabled him to raise immense sums of money without a ripple of notoriety, and he stands in the public eye as the highest type of practical constructive efficiency. When the new Pennsylvania and Long Island tunnels are in working order, New York will practically cease to be an island, and for journeyers from New England to Washington and the South, or the reverse, will become an underground waystation with interesting sights above which it will require a special effort to see at all.

English women have now for more than a year been carrying on a campaign for woman's suffrage by methods which they call "militant." Well-dressed, well-bred and hitherto respectable women violate the laws to attract attention, strike and bite policemen who arrest them, glory in going to prison, where they refuse to eat and, as elsewhere, behave disorderly, presuming on their sex as a protection against severe punishment. If they should succeed in getting the privilege of voting, what freshness and vigor they would infuse into politics! Mrs. Sarah Grand, the well-known novelist, herself a suffragist, remarks in the London *Chronicle* that the movement, which had begun with brilliant effect, has degenerated into nagging and become a bore. "Women lost to all sense of dignity and decency are covering us with shame and confusion by conduct which proves nothing except that they do not see themselves as others see them."

The suggestion made by a conference of representatives of our Connecticut General Association and some Episcopal clergymen, recently reported in our columns, that Congregational ministers should submit to reordination in order to receive authority to administer the sacraments in the Episcopal Church, is not regarded with favor by Episcopalians. A correspondent of the *Churchman* states the proposition thus baldly: "You would (without intending any harm) destroy that very consciousness, that law, that loyalty, that organic principle out of which all the distinctive beauty of the Church has grown. You would destroy the root, and seize the flower to grace a new combined denominationalism. The Church could never accept your doctrine of the ministry without organically destroying her own continuous consciousness of life." It looks as though Dr. Newman Smyth would have to renounce Congregationalism in order to be adopted by Episcopacy.

The *Independent* rashly invited replies to the question, "Does Prohibition prohibit?" Out of the flood of answers received it prints thirty-five, presumably a fair representation of all shades of opinion. Of these four are doubtful, twelve are strongly affirmative and nineteen are negative. Most of the answers appear to be from temperance advocates. A native of Maine living in Milwaukee says he has seen many times more drunken men in his native state in one month than he has seen in Milwaukee during a residence of ten years. A teacher from Porto Rico says he saw more drunkenness in a college town in Kansas than he had seen in all his life at any one time. A Westerner writes that he can furnish evidence that North Dakota is the most whisky-ridden state in the Union. A Texas woman says that Prohibition has fostered the most serious form of intemperance in that state. On the other hand, writers from several towns in different states testify to the good effects of Prohibition in their localities. The *Independent* makes this curious collection of letters a text for an earnest editorial plea for prohibition.

The recent convention of Northern Baptists at Portland, Ore., gave attention to its religious newspapers. The opinion seems to have been unanimous that the denominational journal is absolutely essential to the intelligence, growth and prosperity of the churches. But the fact had to be faced that the subscription lists of the eight Baptist papers have decreased till their total circulation is under 60,000, for 1,200,000 members of Baptist churches. The committee to whom the matter was referred recommended that the eight papers be reduced to four, and that the denominational forces be organized for a general campaign to get new subscriptions. The three surviving papers east of the Rocky Mountains of course would be the *Watchman* in Boston, the *Examiner* in New York and the *Standard* in Chicago. Plans suggested by the committee for increasing the circulation were unanimously indorsed by the convention. If they are successfully carried out the denomination will be greatly strengthened. Indifference to denominational journalism is a sign and promoter of denominational decay. Few Congregationalists seem to realize this.

Rev. Dr. George Johnston Ross, the Presbyterian minister from England who has just accepted a call to a Presbyterian church at Bryn Mawr, near Philadelphia, has announced to his friends in England that he does not intend to remain permanently in this country nor to become a citizen of the United States. We could comfort the people of Bryn Mawr by citing other instances where English ministers have come to this country for a few years only and have found the attractions of new associations grow stronger while the old grew weaker. Dr. Reuen Thomas, for example, came to Harvard Church, Brookline, Mass., under a contract for five years, intending as he often said to return and die in his own land. But notwithstanding urgent calls from large London churches he remained with Harvard Church thirty years, to the end of his life. Though he never ceased to be a British subject, he preached on national and municipal matters as often and earnestly as though he were an American citizen. On the other hand, we have known ministers from abroad who after a few years here were glad they had declared their intention to return home, and perhaps their churches were also.

In the Congregational Circle

Secretary Anderson is studying his new Year-Book with an interest which he imparts to many of his associates. We expect to get from him information on many matters of importance to the churches which few would take the trouble to find for themselves by examination of dry statistics. The first installment he has furnished us concerns the supply of ministers. He has been looking back over the records for half a century and finds that while the members of Congregational churches have increased from 255,034 in 1861 to 719,195 last year, our theological seminaries graduated in the former year ninety-six men into the ministry, while they send out this year only eighty-seven. Fifty years ago they were producing one minister annually to every 2,655 church members; now they are

furnishing one minister for 8,266 members. In 1871 our seven seminaries had seventy-four students in senior classes, one to 4,216 members. Today their supply of ministers is just about half as large in proportion to the membership.

Fifty years ago seven of our eight seminaries were actively engaged in training candidates for the ministry. Andover was the oldest and had the largest number of students. Chicago, then the youngest, now heads the list with eighty-nine students in all its classes. Andover is at the foot with five, while Atlanta, the new seminary of the South, has thirty-five. Hartford has sixty-four, Yale sixty-one, Oberlin fifty-five, Pacific forty-one and Bangor thirty-nine. Andover promises a large gain for the coming year.

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These figures do not mean that there is a dearth of ministers. The supply has pretty nearly, though not quite, kept pace with the demand. In 1861 there were 2,678 ministers for the 2,555 churches. There are now 5,924 ministers for the 6,006 churches. The outstanding fact shown by these figures is that our own schools of theology are furnishing a decreasing proportion of Congregational ministers. The actual number, indeed, has been falling off during the last five years. In 1904 there were 6,059 ministers enrolled in the Year-Book, while last year there were 5,924. But the number unemployed in pastoral work had also decreased from 2,124 to 1,740. There is one pastor at work for every 170 members, besides a large number of missionary superintendents, foreign missionaries, secretaries of benevolent societies, evangelists, teachers, etc. With a lay membership ready to work and its proportion of educated men and women steadily increasing, our denomination is adequately equipped with professional leaders to do its share in evangelizing the world, so far as numbers are concerned. As to the quality demanded by the churches—well, there has been room for improvement ever since Paul answered an application for a minister by saying that excepting Timothy "I have no man like-minded, who will care genuinely for your state."

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In other denominations the number of students in theological seminaries shows as great a decrease as in ours. The *Churchman* reports that the candidates for Holy Orders in the Episcopal church last year, 469, are 101 less than ten years ago, while the members of the churches during that time has increased from 681,645 to 871,862.

Costa Rica has borrowed $10,000,000 of the United States. Uruguay seeks to borrow $6,000,000, and Cuba wants $16,500,000. These new commercial relations mean closer relations between this country and those of Central and South America, and greater power and responsibility for the creditor nation. May they be used in the interests of liberty and peace!



In the Valley *The Profile Notch New Hampshire, from the South*

In the Valley

BY ISAAC OGDEN RANKIN

Photograph by the Author

Readers and lovers of Hawthorne must always think of him as they enter or leave, by either gateway, the upper Pemigewasset Valley in New Hampshire. At its northern end, in the Profile Notch, is the Great Stone Face which he used as the suggestion for one of his most characteristic sketches, brooding over it until it brought him to one of those somber phases of the soul on which he loved to linger. At the southern end, where the valley turns away from its direct line north and south, while new and lower hills cut off the mountain view, is Plymouth, where, in the hotel so recently destroyed by fire, he died.

There is little of the somber, brooding spirit of the Puritan dreamer, however, in the cheerful spirit of the valley or the song of its hurrying streams. There are bright open meadows, fringing lines of trees along the water courses, pleasant places where the city folks come for their summer holidays. And always, at the end of the northern vista, with ever-changing foregrounds, is the beautiful uplifted wall of the Franconias, forest clad from river terrace to serrated peaks against the sky, swiftly responsive to sunlight and cloud shadow, to the soft glow of the dawn that comes late above it, to noon clearness or shimmer of haze.

There are many beautiful valleys in New England, but few that give themselves so unreservedly in welcome. The fathers had, indeed, an advantage over us who arrive by train, for from their coach top they could watch the looming of the gray peaks as they came. But still at the northern end, where the forests are reserved for pleasure and not leveled indiscriminately for gain, the coaches run and the picture grows and changes. Our illustration shows, with the lessening perspective which is the artistic fault of the camera, a view in the north. To the left is Cannon Mountain, on whose front the great stone face looks down upon the gemlike lakes of the Profile Notch. The great maple on the slope of the old river terrace hides the peak of Lafayette, but the other summits of the range, Lincoln and Flume and Liberty, appear. The foreground is rough pasture, open to the sun, where sunken rocks are hidden by rich fern clumps and a little lingering stream comes down to meet the river.

Beautiful as the valley is in summertime, there are rare days in the fall when it comes to its height of glory. Then the osmunda ferns on the steep hillsides are stains of golden brown and the great maple of the picture puts on its gold and crimson state. A September storm passes over and is gone in the night. With the clear dawn the sun looks out upon a valley of gold and crimson forests crowned, at the shrine of the mountains' strength, with dazzling white of snow. He who has seen the valley thus can never forget the wonder and the splendor of that hour. It is a fleeting picture which belongs in memory forever among God's masterpieces of beauty.

The Church of the Countryman

Its New Problems and Its New Chance

By Kenyon L. Butterfield

President Massachusetts Agricultural College

[President Butterfield's name is well known to the readers of agricultural journals and farm magazines, to which he is a frequent contributor, his studies and researches for a long time having qualified him to speak with authority along agricultural lines. He was born and educated in Michigan and began his career as an educator in connection with the Michigan Agricultural College. He edited a Grange paper, superintended farmers' institutes, was in-



PRES. KENYON L. BUTTERFIELD

structor in rural sociology in the University of Michigan, became president and professor of political economy and rural sociology in the Rhode Island College of Agriculture and Mechanic Arts, and in 1906 went to his present position, at the head of the Massachusetts Agricultural College. Since 1904 Mr. Butterfield has been connected with the Carnegie Institute in Washington, in the department of Economics and Sociology. He is interested in all good works, a Congregationalist by affiliation and a member of the Executive Committee of the Massachusetts Y. M. C. A. He was a member of President Roosevelt's Country Life Commission.—EDITORS.]

In the old days in New England the country church was the bulwark of church life. The transfer of emphasis to the city church is due of course to the great growth of the city and the pressing problems raised by this new congestion of population and by the influx of human elements alien to the old ideas. Wherever the present civilization is dominantly rural, as in northern New England and in the South, the country church is still relatively powerful. It is matter of common observation however that as a rule the cities and the mission fields, home and foreign, have been absorbing the more aggressive ministers and consequently have become the nuclei of vital movements and the centers of lay interest and enthusiasm.

A NOBLE SERVICE

It would be easy to over-emphasize this decline in the power of the country church. With all its shortcomings the church has been the most powerful factor in conserving such idealism as exists in our rural communities. In the settlement of the West, from the time of the circuit-riders until now, the church has been the van-guard of the battle array against the loosened morality of pioneer environment and the materialism threatened by the constant struggle to wrest a fortune from new conditions. In the South today the church is the most influential social institution and the preacher the most powerful personality in a region essentially rural. Even in New England and the East generally the country church has been a great conserving force.

Nevertheless one cannot view the present work of the rural church, taken as a whole, with complacency. The church of course is in large measure dependent upon the local community for its sustenance both material and spiritual. Consequently the church suffers just as our country life suffers from isolation, often from depopulation and from a condition of agriculture that has not as yet brought a uniform degree of industrial prosperity to the majority of those engaged in it.

Moreover, the country church is handicapped by the results of a force which was once a mark of life, but which now represents decadence, sectarianism and its sure consequences, over churching, poverty of resources, and that exclusive spirit that makes the church a clique of more or less congenial spirits seeking personal satisfactions rather than a body of devoted religious patriots fervently seeking the highest good of the community in which they live.

THE NEW CHANCE

But there is a new interest in country life, and, what is even more significant, a new point of view with respect to the character and importance of the "rural problem." It is seen that our rural life needs reorganizing, redirecting. It needs a new idealism, a new goal, a purposeful social reconstruction. It needs institutions revivified by new aims and methods. No one can think seriously of these new hopes for our rural life without coming to the firm belief that the country church has also a new mission.

This statement that the country church has a new mission may seem portentous to many, because it surely involves a clear and perhaps a new definition of the function of the church. Is it not superfluous, indeed irreverent, to attempt any new statement of the primary work of the church? What doth the Lord require of the church but that it shall afford a place for His worship by the saints and a platform from which may be preached the gospel of Jesus? But the matter is not so simple as that.

The great rural problem is a social reconstruction or reorganization. The present rural need is social. The present work of the rural church is therefore social. To be more specific, the chief rural needs may be classified as follows:

1. Less isolation. The country needs "socializing." Means of communication like trolley lines, telephones, etc., the development of sociable organizations, the growth of larger means of recreation for young and old—these will all help to remove isolation.

2. Better use of the land. We have not learned to use our land for its best purposes nor to its full capacity. We often fail to adapt it to its natural use; as witness the meagerness of orcharding in New England. We do not always use the best methods with the land we do till. To bring about this better use is the province of agricultural education. It is a fundamental need.

3. Farmers as a class lack the industrial and social power that is their due because they fail to work together. Transportation and market conditions are far from satisfactory to the majority of producers o crops. In political discussions the farme is often left out of account. Thus the or ganization of farmers as a class is also pressing need of our rural life and business

4. More than all else we need ideals, no only with respect to personal life and growth but with respect to the nature and goal o our rural civilization. The new movemen for city-planning must be duplicated by campaign for rural progress—its country counterpart.

THE CHIEF NEEDS OF THE COUNTRY

These needs are fundamental, abidin needs. They are inclusive of practically al the efforts that are made for rural advance ment. What is the place of the church i this scheme of social reconstruction? Clearl in furnishing and maintaining these ideals The church has a sociable function, an edu cational aspect. But primarily it must se up spiritual standards adequate to the need Other institutions have ideals. But th church must furnish the highest and best.

At first thought this definition of th work of the country church may seem grossly inadequate and even trivial. But am sure that a careful study of the need of a typical country neighborhood will brin us to just this point—the province of th country church is to hold aloft the banner of social or community idealism—to cherish the sacred flame of personal aspiration. S much "church work" is inconsequential— so much preaching is out of touch with th real, living problems that face individual both in their private and collective life, tha we are in dire need of some statement of th purposes of the church that is at once spirit ual and practical. I find it in thinking o the church as the leader in the rural com munity in all that defines human ideals an inspires their incessant pursuit.

This discussion may seem not alone triv ial to some, but academic as well. To m mind it is fundamental in character an practical in application.

Some rather concrete suggestions may b added, illustrating the way in which thi sort of leadership may be achieved.

1. Train a body of rural clergy wit special reference to rural work, that the may know the rural problem. They mus really love the life of the country and be i full sympathy with the people of the country

2. Let the country churches provid their clergy a decent living. I use the ad jective advisedly. The present situation i simply outrageous. Highly trained colleg men, with families, are asked to serve rura churches at salaries grossly inadequate fo even a respectable living.

3. There are too many churches, an consequently too many that are pitifully small and weak. Federate and concentrate

4. The average man in the averag church treats the church as a member of a exclusive club treats his club. The concep tion that the church as an institution i primarily a servant of the highest interest of all the people of the entire community i quite foreign to his thought.

5. The church in the country must mor fully recognize its allies, like the Y. M C. A. in its county work; and not only it avowedly religious allies, but its "secular" helpers like the schools, libraries, granges.

So may we have a new church for th new countryman.

Rev. Adolphus Toplady and the Roosevelt Commission

A Train of Reflection Started by the Report

By Rev. Josiah Poeton
Johnson, Vt.

The beast may be alternately contented and miserable, according as his stomach is full or empty, or he in pain or free from it, but, excepting the hyena, which will laugh on the most solemn of occasions, he cannot be both at the same time. Man, however, can go the brute one better. He can be gay and sad together, and happy, sometimes, even when his liver is out of order. He may have conflicting emotions.

It was thus with the Reverend Adolphus Toplady when he laid down the report of the Roosevelt Commission on "Country Life." While he still held to the main plank of religious liberty that the Church should be severely let alone by the State, he could not help feeling glad that the greatest state in Christendom had made a *pronunciamento* with respect to the Church.

He had not needed to be told that rural conditions needed to be investigated. While he realized that the railroad, newspaper, telephone, automobile, agricultural college and ten-per-cent-per-annum farm paper had done much to make the farm seem to be the most desirable place on earth to live, and that Luther Burbank, with his spineless cactus, promised more, he remembered also that whereas thirty-seven farmer families used to come to his church now only seven came, and these only when the pigs had not gotten into the clover, or it did not rain, or threaten rain, or the weather man had not prophesied rain.

He had not been able to decide whether the parcels post, penny savings bank or the compulsory reading of the "Congressional Record" would make the people stay on the farm or drive them from it. He did think, however, that the reading of the "Record" might have the effect of compelling attendance of the people at church, in self-defense, as it were, to pray for their country, or as the lesser of two evils.

It encouraged him to note that some one in Washington knew that there were churches in the country districts. How they found it out was not clear. Perhaps some deacons who answered the long list of questions sent out by the Commission had tried to get even by soliciting subscriptions to help pay their minister, who had objected vainly to having his salary reduced the year before on the ground that his grocery bills were six months overdue. But at any rate the government had found it out.

Time was, he recollected, when governments only knew the Church as a feather puller, or a goose to be plucked. Kings had given the Church money in the good old times, usually other people's money, and then with a string attached that they might get it back for themselves when they were hard up. Emperors had looked upon the Church as an institution that was always loaded, like a Civil War gun, with a lot of uncomfortable missiles, but here at last was a government that had reversed conditions, recognizing the Church as a national asset, and turning the tables by giving, instead of receiving advice.

The Commission had gone so far as to assert, "The Church is fundamentally a necessary institution in country life"; that "in a peculiar way it is intimately related to the agricultural industry"; missing a great chance here by saying nothing of the religious experiences of a certain herd of swine, and "that the institutions of the country react on that life, and on one another, more intimately than they do in the city."

In all this he received no revelation of anything new; he only marveled that a government commission had displayed so much common sense and had been courageous enough to say it in language that did not need to be interpreted by the Supreme Court. When he read, "The great spiritual needs of the country communities are higher personal and community ideals," he assented almost as vehemently as he had done to the recommendations of the lusty-brained Western farmer who had suggested to the Commission that the government "give a pension to every mother who gives birth to seven living boys on American soil," and that he "would like to blow up the still houses and root out whisky and beer."

That man is a strange creature is further shown in that whereas Rev. Mr. Toplady found pleasure in the report of the Commission thus far, he was at the same time considerably stirred up because the Commission had said, later in the report, that "the Church has an indisputable function as a conservator of morals. From the social point of view it is to hold aloft the torch of personal and community idealism. . . . It must be a leader in the attempt to idealize country life. . . . The rural church must be more completely than now a social center. The country pastor must be a community leader. . . . He is the key to the country church problem."

Now what was there about all this that vexed his soul? Not that he disagreed, nor that it was not well put. Indeed he had smiled when he read in the same connection, "Ministerial colleges and theological seminaries should unite with agricultural colleges in this preparation of the country clergyman." He had wondered why matrimonial agencies had not been included since, with their surplus of heiresses pining for husbands, they might solve the salary question.

Yet when the Commission came to make recommendations as to what the country pastor should be and do they touched a sore spot. Not that he felt himself to be ill prepared for his work; he had always liked to catch trout in the country and had supplemented his professional training by buying a cow and learning to milk the same with much longsuffering and at some risk of life. The point was, rather, that with a training that he felt to be adequate, with a love for his work that amounted to a passion, with ideals worthy of a government commission, with a full realization of his opportunities and obligations, he remembered that whereas his church had once, before his time, thirty-seven farm families from which father, mother and children came to church, they now had but seven. He felt much as a man does when, after taking his horse a half mile to water, the beast refuses to drink; or a Kaiser, who, thinking that the only way to save his country is to impress his personality upon it, finds that his subjects will risk prosecution for *lese majestie*.

He felt a little sore because he was forced to recognize that, whereas when he had accepted the "unanimous call" he had felt sure that he could make his church a "moral force and social center in the community," things were not now much better than when he found them. Then he counted:

Eighteen farms passed from good New England stock into the hands of French Canadians; people who would not come to his church.

Ten families where the young people had gone off to the cities and had left the old folks to run the farm alone. Six of these were trying to sell; it was impossible to get help, they said.

One farmer who said he got up at half-past four on Sundays so he might get to church on time.

Twenty-five farmers who probably did not get up before five o'clock, and who, if they came to church, would therefore be half an hour late unless they hustled some. These had scruples against hustling on Sunday.

Six families of the above from which the women and children came to church without the men.

Several farmers who were very much more careful about their horses on Sunday than they were any other day of the week.

Farms where the minister was always welcome 92 per cent.

Farms where he was expected to bring his family and stay all day 23.

Occasions when the farming community took interest in things churchly: Memorial Sunday, Town Meeting Dinner, Annual Chicken Pie Supper, Donation for the Methodist Minister (interdenominational) and Funerals.

Number of above facts overdrawn—none.

The following week he attended the State Conference. Discussion ran along the main lines of Ministers' Salaries, Why the Strongest Men Are Not Going into the Ministry, and Church Federation. One witty speaker said that "the minister has become a problem, and takes his place along with the Negroes—and the hoboes." Reverend Adolphus hoped that the Conference might get down to the bottom of these problems, and was stirred when it all seemed likely to end with the recommendation that "the Advisory Committees of the County Associations be urged to take upon themselves these matters, and to see if they cannot induce the smaller churches to increase the salaries of their pastors." He jumped to his feet and declaimed in a rather large tone of voice: "Brethren! there are fourteen hundred people in the township in which I live, six hundred of them in the village. We have four churches and enough other organizations of various sorts to bring the number of societies up to twenty-three. We raise for churches about $3,500 per annum; for schools about $7,000; for the other institutions say about $4,000; total for social, fraternal, benevolent, educational and religious needs about $14,500. Please don't send any committee to our town to ask the people to give more money than they now do, but pray for us that we may have wit enough to save some of what we now raise and to spend the rest to better advantage."

And then, looking from the beautiful church where the conference was in session to the splendid parish house across the street, with its offices, reading-rooms and gymnasium, he said: "If I had all the money spent on the churches in my town, and could control what money is now raised for religious purposes, I could build a plant modeled after this, could hire a first-class preacher for the pulpit, could spend my time as assistant pastor in calling and holding meetings in the outlying districts, and could have a deaconess to look after the women

and the sick. I believe I could make my church a moral force and social center in the community."

But when one brother called out, "Why don't you do it?" he looked on him with some pity that he did not know humanity better and nearly said, "Oh, pshaw!" and when a second said, "But our missionary work would all go to the wall," he did retort, "Let it go, if John 17: 21 will not save it." But to his wife, later, he said: "Some day we will do it; we've got to come to it. We'll kill off half the lodges, disband two-thirds of the miscellaneous organizations, burn up two-thirds of the village churches, inoculate the people with common sense, converting to religion those that "don't take," invent a milking machine that will sell for twenty-five dollars, and the thing will be done."

But to himself in the study, as he thought it over for the ninety-first time, he said, "I don't know but that if we could get in touch with the divine Power as Peter, James and John did, and Dwight L. Moody and some other modern apostles, we could do it anyway."

The Calvin Celebration in Geneva

An International Assemblage of Rare Significance

By Prof. Williston Walker

Geneva in festival attire, its bridges, shops and public buildings gay with the red and yellow colors of the canton, and all in honor of Calvin—that is the sight which greeted the pilgrim to this beautiful city on his arrival. And Geneva, the city of most generous hospitality, is the impression which he carries away from his participation in the celebration of the four hundredth anniversary of the birth of the great reformer. These opening days of July have been crowded with festivities.



The assembly, under the auspices of the Genevan church in the Salle de la Reformation, July 3.

The celebration had a most fitting inauguration, on the evening of Friday, July 2, in a memorable address by Prof. Emil Doumerque of the Protestant faculty of Montauban, in the ancient cathedral. It was not of Calvin's life or work in general that Professor Doumerque spoke, but, as was most appropriate in that place of memories where Calvin's voice was once so often heard, of Calvin as a preacher, earnest, direct, vivacious, popular, convincing. One gained a new sense of the power of the reformer in the pulpit as Professor Doumerque unfolded the theme.

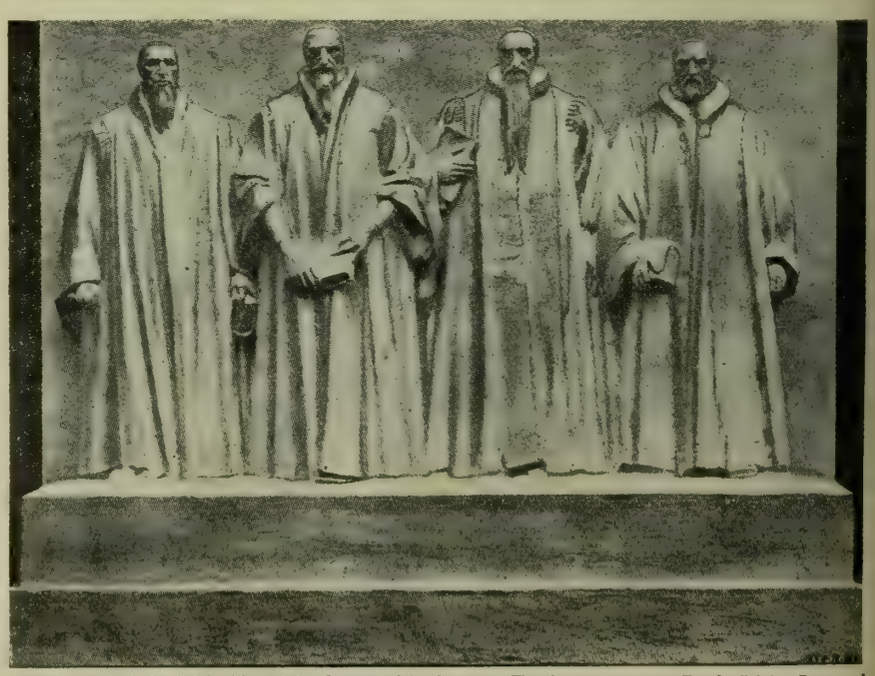
Next morning the main ecclesiastical celebration took place in the *Salle de la Reformation*, under the auspices of Calvin's church, which has been, till its recent disestablishment, the National Church of Geneva. Under the successive presidencies of Rev. Messrs. Henri Berguer, moderator of the ancient Venerable Company of Genevan Pastors; Ernest Rochat, vice-president of that body; and Mercier-Glardon, the head of the Genevan Free Evangelical Church, thirty-two speakers presented their greetings and their tributes to Calvin's influence. Geneva is patient of oratory, for the session lasted from eight in the morning till one.

Germany, England, Austria, Belgium, Canada, Denmark, Scotland, France, Holland, Hungary, Sweden, Italy and the United States were all represented as the greetings were given. Most of the delegates spoke in French, and none to whom that tongue was not native more admirably than the late governor of Massachusetts, Hon. Curtis Guild; but German, English and even Welsh were heard from the platform.

It was a matter of regret that only the Congregationalists and the Unitarians of the United States were heard, and that only they and the German Reformed Church had thought enough of the great Genevan celebration to be represented at its beginning by delegates. Only one representative of American Presbyterianism, on this day of honor to the memory of Calvin, was present, but by an unfortunate accident he failed to make himself known in season. Scottish and English Presbyterianism and Congregationalism were amply in evidence.

A hungry body of delegates it was that went directly from the long morning session to the handsome dinner provided by the government of the canton in the hall of the Club of the Arquebuse, one of the most ancient associations in Europe, antedating, as it does, the Reformation. Genevan hospitality next provided a delightful garden party on one of the magnificent estates overlooking the lake, two or three miles out of the city.

Sunday was a day of religious services. It began with communion in the ancient cathedral at eight, the prayers of invocation being offered in French, German and English, and the communicants coming, as in Calvin's time, to the table to receive, standing, the elements from the hands of the ministers. At ten, the churches were crowded to hear such preachers as Berguer of Geneva, Charles Wagner, famous in America for his exposition of the "simple life," or the eloquent Dryander of Berlin. In the evening the delegates gathered once more in the Cathedral to hear a notable cantata composed for the occasion by the rising Swiss musician, Barblan, and eminently worthy of the event. It set forth the beginnings and the triumph of the Reformation, and introduced many of the hymns sung by the first Protestants of Geneva.



Central panel of the Calvin Memorial to be erected in Geneva. The figures represent Favel, Calvin, Beza and Knox, reading from left to right.

Monday was a day of comparatively local interest, being devoted to the Commencement of the college, or, as we should say, preparatory school, founded by Calvin in 1559. Genevan hospitality was, however, as manifest as ever, and the delegates from many lands became better acquainted as they enjoyed the good things offered by their Genevan hosts.

Tuesday brought another great day, that of the laying of the corner stone of the Reformation monument. It also saw a decided accession of American participants, including some who had been missed earlier in the celebration.

Calvin has had, heretofore, no monument in Geneva. The city itself is, perhaps, his best monument. A committee has had the work vigorously in charge, under the capable leadership of Prof. Lucien Gautier of Geneva, with international co-operation. The necessary fund is still, unfortunately, far from complete, and American Protestantism ought, and has opportunity, to have an appropriate share in thus honoring a reformer to whom it is profoundly indebted. It is proposed that a figure representative of American Christianity shall be placed among those surrounding that of Calvin. A good beginning for the monument has, however, been made, a striking design has been secured, and a most effective site has been obtained. In due time the monument will be completed.

The ceremonies incident to the laying of the corner stone were begun with a worthy series of addresses from representatives of many sundered lands in the ancient church of Saint Gervais, after which the body marched to the site of the monument, the band playing the ancient hymns from which so many of those familiar in old New England worship have been derived. Once the site was reached, the address was delivered by Professor Gautier, and suitable reply was made by the city authorities. These events took the entire morning, and the delegates were then entertained by a most generously appointed dinner.

The last scholastic function of the celebration was a brilliant and suggestive address by Rev. Dr. Nathaniel Weiss of Paris, the learned secretary of the Society for the History of French Protestantism, on The Reformation and Modern Thought. One of the most beautiful of ancient Genevan houses—that of the de Saussure family—was opened by its generous occupants for a supper which was one of the memorable social events of a celebration abounding in hospitality.

The formal celebration of the Calvin anniversary was now over, but Genevan hospitality provided another and less formal day of good fellowship on Wednesday, in an excursion around the beautiful lake, returning in time to participate in the brilliant fête, with illuminations, music and fireworks, conducted by the municipal authorities.

For many of the delegates the celebration did not end here. Thursday, Friday and Saturday were devoted to the three hundred and fiftieth anniversary of the Genevan University, founded by Calvin in 1559. That purely academic festivity has, however, less interest for your readers than the commemoration of the great Genevan reformer.

One of the most enjoyable features of the notable day on the lake was the performance by students from the Universities of Geneva and Lausanne, in the great hall of the famous castle of Chillon, of a miracle play written by Theodori Beza in 1549, illustrating in dramatic form Abraham's Sacrifice. It was admirably rendered.

One delightful feature of the celebration has been the evidently cordial participation of all classes of the inhabitants of Geneva, and the co-operation of its government. Its effect must inevitably be a strong revival of the Protestant consciousness of the city. The pilgrim from America leaves Geneva grateful for its friendliness, and thankful that he has had a share in so notable a commemoration of the life and work of the Reformer to whom more than to any other leader of that age we Congregationalists are indebted.

A Building Anniversary

The one hundredth anniversary of the building of the Congregational meeting house in Manchester-by-the-Sea was observed July 18 with appropriate services. Rev. E. P. Tenney, late president of Colorado College and a former pastor, preached the sermon, followed by Rev. George L. Gleason, who had also been a pastor. Deacon Joseph A. Torrey gave a historical address and contributed an original hymn. Addresses were also made by Rev. D. F. Lamson, the historian of the town, on Old Time Meeting Houses, and by Prof. N. B. Sargent, a former superintendent of the Sunday school. D. L. Bingham, who is in his ninety-fifth year, gave reminiscences of former pastors.

The meeting house stands on the village green, near the site of its three predecessors. Well preserved, it is exteriorly unaltered, and is much admired for its architecture, a type of the period, with the almost unique feature of an open belfry. The interior was modernized in 1845. The weather cock has done service on this and the previous house, for 155 years, and is apparently as good as new.

The first public worship in Manchester was "under a tree," in 1636. Meeting houses were built in 1656, 1695, 1719 and 1809. There was no church organization till 1716, when nine men and ten women were dismissed from the churches in Salem and Beverly to form a church state by themselves, with Rev. Ames Cheever as pastor, who served for twenty-seven years. He was grandson of Ezekiel Cheever, the famous Boston schoolmaster. He was succeeded by Rev. Benjamin Tappan with a term of forty-six years. Other pastors have been Ariel Parish, Abram Randall, James Thurston, Samuel Moody Emerson, Oliver Alden Taylor, Rufus Taylor, George E. Freeman, Edward P. Tenney, George L. Gleason, D. O. Clark, Daniel Marvin, Francis A. Fate, Walter H. Ashley, C. Arthur Lincoln and Rev. L. H. Ruge.

The Sunday school, among the earliest in New England, dates from 1810. Its formation was due to two devoted young women, Harriet Newell and Ann Haseltine Judson, who afterward became famous as the first missionaries sent to the East by the American Board. J. A. T.

The Salvation Army, two and a half years ago, opened in London an anti-suicide bureau. The other day the officer in charge received a call from a man who was brooding over suicide as a deliverance from his troubles. He was exactly the four thousandth person who had sought the aid of the bureau since its beginning. The average has been between four and five daily. It is suggested that low views of the value and sacrifice of life reflected in newspapers and in novels has much increased the tendency to self-murder.



The hundred year old meeting house at Manchester, Mass.



Indian Harbor, with Hospital

Who Wouldn't be a Missionary

The Story of Two Lads and Their Reluctant Parents

By Wilfred T. Grenfell



The Strathcona in the North

My little hospital steamer, the Strathcona, was pouring out a cloud of black smoke as she still lay at anchor off the Fur Trading Company's post in North Labrador. She was getting steam to carry us once more down the bay, not to come north again till the long months of winter had rolled away, and the ice, which was already strong on the fresh water ponds, should have yielded to the June sun.

The agent, who had recently come to the post, was watching the weighing in and "culling" or "sorting" of a boatload of salmon that a belated dealer had brought in over night.

"Morning," he shouted cheerily, as I tied up the dingey and started up the ladder. "You aren't going to leave us yet, are you?" he asked, looking at the smoke issuing in a steady stream from our funnel.

"It looks like it," I answered. "Why do you ask? Is there anything more I can do for you?"

"Well, I can't break a limb to have an excuse for keeping a sawbones around," he laughed, "and I haven't any more appendices to offer, but I wanted to talk to you about Tommy Mitchell and his family."

"If you'll come away and so give that poor fellow a chance to get one salmon through as 'No. 1' I'll be all ears."

He laughed good humoredly, and we started arm in arm to walk up and down the big raised wood platform.

"Full speed ahead, old friend," I said. "I'll have to make tracks when the whistle goes—you know we've no fuel to throw away."

"It's this way, Doctor—Old Tom has been at the post every Saturday now for two months. He's dead broken. I've allowed him twenty pounds of dry flour each week for himself and his five children. He hasn't a salmon or a codfish to turn in in return, and he owed more than he can ever pay when I came here. My wife was down to see the family last week, and I'm bothered if Mrs. Tom hadn't flown in the face of Providence and presented him with a sixth baby. A woman can't nurse babies on dry flour, and Tom hasn't a farm at his disposal to give milk. We offered to take the baby and nurse it here for her for a couple of months, but she wouldn't part with it, and there isn't tinned milk here for her to feed it with, if she could pay for it."

Just at that moment a jet of steam shot up from the Strathcona, and almost immediately her shrill whistle, echoing and re-echoing from the cliffs, warned me to come to the point.

"What can I do to help out?" I asked.

"Why, call in and see them on your way, can't you?"

"Where are they now?"

"Somewhere on the island off Napaktok Point."

"Have they a house there?"

"No, nor a tent, either—they are camping under their own hats, if they have any, it seems."

"Well, good-by till we meet again—thanks for Tom's address. The island is a large one, but we'll try and find him and send you word what we do. There's the whistle again—good-by again."

"Good-by," he shouted, and the kindly little agent started off to haul down the famous "*Pro Pelle Cutem*" flag to salute our departure.

After only an hour's steaming we were opposite the north end of Tom's island, so I gave the engine room "stand by," and telling my skipper to "heave to," and keep a good offing till I returned, we lowered away our dory and with "Bill," my stalwart mate, I rowed in to the land.

"Do you see anything like a house anywhere, Bill? Your eyes are better than mine, I know."

"No, sir, I sees nothing," Bill said.

"I didn't expect you to do as well as that. However, let me know when you see something—say, like a house. I want to find the residence of Thomas Mitchell and his family."

We started to row almost round the island—for there was a stiff head wind, and dories are light on the water. Cove after cove went by, headland succeeded headland, and only the certainty, "Well, it must really be round the next corner," kept us toiling at it.

"There's a smoke, sir," said Bill at last, staring into a rather larger cove than usual.

Bill was right; there was a feeble smoke fighting its way up the side of a precipice face, but no sign of any residence could we see.

However, we landed, hauled up our boat, and went on a voyage of discovery. At last we ran down a little fireplace in the open, by which sat a gaunt woman with a wizened baby on one arm, and stirring a sorry looking gruel in what appeared to be an old paint can with the other hand.

"Good morning. Where's the tent?" I asked.

"There she is," replied the woman, pointing with the gruel stick to a sorry roofing of matting and patches of canvas, which was stretched over some well-trodden mud against the cliff face.

"Why do you cook in the open?"

"Cos we hasn't got no stove."

"Where's Tom?"

"He's away wid Johnnie, trying to shoot a gull—Here, Bill, run an' fetch yer dad, and tell him Doctor wants un"—whereupon a half naked urchin of about nine years promptly disappeared into the bushes.

"What's the matter with the baby?" I asked.

"Hungry," she replied. "I hasn't no milk to give him." She proceeded to show me the baby, which kept whimpering continually, like a little lamb bleating.

"It's half starved," I said. "What do you give it?"

"Flour and berries," was her answer. "I chews the loaf first, or it ain't no good for him"—thus showing she had discovered a physiological truth.

A little girl of about five and a boy of seven now emerged from behind the tent, where they had fled upon our arrival. Both were to all intents and purposes stark naked, and yet as brown and fat as Rubens's cherubs. It was snowing a little, and the cold had overcome their shyness and driven them to seek the warmth of the fire.

"I'm glad to see the other children are fat," I said.

"They bees eatin' berries all the time," she replied. "What's t' good of t' gover'ment," she suddenly demanded. "Here is we all starvin', and it's ne'er a crust they gives yer—there bees a sight o' pork and butter in t' company's store—but it's ne'er a sight of 'im us ever gets. What are them doin'? T' agent, he says, he can't give Tom no



Dr. Grenfell questioning a patient on the Strathcona

mor'n dry flour—and folks can't live on dat."

I was beginning to unfold to her the functions of a government when a shuffling figure with a rusty old single-barrel, muzzle loading gun, followed by two boys, appeared on the scene. He was somewhat shamefaced, I thought, carrying a dead seagull by one wing.

"You've had some luck, Tom," I remarked, inwardly referring to the fact that he had safely discharged the antique weapon without doing destruction at the wrong end.

"It's only a kitty," he replied, "and I've been a sittin' out on t' point all day."

A "kitty" is only a small gull, and Tom's tone of contempt was actuated entirely by the size of the victim. Tom's standard of values was graded solely by bulk and involved no reflection whatever on the variegated assortment of flavors that these scavengers succeed in combining in one carcass.

"The gun isn't heavy enough to kill the big gulls, I suppose."

"I hasn't much powder," he replied, "and ne'er a bit o' shot. I mostly puts a handful o' they round stones in her—t' hammer don't always set her off neither. Her spring bees too old, I reckon," he said, playing with that extremely loosely attached apppendage, in a way that made me ask him to let me hold



A hungry little patient on the Strathcona

the weapon for a minute while I looked at it. Needless to say I took good care to keep it in my hands till our business was through.

The truth is, Tom was reared on a truck system of trade, and had been all his life a dependent on others. He had never had the incentive to really look out for himself, for he had never been able to get clear of debt. This, and his Eskimo blood, left him bereft of all initiative, and so incapable, except when under orders from others, of earning a livelihood.

"Tom," I said, 'I want to help you; winter is coming on, and you have nothing whatever to face it with. The only thing I can think of is for you to let me take charge of your two little boys, Billy and Jimmy, and the little girl. I'll feed them and clothe them, and send them to school till they can come back and help you along; and so long as they are with me I'll do my best to help you along also. They will certainly starve here during the winter—the snow is covering up the berries already, and you have nothing else." But poor Tom made no answer. He simply stood, his mouth wide open, and stared into space.

"T' Doctor wants to take t' children," broke in the sharp-tongued wife. "Don't youse hear what un says? 'Tis t' gover'ment what ought to feed 'em here, I says. I wouldn't let no children o' mine go, I wouldn't"—and she cuddled the wizened babe up closer, as if I had been about to pounce on that bag of bones and fly off with it like an eagle.

It took quite a long while to convince her that "what a government ought to do" wouldn't feed six children—especially as that government was so far away that we couldn't expect an answer before Christmas if we wrote to them. As for Tom, the intricacies of the problem had entirely failed to penetrate his dullard cranium, and yet, perplexed as he was, he showed the great wisdom of saying nothing.

"Why doesn't youse say something?" his irate spouse at last insisted. "Bees you a goin' to let t' Doctor have youse childer?" But Tom only looked more and more puzzled, and merely responded by taking off his hat and scratching his head.

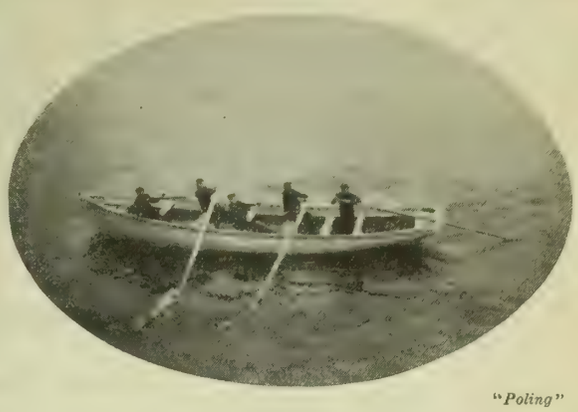
Matters seemed to have come to a deadlock when Tom, with a burst of eloquence, suddenly ejaculated, "I suppose he knows."

Backed by this moral support, I again advanced to the attack, and at length succeeded in extracting from Mrs. Tom, "Well, youse can take Billy, I suppose, if you wants un."

During this prolonged debate my excellent mate had not ventured on a single word, though he was, in spite of his athletic dimensions, a most tender-hearted father of many children. At this juncture, however, he cast propriety to the winds, and butted full into the debate by simply seizing the struggling Billy and putting him, kicking, under one arm. For he had in his mind the cheerful little Children's Home we had built near our southern hospital, and was familiar with the wonderful transformations that had been enacted there in other children that had been intrusted to us.

But I had yet a hope of saving some more of the children, and profiting by the evident resentment of Billy to be isolated from those he was familiar with, I pressed home on the mother how terribly lonely one child alone would be. I soon perceived that my logic was having its effect on her defenses, and with fresh vigor proceeded to show her the advisability of sending "a bunch" together "for company's sake." But I seemed somehow to make no headway till Tom, whose eyes had been glued to his struggling offspring, once more came to my rescue with his philosophy.

What it was impressed him so strongly I can't yet say, but he broke in most opportunely once more with his, "I says *he* knows what's for t' best," and then as promptly relapsed into the impregnable position of a deaf mute. I had already occupied much time—the snowstorm was all the while growing heavier, and white horses were capping the sea, to match the fast growing whiteness of the land. The Strathcona, which had followed us round



"Poling"

the island, was evidently uneasy, and already had blown her whistle several times to hurry us up. A final promise of a better gun for Tom, with a stock of powder and shot, of some spare old clothes for all the rest of the family, and of a note to the agent to give work, if the worst came to the worst, induced Mrs. Tom to consent at last to my having Jimmy as well as Billy.

The subtlest argument I could advance seemed to make no further impression on the enemy. I compared the tent with our fine house; I pointed to the mere semblance of a boat that was all they had to convey their family over a hundred miles in up to their winter station. I spoke of the fine clothes, the schooling, etc., that we would give the baby girl if only she was allowed to come with us, and did my best to save her from the seeming starvation ahead of her. But all my blandishments fell on deaf ears; nothing I could say would tempt Tom to emerge again from his impenetrable silence, and I had at length to acknowledge discomfiture and abandon Mamie to her fate with the family. My faithful mate, Bill, however—who had halted half-way to the beach with his first prize—had no intention of risking any interference, and long before I was through with the arrangements he was climbing into our dory with Billy tucked under one arm and Jimmy under the other—their protesting lower extremities that stuck out behind notwithstanding.

We did not, however, fail to make good the rest of our bargain. The entire remnant of the family were conducted on board the Strathcona; they were fitted out with suitable clothing from the stock sent me by friends, and part of which is always in the strong box on the mission steamer's deck; besides which, some of my generous seamen contributed from their kits. A gun was loaned to Tom—his own old relic was overhauled and repaired by our engineer, to be given to John, the eldest boy, who was big enough to help with the hunt. Powder and shot were produced, tins of condensed milk were extracted from the ship's stock for the baby, our second ax was donated to their impoverished equipment, and indeed a heterogeneous collection, which included some needles and thread, soap and other



Off on a Tour

trifles found in a couple of "comfort bags" that had been sent us for sailors' use, all found their way into the Mitchell family's dilapidated houseboat. Before they left the paternal mate brought Billy and Jimmy up on deck again, in so well advanced a state of scrubbing and hair cutting that Tom and his wife should have less difficulty in recognizing their offspring if ever they shall return in the days to come. For this last impression of them, scrubbed and in clean clothes, formed a very, very marked contrast with their rags on the island.

The boys soon got over a very short attack of homesickness, and neither of them were in the least affected by the tossing and the tumble of the sea.

Already Jimmy and Billy are numbered among the best scholars we have in our home. They are bright, affectionate, laughing boys. Billy is a veritable Saxon, with his light hair and blue eyes. Jimmy takes after his mother, having the black hair and deep brown eyes of his half-Eskimo extraction. As they rush down to greet us now, and "purr" out their affection like pleased kittens, we shudder to think of what might have happened if we hadn't "happened along" at the beginning of the winter.

But, after all, do things just happen by chance? Or does the love of our Father above us watch over the least of these little ones? And is it not to his love we owe these unequaled opportunities for service and for tasting the real joys of life? Christ the Master said of all such, "Let the little ones come unto me," and it is one of the profoundest joys of those who believe that in their own lives can live again the spirit of the Master, who was the incarnate word or message of God's love to his children, to believe also that he considers love shown to the least of these his little ones as really shown to himself. Faith that man really has opportunity to achieve things for God is the real incentive that the twentieth century world needs to attract every man that is a man into his service—that is to follow him—and this faith that God can use the feeblest of us his children to help him is the climax of human faith.

The Dawn of Tomorrow in Rural New England

Forces That Make for Upbuilding

By Rev. John Calvin Goddard

A rattlesnake met his death in front of my house this spring, and my Kent neighbors go to a lonely spot each year and make a stint of killing four; nevertheless, though New England may be going back to snakes, it is not going to the dogs. True, we have often been told so, and that by many far wiser than we; but there are three recuperative energies, which will keep everything alive for years to come, town meetings, schools, churches and all.

THE IMPORTANCE OF THE TOWN

First, the characteristic of New England is the town, and the political importance of each of these little town republics is enough to keep death from the door. In the United States of Connecticut, for instance, there are one hundred and sixty-eight sovereign units, each having the self-importance of a South Carolina; each having for its motto, "*Nemo me lacessit impune!*" Beware of treading on my corns! Every one of them is jealous of its rights and proud of its individuality. As population shrinks, a man's importance in a town expands, and to live where you are not lost in the census, but are constantly "in the running," is no mean consideration. It is more gratifying to be the first man in the Iberian village than the second man in Rome. "Come out West and run for office, Father," wrote the enthusiastic son, "the most ordinary kind of men get elected out here." There is something in that argument. My belief is, that there is more sense of political dignity in even the smallest New England town than in the average city ward.

FARMING STILL PROFITABLE

Second, the small town has a future because of its increasing agricultural worth. I have heard much about "abandoned farms," but the figures show that while staple crops, like wheat, rye, oats and corn, have diminished in fifty years, the loss is more than made good by orchard, garden and dairy. The value of all farm products in Connecticut has increased from fifteen and one-half to twenty-six millions in that period.

New England farming is not playing second fiddle to any other industry among us. The textile industry of ours is without a peer, but its capital is $155,000,000 short of the capital invested in Yankee farms. Boston's last census showed over seven thousand manufacturing establishments, but their combined valuation is forty millions below the value of Massachusetts farms. A million people still live on farms in New England. I heard J. H. Hale, the man who makes two peaches grow where but one grew before, declare that this fruit has no better climate in the whole Union than right here. Such facts make us doubt whether rural New England is going to the hospital in a hurry-call ambulance right away.

HISTORICAL ASSETS

Lastly, the future of the little town is assured because of its historical importance. Every one of these little republics is an Andorra, and has a history of its own better worth telling than that of the second Punic war. Litchfield County, Connecticut, has twenty-six towns, nineteen of which are below their former high water mark, but what a history it has to fall back upon! No other 900 square miles on the map can equal it! The first American missionary society, the first law school, the first temperance movement, the first divinity school, Henry Ward Beecher, Mrs. Stowe, John Brown, Horace Bushnell, John Pierpont, all came out of those little villages; and memories such as these act on failing communities like beef, iron and wine.

Historical associations are not mere matters of sentiment; they are among the most positive assets which a town possesses. They beget a filial spirit, which is not lost even in the busiest career or in the farthest migration from home. Men's affections go back to their boyhood town with a tenderness which they may not feel for anything else. The banker stops on 'change and the merchant pauses in the thick of trade to indulge that "Old Homestead" longing, such as was felt by another man of affairs, who voiced it in the reminiscent sigh, "O that one would give me to drink of the water of the well of Bethlehem, which is by the gate!"

Such filial feeling is worth more than dollars and cents to any community, though it repeatedly expresses itself in benefactions beyond the dreams of the subscription committee. Branford, Ct., discovered it accidentally, when it was trying to raise a modest library among its friends, and wrote to a long-departed son of the soil, whom few of them had ever seen. He responded by assuming the whole expense of that magnificent architectural plant, the finest library in the state. Mr. Blackstone had carried all these years a cherished, though unsuspected, loyalty for his native town. Instance after instance could be given of men and women who have thus remembered their town, through its church, library, cemetery, or school, after years of absence and of apparent indifference.

In Middlefield, Mass., an extraordinary town enthusiasm has been aroused, enlisting college presidents and professors, men of mark and scattered sons from far. In the northwestern corner of Connecticut it would be easy to show how that three-quarters of a million had been expended for public interests, through the stimulus of example set in the town of Norfolk. Yet when this wealth of public interest began, Norfolk was a quiet little town of about a regiment and a half, that had been declining in population for several decades, and was nearly 300 short of the census of 1860. Town loyalty and public spirit, in other words, do not depend upon the size of the town, or upon the thrift of a town. Indeed, a small town is rather more sure of enjoying it than a larger one. For a man finds it easy to make a darling of his village, but it is hard to put your arms around a city.

And here I leave the forecast for the little communities of New England, with the signals set for "westerly winds: probably fair."

Stevenson's Courage for Life

"Low, I wish to live! Life is better than art, to do things is better than to imagine them, yes, or to describe them. And God knows I have not lived all these last years. No one knows, no one can know the tedium of it. I've supported it as I could—I don't think that I am apt to whimper—but to be, even as I am now, is not to live. Yes, that's what art is good for, for without my work I suppose that I would have given up long ago, without my work and my friends and all those about me—I am not forgetting them; for, with all the courage I could summon, I would not be here today, if all their loving care had not added to my courage and made it my duty to them to fight it out. As long as my father was there I would never think of leaving; all our old troubles were long ago forgotten, and these last years we were much to each other; but, when he was laid to rest, I determined to make a new effort to live. Not as we lived at Fontainebleau, for youth was on my side then—remember how you never realized that I was less strong than the other men who were there with us—but to be the rest of my days a decent invalid gentleman. That's not a very wild ambition, is it? But it's a far cry from being bedridden. I'm willing to take care of myself, but to keep on my feet, to move about, to mix with other men, to ride a little, to swim a little, to be wary of my enemy but to get the better of him; that's what I call being a decent invalid gentleman and that, God willing, I mean to be."—*Will H. Low, in Scribner's Magazine.*

The Farmer's Home

Advantages Now Available to Country Women

By Anna Barrows
Teachers College, New York

The commission on country life appointed by President Roosevelt and its report with his comments have succeeded at least in showing the dependence of both city and country upon the farmer and the farm home. The work of such a commission cannot be definite and final, but thirty hearings in different sections of the country and 120,000 answers to the printed questions from those who are leaders in country life, if not actually farmers, afford more data on present conditions than had been available before.

It is significant that the report itself and the comments of the press upon the work of the commission turn directly to the home and social life as the vital points needing attention. In the questionnaire sent out by the commission three questions referred to the home, school and social life, while nine were concerned with the business details of farming and methods of facilitating them. To existing educational agencies, such as agricultural colleges and farmers' institutes, were left problems relating to the art and science of farming, the development of the soil, etc.

AGRICULTURAL COLLEGES AND FARMERS' INSTITUTES

Not all the readers of this paper may realize the extent of our present means for agricultural education. Every state has its College of Agriculture for classes of students and also its Agricultural Experiment Station where a force of trained men are studying local conditions and answering the questions as to soils, crops, etc., sent to them by the farmers.

Nearly every state has some plan for extension work, usually known as Farmers' Institutes. Further details of these may be found in the reports of the annual meetings of the American Association of Farmers' Institute Workers, published by the United States Department of Agriculture. At the meeting of this organization held in Washington, last November, many speakers reiterated the statement that improved farm homes must come before improvement in the farmers and farms.

A large amount of literature has been prepared by the United States Department of Agriculture and the state experiment stations also send out helpful bulletins for the housekeeper as well as the farmer. A regular series known as the Farmers' Wives Reading Course is issued from the Cornell College of Agriculture. Nebraska has arranged a good bulletin on Convenient Kitchens.

KNOWLEDGE MADE EASY

Between the institutes and the full courses at the agricultural colleges there is still another phase of extension work—short courses on special subjects as dairying, poultry raising, culture of small fruits or home economics, lasting from one month to three. Again, the colleges are making themselves felt through the Farmers' Week, where a special program is arranged at the college and reduced railroad rates make it possible for hundreds of farmers and their wives to see the application of tested scientific principles which are not easily transported to the institutes.

Some states have fitted up trains with improved agricultural appliances for occasional series of institutes. The Maryland Farmers' Institute owns a car which goes from town to town. It is left on a side track for two days and meetings are held in it, while other speakers are sent out from the car to points away from the railroad. North Carolina is probably the first state to have a car especially fitted for home economic lectures.

COURSES IN DOMESTIC SCIENCE

Illinois, however, has a Domestic Science Association with county organizations affiliated with the Illinois Farmers' Institutes, and a perusal of its annual reports will repay any one interested in this work. A unique feature is a two weeks' course in domestic science in connection with the State Fair, at which nearly a hundred selected young women each year have an opportunity to attend several lectures daily and do laboratory work. This association has also sent out traveling libraries and has held bread contests, using a score card arranged by the Household Science Department of the University of Illinois.

As a whole the Western states are ahead of the East in active education for agriculture and domestic science. Practically every agricultural college in the West has a chair of household economics. However, New York has now established such a department, and Rhode Island and Connecticut are setting a good example to the other New England States.

All this is not sufficient to reach more than a small percentage of our people. The president of the University of Maine, in a recent address on industrial education, showed that the high agricultural rank now taken by the little country of Denmark, with barely three times the population, and less than half the area of Maine, was due to the fact that it had nearly a hundred schools of different grades where agriculture was taught to 10,000 students. The Davis bill, in different forms, has been before Congress for some time, and is in line with the need and demand for instruction in agriculture and home economics. Any measure looking in the right direction should be supported whether its details satisfy the idealists or not.

BENEFITS OF THE GRANGE

The Grange has been a great benefit to the farms and farmers' families. It was organized not long after the Civil War. The equality of women was recognized from its beginning. Co-operation has been one of its watchwords. It has worked for better farm laws and has urged many of the needs now emphasized by the Commission—the advantages of better roads, the parcels post, schools where agriculture should be taught.

Especially as a social force the Grange has been successful. Altogether it may be ranked as one of the most useful of the organizations which have sprung up to do the fraternal duties sometimes neglected by the churches. Mr. Dooley was quite right in asserting that "Th' throuble about our farms is that they're too far from our cities an' that's th' throuble with our cities too."

A little book recently published, "One Woman's Work for Farm Women," is a sketch of the life of Mrs. Mary A. Mayo of Michigan, an early Grange worker. Similar efforts are needed all over the land. Mr. Roosevelt, in his report on the Commission, commends this book as showing "how much the hard working woman who lives on the farm can do for herself when she is given encouragement."

After all, the difference between the country and the city woman is merely one of a few miles. The trolley and the automobile, the telephone, rural delivery and centralized schools, are bridging this distance; and women need to realize that the fundamental problems of the home are identical in country and city. The club movement thus far has been mainly confined to the larger towns and cities. The country needs it also.

AWAY FROM ISOLATION TO CO-OPERATION

Our grandmothers had "bees" where united efforts accomplished wonders, and at the same time the need for social life was satisfied. One by one, many occupations have yielded to certain forms of co-operation and have gone from the home. Even yet women do not realize the force in working together outside to accomplish better things in the home, and this is especially true in the country. It may be due in part to the isolated situation of many country homes, so well described by Kate Douglas Wiggin: "Men folks used to build some of the houses up in a lane, or turn 'em back or side to the road, so the women folks couldn't see anythin' to keep their minds off their churnin' or dish washin'." What wonder that some of the next generation turned city-ward?

While President Butterfield of Amherst Agricultural College was at the Rhode Island College of Agriculture, five years ago, a conference on Rural Progress was held there to bring together men and women interested in country churches, country schools and all phases of country life. There is now a New England Conference on Rural Progress which held its third annual meeting in Boston last March. Though the public was invited to attend the general sessions, but few women appeared.

The readers of this paper well may ponder these sentences from the report of the Country Life Commission: "There is need for young people of quality, energy, capacity, aspiration and conviction, who will live in the open country as permanent residents on farms or as teachers, or in other useful fields, and who, while developing their own business or affairs to the greatest perfection, will still have unselfish interest in the welfare of their communities. The farming country is by no means devoid of leaders, and is not lost or incapable of helping itself, but it has been relatively overlooked by persons who are seeking great fields of usefulness. It will be well for us as a people if we recognize the opportunity for usefulness in the open country and consider that there is a call for service."

There are women who have heard such a call to service and are holding the old homes, or making new ones in the country. College women have supplemented their courses at "cultural" colleges by special ones at the colleges of agriculture and then have started poultry raising, or a greenhouse, or some other brand requiring attention to fine details rather than expenditure of muscle. Such might not be advisable ventures to one having to borrow capital to buy a farm, but they provide a safer return than the sale of the old homestead and investment of its proceeds in stocks, and the income of personal enjoyment and the saving in friction must be counted as well as dollars.

Jimmy's Afternoon Out

By Elizabeth K. Hall

"It's terribly respectable here," sighed Jimmy, as with elbows on knees and chin in hands he gazed down the well-kept driveway, over the velvety lawn bordered by flowering shrubs, and beyond the privet hedge to other summer homes just as pleasant.



The Harbor was a well-appointed place, perhaps rather too finished and elegant for an active, small boy with tastes inclined to the democratic. To be sure, there was a short, sandy beach where children might have a good time, but no small boy could paddle in old ocean where it mildly rippled in here without a nurse to superintend the fun, which then became not fun at all, but a mere part of the day's tiresome routine. Jimmy knew. He'd tried it several times with Josephine in attendance, and although he had manfully splashed and spattered so that her dress was drenched and her temper more ruffled than her apron, yet it did not mend matters. He never could do anything nor go anywhere without Josephine "tagging on," as he expressed it.

Over on the Long Beach, now—ah, there was fun! How often he had looked enviously at the youngsters there as he whirled by in the big touring car, quite unconscious that they were gazing at him with much the same emotion.

Jimmy Van Allen had no father, and his mother and Aunt Leslie, absorbed in the various functions and gayeties of the little summer colony, hardly appreciated the situation as regarded Jimmy. He was surely well cared for; Josephine was faithfulness itself; in the small part of each day when they saw him he looked to be in good condition; there were a number of children of his own class near at hand with whom he played more or less. What need of more?

But, strange to say, Jimmy was not happy.

"I wish," he went on gloomily, "I lived in one of those cottages on the Long Beach, with its name on a little shingle sign over the door. Those boys go barefoot from morning till bedtime, and they run in the sands, and tunnel under them, and bathe, and swim, and paddle, and eat peanuts and popcorn, and ice cream out of a cart; and," wistfully, "sometimes their mothers sit on the rocks and read to them. And just beyond the beach there's the dandiest merry-go-round! I really think, Chief," addressing the fine Boston terrier who had stood gazing sympathetically at his little master, "I really think I could stand Josephine for the rest of the summer if only I could have one good ride on those horses."

A murmur of voices, a rustle of crisp skirts, and two white-clad ladies fluttered down the steps to the waiting automobile.

"Jimmy," said Mrs. Van Allen hurriedly, "we are going to make some calls, and then to Mrs. Anderson's tea. Be a good boy, and don't give Josephine any trouble."

"Yes, Mother; but oh, can't I go, too, just as far as the"—

"No, indeed! We are going to a tea. Don't you understand? And we shall keep the car. You could not possibly go; children are not invited. Josephine will amuse you some way."

Had Mamma forgotten that it was Josephine's afternoon out? It was too late to tell her, for the car was rushing on its way. In spite of a desolate, left-all-alone sort of feeling, a wonderful sense of freedom swept over small Jimmy.

'No Josephine, no Mamma, no Aunt Leslie! It was certainly an occasion for action. Why shouldn't he have an afternoon out, too? For days there had danced before his eyes a vision of prancing steeds going round and round to the strains of the Blue Danube waltz, and a small boy closely resembling Jimmy Van Allen perched on one of them, riding—riding—riding!

The merry-go-round was a long two miles away. If only he had a bicycle like Patsy's!

Patsy was the gardener's boy, and the proud possessor of a wheel which he had frequently offered to loan Jimmy. Perhaps he knew it would be refused, for two very good reasons—Jimmy did not yet know how to use one, and even if he had, Josephine would have frowned upon such a thing. But here was a chance to put Patsy's generosity to the test. 'Course he could ride a wheel. Patsy was only eleven, and he went spinning off on it at all hours upon errands for the house. He, Jimmy, had tried one, once; and although it wobbled a good deal, yet it went! If nothing came in the way he knew he could scorch straight over to the merry-go-round with never a break.

"Hello, Patsy!" that youth heard a few minutes later. "Lend me your wheel for an hour or so?"

"Sho!" said Patsy, in slow surprise, "where's Frenchy?"

"It's her afternoon out; she's gone to town," chuckled Jimmy, delighted with Patsy's disrespect.

"An' yer Ma?"

"Gone to a tea."

"I say! Yer a free Amirican citizen this afternoon, ain't yer?"

"You"—Jimmy was going to say, in phrase best comprehended by his listener, "you bet!" But a lingering sense of self-respect made him change it to, "You'd better believe!"

"Well," said the owner of the wheel, "yer can hev it, but mind it's brung back as good as yer take it."

"Of course," grandly. "If anything happens to that wheel, Patsy Ryan, why, you'll get a better one, that's all."

Quite satisfied, Patsy hastened to bring the bicycle.

"Just give me a boost, Patsy, and the wheel a little shove, and then I'm all right."

Patsy whistled as his eyes followed the flying figure.

"Gee! He'll go all right, and be on time, 'less something gits in his way," and with some misgivings as to the fate of his cherished wheel, Patsy went back to his weeding.

Straight on whizzed Jimmy, past omnibuses, carriages, autos, fish carts, and other cyclists, till at the end of the Long Beach he tumbled off breathless but triumphant.

One of the little houses of that neighborhood, with its name, Surf Cottage, over the door, stood at this point, and from its piazza came a boyish voice.

"I'd help you get on, but I can't move. P'raps you'd like to come up here and rest."

Jimmy was tired, and at sight of the friendly, freckled face, smiling over the piazza rail, he tilted his wheel against the steps and proceeded to mount them.

The boy was about his own age, and the reason why he couldn't move was apparent in the bandaged leg resting on a stool. He nodded amiably, pushing a chair near Jimmy.

"Did you get hurt? Is it a break?" said his young visitor, with sympathetic interest.

"No, it's only sprained. I turned it on a stone, in bathing; but I have to sit still, and it's awful sometimes. Mamma's mighty good, though! She plays sitting-still games with me, and she reads, and reads, and reads! We've got Kipling's "Jungle Stories" now, and they're dandy. Did you ever hear about Mowgli?"

Jimmy was forced to confess that he never had.

It doesn't take boys long to become acquainted, and by the time a lady appeared in the doorway, these two were chatting like old friends. Yes, she was a lady, Jimmy knew, although her sleeves were rolled up above her elbows and she wore a long apron which bore traces of work. In her hand was a plate of cookies.

"Why, Russell," she said, brightly, "have you found a friend?"

Jimmy was on his feet, cap in hand.

"My name is Jimmy Van Allen," he announced, "and I'm from the Harbor."

"Yes," nodded the lady, understandingly,

"and do boys from the Harbor like cookies?"

It appeared they did, for those on the plate disappeared at a marvelous rate. How cozy it was, to be sure! The piazza was such a scrap of a place that people had to sit pretty close, and near the group of chairs was a tiny table upon which rested the cooky plate, and a green book with a beautiful gilt elephant on the cover, promising the loveliest time when it should be opened. And what good friends that mother and her boy appeared to be! Somehow the sight of it all made Jimmy feel more left-all-aloneish than he had a little while before.

"I'd like to stay," he said, "but I've a very important errand farther on. Thank you, ever so much."

Up the sandy road went Jimmy, trundling his wheel. It certainly was a longer quarter of a mile than he had reckoned on, and—

"It's queer I don't hear the music," he said to himself.

Just at this point, as he rounded a curve of the road and looked ahead expectantly, something made him stop in dismay and suddenly sit down. In the field where the flying horses had been prancing on their round-about journey a few days before, now there was nothing but a sober animal attached to a plow which was turning up the ground.

Now, as everybody with any experience knows, flying horses have a way of doing just this sort of thing. They

> "Fold their tents like the Arabs
> And as silently steal away,"

after they have extracted all the small coin from a certain locality; but Jimmy was not wise in the ways of merry-go-rounds. He had fancied it a fixture for the summer; and now he sat sorrowfully by the plowed field, and a tear stole out and trickled down.

After a few moments he arose wearily, for in spite of the rest at Surf Cottage he was both tired and hungry. The July sun was beating down on the long road, but he said to himself:

"If I could only get to the Anderson's and find Mamma, perhaps she'd let me ride home with them."

"I say," to the man driving the plow, "will you help me mount my wheel, please?"

And again Jimmy was launched on his perilous way, but the wheel did not go so steadily this time. Either the incentive was lacking, or the little legs were tired, for the bicycle wobbled in most discouraging fashion.

"Oh, dear!" breathed its rider, as he just grazed a baby carriage, causing the maid who trundled it to scream with terror.

"I say, what yer doing?" demanded a small boy pushing a fruit cart, the wheel of which Jimmy nearly tore off in his mad career.

Why, O why is it that a bicycle ridden by a novice has such a contrary way of swerving towards whatever moving thing it passes?

Now came the sound of a motor car behind him. It was nearing, passing! Jimmy frantically tried to turn out, or at least to keep his side of the road, but alas! the bicycle swerved towards the great car. The astonished chauffeur wildly turned his brake to stop the machine; but there came a crash, a sound of splintering wood and metal, a woman's cry, and down in the dusty roadside there was sitting a white-faced woman with the poor little bicyclist in her arms.

"I've found you, anyway, Mamma," said Jimmy, snuggling his head down, unrebuked, on the shoulder of the pretty white waist; and then he slipped away into unconsciousness.

. . . . . .

Down on the short sands the waves were rippling in as gently as ever, but the children who had played there were all back in the city schools, all but the little fellow up in the big house who lay contentedly in his bed, looking out over the water, his hand in his mother's, and a Boston terrier crouched down on the rug, watching his little master with faithful, loving eyes. They had been anxious eyes for many weeks, but that was over, and Chief was happy. Everybody was happy, the boy himself happier, it seemed to him, than he had ever been in his life.

"How long do you think it will be before I can go out, Mamma?"

"Very soon now, dear. A little more patience and we shall have you running around as well as ever. It has been a hard summer for my boy."

"Oh, not so very!" said Jimmy, philosophically. "Served me right, anyway; and somehow, Mamma, although it was a bad smash, I can't be very sorry. I didn't know the people about here could be so nice. And Josephine has gone; and Russell came to see me so often before he went back to school; and his mother sent such fine cookies and things; and Patsy's got a new Columbia; and—best of all—the reading and the talks and all, with you, Mamma."

"Perhaps we needed it, Jimmy boy," was all Mamma said, as she bent to kiss him.

A Sudden Shower

Barefooted boys scud up the street,
  Or skurry under sheltering sheds;
And school-girl faces, pale and sweet,
  Gleam from the shawls about their heads.
Doors bang; and mother voices call
  From alien homes; and rusty gates
Are slammed; and high above it all
  The thunder grim reverberates.
And then abrupt, the rain! the rain!
  The earth lies gasping; and the eyes
Behind the streaming window panes
  Smile at the trouble of the skies.
The highway smokes, sharp echoes ring;
  The cattle bawl and cow-bells clank;
And into town comes galloping
  The farmer's horse with steaming flank.
The swallow dips beneath the eaves
  And flirts his plumes and folds his wings;
And under the catawba leaves
  The caterpillar curls and clings.
The bumblebee is pelted down
  The wet stem of the hollyhock;
And sullenly in spattered brown
  The cricket leaps the garden walk.
Within, the baby claps his hands
  And crows with rapture strange and vague;
Without, beneath the rose bush, stands
  A dripping rooster on one leg.

—*James Whitcomb Riley.*

Fern Leaves as a Food Preservative

On many farms in this country there are areas, more or less extensive, covered with ferns. This plant has not been regarded as of value, except for decorative purposes, but it has a practical value of which few people in the United States are aware. An American consul reports that in parts of England fern leaves have long been employed in packing fruit, fresh butter, etc., for market. Formerly grape leaves were used for this purpose, but the fern leaf is said to be far superior to that of the vine for keeping articles wrapped in it fresh and wholesome. The fishermen of the Isle of Man pack their fresh herrings in ferns, which keep the fish fresh until it reaches market. Potatoes packed in ferns keep many months longer than those packed in straw. Fresh meat also is preserved for a protracted period when swathed in fern leaves. It is said that the preservative quality of the fern is due to the large quantities of salt in its composition. The strong odor of the fern also repels larvæ, maggots, etc.—*Leslie's Weekly.*

Closet and Altar

THE WORKS OF GOD

The works of the Lord are great, sought out of all them that have pleasure therein.—Ps. 111: 2.

Those homelier wild flowers, which we call weeds; yellow japanned buttercups and star-disked dandelions, lying in the grass, like sparks that have leaped from the kindling sun of summer; the profuse daisylike flower which whitens the fields, to the great disgust of liberal shepherds, yet seems fair to loving eyes, with its buttonlike mound of gold set round with milk-white rays; the tall-stemmed succory, setting its pale blue flowers aflame one after another; the red and white clovers; the broad, flat leaves of the plantain—"the white man's foot," as the Indians called it—those common growths which fling themselves to be crushed under our feet and our wheels, making themselves so cheap in this perpetual martyrdom that we forget each of them is a ray of the divine beauty.—*Oliver Wendell Holmes.*

The delight in nature is the purest, sweetest, freshest of our pleasures. It has no after-taste of pain. And this God's infinite bounty has brought within the touch of every hand.—*James Baldwin Brown.*

As on my bed at dawn I mused and prayed,
  I saw my lattice prankt upon the wall—
  The flaunting leaves and flitting birds withal,
A sunny phantom interlaced with shade.
"Thanks be to Heaven," in happy mood I said;
  "What sweeter aid my matins could befall
Than this fair glory from the east hath made?
  What holy sleights hath God, the Lord of all,
To bid us feel and see! we are not free
  To say we see not, for the glory comes
Nightly and daily, like the flowing sea;
  His luster pierceth through the midnight glooms,
And at prime hours, behold! He follows me
  With golden shadows to my secret rooms."

—*Charles Tennyson Turner.*

It is not any theory about God, even the best, that makes life worth living. It is God himself; the order of his universe; his mornings and evenings; his sunshine and his stars; his springtime resurrection; his human love; his little children. Because God is, life is worth living.—*John W. Chadwick.*

Thou life and joy of all that is, we thank thee that thou rejoicest with us in the various beauty which we find on earth. May the illimitable spaces of the sky speak to our hearts of thee. Let the dawn tell of thy care in the night watches, when thou givest to us in sleep. When night returns and the stars look down, open our hearts to their revelation of thy glory. Thou hast ordained the changing year, seed-time and harvest, growth and rest; oh bring to ripening the harvest of thy planting in our lives! Open our eyes to behold yet deeper wonders in the earth about us. Attune our hearts to sympathy with the needs and joys of all creatures thou hast made. So prepare us for the richer experience and wider vision which thou hast promised and prepared. In the name of Christ. Amen.

Among the New Books

A Group of Essays

Facing the preface of his volume *The Wander Years* (Dutton. $2.00 net), Mr. J. H. Yoxall, M. P., has placed this quotation from Steele: "It is to be noted that when any part of this paper appears dull, there is a design in it." Having been thus warned we steeled ourselves quite unnecessarily, as it happens, for these essays, which represent journeys "into life and letters and art and the wonderful city of Mansoul," are never dull. Learned, they are, at times, almost technical, but always interesting and disclosing a vivid personality rich in imagination and rare good taste. The book will make a welcome addition to a small and choice collection of fireside travels.

Among those who take pleasure in writing and are not afraid of yielding to a sudden whimsical impulse, must be reckoned Mr. H. Belloc, whose essays on *Nothing and Kindred Subjects* (Dutton. $1.25 net), make entertainment by an unusual quality of ironical humor. This light touch and unexpected turnings of thought are refreshing and the writer's odd philosophy of life often reveals itself behind the humor.

Prominent among the leaders in municipal reform was Edwin Burritt Smith, whose *Essays and Addresses* (McClurg. $2.50), have just been published in attractive form. As the leader of the famous Chicago Municipal Voter's League, he was influential in bringing about the notable changes in Chicago city government, and the most important of these papers describing civic conditions and the methods employed by the League are of permanent value. The address, delivered in Boston, on Municipal Self-Government, advocates home rule for cities and describes the way in which the affairs of Boston, even in minute detail, are controlled by the State. Other papers are of a more general nature, one group being strongly anti-imperialistic.

Lord Avebury's abundant experience with books and life affords admirable material for sententious essay writing. The papers in *Peace and Happiness* (Macmillan. $1.50), are brief and suggestive, if occasionally not quite free from commonplace. The attention is never kept on the strain and there is much food for the reader's individual thought.

An interesting collection of philosophical and literary papers is *The Shelburne Essays: Sixth Series* by Paul Elmer More (Putnam. $1.25). This collection is described by the author as "studies in religious dualism," from which point of view he analyzes the experiences and utterances of Augustine and Pascal, Socrates and Plato, Bunyan, Rousseau and Sir Thomas Browne, The opening papers discuss The Forest Philosophy of India and The Bhagavad Gita. The religious position of the author may be judged by his statement that seeking satisfaction in vain from the sages of India, or from the real Jesus with his "feminine gospel of love for God and man," "as one deceptive hope after another has fallen away I go back to the life of Socrates and the reasoning of Plato and am never deceived."

It is with mingled emotions of delight and disappointment that we read *Plays, Acting and Music*, by Arthur Symons (Dutton. $2.00). "Art for art's sake," is his motto, and he raves at the censorship which has excluded certain plays from the English stage. He claims that art and morality cannot be dissevered, because "it is the art which makes the morality." The public should not complain at the presentation of the vilest emotions or situations if only they are true to nature. Some of his readers will contend that the natural is not always presentable nor always commendable, and therefore they will not agree with his defense of some of the plays interpreted by such great actresses as Duse, Rejane or Sarah Bernhardt. That Mr. Symons is a fascinating dramatic and musical critic is not to be denied, and this volume is rich in interesting and instructive analytical material. "Great Acting in English" is eloquent in praise of Mr. Sothern and Miss Marlowe. The nine chapters on music and musicians, Pachman, Paderewski, Wagner and others, will prove to be by far the best part of the book to many readers.

An eloquent voice out of the last half of the nineteenth century speaks in the collected addresses and writings of *Moncure D. Conway* (Houghton Mifflin. $3.00). Even the first paper on Free Schools in Virginia, the audacious and remarkable utterance of a youth of eighteen, addressed to the State Convention of 1850, is full of historic interest. The Golden Hour, a book of twenty-one chapters, published first in 1862, presents vividly the position and arguments of the Abolitionists of those days. The remaining half of the book voices the radical opinions on religious themes of one who had passed from the position of circuit rider in the Methodist church to the extreme of Unitarianism. But though the reader may differ with the author at times, he cannot fail to admire the love of truth, justice and humanity, the scorn of cant, humbug and conventionality by which this man was moved, and he will enjoy the grace, clearness and vigor of his speech.

Nature and Outdoors

The odor of clethra and wild grape, the bird chorus at dawn, the butterflies besieging the milkweed, the welcome of the parched pasture to the rain are described by Winthrop Packard in *Wild Pastures* (Small, Maynard. $1.20 net), a delightful collection of outdoor papers. The author is an ideal companion, for he does not try to force on you either his knowledge or his philosophy, but is content to loiter along, pointing out a flower or bird, or commenting on some subtle scent, and relating his experiences in a genial, spontaneous manner. The book has some of the refreshment to be found in upland pastures, between its covers.

The owner of a back yard or small farm will doubtless hasten to buy *The Garden Yard* (David McKay, Philadelphia. $1.00), not because there is any dearth of garden books, but because its author, Mr. Bolton Hall, has made a reputation for himself in "Three Acres and Liberty" and "A Little Land and a Living." Mr. Hall calls this a handbook of intensive farming. It undertakes to tell in A. B. C. style how to farm, and it gets right down to business. The information is given in plain, crisp language, and somehow or other the author's enthusiasm behind it makes the reader feel that he can do whatever he will.

Admirable for study in the field it covers is Rev. C. A. Johns's *Birds in Their Haunts* (Dutton. $3.00 net). That field is the ornithology of the British Isles. The work has been brought down to date and supplied with helpful material, including beautiful colored plates by William Foster. The touch of sentiment which goes with the ways of birds in the popular and the cultivated mind alike has enriched the descriptions. A few varieties, like the nuthatch and other lovers of the subarctic forests, are common to Europe and America and will be approached under new conditions by the American student. And the book will serve for the ornithology of the English poets, which is vague to most Americans.

Many interesting questions concerning the living things around us are answered in *Animal Life*, by F. W. Gamble (Dutton. $2.00). The flight of birds and the swimming of fishes; how starfish feed on oysters; how clams breathe underground; how birds choose their mates; the imitative colors of butterflies and caterpillars; the habits of spiders, ants and humble-bees—these and many other interesting and marvelous things are explained in untechnical language, helping us better to comprehend the myriad living things which are all about us, close to us, and yet so strange to us and so poorly understood. Abundant illustrations assists the explanation of the text.

For that study of the stars with the naked eye which should be a pleasure to every one, Prof. Willis I. Milham of Williams College has prepared a handy little companion in *How to Identify the Stars* (Macmillan. 75 cents net). There are history, lists of names, charts of the prominent constellations and other material which will be of service especially to a beginner.

Novels

A painful disappointment awaits the admirer of Mrs. Humphry Ward's novels in *Marriage à la Mode* (Doubleday, Page & Co. $1.20), when he encounters its strained situations, its melodramatic episodes, its projection into the foreground of the insolence of wealth, revolting views of marriage, and all the pain and shame and besmirchment of life that are but too evident when men and women give selfish and tyrannical instincts full sway. It turns upon the mating of an American heiress to an Englishman of family but of limited income. The purpose—a worthy one indeed—is to smite the reprehensible idea that one has a right to live his or her own life independent of all natural and assumed obligations, and in connection with that object to set forth the deplorable looseness of the divorce laws in many of our American states. But the way in which Mrs. Ward has managed her characters somehow defeats, or at least obscures, the moral end in view, and leaves the reader only with a distressing picture of unhappiness and unfaithfulness. The only two persons in the book worthy of imitation are little more than pale shadows. The only redeeming element is Roger Barnes's love for his child. Once or twice Mrs. Ward's marvelous power of description and analysis appear at their best, as in her portrayal of a White House reception. Really she owes the public, and especially her admirers, a novel that shall atone for this through its presentation of that which is sweet and fine in the holiest of human relationships. Abundant material for such a story can be found on this side of the Atlantic as well as on her own.

Maude R. Warren has written, and Rose O'Neill has illustrated, a light and mildly humorous novel on the theme of the old nursery rhyme, about the hero who "had a wife and couldn't keep her," called *Peter-Peter* (Houghton Mifflin. $1.50). This Peter was not entirely without resources, as will appear, and the artist has been even more succesful than the author in setting forth his experiences.

An extreme specimen of Yankee dialect is *Homespun*, by Lottie Blair Parker (Holt. $1.50). In spite of the labored effect of the conversations and a sensational plot, the story has features of unusual interest. The

characters are well drawn and well sustained. We can laugh at them and sympathize with most of them. The central theme of discussion is a law-suit between two brothers over a small strip of land. The development of this affair with all the absurdities of "the law's delays" and the maze of legal tricks is a rich piece of writing.

A clean-cut little story, full of odd, interesting and humorous situations is *Less than Kin*, by Alice Duer Miller (Holt. $1.25). A young man, handsome, witty, courageous, equal to every emergency, is received into a strange family as a long-lost son. Of course there is a woman in the story and a charming romance. It is the best kind of a tale for tired mortals who are weary of problem fiction.

Exciting and absurdly impossible situations abound in *The Black Flier*, by Edith Macvane (Moffat, Yard. $1.50). A young man on the verge of marrying a highly proper English maiden makes a slight blunder in filling out the blanks of the marriage certificate. While trying to right the verbal mistake he is innocently led into an appalling series of suspicious adventures. In the interests of propriety he tries to conceal his experiences, with results that are both serious and funny. The story is well written, and will prove useful for vacation diversion.

If "hammock literature" is intended to make the reader sleepy, then we recommend for that purpose, *Gambolling with Galatea*, of which Curtis Dunham is author (Houghton Mifflin. $1.25). A ponderous effort to be humorous by introducing educated animals with the human characters of a feeble story is rendered doubly tedious by being long drawn out.

Two Books on Calvin

An exceptionally good example of popular biography is *The Life of John Calvin*, by Philip Vollmer (Heidelberg Press, Philadelphia. 76 cents). No great man among the Reformers is more grievously misunderstood. This popular presentation of his life is accurate, just, mindful of historical perspective and correcting widespread error. Some may think it unduly, though not unnaturally, eulogistic of Calvinism, for our own times. But as a biography of Calvin the work is admirable, and should be read by all who desire to think justly of one of the wisest and most influential leaders of the Reformation. A number of interesting illustrations add to the value.

Four essays which have recently appeared in the *Princeton Review* are now presented in book form as *Calvin and the Reformation* (Revell. $1.25). In the first, Professor Doumergue of Montauban refutes the Ritschlian assertion that Calvin was an ascetic and a pessimist. In The Reformation and Natural Law, Professor Lang of Halle discusses the question why it was Calvinists who not only developed natural law theoretically, but also used it as a weapon for their day. Calvin and Common Grace is the theme of Dr. Bavinck of Amsterdam, who shows that Calvin believed no part of the world to be devoid of some divine light and no human life without some consciousness of God. The last and longest paper is by Prof. B. B. Warfield on Calvin's Doctrine of the Knowledge of God, showing that his idea of the Scriptures was that they were "sacred books dictated by God to his notaries." The papers are not addressed to the popular mind, but are exceedingly valuable to all students of Calvin and the Reformation period.

A lightening influence is the best that books or men can bestow upon us. Information is good, but invigoration is a thousand times better.—*D. A. Wasson.*

Keeping Hens

BY JONATHAN HARDUP

About the time last year that I told the readers of *The Congregationalist* the story of my personal finances, after seventeen years in the ministry, and made a plea for underpaid ministers more unfortunately situated than myself, the question was raised in my mind as to whether, by some light outside employment, I could possibly increase my income, even in a small way, and at the same time not neglect my duties as a minister. My attention had been drawn to this matter before, but I had never been able to see my way clear to engage in any such work, as it always seemed likely to interfere with the higher claims of my chosen calling. I had viewed with contempt the man who "dabbles" in several kinds of work, instead of devoting himself entirely to that work to which he has given his life. I had often said with Paul, "This one thing I do." But the words, and later the example, of a near neighbor led me to believe that I might profitably keep a few hens and still be found faithful as a minister of Christ.

And so I decided to "make a try" at



The portable henhouse

keeping hens. As I knew practically nothing about hens, my first step was to "read up" and "get posted." I then proceeded to build a portable henhouse. (It is well for a minister to have as many as possible of his belongings in portable shape!) I built the house of spruce lumber, using matched boards planed on one side. It is five feet square, six feet high at the front, and four feet at the back. On the front side I put a window at the left, and below it a small door for the hens. At the right I put a door for myself. I then built a covered run-way for the hens to scratch in. It is ten feet long, four and one-third feet wide, and two feet high, and covered it with ordinary large-mesh poultry netting. The top can be readily lifted off, in order to give access for spading the earth. I also made an added covering of tent cloth, for sides and top, to be used in winter for shelter. I used tent cloth instead of glass in the window at the front, stretching it on a light frame attached with hinges to the top of the window on the inside. This framed curtain was to be raised or lowered as weather conditions required. On the left side of the house I put a smaller window, and used glass. The roof is covered with tar paper. I then gave the house, including the roof, also the run-way, two coats of bronze green paint with white trimmings. The expense of the entire outfit was $20.63.

In this house, on Oct. 12, I put ten white leghorn pullets, for which I had paid $10. The first egg was laid on Nov. 24, and was used in connection with our Thanksgiving dinner. In 33 weeks, beginning with the above date, my hens have laid 1,371 eggs, at a market value of $45.47. The expense for food and incidentals for the period, less a supply on hand, has been $18.28. Thus my hens have yielded a net profit of $27.19 in about eight months. This means a dividend on my original investment for house and hens of 88 2-3 per cent. I reckon from the day I began to build the house. Each hen has earned $2.72. The laying has been an average of 41 1-2 eggs per week. This for a year would be 2,158 eggs for the ten hens, or 216 eggs for each hen. Allowing for the semi-dormant state during the moulting season, this means practically 200 eggs for each hen for one year. This among poultrymen is considered a good but not exceptional record. With forty cents as the average market value for a dozen of eggs, reckoning on the basis of my brief experience, the result for one year will be for each hen a receipt of $6.66, less $2.87 for food and incidentals, leaving a net profit of $3.79.

But the financial reward is really the slightest part of the benefit. Besides having all the fresh eggs needed for use in my own family, and selling over $20 worth to neighbors, I have found it a wholesome bit of discipline to be called outdoors at an early hour on cold winter mornings to perform the humble but necessary duties connected with the business. It has given me better health, and so a stronger grip on life. The time thus used has averaged about one hour each day, and it has been time well spent. It has broken in upon the routine of a merely sedentary life, and given me frequent opportunities for the better appreciation of the value of pure air and wholesome exercise.

I have found it interesting and suggestive to observe the ways of hens. One who cannot appreciate their ways must be lacking in a fine sense of humor. There are so many things in their life together that remind a pastor of certain types of human nature often noted among the members of his church and congregation. For example, there is the hen that "talks" nearly all the time. There does not appear to be any occasion for her talk. She does it when she is hungry, and also when she is full to satiety. You cannot tell whether it is due to contentment or the lack of it. Talk she must, and talk she does, and probably will until her last breath.

There is also the hen that domineers. She dictates. Things have to go her way. She demands the choice morsels dropped from the dish, and what is more she gets them. She chooses her position on the roost. Others may do likewise—if they can! You often feel angry with her, and yet you cannot help admiring her masterful spirit.

Then there is the meek and retiring hen, the opposite of the one just described, who keeps on the outer edge of the flock, and hardly dares to look up. She is cordially despised by the others, and few are the hens that do not "pick on" her at every opportunity. Her head is frequently sore, in consequence of the abuse she so meekly bears. You feel ashamed of her utter lack of spirit, and yet you pity her withal.

There is one hen, however, that is always your favorite. She is not talkative, nor domineering, and does not cringe. She goes quietly about her business, but stands up for her rights as occasion requires. She lays an egg nearly every day, lays it at a seasonable hour, and makes little or no ado about it afterwards. She impresses you as self-respecting and sensible, and you prize her for her solid worth. All of which is a parable, pointing its own moral.

Thus have I found it "worth while" to keep hens. It has increased my income, improved my health and furnished me a school in which I may study the art of managing all sorts of folks. To my brethren who are pastors of small churches, and have a square rod or more of land at their service, I would say, Keep hens.

There ain't ever an odd that ain't half an even, and the other half is sure to fit on somewheres.—*Mrs. Whitney.*

The First Gospel Campaign in Europe

Sunday School Lesson for Aug. 8

By Rev. A. E. Dunning

(To be studied with open Bible)

VI. Pastoral Counsels

What was the substance of the apostles' preaching? We know from Acts what his message was to those whom he would persuade to become disciples of his Master (chs. 13: 16-41; 17: 2, 3, 11, 29-31; 18: 4, 19). We have a general idea of his preaching to those who had become disciples (14: 22; 15: 41). But we should not know Paul, nor his work as a pastor, if his letters had not been preserved. These two epistles to the Thessalonians reveal to us his heart. Read them in the Twentieth Century New Testament. Point out to your pupils the occasion for his writing the first one. Recall what you have already taught, his work in gathering the church at Thessalonica, his banishment from the city (Acts 17: 4-10), his frustrated plans to return to it from Berea, Athens and Corinth, his disappointment because he could not (1 Thess. 2: 17, 18). By rereading the epistle, lay hold of his passionate devotion to the church he had formed there, the Brethren, as he continually calls them. You will never find a better illustration than this of the ideal relation between a Christian pastor and his people. Make the entire letter your text and show from it:

1. *The pastor's motive.* It appears, first, in his love for his people. They were his own converts, won without any hope or thought of reward other than serving his Lord and them. He had earned his bread by the labor of his own hands while he preached to them. He had made himself acquainted personally with their characters, their needs, temptations, difficulties and desires. Study 1 Thess. 2: 1-12 to show how he had learned to love them. What joy he found in them (ch. 2: 19, 20)! This is the ideal pastor, who is his own evangelist.

His motive appears next in his confidence in his message. He was so sure of it that opposition could not silence him, nor desire to win their esteem cause him to modify it (ch. 2: 1-6). This is the faithful teacher.

2. *The character of his people.* He fixed his thought on the best in them. He kept in mind that God loved them, had chosen them (ch. 1: 4), that they had received his message heartily (1: 5), had imitated the best in him (1: 6), and had by their lives and their testimony spread far and wide the gospel he preached (1: 7, 8). He constantly prayed for them (1: 2), and meditated on their faith and love and endurance (1: 3; 2: 13-15). His confidence in them had been confirmed and intensified by his longing to see them again (ch. 3: 6-10). How could such a pastor and such a people fail to make their Christian influence a power in all the region? After this study you are ready to give rich meaning to:

3. *The pastor's instructions to his people.* The verses chosen for this lesson briefly summarize what Paul would say to the Brethren.

(*a*) Trust your leaders (vs. 12, 13). Get acquainted with them, consider that they are working for you and giving you counsel in the service of your Lord and theirs. Esteem and love them because of their work. Thus you will bring out the best that is in them and the best in you. Put this counsel in contrast with its opposite. If you should search for the defects and faults of your leaders and talk about these things with your fellow-disciples, you would bring to the surface the worst in your leaders, your brethren and yourselves. It is not difficult to find examples of both kinds of churches.

(*b*) Trust one another (v. 13). We should expect that Paul would follow his counsel to trust the leaders with this, "Be at peace among yourselves." They could not be if they were habitually finding fault with their pastors and teachers. Paul had examples of this sort (1 Cor. 1: 10-13; 3: 3-7; 11: 18). President Hadley of Yale, in his baccalaureate address the other day, said that faith in one's fellowmen is absolutely essential to success in life. There was, he said, in the greatest leaders of the Civil War, like Grant and Sherman, a largeness of mind which counted for more than intellectual ability or power of personal leadership. It made them always prefer to fight the enemy rather than to criticise or even reply to the criticisms of their friends. Strife and jealousy within a local church or among the leaders of a denomination are constantly hindering the progress of the Kingdom of God. Who will trust leaders that are constantly preaching about the unsoundness or untrustworthiness of their fellow-preachers?

(*c*) Help one another (vs. 14, 15). Among the Thessalonian Brethren were disorderly persons, that is, those who would not work harmoniously with the others. They were like soldiers who cannot be relied on to keep step in the march. It requires tact and firmness to keep them in line. There were discouraged ones who had as little confidence in themselves as in others. It required sympathy and steadfastness to get them to work hopefully for the young church and for the kingdom of the Christ who was expected to return and reign among them. There were the thoughtless and unstable who could not be relied on without constant oversight to carry through tasks which they had undertaken. For all these an unwavering patience was necessary that Christ might be honored in the church at Thessalonica. And the same conditions exist, the same opportunities for heroic service, in many of his churches today.

(*d*) Be optimists (vs. 16-18). There are always reasons for rejoicing (v. 16). The disciple who keeps close to Christ will find the reasons. Note how Paul's spirit rose above his sufferings in the Roman prison (Phil. 1: 18; 3: 1; 4: 4).

(*e*) Cultivate always the spirit of prayer (v. 17). Mingle with it thanksgiving to God for all things (v. 18). Include disappointments and sufferings as well as prosperity, "for this is the will of God in Christ Jesus concerning you" (Phil. 1: 12). The poorest Christian is immensely rich (1 Cor. 3: 21-23).

(*f*) Keep your hearts and minds open toward God (vs. 19, 20). Don't check your spiritual aspirations (v. 19). Ask your pupils to mention ways in which this is done. Don't allow yourself to cherish contempt for preaching (v. 20), even poor preaching of sincere disciples (1 Cor. 1: 21).

(*g*) Think for yourself (v. 21). And keep steadfast to what you have proved to be true. Hold yourself aloof from every kind of evil (v. 22). Reverence the working in you of the spirit of God to that perfection in which your whole being, in entire harmony with God, is fitted to receive Jesus Christ at his coming (v. 23).

Finally, trust God (v. 24). You can realize your ideal as a disciple of Jesus Christ, for God, who calls you to do this, is faithful to the promises he has made to you. He will perfect his own work in you (Phil. 2: 12, 13; Heb. 13: 20).

Now read again these verses (12-24), pausing on each sentence till you feel its meaning, then blending the whole in one vision of a perfect human society (Eph. 4: 13).

International Sunday school lesson for Aug. 8. Paul's Instructions to the Thessalonians. 1 Thess. 5: 12-24.

Good-by to War

C. E. Topic for Aug. 8-14

By Rev. H. A. Bridgman

Why war should be abolished. Isa. 2: 2-4; Matt. 5: 38-48.

The ayes have it. Who dares to come forward to champion the negative of this question in the face of the convincing arguments for the affirmative? When sixty per cent. of our national revenues is being expended for the support of the army and navy and for pensions, the economic burden becomes almost staggering. But the common people of Europe have far longer carried this awful load of expense. Think what could be done with these vast sums of money in the way of cleaning up the slums of our cities, irrigating desert lands and providing better physical and educational opportunities. The senselessness of rational men and women seeking to settle disputes by the sword and bullet becomes more apparent every day. So does the wickedness of this method when contrasted with Jesus' peerless teaching concerning non-resistance and the loving of one's enemies.

Progress toward the goal. But despite the recent Russo-Japanese War, despite the German war scare in England and the big navies, we are making headway. We do not have to go back many centuries to find in England bloody warfare between the House of Lancaster and the House of York, and armed contention between England and Scotland. The memory of our own Civil War is still fresh, but today we cannot conceive of any such internecine warfare, and as men get to know their fellowmen of other color and other customs, the common humanity underlying all difference of skin will assert itself for the prevention of war. International peace conferences are spreading the doctrine of good will and devising concrete measures for committing governments to peace policies. Lake Mohonk exercises an influence the world around. Business men are organizing in behalf of peace; labor unions are its warmest advocates; even rulers themselves are studying intently the question how to avert war, and only last week the United States, Chili and Peru exercised their moral influence to prevent a clash of arms between Argentina and Bolivia.

Soldiers of peace. Now jumps up the only

person who cares to show any sympathy with the negative of this question and asks: "Is not military instinct innate? What ideals of heroism and sacrifice can you hold before children if no further wars are to be expected?" The ideals of a soldierly Christian. Paul was constantly likening Christian life to a battle. Learn the self-control and prompt obedience of the true soldier. Acquire the hardest of all graces, that of yielding your will to another. Widen your sympathies and cultivate the larger patriotism whereby you look upon the German, the Pole, the French Canadian, the Swede, the Chinese, the Japanese as your brothers. If you want something to do of a military character select a hard task or two in connection with your home, your neighborhood, your community and mass your resources upon that object. Wars are simply the exhibition on a large scale of what goes on under many a roof and in many a neighborhood year in and year out where men and women, instead of preferring one another in love, bite and devour one another, or say those bitter things and do those mean things which cause perpetual strife.

Cheering Notes from Country Churches

A North Dakota Dedication and Ordination

Churchgoers in Northwood, N. D., had a busy day on June 18, when the Congregational church building was dedicated, and the pastor, Rev. E. H. Johnson, was ordained. Pres. E. M. Vittum of Fargo College preached the dedicatory sermon, and special music helped to consecrate the simple but convenient structure which, thanks to a vigorous committee and the Church Building Society, is practically free of debt.

Rev. F. M. Hubbell of Mayville was moderator of the council, which met late in the afternoon, and Rev. W. R. McLane



Church at Northwood, N. D.

of Niagara scribe. Thirteen out of the fifteen churches invited were represented and unanimously concurred in the decision to ordain Mr. Johnson, in the evening. Dr. R. A. Beard of First Church, Fargo, preached an impressive ordaining sermon, Superintendent Powell and Rev. Messrs. Fehlandt and Long taking the other parts in the service.

Northwood church is less than a year old, having been organized in December, 1908, with thirty-six charter members. It succeeds to work which had been undertaken and then given up by three denominations. The building just dedicated was erected by the Methodists, but was purchased by the enterprise of the new organization. The Sunday school has a graded system and a home department with Cradle Roll, primary department, etc.

Work Revived in a Maine Village

Shorey Chapel was presented to the people of Allen's Mills, Me., nearly eighteen years ago as a memorial to Pelathiah Shorey and wife, by their daughter, Mrs. Elizabeth Prince.

For several years regular services were maintained, and then the interest in religion seemed to die. The church building fell into disrepair and became unsafe for public worship. In May, 1908, Rev. F. L. Litchfield came to the village, and by the combined efforts of pastor and people the building has been thoroughly repaired, regular services maintained and a live interest manifested. Recently the question of services for another year came before the people, and by diligent effort more money was raised than ever before for the support of the gospel. This sum, with the allotment of the Maine Missionary Society and a small endowment, all together making a salary, with the gifts of outside friends, sufficient for the needs of a modest country pastor. L.

Repairs Completed

First Church, Millbury, Mass., Rev. George A. Putnam, pastor, has just made extensive repairs on its house of worship, at an expense of $2,200. This amount has been pledged and paid by the members and their friends. The opening services were a happy mingling of thanksgiving to God for his help in this enterprise, and of consecration of the new and the old to his service.

Dedication at Dunning, Neb.

The first church building erected in Dunning, Neb., was dedicated July 11. A heavy thunder shower the night before left the sandy roads in excellent condition for travel and the atmosphere cool and comfortable. People gathered from a radius of twenty-five miles in every direction, completely filling the church at each of the three services. Supt. S. I. Hanford of Lincoln preached the sermon and led in the Act of Dedication; Rev. S. H. Buell of Grand Island offered the dedicatory prayer; and the other parts were taken by Messrs. Johnson and Sprague. A balance of $233 was reported as still lacking, which was soon subscribed, with an additional ten dollars for good measure, and the building was dedicated free of debt. The church is furnished with organ, pulpit chairs and desk and pews, the cost, including furnishings, being $2,154.68, of which sum the Church Building Society is expected to contribute $500 as soon as its funds will permit.

At the second service Rev. E. E. Sprague of Thedford spoke on How to Raise the Standard of Church Membership, and Rev. A. W. Johnson of Taylor on The True Object of a Church. Then followed the re-



ception of three members into the church and the communion service. In the evening Mr. Buell preached on The Message of the Church.

The membership of the Dunning church is small and scattered, but the people of the community not at present identified with this or any church organization have realized the need of a church building to the extent of uniting heartily in the erection of this one. Now it is ready, they are hoping for a resident minister. Rev. O. O. Wood, the present pastor, lives at Brewster, the county seat, driving sixteen miles through the sand hills to keep up the work. But he is the only pastor in the county and the field is larger than one man ought to serve.

S. I. H.

New York

Queens County Churches

Brooklyn Hills church, under Rev. Thomas Williams, having completed its equipment, is prepared to receive the army of residents to whom the hills between Brooklyn and Jamaica make a strong appeal. Mr. Williams is in his twelfth year here, and has brought the membership up to nearly 250, with a Bible School of 450, of which Thomas Paine is superintendent. The buildings, now about three years old, represent some $25,000 in value. The church was organized nearly sixteen years ago.

Between Brooklyn Hills and Woodhaven, which lies two miles off across the Long Island railroad, a new section known as *Brooklyn Manor* is being built up, and here Mr. Williams and his people started a mission and school a year or more ago. The work is now to have a permanent building, and gives promise later of making a successful church.

Richmond Hill continues to thrive under Dr. George A. Liggett, who has entered his tenth year. Union Church occupies a fine location, and is built of stone in Old English style. The growth of the Bible School last year, as well as of the parish work generally, requires the enlargement of the chapel, in the rear of the general structure.

Woodhaven church has had Rev. R. H. Bosworth ten years, and his predecessor, Rev. W. James, served for thirty years. Woodhaven is a junction from which people can go inland to Jamaica or turn east to the coast resorts of lower Long Island. It has also a number of important factories and industries, and if Jamaica is destined to be the commercial center of Long Island, outside of Brooklyn, then Woodhaven will probably be to Jamaica what Brooklyn is to Manhattan. Woodhaven church has started a parsonage fund with a gift of $1,000.

Dunton Church, Jamaica, has the rare service of Rev. Dr. J. G. Roberts, nearing his ninetieth year, but more active and alert than most men of sixty-five. Though organized in 1894, the church building was not erected till 1903, two years after Dr. Roberts assumed the pastorate. There are seventy-five members and a Bible School of nearly 200.

Rockaway Beach is no longer purely a summer resort, but a suburb whose winter population is large. Rev. John C. Green is in the thirteenth year of his pastorate. The church is now being enlarged. Many facilities for the Bible School of over 300, and for the young people are to be provided. A fine parsonage has been completed and is free of debt.

Mr. Marsland Leaves Tompkins Avenue

When the fall work begins, Rev. John Marsland, who has been assistant pastor to Dr. Waters, will occupy the pastorate at *East Rockaway*, a quiet fishing village that might be ten times as far from New York, so little has it yet been affected by the enormous growth of the city. Mr. Marsland is an old friend of Dr. Waters, and came to Tompkins Avenue soon after the new pastor's arrival. As pastor's assistant he has greatly endeared himself to hundreds in the big church and extensive parish.

East Rockaway church was founded nearly a quarter century ago, but the inaccessibility of the village at that time prevented much growth. In recent years it has maintained steady progress, especially in the Bible School, under the two laymen, Mr. Simon and son, former members of Central Church, who have devoted their leisure to the school, which has now 150 members. There is an excellent church property and good parsonage.

Notes of Interest in Brooklyn

The *Hispano-Americana*, the only Spanish church in the local conference, has struggled along for some years with small success. For a while it met on the Tompkins Avenue premises, but was not strong enough to maintain itself in that part of Brooklyn as an independent movement. It has decided to drop out of the Conference and will probably pass under the care of the Brooklyn Presbytery. *Beecher Memorial Church*, erected the year after Mr. Beecher's death, with a great deal of aid from Mr. Beecher's friends, has had no official relation with Plymouth Church, from which it is distant nearly three miles. It is the strongest Protestant church in the Ocean Hill section, southeast of Fulton Street, and only in the last two or three years has felt the difficulties of a changing population. The people are largely American and German mechanics. There is a membership of 260 and a Bible School of 550, with a strong young people's society. The church ministers, however, to over six hundred families. Rev. C. J. Allen has been pastor for eight years, and is a sort of Protestant bishop to the whole neighborhood. The building is of wood, and was constructed during the pastorate of Rev. S. Halliday, formerly Mr. Beecher's assistant. There are several memorials, windows, etc., contributed by circles in Plymouth Church.

SYDNEY.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Coming Millions

"When the Pacific coast shall have a population of 20,000,000," prophesies James J. Hill, "Chicago will be the largest city in the world." Bion J. Arnold, after a careful discussion of the problem of the increase that may be expected, reaches the conclusion that if the national and local conditions governing the population of Chicago shall average in the future exactly as in the past, the population in 1952 will be 13,250,000.

For two years and a half, under the direction of the Commercial Club, Daniel H. Burnham and Edward H. Bennett have been collaborating in planning for the city of the future things worthy of its manifest destiny. Their plans have been presented by piecemeal from time to time in the city papers; but these foreshadowings have given only the most meager idea of the comprehensive and far-reaching system of improvements which was given to the public in a book issued July 2. Illustrations by Jules Guerin show the "City Beautiful" as it will appear when the proposed plans, on which the Commercial Club has spent $40,000, are carried into effect. They seem a work of pure idealism until it is discovered from the text that his artistic imagination has kept within the bounds of plans worked out on a strictly business basis. A view of the lake front shows a parkway thrown 1,000 feet out into the lake, extending from Twelfth Street to Jackson Park, and inclosing a lagoon five miles long for boat races and aquatic sports. The filling for the parkway is to be largely furnished by excavation for a system of subways. In Grant Park, near the foot of Congress Street, in a spacious plaza it is proposed to put the Field Museum, the New Crerar Library and a new Art Institute, thus creating an intellectual center for the city. At the corner of Congress and a greatly widened Halsted Street is proposed another large plaza, flanked by federal and county buildings, and with a towering city administration building at its apex. This is to be Chicago's civic center. The territory embraced in the comprehensive plans for improvement in parks, driveways and lake front reservations extends from Kenosha, on the north, to the Indiana line on the south. In the immense filling-up work of fifty years ago, the first park system, the drainage canal and the World's Fair enterprise, Chicago has four times achieved magnificently in the past. This comprehensive system for improvement is a far greater undertaking, but not out of proportion, it is believed, to increased and increasing resources and the needs of the coming millions. The study of this book of prophecy ought to revive the movement among Congregationalists in Chicago for permanent headquarters fit for a strong denomination in a great world center.

George Adam Smith on the Old Testament

An appreciation of Dr. George Adam Smith's five weeks' service as lecturer and preacher in the University of Chicago would demand many words, fitly chosen. A single sentence, however, may sum up one of its obvious effects—a new conception in the mind of those who have heard him of the present and permanent value of the Old Testament.

Several Congregational ministers have attended practically all of his lectures, two rising with the sun and taking two hours of railway and street car travel before the hour of eight, when the principal course was given.

Dr. Smith assumes that higher criticism has always been a factor in scholarship and its work is not yet finished. Our traditional views concerning authorship and dates is the survival of an earlier form of higher criticism which has been gradually displaced by something higher still, because more in accord with the evidence. His constant attitude toward critical investigation is not antagonistic but hospitable. He girds himself for the task of critical discussion with joy, and takes in it the keen delight which the real Scotchman feels in any intellectual exercise.

This distinctly critical work is an aid to faith in that it clears away many difficulties which inevitably occur to one who reads the Old Testament from the standpoint of New Testament ideals. So hard is it to get any other viewpoint than that in which we have been born, that even the trained student needs as a guide one who has in sympathy lived over Israel's religion. Dr. Smith, while no less radical than some members of the local Faculty who are much suspected of unsoundness, presented his views with such utter candor and sweet reasonableness that somehow no one was alarmed, and the city reporters failed to discover that anything was doing in his lecture-room. As "nothing doing," from the reporter's standpoint, often means doing good, honest, constructive work, the judgment was correct.

Criticism in Dr. Smith's method is simply preliminary, like the exegesis of the text in the old-fashioned sermon. His purpose is so to use the brief records in history or recorded saying that the prophet returns again a living man. The people who heard Dr. Smith day after day were amply rewarded in this one service—he made them know Jeremiah. He introduced his large class to other of the prophets of the times preceding the exile, but he lingered longest in the company of Jeremiah and he closed the lectures under the shadow of the cross.

Compared with his treatment of the Messianic hope, the old proof-text method seems among the childish things which it is a reproach to us longer to use. But it is only one method of study, not the Old Testament itself, which is outgrown. This has been only known in shreds and patches. The real meaning of it is almost as much a discovery as the letter of the narrative when it was translated into common speech in the beginning of the Reformation.

In tracing the growth of Israel's religion out of polytheism into monotheism, the theory that man has always been prone to make gods after his own image found frequent illustration. But Dr. Smith showed, as Professor Foster has failed to show in his much discussed book, where this process has limitation in fact. The religion of Israel grew up in opposition to this popular tendency through the proclamation by the prophets of one Supreme Being with qualities and attributes which represented not what man was, but what he was not. That ideal of the Eternal not ourselves made the prophets. The persistence of the prophetic conception of God has had the power, all through the ages, to lift man out of brutishness into likeness to itself.

The Preparation for the Sabbath

In considering the present status of that most beneficent social institution, the American Sabbath, it is comforting to discover that over against our losses, which are serious and depressing, there is something of gain to match. One of McCutcheon's recent cartoons is headed, "Waiting before the Church." It is a modern Sunday scene, in strong contrast to the familiar picture of the New England Sabbath showing the elm-shaded streets of a village (that suggests old Hadley) and the people in happy converse on the way to the open door of the village meeting house. In the modern picture only the minister is waiting before the open door. The street is crowded with a procession of whizzing automobiles, and the cross street with a company of pleasure seekers running for the street cars. Behind the humor of the scene is lurking the shadow of a social tragedy.

But while we have lost much in the good custom of a Sabbath of worship, we have more than regained lost ground in rational preparation for the Sabbath; and Saturday afternoon well spent is a step toward a return to a Lord's Day of sweet restraint and social content. The benediction of the provision, "In it thou shalt do no manner of work," has to many city toilers fenced off the summer Saturday afternoon from the time of labor. In these strenuous days the

luxury of a physical relaxation has become almost a necessity. The New England Sabbath scene is a blessed memory. But it is also a pleasant sight to watch the people at play on Saturday afternoon. How many happy family gatherings in these city park picnics! Did the old-time preparation for the Sabbath often "turn the hearts of the father to the children and of the children to the father" so effectively as these sacramental family reunions in the common garden of the city folk? Modern man needs both the holiday and the holy day. A gaining of a rational preparation for a day of spiritual and mental discipline is certainly a step towards regaining the lost heritage of the Sabbath of our sires. Where flesh helps soul, the church may address itself with new courage to forms of ministry through which soul helps flesh.

J. H. C.

Harvard Summer School in Theology

The sixty-four students, men and women, and the lecturers, who for two weeks have been gathering in Divinity Avenue, Cambridge, have had a difficult task before them in their subject, Present Religious Conditions and Prospects. It is hard to assess the value of contemporary movements. Nevertheless the attempt was made. For the school this summer, as the title suggests, has examined religious fluctuations, and their relations to economic, philosophical, scientific and social movements.

Since, then, this has been in a sense the auditing of our books, we are most anxious to hear how the accounts stand. On which side is the balance? The answer was given in no uncertain tone. The present religious conditions, however critical, are already revealing vistas of eternal value. This conviction was evident in the lectures and discussions. As Professor Ropes said: "The church has faced crises before. The church has emerged triumphant from these critical conflicts. We, too, can triumph over the conditions which now beset us; and the extent of our victory will depend largely on the extent of our faith in the permanent realities." And one had only to walk, after the lecture, among those little congregations which gathered on the steps of the Semitic Museum, or made their way down Divinity Avenue, or stood in the shadows on the lawn, in order to hear the same tone of certitude.

From these same men one heard also enthusiastic descriptions of the school and expressions of gratitude. "It is fine." "It has done me a world of good." "This summer school is here to stay." One of the happiest and most impressive characteristics of the school is the wide fellowship it provides for men of various communions. Congregationalists, Unitarians, Episcopalians, Methodists—old men and young men, all moved by one motive: the desire for truth. They are not all Calvinists, but they have the spirit of Calvin: "What Jerome said I regard not. Let us inquire, What is truth?"

Naturally much interest was aroused by Professor Perry's lectures on Pragmatism and Professor Münsterberg's on Psychotherapy. Prof. E. C. Moore, admitting that much of the authority which once clothed the clergy has passed away, and in no wise regretting its absence, gave a glowing account of the wide opportunity before the church. Because many no longer count it a privilege to worship God, all the more does the church maintain as a privilege her prophetic preaching and her solemn symbols.

It was fitting that President Eliot should give the concluding lecture, The New Religion. Religion was not a fixed but a fluid thing. The new religion, therefore, would not possess much that has been dominant in old religions, such as authority, personification of primitive forces, deification of extraordinary human beings, and expiatory rites. It would be characterized by love for the God of love, the infinite spirit in whom we live and move and have our being, and serviceableness to man. Its attitude toward evil, for example, would not be dogmatic or metaphysical, but actual investigation of the concrete evil, in order to find the preventive cure. With reverence and a brave nobility he gave us his prophetic vision.

It is worth noting that Congregational ministers head the list in attendance. Of the 64 students registered up to July 13, 16 were Congregationalists. The next in number were the Episcopalians, with 14. Then come the Unitarians with 8, the Methodist with 7, the Presbyterians and Baptists with 5 each. W. S. A.

One of the chief attractions of the Northfield Conference of Christian Workers which is just beginning its sessions is Rev. J. H. Jowett of Birmingham, England, who has already been heard once or twice there since his arrival in this country. Mr. Moody pronounces his sermons among the most effective he has ever heard. He preached in New York last Sunday, and after his appointments at Northfield and elsewhere he will journey west as far as the Yellowstone Park.

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"But what does sycotherapewticks ra-ally mane?" asked Hennessy with a dazed expression.

"That's what no wan seems ter clearly undherstan'," replied Mr. Dooley. "As near as I can make out, it's a spacies iv spiritool flim-flam. We are all born in orig'nal sin, Hinnissy, and th' divil's in iv'ry wan iv us. Ye may think ter dhrive him out be baptism, but don't fool yersilf. He's still with ye in as manny dif'r'nt forms as ye have fingers an' toes. That's why ye suffer fr'm a mooltiplica-ation iv th' persona-ality. Whin th' ould boy gets inter yer liver, ye're wan feller, an' whin he sthrikes yer big toe in th' shape iv th' gout ye're another. Ye know yersilf, Hinnissy, that whin ye go home an' swear at th' ould woman an' caress th' childer with th' wooden ind iv th' broom, ye're not th' same ja-anial spirit ye are whin ye're standin' up ter th' bar an' somewan else is orderin'. It's th' divil that's at th' bottom iv all our sufferin', an' it takes th' pasther and his sycotherapewticks ter dhrive him out."—*J. W. C., in Boston Medical and Surgical Journal.*

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OF THE

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This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

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Our Benevolent Societies

Women's Organizations

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WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

The Strangers' League

Caring for Newcomers in all Denominations —A Word from California Headquarters

BY MRS. C. L. LAWRENCE
National President

Perhaps no question has more generally agitated the church at large than how to gain and hold the unchurched masses, the strangers who come and go, but finally settle somewhere, and in that place should be depended upon to help the church. The work appeals to every one, whatever place in life they may hold, for at some time, somewhere, we have all been strangers. The Strangers' League, therefore, touches a universal chord of sympathy. The work is interdenominational, fitting the needs of every church alike. That it is systematized is one of its strongest points. That such a systematic care of the stranger fills a void long felt is demonstrated by churches of many denominations that are taking the work up throughout the country.

From personal observation of the work in these different bodies, where are societies varying in number from forty to 200, I should say the work that most vitally touches all the auxiliary societies and church endeavor is just this locating of the stranger in the town and neighborhood and then placing such material where it best serves both the individual and the church. For instance, when a stranger enters a neighborhood a card of invitation is sent to attend the services. When he enters the church he finds awaiting him Strangers' League Cards asking for his name and address, if he wishes to become acquainted with the members of the congregation. You will observe that so far no intrusive attentions have been offered. It has to this point been a voluntary response on his part. To many people, especially tourists who wish to remain secluded, this is grateful. But when the name is once secured, then active operations begin to draw the stranger into the social and working life of the church. The names signed on the cards are handed to the chairman of the calling committee, who promptly sends a visitor. Just here the men of the church fill an important part by calling upon male signers, for from actual observation I can testify that many men, who are strangers in a church and community, thus reach out for fellowship from other men.

It is now that the active building up of every other society in the church takes place. The men are invited to attend the men's clubs, brotherhoods and other men's societies; the women the missionary society, Ladies' aid, young women's auxiliaries, and if children are in the family, the Sunday school. They are never invited to join the Strangers' League. That is composed of responsible men and women of the church who are standing behind the pastor and every other working society in the church as hosts.

The pastor profits greatly by the aid of a Strangers' League. A score of ministers have told me that of all the requests that crowd their study and working days, three-fourths were demands from strangers. The Strangers' League is the channel into which they turn these requests. Each week the president passes them to an emergency committee that meet a half hour before each midweek prayer meeting. Then begins the sifting. Different members are sent to investigate. A needy case is turned over to the relief committee, working in conjunction with the poor fund of the church oftentimes; those needing employment to the help department. Persons intending to remain permanently in town with a likelihood of joining the church, are again reverted to the pastor. The sick are visited by a committee who, if possible, offer some additional

Continued on page 157

Our Benevolent Societies

National

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THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

The Strangers' League

Continued from page 156

attention. In almost every church are doctors who will give their services gratis to the poor sick.

But this is not all the work, though the most important. Novel receptions are tendered the strangers, to which the church members are invited as guests. An educational and spiritual training department holds the work and ideals of the young in the right direction. A literature committee supplies the sick and those unable to procure it good reading matter, supplied by the church members with a superabundance.

Pasadena, Cal.

Church and Ministerial Record

Calls

BISHOP, EDWIN W., *Second* Ch., Oak Park, Ill., accepts call to *First* Ch., Grand Rapids, Mich.

BRIEGLEB, GUSTAV A., Tuckahoe, N. Y., accepts call to *South Ave.* Ch., Tuckahoe, to begin Oct. 1.

FLEMING, L. A., to Bethel, Okl., and outstation. Accepts.

GRAVES, W. E., to Lawnview, Okl. Is at work.

HATT, THOS. B., No. Anson, Me., to Bingham. Accepts.

HENSEL, W. ALLEN, Butte, Neb., to Friona and Spring Lake, Texas. Accepts.

JONES, CHAS. A., Hackensack, N. J., to Haworth. Accepts and is at work.

LANGE, RAY, to be temporary field canvasser for Kingfisher Coll. Is at work.

LE BAR, Prof. WM. H., Hildreth, Neb., to Drummond and Turkey Creek, Okl. Is at work.

LUCAS, BURTON A., *Chestnut St.* Ch., Lynn, Mass., to *Newman* Ch., E. Providence, R. I.

MARTIN, PERCY, *Muswell Hill* Ch., London, Eng., to *First* Ch., Williamstown, Mass.

PATERSON, ALLEN McD., Shelburne, Mass., to *Old South* (Presb.) Ch., Newburyport, Mass.

POOLE, FRANCIS A., Barre, Vt., accepts call to *Union* Ch., Worcester, Mass., to begin Oct. 1.

REES, JAS. E., Oakville, Ct., to *Stanley Mem'l* Ch., New Britain. Accepts.

RICHARDS, JAS. A., *United* Ch., Newport, R. I., accepts call to *Mount Vernon* Ch., Boston.

ROOD, JOHN S., Sleepy Eye, Minn., to Ladysmith, Wis.

Ordinations and Installations

JONES, HOWARD M., *i. Lyndale* Ch., Minneapolis, Minn., July 16. Sermon, Rev. H. K. Painter; other parts, Rev. Messrs. Archibald Hadden, L. H. Kellar, C. E. Burton. The service was held in connection with the celebration of the twenty-fifth anniversary of the church.

Resignations

BISHOP, EDWIN W., *Second* Ch., Oak Park, Ill.

BRIEGLEB, GUSTAV A., Tuckahoe, N. Y., effective in September.

CRAGG, AMOS E., Kendall, Mich.

ELLSWORTH, FRED'K K., E. Machias, Me., after a pastorate of seven years.

FISHER, CHAS. W., Epping, N. H., in effect Sept. 1.

HATT, THOS. B., No. Anson, Me.

HENSEL, W. ALLEN, Butte, Neb.

LARKE, EDMUND, Bagley, Minn., to take effect on or before Nov. 30.

LOGAN, GEO. A., *White Oaks* Ch., Williamstown, Mass., in effect Sept. 1.

McCARTNEY, HENRY R., Goffstown, N. H. Ch. asked him to withdraw resignation, but without avail.

POOLE, FRANCIS A., Barre, Vt., after an eight-year pastorate.

REES, JAS. E., Oakville, Ct., in effect Aug. 30.

RICHARDS, JAS. A., *United* Ch., Newport, R. I., in effect Aug. 15.

TAYLOR, HERBERT J., Hawley, Minn., for university study.

Summer Supplies

BURGESS, ERNEST W., to do Sunday school missionary work in Oklahoma, under the C. S. S. and P. S., for the summer.

McKEMAN, J. A., Sunday school missionary under C. S. S. and P. S. in Oklahoma for two months.

YOST, JESSE L., East Bridgewater, Mass., Sunday school missionary in Maine and N. H., under the C. S. S. and P. S. for two months.

BANGOR SEMINARY STUDENTS

ALCOCK, JAS., at Sandy Point, Me.
BAINTON, CHAS. M., Norridgewock, Me.
BELL, AYLSWORTH, Topsfield, Me.
BURGH, DAVID T., Wiscasset, Me.
CHAMPLIN, FRED'K R., Gilead, Me., and Shelburne, N. H.
COLBY, RENSEL H., Veazie, Me.
CURTIS, WILLARD H., Pittston, Me.
FRASER, JAS. A. D., Jr., Dexter, Me.
HOLDEN, JOHN L., E. Orrington, Me.
HUNT, JOHN E., E. Sangerville, Me.
JENKINS, JAS. G., Seal Harbor, Me.
KILBOURN, ALBERT S., Beddington and De Blois, Me.
LOHMANN, HERMANN, Burlington, Me.
LOWD, HENRY S., Albany, Me.
McKAY, MALCOLM, Grand Lake Stream, Me.
PARKER, ASA M., *Forest Ave.* Ch., Bangor, Me.
PARRY, JOHN B., Freedom and Thorndyke, Me.
SIMONDS, JESSE R., Portage, Me.
SWAINSON, WM., Somerset, Me.
TUCKER, SAM'L G., Howland, Me.
WHIDDEN, GEO. E., E. Bangor, Me.

HARTFORD SEMINARY STUDENTS

AKANA, AKAIKO, at Shutesbury, Mass.
ALBERT, PAUL B., Zumbro Falls, Minn.
ALLEN, ERIC R., Stillwater, Minn.
BRASCAMP, BERNARD, E. Arlington, Vt.
BURGESS, WALDO S., E. Dorset, Vt.
ENGLISH, WM. F., Jr., Roxbury, Vt.
GORDON, EDWIN R., Lowell, Vt.
LIPPITT, LE ROY A., W. Duluth, Minn.
PERRY, WM. H., Wilson Station, Ct.
PIKE, DAVID, W. Avon, Ct.
THOMSON, WM., So. Duxbury, Vt.
TRILL, ROGER H., Jonesville and Bolton, Vt.
TWICHELL, JOSEPH H., Somersville, Ct.

Ministerial Personals

BARNETT, JOHN W., Marblehead, Mass., on his recovery from an operation for appendicitis, received from his people $100 to defray unexpected expenses. They also kept his room filled with flowers.

BUELL, Dr. LEWIN F., who recently resigned the pastorate of *Woodford* Ch., Portland, Me., because of continued ill health, was presented with over $700 by church and congregation, on leaving the city. He makes his home at Madison, Ct.

EASTMAN, LUCIUS R., who resigned at *Plymouth* Ch., Framingham Center, Mass., after thirty-eight years' continuous pastorate and a ministry of nearly fifty years, has been asked to continue his service till Sept. 1 and receive the title of pastor *emeritus*, at a substantial salary.

GODDARD, HENRY M., was presented by his people in Essex, Mass., with a check for $200. at a lawn party at which money was raised to complete the payment of a church debt of nearly $1,000.

WALL, ARTHUR A., has closed his engagement at Highland, Ill., and joined his family in Ann Arbor, Mich., where three of his children attend the university.

Ministers Traveling Abroad

AIKEN, EDWIN J., Concord, N. H., and wife, sailed from Montreal, July 24, for a month in Ireland and Wales.

ALVORD, HENRY C., So. Weymouth, Mass., two months on the continent and in England and Scotland, returning about Sept. 1.

Meetings and Events to Come

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD CONFERENCES: Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

MESMERIZED

A Poisonous Drug Still Freely Used.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip even when one realizes its injurious effects.

A lady in Baraboo writes: "I had used coffee for years; it seemed one of the necessities of life. A few months ago my health, which had been slowly failing, became more impaired, and I knew that unless relief came from some source I would soon be a physical wreck.

"I was weak and nervous, had sick headaches, no ambition, and felt tired of life. My husband was also losing his health. He was troubled so much with indigestion that at times he could eat only a few mouthfuls of dry bread.

"We concluded that coffee was slowly poisoning us, and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory.

"Finally we saw Postum advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest rich-looking and tasting drink I ever saw served at any table, and we have used Postum ever since.

"I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him, and he can now eat anything." "There's a Reason."

Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"STRONG AS AN OX."

Strength Doesn't Come from Eating the Ox, but from Eating the Things the Ox Eats.

Many persons foolishly imagine they can become "as strong as an ox" by eating his flesh. Of course no sane person wants to be strong as an ox—unless he aspires to be a second Sandow for exhibition purposes. There is nothing to be gained by storing up a lot of surplus muscular tissue for which you have no use. Athletes and others who make a business of developing large muscles and giving exhibitions of physical strength are generally short-lived.

What the normal person desires is a well-balanced body with mental and physical vigor to do the work that is required by his vocation in life. It should be remembered that the ox, whose strength you sometimes envy, doesn't eat meat. He is a strict "vegetarian." His strength comes from grasses and cereals.

The meat-eating animals are ferocious, but have little physical endurance. So with the human animal. There is a great deal more mental strength and physical endurance in such a cereal food as Shredded Wheat, for instance, than in beefsteak, and it is so much more healthful and wholesome in summer.

If you want to reach the top notch of efficiency in summer and at the same time feel that sense of stomach comfort and satisfaction which enables one to face the work of the day with cheerful optimism and enthusiasm, take a Shredded Wheat Biscuit, heated in the oven until crisp, and eat it with milk or cream and fresh fruit. It will give all the strength one needs for a half day's work and doesn't leave the mental heaviness and depression that come from eating meats and soggy pastries. The little loaf of Shredded Wheat, which can be obtained of any grocer, contains all the strength-giving nutriment of the whole wheat, and is in such a form that it may be easily combined with fresh fruits or creamed vegetables and, being ready-cooked, these wholesome combinations relieve the housewife of a lot of kitchen drudgery and bother.

Biographical

REV. SULLIVAN F. GALE, D. D.

Superintendent Gale died at his home in Jacksonville, Fla., July 16. He was born in Vermont sixty-seven years ago, graduated from the University of Vermont in 1864, served in the Union army during the Civil War, and was ordained a minister in 1869. In his forty years' ministry he has done a varied and distinguished service for Congregational churches. Leaving a pastorate in Romeo, Mich., he became pastor of the church in Jacksonville, Fla., in September, 1883, and general missionary for the state. In his first annual report to the Home Missionary Society he thus describes the situation: "Jacksonville, Daytona and Orange Park, each with church and pastor; Orange City without and New Smyrna with a pastor. Here were five churches and four ministers." Before the end of his first year these were formed into the General Association of Florida. His reports for the years following reveal his energy and tireless enthusiasm. Spare of figure, alert in mind, optimistic in spirit, he was in the best sense the promoter of Congregationalism in the South. He was appointed state superintendent of missions in 1886. The five churches of 1883 have increased to fifty-four, served by twenty-eight ministers, having a total membership of 2,388. During all this quarter of a century's growth Dr. Gale has been the leader. In recent years he has had also the superintendency of the work in Alabama and Georgia.

For a portion of this period our churches in Florida have made headway through disturbed waters. They have been composed to a considerable extent of Northerners who have gone to the South for its climate or for fruit raising. Some have been only temporary residents. These churches have made heavy drains on the treasury of the Home Missionary Society, several of them have died and few have attained self-support. But against all difficulties Dr. Gale, with whom Mrs. Gale co-operated devotedly, has maintained his hopeful spirit and unrelaxing labor.

Ill health compelled him to resign the superintendency in 1906. He was pastor of the church at Mount Dora for a few months, but has been confined to his room for most of the present year. He is survived by his wife, two sons and two daughters.

SURPRISED HIM

Doctor's Test of Food.

A doctor in Kansas experimented with his boy in a test of food and gives the particulars. He says:

"I naturally watch the effect of different foods on patients. My own little son, a lad of four, had been ill with pneumonia and during his convalescence did not seem to care for any kind of food.

"I knew something of Grape-Nuts and its rather fascinating flavor and particularly of its nourishing and nerve-building powers, so I started the boy on Grape-Nuts and found from the first dish that he liked it.

"His mother gave it to him steadily and he began to improve at once. In less than a month he had gained about eight pounds and soon became so well and strong we had no further anxiety about him.

"An old patient of mine, seventy-three years old, came down with serious stomach trouble and before I was called had got so weak he could eat almost nothing, and was in a serious condition. He had tried almost every kind of food for the sick without avail.

"I immediately put him on Grape-Nuts with good, rich milk and just a little pinch of sugar. He exclaimed when I came next day, 'Why, Doctor, I never ate anything so good or that made me feel so much stronger.'

"I am pleased to say that he got well on Grape-Nuts, but he had to stick to it for two or three weeks, then he began to branch out a little with rice or an egg or two. He got entirely well in spite of his almost hopeless condition. He gained twenty-two pounds in two months, which at his age is remarkable.

"I could quote a list of cases where Grape-Nuts has worked wonders."

"There's a Reason." Read "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sparks from Other Anvils

CHANGING CLOCKS BY LAW

(*The Interior*)

Nothing in the history of epidemic crazes has seemed quite so amazing as the sober approval of able and eminent men given to the preposterous plan now advocated for the so-called "saving of daylight" in the summertime. When the idea was first sprung in England it was a thing to laugh at, but by some unexplainable contagion of absurdity it has spread steadily from the moment of the suggestion and has now become a serious proposition even in the United States. . . . It proposes that from April to October of each year all clocks shall be set forward one hour. The idea is that all people who are used to rising at six would then, deceived by the clock, rise still when the clock said six but actually at five. And they think all business would make the same change. The childishness of the scheme is an offense to common gumption. If people ought to get up an hour earlier in summer, let them get up. Convince them by good argument of the reason for it. But don't try to fool them into it.

MATURITY AN ASSET

(*New York Medical Journal*)

If we call the roll of those who are doing the most conspicuous work at the present time, sustained work, we cannot fail to be impressed with the fact that there are very few who have not passed the age of fifty, and many of the most active among them passed it long ago.

THE END OF THE WORLD

(*Brethren Evangelist*)

A Texas man predicts that the world will come to an end during the ensuing summer. Perhaps so. For millions upon millions of people it has come to an end already, and the same thing will happen again to about forty millions this present year. Meanwhile it will be the part of wisdom to keep going to church and Sunday school and hoeing and weeding out the gardens the same as before.

A CENTURY OF PEACE

(*The Toronto Presbyterian*)

In several quarters attention has been called to the fact that the Dominion of Canada and the United States of America are within a few years of rounding out a century within which no act of military hostility has taken place between these two countries. It is a sad commentary upon human nature and upon the progress which the world has made in Christian civilization that such a record in the relations of two contiguous nations should be at all remarkable; at the same time, it is a matter for profound gratitude and an omen of better things to come that the record has been made.

FOR SALE

A TWO-MANUAL CHURCH ORGAN (Johnson make) in splendid condition. Has eleven registers for great organ, eight for swell organ, and two for pedal organ. For further particulars apply to

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Send for Booklet

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted, young girl as mother's helper to go to New York City for Fall and Winter. Permanent if mutually pleased. 5 N. Park Street, Hanover, N. H.

Wanted, a companionable helper in a small family living in the country, near Laconia, N. H. A good home and fair wages for the right person. Address Home, 31, care *The Congregationalist*, Boston, Mass.

For Sale. $1,200, 2 manual vocalion organ with 2 octave pedal-bass Organ in excellent condition and suitable for church seating 500 to 800. Gift of new pipe organ only reason for selling. Price $400. Address F. W. Fletcher, Morris, Ct.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Pastoral Evangelist, living near Boston, will do house to house work for pastorless churches. No extra meetings necessary, and summer as good a season as winter. Address Pastor, 26, care *The Congregationalist*, Boston, Mass.

Visitors to Boston will find pleasant rooms, with all conveniences, in a good neighborhood, centrally located. Cars to all parts of city. Desirable for ladies traveling alone. Address Mrs. M. W. Fuller, 18 Rutland Square, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Summit Farm House, New Boston, N. H. Elevation 1,200 feet. The house is large and comfortable, open fireplace in parlor and in several sleeping rooms. 125-foot piazza and veranda overlooking some of the finest scenery in the state. Lake three-quarters of a mile distant. Tennis. Long distance telephone. R. F. D. S. L. Marden.

Hope Farm, Bradford, Vt., 1,200 feet elevation. Magnificent new wide veranda, bath-room, furnace heat, telephone, rural delivery, large comfortable rooms, excellent table, no pests. Purest of spring water, sanitary drainage. Barns at distance from house. 2 miles from station, 1½ to village. Free transportation to and from station. $7 and $8. Tents furnished complete, the same price.

Obituary

LEGH R. PEARSON

Mr. Pearson graduated from this world on the sixth day of this month, in the seventy-eighth year of his earthly life. For the greater part of his life he had lived in Cambridge. He was by profession a printer, but when the Cambridge Social Union was formed he was chosen superintendent, and this office he held until a few years since. Then, after the death of his wife, he joined his three sisters at North Reading, where his last days were passed in peaceful usefulness.

He was a member of the First Church while in Cambridge, and there he was held in honor. For a long time he was the librarian of the Sunday school. He was treasurer of the Shepard Historical Society and one of the most valued members.

He was fond of books, especially of those having a historic interest. The library of the Historical Society owes much to his intelligent watchfulness and generosity.

Mr. Pearson was a quiet, unassuming man. Those who knew him recognized the excellence and stability of his character. He was without guile, but with active virtues.

I have known him for more than forty years, and have never seen a blemish in his thought or action. He walked humbly with his God and in charity with men.

In all the relations of his life he was constant and faithful. He did a man's work and earned a man's rest.

His memory will be cherished where he was so long known, and in the church with which he was in his latest years associated.

His name will continue to be spoken with grateful respect and affection.

Cambridge. ALEXANDER MCKENZIE.

There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.
—*H. W. Longfellow.*

Accessions to Churches

Last reports of accessions printed May 15

	Conf.	Tot.
CALIFORNIA		
Angel's Camp	—	4
Ceres	8	10
Corona	11	20
Heber	8	12
Long Beach, Plymouth	1	2
Los Angeles, First (May and June)	17	79
Olivet	6	7
Redlands	18	23
San Bernardino	—	5
San Francisco, Green Street	2	2
San Rafael	3	8
CONNECTICUT		
Ledyard	6	10
Stafford Springs	6	6
West Stafford	—	17
IOWA		
Clarion	2	7
Oskaloosa	10	15
KANSAS		
Topeka, Central	7	13
Wichita	—	14
MASSACHUSETTS		
Boston, Dorchester, Pilgrim	1	4
Fall River, Central	6	7
Groton	8	10
Holden	2	6
New Bedford, North	—	48
Newton, First	2	12
Raynham	9	9
Rutland	12	13
S. Weymouth, Old South	7	10
Spencer	13	14
Springfield, Park	—	2
Upton	8	10
Whitman	—	2
MICHIGAN		
Detroit, First	5	8
Port Huron, First	29	29
St. Johns	8	10
NEW HAMPSHIRE		
Bartlett	5	5
Dunbarton	10	10
NEW JERSEY		
Asbury Park	4	14
Passaic	10	10
Westfield	5	30
NEW YORK		
Patchogue	13	15
Schenectady, Pilgrim	13	28
OHIO		
Ashtabula, Second	13	16
Chagrin Falls	12	15
Charlestown	—	5
Claridon	2	4
Cleveland, Cyril	9	9
East	2	7
Emanuel	3	3
Euclid Avenue	6	18
Hough Avenue	5	5
Kinsman	5	8
Park	7	16
Pilgrim	21	24
Union	—	1
Croton	5	5
Elyria, Second	20	22
Grafton	11	13
Lorain, First	28	33
Madison	1	5
Mansfield, Mayflower	26	26
Marietta, First	16	17
Medina	2	7
Newark, First	3	7
New London	6	14
Richfield	4	4
Sylvania	9	9
Toledo, Central	3	9
Washington St. (May and June)	8	38
Vermilion	9	12
Wauseon	3	3
Wellington	8	10
VERMONT		
Bennington, Second	4	5
Brattleboro, Center	16	23
WISCONSIN		
Baraboo	7	11
Burlington	10	18
Kenosha	16	16
OTHER STATES		
Biddeford, Me.	8	15
Jennings, La.	7	8
Laurel, Mont.	20	34
Lebanon, Mo.	3	6
Newport, Ky.	23	25
Oak Park, Ill., Second	16	26
Washington, D. C., First	12	25

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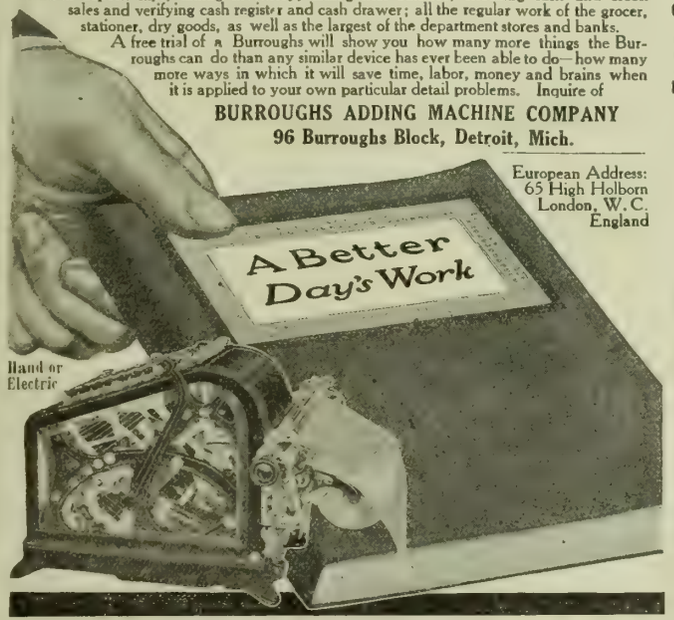
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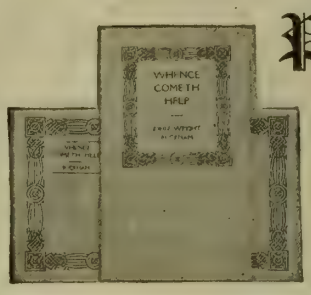
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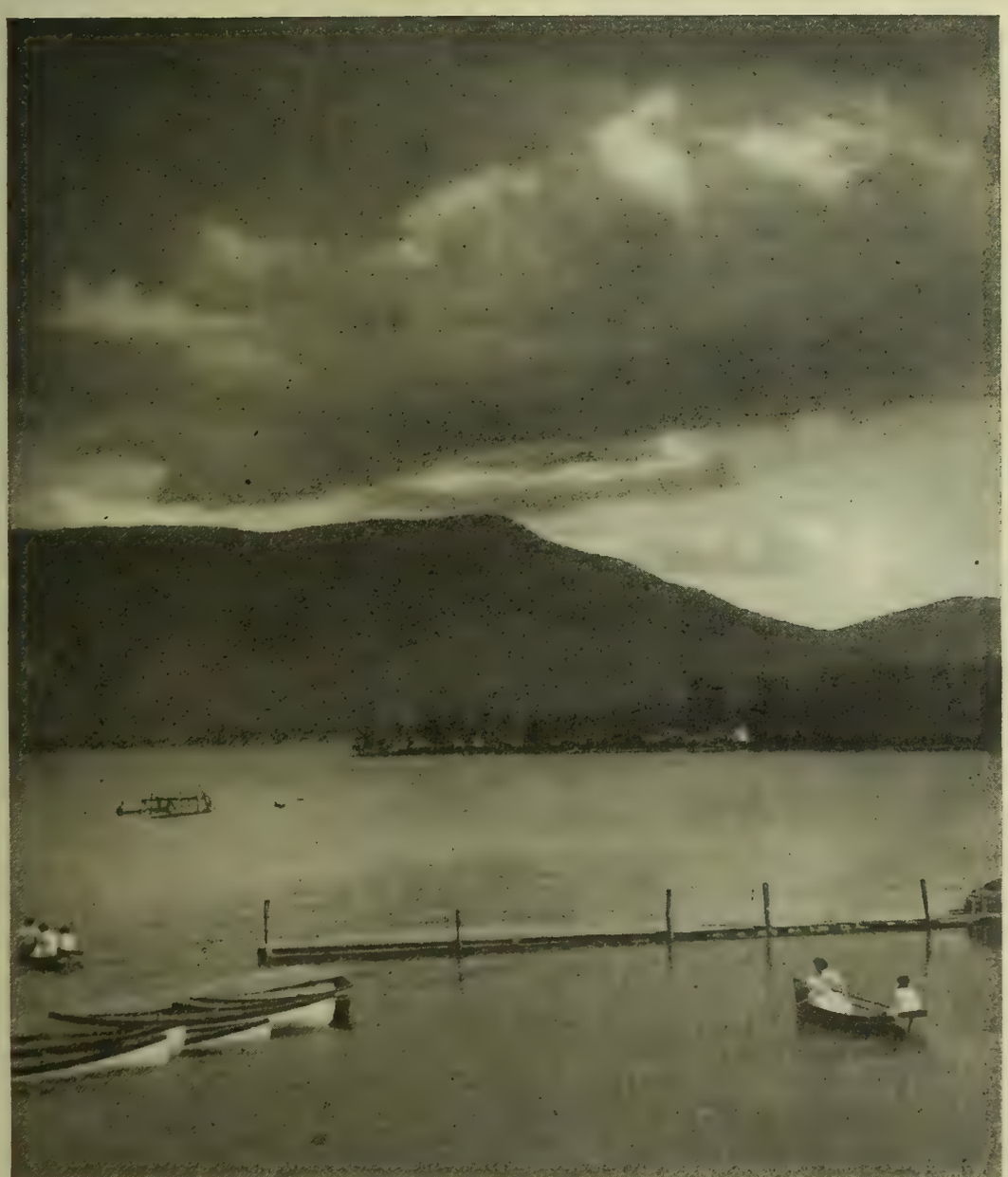
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Contents 7 Aug., 1909

THE CONGREGATIONALIST'S SERMON—GIVING ODDS TO SATAN 172
REV. J. H. JOWETT

SILVER BAY—A SUMMER SCHOOL OF MISSIONS 173
M. C. HAZARD

A DAY OF PERIL IN ADANA 175
FRANCES J. DYER

A PAGE FOR MOTHERS 177

THE BEST THING THAT COULD HAVE HAPPENED 179
FRANCES J. DELANO

DROUGHT—A POEM 180
L. C. SMITH

THE LANDSCAPES OF TENNYSON 171
ISAAC O. RANKIN

THE BIBLE AS LITERATURE 168

THE TEST OF THE COMMON LIFE 161

A MODERN BURNING OF THE BOOKS 183

REGULAR FEATURES

Christian Forces in Rural Communities—The Prayer Meeting Editorial 169
Editorial in Brief 169
Personalia 170
Sparks from Other Anvils 183
Christian News 176
The Children's Pulpit 178
The Firelight Club 179
Closet and Altar 180
The Sunday School—Lesson for Aug. 14 181
For Endeavorers—Topic for Aug. 14 181
Among the New Books 182
Our Readers' Forum 184
Church and Ministerial Record 191
Home Missionary Fund 174
Deaths 190

GENERAL RELIGIOUS NEWS

Foreign Missions at Northfield 174
A Pilgrim Tablet in Holland 174
The World's Student Federation 174
Long Distance Sermons 185
How the Churches Are Giving 185
Chicago 186
New Alignments 187
A New Type of Institute 188
New York 189
From California to New England 189

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CHRISTIAN WORLD

The Test of the Common Life

Religion was native to the fields and woods, born, as the Good Book tells us, in a garden, antedating all tabernacles, temples, churches, libraries, shops and halls of debate. It shared the earliest home of the authentic first family. Like man himself, the earth's one religious animal, it needed and found shelter and has loved to make its shelters beautiful. But it grew of the wonder man's spirit felt at the mysteries of dawn and eve, the shadowed forest with its stir of life, the voice of the storm, the peace of sunlit or the starlit sky.

Now we have religious houses everywhere; but our faith still needs the tonic of the open air, the bracing struggle with the elements, the plowman's contact with brown earth, the herdsman's care of dependent creatures, the evening weariness of toil that calls to self-surrender, the morning confidence and sense of the large world round about us in which we feel our insignificance and our call to labor. The world has suffered from religious brutalities and gross stupidities of thought. It is a question whether it has not suffered vastly more from the refined and hideous perversities and cruelties of indoor men—anemic souls mad with the insanity that breeds under the shadow of imprisoning roofs and walls.

The religion from which we inherit and the religion which we ourselves confess alike have had as founders and heroes men of the open air. Abraham is a man of the flocks, dwelling in tents of skins such as the Bedouin chiefs spread for their shelter still. Moses spent a few fruitful years in palaces and schools and then that indoor wisdom seemed to slip away from him while he took his higher course of training under God's guidance in the pastures of Midian. David was taken from the flock, Elijah from the wilderness. Amos was a dresser of sycamore trees. And when our Lord chose his apostles, he took bronzed fishermen and set up his school of teaching for them by the lakeside and in the fields.

We have a right, therefore, and it is well and wholesome for us to carry our Christian faith out from schools and libraries into the homes of toil and under the open sky. Christ's teaching is for all men; and therefore for the scholar and the philosopher; but it is for the plain man and the quiet-minded first. What the student thinks of it is important, but not nearly so important as its welcome and its service with the man who does the hard work of the world. We could ill afford to exchange the faith that uplifts and glorifies the ordinary life, that made saints of fishermen and farmers, and makes them still, for a faith of pedants and of artists.

The final proof is not in the schools, but with the crowds. The bread that feeds the world must grow on common soil. Our Christian life must establish itself in ordinary conditions and make itself at home in struggles and experiences which belong to the primitive life of man in all the ages. As the farmer feeds the world, so the life of man in the open tests and measures the real utility of following Christ. If faith will not serve the plain man and the laborer, helping him to communion with his Father, in the long run it will prove useless to the learned and the wise.

Thomas Boston wrote a book, long popular, which he called "Husbandry Spiritualized." But he wrote it from above and from without, as a man may go to seek confirmations and illustrations of his own already gained conclusions from his neighbor's unfamiliar life. What we want is rather to gather from the spirit of open-air experience, of men who handle facts instead of books, of those in whose veins the wholesome blood of the daily struggle for the first necessities and the daily companionship of great natural forces runs freely, what are the deep, fundamental elements of religion. By their standards we may correct our too complex and intricate philosophies.

Must we turn back from our scholarship, then, to the men of the farm, the road, the sea for our theology? By no means; but it will be best for us to make sure that our theology will serve the need and bear the testing of their life with its robust and simple apprehension of the qualities of thought in practical application to work and joy.

This must be the prevailing spirit of our search for truth. For we of the schools and libraries are after all a class apart, the servants and purveyors of the workers in larger fields of life. They have a right to complain of our leadership in thought if we cannot serve their practical necessities. And they have a further grievance if by our isolation we become starved and pallid, shut in by wall and rule in our own spiritual life and so no longer fit interpreters for an age where clear winds blow and mighty changes come.

Who would walk the solid earth, a ghost and shadow of old printed pages and not the messenger of the living God to living men? Come out and breathe the air of every-day experience, ye worshipers of written words! Drink deep of the river of life that flows by all men's doors! Carry the sunshine and the stir, the health and force of the real world in your teachings, lest when you bring them forth to the sight of men they seem to them merely dim shadows of shades, barren of meaning for the crying needs of the present hour.

Event and Comment

The Tariff

It began in the House as the Payne Bill. It changed in the Senate and became the Aldrich Bill. It will be known in history, we think, as the Taft tariff. Not that the President usurped the powers of the legislative branch by dictating what the two houses of Congress should do. He displayed through all the earlier stages a great power of silence. It was not until the bill went to a conference committee that the President was called into consultation and became the effective center of the inevitable compromises which shape the bill as it becomes law. No one is ever wholly satisfied with a tariff bill. It has too intimate a relation to men's business to be regarded with indifference. But at least the President compelled reductions from the proposals before the committee and support from disappointed legislators. He insisted that the foundations for another great trust should not be laid by taxing hides, the American supply being a by-product of the packing companies and wholly inadequate to the demands of the tanners. He secured the submission of a constitutional amendment permitting an income tax. He has opened a new chapter for federal control of business by the easy but doubtful process of tacking a tax on corporations to a revenue bill. On the whole he comes well out of the contest and should be satisfied. Those who treat the new bill from the point of view of the freest possible trade, and those who desire to screw the last penny of profit out of the consumer will alike be disappointed. The Republican party is committed to protection, and this is a consistently protective bill. It will help to give us factories for the finer grades of goods in some trades, though at considerable initial cost to the consumer. The maximum and minimum rates will guard our trade from unfair treatment by other nations. The provision for the free admittance of art removes a long standing reproach to our national intelligence. There are grave faults in the bill, some of which will not appear until it is tested in practice. But it is a distinct improvement in many respects on the Dingley Bill which it displaces. The next revision, we hope, will be made by a commission of experts, with more consideration for the consumer.

A New Method of City Administration

Municipal government by commission is spreading rapidly through this country. Its origin is recalled to mind by the recent hurricane and tidal wave at Galveston, Texas, whose consequences are in marked contrast to the similar disaster in that city in 1900 which nearly destroyed it. The citizens were unwilling to undertake rebuilding under the old form of municipal government, which consisted of a mayor and ward aldermen, each district trying to look out for its own local interests without regard to the other districts. A plan was proposed and adopted for the election of a mayor and four commissioners of the city at large to whom the administration was committed. All other civic officers were appointed by these five, who were nominated at a primary, no party nominations being allowed. The provisions of the charter made the granting of public franchises the act of the city by popular vote, allowed the recall of the commissioners by petition and effectively guaranteed the rights of the people. Soon after the new plan was established a prominent citizen of Des Moines, Io., doing some business in Galveston, was impressed by the simplicity and success of its government. He led a movement in his own city which resulted in the adoption of the Galveston plan with modifications. A combination of the two plans has just been adopted by popular vote in Kansas City, Kan. This is the largest city thus far to adopt the commission plan, though Boston is moving in the same direction. The first attempt to introduce the plan was made in Kansas City a year ago, but failed by a small majority against it. This year, the law having been amended by the Legislature, the city voted to adopt the plan by a majority of 1,489, and the new government will be inaugurated in April, 1910. This wholly new method of municipal administration, first thought of in this country nine years ago, has been adopted for substance in six other cities in Kansas, in seven of the eight largest cities in Texas, in Cedar Rapids, Io., Sioux Falls, S. D., Colorado Springs, Col., and in Haverhill and Chelsea, Mass. So far it has in every instance proved successful.

The Cause of High Prices for Food

All housekeepers who have to count their pennies are painfully aware of the increase in the cost of living. It affects farm products especially. Meat, bread and vegetables are high and threaten to go to higher prices. One of several explanations has recently been put forth by Secretary of Agriculture Wilson. It is the lack of farm laborers. In a recent journey through the West he found that the farmers were holding back from planting largely because they could not secure help for the harvest. The young men will not stay on the farms. The old land-hunger which drove the first generations of settlers across mountain and prairie is no longer felt acutely. It is true that more than fifty thousand farmers crossed the Canadian boundary last year to take up free lands. But they go to repeat the land speculation—their own or their father's—of the pioneer, and they go to a land where the variety of crops is small and where the main crop can be harvested by machinery. The cities are congested with workers, the country suffers and repays itself by making life dearer for the city dweller. There is much in Secretary Wilson's explanation. There can be no doubt that great farms insufficiently manned are an uneconomical means of using the land. We shall produce more in proportion as our rural population grows. Whether we shall come back to lower prices is quite another question. Other explanations have been offered. The decrease in the value with the vast increase in the production of gold shorten the yardstick, but not the yard of commerce. Combinations of trade controlling the distribution of food products exact their toll. So far as these higher prices result in an uplift of the financial situation of the farmer, they must help to cure the restlessness which fill the cities leaving the country bare.

The Presbyterian Year

The official six years' summary of the Northern Presbyterian Church shows a steady though not large increase of membership, amounting, in a total of 1,321,386, to 21,057 for the year ending March 31. The comparison for the whole period is rendered difficult by the new relations with the Cumberland churches. Even with that unusual increase, the growth of membership for the period amounts only to 226,467, or about a hundred thousand more than last year's growth averaged for the six. The net gain of the churches in the year before the Cumberland accessions was 43,000, so that here has been a marked falling off in the rate of increase. The gain of ministers in the six years amounts to 1,261, making a total of 9,023. Of this total 638 were received from outside the denomination. The gain for the year is seventy-two, with eighty-eight ministers received from without, thirty-eight dismissed and 155 deceased. These figures would show an apparent loss of 114, instead of the reported gain. The number of candidates reported is 1,066, a falling off of thirty-nine from last year. The figures are interesting as bearing on the supply of ministers. They apparently indicate a considerable leakage be-

tween the early candidating stage and ordination. The contributions for the last year amounted to $21,664,756, three-quarters of which went for the support of the churches contributing it. An interesting feature of growth and sign of the times is a more than quadrupling of the contributions for temperance work. A lesson for our own churches is found in the fact that the gifts for home and foreign missions increased steadily in the last five years, even through the year of financial distress. The administrative expenses of the general assembly, with some interwoven expenses of the synods and presbyteries, amounted last year to $146,175—not too great a price, perhaps, for the central administration of so large a body of churchmen. But this expenditure has proved disturbing and there is a persistent movement for reducing the size of the assembly, which is now an unwieldy body. Debate is difficult and in practice the church is largely administered by its permanent servants and by committees.

World Wide Y. M. C. A. in Germany

Beginning July 28 and continuing through last Monday devoted Y. M. C. A. men of every clime gathered in Barmen-Elberfeld, Germany, for the seventeenth session of their World's Alliance. Of the 1,500 delegates in attendance sixty represented the American group. According to the press reports the arrival of each delegation was a stirring incident, the members being met by a band playing the appropriate national anthem and marching through splendidly decorated streets before many spectators. The list of officials elected for the convention includes names both royal and familiar: Privy Councilor Schinewind, president; honorary presidents, Prince Bernadotte of Sweden, Lord Kinnaird of England and J. Phelps Stokes; our own Dr. Lucien C. Warner was vice-president. According to the reports, the organization is making notable progress, especially in Turkey and Russia, where American secretaries are in charge. The special report from the United States, which now has 1,939 organizations, 446,000 members and $50,000,000 of property, provoked great enthusiasm. One whole session was devoted to a discussion of the work for soldiers and sailors. Soon after its opening, the conference received the following telegram from the emperor, "The blessings of God on the Conference's work for the welfare of the rising generation." The assembly appears to have been the most striking of the world conferences yet held, and was an emphatic demonstration of the mighty and far-reaching influence of this great Christian organization.

Spanish Defeats in Africa

On the northern coast of Morocco Spain is paying a great price for a few old fortresses, a mine or two—mainly in foreign hands—a railroad fifteen miles long and its prestige as a ruling power. The tribesmen of the Riff Hills—about as bad a country for campaigning as the world has to show seem first to have armed themselves with modern weapons of precision and then to have proclaimed a holy war. A more dangerous combination for an easy-going power like Spain it would be difficult to imagine. These tribes are only nominally subject to the sultan of Morocco. They know the trackless fastnesses of their hills. They are absolutely reckless of life in the fanatical assurance of an immediate transition to paradise on falling. The coast is difficult of approach at most points, so that the small Spanish navy cannot be used to effect. The effort to reopen communication with the mines last week resulted in a serious defeat, with very large losses, including many high officers. The Spanish soldiers are brave men, but they were overmatched, and for days barely held their scattered forts against attacks. It will need a large army, which the Spanish people are loath to furnish, and the best of leadership to subdue the tribes and retain even the precarious hold which Spain now has upon the African shore. These are ancient enemies which face each other in the hills of Morocco, and the contest has not seemed so nearly even since the back of the Moorish power was broken by Ferdinand the Catholic and the Moors were driven across the strait.

Rebellion in Spain

Overlapping the boundary between France and Spain at the South is a now submerged nationality, speaking the Catalan variety of the old Provençal French. It includes a corner of France, Minorca and Majorca, with Catalonia in continental Spain. The Catalonians are much unlike their fellow-Spaniards of the Castilian tongue. They are alert and commercial in spirit, independent in thought and impatient of control. They have most of the factories of Spain and its largest commercial center, with the sole good harbor, in Barcelonia, which has long been a nest of republican and socialist plottings. The Carlists are in the mountains, the republicans by the shore. It is Catalonia which the painter Sorolla showed us in his canvasses. The rebellion of the Catalonians and the possession of Barcelonia by the leaders in revolt was a serious matter for Spanish king and parliament. Coming in connection with the defeat of the army at the hands of the Moorish tribesmen, it is no wonder that they proclaimed martial law for the whole kingdom and gave their first attention to putting down the home revolt. The Catalonian insurgents seem to have done their best to put themselves in the wrong with the rest of the kingdom by the murder of priests and nuns and the destruction of church property. For the Spaniard of the alternately bleak and torrid central plateaus is as convinced and obedient a churchman as in the inquisition days. The defeat of the rebels in Barcelona seems to have been managed with military skill. The separate mobs were manœuvered into the central square and then mowed down with artillery and machine guns. The revolt against war and monarchy was ended by the weapons of war, even to the forbidding of quarter to those who refused to surrender. In one way this is a victory for the less enlightened part of the Spanish kingdom over the most advanced and modern section of its people. But on the whole we cannot sympathize with the spirit or the hopes of the Catalonian insurgents. Spain, we believe, is not ready for a republic. The Catalonian leaven and leadership are still necessary for the Spanish people. But that leadership has now been discredited by excesses. The deliberate practice of murder, riot and churchburning is not likely to advance the cause of freedom of thought in Spain or anywhere else.

American Peace Monuments in Turkey

Now that the splendid site on the European side of the Bosporus has been purchased and the title recognized as valid by the Turkish Government for the new location of the American Girls' College at Constantinople, congratulations are in order to its President, Dr. Mary Mills Patrick, and her associates. They have labored long and patiently, sometimes when hope almost failed. They have been cheered by seeing their graduates in influential positions in the Orient during years when women were restricted from much of the freedom of their Western sisters. They have won friends of all those from this country who have visited their institution, though these were few in comparison with those who would have been interested had they known the history and usefulness of the college and the heroism of those who administered it. Now better days have come. The Government has just issued its official permission for the transfer of the college from the Asiatic to the new European location in Constantinople. There are cherished associations with the buildings on the hill slope of Scutari in the garden where the nightingales sang all night long. But the lofty hill where the new college will rise will overlook the old location and command a noble view of the historic waters of the Bosporus with the Asiatic Mountains beyond. Not far away on the same side is Robert College. We don't believe Americans anywhere in the world have planted two other such

institutions of learning in so commanding positions with regard to eventful history, beauty of location and splendid opportunity. The old Roumeli Hissar, the fortress of war, stands on lower ground than either of these colleges, and has stood there with its bloody record for four centuries and a half. These two fortresses of peace should stand as long for the good will of America toward Turkey and the East. Two noble American women, Mrs. Russell Sage and Miss Helen Gould, have given generous aid to the American Girls' College. It greatly needs more money, and at once, to erect buildings suitable for its new work. We hope many new friends will come to its aid.

The Missionary Drawing East and West Together

A special correspondent of the *New York Evening Post* writing from Japan of the perplexing emigration question and the disagreeable experience of the statesmen of the empire in finding their fellow-citizens everywhere unwelcome, can discover no way of meeting the difficulty except in a further advance of the Japanese people toward a complete assimilation of mental and moral life with the best the Occidental peoples have to offer. The Japanese laborer will never be welcome among Occidental races until he is himself of their own type of thought and feeling. "These more or less abortive attempts of the Japanese people to solve the problem of their surplus population would have little interest for the outside world did they not so gravely emphasize the reality of Japan's immigration question. As a resident of Japan, a close student of her sociological forces and tendencies, and a friend of the races concerned, I see no way out except through a vigorous and conscientious promotion of such social, moral and religious education as shall make possible a mutual and harmonious association of the white and the yellow races in the leading callings and interests of life." The practical lesson he draws is an appeal for a larger re-enforcement of the missionary and educational forces in Japan.

"Let Great Britain and America be more liberal in their supply of missionaries to Japan; men and women of the highest mental and spiritual calibre; for there would have been conflict between Japan and the West long ago but for the influence of Christianity. Let there be a permanent system of exchanging university professors and great public teachers and leaders of thought between the East and West; let all Japanese, traveling in British and American territory, be welcomed and cordially treated. Morever, let the consular and ambassadorial representatives of the West sent to Japan be as representative of Christianity as they are of other aspects of Western civilization; for the Japanese regard Christianity as typical of the highest side of Occidental civilization, and all that tends to discourage this opinion makes for wider separation between East and West." These are the serious words of a special student of the situation and weigh far more than the ignorant repetition of foolish or malicious gossip gathered by tourists in the ports and retailed on their return to America.

The Bible as Literature

Eighty-eight students in a Western University were recently questioned concerning their reading, aside from books related to their studies. One of the facts brought out was that only forty-one of them were in the habit of reading their Bibles. That appears to us an encouraging showing. College men and women who give themselves seriously to the study of their appointed or chosen subjects do not have time for much miscellaneous reading, and devotional reading is also apt to be cut short. The questioner of these students, however, who has published in the *Outlook* the results of his investigation, thinks American students are at a serious disadvantage in respect to knowledge of the Scriptures as compared with students in English Universities. Other newspapers commenting on the article, regret the loss to scholarship through neglect of the study of the Bible as literature, "leaving religion out of the question."

All students of English literature recognize the supreme influence of the English Bible in forming it. In every English classic that influence is conspicuous. In the realm of the spiritual life of English-speaking peoples Hebrew thought has been dominant almost from the beginning of our language. Yet if it be possible to conceive of the Bible with religion left out of it we doubt if these writings would ever have taken a strong hold on the mind of the Anglo-Saxon race. Nor do we believe that the study of the English Bible as literature, leaving out religion, will ever be popular in our schools and colleges. It is a translation, the major portion of it from a language with which English forms of speech have but slight affiliation. While associations have made many of its very words precious to devout souls, much of it would seem awkward in expression if religion were left out. The conviction that its words were the very words of God laid on the English translators a compulsion to give the exact meaning which hampered freedom of expression. Then the moods and modes of thought in entire books of the Bible are foreign to our habits of thinking. Who reads Lamentations for consolation, or Ezekiel for enlightenment or Chronicles for mental stimulus or Hosea to improve his literary style or Revelation to enrich his historical knowledge? Who reads these books any way, and several others in the Old Testament that might be named, for any purpose other than devotional, unless it is to get light on obscure periods of Hebrew history? The fact is that the Bible as literature was less known by former generations than it is by the present one. The stories of the Old Testament, the Gospels and the Acts, some of the Psalms and Proverbs and certain proverbial sayings of other books were popular. As to the rest of the Bible, so far as mental discipline was concerned, the majority of those who read it might almost as well have read the words in the original languages as in the English.

The Bible is the book of religion, and it is appreciated by the religious sense to which it appeals. When the moral nature is aroused, then the Bible's calls to righteousness and denunciation of wickedness seem sublime. When spiritual thirst is keen, the words of Scripture that describe the thoughts of God for his children are as refreshing streams of pure water. Devout souls have often risen to such heights of communion with God that they have found meanings before unknown in the words of the Bible. The religious experiences of men and women have suffused these words with tenderness, endowed them with authority and clothed them with splendor which the merely literary study of the Bible has never discovered in them. What other book has gathered around itself commentaries in profusion, some of them more studied and actually, though not confessedly, held more precious than the book itself?

The Bible is a great literature, but it is a literature of religion. Its themes are love, duty, sacrifice and service. It knows these themes only as they are interpreted by the character of God. He is love. Duty is obedience to him. Sacrifice is the expression of his nature. Service is rendered to men as his children. Unless these things are sought as the highest aspirations of humanity and realized as the richest revelations of human character, the deepest meaning of the Bible is out of the range of the student.

The Bible as literature was never so much studied by scholars as now. Large portions of it, hitherto almost unknown, have been put within the reach of the ordinary reader by the discovery of the situations of the writers and the motives which prompted them to write or speak. They have given expression to the whole range of human emotions with unrivaled pathos and power. But the motives which inspired these writers were always religious. The intellectual disposition which appreciates their writings is religious. In a religious age the study of the Bible will be popular, though it awakens such diverse emotions and is so variously interpreted that it is doubtful whether it ever will

be accepted as a text-book in the public schools of a country like ours. But leaving religion out of the question the English Bible will never be extensively studied as literature.

Christian Forces in Rural Communities

It is a common saying that the country church is drained and impoverished by the migration of its sons and daughters to the cities and that it deserves our special pity on that account. Now pity is a cheap quality which no right-thinking man cares to ask however much he may deserve it. Perhaps the wisest plan for the weakest country church is to face the facts of its situation and adapt itself thoroughly to the work which seems to be its special call from God. Drained it may be, impoverished in the chance of spiritual attainment it need not and must not be. For no man and no church was ever spiritually impoverished by doing the work to which it was called in the spirit of hearty faithfulness.

Let such a church, then, say to itself deliberately and without self-pity, "Our work for the moment is to train our boys and girls to be efficient and successful where God is likely to call them to his work. It must be our business, then, to put ourselves in sympathy with the larger life of the world. It will not do for us to settle down into the monotony of a mere existence. We must look beyond the horizon of our hills. We must interest ourselves in the work of the Kingdom of God in all the world. We must have a sympathy with the problems of our brethren in the cities, even though they are too busy to regard our problems and the conditions of our work." Out of a church so facing the facts of its situation God will be sure to call men and women to large service in his kingdom. They will go forth if go they must, with the higher vision and well equipped for work. In their absence the bond of sympathy between them and their childhood home will grow stronger and they will become channels of further enlargement in knowledge and uplift in spiritual life. The one thing for any church, in city or country, to avoid with a holy and burning dread, is the danger of settling down in discouraged ease. The home field is sure to be larger than its tillers understand. The field of the world belongs to them through their companionship with the Lord of all the harvest.

Here and there is a church that is partially or independently endowed. Whether that is fortunate or unfortunate will depend upon the spirit of service and the ambition of faithfulness among its people. If a church feeds wholly out of the dead hand of the endower, it must be a weak church though it had a thousand members. If it uses its endowment as a means of freeing energy for wider ministration, the gifts of the living and the dead will be a lasting blessing. Neither strength nor weakness can be measured by statistics. The great church is the church of large ambitions and a steady zeal for labor, whether it consists of two or three who meet together with Christ in a private house, or counts upon its roll a multitude.

It is a duty for the country church, more recognized today than ever before, to enrich the life of its own neighborhood. It is fatal if it becomes a social club with a dislike for new comers of whatever race or means. We think too much of the church as that which ministers to our need or comfort. We need, both in city and country, to begin to think of it as that through which we minister to others. Every church ought to be Christ's church. When we call it ours we can only do so because in our heart's ambition we are his and his for real self-sacrifice and sympathy with the need of others.

Prayer meeting topic for Aug. 8-14. The growing Kingdom—Christian Forces in Rural Communities. Isa. 58: 6-12; Acts 11: 19-26; 14: 21-28. What can the country church do to counteract the monotony of rural life? To adapt itself to alien races? Its contribution to the city churches and to home and foreign missions. Reciprocal obligations of city churches to aid the depleted communities. When is an endowment harmful? The President's Commission on Rural Life. (Literature furnished by the C. H. M. S. and the State Home Missionary Societies.)

Editorial In Brief

Arbitration has a new triumph in the settlement by the Board of Trade of the threatened strike of some thousands of Scotch coal miners.

The loss of life in American coal mines is appallingly large, but it is far surpassed in Great Britain, where 1,345 persons were killed last year. One in every seven employed was either killed or wounded.

The additions by confession to Congregational churches last year, 35,100, have been exceeded in number only twice in our denominational history, in 1894 and 1895. The number of infants baptized, 16,254, is larger than in any previous year. These surely are not signs of decadence.

The destruction of the two Mexican cities of Acapulco and Chilpancingo by earthquake last Saturday seems to have been complete. Acapulco paid the penalty of its position on the sea in the following tidal wave which swept over the ruins. Both the cities are small, but the suffering of the people will call for sympathy and perhaps for aid to us as nearest neighbors.

If earthquakes in divers places were a sole and sure sign of the end of the world, the notorious "Elijah" Sandford of Maine might be correct in his prophecy that the end is to come at 10.30 A. M., Sept. 15 of this present year. The Mexican earthquakes which have again desolated the Pacific port of Acapulco, the city of Chilpancingo and shaken even Mexico City, brought the end to a good many people and lengthened the list of recent earth tremors. But the only earthquake we look for in Shiloh, Me., in September, is a further rift in the reputation of Sandford as a prophet.

An experiment in municipal ownership by the London County Council is not encouraging. The Council some time ago had a fleet of thirty boats built and put on the Thames River for local passenger travel. They cost considerably over $1,000,000. The last of these boats have just been sold, and the price received for the whole number, after they had been run from the beginning at a large loss, was $90,000.

Every Congregationalist interested in the business of extending Christianity through our country and through the world should study the statement of Secretary Anderson on another page. He shows that "less per member is given to the work for which our churches have assumed responsibility than ever before in the history of the denomination," and presents figures to prove it. *Congregationalists are not holding their own as compared with thirty years ago.*

Hot weather when oppressive has a tendency to foster irreverence. Hence after a hot spell we hear of ministers and professors in summer schools making remarks about the unfitness of the Bible for modern study and the absurdity of venerated doctrines. When these remarks are translated into "copy" by newspaper reporters under the influence of the same hot spell they sometimes sound almost like profanity. They should not be taken too seriously.

The trial of the American missionaries in the Congo State for criminal libel seems likely to become a question of Belgian politics. The Socialist leader, M. Vandervelde, has promised to go to the Congo and to aid in the defense of Drs. Morrison and Shepherd. The Christian churches of Belgium, both Protestant and Roman, should not leave sympathy with the cause of resistance to cruelty to the Socialists.

A well-known saying of newspaper correspondents in Washington is, "When you haven't anything else to write about, swat Aldrich." Most of the newspapers of the country have taken a hand at swatting Aldrich and many of them have kept it up for a good while. As he appears to be imperturbable and the inference is that there is little else to write about, we find consolation in the adage, "No news is good news."

Chicago looked long for a head of its school system and at last found one in Mrs. Ella Flagg Young. The new superintendent must leave her professorship in Chicago University to accept the position. Having found her competent and given her a man for assistant superintendent, the appointing

board do not seem to have troubled themselves much over the new precedent they were creating in putting a woman at the head of the city schools. The choice of the first one of her sex for this important position at the age of sixty-four years is a high compliment to her ability.

The Wrights in their quiet way, without advertisement or sensation, with a sensible liking for good weather and fair winds, keep slipping through the air and breaking flight records. Orville Wright, who is conducting the test flights for the Government, made a remarkable cross country flight with an army officer as companion last week from Fort Meyer to Alexandria, Va., setting a new record over a rough and hilly country. The President came away from the strife of tongues over the tariff question long enough to see the return. His administration will be known as the era of flight.

Three reservations of Government land, one each in Montana, Idaho and Washington, will be distributed by lot this month to American citizens making application for grants. A very large number are assembled at the Flathead, Coeur d' Alene and Spokane, the three points where the distribution is to be made. It is expected that not less than 75,000 persons will register their applications, of whom less than 600 will draw prizes. Every state in the Union is represented, and nearly 1,000 have journeyed across the continent from New England, hoping to be among the fortunate ones.

Osaka is the port of Kyoto, the ancient capital of the Mikados, and one of the chief commercial cities of Japan. It is also third in interest among the art centers of the empire. We must all sympathize with its people in the destruction by fire of a large part of their city. The Japanese cities are peculiarly subject to these sweeping conflagrations owing to their multitude of wooden and paper houses. These are easily replaced, but the loss of art treasures and temples is irreparable, as the new Japan is incapable of reproducing the fine works of its older artists and architects.

The Czar is coming west on visits to the President of France and the King of England. Judging by the extreme precautions taken for his safety he must either be possessed by a superhuman opinion of the value of his own life or be a most unhappy man in travel. Few of us would be willing to inconvenience so many people to enable us to get about. All the commerce of the Kiel ship canal was stopped while his yacht was coming through, and an army of riflemen lined the banks. The landing at Cherbourg and, indeed, every step of his progress both in France and England will be in the same guarded isolation. He must be a man of quite abnormal vanity not to understand how glad his hosts will be to be rid of the responsibility of taking care of him.

The Superintendent of Insurance for New York, Mr. Hotchkiss, seems to have sensed the true relation between the vocation of the ministry and business. He recently refused to issue a certificate to a minister to act as a life insurance agent. He received a letter from an official of the company protesting against his refusal. The writer said that "next to the preaching of the gospel the most godly thing is life insurance," and assured Superintendent Hotchkiss that the minister was accustomed in his preaching to direct attention to the benefits of life insurance. Superintendent Hotchkiss says in reply, "I don't object to ministers preaching to their flocks the good to be derived from insurance, but I do strenuously object to ministers preaching on insurance and then soliciting business."

The centennials of freedom from Spain now begin in the South American republics, and will run through a decade and a half to come. Ecuador is the first to celebrate. It became independent Aug. 10, 1809, and opens a national exposition at Quito, Aug. 10, which will run through the winter until Oct. 10. Our own government has a part in this exhibition. More interesting to the North American visitor than the exposition will be the city and its neighborhood. Quito is one of the old capitals of the Incas. It is 9,300 feet above sea level, on a green plateau, surrounded with volcanoes rising far above the snow line, even though the city is within a fraction of a degree of the equator. The completion, last year, of a railroad from the port of Guayaquil makes this mountain capital easily accessible to the world.

Prof. George B. Foster, after having been expelled by the Baptist Ministers' Association of Chicago, insists that he is still a good Baptist, while he is preaching in a Unitarian church. What do Unitarians say? Their organ, *The Christian Register*, recognizes the fact that their denominational barriers, though "light as air and invisible as light," would exclude him from their fellowship if he did not accept their views. It says: "We say in the preamble of our constitution, 'We cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims.' What is our spirit, and what are our practical aims? The moment we ask that question we invite answers which amount to barriers. We should not think that we were justified in recommending to the American Unitarian Association the appropriation of money to support a missionary who based his preaching upon the five points of Calvinism." That is the preaching that Baptists rejoice in. If Professor Foster did not repudiate the Baptist theology he would not be acceptable in a Unitarian pulpit, and no doubt he knows this.

"Do you believe that any Chinaman ever became a genuine Christian?" This question was asked the other day in a restaurant by an intelligent appearing man in a discussion over the impropriety of attempting to have Sunday schools for Chinamen with American women as teachers. An answer to it has lately been given by Dr. Campbell Gibson, for thirty-five years a missionary in China. Nine years ago, he said, the Boxers tested the native Christians they had seized. "Drawing a rude cross upon the ground, they called on their prisoners to trample it under foot, offering life and freedom to those who did so, and death to those who refused. In that hour of terror some fell from a scarcely grasped faith, but many thousands—men, women and children—could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinchingly." Would the crass provincialism which some Americans have who even profess to be Christians maintain that these Chinese martyrs chose to die as hypocrites rather than go free? Would they or would they not acknowledge these disciples as brethren in Christ?

Sir Robert Hart, for so many years the head of the Chinese customs, has been widely quoted as saying, "Not one Chinaman has ever been converted to Christianity, no matter what the missionaries may say or believe." This alleged saying was quoted by the New Orleans *Times Democrat* and challenged by an Episcopal minister. The question was referred by Secretary Lankester of the Church Missionary Society to Sir Robert Hart, and this is his reply:

"I never made any such statement. On the contrary, I have on several occasions adduced the fact that, during the Boxer trouble, in 1900, thousands of Christians bowed to death rather than recant, and the students of the American Methodist University at Peking prefer the life of evangelists on a mere pittance to that of other occupations with ample means and wealth to tempt them. Of course, preaching and teaching do not find the same response everywhere, but I believe that, while at some places success follows quickly and conspicuously, the 'Word of Life' is nowhere sown on barren soil; somebody receives it and bears 'fruit.' The end may be far off, but Christ will reign!" But as is usual in such cases, we suppose the falsehood will be quoted as truth by ignorant or prejudiced people for a long time to come.

Personalia

The chairman of the Congregational Union of Wales is Rev. Robert Roberts of Rhosllanerchrugog. No wonder he is chiefly known as Roberts Rhos.

Leipsic University, now celebrating its fifth centenary, includes ex-President Roosevelt among its honorary doctors of law. All the others are German, including King Frederick of Saxony, Count Zeppelin, Hauptmann, the dramatist, and Von Uhde, the painter.

The *British Weekly* says it is understood that Prof. George Adam Smith will be the new principal of the University of Aberdeen, Scotland, and that his "academic tastes, his acknowledged position in literature, his oratorical power and his winning and genial manner should make him an ideal head of a great university." Dr. Smith has been lecturing at the University of Chicago and is now in Northwestern Canada. He will return to Scotland next month.

Among the birthday honors recently conferred by King Edward, one was the order of knighthood given to Dr. Francis J. Campbell, founder and principal of the Royal Normal College for the Blind, London. Sir Francis is a native of Tennessee, where he lost his eyesight by an accident when a child. He won his way to independence over great obstacles, was a student at Harvard University, and at twenty-two years of age was musical director of a girls' school in his native state. Being driven out by his neighbors on account of his anti-slavery views, he traveled in Europe, became interested in the hopeless condition of the blind in London, and began with three pupils the institution which has now become a college with hundreds of students, fine buildings and beautiful grounds. It is said that 260 of those he has taught in the college earned $100,000 in a single year, principally by teaching music.

Rev. John McNeill, the Scottish evangelist, after a year in Christ Church, London, as the successor of Rev. F. B. Meyer, has resigned. No hint was given that his pastorate had not been satisfactory to all concerned, unless it be in some words of his farewell sermon on the parable of the Prodigal Son. Speaking of our Lord's use of parables he said:

"Christ had to say things in this veiled fashion, or they would have clubbed him to death sooner than they did. Sometimes preachers have to do the same thing with the same sort of gentry. I never was gifted that way. Wild beasts would have been more merciful to Jesus than the decent, respectable, religious people were. If you want to see the devil, rouse the Pharisee—the respectable elder, deacon or trustee! If you want to see the devil, try to bring it home to some people that they are sinful; that if Jesus is to sup at all, he must eat with sinners, or starve."

The Landscapes of Tennyson

By Isaac Ogden Rankin

Since the days of the minstrels and the troubadours few have been poets by exclusive profession. Verse making is not usually a lucrative occupation, and not many have the courage—or the capital—to give up their whole lives to its pursuit. But Alfred Tennyson dedicated himself entirely to poetry, made it the sole occupation of his life, had the courage to sacrifice to it not merely the place which his gifts and connections promised him among the prosperous respectabilities, but also to abandon or at least postpone the hope of winning the woman he loved, and with whom, as the most hopeless of undesirables, her guardians refused to allow him to correspond. Not even for Emily Sellwood was he willing to abandon his call. If afterward he became one of the most noted names of England, earned a fortune by his pen and—what most Englishmen admire more than a fortune—a barony, his earlier courage and devotion should be remembered to his credit.

He was a child of the parsonage and was fortunate in his father and mother. The father had a knack of easy rhyming and was scholar enough to educate his sons. Poetry was respected in that household and the many children lived and played in the atmosphere of books. Alfred was the fourth of eight boys, with four younger sisters. The tenderness and essential soundness of his thought of personal relations he owed in part to that training of the large family in the quiet country home. But in his own thought he owed even more to the mother whose picture he has drawn in one of his earlier poems under the figure of Isabel:

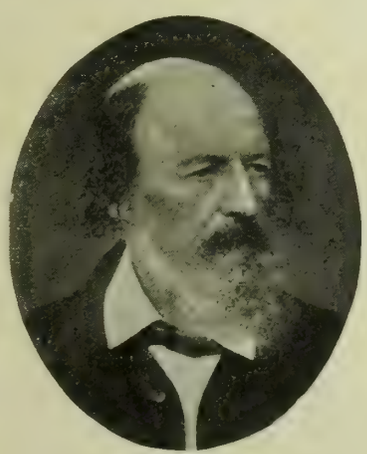
"Revered Isabel, the crown and head
The stately flower of female fortitude,
Of perfect wifehood and pure lowlihead."

We gather from this ideal figure and from what the poet's son tells us in his biography of his father, that Mrs. Tennyson was the heart of the household. Strong as well as gentle and unassuming she had need to be, as the mother of twelve children.

Fortunate likewise was Tennyson in his wife, who after ten years' separation married him on the strength of his first public successes and a pension of a thousand dollars a year granted by the government. There are no literary pensions in America, but one cannot but stop to imagine what it would cost to get such a grant through the Senate on the strength of the poet's poverty and the merit of having written "The Lady of Shalott" and "St. Agnes' Eve." Or, again, what such a pension might have meant at certain stages of his career to Poe. Emily Sellwood was wise as well as venturesome. She became thenceforth the poet's second, critical and encouraging self, his literary conscience and motive force in large endeavors.

The English-speaking world was fortunate in the scenic background of the poet's earliest recollections. Lincolnshire, with its desolate flat shores, its fens and marshes and the long ridges which make variety of beauty from south to north, was always the natural background of his thought. It was the Norseman's country and the Tennysons boasted their descent from the Danes. But the descendants of the old conquerors had conquered it again from the harsh or barren forces of nature. The whole range of beauty, from the wild sea and wilder dunes to the century-old gardens, was there for the eyes of the most minutely observant poet that England had produced since Spenser and Shakespeare. When the appraisal of the gifts of Tennyson is made by the critic of tomorrow, it will include a full appreciation of this detailed observation which was his lifelong habit and delight. We have curious accounts of the place it played in his life, not merely in the notes from his journals printed by his son, but in the accounts of others. Poetry was his profession and the study of the world for its poetical suggestiveness his continual preoccupation, so that in touring with others he was often apt to walk apart.

It would be a matter of absorbing interest to study the familiar poems in a like preoccupation with their scenic backgrounds. They are not all transcripts of actual observation. Tennyson complained bitterly of his interpreters, who would not give him credit for imagination. He used the materials which study gave him as the foundation of elaborate landscape pictures. But we know enough of his life and of his method to compare the differing effects of memory and imagination, and to see what a great



ALFRED, LORD TENNYSON

observer makes of his material, more consciously and deliberately, indeed, than Shakespeare, but powerfully. From the simplest recollection comes the picture of the brook that was his boyhood's delight in "A Farewell":

"Flow, softly flow, by lawn and lea,
A rivulet, then a river;
No where by thee my steps shall be,
Forever and forever.

But here will sigh thine alder tree,
And here thine aspens shiver;
And here by thee will hum the bee,
Forever and forever."

The reader may at his leisure, in memory or the book, compare this fleeting glimpse with the elaborated picture of the ideal stream with its never ceasing flow in "The Brook." The comparison is one to which the son especially calls attention.

These special landscape backgrounds of the earlier poems are in a sense the most dramatic things in the whole work of the poet, bringing before the mind a scene with the vivid characterization of the greatest landscape painters, like Rubens and Velasquez, the latter wholly in the background of his pictures. The poems are amazingly rich in these backgrounds, and it is not too much to say that they make the fortune of more than one favorite piece. There is, for example, the setting of the "Lady of Shallott" in the rich alluvial valley in the harvest time:

"On either side the valley lie
Long fields of barley and of rye,
That clothe the wold and meet the sky;
And through the field the road runs by
To many towered Camelot."

There are wooded parks in the distance, as we hear further on; but the picture takes in at the first glance only the yellow grain fields and the willows of the waterside. It is the mystery of silence at the very edge of life; of light with the shadow hanging over.

You turn the page and June has given place to August; the fat valley to the long, lean borders of the sultry sea:

"Nor bird would sing, nor lamb would bleat,
Nor any cloud would cross the vault,
But day increased from heat to heat,
On stony drought and steaming salt."

All this is background for a figure more faint and artificial than itself. The unreality is Mariana; the reality is the picture of the intensest tropic mood of summer by the sea.

The "Palace of Art" is a gallery of such dramatic landscape pictures, of North and South, of night and day:

"One seemed all dark and red—a tract of sand,
And some one pacing there alone,
Who paced forever in a glimmering land,
Lit with a low, large moon.

One show'd an iron coast and angry waves.
You seemed to hear them climb and fall
And roar rock-thwarted under bellowing caves,
Beneath the windy wall.

And one an English home—gray twilight pour'd
On dewy pastures, dewy trees,
Softer than sleep—all things in order stored,
A haunt of ancient peace."

There are moods in which the poet's grasp of human nature seems tenuous or uncertain; but we may always go to him for these flashes of insight into the essential qualities of landscape.

Among all the longer poems "Maud" was the poet's favorite. It is full of these exquisite backgrounds, mostly of park and garden scenery. Here is the brook again:

"Rivulet crossing my ground
And bringing me down from the Hall
This garden rose that I found,
Forgetful of Maud and me,
And lost in trouble and moving round
Here at the head of a tinkling fall,
And trying to pass to the sea."

Here is the cedar:

"O, art thou sighing for Lebanon
In the long breeze that streams to thy delicious East?"

And in the midst of the sadness of the lament for Arthur Hallam is a call to April:

"Bring orchis, bring the foxglove spire,
The little speedwell's darling blue
Deep tulips dashed with fiery dew,
Laburnum, dropping wells of fire."

Is it not better to linger—or to come afresh—to a poet for so large a quality as this—his largest and most individual gift, indeed—than to spend our time in grumbling that he was not something other than he was? It will need another generation, with its wider view and longer perspective, to determine what the Laureate of the Victorian reign is to mean to the English-speaking world. But no reconsideration, we believe, will rob him of his meed as the creator of English landscape in a class to which only Shakespeare, Spenser, Milton and Keats belong.

The Congregationalist's Sermon

Giving Odds to Satan

By Rev. J. H. Jowett, Birmingham, England

2 Cor. 2: 5-11.

A scandal had arisen in the Church at Corinth. A lurking germ of profanity had been quickened into vigorous action, and one man's holy covenant with the Lord was being eaten away in moral disease. The members of the Church were indifferent to the shame, and no one shrank from it in holy revulsion. The Apostle Paul hears of the indecency. He writes a letter full of the terrors of judgment. The letter is effective. Stern resolutions are passed and carried out with swift execution. Thoughtless sluggishness is changed into thoughtless speed. The easeful is changed into the zealot, whose instruments are bolts and bars, brimstone and fire. And so the apostle writes again. He warns them that while they can serve Satan by laxity, they can also serve him by severity. He tells them that their unrelieved hostility was doing the work of the enemy. They were giving the advantage to Satan. I want to look at the apostle's teaching in its application to our own life.

THE ODDS OF UNGRACIOUS SEVERITY

We give the advantage to Satan in all undue and ungracious strictness. Apart altogether from punishment, there is an unwise and rigid strictness which does not make for moral and spiritual health. We may be so indiscreet in our insistence upon virtue as to create a bias in favor of vice. It may be that there is not much need for this warning in our own time. It may be that our characteristic peril is laxity rather than severity, the danger of leaving too many doors open rather than of insisting upon every door being closed. But even if a cast-iron rigidity is not the distinguishing feature of the moral life of our day, it is so deadly whenever it appears that I think it is worth while calling attention to it, even though its appearance be infrequent. I would, however, say in passing that there is no severity more extreme and fatal than the harsher moods of lax and careless people. The moral spasms of the indifferent are often terrific. This type of people allows things to drift in light-hearted and light-handed indolence, and then suddenly assumes a control whose fierceness outstretches the harsh tyranny of an Oriental despot. Careless people are not always mild and lenient; they are the victims of squalls, and when they are in their tempestuous moods the results are most destructive. And therefore it is perhaps true that we should find the most deadly harshness in generations of obtrusive laxity. It is in the softer and more luxuriant climates that the volcano reigns; and it is probable that there was more real oppression in the moral spasms of the Restoration than in the more consistent severity of the Puritans. Lax people are subject to extremes, and Satan is as well served with their fervors as with their indolence. I think, therefore, it will be well for us, despite the softer characteristics of our time, to regard the apostle's counsel as modern and opportune, and to see to it that we do not, by an ungracious and unChristly strictness, give the advantage to Satan.

The fact of the matter is this. When we put on our imperial purple and ascend our thrones and begin to exercise authority, we rule too much in the spirit of law, to the exclusion of the gentle powers of grace. We rear our thrones on Sinai and not on Calvary, in the realm of stern commandment and not in the wonderful, arresting realm of personal sacrifice. And because there is no grace in the ruler, there is no graciousness in the rule, and consequently no gracious results of his sovereignty. This kind of unhallowed strictness despoils life of the very glory it seeks to conserve; it substitutes the conventional for the natural, and robs life of its spontaneity and freedom.

UNGRACIOUS PARENTHOOD

Everybody is familiar with the kind of character I am attempting to describe. Watch it in the sphere of parenthood. Its ungracious strictness fashions the life of a child into a carefully laid out, conventional park. Everywhere, where there is a bit of enticing green turf, and the child would like to "lie down in the green pasture," he is confronted with the prohibition, "Keep off the grass!" Everywhere, where there is an alluring vista through the wild woodland, and he would like to enter and follow its shadowy mysteries, he is met with the stern injunction, "Trespassers will be prosecuted!" And so life becomes like a forced march on gravel paths in a neat and well-kept little park, instead of being like an elevating, bracing scamper over the wide green spaces of the Malvern Hills.

And here is the apostolic teaching concerning such mechanical strictness—we can make so many rules as to lose the virtue of the principle. The principle may be of Christ, the rules may be of Satan. The finest legislation may be spoiled by foolish administration, and the noblest theories may be ravaged by extravagant application. We may contend for God so unwisely as to become the advocate of the devil. It is possible to be so strict as to create and encourage laxity. One of the sons of my church said to me years ago, "I can do nothing right for Father!" The father was an upright man, studiously scrupulous in all his doings, zealous for all the verities of the evangelical faith, but evincing a piety which was more characterized by heat than light. He put a danger board at the slightest gradient. His map of life glared with red signs of warnings. His contour-book abounded in prohibitions and restraints. "I can do nothing right for Father!" The complaint was exaggerated but significant. Life for that lad had become the tragic reflex of a game we used to play in early childhood; we had to hop from square to square in ever-increasing complications, without touching the intercepting lines. Or like a variegation of the game—to walk the stone pavement from school to our home without once touching the mortar lines which defined the squares—a task which became increasingly difficult as the spacious slabs changed into cobblestones, and the journey was on tiptoe for the last half-mile! Yes, that was the nature of this lad's life—a hard, stony pavement from earth to heaven with a perfect network of prohibitory lines, necessitating a hop, skip and a jump at every yard of the difficult way. Well, what happened to him? This happened. There were so many danger signals that he ceased to be aware of danger. The red lights were so common as to lose their warning. The prohibition lines became burdensome, then irksome, then neglected, then forgotten. The perilous strictness gave birth to a perilous laxity, and it seems as if the lad would have been safer if he had had no oversight at all. Satan got the advantage.

Mr. Gosse, in his recently published book, "Father and Son," which is a most painful account of his own early life, has offered testimony such as perhaps is to be found nowhere else in great literature, of the hardening, sterilizing influences of ungracious severity. I will not pursue the matter further. It is a good thing to have fine principles, it is a bad thing to express them in strangling and suffocating rules. Let us remember that the wonderful grace of Calvary includes the exacting ideals of Sinai, and a life of holiness is consistent with "the glorious liberty of the children of God." If I were to be asked my judgment as to the secret of Drummond's amazing reception by the youth of Scotland, their leap to his appeal as a thirsty hart to the water-brooks, this would be a part of my reply: he took away the restrictions which burdened and did not help them, he offered them lighter garments for their souls, and he said to them, "Come, let us walk together over the bracing hills of God!" And they accompanied him, and Scotland "heard the sound of music and dancing" as they went along their way.

THE ODDS OF UNEXERCISED FORGIVENESS

We give an advantage to Satan when we leave unexercised the emancipating ministry of forgiveness. "Ye ought rather to forgive him," writes the apostle concerning this offender in the Corinthian Church, "that no advantage be gained over us by Satan." The withholding of forgiveness is a taking sides with Satan. The granting of forgiveness overthrows the device and work of the devil. I often think that Christian believers have not begun to realize the enormous powers committed to them in the gracious providence of God. Take this ministry of forgiveness. The gift of pardon, of real pardon, is as real an energy as the genial, liberating breath of the spring. There are souls, multitudes of them, winterbound, frozen in the grip of guilt and self-depreciation and self-contempt and despair. And Satan is getting the advantage because, as assumed custodians of virtue, we refuse them forgiveness. Moral winter always establishes the dominion of Satan—indeed, it is his only realm—but we can often annihilate his sovereignty by the genial air of forgiveness. But you will see that I am using the word forgiveness in its richest and worthiest significance. There are spurious pardons about, and these can no more dislodge the devil than painted fire can dislodge the frost. Christian pardon is much more than a matter of words. Christian pardon is much more than the overlooking of an offense. Christian pardon is much more than the cessation of personal resentment. All these are mere negations, and the enemy of our souls only laughs at the finest negations of men.

GRACIOUS FORGIVENESS

All Christian graces are positive and energetic; they do not shelter in coy omissions, they move out in chivalrous service. And so it is with real forgiveness. Forgiveness is not just to cease to curse, it is to begin to bless. "It was said of them of olden time, Thou shalt not . . . ! But I say unto you . . ." and there follows the command for positive service. Forgiveness is not just ceasing to hate, but beginning to love. It is the enlistment of our strength in the practical work of reclamation. "So that ye ought," says the apostle, "to forgive him and comfort him," and to "confirm your love toward him." That is real pardon, the

one who was offended laboring for the reclamation of the offender. That is how the Lord pardons thee and me, and that is how we are called upon to pardon one another. And I proclaim that this kind of pardon would thaw the frozen currents of the imprisoned soul.

But if we withhold it, how then? Then Satan gets the advantage, and our Lord is put to a deeper shame. For mark you what our refusal may accomplish. When we persist in refusing forgiveness to any one, the unforgiven may begin to doubt the very grace and love of God. What if our fellows read the Lord through you and me! Would the representation be true, or would it be tragically untrue? When Jacob, after many, many days, fearful and uncertain, met the brother whom he had foully wronged, and "Esau ran to meet him, and embraced him, and fell on his neck and kissed him," Jacob used these words, "I have seen thy face as though I had seen the face of God." That is often the trend of recovery. The sinner ascends through the kindness of man to apprehend the wonderful grace and love of God. But it is the device of Satan to make us such stout-hearted defenders of virtue that we refuse forgiveness to those who have broken the moral law. The gracious Lord is thus eclipsed, and Satan gets the advantage.

"We are not ignorant of his devices," concludes the apostle. He has many devices, but only one motive—to draw us away from God. "What I say therefore unto one, I say unto all, Watch!" In all our resentments, and severities, and reproofs, let this be our vigilant inquiry—where is the Lord in all this, and where is Satan? Whither are things tending? Am I the minister of a deeper degradation, or of a sure and glorious restoration? Who is getting the advantage? And with wakeful and sanctified understanding let us see to it that the Lord reigneth.

Silver Bay: a Summer School of Missions

By M. C. Hazard, Ph. D.

Beautiful Lake George, on which is Silver Bay, has a grewsome history. With Lake Champlain it formed "a pathway of war" of which use was made from time immemorial until the close of the Revolution. For untold ages Indian war parties came and went upon its surface. When the English settled in New England and New York and the French occupied Canada, it became evident that the nation which would possess the continent must control Lake George and Lake Champlain, and so an even bloodier warfare was carried on over this waterway,



The new auditorium, Silver Bay

Lake George being the scene of the principal strife. This again was renewed in the struggle for our independence. Time would fail to tell of all the bloody massacres which have stained the pure waters of this lake, like that at Sabbath Day Point, where three hundred English soldiers were ambushed by the Indians, and all but a hundred of them killed or captured. In the grounds of the Fort William Henry Farm many skeletons have been found, sixteen having been discovered while digging for a cellar.

What a contrast between those bloody times and now! The shining waterway is no longer reddened with blood or polluted by floating corpses. Lake George is surrounded by attractive villages, and fine summer hotels occupy its most picturesque points. Comfortable steamers daily ply up and down the lake. Modern canoes and motor boats are to be seen everywhere on its surface. Smiling Peace has taken the region under charge, and Pleasure has followed in her footsteps. Instead of the curdling warwhoop is heard the sound of gay laughter, and the only contests are those to be seen in the tennis courts or on the baseball fields.

Father Jogue, the discoverer of the lake, named it Lac St. Sacrement, or Lake of the Holy Sacrament, inasmuch as he reached the head of the lake on the eve of the observance of the day known as Corpus Christi. By that name it was known both to the English and French for over a century, but Sir William Johnson rechristened it Lake George, not only in honor of King George II., but in assertion of his right over it. The Silver Bay Association has acquired an extensive piece of property on the bay of that name, which is entirely devoted to the holding of summer conferences for Christian instruction and training. So far the privilege has been exercised by the Young People's Missionary Movement, the Young Men's Christian Association and the Young Women's Christian Association. Each organization brings to the bay a large number of earnest young people intent upon better fitting themselves for Christian service. It would seem as if now a return to the first name of the lake would be appropriate.

Of all the beautiful places on this lovely lake none excels Silver Bay. The plant consists of a hotel, with cottages and dormitories, a fine auditorium in church form costing about $20,000, a boat and bath houses, a store for religious literature, etc. The property was bought from Silas H. Payne, a retired millionaire, who resides in a fine cottage with elegant grounds on a height near by. With the hotel and other improvements, it cost him in the neighborhood of $140,000, but for the purposes for which it is now used, he sold it to the Silver Bay Association for $70,000. After having raised this money, the Association deemed it best to solicit enough more to secure the point just below in order that no hotel might ever be put up on it, and besides to get enough to give them a good auditorium. In all the Association has expended somewhat over $100,000, and now has an admirable equipment for its service.

I went to Silver Bay this year to attend the meeting of the Sunday School Association, which was invited to hold its sessions there by the Young People's Missionary Movement in conjunction with its own, that there might be a better understanding of what the latter is doing and that by conference its methods might be, if possible, improved. That the conference might be held away from all distractions, the editors were taken out in a launch and corraled upon an island, where there was a free and frank interchange of thought and opinion which was quite valuable. But the most good, I am persuaded, was effected by opening the eyes of the editors to that which is being accomplished by the Young People's Missionary Movement.

The Movement is organized to achieve great things. Its form of organization makes that fact evident. Besides the twenty well-known business laymen on its board, there are twenty-one representatives of as many different denominations, so that in effect the board is interdenominational. The Movement, therefore, is in sympathy with all denominational missionary effort, and readily has access to all missionary information. The board is divided up into Editorial, Field, Publication and Sunday School Committees, each of which is working hard to carry out the purpose for which it was appointed. The object of the Movement is not to raise money, or to enlist missionaries, or to direct missionary operations, but simply to educate the Church and the Sunday school and inspire in them a love for missions. What it is doing is worth summing up.

In the first place, it is already furnishing an extraordinary amount of missionary literature. In the line of study-books it has issued 150,000 copies, and during the year has published three reference libraries of not less than eight good-sized volumes each, at the amazingly low sum of five dollars per library. Besides these it has met the demand for mission information with pamphlets, charts, maps, lantern slides and photographs running into the thousands. By such aid as it can render, what an interesting illustrated missionary lecture a pastor can make!

Probably one of the most effective features of its work is the furnishing to Sunday school editors of mission information to be used by them in enforcing and illustrating the lessons designated as "missionary lessons." The combined circulation of the "helps" in which these appear number into the millions. During the conference with the editors arrangements were made also to supply fresh interesting matter for the children's and young people's papers published by the different denominations. This will again reach about the same constituency, but in a more extended and effective way.

But the Movement has a more direct and telling way of propagating interest in missions. It aims to instruct and inspire men and women to teach and awaken in others

a love for missions. Here, for instance, in this conference, many young people came from long distances to learn about missions that they might go back qualified to be themselves the instructors of teachers. That, you see, is the reproduction of influence in a geometrical ratio. These young people were under the tuition of such experts in teacher-training as Miss Elizabeth D. Paxton, dean of the New Jersey State Sunday School Summer School, Miss Anna Pierce of the New York State Normal School at Albany, and others equally well known. They listened to lectures by Rev. William Carey of India, the great-grandson of the founder of modern Protestant missions, who inherits the enthusiasm of his famous forbear; by Dr. J. E. McAfee, Secretary of the Presbyterian Board of Home Missions; by Dr. Homer C. Stuntz, one of the secretaries of the Methodist Episcopal Board of Foreign Missions, with others, besides some missionaries from the foreign field. Could these instructors make missions interesting? A school session was held upon Sunday for the purpose of showing in how many different ways, without trenching upon the regular program for more than from three to five minutes, mission facts could be presented in a way to rouse intense interest in the scholars. The proof of this lay in the fact that examples of this went on for an hour and a half without any abatement of the eagerness to see and hear on the part of the audience. The effect of this demonstration will be felt in many a Sunday school to the increase of interest in missions.

The young men in this Movement are thoroughly alive and deeply in earnest, and, I may add, are sane and sensible. Already they have accomplished a good deal, and working along their present lines they soon will be able to stir up a large number of churches and Sunday schools upon the subject of missions. They are going to make it uncomfortable for the one who does "not believe" in trying to convert the heathen. Although the interest in evangelizing them is greater than it has been, it will become greater yet. Just watch the rise of the mission thermometer.

Foreign Missions at Northfield

The interdenominational study of foreign missions during the last few years has developed a new spirit of inquiry, and has resulted in large advance in information gained. The text-books issued by the Central Committee on United Study have reached the sale of half a million copies. The book for 1909-10, "The Gospel in Latin Lands," needs little more to recommend it than the mention of the authors, Dr. and Mrs. Francis E. Clark.

During the week in Northfield devoted to the Summer School for Women's Foreign Missionary Societies, July 22-29, the chapters of this book were the basis of six lectures by Mrs. Helen Barrett Montgomery—lectures full of fact and suggestion in connection with Protestant missions in the Latin lands of Europe and America. Study classes took up this book and "The Golden Key," for the children, written by Mrs. Mary Potter Angell. The hour given to the woman's missionary meeting considered not only the book, but plans and methods with possible and practical programs. The three authors were present and lent efficient aid. Mrs. Clark gave the opening address and added other service. Dr. Clark preached Sunday morning, and with striking illustrations convinced his audience that the "morning cometh" in reality in mission lands. Mrs. Angell, with the leaders of children's societies, made voyages in her airship, the Speedaway.

The first hour of the morning was given to a Bible lecture by Rev. Charles T. Studd, and the day closed with a sunset meeting on Round Top and a service in the Auditorium, with addresses. Dr. Jones of Madura told of India's Need and Opportunity; Miss Paxson of The Student Volunteers; President Merrill of Aintab of Turkey in Reconstruction; Miss Clementina Butler of Six Years with Our Neighbors in Mexico; Rev. George T. Berry of The McAll Mission; Dr. Zwemer of Arabia of Missionary Leadership; Dr. Chamberlain of Brazil of Christianity as the South American Understands It. If we might give the names of the bright, wide-awake women who were alert with question and suggestion, the list would be long. Many young women came.

The missionary rally Sunday evening was the occasion for introducing missionaries from Arabia, China, Japan, Burma, Mexico and Turkey, several of whom made addresses. The denominational rallies, the sports of field day and the reception at The Northfield furnished a pleasing variety. The registration was somewhat less than 400. There were 108 Congregationalists, including two Board secretaries, Miss Stanwood and Miss Calder, with representatives from seventeen branches. There was also a good showing from other denominations. H.

A Pilgrim Tablet in Holland

A bronze tablet was unveiled in the house of worship of the English Reformed Church in Amsterdam, July 11. Reference to this ceremony has already been made in *The Congregationalist*. Further accounts since received by us show that the event was a notable one. The tablet was presented by the Chicago Congregational Club, the initiator of the movement to erect it being Rev. Dr. William E. Griffis of Ithaca, New York. He preached the sermon, reviewing the twelve years spent in Holland by the Pilgrim Fathers, and emphasized the influence of the Dutch nation in molding the thought and life of the Pilgrims who were to affect the destiny of the New World whither they emigrated.

The church was crowded, and the principal seats were occupied by the Burgemeester of the city and other members of the civic and official boards. After the sermon the tablet was unveiled by Prof. G. L. Raymond of Washington, D. C. The inscription is as follows:

"One in Christ.
1609—from Scrooby to Amsterdam—1909.
Ainsworth, Johnson, Robinson,
Brewster, Bradford.
By a joint consent they resolved to go into the Low Countries where they heard was freedom of religion for all men; and lived at Amsterdam.
In grateful remembrance and in Christian Brotherhood
The Chicago Congregational Club rear this Memorial
A. D. 1909."

Other addresses were made by Dr. George S. Bishop, a former president of the General Synod of the Reformed Church in America, and by Dr. Henry MacCracken, Chancellor of the University of New York. The audience was assured that the great principles of Christian faith which root in the twofold conviction of the bottomless depravity of man and the absolute sovereignty of God in his salvation are as firmly held in America today as they were by the Pilgrim Fathers. These remarks, however, were not included in Dr. Griffis's sermon.

The next Sunday, July 18, a formal presentation of the tablet was made by Rev. Dr. W. E. Barton, a former president of the Chicago Congregational Club, who represented it on this occasion by appointment. It was accepted with fitting words of appreciation by the pastor of the church, Rev. William Thompson.

The World's Student Federation

BY CHARLES W. GILKEY

Even the hardened conference goer could not attend the eighth conference of the World's Student Christian Federation, just held at Oxford, England, July 15-19, without feeling in a new and tender spot the influence and significance of this unique gathering. To sit in the hall of Exeter College with the 200 delegates representing the students of thirty countries, from Australia in the Far West to Japan and China in the Far East, each delegate an expert on religious conditions and work among the students of his own country—to hear reports from all these lands and races on the progress and prospects and problems of the Kingdom of God in the schools, colleges and universities of the world—to listen each afternoon, in the half-hour given to united intercession for the specially needy fields one by one, to prayers offered now in English, now in German, French or Japanese, that the Kingdom of God may come and his will be done among students to the end that they may more speedily be realized among all men everywhere—these were rare privileges that stirred powerfully in all of us present the "patriotism of the Kingdom of Heaven," that heartened us with encouraging news from the ends and corners of the earth, and that sent us away to work in our own places with a new sense of outlook and courage and confidence in the living God.

The quadrennial report of the General Secretary, Mr. John R. Mott, gathered up the most significant evidences of "The Christward Movement among the Students of the World" since the conference met at Zeist, Holland, in 1905, including the remarkable results of the last conference, held in Tokio in 1907. This report is already accessible in print.

Evidences of Mr. Mott's work during the last year among the students of Europe were abundant in the reports from the students of Italy, Hungary, Spain, and notably Russia—the story of opening doors in these most difficult fields occupied two of the most impressive sessions of the gathering.

Other outstanding points in the conference were the stirring speeches of Japanese and Chinese students urging that the time has come for them and their fellows to do the actual work of missionary propaganda in their countries, looking to the missionaries for training and guidance; again, the increasing attention being given in all countries to the social problems and the relation of students to them; and third, the common experience that the most effective means of leading students to faith in Christ is the relegation of dogma and theology to a secondary even if important place, and the setting forth of him who, when he is lifted up, does draw men unto him. An increasing sense of the need of prayer in the face of crises east and west was clearly evident. In this important aspect of the work of extending the Kingdom of God among the students of the world, Christian people everywhere can share.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

"Elmhurst"	$10.00
Mr. John S. Adams, Brookline, Mass.	3.00
Miss Mary S. Tilton, Laconia, N. H.	2.00

I stick to the human side of the gospel. I don't preach much on the divine side; the water is deep over there.—*Sam P. Jones.*

A Day of Peril in Adana

Exciting Adventures of Americans During the Recent Massacres

By Frances J. Dyer

One morning last April two young Americans chanced to meet in the marketplace of the city of Adana. They noticed that Armenians were closing their shops and going home, though it was still early in the forenoon. They also observed small groups of Moslems gathering here and there, armed with clubs and wearing white turbans. They, too, were closing their shops, but the keen eyes of the Americans noticed certain marks scratched on the shutters, the significance of which became apparent later on. An unmistakable air of uneasiness pervaded the streets, which were fast filling with a motley crowd.

"This has an ugly look," said Lawson Chambers, who earlier in the morning had been to the Serai (city hall) to urge the government to take immediate measures for restoring confidence. The smooth-tongued officials gave assurance that peace would be preserved, so he went into the streets to allay the fears of the frightened people. While thus engaged he fell in with Herbert Gibbons, a teacher in St. Paul's Institute at Tarsus, to whom he made the above remark.

"It does begin to look rather serious," replied Gibbons. "As you and I are only visitors, and you can speak both Turkish and Armenian, suppose we make a tour of the streets, and if necessary send a telegram to the British vice-consul in Mersina, asking for help."

Believing that there was no immediate danger, they tried to persuade the fleeing Armenians to return and open their shops, but to no purpose. Just then, in mockery of assurances that all would be well, an Armenian was led by in charge of the police, his head streaming with blood.

"Look!" cried one of the crowd. "They seize the man who was wounded and let the assailant go. Is that the way to calm our fears?"

This grim logic was unanswerable, and the young men started for the Serai to telegraph for British soldiers to come to the rescue. On the way they met a servant with a message from Chambers's uncle, a missionary of the American Board in Adana, that the mission premises were already filled with refugees. By this time the streets were in possession of the Turks, some carrying big sticks with knots in the end, others with daggers and pistols. These had not been picked up on the spur of the moment, but had evidently been provided beforehand. The terrified Armenians had retired to their own part of the city, with the exception of a band of brave young fellows, armed with revolvers, who had gathered in the center of the market for the protection of their shops. The crowd soon divided into a dozen or more howling mobs, running aimlessly here and there, wild with excitement. Turning a corner Chambers and Gibbons were held up by armed men who undertook to examine their persons, supposing they were Greeks.



In the refugee's camp, Adana

"You needn't be afraid," they said. "We're looking for arms, not money. We've nothing against the Greeks, but we're going to shoot the Armenians."

"What for?" asked Chambers.

The men laughed and said, "O you don't understand."

On being released the two pushed on towards the Serai and met the military governor, a local Armenian bishop and a guard of soldiers, evidently on a tour of inspection.

"Let's join them," said Gibbons, "and see what they'll do to stop this infernal business."

They had now reached the entrance of the covered market where surged an angry crowd, some of them busy plundering the shops—though not one belonging to the Moslems was pillaged. *The sign on the shutters was explained.* Approaching the governor, Chambers and Gibbons urged him to go ahead with his soldiers and clear the markets of everybody, Moslems and Christians alike. The coward said he would if the bishop would go ten yards or so in advance! The bishop refused, and just then a volley of shots rang out.

"Look!" cried Chambers. They could see the shooting plainly. It was done by the young Armenians in the center of the market. Their revolvers were pointed upwards and they shot into the air, hoping to frighten off the invaders and save their shops. The sound of firing was enough for the governor. He turned and fled to the Konak, the military headquarters, and did not venture out again for days. Throughout the whole trouble he remained in a pitiful state of funk. The Vali Pasha (civil governor) was equally pusillanimous, showing no backbone whatever until the arrival from Mersina of Major Doughty-Wylie, the British vice-consul.

After several hairbreadth escapes Chambers and Gibbons managed to reach a little



Charred walls of Protestant Church, with ruins around it, Adan



A street in Adana after the second massacre

building used for a telegraph office, where the Vali was said to be, and were hustled by a kind old Turk into an inner room, which had a window looking into the hall. Through this window they saw the mob rush up the steps, stab three Armenians to death and kill another in the adjoining room. The groans of the dying mingling with the fiendish shouts of the assailants made a sound never to be forgotten. The Vali made absolutely no effort to stop the killing, but tried to crouch behind the burly form of Gibbons, who demanded sternly:

"What are you doing? You can stop this butchery if you want to. Don't you know that you will be held responsible?"

The Vali whimpered: "Where is the Ferik? Where are the soldiers?" Then turning to an officer he commanded, "Go to the window and call the soldiers."

"Call them yourself!" was the gruff reply.

Seeing no hope of deliverance it was thought best to try to reach the military headquarters, where soldiers would be on guard. It was a perilous journey of a hundred yards, and the mob rushed upon the two Americans, mistaking them for Armenians. Except for the intervention of a Greek baker, who cried out that they were *ejinebi* (foreigners), they would have been killed on the spot. Although the Vali knew they were both English and American subjects, he made no effort to save them. He was the first by fifteen yards to reach the shelter of the Konak! On the third floor of this building they were comfortably lodged and hospitably entertained by the young Turkish officers, and had a fine chance to watch the course of events. There were plenty of soldiers loafing in the courtyard, but none were sent to the city to quell the rising storm. A few were detailed to the tops of the minarets, where they fired, not upon the looters and incendiaries, but upon the Armenians who were trying to defend their lives and property against a lawless and pitiless mob of vandals and fanatics. The country people began to pour in until thousands filled the courtyard. The driver of one wagon, an Armenian, was deliberately shot by Turkish soldiers in front of the steps, and his body was not removed for several hours.

Next morning, when the Vali began to distribute guns to a horde of bashi-bazouks wearing no uniform, who were yelling and demanding arms, the Americans present made formal protest in the name of the United States and of the British vice-consul. The latter had arrived some hours before and had gone with a guard to protect the American school and the foreigners and refugees crowded into the mission premises. He took Chambers with him as interpreter. The consul's own dragoman was afraid to accompany him and he dared not trust the interpreters the Serai would furnish. The bravery and devotion of both the consul and his wife, who cared for the wounded at great personal peril, deserve the highest praise. The major's arm was shattered by a stray shot, and news of this fact caused much consternation at the Konak. Yet several Turkish officers were bold enough to say that it served him right for mixing in a business that was none of his affair!

Finding that the Vali proposed doing nothing for their consul's relief, Gibbons demanded a guard of fifty men, with a high officer and a surgeon, but the request was flatly refused. On repeating his demand the Ferik reluctantly ordered the guard, and the surgeon unwillingly got ready. Just as they were starting Chambers returned saying that a good physician was in attendance upon Major Doughty-Wylie, but that two young American missionaries, Miner D. Rogers and Henry Mauer, had been treacherously killed while engaged in unselfish efforts to protect several hundred refugees, endangered by fire in an adjoining building. Also that a telegram had come from Tarsus stating that the American College was burning and the city was in a state of anarchy. The Vali stoutly denied this and maintained that no news had come from there.

"You lie, you scoundrel!" cried Gibbons. Instead of resenting these words that functionary turned away with a shrug of the shoulders. Gibbons was desperate. He laid his powerful hand on the shoulder of the Ferik and said, with terrible emphasis:

"I've seen your cowardice from the moment of the first firing in the market. The blood of two American missionaries is on your head. A number of Americans are in imminent danger at Tarsus. Unless you give me twenty soldiers with a lieutenant *immediately*, to go where I say and do what I order, both you and the Vali are dead men."

He pulled out his watch and waited. The effect was instantaneous, and within fifteen minutes the soldiers were ready. At the station he took possession of the train, giving the station master a paper of release in the name of the consul, and hurried on to Tarsus. There he found 4,000 refugees huddled in the mission premises in such a state of terror that he deemed it prudent to keep the guard for several days. These two plucky and resourceful Americans said and did several things during the excitement of the massacres which were quite undiplomatic! They found that nothing but pure bluff and threats had any influence with the Turkish officials.

Lawson Chambers meanwhile was rendering invaluable service to Major Doughty-Wylie. The missionaries were too busy in relief work to write detailed accounts of what was going on. They turned their schoolhouses into hospitals, sent out physicians, nurses, medicines and supplies, and found food and shelter for 20,000 refugees. So the European and American public gained their first authentic knowledge of the massacres from dispatches sent out by young Chambers. He issued appeals for relief funds in English, French, German and Arabic. Acting under British authority he seized the railroad wire, sent telegrams far and wide, secured guards for individual foreigners, Catholic and Protestant alike, visited hospitals, acted as guide and interpreter to visitors from the foreign warships, carried messages to his chief at all hours of the day and night, and helped arrange terms of peace, sleeping only two or three hours out of the twenty-four.

On a nine-hour horseback ride through the country Mr. Chambers found Moslem homes intact, but whole Armenian villages destroyed, and charred bodies lying amid the smoking ruins. The government hypocritically urged the refugees to return home after the massacres, ignoring the fact that most of them had no home to go to, and that some who started were stabbed by the very soldiers detailed to give them safe conduct! The government gave only a small daily dole of relief and the municipal doctors were not overworked. But the British consul and his wife, the American missionaries, the officers and surgeons from German and American ships gave royally of time, service, money and moral support. They and not the government buried the dead and enforced sanitary measures. In government circles the massacre was called a "revolution." When "peace" was made, the poor, hungry, scared crowd who sought protection at the Serai from Moslem neighbors were said to have "surrendered." Thanks to the story of Chambers and Gibbons, upon which the British official report is based, the true meaning of the situation in Turkey is revealed to the world.



Ruins in Tarsus

Christian News

One of the valuable adjuncts of Talladega College in Alabama is its hospital and training school for nurses, opened a year ago. It enrolled at once eight students and treated during the year nearly one hundred hospital cases, beside attending to nearly one thousand calls at the office for treatment. Thus far it has been housed in a professor's residence, which must now revert to its original uses, and a new hospital building becomes a necessity. It will cost several thousand dollars, of which citizens of Talladega have given twelve hundred. Additional contributions are needed in order that the school may be resumed in October. For the Negro young women who become trained nurses there is a large field of usefulness among their own people.

The International Congress on Alcoholism opened its twelfth annual meeting in Kensington Town Hall, London, July 20. This is the first time the Congress has met in England, and the first time that Governments have appointed official delegates to it. Twenty-six Governments and Colonial legislatures were represented, including almost every country in Europe. Twenty-three British national organizations also sent representatives. The total number of delegates is over 1,400. Several of the papers read were in German, chosen as the language understood by the largest number of those in attendance. The German Federation against alcoholism includes thirty-four societies. A very interesting exhibition was given of literature, diagrams and apparatus for promoting temperance. The German department of literature includes nearly five hundred modern books. The general topic considered was the prevention of alcoholism by means of the education of the young.

A Page for Mothers

With Some Suggestions also to Fathers

The Defrauded Child

Unless the child is to be defrauded of the real joy of self-denial, the parent must resist the impulse to reward his dear little acts of unselfishness. If the boy gives up an evening's entertainment to stay at home and "be company" for his tired father, the father's obvious appreciation and delight are reward enough, and the most appropriate reward. To plan some treat immediately after, to take the place of the one foregone, puts the whole incident on a lower plane, implying that the child is still below the stage of spiritual development in which the highest satisfactions are felt to be spiritual. The "*quid pro quo*" principle figures too constantly in business and social life—let us keep it out of the home, if we can.

Flexibility versus Friction

In an age of individualism like ours, when the new pedagogy warns us that even the tots in the nursery should be developed along lines of initiative and self-reliance rather than prompt obedience, the prudent housewife will find that she can often avoid friction by making her orders flexible. There must still be something of the old-fashioned system, of course, with routine work for the different days of the week. And there will be the multitude of sudden emergencies—so characteristic of this crowded life—which must be met as soon as they arrive. But when both have been taken into account, there will still remain numerous tasks of a third order, which can be left somewhat to the discretion of the child or servant to whom they fall. A little care to increase the number of these, and a little watching of the result, will convince most housekeepers that the move is in the right direction. To put away her winter clothing "some Saturday soon," to overhaul the closet "some day this week," is an injunction that daughter or maid—such is our human nature!—will find easier to obey than a more explicit and peremptory one.

His Domestic Science Examination

An ingenious mother beguiled a dull half-hour for a small boy, who is more painstaking at school than at home, by giving him an oral examination—five questions marked on the scale of one hundred—on sundry matters of domestic interest. Here they are:

1. If you were suddenly invited to go to town with Father, some Saturday, and had to get dressed by yourself, what would you wear? (20 on that; he even remembered his gloves.)

2. Where would you find your clothes? (A tough problem, that, for he had just changed rooms; he went astray on the drawer for his white shirt, and only scored 18.)

3. State how many pairs of shoes you have, which you consider your best, and why; which will go under rubbers; which pair takes blacking best. (15 there; he had not blacked them often enough to know.)

4. If you could have one new article of wearing apparel at once, what would you choose? (Quite right; his cap was the shabbiest.)

5. If you came in wet from coasting and needed to change and did not find what you wanted in your drawers, what would you do? (This was the crucial test. "Sit in my bathrobe" was not allowed as an answer; an inadequate knowledge of Mother's mending-piles was revealed, but intelligence was developed which will be useful in the emergencies toward which the examination was really directed.

Total, received with much hilarity, 83.

An Ignored Subject

BY SARAH PHILLIPS BRADLEY

The facts of daily observation, as well as the discussions from time to time in some of our best periodicals have led to a deepening conviction that we, who are parents, are evading or ignoring the responsibility of telling our children the truth about the great physical facts of life. The question, "Where do children come from?" is sure to be asked sooner or later, and the little questioner will not rest until he is answered somehow.

We watch the little unfolding life with such loving solicitude, we welcome with such delight and pride the growing intelligence and try to teach it every kind of knowledge, but one, that will best fit it for meeting life. Over and over we answer truthfully, with one exception, the numberless questions. Why do we leave this one great fact of the mystery of life untold, to burst upon our children suddenly from some other source and by its very novelty, if for no other reason, to claim an undue place in their thought, if indeed before we think they have any knowledge of these things they have not been contaminated by falsehoods concerning them.

The age of the particular child must determine how much to tell and the temperament even more. His own questions and his way of receiving the answers will be an unerring guide. But the mother and father love will be the best guide of all. One thing seems to me essential—that the child should always have been told the truth about everything, even apparently unimportant things, from his earliest infancy, so that he may *know* that he can trust. One mother has found this to be a safe and happy method of dealing with her child and has found it has created a like sense of truthfulness in him.

With some trepidation and the hope that it might be long deferred, this mother had looked forward to the question, "Where did I come from?" She had talked it over with the child's father. They were of one mind that the truth must be told about this as about everything else as need should require. She need not have feared for the way was made plain. When he was about five and a half years old, he had been talking about angels suggested by a picture, when he suddenly said, "Did an angel bring me?" "I think so; Mother was ill at the time and didn't see." Then, "Do angels bring babies? Where do they get them?" "From Heaven." Before this he had been told he came from God.

Though the mother had fallen in with the child's own idea and had not deliberately told something to be remembered afterward as untrue, she was not satisfied, and determined to be prepared when the question was repeated.

It came next when she was driving alone with her boy, one lovely spring day. She replied in a matter of fact tone of voice: "Why, don't you know how the mother bird lays the eggs in the nest, and sits on them to keep them warm, and turns them over and takes care of them till the little birds are hatched? All little animals come first from an egg. Sometimes the mother lays the egg and cares for it as the bird and the hen do, till the little ones are hatched, and sometimes the little ones grow for a time in their mother, as the kittens and puppies do, and come into the world afterward. That is the way little babies come, my darling."

He had been watching her with eyes big with wonder, and said: "And is that the way *I* came into the world really? Was I really in you?" "Yes, dearie, right under Mother's heart." "Really?" "Yes." He was thoughtful a minute, then, "Did you *love* me then?" She could scarcely keep back happy, thankful tears. "Oh I loved you so much!"

He spoke of it from time to time, but always it was crowded from his thought by some other wonderful discovery or by his interest in play or work. About a year afterwards, when again driving alone with his mother, he asked the same question, having forgotten apparently all he had been told. His mother said, "Why, don't you remember?" and then began in much the same way as before, but quickly she was interrupted by: "Oh yes, I remember. Oh see that bluebird!"

This new knowledge had come to him simply and naturally, as other new ideas came, and made no morbid impression and absorbed no undue amount of his thought. Though he did not even try to put it into words, it seemed as if the nearness and dearness of the tie between him and his mother was the chief impression.

The beginning had been made. He was now about six and a half, and from time to time a question would come that was answered like this: "My child, you are too young to understand everything. Mother will tell you as fast as you can understand. You must trust her. Mother does not understand and know everything herself, but you may be sure of this, she will tell you the truth always, and when she does not know she will try to find out." This always satisfied him and I believe it was because he could never remember being deceived in any smallest thing.

One day, soon after his tenth birthday, his father, on coming home from a walk with his boy, told the mother that in answer to a question from the little lad he had spoken plainly with him concerning the mystery of parenthood. The mother was aghast, he seemed so young. Was it necessary quite yet? The father was convinced, as the desire for knowledge had arisen, that the time had come to tell him the truth before some lie had possessed his mind, and added, "You must be prepared for him to speak to you about it."

It required some effort to meet her boy's clear gaze when later he came to her, but very tenderly she talked with him about the love and sacredness from the very first of the coming into the world of a little child.

That this straightforward, simple way of teaching one of life's great truths is the right way, she feels convinced by the boy's own attitude towards it. He speaks of it seldom, thereby proving it absorbs no undue measure of his thought, but when he speaks it is with entire frankness and a reverent wonder.

The great battlefield, she knows, is still before him, the time the Germans call the storm and stress period, but he is armed with knowledge and abhorrence of impurity. His mother trembles, for she knows he must fight his own fight to be a man, but she hopes and prays and believes in her boy.

For the Children

The Best Thing that Could Have Happened

BY FRANCES J. DELANO

Linnie sat on the piazza and swung his feet. What else was there to do? All the boys had gone off to the mountains or the seashore or somewhere else. There were no ball games or picnics on. There wasn't anything to look forward to. Fourth of July was over and it wasn't anywhere near time for Thanksgiving or Christmas. Linnie gave the chair in front of him a kick. Why couldn't he go off on a vacation like the other boys, he'd like to know?

"Why, Mary, are you sick?"

"Well, I don't know but I am. I guess the hot weather has been too much for me. I thought I'd rest a few moments before washing the breakfast dishes."

Linnie stopped swinging his feet and listened. The voices, his mother's and Aunt Emma's, came from the sitting-room through the open window.

"Why, where are the girls? Don't they wash the dishes?" asked Aunt Emma.

"Oh, yes, sometimes, but there's always something they want to do. They've gone to the train now to meet a friend who's coming to visit them."

"How you do indulge those children!" exclaimed Aunt Emma. "You are making them dreadfully selfish. Whatever is to become of them when you give out? The way things are going, they won't have you always."

Linnie didn't hear his mother's reply. His heart gave a frightened leap. What! not have his mother always! Why, he'd got to have her. What did Aunt Emma mean? What was the matter with the way things were going?

"The dishes left for you to do, and the piazza not swept," the voice came through the open window as if answering Linnie's question. "When you want an errand done you have to work harder to get Linnie to do it than as if you did it yourself, and he leaves his things everywhere for you to pick up. There's his hat on the floor in the hall now. Linnie and the girls are old enough to take a sight of care off of you.

Linnie did not stop to hear another word, he ran round to the back of the house and into the kitchen. He'd never washed a dish in his life, but he scurried those dishes into the pan and got them clean, then he wiped them and put them away. He didn't stop with the dishes, either. He'd just got the kitchen tidied up when his mother appeared. Oh, how white and tired she looked! If Linnie hadn't been ten years old and a boy, he would have burst out crying.

"Mother," he cried, taking hold of her hand and trying to lead her back into the sitting-room, "I've got the dishes all done and everything. There's nothing you can do. Just tell me what's for lunch and I'll stew it up or whatever you do. Come, Mother."

Well, Linnie had his way. His dear little mother—Linnie never realized how he loved her till that morning when he commenced to do things for her—sat in a rocking-chair and told Linnie what to do, and laughed and laughed at the way he did things. Wasn't it fun to hear her laugh, though! He hadn't heard anything like it for a year.

"She's been so awful tired she couldn't laugh," said Linnie to himself, as he peeled away at the potatoes.

Lunch was all ready when the girls came home with their guest. Such a pretty girl as the guest was! Linnie felt bashful when he looked at her and he couldn't keep his eyes off of her, either.

After lunch, when Linnie had persuaded his mother to follow the girls into the sitting-room and he was scraping the plates out in the kitchen, who should come out but the pretty guest!

"Oh let me help," she cried, and you would have thought it was a picnic the way she laughed and flew round the kitchen. "I wash dishes at home half the time," she went on. "But cooking is my specialty."

"Can you cook?" cried Linnie. "Would you show me how? Mother isn't so awful well. I heard Aunt Emma talking 'bout her this morning." Something seemed to happen to Linnie's voice right here, and the pretty guest, glancing down, caught the helpless look in his eyes. Of course she made believe she had not noticed it and rattled on.

"Sure, I'll show you," she said. "I know how to make rolls and coffee and salads and some delicious desserts. Your mother mustn't do a thing while I'm here. Oh girls!" she cried, as Linnie's sisters opened the door, "your brother and I are planning the greatest lark."

"What are you doing here?" exclaimed Ruth, the oldest sister. "I thought you were upstairs."

"I came out to offer my services and found your brother master of ceremonies."

Ruth caught up a dish towel. "What's come over the kid and what's the lark you're planning?"

"Go on, tell us," coaxed Mary, the other sister.

Then the pretty guest and the master of ceremonies began talking at once. It wasn't many minutes before Ruth and Mary were as enthusiastic as the other two; in less than no time some astonishing plans were made and there was nothing left for Mother to do, not so much as a potato to peel.

When Father came home that night the table was spread on the piazza, if you please, and Mother was sitting at the head of it.

"You look as if you were dining out," said Father, and what a laugh there was then!

Linnie and the girls, covered up in kitchen aprons, brought out the dinner. Some of the things were a trifle burned, but who cared? Anything tastes good outdoors.

The next day was Sunday and Father persuaded Mother to stay in bed until breakfast was ready, and he helped with it himself. The pretty guest knew how to "do lots of stunts," as Linnie expressed it, and when they were done they scurried everything out on the piazza, so Mother could have the fresh air.

Mother went to church, too, that morning, the first time for weeks. Then there was a grand surprise in store for her Sunday dinner. The girls concocted it with the help of the cook-book, and Linnie and his father froze it. It was the best home-made ice cream that ever was.

Well, from that day on through the rest of the vacation the master of ceremonies had no time to sit on the piazza and swing his feet and feel cross. Not a bit of it! He had his mother to superintend, and he had to plan cooking "stunts" for the girls, and discuss expenses with his father, and do numberless other things not always so agreeable. Little he cared now about the other boys going off on a vacation. Three picnics a day, with three jolly cooks and a mother who laughed just about half the time, was vacation enough for him.

The day before school was to begin Aunt Emma was invited over to one of the picnics. While the dinner was still an uncertainty, Mother sat on the piazza looking as cool as a cucumber and talked about books. The dinner was all right, from the soup to the pudding, and Aunt Emma had not a word to say—just said "yes" and "no" and "dear me," and such things, until after Linnie and one of the girls had cleared the table and brought on the pudding. Then Aunt Emma looked across at Mother.

"Well, well," said she, "your sickness has been the most fortunate thing that ever happened to this family. Pity all mothers couldn't be sick as often as once a year, and so give the young folks a chance! Well, well, I would not have believed it."

And she passed her plate for a second helping of pudding.

The Children's Pulpit

Giving a Vacation

BY REV. E. H. BYINGTON

How fine it is to get a vacation! You counted those last days, and some of you the hours, before your vacation began in June. You would feel badly if you should lose it and have to go to school and work hard during July and August. You enjoy getting vacations, but how about giving them. Let me suggest some you can give.

Take a pitcher of water, when the season is dry and hot, find a little plant that looks wilted and say to it: "Little plant, your roots are working very hard to find enough moisture to keep you alive. Today you shall have a vacation, for I am going to give you plenty of water, and you can drink all you want, without any hard work." Then sprinkle the water gently on the leaves, and soak the ground with it.

Another day take a lot of crumbs and perhaps bits of meat out where some birds have been working very hard trying to get food enough for the little birdlings. Then say to them, "Little birds, today you may have a vacation from your hard work, for here is enough food for all your family."

To your father say, "Father, I am going to give you a vacation this week from calling me in the morning and from making me go to bed at night; for every morning I intend to be on time for breakfast, without being called, and to go to bed every night without being sent." And to your mother: "Mother dear, you are to have a month's vacation from picking up things from the floor, for I mean to be watchful and quick to pick up everything myself." And to your Sunday school teacher say, "You are to have a vacation, as long as the hot weather lasts, from saying, 'Now, children, I want you to listen,' for we intend to pay careful attention all the time."

Be careful to give as well as to have a vacation.



Conducted by William Byron Forbush

Likable Ministers

We asked our readers a few weeks ago to send in lifelike portraits of their pastors and tell us why they like them. Some splendid replies have come, confirming our belief that our ministry is generally one of noblemen and not of weaklings. The following description, by Helen Revelle Wingate of Excelsior, Minn., wins the prize.

Whole-Hearted, Persistent, Quiet

I wish that you could see our minister and look into his clear, steady eyes. I wish that you could receive a hearty grasp of the hand, one which assures you of the whole-souled pleasure of the owner in meeting you. If I were to pick out *one* reason why I like our minister, I would say because of this very quality of whole-hearted interest. We feel that we have in everything, whether church or personal affairs, his sympathy.

He is known all over the city as an organizer, but that is not all, for his attention to his projects never flags. He works on in an undertaking until it is firmly established and able to take care of itself, and then keeps up a share in its work.

Another reason why our pastor means what he does to us is the quiet way in which he does his work. No talk, no show, but accomplishments. Ours is a large church in a large city, and as the pastor of such a church, our pastor cannot get around to make many purely social calls. But at the moment when sickness or trouble comes into the home, he is there with his sympathy and help.

It is not alone in his outside work that our minister appeals to me, for he has never preached a sermon which has not helped me. Deep? Yes, most of them are, but yet simple, as are all things which are worth while. The word pastor means a shepherd, and I am sure that our pastor carries out the meaning of this word. This minister, who has been so much to us and to our church for ten years, is Rev. Charles Emerson Burton, formerly of Lyndale Church of Minneapolis, but who has recently taken up his work as assistant pastor to Dr. Washington Gladden of the First Congregational Church of Columbus, O.

Big and Simple

It is certainly gratifying to get this appreciative portrait of the preacher who is expected to become Dr. Gladden's successor. This one is from Washington, D. C.

Big and broad, straight and strong, my pastor is a splendid specimen of Christian manhood. Simple, direct and convincing as a preacher, cordial, kind and helpful as a pastor, he knows how to bring things to pass and he knows the art of stopping. Do you wonder that I like him?

Jolly and Busy

The minister in Norwood, Mass., will perhaps forgive the following description of his scanty hairs in view of the cordial reference to his love for young people.

I like him because he is so jolly and is always interested in the young people. Everybody likes him. He helps the boys in their clubs. They have a Boys' Brigade here and he works in it as a manager. He plans so that the girls have a club and good times as well as the boys.

He is about medium height, but not stout. He has brown eyes and florid complexion. He hasn't much hair, hardly any on the top of his head. What he has looks as if it had been singed and never got over it. He wears glasses and has a smooth face. He always seems to be busy.

Modest and Straightforward

From Bridgton, Me., comes the account of another good man whose virtues are not numbered like the hairs of his head:

My pastor is short and quite slim, with black hair and moustache and a small bald spot on top of his head. He is about middle-aged.

I like my pastor because (1) he is not always talking about himself and what he has done, as do some ministers I know; (2) usually I like his sermons, but I like his talks in Sunday school and Christian Endeavor meeting better, for then he seems to be speaking more directly to me; (3) he always practices as he preaches, and therefore I feel that I can rely on what he says; (4) he looks every one straight in the face as if he had never done anything that he was ashamed of.

Heroic and Dogged

There is room for one more. Congregational ministers do not seem to be handsome, but their young people are willing to put up with this lack because of their general goodness.

Whitening and lessening hair crowns a mountainous face, short-sighted eyes and ruddy cheeks. A short man whose clothes seldom fit and who looks like a saloon keeper when he wears a silk hat. In the pulpit he has great dignity, but elsewhere he laughs in fitful, startling explosions. I am always helped when I hear him preach, but it is more comforting to hear him pray. I think nobody can be so bad that he would give him up, and no one could be so uninteresting or unattractive as to fail to gain his interest. If a hard task came along to do he would be sure it was for him, and if it was something nobody else would do, you would expect to see him take hold. He might become discouraged, but you couldn't make him let go.

That would do as a photograph of the president of Chicago Seminary. It is like him.

Congregational Answers

Now for the answers to the "Congregational Questions" which I propounded some weeks ago.

1. *What rock, what ship, whose bullock, and whose snakeskin are connected with stories of the early American Congregationalists?*

Plymouth Rock, the ship Mayflower, John Alden's bullock on which Priscilla rode from her wedding, and the snakeskin wrapped around a bundle of arrows which Canonicus, king of the Narragansetts, sent to William Bradford, Governor of Massachusetts, and which he sent back full of powder and bullets.

DWIGHT FRANCIS, *Hartford, Ct.*

2. *In what state was Congregationalism once the state church?*

Connecticut.

HAZEN S. CLAFLIN, *Lyme, N. H.*

3. *In what pilgrimages into Connecticut, Ohio and Washington (state) were Congregationalists leaders?*

In 1636 a party of 100 left Cambridge, or Newtowne, Mass., and came to Hartford, Ct. Their leaders were Rev. Thomas Hooker and Rev. Samuel Stone. In 1796 a party left Schenectady, N. Y., settling at Cleveland, O. The leader was Moses Cleaveland. In 1843 a party of 200 wagons emigrated to Washington under the leadership of Dr. Marcus Whitman.

JULIUS S. BIXLER, *New London, Ct.*

4. The Congregational colleges whose yells I asked for were given correctly by Dwight Francis. They are Oberlin, Olivet, Dartmouth and Yankton.

5. *Name six books of fiction written by American Congregationalists.*

Julius Bixler sends the best list, though his third book is not fiction, but biography: "Uncle Tom's Cabin" and "The Minister's Wooing," by Harriet B. Stowe; "The Quest of John Chapman," by N. D. Hillis; "A Singular Life," by Elizabeth S. P. Ward; "Norwood," by Henry Ward Beecher; "Sevenoaks," by J. G. Holland.

6. *Name four Congregationalists who have been prominent in the history of America.*

Cotton Mather, Jonathan Edwards, John Winthrop, Henry Ward Beecher.

JULIUS BIXLER.

John Adams, John Quincy Adams, Gen. O. O. Howard, Thomas Hooker and Israel Putnam.

DWIGHT FRANCIS.

Samuel Adams, Daniel Webster, Henry Ward Beecher, James B. Angell.

THOMAS FRIEND, *New York.*

The best answers on the whole were those of Julius Bixler.

Crazy Cyke

You recall that Pres. C. C. Tracy of Turkey asked our young people what he should do with his kitten, who is subject to brain storms. Isabel D. Bardwell of Belchertown, Mass., thinks an Armenian orphan girl of tender heart might be detailed to look after him. "An old girl" of Danielson, Ct., suggests that he might be exhibited for money by some needy boy or girl, especially when doing "his astonishing balustrade-winding act." Another thinks all he ever needed was a whipping, and that his nine lives would have been saved to usefulness by a paraphrase of an old saw.

"A birching in time
Saves nine."

But Miss F. C. Burrage of Weston, Mass., who wins the prize, applies the Cyke-ology of boy life to him with the following sensible results:

Mr. Tracy, just hang on to Cyke. I think I know just what to do for him. I once knew a small boy who was just like Cyke; he was always into everything; no one knew what was coming next, but one day some one gave him a small broom, and set him to sweeping. He swept the attic, he swept the cellar—and all the way between—over and over and over again, and forgot to get into mischief. Another small boy was always running away. He was given a cart. He carted sand and stones from one side of the yard to the other, and back again, and it took all his spare time.

Now, all Cyke wants is a rubber ball—a soft one, mind you, because it will be always under foot, and we do not want to lose Mr. Tracy. Set the ball a-going, Cyke will have a good time, and so will Mr. Tracy, looking on. As long as the ball is around, Cyke will never think of mischief, but he will make a big racket. We never heard of a cyclone that did not blow itself out, and so will Cyke in time, and settle down into a sedate old cat.

This is written by a lady that loves cats.

Drought

BY LILLIAN CLAYTON SMITH

Lord of the ways of water
That make the herbage sweet,
Thine are the thousand cattle
Who out of thy bounty eat,
Or trample a path to the hidden springs
With patient and plodding feet.

Lord of the plowing and sowing,
The early and latter rain,
Thine is the careful harvest
That hoardeth the precious grain
For the sake of every little child,
Of thy cup and thy loaf full fain.

Lord of the plenteous raindrops,
Thine is the empty cloud,
Though winter and drought together
Make our complaining loud;
But hitherto God made haste to help,
To wait, shall we be too proud?

What if the springs grow empty,
What if the rivers shrink?
Out of thy palm, dear Saviour,
Give, to the children, drink,
Scatter our crumbs with the little birds',
Lord, of thy household think.

Lord, if the children sicken,
Sicken and faint and die,
The heavenly springs run over,
Thy pastures are never dry;
But thou givest the grace of prevailing prayer
And the time of the rain is nigh.

First the chill wind in the treetop,
Then a moist breath of the sea,
Then a soft patter of raindrops,
Then all the floods set free;
Giver of thousands of mercies, God,
For water we worship thee;

For the flood-gates out of heaven,
The strength of the sea, the rills,
The silver voice of the rivers,
The tiniest spring that fills,
Bubbles and running over, brings
The help of the hoary hills.

Going myself into as many houses in a twelvemonth, perhaps, as most men who are not book agents, I always wonder why it should not be as interesting to make a chamber artistic as a bonnet, to work a handsome daily home life as a piece of embroidery or plaque painting, to play a harmony of household dispositions as a symphony of Beethoven, to translate the temperament and tastes of a household as a comedy of Aristophanes, or to interpret the moods of an American husband as of any of the heroes of The Iliad.—*Frederick D. Huntington.*

Going Berrying

The pleasure of huckleberrying is partly in the season—the late summertime, from mid-July to September. The poignant joys of early spring are passed, and the exuberance of early summer, while the keen stimulus of fall has not yet come. Things are at poise. The haying is over; the meadows, shorn of their rich grass, lie tawny-green under the sky, and the world seems bigger than before. It is not a time for dreams nor a time for exploits, it is a time for—for—well, for berrying!

But you must choose your days carefully, as you do your fishing and hunting days. The berries "bite best" with a brisk west wind, though a south one is not to be despised, and a north one, rare at this season, gives a pleasant suggestion of fall while the sun has still all the fervor of summer. Choose a sky that has clouds in it, too, for you will feel their movement even when you do not look up. Then take your pail and set out. Do not be in a hurry, and do not promise to be back at any definite time. And, finally, either go alone or with just the right companion. I do not know any circumstances wherein the choice of a companion needs more care than in berrying. It may make or mar the whole adventure.—*August Atlantic.*

How to Sleep in a Blanket

There are a great many very competent treatises telling you how to build your fire, pitch your tent, and all the rest of it. I have never seen described the woodmen's method of using a blanket, however. Lie flat on your back. Spread the blanket over you. Now raise your legs rigid from the hips, the blanket of course draping over them. In two swift motions tuck first one edge under your legs from right to left; then the second edge under from left to right, and over the first edge. Lower your legs, wrap up your shoulders, and go to sleep. If you roll over one edge will unwind, but the other will tighten.—*Stewart Edward White, in the Outing Magazine.*

The Shy Child

The first important step toward helping a child of this kind is to give her self-confidence, even if you run the risk of making her vain and conceited. She needs a little wholesome praise to make her feel that her playmates will like her. Make her look as attractive as possible, and tell her that she is attractive; see that she is trained in all the arts and graces that will make her attractive; send her to dancing school. As she gets older see that she excels in games, in athletics, in anything that will give her confidence in herself when she associates with her schoolmates. If she is going away to school or college give her lessons on the banjo or guitar so that she can join the banjo and guitar clubs. If she has any talent of any kind by which she can entertain her friends help her to develop it. She must be taught to feel that she can help others to have a good time and that consequently she is welcome among them and liked by them. Once that feeling is established the battle is won.—*Harper's Bazar.*

Closet and Altar

THE LORD'S PRISONERS

I, Paul, the prisoner of Jesus Christ.—Eph. 3: 1.

O comrade bold of toil and pain!
Thy trial how severe,
When severed first by prisoner's chain
From thy loved labor-sphere!

Say, did impatience first impel
The Heaven-sent bond to break?
Or couldst thou bear its hindrance well,
Loitering for Jesu's sake?

Oh, might we know! for sore we feel
The languor of delay,
When sickness lets our fainter zeal,
Or foes block up our way.

Lord! who thy thousand years dost wait
To work the thousandth part
Of thy vast plan, for us create
With zeal a patient heart.

—*John Henry Newman.*

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. . . . They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; these yield a solace by their very energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain; I am there, at least, in the company of my fellowmen. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross—this is the trial of life, this is the trial of love. Yes, my soul, and this is thy communion with thy Lord.—*George Matheson.*

There is a way of waiting that amounts to prayer, there is a way of sitting still that by its heroic patience wins the battle.—*Joseph Parker.*

Lord, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts.—*Thomas Fuller.*

Why thou hast shut us in, O God, we need not know, but we desire assurance of thy help in trouble and thy power to bring us to our journey's end in peace. Aid and sustain us, our Father, that we may endure unflinchingly all the days of our trial. Teach us not merely patience, but a cheerful patience. Let our cloudiest days be shot through and irradiated by the light and joy of thy presence. When we cannot see, speak to our hearts with strength and cheer. When waiting is grievous, may we turn to thee and be upheld and comforted. Since thou hast closed these doors upon us, we would live as prisoners of hope. Out of our limitation enable us to offer some ministry of good to others. In the name of Christ the shepherd and lover of the flock. Amen.

A Missionary Campaign in Asia Minor

Sunday School Lesson for Aug. 15

By Rev. A. E. Dunning

(To be studied with open Bible)

I. Three Years' Cosmopolitan Ministry

The longest free ministry of Paul in any one city was in Ephesus, though he may have lived as long in Rome as a prisoner. From the fragmentary sketch of it given in Acts 18: 19—20: 1 you are to show in two lessons his methods of work and their results. In this lesson you will find:

1. *The preparation for Paul's ministry in Ephesus.* He selected that city deliberately, intending to make it the center of an extended campaign. He took thither his colaborers at Corinth, Priscilla and Aquila, and after opening the way for them, left them to carry on the work, promising to return after a visit to Jerusalem and Antioch (Acts 18: 19-21). Study Ephesus with the map, noting its relation to the six other cities in which were the churches named in Rev. 2: 1—3: 22. Quite likely these seven churches of Asia were planted during Paul's stay in Ephesus. To some of them he addressed letters. Here the apostle John spent his later years. The character and experiences of these churches had great influence on some of the most important New Testament writings, especially the Epistles to the Ephesians and Colossians, the Gospel and Epistles of John and the Revelation. Paul described his work in Ephesus, which he said continued through three years (Acts 20: 18—21, 31). Of that time two years and three months are mentioned in our lesson (ch. 19: 8, 10).

For several months Priscilla and Aquila preached and taught in Ephesus, while Paul was visiting churches in Syria, Galatia and Phrygia (ch. 18: 22, 23). Some time during that period the learned and eloquent Jew of Alexandria, who had become a disciple of Jesus without full knowledge of his teaching and mission, arrived at Ephesus and began preaching in the synagogue (18: 24, 25). There Paul's two friends heard him and became interested in him. They sought his acquaintance, found him a kindred spirit, and told him of the doctrines of the Christian church concerning the messiahship and saving grace of Jesus (v. 26). Fired with new zeal by what they taught him, which he heartily accepted, he resolved to go to Corinth and preach what he had learned. They gave him letters of recommendation to that church, and when Paul returned to Ephesus Apollo was doing a great work in Corinth (18: 27, 28; 19: 1). Indeed, he so won the affections of the brethren there that he came near dividing the church (1 Cor. 3: 4-9). But when he found what was the result of his preaching, he left them and joined Paul at Ephesus, refusing to return even when Paul urged him to go (1 Cor. 16: 12).

2. *Baptism in the Holy Spirit.* When Paul came the second time to Ephesus he found a group of about a dozen men (v. 12), who seem to have been won by Apollos and baptized by him, whom Paul recognized as disciples (v. 1). But their baptism meant to them only what John's baptism had meant before Jesus had appeared as the Messiah (Matt. 3: 5, 6). They had not yet learned of the baptism which John foretold (Luke 3: 16). Perhaps for some reason unknown to us they had heard Apollos only before he came to know Aquila and Priscilla (Acts 18: 25). He had not had the opportunity to communicate to them the new enthusiasm he felt when he learned of Jesus as the Messiah and Saviour.

Paul told these men what discipleship of the Christ meant, whom John had prophesied and later proclaimed (vs. 2-4). They joyfully received his message, were baptized again, this time into the name of Jesus as their Lord (v. 5), and the same signs followed as at Jerusalem when the Church began (Acts 2: 4), and at other times when disciples received fresh impulses from new experience of the grace of God (4: 31; 9: 14-17; 10: 44-48; 13: 52). It is at such seasons now, as in every age of Christian history, that the Church makes new advances in knowledge and power.

3. *Three months' preaching in the synagogue.* Turn back to Acts 14: 16-43, and read again the outlines of Paul's preaching in the Antioch synagogue. As at Iconium (14: 1), Thessalonica (17: 1-4), Berea (17: 10-12), Corinth (18: 4), and in other cities, Paul preached, no doubt, with greater power and skill than in those earlier years of his ministry, so that many of the Jews of Ephesus believed the gospel and the foundation of the church was laid with his own countrymen as charter members.

4. *Two years' preaching in a lecture hall.* Compare this experience of Paul in Ephesus with that during his work in Corinth (v. 9; ch. 18: 7, 8). The story of two years is told in a single sentence (v. 10). The sessions of the school of Tyrannus appear to have been held in the morning, while Paul worked at his trade (ch. 20: 34, 35). When the lecture-room was vacant, as it probably was after eleven o'clock A. M., he took up the mission on which his heart was set. Residents and visitors were his hearers. Of these latter there were many, for Ephesus was the center of the whole province, the largest and richest in the East. In those two years the foundations of Christianity were strongly laid in towns and cities which Paul never visited (1 Cor. 16: 19).

5. *A striking incident and its consequences.* No doubt volumes might have been written of important events in this city with which the great Christian missionary was connected. But only one of these is preserved to us. The story is a humorous one. Paul claimed to have done wonderful works as signs of his apostleship (2 Cor. 12: 12; Rom. 15: 18, 19). Superstitions were rife among the people. They believed that diseases were cured and wicked spirits banished from insane persons by magical rites. Stories were in circulation of Paul's powers to heal. He used the name of the Lord Jesus in healing physical and mental diseases (vs. 11, 12). Some Jews who made a business of curing the sick by incantations attempted to use the names of Jesus and Paul for this purpose and came to grief (vs. 13-16). The incident made so deep an impression of the impotence of magic that many concluded that their books and instruments for the practice were worthless and burned them. It does not follow that they became Christians, but it showed how great was the influence of Paul's preaching over the populace (v. 20). This incident will help you to understand the outbreak which brought the apostle's ministry to a close, as told in the next lesson.

International Sunday School Lesson for Aug. 15. Paul's Third Missionary Journey —Ephesus. Acts 18: 23—19: 22.

Life's Valley Roads

C. E. Topic for Aug. 15-21

By Rev. H. A. Bridgman

Pilgrim's Progress Series. VIII. Two Valleys. Ps. 22: 1-8; Mic. 7: 7, 8; Rom. 8: 35-39.

No immunity for the Christian. In trouble again, friend Pilgrim? Sore trouble indeed this time, the sorest yet encountered since you fled from the City of Destruction. Yet if you read your Bible before you started, you probably discovered that very little is said in the plan there outlined for human life or in the careers of its heroes of exemption from trial, hardship, suffering and death. "Every branch in me that beareth fruit he purgeth it that it may bear more fruit." Pilgrims to the Celestial city, soldiers of righteousness, followers of the cross in all ages encounter hard and disciplinary things. They often occur when least expected in close connection with delightful experiences like that from which Christian had just come when he entered the first valley. Why, then, are we to be surprised or disconcerted when fiery trials come upon us? They are not sent simply to test us or because we are trying to be good, but they come as a part of the beneficent program for every human life, be it headed toward God or not.

The first valley. Christian held his ground, argued his case ably, clung to his new loyalty and fought bravely what seemed to be for a time a losing fight. What made it especially humiliating was Apollyon's telling him of his former missteps and mistakes. Oh how hard it is to hear from another the rehearsal of faults and failures of which we are only too conscious. But even so, the thing to do is to believe that it is nothing but a valley, and that duly we shall emerge upon higher ground. Then up and at these imps of darkness, these morbid broodings, these stings of memory, these pessimistic croakings. They can be routed with God's good help if our hands and our hearts are only stout enough to wage a brave and persistent warfare.

The second valley. Into this we go when our dear ones pass on. Into it we go alone sooner or later. That it is dark and forbiding we cannot deny. It seems the negation, the bringing to naught of all the richness and fullness of human life. A woman whose dearest one had just gone from her and who was receiving consolations from her friends said, "It isn't all sorrow and darkness." Sometime we shall be educated up to the point or rather Christianized up to the point where we shall look upon death as an incident, a "covered way," as the poet puts it, to ampler life. For Christ went that way, too, and forever illumined the valley of the shadow of death.

Among the New Books

Books of Travel

When spending a summer on Monte Amiata in Tuscany, Mr. Edward Hutton was so moved by the beauty of the countryside that he began to write his impressions. His friend, Mr. William Heywood, a trained historian, joined him later and offered the results of his researches to accompany Mr. Hutton's descriptions. The combination is found in the book just issued, *In Unknown Tuscany* (Dutton. $2.50 net). That the volume lacks something of the charm of Mr. Hutton's "Cities of Umbria" is due, we think, to the fact that he has incorporated too many references to documents which were doubtless fascinating enough to the historian. Mr. Hutton's historic imagination is strong enough to make the old days live again with their glories and their storms, and citing dates and details destroys something of the glamour. Eight softly colored plates with a score of other illustrations are included. One interesting chapter studies David Lazzaretti, the "Messiah of Monte Amiata," who heard "voices," saw visions, wrought many good works, proclaimed a new republic which was to be the Kingdom of God, and was at last killed by government troops as he led his followers to the little village where he expected to realize his dreams.

Travelers in the Spainsh peninsula, and their number is increasing yearly, will find both history and description in the two volumes of *Builders of Spain*, by Clara Crawford Perkins (Holt. $5.00). The history of Spain is the most romantic of any country in Europe. This work presents studies of the races, religions and nations which have blended their forces to create the civilization of modern Spain. Then the chief cities of the southern provinces are sketched, as to their legends, leaders, wars, art, architecture and life—Granada, Seville, Cordova, Toledo and Madrid. Like treatment is given to the Northern Frontier, Old Castile and the East Coast. The style is attractive, the illustrations are worthy of their setting and the books will be a valuable addition to the library of the student of Spain.

A series of letters to home friends have been edited, enlarged and brought together in *From Cairo to the Cataract*, by Blanche M. Carson (Page. $2.50). Only three weeks were spent on the Nile journey by steamer, from Cairo to the Cataract and back again, but the author evidently possessed the requisites of a good traveler. The letters contain many picturesque bits of description and humorous characterizations of natives and of fellow-voyagers. Some pages are perhaps overweighted with history, but those in search of entertainment only need not read every word, and the actual traveler will be glad of this concise putting of facts. The publishers have been liberal with illustrations, and the book is beautifully printed and bound.

One must know his Paris well fully to appreciate *Walks in Paris*, by Georges Cain (Dutton. $2.00), for it was written by a Frenchman for the French, and shows the most intimate knowledge of Parisian mansions, courtyards and byways, together with the associations which have grown up around them. "Better perhaps than dusty chronicles the old streets of Paris tell the history of the Past to such as know how to question them," writes M. Cain, and he goes on to describe enticing walks until the reader is ready to start for France with the book under his arm, sure that with M. Cain for guide he will see places unknown to most American tourists.

A title which hardly suggests the contents of the book is *A Bishop in the Rough*, by D. W. Duthie (Dutton. $2.00). Rev. John Sheepshanks, of whose early years this book is the record, is now the Right Reverend Lord Bishop of Norwich. He began his ministry as a missionary to British Columbia in 1859. Several chapters are devoted to his life there among miners and Indians, but most of the book narrates his travels later, from 1864 to 1867, when he took first a trip eastward across the United States by stage coach, and later a long journey westward to the Hawaiian Islands, Hong Kong, Peking, across Mongolia to Ourga, thence through Siberia to Moscow. Considerable space is given to his visit to Salt Lake City, where he interviewed Brigham Young and preached to an enormous audience in the Mormon Temple. Several chapters are given to his visit to Hawaii and nearly half the book describes his rough and adventurous journey across Asia. It is an interesting narrative of the travels of an adventurous and intelligent Englishman in the middle of the last century.

Personal investigation, conducted by the author for a series of years, and use of the latest reliable information give exceptional value to Col. C. R. Conder's recent work, *The City of Jerusalem* (Dutton. $4.00). Colonel Conder has long been recognized as a reliable authority in this field. The present work is a history of the wonderful city, from the earliest period through the series of conquests, of destructions and rebuildings, down to modern times. He discusses the site of sacred places and states the most probable conclusions, based not on tradition, but on exploration and the monuments. Maps of the city for different periods of its history and other drawings help to elucidate the text.

The Minister's Opportunity for Sympathy

A course of lectures in human sympathy delivered at Yale Divinity School last year is published as *The Christian Ministry and the Social Order* (Yale University Press). It is an attempt to look through the eyes of wage-earners, trades unionists and new Americans and see things as they do. It seeks in a kindly spirit to estimate the value of some of the great modern movements. But beyond this the book sets forth a new and vital conception of the work of the church in this modern day.

The authors frankly believe that the great movements of mankind may be comprehended as a struggle towards a Christian democracy, the effort actually to realize a human brotherhood. Dr. MacFarland's setting forth of the part and place of the church in this endeavor of the age is a strong presentation of the work that the church can do in the realization of the democratic ideal. His address and the whole book are so enriched with illustrations of what has actually been done that the volume is a valuable guide to practical methods.

The three lectures by trades unionists John Mitchell and Henry Sterling give to the outsider an insight into the idealism of the trades union, and another address points out in detail the unique opportunity that the minister has today to inspire aright the whole industrial movement. Dr. O. S. Davis, from the wealth of his experience at New Britain, reveals the right means of approach to the immigrant, and Wilbert Anderson, with his rare knowledge of rural conditions, suggests the place and work of the church in the country village.

Mental Healing and International Movements are adequately dealt with. The book is exceptionally suggestive to ministers, and if put into the hands of laymen would broaden their vision and enlarge their conceptions of the place and work of the Christian church. HARRY W. KIMBALL.

The Mind and Health

The stream of literature on Psychotherapeutics still flows on and three new books on the subject have recently been published. First in importance and interest is *Mental Medicine*, by Rev. Oliver Huckel (Crowell. $1.00), a series of lectures delivered at the Johns Hopkins Medical School, by invitation of the Y. M. C. A. The author holds a sensible position regarding the relation of the ministry to the current popular movement and advises sympathetic and intelligent co-operation between ministers and physicians. His lectures abound with well-chosen quotations from the best sources and good advice on moral and spiritual living. The Spiritual Mastery of the Body, The Healing Value of Prayer, Control of Imagination, The Inspiration of the Mental Outlook, are some of the themes attractively discussed.

A series of Sunday evening addresses on the same lines is *The Relation of Healing to Law*, by Rev. Parley P. Womer (Magnum Bonum Co., Chicago. $1.25). The nature of the audience probably necessitated a more popular and superficial method of treatment than is employed by Dr. Huckel, but on the whole the same truths are enforced. Of especial value and peculiar to the volume are some pages of questions with the answers of physicians from the University of Minnesota, together with a chapter on Psychotherapy by Dr. Isador Coriat, medical adviser at Emmanuel Church.

The third book is *The Power of Self-Suggestion*, a single lecture by Rev. Samuel McComb of Emmanuel Church (Moffat, Yard). Very helpfully the lecturer shows when self-suggestion is useful and how it may be practiced. Though the smallest of the books, it is not less valuable and contains a remarkable amount of information and sound advice.

Books and Bookmen

President Taft's bookplate is reproduced in the August *Putnam's*, and it is a very individual one. In the center is pictured the stately old New England home at Millbury, Mass., where Mr. Taft's mother was born and died. In one corner is the Hebrew Bible, and balancing it the official spread-eagle and shield.

About 5,000,000 copies of the books of "Everyman's Library" have been sold, though its publication began less than three years ago. The publisher, Mr. Dent, makes this statement in the *Bookseller*. Thus far 400 volumes of the series have been issued, making the average sale for each volume 12,500. Shakespeare's plays lead the list with 50,000 sets. Next comes the New Testament, the version of 1611 printed in the order in which the books were written, of which 25,000 copies have already been sold.

The advance list of books to be issued by Houghton Mifflin Company this fall contains a rich promise of works sure to interest our readers. Henry M. Stanley has written the story of his life—of his youth in America, his Civil War experiences and the later realization of his boyhood ambitions to be an explorer; two volumes of reminiscences of especial interest to Congregationalists

will be "Fifty Years in Constantinople," by George Washburn, LL. D., ex-president of Robert College, and Dr. Washington Gladden's recollections from his interesting and varied life: Emerson's Journals are now to be published for the first time. The travel books promise well, too, including, as they do, an account by Lanciani of discoveries in the Roman Campagna, a sketch of a trip to Palestine, by Pres. Caroline Hazard of Wellesley, and John W. Foster's Diplomatic Memoirs, which though largely autobiographical, yet illustrates the best kind of travel in its intimate acquaintance with the spirit and national life of Mexico, Russia, China and the various other countries where Mr. Foster served with distinction.

Worcester, Mass., is a fortunate city. Not only has it a mayor whose ideas on patriotism and civic betterment are widely commended, but its enterprising Board of Trade issues monthly an attractive magazine devoted to municipal development and good citizenship. The July *Worcester Magazine* describes in considerable detail the excursion under the auspices of the Board of Trade to the Alaska-Yukon-Pacific Exposition. Beautiful pictures accompany the text, and in paper, printing and editorial handling the number is quite the equal of any of the more purely literary magazines.

A Modern Burning of the Books

The International Sunday school lesson for Aug. 15 includes the account of Paul's triumph over the medicine men of Ephesus, and of the big bonfire in which many of them burned the books they had used in working their magic charms. Acts 19: 19. A striking parallel to this incident is given in a recent article by Bishop Tucker of Uganda in the *Mission Chronicle* of the Church of Scotland. The scene he describes occurred in the region where ex-President Roosevelt is now on a hunting expedition. The Bishop says:

Some seven years ago an attempt was made to enter that long-closed country of Ankole, on the west of Uganda. All previous attempts had failed. Previous to making this one I arranged for prayer to be offered at two hundred centers throughout Uganda on the eve of St. Andrew's day, in connection with the Day of Intercession throughout the Christian world. After a fortnight's journey it so happened that Dr. Cook and I found ourselves outside the capital of Ankole. We gathered our Christian followers together, and offered prayer at the throne of grace, asking for blessing on the entry into the capital on the morrow. The morrow came and we made our entry, and the king and his chiefs and a great host of savage followers came down to greet us. It was a strange sight. There was the king and his chiefs and these savage followers of his with their greased bodies and weird head-dress, with shields in their hands and spears stuck in the ground in front of them; and there at the back were the medicine men of the country, the greatest power in Ankole, in all their hideous guise as servants of the devil.

I explained to the king why we had come, and that we were messengers of the Most High, and that we craved permission to teach him and his people what we believed to be the way of salvation. For three days the arguments went forward, and the conflict—for it was nothing less—was waged between ourselves and those medicine men who were at the back of the king. I do not know that in the whole course of my missionary experience I have ever had such a sense of conflict upon me as during those three days. But gradually the opposition died down, and at the end of the third day the victory was won, and permission was given to us to teach and preach and to leave our evangelists in the country. We left two noble-hearted men behind us, and went on our way, and then we waited anxiously for tidings.

First of all came the news that one and another was under instruction, then that the king was being taught, then that the prime minister, then other chiefs, and so on. Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said: "Now, after all that you have told us of Jesus Christ and his salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them." "No," said the evangelist, "if you do not believe in them, destroy them before your people. If we take them your people will say we are going to use them for our own benefit." The king ordered a fire to be made in front of his inclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire. "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

Since then the king and his prime minister and a large number of others have been baptized, and on the last occasion when I was in Uganda I laid hands in confirmation on the king and many of that old-time savage horde in the presence of a congregation of some 700 gathered in a church built by the native Christians themselves.

Sparks from Other Anvils

KEEP GOING

(*The Cumberland Presbyterian*)

At this time of year too many workers in Sunday school and church take it for granted that nothing worth doing can be done until cool weather. And nothing *can* be done, if we act as if nothing could be. The surest way to bring on a decline is to talk about it. Panics in the Sunday school are started just as panics in the stock market—by people in the position of leaders acting as if they were coming. Does this mean that Sunday schools and churches, too, would flourish the year around if superintendents and pastors never announced beforehand the coming of the summer slump? Yes, that is what it means.

VENTURE A LITTLE

(*The United Presbyterian*)

A congregation comparatively weak financially was surprised the other day to find how easily it took hold of a debt of some hundreds of dollars and paid it off. There are many other congregations carrying annoying and comparatively insignificant debts which should bestir themselves and pay them off. One time is as favorable as another for doing the work if there be courage and sincerity and devotion to the Master among the people.

THE PASSING OF THE PLANTATION

(*Charleston News and Courier*)

The plantation has been typical of this state from its beginning. The glory and glamour of the life that centered about it can never be forgotten. But it has not been conducive to progress. The abolition of slavery was a severe blow to it. But few large plantations have proved to be profitable financial investments. Of late years many plantations have been divided into small farms with the result that the production has been greatly increased. The advent of truck farming in the region directly adjacent to Yonge's Island has given a severe blow to the old order of things, and it may be expected that small farms will eventually predominate along the coast. This will mean the influx of population and the dawn of a new prosperity for the coast and Charleston.

MEN WHO DO THINGS

(*J. B., in Christian World*)

It is in the silence and not amid the noises of conventions that the great things are done, the real advances made. The new invention is of no politics. Like the sun it rises upon the just and on the unjust. The real progressives are the world's best brains, face to face with nature, listening to her whispers, wringing from her her guarded secrets.

SPASMODIC REVIVALISM

(*Rev. J. H. Jowett, in the Christian World*)

The sensational tends to create the insensitive. The eye that feasts upon the glaring ceases to perceive the exquisite. The man who soaks his taste in violent liquors destroys his perception of the delicate. If a man lives in sensational pleasures he becomes benumbed to the finer delights. And so we may truly say that the sensational de-sensitizes the soul. It makes men numb to God's holiness and also numb to human need.

PRESIDENT ELIOT'S RELIGION

(*The New York Mail*)

Dr. Eliot is one of the greatest living masters of the art of using words. Out of his extremely clever outline of the new faith —which, by the way, bears none of the marks of any kind of "faith"—one might build a tremendous and complicated system. It would not be surprising, in this epoch of eager desire to lay hold of some new thing, if an organized system were little by little erected upon this remarkable deliverance—in spite of the fact that in the final analysis there is no new thing in it whatever.

(*The New York Times*)

We fear no martyr will ever give his blood as the seed of Dr. Eliot's new religion—church it hardly is. Yet all the world's great religions, the religions that have lived and influenced the minds and the conduct of men, have had their martyrs. A religion of the common good, of the brotherhood of man, of the love of God and one's neighbor is beautiful, but as Dr. Eliot formulates his creed, it fails somehow to take hold on the imagination, and in a purely intellectualistic soil no religion can strike its roots deep enough to find the water of life.

(*The Churchman*)

There will be, President Eliot tells us, in his new religion no deification of remarkable human beings. This is a delicate but not a frank way of saying that the honor now paid to our Lord by those who accept him as their leader because he incorporates all the highest ideals of character, all the greatest achievements of conduct, will disappear in the drab atmosphere of the new religion. We cannot believe that any such disloyalty to the deepest principles in man's nature will ever be realized. The intellectual forms in which reverence to Christ is expressed are in themselves not essential. The Arab, the African and the Hindu may think in different forms of the divine nature. But as the name of Christ becomes known, and as his followers realize his purpose for making the world one common brotherhood, his absolute position as the revealer of God and the revealer of man is likely to be more intensely realized.

Our Readers' Forum

More as to "Vagaries"

Are "Educated Minds" as apt to have "vagaries" as uneducated? Are not men who devote their lives to a subject more apt to get truth than others? We go to a farmer for knowledge of farming and to a lawyer for law; so why not to a philosopher for philosophy and to a theologian for theology? It seems to me that they are much more apt to be right than "the man in the street" or even the pastor who may occasionally get a little time to devote to theology and philosophy. And I am not alone in this. As Mr. Dalby says, "Professor Foster's ideas strike a responsive chord with many whose names are on our church rolls."

And alas! another statement of his is too true, that "churches often give the impression that they exist for the purpose of maintaining beliefs" once held true, but now no longer believed by men and women trained as we are today. Hence the latter often do not come into the churches. Do we want them in, or not? A good many of us do, and hence want to allow in the church perfect freedom of thought. We define a Christian as "one who accepts the new commandment as the rule of life, and lives in the conviction that love is the fulfilling of the law" (C. E. Norton), whether he wears new or "old theological clothes" (Dr. McElveen). We believe that on the whole the new are better than the old, and commend the clause in the Bond of Union of Plymouth Church, Rochester, that states as one aim of the church "to discover truth and dispel ignorance and superstition." We think that churches ought to encourage thinking as well as feeling and acting, believing that God gave us our intellects as well as other capacities, and expects us to use and develop them. The least the church ought to do, at any rate, is to allow free thought to those who find it necessary and edifying. It is surely safer and better. As President Hyde says, "It is the doubter posing as believer who ties up teaching to a creed." And Dr. Josiah Strong says, "A man who is afraid of new truth is not quite sure that his old truth is true." Moreover, "there is a faith in the past that is infidelity to the present."

Ought we not all to adopt the Scrooby covenant—"These people joined themselves by a covenant of the Lord into a church estate in the fellowship of the gospel, to walk in all his ways, made known or *to be made known* unto them, according to their best endeavors, whatsoever it should cost them, the Lord assisting them." This puts the stress where it ought to be, "walking in his ways," yet allows a new view of his ways. As Dr. Cady of Dorchester lately said (as quoted in *The Congregationalist*) in regard to Edward Everett Hale, "I think you will search the world over before you will find any finer imitation of Jesus, and what the world is hungering for is not better definitions of Jesus, but better imitations of Jesus." And Dr. Gladden believes that "if the churches would drop all questions of creed and criticism and try to get the golden rule established, they would find a response from men of all classes." For the sake, then, of the church and the world, do let us proceed to do this at once. But this can be done only if we respect one another's beliefs.

What use, anyway, is it for ministers or anybody else to raise a hue and cry over such books as Professor Foster's or Wenley's? It would seem that ministers at least ought to remember Gamaliel. And whom do such books reach? If they reach others than serious students of theology or philosophy, it is only because the hue and cry has been raised over them. To the former they do no harm, but only good. Professor Foster distinctly declares in his preface for what class of people he wrote his book, and those people undoubtedly find it, as *The World Today* does, "an eloquent plea for the Christian view of the world." Those who do not need any such plea are not expected to read it, but they certainly ought to be glad to have Professor Foster or anybody else plead with those who do need it. It often happens that what one man finds destructive, another finds constructive. "The Function of Religion" is certainly an inspiring book to me, and I am a member of a so-called orthodox Congregational church.

And isn't it high time that we ceased to talk so much about destructive criticism and skepticism? Those of us who have laid aside many of our old beliefs are not on that account devoid of beliefs or doubters, but we have given up the old because we think we have better ones in the place of them. My creed today is not shorter than it used to be, but longer. I have much more solid ground to stand on than I used to have, though the ground is so different. Isn't it better for me to have this ground, even if others do not see how solid it is? By reason of it I am able to remain in the church, and because the particular church society to which I belong does not require uniformity of belief. As we members have different astronomical ideas, different literary, artistic, social and political ideas, so have we different theological ideas. An ability to work together, it seems to me, is all that is needed to unite people in a church. In the present state of mind of Dr. Myers, I presume he could hardly work with Professor Foster, but the trouble is evidently with the former, not the latter, and a little growth in grace in the pastor is all that seems to me to be needed to enable the two to work together.

I am sorry to see just a little bit of the spirit of Dr. Myers in the author of your Editorials in Brief, where in the same number with Mr. Dalby's letter a covert sneer is shown toward Professor Foster in a quotation from his book in connection with a remark about Lieutenant Shackelton. Is it quite fair to quote to the mass of people what we may even admit to be the "jargon" of philosophy? Of course that will seem to them absurd, even though it be perfectly sound to the initiated.

I am sorry to have to criticize *The Congregationalist*, which I usually find so good, and which I have so many opportunities to praise and recommend. But it is because your paper is so good that I would like to see it absolutely all that it ought to be, always open-minded and fair and tolerant or even on the side of progressive truth.

Lawrence, Kan. A. M. WILCOX.

Another Comment on Candidating

The letter of Rufus Corundum, the candidate in *The Congregationalist* of July 24, is too moderate—I hope he will pardon the criticism. I have just finished a period of "candidating." I preached in twenty-one churches, in nineteen as a "candidate," or, as some parishes had two churches, in fifteen different fields of labor. I was finally doubly successful in receiving calls, and my extended experience has given me a decided opinion of the candidating system. One leading minister of our denomination, speaking of the system to me, called it "abominable," and another called it "damnable." I agree with them, and if there were a stronger word applicable, I should enjoy using it.

In one place I was kindly told by a good, sympathetic sister, "You may have to go West, where they call a man without hearing him." And yet I was a product and post-product of our very best educational institutions. To another place I had driven twenty miles on a cold night in April, and nearly frozen arrived at my destination, after midnight, and was assigned to an Arctic room and bed. I went down to the sitting-room next morning and met the committeeman with whom I had corresponded and the landlady; the latter, speaking of another "candidate" who had already been there twice to preach and was coming again the next Sunday, said, "I guess *he* was the one they ought to have hired." A cold reception in more ways than one!

I speak of these incidents chiefly as amusing, and yet they suggest the heartlessness of the system. But who is to pay for the weary months of financial anxiety, the shifting of my little family from place to place, the separation from one of our little children all of last winter and most of the spring, the agony of suspense, the repeated disappointment, the waste of spiritual energy? I might have slipped off into another occupation any time and my denomination would never have known the difference. I was as much adrift as the tramps that wander into the Bowery Mission, so far as having any vital connection with the ministry of my church was concerned. I baptized and received members into churches, only to have the hope vanish away in that rejection which is comparable to that of the rejected lover.

It seems less strange to me now that the early church should have developed a hierarchy. It is not right that ministers should be entirely at the mercy of the churches, with whom they are supposed to be working together for the kingdom of God.

There must be many others who, like myself, brought up as a descendant of the Pilgrims and a Congregationalist from childhood, feel the great inadequacy of our present Congregationalism. It is strange that in this scientific, modern business world we have endured the unbusinesslike lack of system so long. We impose on men like Dr. Rice and our theological professors too much. They are forced to try to fill the place which a bishop alone can fill.

VIATOR SPEI.

What Can We Do

Something ought to be done, something must be done, if we are to perpetuate the strength of our Congregational life. Two things have occurred during the past week that have set me to thinking. One was a phrase in Mr. McCann's article on the Dearth of Ministers, which was, "Give every preacher a field worth serving and an adequate support." The other is an experience that a comparatively young minister is having in a Western state to find a parish.

My doorbell rang one morning not long ago and, on responding to the call, found Mr. X. standing at the door. He is well known to me, and is a modern Paul in many respects, if we have any in the ministry today. He has been preaching for twelve years, and is a good average preacher of the evangelical type. He is also a good average "mixer" among his people. He is married, with three sons growing to Christian manhood. I invited him in and asked what he was doing and where he was going. He told me that he had been "candidating," and was stranded in the city between trains.

Then came the story of his experience, which I will put in as brief form as possi-

ble. He said: "You know I am pastor at Y., and have been there a little over a year; I had ninety days of grace, according to agreement at the beginning of work there, and am now serving my days of grace because I have no other place to go, although I have been candidating for about two months. I candidated at C. about six weeks ago, and, although I was given to believe that they all liked me, I was turned down. Then I tried at B. a few Sundays later, and B. wanted to call me at once, but the outstation did not, and so I have heard nothing from there. I then tried at A., but somehow did not fit in there, and am now on my way from G. I do not know what will be the result, but it looks as though it was a case of 'Good Lord, anybody,' for they have been without a pastor for some time, more than a year."

He then leaned back in his chair, as if thinking what would be the next hard luck that would come this way, and, straightening up, with a look of Christian heroism beaming in his eye, he said, "A year ago I came five hundred miles from the West to my present parish, and borrowed money to move with, and am still paying interest on that money; what do you think of that?" I have told but half the story, but this is sufficient to show the tragic side of some of our home missionary life. I said, "Are your sons thinking of going into the ministry?" and he answered, "No, even though Christian boys, they sneer at the thought of the ministry." Is it not time for us to ask, "What can we do?" Is it any wonder that there is a dearth in the ministry, if our men think that there is one chance in a thousand that the ministerial calling might call them to a tragedy like this?

Is there not something we can do as a denomination and as individual churches to ameliorate such conditions as these? Can we not give them at least "a field worth serving," and if not that, by all means "an adequate support" on a seemingly worthless one, if we send them there?

Waverly, Io. (Rev.) Albert R. Rice.

The Church's Side

A pastor finds another place which pays more money, and without more ado he quits the one where he has been preaching and perhaps for months it has no pastor. The members slip away to other churches and the church loses its members, and virtually has to begin again a fight for life. It is not then in a good position to pay any salary. It seems to me the Congregational denomination ought to have some central body or bishop or superintendent who could supply help or recommend a minister to a church, instead of letting it run down. Could not a pastor let the church know he was going three months ahead, so they could be ready with a new minister by the time he left? I think something like that ought to be done. R. Plimmer.

Besides ministers from the British Isles whom we have already announced as spending a part of the summer in the United States, Canada has an unusual number of clerical visitors from England. Next Sunday there will be heard in Montreal churches Rev. Henry Harries, treasurer of the London Board of Congregational Ministers, Rev. R. Morton Stanley, warden of the college settlement at Bradford, and Rev. D. Burford Hooke, secretary of the Colonial Missionary Society. These ministers are expected to preach in Toronto and Hamilton also, with Rev. Percy Martin, a well-known London minister, and Rev. W. L. Carter. They will then go on to Winnipeg for a conference on the work of Congregationalists in the Northwest.

Long Distance Sermons

Bringing the Church to Shut-ins—One Pastor's Ingenious Device

Two of our members were unable to come to the church services. One had been an invalid for over twenty years, the other had been retired a year. The latter had for many years sung in choirs and was passionately fond of music. Sunday was made for them a day of praise, because, for a short



The Tireless Listener

time, they were once more in touch with the world.

It was done in this way. An acousticon might have served the purpose, but the expense was prohibitive, as it is to many churches. An old telephone receiver was secured and firmly fastened to the front pew, which in most cases is unoccupied. Rubber should be used in such a way, securing the receiver to the seat, as to prevent any transmission of vibrations from floor or building. Care must be taken that the receiver is in the right position. You can interest the telephone man in arranging this. Maybe he will give the instrument.

The receiver should be augmented by an enlarged mouthpiece, as seen in the cut, the size to be determined by experiment. From the receiver the wire can pass through the floor to the basement or to some convenient place where two or three large crow-foot batteries can be stored. A switch can be placed near the receiver with which to regulate the current as desired before and after the service. The battery will be found to work better after it has stood a week or two.

We found it necessary to obtain permission from the city council to run wires from the church to the homes of the invalids. One wire will suffice if you "ground" the other end, though two will give better service. Where this wire enters the church and the home, fuses should be inserted to prevent injury by lightning or contact with a live wire.

In the second picture we see this wire brought to the sickroom and extended by a flexible cord. To it is fastened the ordinary earpiece of a telephone such as is used by the "hello girl." As the time for church service drew near, the patient "dressed for church" and was "in his pew" in time to hear the first notes of the organ. When the hymns were announced, he turned to them at once (the hymn-book is before him in the picture) and joined with the choir and congregation in singing. Thus the church was taken to the shut-in. R. B. G.

[It is interesting to note a parallel incident to the above suggestion. On a certain stormy Sunday, Rev. N. C. Maynard, supplying at Pomfret, Vt., conducted his services by telephone. After securing the services of the regular violinist and the owner of a phonograph, he had his telephone connected with all the members who were also subscribers. While the blizzard progressed without, members of the congregation were nevertheless enjoying a brief sermon and a number of selections of sacred music!—Editors.]

How Our Churches are Giving

By the Editor of the Year-Book

No figures in the Year-Book are more misleading to the student of Congregational beneficence than those reported under Benevolent Contributions. The amounts credited to the churches include everything, and show only how much the churches are giving annually to objects the number of which is legion, and a large percentage of which are not at all Congregational. The question is, Is this what the churches want to know? The Apportionment Committee found the figures quite valueless. Hence the demand has arisen for something more specific. A brief analysis will make it all clear. The total amount of beneficence as reported is $2,559,228. This amount includes money given to work kindred to that of our benevolent societies, and other charities. The former includes box and barrel values, and what not. The latter includes whatever of local interest may be considered by the treasurers and clerks, much of which did not pass through the hands of the treasurer.

Over thirty-two per cent. of the total $757,909 is credited to Other Charities, which meant nothing, of course, to our missionary service. Of course, local interests



"In the home pew"

have claims which must be respected, and special appeals cannot go without response. Nevertheless, the question remains—Can we expect to do our full duty to the great field we occupy if the churches are constantly called upon to give to objects which should more properly be taken care of through personal appeals to wealthy individuals?

More than that. We must not suppose that the amounts given in the columns under "missionary societies" mean exclusively money for any one Congregational society. Were the facts known, it would probably appear that "kindred work" has been supported more generously than the society itself; and besides, no one can tell how much of box and barrel values have been included. It has been found that a church, credited with giving a certain amount to a society, that is, as the Year-Book tells it, gave nothing, but answered an appeal with an offering, or an appropriation to some object not affiliated with Congregationalism; consequently differences have arisen in correspondence between the secretaries and the pastors, and there has been more or less friction.

The percentages of beneficence are interesting. The average amount for each church member for 1908 is $3.27. This, however, includes "other charities." Deducting these we find that the amount given to Congregational societies, kindred work, in barrels and boxes, is $1,601,319, an average of $2.22 per member. If we compare that with the contributions of 1879, thirty years ago, when there were 3,674 churches having a membership of 382,920, and the contributions amounted to $1,980,691, we find an average of $5.17 per member. In the same year, home expenditures amounted to $2,594,228, an average of $6.77 per member. In 1908, our 6,006 churches reporting a membership of 719,195 gave a total of $2,359,228, an average of $3.27 per member, or $1.90 less. In that year the home expenses amounted to $8,921,807, or $12.31 per member, $5.54 more than in 1879. Every decade shows that we have been taking better care of home work than of missionary opportunities. Although we are employing more agencies, sending out more literature, resorting to numerous expedients, less per member is given to the work for which our churches have assumed responsibility than ever before in the history of the denomination, though the churches are giving more money than ever to all the objects which appeal to their benevolence. The explanation is to be found in the fact that many more institutions are appealing to the churches for support. One church not a thousand miles from the Congregational House contributed last year to no less than eighty objects. And yet the appeal of our own field under the auspices of our own societies should have first consideration.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Real Professor Foster

During the American Board controversy, whose history and lessons have been so admirably summarized in the much appreciated article by Prof. Williston Walker, recently published in *The Congregationalist*, a deacon and leading spirit in one of our churches said in my hearing, on his return from the Des Moines meeting of the Board, "If there be a son of the devil in human form, his name is Egbert C. Smyth." The statement seems the more astounding when one recalls Professor Smyth's temper and bearing during the ordeal of the great debate of the Des Moines meeting. But the almost incredible opinion simply illustrates how impossible it is for some good men to appreciate other men of the highest character and purest motives who look at a common body of doctrine from another point of view.

I link the name of the revered Egbert C. Smyth with that of George B. Foster to imply no further kinship than this: they alike have been much misunderstood and bitterly maligned. Professor Foster's latest book does not seem altogether worthy of him, and he has perhaps spoken in haste what he may himself repent at leisure. The kind of attack made upon it, rather than its intrinsic value, accounts for its phenomenal notoriety. But no shortcomings in the book are so reprehensible as the falsehoods circulated concerning the man. One has only to recall Reginald Campbell's New Theology, for instance of a book that did not fully match the man. We rank the minister of City Temple, London, for what he is as a preacher, and not for what he is not as a systematic theologian.

I recently encountered one of Professor Foster's classes at the University as it was leaving his lecture-room. Last year his class might have passed through the hallway without exciting attention, for it was only a small group. But the attempt to silence him by force has given him a hearing that packs his lecture-room and blocks passage in the hall when the class is dismissed. The light on the fifty faces, which I noticed in passing, showed that something had happened in the lecture-room that afternoon. Stopping a mature man of pretty firmly fixed evangelical convictions, I asked, "What do you get from Professor Foster?" "I get religion," was his significant reply. Pressed to state what points he picked up in theology, his answer was one not so readily summarized. After touching lightly a point here and there, he harked back to the initial statement, slightly modified: "Somehow, Foster gives me a grip on religion. His views are not mine, but he makes me surer of what I have."

Not long afterward I asked a minister who knows Professor Foster intimately concerning his strong points, and his reply was, "As a leader of a devotional service, in a retreat for ministers for instance, he has few equals in Chicago." This is in line with the only public address I ever heard from Professor Foster. It was on the atonement, and showed a man who has had a deep spiritual experience. In his youth, I am told, he was an evangelist of marked power. He has not, in the often deadening atmosphere of scholastic pursuit, lost the divine unction. However faulty his theories, virtue seems to go out of him, to make the evangelical even more evangelical. I have discovered no dissent to the opinion from those who get close to him—"I get religion."

To reconcile this fact with Professor Foster's recent discussion on "the function of religion in man's struggle for existence" may not be easy. But it is possible to go behind the rather uncertain returns, which come to most readers of the book, to the man himself. It is quite superfluous to say that he is neither an atheist nor a materialist. When he denies that he is a Unitarian, he puts negatively what he says positively concerning his belief in regeneration and his trust in the grace of God. As to his Christology, the impression which he makes on those who come near him is of one whose religion is "to live near the heart of Christ."

It is not my privilege to know Professor Foster intimately or my purpose to defend him; but since the question is up—Should he not, because of his influence, be removed from his professorship?—I have taken some pains to find out what that influence inside the university really is. So far as I can discover, it not only makes for religion, but for the experimental piety which in the Baptist Church is "the old-time religion."

In the real Profesor Foster there is at least a substratum of the vital religion of the old-fashioned Baptist. Like other Baptists, even those in good and regular standing, his strength is mingled with something of weakness and his wisdom with something of folly. Where he is strong, there he is weak. He is not a dry academician. He beats against the bars of the academic cage because he has natural affinities with the world of men outside. He feels the attraction of the footlights. Out of the materials of the latest scholastic inquiry, carried to its conclusion from the single premise of a certain hypothesis, he has addressed the common people in the jargon of the philosophic sect. He invites the uninitiated to stay away, but admittance is free and the door is open. The effect is like opening a dissecting room to the general public. This mistake in pedagogic method becomes a comedy of errors when the Baptist Ministers' Meeting orders a searchlight and calls in the crowd.

Through Pain to Peace

In the Andover Controversy an inference of trivial moment brought on the open issue, but this was simply the occasion. The cause was the passing of a system of theology, the controversy a part of the death struggle. In the present controversy Professor Foster is only an incident. The vehemence of the attack has passed over this week to Prof. C. W. Votaw, one of our own fellowship and a man pre-eminent for sanity and soundness of thinking. The present distress in the ranks of the Baptists is the price of such a readjustment in mental attitude as Congregationalism accomplished in its more painful stages twenty-five years ago. The old world-view, in which essential Christianity is conceived, has persisted longer and dies harder than it did in our fellowship. But the new vision is coming to this generation without the cloud and mist of the earlier morning, and there is immense vitality in the time-adjusted and forward-looking wing in the Baptist communion. The University of Chicago is an intensively vital center of religious thought and influence. In open-mindedness it is only abreast of progressive Congregationalism; but it is quietly forging ahead in vigorous construction, in a time of necessary reconstruction, and along this line its successes should provoke us to love and good works.

Applied Sociology

"Gentlemen, translate your theology into sociology," was the charge which a bishop of the Protestant Episcopal Church gave not long ago to a class of graduates from a theological seminary. In line with this timely counsel, the alert pastor of our First Church in Evanston has been, during the past year, maintaining a vigorous department of sociology.

The idea that this church is quite given over to psychotherapy is a mistake. Under Dr. McElveen's administration, health and religion have for the most part had the right of way at the Sunday Vesper Hour, introducing thereby added vitality to a form of service always somewhat anæmic from overmuch reliance upon the æsthetic appeal of

music and meditative discourse. But psychotherapy has been only the aftermath of a strenuous day of preaching and teaching of other aspects of the full-orbed gospel.

For a large percentage of the men of the parish the morning service and sermon is only prelude to the soul-stirring exercise of an hour in the Current Events Class which meets at high noon. "I do not always get up in time to attend the morning service," said a young man who holds a responsible position in Marshall Field's, "but I never miss the Men's Class." In its recent midsummer sessions a movement has been born of large significance to the city of Evanston.

Mrs. R. B. Ennis, whose two years' gratuitous service as probation officer has given her intimate acquaintance with the problems of child life in the city, joined with Miss Jewell, the present probation officer, in telling the men, whose days are spent in Chicago, certain facts about vacation perils. They came back the next Sunday determined to do something about it. The outcome was two largely attended citizens' meetings in Library Hall and the organization of the Evanston Recreation League, with Mr. E. L. Harpham, a trustee of First Church, as its president. In the selection of the other officers and directors, a representation was secured of various bodies and groups of citizens interested in civic progress. A canvass for $5,000 is now being carried on, and it is proposed this month to establish and equip a public playground and to employ a professional director. The future program is indicated by this portion of a report made to the League:

"If a simple, efficiently managed playground can be exhibited to the citizens of Evanston, showing real results in employing the boys in active, healthy sports and competition, and directing their irrepressible energies into sane channels, it will be easy to add to this playground the facilities which will make it a real recreation center, and to extend the undertaking into other quarters of the city where boys and girls are doing mischief for want of better employment."

This movement is not more in the interests of the children of the poor than of the well-to-do. Indeed the idle rich children are the class most in peril. The gang stage and the roaming spirit are no respecters of social classes. It was discovered, not long ago, that a saloon, across the line in an adjoining township, was the regular headquarters of a group of boys from some of the best homes. It is a significant fact that Evanston has taken a forward step which registers the verdict that prohibition is, after all, only a half-way measure. The devils come back with re-enforcements to the empty house. The social peril of a bad place of resort can only be overcome by the positive attraction of a center of real recreation and helpful fellowship.

Pearsons Hall

The prompt action of the board of directors of the New Training School for Women in the use of Dr. Pearsons's recent donation of $25,000 for the purchase of a dormitory make it possible to announce that Pearsons Hall is to be located at 234 Ashland Boulevard. A fine corner building, costing originally over $100,000, has been purchased and is being put in readiness for early occupancy. It will accommodate from twenty to twenty-five girls. The expense of building and repairs is practically covered by Dr. Pearsons's gift. Various churches in the city will look after the furnishing of the house. It is proposed to convert the large barn included in the purchase into a gymnasium. Mrs. H. M. Scott has offered to furnish the Hall with a special library in memorial of her husband, whose last hours of life were given to a meeting to plan for this training school for women. The purchase of the property on remarkably advantageous terms was accomplished through the mediation (without financial recompense) of Messrs. F. M. Elliot and W. D. Allen of First Church in Evanston. From the fund which Dr. Pearsons has set aside for Chicago institutions, two other gifts have been announced during the past week: $20,000 to the Y. M. C. A. and $50,000 to the Congregational City Missionary Society.

From the Pastorate to the Lecture Field

The resignation of Rev. W. J. Paske of Central Park Church, where he has won a reputation for ripe scholarship and rare gifts of utterance, has come as a surprise to many friends both in the parish and the larger fellowship. His reason for leaving the work, and for refusal to withdraw his resignation at the request of the congregation, is his desire to move his family to Oberlin to secure the educational privileges of the college for his children. For the immediate present it is his purpose to undertake an itinerant ministry in the lecture field where he has already won gratifying success.

The new educational demand within the church and its circle of influence has given opportunity for a type of address more honorable to the lecturer and more edifying to the hearers than the so-called "popular lectures." Dr. David Beaton, who has just returned to Chicago from engagements in Wisconsin, finds increasing demand for courses of lectures on Religious Education which include a large element of Biblical exposition of the modern synthetic type. Since the middle of June Dr. F. W. Gunsaulus has been constantly engaged with lecture appointments in the Middle West, and has just completed a course at the University of Chicago. Although announced under general titles, they were virtually expository discourses in the Gospel of John. "I find that something which includes large use of Biblical materials interests people more than my purely literary lectures," is his verdict as to what the lecture-going public most appreciate of late.

The Place of the Communion Table

The Reformation is being reformed. The Puritan's antipathy to the use of symbolism in religion has spent itself, and little by little the bare meeting house with box-like pulpit is being transformed into a sanctuary with return of the symbols hallowed by the associations of ancient usage.

Entering Hyde Park Baptist Church on a recent Sunday evening, I was struck by a cluster of lights whose purpose is both illumination and spiritual suggestion. The worshiper looking toward the pulpit is reminded that the messenger speaks for Him "who walks among the golden candlesticks." More significant than this symbolism of the seven-branched lamp stand is the place of the communion table—not on the floor in front of the pulpit, but central in a chancel on the platform, reached by five steps extending across the entire width between a choir gallery on the one side and a baptistry opposite. A brass lectern of the eagle type, on the right and in front of the communion table, supports the Bible. In a corresponding position on the left of the table is the pulpit—a shelf on a brass pedestal. Against the rear wall of the chancel is a richly carved chair for the use of the minister on communion Sundays, with stalls for the deacons on either side.

Less distinctly ecclesiastical, but departing from Puritan tradition in somewhat the same way, is the arrangement of pulpit and communion table in the near-by University Congregational Church. In the new house of worship in Wilmette, the chancel, with central communion table, is to displace the conventional pulpit platform, and the plan contemplated for the Wellington Avenue Church includes a semi-circular recess for the sacramental table, with the pulpit of the type and in a position common in cathedrals.

These architectural changes mark a new attitude, in our so-called non-liturgical churches, toward ecclesiastical art and the conduct of public worship. They register a certain stage in natural development away from what is provincial and sectarian into a temper of larger catholicity.

J. H. C.

New Alignments

Upper Connecticut Churches Seek Greater Efficiency—Old Conference Divided

The Congregational and Methodist churches of Fairlee, Vt., have for many years worshiped as a union congregation while maintaining their separate organizations and finances, the pastors of the Congregational and Methodist churches in Bradford, seven miles up the river, preaching on alternate Sunday afternoons. The need of a resident being increasingly felt, the two Fairlee churches recently, in a fine spirit of loyalty,

THE NEW WOMAN

Made Over by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than of Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, a woman of Richmond, Va., writes:

"I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee, but I was willful and continued to drink it until finally in a case of severe illness the doctor insisted that I must give up the coffee, so I began using Postum and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about twenty-five pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little, but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter if you like."

Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sulphur Water Baths

At Little Cost | Use warm water and **Glenn's Sulphur Soap**

Excellent for Rheumatism

All druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

laid aside their respective organizations to form the Federated Church of Fairlee. Rev. Thomas McKay of Everett, Mass., was called, and when about to take up the work, on the first Sunday in June, suddenly died. The new church has now called for the summer Mr. Lawrence D. Somers, a student in the Harvard Divinity School, who has passed before the Suffolk North Ministerial Association a creditable examination for license to preach.

After a life of eighty years the Orange County (Vt.) Conference, at its annual June meeting in Bradford, passed a resolution in favor of a division of the east side from the west. They are separated by a high range of hills which has practically made the annual conference a biennial for that side on which it was held. This action was also made in response to an overture by a special committee of the line of New Hampshire churches directly opposite to Orange County, across the Connecticut. The East Orange, Vt., churches were asked to unite with their much more accessible New Hampshire neighbors. This seems the more desirable as many other social, business and religious ties unite these communities, so close to each other on the beautiful banks of the upper Connecticut. This arrangement, when consummated, means a strong conference of twenty-nine churches between Wells River, West Hartford and Hartford, Vt., inclusive, and from Lisbon to Lebanon, West Lebanon and Enfield, N. H., inclusive.

H. J. K.

A New Type of Institute

Michigan Pastors in Novel Conference—Suggestive Methods for Other States

The vacation institute of the summer variety is often held in an academic center; is presided over by teacher experts; and is a place where the man with the note-book is expected to gather a year's supply of food for thought in tablet form. Let no one deny its worth. It is a boon to the weary and heavy-laden pastor, who can spare the time and the money and the mental strain to take it in. But this is the story of a new type of institute, good for nine days' absence from home, and costing not more than ten dollars apiece, including traveling expenses from various parts of Michigan, an institute "of the people, by the people and for the people" for whom it was intended.

The annual conferences of the Congregational State Executives, with their freedom of participation, suggested to Superintendent Sutherland the value of a similar gathering designed especially for pastors of missionary churches and of fields with isolated fellowship. With the hearty indorsement of the state trustees, plans were begun some two months ago. The scheme received general favor. The date fixed upon was July 14-20.

Chippewa Lake as the *rendezvous* received the majority vote, and the sessions were held in the Congregational church. One home furnished board at actual cost for all the delegates. They were received as guests into the village homes for lodging. A special fund of ninety dollars, gathered from various churches, was applied toward the expenses of those who came from a distance. The total enrollment was thirty and the smallest attendance at any session was twenty.

THE PERSONNEL

Superintendent Sutherland and General Missionary Fellows were present continuously. Sunday School Missionary Harger, two officers of the State Board and the State Registrar were present part of the time. But the working body was made up of those for whom the institute was primarily designed. The ages ranged from about twenty-five years to the patriarchal age of seventy-nine. But few "Original Congregationalists" were in the group. Not half a dozen had had a regular theological training. Many had become experienced in other pursuits before turning to the ministry. Of the three railroad men, one had been an engineer in charge of the "Omaha Limited" out of Chicago before his conversion. Steel workers and carpenters, cabinet makers and contractors, mill men, a candy maker, a baker were on the list.

Like Amos of old, one was taken from his business as a skilled nurseryman to be among the prophets. But instead of being furnished with a basket of fruit, as a token and sign, he was equipped with a stereopticon ready to exhibit slides "on Turkey, Africa or Chicago." Whatever the conservative New Englander may say about such a ministerial catalogue, this group of earnest, practical men is like the shadow of a great rock in a weary land to the one upon whom rests the constant burden of the home missionary fields. It is the problem of ministerial supply which makes the state-wide parish of the superintendent a weary land.

THE KIND OF FIELDS

"I have a peculiar field" became a trite saying during the institute. But, candidly, Michigan is a peculiar state. The writer knew Vermont when the discussion was rife in regard to "abandoned farms"; he was a student pastor in western Kansas during the lean, dry year of the Chicago Exposition, when land prices were down and populism was rated high; and while still a Kansas pastor, he watched the desert become fruitful.

But Michigan is unlike either section. It began by exploiting its resources; the man with the ax made a few men exceedingly wealthy. But this made no general and permanent contribution to the wealth of the state. A reaction followed, of which Chippewa Lake is typical. The saw mills are gone. The stub branch from the main line was removed by the railroad company like a worthless appendix without leave or license; the village is quite run down at the heel.

However, the second period in the history of old timber lands is under way. The fruit belt is encircling the lake regions. A successful agriculture is pushing the zone of discarded stump lands farther north. Large harvests of leguminous crops, of wheat and of potatoes are being raised. To be sure, a hill of beans is not as pretentious as a pine tree, nor is a "Pickling Station, number 42" as dramatic as a saw mill ripping its way into the forests. And so the old lumber jack in his faded mackinac—relict of a fast waning economy—laments the glory of the past, and the little lumber town becomes the "deserted village." But the country itself is progressing. The ministry which can strategically hold the ground and make the turn is doing a permanent service. And of such was the institute's membership.

THE PROGRAM

This was unique in that it had no striking features. There was no star performer. At the first session, each pastor told of hopeful features on his field. Doleful sounds were tabooed. Formal addresses to which the public was invited occupied the evenings. The afternoons were kept free and the main sessions were in the forenoon. Each period had its own presiding officer. A half-hour Bible study was a daily feature. The body of the program was made up from lists of topics solicited in advance of the institute; these were classified and subjects were deduced for each prospective member of the conference, who prepared a fifteen-minute opening address. This was followed by an half-hour discussion. An average of ten persons discussed each theme. Without exception, these were practical in nature. Those disputations which are a sign of uncertain faith were not in evidence. Some of the men are licentiates pursuing courses of study in conjunction with their ministry. The correlation of these two activities was a source of discussion, at once fruitful and helpful.

The necessity of "catch as catch can" methods in dealing with fields such as have been referred to gave rise to papers upon the minister's work with his parish. Another group of topics related to the church's place in unifying the moral forces and elevating the ideals of the community at large. It was right here that the genius of Congregationalism came to the front in a gratifying way, as unconscious testimony to its inherent value was borne to it by a company of men who claim its fellowship, not by tradition but by choice. The appreciation of those in attendance upon the institute was shown by the presentation of a watch charm to Superintendent Sutherland in recognition of his service in their behalf, and also by the resolutions which called for its continuance for another year.

IN CONCLUSION

In locating such a meeting it is of inestimable worth to keep in mind the benefit which may accrue to an isolated community in acting the part of host.

An institute demanding of each one definite preparation and participation has its advantages over a conference conducted by one-tenth of the membership and simply listened to by the rest. The ministers on the isolated fields are hungering not so much for easier fields as for a richer fellowship. I believe it would pay our Home Missionary Societies, if necessary, to support such institutes by financial aid, as a stay to the restless, hungry spirit of the lonely minister.

A large minority of those in attendance upon the conference had been at some time or other attendants upon the Bible Institute in Chicago. They have come out from the somewhat narrow enthusiasm of that atmosphere and are doing efficient work upon needy fields. It is highly desirable that our own theological seminaries, alongside of their regular course of study, could devise some means of directing and disciplining and enriching the mental life of just such men.

Somewhat belated they are finding their way into the ministry. But they are doing their work, we are relying on them. Much ought to be done to encourage their usefulness.

Lansing, Mich. F. G. W.

Following the custom of the past two years, the Lowell Institute of Boston will co-operate with Harvard University in offering free collegiate evening courses by Harvard professors next winter. Prof. Charles T. Copeland's course this year will be on Lives, Characters and Times of Men of Letters. Prof. Albert Bushnell Hart will give a course on Constitutional and Political History of the United States, and Prof. Charles J. Bullock a course in Public Finance. Apply to The Lowell Institute Collegiate Courses, University Hall, Cambridge.

New York

Manhattan Items of Interest

Camp Memorial Church, the only Congregational church down-town, from Times Square south, has celebrated its fiftieth anniversary. It is on Chrystie Street, east of the Bowery, and only a few doors from the immense Williamsburgh Bridge. The building of the bridge has added value to the church, whose property is now appraised at $50,000, though it occupies but a single lot. For eight years the pastor has been the venerable William James, thirty years at Woodhaven. The church membership has suffered by the vast invasion of foreign peoples, but many languages are represented among those who frequent the services. Many Jews come, and seem greatly interested.

The district is overcrowded with children, and Camp Memorial provides them with the only semblance of religious training. Thirty years ago Gen. O. O. Howard taught a Bible class here, some of whose members are now in churches far up-town doing faithful work. Converts rescued at Camp Memorial have founded missions themselves, in the dark corners of down-town New York, notably the Mission of Living Waters. A few laymen devote all their spare time to Camp Memorial, doing a good deal of open-air and tract work, and house prayer meetings.

The alien population surrounding Pilgrim Church, Harlem, is so great that of twenty-eight members received last year by Rev. Frederick Lynch, only one came by letter. The Bible school has been transferred to the morning, before church, for lack of teachers and enough scholars to warrant holding an afternoon session. Mr. Lynch has completed five years as minister. Dr. Virgin, the pastor *emeritus*, enjoys fairly good health, but is not able to take part in any pulpit work. Last year the church raised $10,000, and reduced its mortgage to $29,000. Its fine corner property is easily worth about $160,000.

Manhattan Church took in almost sixty members last season, the largest gain in the church's history of twelve years. Forty-eight came upon confession. The membership is now well on to 350, and the Bible school is flourishing under the superintendency of Dr. A. L. Love, formerly at Albany and now Dr. Stimson's colleague. Some huge apartments are being erected within two blocks of the church. Each building will hold the contents of an ordinary fair-sized village. But there will be few children, and so no field of that sort for church work and future fruits. Manhattan Church has a strong missionary spirit and its young people are well trained in missionary knowledge. The church holds union services with the West End Reformed Collegiate Church for two months.

Broadway Tabernacle in Summer Time

At Bethany Church extensive fresh-air work will be carried on for the families of the Bible school whose roll lists 527 children. Many depend almost entirely for their excursions on the church's summer funds. Usually the Tabernacle spends about $500 for this end, and by co-operation with the *Tribune* Fresh-Air Fund, the *Christian Herald* Home at Nyack, and a few friends in New Jersey, a large number of adults and children can be sent away for periods of three days to two weeks, at a very modest cost. The church has a free ice-water fountain, and its clinic is open daily, so that its summer work is important. Mr. Ottarson, the minister, preaches for a month at the Tabernacle, relieving Mr. Kirkwood, Dr. Jefferson's assistant. Dr. Jefferson will rest at his New Hampshire cottage for three months. The Tabernacle keeps open all summer, with morning and evening services, Bible school and weekly prayer meetings. Good Tabernaclers have been invited to read Paul's letter to Titus this summer, as that is the New Testament book to be discussed next spring at the May prayer meetings. This is the eleventh document of the New Testament to be so studied. Dr. Jefferson prepares a list of questions which are given out early in the season.

Every May the Tabernacle gives the evening services over to great Christian causes. This year those presented were: the Bowery Y. M. C. A., International Peace Society, the Guild of St. Johnland, the Federation of Churches, and the Summer Evangelistic Outdoor Campaign.

Expansion in the Bronx

Forest Avenue Church, where Rev. Adam Reoch is in his eleventh year, is the oldest, save the Tabernacle, in Manhattan and Bronx boroughs, being founded in 1851 in what was known as the village of Morrisania. It greatly needs a new building, and has been heavily burdened for years with a debt that has prevented progress. Recently the trustees and deacons have been combined in an executive board in order to consolidate the work and pursue vigorous plans of reconstruction. There are 250 members and a Bible school of the same size. Several new churches have gone up in the vicinity in the past few years, more in keeping with the neighborhood. The Morris High School is a magnificent structure that dominates the district. The Forest Avenue church can do little more till the way is opened for a modern building.

Trinity Church is pushing forward its new parish house to be opened in the fall, and is rejoicing in an awakening among the young people. Dr. W. M. Hess has proved to be the leader for whom Trinity has been waiting. Bedford Park church has closed its best season under Rev. A. T. Tamblyn's leadership. Now that the beautiful property is free of all debt, and the parish house work has been sufficiently enlarged, the church auditorium is to be extended. Mr. J. G. Cannon of the Home Missionary Society has given this church valuable advice and assistance, Mr. Tamblyn being his son-in-law. The church is in an excellent residential neighborhood that has an assured future.

Longwood Church has secured its own site after long delays and several moves, having placed its portable chapel at last on its own ground. On every side giant apartments are swiftly rising. Dr. Roberts called on over a hundred families in one week, and found but two with any church connection! Not far from him are building a Presbyterian church to cost $150,000, and a Methodist to cost $80,000. The Episcopalians are also investing for the future.

SYDNEY.

GOT TO

Have Sharp Brains Nowadays or Drop Back.

The man of today, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, who is energetic and wants to advance in his business, read an article about food in a religious paper and in speaking of his experience he said:

"Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking, and I know now that it was due to the fact that my food was not rebuilding my brain.

"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft and my stomach is now in perfect condition.

"I can endure more than twice the amount of fatigue, and my rest at night always completely restores me. In other words, I am enjoying life and I attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

From California to New England

Pilgrim Church, Pomona, is considering the resignation of its pastor, Rev. George E. Soper, who asks that his engagement close October next with the completion of six years



REV. GEORGE E. SOPER

of service. The prospective erection of a church edifice to cost from $50,000 to $60,000 begins an epoch which Dr. Soper wishes to have committed to another leadership.

Pilgrim is one of the strong churches of the state; organized in 1887, it promptly assisted in founding Pomona College, now a first-class institution in Claremont, four miles away. Practically self-supporting from the start, this church has maintained a high standard of liberality for the benevolences of the denomination. During the present pastorate, 149 members have united on confession and 221 by letter. The Christian Endeavor Society enrolls 169 and the Boys' Brigade includes 65 members, nearly all of whom are in the Sunday school, which is 378 strong. A prominent feature of the attendance Sunday mornings is the presence usually of more men than women. This is sometimes true also of the well-attended prayer meeting. Yet the women are effectively organized for parish and benevolent work, and are strong in denominational co-operation.

From 1903 to 1907 Dr. Soper served as chairman of the board of home missions, and was one of the first to advocate the assuming of state self-support which was begun in 1906. He also served as moderator of the State Conference as reorganized during the past year. J. L. M.

[Since our correspondent wrote, Dr. Soper has accepted the call of First Church, Nashua, N. H., in which Dr. Cyrus Richardson has just closed his noteworthy pastorate of twenty-six years.—EDITORS.]

A Minister Commended

The following resolutions were unanimously passed by the First Congregational Church in Claremont, N. H., in favor of Rev. J. M. Wathen, who has recently resigned his pastorate there to accept a call to Second Congregational Church in Biddeford, Me.:

Whereas, Rev. J. M. Wathen has tendered his resignation of the pastorate of this church, to take effect not later than October, 1909, and

Whereas, the church has voted to accept the same, therefore be it resolved

(1) That we wish to put on record our appreciation of his service among us during the past ten years. By his fidelity in the discharge of duties connected with the church and Sunday school; by his interest in our young people; by his tender sympathy for those in sorrow and his helpfulness in all things pertaining to the welfare of the community he has won many hearts.

(2) That we gratefully mention his charity for and patience with us when we have been slow to follow his suggestions for the upbuilding of his church and the strengthening of Christ's Kingdom.

(3) That as the field is one, we will follow our pastor and his wife with our interest and our prayers, desiring abundant success for them, in whatever part of the Master's vineyard they may labor.

That we desire like remembrance from them as we shall strive to carry on the work under a new leader.

That thus our united prayer may be that those who go and those who remain may have the direction and blessing of Christ the living Head of the Church.

That a copy of these resolutions be placed on the Church records and a copy sent to Mr. and Mrs. J. M. Wathen.

S. J. ROBERTS,
J. C. KINNEY,
GEORGE P. ROSSITER,
ELIZABETH L. T. VAUGHAN,
AGNES G. COBURN,
W. W. CUSHMAN,
H. W. FROST,
E. J. ROSSITER,
Standing Committee.

Central Turkey College

At Aintab invites investigation of its service, needs and opportunities with reference to missionary investment by men and women interested in the future of Turkey. Founded 1876. Appeal approved by American Board. Address Pres. J. E. MERRILL, 708 Congregational House, Boston, Mass.

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston. Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

HAYWARD—In Braintree, Mass., June 16, at the home of her daughter, Mrs. C. E. French, Julia F., widow of Elias Hayward, aged 82 yrs.

THURLOW—In West Newbury, Mass., at Cherry Hill Nurseries, July 21, Thomas Chase Thurlow, aged 76 yrs., 6 mos., 21 days.

MRS. MARY S. NASON HAWLEY

Mary Shuah Nason, daughter of Rev. Reuben and Martha Coffin Nason, was born Dec. 8, 1829, at Gorham, Me., and died July 3, 1909, in Lincoln, Neb.

Death deprived her of her father when she was but five years old, and when she was fourteen she and her mother joined her older brothers who had removed to Illinois. From this time, the West was her home—though an interval of a year or more before she was twenty was spent in Mississippi—and it was not until after sixty-two years of absence that she visited her native village; but she had never ceased to keep in close touch with the friends and with the scenes of her childhood, and, while loyal to the West, she retained the characteristics of her sterling New England ancestry.

Oct. 3, 1854, she was married at Pekin, Ill., to William C. Hawley. In 1864 the family removed to Mount Pleasant, Io.; and in 1874 to Lincoln, Neb., which has since been the home.

Mrs. Hawley inherited much, and she was most faithful in the enlargement of the intellectual and spiritual talent intrusted to her. Very precious are the memories of her, and passing great is the consolation, for she is one of God's own.

The funeral service was conducted by Dr. Lewis Gregory, her pastor for twenty-three years in the First Congregational Church of Lincoln, the church of which she was a member during the last thirty-four years of her life.

Surviving her are her husband and six children: Mrs. M. H. Angelo of Lincoln, Mrs. Francis D. Everett of Highland Park, Ill., William N. Hawley of Herington, Kan., G. A. Hawley of Great Bend, Kan., G. L. Hawley of Horton, Mo., N. N. Hawley of Amelia, Neb., and one brother, Nathaniel Coffin Nason of Shelbyville, Ill.

Meetings and Events to Come

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD CONFERENCES: Christian workers, July 31, August 15; Post Conference, August 17, Oct. 1.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Born from Above

Nature is full of the doctrine of conversion. Take, for instance, the snow. When trampled under foot it becomes merely the slush of the street. Yet by a process of nature it is taken up into the sky, and it comes down again directly just as white and glittering as before. The ink which evaporates if left in the sunshine is to be seen in the rainbow on the morrow. Nature is absolutely full of marvelous upliftings, transformations, transfigurations. Yet we are told that the only thing that cannot be changed is that which it is most desirable to change—the human soul. We cannot follow the philosophy of the doctrine of conversion, but there is no mistake about the fact. Why should we stand outside spiritual religion because we cannot comprehend its mystery? —*Rev. W. L. Watkinson.*

Church and Ministerial Record

Calls

ALLEN, LYDIA M., recalled to Hornby, N. Y. Accepts.

BAKER, ERNEST L., No. Weare, N. H., to *East* Ch., Concord.

BRIEGLEB, GUSTAV A., Tuckahoe, N. Y., accepts call to *South Avenue* Ch., Syracuse, to begin Oct. 1.

CORWIN, CARL H., *Sedgwick Street* Ch., Chicago, Ill., to *Porter Memorial* Ch., same city. Accepts.

HAWKES, GEORGE B., McCook, Neb., to Sutton. Accepts.

HEATH, JEAN E., Piermont, N. H., to Waterford and Lower Waterford, Vt. Accepts.

JONES, MANSEL, Wales, G. B., to *First* Ch., Johnstown, Pa. Accepts and is at work.

LINABERRY, WM. L., *Kensington* Ch., Philadelphia, Pa., to Manasquam, N. J. Accepts.

NEWCOMB, EDW. H., *North* Ch., Newburyport, Mass., accepts call to *Plymouth* Ch., Framingham.

NICHOLS, GEO. T., *North* Ch., Columbus, O., to Alma, Kan. Accepts.

PATTERSON, SAM'L C., *Bethany* Ch., San Francisco, Cal., to *North* Ch., Berkeley.

PROCTOR, WM. M., superintendent of Church Extension Society, Spokane, Wn., to Nome, Alaska. Accepts.

SCHROEDER, GEO. W., New Windsor, Ill., to Elmwood. Accepts and is at work.

SMITH, RICHARD, Woodburn, Ill., to Creston. Accepts.

SOPER, GEO. E., Pomona, Cal., to *First* Ch., Nashua, N. H. Accepts.

TAYLOR, HERBERT J., Hawley, Minn., to Garden Prairie, Io., in connection with study at Drake University.

WILLIAMS, WALTER B., Andover and Harvard Seminaries, accepts call to Bridgewater, Mass.

Resignations

CHILD, BERNARD V., Lyme, O., to take effect in December.

GREEN, GEO. E., Fort Pierre, S. D., after six years' service.

HEATH, JEAN E., Piermont, N. H., after three years' service.

LINABERRY, WM. L., *Kensington* Ch., Philadelphia, Pa., to take effect Oct. 1.

NICHOLS, GEO. T., *North* Ch., Columbus, O., renews resignation.

OLINGER, WM. G., Roy, Wn., to take effect Oct. 1.

PASKE, WM. J., *Central Park* Ch., Chicago, Ill.

PORTER, ROB'T, *Second* Ch., Eau Claire, Wis. Goes to Oberlin Sem.

PROCTOR, WM. M., superintendency of Church Extension Society, Spokane, Wn.

SECCOMBE, SAM'L H., Goshen, Mass.

SHINGLER, JOHN J., Montrose, Col., to go into business.

SOPER, GEO. E., Pomona, Cal.

WATHEN, JOHN M., Claremont, N. H., to take effect in October.

Dismissions

HEATH, JEAN E., Piermont, N. H., July 26.

Ministers Traveling Abroad

BRADLEY, NELSON S., and wife, Saginaw, Mich., sailed July 10 for a cathedral tour in England, also visiting Ireland and Wales.

CADMAN, Dr. S. PARKES, *Central* Ch., Brooklyn, N. Y., sailed July 13 for England. He will collect material for a course of lectures on The Religious Value of the Great Skeptics of the Nineteenth Century, to be given next winter for the Brooklyn Institute.

CHUTTER, FRED'K G., Littleton, N. H., who, though now in business, has done so much for the churches of his section as to have earned the title, Bishop of Northern New Hampshire, sails in October for two years of European travel and study.

GOBA, CETYWAYO K., named for a famous Zulu chief and son of another chief, who has been in Oberlin, O., working with Rev. Messrs. W. C. Wilcox and J. D. Taylor on a revised translation of the Zulu Bible, has gone to his parish near Durban, Natal.

KING, HENRY CHURCHILL, President Oberlin College, a year's tour around the world.

MCCOMBE, JAS. W., So. Glastonbury, Ct., sailed July 17 for a month's study in the British Museum and Oxford University.

NICHOLS, JOHN R., Marietta, O., with his wife, sailed July 1 for a ten weeks' tour in Italy, Switzerland, France, Belgium and England. Other Ohioans who summer abroad are Rev. Messrs. N. MILLER PRATT, Cleveland, J. EDWARD KIRBYE, Medina, WILLIAM SURDIVAL, Gomer, and Pres. CHARLES F. THWING of Western Reserve.

OSBORNE, NABOTH, Burlington, Io., trip around the world.

WOOLWORTH, WM. S., assistant pastor *Clinton Ave.* Ch., Brooklyn, N. Y., six weeks in England, France, Germany and Holland.

Anniversaries

FAIR HAVEN, VT. Twentieth of Rev. Robert H. Ball's first and only pastorate; also twentieth of his marriage; celebrated with largely attended reception in church parlors. Features were: original poem read by Hon. E. H. Phelps, gifts of money and Haviland china. Mr. Ball is one of the longest settled pastors in the state.

IPSWICH, MASS. Twenty-fifth of Mr. J. H. Tenney as leading deacon of *Linebrook* Ch., to which he has given unsparingly time and ability. At a recent informal gathering the Topsfield deacons, of similar record, expressed their esteem and love for him.

SPRING GREEN, WIS. Fiftieth of church, observed June 23, 24, with address by Rev. Messrs. A. T. Lacey and H. R. Hogan, former pastors, A. H. Schoenfeld, present pastor, and H. A. Miner, pastoral helper at times for thirty years.

American Board Personals

APPOINTMENTS

COOPER, WM. COMPTON, Bayfield, Col., July 20, to European Turkey.

GARDNER, HAROLD IRVING, New Haven, Ct., May 4, to Central Turkey Mission.

WELLS, MARION PARKER, Holyoke, Mass., July 20, to Micronesia.

COMMISSIONED

RICHMOND, CLARA CHILDS, Dalton, N. H., July 15, to Western Turkey.

DEPARTURES

STELLE, Rev. and Mrs. WM. B., from San Francisco, July 27, returning to Peking, North China.

USSHER, Dr. and Mrs. CLARENCE D., from Boston, July 28, returning to Van, Eastern Turkey.

WEBB, Miss ANNA F., from New York, July 31, returning to Madrid, Spain.

ARRIVALS

SHEFFIELD, Dr. and Mrs. D. Z., of North China, at San Francisco, July 2.

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Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05

Surplus as regards policyholders $13,682,821.51†

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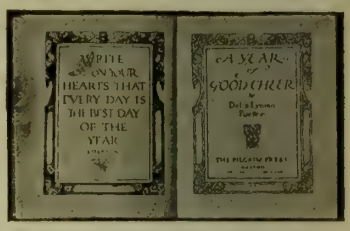
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2 x 3 " " "	3.00	2.35
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LOT No. 2	Reg. Price	Sale Price
2 x 2 yard Pattern Cloths	2.50	1.95
2 x 2½ " " "	3.25	2.40
2 x 3 " " "	3.75	2.95
20 x 20 inch Napkins	2.50	1.98
22 x 22 " "	3.25	2.45
24 x 24 " "	4.00	2.98

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2 x 2 yard Pattern Cloths	3.00	2.19
2 x 2½ " " "	3.50	2.79
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20 x 20 inch Napkins	3.00	2.19
22 x 22 " "	3.50	2.55
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2 x 2 yard Pattern Cloths	3.25	2.39
2 x 2½ " " "	3.75	2.89
2 x 3 " " "	4.50	3.35
20 x 20 inch Napkins	3.00	2.33
22 x 22 " "	3.50	2.69
24 x 24 " "	4.50	3.30

LOT No. 5	Reg. Price	Sale Price
2 x 2 yard Pattern Cloths	3.25	2.55
2 x 2½ " " "	4.00	3.05
2 x 3 " " "	4.50	3.59
20 x 20 inch Napkins	3.25	2.45
22 x 22 " "	4.00	2.95
24 x 24 " "	4.75	3.45

LOT No. 6	Reg. Price	Sale Price
2 x 2 yard Pattern Cloths	4.00	2.79
2 x 2½ " " "	4.75	3.45
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GREGSON 1909

Volume XCIV 14 August 1909 Number 33

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Contents 14 Aug., 1909

LIFE IN A TUBERCULOSIS CAMP 204
MALCOLM DANA

HE ASKED FOR A SIGN 206
MINNA STANWOOD

THE ON-LOOKER ON MINISTERIAL FAILURE 207

THE OUTREACH OF ONE ROOM 208
W. T. ELLIS

WHEN AUNT FRANCES SMILED 209
HARRIET L. SMITH

HOME MEDICAL TREATMENT 211
DORA M. MORRELL

FROM LANDS AFAR 213

A GOSPEL FOR SENSITIVE FOLK 197

AN ARMENIAN PSALM OF DELIVERANCE 219

REGULAR FEATURES

Interpreting the Spirit of the Time—the prayer meeting editorial 201
Event and Comment 198
Editorial in Brief 202
In the Congregational Circle 203
From Day to Day 203
Personalia 205
Biographical 208
The Children's Pulpit 210
Closet and Altar 211
Among the New Books 212
The Sunday School—Lesson for Aug. 22 214
For Endeavorers—Topic for Aug. 22 214
Christian News 216
Marriages and Deaths 223
Meetings to Come 222

CHURCH NEWS

Summer Evangelism in New York 215
Chicago 216
The Long Arm of the Church 218
From the Northwest 220
A Village Institution 221
Church and Ministerial Record 222

THE CONGREGATIONALIST
and Christian World
SUCCEEDING
The Recorder founded 1816; *The Congregationalist* 1849

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In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at *any time*, to take effect at the expiration of the subscription. Remittances are acknowledged by change of date following the subscriber's name on the paper; but receipts will be returned by letter when a stamp is inclosed for that purpose.

The Pilgrim Press
The Congregational S. S. and Publishing Society
Boston and Chicago
Luther H. Cary, Business Manager.

Entered as second-class mail. Composition by Thos. Todd Co.

This Week

Few are the persons who in one way and another are not brought into contact with that terrible modern scourge called the white plague. It is not altogether a pleasant matter to contemplate even at a distance but Mr. Dana in his illustrated article on "Life in a Tuberculosis Camp" has been able to extract a deal of cheer and comfort out of the enforced confinement in an Arizona resort of a large company of sufferers from the disease. It is some time since we have had an article from The Onlooker but he takes his quill in hand this week to discourse upon ministerial failures, incidentally pointing out the path to ministerial success which is still the rule rather than the exception. One such instance out of real life is set forth in the story by Minna Stanwood, entitled "He Asked for a Sign," while the influence which a layman, apparently debarred from active Christian work, has exerted is well described by William T. Ellis. By the way of further entertainment the story "When Aunt Frances Smiled," with its little touch of romance, will appeal to children of all ages.

Coming Issues

Next week the leading article will be from the pen of Dr. W. A. Bartlett of First Church, Chicago, who will describe an ideal parishioner. In the following issue we shall note the Holmes centenary with articles by Ella G. Ives and Mary C. Crawford and several appropriate illustrations. The first issue in September will be prepared with a view to the opening school and college year. For the best article entitled "If I Were to Go to College Again" we will pay ten dollars. It must not exceed one thousand words, must be written by a person who attended college at least one year, and the copy must reach us not later than August 25. We should also like to receive a number of short articles on "What I Have Learned From Others This Summer." For the best article, not to exceed seven hundred words, we will pay seven dollars. Copy must reach us by Sept. 5. In both of these competitions we reserve the right to reject all articles submitted, but those accepted will be paid for at our usual rates. Please not forget the request for helpful prayer meeting topics. A considerable number have already reached us.

Our Readers' Point of View

"Have you given up Tangles?" writes a protesting subscriber. Yes, we frankly confess that we did nearly six months ago and that this is the first letter which we have received in remonstrance. If we thought the feature were missed by a considerable number of persons we should restore it. A postal card costs only one cent and is often very illuminating to an editor. We subjoin some quotations from the week's mail.

I beg to express my very great gratification with Professor Walker's address in the issue of July 24th, which I have read and reread, and to second earnestly the suggestion of your correspondent that you publish it in leaflet form for the benefit of those of us who wish to send to friends. I would like a dozen or more copies. Suppose you find out by appeal in your paper, as to how many would like copies? Its sharp, clear, practical statements as to progress made in the last quarter century is far better than Dr. Eliot's "New Religion."
New York. J.

Among the many good things in *The Congregationalist* of late, may I mention two that I have enjoyed. One is the frequency of signed book reviews by prominent scholars; the other is the new plan of printing one editorial in special type and starting the number with it as a distinctive message of the week to your readers. Such well-tipped and well-sped arrows go to the heart of things.
Wisconsin. E.

I want to thank you for "A Toast to Rural Life" in the issue of July 31st. It is all "as true as preachin'."
New Hampshire. H.

I particularly enjoy the illustrations on the cover—"Quaint Old Clovelly in Devonshire, England" for one.
Vermont. K.



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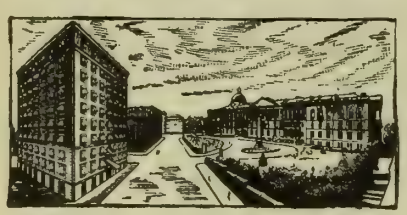
THE accompanying illustration of a section of our Model Room should convey to those interested in the selection of an Out-of-Door Memorial, the advantages obtainable by visiting the Studios, where a large collection of full-sized models and designs may be inspected.

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THE
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A Gospel for Sensitive Folk

There are people in this world who are always looking for trouble. To them the promise is fulfilled, "Seek and ye shall find." Upon such our pity would be wasted. "They have their reward." But even among the choicest souls of God, there are others of such tender, sensitive nature as to be sorely hurt by every suggestion of slight or criticism. To these we owe only sympathy and the gentlest of dealing. Sometimes with impatience we are tempted to exclaim, "Blessed is the man who has no miff!" But Great Heart among the Apostles rises up to rebuke us with his declaration, "Who is weak and I am not weak; who is made to stumble and I burn not?" Nor should we forget Jesus' words about those who offend one of his little ones which believe on him.

But is there no word of counsel which we may bring to sensitive people themselves? One cannot but wonder, first of all, if they always think of their condition as one to be remedied—realize their weakness as a fault to be overcome. Our feelings are either our good servants, or the harshest of all tyrants, according to the place we allow them. Self-control is possible. But one says, "How can I help feeling hurt?" One answer is this, "You must learn to dodge." The air is full of missiles perhaps. Some of them were doubtless aimed at you; most of them surely were not. Why should a man with any agility at all stand like a wooden post, an easy mark for all that's flying? Some people are always getting hit. They never seem to acquire the happy trick of ducking the head. Indeed, some resoluteness and much practice are often necessary before this habit becomes involuntary, but it may be learned. And when the bricks come hurtling through the air and one can serenely say, "Never touched me," life assumes that new cheerfulness that always goes with winning the game. Let us cultivate the great art of overlooking!

The chief harm done to these sensitive folk, however, comes from the sharpshooters, and nearly all of us at times retreat behind the earthworks, realizing that to be a better part of valor than to stay and dodge. The trouble is, our nerves often lie too near the surface. More adipose would perhaps bring comfort, although at the cost of a sensitiveness we could ill afford to lose. For the nerves must be kept delicate to respond and act: otherwise the whole mechanism of personality will lack in facility, alertness and skill. What we really need is proper insulation, that this very delicacy may be conserved for important uses; just as the ship's compass requires to be so nicely balanced that its needle shall swing easily obedient to the subtle force of a Pole Star, and at the same time must be so protected as to be insensible to the jar and toss of local condition.

Sensitive people should have a retreat. Socrates, when the attacks of Xanthippe's tongue became too fierce, withdrew to the quiet and solace of philosophy, and in that same philosophy many an irritated and aggrieved soul might find soothing atmosphere. But a greater than Socrates has said, "My peace I give unto you"; and St. Paul added the injunction, "Let the peace of Christ rule (arbitrate) in your hearts." There is a subtle alchemy, known to devout souls, by which the troubled spirit, immersing itself in the peace of Christ as in a dissolving medium, becomes all clear and unclouded again.

But one cannot always live in retreat. If to dodge is difficult, to retreat is humiliating. The army too long in intrenchments loses heart. We all need the experience of a resisting power that is aggressive. Only thus can we become thoroughly immune, while surrounded by all the perils of peace. Is there such a resisting power to recommend to the sensitive soul, forever harried, always on the run? St. Paul in his classic on love hints of such. "Love," he says, "is not provoked; taketh not account of evil." That is to say love is imperturbable; it has no place in its consciousness for evil. A self-centered life will always be a disturbed life, because it is a life out of poise. Everything is centripetal. There is nothing to prevent a whole universe of friction from crushing and wearing upon the soul. Attention, interest, affection—all center on self. No wonder there is distress. The cure is normal action—action in the interest of others. And the supreme motive for action is love. Get in love with something, or somebody: lose yourself in some absorbing effort to better the life of your fellows, and in that absorption shall come balance, immunity and peace.

Love is the greatest corrective known. It has its own peculiar hurts and its own peculiar liabilities. As Joseph Parker suggests, only a Judas who has been in the confidence of love can "know the place." But even these hurts are nullified, or turned to good account. True love glories in sacrifice, for this measures the power of love to itself. How much can I suffer for other's sake—this tells how much I love. Only love enough and you avoid—not the hurt, it is true—but the sting of the hurt, for underneath all there will still remain abiding peace. Only love enough, and into the heart will come that divine compassion that pities even while and even more than it suffers—pities even those who cause the suffering. "Father, forgive them, for they know not what they do."

Event and Comment

Fighting the White Plague

You can hardly pick up a paper nowaways without seeing an account of some new device for combating the ravages of tuberculosis. The nation and the state, public initiative and private enterprise, medical science and sociology are joining hands in the promising effort to stamp out a scourge which decimates our population in a way comparable to the slaughter through war. It is interesting to see how this crusade has ceased to be a purely medical one. Its sociological bearings are becoming plainer every day. The houses in which people live, the clothes they wear, the food they eat determine in no small measure their susceptibility to infection from the disease. For this reason, all who are prompted by the humanitarian and religious instinct should ask themselves what part they can have in this general movement. Ministers who go from house to house, who study conditions amid which men live day by day, have a rare opportunity to be of service and an exceptional responsibility. In this issue Rev. Malcolm Dana describes the great sanitarium in Arizona maintained by the United States government. Those who read this interesting sketch will, we trust, be spurred on to do all in their power to lessen the number of persons forced to seek the refuges and camps in different parts of the country. Already these resorts are crowded with men and women clinging to the chance afforded them there for a prolongation of life.

The Tariff

The President has signed the tariff bill, enacted by Congress after a special session of a little more than five months. But he has signed it with an explanation which almost reads like an apology. "This is not a free trade bill," he says, "it was not intended to be." No one in sober thought expected the party in power to deny its long record in support of the protective system. "The bill is not a perfect tariff bill," the President explains, "or a complete compliance with the promises made, strictly interpreted. . . . There have been a great number of real decreases in rates, and they constitute a sufficient amount to justify the statement that this bill is a substantial downward revision and a reduction of excessive rates." On the whole the President's explanation and apology will pass and we may turn to estimate the real gains of the bill. In the first place, we have begun to do justice to the Philippines, taking a limited amount of their produce without taxing it, and so making possible that exchange of goods which will bring prosperity. Then we are put in a position for commercial adjustments with other countries which, it may be hoped will insure fair treatment for our trade. The taxation of coal between ourselves and our Canadian neighbors is a crying absurdity—as any one who will study a map of the coal measures must agree. But at least we have somewhat reduced the absurdity by a lower tax. We get a chance to enrich our galleries from the stores of the art of the world. We have escaped the worst of the burdens which the Senate voted to heap upon us. The bill is an improvement on the Dingley tariff, and for this we may give thanks. But the radical defect of the whole process has been that it is a tariff made by experts in the interest of their own business, and that the consumer has had no adequate hearing. The educative effect of the discussion has been great. It may even render possible the President's reported purpose of seeking a further revision of the most objectionable of the rates in the next Congress. And the ending of the debate is a relief to most forms of business.

Is the Y. M. C. A. Declining Religiously

We thought when we read several weeks ago the editorial in *The Interior* on the dilemma which the Y. M. C. A. is facing, that our good friends in charge of that able Presbyterian journal ought to be pretty well supplied with ammunition if they were to succeed in proving that the growing social, educational and physical activities of the Association are diverting it from its original spiritual purpose and in the nature of a concession to money influences some of them of a non-evangelical character. *The Interior* put the question fairly to the officials of the International Committee whether they would abandon the evangelical test and continue the present broader basis of activities, or retain the test and confine itself largely to spiritual work. Now the officials come forward with figures which show that while the number of buildings has increased in the last eight years 78 per cent., and current expenses 136 per cent., the increase in Bible class enrollment has been 561 per cent. and of first confessions 339 per cent. Then follows the rejoinder, "Where is the evidence that the Association is becoming 'predominantly social, and only incidentally and subordinately spiritual,' or that its 'Religious Department' is in any danger of meriting the terms 'negligible or innocuous'?"

A Confusion of Issues

This isn't going to be much of a contest, for *The Interior* has always been a stanch friend of the Association, but in this accusation it seemed to us to have "slipped a cog" or at least to have confused the issues now before the Association. We do not see any sign of dwindling spiritual life or lessened emphasis on the part of directors and secretaries on religious ends, even though the splendid buildings multiply and many things are done not attempted a generation ago, in order to keep in sympathetic and helpful relations with healthy, athletic boys and young men. The Association people themselves confess that the spiritual results are meager enough to cause humiliation, but say that the blame rests squarely upon the members of Evangelical churches who, from the beginning, have had control of the Association, rather than upon generous supporters some of whom may not be identified with Evangelical churches. Just at present a strong committee is at work trying to redefine the word "evangelical" which the overwhelming majority of Association men are determined to retain though most of them are willing to have it interpreted afresh. When that report is rendered to the next biennial convention a year from now *The Interior* and other papers will have a somewhat clearer issue to discuss than the one to which our esteemed Chicago contemporary has given a temporary prominence.

Fair Judgment of the Church

The church is sometimes, and perhaps justly, criticised for failing to take the full measure of movements like that of organized labor, which enlist the enthusiasm of great bodies of men. But do those concerned with them seek to ascertain the real attitude of the church with relation to humanitarian undertakings? At the recent Sagamore Sociological Conference called by church people to provide a common platform for discussion, a man rose at the close of the series of meetings, and after confessing himself a philosophical anarchist, expressed his great surprise at the sympathetic tone of the addresses. Though he was the grandson of a distinguished Baptist clergyman, he had many years ago severed all connection with the church on the assumption that it had no interest in the social reforms he was trying to promote. But one day spent with earnest Christian men and women convinced him that they were as zealous as he in behalf of bringing in the better day. If our friends who look upon the church as a mossback institution engaged chiefly with defending and propagating itself, would keep

apprised of the drift of religious thought as mirrored in conventions, the pulpit and the press, they would learn how real and deep is the desire of many men responsible for the ongoing of the churches to relate them and their gospel to all the pressing needs of modern life. Don't judge the church by the conception you formed of it twenty years ago and which you have never revised through contact with its present life. Judge it by such declarations as that of the Federal Council last December on labor issues. Judge it by the earnest ministers and laymen in every city who are seeking to bring about more just and merciful relations between men and between classes of men.

A Prostitution of the Medical Profession

One of the pitiable exhibits of the malodorous Thaw case has brought out the worthlessness of some at least of the medical testimony in criminal cases. An expert alienist testified that when Thaw was on trial for the murder of Stanford White that Thaw was a chronic lunatic whose disease might be concealed for extended periods, but was liable to break out unexpectedly. He has now testified that Thaw is not insane, and that he is a proper person to be at liberty. Being asked on the witness stand to explain his change of opinion, he frankly stated that he made his reports for the purpose of assisting the attorney for the defense. In other words he did what he was paid to do. In the former case he was being used to help a criminal to escape from justice, and in the latter to get free from the insane asylum the man whom his testimony had aided to escape the penalty of murder. Such a perversion of authority given by the state and by educational institutions to act as a physician probably cannot be punished by law. But the incident ought to show beyond question that experts qualified to testify in criminal cases should be limited to those appointed and paid for their services by the state. It is unjust to honest physicians to permit one of their profession to sell himself under the protection of the courts.

The Hadley Anniversary

The old town of Hadley, Mass., has a right to rejoice in the success of its quarter millenial celebration last week. It was admirably managed by the local committee and its helpers. It put before the townspeople and thousands of visitors glimpses of the ancient history of the settlement and the early struggles of the inhabitants, first with the Indians and later as parts of the Commonwealth and the Nation. If any one questioned whether the modern New Englander retains a capacity, long dormant through the Puritan centuries, for the enjoyment of shows and pageants, the success of the processions in Hadley street must have resolved the doubt. The coming of the children of the town from their widely scattered homes, the reunion of families at or near the site of the old homesteads, the fine addresses and sermons in all the churches and the general spirit of unity in the remembrance of the honorable record of the town gave good auguries for the future life of the community. Much of the success of the celebration was due to the blind poet, Clarence Hawkes, a townsman, who gave unstintedly of time and strength in preparation for the celebration. We quote in another column his Hadley Hymn, written for the occasion.

A Call to Christian Hospitality

The Japanese church is not forgetful of its responsibility for the children of the realm across the sea. At the call of the Japanese Christians in America, Rev. T. Miyagawa, the pastor of our Kumai-ai church in Osaka, has come to us for a visit and mission among his resident countrymen. Mr. Mayagawa is well known in Japan as an eloquent speaker and successful pastor. He spoke in English at a public gathering in Seattle recently, partly as a messenger of peace between the nations and partly that he might bespeak the right sort of a welcome for the delegation of Japanese business men which is to come to America in September. What he said of their desire and expectation in coming to us deserves the widest attention from Christian people. "They will come," he said, "to see what kind of Christian people there are here, what sort of men there are in the nation. That is what the delegation from Japan will be most interested in. And I want to plead with you to let them see the best you have. It is very hard for one nation to see the best of another nation, for the best people keep to their homes in the residence districts, and foreigners never meet them. But if these delegates are shown the good people of Seattle and of America, it will do much to cement the friendship of the nations. Our strong and representative men are coming. Show them good Christian homes. If you do not, the impression they gain of America will be formed by the streets and the slums and the worst parts of the city. You cannot afford to let impressions of that kind get abroad." The worst danger of international misunderstanding comes from the fact that neighboring peoples judge each other by poorer examples than the best which each has to offer. We now have an opportunity to show a selected and influential delegation of neighbors what is most Christian in our own national life.

The Future of Mohammedanism

The two rival missionary religions of the Orient are Christianity and Moslemism. Both of them came into being in the same region and among peoples affiliated by their history and blood. Each has struggled for centuries against the other to extend its power. Jerusalem is a holy city to both Christian and Moslem and the Moslem possesses it. Can both live together in peace under Moslem rulers? Mr. James Creelman, a well-known American journalist, answers this question in the affirmative. He has been sent by *Pearson's Magazine* to Turkey and the Holy Land to investigate the conditions and describe them on the spot. The first of a series of articles appears in the August number. Mr. Creelman has been granted interviews with the new Sultan, the Sheik-ul-Islam, the religious head of the orthodox Mohammedan world, the grand Vizier, the Lieutenant General of the army and other chief dignitaries of the empire. He has asked frank questions concerning the terrible massacres of the last thirty years culminating with those at Adana and the surrounding region which have just shocked the world. He is convinced that all these massacres were planned and instigated by the deposed sultan, Abd-ul-Hamid, that they were for political purposes and not directly the result of religious causes, and that the Sultan has fully earned the title of the Great Assassin. Mr. Creelman has been assured by the highest officers of Turkey that there will be no more massacres of Christians. He says: "After a careful investigation I feel no hesitation in saying that the Moslem religion and its real teachers are not to be blamed for the massacres in Asia Minor and that it is reasonably certain that Christians are safe in Turkey at last. The Sultan has said it, the Sheik-ul-Islam and the ulemas have said it, the parliament has said it and the army has said it. Nobody but a blind bigot can be in Turkey today without realizing that a new day has dawned here for Christian and Jew alike."

An Unsettled Question

Mr. Creelman seems not to be fully informed concerning the object of Christian missions in Turkey and the East. He says: "It must be understood that the American missionaries do not work among the Moslems. They address themselves entirely to Christians. Their work is educational. They make no attempt to proselytize." It is true that the members of churches of the American Board in Turkey are mostly Armenians; and while several nationalities are represented in schools and colleges carried on by American teachers, no attempts are made to interfere with the religion of any of the students, so long as these institutions are distinctly recognized as Christian. But under the old political

régime Moslem students could not be expected to embrace Christianity and remain alive in Turkey. Under the new government the situation is changed. Mr. Creelman reports the Sheik-ul-Islam as saying officially, "Our sacred law makes it the absolute religious duty of a Moslem to live on terms of peace and equality with non-Moslem subjects." The Grand Vizier said, "I cannot say too strongly that Christians, Jews and Moslems are equal before the law, and the government will see that this equality is maintained from this time on." In any country with a religion adopted by the state the progress of a rival religion is resisted. If the country is a monarchy the rival religion is persecuted. In Spain the Roman Catholic Church, in Russia the Greek Church, in Turkey organized Moslemism have resented in all ways the advancement of any other faith. The object of Christian missions is not, indeed to change any form of government, but to make the principles of Christianity triumphant wherever its missionaries go. An article by an Armenian pastor on another page of this paper shows that this spirit is as powerful among Christians in Turkey as anywhere. Can these two rival religions exist and work peacefully side by side? This is the question which no one can answer positively as yet. It may be that they can. No one who knows Turkey would venture to prophesy its future.

Portugal and Religious Freedom

There is trouble ahead for the European peoples which have long been in the control of the Roman Church, or in which it is fighting to regain its supremacy. In Portugal, although the Roman Church is established, its freedom of monastic association and property-holding has for two generations been abridged. As long ago as 1834 some 756 monasteries and convents with 80,000 members were suppressed and their property taken by the state. Not long ago a law was passed authorizing religious corporations to hold real property. This opening of the door to the ancient abuses has stirred the liberals of the kingdom to demand religious equality and rights of free worship. Now the worship of Protestants and others is merely winked at. The Roman Church is so linked in the minds of the Latin peoples with clericalism that it is continually under suspicion. The king of Portugal is only a boy, the government has to deal with the strong republican party which has more than once been on the verge of an outbreak, and the worst elements of which took part in the assassination of the late King Carlos. There are not many Protestants in Portugal, but there are multitudes who have been alienated from Christianity altogether by the clericalism of the established church authorities.

The Religious Situation in France

In France the coming to power of M. Briand, the author and administrator of the laws of religious disestablishment, has greatly exasperated the clericals. The new appointees in the bishoprics are men of an uncompromising ultramontanism, and are openly declaring that the Pope's disapproval of the laws of separation rendered them invalid and of no effect. Such a man is Bishop Andrieu of Bordeaux, who recently made a bid for martyrdom—or notoriety—by refusing point blank to obey the law. The government declined the contest. The bishop was cited to appear in court, refused and was fined in absence a trifling sum, which has not been paid. M. Briand has from the first refused to make martyrs, but he has kept a steady hand upon the situation, and knows how to win the points which seem to him important. The French are by nature a religious people, and the vast majority of them are in communion with the Catholic churches. But they stand behind the government in its treatment of the clerics. As the ranks of the clergy are filled more and more with men of a blind and militant obedience to Rome, the process of alienation between the hierachy and the French people must go further. The Pope will have a better drilled army, but he will have alienated the laity and lost control of the nation as a whole. We cannot but regret the increase of religious bitterness, though it undoubtedly opens many doors of Protestant opportunity in France.

The Swedish Strike

It has been left for the Swedish unions to give the most perfect demonstration of the power of organization on a national scale which the world has yet seen in labor wars. When even the grave-diggers refuse to do their office and the capital is at the point of starvation, the situation must be described as serious. Signs of disaffection in the army also gave much alarm to the authorities. Sweden has lived quietly so long that the world has forgotten its old record as the most militant of nations. The strike seems likely to fail because its ramifications are too wide for the control of the present leaders, bringing in dissension between the more moderate and radical among them. In America the return of prosperity is accompanied by strikes and rumors of strikes. In Pittsburg the tin plate workers have been locked out, and are extremely bitter against the company, especially because by advertisement and otherwise it is seeking to replace its old workmen by recent immigrants from the Southwest of Europe. In Chicago the street car men have voted for a strike. All these wars of labor are experiences which must be passed through on our way to a better and, we hope, juster relation between wage earners and employers. We have made advances by arbitration and conciliation, but we have a long road to travel yet before the relations of the two classes will work as smoothly and efficiently in all trades as they now do in some.

The Difficulty of Crete

The island of Crete has long occupied an anomalous position politically. Nominally subject to Turkey, it has, in fact, been self-governed under the protection of Great Britain, Russia, France and Italy, who have maintained garrisons. The island is Christian and Greek by an immense majority, and has more than once vainly proclaimed its desire for union with the Greek kingdom. The protecting powers have restrained this desire with one hand and encouraged it with the other. The foreign relations of the island are controlled by the representatives of the four powers at Athens. The powers in 1906 granted to the King of Greece the right to appoint the high commissioner—the executive head of the island government who is at present a former Greek premier. The powers have now withdrawn their troops, and the Greek flag was at once hoisted on the government buildings of the capital—only to be hauled down again at a hint from the powers. Turkey, which receives no tribute and exercises no authority, is sensitive about its claim of sovereignity, and refuses to allow the island to fulfill its natural destiny of union with Greece. A warning to Greece and a threatened despatch of troops emphasize the claim. The present government of Turkey dares not risk the loss of prestige which the abandonment of the island would cause it at home. The Albanians, who are turbulent subjects of Turkey and ambitious neighbors of the Greeks have declared that they will fight Greece on their own account, if the Turkish government does not prevent the annexation of the Island. In this tangle of conflicting interests and aspirations, it would seem as if the withdrawal of the garrisons of the four protecting powers had been a mistake. The return to the island of a Turkish army after years of freedom would be certain to renew the old religious wars. Greece, remembering a recent experience, dares not try the quality of the Turkish army without strong backing. Altogether here are the elements of as difficult a tangle as the diplomatists of Europe have ever had to unravel.

The Holy War of the Riff Tribesmen

European prestige in Moslem countries is likely to suffer from the apparent incapacity of the Spanish war office. There never has been any doubt of the courage of the

Spanish soldier. But the contest in Morocco with the tribes of the Riff country has repeated the demonstration of the Cuban War that Spanish generalship is hardly equal to the demands of a hard campaign. Reports from Melila show not only great losses in battles with the Moors, but also an apparent inability to discover how to fight a new enemy on his own ground in an effective fashion. The reported loss of 1,700 men in three days would be small in a modern war between great powers, but it is threateningly large in mere outpost fighting with undrilled and undisciplined tribes. The news of the holy war proclaimed against a Christian power and of the victories won over European troops will spread across the Moslem world, and make the task of Christian powers with Moslem subjects, or in contact with Moslem tribes, everywhere more difficult. These Kabyle tribesmen claim to be descendants of the Moors who conquered Spain and have cherished the legend that the time is coming when they will return across the strait and rule again in Grenada. That time is now come, they believe, and they think of these attacks upon the weak coast forts as preliminary stages of a great conquering war. Children in their views of history and destiny, they are barbarians in their manner of fighting, even torturing their prisoners before putting them to death. Under these conditions Spain has no choice except between a total withdrawal from its African possessions and a conquest and disarmament of these sturdy and implacable tribes of the opposite coast hills.

The Spanish Difficulties

In the interest of world peace it is to be hoped that Spain will accept this share of the "white man's burden"—though as a matter of fact the Kabyles of the Riff are as white as the Spaniards—and compel the tribes to discard their present patriarchal and truculent life. One may be a lover of peace and yet feel it necessary to smoke out a nest of hornets at his door. The only possible peace with these Riff tribes must come through conquest. Unfortunately Spain is very ill equipped in means and temper for the difficult task. In Catalonia the revolution, overcome in Barcelona, still smolders in the countryside and the mountains. At the other end of the Pyrenees special guard has to be kept lest the partisans of the pretender, Don Jaime, break out into revolution. The Spanish imagination is singularly practical, in spite of its romantic idealism, and refuses to see in the Moorish war anything but the private interest of a group of mine owners. The government is unpopular, the army not efficiently organized or led. In this emergency, with the whole country under martial law, King Alfonso has developed a talent for affairs which may yet win the hearts of his people in spite of the unpopularity of his English wife, who has shown no congeniality of temper with Spanish tradition. It is a time when we can afford to give our sympathy unreservedly to Spain, hoping that she may emerge from these military, financial and social troubles with a new sense of responsibility and of brotherhood among the nations.

Varieties of Country Life

We are constantly misled in thoughts of the practical needs of the churches by our passion for generalizing. We talk of the "country church" and the "city church"; but as a matter of fact, the problems of churches in the country are as various and diverse as those of churches in the larger towns. A hilltop church, dependent on a widely scattered population of farmers and remote from the centers of busy life, is quite as different in its problems and necessities from the village church, sustained by a competent number of interested families and with all its helpers near at hand as the mission chapel in the slums is from the wealthy church on the avenue that supports it. There is a striking individuality among our country, as among our city churches, and the variety of their problems is endless. Most of them spring out of the diversities of human nature rather than out of the differences of outward circumstance. All of them need faith and enthusiasm, and can only find them in courageous activity in witness-bearing in the field where God has placed them. In our Congregational churches most of all, there is no excuse for thinking that the minister is to have all the faith and all the courage, to do all the venturing in Christ's name and then to share the reward with his fellow-members. There is no duty larger than our equipment, but behind our little gifts and opportunities is the assistance of Christ.

Interpreting the Spirit of the Time

Every age has its language and its point of vision. We must see with our own eyes from our own place if we are to realize actuality. We begin our life with a host of artificial, because inherited prejudices and opinions. We are the victims, as well as the heirs of heredity. When we attempt to rise to the effective individual point of view we must often climb by giving up and letting go. The thinker must sometimes stand apart for awhile from even precious things in order really to estimate their value and repossess himself of them.

This letting go must often become a deliberate instead of an instinctive process. We must abandon positions which are no longer tenable, not to camp in the open fields, but to entrench ourselves in positions stronger or at least more defensible. Institutions become outworn and useless. There are conditional legacies which have become more of a burden than a help to those who administer them. Not long ago the Russian government revised its line of defenses on the western frontier, abandoning its outposts in Poland. By this withdrawal it obtained a stronger line of unassailable fortresses from which it would be able to reoccupy the spaces it had not attempted to defend. So we must sometimes change our view in order to advance against the foes of our own time.

One of the tasks of the church of Christ in our day is that of interpreting the teaching of the Kingdom in a form that will bring it home to modern thought. It would be absurd for the preacher to enter his pulpit with a printed discourse by even the greatest of the old Puritan divines. They had their day for their own forms of approach to souls, but that day is over. No easier way of emptying a church could be devised than by preaching in the sermon forms of a hundred years ago. There is not a congregation in America that would endure it for a dozen Sundays. This does not mean that the ideas which Christ proclaimed are to be abandoned. It means that our testimony to them is to be appropriate to the knowledge of those to whom we speak. We must be familiar with the thoughts and interests of men about us in order that we may prove the eternal adaptability of the life which Christ came to set forth for all the ages of the world.

The minister, then—and all are priests and ministers—must learn to keep his spiritual life in touch with the life of his own generation. His duty, in fact, is to protest against evil and present a true example of the permanent qualities of good. But he must have his feet upon the earth, the familiar language of his own people on his tongue and the love of his neighbors in his heart.

Depth of spiritual life and breadth of interest in the life of men are so far from being contradictory that neither is possible without the other. A man to love and live with God must love his neighbor as himself. And the way to deepening love of God is the way of brotherly affection. We must find the divinity in humanity. And we may be sure that without true neighborly relations we shall get no hold on the power of God.

Prayer meeting topic for Aug. 15-21. The Social Consciousness as Interpreting the Spirit of Our Time. Luke 5: 36-39; John 16: 13-15; Heb. 8: 10-13. Learning how to let go of obsolescent institutions and methods. Translating the teaching of the Bible into modern thought and language. Keeping in touch with current life.

Editorial In Brief

Our cover picture this week was taken within city limits and is a good example of what our American park departments may do in conserving the type of natural beauty which is just about them and which is easily destroyed by neglect. It is a view of the Charles River in the city of Newton, Mass.

The loss to the United States Government last year of $7,641,978 by diminished internal revenue receipts from the taxes on whisky and beer is probably more than made good through the increasing health, sobriety and usefulness of some millions of its supporters.

A Detroit man named Wesley has become a Mormon. He claims to be a lineal descendant of John Wesley, the founder of Methodism. As John Wesley never had any lineal descendants, perhaps this man hopes by joining a sect which believes in polygamy to make good the deficiency of his adopted ancestor.

Have you invited President Taft to attend your Sunday school picnic yet? There seem to be no limits to his obliging disposition, and the fact that he is not strictly evangelical ought not to debar him from being present at a purely social function, or to commit the church inviting him to any particular brand of new theology.

At the funeral of Rev. George Tyrrell, the English leader of Modernism in the Roman communion, prayers were said by Abbé Bremond, a personal friend. The Bishop of Southwark, on hearing of it, suspended the Abbé's right to say mass. There is no forgiveness even at the grave for a Roman priest who refuses absolute intellectual submission.

The discussions of the heresies of ministers in the daily newspapers, in their accurate knowledge of Bible teaching, sometimes reminds us of this question once put by the *Chicago Tribune* to a minister with whom it was having a controversy, "If the fish story were eliminated from the Book of Job, would the Doctor then deny the authenticity of the epistle?"

What is the greatest educational center of the world? Perhaps most of us would guess that the answer is Edinburgh, Paris, Berlin, or possibly one of the large American educational centers, like Chicago or Boston. The true answer is that Tokio is the greatest educational center, measured by the number of pupils in attendance at its schools and colleges. Last year there were in the neighborhood of 100,000 young men studying there.

A Methodist minister in Indiana has been rewarded for the brevity and pointedness of his sermons by a gift of sixty acres of very fertile land by a wealthy parishioner. No other prizes are offered for the shortest and most pointed sermons, so far as we know. But a good model to study is Nathan's address to David after the death of Uriah. John the Baptist's sermon to Herod is another. It is on record that several such sermons have drawn the prize of martyrdom.

The merchants of Muncie, Ind., have had their fill of excitements in recent years, and above all things crave quiet and peace for the city. Now they are threatened with a series of meetings by Billy Sunday, the baseball evangelist, and through their Merchants' Association they have made public protest. They class Mr. Sunday with their street-car strike and riots, the general election of last November, their local option election in the spring and a city election soon to come. There is good ammunition for Billy Sunday in that cry of, "Let us alone!" Disturbing the peace of sinners is his profession. We fear that Muncie will have to put up with a call to repentance as well as a city election this fall.

When Canon Henson of Westminster Abbey was visiting Boston, not long ago, a lady went to the Old South Church to hear its regular minister. It was early, and another person also waiting said to her: "Don't you love to hear Dr. Gordon? My mother is English, and I just love his English accent." "Excuse me, Madam, Dr. Gordon is a Scotchman; but an English clergyman is to preach in Appleton Chapel, Cambridge, this evening, a canon of Westminster; for the moment his name has slipped from me." With an air of "first aid to the injured" delightfully refreshing came the response, "You probably refer to *Canon Doyle!*" Thus does the fame of the novelist eclipse even that of as well-known a clergyman as the broad-minded English canon.

An acquaintance of ours whose oldest son enters college this autumn is testing him this summer in ways that few parents with ample means would be likely to choose. He has apprenticed him to a local carpenter. The boy goes to his work as punctually as do his companions at the lathe, who expect to spend all their days as carpenters. This arrangement has been entered into with a view to teaching the young man the meaning of the day's work, to acquaint him with persons whom he would not ordinarily meet in social relations, and in the hope that in his early days he will acquire not merely a theoretical knowledge of the labor problem, but sympathy with all who do the hard work of the world day by day. Sensible father! Fortunate son!

Thirteen governments have entered into an agreement to fight that traffic in women which we know as "white slavery." Personal responsibility for watchfulness is to be embodied in a special officer for each, the governments are to exchange information, the railroad stations and steamer landings are to be watched. This is the honor list of governments and colonies engaging in warfare against one of the most cruel combinations for gain that the world has known: Austria-Hungary, Belgium, Brazil, Denmark, France, Germany, Great Britain, Italy, Norway, Sweden, Portugal, Russia, Spain, Switzerland, the Bahamas, Barbados, British Guiana, Canada, Ceylon, Australia, Gambia, Gold Coast, Malta, Newfoundland, Northern Nigera, Southern Rhodesia, Trinidad and the Windward Islands.

"Palestine," says *The American Israelite*, "has a religious question again. The Sabbatical year being at hand, the question is raised how the colonists shall observe it." Influential rabbis in Russia long ago anticipated the difficulty and decided "that it would suffice for a Jew to enter into a fictitious partnership with a non-Jew, and in this way he would be exempt from the observance of the Sabbatical year." On this situation and suggestion, which must remind readers of the New Testament of the Christ's pictures of legal shuffling on the part of scribes and lawyers, the *Israelite* sensibly remarks: "The only question was and is whether the impossibility to carry out the law to the letter shall be openly conceded or whether it shall be covered by a pretense of observing the letter, at the same time evading the spirit. A truly religious spirit would say that we shall not speak falsehood for the sake of God (Job 13: 7)."

The pageant, which has become a popular feature of summer outdoor life in England, seems likely to be reproduced in this country. It can be used to propagate religious or political ideas, or both united. Rev. W. T. Stead, in the *Review of Reviews*, says that the English Church pageant lately held in the park of the palace of the bishop of London, which presented a gorgeous scene in the funeral procession of Henry V., was a first-class funeral of Protestants. The Nonconformists propose to match it by pageants teaching church history from their point of view. One of these is in preparation at Northampton. It is to represent three periods. The first centers around John Penry, the early Congregationalist martyr, whose home was in this town. The second is concerned with the ejection of Nonconforming ministers from their pastorates in 1662. One of these pastors lived in Northampton. The third centers around the famous dissenter, Phillip Doddridge, whose ministry in this town extended from 1729 till his death in 1751.

Sometimes the call for ministerial service during the summer from certain city parishes is so feeble as to require the sharpest ears to hear it. We know of a city church whose assistant pastor has been on duty every morning since the middle of June ready to respond to requests for help or comfort, and as yet not a single demand has come to him. A striking revelation this of the extent to which those composing many a city congregation are scattered during the hot weather. Eight months are coming to constitute for such churches the entire ecclesiastical year during which the benevolences must be raised, children instructed in the Sunday school and the service of the church rendered to the community. Almost all such churches maintain mission work that is not so greatly interrupted by the summer hegira. Moreover it is to be hoped that though distinctively church work in the home field slackens and even comes to a standstill, its members are lending a hand somewhere else and leading amid other scenes the kind of life that is the best testimony to the reality of Christian faith.

The best thing in the world that can happen to students in theological seminaries is the practical experience which the long mid-summer vacation affords them. We like to think of these young men at this time in their temporary parishes in different parts of the country. A good many hard tasks are set before them by the Home Missionary superintendents who put them at work in the remote and dwindling fields. But such an experience brings out the stuff that is in them, and some of our ablest ministers are grateful today for what they learned years ago in their missionary work when seminary students. A young theologue in a New England seminary who is just now cutting his homiletic teeth in a Vermont parish, writes us somewhat exuberantly: "I have preached four sermons and three evening addresses. I have made them all practical and have said nothing which I don't know is true in my own case and from my own experience. Each time I feel a greater power to think on my feet and to use more fitting phraseology. I do feel the difference in attitude to the work from what one does in the seminary. The souls of men call loudly in the field, while at school it is more the welfare of the church and religious thought which claims our attention."

In the Congregational Circle

Among the ecclesiastical events during the fall none is likely to attract more attention in Congregational circles than the joint meeting of the American Board and the Congregational Brotherhood at Minneapolis, Oct. 12-17. It was a happy thought to bring together these two organizations in their great anniversaries. For the newly organized Brotherhood it will be of great value to have the constituency of the Board present at their meetings and to feel the thrill of the missionary motive. We understand it is the expectation of the Brotherhood to hold their meetings with the different national societies, so that year by year they may come in touch with all the Congregational enterprises, thus making missions central in their purpose and work. On the other hand, the American Board may well rejoice in having the Brotherhood bring hundreds of laymen to Minneapolis to hear the missionaries and other speakers who will present the opportunity for service in distant lands.

The meetings of both organizations are to be held in the beautiful new Plymouth Church, of which Rev. Harry P. Dewey, D. D., is pastor. The sessions of the Board begin Tuesday morning, Oct. 12, and will continue through Friday evening. The Brotherhood will begin its sessions Friday morning and continue through Sunday evening. On Thursday evening a great joint session will be held in the largest hall in the city. The Brotherhood has secured such prominent speakers as William Jennings Bryan, Dr. F. W. Gunsaulus, Booker T. Washington and Gov. John A. Johnson. The Board, as in recent years, will bring its missionaries to the front in the program, giving them the bulk of the time. With such men present as Dr. J. P. Jones of India, Drs. D. Z. Sheffield of China, Otis Cary and James H. Pettee of Japan, Pres. J. E. Merrill and Rev. George E. White of Turkey, Rev. William Hazen and George Sherwood Eddy of India, the meetings should not lack for missionary information and inspiration of a high order. Rev. Washington Gladden, D. D., will preach the annual sermon, and Dr. Edward Warren Capen, son of President Capen, who has just returned from a two years' missionary cruise, will give one of the leading addresses.

A decided innovation will be introduced in the Board's program by assigning the morning and afternoon sessions of Friday to a discussion of the practical interests of the Board, especially those relating to the Home Department. It will not be said at Minneapolis that the corporate members do not have time for practical discussion. Since the Board has gone upon a representative basis in the matter of corporate membership, criticism has been rife to the effect that the newly elected members do not attend the meetings or devote themselves to the interests of the Board as did the old-time members who were elected for life. We trust that the attendance of corporate members at Minneapolis may once for all silence this criticism and attest the value of the more Congregational way. There should be not less than 1,000 delegates at Minneapolis for this great joint convention.

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A prayer and conference meeting in which no one was allowed to give a testimony or express an opinion unless approved by the leader as orthodox would be a dull affair. It would not contribute much to the growth of the church that maintained it. That is the idea that some of our subscribers have of *The Congregationalist.* They seem surprised that we should allow our contributors to express an opinion on religious matters which the editors do not indorse. We should not value highly a denominational newspaper with such a policy. Many Congregational ministers even, not to mention laymen, are quite unaware of views which are gaining prevalence among our churches. Indeed, we think some laymen know more on these matters than ministers Our Readers' Forum is not the place where the editors are held responsible for setting forth the orthodox beliefs of the denomination in doctrine and polity. It is the place where members of Congregational churches are invited to utter their opinions frankly. By such expression it is to be hoped that the tendencies of the denomination may be shown, its vagaries uncovered, its aspirations revealed and its progress recorded.

From Day to Day

BY ALLEN CHESTERFIELD

The next best thing to hailing from a New England hill town and receiving a special invitation to return for Old Home Week is to slip in as a visitor for a day or two. To be sure, one who never had the good fortune to go for the cows almost every evening of his boyhood and to walk two miles and back to district school, and who has been enervated by urban comforts, feels at first a little out of place in these gatherings of persons who knew the old oaken bucket, not through the medium of poetry, but by day by day close contact with it. Yet even a spectator finds it zestful to watch the exchanges of greeting between gray-haired men and women who may not have seen each other for many a day, but who now that they are breathing once more the atmosphere of earlier days relax their customary dignified bearing and are even prone to caper about a bit on the village green. At such times one realizes what a big part the country towns have played in the life of the nation, and how many a man now eminent on the bench or in the pulpit or in medicine or in teaching acquired both his physical and moral stamina way back in the little hill town where he was reared. Well worth while are these current observations of Old Home Week, since, when rightly conducted they emphasize the cardinal virtues, stimulate patriotism and recognize what a powerful factor religion has always been in the best life of rural communities. Then the stirring of the fountains of sentiment means much for the individual, and he goes back to his city home more tender hearted than when he came.

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One of the best observances that I have ever attended was that of the old town of Lunenburg up on the Massachusetts highlands. There the citizens take hold of the proposition each year in a businesslike fashion, send timely invitations to the sons and daughters scattered abroad and arrange a program that brings together worshipers at all the churches and the large contingent that, alas, even in a good old town like Lunenburg, is hard to classify ecclesiastically today. Events move along on a high plane. No fakirs or venders of cheap wares are allowed to import a cattle-show element. Athletics and fireworks have their proper place, but a subordinate one. One vehicle which attracted much attention dated back to pre-Revolutionary times, a four-wheel affair with a high body and springs that produced a "rock-a-by" motion. In it a colonial governor is said to have ridden.

There was a good deal of oratory, and it interested me particularly that one of the most impassioned advocates of the good old times and the virtues that went with them was a young and eloquent Irish lawyer from a neighboring city. A feature new to me was the reunion of returning pilgrims by school districts, so that you saw scattered over the green small groups of men and women chatting about the times when they roasted the teacher out and gathered chestnuts coming and going, incidentally, of course, receiving the education which the little, old red schoolhouse seldom failed to give. This town which now has a population of only about a thousand, in the days of the Revolution had three hundred men capable of bearing arms, of whom over two hundred saw actual service in the army.

There is often a practical outcome from these home week celebrations in the form of some substantial gift to the town or some movement looking toward its adornment and progress. At this particular celebration last year a woman was so much impressed that she gave a library to the town of her birth.

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Is the practice once so common in New England of taking summer boarders on the wane? An elderly conductor on a little New Hampshire branch, who has been up and down the line six times a day for the last forty-five years, tells me that in his judgment a good, comfortable place at a moderate price is harder to find today than formerly. "Those who used to take boarders have grown too old longer to do it, and the young folks don't like to work so hard." This was his explanation and it seems reasonable enough. The thrifty housewife of a generation ago, whose royal master allowed her precious little spending money, used to be quite willing to replenish her treasury by taking boarders, even if they were sometimes fussy. But the newer generation is a little more independent, and many members of it prefer to work in factories or shops rather than on the farm. Still, now and then, tucked away among the hills and valleys, one finds a modest home that opens to the stranger boarder as graciously and refreshingly as did the highland cottage open to Henry van Dyke, once on a time. See the last chapter in his "Little Rivers." On whichever side of the Atlantic you find such a retreat, its price is above rubies.

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A few days' sojourn on a hilltop has enlarged my bump of admiration for the forefathers. I was on a great upland farm, much of whose land had been cleared four or five generations ago by men who brought their brides to log houses from centers of culture like Andover, when wolves were still prowling around the doors. Husbands and wives were alike gritty and God-fearing, and they have passed down to their descendants something better than broad acres and fine woodlots, even a heritage of faith in God, reverence for law and appreciation of education. Generation after generation of some of these men saw to it that their little district school had good teachers, even if the town appropriation had to be supplemented by private bounty. The church, too, was a great factor in their life, although attendance meant a drive of three miles through winter's drifts and summer's heats. There was one family of twelve, all of whose members, save one selected by turn to prepare the dinner, went each Sabbath morning and stayed for the nooning and the afternoon service. The best part of my story is that the great-great-grandson, a man of light and leading in the community, still wends his way thither from the ancestral homestead with as many of his seven children as are deemed old enough to sit the service out. He takes the place in the choir that some of his forbears did before him, and carries his share of the responsibilities of the diaconate. Yes, praise God, the New England stock is not altogether depleted, and you may know it when you see it by certain unfailing "hall marks."



Bird's-Eye View of the United States Marine Hospital, Fort Stanton, N. M.

Life in a Tuberculosis Camp

The Day-by-Day Observations of a Chaplain on Duty

By Rev. Malcolm Dana

The mistress of the manse was to blame, together with a fellow-conspirator and college classmate, a surgeon at the United States Tuberculosis Sanatorium, Fort Stanton, south central New Mexico. My sabbatic year had found me disposed to spend it in most approved manner. Natural hesitancy was overcome with the words: "Tell him to come down here and rest. He need fear no contagion, for he will be safer than in any city environment." Thus did I become chaplain for a few months where observations were of daily interest and profit as well.

HOW UNCLE SAM PROVIDES FOR ITS SAILORS

First glimpse of Fort Stanton proved it picturesque, situated as it is 6,231 feet up amongst the mountains, where the average mean temperature is fifty-two degrees and three hundred and thirteen days in the year sunny or only partly clouded. Lying in a valley between lofty mesas sparsely covered with juniper, cedar and pinon, to the east is the Capitan range, while to the west may be seen the snow-capped White Mountains. Through the valley, with grove of unusual trees for New Mexico, runs the pretty little mountain and snow-fed stream, Bonita, which irrigates the station fields and provides the water supply. Here, on the south bank, the United States originally maintained a military post, whose old adobe ruins yet survive, west of the present site. Made over since 1896 into a sanatorium, Fort Stanton is now largest of the thirty-five hospitals under the U. S. Public Health and Marine Hospital Service.

It was with genuine interest that I strolled out from the junior officer's quarters for an initial look about me at this little world so sufficient unto itself, with every modern convenience, and yet thirty miles from a trunk line and in midst of a Sahara-like country. Though no longer an army post, Fort Stanton has still a military appearance, and a salutary military discipline is preserved. Old Glory floats from tall flagstaff in center of the one-time parade, and officers' quarters, hospital, buildings of administration are of characteristic military construction. The eighty officers, pharmacists, nurses and attendants wear uniform khaki, the only garb suited to this country of wind and sand.

Of prime interest, however, are the quarters provided the two hundred patients. Aside from two long buildings—one of them the hospital—with seventy-five beds, the sailor patients live in tent houses and tents. At the west end of the station I come upon "Captain's Row," a double line of tent houses occupied by licensed seamen. These houses are unique and were designed and made at Fort Stanton. Wooden frames covered with cotton cloth form side panels and fronts. The panels slide up and down, and night and day are supposed to be down, admitting freely both air and sunshine, the two great medicines for tuberculosis. Near by is "Easy Street," where live those able to do easy work about the place. Here, and in the large tent colony at south end of the station, the patients live in tents adapted for sanatorium use.



The Sky Pilot

The sailor is fortunate in that he belongs to a privileged class. For here at Fort Stanton the government provides free hospital privileges. The ordinary man, as yet, must seek private sanatorium when victim of tuberculosis, and often at prohibitive prices. The United States cares for the sailor from the merchant marine service at Fort Stanton, and for the army and navy at Fort Bayard, New Mexico, and Fort Lyons, Colorado. Incidentally, the marine hospital service is supported by the tonnage paid by ships entering American ports.

A MODEL IN SANITARY PARTICULARS

The society of which I am temporarily a part is unique. Not all is pleasant to sight or sound. One has to become accustomed to appearances that haunt one, and the incessant and characteristic cough heard on every side and on into the night. But the society has the virtue of being safe. I am soon wondering why health boards do not come to see, and outside municipalities copy the sanitary conveniences and regulations of this city in miniature. It is generally admitted now that with strict care of the sputum danger of contracting or spreading tuberculosis is merely nominal. Spitting is the unpardonable sin at Fort Stanton. Each patient has his private paper or metal spit cup, the former being burned in outdoor crematories and the latter sterilized daily.

THE REMARKABLE NUMBER OF CURES

Perhaps my greatest surprise was the appearance of the individuals about me. The mental picture of the consumptive is the emaciated, haggard, lifeless individual. And these were all too many. But fine physical specimens confronted me as well, some of them physicians in charge. It made it easier to believe the statement that ninety per cent. of us have tuberculosis at some time in life, being cured without knowing the need. On learning the condition in which these apparently well men came to the sanatorium, enthusiasm in the cause was augmented to a degree fully warranted by the record of Fort Stanton. Most sanatoria receive only patients in stage of the disease favorable to cure. In eight and one-half years, out of 1,397 patients received at Fort Stanton, only one hundred belonged to this class. Yet seven hundred and ninety-two left, well, or able again to be wage-earners. Tuberculosis seems

indeed as Woods Hutchinson intimates in title of articles published in the *Saturday Evening Post* (Sept. 19, Oct. 3, 10, 1908), "A Scotched Snake." And Fort Stanton appears to vindicate the now generally accepted theory that, taken early, seventy to ninety per cent. of tuberculosis cases are cured, in the so-called "first stage" sixty to seventy, in the second stage (well developed), thirty to sixty, and even in the third stage (well advanced), fifteen to thirty per cent.

THE CHEERFUL ATMOSPHERE

A second surprise of this little world was its social atmosphere. Truth to tell, I had anticipated life here as somewhat depressing, to say the least. It proved decidedly otherwise. Patients joke about their "con" and are self-styled "lungers." On Christmas Day I witnessed one of the occasionally allowed baseball games, frequently joined the crowd on sunny side of Amusement Hall for phonograph concert, and even took my part in burnt cork minstrel show. A sort of fraternity once existed known as "The Amalgamated Association of Consolidated Lungers." I even detected a cheerful *esprit de corps* in this unique society resulting in my being occasionally patronized as interloper at the fort.

Possibly this prevailing cheerfulness is due to an ever smiling sun, or because the cheerful spirit is emphasized as a prime aid to cure. It is more probable that it is due to the practice of a new program of life affecting not only the body but the disposition. It is said that "underfeeding and overwork are responsible for more tuberculosis than any other ten factors." Both hardships belong to the sailor life. Here at Fort Stanton the sailor is not only allowed, but compelled to do for cure what we might all do for prevention, give the body opportunity to resist, build up and mend. And "weigh day," and the long line of joking sailors passing in single file over the scales, shows how quickly nature without assists and nature within responds to simple living, abundant rest, sunshine and fresh air. The tragedy at Fort Stanton is that of outside society—"too late," lives that have too long been disproportionate in rest, recreation and work, and that have not allowed air and sunshine the unrestricted association with man insisted upon at Fort Stanton.

THE CONSTANT PRESENCE OF DEATH

The atmosphere of good cheer exists in spite of fact that death is continually present and hanging over. A hemorrhage and the end may come to the most cheerful. Every patient knows this. The remark of the hospital surgeon is apparently justified—"I doubt if there is a man on the place who is afraid of death—this is a great place for making a business of dying."

And this recalls the most interesting observation at Fort Stanton, the sailor himself as I saw him victim of disease. Has Jack Tar intelligent views of life? I fear not very serious ones. Of course there were many exceptions. But the social appeared most of life to him. He is supremely a good fellow, of happy-go-lucky disposition. Life ashore is a rebound from close confinement aboard ship, through long periods of time and generally under a rough taskmaster. Sins that look large to the chaplain appear small to him. The sailor seemed to me very much a child. He is unthinking, does what he likes with little or no reasoning or question. Thus his life becomes one largely of his desires and passions. Hardships and privations make the sailor a ready subject for disease. His excesses bring him in large numbers to Fort Stanton. And more tragic, they retard or make recovery impossible. This the story of my visits to the surgical ward and observations there.

"JACK'S" SIMPLE RELIGIOUS NATURE

Hardest of all sights for me to see were those of the hospital where duty called me most often. There I wondered about the sailor's religious life. Again Jack seemed to me a child. I saw few Bibles during my visits, though many Catholic books of instruction. Very few openings were volunteered for talks on personal religion. Jack was not much on "preachments," though he listened well at our Sunday evening service and sang even better—or at least made "a holy noise." He believed in the chaplain, evidently, and his salute was ready and respectful. He liked to be spoken in passing, would "douse his baccy" and cease "his language" the while. But as to very deep religiousness, thoughtful views as to this or life's other part, I would hesitate to say. That Jack does not like to talk of death may not mean he is unthinking of it. At any rate, when face to face with it, he did not flinch or seem afraid. Two-thirds of my sailors were Catholic, and I envied the Spanish *padre*, who came once or twice a month, in the power he possessed to make Jack certain the past was forgiven and the future sure.

Again, Jack seemed to me a child. He believes in a God, though vaguely. He looks to a future, though indefinitely. He sees the sins of his past, but lightly. The slate will be wiped clean somewhere and somehow. Possibly it is no profound faith that makes him die easy, but he does it. Probably the struggle to live on has been so long and hard, and he is "so tired," rest will be welcome though in terms not understood. And nature appears kind in his disease, keeping him hopeful to the last and then giving benumbed faculties and feelings that bring most often a release as of going to sleep. If nature is kind, I wonder if the Father will be less so with Jack and his shortcomings?



"Easy Street"



"Captains' Row"

Personalia

Rev. Charles Stelzle has been appointed by the American Federation of Labor to serve on a committee of fifteen to study the method of industrial education at home and abroad.

One of the former principals of Mt. Holyoke Seminary, Mrs. Helen M. Gulliver, died last week in the city of Holyoke at the age of seventy-seven, after a long illness. As Miss French she held the helm from 1867 to 1872. Her gentle and gracious nature endeared her to her pupils, and won the admiration of many outside the seminary circle.

A man of high repute in musical circles and an earnest Christian has passed away in the recent death of Prof. Edwin B. Story of Northampton, Mass., at the age of sixty. He was connected with the music department at Smith College for thirty years, and during that time he served efficiently as organist and director of music first at the Second Congregational Church in Holyoke and then for twenty years at the Edwards Church in Northampton. He was a composer of a number of anthems. He held high conceptions of the functions of music in relation to other parts of the church service, and was exceptionally successful in making it tributary to the spiritual impression. A helper he was, too, in the practical affairs of the church, and his genial and sympathetic disposition endeared him not only to many Smith College and Burnham School students who were under his instruction, but to numerous friends in Gloucester, where he was born, Pittsfield and Northampton.

Ex-President Roosevelt is still the preacher of righteousness. The American residents at Nairobi in British East Africa, where he is hunting, gave him a banquet, at which they presented to him trophies of his visit. In his reply, after praising the country and the settlers, he said: "Remember that righteousness and our real ultimate self-interest demand that the blacks be treated justly. I have no patience with sentimentalists, and I think that sentimentality does more harm to individuals than brutality. Therefore, I believe in helping the missionary, of whatever creed, who is laboring sincerely and disinterestedly with practical good sense." The next day he went to Kijabe and laid the corner stone of a mission church and a school for white children, at which he said: "It is the duty of the leading race to help those who are backward to a higher plane of education, and the work of the missionaries in this movement is most important. I am particularly pleased with what you are doing by your schools for the children of the settlers in this country."

Unfortunately the contest between the individualist and the Socialist has not been carried on in a spirit which could lead to a mutual understanding. The individualist is apt to regard the Socialist as revolutionary. The Socialist is apt to regard the individualist as hard hearted and immoral.

Individualism is not a creed nor a platform, but a way of looking at things, and the same may be said of socialism. The difference between the individualist and the Socialist is largely a matter of temperament. —*Pres. A. T. Hadley of Yale.*

He Asked for a Sign

The Token Granted a Discouraged Man

By Minna Stanwood

He unlocked the door and pushed it back carefully, hasped the screen door, and with noiseless tread went upstairs.

"Is that you, Will?"

He straightened his drooping shoulders and touched a smile to his features, although the room was dark. "How is the head?" he asked blithely.

"Better, I guess. Did you have a good service?"

"Pretty good," he declared cheerfully. "It's a close night, and only a few were out. They all asked for you."

"Nothing happened?" She thought he could not hear the note of anxiety in the resolute tone.

"The same old sermon happened." He thought she could not detect any flavor of bitterness in his gayety.

"O, not precisely the same old sermon. Unlike that other famous preacher, you have never preached even your best sermons twice—to the same people. If you mean the same old theme, why, you know it's the theme that's saving the world."

"U-u-u-m," he mused. "I used the illustration of the blind poet, Marston, tonight. I came across it the other day, and it seemed to me rather striking. I wonder if I told you about it? It seems that Marston sat down at his typewriter, one day, in a frenzy of inspiration. As he wrote, he gloried to find that he was at the very top of his creative bent. He wrote on and on fervidly for hours. At last he finished, and was sitting spent with the long-sustained effort, but still in the glow of achievement, when a friend happened in. Marston told him that he had just finished the finest thing he had ever done, his masterpiece, and asked the friend to gather up the sheets and read, and tell what he thought of it. The friend picked up sheet after sheet until he held them all in his hand, and at last he had to tell the poet that he saw no poem, nothing but blank sheets. The ribbon had been removed from Marston's typewriter, and he had absolutely nothing to show for his inspiration and his toil."

"Tragic," cried the wife. For a moment there was no sound but that of her quickened breathing.

"I couldn't help feeling, as I walked along home," confessed the minister slowly, "that my life has been much like Marston's poem. I started out with fervor and high hopes. I have worked steadily, telling the message as it came to me, but—but now as I try to gather up the evidences of my work, I find nothing but blank sheets. Can I show any hearts that have been lastingly touched, any lives permanently changed? Thirty years of wasted effort! If I had gone to the foreign field, or into the slums; but I have been always in quiet suburban towns, like Marston sitting in his quiet study turning off blank sheets."

She reached out and found his hand and covered it with a quick clasp. "You are tired and depressed," she said gently. "It has been a hot day, and the people are tired and listless. In a week or so we shall be going away for a while. With a rested brain, and let-up from the constant demands, you will get a new view of your work."

Then he let his bitterness overmaster him. "Tired?" he repeated sharply. "What do I do to get tired? But it's always so. When a man tries to look squarely at his achievement, and take stock of himself, somebody says he's tired."

She ignored that bravely. "There is another thought, dear. The old one, that 'the virtue lies in the struggle, not the prize.' Was Marston not stronger and finer for having sat there steadfastly writing the message that came to him? Weren't his mental, moral and spiritual fibers strengthened by the effort to express in choicest and aptest words the images of his brain? Suppose he had let his fervor and inspiration ooze out in idle revery, and had not tried to hold it in words and phrases. What then? Although we haven't the beautiful poem, isn't the world better, aren't we all heartened because he tried to give it to us? How do you dare say that thirty years of consecrated work have been wasted years? You feel yourself weak, but out of weakness God ordains strength. What have we to do but to labor on in our weakness, with what love and patience and wisdom we may, and leave the rest to God? O, Will," she laughed softly, "you didn't think you were coming home to a sermon, did you? Don't you think you're like Nellie and Walter, when they used to dig up their seeds to see if they were really growing? Don't you remember the good talks you gave them about the important duty of trusting and waiting? Why, you're like the restless Pharisees, asking for a sign."

He sat in silence for a while, then he said uneasily, "There are times when words are vaporings."

"O," she laughed, "so my effort has been wasted, too. Or did I take the medicine out of the wrong bottle? Perhaps you need a tonic. It may be you need to shine up your armor and go out and fight Despair—the middle-aged giant. Hark! Didn't it stop at our door? These have come in an auto, if you please. What will you do if they haven't brought witnesses? There's the bell. Better take a match along with you, to save time. Be sure to notice her gown, dear, and if she's pretty, and if he's nice"—

Weddings had not lost their romance to her, and she listened eagerly to catch girlish tones or a woman's voice. She heard neither; only a subdued bass that rumbled steadily on and on. At last there was a sound at the front door, then crisp feet on the steps, then the soft hum of the car as it rushed away.

The minister came bounding up two steps at a time. "Would you mind if I lighted up and turned it low?" There was a thrill in the resonant voice.

"Not at all. Was she pretty, Will? She was a quiet little mouse. Did she seem to be 'quite daffy' about him, as Nellie says, and he her?"

"She wasn't even a mouse. There was no 'she' at all. It was Sam Wilson. Don't you remember him? I wonder if you do?"

She thought dutifully, but slowly, because the light made her head thump anew. "I wonder if he was that homely little boy who used to be in the primary department in Barnesboro. We called it the infant class then, didn't we? Yes, I can see him; he always came early and got the seat farthest back. You know I had never taught little children before. Sammy never spoke, never once. He just sat and stared. He never looked interested, even. Probably he wasn't interested. O, yes, I remember him. The most uncanny kid I ever had to do with. I suppose he was queer because he boarded with those queer old people—Geiger was their name, wasn't it? He was a state ward, or something, wasn't he? Poor Sammy. How did he ever track you out? I hope you didn't feel that you must give him money. Who's auto was he driving?"

"Have you quite finished your reminiscences?" The minister leaned back enjoyingly. "Sure he didn't have a freckle on his left eyelid? He didn't want any money. He came in his own auto, and he had a chauffeur that he pays himself. At least, he didn't ask me to contribute. Janet, did you ever hear of Dr. Wilson?"

She raised her head from the pillow, the better to see his face. "Wilson?" she meditated. "Wilson. I suppose I may have heard of a Dr. Wilson. O! O, you don't mean the great Dr. Wilson? The specialist in children's diseases? Not the one the Lanes were wishing to have see Cora?"

"It happens to be the one," replied the minister gravely. The great Dr. Wilson is Sammy. He was telling me about his immense fresh air camp on the water front at Ponemah. Hundreds of children get a dose of ozone there every summer. He came up from there tonight to see Cora Lane, and they are making arrangements to have her taken to the hospital at Oceanside. He doesn't want her in a city hospital at this time of year, but he thinks she ought not to be left till fall."

She watched him eagerly, a faint spot of color creeping into her cheeks. "How splendid!" she breathed. "Why, to think of little Sammy! How nice of him to call. How did he happen to?"

"He said"— The minister stopped, he caught his lip in his teeth, he let his breath out slowly, then he went on quietly. "He says he has always kept track of us. You were kind to him, he says, and—why, he seemed to think that we started him. Isn't that strange? He said he always meant to come and tell us what we had done for him. I didn't know what he meant. Then he told me what he meant. Do you remember that we couldn't induce anybody to take the Endeavor work, and I had to take it, myself? Sammy used to come out to the meetings—he sat in the farthest corner. When he was about twelve years old, it seems, he heard me give a talk on 'Faithfulness.' He said I showed very plainly how dependent we all are on the faithfulness of others, how fatal might be even a slight failure in faithfulness. He said he thought and thought about that talk. He had to go round alone mostly, and he used to picture to himself the awful thing that would happen if this, that and the other one were not faithful. He said it grew upon him that to be a skillful, faithful doctor would be the finest thing on earth, because a doctor could do so much for people, specially children. He wished he could be that kind of a doctor. Then he thought that the first thing would be to be faithful in his studies and the little duties the Geigers expected of him. He began it, and kept at it. He says himself he must have been a dull, plodding little chap, but the constant practice gave him the habit of faithfulness. That habit has been the making of him, he declares, and he is good enough to say that he owes everything to that little talk. He knew we were here in Hartville now, and he asked the Lanes about us. He wished to be remembered to you."

Janet pressed her handkerchief to her eyes, and they were silent for a time. By and by she looked up and smiled. "You asked for a sign," she said softly.

The On-Looker on the Ministerial Failure

The Effect of the Starving and Freezing Processes

In all that has been said concerning the dearth of men in the ministry, the attention of the public has been focussed upon the front door, upon the men who are going in rather than upon the men who are going out. It has been said that both as to quantity and as to quality the in-going are lacking. What about those who are going down the back steps into the world of secular pursuits? Are they more numerous than they were of old? Are they better men than the men who were wont to leave the ministry in other days? Are their reasons for leaving the pulpit less creditable to themselves or to the churches? What is the relation of this exodus from the back door to the want of larger numbers and abler men at the front door?

The On-looker has a considerable acquaintance among the unfrocked. This acquaintance covers various states and most of the denominations. It is probably fairly representative in the main of the unreported multitude who were once "ministers of the Word," and are as to the main interests of their lives at least ministers no more. They are with few exceptions good men. Most of them are men of average ability or more; there are as many above the average as below. Some of them have passed the "dead line" of fifty, and some did not need to cross it, for they were dead when they came out of the seminary or before. Some are trying to "make money," with at least average success. Incidentally it may be remarked that the minister who goes into business is apt to give the lie to the traditional notion of the want of business sense among ministers. A good many of them can give the ordinary business man points, and out distance him then.

Nor does the minister who goes into business tend to millinery or selling sewing machines. He is oftener found selling insurance and real estate or doing the work of a builder and contractor, or doing something else where there is a fair prospect of "good money," and where his dealings are principally with men. The minister in business is not effeminate, whatever else he may be. He may dance attendance to women while he is a pastor or priest, but he seems to hold his own with men when he gets into the business whirl. Can it be that this is one reason why some men are leaving the pulpit today? The On-looker knows a dozen men, once ministers, who have made business go so as to command the respect and admiration of the business world around them, and that with the handicap of a late start in life. And as to "business sense," it is a very much over-rated article anyway, judging from the commercial chaos in which we find ourselves every few years, and the want of the larger satisfactions of life on the part of the typical "successful" man.

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Most of the men who are leaving the ministry are abandoning the pulpit against their own desires. Some of them want more money, but very few of them until they get into the financial fight have the money mania upon them. The minister who had seven reasons for leaving the pulpit, namely a wife and six children, has many companions. Many of our churches, both east and west, are scandalously indifferent to financial decency in dealing with their ministers. Not only are salaries shamefully small, but the minister cannot depend upon getting what he has been promised with any regularity or promptness.

A minister of irreproachable character, compelled to take a country church because his health would not permit him to carry the burdens of a city ministry, was unanimously called to a certain evangelical church which was in part supported out of missionary funds. He had a wife and five children, four of whom were dependent upon their father, though all of them of years contributed during the vacation season to the family support. The salary was $800, of which amount the church was supposed to pay three-fourths. The one-fourth from the missionary society was always three months in arrears, that is, the minister worked three months before any part of it was paid, and often waited weeks for it then. His own subscription to the regular church expenses was twenty-five cents a Sunday, besides which other amounts aggregating more were given to the Sunday school and the various auxiliaries of the church. Again and again it happened that the church fell far behind with its payments. Yet no apology was made, no interest offered, no sympathy expressed. On the contrary, the church treasurer, a good and well-educated man, one summer Sunday evening passed over to the wearied minister the twenty-five cents which the minister himself had dropped into the contribution box, the total collection for that day, and remarked with a smile, "Well, Brother ——, you are always sure of this much anyway." Nobody in that church wanted the minister to go, and resolutions of regard would have passed unanimously at any time. The man has a little business of his own now, and is doing well enough financially for such times as these, yet oddly enough he would like to go back to the pastorate, and hopes that soon his health will allow. This is a true incident, and the On-looker can give names if necessary.

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An extreme case, no doubt, but only as to the particular incident mentioned. Otherwise there are hundreds of underpaid preachers who are treated with a heartless disregard for common business decency as regards their meager support. The wonder is not that so many of them leave the ministry, the wonder is that so many of them stay. And despite some unhappy exceptions, it is still true that more men leave the ministry out of disgust for the money emphasis than out of any inclination upon their part to make more of filthy lucre. How can a man think of anything but money when his bills are unpaid, his family half clothed, and his own pocket empty because the church to which he would minister in things spiritual is not even honest and truthful in things financial? Hundreds of men have left the pulpit who would like nothing better than to preach the gospel if they knew how to provide for their own simple needs and the modest demands of their families while they gave themselves to meditation and to visiting the stranger and the sick. No wonder that one of these, in a fit of impatience at the canting claptrap of one of his parsimonious officials who declared that ministers should not preach for money but for the "love of souls," broke forth: "Preach for souls? Well, a man can't live on souls, and if he could it would take a good many the size of yours to make a square meal." Nor is it strange that another, wearied with the insistence of some of his easygoing officials who had time for everything else except their church duties, and who were continually trying to shift the financial burden upon the preacher himself on the ground that it was his business to "draw" money, retorted bitterly and bluntly enough, "What the churches want today isn't a minister who can feed the sheep: they want one who can milk the goats." These men were failures, of course, but it is a question which only the Master of us can answer, how far the churches had made them such.

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It is certainly true that many churches of all denominations are doing more to educate men out of the ministry, to break the hearts of the best, and to undermine the moral stamina of the weaker sort, than they are to attract the choice young fellows of our colleges and universities toward the Christian pulpit and supply them the opportunity to train themselves for efficient service. Some ministers commit professional suicide by habits of indolence, by carelessness as to the reasonable conventionalities of social intercourse, by zeal for opinion rather than passion for truth, by mistaking old fogyism for faith, by yielding to petulance and despair, by intellectual over-emphasis and unrest. But more than all other causes for ministerial failure is the fact that the average man who leaves the ministry is starved out, and that usually long before he is willing to go. Think of a church whose pastor, called to the funeral of his father, returns after two weeks to be met with formal resolutions of sympathy by the church, and to have his salary docked for the time he was absent by his venerable and orthodox trustees. Is it strange that the young man went to selling pianos, and then, because he must preach somewhere, and because orthodoxy had failed to hold his heart, found his pulpit again among the religious "liberals"? Doubtless those same trustees regard him as a "castaway." And this also is unadorned fact.

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But there are more ways of starving a minister out than that of withholding his salary, or docking him for vacating his pulpit a Sunday or two in order to attend his father's funeral in another state. In one of our chief cities of the West a minister is even now contemplating a voluntary reduction of his own salary by one-half in order to escape a pulpit which has become all but intolerable to him. His salary is more than two thousand dollars a year, and has been lately increased. He has a small and not expensive family. His abilities are large, and he has held important educational positions. There has never been the slightest shadow upon his reputation. Denominational recognition is his. He is neither pugnaciously conservative nor suspiciously liberal. Yet it is reported of him that he will take a little country church and give himself in the main to farming. And that because he is utterly discouraged by the want of spiritual responsiveness upon the part of his church. No doubt he is at fault. But what shall be said of a church of 350 members, more than ordinarily generous to all Christian benevolences, prompt in meeting the minister's necessities, cultured into a temperamental coldness against which a minister's enthusiasm and passion for men are as helpless as the waters of the sea against the cliff which turns the mightiest billow into spray?

The man has worn himself out, and he is just in the prime of life, not by casting pearls before swine, but by catering to spiritual dyspepsia and religious *ennui*. The church is too respectable to leave its bills unpaid,

too polite to be at all heterodox, too nice to be immoral, and too much like a cold wave to be called lukewarm. Of its pastors the last thirty years two went into educational work, one shortly afterward joined the Unitarians, the fourth is on the lecture platform, and the present incumbent looks longingly toward the farm. Yet the church is regarded as one of the four or five "leading" churches of the section and the denomination with which it holds. Many of its members are delightful men and women to meet. It is only fair to say that its pastors generally speak well of it.

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The ministerial failure commonly has himself to blame. Moral breakdown may be explained but cannot be excused. And there may be fault without moral failure, as that is commonly understood. Good men are sometimes very little good for the thing they are trying to do. An irreproachable character is not the total requirement of him who would be an acceptable preacher. Nor is good preaching the whole of a successful ministry. Personal approachableness and adaptiveness, some faculty for leadership and some tact in dealing with trying situations, patient perseverance in well doing in the face of subtle discouragements, as well as the more obvious hardships of moral mastery—these are some of the qualities which he must possess who will long possess the pulpit. It is better for the minister that he should blame himself for his failures than to blame the church in general or in particular. And the chances are that if he blames himself he will in the average case be nearer the truth, and nearer improvement for himself.

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A minister who has soured upon the churches because of his own want of popular approval and professional prosperity is not edifying either in the family or in the community, and instead of making the most of his defeat, which may be temporary, or in part imaginary, is making the worst of it. Keep sweet, brethren, whether you keep your pulpits or not. There are worse things than to fail in a pastorate, and the worst of all is to fail in one's self. Half of failure is in feeling that you have failed. The other half is often in over-estimating or mistaking the real character of success.

The churches are at fault, seriously and shamefully at fault, in their treatment of those whom they have called to lead. Especially are they at fault as to decent dealing with the minister's support, and hearty responsiveness to anything like a prophetic call. If it is well for the minister to censure himself rather than his people, it is equally incumbent upon the churches to realize their responsibility in the ruin of many a promising pulpit career. Successful laymen are sometimes the worst of pastoral helpers, if they are not out and out prophet killers. Captious, conceited, cynical, the "big man" of a church is sometimes pitifully little in his dealing with the man of God whom he is pledged to support in substance and in spiritual things. But it still remains that the man who fails in the ministry either has no cause to complain since he is but paying the price of prophetism in all ages and ought to rejoice rather that he is counted worthy of being numbered with the pioneers who blaze the pathway of moral movement, or else he has himself to blame in such measure that he can afford to let the fault of others alone. So far as the churches are to blame for forcing men out of the ministry who ought to stay in, the churches are paying the price, and it is a heavier price than most of them have yet fairly begun to understand.

The Outreach of One Room

BY WILLIAM T. ELLIS

When Professor Hunt was declared by the doctors to be a cripple for life the community was shocked, and visits of condolence were many. Most of the well-meaning sympathizers assumed that the promising career of the sunny, athletic and clever teacher was at an end. Fortunately, the invalid's own sense of humor saved him from feeling many of the unmeant thrusts of these Job's comforters. He laughed as he talked the matter over with his pastor.

"We have been having continuous funeral services in this room for a month; and lo, the corpse is still lively. I do not believe that I am 'a dead dog,' as Jonathan's son with the long name and the lame feet called himself. I cannot teach again, I know; and I'm bound to this bed forever. If I were a genius, instead of a commonplace ex-teacher in a semi-rural high school, I suppose I'd compel the world to make pilgrimages to this room. I'm not a genius, but I'm bound not to become a pale and melancholy saint, flaunting his resignation in the face of his friends. I really believe that I can make life worth while, for is it not sound doctrine that a man is more than a stout pair of legs and a strong back?"

To nobody else did the invalid tell his hopes. A discerning observer, though, could trace a definite plan running through his subsequent course. In the first place, he made his room attractive to his friends; they who at first visited him out of sympathy soon came again for their own pleasure. Within six months his intimates had ceased to think of Professor Hunt first of all as an invalid; his personality had triumphed over his limitations.

As a letter-writer, the shut-in extended his influence widely. Never a new baby came to his friends, never a wedding, a birthday, a business promotion, or other bit of good fortune without a note of congratulation from this man who had acquired the great art of living in other people's joys. So, too, with letters of condolence. And every friend setting forth on a journey was sure of a *bon voyage* message from that little room.

Naturally, there was a return tide of correspondence. In increasing numbers dwellers in lands afar, foreign missionaries, high school boys who had gone abroad in business and friends of friends counted this cheery, newsy and entertaining letter-writer among their regular correspondents. This all quickened Professor Hunt's interest in, and knowledge of, foreign conditions; so one day he ventured to write to the editor of the metropolitan paper which he read daily (for the local journal did not give him a wide enough outlook on the big world to satisfy him) a letter supplementing and explaining an obscure foreign dispatch. This was printed, and so were other letters, which he wrote for different publications, for he had quickly perceived the influence which even the most obscure person may wield through the widely-read newspaper press.

Every meeting of the old debating society at the high school, and every prayer meeting of the church were certain to hear something from the shut-in member. Sometimes it was a letter, sometimes a little essay, or an appropriate clipping, or quoted aphorism, or a bit of poetry. Always it was interesting and helpful, because the result of careful thought.

So the outreach of that one little room has steadily increased, until the shut-in, instead of being an object of pity, is enviable for the multiplicity of his interests, the numbers of his friends and his far-ramifying usefulness. Professor Hunt does not talk about himself or his mission; he has evidently had his own battles to fight against the invalid's temptation to morbid self-centeredness. But one day, in adroitly turning some insistent friend from the subject, he let fall an illuminating phrase, "Oh, it is just an experiment in geometry, to see what there is in the postulate that from any point a straight line may be drawn in any direction and extended to an indefinite length."

God of Our Fathers

BY CLARENCE HAWKES

(Read at the two hundred and fiftieth anniversary of the town of Hadley, Mass., last week)

God of the Pilgrim and Puritan,
Who writest mandates on the hearts of men;
Thou wert Jehovah when the world began.
Forever thou art God. Amen, amen.
We meet today with thankful hearts and free,
Loyal to country and loyal, God, to thee;
To feed the flames and keep alive the fires
Upon the sacred hearthstones of our sires.

Lord God what courage had thy men of old.
Strengthened by thee, how stout their hearts and bold.
They launched their bark upon an unknown flood,
Without a chart, a sea of solitude,
They set their feet upon an unknown strand,
Wild, weird and desolate on every hand,
And wind and wave did thunder, shriek and moan
To drown their prayers ascending to God's throne.

They sought not wealth, they sought not power nor fame,
The conqueror's spoil was not for what they came;
But drawn hence by persecution's rod,
To seek new homes and worship Sinai's God.
Some wandered far, and in a fertile vale
Norwottuck built and builded not to fail.
Her natal year today we celebrate,
God save Norwottuck and the old Bay State!

Biographical

MRS. JULIA H. BOYNTON

Mrs. George M. Boynton, wife of the late secretary of the C. S. S. and Pub. Society, who died at the home of her son, in New York, July 30, has filled a large place, and filled it well. Few pastors' wives have been so helpful to their husbands. In the important pastorates to which he was called, she was recognized as a directing force in all the organizations in which women take part. Kind of heart, keenly sympathetic of disposition and unfeignedly hospitable, she made the pastor's home a favorite resort.

But her larger work was accomplished through her literary labors. Through them she reached many thousands of young people and children. For a number of years she was the editor of *The Wellspring*, and for a longer period of *The Mayflower*. The latter, a paper for the little ones, was her favorite. She had such a sympathy with children and such an understanding of them that she made for them an ideal paper. Her resignation of the editorship of both papers was reluctantly accepted. Her "Johnny Two-Boys" is a children's classic.

Ever since the death of her husband, Mrs. Boynton's spirit has been like a bird with wings a-flutter, ready to fly. To her death was not an affrighting messenger, but a sweet-faced angel, sent to open the door to the beyond. Her body now lies at rest in Newton Cemetery, by the side of his whom she longed so ardently to rejoin. M. C. H.

When Aunt Frances Smiled

By Harriet Lummis Smith

Patty sometimes wondered how she had ever dared to say it. She was only six years old at the time. Her bright eyes saw everything and her nimble tongue said nearly everything that came into her head. It occurred to her at the supper table one night that she had never seen Aunt Frances smile, and the thought was so astonishing that she fairly choked over her mug of milk.

"Aunt Frances," said Patty after her aunt had slapped her on the back in her usual preoccupied manner, and she had blinked away the tears, "Aunt Frances, if anything should tickle you, would you laugh?"

Aunt Frances looked at her in astonishment. Even that was better than nothing, for as a rule her face was so fixed in its lines of sadness that you had a feeling that it would not change no matter what happened. Then her eyebrows went up and she demanded, "What in the world do you mean, child?" Patty was encouraged.

"I'd like to tickle you and see. Because you never do laugh, you know. Why don't you? Don't you think anything is funny?"

Aunt Frances pushed back her chair. The old sadness had come back to her face, and for the moment something more, something which made Patty feel afraid.

"No, child," said Aunt Frances. "Nothing is funny to me any more, and never will be."

Now Patty was nearly twelve, and she had grown almost used to Aunt Frances's sad-eyed gravity—almost but not quite. There were times when she was hungry for a little home gaiety. It must be admitted that Patty's nature did not reflect the somber hues of her surroundings. "As well raise a plant in a cellar as a child in such an atmosphere," Mrs. Deacon Bliss had said many a time when Patty was younger, but even she was forced to admit that Patty had thrived without much home sunshine. Probably that was because she had the faculty of making enough to supply her needs. Her laughter woke the echoes of the quiet house. Her bright face flashed from room to room, the only bright thing that the tall mirrors ever reflected. Sometimes her schoolmates wondered why Patty did not welcome a holiday as jubilantly as the rest of them did, but if they had ever passed a holiday with Aunt Frances they would have understood.

"Patty," Aunt Frances said one morning, "next week is your twelfth birthday. I am going to put ten dollars in the bank for you as usual. But if there is some little thing you would like beside, you may have it. I am going to let you take your choice, for I want this birthday to be a happy one."

Patty's heart fluttered. She was not like the six-year-old Patty. A great many things entered her head which she did not dare to put into words. Her cheeks reddened. Her eyes sought her aunt's wistfully.

"Well," said Aunt Frances, with weary kindliness. "Is there anything you wish?"

"O, yes'm. There is something I want so much that it hurts me."

"Well, what is it?" Aunt Frances looked at her half wondering, half impatient. It never occurred to her that Patty could be afraid to speak out.

"I'd like," said Patty, stumbling over the words, "to have a party."

"Patty!" Aunt Frances drew back, growing strangely pale. "This house is no place for merry-makings. I couldn't think of it."

But now that Patty's courage had reached the speaking point, it carried her further. "Oh wait, Aunt Frances," she cried, clutching her hand. "I don't mean the kind of parties the other girls have, where they play games in the sitting-room, and their mothers play with them. But I've thought of another kind of party, and this house is just the loveliest place for it that ever was."

"Well?" said Aunt Frances. Somehow she could not help saying that, Patty's eyes were so eager.

"It's a dress-up party," Patty explained, "and we'll stay up in the garret and won't bother you one bit. If you'd only let us put on those old clothes that are up there, packed away, we'd have the loveliest, loveliest time that ever was in the world."



"I'll be postman and bring you a letter"

"Why, Patty, I don't think the girls would care for that."

"O yes they would, Aunt Frances. They all think that dressing up is the nicest of anything. And I'd ever so much rather have it than money in the bank."

Aunt Frances sighed. It cost her more than Patty knew to say "Yes," but she had not the heart to say "No."

"Very well, Patty, if that is your choice, you may have it. But I shall want you to see that nothing is injured and that everything is put back just as you found it. If not," said Aunt Frances gravely, "of course you will not expect such a permission another time."

As the days passed Patty thought of nothing but her "dressing-up" party, and talked of little else. It was not to be a large company. Even Patty recognized the limitations of the garret. But the six girls who were invited were the envied of all their mates. Patty had told so much about the treasures of her aunt's garret, that every girl in her list of acquaintances was anxious to see it for herself.

The guests came early on Patty's birthday afternoon. Patty was resplendent in a new plaid frock and a stiffly starched white apron. Aunt Frances, in her black dress, welcomed each new arrival with her usual unsmiling gentleness.

"I think she might look a little gladder when Patty's twelve," Elizabeth Moore whispered to Grace Russell, but Grace was too impressed with the solemnity of the occasion to make any reply.

But when they went trooping up to the garret, all constraint vanished. Peals of laughter floated down the stairs. The sound of seven excited voices talking all at once made a happy tumult over Aunt Frances's head.

"They really seem to be enjoying themselves," Aunt Frances said wonderingly, as she went on with her preparations for supper.

Patty had not asked for the supper or expected it, but Aunt Frances had a pride of her own which forbade that these invited guests should go away from her home without refreshment. So to Patty's amazement the blue china came down from the shelves. Patty could not rid herself of the idea that it was taking a liberty to eat off the blue china.

While Aunt Frances was opening a jar of marmalade, and making similar preparations, the dressing-up party in the garret was turning out to be an immense success. Elizabeth Moore trailed about majestically in a purple delaine, made in the days of crinoline. Grace Russell presented a startling appearance in an old-fashioned riding-habit. Patty herself wore her favorite flowered muslin and a fur-lined cape. The other girls were decked out in cast-off costumes, representing the styles of the last forty years, even to the bonnets. Patty was right in thinking that the girls would enjoy themselves. Within fifteen minutes they declared that they had never had such a good time in their lives.

By and by Elizabeth grew tired of tripping over her train. Down in the bottom of a queer, hair-covered trunk she found an overcoat with a fur collar, and promptly discarded the purple delaine.

"Now you must all be sick," she cried, turning up the tall collar, and completely extinguishing herself. "I'll be the doctor, and come to see you."

"You look more like Santa Claus," laughed Sue Reynolds.

"All right, we'll play Christmas, and I'll be Santa Claus." Elizabeth was fumbling queerly in the skirt of her coat. "No," she cried, "I'll be a postman, and bring you a letter. Does Mrs. John Callender live here? Then here's a letter for you, ma'am."

It was not a joke either, for the letter dropped into Patty's lap the very next minute. It was addressed in a bold hand to Mrs. John Callender. Patty had to think twice to remember that this meant Aunt Frances.

The girls crowded around. "My! how yellow it is," said Grace Russell, wonderingly.

"That's because it's old. Aunt Frances has lots put away that are just as yellow as this," explained Patty importantly.

"Why, it hasn't ever been opened!" another of the girls exclaimed.

It was a fact. The yellow envelope was still unbroken. Patty wondered why.

"Was it really in your pocket, Elizabeth?" she asked.

"No, it wasn't. When I put my hand into the pocket I made a mistake and put it into the hole in the lining, and then I kept feeling and feeling to see how far I could go, and I came to this letter. Let's see it."

Patty tossed it to Sue, and Sue tossed it in Elizabeth's direction. Elizabeth was sitting in the corner under the eaves. The yellow envelope fluttered past her, and dropped down an opening left by the failure of the floor of the garret to meet the wall. Patty looked aghast.

"Oh dear!" she said, "it's gone down the Bottomless Hole."

That had always been Patty's name for this opening. In her younger days she had firmly believed that it went for an indefinite distance into the earth. Even now she had no thought but that the object which disappeared over its edge was lost forever. Her dismay showed in her face.

"O, well, what difference does it make?" said Elizabeth philosophically. "It's only an old yellow letter. Beside, she didn't take the trouble to open it when it was new."

This was so reassuring that Patty threw her fears to the winds. The fun went on without check or hindrance till Aunt Frances called them down to supper. The table looked very grand with the best china and silver. The girls spoke softly and seemed like different children from those who had made merry in the garret a few moments before, but they quietly cleaned their plates in a way that showed appreciation of Aunt Frances's cooking. And Patty was happier than she had ever expected to be. A dressing-up party and a birthday supper following were almost too much joy for one day.

It was not till after the girls had departed and Patty had gone up into the garret to redeem her promise of putting everything back into its place that a shadow crossed her bright spirits. There was one thing she could not put back—that yellow letter, which had dropped into the mysterious depths of the Bottomless Hole.

"But how is Aunt Frances going to find out?" said one voice in Patty's ear. "That was such an old, old letter. Maybe she has forgotten it was there."

"She is going to find out because you are going to tell her," said another voice. "You're not the girl to hide a thing like that, I should hope."

"I should hope so, too," said Patty, holding her head high. But when she stood before Aunt Frances, her face was so woebegone that Aunt Frances stopped washing the blue china and looked her over.

"Aunt Frances, there's one thing that isn't in its place. I can't put it in its place because it fell down the Bottomless Hole."

"The bottomless hole? What do you mean by that."

Patty blushed. She had never confided her little fancy to Aunt Frances. "The hole by the window where the boards don't quite reach," she explained.

"Oh, I remember. Well, what has fallen down?"

"It was a letter. A real old one, Aunt Frances," explained Patty appealingly. "It was as yellow as could be."

Aunt Frances's lips tightened. "So you let the girls meddle with my letters, Patty."

"Oh no, ma'am. Elizabeth found it in the pocket of an old overcoat with a fur collar."

"Your grandfather's overcoat. Strange I have never noticed it," said Aunt Frances, knitting her brows.

"Well, it wasn't exactly in the pocket. She was feeling under the lining when she found it. And anyway, I guess you didn't care much about it, for you'd never opened it."

"Do you mean it was addressed to me, Patty, and unopened? You must be mistaken, I think." Aunt Frances took a candle from the shelf, lighted it, and went up into the garret, Patty following close behind.

"That's the hole," she said, with outstretched forefinger. "It hasn't any bottom, has it?"

"Any bottom? What nonsense! It only goes down a few feet."

Aunt Frances gave the candle into Patty's hand and knelt down on the floor, turning back her sleeve.

"Oh, Aunt Frances!" exclaimed Patty, the fears of earlier years returning in full force, "don't put your arm down. There might be something dreadful at the bottom."

"What nonsense!" said Aunt Frances again.

She pushed her arm down through the aperture and groped for some time. Presently she withdrew her arm. It was covered with dirt and cobwebs, but in her hand she held an envelope.

"Yes, that's the one," said Patty, much relieved.

But the next moment she dropped the candle. If it had been a lamp she would have dropped it just the same, for Aunt Frances had uttered a terrible cry. The candle flickered and went out.

"Aunt Frances! Oh, dear Aunt Frances, what is the matter?"

Aunt Frances was hurrying to the stairs, and Patty hurried after her. She did not know how she got down in the dark. The next thing she was sure of was she was in the sitting-room with only the tall clock for company. The door of Aunt Frances's room was locked, but Patty could hear muffled sobs for a long, long time. By and by the sobbing ceased.

"She's praying now," thought Patty, awestruck. "It sounds as if she was glad of something."

It seemed a long time before the door opened. Patty was afraid to look at first. But when she lifted her eyes she gazed bewildered. Something was gone from Aunt Frances's face which she had seen there ever since she could remember. Something new and shining had come.

"Patty, my poor little Patty!"

Aunt Frances dropped into a chair and held out her arms. Patty ran into them. She forgot the dignity of her twelve years, it was so pleasant to be cuddled close.

"I'm going to tell you a story, dear," said Aunt Frances at last. "It is a strange story to tell a child, but you are going to be a woman some day. You are twelve today. How time flies!

"Long before you were born, Patty, when your mother, my little sister, was only a baby girl, the war broke out. I had only been married a few months, and when my husband spoke of enlisting, I would not listen to him. I was only a girl, Patty, and I had not learned to rule my tongue. I loved him, but I said such harsh and unkind things, in my efforts to keep him from carrying out his purpose, that he thought I cared nothing for him. We parted in anger, Patty. He did not even say good-by.

"As soon as he was gone I was sorry. I wrote him begging him to forgive me, and then how I watched for an answer! But all the answer that came was trouble upon trouble. First my dear father, your grandfather, Patty, was brought home unconscious. He had had a shock on the street. He lived many months after that, but never spoke again. And only the week following came the news of a great battle, and the name of John Callender was on the list of the killed.

"If I could have been sure that he had received my letter and knew that I was sorry, I could have borne it better, but a soldier's mail is very uncertain, and no answer had come. Never part with one you love in anger, Patty. It has made my food bitter and poisoned my sleep for more than forty years."

There was a little break and Patty waited awe-struck till Aunt Frances could steady her voice.

"Patty, that unopened letter was from my husband. He had received my letter and not only forgave me, but begged my forgiveness for having understood me so little. Father must have taken the letter from the post office and started home when he was seized with a paralytic shock. He never spoke again and so never could tell us. The overcoat was hung away. Somehow or other the letter must have slipped in back of the lining and there it has hidden these long, long years."

Patty suddenly took her head from her aunt's shoulder and sat up straight.

"Oh, Aunt Frances," she faltered, "I came so near not telling you. I was afraid you wouldn't let me have any more dressing-up parties if you knew. And just think if I hadn't told you and you had never found out!"

"My brave, little truthful Patty!"

Then a new thought flashing into Patty's mind swept all else before it.

"Oh, Aunt Frances," she cried rapturously, "how beautiful you look when you're smiling!"

Song of Waiting

O, when the day's over
And sunlight grows dim,
'Tis Father we watch for;
We all long for him.
Dear Father!

And while we are watching
For Father to come,
Of us he is thinking,
And hastening home.
Dear Father!

—*Emilie Poulsson.*

The Children's Pulpit

Partners of Jesus

BY REV. E. H. BYINGTON

On store signs and in newspaper advertisement you often see two names, for the business is managed by two men who are partners. Each does something to make their undertaking a success. Sometimes their shares are exactly alike, but often they are different. One may give more money than the other; or one may supply the money and the other the experience; or one do the buying and the other the selling.

In many of his wonderful works Jesus was alone, but in a few he had a partner. The miracle in which the most people shared and which is reported in more Gospel accounts than any other is the feeding of the five thousand, and that miracle Jesus did not try to do alone. He had a partner. That partner was a boy. They fed the five thousand together. The boy gave the five loaves and two small fishes, and Jesus blessed them and made them enough for all. Who fed the five thousand? Jesus and the Boy. They were partners.

Every boy and every girl may become a partner of Jesus. When you do things in his name, for his sake, for him, in the right spirit, you become his partner. He came to tell people about his heavenly Father, to make sick people well, to help the unfortunate, to make people do right. When we do these things for his sake we are really his partners. Start out some morning, saying: "Jesus shall be my partner today. In every thing I will try to do what he would like to have me do. I will ask him to help me. When he helps me in doing his work, then we are partners—Jesus and I."

Home Medical Treatment

By Dora May Morrell

Home medical treatment should be of two kinds: first, that careful feeding, bathing in sunlight as well as water, and proper amount of restful sleep which keeps illness away; second, the use of simple remedial agents nearly always at hand or to be had at trifling expense. When a child or an adult has more than a simple disorder, wise advice should be sought, but there are few greater wastes of time and money than running to the doctor with every little ache.

First of remedial agents is a cheerful, happy nature; therefore cultivate it if you have it not. It will grow if fretful thoughts are driven out by pleasant ones. It is stated in some doctors' books that cancer has never attacked a cheerful, open nature. "Blues," melancholy, fretting, grief, each produces toxic poisons in the blood; therefore there should be no more indulgence in them than in the much less harmful spices, drinks and sweets that are forbidden. The actual evils to the body created by improper foods are not as injurious nor as numerous by one-half as those caused by unwholesome conditions of the mind, as tests in psychological laboratories have proved.

Water, salt, lemons, soda and turpentine are household aids which will serve health many, many times. Hot water in a bag will relieve many acute pains; it will often put an end to nausea if the bag is laid over the stomach; in hot or cold compresses water heals as well as relieves pain; poured as hot as can be borne over a sprain or bruise it allays swelling and cures better than any liniment; applications of flannel dipped in very hot water to which has been added a few drops of turpentine will lessen hoarseness and relieve rheumatic and neuralgic pains.

Salt water is an excellent gargle for sore throat. In mild solution it is good for washing scratches and ragged tears of the flesh. If the eyes are opened night and morning in a bath of slightly salted water, they retain strength and brightness longer. If the nose is given daily an internal bath of salted warm water, it prevents nasal irritation and consequent throat trouble. Cold water douches for the nose are dangerous and often cause inflammation of the Eustachian tube, as the writer learned by experience. Sick headaches may sometimes be cured by the regular and persistent use of a glass of salted water at night, one of lemon juice and water without sugar in the morning. For hoarseness and spasmodic coughing there are few better aids than the juice of a baked lemon, stuffed with sugar before baking. It forms a honey-like jelly and can be eaten freely, as it is pleasant to the palate.

That common ailment, sluggish bowels, should not be treated by taking physic, a method that merely aggravates the trouble. If the sufferer will drink a glass of slightly salted water before going to bed and on rising he may cure even a case of habitual constipation. Half a dozen cooked prunes taken before eating other food will prove as efficacious as pills. The juice of a lemon in water, when the stomach is empty, will produce the same effect, but lemons are sometimes too severe for the kidneys. Always after eating or drinking lemons the mouth should be well rinsed with water with or without a drop of aromatic ammonia, as the acid is injurious to the teeth.

Burns, even dangerously severe, may be treated with applications of ordinary cooking soda. The French scientist who first gave this remedy to the public did so before a gathering of *savants*, and proved his faith in it by placing his hand over a flame until it was burned. Over the inflamed spot he laid a thick layer of soda, and in a short time the soreness had gone, and no scar remained. If the skin is not broken the burn will be helped by turpentine, if one prefers to use it. Either soda or turpentine is rather severe on a raw skin. Oil or vaseline is better for such burns. Turpentine applied to blisters brings relief.

One article should be in every home—a clinical thermometer, for by the temperature one may know absolutely whether an ailment is serious enough for outside attention. A rise of three degrees above 98 degrees shows a condition requiring treatment.

The human hand is a beneficial agent if it is the right kind of a hand—soft, firm and flexible. When a child will not keep a hot compress on his body he will be quieted by a warm hand resting lightly over the aching spot. Kneading of the abdomen gently and firmly will often put an end to the pains of colic. Working the fingers backward and forward firmly on the spine lessens nervous irritation. Slapping with the tips of the fingers and the end of palm, not with flat of hand, restores circulation to numbed surfaces. The stroke should be light and quick, the hand hollow as it strikes.

If the flesh is dry so that rubbing is not easily done, the hand should be moistened with oil, vaseline or cocoa butter. If it is hot or oily, so the hand does not slide along smoothly, dampen with alcohol or aromatic vinegar, florida or lavender waters. The scent of violet water is sometimes too heavy for the sick, whose senses are quickened by disease. In any ordinary condition of the body, restlessness will yield to a rubbing. A bath of saleratus water given with the hand often relieves pain greatly.

Drugs should not be taken internally or externally without advice from one who has studied their action. The same drug often acts quite at variance in two cases because of personal idiosyncracies. Morphine, which generally quiets a patient, would make one woman I know wildly excited. This shows what a difference the personal element may make. Indiscriminate dosing with pills, laudanum, headache cures and other drugs not known to the taker is exceedingly dangerous, and women cannot be too earnestly warned against taking drugs except under competent supervision.

Simple remedies such as named in this article will do all that is needed for home treatment, and their use does not subject the patient to possibility of evils greater than she is trying to overcome. Prevention is better than cure, and the best part of home treatment lies in generous doses of sunlight, fresh air, sweet sleep, simple food, and cheerful disposition, which will do more than any medicines to keep a sound body as the proper home for the sound mind and happy spirit.

In the Train

As we rush, as we rush in the train,
The trees and the houses go wheeling back,
But the starry heavens above the plain
Come flying on our track.

All the beautiful stars of the sky,
The silver doves of the forest of night,
Over the dull earth swarm and fly,
Companions of our flight.

We will rush ever on without fear;
Let the goal be far, the flight be fleet!
For we carry the heavens with us, dear,
While the earth slips from our feet!

—*James Thomson.*

Closet and Altar

LIVING IN THE SUN

Serve the Lord with gladness.—Ps. 100: 2.

A house which stands in open ground must have a sunny side as well as a shady. Be sure to live on the sunny side, and even then do not expect the world to look bright if you habitually wear gray-brown glasses. —*Charles W. Eliot.*

Joy is a better instrument for the work of life than care and fear and anxiety. A cheerful workman is worth a shilling a day more than a workman who is always grumbling over his work. One hopeful man in this world, and one hopeful heart in this life, is better than ten desponding ones; and if a man would say, Let me die the happy death of the Christian, he must learn to live the happy life of the Christian.—*John Fleming.*

As soars the eagle, intimate of light,
Fear not the face of the sun,
Nor all the blasts of earth.
Child of Him, the untrembling One,
O, prove thee worthy of thy birth!
Let no ill betray thee!
Let no death dismay thee!

The eagle seeks the sky,
Nor fears the infinite light;
Thus, soul of mine, escape the night
And 'gainst the morning fly!

—*Richard Watson Gilder.*

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. It is better than emery. Blessed is he who has a sense of the humorous. He has that which is worth more than money.—*Henry Ward Beecher.*

Those who bring sunshine to the lives of others cannot keep it from themselves.—*J. M. Barrie.*

Every soul is made to be a well-spring of eternal blessedness, and will be, if only it permits the waters of the eternal love to rise within. It can have right thoughts and true, and be set in everlasting harmony with itself. It can love, and so, without going about to find what shall bless it, it has all the material of blessing in itself; resources in its own immortal nature, as a creature dwelling in the light of God, which cannot fail or be exhausted. All men are for joy, and joy for all.—*Horace Bushnell.*

Thou Source of all our joys, our Father and our Strength, we would walk ever in the sunlight of thy presence. Give as thou wilt of the bounty of the world, but keep us from heart's dependence upon outward things. Teach us to find the best wherever thou shalt call, to love thy work in earth's beauty and the gracious lives of men, to be happy with a child's simplicity in little glad experiences. Not blindly would we go along the path of trials, not without feeling for the griefs of others. But give an overcoming joy that seeks to aid and looks to thee for courage to endure and yet rejoices. So may heaven's peace begin with the victorious cheerfulness of earth. Shine thou on ordinary days and commonplace experiences, that they may be transformed and glorified. Teach us to sing for joy of heart and give us a great companionship of song. In the name of Christ. Amen.

Among the New Books

Nathaniel Southgate Shaler

The attraction which brought Nathaniel Southgate Shaler as a student to Harvard, and held him there until he took his own honored place as professor of geology, was the presence and personality of Professor Agassiz. He devotes a large share of the *Autobiography* (Houghton Mifflin. $4.00 net) to a picture of Agassiz's teaching and his character. It is a just and noble portrait by one especially competent to judge.

In Dean Shaler mingled the differing strains of Massachusetts and Kentucky ancestry. He gives a striking picture of the social conditions in his Kentucky boyhood. Even then he had the fine art of neighborliness and came close to the old men and young of his childhood environment. He describes the effect of war upon his native state. Kentucky gave nearly all its young manhood to the Confederate or Union armies, and its losses were enormous and irreparable. The life of the state at the outbreak of the war was at its culminating point of genius and efficiency. Only a small proportion of its intellectual leadership survived the contest, and the state sunk in four years to a relatively low position. The passage which recounts this situation and passes this judgment ought to be read as one of the clearest reckonings of the real effect of war in literature.

Coming from the South with a distaste for Puritanism and a political conviction, which he describes as that of a man who believed in the Union because it was the only method of preserving States' Rights, Mr. Shaler was looked upon with some suspicion in the Cambridge literary set. He had his intimates, but they were men of broader view than the anti-slavery leaders, and his account of the rifts and divisions in the Cambridge social world is curiously interesting.

The narrative abounds in delightful touches of description and characterization. As a student Shaler made an adventurous exploring trip in a leaky fishing schooner to the Gulf of St. Lawrence, and his account of his adventures is a vivid bit of informing and humorous narrative. He was a man of striking independence of the sort which is yet capable of great changes of opinion and occupation. An expert fencer, after a disagreeable experience which threatened to be tragic, he never again touched a foil. His boyish love of sport changed to an extreme distaste for the taking of life which even turned his thoughts from biology to the static and dynamic fields of geological work. Of fishing and hunting he says: "I lugged my bag back to the camp with the conviction that butchering animals was no longer amusing to me as it had been in my boyhood. . . . When men retain the ancient cruel spirit which leads them to slay with pleasure, the reasonable conclusion seems to be that they have failed to grow to the stature of a civilized man."

Dean Shaler's contrasts between the education of his own time and of the present are full of interest. He tells us that men worked harder and longer under Agassiz and with fewer distractions than the students of today. He believed in the education of human intercourse and speaks of "the grim aspect of our so-called education which makes it well-nigh impossible for our youth of the higher classes to have any intimate contacts with men who may teach him what is the real nature of his time. . . . He may live through long, fair-appearing years, yet fail to have the experience necessary to humanize him fully. I have known many an ignorant sailor or backwoodsman who, because he had been brought into sympathetic contact with the primitive qualities of his time, was humanely a better educated man than those who pride themselves on their culture. The gravest problem of civilization is, in my opinion, how we are to teach human quality in a system which tends ever more and more to hide it."

Shaler was innately religious, but with rather more than usual of the impatience which strong men feel for cant and hypocrisy. Of his inner life the one who knew him best reports: "More than this, the prayer he uttered when a mere youth had been amply fulfilled, 'Oh Power who has given me being, grant me strength to live as becometh thy creature. May I stand amid the changes that whirl around me untouched and unbroken, and when it shall please thee to end my days may I not have lived in vain.'" He proved his love to men in continual disinterested service and careful justice, and especially to the students who gathered about him best reports: "More than this, the prayer Dean of the Lawrence School of Science was amply shown in the great undergraduate tribute of his funeral. Religion is little mentioned, but it is felt as an underlying principle through all these pages.

The chapters which follow the close of the autobiography, by Mrs. Shaler, cannot, of course, compare in interest with the self-revelation which precedes them. They are, however, a restrained and admirable picture of the life, with many touches which the autobiography could not have supplied. The whole book is unusually rewarding and admirably illustrative of the best qualities of American and of American university life.

ISAAC OGDEN RANKIN.

Recent Books of Sermons

Better, we believe, than anything Rev. Charles Wagner has yet written is *The Home of the Soul* (Revell. $1.20), a collection of fifteen sermons, delivered in the institution which he has recently established in Paris, bearing the name given to the book. In these sermons we see how Pastor Wagner works out his ideals when he is face to face with the people. They are remarkably vital and practical, thrilling with faith in God and love for men. The Onward March, Those Whom We Forget, The Weeders, The Lay Idea, are some of the titles of as inspiring and suggestive sermons as we have been privileged to read in a long time.

Interest in the Emmanuel Movement will attract attention to *The Living Word*, by Elwood Worcester (Moffat, Yard. $1.50). The book deals, however, not at all with modern methods of healing, but with modern theological thought. It can stand on its own merit and will be appreciated for its refreshingly clear, strong and reasonable treatment of the great problems of faith, The Nature of God, Evil, Immortality and the Brain, Death, The Spiritual Body. The four chapters on the traditional, practical and rational motives for faith in God are especially helpful.

A series of sermons to young men by one of the leading Congregational ministers of Scotland, Rev. Ambrose Shepherd, D. D., of Glasgow, is called *Men in the Making* (George H. Doran Co., New York. $1.25). It contains earnest and very plain talk on the opportunities, duties and temptations of life, especially the importance of the days of youth. Self-respect, Self-control, the Law of Love, the Worship of Luck are some of the topics. The style is attractive, sometimes eloquent, and maintains a sustained interest not often to be found in printed sermons.

The fact that this year's Nobel prize for literature was awarded to Prof. Rudolph Eucken of the University of Jena has attracted unusual attention to his first work to be translated into English, *The Life of the Spirit* (Putnams. $1.50), issued in the Crown Theological Library. There must appear within the reach of men, says the author, "a life which can develop out of its own movement comprehensive connections and can show itself active in molding the world." This need is met in the life of the Spirit. "Spiritual life is the formation of a coherent system in life." In the description of this life of the spirit the author discusses Unity and Multiplicity, Time and Eternity, The Outer World and the Inner World, the Problem of Truth, and the Problem of Happiness, showing the position on all these themes taken by ancient and modern philosophy, and their relation to religious thought. The work is devout, scholarly and in close touch with practical life.

An interesting defense of miracles based on the "sense of freedom" which they give, release from "the iron law of physical sequences," the revelation of "a living will behind all this network of material forces" is one of the many good things to be found in *The Gospel and Human Needs*, by J. Neville Figgis (Longmans. $1.25). The author says that his purpose in these Hulsean Lectures was to explicate the dictum that the stage has passed when miracles were a hindrance, and to show that they are becoming once more an aid to faith. The themes of the lectures are Revelation, Mystery, the Historic Christ, and Forgiveness. To these are added sermons on Other-Worldliness, Authority in the Church, Not Peace, but a Sword, and Little Children. These pages will be especially stimulating to those whose interest in Christian doctrine is reviving. They are in close touch with modern thought, vivid in style, and occasional High Church indications may be overlooked.

Biographical studies from the Old Testament are always in demand, and these compose the contents of *The Birth of a Nation*, by Charles Brown (Revell. $1.00). There are sixteen sermons in all on Abraham, Jacob, Joseph, Moses, Samuel, David, and Solomon, containing many suggestions which will be helpful to teachers and pupils interested in the Heroes of Israel.

Summer Stories

The Rule of Three, a story of Pike's Peak, by Alma Martin Estabrook (Small, Maynard. $1.25), is farce of an entertaining quality, the improbabilities of which will not trouble the reader who enjoys the humorous characters and situations.

A clever journalistic story is *The Making of Bobby Burnit*, by George R. Chester (Bobbs-Merrill. $1.50). The scene is in a Western city, perhaps studied from Cincinnati. A self-made man of large fortune dying, leaves his son absolutely without practical business experience, but in possession of his large department store. Bobby is to try his own experiments and learn wisdom as he proceeds. The story of his failures and their retrieval is humorously told, and through the comedy of his adventures with enemies in business, political bosses and comic opera singers, Bobby is kept from destruction by his dogged tenacity and growing power of attaching men to his fortunes. There is the shadow of a love story with a very likeable girl in the background.

A fairly good story, rather slow at the outset but improving as the plot unfolds, is *A Charming Humbug*, by Imogen Clark (Dutton. $1.20). The heroine is a wealthy

and beautiful young woman who takes a position as governess, under an assumed name. Of course there is a love story and complications, but the issue is satisfactory to all parties.

Love's Privilege, by Stella M. Düring (Lippincott. $1.50), won a thousand dollar prize in a Chicago newspaper competition. This mystery story may not be described in a sentence; but its quality can be indicated by two or three sentences from the first three pages. The heroine had a personality which "was bitten indelibly by the acids of despair into an aching memory." As to her dress, "the folds of her simple gown of white chiffon floated round her like foam wreaths about a misty moon." As to the flowers in her hand, "there was about them the fragrance of the death chamber." Her lover's love for her "had been to him not so much a dream as a revelation, a brooding joy that folded soft wings above his heart." The rank tropical luxuriance of color is flung on the canvas of the whole picture, which has English surroundings in an atmosphere of Southern Italy in midsummer. It takes an intense nature to enjoy a dish which has so much spice in its meat.

From Lands Afar

Arrival of Drs. Sheffield, Pettee and White

Three well-known missionaries of the American Board serving in opposite quarters of the world happened to reach Boston about the same time last week, each bringing his own interesting story of the swift progress of events in the countries where they are working.

DR. SHEFFIELD ON CHINESE AFFAIRS

A forty years' steady pull in China, broken only by three visits to this country, is the record of Dr. D. Z. Sheffield, who has



REV. D. Z. SHEFFIELD, D. D.

now come home for a furlough. His work during this long stretch of time has been of such a quality and reach as to rank him with Dr. Martin, Dr. Arthur H. Smith, Timothy Richards, Griffiths John, and other builders of the Kingdom in the great Chinese empire. His work has largely been educational, and the fine Union College at Tung-chou in North China, near Peking, one of the best institutions of the sort in any mission land, will be the lasting monument of Dr. Sheffield's patient initiation and administrative skill. One hundred young men are there receiving a liberal training, and go out to teach, preach or enter official and business life. The institution is linked with the Girls' College, the Medical Colleges and Theological Seminary in Peking in a general union educational scheme in which Congregationalists, Presbyterians and Methodists, Englishmen and Americans, work harmoniously.

Like all Christian workers in China Dr. Sheffield has great confidence in the capacity of the Chinese to work out their own destiny. He does not fear the "yellow peril" or any repetition of the Boxer uprising, unless the foreign nations undertake to dismember the empire, of which there is now no likelihood. The desire for education is general, and a new appreciation of the need of educating women is coming to be prevalent. This is due to the realization of the superiority of women of other nations, and doubtless the wives of the missionaries have had much to do with creating this admiration.

His bearing proclaims Dr. Sheffield to be a student and scholar. Though he speaks modestly of his attainments, others bear witness to the value of the theological and historical books he has written with a view to use in Chinese circles, and which already have a large vogue. He has also devoted many years to work in connection with the translation of the Bible into classical Chinese. Before going to China, Dr. Sheffield gave two years to the defense of his country as a soldier in the Civil War. Still erect and in the prime of his powers, a man of progressive spirit, but holding fast to that which has approved itself to the Christian mind and heart through the centuries, Dr. Sheffield has still, we trust, many years to serve the church and the Kingdom in China. He will make his headquarters in this country for the present with his son in Cambridge, Mass.

DR. WHITE'S REPORT FROM TURKEY

Rev. George E. White, D. D., a graduate of Iowa College and of Hartford Seminary in 1887, has been for all the last nineteen years stationed at Marsovan, where in addition to his evangelistic work he has given lectures to the students of Anatolia College and Seminary. He has come back for a year, ten years having elapsed since he was last in this country. When questioned about the present situation in Turkey he admitted its gravity, but is far from being an alarmist, and places confidence in the leaders of the Young Turk party. During the last year he has occasionally been asked to address audiences of Turks on the British Constitution, explaining to them its nature and its operation. Of the seven army corps only one proved traitorous during the recent reaction, while among the others capacity for quick and effective action in restoring order showed itself in a wonderful way. He thinks that the leaders acted wisely in refraining from executing the former Sultan, since such an act would have aroused the resentment of most of the courts of Europe. The region where he labors was free from excitement at the time when Adana was so distressed, and Dr. White ascribes this fact to the determination of the leading Turks not to have any repetition of the awful massacres of fifteen years ago. He looks upon the present time as opportune for efforts looking toward the Christianizing of Mohammedans, but believes such efforts must be carried on quietly and tactfully.

Dr. White has, during his residence in Turkey, followed the best traditions of the American Board missionaries in utilizing opportunities for study and research. He has thus become an authority in archæological matters, especially such as bear upon the history of the Hittites. During a leave of absence in England, which was devoted to work at Oxford, he became intimate with Dr. A. H. Sayce, the famous archæologist, and has been able to be of some service to him in his investigations. Dr. White, while not so conservative as the eminent Oxford scholar, is disposed to believe that many of the higher critics fail to recognize the evidence that can be adduced for supporting traditional views concerning the origin and date of the Old Testament Scriptures.

He and his wife, who is the daughter of the late Dr. A. B. Robbins of Iowa, with their five children, are to establish themselves for the present in Grinnell. He has been asked to deliver the Alden lectures on foreign missions at Chicago Seminary this coming winter, and he will also do some work there as a Fellow.

DR. PETTEE'S TIDINGS FROM JAPAN

An honored and veteran member of the foreign Congregational group of workers in Japan is Rev. J. H. Pettee, D. D., who saluted the American Board officials last Monday morning, having come directly from Seattle, where he and his fellow-passengers on the steamer, Rev. T. Miyagawa and Rev. H. J. Bennett, stationed by the Board in Tottori, Japan, received many courtesies at the hands of Seattle Congregationalists.

It is over thirty years since Dr. Pettee was commissioned, and Okayama has been his field of operations. Of late years his specialty has been philanthropic work, and he has been a tower of strength in the de-



REV. J. H. PETTEE, D. D.

velopment of the wonderful orphanage started and maintained by Mr. J. Ishii, wherein six hundred waifs are sheltered. But Dr. Pettee's versatility and energy have led him into many other forms of Christian activity, and kept him informed concerning currents and cross-currents in Japan, as our readers know through his occasional letters. Always hopeful, he believes in the continued stability of the relations of Japan and the United States, though he finds occasional points of sensitiveness and breeders of ill will both in Japan and on the Pacific coast. But serious-minded men there as well as here stand for uninterrupted friendliness. The Japanese government is doing all within its power to reduce the number of immigrants to this country, and last year those returning to Japan from the Pacific coast and Hawaii exceeded in number those coming from Japan hither by two thousand.

The relations between the American Board missionaries and the leaders of the native churches Dr. Pettee characterizes as simply delightful. The new status of independence, plus co-operation, seems to have been now thoroughly worked out by Congregationalists in advance of any other denomination. The good will of both officials and the Christian community toward Dr. Pettee is indicated by the cordial farewell reception tendered him on leaving Okayama for this furlough. Both the governor and mayor were among those who gave formal expression to their good wishes for the journey, and appreciation of what Dr. Pettee has accomplished in these thirty years.

A Missionary Campaign in Asia Minor

Sunday School Lesson for Aug. 22

By Rev. A. E. Dunning

(To be studied with open Bible)

II. A Riot and Its Consequences

You are to show in this lesson why and how Paul's long evangelistic campaign in the province of Asia came to an end. Point out:

1. *The cause of the riot in Ephesus.* It was a collision between the Christians and business interests of the city. The Asian heathen had no proselyting spirit. They did not concern themselves as to what gods their neighbors worshiped. It was only the Jews who made trouble for Paul when he began his campaign in Ephesus, and they were friendly to him at first (Acts 18: 19-21). But after a time it began to be evident that the advocates of the followers of Christ were carrying on a campaign to win everybody to their religion, and that its success meant damage to various kinds of business. One illustration of this you saw in the last lesson, where Paul became a rival in healing the sick against those practitioners who made a living by working charms to drive out diseases and evil spirits (ch. 19: 11-20). The burning of the books meant not only the destruction of a great deal of property, but damage to a business bringing an income to many people. The cause of the loss was popularly charged to the name of the Lord Jesus, which Paul used to drive out evil spirits (19: 11-20).

This incident of the burning of the books we may infer was only one of many in which the new religion made enemies. Paul's letters while he was in Ephesus are full of allusions to his troubles from such foes. The Jews plotted against him (ch. 20: 19). He said he was constantly in peril of losing his life, and that his experience was like fighting with wild beasts (1 Cor. 15: 30-32). He hinted at a terrible trial in which he had expected to die (2 Cor. 1: 8-10). In the town and in the district around it he had many dangerous adventures with those who hated him (2 Cor. 11: 26, 27). The feeling against him, merely hinted at in Acts 19: 23, was somewhat like that of liquor dealers and their customers against temperance reformers, which leads to threats and assaults and incendiary fires and explosions of dynamite, destroying homes and churches. This hostility came to a climax at last in the outbreak described in this lesson.

2. *The scene of the riot.* The prominent figures are the goddess Diana, the silversmith Demetrius and his fellow-workmen, the crowd in the streets and in the theater, Paul and his two Macedonian friends, Gaius and Aristarchus, the Jew Alexander and the town clerk. Note what diverse characters make up the company. Diana was the Asiatic goddess of procreation (see Standard Bible Dictionary). A prosperous business was carried on in the manufacture of silver images of the ugly figure in its shrine, which were sold to rich persons to be used as votive offerings in the temple or as charms in their houses.

When Demetrius got his fellow-craftsmen together and persuaded them that Paul by his preaching was going to ruin their business (ch. 19: 26), and destroy the fame of their city (v. 27), he roused their passions (v. 28), and their excitement spread through the city. The workmen started to hunt for Paul, missed him, perhaps by the courage and wit of his friends with whom he was staying (Rom. 16: 3, 4), but caught Gaius and Aristarchus and hustled them into the amphitheater, or coliseum, which would hold 50,000 people (Acts 19: 29). The crowd rushed in, but did not know why (v. 32). Paul wanted to go in, but his friends persuaded him not to (vs. 30, 31), and thus probably saved his life.

Some one perhaps set going a cry that the Jews had made the trouble, having heard that Paul was a Jew. The Jews in the crowd put forward one of their leaders, Alexander (2 Tim. 4: 14, 15), to speak in their defense. But the mob was now beyond all self-control, would hear nothing from him, and for two hours there was pandemonium let loose (v. 34).

3. *The quieting of the mob.* The town clerk must have been a man of rare skill in handling a demoralized crowd. He let them shout themselves hoarse. Two hours is a long time to wait when a tumult is going on. When the multitude were completely exhausted he got their attention. The fame of their city was established, he told them, as the guardian and home of the greatest of the goddesses. Everybody knew that, and no one thought of questioning it (v. 35). What, then, were they shouting about (v. 36)? Most of them did not know why they were making such a noise (v. 32). As soon as the town clerk set them to thinking, he was master of the situation. Two men had been arrested. What for (v. 37)? The crowd did not know, yet they might be held responsible to the Roman authorities for the arrest (v. 40). How could they justify it? Demetrius and his fellow-craftsmen had started the riot. Let them settle the matter before the courts if they had any just ground for complaint (v. 38). No evidence appeared that the accused men had said anything disrespectful about the goddess. Under such reasoning the crowd rapidly melted away (v. 40).

4. *The departure of the apostle.* Paul had planned a journey to Greece and had sent two men to prepare for his visit (vs. 21, 22). The riot brought matters to a crisis, and he started at once, after having held a meeting of the Christians and given them counsels as to their work (ch. 20: 1).

This lesson, studied in connection with Paul's letters to the Corinthians, written from Ephesus, furnishes a vivid picture illustrating the whole campaign in the province of Asia, with Paul's trials and triumphs, the loyalty of his companions, the faithfulness of the new converts to their faith, the friendship of many of the people, especially of the leading citizens (v. 31), and the hostility to him of many others, with their reasons for it. Use the lesson to show the sacrifices, struggles and persistent devotion with which Paul and his fellow-workers laid the foundations of Christian churches.

International Sunday School Lesson for Aug. 22. Paul's Third Missionary Journey —The Riot in Ephesus. Acts 19: 23—20: 1.

Personal and Social Prayer

C. E. Topic for Aug. 22-28

By Rev. H. A. Bridgman

Two prayer lessons. Matt. 6: 5, 6; 11: 19, 20.

Mysterious, yet simple. We make poor work of praying or fail altogether to utilize prayer as a means to an end because we overlook our "praying orders." A mysterious operation, indeed, prayer is. Sublimely audacious it would be thus to address the Creator of the universe and of all mankind had not he himself put into our hearts the yearning whereby we cry "Abba, Father," had not Jesus borne witness to the reality and power of the prayer life. Because he knew how prone we are to shrink from what seems to be a great and doubtful undertaking he gives unusually plain directions. Some of them have to do with such every-day matters as time, place and posture. He does not tell us to wait until we feel like praying or until in some way the fact of our praying can be made to impress others, but says. "Go just as you are into a place by yourself; screen yourself from observation, then pray, not to be heard for your much speaking, but to the being above you whom you are to think of while you pray, and always as your heavenly Father." Not until we have complied with these elementary injunctions need we say that prayer is futile. We can at least go into our closet, shut the door, fall upon our knees, say over the Lord's Prayer or the General Confession, or some familiar collect or simply the petition, "God be merciful to me, a sinner." When we have done that thing a number of times quietly, reverently, expectantly, we are sure to be rewarded by the witness of our hearts that God is listening, and that we shall have, if not precisely what we ask, something equivalent to it.

Our trysting times with God. These special times of uninterrupted communion with God, however brief they may have to be, are well worth the putting forth of strenuous endeavor, but those who by reason of the stress of life are debarred, or think themselves debarred from this privilege, should remember "Brother Lawrence," the saintly cook who, as he tended his kitchen fire, enjoyed as real communion with his God as any man ever had. I like to think of these times as appointments, and that to neglect or slight them is both to disappoint God and to do ourselves great wrong. Rather we ought to look forward to them as the dearest privilege the day affords "to save up things" to talk with God about, and thus to let the anticipation and recollection dignify and beautify all the hours and experiences of the day.

A symphony of prayer. But we may become selfish even in the use of so great a boon as private prayer. Therefore Jesus encouraged us to pray together. Would that here, again, we literally complied with his suggestions! Would that in a frank, sensible fashion we could say to our best friend, "I'm coming over to your house tonight, if you are at liberty, to have a little season of prayer with you." In certain circles in Germany little companies of people often come together in private houses to pray for some common object. Our church prayer

meetings ought to have more of this spontaneous quality, and perhaps they would if we prayed oftener together in our homes and offices and shops. Concerning this general subject, Dr. Jowett spoke helpful words last week at Northfield, saying among other things: "In my former pastorate at Newcastle there was a grand old Scotchman, a saint and a deacon, who always kept us awake at prayer meetings when he took part, for we never knew for what queer people or things he would pray. If some gypsies were going through the town, David Moffet would remember them, and he would pray for the people who were prominent in the papers, and also his nearest neighbors. If you make your prayers real socialistic intercessions, real plural prayers, they will become strong and sweet, and something you will seek to offer to God."

Summer Evangelism in New York

There is no excuse this summer for any one in the city to be without religious service of the kind they prefer. In fact, thousands not desirous of a religious life will have the matter presented to them by effective evangelists, and will therefore lose the time-worn excuse that the churches are not really interested in them. Indoors and outdoors, in tents and factories, from wagons and automobiles, on park benches and street corners the fundamental gospel will be preached and sung. The Evangelistic Committee which carries on this comprehensive work, and has its headquarters at the Bible Teachers' Training School, has provided for a campaign of wider scope than ever. Open-air meetings daily in ten centers, and fifteen tent meetings, scattered all over the city, are included, besides shop meetings, of which five in English and four in Spanish are already in operation. Boys' meetings are held with various clubs and associations, either to preface or supplement the spiritual regeneration worked for at each evangelistic center.

Open-air meetings are conducted at Fort George, where the most vulgar features of summer resort methods exist, attracting the "tough" element in large numbers. The famous Wall Street noon meetings are in charge of a new missioner, Rev. N. P. Dame of Ossining, highly recommended by Bishop Greer. About a thousand people, mostly men, attend this daily service in the heart of the financial district. Other open-air centers are, near the Seamen's Home facing the Hudson, San Juan Hill, Tenth Avenue (for colored people), and on the East Side, two for Italians and one each for Jews and Bohemians. The fifteen tents include locations in the Bronx as well, and of the fifteen at least one for colored people, two for Italians and one for Finns and Swedes. The workers in the general campaign receive instruction each week at the Bible Training School. Every Monday morning a "good cheer conference" is held, at which all centers make a report. Every Friday morning is a prayer service for workers and cooperating friends. The superintendent is Rev. A. J. Smith, in his third year of service, and with an able layman assistant in Mr. O. C. Baker. Dr. A. F. Schauffler, with his expert knowledge of mission work, Sunday schools and New York, heads the executive committee, and Rev. Dr. C. Goodell is general chairman. About $40,000 are required for the entire campaign, of which half is already gathered. No collections are taken at the meetings. About half the support comes from Presbyterians, and more from individuals than from churches as such.

Afternoons in the tents are given to children's work, and the youngsters often furnish exhilarating chorus work for the adult services. Much visiting and Bible work in the homes is done, and this phase continues late into the autumn, especially in the attempt to get converts connected with some church life and nurture. The campaign ends early in September with a converts' rally at Carnegie Hall, always attended by striking features and the recital of remarkable experiences. This vigorous plan of summer evangelism has lost its novelty and is no longer heralded and featured by the daily press, but the work is of far better organization and effect each year.

Pioneer Tent Is Removed

Before the general tent movement captured the city, a path had been blazed to show the way by a Baptist evangelist from Yonkers, Rev. G. W. McPherson, who established Tent Evangel on a large vacant lot at Broadway and Fifty-seventh Street, next to that afterwards acquired by the Broadway Tabernacle. Here for several years a splendid work was carried on, with a constant variety of new methods. When the general city movement sprang up, the territory from Central Park to Forty-second Street was left to Dr. McPherson's well-organized committee, in which Calvary Baptist and the Broadway Tabernacle had a share. As nothing would seem to be gained by being swallowed in the general movement, Dr. McPherson and his associates have preserved the identity of their particular tent, though this year they have had to find a new location in making way for an automobile building. Tent Evangel therefore has gone to the center of Harlem, enlarging its seating capacity to 2,000 and highly attractive, with electric lights, etc. Gipsy Smith's son, Albany Smith, has a chorus of 150 voices, and will help supervise the children's work. Thomas Houston, the blind evangelist, and S. D. Gordon of the Quiet Talks series have conducted a week or so each of meetings, and among other prominent evangelists to come are Dr. Broughton of Atlanta, Rev. T. S. Holden of St. Paul's, London, and Rev. G. Johnston Ross of Cambridge, England. Many Baptist churches aid to sustain this tent, but its general committee is interdenominational.

Episcopalian Evangelism

The Protestant Episcopal Church, especially in the Bronx and Manhattan, keeps up its wonderful record of social service and church extension. Trinity Church has added Rev. W. Wilkinson of Wall Street fame as an open-air missioner, to its staff. While he is to be in charge of St. John's, the much discussed but little known chapel, that is really to be but a center from which he will do much evangelistic work in the parish and in factories and warehouses. Mr. Wilkinson is a rugged Englishman with great tact and supreme common sense. His addresses are as popular along the docks as in the heart of the financial district.

On Washington Heights the Church of the Intercession has converted the grounds about the church into a small park open to the public at all hours, fitted with hammocks, swings, etc., and in seven weeks already 48,000 people have used these privileges. A free kindergarten is held all summer in the parish house, and a large boys' camp is kept up near the city. This church claims to have placed 500 unemployed in positions in the last year. Bishop Potter's use of the new Cathedral grounds for open-air Sunday services on the steps of the Synod House was one of his pet interests in summer, hundreds of poor people being brought by the subway from the stuffy surroundings of the pro-cathedral in Stanton Street. After enjoying the fresh air of the long afternoon, the services were held at sunset. In the Bronx, many laymen will act under the Seabury Society in carrying on the summer work of a score of chapels planted by Bishop Greer, in the midst of which is the superb diocesan house.

Other Evangelistic Interests

Some of our own Bronx churches, especially those with temporary buildings which heat up in an hour like an oven, have wisely closed for two months, uniting forces with local tent or open-air work. This gives the pastors an extended opportunity to test themselves in a new form of effort. Rev. J. C. Whiting and Rev. C. F. Taylor are doing such work effectively. Dr. J. W. Roberts of Longwood uses his two months' vacation for the benefit of the pastorless church at Roscoe, N. Y. Six large churches in Harlem unite for ten weeks' services, the last five being held at our Pilgrim Church. Among the preachers are Bishop Spellmeyer of St. Louis, Dr. J. F. Carson of Brooklyn, and Dr. Alexander Lewis of Kansas City. A union prayer meeting precedes the evening service each Sunday. Three of these churches are Presbyterian.

Fifth Avenue Presbyterian Church in recent years has become in a measure the metropolitan summer pulpit where one expects to hear great preachers from abroad. This year the two most notable are Rev. Dr. John Kelman of Edinburgh and Rev. J. H. Jowett of Birmingham. The latter will also be at Plymouth Church. Others at Fifth Avenue are Rev. C. A. Brown, the Baptist evangelist from London, Rev. G. H. Johnston Ross and Drs. Torrey, Dawson and Broughton. This presents a theological variety that should satisfy any visitors summering in New York, though it might be objected to by the gentle brethren in the Presbytery who have been trying to re-educate some Union Seminary students. Fifth Avenue Church has offered New York many privileges and has done fine work in the year now closing.

The old St. Mark's district on Second Avenue has been stirred up by Dr. R. F. Y. Pierce of the Baptist Church at Eleventh Street, who has turned the large space by his church steps into a summer auditorium. He is a blackboard expert, and draws a crowd of 2,000 people, sometimes making the street cars stop because of the congestion. He draws with both hands at once and in colored crayons. He has helpers in his motley parish, who follow his address by speaking in Hungarian, Slovak, Yiddish, Polish and Italian, and occasionally a Chinese. A large cross of electric lights makes a striking background. Twenty nationalities live in the parish. The foreign evangelists also speak in nearby parks.

Roof garden meetings have been inaugurated by the Y. M. C. A.

SYDNEY.

Some Pointers

If you have the "blues" read the Twenty-seventh Psalm.

If your pocketbook is empty, read the Thirty-seventh Psalm.

If people seem unkind, read the fifteenth chapter of St. John.

If you are discouraged about your work read the One Hundred and Twenty-sixth Psalm.

If you are "all out of sorts," read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of I. Corinthians.

If you can't have your own way in everything, read the third chapter of St. James.—*Christ Church Times.*

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Catholic Answer to Mayor Rose

In the Dickie-Rose debate in the Auditorium last March President Dickie doubtless worsted his opponent in argument; but testing the addresses by their influence in stirring up the temperance forces to united action, first honors fairly go to Mayor Rose. The man from Milwaukee has done much to put vim into the thirty-ninth annual meeting of the Catholic Total Abstinence Union in Chicago, Aug. 3-6. His claim that the Catholic Church was with him in his fight against "the fanaticism of Methodists and Baptists" was just the sting needed to arouse all the fighting blood of the Illinois branch of the Union.

In a state meeting preparatory to the national gathering, the resolutions were like the blast of a trumpet: "We pledge ourselves with all the zeal and energy at our command to continue with renewed vigor our fight against the terrible vice of intemperance until we succeed in convincing Catholic people that membership in our total abstinence movement is synonymous with good citizenship and practical Catholicity; we believe the best and purest of Catholic people should affiliate with our splendid society; we denounce with all the force and power at our command the shameful and degrading practices of those Catholic societies which permit under their auspices Saturday night dances and Sunday picnics at which intoxicating liquors are sold; as the saloon has no moral or legal right to exist, we call upon all good Catholics to work and vote for this extinction, wherever it is possible to do so; we condemn the saloon trade for its open and shameless violation of the Sunday law prohibiting the sale of liquor on the Lord's day; we recommend to those in charge of our parochial schools that instruction of a parochial character on the evils attendant upon the use of strong drink form part of their school curriculum; and we again recommend the formation of Catholic Total Abstinence cadets in every parish."

The adoption of these ringing resolutions was followed by a definite plan for a street parade on the evening of Aug. 4, in which the delegates to the National Union joined with the Temperance Societies of the Catholic churches of Chicago and vicinity, to be headed with the transparency, "The Catholic Answer to Mayor Rose." The answer was given in fine form. No other church in America could have marshaled a finer body of temperance men and women than passed down Michigan Avenue to the Auditorium. The addresses now being given to the magnificent assembly in the great hall by Bishop Canevin of Pennsylvania and Rev. J. M. Reardon of St. Paul on Sunday Observance and The Catholic Church and the American Saloon are full of the spirit of the resolutions.

Among the best fighters for temperance in Chicago is Rev. P. J. O'Callighan of the Paulist Fathers and president of the State Union. His splendid virility is behind the resolutions and indeed all the arrangements of a convention which shows that the American Catholic Church is in the van of temperance reform in the United States.

A Woman's Educational Ideals

The successor of Supt. E. G. Cooley in the headship of the public schools of Chicago is a woman, Mrs. Ella Flagg Young. Her election was a triumph of personality over precedent. After looking over a wide field and considering the qualifications of many distinguished educators, the School Board settled upon Mrs. Young a week after her candidacy was announced. Her only advocate in the beginning was Mrs. Isabelle O'Keefe, the one member of her sex upon the board. The persistence of this woman secured for Mrs. Young an opportunity to appear before the School Board and present her program. She came and in a half-hour interview conquered. She succeeds to a position always held heretofore by men on the same salary ($10,000) paid to her predecessor and with one of her competitors, Mr. John D. Shoop, as assistant. The theories which she has brilliantly expounded as the head of the Chicago Normal School, she will now have the opportunity to apply to the educational system of a city of over two million people.

The continuation school which was started by Superintendent Cooley as an experiment in the Hoyne School on Illinois Street, Mrs. Young desires to see extended in all parts of the city. This will give boys and girls who leave the grades to go to work an opportunity to continue their studies in a short day session once or twice a week. It has been found that employers generally are willing to co-operate with the schools by giving the time during working hours, and the results are far more satisfactory than what can be accomplished by evening sessions.

She also believes in a great extension of manual training and in bringing the necessary equipment into the ordinary schoolroom, instead of isolating it in certain parts of the building. She is opposed to the unnatural repression of school discipine which makes it an offense for one pupil to communicate with another during school hours. What one pupil can learn from another she considers a valuable adjunct to what is imparted by the teacher or learned from a textbook.

The social life of the school, in her opinion, should be encouraged and directed into the right channels. An opponent of fraternities, she favors such a system as is being tried at the University High School, where the faculty has instituted a series of afternoon and evening entertainments. She would have the school buildings, like the playgrounds of the city, great centers for popular recreation. In Mrs. Young the schools of Chicago have a superintendent of strong mentality, positive and advanced ideas and warm democratic sympathies. She has been called "the little schoolteacher," being, like Frances Willard slight of build and of the nervous temperament. She has been teaching forty-seven years, and at the age of sixty-four has the spirit of youth. At a time when others think of retiring, she is coming to her own.

The Iowa Band and Iowa College

When the history of the Iowa Band is fully written, it will appear that it has given to the state one pastor whose term of service in the pastorate of a single church is among the longest in the history of Congregationalism in America. For sixty-three years Dr. William Salter (now the sole survivor of the Iowa Band) has ministered to First Church in Burlington, and it is still his custom to assist his associate, Rev. Nathan Osborn, in certain parts of the service on Sunday mornings. The infirmities of age have little affected his mental powers, and his interest in the affairs of parish and city and the problems of the larger world is that of a man of large outlook and progressive spirit.

Professor Noble's recent article in the *American Missionary* on Iowa College has raised the question anew, What was the exact relation of the Band to the founding of the college? It is not strictly true, as Professor Noble states, that "the idea of Iowa College was born in the prayers of the Iowa Band." In a letter from Prof. L. F. Parker of Grinnell, I am told that the movement first took definite shape in the minds of "Father" Asa Turner and Dr. J. A. Reed. "They planned for that effort, proposed it to the State Association, that body appointed a committee to report upon it at their next meeting, and that committee made its report at the first meeting of the Association which the Band attended in the territory. The Band favored the plan proposed for completing that effort, and their powerful cooperation insured its success at an early day. Messrs. Turner and Reed were not only home missionaries in Iowa, but also, at some time, home missionary agents for Iowa."

J. H. C.

Christian News

The young Y. M. C. A. man of Calcutta, Mr. B. R. Barber, who risked his life at the time of the attempted assassination of Sir Andrew Fraser, has had his services recognized by the Government. Recognition comes in the form of a first-class medal of the Kaiser-i-hind.

In *World-Wide Missions*, Bishop Bristol has this interesting opinion: "If I were asked what seems to be the most impressive demand made upon our Protestant Christianity by the peoples of the South American republics, I should say their persistent, eager and universal demand for liberal education."

Provision for the world's Christian Endeavor convention, to be held in Agra, India, next November, is proceeding apace. The viceroy has already signified his intention of loaning a portion of the viceregal state camp and furniture for the assembly. This seems to be a busy year for the officials of this world-wide organization.

Calls for the extra edition of *The Brotherhood* for June have not yet ceased. The issue is given over to a special consideration of local men's federations, of which the American Federation is a particular champion. Samples of the constitutions of these city leagues are included, as well as much other valuable information. Further inquiry should be addressed to Mr. F. H. Noyes, president of the American Federation, 6 Beacon Street, Boston.

That body of workers which gives special care to those who go down to the sea in ships, the American Seamen's Friend Society, has an interesting record for the past half century in the matter of loan libraries. From March, 1859, to April, 1909, its total shipments from New York and Boston were 26,078, comprising 620,808 volumes and accessible to nearly half a million men. The navy and naval hospitals, as well as the lonely men in the life-saving service, also profited by the generous supply of reading matter.

Dr. Barnardo's Homes is a charitable institution famed throughout Great Britain. Last month it sent 168 waifs from the streets of London to Canada. This year's total of these emigrants will be about 1,000. Each boy or girl is placed in some selected home. The children are all under careful supervision till they arrive at the age when they can begin life independently. Under these auspices 21,397 homeless children have been rescued from the city slums, and statistics show that ninety-eight per cent. of them have done well in the Dominion. It costs on an average fifty dollars for the outfit and traveling expenses of each child. This is a charity even more profitable than the old-age pension fund.

A novel and significant temperance tract is published by the *Christian Patriot* of Madras. It is written by a Zulu to the secretary of the South African Temperance Alliance:

"Dear Sir, I am first writing to tell you that the liquor is a great sin to natives. Why was this liquor brought to this country? Now did not you notice in England that liquor was a sin when people got drunk? Why did you bring it here, then? If you are helping the churches why do you not stop the liquor from coming to this country? Many natives are church people. I say some are much better than some white people. Some white people are the worst people God ever sent to Africa. White men always spend money, money, money. If white men are Christians, we natives will all enter the Kingdom of Heaven. I am one of the Church of England for twenty years, but the liquor is too much for us to bear. Sir, your servant."

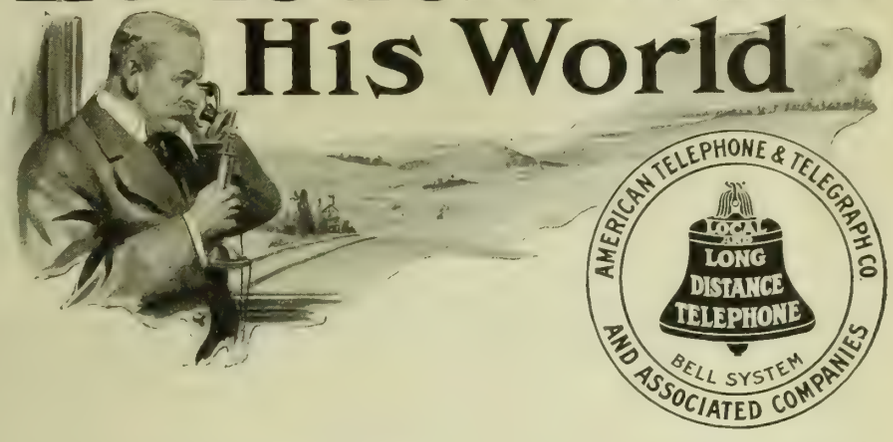
Spanish Christians have two translations of the Bible in their language, but neither of them is satisfactory to Protestants. The first was made in 1569 and the other is a translation of the Vulgate, about one hundred years ago for Roman Catholic use. The increasing number of Spanish-speaking members of Protestant churches in Porto Rico, Cuba and Mexico makes a good translation of the Scriptures into modern idiomatic Spanish very desirable, while the demand for such a translation in South American states has been stimulated by closer commercial and political relations with the United States. A committee of five scholars, American and Spanish, is working on a translation under the auspices of the American Bible Society. The Gospel of Matthew has already been rendered into Spanish. The work in progress is being submitted for suggestions to scholars in Spain, the West Indies and South America.

In Belgium some years ago a movement began for religious retreats of laymen under the auspices of the Roman Catholic Church. A few business and working men withdrew for a few day to houses suitable for the purpose to spend three or four days in meditation and prayer under the direction of a priest. Games and other relaxation were interspersed with religious exercises. So popular has this idea become that about ten thousand men in Belgium last year availed themselves of these retreats. It has spread extensively into Germany. It is being considered in England by Anglicans. It has gained a start in this country also. A group of eighteen men recruited in New York City by a Roman Catholic business man went to Fordham College at the close of work on Friday, remaining till Monday for instruction, meditation, worship and rest under the guidance of a Jesuit priest. Besides business men the group included three or four lawyers, a publisher and an editor. Other groups will follow each week, and the retreats are open to those of any or no religious faith.

Bishop Wilson S. Lewis writes to the *Christian Advocate* of a widespread religious awakening in Southern China, centering in the city of Hingwa. The spread of the interest has been especially characterized by a deep sense of sin and a multitude of public confessions, of which Bishop Lewis gives a number of striking examples. The power of the spiritual feeling was shown in the disregard by converts of that sacred Chinese vanity of "saving the face." "These Chinese are a stolid people, and to see them in the natural course of their lives one would suppose them almost incapable of emotion. They are polite and dignified and centuries of training has resulted in great self-control. They did not lose this element during the most searching light of the Spirit, but the fountains of their natures were broken. Every service was characterized by the restitution of ill-gotten goods. Money, pipes, tobacco boxes and other external evidences of the genuine work of the Spirit in the heart were freely and publicly sent to the platform."

Bishop Lewis believes that the awakening and its ethical results are likely to spread widely in Southern China. If so, the scenes which have produced wonderful ingatherings in Korea may be repeated in China, and its transformation, inevitable in any case under pressure of modern thought, may take a more Christian aspect from the first than even the missionaries have dared to hope.

In Touch With His World



He is in touch with his world.

The railroad president to-day spends the greater portion of the summer at his country home renewing his energy. He keeps in touch with his railroad system over the telephone.

He may be one hundred miles or more away from headquarters, yet *his office* and the *principal business centers* of the country are *within talking distance.*

He is notified immediately when anything important occurs; his advice and direction are asked and given *over the telephone;* the machinery of the road goes on.

Each day, at the noon hour or in the early morning or late afternoon, he conducts his business over the long distance line.

Through the day he has been renewing his energy—sailing, driving, or playing golf—making himself *more fit for the busier season* and able at all times to handle a larger system and a larger volume of business than the president of two decades ago.

This is simply an illustration *which applies to every busy man,* whether he be railroad president, merchant, manufacturer or professional man.

It shows the importance of universal service, which is the constant aim of the Associated Bell Companies—of *one system,* extending to every nook and corner of the United States, keeping *all* localities within speaking distance of one another.

Long Distance Bell Service is universal in two ways—in its extension to all localities and in its application to all human activities. Whatever your interests, it will advance them economically, certainly, constantly.

The American Telephone and Telegraph Company
And Associated Companies

One Policy, One System, Universal Service.

Education

Central Turkey College, Aintab, gave diplomas to a class of fourteen at its commencement, July 1. But for the difficulties which caused the closing of the college in March, and the refusal of readmission to about sixty students, the class would have numbered twenty-eight. Mr. L. H. Babikian, Sheffield Scientific School, '08, a graduate of the college, has just sailed from America for Turkey, to become an assistant professor in the institution.

Oberlin College makes its seventy-fifth anniversary the occasion for issuing a general catalogue of its students since its founding, including for the first time non-graduates. When we note that 35,682 names are included in this volume, with a great deal of biographical material gleaned from all over the country and from other lands, we can appreciate the labor bestowed on the work and its value to those connected with the College as students, faculty and alumni.

If there's anything in the world that disgusts me, it is to see an old sinner walk into the church and take out the lamest, shortest, crookedest, triflingest old member we have got and measure with him. Why don't he pull out a first-class member and measure with him? If he were to lie down by his side, he'd look like a little rat-terrier lying by an elephant.—*Sam P. Jones.*

Long Arm of the Church

Connecticut Church Tests Sunday School Evangelism—A Comparison in Permanence

"How reach the masses?" We keep devising new plans and attractions, elaborate singing, sensational advertising, entertaining sermons and evangelistic campaigns. Yet a mightier power for reaching the outsider in our parishes is the Sunday school. If one-half the money which is spent on these other agencies were invested in the Sunday school, the results in reaching the masses would be doubled.

At the recent Rally Day service in a Connecticut city the people were surprised to find how prominent in the growth of the church had been the work of the Sunday school. The facts presented are taken from the work of an average church, without any paid workers except the pastor. A similar revelation concerning the comparative importance of the Sunday school as an evangelizing agency could doubtless be found by analyzing the work of many another church.

The figures gathered covered the three years preceding September, 1908: Number of members added to the church, 203; number added from Sunday school, 104; total number on confession, 133; number on confession from Sunday school (more than two-thirds of 133), 91; number added from Sunday school whose parents were not members, 74; members not from Sunday school, but because of Sunday school (usually parents following children into church membership), 38; members added through Sunday school direct and indirect, 142; members added through other means than Sunday school, 61; proportion of new members through Sunday school to total, 70 per cent. About one-half therefore of these new members were from families outside the circle of strictly church families.

Compare now with this result that of a successful and valuable evangelistic campaign in which this church participated during one of the three years mentioned. In the distribution of cards signed, this church received 142, over eighty per cent. of whom united with the church later. But of the 142 only *one* name was not included in the parish register before the campaign began. This comparison is not made to disparage in the least the great importance of the campaign in the total result. More than a score of the scholars of the school were helped to a public confession by the special meetings. But the comparison tends to show that the strong point of an evangelistic campaign is not in reaching the unchurched.

Nor is this weakness of the special effort the evangelist's fault. The pew is more responsible than the pulpit for the absence of the outsiders from the sanctuary. If the people in the pews do not mingle with the outsiders in the community and make them welcome in the house of God, no preaching, not even an able evangelist's can draw them in. We need a "drawing" pew even more than a drawing pulpit.

It is a good thing to bring the drunkard into an evangelistic meeting or to take such a meeting into the saloon. We ought to do it oftener. But compare the opportunity of such a meeting with that of a recent pastoral call in the parish of which we have been speaking. For the sake of his children the keeper of one of the lowest drinking places changed his residence from the rooms over his saloon to a decent rent near this church. The next Sunday his children appeared in the Sunday school and soon the pastor called at the house, happily finding the whole family at home. The father, a young German, told how his older brother had been urging him to give up the saloon business. He told also the story of his boyhood and his marriage, showing the baptismal certificates of his children and the picture of a beloved pastor. "I want," said he, with evident sincerity, "these little girls brought up to be good women."

Granting that the evangelist in a special meeting would secure a strong hold on that man for the time being, the pastor in such a scene binds him with ten cords to the evangelist's one. And the cords are long—long. Whatever good has been in that man's past, smothered in his heart, speaks again and pleads with the voice of the pastor. All about him that is gentle, pure, penitent, good, lives again in the questioning eyes of his children. His best and surest hope of salvation comes to him through that ancient, potent promise, "A little child shall lead them."

H. E. P.



TELEPHONING

It is an interesting commentary on human nature that many business men who have been used to the telephone all their lives will forget its possibilities and make long trips to transact business that could be done in a few moments over the telephone. That thousands have become habituated to the long-distance telephone, and have been steadily increasing their use of it, only makes more apparent the fact that others are still taking unnecessary trips for no other reason than that they do not think to handle the matter by telephone.

A trip from Chicago to New York and return, allowing for one day's average expense in the city, would cost a business man about $90 at a conservative estimate, and would require at least two days' time. That expense alone would cover the cost of 18 long-distance telephone conversations at $5 for three minutes, or for a total of about an hour's conversation at $1.50 per minute. In addition to this, the man would have his two days' time, and his plans would be spared the delay and interruption. The proportion is even greater for lesser distances and smaller telephone rates.

The time has passed when such a statement is to be considered merely as an advertisement for the long-distance telephone business. Such reckonings now have a place in the economic philosophy of the progressive business man, and differ in no wise from a systematic policy in the use of the mails.

—Collier's Weekly.

LOW TOLL RATES. THREE MINUTE CONVERSATION. PROMPT DELIVERY OF YOUR MESSAGE. DIRECT PERSONAL COMMUNICATION. A 300 WORD CONVERSATION POSSIBLE. SERVICE AT ALMOST ANY HOUR —DAY OR NIGHT.

Just ask for "Toll Operator" at any telephone.

NEW ENGLAND TELEPHONE & TELEGRAPH CO.

What Men Say

THE PROBLEM OF AMERICA

(*Pres. Edwin A. Alderman, of the University of Virginia*)

The most interesting and impressive social movement to be observed in the world today, unless it be Russia trying to comprehend democracy, is the spectacle of the American Republic trying to adjust its new self to its old self in such fashion that it shall lose neither the individualism which guarantees freedom, nor the co-operative genius which insures power and progress.

SELF-HELP IN HELPFULNESS

The church that tries to live within its four walls is doomed to die. The way to help one's self is to help others. The reason that so many churches are dying is that they are not missionary churches. The church is a sleeping giant, and can bring the world to its feet. Missions are the cure for that tired feeling in the churches.—*Pres. M. Woolsey Striker.*

Courtesy is all one with honesty, modesty, decency; and because the virtues and good manners were the custom in courts anciently . . . this word was taken from the courts.—*Dante.*

The Armenian Psalm of Deliverance

From Turkey we have just received the document in which the Armenian survivors of fire and massacre formulate their steadfast trust in God and their gratitude for the humanity shown them by missionaries on the ground and by Christians everywhere. In its imagery, its devoutness and simplicity of diction it recalls the Old Testament, and we can easily see that it was out of such faith and resignation that the Psalms grew. Here are some typical excerpts:

We, the survivors from the awful tragedy of Tarsus, present this expression of our sincerest gratitude to those instrumental in the preservation of thousands of lives during the recent terrible catastrophe. It was *God* who protected us; but not because we were more meritorious than those of our kin and blood who died in other places. It was God who moved the hearts of the good and benevolent with love and compassion; who raised up such devoted and self-sacrificing men and women, who having their hearts touched with love and pity at the sight of indescribable sufferings, devoted themselves to the work of alleviating the sorrows of thousands whom Providence gave into their charge.

Blessed be our God for counting this down-trodden people worthy to suffer for his name, and to bear on its wounded body the bruises of our blessed Lord! Blessed be his name that he has granted to the faithful the precious gift of faith and love which has enabled them to cross the bloody river of Christian martyrdom triumphantly! O Lord of heaven, if it be thy will to choose the Armenian Christian churches to bear witness for the love of the cross throughout the Eastern Hemisphere, take us; we are wholly thine to the last person and to the last drop of our blood; for our best sacrifice is only a poor return for the precious sacrifice of Thine own blessed person.

Let us now come to those who have been instrumental in our preservation here in Tarsus. The American college opened its doors to the poor refugees, the number of whom soon rose to 5,000. Before a single cent had arrived from abroad for relief, Dr. Christie generously undertook to provide for the starving multitude who under the terror of massacre and the pain of hunger and the shame of nakedness had come near to annihilation. Mrs. Christie busied herself with preparing bedding and clothing for the naked with wonderful alacrity. Her daughter, Mrs. Rogers, who, married only a year ago, had just lost her husband at Adana, with a small infant of a few months on her sorrow-stricken breast, made clothing for the naked. If you could have walked with those who witnessed these acts of heroic self-sacrifice and self-forgetfulness, the words you would have heard from the lips of these grateful creatures would have been something as follows: "God has created these missionaries ministering angels on earth. It would be a poor return to die for such devoted people. If the college had done not one of the many noble things it has done since its foundation, such as preparing teachers, preachers, physicians, pharmacists, interpreters and business men, and should do nothing more from henceforth on to eternity, the service it has rendered in this time of national calamity would be enough for eternity."

But what fills our hearts with gratitude and admiration is the sympathy which wells up in the heart of the venerable missionary himself. The reports of the horrors within and without the province reach him. A few days ago he visited the Rozolouk refugees. Here he listens with sympathetic ears to the heartrending story of a poor widow and her orphans; there to the fearful story of a young bride. He comes home with an aching heart, and neither eats nor drinks for twenty hours. Thus has the veteran soldier and missionary identified himself with the Armenian people; has been thinking like an old Armenian, working like a young Armenian, and weeping like an Armenian. Nay, we should say *more* than an Armenian.

The students placed their rooms and beds at the disposal of the weak and sick. Some devoted themselves to looking after the sanitary condition of this unique colony, some to distributing food; others tended the wounded and sick.

With these facts before us, we wish to express the gratitude of our hearts, on behalf of the whole Armenian people, to this noble institution and its president.

In behalf of the Church Committee of the Armenian Evangelical Church,
PASTOR PENYAMIN GAIZAKIAN.
In behalf of the National Council of the Armenian Gregorian Church,
PRIEST DER TATAN BALBULIAN.

The Best of a Nation's Wheat—
The Best of a Nation's Bakeries—
The Best of a Nation's Bakers—
The result—

Uneeda Biscuit

The BEST Soda Cracker

From start to finish — from the granary to the moisture proof package — the one thought in the production of Uneeda Biscuit is "BEST." That's why you enjoy them so.



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NATIONAL BISCUIT COMPANY

Culled from Calendars

One sometimes wonders what is meant by "polite society" when he sees how certain members of such society conduct themselves. It should be insisted on that no man or woman has a right to call himself polite who is inconsiderate of the rights and feelings of others. Even the teaching of Christianity seems incapable of exorcising this demon. It is surprising how many professing Christians have still to learn the elementary truth that it is wrong to go to church late when they have it within their power to go on time. There is probably not a church service in America which is not marred every Sunday in the year by late comers who have never yet realized that needless tardiness at a religious service is a sin.—*Broadway Tabernacle, New York City* (*Rev. C. E. Jefferson*).

It is sometimes said that a man carries his character in his face. Whatever truth there may be in such a declaration, sure it is that one does in some way display to men about him the cost mark of his life. The world is not slow in placing its estimate upon man as to the value of his life to the community, nor is it far from correct in its judgment as to the price he has paid for the character he possesses. The community often expresses this valuation in rhetorical terms, but when the deeper convictions assert themselves the estimate is not far from the cost at which the life has been lived. The ambition ought to possess every man to work into his life the highest values he is capable of producing by the exercise of his gifts.—*Emporia, Kan.* (*Rev. J. H. J. Rice*).

From the Northwest

Vacation Plans in Twin Cities

The churches of the Twin Cities for the most part keep their doors open during the summer months. There are always strangers who find a welcome, and the contingent at home during the summer months finds the usual place of worship with open doors. In St. Paul, Rev. C. C. Campbell of Plymouth will go to the old farm in Wisconsin for part of the vacation, and also visit several of the larger cities in the eastern part of that state. Dr. S. G. Smith took to the woods after the Christian Endeavor Convention and lectured at the Forestry School at Itasca state park, which incloses the head waters of the Mississippi in Northern Minnesota. Later he goes to New York City and vicinity. Rev. C. H. Curtis, the associate pastor, occupies the pulpit in the interim. Maurice B. Morris goes to Ohio to visit former parishes and old friends. In Minneapolis, Rev. C. G. Clark of First Church puts in the summer on his field. The large attendance at the summer school at the University helps out the attendance at the east side churches. Dr. Dewey, after a trip to the Pacific coast to preach the baccalaureate sermon at the Washington State University, swung east again for the Commencement at Williams, where he is a trustee, and is spending the vacation in the East on the Atlantic coast. The year in Plymouth has been both strenuous and successful, and one of the great years in the history of this church. During the vacation Dr. G. H. Beard of Bridgeport, Ct., a brother of the genial Harrington Beard, for many years superintendent of the Plymouth Sunday school, occupies Plymouth pulpit. Dr. Nelson of Park Avenue left in June for Ireland, where his mother resides, accompanied by his family. He will continue his journey to North Cape, and undoubtedly return with a lecture in his coat pocket. Dr. W. H. Nugent, with Mrs. Nugent, devotes himself to a life on the ancestral farm in Canada during July and August. Dr. Tenney stays by his new charge, Lowry Hill Church, during the summer, but will go to the homestead in Western Massachusetts for a few weeks in the fall. Rev. W. H. Medlar, with his wife, will make the tour of the world in the fall, and so remains on the Linden Hills field during the summer. Dr. J. P. Miller of Pilgrim takes part of his vacation in Dayton, O., among some of his United Brethren friends.

South Dakota

Later it may be possible to include in this correspondence some adequate account of the fields and work in South Dakota. Here it should be noticed that at the last Association a missionary committee was elected to take general direction of church extension work in the state in co-operation with the Home Missionary Society and the Sunday School Society. Rev. F. V. Stevens of Yankton is chairman of this committee. The general superintendency of the home missionary interests remains under Dr. W. H. Thrall, and the oversight of the Sunday school missionary work for the present rests with the Society's superintendent in Minnesota. Rev. J. B. Reese of Elyria, O., bears the joint commission of the two societies, and is working in the western part, and Rev. F. W. Hart also becomes the joint representative until September on the western frontier of the state. Rev. E. W. Jenney, for the past years the efficient general missionary of the Home Missionary Society, takes the work of the societies along the lines of the Milwaukee extension to the coast. When it is said that the western part of South Dakota is being crossed by at least three new lines of railway, it will be seen that great opportunities are before the denomination in South Dakota, opportunities which call for a larger force of general workers and harmonious and aggressive planning for our Congregational interests.

Lyndale Celebrates

On July 16 Lyndale Church, Minneapolis, began the celebration of its twenty-fifth anniversary, and for a week devoted itself to services of jubilation over the quarter of a century of growth and achievement. Lyndale has become one of our half dozen strongest churches, and has a great future in a well-worked parish. Three former pastors, Rev. Messrs. Archibald Hadden, L. H. Keller and C. E. Burton, joined heartily in the celebration. Friday afternoon a service of pastoral induction was held, to which the churches of the Twin Cities were invited by formal letter. Dr. W. L. Tenney, a former teacher of the pastor, read a paper on Authority. This was followed by a practical paper by the new pastor, Rev. Howard M. Jones. After a dinner to the charter members and to the visiting delegates and friends, the service of the anniversary celebration and the induction into office of the new pastor followed in the evening. J. M. Norris read the story of the twenty-five years' history of the church. Dr. Painter extended, on behalf of the invited churches, the fellowship of Congregationalism to the newly inducted pastor. Rev. Messrs. Hadden, Keller and Burton gave interesting backward glances into the years of their pastorates. The next day came the church picnic, and the next Sunday and Tuesday, with special services, the anniversary occasion was completed. Mr. Jones and his wife have received a cordial welcome, not only from the church, but from the other parishes of the Twin Cities.

Norwegian Congregationalism

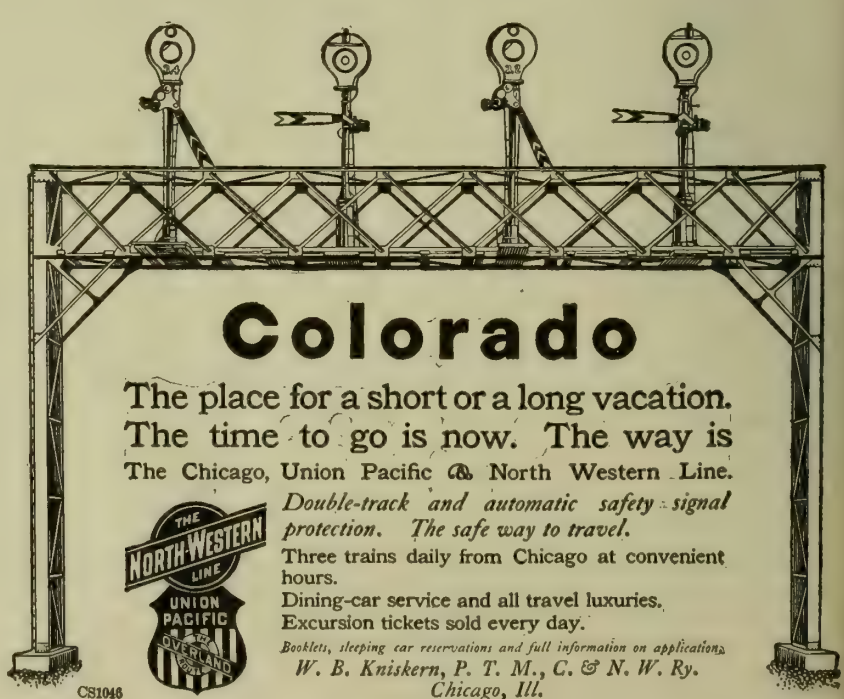
Since the shifting of population which left our Norwegian church without a parish near at hand, Minneapolis, the center of Scandinavian influence in the Northwest, has been without any leadership among the large population of Norwegian and Danes, although our work among the Swedish people is exceptionally strong under Pastor Engstrom, at the Temple. With the cooperation of Professor Grauer, in charge of Scandinavian work, and the coming for this summer of Rev. Mr. Peterson of Boston, there has been an effort to gather those Congregationally disposed into a service in South Minneapolis. The Norwegian Congregational Conference of the Northwest, a strong and able body, assumed the financial responsibility and direction of the move. A large tent has been erected at Seventeenth

Continued on page 221

GENUINE BARGAINS IN HIGH-GRADE UPRIGHT Pianos. Slightly used instruments: 12 Steinways from $350 up; 6 Webers from $250 up; 9 Krakauers from $250 up; 7 Knabes from $250 up; 3 Chickerings from $250 up; also ordinary second-hand Uprights $75 up; also 10 very fine Parlor Grand Pianos at about half. Write for full particulars. Cash or easy monthly payments. Lyon & Healy, 62 Adams Street, Chicago. We ship everywhere on approval.

6% NET For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. $25 Certificates of Deposit also for savings investors. PERKINS & CO., Lawrence, Kans. Ask for Loan List No. 699.

ORIENT TRAVEL LEAGUE for BIBLE STUDENTS & TEACHERS organized by Dr. John Bancroft Devins Editor N.Y. "Observer." in connection with the CRUISE of the ARABIC To Madeira, Spain, Mediterranean, Holy Land and Egypt. SAILING JANUARY 20, 1910 under direction and management of the WHITE STAR LINE 73 Days of care free travel by a palatial twin screw steamer for only $400 and up Address White Star Line, 84 State St., Boston, Mass.



Colorado

The place for a short or a long vacation. The time to go is now. The way is The Chicago, Union Pacific & North Western Line.

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CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY & SONS CO. 658 WASHINGTON ST. BOSTON.



New Edifice at Porterville, Cal.

From the Northwest

Continued from page 220

nd Franklin Avenues, and the church serv-es have called out large gatherings of orwegians and Danes. Many of these ome from our Norwegian Congregational urches and other communities of the orthwest, and others are kindly disposed wards our free form of government. Mr. eterson has proved a wise and attractive ader, and the people themselves have al-ady taken informal steps toward a strong urch organization. It is too early to pre-dict definitely, but there is promise of a Norwegian church in Minneapolis which will be a center of influence and help to that form of Congregational work clear to the coast.

Minneapolis, Minn. ROBERT P. HERRICK.

STICK TO IT

Until Coffee Hits You Hard.

It is about as well to advise people to ick to coffee until they get hit hard enough that they will never forget their expe-ence, although it is rather unpleasant to ave to look back to a half dozen years of alidism, money and opportunity thrown way, which is really the terrible price paid r the weakest kind of a "mess of pottage."

A woman writes and her letter is con-ensed to give the facts in a short space:

"I was a coffee slave and stuck to it like toper to his 'cups,' notwithstanding I had adaches every day, and frequently severe tacks of sick headaches, then I used more offee to relieve the headaches, and this was ell enough until the coffee effect wore off, en I would have sick spells.

"Finally my digestion was ruined, severe tacks of rheumatism began to appear, and timately the whole nervous system began break down and I was fast becoming a reck.

"After a time I was induced to quit offee and take up Postum. This was half year ago. The result has been most satis-ctory.

"The rheumatism is gone entirely, blood pure, nerves practically well and steady, gestion almost perfect, never have any ore sick headaches and am gaining stead-y in weight and strength."

"There's a Reason."

Read "The Road to Wellville," in pack-ges.

Ever read the above letter? A new ne appears from time to time. They re genuine, true, and full of human terest.

A Village Institution

How a Northern California Community Supports It—The New Plant

In 1891, Porterville, Cal., was a small ranch town, beautifully situated on the western slope of the foothills of the Sierra Nevada mountains. For several years the Presbyterians had been spending money to keep a struggling church in existence here. They were tired of the task, and proposed that Congregationalists supersede them. Accordingly after some weeks a church of seven members was organized. The Church Building Society paid over $600 to the Presbyterian Board for their equity in the building. The Home Missionary Society aided for the first year to the extent of $400 for the salary. The struggle began. In these eighteen years much hard work has been done by several splendid pastors, and the people have been steadfast. The days of cattle raising and grain growing have largely given place to dairying and orange growing. This church of seven has now come to membership of 575.

In 1907 Rev. A. G. Bryant came as pastor of the village church. Mr. Bryant's training had been in Oberlin, as assistant in Pilgrim Church, Cleveland, and in pioneer work in Michigan. The boys and girls of Porterville took hold of this young man's heart. Soon clubs were organized. The pastor became the football coach for the high school, a companion for the boys. When a new church was needed, he suggested a church with classrooms, a gymnasium and other accessories for aggressive work. Some of the best people doubted the ability of this community of 3,500 to accomplish so great an undertaking. The community surpassed even their most sanguine hopes by pledging $14,000 at the first meeting, led by the pastor and Superintendent Rathbone. The days went by, and last May the splendid edifice, of which the accompanying cut is an excellent one, was dedicated at a total cost of

Continued on page 222

On Fruits & Cereals

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Steam heat in every room, private baths, elevator electric light. Bracing air, pure water, best of beds, good food, fine service. Send for booklet.

PERCIVAL BLODGETT, Manager.

Templeton, Mass., April 20, 1909.

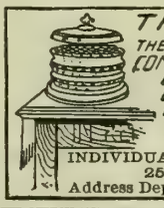
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THE SANITARIUM, Attleboro, Mass.

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A Comfortable Home for Mild Insane and Nervous troubles. On Long Island Sound, 30 minutes from 34th Street, New York City. Address D. A. HARRISON, M. D., **Box 15, Whitestone, L. I., New York City.**



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GEORGE H. WATERMAN, President
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Marconi or Cable address, "Undertaker Boston."

A Village Institution

Continued from page 221

$32,000. F. W. Reid of Berkeley was the architect.

The floor plans of this beautiful and practical church, open from 8 A. M. to 10 P. M. seven days in the week, include a beautiful auditorium, ladies' and girls' parlors, men's and boys' rooms, gymnasium, swimming tank, shower baths, dressing-rooms, kitchen, lockers, study, janitor's rooms, furnace basement, a complete water system. To the rear of the church are the tennis courts and the out-of-door basket ball grounds.

AN OPEN LETTER FROM DR. DEVINS,

Organizer of the Orient Travel League for Bible Students and Teachers

My dear Friends: The Cruise of the Arabic to be undertaken by the White Star Line and an invitation to the writer to organize the Orient Travel League for Bible Students and Teachers, present an opportunity at once fascinating and well-nigh ideal. Such a cruise offers a chance for people of kindred tastes to get better acquainted. The steamship Arabic, one of the best known transatlantic steamers, will leave New York on January 20, 1910, and will be the home of many clergymen, Bible teachers and students of the Scriptures and other friends of education who may accompany them across the Atlantic and through the Mediterranean until they leave the steamer in Italy or England returning to this country at any time before December 31, 1910.

Madeira, one of Portugal's possessions; Cadiz in Spain, from which Columbus sailed on his memorable voyage; Gibraltar, with its impregnable rock; Malta, the scene of Paul's shipwreck; Algiers, where Oriental life is seen in its native streets; Athens, the home of literature and art; Constantinople, with its mosques and markets and constitutions and colleges; Smyrna, with its rugs and ruins; Syria and Palestine, rightly termed the Fifth Gospel; Alexandria and Cairo in the Land of the Nile—the Old Egypt and the New, with its pyramids and its tombs and its marvelous dam, the envy of the engineers of Christendom; Palermo, the gem of Sicily; the Straits of Messina—the Scylla and Charybdis of long ago and the scene of the awful earthquake of last year; Naples, with its matchless harbor and storied cities in ruins near at hand; Rome, which Paul desired to see—all of this and more one may see and enjoy with a minimum of fatigue and without drawing heavily upon a bank account.

Granada—who but Washington Irving could do justice to the Alhambra! Damascus and Baalbec, a day's journey over the Lebanon ranges in a comfortable railway train; Robert College and the American School for Girls at Constantinople, and the Syrian Protestant College at Beirut, where Christian men and women are forming characters which in turn are determining the course of history in the East; Nazareth and the Sea of Galilee, the Jordan Valley and Jericho and the Dead Sea and Jerusalem—the Holy City; a stopover in Europe, allowing one to see the Passion Play at Oberammergau and the great Wagner festival at Bayreuth—all this and more, much more, is offered to the members of the Orient Travel League, with every comfort on sea and land which money can provide or an experience of many years with excursions of this character can suggest.

It is because the writer believes that this is a splendid chance of visiting this part of Europe and Asia and Africa that he has consented to organize the Orient Travel League, and having done that he is especially desirous that several hundred congenial Christians shall form Chapters, studying together from books through the intervening months the history and religions and customs of the lands which are to be visited. Correspondence is invited by the writer, who will be glad to aid the members of the Orient Travel League in securing an intelligent understanding of what they may expect to see together during the ten weeks and more beginning the third Thursday of next January. With bright anticipations, I am,

Very sincerely,

(Signed) JOHN BANCROFT DEVINS,
156 5th Avenue, New York.

The remarkable thing about this work is, that it has been successfully undertaken in a small town. That the money has come to pay the bills, three times as much as could have been raised for the ordinary church, and from many sources that would be thought indifferent to such work. The Congregational church of Porterville is clearly the institution of the community.

The program for the coming year is not only ambitious, it is attractive. It comprises all branches of regular church work, more efficiently carried on than ever before. In addition are athletics, cooking classes and sewing classes, kodak clubs, boys' classes including lectures in mechanical engineering and electricity, business classes for men, daily kindergarten, Lyceum lectures for the season, orchestra, reading-rooms and rest parlors for country people especially.

This institutional part has membership fees the same as a Y. M. C. A. or a Y. W. C. A., for both of which it is a substitute in this community. The fee is ten dollars per annum for full membership, five dollars for boys or girls under eighteen, and five dollars for traveling men. It is confidently expected that the fees will pay the expenses of this work. It is earnestly believed that this pioneer work for the Pacific coast has shown the way of usefulness and leadership to many another church.

Berkeley, Cal. "L."

Risibles

A MULTIPLICITY OF FATHERS

Ardyce had been learning to sing America at school and was trying to teach it to brother Wayne. One morning his father heard him shouting, "Land where my papa died, land where my papa died."

Ardyce interrupted, "Oh, no Wayne, not that way! It is 'Land where our fathers died.'"

Wayne tipped his head sidewise, and in a very surprised tone gravely asked, "Two of 'em?"—*The Delineator.*

GROUND FOR DAMAGES

Woman with the sunbonnet: "If anybody asks me what I know about you I shall tell 'em the exact truth."

Woman with the gingham apron: "If you do, Mag Parkins, as sure as I'm standin' here, I'll sue you for slander!"—*Chicago Tribune.*

NEXT

FOR SALE—Good Yard Dog; very strong greyhound; Irish terrier; color brown; price 7s. 6d.—*Hants and Sussex News.*

"Makes a nice white St. Bernard," the owner forgot to add.—*Punch.*

OF COURSE

The street-car conductor examined the transfer thoughtfully, and said meekly, "This here transfer expired an hour ago, lady." The lady, digging in her purse after a coin, replied, "No wonder, with not a single ventilator open in the whole car!"—*Puck.*

Church and Ministerial Record

Calls

CHAPMAN, FRANCIS H., Mapleton, Minn., to ——, S. D. Accepts.

HARRIS, OSCAR E., *Chelsea* Ch., Kansas City, Kan., to Greenwich, O. Accepts and will pursue studies at Oberlin.

HOLMES, OTIS H., Algona, Io., to *First* Ch., Cedar Falls. Declines.

HURD, EDWIN T., W. Charleston, Vt., to Lowell. Accepts.

LEYSHON, DAVID, Bolton, Eng., to Cole Camp, Mo. Accepts and is at work.

MANN, WILFORD E., McGregor, Io., to *Hanover Street* Ch., Milwaukee, Wis.

MARTIN, BENJ. F., recently ass't pastor, *Central* Ch., Galesburg, Ill., to Burlington, Io. Accepts.

MCCOLL, RAY J., *Plymouth* Ch., Peoria, Ill., to Des Plaines. Accepts.

MEEK, STAFFORD W., Painesville, O., to Rootstown. Accepts and is at work.

PINCKNEY, WADE, recently of Hudson, S. D., to Granite Falls, Minn. Accepts.

POWELL, GREGORY J., supt. for the Home Missionary Society in North Dakota to the superintendency of Montana.

RICHARDS, HOWARD A. N., Newton Falls, O., to (Presb.) Grandview, Ill. Declines.

ROOD, JOHN S., Sleepy Eye, Minn., to Ladysmith, Wis. Declines.

WATHEN, JOHN M., after more than ten years' service at Claremont, N. H., accepts call to *Second* Ch., Biddeford, Me.

WILKINS, HENRY J., Manson, Io., to Union Accepts.

WILSON, ALFRED G., Plymouth, Wis., to Waupun. Accepts.

Resignations

BAIN, COLIN, Grand Meadow, Minn., effective Oct. 15.

BOLSTER, FRELON E., Westbrook, Me.

CHEVIS, ERNEST C., Ionia and Bassett, Io.

DIEHL, GROVER L., Garrettsville, O.

FISHER, JAS. O., Red Jacket, Mich.

GILL, CHAS. O., Hartland, Vt.

LEGGETTE, THOS., St. Charles, Ill.

MCCOLL, RAY J., *Plymouth* Ch., Peoria, Ill.

PARKER, CHAS. O., Berlin, Mass., effective Feb. 1, 1910.

SANDERS, CHAS. H., Royalton, Wis., after five years' service, effective Oct. 1.

Stated Supplies

NEWMAN, S. M., president of Kee Mar College, Hagerstown, Md., at *Mt. Pleasant* Ch., Washington, D. C., until autumn.

Meetings and Events to Come

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD POST CONFERENCE, August 17, Oct. 1.

ON FOOD

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time until there is a sudden collapse of the digestive organs, then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says:

"Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain, my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living.

"Then a friend finally, after much argument, induced me to quit my former diet and try Grape-Nuts.

"Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach.

"So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull, heavy feeling in my head disappeared and my mind felt light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition.

"Today I am a new woman in mind as well as body and I owe it all to this natural food, Grape-Nuts." "There's a Reason."

Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sparks from Other Anvils

EXPERT SUNDAY SCHOOL TEACHERS

(Gipsy Smith)

We have for some time past been eager introduce into our schools expert educa- nalists; why not concentrate for a while the cultivation of the spiritual life of the cher? One of the greatest needs of the e is for teachers who are experts in guid- the young feet to the Master. What uld be the result for the Church and the rld if every Sunday scholar knew that his ssroom or his teacher's home was an quiry room," where the teacher was wait- for him to enter in order to lead him o the presence of his Lord.

AMERICA IN THE SLAVE TRADE

(The London Spectator)

f the people of America would pledge mselves to drink no more slave-grown oa, they would raise the noblest and most gnificent memorial to Lincoln that the in of man can conceive. Such a resolve uld paralyze the hand of the slave-raider Angola—the man who now scours the and regions in order that he may supply plantations of the islands with *cervicos*. e knowledge that there is always a price, l a good price, to be got on the coast for ntation laborers sets a flood of unspeak- e cruelty and misery flowing. Strange as sounds, the innocent demand for cocoa to nk or chocolate to eat by men, women and ldren in America is only one end of a in which at the other is shackled to the slave. Those who use San Thomé cocoa are unconsciously giving an order that slaves shall be hunted and caught in Angola and brought to the coast. A refusal to give any more orders for San Thomé cocoa till the planters use free labor will as surely, if more slowly, emancipate the slave as Lincoln's proclamation.

RELIGION AND MARRIAGE

(New Bedford Standard)

That idea of marriage which puts the religious sanction high up is one of the most powerful influences toward creating a civilization which is largely dependent upon happy homes. Anything which tends to obliterate that sanction is dangerous. Instances in which divorce may have seemed to prove a real blessing to the parties involved do not controvert this truth. In such cases, as a rule, the marriage was entered into inadvisedly and with small sense of the moral obligation which it carried. Regarding marriage as a civil contract merely only makes such cases worse.

A GAMBLER'S LOSS

(Bishop Williams of Michigan)

When a man stakes his fortune upon a trivial chance his will has deliberately abdicated the throne of sovereignty, has given up the fight, and has thrown itself prone under the feet of the blind forces it was meant to dominate. The man that was meant to master fate has voluntarily surrendered to mere chance. For that reason there is nothing that so saps the will power, so hypnotizes and enslaves a man, so ruins and wrecks personality as this sin of gambling and betting, when long indulged in.

HORSE SENSE OR HEN SENSE

(Portsmouth, N. H., Herald)

A few well-meaning people among the "low church" Episcopalians and the would-be ritualistic Congregationalists are just now indulging in some useless speculation as to the possibility of uniting the two denominations. When they succeed in that you may expect to mate a hen and a horse.

The Episcopalian fundamental doctrine is that of the Apostolic succession. The Congregational fundamental doctrine is to the effect that the priests, elders, ministers, deacons, or whatever the ministering teachers in the churches may be, shall be of the "order of Melchizedek," which means without any succession whatever from priest to priest, but that they shall be chosen by the congregations. This may be modified by the acceptance of the counsel of the "fathers and brethren" of other churches, but the authority remains with the congregation. This amounts to a flat contradiction of the validity of any order of priesthood as taught in a church which has the doctrine of apostolic succession.

The Sixty-third Annual Meeting

OF THE

nerican Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

his important missionary convention of our rches opens on Tuesday afternoon, Oct. 19. e Annual Sermon will be preached by Rev. H. Woodrow, D. D., of Washington, D. C., the evening and will be followed by the nmunion.

Experts and specialists in various lines of lanthropic and Christian service will repre- t the mission work. The field of the M. A. has been greatly enlarged during the t few years and includes some of the most portant problems affecting our nation's prog- s. Burlington presents an interesting center such a convention.

The Annual Meeting is a delegate conven- n of the churches. The following represent ing body at the meeting.

Every state and local conference or associa- n is entitled to send two elected delegates h to this convention. Every contributing al church is entitled to representation by tor and two elected delegates. Life Mem- s are also entitled to the privilege of voting. Transportation will be furnished at special es. Entertainment is cordially extended by churches of Burlington.

fore detailed program will be presented r.

Charitable Societies

merican Seaman's Friend Society

anized May, 1828. Incorporated April, 1833. ational, Interdenominational, Evangelical iety for Seamen. Works for the mental, al and spiritual welfare of seamen. Has stations in the United States and 17 in ign ports. Sends Loan Libraries to sea. blishes *Sailors' Magazine* and *Lifeboat*. Aids wrecked and destitute seamen. Supported voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*
end donations to CLARENCE C. PINNEO, asurer, 76 Wall Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congrega- al House. Miss Sarah Louise Day, Treas.; s E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Congregational House. Miss Lizzie D. White, as.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY Boston, Room 601 Congregational House, ton. Miss M. E. Emerson, Treasurer, 395 adway, Cambridge, Mass.

Marriages

TINKER—BARBOUR—In New Britain, Ct., Aug. 2, Rev. Wellington H. Tinker, acting pastor of Mt. Vernon Church, Boston, and Clara M. Barbour of New Britain.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

STERLING—In Bridgeport, Ct., Aug. 7, Edward Sterling, for forty years deacon and for forty-five years clerk of South Ch., Bridgeport, Ct. He was a Yale graduate of 1852, prominent in business and a leading officer in many charitable societies. His will makes a statement of his principle of benevolence and contains many public bequests.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary, 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

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Due in San Francisco May 27, 1910.

Egypt, Palestine, Turkey, Greece:

OUR ELEVENTH SEASON.

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Bound in Keith blue linen, with effective die stamp in white, and printed in two colors with an especially designed border in Delft blue.

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WILLIAM ALLEN WHITE'S *new novel*

A Certain Rich Man

First Edition July 21

"An American novel, home-grown in home soil, vital with homely American motives, and fragrant with homely American memories, Mr. White has certainly achieved."
—*New York Times.*

Second Edition July 28

"It pulsates with humor, interest, passionate love, adventure, pathos — every page is woven with threads of human nature, life as we know it, life as it is, and above it all a spirit of righteousness, true piety, and heroic patriotism. These inspire the author's genius and fine literary quality, thrilling the reader with tenderest emotion, and holding to the end his unflagging, absorbing interest."—*The Public Ledger, Phila.*

Third Edition Aug. 10

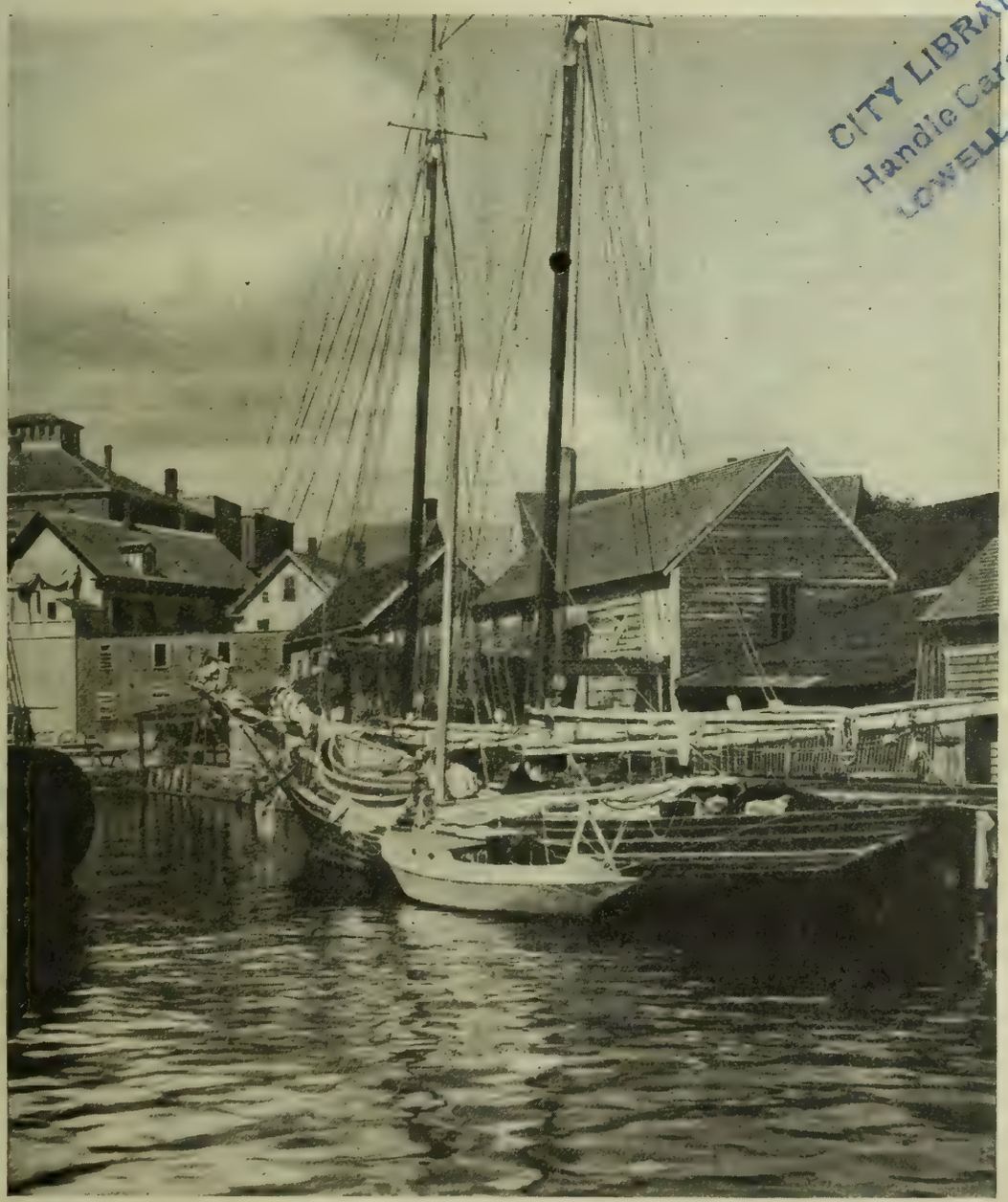
"A novel that deserves to be called great and to be placed in the front rank of American literature. For it is American from beginning to end and saturated with the old American spirit that will persist and that will redeem."—*San Francisco Argonaut.*

A Certain Rich Man

NO AMERICAN CAN AFFORD NOT TO READ THIS BOOK, NO ONE CAN UNDERSTAND WHAT IS TRANSPIRING IN AMERICA TO-DAY UNLESS HE READS IT.

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Any book on the list given below will be sent to any address on receipt of price quoted by either bookstore of The Pilgrim Press, 175 Wabash Avenue, Chicago, and 14 Beacon Street, Boston.

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The talented author takes up the history of socialism, from its beginnings to its position at the present day and outlines the socialist state with the means of its realization. This is another edition of a book which appeared a little time ago, but which has been so largely re-written and added to that it is practically a new book.

Social Psychology, by Edward Alsworth Ross $1.50

The author describes his book as the pioneer treatise in any language dealing systematically with the subject of social psychology. His chapter headings are fresh and arresting, and such titles as "Suggestibility," "The Crowd," "Mob Mind," "Custom," "Compromise," and the like give promise of interesting reading, which the chapters themselves well fulfill.

Social Duties from the Christian Point of View, by Charles Richmond Henderson $1.25

This comprehensive volume in the Advanced and Supplementary Series of Constructive Bible Studies is a text-book for the study of the social problems of Sunday schools and churches. Professor Henderson discusses the problems of the Family, the Working man, the Country and City Life, Charities and Correction, Corporations, Business and Leisure Classes, Government and Industrial Relations and does much to present a true social gospel which all professing Christians should study.

American Charities, by Amos G. Warner. Revised by Mary R. Coolidge $2.00

An up-to-date revision of an extremely valuable book, by one who was the pupil, friend and colleague of the author. This is the standard work on this subject, and it now contains the most recent information available in its field.

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A very practical book which discusses its subject from the viewpoint of the American citizen, not from an elevated plateau of untested theory. The book has genuine interest and deals with actual experiences of men engaged in real politics.

The Psychology of Thinking, by Irving Elgar Miller, Ph. D.

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Social Organization, by Charles Horton Cooley $1.50

A study of the development and influence of the various forms of intercourse among men, discussed under such headings as Communication, The Democratic Mind, Social Classes, Public Will and so on.

The New International Year-Book: A Compendium of the World's Progress for the Year 1908, edited by Frank Moore Colby and Allen Leon Churchill $5.00

This useful volume covers the whole field of scholarly, political and popular interest with commendable thoroughness. The volume, of 776 pages, is large and handsomely made.

The Christian Ministry and the Social Order, edited by C. S. Macfarland $1.25

This book comprises a series of lectures delivered at Yale Divinity School last year. Approaching the subject through the eyes of wage-earners, trades unionists and new Americans, it sets forth a new and vital conception of the work of church today.

The Fabian Essays, by G. Bernard Shaw and others 50 cents

This collection of essays is prefaced by an interesting chapter on the Fabian Society and its work, by William Clarke. The body of the book is made up of characteristic briefs by well-known Socialists on the economic, historic, industrial and moral bases of Socialism, the organization of Society and the transition of Social Democracy. The lectures are brilliantly written and the reader whether in sympathy with their views or not, cannot but enjoy their presentation.

Contents 21 Aug., 1909

AN IDEAL PARISHIONER 235
Rev. W. A. Bartlett

A GLIMPSE OF W. D. HOWELLS 236
Rev. C. P. Emery

STRAIGHT LOOKS AT MISSION FIELDS 237
Harlan P. Beach

OUTDOOR WORK FOR WOMEN 238
Helen Campbell

SIX SEATS AND TWELVE PASSENGERS 239
Ruth Allen Benedict

AT FLOOD TIDE 229

BITS OF SUMMER READING 243

OUR DUTY TO THE MOSLEM WORLD 246

OUR PHILIPPINE POLICY 246

THE PRACTICE OF BAPTISM 254
Rev. H. W. Kimball

REGULAR FEATURES

Event and Comment 230
Editorial in Brief 234
The Strenuous Life for Christ—The Prayer Meeting Editorial 233
Sparks from Other Anvils 237
The Children's Pulpit 240
Closet and Altar 240
The Firelight Club 241
Among the New Books 242
The Sunday School—Lesson for Aug. 29 244
For Endeavorers—Topic for Aug. 29 244
Our Readers' Forum 245
Deaths 255
Meetings and Events to Come 255
Personalia 252

CHURCH NEWS

Boston 247
New York 247
Rural Pastors' School 247
Chicago 248
Studies in the Year-Book. II. 249
Summer Activities 250
In Southern California 253
Church and Ministerial Record 255

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AMERICANS BUSY IN CHINA

Are Equipping City of Peking with the First Modern Telephone System in the Entire Empire.

To one interested in things Chinese the present period through which the Chinese government is passing, is a most critical one and of absorbing interest. It is gratifying to learn that the American influence in the celestial kingdom is spreading, and that the activity of the missions is being furthered by the civilizing touch of American industry. There is a distinctly American flavor to the latest evidence of the awakening of China.

Though nothing of the sort ever before existed in the empire a system of telephones is to be furnished by the government for the capital city of Peking. A representative American firm, the Western Electric Company, has undertaken the job, having obtained the contract after competition with all the great European and American firms. This means that the first telephone system in the empire will have all the characteristics of telephoning in the United States, generally conceded to be the best in the world.

At the time of the deaths of the late Emperor and the Empress Dowager, the various legations in Peking were naturally uneasy as to what results would follow; this uneasiness was increased a little later by the summary dismissal of Yuan Shai Kai, President of the Board of Foreign Affairs, and one in whom all foreigners had implicit trust and confidence. It was rumored that the Regent, Prince Ch'un, would, in a similar way, banish other prominent Chinese officials to their ancestral homes, filling their places with Manchus. The last few months, however, have shown that such fears were groundless, and that China, under the conservative and wise rule of the Prince Regent and his advisers in the Grand Secretariat is progressing and is gradually preparing to take her place among the world's powers.

Today we find the Imperial Boards in Peking directed by men of education and of strong character; the viceroys, governors and other provincial officials are more closely under the supervision of Peking and are competent to carry on their work, so that better results will be obtained than in the past.

The Board of Finance has under contract several expert bankers whom they secured in the United States, and with the plant already set up in Peking, is planning to issue its own bank notes.

Of all the Imperial Boards in Peking, certainly the most important, from an economic point of view, is the Board of Posts and Communications, supervising and controlling throughout the empire all the telephones, railroads, posts and navigation, not under foreign concession. Plans set on foot some time ago by this Board have already begun to materialize and show results. It has just executed a contract with the Western Electric Company covering two complete central office telephone exchanges, together with 2,100 telephone sets and over 200,000 feet of lead covered cable for Peking.

The Western Electric Company, well known in the United States as the largest telephone manufacturing company in the world, together with several other companies in England and Europe, was invited last fall by the Chinese government to submit a tender, covering this equipment. The American company, considering the matter of more than usual importance, sent a special representative to Peking to deal directly with the government. It proved that other companies viewed the matter in the same light, and upon his arrival he found several other representatives already on the ground. Negotiations were carried on for several months with the Board, and competition was particularly keen as the European companies, almost without exception, had branches in China, and their people were familiar with the way of doing business in the Orient.

The contract was finally awarded to the Western Electric Company on account of the quality of its apparatus.

The equipment for the central offices is of the central battery type, a type brought out some years ago by the Western Electric Company, and representing the highest development in the art of telephoning. The Board is planning to put all wires and cable underground, so that when the installation is completed Peking will enjoy the same kind of service as New York, Chicago, San Francisco and other large cities in the United States.

The Imperial Board had a comprehensive plan of telephone development throughout the empire, and if it is true, as a noted economist recently said, that the commercial progressiveness of a country is expressed by her telephone development, China will soon be making rapid strides towards her proper place among the nations of the world.

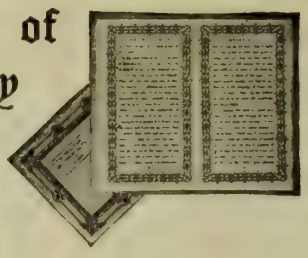
In the construction of railroads China has shown marked activity during the last few years, and additional lines are under construction, so that within the next few years China will have a railroad system which will extend practically over the entire country, connecting Canton with Hankow, Shanghai, Peking and Tientsin, tapping the rich and fertile valley of the Yangtze and extending north, through the Mongolian Pass to the trans-Siberian road. The roads are wide gauge and well built, and prove a source of considerable income to the government.

The Board of Posts and Communications represents, in a commercial sense, the medium through which occidental ideas and inventions may be introduced and adapted to the Oriental civilizations, and it will be most surprising if those other things which make for progress do not follow the telephone and the railroad.

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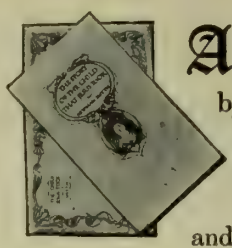
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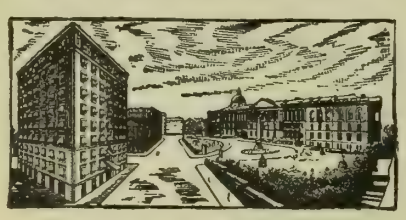
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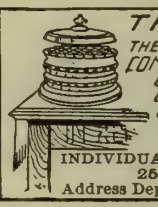
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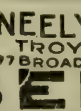
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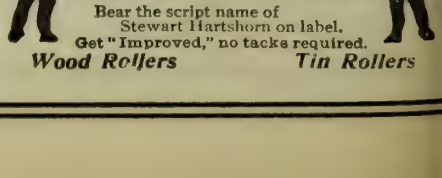
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

At Flood Tide

Twice each lunar day the dweller by the sea may witness a miracle. The waters gather themselves together as an heap and come flooding in on marsh and headland. Obeying some mighty mysterious impulse, the "swelling sea" as Mahomet called it, marches majestically and inexorably upon the shore. The marsh grass is covered; the barnacle covered rocks submerged; the waters rise in a clean cut line along the white cliffs. Of such a process Sidney Lanier speaks in his Marshes of Glynn,

"Lo, out of his plenty the sea pours fast:
Full soon the time of the flood-tide must be:
Look how the grace of the sea doth go
About and about through the intricate channels that flow
Here and there
Everywhere,
Till his waters have flooded the uttermost creeks and the low-lying lanes,
And the marsh is meshed with a million veins,
That like as with rosy and silvery essences flow
In the rose-and-silver evening glow."

Out of what abyss has this mass of water come and where shall it presently return? What stupendous power has lifted this flood from out the boundless deep? The wise men speak of the pull upon the fickle waters of the moon and the sun acting now in conjunction and now in opposition. This, they say, accounts for the phenomenon. The bulging tide creeping up our beach will be compensated for by a corresponding depression somewhere else on this watery old earth ball. We suspect that even the wise men do not wholly understand the process that we see every day repeated. The wonder of it never grows less.

Even as we watch the miracle is accomplished. A few hours ago those black mud flats were steaming in the sun. Now all is blue water there. The area of the harbor seems wonderfully extended. Great ships, late held in port, are slipping out over the bar. Smaller boats coming in are careless of the channel and have no fear of shallows or of rocks. It is the hour of the mariner's opportunity. The tide will soon recede. He must take it while it serves.

The ebb and flow of human moods is measured by no discoverable arithmetic, it cannot be foretold or hastened. But ever, if we wait for it, joy succeeds to sorrow, hope and expectation to distress and fear. Longfellow sings of this daily miracle:

I saw the long line of the vacant shore,
The sea-weed and the shells upon the sand,
And the brown rocks left bare on every hand,
As if the ebbing tide would flow no more.
Then heard I, more distinctly than before,
The ocean breathe and its great breast expand,
And hurrying came on the defenseless land
The insurgent waters with tumultuous roar.
All thought and feeling and desire, I said,
Love, laughter, and the exultant joy of song
Have ebbed from me forever! Suddenly o'er me
They swept again from their deep ocean bed,
And in a tumult of delight, and strong
As youth, and beautiful as youth, upbore me.

In the spiritual experience of many a man the waters have stood at high tide, and he has known the hour of opportunity. He has felt the surge of faith, the thrill of a certainty that may withstand many days of irresolution. The reality of things beyond those of time and sense has been borne in upon him with extraordinary power.

The tides may be timed, but not these high moods of the soul. One cannot forsee their coming. Our best spiritual estates most often steal upon us unaware. Place is inconsequential. It may be at Northfield or in one's own yard. Neither can the occasion be predicted. A good sermon, a paragraph in a book, a conversation with a friend, a solitary walk under the quiet stars—and straightway, heaven is opened; angels ascend and descend. The Infinite has broken in upon even our dull perceptions. It matters not that the tide of feeling goes out again. The man has fed on the bounty of God, and in the strength of that meat may go forty days.

There is a fine sermon of James Martineau, entitled The Tides of the Spirit, in which the prophet says: "Whatever He (God) may be in himself, his manifestations to us do not lie before us in the sleep of a frozen sea. They break out of this motionless eternity: they sweep in mighty tides of nature and history, with flux and reflux. They are alight with shifting streaks of light and gloom, and have the changing face of many waters. And the clearer and more spiritual they are, the more marked is this fluctuating character."

No demand that we make upon ourselves is more tiresome and unreasonable than that we should always remain in a transport of thought or an ecstacy of emotion. Such moods are, doubtless, not meant to last. But exalted hours should yield their full service. They lend strength to conviction. They justify spiritual endeavor in a world mightily materialistic. They clothe the warrior with might. All hail to these favored seasons! Opportunity is by no means solely a commercial word. In the life of the soul too

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune."

Event and Comment

The Tariff at Work

The new tariff has on the whole been received with tolerance, if not with enthusiasm. Even its original framer, Congressman Sereno E. Payne, declares that it is far from perfect. But he also says, wisely enough, that it will be a long time before it is reconsidered or amended. This is not the opinion of the President, who hopes for speedy amendments, nor of the Western senators who voted against it. Senator Cummins of Iowa and his fellow "insurgents" have been making speeches since Congress adjourned attacking the method and the particulars of the bill, especially the cotton and woolen schedules. But the long debate brought general weariness and it will be difficult to make revision a live issue until the new bill has been on trial long enough to observe its effects. It began by being a good revenue producer, largely owing to the withdrawal of goods on which there were reductions of rate from the bonded warehouses. It has the advantage of a rising tide of imports owing to the return of confidence to business. It has been eagerly welcomed in the Philippines, and will help to bring about better relations of confidence between our representatives there and the island peoples. In one respect newspaper comment on the bill has been nearly unanimous. It has conceded to President Taft the best intentions and no small degree of success in reshaping the bill in the interest of the platform pledges of the Republican party and of the consumer. The Senate bill was something to trade with in conference, but no less an evil example of the momentary triumph of persistent selfishness. In reviewing the process of amendment the demand for an impartial study of the whole situation, and a more equitable treatment of the consumer, has grown in the minds of the people. When the next revision comes, it is likely to break up or to break over party lines. Neither the man nor the party has yet appeared who could formulate a tariff law for this country which while in the process of making would be popularly approved.

Mr. Pinchot and His Protest

One thing has been made clear since Mr. Taft came to the Presidency. However much he may feel himself the heir of the policies of his predecessor, his cabinet officers do not mean to be echoes or continuations or to be ruled by precedents. Mr. North seems to have presumed upon his authority under a former Secretary, and was forced out of the Census office. Mr. Pinchot has apparently considered himself the final authority in the Forestry Bureau, has been overruled and has ventured to criticise the action of his superior and by consequence that of the President. He will be fortunate if he also is not forced to retire and if because of what seems to us his indiscretion, the country does not lose the services of a man of quite special equipment and of an undisputed unselfishness in enthusiastic work. The point at issue is the reserve from sale of Western lands which are said to be needed for the development of water power. Mr. Pinchot alleged that Secretary Ballinger's restorations to public entry are likely to be taken advantage of by the Power Trust. The President is a successful conciliator; but he should remember that the public is a party to this dispute, and that it is more interested in holding the water rights from monopoly by interested private parties than even in the fate or fame of Secretary Ballinger or Chief Forester Pinchot.

America to English Eyes

We get a clearer idea of American life as it is today when we note what impression it makes upon discerning critics who are a little removed from us in space and in national relationships. Two prominent English ministers, Dr. R. F. Horton and Dr. J. H. Jowett, and one Scotch pastor of eminence have visited this country this season, and they all have spoken of the strength and prosperity of our nation as one of the great outstanding facts brought home to them wherever they went. In Dr. Kelman's searching address to college students at Northfield, there was an almost plaintive note as he sought to make them realize the critical nature of the days through which America is now passing, the chance it has to become truly great and the equal danger it has of being caught in the meshes of its own material resources. Dr. Horton, too, was struck by the abounding evidences of wealth and luxury, and wondered to what it would all lead. It certainly is a matter for serious consideration now that the country seems to have entered upon another, and perhaps its most remarkable era thus far, of material development. We are glad that men of the caliber of those named have come to us just at this time to speak in kindest terms the word of warning, and above all, to set before influential groups here and there the richness of that life which lays up its chief treasure in heaven, and which looks upon earth's possessions as only a means whereby the Kingdom of Heaven may be extended.

Thaw Returned to the Asylum

The public read with a sense of relief last week the decision of Justice Mills of New York to recommit Harry K. Thaw to the asylum for the criminal insane at Matteawan. The trial to test his sanity has seemed to some uncalled for, since it probably could not have been obtained if the prisoner and his family had not had much money to spend. But it has been of value in setting forth judicially some facts not generally known concerning this disgusting case. Justice Mills described the woman whom Thaw married, Evelyn Nesbit, as, when he first became acquainted with her, "by common reputation well known to him, the mistress or a mistress of Stanford White." When she became Thaw's mistress she "obviously, to account to him for her former position with White, told him various wild and grossly improbable stories of the inception of that relation." Thaw, who by evidence brought out was accustomed to practice gross immoralities, obtained from women with whom he associated or from his wife, information as to White's conduct, "all of which information was of the same wild and improbable character, evidently to any normal mind grossly exaggerated." Possessed by these delusive beliefs he publicly shot White to death in a spectacular and theatrical manner. The character of Evelyn Nesbit Thaw is here legally set forth, and her responsibility for inflaming her husband to become an insane murderer may be plainly inferred. Justice Mills decides that "Thaw's insanity at the commission of the homicide was of the kind known as paranoia," and that "all the experts agree that in a case of true paranoia recovery is very doubtful." For the Thaw family the public will have deep sympathy. It must be a relief to them to know that he is to continue in safe confinement. Not less gratifyingly is received the decision of Justice Mills that his "venerable and most estimable mother" shall be allowed to visit him freely and be treated with every consideration. The Justice said that her criticisms of District Attorney Jerome seemed to him "mistaken and unwarranted though doubtless sincere."

Dangers from the Criminal Insane

Thaw goes back to the asylum this week, but his money will still keep his case before the courts. In October his attorney will argue before the New York State Court of Appeals that his original commitment to Matteawan was illegal. There is much to encourage criminals judged insane to hope for freedom. The last annual report of the medical

superintendent of the Matteawan Asylum shows that of forty-three cases sent to that institution twenty-seven had committed crimes against persons, of whom twelve had been charged with murder in the first degree. Yet thirty-four of the forty-three have been discharged from the hospital by the order of some court. Fourteen of these thirty-four have since been imprisoned or committed again to an asylum, eight have been troublesome to their families by reason of insanity, three who could not support themselves were cared for by relatives and six have disappeared from view. Some of the most dangerous cases have been those of persons who have shown remarkable ability in defending themselves against legal restraint. The *Christian Advocate* cites two such instances. One was a distinguished lawyer who twice defended himself in court with addresses which melted the judge and the spectators and secured his acquittal. The other was a Michigan judge who was himself a member of the board of managers of a state institution for the insane. He also twice argued his own case when charged with irrational acts, and each time secured a favorable verdict. Both these men were finally confined for life. The safety of the community requires that every person who has committed crime and been found to have done it because of insanity should be kept in confinement until proof of his restoration has fully satisfied competent experts of his restoration to mental health. And no experts should be allowed to testify who are paid for their services by insane criminals or their friends.

Roman Catholic Witness to Righteousness

The Roman Church in America is thoroughly alive to its duties as a witness to the life of practical righteousness. In many parts of the land its priests and leading laymen are aggressive supporters of temperance work. Chastity is one of its pet virtues, emphasized by the example and praise of the celibate life. The platform adopted by the American Federation of Catholic Societies, which met in Pittsburg last week, among a multitude of detailed expressions of loyalty to Roman plans and enterprises, pledged the members to abate the evils of profanity, to assistance in the war against the white slave trade, to opposition to the misuse of the Lord's Day, to the spread of offenses against public morality and immoral theatrical shows and to unclean journalism. We take great pleasure in the co-operation of the governing forces of the Roman Church in this witness and endeavor. In this age of compromise and relaxation we need every force which can be marshaled against the easy immoralities. And the enthusiasm of these great bodies of Christians who acknowledge obedience to the Pope is an example and incentive to the other Christians of America. With other demands of the platform we have no sympathy. We do not believe in such a concentration of power as is involved in "ecclesiastically-indorsed Catholic papers," or the demand that "the state shall in some equitable way recognize the claim put forward by Catholic educators for compensation for secular education given in the Catholic public schools." But we are glad to emphasize the things on which we agree, and to praise the devotion to the obvious virtues which are after all the essential foundations of the state and the home alike.

Strikes and Conciliations

The better way in labor disputes has been shown in Chicago, where a great strike of traction workers has been averted; and in Great Britain, where the matters in dispute between coal miners and operators, which threatened every industry in the land, were settled under the conciliatory efforts of Winston Churchill, President of the Board of Trade. The strike of the tin plate workers, at McKee's Rocks, near Pittsburg, turned on the open shop. It has been passing through the stages of hopefulness, discouragement and despair and now seems to be nearly at an end. The company has secured its open shop, but at the price of a new colony of clannish and unassimilated foreigners. The Swedish strike was on so large a scale that it has attracted the attention of the world. It came nearer the anarchist dream of a national strike in extent, though not in spirit, than anything which this age has yet seen, so that Stockholm lay in peril of starvation, as if an army had beleaguered it. One out of five among the nation's workmen are said to have taken part. But public opinion was alienated by unwise actions and the strike has slowly receded—not without scenes of violence. The strike of the Japanese in the Hawaiian Islands illustrated the clannishness and solidarity of the Japanese in strange places, and came near making serious trouble through national misunderstandings. The Japanese of the islands held a commanding position by reason of numbers and organization. Their home government maintained a correct attitude and refused to listen to appeals for intervention. The strike, now worn down and at an end, awakened the islanders to the dangers of an Oriental overflow and has resulted in other additions to the heterogeneous populations of the islands by the bringing in of Portuguese and other laborers. It has also strengthened the case of those who oppose all immigration from the Orient.

Convent Burning in Barcelona

As reports of the abortive revolution in Catalonia begin to filter in through resources uncontrolled by the strict Spanish censorship, the world learns more of the violence and the dangers of the crisis which King Alfonso and his government had to meet. In the way of repression, for example, we hear of summary courts martial ending in the lining up against a stone wall of some hundreds of rioters to be shot. The insurgents had the advantage of the Spanish architecture—stone houses, their lower windows closed by iron bars. From these fortresses they fired upon the advancing troops. The revolution might well have been successful in holding the city, had it not been for artillery, and especially the machine gun. Not a building of importance escaped damage, and the mere physical reconstruction of the city will be a matter of months. The fury of the rioters was directed first toward the churches and monastic establishments. Nearly every church in the city was demolished and thirty convents and monasteries—all but three—gutted and destroyed. This sudden outbreak of fury against the only form of Christianity known to the Barcelona rioters was largely the fruit of long continued anarchist teaching. It was the work of comparatively a few, but the significant thing is that the people looked on with indifference. Even the soldiers at first made no attempt to save the convents. The Jesuits defended themselves with vigor, but most of the monks and nuns made no resistance. Thousands of orphan children were turned loose in the streets. Some of the convents had been in effect factories, and this competition played a part in the popular dislike. Women in the crowds cried to the fleeing nuns: "Away with you! No longer will you steal our needle and our broidery; no longer will you prevent by your unfair competition our women from finding employment!" Outrages on the person seem to have been rare, but the embalmed bodies of dead nuns were paraded and insulted in the streets. It is only in Roman Catholic countries nowadays that monks and nuns are so hated and churches desecrated and pillaged.

Crete and the Powers

The Cretan question has become serious for Turkish internal politics. The shadow of sovereignty, without tribute or occupation, which was unwisely left to the Sultan after the provisional settlement of the island has suddenly become a symbol of Turkish dignity and territorial integrity. The Greek flag flying at Canea is a red rag to the Turk. He will submit no further. The ministry, under Hilmi Pasha; the military power, headed by Chefket Pasha, the leader of the counter revolution; the Young Turk committees, alike fear to lose prestige and stir a new rebellion by abandoning any bit of Turkish territory. Greece has taken its browbeating

meekly, as becomes a power conscious of military impotence. The Albanians are egging on the Turkish government to action and rejoicing in the prospect of overrunning the Greek territory. What is left of the Turkish fleet has come as far as Smyrna. Yet no one seriously expects war, except as the result of some incident in Crete or on the frontiers which cannot be foreseen or guarded against. In the meantime war ships of England and Italy are again in the harbors of the island, and the four powers, England, France, Italy and Russia will probably resume their task of garrisoning the Cretan cities with small detachments of troops representing a nominal Turkish overlordship, while excluding Turk and Greek alike from interference with the self-government of the people. But Crete is Greek at heart, and must ultimately win her desire of incorporation with the Greek kingdom.

Japan in Manchuria

In the war with Russia Japan followed her retreating enemy across the Korean frontier at the Yalu River into Southern Manchuria, and drove him northward well beyond the capital, Moukden. As a means of supply for her armies she built a railroad from Antung, on the Manchurian side of the river behind her armies as they advanced. It was quickly built, on a narrow guage—a makeshift of the campaign, but it served its purpose, and has since been maintained under Japanese ownership. Now China and Japan are in diplomatic contention over the claim of the Japanese government of a right to make over the road into a standard gauge line and to police it. For China the proposal means the presence of foreign authority up to the gates of the city of her royal tombs and a virtual Japanese commercial and military leadership in all the territory traversed. She is willing that Japan shall hold the road on condition that Chinese guards shall be employed and that the terminal shall be in the city of Moukden and not at a point outside, as at present. For Japan the standardizing of the road means an open door of trade and travel connecting directly with the lines that lead toward Europe. She can land traffic or troops just across the strait in Fusan, Korea, and send them in unbroken trainloads directly to Moukden. Japan has handled the negotiation with masterful directness, and China has again been made to feel her helplessness. Some renewal of negotiations, for a time broken off by Japan, will no doubt be used to save China's "face." But the railroad will be put in good condition by Japan and used as a means of extending her influence in the great Manchurian field of commerce. The humiliation may have its effect in awakening the Chinese official mind more thoroughly to the needs and ways of the new world in which their people live and work.

The Cost of Dying

Every minister who has attended funeral services in the families of wage-earners must have been impressed by the burden of expense laid on them and the uselessness of so much of it. The bereaved friends are persuaded often by those interested in the business, that respect for the dead requires them to spend money freely. There are delicate hints that unless a costly coffin, expensive flowers and dresses, talented singers and plenty of carriages are provided the impression will be left on the community that the departed was not beloved and will not be greatly missed. We have known a working girl, at the death of her mother who had been dependent on her, to pay out of what she had saved from her wages $220 for a coffin, and to have worked many months afterwards to pay other debts incurred for the funeral. Ministers could if they would do much to stop this false sentiment which fosters a crushing burden on those who cannot afford it. Rev. Quincy L. Dowd of Winnetka, Ill., has an article in the *Cook County School News* giving an investigation into the costs of burial. He also cites an instance of the funeral of a Bohemian woman whose daughter is a helper in the Chicago University College Settlement. The service and burial, under the auspices of the Roman Catholic Church, cost $500. The woman's husband was a day laborer earning $1.50 per day. The costs of burial are steadily increasing. The Coffin Trust controls the price of caskets. Even when cremation is resorted to the bodies are placed in boxes of costly wood lined with finest cloth and expensively decorated, though these are to be destroyed in the furnace in a few minutes. What should be a simple reverent service is made a mercenary and cruel business to which society reluctantly and timidly consents. Mr. Dowd says truly, "The church ought first to know the tragedies bound up with modern burial costs, and try to protect society from this inflicted burden. We who are ministers might, if we had the courage or good sense, avoid the ridiculousness of much of it, the sheer paganism and vulgarity not infrequent in ordering obsequies." To this it may be added that if well-to-do people would refrain from costly display in arranging for funerals their example would be worth much to their poorer neighbors.

Bargains in Benevolence

Many people love their neighbors some, but not as they love themselves. To bring their affections up to that point they need some stimulus by way of reward to selfishness. If they know a poor cripple and like him, they may give him a dollar to get a pair of crutches. If they only know of cripples by hearsay, they cannot be persuaded to give the dollar to the hospital that cares for them unless an oyster supper or an entertainment is held out as a premium for the benevolence. Hence when the minister preaches on the text, "Give and it shall be given unto you," with a practical application he adds in the church calendar an appendix to his sermon, that besides the promised divine reward to givers there will be ice cream or a concert or a chance to select a penwiper or a doily or some other article that will be always in the way to remind the donor of his generosity.

The season is approaching when these means to stimulate benevolence must be applied. Already the summer boarder begins to regard suspiciously the crotchet and knitting needles wielded by bejeweled hands on hotel piazzas. They seem to him to be weaving snares to catch the loose coins that may remain when he goes back to his work after his search for change and rest, that is, unless he shall discover that the waiters have taken the change and the landlady secured the rest. Shopkeepers are beginning to look over their remnants and unsalable goods to see what they can best spare for their benevolence when the committee on the fair comes around to ask for their gifts, with a promise thrown in to direct trade their way, if they will also pay cash for an advertisement in the church calendar. Books are already being studied which propose ways warranted to draw money from religious contributors without dangerously transgressing laws against gambling or social standards of decency. Lists of singers, readers, whistlers, sleight of hand performers and those skilled in hypnotizing are already made for religious and charitable uses, and soon the "church work" of the autumn will be fully under way.

We do not mean to intimate that all methods of stimulating benevolence other than the direct offer of opportunity to help one's neighbor in need are unworthy. There will be bargains in benevolence as long as there are bargain counters of any sort. Besides, the work of helping others in which many share cultivates and enlightens the benevolent spirit, and interprets the parable of the Good Samaritan better than a sermon on it. The social life of the church and the community is exalted and beautified by people acting together in doing good. The importance of service by giving would never be realized by many people if they did not catch the enthusiasm for it by participating in social gatherings and entertainments.

It is a safe rule, however, to refuse to be led into doing for the sake of benevolence what one would be rather ashamed to do for himself or his friends. Some queer things are recorded as rather creditable because they raised money for

charity which would make persons look foolish if they were caught doing them to make money for themselves. The London *Sunday School Chronicle,* for example, notes that in a hotel dining room a number of paper balls were seen adhering to the ceiling. The explanation was that customers were invited to attach a coin or two to a cork with a tack in it, and wrap the whole in paper and make the packet stick to the ceiling. It was thought to be quite a success when about forty-five dollars were gathered from these paper wads for a local hospital.

Another instance is told of two Oxford students who dressed themselves in rags at the end of their college term in the earlier part of this summer and tramped to London as beggars. On the road they told pitiful stories of their hunger and suffering and collected generous gifts. At one place, for instance, they called where a house party was being held and "drew on their imagination" for such a pathetic account of distress that when the hat was passed round they got a substantial sum. Being members of a London Free Church, they turned over the proceeds of their trip to the foreign missionary society.

Bazars and fairs and concerts and suppers and socials may be proper adjuncts of the campaign of the Christian church to save mankind for the future and to relieve its present distress. But in order to be really serviceable they must not only be legally honest, but honorable in the sight of all men.

Daily News Factories

American tourists in Palestine often complain of the lying of native guides, not knowing that Americans have paid them for lying or punished them for refusing to lie. The pious visitor to the Holy Land wants to know just where the great events occurred of which he daily reads in his Bible. If the guide he employs does not know how to answer his questions he is apt to discharge him and to pay well the next one who points out the exact spot where Jesus cured the man born blind and the very house and room where Jesus and his disciples instituted the Lord's Supper. The same process is going on in this country, and is a mighty factor in American society. The people want news, and will buy papers that furnish it. Publishers therefore are ready to pay good prices for news of actual events, and when that is not sufficient to satisfy the demand, for men who can manufacture news that will sell.

Prof. George Herbert Palmer of Harvard University lately published in *The Congregationalist* a vigorous remonstrance against a Boston daily which had printed a report that he was about to marry again, and had insinuated that he had allowed the publication of the report. Now he again remonstrates in *The Outlook* against the publication in many newspapers throughout the country of an "Address on Flirtation" ascribed to him, which of course he never delivered. He refused an interview to the Boston daily that first published it, only declaring that he had given no such address, and that he wished his name altogether kept out of print. But just as no law protects even the most sensitive woman from having ridiculous caricatures of herself printed in yellow journals or shields her from the impertinent camera, so no public man or woman can prevent the circulation through newspapers of statements attributed to them which they never made. Professor Palmer says, "Reports of my depravity have lately been sent to me from English and French papers, and in a recent number of *Life* I appear in a capital cartoon, my utterance being reckoned as one of the principal incidents of the month."

Religious journals are now writing editorials on the professor's frivolity, and ministers are sermonizing on it. Well, what can he do? The people want news, and are ready to buy it. Ambitious reporters who cannot find news which the people want must manufacture it or lose their jobs. The appetite for news and the willingness to take anything spicy as news are the cause of these vulgar nuisances that distress decent folk. Professor Palmer says of the American people, who include many of his admirers, "They know the recklessness of journalism as clearly as do I, on whom its dirty waters have been poured. Yet readers trust, and journal copies journal." True enough. One way to stop the nuisance is to start a vigorous campaign against it in colleges and universities, from which an ever increasing proportion of newspaper reporters are coming.

The Strenuous Life for Christ

"The blessedness of life," said George MacDonald, "depends more upon its interests than upon its comforts." A man may be without comfort and yet happy. Such an one was Paul the apostle. A man may be surrounded with every modern convenience, sated with luxuries, walled from distress and yet without absorbing occupations and interests be entirely miserable. In Paul's life, we must remember, the deprivations, hardships, persecutions were incidental; the essential thing, the absorbing and joy-bringing experience was the work for Christ. The troubles were but stones and ruts of the road. He would have liked a well-built highway. But with his whole heart set on going forward, the hindrances were to be overcome and not complained of.

Such a spirit can sing hymns in the dungeon after a bout with the mob. It is sustained by a great purpose and a true devotion. In Paul's case it was a personal devotion, the love of a friend for his friend, who was also master and saviour and leader in the way. To Paul the Jesus who had come to him was not merely lovable. He was adequate. In him was possible the fulfillment of those great, imperial dreams of a world reformed in love and righteousness which were the denizens of Paul's waking thoughts. There had come to pass that exchange of self-devotion which marks the turning point of the life of Christian service. Christ had given himself for Paul, and it was Paul's delight to spend himself for Christ.

To such a man, with this experience, the purpose of life was the essential and delightful thing. Paul would have resented pity. He was so rich in opportunity, so above measure glad in personal companionship, that troubles and persecutions wholly lost their power to daunt or hinder. He saw Christ so much more vividly than the certainty of blows or griefs; he heard the call of the world's need and Christ's desire so much more clearly than the hateful shout of the mob, that he could not turn or falter. We talk of compensations; but the life of the busy Christian is no such petty thing as that. It is full of substantial joys.

The real trouble with a good many of us, who are sadly given to complaint, is not that we are persecuted or have in any wise to pay the penalty of being Christians. There is little of that experience nowadays. The root of the difficulty with our joy is that we are not half Christian enough. We are not absorbed in the obedience to Christ and we leave doors of entrance for the complaints of the body and the whimperings of the mind. Those old Puritans with their long faces were happier than we. They eschewed frivolity; but they had deep and everflowing springs of satisfaction in their hearts. They filled out the measure of Christian service as they understood it, and they had their reward in a grim inward happiness of soul. We know the worth of cheerfulness; but we seek it often with backs turned upon the whole hearted work of the disciple. That way lies disappointment, disillusion and complaining, empty days. Joy and strength are in the full devotion to Christ, the Saviour, leader, friend of Paul, and of all true disciples evermore.

Prayer meeting topic for Aug. 22-28. The Strenuous Life for Christ. Paul in Persecutions. 2 Cor. 11: 16-32; Jer. 12: 5; John 16: 31-33. What sustained Paul? The compensating privileges of the Christian. The joys of the active life of discipleship.

In Brief

Keep in mind our two offers. For the best article not exceeding 1,000 words on If I were Going to College Again we will pay $10. This competition is open only to those who have attended college at least one year. Articles must reach us not later than Aug. 25. For the best article from any writer not exceeding 700 words, received by Sept. 5, on What I Have Learned from Others This Summer, we will pay $7. We reserve the right to reject any or all contributions, but all those accepted for publication will be paid for at the usual rate.

A little boy of eleven crying for his father and begging not to be made king or married against his will is the new Shah of Persia. There is room here both for smiles and for sympathy with a genuine child's unhappiness.

Now it is discovered that the Emmanuel Movement was known to the Chinese long before Columbus discovered America. Dr. Worcester should send missionaries to China at once, where the field is white for the harvest.

Canon Hensly Henson, returning *via* Canada from his visit to the United States, says he has been very much struck by the grotesque competition of denominations in America. We have been considerably struck by the same thing in England.

The illustration on the cover this week represents a corner of the harbor at Gloucester, Mass.—that nursery of seamen, provider of salt and fresh fish and center of favorite seashore resorts on granite Cape Ann. It is the text for the first page editorial.

Jerseymen ought to raise a monument to Prof. John B. Smith, head of the State Entomological Experiment Station, who has rid five counties of mosquitoes. The striped-legged, salt-marsh mosquito has been his special prey. The black-legged one is bred in sewers, rain barrels and stagnant pools.

Riding through a back country district the other day we saw the New Testament quotation in front of a farmhouse, "Beware of the dogs." It is likely also to appear in the cities soon. The Commissioner of Police of New York after experiment has decided that trained dogs are valuable for police service and has ordered the purchase of thirty more of them.

President Taft plans for the autumn the longest and most comprehensive tour which any President has yet made. He has reluctantly abandoned his plan of exploring Alaska but, it is said, will visit every state and territory. It is a pity he could not travel incognito, but he has clear seeing eyes and it is as important that he should talk to the people as that he should hear what they have to say.

The race problem rises up in an unexpected quarter to demand attention. All colored persons are hereafter to be excluded, except by special permission to individuals, from the galleries, lobbies and terraces of the British houses of parliament. This rule not only separates colored from white, but puts under the same ban yellow, brown and black. Now Japanese, Chinese and Indians object to being ranked with Africans.

Boston is seeing blue and red in the big war game. Attacked by sea and land, its citizens read of the moves of the game at their breakfast tables and have to stop and think whether it is blue that attacks or defends. If the defenders keep the enemy out, according to the rules of the game, they will deserve a warm reception. But the enemy will be just as welcome if they win. How good it is that all this is not real, burning, slaughtering and destroying war!

The unveiling of the monument, next October, on the battlefield of King's Mountain will be a great day for the Presbyterians of the South. The battle, it will be remembered, was the turning point of the Revolutionary campaigns in the South, and was on the American side a people's battle of farmers and backwoodsmen. Of the colonels in command in that splendid and intrepid assault all six were Presbyterian ruling elders, the *Presbyterian Standard* reminds us.

Three legislatures have had a chance to ratify the constitutional amendment permitting the Federal Government to levy an income tax without apportioning the proceeds among the states according to population. Alabama has ratified with unanimous enthusiasm. Georgia and Connecticut have declined to act. The real discussion will begin with the new legislatures, but the amendment is likely to be enacted sooner or later.

In Zion City, the home and seat of the departed John the Baptist Dowie, the Methodists have bought a site and mean to build a church. There are at least fifty persons, says the Nashville *Christian Advocate*, who are ready to return to the bosom of Methodism. The wonder is that they were ready to leave it for the bosom of Dowie. But then the prophecy about the following of false prophets was never more fulfilled than in Christian America today.

While it is claimed that the requirements for admission to practice law before the courts are higher and more strictly adhered to than the standards of admission to the ministry, the over-crowding of the legal profession is greater than of the ministerial profession. In New York state alone the increase of lawyers is about 1,000 per year. The *Brooklyn Eagle* calls for higher standards to check the increase, and advises a compulsory course in moral philosophy. We would like to have a compulsory course for ministers on common law.

The Unitarians are building a new church at Andover. What an opportunity this offers for the critics of the Seminary so recently removed to Cambridge to preach on the parable of that wandering spirit who finding the house whence he came out empty, swept and garnished, "taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first." It may spoil some pungent editorials to add, as in truth we must, that this Andover is in New Hampshire.

The balloon is certainly the easier way. The Italian Duke of Abruzzi, who tried to climb high enough to win the affections of an American lady, has now with toil and unlimited expenditure reached the summit of a mountain in the Himalayas which is over 24,000 feet above sea level. But another Italian, Lieutenant Mina, last week went up in a balloon to an altitude of seven miles. And now Mr. Orville Wright tells us that his aeroplane can go up a mile and travel from eight hundred to a thousand miles without a stop. We suppose he will show us how to do it one of these days and set all the strategists of Europe a-twittering.

President Eliot has replied to a critic of his now famous lecture to the Harvard Summer School on "The New Religion" suggesting that opinions formed on the basis of a few inaccurately reported, scattered sentences may be modified when the lecture is published in full in the October *Harvard Theological Review*. He says also: "I venture to add that I am not at the 'hold of any proud world' whatever; second, that such little part of the world as I am best acquainted with loves the 'Lowly Nazarene' and does not hate him; thirdly, that I have met during my life most of the sorrows which are accounted heaviest; fourth, that Jesus will be in the religion of the future, not less, but more, than in the Christianity of the past."

In the Congregational Circle

Is there any state that leads Southern California in the vigor and wisdom with which it has taken up its share of the burden and privilege connected with the Apportionment Plan of benevolence? Its new state superintendent of benevolences, Rev. C. P. Dorland, has been in the East recently seeking, through visits to the headquarters of the national societies, to equip himself more fully for his difficult task. Most heartily has he entered into it, believing with most of his brethren in Southern California that when the Apportionment Plan can once be put into operation it will mean a steady flow of money into the treasuries, do away with so many special appeals, decrease the expenses of the society for collections and prove altogether more satisfactory to the churches themselves than the present often haphazard and uneven method of raising money for missions. Already thirty-two of the ninety-eight Congregational churches in Southern California have adopted the weekly offering plan of benevolence, and as Mr. Dorland goes from place to place he finds laymen especially enthusiastic over the idea. It appeals to their business instinct and in several cases the leading men in the church have actively co-operated in the effort to commit their churches at once to raising their share. Thus Southern California hopes soon to pass over to the national societies their share of the $42,000 assigned to the state. May other states follow in their train!

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The little group of testimonies concerning the "Together" Campaign, printed elsewhere in this issue, suggest common lessons despite the variety of source. These examples show that such a movement, like the Apportionment Plan with which it has points of contact, depends largely upon agitation in the local church. If the appeal is merely "presented" to the congregation, little can be expected; it must also be impressed. And upon the pastor rests the responsibility for successful impression. Usually he reaps in proportion to his conviction and earnestness. To his persuasion, however, must be added a general sense of loyalty, both to himself and to the denomination. It is also interesting to note that, on the whole, not the size of individual gifts but the number of givers made offerings notable. When the obligation so comes home to the members that a working man with small wages gives six dollars, it is no common achievement for a campaign. It may be said that these are inferences drawn from a single event in denominational history yet, if the results are everywhere conserved, it will prove good for all the churches that we have made the campaign together.

An Ideal Parishioner

A Career Rich in Suggestion to Modern Men

By Rev. W. A. Bartlett, D. D.
Pastor First Congregational Church, Chicago

[Read this graphic picture of a real life, Christian laymen, and remember that the qualities in Professor Scott upon which his pastor, Dr. Bartlett, dwells chiefly and so fondly are within the reach of any man—fidelity, humility, generosity, helpfulness. Greater even than his work in Chicago Seminary was his service in many lines of Christian activity. One man like him in any church will make a pastor's heart sing for joy, and make the church itself respected and influential.—EDITORS.]

All the problems of church life and work which are perplexing us find their solution in the individual. We are to begin now with the children of the present generation, to make them fit ancestors for the better generations to come. We are wondering why men do not devote themselves to the church today, and may fail to go deeper and see if we as pastors and leaders are providing a church to which men may be devoted.

Take a concrete and beautiful illustration of a man who was a minister and professor, but held in his own church the place of deacon and layman as well as preacher. Hugh MacDonald Scott of Chicago Seminary will more and more be recognized as one of the greatest men our denomination has produced. He was an ideal parishioner because he made himself such a man as would become one. It was unnecessary for the church to reach him by hysterical methods. God had reached him long since, and he had in himself the momentum of the useful man. There is the secret of the strong church: that the men make themselves strong.

CONSERVATIVE BUT SCHOLARLY

Professor Scott was acknowledged as one of the profoundest scholars and best-read men in this country. On his table was the latest book, and on his tongue was the quotation from the Greek or Latin Fathers of the Church. A man of affairs, he read the German periodicals and kept abreast of the vagaries of every shade of philosophy and theological thought. When other ministers thought they had discovered some new truth, this man would show them that this theory was discarded by its originators before it had crossed the ocean. His conservatism was not of an obstinate and ignorant holding to past beliefs, but the result of the most careful investigation of the latest phase of doctrine.

Yet instead of being the ponderous theologian, he made the church history which he taught as fresh as the last colloquialism of the street, and when he spoke in prayer meeting or preached in the church, his fund of humor would have the boys and girls laughing before they knew it; and the men who had been preached to all their lives would sit up "and take notice" that here was an old teaching with an entirely new dress.

NEVER A SCOLDER

Professor Scott was an ideal parishioner in that he was found as steadfast in the most disheartening days of the church work as in its most encouraging. He early learned that the best service he could render did not lie in criticism or even suggestion, but by lending a hand. I was told only yesterday by a pastor of some of his strong laymen who rise in prayer meeting to scold the people for their laxness, or whip them up to better giving, till they were "scourged to their dungeons." But in the darker hour of discouragement Professor Scott would rise with healing in his wings. He painted a glowing picture. He revived our drooping spirits. He suggested a truth no one had thought of before, and which seemed now so natural and essential.

While I was debating the call to this church I received a simple, kindly, hearty note from this man of God, in which he made no promises, nor held out especial inducements. Ever since that time, nearly eight years ago, he has been making more than good. Not a year has passed but a note of loving appreciation came from him, and it seems to me from what I know of his fine, high ideals of church work, that it must have taken considerable self-control not to make a little suggestion here and there, but it never came.



PROF. HUGH M. SCOTT

A WISE COUNSELOR

Professor Scott was an ideal parishioner as an adviser in the Standing or Prudential Committee. He never failed to come when in town, although in the latter years of the more strenuous life he used to say with a whimsical humor that he ought to take a room at the church: one night a supper, another a committee meeting, the next the prayer meeting, again a concert. Yet he never shirked although that longed-for book might be waiting for him to cut its leaves, and as secretary of the Seminary faculty a great amount of writing must be done—all till very recently with his own pen. In the committee meeting he "was swift to hear, slow to speak, slow to wrath." In fact I never saw him lose his temper. The rest of us did at times. I think we more often had to appeal to him for his always valuable suggestion than had it come unasked. Then he had a way of meditatingly rubbing his nose and saying the one thing that cleared the air: chaos took shape, and the discussion which often up to that time was without form and void became a firmament with a distinct outline. He was a peacemaker, but not by compromise. It was through the sweet reasonableness of his plan.

IN THE PRAYER MEETING

Professor Scott was an ideal parishioner in the prayer meeting. To me the meeting was always incomplete until I saw him enter the door and proceed to his seat. Here again he was a man who assisted. His sweet tenor voice was full of melody in the hymns. His reading with the congregation was just strong enough to lean upon, but not insistent like that of brethren who take the bit in their teeth and gallop off with the whole psalm. He rarely led in prayer or spoke until large opportunity had been given for every one else. Sometimes it was the tender and uplifting prayer with the new form of utterance which arrested the attention. Sometimes it was a brief address so replete with historical allusion, or so unconventional in illustration that we all sat with bated breath, and I used to wonder with deep humiliation why that central thought had escaped me. He liked at various times when it would not sound personal or as a hint to his own pastor to quote the rule for preaching "twenty minutes, with a leaning to mercy." And in his own preaching and prayer meeting talks he invariably sat down when we were hungry for more. O my long-winded and heavy brother, think of this!

After the meetings he was quick to get hold of the stranger, he did not delay as long as some, but he managed to speak to scores. The Welsh woman whose old town he had visited heard him inquire in his kindly jocularity for the news. The manager of a restaurant down town, who came often late and very tired, heard him ask her about Nova Scotia, their common birthplace. The faces of all lighted up. Yet there was no flattery. No waste of words, but the personal touch that endeared him to each one.

JOHN THE BAPTIST QUALITIES

No man in our church ever spoke more searchingly, and I might say severely, when occasion arose. There were rare times when he felt like using his popularity for what would have been a stinging rebuke and an unforgivable one. I have fairly shivered in my seat at what seemed a flat-footed reproof of certain tendencies which he thought wrong, aimed so unerringly that many knew to whom he referred. Yet I do not think he had an enemy. His own life was so pure, unselfish and dedicated that he could say such things.

A DEDICATED PURSE

He was so liberal he never kept a dollar for himself, and he could not see why others could not do the same. Yet only those closest to him knew how large were his benefactions. He gave far into the future. He taxed his income for months in advance, but never alluded to what he did, but once, and then just in passing he remarked that for several years he had given one-fourth of his salary to his church. No one ever went to him for assistance and went empty away. Where other men tax their ingenuity for an excuse not to give, he used his to find a reason for it. And always in his giving or in the rare rebukes there was the illuminating and saving grace of humor, which made men laugh when they squirmed, and he was just as much your friend afterward as before.

Professor Scott was an ideal parishioner in church attendance, both morning and evening. His services as speaker and preacher were in great demand. Churches would open their pulpits to him when he came to ask for money out of sheer delight at having him speak on any subject. Shortly before he died he preached in a large, strong church that had an evening attendance of less than thirty. He told them with bald

yet kindly frankness that he thought they needed missionary work among them more than the heathen. There was no rancor in his words, no suggestion that he was slighted, and men would grasp his hand in thankfulness after the most flat-footed criticism.

IN PEW AND AFTER MEETING

But whenever he was free, he was with his family in the pew, and always seated before the organ prelude had ceased. At the beginning of my pastorate we organized a men's league. The main purpose of it was to fortify the evening service. Each man who joined agreed to attend that service. As time went on and the service grew, there were many defections. Professor Scott, however, always came even after a hard day in another field. Many is the time I have wished him home, when I knew he was weary, and what he might hear might make him more so. But there he sat, and when we had after meetings he was one of the few who would seek his man, and come personally into the inquiry-room, often quietly remaining in prayer, and at all times getting hold of some man and finding instantly a point of contact with him. Rarely have I preached a sermon without thinking that the Professor might handle that theme so much better, and I could imagine him framing in his own mind a larger and more effective treatment. He rarely expressed commendation, but often came to shake hands. I think he felt that each man had his own point of view, and that there was no call for comment one way or the other. But I treasure those annual notes which came in the midst of his many cares, and which caused me to walk on air for days.

A SINGULAR HUMILITY

Personal praise or honors had little effect on Professor Scott unless it was to make him impatient. Most of us will drink in all we can get and look for more. Once, when at a large gathering of representative men, I made bold to say that the churches of Chicago owed it to Professor Scott, after all his years of service for them, to raise what was a paltry sum of $40,000 for the Seminary as a personal tribute, he felt that I was wide of the mark, and later in our church almost spoke in correction of such an idea. I might have felt hurt had I not recognized the man's point of view: that the Kingdom is everything, and men but the workers in it. It was nevertheless true that the money which flowed to him in a stream came, as his family and his friends knew, as a personal token of affection.

REALIZING THE CHRIST STANDARD

What I have said may seem overdrawn. The fact is it is underdrawn. I think I have some little knowledge of men, and I am sure I never knew one so near to the Christ standard as he. The thirteenth chapter of First Corinthians, on which he was at work for the Sunday school lessons, told the story of his life. He named it "The Problem of Life." But he had solved it in his further title, "The Greatest Thing in the World—Love." In this he was like his close friend and former companion, Henry Drummond. This is one of the few lives which seem without a flaw. Childlike, yet profound; humble minded, but with mighty courage and deep convictions. All he was and had was put out at interest for his Lord. There was not a single effort made by the church for the least of the children in which he was not interested. No method was too advanced if it aimed to serve Christ. No service was too lowly for him to give. In Professor Scott we had the striking proof that the good man is an optimist, he has unusual courage, that without seeming to be he is the real manager of men, that when others have shouted long and failed he would speak a sentence quietly and succeed.

HIS SUDDEN TRANSLATION

To my mind there was a wonderful and tender providence in his taking away. It was like the sudden translation of Elijah: no pain, no failing health. He had been abroad and with his wife revisited the scenes of his student days in Edinburgh and visited haunts dear to him. He had found his new president for the Seminary. His sons and daughter had grown up into strong lives full of promise. The churches and seminary were turning to him in an affection that can only come through years of testing. On his last Sunday evening he listened to "Pilgrim's Progress" while the illustrations were thrown on the curtain. The last picture was Christian going through the waters with the heavenly city in sight. Monday night he heard a reading of "A Servant in the House" surrounded by the poorest of the poor children of his church. Tuesday night he went to the meeting of the City Missionary Society, and after sitting quietly till it was announced that only twenty-five dollars were lacking to make up the deficit, arose saying, "I will give twenty-five dollars if you will let me talk five minutes," which was greeted with a delighted laugh by all. Most of those present would have given money to hear him speak. What he said was not of suggestion. There had been some rather acrid criticism of methods, but the Professor wanted to say that it was his desire to have the Seminary in closer relationship with the Society than ever before. He called it his "Swan song."

It was sweet indeed, and how little did we realize the literal truth of his prophetic statement. Wednesday night being stormy, the family forbade his going to prayer meeting—a most unusual thing, as he was always present, so that he had that evening with his own. Thursday afternoon one more committee down town to start a new enterprise. He had been introducing the new president for thirteen days into the Chicago constituency, and warning him to be careful on the crowded streets. Then with a cheery "Good night, see you in the morning," after lending carfare to a friend who had nothing smaller than a ten-dollar bill—an act typical of his whole life—he went on his way alone—and God took him.

A Glimpse of Howells

BY REV. CLARENCE P. EMERY

In going to the post office from my former home at Kittery Point, Me., I did not always follow the dusty highway. It was pleasanter often to take the footpath that leads under the shadow of old Fort McClary and along the margin of the seashore. One August afternoon, while slowly making my way alone up through the alders that border this narrow path, I heard the pebbles rattling ahead, and perceived approaching Kittery's most distinguished resident, William Dean Howells. For a few minutes we chatted together, passing the time of day, speaking of the weather and inquiring about the health of the members of each other's family. He seemed all solicitation regarding one of my household, and gave me fatherly counsel as to the urgency of my being ready to make any sacrifice for her.

He is a gracious host. As minister of a Kittery parish, it became my agreeable lot to call occasionally upon him. In his home, in the afternoon, I have talked with him "over the tea-cups," and found him ever the interested, deferential, modest gentleman.

The Howells residence is beautifully located. It looks out upon Portsmouth Lower Harbor and Newcastle, N. H., with Portsmouth Light, Fort William and Mary, and famous Walbach Tower looming up across the waves. More to the eastward is the open sea, with the Isles of Shoals upon the horizon, from one of which are seen in the evening the alternating colors of White Island Light. Close to the roadside, yet secluded by shrubbery, is a flower garden dear to the hearts of the family. One occasionally catches a glimpse of Mr. Howells there—sometimes with his wife, sometimes with son or daughter, sometimes with them all. They are a devoted family, and continually set for all around them an example of what home ties should be.

The Kittery Point Congregational meeting house, the oldest church building in Maine, wherein, in Colonial times, worshiped Sir William Pepperrell, the hero of Louisburg, and the only American ever knighted by the English crown, has, in these latter days, the distinction of being the occasional worshiping place of Mr. Howells. One Sunday morning, through a misunderstanding, no minister appeared at service time. Mr. Howells, who was present, upon being asked to speak to the people, kindly helped



The Kittery Point Residence and Study of W. D. Howells—Study at the right



William Dean Howells in his Study at Kittery Point, Me.

them out of their difficulty by going to his library and getting his story, "Through the Eye of a Needle," from which he read to them.

The right-hand man of a gentleman of affairs in the community had married the head waitress of a local summer hotel. They were living in a cottage not far from Mr. Howells's boundary line. A baby came into their home, but in a few weeks went forever away. I was called to attend the funeral. Not many people were present. The man's employer had not thought to come; but, as I looked around the plain little room, seated close to my side, I saw the author of "The Rise of Silas Lapham." Among the floral tributes there was a remembrance from him.

That thoughtfulness is characteristic of the man. Whoever you are, when he meets you he is interested in you. He is democratic. He is friendly. He is delightfully gracious. He is most courteously deferential. Will that laborer and his wife ever forget that Mr. Howells attended the funeral of their baby?

Kittery people are proud of Mr. Howells—proud of him because of his renown as a man of letters. Their full tribute to him, however, is deeper than this. They love him for the simplicity, the modesty, the charm of his personality; love him because, being among them, he is of them; interested in them as his fellow-citizens and fellowmen.

Chepachet, R. I.

Straight Looks at Mission Fields

By Prof. Harlan P. Beach
Yale University

A CHINESE STUDENT MOVEMENT

A letter just received from a well-known Smith College graduate, Mrs. Mabel Milham Roys, tells of a remarkable movement in the Union College of Shantung Province, the Holy Land of China. Within the past decade, despite the Christian character of the institution, only five or six men have gone from it into the Christian ministry; for five years not one has done so, thus increasing the famine of Christian pastors.

The reasons for this are not far to seek. Christian college men are desired for business openings bringing them six times the salary of a Chinese pastor, which is only equal to the wage of the average cook, about $2.50 per month. With such a relatively munificent salary, a layman may aid the struggling native church up toward self-support, while at the same time he can do much religious work at odd hours. To become a pastor, moreover, means to give one's life to a company of men and women mainly illiterate, the best educated of whom are nevertheless held in contempt by the higher classes.

The exhortations and prayers of the missionaries have long been lavished on these students in vain. Finally, at the beginning of April, Rev. Mr. Ding, a Chinese pastor of exceptional ability, intellectually keen and remarkably attractive personally, came to hold a week of special meetings among them. There was no excitement beyond what one sometimes sees in American colleges during the Week of Prayer. Two meetings a day were held, with group prayer meetings between times. No appeal for the ministry was made, and not a foreigner had any part in their plans. Surrender to Christ—whole-hearted, enthusiastic—finally became the dominant note. And then the work began. Before the week was over, college men to the number of 104, and 25 preparatory department students had come to the logical conclusion that such surrender meant the ministry as their life work. In addition, literally scores of men and women students promised, *à la* the Korean Christians, to give a definite portion of their summer to preaching the gospel in hitherto unreached regions where Confucius, the Throneless King of China, formerly taught his thousands of disciples.

AN INDIAN CONGRESS OF RELIGIONS

Reminding one of the historic conferences of men of Moslem, Hindu, Sikh, Jain, Buddhist, Parsi, Jewish and Roman Catholic faiths, convened by the illustrious Mohammedan monarch of the sixteenth century, Akbar the Great, was the fourth "Gathering of the Union of Truth and Love," near Amritsar in Northwestern India. Called together by a distinguished convert of the Church Missionary Society, the leaders and devotees of various religions met in harmonious conclave, the Sikhs predominating. The conditions imposed on all who joined the company were, first, an agreement to be guided and controlled by the rule to love and do as they would that others should love and do to them; secondly, for each to think himself or herself less than the least of those present; lastly, to speak of the things of God just as each one could see them. By the banks of a great canal, far from the abodes of men, with no roof over their heads save the blue heaven, the teachers of varied religions spoke forth the longings of their hearts. Prose that was poetical, used in exposition of Brahman or Moslem truth, the utterances of Sikh teachers delivered in a Gregorian-like monotone, evening groups of those of Christian belief whose truest expression was manifested in words of trustful prayer—these were features of that retreat of seekers after truth.

It is said that the strongest impression was made by a lonely Christian æscetic, who, with silvery hair waving in the wind, his worn body wrapped in a rough sheet, and with tears of penitence coursing down his furrowed cheeks, was a veritable "voice of one crying in the wilderness." And what did he cry? "Jesus is my Sahib!—the true Guru! Kesar, the orphan, the poor, lost sinner—Jesus has met with and received him"—a simple, oft reiterated word of witness that outweighed the stories of Kabir and his daughter and their wonderful piety, taken from the adorable Granths, worshiped by the Sikhs in Amritsar's famous Golden Temple. Best of all, the Golden Rule really ruled in that unparalleled gathering. And so the dawn is reddening even in the fanatical Moslem Punjab!

WORK FOR THE GYPSIES

So far as I know, no Christian has ever heard of a missionary society, or any full-fledged mission work for the strange, often dreaded people known to us as gypsies, though a gypsy calls himself *Rom*, or Man *par excellence*. Unfortunately for our interest in them, they still labor under the early reproach of the race. An act in Scotland dated 1449, which seems to refer to the gypsies, describes them as "overliers and masterful beggars," and as going about the country with "horses, hunds and other goods." A paraphrase of Genesis made by an Austrian monk in the twelfth century regards them as descended from Ishmael, bursts forth with "Out upon their life and their manners!" and proceeds to list their well-known qualities.

But there is another side to the gypsy. Even if John Bunyan is claimed on rather slender grounds as of that race, Mrs. Carlyle was proud of her Baillie ancestry. Thousands of them believe the old legend that a gypsy stole one of the four nails with which Jesus was to be crucified, and thus won for his people divine permission to steal—a story which singularly enough has been quoted to account for the hitherto unexplained change from four nails in crucifixes to three, which took place in the twelfth and thirteenth centuries. Their native tongue—for while they speak the language of the land of their sojourn, they also speak the original Romani—has words for God, devil, soul, heaven and cross, though the latter originally stood for Siva's trident and savors of their sometime home.

But how are they to be reached by the gospel? Dwelling in every country, they are always pilgrims in the earth without a fatherland. The nomadic character of the race makes permanent work for an isolated encampment an impossibility. Yet there is one bond of brotherhood among gypsies of every clime. It is their common language, the *Romani chiv*. The British and Foreign Bible Society is arranging for a Romani version of the New Testament, in the hope that the written word will accomplish what stated services could not. It has already negotiated for a translation of St. Luke into Eastern Romani by Mr. Gilliat-Smith of Constantinople, who has resided among them and spent years in a close study of Romani. They hope also to induce Professor Finck of Berlin, possibly the finest scholar of the tongue, to translate the same Gospel into Western Romani. And so even the scattered peoples are being brought to a knowledge of Jesus.

Sparks from Other Anvils

A GOOD COMBINATION

(*Zion's Herald*)

A profound religionist who has an unfailing sense of humor is the most delightful person in the world.

SERMON CAPACITY

(*The Brooklyn Eagle*)

When somebody asked Cardinal Logue how many sermons a clergyman could, doing justice to himself, write in a week, his eminence said it depended. Presuming the minister to know little, he could prepare many; presuming him to be wise, he might be equal to the task of producing one.

Because Rev. J. M. Williams of Pine Village, Ind., has preached short sermons, a member of his congregation has presented him with sixty acres of land. Of course it does not follow that if the sermons had been shorter still, the gift would have been larger. Carry that to its ultimate, and—the end is silence!

HYPNOTIC PULPIT LIGHTS

(*The Nashville Christian Advocate*)

Two small matters about church-building—or furnishing, to be exact—have much to do with the comfort or discomfort of worshiping congregations. The first is the clock. By no means let it be put where the people have to watch it and the preacher cannot see it. By all means let that order be reversed; it should stare the preacher in the face with plain figures, yet be behind and out of sight of the congregation. The other is the lights. We know now that the only proper place for lights is high overhead. The ceiling itself should not be painted or stained a dark shade, but be left with a fair, reflecting surface. And the lights—all the lights—should be up near it, quite out of the line of vision of preacher and people. A light near the speaker's head or behind him hypnotizes the hearers, and the sermon innocently gets the blame when they go to sleep.

Outdoor Work for Women

By Helen Campbell

The New England mind, transcendental as it is claimed to be, is apt to abide in the old ruts when fresh fields for the work of women come up for discussion.

"'Tain't farmin' they'd ought to be meddlin' with," my ears have heard the oldest inhabitant state with conviction. "Flower beds is well enough if they will have 'em, an' a strawberry patch if they're so minded, but it's the house that's her business an' she'd better stick to it," and this old gentleman, like many a predecessor and successor, stumps away feeling that he has settled the question.

"She" did stick to it for long. "She" as a collective noun sticks to it still, and the history of tuberculosis for the shut-in lives in these farmhouses, East or West, is known to all those who fight the "Great White Plague," for the old-time farmhouse and the life lived in it are well nigh as deadly as is the tenement house of today. One of the first rebels against the shut-in system gave me this bit of her own experience, a woman in Northeastern Maine, well on in middle life, gray-haired and slender, but clear-eyed and vigorous, so thoroughly so that she seems to emanate health.

A WAY OUT OF INVALIDISM

"How did I get to be a small-fruit grower?" she said meditatively, as if not quite sure herself as to the arrival of this distinction. "Why I guess it was just by being so nearly dead they let me do whatever I wanted to. There were nine of us children, you see, and seven dead with consumption just as they turned about twenty-one or so. I was following in their tracks; skin and bone, and a cough that kept me that, and given up to die most any minute. Well, it was apple-bloom time, and I begged to be carried out to a big tree I loved the best of them all, just for a few minutes, and I hoped I'd die out there. They declared I was crazy to think of such a thing as leaving my bed, and wouldn't. But I had a twin brother that said as long as the doctor said I couldn't live anyway, I'd ought to have my way and I should; so they give in to him and took me out there.

"It was the beginning of June, and it seemed like heaven after that awful bed and the walls kind of shutting down on me. I won't mention what the house seemed to me when they took me back to it. I slept that night as I hadn't for months, and the next day he carried me out again. When there'd been a month of that I was a different creature.

"I couldn't lift a hand, you see, at first. Then pretty soon I got a little stick lying near by and tried to dig a hole, just to see if I could, but it took a week to make anything you'd really call a hole. I went on to crawling round a little and pulling up weeds here and there, and soon I knew I was going to get well and kept on. Outdoors it was for me and nowhere else ever again if I could help it.

BEGINNINGS IN FRUIT GROWING

"When my brother went to the war, for it was 'sixty-one,' I turned to and began to take his place far as I could. He never came home, and that's how, bit by bit, I got to be the first woman farmer in the county. There's lots of us now. I had some cousins that had gone West, if Ohio's West—it used to be—and they were just book farmers, the folks said, but they were making money off their acres all the same. Well, they sent me things to read—the *Agriculturist* (that was about the only paper then of that sort, or anyway the only one I saw) and books that had sense, and I tried experiments and if you'll believe me they worked. Then, being bad off for help, I adopted two boys of nine and ten, left on the town when the father was killed in a jam on the river, and the mother dead just before. Bad boys folks called them, too, but they was never bad to me.

"I gave them each a plot of ground and they was to have all they could make off it. Their little arms and legs flew, I tell you, as if it was a ball game. Bar Harbor was not so far away, the best kind of market for things the farmers didn't know much about. At last every bit of our southern exposure land was down to strawberries and lettuce, cared for like babies. There was a steady sale for more'n we had to sell. Our apples, too, couldn't be beat in that part of the country; cultivated careful as berries, but less trouble by consid'able.

"That's about all. Them boys is men now, with their own families, and what's more they've never wanted to run away, or go to sea, or get down to the city for more'n a day or two looking about. I loved the work and they did, too. It wasn't sprawling all over thirty or forty acres with never a full crop on one of them, but what they call now 'intensive farming.' That means lots of manure and keeping the soil well worked so it's free and crumbly, and so getting double and more off of it. I sent both of them for a spell to an agricultural college, and it paid them and me, too.

LIBERTY AND A LIVING

"You'd think they was off on a picnic, the way they take it all, and for all the work, and there's plenty of that, it's kind of picnicky now, for I'm alive and like to be, and they've got first-rate wives. Each one has his land and is seeing what can be made out of it. They'll make, but if they *didn't*, it's LIBERTY! They're their own masters. That's something, ain't it? I don't mean it's play. Not much, but there's play when things seem to mind you right along and do as you bid! Worms and bugs? What's birds and Paris Green for but to attend to their case?

"There's hundreds, yes, thousands of women that could get a living and health and strength and long life and a good time if they knew what outdoors means, but you couldn't make most of them see, and there you are! I joined the Grange soon as there was one, and talked over things with some that did see and are doing well in one way and another, and there would have been more if there had been any teaching them when they were little to love the earth and what it can do for us, and so they can't seem to understand now."

A book could be filled with special cases of women in outdoor work, driven to it often to regain lost health, but the ranks are more and more recruited from women who take whole or partial courses in agricultural colleges. Two broken-down school teachers went to California, presumably to die, and are now prosperous owners of one of the finest raisin ranches in the state.

HERB GARDENS

A cry has gone up from druggists in all parts of the country for more medicinal herbs; not enough gold thread or lobelia and many another herb and simple, used in the pharmacoepia. Acting on this information, a pair of students in an agricultural college whose methods I knew, married with no resources whatever beyond a few dollars left over from the wedding fee and a plot of land, subsisted for a time on oatmeal and such vegetables as could be allowed room on the edges of the beds, and found immediate sale to a first-class druggist when the crop of herbs matured and was prepared for use. There are now a number of peppermint farms. It is one of the difficult crops in the beginning, but a very profitable one when once planted.

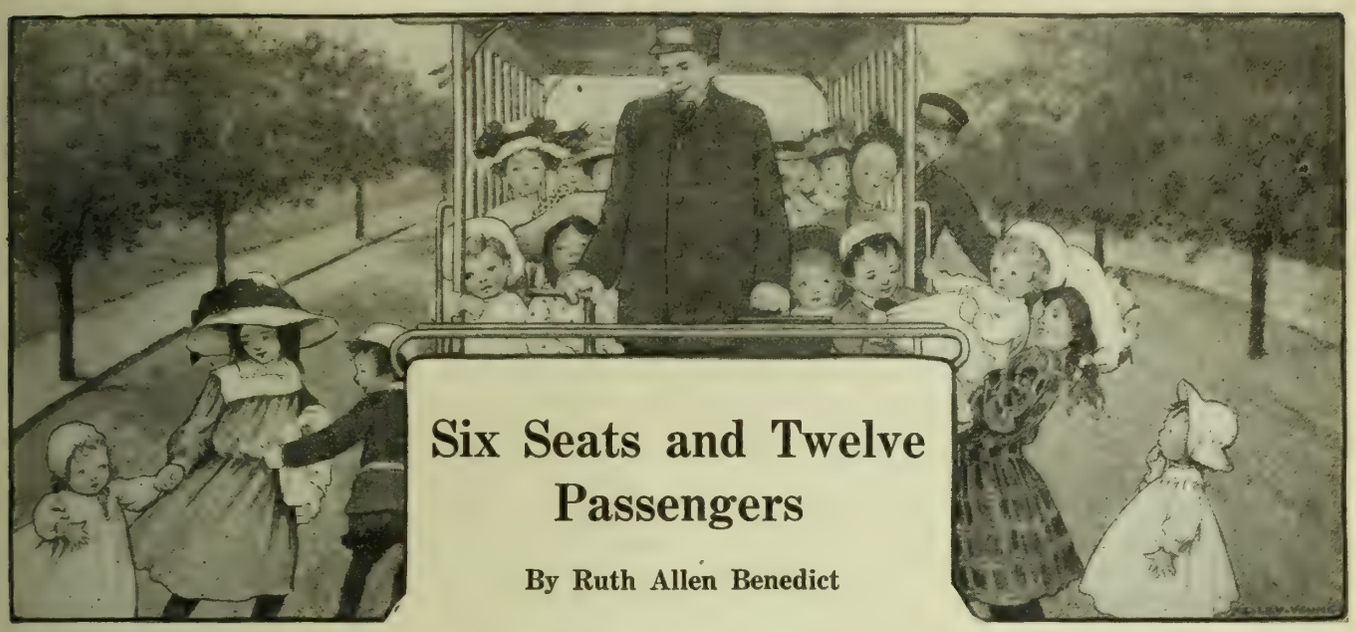
OTHER CROPS IN DEMAND

Nut-growing has been taken up by some women. Pecans make one of the most profitable crops, but require a southern climate for the best results. New England, however, has its own store of nut-bearing trees, hickory nuts, chestnuts and beechnuts. A carefully selected and well managed orchard can be set with alternate rows of nut trees, and yield with small trouble compared to many other crops a certain income. A college woman near Pittsfield, Mass., has an onion farm with a product that rivals that of Weathersfield, Ct. She rides her own hay-cutter, and during the season entertains a succession of children sent to her by a social settlement.

In short, the way to independence lies open to all intelligent women who are willing to work and ready to study the wisest methods. Short courses in all forms of farm or garden work, dairying, poultry raising, etc., are given at most of the state agricultural colleges in the summer, the fees very moderate ones. The soil expert in these colleges analyzes samples of soil sent in, and states what crop would best succeed on each, as well as what is required to bring it up to the standard.

For instance, a few years ago a woman suddenly widowed, and with no source of income save possibly the few acres of land about the little house, sent a sample of the soil to the New York State Agricultural College, and, in due time, received word that it would be excellent for peach-growing. A friend loaned enough money to buy the trees and she studied carefully the best methods of caring for them. Raspberries were planted between the rows, strawberry beds made nearer the house, and she and a maiden sister, a broken-down school teacher, as the crop ripened, made jam of a quality so fine that it has steady market. Fruit-raising almost necessarily implies a small cannery for surplus fruits in their season. We are learning that whatever any woman learns how to do absolutely well means success in the end. Courage, patience and hopefulness under difficulties, love of the country and the best information to be had are all essentials.

To the United States Bureau of Agriculture one may always turn for admirable Bulletins on all forms of this work, a catalogue of subjects being sent on request. Cornell, like many other colleges not strictly agricultural, has its Agricultural Annex and does admirable work under the direction of Dr. L. H. Bailey, authority for his college students and more and more for the country at large. E. P. Powell, the owner of a model farm, is a charming writer on its doings and further possibilities. Bolton Hall, in "Three Acres and Liberty," has sounded a note that is already accepted as a true one. Doubleday, Page & Co. have an admirable list of handbooks, besides their magazines, *Country Life in America* and *The Garden Magazine*. In short, the road is open, no longer an unblazed track in a wilderness, but the open road, a song of rejoicing going up from whomever has learned its meaning.



Six Seats and Twelve Passengers

By Ruth Allen Benedict

"Sure all yez childer kin never git on this car!" declared Motorman Mike Donovan decisively. "There's six on wan seat already, an' six to come."

The gleeful expression on the faces of the children changed into one of blank dismay. Cathy Houston paused with Benny half-boosted into the car, and recoiled upon the other twin, Betty.

"But we've *gotter*," pronounced Burton Gray, from the end seat with equal finality. "Cathy's Aunt Catherine expects us on this car."

"She won't wait another hour for another car, neither," added Prue dolefully.

The other passengers in the crowded car fidgeted. The motorman looked from the conductor to the children, and the conductor looked helpless.

"Ah, *please* let us on!" begged the children.

"The babies are so *very* little," argued Lawrence.

"And the twins and I could scootch down on the floor so that nobody would ever know we were there," struck in Cathy.

As for chubby Donald, never a word fell from his grave little lips, but he wound his arm about the car railing, with a look which said plainly,

"Come one, come all! this rock shall fly
From its firm base as soon as I."

"Leave thim get on, Tom," said the kind-hearted motorman to his mate.

"Yes, let the little dears squeeze in," said the white-haired lady in a black bonnet.

Hope revived in the hearts of the children.

"If there's no spotter aboard"—laughed the conductor.

"O pile 'em in," snapped a busy-looking man, clicking his watch shut.

So the children were "piled in" to an accompaniment of smiles from the passengers, and the car sped off on its way to Lincoln Park. As it zipped along to make up lost minutes, the wires whirred musically, the fares rang in merrily, and it was a jolly crowd of children that filled the front platform. Gayly they chattered, conjecturing as to the length of the swan-boat ride which Aunt Catherine had promised them, commiserating the sick headache which had kept Mrs. Houston at home and sent them forth unguarded, and politely trying to conceal their elation at the circumstance which had given them this unlooked-for freedom. "It really *is* more exciting," admitted even Cathy, judicially.

Now and then the conductor would come forward to have a friendly word with Mike; not infrequently a gale of merry laughter was wafted forward from the other passengers. What a glorious morning it was! How happy everybody seemed! Could it be that every one was looking forward to the exquisite felicity of a swan-boat ride?

And now, as the car was nearing its destination, a man scalloped his way along the running-board to speak with the motorman.

"What have we here, what have we here?" he queried gruffly, but with a wink for Mike. "What do the rules of the company say about overcrowding the cars?"

Then as the children, busied in their own affairs, took no notice, he repeated more loudly, "Who let all these children crowd in here?"

The Dozen pricked up their individual ears and nudged each other uneasily.

"Well, sor," began Mike, with a whimsical look at the children, "it was this way"—

"Strictly against the rules," thundered the man; "we must see about this," and he swung himself back.

"Does he mean *us?*" queried Prue, anxiously.

"Anyway, he didn't make us get off," philosophized Burton.

"But what if he blames the motorman 'stead of us?" suggested Cathy anxiously. "Dear me! I might have scootched down smaller!"

"It isn't our fault if they let us get on," evaded Lawrence, albeit rather uneasily.

"Suppose he should lose his job," said Burton suddenly.

"Oh dear!" said all the Dozen at once.

"What can we do about it, though?" asked Lawrence.

"Let's ask your Aunt Catherine," volunteered Prue.

"That would be too late," squelched Burton.

"And besides it's our fault and we ought to think up a way out of it," decreed Cathy, firmly.

Then they were all plunged in dreary contemplation, broken at last by Lawrence's voice:

"Do you think that if Aunt Catherine would take the babies home and we all walked and gave the man our car fares, it would make any difference?"

"Perhaps," said Cathy, "and if we all told him that it was our fault for teasing to ride, then he would understand about it."

"But must we tell him?" squirmed Prue.

"Huh, I ain't afraid!" declared Burton. "But I won't go alone," he quickly qualified.

"No," said Cathy, "I think we'd better all go at once. Of course he'd know the babies weren't to blame."

So, with many a weary sigh at the thought of the long trudge home, they collected their nickels for the return fare, and now as they were in sight of the end of the route the only thing to do was to find this terrible Spotter and endeavor to appease him. Cathy pulled at the motorman's trousers to attract his attention.

"Please," said she, "we want to explain to the Spotter."

"What?" asked Mike, much puzzled.

"We want to tell that cross man that we teased you to let us ride, and tell him that it wasn't your fault."

"Yes," struck in Lawrence, "we don't want you to lose your job."

"Oh ho! that's it, is it?" and Mike started on a big guffaw, but thought in time and switched off onto a sneeze instead. "'Tis very considerate of yez, but I'm thinking he wan't be very harrd on me. Yez don't nade to worry."

"But we ought to," persisted Cathy; "we wouldn't feel comfortable if we didn't."

"So?" whistled Mike. "Well, if that's it, yez can be after telling Mr. Cunningham, for it's him yez mane, whin the car stops."

As the car stopped at the end of the tracks, Mike sung out, "O, Mr. Cunningham, sor, here are some passengers wud have a worrd wid ye."

Trembling and abashed, the culprits approached the ogre, Cathy pushed well to the foreground by her self-effacing friends.

"If you please, Mr. Spotter," she began, "I mean Mr. Spottingham—no—well—anyway, it's our fault not his. Won't you take this money and let him off?" and she pressed seven warm, moist nickels into his hand.

"Why what's all this? What's all this?" began the ogre again, at which all shook once more.

"The childer was a-feared ye'd be firing me for leavin' thim ride," explained Mike to the bewildered gentleman. "I tolt thim you'd be aisy wid me, but they thought they ought to tell you." And again a wink of free masonry passed between the grown-ups.

"Well," said Mr. Cunningham, deliberately, "considering all the circumstances, perhaps I'll let him off this time. But what's the money for?"

"It's our fares home—we are going to walk, and you can have the money for letting him off."

"Well, bless me!" ejaculated Mr. Cunningham. "No, I can't take your money. It—it would look too much like a bribe!" he explained weakly.

"It's only a present," corrected Cathy.

"But if you were going to let him off anyway," said Burton, the practical.

"Yes, I *was*," admitted Mr. Cunningham, "so here's your carfare back, and—wait a minute—here's something for peanuts! I like to see people stick up for their friends. No, that's all right, please take it." And the "Spotter" was gone.

"Why, it's fifty cents," said Cathy. "Do you suppose he meant to give us all that?"

"Well," chuckled Mike, "seeing as he's Prisidint av the road he kin well afford it."

"Oh my gracious!" murmured Cathy.

"And he doesn't have to spot for a living?" asked Lawrence.

"No," said Mike, as he prepared to change platforms for the homeward trip, "only whin he wants to. Now, be off to yer aunt and yer swan-boats and have a good time. Thank yez for kaping me job," he grinned as an afterthought.

"O we're so glad you won't lose it," said Cathy, "and thank you for the ride."

"Thank you!" chorused the others, as they hurried off to tell Aunt Cathy their exciting adventures with a motorman and the Spotter-President.

Love and the Child

Toys, and treats, and pleasures pass
Like a shadow in a glass,
Like the smoke that mounts on high,
Like a noonday's butterfly.

Quick they come and quick they end,
Like the money that I spend;
Some today, tomorrow more,
Short, like those that went before.

Mother, fold me to your knees!
How much should I care for these—
Little joys that come and go,
If you did not love me so?

And when things are sad or wrong,
Then I know that love is strong;
When I ache, or when I weep,
Then I know that love is deep.

Father, now my prayer is said,
Lay your hand upon my head!
Pleasures pass from day to day,
But I know that love will stay.

While I sleep it will be near;
I shall wake and find it here;
I shall feel it in the air
When I say my morning prayer.

Maker of this little heart,
Lord of love I know thou art!
Little Heart! though thou forget,
Still the love is round thee set.

—*William Brighty Rands.*

May or Must

A Hint to Mothers

BY EMMA C. DOWD

Elsie had brought an acquaintance home from school with her, and Mrs. Parkin heard them talking together over their dolls.

"Will you please see what time it is?" asked Corinne, the little visitor.

"O, it isn't time for you to go yet!" answered Elsie.

"Well, I want to be home by half-past five," was the reply, "because if I am Mamma is going to let me set the table and help her get tea."

"Do you like housework?" asked Elsie. "I just hate it!"

"O, I love to dust and set table and make beds! Mamma let me make her bed yesterday because I stood ten in spelling."

"I thought making beds was awfully hard," returned Elsie. "I never did any, but my mother said the other day that I'd got to make my own pretty soon."

"You'll like it," Elsie went on, happily. "It is fun to see how smooth you can make the bedclothes, and pat out the pillows."

"You don't like to sweep, do you?" queried Elsie. "Mamma made me run the carpet sweeper round the library last Saturday, because I got some litter on the floor, but 'twasn't any fun."

"O, I think that's nicer than anything!" broke out Corinne in a surprised voice. "Mamma lets me run the sweeper round all the rooms Saturday morning, if I've been real good. Sometimes I play I'm taking my little baby sister out to ride. It is fun to see how much brighter the carpet is where you've been, too. Last time I played I was mowing the lawn, and the bright streaks I made was where the grass had been cut."

"Maybe I'd like that," responded Elsie.

The doorbell put an end to the talk as far as Mrs. Parkin was concerned, and the little visitor soon went home.

Elsie's mother thought things over that evening and resolved that she would say "may" oftener and "must" less. "It never occurred to me to treat little household duties as privileges," she said to herself.

The next Friday Elsie brought home an unusually good school report. Now was Mrs. Parkin's chance.

"You have been such a good scholar this week," she said, "I am going to let you help me bake tomorrow." She smiled, yet she wondered how her little girl would take the proffered reward. She need not have feared.

"Oh, and may I stir the molasses into the gingerbread and cut out the cookies?" Elsie cried.

"Yes."

"Oh, goody!" was the response.

The "helping" was really a hindering, but Mrs. Parkin overlooked that part of it, feeling that she had made a gain in the right direction. Afterwards when Elsie was "allowed" to use the carpet sweeper in the sewing-room, and went to her task with alacrity, her mother was thankful for the unconscious assistance of little Corinne.

The Children's Pulpit

Grandparents

BY REV. E. H. BYINGTON

How many of you know about Grandmother Lois? She was the grandmother of Timothy, and when he was a boy she taught him many things about the Bible which Paul wished him to remember. How many of you know about Grandfather Jacob? The "grandfather" chapter of the Bible, Genesis forty-eight, tells how the blind grandfather blessed his grandsons. Read it some day.

Every one of you ought to have a grandfather and a grandmother. If you have none living, find some persons right away that would make good ones for you, and adopt them!

First of all, find out your grandparents' birthdays, and never fail to remember them with a letter or a visit and some birthday present. Usually they cannot go out as much as you, so when you go off for a fine time, be sure to bring them something when you come home, even if it is only a flower, or a picture, or a piece of candy.

Honor your father and mother, and *grandhonor* your grandfather and grandmother. Everything you do toward them is doubled. If you disturb them with your noise it is twice as bad as troubling other people. If you hurt their feelings, it is the worst kind of a wrong thing. If, however, you help them, it is grand helping; if you please them, it is a grand pleasure; and when you honor them, it is indeed grand honoring.

The white birch of our northern woods seems to hold within its veins more of the elixir of ancient Pagandom than any other of our impulsive, untended wood-growths. Its waving elegance, its white smoothness of limb, the misty inefficiency of its veil of green, even its shy preference for untrodden earth and unappropriated hillsides, gives it a half-fleeting suggestion of the fabled days when nymph and faun danced with the shadows of the song-haunted forest.—*Candace Wheeler.*

Closet and Altar

THE HIGHER INDIVIDUALITY

Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of Christ.—Eph. 4: 13.

No man is at his best till he is Christ's.—*Gipsy Smith.*

The old man and the young man, the thinker, the artist, the worker, the merchant, the doctor and the lawyer—out of each comes up to the surface a profounder individuality when they all begin to live to God.—*Phillips Brooks.*

We must live our own religion, and find our own way to God, and feel the power of a living, present Saviour, or our faith is a mythology, and our creed a tissue of empty traditions. We shall never sing a new song till we have lived a real, pulsing, genuine new life of our own, not the pale shadow of other and greater lives.—*E. Griffith-Jones.*

The glory of Christ is not that he makes us some one else, but that he empowers us to be ourselves at last.—*George H. Morrison.*

"Lord, I know a work is waiting
For each ransomed child of thine.
Lo, I come in faith beseeching
Show me mine.

"Whatsoever thou appointest,
Be the service great or small,
Give me grace to rise and do it
At thy call."

Every man is the embodiment of a fresh thought of God, and he is bound to do his particular work. But we complete one another. We are a lot of segments, but God knows how to put them together and make a circle of them. When you break down, the thing is not finished: somebody else will finish it.—*W. L. Watkinson.*

There is a sense in which Christ lives more perfectly in his church today than he did in the form of his thirty years on earth. He is more universal, more free from limitations of time and space, more invisible in his action, less exposed to the risks of Messianic misinterpretation. We are less tempted to do exactly as he did, and we are better taught to trust what he did, and then let our faith take a free, spontaneous and individual form in our social life, to his praise.—*P. T. Forsyth.*

Father in heaven, we thank thee that our growth and progress are thy care. Fulfill in each of us thine own thought of what our lives should be, and while we serve thee keep our hearts from worry and distress. Plan thou for us. Choose thou our way and end. Give strength for attainment. Hasten the fulfillment of thy purpose in us. Help us to go onward, looking ever to the shining of the light of Christ, and with no faltering steps. Keep us in the special cares and trials of our lot, O thou who in love abidest ever with thy children. Live our lives with us, and they shall be pure and true. Make them all aglow with the light and fervor of thy presence. Let there be peace in the hearts of all that love thee. And let thy kingdom come on earth. Amen.

The Firelight Club

Conducted by William Byron Forbush

The Belle of Mindinao

This sunny-faced American beauty, whom you see against the copper background of her servitors, lives clear down on the southernmost island of all the Philippines, and she was for a long time the only little American lady there. Notice her big pistol in its holster and the savage machete stuck into the belt of one of her companions. These arms are not all a joke, for she lives in a land where, if a white man walks alone ten miles inland, he never comes back.

A Young American Hero

I want to tell you about the young man who sent us this picture, because I want you to know about another splendid young Congregationalist. His name is Charles T. Sibley. Born in England about twenty-five years ago, he was brought up in the old fisher town of Gloucester, Mass. He studied at Mr. Moody's school at Mount Hermon and then took his medical course in New York City, where a brilliant future was prophesied for him by his professors.

About this time some gentlemen in New York became interested in doing something for our little brown brothers in the Philippines. In dividing up those islands among the churches, Mindinao had been assigned to us Congregationalists. That group contains about a third of the land area of the Philippines, being larger than New England. They left one of the toughest jobs to us sons of the Pilgrims, for they knew we were equal to it.

Mindinao is in the heart of the Malay world, and it is inhabited by crocodiles, monkeys, head-hunters, Mohammedans and Jesuits. The newspapers are just now telling us about a new insurrection that has broken out there and been suppressed by our soldiers; and it was only a few months ago that it was found that human sacrifices are offered in the interior. Whenever the wild men feel particularly grateful, they go out after a white man, and so the forty or fifty American planters there walk about loaded like arsenals.

Well, they came to Dr. Sibley a year and a half ago and asked him if he would leave his comfortable medical practice and take his pretty Canadian bride out to Davaos, the military headquarters of Mindinao. A tough proposition? But you know the men of Essex County have always been famous volunteers, and so he said he would go. And today he is the only American Congregationalist who is representing our great church in all these island possessions.

A Filipino Ferry Boat

When he got there, his first duty was to do some pioneering among the islands. He found there was not a single inch of railroad in his big parish, except a track for a donkey car from the wharf to a warehouse, and there were practically no roads. When he came to a river he had to cross in a ferry boat made of a hollowed log, with his pony swimming alongside. If the water was high, both would be swept down stream, and their journey be much delayed. But this did not count in a land where tomorrow is always better than today. The real roads are the rivers themselves, and if Dr. Sibley could only have a steam launch he could go everywhere in his creedless task of ministering to human pain.

"Every Prospect Pleases"

When I was a boy I used to look with wonder upon the engraving on my mother's certificate of membership in the American Board, with its picture of naked savages listening to a missionary on a shore under a palm tree. It was probably a Fiji Island scene. Dr. Sibley's field resembles that, and is more so. There are the low, malarial shores, and there are palm and banana trees, and green woods full of great ferns and rare orchids, and broad meadows that grow hemp. There are monkeys chattering on the trees and crocodiles with a keen



appetite for the fat legs of little children. Some of the fishing is done from high branches, to avoid these rapacious creatures, and there is the fascinating pearl-fishing, the mining of the deep. Inland are tribes as wild as rabbits, or as fierce as foxes, where slavery and cannibalism are found. Here and there a hard-working American priest is stationed, who can be little more than a moral policeman to these untutored savages.

A Good Beginning

Dr. Sibley has not had time to more than begin to learn the languages of the sixteen tribes, the 125,000 people, to whom he is the sole minister. But, as he writes, "taking care of cholera is the best missionary work I can do now," and this dread plague has kept him busy day and night almost ever since he left home.

He has bought twenty-five acres of land on a hill, above the swampy town of Davaos, and these New Yorkers hope soon to give him a modest hospital. The last I knew he and his wife were lodging in an old Spanish thatched house built up on stilts, and this was the city church as well as his home. And here, on Dec. 5 last, Baby Sibley came, to add her little life to the American population.

I spoke as though Americans were rare, yet now all these bronze people, head-hunters, Moros, Mohammedans and cannibals, are Americans, for the starry flag is their protector, and they belong to the same country we do.

Does it seem credible that there is talk of withdrawing Dr. Sibley and his family from the Philippines, that a consecration so heroic should be thrown away by our churches, that we should prove ourselves too weak to do the task we asked for, and give up every foothold of the Congregational name in all the Philippines? There is to me something pitiful in asking this young man and woman with their baby to back out of a great, dark field where their little home is bound to be a center of light and where the Doctor's skilled hands must mean so much to still the voices of pain. If they three were in a foreign land and should be attacked, the whole battleship fleet would be ready for their rescue, but when they ask not to be rescued and brought home, but to be allowed to stay in a hard place and do hard things for the Master, no hand seems to be raised for their help.

If Dr. Sibley can stay and build his little hospital, it will soon be nearly self-supporting, and gracious nurses, men and women, can be sent here and there to carry mercy all through the islands. Already Dr. Sibley is sending out two young Filipinos from Manila, whom he trusts, with Bibles and messages of peace. He knows of a dozen great villages where men like himself ought to go to stay and stand up for Jesus.

Why have I said all this to you young people, who have so little money to give? Because I like to have you know that the age of heroes is not past, that brave youths are still willing to go out on the firing line for God. And because I want you to look again at this photograph, which now seems to me to have all the meaning of a parable: the white American child, happy, nurtured and blessed, against the dark background of naked savagery and cruel ignorance. Possibly some older person who reads this page may wish to help the application of the parable.

Yourself

When we get to realize that bad weather is not a personal affront and that chilblains are not the act of God, we are in the way toward a correct adjustment to life.

Most people put jardinieres in their bay windows so people will look in, instead of rocking chairs so they themselves may look out.

When a man is photographed with a group and his own portrait turns out to be indistinct, he exclaims, "Oh, the photograph is a failure!"

Do you put a high value on yourself because you really intend to be worth it, or just because you want people to pay it?

How do you like the man you are becoming?

Among the New Books

Recollections and Biographies

William F. Draper, for a long time the head of the great Draper Loom Works of Hopedale, Mass., a general in the Civil War, a Congressman, an Ambassador to Italy, and brought up in youth amid the high moral and social ideals of that Communistic Community with which Adin Ballou made Hopedale famous—"one of the first to be organized and one of the last to be finally abandoned"—has written his *Recollections of a Varied Career* (Little, Brown. $3.50). The book is the fruit of a widely cultured brain and a widely related life. General Draper has known everybody and been a part of important events in two hemispheres for several decades. His story is narrated in a lively, conversational style which, by its deftness of touch, its lightness and sureness of effect, reminds the reader of French autobiographies in the eras of Louis the Grand and Napoleon Bonaparte. It will always be useful to men who wish to understand the life of the nineteenth century from its multitudinous viewpoints.

Very timely is the appearance of a brief study of the life and work of *Charles W. Eliot*, by Dr. Eugen Kuehnemann (Houghton Mifflin. $1.00), who for two years has been the exchange professor at Harvard, as arranged by Emperor William. This sketch was prepared for publication in Germany and was then translated into English. It describes the condition of Harvard College in 1869, the gradual expansion of the elective system and the professional schools, the growth of a real university. Three chapters are devoted to President Eliot's educational and social philosophy, his life, public activities and personality. It is an interesting and graceful appreciation of an exceptionally influential career.

In the annals of modern missions no name is more honored than that of William Duncan, and no work is more remarkable than his at the two Metlakahtlas. *The Apostle of Alaska*, by John W. Arctander (Revell. $1.50), is a picturesque and interesting biography of Duncan. It is valuable not only as a study of original and successful missionary methods among a savage people, but also for its presentation of a strong and heroic life. Duncan was an altogether exceptional character. He was minister and statesman. His business ability was as notable as his piety; his knowledge of men as evident in the settlement of the problems of every-day life as in the teaching of morals and religion. In contests with the Hudson Bay Company he proved the superior power. The story of the transfer of his settlement of faithful Indians from British Columbia to Alaska and his construction of a model, self-governing, self-sustaining community is related in detail. The book is full of interest from cover to cover and reads like a romance.

All students of educational and philosophical problems will welcome *The Letters, Lectures and Addresses of Charles Edward Garman* (Houghton Mifflin. $3.00). This is the work of a teacher of rare talent. The enthusiasm of his pupils, made evident in every gathering of Amherst alumni for the past twenty-five years, is explained by the contents of these pages. Here is a teacher of philosophy whose work was in vital touch with the problems of life, economic, social, political, religious. It is easy to believe that he was able to arouse and inspire even the indolent-minded, and that no course was more popular or more effective. The volume is published by Mrs. Garman in co-operation with the Class of 1884. It contains an interesting biographical sketch as well as a selection of lectures, etc. Of especial value are the papers on Social Order and Social Progress. We commend to the ministry the Plea for Philosophy in the Pulpit. To graduates of Amherst the volume is of peculiar and personal interest, but its contents are of universal value.

Art Books

In the study of Italian painting the classical work of Crowe and Cavalcaselle, *A New History of Painting in Italy from the II. to the XVI. Century* (Dutton. $5.00 net), still holds its primacy. A new edition under the management of Edward Hutton is in course of publication, and we have the first of three volumes. Mr. Hutton has added material gathered from the fruitful researches and discussions of the last few decades, using it for brief additional illustrative or corrective foot notes. The original edition of 1864 came before the period of process pictures; Mr. Hutton is able, therefore, to bring us closer to the artists by reproductions from photographs.

The second volume of the useful little *History of Art*, by Dr. G. Carotti (Dutton. $1.50 net), covers the period of the early Christian Neo-Oriental art and of European art north of the Alps, including the great Gothic buildings. A feature of the book is the abundance of illustrations. The pictures are small, but occur as they are needed on every page. It is a comprehensive and convenient handbook for the student of art and the general reader.

In the field of *Greek Architecture* (Macmillan. $2.25 net) Prof. Allan Marquand of Princeton has given us a fully illustrated handbook based on original study both of the monuments and of literature. It is perhaps too technical for the general reader, but covers a wide field with photographs from buildings and decorative and constructive details. The general impression derived from a study of the book is of wider and more varied forms of building among the Greeks than our school-book impressions leave with us.

The Art of Painting in the Nineteenth Century (Ginn. $1.25 net) is too large a field to be handled systematically or fully in a treatise of 170 pages. Mr. Edmund von Mach has wisely recognized the limitations and attempted only an outline, admirably illustrated by representative canvasses reproduced by photography, some of them in tint. It is an interesting, personally conducted travel-flight across a wide territory.

Captain Mahan on the Christian Life

When a layman, out of his own experience, speaks earnestly of the lessons of the Christian life, his words possess a certain peculiar attractiveness and value. This is the case in the latest book by Capt. A. T. Mahan, *The Harvest Within* (Little, Brown. $1.50). In the final chapter he says that he speaks "not as one fully instructed in the deep things of God, but as one who believes he knows, from long personal experience, the power of God and his own weakness, one who has drunk of the waters and been refreshed." Captain Mahan believes devoutly in the fundamental value of doctrine, and in these pages he discusses the profound matters of faith, giving his thought on the resurrection of Christ, the presence of Christ in human life, the revelation of God, prayer and worship, the cultivation of the Christian graces and the value of hope. The final chapter is on Practical Christianity. Here are the ripe conclusions of one who looks back from the vantage point of advancing years. They cannot but be helpful to the reader who will give them careful consideration.

The Verse of the Hour

Vigor and discipline are too seldom wedded in the verse that comes to our table. The strong runs riot, the finished tends to finish the reader in a yawn. Here, for instance, is Gerda Dalliba with *An Earth Poem* and other poems (Putnam. $1.00 net). She has vigor—of a kind; but it is all so crude and declamatory that we sigh for the end. We reopen the book at random, at page 126 of the title poem, and find this sort of thing:

"Great stars of Heaven, whose mightly magnitude
Leaves your white bodies nude,
Come teach us with your trance,
Teach stellar ice
The sacrifice,
The long forgotten young aged moon's romance. . . ."

And the next strophe begins:

"Souls of an hour
Behold,
The flower
Is gold,
The sphere has rolled
Forever to her own, O wake, arise
Chaldean, Thotme, Greek, East Indian,
Behold your clan."

Not being any of the aforementioned, we strive in vain to wake. Lest, however, we shall seem to do the author injustice, we may quote further from the same poem a passage which Edwin Markham selects as delectable. "With her usual daring of thought and phrase," he says, "the poet has attempted in this dithyrambic to give to science the wings of song and to milestone the march of man from cave dweller up to glowing seraph." Then he proceeds to quote, among others, this:

"Earth's breasts are built upon by steel and mail,
Her mouth is gullied with the Spit of Life."

If the dictionary did not produce so manifest an intoxicating effect upon Miss Dalliba we would recommend its study to her. For she has poetic possibilities fatally hindered by lack of disciplined thought.

Vigor Mr. Edward William Thomson has in abundance, and he has also a highly individual style, as his Lincoln poems in *When Lincoln Died* (Houghton Mifflin. $1.25 net) abundantly show. There are humor and pathos in these verses, and the form, in its calculated, every-day, familiar simplicity, is often a triumphant success. Later the poet migrates or returns to Canada and makes enjoyable ballads and occasional verses.

Mr. W. D. Howells calls his poetic studies of fatherhood and motherhood in *The Mother and the Father* (Harper. $1.20 net) "dramatic passages." That is an exact description. They tell us in poetical dialogue of birth, of the parting when a daughter marries, of the death of a child. The form carries the thought perfectly in its questioning and suffering tenderness. There is subtlety to keep us pondering, and insight especially into the mother's soul. The book has its author's best qualities, even his humor being latent under the picture of these soul questionings and strivings.

Star-Glow and Song, by Charles Buxton Going (Harper's. $1.20 net), is full of lyrics, many of which the magazines have welcomed. They show the poet's vision and

the power of bringing over from the mystic world a spell. The author is cosmopolitan rather than local in his thought—the American who in travel feels the thrill of other lands and lives. His quality is well indicated by a song of another shore, "Gray Erin":

"There's no bloom on the heather,
There's no flower on the furze;
They're whispering and crying together
Whenever the west wind stirs.

The fire on the hearth is failing,
And the night is a fearsome thing;
For the wind creeps through it, wailing,
And there's none to bid it sing.

There's dun mist on the moor
And gray mist on the sea;
There's darkness in my door,
For ye cannot come to me!"

The charm of the verse which Theodosia Garrison has contributed to the magazines has made her admirers look forward to the issue of her collected work. It comes under the title, *The Joy o' Life* (Mitchell Kennerley, New York. $1.00 net). There is a strong individual note, but also much variety. Almost all are lyrics and brief. Lovers of poetry will be sure to find something which appeals to their love of music and their responsive imagination. A book so free from echoing and from echoes should not have had the final poem, in which alone we feel the note of unconscious imitation and a momentary yielding to the decadent spirit.

Bits of Summer Reading

Being a Sportsman

They had come out on the sandhills over the town. Mr. Kincaid drew up Bucephalus and contemplated it as it lay below them, its roofs half hidden in the mauve and lilac of bared branches, its columns of smoke rising straight up in the frosty air.

"Of course I don't know, Bobby, whether you'll ever be a hunter or not. It all depends on where you live and how—the chance to get out, I mean. But, sonny, you can always be a sportsman, whatever you do. A sportsman does things because he likes them, Bobby; for no other reason—not for money, nor to become famous, nor even to win—although all these things may come to him, and it is quite right that he take them and enjoy them. Only he does not do the things for them, but for the pleasure of doing. And a right man does not get pleasure in doing a thing if in any way he takes an unfair advantage. That's being a sportsman. And, after all, that's all I can teach you if we hunt together ten years. Do you think you can remember that?"

"Yes, sir," replied Bobby soberly.

—*S. E. White, in The American Magazine.*

Trouble in Long Distance Telegraphing

But when Persia is reached, the line has an implacable foe in the natives. These nomads find the insulators irresistible to try their skill with the rifle, and pot-shot them unmercifully. Redress against such havoc is unavailable. It is one of the things the company has to tolerate with the best grace possible.—*The World's Work for August.*

Side Shows at the County Fair

The "Men Only" show had an attractive front, however. "No minors admitted" was prominently displayed. "Do we look as though we wasn't of age?" asked Jake. . . . The leaven of temptation was working within us. "Well, boys," I said, "there's only one thing to do. Old Satan must have his innings once in a while." So we paid the price of admission and were admitted into the mysterious precincts of the "Men Only" show. It's a cruel thing to tear the mask from such a feeble old mummer as the "Men Only" show, but somebody must do the muck-raking. Here's the secret. It chiefly consisted of illustrations clipped from various theatrical publications, pasted on cardboard and ranged about the walls. It was a dreary desert of monotony.

"Gosh," said Sam, "is this what we give up ten cents to see?" Such is always the compensation of sin. A thrill of anticipation—a pang of disappointment. So we went out, and anxious, with others, to see the yet unshorn get fleeced, recommended volubly the "Men Only" show to a score or more of rural sports we met.—*Beeson, in The World Today.*

Why Take a Book

Perhaps some reader had been disposed hastily to say: "What did you want with books out of doors? Was not Nature enough?" No one who loves both books and Nature would ask that question. . . . Books are not only such good companions for what they say, but for what they are. As with any other friend, you may go a whole day with them, and not have a word to say to each other, yet be happily conscious of a perfect companionship. The book we know and love—and, of course, one would never risk taking a book we didn't know for a companion—has long since become a symbol for us, a symbol of certain moods and ways of feeling, a key to certain kingdoms of the spirit of which it is often sufficient just to hold the key in our hands. So a single flower in the hand is a key to summer, a floating perfume the key to the hidden gardens of remembrance.—*Le Gallienne, in The Delineator.*

The Sweet of Life

"Life is sweet, brother." Thus wrote the classic vagabond, George Barrow. "There's night and day, brother, both sweet things. There's sun, moon and stars, brother, all sweet things. There's likewise a wind on the heath."

"In sickness, Jasper?"

"There's the sun and the stars, brother."

"And in blindness?"

"There's the wind on the heath."

"Who goes a-vagabonding," says *The North American Review*, "knows what health is. We should recommend for all nervous invalids two weeks alone and afoot in an unknown country, or a month in a caravan in untried woods, or skirting the coast of an unseen land in a catboat with one silent skipper. Thus shall a man learn that life is good, and the sun and the stars and the wind on the heath are the true happiness; they are all sweet things, brother."

In Praise of Broiled Bacon

Do you remember what Charles Lamb says about roast pig? . . . There is some truth in his compliments, no doubt; but they are wasteful, excessive, imprudent. For if all this praise is to be lavished on plain, fresh, immature roast pig, what adjectives shall we find to do justice to that riper, richer, more subtle and sustaining viand, broiled bacon? On roast pig a man cannot work; often he cannot sleep, if he have partaken of it immoderately. But bacon "brings to its sweetness no satiety." It strengthens the arm while it satisfies the palate. Crisp, juicy, savory; delicately salt as the breeze that blows from the sea; faintly pungent as the blue smoke of incense, wafted from a clean wood fire; aromatic, appetizing, nourishing, a stimulant to the hunger which it appeases, 'tis the matured bloom and consummation of the mild little pig, spared by foresight for a nobler fate than juvenile roasting, and brought by art and man's device to a perfection surpassing nature. All the problems of woodland cookery are best solved by the baconian method. And when we say of one escaping great disaster that he has "saved his bacon," we say that the physical basis and the quintessential comfort of his life are still untouched and secure.—*Henry van Dyke.*

Holidays by the Way

Pity the dullard who can never do two things at once! Let us breathe while we work, let us wander in byways on the way home from business, by many modes let us augment the cubical content of air in one's house of the spirit; let us have the holiday feeling even when we haven't the holiday.—*J. H. Yoxall, in the Wander Years.*

The Coy Canoe

To the lonely dweller in the great wilderness, to compensate for human intercourse, come many beautiful friendships. The canoe is to him like a favorite horse. With careful and skillful management, like an arrow it springs in obedience to the deft stroke of the light paddle, and bears him swiftly over the water. No craft is so humanly responsive to man's will, but, like a nervous, skittish, high-bred horse, it must be handled with care and gentle advances. Let the vulgar uninitiated boldly approach, and confidently place an awkward foot in the middle of the sensitive thing. Leaving the intruder in an uncomfortable straddle, or dumped unceremoniously in the water, the canoe saucily sidles away, seeming to say, "How dare you; learn not to be so familiar." Look not behind, or you will repent too late for dry clothes, and beware of the sudden gust of wind—she will turn like a flash and bear you whither you would not.—*Outing Magazine for July.*

The August Stars

The constellations in August evenings are worthy of especial attention by those who are away from the electric illumination of our cities. The beauty of the sky cannot be appreciated in these modern times except in the country, and preferably in the higher altitudes of the mountains. Besides the brilliant planets, Venus and Jupiter in the west and Mars and Saturn in the east, four conspicuous stars are visible in the evening—Arcturus in the west, Antares in the south, Vega nearly overhead, Altair in the east. Early in the month Spica may be seen low in the southwest, and later in the month Fomalhaut is visible low in the southeast. The most conspicuous star groups are Libra, Scorpio, Sagittarius, Capricornus, Aquarius—the zodiacal belt which contains the paths of the sun, moon and planets; Bootes, Corona Borealis, Serpens, Hercules north of the zodiac and west of the meridian; Lyra, Cygnus, Aquila, Delphinus east of the meridian. The northern constellations, always visible, include Ursa Major, Ursa Minor, Draco and Cassiopeia. —*Boston Transcript.*

People who talk all the time don't do much harm, for what they say is forgotten.—*St. Louis Globe-Democrat.*

A Missionary Campaign In Asia

Sunday School Lesson for Aug. 29

By Rev. A. E. Dunning

(To be studied with open Bible)

III. The Most Excellent Way

You may find abundant literature on this poem. At the head stands Henry Drummond's "The Greatest Thing in the World." Among commentaries I place first Dr. Dods's exposition of this chapter in the volume of The Expositor's Bible on the First Epistle to the Corinthians. In Sermons for the Monday Club for the current year is an admirable and suggestive sermon on this topic by Rev. S. C. Bushnell.

Your chief difficulty, however, will not be in lack of helps to interpret the lesson. It will rather lie in your feeling that in translating its matchless poetry into prosaic expression you are marring rather than illuminating its meaning. The interpretation of Christian love, like love itself, is a manifestation of one's inner life, rather than an analysis of its qualities. The excellent lectures on preaching by the Abbé Mullois, to candidates for the priesthood, begin with this sentence, "To address men well, they must be loved much." This is wisdom for the Sunday school teacher, also, and is especially essential to the teaching of this lesson. "He that loveth not, knoweth not God." I shall not, then, attempt to express the meaning of this chapter in my own language, but will simply direct your attention to two aids for your study of it: the conditions which inspired the poem and the evidence that its sentiments were uppermost in the minds of inspired writers of the Scriptures. With these things in view consider:

1. *Love the crown of character.* Read chapter twelve. Note that the Christian Church was distinguished from the world without by certain gifts possessed in greater or less degree by its members. These gifts were imperfectly understood by them (1 Cor. 12: 1). They were manifestations of the Spirit of God in his children. Catalogue them (1 Cor. 12: 7-10). They were of different degrees of value, that of speaking with tongues (Acts 2: 4) ranking lowest in Paul's esteem (1 Cor. 12: 28). He put the gift of preaching much higher, because preaching edified the church, while speaking with tongues edified only the speaker (1 Cor. 14: 1-12). All these gifts were to be earnestly sought by all and diligently cultivated by those who possessed them (1 Cor. 12: 31). But it was another thing which gave them value.

Consider each of these gifts. Speaking with tongues was merely useless noise, unless the speaker loved those in whose presence he spoke (1 Cor. 13: 1). Eloquence, fortified by the best mental training and the profoundest knowledge, supported by the fullest confidence in the possession of the power of God, is worthless apart from love (v. 2). Apollos was a man of wonderful eloquence and profound learning (Acts 18: 24). He went to the church which Paul had planted in Corinth (Acts 18: 27, 28), and came near dividing it by his preaching gifts, and winning many of its members away from Paul (1 Cor. 3: 4-6). Some of them said Paul had no gift as a preacher (2 Cor. 10: 10), and some said his sermons did not show deep thought (1 Cor. 2: 1, 4). But he claimed supremacy as their leader because he loved them most (1 Cor. 4: 15). Jesus taught that the rich man who withheld his gifts from the suffering poor would suffer torment in the hereafter (Luke 16: 25), and that the rich man who would give all his goods to the poor would enjoy the felicity of heaven (Luke 18: 22). Paul supplemented the teaching of Jesus by saying that if one gave all he had and his life besides, he would gain nothing unless his gifts and sacrifice were prompted by love. Love is to all human qualities what the promises and indorsement of the Government are on the paper currency, which make it money. It is the crown of character.

2. *The nature of love.* Neither the word used in the old version, "charity," nor the word in the Revised Version, completely expresses Paul's meaning. Christian love is not the appropriation of what is desirable in others to promote one's own happiness. It is the disposition to give one's self to promote the moral and spiritual well-being of others. It is the character of God. Its source is in him (1 John 4: 19). Jesus Christ manifested him by loving to the uttermost. We ought to do this also (1 John 3: 16).

The qualities of Christian love are: patience; the opposites of envy and self-conceit (1 Cor. 13: 4); courtesy, unselfishness, the disposition not to dwell on wrongs received (13: 5); not to take satisfaction in detecting the sins and faults of others, but to enjoy bringing to light their excellencies (v. 6): in a word, the habit of expecting to find the best in others and unlimited endurance in seeking it (v. 7).

The exalted meaning of Paul's conception of love is enhanced by the situation in which he wrote this chapter. It was while he was laboring in Ephesus, where, as you have seen, the evil dispositions of men were manifested toward him (1 Cor. 15: 32), where he was exposed to constant dangers, burdened with anxieties for his converts (2 Cor. 11: 26-29), and faced by many foes (1 Cor. 16: 8, 9). He wrote out of the depth of his own experience (1 Cor. 10: 33). He sought to help those who reviled him as well as those who loved him (1 Cor. 4: 12, 13). He asked the brethren to feel as he did because Christ so felt (1 Cor. 11: 1). The office of the muckraker is a necessary one at times, but Christian love does not covet it. To seek reasons for esteeming and trusting in one's fellowmen, to believe in what is best in them, to speak to the best in them, is to make sure that they will speak to the best in you.

3. *The eternity of love.* There are various ways in which men expect that love will assert its supremacy. One way is by education for all. Another way is by socialism, others are by destroying intemperance, perfecting family relations, the establishment of universal health. All schemes to bring in the millennium are partial, and their advocates are limited in their knowledge (1 Cor. 13: 9). They will do better service in proportion as they realize this, for these schemes will be forgotten when society shall attain its perfection (ch. 13: 10). We are children in our aspirations for the well-being of mankind (v. 11); our efforts are made in mental and moral twilight. But the dawn is before, not behind those who work in love (v. 12). For whatever else shall pass away, love will continue (v. 8). All the law of God is comprehended in it (Matt. 27: 37-40). The gospel of Christian freedom is service, and the motive of service is Christian love (Gal. 5: 13, 14).

Faith rests on love; hope is inspired by it. These three are the essential elements of eternal life (v. 13). Phillips Brooks said to young men who came to him with doubts and questionings:

"The knowledge that love is at the root of everything is a great thing for a man to cling to. That is the great, last certainty. Be sure of God. By simple worship, by loving obedience, by making yourself pure even as he is pure; creep close to God; keep close to God, and nothing can overwhelm or drown you."

International Sunday School Lesson for Aug. 29. Paul on Christian Love. 1 Cor. 13: 1-13.

Makers of the Coming America

C. E. Topic for Aug. 29—Sept. 4

By Frances J. Dyer

Home missions: Our cosmopolitan population. Luke 13: 22-30.

Who they are and where they live. They are natives of almost every country on the face of the globe—

"Men from the Volga and the Tartar steppes,
Featureless figures of the Hoang-Ho,
Malayan, Scythian, Teuton, Celt and Slav,
Flying the old world's poverty and scorn."

They come to the United States at the rate of over a million a year. They settle chiefly in large cities, yet in rural localities the Italian fruit-vender, the Chinese laundryman and the Russian pedlar are familiar figures. It would be difficult to find a public school anywhere without one or more foreign-born children, while in Boston, New York, Chicago and other cities more than twenty nationalities are represented among the pupils. In urban centers these aliens swarm in filthy tenements. Even in the country they live in unsanitary and degrading conditions.

Their weak and strong points. Most of them are miserably poor and ignorant, and furnish 56.81 per cent. of our criminals. They are tools in the hands of unscrupulous politicians, but our system of civil service examination is a check upon their securing places of power. Josiah Strong cites the case of applicants for positions on the police force of New York City. One man, when asked to name five of the six New England States, replied, "England, Oirland, Scotland, Whales and Cork." Others thought that Lincoln was president of the Southern Confederacy, or a general in the Union army, or the hero of Bunker Hill. His assassination was variously attributed to Guiteau, Garfield and Ballington Booth! Over against these discouraging facts let us place their physical hardihood, their habits of thrift and industry, their ambition to educate their children. Most of the races coming to us have admirable qualities in which we are deficient. We may well learn cheerfulness

from the Italian, patience from the Russian, reverence for age from the Chinese. They bear the brunt of toil and hardship in building our bridges, railroads, sewers, subways and tunnels, but they contribute something more than mere muscular strength to our civilization. Some have an inborn love of music or art in other forms, and this æsthetic strain is a valuable gift to a practical people like ourselves.

What are we doing for them? The Japanese say of Christianity, "It is a religion that expects you to *do* things." The city is doing much for these aliens in the way of public schools, baths, playgrounds, dispensaries and the enforcement of sanitary laws. College and social settlements provide recreation and training in a great variety of useful arts. What is the church doing? We Congregationalists have 363 churches in the United States that hold services in foreign tongues, and our denomination took the initiative in founding the Schauffler Training School in Cleveland and the American International College in Springfield, Mass., two noble institutions for transforming our cosmopolitan population into Christian citizens. Do you keep posted on the work carried on in these and similar power-houses of spiritual influence? What is your personal attitude toward the stranger within our gates? Have you ever tried to establish friendly relations with him in school or shop? An excellent preparation for this week's meeting will be to read Chapter VIII. in "Aliens or Americans," published by the Young People's Missionary Movement.

Our Readers' Forum

The Ministry as One Woman Sees It

A recent article in *The Congregationalist* about ministers' wives attracted my attention, and as I have been for twenty years a minister's wife, I read it with interest. I cannot agree with all that was said. I think ministers' wives do have a hard time, and I think ministers have a hard time, and I am not at all surprised that young men do not choose the ministry for their life work.

My husband is counted a good preacher and has had fair success, but I have seen his work stopped and a change requested, once because he joined with other ministers in a campaign against the saloons, and other times because some one or two in the church wanted a change.

We claim that our churches have a democratic government, but too often one or two persons settle everything, while the majority know nothing of what is going on until the minister's resignation is announced.

I have made it a point for some time to talk with ministers about their work. I found two, recently, who were thinking of going into the Presbyterian Church because of the more settled condition which seems to exist as to belief, and because the ministers in that church do not seem to be so much at the mercy of a few people. Another thought he would go into other business because he disliked the loss of time incident to the process of candidating.

Candidating! What a humiliation to the average minister! I have listened to candidates when my husband was away on the same business, have heard their good, honest sermons, have talked with them and found them earnest men, and then have heard the criticisms after they went away, criticisms made by people who were wholly incapable of judging rightly, and then the conclusion reached that they might call him, but would hear a few more first.

As to the minister's wife, sometimes she is too active and again not active enough. I myself was blamed in one parish for starting a Woman's Missionary Society, while in another place where I did the same work I received the highest commendation, and when we moved away a beautiful gift, as a token of their appreciation of my work.

I give due credit to the faithful friends in every community, without whose sympathy and love life would have been dark indeed, and I can never forget the many courtesies and pleasant surprises which are in store for the minister's family.

But the uncertainty of the situation, the not knowing what to do, the having your most conscientious efforts the cause of your defeat, are the things which make the life hard to bear.

Illinois. L.

A Comment

Two thoughts are suggested by the Reflections of a Longsuffering Candidate in *The Congregationalist* of July 24: first, that the candidating system has no place among self-respecting ministers and churches; second, that ministers should courteously but firmly hold churches to their promises, always provided, of course, that circumstances have not materially changed.

The larger churches long ago ceased to hear candidates. It was, as we say in the wild and woolly, a "ground-hog case"—large men refused to appear in that capacity. Such churches call pastors on their records and upon the recommendation of committees. There is no reason why men not of the first rank should submit to conditions which their more prominent brethren have found intolerable. On the other hand, the system is wholly unfair to both sides. The poorest preacher has one or two good sermons. Some men may be able to do their best when on exhibition; others are sure to do their worst. In either event, one side or the other is likely to be misled, and later dissatisfied.

Your correspondent should have insisted that his church keep its promise in regard to the parsonage. That failing, he should have resigned. From his own showing the place was not fit for human habitation when he entered it. If the church did not take the initiative he should have reminded it of its promise. Lying is such bad form, both for ministers and churches, that pulpit and pew should unite for its abolition. Pastor and people are very free with their promise during the courting period. If both could be held to a stricter account, there would be fewer new men in the pulpit, but more in the pew.

St. Louis. GEORGE P. GODDARD.

The Demand Upon the Minister's Wife

A certain church is seeking a pastor, and an earnest and efficient man of God who has recently been bereaved by the death of his wife has been recommended to its duly appointed committee.

"I'm afraid he won't do," came in substance the reply. "We are very dependent in our church upon the minister's wife. We need her to do a particular part of the church work which no one else seems able or willing to undertake."

If this were the only instance recorded where a church is seeking to obtain the services of two Christian workers at the meager pay of one, it might be allowed to pass without comment. But the demand for the service of the minister's wife is so common that it is high time some protest was uttered.

If the business men who constitute the committee of this pastorless church were looking for a superintendent of a mill, would they expect to find a man who would be willing that his wife should go into the office to keep the books without recompense? By what distortion of their business principles, then, can they demand the free service of the minister's wife for the church?

The fact is, churches are unthinkingly but indefensibly selfish when they make a demand like the one quoted above. They are trying to get for nothing something which does not belong to them at all. The minister's wife belongs to the minister, as much as the lawyer's wife belongs to the lawyer, or the merchant's to the merchant. If she has time and talents for church work, let her do for the church according to her opportunities and her abilities, exactly as every other church member should do. No church has the right to demand her service, just because she happens to be the minister's wife.

Where is this injustice to stop? What is the logical end of this selfish demand? Consider, for example, this lonely man in his bereavement—what must he do? Are we coming to such a pass that earnest Christian men must be driven out of the work to which they have been called, and in which they have been blessed, because, forsooth, they are not married? Indeed, must those who have wives look in vain for the opportunity to serve their Master in the church of God unless their helpmates happen to be able and willing to do the work "which no one else will undertake?"

Monson, Mass. GEORGE A. ANDREWS.

Marriage and Divorce

I have just read your editorial on the subject of divorce. I beg leave to express my appreciation of the view you suggest. It is almost precisely the view I have held. The Roman Catholic Church made marriage a sacrament. Its opposition to divorce is rooted there, and not in its supreme care for the public morals. Marriage is a function of the state. Romanism has no special claim to its control, nor has it any specific for the divorce evil.

If Justice Brown would write a book giving the whole subject a fresh discussion from the standpoint of civilization, he would perform a greatly needed service.

Tuskegee, Ala. (Rev.) S. M. PROVENCE.

Dr. John Hunter

After reading the review of Rev. John Hunter's book of sermons with the title, "De Profundis Clamavi," I sent for it and want to thank you for directing me to so delightful a book, and through the book the coming to know somewhat of the mind and heart of so grand a man. Now if you can tell me through your paper where I can find more about the man, his life and work, I shall be greatly indebted.

W. T. JORDAN.

Rev. John Hunter is pastor of Trinity Church, Glasgow, with which for many years he has been identified. A few years ago he accepted a call to Weigh House Chapel, London, but after a brief pastorate was recalled by his people. Dr. Hunter is the author of a book of prayers and responsive services which has long been used in Trinity and in many other churches, and is the basis of other similar books published in this country. He is a liberal Congregationalist, but, with his church, withdrew from association with the Congregational body in Scotland, because of difference of view over some matter of administration, and not, as far as we remember, of doctrine.

He was a delegate to the Liberal Congress held not long ago in Boston, and delivered one of the principal addresses. A few weeks since two windows were unveiled in Trinity Church in memory of progressive religious thinkers of Scotland, and on that occasion Professor Menzies of St. Andrew's University made an address in which he extended congratulations to the pastor of that church, "the golden-mouthed preacher, the friend of all high thought, the sagacious and generous adviser of that great community in matters connected with its highest growth, that it had been given to him to conceive that general idea and to witness its accomplishment."

Couldn't Give It Away

Do ministers invite people to read the gospel? I ask this seemingly absurd question because during the past fourteen months I have found it hard to *give* away to ministers a large number of pocket Gospels.

The book is the Gospel of St. John, emphasized edition, which sells for two cents. I have bought six hundred dollars' worth of them, and have mailed sample copies to thousands of ministers whose addresses are printed in the church Year-Books. This message has gone with each copy: "Can you use twenty-five of these books in your work? If so, I will send them to you, free of charge, with the request that they be promptly given to people who are likely to read them, and to ask for the Book of Acts." The plan is to send Acts free to each reader of St. John.

The surprising result has been that less than one-third of the ministers have accepted this offer. Will some one please explain why this is true? "GOSPEL EXTENSION."

Honorable Succession

Speaking of heredity, I had the privilege today of worshiping in the First Congregational Church of Marietta, O., with representatives of three generations—third, fourth and fifth—of the descendants of Maj.-Gen. Israel Putnam, and they are worthy representatives socially, morally and ecclesiastically of that famous hero.

A. E. WINSHIP.

Our Duty to the Moslem World

BY AN ARMENIAN PASTOR

The late massacres in Turkey have once more urged upon our attention a duty which the Christian Church is much inclined to ignore—the task of evangelizing the World of Islam.

Everybody having intimate knowledge of the land and its people must know that the sanguinary disposition of the Turk is due, among other causes, to his adopted religion —a religion irreconcilable with the gospel of the Messiah who by precept and example taught his disciples to regard all mankind as neighbors and to love their enemies.

Statesmen are inclined to seek the solution of the Turkish question in the operation of political forces, whether from inside through the Turks themselves, or from outside through European intervention. No doubt they are right in expecting something from that quarter, but they are wrong in depending upon agencies suggestive of physical force. Neither Europe—though invited —nor the Young Turk—though sincere— has the strength to evolve a pacified and united Turkey. The malady is partly a religious one; the remedy must be of the same character. Turkey cannot be delivered until the Christian and the Mohammedan learn to love one another. But love cannot be enforced at the point of the bayonet nor by civil law. Therefore no administrative reforms and no political changes will save poor, stricken, distracted Turkey unless supplemented by agencies of a higher order. The Turkish mind must be touched and changed by spiritual forces. The Messiah, with his message of righteousness, peace and joy in the Holy Spirit, needs to be presented to the conscience of the Ottoman Empire.

Those who are nearest the scene of horrors seem to take this view of the situation. The fresh baptism of blood has impressed them with the solemn and imperative duty of offering the gospel to all the people of the land. An American gentleman, not strictly a missionary or a preacher, whose name is a household word throughout the length and breadth of Turkey, writes as follows: "I never before thoroughly recognized the responsibility that rests upon us to preach the gospel to the Moslem world. I never fully realized the conditions of a lost soul before, but I have had a good look into hell, and the sight will not be forgotten as long as I live. I have repeatedly told my Moslem friends that I pitied them much more than the poor, looted and starving Christians. I have had many a heart to heart talk with all classes, from the Mutasarrif to the nomad Kurd."

This is the old duty enjoined by the Messiah upon his early disciples, revealed afresh in our days in the lurid light of the burning cities and villages of Cilicia. Up to the present time both the American missionary and his native associate have been too ready to confine their activities within the nominal Christian races. They have excused themselves from the wider and harder field by plausible considerations of Christian prudence and of regard for the welfare of the institutions of religion and education already in existence. Whatever one may think of the logic of yesterday, it is impossible to mistake the divine significance of the present day of crisis. The devastated towns and villages, the martyred thousands, the starving myriads, the orphaned churches, all unitedly cry for a new crusade, not of armies but of churches; not for revenge but for love, not by bullet but by truth. The bleeding land is a reminder to Christendom of a willful neglect to preach peace to them that are far off as well as to them that are near. While condemning the Turks for sins of commission, we have forgotten to condemn ourselves for the sin of omission. It behooves us to repent. The hour is come when, with shame for our cowardice and compassionate love for our neighbor, we should bear witness of God's forgiving and sanctifying grace in the Messiah in whom all men are brothers. Nothing short of the Christian gospel can establish peace on earth and good will among men.

The Evangelical Christians of Cilicia have a peculiar equipment for the task in that, as distinguished from their brothers of the upper provinces, they have adopted the Turkish language as their vernacular to the neglect of the ancient tongue of Armenia. In this very fact, apparently a lamentable misfortune caused by the pressure of political circumstances, the eye of faith recognizes the finger-post of a good Providence who may have set apart the Protestant Cilician as the messenger of the Kingdom of Heaven upon Turkish soil. With the gospel of God's love in his heart received through the American missionary, and the language of the state upon his lips imposed on him by the Ottoman conqueror, he may go forth to bear the good tidings of great joy to those compatriots who have not known the Messiah except as a mere name. The spirit that with the last breath of the pastor of Severek prayed for the murderers at Osmanieh is the only power that can vanquish the heart of the Turk. Such a victory is well worth striving for. It lies within reach of an awakened and consecrated church.

Our Philippine Policy

No American citizen is better qualified than President Taft to describe present conditions in the Philippines and to forecast the results of the occupation of the islands by the United States. It is characteristic of him on assuming the office of President to state frankly and clearly his conviction concerning the duty of this country to the Filipinos and the spirit and means by which it should be performed. This he does in a remarkably interesting article in a recent issue of the *National Magazine*. He describes his interview with Major McKinley, then President, when he was first asked to be governor of the Philippines. He did not approve of the action of our Government in taking them, and he said this to the President, adding, "I think you ought to have a man who is in sympathy with taking them over." The President replied that he did not want them either, but that we had them and must take care of them. The outcome was that Judge Taft, whose ambition was to secure an appointment to the bench of the Supreme Court, accepted the unwelcome task. He says, "I went there under the influence of William McKinley's wonderful personality, which impelled people to do what he thought they ought to do in the interests of the nation." His article concludes with this outline of the policy he intends to use his influence as President to carry out:

"We have been directed hitherto by Mr. McKinley's ideas on the Philippine policy that we should go there and, to use his own expression, carry out a policy of benevolent assimilation. That has been made the basis of much criticism and ridicule, for in order to put those islands in a condition where the McKinley policy, or any form of government, could be followed out, we had to incur a war, and bring about tranquility by the exercise of the sword. It was a great grief to McKinley that such instrumentality had to be used; he had hoped from testimony given at the time the Paris treaty was made that it would not be necessary. Ultimately the work was accomplished, and today we are trying to carry out in every respect that policy which McKinley would have had us pursue had he lived.

"The utmost interest in the welfare of those people, and an earnest desire to teach them by actual practice in partial self-government, and by the spread of education among them, are the means whereby they shall ultimately learn to govern themselves. It has been contended that no nation ever intervened in the affairs of another nation to the benefit of that second nation. That is a question for argument. I think it is possible for us to stay in the Philippines, and that our remaining there is necessary in order to benefit the Filipinos, ninety per cent. of whom today, though under Christian tutelage, are desely ignorant. That portion of the population, in my judgment, we cannot hope to improve by education, but in the rising generation, or in the next generation, we may look for results. Much interest in education is manifested. It is pathetic to see the desire of the farming or yeoman class, unable to read and write, but nevertheless eager to send their children to school —making every effort and sacrifice to obtain for them the English and industrial education which has been denied to the parents, but which we are trying to spread among the younger people. Our resources are limited, and we are, therefore, limited in the extent to which we can help the Filipinos, but today there are upward of half a million of these children reading, writing and reciting in the Philippine schools.

"My own feeling is that as we extend more and more of self-government to these people—to whom we have now given a pop-

ular assembly—they will become interested in the development of their own powers, and vindicate themselves, as far as they may, by assuming responsibility and making that assembly a reasonable body. The islands are a burden on us—will continue to be a burden amounting perhaps to from five to ten millions of dollars annually; but my idea is that, since Providence in his wisdom has thrust upon us responsibility for such a people, we are just as much charged with aiding them in the best way possible as are men upon whom Providence has conferred fortunes, who properly feel themselves responsible to help the feeble and unfortunate in the community; I feel that the experiment we are trying is justifiable.

"I do not declare this with the confident certainty of a man who knows that we are going to be successful, but I do it with the confidence of one who has watched the advancement of those progressive movements which we are carrying on in those islands. Success must depend on our good faith in carrying out an altruistic policy, even in holding the Philippines for the benefit of the Filipinos. The moment we allow selfish reasons, or motives of exploitation, to enter into our insular policy, and deny those people that to which they are in any way entitled, or seek to benefit ourselves at their expense, then we have departed from our faith with our brother man, and have destroyed the premises upon which William McKinley based his judgment that the experiment was one which, under the providence of God, we were obliged to undertake, and one which he believed we could carry to success."

Boston

Visiting Preachers

The vacation season is affording several opportunities for former pastors of this section to be heard by their old friends. Last Sunday Dr. Nehemiah Boynton preached again at Harvard Church, Brookline, Dr. C. H. Beale at Second Dorchester, Dr. J. A. Higgons at Shawmut and Dr. C. E. Harrington at Allston. Rev. N. Van der Pyl preached at Immanuel, Dr. Oliver Huckel at Park Street, City Missionary Waldron at Union, Dr. W. V. W. Davis at the Old South and Dr. C. S. Sargent at Eliot, Newton.

Summer Activities Nearing Close

The Evangelical Alliance closed its series of services at the National League Baseball grounds last Sunday, having attracted an audience of nearly 1,000. Rev. S. Earl Taylor, who has been engaged to manage the projected missionary exposition at Mechanics Hall, was one of the speakers. The band of the Cambridge division of the Salvation Army furnished the music.

At Norumbega Park the meeting conducted by the Y. M. C. A. workers drew a reported audience of 3,000.

This week the Daily Vacation Bible Schools hold their closing exercises in Bowdoin Square Tabernacle.

The Old South Anniversary

The celebration of the twenty-fifth anniversary of the installation of Dr. George A. Gordon as minister of the Old South Church, Boston, last April is made more notable by the publication in a handsome cloth-bound volume of the addresses made at the various meetings of that anniversary week. The frontispiece is an excellent picture of Dr. Gordon. The contents include his anniversary sermon, the prayers offered at that service, several original hymns, the addresses at the public meeting on Monday evening and at the dinner to Dr. Gordon by the Old South Club. One of these addresses, on Theological Changes of a Quarter Century, by Prof. Williston Walker, has been printed in *The Congregationalist* and extensively copied by American and British newspapers. The others, by President Eliot, Professor Evans, Dr. Bliss Perry, Prof. George Herbert Palmer and other distinguished speakers, have each a general interest beyond the occasion.

The volume is printed by the University Press, on heavy paper, uncut leaves, with broad margins. In view of the probable wide demand for it the committee of the Society has placed an edition with our Sunday School and Publishing Society, where copies may be had by members of the Old South and others at fifty cents each, with fifteen cents additional for postage if sent by mail.

Armenians Protest Adana Massacres

Assembling to the number of 300, Boston Armenians held a mass meeting last Sunday to protest to the Turkish government the dreadful slaughter of their countrymen in the recent outbreaks at Adana. Native hymns were sung and several speakers addressed the meeting, among them Rev. S. Enokian, pastor of the Armenian Congregational Church. As a result of their deliberations a telegram was cabled to the Grand Vizier and the Parliament, urging greater energy in punishing guilty Turks.

A pamphlet sent out from the American Board gives encouragement that a public sentiment is being created in Turkey which will make impossible a repetition of the horrible massacres that have disgraced that empire. The pamphlet contains extracts from the Ottoman press exonerating the Armenians and witnessing to the shame of patriotic Turks at the massacres in Adana. It also states the action of the Government to punish the instigators and relieve the surviving sufferers.

LIBRA... Ho Car...ful... ...L. MASS...

New York

Twenty Years of Free Lectures

The second decade of the free lecture system maintained by the Board of Education has closed. The first series was given in 1889, in six schoolhouses, to audiences aggregating 25,000 people. In the season recently finished, 1,250,000 adults and young people over school age attended nearly 6,000 lectures, delivered by about 700 lecturers in over 1,200 public schools and a few lecture halls. Such are the bare figures outlining the wonderful growth of this people's free university.

Twenty years ago, Dr. H. M. Leipziger saw the advantages of the lecture field if applied to New York's congested population, but even he never dreamed of its vast possibilities. In that first year, people climbed four flights of stairs to hear lectures, without illustrations, on food, gas, poetry, science and law. The 186 lectures given attracted, however, audiences averaging 115 persons. At the end of six years the lecture centers had increased from six to thirty, the lectures from 186 to 1,040, and the audiences from an aggregate of over 20,000 to nearly 395,000, the average having trebled in attendance. The lectures had become allied groups of subjects, printed syllabi were published, Yiddish, Italian and German lectures were given, and stereopticon and other illustrations were introduced.

When the revised charter of the city of New York became operative, in 1901, it included a provision for "free lectures and courses of instruction for the people of New York," and at once a great expansion of the department took place. Every season the quality and scope have been raised. By constant inspection, poor lectures or lecturers are weeded out. The audiences are frequently appealed to and have every opportunity to air their wishes at headquarters. The staff of lecturers today includes nearly all the prominent city officials and university and college professors in or near the city, as well as prominent clergymen, publicists, etc. Public library officers have been able to co-operate extensively by furnishing lists of books and keeping in touch with local lecture centers. In some Carnegie branches, the lecture has been given on the premises, the circulating department keeping open, to permit the taking of books in which interest has been aroused.

Economic and scientific lectures have increased more than any others, and especially popular are those dealing with the administration of New York's own affairs. The department owns its own stereopticons and supplies. Dr. Leipziger, just back from Europe, is planning a still further extension in the hope of making the public school more than ever a community center, social as well as educational.

Planning the Play of a Million

A million children are on the streets all summer, and nearly half of them are there most of the year round. Fifteen thousand teachers get these half million school children five hours a day or less, for less than 200 days in the year. The education of the pavements is therefore as prominent a problem as the education of the schools. Yet, so fast has the modern city grown, only recently have wholesale plans for the play of city children been formulated. The recent exhibit of City Planning and Municipal Art not only surprised 300,000 visitors in its short period by the tabulated results, but created enthusiasm for new projects. Elaborate maps in color showed congestion of people in a form not easily erased from the mind. Nineteen prominent religious and charitable bodies, together with city departments, combined in presenting pictures of an easily-improved city, redeemed from real estate greed and municipal inertia. The Parks and Playgrounds Association of New York City is receiving in consequence more attention and support.

Not until last year was this Association formed, by uniting similar bodies in different boroughs. A board of twenty-five directors and officers, including such experts as Jacob Riis, Luther Gulick, Florence Kelley and Mrs. Simkovitch, is aided by an additional council of 100, headed by R. W. Gilder, Jacob Schiff and other leaders. Such is the power of the movement for organized play and proper play space. It is to consider the young people in offices and factories as well as school children, and thus offset the saloon and dance hall, by providing wholesome reactions for young industrial workers, often tempted by monotony. Last summer twenty-five young men and women, college graduates, were employed as playleaders and effective peace-officers. Local institutions, stores, etc., are encouraged to co-operate, and where possible provide and equip the recreation place. The Association is working steadily to awaken interest in small parks, roof gardens, public bathing pavilions, the use and improvement of vacant lots, and the establishment of camps inside as well as outside the city, as well as a system of excursions that shall bring the museums, galleries, etc., within reach and grasp of the entire people. These are to be maintained the year round when possible.

The Association, last summer, found seventy-two more available lots, but only had funds enough to secure thirteen. These were scattered over a wide area and did

great good. Three hundred dollars sustains a playground for the entire summer, benefiting about 500 children. A baseball league was formed by the Association and gathered sixty teams in a championship contest. Ten centers were thus used and cost only $616. The Association personally took care of 4,000 children, giving them a safe playground and a good time every day last summer. The Association will keep a close watch on the new city charter, that these features in it shall not be abandoned, and the old lack of a coherent park and playground system prevail.

The branches of the Y. M. C. A. are doing a fine work this summer in teaching the boys of the Brooklyn Sunday School Athletic League, without any charge for lessons, how to swim. A thousand free pupils are expected before the summer is half over. The possible saving of many lives is the reason for this Christian service.

The Appeal of the Bible in Playtime

The Vacation Bible Schools are now firmly established, and have spread from New York to fifteen other cities, the general movement being controlled by a committee of one hundred, representing eight denominations and affiliating the interest of thirty-three colleges. Rev. R. G. Boville is the national director, with headquarters at the Bible House. The indorsement of the movement by the Federal Council of Churches last December at Philadelphia, and its suggestion of social service scholarships to enable students to do this work without local cost for salaries, will aid a great deal. In New York the work has had from the start a strong footing, due first to the development under the auspices of the Baptist City Mission Society, and afterward to its expansion under the care of the City Federation of Churches. Possibly some lack of co-ordination in the various interdenominational summer movements has prevented the expected development of the Bible Vacation Schools in New York, for it is certain that four times as many could be sustained, and ought to be, if the work were properly understood among the church people, especially those who are away from May till October. The confusion of many similar appeals has weakened them all. This year, the schools opened July 7 and close on Aug. 25, with a commencement that is always one of the striking events of the city's summer life. Thirty schools have been asked for, and half that number are already provided. There is no dearth of competent college men and women willing to do this fascinating work for scant remuneration. In the general movement last year, fifty churches were opened in six cities, reaching about 15,000 children, and employed 200 college men and women. Crozer Seminary sends out eight men this summer at its own provision, recognizing the value of the work as a clinic in homiletics and pedagogy. Three colleges also, where the missionary spirit is strong, will each support a school this summer and furnish the workers.

SYDNEY.

Rural Parsons' School

Amherst Summer Session Well Attended—An Estimate of the Benefits

A summer school of agriculture, with country ministers as students, was held for the second time at the Massachusetts Agricultural College, Amherst, closing on Aug. 13, after a two weeks' session. About forty ministers, of seven denominations, were present for a part or all of the time. A dozen or more teachers and social workers who had attended the earlier summer school also remained over for the later courses.

Four lectures were given each day, besides out of door exercises in field and forest, and evening addresses on religious topics by outside speakers. The main courses given were dairying, fruit growing and forestry, New England agriculture and agricultural economics, by Professors Lockwood, White, Foord and Cance, heads of these several departments in the College. President Butterfield also gave a course of five lectures on rural sociology. A few topics may convey a hint of the up-to-date knowledge opened up to this company of country parsons, though they will fail to communicate the flavor of the teachers' enthusiasm or the quality of interest felt by the class: Possibility of Improvement of Field Crops, Heredity in Plants and Animals, Plant Breeding, Maintaining the Fertility of the Soil, Commercial Fertilizers, Business Co-operation in Agriculture, The Market for Agricultural Products, The Supply of Farm Labor, The Value of Milk as Food, Milk in Relation to Public Health, Handling Milk in Dairy and Home, Certified Milk and many others.

Among the evening addresses, which were uniformly of a high order, that by Rev. E. T. Root of Providence, R. I., on The Minister as a Social Leader, with illustrations from the life of Calvin and Oberlin, was especially pertinent to the aim of the school.

How does such a school touch the work of the minister? Was it worth while?

As to the first question more than one remarked how vitally this instruction related itself to the minister's interests and tasks. Though not distinctly religious the lectures touched the life problems of the present time, problems not only of economic success, but of health and pure food supply for the home both in country and city. One could hardly have followed the course in dairying without resolving either to drink no more milk while the world standeth or to make some new endeavor to secure a pure milk supply both for himself and others. To the second question the unqualified answer of those in attendance would be "yes." Some would go further and say that this modest beginning is prophetic of greater things. To spend two weeks on this ideal Massachusetts farm, in contact with subjects and teachers quite in contrast with the customary routine of study and thinking, combined with plenty of out of door life and fun, is a restful and rewarding experience. But more than that, the country minister goes home with a new sense of the privilege of living in his hilltop parish and new optimism touching the future of the country town. He has a new sense of the primacy of the Christian church in future rural life. Furthermore, he feels himself drawn into partnership with President Butterfield and his associates in their purpose to recreate rural civilization by an improved agriculture joined with an improved social and religious life.

Windsor, Ct. ROSCOE NELSON.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Salt and its Savor

The continuance of denominationalism as a permanent characteristic of American Protestantism does not involve the continuance of all varieties of denominations. By the confession of their most loyal adherents, some have already outlived their independent usefulness, and can only find a larger life in some form of honorable union. The denominations which will continue in the coming realignment of Protestant forces are those fittest to serve as centers of reunion.

An interesting experiment was tried in a company of about thirty ministers in a cosmopolitan city of the Middle West. By a secret ballot, each clergyman registered his choice of the denomination which he would most like to join in case he were to change present affiliation. Membership in the club included a great variety of denominations, but the vote strongly approved only two, and in the order given, the Protestant Episcopal and the Congregational. In a frank statement of reasons which followed the vote, it appeared that Episcopacy was attractive to a large number because of its liturgical opportunity and its intellectual freedom; Congregationalism because of its ability to combine modern thought and the evangelical spirit. It was significant that the so-called liberal bodies, Unitarian and Universalist, did not receive a single vote. Moreover the number of votes which favored the emotionalism of the Methodists and the intellectuality of the Presbyterians was negligible. The emotional and æsthetic demand found its answer in Episcopacy; the intellectual demand in Congregationalism.

This bit of evidence as to what makes Congregationalism, as a separate type of church life, socially serviceable is sustained by the statement of a member of one of our Afro-American churches in Memphis, Tenn. To the question, "Is it worth while for your people to come off from the dominant churches in the South to form a Congregational church?" he replied: "Yes, for those who want to think. For most of our people, perhaps, the Methodist and Baptist churches are better at present, but some cannot be satisfied unless their church carries along what they have learned in the schools." To the statement that in the North it would be often hard to tell with what kind of a church one was worshiping, if the name were not in evidence, he replied: "It is not so in the South. In our churches, for instance, the written sermon is the rule. We use only the standard hymns and our preachers bear down hard on what makes for character."

What makes Congregationalism worth while among the Afro-Americans is more than a provincial estimate as to its wider mission. In missionary extension, Congregationalism has not consciously aimed at a ministry to the more thoughtful people, and it has accepted the office of stating the gospel in terms of modern thought with much misgiving. But where it has attained any special power or influence, its genius has compelled it to be progressive in thought and educational in method.

How to Grade the Sunday School

The letters of inquiry which were sent to Rev. B. S. Winchester of Winnetka, Ill., nearly a year ago, upon announcement in *The Congregationalist* of the curriculum adopted in his Sunday school, show widespread interest in the graded school by no means confined to the large centers. Many pastors and superintendents who want to make the change are deterred by a dread of the process.

In dealing with the difficulties of the first year, Rev. O. A. Petty of First Church, Aurora, has been remarkably successful. He came to his present parish two years ago from six years' work in Greeley, Col., where he was in close touch with the Normal School. To the educative influence of this institution he added a year's study in Colorado College in religious pedagogy, and came to Aurora with an unusual equipment for teacher training. This he used for a full

year in a course of Tuesday night lectures to prepare a corps of teachers for work in a graded school. The number who were glad to avail themselves of the privilege was considerably larger than the number of teachers needed; but by a process of sifting, he secured an efficient teaching force. Some who have proven most serviceable were not previously members of the Sunday school, but were enlisted by the new opportunity of specialization.

This year of preparatory work has been followed up by monthly teachers' meetings for the entire teaching force and by weekly meetings for teachers in certain departments. The work of the pastor in teacher training has been supplemented by the influence of an expert educator, Prof. J. H. Freeman, in the office of superintendent. The thoroughness of Mr. Petty's preparatory work is indicative of his estimate of the difficulties involved in a successful transition from the international system of lessons to a satisfactorily graded school. In the kindergarten department there have been more teacher conferences than in any other. In Mr. Petty's judgment the Normal School training of the kindergartner is greatly deficient when applied to religious training.

In the first three grades, the text-book is "Child Religion in Song and Story," by Chamberlin and Kern. In the fourth grade, "Old Testament Stories" and "New Testament Wonder Stories," by Miss Beard and Professor Moulton, are used. The fifth grade studies the "Introduction to the Bible," by Miss Chamberlin; the sixth grade, the "Hero Stories of the Old Testament," by Keedy and Soares. The seventh grade uses Gates's "Life of Jesus"; the eighth, "Travel Lessons," by Forbush, the "Gospel of Mark," by Burton, and "Ethics for Boys and Girls," by the New York Sunday School Commission. This is also continued in the first year of the High School, the other books in this course being: "Samuel," by Willett; "Bible History," by Koenig; "Landmarks in Church History," by Cowan, and the "Apostolic Age," by Gilbert. In the adult department classes have been formed in the "Life of Christ," by Burton and Mathews; the "Gospel of the Kingdom," by Josiah Strong, and the "Social Significance of the Teachings of Jesus," by Jenks.

In the kindergarten department, much use is made of nature story material, and considerable hard work is carried on in the lower grades. The list is given nearly in full because of a general demand for definite information concerning graded work which has passed the experimental stage. The demand for suitable text-books is easily supplied from a large number of publications. The greater difficulty, a corps of trained teachers, can only be met by some such initial measures as Mr. Petty has successfully practiced in Aurora.

J. H. C.

Studies in the Year-Book

BY THE EDITOR

II. Membership and Additions

No tables in the Year-Book will be found more suggestive than those upon pages 498 and 499. Each will repay careful study, for over against what is set forth, some important questions might be asked, especially such as pertain to the power of revival in church life. One table shows the admissions to church membership beginning with churches which received ten or less during the year; the other gives the church members, the first column of which shows the number of churches having a membership of less than ten.

We find the totals of the first to be as

Continued on page 250

Puffed Wheat—10c



These Foods Are in Fashion This Summer



Puffed Rice—15c

Cereal foods, as you all know, are subject to fads and fashions. The favorites today are the foods shot from guns—the crisp, unique, delightful foods invented by Professor Anderson.

We have to tease people to try these foods, because they are new and queer.

But wait till you try them. The folks at your table will do the teasing then.

For these are delightful foods. There never was anything like them.

Mammoth crisp grains, with their coats unbroken—so porous that they melt in the mouth.

Hearty foods, yet they don't tax the stomach. Every starch granule has been blasted to pieces, so the digestive juices act instantly.

Whatever you seek—healthfulness, heartiness or taste—no other cereals compare with them.

Professor Anderson's Foods

You owe these foods to Prof. A. P. Anderson. And he owes them largely to accident.

He was seeking a way to break up starch granules so the digestive juices could get to them.

In cooking, baking or toasting, only part of the granules are broken. The aim of food experts has been to break all.

Professor Anderson's idea was to explode them by steam. And the result, as expected, was to blast every granule to pieces. But he did not expect that this steam explosion would leave crisp and unbroken grains.

Exploded by Steam

In this curious process, the whole wheat or rice kernels are put into sealed guns. Then the guns are revolved, for sixty minutes, in a heat of 550 degrees. That heat turns the moisture in the grain to steam, and the pressure becomes terrific.

Then the guns are unsealed—the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The kernels of grain are expanded eight times—made four times as porous as bread. Yet the coats are unbroken, the shapes are unaltered. They are delightful, digestible foods.

A Package Will Tell

One ten-cent package of the Puffed Wheat will tell you how much these foods mean to you.

Order it now, and submit it to a vote of your table.

If the children say, "We want these foods always," let them have what they want. For never were cereal foods created so good for them as these.

Sold by grocers everywhere.

Made only by The Quaker Oats Company

Studies in the Year-Book

Continued from page 249

follows: 2,471 churches, or more than forty-one per cent., received ten or less into membership during the year; 1,083 churches, or eighteen per cent., received from 11 to 25; 475 churches, or about eight per cent., received from 26 to 50; 185 churches, or three per cent., received over 50; and more than twenty-two per cent. did not receive one into membership. It seems hardly possible that such a thing could be said of more than one-fifth of the churches of our order. We cannot think of anything more discouraging than for a minister, burdened with some sense of responsibility, to find that twelve months have gone by and not one soul has witnessed to the truth of his message. Of churches which report as receiving no members, 102 are in Massachusetts, 78 in Wisconsin, 75 in Michigan, 71 in New Hampshire, 73 in Vermont, 63 in Ohio, 62 in New York, 61 in Connecticut. For one thing these figures may suggest that the day of the evangelist has arrived, and who knows but each state would find an excellent investment in some properly ordered evangelism.

The second table illustrates the numerical strength of our churches: 180 churches have each a membership of less than 10; 3,545 churches, or fifty-nine per cent., of the whole number reporting, have each a membership of 99 and less; of the largest churches, 130 number from 500 to 749; 45 from 750 to 1,000, and 30 over 1,000. Of this latter class, eight are located in New York, five in Ohio, four in Connecticut, three in Massachusetts, two in Illinois and New Jersey, each, and one in Michigan, Iowa, Northern California, Southern California, District of Columbia and Hawaii, respectively.

That we have a large proportion of small churches should lead us to recognize the ability of the churches to give, and this ability will be appreciated when it is learned that from all the churches there were contributed to missionary activities, educational work and local charities no less than $2,359,228. Who can doubt the loyalty of the churches to the Kingdom of our Lord, and when we bear in mind the large number of small churches, who will question the liberality of the people?

Summer Activities

How Hartford Workers are Busy—Gospel to the Foreigners

Most of our churches are maintaining services during the months of July and August. Mr. L. H. Koehler, the assistant pastor, is giving a series on the Life of Jesus at Fourth Church, during Mr. Kelsey's vacation weeks at Sunapee. Rev. P. C. Walcott, the assistant at Asylum Hill Church, is preaching. Rev. C. E. Stowe is ministering to his old parishioners at Windsor Avenue Church while Rev. H. E. Peabody is spending a couple of months supplying at Berkeley, Cal., and visiting the Alaska-Yukon-Pacific Exposition in Seattle. Dr. Potter was away from his church in July and will be absent again in the fall, but is in his pulpit during August. He took part in the recent historical celebration in Old Hadley, Mass., as the representative of Hartford, whence the early settlers of Old Hadley emigrated. Dr. and Mrs. Parker returned in July from their two months' trip to Italy.

South Church is closed during the summer months for extensive interior repairs and redecoration. Mr. George Nettle of Hartford Seminary, and a member of the church, is supplying at Wethersfield Avenue during August. Rev. E. C. Fisher returned to his work with the new Plymouth Church from his "days off" with a bride. Pilgrim Church is rejoicing in the opening pastorate of Rev. I. A. Burnap, while its former pastor, forced to resign because of ill health, is recuperating in Dalton, Mass. Farmington Avenue Church has added to its interest in foreign missions by engaging to support Rev. H. I. Gardner, who goes as the successor to D. Miner Rogers in Adana, Turkey. Mr. Gardner is a member of the church and former president of its Endeavor Society. Park Church has recently taken fresh responsibility in support of the work at Wheatland, Wyo.

Special work is being pressed in Hartford during the summer. The tent owned by the Federation of Protestant churches is in use for the third season. Work of evangelistic nature was begun on July 25 and will be continued for six weeks or more. As formerly the work is directed by Mr. S. W. Raymond, secretary of the Connecticut Bible Society. The various pastors of the city take their parts in preaching at the well-attended services held on all the evenings of the weeks except Mondays and Saturdays.

The Gospel Wagon Association, composed of the representatives of the Protestant denominations, began its thirteenth season of open-air work in July. The Gospel Wagon practically furnishes a summer church on the east side, a church always sure of a large heterogeneous audience, coming and going, while the gospel is preached in Italian and English. During last season, 4,000 foreigners heard the gospel in their own language, 160 cards were signed, twenty united with the Italian Congregational church and 3,000 copies of the Gospels and tracts in several languages, furnished by the Connecticut Bible Society, were distributed.

Camping with boys in the summer season is becoming in Hartford a feature of church work. Rev. W. C. Prentiss of East Hartford, Rev. E. C. Fisher of Plymouth Church and Rev. R. W. Roundy of Wethersfield Avenue Church have each spent a week on the shores of a Connecticut lake, increasing their intimacy with the boys of their churches.

ROUNDY.

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cannot have such a vacation unless he knows that things are moving the way he wants them to in the office.

THE HOUSEWIFE

cannot have such a vacation unless she knows that she is not obliged to worry about the daily tasks of household management.

Marketing, shopping, meeting of trains, sudden arrivals of company, are all little incidents which serve to disrupt a vacation.

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NEW ENGLAND TELEPHONE & TELEGRAPH COMPANY



How We Won the Campaign

Pastoral Sidelights on the Securing of $300,000

IN MARIETTA, O.

The remarkably strong presentation of the missionary cause from the standpoint of secretaries and missionaries to the Marietta Association during the week, followed on Sunday by a layman's statement from the pulpit platform from the standpoint of a business man, resulted in an offering of about $2,000, the largest in amount and number of givers ever made by old First Church to missions. This was accomplished by a group of experts bringing to the people the wonderful story of missions, its history and progress, and emphasizing the call of the Master to participate in the work of evangelizing the world. The simple story was supplemented by a plain statement of the necessity for removing the debts of the missionary boards before the churches could enter fully upon the high service and perform the duties to which they had been called. That is the whole story, and we are all rejoicing in the magnificent result.

W. W. MILLS.

IN HARTFORD, CT.

Fourth Church is composed of people who cannot give large sums to anything. When it was proposed that the $300,000 be raised by personal solicitation, I said, "We are not in it." But as soon as it became evident that the private scheme wouldn't work, then we said, "We can have the pleasure and the benefit of doing our share."

Reference was made several times in the pulpit to the campaign and its crucial significance. When the meeting came to Hartford we sent our delegates and attended as we were able. The following Sunday we put the case before the congregation, urging that it was a matter in which we were every one interested and responsible as Congregationalists. We asked every one who would subscribe anything to do so.

The pledge cards were distributed. Some were returned at once; others came in later. After a time, a letter, with card and return envelope, was sent to some who had not given. We rounded up 102 pledges and $398.50.

We did it happily and rejoice now in the achievement, as we could not have done if we had not lifted with our brethren.

HENRY H. KELSEY.

IN WASHINGTON, D. C.

The pastor was impressed, by his service as a director, with the importance of wiping out all indebtedness and gaining at least a small margin for working capital. The "pastor's council" was taken into his confidence and heartily approved. Then followed the "Together" session, with its information and uplift. What response ought the District of Columbia to make? Dr. Fishburn and the writer decided that $1,100 would be our share, Mt. Pleasant Church to give $350 and First Church to give $750.

When the appeal was made at Mt. Pleasant, the response was $700, and the committee at First Church decided to double that amount. Our missionary from India, Rev. L. S. Gates, was present and spoke fifteen minutes, the pastor then followed in a twelve-minute talk. Pledges, without any conditional clause, were circulated. The result was the promise of $1,505. On the following Sunday, the pastor said he had placed the amount too low, and that First Church would have to give for the colored church. The result was $2,120. Later this was increased by $150, making in all $2,270.

The aim was to have everybody give, and there were more than 350 gifts, the lowest being fifty cents and the highest $500. The result has been a quickened interest in all forms of missionary effort and a deepened sense of responsibility for the work in our own parish.

S. H. WOODBROW.

IN BURLINGTON, VT.

At First Church the Together Campaign was taken up in the Standing Committee, where it was agreed on consideration of the heavy demands already made on the finances this year that the amount asked for should be $600, and that the method should be by circulating pledge cards after a special appeal at the Sunday morning service. This program was carried out, the minister laying stress on the occasion as a crisis for the church as a whole, and asking not for large single subscriptions, but for a large number of subscriptions from all sections of the church. The result was that $1,130 were

Continued on page 252

6th "Cruise of the Arabic"

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SAILING JANUARY 20, 1910

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73 days of travel under escort for $400 and upwards by this fine twin-screw steamer

SPECIAL FEATURE: Oriental Travel League for Bible Teachers and Students organized by Rev. John Bancroft Devins, Editor New York *Observer*.

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Steam heat in every room, private baths, elevator, electric light. Bracing air, pure water, best of beds, good food, fine service. Send for booklet.

PERCIVAL BLODGETT, Manager.

Templeton, Mass., April 20, 1909.

YOUR VACATION

Will yield to you the greatest amount of health and energy if you take advantage of a course of baths, massage, electricity, etc., at the **ATTLEBORO SANITARIUM.** One of the largest and best equipped health institutions in New England. Send a postal for large illustrated circular. Address

THE SANITARIUM, Attleboro, Mass.

Portland and Seattle

via the Picturesque

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¶ 200 miles of the most magnificent scenery in America.

¶ Noble mountain peaks, foaming waterfalls, great basalt cliffs, stretches of river and shadowy gorges—this continuous scene of beauty and grandeur forms the western link in the route of The Chicago-Portland Special electric lighted, 72-hour train, which leaves Chicago every night at 10:00 o'clock.

¶ *The route is over the Only Double Track Automatic Safety Signal Line between Chicago and the Missouri River.*

¶ No change of cars, modern appointments throughout.

¶ Direct connection with the Yellowstone Special for the Yellowstone Park trip.

¶ *Special low rates daily throughout the summer account the Seattle Exposition. Choice of Routes.*

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How We Won the Campaign

Continued from page 251

raised in pledges ranging from fifty cents to $100, of which only five were above $25. Many names unknown to the church were found on the list, and liberal pledges were made by school children, servants and widows in straightened circumstances. In five cases husband and wife made separate pledges. A laboring man pledged six dollars. The father and mother of one of our foreign missionaries gave two of the most liberal pledges. In fact, it was felt that the campaign had done much to draw the church together, to identify with the church many hitherto loosely connected with it, and still further to make our church feel and rejoice in its responsibility for the welfare of the church as a whole. At the present time it does not seem likely that it will entail any decrease in the regular contributions to the apportionment. A committee from First Church and College Street Church sent circulars to all the churches of the conference urging them to make common cause of the campaign. E. G. GUTHRIE.

Personalia

As we go to press the death is announced at Poland Springs, Me., of Richard H. Stearns of Boston, the well-known dry goods merchant, long a deacon of the Old South Church, and president of the City Missionary Society. Further mention of his Christian life and service will be made in our next issue.

"The Life and Letters of Rev. Hiram Bingham, D. D.," a memorial volume, is being prepared by members of Dr. Bingham's family. They will be very glad to receive any letters or other material relative to his life. These may be sent to his sister, Mrs. Lydia Bingham Coan, 1439 Alexander Street, Honolulu, H.

Rev. Dr. Alexander Whyte was installed July 22 as principal of New College, Edinburgh, one of the most noted of the United Free Church theological schools of Scotland. He is the sixth minister to fill this office since the college was founded, every one of them known throughout the English-speaking Protestant churches everywhere. Their names are Chalmers, Cunningham, Candlish, Rainy, Dods, Whyte.

Of all the delegates to the Tri-union Council which met in Pittsburg, Dayton and Chicago in the hope of uniting Congregationalists, United Brethren and Methodist Protestants, none won more respect and affectionate regard than Rev. Dr. D. R. Miller of the United Brethren Church. He died, Aug. 5, at the home of his son in Dayton, O. Dr. Miller's influence was generously and persuasively given to promote the union, and if his spirit had been the prevailing one in the three denominations, perhaps if it had been potent in his own, the union would have been accomplished. He was the true type of a Christian gentleman, and his presence in the meeting was an inspiration and a benediction.

Chinese Minister Wu Ting Fang has closed his second term of representing his country in the United States. He is Chinese in appearance, English in education and profession, being an Oxford graduate and a British barrister, and has manners peculiarly his own. These are less a curiosity than when he brought them to this country on his first official visit. The new minister, Chang Yin Tang, is said to be in thorough sympathy with Western ideas. Japanese Minister Takahira has also been recalled home. In the critical conditions of the East the knowledge and skill acquired by these two diplomats through residence abroad are no doubt imperatively needed on the ground. The most remarkable thing in the history of the twentieth century thus far is the emergence from isolation into world politics of these three nations, China, Japan and the United States.

In his interesting series of articles on American universities, editor E. E. Slosson of *The Independent* has reached the University of Minnesota. No president has fared better at his hands than Dr. Northrop, beloved of Congregationalists the world over, and who has been head of Minnesota University for a quarter of a century, and who soon will retire from office having reached the age of seventy-five. Mr. Slosson speaks of his positive stand for his own ideals of education and culture, along with a remarkable degree of openmindedness and good human tolerance. He is also impressed with his ability in running a great institution with little of the usual administrative machinery, and of the value of his practical and earnest talks at the daily chapel exercises. Mr. Slosson goes on to say: "Practically all of the 6,300 living alumni have, therefore, been educated by him. 'Educated by him' is here to be understood with some literalness, for President Northrop is known and loved by a large proportion of the students, which is more than can be said of every president of a great university nowadays. In his address at the Yale bicentennial he said, 'I would rather have the glory which rests upon the memory of Dr. Arnold of Rugby than the halo which encircles the proudest don of Oxford.' This glory he has attained."

Biographical

HELEN FRENCH GULLIVER

Died Aug. 4, at South Hadley, where she spent the closing years of her widowhood.

Mrs. Gulliver's childhood home was in Brattleboro, Vt., and there her body was laid to rest. The period of her life as student and teacher was spent at Mt. Holyoke Seminary and culminated with her principalship of five years; when the Seminary became the College she was appointed a trustee. In 1872 Helen French was married to Lemuel Gulliver and their happy home was in Somerville, Mass. From her early consecration to her last activities she prized all the privileges of the church of God and loved to use every opportunity for serving its aims, to communicate the spirit of her Master and to further his Kingdom.

Associates and pupils of 1855-72 agree that she was one of the most lovable personalities at Mt. Holyoke. As a teacher, her clarity of thought and her winning manner will be mentioned. Her influence upon individual young women was inspirational and powerful. Two characteristics are inseparable from thought of her: innate nobility of soul and gentleness of disposition. In her prime these were radiant, and through physical helplessness and mental obscuration they survived. E. C. P.

Gives a Fine Finish to Starched Things



Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.

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applied hot is the *surest* way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

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OREGON WALNUTS
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Our Oregon Walnut Plantings are one of the safest and most promising commercial propositions on the market. Walnut trees are prolific and perpetual bearers. A royal investment for yourself and for your children. Let us tell you all about them. Best of references (Dun's and Bradstreet's).
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In Southern California

The Conference has rarely contained so many vacant pulpits in important centers—Long Beach, Plymouth, Riverside, Los Angeles East and Salem, Ontario and Pasadena First. Happily all of these, except the last two, have been filled with strong leaders, and the churches enter the heated term fully encouraged.

In Beautiful Riverside

This city of about 14,000 people is justly famous for its scores of miles of tree-lined avenues and the mild, genial climate. From Mt. Rubidoux, whose height is reached by a drive built at a cost of $40,000, one looks out upon a marvelous panorama. This is the orange center of the world, the export in this year of low prices surpassing ten million dollars. Among its many beautiful public buildings, one has international reputation—the remarkable Glenwood Inn. Built in the mission style, typically Californian, it is so comfortable as to have lured forth President Roosevelt for the night, the only hotel in the West which he left his private car to sleep in. Thus Riverside, once desert, now a suburb of Paradise, is of unusual interest to all religious workers, being themselves human. It should also be said that its people are "exceedingly religious." Not for many years has a saloon been tolerated, throngs attend the churches, and the casual visitor cannot fail intuitively to realize the high moral tone of the community. In no American city is a choicer environment of nature and humanity for the young and for quiet residence.

Our Congregational church occupies a foremost influence. The retiring minister, Rev. J. H. McLaren, Ph. D., was greeted by large congregations, received many members and carries with him the hearty affection of many friends. Fortunate indeed is this church, with no interim between pastorates, to secure for its minister Rev. Horace Porter of Montclair, N. J., formerly also associated with Dr. Lyman Abbott and Dr. Amory H. Bradford. Not only the local church, but the conference of churches, congratulate themselves on the coming of this warm-hearted and efficient minister.

For its advancing work, the church now enters upon the erection of a beautiful new structure. An event of much importance also is the recent dedication of a new building for the Japanese mission. A refitted residence, it will afford commodious quarters not only for the school work and religious services, but also apartments for a number of men. Only recently has this mission been made a distinct branch of the church, and it is expected that a Japanese pastor will soon take charge of the work. Rev. W. C. Pond, D. D., led in the services of dedication.



REV. HORACE PORTER

California Orientals and Their Apostle

Nowhere in America is the Oriental problem so acute as in this state. Full many a city has its little China and Japan. Also we are neighbors of their homeland. Our mutual relations with these peoples, here, easily provoke international difficulties or promote world-wide friendships. Gospel work among them, therefore, is of the most vital importance. It is pleasant to note that in education and evangelism Congregationalism has borne a leading part.

Rev. W. C. Pond, D. D., is the much beloved and widely successful apostle to these Orientals. For many years, while pastor of Bethany Church, San Francisco, he ministered to hundreds of them as part of his congregation. Since 1905, his whole time and heart have been devoted to superintendence of the work through the state. This has been an epochal year, he jubilantly reports, in four respects.

The number of missions has been increased to twenty-five, with an enrollment in the schools of about 2,200. The strong evangelical influence is seen in the 143 conversions during the year. Their zeal will be appreciated from the following incident. The teacher at Bakersfield says eagerly, "The professor says he will follow Jesus." He is a student given the honorary title for his serious mien. Then straightway the "professor" leads two others to his Saviour and continues to work for more. He is typical of the royal earnestness pervading the band. Who visits these schools and missions finds the red glow of enthusiasm. Think of young people working all day, to be followed by study for a couple of hours, and then to hold their Christian Endeavor meeting at 9 P. M., as they do in San Diego! And a genuine apostolic meeting it is! They have gathered "to know the Bible and Christ," preparatory to witnessing the Christian life among their countrymen in China, etc.

The completion of a splendid Chinese house in San Francisco, five stories in height, at a cost of $27,000. As one compensation of the earthquake rises this ample structure, far superior to its predecessor. Again grateful recognition is due Mr. Carnegie, who made the project possible by a contribution of $10,000. In this building, not only will be numerous classrooms, but dormitories for a large number of men. This is the strongest work for the Chinese in the metropolis.

The number of children in attendance is significant. In the school at Bakersfield they furnish most of the pupils. This fact is noteworthy when one realizes how few Oriental women are to be found in California.

The evolution and rapid increase of the branch churches, generally with their own plant and pastor. Their relation to the American church, as branch to trunk, furnishes support and guidance, but promotes interest and sturdy independence. Such organizations are now to be found in Oakland, Los Angeles, Fresno and Riverside.

Here, then, is the most vital enterprise of foreign missions as related to China and Japan. This is the most effective point of vantage. What more necessary than that these young men returning to Asia should carry with them favorable reports of American life, and especially of its Christian character, citizenship and friendship? In what way can the gospel find entrance to the hundred millions there so effectively as through these choice men returning to the homeland with the love of Christ burning in their native hearts? This work combines patriotism and international diplomacy with its soul winning. It is sowing the gospel seed with the sweep of the winds. Its building of brotherhood is cosmopolitan.

College Presidents as Mendicants

The Commencement exercises at Pomona this year received additional interest and were shadowed with regrets from the farewell of President Gates. The campaign to raise $200,000 as a condition of receiving Mr. Carnegie's gift of $50,000, added to the usual duties of his office, proved too severe a strain. This lamentable condition calls emphatic attention to the serious perversion of the function of many of our college presidents. That he shall care for internal administration and secondly secure proper relations with the high schools is clearly his office. Of late years, begging for money has been added as an intolerable burden. "The college president has become a joke at rich men's tables." One wealthy man says.

Continued on page 254

"BUNCOMBE"

It Don't Always Pay to be Skeptical.

When a newspaper writer and proofreader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

"Being a newspaper writer and proofreader, also a graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject of anything would.

"Day after day I read the proof on the Grape-Nuts advertisements with the feeling that they were all 'buncombe.' All this time I was suffering from dyspepsia from the improper food I was eating at the restaurant.

"One day I saw a package of Grape-Nuts at the restaurant and tried some with good, rich cream. The food took my fancy at once. After a few lunches at midnight I noted an improvement in my feelings, and was able to work with less fatigue.

"I have used Grape-Nuts as a regular diet since then, and have improved greatly. The old dyspepsia and bad feelings that I thought were necessary adjuncts to night work all disappeared, and I am able to do much more and better work with less effort than ever before.

"I was nearly ready to give up night work and seek health in some other walk in life, but thanks to my change in diet I am now all right." "There's a Reason."

Read "The Road to Wellville" in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Premature baldness is most frequently due to dandruff. By eradicating dandruff

Glenn's Sulphur Soap

Prevents Baldness

It clears the complexion and is a time-tested remedy for skin diseases. Druggists'

Hill's Hair and Whisker Dye, black or brown, 50c.

Grand Mediterranean Tour. 24 days in Egypt and Holy Land. Leave New York February 5, 1910. 73 days with extension of time for Oberammergau Passion Play. $400 and up. Fast filling up. Write for circulars to J. Spencer Voorhees Adams, Mass.

In Southern California

Continued from page 253

"I keep a secretary to answer calls for money, and the stream of Western college presidents is the worst of them all." Under the demand for increased equipment and endowment, financial matters should engage the whole attention of a man financially trained, not be laid upon one whose abilities are in the field of scholarship. One president says, "After a year of such work, it requires a year to get into rapport with college work proper." One college president is known to have died under the strain of raising money. From the difficulty found in securing a successor to President Gates, college presidents are so rare an article that we see afresh the necessity to relieve them of this money raising. Men of scholarly tastes, who might gladly accept the administration of an institution and succeed admirably, may well shrink from the finance. On the other hand, a dozen men of ability can readily be found for such a task of business. Let the functions be disjoined. In the departure of President Gates we lose a leader most popular with the students, a gifted scholar and widely beloved through the commonwealth. Dean Norton has efficiently acted as president and Rev. E. F. Goff as financial agent.

Menarchie" and Missions

There are various ways of kindling interest in missions, but few are more effective than the method of Mrs. Abby Snell-Burnell. With her impersonation of Menarchie, a high-caste Hindu woman, the actual life conditions are portrayed with a vividness and appeal to the heart such as is rarely found in the less direct ways of description. Mrs. Burnell has well served the cause among us during the past season, giving her rendition in many places. In October she will pursue her work in Michigan.

Corona, Cal. CHESTER FERRIS.

The Practice of Baptism

BY REV. H. W. KIMBALL

A recent editorial note in *The Congregationalist* commented on the wide divergence in practice among ministers of the rite of infant baptism. It is evident that there is little uniformity or agreement. Therefore it may be worth while to print the following brief paper which was read at a meeting of the Pilgrim Club of ministers. After the reading it was discussed for two hours by some thirty pastors, various changes in the wording were suggested and made, and the result was accepted by nearly all present as a fair statement of their position.

Baptism was a Jewish ceremony for proselytes before it became a Christian rite. In accord with this custom, sanctioned by the Master, baptism was accepted by the early disciples as a rite to be administered to all converts. In the early church various forms of baptism were in use, and there is authority for immersion, for pouring and for sprinkling. Without a doubt immersion was the most common method. Very early probably, also, the custom arose that when heads of households were converted the whole family was baptized into the name of the Lord Jesus Christ.

Now an institution whose essential life is so internal and spiritual as that of the Christian church is in especial need of some outward and visible symbols by which the inner spirit may be expressed. Baptism is such a sacred rite, symbolizing the cleansing of the heart by the spirit of God. It must be clear, however, that the amount of water used in a purely symbolic act must be a matter of indifference, especially since each of the three forms of baptism typifies the cleansing of the life.

Although the baptism of children has been a common practice in various branches of the Christian church, yet the rite has not the same significance in the case of a child as it does in that of an adult. One is the act of the parents in behalf of the child, the other is the conscious expression of a Christian experience.

Therefore in the interest of simplicity and harmony it would seem that it were wiser to speak of the consecration of the child and of the baptism of the adult.

All Christian parents should be encouraged to consecrate their children to God, and the church should gladly enter into solemn covenant with the parents to do its part in the Christian nurture of the children so sacredly consecrated.

It has been the common practice for churches to baptize only those children one of whose parents at least was a professing Christian, but it seems evident that the church ought not to refuse to dedicate to God any child whose parents sincerely desire this act of consecration. Parents often want for their children better things than they themselves have realized, and the Christian church should heartily co-operate with them in all such noble and honest desires.

Persons consecrated in childhood should not be baptized when admitted to the church membership unless they themselves feel that their Christian experience requires the act of baptism as its fitting symbol.

Since baptism is a symbol, where people have conscientious scruples against its use, as for example those of Quaker training, but who give evidence of that renewal of life for which the symbol stands, they should be admitted to church membership without the requirements of baptism.

"Kindly Affectioned"

"Yes, Osborn is going," said one of my brother lawyers to me, speaking of his farm manager, a man who had worked for me at one time and had given satisfaction in the best sense of the term. "I can't for the life of me think why. I offered to raise his wages, but he just said quietly, 'I've made up my mind to go, so the money doesn't count.' And when I saw his expression—absolutely final—I knew it didn't. It's queer, though, for he had an excellent living, and I know he likes farm work. And I've never had a word with him, not one word, in four years!"

Had my friend but known it, his last sentence offered complete explanation of Osborn's departure. But he was in blissful ignorance of that fact, and I did not realize it until I heard it from Osborn's lips on the following day.

He walked into my office and asked quietly: "Can you give me work, Mr. Tracy? Town or farm, I don't care which, as long as I'm busy; but I want to work for you again."

"I haven't anything of my own to offer," I answered, "but I believe I can get you the management of the Brook Lawn farm. I'll have to understand why you are leaving Mr. Johnson, however. It's the first question I'll be asked when I mention you for a tenant."

Osborn's face changed, and he spoke with evident difficulty and emotion.

"I'll tell you, sir. And it's not much to tell, or to bear, some folks would say, but I can't stand it any longer. I've worked for him four years, and he's always done just as he agreed—and so have I. But he's never spoken one word to me in that time except about the work! Not one word! Of course I didn't think I was engaged for company, but I did feel that once in a while he might say the work was done right, or that it was a fine day—or something!

"I kept telling myself that it was just his way, but last February my little boy died. I suppose my wife and I felt as bad as any parents could, and that's bad enough, God knows! The day after the funeral Mr. Johnson drove into the yard. 'I want to speak to you, Osborn,' he said. And I thought he was going to offer sympathy.

"'Yes, sir,' I said, putting down a tool.

"'You'd better drive over to Kinney's this afternoon and make arrangements about seeds. Looks like an early spring.'

"Then he drove off. And I kept thinking. My wife came out after a little. She was lonely and—you know how women feel.

"'Did he say anything, Andrew?' she asked.

"'About the garden it was,' I answered.

"She just sighed and said, 'Oh! Well, dinner's ready.'

"But I knew then we had to go, for I couldn't stand it. It seemed to me, Mr. Tracy, as if he didn't feel that I was human!"

And in my ears with his concluding words rang two sentences. One was, "Not one word in four years!" and the other, "Be kindly affectioned one to another with brotherly love."—*Mary L. Burdick, in The Living Church.*

Standpatters in Theology

There are some men of whom it may fairly be said that ignorance is their strong point. If they knew a little more, or could be persuaded to think at all, their confidence in themselves would collapse and their influence cease. With a true instinct they take their stand upon the past, and boast of what should be their shame, that they have never altered an opinion they once formed and professed.—*Marcus Dods, D. D.*

The thread follows the path of the needle.
—*African Proverb.*

BAD DREAMS

Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and were drinking Postum, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could wean every man, woman and child from the unwholesome drug—ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum and is now perfectly well. Yours for health."

Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Woodland Intimates

To the clouds the forest dweller learns to give not only admiration for their ever-changing form and color, but the respect due a tried and trusted counselor and guardian; for a knowledge of their signs of warning saves him from many a wetting on land and peril in the frail canoe.

On changing camp, Tom inquired where he should pitch my sleeping tent. I replied, "Anywhere, providing it is in a grove of spruces, with a few cedars for fragrance, and a large white birch directly in front, which I shall see when I wake." The trees soon become like intimate friends. I would no more have shot at my white birch, or stripped off a piece of its beautiful suit of bark, than I would have mutilated a dog. How beautiful are these primeval trees, and how kind to the human who comes to live with them. They shelter, guide, shade and warm him; they furnish a carpet for his feet, a wall and canopy of ever tremulous form and vari-beauty to delight his eyes. The gentle breeze, barely moving the topmost leaves, lulls him to sleep, or he listens in the darkness with terrified awe to the howling tempest, as it surges across the lake and tears past his tent, the great trees writhing, groaning and crackling as it seizes them and attempts to tear out their great roots.—*Outing Magazine.*

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Correspondence may be addressed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

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Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

American Tract Society

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WILLIAM PHILLIPS HALL, President.
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Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Church and Ministerial Record

Calls

ABBE, HARRY A. S., formerly of Stowe, Vt., to Somers, Ct. Accepts and is at work.

BILLIG, CLINTON A., returned from a year's study abroad, to *First* Ch., Winona, Minn. Declines.

DAVIES, WM., Slatington, Pa., to *Welsh* Ch., Bevier, Mo. Accepts and is at work.

EDWARDS, F. BOYD, assistant pastor, *South* Ch., Brooklyn, N. Y., to *Hillside* Ch. (Presb.), Orange, N. J.; also to Glen Ridge, N. J. Declines.

GREGG, JAS. E., *Pilgrim Memorial* Ch., Pittsfield, Mass., to *Kirk Street,* Lowell. Accepts.

HOFFMAN, ROB'T, Moody Institute, Chicago, Ill., to Colby, Wis.

LUCAS, BURTON A., *Chestnut Street* Ch., Lynn, Mass., accepts call to *Newman* Ch., E. Providence, R. I.

PIERCE, WM., Cambridge, Ill., to Ladysmith, Wis. Accepts.

RICHARDSON, JOHN B., after two years' study at Oberlin Seminary, to Savannah, N. Y.; also to *First* Ch., McKeesport, Pa. Accepts the latter and is at work.

SHIPHERD, THEO. M., *Belleville Avenue* Ch., Newark, N. J., accepts call to *First* Ch., Lincoln, Neb.

WEED, FERDMUND C., Waupun, Wis., to superintendency of Milwaukee district, Anti-Saloon League. Accepts.

WOODMAN, GEO. E., Monmouth, Me., to Freeport.

Resignations

ATWOOD, FRED'K S., Walnut Grove, Minn., to re-enter the lecture field.

COOLEY, HERBERT C. (M. E.), *Scotland* Ch., Bridgewater, Mass., to take effect Sept. 15.

GREGG, JAS. E., *Pilgrim Memorial* Ch., Pittsfield, Mass., after six years' service, to take effect Oct. 1.

HEYSE, HENRY E., Cong'l and U. B. Chs., Salina, Kan., to take effect in November.

HICKMAN, WM. H. (M. E.), *First* Ch., Jamestown, N. Y., to take effect Oct. 1.

LUCAS, BURTON A., *Chestnut Street* Ch., Lynn, Mass.

MCEWAN, HENRY, Chesterfield, Ill., to take effect Oct. 18.

SHIPHERD, THEO. M., *Belleville Avenue* Ch., Newark, N. J.

THORNBURY, BENJ. R., Somonauk, Ill.

WATERS, WAYNE L., Grand Ledge, Mich.

WILLIAMS, STEPHEN, Marysville, Wn., to take effect Sept. 26.

WINN, FRED E., *First* Ch., Ware, Mass., to take effect Oct. 1.

Ordinations

BLODGETT, ERNEST A., Flagler, Col., Aug. 5. Sermon by Rev. A. S. Bush; other parts by Rev. Messrs. G. A. Hood, A. W. Moore.

Dismissions

DEMING, VERNON H., N. Wilbraham, Mass., Aug. 2.

RICHARDS, JAS. A., *United* Ch., Newport, R. I., Aug. 5.

Meetings and Events to Come

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD POST CONFERENCE, August 17, Oct. 1.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

GLEASON—In McIndoes Falls, Vt., Mrs. Margaret A. Duncan Gleason, widow of John C. Gleason, in her ninety-eighth year.

WHITING—In Eldora, Io., Aug. 7, Lewis Knight Whiting, aged 53 yrs.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday Schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Thy glory flames from sun and star:
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day;
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy's sign;
All, save the clouds of sin, are thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame.

GREGSON 1909

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Contents 28 Aug., 1909

OLIVER WENDELL HOLMES—AN EDITORIAL ESTIMATE 261

THE HOLMES CENTENARY 269
MARY C. CRAWFORD

OLIVER WENDELL HOLMES 268
ELLA GILBERT IVES

REV. J. H. JOWETT, D. D.—AN INTERVIEW 267
PAUL MOODY

A CENTURY-OLD RURAL CHURCH 271
A. E. D.

ON SELF-ENCHANTMENT 276
LUCY ELLIOT KEELER

DEBBY'S RASPBERRY 275
ELVIRA ANDREWS WEBBER

A TYPICAL BOSTON MERCHANT—RICHARD H. STEARNS 272

THE MISSIONARY POLICY OF THE FUTURE 265

A HOLMES NIGHTCAP 267

REGULAR FEATURES

What God Asks of Us and Why—The Prayer Meeting Editorial 265
Event and Comment 262
Editorial in Brief 265
The Children's Pulpit 273
Closet and Altar 275
Among the New Books 276
The Sunday School—Lesson for Sept. 5 278
For Endeavorers—Topic for Sept. 5 278
Personalia 272
Christian News 279
Meetings and Events to Come 286
Deaths 286
Sparks from Other Anvils 282
Our Readers' Forum 285
Risibles 284

CHURCH NEWS

Boston 279
New York 279
Chicago 280
The Frankfort Assembly 281
Edifice Restored 282
Influencing an Empire 283
Church and Ministerial Record 287

THE CONGREGATIONALIST

and Christian World

SUCCEEDING

The Recorder founded 1816; *The Congregationalist* 1849

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Boston and Chicago

Luther H. Cary, Business Manager.

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A School and College Number

The first autumnal issue of *The Congregationalist*, bearing the date of Sept. 4, 1909, will be a school and college number. It will contain much material relating to the beginning of the academic year in numerous institutions throughout the land. Parents who are sending children away from home to be educated, and young men and women themselves soon to begin a new period of study will find suggestions and stimulus in the contributions and editorials in this number. It will be attractively illustrated and altogether creditable from the mechanical point of view.

SOME OF THE LEADING FEATURES

The Issues Now before Educators, a stirring, comprehensive paper by Pres. W. D. Hyde of Bowdoin College, sharply defining problems now engrossing the attention of American teachers.

How a State Sends Its Teachers to School (illustrated), a racy and informing description of the unusual and successful methods which Indiana employs in order to make its public school teachers more efficient, by William H. Forbush, Ph. D.

The Religious Approach to State Universities (illustrated), by Rev. C. S. Patton, D. D., Ann Arbor, Mich. A statement of the noteworthy efforts of different denominations to solve the religious problem of a great State University.

Questions that College Students are Asking, by Rev. Herbert A. Jump. The results of an extended investigation.

Bible Vacation Schools (illustrated), by Ella G. Ives. An account of the excellent work done this summer in a typical city school.

What Is Being Done for Boys, by Rev. A. E. Winship.

A Special Occasion, a story by J. L. Harbour.

THIS WEEK

Oliver Wendell Holmes has the place of honor in this number, with editorial and sketches of his career and character by admirers competent to understand his rare blending of a worshipful spirit and appreciation of his fellowmen with his keen and gentle humor. But other features give the paper now in your hands a distinctive value. You are fortunate in getting an insight into the mind of Rev. J. H. Jowett through the eyes of Paul R. Moody as he meditates on this country in its likenesses and contrasts to the mother country on this his first visit to us. You will enjoy the story of the centenary of a rural church. About everything of general interest in the life of the week is mentioned in these columns.

WHAT OUR READERS THINK

Those articles on "If I Were to Go to College Again" and "What I Have Learned from Others this Summer" are coming along, though midsummer weather is not a mental stimulant. Here are a few letters from our friends:

The Congregationalist is always good but the July 24 issue is to me especially so. Evidently you do not believe in summer dullness. I wish you would have Dr. Williston Walker's article printed in the form of your three-cent booklets. I'd like a lot to circulate among my people. I think Dr. Walker's article ought to be read by people of all denominations. It is one of the most excellent and timely things you have printed in a long time.

Honolulu. DOREMUS SCUDDER.

Every time I pick up *The Congregationalist*, it encourages me in optimism for our churches. You take a strong and sane view on all public questions, and your delicate handling of difficult theological situations is clever and masterly. For a group of churches with so little centralization in thought or authority, it is extremely fortunate that we can boast a paper that focuses our best.

The American Board. D. BREWER EDDY.

I have received and am reading with great satisfaction the copies of *The Congregationalist and Christian World*. . . . Let me say that I greatly appreciate the paper, concerning which I share the opinion of Robertson Nicoll of the *British Weekly*, that it is "the ablest religious journal in America." Especially have I enjoyed the interpretations of Chicago and western religious life.

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The Hotel stands on historic ground, famed old Beacon Hill of Colonial days, directly facing the Capitol, and from the top of its ten-storied height a splendid panorama of Boston and its environments rolls itself out like a scroll before the visitor's enraptured eye. Within a few doors of the Commonwealth Hotel, is the building of the American Baptist Association, from which is sent weekly great quantities of goods for the cheering of both the mind and body of heathen people in far-off lands. Missionaries of this denomination, and many others, completing their arrangements for their voyage to remote countries make the Commonwealth their headquarters pending their departure.

During the evangelical campaign of Dr. Chapman last winter the Commonwealth Hotel was made his headquarters. At the time of Dr. Chapman's departure, he personally thanked Mr. Crafts for the warmth of his hospitality, at the same time presenting to Mr. Crafts a picture of himself, bearing his autograph, as a further testimony of the Doctor's appreciation of Proprietor Crafts many kindnesses.

The statement has been made in some quarters that it is impossible to run a hotel profitably without a bar. This claim is directly refuted by the unqualified success from the very beginning of the Commonwealth Hotel. The house has never had a bar, nor has intoxicating liquor of any kind ever been sold within its walls. From the very opening of the Hotel business has been exceedingly good. Much of the success of the Commonwealth as a family hotel and its popularity among the traveling public, is due to the scrupulous neatness that marks the entire house, and the quiet order and homelike cleanliness that is constantly maintained throughout.

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EFFECTIVE Aug. 22, the Union Pacific Railroad will shorten the running time of their train No. 5 from Chicago to Portland via Chicago North-Western to 72 hours, leaving Chicago 11.30 A. M. instead of 10.45 P. M. and arriving at Portland 8.30 A. M. third day.

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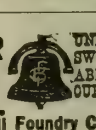


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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Oliver Wendell Holmes

Every vital and enduring hymn lives in the field of personal relations and the breath of its life is the personality of God. The songs which Christians love were written by men and women of many different creeds, but all are alike in reverent and affectionate dependence. A thoroughgoing pantheism can hardly be a singing faith. The pantheist's hymn would be too much like a glorification of the Ego—an imitation of Whitman's "Myself":

I celebrate myself and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.

In the long sifting process which shapes the loving song-memories of devout and reverent souls, the survival of a hymn is high tribute to the spiritual life of him who wrote it. Our contributors have spoken elsewhere in this number of the life and opinions of Oliver Wendell Holmes, whose centenary the English-speaking world is just now celebrating. In thinking of his place among the religious influences of his time it is right to treat the hymns which he wrote and which have become the common property of Christians as the high-water mark of his thought. A man of his type seldom speaks freely in prose of his higher feelings and experiences, but verse opens a door for the utterance of the soul. Judged by these expressions of faith and hope, Holmes belongs in the company of those who were true and grateful followers of our Lord. For they speak of the intimate personal relation most intimately in the "Hymn of Trust":

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earthborn care,
We smile at pain while Thou art near!

It is significant and characteristic that these familiar hymns of personal trust appeared in "The Professor at the Breakfast Table," the pages of which are so largely taken up with protests against the dogmatism of the old Puritan theology which Holmes learned in his father's house. He passed over to a different view without bitterness and without that loss of faith and reverence which is so often the price the convert has to pay for his own individual approach to truth. This tolerance of soul is more than a tribute to his geniality and the wit which was the salt of his thinking. It is a proof of the wisdom which, in spite of some disfiguring social prejudices, is the attractive quality in his work. A deeper man than Franklin, who also turned away from the teaching of his New England boyhood, Holmes retained the essential qualities of reverence, instinctive purity of heart and sympathetic insight into the inner life of the soul. The likeness and unlikeness of these two among the wisest and wittest Americans is full of interest, but on the spiritual side is all to the advantage of Holmes. Poor Richard could teach economy and make apothegms but who would have looked to him for a song of deep experience and reverent trust?

Most of his later life Holmes worshiped in King's Chapel, that Episcopal Church which led the way to open Unitarianism. But the trinitarian controversy meant little to him. He was a protestant and an iconoclast, but in a wholly different field from that of the definition of the divine personality. For he approached theology as a physician, and in him the study of the soul of man from the physical side came to articulate speech. He objected to the dogmas of original sin and personal responsibility as then interpreted, because they seemed to contradict plain facts of medical experience. He wrote three books mainly to show that a man may be helpless in the grip of heredity and irresponsible. But he also objected to dogma altogether. Perhaps the most characteristic utterance of those breakfast-table books in which, according to his own word, he is, "A Boswell writing out himself," is his claim of membership in the Broad Church, followed immediately by the declaration: "The Broad Church, I think, will never be based on anything that requires the use of language." That was one pole of his religious feeling. The other was at the point of the loving personal relation to Christ voiced in the Hymn of Trust. Protest and confidence speak together in the words:

That one unquestioned text we read,
All doubt beyond, all fear above,
Nor crackling pile nor cursing creed
Can burn or blot it: God is Love!

The protest of Dr. Holmes did much to compel that restatement of Christian teaching which is still in progress in America. It was more fruitful than the older doctrinal protest of Unitarianism, which was often as scholastic and frequently much more polemic than the orthodoxy it assaulted. In this protest he was the pioneer of the army of science which has compelled intelligent theology to face the facts of human life before dogmatizing about God's methods with the world. His novels are no longer read, or read as curiosities. But his demand for a broader view and an account-taking with the facts has proved effective in shaping the thought of our own time. For his wit carried the demand further than any technical argument could ever do.

The gifts which worked together in the Autocrat's unusual character, separately are not uncommon. There are witty men, who are not wise. There are wise men, who are not genial. There are protestors and come-outers who leave bitterness behind them and carry it with them to the hostile camp. There are thinkers who have no gift of popularizing thought. There are students of physics who despise theology and theologians who resent the call to reckon with the facts of life. But in the combination of the better gifts few men have been more happy or more helpful than Dr. Holmes. What remains in public favor of his work—his hymns, the wise geniality and garrulity of the Autocrat, the wit and humor of The One Horse Shay, the thoughtful pathos of The Last Leaf and the call to faith of The Chambered Nautilus—is a legacy which well deserves our gratitude.

Event and Comment

Hartford Seminary

The celebration of the seventy-fifth anniversary of the founding of Hartford Theological Seminary last May brought together a notable company of leaders in religious and general education. The publication of the substance of their addresses in the *Hartford Seminary Record* for July, which makes its appearance in August, presents in compact form the history of the institution, the principles for which it stands, and the ideals for training men for the ministry held today by such men as Presidents Woodrow Wilson of Princeton, Henry Churchill King of Oberlin, W. H. P. Faunce of Brown University and other men as eminent in their respective fields which are closely related to the theological school. It will be remembered that Dr. R. F. Horton who came from London on his first visit to this country to take part in the anniversary exercises, said after his return that Hartford was better equipped to meet present day requirements for preparing men for the Christian ministry than any theological school in England. This number of the *Review* sets forth what that equipment is, how it came to be thought out and provided, what it has done and is doing in making ministers and what it hopes to do in coming years.

The Ministry Criticised

The last annual report of the Carnegie Foundation for the Advancement of Teaching says some wise and some unwise things concerning the training of ministers, and these things are made the text for indiscriminating newspaper comment. The report declares that much of the delay in religious progress is to be charged to the fact that "men who assume, as representatives of the Christian denominations, to take the place of religious leaders, are unprepared for such leadership, are untrained in the fundamentals of theology, in the elements of learning, in knowledge of mankind, in the interpretations of life from the religious rather than from the denominational standpoint." It is further declared that the weakening of the influence of Protestant churches is largely to be accounted for by "the inefficiency of the ministry, due in the main to low standards of admission." "The long and severe training" of Roman Catholic priests is praised in contrast as to be credited "in very large measure with the enormous moral power of the Roman Catholic Church throughout the world." The congregations of the churches, the report says, "have risen enormously in the scale of general education. With this rise the law and medicine have kept pace to a considerable extent. The ministry has relatively retrograded. The standards of admission to it have not kept pace with the general progress."

Weak Points in this Criticism

Such generalizations leave the more important part of the truth out of the account. No generation has had better educated or abler Protestant Christian ministers than the present, or better qualified to lead in all the higher and spiritual interests of modern life. This also may be said of Roman Catholic priests, and at the same time it is notoriously true that "throughout the world" there are many ignorant priests. So far as our own denomination is concerned, not to speak disparagingly of others, the equipment and *personnel* of our schools for training ministers will compare favorably with schools for the same purpose in this or any other country. It remains true, however, that the standards of admission to the pastorates of Congregational churches are often deplorably low, and that they are determined by congregations who are supposed to "have risen enormously in the scale of general education." Too often these standards consist mainly in a good voice, attractive personal appearance, a fervid and pious imagination and a kindly disposition. Whenever a council of churches has the courage to refuse to install a man obviously lacking in the training which the Carnegie Foundation report insists on as essential, we receive letters complaining that a good, lovable and devoted man has been refused the privilege of preaching the glorious gospel of Jesus Christ. If the writer of the above mentioned report had been as well acquainted with congregations in the churches as he is with higher institutions of learning he would have laughed at himself for thinking of their "enormous rise in the scale of general education," so far as education is related to religion. The churches are mainly responsible for the low standards of admission to the ministry. The reason why men get into it who are untrained in the fundamentals of theology and other knowledge that ministers ought to have is that many of the churches don't demand such training. The guns of the writer of the Carnegie Foundation report are pointed in the wrong direction.

One Remedy for Low Ministerial Standards

The Carnegie Foundation report lays the blame of the inefficiency of the ministry to the existence of too many sects. No doubt on this point it is right. Here, too, the cause is to be found in the congregations to a far larger extent than among ministers. Differences of creed in our time are minor reasons for sectarian divisions. With some exceptions ministers pass freely from the pulpits of one denomination to those of another. Officialism, ambition to hold offices held as often by laymen as by ministers, local pride, obstinacy, sentimentalism and bondage to certain traditions and forms of worship are mainly accountable for the continuance of so many sects. A great deal of money has been and is being left to keep up these divisions, and whenever a movement toward union is made, as among Presbyterian sects in Scotland and Presbyterian sects in this country, skeleton hands reach out of moldy tombs to hold back those who would come together, and judges of the courts who have passed the high standards of admission to their office, and who have more knowledge of legal forms and precedents than common sense and knowledge of separating creeds, grasp the skeleton hands in a union of law and orthodoxy to keep asunder those whom God would join together. The Carnegie Foundation has given its attention to ministers and theological seminaries. It will find fit game for its ammunition in its next annual report in congregations who "have risen enormously in the scale of general education" and in lawyers who have satisfied high standards of admission.

Sunday Legislation in Connecticut

The state of Connecticut until this year has retained on its statute books Sunday laws which have long been a dead letter. The Legislature recently enacted a new law, whose distinguishing feature was its indefiniteness. It also provided for a sort of local option in the administration of the law, giving in case of question the benefit of the doubt to the looser interpretation. That is to say, the local justice has full and final authority to dismiss any and all complaints against those accused of breaking the law. If he finds a person guilty, the accused can appeal to a higher court. But if he discharges him, the complainant cannot appeal. What is unlawful in one section of the state may be lawful in another, innocence or guilt being determined by the verdict of the local judge. This situation is even worse than that in which laws unenforced were left in the statutes, for it helps to vitiate any standards by which public sentiment concerning the right and wrong of Sunday observance can be expressed. It is a legal provision to weaken the public con-

science. Governor Weeks very properly vetoed the bill, on the grounds that the law regulating the use of Sunday should state clearly what may and what may not lawfully be done on that day, and that the law should be applied impartially throughout the state. In Connecticut a majority of the Legislature is not necessary to override a veto, but only a majority of those voting in the Senate. The law has been adopted in spite of the Governor's veto, by a vote of thirteen to eleven, when a majority of the Senate would be eighteen. This is another evidence of the indecision or indifference of public sentiment concerning matters which have figured largely in forming the character of the old Nutmeg State.

Strike Failures

The great strike in Sweden has practically ended in failure. The task of starving the cities into submission proved too great and when the railroad men refused to leave their work defeat became certain. There is a story of a merchant in Russia who boasted that he was wealthy enough to buy all the goods that came to the great Nijni-Novgorod fair and made a wager that he could. The first day he bought all with ease. The second day he strained his credit to the utmost and succeeded. The third day he was overwhelmed. It is not an easy thing to corner and coerce a whole nation—as the French strikers in government service discovered recently. We can only hope that the great object lesson of the Swedish labor war will help toward that adjustment of industrial relations without which civilization is retarded and justice hindered in our Christian lands. The national strike is an impossible weapon. The people are, after all, consumers as well as producers. They may be willing to starve others; but they seriously object to being starved themselves.

The strike at McKees Rocks, near Pittsburg, has also ended in a mortifying failure, the surrender of the workmen not being effective for their return to work. The sad story of bitterness of feeling between employer and employed, of the substitution of foreign for partly native help, of eviction from company lodging houses accompanied with violence, of a sad and bitter memory in the chief industrial center of America remains. And this too must not be allowed to pass without serving as a lesson to us that there is need of more Christian relations—more just and considerate—between the parties to our industrial compacts. When militia and strikers do battle in our streets and the roll of the dead counts up as in war, we learn how far we have yet to travel in our way toward justice and peace.

The jury in the case of the four Japanese agitators in the Hawaiian Islands charged with criminal conspiracy brought in the verdict of guilty. The four were the president of the higher wage Association and three editors of a Japanese newspaper. The editorial offices were entered with a search warrant and evidence discovered which, it is claimed, showed an intention to take possession of the Hawaiian government. As the Japanese are much the largest single element among the peoples of the islands, that would have precipitated a civil war until the reoccupation of the islands by a landing force from continental America. The disfavor into which the Japanese have fallen there is amply explained by these alleged attempts at conspiracy and revolution.

Our Age of Flight

We have passed the period in experimentation with air ships which was to determine whether real progress was possible, we have entered upon the period of demonstration, improvement and litigation. Suit has been brought by the Wright Brothers against another American inventor to determine the exact extent of the patents they hold. The courts will now take up the task of definition and nomenclature and the value of the basic patents will be determined. In the meantime Europe is "aviation crazy." The multiplication of prizes, the rush of the war offices to provide themselves with new weapons of attack and defense, together with the ambition of those who fly to distinguish themselves while the art is yet young have excited public interest to the utmost. The spectacular feat of M. Bleriot in crossing the English Channel has brought this excitement to its height. At Rheims, where a large park for air ships has been cleared and races are in progress, an American, Glenn H. Curtiss—the same, in fact, against whom the Wrights have brought suit for infringement of patent—found himself one day last week in imminent danger of collision with another plane. He tilted his planes, flew upward and gracefully passed over the head of the oncoming plane. So there is already a precedent for the law of the road which must be worked out for the planes as they flit to and fro above our heads. To larboard and starboard, which they may borrow from the ships, they must add "upboard" and "underboard"—if we may invent words for them. And their lights at night must be four instead of two. In the meantime the American navy is laying down two battleships—the largest ever built. And the students of ærial war are telling us that in five years all war ships will go to the scrapheap, and all wars be determined in the air. Nevertheless we hope that there may never be a battle in the air, because the nations will have learned to live together in peace. Then the scrapheap will get the navies of all the nations together and none will grumble.

A Study in Wool

American farming is still, generally speaking, the most wasteful in the world. An instance in point is wool. Last year we imported more than a third of the wool we used. Some of it was a quality which cannot easily be produced in the United States, but much of it should have come from our own flocks. Great Britain is a closely inhabited country, yet she is our largest source of wool supply, sending us last year nearly $20,000,000 worth. Sheep farming is good farming, because it enriches the land. But New England farmers who used to raise their own wool and mutton now prefer to keep dogs. Yet the *Maine Farmer* says: "There isn't an animal on the farm that can be cared for so easily or cheaply as sheep. They are the only animals to grow when help is scarce."

Negro Race Development

One of the three commissioners appointed by President Taft to visit Liberia was Mr. Emmett J. Scott, a Negro member of the faculty of Tuskegee Institute. In the *Independent* of last week he gives impressions of his visit. He describes the simple, child-like character of the Liberians, who except for their loosely worn and highly colored costumes "looked, for all the world, like the ordinary type of the colored people of the United States." Mr. Scott notes the fact that while Africa is the home of the Negro, of all that vast continent, the only state conducted by Africans for Africans is this little republic of Liberia. The weakness which led that government to appeal to the United States for aid is in part due, Mr. Scott believes, to its isolation. Through fear of losing their independence Liberians have not encouraged intercourse with Europeans. "To my mind," writes Mr. Scott, "the Negro citizens of the United States owe their great progress since emancipation to their contact with a stronger people." The requests of these Negroes as expressed in the *Liberian Register* show that they have come to realize their incapacity for administering independently a republican government. They ask the United States to take over their public debt and refund it at a reasonable rate of interest, to supervise their fiscal affairs and furnish experienced men to collect their customs, to reorganize their postal, educational, agricultural, judicial and other important departments of government, and to have representatives present to advise and assist in their dealings with neighboring countries for the readjustment of territory. This amounts practically to such a protectorate as the English exercise over Sierra Leone which is much more prosperous than Liberia.

The Superiority of the American Negro

Mr. Scott's conviction that the progress of his race in this country, greater than in any other, is due to contact with a stronger people, is borne out by statements of Dr. Booker T. Washington at the tenth anniversary of the National Negro Business League at Lexington, Ky., last week. He showed that during the decade 500 local leagues had been organized. Nearly 200 drug stores, 47 banks, and some 10,000 dry goods, grocery and other stores are owned and conducted by his race. When the Negro was freed from slavery he owned almost no land: now he has an acreage nearly as large as New England, with 200,000 farms that he owns. Then he had hardly any homes, now he owns 400,000. Then he had few churches, now he has 26,000. Dr. Washington said that the greater part of this progress has taken place right in the midst of the people who once owned their bodies, and that it was made possible by contact with white men who have believed in, encouraged and stimulated them. Dr. Washington has heretofore laid chief emphasis on the material development of his people. He has counseled them to learn agriculture and trades, and to cultivate thrift which requires education of the hand as well as of the brain. Now he is wisely urging the cultivation of the moral and spiritual character without which there can be no uplifting contact and no permanent peaceful relations with the white race. He said:

"In our haste and ambition to grow in material and commercial directions, we must not overlook some of the more fundamental things in life. No matter how many dollars an individual or organization may accumulate, no matter how many business enterprises he may be responsible for, failure and not success will be the result in each case unless we take along with material prosperity the underlying principles of high moral righteous living, both as individuals and as organizations. The man with blackened character, with low morals, who has no regard for the kind of company he keeps, who has little regard for his word, is not the individual who in the long run will prosper in any business enterprise. We cannot separate morality from business. The man who tries to do this will go down in failure. The man who puts into his business high moral principles and practices, in doing so will reflect credit upon our entire people."

The Drug Danger

There has been a large reduction in the use of alcoholic drinks of late—as the returns of Government revenue abundantly show. And this is the fruit of the agitation and instruction of the prohibition movement all over the land. But there has also been an increase in the use of narcotic and stimulating drugs which is a threatening feature in our national life. Against these, as well as the others, we need to wage sleepless and incessant war, especially warning the unwary. Special efforts are being made by city and state boards of health just now to check the use of cocaine. It is a favorite drug with the lowest classes of Negroes in the South especially, and among many in our cities. Its use in certain patent or proprietary remedies, especially catarrh snuffs, has led many into slavery. It is usually taken, in fact, by its devotees in the form of snuff. The warning against entrance by this door of a sought relief into the prison house of a ruined life cannot be too often given. No one is competent to administer powerful narcotics to himself. And the man who tries unknown remedies without medical advice is dangerously unwise. The control of cocaine especially should be taken in charge by the Government. The drug is invaluable to the surgeons as a local anæsthetic, and should be rigidly confined to this use. The possession of cocaine in other hands should be made an offense against law.

Mexican Unrest

The game of politics in Mexico is still one of personal rivalries and ambitions rather than of far-sighted patriotism. When President Diaz announced that he meant his election for an eighth term to be one of free and open discussion, he took too sanguine a view of the stage of education which the Mexican people had reached. The election is still sixteen months in the future, but the contest for the second place with its probable right of succession in case of the death or resignation of Diaz, has already almost reached the point of revolution in the northern states of the republic. Diaz has so long been dictator that his determination to name the new vice-president is not surprising. He selected the present holder of the title, Ramon Corral, a tried disciple and a good financier, but with no large following. In so doing he reckoned without the personal ambitions of Gen. Bernardo Reyes, Governor of the State of Neuvo Leon, and his large popular following. Reyes seems to be the common type of Spanish American politician, a soldier and ready with appeal to the prejudices and passions of men. The growth of a middle class in Mexico has been very slow, and the majority of the lower classes are of pure or mixed Indian blood. Governor Reyes has appealed to the old dislike of American invasion, even in the form of capital which gives work and increases comforts. He is said to have many adherents in the army. So serious is the situation that President Diaz has practically put the northern states under martial law with an army of occupation commanded by a personal rival and enemy of Governor Reyes. In the meantime Reyes is said to be administering the state government from hiding places out of reach of the troops. The outbreak of civil war would be a bad omen for Mexico, which we have come to consider one of the staid and conservative forces of the American continent. We hope that President Diaz may be spared to complete the education of his people.

The South African Commonwealth

The union of the states of South Africa as a self-governing nation of the British empire is now by act of parliament complete. It was a wonderful day when the leaders on both sides of the war for Dutch independence met in the House of Lords at the passage of the bill. Dr. Jamieson, famous in the raid which was one of the provoking causes of the war, was there, with ex-President Steyn of the Orange Free State, the former leader of the attack upon the British overlordship. General Botha and Lord Milner were together in presence and opinion. It was a great day for Britain and for Africa, showing that the leaders had learned to understand and respect each other. There is no other power on earth except the British empire which is capable of the magnanimity that made this scene and the union it stood for possible. We hope that the new nation may be prosperous and develop its resources in peace. It has a great territory and large resources, racial stocks which have been proved in hardships and learned mastery in the struggle with the wilds. The one doubtful point in the relation consists in the attitude of the new state toward the natives. The constitution of the South African nation is for white men. Except to a limited extent in Cape Colony, the black man has no vote. If the terms of the agreement are construed in permanent injustice to the black majority, there will be a perennial source of weakness in the nation's life. The problem of race relations is a difficult one. It must be worked out on the ground and not by outsiders. Britain may well be proud of this fourth among the self-governing and loyal colonies—a company of lion's cubs which may be the old lioness's stay in the hour of need.

The China Loan and International Trade

The new policy of commercial expansion which the President has much at heart has scored an initial triumph in China, where American bankers have secured a full fourth of the railroad loan which has been long under discussion. Notice is thereby served upon the other nations which have been bidding for Chinese trade that we mean to take our full part in commercial relations with our next neighbor across the Pacific. Ambassador Crane was chosen with specific reference to this policy of aroused interest and self-assertion and may be trusted to keep the Government informed o

opportunities as they arise. It is true that China is made a larger borrower in the final apportionment of the loan; but she is entering upon a wide policy of railroad building and must either draw upon her hidden treasures or find capital abroad. And it is well for her not to fall into the hands of a single lender. The admittance of the United States to an equal part in this loan has naturally awakened new dislike on the part of rivals. German bankers and government officials are keen in searching out new markets and dislike competition. The Japanese are not parties to the loan, but they have earmarked China's trade for their own exploitation. The policy of our Government is wise and sound; but it is one which will not be without its troubles and misunderstandings. We are at a turning point of our commercial life. For more than a generation we have been busy with internal expansion, it is now high time that we looked out for foreign relations of commerce. We shall be respected in proportion as we conduct our business with other peoples in a peaceable spirit, but with a firm hand.

The Missionary Policy of the Future

The World Missionary Conference to be held in Edinburgh next summer should be of great influence in shaping the policy of Christian missions in all lands. The deliberations of representatives of so many foreign missionary organizations working in so many countries will no doubt do great service in fostering the spirit of unity and in promoting co-operation in the whole field, which is the world.

But while the relations of missionary societies to one another need to be adjusted for greater harmony and efficiency, new problems have arisen as the work has extended which profoundly affect the attitude toward missions of the peoples and nations to whom the gospel is sent. The time is not far distant when Christian missions will cease to be foreign, when the springs of their life will be in the soil where they are planted. For this reason the coming conference may mark the beginning of a new era as significant for Christianity as the first Hague conference was for the world's peace. Christian missions have come to be recognized as elements of national importance by the governments under which they work. They are concerned with difficult and delicate diplomatic problems which call for thorough expert knowledge of conditions as well as for experienced statesmanship. The conclusions of the conference in Edinburgh will be considered by the governments of China and Turkey and other nations now passing through transformations which surprise students of world politics who have studied them most thoroughly. Should not those missionaries most affected by these changes and most familiar with the languages, customs and characters of these countries have a direct and influential voice in the deliberations of the coming conference? We find the answer which missionaries would make to this question in the *Chinese Record* for July, from which we take the sentences which follow:

"While profoundly thankful for the inspiration which has resulted in preparation for the gathering together of so many men and women truly representative of the work of Christian missions for the Edinburgh Conference, a suggestion concerning the work of the Conference may not be deemed unsympathetic nor out of place." "The element of possible weakness which seems to present itself on reading the list of members of the commissions lies in the fact that the representation contains the name of scarcely a single missionary." "The great problems of missions are not to be settled, because they may not be thoroughly understood, by men and women whose information is neither first-hand nor thorough, however keen their interest may be. Until the focusing center of missionary policy is transferred far more than is the case at present to the field of operation, serious mistakes in both policy and administration are bound to continue. It may be hoped that it is not too late for a score of names, representative of missionary workers who are leading men in their departments of service, to be added for purposes of consultation to the list of commissioners that has been issued."

We believe that the above criticism of the manner of constituting "commissions," or committees, to deal with the great mission themes is wisely taken. The time ought to be well past when a "World Missionary Conference" could give to the leaders in mission work throughout the world only a secondary place in its councils. They are, indeed, asked to give a liberal amount of time in writing out answers to questions prepared by these commissions, but distinguished scholars, largely without first-hand knowledge of mission work, are to sit in judgment on these answers, and pronounce conclusions from missionary experience as to wise lines of administration and effort. Better results we believe will be attained when missionaries of experience are given first-hand opportunity carefully to compare their work under its varied conditions, and draw conclusions from their united experiences for the guidance of missionaries and mission Boards in their future work.

What God Asks of Us and Why

Fatherhood in one of its aspects is very benignant, but in another it is very exacting. The father gives and asks. If he gives without asking, the result is disastrous for the household and the child. It marks the imperfection and ignorance of parental love when it has no expectations and makes no demands. The child suffers because the father was a doting fool. God provides, upholds and blesses; but there is discipline in his house and responsibility. Love is there; but love's requirements in regard to the essentials that make the home are stern and absolutely unyielding. God will not destroy the home to please unruly children, as so many earthly parents do.

God's first requirement is confidence. When the child distrusts the father and the father distrusts the child, there can be no true home. Now God has trusted us, put his honor and the witness and opportunity of his kingdom into our hands, given us our work to do and refrained from meddling interference. He claims a like trust from us in that part of the life which belongs to him. If we say that confidence beyond our vision is impossible, we are thereby declaring our equality with God in knowledge and our abandonment of the filial relation. He who will have no confidence in God by that decision, walks out of the home and sets up for himself. It is ours to give and God's to establish and confirm the faith without which we can never know his fatherhood.

Next God asks obedience. We are children in the home short-sighted, self-centered, ignorant and impatient. It is not for us to make the laws, but to give honor to the maker and obey them. If we claim freedom for ourselves, we are but doing as the prodigal did. It is the home that we desire and not the license of riotous living or the lonely hunger of the fields of the swine. The law of the household is our Father's word. It is no arbitrary enactment, regardless of our need, but the expression of God's own nature and the method of his life. It justifies itself in our experience and grows to be our joy. "O, how I love thy law!" cries the experienced psalmist, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!"

Because the law of love and righteousness is founded in the character of God, it is the goal toward which all life that shall endure is moving. Disobedience to the law of love, impurity, unrighteousness, the service of self at the cost of others—all these are transitory. The true permanence is in the filial relation of obedience to the ever-living God. When in Christ's parable of judgment they on the right hand learned that their little acts of loving service had linked them with the enduring kingdom of love, they were astonished. But we have no right to such astonishment. Our Lord has spoken plainly to us in suggestion and in warning. When we show a brother's love, we are joining our lives with the eternal fatherhood of God. When we deny, discourage

love and yield to hate or selfishness, we are denying our share in God's fatherhood and the eternal brotherhood of his loving children.

Prayer meeting topic for Aug. 29—Sept. 4. What God Asks of Us, and Why. 1 Peter 1: 1-25. Obedience founded on the filial relation. The freedom of the prodigal and its results. God's law not arbitrary but the expression of the method of his own life. Obedience as the road to enduring life.

Editorial In Brief

The great strike in Sweden has accomplished one unintended result in postponing for at least a year the International Peace Congress which was to have been held in Stockholm this summer.

In the anxiety lest the formation of the United States of South Africa should make confusion for post office authorities through having two U. S. A.'s, no one seems to have remembered that the proper initials of the new union will be U. S. S. A.

If a Negro appeals to you for money either personally as a representative of Tuskegee Institute, or by letter on paper bearing the Tuskegee letter head, make sure, before granting his request, that the wool on his head is not that of a black sheep.

The Mikado of Japan has offered to President Taft 20,000 cherry trees to be replanted in a park in Washington, and not one hatchet. How can a future President rise from the Taft family reflecting the eminent virtue of the Father of his Country?

That up-to-date newspaper, the *Congressional Record*, is still dribbling out speeches on the tariff whose authors did not deliver them in either House, but got leave to deliver them to the public printer. This voluminous "leave-over" might better be preserved for the debate on the next tariff.

To supporters of Rev. R. J. Campbell's New Theology the estimate of it is not encouraging as shown by the judgments of Rev. J. H. Jowett and Rev. Johnston Ross, the two most noted English ministers now in this country. See Mr. Moody's report of an interview with Mr. Jowett on another page.

The war is over. Who won the final victory and whether Boston was captured or not is for the umpires to decide. Why not leave these questions always to the umpires? Then we shall have these bright-faced young men of "the enemy" walking in our streets as welcome visitors and not dying in our hospitals or buried in heaps in trenches on the battle fields.

Since Aug. 1 parcels are sent by post to Japan up to eleven pounds weight for twelve cents per pound. Parcels by post within the United States may be sent up to four pounds weight at sixteen cents per pound. Why can we send packages by postal service ten thousand miles to Japan cheaper than we can send them to the next town? Ask the express companies.

Just as we go to press the officers of the American Board have received a telegram from a missionary in the Marshall Islands saying that the little vessel, the Hiram Bingham, was capsized and Captain Walkup is dead. The Hiram Bingham was a new vessel sent out last year, purchased by contributions of Sunday school children. We shall have more to tell of this sad story next week.

An English publication, *The Book Monthly* for August, has this item of news that will surprise American readers:

"Some people are probably under the impression that Mrs. Harriet Beecher Stowe, the author of 'Uncle Tom's Cabin,' is dead and gone. Happily, that is not so; but she is now so old a woman that she has just been celebrating amid many congratulations from her countrymen and countrywomen, the ninety-eighth anniversary of her birth."

This week is the centenary of Oliver Wendell Holmes, the author, poet, physician, philosopher. Oct. 3 will begin the centenary of St. Louis, not the man but the city. Centenary celebrations west of the Mississippi River make us, spelled as initial capitals, feel old; almost as old as the old lady whose friend said of her that if she should live a little longer she would be a centurion. Why, seven years hence we shall be qualified to give that title to *The Congregationalist*.

Young persons who are ambitious to gain fame and fortune on the stage should note the results of the German Government's inquiry into the earnings of German actors. Forty-five of every hundred get less than $250 per year, twenty-five of the remainder get less than $650 and ten others less than $750. Those who know say conditions are similar in this country. There is hardly a less attractive business for persons without rare talent than that offered by the theater.

Job asked the question, "Canst thou by searching find out God?" The editor of the *Western Recorder*, speaking for Baptists, answers it. He has probed the infinite mind and declares, "We believe that we hold the truth and nothing but the truth, and that the 'clearer light of the cloudless land' can never change one iota of truth." Even the Apostle Paul said, "Now we see in a mirror, darkly." But that was long before the era of Baptist newspapers.

The tragedy of the death of Lieutenant Sutton of the United States Marine Corps, which occurred at the Annapolis Naval Academy in October, 1907, has been brought again to public attention by the verdict of a court of inquiry after several weeks of investigation. The officially published results of this investigation show conclusively that the credit of the unfortunate young man, of his family which has insisted on resuscitating the inquiry and of the United States Navy will not be enhanced by any further publicity of the case.

The cabled announcement that Pope Pius X. is preparing a reply to President Eliot's "New Religion" may or may not be true. At any rate it is not surprising. Almost everybody who claims to possess a voice of authority in religious matters has already answered it, though no authorized publication of the lecture has yet appeared. Meanwhile the excitement is all to the good for the next number of the Harvard *Theological Review*, which will contain it. President Eliot can stir up more controversy over religion, education or athletics than any other American citizen, and he can create a good deal of turmoil in the world of politics, too.

We have spoken elsewhere in this number of Dr. Holmes as a hymn writer, and may quote, from the *Hartford Courant*, his own standard of merit and taste in regard to the hymns of others:

"Dr. Oliver Wendell Holmes thought John Wesley's 'Thou hidden love of God'—a translation from the German—the noblest hymn in the English language; and so did Emerson. The doctor had a great admiration for Isaac Watts and Charles Wesley. He hoped that some of his own hymns might live, and two or three of them bid fair to. 'There are very few modern hymns,' he once said to Mrs. Fields, 'which have the old ring of saintliness in them. Sometimes when I am disinclined to listen to the preacher I turn to the hymn-book, and when one strikes me I cover the name at the bottom and guess; it is almost invariably Watts or Wesley. After these there are very few that are good for much.'"

While the war game was being vigorously played last week along the coast of Eastern Massachusetts, invading the inland and capturing cities and towns, the National Peace Society held its forty-third annual meeting undisturbed at Mystic, Ct., and passed resolutions deploring the performance as a mistake and a needless expense. What a diversion it would have been if an expedition had been sent round through Long Island Sound to make a bold attack on Mystic and capture that opposing Society! Besides its venerable president, Alfred H. Love of Philadelphia, some of its new vice-presidents, such as Porfirio Diaz, President of Mexico, Hon. Philander C. Knox, Secretary of State of the United States, Rev. Dr. W. D. Roberts, Secretary of the Presbyterian General Assembly, John H. Converse, who has financed the Chapman-Alexander Revival Movement and Prof. Fred Starr of the University of Chicago, who has propounded various startling theories to the world, might have been made prisoners of war, if they were present. We suspect, however, that these men of various dignities are hardly aware of their new official responsibilities for maintaining the peace of the world.

Of all the comments on President Eliot's address at the Harvard Summer School of Theology—no authoritative report of which, by the way, has yet been published—that of the *Presbyterian Standard* of Charlotte, N. C., certainly "takes the cake." It devotes two editorial paragraphs to the topic, one of which begins: "Ex-President Eliot of Yale, a notable habitat of Unitarianism, prescribing for us a new monopolistic and anti-Christian religion . . ."; and another: "We have been so largely filled with the idea that this old man's late effusions on religion are little, if any, more than the vagaries of one now in his dotage. . . . It is a conglomerate of negations that expunges the gist of all that is of any worth in religion, and leaves nothing but a sort of pantheism or virtual Atheism." And it ends by calling Dr. Eliot "this never great but now old and childish man." We have sometimes suspected President Eliot of being less well informed in regard to Christian orthodoxy, old and new, than was requisite for the expression of a sound judg-

ment. But he will only be confirmed in his unfavorable opinion of Christians of the older stamp by this abysmal ignorance of good manners and of current history. In these two paragraphs the *Standard* has for the moment ceased to be a religious paper.

A Holmes Nightcap

"Come!" said the Dominie, "let us have a laugh!"—as if in the old convivial days he had said, "Come, let's have a glass of wine together before we sleep."

The action that accompanied the words was to reach over to a convenient shelf and take down—"The Autocrat of the Breakfast Table." "This," he said, with a genial wave of his hand toward that special shelf, "is my nightcap cabinet. When I have been sober with my own *isms* and *ologies* all the evening, I let myself down for sleep with a draught from one of these refreshing springs."

He turned the pages like a lover and read—with a smile on his lips and a twinkle in the corner of his eyes:

"Now in building of chaises, I tell you what,
There is always *somewhere* a weakest spot.
And that's the reason, beyond a doubt,
A chaise *breaks down*, but doesn't *wear out*."

and so on, down to:

"The parson was working his Sunday text
Had got to *fifthly*, and stopped perplexed
At what the—Moses—was coming next"—

I laughed—not as in duty bound, but in sheer delight at the fun and its rendering.

Dr. Holmes was always a humorist, but never a clown, I said.

"If you mean that we always laugh with him and never at him—Yes! But listen to this: the Prelude to the Professor's 'Parson Turell's Legacy':

"'I'm the fellah that tole one day
The tale of the won-erful one-hoss-shay.
Wan' to hear another? Say.
—Funny, wasn't it? Made me laugh—
I'm too modest, I am, by half—
Made me laugh's though I sh'd split—
Cahn' a fellah like fellah's own wit?
—Fellahs keep sayin', "Well, now that's nice;
Did it once, but cahn' do it twice."
Don' you b'lieve the 'z no more fat;
Lots in the kitch'n 'z good 'z that.
Fus'-rate throw, 'n no mistake—
Han' us the props for another shake—
Know I'll try, 'n guess I'll win;
Here sh' goes for hit 'm ag'n!'"

Well, I said, that proves my point. He lets himself go, but he never falls flat.

He turned the page and read once more: "But when I came to the next question and its answer, I felt that patience ceased to be a virtue. 'Why an onion is like a piano' is a query that a person of sensibility would be slow to propose; but that in an educated community an individual could be found to answer it in these words—'Because it smell odious,' *quasi*, it's melodious—is not credible, but too true. I can show you the paper."

How quick he was to see the bearing of new facts and their relation to what had gone before! I said.

"Yes, and how wonderful the world was to him always! Do you remember his verses on 'The Broomstick Train'? That was the secret of his wisdom and his wit. Nothing ever surprised him, because everything was a wonder and a surprise."

So from our nightcap of laughter we separated for sleep and I dreamed of the ghost of the wonderful One-Hoss Shay transformed into a monoplane, with the parson's Sunday text for driver and Holmes whispering a new and jolly poem on the New Angels of the Air into his ear. And I woke up laughing to look out upon the stars.

PETER PAGE.

Rev. J. H. Jowett—an Interview

By Paul D. Moody

It is recorded in the recent biography of Dr. John Watson (Ian Maclaren), written by Dr. W. Robertson Nicoll, that in the estimation of the great novelist preacher the two men who stood in the very forefront of modern British preachers were Johnston Ross and J. H. Jowett. The former has visited this country repeatedly and is now settled here. The latter is in America for the first time, and as the successor to Dr. R. W. Dale alone, if for nothing else, great interest would attach itself to this so prominent a Congregationalist. All who have heard either Mr. Jowett or any great preacher know the difficulty, not to say futility, of attempting to account for the secret of power. But in this day of superficiality it is but beside the mark to say that Mr. Jowett is first of all a most industrious worker and student of the form of his message. Being firmly convinced of the truth itself, holding the pearl of great price, he is most exacting and fastidious on the question of the setting. The depth of his culture, the width of his reading, are evident. Add to this a voice of wonderful beauty and range, such a speaking voice as one hears once in a lifetime and in complete control, and a slight idea may be formed of the manner of the message.

He is above all an expository preacher in the best sense of the word. His sermons are elaborative of the central thought or theme of a passage or verse and his exegesis is exacting and correct. Perhaps his hearers are impressed most with his clearness, which is bell-like. His sermons are not prepared on the extensive but the intensive plan. Even the slowest mind should grasp before he is through the thought of the message, for it is gone over and over, never with redundancy but rather with changed aspect and illustration. It is the method of great jury lawyers taking one or more points—simple and few—but so elaborating and emphasizing them that there can be no questions left—no fogs uncleared.

In appearance Mr. Jowett might well pass for a successful lawyer or doctor. There is no clerical attire, no ex-cathedra manner. On closer sight the unusually finely modeled head and the quick eyes—which little would seem to escape—set him apart and reveal him a marked man.

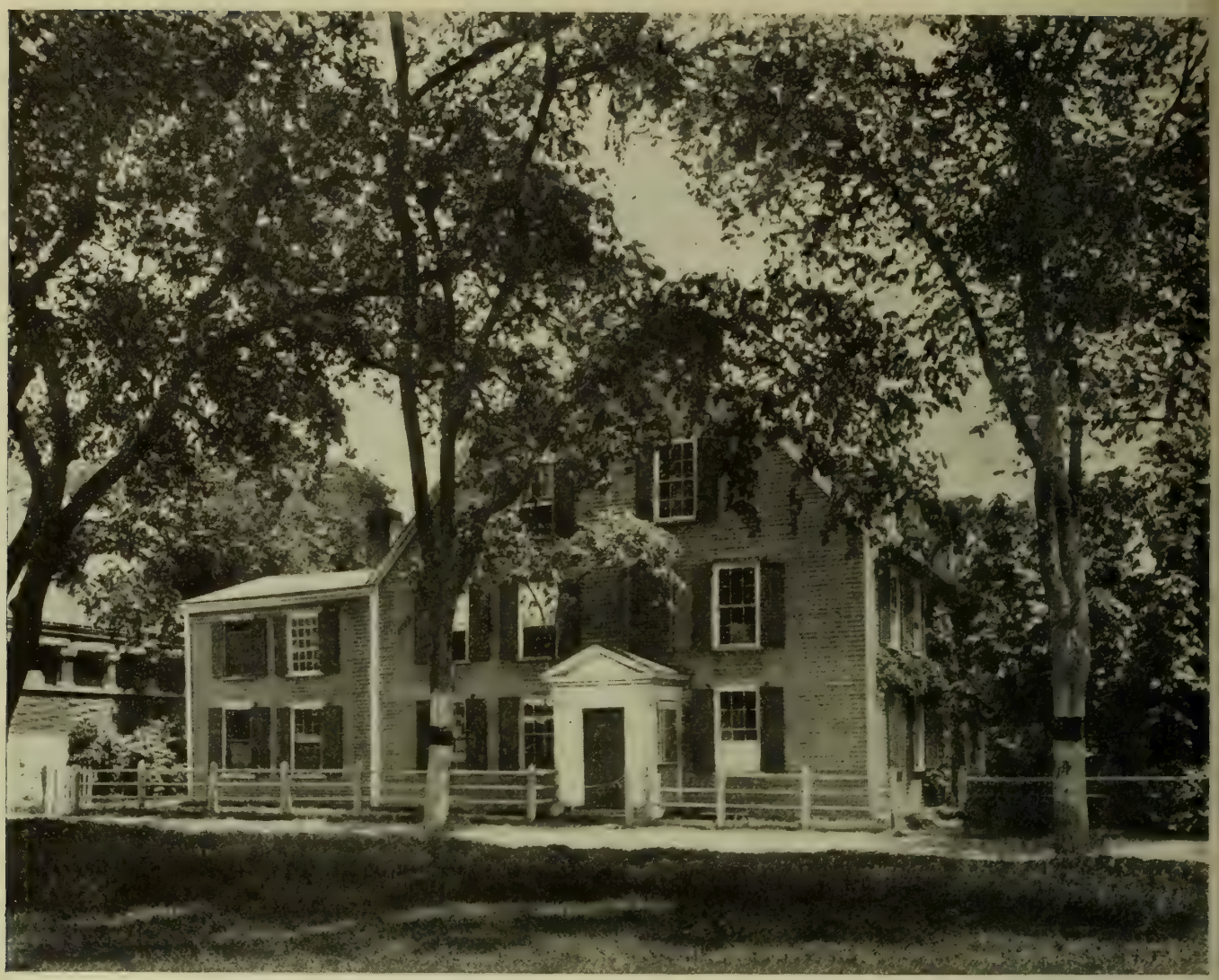
In the great Carr's Lane Church, Birmingham, famous as the field of John Angell James and Dale, Mr. Jowett is a believer in institutional work. This may be seen in the report which that church issues, which all interested in institutional work should obtain. He believes in it, as the recoil from over great other-worldliness which has too often hindered the church. Mr. Jowett's reply was characteristic when asked his opinion of the comparative importance of institutional and spiritual work. Such a question showed a fatal defect in any conception of institutional work. If it is of any value it must be spiritual. The enlargement of the circumference is excellent and cannot go too far, provided the center of the circle is kept. It is because of this that all institutional work becomes a question of the man at the head of it. The Digbeth gymnasium must have a competent instructor, but he must be a spiritual man, and imbued with spiritual ideals if the work is to be of any value. This doesn't mean, Mr. Jowett hastens to add, that he is to be the type of man who cannot let the boys alone, importuning them in season and out. But he must be a man who behind the body sees the soul. Institutional work then becomes, in Mr. Jowett's words, the comprehension of consecration as including everything, not alone the soul but the body and the mind. Digbeth Institute includes such things as a girls' swimming club, of which Mrs. Jowett is president; organizations similar to the Boys' Brigade and also a Poor Man's Lawyer, or bureau where legal advice is given, sometimes to keep out of litigation, sometimes to direct to further legal advice.

Mr. Jowett, as a wise man, refused on the whole to be drawn into any discussion of American affairs, pleading the brevity of his stay and his ignorance of conditions. Judging, however, from conversations he has held it seems to him that this country is emerging more slowly from the period of unsettledness than in Great Britain. This he accounts for partly by the pre-eminent piety and evangelical fervor of such men as Prof. George Adam Smith and the late Prof. A. B. Bruce. The position of such men as Dr. Forsyth has also helped, and those men, whose leanings have naturally been evangelical, but who have feared the reproach of narrowness, have been emboldened by such champions to declare what their hearts have actually told them. In short, it seems to have been more speedily realized in England that no new gospel is needed, but rather the installment of the old in the phraseology of the present day. "Every drop of the old wine," to use Mr. Jowett's own phrase, "may be gathered up and placed in the new bottle." All the greater preachers and thinkers in Congregationalism in England are solidly evangelical. This was especially impressed upon him when, in his capacity as chairman of the Congregational Union, he traveled over England and Wales.

Campbellism has merely tinged a corner of the church, and Congregational ministers are almost altogether untouched by the recent utterances of the City Temple. To the accusation that the New Theology, promulgated as it has been, to use a phrase of Johnston Ross, "with foolscap and confidence," has been lacking in dynamic, Mr. Campbell has replied that it would be put to the test in the slums of London. To this end appeals were made for funds. As yet not a thing has happened. The New Theology has lacked force even to get to the people it was going to lift up. "It is not sufficiently inspirational to make people benevolent." In addition to this Mr. Campbell declared his purpose—early in his ministry and gave expression to it frequently—of making the City Temple do more in the work of foreign missions. His failure in these two points is, in Mr. Jowett's opinion, an eloquent comment on the whole tendency and potency of the New Theology.

If in a state of unsettledness we are behind Great Britain, we seem to have made in this country more advance in the newly comprehended scope of psychology. The advances in this Mr. Jowett watches with great interest, feeling that the lion's share is being done in this country. The value of this to a better understanding of the Gospels and Epistles is incalculable. A vast field is being opened up, and as yet we have only skirted the borders. The work of Professor James and others similar is one of the most significant things of the day. The border land between the soul and the mind is being entered concurrently by scientist and saint, and religion and science are finding more points of agreement than were dreamed of in the days when biology was the sole gospel of science. The significance of the recent utterances of so great a scientist as Sir Oliver Lodge cannot be ignored.

One holiday is worth two doctors.—*J. H. Y.*



Birthplace of Oliver Wendell Holmes, in Cambridge

Oliver Wendell Holmes

An American of the New England Species and the Boston Variety

August 29, 1809—1909

By Ella Gilbert Ives

"Were you born in Boston, sir?" said the little man, looking eager and excited.

"I was not," I replied.

"It's a pity—it's a pity," said the little man; "it's the place to be born in. But if you can't fix it so as to be born here, you can come and live here . . . full of crooked little streets; but I tell you Boston has opened, and kept open, more turnpikes that lead straight to free thought and free speech and free deeds than any other city of live men or dead men—and I don't care how broad their streets are nor how high their steeples!"

If you know *The Professor at the Breakfast Table*, you don't need to be told that it is "Little Boston," Holmes's best creation, who is uttering these provincial blasphemies or sacred truths. This fiery little gentleman, whose terrestrial life is now just half a century, is infused with Holmes's own patriotism and civic pride. Into the deep but narrow channels of *Autocrat, Professor, Poet*, he poured the sparkling current of his thought. His provincialism gives to his writings distinction, beauty and a vigor that enabled him to say of himself at fourscore, "From the crown of my head to the sole of my foot, I'm alive, I'm alive."

Holmes was born in New England, educated in New England, lived, married, worked, wrote, died in New England; and except for two brief trips to Europe, a half century apart, he never left New England for more than a lecture trip or visit. Cambridge, Boston, Pittsfield, Beverly Farms, were the stationary points in his orbit. At these centers he lived, and especially in Boston. Like the great trees he loved, he took deep root to match the branching and luxuriant growth above ground. No writer equals him in local pride and prejudice.

Agreeable as are these outbursts of loyalty, if you are of the Boston elect, dearer yet to the reticent New England nature is this author's treatment of love—not a "handling," but a mere pointing to its reservations and vistas.

"There was once a New England girl, not Boston-born (more's the pity!), who went to Boston in her impressionable youth on purpose to see the long walk on the Common at whose Joy Street entrance the Schoolmistress said softly to the Autocrat, 'I will walk the *long path* with you.' She thought then, she thinks still, this love scene not only matchless for restrained significance, but as characteristic of New England and of New England's chief city as its celebrated fern."

How slight the sketch of this unnamed woman whose footprints on the long path to Boylston Street are indelible! Some of us love her as just the schoolmistress (he hoped we should), and the Autocrat none the less for half concealing the deep tenderness of her heart.

Autocrat, Professor, Poet, Little Boston—each a facet of the soul of Holmes. Few men have so turned the diamond to the light. Confidential to the point of intimacy, he reveals his most endearing side in his conception of women. The young girl Iris is as delicately drawn as the Schoolmistress, but with more dramatic power. Her brooding affection, maternal in quality, for "Little Boston" is of New England sincerity and depth, and her clear-eyed acceptance of the young Marylander's avowal of love is of New England simplicity and candor. For an instant—all too fleeting—one sees, as in Hawthorne's Hilda, the naked soul of a Puritan maiden.

Many noble strains of Puritanism were known to Holmes; some of them beat strongly in his own blood. Inherited beliefs strove for mastery with acquired views. The conflict gives the heroic quality to his writings. True, he occasionally tilts with a windmill, and employs his anatomical skill on a man of straw. But you love your Don Quixote none the less for his mistaken chivalry.

The constructive side of this patriot is better worth considering. When he planted seven hundred trees on the old Wendell farm at Pittsfield, "for somebody to sit in the shade of," he was rendering palpable the chief quality in his writings—a genial shade, flecked with sunshine, and homing many a singing bird.

Holmes's poems have little of the eagle strain; they fly low and perch on our hands, about the old doorstep. The *Chambered Nautilus*, the *One Hoss-Shay* and *A Hymn of Trust* essay solitary flight, and have an

individual charm in widely different lays. But, in the main, Holmes sang as the robin carols, with sweet but monotonous iterance. Yet who would change the robin for a nightingale? For here, too, he is local, homekeeping and correspondingly intimate and dear.

And his novels? Again the provincial note, but less clear, winning and authoritative. *Elsie Venner* and *The Guardian Angel* follow *longo intervallo* the Breakfast Table Series. Into that unique trilogy, a distinctive form of literary art, Holmes poured the vintage of his mellow nature. The form of the novel did not suit his fluid genius. Yet here, too, he is the New Englander in its Boston variety. His hero in "Elsie Venner" comes of the "Brahmin caste of New England," to which Holmes himself belonged. The aim of the novel was "to test the doctrine of 'original sin.'" It was not an artistic aim, and the result belongs in the closet with drugs and surgical implements. As a study of New England conditions and of heredity, "Elsie Venner" has its medicinal value. Having taken the bitter potion from the hand of the Doctor, you turn again to the *Breakfast Table*.

Here the ego in you meets the most fascinating of egoists. "It is because you are just like me that I talk and know that you will listen." It was the very morning when the Schoolmistress came down with a rose in her hair that the prince of talkers bewitched you with his memories of New England trees, "I have a most intense, passionate fondness for trees in general, and have had several romantic attachments to certain trees in particular," he said. Instantly you recall the gambrel-roofed house where Holmes was born, and whose slaughter he laments as a case of "justifiable domicide"—shaded by tall American elms, and looking out upon the Cambridge Common, with the far-away "Washington Elm" as central figure. "Nobody knows New England," wrote Holmes, "who is not on terms of intimacy with one of its elms."

The first walk with the Schoolmistress was under Mr. Paddock's row of English elms—now, alas! cut down, but still making a green shade in memory—that Paradise whose gate swings at the Autocrat's lightest touch. More than another, he interprets the New England nature to itself in its dimly perceived phases, and lifts a little some burdens of destiny that rest upon its conscience. Especially he strikes a certain vibrant note and causes it to ring joyously and true—the Boston note of impassioned loyalty. "I have bored this ancient city through and through in my daily travels," said the Autocrat, "until I know it as an old inhabitant of a Cheshire knows his cheese." Because he knew it, and irradiated his knowledge with genius, he has his wish today, "I should like to be remembered as having said something worth lasting well enough to last."

The Centenary of Holmes

By Mary Caroline Crawford

On Sunday next (Aug. 29) will be celebrated the centenary of that lovable wit and philosopher, Oliver Wendell Holmes, who originated the striking phrase, "seventy years young," and himself lived to the good age of eighty-four.

Like Bryant, Longfellow and Lowell, three other stars of the famous New England constellation, Holmes as a youth studied law. His father would have liked him to enter the church—following the profession he himself had chosen—and it seems to have been largely accident that the lad did *not* prepare for the pulpit. So, at any rate, we must conclude from this whimsical confession, "I might have been a minister myself, for aught I know, if a certain clergyman had not looked and talked so like an undertaker." Holmes was incurably inclined to take a cheerful view of life, and clergymen in his day were often lugubrious. To the grand old men of the profession he does ample justice. His father was such an one, and he never loses an opportunity to honor him. "But now and then," he insists, "there would come along a clerical visitor with a sad face and a wailing voice which sounded exactly as if somebody must be lying dead upstairs, who took no interest in us children except a painful one, as being in a bad way with our cheery looks, and did more to unchristianize us with his woebegone ways than all his sermons were likely to accomplish in the other direction."

The poet's birthplace in Cambridge—the parsonage to which these solemn gentlemen came—Holmes has made famous as "The Old Gambrel-roofed House," reminding his readers affectionately "that it was General Ward's headquarters at the breaking out of the Revolution; that the plan for fortifying Bunker's Hill was laid, as commonly believed, in the southeast lower room. . . . In that house General Ward, too, probably passed the night before the Bunker Hill battle, and over its threshold must the stately figure of Washington have often passed its shadow." In this famous mansion, long since torn down to make way for the march of progress at Harvard, Holmes lived until his maturity. He dearly loved the old roof-tree, and when it was demolished mourned its loss, admitting, however, with characteristic sunniness, that "it was a case of justifiable *domicide*."

At first the young student was scarcely more attracted to medicine than he had been to theology or the law. "The dreadful scenes in the operating theater—for this was before the days of ether—were a great shock to my sensibilities," he once confessed, "but I had my way in the world to make, and meant to follow my studies faithfully. I soon found an interest in matters which, at the outset, seemed uninviting and repulsive, and after the first difficulties and repugnance were overcome, I began to enjoy my new acquisition of knowledge." Such good use did he make of the opportunities that came to him that, after two years of teaching at Dartmouth, before he was forty, Harvard University called him to the Parkman professorship in Anatomy, which he held for thirty-five years. We do less than justice to his life if we fail to take into account those years of faithful service as a teacher of youth.

It is hard to realize that Holmes was nearly fifty years old when, through the birth of *The Atlantic Monthly*, he first became well known as a literary man! The country was without a first-rate literary magazine at the time. *Putnam's Monthly*, which deserved to live and prosper, had recently died, and when Phillips Sampson & Co. resolved to father a literary periodical, their courage was more admired than their business sagacity. James Russell Lowell was invited to act as editor, and in accepting he made it "a condition precedent" that Dr. Holmes should be "the first contributor to be engaged." Long afterward the Doctor described naïvely his great surprise at this stipulation. "I, who felt myself outside the charmed circle drawn around the scholars and poets of Cambridge and Concord, having given myself to other studies and duties, wondered somewhat when Mr. Lowell insisted upon my becoming a contributor. I looked at the old Portfolio and said to myself: 'Too late! too late! This tarnished gold will never brighten, these battered covers will stand no more wear and tear: close them and leave them to the spider and the bookworm.'"

But Lowell knew what he was about. He had been present at many a dinner which Holmes made brilliant by his wonderful talk and his occasional poems, and he applied a friendly pressure to which the



The Beverly home of Justice O. W. Holmes—where Dr. Holmes passed his last years

little professor cheerily responded. Already the "first contributor" had christened the new magazine *The Atlantic*, and when his department, The Autocrat of the Breakfast Table, was announced, the success of the venture became assured. To be sure, there were many who did not know what the *nom de plume* meant, and it was a joke, which may also have been a truth, "that the proprietor of a well-known religious weekly assumed the new department to be one given over to cook-book matters!"

The religious papers, indeed, were a long time finding out how to take Holmes. Because he was the inveterate enemy of humbuggery in religion they thought him a freethinker, some even an atheist. And this for no other reason than that he held fast to the love of God and to the humaneness of the religion which Christ came to preach. Far from being irreligious Holmes was very much of a Christian. He went always to church on Sundays, explaining that there was in his soul a little plant called Reverence which needed to be watered about once a week. But his Christianity was cheerful. There were very many good people who could not appreciate the high truth in such a passage as this, put out by the Autocrat: "How curious it is that we always consider solemnity and the absence of all gay surprises and encounter of wits as essential to the idea of the future life of those whom we thus deprive of half their faculties and then call blessed! There are not a few who, even in this life, seem to be preparing themselves for that smiling eternity to which they look forward by banishing all gayety from their hearts and all joyousness from their countenances. I meet one such in the street not infrequently, a person of intelligence and education, but who gives me (and all that he passes) such a rayless and chilling look of recognition—something as if he were one of Heaven's assessors come down to 'doom' every acquaintance he met—that I have sometimes begun to sneeze on the spot and have gone home with a violent cold dating from that instant. I don't doubt he would cut his kitten's tail off if he caught her playing with it. Please tell me who taught her to play with it?"

If such sentiments as these were anathema, it may easily be understood that, when "Elsie Venner" came, Holmes found himself in exceedingly hot water. This novel and "The Guardian Angel," which followed it, are really theological works. Through the characters the writer sets forth his belief that there is such a thing as an hereditary instinct so strong that its fruits in life may not fairly be labeled "sin." So great was Holmes's Christianity that he could not bear to see injustice done in Christ's name. In his personal religion Holmes was breadth itself. The church which he attended most regularly was King's Chapel. Yet he went also to the Baptist "meeting house" in Beverly Farms and frequently enjoyed the inspiring sermons of Phillips Brooks.

How deep and beautiful Holmes's personal faith was may be seen from a passage in a letter of condolence: "To this, in one shape or another, we must all come—if we have a Father he will care for us and do what is best for us; and if he is as good as even our earthly fathers and mothers have been, will judge us, not by our poor stumbling acts and short-sighted views, and pitiable shortcomings, but in the light of his own magnanimous, forgiving, loving nature. Add to this view of our weakness and his strength, of our imperfection and his all-perfection, of our need and his sufficiency, such a view of the manner in which his grace is imparted as we believe the Spirit of God has taught us, and we are ready, so far as our limitations will let us be, for all that may be sent us. I thought you would like a few words from me of this general nature, far less for your sake than for mine—for we must all soon cast anchor, if we have one, and mine is, *Trust in God.*"

Pittsfield and Beverly Farms were summer abiding places of Holmes for many years, and his love for them was deep and abiding. When circumstances obliged him to sell his Pittsfield place, he did it with real grief and, to the end of his life, kept in close touch with the life and the people there. His affection for Beverly came later, and was tinged with humor, as many of his affections were. Because Manchester neighbors had called their town Manchester-by-the-Sea, he dubbed his place Beverly-by-the-Depot, often so heading letters from his first home there. The house which he occupied and which is still the summer home of his son, Judge Holmes, was more agreeably situated, but it was on a frequented road, and there was always a throng of summer folk in the neighborhood whose comings and going the poet greatly enjoyed. For Holmes was a gregarious creature, a warm lover of his kind, particularly if that kind was of Boston connection.

Loving Boston as he did, he found it hard to go off on the tiresome round of lyceum duties which fell to the lot of every famous man of his time. Yet this, too, he did cheerfully, his terms for lectures, as stated by himself, being, "Fifteen dollars and expenses, a room with a fire in it in a public house, and a mattress to sleep on, not a feather bed." Holmes was less brilliant as a lecturer than as a writer, and even his writing was tame in comparison with his talk. Thomas Wentworth Higginson says that he never met anywhere two men whose talk was so habitually brilliant as that of Holmes and Lowell. Neither was invariably tactful, however, according to this authority, for once, at a dinner given to Dr. and Mrs. Stowe, Lowell, at one end of the table, was arguing to the author of "Uncle Tom's Cabin" that "Tom Jones" was the best novel ever written; while Holmes, at the other end, was endeavoring to convince Professor Stowe (a clergyman) that all swearing owed its origin to the pulpit!

Holmes differed from the other great New Englanders of his group in that he had no very keen interest in "movements" or "causes." He abhorred public meetings. Yet his "Old Ironsides" is one of the most stirring patriotic poems we possess and, when the great question as to whether women should be allowed to practice medicine was agitating the scientific world, Holmes quietly declared his willingness to teach women anatomy ("but not with men in the same classes"). Then in a public address he asserted eloquently, "If here and there an intrepid woman insists on taking by storm the fortress of medical education, I would have the gate flung open to her as if it were that of the citadel of Orleans and she were Joan of Arc returning from the field of victory." He had a shrewd eye for future developments in our political situation, also, pointing out to his friends that the vast fortunes which were being heaped up by "magnates" of oil and sugar seemed to him to involve perils which might result in the destruction of modern civilization.

The flashes of his marvelous wit which have been preserved in the pages of his books often show us Holmes in his most characteristic mood. A Scotch gentleman who sent him a book called "Burns and the Kirk" had from him a note of thanks in which he said, "I find it full of interest, for it treats a question which has long puzzled me: how straight-laced Scotland could clasp her national poet to her bosom without breaking her stays."

A gentleman of the Jewish faith one day sent to the Doctor some wine from Jerusalem. The note of thanks was: "Wine received. Strong as Samson. Sweet as Delilah."

But does not this story, told by Dr. C. B. Porter and preserved by John T. Morse, Jr., in his "Biography of Holmes," give us the sprightly Doctor to the life? "At the time of the Peace Jubilee I returned to my office on Boylston Street one day, and I found my slate in the hall covered with Latin words and signed, O. W. Holmes. I immediately got down my dictionary, for I could not translate it without, and I found out by my translation that he had been to the Peace Jubilee, had soiled his boots so thoroughly with the dirt there that he did not like to go down-town in such a plight, and stopped and asked my servant for a boot brush that he might clean up his boots, and he had dignified this rather menial performance by writing it all out in Latin and leaving it on my slate. I do not doubt but that Dr. Holmes, with his keen sense of humor, was thinking of the trouble I should be put to in translating that Latin to ascertain the very commonplace thing which he had done."

Death as well as life was kind to him. He lived genial and helpful days to the very last. He had no illness, even when well into the eighties. He took his usual walks within a few days of his end, died in his chair and was buried, as he would have wished, from his well-beloved King's Chapel, in the heart of the Boston which was his home and his delight.

"Let Him that Readeth Understand"

The *Sunday School Times* has demonstrated by a number of comparisons the superiority for our use of the American Standard over the English Revised Version of the Bible, and incidentally has suggested that there may be a distinctly American language. Verses quoted are as follows:

"ENGLISH" REVISION	AMERICAN REVISION
Gen. 31: 34.—Now Rachel had taken the teraphim, and put them in the camel's furniture, and sat upon them.	Now Rachel had taken the teraphim, and put them in the camel's saddle, and sat upon them.
1 Sam. 3: 1.—The word of the Lord was precious in those days; there was no open vision.	The word of Jehovah was precious in those days; there was no frequent vision.
1 Sam. 15: 32.—And Agag came unto him delicately.	And Agag came unto him cheerfully.
Ezra 2: 63.—The Tirshatha said unto them.	The governor said unto them.
Job. 9: 33.—There is no daysman betwixt us.	There is no umpire betwixt us.
Psa. 37: 37.—The latter end of that man is peace.	There is a happy end to the man of peace.
Psa. 59: 10.—The God of my mercy shall prevent me.	My God with his lovingkindness will meet me.
Psa. 68: 20.—Unto Jehovah the Lord belong the issues from death.	Unto Jehovah the Lord belongeth escape from death.
Psa. 143: 2.—For in thy sight shall no man living be justified.	For in thy sight no man living is righteous.
Isa. 43: 13.—I will work, and who shall let it?	I will work, and who can hinder it?
Ezek. 30: 21.—To put a roller to bind it [a broken arm].	To put a bandage to bind it.

All but $25,000 of the $5,205,000 contributed for the relief of the Italian earthquake victims has now been expended, reports the Italian central committee. It will not recoup the losses of Italy, but this large sum has greatly enriched the world with sympathetic feeling.



Housatonic River at Bridgewater, Ct.

A Century-old Rural Church

On Aug. 10, one hundred years ago, the great-great-grandparents of the present editor of *The Congregationalist* united with a company of rural folk in forming a Congregational church in the south part of the township of New Milford, Ct. This district was known as the Neck, and is now the town of Bridgewater. The editor's kindred for four generations have been members of this church, and he accepted with pleasure an invitation to share in the celebration of the completion of its first century's life.

Bridgewater is a typical New England rural community. The editor, who knew it thoroughly fifty years ago, was glad to avail himself of this opportunity to spend a few days comparing the present with the past. He had heard not a little of the increasing degeneracy of the hill towns of Connecticut and the spiritual decline of the country churches. His observations may have some value as a contribution to the so-called problem of the rural community.

Bridgewater has strictly a farming population, and it has fewer inhabitants now than it had fifty years ago. Then there were probably about 850 persons. In 1880 the census showed 708, and now there are 650. The Congregational and Episcopal churches stand near each other at the Center, and either edifice would easily accommodate both the usual congregations. There are those who think they should unite, and perhaps they are nearer to a union now than ever before, though the religious peace of the community is as yet safeguarded by the maintenance of two parishes. The relations between them are amicable, and the rector took part in the centenary exercises.

A historical paper by Henry C. Sanford, an officer of this church and a Yale graduate, brought out an honorable record of a hundred years. This was further emphasized by interesting reminiscences from L. D. Sanford, now of Bridgeport, who joined this church sixty-four years ago and has kept in touch with it ever since. The mother church of New Milford sent lively greetings by Deacon William G. Green. An address in the afternoon by the writer of this article was followed by greetings from seven former pastors, Messrs. Doolittle, Atwood, Palmer, Wallace of the Madura Mission of the American Board, Burgess, Raymond and Evan Evans, with a speech by Sec. Joel Ives. The only disappointment was the absence, because of a sudden illness, of the present pastor, Rev. Harry Davenport, who had worked with enthusiasm to arrange for the meeting.

This little town is hardly surpassed in beauty of situation by any other in New England. From the church steps one may look on the lower range of the Berkshire hills against the Western horizon. From some points the Catskill Mountains are visible in clear weather. Fertile farms spread through fair valleys and over green hillsides. The village improvement society has created shady avenues and a broad lawn in the center of the town. Many other lawns surround homes which had an unkempt look fifty years ago. Immigrants from Sweden, Germany, Poland and other lands across the sea have replaced some American families that have died out or moved away, but they seem to be of sturdy stock, and the names of some of them appear on the church roll. Automobiles are finding their way through the deep-wooded roads, past the pretty little lakes and beside the picturesque Housatonic River.

Such scenery, so appreciated and improved, doesn't witness to degenerate families. The churches, the schools, the public library and the grange provide social centers. The choir of twenty voices furnished for the anniversary music whose dignity, sweetness and appropriateness would be worthy of any church in the land. The typical New England edifice, as the picture shows, is attractive and inviting without. Its renovated walls within are restful and cheerful. The people think well and speak well of one another. There is a sense of unity in the town, of friendliness and neighborliness which were somewhat lacking in the older time.



The Century-old Church in Bridgewater Ct.

This little church is worthily represented in many communities in our own and in other countries. A grandson of one of its former members, himself a graduate of Yale and a Christian minister, is Governor Hadley of Missouri. It has descendants who are missionaries in India and Japan. Men and women prominent in great business centers, in the learned professions and in social life inherit strength from ancestors whose characters were formed in this church and this town.

Comparing the present with the past, which I knew well, I do not believe the intellectual standards of the community were ever stronger, the social life more

agreeable and winsome, the public spirit more earnest and intelligent, or the spiritual life of the church higher and truer than it is today. The strength of the hills is in the churches, in the homes and especially in the faces of the young men and women. Degeneracy may be found in the hill towns of Connecticut, as it may be found in all our cities. But the leavening influence of manly and womanly love and righteousness and patriotism and neighborly helpfulness prevails in Bridgewater and goes out from it, and I doubt not in most of the little communities that nestle among the hills and valleys of the good old commonwealth that have enriched our whole land. Those who question or deny this do not know either the New England of our fathers or of today. A. E. D.

A Typical Boston Merchant

Mr. Richard Hall Stearns died, Aug. 16, at Poland Springs, Me., where he was spending the summer. He was a citizen of the type which has given to Boston its distinctive character. Beginning to earn his own living at a very early age by working on a farm in Lincoln, Mass., he learned the value of money by measuring it with his labor and laid the foundation for length of years by healthful outdoor life. He gained his education mostly in the public schools, both as a pupil and a teacher.

At the age of twenty-one he began to work in a dry goods store in Boston at three dollars per week, and two years later was in business for himself. The dry goods house of R. H. Stearns & Co., which he founded sixty years ago, has steadily expanded, moving from one location to another to accommodate its increasing trade till now, in the care of his two sons, Frank W. and Richard H., it is soon to move into the spacious structure, one of the finest in the city for business purposes, on Tremont Street, at the corner of Temple Place, opposite the Common. Mr. Stearns has made the name of R. H. Stearns & Co. a synonym for prosperous business enterprise and upright dealing.

As a citizen Mr. Stearns has served the city on its school board and the state in its legislature. His practical interest in public affairs found expression, however, especially in philanthropic work. For a large part of his life he gave of his time and money to the Boston City Missionary Society, of which he was president for sixteen years.

In the prime of his life Mr. Stearns was perhaps the foremost Boston layman in our denominational life. The offices he held at various times, such as deacon of the Shawmut and the Old South churches, superintendent of the Shawmut Church Sunday school and president of the Congregational Club, were testimonies to his constant usefulness as a Congregationalist, while in all religious movements connected with the welfare of the community he was a leader. He was born on Christmas Day, 1824, and in his later years especially his many friends, who found that date easy to remember and pleasant to associate with him, have been used to send him birthday congratulations on his long and useful life.

A few days before his death he sent an order, in his own handwriting, to the Pilgrim Press for a copy of Dr. Gordon's new book, not yet issued, "Crossing the Bar."

Mrs. Stearns survives her husband, and besides the two sons who have succeeded to the business the third, Rev. William F. Stearns, is pastor of the Congregational church, Norfolk, Ct.

During the hour of the funeral, held in the Old South Church on Wednesday afternoon, which was conducted by Dr. Gordon, all the leading retail dry goods stores in the city closed their doors, and the house which bore his name was closed all day.

Love that Endured

(An incident at Ellis Island)

There is one more case. Not even the Board, who are used to life as it passes by their table, have wanted to come to it. A woman sits alone on the rearmost bench. They call her and she comes forward. Before them a record the doctors have furnished states a medical fact. In answer to the question that they are obliged according to form to ask her, she confirms it.

"You are coming to your husband?" they continue.

"Yes," she says.

"And you say he has been in America two years and you have never seen him during that time?"

"Yes," she answers in a low voice, realizing the meaning of the admission.

"Bring in the husband," slowly orders the chairman. Every member of the Board looks out of the window at the sea, and the clock ticks loudly.

In eager anticipation a young man enters. He has come in answer to the postal card from the immigration authorities announcing that his wife is here.

"This woman is your wife?" asks the chairman.

"Yes."

"You paid her passage over?"

"Yes, I sent her the money. I wrote for her many times. I have a home ready." He is a window-cleaner, Jean Dupron by name. He earns ten dollars a week and he has one hundred dollars in the bank.

"We must tell him, gentlemen," says the chairman, as if soliciting the support of the rest in the performance of his duty. "We regret to inform you," he begins, "that your wife comes here," and he reads the rest from the medical record. The interpreter now is repeating it. The woman's face flushes and she hangs her head. The man's face is a study. It might have been graven from stone.

"Shall I tell him again?" asks the interpreter.

"I guess you'll have to," the chairman says. And they repeat the statement. There is a quiver of his shoulders as if under the lash of a whip.

"Knowing the fact, do you still wish to take your wife?" If he renounces her, she must be deported.

There is silence for a moment and a quick intaking of the man's breath. Then he answers, "Yes." All the time he has not looked at the woman.

"Better take time to consider it. We will give you ten minutes in which to confer with your wife," says the chairman, waving him toward the bench where she sits.

As the man turns, the woman with a sob throws herself on his breast and kisses his lips and his cheeks. He submits passively, looking into her poor, weak, pretty face with eyes that for the rest of his life will mirror something of this moment's anguish. They sit down to talk. He bows his head in his hands. She strokes his coat sleeve entreatingly. In Austrian dialect she is telling him the story.

The Board turn their backs. They try to talk about the steamship arrivals, about the weather, and they note the mist that is coming up over the sea. At length they look at the clock. "Call them up," the interpreter is ordered.

And they come, the man's arm now about the woman's waist. He is not more than twenty-five, but his face is suddenly old. Yet through the lines of pain are lines of strength. "I will take her," he says.

"Swear him," the interpreter is directed. The man raises his right hand. "Do you promise to care for her and cherish her and to stand in the place of a father to her child?" Outside the fog bells on the boats are tolling dismally.

"I do," he answers solemnly.

"Then this alien is admitted," announces the Board. And a tragedy is done and begun. Jean Dupron, window-cleaner, goes out with his wife. The chairman, wiping his glasses, murmurs, "Greater love hath no man shown."—*Mabel Potter Daggett, in The Delineator.*

Personalia

Miss Maria Parloa has been a benefactor to many homes through her books on cookery and other domestic science. She died last Sunday in Bethel, Ct., where she had resided the last five years.

General Booth of the Salvation Army had planned an extensive tour in the United States and Canada for the autumn. Trouble with his eyes has now compelled him to postpone both these and his provincial campaigns in England and to return to London for medical treatment.

Queen Wilhelmina of Holland conducts a service of family prayer every morning, which every member of the royal household is expected to attend. This is a revival of an ancient custom which for a long time had ceased. A writer in the *Christian Intelligencer* says that the influence of it is marked not only on the court but on all the Dutch people.

The many friends and pupils of Miss Mary E. Blair will learn with regret of her death at Plymouth, N. H., July 4. A woman of strong and rich personality and of unusual breadth of scholarship, she was known as a remarkable teacher for almost sixty years. She taught at Bradford and Abbot Academies, at Wheaton Seminary and at the private schools in Boston of Dr. Gannett, Miss R. I. Gilman, Miss A. H. Johnson and Miss F. V. Emerson, and lectured on the history of art at Wellesley College and elsewhere. A further notice of her character and work appears on another page.

In European monarchies the movements of the royal families are chronicled on the first pages of the daily newspapers. President Taft has the first place in the news of the day in this country. But a close second is E. H. Harriman, the American railroad king. His health and his journeys, his financial plans and his palace at Arden, N. Y., are as much objects of world-wide interest as those of the Russian Czar or the German Kaiser. And now he is at home again, though only forty rooms of his house are ready for his occupancy, and we don't know how many of the 46,000 acres surrounding it have been put in trim for his arrival.

More than thirty years ago Prof. David Swing of Chicago, Ill., was tried for heresy in the Presbyterian Church and withdrew from the denomination, forming an independent body which survives as the Central Church, with Dr. Gunsaulus as pastor. Soon after that Rev. Hiram W. Thomas of the Methodist Episcopal church in the same city was tried for heresy and excluded from that denomination. He founded the People's Church, which met for many years in Mac-Vicar's Theater. Several years ago Dr. Thomas retired from the active ministry. He died, Aug. 12, at Funiak Springs, Fla. The People's Church still exists, but little is heard of it. The University of Chicago, with its diversities of liberalism and religion, makes these so-called liberal churches obscure incidents.

Experience may rob us of our illusions, but it leaves us our heritage of commonsense, if we ever possessed such.—*Arthur S. Hardy.*

For the Children

Debby's Raspberry

BY ELVIRA ANDREWS WEBBER

"Come Debby!" Annie gave Debby a pail, a two-quart pail just like her own.

Debby looked at it ruefully. She didn't like to pick berries, and always before she had had a little pail.

"I wonder if I've got to fill it," she thought, and she walked along soberly, thumping it against her knees as she went.

Annie was a grown-up, Debby a six-year-old; but Annie always took her along for company.

They went down the grassy slope, crossed the stone bridge, and entered the woods where a clearing had been made a year or two before. Here a forest of raspberry bushes had sprung up and they were covered with fruit. Annie became intent on filling her pail for an early tea, and floundered among the bushes, which covered a tangle of decaying brush, shrubs and stumps, in utter disregard of everything else.

Suddenly she stepped on something soft, so soft, and off again very quickly. It gave a little hurt cry, and then she caught a fleeting glimpse of something hopping away from her.

"Oh, Debby. come quick!" she cried. "Let's find it." Debby was alert then.

They poked among the leaves and branches, and by and by Debby lit upon it—a little brown thing no bigger than a good-sized rat, but with the most enormous ears! Debby had never seen anything like that before. It was either hurt or else so frightened that it made no attempt to get away.

"Isn't it a darling? Oh, I hope I didn't hurt it!" Annie said anxiously.

Debby risked a little smooth on its back, and finding that didn't result disastrously, pulled an ear. "What shall I do with it?" she inquired.

"How many raspberries have you?" asked Annie.

Annie's pail was almost full. Debby produced hers. A few were rolling around on the bottom. Annie shook her head. Debby blushed, but she held the little soft thing tightly—it was so much more precious than raspberries, and Annie poured the berries into her own pail.

"Put it in your pail, Debby, and leave one side of the cover—so."

They always took a cover for Debby's pail, for she was likely to fall down and spill the berries. When Annie's pail was full they turned towards home. Half-way they met Sammy, the hired man, going afield.

"Now who's got the most berries?" he grinned. Sammy was always grinning. "I guess Debby has," and he lifted both pails. "Hi! I knew she had. But what makes your pail hang so one-sided, Debby,"

"Didn't I fill it quick?" Debby demanded; then she slyly slid back the cover.

Sammy started. "Gee! what sort of raspberry is that? where'd you pick that kind?"

Then they told him about it.

The round, brown baby—a little wild rabbit—was put in a wooden cage that Sammy was induced to make, and Debby spent half her time beside it. She kept house for him in the very best fashion she knew, and he was treated to every possible sort of dainty.

One day she was crouching beside the cage when Annie came along. Debby looked up. "He looks sorry all the time, Annie. I don't like to see him so sorry; and he sniffs, too. Is that the way they cry?"

Annie laughed and said that was the way they smelt.

Debby went on: "But don't little animals like their real mammas best? and don't they grow best in the place they were born in? I think he wants to go back."

Every day she tried to coax her pet to eat and be sociable, and every day she reported, "It looks sorrowfuler and sorrowfuler."

One day as they passed the cage on the way to the raspberry patch, Debby said:

"Let's take him back. His mother'll be hunting, I know."

And so Bunny returned from his visit to Debby in the same phaeton he came in—her two-quart berry pail. They put him down in the very same place, and Debby walked some distance away to watch.

Bunny, finding he was free, began to gaze about him and sniff the grasses. Then, suddenly, he stood erect on his haunches, looking straight ahead. Here the unexpected happened. With two or three bounds another little rabbit burst from the thicket, and stopped in front of the first in precisely the same position that he had taken. Debby looked as pleased as though she were having her picture taken, but before she had fairly recovered speech both brown little babies, with a few leaps, disappeared into the woods.

Then it was that Annie, already absorbed in berry picking, heard a sudden peal of laughter. "Oh, Annie!" Debby screamed, "they did want him. His sister came for him!"



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ONE SECRET THAT WILL BE KEPT OUT OF THE NEWSPAPERS

Children's Pulpit

Conquering the Darkness

BY REV. E. H. BYINGTON

Wonderful things have been done in recent years in conquering the darkness. Our houses are made bright with oil lamps instead of candles, and electric lights in place of gas. This is not enough. Every boy should conquer the darkness for himself, and so should every girl for herself.

Are you afraid of the dark? Some children are afraid unless a lamp is left burning in the room when they go to bed; others will not enter a dark room alone; others are brave enough for that but would not go down cellar or upstairs by themselves without a light. Would you go into your own house at night, if there was no person there nor any light? Good for you, if you would! Would you go into the church in the same way to get a hymn-book?

Many boys and girls have never outgrown their fear of the darkness, but it can be conquered by practice. If you are afraid to go into an unlighted room alone, some day open the door and look in. The next day stand on the threshold, and on the following take one step in. Each time do a little more and in a week or two you will be able to go into that dark room without any fear whatsoever. Then try going upstairs and after-

ward down cellar, and in time you will conquer darkness and no longer be its slave.

But you should conquer it in another way. Learn to go up and down stairs, to make your way about a room, and even to find things, though it is pitch dark. The blind are in the dark all the time, without fear and able to do many things. We must not let them get too far ahead of us.

On Self-Enchantment

By Lucy Elliot Keeler

So skillfully had the situation of a small garden been improved that the line of shrubs and flowering plants faded away to the distant mountains. "Yes," commented the owner, "I annexed the mountain."

For the moment I was wrapped in the magical illusion, was the richer by one more beautiful experience. The garden site which I had known as an empty lot on the edge of town, overgrown with weeds and strewn with cans and barrel hoops had become a picture of beauty, the annexed mountain, ten miles away, closing the diminishing vista. No mere wishing had secured this bit of enchantment. It was a piece of self-enchantment, deliberately planned and elaborated, with the beauty of the result further augmented by the illusion.

Is it not ever thus, I questioned of myself, that life is enriched? Have not the persons in life, history and literature who have most exercised over us that rare quality of charm practiced self-enchantment? Have they not in the midst of cares, trivialities and routine made vistas to the distant hills, deliberately cherished an imaginary yet possible ideal. Let us see.

"I tell you the sword is of gold and the sheath of silver," the five-year-old Robert Louis Stevenson replied to his father's criticism of a tin sword, "and the boy who has it is very well off and contented." Thus he ever gilded his way through life, praying that he might "continue to be eager to be happy."

"When I learned from Berkeley," wrote Helen Keller, "that your eyes receive an inverted image of things which your brain unconsciously corrects, I began to suspect that the eye is not a very reliable instrument after all, and I felt as one who had been restored to equality with others; glad not because the senses avail them so little, but because in God's eternal world mind and spirit avail so much."

In the last winter of his life at Capri, Green the historian, cold and comfortless, amused himself by a childlike make-believe. In the evening he would draw up his chair solemnly and pretend to warm his toes at an unlighted hearth. He was carrying out an old theory: "Drill your thoughts, shut out the gloomy and call in the bright. There is more wisdom in shutting one's eyes than your copy-book philosophers will allow." He got an extraordinary amount of gaiety from playing at being gay.

Necessity made of Hugh Miller a quarrier: his insatiable curiosity made him a geologist. There existed no popular digest of geology, and the lad had to grope his way without guide or assistant, and wholly unfurnished with a vocabulary. A certain amount of fact acquired, however, enabled him to assimilate to the mass every little snatch of information derived from chance paragraphs. So the vegetation of the coal measures began to form within his mind's eye where all had been blank before. He had read Gulliver and fancied himself a Lilliputian, roamed in fancy under ferns that had shot up into trees, and thus got his first approximate conception of the forests of the carboniferous age. One day the young stonecutter found a great bed of rough garnets. He flung himself down, passed his fingers over the larger grains of the patch and bethought himself of the gems in Aladdin's cavern, or of Sindbad's valley of diamonds.

Children are experts in this art of self-enchantment, of seeing the blankest events through a beautiful haze of the soul. Little Aurore Dupin (George Sand) was taught no religion, and she invented a deity of her own; made him a little shrine in the corner of the garden and sacrificed to him by catching birds and butterflies and setting them free in his honor. The boy Aubrey de Vere read poetry to the accompaniment of an æolian harp, the unison of song and sound bringing lovely scenes before his eyes. Renan, at the seminary, friendless, disquieted, comforted himself by pretending that his mother and old playfellows were by his side, talking and playing with him. Shovel knew everything, but Sentimental Tommy knew other things, and the other things were best worth knowing. To Kim, as to his great prototype, Don Quixote, there always remained the fun of inventing imaginary adventures. And the boy whose sword was of gold and the sheath of silver learned that

> "When at home I sit
> And am very tired of it,
> I have just to shut my eyes
> To go sailing through the skies."

Symonds, no less plucky than his friend Stevenson, said that the radiant figure of the young Apollo, doomed to pass his time with shepherds, serving them and loving them—the divine spirit serving and loving in plain ways of pastoral toil—this boyish vision of the fable fashioned his life and career. Some one advised a father to send his boy to school where he would get the nonsense knocked out of him. The father replied it was just the nonsense which he wanted left in.

We are so apt to suffer the mean things of life to overgrow the finer nature within us, that we should deliberately conspire with each returning day to practice self-enchantment. We can determine to make joys of the little in life; resolve that every event shall be made as picturesque as possible; that we will shun the rut, deliberately seek new impressions, a new point of view, even a shock now and then to keep us from growing stale. We can keep ourselves expectant, and make a rosary of gracious thoughts and deeds among men and nature and books. Instead of languishing intellectually, we can have fun with our own minds. Living in our upper stories and pondering the great things of life, our consciences will unwittingly gain in clear-sightedness, and our souls be transformed through the fresh sentiments of our hearts. Weak dalliance with personal emotion must not be tolerated; nor the insouciance of Corneille who while composing the praises of the *ile enchantée* neglected to keep his doorstep clean; nor the falseness of sentiment of the French Revolutionists who, "bucolique," wept while they guillotined their betters.

Is it visionary to talk of such a goal? Our great scientists and inventors have all been visionaries. "Visions," says George Eliot, "are the creators and feeders of mankind."

A friend found Blake drawing a portrait with all the anxiety of a man conscious he has a fastidious sitter. He looked and drew, looked and drew, and yet no person was visible. "Disturb me not," he whispered, "I have one sitting to me." "Sitting to you? but I see no one." "But I see him, sir," answered Blake haughtily; "his name is Lot; you may read of him in Scripture. He is sitting for his portrait."

Ovid in exile, nearly two thousand years ago, lightened his hard lot by poetry. "For though there is no one to hear it, yet even so I cheat and pass the time. That I am alive and can bear these hardships I must thank you, Goddess of Poetry; you comfort me, you are my ease from care, you are medicine to my blood; you are my guide and friend; you snatch me from the Danube and give me a place in the middle of Helicon."

Luther showed his many-sided sanity when he declared he would not lose the wonderful fairy stories of his childhood for any sum of money. Pickwick, as Chesterton gaily points out, "was a fairy; so was old Mr. Weller. Not that they were suited to swing in a trapeze of gossamer; but that if they had fallen out on their heads they would not have died. Pickwick's godlike gullibility is the key to all his adventures. Being always taken in he would always see the inside of everything. With torches and trumpets, like a guest, the greenhorn is taken in by life, while the skeptic is cast out."

I know a man who stopped a limited train at Trenton to present a cane to the President of the United States—"a cane made from the timbers of the bridge which Washington would have crossed if there had been any bridge there"; and the cane is treasured today by the recipient's heirs.

The part study and preparation play in self-enchantment must not be overlooked. Even Keats, inspired, perhaps, beyond any other writer, asserted that a man must arrive at a certain ripeness in intellect, after which any one great and spiritual passage serves him as a starting post toward all the two-and-thirty palaces. And Matthew Arnold knew that

> "Tasks in hours of insight willed
> May be in hours of gloom fulfilled."

Lowell pointed out to his Harvard students that a foreign language plays the part of poet for us by putting familiar things in an unaccustomed way so deftly that we feel as though we had gained another sense. The words of our mother tongue have been worn smooth by so much rubbing against our minds and lips.

And music—what a Pegasus to bear us straight to heaven! I know a lad, self-taught, whose days are passed in a city office so dark that the electric light is never turned off. He rises eagerly in the morning, not to get his breakfast, but to touch his beloved piano keys; a printed score propped against the sugar bowl makes his plain fare nectar and ambrosia; a Chopin prelude or a Beethoven sonata wipes out the memory of his laborious days.

Nature's power to bewitch the soul that loves her is inestimable. Lord Rosebery advised his friends in the short winter days to garden with the imagination. Scotch gardeners were to his mind the best in the world because it takes genius to make anything grow in Scotland. The enchantment of a flower is many-sided. One may enjoy it botanically, or microscopically or horticulturally; one may paint it in its native habitat, scouring the world therefor like Marianne North; or write sonnets to it; or trace its allusions in literature; or carry it to

hospitals; or make it a goal for automobile junketings.

What riches we may mint from the birds! Poor Susan, hearing the caged thrush in a London street caught

"A note of enchantment; she saw
A mountain ascending, a vision of trees—
A single small cottage, a nest like a dove's
The one only dwelling on earth that she loves—
She looks, and her heart is in heaven."

Truly "all life that is not merely mechanical is spun out of two strands, seeking the enchanted bird and hearing him!"

Even the lowly earth-worm has its message of enchantment. Consider its work of purifying and fertilizing the earth, toiling on, unconscious of the great dominating influence of man. This being so, may not man himself move in a world tenanted by unseen beings, gifted with powers of life and death which we cannot understand? How this illustration of Sir Oliver Lodge lifts our finite minds to some conception of the vastness of the universe and its powers! Nature gives us back what we seek. The key to all her secrets is in our own hands. The man without imagination, declares Schopenhauer, stands to him of the cultivated mind as the mussel fastened to the rock that must wait what chance may bring him is related to the animal that moves freely or has wings.

A notable feature of modern psychology and therapeutics is the emphasis put upon prayer. How it operates we do not know, but character and life are enriched by it and the nervous system restored to tone and rhythm. "Through prayer," says William James, "things which cannot be realized in any other manner come about; energy which but for prayer would be bound, is by prayer set free and operates in a world of facts"—a world of facts, wherein no two of us have the same difficulties and duties, and where each must work out our own solution. Yet from whatever lane we emerge upon life's highway, the principle of self-enchantment, of imagination as a factor in daily life, of trust in the vision, are luminous clues to lead us step by step through the darkness. I do not pretend to be able to tell you wherein lies the delectable land of attainment. My position is like that of the small Swiss on the German pass who, being asked the location of a certain village, replied, "I do not know, but there is the road to it."

Martha Washington

I am afraid the modern woman of advanced ideas cannot approve of her. She went North to join the troops when they were in a safe place for the winter and when her husband told her to come; she went South again when the campaign opened in the spring. She heard many cannon-shots in the distance, but she had no ambition to share her husband's dangers, if he did not wish it. She was a loyal patriot and hated the British. She held, in fact, the same views as her husband, and held them because he held them. She thought he was the greatest man in the world—as, indeed, he was—and that the life of the wife of a Virginia planter was the best life a woman could lead. She lost no sleep in studying the problems which were vexing philosophers and statesmen, but went comfortably to bed at night, thinking of the last invoice of clothes arrived from England, or what she would have for dinner on the following day.

Her character was high, her intelligence sound and her temper masterful. Nobody at Mount Vernon disputed her sway, nobody laughed at her, and everybody held her judgment in respect; yet she never made a bright or witty remark, and hardly ever read a book, except her Bible and a few books of religious devotion. She knew all about the management of a large household, could play upon the spinnet or harpsichord and could work in worsteds in all sorts of stitches, but of book education she had very little. How could she have much, when she was counted a woman at the age of fifteen and had charge of a household and husband at seventeen?—*Gaillard Hunt, in The Century Magazine.*

A Woman's Victory

Dr. W. E. Barton, who is a trustee of Berea College, tells to the Boston *Transcript* this story of a young woman student at that institution who won her place as a teacher from a young man who contested it. Her name is Luella Hoskins Maggard.

"Last summer she was hired to teach a mountain school where there had been a contested election, and there were two rival sets of trustees. On the Monday when school began she rode up on horseback, and a young man came out of the schoolhouse and said, 'Lady, you needn't fur to 'light; I'm goin' to keep this school.' But she 'lit,' and found inside the two sets of trustees, and all the children and most of the parents of the district. She immediately called the roll, and so did he, and each teacher, in opposite front corners of the same log schoolhouse, began teaching. Some children gathered round the one and some round the other; the children did their own choosing. Things were about even through the spelling classes, and the elementary arithmetic, though with some gain to the lady, but when he began teaching the alphabet by the painful old A-B-C method, the crisis came. She printed on the board, 'See my cat,' and taught the whole sentence as a unit, the three words, and all the letters, before he had taught his children the difference between A and B.

"There was no understanding the power of such a miracle, and by noon she had the children, and in the afternoon she had undisputed possession of the field."

The Garden

Our Lord, Christ Jesus, son of God,
Loved gardens while on earth he abode.

There was a garden where he took
His pleasures oft, by Kedron's brook,
There in his uttermost agony
He found a pillow whereon to lie
And anguish while his disciples slept.
Be sure the little grass-blades kept
Vigil with him, and the gray olives
Shivered and sighed like one that grieves,
And the flowers hid their eyes for fear!
His garden was his comforter.
There to the quiet heart he made,
He came, and it upheld his head
Before the angel did. Therefore
Blessed be gardens evermore!

Christ Jesus in the sad world's dearth
Lay three days in the lap of earth,
And while he lay, stabbed through one wound,
The garden waited tear-bedrowned,
Quiet from sunrise to sunrise.
The widowed flowers had veiled their eyes;
Nor Canterbury bells did ring;
Nor rose lift her burnt offering;
Nor primroses, nor violets,
Nor sops-in-wine, nor mignonettes,
But thought upon the thorns and spears,
And on the blessed Mary's tears.
All in a truce of God—a peace—
The garden rocked him on her knees.

Because the garden was his friend,
Blessed be gardens, world without end.
Amen.

—*Author not known.*

Closet and Altar

REST OF HEART

Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls.—Matt. 11: 29.

That rest is a secret for every heart to know, for never a tongue to tell. Only by having it can we know it.—*George Macdonald.*

I heard a thrush singing its spring song in the dusty streets of London, and we may have that music in our hearts, even when we are going about our day's work and fighting our day's foes. It is possible—hard, I know—but oh, it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright.—*Alexander MacLaren.*

I little see, I little know,
Yet can I fear no ill:
He who hath guided me till now
Will be my Leader still.

He will not leave my soul forlorn,
I still must find him true,
Whose mercies have been new each morn
And every evening new.

Upon his providence I lean
As lean in faith I must;
The lesson of my life hath been
A heart of grateful trust.

And so my onward way I fare
With happy heart and calm,
And mingle with my daily care
The music of my psalm.

—*Frederick L. Hosmer.*

Peacefulness is not inconsistent with activity. The opposite of rest is not work, but restlessness; and the source of peace is not inaction, but single-mindedness.—*Francis Greenwood Peabody.*

Be ye transformed by the renewing of your mind—by that simplification of motive and of standard which is a return to a sort of youth and naturalness of thought drawn out of those only fountains of perpetual youth, the fountains of just thought and true feeling. At them, and only at them, do you get a veritable and constant renewal of your minds: the refreshment which brings back the taste for all things sweet and primitive in their truth.—*Woodrow Wilson.*

Father, have mercy! for my anxieties and perplexities are upon me and I cannot undergo them without rest of heart. Though I were free from the yoke of labor, yet would they pursue me and make my bed of ease a place of distress. For they are within as well as without and in the silent hours thou only art my refuge, my assurance of overcoming, my quietness of heart. To thee, in the name of Christ, I bring my failures and transgressions. If thou knewest not, yet would I not hide one darkened corner of my soul. For thou hast loved me and my heart goes forth in answering love to thee. Cover me with thy power, and I am safe. Forget my forsaken evil and I too shall learn to forget. Give me thy peace, and let me help the world to knowledge of thy love. In the name of Christ. Amen.

Among the New Books

William Winter's Friends

A literary life which has been rich in friendships is that of William Winter. In *Old Friends* (Moffat, Yard. $3.00 net) he talks with us about the writers he has known—some of them among the great names still of our American Parnassus, some merely names, or less than names to the modern reader. But they are all alive in these friendly pages. The opening chapter is given to Longfellow, whom Mr. Winter knew intimately in his Boston days. The portrait is a loving one and faithful to one of the most admirable and lovable of Americans. In New York Mr. Winter consorted with the interesting group of newspaper men and literary workers who were called the Bohemians, a few of whom, like Aldrich, grew to a wider fame. He makes fun of a visit to their informal club paid by way of exploration by Mr. Howells and of the report of it afterward published. Bayard Taylor was on the edge of this circle and is interestingly pictured. Walt Whitman came frequently and is not in Mr. Winter's good books. In the matter of style he is unkind enough—justly, we think—to compare him with Martin Farquar Tupper.

But Mr. Winter loves to praise and has an appreciative word for the work of most of the men he knew or knew about—as Poe and Halleck. Holmes is one of his special admirations, as are also Stoddard and Stedman. Of the latter he says, however, that he sometimes made a skeleton of the poem he wished to write, putting in rhymes at the end of the lines and filling up with words. We are sure that Stedman's best work, like "The Conference Meeting," was never done in this fashion.

The papers which make up this book were written separately and have not been adjusted to each other's company, so that there is some overlapping and even repetition. But the interested reader will find the pudding rich in plums of anecdote and sweet with the flavor of a kindly and generous life.

A Southern White on the Negro Problem

When two social or racial groups, a stronger and a weaker, find themselves, as in the Southern States, in inevitable contact upon the same soil, shall the policy of the state be one of repression of the weaker group, or shall it be constructive? This is the question considered by Edgar Gardner Murphy in *The Basis of Ascendency* (Longmans. $1.50). The same qualities which appeared in "The Present South"—breadth of view, loyalty to the white race and justice to the Negro—mark this discussion. The author is optimistic, though not blind to present difficulties. He argues that only on a constructive policy can the basis of ascendency for both races be firmly established. Nothing, he sturdily asserts, can be done by the stronger race to repress the weaker that will not react on the doer. The law which does not protect the weak will soon fail to protect the strong. He shows conclusively that race amalgamation is not desired by the upper classes among the Negroes, and its prevention is to be effected, therefore, by education and elevation. "The arch enemies of race integrity are those white men who have become the strident opponents of race development." This is the kind of argument which we hope will prevail and in the long run will bring peace and prosperity to the Southern States.

Varied Views of the Bible

Bible students who prefer the authorized version to any revision and the interpretation of fifty years ago to anything of more recent date, will thoroughly enjoy *The Scofield Reference Bible* (Oxford University Press). Each book of the Bible has its own brief introduction, the value of which may be judged by the fact that Job is declared to be historical and probably the oldest book of the Bible; Daniel is said to have been written during the Babylonian Captivity by the man whose name it bears; the Song of Solomon is said to refer mainly to Christ and His Bride the Church (with very severe language for those who think otherwise); the historical character of the book of Jonah is "vouched for by Jesus Christ"; and The Revelation is a prophetic book dealing mainly with the future history of the church and afterward. All the notes and cross-references are of the same type. The edition is a perfect specimen of book-making, a marvel of lightness and with clear, black-faced type.

An interesting though one-sided review of the place of the Scriptures in human history is given in *Man and the Bible*, by J. Allanson Picton (Holt. $2.00). With abundance of quotation the author shows the attitude of men toward the Bible in the nineteenth century, in the days of Protestantism and the Lollards, in the Middle Ages and in the early Christian centuries. His position is that of modern "liberal" theology, which finds in the Scripture a series of interesting and historically valuable human documents revealing the evolution of Hebrew thought concerning God and man, life and morals. Nevertheless he asserts that "the Bible will always keep its place as the most precious treasure ever inherited and will vindicate more and more its claim to be a still living record of the struggle of man toward purity, freedom and light."

Students of the Old Testament will welcome the *Introduction to the Hebrew Bible*, by Alfred S. Geden (Scribners. $3.50). Most of the volume is given to a scholarly and somewhat technical account of the language of the Old Testament, its text, the Hebrew and Greek Canons, later Hebrew literature and the various versions. The last hundred pages discusses the Pentateuch and its literary criticism. The author heartily commends the work of historical and literary criticism and accepts much of its results but is on the whole conservative in his own conclusions. He asserts that "sympathy and imagination are as indispensable as exact scholarship and knowledge of the rules of grammar," and that the questions of date of composition and authorship are still open.

A title which attracts attention and promises interesting material is *The Sociology of the Bible*, by Ferdinand S. Schenck (Board of Pub. of Reformed Church. $1.50), and it is fair to say that the promise is fulfilled. Although not all readers will agree with the author's acceptance of the earlier records of the Old Testament, enough remains to command attention and assent. Heredity, the Family, Environment, Land Laws, the Accumulation and Distribution of Wealth, Social Pathology, are some of the themes considered. The book is full of suggestive material and valuable information. It is a good introduction to a field of research which should receive more thorough and systematic consideration and presentation.

A book that is intended to appeal "to the man of literary tastes and sympathies, who desires to know why he should respect and admire the sacred books of Israel" is *The Literary Man's Bible*, by W. L. Courtney (Crowell. $1.25). The body of the book contains the bulk of the Old Testament, arranged in four sections: history, the prophets, poetry and the wisdom literature. The old version is used, though the author acknowledges that the newer versions are more accurate. Each selection is prefaced by a brief explanatory note based on the best of modern scholarship, and there are valuable introductory essays.

In the expository series known as *The Analyzed Bible*, by G. Campbell Morgan, *Job* (Revell. $1.00) has just been published. Dr. Morgan considers the book to be a drama, setting forth three controversies; between the good and evil spiritual forces, concerning man; between Job and his friends concerning the question of Providence; and between Job and Jehovah. The volume will be of assistance in understanding this remarkable sacred drama.

In the Harem and in the Slums

How do educated polygamous wives of upper class Moslems think and feel about their withdrawn and guarded lives in Turkish harems? It is difficult for Western women to put themselves, even in imagination, in their place—it seems to involve something like a personal degradation for our American woman even to think of herself as a plural wife. It needs an interpreter, therefore, familiar with both lives, though belonging to the Western world. This the harem has found in Demetra Vaka, the pen name of a Christian Greek woman brought up and educated in Constantinople and returning as a married woman to visit Turkish school friends in their homes. In *Haremlik* (Houghton Mifflin. $1.25 net) she has given us brilliant and sympathetic pictures of the Moslem wife's position and point of view. Wealthy homes and interesting individualities are described and a whole new chapter of feminine experience opened to American readers. If the world of the harem is seen through rose-colored glasses, at least the sight is sympathetic, clear and true.

The opposite extreme from this picture of women whose life is secluded and out of touch with the common world is Mr. Hutchins Hapgood's *An Anarchist Woman* (Duffield. $1.25 net). Mr. Hapgood has given us a study in social pathology. The heroine is a rebel brought up in the slums, and the victim of a hateful and immoral mother. She escapes into the freedom of self-support and even for a little enters on a life of prostitution. From this she is rescued by the affection of a big-natured, self-taught philosopher of the anarchist school who sees in her an ideal companion and helper in his work of propagandism. The narrative takes us through the lowest phases of Western city life, though hero and heroine preserve a militant individuality, a sort of intermittent self-respect and even idealism through all their experiences.

Curiously enough this woman of the slums, born rebel and confirmed scorner of conventionalities says of herself in one of her desperate hours: "What I really need is solitary confinement for the sake of my meditations. . . . If I am shut up I must cease talking and may think about real things, that is ideal things." So extremes meet and this outcast of a civilization that gives women every kind of freedom has her moments of imagining that what she needs is something like the experience of the woman in the Turkish seclusion. It is a disagreeable book,

and there is no excuse in reading it for any but students of the moral diseases of our current civilization.

Recent Fiction

One of the best of modern sea-stories is *There She Blows!* by James Cooper Wheeler (Dutton. $1.20 net). It is really a story, as the preface tells us, but it has the rush and excitement of actual experience. The writer, himself a one-time whaler, imagines the adventures of a youth who shipped at New Bedford on a voyage to the South Seas, "for three years, not to exceed five." We live with him through the struggles with the sea-monsters, the exhausting process of the "trying-out," and also through quiet times of monotonous work, with occasional shore-leave, or "gamming," when they meet another ship. It is a good thing to possess such an excellent photograph of the old sea-life.

Another volume in the swelling stream of English fiction devoted to the Roman Catholic propaganda is *Antonio*, by Ernest Oldmeadow (Century Co. $1.30 net). A love story runs through the pages, but the main purpose is not to tell a pretty tale but to set forth the monastic life in glowing colors. The scene is laid in Portugal and the hero's task is to reclaim property belonging to the Benedictine Order, of which he is a member. An English girl who falls in love with Antonio and almost swerves him from his monastic vows ends by becoming a nun. If it were not for the underlying, constant misrepresentation of Protestantism and the over-drawing of Romanism, the story would be thoroughly enjoyable for the general beauty of its style and much that is admirable in its religious atmosphere.

The cuckoo is a bird who lays her eggs in an alien nest. Love, like the cuckoo, often "goes where it does not belong and is not wanted." This is the theme of *The Cuckoo's Nest*, by Martha G. Dickinson Bianchi (Duffield. $1.50), who seems to be somewhat cynical in her judgment of men and women and makes particular sport of "the constant man." Indeed her characters, most of whom belong to the society to be found in the gambling rooms and dance halls of Monte Carlo, justify her ridicule. Mrs. Bianchi does not give us a pleasant picture of European high society. Does she in her "inconstant" American girls intend to teach that we are no better than other people? The story is well written, keen in character study and especially bright in its conversations.

A story not cast in any conventional mold is *Uncle Gregory*, by George Sandeman (Putnams. $1.50). Uncle Gregory has died leaving a vast fortune. His life had been a combination of open-handed philanthropy and concealed harshness and knavery. By the terms of his will he endeavors to perpetuate himself as a great benefactor. His heirs, to whom the task is intrusted, find it unendurable. How their problem is solved is the theme of the story, which is told with a delicious strain of satire on the popular worship of colossal humbuggery and devotion to ill-advised, frittering and ineffective activities under the name of benevolence or reform.

If one cares to let his imagination wander unreserved among scenes and persons familiar enough to keep him aware of being somewhere in this world, he may find satisfaction in reading *The Kingdom of Earth*, by Anthony Partridge (Little, Brown. $1.50). The Crown Prince of Bergeland (Belgium) and a beautiful Wellesley graduate who is at the same time an actress, a Socialist and a revolutionist, waltz around together through Europe, unknown to the world and to each other, in a maze of mystery and tragedy, bumping into high dignitaries and then gracefully whirling away into obscurity till as husband and wife they appear at the head of a new republic.

An idle hour will be well entertained in the company of *Elusive Isabel*, by Jacques Futrelle (Bobbs-Merrill. $1.50). It is a story of international intrigue in Washington, and Isabel is the agent of a foreign power. The contest of wits between her and a secret service man with a singular imperturbability, is cleverly imagined and told. Like a good many recent stories of this class the plot hinges on a scientific invention in the domain of war.

Books and Bookmen

No more useful book of reference in its special field comes to our shelves than *The Statesman's Year-Book* (Macmillan. $3.00). It is a statistical and historical annual of the states of the world, and in its pages are found swift answers to a multitude of questions which come up as the events of the world unroll themselves. The number for 1909 is the forty-sixth of publication and is carefully revised after official returns. The work is English, but the account of the United States, by states as well as in general, is remarkably full and satisfactory.

Rev. Charles Wagner's latest book of sermons, *The Home of the Soul*, was attributed to the wrong publishers in our recent review. It is brought out by Funk & Wagnalls of New York.

Fewer blunders and absurd mistakes would be made by stenographers and clerks if they could be induced to study *The Correspondent's Manual*, by William Hickox (Lothrop, Lee & Shepard. 50 cents). It is full of concise advice and pertinent warnings.

The Macmillan Company announces for fall publication new novels by Winston Churchill, Jack London, Robert Herrick, Zona Gale, Charles Major and, for the last time, one more by Marion Crawford—"Stradella," a romance of Italy of the seventeenth century.

A new series of literary selections is being issued by Dutton & Co., under the title, *The World's Story-Tellers* (each 40 cents). Stories by Balzac, Chateaubriand and the English essayists have been issued thus far, each volume prefaced by an introductory essay or study by Mr. Arthur Ransome, the editor of the series.

Convenient for reference is a dictionary of heterogeneous English and slang phrases by J. Redding Ware, called *Passing English of the Victorian Era* (Dutton. $2.50 net). The point of view is English, though many American phrases are included. No earlier generation, so far as we know, has been so provident in supplying to its successors a clew to the phrase of the moment which is so often a puzzle to posterity.

The originator of "Yawcob Strauss," Mr. Charles Follen Adams, is frequently to be met at Boston literary functions and enjoys a lasting fame for his amusing dialect verses. His son, often dubbed "Leedle Yawcob," is a prominent worker in our Immanuel-Walnut Avenue Church. A new edition of Mr. Adams's four booklets, made from the original Prang plates, has recently been brought out and may be obtained from the author, 59 Waverley Street, Roxbury (50 cents a set).

The news of William Winter's resignation as theatrical critic of the *New York Tribune* is of wide interest and will cause all lovers of good literature and good morals a lively regret. Mr. Winter has held the position for more than forty years, and throughout them all has fought the cause of the good art and decency with unflinching courage. His new volume of reminiscences, "Old Friends," reveals the large place he has had in the personal regard of authors. It will be difficult indeed to find a successor who will inspire a like confidence in his judgments of the stage of the hour. In a statement to the public Mr. Winter makes it clear that his position of plain speaking about the immoralities and indecencies of the modern stage had ceased to command the support of the *Tribune* management. His strictures did not look well alongside of the advertisements of the plays.

A vivid glimpse of religious and social conditions in the England of the twelfth century and the moving toward reformation in the church, is given in *The Revelation to the Monk of Evesham Abbey*, rendered into modern English by Valerian Paget (McBride Co. $1.50). It is a Dantesque document describing the experience of a monk who was conducted by St. Nicholas through the three stages of Purgatory to the gate of Paradise. He beholds the sufferings of men for their sins. Bishops, kings, knights and priors were there, as well as ordinary men and women. Their sins are exposed and their terrible punishments described. The purpose of the work like that of Every Man and other Morality Plays was to rebuke the vices of the people, high and low, and exhort to faithfulness in moral and religious living. The publishers announce that this is the first translation into modern English of an English classic written 700 years ago.

What Americans Don't Know

Dr. W. R. Nicoll, the editor of the *British Weekly*, once said to the editor of *The Congregationalist* that American literature was not so well known by Americans as by Englishmen. We have often been reminded of his saying in reading his brilliant editorials, which contain many more or less direct allusions to American authors. A rather impressive illustration of it has recently appeared. The *British Weekly*, by some severe criticisms of the attitude of the South during the Civil War, has provoked indignant remonstrances from Southerners. One of them wrote to him, "Let the writer of this calumny give his authority, and it will afford Southern men no little satisfaction to prove the utter falsity and virulence of the charge."

In reply Dr. Nicoll quoted at some length from one of the Political Essays of James Russell Lowell, first published in the *North American Review* in 1865, finally reprinted in the Revised edition of his works issued in 1890. The quotations give substantially what Dr. Nicoll wrote. Referring to the letters received, Dr. Nicoll says: "It is puzzling in the last degree to discover that none of the writers—and among their number are to be found presidents of universities and professors—are aware of our authority. . . . We need hardly point out to our esteemed correspondents that the fact that such a man as Lowell published such charges, and republished them in the standard and permanent edition of his works after an interval of twenty years, is one of great importance, and it is truly surprising that his words should not be known among his own countrymen. . . . The writings of Lowell are likely to survive the whole immense literature of the Civil War, and his statements are in danger of being read and believed when all the rest is forgotten, unless means be taken to dispose of them decisively."

We are prone, in our enthusiasm for youth, to disparage something still better. . . . In youth inheres only the possibility of fearlessness in the literal sense of the word; in manhood alone lie the infinite possibilities of courage.—*Joslyn Gray.*

A Missionary Campaign in Asia

Sunday School Lesson for Sept. 5

By Rev. A. F. Dunning
(To be studied with open Bible)

IV. The Campaign Reviewed

No lesson you have taught reveals so fully the character of the great missionary apostle as this one. Use it to bring out his motive, his inner life, his faith and faithfulness and the loyalty to him of his co-workers, notwithstanding the calumnies of Jews who hated him and of Christians who repudiated his doctrines and feared his influence over the churches. Try to give your pupils a conception of Paul that will remain always in their minds, of his devotion to Jesus Christ, his unselfishness, his mastery of men, his lovableness and his steadfast purpose.

The center of the lesson is his address at Miletus reviewing his three years' ministry. But in order to appreciate it, you need first to trace his steps from the time he left Ephesus till he arrived at Miletus. Consider, then:

1. *Paul's visit to foreign fields of labor,* (20: 1, 2). These two verses are the briefest possible allusion to the first missionary campaign in Europe, which you studied in the earlier lessons of this quarter. Glance back over them—Philippi, Thessalonica, Berea, Athens, Corinth. These cities and the districts surrounding them were revisited with many messages of encouragement. While in Macedonia he wrote a letter to the Corinthian church, one of several, which is called the second epistle. Several allusions in it help us to trace his steps. When he left Ephesus he was very anxious about conditions in the church at Corinth and the feeling of the members toward him. He wrote to them, and afterwards regretted what he had written (2 Cor. 7: 8). He sent Titus to them to straighten out matters there, and expected that he would return and meet him in Troas. He found there an inviting opportunity for evangelistic work, but was so worried because Titus failed to meet him that he could not take advantage of it. Read the first nine chapters of 2 Corinthians, especially noting 2: 12, 13; 7: 5, 6; 8: 16. You see by these allusions that when Titus met him somewhere in Macedonia and brought news that the difficulties had been settled he was much encouraged, especially by the assurances that the brethren felt kindly toward him. Then he went on to Corinth and remained in that region three months (vs. 2, 3). On this journey he raised a large sum of money (2 Cor. 16: 1), which he purposed to distribute among the poor Christians in Jerusalem (Rom. 15: 25-27). He had planned to go on a mission to Spain, had written to the Christians in Rome anticipating misrepresentations to them of his teaching, and had received the collections (Rom. 15: 28). Then he had engaged passage for Palestine, when he discovered that some Jewish Passover pilgrims journeying on the same vessel with him had laid a plot to assassinate him on the journey. So at the last moment he gave up his passage and returned through Macedonia to Troas by land (vs. 3-6).

2. *A communion service at Troas.* Note that one incident only is recorded of Paul's stay at Troas, which lasted a week. On his way to Macedonia he would have stopped and labored there if he had met Titus as he expected. Now the opportunity came. He met several brethren there, who were to accompany him to Jerusalem with the money he and they had collected for the Christian Jews (vs. 4-6). They were a committee appointed for this purpose by the churches giving the money (1 Cor. 16: 3, 4). The pronouns "us" and "we" show that Luke had joined them.

At the close of the week's services a communion service was held. The first day of the week seems to have been set apart for worship by Christians generally (1 Cor. 16: 2). Describe the scene (vs. 7-12). Compare 1 Cor. 10: 16, 17. A church evidently was formed in Troas. The fall of Eutychus from the window and his restoration by Paul when he seemed already dead made a deep impression on the Brethren.

3. *A review of Paul's ministry in Ephesus.* Trace on the map the journey of the company by water, and Paul's trip by land as far as Assos. The officers of the Ephesian church met them at Miletus (vs. 13-16). There Paul went over with them his experiences during the three years he had spent with them. He emphasized:

(*a*) His life among the Brethren. In the midst of trials, exposed to plots of his enemies, he had always told them frankly what he thought would help them (vs. 19, 20). He had constantly and tenderly shown his love for them (v. 31). He had never exhibited a mercenary spirit (v. 33). He had earned his own living while with them and often had supplied the needs of his fellow-workers (v. 34). He had set them an example of giving to those who needed both money and counsel, as his Lord had done (v. 35).

(*b*) His preaching. He had taught them repentance for their sins and faith in the Lord Jesus as the way of salvation (vs. 21, 23). He had not sought to avoid any consequences from his faithfulness (vs. 22-27).

(*c*) His counsel to the officers. He told them to keep a constant watch against temptations, and to give themselves without stint to care for the churches (v. 28). He pointed out to them the dangers that would beset them (vs. 29-31). He reminded them again of the message he had taught them to give (v. 32).

(*d*) His place in the hearts of the Brethren. The way they listened to his review of his campaign, and received his counsels showed how strong was his hold on them (vs. 36-38).

Did ever an evangelist close his ministry in any place with a worthier record than this? Read the twentieth chapter thoughtfully in the American Standard Revision, then read it again in the Twentieth Century New Testament. This Christian hero had been blameless in their churches and in their homes (2 Cor. 6: 3-10). He had been fearless in all his preaching and teaching. He had shown his love by asking only theirs, and never asking for their goods (2 Cor. 12: 14, 15). He was on his way to die for others willingly as his Lord had died (vs. 23, 24). Strong men with tears and embraces testified that all he had said was true.

Study this lesson till you enter fully into sympathy with this great missionary of Christ, and you cannot fail to impress your pupils with this splendid ideal of Christian manhood.

International Sunday School Lesson for Sept. 5. Paul's Third Missionary Journey —Farewells. Acts 20: 2-38.

Paul's Longest Letter

C. E. Topic for Sept. 5-11

By Rev. H. A. Bridgman

Life lessons for me from the book of Romans. Rom. 12: 1-21. (Consecration meeting.)

The mind of Paul. The Roman letter interests us not merely because it takes up more space in the New Testament than any single letter of Paul, nor because it is addressed to the Christians living in the city which was then the capital of the world, but because it reveals the virile intellectual gifts of the great apostle and presents his main argument for the divine origin and universal worth of the Christian religion. His keen and logical mind had found in the new faith something that could be fortified with argument. So he seeks to demolish his opponents and to justify God's way in the cross. He came into Christianity through a long training in Judaism. The ancient sacrificial system, the temple rites, had become essential parts of his religion. Now he must show how they were to be related to the religion of Jesus. We do not enter Christianity by Paul's route. We are not called upon to employ all his arguments. But we are equally bound to use our best intellectual powers in the defense and propagation of our faith, to show that it meets all the demands of ethics, ancient and modern, that it is adequate to the sin and unrighteousness of all mankind.

The heart of Paul. Not cold intellect, but a beating heart gave rise to this letter. Find in it the deep, genuine emotion of a lover of God and his fellowman. What a window into the heart of Paul is the sixteenth chapter! As he holds the pen or dictates, his interest is not so much in logic as in men and women, into whose eyes he has looked, with whom he has had sweet fellowship in the things of Christ. We need not be afraid of too much emotionalism. We all lack in the grace of Christian sympathy. We should be ambitious to know our fellow-Christians and enter into their sorrows and their struggles.

The way to love Romans. If it seems to you a heavy, dull letter, begin by hunting out the great climaxes, the rich autobiographical passages, the splendid single verses like 1: 16, 5: 1 and 8: 1. Live for a week in the twelfth chapter. Then in due time the whole letter will become clear and edifying.

There is a singular puissance in a grave, chilling demeanor, though it may be backed by no solid quality whatever. Nothing so imposes on the world. I have known persons to attain very high social and public distinction by no other means than a guarded solemnity of manner.—*T. B. Aldrich.*

Christian News

Native Christians in Japan have just sent a timely contribution to help a school for Zulu children in South Africa, the only school for that purpose in Durban.

The office of editorial secretary of the Presbyterian Brotherhood, involving the editing of the quarterly magazine, has been filled by the appointment of Dr. Ira Landrith, until recently secretary of the organization.

Declining appointment as general missionary of the Sunday School and Publishing Society in South Dakota, Rev. James F. Cross returns to his lonely post at the Cape Prince of Wales Mission, where he recently did valiant service for some years.

The Salvation Army has recently dedicated a handsome boarding home for young women in Los Angeles, after an expenditure of nearly $100,000. Added to similar institutions erected under different auspices in Fall River, Cincinnati and elsewhere, it marks still another step toward the protection and comfort of working girls in our large cities.

St. Louis opens its centennial celebration next October with "Church Day." The observances will be general, a representative committee including chairmen from both the Protestant and Catholic bodies. In the down-town section it is planned to unveil tablets memorializing the pioneers. Most of the city's organizations will attend worship in a body.

The organization of the "Japanese Church" is reported, with one K. Matsumura as founder. Already somewhat known as a writer and preacher, he bases his new creed "on the great doctrines of God, Man, Prayer and the Future Life." Interested audiences are reported in his Tokio lecture-room, but the fundamental novelty of his doctrines is not very evident.

The student body at the American Medical Missionary College at Battle Creek, Mich., is a cosmopolitan and harmonious fellowship. Denominationally they represent Baptist, Congregational, Methodist, Presbyterian, Episcopalian, Brethren, Free Methodist, Dutch Reformed, Seventh Day Adventist, Seventh Day Baptist. Among the native lands are the United States, Great Britain, Canada, India, Africa, Turkey, Norway, Holland, Bulgaria, Mexico, Jamaica and British Guiana.

Signed by some of the best-known business men in America, a call has been issued for a conference on lay evangelism, to be held in New York City, Nov. 4, 5. Laymen from any evangelical church will be welcomed as delegates. It is a relief to learn that "it is no part of the plan of this conference to form a new organization and no such organization will be formed." On the other hand, the plan to hold an interdenominational assembly in the interest of still further utilizing earnest lay effort is most welcome.

The dearth of ministers is not felt alone in Protestant churches. The total number of Catholic priests engaged in the United States is 15,000, but according to one of its missionary publications, *The Field Afar*, "There is a marked dearth of vocations in the West and South." Archbishop Ireland is credited with ascribing the decline to a lack "either of piety or of that sacred knowledge which enables pastors and people to understand those sublime soarings of the soul and to aid them in their upward flight." It is interesting to note that the economic cause does not have the same prominence as with us.

The name of Agnes Elizabeth Weston is known, according to the *Missionary Review*, to every officer, seaman and marine in the British navy. In the early seventies she began writing letters to a bluejacket friend, but through suggestion and opportunity developed so that after thirty years her correspondence was occupying numerous secretaries, and her printed messages, distributed among all sorts of crafts, totalled over three-quarters of a million. In addition to this unique work, with her associate, Miss Weston has secured a Temperance Home with accommodations for 1,000 men and publishes a magazine circulating 750,000 copies monthly.

Among the special features of The Bible Conference at Winona Lake, Indiana, will be the meetings of the Interdenominational Association of Evangelists, Aug. 22-31. The headquarters of the evangelists will be the half-million-dollar clubrooms, where a banquet will be given them. Two daily sessions will be held. Dr. W. W. Biederwolf, who has been prominent in the Chapman-Alexander Campaigns, will have charge of the meetings. Among the topics to be considered are the best methods of advertising revivals, the most effective ways of raising money, how to interest farmers, mothers and men, rural evangelism and the need of preparation for the work. Billy Sunday will tell how to draw the net and Rev. John Balcom Shaw will speak on The Good and Bad Evangelism. The closing meeting for men will be held on Indian Mound, led by Mr. Biederwolf, and Rev. Henry Ostrom will conduct a meeting for women only at the Hillside.

The letters C. L. S. C. still stand for an interest in literature and a fraternity of men and women engaged in a common pursuit of knowledge, more than can be told in a newspaper paragraph. It is twenty-seven years since the first procession, a long one, passed through the Golden Gate at Chautauqua, N. Y., in token that its members had completed a four years' course of reading. Aug. 18 was again Recognition Day on the old Assembly grounds, and more than 150 of this year's graduates of the Chautauqua Literary and Scientific Circle passed through the Golden Gate, accompanied by sixty-two students who had completed the course in previous years but had not been present at the annual recognition exercises. President Faunce of Brown University gave the address on Reality. The bond of union in present-day education, he said, is a common world view of the universe as in process of evolution and a common spirit of service.

Boston

Visiting Preachers

As usual on a summer Sunday Boston pulpits were occupied by many old friends. Among the visitors were: Rev. C. I. Schofield of Dallas, Texas., at Second, Dorchester; Rev. I. W. Sneath of New Haven at Newton Highlands; Rev. C. DeW. Brower of Chicago at Highland, Roxbury; Rev. A. M. Hyde of Brockton, Mass., at Immanuel-Walnut Avenue; Rev. G. S. Rollins of Springfield, Mass., at Park Street; Rev. C. L. Kloss of Philadelphia at Pilgrim, Dorchester; Prof. G. F. Wright of Oberlin at Shawmut; Rev. E. C. Gillette at Eliot, Roxbury.

Commencement of Vacation Bible Schools

Despite the driving storm of Tuesday, Aug. 17, a considerable number of the 2,000 children who have been enrolled in Boston's Daily Vacation Bible Schools gathered in Bowdoin Square Tabernacle for their Commencement exercises. During the past season six centers have been busy in this interesting summer philanthropy: Maverick Congregational, Bowdoin Square Tabernacle, Frances Willard Settlement, Morgan Memorial, Harvard Street Baptist and City Point Methodist. The work has been in charge of Supt. Charles H. Rominger, assisted by Miss Ruth L. Foster, as supervisor of music, and a number of young college students. The interests of these summer schools is varied, including the Bible work proper, music, gymnastics, first aid to the injured and a variety of handiwork for both sexes. A full exhibition of the latter lined the walls of the Tabernacle room and included nearly 200 hammocks made by boys of the schools. The exercises, though somewhat marred by the rain that enforced the absence of many pupils, were attractive and proved the season's progress. Dr. Boville, national superintendent of the work, was present from New York to give words of commendation and greeting from many other youngsters thus influenced the country over.

New York

National Bible Institute's Plans

Under President Shelton, the Institute is now engaged in carrying on daily four noon services at Union, Madison, Herald and Times Squares, and on Sundays eleven noon meetings. It is believed that 7,000 men thus hear the gospel message in a week, most of whom have no religious experience. In addition a late afternoon meeting is held at Union Square and six meetings at night, four on the Bowery. The meetings, planned from April till late October, are probably the most extensive evangelistic propaganda of the kind yet attempted in the city, most of the speakers being trained laymen and most of the addresses, expositions of the Bible according to specific courses carried on at the Institute. The movement has been in operation about three years, but only recently has reached to such large proportions, leading to a proposal to nationalize it. In New York alone, this season, the Institute will carry out over 2,000 meetings. The Bowery meetings will be carried on by speakers in a wagon, moving from place to place, the workers coming from the well-known Mission of Living Waters.

Rev. J. S. Penman and Dr. Lucien Warner's son Franklin, are among the directors of the Institute, which has had already an enrollment of over 130 students in its School for Training Lay Evangelists. The plan was first carefully tested a year ago with 500 meetings in which the percentage of non-Christians was greater than any one believed, while the constant attendance and interest remained undiminished. This great work is carried on at minimum expense. The speakers are unpaid. The cost and equipment of the 2,000 meetings is reckoned at $7,000, or only $3.50 per meeting, and covers the expense of a cornetist, precentor, hymn-sheets, evangelistic literature, moving of platforms and expenses incurred in following up inquirers. The Institute has a rule never to incur debt. It also carries on a number of Bible conferences, several at Briarcliff Manor, where Mr. Shelton lives. Parlor Bible classes have also been carried on by Mrs. Shelton in Briarcliff and other suburbs, for Christian women who want consecutive study.

The New York Bible Society is planning for an appropriate celebration of its centennial, to be held in December. Many churches have promised to signalize the event, and a great inter-church meeting will be held in Carnegie Hall. Six denominations are represented on the general committee arranging the week of celebration. The new secretary, Rev. G. W. Carter, by vigorous work has gained many new supporters of the Society, which is the only one attending to the needs of the immigrants entering this port.

Bible Teachers Training School

This institution, under the presidency of Dr. W. W. White, has entered its tenth year and is now a strongly established in-

stitution. Its infancy was nourished by kind friends like Miss Helen Gould and others, but it has now, with a host of friends and an admirably adapted apartment building, become self-supporting. Dr. White's missionary work in India naturally brings many who are returning on furlough to the Lexington Avenue headquarters, so congenial and central. The school graduated nearly twenty students, of whom five will enter the ministry, all but one having secured pastorates. The Commencement exercises became so full of quiet enthusiasm that the newly formed alumni association has set out to commemorate the coming tenth anniversary by raising $10,000 among a thousand friends.

The school is to have a council of directors, consisting of a hundred men and women of international reputation. The course of study is to be extended from three to four years, and on the Biblical side to be absolutely thorough. The financial campaign next fall will place the school on a secure permanent foundation. A committee is now at work drawing up a statement of belief, which may be properly adopted as a foundation, so that contributors toward permanent establishment may feel assured. The school is constantly receiving requests for trained workers, paid Sunday school superintendents, etc. A new department will train secretaries for Y. M. C. Associations.

An Exhibit of Church Efficiency

The New York City Federation of Churches and Christian Organizations is going to provide an accurate reply next fall to the numerous and ceaseless critics of the churches who revel only in pessimism. Undoubtedly the repeated charges against the churches have sometimes weakened confidence and removed enthusiasm. Hence the Federation is preparing for a great exhibit to be held early in Lent, 1910, or as soon after as is feasible, showing the educational and civic, as well as religious uplift which the churches are giving to the city. The leaders of every denomination have heartily indorsed the plans and freely offered their personal services. Dr. Aked says that the wildest and most contradictory statements are made to him by men who ought to know the church life of the city, and think they do. Dr. Cadman says the exhibit will be a boon to every pastor and seminary student within a hundred miles of the city. Dr. Stimson and Dr. Boynton say it will put an end to useless discussion by letting assembled facts speak for themselves.

The exhibit will coincide with the fifteenth anniversary of the founding of the Federation. The churches will sustain it by taking shares at $10 each, the larger churches averaging ten shares. Laymen especially are enthusiastic over the business acumen of the entire proposal. Churches with poor methods will have a fine chance to improve themselves, and co-operation, scarcely yet understood in a practical manner, will be advanced. A more rational distribution of churches in new districts and far better methods for foreign-element churches ought also to be developed. The plan of the exhibit involves 1,250 churches in 70 religious bodies, divided into 77 districts, and the cost is estimated at $25,000, or an average of $20 per church. The researches of the Federation covering fourteen years will save the exhibit from thousands of dollars of expense that would otherwise be necessary. For six years the executive secretary, Rev. Dr. Laidlaw, has been developing the Federation's achievements toward the holding of such an exhibit.

SYDNEY.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Gains and Losses on the West Side

The great West Side is the battle ground for Chicago Congregationalism. On the north and south sides we are overshadowed by several other Protestant denominations, both in the number and strength of our churches; but on the West Side, radiating from the Seminary as a center, Congregationalism has pre-empted almost the entire field, and several of our churches are of commanding power and influence. As this is the most democratic part of the city, it is the natural field for Congregationalism, quite apart from the fact that Philo Carpenter's influence planted the Theological Seminary in what has now become the heart of the city proper.

The last Year-Book shows that in this section we have more than held our own for the year 1908, the accessions in fifteen of the West Side churches being 516, the removals 294, leaving a net gain of 222. The four churches receiving the largest additions were Warren Avenue, 108; Union Park, 85; Central Park, 55; and Leavitt Street, 47. But the losses by removal were considerable: 61 at Warren Avenue, 39 at Union Park, 11 at Central Park and 15 at Leavitt Street. These central churches, however, are the natural feeders of the suburban, and their loss is gain to the larger group outside the city limits.

The gains at Warren Avenue, Central Park and Leavitt Street indicate successful administration in normal conditions under the pastorates of Dr. F. G. Smith, Dr. H. F. Milligan and Rev. W. T. Paske. The accession of eighty-five to the membership of Union Park is evidence of successful adaptation to changed environment under the leadership of Dr. F. N. White. Lesser gains to the membership of First Church and the Tabernacle, in spite of heroic and resourceful leadership, are not surprising to any who realize the difficulty of dealing with an alien environment. The stationary condition of the German and Swedish churches shows that Chicago Congregationalism does not easily assimilate these people while they cling to the mother tongue in conduct of public worship. In two churches, Covenant and Millard Avenue, the losses far exceed the gains and point to the need of new departures in methods of administration.

Strength by Alliance

In the opinion of Prof. R. H. Ferris of the Seminary, who has closed a year of devoted pastoral service in Covenant Church, and of many other interested friends as well, its usefulness will be best conserved by alliance with Leavitt Street Church. In the midst of a population predominantly Roman Catholic, a further struggle for independent existence is well-nigh hopeless. The church building is still needed, however, as a center for Sunday school work and patient evangelism, both among the remaining Protestants and a new generation of American-born Catholics who are breaking away from the domination of priestly control.

The population of the parish of Millard Avenue Church is so prevailingly Bohemian that it has become a favorable center for an extension of missionary evangelization among these people. Many Bohemians reared in Bethlehem Church have established their homes within the natural limits of the parish of Millard Avenue Church, three and a half miles farther west. Their pastor Rev. Anton Donat, believes that a transfer of membership, which would deprive him of some of his most devoted helpers, is the best method of furthering the end for which the parent mission exists. Indeed to reap the full harvest from the seed sowing in our central mission with its large Sunday school and institutional methods in the congested Bohemian district centering at Blue Island Avenue and Eighteenth Street, it is necessary to have other centers in the residential district where the second generation of English-speaking Bohemians can have the local fellowship of a family church. Our excellent house of worship on Millard Avenue, only partially utilized by the present congregation, might serve such a purpose. With Rev. H. O. Hofsted of the last Seminary class as its pastor the faithful remnant of a once flourishing congregation has an opening for a new departure, and nothing stands between it and a new era of usefulness except the barrier of racial prejudice.

What Is Christianity

The Bohemians, in larger numbers than most of the European immigrants to Chicago, are an unchurched people. Of the 40,000 of this nationality who live within a mile of Millard Avenue Church, only a remnant have any sincere allegiance to organized Christianity, either Catholic or Protestant. But they have been so far modified in their views by the American environment that the violent form of infidelity which a few years ago prevailed among them is no longer popular. The infidel lecturer is being starved out for lack of a following. On the other hand, they are little susceptible to the kind of evangelism which has been characteristic of American revivalism. I am told by Rev. Anton Donat that the kind of appeal which he has found effective with congregations of the older American stock, both East and West, repels even the religiously inclined Bohemian, and that the ordinary evangelical tract is not a wise adaptation of means to ends. But so much of Christianity as is embraced in the present-day teachings of Socialism has become to him the religion which vitally controls his thought and conduct.

As infidelity in its violent phases has lost its former influence, so have various forms of political teaching which make him an enemy to society. The Americanized Bohemian, although among the unchurched class, is, as a rule, neither immoral nor anarchistic in his tendencies. He believes in social democracy and the Golden Rule and acknowledges the rightful regnancy of the ideals of Jesus. The kind of tract which Socialism is scattering broadcast deeply interests him, and it may be in the providence of present-day dealing with the Bohemians (seemingly passed over in the earlier reformation in the church) Socialism is the schoolmaster which is leading to Christ. The thought movement among the many thousand Bohemians of Chicago compels from any who seriously undertake their evangelization a serious review of the question, What is Christianity?

The W. B. M. I. Deputation's World Tour

The deputation of the Woman's Board of the Interior: Mrs. Lyman Beard, president; Miss M. D. Wingate, secretary; and Mrs. S. E. Hurlbut, treasurer, who sailed from New York last November for an around-the-world tour to visit mission stations, especially in India, China and Japan, returned to Chicago in late July. So full are they of enthusiasm, born of contact with missionaries in the midst of their work, that they are waiting with impatience the September revival of church activities for the opportunity to tell the thrilling story of the things

which they have seen and heard. The royal welcome by the Christians of Madura, the tenderness of the communion on New Year's evening in one of their churches, the journey by ox-cart among the villages, the great service in Robert Hume's Cathedral Church in Ahmednagar, the splendid schools and educational enthusiasm in all parts of China, the sights and insights in Japan and the great opportunities in the new Hawaii are indicative of the headings of some of the chapters in a narrative of thrilling interest. The visit brought a realization of the essential unity of the Protestant church abroad. Even to Mrs. Beard, the oldest member of the deputation, the joy of the journey seemed to make her immune to fatigue, even in trying conditions of tropical heat and the most primitive means of conveyance. "I return to America," said Mrs. Hurlbut, "with greatly increased faith in foreign missions. The work in almost every station was more promising than I had dared to expect. The only failure in foreign missions is the failure of the home churches to back up the missionaries as the work expands and demands increase."

During the vacation months the force of workers at the W. B. M. I. headquarters have been busily engaged in enlisting their constituency in an effort to raise a million extra dimes to meet the increased appropriations for the present year and clear up the $15,000 deficit of 1908. While the special appeal is to women and children, it is a crisis in the women's work which deserves a helping hand from the men of the churches. One incident of the Grand Pacific Conferenec of the "Together" Campaign was the pledging of $1,000 by a member in LaGrange, on condition that the W. B. M. I. debt be included with that of the other societies. As this was declared impossible by the officers of the American Board, the appeal of the women must be made separately. The chivalry of the desire to have the W. B. M. I. share in the benefit of the debt-clearing campaign ought now to express itself in some extraordinary gifts from the men of Chicago and the Interior sent direct to Mrs. Hurlbut at 40 Dearborn Street. The year closes Oct. 1, and a part of the September program in every church should be something extra to enable the women to share in the joy of freedom from burdening debt.

J. H. C.

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Frankfort Assembly

Congregationalists Enjoy Summer Session—Property of Meeting Sites Secured

The Congregational Summer Assembly at Frankfort, Mich., just closed, has, in general, been similar to those which have preceded. The attendance from different sections of the Interior, the high-grade Bible instruction, the popular and attractive evening lectures and concerts, the life in tents for a large number, the fellowship and informality—all have come to be characteristic features of these annual gatherings beside beautiful Crystal Lake. But the special interest this season has been that through the satisfactory fulfillment of certain conditions imposed by the donating land company the Assembly will come into possession of the finely diversified tract of 120 acres, located between Lake Michigan and Crystal Lake, upon which its meetings have been held. With clear titles to 130 lots the holders will now feel more encouraged to make permanent improvements, and the building of cottages, already well begun, will no doubt be greatly stimulated.

The trustees, twenty-five in number, are made up of representative men from several of the interior states. Secretary Herring of the Home Missionary Society was re-elected president and Hon. R. J. Bennett of Chicago, vice-president. Rev. J. H. Hull, the manager, to whose efforts the Assembly is greatly indebted for its present favorable condition, retires from the position which he has held from the beginning to devote his entire time to pastoral work.

The Bible instructors this season have been Prof. E. T. Harper of Chicago Seminary and Dr. Davis, its recently chosen president. The subject of Dr. Harper's lectures was The Wisdom Literature, and under his rare handling a new interest was awakened in the books of Proverbs, Job, Ecclesiastes and the Song of Solomon. President Davis took for his theme The Personal Relationships of Jesus with Men; the New Testament characters considered were made to stand out with a realism both suggestive and uplifting. Most of the evening lectures were given with the aid of the stereopticon and were both interesting and richly instructive.

The Sunday services in the Auditorium tent were all well attended and the sermons would do credit to any Chautauqua gathering. The preachers were Dr. F. N. White of Chicago, Dr. H. C. Herring of New York and President Davis of the Chicago Seminary. The music of the Assembly was under the direction of Mrs. Zoe Pearl Park of Chicago during the first two weeks and of the Scrooby Quartet, made up of some of the younger preachers of Chicago and vicinity, the remainder of the time. The concerts given were popular and enjoyable. In addition to the regular Bible work, the latter part of the Assembly period was given to the Brotherhood movement, under the supervision of Secretary Dyer.

F. T. L.

Apples and Poetry

Orchards! We were walking to New York—through orchards. And we might have gone by train! A country of orchards and gold-dust sunshine falling through the quaint tapestry tree, falling dreamily on heaped-up gold, and the grave backs of little pigs joyously at large in the apple twilight. A drowsy, murmuring spell was on the land, the spell of fabled orchards and of the old enchanted gardens—

> "In the afternoon they came unto a land
> In which it seemed always afternoon"—

the country of King Alcinous. At intervals, as we walked on through the cider-dreamy afternoon, thinking apples, smelling apples, munching apples, there came a mellow sound like soft thunder through the trees. It was the thunder of apples being poured into barrels, and as in a sleep the fragrant wagons passed and repassed along the road —"the slow-moving wagons of our lady of Eleusis."—*R. Le Gallienne.*

Edifice Restored

Wiscasset, Me., Dedicates New Plant—A Paul Revere Bell Lost in Recent Fire

The formal dedication of the new Wiscasset, Me., church was a fitting climax to the heroic efforts to replace the edifice consumed by fire on Dec. 21, 1907. The program included a historical sketch by Hon. W. D. Patterson, president of the Lincoln County Historical Association, sermons by Rev. E. M. Cousins of Thomaston and Rev. J. H. Quint of Rockland. About 600 people attended the services, all the ministers of the County conference being invited.



Wiscasset, Me., Church

The new church is built on the same site as the original building, erected in 1764, and to which Rev. Thomas Moore was called "as a Congregational minister agreeable to the Scriptures." The structure destroyed in 1907 lost its excellent church organ, all its furnishing and one of the last original Paul Revere bells. The old weather vane, however, was saved and is now seen at the top of the steeple spire. The architecture is of the colonial type and resembles the old church in outline.

Thirteen clergymen have been at the head of the church in its life of 136 years. The present acting pastor is Rev. Albert K. Baldwin of Taunton, Mass., recently minister at South Paris, Me.

Wiscasset, Me. B.

Sparks from Other Anvils

TWO DEFINITIONS

(*The Living Church*)

The Historic Episcopate is a finished, existing institution; the Apostolic Succession is the means whereby that institution was built up and brought down to us. To confuse the two terms as identical or contrast the two things as separable, is of the same order of reasoning as to argue that the Washington Monument should be retained but its stones carted away as effete débris from an uncritical past.

BAUBLES FOR MINISTERS

(*Rev. J. H. Jowett*)

When my daughter was little and had got something of value, such as this watch, the easiest way to get it back again was to offer her some glittering bauble, and while her eyes followed that, it would be easy to take the watch. We are tempted by praise of men instead of the honor of God, we think more of full pews than of saved souls, rate eloquence higher than real power—we give things for the grace and favor of God.

THE TIRED NOTE

(*Rev. J. H. Jowett*)

The "Endeavor Meeting" came from your country; I often say that I would be the first to attend a "Rest Meeting." "Oh rest in the Lord" the Psalmist said, but we seem to have forgotten how. I am sick of resolutions that bring no quakes, I am sick of all this talk of fight when still no strongholds fall.

THE COMING CHURCH UNION

(*Christian Register*)

The only union of religious persons and organizations, whether liberal or orthodox, which will have any vitality will come about by the free concourse of like-minded persons and groups of persons, intent on doing the same good things from similar motives and with similar methods. The coming union, whatever it may be, of bodies large or small, must be voluntary, democratic and inevitable.

THE PROSAIC AGE

(*London Christian World*)

If Tennyson is not so much read and written and talked about now as he was fifteen years ago, that is because the English people have for the time lost their interest in poetry. What poet is read and talked and written about? We have for the time ceased to create poetry, because "the world is too much with us." Our interest is in Dreadnoughts, flying ships, tariff reform, theaters and novels, yellow journalism and what not.

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Templeton, Mass., April 20, 1909.

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Influencing an Empire

Congregationalism's Opportunity in Northern Minnesota—Problem for Pioneers

To write of Northern Minnesota on a hot summer's day is to deal with a cooling and refreshing subject, for it is the great highland-lake-region of the continent. Amid its shady forests repose more than 8,000 clear blue lakes ranging in size from a mill pond to Lake Superior, the greatest body of fresh water on the globe. I am writing of this section, however, not because it is a summer resort, but because it is a problem; not a Minnesota problem, but a national, and one of our puzzling denominational propositions from the missionary standpoint.

If we draw a line through the southern part of Pine County across the state to Lake Traverse, we have Northern Minnesota set apart, a section containing 55,000 square miles or a territory approximately as large as Iowa, Wisconsin or Michigan and much larger than Ohio or New York. This great northern plateau is the source of three great river systems, the Red River system flowing into Hudson Bay, the St. Louis River system finding the ocean through the St. Lawrence and the Mississippi system emptying into the Gulf of Mexico. Vastness alone, however, does not mean much to the progress of the human race, but here greatness of resource is joined. In the western half is a prairie region unsurpassed for the growing of wheat. James J. Hill's name for this section, "The bread basket of the world," has come to be the familiar name for the Red River Valley.

Swing across to the northeast, however, and you find the greatest iron-mining district of the world, with a production of twenty-five million tons yearly. This section surpasses in the production of iron any single nation on the continent of Europe or any state in the Union. Into the great ore docks a continuous series of trains dump the iron ore at Duluth, Two Harbors and at Superior. Up and down the hill back of Duluth on a single line of railway pass daily 300 trains engaged in this ore traffic. Here also the United States Steel Company is building a city for the manufacture of steel which will find a market not only in this central section of the continent but overseas in China and Japan. Agriculturally, this Northern Minnesota region exceeds in its productions the total output of many of our agricultural states, employing some 90,000 men in its farm operations.

But I suspect that the thing that is to characterize this Northern Empire in the future has not yet been mentioned and is, indeed, in its infancy. No section on this continent except that around Niagara contains the amount of water power to be found in Northern Minnesota. One fall alone produces 35,000 horse power. A decade ago, men built their little mills nearby the water power, but in these few years has been developed the art of transmitting electrical power at a high voltage through wires to points over 200 miles away. This means a possibility in the way of manufacturing unequaled on the continent except at Niagara. The population of Northern Minnesota is placed at 650,000; this means only twelve people in a square mile, including the city population. Many sections of the East contain 300 people to the square mile. Switzerland, a much smaller region, has over three million people who through their thrift have enriched themselves in a section not nearly as fertile or productive. Bavaria, inferior in size and vastly inferior in resources, sustains a population ten times as large as that in Northern Minnesota.

Let us suppose that it was given to the denomination to plan again the religious future of the great state of Iowa, which has so enriched the world with its culture and influence. And yet this is the very opportunity presented to us today in shaping the future of Northern Minnesota. I started out by saying this was a denominational problem. Minnesota Congregationalism could easily assume the support of its own work in Southern Minnesota, where is still large growth and development. But Minnesota alone cannot undertake to evangelize this wonderful Northern Minnesota single-handed. Indeed a large per cent. of the wealth of this section, especially in iron, goes back to the older section of the country. Probably not twenty per cent. of the profit from the iron mines remains in Minnesota. The problem is therefore clearly before the denomination and its three great missionary agencies, the Building Society, the Home Missionary Society and the Sunday School Society. The Congregational churches in this section will help loyally in sustaining missionary effort and are capable of wisely directing such effort, but the denomination at large must put its shoulder behind this religious development.

Minneapolis, Minn. R. P. HERRICK.

During July in New York State there were 915 violent deaths by accident, murder or suicide. That is nearly thirty each day on an average in one state. One can see from these figures why tragedies make up so large a part of the daily newspapers. The 132 suicides in New York would probably have been fewer if the published descriptions of the causes and means of their taking off had been given less space.

Bible History and Its Interpretation

The greatness of the Bible as a book among books has been proved by the only tests that determine the greatness of any book, by the quality and extent and permanence of its influence, by the kind and degree of joy that it has produced in men. It is natural, therefore, to suppose that it possesses the qualities that make other books great. But the greatness of great books depends little upon their accuracy as records of facts. It depends chiefly on the universal human truth, which has transfigured the facts, on the ideals and inner experiences of which, through the power of a great spirit, the facts have become symbols and embodiments. The Bible is surely in its greater parts, and indeed as a whole, no mere record

Continued on page 284

To the Minneapolis Convention in October

Delegates from the central states to the joint meeting of the American Board Commissioners of Foreign Missions and the Congregational Brotherhood to be held in Minneapolis, October 13 to 17, inclusive, will find the best there is in train service and equipment, if they arrange for their railroad and sleeping car tickets between Chicago and the convention city via the

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Bible History and Its Interpretation

Continued from page 283

of historical facts. It is already, throughout, a religious transfiguration of facts, and has in this its power and value. When as historians we pursue our task of removing the interpretations with which the facts are overlaid, we are often sacrificing the greater for the less. It is better to see the facts as prophets and apostles saw them, transfigured by faith and vitalized by passion, than to see them just as they happened. It is indeed only because they were so transfigured that the facts had their permanence and power in human history. We must get behind the transformation and set the facts again in the light of common day if we would understand how they came to pass; but we must let them be reclothed again in the bright garments of passion and reverence if we would even understand their influence upon the course of events, still more if we would make our own their spiritual value. Whenever, then, in the Bible this inner light is of more importance than the facts it illumines, religion may rightly claim the first place, before historical study, in the reading of the book.—*Prof. Frank C. Porter, in July Harvard Theological Review.*

Risibles

THE OPEN MIND

"Biddy," says Pat, timidly, "did ye iver think o' marryin'?"

"Shure, now," says Biddy, looking demurely at her shoe, "shure, now, the subject has niver entered me moind at all, at all."

"It's sorry Oi am," says Pat, and he turned away.

"Wan minute, Pat," said Biddy, softly. "Ye've set me thinkin'."

THREE REASONS

Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged six, four and two years, respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy.

"I gave a package of Grape-Nuts to a neighbor whose three-year-old child was a weazened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

"There's a Reason."

Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A USE FOR AN ORNAMENT

A lady who kept a little curly poodle lost her pet, and called on the police to find it. The next day one of the force came with the dog, very wet and dirty. The lady was overjoyed, and asked a number of silly questions, among others, "Where did you find my darling?" "Why, ma'am," said the officer, "a fellow had him on a pole and was washing windows with him."—*Reynolds' Newspaper.*

ARRESTED CHRISTIAN PROGRESS

Smith: "What do you think of the Christian Science movement?"

Jones: "I consider it simply an Eddy in the current of Christian thought."

NO LACK

Little Harry, who was spending a summer in the mountains, stood one day caressing a Scotch collie. The young man who owned the dog, seeing the boy's admiration for the collie, asked:

"Have you any animals at home, Harry?"

At this the little lad replied, after pondering a moment:

"Yes, we have flies."—*The Delineator.*

A SPENDTHRIFT

Publican: "And how do you like being married, John?"

John: "Don't like it at all."

"Why, what's the matter wi' she?"

"The first thing in the morning it's money; and when I goes 'ome to my dinner it's money again, and at supper it's the same. Nothing but money, money, money!"

"Well, I never! What do she do wi' all that money?"

"I dunno. I ain't given her any yet."—*Literary Digest.*

MUST HAVE BEEN IN A DAILY OFFICE

"I can't keep the visitors from coming up," said the office boy. "When I say you're out they don't believe me. They say they must see you."

"Well," said the editor, "just tell them that's what they all say. I don't care if you cheek them, but I must have quietness."

That afternoon a lady with severe features called to see the editor. The boy assured her it was impossible.

"But I must see him!" she protested. "I'm his wife."

"That's what they all say," replied the boy.

The editor now carries a careworn face, and there is a new boy wanted in that office.

ASKING TOO MUCH

An anxious father whose son went in for an examination at Yale telegraphed him this question, "Did you succeed or did you fail?" The son replied, "Yes." The father telegraphed again, "Yes what?" The answer came promptly—"Yes, sir."

HOW SHE DID SING

Without a murmur all harsh sound waves ceased their undulations as if to leave a smooth passage for sounds of unrivaled sweetness from another world, and as the tremor of her voice gradually and almost imperceptibly grew fainter in the far distance the silence was so intense that it seemed any contrary noise would have shattered it into a thousand fragments.—*Nashville Banner.*

HE ADORNED HIS OFFICE!

A certain English mayor, whose period of office had come to an end, was surveying the work of the year. "I have endeavored," he said with an air of conscious rectitude, "to administer justice without swerving to partiality, on the one hand, or impartiality, on the other."—*London Daily Telegraph.*

September Weddings

The Best Examples

of **China, Crockery and Glass** to be found on sale anywhere may be seen at the store of

Jones, McDuffee & Stratton Co.

Franklin Street.

Recent importations from the English, French and German potteries enable us to exhibit extraordinary specimens from famous **potters** and **glass makers.**

Lovers of costly porcelain are invited to examine the largest and most varied stock in these lines under one roof on this continent.

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Everything pertaining to this branch of commerce, **from the ordinary, thru the medium, up to the costliest lines** —in sets or parts of sets, whether for utility or ornament. No order so small or so large as not to receive efficient execution.

Returning tourists are invited to inspect our exhibition, whether to purchase or to view the best products of ceramic art.

Prices in plain figures, and we are not undersold if we know it.

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For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. $25 Certificates of Deposit also for savings investors.

PERKINS & CO., Lawrence, Kans. Ask for Loan List No. 699.

GENUINE BARGAINS IN HIGH-GRADE UPRIGHT Pianos. Slightly used instruments: 12 Steinways from $350 up; 6 Webers from $250 up; 9 Krakauers from $250 up; 7 Knabes from $250 up; 3 Chickerings from $250 up; also ordinary second-hand Uprights $75 up; also 10 very fine Parlor Grand Pianos at about half. Write for full particulars. Cash or easy monthly payments. Lyon & Healy, 62 Adams Street, Chicago. We ship everywhere on approval.



Our Readers' Forum

Where Religious Liberty Is Unquestioned

I am delighted with the weekly visits of your valuable paper—do not see how I could get along without it. But once in a while I am shocked. For example, I cannot understand why *The Congregationalist* in a recent editorial, or a body of Congregational ministers, should be surprised at the following statement by one of their number: "If it were necessary to give up my reason or my religion I would surrender my religion without a moment's hesitation," when as a disciple of Jesus it is difficult to see how one could do otherwise. We do our forefathers injustice when we say, or intimate, that they sacrificed their reason for their religion. If it was ever thought heroic to give up one's reason in order to keep religion, it was so thought only in the case of a weaker minded as compared with a stronger minded person, the weaker minded accepting the *reasonable* decisions of the stronger minded one. What the priest or prophet considered fit for one's religion must be accepted by the weaker brother whether he could understand it or not. Therefore he was told, reasonable or unreasonable to him now, he must accept because his religious superior had so decided. But even in this case it was the exercise of his reason in the trustworthiness of his human saviour (priest or prophet).

But in the Congregational church where every man is his own priest or prophet, and where this doctrine is one of the fundamental principles of the church, such a thing as being surprised at the statement referred to above *is simply a surprise to me.*

We out here on the prairies of Oklahoma, Texas and New Mexico, far away from our Congregational home (New England), have believed and preached this doctrine for years and have never received applause, nor have we looked for it. We have been in the habit of considering this doctrine as a sort of self-evident truth. . . . But perhaps glorious old New England has been getting away from her once sacred moorings—and therefore it seems so wonderfully good to get back—hence the applause.

Amistad, N. M. J. G. LANGE.

A Helpful London Pastor

A stranger in a large city is often glad to know, on a Sunday, where he can find real spiritual nourishment. There is no lack of distinguished preachers or of interesting services in London. After varied experiences in St. Paul's, Westminster Abbey, an East London "High" Church, Dutch, French Huguenot, and various Presbyterian and Congregational churches, several New England Congregationalists have found the most helpful service in a Congregational church in Purley, Surrey (a dozen miles south of London), of which Rev. Arthur Pringle is pastor.

Mr. Pringle, a graduate of Western College, has something of the earnestness, directness and insight of Henry Drummond. During his ministry of five years, the iron "Lecture Hall" was first enlarged, and then gave way to an attractive brick church. This also after three years had to be enlarged, and today there are but forty-one of the available sittings not permanently let.

The evening service is attended by many people of other denominations, who frankly say they go there to get some real meat. The Thursday evening conferences take up vital questions of present-day interest often suggested by a previous sermon. These topics are discussed with a frankness and directness of expression which show people as well as pastor are thinking out the themes broached from the pulpit. A series of Sunday evening addresses on The Wayfarer's Religion is to be published by the *Christian World*, with the editorial staff of which Mr. Pringle was at one time connected.

As one notes the spirit of worship on Sunday and the spirit of well organized but unostentatious service in the week, one feels the church is fulfilling the prayer of its pastor, "May our church be more and more a quiet refuge from the care and noise of life, a reverently consecrated place where hearts are uplifted in the quest of truth and strength; but may it all end in that spirit of individual and social service which, our Lord being witness, must be the test by which our lives stand or fall."

Hanover. H. D. F.

Needed Transportation

We have taken up our work in Eastern Washington where we have five preaching points, five large Sunday schools and two more outstations now asking that we organize schools in their neighborhood. This work requires driving for regular and special services about a hundred miles a month. Many of the neighborhoods are new and the people working hard to get a start. The combined contributions are sufficient to keep the pastor, but makes no provision for a "rig" to do the work, it being necessary to hire a livery for such purposes. I thought possibly some readers might be sufficiently interested to contribute towards the purchase of a much-needed outfit, which would be used exclusively for this work. The salary is not large enough to enable the pastor to purchase it, and the interest of friends would help us greatly.

Springdale, Wn. A. J. BALDWIN.

That John the Baptist in the financial wilderness, the *Wall Street Journal*, again sends forth its cry for religion as the supreme need of the country, saying, "What America needs more than railway extension and Western irrigation and a low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night so as to get the chores done and go to prayer meeting."

SURE TO ASK

The Kind of Coffee when Postum is Well-made.

"Three great coffee drinkers were my old school friend and her two daughters.

"They were always complaining and taking medicine. I determined to give them Postum instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoonfuls to the pint of water and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up her cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor.

"I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum.

"I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." Read "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE SANE SIMPLE LIFE

SUMMER IS THE TIME TO LEAD IT—HOW IT IS GAINING VOGUE WITH FASHIONABLE RICH AND THE POOR—THINGS TO EAT IN HOT WEATHER.

The old saying that we have to go abroad to get the "news" from home is well illustrated in a recent article in the *London Mail* under the caption, Eightpenny Luncheons for Millionaires. A New York correspondent writes of the spread of Wagner's Doctrine of "the simple life," describing the flourishing colonies of vegetarians in this country and the remarkable tendency toward simple living. After showing how the simple life is gaining vogue he writes as follows:

"But it is among the rich that the simple life is gaining the greatest vogue.

"The daily menu of the woman of fashion nowadays is somewhat as follows:

"Breakfast: Cereals, such as rice and shredded wheat biscuits, with chipped bananas and peaches, and the juice of a lemon or orange mixed with a dried cereal food."

In a recent article in *The New York Times* a Boston correspondent also writes of the spread of vegetarianism and the simple life, referring especially to Mrs. James Bryce, wife of the British Ambassador, who is practicing the simple life so far as diet is concerned during her stay at the North Shore, and who finds many disciples among the fashionable folk who have said good-by to animal food and are making their meals consist largely of such food as cereals, asparagus, celery, lettuce and fruits.

All of which merely calls public attention to the fact that the American people, both rich and poor, are gradually adopting a more rational diet for the summer months and are living more in accord with Nature's laws. When it comes to eating, however, it is well to steer clear of the faddists. The wise person follows the lines of common sense which lie midway between the vegetarian and the meat-eater. When it comes to vegetables, it is best to select those that grow above the ground, such as peas, lettuce, beans and spinnach. Such vegetables as potatoes, turnips and carrots, being almost entirely starch, are not easily digested in summer.

Of the cereals, which are the most wholesome substitutes for meat, shredded wheat biscuit is to be preferred because it has all the strength-giving material in the whole wheat, prepared in the most digestible form, and being made in the form of little loaves or biscuits, lends itself to so many delicious combinations with berries or other fruits or creamed vegetables. It is not only the most wholesome and healthful of all the breakfast foods when eaten with milk or cream, but, being ready-cooked, it is so easy to get up a delicious meal with it in a few minutes by heating the Biscuits in the oven until they are crisp and then covering them with berries or other fruits and serving with milk or cream. These shredded wheat biscuits contain much more body-building material than meat or eggs, are much more easily digested and hence are an ideal summer food.

Marriages

RICHARDSON—FARLEY—In Hanover, N. H., Aug. 16, by Dr. W. J. Tucker, Rev. Cyrus Richardson, D. D., who recently closed a twenty-six years' pastorate over First Church, Nashua, N. H., and Mrs. M. Lizzie Farley.

Deaths

BILLINGS—In Framingham, Mass., Aug. 8, Frederick A. Billings, 72 yrs., 10 mos.

NERMILYE—In East Orange, N. J., Aug. 13, Mary M., daughter of the late Rev. Dr. Robert G. Nermilye of Hartford, Ct., and formerly professor in the Hartford Theological Seminary.

SEYMOUR—Entered into rest, Aug. 8, at Chester Heights, Pa., Lucretia Robertson, widow of Dr. James H. Seymour, surgeon of First Nebraska Vol. Regiment, aged 77 yrs. The funeral service was held Aug. 12 at the residence of her son-in-law, William W. Fiske, 3403 Hamilton St., Philadelphia, Pa. Interment at Hanoverton, Ohio.

PURE MILK FOR BABY.

Sanitary milk production was first started by Gail Borden in the early 50s. The best systems today are largely based on his methods, but none are so thorough and so rigidly enforced as the Borden System. For over fifty years the Eagle Brand Condensed Milk has proved its claim as the best food for infants.

Americans Can Share Effectively

in the advancement of

TURKISH RECONSTRUCTION

By liberal investment in American institutions in Turkey. Central Turkey College at Aintab, the oldest of the American Colleges in the interior of the country, has special immediate needs, and invites investigation of its record, opportunity and plans. Preparatory, collegiate and hospital departments. Write for the last "Bulletin." Address Pres. J. E. MERRILL, 708 Congregational House, Boston, Mass. American Board authorizes appeal.

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Correspondence may be addressed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President*.
REV. G. MCPHERSON HUNTER, *Secretary*.

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

Our Benevolent Societies

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

MISS MARY E. BLAIR

The finest type of the New England teacher of the last century was nobly exemplified in Miss Mary E. Blair, who died July 4, 1909, in Plymouth, N. H.

The daughter of Judge Walter Blair, she was born in Plymouth, Jan. 15, 1824. At the age of fifteen with the education gained in the Plymouth schools she began to teach. Not content with her slender equipment of knowledge she undertook, in those days before the advent of the women's colleges, her own process of self-education. Possessed of a remarkable grasp of understanding, and gifted with so extraordinary a memory that Monday morning she could repeat word for word the sermon heard the day before, she had also indomitable industry and perseverance. Taking courses in Boston and elsewhere, going to Montreal to perfect her French, but chiefly by her own reading and study she gained attainments that many a college graduate might envy. To the power of fluent French speech, she added a reading knowledge of Latin, Greek, German, Italian and Spanish. In her chosen fields of history and literature her learning seemed without limit. So exact and extensive was her knowledge that she was asked by publishers to examine books before publication to detect inaccuracies. With her thorough scholarship were also a discriminating appreciation and a keen enjoyment of whatever was beautiful in art, poetry, music and nature.

Teaching went hand in hand with her own study. Indeed she seemed to study not so much for what she could gain as for what she could give. During her sixty years of work she taught at Bradford and Abbot Academies, at Wheaton Seminary and in various private schools in Boston, delivering lectures on the history of art at Wellesley College and elsewhere.

Much as she was interested in study she was more interested in the development of her scholars. She stimulated the brilliant, she had infinite patience with the dull. Thoroughly read on both sides of a disputed question she was a warm partisan and made whatever she was teaching intensely real. Her enthusiasm kindled a like fire in her pupils. Hundreds of girls in these different schools can never cease to be grateful to her for the history of the past made vital and present, for the outlook into the great world movements of the day, for the beauty revealed in poetry and art. To each school in which she taught she gave without stint a loyal devotion which never said, "It is not in the bond." She was associate principal at Abbot Academy and at Miss Gilman's School in Boston, but she did not enjoy such responsibility, though her judgment in practical matters was always clear cut and valuable.

Modest as to her unusual acquirement, and always retiring, she yet enjoyed the friendship of Longfellow, of Whittier, of Lucy Larcom and others of the literary people of her day. Some of her own poems were published in a collection of New Hampshire poems.

The richest element in Miss Blair's nature was her warm and loving heart. Seeing her serene and dignified presence and awed somewhat by the height of her attainments, her pupils did not always realize the warmth of her interest in them or the depth of her affections. Perhaps only her own family could know of her unselfish devotion to her friends, of her constant sympathy with the joy and sorrow of all those with whom she came in contact. Her care and love were lavishly given to the nephews who were the delight of her heart. With one of her nephews, when her teaching days were over, she made her home, happy in the devotion that surrounded her, reading foreign languages, keenly interested in the world's progress, enjoying the scenery of her native town. When the pain and weakness of old age and illness came to her she accepted them with unvarying sweetness and resignation. Uniting early with the Congregational church in Plymouth she later removed her relation to the Old South Church in Boston to which she gave loyal affection.

F. V. E.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday Schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Church and Ministerial Record

Calls

BABB, J. FRANKLIN, Laconia, N. H., to Deerfield. Accepts.

BARTLETT, ERNEST C., Philadelphia, Pa., to *Central*, Dracut, Mass. Accepts.

BROWN, FRANK J., E. Chicago, Ind., to Tonica, Ill. Accepts.

BUNKER, FRED R., lately under commission of the American Board in S. Africa to Medfield, Mass. Accepts.

BUTTERFIELD, RAY E., Hartford Seminary, to Village, Medway, Mass. Accepts.

CLARK, ERNEST C., *Elm*, Plymouth, Pa., to Sharon. Accepts to begin about Nov. 1.

CLEMENTS, EDGAR T., Nutley, N. J., to *Westchester*, White Plains, N. Y.

GREEN, GEO. E., Fort Pierre, S. D., to Canton. Accepts.

HARBUTT, ROB'T G., Searsport, Me., to Millbridge and Cornish; declines. To Buxton and Bar Mills; accepts.

HUMBERD, ISAAC A., Cobden, Ill., to *Union*, St. Louis, Mo.

MUNGER, EARL A., Oberlin Seminary, to Pasco, Wn. Accepts to begin Sept. 19.

PERDRIAN, LESLIE H., Albion, Pa., to E. Smithfield.

ROMIG, E. H., Y. M. C. A. Secretary, Pottsville, Pa., to *Germantown*, Philadelphia.

SIMPSON, HERBERT A., Centerville, Mich., to (Presb.) Homer.

STEVENS, CHAS. L., Phippsburg, Me., to Union. Declines.

Resignations

AIKEN, WM. A., Morrisville, N. Y., after six years' service.

BATES, CHAS. S., Truro, Mass., after nearly three years' service.

BOWN, FRANK A., Medical Lake, Wn.

EVANS, J. CHAS., Wayne, Ill.

MESERVE, I. CURTIS, Plymouth, San Francisco, Cal.

PYCHE, HOWARD H., Campbell, Neb.

VAN WAGNER, OLIVER J., Auburn, Cal., to take a year's rest before entering another field.

Dismissions

THOMAS, OWEN, S. Sharon, Pa., Aug. 17.

Meetings and Events to Come

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD POST CONFERENCE, August 11, Oct. 1.

AMERICAN HUMANE ASSOCIATION, St. Paul-Minneapolis, Minn., Oct. 5-7.

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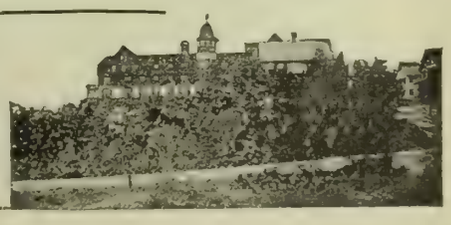
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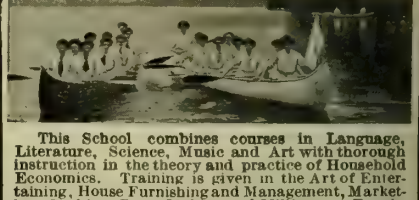
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Contents 4 Sept., 1909

WHEN THE SCHOOL BELL RINGS 293

"IF I WERE TO GO TO COLLEGE AGAIN"—A SYMPOSIUM 298

THE ISSUES NOW BEFORE EDUCATORS 303
WILLIAM DEWITT HYDE

HOW INDIANA SENDS HER TEACHERS TO SCHOOL 305
WILLIAM BYRON FORBUSH

THE DAILY VACATION BIBLE SCHOOL 307
ELLA GILBERT IVES

HIGHER EDUCATION FOR THE IMMIGRANT 308

THE RELIGIOUS APPROACH TO STATE UNIVERSITIES 309
REV. C. S. PATTON

A SPECIAL OCCASION—A STORY 311
J. L. HARBOUR

REGULAR FEATURES

Event and Comment 294
Denominational Co-operation in Foreign Missions—Prayer Meeting Editorial 297
Editorial in Brief 297
In the Congregational Circle 299
Personalia 299
Closet and Altar 312
The Children's Pulpit 313
Firelight Club 314
The Sunday School—Lesson for Sept. 12 315
For Endeavorers—Topic for Sept. 12 315
Among the New Books 316
Church and Ministerial Record 321
Meetings and Events to Come 321
Marriages and Deaths 321

CHURCH NEWS

Call to the Brotherhood Convention 299
Loss of the Hiram Bingham II. 304
More Power for the National Council 306
Revision and Absenteeism 310
Boston 317
Northfield Aftermath 317
Culled from Calendars 318
Chicago 319
Ward Academy Suffers 319
George Adam Smith on the Pacific Coast 320

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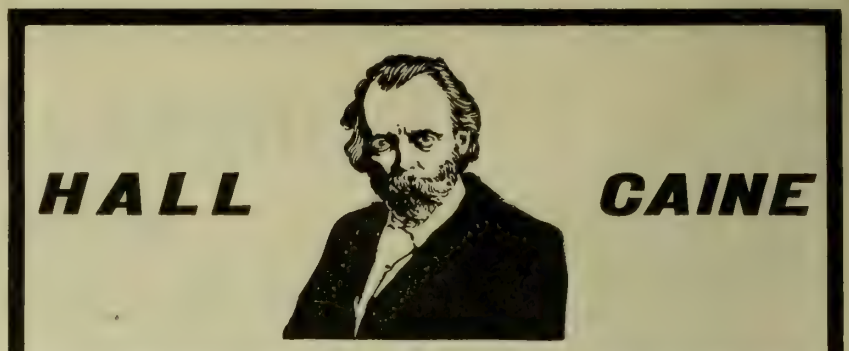
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When the School Bell Rings

Few of earth's sounds carry more meaning than does the ringing of a school bell. Heard in every clime it is the well understood signal for merry boys and girls to cease their play and apply themselves to study. Whether it be the shrill tingle of a bell held in the hand of a village pedagogue or whether it peals forth from the stately towers of a college dowered with rich traditions, it becomes associated with life's most lasting memories. Whether it summons youth to the few advantages offered by hilltop or frontier schoolhouse or whether it calls them to the inspiring environment and rich equipment provided by many a modern city, it represents the provision of public or private beneficence for the coming generation. The ringing of the school bell in countless places throughout the world contributes constantly to the advance of democracy. It is an instrument of civilization, an unfailing token that man is born not simply to eat and drink, to delve in the soil and sport in the sunshine, but to cultivate his hands, his brain and his heart.

Shakespeare may write about the unwilling schoolboy being driven to his tasks, but we think better of the great mass of children large and little who, during this coming month, will hear and heed the school bell. Playtime serves splendid uses, but it may easily be unduly prolonged, as more than one parent and teacher can testify. When the cheeks have become ruddy and a full measure of recreation obtained, the best and in the long run the happiest thing for healthy, growing boys and girls is to turn to books and lessons and the routine and discipline of the schoolroom. Dimly perhaps now do some of them comprehend the value of specific tasks and application thereto, but they do not have to wait long before the prophetic character of what they are doing begins to disclose itself.

Perhaps to a few at least comes early the vision of what it means to earn a place in the greatest of all aristocracies—the republic of letters consisting exclusively of humble and patient learners—while the chance to attain distinction therein carries its own peculiar appeal to ambitious youth. Maybe this very month some boy is attending a district school in Vermont who will be known the world over thirty years hence for some contribution to learning. Maybe in an Idaho institution a girl is studying who not many decades hence will have written something that stirred the heart of multitudes.

A transient opportunity it is, however, which the ringing of the school bell offers. Careless school days, bright college years, are proverbially swift in passing. The school stays, the teacher may remain and grow gray in service. But only for a short time does a single generation of students receive the influence of either school or teacher. Once graduated or passed along to another set of influences, they can never retrieve ground lost in the earlier stages. They may write wise and helpful dissertations on what they would do if they were going again to school or college, but these reflections, while undoubtedly helpful to others, will not recall for them the wasted moments or atone for mistakes and failures. So when today's bell sounds remember that it offers today's chances only—perhaps your one chance, at least your best chance to become a student, a gentleman, a Christian.

For school life is a process. From year to year, even from month to month, children big and little change. The raw, boisterous youth gradually acquires some measure of self-control; the frivolous girl wakes up to the fact that life is at heart a serious affair. Responding to the many influences of school and college young people change in a manner hardly less marvelous to themselves than it is noticeable to parents and friends. Fortunate are they if during their school years they experience the greatest of all changes—what the theologians call the change of heart, by virtue of which life becomes Christ-centered rather than self-centered. Any school or college deserving of the name will seek to help the ones receiving its instruction not simply to be educated, but to learn what education is for: that it is first and foremost in the interest of character and personality, and that one who covets an education simply that he may be learned or rich, and not that he may love and live the righteous life, is far astray in his idea of what education is.

For there is an eternal distinction between a schoolhouse and a mill, and the ringing of the school bell means something far different from the ringing of the factory bell. The mill takes the raw material given it and produces uniform results in fabrics and other material commodities. But the school takes the human spirit and seeks to train it for the highest uses. And here the perversity or dullness of the pupil, may thwart or hinder the purpose of the teacher. That is why we say to young people, that upon themselves, upon the practice of the old-fashioned virtues of punctuality, diligence and obedience will depend in great part the worth of the school to them, and determine whether its product in their case shall be a strong, symmetrical, beautiful personality.

Then ring ye bells of learning! No sweeter sound floats forth on the autumn air. They summon the children of the whole world in this twentieth century of our Lord to enter gladly the open door of a golden yet transient opportunity.

Event and Comment

Looking Backward

No single feature of this school and college number will attract more general attention, we think, than the pages in which graduates of colleges tell what they would do were they to go over their courses again. They write frankly and to the point, and those intending to enter college this month as well as those partly through their courses may profitably ponder what has here been written. We have read with zest not only the relatively few articles selected for publication, but all submitted for the competition, and we have been impressed with the emphasis that the writers put upon the safeguarding of health through exercise and sufficient sleep, upon the cultivation of friendship and the desirability of seeking acquaintance with various types of companions, and upon the unwisdom of devoting too much time to money-yielding occupations. A number say they would be less critical of their professors and of the policies and atmosphere of the colleges than they were in their student days. Some would seek to know better the strongest men and women on the faculty and thereby gain the inestimable benefits arising from contact with forceful personalities. In short, the peculiar opportunities that college offers for forming lifelong friendships, for obtaining a deeper knowledge of self and for becoming truly educated appeal to these persons now that the chance is forever gone. And yet we are glad that these communications are not tinged unduly with regret. Far more pronounced is the element of gratitude and appreciation and both the literary quality and the moral note of all the communications we have received are the best evidence that it has royally paid this particular group of persons to go to college, whatever their sorrow now over things done or left undone.

The Effacement of Sectional Hatred

The celebration of Dixie Day, Aug. 24, at the Seattle Exposition has more than local significance. For a whole generation the tune of the Star Spangled Banner was alien in the Southern States, though it had been acknowledged as national, while Dixie, claimed by Southerners as peculiarly their own, had rarely been heard in the North. For several years, however, a change has been going on, which was illustrated when tumultuous cheering at this exposition greeted all the bands playing Dixie together. The Confederate Veterans were banqueted on the grounds. There was no discordant note. The scars of the wounds made by that terrible war in the sixties of the last century have healed and are covered over, for the great majority of the people of this country have known of it only as history. Its events are discussed by them as belonging to another time, and so far as bitterness is concerned, almost as though they belonged to another nation. Dixie is coming to be as truly a national anthem as the Star Spangled Banner. The statue of Robert E. Lee, the gift of the state of Virginia, is placed in the national hall of fame with that of Abraham Lincoln and no protest is heard. The problems of the South, especially the race problem, are assumed by the North as national problems and are being discussed with no more sectional feeling than questions of the tariff. Today no states exhibit more pride in the prosperity, principles and prospects of the United States as a nation than those once arrayed in rebellion against it. The pages of history do not record a greater change of public sentiment than this from animosity to magnanimity. The time is near at hand when a great national celebration of the complete reunion of all the states would be shared in by every section and corner of the land without a trace of ill feeling or a note discordant with national patriotism.

The Interstate Commerce Commission Restrained

Congress by the Hepburn Act gave the Interstate Commerce Commission power to fix railroad rates, after complaint against existing rates had been made and a full hearing had been had by the commission. On this authority the commission decided that rates from the Mississippi River to the Missouri River were too high as compared with rates from the Atlantic Coast to the Mississippi, and ordered reductions on five classes of freight. The United States Circuit Court in a decision rendered last week permanently enjoined the commission from enforcing the reduction. In this decision Judges Grosscup and Kohlsaat concurred and Judge Baker dissented. If this judgment is confirmed by the Supreme Court it will seriously hamper government supervision of railroads. In any case it will be a good while before the matter can reach the Supreme Court, as it will have to be passed on first by the Circuit Court of Appeals. As the decision now stands there is left to the Interstate Commerce Commission only the power to settle cases of rate discrimination and of unreasonable rates. It cannot raise or reduce local or through rates. There is plenty of evidence that the railroads do not intend to submit to the control of the commission in regulating charges until legal resources of resistance have been exhausted. More than thirty cases are now pending in the federal courts which have been brought since the Hepburn law went into effect, a little more than three years ago. The majority of these cases are appeals by the commission from decisions restraining it from enforcing rules it has laid down under the Hepburn law.

Poison or Preservative

After the Pure Food law was enacted by Congress the Government, having conducted experiments to test the character of benzoate of soda, condemned it as a food preservative and excluded from interstate commerce articles of food in which that drug was used. The manufacturers of benzoate of soda and of food products in which it was used demanded a reinvestigation of the matter. A commission of five experts was appointed for this purpose by Secretary of Agriculture Wilson under the direction of ex-President Roosevelt, with President Remsen of Johns Hopkins University as chairman. This commission reported that the use of benzoate of soda in foods is not harmful in small quantities. Other experts were also investigating and came to an opposite conclusion. The American Medical Association last June adopted a resolution denouncing the use of the drug. But the Government, relying on the report of its commission, reversed its decision and now allows the use of benzoate in foods when packages containing it are so marked as to show its presence and amount. The battle royal was fought over the question last week in the meeting of the National Asso-tion of Dairy and Food Commissioners at Denver, the forces in favor of the drug being led by Secretary Wilson, and those opposed to it by Dr. H. W. Wiley, chief of the federal Bureau of Chemistry. The association finally voted, 57 to 44, to approve of the report of the commission to legalize the use of benzoate. The report declared that a person may consume four grams per day without harmful results.

The Case against Benzoate

The Government referees affirmed that benzoate cannot be used to destroy the taste and odor of stale or tainted substances. Dr. Charles A. L. Reed, chairman of the legislative committee of the American Medical Association, says on the other hand: "Experience amply proves that sound fruits and vegetables, including catsup from sound tomatoes, can be

made to keep without the addition of benzoate of soda or of any other added deleterious medicament. Unsound fruit and the slush from canning factories, slush that ought to go only into the sewer, can be and are today being preserved, purveyed and extensively consumed as articles of food by the simple process of first medicating them with benzoate of soda, permission to do which is based upon the findings of this referee board." Dr. C. L. Lucas of the laboratory of biological chemistry of Columbia University shows from experiments on animals that one and four-tenths grams of benzoate killed guinea pigs in from five to seven hours, less than one-half the amount the Government referees said may be taken by a human being daily without harm. Dr. Lucas further says that in test cases where several persons took not more than three-tenths of a gram per day nearly all of them suffered ill effects. "Sometimes even smaller proportions produce in especially susceptible subjects the sensation and effects of benzoic acid, such as burning in the esophagus and stomach, followed by nausea, gastric pain, cutaneous warmth, fullness of the head and muscular weakness."

When experts differ so positively it is evident that the question is not yet finally settled. Fortunately those who use the original packages can determine for themselves whether or not they will eat foods containing this preservative. For it is still required that these packages bear labels showing the materials they contain. The effort will no doubt be made to abolish this requirement. If that should follow, it would not only expose the public to grave dangers, but would be unjust to preservers of food by natural processes.

Masculine Methods in Feminine Hands

Novel indications are appearing in various countries calling attention to the demands of women for the ballot. At Newport, R. I., Mrs. O. H. P. Belmont the other day opened her fine residence, the Marble Palace, for a meeting in the interest of woman suffrage, where for a fee of five dollars one could enter the parlors and hear what was said in favor of it, and for one dollar one could enter the grounds and boast that he had been there. A woman got into the Danish Parliament at Copenhagen, and shouted the demand of her sex so far as she represented it. The argument that women are not qualified to vote because they cannot fight has been answered by Mrs. Goldzier, a suffrage leader of Bayonne, N. J., who has asked the city council to appoint women on the police force, and has called on suffragettes to arm themselves, march to Trenton, surround the capital building and demand the surrender of the legislators at the point of the bayonet. In several instances women of social standing have proved that they can enforce their claims. In Glasgow, a company of them tried to invade St. Andrews Hall where the Secretary of State for the British Colonies was to speak. Being refused admission they threw stones through the windows and a number of them were arrested. The same evening suffragettes climbed on the roof opposite a public hall in Liverpool where Secretary of War Haldane was speaking and threw stones through the windows of the hall. Seven of them were arrested. At McKees Rocks near Pittsburg, Pa., 500 wives, sisters and sweethearts of strikers surrounded a restaurant where deputy sheriffs and stenographers were at luncheon and threw stones through the windows, injuring several of the beseiged party. Some of the women carried slung shots made by fastening a piece of brick in the toe of a long stocking and used it effectively.

At the annual convention of the British Association for the Advancement of Science held last week in Winnipeg, President Armstrong of the chemical section declared that the progress of chemistry was destined to solve the problems of sex. He said that in the coming struggle of women to compete with men in every way there can be but one issue: woman must fall and in falling must carry man with her to her destruction. That was the fate of Eve in the beginning. Still we cling blindly to the hope that the great tragedy of the creation may not be repeated till after our day.

Experiments in Law Making

A Russian who had lived some years in New York State lately remarked that in his own country there was much more liberty than in this one for persons who did not meddle with the Government. This is no doubt true, for in our country every citizen has the right to meddle with the government, and his responsibility to do so is constantly being urged on him. As the average citizen is not versed in the science of government, he interests himself most in local administration which he can comprehend and in regulating the habits of his neighbors. In most of the newer states and in some of the older ones hundreds of laws are on the statute books which were passed purely as experiments. Many of them have already been forgotten, some have been re-enacted by legislators who never knew that they were already laws, others have been repealed and a few are actively enforced. Some of these laws are rules of diet and health for individuals as well as those for the social peace and prosperity. In nine states, for example, cigarette smoking is forbidden, and in some of them it is a criminal offense to have possession of the kind of paper of which cigarettes are made. In Texas it is unlawful for a family to entertain guests in the home with a game of cards. In Oklahoma the proprietor of a hotel or boarding house is liable to arrest if the sheets of his beds are less than a certain length. The legislature of the state of Washington lately passed a law requiring persons contemplating marriage to submit to a physical examination and procure a physician's certificate of good health and competency to beget healthy children. In consequence a large number of marriage ceremonies of couples living in Washington have this year taken place beyond the limits of the state. To remedy this the legislature has just amended the law so that the affidavits of the prospective bridegroom and bride that they consider themselves physically well and mentally sane are accepted in place of the physician's certificate. In cases where laws invade private rights or seem oppressive to the community it is a satisfaction to remember that in a democracy the people in the final analysis make their own laws. The experiments they try on themselves are processes in the school of lawmaking, not rules imposed by hereditary or usurped authority.

The Migration of the Apple

When the now famous missionary of the American Board, Marcus Whitman, led his company of emigrants across the prairies and over the Rockies to the Pacific Coast, he took with him a handful of apple seeds, from which grew some of the first apple trees of the Western slope. He is the hero of history who saved Oregon to the United States, though his claim to that distinction is hotly disputed. But no one questions the fact that he carried the apple seeds, and perhaps after all they did more for Oregon than the treaty with Great Britain. For the seeds that went out in a missionary's pocket are being returned one hundred fold in boxes of apples shipped eastward, that bring from five to ten cents apiece. There are many orchards in Oregon, Idaho and Montana that will yield this year a profit of $500 an acre, and thousands of such orchards are springing up on lands which a few years ago were worthless sagebrush desert. Meanwhile the orchards of New England, the native home of the apple, are growing old and running out. The Baldwin apple was born within forty miles of Boston. It seems to be growing gnarled and hard like the old-fashioned New England farmer. Its successors, these full-blooded, ruddy-cheeked Westerners push it aside in the markets and command their own price. Said a dealer the other day: "New England apples are just vegetables. These things from out West are fruit." Travelers in Massachusetts and Connecticut cannot help noticing how few new orchards have been set out. Farmers seem neither to have time nor courage to provide apples for the future. They seem to be saying of the fruit dealers, "Our apples are only vegetables in their sight, and so they are in our own sight." The apple is

migrating to the far West. And yet, there are fortunes in the East for those who have the foresight to set out orchards and cultivate them according to modern methods.

Sermons in Trees

Nothing is more desirable in our landscapes than the shade trees that line the avenues of the towns and villages and fill the parks and climb the hillsides and adorn the meadows. But enemies are marching against the stately elms and the overspreading maples, and from one end of New England to the other the evidences of their depredations are seen in shrivelled leaves and bare branches. The gypsy moth and the browntail follow the canker worm, and what the elm tree beetle leaves the leopard moth destroys. His work is most insidious of all the pests, for he bores out of sight under the bark and girdles the helpless tree, moving so fast that the poison inserted in his track cannot overtake him. His presence is not usually suspected till the limbs begin to wither. Thousands of stately trees that have been the lifetime of a mature man in growing are being cut down by a foe whose safety lies in his insignificance. He has been so small that he has been overlooked till he has done his work. Is not here a text for the country minister? What are the sins that destroy character which has been long in maturing? What are leopard moths that bore into the lives of men and women and elude pursuit till they have sapped the vitality and made useless the human souls that were potentially noble? The story of many a highway that has long been the pride of the town is told in the words of the prophet, "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." But let the minister who would hold the interest of his rural congregation not fail to tell them all he can find out about remedies for the moth-eaten trees as well as deliverance for their moth-eaten souls; and let him ring out hopefully for both trees and souls the prophet's promise: "And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you; and my people shall never be put to shame."

Broadening Religious Sympathies

Over against the disadvantages of an extended vacation period for the churches may be placed certain gains arising from the inevitable changes and migrations in the summer. The churches which keep their doors open on Sunday, as a large majority of evangelical churches do, have an opportunity to hear new voices in the pulpit, and not infrequently a man who comes as a stranger goes away as a friend, having given a message of cheer and hope to more than one hungry soul. He in turn has a chance to inspect an unfamiliar field, and if he be a pastor, to find out perhaps that it is not his own parish alone that presents certain problems not easy of solution. The laymen, too, as they go about, can, if they will, by their presence and words, encourage those who are sustaining the local enterprise. We met in a Maine village the other Sunday two gentlemen and their wives whose church home is in a distant city, but who, though sojourning for a short time in this village, presented themselves at the sanctuary as their custom is at home and remained to exchange greetings with the pastor and members of the church. Evidently it was their habit as they went about thus to seek out their fellow-Christians. If this were a more universal practice it would strengthen Christian ties and impart a stronger sense of the wideness of the fellowship of all believers. He has made a good use of his vacation who has sought without ostentation to identify himself with the religious interests of the places that he has visited. He will go back the richer himself in his spiritual life for having improved the opportunities which not only Sunday, but week-days offer for manifesting that great grace which Paul calls "love of the brethren."

Normal Evangelism

Laymen's conferences are coming to be the fashion. Several of them on missions are now being held or prepared for. Some of them are so planned as to come to a climax in a great international assembly early next year. Their chief object is so to spread and intensify interest in missions as greatly to increase contributions. Another movement is in progress to increase the personal efforts of laymen for the conversion of men. A call signed by fifty laymen prominent both in the church and in business affairs has been issued for a conference on lay evangelism to be held in New York Nov. 3-5. Its object is solely to consider "how a greatly multiplied number of strong Christian laymen may be led to engage in personal effort for the salvation of souls." No new organization is to be formed. It is hoped to stimulate the efforts of laymen to speak to their fellows in daily intercourse with the object of winning them to Christ. The spirit of the early Christians would be revived through the success of such a movement. Methods of extending the gospel, which have been growing artificial and losing their force thereby would become natural. The large evangelistic campaigns says the call, "are necessary only because the Christian lay man is not doing his simple duty in active evangelism all the year round. And the large campaign can never reach all general lay evangelism can."

The Roman Church and the Higher Criticism

The Biblical commission appointed some years ago by the Vatican to settle for the Roman Catholic Church perplexities arising from the higher criticism and concerning the historicity of the earlier chapters of Genesis has issued its answer to a list of questions. These questions and answers are sufficiently positive to reassure the orthodox believer who is satisfied to rest on the judgment of his ecclesiastical superiors, and sufficiently vague to leave undisturbed those Catholics who are privately pursuing their own investigations. The skill of the commission in framing the questions is admirable. The answers are "yes" or "no." The most direct question is whether in the first three chapters of Genesis the word "day" can be taken either literally or as meaning a longer period of time, and whether free discussion on this point is lawful. The answer is "yes." And the next question with the answer affirms that the general order of creation and the fall of man and the promise of redemption must be accepted. Under an accumulation of words the discerning eye may see a cautious permission to think that the book of Genesis is not literal history scientifically expressed, while the suggestion is given that the safe way is to accept without question what the fathers have taught. Where the fathers have differed, what shall the devout student believe? Here is the adroit statement of the whole matter: "To the question whether in interpreting those parts of these three chapters which the fathers and doctors have interpreted in diverse ways without handing down anything as certain and defined it is lawful, saving the judgment of the church and preserving the analogy of faith, for everybody to follow and defend that opinion which he has prudently approved—the answer is in the affirmative." On the whole the document may be regarded as a reluctant and hesitating concession to Modernism with a caution to orthodox Catholics to pay no attention to it. It is officially translated into English and is to be read in all Roman Catholic Churches in America.

New Records in Aviation

Many nations were keenly interested in the races at Rheims, France, between a number of æronauts representing different countries. The fact that such a tournament was held is evidence of the amazingly swift development of this

new form of locomotion. At Rheims several of the world's most famous aviators entered the contests which meant not only the matching of men, but of types of machines. Both biplanes and monoplanes of varying shapes and forms of construction were used. One of the signal successes was that of Glen H. Curtiss, an American, who won the international cup known as the James Gordon Bennett trophy, for making the fastest ærial journey ever accomplished. He covered twelve miles in less than sixteen minutes. There were also endurance and altitude races. Immense crowds watched the æronauts and Curtiss was deluged with cablegrams of congratulation from all parts of the United States. In the meantime Count Zeppelin, the German, has been receiving the congratulations of his emperor at Berlin and those of the populace, and he and Orville Wright, the American champion, have made each other's acquaintance, while Wilbur Wright on this side the Atlantic, in addition to instructing the United States army officers in Maryland is planning to make this autumn ascents in and around New York City. So the speed records of the future are likely to eclipse anything thus far registered, as this wonderful machine goes on to master the air.

Denominational Co-operation in Foreign Missions

Foreign missionaries are continually confronting questions of world-wide magnitude. In the face of the problems relating to the social, intellectual, national, moral and religious regeneration of the great races and nations of the nearer and farther East, how can they pause to discuss whether a Council is better than a Presbytery or a Bishop than a Superintendent? When the missionary comes to deal with the individual, as for instance with a Chinese earnestly inquiring the way of life, and questioning the doctrine of the one supreme God, His love for man, a way of escape from the burden of his own sins, the possibility and the way of his meeting with a personal change that will make of him a new creature, what could more break into the sacredness and importance of the occasion than to introduce questions over which denominations have split in so-called Christian lands, but which, when one stands face to face with an inquiring pagan soul, would seem even blasphemous to mention?

When modern missions started in Japan there were half a dozen kinds of Presbyterian missionaries and as many or more Methodists. The missionaries soon found that they had no time to attempt to explain to the observing Japanese why there were such divisions, and when they tried it they discovered that they were wholly unable to make it clear. The Japanese could not be made to see why the Northern Presbyterians were conducting a mission in Southern Japan, while the Southern Presbyterians were in Northern Japan. They gave it up, and all these bodies came together as one body. All denominations united and made a Christian hymn-book, prepared Sunday school literature, and formed a standing committee representing all Christian missions and practically eliminated the most of what we call denominationalism. The same process was followed in Korea and is working its way out in China.

The missionary conference in Shanghai, China, held two years ago, was composed of all denominations working in that country. From first to last hardly a word was said in addresses, papers or debate that had the least flavor of denominationalism. It was a Christian and a missionary conference, in which denominations as such had no place. Permanent interdenominational committees upon education, literature, medical work, etc., were created at the time to plan for the future. The general sentiment prevailed in the conference that in the future the churches of China would not follow the lines of our own various denominations.

A year ago in Southern India the Indian churches of six different missions, under the leadership of the missionaries, and representing a native Christian community of nearly 150,000 souls and 118 churches, came together and formed the United Church of South India. This new church adopted a creed and a polity of its own which followed no denomination. There is every indication that other missions will come into this new Union.

One would hardly dare predict the possibilities of this movement in mission fields. It is certain that denominational distinctions which separate us here will not be perpetuated. The Lord has safeguarded this point by making it impossible to translate into the languages of the East our various denominational names. The tendency in all the large mission countries is to create a national Church of Christ, that shall stand for pure and simple Christianity without perpetuating the controversies that have so marred the history of the Christian Church since the Reformation. The movement in this direction would probably be more rapid than it now is were it not for the restraints put upon the missionaries of some Boards by the churches here at home. We confidently expect that when the native Christians are in full control, denominationalism as we understand it will not have much place. God's people are actually becoming one more rapidly in missionary lands than they are at home.

Prayer meeting topic for Sept. 5-11. The Growing Kingdom—Denominational Co-operation in Foreign Missions. Eph. 4: 1-16; John 13: 34, 35. Why the spirit of unity is stronger abroad than at home. Shining instances of actual co-operation, in Japan, Korea and China. The new South India United Church. The possible future outcome of unity movements.

Editorial In Brief

This school and college number contains much to commend it alike to teachers, parents and young people now being instructed in school, college or university. The illustrated articles relate to subjects and movements of importance. Pres. W. D. Hyde, than whom there is no better informed person in the country, furnishes a strong and comprehensive survey of the Issues Now Before Educators. Mr. J. L. Harbour's story and the broadside of opinions on life in college, supply in abundance the human element for the issue. President Mallary's description of the institution at Springfield, so dear to his heart, will not escape the attention of those who have to deal in one way and another with the immigrant problem. A Massachusetts minister gives us some interesting aftermath from the Northfield Conference.

The competition of articles on What I Have Learned from Others this Summer closes Monday, Sept. 6. Any manuscript received on Monday, provided it does not exceed seven hundred words, will be considered.

The money value of one man's life was shown when the market price of seven stocks declined $152,000,000 following the news of Mr. Harriman's illness last week.

The *Presbyterian Standard* puts Yale and Harvard "under a common ban" because of "the sameness of unsoundness in the cult of both." We trust there will be no dispute between these two universities over the question which shall have possession of this common ban for its ethnologic collection.

The word "unique" is defined in the dictionaries as describing a thing "unparalleled or sole of its kind." The use of this word has become so common that we are persuaded that the things it was meant to describe have entirely disappeared. We urgently request all our correspondents to cease from uniquity in their communications to *The Congregationalist.*

A Zurich chemist has discovered that from the lava which covers Herculaneum enough potash for fertilizing purposes can be extracted to pay for excavating the long buried treasures of that city. These are reputed to be of greater value than those of the neighboring city of Pompeii, but are buried much deeper and are more difficult to reach. Now the treasure on the top will be utilized to unearth the treasure beneath.

Alabama is now legally as dry as the desert of Sahara, so far as alcoholic liquors are concerned. Sheriffs can enter any private house where they suspect that liquor is kept and can destroy it if found. Temperance advocates can move for the impeachment of any sheriff who refuses to obey the new laws. Here is a field for temperance activity which the whole country will watch with interest.

Bar Harbor, Me., experienced a rude shock on Sunday, Aug. 22, by a sheriff's raid on a gambling den, which, the proprietor said, had never before been disturbed during the fifteen years he had been in the business. The expensive outfit, including a roulette table costing $1,200, was captured. Some of the visitors to this fashionable resort think it was fortunate that the raid was postponed to near the end of the season.

A commission appointed by the Turkish Government has issued a declaration acquitting the Armenians of responsibility for the massacre at Adana, when several thousands of their number were murdered. It is no doubt a satisfaction to the survivors to have themselves and their dead kindred and friends pronounced innocent. But the world would like to hear from the Government who were the murderers and what is to be done with them.

Something is wrong with a trade which is continually on its defense. Rev. E. D. Kohlstedt of Milwaukee, Wis., writing in the *Northwestern Christian Advocate* of the attitude of the German-Americans toward the prohibition movement, calls attention to what we must all have remarked, "I haven't heard a pro-liquor address in the last two years, from Mayor Rose down to the humblest representative of the liquor interests, that did not begin with an apology for the saloon."

The trustees of the estate of the late Mr. Barnato, the owner of South African diamond mines, have appropriated $1,250,000 for the study of cancer, and will build a hospital for patients in London, next to the cancer wards of the Middlesex Hospital. Though no real advance seems to have been made in the knowledge of this dreaded disease by the efforts and expenditure of the last six years, there is good reason to hope that human skill will find means to conquer it.

The annual meeting of the League of American Municipalities was held in Montreal last week and was attended by about 1,000 delegates. It was stated that during the last two years 135 cities had sought the help of the National Municipal League, whose secretary is Clinton Roger Woodruff of Philadelphia. Forty cities had adopted the commission form of government, such as Galveston and Des Moines, and thirty-three other cities representing twenty-five states are considering it.

Japan has an area of 147,651 square miles, on which live some fifty millions of people. The United States has 3,743,344 square miles, on which are settled about eighty-six millions. Yet the railroads of the United States are importing great quantities of Japanese white oak ties, because they are cheaper and better than what can be had in America. We have yet to learn that a thickly settled country must have forests and take care of them. The pioneer with the ax now gives place to the forester with ax and spade.

Meetings for men only and for women only have become important parts of the machinery of modern revivals, and men's movements and women's unions have to be organized separately in order to raise money for missionary and philanthropic work. Now the International Sunday School Association announces that Mothers' Day is to be changed to Parents' Day in its program, and the fathers are to be let into the celebrations. Is this a sign that the eternal sex question is to be less prominent in religion, education and benevolence?

One of the competitors for the prize awarded in this number of *The Congregationalist* declared in his article that if he were going to college again one of the first things he would do would be to acquire a dress suit and learn to dance. He is a Congregational minister, too, by no means of a frivolous disposition and successful in his pulpit and pastoral work. What he might have become in our Congregational Zion had he adopted measures for the taking on greater social polish during his college days, who can tell?

The Simplified Spelling Board, which received such effective advertising three years ago when ex-President Roosevelt adopted its list of shorter forms of 300 words, has now published a list of 3,261 words spelled in new ways. Many persons never use so many as that number of words. Those who laboriously learned to spell correctly in the country school will hardly take up the task again. The new words look queerly, but once adopted would be handier than the old ones and would mean just the same. We wud not if we cud, hed of the muvment.

Idealism, says *The American Hebrew*, is a characteristic Jewish trait. It instances the artist Louis Loeb, who died not long ago, who turned from the work of an illustrator, at which he was financially successful, to take up the more difficult problems of the higher forms of art. The point needs no arguing. The greatest Hebrews—Moses, Elijah, the poets of the Psalms, Isaiah and the whole company of prophets—above all Jesus of Nazareth, the greatest of them all—have been idealists. Without that trait the children of Jacob could never have been the chosen people.

Before the alarm over the probable exhaustion of our coal mines by the end of this century has had time to spread, we are assured that the area of coal regions already surveyed in Alaska has revealed six billion tons, much of it as valuable as the anthracite of Pennsylvania. This will do for a starter. Its value at only a dollar a ton is forty times as great as Alaska's entire output of gold thus far. Taken all in all the purchase of that vast territory from Russia by our Government for $7,500,000, the joke of the day when the transaction was made, was not a bad trade, thanks to William H. Seward.

A pathetic petition to the Queen of England is being extensively signed by village women "for some relief from the motor cars." The petitioners say: "Our children are always in danger, our things are ruined by the dust, we cannot open our windows, our rest is spoiled by the noise all night. If they could be made to go slow through the villages it would be a great thing; but we are only poor people, and the great majority of those who use motor cars take no account of us." This petition would get a vast number of signatures in this country if it would do any good.

A Risible in last week's *Congregationalist* entitled, How She did Sing, brings to us a description which surpasses it. It is from the *Australian Christian World*, and is part of an account of the Chapman-Alexander revival meetings referring to Mr. Naftzger's singing: "A voice romantic as the tones of a 'cello and with a wonderful way of gradually gaining color and body and as gradually paling to an almost etiolated impassivity. At one moment he flings himself upon a note as if he would reach the ear of God with it and could not; the next all appeal and desire has died and only faith is left."

What should a great modern city be like? The minds of its citizens are likely to differ much about the answer because many of them have given little thought to the matter. Boston is to give in November an exhibition in its Old Art Museum building, which will be instructive and interesting along this line of municipal improvement. Plans of street improvement, appliances for decent living in small space, educational and social improvements will be set before the people as object lessons. Why might it not be well to have an exhibition of what a church might be in its internal life and external economy? But every church ought to be that wherever it is.

Dr. Adoniram Judson—*nomen clarum*—of New York says that blowing the nose aggravates a cold in the head. He advises that when the nose is stopped up the breath should be forcibly expelled. It is what we have always believed. It usually gets out through the nostrils. There are other disadvantages connected with nose-blowing. It is told of ex-Senator H. Gassaway Davis, a Democratic candidate for Vice-President who began life as a railroad brakeman, that he was once dozing in his seat in the senate when Hon. Allen G. Thurman of Ohio very forcibly expelled his breath, with a flourish of his red bandanna handkerchief. Mr. Davis awoke, sprang up and grasping the back of his chair tried to twist it round. He had dreamed that he heard the signal for "Down Brakes."

The general assumption that the Christian churches of America are declining is not supported by the latest report from the United States Census Bureau. The census of religious bodies, taken in 1906, as compared with that of 1890, shows that the total number of church members, 32,936,445, has increased in sixteen years from 32.7 per cent. to 39.1 per cent. of the population. Of these 61.6 per cent. are Protestant and 36.7 are Roman Catholic, leaving for those of other than Christian religions, 1.7 per cent. These are chiefly Jews. The proportion of males is largest among Roman Catholics, 49.3 per cent., and smallest among Christian Scientists, 27.6 per cent. It must be remembered that the former count all baptized persons as members. The value of church buildings is put at $1,257,575,867. On the average eight new houses of worship are added to the number every day in the year.

Once more a case of conspicuous heroism comes to light in the case of a wireless telegraph operator. George C. Eccles was stationed on the steamer Ohio which left Seattle for Valdez, Alaska, last week and was wrecked a few days later. When the ship struck the rock he communicated with an operator on the Alaska shore who in turn started other steamers toward the sinking ship, and as they went had one or two further messages from Eccles giving them the latitude of his ship and announcing that the passengers were being taken off in small boats. Then came this final message, "Passengers all off and adrift in small boats, captain and crew going off in the last boat waiting for me now—good-by." He went down with the boat. And so another name is added to the splendid list of those who stayed at the post of duty until their last chance of self-preservation was gone. Modern inventions are giving us something besides new appliances that add to the comfort and safety of many. They are also offering

to plain every-day men a new chance to play the hero.

English Roman Catholics in sympathy with the Modernist movement are not letting the death of "Father" Tyrrell and the incidents and consequents of his funeral pass unnoticed. In the *London Times* a prominent Roman Catholic, Mr. Robert Dell, calls upon the men of his party for a brave outspokenness: "Which of us would not choose to be in communion with George Tyrrell and with all that is best and noblest in humanity, rather than with Pius X. and the spies, informers and professors of mendacity by whose agency he governs his 'docile flock of sheep'?" Mr. Dell is a layman. He has spoken out in meeting and is likely to find himself cut off from the Roman communion. But that will not make him less a Catholic of the Holy Church in which we all profess our faith.

Here, also, is Mr. Dell's picture, from the inside, of the Roman Church, which in its bitterness reminds of the terms in which before the Reformation men were wont to describe the corruptions of the church: "The Roman Church is what it has been for centuries, a narrow and intolerant sect, acquiescing in religious liberty and equality only when and where it is not strong enough to demand privilege, refraining from physical persecution only because it has not the power to use it, but persecuting as ruthlessly as ever by all the means that are still in its power." But this is a description of clericalism rather than of the Church. A blind obedience always tends to become the unconscious or unwilling servant of a selfishness without scruple or a bigotry without pity.

In the Congregational Circle

The officers of the American Missionary Association are getting their forces into line for the sixty-third annual meeting, in Burlington, Vt., Oct. 19-21. They have secured some active Vermont workers on their local committee, and if organization and attractiveness of program can secure a representative gathering the record attendance made some time ago at Worcester, 1,008 delegates, should be approached if not equalled. After greetings from the governor of the state and President Buckham of the University, Dr. S. H. Woodrow preaches the annual sermon. These individuals will be entertained by local churches: committee and officers, speakers, returned missionaries from the A. M. A. field, delegates from state conferences and local associations as well as delegates from contributing churches, each of them being entitled to two beside the pastor, and all life members. Communications regarding travel and accommodation should be addressed to the chairman of the transportation committee, Mr. W. J. Van Patten, at Burlington.

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On Aug. 26, Dr. L. C. Warner, treasurer, and W. E. Lougee, secretary of the finance committee of the Joint Campaign Fund, made the first distribution of funds collected, amounting to $180,000. Of this amount the Home Missionary Society received $96,264, the American Board, $52,747 and the American Missionary Association, $30,989. This reduces the debts of the three societies from $273,094.84 to $93,094.84. It is hoped that payments upon the pledges will be made so rapidly that by Nov. 1, at the latest, the balance of the debts will be removed.

The Sunday Bill not a Law

Referring to the item on pages 262 and 263 of issue of Aug. 28, you are a little too ready to level a thrust at Connecticut. It *does* require a majority of the General Assembly to override a governor's veto, and when the Sunday bill matter came up in the House of Representatives the veto was sustained by 105 to 84, and for lack of concurrence with the Senate the bill failed of passage and is not a law.

GEORGE M. CARRINGTON.
Winchester, Ct.

Personalia

Evangelist Billy Sunday was bruised and his wife severely injured one day last week while riding at high speed in an automobile by colliding with another car. The previous Sunday he had raised about $4,000 at the Winona Bible Conference to defray its expenses, of which he contributed $500.

Hannibal Hamlin, Vice-President of the United States during President Lincoln's first term, was born in Paris, Me., Aug. 27, 1809. On the centenary of his birth a bronze tablet was unveiled in a lot in front of the Hamlin homestead, in the presence of the governor of the state and a company of distinguished guests.

Mr. H. A. Dalby of Naugatuck, Ct., had a communication in *The Congregationalist* of June 3 expressing his religious views. This article brought to him many letters, some asking questions to which he replied in another article which, because of its length and for other reasons the editor could not well make room for in the paper. Mr. Dalby has printed it in a leaflet which we doubt not he will send to those who desire it.

Mrs. Ann O'Delia Diss De Bar has seen the inside of more jails, insane asylums and prisons than most, perhaps than any other living woman. New York City was the field of her early exploits under the name of "Countess of Landsfelt," and later as the promoter of a religious cult by which she gathered in a good deal of money till she was gathered into Blackwell's Island. Lately she came from serving several years' sentence in an English prison, on ticket of leave, right back to New York and set up a new religion to which she has won some wealthy followers. A wily woman as a priestess can toll a procession of men after her in any country.

One of the New England pillars of Methodism passes on in the death of Dr. L. B. Bates of East Boston. In his own denomination and in union evangelical movements Dr. Bates was at the front when hard work was to be done. He had served Meridian Street Church at different periods for nearly twenty-five years and was pastor for a time at Bromfield Street in Boston. He was much sought by the churches for evangelistic work. His heart was warm and his method of approach to men tender and effective. He was the father of ex-Gov. John L. Bates of Massachusetts. He began preaching at the age of seventeen and had nearly reached threescore and ten.

Much of the past summer has been spent by Dr. W. J. Dawson in meeting appointments at Western Chautauquas. He traveled as far toward the Pacific as Lincoln, Neb., and entertained and instructed large audiences in various sections of the Middle West. He looks upon the continued popular interest in Chautauquas as one of the most noteworthy features in American life that he has ever encountered. According to his estimate perhaps a million persons this past summer have attended these various Chautauquas. They are often maintained by relatively small communities, which make large investments to secure an attractive array of platform speakers. But the region for miles around responds and Dr. Dawson declares that he has seen at some of these Chautauquas at least a quarter of a mile of buggies hitched to the fences. He has just disposed of the estate in Taunton, Mass., which he has occupied for the last three years and has rented for a year adjoining property. His address will be 61 Summer Street. He is contemplating giving courses of lectures in a number of cities this coming winter.

Temperance and Toleration

(*Nashville Christian Advocate*)

We think that our churches should be slow to demand the withdrawal of those of their members who prefer some other mode of temperance reform to prohibition. It is to the principle of temperance rather than to any specific method that Methodism is committed. Unfortunately other political issues besides temperance are bound up with this controversy in nearly every state where the question is now before the people. We cannot afford, therefore, to be too harsh. On the other hand, so clearly is statutory or constitutional prohibition the preference of the great mass of religious citizens, so nearly unanimous are Christians in favor of it, that any member of an evangelical church should think twice before committing himself publicly against this cause. It may be clearly within his rights, as a citizen and as a church member, for him so to commit himself. But there are times when it is best not to exercise all of one's rights. In this instance, especially, a man may well afford to pause till he has compared with the utmost care all that is to be gained with all that is to be lost by his contemplated action.

The Congregational Brotherhood of America

CONVENTION CALL

Eighteen months have passed since our first convention. Before the Directors-elect departed from Detroit, it was decided that the next convention be held in the fall of 1909. The end of the summer vacation is now widely regarded as the beginning of the new church year. Ideals, inspiration and methods communicated to the men of the churches at this season become immediately effective in the program for the year's work. The second National Brotherhood Convention for Congregational men is therefore called for Oct. 14-17, 1909, in Minneapolis. The convention city, the program prepared, the speakers promised and the joint meeting of the American Board, Oct. 13-15, prophesy a memorable convention.

The masculine tide is setting in toward the churches and the healing life of Christ is being felt in the life of the nation. The remarkable achievement of the Together Campaign and the quickened devotion manifest among the men of our churches mark the coming of a new day in our own denomination. Believing that a great rally of our Congregational men will speed the better day, we earnestly invite all our men's societies, our churches, our colleges, our seminaries and our denominational agencies to elect and send delegates to our Brotherhood Convention and to join us in earnest supplication to God that the spirit of Christ may pervade all our plans and bring them to such an issue as shall be for the advancement of His eternal Kingdom.

In the name of the Brotherhood,

FRANK DYER, *General Secretary.*
J. H. T. MAIN, *President.*

Every church that tries to do any good social work in and for the community soon discovers that there is a war on between the great spirits of selfishness and altruism, of gain and of Christ, of Mammon and of God. The same old age-long conflict is on today; it is with us still and ever will be until the men and women care for human beings more than they do for the things of the world. All the reforms of today find their greatest foe in "vested interests"; they cannot do anything without finding that somebody is going to lose money by this reform.—*Dr. Daniel Evans.*

"If I Were to go to College Again"

Selected Responses to a Prize Offer

The Congregationalist has never instituted a literary competition with results more satisfactory to the editors than this one. Nearly forty communications were received from many sections of the country the respondents representing besides a large number of New England colleges, institutions as far south as Virginia and as far west as Minnesota. It was particularly gratifying to have so many recent graduates send in their suggestions. The greatest universities of the country and not a few small ones, normal and agricultural colleges as well as where the chief attention is paid to liberalizing studies are represented in this broadside. We have selected six replies for publication in this issue and reserve several more to appear later. In awarding the prize we have been influenced by two considerations, first the intrinsic worth and helpfulness of the suggestions and second the literary quality of the article. Several communications had to be eliminated at once from the competition in view of the fact that they exceeded the thousand word limit, which was plainly stated when the prize was offered. Three of these articles thus ruled out appear in this week's broadside because of their exceptional excellence. They are the ones signed "Mount Holyoke 1909," Edward H. Chandler and Mrs. Lily Rice Foxcroft. The first prize is awarded to William T. Bartley. We have selected for honorable mention the names of F. P. Noble of Chicago, Thomas Simms of Braintree, Ruth Allen Benedict of Boston, Laurence D. Somers of Fairlee, Vt., Minnie K. Hastings of Rohrersville, Md., S. F. Strong, Worcester, Mass., Ruth A. Parmelee, Battle Creek, Mich., and J. G. Miller, Ashburnham, Mass.

The Prize Article

One of my friends at Yale once said that I had been less changed by going to college than any one else that he knew. If I were to go again, I should try to be changed more; I should want to let the college "beneficently assimilate" me. I should remember that to catch the "Yale spirit" one must be open to it. I should know that not books only, but the men who teach and the men who study, influence the student in ways of value.

I should want to know the men better. When I remember how much I lived by myself; how I had only a speaking acquaintance with some who roomed in the same entry, and for the most part did not know where were their homes, or how they lived in college; when I remember that out of some two hundred classmates there were a few whom I did not quite surely know by sight at the end of the course, I wonder that I was so unsocial. Some of those men have already climbed to high places. It would have been well to know them better during "bright college years." I did not know then—nobody did—that the youngest boy in our class, whose voice was just changing when he entered, would be today a physiologist of international reputation; or that another would become a surgeon who could operate successfully on the brain; or that a man above whom I had ranked in a prize examination would become a member of a President's "Tennis Cabinet"; but I now see that it would have been as wise to know those classmates as to know Greek. To have sung college songs oftener with them on warm evenings at the Fence would have been as profitable as it would have been pleasant.

I should try to know more of what young men think, were I to go to college again. Often, as a minister, I have felt that if I only knew people's hearts better I could better meet their needs. Knowing their ways of thinking, I could be not only well-meaning, but able to express my good meaning. I have been spending years in a slow and careful study of human nature, but I might have got much of that knowledge long ago among my fellow-students had I known them better. In looking for high standing I lost sight of things more useful. When the mouths of those young men spoke out of the abundance of their hearts, I ought to have been listening.

If I had another chance I should do more with the English language. I should give more attention to our own literature. I should try to become a good writer. Reporting for the *News* and trying for an editorship would have done me good, but I supposed I had no time.

I should try to become a good speaker and should work for a place in some of the public contests. By all means I should go into debating. Quick thinkers and ready speakers are needed everywhere. In short, I should add to the direct influence of studies the indirect influence of comradeship and should remember that it is better to handle the English language well than to be versed in several languages now dead.

An uncle of mine, who had lost considerable sums by unfortunate investments, used to exclaim, "If only a man's foresight were as good as his hindsight!" I make the same lament over my college course. And yet much would still be the same. I could not relax my moral standards. There were ways of speaking and acting in which I could never have joined, even for the sake of being a "good mixer." I still believe that a young man should be something of a Nazarite at college. The college town is not a Rome in which one must do as the Romans do—unless it is right.

In studying languages I probably should not use translations. I used to regard them as I now regard Sunday newspapers, with loathing. If I did use them at all (in taking my course a second time), it would only be after thorough study, to straighten out some tangle that had baffled me. Because I used to translate without a "trot," I have for many years reaped the fruits of that self-denial, for it forced me to weigh words carefully and choose them well.

So, if I went to college again, I should do differently, in the hope of getting more of the benefits worth getting. Yet notwithstanding all, I am thankful for what I did get. I learned to love my college and my classmates, even if I did not know them well, and I follow their course now with keen interest.

Even as it was, my studying won for me the salutatory—just what President Taft had—and the fourth place in rank. I have today an appreciation for the literature of several languages, and have little trouble with the meaning of phrases in "unknown tongues"; and if anything is "all Greek" to me, it is quite easy. These tastes give me much pleasure and help me to love my library.

Therefore, if in college I was such a "grind" as to let many good things go by, I am not harping on the sad words, "It might have been!" Though I should do many things differently if I could have my chance again, I am thankful as it is for the good gifts that came to me from *alma mater* Yale.

W. T. Bartley.

Two Months Out

If I were going to college again I should keep in sight my own possessions. That sounds distinctly mean, but I am not selfishly thinking of my chafing-dish, my best-looking hat, nor my new magazines. Even in a college dormitory there are more valuable possessions

After the first month I should make a definite arrangement with myself about my time. For a week I should keep a careful schedule of the hours I spent at recitations, in studying, at meals, chapel, exercising and "frivoling." Freshman year is supposed to teach people how to study; it certainly teaches them all how to talk about studying. I remember how amused we were when, as upper-classmen, carrying heavy schedules besides endless business for the Glee Club, the annual or dramatics, we overheard occasional groups of freshmen retailing loudly and impressively as we passed them the appalling amount of work thrust upon their young shoulders. And we meditated sagely, "They feel overworked because they don't know how to divide their time." Nothing would have more quickly shown them what to do than an accurate schedule-diary. If the average girl had had more sense in dividing her time, the present interest in senior schedules at several of the women's colleges might result in a more creditable showing than will be the case when are announced the proportionate amounts of time spent in studying and "other occupations."

As I watched my use of time so I would keep an eye on my allowance. I have never told any one what I discovered my senior year about the relation between what I spent on "eats" and what went for books; it was too suggestive, and I was too proud of my reputation for being literary! If I were to go through college again on the same allowance, I think I could graduate easily with twice as many books as I have now. I should try, too, to fit my expenditures to the scale of the family income. There is no point in thinking blandly that you can do exactly as your best friend does, when she may have an allowance of $1,000 a year, and not be thought extravagant by her family, while your ten a month may be more than your older sister spends for extra expenses in twice the time. Even in the democratic life of a college the scales of expense must differ tremendously. It is a cheering reflection that they matter less there than anywhere else.

To a healthy young sub-freshman it would seem utter foolishness to advise her to be careful of her strength, but if I had to go

through college again I should spend my energies in one or two directions, and not scatter them on a dozen different interests. One hears a great deal about the "all-round girl," and she is a very charming person, captivating to the eye of freshmen and popular with her contemporaries. Unless I discovered, however, that I had an unusual intellect, an iron constitution and unlimited energy, I should never try to be an all-round girl. You can do far more for the college and yourself by choosing some one department, some one outdoor sport and one or two organizations to work for than by lending your glittering name to a crowd of different affairs.

If I went to college again I should go away from it more. That is a sensible paradox. Even in a city college one grows too absorbed in work, small politics or one's particular intimates. Week-end visits to nearby friends are a needed balance to the scrambling nervousness of college life. President Hadley says that the most cultured person in a community of books is the one who keeps himself most in touch with the outside world, just as in a country village the most cultured person is the most bookish. He knows apparently that most students get too far away from normal, everyday life.

If I knew enough to watch my time, my money and my strength I should probably be wise enough to make for myself and keep to myself one other possession—my opinions. What would I be going to college for if not to develop my mind? To do that I should have to keep it my own, free for the growth of my own ideas and unbiased by the judgments of even the people I most admired. More than once on contested points I have taken whole the opinions of instructors or of older girls, and grown later to find that my own conclusions were entirely different. If I had the chance again, I should try to form in college an open-minded independence of thought, from the very first impressions of the very first day to the beautiful maturity of my senior ideas.

If I went to college again I hope I should find out sooner than I did how truly delightful every one is. Just as I found out sophomore year how well worth while for its own sake is even the worst drudgery, so in my senior year I learned that as surely as you look for it, there is something fine and lovable in the most unattractive people. When I went to college I was a young snob. I judged people by a small standard of my own; some of them I scorned utterly; some I tolerated; some I fairly venerated; with most of them I was on terms of pleasant familiarity, willing to let them admire such a fine person as I, if they wished. Now, some of the people I like best are those with whom four years ago I would have had nothing to do. This tardy tolerance I hope will grow.

Keeping material affairs in their right proportions is not easy; keeping one's perceptions in order is even harder; but when one has once learned to appreciate people rather than to judge them, everything straightens out, and people and things all fit themselves together into one purposed whole. If I were going to college again I should try to live so that I could say,

"It is enough that through Thy grace
I saw naught common on Thy earth."

MT. HOLYOKE 1909.

After Twenty-Five Years

It would savor too much of that commonplace humility which is seldom intended seriously to say that if I were to go to college again I should study harder. But I presume I only voice the feeling of many graduates in saying that I should try to study to more definite results. Even were I again plunged into the prescribed curriculum now almost unknown, with the narrowest choice of electives and those subordinated in importance to the required courses, I should make an earnest effort to find some unity in the four years, and should study more intensively to some future vocational purpose.

With the infinitely wider choice of studies offered by the university of today there must be the fascination of a picture puzzle in putting together seemingly unrelated courses to complete some definite ideal of education. That such ideals should influence a far greater number of college students than has been customary is a growing conviction among the multitudes of graduates who have had time to begin almost at the bottom to fit themselves for the work of the world even after achieving the bachelor's degree. Not that it is possible or even desirable to compel every study chosen during the four college years to bear directly on one's future career. But every college man can at least determine that he will not study in such desultory fashion as to be compelled, ten years after graduation, to admit that there is no direct relation between what he studied in college and his life work.

Greater than the studies themselves must always be the personality of those who teach. I should want to find out my instructors as well as my courses. There is a blundering antagonism between teachers and scholars which in the wisdom of mature years appears to be an utter absurdity. Though this feeling can never be fully dispelled except by concessions on both sides, it is certainly the part of every serious student to determine at the outset of his college course that he will create no barriers to obstruct his view of the high quality of those appointed to guide his studies. College manners often create such barriers. An instructor is not infrequently labeled with some tag which quite misrepresents his true character. Many teachers are discouraged in their efforts to establish friendly relations with the members of their classes because they are willfully misunderstood or thoughtlessly ridiculed. But for those students who are independent enough to show frankly that they value highly the opportunity for personal association with men of broad culture and highly-trained intellect there are rich rewards in personal stimulus to large achievements. If an instructor is unworthy of such confidence it surely does not strengthen the student's character to descend to ridicule or ungentlemanly caricature. The best result of a college career is, in the last analysis, high personal character. Intimate contact with strong men of cultivated intelligence and broad vision has always been the most effective means to this end.

Speaking in behalf of that large proportion of students who earn a part or even the whole of the money needed for college expenses, I would raise the question whether too much time and energy expended in securing one's support may not largely defeat the chief end in going to college. It is certainly not a bad thing for any student, no matter how plethoric his father's pocket-book, to engage in some form of useful work for which a fairly-earned compensation is paid. But it is hardly worth while to work so hard merely in working one's way through college as to miss most of the benefits by the way. It would be far better to spend a year or more earning the necessary money or even to borrow from some sympathetic creditor than to run the physical and mental risks of assuming the heavy burden of self-support in addition to the studies of the curriculum. Dissipation of energy is a student's besetting danger even when play and study are his only objects in view. It cannot be the part of wisdom to court the danger instead of avoiding it.

College friendships are usually accounted as one of the greatest benefits of the course. It may be that they are too highly rated. Nevertheless they can be without doubt of the greatest influence in making character. They may also have a large part in marring character. More than books or teachers they may decide a student's future career. Such friendships should therefore be based on a more solid foundation than a superficial hero-worship or a slavish following in the train of a brilliant good-fellowship.

I should wish to be able, if I were to go to college again, to detect the true quality of my college mates and not be so easily misled by either a dazzling or a dull surface. It would be of great value to an undergraduate to apply as his test of character that standard of strong personality which will appear ten years after graduation. That would save him from so often misplacing his confidence and wasting his admiration upon the unreal glitter of temporary popularity. There are many quiet men in college whose quality is not discovered. Though they usually find each other their classmates for the most part lose the golden opportunity of intimacy with them. In the course of years they prove to be the torch-bearers or the trustworthy companions in the world's onward march.

The college world would command a greater respect from the greater and more serious world if it did not so often place its laurel on the wrong heads.

To these suggestions the youth who has just passed his college entrance examinations will probably reply that since they are purely suppositions they have little value. If you were to go to college again, he would say, you would do just about as you did before. And possibly he would be right. There can be no harm, however, in pointing out to a novice the best of the benefits college life can give. Some blundering can surely be saved by knowing what to look for.

EDWARD H. CHANDLER.

The Woman's View

If I were to go to college again—and if the thirty odd years since I first went had taught me anything—I would go in a less critical and bumptious spirit. I would meditate long and deeply on the adage, "Any fool can ask more questions than a wise man can answer," and beside it I would lay "Any freshman can make more suggestions than a faculty can carry out." I would spend less time finding fault with the general administration and try harder to make one particular student what she should be. I would keep the strength that goes in fretting against uncongenial restrictions to do my own proper work with. The ability to recognize at first sight the ills that one can *not* remedy and adjust one's self to them with the minimum of friction is of immense practical value.

If I could go to college again I would go with that ability, or bend my energies to acquiring it with the least possible loss of time. As I recall the group of "special students"—teachers, most of them—of my freshman year, and remember how unmoved they were by the waves of indignation that swept over the rest of us at some encroachment on the rights of the societies or some insidious attack on the Sunday freedom of the individual, I realize that their indifference was the result of a proper sense of relative values. Tempests in teapots did not interest them. To them their work was the main thing.

If I were to go to college again I would make my work the main thing. I do not undervalue college friendships and I would not lightly curtail the opportunities for cultivating them. But friendship does not need all the bustle and stir that the college "life" of today offers, and I do not think it needed

even the lesser amount of a generation ago. "Life"—that composite of activities and ambitions—the later years bring us in sufficient variety, and I incline to think that the executive ability which many prize so highly as a product of the modern college develops pretty rapidly to meet the inevitable exigencies that call for it. But the opportunity to study—and shall I add "to be taught"?—most of us never have again. Clubs and classes with their multitudinous courses—here a little and there a little—are not much better than a parody.

Without entering on any of the vexed questions about required and elective studies, or classics *versus* modern languages or science, I, personally, have seen very little reason to wish my course had been differently planned. That I never "use" my little Latin and less Greek does not make me regret the time I spent on them. By so much the more, it may be, they have broadened my outlook. My only regrets are that I did not put closer, more intense, more single-hearted work into every study that I had. Study is in itself an experience and brings its rewards as experiences do. We may call it part of that "life whereof our nerves are scant," and crave more and fuller of it, even though it be out of date to praise it as a discipline. Modern health theories, too, favor systematic, concentrated mental application as a tonic. I firmly believe it holds less risk for health than the desultory, disconnected but exacting "outside interests" which claim so large a part of the college girl's strength.

If I were to go to college again I would make my vacations count for more at home. It takes a good while for children to realize how much their fathers and mothers give up when they let them go away for four years. In every household their companionship must be greatly missed; in households of moderate means there is missed also the help that might have been expected from them. The mother needs a hundred little services that a daughter might give. At first she looks forward to the vacations as times when her load will be eased a little. But she soon finds that the college has laid its spell on the whole year. The vacations are full of society reunions and trips to the city to meet friends passing through; visits must be made and returned; letters occupy the spare moments. If the girl attends to a share of the extra sewing that her college wardrobe requires, she feels she has done extremely well. By the time she and her trunk are ready to start back the mother draws a long breath and tries to conceal from herself the relief she feels.

If I were to go to college again, I would make my college interests entirely secondary during the weeks that I was at home. I would explain to my friends, if necessary, that my family needed me. (Quite possibly it might develop that their families needed them!) I would throw myself into the affairs of my home whole-heartedly, and as if it were the most important thing in the world to me, as surely it is to the normal girl when she takes time to think of it. I would give actual help, not advice. I would not thrust my new ideas on my brothers and sisters, nor even on my patient parents. I know now that it is not new ideas that parents want for, but leisure to carry them out. I would fall into line with my father's and mother's plans and practices, and play gracefully my proper subordinate part.

One of the brightest, dearest girls I know, at home after two years' absence on work more taxing than a college student's, had taken up the domestic routine so simply and effectively that I, visiting in the house, commented on it. "No," she said regretfully, "I'm not doing what I used to do. I'm only doing easy things. Mother doesn't let me do any of the hard things yet. But I mean she shall, before I go back."

If I could come home on a college vacation again, I would do some hard things before I went back. LILY RICE FOXCROFT.

A Chum's Advice

Dear Madge: So you are going to college this fall! How perfectly splendid! I wish I were going with you. What fun we should have! I should know so much better than the first time just what to do and could help you to get the most out of it all as you go along. I realize the truth of Hawthorne's statement that "nobody will use other people's experience nor has any of his own till it is too late to use it," but still I am going to venture to offer you a few suggestions which I should have appreciated when I was a sub-freshman.

In the first place if I were going to college again I should ask more advice of the college authorities about my course of study. I was afraid of bothering them, but now I know that that is one of their duties, and they might have saved me from making some of the mistakes I did in choosing my course. Your plans for the future will determine your course of study, but it is better not to begin to specialize too soon. College offers such a bewildering wealth of desirable knowledge that in choosing what to take and what to leave you will probably feel very much as if "this ought ye to have done and not have left the other undone." Many branches of learning will be opened to you for the first time and, though you cannot enter into all the attractive byways, your education will be broader if you do not pass them all in your eagerness to keep to the high-road of your "major."

I have never been sorry that I "dropped" Greek and Latin when I entered college. I only wish that I had also "dropped" mathematics. I enjoyed the trigonometry and analytics while I was studying them, but I have often wished since that I had spent that time on philosophy, economics or some science. The only good I derived from the mathematics was an extra honor mark toward taking my degree with distinction. It doesn't pay to take a course because it is considered a "snap," and you think you are sure of getting a good mark. On the other hand, it doesn't pay not to take a course because it is "stiff." Some of the best ones are sure to be difficult. Don't pay much attention to the comments of your fellow-students. Be independent enough to decide for yourself whether or not you desire a certain course.

Another time I should think quite as much of the professors whom I studied under as of the subject I studied with them. From a great teacher you can learn far more than the subject stated in the catalogue. From a poor teacher you will hardly learn that. I am very glad that I had the privilege of studying under several famous professors, but I regret that I did not improve my opportunity to study under more such men. The privilege of coming in contact with the great thinkers of our country is not likely to come to you so easily again. If you have any opportunity to make yourself known to them seize it, because classes come and classes go and the professors are too busy to know the members of their classes individually unless the students help them to do so. You may think that it doesn't matter whether they know you or not, and, from their point of view, that is undoubtedly true. However, when you have graduated it will make a great difference to you whether they know you well enough to recommend you for a good position or to greet you when you go back to visit your college and find your class and student friends all gone.

Have you been wondering why I have said nothing about those friends? Their share in "college life" is most important, but I thought you might have to decide about your studies before you did about your friends, and some of your friendships would be determined by your studies.

College offers a wonderful opportunity to meet girls from all parts of the country and all sorts of homes on an equal footing. Select a few intimate friends, but do not allow yourself to become so absorbed in them that you miss the opportunity to discover the interesting side of the girls with whose environment you have never before had anything in common. Be sure to enter into all the good times you possibly can, even though (and this is heresy) you sometimes neglect your studies a little.

The world calls the student selfish. See to it that you improve every opportunity to do for others. Join what clubs you can. Through your efforts to make them successful you will gain executive ability and tact. I wish that I had given more time to dramatics. It was such fun! The organization with which my most treasured college memories are connected is the one I joined under the most protest and only after much teasing—namely, the Christian Association. I prize most highly the friends it brought me and the experiences, because they taught me the secret of living—the reality of abiding in Christ.

Look upon your college course as a training for life—not merely the life which you now expect to live, but for whatever may be in store for you. Your ability to adapt yourself to your environment will be more appreciated than all the accurate knowledge you can acquire. The more variety you can get in your training, without losing depth so that you can do nothing well, the better fitted you will be for a large place in the world when you "commence."

Hoping that you will receive these hints in the spirit in which they are intended and may find something to help you in some of them,

I remain, as ever, your would-be college chum, RADCLIFFE, '05.

A Graduate of 1846

1. I would not enter college too young, before my eighteenth year.

2. I would do as I did, take a letter from my church to the college church, letting my position be known as a church member. This I found to be an effectual safeguard against all solicitations of an evil or doubtful character.

3. I would not choose one of the larger universities, Yale or Harvard, where my individuality would be lost sight of by the faculty, with little chance of coming in touch with my class professor or tutor.

4. I would be careful not to be too well or too exclusively prepared in Latin and Greek lest when I came to sophomore year I should suddenly find myself beyond my depth in mathematics.

5. I would have, as a prerequisite something besides mere book-knowledge, viz., some knowledge of the worth of men and things. Especially I would pay attention to public speaking, so as not, through shyness or timidity, to lose the great benefit of the larger debating societies.

6. I would have my mind, if not fixed, strongly turned to some one profession and elect a course of training in that direction.

Lastly. I would keep the *end* of all this college racecourse ever in view—not so much to be a student, or proficient in knowledge, as to be a *man* among men. H.

Sin has many tools, but a lie is the handle which fits them all.—*O. W. Holmes.*

The Issues Now before Educators

The Solved Problems and Those in Process of Solution

By William DeWitt Hyde
President of Bowdoin College

Each new decade brings an entirely new set of educational issues. The questions which have been occupying us for a generation are now either solved, or well on the way to a solution. First of all, the financial problem, which was so urgent until very recently, is disappearing before the vast wealth and abounding generosity of the American people. Any institution which can prove its efficiency either to a strong body of alumni or to an important local constituency, with a little enterprise, and if financially sound and educationally needed, with a substantial stimulus from the General Education Board, finds money flowing toward it like water. This Board has deliberately adopted the policy, so far as its great and wisely administered financial resources will permit, of selecting soundly financed and educationally promising institutions for life, and dooming to death the unsound and superfluous. Institutions in newer portions of the country still have their struggle before them, but they have the assurance that in due time, if they faint not, they shall reap their share of the harvest of wealth that is seeking investment in genuine educational opportunity.

The battle over the elective system, which was raging so fiercely a generation ago, has everywhere been won. The intellectual and moral gains of reasonable freedom have proved so vastly superior to anything prescription could achieve, that the principle of election is accepted generally. In smaller institutions which are able to offer only a limited number of courses, the principle works almost automatically to universal satisfaction; in the universities, and in colleges which are imitating universities in the multitude of courses offered, some guidance and control is proving necessary to prevent excessive specialization on the one hand, or light-minded scattering of interest over a multitude of elementary subjects on the other hand. Such limitations, however, though hitherto rejected by the great champion of the elective system, are in no wise inconsistent with the elective principle.

The minor problems of administrative routine are also well worked out, though a recent critic has called for a radical separation of the administrative and the educational sides of colleges and universities.

UNDUE INFLUENCE OF THE SCIENTIFIC METHOD

While these material problems, then, are well on their way to solution, certain strictly educational problems are recognized to be farther from solution than ever. A generation ago physical science, represented in England and America by a group of able men who combined technical scientific knowledge with remarkable literary skill in its presentation, put science in the foreground of our educational policy and, for a time, threatened to relegate art, letters and religion to the rear. The representatives of arts and letters became frightened, and in their anxiety to save their departments from impending neglect, transformed them into pseudo-sciences. This tendency received tremendous re-enforcement from Germany, where our promising young scholars were resorting for their training, and where the extreme scientific treatment of everything literary, historical and human was rampant.

The graduate schools of our American universities rising at that time naturally followed this lead, and, in many cases, went to a greater extreme than their foreign masters: the result was that the liberal studies, like literature and history, were turned into exercises in grammar, investigations into philology and researches into the trivial. As a result, while we retained the terms Bachelor of Arts, Master of Arts and Doctor of Philosophy, we were training our scholars to be neither Masters of Arts nor Doctors of Philosophy, but Masters of Science or pseudo-Science, and Doctors of Research.

This exaggeration of the scientific side of education has had wide-spread and far-reaching influence for both good and evil. On the one hand, it has made education sound and thorough where it was previously slip-shod and superficial; on the other hand, it has too often made it dry and dreary where it should be ennobling and inspiring. The problems before educators today consist very largely in the effort to retain the valuable part of this scientific inheritance, and to add on to it appropriate and practical artistic and philosophic features.

In the lower grades there has often been an attempt to introduce scientific physiology before the child's mind was ready for any scientific appreciation of so difficult a subject. As a supplement and corrective of this there is a tendency to teach practical hygiene, already well started in Boston, and by appointment of medical inspectors, to detect and cure physical defects, adopted in many of our cities, and recently by the state of Colorado. Alaska, with its system of traveling physicians is in this respect, perhaps, a little ahead of us all.

TRAINING FOR VOCATION

Then there is an effort, especially strong in Massachusetts, where it has had the services of a special Board recently consolidated into the new State Board of Education, to introduce industrial education, giving the boy of a practical turn of mind an equal opportunity with the boy of more literary taste, to develop what is in him; appealing early to vocational interest and placing mechanical skill at least on a par with the qualifications of clerks and bookkeepers. A slight beginning has been made in the appointment of vocational committees, and in the recognition of the responsibility of teachers for discovering and developing vocational aptitudes. In certain cities, like Fitchburg, Mass., and Cincinnati, O., a combination between the shop and the school has been effected by which study and work can be carried along together.

University extension which, as a mere system of evening lectures has failed to justify the expectations of its early advocates, is coming to the front in a more thorough and substantial form. Under the auspices of the Lowell Institute, regular courses, counting for the Harvard degree are given by Harvard professors in Boston. The University of Wisconsin is reaching out to make itself a power in every department of industry and every section of the state. In Massachusetts a scheme has been devised for the conduct of college courses in a considerable number of centers throughout the state. The success of that scheme, however, is still problematical, and the matter is under investigation. If college education consisted exclusively, or mainly, in the sum total of information imparted and the aggregate of courses passed, there would be more hope of the success of such an enterprise.

THE PROPER PLACE OF LEISURE

Of all our educational institutions, the college has received most criticism within the past year or two. Some of this criticism has been intelligent and helpful; some of it has been very wide of the mark. Undoubtedly there is a great deal of leisure in our colleges. To utilize that leisure to better purpose is urgently needed; to take it away altogether as, for instance, Clark University has done with its concentration of four years' work into three, and its exclusion of athletics, is a dangerous experiment. Leisure perverted is wasteful, but leisure prohibited is fatal. Undoubtedly athletics and social interests often occupy a disproportionate amount of the student's attention; yet, often, underneath this extravagance a wholesome tendency lies concealed, which it is our problem to recognize, protect and develop.

A recent conversation with the father of one of our brightest and ablest students illustrates what I mean. The father was lamenting the amount of attention his son was giving to certain extra-academic activities, of which he had been placed in charge by the election of his fellow-students. In justification of the amount of time he was spending in these ways, the boy said to his father, "My studies concern myself alone, but I owe it to the fellows and the college to do these things as well as I can."

Here is involved the precedence of the social claim over the individual interest; for the boy is a good scholar and keenly interested in his studies—in fact, last year was the winner of one of our most substantial prizes by a piece of work which a learned society found worthy, after a little condensation, of publication. Now we may think that the application of this principle of the precedence of the social over the individual claim is mistaken, but the principle itself is sound and wholesome, and a splendid preparation for good citizenship.

There is an obvious way of correcting this evil of excessive devotion to extra-academic interest by our abler students. It has already been adopted in the Massachusetts Institute of Technology, in Wellesley College, and elsewhere, and is likely to be extended. This device consists in rating such positions as membership in athletic teams, managership of athletic teams, editorship and managership of publications, membership in musical and dramatic clubs, offices in connection with social organizations, by a number of points representing the amount of time and attention they require, and then allowing no student to engage in such activities to an extent represented by more than the specific number of points. These activities all have an educational value in training for social and business efficiency, and their limitation and distribution, rather than their suppression and elimination, are the solution of the problem.

STUDENT AND PROFESSOR

The chief difficulty, however, in the way of the student's proficiency in study is not these outside distractions so much as the inherent indolence and irresponsibility of youth and the inefficiency of certain types of teaching. For the remedy of these evils four processes are recognized.

First and foremost is the preceptorial system championed by Pres. Woodrow Wilson of Princeton, and in certain departments, like English, physical science, history and modern languages, quite generally adopted in our better colleges. This consists in bringing the professor into close personal contact with small groups of students, without the formality of lecture on the one side or recitation on the other, but in an informal conference where both preceptor and pupil look at a subject together. The principle is as sound and sensible as it is costly and difficult. Every progressive institution today is adopting as much of it as its resources permit.

The second method, inferior but less expensive than the preceptorial, is that of separating large divisions, at least once a week, into small quiz sections, conducted by young instructors, or holding a written examination during a portion of the class exercises each week. Committees at Yale and Amherst during the past year reported resolutions to the effect that no course should be given in college without some such device for holding the student to definite responsibility for his progress as often as once a week.

Another promising method is the adoption of a distinction between a mere passing degree, and a degree with honor with appropriate devices for making the honor degree recognized by the public and coveted by the student. Examination for a degree with honor would not be confined to written examination on special courses taken, but would include oral and written presentation of the student's grasp of a subject as a whole, his familiarity with its literature, and his ability to deal with its problems.

The fourth, and perhaps most important solution of this problem, lies in a wiser training of graduate students, especially in literature and history, and the refusal of colleges to elect any man as instructor in its departments unless, in addition to the present technical requirements for a degree, he can give evidence of wide appreciation as well as narrow information, and the power to impart enthusiasm and appreciation to others.

The saddest omen for many of our colleges and universities is the reckless way with which they are filling up their faculties on paper evidence of merely technical acquisitions. There is nothing more liberal or liberalizing about the study of Latin or German or mediæval history, as these subjects are conducted in many graduate schools, than there is about the study of anatomy or engineering or torts; and to place men of this type in charge of classes in Latin, German and history is to invite disorder in those classes and induce disgust for those subjects in the student. Not one man in ten who comes out of our graduate schools in these departments has the personal human attitude which makes him fit to teach a college class; and until our college presidents stand ready to turn down, on these grounds alone, nine-tenths of the candidates who apply can we expect the necessary requirements in the conduct of our graduate schools.

FOSTERING THE RELIGIOUS SPIRIT

The moral and religious problems are ever with us. During the past year both have been topics of important conferences and discussions. Out of all this discussion, one thing is becoming fairly clear: morality and religion are very different from mathematics and economics; they are not primarily acquisitions of the mind, but attitudes of the heart and will. As such, they are best furthered, not by forcing them as subjects of scientific instruction into the curriculum, especially in the earlier stages of education. They are best furthered by selecting teachers who have these attitudes in winning and contagious form, and pass them on, indirectly and often unconsciously, to their students through sharing their attitudes in the conduct of life and the management of common affairs.

In higher institutions it is becoming customary to call in the services of a board of preachers to present moral and spiritual truth in attractive form; and also to appoint some recent graduate as secretary of the Christian Association, to cultivate in helpful, tactful and friendly ways the voluntary religious life. As aids to this religious development, classes for voluntary Bible study, the organization of helpful services within the institution, and the undertaking of some social and spiritual work outside, are quite generally adopted.

The issues now before educators are more delicate and difficult than the material and administrative problems which preceded; but they are not only clearly recognized and vigorously faced, but already in process of satisfactory solution.

The Loss of the Hiram Bingham II.

Dismay struck many readers of *The Congregationalist* on seeing an item in last week's paper stating that the beautiful little schooner, Hiram Bingham II., had capsized in Micronesian waters and that its noble



CAPTAIN WALKUP

captain, Rev. A. C. Walkup, was drowned. A brief cable message from Sydney, New South Wales, is all we know as yet about the disaster, which may have occurred weeks ago. The vessel was peculiarly ours, most of the stockholders being children from Congregational Sunday schools, though a few elderly people who bought shares in the first Morning Star were eager to invest in this last of its successors.

The story of our small fleet of seven vessels may be less thrilling than the deeds of Drake and Frobisher, but it is far more inspiring. The first four vessels bore the same name, the Morning Star. Two were wrecked and two were sold when they became unseaworthy. When the fifth was ready to launch, in 1904, there was quite a flurry over the proposal to give it another name. Never! cried a chorus of voices from all over the United States, and even from some of the dusky islanders in the Pacific seas, to whom the ships of this name had been in very truth the morning stars that heralded the coming of the Sun of Righteousness. So No. 5 was christened with the old name amid much rejoicing. One Sunday school in Arizona of eighty members, the majority of whom had never seen any kind of a nautical craft, took 350 shares. Another contribution was from a school in Bailundu, West Central Africa, among whose pupils were twenty-four who walked every Sunday from a village eight miles distant.



Hiram Bingham II.

When ready for sea the public was invited on board, and there were three gala days on No. 5 in Boston Harbor. The juvenile shareholders, in particular, roamed over their ship, proud to possess even a ten-cent share in a vessel bound on such a glorious cruise. A few days later, June 4, 1904, a tender farewell service was held on deck. Who of that little company will ever forget the scene? It was a singular and delightful providence that Dr. Hiram Bingham was present and offered prayer. Forty-eight years earlier he and his wife had sailed from the same port on the first Morning Star, for what was then called the Sandwich Islands. No. 5 was in commission only a short time. Being a steamer the cost of maintenance was too great, so it was sold and a new boat built which had only auxiliary steam power. This was fittingly called Hiram Bingham and did good service until last year. The dangerous coral reefs of tropical islands soon wear a vessel out, and only a skillful navigator can avoid shipwreck upon them. This explains why after so short a time the call came for a second Hiram Bingham.

For nearly twenty years Captain Walkup had cruised safely among these islands in mid-Pacific. Never had he started out in higher spirits than when he sailed from Honolulu last December on the maiden trip of this beautiful new schooner. One reason for joy was that a part of his cargo consisted of the first installment of the whole Bible in Gilbertese, the crowning achievement of Dr. Bingham's long and useful life. An eager crowd hurried down to the beach at Ocean Island and could scarcely wait to see the boxes of books unpacked. Every Bible was sold within an hour, and 200 disappointed persons hung around long afterwards vainly hoping to secure a copy. Contrast this reception with the greeting given to Dr. and Mrs. Bingham, on their arrival in 1857, by naked and filthy cannibals, ready to eat them on the least provocation.

Has it paid to send the gospel there? Does any stockholder regret having invested in any or all of these seven vessels? Will the young people rally again if the call comes to build another? Just wait and see! It is not yet certain whether this ship is a total loss, but one thing is sure. The call to share our Christian privileges with the people of these little islands will never cease till the last man, woman and child on them has heard of Him who often spake to those on shore from a small boat on the Sea of Galilee.

F. J. D.

The man who does not hope for better things and does not believe that better things can be brought about is not the man likely to bring better things about. Constant criticism and constant pessimism are productive of paralysis and stagnation.—*President Taft.*

How Indiana Sends Her Teachers to School

A Typical County Institute and Its Work

By William Byron Forbush

It is a hot August morning in Southern Indiana. The farmers are coming in slowly along the four dusty roads that converge at the county seat, and there is already a considerable congregation of horses with switching tails hitched to the racks around the court house. A bundle of rakes here, a dangling pair of overalls yonder and an ice cream soda sign at each corner indicate that the merchants of Salem are awake and ready for business. At a quarter to nine a pleasant company of young persons begins to file up the court house steps, past the loungers who always sit there and the county treasurer, who lolls in his shirt sleeves with his feet on his window sill. And soon, above the dusty square and the dingy awnings and the hot concrete walks, there is wafted the sweet music of an old hymn, and one hears the strong voice of a leader in prayer.



"A pleasant company begins to file up the court house steps

"What does this mean?" you ask an inhabitant. "The County Instoot has begun terday," he informs you.

If you go inside you will find yourself face to face with 250 teachers, mostly schoolmarms, dressed in cool muslins and waving fans, grouped in that portion of the high court room nearest to any possible breezes. These young folks, the boys on one side and the girls on the other, are the school teachers, all the school teachers of Washington County, Indiana. They have come in from their rural homes to stay from Monday morning to Friday evening, in the hottest week of the year.

During that time they will listen to ten fifty-minute lectures on education. If they do this faithfully, and their attendance is carefully recorded, they will receive an addition of two per cent. to their salary. While attendance is not exactly obligatory, it is expected of all but city teachers and those who are attending "summer normals" instead, and it is one of the important essentials of a "record of efficiency" by which, in terms of percentages, every teacher in the state is annually measured.

And this which you see in Salem, this sultry morning, you will see in every one of the ninety-one counties of the sovereign state of Indiana during three weeks of August and two weeks of September, every summer. At least 15,000 school teachers, sent to school by the state, it is a wonderful fact, paralleled by only one or two other states in the Middle West and by no state in the East except Pennsylvania, which holds institutes, not so serious in character, in the winter near the holidays.

No wonder that you can hardly meet a citizen of Indiana anywhere that he does not begin to talk about her schools. If he be an intelligent person, he has probably taught in them, for school teaching in Indiana is recognized as a part of a liberal education and is apt to occur as an interlude between two of the college years. No wonder that Indiana has 1,472 authors and that, as Meredith Nicholson—one of them—says, if an Indianian crooks his right elbow and reaches back into his left hip pocket it means that he intends to draw an original manuscript on you. No wonder that, in crossing Indiana prairies, if you see a big tent it usually means a Chautauqua, and if you find a brick building in a cornfield it is a college. There is hardly a town of 2,000 people without a Carnegie Library, and each year when the State Reading Course Commission announces its selections, 15,000 of the prescribed books are sold to teachers and 55,000 to school children. Is Indiana without cause for pride in claiming to be more alert educationally than any other state in the Union?

An Indiana institute day is somewhat as follows: After a local pastor has opened the session with prayer there is likely to be a short singing lesson, and this is repeated whenever anybody looks sleepy. There are two lecturers, who alternate with each other, each of whom speaks twice each day. One usually talks on psychology, or pedagogy, the



Hanover, Indiana, "the most beautiful campus in America

other one on teaching methods, generally in literature.

These lecturers used to be, some of them, oratorical adventurers or broken-down schoolmasters, but of late they are university professors and specialists, from the East and from the Chicago universities. Such men as Pres. Stanley Hall, Dr. A. E. Winship, Dr. N. C. Schaeffer and Earl Barnes are regularly heard. Pres. E. B. Bryan of Indiana's Franklin College is no doubt the most popular native lecturer, while, among outsiders, I have heard none who seems to win the affection and hold the attention of an institute audience like Dr. S. C. Schmucker, the ingenious popularizer of nature study.

The teachers almost never take notes, and this to a Yankee, who has carried note-books in his kit ever since he went to kindergarten, is somewhat distressing, until he remembers what strong memories farm people have, and until he realizes that his mission is really not to add facts to the teachers' repertoire so much as to irrigate them, and particularly the younger ones, with optimism. I met a veteran school teacher the other day who had attended forty-two yearly institutes. If she had taken notes at all of them, she would have found her burden greater than she could bear; but I gathered from her cheerful remarks that she had watched educational theories come and go, while children's lives have gone on, much the same, forever.

It is always hot in Indiana in the summer time, and the task both of the county school superintendent, who has charge of the week, and of the lecturers who furnish the program is at best a difficult one. It is hard to warm an audience, already perspiring, to enthusiasm. And the man who comes last in the afternoon, when the sun lies searchingly across the room, has his work cut out for him. Humor, whether accidental or intended, is always a relief. Some superintendents introduce delightful little programs of vocal music, and one produced, from his teachers, a little mild vaudeville.

A college president is pretty sure to show up some time during the week, and these splendid, breezy fellows, who are indirectly on the hunt for students, always leave a happy impression. Thursday a number of solemn men with chin beards generally come in, for this is "township trustees' day," and the lecturers are often invited to meet them at dinner. They are men of much more importance to the county superintendent and the teachers than to the lecturers, for they are what is called in New England "the school committee," and it is to them that the aforesaid owe their elections.

The institutes have few social features. In one place I endured the ordeal, on Monday morning, of standing and shaking hands with 300 schoolmarms who were lined up by the superintendent, on the ground that it would help us feel acquainted. In another place I attended a social, where we filled out conversation programs for five-minute interviews. I had no difficulty in getting my card filled by all the attractive young teachers, but when it came time to claim them, not being able to identify any, the brisk young male teachers stole all my partners! Sometimes on Friday afternoons I umpire a ball game, but that is to risk one's popularity.

I could say much about the hotels of Indiana. You could be happy in Crawfordsville indefinitely, but if you are invited to New Albany, go across the river and live in Louisville at the Seelbach and eat in the roof garden. And down in Posey County, where the Negroes put their thumbs in the soup, take your dinners in Evansville, though it is twenty miles away. Usually the county superintendent will take you driving, and sometimes he invites you to supper.

There is some question whether the county institute is worth while. Personally, I have found the atmosphere one of earnestness. I remember an institute once in a town where a horse trot and a revival were going on simultaneously, and neither affected the institute in the slightest. The response to the deeper things is always refreshing, and one often feels at the end of the week that he has been doing work which is in the best sense religious. I suppose I have spoken in more than twenty-five Indiana counties, and I regard these experiences as one of the privileges of my year.

The institute is only one of several agencies by which Indiana educates her teachers. Another one is the county Commencement. Sometimes on a Friday evening the lecturer will be called on to face a crowded audience of 1,500 people, among whom are twenty babies crying at once, with that most splendid background behind him which humanity affords, 200 boys and girls who are going to get diplomas. They are graduates of the county high or grammar schools, and they have been assembled here, with their teachers, that they may attend a session of the institute; that they may be lifted out of the isolation of the country school into a conscious place in the educational system of the state, and that they may be encouraged to pursue their studies still further.

Another state school in summer is "the summer normal." In the halls of the forty colleges of Indiana, in the college atmosphere and on the college campus (like the one in the illustration—that of Hanover—the most beautiful in America, with its outlook through the eucalyptus trees over the bluffs and across the great curve of the Ohio) hundreds of teachers gather for a twelve weeks' term of normal school work. Even one such term is recognized by the state by an increase in the teacher's wage, and every term gives the student credit toward a university course. The result is that the teaching force is being constantly sifted and encouraged and trained by a state whose loyalty to her own children is unequalled by any other in the Union.

The center of America's population has hovered for twenty years about the center of Indiana. I love to think that in many ways—in Americanism, in striving purpose, in interest in childhood, in idealism for the better things of life—it is indeed the heart of our country.

More Power for the National Council

The resolutions passed by the Maine State Conference in May, and similar resolutions passed by the Ohio State Conference asking the national benevolent societies to confer with the National Council's Committee of Fifteen to bring about a more direct representation of the churches in their boards, indicates the unwillingness of the churches to allow present methods to drift along indefinitely. The National Council passed the following resolution at Cleveland:

"Resolved, That the administration of the benevolent interests of our churches be directed by the representatives of the churches in national organization, and that this Council appoint a commission of fifteen, including a representative from each of our benevolent societies, who shall report at its next regular meeting such an adjustment of these societies to the body of the churches represented in this Council as shall secure such direction, care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control, but also to lodge, hereafter, the creation and continuance of these administrative boards in the suffrage of the representatives of the churches."

So far, at least, four of the national societies have given no serious consideration to the Council's recommendations. They are moving along in about the same old way. It is possible that the Together Campaign just ended would have been more fruitful if the churches had understood that vigorous steps were being taken to make the societies in fact as they are in spirit the direct agents of the churches.

Growing out of this lack of influence of the Council in the governing boards of the churches is the realization that the Council can do little in the interim between its sessions, because the churches give the Council little money for more than the bare necessities of the organization. An increase of the assessment one-half a cent a church member from one and one-half cents to two cents gives the Council about $14,000 a year to pay for the Year-Book, office rent, minutes, expense of speakers, Secretary's salary and stenographer. Of this amount about $8,000 is chargeable to printing and postage. There is no margin left for the expenses of getting together the Council's committees, nor money for pushing their work. Usually the work of the committees is carried on at great sacrifice on the part of their chairmen.

If the Council is to have a real influence in shaping the progress of the denomination it ought to have more money. The addition of one cent to the assessment, making it three cents, would afford opportunity to secure the services of a paid moderator—who could travel widely, meet the leaders of the denomination, secure active work of the committees, and accomplish the desires of the churches, which must wait during long periods for the tardy concurrence of the denomination's servants. An active moderator, with his time at the disposal of the churches, could have given great weight to the Together Campaign, which appeared to the churches to be a combination of the Societies for the raising of money, rather than the rousing of a denomination to grapple with its own problems.

Moreover, it is coming to be evident that the Council must meet more frequently if it would accomplish the best work. Three years is a long time in the twentieth century. Conditions change rapidly, and unless the Council is to be the recorder of events rather than an active agent in shaping events, it must meet at least once in two years. Some of us would prefer an annual meeting. If it is true that our missionary work is in a bad way, that "our goods are on the bargain counter," that our churches are doing more work for outsiders than for our own societies, then the whole denomination should come together and counsel as to the remedy. It ought not to be left with the secretaries of independent societies to determine the policy of the denomination.

It is not too early for the leaders in the churches to consider the advisability of so changing the constitution of the Council at its meeting at Boston, in 1910, as to make it more useful and influential, by increasing its resources, by committing to it more executive function by causing it to meet more frequently, and using it to bind more closely together our churches scattered over a vast continental area.

Cleveland, O. DAN F. BRADLEY.

The readiness to believe evil lies heavy on society and paralyzes it. It is a bar to the positive action of men who would make society better. The man who really commands public confidence is the one who is strong enough in his faith and large enough in his sympathies with other men to break down this bar. Look back over the whole record of history, and you find that the men who have done really great things have been, not the critics who pointed out and exaggerated the evils to be avoided, but the men of strong sympathies, who recognized what was good.—*President Hadley of Yale.*



Happy Little Hammock Makers

The Daily Vacation Bible School

A Beautiful Summer Ministry to Children by Collegians

By Ella Gilbert Ives

Some years ago Robert G. Boville of New York City, while engaged in mission work on the East Side, mentally correlated the idle children, the idle churches and the idle college students of the summer months and conceived the idea of the Daily Vacation Bible School.

It was a great thought. Today fifty such schools are in session in ten cities, and the movement is national. Each city has its superintendent, each school its student staff, the various colleges supplying one or more and assuming the expense. Mr. Boville is national director, with headquarters at 82 Bible House, New York City. He is upheld by a strong committee of laymen and college officers—the latter including the presidents of Boston University, Wellesley, Haverford, Mt. Holyoke and Wells Colleges and the Woman's College at Baltimore. More than a score of leading institutions are committed to the work, for the double purpose of helping children to build character and training students for highest social service.

Boston was organized last year, and during its second season of college and church ministry has had six schools in operation in the needier parts of the city. Three of these I have studied with keen interest: one at the Frances E. Willard Settlement, conducted by Mt. Holyoke students; one at Bowdoin Square, manned by two young ministers with a student staff from Boston University; and one at City Point under Wellesley students.

The first was chosen for the local color of the experiment. For the children of the West End streets are largely Jews, and a more alert and kindling lot of youngsters it would be hard to find. On the opening day one hundred and fifty accepted the invitation to come to the Settlement—boys to make hammocks, girls to do raffia work, for thus are they lured to their own improvement in morals and manners. They come for the work, they remain for a full program: opening exercises, music, calisthenics, play; and at the heart of all, midway in the morning, Bible stories inculcating moral and spiritual truth. Happily the Old Testament is a storehouse; for to these Hebrew children the name Jesus or Christ is anathema. They show keen intelligence as well as knowledge when the story of Jacob at Bethel is dramatically told by the bright Holyoke girl in charge, gospel lessons being skillfully drawn.



A Little Father

Racial traits are conspicuous during manual training. These young Hebrews are acquiring property—earning it by good behavior and careful work. Eli, a boy of thirteen, has a little brother at his heels, brought in haste and scantily attired. A teacher tosses the baby in air and unwittingly discloses its bare feet. Now Eli is devoted to his hammock, but he suddenly disappears with the child. Ten minutes later the "little father" proudly exhibits the baby clad in shoes, stockings and other marks of civilization.

Esther, a "little mother" of nine, is more forehanded. Her baby brother is completely though oddly attired. She loses no time at her basket-weaving through wasteful hurry. She can work with the baby in her lap, but better when he is asleep on the floor. So many babies! enough to start a day nursery; but they occasion no surprise and are a civilizing force. When Miss Hill comes in from the Settlement and picks up a baby the sudden lull suggests the silence at the cyclone's heart.

Discipline is not easy in this ungraded company. But what shall be said of the eighty or more Italians in the Bowdoin Square school, by all odds the most difficult of the six centers? The religious problem is simpler than at the Settlement. The story-teller has a wider range and leads up from Jacob's wooing of Rachel through several modern incidents of self-sacrifice to the Story of the Cross.

It has been a noisy morning. The boys were angered by the nonarrival of hammock cord yesterday and its uncertainty today, and are mutinous in spirit. Heaven's first law has no power over them. Mr. James's graphic recitals and winning presence have hitherto failed to arrest the tide of disorder; but when the clamor for "a sad story" gives him a chance (sought for a week, he tells me) to hastily draw three crosses on a hill

and tell the story of Jesus, the first palpable hush of the morning meets the sacred name. Even Saul, a ringleader, does not hiss, and for an instant feels the spell of quiet. Saul is the only "Dago" in this Sicilian crowd—a handsome boy, with the making of a prize fighter or a Christian athlete. He has turned fifty somersaults and made an onlooker dizzy by feats on the parallel bars during the pandemonium called "play time," filling the air with shrieks as of a locomotive and playing the pranks of an impish Puck. But even Saul is subdued by work. The desire to own a hammock transforms him from a frolicking fiend into a teachable little boy. Saul and I have some good talk together while he is diligently tying knots, and it becomes apparent "why this waste" on the part of this noble group of workers.

At the City Point school a strong staff of Wellesley students has been ably seconded by the pastor of the Methodist church, Rev. Lyman Hale. Here were 150 children of American or Canadian parents, better graded and disciplined than the aliens at the West End. Mr. Hale welcomes this additional opportunity to help his people. He values the movement as a means of uniting church and school—too long of separate interests and aims. The working people whose children gather here will learn that the church wishes to help them; they will glimpse the meaning of "together."

Much stress is laid in this school on music and physical exercises; for though the program is the same for all the schools, circumstances modify its carrying out. Half these children are Roman Catholics, but it is not apparent. At another center the priest directed the parents to keep their children away from the Protestant school, and one irate father was seen shaking his little girl on the street for disobeying this order.

In general the race and sect problems are best met by ignoring them. No obstacle can long withstand so beneficent a form of social service. Begun in prayer and consecration, it gathers momentum every hour, impelled by the twin forces, College and Church.

The national committee realizes the mixed nature of the population drawn upon for these vacation schools and counsels tactful handling of each situation; the aim being, character-building through ethical and non-sectarian religious training. Testimonies abound to improved conditions and atmosphere in the centers already opened. Parents and children desire the return of the vacation school. In some instances the work is carried on in modified form throughout the year, and branches out into clubs and related activities. The measure of success depends largely upon the co-operation enlisted.

Higher Education for the Immigrant

Some Ideals of the American International College

By Pres. R. DeWitt Mallary, D. D.

A trained Christian leadership among the foreign-born in America will make this element a builder of the nation, and such a leadership it is the aim of the American International College at Springfield, Mass., to create. What the Christian college has done for the native race it will do for all races. The pursuit of truth for its own sake, the broadening of the mind, the richer meaning of life and the culture of purpose make an atmosphere congenial to service and leadership. All this the College, with its hundred students from fifteen nationalities, is aiming to offer the immigrant races flocking to our shores from the Old World.

Four or five years ago in the Berkshires I went with the Gospel Tent to a desolate out-section where were only a few godless Yankee families, poor, shiftless, illiterate and immoral, and also two gangs of Italians working in the neighboring quarries. An earnest Italian evangelist was on hand to assist in the work, and the first day of our week's experiences together I learned his story. He was about twenty-eight years of age and had just taken his Ph. D. from Harvard. Coming an immigrant to Newark, N. J., as a boy of fourteen, he landed in twelve years in a professor's chair at Dartmouth. He had taken six years at the American International College and then went for post-graduate work to Yale and Harvard, for by that time his father and elder brother had "got on" sufficiently to put him through the supplemental work.

This same Italian is now doing work at Cambridge, lecturing and preaching to his compatriots up and down the Atlantic coast on civic and ethical subjects, and last year declined a dozen college appointments, though now he has accepted one to a Western University. It was those six years at the American International College where he found himself and he is now successfully launched upon a career of leadership among those of his own race in America.

The American International College is the old French-American College rechristened, and the name was changed because the student-body had become of polyglot extraction. Our plans for the future are to make it the center of immigration life, work and study for New England. A radius of seventy-five miles with Springfield as a center would take in all the great cities and manufacturing towns in this section, where over sixty per cent. is foreign. Springfield is waking up to the fact that right within it is an agent in solving the national question of immigration. Feeling has changed toward the College from indifference to enthusiasm. Four affluent business men of the city have come on to its board of trustees, and the work has been broadened, so as to include academic and special courses in English, civics and industrial lines, through all being the Christian motive as at Oberlin or Mt. Holyoke.

The College will be brought into closer touch with its environment so that those who cannot live in residence but wish for the low cost of its tuition may take advantages of its classes. An industrial plant in printing was installed during the year and a monthly magazine, *Immigration*, is published. The institution does not compete with public schools because our students are too old to attend them, and in the schools supported by the state no religious instruction can be given.

The spirit in which we work is absolutely tolerant and non-sectarian, exalting character above creed, truth above system, humanity above nationalism, Christian brotherhood over everything else. Our students are bright and eager but crippled in their resources, and so are allowed in cases of need to pay for a part of their education by work on the grounds, in the buildings or in the city.

The recent Commencement in June was an occasion of unusual interest. Four graduated from the College and four from the Academy, the College graduating class being made up of two Italians, one Swede and one French-Canadian; and the Academy graduating class contained three Italians and one Assyrian. In the prize-speaking contests three Italians and a Chinaman won. There was a pathos in Class Day Exercises when relatives and sweethearts from abroad were missed.



An Italian Class

Biographical

REV. WEBSTER WOODBURY

Born in Sweden, Me., April 20, 1841, graduated from Bowdoin College and Bangor Theological Seminary, pastor in Ashfield and Skowhegan, then in Foxboro and Milford, Mass., with a service between at Mauch Chunk, Pa., died in South Framingham, Aug. 24, 1909—this is the official record of Rev. Webster Woodbury's life. It leaves unwritten the story of many years of patient, helpful ministry, of civic leadership, prized comradeship and sustaining hope of better things in the future for mankind and for himself. Mr. Woodbury closed his last pastorate of twelve years in Milford in 1900 because of ill health. He removed to South Framingham, to which perhaps he was attracted from having been interested in the Chautauqua Assembly in that place from its beginning, nearly thirty years ago. He was a useful and prominent citizen of the town and continued to preach, supplying neighboring churches, till near the end of his life.

Fame is a plant that blossoms on graves: as a manual of such botany might say, "a late-flowering perennial, nowhere common, to be looked for in old cemeteries."—***Bradford Torrey.***



McMillen Hall, gift of Charles McMillen, Detroit, to Tappan Presbyterian Association, Ann Arbor. Occupied at present by University Y. M. C. A.



Harris Hall, Guild House of St. Andrew's Episcopal Church, Ann Arbor; used for student gatherings, etc. Endowed

The Religious Approach to State Universities

Ways in which Denominations are Serving One Institution

By Rev. Carl S. Patton
Ann Arbor, Mich.

The state universities of the Middle West have for some time been recognized as opportunities for special religious effort. These states have their denominational colleges, but in most instances there are more than twice as many students of every denomination at the state university as at the denominational school. The universities are not in any sense "godless"; yet they cannot teach religion as the denominational colleges can. This work must be done by the religious bodies whose young men and women are in these schools.

It has already been inaugurated in many states by many denominations. Wisconsin, Nebraska, Ohio, Illinois, Minnesota, Michigan, Kansas, have all done much. The Interdenominational Conference of Church Workers in State Universities was formed in Chicago last February and will hold its next meeting in Madison in February next. Though this organization is new, several such conferences have already been held, and widely attended.

As one university community is largely typical of others, an account of what has been done at the University of Michigan may indicate what is being attempted at the seats of all our state universities.

There is hardly a church in Ann Arbor which has not made some attempt to make religion attractive to the university students. The Catholics have their St. Thomas' Catholic Guild, affiliated with St. Thomas Church of the city. The Disciples have their Bible Chairs, an endowed institution where Biblical lectures are given. The Methodists have a Wesleyan Guild, whose most useful activity at present is the conduct of a course of Sunday evening lectures in their church; the lectures being eight in number, given once a month during the university year, paid for by endowment, and gathering an audience of from 1,200 to 1,600, mostly students. The lecturers come from any and all denominations, the only desire being to get the best men that can be had. This lectureship has become one of the great institutions of the community. The character of the lectures tends to put religion, in the eyes of the students, upon an intellectual par with any subject taught in the University.

The Episcopalians have a guild house, used as headquarters for religious work among the students. It is presided over by a curate whose salary, like the running expenses of the house, is paid by an endowment. A lectureship is maintained by the Episcopal Church, similar to that of the Methodists. The Baptists have a guild hall, where the director of religious work among the Baptist students holds his classes and maintains his office. This director is a university and seminary man, and commands a good salary, which is paid by the National Missionary Society of the Baptist Church. The Baptists have also gathered a group of students into their house, making a sort of Baptist fraternity house of it. The young men who room in the house are carefully selected, and act as leaven among the Baptist student constituency at large. The Congregationalists have neither guild hall nor lectureship nor endowment. They have for the last eight years raised enough money to pay an assistant to the pastor. This assistant is himself a student and gives but part of his time. He acts as the agent of the church among the students, working under the direction of the pastor. Even this slight assistance has been found of great value.

The best organized work at the University of Michigan at present is that of the Presbyterians. It is carried on by the Tappan Presbyterian Association. This Association owns valuable property: McMillen Hall, designed for general social and religious work among Presbyterian students; Sacket Hall, for office building and dormitory; a beautiful house for the manse of the student pastor and his wife and for a home of Westminster Guild, a group of Presbyterian girls. The budget of the Tappan Association for the coming year is $3,600. This pays the salary of the student pastor, the lecturers of the Tappan Association, the maintenance of the house and incidental expenses. The budget is raised as follows: $1,200 from the home missionary fund of the synod of Michigan; $300 from the funds of the Board of Education; $600 from income of endowment; $1,600 from rentals; $200 in small subscriptions. McMillen Hall,, it should be said, has so far been too expensive for the Association to run and is rented to the University Y. M. C. A.

To the work attempted by the various denominations should be added that of the University Young Men's and Young Women's



Tucker Memorial Hall, Guild House of the Baptist Church, Ann Arbor. Rooming house for Baptist students and headquarters for religious work in that denomination

Christian Associations. These are strong organizations, well officered, well housed and efficient. Last year an effort was made to co-ordinate the work done by all these organizations. A committee issued a calendar of all Bible classes, lectures on religious subjects in and out of the University, and other religious interests and activities of the town, this calendar being published under the title, Studies in Religion. This united effort resulted in a large increase of student interest in religion.

To all this, finally, it should be added that the great majority of teachers in the University of Michigan are earnest, devout men and the majority of the students mature, thoughtful young people. This is why, before the inauguration of any of these special efforts and from the founding of the University, there has always been here a vigorous religious life. Yet these special efforts are immensely valuable. The great body of students, both men and women, in these Middle Western states, is not in the denominational schools, but in the state universities. This becomes more and more so every year.

The denominational colleges stand still in numbers, or make slow progress; the state universities grow so fast they can hardly be housed. We must look to these universities, as well as to our denominational colleges, for our ministers, our missionaries and our Christian laymen. In the establishment and maintenance of her own colleges, our denomination has a unique record. But in her care for her students at the state universities she is far behind many other denominations. Those of us who live in state university communities feel that there is no greater or more imperative opportunity than right here.



Manse of student pastor of Presbyterian church, Ann Arbor. Gift of Mrs. Newberry of Detroit. To be used as residence for student pastor and sorority house for Westminster Guild. Owned by Tappan Presbyterian Association

The Religious Life in College

A Concrete Case from Williams

BY REV. THOMAS C. RICHARDS

Much has been said and written as to the perversion of faith and lack of morals in our colleges. Now what are the facts, for facts are attainable? Though one cannot measure spiritual force by statistics and religious life by reports, still they are worth more than fancies and fiction. Here is the story of the student religious life in a typical New England college, Williams, for the last year.

It is true that the old-time class prayer meeting does not flourish—neither does it outside the college. On the other hand, the average weekly attendance at the Bible classes has been ninety-four, and President Garfield and members of the faculty have led the upper classmen. The Sunday evening service had an attendance all the way from 39 to 300, with an average of 77. This is at least a fair record, considering the Sunday evening problem in our churches. A mission study course on China brought an average of thirty men weekly. A total of 296 students are members of the college Y. M. C. A., upon the basis of membership in an evangelical church or by signature to the following statement: "I personally regard Jesus Christ as my God and Saviour, and it is my purpose to follow him; and therefore, I desire to identify myself with and support the Mills Young Men's Christian Association, which seeks to organize and render more effective the voluntary Christian work of Williams College."

More important still is the Christian work that the students are doing outside the college; for surely the best test of any man's Christianity is not what a man is getting, but what he is giving. Thirty-three young men are teaching Sunday school classes in eleven different schools, four being entirely in charge of the students themselves. One of the most interesting schools is upon Northwest Hill, where the three states, New York, Vermont and Massachusetts, come together. This school was formed as the results of a skiing trip in that neighborhood. It is held in a private house and some of the scholars come three or four miles. Four outlying districts, distant from any church, are thus reached by as many schools.

The committee on charities has collected a large amount of clothing and magazines for mission work and hospitals. There have been thirty-three men in the entertainment work, musical and literary, whose purpose has been to arouse interest in some new school or club, to help some worthy but embarrassed cause, and sustain interest in a community already reached. An entertainment given in North Adams, which included an address on Lincoln the Citizen, was attended by a hundred French-Americans. As a result of this evening's work, classes in English and Civics were started at the clubrooms and were attended by forty-four French-Americans. Further educational classes were organized among the Italians. Two weeks later, a number of Hebrews, hearing of the success of the Italians, presented themselves as pupils, and the very next night ten Syrians were organized into a class.

Another feature, highly successful, is the seven Boys' Clubs formed and directed by the college students. The purpose of these is set forth by the students, "To give needed recreation to working boys, to train them in team play and loyalty, to elevate their ideals and encourage them to read good books, to emphasize the social side of various Sunday school classes."

The form of Christian activities among college students has changed during these twenty-five years, but who shall say that the change has been for the worse. If today there is less of the devotional, prayer meeting side of religion, there is more of the altruistic, practical work for others, more Bible study and better, and more interest in missions. There is a probably larger proportion of men actually engaged in some form of definite Christian work in our colleges than anywhere else, except in the theological seminaries.

Studies in the Year-Book

BY THE EDITOR

III. Revision and Absenteeism

During recent years the churches have been revising their rolls, erasing the names of persons whose continued absence gave no hope of return and whose relations to the churches were considered broken. In many instances they were the names of deceased persons. Others, leaving their towns, left also their churches, forgot their obligations and became lost to the knowledge of the clerk of the church.

The number of persons whose names were stricken from the rolls of the churches in 1908 for one reason or another was 14,688. Here is a serious loss. It may be that many entered into church membership in localities where they are residing. The presumption, however, is that nearly every one of them may be unmindful of the Covenant. During the last fifty-seven years no less than 268,239 names have disappeared from the rolls, an annual average of 5,364. The percentage is annually increasing.

The more serious matter, because it leads to roll revision, will be found in absenteeism. For the year 1908 the churches reported 111,322 absentees, fifteen and five-tenths per cent. of the total number of church members. In many instances the percentage of absentee members is large. We have in mind a large city church, the number of whose absentees is more than twenty-five per cent. of the membership. This class has never been so large in the history of the churches.

It may be asked if the churches are careful to follow those who remove to other places. Some ministers have done little or nothing about it. That something can be done has been well illustrated in the faithful and persistent work by Dr. Knight, clerk of the church in Hyde Park, Mass. The method he employed not only reduced the number by more than fifty per cent., but also strengthened other churches through persuading absentees to unite with churches in the places where they were residing. The remedy is in the hand of the individual church. No general plan can be formulated. The experience of the secretary of the National Council has proven this conclusively. It is recommended that pastors put their sheep in any fold most convenient.

I can sort of put up with a fellow in the church that won't do anything, but who'll pay well. There ain't a railroad in heaven or earth that don't charge extra for a sleeper, and you ought to pay it.—*Sam P. Jones.*

A Special Occasion

The Story of a Silk Dress

By J. L. Harbour

When Susannah Shadd had finished her work one summer morning she went to the china closet in her tiny dining-room and took from a dark corner on the top shelf a small copper luster pitcher with a broken nose and only half a handle. The pitcher had not come into this condition since it had been in the possession of Susannah, for it was her proud boast that she had never broken nor even cracked a dish in all the many years that she had kept house for herself.

"And that's one advantage in not being able to keep a girl," Susannah had often said. "Girls do break and smash terribly. I reckon it's so that this is a world of compensation, anyhow, and there's always something to make up for what you ain't got and can't have. Then I'm one that learned long ago that it is always best to be satisfied with what you can get when you can't get what you want."

The evenness of her temperament was evident in Susannah's placid face and in her quiet and even speech. She had a certain unspoken contempt mixed with pity for people who "went all to pieces," no matter what the occasion that brought about this disastrous lack of self-poise. She held herself so well in hand under all circumstances that some of her acquaintances thought her unfeeling, but Susannah felt deeply although she said little.

Sitting down before the table between the two front windows of her dining-room, Susannah turned up a corner of the snowy cloth and emptied the contents of the luster ware pitcher onto the bare boards of the table. Coins of all denominations from a cent up to a silver dollar rolled out. There was but one silver dollar. Susannah caught it as it threatened to roll from the table.

"That's the dollar I got four years ago last spring for a bushel of my Early June apples, and the very next day the tree was struck by lightning and ain't ever had an apple on it since. One of these fifty-cent pieces is the one I got for my rags and old rubbers and other junk three years ago. I think I could tell just where I got ev'ry single piece of this money. This dollar bill is one my niece Annie sent me on my birthday four years ago and told me to get anything I wanted with it. Now it will help me to get what I have wanted years and years."

She piled the coins in little heaps on the table and counted them with care. This was hardly necessary as she had counted the money only the day before, and had not added anything to the contents of the pitcher since that time; but counting the money had been a pastime with Miss Susannah for a number of years. But at last she had made up her mind to spend some. The next day she would go to the city and gratify a long-cherished desire. Had she given utterance to her own thoughts she would have said:

"I've always wanted a real handsome watered silk dress and now I can have it. I've saved and scrimped for it for years. When I was a little girl my mother had a green watered silk dress, and I said then that when I got to be a woman I meant to have me a watered silk, but I didn't think I'd be fifty-one years old before I got it. Still, I dunno that I'll have any more pleasure owning the dress than I have had thinking about it and planning for it. I guess there's some truth in the saying that there's more pleasure in pursuit than in possession. Kind of odd that after thinking about it for so many years I don't feel sure now whether I want to get a real rich shade of brown or a sort of a pearly gray pattern. I s'pose I can tell better when I see them in the piece. But I've an idea that I'll get the pearly gray. Seems to me it would be a little mite more dressy than the brown."

Susannah was right in her conjecture regarding her final choice, for when she returned from the city the next afternoon she brought with her a dress pattern of very handsome pearl gray watered silk in a white box with a tissue paper lining.

"I told them to wrap it up real careful, for I lived twenty-five miles out and I didn't want it to crush any," she said to Lavinia Bayles, a neighbor who lived a short distance down the road and who had made eager haste to come in and see Susannah's purchase. "I'm real pleased that they put it in this nice box. It will be such a nice thing to keep it in until I have it made up."

"How you going to have it made?" asked Lavinia.

"Oh, I ain't got that far along with it yet. I mean to keep it for some special occasion. If my Niece Annie should happen to get married next spring and I went to the wedding I'd be apt to have it made then, for it would be just the thing for an occasion of that kind."

"My land! Susannah, do you mean to say that you are not going to have your dress made up until next spring, when you have waited so many years for it and this is June?"

"I don't mean to be in no hurry, Lavinia. For one thing, I don't like the sleeves they are wearing now. If I'd got the dress a little sooner like enough I'd of had it made up to wear to our minister's silver wedding. It would have been just the thing for that, being so sort of silvery looking, but, as I say, unless some special occasion comes up I shan't have it made up right away."

"Special occasions" were rare in Eldon, the little town in which Susannah lived, and when the next spring came the dress was still "in the piece." Harriet Vane, another neighbor, came in one day and found Susannah with the shining folds of the silk draped over the back of a high rocking chair.

"I was just seeing if I could drape this silk to look like the skirt of a dress I have just come across in the fashion magazine I subscribed to after I bought the dress. I thought I'd take a fashion magazine and keep posted in regard to the fashions so that if I took a sudden notion to have my silk made up I'd have some idea of how I wanted it made."

"You going to have it made up this spring?"

"Well, I dunno that I will. Heavy silks like this aren't worn much in the summer time, and I guess my black grenadine would do to wear to anything I'll be apt to go to this summer. If some special occasion should come up I guess I'd have it made."

No occasion of this kind occurred during the summer, and it was late in October when Susannah one day said to Lavinia Bayles:

"No, Lavinia, I ain't done anything about having my watered silk made up yet and I dunno as I will this fall unless I have some special call for a handsome dress like that. I read in my fashion magazine that there was likely to be a change in the style of dress skirts this winter, and I thought I'd better wait a little while on that account. It takes a dreadful lot of goods to make skirts as they make them now, and if I could save a couple of yards by waiting seems as though I ought to do it. Then, as I have said before, I want to keep the dress for some real special occasion. If poor Niece Annie's young man hadn't died last winter she would of been married last May and I surely would of had the dress made to wear to her wedding, but now—well, the dress will keep and I'll have it fresh and nice when I want it most."

The next spring Susannah was thrown into a pleasurable state of excitement by the receipt of a letter from a nephew of hers living out in Colorado. Her nephew not only gave her a cordial invitation to make him and his wife a long visit, but he also sent her a check for one hundred dollars with which to meet the expenses of the journey.

Susannah ran over to Lavinia Bayles's house with the letter. She was, she admitted to Lavinia, as nearly "upset" as she had ever been in her life.

"To think of Nephew Pearson Dayton doing a thing like that!" she said. "It's true enough, as he writes, that I was like a mother to him for some years after his mother died, and it's real nice of him to want to show his gratitude now that he is so prosperous—dear boy!"

"You'll go, I reckon?"

"Indeed, I will! I've always wanted to see that Colorado country, and there's no one in the world I want to see more than Pearson. It's nine years since I saw him, and of course I never have seen his wife and two babies."

"I reckon that you'll have your watered silk made now," said Lavinia.

"I've been thinking about that, Lavinia, and it seems to me that mebbe I'd better just take it with me and have it made out there. You can tell from her photograph that Pearson's wife is a real tasty person in her dress. Fact is, she was a dressmaker when he married her, and I been thinking that it might be a good thing for me to have her help me decide how to have the dress made. Another thing, they live on Pearson's big ranch summers and I don't s'pose there'd be any occasion on a ranch when I'd need a handsome watered silk dress, do you?"

"La, I dunno, Susannah. I never was on a ranch. I dunno whether women wear Mother Hubbards or these day-col-tay dresses on a ranch. I know that I wouldn't be ketched wearing either."

"I don't know no more than you do about it, and that is why I think I'd better not have my watered silk made until I do. Pearson says he means that I shall go to Denver and see his home there before I come back in the fall, so I guess there'll be special occasions enough for the dress in a big city like Denver. I reckon it wouldn't be none too dressy to wear to church in a large city."

"It'd tickle me, Susannah, if you come back next fall with that silk still unmade. I bet a cooky you will."

"It ain't likely, Lavinia. I guess there'll be more than one special occasion before I come home when I'll be thankful I've anything as nice as that watered silk to wear. Pearson and his wife go a great deal."

Unwilling to trust the silk dress pattern to what Susannah felt to be the uncertainty of transportation in a trunk, the white box with three layers of heavy manila paper

was a part of Susannah's hand baggage when she turned her face toward the West.

"I was too many years saving up for that dress pattern to run any risks with it now," said Susannah to Lavinia Bayles and Harriet Vane and two or three other friends who had come to the little railroad station in Eldon to see Susannah off. Her last words, as she thrust her head from the car window for a final good-by to the little group on the station platform were,

"Yes, yes; I'll write soon's as I get there to Lavinia and she can let the rest of you see the letter."

"Let us know if you have your watered silk made up, Susannah."

"Yes, I will, and I'll tell you just how it is made."

"I bet she don't have it made at all," said Lavinia, as she and the other women went on their homeward way. "She's got six yards of elegant white lace a cousin of hers sent her from Europe nine years ago and she has never done a thing with it because she ain't been willing to cut it, and she's never seen the 'special occasion,' as she says, when she could use it in one piece. And she has a beautiful white feather and lace fan she's had ten years and never used once because she's waited for some 'special occasion' when it would be suitable to carry it. When such occasions have come she wouldn't carry it because she didn't have clothes nice enough to go with it. She's got half a dozen things she's never used all because she was waiting for some 'special occasion' to use 'em. Mark my words, she'll fetch that dress pattern home untouched."

Susannah had warned her friends before she went away that she was a "dreadful poor correspondent" and that they must not expect many letters. After two or three brief notes written during the first month after her departure, Susannah's letters ceased. A few picture postal cards came now and then, with but line or two on them, and then no word from Susannah until one day, late in October, when Susannah's friends in Eldon were expecting her return.

Lavinia Bayles one morning appeared in the kitchen of Harriet Vane in a state of palpable excitement.

"I got a letter from Susannah," she said. "I guess it'll just about flabbergast you, Harriet. You could of knocked me down with a feather when I read it. I run over to Electa Jaster's with it and you could of heard Electa yell clear over here when I read the letter to her. You just set down and hear this."

"How you talk!" said Harriet, as she rolled down her sleeves and dropped into a yellow wooden rocking chair that creaked as if in protest of Harriet's two hundred and nineteen pounds.

"Dear Lavinia," the letter began, "I take my pen in hand to let you know that I am well and hope that these few lines will find you enjoying of the same blessing. I want to tell you and my other friends back there in Eldon that I have had my watered silk made up for a special occasion, the same being my wedding to a real nice man named Byron Edward Goodspeed, two years and three months and four days older than I am, in good health and a member in good and regular standing in the Methodist church, same as I am. He owns a fine ranch next to my nephew's and has a nice place in Denver. He was a widower with one son, and his son and my nephew are both real well pleased with the match, so there ain't no ill feeling nowhere.

"I had my watered silk made with a ruther plain skirt, a short trail, and my niece put my six yards of white real lace on it without cutting the lace. I carried my white feather and lace fan to the ceremony and I wore my white kid gloves and that broad white lace collar I have had eleven years and never wore before because I was waiting for some special occasion. He wore the things men usually wear when they get married and looked real nice. As I say, he's a real nice man—as men run.

"I like this country so much I never expect to live in Eldon no more, but me and him will be there some time in the winter to see to my things and sell my place. So please tell the neighbors that a special occasion has come at last, and I got my watered silk made up and it fits as if I was melted and poured into it. No wrinkles any place, and the skirt don't dip none at the side nor nothing, and my husband sends love.

Your friend and well-wisher,
SUSANNAH MARY GOODSPEED.

"P. S. He is five feet ten, some bald, light complected, palish blue eyes, iron-gray mustash, stoutish, and goes better with my watered silk than a brunettish man would of. S. M. G."

Absence

The shortest absence brings to every thought
Of those we love a solemn tenderness.
It is akin to death. We now confess,
Seeing the loneliness their loss has brought,
That they were dearer far than we had taught
Ourselves to think. We see that nothing less
Than hope of their return could cheer or bless
Our weary days. We wonder how far aught
Or all of fault in them, we could heed
Or anger with their loving presence near,
Or wound them by the smallest word or deed.
Dear absent love of mine! It did not need
Thy absence to tell me thou wert dear,
And yet the absence maketh it more clear.
—*Helen Hunt Jackson.*

An Actress with a Farm

Actors and actresses, literary people, artists and musicians are usually classed together as an impractical, improvident lot, and so it generally occasions surprise, not to say incredulity, when I tell people that I have made my farm pay for itself from the day I bought it, three years ago. Don't misunderstand me; I don't expect the farm to support me. I charge up my taxes and interest on my investment as house rent, and I pay the farm for what it furnishes for my table; but these are no more than I would have to pay for living in a miserable city flat. The farm itself, with all the joy and comfort and health and satisfaction it brings me, doesn't cost me a cent.

I wish I could persuade my self-supporting sisters, whatever their profession or business, that there is more to life than rigging up and parading the Avenue or attending teas. I parade my meadows in any old gown I see fit to wear, and I attend the afternoon teas of my sheep and horses and cows and dogs and chickens and ducks—and their conversation never bores me. I wish I could persuade city women that it pays to live in the country. Getting into town is no hardship when you get used to it, and getting out again is a daily recreation for mind and body.—*Blanche Bates, in Country Life in America.*

Most people enjoy riding on a steamboat, shaking and trembling and chow-chowing along in pleasant weather out of sight of land; and they do not feel any ennui, as may be inferred from the intense excitement which seizes them when a poor porpoise leaps from the water half a mile away. "Did you see the porpoise?" makes conversation for an hour.—*C. D. Warner.*

Closet and Altar

GOD'S TRAINING SCHOOL

The Lord will perfect that which concerneth me.—Ps. 138: 8.

The world is a great, well-kept school. No one who believes in immortality can possibly doubt that the short space of time we are here is meant for training—training to prepare us for our work hereafter, whatever that may be, by doing our work here well. If we start with the belief that the world is a school, and that we do not want to stay in the primary class, but that we want to go through all the classes and to graduate honorably—if that conviction is strong in our minds, it is astonishing to realize what a new aspect life will have for us.—*Annie Payson Call.*

God's children are but children and understand and speak as children. Did we not need to be taught, we should not need to be disciples. Christ's scholars are sure to be well taught.—*Matthew Henry.*

I cannot see, I cannot understand,
But yet I trust and feel that Love alone
Has guided and is guiding me. His hand
Will never needlessly afflict his own.

So from this single thought I will not swerve,
That somehow, somewhere, an unlooked-for gain,
Of life, of love, of joyous power to serve,
Is coming to me on the wings of pain.
—*B. A. L. Gregor.*

Facts are teachers. Experiences are lessons. Friends are guides. Work is a master. Love is an interpreter. Teaching itself is a method of learning. Joy carries a divining rod and discovers fountains. Sorrow is an astronomer and shows us the stars. What I have lived I really know, and what I really know I partly own; and so begirt with what I know and what I own, I move through my curriculum, elective and required, gaining nothing but what I learn, at once instructed and examined by every duty and every pleasure.—*Henry van Dyke.*

In God's school, which must needs have its discipline as well as its instruction and entertainment, many schoolmasters are seeking to lead us into the quiet ways of trust in God. Study to be quiet in God's school, and to learn its lessons faithfully and well. —*Edgar W. Work.*

Spirit of God who, teaching, takest of the things of Christ and showest them to us, give faith and patience for the lessons of thy school. If thou wilt guide our thought and shape our learning, we are well content to pass from the lower to the higher stages as thy wisdom shall elect. Keep us from blind refusal of thy will. Give courage for strange experiences. Help us to look to Christ, our great example, to work in the serenity of heart he knew and in communion find our rest of heart. We thank thee for the companions of the school —those who have gone before, leaving us their helpful story of diligence and strength, those who are just beginning whom, by thy favor, we may aid and guide. Perfect thy will concerning us. Train and enable us to choose aright. And bring the kingdom of Christ's desire and purpose in. Amen.

For the Children

A Child to Jesus

Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way?
And did they tire sometimes, being young,
And did the prayer seem very long?
And dost Thou like it best, that we
Should join our hands to pray to Thee?
I used to think, before I knew,
The prayer not said, unless we do.
And did Thy mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayers said?

—*Francis Thompson.*

Grandpa's Brave Soldier

BY FRANCES MARGARET FOX

Grandpa Elwood was deeply troubled. He had lost his diary; not a common, ordinary diary, but a tiny, long, narrow book with history in it. This was a diary Grandpa kept when he was a young man in the army during the Civil War. The last brief record in the book was written in the year 1865.

Grandpa's home was a fine old farmhouse in the country. His married sons and daughters were Grandpa Elwood's nearest neighbors. Perhaps strangers passing on the country road may have taken the old home for an orphan asylum, there were always so many grandchildren playing on the verandas and beneath the trees.

It was the day after a church social on his lawn that Grandpa Elwood missed his diary. At first he said nothing to Grandma about his loss, but searched through the rose garden and in the orchard, everywhere he had been with guests the night before, hoping to find it.

Judge Watson asked to see the diary, and instead of putting it back afterward among Grandma's treasures, Grandpa had slipped it in his vest pocket.

When Grandpa confessed to Grandma that the diary was lost, she suggested calling in the children on their way home from school to search for the book.

"We must find it before night," Grandma insisted, "because just as sure as can be there's a storm gathering. I believe I'd rather be left out in the rain myself all night than to have such a thing happen to the diary. It might not do me a bit of harm, while the diary would be ruined."

When the grandchildren came home from school laughing, shouting and swinging their dinner pails, Grandma called them in to search for the diary. "We will telephone to your mothers so they will know you are not lost," she assured the delighted youngsters.

"Let's play we are soldiers searching for our wounded general," Richard suggested. "Oh, I'll tell you, better yet, let's play we're the Army of the Revolution and George Washington has disappeared and we're the bravest soldiers in the country, so we're sent out to risk our lives."

"But George Washington was never"—began Edith, whose history lessons were always perfectly learned.

"Never mind," interrupted Jimmy, "it's a good game any way. I'm Col. James Elwood. Who are you, Betty?"

Betty had opened her mouth to reply when Grandma appeared. "Why, Betty," said she, "I can't get your mother, no one answers your telephone."

"Oh, the hens!" exclaimed Betty.

"You couldn't expect hens to answer the telephone," mocked Jimmy, ending his remark with a "cut-cut-ca-dak-cut," that made all the children laugh.

"What's the trouble with the hens?" Grandma inquired.

"Why, they do so much mischief in the garden we've been keeping them shut up for the last month until after school. Mother lets them out every night just before I get home, and I watch them until they go to roost. I forgot all about hens tonight, but if nobody answers the telephone, then I'm afraid Mother is the only one at home, and she was out in the poultry yard."

"Well, you skip home flying," suggested Cousin Richard. "Maybe you'll get there in time to keep the hens from getting out tonight."

Without waiting to hear the last of Richard's speech, Betty flew homeward. She was met at the gate by Cæsar, the Plymouth Rock rooster, who greeted her with a triumphant crow.

"Oh, dear!" groaned Betty with tears in her eyes, "bother the hens! Stop flapping your wings, you old Cæsar. Let me pass, will you? I'm going to ask Mother to take care of you this night, so there!"

There was no one at home, but a note from Mother, saying that she had gone to borrow a pattern and would return in an hour, was found in a conspicuous place.

"That means I've got to stay and watch these old hens," wailed Betty. "I wish I could drive them back to their yard, horrid old things!"

Reluctantly Betty went to the telephone to explain to Grandpa that she could have no part in the game of searching for the diary, that she couldn't be an officer in the Revolution.

"If it is your duty to stand by the hens, my child," the old man replied, "stand by them like a brave soldier."

"Yes—'brave soldier' tied to hens. It's enough to make a—a—goose cry," thought poor Betty.

If hens and chickens ever think, Uncle John's fowls must have wondered why Betty was so unreasonable that night. Mother Speckle was indignant when Betty hustled her out of the lettuce patch. She was one of the hens who like to walk with dignity at the head of her family, instead of tumbling along with her chickens like a flock of wind-blown leaves.

It is something, of course, that Betty didn't desert her post; that she didn't abandon Uncle John's garden for the sake of joining an army in search of the lost George Washington; but it would be much pleasanter to record that she did her duty in a sweet spirit instead of being so cross.

"You needn't make such a fuss, old Mother Speckle," Betty scolded. "Now just gather up your tail feathers and get out of this lettuce."

At last Cæsar, the rooster, made Betty laugh through her tears. From the middle of the tomato bed he called to all hens who cared to listen, telling them no one knows what about ripe tomatoes. Betty responded to the call.

"Now get right out of here, Mr. Cæsar," she began, when stooping to pick up a stick, she found Grandpa's diary! He had dropped it in the garden that very morning when talking with Uncle John.

Three big red tomatoes were spoiled by the hens while Betty went in the house to telephone the good news.

It began to rain about sunset that night, and how it rained all the following day! But the precious book was safe indoors.

When Grandpa came to claim his diary and to thank Betty, he wrote the first line entered on the blank pages of the record since the year 1865. "This diary," so the inscription read, "was saved from destruction, June 17, 1909, by my granddaughter, Elizabeth Stanley Elwood—a brave soldier."

Betty went to sleep that night with a smile on her face.

Ants Have Combs

No creature is more tidy than an ant, who cannot tolerate the presence of dirt on her body. These little creatures actually use a number of real toilet articles in keeping themselves clean. No less an authority than Dr. McCook says their toilet articles consist of coarse and fine toothed combs, hair brushes, sponges and even washes and soap. Their saliva is their liquid soap, and their soft tongues are their sponges. Their combs, however, are the genuine article and differ from ours mainly in that they are fastened to their legs. The ants have no set time for their toilet operations, but stop and clean up whenever they get soiled.—*St. Nicholas.*

The Children's Pulpit

The Finest Medicine in the World

BY REV. E. H. BYINGTON

There are many kinds of medicine, some of which are tasteless, a few have a pleasant flavor, but most of them are very unpleasant to take. How you dislike most of them! But who of you likes to give medicine? "Not I," most of you answer. Wait a minute. There is one fine medicine, the finest in the world, and I like to have the boys and girls give me large doses of it. A very wise man tells about it in this proverb, "A merry heart doeth good like a medicine."

You hear older people talk about psychotherapy, homeopathy, allopathy, osteopathy, but never mind those. The thing for you to practice is merryopathy. Have a merry heart, and let it show itself in sunny faces, sparkling eyes, sweet laughter, lightly tripping steps and willing hands.

Many men and women study four years in the high school, four in college, four in the medical school and then spend two years in a hospital that they may be doctors, but get a merry heart within you and you can practice medicine right away. Sometimes when a troubled man meets a merry boy or girl he feels like taking off his hat and saying, "Good morning, Doctor!"—a merryopathic doctor. Begin the practice of this kind of medicine at once. In the morning say, "I will be a doctor today"; and at night ask your mother whether you have been her little doctor during the day.

THE FIRELIGHT CLUB

Conducted by William Byron Forbush

Afloat on a Freighter

Some of you who know where I live know that my beautiful city faces upon one of earth's lordliest rivers, the outlet from Lakes Superior, Michigan and Huron into Lake Erie. All through the summer it is an impressive sight to stand anywhere upon its banks and watch the great fleet of freight steamers move silently by. Every three minutes of every day and every night through the summer time a ship passes, black and slender and as long as an ocean liner. It is a fleet loaded not with guns, but with bread, a fleet that needs no navy to protect it.

One of our Firelight Club boys has just returned from a cruise as second cook upon one of these lake freighters, and he has had



A "Pig boat" or Whaleback

a very interesting albeit strenuous experience. He is going to college this fall, and, needing money, he went down one day to a shipping office and telling the man in charge that he could cook, he was put on a passing steamer just as he was, without even going home to report!

The arrangement of one of these enormous freighters can be understood very well from a photograph. The "focsle" on a lake freighter is no longer the uncomfortable lodging place of the common sailor. The officers' cabins are forward, and the only sailors who lodge here are the wheelsmen, who are usually old salts (if you can call a fresh-water sailor a "salt"), who are no longer competent for rough work. The pilot house, of course, crowns the bow. In the stern are the men's quarters, the cooking arrangements and the furnaces. Everything in between is the hold. The capacity of a ship is conveniently measured by the number of its hatches. The vessel on which our friend sailed had thirteen, but the "Shanango," the Queen of the Lakes, has thirty-three.

An average crew consists of a captain, two mates, two wheelsmen, two watchmen, two engineers, two oilers, three firemen, two cooks, a porter and five deck hands. Those who have seen a mob of sooty giants come up from the furnaces of an ocean liner may be surprised to find out how few stokers are necessary on a lake ship, but the difference of horsepower of the engines and of the consequent speed explains this. An ocean liner will have 30,000 horsepower to a lake ship's 1,500 and a speed capacity of twenty knots against a lake ship's ten.

Adventures on the Lakes

A boy is well paid who ships on a freighter—$30 or $35 a month—but he ought to be, for he earns it. A second cook works from four in the morning until nine at night, and a deck hand's day is never done. The life is not as hazardous as that of our deep sea fishermen, but there are plenty of perils, and the Lakes have a long series of stories of daring and of heroism. A lad of the same age as my friend, who shiped as a deck hand a few weeks before, was over the side on a raft painting the ship, one day, when he fell into Lake Superior. These inland waters are so cold that one who falls in is almost instantly paralyzed. The boy who was on the raft beside him was helpless with fear, the crew above, from watchman to captain, was generally drunk, and the body was never recovered.

This summer there has been a sporadic strike all up and down the Lakes, and here and there toughs have attacked sailors in dark alleys or in saloons, when they have landed, and have disabled them. One or two have been killed. The boy I know had a small scrap or two, but his imagination was most impressed by the fact that whenever a steamer whose crew consisted of union men met his own, his captain responded to their taunts with a profanity so lurid that it lighted up the Sault River and, when that failed, went below to his arsenal and followed their lessening bulk with a wild fusillade.

It must be an exciting scene in a storm, when the waves break over the low hull and the hatches and walking from bow to stern is impossible, to see the officers slide to their meals in canvas seats rigged with a rope from the foremast to the stern cabins.

Some Amateur Doctoring

Our friend, who is going to study medicine and who already loves to practice on his relatives, soon found that even the most moderate skill came into play. Sailing up the Lakes, he found that the chief engineer had scraped his leg below and, with the proverbial carelessness of a sailor, had allowed the open sore to begin to mortify. Our hero sterilized a razor and, while two deck hands firmly held the struggling patient, he cleaned his leg, wrapped it up and watched it to recovery.

An even more plucky exhibition of readiness to face responsibility came a few days later when a deck hand was struck by a loose cable and knocked helpless. The nearest landing place was a lonely little village, with but one doctor. Hurrying up to his home, our student found that he was absent for the day. Taking possession of his office, he found his surgical instruments and sterilizing material, cleaned the wound, took two or three stitches where he thought they would do the most good, and got the man in condition to send to the hospital. His reputation for skill became so general that even the captain entreated his services.

This boy is the same one who wrote us a letter in the early summer telling about his experiences in a lumber camp. Before he graduates he ought to have the nerve to meet any emergency that his splendid profession is called on to face.

Our Inland Ocean

Nothing perhaps gives one such a realization of the riches of our country as to watch these great argosies go by in never-ending procession, the whalebacks or "pig boats" (so called from their shape) like gigantic canoes, and the ore ships, some of them as graceful in line as private yachts. To watch even one grainship



The freighter "John Dunn, Jr."

load, in a few hours, with a pile of golden wheat that would more than fill one of Joseph's granaries, or to see the iron ore, like Baker's cocoa, go sliding down into the dark hold, and then to multiply that by thousands of floating islands of tonnage is to catch a conception of the wealth of field and mine of our Central West.

There are only two ways you can know a freighter, as a sailor or as a guest. Money will not buy you a passage. If you are asked to be a guest, accept—it is a week of Paradise. But if you ship as a sailor—the captain of the ship I have told you about took on fifteen guests at once, and the crew, including our Firelight Club member, walked ashore.

Has any other Club boy or girl got an experience to tell us in the firelight?

A Missionary Campaign in Asia

Sunday School Lesson for Sept. 12

By Rev. A. E. Dunning
(To be studied with open Bible)

The Missionary's Return

After more than three years of missionary labor Paul set out again for Jerusalem. He had during all that time been regarded with suspicion, to use no stronger word, by the Jewish Christians of that city, as one who treated with indifference or disrespect the law of Moses and the sacred customs they inherited from their fathers. They distrusted also the churches which Paul had planted throughout Asia, Macedonia and Greece. But he had collected from those churches a large amount of money to relieve the necessities of the poor brethren in Jerusalem, and he hoped their generous gifts would be the means of reconciling these two wings of the Christian body. This journey of Paul back to the source of Christianity may help you to a clearer revelation of his character than you have yet had. Therefore, follow his experiences on the way with this purpose in view.

1. *Paul at Tyre.* Trace on the map his voyage with his companions from Miletus to Tyre (vs. 1-3). You need not tarry to give the history of these places. During the week at Tyre the affection of the brethren for him showed itself in increasingly urgent remonstrances that he should not go to Jerusalem. They had no doubt heard of the hatred toward him of the Christians in that city. They knew that he would be in danger of losing his life if he went. This the Spirit revealed to them (v. 4). Paul knew this already through the Spirit. He did not expect to live to go back to Asia (20: 22-25). But he had resolved to meet the great perils before him while the brethren of Tyre through their love sought to dissuade him.

It is this love which you should emphasize to your pupils. What kind of a man was this who so held the hearts of strong men that they could not part from him, bound to such an end as he saw before him, without tears and sobs (20: 36-38)? That scene at Miletus was repeated in Tyre, with this addition that the women and children shared the feeling of the brethren (v. 5). Here on the beach of the sea the little ones knelt with their fathers and mothers and all prayed together for the great-hearted man they all loved, as they were about to say farewell to him.

2. *Paul at Caesarea.* He probably had planted the church at Tyre. But we know more of his relations with the Christians of Cæsarea. This was at least his third visit to that city. There Peter had baptized the Roman Centurion and his household some fifteen years before. There lived the deacon and evangelist Philip, whom Paul had before his conversion chased out of Jerusalem (8: 1-5). His four daughters were preachers of the Christian faith and the church in Cæsarea had had time to grow and workers to extend it. The whole company made their home with Philip for ten days or more (vs. 8-10). The preacher Agabus, who knew well the state of mind of the Christians in Jerusalem and who had been for many years a sympathizer with Paul (11: 27, 28), came and repeated with greater precision and positiveness the warning of the brethren of Tyre that Paul should not go to Jerusalem. His companions joined with those of the Cæsarean church in urging him not to go, till the scene surpassed in anxious affection those at Miletus and Tyre (vs. 11-13).

Paul fully understood the disposition toward him of those who were lying in wait for him in Jerusalem. Though they called themselves disciples of Jesus, he declared that they perverted the gospel of Christ (Gal. 1: 6-9). He said severe things about them (Gal. 5: 12; 6: 12, 13. Rom. 16: 17-20. Phil. 1: 15-17). They in turn said as hard things of Paul as we know from allusions to their sayings in his letters. It is difficult to think that men belonging to the same Christian church with its greatest missionary wanted to kill him. But this seems to have been the fact. The more impressive, then, is the passionate devotion of his friends in their eagerness to save him from the hands of these foes.

3. *Paul at Jerusalem.* When the brethren of Cæsarea became convinced that Paul, knowing the conditions at Jerusalem, was determined to go thither, they acknowledged his purpose to be the will of the Lord (v. 14), though they believed that the Holy Spirit had foretold the consequences of his going (v. 11). But they resolved to protect him as far as possible. Several of them went with him and took with them a Jew who had been long and well known as a Christian and who lived in Jerusalem. With him Paul and his company were to stay as his guests (v. 16). This opened the way apparently for a cordial welcome at the outset (v. 17).

Having now followed the returning missionary back to the city from which he himself had set out many years before as a relentless persecutor of Christians, what is your estimate of him? Think of the friends he made, of the men who loved him, of their wives and children who loved him, of the disciples whom he won for Christ and their willingness to give their money, their service and their lives to aid him to fulfill his mission. Think of the enemies he made, of the intensity of his convictions and of the bitterness of their hostility. Measure the man by the sacrifices he made, by his absolute surrender of himself to Jesus Christ (Gal. 2: 20), by his eagerness to have those whom he loved imitate him so far as he imitated Christ (1 Cor. 4: 16; 11: 1. Phil. 3: 17). Is Paul a hero? Is he your ideal, so far as a man can be? Then show your pupils why he should be both honored and imitated.

International Sunday School Lesson for Sept. 12. Close of Paul's Third Missionary Journey. Acts 21: 1-17.

A New Temperance Society

C. E. Topic for Sept. 12-18

By Rev. H. A. Bridgman

Temperance in all things. 1 Cor. 9: 23-27.

Object. To promote temperance in the use of the ears, the eyes, the tongue, the teeth, the hands and the feet.

Membership. Open to any one who will take this pledge: "I will try to use rightly all the physical organs which God has given me and not to misuse or abuse any."

Machinery. No constitution and by-laws; no officers; no annual conventions and reports; no committees.

Fines and perquisites. The only penalties are the natural consequences of intemperance in the use of any of these organs. The benefits arising from loyalty to the pledge are a sound constitution, good digestion, clear and honest eyes, an erect posture, self-respect and respect for and a wholesome influence over others.

Who will join this new society? In the long run it will afford you a good deal of pleasure, but there is no child's play about it at the start and as you go along. It's like driving a four-in-hand or six-in-hand team of horses—this business of controlling the powers that make up "his majesty, myself." Jesus repeatedly summoned men to vigilance in minute particulars. Find out what he says about the use of the ears and the eyes and the feet. He even went so far as to say that if the way in which we use our eyes or hands and feet was harming our spiritual natures we would better cut them off entirely. Some of us have too acute ears. We hear easily and gladly the whispers of gossip, suspicion and slander. Some of us have eyes that ferret out the foul and slimy things in human life. Some of us have hands that too quickly clench themselves, and some of us feet that are itching to carry us into fields of unnecessary temptation. And as for our tongues—oh, what a world of trouble most of us have with them as they wag too freely, as they spit forth enmity and hatred, as they indulge in complainings, as they wound others like a dart!

You may not like my temperance society, but you are a happy person if you don't need something like it. Most of the troubles of the world arise from excesses. Men and women do not have themselves in hand. Is it not our first business to get control of Number One, to ride these spirited steeds instead of being borne in every direction by them? Put bit and bridle, then, on ears, eyes, tongue, palate, hands and feet, and then ride forth confidently to all life's battles.

Ownership

I do not own an inch of land,
But all I see is mine—
The orchard and the mowing-fields,
The lawns and gardens fine.

. . . . . .

And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity—
A little strip of sea.

—*Lucy Larcom.*

Recently the air that our organist played one Sunday seemed to lodge in my brain; I took it home with me; there in the back of my brain it kept singing away, even the next morning, pervading all I did, in all my work, yet spoiling none. That is the ideal that we are to strive for, that God's presence shall be in our lives all the time, as was that air, pervading all our life and thought and action.—*J. H. Jowett.*

Among the New Books

Human Nature in Country and City

Not every one who loves a dreamy country town is able to make his own "annals of a quiet neighborhood," but Mr. Arthur Gilman, in *My Cranford* (Houghton Mifflin. $1.25 net), has done just this. He calls his rambling pages "a phase of the quiet life," but they study the past of the little village as well as its present. Its bygone festivals, its real or legendary characters, all of which has helped to give it its present leisurely grace and poise are commented upon with sympathy and charm. A pleasant book to read by a winter fire or to place on the shelves in one's summer home.

Whoever wishes to know "how the other half lives" let him read *The People at Play*, by Rollin Lynde Hartt (Houghton Mifflin. $1.50). This covers, indeed, only one side, but an important one, of the life of the mass of the people in our great cities. Mr. Hartt writes with unfailing humor, but beneath his laughing tone is serious thought and kindly sentiment. He helps us to understand that in their human nature these crowds of the poor are like the rest of us, neither better nor worse. Even their amusements, so painful to people of different standards of taste, are not as bad as they seem. The Amusement Park, the Dime Museum, the World in Motion, Melodrama, the National Game, are topics considered. As a study in the character of a greatly underestimated and misunderstood stratum of human beings this is a keen and valuable piece of work.

A Certain Rich Man

That "a good name is more to be desired than great riches" is a truth which must have been forced home of late years to many men who have acquired fortunes, but lost the respect and earned the scorn of their fellowmen. The history of such an one is the theme of *A Certain Rich Man*, by William Allen White (Macmillan. $1.50), a notable work of fiction which, if not "The Great American Novel," belongs certainly in the front rank. It is a study in social psychology, the record of the building of a great fortune by the treacherous and merciless methods with which the American public is becoming familiar.

Here is the perplexing problem of dual personality, the loving son, the kind husband and father, who hesitates not to sacrifice honor and friendship that he may climb to power, though over the wrecks of other lives; in one part of his nature a dreamer, a lover of music and poetry and on the other hand hard and merciless as a beast of prey. Describing the development of this feline character the author writes:

"At first he had to learn to hate the man he was about to ruin, and to pretend that the man was about to ruin him. Then he would justify himself in his greedy game. But at last he worked almost merrily. He came to enjoy the game for its own sake. And sometimes he would play with a victim cat-wise, and after a victory in which the mouse fought well he would lick his chops with some satisfaction at his business prowess."

At the outset there was clearly placed before him the two ways of life, the way of service and the way of greed. He chose the latter, but liked to talk about "The Larger Good," a hypocritical phrase which has often been successfully used to fool the public in defense of commercial ruthlessness. "The Larger Good," says the author, "is a slow, vicious, accumulative poison, and heaven only knows when it will come out and kill." In the process of the story we see the minds of men gradually awakening to the true nature of these methods of fortune building. "In the underconsciousness of men, sown God only knows how and when and where, sown in the weakness of a thousand blind prophets, the seeds of righteous wrath at greed like John Barclay's were growing during all the years of his triumph." A time came when this worshiper of Mammon found his god powerless to hear his prayers. He reaps the whirlwind.

Probably no man in particular is intended by the central figure. He is the typical rich man of the past half century in American life. The story begins just before the Civil War and ends with the present day. It warns of "the danger to the race from the domination of sheer intellect without moral restraint." The theme has been handled many times, but never with a stronger touch or greater skill. It is kindly in spirit, generous in judgment, reverently religious and optimistic in tone. The mother of the rich man and General Ward, the idealist, are fine and attractive characters; and there are many other personages, humorous and pathetic, sordid and generous, poets and politicans, grafters and reformers, all drawn with a master hand. There is no suggestion of spite or of prejudice. It is an artist's truthful picture of the times, with their faults and their virtues and the latter predominant.

The Child Problem

Through the medium of an excellent translation we are introduced to that mine of heresies, *The Century of the Child*, by Ellen Key (Putnams. $1.50). Written in German, we learn from the publisher's note that it has passed through more than twenty editions.

To clear the ground at once, it may be said that Mrs. Key does not believe in Christianity, or marriage—*i. e.*, legally enforced monogamy—or the present social order, or the present systems of education. Yet she is the great modern prophet of the home, for which every thoughtful Christian should bless her. Not the best Puritan of us all can speak more trenchant, forceful words about that basal institution. Her chief indictment against Christianity is that it has exalted celibacy; against our marriage customs that they so often promote loveless homes; against Society that its economic pressure separates the family; and against the school that it takes the child from the mother too early and, later, distorts the child's individuality.

The author has grown from advocacy of "woman's rights" to a belief that woman's chief sphere is the bearing and rearing of children. According to her theory, the home should be the only school and the mother the teacher until the child's ninth year. Then "common schools" should be provided to about the sixteenth year. In these the curriculum should be confined to two branches at a time and should be adapted to individual needs. A prime requirement is that all studying should be done at school, only general reading or other cultural pursuits being undertaken at home. After the age of sixteen vocational work would properly come. The author claims that in no stage of his training should the child be bound by unwelcome restrictions, except at the circumference where his rights and pleasures touch those of other people. Freedom, emancipation of mind and soul, a chance to grow as nature directs, are her watchwords. A footnote tells us that as to the schools described, attempts are being made in England, France and Norway to apply these methods. As to the general principles, it may be questioned whether the American child has not had too much liberty already.

Perhaps the newness of the ideals makes them seem vague. The simple, old-fashioned person cannot tell whether Mrs. Key would desire trial marriages, or tandem marriages, or unions unhampered by legal ties of any kind. It is equally difficult to understand why the child is not to be taught Christianity. Certainly to a Congregationalist many of the fervent diatribes appear to be missiles aimed at "a man of straw." Again, it is possible that a child might be injured by reading Christ's doctrine of non-resistance and comparing it with the struggle in the world around him, but most children manage to read as far as the scene with the money changers in the Temple. Similar reflections will occur to the reader in regard to the doctrines of prayer and of Providence. Yet when the last criticism is uttered it remains to be said that the book is fascinating, that it sounds a trumpet call to the redress of that great evil, the threatened demolition of the home, and that it may be recommended for the perusal of thinking Christians of mature years.

MARGARET LORING FARWELL.

The Problems of the Far East

A wide range of topics vital to our commercial and political life is covered in Thomas F. Millard's *America and the Far Eastern Question* (Moffat, Yard. $4.00 net). Even the extent of territory under survey is formidable, extending from the Sulu Islands to Thibet, Mongolia and Siberia. The first place is given to Japan. Mr. Millard is by no means a whole-hearted admirer of the methods by which Japanese commercial domination is being pushed in the Pacific. His picture of the governmental boost which is behind every Japanese endeavor and of the absorption of industries by state monopolies suggests the question whether the present rate of progress can be maintained without ultimate national bankruptcy. For the Japanese bounty-fed commercial system is superimposed upon a crowded population of old world workers living upon starvation wages. Can Japan vie with Germany in state encouragement and aid? The question is one of the most interesting which the world just now presents, and on the answer depends in part our own place in the commercial East.

The study of China follows, and the author agrees with most thoughtful observers in admiring the potential force locked up in the Chinese land and people. Much that he says is already left behind in the swift march of events and—among others—the complaint of American governmental indifference to intelligent study and enlargement of the Chinese market. Mr. Taft and Ambassador Crane are wide awake to the possibilities, and have already done something to build up American prestige among the statesmen and traders of China.

The Philippine situation claims a third section of the work, and incidentally Mr. Millard studies the possibilities of a war with Japan, in which it is probable that we should lose the islands as the first stroke of Japanese aggression. Here, too, he pleads for an attitude of intelligent observation and well-considered, far-reaching action.

The whole study is statesmanlike. We are listening to a man who has put much

thought into the comparison of results gathered from wide travel and study. Whether we accept his conclusions or question them, he has established a claim on us for a thoughtful hearing. No student of the politics of the Far East—which just now is largely a politics of commercial rivalries and opportunities—can afford to ignore this discussion. Maps and documents add value to the work for reference and study.

Boston

Missionary Exposition Plans

The project of the Boston Missionary Exposition moves forward to some definiteness. On Wednesday afternoon, Aug. 25, the board of directors braved the midsummer heat in a long but interesting session at Ford Hall. The chief item was the report of the general secretary, Mr. S. Earl Taylor, who has returned from his trip abroad studying the details of former exhibits of this kind. In addition to unlimited informing data, he brought with him samples of costumes and other material, models of various features of the expositions and an array of stereopticon slides taken while these big fairs were being operated. His reports concerning the success of the Orient in London and Africa in the East will be stimulating to the workers behind the Boston plans. A tremendous amount of detail and labor is involved, however. The selection and training of nearly 8,000 stewards is alone a great task, which will fall upon the chairman of this committee, Secretary Guild of the Church Building Society. Even though much material used in London will be available, the expense of the Boston exposition will be considerable more than abroad because of the cost of labor, higher hall rental and other items. The immediate task is the securing of the guarantee fund of nearly $60,000, which Mr. Taylor has made the condition of his acceptance as general manager and secretary; this must be raised before Nov. 1. As the plans now stand, it is hoped to hold the Exposition during the last two weeks of April and the first of May in 1911. The question of a suitable and attractive name is still troubling the directors. Their next meeting is announced for Sept. 22.

All Sorts and Conditions of Gospel

The casual stroller on Sunday afternoons will find this season as heretofore a queer variety of sermons being expounded on the lower Common mall near the Public Gardens. Here, preachers and listeners alike oblivious to the grand opera overtures of the municipal band concert, a series of impromptu revivals are in progress. As one walked along the broad path last Sunday he could have played the part of Ian Maclaren's sermon-taster at no less than eight groups. At the staid Beacon Street end, the homeliest man of them all was lauding Jesus as the founder of democracy and "the giver of diversified soils and climates." He had some strong things to say about the undemocratic Democratic party. Further on a tall, red-bearded citizen, claiming residence in West Medford, held rapt attention as he proved his descriptions of heaven and hell from vivid Scriptural quotations. Next to him, a smaller audience were listening somewhat incredulously to a bald-headed New Thought preacher, whose sign heralded him as "a voice relating the coming of the seventh angel." His chief emphasis, aside from a frequent repetition of his text that "the vages of sin iss death," was upon the fact that he himself, though a Hebrew, received no remuneration for his preaching. Heard with no small attention a venerable man, who looked as though he might have subscribed himself, "with apologies to Dr. Lyman Abbott," paced excitedly to and fro in his little circle as he described the new church of the future, to be erected in Palestine and to contain "a choir of 78,000 voices." It was significant to note, however, that the largest group and the quietest, chiefly men, were gathered about a vehement individual who was paying his respects to social conditions, the income tax, the status of the working man and the like. And so the gift of tongues continued until the sullen rumble and rain of the thunder shower scattered them.

Visiting Preachers

Among the visitors who occupied Boston pulpits last Sunday were: Park Street, Rev. Alexander Lewis of Kansas City; Shawmut, Rev. F. W. Merrick of Springfield; Allston, Rev. W. A. Hadley; Dorchester Second, Rev. C. I. Scofield of Dallas, Texas; Roxbury Eliot, Rev. E. C. Gillette; Roxbury Immanuel-Walnut Avenue, Rev. Austin Rice of Wakefield, Mass.; Newton Eliot, Rev. E. W. Bishop of Oak Park, Ill.; Auburndale, Rev. G. G. Atkins of Detroit.

Northfield Aftermath

BY REV. G. H. CREDEFORD

The General Conference of Christian Workers, the oldest of the Northfield summer conferences, was probably not better this year, in the popular sense, than in other years; but it was marked nevertheless b a practical interest in the work of Christ and his church among men that was impressive and full of promise. There was little of the unusual or striking, but there was much to remind one of the abiding influence of the consecrated personality of Dwight L. Moody. It was noticeable for one thing that many of the older Gospel Songs, the ones much in vogue in the early seventies, were used. I Know Whom I Have Believed, It Is Well with My Soul, Dare to be a Daniel and What Shall the Harvest Be? were sung by large audiences with the old-time fervor and enthusiasm. It seemed at times as if Mr. Moody was again among us.

If there are two things more than others for which the Northfield schools and conferences stand, they are Bible study and prayer. These were kept constantly at the front. Dr. A. T. Pierson's lectures on the Gospels and other portions of the New Testament were models of simplicity, conciseness and practical helpfulness. Dr. Pierson impresses an observer as a type of minister better known in New England a generation or more ago than today. With stooping shoulders, white hair, deep-set eyes and a face full of strong lines, his manner is one of solemn dignity. He rarely laughs, but now and then his face lights up with a smile of rare winsomeness, as he indulges in a flash of humor, or portrays the victories of the Christian life. Although his lectures were given at nine o'clock in the morning, they were largely attended and followed with deep and devout interest.

The prayer life, or what our English brethren term the practice of the presence of God, was strongly emphasized. The early morning prayer meeting, the number of short and earnest prayers in the large assemblies, as well as the devotional meetings for ministers only, all bear witness to that fact. One speaker particularly helpful was Rev. J. Stuart Holden of London. His message for several days had for its purpose the strengthening and sweetening of the Christian life by meditation and prayer. He was perhaps at his best when he spoke to the ministers' meeting in the Sage Memorial Chapel on The Ideal of the Minister's Life and Character. Dr. Holden is a young man, of almost boyish appearance, but he has already learned much concerning the secret of ministerial success. He did not attempt to preach to his brethren, but in a simple and manly way talked of the obligations and joys of the minister's life. It was a large and much impressed body of ministers that went quietly out at the close of the service.

One who attends for several years in succession cannot fail to take note of the variety of Christian interests that from time to time receive consideration. Northfield has ever been hospitable in its attitude toward all forms of Christian activity of a genuinely uplifting nature. This year, in addition to an afternoon devoted to temperance reform

Continued on page 318

REMOVAL SALE

Our plans, which have been under way for several years, looking to an enlargement of our business, are nearing completion. We expect to move into our new store on the corner of Temple Place and Tremont Street early in October. Announcement of the exact date will be made later.

On Tuesday, September 7th, we shall begin our Removal Sale and continue it until we are ready to move. You will appreciate that after having made such elaborate plans for the new building we shall be sure to open it with an entirely new stock, and therefore shall dispose of our present open stock completely. To accomplish this we shall make prices with little regard to actual values.

Detailed information with regard to the Removal Sale will be found in the Boston Saturday Evening Transcript, September 4th and the Boston Herald, Monday morning, September 6th.

R. H. Stearns & Co.

Northfield Aftermath

Continued from page 317

and an entire day to home and foreign missions, an inspiring evening service was in charge of workers from the old McAuley Mission of Water Street, New York. Ten or a dozen men, fruits of the Mission, were on the platform, in age from mere youths to men past middle life. They afforded a profitable study for the social reformer. They were there "clothed and in their right mind" to tell briefly the story of their fall and degradation, and then of their reformation by the power of Christ and the helping hand of McAuley Mission. One of their number, now the superintendent of the Mission, presided. Taking for his text Paul's words to the Corinthians, "If any man is in Christ, he is a new creature," he told the story of his life. He then briefly described the work done by the Mission, and informed his hearers that a visit to the Mission years ago inspired Fanny J. Crosby to write the stirring yet tender song, Rescue the Perishing. He was followed by the other men, each telling of moral shipwreck and then of rescue. The stories were told humbly, with mingled sadness and humor, and in all cases with conscious shame. They had been drunkards, tramps, thieves, wanderers and vagabonds of the earth; but Christ and McAuley Mission had saved them. Their speech was rude at times and savored of the street, but their hearts were filled with joy.

This account of the Conference would be far from complete were not some mention made of its preachers. They were an able and devoted group of men. Without indulging in unseemly comparisons, it is probable that the men most eagerly followed by the greatest number of hearers were Dr. L. G. Broughton of Atlanta, Dr. Charles Moore of London and Rev. J. H. Jowett of England. The latter's message on the second Sunday morning of the Conference, before a congregation that overflowed the Auditorium, will not soon be forgotten. It was not the message at first intended for the hour, but was suggested by the impression left on the preacher by the McAuley Mission service of the evening before.

East Milton, Mass.

Culled from Calendars

There are three classes of people in the world and in the church: the Liables, the Reliables and the Unreliables. In which class are you?—*Evanston, Ill.* (*Rev. W. T. McElveen*).

The first duty of the citizen is to know his city—its best and its worst, its glory and its shame. He should know its institutions, its schools, churches and charities; the care given its dependents; the factory conditions and needs of wage-workers, its streets, homes and amusements. Moreover, he should be conversant with the machinery of practical politics.

The worst things in the city are not the pest centers, the saloons, gambling houses and brothels, forcing beds of physical and moral corruption, but the indifference to the wrongs done children and women forced to the firing line of bread-winners; the conception of office not as a public trust but as a means for private plunder; the selfish indulgence of our so-called "Best People"; the shameful shirking of responsibility by men of wealth, culture and privilege; the abdication to municipal pirates of the chief avenues of common service on the part of men of the schools and churches.

It is the duty of the Christian, the patriot, the citizen, to take the measure of the city's shame and then to wipe it off the map. It is wholly justifiable to be morally indignant, to burn with righteous wrath, but above all else, it must be clear that he has more love than indignation, more of the constructive passion of service than of denunciation.—*Central Church, Philadelphia, Pa.* (*Rev. C. L. Kloss*).

There are some faithful servants of our church who deserve more frequent words of appreciation from the rest of us. There is the superintendent of the Sunday school who for twelve years has been at the wheel, a faithful and wise pilot. Have we ever cheered his heart and strengthened his hands by a kindly word of appreciation or of interest? There are the teachers also. Have we shown enough interest in them to encourage them by word or note? Then there are the members of the choir? Have we grumbled when they stumbled and been mum as marble when they triumphed? Have we ever thought about the personal sacrifice often involved in the regular attendance at rehearsals? Have we reflected on the fact that some members of our choir have been for years as faithful as the sun in this work and all without one cent of pay? Surely it would be an easy thing to be more generous with our praise. It is better to give it now than to try and crowd it all into the obituaries.—*East Hampton, Ct.* (*Rev. H. E. Brown*).

For some soul experiences a man better be alone. We are individuals. There are other soul powers that cannot be awakened or developed in isolation. We are made for soul relationships. When Jesus assured his hearers that he could get nearer to them if two or three were met together in his name he was not speaking words of consolation to save a modern prayer meeting from strawless despair where only two or three ever come together. He was declaring a great spiritual fact. There are visions of one's true self which he never gets from a mirror, but which come when he finds himself merged in a multitude met with single purpose.—*Plymouth Church, Des Moines, Io.* (*Rev. F. W. Hodgdon*).

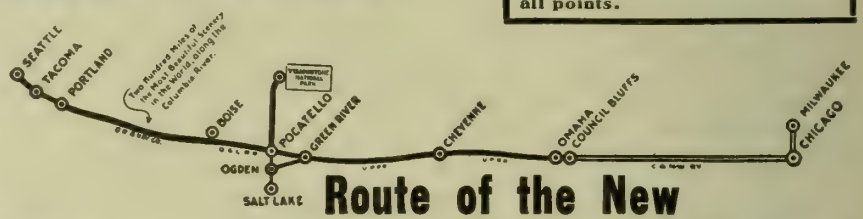
The most painful experiences are generally the most productive. Cutting teeth is by no means a pleasant operation, yet it increases our tools. Our lives are not thoroughly shaped out and individualized till we have lived and suffered in every part of us. —*J. Burroughs.*

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The United Societies and the United Churches

The splendid procession of early August, which was "the Catholic answer to Mayor Rose." has stimulated the United Societies to make a great counter demonstration on Sunday, Oct. 3. The Chicago branch of the German-American National Band has joined with the United Societies in an effort to make "German Day" stand for a defense of a wide-open saloon policy and in particular the nullification of the Sunday closing law. In a statement given to the press concerning the proposed parade it is stated, "We shall teach the fanatics a lesson and make the Chicagoans sit up and take notice." To carry out the proposed program, the *Illinois Staatszeitung* reports that the executive committee has already received large sums of money. The demonstration is in defiance of a recent Supreme Court decision which declares that the law requiring saloons to close on Sunday applies and is in force in Chicago, as well as in other parts of the state, and that the mayor is charged with the execution of the law.

In this connection a more recent ruling which denies naturalization papers to Louis Hrasky, on the ground that determined disregard of the Sunday closing law is inconsistent with good moral character, is significant. All the judges of the Supreme Court agree in an opinion containing this statement of reasons: "While it is true that this is 'a government of the people, by the people, for the people,' it is just as true that it is a 'government of laws and not of men.' It is essential to the safety and perpetuity of government that laws should be observed and enforced until repealed. Applying these principles of law, it is our duty to hold that a person has not behaved as a man of good moral character and one well disposed to the good order of the country, if he has habitually, knowingly and willfully violated the Sunday closing law."

The week previous to "German Day" the united Protestant churches are planning for a Law Enforcement Parade in which it is hoped to double the numbers enlisted in 1908. Upon the advisory committee for this temperance demonstration Dr. W. A. Bartlett of First Church and Dr. F. G. Smith of Warren Avenue Church represent the Congregationalists. The publicity committee urge a vigorous effort on the part of every denomination and temperance organization. There is no more important business to come before the opening meeting of the Congregational Ministerial Union on Sept. 7 than to plan how to co-operate effectively in this Protestant answer to Mayor Rose.

The People's Playgrounds

In the twenty and more public playgrounds, begun as an experiment, a kind of park has been developed, more accessible, more usable and more largely a center of real recreation than the extensive achievements in landscape gardening which make up the conventional city park of the past. While the more thoughtful observers of civic betterment visit the greater parks, they study the smaller parks and playgrounds.

One of a party which has recently spent some days in the city in looking into the playground movements declares that a month's time is necessary to see all which it is worth while to see in these centers of popular recreation. Another, a visitor from the national capital, declares, "The playground is the greatest modern philanthropy." Perhaps the best feature of the philanthropy is its democratic origin. What is for the people, the people, through their representatives in the city government, provide for themselves.

When some fifteen years ago Walter Besant in the story, "All Sorts and Conditions of Men," pictured the People's Palace, it seemed a Utopian dream. But the people's playground in reality more than fulfills the dream of the novelist. These children of the unsightly streets seem to have a better chance than the children of the class who patronize the popular resorts of the average watering place in Michigan or Wisconsin. Their bathing pool is more inviting and salubrious than the over-chilly waters of Lake Michigan, and their gymnasiums, ball fields, tennis courts and recreation halls are often quite superior to those in connection with hotels. The prices of refreshments in these city-regulated restaurants are so moderate that a wage-earner can have a picnic supper with his family at about the same cost as a Sunday dinner at home.

What the Hull House gives to its neighborhood after years of successful administration and constant expansion is inferior in many ways to what the people have provided for themselves in these new neighborhood centers under civic control. Perhaps the most valuable service of the social settlement movement is in its influence in helping the common people to help themselves. The moral uplift in the communities adjacent to these public playgrounds has been so evident that a movement for the evening use of public school buildings for neighborhood gatherings is gaining momentum.

The Playgrounds and the Well-to-do

The small park system aimed to alleviate the hard conditions of people unable, except on Sundays and holidays, to patronize the larger parks. But what was begun as a gift to poverty has gradually attracted a large patronage from the well-to-do class. In a word, the neighborhood center is fast becoming an all-embracing democratic institution. Even the Hyde Park district, between the great open spaces of Jackson and Washington Parks, is petitioning for some such adaptation as has been accomplished in the poorer districts. The largest and best equipped of the present playgrounds, Sherman Park, is in a neighborhood as yet somewhat suburban in its character and the people are prevailingly well-to-do. It also draws a considerable part of its patronage from those living at a distance. Through such centers the salaried class piece out brief vacations in the country before fall trade ends the Saturday half holiday season. In the summer term of the school of Civics and Philanthropy the playground course was given special attention. It is believed that this movement for social betterment is destined to spread rapidly to all parts of the country. It is as applicable to the city of 20,000, or smaller, as to a city of 2,000,000. The kindred movement for the utilization of the public school buildings as neighborhood centers is also even more universally applicable.

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Relieves and Cures | **Itch, Dandruff, Pimples, Blackheads**
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Hill's Hair and Whisker Dye, black or brown, 50c.

Ward Academy Suffers

Early in July an item in *The Congregationalist* attracted the attention of Vermont women especially: that a gift of $5,000 had been made by a noble woman for the erection of a girls' dormitory at Ward Academy, Academy, S. D., provided that friends of the Academy raise $5,000 additional; also $3,000 of this conditional sum had been pledged at that Commencement. Toward the last $1,000 every effort is being put forth and now comes the word that upon Aug. 21 the school barn was struck by lightning and with its entire contents destroyed. Seven horses, large quantities of hay and alfalfa were lost.

Rev. Lewis E. Camfield and his wife have given their best to this community since 1892. Finding in a radius of sixty-five miles no school of higher quality than the ordinary district school, they put forth every endeavor and founded Ward Academy. Two years ago Mr. Camfield's church voted to become self-supporting, and in all work to this end the pastor and his wife lead. His teaching in summer institutes will give him the opportunity to fulfill his large pledge of $250 towards the dormitory. Ward Academy, with 110 pupils, ninety of whom are boarders, is a work far-reaching in its influence.

All friends who have watched the growth of this work and have understood the great self-denial with which pastor and wife have labored during the seventeen years will sympathize with them in this loss, and will hope the sum to reimburse them may be speedily forthcoming. There are many home missionary heroes and heroines; these friends of ours stand well forward in this list.

HARRIET L. VAN PATTEN.

Burlington, Vt.

Adrift on Time's returnless tide,
As waves that follow waves, we glide.
God grant we leave upon the shore
Some waif of good it lacked before;
Some seed or flower or plant of worth,
Some added beauty to the earth;
Some larger hope, some thought to make
The sad world happier for its sake.

—*J. G. Whittier.*

FROM THE BENCH

A Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness, from which I had constantly suffered, quickly disappeared; clearness of thought and intellectual health and activity, which I had never previously known, were to me the plain results of a few months' use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends."

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

George Adam Smith on the Pacific Coast

When representatives of eleven denominations can sit in perfect accord at table with one of the world's greatest higher critics and applaud his utterances in behalf of the most fearless and untrammeled investigation of our Scriptures, it would seem as though the event were prophetic of a more harmonious and open-minded age for Protestantism. This notable fact was actually accomplished on the evening of Aug. 19, when Prof. George Adam Smith of Glasgow was the guest of the Clerical Club of Los Angeles and its friends at a banquet given in his honor in the beautiful Hotel Virginia in Long Beach, overlooking the Pacific Ocean. The presence of laymen did much to make the affair significant—Methodists, Episcopalians and Disciples vying no less eagerly to welcome the distinguished scholar than did Presbyterians, Congregationalists and Baptists.

The toastmaster was Rev. W. H. Day, D. D., of our Los Angeles First Church. Brief introductory and appreciative remarks were made by Rev. B. B. Tyler of the Christian Church, by Rev. J. M. Campbell, one of our own highly honored brethren, and by President Baer, Presbyterian, of Occidental College. Dr. Smith's speech revealed the spiritual depths of a consecrated scholar. He frankly advocated the most candid discussion of the problems of criticism, but subordinated the whole process to that of an enlightened religious exposition. He affirmed that criticism had not destroyed belief in divine revelation, and that it had uncovered the true meaning and beauty of the Bible as the traditional method never had done or can do. He was "sweetness and light" personified. It is to be regretted that all who heatedly declaim against the function of the higher critic could not be present to realize that it is still possible for a man to be erudite without being an infidel.

The following night, by invitation of the Christian Churches of Southern California and Arizona, in convention assembled in Long Beach, Dr. Smith preached in the Auditorium, with a seating capacity of 8,000. A great company listened with profound attention to his spiritual exposition of Psalm 16. The next Sunday he terminated his brief sojourn in Southern California by preaching in the morning in First Church of Los Angeles. He left for the North that night, where he will be the lecturer on the Earl Foundation at Berkeley.

Long Beach, Cal. SHELTON BISSELL.

IT WORKS

The Laborer Eats Food that Would Wreck an Office Man.

Men who are actively engaged at hard work can sometimes eat food that would wreck a man who is more closely confined.

This is illustrated in the following story:

"I was for 12 years clerk in a store working actively, and drank coffee all the time without much trouble until after I entered the telegraph service.

"There I got very little exercise, and drinking strong coffee my nerves grew unsteady and my stomach got weak, and I was soon a very sick man. I quit meat and tobacco, and in fact I stopped eating everything which I thought might affect me except coffee, but still my condition grew worse and I was all but a wreck.

"I finally quit coffee and commenced to use Postum a few years ago, and I am speaking the truth when I say my condition commenced to improve immediately, and today I am well and can eat anything I want without any bad effects, all due to shifting from coffee to Postum.

"I told my wife today I believed I could digest a brick if I had a cup of Postum to go with it.

"We make it according to directions, boiling it full 20 minutes, and use good, rich cream, and it is certainly delicious."

Look in packages for a copy of the famous little book, "The Road to Wellville."

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A Christian College

A profounder conception of citizenship will be discovered when we base it, as morality itself is based, upon Christ's interpretation of the law, summed up in the most luminous, the most inspiring words ever spoken, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Without love of this kind intellectual endowment, the trained mind and the most comprehensive knowledge are nothing or worse than nothing. Upon these two commandments, indeed, hang all the law and the prophets. They are of the essence of the faith of Western civilization. They led the pilgrims across the sea and comforted them in the wilderness. They directed and controlled the acts of the founders of our several commonwealths and guided the framers of the Constitution. Wherever a schoolhouse was opened in the colonies, there also a place of worship was established. Church and state were wisely separated as organizations, but they were firmly united in the hearts of the people of each community. Upon the preservation of this union depends the future welfare of our country. For through its power alone can the great body of our citizens be lifted up to higher planes of civic life. How essential it is, then, that the young men in our colleges shall be trained to live by the light of these commandments. The underlying principles of the Christian religion should be taught, without limitation of sect or narrowness of construction. Its literature and history should be known to every college man, to at least the same extent that the literature and history of other great world movements are known.—*From President Garfield's Inaugural Address at Williams College.*

The Church in Social Reforms

In the course of its history, however exalted the motive, the church has suffered much through misdirection of effort from the man to the thing. Its Founder set up no external kingdom, promulgated no system of economics, no scheme of social reorganization, passed judgment upon neither Roman nor Jew, courts nor temples; rather, upon wrong, hypocrisy, and selfish materialism, in high places or low, proclaiming those clarifying and energizing principles of truth, duty and brotherhood, which, though spoken by the wayside to a solitary man, are yet so vital that no social or political structure in which they do not find fertile soil can escape decadence and famine. But the church—how often!—has set the institution before the man, fought the battles of king and noble, crowned and excommunicated, pronounced its judgments, torn itself asunder in the partisanship of wars, politics and industrial uprisings, one faction challenging the other in the name of religion and hurling Scriptural ammunition across the chasm. Even today, in the field of economic and social reforms, it is a poor panacea indeed that some one does not announce as the precise thing Jesus Christ came to teach. This, for example, was the dominant note in a recent convention of Socialist clergymen in New York, in the course of which a prominent political figure in the Socialist movement was declared to have a message to the present time similar to that of Moses and Christ in earlier epochs. On the other hand, the writer, a few years ago, sat in the congregation of a brilliant and influential minister who began an eloquent review of the saviours of mankind, with brief mention of Jesus, and concluded with an extended panegyric of Mr. Henry George, conveying the distinct idea that the mission of Christ on earth today would have been to preach the single tax.

It is by no means an unfamiliar experience to hear the petition, "Thy Kingdom come," followed by the glowing affirmation, "Lo, here is that Kingdom," or, "Lo, there it is"; but in neither case locating it where the Maker of the petition himself declared it was to be found. Men who seem to consider the Christian message inadequate as it stands, exhibit an exceeding proneness to paste heaven's label on their own particular nostrums; to cut up parable, beatitude and prophecy alike into advertising material for sundry partial and often conflicting social cure-alls. "Come now, let us create God in our own image, and mankind will flock hither as it no longer does to the Original! The Word has been misunderstood by the human race, until I arrived with my private key to the locked treasures. Behold, here it is!"—*Hayes Robbins, in Atlantic Monthly.*

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Two part scholarships in a superior New England boarding school for girls wishing to fit for College. Address E. K., 35, care *The Congregationalist*, Boston, Mass.

Papers Worth Keeping are Worth Mending. Music, Bible or Book Mender 25 cents. You can read through it. Sample 10 cents. Canvassers wanted. S. Stix Company, San Jose, Cal.

Will the Minister who was on the car in Concord on the eve of Sept. 27, 1908, when the conductor was killed, please communicate with Mrs. W. S. White, 172 Chandler Street, Worcester, Mass.?

Brookline. Furnished house to rent at very moderate terms; ten rooms, pleasant location, hardwood floors, modern plumbing. Address H. A. B., 36, care *The Congregationalist*, Boston, Mass.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50–52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

For Sale, *The Homilist*, conducted by Dr. David Thomas of London. Sixty-one vols. in publishers' cloth, red edges, from 1852 to 1890. In good condition. For particulars write Rev. John Gillies, Grant City, Mo.

Church Visitor. A young woman of experience and the highest references would like employment as a church visitor. A place in or near Boston preferred. Address A. D. A., 35, care *The Congregationalist*, Boston, Mass.

$4,000 First Mortgage desired to refund building loan on house built by a minister for his old age in beautiful summer resort town out of Boston. Honest value. Address Fish & Marvin, 16 East First Street, Mount Vernon, N. Y.

Highland Hall. Well adapted for an invalid or for one needing a home for rest during the summer; experienced nurses and resident physician in charge; location attractive and healthful. Address S. L. Eaton, M.D., Newton Highlands, Mass.

Summit Farm House, New Boston, N. H. Elevation 1,200 feet. 125 foot piazza and veranda, overlooking some of the finest scenery in the state. Excellent table. Various amusements. Guests desired for September. $7.00 to $9.00. Tel. 14-7. S. L. Marden.

To Rent, for a year or more, my personal modern residence of twelve rooms, furnished, excellent neighborhood at Newton Center. House has a two-manual pipe organ, water motor, and piano. Rent $100 per month. James L. Barton, 14 Beacon Street, Boston.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Wanted, second-hand copies Hebrew Lexicons, Bibles, Harpers Heb. bks., Hodge or Strongs Theo. Sets of Meyer. Lange, Godet Henry, Keil & D. Preach. Hom. Clarke & Pulpit Commentaries, Barnes Notes Spurgeons Tr., Dav. Sermons, Young's Concor., Kurtz Ch. Hist., Schaff-Herzog Cyclo. Antiquarian Book Concern, 186 Dearborn St., Chicago, Ill.

Church and Ministerial Record

Calls

BUSWELL, JESSE, Ault, Col., to remain another year. Declines.

DEVITT, THEOPHILUS S., Branford, Ct., to *First*, Winona, Minn.

DOANE, JOHN W., Angels' Camp, Cal., to La Mesa. Accepts.

GILMOUR, GEO. S., Mattawan, Mich., to Morton Park, Ill. Accepts.

GOODYEAR, DE MONT, *Riverside Memorial*, Haverhill, Mass., to *St. Lawrence*, Portland, Me. Declines.

HOWIE, ROB'T, Fairfax, Io., to Silver Creek and Keck. Declines.

KEELER, ERNEST M., Loomis and Letcher, S. D., to *Federated* Ch., Valley Springs. Accepts.

LANG, SAM'L A., Byron, Ill., to Melbourne, Fla.

MILLER, HENRY G., Cathlamet, Wn., to *Pacific Beach*, San Diego, Cal. Accepts.

PATTERSON, SAM'L C., *Bethany*, San Francisco, Cal., accepts to *North*, Berkeley.

PITZER, HARLAND H., Toledo, Io., to *Pacific*, Chicago, Ill. Accepts.

QUINT, JOHN H., Rockland, Me., to Brunswick.

SASS, FRED W., Conklin, Mich., to *Highland Park*, Muskegon. Accepts.

WILTBERGER, LOUIS W., Paonia, Col., to Dover, Ill. Accepts and is at work.

Resignations

CHASE, CHAS. E., *Richmond*, San Francisco, Cal.

CLARK, ERNEST E., *Elm*, Plymouth, Pa.

DEVITT, THEOPHILUS S., Branford, Ct., after nearly seventeen years' service.

DOANE, JOHN W., Angels' Camp, Cal.

HUSBAND, CHAS. H., Linwood, Kan., to take effect Oct. 1.

KEELER, ERNEST M., Loomis and Letcher, S. D.

LONG, SAM'L A., Byron, Ill.

MILLER, HENRY G., Cathlamet, Wn.

PITZER, HARLAND H., Toledo, Io.

SASS, FRED W., Conklin, Mich.

SMITH, HAY W., Port Chester, N. Y.

STRYKER, GARRETT V., Mill River and Southfield, Mass., to accept a position with the American International College, Springfield. Effective Oct. 1.

American Board Personals

COMMISSIONED

MEEBOLD, AGNES JULIA, Chicago, Ill., *Bowmanville* Ch., Aug. 15, to the Foochow Mission, China.

DEPARTURES

BAIRD, REV. and MRS. J. W., from Montreal, Aug. 14, returning to Samokov, European Turkey.

BROWNE, MRS. JOHN K., from New York, Aug. 11, returning to Harpoot, Eastern Turkey.

BURRAGE, MISS FANNY E., from Boston, Aug. 4, returning to Cesarea, Western Turkey.

CRAWFORD, REV. and MRS. L. S., from New York, Aug. 11, returning to Trebizond, Western Turkey.

GALT, REV. and MRS. HOWARD S., from San Francisco, Aug. 5, returning to the North China Mission.

HASKELL, MISS MARY M., from New York, Aug. 28, returning to Monastir, European Turkey.

LOUGHRIDGE, MISS STELLA N., from Boston, Aug. 4, returning to Cesarea, Western Turkey.

MEEBOLD, MISS AGNES J., from San Francisco, Aug. 24, to join the Foochow Mission at Ing-hok.

RICHMOND, MISS CLARA C., from Boston, Aug. 4, to join the Western Turkey Mission at Cesarea.

RIGGS, REV. and MRS. CHARLES T., from New York, Aug. 17, returning to Constantinople, Western Turkey.

SMITH, MRS. SARAH F., from Boston, Aug. 4, returning to Marsovan, Western Turkey.

WILEY, MISS MARTHA S., from San Francisco, Aug. 24, returning to Foochow, China.

WILLARD, MISS CHARLOTTE R., from Boston, Aug. 4, returning to Marsovan, Western Turkey.

ARRIVALS

BENNETT, REV. and MRS. HENRY J., of Japan, at Seattle, July 23.

HOLWAY, REV. and MRS. THEODORE T., of Samokov, Bulgaria, at New York, Aug. 1.

KNAPP, REV. and MRS. GEORGE P., of Harpoot, Turkey, at New York, July 23.

LE ROY, REV. and MRS. ALBERT E., of Durban, South Africa, at New York, Aug. 18.

ORVIS, MISS SUSAN W., of Cesarea, Western Turkey, at Boston, Aug. 5.

PETTEE, REV. and MRS. J. H., of Japan, at Seattle, July 23.

WEBB, MISS MARY G., of Adana, Central Turkey, at Boston, Aug. 5.

WHITE, REV. and MRS. GEORGE E., of Marsovan, Western Turkey, at New York, Aug. 1.

Meetings and Events to Come

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

INTERNATIONAL PEACE CONGRESS, Stockholm, Sweden, Aug. 29—Sept. 5.

NORTHFIELD POST CONFERENCE, August 17, Oct. 1.

AMERICAN HUMANE ASSOCIATION, St. Paul-Minneapolis, Minn., Oct. 5-7.

Marriages

The charge for marriage notices is twenty-five cents.

GALLAUDET—YOUNG—In Pine Orchard, Ct., Aug. 25, by Rev. Delancey Townsend, Rev. Herbert D. Gallaudet, associate pastor of Central Ch., Boston, and Elizabeth K. Young.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

HEALD—In Newton Center, Mass., Aug. 10, Elizabeth Goddard Heald. Mrs. Heald was born in Claremont, N. H., the youngest daughter of Edward L. and Elizabeth Worth Goddard. In 1895 she married Mr. Daniel A. Heald of Orange, N. J. Since the death of Mr. Heald she has lived at the home of her brother, Mr. C. M. Goddard of Newton Center. Her life was one of radiant sweetness and helpfulness, and her loss is deeply felt, not only by the church in which she was an enthusiastic and loyal worker, but also by an unusually large number of devoted friends.

HEMENWAY—At the Congregational parsonage, Southport, Ct., Aug. 22, Sarah Elizabeth Hemenway, widow of Edwin Holman, in her eighty-sixth year.

NEEDHAM—In West Peabody, Mass., Aug. 21, Miss Pamelia Needham, aged 76 yrs.; for many years an invalid, but deeply interested in religious life and work.

SMITH—At Grace Hospital, Toronto, Aug. 7, en route for Boston, Samuel Francis Smith of Iowa, aged 72 yrs., 11 mos. Burial at Newton Center, Mass.

If anything is only fit to give away, it is not fit for that. We must know and prize its goodness in ourselves before generosity is even possible.—*George Herbert Palmer.*

ORIENT TRAVEL LEAGUE
For
BIBLE STUDENTS & TEACHERS
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Dr. John Bancroft Devins
Editor N.Y. "Observer."
in connection with the
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To Madeira, Spain, Mediterranean, Holy Land and Egypt.
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THE HOME INSURANCE COMPANY
Office: 56 Cedar St., New York
111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	$13,682,821.51†

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The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Correspondence may be addressed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Helping in Times of Strain

Rev. W. M. Short of Beacon Hill Church, Kansas City, Mo., devotes frequently a page of his calendar to "The Quiet Talk." Here is one so good we dislike to mangle it by clipping:

My dear Friend: There is a subject upon which for a minister to speak is supposed to be at once an evidence of a greedy spirit—that is the money question. It is not deemed so very bad for him piously to say, "The Lord will provide," and then to decamp leaving unpaid bills. It is held to be entirely within the range of expectation for him to quit his ministry for financial reasons without naming that as the cause. But it is not to be done so among us. We are to deal frankly and sensibly with a plain and sensible question.

The difficulty with church finance as related to the preacher is not that preachers want bank accounts or that they desire to live on a grand scale. The difficulty is that the man was ordained to be a moral and spiritual physician and a preacher—"a pastor and teacher" is the term our churches use when they call a minister—and the churches expect him to be this, whereas nine-tenths of the ministers are reduced to mere errand boys—set to "serving tables" the apostles used to call it.

Here lies one large part of the reason of that "strain" that exists now so almost universally between pastors and churches, and of which the magazines and reviews are talking so much. The difficulty begins with a church membership that does not get near enough to the actual work of the church to understand what a preacher must do and what a church member ought to do. The one place where the member comes within hailing distance of the preacher is on Sunday morning when he expects him to preach like Chrysostom, and does not understand why he does not.

After the poor sermon has been dissected by the church member, he goes his way "one to his farm and another to his merchandise" and the minister is left to be the church. The member complains to his neighbor member, and the minister complains to himself. Neither kind of complaining does a particle of good.

There is no remedy for the evil but a very ancient one, "Bear ye one another's burdens and so fulfill the law of Christ." And it scarcely need be said that we cannot bear one another's burdens without getting near enough to know what they are. There is, to be sure, a certain brave sense in which "each man must bear his own burden." But this church does not know nearly so much about the burdens the pastor is trying to carry for the church as it ought to know. The pastor has no secrets. He is trying his best just now through the Wednesday evening meetings to tell you everything.

Not only the man who originates slanders, but the man who idly repeats them, or even lends ready credence to them, is poisoning the sources of public opinion. One of the first things that is prohibited in warfare as soon as nations begin to become civilized is the poisoning of wells. Yet we too often allow in times of peace the poisoning of the wells of public opinion by the light repetition of unfounded reproach against one's neighbor.—*President Hadley of Yale.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Frank W. Merrick, Ph. D., Chairman.

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REASON 4.

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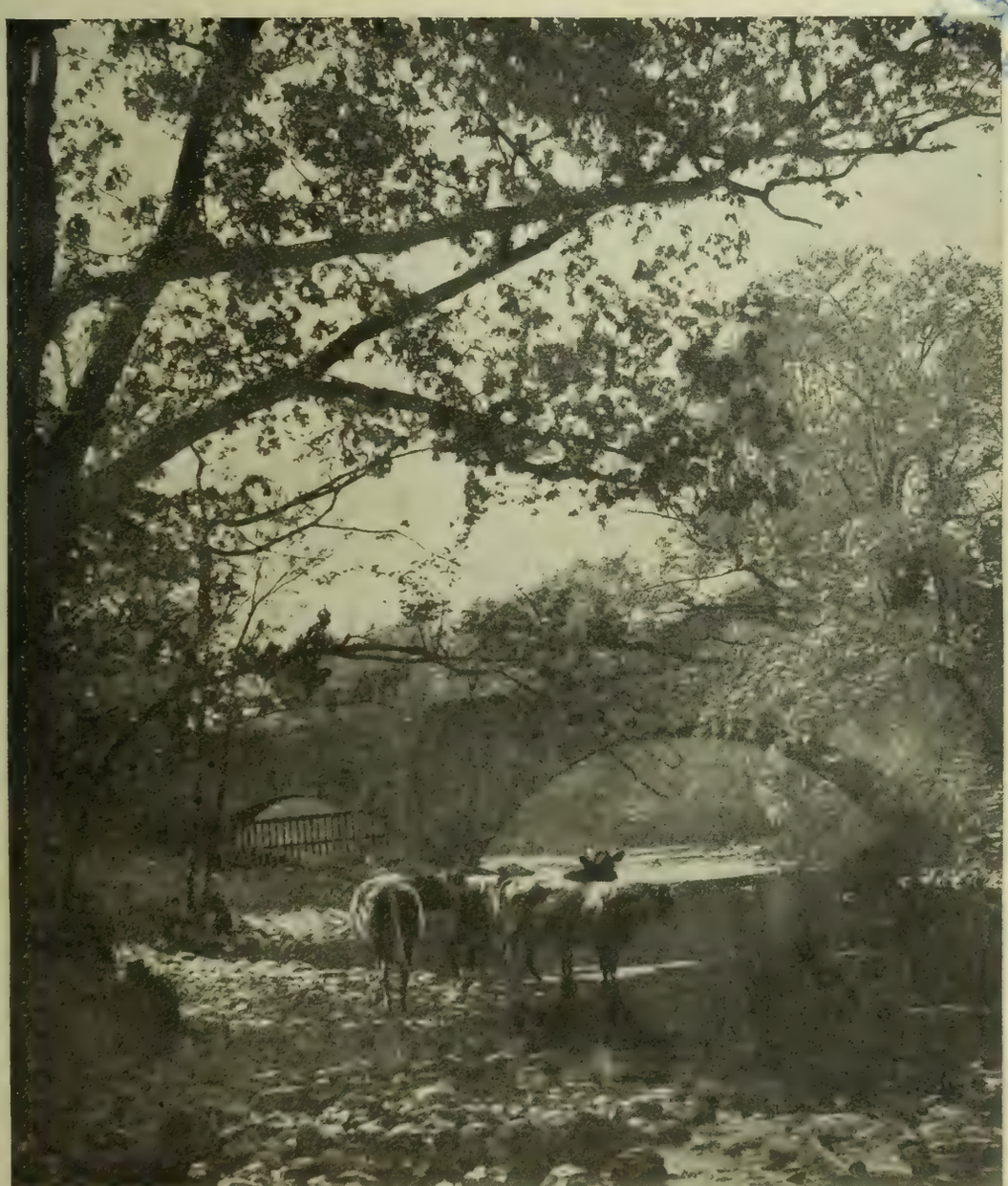
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Contents 11 Sept., 1909

ESSENTIAL THINGS IN RELIGION 329

THE RELIGIOUS QUESTIONS OF COLLEGE STUDENTS 336
Rev. H. A. Jump

WHAT IS BEING DONE FOR WAYWARD BOYS 337
Rev. A. E. Winship

THE WONDERFUL PEARL AND ITS INFLUENCE 338
Rev. H. W. Kimball

THE COLLEGE OPPORTUNITY 340

A TYPICAL NEW ENGLAND FAMILY 342
Marion P. Guild

A BLACKBERRY ADVENTURE 343
Patten Beard

REGULAR FEATURES

Event and Comment 330
The Education that Fits for Life—Prayer Meeting Editorial 333
Editorial in Brief 333
In the Congregational Circle 335
Personalia 335
The Children's Pulpit 344
Closet and Altar 344
Firelight Club 345
Among the New Books 346
For Endeavorers—Topic for Sept. 19 347
Meetings and Events to Come 354
Deaths 354

CHURCH NEWS

The Church and Organized Labor 335
Chicago 348
Sample Rural Problems 349
Facts and Features of Local Work 350
Southern Rally 350
A Grist of Anniversaries 352
Church and Ministerial Record 354

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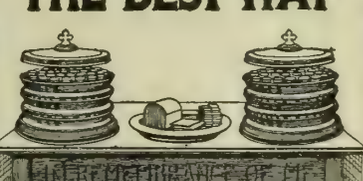
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Essential Things in Religion

Three things are usually insisted on as necessary to the maintenance of religion. They are the holy book, the holy house, the holy day. Without the Bible, the church and the Sabbath, it is affirmed, knowledge of God will cease in the land. Are these the essential things in religion?

The claims urged in behalf of all of them are disputed. The divine authority of the Bible and of the church is challenged. The obligation to observe the Sabbath as a divine institution is denied. The larger part of the popular discussion of religious subjects is related to the claims of the divine origin of these three things. The threefold message of orthodox faith today is, Believe the Bible as the Word of God, Belong to the church as the Bride of Christ, Keep the Sabbath as ordained by God.

The same tests apply to all these three things to show whether or not their claims can be substantiated. Therefore we confine our attention now to one of them, the church. Is it a creation of God? Must one enter it as the only door into the Kingdom of God? Is loyalty to the church the supreme test of being acceptable to God?

The majority of believers on Jesus Christ historically answer these questions in the affirmative. The Roman Catholic Church claims the exclusive possession of authority from God to reveal the truth, to grant absolution of sins, to give assurance of felicity after death. The Greek Catholic Church insists no less absolutely on its divine prerogatives. The Episcopal Church holds itself the chosen treasure house of gifts and graces imparted by Jesus Christ to his apostles and transmitted by direct act of inheritance to each successive generation of ordained guardians of the church to this day. Other Christian sects, too many to be named here, hold as an essential of faith the selection of their church as the imperishable witness to the presence of the living God.

The idea of the church as divine and eternal is wrought into our hymnology. Men have sung and prayed it into their belief. They repeat as their confession such hymns as these beginning:

> Church of the ever living God
> The Father's gracious choice,

and

> Unshaken as the eternal hills,
> Immovable she stands,
> A mountain that shall fill the earth,
> A house not made by hands.

Most Christians mean by these words the organizations of believers called collectively the Church of Christ.

This institution is at present the object of criticism and attack from many quarters. Reformers charge it with indifference to the great enterprises they are carrying to completion for the renovation of society. Philanthropists point to it as out of touch with the life of the time, indifferent to the sufferings of individuals, without faith in the redemption of humanity. Different sections of the church charge other sections with absorption in selfish religious experiences, and too narrow vision to recognize the face of the Christ in those who do not bear the name of their particular church.

A pertinent illustration of common judgment of the church is given in an article in the September *American Magazine,* by Ray Stannard Baker on the Faith of the Unchurched. He cites statistics to show that it is increasingly difficult for churches to get money for necessary expenses, and that attendance on them is diminishing. He testifies from his observation that churches exist to hear poetical sermons and excellent music, and that people attend their services "to see their neighbors of the same limited class, and to be seen by them and to enjoy a half hour of intellectual stimulation." He sees a new faith emerging in human society, the faith of the unchurched, which chiefly expresses itself in "the social settlement movement, hospital extension, municipal and political reform, and many of the newer forms of charity and education."

We think Mr. Baker is better acquainted with social settlements and neighborhood guilds than with churches. But granting that his judgment is correct that organized churches are dying out, is that a good reason for believers in Christ to be disheartened?

Congregationalists at any rate will confidently answer, No. To them the church is a voluntary organization of believers. It has just such imperfections as other organizations are liable to have which are composed of men and women of good purposes with only partial knowledge. Their faith is not in the church, but in God, as revealed through Jesus Christ. It is personal and directly united to God. If the church should die, believers in him would unite under some other name. For they believe they are sent into the world on the same mission on which their Lord came—to deliver men from oppressive burdens, to lift them into fellowship with him and inspire them with his spirit of service.

If the union of believers for this purpose comes to be called a social settlement or a guild or a brotherhood, and Christ dwells in it, we rejoice as much as though the name of the church were retained. It is doubtful if our Lord ever used that word in the sense in which we use it. But he promised that where two or three should gather in his name, there he also would be.

We welcome the faith of the unchurched. It will find expression in the communion and fellowship of those who have the spirit of Christ and do his work. These things only are the essentials of the Christian religion. The Bible, the Church, the Sabbath are creations of men. Religion existed before they did. We believe the spirit of God moved men to create this trinity of institutions by which Christian faith expresses itself. It is the faith that is essential, not the forms of its expression. The works that express the faith change with changing times. So long as faith is vital the institutions which spring from it will be renewed according to human needs and will be acknowledged by God as his own.

Event and Comment

Once More the United Pull

Pleasant indeed are the greetings in the church vestibules and aisles at this season of the year. Sincere expressions, too, we believe them to be of good will and of joy in being together once more after the summer separation. Vacation has not been for naught if one is glad to be again in his home, at his business and in the church to which he belongs. Underneath all these friendly greetings may there be a strong desire to make this new year a good one in the service of Christ through the church. Three suggestions we venture to offer: First, select some one definite thing to do. Second, resolve to work with others even though at times it might seem easier to work alone. Third, keep bravely and cheerfully at the task notwithstanding discouragements and obstacles. But "church work goes hard today." Yes, but did it ever go easily? Is modern business an easy proposition? Is anything worth doing in God's great working world likely to be accomplished without toil and sweat and patience?

The Discovery of the North Pole

The greatest single piece of news relating to the planet on which we live has been sent throughout the world during the last week. It is the announcement that two arctic travelers, Frederick C. Cook and Robert E. Peary have both reached the North Pole, the goal of explorers for four hundred years. Each was unaware of the other's success until he returned to telegraphic communication with the outside world. Dr. Cook's detailed story is in substance that he left Smith Sound just north of Melville Bay, Feb. 19, 1908, accompanied by eleven Eskimos and one hundred dogs, making his journey northward on sledges over the ice. The party reached the open polar sea March 18, and covered the remaining four hundred and sixty miles in a little over a month, only two Eskimos and a few dogs stayed with Dr. Cook until then. Being a loyal American he planted the stars and stripes at the pole, spending two days, although there was nothing to see but ice. He knew that he had reached the goal because the location tallied in all particulars with careful astronomical observations. Returning, Dr. Cook and his men took a more westerly route, encountering many obstacles and more than once nearing starvation. At Upernirik on the west shore of Greenland he found a Danish ship returning to Copenhagen, but it was not until the vessel reached Lerwick on the Shetland Islands that he was able to inform the world by telegraph of his adventures.

The Reception of the News

Ready acceptance of Dr. Cook's own word, incredulity in a number of quarters, suspension of judgment on the part of many persons—these were the various attitudes of mind with which the world heard the remarkable tidings. Those best qualified to pass judgment—explorers, geographers, navigators and men most conversant with the history of arctic expeditions, have been divided in their judgments. Names of equal weight can be cited both in support of the authenticity of the news and as inclined to cast doubt upon it. A Philadelphian, Dr. Keely, who accompanied Peary on his North Greenland expedition in 1891, when Dr. Cook was the surgeon of the party, thinks that the monotony of life in the Arctic Zone may have caused mental illusions. Other factors which raise questionings are the unprecedented speed at which Dr. Cook says he traveled over the ice pile, and his relatively small store of supplies. But his financial backer, John R. Bradley of New York, claims that Dr. Cook had courage to break some earlier precedents of the arctic explorers, to go at a different time of the year and to take the westward approach. Moreover Mr. Bradley asserts that the explorer was well equipped and that he could easily have made an average journey of ten miles a day. He arrived in Copenhagen last Saturday, and of course received a welcome such as is accorded only to returning conquerors and the mighty of the earth. His enthusiastic supporters in New York City hope to secure his presence to grace the Hudson-Fulton Celebration on the last of this month. Certainly the world is more ready to believe than disbelieve and to accord to Dr. Cook the honor which his character and achievements merit.

Commander Peary's Achievement

No more dramatic setting for the reception of news from Peary could be imagined. At the very hour that Dr. Cook was being garlanded with roses in Copenhagen the world hears with amazement that the Peary expedition on which many hopes have been set has met with the success for which its leader has yearned and struggled for a score of years. He telegraphs from Indian Harbor far up on the coast of Labrador, where, by the way, is one of Dr. Grenfell's hospitals, that on April 6, 1909, he raised the stars and stripes at the North Pole, and that his vessel, the Roosevelt, is safe. It left Sidney, N. S., July 17, 1908, and reached Etah, Greenland, Aug. 11, where he equipped himself with dogs and provisions for later stages of his journey. Leaving there in September his sturdy ship sought to make its way through the ice plat for two hundred miles, expecting to winter in some cove in the vicinity of Cape Sheridan, on the north of Greenland. His expectation was to start on his dash to the pole with twenty-five dog teams in February by the so-called "American route" which he had studied out during former expeditions. He had the advantage of having made a number of expeditions into the northland, and to him are to be credited some of the most important discoveries as well as the distinction of having gone further north than any other explorer, his observations on July 25, 1905, locating his steamer at eighty-seven degrees and six minutes. Having gone so far then he could not be satisfied until he had made one more trip and the departure of his expedition a year ago last summer from New York occasioned much public interest. It was splendidly equipped, the Commander is a trained and accurate scholar as well as a daring explorer, and he took every precaution to insure success. His friends and backers have been expecting significant news from him and now they, as well as his admiring and expectant family at South Harpswell, Me., find all their expectations justified. He confronts today the admiration and ardent demonstrations of the civilized world. Even if he was not the first man at the pole he is the leading Arctic explorer of this generation and the minute scientific data which he has acquired will contribute much toward satisfying insatiable curiosity concerning the northern apex of the world.

Indians Wards or Citizens

For more than a year the United States Government has been prosecuting suits at law, as the official representative of Indians of the old Indian Territory, to recover their titles to lands purchased from them by white men. The claim of the Government was that these Indians were its wards, that they had sold their lands which were under restrictions, without its authority, and that therefore the sales were not legal. Some 30,000 titles were involved, including about two million acres. Judge Campbell of the United States District Court dismissed the suits, declaring in effect that the purchasers had legal right to the property, and that the Government cannot bring suits in behalf of Indians who have been granted the rights of citizenship. It is probable

that many of these lands were sold by their owners for far less than their value. Certainly the recent development of Oklahoma as a state has made the prices of land of a few years ago look ridiculously small. The Government naturally desired to protect the interests of the full-blooded members of the five tribes who have been imposed on by the shrewder half breeds and by their white neighbors. Yet much larger interests are benefited by the judicial decision that through the conferring of statehood on Oklahoma the Indians living in it became citizens. They could not be at the same time citizens of a free state and wards of the Federal Government. The Indian must either have his business done for him by others as a minor or an incompetent person or he must do business for himself with the same responsibilities and the same conditions as the white citizen with whom he deals. If he is worsted the loss is his. If he has been illegally treated his remedy is a suit at law in his own name.

This decision will clear many land titles in Oklahoma and encourage many owners of property who were not sure that they possessed it, to improve it. It will allow them to sell their land. It will also put out of office a considerable number of persons who have been employed by the Government, at much cost of salaries and traveling expenses, and with many temptations, as in a sense guardians of the Indians. It will bring nearer the time, already too long delayed, when the American Indians, as citizens, must stand on their own feet or fall in the attempt, like other citizens, without being propped up as a special privilege by the Federal Government.

Saloon Reform by House Cleaning

"There is only one way for a man to put his house in order. It is to do it himself. The common house in which we all live is in need of such putting in order, and no one individual among us occupants of the house can accomplish the task single-handed." These words were part of an address made to the United States Brewers' Association at its recent convention in Atlantic City, N. J. It seems to have been prompted by the prohibition wave spreading over the whole country and threatening the business of the brewers. How can this house-cleaning be done? The New York State liquor dealers' annual convention last week proposed a plan. It passed a set of resolutions favoring "the enactment of a bill in accordance with public opinion." The items of the bill indicate that the house-cleaning, which is only to be done by necessity, is to go just far enough to secure public tolerance. The bill proposes open saloons on Sunday from one o'clock to eleven P. M. It would allow no federal licenses to be issued to saloons not having a state license. It would limit the number to one for every 750 inhabitants. Furthermore, it was urged that wholesale dealers must agree not to furnish liquor to disreputable and disorderly resorts. So far the proposed process of reform is to decrease the business except on Sundays, when the sale of liquor would be greatly increased as well as the danger of disorder and crime among idle and partly intoxicated men. It is so increased in cities where the present Sunday laws are openly broken, as the police records plainly show. "If the wholesale dealers refuse to deliver their products to the dives, the dives will be wiped out," said the president of the liquor dealers' association. But will they voluntarily shut out their customers? If some of them should agree to do this, would no intermediaries be found to sell to the "dives" the liquor they want?

Obstacles to Saloon Reform

The first difficulty in the way of reform is that it requires the lessening of production and of trade, while the constant underlying impulse to successful business is to increase it. It is true that the advance of prohibition has compelled measures taken by dealers themselves to cut off liquor selling from saloons that depend on gambling and prostitution for support. But an organization which makes war on such houses from a purely commercial point of view will relax its efforts as soon as the pressure on it ceases from that public sentiment which is tired of these nuisances from the moral point of view. The competition of business is continually pushing the manufacturer of liquors and the dealer in them to increase the number of their customers and the amount of their purchases. The dealer will not, for one day longer than he is compelled to, hamper his customers by any conditions as to whom they shall deal with or how much they shall sell. And the natural associations of liquor saloons are morally low and physically bad. The filth may be covered up by gorgeous decorations, paint and whitewash, but it is not cast out. The old question propounded by Job is before all these liquor dealers' conventions, "Who can bring a clean thing out of an unclean?" And Job's answer thus far still holds good, "Not one."

Greenacre's Rise and Decline

Fifteen years ago a kind of summer assembly was begun near Portsmouth, N. H., which has since become rather widely known as the Greenacre Conference. It was started by Miss Sara J. Farmer as a free forum for the discussion of religions of all sorts, philosophy, education and politics of many sorts. Miss Farmer, a woman of mystical aspirations, pure spirit and charming personality invited personal friends and others to this arena of discussion, and a good many notable men and women were on the programs, such as Edward Everett Hale, Joseph Jefferson the actor, F. B. Sanborn, Julia Ward Howe and Mrs. Ednah D. Cheney. The place became a kind of Concord School of Philosophy with a flavor of the Brook Farm Association of which several of the earlier Concord literary celebrities were members Greenacre was also hospitable to swamis from India and Babists from Arabia and apostles of other mystic cults. Miss Farmer became a convert to Babism and the conference was turned into a center for the propagation of this cult, which is called the "Persian Revelation." In consequence many who used to attend the meetings have ceased their attendance. Miss Farmer has been too ill for the last two summers to give much attention to the conference, and according to the correspondent of the *Springfield Republican* quarrels have sprung up which, with financial difficulties, threatened to bring the Greenacre Fellowship to an end. Of late years, says this correspondent, who, we infer is Mr. Sanborn, it resembles a school of fish swimming up the Merrimac River from the Atlantic more than anything usually known as a school for instruction. These summer meetings have been known under several names. Whatever their fate they will deserve a place in the religious history of New England. If that is ever written it will include a number of queer chapters, of which this may be one.

Advantages of Obstacles in Missions

In no country have Christian foreign mission boards been more interferred with than in the regions governed by the Turkish empire. On various pretexts permission to erect buildings has been withheld from them though clearly within their rights as provided by treaties. Their missionaries have been unable to secure passports to travel in the country. American missionaries especially have been unable to secure rights and privileges granted to citizens of other countries. Enforced delays in carrying out educational plans have often been vexatious, yet it may be that these very obstacles have often been the most effective means for furthering the work of missions. Ex-President Washburn of Robert College, Constantinople, gives in last week's *Sunday School Times* an impressive instance where this has been proved to be true. He tells the story of the founding of the college by his father-in-law, Dr. Cyrus Hamlin. It was proposed in 1859 and begun in 1863, and for the first nine years Dr. Washburn, who was on the ground, says no apparent progress was made in securing the permission of

the Turkish government to build, although that government recognized the treaty right of the founders of the institution to do so. After telling the story, well-known to many, of the providential events that led up to the climax, which was Admiral Farragut's apparently chance remark to the Grand Vizier and the immediate issue of an irade giving authority to erect a building, he expresses his conviction, looking back over half a century, that the conflict which went on in Constantinople during all those early years accomplished more for the progress of the country than would have been accomplished if the college had been secured earlier. He says: "There were great men, strong men, connected with the Turkish Government; but they were not educated men. One of the most distinguished ministers of Marine that ever lived in Turkey was a man who could neither read nor write his own language. They had no idea of education; and so, when this fight went on, everybody was interested in it. The fight created what you may call an educational atmosphere in Constantinople, and was actually the beginning, the casting of the seed which has sprung up now, after all these years, in this Young Turkish movement."

Roman Catholicism in New England

According to the latest United States census reports the majority of the church members in every state in New England is Roman Catholic. More than sixty-nine per cent. of those enrolled as connected with Christian churches in Massachusetts belong to that body. In Rhode Island the per cent. is seventy-four. No more notable change than this has taken place in the religious history of the United States. In the early years of the Republic the West and Southwest territory, which had belonged to Spain and was ceded to France was under Roman Catholic control. In the southern part of that territory it was contrary to the law of the land for Protestants to hold public worship. In the "Natchez Country" persons were arrested for maintaining such worship. In what was then West Florida the Roman Catholic was declared to be the only religion permitted, and Protestant Bibles and other books were seized and burned. Early settlers in St. Louis were not allowed to have a Protestant meeting house. At that time in New England there was hardly more toleration of Catholics than of Protestants in the Southwest. Now New England has become one of the strongholds of Romanism, while the only states west of the Mississippi in which Catholics are in the majority are the most thinly settled ones, New Mexico, Nevada, Arizona and Montana. In these states the Roman Church holds supremacy by inheritance from former native generations. But it has taken possession of New England by invasion from Ireland and continental Europe, and nearly all its priests and prelates are of foreign birth and parentage.

Preparing for a Great Convention

"Just the difference there is between a general hurrahing for a cause and a close, scientific grapple with a big subject," was the reply which one of the leaders in the World Missionary Conference at Edinburgh, Scotland, next June, made when we asked him to differentiate the coming meeting from the three of a similar character that have preceded it during the last twenty-five years. He did not mean to intimate that the gatherings at London and New York lacked the intellectual element or that the meeting next June will be as dry as a convention of chemists. The point emphasized was that at Edinburgh for the first time material relating to all phases of missionary work will have been gathered in advance through the investigations of eight important commissions. A vast amount of fresh and carefully verified information will be put before the delegates with suggestions for the future deduced from deliberate judgment of past and present conditions and opportunities. The discussions will therefore keep in mind certain definite objectives and when the two weeks are over something approaching a comprehensive missionary policy for all branches of the church will have been outlined. At present three or four hundred persons are at work in this country alone, obtaining and digesting facts and opinions from all types of persons in any way related to the missionary movement.

The Make-up of the Edinburgh Meeting

The Conference will meet in the Assembly Hall of the United Free Church of Scotland, in which the International Congregational Council met last year. Sessions open Tuesday, June 14. Only delegates will be admitted to the floor. The same care that is being given to the program will be exercised in selecting the eleven hundred representatives from all over the world. Besides such distinguished public men as ex-President Roosevelt, ex-Vice President Fairbanks, prominent educators, jurists, editors and ministers, there will be a due but not too large proportion of missionary sectaries, experts and missionaries. Each board chooses its quota on the basis of the income devoted to missions in non-Christian lands. The American Board will soon select the thirty-nine to which it is entitled, of whom thirteen will represent the Woman's Board. An interesting element in the convention will be native Christians from foreign fields who will come as fully accredited delegates. The conference will thus be in effect a parliament not of religions, but of all branches and types of the supreme religion, that of Jesus Christ, the Saviour of mankind.

A Pact Concerning Manchuria

Manchuria, that great belt of Asiatic territory stretching from the Pacific to the borders of Russia, has for many years suffered the fortunes that are always the lot of a land on which strong neighboring nations look with covetous eyes. Japan came out of its struggle with Russia with largely increased rights and privileges in Manchuria. But Japan in turn has had to reckon with other powers unwilling to have that territory controlled and exploited by any single great power. China naturally has much at stake and for sometime at Peking commissioners of both nations have been endeavoring to reach a settlement of a number of disputed points. The agreement made public last week appears to be more favorable to Japan than to China. The latter country is not to build a certain projected railroad in Manchuria without consulting Japan, and in case it constructs another it must secure half its capital from Japan. The two nations are to unite in mining operations in certain regions and China agrees to open four trade marts in the Chientao district, the Koreans living there being under the jurisdiction of Japan, while those outside the marts will be under the jurisdiction of China. Certain issues Japan declined to discuss and the outcome leaves her more strongly entrenched than ever in Manchuria with China limited in a number of important particulars and Russia left with only a fraction of the authority and monopoly she possessed ten years ago. In controlling the construction and administration of the railroads Japan will practically be in control of the country.

Japanese Patriotism

Four years ago last week the war between Japan and Russia was declared at an end. The anniversary of the Peace of Portsmouth, N. H., was celebrated by a memorial Peace Service in that city last Sunday. That war cost Japan $850,000,000 and increased her national debt to $1,140,000,000. This plucky nation of 50,000,000 inhabitants, most of them poor, at once undertook the payment of the debt as a duty not less patriotic than the carrying on of the war had been. From the first year in addition to the payment of the interest a sinking fund has been set aside to pay the principal, and this sum has been increased each year. Last year $25,040,000 was added to this fund. At the present rate the entire war debt will be wiped out in less than twenty years. The interest on the bonded debt, originally six per cent., has been reduced to four and one-half per cent. by refunding, and it is reported that the

Government will soon convert outstanding loans into bonds bearing four per cent. interest. The patriotism which has assumed the heavy burdens of taxation in time of peace is not less commendable than that which sustained the army and navy with men and money during the war.

South Africa a White Man's Country

The union of South African Colonies is one of the most notable events of the year and the culmination of one of the most important historic movements of the present century. The Boer War seems already to have receded far into the past, and there will be one Parliament for all South Africa. One feature of it to which our attention as American citizens is especially directed is that no resident of South Africa is eligible for election to its Parliament who is not "of European descent." This is a provision of the new constitution of the Union. The *London Spectator* in discussing this clause expresses regret at the disqualification which excludes from representation of blacks in Parliament by even the most highly educated natives, but acknowledges that if that provision were struck out the Union would vanish into thin air. It refuses to admit that this exclusion is in the interest of white people only, and looks forward to the development of the sense of trusteeship among South African whites as the best ground for hope for the colored people. It anticipates the realization at some time in the future of the dream of equal rights for all civilized men, but frankly declares that the immediate granting of political equality would mean the destruction of South Africa. Such sentiments as these are growing familiar to the people of our Northern States in their discussion of the political status of the Negro in the South, but they would have been hotly resented a few years ago, and our Declaration of Independence would have been quoted against them. Furthermore the *Spectator* cites the experience of the United States as having exposed for all time "the delusion that one's duty to an inferior race can be discharged by making it free of the ballot box." These sentiments before the Boer War would have sounded as alien to English Nonconformist conviction as to American Congregational belief. It may be that the British Parliament or South African law will in due time define for us who is a Negro. If his father is European and his mother a mulatto is he of European or African descent?

The Education that Fits for Life

The education that fits for life must not only enable one to earn a living, it must not simply give the trained mind and make one at home with the best thought of the world, but it must also teach a man to live in harmony with his fellowmen. It must inculcate the spirit of brotherhood. Our human relations are so intimate, our contact with other personalities is so constant, that unless we know the art of comradeship life is hard and barren. Life's way is greatly smoothed when we can easily adjust ourselves to the moods and viewpoints of others; life's journey is vastly enriched when we are able to be friends with all whom we may meet.

But the education of the past has too often failed to create this power of adjustment and of friendship. It has bestowed upon a man the superiority of culture or the isolation of wealth, and so unconsciously has widened the chasm between him and his fellows.

The spirit of modern education is, however, pre-eminently social. Its purpose is to enable one to understand others, and appreciate under all forms and conditions the worth of human life. But this increasing social consciousness inevitably leads beyond mere understanding and simple appreciation. Sympathy, fellow-feeling, the ability to enter into the lives of others and see as they see, naturally creates the desire to be of use and help. Social education always tends to social service. And so as a result of the social emphasis in modern education we are finding that many young men and women in our colleges are ready and eager to use their acquired powers in the service of humanity. There is a growing consciousness that education carries with it a social obligation, and that to whom much is given, rightly from him much should be required.

It is not too bold a faith to hold that as under this educational method appreciation and sympathy increase, the resulting social consciousness will be strong enough ultimately to solve our most pressing social problem.

But it also seems clear that education in order to create this spirit of brotherhood in an enduring and unselfish form must have the aid of religion. Mazzini once said to Garabaldi that no man could be a true reformer without religious faith. Garabaldi answered with a smile, "But I am a reformer and I have no faith." "Yes," replied Mazzini, "but you drank it in with your mother's milk."

While many reformers have left the church because of its conservatism yet the fact remains that they have been nurtured by the church. It is a fair question whether the social faith towards which our modern world is so earnestly looking, will long endure undefiled and virile if it be separated from the Christian faith from which it sprang. It is the branch and religion is the vine. Social faith strengthens as religious trust and spiritual convictions deepen. Confidence in the brotherhood of man goes hand in hand with faith in the Fatherhood of God. Faith in the idea on earth becomes unshakable when one is convinced that the ideal is in the heavens.

The church can give this faith to those engaged in educational work. It can awaken this faith in the minds of college youth, and sow it in the hearts of the children of its Sunday schools. Having created the faith and awakened the sympathy it can give the opportunity of service, and so do its part in the training of head and heart and hand, for the vitality of works is faith and the fruitage of faith is works.

Prayer meeting topic for Sept. 12-18. The Social Consciousness as Affecting Christian Education. Prov. 16: 20-25; John 8: 31-47. Its value, limitations, breadth, equipment, object. The church educating its own children. The church as related to the public school, to colleges and theological schools.

Editorial In Brief

"P'raps; p'raps not," is the *Transcript's* terse summary of the scientific verdict on Dr. Cook's journey to the North Pole.

The prices of champagne, diamonds and other precious stones are rising rapidly. But there are many excellent people who will not be anxious on this account. They will be more interested in the news that the price of wheat is declining.

An International Who's Who is being prepared, but it is limited to those who purchase a copy of the book, paying $5 in advance. The circular letter to the "eligibles" says, "There is positively no free list." How much will it be worth?

The Minneapolis minister who opened a Sunday afternoon baseball game with prayer and an exhortation could hardly object if the auditors at his Sunday morning service should indulge in a little game of cards at church by way of introduction.

The scheme to persuade people to save daylight by getting up earlier in summer without being aware of it has been for two years before the British Parliament. A commission appointed by Parliament has at last brought in a report that the scheme is impracticable. It might save useless discussion to adopt the report for this country also.

Passengers by the ocean flyer Lusitania embarking at Queenstown on Sunday morning last week were on shore in New York the following Thursday evening, after only four nights on board ship. It was the quickest crossing of the Atlantic on record. The passengers, however, would probably have been

every way as well off if they had come to land Friday morning.

One board of railroad commissioners has done something which the suffering public will at once appreciate, if the board has power to enforce its rule. It has issued an order that ordinary passengers' baggage must be handled as carefully as other breakable materials. This is the Kansas Board, and an increase of railroad travel in that state may be confidently expected.

An agent of the Methodist Church in Canada is in England to select 100 recruits to be pastors in that denomination. If he succeeds in getting that number there ought to be vacancies enough in England to encourage increased attendance at Methodist theological schools. It is significant that in the advertisement for ministers to emigrate is the statement, "No married men will be accepted."

Rev. Dr. O. P. Gifford a while ago urged the ministers of the New England Baptist Conference to keep hens as an aid to their financial support. One of the ministers thus exhorted gives in the *Watchman* an account of how he followed Dr. Gifford's advice and lost money by it. We suppose Dr. Gifford only meant to counsel his country brethren to go into the hen business when they could not rely on other lay helpers.

It is announced that a new fast train will soon be sent over the Great Northern Railroad, making the distance from Chicago to Seattle in sixty-two hours. In connection with the new fast train between Boston and Chicago, the actual running time between the two oceans would be only three days and a half. If the Government accepts this shortened service for transportation of the mails, business interests will gain much advantage.

The discovery of three bones of Gautama, the founder of Buddhism, seems to be a genuine find. They were enshrined in a crystal casket and have been hidden in a mound in Peshawar, India, for over 2,000 years. They are only dead bones, with no closer relation to the spirit of Buddha than the food he ate or the clothes he wore, but their discovery has stirred deeply the believers in the Buddhist faith.

Those who possess the money control the business. Great Britain and her colonies produce 65 per cent. of the world's gold dug out each year. The United States, with Alaska, produces 22½ per cent. The total amount last year was about $400,000,000. The English-speaking nations in united action control the policy of nations. Ought not English-speaking men and women to strive in every honorable way to promote this union?

It is often claimed by Unitarians that their doctrines have permeated all Christian denominations; and a common way of creating distrust of any evangelical religious body by another is to say that it is honeycombed with Unitarianism. Yet the Unitarian denomination in growth of numbers falls behind all others of importance. From 1890 to 1906, according to the United States census reports, Unitarians increased four per cent. The increase of all denominations during that period was over sixty per cent.

The statue of former Senator Quay of Pennsylvania is traveling around the state on freight cars with no one willing to receive it, or to see that the sculptor is paid for his work. His name appropriately is Bitter, and he probably realizes that he has been bitten. The statue should be placed on the grounds of the Capitol at Harrisburg to stand there as long as the building stands, a testimonial to one of the great frauds which the people of Pennsylvania consented to endure from their chosen representatives.

The removal of the tariff on old works of art may enrich the collections in American public and private picture galleries. A portion of the paintings of one of the finest private galleries in Paris, the Maurice Kann collection, has just been purchased for $2,500,000 by the Duveen Brothers, art dealers, who have a branch house in New York. It is expected that some and perhaps all of these pictures will find their way to this country. More of our rich men's money might well be permanently invested in art treasures.

The argument that appeals to the pocket is often stronger than that which appeals to conscience. The German Government has increased the tax on beer. The breweries and saloons have sought to lay the increase on their customers and have raised the price. Working men resent this, and a movement is spreading widely to substitute coffee, milk and mineral waters till the saloon keepers surrender. Before the price was raised the 8,000 workmen employed in the dockyards at Kiel consumed about 12,000 bottles of beer daily. Since Aug. 15 the sale has decreased to 120 bottles. The men are learning that they can get along without beer and are not likely to return to it.

"Have you had a good vacation?" we asked a woman wage-earner the other day. "No," came the prompt reply, "I haven't. It was hot, I didn't like the place and I was glad to come home." We pass this along for two reasons: first, that it may afford some consolation to the people who have worked all summer and who now see no vacation in sight, and second, because it so well illustrated the beauties of frankness. Most of us, had we been in that woman's place, and asked the same conventional question, would probably have returned a conventional, or at least a noncommittal reply. But she spoke the plain truth and there was something refreshing and frank in the rather cheerful way in which she spoke it.

How much would the Bible be read if men should cease to regard it as having divine authority? The books of the Apocrypha used to be printed with the other books of the Bible. But the British and Foreign Bible Society made it a rule not to print the Apocrypha, and other publishers followed its example. The London *Christian World* mentions an instance of a Bible class in which some question was raised about the Apocrypha, and neither minister nor booksellers could produce a copy. One was finally found in possession of a scholarly man who does not often attend church. Yet there are a good many Christian scholars who think Ecclesiasticus or the Wisdom of Solomon as profitable religious reading as Ecclesiastes or Esther.

The young son of a University professor of Hebrew literature some years ago was attending a German school during a sojourn of the family abroad. There he was taught that much of the Old Testament was fiction. He yielded after a while to the arguments of his teacher, but he solemnly declared that while most of the stories might be fiction, he would never surrender his belief that the story of Tobit and his faithful dog was a true narrative. Martin Luther, who called the New Testament letter of James "a right strawy epistle," said of the book of Tobit: "Is it history? Then it is a holy history. Is it fiction? Then it is a truly beautiful, wholesome and profitable fiction, the performance of a gifted poet." We wonder how many, or rather, how few, Sunday school teachers and even ministers ever saw the book of Tobit.

Dr. Winship's entertaining and instructive article in this issue on "the different modern forces at work to make the American boy healthy, happy and good" will interest boy lovers the country over, from John Gunckel, the Toledo expert, to every private in the army of Sunday school teachers whose special problem and opportunity are the boys under their charge. Speaking of Toledo, an interesting folder floated in last week announcing the annual field day of the Toledo Newsboys' Association, attended by hundreds of the little venders of newspapers. One clever feature of the program was the giving of dollar prizes to boys who best met certain ideals, as, for example, "looking the neatest," "taking the best care of his mother," "being the kindest to his sister," "the most graceful boy in the water," "the best behaved boy on the beach."

The names of a few men prominent in the business world appear many times as directors of great financial concerns in New York. It hardly seems possible that they can give their personal attention to so many different enterprises. A case has just been decided holding thirteen former directors of the Trust Company of the Republic responsible for losses sustained by the Company through its loans made by its president seven years ago. The amounts these directors will have to pay with interest aggregate about $350,000. The judge held that directors have not fully performed their duties when they have employed officers whom they believe to be competent and reliable. They are responsible for knowing what business is done and how. In this list are such names as Perry Belmont, Thomas Crimmins, George J. Gould and Stuyvesant Fish. This judicial decision that directors must direct will be welcome in many quarters.

A number of designs have been submitted to the committee in charge of the scheme for the erection of a memorial of the departure of the Pilgrim Fathers from Southampton, England. The design unanimously selected is by a local artist, Mr. R. Macdonald Lucas. It is to be erected on the Western Esplanade. The materials suggested are Portland stone and bronze, with panels on the pedestal for historic scenes, narratives, etc. At the top are to be three figures, a man, his wife and child, the man pointing over the sea. It is expected that the entire cost of the structure and the work will be about $10,000, which it is believed can easily be raised by those interested on both sides of the ocean. The monument at Provincetown, Mass., is now nearly completed and is a conspicuous object, seen from land or sea. When the memorial across the Atlantic is completed the great adventure of the settlers of Plymouth Colony will be appropriately commemorated.

The presence in this country during the next few weeks of a Japanese commercial commission will conduce not only to closer business relations but to a better understanding by its members of the real American attitude toward their nation and by America of Japan's fundamental desire and purpose to keep the peace. The commission arrived in Seattle last week and its leader, Baron Shibusawa, at once gave to the press an interview expressing the high regard of the Japanese toward the United States and making it clear that his is an embassy of

peace and good will. As this commission goes from city to city we are confident that every effort will be made on the part of our leading citizens to make their Japanese visitors understand the brotherliness in all Christian hearts toward them and the nation which they represent. A son of Dr. D. C. Greene of Japan, Roger Greene, who has been United States Consul at Manchurian ports, has been delegated by our government to accompany the commissioners on their tour.

In the Congregational Circle

So Frank Cross is going back to Alaska to resume missionary operations at the Cape Prince of Wales Mission! The brief item to this effect in our columns the other week carried only the barest hint of what this means for him and his family. Mr. Cross was first sent to this northern point four years ago by the American Missionary Association, which had had difficulty in securing the right person to man this important post, where years before the lamented Thornton was martyred. Cross has seen hard service at the South Dakota Rosebud Indian Agency, and the grit which he showed when he played short stop on the Yale 'Varsity nine twenty-five years ago failed him not when he encountered arctic snows and found himself isolated from civilization through most of the year. The last winter his capable daughter Helen, a girl of sixteen, came to keep house for him and to assist him in the medical, industrial, educational and spiritual aspects of his work, for he runs the equivalent of an institutional church all the year round. Then, having served their time and built up a church of a hundred members, father and daughter came back about a year ago to their home in Yankton, S. D., where the mother and three younger children hailed their advent with joy. But soon came to Cross the summons from the committee of the "Together" Campaign to tell his story in the interests of that movement from Maine to Nebraska, and though he had hardly begun to taste the satisfactions of life with his dear ones again, he responded willingly and spent a good portion of last winter and spring in making addresses from church to church.

In the meantime the A. M. A. had not found it easy to make Mr. Cross's place at Wales good, and though he cherished other plans for Christian service in this country, he at last yielded to the judgment and request of the New York secretaries and started again northward for an indefinite term of service, this time all alone. The letters which he sent to his friends from Seattle just before sailing the other day show that his pluck was good even though his heart was aching. He is a good soldier of the cross and he won't "take on" because of his hardships and expatriation. But let us who stay behind remember that there are other men besides the intrepid and beloved Grenfell who brave the rigors and privations of arctic climate in Christ's name in order to enlighten, relieve and save the dwellers under those Northern skies.

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Piedmont College, the Congregational, educational and moral outpost on the highlands of Georgia, merits right of way in its strenuous endeavor during the next three weeks to meet the terms of Dr. Pearsons's conditional offer. He has guaranteed $25,000 toward an endowment of $100,000. Mr. Carnegie has already added $20,000 and the American Missionary Association, which believes heartily in the institution, has pledged $18,000. President Newell, Dean Allen and other members of the faculty at great expenditure of physical and nervous force have raised over $30,000, leaving $4,500 to be obtained before Oct. 1. The giver to Piedmont, which last year enrolled 417 students and which is standing in the southland for Congregational ideals, will not only find himself in an excellent company of donors, but will be making an investment in behalf of American manhood.

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In September, 1903, the National Convention of Congregational Workers among the Colored People came together in Atlanta. Dr. A. H. Bradford, then moderator of the National Council, was present and the next biennial session, held in Memphis, Tenn., heard a noteworthy address by Moderator Gladden. Next week the convention assembles in Birmingham, Ala., for its third meeting. One of the early sessions is a Survey of the Field, when representatives of the North, East, West and South will describe sectional trends. A whole day is devoted to educational interests. The Apportionment Plan, our denominational societies, the Brotherhood and the like will receive attention. First Church of Birmingham is planning to extend warm hospitality, and among the attractive program features will be the singing of the Talladega quartet.

Personalia

Wilbur Voliva, the head of the Dowieites, having been sentenced to pay $10,000 as the result of a suit against him for slander, elects to stay six months in jail rather than pay that sum. He could not probably save as much money in the same time in any other way.

The death of Dean Lefroy of Norwich, England, takes from the Established Church one of its most active and popular leaders. He has done important service not only to his own church but to the cause of Christianity at large by his catholicity, his administrative ability and his sympathy with the common people. He died at the Riffelalp in Switzerland while on his summer holiday.

Rev. D. Burford Hooke, the secretary of the Colonial Missionary Society of English Congregational Churches, has just sailed for home from Montreal, after a visit to the Western field of Congregational missions in Canada. The Congregational College of Montreal on the evening before his departure conferred on him the degree of Doctor of Divinity in recognition of his fifteen years' faithful service for the Society.

Dr. G. Glenn Atkins of Detroit has been preaching several Sundays in the American Church in Paris and during the intervening weeks he and Mrs. Atkins spent profitable days visiting some of the cathedral cities. He is impressed with the opportunity which the American Church has to be of service to the many students temporarily sojourning in the great city. Landing in Boston, Dr. Atkins supplied the church in Auburndale for a Sunday before resuming work at Detroit.

A correspondent of the *British Weekly* describing the work at Northfield of Messrs. Jowett, Ross, Holden and other English and American speakers has this good word to say of the organizer and leading spirit there:

"But strongest of the strong men was Mr. Will R. Moody, chairman of the Conference and director of the great work that goes on all the year round at Northfield and Mt. Hermon. He is heir of his father's strong sense, and unquestionably it is his doing that Northfield Conference maintains its high level and attracts to platform and auditorium some of the highest types of Christian life in England and America. As one looked round his office and saw portraits of men so diverse as Drummond and Morgan and Broughton and Denney, one realized how catholic is his touch."

The Church and Organized Labor

[This column is in charge of the industrial committee of the Massachusetts State Association and is maintained with a view to promoting a better mutual understanding between churches and labor organizations through the publishing of appropriate news and brief comment on current events and movements. For the present the chairman of the committee, Rev. E. B. Robinson of Holyoke, Mass., supplies the material printed. —EDITORS.]

The Massachusetts Industrial Committee is busy this year. Among its tasks are a careful study of the relation of wage-earners to the Congregational churches in a score of cities and towns, the inquiry covering not only the question as to the proportionate number of our male members that are wage-earners, but of attendants as well, the special observation covering a period of four weeks. A list is being made of pastors specially interested in industrial problems, also one of men that have made a special study of some phase of the labor question and are willing to report the results they have reached to men's clubs, as opportunity offers. This committee will welcome information from pastors, in regard to any experience they may have had, at attending sessions of Central Labor Unions, also in holding services where organized labor has been specially invited.

Articles by Rev. Charles Stelzle are constantly appearing in the labor press, as well as sermons by pastors here and there. Long reports are being printed of various lectures given at Yale Divinity School in the course on pastoral functions. Few pastors realize the opportunity at their hand in the labor press, though an increasing number of our ministers are subscribing to official organs of the unions.

This illuminating editorial appeared recently in *The Artisan*, official organ of a large number of unions in Western Massachusetts: "We find that there is a large and ever increasing sentiment in the church that is desirous of becoming better informed as to the aspirations and ideals of the trade union movement. . . . The clergy cannot come to any true conception of what the trade union movement really stands for, and what it really hopes to accomplish by holding aloof. . . . In the city of Holyoke there are clergymen who realize that their duty as expounders of the Christian religion demands that they follow in the footsteps of their Master to the extent at least of getting in touch with the men who toil. . . . The action of the Holyoke Central Labor Union in voting to admit the clergy, irrespective of denomination or creed, to the meetings of the body is a long step in advance. It places the issue squarely up to the church and its representatives. It opens to them the opportunity to study at first hand the working of the official and representative body of labor in the city, and an opportunity for the reverend gentlemen to observe and study the impulses that control the members."

The various unions are taking a prominent part in the fight against tuberculosis. The Typographical Union is today in the forefront and maintains a beautiful home in Colorado for those of its members afflicted with the disease. Local unions have given generously toward the support of day camps in various cities.

The Religious Questions of College Men

A Window to the Student Mind

By Rev. Herbert A. Jump

One of our most popular American preachers has recently declared that he finds an expression of "the spirit of the times" in the questions which have been put to him by undergraduates as he has ministered to our universities in the capacity of college preacher. He thus suggests a line of inquiry which I have had the pleasure of pursuing through a pastorate of several years in a church closely connected with a representative New England college. The clergymen who visit this institution as college preachers have frequently been invited to meet the undergraduates for an hour of informal conference Sunday evenings. These questions have been asked in writing by the students, which under the protection of anonymity and in the privacy of a student gathering have frankly uttered the religious perplexities of the undergraduates.

As I finger over these slips of paper—not all of them models of penmanship, to be sure—I seem to see as in a working diagram the mind of the contemporary college man. A soul can be known better by the questions it asks than by the answers it gives. Here in these scribbled sentences is the soul of the serious modern American youth out on its spiritual quests, and these quests are nobly to its credit. A famous United States senator explains why he never learned to dance: "My father took me once to dancing school. As we came away, he said: 'Did you see Sam Buller hopping round there, all dressed up in kid gloves and not an idea in his head? I shan't have you associate with that sort of a chap.' And he never let me go to dancing school again." It is a popular notion that the college man today is too much of a stripe with Sam Buller. And John Graham Brooks hints at another common accusation when he uses a college man's stag dinner costing seventy dollars a plate as an impressive example of American luxury. For evidence on the other side to indicate the earnest thoughtfulness and intelligent candor of the American college man, I submit these samples from the pile of questions before me.

QUESTIONS AS TO RELIGION IN GENERAL

Could any phraseology have been more happily chosen than this: "Of all creeds which comes nearest to God's?" And this question would satisfy the soul of a Harnack: "What do you regard as the kernel of Christianity to be accepted by a thinking young man today?" "Can a modern man believe in the supernatural?" was asked of Hugh Black when he was college preacher, and right manfully did he answer it. Perhaps there was an unconscious bit of pragmatism behind this: "What is the creed of the greatest preachers, liberal or conservative?"

It has been said that the only faith which many college students possess is the afterglow of their parents' faith. If my pile of questions has significance, young men are at least searching for a vital faith that shall be all their own and be couched in their own dialect. Consider, for example, the import of these queries: "What is the strongest proof that there is a God?" "How do we know that there is a Divine Spirit ever near us?" "What is God?" "Can we have a reasonable faith in God *abstractly*, *i. e.*, apart from faith in humanity?" "What do you mean by a *personal* God?" "Does thinking of God as a standard of goodness, beauty and truth contain enough of the personal to satisfy?" "Why did not God make health instead of disease contagious?" The last is but the civilized and less picturesque way of putting the fundamental problem of theodicy which was engaging the African savage as he suffered from a mosquito pest: "Why does the Up-Up let the buzz-buzz eat me?"

INTEREST IN THE PERSON OF CHRIST

That the spirit of the times is Christological rather than purely theological appears from the large number of questions about Jesus. No title occupies as much space as this holy name in *Poole's Index to Periodical Literature;* no object of thought seems so to awaken the inquiring activity of the serious undergraduate. "Is belief in Christ essential to salvation?" leads up to "In what sense was Christ divine?" "Was Jesus the Son of God?" "Was he divine in any other sense than that he was a man in right relationship with God?" "Do you believe in the Virgin Birth of Christ?" "Is belief in the bodily resurrection necessary for church membership?" and "What became of the body of Jesus at his ascension?"

That one student had not been neglectful of those rare paragraphs in the daily newspaper which essay to give religious information appears from this: "What reliance can be placed on the tablets recently discovered alleging to explain the crucifixion and resurrection?" Time was when the anxious interest of Christian young men would have asked, How did Christ save sinners? Now the great interest is, What sort of a person was Christ? These questions are typical: "In what light should we regard Christ's miracles of healing the sick?" "Knowing that Jesus was the most perfect man that ever lived, may we say that he was absolutely perfect?"

THE ATTITUDE TOWARD THE CHURCH

Next comes the revelation of what these young men are thinking about on the subject of the Church. Perhaps no one of them would be in the class with the vicar's son described by Kate Douglas Wiggin in one of her genial volumes of travel; he was so interested in the Church that he read church history all day and whenever he whistled, the tune was, The Church's One Foundation. But still they are thinking, and thinking keenly. "What is your definition of the Church?" "Is not the Church a waning social force in the world?" "Can't a man be just as good a Christian at home as when attending Church?" "What are the chances of a Church Universal with a union of all denominations being established some day?" "Should a young man join a church while in college or wait till after graduation?" In more than one instance the question offers unwittingly a trenchant criticism upon existing ecclesiastical methods or religious habits: "How vital a rôle does the Lord's Supper play today in the church life?" "May a man join a church whose ideals harmonize with his own but whose dogmas he cannot accept?" "In view of the broad Christianity of today is the International College Y. M. C. A. justified in excluding from its membership certain denominations?"

At one of these conferences Henry van Dyke said, "As a man thinketh in his heart, so is he: and if he doesn't think, he isn't!" Notwithstanding a noticeable interest in football and fraternities the college man on the whole does think. Practically every one of the problems of current popular skepticism rises to the surface in these student questionings. "How can a fellow make sure that his doubts will help build up his character?" "Do you regard the Bible as the inspired word in some magic sense or just the same as any historical record?" "Are not the views of the Higher Critics at variance with the teachings of Christ?" "Do you consider prayer in the shape of verbal petition essential to the Christian life?" "Do you think prayer does any good aside from bringing about a right mental attitude in the person who prays?"

The speculative ambition of the undergraduate is not content to raise questions having to do only with this world. Carlyle may have sneered at the idea of immortality as nothing but "Jewish old clothes," nevertheless the human heart wonders and dreams and hopes. The quaint phrasing of the first question I pick up is: "What is the hereafter life in your mind?" "Does the soul exist after death, and if so, where?" "Is there any immortality other than the fact that a man's good deeds live after him?" Of the future life in its ethical aspects our composite student asks: "What is your conception of heaven?" "Is a man punished hereafter for sins done here?" "Would a man who never heard of Christ in this life be given a chance in the future life?"

RIGHT HUMAN RELATIONSHIPS

But for one question dealing with the world beyond there are a dozen dealing with the world here. The late Dr. John Watson ("Ian Maclaren") noted the change between his earlier and later ministry in Liverpool in the temper of the parishioners whom he visited as they lay on their deathbeds. In the earlier years the man would think mainly about himself and heaven and hell; in the later years he would think more of his wife and children. Such practical problems as the following are harassing college men now: "Where can a fellow find a solid basis of authority today for belief or conduct?" "Does a man need a distinctly religious purpose if he is striving to be honest and conscientious?" "What should be the daily conduct of an ideal college man?" "Is a college man who cares to be intimate with but a very few friends capable of hav-

Representative Questions

What do you regard as the kernel of Christianity?

Can a modern man believe in the supernatural?

What is the strongest proof that there is a God?

Is belief in Christ essential to salvation?

In what sense was Christ divine?

What is the Church?

Is the Bible the inspired word in some magic sense or just the same as any historical record?

Does the soul exist after death, and if so, where?

Where can a fellow find a solid basis of authority today for belief or conduct?

Are there any practical ways for carrying through the week the good resolutions made on Sunday?

ing a true love for mankind?" "Are there any practical ways for carrying through the week the good resolutions made on Sunday?" Dr. Albert J. Lyman of Brooklyn in answering this last question quoted Dr. Grenfell's secret for living cheerfully and optimistically, "I keep remembering the times when I conquered!" "What is the ideal college spirit?" "Ought a Christian student to study on Sunday?" "Is it morally wrong to use tobacco temperately?" "Should a man be a total abstainer from liquor?" "What should be the attitude of a Christian fellow toward habits of drinking among his chums?" Perhaps all these questions are but the amplifying of one question which displays its momentous three words on a tiny scrap of paper torn apparently from a corner of an old letter. No more puzzling three words were ever let loose on this planet: "What is 'right'"?

AS TO A CAREER

The working of the college man's mind with respect to his lifework is seen in the next group. "How would you advise a man to choose his profession?" "Should a man with love for art and literature but with no apparent ability in these lines devote his life to them in preference to some profession?" "What are the essential qualities needed for a successful business man?" "Does teaching or preaching offer one the largest opportunity of helping those you work with?" "Are the mental habits engendered by a legal training superior to those engendered by a theological training?" "What considerations should be taken into account by a Christian student deciding whether or not to enter the ministry?" "What opportunities does the ministry offer a man of *moderate* ability?" "Is there a chance for a man of ordinary parts to earn a living today in social settlement work?" But assuredly the most perplexing question of all is this: "What is the best preparation for a composer of verse?"

Robert E. Speer, than whom no one knows the American college more thoroughly, says that for a young man of college age there is no place today as morally safe as a college campus. Such questions as I have here reproduced go to substantiate this friendly appraisal. There is a strange brand of hypocrisy abroad in our student communities, a sort of "Pharisaism turned inside out," which makes the young men desirous of being taken for worse than they are. It is as though they were a trifle ashamed of their virtues, their honesties, their convictions. And yet the deeper life exists, and it is increasingly fostering a stanch moral idealism among our college undergraduates and framing for itself a modern religious expression marked by vigor, masculinity and reality.

What Is Being Done for Wayward Boys

Noteworthy Developments of Recent Years

By Rev. A. E. Winship
Editor Journal of Education

Until within twenty years little had been attempted, scientifically or skillfully, for the boys of the street, but now expert work with them is making fame for men, women and cities faster than fame is being made by shrewd politics, commercial schemes or pulpit oratory. Wide as is the range of interests and varied as are the lines of endeavor a student of all these activities easily discovers three phases that compass the effort, spirit and purpose of the present noble prose of humble life into the rhythmic poetry of hope in many a boy's heart. The effort is to understand these waifs of the street, the spirit is one of respect for their possibilities, and the purpose is to give them a square deal.

All this awakening into new life for wayward boys is manifesting itself in boys' clubs in churches, in the Y. M. C. A. and in Social Settlements, in Junior Republics, in Juvenile Courts, in the playground movement, in Newsboys' Associations, in industrial and commercial opportunities, in the public schools and in expert school visitors to the homes. Start where we may and trace any movement of the day to its source and Jacob Riis is always the fountain of courage and suggestion out of which the uplift of boys has come.

The first differentiation was in the social settlement of which Jane Addams gives a notable example in the Hull House, Chicago, with all its ramifications.

The second marvelous departure was that of William R. George in the Junior Republic at Freeville, N. Y., the one distinctive purpose, ideally or really, to take the toughest boys and most unmanageable girls and prepare the way for their complete transformation in thrift, intelligence and honor. Already hundreds on the highway to distinction have been reconstructed and have become good citizens of the American Republic. Infinite patience is the key to his success, for he will wait and wait and wait until the ultimate inward irradiation of purpose lights up the soul of the most incorrigible boy. So distinct is the success at Freeville that already four other Junior Republics have been started by Mr. George, who has visions of fifty in all.

Then came the Juvenile Court, in which Judge Lindsey's audacious trust of any boy and of every boy opened the eyes of all reformers who begin to realize that he is weaving cloth where they have too often been weaving cobwebs. Give all imaginable credit to the personality of Judge Lindsey and then study the achievements of the Juvenile Court in Indianapolis, Chicago, Omaha, Columbus and we must admit that Judge Lindsey has projected a universal principle upon the world.

Now comes John E. Gunckel, the Toledo railroad man who has made a Junior Republic in a city of 175,000 people, a man whose good-humored inflexibility makes him the chum of every worst boy in the city, while at the same time he is admired by the judge, the chief of police and the school superintendent.

In the meantime the Y. M. C. A. has not been seeking flowery beds of ease. At Omaha the secretary with masterly good sense took down the time-dishonored signs of "For Members Only" and wrote "Welcome" in every look, word and act. The lobby of their new building is larger than that of any hotel or clubroom in the city, while it is said to be brighter and more attractive than any gilded saloon within four hundred miles. The secretary got busy to discover what temptations were besetting the boys of the street. Those who carry Sunday papers go out very early and consequently many spend Saturday evening in the whirl of the under world, snatching a brief sleep after the midnight was past. The secretary notified the Association that Saturday evening after nine o'clock was for those who carry Sunday papers. The lads bring clean clothes, take a bath, use the game room or library for a while and by 10.30 sixty cots are set up in the big lobby and the newsies sleep serenely until called to go on their route. This is merely suggestive of lines of helpfulness being utilized by the Association in various cities.

In Chicago more than $15,000,000 have been expended directly, more than $40,000,000 directly and indirectly, upon the playground movement, and the attendant civic and moral regeneration already demonstrated in Chicago has given this activity a national significance and millions are being applied thereto throughout the country.

But, apparently, the most important of all is the movement in the public schools as illustrated by Julia Richman, Jane Day and others in New York City, a movement sure to be adopted in every center of population in the United States. In the Hester Street district, one of the most widely known of the congested sections of that or of any other city in America, the public school is utilized in many special ways for teaching boys so that they may earn a good living, so that they will live right and be decent and manly in their relations to their fellows in youth and manhood.

Significant as is this work to the boys of the street, it means as much to the men and women of America through the reaction upon them. It has made many a man in home and business, in church and school, realize that he has been a stockholder in the waywardness and delinquency of boys and is liable to have a share in the consequences of the misdeeds of their manhood. We now realize that no desperado will bear alone the guilt of his crime if he is allowed to develop in all their fierceness traits that might easily have evolved the complementary virtues.

The Reason for Spiritual Unrest

An Eastern state legislature is still in session, and has been freely charged with fruitless waste of weeks and months. A leading member of it explained the situation by saying that the state never elected an assembly containing so many independent thinking men. No measure can be put through upon the recommendation of its sponsors. Every measure is hung up till the members have examined it for themselves. The situation and explanation are true of the Church of today. And when you have thousands and millions who have cut loose from authority and are revelling in the spaces of infinite truth and error, you have lost the close ranks and the lock step, and you often despair of rallying the scattered multitudes into any semblance of union and force under leadership. The Christian Church is divided into hundreds of separate and differing branches. Every local church, whereon the light of modern day is shining, resembles that legislature, contains men and women seeing for themselves, rejoicing in the personal vision, though it differ from their neighbor's. In the disturbance and turmoil, in the loss of assurance, it is too much to expect that ordinary, unlettered faith could keep serene. It is still more to expect that, while the elemental search for unshakable foundations is tensely pursued, the outside campaign for the salvation of the world would not slacken.—*From an Address by Prof. C. S. Nash at opening of Pacific Theological Seminary.*

One good quotation makes an after-dinner speaker the match of the whole world. And if you have it in Latin, the people who understand that language enjoy it especially, and those who do not, always appear to enjoy it more especially.—*Edward Everett Hale.*

The Wonderful Pearl and Its Influence

An Ancient Legend and Its Modern Sequel

By Rev. Harry W. Kimball

There is an ancient legend that while Jesus was hanging on the cross the agony of the nails brought the tears, and that, as the hot salt drops rolled down his cheeks and fell to the ground, one of them turned into a shining pearl. After the removal of the body of Jesus, a disciple returning to the spot where his Master had been crucified, and in his grief throwing himself upon the ground, found when at length he arose that he had clasped within his hand a lustrous pearl. The disciple had the stone set in a plain, gold band and always wore it.

As the years went by, and the ring passed from hand to hand, it was noticed that whoever possessed the pearl grew kind and thoughtful, whatever his life may have been before, and so in time the stone was reputed to have the wondrous power of giving to whomsoever possessed it the spirit of unselfish love.

Some thirty years ago John Clifton of Grassdale was traveling in the Orient, and while taking a hurried trip through Palestine he stopped for the night near a little village on the edge of the Plain of Esdraelon. After the tents had been pitched, and while waiting for supper, he sauntered through the little village, and stopping for a few moments at one of the shops was attracted by a small case of soft green leather which held a simple gold ring set with a single pearl. Through his guide he inquired the price, and then the shopkeeper informed him that it was a rare and precious gem, known as the pearl of sacrifice, and told the legend of its origin and its reputed power.

John Clifton was a hard-headed Yankee, and he laughed at the strange conceit.

"If the gem has that power no wonder no one wants it. These Orientals wouldn't own such a ring for the world." Then turning to his guide he said:

"Ben Israel, buy it as cheaply as you can."

After nearly half an hour of haggling the ring was purchased, and John Clifton carelessly put the case in his pocket. Two or three days afterwards he was taken suddenly ill with a fever, and after a week of severe sickness he died. After his death those who had been near to him in those last days before his illness commented on the fact that he had seemed a changed man, showing a kindliness of heart that was very strange to him. They remembered how when one of the young men of the party had been sick John Clifton had insisted on watching with him through the night, because, as he said, out of his army experience he knew more about nursing than any other one of the party.

Because of this spirit which he had shown in those last days there were tears in the eyes and kindly thoughts in the hearts of the company that gathered under the blue sky of those Galilean hills for the simple funeral service.

The ring, with its pearl, was carried home by the widow, who later gave it to her young son, and he cherishing it for his father's sake always wore it on his little finger.

As Ralph Clifton grew to manhood he proved to be no ordinary youth. He was popular with the boys at school because of his frankness and generosity, and at college in his junior year his classmates selected him as the most popular man in the class, for none other had devoted himself with so much zeal to all the interests of the college life. After graduation the ample income from his father's estate obviated the necessity that Ralph Clifton earn his own livelihood, but it did not make him an idler, for he served his native village in many ways. He became one of the most faithful workers in the old white church that stood in the village square, and was the very backbone of the Young Men's Christian Association which had been started when the building of the mills along the river had brought hundreds of young men and a new and different life into staid, old-fashioned Grassdale.

One clear September morning Ralph Clifton was pacing nervously up and down his library with a look of deep dissatisfaction on his face. The tooting of a horn and the sound of merry laughter had drawn him to the window just in time for him to see a touring car filled with fellows from the town go swiftly by. He knew them well; they were his associates in business and at the club. They were off for a lark and a good time; a supper at the shore, a dance at the Casino and perhaps a quiet game in the small hours of the night. The sound of the laughter and the thought of it all somehow strangely thrilled him, and a wild longing to get away and out into the exciting world grew strong within him.

He thought of the way in which he had spent the long afternoon of the day before. He had gone for a walk and had found a poor Italian family with two children sick with scarlet fever. He had found the room dirty, the bedclothes filthy, and after a fruitless effort to find some one who would see that the children were rightly cared for, he had himself bought clean linen for the beds and hunted up a woman whom he had induced to go to the house and put things in decent shape. It had been an afternoon close to the hard, sad, sordid side of life, an afternoon of worry and annoyance.

As he walked to and fro, he said half aloud: "What's the use of it all anyway? Why not drop it and get out? I might take the next steamer for Europe and enjoy myself for a while. Why not? Why not?"

He stopped before the bookcase and absently looked over the shelves. They were mostly books on economics, charity and social problems, and just at that moment looked infinitely dry and uninteresting. But one little volume caught his eye, and he pulled it from the corner into which it had been pushed. Dropping into a chair he opened it, and was surprised to find that it was his father's journal written during that last trip through the Holy Land. Idly turning its pages he happened to read the account which his father had written of the purchase of a ring, and the legend connected with it. Suddenly it flashed over him that it was this ring which he had always worn, and with great curiosity he took it from the table where it had been lying; for only a little while before he had taken it off to look at it, fearing that the gold was getting thin. "So," he thought, "this ring has been the cause, has it? It has kept me slaving. Well, I needn't wear it any more, that's sure," and in a sudden revulsion of feeling he turned to the open window and threw it out. The ring fell in the tall, waving grass by the roadside, and there it lay unnoticed for many days while Ralph Clifton went off to Europe.

One afternoon in November a Mrs. Brownson and her daughter were riding along that road when the young woman's eye caught a glint of color among the roots of the withered grass. She stopped the carriage and searching for a moment found the ring.

"Probably some traveler has dropped it, Edith," said Mrs. Brownson. "It does not look very valuable, although it is a pretty pearl."

"See, Mother," replied the daughter, "it just fits my finger. I found it and I'm going to wear it for good luck."

"I'm sure I do not know any way in which we could find the owner, dear, so keep it if you want to," responded her mother, and Edith contentedly slipped the ring back upon her finger.

Edith Brownson was like many another girl of the modern age. Her parents by dint of hard work and native pluck had risen to a substantial place in the social life of the small city of Brosville, where they lived. They had long since determined that their daughter should escape the many unpleasant experiences which had been their lot. And so life had been made easy for her. The girl had hardly known what care and duty meant. The result was that Edith had grown to young womanhood selfish and ignorantly heartless. A round of sport in summer, a whirl of gayety in winter, and the young men—that was her world. Only a day or two before her mother had asked Edith to go and spend an hour or two reading to an invalid friend.

"Why, Mother," she had said, "you don't expect me to spend this beautiful afternoon in a stuffy sick-room, do you? And besides I've promised Sam that I'd play golf with him. Can't you go, Mother?" and Edith had gone her way without a thought of the heartlessness of her words.

As they drove on, Edith said to her mother: "Mother, wouldn't you like to call on the Everleys this afternoon? It won't be a very long drive."

Her mother looked up in astonishment as she answered, "Yes, indeed, I would, Edith."

The Everleys were two rather crotchety old maids who lived all alone and who nursed all their aches and pains that they might relate them to whoever dared to call. They were always disagreeing with one another, and Edith delighted to tell how one year Martha wanted screens in the two windows of their living-room, declaring that she would not be pestered with flies, to which Sarah tartly replied that she wasn't going to breathe any sifted air; and how they finally compromised on a screen in one window and none in the other.

Mrs. Brownson had never been able to get Edith to go with her to call, although she herself went often. But today Edith surprised her mother by driving to the little brick house under the hill, and going in, she fairly made the faces of the two old ladies shine by her cheerfulness.

That night, after supper, as they were going into the library, her father said, with just a note of wistfulness, "Where is it tonight, Edith?"

"Nowhere I think, Father," she replied with a smile. "Just here at home with you and Mother. Wouldn't you like to have me sing some of the old songs to you?"

"Indeed we would, Edith," replied her father in glad surprise. Though he loved music dearly, about all that he had heard in the last two years of Edith's really fine voice was just a few strains of ragtime music that filtered from the parlor whenever

Edith happened to be entertaining some young man.

About ten o'clock the doorbell rang, and Mr. Brownson answering it was heard to say, "Why, Ned Shelton, where did you come from?"

"O Mamma," cried Edith, running into the hall, "it is Uncle Ned. I'm so glad to see him."

It seemed that Mr. Shelton had found himself unexpectedly in the city on business, and so had come to stay with his sister over night.

"Edith has just been giving us a delightful evening of song," said Mr. Brownson as they went into the parlor.

"Won't you sing one for me, Edith?" said her uncle, "and then I think I will go to bed. I have been traveling since six this morning."

Edith willingly sat down to the piano and sang one of Burns's sweet and tender love songs.

"I think I can sleep now, and dream of Minnie and the babes at home," said her uncle as he went up the stairs.

The next morning as they were seated at the breakfast table, all at once Mr. Shelton noticed the ring on Edith's finger.

"Where did you get that ring, Edith," he said with interest. "Just let me look at it for a moment, please."

Mr. Shelton's only hobby was for antiques, and although he was known as the "closest" and some did not hesitate to say the "meanest" man in all Pebbleton, yet for an antique bit of jewelry he never hesitated to open his pocket-book.

"Why, Edith," he said joyfully, "where did you get it? It's a very old Syrian pattern."

"Oh, I found it," Edith replied, telling him the circumstances.

"Perhaps some Armenian dropped it," her uncle answered. "It looks as though it might have been an heirloom in some Oriental family. Edith you must be willing to sell this to me. I must have it for my collection."

"Why you can have it, Uncle, if you really want it. I suppose that we can never find the owner," said Edith, generously, and in delight her uncle slipped the ring into his vest pocket.

After breakfast Mr. Shelton hurried to catch the first train for Pebbleton. On his way he bought a paper of the little one-armed boy who stood by the station door. As he did so he remembered the pathetic story of his life that Mrs. Brownson had told him one day, and as the boy started to give back the change for the quarter Mr. Shelton said with a smile, "Just keep the change, my boy, for that little sister of yours."

The boy looked up gratefully as the man went into the station, but Mr. Shelton was saying to himself: "Now that is queer. I never did anything like that before. I wonder what made me."

When he entered his office in Pebbleton he found the deacon of the Baptist church waiting for him.

"Mr. Shelton," the deacon began rather hesitatingly, "you know we are trying to raise money to build a parish house, and we thought perhaps you would help us. Your children, you know, are in our Sunday school. Even a little will help," he added, for he observed that the broker appeared ready to say "No" rather sharply. But in a moment Mr. Shelton looked up and said quietly:

"Yes, you can put me down for a thousand."

The good deacon nearly fell off his chair. "A thousand, did you say, Mr. Shelton," he asked gaspingly.

"Yes," Mr. Shelton replied, "and if you don't succeed in getting all you need, perhaps I can give a little more. Good day, sir, and good luck."

Meanwhile Ralph Clifton had landed in Europe, had tried the gay life of Paris, had spent many an evening in the brilliant halls of Monte Carlo, and now was coming back home dissatisfied and disgusted.

"The old life was better after all," he was saying to himself as he paced the steamer's deck one moonlight evening. "There was a satisfaction in it even though it was sometimes hard, but these last months, bah! they have just been thrown away."

He had hardly opened the old home when one morning he saw a small Italian and two bright-eyed boys come up the walk. Going to the door the man met him with outstretched hands.

"Me been waiting—you come back," he excitedly said; "these my boys—you saved. Me do anything for you, sir. Come see me—my wife thank you, too."

Then he took from a basket one of the boys was carrying a plump and nicely dressed chicken and offered it to Mr. Clifton. The gratitude of the man was so genuine that he could not refuse the gift, but after they had gone, as he took the chicken out to the cook, there was a choking in his throat and a moisture in his eye.

"Ah, yes, it was worth while, after all," he thought. "I think I'll go out and see if I can find that ring, and if I do I'll never throw it away again."

He spent some time searching along the roadside where he thought the ring must have fallen, but in vain.

"Some one must have found it," he thought. "I wonder who? But no matter, I'll live just as though the spell of the ring was on me." And so he did, with increasing satisfaction to himself and to every one else.

One day he received the following letter:

PEBBLETON, Jan. 5.

My dear Mr. Clifton:

I have been thinking lately of building a clubhouse for the street boys of Pebbleton, and as I know that you have had a large experience in all forms of philanthropic work, I would like very much to have you as my guest for a day or two, that I may get the help of your counsel. Please let me know when it would be convenient for you to come.

Very sincerely yours,
EDWARD S. SHELTON.

"Shelton," said Mr. Clifton musingly, as he laid the letter on his desk. "Why, he's that millionaire broker whom we tried to get help us put that child labor bill through the legislature last winter, and he wouldn't do a thing. The folks at Pebbleton said that he was about the meanest man in the state, and now he wants to build a clubhouse for street boys. Well, he's either gone insane or got religion. I'll go up and see what it means, anyway."

A few days later Mr. Clifton found himself in the library of Mr. Shelton's beautiful home, talking over the problem of street boys, when he noticed the ring that his host was wearing on his little finger.

"Where did you get that ring, Mr. Shelton?" he said, excitingly pointing to the finger on which it was. "I did not ever expect to see it again."

"Why, Mr. Clifton, my niece found it. Can it be possible that it is yours?"

"Yes, it was mine once," he replied, and as a swift thought of enlightment passed through his mind he added, "And I understand it now. That makes it plain."

"Makes what plain, Mr. Clifton," said Mr. Shelton in a puzzled tone, "I do not understand."

"Why," answered Mr. Clifton, a little embarrassed as to just how to express himself, "how you happen to be interested in street boys and other good things."

"Yes, that is rather strange. I don't wonder that surprises you after the reputation which I have had. I am surprised myself whenever I think of it. But what has this ring got to do with it?"

Then Mr. Clifton told him the story of the ring and his own experience with it, to which Mr. Shelton added his own story. When they had finished Mr. Shelton took the ring from his finger and holding it in his hand said:

"I don't know whether I believe that yarn or not, but there is no doubt, Mr. Clifton, that you and I have learned the real joy of life. It came hard I tell you, that first thousand. The minute it was done I wanted to tell the deacon that he had misunderstood me, but somehow I couldn't."

"But," he added with a twinkle in his eye, "what shall we do with the ring? I think there are some other people that I should like to see wear it."

Mr. Clifton was silent for a few moments and then replied:

"Suppose we print an advertisement and offer to lend it to any one that would like to try its power."

"That's a good idea. We'll do it," said Mr. Shelton.

A little later in various papers throughout the state this announcement appeared:

TO ALL WHO WOULD LIVE WISELY AND HAPPILY—

There has come into our possession a ring that has the reputed power of giving any one who wears it the spirit of unselfish love. If you are dissatisfied with your life, we think that the wearing of this ring will give happiness. We have both proved this. We offer the use of this ring to any one who honestly wishes to try its power.

For full particulars address
EDWARD S. SHELTON.
RALPH D. CLIFTON.
Room 37 Bannock Building, Pebbleton.

Sparks from Other Anvils

HOME AGAIN FROM THE COUNTRY

(*New York Evening Post*)

The old idea that "God made the country, and man made the town," was fairly well exploded by Holmes's retort that God made the cave and man made the house. In our enthusiasm as new converts to the cult of the open-door life, let us not imagine that we have discovered a universal moral renovator. A new, a real and an innocent delight in gardening may add immensely to our store of pleasures, but there is no certainty that, under the shade of the gardener's hat, the human heart will invariably beat in tuneful unison with the Divine.

THEOLOGY AND AGRICULTURE

(*New York Evening Post*)

The idea that "a course in a good agricultural college would wisely supplement training in a theological seminary," seems to have been anticipated by the schoolboy's essay exploited by Mark Twain, where the remark is dropped that "a good many donkeys are found in theological gardens."

THE COLLECT FOR THE SICK

(*New York Evening Post*)

A religious reporter declares that there was great interest in the Harriman church yesterday to see whether "the special *collection* for the sick" would be made a part of the service. Since Jenny Geddes understood it to mean "colic," and flung her stool, there has been nothing equal to this.

Despise anxiety and wishing, the Future and the Past!—*Quintus Fixlein.*

The College Opportunity

Another Group of Retrospective Articles

So many interesting articles came to us in response to our request for statements concerning what one would do were he or she to enter college again, that in addition to the six published last week we have selected several more to appear herewith, representing considerable variety in point of view and experience.—EDITORS.

Seeing Life in the Large

It is just a decade ago since I entered college and it is therefore interesting to answer the question, "If I were going to college again." This means, what would I want college to mean to me if I could go back again to the time when I entered and plan my work with the mature judgment which I now possess.

Any answer to this question would be of little interest unless one had a little insight into the type of person answering it. I will, therefore, say that my answer is that of a young man who has had more than a college education; who enjoys study and who also is devoted to athletics in all its branches; who, although he has seen but a little of foreign countries, has seen a large part of his own country, not as a traveler only but also in that intimate way which comes from working in the places he visits; who has worn overalls and carried a dinner pail in a Western mine, as well as worked in a large and up-to-date Boston office; who has had friends from many classes and races, rich and poor, old and young; who loves children and animals; who enjoys life and yet who has seen life in its ugly phases, who has tasted illness and disappointment.

Pleasure and joy come as a reflex action to those who have a healthy body and mind and something to keep them busy. As most college men have these, I will not dwell on the pleasures and friendships which should be a part of every college life.

There has swept over the Eastern part of the country during the last year or so a great craze for putting together picture puzzles. These are cut into small and intricately shaped pieces. It takes a long time to start one of these puzzles; you take up a piece and you haven't the least idea where it goes, for you haven't any conception what the final picture is to be. When the picture is three-quarters done, however, you can see the beauty, form and meaning of the picture; pick up a piece now and you can see almost at a glance where it belongs and what part it plays in the picture. Now I should say this is about the way it is with life; when one starts in without the least idea of what it is, one is apt to waste time trying to put the wrong piece in the wrong place; life is apt to be slow, meaningless and unsatisfactory to both one's self and to others. If, on the other hand, one can see a little of the beauty, form and meaning of life one can see almost at a glance where one's own self belongs and what part one's own work is to be of the whole. An efficient, useful and joyful life must result from such a vision of life. Let a man have such a vision and he is fitted, in a large way, for any kind of useful work; the details of his particular occupation he can then easily master. This is true education and this is what college should give a man.

If I were going to college again, therefore, I should want it to help me find an answer to this question, "Who am I?" and the questions which naturally come from it, "Where did I come from?" "Where am I going?" "Why?" Now what course of study would best help a man to answer these questions? Here it is:

1. An introduction into the world of science; one course each of chemistry, physics and geology.

2. An introduction to the early life of man; one course each in anthropology and ethnology.

3. A good knowledge of history; say three or four courses, covering as near as possible universal history.

4. A knowledge of human relationships; one course each in economics and sociology.

5. Some knowledge of, and training in, the world of thought on the problem of life; one course in the history of philosophy, one in ethics and, if possible, one in metaphysics and one on the philosophy of Kant or the philosophers since his time.

The rest of the courses I leave open (a man could easily take twenty courses in four years) because one or two might be required and some room must be left for the individual taste.

Outside of the regular college work I should want to keep in touch with religious thought and activity and also do some social work.

Of course there would be many little things in college life which I haven't mentioned, which would round it out and make it less a cut and dried thing than it seems here on paper; it would be a real pleasure all the time, I think, in all its phases. And I believe that four years spent as I have outlined would open a man's eyes to see enough of the beauty, structure and meaning of life to enable him to go on through his life fitting in pieces every day with some certainty, some purpose and some peace.

LAURENCE D. SOMERS.

Fairlee, Vt., Aug. 24, 1909.

Points Made This Week and Last

Health would be guarded.

Not too much time taken from study to earn money.

Good advice would be sought in choosing courses.

Contact with the strongest teachers would be had.

Fairer judgments on college mates would be passed.

More attention paid to the English language.

Subjects would be mastered rather than text-books.

Friends would be valued more, and friendships more broadly fostered.

Identification with Christian and church organizations.

Try Yourself Out

In 1898 I entered one of the largest colleges for women in New England—and wish I had entered considerably later! My preparation, obtained at a small fitting school, was sufficient to carry me through the entrance examinations with light conditions, which, however, seriously handicapped me in the work of the first term. A more adequate equipment would have served as a mental life-preserver to buoy me up until I was able to adapt my stroke to the somewhat tempestuous sea of freshman studies. What if I *had* been obliged to repeat in college a course or two taken in the preparatory school? The collegiate mode of approach to a subject is so different from that of the small preparatory institute that the repetition would have been illuminating rather than stultifying.

Moreover, had I passed a year between school and college without so much as a glance at a book, I do not think that the year would have been misspent, for I could not but have gained in that poise and confidence which nothing but years bring. I should be particularly insistent on a thorough, rather leisurely training for college life, particularly in the case of a woman, since for them the industrial and professional competition after the four years' academic training is not so keen. If college is to prepare—not fit, but prepare—the girl for life, she should be in a position to best appreciate the wealth of opportunity which higher education lavishes upon her.

After hindering myself by entering college too early, my next mistake was that of self-depreciation. Modesty, of course, is a proper enough attribute, but self-distrust is fatal. Nowadays I should urge each college girl to enter every open competition for which she feels at all qualified, and which will not too seriously detract from an average general proficiency. Were I to enter college again, I should dash into every contest, whether athletic, scholarly, executive or social and try myself out.

Some critic will argue that this involves dissipation of energy, that fault so often attributed to the college woman. At least it encourages a broad development, and repeated trials will show more truly than any other method the line along which the student will do well to specialize. The reason why a comparatively small number of girls are prominent in each class is due, I believe, not to any system of favoritism on the one hand, nor to a surprising proficiency on the part of the leaders, but simply to lack of emulation.

This comes about from an honest modesty on the part of the mass of the undergraduate body, and is to be expected, since—to me, at least—college opened up such wide vistas, such hitherto unknown heights, as to cause one to sit in gaping wonderment and feel that one's puny efforts, while necessarily to be cultivated assiduously, are still to be exercised in secret. Fresh worlds of thought, new authors, unanticipated riches of art and personality rush in a flood over the enthusiastic freshman. She walks in a wonder-glow, keenly alive to the glories recently thrown open to her, a humble but adoring neophite.

This hero-worship extended to my attitude towards my classmates. Jeanette had made a stunning heroine for our freshman play—therefore Jeanette was always to be the heroine of our class productions. Helen had produced the first freshman effusion to be published in the *Literary Magazine*—consequently she was henceforward to represent us on matters of English. It is well to admire ungrudgingly the achievements of others, and that is one of the noblest courses the curriculum offers, but it can be done blindly.

Looking back I see, or I fancy I see, opportunities which I might have grasped, minor distinctions I could have merited, yielded up without an attempt even, to others doubtless already overburdened by superior laurels. These competitions, if

successful, mean much to an innocent pride—if unsuccessful, they are quite as valuable a lesson in give and take. There is a healthy emulative spirit at college which might well be further developed. Rivals applaud each other's prowess. The defeated candidate picks herself up and undauntedly runs for an office better suited to her ability. The girls who have striven together for a common goal are drawn more closely to each other through that very struggle for pre-eminence.

So to every girl entering college I would say: "Try yourself out! Give yourself an opportunity to fail and to succeed. Yield glad allegiance to superior merit, but do not underrate your own abilities, and Glück Auf!"

Boston. RUTH ALLEN BENEDICT.

Nine Points of Counsel

Granted that as a youth I possessed the same experience and wisdom which mature years have brought me, I should select a college having for its president a strong, virile, conscientious man, in whom the students have the utmost confidence, and who inspires men to covet a noble manhood. I should decide upon a college which, while giving due prominence to physical training, does not subordinate all else to athletics. The college of my choice would be one where the fraternity spirit is normal, not exceeding that of class and college, and where the expenses of societies and fraternities do not embarrass students of average means.

While in college I should, through the gymnasium and by other methods, seek to build up a strong physical body, to serve me in good service through the stress and strain of the many years that follow.

My relations to the college faculty ought to be quite different from that which obtains in many quarters. Assuming that they are men of superior ability, without whom it would be impossible for a college to exist, it would be wise for me to avoid a spirit of hostility, criticism and aloofness and in every possible way to avail myself of the advantages that would result from a friendly attitude toward them and of close personal contact. It would be a great gain to me while in college if I were able to keep free from all hostile criticism of men, addresses and sermons.

Appreciating the great value of friends and the rare opportunity college affords for cultivating a body of sincere friends, to whom I may be loyal throughout life, I would be slow to choose and eager to hold as friends men of high ideals of earnest purpose and sterling qualities. Allegiance to a few of this stamp I should put far above mere general popularity.

As a student it would be my purpose, while seeking to learn something about many things, to become an authority upon one line, philosophy, history, language or other subject. The end of the freshman year is none too early to begin this specializing.

It might be wise for me to make a confidant of a sane college graduate, either of or outside the college with whom I might consult and up to whom I might look for counsel.

As a student it would be my aim to master subjects, rather than particular textbooks, and to gain a broad and accurate knowledge rather than to make fine recitations—to learn to think, to ask of myself questions and seek for answers and to learn the important art of investigation.

As to finance—were I to earn my way through college it would be wise for me to do a maximum of wage-earning during vacation, so as to devote the maximum of time while college was in session to regular college work. It would be folly for me to devote the major part of my time while in college to earning money, and far better either to borrow, securing myself by a life insurance policy of a thousand or two thousand dollars, or prolong my course by remaining out a year or two rather than impair my health or my scholarship by outside work during college time.

Reaching the junior and senior years it might be well for me to seek to acquire that very important knack of leading men, since every college graduate ought to become a leader of men in after life.

Upon graduation should I have a sound, strong body, a trained and sane mind, a sweet, companionable spirit and a deeply-rooted belief in righteousness and God, my four years' course would be productive of the highest permanent benefit.

These are some of the things I dream of doing were I again back in college, but alas! were I, as a youth, again there I should probably very foolishly shun the faculty, be indifferent to ideals, grow hypercritical, catch the extreme fraternity fever, regard the four years as a prolonged picnic, declare athletics to be the chief end of man—and years later lament with Puck, "What fools we mortals be!"

Braintree, Mass. THOMAS SIMMS.

Mental, Physical, Social, Spiritual

If I should go to college again, first of all I would do better academic work. The professors and faculty of most colleges have little respect for the student who manages to slide through her various courses, even though she may be a leader in religious or social activities. It takes most college students their freshman and sophomore years to find this out, and to realize that the student is under just as much obligation to study faithfully as is the ordinary day laborer to do his day's work.

The average girl who goes to college comes from a comparatively quiet and commonplace environment; she is bewildered and delighted by the social whirl of which she becomes a part, and although she may have been an excellent student at her home high school where there were fewer distractions and more restraint, she gets into the habit very easily of hastily "cramming" her lessons so that she may have more time to "run" this or that committee or to talk to favorite upper class girls. Such a habit once acquired is very difficult to overcome; in her junior year, when the true value of honors and Phi Beta Kappa keys is borne in upon her, the careless student finds herself regretting bitterly her two years of poorly done work, and realizing that these same honors might have been hers had she but kept her true sense of values. I am not saying that I would be a grind, but if I should go to college again I would do as well as I possibly could the lessons of every day, even if I gained no honors.

If I should go to college again I would take better care of my body, realizing that it is God's temple and that once broken or injured it is very hard to repair. I would try to get a sufficient amount of sleep—eight unbroken hours every night, except occasionally, when I would do just as I did—stay up until the wee small hours if some unusual happening demanded it. In order to keep strong and well, I would enroll myself in some kind of athletics and play tennis or hockey or exercise in the gymnasium.

If I should go to college again, I would make some different friendships. I would try to seek out all the girls whose faces attracted me, even though they were not well known in the college world. College offices and honors, when given by students, are not always a true criterion of the worth of the students, and some of the girls most worth knowing for qualities of character are the very quiet and unobtrusive ones who, because of shyness, perhaps, or the necessity of working for their fees in the common recreation hours, are never recognized by their college classmates.

Finally, if I should go to college again, especially if I were connected in any way with the religious work of the college, I would try to live a more consistent Christian life. College girls are quick to realize that the presence of a fine personality and a life in which daily duties are faithfully done, in which there is a poise and quietness amid the busy rush which comes only from secret daily communion with God, appeals more powerfully than many speeches in the college prayer meeting. I would know that I had an opportunity, as a Christian girl, of honoring Christ by a consistent and faithful life before many girls who had not been blessed by home training like mine, and I would ask God to help me seize this opportunity.

MINNIE K. HASTINGS.

Rohrersville, Md.

America through English Eyes

Mr. F. A. Atkins is an observant London journalist who has several times visited the United States and usually on his return has given out some shrewd and sane observations on the spiritual side of American life. This year he has been looking at our anxieties about our physical health. In the London *Christian World* he asks and answers a vital question:

"Is life in America the richer for all this prosperity? Science has made life easy, wealth has made it luxurious, culture has added a certain refinement; but is the inner life happier and more restful? I venture to think that America, more than any other country in the world, is spiritually restless; the women especially are becoming fretful and dissatisfied and morbid. America is at present in a perfect panic about its health. It has always been a great place for freak religions, and today wherever you go you hear of some clever crank who is preaching a new gospel of health and attracting adherents by the thousand. Dr. Aked, dealing with these new fads, has well said that 'religion's whole purpose is to make men good; the whole purpose of the modern cult is to make men comfortable.' There is Christian Science, already a power in the country; there is the Emmanuel movement, backed up by many ministers and other earnest religious people, and now today I find 'Fletcherism' being boomed in all directions, and in at least one excellent religious newspaper. . . . The very fact that this system is boldly advertised and persistently boomed in a religious periodical with all the fervor and enthusiasm of a missionary crusade proves my statement as to the present panic about physical comfort and healing. . . .

"I confess that I have a good deal of faith in the stern, unbending, but sane and enlightened Puritanism of New England. It penetrates everywhere, influencing even the mixed millions of aliens from across the sea and raising the ideals and shaping the principles of a majority of the people. It fights the liquor interest, promotes peace, works for education, bans the bad book and suppresses the foul play, hates all privilege and tyranny, and fights resolutely for righteousness, freedom and a square deal all round. And that kind of Puritanism is the hope of America today."

Of course everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all.—*O. W. Holmes.*

A Typical New England Family

By Marion Pelton Guild

I have been turning over certain sacred yellowing leaves, covered with a delicate Italian script. Enchanted leaves are they, for they have power to summon up for me a hundred memories of childhood, and to re-create a past beyond memory. I see once more a modest home of long ago in a retired Maine village; and piece together, each time a little more completely, a family story which grows ever sweeter, nobler, more significant, as the years bring wisdom.

Yet it is a plain story of plain people. The father, village schoolteacher and master of a small fishing craft, died in his early prime. The mother, who had married at seventeen, as so often happened ninety years ago, was left still a young woman, with eight children and little or nothing for their support. It is a situation common enough in the annals of New England widowhood. Common, too, thank God! is the record of a mother's heroic courage and self-sacrifice, making bricks without straw, wresting a blessing from the angel of adversity and triumphing for her children and herself over conditions that seem impossible.

I do not know in detail the methods by which this particular widow held her little brood together. I do know that at one time she took in sewing; and there is a legend in light and shade of herself and her daughters, gathered for economy's sake about a single candle as they all stitched diligently away. But the point is that she did keep the children together. That she gave them a home training which for pure ideals and gentle manners would be hard to excel. That she secured for them a fair education; to the extent that most of them, on entering young manhood and womanhood, became schoolteachers. And that she brought them to maturity, clean, self-respecting and respected by the community, loving God and their country, finely intelligent, and however limited in their earthly range, having an outlook beyond the stars.

The range was not always so limited, either. Two of the sons, in the dark days of the Civil War, answered the call for volunteers and gave up, the one his health, the other his life, for the Republic.

One of the elder daughters married a pioneer missionary to Micronesia, that distant world of islands which seemed almost as remote from the civilization of the fifties as the planet Mars does from us today. Rare indeed were the letters which made their difficult way half round the earth—the earth which was so much bigger then—to the little Maine fireside. But what wonderful tales they brought to the grandchildren beginning to gather there, of "summer isles of Eden"; of beautiful tropic flowers and fruits; of little cousins who rode round the beaches on giant turtles and for whom troops of subservient natives seemed to be always ready to dive into the blue, watery dooryard after the most enchanting shells and corals! In the course of years the modest home sitting-room took on strange adornments of some of those very corals and shells; of mats woven of cocoanut fiber and savage swords set with shark's teeth; of polished gourds and carved ivories and other curious spoils of the mid-Pacific. The brave, successful work of that devoted pioneer couple belongs to the history of missions; and their inspiriting addresses, when on home leave, are doubtless yet remembered by some who will read these pages.

Another daughter of the house married a prominent Maine educator who, full of years and successes, was honored in his retirement as one of the strong men of the state up to his recent death.

About the memory of the youngest daughter there lingers a poignant sweetness of romance, like the breath of the quickly-fading southernwood that used to grow in the windswept seaside garden. The pet and darling of them all, she doubtless escaped in some degree the hard conditions which the elders had had to face. Village tradition still recounts her exceptional beauty, her sweet gift of song, her happy, sunshiny disposition and rippling laughter. And to her befell the wonder of going away to school in cultured Massachusetts. Her diary, kept at a well-known normal school, is full of the most naïve and devout gratitude for her rare advantages.

This diary, written for her teacher's eye, does not mention the rising young Boston lawyer who figures in sundry notes of the period. But after her graduation there was only a taste of teaching, followed by a happy return to the Maine home, and then the said lawyer appeared in full evidence, carrying her off from before the eyes of a second faithful worshiper, while the background is dim with other adoring faces. Four short years of married life, two little children to complete the blossom time; then—the angels and silence.

And now, these yellowing leaves! For the girl was at heart a poet, dream-haunted by the wonder and the harmony of things and expressing herself naturally in simple, melodious verse. Much of what remains was written during her last year of study. School-girl matter, if you will, but the product of a high soul and a true ear, with here and there a strong imaginative touch that promised much for the future.

"Make me, dear Father, very meek and lowly;
Help me to follow Him
Who with the heavy cross toiled onward slowly
And faltered never though the way was dim."

"In the waving trees
There breathes a softened spirit like to that
Of the forgiven penitent."

"And e'en the icy fetters winter brings
Are Love's white pledges of the coming springs."

There is one tender picture of the beloved home circle which is also, as I think, a representative picture of many a New England fireside group, and as such surely worth perpetuating:

I have no father—long ago
He in the grave was laid,
And now the tall trees o'er him throw
Their yearly-lengthening shade.

But in his place within our home
A brother good and true
Has long a father's burdens borne,
Burdens nor light nor few.

He, when the busy day is done
And night her curtain throws
Around earth's children, soothing all
To rest and sweet repose,

Takes down the Bible from its place,
And from its treasures reads
Some passage which his own worn heart
Or other worn heart needs.

Then reverently he with the rest
Kneels down in humble prayer.
How sweet to think that I, afar,
Am nightly mentioned there!

I care not that another name
Is breathed before my own;
'Tis longer since her dear form passed
From out our quiet home.

And in a foreign land she dwells,
Mid hunger, heat and thirst,
Toiling for Christ; then surely she
Should be remembered first.

'Tis all I ask if I am still
To God commended there,
In that sweet hour when all are bowed
In humble, fervent prayer.

It is indeed the representative character of this whole story which seems to me to make it so significant. How many a humble American home in New England or throughout the breadth of the land, founded upon piety, intelligence and hard work, has thus sent forth its children to build up our American commonwealth! And have not those who inherit such a family tradition a treasure more priceless than gold or gems? God keep the children of the later generations true to the ideals and the spirit of those who have gone before!

Milk as a Food

A new Farmers' Bulletin entitled The Use of Milk as Food has been issued by the United States Department of Agriculture and it contains the very latest scientific information on this important article of diet. Some readers may be surprised to learn that a large glass of it yields as much nourishment as a slice of roast beef, or a quarter of a loaf of bread. We learn that it contains too much water to be a perfect food for adults; nevertheless its solids furnish all the necessary ingredients and in good proportions. Especially interesting is the section which discusses the economy of milk as compared with other foods. We quote portions:

"Just as the nutritive value of a given food depends not simply on its chemical composition but on its proportion of digestible nutrients, so its real cheapness or dearness depends not on the price per quart or per pound, but on the amount of digestible nutrients which a given sum will purchase. Milk is economical in the sense that it contains no refuse, such as the bone and gristle of meat, the shells of eggs, and the skins and seeds of vegetables. Moreover, the proportion of its nutrients which can be digested and utilized by the body is, under ordinary circumstances, larger than that from most food materials. . . .

"Milk at all but the highest prices assumed is a cheaper source of protein than any of the animal foods except cheese, very cheap meat and salt fish. At usual prices skim milk furnishes protein more cheaply than any common animal food except salt fish. The protein of vegetable foods is less expensive, but, on the other hand, as prepared for the table is less thoroughly digested. Moreover, it is accompanied by such large amounts of carbohydrates that to secure much vegetable protein in the diet usually means an excess of the carbohydrates. Under ordinary market conditions milk, and even skim milk, is a cheaper source of body fuel than any of the usual animal foods except cheese and salt pork, but is a dearer one than the usual vegetable foods. Here again, however, the milk furnishes the ingredients in a form more readily and thoroughly digested than the vegetable foods as ordinarily served. . . . Skim milk answers the most important purposes of milk in the ordinary mixed diet, and under usual market conditions costs at most only half as much as whole milk. Both whole and skim milk at moderate prices are therefore to be ranked among the most economical of our foods, not only when taken as beverages, but also when used in preparing other foods."

For the Children

A Blackberry Adventure

BY PATTEN BEARD

We came upon the house one day when we were out blackberrying. It was an old, old house and it had a long sloping roof that ran down almost to the ground behind. The house had all sorts of shingles, though the shingles had come off in a great many places so that it looked awfully battered and forlorn.

Of course nobody had lived there for ever so long. You could see that from the way things looked. The garden was overgrown and vines and creepers had covered up what was left of a fence around it. What once was a roadway that led to the house was now all underbrush, and it was simply overrun with blackberry bushes.

At first, we didn't think anything about the house, though it had rather surprised us. We'd never seen it before when we were exploring around the White Farm where we were spending the summer. We came upon the house just by chance. The blackberries led us to it. And we were so absorbed in picking them that we didn't think much about anything else.

Solita had her tin pail all full and was picking berries into her white canvas cap in her eagerness to get more than anybody else. I was racing with her and my basket was almost full—it was larger than her pail. The rest of the children were gathering berries along the main road. They hadn't discovered our place at all and we'd slipped away from them without quite knowing how far we had gone in following the blackberry tangle. We were too absorbed in picking to think of much beside the gloriously big berries that grew there.

All of a sudden Solita called, "I've won!" and I looked around. She was making her way through the bushes and holding her cap over the top of her pail. At every step some of the berries slipped off.

"Let's see," said I. "I don't believe it! You come here and we'll compare."

So I floundered out from among the underbrush while she scrambled toward me, and we met on the front doorstep of the old house.

My! But we were a sight! Solita's pink gingham was torn and her arms were all red scratches. As for me, my dress was stained with purple juice. It wasn't much of an improvement upon Solita's frock.

However, we didn't waste time admiring ourselves; we dumped our berries into two different piles on the doorstep and compared the relative size of each. We concluded that they were both even so I thought we could rest awhile and then go back and tell the others where we were; but Solita said:

"Oh, no! Don't let's do that! Let's try and pick all there are here and then go back and surprise everybody by having such an enormous lot."

"But, Solita," said I, "we have nothing to carry so many berries in. What are we going to do about that?"

"I might gather up my skirt and we could put them all into that," Solita mused. "It couldn't be injured much more than it is now."

"Mercy me! Solita Sanford! What would your mother say if you were to do such a thing?" I exclaimed aghast. "The very idea! No, we'll have to find something else."

"Do you suppose there will be anything to hold them around here?" asked Solita.

"Let's investigate," I suggested. "There might be some old tins or a pan, or basket somewhere about this house."

So we prowled around the backyard and poked into a lot of places, though we didn't find what we were looking for.

"I wonder if the front door is open," I asked. "There might be something inside the house. People always forget things when they move and sometimes they leave old stuff behind. We may find a basket."

We walked around the house, stopping to peek through the windows, but we couldn't see much inside so we thought it would be better to go in.

When we came to the front doorstep where the two big piles of blackberries were left, Solita sat down on the stone.

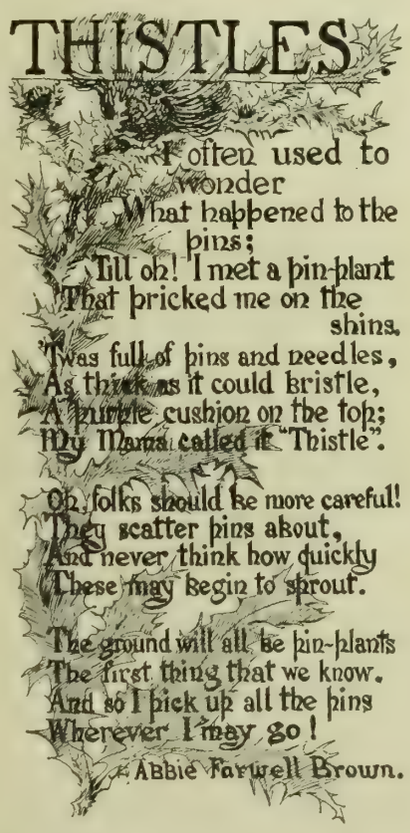
"You open the door, Katherine," she said.

"No, *you!*" I returned. For some reason or other it did seem rather an adventurous thing to do and I began to feel rather funny and spooky about it.

"You're afraid!" Solita exclaimed.

"I'm not!" I retorted hotly. "What's there to be afraid of?"

And with that I put my shoulder against



the door and pushed hard. The door opened with a bang against the inside of the hallway. The hall was all dark except for a little light which came through the slats of the blinds in the other rooms that opened into it.

Solita entered timidly after me.

"I do not think it is nice to go into people's houses when they are away," she said. "I'm going back. I don't care whether or not there is a basket. I don't want any."

I didn't tell her she was a scare-cat, as I might, if I had felt less amiable. I should have been justified, but then it would have been horrid, so I said:

"Oh, come, Solita! It's so much fun to explore. Nobody's going to eat you up. If they come for any such purpose, they can have the blackberries on the doorstep."

So Solita took my hand and we walked all through the downstairs rooms, hunting.

Everything was rickety and we found nothing but a rusty old hammer, so we went upstairs. The stairs were rather wobbly, but that only added to the fun.

The chambers opened onto the hall and all the doors were taken off the door places, so it looked like one big room, except at one corner where the roof sloped. That seemed like a little attic place and a kind of store-closet. I peeped in while Solita cast anxious glances from a safe distance in the rear. She seemed not at all anxious to find the basket for the berries.

I wanted to find it, though, now that we'd started; beside, it's ever so much fun to have an adventure hunt in an old house like that. I kept trying to encourage Solita and keep her from jumping whenever I poked into dark places, so I talked in a matter-of-fact way to divert her.

"When my great-great-grandfather was a little boy, he must have lived in a house like this," I mused. "Mother once told me a story about how he used to slide down the roof and land on the grass below, just for fun. Fancy doing that!"

Solita didn't appear to be much interested, but I went on, "It was at the time of the Revolution and one of my ancestors fought in it"—

"It couldn't have been your grandfather," Solita snapped.

She hadn't been listening very well, I guess. I saw she was really fidgety, so I said:

"Well, I really don't know just what kind he was. It doesn't make any difference. Now, Solita dear, let's explore some more."

"Where?" demanded Solita.

"Down cellar," said I. "They always put things down cellar in the country—barrels and bushel baskets and such things."

"Well," said Solita, stoutly. "You're not going to go down cellar, Katherine Price, and I'm going right downstairs. I'm going to leave you here all alone, if you do not come right away this minute—this second, Katherine! Good-by!"

I felt rather obstinate and rather provoked with Solita for not falling into the spirit of the thing. She started to go downstairs and I turned to the little attic room and lifted the window up and looked out onto the long, low sloping roof. It was just the right kind of a roof to slide down. I was half tempted to try it and then run around to the front door and surprise Solita suddenly by coming around the corner with a great "boo-o!" But just then I heard Solita scream and I turned and ran for the hall where she was running towards me.

"You can't go that way! You can't go that way!" she wailed. "The bear is sitting right in the front doorway and we can't get out. He may come in here any moment and eat us both up! Oh dear! boo-hoo-o-o!"

"A *real* bear, Solita? Did you see him?"

"Of course," Solita wept. "You look over the banisters, he is sitting in the doorway eating our berries. Oh, what shall we do! What shall we do!"

I did peek over the banisters, and then I felt all shaky and numb and my wits left me and I felt like crying with Solita, though I knew there was only one thing to do and that was to go into the little attic room and shut the door and creep out of the window and run for dear life!

"Come quick, Solita!" I begged. "Keep still! Perhaps he hasn't seen anybody around."

I pushed her first out of the little window, while I held the door shut, and then, when she was on her way creeping and sliding down the roof, I followed. There was only a little jump into a vine at the end and that broke the fall, though we landed on our knees and would have hurt ourselves, if it hadn't been a soft place.

Solita was sure the bear was coming after

us, but we didn't stop to look around. We just ran for all we were worth, though the bushes were so thick that we could not go very fast and we were all in rags and tatters when we reached the main road. The children must have gone home long ago because we'd been exploring quite a while.

We didn't meet anybody till the bend by the brook where the covered bridge stands.

There we met two foreign-looking men who spoke French—not the kind of French teachers speak but another kind. They couldn't speak much English, but we told them we'd met a bear.

They talked excitedly together and all I could make out was very vague, but they asked, "Was it brown," and I said "We, we," which is the French for "yes."

Then they asked, "Where, where?" And Solita told them.

They told us in a broken sort of funny way that the bear "was ze tame bear zat run away." It seemed that he belonged to those two Frenchmen!

Solita said she was glad that we picked so many blackberries else he might have gone off, or he might have really been ugly when he found us in the house, but I was rather sorry for the poor bear. I am glad he had a day of vacation and plenty of nice ripe berries to eat.

The Frenchmen caught him and brought him around to the house "to say ze good-by to ze young ladies," they said. They sang little French songs while the big brown bear waltzed around with a tall pole.

He seemed really quite at home and tame and happy. But I'm glad we picked such a lovely feast for him. I'm sure he will remember his vacation trip; and as for Solita and me, we certainly won't forget him.

A Rainy Sunday Game

BY EMMA C. DOWD

It was a dark, rainy Sunday afternoon. The Chapin children had been to church and Sunday school; now dinner was over, Papa was reading, Mamma had gone to lie down, and the four longed for Aunt Ruth.

"Alice," came Mamma's soft voice from her room.

Alice went, soon returning with a folded paper in her hand. Her eyes were shining.

"A game!" she cried, "a Bible game that Aunt Ruth left for us, to be tried on the first rainy Sunday! Mamma came near forgetting it. '"

Bertha, Norton and Carl pressed near, while Alice read:

"One thinks of a Bible verse, and gives one word that is in it. Anybody may guess this verse, or give any other that has the specified word in it—the more verses the better. When all the verses that can be thought of with the given word in have been recited, somebody thinks of another verse, and gives one of its words, and so on. The one who can remember the largest number of verses wins the game."

"O, let's begin!" cried Carl. "It is nice of Aunt Ruth to remember us."

"Aunt Ruth wouldn't be Aunt Ruth if she wasn't nice," Norton said. "I wish she wouldn't ever go visiting."

"We ought to be willing to share her, and this is next best to her being here. I'm going to think of a verse," and Alice shut her eyes. "I have one," she suddenly exclaimed. "The word is *good*."

They were silent for a moment, and then Carl repeated, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

Bertha followed with, "God giveth to a man that is good in his sight, wisdom and knowledge and joy."

"Neither of those is the one I have in mind," said Alice; "but I can think of still another: If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!"

"Be not overcome of evil, but overcome evil with good. There, I did think of one!" Norton sighed with satisfaction.

"Beloved, follow not that which is evil, but that which is good," repeated Bertha.

There was a long pause after this; then Alice spoke:

"Nobody has thought of my verse yet."

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world," was given by Carl.

"That's the one!" cried Alice. "Now it's your turn."

"My word is *sang*," said Carl.

"I don't seem to remember any with that in," returned Alice.

"There's something about the morning stars sang together," said Bertha; "but I can't tell the rest of it. Is that the one?"

Carl nodded. "When the morning stars sang together, and all the sons of God shouted for joy," he finished.

As nobody could think of another with "sang" in, Carl gave *love*, and the verses came fast, until Mr. and Mrs. Chapin joined in the game.

Peace, joy, trust, heart and courage were then given in turn, and there was no lack of verses.

"Wish I could remember as many as Papa and Mamma can," sighed Norton.

"You'll have them at your tongue's end, if you play this often," answered Mamma.

Five Little Pennies

This little penny went for a plum,
This little penny bought chewing gum,
This little penny rolled out of sight,
This little penny got peppermints white,
This little penny sang, "Goody, goody, goody"
All the way down my Thank-offering box.
—*Junior Missionary Magazine.*

The Children's Pulpit

The Boy Jesus

BY REV. E. H. BYINGTON

We read in the Bible that the boy Jesus advanced in wisdom, and stature and in favor with God and man. Every boy and girl wishes to be like him, and also enjoys knowing that the resemblance is real. You wish to be sure of it and this is a good time to commence a satisfactory trial. According to the business calendar the year begins on the first day of January, but for every one who is studying a new year opens on the first day of school in the fall.

Take a piece of paper, write upon it the day of the month and the year. Have some one weigh you, and measure your exact height and write them, your "stature," on the paper. Then record how far you have gone in your studies, in day school and Sunday school which is your "wisdom." Think of any little careless or disagreeable habits you may have, and select one that other people do not like, so if you were rid of it you would increase "in favor with man." Write that down; and also some habit which you do not have, the forming of which you think would be pleasing to your Heavenly Father. You would thus increase "in favor with God."

Have this paper where you can read it now and then. Keep it carefully. At the end of the year be measured and weighed again, notice whether you have conquered that habit that was annoying to other people and formed the new one that would be pleasing to God. If the result is favorable, *you may know certainly* that you, like the boy Jesus, have increased in wisdom and in stature and in favor with God and man.

Closet and Altar

THE VINE AND THE BRANCHES

I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.

As every fiber of the root, the stem, the branches, the foliage and the fruit are one organic, living whole, so are Christ and his people. . . . This is the mystical union. It is a vital, permanent and everlasting bond of connection between Christ and his people, and of his people one with another. —*Charles Hodge.*

Believers are branches of the True Vine, grafted on the living stem, and nourished by its sap. Now the wonder of grafting is this, that the branch retains its own individuality, its peculiar properties and qualities. I once saw a plum tree spreading its branches along the face of a sunny wall. They grew out of a common root, but those on this side produced one sort of plum and those on that side another. . . . This is the Scriptural idea of abiding in Christ, and it is the precise opposite of "renouncing any independent life of our own."—*David Smith.*

Thou who didst hang upon a barren tree,
My God for me;
Though I till now be barren, now at length,
Lord, give me strength
To bring forth fruit to thee.

Thou Rose of Sharon, Cedar of broad roots,
Vine of sweet fruits,
Thou Lily of the vale with fadeless leaf,
Of thousands chief,
Feed thou my feeble shoots.
—*Christina Rossetti.*

They who are rooted in God will in him bud and blossom and fill the earth with fruit. All who have ever been strong for God have been strong in him and have known, too, where the secret of their strength lay—in a dependence out of which they have been consciously weak as other men.—*Dora Greenwell.*

If our power as witnesses for God in the world is small, the reason of that is given by the Lord Himself, "Cut off from me, ye can do nothing." We give out so little, only because we take so little in.—*G. H. Knight.*

Power with God is the highest attainment of the life of full abiding.—*Andrew Murray.*

Let the might of thy strength, thou Root and Life of man, enable us to bring forth fruit to thy honor and for the refreshment of the world. In thee we would continually abide, for without thee we can do nothing. O revive us with the outflowing of thy grace, that we may overcome discouragement with an unfaltering, cheerful courage. Thou Vinestock, from whom every branch is nourished, each in its own kind and all by thine own life and love, we thank thee for this wide brotherhood in which we have our part. Help us to be worthy of it, ever seeking to become more perfect instruments of thy revealing purpose through the life thou dost sustain. Purify our hearts, that they may have vision of thy presence. And satisfy us early with thy mercy, that we may evermore rejoice in thee. Amen.



A Page for Boys and Girls in Their Teens

Conducted by William Byron Forbush

Persons One Would Wish To Have Seen

This is the title of a charming essay by William Hazlitt, in which he describes a conversation, partly actual, perhaps, in which Leigh Hunt, Aytoun and himself engaged, in the presence of Charles Lamb. Each suggested in turn the men he would like to summon up from the past, to join them as they talked.

Somebody named John Locke and Isaac Newton, but Lamb merrily interposed that these were "not persons" at all, simply names in front of books, and as dry as the books themselves. He proffered the personality of Sir Thomas Browne, whose essay on Urn Burial contained so many whimsical and puzzling things that he was sure the author would have been amusing, and he also suggested Chaucer swapping stories with the author of the Decameron and "Pope talking with Patty Blount." He then somewhat abruptly asked if any of them had a wish to have conversed with "anybody who had been hanged," and elicited the desire to have met Eugene Aram, of Hood's grewsome poem. The talk then rambled far afield, but it suggests a very interesting inquiry.

Henry Bates

If I may help you to answer the question which Lamb proposed, by indicating what kind of persons would be delightful to bring down into our own time, I would like to suggest first, Henry Bates.

You never heard of him, but I had not been in Indiana many weeks before several of the most intelligent men I ever knew asked me if I had ever seen him. He was a cobbler, and he lived at Bloomington, the seat of the state university. He had once entered that seat of learning and went through the freshman year and then he got "stickit." His little shop at the foot of the college hill contained his bench and a keg and a shelf of books, and it was commonly known as "Henry Bates's School of Philosophy."

Here might be seen almost any afternoon the president of the University, the professor of psychology, or of history, and perhaps one or two students, listening to hear Henry Bates talk. Sometimes he would reach up to the shelf and take down a book and read, to equally rapt attention. I believe there was no chair in the shop—at any rate there was not more than one. He was distinctly a school of the individual. He could not lecture to a mob and reports of one or two public addresses that he made indicate nothing remarkable. Neither was he a writer, and the essay or two that he left behind is commonplace. But he was a master of the almost lost art of conversation. Men have come hundreds of miles to hear him talk, and noted lecturers on Browning and Shakespeare have been led down to that little shop and have gone forth sadder and wiser men.

He had no mercy on the slipshod or shallow thinker; many of the faculty and students could not see anything to this rather indolent and thoroughly unsuccessful man, but there are men in high places today who owe their outlook on life to Henry Bates.

I don't know how it impresses you, but it has mightily seized my imagination that a man in our noisy time should have been content to have sat in his house by the side of the road and been a friend to man, careless whether his words were ever written down or not, and content to be a village Socrates, doubting men's doubts away.

Sir John Mandeville

You have heard me talk about him. I would have liked to hear him talk. I should have enjoyed listening to the man whose imagination was so persuasive that he believed his own stories, and who never was really convincing until he started to describe that which he had never seen. I would like to meet all the dear old story-tellers, Scott and Stevenson because they were so brave, and Hans Andersen and Charles Kingsley because children loved them, and of course "St. Charles" Lamb himself, because of his whimsical, pathetic life.

Father Dolling

The only preacher I would really have cared to know was Father Dolling. Of course I try to preach like Phillips Brooks, as we all do, but I understand he was not easy to get acquainted with. But Father Dolling had such a lovable liking for winning men to Christ through the doorway of natural Christian mirth, and he was himself such an extraordinary compound of avoirdupois, high church pomp and unmistakable good fellowship that he is one of the brightest though most unconventional figures in the windows of the saints.

If I were to choose one out of either of the Testaments I would take David and Stephen. In Christian history I would think of its most lovable figure, St. Francis of Assisi.

Stonewall Jackson

Among soldiers Stonewall Jackson and Molly Stark suggest themselves. Molly was what we call in New England "a whole team," and Jackson was known in the South as "the blue light parson" because of his queer combination of strong language and piety, a nineteenth century Cromwell.

Of the patriots it would have been a privilege to have met Nathan Hale, the young schoolmaster who gave the one life he had to his country, and Horatius, who kept the bridge in the brave days of old. Joan of Arc, now sainted, and "the first grenadier of France" of the old reading books, would have to be included.

Famous Children

Among famous children I would mention first the boy who stood on the burning deck, because he was such a fool; and Rollo, because he believed everything everybody told him, which is more than my children will do. I would have wished to see Princess (not Queen) Elizabeth and the son of Napoleon.

Of the heroes of adventure who would not have known Robin Hood and Friar Tuck and William Wallace and the Bruce and Bayard? Of King Arthur's knights my favorite is Gareth. I would add also Gen. Charles Gordon and Sir John Franklin. In modern chivalry Gen. Sam Armstrong could not be left out.

Heroes of Fiction

In the discussion in Charles Lamb's parlor some one mentioned "Don Quixote," and at once the question was raised whether a character who never lived could be reckoned. As I remember, Lamb ruled that the crazy Don might have lived and that anybody as true to life as he ought to be worth knowing. Under that category I would name Salvation Yeo in "Westward Ho!" and Long John Silver in "Treasure Island" (at a distance) and Gerard Eliaoessen in "The Cloister and the Hearth" and everybody in "Cranford" and Doctor Lavender and Babbie.

It would be interesting to go over these categories again and name those we would *not* like to know, such as Bluebeard and Herod and Wilkes Booth and Nero and the Duke of Alva.

As the discussion of which Charles Lamb was chairman grew more fantastic, Hazlitt says that Lamb himself brought it to a climax by soberly expressing a wish, with reasons annexed, for knowing Guy Fawkes and Judas Iscariot, and then, with one of those exquisite turns by which he often carried his friends from laughter to a reverent thoughtfulness, he closed the colloquy as follows:

" 'There is only one other person I can ever think of after this,' continued Lamb; but without mentioning a name. 'If Shakespeare was to come into the room, we should all rise up to meet him, but if that person was to come into it, we should all fall down and try to kiss the hem of his garment.' "

How to Photograph on Apples

Take green apples that grow red in sunlight and cover them with black paper, to increase their sensitiveness. Ten days later paste on each apple a film negative with white of egg for an adhesive. Cover the rest of the apple again with black paper to keep it green. The resulting photograph should be clear and marvelous. If this be done in the summer and the apples fastened to a tree, the friends whom one escorts to the orchard will be treated to a surprise.

Among the New Books

An Unusual Novel

In the old days before photography the simple-minded people of our cities amused themselves by going to the panorama. A long roll of pictures was drawn out, telling a story, describing travel or making jokes. The value of the show depended on who it was that made the pictures. Such a panorama of life by a master artist is Mr. Arnold Bennett's novel *The Old Wives' Tale* (George H. Doran Co., New York. $1.50 net). In a sense it has little dramatic unity. The whole period of the life of two sisters is covered in a series of pictures and it ends in the familiar, vulgar climax of their death. But the pictures are masterpieces of observation and depiction of life.

The scene is first in one of the pottery towns of England, centering in a shopkeeper's family. The lives of the sisters develop in a strange unlikeness. One never moves from the house where she was born; the other passes through unusual and complicated moral and mental experiences in Paris before, during and after the Siege and the Commune. The author's interest is in the heredity of character and he pictures brilliantly the conserving power of antecedent self-denying lives for help in disorganizing circumstances.

The reader who desires an exciting story, led up to a single climax of feeling and action, will be disappointed. But the lover and student of life will be richly rewarded by one of the most brilliant works of fiction which the last ten years has had to show. Like De Morgan's books, it gives hope that a broader and deeper art of fiction is beginning for the English school of writers. That is no feeble or barren century which can show such work as this.

East and West in Pagan Rome

It seems that the common idea of the luxury of ancient Rome dates back to the early seventeenth century. At that time, Dr. Mersius wrote a book about it. Ludwig Friedländer, in his *Roman Life and Manners under the Early Empire* (Dutton. $1.50 net), finds in this book the beginning of the prevalent impression that the luxury of Roman life was "fabulous, unparalleled, immoral and senseless." Then the antiquarians confirmed it. Zumpt "thought we are babes, as compared with the ancients, in the art of enjoyment." Becker "deemed our most extravagant luxury poverty in comparison with the prodigal magnificence of ancient Rome." But Friedländer, who concerns himself, with great learning and citation of detail, to inform us what the Romans ate, how they dressed, in what kind of houses they lived, what they had in the way of art and music, and what they saw when they went to the game and to the play, concludes that all this admiration is much exaggerated, and that a great part of it is exceeded by the conditions of our present life.

This exaggeration, of course, precedes Mersius, who did no more than to set down what he found in the old annals. It is derived in part from a comparison of the life of Rome with the life which our barbarian ancestors lived in the German woods. Down they came, out of the primitive simplicity of the forest, and were amazed and displeased at what they saw in Rome. They were affected by it as Amos, from the wilderness of Tekoah, was affected by what he saw in Bethel. They looked with the eyes of rustics.

Also, an over-statement of the splendor of Roman life is due to the fact that we know little more about it than its splendid side. Thus Prof. W. W. Fowler, in his *Social Life at Rome* (Macmillan. $2.25 net), draws his information mainly from the correspondence of Cicero. It is true that Cicero was not in the first rank either of men of birth or of men of wealth, being a *novus homo*, and rather nervous and ill at ease, as Professor Fowler shows, in the company of those whom he felt to be his social betters. But Cicero was rich enough to give his son at the University of Athens an allowance of three or four thousand dollars a year; and he had six country houses, at one of which he entertained Julius Cæsar at the height of his power. It was a mighty pleasant life, though somewhat overshadowed by the prevalence of assassination, and Professor Fowler has made an admirably clear and interesting picture of it. But while we are introduced into the society of men of business, of the aristocracy, of the upper classes, of the very rich and of the well-to-do, there is only one chapter on "the lower population." These plain people, who ate and slept in "huge lodging houses called islands, because they were detached from other buildings, and had streets on all sides of them, as islands have water," made up a majority of the inhabitants of all the Roman cities.

But not only these tenement folk but the tradesmen also, the industrial classes, bond and free, had hardly any place in the literature of the time. Nobody was much interested in them. There was no book on Rome like Mr. Charles Booth's book on London. The fact is significant, as showing a difference between the pagan past and the Christian present. But the fact means also that of the total life of the Roman world we know very little, and what we do know, being concerned with the privileged people, may easily give a wrong impression. The letters of Cicero show about as much of the social conditions of Rome as the letters of a great corporation lawyer would show about the social conditions of Boston.

The chief reason, however, for the impression that the Romans lived in superlative and senseless luxury is brought out by Guglielmo Ferrero in his Lowell Lectures on *Characters and Events of Roman History* (Putnam. $2.50 net). The titles of the chapters seem to indicate a discursive and fragmentary treatment of a great theme. The writer discusses Antony and Cleopatra, Nero and Tiberius, the Development of Gaul and Wine in Roman History; and occasional paragraphs give the impression that the author, having composed a notable history of Rome, is here chatting pleasantly about it, and advising his friends to buy it. But one persistent and important idea binds all these pages together; the theme of the lecturer is the contention between East and West for the control of Roman life.

The conquest of the East had introduced into the society of Rome a thousand new ideas. The sumptuous furniture of the looted palace of the king of Pergamus, "sold at auction and scattered among the wealthy houses of Italy," had made the old tables and chairs of Rome look plain and hard. Every new importation of the merchants discredited some old Roman fashion. New ways of building, of eating, of dressing came in continually out of the conquered East. The young people admired and welcomed these things, but their elders disapproved. Pergamus to them was "Satan's Seat" as in the Book of Revelation. The strong, stern men who made and maintained Rome saw in these Eastern fashions the corruption and finally the overthrow of the Roman state.

When Augustus defeated Antony, the West defeated the East. When Gaul was found to be fertile, Italy was no longer dependent upon Egypt. When Nero built his golden house, and lived in it in a golden manner, the young people had their way against their grandparents. And in the contention, all the new comforts and graces of life were lumped together with the new weaknesses and vices. To the Puritans of Rome all Eastern things were bad. Much which we now perceive as progress they interpreted as corruption; so it was reviled in prose and verse. A good deal of it was bad enough, no doubt, but the men who held by the old ways made it out worse than it was. As a matter of fact, Lucullus, as Ferrero says, would have been amazed at the luxury of any good hotel in London, or New York or Boston; it exceeds his most splendid dreams. But the splendors of Lucullus were exaggerated in the minds of his neighbors by the perils which they portended. They meant that the East was invading the West.

Cambridge, Mass. GEORGE HODGES.

Literary Studies

Volume III. of *The Cambridge History of English Literature* (Putnams. $2.50 net) stands midway in the plan of this large and scholarly work. It covers the period of the Renaissance and Reformation with a large ecclesiastical preoccupation, owing to the preoccupation of the English mind with the abuses and reforms of the church. On the purely literary side it includes the poetry of Spenser and the Elizabethan sonnet and prose fiction. The chapters are written by some twenty English scholars, among whom the best known are George Saintsbury and Sidney Lee. It is a fine example of colaboration, under able editorship, in handling a large field.

Swinburne, the poet, never showed more lyrical enthusiasm than in dealing with the plays of Shakespeare. His thought in regard to three of them has been brought together in *Three Plays of Shakespeare* (Harper. 75 cents net). The three are King Lear, Othello and King Richard II. The first Swinburne thinks the greatest production in all literature, with the second not far behind. It is good to be the companion for a little of so enthusiastic a commentator and interpreter.

Out of his years of experience at "the receiving end," J. Berg Esenwein, editor of *Lippincott's*, shares the fruits of his observation with literary aspirants in *Writing the Short Story* (Hinds, Noble & Eldredge, New York). Judging from his elaborate and almost scientific exposition Dr. Esenwein estimates his subject as no mean art, selection and construction being exhaustively described. For short story writers as well as writers of the short story, to use a well-known Harvard distinction, there is some valuable advice about salability of manuscripts and other editorial secrets. Though it will be difficult for writers to bear in mind all its admonition and counsel, the book seems the most careful treatise in a difficult literary field that has yet appeared.

Religious Books for Children

In *The Silver Cup* (Houghton Mifflin. $1.25) the late Charles Cuthbert Hall's rare affection for children and his ability to incite them to noble living appear, along with other characteristics that made him such a powerful preacher to scholars in America and England and to Oriental savants. Most of these twenty sermons were apparently written with flesh and blood children in

mind. Some of the titles like Look Up, My True Child, Onward, Seek, reveal both the simplicity of language and of thought. The flavor of out of doors is found in many passages. Best of all, the sermons emphasize the joy of the personal relation to Jesus. Some strike us as better suited to young people well on in their teens than to little children.

The stories of the Old Testament prophets are told for children of ten or eleven in *God's Lantern Bearers*, by R. C. Gillie (Macmillan. $2.00 net). From Moses to John the Baptist over twenty-five of the prophets are described and the author shows how they were God's lantern bearers for their times revealing the will of God and the way of life dimly and yet truly until the Sun of Righteousness should arise. The old marvelous tales are related, yet in such a way that the author hopes "no serious dislocation of faith will ensue" when in later years they gain fuller knowledge of current ideas. It is not an easy task, but parents and teachers will find the work helpful in connection with Old Testament studies for children. The book is beautiful as to print and illustration.

To encourage little people to daily prayer and the reading of the Bible, Blandina Stanton Babcock has prepared the *Children's Daily Service* (Thomas Whittaker). A Scripture text with poetical selection and a prayer make up the ritual of each day. The book has the merits of brevity and simplicity, but the prayers are somewhat monotonous.

Books and Bookmen

Judging from the publishers' lists there is a growing popular interest in the stars. Houghton Mifflin Co. announce a little guidebook called "Astronomy from a Dipper."

In commenting on the importance to a doctor or medical student of the ability to read French and German, a writer in the *Popular Science Monthly* makes an interesting statement as to the periodicals found in the best medical libraries. The Harvard Medical Library, he says, subscribes for 110 English, 35 French and 109 German periodicals; the Boston Medical Library takes 88 periodicals in English, 67 in French and 161 in German.

Several eminent Englishmen, among them Archdeacon Sinclair of St. Paul's, London, A. S. Edwards, M. P., Principal Garvie and Sir John Kirk, have told the *Sunday School Chronicle* some things about the books that most influenced them in their childhood. Many of these books were familiar to American boys of fifty years ago. But the one book which all the writers speak of as fascinating was "Robinson Crusoe." Next came "Pilgrim's Progress." Among American books was Todd's "Students' Manual," but curiously enough none of them thought to mention "Lord Chesterfield's Letters to His Son."

A notable issue is *Harper's Magazine* for September, both as to reading matter and illustrations. It opens with a ghost story by Rudyard Kipling, and other contributors of fiction are Norman Duncan, Josephine Daskam Bacon, Jennette Lee, Justus Miles Forman and Amélie Rives. An article on Barga, a picturesque Italian hill town, by Mary Heaton Vorse, is illustrated by etchings in tint by Nordfeldt and a study of Shakespeare's Anthony and Cleopatra is accompanied by some striking drawings by Edwin A. Abbey. Holman Day's sketchy account of The Queer Folk of the Maine Coast, illustrated by photographs, is another of the many attractive features.

The Clash with the World

C. E. Topic for Sept. 19-25

By Rev. H. A. Bridgman

Pilgrim's Progress Series. IX. Vanity Fair. Eccl. 1: 12-18; 2: 1-11.

Inevitable. As Jesus must needs go to Jerusalem, as Christian and Faithful must needs visit Vanity Fair, so every Pilgrim to the Celestial City, every one who loves and pursues righteousness must encounter the temptations and opposition of those who live solely to gratify the senses. A different world it is today from that which Jesus and Paul knew and even from the world with which Bunyan was familiar. Wickedness is not segregated in one community corresponding in all particulars to this town of Vanity. We allow ourselves recreations and possessions which some of our Puritan ancestors would have thought inadmissible. But worldliness, selfism, sensualism are precisely what they were ages ago. The world's spirit may be outwardly respectful, it may not assault Christians and do them bodily harm. It may disguise its true nature and indulge in flatteries and blandishments. But because of that fact it is all the more dangerous and seductive. We escape it not by forswearing the world but by accepting it as a part of the needed discipline whereby we are made fit for heaven.

The course to pursue. When the clash comes may we acquit ourselves as valiantly as did these two men. They hoisted their colors and argued their case as boldly as did Paul when before Felix and Agrippa. They acknowledged allegiance to another kingdom and another Lord. They preferred death to conforming to the habits and attitude of their tormentors. Are we willing to be different from others in point of Sabbath keeping, Bible reading, private prayer, in leaving our companions when they break rules or do questionable things? What irritated people in the town of Vanity most was that these two Pilgrims were unlike themselves. But the Kingdom of Heaven progresses only when those who believe in it are willing to be singular in their behavior, "queer." We call ourselves Protestants, but we do not deserve the name and all the glorious associations that go with it if we never protest, through our lives and our conduct, against what we know to be the world spirit at its worst, thoughtless, selfish, cruel.

The fruit of nonconformity. No boy who on the playground, in the schoolyard, on the street or in his own home ever stood up manfully and said, "Now, fellows, this is going too far; I can't stand for this," and who followed up that declaration by bravely adhering to the right, failed to get at once a new accession of moral power. In all probability, too, he wins some of the crowd around him who are not bad at heart but weak and easily led. One redeeming element in this tragic scene at the town of Vanity is the fact that a few of its inhabitants were so influenced by the Pilgrims' meekness and patience that they took their side. One of these worthier spirits, Hopeful, joined Christian in his pilgrimage after Faithful suffered martyrdom. "Be good, but you will be lonely," is a smart but false saying. You may stand alone for a little while, but soon some whose consciences are not already dead, who still admire Christlikeness, will take their place by your side.

The best preparation. When these clashes with the world come we can be kept from treason to our Master only by having already in our hearts a deep well of affection for something better than this fascinating world can offer us. Christian and Faithful endured their ignominy and buffeting all the better because they had freshly in mind what the good evangelist said to them just before they entered the town of Vanity. His friendly counsel may forearm us also. Listen to what he said: "Let the Kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you. And above all, look well to your own hearts and to the lusts thereof, for they are deceitful above all things, and desperately wicked; set your faces like a flint; you have all power in heaven and earth on your side."

Our Readers' Forum

A Correction

Will you kindly allow me, through your columns and over my own signature, to correct a slight inaccuracy in your Church and Ministerial Record of Aug. 21, which, because the error will be widely reproduced in other journals, will do injustice to my honored colleague in the pastorate, Rev. F. Boyd Edwards.

Mr. Edwards is not, as your record describes him, "assistant pastor." Since Jan. 1, 1908—a year and a half ago—he has been, by unanimous vote of the church and its parish society, full pastor of the South Church, Brooklyn, "with full and primary parochial authority," I myself having, at the date mentioned, laid down the functions of administration, which I had been privileged to maintain during thirty-four happy years. There is now no legal contract obligation between the South Church and myself. Such service as I can yet give is voluntary and free, and is given as from a member of the church and not an officer. Mr. Edwards, whom we have learned to know and love and whose work among us has been of signal ability and value, is the present head of the parish administration, and we all rejoice together in his recent decision, in face of urgent and attractive invitations elsewhere, to remain with us.

A. J. Lyman.

Annapolis Royal, N. S., Aug. 30.

An Exceptional Case

I have heard of a Congregational pastor in this state who says that when he attends funerals, of which the people are not connected at all with his church, he sends them a bill afterward for his expenses. Is this a practice of any other pastors? If so, what should be our attitude in matter.

New York. H. H.

Continued on page 351

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

In Camp with the Choir Master

The most strenuous—and rewarding—weeks of service for the choirmaster of First Church, Prof. H. A. Smith, is the midsummer outing with his three choirs at Saugatuck, Mich. As he stood on the upper deck of a great lake steamer surrounded by the twenty-four members of the Boy Choir, on July 19, the camp yell was given in a fashion which awakened the interest of even the busy freight handlers. On July 23 a second division of twenty-five young ladies went to camp and on Aug. 6 the Cecilian Choir of thirty-two children began their outing, each division being accompanied by several adults. The trips were so arranged that part of the choir was on duty in the church while the others were at Saugatuck.

The ten days of camp life given to each member of the choir by the church is both a reward for faithful service and a means of cultivating social ties. The cost of the camp, over and above what the choir earns by a series of concerts, is freely contributed by members of First Church. Their appreciation was expressed by one of the deacons, "Our three choirs are the best organizations we have in the church." Union Park Church also established its choir camp this season on an inland lake a little nearer the city than Saugatuck, and the methods worked out in First Church have been applied by Mr. E. H. Knapp, the assistant pastor at Union Park, with gratifying results.

Another Central Church

The passing of Dr. H. W. Thomas has brought a new appreciation of his service as pastor of People's Church. Since the breaking-up of the congregation which he gathered in McVicker's Theater, some members have found no other permanent church home. There is a feeling that no minister, easily accessible from all parts of the city, is carrying on the work which both Dr. Swing and Dr. Thomas did in the height of their power. Another Central Church, to correspond in Chicago to what the City Temple is in London, is the ambition of several denominations, and a subject of frequent conversation, but no definite movement towards its realization is in sight.

At present a new movement is on foot for the revival of People's Church, and an influential group of business men are willing to back the enterprise with money as soon as the prophet can be secured who can sound commandingly the religion of the modern mind. A new conception of religion has found its way into literature, and the faith which has outrun the professional preacher demands the living voice. This new demand, together with the quickened remembrance of Dr. Thomas's work, suggest the probable organization of another church in the loop district. The Auditorium service, so long as Dr. Gunsaulus is preacher, will never lose its prestige, but the down-town field, with an increasing number of mammoth hotels, is large enough to invite generous co-operation by another central evangelical pulpit with its own distinctive note.

The Christian Socialist Fellowship

"I am a Christian Socialist." These words were uttered by one of the younger pastors quietly but with evident conviction and enthusiasm. He is doing a finely constructive work in his parish and does not allow Socialism to enter as a divisive question in his pulpit teaching. But his heart is in the movement and he holds it as a manhood right to work with the Socialists as other ministers work with the older political parties. I do not think that those who openly confess themselves Christian Socialists in Chicago are a large number, but they have an organized fellowship, and their method of propagandism reminds one of the early history of the Christian church. "Three or more persons within a city, town or village in which no center of the fellowship already exists, may form such a center upon declaring their adherence to the objects of the Christian Socialist Fellowship." The objects, as defined by a constitution adopted at the last General Conference in Toledo, O., May 29, are, "To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy and to hasten the reign of justice and brotherhood—the Kingdom of God on Earth."

In the home of an Oberlin graduate, a kind of natural center on the South Side, I found the family supplied with the new songbook of the Socialists and the hearty singing by all members of the family, old and young, was a revelation of a new form of religious revival.

An issue of the fellowship organ, *The Christian Socialist*, edited by Rev. E. E. Carr, shows that during the month of May the editor had addressed the Baptist Ministers' Conference, several Baptist churches and various churches of other denominations on the West Side. On May 17, Mr. H. P. Moyer, president of the Chicago fellowship, spoke upon Christian Socialism before the Brotherhood of Washington Park Church. Similar Sunday afternoon meetings were carried on in various churches during the dullest time in church work with encouraging interest and attendance. Among the leading Socialists of the Middle West are Congregational ministers who, in adopting Socialism, have given up their church and the formal ministry. The Christian Socialist Fellowship is a movement opposed to such break in larger communion and among its members known to me are some devoted attendants upon the churches to which they belong. They believe that Socialism comes to the church as it is, not to destroy but to fulfill.

Who Are the Disreputables

Seven churches of the Irving Park District in a union meeting on Aug. 29 passed resolutions strongly commending State Attorney Wayman's conduct of the graft investigations which are causing a general overturning in the police force, especially on the West Side. About a week previous, two members of the former grand jury addressed the Brotherhood of Garfield Boulevard Methodist Church and secured their moral support in a sharp arraignment of the state attorney's methods with the grand jury, accusing him "of indicting whomever he wished and refraining from indicting those whom he had personal reasons for allowing to escape." There was particular indignation concerning the action brought against Inspector McCann, believed by many good people, Jane Addams among them, to be one of the best officers upon the district. The sentiment of the meeting in the West Side church was that the fight should go on until the state's attorney was just "plain Mr. Wayman."

In the controversy the Chicago Law and Order League has taken a hand. Its leaders believe that something is rotten in the state attorney's office. As a counter movement, the officers of the League have been threatened by State's Attorney Wayman with prosecution for graft. The basis for this charge against the League is that its president, Mr. A. B. Farwell, has received a subscription of twenty-five dollars and one of its investigators, Robert Paranteau, a personal loan of $100 from Abraham Rosenthal, a man under arrest for stealing. According to his own statement, the accused had previously used his own money to secure police influence in his favor and he seems to regard his donation to the League as a way to gain personal support rather than as a gift to philanthropy.

With so much dust in the air, it is not easy for the average citizen to know just who are the disreputables. But if the state attorney were the reformer that some church people suppose him to be, it is not easy to explain why he is generally antagonistic to the Law and Order League. It is also evident that if the League were in the business of selling its influence, Abraham Rosenthal would not be complaining of the ineffectiveness of his investment. When he appealed to the League he was believed to be an innocent man made the victim of extortion by working upon his fear of indictment. But the duplicity of his methods of self-defense do not indicate the courage that goes with innocence.

A Great Event in Bethlehem Church

When standing before the pulpit in Bethlehem Church on the evening of Sept. 1, Dr. E. A. Adams, the founder and father of the Bohemian work of our City Missionary Society, said to a large congregation, intensely interested in a brief service which he had conducted, "Allow me to introduce to you Rev. and Mrs. Anton S. Donat," it was the conclusion of a great event in the history of Bethlehem Church. The young pastor has married Miss Idumea Cepek, a member of the church, taken a house very near where his predecessor lived for many years, and has now fully entered into a full succession in a notable mission pastorate. Both of these young people who now share in the care of the great Bohemian parish Dr. Adams has known from childhood, and he has helped to rear them in the church.

Perhaps I should not have used the term brief service. As marriages usually are conducted, it was very long, beginning with an address in two languages and closing with a prayer in which the new household was linked with all the interests of the parish.

The words of the marriage service, spoken by one who to bride and groom—and to most of the people present—is Father in God, marked an event in which converged the fruitage of many years in the past and the hopes of many years to come.

Gleanings

As a summer resort Chicago is forging ahead. The hotel business for July and August was thirty per cent. higher than any year since the World's Fair.

Gen. F. D. Grant has consented to be grand marshal at the Temperaance Parade, Sept. 25. This will conclude the two days' celebration of the national organization of the prohibition idea.

The reports of Pres. O. S. Davis's lectures at Frankfort Assembly are highly commendatory, but enthusiasm rises to fever heat when the story is told of how he frolicked with the children between times.

The carrying out of the Commercial Club's plans for the city beautiful would do great things for the redemption of the West Side.

A historian of Union Park Church has spoken of "the rise and fall of Ashland Boulevard." There is possibility of a rising again in that district and of civic help in the redemption of First Church parish.

Fourteen conventions are to meet in Chicago during September, among them the National Unitarian Conference, Sept. 27. On Sept. 24 the Prohibitionists will celebrate the fortieth anniversary of the founding of the party, which occurred in Old Farwell Hall, Sept. 1, 1869. One thousand plates have been ordered for a banquet in the new La Salle Hotel.

Dr. J. F. Loba has been supplying in Evanston during part of August, and was given a reception by his former parishioners. Dr. McElveen lectured for a week in the assembly at Chautauqua, N. Y., upon applied psychotherapy and in mid-August preached in New England for two Sundays. He anticipated the usual date of return by occupying his own pulpit Aug. 29. J. H. C.

Sample Rural Problems

New England Hill Towns Facing Ebb Tide —An Energetic Boys' Club

One hears much about the hardships of church pioneering out West, but do they compare with the difficulties of the New England hills? The fisher of men may suffer privations on a rising tide, but he gets his reward in anticipation. It is quite another thing to trim your craft to the shallows and pathos of the ebb tide. Take old Heath in Franklin County, Mass., for instance, which once claimed the largest Sunday school in the county, but now boasts only ninety cellar holes and a church of some fifty resident members. In Conway, more prosperous than many of our hill towns, they are trying to solve the problem by a proposed union of the Congregational, Baptist and Methodist churches, the idea being to form one nondenominational organization. Conditions once fitted to a large population nearly all Anglo-Saxon involve too much machinery when a large block of the Yankee population has been exchanged for Celts and Slavs. Broken lines dishearten an army and there is need for closing up the ranks. But heart strings are closely entangled in such a case, where the Congregational society dates back to 1768, the Baptist church to 1788 and the Methodist society to 1865. The whole county would miss Conway from the Congregational fellowship, but if this quite difficult proposition should ever be brought about, there should come the same gains as in business from consolidation and more systematic methods.

Over in the highlands east of the Connecticut River another solution of the problem is being tried. For some years Wendell and Moore's Corner were yoked under a single pastorate. This summer the Home Missionary Society has thought it desirable to unite Leverett and Moore's Corner under Rev. A. L. Truesdell as pastor, and to permit Wendell to be yoked with Farley, though no pastor has yet been called for the latter union. The arrangement seems to be a judicious adaptation to the condition of ebb tide, but inevitable aspects of the adjustment hamper the work. The church that does not have the pastor resident in its own neighborhood works at a disadvantage. The pastor is prevented from coming into close touch with the younger element, as he cannot attend Sunday school in either place under this arrangement. At the second preaching point the Sunday school has its session first, during which time the pastor is going from one church to the other, this also being the time when the first Sunday school is in session. The two services come so closely together that the pastor has just time to get from one to another. The pastor does not get much financial advantage, as he has to keep a driving outfit for both summer and winter. However, in this particular case the Home Missionary Society saves $150, which is probably needed more elsewhere. It seems inevitable and necessary that there should be much consolidation and concentration among these churches, which must adapt themselves to the conditions as they exist, without too much lamenting of the past. In accordance with this policy Charlemont was some time ago yoked to one of the small Hawley churches, and Gill has had a preacher from the faculty of Mt. Hermon school.

An unusual episode is that the old Yankee church of Shutesbury, a town taking its name from an honored governor of Massachusetts, has today as its pulpit supply Akaiko Akano, a native of the Hawaiian Islands, a student at Hartford Seminary. Who, at flood tide in these hills fifty years ago, would have prophesied that the son of a then pagan race would now be giving religious instruction to the children of the Pilgrims? But bread cast upon the waters returns from far-away seas. In spite of all discouragements a more rational and helpful religion is proclaimed today in hilltop pulpits and Sunday schools than ever before, but the burden on the workers is heavier than ever before.

However, you can already see the returning tide. At Millers Falls, a manufacturing village, Rev. Charles Clark does good work with a Boys' Club, which fitted up a room in the church basement largely by its own labor. They excavated to lower the floor a foot, put in cement bottom, built walls, did electrical and stove work under direction of tradesmen, and furniture and all necessary expenses cost them but $50. They provided the village with several free lectures, one by Professor Cowell of Cushing Academy, one by a Turners Falls business man on banking. The club will publish a calendar for church use at their own expense, costing about $50, though they have some idea of operating their own printing press. The boys act as ushers, wait on tables at church entertainments, give lawn parties and lend a hand in all departments of church work. They pay all their own bills, even for light and fuel. Gymnastics and athletics make the work seem attractive, and the club life brings the pastor into intimate relation with about twenty live young fellows.

Greenfield, Mass. E. K. Titus.



The Multiplication of Power

There is no higher efficiency in the world than that of the American business man.

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Facts and Features of Local Work

Corner Stone Laying in Dorset, Vt.

Out of the kindly heart of Green Peak, towering above the lovely village of Dorset, comes the marble which is to rebuild on the same cherished lines the church destroyed by fire nearly two years ago. Aug. 20 was the date of laying the corner stone, and an impressive service it was, in the open under clear skies. Rev. C. R. Seymour, D. D., of Mt. Vernon, N. Y., who had been closely identified with the county in his long pastorate in Bennington, and Rev. Vincent Ravi of Manchester brought words of felicitation. A historical sketch, prepared by Mr. Allan Bourn of Yonkers, a summer resident, was read by Mr. Charles B. Kent, a descendant of Deacon Cephas Kent, a founder of the church. This was made a feature of the service in view of the fact that this is the 125th year since the church was organized. Rev. George Holly Gilbert, D. D., ordained in the old church, read a poem entitled This Corner Stone and the Other, which was a fitting and beautiful expression. Rev. C. M. Gates of Portland, Me., also ordained in this church, followed in similar vein. The actual laying of the stone was done by Gilbert M. Sykes, who has served the church as deacon since 1861. Bennington Conference and the churches of the state rejoice in the assurance of the fine building to be completed after a time of some uncertainty and discouragement. The people of Dorset and their pastor, Rev. C. L. Carhart, merit great praise for their patience and devotion. G. S. M.

In Oregon

The Willamette Chautauqua, held at Gladstone, a suburb of Portland, was the "best yet." Some of the leading speakers and workers in it were Congregationalists. Dr. E. I. Goshen, pastor of First Church, Salt Lake City, gave two platform addresses of unusual power and originality; and he also led the daily Bible class. The Congregational churches of Portland this summer tried the experiment of adjourning their Sunday evening meetings to the great auditorium of First Church; the result was large congregations and the creation of a closer fellowship. The past six months' record of our churches is encouraging; the additions to membership are better than formerly and the life of the churches is full of promise. There has been a most cordial acceptance of the Apportionment Plan of benevolences, and the State Conference this fall is planning to adopt some measures that will insure its permanency. E. Clarence Oakley.

Elderly Widows' Society in Vermont

A most interesting Sunday school class is connected with the Congregational church in MacIndoes, Vt. It consists of elderly widows and is taught by an elderly maiden lady. No member is under sixty-five, and the oldest is ninety-seven. At a recent meeting an Elderly Widows' Society was organized. The maiden lady who teaches the Sunday school class was admitted by unanimous vote. Nearly all of them do their own work and the majority of them can toil in the gardens with no ill effect. At the meeting to organize the club, all the members walked to the clubhouse, although some of them had to travel two miles. F. E. D.

Memorials in Atlanta, Ga.

A feature of First Church, Atlanta, is its nineteen memorial windows recently dedicated. Most of those who attend this church never see a great art gallery, and it was the purpose to bring into the auditorium some best specimens of sacred art, as well as to make fitting recognition of the work of Northern missionaries among the blacks. Here have been set up the first memorials in the South to these noble workers. Among them are those to the late President Ware of Atlanta University, President Cravath of Fisk and Dr. and Mrs. J. E. Roy, whose labors for the Southern churches were much like those of Paul. The most conspicuous window is the stained glass dome in memory of Michael E. Strieby, the gift of officers of the A. M. A., the symbolism is that of the dawn and the inscription the message of "Peace on Earth."

There is a unique design, typifying Rev. George Standing, an early English missionary to the blacks in Georgia, giving the first Bibles to colored children. A trio of windows are devoted to motherhood, one being in memory of Mrs. Hannah Proctor, mother of the pastor. Those of most general interest commemorate the martyrs of the race: John Brown is memorialized by the scene in Gethsemane, the gift of St. John Church, Springfield, the colored church where he used to worship; Owen and Elijah Lovejoy by David and Jonathan, the gift of First Church, Princeton, Ill., the church where Rev. Owen Lovejoy preached; Abraham Lincoln stands forth in a full length portrait looking down benevolently upon the congregation as if in benediction—this window the gift of Mrs. John T. Avery of Galesburg, Ill. P.

Swedish Foresight in Stamford, Ct.

The Swedish people at Stamford, of whom there are about 1,000, organized a Congregational church in 1905 together with their countrymen in Greenwich. In Greenwich services are held in Dr. Selden's church, but in Stamford it has been needful to hire a hall. After much effort a well-located lot was bought in Stamford and during the past months an attractive three-story house has been erected. For the purposes of worship, the first story is arranged as an assembly room with two anterooms and will be their meeting house till other plans can be effected. The total cost is $11,000. Opening services were held in which Messrs. Vahlstrom, Berry, Ohlson, Elstrom, Strombonn and Ives took part. Pastor Quarnstrom said it could not be "dedicated to God" till it was free from debt. The outlook for the enterprise is promising. J. S. I.

The Work in Schenectady, N. Y.

Friends of Congregationalism will be glad to know that the work in Schenectady, N. Y., is now getting onto a solid foundation. First Church, of which Rev. G. F. Prentiss is pastor, owns a fine corner lot in one of the best residential districts and expects to build in the near future.

The new Pilgrim Church that started in a tent in the suburbs about five years ago is now worshiping in a handsome little church. The membership is now 154 net, seventy-one having been received during the last nine months, with an unusually large proportion of men. Since January the sum of $2,300 has been raised on the field toward the debt of the church, and during hard times. The members recently gave their pastor, Rev. J. L. Cross, formerly of Trumbull, Ct., a surprise party and presented him with a purse of over fifty dollars as an expression of their appreciation of his work during the first year of his pastorate with them. A. S. C.

Co-operation in South Dakota

The recent trip of our Home Missionary and Sunday School secretaries to South Dakota, to confer with the directors of the Congregational Conference, marked the growing importance of the work in this state. An agreement was entered into for closer co-operation of the workers of these two societies. The enormous influx of emigration is taxing the utmost resources of all the societies. The prospect is that the crop, including all kinds of grains, will surpass anything in the previous history of the state. This means that the people in the newer portions of the state will stay and that thousands more will come to settle the unoccupied portions of the state. Congregationalists will be called on to occupy a hundred new fields in the next year. That an aggressive campaign must be inaugurated and kept up for years to come, our workers all realize and are making every effort to meet the emergency. The recent visit of Drs. Herring and Ewing gave them a better knowledge of the growing needs and also served to encourage the men on the ground. F. F.

Southern Rally

Congregationalists Hold Summer Conference in Alabama—Governor a Speaker

On Aug. 15 a Summer Bible Conference, under the leadership of Rev. G. W. Gasque, opened at Section, Ala., perhaps the largest religious meeting ever held in the state. Hundreds of people from three states and from the neighboring towns and villages attended from three to five sessions daily during the entire week. While the conference was called by the Congregational Church and ministers, laymen from all denominations were cordially invited to co-operate in the enterprise. The principal theme was A Practical Christianity, together with discussions of such topics as Social Problems, Sunday School Work, Young People's Societies, Missions and Education. Rev. F. E. Jenkins, D. D., of Atlanta, preached the conference sermon. Rev. George Eaves of Birmingham, Ala., conducted the daily Bible study hour. Among the other speakers was Gov. B. B. Comer. A feature of the music was the congregational singing, the Charlie D. Tillman Co. of Atlanta furnishing 400 hymn-books for the occasion. It was unanimously voted that the conference should become an annual affair. The business men of Section pledged financial support, and the ladies promised their assistance on entertainment.

Section, Ala. J. S. B.

Infant Baptism and Halfway Covenant

In our early churches and for the last hundred years there has been a well-defined theory as to the baptism of children, and the general practice has been in a measure in accordance with the theory. An expression in *The Congregationalist* of Aug. 21 indicates a disposition to depart from the settled usage. Some members of the Pilgrim Club have agreed upon a paper in which they say, "It seems evident that the church ought not to refuse to dedicate to God any child whose parents sincerely desire this act of consecration." The context shows that by dedication and consecration they mean baptism. It is pertinent to inquire how this proposal differs from the old Halfway Covenant, except that it does not involve the question of civil suffrage. Are these brethren prepared to adopt that old usage that for a hundred years agitated and distracted the great body of our churches?

John Edmands.

Our Readers' Forum

Continued from page 347

Fears the Cloven Hoof

In Our Readers' Forum for Aug. 21, Gospel Extension asks why so few ministers have responded to his offer to give them free of cost twenty-five copies of the Gospel of St. John, to be "given to people who are likely to read them, and to ask for the Book of Acts." I am not one who has received the offer, but can explain why, with me, it probably would be ignored. It would be because as a minister I find myself so frequently approached by those who under guise of philanthropy or of honorable business relations would use me as a cat's paw for raking an unrighteous profit from the pockets of my parishioners. Bushnell in "Nature and the Supernatural" says, "To guard against the others is his [man's] principal study, and they are so many, so greedy, and plausible, and false, and hasten to the prey by so many methods, that his only safety is in the presumption that every man will take advantage and do him a wrong if he can." The truth of that remark would lead me to refuse to become distributing agent for any stranger, even if the goods were so apparently above suspicion as portions of the Bible.

(Rev.) Albert Donnell.

Slatersville, R. I., Aug. 21, 1909.

That "Give Away" Gospel

Through the kindness of a friend I have received a copy of the edition of the Gospel of John, about which "Gospel Extension" lifts up his sorrowful plaint. I venture, with hesitation, to suggest two reasons why he has trouble in giving away the little booklet: *first*, because the passages *somebody* has emphasized are not the passages *everybody* would emphasize; and each of us would prefer to mark his own, as he hears the personal message the wonderful gospel has for every soul; and *second*, some of us are becoming, even in old age, very fond of the added music of the American Revision, and like to read that.

Cleveland, O. J. G. Fraser.

[The lady—not a man—who signed herself "Gospel Extension," in the Forum letter referred to above, has distributed about 40,000 copies of one or other of the four Gospels and the Acts, at her own expense, and the calls for these little books constantly increase.—Editors.]

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢

a Package

NATIONAL BISCUIT COMPANY

Candidating: the Evil and the Remedy

The protests recently made against candidating are none too strong. They come out like the eruptions of a volcano long pent up. If they produce an earthquake among the churches which will revolutionize our polity, they will be beneficent.

The root of the evil is an excessive love of independence. Each church wants to make an independent choice. Each member of the society wants to show his independent wisdom by voting upon a candidate. And each minister starts out independently to find his field, forgetting that his friends know him better than he can know himself.

The ministerial bureaus afford but little relief, for the reason that they are one-sided, being patronized by the ministers more than by the churches. Dr. Rice once told the writer (no matter what the occasion was) that if a man is settled in a pastorate he always advises him to remain. Some one with large experience has written a little book entitled, "The Art of Candidating," in which he gives away many tricks of the trade. In this book he says: "In securing a call, the man who has given up his pastorate before he makes effort for another is at an advantage. . . . If a man is without charge, his friends will feel the imperative need of promptly doing something for him." But Russell H. Conwell says, "A man is a fool if he gives up one job before he gets another." Hence it appears that a man must play the fool before he can get much help from Dr. Rice or from his friends. In other occupations it is not necessary to give up one position in order to get a better. No wonder few young men are entering the ministry. This whole matter of locating pastors by independent action is in such an unsatisfactory condition that radical changes are needed.

A possible remedy is suggested in a resolution adopted by the Vermont Congregational Conference at its last meeting as follows:

"Resolved, That this Conference notes with satisfaction that most of the Associations have chosen advisory committees. We recommend that churches freely ask and cordially accept suggestions from this committee; and particularly do we urge that churches in need of pastors confer with this committee and thus discourage the custom of negotiating with men who offer themselves as candidates." A reasonable interpretation would apply this resolution not only to men who offer themselves directly, but also to those who do the same thing indirectly through solicited recommendations from their friends.

Here an ideal is presented, namely, that men who are ready for work should offer themselves to the advisory committee, without asking for a particular church, and that this committee, after investigating such men, should recommend them to churches where they seem likely to fit. To carry out this plan the several advisory committees in a state should work together through a correspondence committee. Thus worthy men who are not needed in one association can be sent to vacant churches in another. But the scheme will not work until the churches are educated to it. There's the rub. Agitation has educational value. Therefore, brethren, let us continue the agitation. Congregationalists need to be taught that too much independence is not good. W. C. C.

There may be larger worlds, and grander and better worlds than this; but this is a great world. Its mountains are God's thoughts piled up; its prairies God's thoughts spread out; its rivers God's thoughts in motion; its flowers God's thoughts in bloom; its harvests God's thoughts in bread; its dewdrops God's thoughts in pearls; and, whenever we look about us, every object smiles back upon us, and says, "I am but the gift of a gracious Father to His wayward children."—*Sam Jones.*

A Grist of Anniversaries

Centennial at Thomaston, Me.

Though the church was organized June 15, 1809, it was thought better that the centennial should be observed in connection with Old Home Week, and Aug. 8 was selected as the date for the services. This date was also the thirty-seventh anniversary of the dedication of the present edifice. A peculiarity of the church's history was that though occupying during its hundred years three houses of worship, each is now standing. The first was that erected in General Knox's day and to which that noted patriot was the largest contributor, including in his gifts a Paul Revere bell, still in existence. This meeting house with its annual Old Home service, is preserved for its historical association. The second building was occupied forty-four years and then sold to the Catholics, in order to follow the trend of business and social life nearer the center of the village. The present building, in excellent condition, has been used since 1872. The church has been served by thirteen pastors.

The relationship of the church to Maine institutions is shown by the fact that for over seventy years out of the century the pulpit has been filled by representatives of Bowdoin College, while Bangor Seminary has furnished pastors for more than half the whole period. It is the only church in the state that has had three pastors hold the responsible position of corresponding secretary of the General Conference.

While never large in numbers, the church has included in its membership and parish the representatives of the influential families of the old historic town. The program included a centennial sermon by Rev. C. D. Boothby of Calais, a former pastor; a historical address by Rev. E. M. Cousins, pastor for eight years; and the greetings by letter from the other two former pastors now living, Rev. C. H. Pope of Boston and Rev. J. W. Strout of Rehoboth, Mass. Oral greetings were brought from neighboring pastors and the pastors of all the local churches. In spite of the intense heat, all the exercises were carried out as planned, and must be counted as one of the pleasant events that mark the close of the present pastorate.

C.

Century and a Quarter at Bridgton, Me.

First Parish Church has celebrated the completion of 125 years of history. A pilgrimage was made by a large company to the old Peabody house, five miles away, where the church was organized in 1784. An appropriate memorial service was held in the quaint interior, and the pilgrims then visited other historic places, including the site of the first meeting house and the grave of the first pastor. At "an evening of reminiscence," two former pastors, Rev. E. P. Wilson of Fryeburg and Secretary Harbutt of the Maine Missionary Society made addresses and a reception followed. On Sunday, "the day of rejoicing," the anniversary sermon in the morning was delivered by Rev. George Lewis, D. D., of South Berwick, who comes from a family connected with this church for over a century. In the afternoon program came an historical paper by the pastor, Rev. S. T. Livingston, and addresses by Rev. F. H. Baker and Rev. C. N. Davie, pastors of South Parish and North Bridgton churches, both of which sprang from the original church between seventy and eighty years ago. The pastors of the three sister churches of the village, Universalist, Methodist Episcopal and Christian Adventist, brought greetings. The evening service was in charge of the Young People's Society and the principal address was given by Secretary Harbutt. This church has had sixteen ministers, the longest pastorates being those of Nathan Church, 1788-1827; Caleb Page, 1833-50; and "Father" J. T. Hawes, 1851-65.

L.

Two Centuries and a Quarter at Marblehead, Mass.

On Aug. 13 the historic old First Church celebrated the 225th anniversary of its organization with some simple yet fitting exercises. It is in reality the 274th anniversary, for it was in August, 1635, that

"Parson Avery sailed from Newbury . . .
. . . Away when duty led,
And the voice of God seemed calling, to break
the living bread
To the souls of fishers starving on the rocks
of Marblehead."

Though he never succeeded in reaching "the rocks of Marblehead," he ought, nevertheless, to be regarded as the first religious teacher and minister of this old parish. For forty-nine years a preaching station was maintained here, the supporters being regularly members of First Church of Salem, to which they returned to receive communion, otherwise worshiping and working at home; but in August, 1684, under the leadership of Rev. Samuel Cheever, a separate organization was effected and has continued till the present time, a strong force for truth and righteousness in the community.

The celebration began with the anniversary sermon in the morning by the pastor, Rev. J. W. Barnett, an attempt to give an interpretation rather than a history; and in the evening Rev. De Witt S. Clark, D. D., of Salem gave an address on Why I am a Congregationalist. On the real date of the anniversary was a special service at which reminiscences were given by some older members; letters were read from the two living former pastors, Rev. John H. Williams of Redlands, Cal., and Rev. Nicholas Van der Pyl of Haverhill, Mass., from former members and greetings from local and visiting pastors. An important feature was the attempt to clear the church of its debt, which had come to be a burden, and something over $1,100 were raised.

The field, always an important and interesting one, if we may judge by the decision of a former pastor, Rev. John Barnard, who refused the presidency of Harvard College, deeming the pastorate in Marblehead more important; and by the further fact that he and his predecessor, Rev. Samuel Cheever, each fulfilled a ministry of fifty-five years in this parish, is now rendered especially interesting and important by a large and steadily growing population of summer residents and sojourners, the presence of many of whom added interest to the celebration of this anniversary.

—B.

Ten Years' Pastorate in Oklahoma City

Short pastorates in Oklahoma are the rule, and not a few times the ruin of our churches. Hence the celebration of the tenth anniversary of Rev. T. H. Harper as pastor of Pilgrim Church, Oklahoma City, was unusual and important. It was the first ten-year pastorate of our denomination in Oklahoma, and so far as I know the first of any denomination. It was begun in a city of less than 10,000 population, which is now nearly 60,000; with a church of ninety members and now has 440; a Sunday school of 250, now 850; a property valued at $3,500, now worth $30,000.

The church has been built up in the face of a panorama of changes; only twenty-four members remain who were on the roll ten years ago. The church has been developed out of practically new material, about ten per cent. of its membership being previously Congregational. But its long pastorate has also meant much in this rapidly growing city; other pastors have come and gone, he alone has remained to connect the religious and moral forces. The church, under his earnest leadership has become a force for moral improvement and civic righteousness. This decade has been of inestimable value to our denomination in the state. A short pastorate bears lightly local responsibilities and scarcely touches state problems. Mr. Harper has been vitally connected with all the developments of the denomination's work.

C. G. MURPHY.

OUR NATIONAL DISEASE

Caused by Coffee.

Physicians know that drugs will not correct the evils caused by coffee, and that the only remedy is to stop drinking it.

An Arkansas doctor says:

"I have been a coffee drinker for 50 years and have often thought that I could not do without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought determined to use Postum for my morning drink.

"I had the Postum made carefully according to directions on the package, and found it just suited my taste.

"At first I used it only for breakfast, but I found myself getting so much better that I had it at all meals, and I am pleased to say that it has entirely relieved me of indigestion. I gained 19 pounds in four months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it.

"At the end of the year she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

Read "The Road to Wellville," in packages.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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The Church and Amusements

In a supplementary letter to the *British Weekly*, Rev. F. B. Meyer takes up other phases of the question of amusements as related to the Christian life than those to which we made recent reference. He repeats that he has no quarrel with recreation; but he draws a distinction between amusements which are proper for the churches as a part of their work for influence or money-gathering and those which hurt that influence. In regard to amusements in the institutional churches he says:

"They serve a good purpose, when it is clearly understood that they are intended for those who are in some way connected with the operations of the church and school. If the institutions and amusements are intended to draw people into our churches, they seem to me a mistake. . . . The church is not called upon to amuse the world, but to recreate its own adherents, so far as there is need; it always being understood that the home life must not be interfered with."

In regard to the practice of using questionable amusements as a means of making money for the work of the church, he speaks more strongly:

"But in the speech referred to *I was dealing with another practice*, which is rife, I lament to say, in many places, on premises belonging to the Church of England, and shows a tendency to invade those of the Free Churches, of raising money for church purposes by public whist drives, followed too frequently by a dance. I confess that such practices fill me with shame and grief. . . . My grandfather and uncles used to play whist; they said it was a game involving the highest intellectual qualities; but they never played for money. Surely there is a world of difference between a rubber of whist played under such circumstances and a whist drive organized by curates or Free Church ministers on church premises for the support of Christian work."

The evils complained of seem to be far more advanced in England than America. Our lapses in church entertainments are more apt to be in the direction of frivolity, silly vapidity and irreverence than of gambling. But the danger is real and Mr. Meyer's warning timely.

A Congregational Classic

A notable addition to the literature of Nonconformist history in the days of Queen Elizabeth is *An Historical Introduction to The Marprelate Tracts*, by William Pierce (Dutton. $3.00). These famous tracts effectively employed the weapons of wit and satire to defend the Nonconformists against the persecutions of the Established Church. The author justly describes them as a plea in favor of religious and civil liberty and a protest against the effort of queen and bishops to rob the people of their constitutional rights. They were amazingly popular. What serious writing could not have accomplished these witty papers effected. Secretly printed and distributed, they were read by every one, rich and poor alike, and created great excitement.

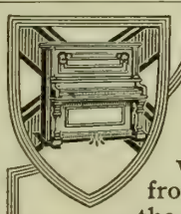
Bishop Whitgift employed every means to prevent their publication and to find and punish their authors or publishers. Yet seven of the tracts were issued. Men were imprisoned, tortured with rack and thumbscrew, heavily fined and some suffered death, but the secret of the authorship of the tracts was effectively concealed and has never been discovered with certainty. Mr. Pierce says of Martin Marprelate: "He was our first prose satirist. He was a writer of marked individual genius. He had an easy mastery of the resources of our language. To realize his wit, the keenness of his satire, his idiomatic raciness, we have only to compare him with the professional scribes hired to write him down."

In his historical introduction Mr. Pierce says: "It was left to the American writer, Dr. Henry Martyn Dexter, in his 'Congregationalism As Seen in Its Literature,' to fully appreciate the great qualities of this unknown writer, and to disentangle him, in some measure at least, from the misrepresentations heaped upon his name." Dr. Dexter conjectured that Penry was the printer and probably Barrowe, while in prison, the writer. Mr. Pierce shows conclusively that Penry was one of the men who arranged for the printing and distribution of the tracts. But he gives good reasons for rejecting the name of Barrowe as author. His own opinion is that, of the seven tracts, four were written by Job Throckmorton and the other three by Penry.

The present book opens with a review of the thirty years that preceded the publication of the tracts, explaining the conditions that called them forth. The remaining two-thirds of the work describes in fascinating detail the adventurous and perilous undertaking, the vain efforts made to crush it by force and render it ineffective by printed reply, analyzes the character of the tracts and elaborately discusses the question of authorship. Mr. Pierce intimates that if there is a demand for it the present work will be followed with a reprint of the tracts. We hope this will be accomplished, for here the tracts are quoted all too sparingly and the appetite of the reader is whetted for more.

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Church and Ministerial Record

Calls

CHARLTON, ALLEN S. (Lic.), Heath, Mass., to Weston, Vt. Accepts.

CHARLTON, EMMANUEL C., S. Dartmouth, Mass., to Heath, where he was pastor twenty years ago during the union of the Baptist, Congregational and Methodist Churches. Accepts.

DEROME, JULES A., Towner, N. D., to Centerville, S. D. Accepts.

DEVITT, THEOPHILUS S., Branford, Ct., accepts call to *First*, Winona, Minn.

EDMONDS, ROB'T H., *Mayflower*, Mansfield, O., to Olympia, Wn. Accepts.

ERICKSON, AUGUSTUS, *Swedish*, Boston, Mass., to *Mission Tabernacle*, Rockford, Ill.

EVANS, J. CHAS., Wayne, Ill., to Cooperstown, N. D. Accepts.

GRAVES, ARTHUR G., *Olive Branch*, St. Louis, Mo., to Fairfield, Io. Accepts.

JOHNSON, CHRISTIAN S., Osseo, Wis., to Hankinson, N. D. Accepts.

MALLORY, IRA O., Ortho, Io., to Manson. Accepts.

MCGRATH, CARLOS S., Zanesville, O., to (*Presb.*), Apple Creek. Accepts.

NICHOLS, JOHN R., *First*, Marietta, O., to *Rogers Park*, Chicago, Ill. Accepts to begin Oct. 15.

RICHARDSON, JOS. B., Oberlin, O., to McKeesport, Pa. Accepts and is at work.

ROBERTS, RUEL W., Abingdon, Ill., to Edgerton, Wis. Accepts.

TREAT, J. CALVIN, Claridon, O., to Chickasha, Okla. Accepts.

WHEELER, EDGAR C., Rockland, Mass., to *Pilgrim*, Tacoma, Wn. Accepts.

WINSLOW, LYMAN W., Woodland, Cal., to Paradise (P. O., Orloff, Cal.) Accepts and is at work.

WOLFE, ALEX. J., Perkins, Io., to Gilbert Station. Accepts and is at work.

Resignations

DUTTON, CHAS. H., Watertown, N. Y., to take up special studies in Oberlin.

EDMONDS, ROB'T H., *Mayflower*, Mansfield, O., after nineteen years' service.

FULLER, MONTIE J. B., Plainfield, Mass.

GRAVES, ARTHUR G., *Olive Branch*, St. Louis, Mo.

HALES, JOHN J., Olds, Io.

JONES, CARL S., N. *Woodward Avenue*, Detroit, Mich.

MALLORY, IRA O., Otho, Io.

MCGRATH, CARLOS S., Zanesville, O.

NICHOLS, JOHN R., *First*, Marietta, O.

ROBERTS, JAS. H., W. Suffield, Ct.

VINING, ROSCOE H., *South Avenue*, Syracuse, N. Y.

Recognition

NEWCOMB, EDW. H., *Plymouth*, Framingham, Mass. Sermon by Rev. Smith Baker. Other parts, Rev. Messrs. A. F. Travis, T. H. Root, L. R. Eastman, C. H. Daniels, J. J. Walker.

Meetings and Events to Come

NORTHFIELD POST CONFERENCE, August 17, Oct. 1.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

STATE MEETINGS

Montana, Great Falls,	Sept. 14.
Kentucky, Williamsburg,	Sept. 14, 15.
Washington, Tacoma,	Sept. 21, 22.
North Carolina, Charlotte,	Sept. 22-26.
Colorado, Pueblo,	Sept. 28-30.
North Dakota, Carrington,	Sept. 28-30.
Idaho, Mountain Home,	Oct. 1.
Wisconsin, Appleton,	Oct. 5-8.
Minnesota, Minneapolis,	Oct. 10-12.
Nebraska, Lincoln,	Oct. 18-21.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BROWN—In Wellesley Hills, Mass., Aug. 30, Louisa Brown, daughter of Charlotte Hale and the late Charles B. Richardson.

HOLMAN—At the Congregational parsonage, Southport, Ct., Aug. 22, Sarah Elizabeth Hemenway, widow of Edwin Holman, in her eighty-sixth year.

MISS ANGELINA KIMBALL

who died at Andover, Mass., Aug. 28, aged eighty-four years, was a native of Boxford, had her early home and education at Bradford, and was for nearly fifty years matron in Abbot Academy. She was a woman of bright mind, warm heart, earnest faith, and rare capacity for quiet, Christian usefulness. Her whole life was full of kindly thought and helpful effort in her Master's name, for the welfare of others. She richly deserved the loving esteem in which she was held by all the alumnæ of the Academy. Her funeral at Draper Hall was conducted by Rev. Everett S. Stackpole, D. D., of Bradford, and Rev. J. Austin Richards, pastor-elect of Mt. Vernon Church, Boston.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping."

C. C. C.

When you tell a student that he must exercise self-control, restrain his appetites and passions, be kind and just and helpful to his fellowmen and do to them as he would wish them to do to him, and that he must be reverent if he would lead a truly manly life, you are teaching him a large amount of truth: it may not be religious, technical religious teaching, but it is Christlike teaching, for it is in the interest of noble character for which Jesus himself so earnestly labored.—*President Cyrus Northrop.*

Charitable Societies

American Seaman's Friend Society

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REV. G. MCPHERSON HUNTER, *Secretary.*

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Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston. Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

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Facts About Food Worth Knowing.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Catholics and Modernism

The whole force of the greatest and most dominating organization that the world has ever known has been thrown against an unorganized and scattered company—enough, one might think, to make short work of a rebellious uprising and to drive into hopeless exile any dreamers of reform. But what is the actuality? The Vatican has succeeded in putting out a few scholarly periodicals; in their places others more popular have appeared. It has persuaded some enlightened teachers to relapse into the obedience of silence for a season, yet without actual recantation of their opinions; others it has forced to stand by their own conscientious intelligence before the world. It has prohibited the publication of some Italian magazines, only to increase their circulation. It forbade the faithful to read the Programme of the Modernists, and a new and enlarged edition was called for by the public. It enjoined the Bavarian bishops to see to it that the people read the "catechism and good books," and it obtained from the civil authority of Innsbruck the confiscation of a lecture by a Modernist professor of canonical law, only to cause forty-three editions of it to be issued within a short time, and to lead many thousand liberal German students to organize a strike in behalf of the freedom of academic teaching. The Index of prohibited writings increases; but it cannot keep up with the Modernist press. In short, the Encyclical *Pascendi,* which aimed to destroy by a blow a heresy of the schools, has succeeded in creating a literature of it for the people. It commands the utmost vigilance in every diocese in searching out Modernist ideas; and in Rome itself, under the very shadow of the Vatican, a scientific-religious publishing society has been established, and its issues, increasing in power as well as in number, are now to be found scattered through many lands.—*Dr. Newman Smyth.*

What Man Wins by Female Suffrage

The female suffrage movement is simply the breakdown of the pride of woman; her surrender of that throne of satire, realism and detachment from which she has so long laughed at the solemnities and moderated the manias of the mere politician. Woman tempered the gravity of politics as she tempers the gravity of golf. She reminds us that it is only about things that are slightly unreal that a man can be as solemn as that. The line of life was kept straight and level because the man and the woman were pulling at opposite ends of it in an amicable tug-of-war. But now the woman has suddenly let go. The man is victorious—but on his back. The Suffragettes are victims of male exaggeration, but not of male cunning. We did tell women that the vote was of frightful importance; but we never supposed that any woman would believe it. We men exaggerated our side of life as the women exaggerated the dreadfulness of smoking in the drawing-room. The war was healthy. It is a lovers' quarrel which should continue through the ages. But an awful and unforeseen thing has happened to us who are masculine: we have won.—*G. K. Chesterton, in Littell's Living Age.*



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More detailed program will be presented later.

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Matins

Dear Lord, another day
  Unto us Thou dost give;
Grant us Thy gracious care, we pray,
  And show us how to live.

For labor, keep us strong;
  Let love make light each task,
And fill our hearts with joy and song:
  These blessings, Lord, we ask.

Guide us where'er we go;
  Our hope and faith bind fast,
That we Thy holy peace may know
  When this brief day is past.

Thou art our Life and Love,
  Our Comforter and King;
Thou art our Lord, our Light above:
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Contents 18 Sept., 1909

FEEDING THE ROOTS OF LIFE 361

THE BIBLE AND THE SPIRITUAL LIFE 368
CHARLES W. ELIOT

JAPAN AND THE NATIONS 369
REV. J. H. PETTEE

LABRADOR REVISITED 370
"MR. MARTIN"

RELIGIOUS PROSPECTS IN ENGLAND 371
BASIL MATHEWS

LIVING WITH HER NEIGHBORS' CHILDREN 372
SUSIE B. WIGHT

THE NEW LITTLE GIRL ON THE STREET 374
SARA S. ABBOTT

FROM PUTTY TO WITCHGRASS 374
FRANCES J. DELANO

REGULAR FEATURES

Event and Comment	362
Editorial in Brief	366
In the Congregational Circle	367
Personalia	367
Closet and Altar	373
For Endeavorers—Topic for Sept. 26	373
The Children's Pulpit	374
Among the New Books	375
The Firelight Club	376
Church and Ministerial Record	387
Meetings and Events to Come	387
Marriages and Deaths	387

CHURCH NEWS

Boston	378
New York	378
Laymen in Council	379
Chicago	380
Seattle Entertains Prison Association	382
Canadian Viewpoints	383
Church and School	384
From the Northwest	385

THE CONGREGATIONALIST

and Christian World

SUCCEEDING

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This Week

President Eliot's noteworthy contribution on "The Bible and the Spiritual Life" will be the feature of this number first read by many, yet it does not overshadow other articles of timely interest. ¶ Just now when Prince Kuni of Japan is receiving honors in this country the comprehensive survey of the present relation of that Empire to other nations is particularly opportune. The writer, Rev. J. H. Pettee, D. D., has long been our correspondent in Japan and has just come home to America for a well-merited furlough. ¶ Another and quite different quarter of the world, and one which the Arctic explorers have just now made the center of the world's attention, is brought to view by "Mr. Martin" in his article on Labrador today contrasted with the Labrador which he knew as a pioneer missionary some years before Dr. Grenfell was born. ¶ And still another section of the globe is heard from in the newsy letter from London, picturing vividly current social and religious conditions in England. ¶ Turning from the life of the world as reflected in these articles to nearby interests, every one to whom his neighbors' children are more or less of a problem will read the article by Susie Bouchelle Wight with satisfaction and will perhaps find in it some solution for the problem. ¶ Dr. Forbush, concerning whose "Firelight Club" appreciative letters come to us every little while, has just the right word to incite young people to make this autumn and winter count in the development of their own lives.

Next Week

The fruitage of another literary competition will have a central place. We have received twenty-five responses to our offer of a prize for the best article telling what the writer had learned from his or her summer experience. Interesting, too, are some of these responses, showing that their writers have used eyes and ears to good advantage. ¶ Another feature will be "Notes on a Western Cruise" by Charles A. Brand, recently editor of the *Pilgrim Teacher*, now traveling in Idaho and Washington and having all sorts of unusual adventures which he describes with characteristic humor and insight. ¶ A representative of *The Congregationalist* will report the important conference on China and the Far East at Worcester.

A Look Ahead

Not to anticipate in detail our annual prospectus soon to be issued, we would hint that the next fifteen months are going to bring many good things to our readers and some features quite out of the ordinary. How, for example, would the readers of "A Man's Faith" by Dr. Grenfell relish another series in the personal vein from him? And we can extend the expectation of a series of contributions of an autobiographical character from Dr. Gunsaulus that will be intensely interesting to all who know the famous Chicago preacher. Dean Hodges of Cambridge will furnish a series of devotional articles and some contributions of special worth along social and industrial lines will be forthcoming from Prof. Walter Rauschenbusch of Rochester Seminary and Dr. S. G. Smith of St. Paul.

FROM THE MAIL BAG

We liked the "Tangles" very much, and hope you may have that department again.
Providence, R. I. S.

[Several other letters have been written asking for the restoration of Tangles. Are there more readers thus minded?—EDITORS.]

I want to express my great pleasure with the issue of Aug. 28, specially with its tribute of regard and esteem for my prime favorite, Oliver Wendell Holmes.
New York. J.

I have wanted to thank you, ever since your issue of Aug. 7 appeared, for that article for parents on an "Ignored Subject." For many years I have felt very strongly on the subject, and rejoice each time I see it set forth so simply (as it should be) as well as beautifully. I hope to present it in good time to my own wee son of ten weeks. I get very little time for reading now, but find that "where there's a will there's a way," and by reading only the best, which of course always includes *The Congregationalist*, I do quite a bit of cramming.
Jamaica Plain, Mass. H.

ONE HUNDREDTH ANNUAL MEETING OF THE AMERICAN BOARD

Minneapolis, Minn., October 13-15, 1909

The Board has just completed one of the greatest years in its history. Through the "Together Campaign" we have provided for the debt of three years' standing and have closed the books for the current year with a credit balance. We should go up to Minneapolis full of gratitude and enthusiasm. The 100th annual meeting will be a notable one in many ways. An unusually strong body of missionaries will bring news of intense interest from the field; the marvelous achievements in Turkey will be given a conspicuous place; prominent pastors and laymen will speak; Dr. Gladden will preach the sermon; a great joint session will be held on Thursday evening with the National Congregational Brotherhood; large attention will be given to practical discussions; and, most important of all, everything will be co-ordinated to produce, under God, a deep spiritual impression. Those who come to Minneapolis should receive a great blessing, and our Congregational churches should be enriched immeasurably. We urge all who can to come. Pastors should attend if possible. We hope for a larger attendance of Corporate Members than for several years past.

Announcements will be made later as to arrangements with the railroads for reduced rates, but it can be said now that a rate of a fare and three-fifths will be allowed east of Chicago and of a fare and a half west of Chicago on the certificate plan.

JAMES L. BARTON,
CORNELIUS H. PATTON,
Corresponding Secretaries.

The Main Points

A Study in Christian Belief

BY

CHARLES REYNOLDS BROWN

Author of
"The Strange Ways of God" and "The Gospel of Good Health"

A CLEAR, concise, and candid statement of the chief point of our Christian faith. This book is not intended as a learned treatise on systematic theology, nor was it written for students of metaphysics. *It is intended, however, for busy pastors* and thoughtful laymen, who, in this time of transition, desire to have the cardinal doctrines underlying our Christian heritage restated in terms of actual life and in accordance with the more modern way of religious thinking.

There are ten chapters, stating in simple, untechnical language the writer's views as to the cardinal doctrines of our religion, with a concluding chapter on "The Creed of a Christian." The arguments are clear and convincing, and the spirit is reverent and evangelical.

Bound in brown boards, with white cloth back, label printed in two colors, gilt top. 312 pages

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175 Wabash Ave., Chicago 14 Beacon St., Boston

The Sixty-third Annual Meeting

OF THE

American Missionary Association

WILL BE HELD IN

Burlington, Vt., Oct. 19-21st, inclusive.

This important missionary convention of our churches opens on Tuesday afternoon, Oct. 19. The Annual Sermon will be preached by Rev. S. H. Woodrow, D. D., of Washington, D. C., in the evening and will be followed by the Communion.

Experts and specialists in various lines of philanthropic and Christian service will represent the mission work. The field of the A. M. A. has been greatly enlarged during the past few years and includes some of the most important problems affecting our nation's progress. Burlington presents an interesting center for such a convention.

The Annual Meeting is a delegate convention of the churches. The following represent voting body at the meeting.

Every state and local conference or association is entitled to send two elected delegates each to this convention. Every contributing local church is entitled to representation by pastor and two elected delegates. Life Members are also entitled to the privilege of voting.

Transportation will be furnished at special rates. Entertainment is cordially extended by the churches of Burlington.

More detailed program will be presented later.

Correspondence may be addressed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt.

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Feeding the Roots of Life

Is there a gospel which glorifies fruits of the Spirit but ignores their source?

We have earnest men among us who contend that the real roots of life are material conditions. They center their attention on the physical basis of life, and they see little or nothing else. To them the environment is everything. To bring in the Kingdom of Man there must be a redistribution of the products of labor; and by labor they mean little more than hand craft, all wealth consisting in worldly possessions and happiness in physical comfort. To double a man's wage without much reference to skill or service; to move the family from a three-room tenement to a five-room house, with no necessary improvement in manners or morals; to substitute broadcloth for homespun, regardless of the quality of the heart that beats within the clothes; to take the abnormal, and perhaps unjust, income of the millionaire and divide it among his operatives, leaving them in all their old habits—to do these things would mean, according to this gospel, adequate human progress.

But are the real roots of life in things? Is the problem of life as simple as this: the methods of progress as materialistic as these? The importance of environment is obvious. But is it exclusive and supreme? A better wage is good, if it goes along with more goodness. But does the better wage necessarily make better life? A juster distribution of profits is most desirable. But would this simple economic operation deepen and purify the springs of joy? Is it not true that a wider distribution of truth and love is the most valuable asset of civilization? To equalize opportunity and develop spirituality will give more enduring happiness than equalizing bank accounts. Increase of wages is only one of the fractions of life.

To feed the roots of life, we must go into the heart rather than into the pocket. The expectation that blessedness lies in what a man gets is the deadly superstition of the market place, more harmful than any theological vagary. Larger tenements for laborers? Yes! But it would be better for many a family to move into a smaller rather than a larger house, if more hope, faith and love should issue from this domestic change. Automobiles for all? Yes! But it would be better for every one to go afoot in righteousness than to ride far and wide with a dying conscience and a hardening heart.

It is the fashion of the hour to neglect the roots of life for the branches. The heart of man has become exceedingly sympathetic. Philanthropic enterprises abound. Public sentiment has grown very sensitive to want, cruelty, suffering, injustice. On every side people are saying: We must *do* something for humanity. The world-motto is "Lend a Hand." The universal rallying cry is, not "faith," not "sacrifice," but "service." And certainly over much of this humanitarian activity every follower of Jesus will heartily rejoice. The only form of Christianity worth having is "applied Christianity." A faith that does not bear fruit is indeed dead.

But there are dangers even here. Does this philanthropic policy, as a rule, penetrate to the roots of life? Much that is being done reminds one of the husbandman who, to save the life of his tree, paints its trunk, varnishes its leaves and ties fruit on its branches. But the ever present judgment was well described by the Master, "Because they had no *root,* they withered away." And his prescription for increase of Inner Life still points the way of salvation: Dig about the *roots* and enrich them. The branches may bear the fruit, but the roots bear the branches. The soul is the ultimate source of fruitfulness. We do not have too much charity, but we do have too little Christian nurture. We do not have too much preventive medicine, but we do have too little preventive grace of God, for the spirit is more than the flesh. To lend a hand that is worth lending, we must have a great heart to work through it. To be a fruitful servant, the Christ spirit must abound in us. Self-sacrifice is glorious and helpful in proportion to the magnitude and excellence of the individual who sacrifices.

It is the specific task of the Christian church to feed the roots of life; and by enlarging the sources of spiritual power it accomplishes the most practical work that can be done for the human race. If the church were made more effective, as it would be if all good people would support it as they ought, much of the superficial philanthropy of the day would not be needed. Put the grace of God into the heart of the drunken husband—better still, get it into the heart of the boy before drink is tasted—and then clothes for his ragged children, a day nursery for the baby that the wife may support the family by scrubbing in some other home—these would be unnecessary.

How often we merely toy with the fringes of life, when we ought to be feeding its roots! The church must indeed *do* something; but the supreme thing for it to do is to enthrone the spirit of Jesus in the heart, and then, not only the divine doing but the diviner living will follow. The larger and nobler soul will be worth more than double pay or more skillful fingers.

A church that fails to set its people at work for the community is a failure; but a church that neglects the sources of spiritual life in multiplication of the machinery of social service will not long run its machinery. Effective reforms do not begin in economic policies, but in the growing soul, which grows because it feeds on the truth and love of God. The gravest danger today is the tendency on the part of many earnest people to divorce social betterment from its spiritual source. A new social order can only issue from regenerated hearts. A renewed life is the supreme preparation for a glorified humanity. The spirit of Christ in the soul will make a larger heaven for the individual and his community than any possible redistribution of the products of labor.

Unfortunate, indeed, will it be if in our impatience over social evils we confine our efforts to a socialistic program that ignores the spiritual roots of life.

Event and Comment

President Eliot on the Value of the Bible

President Eliot has been subjected to more than his share of ignorant abuse for an address at the Harvard Summer School of Theology, which has not yet appeared in public in its true form. When that appears we shall be interested in commenting upon it as the expression of one of the leaders of our education upon the greatest of all themes. In the meantime we take pleasure in offering our readers a full and corrected report of what President Eliot said to the Christian young men of his university on the Bible as the source of our spiritual conceptions and the imagery of religion as we know it. If it deals with intangible and imponderable things, they are not less important for that, and we ask our readers to note particularly what he says of the reality of these spiritual values as ascertainable only in the school of experience. "We cannot feel assured of these intangible things except through our experience of life; and in our lives almost all reasoning is moral reasoning and not demonstrative reasoning." Whatever the dry test of the laboratories or of the libraries may have to tell us of the worth of the Bible, its true value and its true demonstration must ever be found in the experiment of living. The witness of the human need and its satisfaction through the teachings of the Bible is both its vindication and its invitation to needy men.

Peary's Story—Cook's Return

The full story of Peary's journey has been telegraphed and is a record of careful preparation, daring adventure and exceptional enjoyment of what we call good fortune in conditions of weather and the ice over which the journey was made from the base of supplies. How much depended upon these latter conditions the story itself shows. The pressing danger of the trip came from the open lanes or "leads" where the wind had separated the sheets of ice, leaving impassable spaces of open sea. These were found, but never so as to put a final stop to the advance. Once the thin ice covering one of these breaks broke as the last sledge left it for the older ice. Again and again the break closed up again or it was possible to ferry across on ice cakes. Instead of growing harder and harder, the way improved after getting away from the edge of the continental shelf to the deep sea, and journeys of twenty miles or more in a day became possible. The support of his companions, American, British and Eskimos, seems to have been loyal and effective. The experience of eight earlier Arctic journeys had brought the equipment to perfection. The sea, however, took its toll of the expedition, Prof. Ross C. Marvin of Cornell University losing his life in one of the open leads.——In the meantime Dr. Cook has been an honored guest in Copenhagen, and left Denmark on his return to America with the enthusiastic support of Danish public opinion. The University of Copenhagen gave him the degree of Doctor of Science and the King ordered a salute as he left the harbor on his way to the steamer. In another week the two explorers will be on American soil. The steamer which carried Peary to his starting point over the Arctic ice will take part in the Hudson-Fulton celebration. Two American wives will have their far-traveled husbands home again. And both of them, we hope, will be proved to be good men and true—as they are unquestionably brave and enduring.

The Polar Claimants

We have positive assurance now that the North Pole is covered by the drifting ice of an open ocean. Students of geography had reached the conclusion that this was the fact before Cook or Peary made their dash from the last point of American land. The solemn questions as to political ownership in the British Parliament and the Canadian newspapers are nonsense. If Peary "nailed the flag to the pole" he brought with him the pole as well as the flag, and in ten minutes it had drifted away from its true place. There can be no permanence of record on an ice cake. This fact must be remembered when we think of the disgraceful controversy which has robbed the American people of much of their pleasure in the attainment of the goal of Arctic endeavor by one of their own people. The evidence of that attainment must be altogether in recorded observations and experiences backed by the weight of private character. Until these can be submitted to the judgment of competent and impartial judges, sensible people will pay as little attention as possible to the accusations and recriminations which have filled the



Photo by courtesy of Boston Herald
ROBERT E. PEARY

newspapers. Both the discoverers belong to learned professions which claim for their practitioners the name of gentlemen. One has realized from the first that he must account for himself before a tribunal of specialists, and has maintained a careful moderation of speech. The other would do well to remember that public abuse of a rival is not the way to commend his own case to the public. The issue of personal veracity which he has raised cannot be settled in the newspapers.

By way of contrast it may be well to remember that the South Pole, so nearly reached by Lieutenant Shackleton, is probably at a point some thousands of feet above sea level, but covered with the ice cap of the great southern continent. If any one desires to know how the poles really look, let them study Professor Lowell's photographs of the polar regions of Mars, remembering, however, that the ice caps of the earth are larger in proportion.

The Missionary as Explorer

In his graphic and forceful article in *Everybody's Magazine* for September, E. Alexander Powell credits the pioneers of the cross with having made larger contributions to com-

merce, geography and the advance of science and civilization in distant parts of the earth than any other explorers. "If commerce follows the flag," he says, "the flag follows the missionary," and "The prayer book and the Bible have proved more powerful than the rifle and the machine gun." No missionary has yet penetrated to the North Pole, but it is worth noting that the Danish ship which brought Dr. Cook to Copenhagen bore the name of Hans Egede, who nearly two hundred years ago went from northern Norway to Greenland. He had obtained the support of the Danish king, Frederick, who in the early part of the eighteenth century equipped a number of missionary expeditions to the various dependencies of Denmark. Egede had been a pastor, but the appeal of Greenland was so strong that he spent fifteen years there, encountering exceptional hardships and meeting with comparatively slight success. Instead of Danish colonists whom he expected to find, there was only a handful of degraded Eskimos, but he and his wife devoted themselves to their conversion, and held on until other missionaries came to take their place. Two of his converts in due time were brought to Copenhagen and attracted the attention of Count Zinzendorf, who induced two of his Moravian brethren to offer themselves for service in Greenland.

Eskimos and the Gospel

The Moravians have always been ready to brave the Arctic cold, and today their missions are found here and there along the Greenland and Labrador coast. The most northern missionary station in the world is said to be at Upernavik, Greenland. More familiar are we with the work of such men as Dr. Grenfell, the northern part of whose great parish includes many Eskimos, he being their main reliance for medical aid; and with Frank Cross's work at Wales, Alaska, whose church is entirely made up of Eskimos. Now that the attention of the world is centered upon polar explorations and incidentally upon the Eskimos, without whose assistance the goal of the explorer could never have been reached, it is gratifying to remember that for the space of two hundred years those odd specimens of humanity have been the object of missionary interest and service. Compared with what has been achieved in India, China or Japan the Arctic mission work may seem meager, but the gospel has proved itself even there a redeeming and uplifting agency, and those who have carried it thither have furnished conspicuous examples of self-sacrifice and valor.

A Brutal War Ended

The Pressed Steel Car Company and its striking employees at McKee's Rocks, near Pittsburg, have for several weeks been engaged in a war whose movements and casualties attracted increasing attention in the daily newspapers. Their reports have mentioned the general demands made by the working men for changes in their relations with their employers, most of them in the interest of fair dealing. The increase of wages was only one of them. The general public is not well enough informed of the situation to pass intelligent judgment on them. The company, as usual in similar cases, refused to compromise or arbitrate or discuss the disputed matters, and demanded protection by the state authorities in carrying on its business in its own way. The employees refused to return to work without concessions to their demands, or to allow other men to take their places. The company, which owned their homes, undertook to turn them and their families into the streets, imported other men as strike breakers, advertising in the daily papers: "Syrians, Poles and Roumanians preferred. Steady employment and good wages to men willing to work." The passions of the evicted men soon grew beyond control; they attacked the men brought in to take their jobs, resisted the police authorities that tried to restrain them, and the war was on in earnest. At least eleven persons were killed and many were wounded. After great suffering and loss to the community the war is ended by the company agreeing substantially to the terms at first demanded by its employees, except that for increase of wages, which is to be settled later.

The Rights of the Public

Has not the public rights which have been ignored in this war? It provides by tariff laws protection to both parties from foreign competition with their business. It has to endure discomforts and dangers while the war is going on. It has to pay the cost of police protection and to furnish from its ranks men for this service when called on. The local community has to endure the wreckage and desolation which follow such a war. That means a vast amount of suffering which is never described in the newspapers, especially to innocent women and children. Will not the time come when the long-enduring public will say to the warring parties: We have interests in this conflict as great as yours. We cannot take sides nor arbitrate between you. But we can and will bring this war to an end. You may each choose arbitrators and we will choose our share of their number. We will not compel you to arbitrate your differences. But the party that insists on having its own way at all hazards shall withdraw from the struggle and keep the peace.

Veterans of the Wars

The veterans of the old wars are passing off the stage. Lieut. Gen. Henry Clark Corbin, retired, who died in New York, Sept. 8, will be chiefly remembered in our military annals as the organizer of our army in the Spanish War. He entered the army as a volunteer and did good service in the Civil War, being transferred to the regular army with the rank of second lieutenant from that of brevet brigadier general of volunteers. General Corbin had a magnetic personality, an unusual mastery of details and perfect confidence in his own merits and capacity. He had the ear of successive Republican presidents, and the shaping of the army was largely intrusted to him. If he had a marked capacity for making friends, he also knew how to earn dislike and nourish quarrels. His long wrangle with General Miles—a man of kindred weaknesses of temper but of a larger military ability, was a genuine misfortune to the country in the Cuban campaign. General Corbin's indefatigable industry and personal bravery in the earlier stages of his military career will long be remembered to his credit. The political, manipulative and spectacular side of his career and the undue supremacy which he obtained and maintained in the counsels of the War Department do not make for the honor of the country. The adjutant general of the army should never be a vain man nor a politician.

A soldier of a wholly different type was Gen. Edward Moody McCook, one of the "fighting McCooks," and famous as a cavalry leader in the Civil War, who died in Chicago, Sept. 9. Like General Corbin he was a native of Ohio, but traveled westward, and after the Pike's Peak excitement began his public career as a member of the Kansas territorial legislature of 1859. General McCook's most famous exploit was the raid which prevented the relief of Atlanta by the destruction of Hood's entire transportation train and the capture of a large number of field officers. He left the army to become minister to Hawaii, and returned thence to serve two terms as territorial governor of Colorado.

The Hudson-Fulton Celebration

New York has judiciously combined the two chief nautical events of its history in the Hudson-Fulton celebration which begins on Saturday, Sept. 25, and continues for a fortnight. Hudson's discovery was incidental to his search for a passage through the new continent to the markets of the Far East. He returned to Holland and the next year started on his fatal voyage to the northern sea which bears his name. His voyage will be represented to the eye in the celebrations by a reproduction of his vessel, the Half Moon, built in Holland and manned by sailors from the Dutch navy in the dress of

Hudson's time. The tidal estuary which Hudson explored as far as the site of Albany afforded an ideal experiment ground for early steam navigation. Fulton was not the pioneer in the application of steam to navigation, but he reached the first conspicuous and commercial success in the Clermont, a reproduction of which on the original scale is to be another feature of the great water parades. The interest of the celebration has become international through the co-operation of Holland and the coming of ships from the navies of Great Britain, France, Germany and Italy. Our own navy will be represented by fifty-three vessels, including sixteen battleships. The smaller ships of this great fleet will accompany the river craft in a parade as far north as Albany. A rightful part in this celebration will belong to the mother church of the New York settlements, the Reformed Protestant Church of New York, which has been in continuous activity since 1628.

Mexican Floods

Northern Mexico is getting the rain which is greatly needed in some parts of the United States, and this in addition to its own share. In the state of Tamaulipas a large section along the San Juan River has been inundated with loss of life mounting into the hundreds. Rain fell in the valley of the Santa Caterina River for four days, registering seventeen and one-half inches. Many thousand persons have had their homes swept away, the death roll is more than 3,000 and the damage to property is estimated at more than ten million dollars. The Wells Fargo Express Company offers to carry free over its lines all shipments for the relief of flood sufferers consigned to the United States Consul General at Monterey. The amounts thus far contributed to this country have not been large, apparently because few systematic efforts have been made. The Emperor of Germany has given $2,500. A number of Americans have been among the sufferers. The Presbyterian mission school at San Juan has been for several days cut off from all communications, and teachers and pupils are reported to be suffering for lack of food.

Labor Unions and the Church

Although the second Sunday in May has been officially appointed, at the request of the American Federation of Labor, as Labor Sunday, many pastors held special services on the day preceding Labor's holiday. At Holyoke, Mass., Rev. E. B. Robinson invited the city's twenty-four labor unions to an evening service, and according to the press reports they responded heartily, some marching to worship in a body. The pastor gave an appropriate sermon on the church and the wage-earners, a subject which he also treated in the pastoral functions course at Yale Divinity School this year. In East Boston, under the auspices of Maverick Church, a similar service in behalf of industrial interests was held. Secretary Abrahams of the local central labor union and Rev. J. H. Denison of Central Church presented contrasting but sympathetic views. These are interesting instances of the constantly growing friendliness between the church and labor, and a rebuttal to critics who would have us believe enmity is burning between them. These labor services promote not only a better understanding on both sides, but the interests of both among their common friends and foes. However, it is to be hoped that the Sunday officially designated as Labor Sunday may be as universally and consistently observed as possible.

Two-Nation Expositions

A new experiment in the cultivation of international relations was the exposition of the products and industries of Great Britain and France in London last summer. For one thing it displayed the marvelous variety of the wealth and activities of the British colonies, representing every climate on earth. For another thing it showed the different methods of production of the English and French peoples, as marked as the industries common to both. The wines of the far-famed vineyards of France were rivaled by those of Australia and New Zealand, while English tea houses stood side by side with French cafés, and visitors by thousands daily sampled the work of each. But most interesting were the moving multitudes of the two nationalities, mingling and yet separate, speaking different languages, differing in manner, dress and tastes, and yet becoming acquainted, learning each the best qualities of the other. So successful in every way was the Franco-British Exposition last year that the same grounds and buildings at Shepherd's Bush are to be used next summer for a Japanese-British Exposition continuing six months, from May to October. The Japanese Government has appropriated a large sum for this purpose, and all departments are busy in preparing exhibits of education, fine and liberal arts, agriculture, horticulture, mining, textiles, etc. Japanese nobles will contribute of their art treasures, models will be displayed of battleships and forts, etc., showing the developments of the last three centuries in all lines marking the progress of the civilization of the country. The results of this placing of the business achievements, the ways of advancement and the civic, æsthetic and moral ideals of two nations side by side are likely to be greater in the present stage of the world's civilization than the repetition of World's Fairs, of which we have had our full share in this country, would bring.

Slave-Grown Cocoa

To what extent do our American manufacturers use the slave-grown cocoa of the Portuguese islands of San Thomé and Principe in the Gulf of Guinea? To a very slight extent, we believe, though we are by no means so sure of the Dutch and other European cocoas and chocolates which are widely advertised and sold among us. For those who would like to distinguish, and object to lending their support in any degree to the system of forced labor which Mr. Nevinson described in "A Modern Slavery," and which is still taking its toll of human life, a visit from an accredited agent of the British Anti-Slavery and Aborigines' Protection Society, just beginning, will be of importance. Mr. Burtt is an authority in his subject, and will probably awaken interest enough among our people to induce our more enterprising manufacturers to advertise their freedom from complicity in this modern slavery. The natural way of putting a stop to it would seem to lie in an appeal to the Portuguese Government, which is publicly committed to the abolition of slavery in its colonies. That appeal has been made, and thus far made in vain. It now remains to make the raising of cocoa by slave labor unprofitable by refusing it a market. We wonder whether the women of America, the principal consumers of chocolate and cocoa, are capable of the attention and possible inconvenience involved in such a discrimination among the brands of eatables and drinkables offered them in the open market! If not, it will show a lack of imaginative power of which we shall only reluctantly accuse the better half of our race.

The Decadence of Worship

A lady who has spent the summer months in Boston sums up her Sunday experiences by saying that she has not found in the quality of the sermons she has heard much encouragement to attend church. Her remark illustrates what has come to be a prevailing estimate of the purpose of the public religious service on Sunday. It is measured by the information, instruction or inspiration offered in the sermon or by the entertainment given by the choir. The message of Jesus to the church of his time we believe he would adapt to his church today by saying, "It is written, My house shall be called a house of prayer, but ye are making it a lecture and a concert hall." The idea of worship is largely lost out of the religious experience of Protestant Christians. The name is applied to other worthy things. Faithful performance of duty, philanthropic service, generosity, compassion are called

worship, leading to confusion of mind concerning what is due to God and to onesidedness of religious development. "These things ye ought to have done, and not to have left the other undone." The increase of theatrical and musical entertainments on Sunday has stimulated the churches to rival them lest they lose their congregations, till many churches have lost the distinctive character of their assemblies without being aware of it. A church which called its house of worship a temple followed along this path to notoriety, attracting crowded evening audiences when its advertised performances were particularly novel, till its passing into the hands of a theatrical company with "refined" exhibitions of moving pictures was hardly noticed in its neighborhood even by those who read its bulletin boards. It would be better for the Christian church to return to the simplicity of the worship of the Quakers than to become impotent by its members finding no encouragement to go to church when the reward of going is not furnished in the sermon. The loss of the awe of God's presence which is kept alive and vigorous by habitual personal communion with him in his house of prayer is a loss to the church like that which the shorn Samson did not discover till the Philistines had captured him.

An Imperial Thinker

The greater ages of the world have been rich in men who, as we say, have learned to think imperially. The parochial mind is common enough; the capacity for looking beyond and weighing the forces which work over the wider spaces is comparatively rare. Sometimes it exists with no solid footing on the earth, and then we have to deal with the man we call a dreamer. He may be a poet; he is more likely to be a failure, except as in some vague way forecasting the next steps in advance of the progress of the world. But when imperial thinking is joined with practical mastery of details and a power of convincing and leading others, a great man has appeared upon the earth, and great results are sure to follow. There is no necessary moral quality in such gifts, but there is a tremendous dynamic power let loose, with which the age and all after ages will have to reckon.

A man of such imperial grasp and reach of thought was Philip of Macedon, who planned and prepared for the supremacy of the Greek mind in the East to which his son gave effect. Such a man was Paul of Tarsus, who could not be satisfied with any organization of the followers of the good news of Christ less wide than the Roman world. Such leaders—not to multiply familiar instances—were Pitt, who thought of the wars in America in terms of the world, and Napoleon, who transformed Europe. In even these few instances we see how various in application, and in moral character also, may be the uses of this high gift of imperial thinking joined with practical mastery of detail and power over the imagination of other men. In these careers destruction and construction work side by side. They tear down, but it is in order that they may build. Among them there is not one blind force of ruin, like Ghengis Khan or Tamerlane, who moved across the world, but only to destroy.

Among these men of the imperial and constructive mind must be reckoned Mr. Edward Henry Harriman, whose battle with disease for time enough to carry his great projects to completion has arrested the attention of the civilized world of late. As we look back over the last decade of progress and growth in American business, the first among a crowd of great names concerned in the triumphs of the time is his. He was the master mind in the greatest combination of transportation companies which the world has ever seen. That in itself is a remarkable achievement for a poor minister's boy who had to make his own way from poverty to power. But that is not all. He began with finance and used railroad construction as an instrument of finance. But he always used it constructively. It is said of him that he never took hold of a railroad, however poor in physical equipment, without at once beginning the processes of betterment which brought it to the highest point of efficiency. He had the imperial vision of the road as the servant of the public need, and he strained every power to make it an efficient servant.

Upon this, in the long run, his fame must rest. We have neither room nor inclination to consider the other side of his activities. We are not yet in a position to see how far his policy of consolidations was a necessary step in the industrial development of America. Of the more ruthless side of his leadership—even of his known benefactions and his genuine interest in the lives of poor boys with whom he worked and for whom he gave—we shall not now speak. Our first interest in his life is in this admirable power of imperial thinking which made his mastery of business fruitful for the service of the world. A great idea had taken possession of his soul. To the task of embodying that idea in its substantial forms of public service he dedicated his life without reserve. That in itself is an admirable quality. The world suffers more from the lack of fully dedicated lives than even from the want of this high, imperial breadth of thinking. The world and the church have much to learn from a man who thought so highly of specific aims in life that he held nothing back in their service. They have much to gain from consideration of the growth and change in these ideals in self-devotion. If there is something pathetic in the death that came to Mr. Harriman just before the expected consummation of his long-held purposes, there is something admirable also in the steady broadening of those purposes through the years of his activity.

This masterful career has yet another interest for us as Americans and democrats. It has been said that political equality fails to develop that leadership without which no effective advance can be made in civilization. The career of Mr. Harriman disproves the taunt. Men get the qualities of leadership they seek. The struggle against slavery and the Southern intolerance of free discussion calls out a Lincoln. The development of the wide West asks for a Harriman. When the democracy of America becomes interested in art, great painters and sculptors will appear. When the Christians of America are wholly in earnest in their witness for Christ and the life of Christlike service, there will be no lack of leaders. The deepening of spiritual life and the broadening of the imperial overlook of present opportunity must go hand in hand with prayer to the Lord of the harvest that he will send forth laborers into his harvest. The trouble is not in the democracy of Church or State, but in the low ideals and feeble wishes which deteriorate the quality of democracy in each alike.

How Joy Is Won

How little parallel Christ's "blesseds" run with those on which the average man congratulates himself! No one can read the Sermon on the Mount and not know himself on a different road and journeying toward a different goal from those of his own untaught desire and ambition. And yet that road has sunny stretches and the end in view is an unfailing joy. The leaders of the way keep telling us that joy is our inheritance. We know that it is a large part of our power. Why is it that we attain to it with so much difficulty and fall so often into the pit of doubt and grief?

The commonest answer to this question of discomforting experience is that we have slipped back from the position of the disciple to that of the unbeliever. With what do unbelievers solace their hearts in the way? Is it not with pleasure deliberately sought, power which makes them masters of the lives and fate of others? Do they not seek release from responsibility and surcease of pain? Would they not each plan for himself a guarded palace from which care should be shut out but pleasurable excitement made a constant visitor? These are not the attainments or the qualities which Christ calls blessed. Joy is not for sale in this market or at these rates. To follow this path is but to turn out of the highway of the King into that bypath which led

Christian in the allegory into the power of Giant Despair and the dungeons of Doubting Castle.

Our path takes us into trodden ways. It is the path of self-denial for the sake of others. It passes by turns of hard experience and through the valley of humiliation where pride must have a fall. If joy goes with us, it must be a joy that is independent of many things our hearts crave. It must have a quality of overcoming in it—how else shall it be our good comrade in the day of battle and our true helper in the hour of disappointment? If there be no such joy in the world, the follower of Christ is poor indeed. But this is just the quality of the blesseds with which Christ congratulated the companions of his own experience. They are sufferers and nevertheless are joyful. Life with them is not a pattern of pleasures stuck upon a substance of discontent. It is a varied experience shot through and through with an ever-present delight. To be a companion of Christ and a son of God—that is the real and enduring joy. The troubles and perplexities of the way are not without their sting and weariness. But they never penetrate to the real life of the soul.

The first aid for the injured, then, in the breakdown of this overcoming, Christlike joy, is found in forgetfulness of self for the need of others. So it was that Christ fed his soul with joy. So shall we find sustenance for our starved souls. But the giving will not help us unless we give ourselves. The grasping soul brings folly to an empty treasury. The generous soul gives and delights in giving, and therein finds its ever-flowing spring of joy.

Prayer meeting topic for Sept. 19-25. How Joy Is Won. Matt. 5: 1-16; 1 Pet. 1: 1-12. How men seek it in getting pleasure, power, release from trouble and responsibility. How Christ found joy. Joy by giving.

Editorial In Brief

The Cuban Government has won $100,000 from its citizens in the first drawing of the national lottery. It will learn some day that the cost of raising revenue by gambling is too great.

Hereafter every citizen subject of Turkey may and must have a share in the military service, Moslem, Christian, Jew, whatever his religion or race. No other step of the first Turkish Parliament has done more than this one to nurture a national spirit.

About 65,000 enumerators will be required to take the thirteenth decennial census of the United States, which will go on record as of April 15, 1910. At that rate each enumerator on the average will have to gather the information sought for from about 1,200 persons.

The same column of a newspaper announces that a baseball pitcher fell dead on Sunday at the end of a game and that an evangelist fell dead the same day while addressing a religious meeting. Which of these events should be taken as a warning illustration for a sermon, and what explanation can be made of the other?

An Ohio pastor's heart was made happy on his return from vacation by a welcome which his officers had inserted on the church calendar and unbeknownst to him. It assured him that he might "rest assured of the same old hearty welcome, the same old Christian love, the same old cordiality, the same old desire to be helpful, the same 'old wine in old bottles.'"

Clark University occupies a distinct and important place in the chain of American educational institutions, and the celebration of its twentieth birthday has been the occasion of an assemblage in Worcester of prominent American and foreign scholars. Men of note in the field of mathematics, physics, chemistry, biology, psychology, pedagogy and history have read papers and taken part in discussions that were necessarily quite technical. More popular is the conference now in session at which problems relating to the countries of the Far East are being considered.

The American troops in the Philippines, as shown in reports received by the surgeon general of that division, are freer from diseases due to tropical conditions than at any time since the United States took the islands. Nearly one-half the soldiers at one time were on the sick list, but at present there are no cases of infectious or contagious diseases among the troops in the entire archipelago. With such a record as this before us it is mostly forgotten that less than ten years ago a chorus of prophets were proclaiming that Americans could never endure the climate of the Philippines.

We venture to guess that President Taft has enjoyed no holiday more this summer than the one he took last week with the Yale Club of Boston. The golf links of the Country Club in Brookline gave him an opportunity for his favorite game not to be excelled. The spacious grounds of Mr. S. L. Whipple's fine estate near by were secluded enough to give privacy; every Yale man who came was welcome, and pretty nearly every Yale man living within a hundred miles was there. The President was evidently at home among his friends, but some of the ministers and lawyers who played in the baseball game must have had sore muscles for the rest of the week.

The President has given good evidence of the seriousness with which he regards the tariff in the men whom he has appointed to membership in the new Tariff Board. The chairman will be Prof. Henry C. Emery of Yale, a specialist in economics and a master of the whole subject of tariff law. The other members of the board are James B. Reynolds of Boston, at present Assistant Secretary of the Treasury, and Mr. Alvin H. Sanders of Chicago, editor of the *Breeders' Gazette*. The chairman is a young man, only thirty-seven, and all the members are enthusiasts. The composition of the board makes it highly improbable that the President will treat the tariff situation as fixed and settled in his forthcoming visit to the West.

A rich Southerner who had ranked high socially was lately convicted of attempted criminal assault on a young woman of social standing like his own and was sentenced to the chain gang for a year. The State Board of Pardons of Georgia asked Governor Brown to release him from that part of his sentence which compelled him to be chained with Negro prisoners. The governor refused the request. The man had disguised himself as a Negro in attempting to commit the crime. If he had escaped detection he would have intensified by his act the prejudice against the Negro race. Great pressure has been brought to bear on Governor Brown to modify the punishment. Let his firmness be remembered when it is said that Negroes receive severer condemnation than whites in the South for this crime.

The *Charleston News and Courier* reports the case of a Negro woman who was convicted in the court of Jefferson County, Alabama, of using abusive language. She was fined one dollar and costs, and having no money was allowed to work out the fine at fifty cents per day. After working two days she found that the "costs" allowed by the Court were $142, requiring 284 days' work additional. If this story had appeared in some Northern newspaper we should give no credit to it. But when such a representative of Southern sentiment as the *News and Courier* declares that cases similar to this occur in every county in Alabama, we rather wonder that our countrymen take so much pride in living in a land of liberty while they point with scorn to the oppression of the poor peasants in Russia.

Captain Cook and Lieutenant Peary will be interested in the correspondence just published between two lady mountain climbers. Mrs. Fanny Bullock Workman claimed to have made the record for women in having reached the height of 23,300 feet in the Nunkun range of the Himalayas, a claim which she thought Miss Annie Peck was appropriating to herself. Miss Peck replies, graciously according the honor to Mrs. Workman, with words of high appreciation of her achievements. She modestly hints that Mt. Huascaran, which she has climbed, may be 25,000 feet, according to the triangulation of a Peruvian engineer, and refers Mrs. Workman to documents indicating that the height she reached in 1907 was probably 24,000 feet. She says she is content to wait "until later scientific observations shall give the exact height of this great mountain." Miss Peck could give Messrs. Cook and Peary points both on claiming and disclaiming with courtesy.

Before Canon Henson came to the United States last spring he preached in Birmingham at Digbeth Institute, at the request of Rev. J. H. Jowett. He had been forbidden to do so by the vicar of an Episcopal church within the limits of whose parish the Institute stands. The Bishop of Birmingham felt obliged to enforce the vicar's demand by a formal inhibition. The canon declined to obey, and the bishop announced that he would try him for his offense, but would postpone proceedings till Canon Henson's return from America. Now the bishop says, in a friendly letter to the canon, that he has decided not to take any further action, though he is confident that his friend has seriously violated a principle of Anglican administration and that a suit against him would be successful. Probably it would, though such success would very likely be

more embarrassing to the Anglican Church than failure. Certainly it would be more embarrassing than to let the matter drop. Yet to leave it unsettled may tempt some punctilious vicar to precipitate a worse trouble, for Canon Henson has already promised to preach in a Congregational church, in a parish which a vicar can claim as his own exclusive field.

In the Congregational Circle

The American Board will hold its ninety-ninth annual meeting next month with Plymouth Church, Minneapolis, which was organized fifty-two years ago. It was the second Congregational church for white people formed in Minnesota. First Church is six years older and is the oldest in the state. Only four cities in the United States now have more Congregational churches than Minneapolis, and only one of these is in New England. Of the ten cities having sixteen or more churches of our order, four are west of the Mississippi River and only three are in New England. Chicago leads in the number of churches and Brooklyn in the number of church members. It is not surprising that our denomination in the West is growing more insistent on having the annual meetings of the national benevolent societies and the triennial meetings of the National Council held oftener in their territory than in New England.

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When we look at results of these meetings as measured by money contributions, however, the East has only to point to the figures of the annual reports of the societies. We have been looking over the report of the Congregational Education Society just issued. It is suggestive to note that Massachusetts and Connecticut gave last year a good deal more than half the total amount of the receipts of this Society, and that of the $72,817 which came into its treasury for the educational work of the denomination, $44,637 came from the six New England states. This section is rapidly becoming missionary ground for Congregationalists and, indeed, for Protestants of all names. The majority of church members in New England are Roman Catholics. In Massachusetts that church claims seven-tenths of all professing Christians. These two states still stand at the head of the list in benevolences, and New England Congregationalists last year furnished considerably more than half of all the sinews of war used in our denomination for spreading the gospel at home and throughout the world. Boston is the natural place for the centennial meeting of the American Board and the National Council next year.

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The outcome of the American Board's financial year has been awaited with unusual eagerness by the entire denomination on account of the bearing of the "Together" Campaign upon the result. The secretaries of the home societies have been almost as much interested in the Board's finances as the secretaries of the Board themselves, thus testifying to the new spirit of co-operation and sympathy which has come to exist among us. All can now breathe more freely because the Board reports a credit balance of $558.76. The receipts for the year show a gain over the previous year of $65,276.68, and all this gain is to be credited to living donors. There has been a slight falling off of legacies but a gain in every other source of revenue. Total receipts for the year reach the impressive figure of $903,275.83. To have brought the Board through such a critical year free from debt and to have wiped out the old debt of $80,000 is an achievement which brings distinct encouragement to our churches and which should help make the annual meeting at Minneapolis an occasion of great rejoicing.

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The enterprising Brotherhood men have issued an unusually attractive poster heralding the coming gathering in Minneapolis. Under the large type announcement are grouped the pictures of the leading speakers: William Jennings Bryan, Governor Johnson, Drs. Gunsaulus, Gladden and Cadman, college presidents like Northrop, Burton and Main, besides judges and other influential laymen. On one side is "The King's business commands men" and listed beneath is the impressive roll call; "missionaries, educators, business men, statesmen, ministers, lawyers." Opposite is "The King's business requires time, thought, men, money," and the rally call for 1,500 delegates.

The program itself is to be a varied and interesting affair. A "College Students' Section" has been planned, to be addressed by prominent Congregational educators. A special session in behalf of the boys, with Dr. W. B. Forbush as leader, together with a sight-seeing outing, has been arranged. In addition are the usual mass meetings and the big banquet, at which Congressman Nye of Park Church will be toastmaster, with Mr. Bryan and Postmaster General Hitchcock as invited guests. After the preparation of those hard-working Minneapolis hosts and Secretary Dyer, it is to be sincerely hoped that the Brotherhoods will give an equally enthusiastic response to this, their first actual convention.

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Still another important Congregational meeting must be added to the roll of October events, the national home missionary gathering in Elgin, Ill., Oct. 6-8. The program offers a long and varied exposition of the homeland work in its many phases. The first session will include five twelve-minute addresses devoted to the picturesque Western fields in timber, coast, Mormon, copper and arid lands. The call to such important tasks as immigration and city evangelization divides another session, and the allied agencies of the A. M. A., the Church Building Society and the Brotherhood will contribute suggestive themes. Such speakers as President Mills of St. Louis, Dr. William Horace Day of Los Angeles, President Davis of Chicago Seminary and others will provide the inspirational features, and the devotional services have been well arranged. Pastors and all regularly chosen delegates, according to the announcements, will be provided with lodging and breakfasts if their names are sent to Rev. C. L. Morgan, Elgin, Ill., by Oct. 2. After the success of the "Together" Campaign and the general encouragement of the year, our home missionary workers are expecting a generous rallying of the forces.

Personalia

On a six months' leave of absence Pres. W. D. Mackenzie of Hartford Theological Seminary sailed from Boston last week. His health is already much improved, and while in Scotland, his former home, he will do considerable work as a member on one of the investigating commissions of the World's Missionary Conference, to be held in Edinburgh next June.

An American missionary, Dr. F. D. Shepard of Aintab, has been honored through an appointment by the Turkish Government. He is to be the president of the rebuilding committee, which will seek to rehabilitate one of the devastated sections of Adana. This appointment is doubtless due to the fact that Dr. Shepard, who has been on his field for twenty-seven years, is well known as a man of courage and enterprise. He has been specially active in the work of relieving the survivors of the recent massacres. The government has put $50,000 at his disposal.

William Lloyd Garrison, 2d, has perpetuated the name and the character of his father, the pioneer anti-slavery leader, ever since the Civil War. He died in Lexington, Sept. 12. His life of seventy-one years was spent in Eastern Massachusetts, most of it in business. But his chief interests were centered on such changes in human affairs as he thought would improve society and the race. He thought intensely, and though without a college training, thought in virile English and wielded a trenchant pen. Free trade, woman's suffrage, anti-imperialism, single tax and peace found in him an advocate always filled with the spirit of war in their behalf. Those who knew him personally valued his comradeship, and one of these testifies that "No man was more sympathetic and generous to the needy or more unselfish in all the relations of life." One of his five children bears the name of his father and grandfather.

A long life of generous devotion to the public welfare ended when Henry B. Blackwell of Boston died last week. Reformer he was in every fiber of his nature, identified with two great movements of his time, the anti-slavery and the woman's suffrage. So active was he in forwarding slaves along the underground route that at a public meeting in Memphis Tenn., in 1854, a reward of $10,000 was offered for his head. Always a believer in woman's suffrage, he became more intensely so when he succeeded in winning Lucy Stone to be his wife. With her since 1855 he has labored incessantly to secure not only the ballot for women but other privileges and opportunities. They founded the *Woman's Journal* in 1870, now carried on by their daughter, Alice Stone Blackwell. Mr. Blackwell was English born, came to this country in 1832 and in due time acquired a competence in the sugar refining business and in real estate. An ardent Republican, in later years he cast his influence in behalf of a more liberal tariff policy. Delightful as a companion and indefatigable in labor, he kept at his tasks till the very last. Shortly before his death he said, "I pity everybody," a remark borne out by his long life of service and compassion.

A change in the governorship of Porto Rico has come about through the resignation of Regis H. Post and the appointment as his successor of Col. George R. Colton, now collector of customs in the Philippines. Between the restless native element, eager to assume responsibilities sooner than it is able to discharge them, and selfish Americans anxious to exploit the islanders for pecuniary advantage, Governor Post has not had an easy berth. He has sometimes acted and spoken hastily, but we believe that he has sought conscientiously and in the face of many obstacles to promote what he thought to be the best interests of the people. President Taft takes that view of the situation, and in his letter accepting his resignation pays a tribute to his patriotic and disinterested service. One sentence in the President's letter should be commended to the attention of those disposed to measure the success of their work in any field by the gratitude of those for whom they labor. Says the President, "I can only assure you from my personal experience that one must, in seeking satisfaction for what he has done in striving to help a people like the Porto Ricans, depend on his own consciousness of vigorous effort rather than upon the grateful expressions of those whom he has sought with all his energy to aid."

The Bible and the Spiritual Life

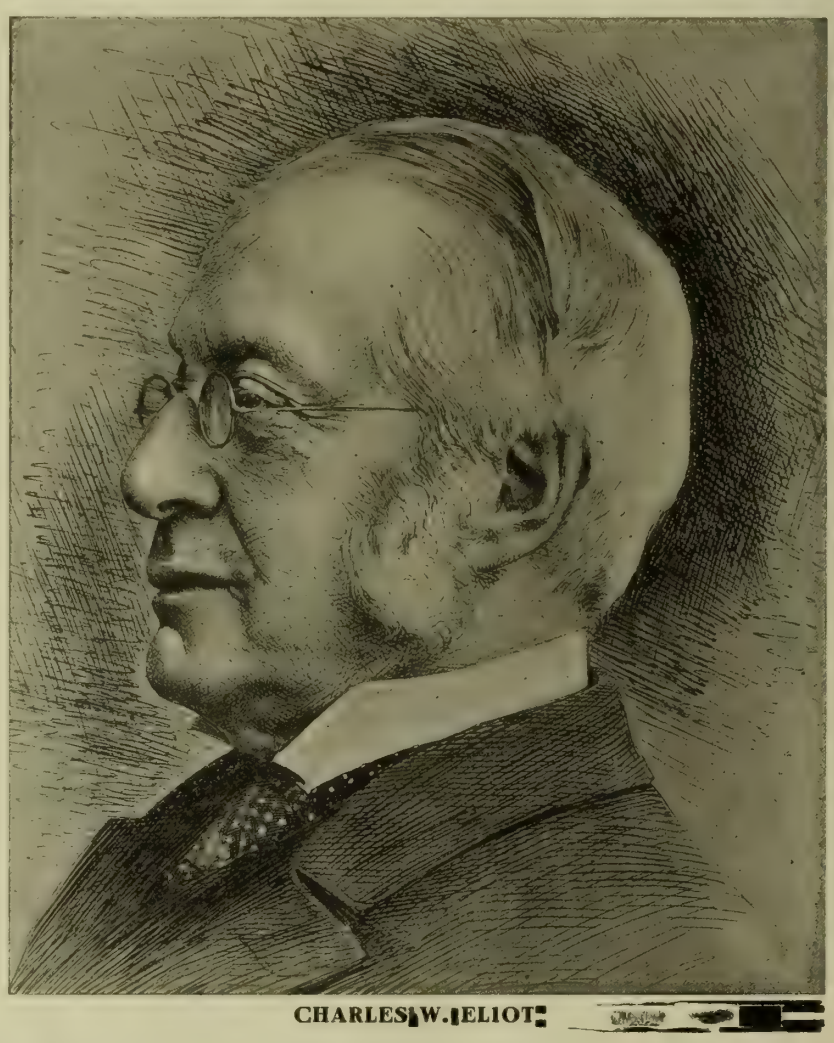
The Supreme Importance and Value of the Written Record

By Charles W. Eliot

President Emeritus of Harvard University

At the request of the Harvard University Y. M. C. A., President Eliot last April delivered an address before a conference on the subject of The Influence of the Bible on the Conception of a Spiritual Life in a Man. A stenographer took this address for *The Congregationalist* from Dr. Eliot's lips and he has been kind enough to revise the typewritten copy as well as the printed form.—EDITORS.

This book which we call the Bible is from beginning to end a Semitic book, an Oriental book—the whole of it, not the Old Testament only, but the New Testament as well. It is Oriental in that it is highly symbolic, it is full of myths and parables and of what we call tales and fables. It is Semitic, full from beginning to end of the one religious idea which the Hebrew race has propagated and is still propagating throughout the world—the monotheistic idea, the idea of one God, infinite, omnipresent and spiritual.



CHARLES W. ELIOT

MAN AS BOTH BODY AND SOUL

When I was a boy at the Latin School, my class had been one day struggling with some of Ovid's accounts of the creation. Our master suddenly stopped the lesson, gave some account of Virgil's conception of the creation, at which we had not yet arrived, and then read to us a part of the first chapter in Genesis. He said, "This sentence, 'In the beginning God created the heavens and the earth,' is the most sublime sentence in any language; and it is also the most informing thought of God." Then he went on to the next sentence, in which it is said that "the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." The Spirit of God! Most of us in our childhood get from the Bible the idea that there is in man a two-fold being or entity—the body and the spirit. There it is in the second sentence of the Bible—"the Spirit of God moved upon the face of the waters." What sort of a God? A very manlike God. It was a God who "walked in the garden in the cool of the day." Anthropomorphism can hardly go farther!

In the second chapter of Genesis is an account of the creation of man—"The Lord God formed man of the dust of the ground, and he breathed into his nostrils the breath of life; and man became a living soul." There is the entrance of the other element, the element of spirituality in man. He was made of the dust of the ground; but he became a living soul.

We Western people have got our conceptions of this double being in man, and of this spiritual God, out of the Bible, the Oriental, Semitic Bible. You remember that exquisite passage in the most beautiful story in the New Testament, the interview of Jesus with the woman at the well, where he says at last, after discussing the various places in which God was or might be worshiped, "God is a spirit, and they that worship him must worship him in spirit and in truth." Again the climax of the New Testament in its descriptions of God presents to us that double entity in man and that spiritual conception of God.

THE CLASH OF RIGHT AND WRONG

This thought of man as body and soul runs all through the Bible, and many and many a time there is presented an opposition between the body of man and the soul or spirit of man. Thus that very influential story of the New Testament which we call the Prodigal Son contains a strong statement of this opposition. After the prodigal son had wasted his substance and destroyed his happiness, it is said that he came to himself, and decided that he would return to his father. "When he came to himself." Was it not he himself that had been living with harlots and consuming his substance in riotous living? It would seem not; that was not himself. It seems that there is in the sinner, in the man who yields to bodily vices of the most extreme sort, something behind the sinning body, and that something is himself.

All through the Bible there run many teachings concerning what we call conscience, that is, the examining power, the power to which we appeal within ourselves on questions of right and duty. That conscience illustrates the spiritual in man, as we commonly apprehend that phrase. It is a tribunal which we can hardly locate in our bodies. There is often an opposition between the desires or instincts of the body and this judging faculty, this conscience. As St. Paul says, "I see another law in my members warring against the law of my mind." Herein the Bible sets before the Western peoples unused to Oriental myth, fable, story and parable, sets before us in the most persuasive way this opposition between the external man and the internal man, between what we call the body and what we call the soul.

Consider what love means as regards this double existence, the bodily existence for which we desire pleasure, agreeable sensations, soundness of health and all physical well-being, and the spiritual existence through which plays this supreme human motive which we call love. How many a time in all our lives the dictates of love are opposite to the dictates of bodily interest or welfare. We do not hesitate to hurt ourselves for love. We do not hesitate to run risks for the body and its welfare just for love. We can hardly help doing so. Love is a function of this spiritual nature of man which we have learned out of the Bible.

THE SENSE OF DUTY

The sense of duty is another human quality, more spiritual than bodily, that has come to us out of the Hebrew Bible. There is no finer word in our language than that word duty; and there has been no more influential sentiment in the human heart, except love.

Think how the Bible has implanted in all our natures a belief that though man was made from the dust of the ground, and though that part of him returns to the ground, his spirit returns unto God who gave it. The Bible gave the Jewish and Christian peoples that thought. The Bible has given a large part of our race that belief—that there is in man a spirit which at the end of the bodily life returns to the Spirit that gave it. We never can prove

that; we shall never know it in the sense that we know that two and two make four; but that thought is an invaluable element in the part of us which we call spirit—the hope, the belief, the expectation that there is in us something which at death returns to God who gave it, to God *the* Spirit.

And the hope of immortality, whence came that to the Western people? Out of the Bible. The Bible contains many moving stories of death and resurrection and eternal life. Again those are things that cannot be proved by human logic; they cannot be demonstrated, as we say, that is, made a certain fact like the fact that the sum of the angles of a triangle is equal to two right angles. We shall never get a demonstration of the immortal life so long as we are in the body; nevertheless, it is the Bible which has made that a characteristic belief of the Christian peoples.

Is not this an immense indebtedness? Is not this spirituality of man an uplifting belief? We cannot prove that man is of two parts, the body and the soul; but is it not a sublime belief that we are twofold, that there is something more of us than the body, that conscience, will, sense of duty, love, heroism and self-sacrifice are genuine elements in human nature, and are independent in large measure of what we call for distinction's sake the body?

We cannot feel assured of these intangible things except through our experience of life; and in our lives almost all reasoning is moral reasoning, and not demonstrative reasoning. But we live by moral reasoning, without certitude, even in regard to material things. In the same way we live by moral reasoning, without what we call certitude, with regard to spiritual things. All the great lessons about a spiritual life in man have come to us from the Bible. No wonder that we regard it as a sacred book; for this doctrine of a spiritual life, of a spiritual part of man, is the most sacred thing which has been brought to belief and hope in all the experience of the human race.

Japan and the Nations

Peace and Good Will in the Ascendancy

By Rev. James H. Pettee

HAIL TO THE HOMELAND

Good indeed it is to be back in America once more after nearly ten years of consecutive absence abroad. The atmosphere here, physical, mental, moral, is bracing. The mother country, I see, has caught the larger vision in a multitude of things besides her men's trousers and her women's hats. Certainly she has climbed a few stories nearer the skies and seems to be (W)right on the trail of at least the physical heavens. It is disappointing, to be sure, to note that she still keeps up high tariff walls, New England being a chief offender in this matter, and formidable race barriers, at least on the Pacific Coast, discriminating against the Japanese in particular.

As we left the shores of Japan, July 6, Yokohama was still on dress parade, celebrating the fiftieth anniversary of her designation as a port of entry for foreign ships. The good feeling toward America was shown in a practical manner by the ready decision of her citizens to keep up their decorations and continue their festivities an additional half week in order to include July 4 and 5 among the gala days.

INTERNATIONAL RELATIONS

Without entering into a general discussion of the vexed questions of tariff rates, labor demands and immigration restrictions, I wish to bear testimony to the earnest desire of the Japanese government and people to do all in their power to keep good feeling between their own nation and the big neighbor which faces her across the salt stream of the Pacific, yes, and with all other peoples as well. I desire further to call the attention of thoughtful Americans to Japan's most sensitive spot in all her international relations, namely, discrimination against her people *as Japanese* or Asiatics. The individual self-consciousness or sensitiveness to personal insult of the average Oriental is blunter than in the case of the Westerner, but when you touch a Japanese through his nationality you irritate very quickly, though he may have the self-control to refrain from showing his annoyance.

Japan is settling her contentions with China in a masterly manner, granting concessions as well as insisting on rights. Disputes relating to mines and railroads in Manchuria are already at an end so far as the agreement on general principles is concerned. Such good feeling now prevails between Russians and Japanese, owing to the fact that the war of 1904-05 was never popular with the masses in Asiatic Russia, and also to the flattering reports spread through Siberia by Muscovite prisoners returning to their homes of the kind treatment they received while in Japan, and further to the cordial reception extended to companies of Russian students, business men and other visitors to Japan the past spring and summer, that now, only four years after the war, we find these two rival Powers vying with each other in efforts to see which will bury the hatchet the deeper and which will surpass the other in assurances of friendship and in deeds that make only for the peace and prosperity of the Far East.

The Korean situation, delicate and difficult though it still remains, is steadily improving. Every delegation of open-minded Koreans, whether students, merchants or journalists, which visits Japan and sees at close range what Western civilization built on Eastern foundations can become, returns home an advocate of the new order of things.

Japan's relations with all the nations are every way peaceful and promising. Even the recent cabled report of her decision to increase rather than decrease her navy should not be misunderstood. It is simply a partial reaction from the strong movement of past months to curtail largely the power of the hitherto dominant military element in the government. It means simply that the original post-bellum plans of the mikado's government are still to be followed despite the cry of hard times and the determined opposition of merchants, scholars and other advocates of the arts of peace. It means, not preparation for war, but the soldier's preventive thereof. The cable any day may report another reaction resulting in further delay in the construction of Dreadnaughts.

JAPAN AND AMERICA

The Land of the Rising Sun has at present two counts against the great republic in connection with treaty revision. One relates to the date from which Japan's proposal for a change in tariff schedules may be counted, whether at the expiration in 1910 of the present treaty, as the wording of the American compact revised by the Senate seems to indicate, or one year previous to that date, as all of Japan's other treaties permit.

A more important point is the clause by which America reserves the right to restrict at her own pleasure immigration of Japanese. This may seem to be and may be all right from the American standpoint, but it frets the Japanese, because out of more than a score of Powers with whom they have relations, Uncle Sam's is the only country that insists on such discrimination. They stand ready to restrict emigration themselves, from time to time, in deference to American conditions and sentiment, as they have done so notably this past year, by reason of which heroic restraint the number of Japanese returning home from America exceeded by 2,413 the number of those entering America from Japan, but they do not want it written in the bond, thus openly suggesting racial inferiority.

Here are two diplomatic nuts for the Taft administration—for which the Japanese already have the highest respect—to crack. There is no danger, however, of the operations sounding like the crack of firearms. Both reason and sentiment would keep the Japanese from crossing swords with his big brother and benefactor. He recognizes its futility, and he feels its disloyalty.

Moreover, he understands that his country's fame in warfare is already established. Her aspirations today are in the fields of commerce and diplomacy. Baron Shibusawa, head of the Japanese commercial delegation now visiting American cities, is a true spokesman of the newest Japan when in pleading for the co-operation of America and Japan in the commercial development of Asia he says, "Your abundant capital, coupled with our better insight into local conditions, can do it," and he may be trusted when he asserts that all his people desire is an application of the Bushido teaching of equal opportunity and fair play for all nations as the governing principle in trade relations throughout the Far East.

CHURCHES AND MISSIONS

The latest statistics of the *Kumi-ai* churches and American Board mission chapels, gathered just before I left Japan, show 1,895 baptisms during last year and a present total membership of 15,697 persons, there being, please note, about a thousand more Congregational brethren than sisters in the land of the chrysanthemum and cherry. The total of contributions was something over 90,000 yen.

The most striking feature of the last annual meeting of the Board's Japan Mission, held just before summer, was Rev. D. Ebina's strong picturing of the present opportunity of Christianity in Japan and the urgent need that exists for a generous increase in the number of able missionaries and other helps from abroad. Rev. T. Miyagawa, the recognized head of the pulpit in Osaka, and one of the half dozen ablest preachers in all Japan, who recently spent three weeks on the Pacific Coast, engaging in evangelistic work among his countrymen residing there, holds similar views. There have been times when these two men advocated no more foreign workers in Japan. Hence their change of view is all the more interesting and impressive. Those societies like the American

Continued on page 379



Old Mission Church still in use, Bonne Esperance



Ice in Battle Harbor, July, 1909

Labrador Revisited

Observations after Fifty Years

By "Mr. Martin"

This article by a well-known contributor to *The Congregationalist*, who for many years had charge of the Conversation Corner, will be followed by another from his pen dealing with phases of Dr. Grenfell's work. Few persons living are so conversant with the general missionary history of Labrador and with Dr. Grenfell's work in particular as is "Mr. Martin."—EDITORS.

In revisiting this Northland country I have had constantly in mind two Labradors: one a vivid remembrance of the pioneer "Labrador Mission" of fifty years ago (1858-65), which I am sure your older New England subscribers will also recall; the other, Dr. Grenfell's Labrador, which from the time of the "providential romance" of the Eskimo waif exhibited at the World's Fair in 1893, and rescued by Dr. Grenfell in 1895, has been increasingly familiar, first to the juvenile readers of *The Congregationalist*, and later to all Christian people in the United States.

The modern route to Labrador is by Plant Line steamer to Halifax, by rail to Sydney, Cape Breton, by steamer across the strait (in a night) to Port-aux-Basques, Newfoundland, thence by triweekly train on the Reid's rough and rocky railway along the west shore a hundred and fifty miles to Bay of Islands, where, joining the cross-country road to St. John's, a steamer is taken through other islands on the same coast and across the Straits of Belle Isle—say two hundred and fifty miles more. I found early opportunity to compare this with the old-time route as our train touched at Cape Ray station, and I remembered how near our Newburyport fishing schooner came to landing on the terrible breakers of that cape fifty years ago this spring, the fog lifting just in time to let us crawl off. The comparison as to time is marked also, for I made the outward trip in eight days, the homeward in a little less than six; the voyage once took on an average two or three weeks by Newburyport fishermen, Halifax traders, or Quebec freighters, and fifty years ago this fall I was nearly six weeks on the route (and on the rocks) up the St. Lawrence.

Vacation tourists of various sorts were constantly met, as sampled by a trio of adventurous young ladies from the vicinity of Boston (one from New York) on a "Raymond and Whitcomb excursion" to Nain; a Confederate veteran, recently the mayor of Baltimore; a party of New York sportsmen, with motor boat and retinue of helpers, including an Indian guide and expert in the secrets of animal instinct, who had apparently never heard of Theodore Roosevelt, but inquired anxiously about his friend, Dr. Long, having heard that he was very ill; while Mr. Chandler, of the Boston Twentieth Century Club and General Theological Library, came aboard the "S. S. Bruce" just as we were leaving Sydney, bound to the interior of Newfoundland.

It was a strange, cold run we had when we struck the ice-jam "on the Labrador." The straits were full of fragments of icebergs, large and small, but we managed to get into some of the harbors, and to make our way "down to the nor'ard and east'ard" past the island of Belle Isle to Battle Harbor. The progress was slow and shivering; the only comfortable place to sit was on deck, over the engine, "to luard" of the smokestack, bundled up in overcoat and sweater—and that was July 9 and 10. The mass of ice breaking up and drifting out, we were able to work our way back along familiar shores to the westward, and to run in through the islands to a well-remembered harbor, where I found a hospitable vacation home.

It was a former mission station, and there, on a rocky hilltop, overlooking the sea, still stands the small, low, plain wooden



"Four days older than the Queen"

chapel, without porch or steeple, looking for all the world like the pictures of the first meeting houses in New England, two hundred and fifty years ago. Services are held in it when ministers of any denomination come along. But occupied or unoccupied, it is a constant and pathetic reminder of the saintly and sainted Russell Butler of Northampton, of whom as well as of early missionary teachers, like Jane Brodie and Margaret Macfarlane (Chapin), these lonely islands preserve fragrant memories. Nor is Dr. Ewing of the Congregational House, who labored here for a single season, forgotten.

The earlier mission station was on Caribou Island, three miles away, and the large mission house, which the scattered settlers landed from the Quebec freighter in August, 1859, is still standing, though used as a fishery post and filled with barrels, nets and ropes. But there is the chapel room where the sailors and shoremen came for Sunday services when the Bethel flag was raised, the rooms where the school children recited and played and were happy, the little study with its marks of the missionary's bookshelves and medicine shelves, and with the picture papers ("Child at Home") of the "Boston Tract Society" still pasted (for warmth) over the rough deals which made the wall.

Outside I saw the "Safety Harbor" where we landed in our little rowboat; the place where the Labrador party of Chadbourne's Williams College expedition of 1860 encamped, in charge of A. S. Packard, Jr., and William W. Chapin; the high head across the island where in June of the war-time years we watched for the first American vessel; the cove where at midnight, when the house was on fire and a gale of wind blowing, the missionary family waded with bare feet through the snow out on the ice, filling their buckets and carrying them in and upstairs, just in time to quench the flames before they reached the roof—"the terror by night" indeed. The places in the bay were not forgotten where the young missionary, once at night, once in early morning with the mercury twenty degrees below zero, fell through the ice and had a strenuous time getting ashore.

Walking over the hills as I used to do to visit familiar homes of fishermen, I had a bit of an adventure in crossing "Big Madame Galley Brook" at the "Fall," which at high water could not be forded at the "landwash," and then losing the trail, so that I floundered about on the boggy barrens and through the thick-tangled tuckermel bushes of the gulches for a long time before reaching "Little Fishery Cove." There fortunately I found the son of an old schoolboy, who took me safely through the fog to the Five League home. Tramping and boating still further the next day, I visited, as often in the olden time, a hospitable house on the next promontory, where, say in 1863, a young American student, traveling overland to overtake his vessel, found kindly refuge, in grateful memory of which the now well-known Massachusetts minister has built

for Dr. Grenfell a useful medical station ("Denison Cottage") farther down the coast. Passing on my way a desolate little graveyard, I paused to read an inscription, now nearly illegible, placed there many years ago in memory of a girl from the same home:

We loved her: yes, no tongue can tell
How much we loved her, and how well.
God loved her too, and he thought best
To take her home to be at rest.

This, with some poetical license, was the foundation of Whittier's beautiful poem, "The Rock Tomb of Bradore." Close by is the grave, made within a few years, of another young woman from the same family, in whom Dr. E. E. Hale was most kindly interested because she had once read some of his books which had strayed to her lonely home. How I would like to have made one more report to him, mentioning these two graves side by side!

But enough of reminiscence of my Labrador, except to mention, if I may, one little incident connecting the past with the present, although almost too sacred to put in type.

One man on the coast I had specially longed to see, the oldest man on the coast—"fourteen days older than the Queen," he used to say—for he was one of the earliest friends of the mission, and when, in the quiet of the winter settlement on the banks of Eskimo River the religious services could be regularly attended, and the Spirit moved upon the hearts of the people as never known there before, he was the first one to ask the old question what he should do to be saved. He was the first to testify to his neighbors in a humble way of the Saviour he had found, and the first to confess him in the little church afterward formed. I had kept somewhat in touch with him for these four and forty years, although of late he had not been able to send any word. Two years ago Dr. Withington of Pittsfield, a volunteer in Dr. Grenfell's work for the summer, told me of meeting him while visiting his island to see a sick child, and of his affectionate inquiry for me. The next summer news came that he had suffered a stroke of paralysis, was very ill, and had entirely lost his memory. The Harrington hospital physician's report by dog-sledge mail last winter was scarcely more favorable.

Learning on my arrival this summer that he was still alive, I hastened to his island home. I found him seated on his chest in his poor little house, and to my great delight, though still of feeble mind and broken speech, he remembered me, and warmly grasped my hand, saying, "*I minds you, you learned us The Way!*" I visited him again, and those simple interviews with the aged disciple, as the word of promise was read from his old Bible and prayer was offered, were ample compensation for the voyage to Labrador. As I left him in his doorway, he pathetically pointed upward as the place of our next meeting.

Andover, Mass.

Religious Prospects in England

An Estimate and a Forecast

By Basil Mathews

Bronzed ministers, at the beginning of September, are hurrying back from their holidays to their pulpits. The bag of golf clubs is thrust into the study corner while the new sermon is written. The sermons, too, bear holiday bronze on them. They glow with gorgeous perorations on Alpine sunsets and the "flower in the crannied wall," while the talks to the children give realistic accounts of building castles in the sand or the moral parable of the railway engine.

INTERNATIONAL INTERCHANGES

The United States of America and Canada, meanwhile, are returning to us the array of ministers who have spent the summer there. Dr. George Adam Smith, that seasoned traveler in East and West, is returning from Chicago. Rev. Charles Brown is back in his pulpit at Ferme Park, North London, from his American tour. He frankly confessed last Sunday that he had composed his sermon in mid-Atlantic, where, he said, he was overwhelmed with a sense of man's power in a wonderful universe as he watched the huge ocean greyhound driving through the water, unaffected by wind or wave. Canon Hensley Henson has returned from an American and Canadian tour to find that Bishop Gore of Birmingham has decided not to proceed against him in the ecclesiastical courts, as threatened, for preaching for Rev. J. H. Jowett at the Digbeth Institute, "a dissenting meeting house" in Birmingham. Mr. Jowett is on his way across from New York, while the evangelical section of the Episcopal Church welcomes the return from the States of Rev. J. Stuart Holden, who is one of the few men who are really retaining a grip on inner London. The one thing for which we cannot forgive America is that it has robbed us of Rev. G. A. Johnston Ross, the Drummond of young Presbyterianism. And we are trembling for Dr. Kelman and Dr. Campbell Morgan. It is a small compensation for this that we are hearing Mr. Aked for a few Sundays, including a stirring day in Dr. Clifford's pulpit. Dr. Clifford made a characteristic statement in announcing Mr. Aked: "He is coming because of our friendship, because I stood by him in the days of storm and attack. I love to fight for and with men who are fighting for freedom." Dr. Parkes Cadman, too, has been winning enthusiastic admiration by his preaching, and has found time to visit and preach at his native town.

All this "homing" from the holidays means that ozone is being poured into the life of the churches. Ideas are being carried across the Atlantic by men like Rev. Rowntree Clifford, who is doing for the poorest part of outer East London, in the name of the Baptist churches, something like the work that Rev. C. Silvester Horne is doing for Central London. Mr. Clifford is believed to be bristling with American notions for improving his institutional church work in Plaistow.

The large problems that face the churches, braced by holidays for their work, shape themselves thus: first of all, Congregationalist, Baptist, Presbyterian, Wesleyan Methodist and Anglican alike, deplore decreased membership at home. This really bears some relation to the truth, in spite of the recognized deceitfulness of statistics. But the difficulty of basing any real argument on the figures may be guessed from the fact that, owing to antiquated methods of collecting results, the Congregational Year-Book gives this year the reported membership of two years ago.

THE THEOLOGICAL UNREST

The second dominating factor is the theological unrest, with the New Theology as its rallying point. Here we have that temporary drawback, the loosening of moorings, with perplexity, anguish of mind and the loss of the compass, balanced by the gradual gain of a recovered realism in religion, the fact that men really value a creed when they have had to fight for it. How serious the issue is felt to be may be guessed from the dictum of Principal Forsyth in an article in the current number of the *Christian World*, where he says that the advanced school asks us to allow that "the whole New Testament interpretation of Christ and Christianity is wrong; that the apostolic witness to Christ as God, as pre-existent, as atoning Redeemer, as risen and glorified Lord and as final Judge, is due to a tremendous perversion of the real Christ; and that St. Paul has been found to be, what he said he would be if he was wrong, the first and greatest of the vain preachers and false witnesses to Christ." To do this, Dr. Forsyth contends, is to make a total revolution, to offer us a new religion and to leave us no refuge save Rome. The whole article, a long one, is highly contentious, and with its successors may cause a recrudescence of the modernist theological controversy.

A third problem emerges in the fact that, although Socialism is probably more religious in England than anywhere else, yet, in the North of England particularly, an anti-religious Socialism is gripping the artisan, while the Christian Sunday schools have lost grip of the children of these same artisans by an incorrigible conservatism of method.

AGGRESSIVE MOVEMENTS

These and other problems face the undismayed churches in England at the opening of the new denominational year. They are undismayed because there are such hopeful signs in the sky as lead sanguine prophets to look forward to and work for the possibility of a high-tide revival in religion.

Sunday schools, for instance, are revising their attitude to the child-mind under the direction especially of American psychologists like Dr. Starbuck and Dr. Coe, and are beginning to reconstruct their whole system largely under the impulse of American organization, as expounded here with tremendous zeal by Mr. G. H. Archibald. Wesleyan Methodism has recently put a fighting radical at the head of its Sunday school department in Rev. J. Williams Butcher, who has returned to England from a visit to America, bubbling with ideas and enthusiasm. Rev. W. Melville Harris, M. A., the Congregational Young People's Department secretary, has published the result of a national inquiry into Sunday schools, and appointed Miss Nora Lapthorn as traveling demonstrator of modern methods. The book advocates thoroughgoing change and reconstruction, and its suggestions are being widely discussed and adopted.

Again, the P. S. A. Brotherhood movement, together with the adult schools, has gathered over half a million working men and clerks into afternoon meetings all over the land. In this case men really are being brought in from "outside," and as the social reform implications of the gospel are emphasized in these meetings, they are breaking down the feeling of the artisan that the churches are careless of the "Kingdom on

Continued on page 377

Living with Her Neighbors' Children

By Susie Bouchelle Wight

The thought often presents itself to the urban mother that the care and culture of her own children would be a simple matter if only the problem of the neighborhood children could be eliminated. Mrs. Barnaby had grown accustomed to just such a state of mind. Tommy had never thought of a bicycle until Eddie Spratt had one given him on his birthday; but since then he had moped and teased by turns, despite the fact that a bicycle was quite as likely to happen in the Barnaby family as was a diamond sunburst or a block of Standard Oil stock. Sarah wore her rompers and gloried in the comfort and freedom with which she could "skin the cat" and "turn flip-flops" under her brother's expert direction until the only Ellis child, a doll-baby of a girl, remarked priggishly that her mother had said that rompers might be sensible, but they certainly weren't dainty.

Now childish demands can be ignored or reasoned away, though neither process is painless or easy; but there is a subtler influence than that of mere things which comes through childish associations, and there are worse things to puzzle over than the adulteration of the pure English in which one may have tried to teach her children to think as well as to express themselves.

What is to be done when children must perforce be brought up on a small city lot among those of other families whose ideas and point of view are radically dissimilar? Mrs. Barnaby has tried various experiments toward a solution of this problem. Afraid of inculcating ideas which the childish mind could not grasp in all their bearings but would transmute into snobbishness, she decided in the beginning that she would make no effort to keep her children apart from the others, as was her first and natural impulse.

She began by being very pleasant to the neighboring children. The result was immediate. Her house was soon overrun. Morning, noon and night boys and girls traveled through it from one end to the other—upstairs, downstairs and in my lady's chamber. It was summer, and her butler's pantry furnished ice water for the neighborhood. The boys ran in from baseball on the vacant corner lot opposite, sternly disregarding the silent appeal of the fiber mat at the front door. The girls cut paper dolls on the lawn beneath Mrs. Barnaby's trees, and left the waste paper flying about for her to pick up.

She tried to be patient with all of this, and when she remonstrated it was in the gentlest manner. A few times the girls picked up the lawn in a forbearing and desultory fashion, and a few times the boys made a great show of wiping their feet, but they did none of these unless she was there to see, and it soon simmered down to a matter of her either staying at home and keeping guard over the tidiness of her premises, or else letting them go as a disgrace to a tidy neighborhood in order that she might return her social obligations or refresh mind and soul at club and church.

She compromised by doing a little of both and trying hard to be contented with prevailing conditions until she discovered one day, quite by accident, that the little Ellis child was systematically sent over to her house to be entertained and looked after, while Mrs. Ellis went shopping of mornings and to card parties in the afternoons. What was to be done about it?

A quite reasonable anger assailed her at being thus made a convenience of, and once, on the plea that small Sarah must have a bath and a nap, she sent Dorothy Ellis home and tried not to care what became of her, for she knew perfectly well that the mother was gadding and that the maid did not stay at the Ellis house afternoons. Before night Dorothy tripped while playing farther down the street and sprained her ankle. She was promptly brought to the Barnaby house, because her own was locked up, and Mrs. Barnaby felt quite responsible for the accident, and even apologized for her own carelessness in letting it happen, when Mrs. Ellis hurried in, pretty and breathless and tearful.

After that there was no getting rid of Dorothy; if Mrs. Barnaby objected to adopting another child, the little girl had no such feeling against adopting another mother. And Sarah developed a new and unlovely spirit of discontent with her plain frocks, her simple toys and the few recreations that were open to her, as Dorothy regaled her with sophisticated stories of matinées and of a kirmess she had taken part in.

A climax was reached one evening when a neighbor came in and told a great tale of how young Tommy had wounded his own son's spirit and bruised his face by throwing rocks in some boisterous play in the street in front of the Barnaby house. The neighbor's boy was a very bad little fellow, of whom Mrs. Barnaby had often longed to be rid, so she suggested that he be kept more closely at home, if he could not enter into the give and take of boyish play.

"I don't approve of the 'chunking,'" said Mrs. Barnaby, "and I do not allow it when I see it going on, but I can't watch every moment of the time."

"The streets are free," observed the neighbor man, "and my boy shall go where he pleases. If your boy does not let him alone, or if you do not punish him when such a thing occurs in the future, I shall do it myself."

"Do!" said Mrs. Barnaby, with justified asperity. "Do punish Tommy yourself!"

After that the poor little mother made a strenuous effort to return to the sweet old ways that had prevailed in her village home. She said she would keep her children to themselves, and gave herself up to amusing them. She read to them; she made doll rags and pasted kites. But what is the good of doll rags if you can't show them to the other girls? And who ever heard of flying kites unless there were fellows to help you get them up? Sarah chafed at one window and Tommy sulked at the other, while on the lawn a half dozen children trod down the springing turf in their hilarious games. The outcome of it at last was a forced acquiescence and a happy boy and girl tumbling pellmell back into the midst of things.

By and by Mrs. Barnaby had another idea of dealing with the situation. She planned some simple tasks for her children. These tasks occupied a good part of the morning, and the stress and strain of getting them done while the sounds of laughter and play came up from the lawn was something that the outside world can never know. If children pushed in, as they were in the habit of doing, Mrs. Barnaby devised work for them as well, and after the novelty of it wore away, this sufficed to keep them outside, but did not enhance Tommy's and Sarah's pleasure in having to do their own tasks.

It was an all-day matter to keep correcting the children's English and suggesting the little amenities of manner which had once been second nature to them, and Mrs. Barnaby puzzled over the reasons why her children derived so much from the others and the others seemed to derive so little from them. She said as much one day to a visitor, who repeated it in such a warped manner that Mrs. Barnaby was soon made to realize that among the other mothers in the block she was getting herself the reputation of being "stuck up."

It was all very miserable, and she was quite at her wits' end and trying to sell the pretty corner house in the hope of getting into a childless block, when a new idea came. It was at her missionary meeting. A great deal was being said about the consecration necessary for a man or a woman to go to the foreign field and work among the heathen.

"If there are any worse heathen than these at home," began Mrs. Barnaby in her heart. "If there are"—and then she stopped. She had called herself a Christian woman; she had often repeated the commandment to love her neighbor as herself—and it had even occurred to her that nothing was said about the neighbor being lovely. The thought that came to her shut out everything else, and she got up and left the meeting. "A missionary call," the speaker was saying as she passed through the door, "is nothing more than a realization of needs, coupled with the ability to meet them."

Mrs. Barnaby went back home, and the sounds of a boisterous crowd greeted her as she came in sight. The cat being away, the little mice were playing. One crowd had the garden hose fighting the other. Water was sprinkled all over the veranda and the floor was covered with muddy tracks. Tommy's neat linen suit was soaked and his new tan shoes spoiled, while the next door neighbor was surveying the scene in great amusement and not remonstrating, although her own small son was in the thick of it. It was a brilliant opportunity for patience, and Mrs. Barnaby compelled her voice into evenness as she sent Tommy up to the bathroom and took the hose away. She swept off the signs of the recent frolic and went up to her own room.

When she came down again her final plans were made and the situation was met. She had determined to be a missionary to the children on that block. Since she could not get rid of them, she would make a virtue of a necessity and live with them.

After that, morning after morning, day after day, Mrs. Barnaby entered closely into the lives of her children and their playmates. She kept so close to them that she understood all their little games and allusions. The more undesirable element among them gradually drifted away, and the others quite as gradually drew nearer to the standard she had set for her own. At first it was irksome. It is no small matter for a woman to cut herself almost entirely away from social contact with her equals in experience and thought, but in the end it paid, for this woman kept her children, even though she had to rear them largely on the street.

She learned, a little at a time, to regard the tidiness of her house as secondary to the end she was striving for, and indeed, after she got very close to the neighbors' children, she found that without offense she could speak to them about making disorder just as she did to her own. It paid in another way, too, because when she endeared herself to those same troublesome children, she won their mothers, too, and by and by she learned, as many another has learned in different ways, that when she laid down her own convenience and happiness at the call of what seemed duty, it was not to lose happiness, but to find another happiness deeper and more lasting.

For the Children

The New Little Girl on the Street

BY SARA S. ABBOTT

Betty Babbitt was bitterly homesick, and in her own home, too. You see, Betty had, as she said, "always lived in a small town in the northern part of New Hampshire." Always in this case meant only nine years, but to Betty that seemed a very long time. Betty's father was a doctor, who had given up his country practice and had come to the city to make a new home.

She was out leaning over the garden fence, looking longingly at a group of children who were playing happily together, when an old gentleman came along.

"What is your name, little girl, and why aren't you playing with the others?" he asked.

"Betty Babbitt is my name," she answered and then she hesitated a little. "I want to go out, but you see I'm the new little girl on the street and"—swallowing a big lump—"you see, they haven't asked me."

Now no longer able to swallow the lumps, she sobbed right out: "I want to go back home; I don't like to stay here a little bit, and Mamma's homesick, too, only she won't say so. Oh, dear! Oh, dear! I want to go back where I know people, and where everybody liked me—well, any way, they acted as if they did," she added, feeling that perhaps she had not been very modest.

The old gentleman had small children in his own home, three little granddaughters, consequently he knew about the griefs of little folks. "I must find some friends for this lonely little Betty Babbitt," he said to himself. "Wonder what I'll do first."

But before kind old Mr. Small had time to plan out his course of action, Betty made friends for herself, and this is how it happened. Katharine Kimball, who lived on the opposite side of the street and who was nine, too, had brought her little sister Mary out to play. Mary was three, and was just toddling around, so happy to be allowed to play with the "big girls."

The girls were playing school on the steps, and Katharine was teacher. In her desire to make the play school as nearly like the real school as possible she had forgotten her promise to her mother not to let the little one go into the street.

Mary, tiring of the school exercises, and seeing Betty over the way, decided to go to her. Just as she was halfway across the street, a big touring car dashed around the corner and was almost upon the child before the chauffeur noticed her, but not before Betty saw the dear, chubby little girl coming and, throwing the gate open with a bang that almost took it off the hinges, ran and dragged her out of danger.

"I was coming to see oo, I like oo, 'ittle girl," gurgled little Mary, patting Betty's cheek, quite unconscious that she had been in such danger.

Katharine and Katharine's friends came running over, and very soon Katharine's mother, and they all took little Mary in their arms and cried over her, and then they hugged Betty, too. Katharine's mother said, "What is your name, and how did it happen that you weren't over on our steps playing school with the others?"

"Betty Babbitt," answered Betty, trying not to cry again; "the girls don't want me, I think; you see, I'm the new little girl on the street."

"You are the brave little girl on the street," replied Katharine's mother, feelingly; "and now I'm going to tell your mother what a brave daughter she has, and ask her if you may come over and play with Katharine."

"You may be teacher, Betty," said Katharine, generously.

A few days later the friendly old gentleman, coming along Park Street and meeting Betty almost flying home from Katharine's, called out.

"Well, Miss Betty Babbitt, how are you today, and are you still the new little girl on the street?"

"Oh, no, Mr. Small," replied Betty, her eyes shining. "I'm Katharine's friend now and we are going on a picnic this afternoon, and isn't Portland the very best city in the whole world, and isn't this the nicest street to live on?" And then she added, rather apologetically, "Of course I like my old home in New Hampshire, but that is country, you know, and now I'm a city girl; and besides, you see, now I'm one of the girls on this street."

From Putty to Witchgrass

A Boys' Story

BY FRANCES J. DELANO

"Mother, please give me a quarter."

"Why, Philip, I gave you fifty cents only a day or two ago, and your grandmother gave you a dollar last week, and what about your allowance?"

"I spent my allowance at the picnic," said Philip, "and grandmother's dollar went for the circus."

"What did you buy at the circus?"

"I got some peanuts and a milk shake and a lemon phosphate and I took in the wild man, and of course I had to pay for the ticket."

"What have you done with the fifty cents I gave you?"

"It was awful hot yesterday, and Bob Snyder and I had a Broadway and a pineapple rickey and"—

"Well, you've spent too much money for rickeys and sweet stuff," declared Philip's mother; "you can't have any more this week."

"Please, Mother!" pleaded Philip. "It's so hot, and I promised Jimmie Aken I'd treat this afternoon."

"A boy who has no money shouldn't promise to treat."

Philip's mother spoke decidedly, and Philip knew it was no use to tease, so he left the house and sauntered off across the lawn, which sloped down to the river, and threw himself on the bank. Jimmie Aken joined him presently, and he was as disappointed as Phil when he found there was no treat in store for him. The two boys lay on their backs and talked about milk shakes and phosphates and "rickeys" until their mouths watered, and they felt more and more abused every minute. Fortunately, a chipmunk, scurrying up a tree just at this point, diverted their minds. They kept still and watched him a few moments.

"He's quick though," said Phil.

"He can beat those men at the circus," exclaimed Jimmie Aken. "Remember how they stood on each other's heads and made a pyramid?"

"Sure," returned Philip.

"Wasn't the top man a corker!"

"'Bout 's light as that chipmunk," declared Phil. "That's the way I'm going to be when I'm grown up. I'm going to have muscle." Here Phil sat up and, pushing up his sleeve, crooked his arm slowly. At the same time he looked anxiously at Jimmie. "See the muscle?" he inquired.

Jimmie examined the slim little arm and shook his head.

"Well, there's going to be muscle there. I'm going in for gym practice and rowing and everything when I grow up."

"So 'm I," declared Jimmie Aken.

"Hello, youngsters! Got anything wet to drink on these premises?"

The two boys looked up and their eyes almost started out of their heads, for there, striding toward them like a splendid giant, was the famous "first stroke" of the Varsity crew!

As soon as Philip could collect his scattered senses he sprang to his feet.

"What—what'll you have?" he inquired eagerly, "a milk shake or a phosphate or a —or a"—

The giant dropped upon the grass. "Keep anything you like on tap here?" he inquired.

Phil had a feeling that the distinguished stranger was laughing at him, and he hastened to explain that there was a fine place for cool drinks not very far away.

The Children's Pulpit

A Drop of Dew

BY REV. E. H. BYINGTON

If you were asked to select some object in nature that would represent God, most of you would name the sun. Others would say that God was like a mountain, or like the sea, or like some great tree. You would be apt to choose something large and glorious.

But the Bible speaks in one place of God as like the dew. Tomorrow morning go outdoors as early as you can and find on some flower or blade of grass a tiny drop of dew, and as you look at it remember that God is like that drop of dew.

How pure it is! The water of the ocean has salt in it; rain water has caught some of the dust floating in the air; many streams and ponds are a little muddy; and even springs and brooks that seem clear contain minerals and other substances in solution, as the chemists say. But a dewdrop is perfectly pure, with a purity like the holiness of God.

Then in coming it never hurts. The rain sometimes beats down the plants; the streams and torrents often do injury, and the sea destroys much; but the dewdrop is water coming with the gentlest touch, like our tender Heavenly Father.

Like God, it comes silently. You cannot see it come. You cannot see it go; and it always refreshes wherever it touches. It comes also when it is most needed, in the hottest summer weather.

So look at it tomorrow, and pray that you may be like God and the dewdrop, pure, gentle, a blessing wherever you go.

"Like 'em?" inquired the stranger.

"Em-m-m-m," replied Phil; "don't you?"

"How many a day, youngster?"

Phil shook his head dubiously. "First of the week, when I get my allowance, I have a lot, but I don't have any by Saturday unless Mother or Grandmother gives me some money."

The big stranger looked Phil over, but he didn't say a word.

Meanwhile Phil was staring at his splendid guest. "I—I'm going in for muscles like those when I grow up," he said.

The man opened his eyes wide. "Made a beginning?"

Phil nodded. "I have some dumb-bells."

The big stranger smiled; then he turned to Jimmie. "Bring me some of those pebbles there on the bank," he demanded.

"So you want to be a big man, eh?" he said, taking the pebbles from Jimmie. "Well, I'll give you a pointer. This pebble," the stranger placing it on the ground close to his hand, "is you—a little chap made of putty. And this one," he put another at arm's length, "is also you; but you're a man now, made of some sort of material that's a cross between India rubber and witchgrass, see?"

Phil nodded eagerly.

"It's something of a process, youngster, this changing putty to witchgrass, and you want to be sure to get the right chemicals. There is a little word which, if you begin now and apply it to the putty when necessary, will work like magic. Of course, you have got to keep in training, but that's easy. The difficult thing is to apply that word when it ought to be applied. Know what the word is?"

Phil shook his head.

"Well, now listen. I'll deposit a pebble every time I say the word and you can see me bridge the space from putty to witchgrass. First comes a question, then the word." The stranger now held up a pebble. "Here goes! Want to go over your allowance and have a milk shake? N-n-n-o-o-o." The stranger seemed to have a hard time saying no.

"Want a lemon phosphate? N-n-n-o-o-o."

"A pineapple rickey? N-n-n-o-o-o."

"A hot chocolate fudge? N-n-n-o-o-o."

"Want to overeat at dinner and have more plum pudding? N-n-o-o."

"More ice cream? N-n-o-o."

"More mince pie? N-n-o-o."

"Want to show off at the gym and overdo? N-n-o."

"Want to keep on running after you are winded? N-n-o."

The stranger said "no" quite easily now, and he put down the pebbles very fast. "You see," he explained, "you've said no so much it comes easy."

"Want to stay out late nights and have fun? No."

"Like rich food? No."

"Beer? No."

"Cigarettes? No"

"There." The stranger deposited his last pebble. "You're into port—all India rubber and witchgrass!" Then he rose to his feet. "Just remember, youngsters, if you want a straight course to the goal don't pamper yourselves. Now, if I could trouble you for a glass of water."

Phil ran to the house for water. The man drank a glass, thanked him, said good-by and was off, leaving the boys to watch his splendid figure until it was out of sight.

The Shampoodle

There was once a dear little poodle,
Who bore the sweet name Yankee Doodle.
He was charming to view,
Till he took a shampoo,
Then he changed to an ugly shampoodle.

—*Abbie Farwell Brown.*

Closet and Altar

THE RIGHT OF WAY

But seek ye first his kingdom and his righteousness; and all these things shall be added unto you.—Matt. 6: 33.

He gave us a radiant revelation of the truth it is so hard for men to learn, that religion is not an addendum to life, but is life itself.—*Campbell Morgan.*

Religious duties are not the only striving times; he that thinks so is out. Thou mayest help thy faith and thy hope in the godly management of thy calling and mayest get farther footing in eternal life by studying the glory of God in all thy worldly employment.—*John Bunyan.*

John McNeill tells how, lying awake in the early morning, he used to hear his father opening the door to go to his humble, difficult work, saying in a firm voice, "I go forth today in the name of God." So may we all live. Seek first the kingdom of God, and all things will find their places.—*R. J. Campbell.*

"The end shall crown the work."
Ah, who shall tell the end!
It is a woesome way
And clouds portend.

The work is all we know.
Enough for our faint sight.
The end God knows. Press on.
The crown—is light.

—*R. R. Bowker.*

There is a passage in a Greek drama in which one of the personages shrinks irresolutely from a proposed crime which is to turn out to his own and his companion's great profit; and the other says to him, "Dare—and afterwards we shall show ourselves just." It is to be feared that this is the way in which many a man has spoken to his own faltering conscience, when it shrank from an unscrupulous act which promised a great worldly advancement. . . . Thus it is that people persuade themselves that religion is not made for the hurry and struggle of life. Now, they say or they think, now, in the very thick of the struggle, they must be allowed some little liberty; afterwards it will be different, but now one cannot be impeded—religion must wait a little.—*J. B. Mozley.*

How many call Christ guide who yet refuse to let him lead them in the way!—*Allanson Mead.*

To thee, O Christ, who gavest thy life to be our sacrifice for sin, be honor and dominion evermore! Thine is the power and in our hearts we have prepared thee room. Help us to seek thy kingdom first, remembering that we are God's children and that his honor is entrusted to our care. Let the doing of thy will be our morning purpose and our evening joy. To thee we commit our lives, assured that thou wilt bring thy loving purposes to light in thine own good time and way. Give help in every need and guidance in every time of doubt. Take from us slavish fear and give the courage and delight of those who have experience of thy love. Pardon our sins and fill us with thy Spirit, that thou mayest be glorified in our fruit-bearing lives. And in the joy of service may our hearts grow strong and pure. Amen.

How Missionaries Win Souls for Christ

BY FRANCES J. DYER

Topic for Christian Endeavorers, Sept. 26—Oct. 2, 1 Cor. 9: 19-23.

By personal effort. The story of how Peter became a Christian is told in four words in John's gospel. His brother Andrew "brought him unto Jesus." No simpler or surer method of winning souls has ever been found. A modest missionary from the interior of Turkey was once asked by Secretary Patton of the American Board if he had kept any record of the conversions God had enabled him to make. After some urging he admitted that in a little book, which no human eye but his own had seen, he had written the names of over eleven hundred such converts. One by one this man had told them of Christ, sitting by their side in filthy khans or in the hovels of the poor, as he met them by the wayside or in the market place. He also prayed for them daily. Sermons rarely make converts. It is the personal message, given by teacher or friend, by college chum or fellow-worker, that tells.

By adopting Paul's policy. This is outlined in the text, and if not abused or carried to excess makes a good working program. James Gilmour tried it as he journeyed hundreds of miles over the Mongolian plains. He lived as nearly as possible like the native tribes, his home a tent, his food the same coarse fare. On entering one of their villages he first made friends by sharing in their snuff-taking and tea-drinking. Then he would show and explain a set of Bible pictures. Having secured attention by these means, he told them the good news of salvation through Jesus Christ. After he became a lay doctor in China it was his custom to go out early in the morning, pitch his little cloth tent in the market place and stand there nearly all day preaching and healing.

James Chalmers, whom Robert Louis Stevenson called "the Greatheart of New Guinea," made himself the servant of all ages and classes. He taught the alphabet to a group of children with as much earnestness as if preaching to a multitude. William Duncan, "the apostle of Alaska," has built up a model village at Metlakahtla, started various industries, opened a co-operative store and savings bank, identified himself completely with the interests of a savage and isolated people, and thereby been the means of saving many souls. It is significant that when he started on his career he organized the bluejackets on shipboard into a Bible class.

By patient continuance in well-doing. Robert Morrison taught and prayed among the Chinese for nearly seven years before he gained a convert. The history of missions shows that this is the average period of apparently fruitless toil, though thirty-six years were spent with the aboriginal tribes of Australia, and nearly as long with the Telugus, before Christianity seemed to make any impression upon them. Henry Martyn labored long in India without seeing any results. Then his only convert was a young Moslem who, strangely enough, was the one who carried the gospel to Agra. At the opening of the last century not a soul in that city had heard of Christ. This coming November it will be the gathering place for thousands of Endeavorers from all parts of the world. Patience and persistency pay. A veteran missionary in China said, shortly before his death, "I am more and more impressed with the idea that what is wanted here is not new 'lightning methods' so much as good, honest, quiet, earnest, persistent work in old lines and ways." That is the crying need everywhere.

Among the New Books

Missions and Missionaries

An important and little known field of missionary activity is described in *South America, Its Missionary Problems*, by Bishop Thomas B. Neely (Young People's Missionary Movement. 50 cents). The work opens with descriptions of the size and natural resources of the continent, its early inhabitants and its breaking away from Spanish rule. There is a vivid, and in some respects appalling, account of present social conditions and political life. Then follows a sketch of Protestant missionary effort, some of it dating back to the sixteenth century, and the problem as it exists today is clearly explained. This is a valuable volume in a fine series of works for mission study classes. It contains the usual helps—maps, bibliographies, etc.

In the same series is *Korea in Transition*, by James S. Gale (50 cents). Much has been written on Korea of late, but nothing for use in mission study classes is better than this volume, which is bright, interesting, full of anecdote and information. It describes the present political situation, the manners, customs and faiths of the people, the methods of the missionaries, the marvelous response of the nation to Christian teaching and the hopeful outlook for the future.

The story of the progress of the Negro people in this country, written by Mary Helm under the title, "From Darkness to Light," and already reviewed by us, is now reissued under the title, *The Upward Path*, by the Young People's Missionary Movement (50 cents). There are additional tables, some new illustrations and an index.

In the history of Congo exploration and missions, *The Life of George Grenfell*, by George Hawker (Revell. $2.00 net), will take a permanent place. The *London Times* says of Grenfell, "Few explorers in any part of the world have made such extensive and valuable contributions to geographical knowledge as this modest missionary." Sir Harry Johnston has described his scientific achievements in a volume called "George Grenfell and the Congo." The present volume is devoted more particularly to his missionary labors and is largely composed of interesting letters sent home to various correspondents. One chapter contains his valuable contribution to the work of Dr. Dennis on the sociological value of missions. Grenfell was a man of the type of Livingstone, indomitable, devoted and self-sacrificing. He was one of the great leaders in the army of world conquest for Christ's Kingdom. The story of his life is told by Mr. Hawker in a manner that is vivid and satisfactory.

A book on missionary work in Rhodesia is well entitled *Snap Shots from Sunny Africa*, by Helen E. Springer (Revell. $1.00). It is not a connected narrative but a series of brief sketches, which reveal missionary experiences and the character and customs of the natives. The stories are well told, with a pleasant vein of humor. They furnish excellent additional material for use in mission study classes.

Selections from the correspondence of Isabella Riggs Williams, missionary of the American Board to Kalgan, China, are published under the title, *By the Great Wall* (Revell. $1.50). Mrs. Williams was daughter to Stephen R. Riggs, missionary to the Dakota Indians, and the first fifty pages are devoted to her early life. The remainder of the book contains her letters from China, with much information about the Chinese people, and revelations of the varying experiences of missionary life, related with the naturalness and vividness characteristic of "letters home."

A brief biographical sketch entitled *The Days of June*, by Mary Culler White (Revell. 50 cents), tells the story of June Nicholson, a young woman from South Carolina, who went to China as a missionary of the Woman's Board of the Methodist Episcopal Church. She became a teacher in the McTyeire School in Shanghai and was devoted to her work, beloved and successful. After four years her health failed and she returned home to die. Yet this brief life was not in vain. It is an inspiring story of heroism and consecration and gives a vivid glimpse of work on the mission field.

History

An example of the skillful adaptation of original documents is *Henry Hudson*, by Thomas A. Janvier (Harpers. 75 cents). Selections from old records by Purchas and other authorities are interwoven and interpreted in Mr. Janvier's charming style. There results an interesting, complete biography of this hero, whose prominence was so brief and his fate so tragic. A comparison between Hudson's last voyage and Greely's fatal Arctic voyage brings home to the modern reader a vivid sense of the splendid courage of that great band of explorers, among whom were few greater than Henry Hudson. An appendix contains certain documents now published for the first time, viz., the official records of the trial of the mutineers who marooned Hudson.

A fresh presentation of an old subject comes to us in *Our Plymouth Forefathers*, by Charles Stedman Hanks (Estes. $1.50). The first chapter on the English Separatists gives a clear summary of that rather confused subject. The narrative then takes up the account of the church at Scrooby Manor and of the two emigrations of the Pilgrims. More space than usual is given to the business side of the colonizing project, such as the allotment of land, and the trading posts on Buzzard's Bay, Penobscot Bay and the Connecticut River. The author may be said to hold a sympathetically critical attitude toward the treatment of the Indians by the Colonists. Original documents, especially town records, are freely used and in an interesting way. Nor does the story end with the political union of Plymouth with Massachusetts, but we read of her share in the making of history down to the Revolution, and a great share it was, out of all proportion to her size. There are many illustrations, some of which are unusual and suggestive.

Certain phases of two interesting topics are treated in the small book, *Witchcraft and Quakerism*, by Amelia Mott Gummere (Biddle Press, Philadelphia. $1.00). The all-permeating belief in witchcraft and its relation to the high-strung social state in Reformation times is first described. The Quakers are shown to have been touched with hysteria and superstition. Yet they took a sensible and quite modern attitude both toward those who willfully affected the guise of witches and the innocent victims of others' delusions. The author is a careful student of Quakerism, and has collected in this little treatise much illuminating material from original sources, serving to explain conditions in England and in early Pennsylvania.

A valuable piece of work for the aid of students is continued in *Readings in Modern European History*, Volume II, by James Harvey Robinson and Charles A. Beard (Ginn. $1.50). The period covered is from the Congress of Vienna to the Expansion of Europe in the nineteenth century. The last chapter is on present day problems. As in previous volumes, the method is to select passages from letters, biographies and public documents and connect them with explanatory links.

Recent Novels

The latest book by Lucas Malet, *The Score* (Dutton. $1.50), consists of two stories, both morbid and unhealthy. The first is the story of a woman who speaks of herself to her lover as "damaged goods." The second is a murder story, the confession of a dying man, "the child of illicit love," who murders his father. Those who enjoy dissecting disease may take pleasure in these pages. The style though generally good is at times surprisingly florid and affected, and altogether the book is a disappointment.

In the procession of volumes recently written to show that modern Christianity is not Christian another has arrived, called *Melchisedec*, by Ramsey Benson (Holt. $1.50). It is the tale of a waif, half Indian, half French, in whose breast develops a religious passion to follow Jesus in a life of sacrifice and service. Passing from wilderness life to the city, he is grievously disappointed at conventional Christianity as he sees it. His first experience is with Romanism, his last with Unitarianism. The literary critic will say that the story lacks unity and is poorly developed. Nevertheless it is an earnest setting forth of the important lesson of the saving power of love, the lesson learned by Jean Valjean in "Les Miserables." The first half of the story is exceptionally interesting and original in style and treatment; the rest is more conventional.

Justus Miles Forman is one of the born story-tellers, and his readers are not disappointed when they take up *Jason* (Harpers. $1.50), expecting to find a chivalrous hero, a bewitching heroine, an entertaining plot and an atmosphere of romance. This time there are, indeed, *two* lovely damsels, one American and one Irish, while the hero (who bears the peculiar name of Ste. Marie) is French, and the scene is laid in modern Paris. It is best to let the reader find out for himself the nature of the quest which suggested the name of Jason and the accompanying adventures and mysteries. Whoever enjoys a good love story will delight in this one; and whoever knows Paris will feel its atmosphere and see its streets and haunts as he reads.

It is not easy to define the class of literature to which belongs *Cloister and Court*, by Frances M. Cotton-Walker (Longmans. $1.40). We might say biographical fiction or biography enlivened by imaginary conversations; for, in the main, it is the true story of a French princess compelled to enter the monastic life at a very early age. She became Abbess of Jouarre, but was carried on, in the time of the Huguenot wars, to Heidelberg Castle. There she met the Prince of Orange and married him. The author has a happy faculty of vivifying the life and the localities of these troublous times so that we live with the characters. The contagious spread of Reformation ideas in both court and cloister is shown, and also the deadly ambition which married Henry of Navarre into the House of Valois and ruined the Huguenot cause.

The hobbyist, lucky man, has joys with which no stranger intermeddleth.—*Bradford Torrey.*

The Firelight Club

Conducted by William Byron Forbush

What Are You Good For?

There is perhaps no question that has caused you more anxious thought than this one. Have you not found it hard to measure your own powers and to decide what you can do best?

An inspiring man died in Boston last spring who had begun a helpful work in guiding young people in this very matter, a work which has gone on since his death. His name was Dr. Frank Parsons, and he founded what he called the Vocation Bureau. A book has just been published by Houghton, Mifflin Co., entitled "Choosing a Vocation," which describes his ingenious ways of finding out what a young person was good for. I want to describe some of his methods, because they are of the sort that you can use in your own case.

Dr. Parsons usually liked to begin with a group of boys to whom he would give a talk, showing that to them their own lives were worth a million dollars, and that in the investing of those lives they ought to take care to choose callings that should give the best returns for their abilities and enthusiasms. He would describe how carefully men like Lincoln tried out several callings, all the time studying to find out what was his strongest side. Then Dr. Parsons would describe the work of his Vocation Bureau, giving actual examples of boys who had come to him, stating their puzzles, and then relating how he had helped to solve them. As the result of such a talk, Dr. Parsons would often make enough personal appointments with boys to keep him busy for two weeks.

His Ingenious Questions

When a boy came to see him he would question him first about his physical and family history, having the boy write the answers, or writing them himself, in a notebook. He would find out his age, height, weight and health record, whether he could walk, lift and endure well, what hereditary diseases had been in his family, and what were the occupations of his older relatives. Next he would question him about his education, reading, etc., asking not only what topics he had read and studied, but also such pertinent questions as:

Tell me how you spent each evening of last week.

If you went to a World's Fair, what would you go to see first?

Then he would ask him about his business experience and success. By this time the questioner would have decided whether the boy fell into one of two classes: first, those having well-developed aptitudes and interests, or, second, those who had not. If the boy were of the first class, he would be asked some such questions as these:

If all the boys in Boston were gathered into one room and a naturalist were to classify them as he would classify plants and animals, in which division would you belong?

In what respects would you excel most of them, and in what would you be inferior to most?

Would the scientist put you in the mechanical group or the professional group, the executive group or the laboring group?

Such questions would focus many a boy's attention on his strongest points, and he would be helped at once to place himself in the class where he belongs.

But if this did not work, then after some physical and mental tests Professor Parsons would set before the boy, for report at a later interview, two elaborate question sheets to be filled out with full answers. It is these searching and ingenious questions to which I want especially to call your attention. It might be thought that a boy could hide himself behind a question sheet, but these inquiries have so much ginger and mean so much that nobody could answer them honestly without making some self-discoveries. Here are a few of those which are calculated to find out what a boy is interested in:

What do you look for first in the newspapers?

If you had Aladdin's lamp and could have every wish fulfilled, what would be your first half dozen wishes?

What would you do and buy next week if you had a million dollars left you?

Then, on the second sheet, are questions to bring out the boy's personal habits and ideals:

Are your collars and cuffs Caucasian?

Do you shake hands like a steam engine, or a stick, or an icicle, or like a cordial friend?

Do you smile easily and naturally, and feel the smile in your heart?

Do you do most of the talking, or do you draw out your companions and listen to them?

What sort of things make you angry most quickly?

Are you planning to form future friendships? With what sort of people? By what means? For what ends?

Do you show your good will and affection, or are you keeping them bottled up for future use after the funerals of your friends?

Would you like to have a strong novelist describe you just as you are?

Are you the kind of a man you would like your sister to associate with, become intimate with and marry?

Are you the kind of man you'd like to see the world full of?

By the time a boy has been through a series of inquiries like these I should think he would be ashamed to meet himself by daylight, but he certainly would know where he was "at" as he never did before.

As the result of the opening of this Vocation Bureau, with headquarters in several centers in Boston, hundreds, not of boys only, but of college graduates and middle-aged men, have sought counsel, and have gone away grateful. The bureau has prevented carpenters from trying to be poets, and professors from being content to lay brick, and has started many lads into enthusiastic preparation for larger careers than, otherwise, they would have had wisdom or courage to attempt.

What Are You Good For?

I am so sure you would enjoy and be helped by Professor Parsons's book that I want you to send a dollar and get it. I make this offer: the first five Firelight Club members who will do this, and will send me written answers to his questions on pages 27 to 31, I will repay the cost of the book.

How Schoolmasters Are Helping

I have just received some interesting accounts from Brooklyn of a movement among the high school teachers to give help to their students, not only in deciding what vocation to choose, but how to enter upon it. In every day and evening high school in New York City there is a teacher who volunteers to give this counsel.

One of the facts that led the teachers to see the need of this kind of help is the unscrupulous character of the "want" advertisements which young people answer, often to find either that there is no position open or that it involves poor pay, the hardest kind of work, and no possible advancement. One painful instance is illustrative:

"Here is a man who conducts a foreign agency business. He requires a large office force. His surroundings are pretentious. He hires 'bright American boys to begin at small pay, with excellent prospects for advancement.' These boys are readily taught to do the work of men, and hopeful and ambitious to win the mysterious chances for advancement. They work hard during long hours, have few chances to become acquainted with the world outside of that office. When they discover that their much advertised chances for advancement are purely imaginary they have lost their hopefulness, their faith in the fairness of men, have learned nothing of special value except the routine of that office, are no longer boys, nor yet men of any experience which commands a value in the business world. They are sent out to recruit the ranks of the great army of drifters, and new boys take their places. The manager dresses in purple and fine linen and rides about riotously in an automobile with the profits of the labors of our good boys."

It was noticed that many boys who deserved better things were stumbling into employments that offered them no future.

The first thing the committee tries to do is not to get the boys and girls to work, but to persuade them that they should stay in school if possible. Leaflets are distributed showing in figures how much each school year increases a boy's money-earning capacity. I have heard it stated that every day in school is worth ten dollars added to the capitalized valuation of a boy's life, which is pretty good pay for going to school. And I have heard Mr. James Mapes Dodge, son of the story-teller, say that a schoolboy's value at sixteen is $3,000, which is just about what he has cost, but that three years in trade school increases that to $12,000, which is over twelve dollars a day for each additional day at school after sixteen.

In order to help boys stay in school, this committee has found two ingenious ways of providing wholesome vacation work. Mr. E. W. Weaver, of the Boys' High School, Brooklyn, who is the chairman of this whole movement, was walking through Dutchess County a few years ago, when he noticed how the apples were rotting on the ground for lack of farm help to gather them. He thought of the plan of sending city schoolboys to do this, and this summer hundreds of such boys have been at work and have brought back from thirty dollars to seventy dollars, besides a new knowledge of and sympathy with life in the country. Boys and girls of Brooklyn who are struggling through college are being sent out as care-takers of from four to ten little children, on day excursions to near-by points of interest, receiving a fee from the parents for this service.

These teachers have published two useful pamphlets, one for boys and one for girls, to help them when it comes time really to decide what they shall do in the world. These pamphlets, entitled "Choosing a Career," can be obtained for ten cents each of E. W. Weaver, 25 Jefferson Avenue, Brooklyn. They tell what to think of in getting ready, what schools are available and what books to read in order to get help to decide. In addition, the committee publishes

one or two special pamphlets, which suggest to boys certain factories and shops where the employers give their young workmen real training for larger usefulness.

Surely nothing could be more friendly and practical than all this. As Mr. Weaver says, a young orphan would not be allowed to squander her fortune without the interference of an adult guardian. Why should a young person be allowed to squander a life which is so much more precious?

Religion in England

Continued from page 371

earth." Rev. C. Silvester Horne, M. A., for instance, has a regular audience of 1,500 men every Sunday afternoon at Whitefield's Tabernacle and can secure the best of England's orators, including the pick of the House of Commons. This is not in the least an isolated example. The Brotherhood, with its younger relative, the Sisterhood, movement has not yet made complete its projected bridge from the street to the church, but it is blazing with enthusiasm and is under statesmanlike leadership. Dr. George Adam Smith sees in it one of the most hopeful movements since the Reformation, while Dr. Alexander Whyte regards it as a "direct road to the communion table."

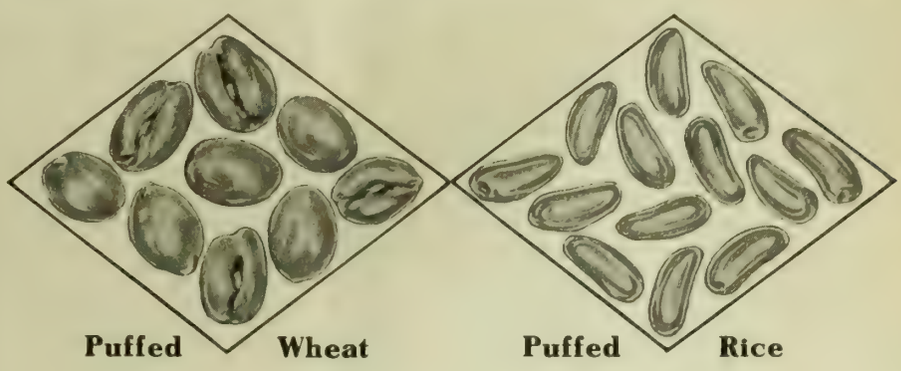
The theological unrest itself is, by frank discussion and facing of the issues, clearing the air, making faith more real and preaching at once more alert and more convinced and convincing. A blast of spiritual fresh air is revivifying the atmosphere of even the mustiest churches. It has helped, also, the growth of the new Catholicism or "Comprehensionism." In Dr. Alexander Maclaren's fine metaphor, we have not knocked down the dividing walls, but we *have* taken the broken glass off the top of them.

COHESION SUCCEEDING ISOLATION

Not merely the leaders but, most hopeful sign of all, the churches themselves, are now alive to the situation. Heart-searching conferences give promise of a revived sense of responsibility. And by a curious coincidence the statesmen of the Congregationalist and Baptist churches are surrendering the old absolute principle of Independency in favor of connectional organization at the very moment when Wesleyan Methodism has—for the first time in history—moved in the direction of the old Congregationalism by allowing each local church to elect members by ballot both to the leaders' meeting and the circuit quarterly meeting. The Baptist County Unions have almost universally approved the scheme of ministerial sustentation, which is to embody the connectional principle, and keen discussion of practical issues is expected at their Autumn Assembly next month. The Congregational scheme in the same direction, already outlined in *The Congregationalist*, will almost certainly receive the same welcome from the county meetings.

This new organization, once complete, will form a channel for the versatile talent and energy of the churches. The versatility in the leaders themselves is piquant in its contrasts. Dr. Campbell Morgan in his Bible studies expounds the English Scriptures in minute detail but with transfiguring enthusiasm, while Rev. R. J. Campbell flings out sharp, epigrammatic and challenging generalizations that are provocative of controversy and a stimulus to the man on the omnibus. Principal Forsyth forges scholarly thunderbolts in his study, while Rev. C. Silvester Horne from platform and pulpit makes dashing charges sheer into the ranks of the enemy with crushing effect. There undoubtedly is "diversity of gifts." But when the smoke of battle clears we find that there is indeed "one spirit."

London, Sept. 1, 1909.



Puffed Wheat Puffed Rice

17,000,000 Breakfasts

Shot from Guns

Last month the lovers of Puffed Wheat and Puffed Rice consumed seventeen million dishes.

Please think what that means. Did you ever know foods to come so quickly into such popular favor?

Yet there are many still who don't serve them, because they don't know what they miss.

If you are among them we ask you again to try these enticing foods.

Not Mere Curiosities

Wheat and rice, puffed to eight times natural size, appear to you as curious foods. And they are.

When we tell you the foods are shot from guns, and puffed by a steam explosion, they seem more curious still.

But these grains are not mere curiosities. They are scientific foods, invented by Professor Anderson.

The object of the process is to make the grains digestible. But the result, in addition, is the most delicious cereal foods in existence.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in the extreme West

This is the curious process:

The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved, for sixty minutes, in a heat of 550 degrees.

That fierce heat turns the moisture in the grain to steam, and the pressure becomes tremendous.

Then the guns are unsealed, and the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The kernels of grain are expanded eight times—made four times as porous as bread. Yet the coats are unbroken, the shapes are unaltered. The result is grains that fairly melt in the mouth—nut-like and digestible.

A Test Will Tell

One taste of these crisp, gigantic grains will make you a convert forever. They will win all the folks at your table.

For there is nothing else like them—no cereals half so good. You will never go back to the old kinds.

Please serve one package just to hear what the children say. Then let them decide what cereal food they want you to serve in the future. Order the package now.

Made only by The Quaker Oats Company

Boston

Danvers Pastor as Sagamore Manager

Sagamore Beach, Mass., with its Christian Endeavor colony and summer conferences, is developing so rapidly that Mr. H. N. Lathrop, who, in connection with his other large business interests, has served so successfully as general manager, has found it necessary to resign. He will retain his position as assistant treasurer and chairman of the executive committee. Rev. Harry C. Adams, pastor of First Church, Danvers Center, has been appointed general manager and director of the summer conferences and will devote his entire time to the work. He has special qualifications for this position, having been identified with the enterprise from the beginning.

Plans for greatly increasing the attractiveness of the colony and the helpfulness and influence of the conferences have been formulated and will be carried out next year.

Braintree Pastor Winner in Contest

In line with the "Boston 1915" movement the *Boston Journal* recently inaugurated a "Better Boston Improvement Contest." Prizes were awarded to the best answers suggesting how policemen, railway men, politicians, physicians, newspaper men and clergymen could better the city. The prize answer in the last group was contributed by Rev. Thomas Simms of Braintree, who said: "By being a voice, not an echo, fearlessly and hopefully declaring the truth. By seeing the good in every man and sect, magnifying things of agreement, co-operating in every progressive movement and manifesting just pride in Boston through hearty encouragement of her highest welfare."

Death of John H. Colby

A severe loss to our denominational interests in this vicinity is the death of John H. Colby, Esq. He has been for so many years the efficient secretary of the Congregational Club that he seemed to have a permanent relation to it. He has been so often consulted by the officers of our benevolent societies on legal matters that they have come to regard him as one of themselves. Union Church found in his father, John F. Colby, one of its stanchest supporters, and the son filially assumed the responsibilities which his father had laid down at his death.

Mr. Colby was born in Randolph, June 13, 1862, graduated from Dartmouth College in 1885 and from the Law School of Boston University, 1889. He began practice as partner with his father till the latter's death the following year. Ever since then he has been in partnership with Mr. E. G. Bayley. He was a director in several educational and philanthropic institutions, and has during his twenty years' public career served several years on the City Common Council, the Board of Aldermen and the Massachusetts Legislature. He leaves a wife and one son. He left Boston, Friday, Sept. 10, to spend Sunday with his mother at Mt. Vernon, N. H., where he died suddenly, Saturday morning, of heart failure.

Return of the Pastors

Last Sunday saw ranks of the Boston pulpits practically all filled by their own ministers, who have returned from their furloughs rested and invigorated for the work of the new church year. President Fitch of Andover occupied his old place in Mt. Vernon Church, delivering his first sermon since the return from his European trip. At Old South, Rev. J. E. McConnell of Providence preached in the absence of Dr. Gordon, who was giving the centennial sermon at North Church, Manchester, Mass., President Taft being among the visitors. At Harvard, Brookline, Dr. Fritz W. Baldwin of East Orange, N. J., father of the assistant pastor, was the preacher.

Changes in the Congregational House

Miss Mary C.-E. Jackson, who for the past three years has been Home Secretary of the Woman's Home Missionary Association, has resigned her position and severed her connection with the Society on Aug. 31; and the duties of Home Secretary have been assumed for the present by Miss L. K. Noyes, Field Secretary. Miss Jackson is the daughter of a well-known Congregational minister, the late Rev. George A. Jackson of Swampscott, formerly librarian of the General Theological Library, and she is a Smith College graduate. She does not leave the Congregational House, or even the sixth floor, but is to become the assistant of Dr. C. B. Rice of the Board of Pastoral Supply, taking the position which Miss Helen B. Hartwell has so faithfully and ably filled for the past seven years. Miss Hartwell has resigned to accept the responsible position of housekeeper in the Capen School for Girls, Northampton, Mass. Her many friends in this house, while congratulating her on her future prospects, will miss her genial presence and ready humor.

New York

From Tuckahoe to Syracuse

Rev. G. A. Briegleb, after nearly three years at Union Church, Tuckahoe, has left to begin his new work at Syracuse, where the Congregational brotherhood will find him a worker of unusual energy. The development in the section between Mt. Vernon and White Plains has brought to Tuckahoe a virile population that the village has never known before, and the prospects of Union Church are therefore excellent. It was formed a good many years ago by people of all sects and truly represented the town until sectarianism brought in a rival institution. For some years a movement to attach Union Church to Congregationalism and its privileges of fellowship was hindered by the fear of mere sectarian motives.

Under the leadership of Congregational pastors who have succeeded one another, and with a better understanding of our polity, Union Church was led by Mr. Briegleb to seek admission to the Manhattan Brooklyn Conference two years ago. The church has now 110 members and a Bible school of 140 completely graded, with private classrooms, etc. The property stands in an unexcelled location and is valued at about $20,000, including parsonage. The church supports a native worker at Satara, India, the parish particularly cared for by its neighbor, Westchester. Tuckahoe church is in the center of 1,800 people, has no debts and offers an attractive field to the incoming pastor.

Westchester Advancing

The publication of the Year-Book reveals the fact that this collegiate-governed church, with its increase to over 500 members, has in a year advanced among the churches of the state from twenty-seventh to eighteenth place. In the list of accessions it takes tenth place, and the benevolences, almost $3,000, ranking it ninth in the entire state, show the fine missionary spirit that has characterized Westchester. So far this collegiate Congregationalism has more than justified itself, primarily because of its spiritual intensity, combined with keen business methods. The addition to the White Plains edifice is practically completed and will treble the capacity of the church work.

Dr. E. W. Huelster of Homer has supplied in Rev. W. D. Street's place during August. The departure of Rev. W. B. Dickinson left the affairs of this extensive parish under the pastoral administration of Rev. A. O. Pritchard of Scarsdale, who has endeared himself more than ever to the three churches. Rev. E. T. Clements of Nutley, N. J., has begun work as associate pastor, with special charge of the Chatterton Hill congregation. Five fresh-air picnics have been given to poor children and adults from the city. One consisted of fifty-seven Italians from Brooklyn, in charge of Rev. A. Mangano. From the beautiful gardens of Westchester flowers have been sent for the sick into the crowded city tenements, the Endeavor Society performing this gracious task.

What a church can do for a temporary problem has been splendidly illustrated by the Italian Welfare Work at Scarsdale. After reading the account, the wonder is that the same sort of opportunity is not grasped elsewhere. The building of the Bronx Valley sewer brought over 200 Italian laborers to the section. Last October a temporary building was erected and furnished as a clubroom. Equipped with electricity, stove, organ, library, Italian newspaper etc., and with Mr. D. E. Romano as secretary, evening classes were at once established. Some attended steadily for months. About fifty residents of Scarsdale and White Plains showed their interest as visitors. The chief work done was conducting classes in English three nights a week, but for six weeks there had to be five nights to accommodate the pupils. Sixteen evenings were given to special entertainments, such as illustrated lectures on Columbus, Lincoln, Christ, the United States, etc. The hard work involved in thus holding a hundred sessions of night school and carrying on the other features gave to the Italians a new insight into the meaning of American life and also of true religious brotherhood.

For the church it has proved a practical lesson in meeting the immigration problem, and for the community suggests a wiser attitude than stupid race prejudice. The work was supported by subscriptions obtained *at the start*, amounting to $855; the total expenses were $772. The Italians having gone, the club house has been closed, the equipment sold for $46, and the benevolent subscribers have received back a dividend of fifteen per cent.! If all New York charities were thus conducted, what confidence would be generated!

Vacation Bible Schools' Pageant

The Wanamaker Auditorium was overcrowded when the fifth Commencement of the New York Vacation Bible Schools was held. For two hours an excited audience witnessed a Pageant of the Progress and Peoples of New York, Dr. Laidlaw being thus the first to put before the public the significance of the Hudson-Fulton celebration, so far as tableaux can render that significance. The preparation for the pageant has been a part of the education of the tenement children in municipal idealism, in addition to their daily instruction for eight weeks in manual, medical, musical and moral matters. The enrollment reached 6,067 children this season, a great advance on all other years. There were fifty teachers, representing more than twenty colleges and educational institutes.

Manual methods produced innumerable moccasins, Indian feathers, wigwams, windmills, liberty-caps and other reminders of Indian, Dutch and English days in Old Manhattan. All the costumes for the fourteen separate pageants were made by the children themselves! Father Knickerbocker presided, and correctly-garbed heralds introduced each portrayal of the three centuries interpreted. Hudson's Last Voyage took twenty minutes; the other pageants consumed ten minutes each or less. The zeal, proficiency and joy of the youngsters participating, to say nothing of the enthusiasm of the audience, arouses the hope that this splendid summer work may be extended. In winter New York takes 800,000 children into her schools. In summer all the vacation schools, church playgrounds, etc., provide for not more than one-eighth of this number. For nearly

700,000 children the street remains the only school of life or playground for recreation. Thousands of these need some retreat from the hot and dirty street and would relish delightful instruction such as the Federation has supplied. Though attendance is purely voluntary, the average has grown every year in the centers opened. A complete school of 200 children can be supported an entire season for only $400, including a principal and two teachers.

SYDNEY.

Laymen in Council

Silver Bay Conference Reveals Bright Factors —Congregationalists Plan Together

The series at Silver Bay, on Lake George, N. Y., closed with perhaps the smallest conference of them all, but one of extraordinary interest to those watching the great Laymen's Missionary Movement sweep over our churches. In preparation for their national campaign in sixty cities and the culminating congress in Chicago, next April, the leaders of this movement called together at Silver Bay, Sept. 7-9, representative laymen to plan details and equip laymen as speakers and workers in the practical efforts which will follow these meetings.

The gathering was select but representative, about fifty being present. Dr. S. B. Capen presided and Mr. J. Campbell White, general secretary of the movement, was much in evidence. Others prominent in discussions were Mr. Mornay Williams and Mr. W. J. Schieffelin of New York, Mr. S. W. Woodward and Mr. J. B. Sleman of Washington, D. C., and Mr. W. I. Sweet of Denver. The meetings covered two days, and for practical effect the program was of great interest. At one evening session, sitting around the great open fire in the Silver Bay Hotel, each man present was asked to name some one factor in the foreign work which had struck him as peculiarly hopeful. Most of the men present had been on tours around the world, and the cumulative effect of their observations was inspiring. There was not one discouraging note, but, on the the contrary, a well-supported optimism. The unbelieving globe trotter would have found himself in a pretty difficult situation among those men at Silver Bay, who had seen the work with their own eyes and are supporting it with large gifts of time and money.

The Congregationalists present, seven in number, held several conferences over plans to further the laymen's campaign in their own denomination. The results of their deliberations may have some influence upon recommendations made at the Board's meeting at Minneapolis, and also in the Brotherhood meetings in the same city. The conference sessions were held in the Samuel J. Mills Memorial Building, erected by the gifts of Congregationalists as denominational headquarters.

C. H. P.

"The World in Boston"

A public meeting giving further information regarding the proposed great missionary exposition for America, to be held in Boston during the spring of 1911, will be held in Park Street Church on Wednesday evening, Sept. 22, at eight o'clock. Mr. S. Earl Taylor, who has been secured as the general secretary, has just returned from London, where he made a thorough study of Africa and the East, the Exposition of the Church of England then in progress. He will present the missionary exposition then, illustrating with stereopticon, and will show some plans for the proposed Boston enterprise.

Japan and the Nations

Continued from page 369

Board, which have been most ready to acknowledge and encourage autonomy of native institutions, are the ones most urgently besought to continue and even increase their force of workers and monetary grants.

It is further noteworthy that this vexed question of the supervision of churches aided from abroad that has troubled one Protestant denomination after another has now become a burning problem in the Russo-Greek Church of Japan, and that even the prestige and powerful personality of Père Nicolai, its venerable, well-loved bishop, may not suffice to prevent the disruption of his beloved church.

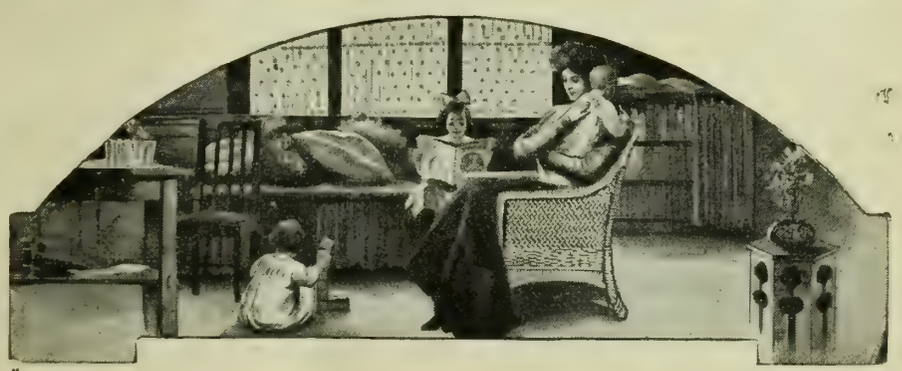
QUERIES

Are these national and racial distinctions always to vex the souls of the elect? Cannot Asia and America get so close together in the bonds of Christian discipleship and service that nothing shall mar the peace and fellowship between them?

No churches have a freer hand or a clearer challenge to answer these queries than those of our own denomination. Congregationalists have been leaders out there for forty years and more. It behooves American churches, now that the causes of friction in the farthest East are removed, to heed this newest call of their *Kumi-ai* brethren in Japan and hasten to help them.

Auburndale, Mass., Sept. 3.

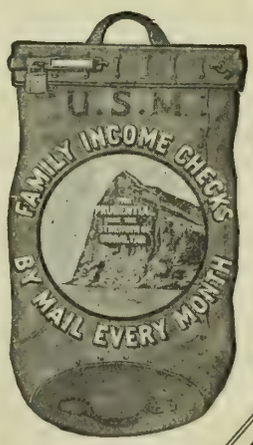
A typical school for instruction of railroad employees was opened in Omaha last week by the Union Pacific Company. Over one hundred persons applied for admission the first day. No tuition fee is charged, and the purpose is to fit employees of the road for better work and better positions.



Leave Your Wife a Fixed Monthly Income for Life

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Provides a Cash Payment at death of Insured AND THEN a regular MONTHLY INCOME for your wife for 20 years or for life.

COST IS LOW

$1,230 cash, and $50 a month for life COSTS
If Age of Insured is 30, and Age of Beneficiary, 25,
$221.40 Per Year
An Average Saving of $18.45 per month, NOW
The Income can be arranged for in Multiples of $10 per Month up

The Prudential Insurance Company of America
Incorporated as a Stock Company by the State of New Jersey
JOHN F. DRYDEN, President
Home Office, NEWARK, N. J.

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Without committing myself to any action, I shall be glad to receive free particulars and rates of an immediate benefit and continuous Monthly Income Policy

For $.....a Month with cash payment at death.

Name.....
Address.....
My Age is.....Beneficiary's Age.....
Dept. 59

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Getting Ready for Gipsy Smith

Sunday evening, Oct. 3, is the date set for the beginning of the Gipsy Smith meetings in the Seventh Regiment Armory. The committees of the Laymen's Evangelistic Council have organized a prayer circle of 500. A chorus of 1,000 voices, to be led by Dr. D. B. Towner, is being rapidly enrolled. The Christian Endeavor Union of the city is helping to organize a corps of personal workers, and the co-operating Brotherhoods have promised to be responsible for the ushers.

In no series of evangelistic meetings held in Chicago in recent years has there been so keen an anticipatory interest. I am told by a traveling man that the meetings are being talked about in a wide region in the Middle West, and many Christian business men are arranging their autumn trips to Chicago with reference to personal attendance. "I am planning to make my October visit this year ten days, instead of my usual two," said a merchant from Kansas City, who worked with Gipsy Smith in meetings held there last season. The friends which Gipsy Smith made in his last campaign in Chicago seem absolutely united in a desire for his return.

The armory chosen for the meetings has a seating capacity of 8,000 and is two miles away from the center. The feeling that no central available hall would be large enough, and that the evangelist could create a center for the whole city so far from the loop district, indicates the confidence which the Laymen's Evangelistic Council have in his drawing power.

A Lawn Fete in Oak Park

A year or two ago, in the Home Department of *The Congregationalist*, Mrs. B. W. Firman, in a practical discussion of the Sabbath question, frankly confessed radical departures from the ways of the fathers in the old homestead in New England. A rest day, a home day, a day of heavenly calm—this kind of a day is not to the Firmans a working ideal of a Sabbath well spent. The present program is as follows: by nine o'clock, or earlier, the head of the house is boarding the city-bound train to meet an appointment at Bethesda Mission. By quick transportation he is in Oak Park again for sermon and Sunday school in Second Church. In early afternoon the major part of the family is journeying in a two-seated surrey to Ewing Street Mission in the Hull House district; in the evening another journey to the city and strenuous work in the Central Chinese Mission. Fifty miles of Sunday travel, superintending three Sunday schools and lifting hard at whatever the hand finds to do in the home church. What frontier circuit rider excels this record? This story of a day's work suggests a sure way of escape from the blight of suburbanism.

The Firman home, in the outskirts of Oak Park, is a veritable country place, with ample lawn and a large garden plat. Among the annual events the household is an "At Home" for the Chinese and another for the Ewing Street Mission. Labor Day is the set time for welcoming the folk from Southern Europe who have colonized the Hull House district. This year the lawn was bright with the red, white and blue of fifty flags—with the white house and the green shrubbery for a background—and the garden gorgeous with the scarlet and gold of the autumn flowers. Just to look at this wealth of color made the dark eyes of these children of the South gleam with delight; but when, after supper on the lawn, they were turned loose in the garden to pick what they would from the glowing flower beds, it was ecstasy.

The same privilege had been given to fifty Chinese on the Saturday previous, but their modest demands had not robbed the garden of its beauty. But after the hundred and more little Greeks, Italians and Syrians had satisfied their desires, the glory of the garden had departed. But if flower beds may rejoice in contributing to human happiness, this garden, despoiled to brighten one hundred darkened city tenements, is happier than its neighbors. The week-day social functions in the Firman household, like their habits in keeping the Sabbath, are departures from the ways of the fathers; but better than to maintain the traditions of Puritanism is to practice the secret of Christianity.

J. H. C.

Dr. Pearsons and Philanthropies

On Sept. 6 Dr. Pearsons added to his previous gifts to the Missionary Society the sum of $50,000. This carries his gifts beyond the $100,000 mark and secures an endowment of $208,000 for the Society. The gift was made in the presence of Mr. King, Dr. Pearsons's secretary, Dr. Armstrong, the superintendent, Dr. W. E. Barton and Rev. E. F. Williams. The Doctor said he wanted no thanks, although he would like rich men who do not know what to do with their money to follow his example and have the joy of putting it where it will do good for all time. Through this and other gifts to the Society, Dr. Pearsons will reach, in the course of a few years, thousands of children in the Sunday school and hundreds of young people through Endeavor Societies and other organizations. He believes, too, in preaching and the regular work of the Christian church. He thinks the Society should have half a million endowment and, although this sum is not yet in sight, Dr. Armstrong is hopeful that it may come at no distant day. The $10,000 which the endowment now produces each year is set apart for new work and the better equipment of churches under the care of the Society. With the help thus furnished convenient buildings are secured and churches sooner or later made self-supporting.

Dr. Pearsons has given $21,000 with which to buy the Chambers House on Ashland Boulevard as a home for the Congregational Training School for young women, which opens this year in affiliation with the Seminary, under the care of Miss Fensham, formerly of the Girls' College in Constantinople. Its object is to fit young women for Christian service of various kinds, but especially as pastors' stenographers and assistants. On Thursday morning he added to his previous gifts $20,000 for the Y. M. C. A. Some will remember that when he began his career of giving he presented the city Y. M. C. A. with a large amount of valuable property. Nor has he lost his interest in the institution since that time or withheld his gifts from it. Dr. Pearsons told us that he had decided to give Berea College $100,000 on condition that its trustees add $400,000 to this sum by April 14, 1910.

On that day Dr. Pearsons will be ninety years old, and with the payment of this large sum of money to Berea he says his gifts to colleges must cease. Indeed, he is making no gifts to colleges now. He is paying up his pledges as fast as the conditions are met, but he is considering the claims of no new institutions. Nor does he intend to. He has been a college giver for many years and thinks that he ought to dispose of the remainder of his fortune for missionary purposes. By the time he is ninety he means to dispose of all he has left, and is anxious that hereafter people cease writing to him for help he cannot extend. In spite of previous requests he is still overwhelmed with letters, nearly 150 a day, many of which he cannot read and few of them answer. What he desires is to be permitted to make his gifts in his own way and to objects about which he is thoroughly informed and in which he heartily believes. Were he a younger man and with another fortune at his command no one would enter upon a twenty-year period of giving with greater joy than he. But at his age and after what he has done it would be a comfort to him were requests for further aid to cease entirely.

FRANKLIN.

Gleanings

The Foster controversy has prepared the way for an appreciation of a paper announced for the Ministers' Meeting, Sept. 13, by Dr. E. F. Williams, upon The Value to the Minister of a Study of Philosophy. The Brotherhood Ideals and Achievements are to be discussed Sept. 20 by Sec. Frank Dyer, President Burton of Smith College and others.

Bishop Samuel Fallows, of the Reformed Episcopal Church, began the autumn campaign with a sermon upon Why I am an Immortalist and not a Spiritualist. He affirmed the possibility of communion with the departed as taught by the Bible and confirmed by scientific psychical investigation. Bishop Fallows introduced psychotherapy to Chicago, and is now applying himself to the task of rescuing the truth in Spiritualism from its alliance with quackery.

Among the interesting "Vacation Experiences" at the opening meeting of the Ministerial Union was Rev. Arthur Armstrong's account of a tea with Gipsy Smith in his "rose arbor," a Sunday afternoon with Silvester Horne in a men's meeting and a Sunday evening with Campbell Morgan in Westminster Chapel. The theological tension over Reginald Campbell has been relieved by his present neglect of theological discussion for the advocacy of social democracy.

Among the incidents of Dr. F. G. Smith's lecture tour among the Chautauquas of the Pacific coast and Middle West, was a week's stay in Pasadena, Cal. His Sunday in the pulpit of First Church so won the hearts of the people that he was strongly urged to consider a call to be Dr. Meredith's successor. He wisely determined that his work in Warren Avenue Church is not yet done. He has been invited to print a sermon in full in the Monday *Inter-Ocean* for the coming year.

Mrs. S. E. Hurlbut, treasurer of the W. B. M. I., gave a preliminary report of receipts to date at the thank offering meeting in the mission rooms, Sept. 10. In excess of offerings last year, $9,000 have already been received and twenty days remain to hear from appeals for special contributions to clear the debt of $15,000. Although the officers are burdened with anxiety, the atmosphere of the meeting was great joy. Among the speakers were Miss Ellen Stone and Miss Welpton of Marash, Turkey.

At the Ministers' Meeting, Sept. 6, Superintendent Armstrong of the City Missionary Society announced that he had that morning received from Dr. Pearsons a check of $50,000 to increase the endowment fund. The interest is used for paying off last building debts on mission churches. The problem of new and better buildings for weak churches is so pressing that it would not be wise to direct it to current expenses, were it possible. Dr. Pearsons believes that a large number of active and interested living donors is better for the society than invested funds, except in special emergencies.

J. H. C.

What's the Matter with the Church in America?

It is discussed in The Delineator for October by:

Rev. Josiah Strong,
President American Institute of Social Service,
President American and Foreign Christian Union.

HIS EMINENCE CARDINAL GIBBONS,

REV. WALTER RAUSCHENBUSCH, D.D.,
Author of "Christianity and the Social Crisis,"
Professor of Church History Rochester Theological Seminary.

REV. F. M. NORTH, D.D.,
Secretary of the Church Extension and Missionary Society of the Methodist Episcopal Church.

RABBI EMIL G. HIRSCH,
Minister Sinai Congregation, Chicago, Illinois.

REV. LEN G. BROUGHTON,
National Evangelist, Tabernacle Baptist Church, Atlanta, Georgia.

REV. RUSSELL H. CONWELL,
President of Temple College, Philadelphia, Pa.

REV. CHARLES F. AKED, D.D.,
Fifth Avenue Baptist Church, New York City.

RODNEY (GIPSY) SMITH,
National Evangelist, Representing All Protestant Denominations.

REV. SHAILER MATHEWS, D.D.,
Dean of the Theological School, University of Chicago.

REV. CHARLES H. PARKHURST, D.D.,
Madison Square Presbyterian Church, New York City.

The Delineator October

This is the big Fall Fashion issue of the Fashion Authority of the World —Every Woman in this Wide, Wide Country needs it.

Now On Sale

Says the *New York Evening Post:* "We are glad to know that the personal-baggage law is being so rigidly enforced that decent American citizens of both sexes are being treated on our docks as if they were pickpockets, thieves and smugglers. This is what the law calls for, and Collector Loeb is to be thanked, not abused, for so enforcing it. Every American is a suspect in the eyes of his Government on his return from abroad, without regard to color, creed or previous condition of servitude."

From a somewhat extended experience of foreign travel we are able to testify that the American tourist will not meet in any customs port in Europe so humiliating an experience as may be lying in wait for him on his homecoming by way of New York.

Seattle Entertains Prison Association

Also Visitors from Japan—Significant Missionary Action by Laymen

The American Prison Association captured the town Aug. 14-19. The start was made with addresses by Mayor Miller and Governor Hay. Next day prison reform principles were promulgated from thirty or forty pulpits, at park meetings and in the auditorium of the exposition. Seattle provided good entertainment. The public arch of welcome was specially decorated in honor of the association. The governor gave a banquet on Thursday night. The exposition officials made all the delegates their guests. An excursion to Tacoma by boat and a clambake were furnished by the Chamber of Commerce of Tacoma. The conferences were well attended, and on one or two occasions the Y. M. C. A. auditorium was packed.

The meetings partook almost of the character of religious services in their earnestness, humanitarianism and idealism. Everywhere one could hear the expression that society in her reformatory institutions must make effort to send her delinquents out better than when they entered. It is actually startling how modern prison methods are a confirmation of the principles of the Sermon on the Mount. It was worth while to hear F. O. Hellstrom, warden of the North Dakota Penitentiary, a fine, large specimen of a man, say that he entered upon prison work inclined to favor mild sumptuary laws, but that experience had taught him that ninety per cent. of the prisoners were there from drink. He now favored the absolute prohibition of the sale, manufacture and importation of liquor, and his words were roundly applauded. Judge Lindsey, Judge Frater, Supt. J. A. Leonard, Warden F. O. Hellstrom and many others stood out strongly as preachers of sane righteousness, almost outpreaching the preachers.

ARRIVALS FROM THE ORIENT

The visit of Rev. T. Miyagawa of Osaka in July was an event of more than usual importance. On his arrival he was at once tendered a reception in the Japanese Congregational Church. Rev. and Mrs. J. H. Pettee and Rev. H. J. Bennett, our missionaries in Japan, arrived on the same steamer, and lent their presence to cheer and inspire the reception. In Pilgrim Church a notable meeting was held. All the Congregational churches of the city adjourned their prayer meetings for a midsummer rally. It was a significant gathering in several respects. The platform was filled with city pastors and with men from afar, like Dr. W. H. G. Temple of Sacramento and Rev. C. L. Mears of Reno. In the audience sat thirty or forty fine-looking young Christian Japanese. The most significant thing, however, was that Rev. T. Miyagawa had been brought over to America on the invitation of the Japanese of the coast that he might lead them in an evangelistic campaign among their countrymen. Here was the conjunction of Dr. Pettee, an early missionary to Japan, the man who succeeded to the room of Joseph Neesima at Andover Seminary, and Dr. Miyagawa, of the first class graduated from the Doshisha Seminary, and this body of Christian Japanese, managing a campaign for Christ on American soil. Surely the wonders of God's grace are not past!

Rev. M. Furuya, pastor of the Japanese Congregational Church of Los Angeles, made a telling address which breathed the spirit of young Japan, courageous, positive, eager for the "brotherhood of souls that was deeper than skin." Dr. Miyagawa spoke of the recent advance in Japanese thought and life. No country can show a better record. He said that America had been the teacher, that some of their best leaders had been brought up in Christian homes in America. His mission was to help make among his countrymen in America better Christians and more loyal citizens. He hoped for the day when the Pacific Ocean would be only a river, over which Japan and America could easily join hands for the betterment of the world.

Ten thousand dollars will soon be raised in Seattle to entertain a delegation of Japanese merchants who visit America this month. This is one of the good signs of the times. Let our millions be spent in fostering friendship rather than in building warships.

LAY APOSTLES AT SPOKANE

Another significant event took place in July. Four laymen, men who are wheel horses in the city's commercial life, went over to Spokane for a friendly visit in the interests of missions. It is worth going into details about this visit. The men were W. D. Wood, Lawrence Colman, W. H. Lewis and Everett Smith, and there are no stronger men in the city. These four men, with Rev. E. L. Smith and Rev. W. W. Scudder, left their business and took a journey of 400 miles each way for no other purpose than to "drop in and have a talk" with the Spokane men on things of the Kingdom. They first had a chat over a luncheon with half a dozen men, and later over a dinner with twenty. They went "simply to talk over the situation," to see if it was not possible for the men of the state to come closer together, to get a common vision and to feel more responsibility. One gentleman said he had attended meetings that had for their purpose the deepening of the spiritual life, but none that deepened his so much as this visit. It promises much and is worth copying, and it will be repeated in Washington.

That the work Congregationalists do cannot be tabulated was illustrated at a luncheon recently given to several national officers of the Y. W. C. A., as they passed on their way to the annual convention. Prominent men and women were invited to consult with them over the location of the headquarters for the Northwest. The majority of those present easily were Congregationalists. If it is more blessed to give than to receive, our folks will win considerable glory not reported in the Year-Book.

MILWAUKEE'S MAYOR AGAIN

Mayor Rose of Milwaukee has come and gone. While here he gave a two-hour address on the Failure of Prohibition and the Success of Strict Regulation of the Saloon. Really, the liquor interests are becoming pious in their professions of cleaning up the "dives" and making the saloon respectable. The Mayor Rose campaign is instructive. He was here for about a month, receiving much attention, which was duly reported in the press. Then a body of reputable citizens requested him by letter to give an address. It was fully advertised; the mayor of Seattle was asked to preside at the "Dreamland" rink, and a movement among the

Continued on page 383



REAL ESTATE AGENTS are kept very busy after Labor Day by the fact that many persons are moving and looking for new houses or apartments.

Are YOU one of these house-hunters?

If so, remember that you can save time, energy, car fare, and travel by using the TELEPHONE.

Call up as many agents as you desire and ask them "what they've got" in the locality in which you wish to settle.

And when you come to move, you'll find the TELEPHONE to be the handiest thing you can find for arranging all the details.

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NEW ENGLAND TELEPHONE AND TELEGRAPH COMPANY

Every Bell Telephone is the Center of the System

Seattle Entertains Prison Association

Continued from page 382

saloonists was quite perceptible. He had a good crowd—about 1,500 people.

The three newspapers gave but a brief report on the following day, but the noticeable omission was explained when, on Sunday, each of them brought out the speech as a full-page advertisement. The liquor interests are going to spend money before the fight is over. They are going to stand for a respectable saloon. Now is not the time to put the armor off, but to buckle it tighter.

The recent arrival of Rev. G. W. Hinman to assume the work of A. M. A. secretary for the Pacific coast is a significant event. He has spent ten years as a missionary in China, and is finely equipped to interpret the Orient to Americans. He will spend six months in Seattle, another six months in Los Angeles, and then take up permanent quarters in Berkeley.

Seattle, Wn. S. S.

Canadian Viewpoints

Summer Religion

Church life, always quiet during vacation, has gone on unbroken. No church reported closed doors, though several joined forces with neighboring communions and for the time established practical and cordial union.

A visit by Rev. D. B. Hooke, Congregational Colonial secretary, London, and Rev. R. M. Stanley of Bradford, England, has been of special interest to our Congregationalism. The annual conference of the Canadian section of the Young People's Missionary Movement at Whitby was a successful gathering.

Temperance Crusade

Already upwards of seventy municipalities are on the local option list for voting in Ontario next January. With a bare majority vote it would not take long to sweep the province for prohibition, but even with the three-fifth handicap clause it will not be long until this is done, and then prohibitionists will feel that behind their work is sentiment which cannot be ignored. Manitoba, too, is on the warpath, under the leadership of Mr. W. W. Buchanan, a Congregationalist and fighter who gives no quarter to the liquor traffic. A motor car campaign has just been concluded, showing in forty-one days 149 meetings. The local option vote will be held Dec. 21, with 1912 as the ultimate goal for provincial prohibition before the Canadian Centennial Fair of that year.

Cigarette Returns

The first eight months under the new Dominion Cigarette Law, which forbids the sale of cigarettes to boys sixteen and under, is eminently satisfactory, showing a decrease of 30,000,000 instead of the usual increase of from ten to twenty millions. This difference of millions, it is estimated, would have been wholly boy consumption. The total consumption last year was 270,000,000. The law is stringent, the penalty of violation by dealers, either in sale or gift, being from $10 to $100. The police have authority to seize from boys in public places tobacco and cigarettes, and take the names of the dealers.

Industrial Outlook

Times are not altogether good, particularly in the large centers, but the promise of abundant harvests gives buoyancy to expectations. The new transcontinental railway has been in special attention by reason of the successful visit of General Manager Hayes to England and the tour of inspection by Sir Charles R. Wilson to the terminus at Prince Rupert on the Pacific Coast. With this great project completed Canada's prosperity should be assured for years to come.

A New Portfolio

Our Dominion government has taken another forward step in instituting a department of labor. The minister appointed is Hon. W. Mackenzie King, who a few months ago was honored by Harvard with his well-earned Ph. D. degree. Mr. King, though but thirty-four, has had a brilliant career as student, economist and diplomat, and will make effective his new trust. The suggestion in his Harvard speech that 1912, the centenary of the last shot across the border, be observed with a memorial in the interests of peace, is bearing fruit on this side of the line. J. P. G.

EASY FOOD

Ready For Instant Use Without Cooking.

Almost every one likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested the raw mass goes down into the intestinal tract, where gas is generated and trouble follows.

Every one knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service, and the starch has been changed to a form of sugar so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort.

"There's a Reason."

Grape-Nuts food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts.—Book of delicious recipes and "The Road to Wellville" in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Sparks from .Other Anvils

WISE SILENCE

(*Christian Work*)

Less than a year ago a noted infidel desired to deliver a lecture in a small town which was a summer resort, and where he might, if he was judiciously advertised, draw a good audience. He depended, as he had done before, upon the ministers of the town advertising him. He expected that they would each preach a sermon about him, and decry his teachings, and thus awaken the curiosity of those who like to taste of the fruit of the tree of knowledge, and who, though not in sympathy with his teachings, would nevertheless pay their money and countenance with their presence this lecture. The ministers met together and decided to ignore him utterly. Not a line was in the press, not a word uttered in the pulpit, and so there was no occasion for the lecturer to answer any accusations, nor to complain publicly against any influence exerted against him.

What was the result? He spoke to an almost empty house, and the lecture was a failure financially, because no advertising had been given him by those who recognized the injudiciousness of drawing attention to his teachings.

AN EVANGELIST ON HIS JOB

(*F. A. Atkins, in Christian World*)

An American evangelist was engaged by a church for a week's special mission. On his arrival he went at once to see the minister. "What sort of a church have you got here?" he inquired. "Well," replied the pastor, "I am afraid I must say that things are pretty bad. The people are worldly and careless, the congregations are small, there is no interest in missions, no one comes to a prayer meeting, dances and card parties go on all through the week, but the people are entirely indifferent to the claims of religion." "Well," sneered the evangelist, "if I had a church with members like that I'd go out and hire a yellow dog to bite 'em." "Yes," said the minister, "*that's what we've done.*"

Genial manners are good, and power of accommodation to any circumstance, but the high prize of life, the crowning fortune of a man is to be born with a bias to some pursuit, which finds him in employment and happiness—whether it be to make baskets, or broadswords, or canals, or statutes, or songs.—*Emerson.*



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MEDITERRANEAN AND ORIENT,

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HARTSHORN SHADE ROLLERS

Bear the script name of Stewart Hartshorn on label.

Get "Improved," no tacks required.

Wood Rollers *Tin Rollers*

Church and School

Wisconsin Offers Various Illustrations of Their Co-operation—Some Rural Data

It seems but a few years since Dr. John Bascom was called from Williams College to take the presidency of the University of Wisconsin. It was then a day of small things as compared with today. During his fifteen years' administration was laid the foundation of a marvelous growth, a growth of more than tenfold in the student body in twenty years. The 400 has become more than 4,000, with a correspondent growth in the faculty and the financial resources of the institution. This summer it offered a six weeks' summer school, with over 1,100 students, drawn from all parts of the world—seven from Russia, Roumania, Sweden and Germany; three from Colombia, Peru, Argentine and Japan; fourteen from China; seven from the Philippines, besides representatives from Africa; Mexico and Canada, one each. It seems a marvel that in a state but sixty years from territorial days should have grown up an institution drawing to itself in such numbers students from the ends of the earth. Such is the fame of the agricultural department that one hundred farmers from Mexico are to visit the University the coming year.



Cheeney Hall (Endeavor Academy, Wis.), after Rev. R. L. Cheeney, buried on the campus the day of its dedication

School of Ethics

An interesting feature was the school of ethics, which held its second annual session under the lead of the American Ethical Union, with five largely attended courses of lectures. There were several round tables for the discussion of any questions that might arise in the minds of the hearers, the great mass of whom were teachers. It is certain that such a thoroughly scientific discussion of ethical questions and the emphasis upon training for character, as urged by President Van Hise of the University, is a hopeful sign in the work of our public schools. More and more the state, through her educational and philanthropic institutions, is contributing to the public welfare what was formerly done by the churches, if done at all. Wisconsin expended during 1907-08, in the support of her schools, over twelve millions and a half, and for the care of her defective and dependent classes another half million. Thus she becomes an important ally of the church in the work of human redemption.

A Religious Summer School

For some time Rev. H. A. Vaughn of Elk Mound has been advocating summer schools for the religious training of the children and youth of our churches. He has maintained such a school in connection with a school for Sunday school teacher training, of which Professor Mutch of Ripon College has recently written in *The Congregationalist*. The two weeks' session was held at New Richmond. It numbered seventy pupils from the Congregational and Methodist Sunday schools of the town and was an eminent success. The examination at the close indicated earnest study on the part of the pupils and a thorough knowledge of the subjects taught, such as we seldom get in connection with our Sunday school work. The holding of such religious summer schools would prove as great a gain, even greater, than the summer schools held for secular training.

A Rural Church Anniversary

Fifty miles north of Mattison, on the banks of the Fox River, is the village of Endeavor, with about 500 population. Nineteen years ago Rev. Messrs. Cheeney and Child pitched their gospel tent here, at that time there being no church for miles in every direction. A church was organized with about sixty members, mostly new converts. The following January a house of worship was dedicated and a Christian school organized that has grown into an academy, under the principalship of Rev. W. M. Ellis, who has also served the church as pastor the past eight years. He has now resigned to give his entire time to the academy.

Each year the church has observed its anniversary with a picnic in the grove near by and a roll call of the membership. There has grown up about the church and academy a fine, prosperous community, new homes are being erected, various trades introduced, and not a saloon allowed within the township, thus furnishing a fine illustration of what a church and a Christian school may do in the building of a town. The church is the only one in the community and proposes to be the servant of the highest interests of the community.

Other Rural Churches

Twenty-five miles north is Potter Memorial, organized about a year ago among the farmers, a house of worship built six months after, and in midsummer, Rev. A. H.

Continued on page 385

PRESSED HARD

Coffee's Weight On Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in North Carolina says:

"My mother, since her early childhood, was an inveterate coffee drinker and had been troubled with her heart for a number of years, and complained of that 'weak all over' feeling and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it that after the meal was over I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family liked it so well that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach, that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

Read "The Road to Wellville," in packages.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

P-Y-R-A-M-I-D P-i-l-e C-u-r-e

Does Away With Knife, Nurse And A Big Doctor Bill.

A free trial package to any one who will Write for It.

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At your Drug Store, 50 cents a Box.

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Cures promptly, painlessly and permanently.

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Is easy to use and requires no cleverness to get the best results.

* * * * *

Begins its stunt at the start and keeps on until a cure is consummated.

* * * * *

Stops inflammation, swelling, congestion, irritation and itching the first thing.

* * * * *

This is the beginning of a cure. You quit gritting your teeth and saying improper things.

* * * * *

No need to stop your work and "call your neighbors in." No fuss and publicity.

* * * * *

A man gets back his ambition, takes hold of work and has no wish to die.

* * * * *

A woman returns to her natural good looks and cheerfulness and the pained, drawn face is replaced with a plump, smiling one.

* * * * *

There is no use trying to be Happy with Piles. Joy and Piles don't chum.

* * * * *

Send and get a free package; this is the way to commence curing yourself. If it was not all right, no such offer would be made.

* * * * *

Send today for it; it is the best and only time to do a thing that should be done.

* * * * *

Yours for a speedy remedy in the use of the Pyramid Pile Cure.

PYRAMID DRUG COMPANY, 219 Pyramid Building, Marshall, Mich.

Church and School

Continued from page 384

mith reports forty in attendance. the mid-eek prayer meetings of forty to fifty. At eola, ten miles away, no village, Pastor mith reports about the same number, the eople hauling lumber for a church, the cor-er stone of which was recently laid on the rmer site of Sunday baseball grounds.

Madison, Wis. H. A. MINER.

From the Northwest

Wyoming Celebration

A high day for Wyoming Congregational-m at Cheyenne was the occasion of Dr. erring's visit and the gathering of the ex-utive board of the state conference. Morn-g and afternoon were devoted to the mis-onary interests of this great commonwealth d the opportunities for church extension d Sunday school work under Dr. Gray d General Missionary Daley. Wyoming urches have called to their pastorates some our strongest men in the West. There ere present at this executive board Rev. essrs. F. L. Moore, Pearse Pinch, R. R. hoemaker, F. C. Lewis, J. E. Butler and nnette B. Gray.

Wyoming is at last in the path of the coming tide of settlement. New railroads e building and great farming sections are ing exploited, and the cattle, sheep and uit industries are overshadowing the min-g of former days. All this spells new portunity and effort on behalf of the de-mination. This conference gave opportu-ty for face to face consideration of the es along which Christian effort shall pro-ed in making the future of this great state. he standing of Congregationalism and of r workers is indicated by the group which t down in the evening to a banquet pre-ded over by Superintendent Gray. There ere toasts by Hon. John A. Riner, judge of e United States District Court; Hon. N. Potter, chief justice of the Wyoming preme Court; Hon. W. C. Deming, re-iver of the United States Land Office; r. C. T. Johnston, state engineer; Dr. T. Cook, expert on the state farm com-ission; Robert P. Fuller, commissioner of migration; and Governor Brooks. Such group of public officials rarely graces a urch gathering, and the fact that our Con-egational work has the friendly backing such men indicates the character of the portunity before us in Wyoming. Congre-tionalism was represented in a closing dress by Dr. Herring.

It is difficult to realize the reach of such therings and the part that our missionary rk plays in shaping the character of these eat commonwealths. But it may be said at in all these Northwestern states Con-egationalism and Congregational workers e held in the highest esteem, in both offi-l and educational circles. Much of our nding in Wyoming is due to our repre-ntative, Dr. W. B. D. Gray, who, with his nisterial wife, has taken possession of this te for the denomination.

w Plans in Montana

From time to time this correspondence has ted the railroad building and rapid devel-ment in Montana. For two years it has en apparent that the administration of the nominational work in Montana must be de independent. Rev. G. J. Powell, for-rly superintendent of home missions in rth Dakota, has been appointed joint perintendent for the Home Missionary and nday School Societies in Montana. He ll have two or more associates, for it is t possible for one man to cover adminis-tively so large a state as Montana, the rd largest in the Union. Mr. Powell had d a notable administration in North Dakota in the last ten years. Together with Mr. Stickney he has met the incoming tides of settlement in masterly fashion, and on a pitifully small appropriation helped to organize 110 churches and secure sixty church buildings. There will never be another era in the history of the state like the ten years gone by, and God's Kingdom and our denominational interests have been fortunate in this administration, so forceful and economical. Mr. Powell goes to Montana with the experience of these ten years and into opportunities similar to those of which he has taken such splendid advantage in the last decade.

Plymouth's Summer

Plymouth Church, Minneapolis, in its first summer in the new house of worship, has given particular attention to maintaining services at high-water mark. Dr. G. H. Beard, from Bridgeport, Ct., preached an effective series of sermons in the early part of the summer, and he has been followed in August by Dr. G. S. Rollins of Springfield, Mass., and Dr. R. A. Beard of Fargo, N. D. Attendance has been satisfactory, and the outcome of this emphasis on vacation effort is gratifying. Even now the preliminary work for the great national meetings to be held in Plymouth, in October, is under way, and those who attend the Brotherhood meeting or the meeting of the American Board will find unusual provision for their comfort and entertainment by the churches of Minneapolis, with Plymouth the special host.

ROBERT P. HERRICK.

Minneapolis, Minn.

The laws of heaven are long-enduring, but their patience comes to an end at last. Because justice is not executed speedily, men persuade themselves that there is no such thing as justice. But the lame foot, as the Greek proverb said, overtakes the swift one in the end, and the longer the forbearance, the sharper the retribution when it comes.—*J. A. Froude.*

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when treated with
Glenn's Sulphur Soap
The time-tested remedy for skin diseases.
Hill's Hair and Whisker Dye, black or brown, 50c.

PRESIDENT ELIOT'S
recent address entitled
THE RELIGION OF THE FUTURE
is printed for the first time in the October issue of the
Harvard Theological Review
PROFESSOR ROYCE
contributes an article on
WHAT IS VITAL IN CHRISTIANITY?
Dr. Samuel Angus, Rev. Howard N. Brown, Rev. Paul Revere Frothingham, and **Professor George F. Moore** are also contributors.
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Our Readers' Forum

A Reprehensible Policy

Permit me *again* to express my approval of the sentiments expressed in a recent article and letters in *The Congregationalist* regarding the infelicities of our method of bringing churches and ministers together. It ought to have been evident long ago that right there is ample reason for the decline in the quantity and quality of our ministry, without referring at all to lack of consecration and to theological unrest. The humiliations of our candidating system coupled with frequent changes, meager salaries, the refusal to consider men over fifty years of age and the lack of any adequate pensioning system have simply made the ministry an "impossible profession," which few self-respecting men, with any proper pride or any due regard for those dependent on them, knowing the facts, can or ought to enter. I have before me now a pathetic letter from a classmate who is "up against" this situation, and I could name six or eight good men in the prime of life, in one small section of this country, who have recently left the ministry for other callings simply because of the conditions I have mentioned.

It would seem to some of us that instead of blaming pastors who, having been through the experience themselves, or who face a precarious future, cannot conscientiously desire their own sons to follow in their steps or urge the ministry on the promising young men of their congregations. And instead of sending eloquent speakers to present the attractions of the calling to our college students, the far wiser and more practical plan would be to insist that our churches remove the conditions that make our best young men revolt from putting themselves and their loved ones at the mercy of such a system. Is it not about time, when Christian principles are being so emphasized in sociology and industry, that the church should cease to be one of the most cruel and unchristian of all employers in its treatment of its servants?

Auburn, Me. HERBERT P. WOODIN.

Reporter's Story Spoiled

A story that has been going the rounds of the Boston press recently regarding a Sunday school class and Elderly Widows' Club connected with the Congregational church at McIndoes, Vt., is misleading. There is nothing unusual about the class; it is not composed even largely of widows, nor is it particularly noted in the matter of attendance. The only thing true said about it is that it is taught by an elderly maiden lady.

There is no truth in the report of the formation of a Widows' Club, with officers and a club house and library, with regular meetings. The whole report grew out of the simple fact that the pastor's wife invited twelve of these ladies to enjoy a *social hour* and *tea* at the parsonage during the early summer, ten of whom responded and greatly enjoyed a most delightful afternoon. Two of them have already passed away. I am sorry to spoil so good a reporter's story, but this correction seems necessary to stop the further progress of a story that has afforded much amusement to the parties connected therewith.

McIndoes, Vt. H. T. BARNARD.

Augurs and soothsayers, fads and fancies flourished as they always do in an age of doubt. Then appeared the Galilean fishermen with a message of certainties. "We speak that we do know and testify of that we have seen." This is what the church wants to hear, what we know. If you do not know anything, in God's name keep still. A celebrated gentleman said to me: "I do not want your doubts; I have enough of my own. I want to learn what you know."—*Dr. G. S. Rollins.*

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WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Church and Ministerial Record

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BALCOM, FREDERIC A., Plainfield, Ct., to Georgetown. Accepts.

BRADLEY, HENRY S., St. John's (M. E.), St. Louis, Mo., to *Piedmont*, Worcester, Mass. Accepts.

BREED, REUBEN L., Fort Dodge, Io., to work with the Charity Organization Society, New York City. Accepts.

CURTIS, NORMAN R., Hartman, Col., to Colorado City. Accepts.

DAY, ERNEST E., Spencer, Io., to *First*, Cedar Falls. Accepts.

MANN, WILFORD E., McGregor, Io., accepts call to *Hanover Street*, Milwaukee, Wis.

MERRILL, GEO. P., *Prospect Street*, Newburyport, Mass., to *Hope Chapel* (Presb.), Minneapolis, Minn. Accepts.

QUINT, JOHN H., Rockland, Me., accepts call to Brunswick.

Resignations

BALCOM, FREDERIC A., Plainfield, Ct., to take effect Nov. 1.

BREED, REUBEN L., Fort Dodge, Io., after four years' service.

CURTIS, NORMAN R., Hartman, Col.

DAY, ERNEST E., Spencer, Io., after seven years' service.

DUNLAP, RAYMOND B., Oleander, Cal.

FULKERSON, FRANK, Thompsonville, Mich.

GOODHEART, SIMON F., Whiting, Vt., after more than five years' service.

MARWICK, W. FISHER, Worthington, Mass., to enter the service of the A. M. A.

OWEN, RICHARD, Hyannis and W. Yarmouth, Mass., to take effect Dec. 31.

QUINT, JOHN H., Rockland, Me.

RALPH, PHILIP H., Reinbeck, Io.

YOUKER, DAVID G., Gowrie, Io.

Ordinations

PICKETT, CHAS. A., Warren, Ct., Sept. 7. Sermon by Rev. Arthur Goodenough; other parts, Rev. Messrs. E. C. Starr, C. N. Fitch.

Marriages

The charge for marriage notices is twenty-five cents.

PETTEE—PETTEE—In Auburndale, Mass., Sept. 9, by Dr. F. E. Clark, assisted by Rev. J. H. Pettee, D. D., of Japan, the bride's father, Mr. Horace J. Pettee of Chicago, Ill., and Anna H. Pettee, a teacher for three years past in Kobe College, Kobe, Japan.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

ANDERSON—In Brookline, Mass., Sept. 2, Cyrus J. Anderson, aged 72, for many years a member of Eliot Church, Newton.

KEENE—In Brighton, Mass., Sept. 11, Marianna F., wife of Samuel Keene.

LOCKE—At his home in Dorchester, Sept. 5, James W. Locke entered into rest, aged 77 yrs. Mr. Locke lived a long and useful life—guided by a commanding Christian faith, full of good works—devoted to his home and his church. Such men make the homes which are the safety of the world. A wide circle of kindred and friends hold him in most affectionate remembrance, for his gracious and kindly spirit, his generous hand and ready sympathy were a daily cheer to all who knew him.

MILES—In Ashfield, Mass., Aug. 25, Mrs. Lydia Hall Miles, aged 92 yrs. and 7 mos.

RICHARDSON—In Wellesley Hills, Mass., Aug. 30, Louisa Brown Richardson, daughter of Charlotte Hale and the late Charles B. Richardson.

DEACON PERLEY MORSE

In Wellesley, Aug. 25, there fell asleep at the age of eighty-six, after a long illness due to heart failure, Deacon Perley Morse. His life was an unfailing witness to the faith in Christ which fully possessed him. Born in Mt. Vernon, Me., he came to Boston in his youth, and at the age of twenty joined the Bowdoin Street Church, under the pastorate of Dr. Hubbard Winslow. Wherever he made his residence he always promptly united with the church, and has been efficient as deacon, teacher and superintendent of the Sunday school. He served the Wellesley church as deacon, and will be affectionately remembered also in the Union, Shawmut and Park Street Churches of Boston, the North Avenue Church of Cambridge and the First Church in Detroit and Port Huron, Mich. For sixty-six years he has been a subscriber to the *Boston Recorder* and *The Congregationalist*. In 1856 he married Eliza S. Wastell, daughter of an English Congregational clergyman, who with their only daughter, Mrs. G. H. Lowe, survives him.

"Blessed are the pure in heart, for they shall see God."

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Sept. 20, 10.30 A. M. Subject, Relation of the "Boston-1915" Movement to the Congregational Churches. Speakers: Dr. Cabot, Mr. Smith, Rev. J. H. Denison (of the Board of Directors).

CONGREGATIONAL BROTHERHOOD, Minneapolis, Minn., Oct. 14-17.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Elgin, Ill., Oct. 6-8.

NORTHFIELD POST CONFERENCE, August 17, Oct. 1.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

STATE MEETINGS

Washington, Tacoma,	Sept. 21, 22.
North Carolina, Charlotte,	Sept. 22-26.
Colorado, Pueblo,	Sept. 28-30.
North Dakota, Carrington,	Sept. 28-30.
Idaho, Mountain Home,	Oct. 1.
Wisconsin, Appleton,	Oct. 5-8.
Minnesota, Minneapolis,	Oct. 10-12.
Nebraska, Lincoln,	Oct. 18-21.
Kentucky, Williamsburg,	Nov. 21, 22

Biographical

ROBERT NELSON HARRIS

Rev. Robert Nelson Harris, former pastor of Shelton Avenue Church, New Haven, died Sept. 5. The funeral was at Dalton, Pa., Sept. 8, the Revs. Evore Evans, E. J. Morris, E. E. Clark, James Williams, William Williams, Walter M. Randles, James A. Jones, J. U. Evers and Rees J. Rees, representing the ministry of the Wyoming Association, participating in the service, as also the Masonic Post of Uniondale. Tuberculosis was the cause of his death. During a ministry of fifteen years he served as pastor of our churches at Coaldale, Mount Carmel, Clifford, Pa., and New Haven, Ct. He leaves a noble wife and two children. His life was sincere, useful and benevolent. He was forty-three years old. E. E.





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The Economy The economy of the work especially warrants an earnest appeal for immediate and enlarged support. This fiscal year of the A. M. A. must not close with additional debt and the work cannot be sacrificed any farther.

Churches whose gifts have been belated, or those that have not reached the amount suggested by the Apportionment Committee for the A. M. A., and those that have not contributed at all during this fiscal year are urged to send in an immediate contribution.

The appeal for the less favored youth and children of our national citizenship comes especially to the young people of our Sunday Schools and Endeavor Societies to give at once to meet this need.

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THE CONGREGATIONALIST AND CHRISTIAN WORLD



Photograph by Isaac Ogden Rankin — *At Nine Acre Corner, in Thoreau's country*

GREGSON 1909

Volume XCIV | **25 September 1909** | Number 39

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More detailed program will be presented later.

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Contents 25 Sept., 1909

A FAMOUS CHINESE SUMMER RESORT 400
Rev. J. H. De Forest, D. D.

THE JAPANESE EMBASSY 401
Rev. Sydney Strong

GAINS FROM THE LAST SUMMER 402
A Symposium

DR. GRENFELL'S LABRADOR 404
"Mr. Martin"

MINISTERS DOING CHORES 405
Rev. W. F. McMillen

THE LEADINGS OF DORCAS 406
Frances Bent Dillingham

THE LITTLE SEA GULL 408
Grace Duffield Goodwin

THE ORIENTAL RENAISSANCE 414
P. T. F.

THE ESSENTIAL THINGS 393

STATE AND CHURCH IN FRANCE 397

REGULAR FEATURES

The Statesmanship of Paul—Prayer Meeting Editorial 397
Event and Comment 394
Editorial in Brief 398
In the Congregational Circle 399
Personalia 399
Christian News 399
Closet and Altar 407
The Firelight Club 409
The Sunday School—Lesson for Oct. 3 410
For Endeavorers—Topic for Oct. 3 410
Our Readers' Forum 415
The Children's Pulpit 417
Marriages and Deaths 421
Meetings and Events to Come 421

CHURCH NEWS

Boston 411
Studies in the Year-Book. IV. 411
Summer Evangelism in New York 418
Chicago 419
The Brotherhood 420
Church and Ministerial Record 423

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

The Essential Things

In the September number of the *American Magazine* is an article by Ray Stannard Baker on The Faith of the Unchurched. *The Congregationalist* of September 11 had an editorial in response to that article with the purpose of showing that faith in God is the essential thing, that the spirit of Christ dwells in those who have such faith, that it will find expression in doing his work and will lead to fellowship among those who do it. Whether or not they belong to Christian churches as now organized, they will form organizations in which the spirit of Christ dwells, by whatever name they may be called.

An esteemed correspondent, for many years a personal friend of the editor, takes a different view. As we understand Dr. Packard's position stated in another column, it is that of high church Congregationalists, who hold that the visible church and the organizations of various denominations which are parts of it are a divine creation. If the unchurched who have faith in Christ can be saved at all, "it is only because there *is* a divinely established church whose blessings go outside itself." We are glad to have this subject discussed in our columns. It will help to clarify the vision of Congregationalists as to the essential things in religion and the signs of the coming of the Kingdom of God. Therefore we restate briefly our position.

As to the church, the truths on which all organizations of disciples of Jesus Christ rest as their foundation are of God. Of him are the facts by which these truths are supremely revealed, the incarnation, life, death and resurrection of Christ and his presence among his people through his Spirit. All believers in him are regarded in the New Testament as his Church, whether or not they have entered into organic relations with one another. They are the Bride of Christ, purchased by his blood, "Christ's People," as the Twentieth Century New Testament translates a common phrase. The organizations which his disciples form on this foundation for declaring his presence among men and doing his work are creations of men. It goes without saying that divine guidance and help are sought and received.

The Episcopal idea of a church is that it has been created by a bishop appointed by God through other bishops to do this work. A church thus formed is divinely established and is a peculiar dwelling place of God. The formula which expresses this belief is, "Where the church is, there is the Spirit of God." The Congregational idea reverses this formula and declares, "Where the Spirit of God is, there is the church." Wherever disciples of Christ unite to do his work their organization is a church. "Where two or three are gathered together in my name, there am I in the midst of them." Such a church is a voluntary organization of believers, a creation of men. But by whatever name it is called, so long as it is a union of disciples to do his will, he is in the midst of them, and it is essentially a church.

As to the Bible, the truths revealed through it are from God. The forms and language by which those truths are expressed are creations of men. Different writers of its books have expressed its truths with varying degrees of perfection. Interpreters of their statements have differed so widely as to their meaning that they have found it necessary to organize churches of many different names to represent their beliefs. These churches are creations of men.

As to the Sabbath, the necessity for regular periods of rest seems to us to manifest itself in human lives, and the weekly recurrence of such periods in civilized nations, ancient as well as modern, points to one day in seven as the time best adapted for rest. The importance of regular periods for private and public worship and religious instruction is so great that we do not see how organized Christianity could be maintained without them.

For believers in Christ a peculiar preciousness is given to the first day of the week by setting it apart as the Lord's Day. If any insist that the Jewish Sabbath, with its commands and restrictions and penalties for disobedience to them, was revealed by God to Jews for their use, we do not care to deny it. In our view, however, while the principle of Sabbath rest and worship is the revelation and gift of God, the Jewish Sabbath on the seventh day of the week, the Puritan Sabbath on the first day, the Catholic Sunday and the other appointed ways of observing one day in seven are creations of men.

We repeat here the closing sentences of the former editorial: "We believe the Spirit of God moved men to create this trinity of institutions by which Christian faith expresses itself. It is the faith that is essential, not the forms of its expression. So long as faith is vital the institutions which spring from it will be renewed according to human needs and will be acknowledged by God as his own."

If we have assumed to speak for Congregationalists in our editorial pages, it is because we have supposed we were representing substantially the belief of the most of them, not because of desire to dictate what that belief should be. When our subscribers believe we do not fairly express the mind of the churches, they will cheerfully be accorded their right to speak for those whom they represent.

Event and Comment

The School of Life

Our broadside elsewhere published on lessons learned from contact with others this summer shows what a big schoolroom this world is, and how we only need to have a teachable and receptive spirit in order to be profited as well as entertained by contact with our fellowmen. A large variety of occupations is represented in the persons in many parts of the country who competed for this special prize. Housewives, school-teachers, young men and young women wage-earners, as well as the leisure and professional classes, have been kind enough to pass on to us their story of what the summer has meant to them personally. To look over these thirty-five responses conduces to optimism. The contributors to this broadside have seen much to admire in their fellowmen. In out of the way nooks and corners they have found men and women faithfully performing homely routine duties, patiently bearing ill health or other forms of affliction, and radiating sunshine in their homes and neighborhoods. The self-sacrifice of parents in behalf of children is noted by more than one, and we get a hint of the multitude of kindly deeds that are being performed every hour and of which the world at large takes no cognizance. The summer of 1909 is ended, but wherever one life has been brave, true and unselfish it has exerted an influence that can never die.

President Taft's Western Tour

The President leaves the world in no doubt as to his opinion, even in regard to such contentious subjects as the tariff bill and postal savings banks. In the one case he stated, at Winona, Minn., in the country of the Republican insurgents against the acceptance of the bill as a party measure, his belief that the Payne bill fulfilled the pledges of the Republican party platform in substantially reducing the rates. There will be two opinions even among Republicans in regard to that question. In a referendum today to the voters of that party, we think there would be a large minority against the President's opinion. But he has put himself in a place of party regularity and consequent party leadership by his outspoken address. In the other case it was more than a coincidence that the President chose the time of the meeting of the American Bankers' Association for his deliberate approval of the postal savings bank system. It is a clear case of the President against the bankers, and he has served notice that the matter is to be determined independently. What he said in regard to the convenience of the large sum which the system would put at the disposal of the Government for use in currency reform, through the central bank which he favors, needs more careful consideration. If his administration commends itself to the people, this outspoken courage in regard to burning questions will be one of the elements of its success.

The Situation in New York City

The city of New York spends a larger revenue than some kingdoms. The departments of the city government have asked for the coming financial year amounts of money aggregating more than $183,000,000. That is much more than twice what the State of New York disburses in a single year. It will be reduced by the board having that duty, but it is a measure of what the responsible heads of departments think of the greatness of their kingdom. As an instance of the large scale on which the money is spent, we may cite the fact that the bill for the maintenance of the official motor vehicles for the city last year amounted to $750,000. This is the prize which the autumn election offers to the contestants. From these immense sums there are "rake-offs" to be secured by the unscrupulous. Even the mere possession of the offices means political support through favoritism in the use of patronage enough to dazzle the eyes of the greatest of leaders. On the one hand is Tammany, with its elaborate feudal system blinding the eyes of the voters to the price they pay for recognition and private favor. On the other are the organizations of the Republican party, hopeless of single success, and of the citizens leagued for good government. The candidates are not yet nominated. One will stand for the dictatorship of Mr. Murphy and the Tammany circle. The other will be the final choice of the fusion leaders and pledged to independence and reform. The real difficulty of the situation is that the voters of the city cannot as a whole be described as either intelligent in regard to the best forms of city government or enthusiastic for their adoption.

Other Experiments in Direct Popular Control

A recent experience of New York in submitting measures of the highest importance to every tax payer illustrates the same difficulty of getting the average voter to concern himself with these special questions. The result here was positive, not negative. The measures proposed were adopted, but by a small majority of a very slight proportion of the whole number of voters. The average citizen, in these states at least, seems to be incapable of independent thinking about a measure which makes no appeal to his prejudices or passions, but waits to be led by some one whose opinion he trusts. It must be said that the story of direct legislation and the referendum has been different in some of the states of the West—in Oregon, in particular. The art of individual thought and the development of political independence seem further advanced in these newer settlements than in the more crowded regions of the East.

Indifferent New Jersey

President Taft has been talking to the people of Chicago on his favorite theme of the law's delays, as they especially affect the poor man. How great is the inertia which he must overcome before any real popular support can be secured for the reforms he proposes is shown by the recent experience of New Jersey with constitutional amendments on this subject, submitted to the people after a campaign of education which was supposed to be efficient in informing the popular mind. Jersey justice in criminal cases has been famous, but in civil cases the state still works under cumbersome traditional forms of procedure which keep the courts behind their work and inflict upon the citizen the undeserved penalty of delay. A partial cure for this defect was embodied in amendments reorganizing the courts and sent to the voters for their verdict. Only a small percentage of the voters took the trouble to vote at all, and of these a large majority voted to perpetuate the present forms. The experience is interesting because it well illustrates the underlying danger of the movement to change our present representative for a direct popular government. What guarantee of political wisdom is there in the voice of a majority of a small minority of the whole body of voters? It may too easily become the opportunity of that small proportion of the population which has a direct interest, or a distinct prejudice on the particular question. Direct legislation—if wise at all—seems to require a much higher range of knowledge and of interest than our present voters show.

Secretary Ballinger Vindicated

The President has taken his time on the questions raised about the timber reservations and water rights affected by Secretary Ballinger's orders and made the sub-

ject of protest by Mr. Pinchot and others. But having studied the situation and made up his own mind, he has spoken with no uncertain sound. The policy of conservation of natural resources will best be carried forward, he says, by strict adherence to existing law. The complainant is to be dismissed from the service, and Mr. Pinchot must consider himself rebuked for over zeal. The reference to the law as it exists is characteristic of Mr. Taft, and his attitude is entirely consistent. But we wish he might have said more in favor of strengthening the law, which was made for a period now gone by, when capital was scarce and the first need was the occupation of the wide lands which had no settlers. Now great capitalists spend large sums in prospecting and reserving for their own profit the best of the remaining lands and mines. The nation can no longer afford to give away on such easy terms what cannot be duplicated or reproduced. President Taft's letter is a complete vindication of the course pursued by Secretary Ballinger. There is nothing in it which should cause Mr. Pinchot to feel that he has been defeated or ignored. We hope he will continue a service to the work of the forestry board and through it to the country which could ill be spared. The fact that the President has been in close touch with him encourages us to think that this will be the result of their conferences.

An Architect of Distinction

If architecture is a hopeful art in America, as well as a great constructive trade, that encouraging result is largely due to Mr. H. H. Richardson and his pupil, Charles Follen McKim. Mr. McKim's unexpected death, Sept. 14, takes them both over to the majority. Richardson was a native of Louisiana and McKim of Pennsylvania, but their work is most readily compared, in each case in one of its best examples, in Copley Square, Boston, where Trinity Church looks across the green grass and the busy thoroughfares to the Boston Public Library. The master's love of color and the pupil's matured sense of the value of mass and proportion are well contrasted. Other work which is known as the individual expression of Mr. McKim's genius will come back to the memory of the student of American architecture in the now destroyed Agricultural Building at the Chicago Fair and the enlargement of the White House in Washington. As the head of the firm of McKim, Mead and White he had a part in the Columbia University library, so conspicuous in upper New York, the Rhode Island State House at Providence, the Walker Art Building at Bowdoin College and other structures in New England and New York. The Boston Public Library, in its fine but unobtrusive beauty, was characteristic of its architect. Behind it lay long and thorough study and sure knowledge, but there is nothing spectacular about it. His quiet but effective leadership and the helpfulness which endeared him to his fellow-workers will be greatly missed in American art circles.

The Far East in Review

Clark University in Worcester, Mass., has just celebrated its twentieth anniversary by holding a series of conferences of unusual importance. Among these was one on Conditions in the Far East, addressed by men from the field of action, speaking with authority and giving, not only to the students of the university but to the general public, an opportunity of studying under expert guidance the making of history in those lands toward which the eyes of the whole world are turned. The themes of discussion were suggested by existing conditions, needs and opportunities in India, Korea, Japan, the Philippines, Hawaii and China. On another page we publish a careful report of the gathering. The whole historic situation was well characterized by Prof. G. H. Blakeslee of the Department of History in Clark University, the directing spirit of the conference. He took the position that the present is an epoch for the Orient of much the same significance as was the Renaissance in the history of the civilization of Europe. "The Far East is coming to the stage of Constitutional Self-Government." Not one country but all are involved in this revolutionary movement. It is a marvelous spectacle, of world-wide importance. The conference also showed that the missionary is coming to his own. The marked change of attitude in this respect, manifest in many quarters of late, was emphasized in this gathering of specialists. At least ten of the prominent speakers are or have been missionaries. One representative of the press said that no man has more influence in Eastern lands than the missionary, and no man is in a better situation than he to impart accurate information at home. Clark University recognized the value of the information and advice which these men could provide, and no more important words were spoken than those of officials and members of our own American Board and of other missionary organizations. The first address was made by Dr. John P. Jones of India, and the last by Prof. Edward C. Moore of the Prudential Committee of the American Board.

Secretary Knox and Latin America

Our relations with the countries of South America are of the greatest importance, both politically and commercially. If we can hold all America together, the Monroe Doctrine is secure without even the threat of war. And the development of commerce is essential to our prosperity. It looks now, for example, as if in the near future we would become large customers of the Argentine for supplies of meat which our own farmers have ceased to afford us in sufficient quantities for our need. This will mean the establishment of steamer lines to Buenos Ayres, and it is necessary for their success that they should have return cargoes. Secretary Knox is awake to the needs and opportunities of these commercial relations, and is likely to follow along the path marked out by Mr. Root in his famous visit to the countries of the South. He has created a new division in the State Department, to concern itself with commerce, to be known as the division of Latin American affairs. At the head of this division will be Thomas C. Dawson of Iowa, who has served as secretary of legation in Brazil, and minister in San Domingo, Colombia and Chile. Mr. William T. S. Doyle, who is now at work collecting evidence for the department in Venezuela, is to be Mr. Dawson's assistant in this division of Latin American affairs.

The Sailor and His Sunday

The action of the Navy Department in directing commanders to inspect their vessels on week days rather than on Sunday, as has been the custom heretofore, is a gratifying indication of a disposition to curtail unnecessary Sunday work. Clean faces, clothes and quarters will doubtless be found in the future by visitors on our men of war, but the formal function of inspection involved considerable Sunday labor which is better transferred to a week day. As to "Jack" himself, it is to be hoped that his "free Sunday" will not mean the devotion of all its hours to noisy sports. Ex-Secretary Long's position, as stated in a recent letter to the Secretary of the Navy, Hon. George von L. Meyer, is a sound and defensible one. He says: "May I not suggest that the Department issue an order that while the enlisted men of the navy are to have a relaxation of a rationally liberal Sunday, they should yet in every port conform to the law in that regard of the state in which they are, and should respect the usages of the order-loving and law-abiding people of the neighborhood, and that the commanding officers should see that this order is enforced." United States sailors and marines certainly are not, when on land, superior to the laws and prevailing customs to which the people in the locality are supposed to conform, and it is encouraging that Secretary Meyer agrees in the main with his predecessor's argument. For he says in his response to Mr. Long: "I am fully in accord with you that Sunday ought not to be *a wide open day,* offending the good

people of a community with riot and disturbance. I shall investigate the matter and endeavor to control future occasions by an order drawn up upon the suggestions which you have made."

The Clash of Differing Attitudes

This issue has been a live one at Provincetown, Mass., which this summer, as well as several years ago, has witnessed Sunday behavior on the part of sailors that offended the law-abiding citizens. Now, through the New England Sabbath Protective League, the case has been brought to the highest authorities in the Navy, with the encouraging outcome that we have stated. This, together with the recent checking in Connecticut, largely through the veto of the Governor, of a determined effort to legalize Sunday baseball, should encourage all defenders of the Rest Day. Traders will continue to want to carry on their business seven days in the week, and pleasure lovers will seek to have removed restrictions that stand in the way of their doing what they please on Sunday, regardless of the rights, needs and desires of other men. It therefore behooves Christian people to watch both these elements in the community. We may not wisely seek to compel our heterogeneous population to conform to all the traditions of the Puritan Sabbath. On the other hand, we must not suffer what is best and most vital in it to be jeopardized by those who would make it much like any other day in the week.

What Prof. Votaw Really Said

A summer sensation was the arraignment of Professor Votaw, of the University of Chicago Divinity School, by press and pulpit as one of the scholars who are "blasting at the Rock of Ages." In the September *Biblical World* is printed in full the lecture which called forth the attack. The gist of his message is that in Christian nurture those parts of the Bible fittest to minister to the religious needs of childhood and youth should be chosen, and the parts unfit for pedagogical use at this period of life should be excluded. Probably the entire International Sunday School Committee would agree in his statement: "Whole books and sections of the Bible, as well as paragraphs and verses, have so little relation to present-day life that they serve no purpose for the education of the young; *e. g.*, the entire ceremonial and ritual law in the Pentateuch, the genealogies of Genesis, Chronicles and the Gospels, the apocalyptical material in Ezekiel, Daniel and the Book of Revelation."

The Bible for the Child

The portion of Professor Votaw's lecture quoted as "the most dangerous ground" is as follows: "We find difficulty also with another class of Biblical ideas: do we wish our children to think as the Hebrews did about the creation of the world, the creation of man, the destruction of humanity by God's wrath in the flood, the origin of the rainbow, the beginning of sin, the short era of human history, the hardening of Pharaoh's heart, God's sanction of the Hebrew extermination of the Canaanites, etc.? Do we wish to perpetuate the Hebrew-Jewish and primitive-Christian ideas of angels and demons, of dreams and visions, of special tendencies (punitive or beneficent), of the Gentile religions, of the coming of the Messiah on the clouds?" When one recalls how many who are not children in years have stumbled over the interpretation of the Biblical account of first things and last things, Professor Votaw's suggestions concerning how to feed the lambs do not seem valueless. In unskillful hands the sword of the Spirit is a dangerous thing.

The Irish Land Bill

The Liberal party in Great Britain is driving slowly forward with its program of legislation. Last week it carried through the House of Commons the Irish land bill, supplemental to earlier legislation having for its purpose the division of the great estates into small holdings. The bill appropriates a possible sum of nearly a billion dollars for these purchases, and puts it into the power of an intended purchaser to compel a sale of agricultural land by putting the machinery created by the bill in motion, the price being fixed by the commission so created, subject to review. Under this and other laws applying to special districts, the whole of Ireland is now subject to division into small holdings. Whether the outflow of emigration which has steadily decreased the population of the island will be checked by these drastic measures of resettlement is an interesting question. Unfortunately for Ireland and for the British government, in its well-meant endeavors, the only possible purchasers for the land are the Irish themselves. The incoming of any one else is systematically discouraged by persecution and isolation. And the Irish population is sadly weakened in enterprise and morale by the draining abroad of its stronger elements. The Lords are hardly likely to throw out this Irish bill, and Mr. Augustine Birrell is to be congratulated on scoring one success in legislation.

The British Budget Fight

It does not follow, however, from their probable acceptance of the Irish land bill, that the Lords mean to submit to the curtailment of their privileges as land owners involved in other proposed Liberal legislation. The taxes on the increased value of unoccupied lands and on mining products in Mr. Lloyd-George's budget seem likely to be thrown out when they come to them for their consent. On this issue Lord Rosebery, once a Liberal premier, has publicly denounced the party, declaring that the taxes amounted to confiscation and that tariff reform, namely, protection, would be preferable. Lord Lansdowne, the Unionist leader in the House of Lords, has already publicly foreshadowed a rejection of these clauses and perhaps of the whole budget. If the Lords act according to this forecast they will raise a most interesting question. The sole power of the Commons over the public purse has been the accepted doctrine of the unwritten constitution for centuries, is indeed the weapon with which the authority of kings was fought and overcome. Whether the action of the Lords be defended on the ground that while they may not throw out a whole budget they may decline to accept a single tax, or bluntly as a revolutionary necessity, their possible action will precipitate a political debate and decision without precedent in recent British history.

The Depletion of Missions in Madagascar

One of the most notable triumphs of modern Christian missions in the last century was that recorded in the history of the London Missionary Society in the African Island of Madagascar. It was a story of devotion, martyrdom and self-sacrifice for more than a quarter of a century, then of the burning of the royal national idols in 1869, the acceptance of Christianity by the Queen and her government, the building of martyr memorial churches by the natives, who everywhere put themselves under instruction to know and adopt faith in Jesus Christ. By 1895, when the island was conquered by France, there were more church members and preachers in Madagascar connected with the London Missionary Society than in all its other fields together. The missionary work met with difficulties under the administration of the island as a French colony, but was not seriously interfered with till the present governor general arrived, four years ago. The story of Christian missions since that time is told in the *British Congregationalist* by a missionary on the island, Rev. James Sibree. For four years an active anti-Christian propaganda has been carried on. The Malagasy Y. M. C. A. was suppressed, and an order was issued forbidding the teaching of any school in a building used as a church, which resulted in the enforced closing of three-fourths of the mission schools. Government schools have not been provided with sufficient accommodations for more

than one-fourth of the children of school age. These schools are opened Sunday mornings with compulsory attendance, when the children are taught by teachers employed by the government that the history of Jesus Christ is a fiction, and that the present life is all they have to think of. Horse racing and other sports are encouraged on Sunday, even cottage meetings for religious purposes are prohibited, and any such assembly of over twenty-one persons in private houses is liable to be broken up and the persons present arrested and fined. Atheistic persecution of Christians seems to be more bitter and less excusable than that prompted by differences of religious belief, and French administration in Madagascar appears to be furnishing an extreme illustration of it.

State and Church in France

Six years ago the French Government dissolved its relations with the Roman Catholic Church. This act was the culmination of an estrangement which had been growing for many years. The Catholic Church had never regarded the Republic with favor. It had flourished under the monarchy, but its authority was waning with the growth of democracy. In the church schools the children were taught that the present government was a punishment sent by God on the nation, and that they should pray and look for the restoration of the rule of kings. Aside from the cultivation of this Royalist spirit, the teaching was not favorable to building up a healthy national life. Priests and nuns were teachers, the history, doctrines and ritual of the church had the first place, and the limited instruction on other topics was of an inferior grade.

For these two reasons chiefly, disloyalty to the state and incompetent instruction, the teaching orders were forbidden to continue their work unless they would submit to the control of the state authorities. On their refusal, some of the orders withdrew from France of their own accord. Others were forcibly expelled. Many have found refuge in England and the United States. Convents and monasteries with lands and buildings were taken over by the government. Thousands of nuns and monks have been obliged to cast aside the dress of their religious order and to wear civilians' clothes.

The effects of this change of policy are everywhere seen in France, but especially in the country districts. The withdrawal by the government of all financial support of the church, and the loss of the lands and other property formerly administered by it, have compelled the closing of many churches in rural communities. A multitude of people, especially nuns, many of whom are old, who have spent their lives behind convent walls, have been turned out into the world without means of support. Children of the common people, removed from the religious schools, are being taught in government schools, where religion is never mentioned. Their parents who are religious—and many of them are devout Catholics—are irritated by being constantly reminded that they and their children are deprived of the privileges which the church has always given to them.

Many of the leaders in public administration, both general and local, manifest their resentment toward the Catholic Church in offensive ways. They have taken the crucifixes from churches and other consecrated buildings and cast them into the rivers. They have changed the names of streets and public places which honored saints or religious events. Civil officials have been forbidden to take part in religious celebrations.

The outlook for Protestants in France is not encouraging. If they had been united when the separation from the Catholic Church took place they might perhaps have exerted much influence. But they are divided into sects opposed to one another. Each is ambitious to gain for itself the largest number of adherents.

This view of a situation which affects the religious life of all Europe has been suggested by conversation with an eminent French publicist now visiting America for the first time. The government of France seems to be firmly established as a republic. The Royalists, weakened by division into three contending parties, have almost ceased to be a factor in the political life of the nation. So far as the French people cease to be Catholic, they are likely to cease to be religious. Of the forty millions of inhabitants only three millions are now practising Catholics. The conflict between the State and the Church is increasing in bitterness and intensity, and feeling on both sides seems to be needlessly aggravated. The future of the nation is regarded by patriotic Frenchmen with the keenest interest, not unmixed with anxiety. For it is generally believed that present conditions cannot continue for many years.

The Statesmanship of Paul

Next to his inheritance of the promises as a son of Abraham, Paul valued his Roman citizenship. Not, indeed, that he was one of those Jews who seek in every way to lose themselves in the Gentile world. His own age had these in abundance, but he was not one of them. He gave himself unreservedly to the development of the Jewish hope until that hope found its fulfillment in the larger kingdom of Christ. And it grows clearer, as we study his life and work, that the ground was prepared for this larger purpose by the conditions in Tarsus which made Paul's father or grandfather a Roman citizen. From his birth he joined in thought the glories of the Jewish history and the power and pride of the Roman world-conquest.

Paul's determination to be a pioneer in the spread of the gospel was no mere pride of originality or intolerance of competition. It grew at first, no doubt, from his experiences of misunderstanding with Barnabas and John Mark and with the Jerusalem apostles. But it came to be the expression of his broad overlook of the whole situation. The Roman empire stood for the organized and civilized world. The first task of the apostle of Christ was to make the boundaries of the empire and the church coterminous. The leaven would then be scattered everywhere through the lump, and when the Roman legions advanced the word of Christ would follow them. The world of balanced nationalities which we know so well was not above the horizon of Paul's thought.

Did Paul imagine that the work of the Christian leaven in the Roman world could be done quietly? Even in his most sanguine hours he could hardly have expected it. His own experience was against it. Everywhere he had been met with persecution. The Jews were bitter against him, the priesthoods and crafts of the old idolatry were his enemies. The claims of Christ were a direct contradiction to the deification of the emperor, which was the unifying cult of the Roman world. The conflict was inevitable; the aim of Paul, as a good commander, was to take possession everywhere of outposts and strategic positions to be ready for the conflict when it came.

The Christian world has never understood the debt it owes to Paul for his wide vision and tenacity of purpose. No defeat could stop his work. When he fell, he fell face forward toward his goal. He could carry on the work from a Roman prison. He could send where he might not go. He could write where he might not speak. He gathered about him friends and messengers, like Timothy and Titus, Silas and Luke. We have the record of but a fragment of his labors, but the spread of the faith to every corner of the empire, in readiness for the conflict which gave Christianity its triumph, is his monument.

In our modern world the statesmanlike, Pauline men have been the missionaries. Paul would have delighted in the work which leavened Japan and China, educated pioneers for Bulgaria and Turkey, occupied the new fields of our own territory for Christ and ever takes the larger view of opportunity. The days of this wide view and wise prevision are not over. There is still room for the giving of

means and for self-dedication. The world is all Christ's, but the taking possession of it for him is our part of the great purpose. We need Paul's breadth of vision and we need his persistent activity of faith in order to do our allotted work.

Prayer meeting topic for Sept. 26—Oct. 2. The Statesmanship of Paul. Rom. 15: 13-33; Acts 16: 1-12, 35-40. Paul the Roman. Spreading the churches to the limit of the empire. His breadth of view and perseverance of purpose.

Editorial In Brief

Boston is to have a Chinese temple, the second to be erected in this country. It will probably be visited by as many Americans as Chinamen.

A young college graduate in New York, an agent for a charitable society, received a sum of money to distribute among the needy. Regarding himself as a worthy object of charity, he appropriated the entire amount. The court of Special Sessions further met his need by providing for him two months' board and lodging in the City Prison. Thus does charity begin at home and extend itself beyond expectation.

The death of Gov. John A. Johnson of Minnesota came after a brave fight with disease, Sept. 20. The son of Swedish immigrants, he made his way by hard work in journalism to the position of governor—a Democrat elected and re-elected by large majorities in a state with a large normal Republican majority. We shall have something to say of his services to the nation and to his party next week.

Mrs. Ella Flagg Young, superintendent of the public schools of Chicago, received an invitation to the dinner given to President Taft last week and declined it, to the disappointment of women suffragists, who thought her acceptance would in some way advance their cause. Her excuse for declining was, "They will want to smoke." Don't women suffragists want to do everything that men do in public life?

A British company, organized under the laws of the state of New Jersey with a capital of twenty-two million dollars, is operating in Mexico a meat-packing industry shipping refrigerated and canned meats to various countries in Europe. Among the best guaranties of international peace are great business enterprises like this, whose success depends on the maintenance of friendly relations between many nations.

The world's crop of cereals this year promises to surpass reasonable expectations. From nearly every country in Europe, from India, Argentina and Australia reports are favorable. Wheat, corn and barley make large gains over last year, while the increase in oats is estimated at 857,000,000 bushels. Many of the crops are already harvested. Is not 1909 the fit year to inaugurate an international Thanksgiving Day for prosperity and peace?

A speaker at the Clark University Conference, Worcester, said that the only things needed to make India a great nation are moral stamina, social sanity and public spirit. This reminds us of the admission of a boomer of Western prairie land that the only things wanted to make it a paradise were good society and water. We believe it was Sunset Cox who made the sapient remark that these two things were all that were wanted to change hell into heaven.

Among startling crime statistics is the statement that in 1860 there was one criminal in this country to every 1,647 of the population, while in 1904 there was one criminal to every 300. But before preaching a sermon on the growing wickedness of the nation, with this as an illustration, it would be well to find out what acts are made crimes by state or federal statutes which were not mentioned fifty years ago. Our impression is that it is much more difficult to be good, according to judicial estimates, than it used to be.

It is not well to be an unsuccessful rebel in Morocco. El Roghi, the tribal chief who tried the experiment, was rewarded by being hung up to public view, as an awful example, in an iron cage. Then the sultan indulged his harem, who were naturally unable to spend much time in public watching his behavior in the cage, by having him put to death in their presence. But let us remember that it is only a little more than four centuries since a Christian king of France used such a cage for just such a purpose with a high official of the Christian church.

Portland, Me., has a new superintendent of public schools, Mrs. Mabel R. Brown. The fact is commented on as a notable thing, as she is the first of her sex to hold that office in the history of the city. Still it is not the wonder of the year. Chicago has a woman at the head of the public schools of the city and pays her the highest salary received for that office in any city. The United States Government employs Miss Estelle Reel as superintendent of Indian schools, who receives the highest salary paid by the Government to a woman, and she is one of the most successful superintendents who ever filled that office.

Mexico has just been celebrating the ninety-ninth anniversary of its independence. Its government holds steadily to the ways of modern improvement and is faithful in friendship with us. Its President and ours are soon to meet in cordial greeting. It has chosen for the head of its university and its whole system of public education an American of the United States, Prof. James Mark Baldwin of Columbia, the well-known psychologist. Professor Baldwin has a large opportunity in shaping the future of the Mexican people and maintaining the cordial relations which are so important to both republics.

A correspondent asks *The Congregationalist* to answer this question, "Can we reach our ideal in the spiritual and also in the moral life?" We cannot answer it for others without knowing what their ideal is. The apostle Paul near the end of his career said he had not yet reached his, "Not as though I had already obtained or am already made perfect; but I press on." We have heard persons say they had reached their ideal, but have not heard their neighbors admit that they had reached the ideal which Christ sets before us. Henry Ward Beecher once said in substance to one who claimed such perfection: "Brother, you ought to be in heaven. This world is no place for you."

Lucius Clapp of Randolph, Mass., lately deceased, made bequests to Congregational, Baptist, Unitarian, Methodist, Episcopal, Universalist and Roman Catholic societies in his own and neighboring communities. We have noticed recently several instances in which gifts or bequests have been distributed among ecclesiastical bodies whose beliefs and aims were strongly opposed to one another. A generation ago it would have been a strange thing for a Baptist or a Congregationalist to give money to a Unitarian or a Roman Catholic church. Now such an act hardly causes comment. Does this change indicate a growing popular indifference to the distinctive principles of different religious denominations or a greater appreciation of the faith which is common to them all?

The Italians claim that Verrazano discovered the Hudson River in 1524, and they propose to celebrate the valor of their countryman during the Hudson-Fulton ceremonies. The Dutch furnished the ship and the English the commander of it, who gave his name to the great river. It was an American who invented the steamboat that first sailed on it. A Frenchman says it was a French invention, perfected in France by an American. But when it comes to making the river what it is, pretty nearly every nationality has had representatives in that work, and they spread along the entire length of its navigable waters. The chief thing after all to celebrate is that these nations and races have blended into one great stream of humanity which is American from its source to its emergence.

The party rule in political campaigns is, "Claim everything." When the report of the Census Bureau was published the other day the *Watchman* (Baptist) followed that rule with an editorial in capitals under the title, "The Baptists are Ahead." *Zion's Herald* (Methodist), in its leading editorial, admonished its contemporary that the claim was "pure assumption." Meanwhile the *Examiner* (Baptist), with a twinkle in its eye, remarks: "We would rather let our Methodist friends keep the lead than add ciphers (in a personal sense) to our own numbers. As a matter of fact, our denomination would be a good deal stronger if it were weaker. That is a Pauline paradox and a true statement." We presume the *Examiner* was meditating on that saying of Paul: "Where, then, is the glorying? It is excluded."

The return of the famous Halley's comet has now been observed both in Europe and America. This was the one from whose movements the relation of all comets to the solar system and their periodic return were announced and predicted by Halley. Its period, more or less affected by the attraction of the larger planets, is now a little less than three-quarters of a century. Through the ages it has played a large part in the fears and superstition of men. It was visible in 1456, when the Turks were threatening Europe from their new conquest of Constantinople, and was regarded as a portent, the prayer being added to the *Ave Maria*, "Lord, save us from the devil, the Turk and the comet." On one appearance it was the occasion of a famous papal bull. It will not be visible without a telescope until spring, and we shall all look forward to its appearance with interest but without a tremor of fear. The astronomers are better equipped than ever before for study, and we may confidently expect some noteworthy additions to

our knowledge from its return to the close neighborhood of the sun.

In the Congregational Circle

Not since the Detroit convention, we believe, has *The Congregationalist* published so careful and definite a statement regarding the national Brotherhood and its objectives as that furnished by President Main on another page. All pastors and laymen at all interested in the relation of men to the church, and however conservative as to new movements, will be glad to learn of the year's progress, eleven state organizations of Congregational men and numerous scattered detachments newly formed. Meanwhile conjecture has been rife as to what the Brotherhood really means to do. Dr. Main gives the chief end of the new machine in his brief four-plank platform. That the organization which can accomplish these aims deserves every bit of praise and encouragement will not be gainsaid. Thus far the Brotherhood certainly stands more prepared to this end than nearly any other national organization. It remains to be seen how emphatic an indorsement of these objectives Congregational men will register. The Minneapolis program, with its joint sessions and noteworthy speakers, offers an attractive excuse for now making that indorsement unmistakable.

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The announcement of a special Boys' Section at the convention of our Congregational Brotherhood in Minneapolis will certainly be an attractive and useful feature of the meeting, and it may prophesy a movement of importance for the boys and by the boys of our churches. The Firelight Club this week outlines "the boy end" of the convention in detail. There has been evident for some time in our fellowship an earnest undercurrent of activity and service for boys. With this has come the feeling of the need of guidance for better methods and of more constructive work to save the boys for the church and to utilize in the church their splendid potentialities. We urged editorially in the spring the consideration whether it is not time to set apart a secretary especially to work with the boys and girls of our churches and Sunday schools. Perhaps this boy movement in the Brotherhood will reach the same end without additional machinery and with the added advantage of allying the strong and sometimes not overworked energies of the men's organizations in this work. Here's success to the Boys' Section and all that grows out of it!

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Just now, when some leading dailies are discussing the question of ministerial supply and the possible importation of clergy from England, Congregationalists may be interested to note under this week's Calls the brief item which tells the acceptance by Rev. Percy Martin, London, of his call to our First Church in Williamstown, Mass. The tabular Record also contains several interesting items regarding our own denominational supply. It records the departure of two ministers, one to the Unitarian fold and another into business activities, and the reception of a Methodist into our ranks. Last week we noted the accession of another Methodist, Dr. H. S. Bradley, who comes from St. Louis to Piedmont Church in Worcester, but in the same column the withdrawal of a Congregationalist to Presbyterian effort could be read. Denominational barriers are slowly but surely giving way, and before long the flux and flow of the laity, as they affiliate with local churches regardless of first loves, will be imitated by the clergy.

This willingness of ministers to leave the denomination that has given them their training and claims their loyalty to leave it for another which at the time offers them greater advantages in salary or location or associations is not without its drawbacks. It encourages among the laity such lack of the sense of responsibility that churches which have been built up with great effort are easily abandoned for others whose gain is apt to be uncertain and temporary. An illustration is furnisned by the secretary of the Society for the Propagation of the Gospel in Canada in his report on conditions among immigrants there. Here is an extract given in the *Churchman:*

"The heads of the church in Canada are prepared to do their utmost, but their chief perplexity is that immigrants who call themselves churchmen are, as a rule, completely indifferent to the question of church ministrations. 'Our clergy have found no loyalty, much less any devotion, in the immigrants whom they have sought to aid. After accepting all that the clergy do for them on their first arrival they go to the Methodists or nowhere. It is surprising to us that the distinct and definite instruction they must have received in your church schools is not to be discovered in them—not a trace of it.' "

Personalia

Mrs. Emmeline G. Pankhurst, foremost suffragist joy rider in England, is to speak and lecture in this country next month. She has twice been in prison and is now under suspended sentence for riding riotously over public authority which seemed to her in the way of her attaining suffrage for her sex.

The people of the United States were truly represented by our Ambassador Thompson last week, Sept. 15, when he went to the palace and expressed congratulations to General Diaz, President of the Republic of Mexico, on reaching his seventy-ninth birthday. He has filled that office nobly for thirty-two years, is still in excellent health, and is soon to be elected for another term of six years.

Bishop J. S. Mills of the United Brethren Church was one of the most active members of the delegations that negotiated a few years ago for the union of that denomination with Methodist Protestants and Congregationalists. He had a plan of union in which he was greatly interested, but when it became evident that his plan would not be adopted, he became one of the strongest opponents of union. Bishop Mills died at his home in Annville, Pa., Sept. 16. He was sixty-one years old.

Sir Arthur Conan Doyle has been devoting himself to making the public familiar with the true story of the Congo atrocities and has just completed a book which he calls "Hell on the Congo." It is to be translated into German and French and sold at a popular price. Sir Arthur said, in refusing an invitation to speak, "I have made a pledge that I will assent to no social or public engagement until in France, England and Germany the story of the Congo crimes has been placed on every bookstall."

Marcus Morton was a justice of the Supreme Court of Massachusetts from 1825 to 1840, when he became governor of the state. Marcus Morton, 2d, was on the bench for more than thirty years and for eight years chief justice of the Supreme Court. All students in Andover from twenty to forty years ago remember Judge Morton, whose home was opposite Abbot Academy. His only son, Marcus Morton, 3d, has just been appointed by Governor Draper justice of the Superior Court. The new judge is a graduate of Phillips Academy, Yale University and Harvard Law School.

Christian News

The Convention of the Christian Disciples, to be held in Pittsburg, Oct. 11-19, is expected to be one of the largest religious assemblies ever gathered in this country. It is reported that preparations have been made for a communion service with fifty thousand persons. Invitations have been extended to other bodies to send delegates. The Provisional Committee of our National Council have appointed the following persons to represent the Congregational churches: Rev. Washington Gladden, D. D., Columbus, O.; Hon. T. C. Macmillan, Chicago, Ill.; Rev. William Hayes Ward, D. D., LL. D., New York; Rev. Alfred T. Perry, D. D., Marietta, O.; Rev. Albert E. Dunning, D. D., Boston, Mass.

The time is not far distant when direct efforts on a large scale will be made to Christianize nations whose people are mainly Mohammedans. First among these are Persia, Afghanistan, Morocco and Egypt, more than nine-tenths of whose inhabitants are of that faith. In Turkey the majority are Mohammedans. There are sixty-two and a half millions of them in British India and twenty-five millions in Dutch India. Germany rules eight and a half millions in Africa, France sixteen and a half millions and Great Britain nearly eight millions. Of the 223,000,000 Mohammedans in the world 160,000,000 are under nominally Christian governments, while no nation whose population is Christian is governed by Mohammedans. Most of these facts have been gleaned by the *Independent* from a German authority.

The Courage of American Women

The American Girls' College at Constantinople seems at last beginning to receive the attention it deserves. Its supporters in this country have appreciated the work of President Patrick and her associates and have been loyal to it. But these supporters have been far too few. The eminent Scottish professor, Sir William Ramsay of Aberdeen University, who spent a week at the college last April at the time of the lawless destruction of life by the Reactionaries, writes to the president: "In my visit to America next year I intend to make our residence with you the text of a sermon. The American courage, which simply does not recognize danger and acts as if danger were non-existent, and vanquishes it by ignoring it though fully prepared to face it, was never better illustrated than it was by the attitude of your college in the crisis; and there is nothing in the world which is higher and more trustworthy than American courage."

Miss Isabelle Fry of England, after a visit to the college, says: "I was so impressed both with the character of the women who are working there and the results of their work as shown both in the tone of the pupils and in the usefulness of the lives of former students at the college, that I feel bound to try to make English people aware of the importance of keeping it going on with efficiency. One ex-student, a rich Armenian girl, has given up her comfortable home in Brousa and taken up life in one of the remote interior villages, simply because she knew it to be one of the most wretched and forsaken communities in Asia Minor. There she is devoting herself completely to civilizing, educating and befriending the poor people, who are in a state of almost chronic famine. In Bulgaria, again, the college influence has been immense, and an offshoot or copy of the parent college at Constantinople has been started by ex-students in Albania, where it seems to be almost the only secondary school for girls in that country."

A Famous Chinese Summer Resort

The Differing Estimates of Rev. F. B. Meyer's Orthodoxy

By Rev. J. H. DeForest, D. D.

Sendai, Japan

Kuling is one of the places in the East that deserves to be kept in mind. For this growing missionary summer resort, 3,500 feet above the Yangtse Valley, is bound to become famous for more reasons than one. It came within an ace of becoming infamous during the Boxer movement (1900), but the great-minded viceroy of this region was very unlike the inhuman governor of Shansi, who had every missionary in his province murdered. At that time some 250 foreigners were cooped up in this mountain park, not one of whom could have escaped had the viceroy yielded to what is believed to have been the empress dowager's horrible order to kill all foreigners here.

Kuling is famous. For it is twice as large as any other summer resort in China, and is cosmopolitan with its 1,200 foreigners, representing over a dozen nationalities, who live in some 275 stone bungalows with broad piazzas.



About one-sixth of Kuling. Not a tree is visible on all the surrounding mountains

Kuling is famous. The view of the great Yangtse, swollen to forty-five feet above normal and bearing destruction and death to people whose number will never be known, is entrancingly impressive from these safe heights. And far beyond on every side are mountain ranges in retreating lines until the whole is lost in the distant horizon, where evening after evening golden sunsets, beyond anything my pen can paint, fascinate the fortunate beholder.

Kuling is famous. For its conventions have reached a very high level. This season's one, Aug. 1-8, is just ended. The central speaker was Dr. (though he doesn't like the title) F. B. Meyer, a man who needs no introduction in America, a man whom our Moody loved and often invited to Northfield, and whom the Keswick Movement sent to China at the invitation of the Convention Committee here. But a certain missionary, who seems to feel called of God to boycott vigorously any views he regards as heretical, discovered that Mr. Meyer was a theological sinner, and issued an appeal to the faithful, with extracts from Mr. Meyer's writings, to have nothing to do with him. He scattered his miserable leaflets far and wide, so I heard, trying to poison the minds of others against this man of God.

However conscientious a man may be, it is a pity that he dethrones his common sense and tries to override a responsible committee elected by the various missions. A pity it is that boards do not have some way of dealing with the occasional man who sows seeds of discord on his own responsibility among the men and women who are trying to make missions a world-work worthy of the Kingdom of God on earth. However, Mr. Meyer received an emphatic and universal welcome, and did a most helpful work for all varieties of men and women and conspicuously for the children.

There are Keswick men and Keswick men. I have heard some who know neither how to interpret the Bible nor men. But Keswick sent, in Mr. Meyer, as nearly a full-orbed man as you can find anywhere. A Baptist who is far above all quarrels over forms of baptism; a Biblical critic who lives on a higher plane than criticism and gets right into the heart of Christ; an evolutionist who sees God in all his works as well as in his progressive self-revelation; an optimist whom no dualism can phase; a seer whose visions are based on facts; a poet who talks in prose; a witness so full of the living Christ that he could appeal in every discourse with rare freedom to his own rich experiences, yet with all the necessary humility; a Christian gentleman whose tact and courtesy are more than diplomacy; a man of such delicate sympathy that he never spoke of these great peoples of the East as "heathen," though an occasional missionary who appeared on the same platform used the word as if it were correct and Christian; a great-hearted man who calls himself "cold-blooded," yet can handle children as easily as he could make the church crowded with men and women of widely diverse experiences and all shades of belief forget their differences in the vastly larger unity of truth.



The Kuling Church, in which Mr. Meyer held his meeting; building seats 800 and cost about $10,000 gold

The Convention Committee desired that there should be not only devotional and doctrinal meetings, but also that those intellectual problems that press upon practical missionary work should be presented in special papers. The usual evangelistic, educational, medical, church union and Y. M. C. A. methods were most interestingly presented in their relations to the New China that is awakening at a rapid rate. But besides these there were what I do not remember ever to have found in a convention of this kind—papers on The Bearing of Evolution on Missions, by Bishop Bashford; on The Apologetic for China, by Bishop Roots; and on The Bearing of Historical Criticism on Missions, by your correspondent; and The Next Steps in Church Unity, with an American Episcopal bishop in the chair and an English Congregationalist, Mr. Sparham, reading the paper that discussed Apostolic Succession.

In these large conventions there are always some who hold an extreme theory of inspiration, believing that there was a perfect and complete revelation given man at the beginning. And it is impossible for such minds not to be disturbed at the bare men-



The Swimming Pool at Kuling

tion of evolution, since their Genesis allows only six days for all creation and only a few hours for the making of adult human beings. They are troubled at any recognition of God's Spirit in the hearts of the great moral and religious teachers of the millions of the East. They think it a shame that any Christian, let alone a missionary, should be so irreverent as to say openly that the Hexateuch grew, and that there were at least two Isaiahs.

So when it was proposed to publish two sermons of Mr. Meyer's with all the papers of the convention, a small minority protested against publishing them together and proposed to have them in separate covers, but it was at last compromised into one book, to be prefaced by the statement that the Conference Committee were not responsible for the utterances of any of the speakers, to which one witty speaker added, "Mr. Meyer's, too."

When the motion was made to thank the committee who had provided this unusual bill of fare, one man opposed, and the chairman, Bishop Roots, being one of the committee, rightfully begged for permission not to put the motion, since it could not be passed unanimously. But later, when the delegates of all the missions met to elect the committee for next year, the same committee were not only re-elected but formally thanked for their work, and instructed to plan for another convention next year on the same lines.

As for Mr. Meyer, he was enthusiastically thanked; the people were asked to give $100 as a thank-offering to Keswick, and about double the amount was raised on the spot; and Bishop Roots expressed the hope that Mr. Meyer would be sent out for a whole year to visit all the fields of China and to impart to the growing native churches the joy and inspiration of his own deep experiences. It was the kind of convention of which there will be more in the future, the keynote of which Bishop Roots so clearly sounded—"This convention stands for Liberty!"

The Japanese Commercial Embassy

Representative Business Men Now Visiting This Country

By Rev. Sydney Strong, D. D.

Probably the most friendly coast city to the Japanese is Seattle. In the first place, there is a large Japanese colony in Seattle, conspicuously well-behaved and patriotic. There are among them several Christian churches that stand for a high moral and religious life. Seattle is also selfish enough to want Japan's trade. Then at heart many of our best citizens are fond of the Japanese. The appearance of the commercial embassy this month was not allowed to pass without many demonstrations of good will. It was a notable commission, fifty of Japan's ablest men; such men, riding around in autos, pulling up at the best hotel, making happy speeches, could not fail to make an impression on any city.

Japan Day at the Exposition, on Sept. 6, was full of interest. The Japanese colony turned out for a parade through the city. Even babes in arms were seen in the autos and floats. A public reception was given to the embassy. The grounds were decorated in Japanese fashion, the local colony contributing seven or eight thousand dollars to this end.

There is a goodly percentage of Christians in the embassy; two, at least, are Congregationalists, Mr. Tamura of Kobe and Mr. Ishibashi of Osaka. Little as it may be recognized in America, the Christian missionary is responsible for the good feeling between Japan and America more than any other factor. For example, I chanced to sit next to Mr. Zumoto, the official interpreter for the embassy. He remarked that his education had been American, and went on to explain that thirty-four years ago a certain Professor Clarke came to Japan from Amherst Agricultural College and founded a college in Japan. That college is now a part of the University of Japan, of which Mr. Zumoto is a graduate. He went on to tell how most students became Christians.

The next day I chanced to meet G. Henry Whitcomb of Worcester, Mass., who not only confirmed Mr. Zumoto's story, but completed it with reminiscences of Professor Clarke. This Mr. Zumoto will remain in New York City and will open up The Oriental Information Agency, whose object will be to interpret the Orient to America. I thought that while leading business men will reap the glory coming from the presence of the embassy, such consecrated Christian teachers as Professor Clarke have really brought about all this fraternal feeling.



Commission of Representative Japanese Touring America on Commercial Investigation

The embassy impresses every one with their courtesy, tact and evident sincerity. They showed their tact in coming to Seattle on the Minnesota, an American ship. It may be doubted if any one event has occurred in our national history that will mean more to American trade and enlightenment concerning the Orient. They spend three months in the country. It is to be hoped that Christian pastors and laymen will take advantage of their opportunity and do what Mr. Miyagawa, the "Beecher of Japan," hoped would be done, show them the best life of America.

Seattle, Wn.

Gains from the Last Summer

Six Responses to a Prize Offer

There proved to be thirty-five competitors for the prize which *The Congregationalist* offered several weeks ago for the best article on What I Have Learned from Others This Past Summer. The competition evidently stimulated many in different parts of the country to review their summer experiences with a view to harvesting pleasant and inspiring memories. From the large number of articles submitted we have winnowed six that appear herewith. Others will be published in subsequent issues. The first prize is awarded to Edna M. Spurr, and we consider the following persons entitled to honorable mention: Susan M. Marsh, Springfield, Mass., Miss Julia E. Lockwood, New York City, Edwin N. Hardy, Quincy, Mass., R. B. Guild, Boston.

The Prize Article

That "the rank is but the guinea-stamp, the man's the gowd for a' that," is one of the great truths which I have learned from others this summer. The first night as a second-class passenger on a Belgian Line steamer gave me the feeling that I must shut myself in my shell, as it were, and as far as possible not even breathe the air which had been contaminated by my fellow-passengers of a different race and tongue. Their cooking was unpalatable, their table manners disgusting, and in the midst of many people and much jollity, I seemed alone, entirely alone.

My lesson began the next morning.

"Why, yes, I can drink this coffee," said a gentleman who had seen much more of the world than I; "it is the very best to be had." And so was all our fare for nine days, the very best to be had. Besides salt water is a keen appetizer, as the French put it, and I soon learned to eat, and really enjoy the food. And the people? Yes, some of the people proved most interesting and knowable, a word which I had applied at first to a few Americans, but soon made to include many others. It was the doctor who showed me how to do it. He told me early in the passage that he meant to get pleasure as well as profit out of his trip, notwithstanding adverse conditions, and soon I saw him in a corner with a German frau to whom he was showing his postal cards and from whom he was learning German phrases. I found that my advances were always kindly received.

The Belgian lady who was ill was very patient with my broken French and received most gratefully any sympathy extended; the attractive looking German girls spoke some English and told me of their new home in Chicago and their grandmother's farm in Luxembourg, where there was no king and no president; and the steward, appreciating my attempts to express my thanks for his services in his own language, made me a comfortable bed of "plumes" by putting five pillows together in a line; while the children were always great fun, eager to show you their games and learn yours, and always unaffected teachers. It was easy enough to be contented if not hilariously happy, simply by looking for the interesting in the people about you.

But more important and revolutionizing to me was the truth borne in upon me that my little standards and criterions could not be used for judging the w[illegible] of men and women. I had alway[illegible] narrow ideas of what was right, and e[illegible]thing else, as I thought, was wrong. C[illegible]tions which I had never seen I refused to believe existed in spite of the effort of friends to convince me, or, if I believed them, it was in a dreamy, unreal sort of way, as we think of the characters in a book. "Do that and be respectable—never!" In this sophomoric fashion I dismissed the matter; for I had never "been there." I was, as the blunt Scotch lady called me, a "greenhorn," but I thought that I was standing by my principles in disapproving of everything which was contrary to the ideas by which I had been trained.

The French character, as I saw it in their own country, seemed to me wholly superficial and trivial at first, and only gradually did I come to realize that the Frenchman is no more responsible for his characteristics as a Latin than I was for mine as an Anglo-Saxon; that they were as deep-rooted as the history of the races, and that his love for show, for gayety and beauty was as natural to him as mine for solidity, for comfort and for practicability. And so, though he does things strange and unwise to me, he is just as true, as loyal and as upright as I at heart.

"But," I remonstrated one day with a refined French lady, "if it's all right, it's all right. You know as well as I. If it does not shock you, of course it will not me."

"Ah, Mademoiselle is wrong," was the answer. "Our lives are quite different. It does not shock me because I am used to it. With you—it is not so."

Now I no longer say, "If she does that she is not *comme il faut*, and I do not wish to know her." She has been in places where I have never been, and shown courage where I—had I been in her place—would have failed miserably, and come out sound where I might have been scathed. I have learned from others what before was only the echo of a pretty song,

> "Then at the balance let's be mute,
> We never can adjust it;
> What's done we partly may compute,
> But know not what's resisted."

West Lynn, Mass. EDNA M. SPURR.

A School Girl's Satisfactions

When school closed in June, and we moved out to a small town, I did not look forward to the summer with any great pleasure. All the activities attendant on one's senior year in school had made the spring so pleasant that the summer, away from all my friends, did not look particularly attractive. There would be housework and sewing, interspersed with occasional trips in town and visits from friends.

Now the summer is past, and I wonder where it has flown. It is true that there has been but little gayety, but I have learned so much from others. I had thought regretfully of a friend who was to continue her music, but I have learned, first of all from my mother, that housekeeping is just as much an art, just as much of an accomplishment, as music. I would enjoy being able to interpret a Beethoven sonata, but the pleasure I feel in a baking of good bread, my glasses of currant jelly, or a well-swept and dusted room, is just as great.

I discovered, too, that there were in the small town girls just as pleasant and congenial as in the city. I learned that it was the Sunday school and Christian Endeavor spirit, not the members alone, which made those organizations so attractive, and that I could work just as well and enjoy it just as much in the country church as in the large city church to which I had been accustomed.

So my knowledge gained from others this summer is for me summed up in the fact, which, now I have learned it, will make all other things easier: that we do not get our pleasures from our surroundings, but from ourselves; that just so far as we put our whole selves into anything, gayety, housework, or what you will, just so far do we get out of it a lasting pleasure.

HELEN REVELLE WINGATE.

Excelsior, Minn.

The Joys of a Stay-at-Home

Some one has said that we really own only that which we possess spiritually; if this be true, it seems to me that in telling of what one has learned during a certain time it may be proper to note simply those spiritual observations which one hopes to have made truly a part of mind and life.

This has been the first summer for many years that I have not had a vacation away from home; and in the absence of the opportunity of learning new things from new people I have discovered that it is by no means impossible to get new lessons from familiar surroundings and old friends and acquaintances. Besides finding out that the sky as seen by night and day from my own piazza is as beautiful and changeable as the ocean, and that the goldfinches and song sparrows sing as sweetly in my backyard as

> "Where the baybushes heavy lie,
> With juniper, along the sea,
> And the blue sea along the sky,"

besides these things I have rested on old strengths, and found new beauties in the characters of some time-tried friends.

From one young woman who has come weekly to spend an evening with me (her days are occupied with clerical work, besides sewing, cooking and housekeeping for two old people), I have learned cheerfulness and helpfulness. She has had no vacation nor is there prospect of any; the hot weather affects her head sadly; yet I have not heard her once complain. Possessing an unusually bright intellect and a fine education, she brings into the narrow life she is compelled to live every little bit of brightness she can stretch mind and hand to; an interesting magazine article, a new Irish crochet pattern, a *résumé* of the last summer school lecture

which she made an effort to attend one hot July evening—these are her subjects of conversation; meanwhile offering help to her friends in every possible way; doing a bit of dainty sewing for this one, taking care of the children for another, and so on to what would be too long a story; yet what people call her cramped life has continued many years and is likely to go on for many more.

From another friend I have learned the true optimism, an unwavering faith that faces a dark future bravely. She is a woman of middle age who has spent her small savings for others, and coming to a time of life that should be easier, instead finds herself forced to a dependent position of hard work, smaller means. Yet she does not consider herself marked out for special injury by fate—I have not seen her shed a tear—she speaks calmly of what the year may bring her, turning from the blacker to the brighter side and counting herself lucky to possess health and strength to work.

And from the poorest woman of all—the one who comes in to work by the day—I have gained charity and courage. With a crippled husband and nine children to provide for, she fears the long, cold winter and is not dismayed; she has not allowed herself to become brutalized by poverty nor beggared by relief. She is seldom too poor, I find out, to share a meal with her poorer neighbors. When a family in her vicinity was broken up by the death of the mother and the imprisonment of the father, she said to me, "I kept the nine-year-old girl a week—she hated so to go to the orphan asylum; if my man had steady work, I'd keep her for good!"

I think I have learned a little—how well only the coming years can tell.

ELIZABETH W. PARKER.

Woburn, Mass.

A Lesson from One Person

My summer has been spent for the most part in the company of one individual, a maiden lady of some sixty winters, a frail, rheumatic little body, with a hard face and a metallic voice.

Our first weeks together were trying ones, for our tastes were very dissimilar. I longed to see her fine old country house flooded with sunshine and fresh air; she preferred to keep her blinds and windows closed. I wanted to see the neighbors; she didn't have neighbors, "and what's more," she informed me, "I don't want any." I wanted to talk about—well, the things that interested me; she, strangely enough, preferred to talk about what interested her. In the course of time I began to regard myself as a bit superior; she resented my giving myself airs.

Fortunately for us both, about the time our relations got strained to the breaking point, it occurred to me to put some of my "superior knowledge" into practice. I decided to try auto-suggestion, just to see how it would work. So I said over and over to myself, "I like Miss G—, I like Miss G—." Pretty soon I found myself addressing her as if she were a human being. Having been accustomed to tones of disapproval from childhood, she hardly knew how to take me; but she was pleased, and I discovered that she was not so very unlike the rest of us; she *did* want to be liked. I felt sorry for her next. Then I began to treasure up things to tell her that would interest her. Meanwhile my education was progressing. I found out, first, that "superior knowledge" isn't good for much if it doesn't help me to live pleasantly with my nearest neighbor; second, if I want people to like me, I must like them; if I want to be interesting, I must talk about interesting things; if I don't like a person, I would better practice auto-suggestion and act as if I did. Above all, I learned this: if I have got to live with a person I must make up my mind to like that person. No matter how dissimilar our tastes or how unbearably disagreeable he or she is, my part is to *like* that person.

The last lesson I learned was a beautiful one. One morning I came downstairs so glad of heart it was impossible to keep it all to myself. I didn't expect to be understood, and I certainly didn't look for any response.

"Miss G—," I said, "I think I am the happiest person in the world this morning."

The lady was sitting in her semi-darkened room—just a wall between her and a wealth of morning air and sunshine. She lifted an unresponsive face. "You are? What makes you?"

For a moment it seemed impossible to go on. "Oh, I'm just glad," I evaded, "and thankful."

"I guess you've had some good luck," said she. "Somebody left you some money?"

"No, nothing like that," I declared. "I'll tell you why I'm glad—it's because," I paused an instant, "I believe in God," I said softly.

The little woman threw me a startled look.

"No matter what happens," I went on, "no matter what troubles come, every year will be better, fuller, more joyous. I love life, Miss G—, and when it comes over me, as it did this morning, that it is God's gift and is never to end, that we are to go on and on, learning more and more—why, I'm just *glad* through and through."

For a moment Miss G— gazed at me without speaking, then her hands dropped in her lap, her face softened, all her reserve fell away. "Oh, I wish I could believe like that, I wish I could!" she cried.

It was just like seeing a dead clod spring up green after a rain. She had done her best to bury herself, soul and all, and now, at the first hint of a spring rain, here was her eager soul all alive and beginning to grow.

HELEN NORTH PACKARD.

A Young Man's Vacation

Many bits of useful information I gleaned from others this summer: historical and geographical data, names of trees, calls of birds and other things of similar interest. But these I shall promptly forget. The things I best remember are those learned about people.

Before the boat left the dock I learned that there are people who will take a little time and trouble in order to be honest in small matters. I bought some newspapers on the wharf, but forgot to take them with me. After I had been on board some time, the woman who sold them to me tapped me on the shoulder. Leaving some one in charge of her news stand, she had searched the boat over to find a person who had bought five cents' worth of newspapers and carelessly left them behind. When I expressed regret that she should have taken so much trouble, she laughed and said: "I'm so glad I found you. I want every one to have their own."

An experience with one of my fellow-boarders gave me tolerance for the untraveled. Scarcely had introductions been made when his rapid succession of questions made me painfully aware of my limitations as a traveler. Had I been to Paris? Monte Carlo? Rome? My meek intimation that they were future pleasures was unheard. As the dominant feature of his dissertation was the money involved, I was very soon overawed, and the relief with which I heard the dinner bell made me resolve that if the future should bring me a broader experience in travel, I would be more considerate of those less fortunate.

From a gentleman and his wife I learned the wisdom of well-timed retirement. Both were interesting talkers and agreeable participants in the various forms of amusement, but they always withdrew to write or read while conversation or games flourished. They never prolonged either to the state of boredom, to which they are often carried through lack of skill in the art of termination.

The dear old couple who furnished me a sleeping-room taught me the beauty of a spirit that delights in service, apart from financial considerations. Not content with keeping my room specklessly clean, they hastened in every time I stepped out, with a fresh addition to my comfort. Sometimes it was a cushion for one of the chairs I seldom used, a book of local history, or a dish of raspberries; and once, when I had left a pair of extremely muddy shoes, I found them carefully cleaned.

Some people whom I liked at first proved uncomfortably officious. Whenever we planned a drive or a walk, they would at once tell us which way we *must* go. If we spoke of a plan for the next day, "Oh, you won't be able to go! It's going to rain." If we spoke of going to the pier at high tide, "It's too late for high tide. You should have gone ten minutes ago." If we mentioned a hemlock tree we had seen, "Oh, no, there isn't any hemlock round here!"

An example of courtesy to a stranger impressed me strongly. Caught in a shower, I sheltered on the nearest veranda. The householder, without pausing to peer at me from behind the curtains, came out and invited me to wait indoors. When I declined, with thanks, he brought out chairs and chatted for a while, and then, with an apology for not having the morning paper, offered me some magazines. When I prepared to depart, he urged me to accept the loan of an umbrella!

Although all these people added something to my store of knowledge, the one who contributed most was a woman whose cheerful personality and practical helpfulness created happiness for all about her. At the breakfast table, when so many of us were like the dour Scot who "noo talks in the mornin'," her merry jest made even the testy old men chuckle. She knew just the games for a rainy day; games that included everybody. New comers found in her their first friend, and departing guests remembered her longest. Yet she did nothing remarkable, nothing brilliant; she simply possessed in full measure "the art of being kind."

Brighton, Mass. WILLIAM FOX.

Seven Helpful Lessons

1. *The tyranny of trifles.* This lesson was learned from seeing a case of nervous breakdown, the result of fretting over such minor matters as an undusted room, an ill-fitting garment, an ugly wall-paper, added to undue solicitude whenever a member of the family was the least "indispoged," to use the vernacular of Sairey Gamp. By way of contrast was a wealthy woman traveling without a single superfluity, not even a finger ring. The bondage of the one and the freedom of the other pointed a plain moral.

2. *The dignity of daily duty.* To most of us "the trivial round, the common task," is just pure drudgery, and anything but "blessed." Not so with the good soul who sang at her work of building fires, cooking meals, washing dishes, putting up lunches for others to take on picnics and looking after those endless details which seem so insignificant, yet make or mar the comfort of summer boarders. The angelic spirit in which these prosaic tasks were performed invested them with real dignity.

3. *An appreciation of public servants.* Not an hour's delay or the least annoyance was experienced all summer from the failure of public servants to do their duty. Postmen were as punctual as the sun. The

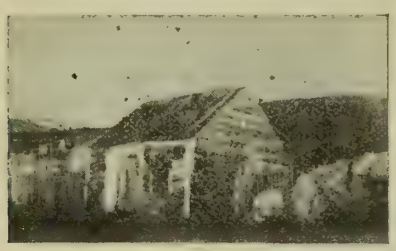
Continued on page 422

Dr. Grenfell's Labrador

Transformations Being Wrought by Hospitals, Steamers and Devoted Workers

By "Mr. Martin"

"Dr. Grenfell's Labrador," referred to in my article last week, dates from 1892, a fit year in the nineteenth century for this representative of the sturdy old European voyagers to begin his exploration of the northland coasts of America. If he did not plant the sign of the Cross when he landed, as did the ancient discoverers, he has always explored and occupied "In His Name," gradually extending his Christlike work of healing the sick and preaching the Word, until the whole shore from Anticosti to Hudson's Bay has felt his influence. It may be truly said that his discovery of the needs of humanity in all this dreary region has far more meaning for the welfare of men than the finding of the geographical Pole by his friend Peary, first announced to the world from Grenfell's hospital island at Indian



Hut at Bonne Bay occupied by Pomiuk on homeward journey from World's Fair

Harbor, and since described in numerous wireless dispatches from the hospital station at Battle Harbor. It may be added that Captain Blanford, master of the Labrador mail-boat, the dispatch of whose interview with Commander Peary was published last week, is an old and reliable friend of Dr. Grenfell.

TRACES OF POMIUK

I know that *Congregationalist* readers, old and young, will be interested in any allusions to their first Labrador acquaintance, Gabriel Pomiuk, with whose story our knowledge of Dr. Grenfell began. In three separate instances on this last trip I had unexpected but most touching reminders of the Eskimo cripple-boy. The first was when, on the way to Labrador, our little steamer touched at early dawn at some port on the Newfoundland shore. Not making out from my window what it was, I dressed and went ashore, learning to my surprise that the picturesque fishing hamlet nestling at the base of high mountains, which were still patched with snowdrifts, was Bonne Bay, the very place where we traced Pomiuk in the winter of 1893-94, on his long journey from the World's Fair to Nachvak. I found the postmaster with whom I had corresponded at the time, and with a fisherman as guide visited the little hut where the boy had his cheerless home. Look at the picture I took and think how it must have compared with the "White City" at Chicago. The persons I talked with told me about him and the family of Kupah and Kutookatook, how they spent nearly everything they brought from America, and in the late spring disappeared into the Northern wilderness. How little any one thought then that the little cripple-waif would ever be heard of again!

We had scarcely anchored off another fishing settlement on the same Newfoundland shore at early evening, to take on freight, when a young Pennsylvania student came off aboard, who told me that the tents seen ashore belonged to the reindeer party of Dr. Grenfell, under Mr. Ford. I soon learned that he was the former Hudson's Bay Company agent at Nachvak, always spoken of affectionately by Dr. Grenfell as "George Ford," and the man who took him to the tupik of the dying boy, Pomiuk. The student went immediately ashore and brought Mr. Ford. A hearty talk we had about the finding and rescuing of the World's Fair boy and about my letter to him in 1895. This the agent had sent to the family, who in their ignorance did not open it, but returned it to him, so that when the Deep Sea missionary chanced to come and to take possession of the boy it was handed to him, and so got its remarkable answer from Dr. Grenfell. It was a touching climax to this interview when, as the steamer was hurriedly leaving and the boat was putting off in the darkness, we shouted out to each other Pomiuk's familiar, affectionate word of farewell—"*Aukshenai!*"

By the unusual exigency of the ice-jam in the Straits I had a chance to visit Battle Harbor hospital, over which can be plainly read the inscription carved years ago by the Cambridge "Captains of Ten," "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*" This was the home of our *protégé*, where he suffered and rejoiced, where he grew in knowledge and in grace, and was a blessing to the other invalid children until the day in 1897 when he sang his last sweet hymn and was laid away in the little rocky graveyard near by—such a desolate place! But I remembered that our little friend is not really in the graveyard, but safe and happy in the Father's House above, and knows the meaning of his favorite hymn, "*Takpanele, Takpanele*":

> "Up in heaven, up in heaven,
> There will be no sorrow there!"

The "Gabriel-Pomiuk Memorial Cot" is still in one of the hospital wards, although when I was there without any other occupant than the beautiful doll, pictured on the "Corner" page years ago, when sent by Mrs. "M. J. R.," and I placed a Congregational House "Mayflower" by her side, which she will no doubt share with the other hospital children. Kirkina, the Eskimo girl for whom we children supplied wooden feet to



Pomiuk Memorial Cot, Battle Harbor, with "Corner Doll"

replace her frozen ones, is now at the "Denison Cottage" at Forteau, as is also Noah (a small Eskimo boy, despite his old-sounding name), who, Sister Bailey wrote me, had just won in children's games four prizes, two being for the potato race and the sack race—no doubt taught them by an American student! I was sorry that the ice kept me from visiting these children, but two special Boston books went on for them by the next mail-boat.

THE NOBLE BAND OF HELPERS

Dr. Grenfell himself, to whom I had said good-by in Boston, just before leaving, I did not see on his own coast. He came on a friend's private yacht from Sydney a month later, and after a hasty visit to his



Harrington Hospital

headquarters hospital at St. Anthony in Northern Newfoundland, rushed back to Battle Harbor and on northward to overtake the "Strathcona" for his long summer trip to the Moravian settlements. But everywhere from start to finish his associates and helpers were constantly and surprisingly in evidence. On the Plant Line boat to Halifax I had in tow a Cambridge boy on his way to run a missionary motor boat in Northern Labrador. On the very evening that the Deep Sea missionary with all his new degrees was being patriotically pulled in pieces by the college boys at the Northfield Fourth of July festivities—according to *The Congregationalist's* account, read with great interest in Labrador, especially by a McGill University student working at the fishery station where I was a guest—I was meeting on the "Bruce," crossing from Sydney to Newfoundland, a Williams graduate of '09 going out to join the doctor as his secretary, his brother from Union Seminary having preceded him for religious work along the coast; an Amherst man of '10 bound as a volunteer teacher to an island settlement in Newfoundland; and a business man from Nova Scotia returning to a pulp and lumber enterprise away up Hamilton Inlet, which is of great service to Dr. Grenfell's "liveyers."

On the "Home" crossing the Straits was a brave young lady teacher from Philadelphia, a volunteer for summer service, who was sent ashore through the ice at a little Labrador settlement where a few families needed a school. On my homeward trip I found at Bonne Bay on the Newfoundland shore an improvised summer hospital in charge of a trained nurse from Roosevelt Hospital, New York, gathering in all the sick and needy from that region—a kind of memorial, I thought, to our boy Pomiuk, who had sojourned and suffered for a winter in the little hut near by. A young doctor from Johns Hopkins had just come there in the same service—one of the six student workers in the "McCosh," the fine motor

boat given by Princeton University for service on the Labrador, which had been long delayed in its passage, arriving about Aug. 14.

THE NEW REINDEER PROJECT

Incidentally above I have mentioned the reindeer party at Bartlett's Harbor on the Newfoundland shore. That is another interesting project of Dr. Grenfell—to see if the native caribou can be captured and mixed with the Lapland variety, thus securing a larger and more serviceable animal. This is what "George Ford" was waiting to do when the deer would be migrating across the country in that vicinity—and when the fearful black flies would have migrated out of the country! Mr. Ford told me that they were expecting to lasso the deer as they were swimming across the lakes or streams a few miles distant in the country. This experiment is worth careful watching. As yet the Lapland deer have been introduced only in Newfoundland, and not at all in Labrador, where there is special need of them, as a large proportion of the dogs died from disease last winter; they would have to die by disease or shotgun or else the deer would —they could not permanently endure together, half dogs and half deer! There is plenty of moss for their subsistence in Labrador; I reckoned that I tramped over enough moss one afternoon, when I had lost my trail, to feed a thousand deer a thousand years!

Clark, son of the Tabernacle Church pastor, Salem, is with others in the Far North at work on the project to polish and utilize the "Labradorite." All these and many others whom I heard of but did not see are in varied and useful service, in lumber mills, co-operative stores, boat-building, etc., entirely in addition to Dr. Grenfell's four permanent hospitals, Indian Harbor, Battle Harbor, St. Anthony in



Old Mission and School House, Caribou Island, 1859-73, now a fishing establishment

Newfoundland and Harrington, and his own personal visitation of the long stretch of Atlantic coast northwest of Belle Isle from Battle Harbor to Cape Chidley.

THE NEWEST HOSPITAL

Of the last-named hospital, Harrington, I can add something from personal observation. This is the "western hospital," situated in the Canadian district of Labrador, and so geographically and logically the successor of the old "Montreal Mission" of fifty years ago. I joined the "Strathcona" on its summer trip there, Dr. John Mason Little of Boston, a skillful and devoted physician and surgeon, having charge in place of Dr. Grenfell. The first person met on board was a Williams graduate ('08), and when I learned that he was the son of Dr. Hazen, the pastor of forty years at Middletown, Ct., it did not take long to identify him with a former member of the "Conversation Corner." Strange, was it not, that one of our early correspondents and readers, then doubtless interested in the story of Labrador, should now be doing expert service on a missionary motor boat, and when spending a Sabbath at an old mission station should read the Scripture lesson at the little church on the hilltop!

The Harrington station is a new one, occupied only since 1905, the spacious hospital crowning a sightly hill and overlooking a picturesque expanse of bays and islands. Dr. H. Mather Hare has been the medical missionary here from that time, and leaving the hospital in charge of Sister Mayou makes four long journeys every year, by motor boat or dog-sledge, covering over three hundred miles. A little Presbyterian church close by the hospital is the center of worship for the population of the adjacent islands, and that is served by a young minister sent out by the Presbyterian Society of Halifax. Last winter the little church enjoyed a most impressive outpouring of God's Spirit, and the assembly of faithful, praying souls was much encouraged. Will not their service of song be strengthened the coming winter by the help of a Mason & Hamlin organ now on its way by the last Halifax "trader"?

Let me add this singular fact that Dr. Hare is the great-grandson of Dr. Mather Byles, the famous Boston minister and wit and loyalist of the Revolutionary period. His son, rector of Christ Church, Boston, left with the British in 1776, and lived afterward in New Brunswick. Letters and pictures of historic value are in possession of this family. Dr. Hare was a missionary in China in the time of the Boxer trouble, and his wife was a daughter of a well-known Methodist missionary there. It is very interesting to think of this lineal descendant of the Cottons and Mathers of old Boston as being a hard-working, earnest missionary on the coast of Labrador!

A BETTERING LAND

The modern Labrador is better than the former. The people have improved methods of fishing, their houses are better, they build their own boats, and larger concerns have steam barges. (I frequently made excursions on the "Princess May," the little steam launch used by Dr. Grenfell in his first years on the coast and now owned by a fishery "room" here.) There are weekly mails during the summer, instead of no mails at all, as in the olden time, and even two or three dog-sledge mails in the winter, instead of waiting from September to June for any word from the outside world. There is even a telegraph line from Quebec, supported by the Government in case of shipwrecks, and although the stations are far apart, it can be used by the people in important emergencies. (I received a telegram this summer to be sure and go to Forteau to see Noah and Kirkina!) The old mission is gone, but Dr. Grenfell's mission, with ample money and hospitals and steamers, covers the whole coast and does a far greater and a most blessed work for the bodies and souls and homes of the entire population, opposed only by those whose greed for gain is estopped by his far-reaching enterprises for the benefit of his people, and mayhap by the narrow ecclesiasticism of those who cannot appreciate or imitate the broad catholicity of his heart and plans.

It was a pleasant farewell to the two Labradors, as I sailed away, to get last glimpses of the old mission house on Caribou Island and the little church on the hill at Bonne Esperance, with the Good-By flags on both islands. The old mission has gone, and will be forgotten. Some fruit of it is growing there still, as well as in other lands or in "the land that is fairer than day." But when these houses and flags had disappeared the great barren mountain ranges still stood in the background, stretched along the coast line, in their rugged grandeur, in their solemn solitude. Here and there, in scattered coves beside the sea, were the homes of the hardy shoremen, and the Good Shepherd is seeking them still—until He find them!

Andover, Mass.

Ministers Doing Chores

BY REV. W. F. MC MILLEN, D. D.

One of the lessons of the last International Council at Edinburgh as it lingers in my mind is the dignity of the ministry. One does not mean by this simply the clothes the minister wears, for no one would be willing to say that ministers on the other side of the water dress with more clerical dignity than do ministers in America. It was true at Edinburgh that many of our American ministers dressed in their everyday clothes and straw hats, and some of them said there were times when they felt as though they were not "in it" with those who wore their Prince Alberts, silk hats and carried their walking sticks, which they did not need, observing too much, perhaps, as some thought, the conventionalities of the occasion.

While this may be one extreme, it is true that many ministers everywhere fail to observe these conventionalities and lower the standard of dignity, dropping down rather than bringing the people up to what is a fair and proper standard of dignity.

But what we have in mind in this article is the reverence that was paid to ministers. It was especially noticeable in the churches and the council on the other side of the water. It is true that the clergy are looked up to whether on the street, in society or in the pulpit. The latter was made ready for them. After the Bible, hymn-book and psalms for responsive reading were properly placed, the vestrymen led the way to the pulpit and every courtesy and attention was shown till the service began. The quiet, the reverence, the dignity observed by all, including the choir, were a fitting introduction to worship. Indeed it was all worship itself. For twenty minutes some of us waited for this, and while it seemed long our hearts were tuned for worship and we were prepared to be led in the ministry of holy things.

Are not our American ministers as a whole left to do too many things, perhaps I may say required to do too many things, that really ought to be done by laymen, and is not the ministry lowered because of this, and are not the laymen in part responsible for the lack of more young men entering the ministry while possibly the ministers themselves are blamed?

In one of our evening chats an English minister was asked how much he had to do with the finances of the church, how much with building and other business affairs. His reply was: "I have nothing to do with them whatever. Such matters are attended to by the laymen. My time is left for my study and pulpit preparation and for administering the spiritual interests of the church, such as funerals, comforting and visiting the sick, those in trouble, making pastoral calls, personal work and anything that pertains to the spiritual welfare of the church and the people."

The great sermons that we heard from English preachers were evidently the result of much thought and study. In order to preach well a minister must think, and to think and study regularly and faithfully so as to bring the best there is in him to his people as a divine message from God, as God's prophet, he must have his hours alone. How can he if his time is so much taken up with work on various committees in the parish and out of it and in doing the things that may be termed secular and which it is quite clear the laymen ought to do?

We greatly need leaders, both among ministers and laymen, but our laymen expect too much of ministers both in and out of the pulpit, and with all their expectation above everything else they expect them to preach well. How can they do it if their time is too much occupied by other things?

The Leadings of Dorcas

By Frances Bent Dillingham

It was prayer meeting night at Hopetown. The long, small-paned windows were open and through them floated from the twilight world outside the fragrance of the apple blossoms, while from the church within there wafted the soft, wavering accents of a woman's voice.

Miss Dorcas Wheaton was speaking.

"I want to make a confession. I've often mistrusted the Lord and thought that the things I had to bear were hard and the things I had to give up were the hardest. I've always intended to go to New York and I never could because—well, because I couldn't. But now I'm really, truly going—to visit my niece. I start tomorrow. I want the prayers of the congregation that I may return in safety and not be caught by any of the snares of the city."

She sat down and Brother Wellman started, "He Leadeth Me."

After the meeting they crowded around Dorcas. Miss Spiggins, the village dressmaker, about to marry a widower, said:

"I s'pose it's real lively in New York. You can look out of your window most any time and see somebody goin' by."

Luella Smith, who had gone to school with Dorcas's niece, said, "Give my love to Lizzie."

But the minister's wife asked, "Have you ever been to New York before?"

"Why, no," replied Dorcas.

"You know we used to live there. If you will let me, I will bring you some addresses in the morning."

Dorcas thanked her and the minister's wife went home to tell her husband, "I'd as soon trust Edith in the city as Miss Dorcas." Edith was their fifteen-year-old daughter.

It was not the fault of the minister's wife if Dorcas was not equipped for her struggle with the city. She had several written addresses and much verbal instruction.

"You've written your niece you are coming?" questioned her adviser.

"Oh, yes."

"And she has said she will meet you?"

"I haven't heard from her yet."

"Don't you think you'd better wait till you do?"

A shadow fell on Dorcas's face. "Oh, I've been lotting on it for so long. You see, since her mother died, and then her husband, she hasn't got anybody but me. I want to see her now—and the city, too, you know. If she shouldn't meet me, I can go right to her address. And then there are your friends, too."

"Well, I guess you'll get along all right."

"Of course I will. Don't you worry about me. You don't know how I'm looking forward to going. I'd have Lizzie come up here, only she loves the city, and if you'd never been there, Mis' Abbot, maybe you'd want to go, too. I've been saving up for a long time to go."

"I hope you're not going to take much money."

"Only about forty dollars," said Dorcas, with outward calm but much inward pride. "But don't you worry about that either. I'm going to wear it in a camphor bag around my neck."

There was a ride in the stage, a change at the junction and then a four hours' car ride. At about four o'clock in the afternoon Dorcas stood in the Grand Central Station in New York, much flushed, partly with the heat, partly with the triumph of her longest journey.

Dorcas walked back and forth in the big station, jostled by the vigorous New Yorkers, who usually apologized with a smile, if they stopped long enough to look into her blue eyes. But Lizzie did not appear.

"Of course I'd know her," thought Dorcas, with the horrible loneliness of the city creeping upon her.

The afternoon was drawing to a close. Dorcas took out the paper on which she had written Lizzie's address and studied it. As she came out of the station her head went high and the light of strenuous endeavor shone in her eyes. This then was the city. Before she knew it a policeman had assisted her politely but firmly off the sidewalk. But once in the middle of the street with an electric car behind and a dray before, Dorcas stood still with a subdued shriek.

"Oh, I can't go any farther!"

"All right, stand still then and get run over," said her guardian, coolly.

The strange jargon of the city with its "blocks" and "east" and "west" confused Dorcas. All the policemen helped her across the streets whether she wished to cross or not, and then disappeared into the maelstrom of traffic before she could ask a question. At last, after riding too far in one direction and walking too far in another, Dorcas arrived at her niece's address. Her cheeks were very pink now, her bonnet awry, her bag, she was sure, weighed a ton, the dolman was too warm, but she could not carry it.

It was an apartment house at which she stopped. Dorcas rang the first bell she came to in the narrow hall. She rang and rang with desperate reiteration, seemingly eliciting no response.

Suddenly a woman's voice sounded behind her.

"I opened the door; didn't you know enough to come in?"

"To come in?" repeated Dorcas. "No, I didn't." When she smiled the woman smiled, too.

"Does—does Mis' Kingdon live here?"

"No, she don't now; she's moved."

"Oh," said Dorcas, blankly.

"You mean a tall sort of woman that always held her head high an' was awful close-mouthed? But she was a real pretty woman—perhaps she was a relative of yours."

"I'm her aunt."

"Oh, land! Well, I don't know where she's gone; she never told me any of her business."

"Does anybody around here know?"

"I'll ask the janitor."

The woman moved her large figure in a colored kimona to the end of the hall where she shouted to somebody somewhere,

"Do you know where Mrs. Kingdon's moved to?"

In a moment a man appeared. "I know where she is, but I ain't to tell any but the right parties."

"You needn't be so scared, nobody wants to know but her aunt!"

The man looked at Dorcas, who smiled at him. "Know anything 'bout New York?"

"No," said Dorcas, shaking her head.

"Well, you come right out here and I'll show you where to go."

The woman disappeared, with a toss of her head, only partly propitiated by Dorcas's "Thank you for your trouble."

There were a great many directions; Dorcas repeated them after her instructor and at last started dizzily onward. The larger life she had longed for seemed pulsating all about her, but instead of a thing of beauty every throb seemed a horror. The wonderful tales of the city which her sister had told seemed more false than the fairy tales Dorcas had condemned in her literal youth. The crowds of people went hurrying past, the elevated trains thundered overhead, the surface cars clanged near by and the drays rumbled and rattled over the cobblestones. Saloons were everywhere. At first Dorcas had tried to cross the street when she saw one, so that she might not have to pass, but evasion was hopeless. There were intoxicated men reeling unnoticed by, miserable little children trying to play on the sidewalks. The Hopetown fields and trees rose before Dorcas, the silence and the peace.

But at last she stood before an apartment house over a grocery store. Even Dorcas's unpracticed eye saw that it was a peg lower in the social scale than the one she had just visited. She ventured timidly into the very narrow hall. A woman with a child pushed in just behind her.

Dorcas turned and gave a sigh of fulfillment. "Oh, Lizzie!"

"Why—why!" the woman drew back stammering. "It's Aunt Dorcas."

"Oh, Lizzie, I'm so glad to find you; I thought I never would. Didn't you get my letter? And is this your little girl? She looks just like you, and you're just as pretty as ever—you haven't changed a bit."

"Won't you come in?" asked the woman.

She unlocked the door and led the way up the narrow stairs. The child threw herself against her mother's knee with the cry, "Carry, carry." The mother lifted her, while Dorcas dragged the heavy bag up flight after flight.

At last Lizzie unlocked another door, then, after piloting Dorcas through a tiny dark hall, still another. Dorcas found herself in a small room with one window looking out on a wilderness of clotheslines. The room seemed pretty to Dorcas, with her memory of the haircloth sofa of Hopetown. Here was a crushed plush sofa and a pink and gilt lamp. The room was insufferably close, although the window was open.

"I'm boarding," said Lizzie, lighting the lamp. "I found it was easier than an apartment, so I just board."

"I s'pose I can get another room right near for tonight?"

"I'm afraid not; there isn't another room in this flat and I'd be afraid to let you go anywhere else. You can't tell who lives next to you. We can sleep three in a bed."

The little girl was very shy and sleepy; she had refused Dorcas's timid advances and now her mother was undressing her. It was past seven o'clock, but Lizzie did not mention food. Dorcas was faint with hunger, for she had eaten nothing since noon. The lighted lamp increased the heat, the elevated train seemed about to burst into the room as it rattled by, the noises of the street rose with painful distinctness.

Lizzie's tongue seemed loosed and she talked rapidly. She asked after everybody in the country and told all sorts of wonderful stories of city life. Dorcas said little; she was too faint to talk, her eyes were too dim with weariness to note that beneath Lizzie's prettiness was dreariness, about her mouth were many lines, in her eyes unrest. She did not notice that while the child's frock was pretty and clean, the underclothes were old and worn and hastily concealed; nor that Lizzie's waist and skirt, with their modish city cut, were cheap and coarse.

As Lizzie laid the child in the middle of the bed, there came a knock at the door.

When Lizzie opened it a sharp voice was heard, a woman's voice, querulously complaining. Lizzie closed the door and stepped out into the hall. When she returned Dorcas was unfastening her black silk basque.

"I guess I'll go to bed. Where shall I put my money? I don't want to lose it. It's forty dollars. Do you think I'd better put it under the pillow?"

"I guess it's safe anywhere," said Lizzie, carelessly.

Dorcas smiled. "I don't believe you realize how much money means to us country folks, living in the city where there's plenty."

And Dorcas put the camphor bag under the knit mat on the table—the mat she had given Lizzie Christmas.

In a few moments the litttle room was dark. Dorcas was lying on one side of the child and Lizzie on the other. Dorcas lay very still listening to the sounds without. At times a woman's shriek or a man's curse rose on the night air; between them sounded the placid breathing of the child. Dorcas lay, thinking of her sister and the country home she had left; she wondered if the Lord had been leading her to this little room. Was Lizzie glad to see her?

There was a movement at the outer side of the bed. Lizzie was getting up. In the darkness Dorcas saw her creep across the room; her hand was on the knob of the door when Dorcas spoke,

"What's the matter, dear?"

Dorcas could see in the darkness how Lizzie jumped.

"I wanted to see if I locked the door."

"Would you mind if I got out of bed a few minutes? Somehow I can't sleep. Perhaps it's the strange bed—the first night, you know." Dorcas inwardly resolved it should be the last.

She crawled carefully over the sleeping child and seated herself in one of the two chairs in the room.

"I was thinking about your mother, dear. I was thinking how much she enjoyed the city. You know when she came back that last time before she died she said, 'Dorcas, there's no place like Hopetown.' That was the last time I saw her. I couldn't come to her funeral—you understood about that, didn't you, dear? I didn't have the money. I could have borrowed, but Priscilla was always so particular about money, I knew she wouldn't want me to borrow. But when I got the money, I said, 'Priscilla would want me to go to see Lizzie.' I didn't come just for you. I wanted to see New York—I've always wanted to; but I wanted to see you most. You look like your mother, dear, you have her stylish way. She was real pleased when you married Mr. Kingdon; she thought he was one of the best of your beaux—you had so many."

"He wasn't," broke in Lizzie, suddenly.

"Wasn't what? Oh, my dear!"

"He drank when I married him. I knew it, but Mother didn't. He spent all the money he could lay his hands on. I wan't even sorry when he died."

Dorcas leaned forward; in the tiny room she could reach Lizzie's hands hanging lifeless before her as she sat on the edge of the bed.

"Oh, my dear!"

Lizzie drew a great shuddering breath.

"Why can't you come home with me, dearie, and make me a visit instead of my making you one? You always used to say you didn't like the country, but perhaps"—

"Oh, I hate the city now, Aunt Dorcas, I *hate* it. Let me tell you, then perhaps you won't want me. I'm not a good—I'm bad—a bad woman. Oh, no! not in some ways, but I haven't been to church for years; and I only get seven dollars a week for me and Priscilla to live on, and now they have a slack season and they've turned me off, and I haven't got anything else; and the woman that keeps this house says she'll turn me out—she was talking outside the door tonight; she says she'll keep my trunk and—oh, Aunt Dorcas"—the whispering voice shivered and stopped.

"There, dearie, dearie, never mind. You come right home with me. I've got the money and we could do some dressmaking. Miss Spiggins is going to get married"—

"Wait, wait, Aunt Dorcas, till I tell you the worst of all. Tonight I was going to unlock that door and take your money *myself* and say in the morning somebody must have broken in and stolen, and I—I— Oh, Mother, Mother!"

Lizzie slipped from her place on the bed and buried her face in her hands, as she knelt before Dorcas.

A train burst by, a woman shrieked below, but Dorcas heard only Lizzie's long-drawn breaths.

Suddenly Lizzie rose. "You needn't be afraid any more, Aunt Dorcas, go to bed and sleep."

"Lizzie!" Dorcas bent forward; she caught at the girl and dragged her down before her. "Sit down a moment, dear, sit down. You're going home with me; you're going home. I've thought it all out. The house is so still, there's plenty of room. And it's so quiet there and so easy to be good."

Lizzie dropped on her knees beside Dorcas and hid her face in the white, lavender-scented nightgown.

"Do you forgive me, dear, do you forgive me? Oh, Aunt Dorcas, I never did anything like it before, never. But I was so tired and hungry—I haven't had anything but a sandwich since yesterday noon, and if we were put out on the street— You will forgive me?"

"But, dearie, what I have is yours. Why didn't you ask me?"

"Oh, I was afraid of you. You didn't say much; I didn't know you; and then, I wanted to appear well, not to have the folks know at Hopetown, and I was afraid you might tell— Oh, I don't know, I don't know why I was so crazy! I guess it just made me wild to see that money there. Oh, Aunt Dorcas—let me cry—don't anybody come—just let—me cry."

And half the night she knelt by Dorcas's knee, sobbing and laughing in turn. When the dawn crept up over the fluttering clotheslines she was quiet again and ready to help Dorcas in the plans for a new day.

Again it was prayer meeting night at Hopetown. Again the apple blossoms drifted petals and perfume across the fields of Hopetown. Again Dorcas Wheaton's voice rose in the little church.

"I just want to say that the Lord wonderfully preserved and led me. I want to thank him for his goodness." She paused a moment. "Will Brother Wellman please start 'He Leadeth Me'?"

The words floated out through the open windows, past the apple orchards to the small white house where a woman sat by the bedside of a little child.

The Word of a Wise Man

It has been said that Napoleon's presence on the field of battle was worth forty thousand soldiers. I think Dr. Frederick Temple's presence in London is worth forty thousand—shall I say clergymen or laymen? When head master of Rugby, Dr. Temple addressed the school once upon the subject of Good Manners, from which I quote a short passage: "Depend upon it, if there is any reason why you should be in the front, you will be called to the front when there is an opportunity; but it is your business to leave it to others to do you that honor."—*G. M. Royce.*

Closet and Altar

WAYSIDE MERCIES

Happy is the man that findeth wisdom! . . . Her ways are ways of pleasantness, and all her paths are peace.—Prov. 3: 13, 17.

Enjoy the blessings of this day if God send them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and finite.—*Jeremy Taylor.*

We must taste covenant love in common mercies and enjoy the Creator while we are using the creature.—*Matthew Henry.*

We slight the gifts that every season bears,
And let them fall unheeded from our grasp,
In our great eagerness to reach and clasp
The promised treasure of the coming years.

Or else we mourn some great good passed away,
And, in the shadow of our grief shut in,
Refuse the lesser good we yet might win,
The offered peace and gladness of today.

So through the chambers of our life we pass,
And leave them one by one, and never stay,
Not knowing how much pleasantness there was
In each, until the closing of the door
Has sounded through the house and died away,
And in our hearts we sigh, "For evermore."

It is true that we all walk in a vain show, but remember it is not all the truth. The show is God's, and it is so arranged that it may make us happy as we watch it. For God is not only the divine artificer, he is also the divine artist of the universe, whose picture is not less true because it charms us by what it seems no less than by what it is.—*G. H. Morrison.*

Let not the blessings we receive daily from God make us not to value or not to praise him because they be common. What would not a blind man give to see the pleasant rivers and meadows and flowers and fountains that we have met with?—*Izcak Walton.*

Thou Giver of life and enricher of all experience, we thank Thee from full hearts for the blessings Thou hast scattered all along our pilgrim way. The goal is Thine; let every step of progress know the joy of Thy provision and companionship. Yesterday and tomorrow are in Thy keeping; help us to make a wise and cheerful use of opportunities today. We thank Thee for Thy continual remembrance, not only of our necessities, but also of our comforts and delights. Keep us from postponements which impoverish the soul and from despising little things of which our life is made. Teach us to seek Thy deeper meaning in them. Feed our souls, even from common tables, with the bread of God. And may Thy will be done in us in everyday faith and obedience, to the honor of our Lord and Saviour Jesus Christ. Amen.

For the Children

The Little Sea Gull

BY GRACE DUFFIELD GOODWIN

He was gray and awkward and frightened. He was also very lonely. How he happened to be only hopping about around a wood pile, with a bad pain under his left wing, he could not understand, when far overhead in the deep blue he could see the flashing white wings of scores of strong, free, happy gulls. They were white because they were old, and they had long ago learned how to use their broad, graceful wings. He was just a baby, for baby sea gulls are always gray, and some one had cruelly shot him in the wing. The wing was stiff and painful when he tried to lift it, and so he hopped about dismally. He had never been able to fly as yet, because he was such a little fellow; but now he felt very much discouraged. And so he opened his great mouth and squawked. That was his way of crying and trying to tell his troubles. The children who had found him and brought him home were very good to him. Donald made him a comfortable cage; Jack brought bits of fish and bread and milk; Janet put a blue ribbon around his neck and felt very sorry when he succeeded in dragging it off. Malcolm and Titi, the babies, talked to him in their wise, wonderful way, and although nobody else could understand a word they said, the little gull, who was a baby himself, knew very well what it was all about, and pecked gently at the kind, fat little fingers that stuffed his cage full of strange things.

The sea gull loved the babies, and he loved Donald and Janet and Jack; but sometimes he went off alone in the corner and cried big gull tears. I didn't see them, for he knew that even if he was a baby he was too big to cry, and so he hid himself until he felt brave and good again.

After a while Donald let him out, and he stopped squawking after the babies and went around and around the wood pile and ate a great many meals a day. Over his head, far and far away, circled the strong white gulls in from the sea. Sometimes they dropped to the waters of the harbor and chatted in great happy companies as they rested lightly on the waves, or paddled with their feet as they plunged their heads under water for a fish. The little gull knew that they were his people, and his quick eyes never tired of looking for them. Sometimes he tried to call to them, but the wind seemed to carry his voice away and nobody ever answered. The kind little children loved him and fed him, and he gave them all the love a baby gull could give; but where he really wanted to be was up in the blue sky or out on the green water, with those strong, white, older ones that were his own kind.

One day he listened and listened, for he thought he heard a voice he knew drifting down from far overhead. It had taken him a long time to learn child-talk, but he understood gull-talk just as soon as he heard it, and he tried to answer. Two big white gulls were coming nearer and nearer, talking excitedly to each other.

"Do you see him?" said the big gull, as he sailed and sailed on wings that poised without moving against the wind.

"Yes, I see him," answered the other; "and we must go to him. He is only a baby, and we have babies of our own, Father, and he hasn't any one."

"That is just like your dear, kind heart, Mother," answered the big white gull, coming nearer and giving the other a loving touch with the tips of his wing. "There is room enough on the big rock for us all, and our children are all kind."

"Indeed they are," answered Mother Gull, "and they are strong and well, too, while this little chap seems lame in one wing. It will be hard for him to learn to fly, and he must fly before he can come to the rock."

"So he must, my dear," answered the father, "and we will teach him."

The little sea gull, who had listened with his heart in his throat, and had understood every word, was seized with a great longing to cry out his love and his thanks; but he was only a baby, and so he made eager, beautiful baby-talk just as loud as he could.



And the big gulls heard it and looked at each other in surprise. The Mother Gull dropped slowly down until she came right beside the little gray baby and touched him with her wing, just as a mother would pat a little baby's head.

"You poor little fellow," she said in her loving mother way; "I am coming to see you every day and teach you to fly. I must go back to my babies now, but tomorrow Father and I will come and bring you a nice little dinner of fish, cut up sea-gull way, and we will teach you to fly and take you home with us to live with our babies on the rock."

The little sea gull could not speak. It was the first time he had ever had the kind of mother love that little sea gulls need, and he was very happy. He tried to tell the children about it, but nobody seemed to understand except Titi, the littlest baby, who jumped up and down and clapped her hands, and the little sea gull knew that she really understood, because she was a baby, too.

The next day the Father and the Mother Gulls came, and after the little gull had eaten a piece of fish cut up sea-gull way, which you know tasted very different from fish cut up little-boy way, they tried to teach him to fly. The children stood hand in hand a long way off and watched, for their mother had told them that the time had come and that the little sea gull must go back to his own people and live his life as a great white gull, far up in the sky and far out on the sea, where little children could not go.

At first the little sea gull was afraid. He had been so much with little children, who have no wings except queer little arms that they cannot fly with, that he felt timid about trusting himself. Mother Gull urged him to hop higher and higher up on the wood pile, and he squawked very loud indeed as he tried to do as she wished. That made Father Gull laugh. Did you ever hear a sea gull laugh? You can understand it better than you can his talking, if you will listen carefully.

Then Father Gull shoved on one side, and Mother Gull shoved on the other side, and the little gray baby went tumbling down the wood pile and saved himself by spreading out his wings, just as they meant to have him do.

Day after day they came, and the baby tried harder and harder to fly. At last he raised himself from the ground and flew over the house. The children clapped and shouted so loud that it frightened him, and for two days he wouldn't fly at all. But at last he flew, with a big, shining white gull on each side of him, all the way out to the harbor, and there he dropped down and rested his smooth gray breast on the big green waves; and he was glad and thankful that he was really truly a sea gull.

That night he went back to the wood pile and, standing in his old place, he told the children all about it; and they laughed and shouted, but he knew they did not understand that he was trying to say thank you and good-by. Only Titi, the littlest baby, understood, and she ran to her mother and began to cry.

That made the little sea gull very sorry, and so he said it all over, gently, in his dear baby talk: "I love you, Titi, and I thank you for your care. I will love all little children for the sake of those who are so kind and good. But now I must go. I can fly, and one must always do what one can. I must live in the sky and on the sea, for even a little bird must live his life that God the Father means him to live, and that is the way to be happy." And Titi stopped crying and looked up and smiled. But the sea gull had flown away.

Patience

How smooth the sea-beach pebbles are!
  But—do you know?
The ocean worked a hundred years
  To make them so?

And I once saw a little girl
  Sit down and cry
Because she could not cure a fault
  With one small "try."

—Henrietta E. Eliot.



A Page for Boys and Girls in Their Teens

Conducted by William Byron Forbush

Help! Help!

If a friend in need is a friend indeed, I wonder how many boys of the Firelight Club and their parents will help me now.

I have agreed to give a picture talk to the boys who come to the convention of our National Congregational Brotherhood, Oct. 14-17, and I must be getting my pictures together. What I want is photographs of the boys of our churches in action, in connection with the various branches of our church life. I say in action, and I mean by that, not set in rows, as if on shelves, but caught on the wing. I would like to have pictures of our boys at the church picnic, before and after watermelons; boys at camp, around the camp fire and in the water; boys in Sunday school about the table, at work on the lesson; boys in the church club especially, busy drilling or woodworking or debating.

I wonder if it is too late for a pastor or teacher or parent or a boy who has a camera to snap some of these attractive scenes for me. I will gladly pay the postage or express and also the expense of making such photographs as I can use. Blueprints will not do, as they cannot be made into slides.

You want such pictures yourselves, as souvenirs of your pleasures, and so there will be the double joy, of giving—to me, and of receiving—for yourself, if you can do this within the next fortnight. My new home address is 171 Taylor Avenue, Detroit. Don't send them to Boston.

Our Boys at the Convention

And now I am so eager to tell you about what is going to be done for you at this great convention of the men of our church. All through the summer Mr. Dyer, the secretary of the Brotherhood, and I have been planning this surprise, to have a boy end to this great gathering. It looks now as if we would succeed. The hope is that many a father who comes to this meeting will feel like taking along his big boy, who is so soon to become a man, and who is destined to take his place in the men's work of the church. We believe that fellowship between father and son on this high level will be important and delightful.

It is not expected or intended to mass all the Congregational older boys together, but we do expect a fine representation from Minnesota, Wisconsin and the Dakotas and from the cities of Milwaukee and Chicago, and we hope to have a showing from the Middle West at large and even from the East and the Far West.

What the Boys Will Enjoy

Now as to what the convention has to offer the boys.

On Friday afternoon, Oct. 15, the men are going to give all their attention to boys. A juvenile judge from California and an ex-Varsity football man from Seattle and a camp expert from Chicago and Marion Lawrance, our strong Sunday school leader, and the editor of the Firelight Club are going to talk about boys' clubs and boys' camps and boys in Sunday school, and the relation of the boys to the men in our churches. Friday evening, while the fathers are at the American Board meeting, there is to be a mass meeting of their sons, and the picture talk is going to be given, showing what our neighbors, the boys of other churches in America and around the world, are doing for themselves and for others.

Saturday morning, under the escort of Rev. Howard Murray Jones and the boys of Minneapolis, the boys who are at the convention will be taken on a "Seeing Minneapolis" trip. This will include a twenty-mile drive through the famous Parkway, with its sixteen lakes and sixty parks, the beautiful Minnehaha Falls, Fort Snelling, the United States Military Reservation and the Soldiers' Home, the River Drive along the Mississippi, the State Capitol and the biggest flour mill in the world. Saturday afternoon there will probably be a football game on the University campus between the University of Minnesota football team and another. Saturday evening the boys will be welcome to the Brotherhood banquet, when "Bill" Nye's brother is to be toastmaster and William J. Bryan and Gov. John A. Johnson are to be speakers.

Sunday morning and evening the boys will have a chance to hear our famous Congregational preachers, Drs. Gladden and Cadman, and Sunday afternoon they can go to the big St. Paul Auditorium and hear Fred B. Smith, evangelist to men.

Fathers and sons who are interested are invited to correspond with Rev. Howard Murray Jones, Lyndale Congregational Church, Minneapolis, chairman of the Boys' Section of the convention.

I have been asked to preside at the boys' sessions and to send out the call to the meetings to the boys of all our churches. I would be immensely pleased if boys who are going to be there would just drop me a postal card saying so, and then on Friday and Saturday I will be looking for you, to see you face to face.

What Will This Lead To?

This gathering of the boys is not intended to be the end. It has a larger outlook. Many of us have felt that the boy end is likely to become the biggest and the greatest end of our Brotherhood movement. The growth of the Brotherhood must depend upon the constant enlistments of boys. Among the lads from sixteen to eighteen, who are too old to be called boys and too young to be sure they are men, is the field and the future force of our church men's work.

For the sake of these boys, our Sunday schools, our Endeavor Societies and boys' clubs, we need to affiliate with our Congregational Brotherhood a movement so strong and distinct that it shall constitute a real Congregational Boys' Brotherhood. This Brotherhood should be both a fraternity of leaders of boys and of boys themselves. It will help the leaders to plan more wisely attractive ways of leading boys, and it will bring the local church boys' clubs and Sunday school classes of every sort into fellowship and mutual help. It will rally both boys and their leaders to serve the great interests for which our church stands. Its double motto may well be,

MORE $^{\text{FOR}}_{\text{FROM}}$ OUR BOYS

We need this Brotherhood. It will help keep boys in Sunday school, if their leaders can learn of the delightful new materials of study-activity and discussion-work. It will help the local boys' club to meet or correspond with other clubs in the fraternity. It will be pleasant for each individual boy to belong to the same fraternity that his father does and that thousands of other men and boys do all over the country. It will redeem our boys' clubs from selfishness to unite in doing things for others.

It is hoped that two great results may come from this convention: first, a determination in every local Men's Brotherhood to do more for the boys of the church; second, a movement in each of our churches to recognize and organize boys and to help them to do more for themselves and for others. It is believed that this can come without additional machinery by just centering our attention, through a Boys' Brotherhood which shall be the younger brother of the men's movement, upon this matter.

Three things I would like you Firelight Club people to do:

First, send me the photographs that I need.

Second, tell me if you can come to Minneapolis.

Third, write me whether you as a boy will use your influence to bring your class or club into the work. Who will be first to enroll as Chapter Number One of the Congregational Boys' Brotherhood of America?

Service

The gospel of a cup of cold water is better than that of a cold water bath. But too much work is done by the measure of that cup of cold water.

Between those who help people without noticing them very much, and those who notice people without helping them very much, it is hard to get real help conferred.

The Prisoner of Christ

Sunday School Lesson for Oct. 3.

By Rev. A. E. Dunning

(To be studied with open Bible)

I. The Man and the Mob

The next seven lessons follow the apostle through five years of imprisonment, with varied experiences of confinement, travel and opportunities for preaching the gospel. His periods of depression and hope, of anxiety for his converts to Christianity, his confidence in their steadfastness, his comfort in their affection and his confidence in God's care for them are revealed in his letters during this period. These were written to the Philippians, Colossians and Ephesians, with personal letters to Philemon, Timothy and Titus. Make them your daily Bible readings during the next two months, taking an entire epistle occasionally for a single reading. Imagine Paul's situation, form for yourself an idea of the characters of those with whom he was most closely associated, and fit the letters into the time and the conditions. Note that his dominant feeling through all those years is exultation over the spread of the gospel he was preaching. His final word is 2 Tim. 2: 8, 9, "I suffer hardship unto bonds, as a malefactor; but the Word of God is not bound." Make a list of such passages as these: Phil. 1: 19-21; 3: 8-11; Eph. 3: 13; 2 Tim. 2: 3; 3: 10-12. From these sayings form your idea of Paul the man facing the enraged mob. Point out how often he had done this before: at Iconium (Acts 14: 5); Lystra (14: 18-20); Philippi (16: 22); Thessalonica (17: 5); Ephesus (19: 28). Compare the scene in this lesson with Jesus facing the same kind of crowd in the same city (Luke 23: 18-24). Now you are ready to teach your pupils:

1. *The occasion for the mob.* Show how Paul arrived at Jerusalem, was welcomed by the officers of the church and told them of his work throughout Asia Minor and Europe (vs. 17-19). They heard his story with sympathy and rejoicing. They reminded him of their action when he had come to Jerusalem seven years before (v. 25). Then they told him of the Jews who had become converts to Christianity, but who had never accepted their view of the way Gentile converts should be received into the church. These had come in great numbers from near and far to celebrate the feast of Pentecost. They were filled with prejudice against Paul, hearing—what was not true—that he had taught Jews to forsake the religion of their fathers (vs. 20-22). These elders and brethren knew that Paul himself continued to keep the Jewish law. They proposed a plan by which he might convince the crowd of Jewish believers in Jesus Christ of that fact. Describe it (vs. 22-24).

Show why the plan was sure to fail. These Jewish Christians were not going to be satisfied to know that Paul continued to live according to the rules and customs of the Jewish Church, and that he approved of Jews continuing to do this after their conversion to Christianity. They wanted him to teach that all Gentile converts must do as they did. That was what they had always insisted (15: 1). Because he would not do that they had pursued him with zealous hatred through all his missionary travels, and now they had come together from all parts, in an attitude of mind to destroy him as a dangerous heretic. Do not some modern Christian sects show the same spirit toward other sects?

2. *The seizure of Paul by the mob and his rescue by Roman soldiers.* Of course Paul's performance of his vow did not pacify them. It only made them angrier to see this man who preached heresies acting as though he were an orthodox Jew. They had seen him, when he first arrived, walking with a member of the committee who had brought the money from Gentile churches to give to the poor Jewish Christians in Jerusalem. They knew Trophimus was one of those Gentile converts who in their eyes was worse than if he made no pretense of being a Christian. They inferred that Paul had taken him into that part of the temple where no Gentile had any right to go (v. 29). With this sacrilege they charged him and grew furious as they repeated the charge (vs. 27, 28). They crowded into the temple where Paul was just ending the days of his stay, and a multitude of Jews followed. They seized him and dragged him out of the temple they thought he was profaning, intending to kill him outside the sacred walls.

The cohort of Roman soldiers stationed near the temple seem to have had duties similar to those of the Moslem Turkish soldiers who are now on guard at the Church of the Holy Sepulchre at Easter and other festivals to keep the Christians of different denominations from killing one another. Such outbreaks as the lesson describes occur not infrequently in Jerusalem now. So when the commander of the garrison heard the news of the riot, he hurried his soldiers to the place where the frenzied crowd were pounding Paul with their fists, and as they saw the officers of the law they paused (vs. 31, 32). The commander quickly arrested him, had him securely bound, and with difficulty, while the soldiers beat back the mob, yelling, "Away with him!" got him on the stairs leading to the castle.

3. *Paul's defense and escape.* Capt. Claudius Lysias (23: 26) supposed that Paul was an Egyptian revolutionist, the escaped leader of a band of Anarchists, then called Assassins (v. 38). He was much surprised to learn that his prisoner was an educated Jew who spoke the Greek language and was a citizen of a provincial Roman city (v. 39). Here Paul got another opportunity to preach the gospel of Christ. He told the multitude, in their native tongue (v. 2), what he had been as a Jew (v. 3); how he had persecuted Christians (vs. 4, 5); and had been converted to be a disciple of Jesus whom he had despised (vs. 6-16). Keep in mind that the leaders of this mob were also professed disciples of Jesus; that their hatred to Paul was because he had preached to Gentiles that they could become fellow-disciples without also becoming Jews. So when he came to tell them that Jesus had foretold to him that he would be rejected at Jerusalem, and was commissioned to preach to Gentiles (vs. 17-21), the yells broke out again more furiously than ever (vs. 22, 23).

Describe Paul's escape from bonds and scourging by claiming Roman citizenship, and show how his inherent manhood, dignified by his great humane purpose and his unsullied conscience, made him appear superior to the mob, to the soldiers who guarded him and to the captain whose prisoner he was. Emphasize the greatness of the man in whom Christ dwelt, as towering above other men.

International Sunday School Lesson for Oct. 3. Paul a Prisoner—The Arrest. Acts 21: 17—22: 29.

Our Strong, Rich Religion

C. E. Topic for Oct. 3-9

By Rev. H. A. Bridgman

Life lessons for me from the book of Ephesians. Eph. 4: 1-6, 25-32. (Consecration meeting.)

A tonic to faith. You can read this entire letter probably in the time you give to your morning or evening newspaper. What would be the effect on the average man if he should do this once a week? Even if hitherto he had been absorbed in worldly things, the thoughtful, regular reading of this little document would in due time impress him and perhaps transform his life. He could not easily escape the growing conviction that Paul was absolutely sincere, that he had found a philosophy of life suited to him, that he had thought it out as well as felt it through, that it had shed dignity and glory upon his own earthly years.

The sweep of the letter. Far back in time Paul's thought reaches and far onward, too. Deep down he goes into the wonder and mystery of human existence. This thing of which he had taken such strong hold had connection not only with the hidden springs of his own nature, but with the past and future, the earth and the heavens. Note in the American Revision and the headings of the pages: "The blessings of redemption," "Past experience of God's grace," "Aforetime aliens, now fellow-citizens with the saints," "The love of Christ which passeth knowledge," "The stature of the fullness of Christ." Do these great phrases mean anything to us? They stand for something very real, not only in the experience of the apostle, but in that of saints and martyrs, mystics and missionaries throughout the centuries. Some one remarked the other day, jocularly, "There isn't any such thing nowadays as Christian experience." The speaker was wrong, but were he right it would mean that our religion had become a thin and cheap affair.

Emphasis on behavior. Yet this deep-going letter devotes much space to practical duties. It would not have a man talk about the love of Christ and keep on stealing and lying and railing. It demands that the hidden life manifest itself in clean, honorable conduct. Look up the particulars in the fifth and sixth chapters. There is a program stiff enough for any lover of ethics.

Mighty, not puny. The marginal reading in the tenth verse of the sixth chapter, "Be made powerful in the Lord," is one key to the whole letter. The reason why the Christian man cannot consistently be weak, cowardly, fearful, despondent, is that he has

tied his life up to something big. He has not cast in his fortunes with a lost cause or a failing undertaking or a forlorn hope. The church is not a puny and useless affair, it is Christ's bride, and Christ by and by intends to make a present of it to himself. And that present is to be a glorious church, without spot and wrinkle. Are you not proud to belong to such a church? Are you not eager to help Christ make it what he wants to have it?

Boston

Ministers Hear about "1915"

The first Monday meeting of the ministers for the season was given over to an exposition of the Boston—1915 movement. Three representatives of the board of directors gave information from varied viewpoints. Dr. Cabot of the Harvard Medical School spoke for the interests of public health, for which Boston has not had sufficient and systematic provision. Under the new idea it is planned to organize the work of existing institutions and to relate more closely the efficient but scattered individual effort. He hopes for a large extension of the social service work connected with the hospitals. A practical business man and good Congregationalist, Mr. G. S. Smith of Newton Center, reviewed some first accomplishments toward the Boston—1915 ideal: the co-operation of the city school committee with Professor Parsons's vocation bureau, of prominent manufacturers with the Y. M. C. A. trades classes in offering actual experience to students, and similar instances. He closed with some earnest suggestion to the ministers to get in touch with many good Christian men working outside regular church activities.

The last speaker, Rev. J. H. Denison of Central Church, who has the honor of being the only minister on the board, spoke of the "1915" idea; its plans, which were meant to be, not authoritative, but a stimulating and approving factor in city betterment; its action, which stands for co-ordination and sacrifice to reach its aims. At his suggestion a committee was appointed to consult with other denominational representatives in arranging the church exhibit for the coming exposition: Dr. A. Z. Conrad of Park Street, Rev. W. C. Rhoades of Roxbury and Rev. A. A. Stockdale of Union Church.

Another committee was appointed to draw up appropriate resolutions regarding the deaths of Rev. E. H. Rudd of Dedham and Dr. Patrick of Newton, whose chair in the front row was vacant for the first time in many meetings.

Forthcoming Events

The third annual interdenominational institute for women's foreign missionary societies will be held in the Ford Building on Oct. 2. Two sessions, morning and afternoon, are planned. Among the speakers are Mrs. F. E. Clark and Mrs. Helen B. Montgomery, a popular Northfield speaker. Miss Helen B. Calder, associate secretary of our own Woman's Board, will conduct a round table on young women's work.

At Union Church, Sept. 26, an afternoon memorial service for the late John H. Colby will be conducted. The speakers will be Mayor Hibbard, Dr. A. Z. Conrad, Judge M. J. Murray and Rev. A. A. Stockdale.

The closing exercises of the summer tent and open air campaign, which has been conducted by the Evangelical Alliance, will be held in Tremont Temple next Monday, at 11.30. The event is advertised as "Big Monday" and will be in charge of Supt. Lawrence Greenwood. Stereopticon views of the work, some of the tent soloists and a band are listed as program features.

One-tenth of the men in the church have been doing nine-tenths of the work.—*Z.*

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢

a Package

NATIONAL BISCUIT COMPANY

Studies in the Year-Book

BY THE EDITOR

IV. "Without Charge"

No question raised by the study of the Year-Book is more complicated and vexing than that of ministerial supply. It is often asked: "Are there not more ministers than are necessary? Are not the seminaries graduating more young men than are called for by the churches? Ought not a halt be called until the demand for ministers be determined by the number without charge?" That the situation is unfortunate, and the problem how to locate and utilize the unemployed is serious, is shown by the simple fact that of the total 5,924 ministers given in the list, 2,227 are without charge.

The number of churches reported in the Year-Book 1909 is 6,006. If churches uniting for the support of pastors be considered as units, the total number, for the purpose of this article, will be considerably reduced—certainly by 300. Some states do not report churches united in the support of pastors, so we may feel free to presume that there are 5,700 churches capable of supporting ministers. There are 4,184 ministers reported as pastors. If that indicates the number regularly called for, it will be seen that 1,516 churches capable of supporting pastors are without regular pastoral care and are relying upon licentiates, temporary supplies and ministers from other denominations.

Let us now set over against the 1,516 vacant churches the number of ministers who are without charge. The state schedules report the number to be 1,740. We find the number in the ministers' list to be 2,227; the discrepancy is owing to lack of care in reporting all kinds and classes of ministers. It will seem as though there were 711 more ministers without charge than vacant churches. But this large number of ministers without charge includes men of all ages, even the oldest, and for that reason no emphasis whatever must be put upon the number itself. If we analyze the ministers' list, some interesting figures will be brought out. There are 158 whose dates of ordination are not known; 112 were ordained before 1859 and have, therefore, been in the ministry fifty years and over; 129, ordained from 1860 to 1864, have been in the ministry from forty-five to fifty years; 155, ordained from 1865 to 1869, have served the churches from forty to forty-four years. No one will deny that these, with few exceptions, are either pastors *emeriti* or have retired from the active pastorate. If such as were ordained from 1870 to 1874, and their number is 159, are considered by the churches as too old to be settled as pastors—which is the way of the churches, and it will probably never

Continued on page 416

Pass the Word Along

It won't cost you a penny to reach out a helping hand to a great army of honest, hard-working and deserving men and women.

Just your moral support will insure work, a living and comforts which are now either partly or wholly denied them.

How so?

Come on, let's have a look.

You've often been importuned and many have been commanded by advertisement or otherwise to "refuse to buy anything unless it bears the union label."

Looks harmless on its face, doesn't it?

It really is a "demand" that you boycott the products made by over eighty per cent. of our American working men and women who decline to pay fees to and obey the dictates of the union leaders.

It demands that you ask the merchant for articles with the "union label," thus to impress him with its importance.

It seeks to tell you what to buy and what to refuse. The demands are sometimes most insolent, with a "holier than thou" impudence.

It demands that you take away the living of this eighty per cent. of American working men and women.

Is that clear?

Why should a small body of workmen ask you to help starve the larger body?

There must be some reason for the "union label" scheme.

Run over in your mind and remember how they carry on their work.

During a discussion about working or striking in the coal regions, about 25,000 men preferred to work; they had wives and babies to feed. The union men said openly in their convention that if the employers didn't discharge these men they (the union men) would kill them.

So they dynamited about a dozen homes, maimed and crippled women and children and brutally assaulted scores of these independent workers.

The big boys of the union men were taught to pound the school children of the independent men. How would you like to have your little girl, shortly grown from the toddling baby, who used to sit on your lap and love "Daddy," pounded by some big bullies on her way home from the school where she had gone to try and please Daddy by learning to read?

The little bruised face and body would first need tender care while you ponder the inscription writ deep in your heart by that Master and Guide to all human compassion, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then perhaps you would drop to your knees and pray Almighty God for strength in your right arm to strike one manly and powerful blow for baby's sake, even if you went to death for it.

Helpless children were brought home, with faces black or bleeding from the blows and kicks of these fiends, teaching independent Americans that they must stop work when told and pay fees to the leaders of "labor." Thousands of men, women and children have been treated thus.

From somewhere, O Father of us all, we try to believe that you look with pitying eyes upon these brutal blows, cuts and scars on the many human bodies made in your likeness and image.

They are beautifully and wonderfully made, each the dwelling place of a divine soul.

Is it your wish that they be crushed by iron-shod heels, cut by knives or torn asunder by bullets and dynamite?

May we venture to think that a long-suffering patience is extended in the hope that the men and women of America may some day wake to a realization of the awful cruelties perpetrated by this spirit of oppression, and that they will sometime learn the lesson that the "sacred gift of human freedom and liberty" was given by God and must be defended even to death itself.

Our forefathers were used by the Infinite God to establish our freedom in 1776, and our fathers gave freely of their blood and treasure to establish the freedom of the black. Now again it seems we are called upon to protect our brothers and ourselves from that old-time spirit of tyranny which comes up from time to time to force people to obey tyrannous rules and bend the knee of the slave.

In Wellston, O., thirty Americans sought employment in a factory. They were seeking to earn food for their families. They were bombarded by rocks and pounded with clubs in the hands of union men.

One of the injured, John Brannihan, was taken to the city hospital with a broken jaw, crushed skull and other cuts and bruises. He was the father of two children and was thought to be dying. Perhaps he did. I don't know, but I sometimes wonder what the children said to Mother when "Papy" didn't come home, and how they and the little woman got any food, and how they could place their wrongs before their own American fellows.

Mayhap sometime some kind person will equip a home where the orphans and widows of the victims of the Labor Trust may be cared for and fed.

It would take a big home. It has been said there were thirty-one Americans, many of them fathers, killed in one strike (the teamsters in Chicago) and over 5,000 maimed, many for life. That's only one "lesson" of these bullies. There are literally thousands of cases wherein your fellow-American has been assaulted, maimed or killed by these men. The same work is going on day by day. Suppose you make a practice of picking out each day from the papers accounts of brutality to American working men who prefer to work free from the impudence and tyranny of self-constituted leaders (?) than to be always subject to their beck and call, pay them fees and be told by them when and where to work and for whom. You will discover the same general conditions underlying all these daily attacks.

In every case the working man prefers to be free. He has that right. He then tries to go to work. He and his family sorely need the money for food or he wouldn't run the risk of his life. Many such a man has wiped the tears away and quieted the fears of a loving wife, left with a kiss on her lips, set his manly jaw and walked into a shower of stones and bullets to win food for the loved mother and babies.

A good many have been brought home on stretchers, with blood oozing from nose and ears, some cold, while some gradually recover and carry for life the grim marks of the "union label."

They are your fellows, my friends, and yet you supinely read the accounts and say, "Too bad."

Have you grown so calloused that you care nothing for the sufferings of these men who need food, and these helpless ones who rely on the life and strength of husband and father?

Let us hope that soon you may be moved by a just God to rise in your might and by voice and pen, by vote and right arm, you will do a man's part in protecting yourselves and your brothers from this onslaught on American citizens. This cruel warfare is carried on not always to raise wages, but to establish union control, kick out the independent men and establish the "label."

Unfortunately the "labor movement," which started many years ago honestly enough, has fallen under control of a lot of tyrannical, vicious "men of violent tendencies."

There are too many to attempt to name. You can recall them. They include men who have planned the murders of miners, teamsters, pressmen and carpenters, shoemakers and independent workmen of all kinds. Many of them have escaped hanging by an outraged public only because juries became terror-stricken and dared not convict them.

Some have been punished slightly and some, including the principal officers of this nefarious crew, are now under sentence to imprisonment but have appealed their cases.

Right here some apologist rises to protest against "speaking thus of laboring men." Bless your dear heart, it isn't the honest and real workman who does these things, it is the excitable ones and the toughs and thugs, who don't work except with their mouths, but have secured control of too many unions. I don't even attempt to specify the criminal acts these persons have assisted or winked at in their plan for destroying free working men and forcing men to stay in "the union" and hence under their control. The newspapers for the past seven years contain almost daily accounts of the criminal, lawless and tyrannical acts against American citizens and haven't told half the tale. Right here it becomes necessary to say for the ten thousandth time that there are scores of honest, law-abiding union men, who deplore and are in no way responsible for the long, infamous record of the "Labor Trust" under its present management, but they don't seem to stop it.

The men who manage, who pull the strings and guide the policy, have made the record, and it stands as made by them.

Examine, if you please, the record of a string of members of the American Federation of Labor, and you will view a list of crimes against Americans, stupendous beyond belief. They defy the laws, sneer at the courts, incite mobs and are avowed enemies of the peaceable citizens of all classes.

This band wields an iron bar over their subjects and drives them to idleness whenever they want to call a strike or exact extra pocket-money for themselves.

Men don't want to be thrown out of work and lose their livelihood, but what can they do when the slugging and murdering committee stands always ready to "do them" if they try to work?

The poor women and helpless children suffer, and no one dares present their case to the public. They must suffer in silence, for they have no way to right their wrongs, while the notoriety seeking leaders carry out their work.

These men cannot thus force oppression on the weak and innocent or use them to

bring newspaper notice to themselves and money to their pockets unless they can "hold them in line."

Therefore, with the craft of the fox and venom of the serpent, they devise the "union label" and tell the public to buy only articles carrying that label.

Smooth scheme, isn't it?

They extract a fee from every union man, and in order to get these monthly fees they must hold the workers in "the union" and force manufacturers to kick out all independent men.

Can any one devise a more complete and tyrannical trust?

If allowed full sway, no independent man could keep working in a free factory, for the goods wouldn't sell, no matter how perfectly they be made. Then when the factory has been forced to close, and the employees get hungry enough from lack of wages, the workers must supplicate the union leaders to be "allowed" to pay their fines (for not becoming members before) and pay their monthly fees to the purse-fat managers of the Labor Trust. Thereupon (under orders) before the factory be allowed to start they must force the owners of the business to put on the "union label" or strike, picket the works and turn themselves into sluggers and criminals towards the independent workers who might still refuse to bend the knee and bow the head.

In the meantime babies and mothers go hungry and shoeless, but who cares? The scheming leaders are trained to talk of the "uplifting of labor" and shed tears when they speak of the "brotherhood of man," meaning the brotherhood of the "Skinny Maddens," "Sheas," "Gompers," *et al.*, always excluding the medium or high-grade independent workers.

Perhaps you have noticed lately that the makers of the finest hats, shoes and other articles have stopped putting on the union label. Naturally the Labor Trust managers have ordered their dupes to strike, lie idle, scrap, fight, slug and destroy property to force the makers to again put on "the label." But for some reason the buying public has been aroused to the insults and oppression behind it and in thousands of cases has refused to buy any article carrying, what some one named, the "tag of servitude and oppression."

The bound and gagged union slave is fined from $5 to $25 if he buys any article not bearing the "union label." Nevertheless, he time and again risks the penalty and buys "free" goods simply in order to help the fellow-working man who is brave enough to work where he pleases without asking permission on bended knees from the bulldozing leaders who seek by every known method of oppression and hate to govern him.

If these poor wage-workers will thus brave fine and slugging to help out other men who seek to live a free life under our laws and Constitution, cannot you, reader, help a little?

Will you reach out a hand to help an independent workman earn food for his wife and babies? Or will you from apathy and carelessness allow him to be thrown out of work and the helpless suffer until they prostrate themselves before this stupendous and tyrannical aggregation of leeches upon honest American labor?

The successor of Henry Ward Beecher in Plymouth Church, Brooklyn, says:

"Union labor hatred for labor burns like a flame, eats like nitric acid, is malignant beyond all description. But the other day, a woman representing a certain union visited many families in Plymouth Church, asking them to boycott a certain institution. . . . Alas! this union woman's hatred for non-union women burned in her like the fires of hell.

"She was pitilessly, relentlessly and tirelessly pursuing the non-union women and men to destroy the market for goods, to ruin their factory and to starve them out."

In the French revolution only two per cent. of the French people believed in violence. The ninety-eight per cent. disclaimed violence, and yet the ninety-eight per cent. allowed the two per cent. to fill the streets of Paris with festering corpses, to clog the Seine with dead bodies, to shut up every factory in Paris until the laboring classes starved by the score.

The small per cent. element in the Labor Trust, which hates and seeks to destroy the large per cent. of independent Americans, sends out letters declaring "free" industries unfair and tries to boycott their products. If they could bind every one, it would bring suffering upon hundreds of thousands, immeasurable ruin upon the country, and land it absolutely under control of the men now attempting to dictate the daily acts of our people and extract from each a monthly fee.

There are babies, children, women and honest, hard-working and skillful fathers, who rely upon the protection of their fellows when they seek to sell their labor where they choose, when they choose and for a sum they believe it to be worth.

Every citizen having the rights, privileges and protection of a citizen has also the responsibility of a citizen.

The Labor Trust leaders may suavely "request" (or order) those they can to buy only "union label" articles, and you can of course obey if you are under orders.

Depend upon it, the creatures of the Labor Trust will, upon reading this, visit stores and threaten dire results unless all the things bear "the label."

They go so far as to have their women pretend to buy things, order yards of silk or cloth torn off and various articles wrapped up and then discover "no label" and refuse them. That's been done hundreds of times and is but one of the petty acts of hatred and tyranny.

Let no one who reads this article understand that he or she is asked to boycott any product whether it bears a "union label" or not. One has a constitutional right to examine the article and see whether its makers are Labor Trust contributors and slaves or are free and independent Americans.

I have tried to tell you something about those who are oppressed, vilified, hated, and when opportunity offers are attacked because they prefer to retain their own independent American manhood. These men are in the vast majority and include the most skillful artisans in the known world. They have wives and babes dependent on them.

These men are frequently oppressed and have no way to make their wrongs known. They are worthy of defense. That's the reason for the expenditure of a few thousands of dollars to send this message to the American people. Remember, I didn't say my "excuse" for sending it. The cause needs no "excuse."

Battle Creek, Mich. C. W. Post.

N. B. Some "parlor socialist" who knows nothing of the Russian Czarism of the great Labor Trust will ask right here, "Don't you believe in the right of certain workmen to 'organize'?" Oh, yes, brother, when real workmen manage wisely and peacefully, but I would challenge the right of even a church organization when its affairs had been seized by a motley crew of heartless, vicious men, who stopped industries, incited mobs to attack citizens and destroy property in order to establish their control of communities and affairs and subject every one to their orders and exact the fees. When you see work of this kind being done call on or write the prosecuting officers of your district and demand procedure under the Sherman Anti-Trust law and prosecution for conspiracy and restraint of trade. We have the law, but the politicians and many of our officers, even while drawing pay from the people, are afraid to enforce it in protection of our citizens, and now the big Labor Trust is moving heaven and earth to repeal the law so their nefarious work may be more safely carried on.

But You. Why don't you strike out and demand defense for your fellows?

Put your prosecuting officers to the test and insist that they do their sworn duty and protest to your congressmen and legislators against the repeal of the Sherman Anti-Trust law. Its repeal is being pushed by the Labor Trust and some big capital trusts in order to give each more power to oppress. Do your duty and protest. In this great American republic every one must be jealous of the right of individual liberty and always and ever resent the attempts made to gain power for personal aggrandizement.

Only the poor fool allows his liberty to be wrested from him.

Some one asks, "How about your own workmen?"

I didn't intend to speak of my own affairs, but so long as the question is almost sure to be asked, I don't mind telling you.

The Postum workers are about a thousand strong, men and women, and don't belong to labor unions. The Labor Trust has, time without numbers, sent "organizers," with money to give "smokers," etc., and had their "orators" declaim the "brotherhood of man" business and cry salty tears describing the fearful conditions of the "slaves of capital" and all that. But the "confidence game" never worked, for the decent and high-grade Postum workers receive ten per cent. over the regular wage scale. They are the highest paid, richest and best grade of working people in the state of Michigan and, I believe, in the United States. They mostly own their own homes, and good ones. Their wages come fifty-two weeks in a year and are never stopped on the order of some paid agent of the Labor Trust. They have savings accounts in the banks, houses of their own and steady work at high wages.

They like their daily occupation in the works (come and ask them) and are not slaves, and yet the Labor Trust leaders have done their best to ruin the sale of their products and force them into idleness and poverty.

It would cost the working men of Battle Creek (our people and about 3,000 others) from $1,000 to $2,000 a month in fees to send out to the leaders of the Labor Trust if they would allow themselves to become "organized" and join the Trust.

Not for them; they keep the money, school the children and live "free." That's some comfort for white people.

Once in a while one of the little books, "The Road to Wellville," we put in the packages of Postum, Grape-Nuts and Post Toasties, is sent back to us with a sticker pasted across it saying, "Returned because it don't bear the union label."

Then we join hands and sing a hymn of praise for the discovering by some one that our souls are not seared with the guilt of being conspirators to help bind the chains of slavery upon fellow-Americans by placing added power in the hands of the largest, most oppressive and harmful trust the world has ever seen.

When you seek to buy something look for the "union label" and speak your sentiments. That's an opportunity to reach out a helping hand to the countless men and women in all kinds of industry who brave bricks, stones and bullets to maintain their American manhood and freedom by making the finest goods in America and which do not bear the seal of industrial slavery, the "Union Label."

Adv.

The Oriental Renaissance

A Conference at Clark University on Conditions in the Far East

Quite out of the ordinary was the gathering at Worcester, Mass., last week, of persons deeply interested in conditions and prospects among the nations in the Far East. The conference formed a fitting and impressive climax for the series of celebrations in honor of the completion of twenty years of institutional life by Clark University. It was attended by many men who have actively participated in the life of the Far East either as representatives of the United States Government or as foreign missionaries. Each nation was considered in turn, and this report must content itself with summarizing the most important facts presented concerning the countries under consideration.

KOREA

Here is a land which, in the fortune of war, has fallen into the hands of Japan, and has been deprived of self-government. Two quite diverse positions were taken by those who discussed the situation. Hon. Horace N. Allen, for twenty-one years a resident in Korea, beginning life there as a medical missionary of the Presbyterian Board, appointed physician to the court because of his services in saving the life of a prince, and for many years holding the position of secretary of the American Legation and envoy extraordinary of this country, avowed his profound sympathy for the Koreans at the present time. He acknowledged that the highest Japanese officials are courteous and well disposed to Korea; but the lower officials, who come in direct contact with the people, are overbearing and cruel. He said that he had seen three great decennial overturns in the government of the Peninsula during his residence, and he made the impression, not by definite statement but by indirect suggestion, that the Koreans may yet regain the control of their own land.

On the other hand, several of the speakers declared that it would be but a short time before Korea would be annexed to Japan. Prof. George Heber Jones and Prof. George T. Ladd spoke enthusiastically of the governmental and commercial reforms which the Japanese are promoting in Korea, and eulogized the character and conduct of Marquis Ito, under whose guidance the "benevolent assimilation" of Korea has been initiated.

There is another respect, however, in which Korea has been of interest to the Christian world. The remarkable story of the religious awakening of that country was told by Rev. E. W. Hall of the Presbyterian Mission. In 1884 he said, "Allen opened Korea at the point of a lancet." Today there are fifteen hundred churches with over two hundred thousand members. One church has two congregations each Sunday, one of fifteen hundred men and a second of the same number of women. There are over twelve thousand pupils in Christian schools. Bible study is a passion. One church has held Bible classes every evening for two years. In one city a Bible Institute, held for ten days, was attended by over twelve hundred men, coming in from all the country around. An edition of twenty thousand Bibles was exhausted as soon as received. There are no "rice Christians." The churches are self-supporting. One church took a collection for the support of a home missionary. Enough was received to send three, and they were sent. These are some items from the story of what seems, in some respects, to be the most remarkable religious movement in any missionary lands of recent days.

THE PHILIPPINES

One of the most important sections of the conference was devoted to the Philippines. The most interesting fact was the fine impression made by the officials who participated in the discussion. No one could doubt the devotion of these men to their work, their conscientious desire to do the best things for the inhabitants of the islands and to fulfill the duties committed to them, as a sacred trust. Of the educational work undertaken, Dr. J. D. Burks, who was sent by the Government to investigate the progress of the work, reported to the conference that "the educational program is succeeding far beyond the most enthusiastic hopes of its sponsors."

In this connection Prof. George H. Blakeslee delivered an address on The Significance to the Far East of America's Experiment in the Philippines. He took the position that there has been in the Western World a historic movement, in all countries, from Feudalism, through Absolutism to Constitutionalism. He traced this historically and showed how the same process has been repeated, or is going forward, in Japan, Persia, Russia, Turkey and China. Our work in the Philippines is in co-operation with this course of historic evolution. "This experiment," said Professor Blakeslee, "marks an epoch in the history of the government of dependencies. It is based upon principles, new to the Far East, principles which meet the demands of actual, existing conditions in the world, and also the demands of those resistless laws of historical progress which have just been traced. America's experiment in the Philippines aims neither at exploiting a dependent people, as most colonizing states have done in the past, nor at ruling them permanently, in their interest, but against their wishes, as England believes she is doing in India and Egypt; nor in allowing them to run wild, while they are still in the school age of nations, as the so-called Anti-Imperialists would do; but America aims at taking a dependent people by the hand and leading them slowly and gradually along the pathway well marked by the footprints of the most highly developed nations, until they are fully prepared to enter the great field of constitutional self-government." The speaker then proceeded to show, by quotations from Sir Henry Johnston, and a reference to the new policy of Lord Morley, how Englishmen are seeking for reforms, which are, so far as they go, consciously or unconsciously, in direct imitation of American methods in the Philippines.

HAWAII

There was one address on the situation in Hawaii which was exceedingly suggestive for the light it cast on the vexed question of Chinese immigration. The speaker was Mr. A. F. Griffiths, president of Oahu College. "Fifty-five per cent. of our population is Oriental," he said, "but we have no race question. The study of the methods and results of Hawaiian treatment of the Oriental will show the right way of 'benevolent assimilation.' In 1900 there were 25,000 Chinese in Hawaii. The Chinese in Hawaii and California are the same. They come from the same section in China and the same class. In Hawaii we have called forth the best of Chinese character. In California the worst has been elicited. In Hawaii the Chinese have a good reputation as home builder and provider. Twelve per cent. of their homes are owned. The children make good records in the public schools. The women are more chaste and virtuous than other women of similar races. Missionary work among the Chinese is especially effective. Their churches are good and active. The Chinese are good tax payers, good spenders, generous and law-abiding. There need be no fear that they will impose Oriental standards of living on our country. They adapt themselves to American ideals and ways. In proper environment they make good American citizens."

CHINA

The largest amount of time on the conference program was devoted to the consideration of conditions in China. The Hon. Chester Holcombe gave a most illuminating description of Chinese traits and character in one paper and later an historical review of the International Relations of the Chinese with Western Nations. One point only can be referred to here. He described the thoroughly parental nature of Chinese government. No Chinaman, he said, was surprised when the empress dowager removed the young emperor from the throne. She was compelled to, because she was his mother, and in China parents are held responsible for the misdeeds of their children. If the empress dowager believed that her son was abusing his power, it was her duty to remove him from power. To illustrate this principle, by an extreme case, Mr. Holcombe related how the parents and grandparents and children of a man who had been guilty of robbing a grave were all put to death. The parents because they had failed to bring up their son properly, and the children because the descendants of such a father must be bad! We can understand Chinese customs only as we realize that the parental authority rules absolutely in the state as well as in the family.

An instructive paper by Mr. T. F. Millard invites voluminous quotation, but we must content ourselves with noting his statement concerning the political side of China's reform movement. He said: "This policy has numerous forms, but all of them turn upon the following propositions: the abolition of extra-territoriality; restoration of the fiscal autonomy; abolition of residential districts, or 'concessions,' within the empire, which are now under the administration of foreigners and outride the full jurisdiction of China; recovery by Chinese of ownership and management of concessions to foreign governments, such as railways and leased territories."

The educational reform resulting, for one thing, in sending hundreds of Chinese students to this country, was discussed by Mr. H. F. Merrill, supervisor of Chinese students in the United States. The reform originated in the consciousness that the Chinese officials of today need a different equipment from that provided by the old classical system. New schools therefore must be established. But teachers are wanting. Therefore provincial governments have sent young men to Western lands to obtain instruction. The number of these coming to America "promises soon to be materially increased by the sending hither by the Imperial Government of a hundred students every year for the next four years and a minimum of fifty students each year thereafter, up to the year 1940, the students thus sent to be supported out of the portion of the Boxer indemnity returned annually by the United States to China." There are at the present time,

Continued on page 417

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Our Readers' Forum

Are Churches Essential to Salvation

I cannot think that the positions taken in the editorial Things Essential in Religion, in the issue of Sept. 11, are well taken or defensible. Not one Congregationalist in a thousand would stand with you in the statement, "The Bible, the Church, the Sabbath, are creations of men." This will not do. Apparently you place these institutions of the revealed religion of Christianity on a level with college settlements and other organizations whose history may be written out from the start, and which are wholly human in origin and limited in design.

There was a kind of religion before there was a Bible, but what kind would it be to revert to now? What sort of religion would be left without the Word which comes from God and reveals the salvation through Christ, without the visible Body of Christ which he founded and with no day for worship under special divine sanctions and safeguards? Certainly you do not have the Scripture with you in discounting itself and the Church. The Church is spoken of in most exalted terms, the bride of Christ, the flock purchased by blood, as in God the Father, as loved by the Father, etc. If we do not say that there is no salvation outside the Church, it is only because there *is* a divinely established Church whose blessings go outside itself, as the light of a lamp goes far from itself. I remember that Emerson told some Adventist elders who said to him that the world would end at a certain date, "We can get along very well without it." But he spoke as a transcendentalist. We are not transcendentalists, but our feet are on the earth, and we must use words in the accepted sense. In ordinary language we do not believe that men created the Church of Christ. It was born on the day of Pentecost of the Holy Ghost. The social settlements are by-products which would soon perish if the main factory stops.

Why not take another attitude before the criticisms of Ray Stannard Baker and all such critics? The religious census shows an average of eight churches newly planted every day in the year. It shows an increasing membership with the increasing population. The churches in London and New York and elsewhere are full to overflowing when the pure gospel is preached. To me, as to multitudes of others, the Church is just as divine as it can be to the Roman Catholic or the Greek Church adherents. It will pass away when it has seen the Kingdom of Heaven brought in, and its mission is done.

Stratford, Ct. EDWARD N. PACKARD.

[Comment on this letter will be found on our editorial page in this number.—EDITORS.]

Ministers Not the Only Offenders

"The Heresy of Bad Taste" has received fitting treatment in the recent article which has properly received favorable comment. Is the heresy, however, confined to the pulpit? The good bishop who was pained by the flippancy of a speaker at an installation service might have received an equally painful shock could he have seen many of the members of our New England congregations in the five minutes before the Doxology holding conversation one with another across the backs of the pews; and the shock might not be lessened by the possible fact that the subject of discussion was an ice cream party for the benefit of the Ladies' Missionary Society.

Has the layman ever thought of the heresy of bad taste as exemplified in extraordinary uses of the communion table? We need not make it an altar; but need we use it as a Sunday school superintendent's desk, or as a colporteur's display counter? J. E. B.

A Country Church Not Decadent

The little town of Newington, Ct., has a sleepy look in midsummer, as if most of the people had moved out West. As you ride through the main street and look at the ancient farmhouses and then at the old-fashioned meeting house, you wonder if this is not one of those decadent Congregational churches we have read so much about. That thought was in my mind a few Sundays ago when I sat in the nearly empty church ten minutes before the morning service. Looking around I said to my friend: "Now in the old times this church was undoubtedly filled every Lord's Day with farmers, driving in from every direction. But of course that is all changed now, and you will not lack for space." In a few minutes, however, the church filled up, and when Rev. Herbert Macy, the pastor, entered the pulpit he faced an excellent audience. The notable thing about it, too, was the presence of so many children. The Sunday school came right after church, and most of the children attended both services. I should say fully half those present were under twenty.

No, this was not a decadent church, evidently, and the sermon bore out the conclusion. It was in keeping with the best traditions of the New England pulpit, thoughtful, scholarly, evangelical and intensely practical. There was a "You" not only at the end of the sermon but all the way through. The preacher never was out of touch with his audience. "Pretty good preaching," I remarked to a man going out of church. "Yes, sir," he replied, "we have as good preaching here as they do in Hartford." The offering that day was for the national Ministerial Relief Fund. I said to myself, "A church like this which is a living example of the value of an educated and sustained ministry may well give liberally to such a cause." And they did. The moment the object was announced I noticed several

Continued on page 416

Our Readers' Forum

Continued from page 415

people reach for the place where paper money is kept. I considered that the best test of all. C. H. P.

The Status at Green Acre

I notice that you chronicle the decline of Green Acre with a qualification, since your only source of information is an article in the Springfield *Republican*. This is fortunate, for direct sources of information would show that the season at Green Acre has been highly successful, and there is no evidence that Miss Farmer's work is declining. The article in the *Republican* was written by a gentleman who was present at only two lectures during the season, who has judged by second-hand reports, and whose point of view is forcefully partisan because he was displeased with the Green Acre Fellowship, an organization which has nothing directly to do with the conferences, but was intended to aid Miss Farmer. As lecturer and chairman I was present at the conferences throughout the season, and can bear testimony to the fact that many people regarded the season's work as unusually satisfactory. While the numbers in attendance were not so large, there was more unity than ordinarily prevails, and the summer was marred only by the intrusion of partisan spirit from the Fellowship. Miss Farmer herself presided at the annual meeting and re-established harmony by pointing out that the Fellowship was not organized to take the initiative until her death, and by giving those who were displeased liberty to withdraw. There is every indication that the work of Green Acre will live and flourish, and that this season was the beginning of a new epoch.

H. W. Dresser.

Studies in the Year-Book

Continued from page 411

be any different, though many of them are doing good service as supplies—it will, with the others, greatly reduce the number of available men. We have really 1,320 ministers without charge who were ordained from 1880 to 1909, and it is to these that the vacant churches would doubtless turn for settled pastorates, all of them being under fifty-five years of age.

The figures given will then discover why so many ministers are without charge and also how many are available for the churches. It seems reasonable to affirm that the number of unemployed ministers is hardly larger than the whole field may demand. The analysis, at any rate, discovers that the surplus is not so startling as has been supposed. The question remains, Why are they not employed? Several reasons may be given: the law of the survival of the fittest; not a few are engaged in post-graduate work; some are in poor health; many vacant churches do not give adequate support; many churches are in regions to which ministers are unwilling to go; in many instances ministers remove to centers where social and intellectual advantages may be had for their children; and others are engaged in business.

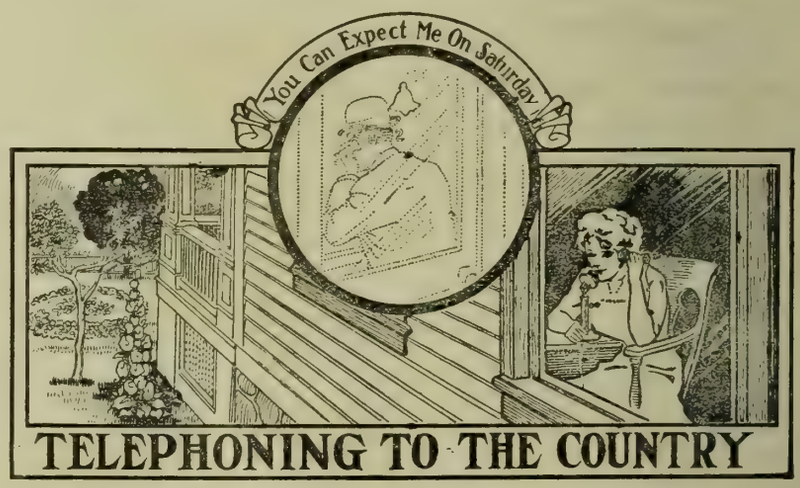
Is there a remedy? We believe that were churches disposed to add a little more to their salaries, and this increase could be supplemented by missionary aid, thus providing a deserved living for a faithful pastor, the discrepancies could be greatly lessened. This is a question for the state conferences to consider; help the weak churches and support the willing pastors. Strong churches can never be manned by poorly fed ministers. Good libraries and good food are essential factors in successful pastorates.

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The Children's Pulpit

The Honor Flag

BY REV. E. H. BYINGTON

All through the country you will find flags floating on the schoolhouses during school hours. In some places they may be seen there all the time, even during vacations. This is a splendid custom.

Every boy and girl, however, should have a flag all his own. A child without a flag is almost as unfortunate as "a man without a country." You do not need a large and expensive one, but it should be your own individual flag, to be placed in the window of your room when occasion arises.

A good way to use it is as an honor flag. When President Taft came to Beverly for his summer home it was suggested that each boy and girl have an honor flag to keep in sight while the President was in that city. This fall the President will take a long trip, visiting many states. Be sure to have your "honor flag" flying the days that he is in your state.

Use it for others also. If the governor of your state comes to your county or city, or some other man or woman you delight to honor, up with your flag. If you have as a visitor in your home some dear friend of your father or mother, or some relative, in honor of this visitor let your flag be seen. You might even use it when your pastor or Sunday school teacher calls.

Certainly you will not forget it on national holidays and on the birthdays of the members of your family and of your friends. What would you think of putting out your "honor flag" every Sunday?

The Oriental Renaissance

Continued from page 414

according to Mr. Merrill, 395 Chinese students in our universities and colleges.

Prof. Edward C. Moore, speaking on Religious Education in the Far East, said of this educational need in China: "Here lies the great opportunity of our missionary schools. The education which ten years ago was nearly useless now commands the highest places. The mission schools today could be filled with the best youth in the land had they ten times the accommodation which they have. It will not always be thus. But it is a great opportunity while it lasts."

This great conference was splendidly conceived and carried out in a manner worthy of the university by which it was promoted. The addresses are to be published in due time, and it cannot fail that thus they will prove a permanent source for the enlightening of public opinion and the guidance of public sentiment concerning national policies of great importance. This is, so far as we know, the first conference of the kind. It is to be hoped that it will inspire the holding of others of a similar nature.

P. T. F.

The *Salt Lake Tribune*, a Gentile paper, says that polygamy in Utah is increasing so fast that new cases are numbered by hundreds. The *Deseret News*, the Mormon paper of Salt Lake City, which refers to the statement without denying it, as a matter of small consequence, speaks confidently of the results of faith healing among Mormons as "founded exclusively on the belief that God can and will, by his divine power, heal and cure body and soul of sin and all the consequences of sin, provided man is willing to render obedience to his laws and live in accordance with their demands." Evidently Mormons think they can obey the laws of God while they disobey the laws of their country.

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Summer Evangelism in New York

Fruits of Sane and Simple Methods—A Varied Work among Divers Nationalities

Carnegie Hall was packed last week with the Converts' Rally, held by the Tent and Open Air Campaigners of the summer evangelistic committee to wind up its fourth successful season. A children's parade on the Saturday preceding was followed by a children's rally that crowded the immense auditorium of Calvary Methodist Episcopal Church, Harlem. At the Carnegie Hall meeting Dr. Goodell, as chairman, allowed the converts representing the centers one minute each. The universality of Christ's gospel was attested by Slovak, Hungarian, Jew, Italian, Spaniard, Pole, German, Finn, Swede, Negro and several varieties of American. A huge, carefully trained chorus supplied the music of this picturesque and enthusiastic spectacle of real Christian unity. Dr. A. J. Smith, the superintendent, a welcomed evangelist in many Congregational churches, announced that the attendance had exceeded all records, reaching a total of nearly 300,000 people in fifty-six centers. Many centers were used for more than one type of meeting, so that in the height of the season ninety-one separate services, some daily, some less often, were under the supervision of the committee.

The cost of the work was $27,000, and all bills have been paid, but at Carnegie Hall $4,000 additional was asked to follow up the summer results during the winter and for work preliminary to launching the fifth campaign. Ten tents were used (the tent work costing more than other forms of the work naturally); five halls (four for Jews); twenty-two shops—services were maintained for ten weeks (seven being Spanish). Practically half the centers were used for foreign-speaking peoples. Unintentionally this has come to be a method of meeting the immigration problem on its religious side, for more foreigners seem to be reached by these Protestant outdoor services than by the regular winter methods of the churches as a whole.

Big Boys and Girls

The first season the committee went out after adults, and with many plans for which no precedents existed. But the children clung about the centers so persistently that by the second summer a thorough system of children's evangelism had been put into operation. This year a further extension was made, and baseball, etc., made an adjunct of evangelism. Last year 60,000 children of all ages were attracted to, or attempted to distract, the meetings. A young evangelist from Princeton this year solved the problem of not having preachers soused with water and meetings upset with cat-calls and other pleasantries not helpful to spiritual meditation! Big boy meetings were organized at eleven centers, and to each a baseball nine was attached. Every Saturday grounds were secured for the teams. The bigger and more troublesome lads were made policemen at the tents, and cat-calls ceased. The risk of losing the Saturday excursion was no longer worth while. In some centers gymnasia were made available. Opportunity was not lost to point out that the cigarette fiend makes a poor ball player, and similar other religious forces were generated.

Work among the girls is less forward and less in demand. One girls' club of thirty-two exists in one of the roughest centers, along the dock front at West Street. In Little Italy, on the upper East Side, a nightmare to the average policeman, enough enthusiasm has been developed so that an Italian branch of the Y. M. C. A. is likely soon to be established. The Italian quarter in the Bronx feels the same way, a converted gang-leader heading the movement. Altogether in nineteen centers the young people who live upon the streets almost entirely have been made to feel the genuine and disinterested motives of real evangelism, and they have a new conception of what religion means. A large proportion of the 60,000 children had had little or no Sunday school connection.

The Desire for the Gospel

No shop meetings are instituted or continued, save by the request of the workmen. The request to return another year is an encouraging tribute to the evangelists. This year has been noted for the increase among Hebrews, many stating that they had drifted into atheism. Among no people is the desire to hear the plain gospel keener than among the Italians. Their children can be heard often humming the swinging music of the tent service as joyously as the latest popular song. In sixteen centers have been twilight services three times a week for children. Prisons and hospitals have been visited and services held, with flowers and gifts for the sick poor. Y. M. C. A. men and young people's societies have co-operated in many districts, in some cases taking the responsibility of a regular service. A large number of volunteer workers, King's Daughters and others who are in the city most of the summer, have enjoyed helping in the work. Mothers' meetings have been held once a week. Two mornings a week the Bible Teachers' Training School on Lexington Avenue, the headquarters of the committee, has been crowded by the workers' conferences.

Many incidents of the campaign have revealed the far-reaching influence of the work. A Polish evangelist is working at his trade by day and studying for the ministry at night. An Oxford University graduate, after ten years of wandering, was converted in a Harlem tent and enters a theological seminary this fall. A mechanic, converted in a tent meeting, carries on a noon service in the shop where he is employed. A saloon keeper for twelve years has given up his business and joined a Baptist church. A German, who always waited outside while his family went inside the tent, finally confessed Christ, and the entire family is now connected with a Methodist church. A Scotchman, converted on the dock front, is now at the Moody Institute, Chicago, in training for evangelistic work. From all over the city come testimonies to the value of this summer evangelism, which has about it nothing *bizarre* or sensational and nothing even really novel. It has proved that the gospel can be carried without confusion to all sorts of people.

The general committee is apparently a permanent institution in New York's religious life, and if it were not worth while would not call forth $30,000 per year with small difficulty for its maintenance. No collections of any sort are taken. It is a great work unhampered by sectarianism. The people who attend are asked for their church preference, if they have any, and at the end of the season the names and addresses are sent to the nearest church of that order. It thus becomes the duty and privilege of local churches to take hold where the summer workers leave off. Among the Congregationalists who assist in the movement are Dr. Lucien Warner, Dr. W. H. Thomson, W. Ives Washburn and Dr. Jefferson, Rev. Messrs. A. M. Reoch, Frederick Lynch, W. H. Kephart, Dr. J. M. Whiton, Prof. J. B. Clark, W. E. Lougee and C. A. Hull. The general committee of one hundred represents seven leading denominations.

SYDNEY.

The point is to *be* something; not to make a lot of people think you are.—*W. H. B.*

Removal Sale Bulletin

"CHARGE ACCOUNTS." If you haven't a "Charge Account" with us now it is worth your while to open one at once. It makes your shopping easier at all times, but especially just now during the Removal Sale, when there are so many money-saving opportunities.

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The Rebuilding of the City

The amount of reconstruction demanded for the realization of Architect Burnham's "Chicago Plan" seems an insuperable difficulty until one realizes that since the heart of the city is being rapidly rebuilt anyhow, the only question is, Shall there be concerted action? The past two years have greatly changed the appearance of several down-town streets. On Michigan Avenue, for instance, a visitor standing on the steps of the Art Institute sees some half dozen new structures, like the University Club, the People's Gas Company's building, the new Musical College and Hotel Blackstone, all facing the widened boulevard along a frontage of four blocks and illustrating the finest types of modern architecture.

With this prophecy of the city's future in close range, one may see, in excavations going on in preparation for enlargement of the Institute building, the story of the past. Twenty feet below the sidewalk have been unearthed the piles of an old dock, and beneath them the mud of a marsh in which is imbedded some preserved specimens of thick rushes. Some six feet nearer the surface appears the *débris* of an early fire, used to cover up the abandoned dock. Midway between this stratum and the surface is discovered the remains of a plank sidewalk, belonging to the period when a stroll about Chicago meant an immense amount of going up and down stairs. The long stride from the old dock to the new boulevard, with its magnificent frontage of modern palaces of industry, has been accomplished in about the time Mr. Burnham has allowed for his plans.

On LaSalle Street, the Wall Street of Chicago, has been the greatest transformation. Close to the Y. M. C. A. building, two banks, the Corn Exchange and the Northern Trust Company have built splendid structures; and today the LaSalle Hotel, twenty-two stories high, containing fourteen acres of floor space and 1,172 rooms—the largest hotel ever built under an original contract—has opened its doors. The cost, including furnishings, is $7,100,000. The architecture is of the French renaissance type, and the furniture is made from original designs after the styles of the Louis XV. period. In expectation of the opening, practically all the rooms in the hotel have been engaged weeks in advance. This great hostelry in the heart of the business district and close to the proposed new railway terminals is the most costly of the buildings of the past two years.

Two Men from St. Paul

Two men from St. Paul, long neighbors in their home city and having much in common, were among the notable people in Chicago, last week, James J. Hill, the railway builder, and Rev. Samuel G. Smith, pastor of People's Church. The man of business is a good deal of a preacher, as his address to the bankers' convention on the primacy of the plow indicates, and the pastor is a remarkable financier, as is shown by his leadership in building and rebuilding People's Church, the Protestant cathedral of St. Paul.

A great professor was lost to the world when James J. Hill turned away from college to make his way in business on the frontier. But the genius which could have created a modern synthetic philosophy, applied to practical affairs, has knit together with clasps of steel the Mississippi Valley and the new empire of the Northwest. An authority in sociology would have been lost to the world had not the regents of the University of Minnesota, fifteen years ago, perceived that the by-product of a burdened parish minister in St. Paul was better pabulum for their students than the teaching of any available specialist. Dr. S. G. Smith was born to teach as well as preach, and two forthcoming books on sociology will be warmly welcomed.

In his treatment of social problems, as shown in The Industrial Conflict, published two or three years ago, he adds to democratic sympathies the discipline of critical investigation and balanced judgment.

Splendid Speaking in the Ministers' Meeting

When Miss Cora M. Welpton of Marash, Turkey, finished a brief address to the Ministerial Union, Sept. 13, upon the call of the Cilicia Union to America, a pastor whispered to his neighbor, "That is splendid speaking." A sentence revealed the far-reaching effects of the Armenian massacres when she said, "It will take forty years to replace the pastors who were taken from us." She paid a noble tribute to the character of some of these humble ministers who met a martyr's death.

President Eaton's account of growing sympathy between social workers and the church, as brought out in a summer conference, of which he was a member, in Professor Mussey's camp on Lake Memphremagog, was a grateful note of optimism. The value to the minister of a study of philosophy was the theme of the principal address of the morning, by Dr. E. F. Williams. He commended the historical method of approach, both in theology and philosophy, and spoke of the benefits of the higher criticism with delightful assurance. In closing he commented upon the philosophical insight of the hymn of creation with which the Bible opens and pointed the way to a final philosophy in the declaration, "The finest basis for morals and philosophy is in the Sermon on the Mount."

The meeting next Monday will be one of a series of bimonthly meetings under the auspices of the Church Federation Council. Closely preceding the Gipsy Smith campaign, which begins with the Congregational Brotherhood rally in Medina Temple, Oct. 1, where he is to make his first public address, the Federation has in its opening meeting a practical objective, co-operation with the Laymen's Evangelistic Council in conserving the influence of coming meetings in the Seventh Regiment Armory. J. H. C.

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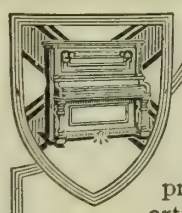


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The Brotherhood: Its Work and Plans

By Pres. J. H. T. Main

The Congregational Brotherhood of America was organized late in April, 1908. Consequently it has had little more than a year for aggressive work, including the two summer vacations. During its first year the Brotherhood has naturally met the usual difficulties incident to the promotion of a new organization. There has been some prejudice to overcome and some misunderstandings to explain. In addition there has been the neutral attitude of many earnest Christian workers, who as yet do not appreciate the specific contribution to Christian activities which the Brotherhood hopes to make. In spite of these conditions the results achieved during the year are noteworthy.

Eleven state Brotherhoods have been organized, and other states are planning organization in the near future. Before the second national convention convenes in Minneapolis, on Oct. 14, probably fifteen state Brotherhoods will have been organized. Those already formed are planning their work with the good judgment and enthusiasm sure to be productive of results. In addition, many local organizations in a score of states have been formed, showing that the interest in the movement is general.

At a recent meeting of the national directors a more systematic organization of the work was discussed. There was unanimous approval of the article in the model constitution, which provides that membership in the national Brotherhood shall be secured through the state body, when one exists. A committee was appointed to study means of securing harmonious co-operation between state Brotherhoods and the national Brotherhood, and a better understanding regarding matters of common concern. The committee was also instructed to consider carefully the basis of representation from the various Congregational men's clubs at the Minneapolis convention. The committee is composed of Pres. O. S. Davis, Victor J. Loring, Rev. F. G. Smith, D. D., and Secretary Dyer. These men will represent sympathetically all sections of the country and all interests represented by the Brotherhood, and are sure to contribute to a better understanding of Brotherhood plans and ideals.

So far as the details are concerned, plans are naturally as diverse as the communities in which the local organizations exist. No common program will meet the needs of all. It is also true, however, that brotherhood is the spirit of the organization, and that there should be a common purpose working in all and inspiring all to action. It is the aim of the national Brotherhood to give expression to this unifying purpose in no uncertain terms:

1. To secure from the men more efficient service in all church activities.

2. To develop the spirit of co-operation and mutual helpfulness. The Brotherhood is not ambitious to maintain itself merely as a separate organization or to magnify itself, but to multiply results in existing church organizations.

3. To enlarge greatly the scope of church work and make it, through the initiative and business energy of its men, a more practical agency for righteousness in town, state and nation.

4. To develop a national consciousness; to help Congregationalists everywhere to think in terms of the denomination and in terms of the nation; to give the denomination greater organized efficiency.

There can be no question that there is need of an organization working to effect these common ends. The churches themselves could not do it, but an organization, free from all the hampering influences of ecclesiastical policy and tradition, can do it for them and thereby make a contribution of significance and value. The Brotherhood will aim to do this and will be able to do so if it has a fair degree of support from men who believe in Congregationalism and who want the spirit that has characterized Congregationalism to prosper.

The national Brotherhood needs the support of all local men's clubs and will succeed in proportion to their co-operation. The support of many state and local Brotherhoods will give the Brotherhood a genuine national influence and help it to do effective work in every worthy cause. It aims at a policy truly national and is endeavoring to act upon principles of national scope. The more efficient the national organization becomes, the more helpful it will be in assisting local Brotherhoods in realizing local needs. It is, consequently, the earnest hope of the national officers that every local men's club will unite with the national Brotherhood, through the state organization if there is one, otherwise with the national Brotherhood directly. The results already achieved have indicated the wisdom of the movement. In the look forward there is every reason for inspiration and hope.

The second national convention of the Brotherhood will be held in Minneapolis, Oct. 14-17. Several sessions will be held

Continued on page 421

THE "BENZOATE-OF-SODA FIGHT"

When the Experts Disagree the Public Will Naturally Take No Chances—the Safe Course is in Pure and Simple Foods

The fight over benzoate of soda at the convention of national and state "food officers" evidences the increasing popular interest in the purity of food products. After a battle royal in the convention, benzoate of soda was sustained by the narrow margin of five votes. This doesn't mean anything, however, so far as the use of this chemical as a preservative in food is concerned. Dr. Wiley, chief chemist of the Department of Agriculture, has condemned the use of benzoate of soda as not only deleterious, but tending to encourage the use of unsanitary methods in preserving foods, and his position has been indorsed by various medical associations. But a referee board of eminent experts has decided that benzoate of soda in quantities of four grams and less is not deleterious.

When the doctors disagree, what will the public do about it? Naturally those who give the matter any thought will be inclined to take no chances. The only safe course is to eat a simple, elemental food like Shredded Wheat, which is nothing but the whole wheat cleaned, steam-cooked, shredded and baked—a food that contains nothing but the wheat, nothing added, nothing taken away. It contains no baking powder, grease, preservatives or chemicals of any kind. Human ingenuity has never produced a cleaner, purer, more wholesome, more nutritious food than this. Being thoroughly baked crisp and brown, it will keep indefinitely in any climate.

Shredded Wheat has something else besides cleanliness and purity to recommend it, however, for it contains the greatest amount of tissue-building material in the smallest bulk, and its "little loaf" form makes it adaptable to many delicious combinations with fresh fruits or fresh vegetables. With Shredded Wheat Biscuit and fresh vegetables in the house there is no excuse for endangering the health of the family by eating foods that are under suspicion of containing preservatives of any kind. Unless you have a "tin-can stomach" you will be wise to avoid "tinned" foods, especially when there is an abundance of fresh vegetables and fresh fruit in the market and when your grocer always has a fresh supply of Shredded Wheat on hand.

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The Brotherhood

Continued from page 420

jointly with the American Board, which also convenes in Minneapolis at this time. In fact, the spirit of co-operation and brotherhood will be dominant in the meetings of the two organizations. The joint sessions will emphasize especially one of our great aims; namely, to give larger scope and greater working power to established agencies. The Brotherhood is hoping that 1,500 men will be present in Minneapolis to take part in these meetings, men who believe in a larger mission for the church, to promote righteousness and good will in the active every-day world. The success of the Brotherhood movement and its future policy will be largely determined by the Minneapolis convention. It will be a time of testing for the Brotherhood and in some degree also for the church. Every man who hopes for the end we are aiming at and wants it pursued with faith and enthusiasm, should try to be present at the Minneapolis meetings.

Grinnell, Io.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Sept. 27, 10.30 A. M. Speaker, Rev. J. H. Pettee, D. D.; subject, Japan and America, or Our Far Eastern Problem from the Standpoint of Japan.

CONGREGATIONAL BROTHERHOOD, Minneapolis, Minn., Oct. 14-17.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Elgin, Ill., Oct. 6-8.

NORTHFIELD POST CONFERENCE, August 17. Oct. 1.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

STATE MEETINGS

Colorado, Pueblo,	Sept. 28-30.
North Dakota, Carrington,	Sept. 28-30.
Idaho, Mountain Home,	Oct. 1.
Wisconsin, Appleton,	Oct. 5-8.
Minnesota, Minneapolis,	Oct. 10-12.
Nebraska, Lincoln,	Oct. 18-21.
Kentucky, Williamsburg,	Nov. 21, 22.

Marriages

The charge for marriage notices is twenty-five cents.

BRIDGMAN—BLAISDELL—In Hyde Park, Mass., Sept. 11, by Rev. L. F. Reed, Joseph C. Bridgman and Angie H. Blaisdell.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BARKER—In Harvey, N. B., Aug. 25, Alice Smith Barker, wife of Rev. Franklin W. Barker of Amesbury, Mass. A largely attended memorial service was held in Union Church, Sunday afternoon.

CARPENTER—In Attleboro Falls, Mass., at the Congregational parsonage, Sept. 7, Mrs. Catherine Lawson Carpenter, widow of Rev. Elbridge G. Carpenter, in her eighty-first year.

CHOATE—In West Barnet, Vt., Sept. 6, David Worthen, son of Charles A. and Alice Watts Choate, aged 40 yrs.

FRENCH—In Lynn, Mass., Sept. 15, Benjamin V. French, aged 87 yrs. and 11 mos.

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Educational Department,
The Congregationalist

Gains from the Last Summer

Continued from page 403

whole contingent of officials, as well as the small army represented by those who deliver ice, milk and groceries, were uniformly prompt and kind. The consideration of motormen for children and elderly persons was marked. The courtesy of railroad men, especially of those who handled baggage, was unfailing. Evidences abounded that working people are full of the milk of human kindness. Observing how dependent we are upon their fidelity awakened a new sense of appreciation. I was reminded, too, of the Master's words, "I am in the midst of you as he that serveth."

4. *That children make fine comrades.* Their spontaneous delight in simple pleasures, their freshness of feeling, their indifference to things which grown-ups consider vitally important, were refreshing to jaded spirits. One of my happiest Sunday forenoons was spent on the grass, reading to a couple of children perched above in a cherry tree, and being interrupted by their original comments and questions. Resolved: Next year to take more holidays with children and to increase my annual subscription to the Fresh Air Fund for their benefit.

5. *More sympathy for the aged.* Henry Ward Beecher once said that he never came so near losing his faith in God as when he saw old age. This sounds almost brutal as I recall my contact with certain individuals beyond the fourscore limit. It is true that physical charm, one great asset of youth, has vanished. But to realize that sight, hearing and strength of limb are slipping away, to be set aside from life's activities, to be left out in plans for the day's pleasure and yet remain cheerful and unselfish, able to say,

"Serene I fold my hands and wait,"

that is a moral victory which shows a beautiful soul.

6. *A good way to strengthen friendship.* This lesson came through correspondence and not from actual association with a friend who suggested that we enrich the summer by having together some subjects for special prayer. Personal affection increased as we made our common supplications in behalf of the same person or cause. Prayer for each of us has become a deeper reality, a more precious privilege.

7. *Fresh faith in the gospel.* This was the outgrowth of casual meetings with those who stand on the firing line of missions in our own and other lands. Though placed where it is a hand to hand fight with Satan and his forces, I found these people hopelessly incurable optimists. Every criticism of mine on the coldness of the church, worldliness of Christians, civic corruption, corporate greed and the other stock sins of omission and commission, was met with replies that are embodied in Faber's familiar lines:

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Resolved: To cultivate a like faith in the gospel and to "lend a hand" in its propagation.

A WOMAN WAGE-EARNER.

Boston, Mass.

Last Independence Day celebrations resulted in the greatest number of deaths by accidents in any year of the last five. The *Journal of the American Medical Association* reports 215 deaths, of which 125 were caused by lockjaw. Several cities, Chicago among them, which prohibited the use of fireworks, had no fatalities. Next year it is to be hoped that the barbaric methods of celebrating the Fourth of July will be generally reformed.



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AINTAB, TURKEY-IN-ASIA,

Seeks an addition of $25,000 to its annual income. Meantime, to meet the offer of a friend of $900 a year for three years for certain immediate expenses, provided a similar amount is promised by others, the college seeks four pledges, each of $225 a year for three years. One has been made. Three more are needed. Will you make one of them? Address

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Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary. S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

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Dr. Smith's Lectures

Dr. George Adam Smith, distinguished scholar, teacher, writer, lecturer and preacher, has been among us for two weeks to our great profit as well as entertainment. He came to this coast to deliver the course of Earl lectures for Pacific Seminary, in Berkeley. Entering our state at the south, he stopped for a rest at the Grand Canyon of the Colorado, in Arizona. A devotee of mountain and forest, he found the Canyon less impressive than do most visitors. A week was spent at the bedside of an old college friend in Los Angeles. His days with us were strenuous, and he did not spare himself. No man ever gave time and labor more cheerfully and winsomely.

The lectures, six in number, were heard by large and eager audiences. The theme was, The Religion of Israel in the Seventh Century B. C. The lecture topics were: The Bequests of the Eighth to the Seventh Century; The Religion of Manasseh; The Book of Deuteronomy and the Reforms under Josiah; The Early Life of Jeremiah; The Religious Experience of Jeremiah and its Value for Ourselves. The period and its leading actors were made to move in their large import to the history of religion and mankind. The prophet Jeremiah was portrayed in heroic figure and described as the second greatest sacrifice presented in the history of Israel. The lectures, when published some months hence, will be as instructive and inspiring as the author's other Old Testament studies.

No service rendered by our visitor surpassed that of the hour when he addressed several hundred ministers of all denominations upon the higher criticism. He earnestly affirmed that the main critical positions are well established, and that there is no tendency to recede from them. He showed that criticism is a necessary method of studying the Bible, but only a method, and that it can be used without leading away from the great truths of God and salvation. It is not the fault of the critical method that some critics are destructive. The speaker exalted the gospel of Christ with such sincerity and fervor as to prove in his own person the congeniality of faith and criticism, and the service of criticism to faith.

Dr. Smith addressed most acceptably the students of the University of California in their fortnightly assembly, lectured at Mills College, spoke to the Presbyterian ministers in San Francisco and preached in Berkeley and Oakland. Association with him in private was a delight and inspiration. This course of lectures ranks among our best in theme, in sustained interest, in close bearing upon our religious life and work, in the personal impress of a master workman and leader of Christian thought.

Berkeley, Cal. C. S. NASH.

Church and Ministerial Record

Calls

BATES, CHAS. S., Truro, Mass., to Wendell and Farley. Accepts.

CHEVIS, ERNEST C., Ionia, Io., to New Windsor, Ill. Accepts.

CLARK, WM. C., Lyndon, Vt., to Barnet.

DUNLAP, RAYMOND B., Oleander, Cal., to Angel's Camp, also to Tulare. Accepts the latter.

FRENCH, GEO. W., Holden and Dedham, Me., to W. Hartford, Vt. Accepts and will take course at Dartmouth College.

FULKERSON, FRANK, Thompsonville, Mich., to Addison. Accepts.

FULLER, MONTIE J. B., lately of Plainfield, Mass., to Erving. Accepts.

GALLAGHER, LEROY E. (M. E.), Steamboat Rock, Io., to Green Mountain. Accepts.

HADDEN, ARCHIBALD, *First*, Muskegon, Mich., to become state superintendent for Wisconsin.

HEDDON, R. G., Potosi, Wis., to Welsh, La. Declines.

HOLDEN, ROLLIN B., Milwaukee, Wis., to Underwood and Vesta, S. D. Accepts.

ISELY, M. ALICE, with the Education Society in Utah, to be general missionary for the Sunday School and Publishing Society. Accepts.

MARTIN, PERCY, *Muswell Hill*, London, Eng., accepts call to *First*, Williamstown, Mass.

MOXIE, CHAS. H., Alton, Io., to Humeston, also to *First*, Avoca. Accepts the latter.

PEABODY, HARRY E., *Windsor Avenue*, Hartford, Ct., to the presidency of Pomona College, California.

PERDRIAU, LESLIE H., Albion, Pa., accepts call to E. Smithfield.

SMALL, CHAS. H., supt. of state conference, Cleveland, O., to *First*, Jamestown, N. Y.

SMITH, E. ELLSWORTH, general missionary for the Sunday School and Home Missionary Societies in North Dakota, to be general missionary for the Sunday School and Publishing Society in Montana. Accepts.

SNOWDEN, CLIFFORD L., Chicago, Ill., to Palo Alto, Cal.

STICKNEY, EDWIN H., supt. for the Sunday School Society in North Dakota, to be joint supt. for Home Missionary Society. Accepts.

TRILL, ROGER H. (lic.), Jonesville and Bolton, Vt., to Winooski.

TURNER, JOSEPH, Union Grove, Wis., to Ravenna, Neb. Accepts.

WEIDMAN, MILO R., Wisner, Neb., to Hudson, S. D. Accepts and is at work.

WHITE, WM. A., S. Hero and Grand Isle, Vt., to Becket and Becket Center, Mass. Accepts.

WILSON, ALBERT J., recently of Walpole, N. H., to *Church of Our Father* (Unit.), Newburgh, N. Y. Accepts and is at work.

WRIGHT, REUBEN B., Boise, Ida., to work with the Society for the Friendless in Idaho. Accepts.

Ordinations

MORGAN, WALTER R., *o.* Wilder, Vt., Sept. 9. Sermon by Pres. D. N. Beach; other parts, Rev. Messrs. H. C. Howard, C. F. Echterbecker, J. A. Scheurle, F. K. Brown, J. E. Whitely, N. C. Maynard.

STANLEY, GRACE, *o.* Temple, Me., Sept. 14. Sermon by Rev. R. H. Clapp; other parts, Rev. Messrs. W. H. Palmer, E. H. Allen, G. F. Kenngott.

Resignations

ADAMS, HARRY C., *First*, Danvers, Mass.

BABBITT, WM. A., *First*, Lockport, N. Y., to enter business.

BRADFORD, GEO. F., Lyndeboro, N. H., in effect since Aug. 1.

CLARK, WM. C., Lyndon, Vt.

CROWL, THEODORE, Sterling, Ill., after sixteen years' service.

FAIRBANKS, FRANCIS J., *First*, Royalston, Mass.

FIELD, FREDERIC A., *West End*, Los Angeles, Cal.

HART, FRANK W., general missionary for the Sunday School and Publishing Society in South Dakota.

MOORE, EDSON J., Hills, N. H., after five years' service.

MOXIE, CHAS. H., Alton, Io.

PERCIVAL, JOHN T., general missionary for the Sunday School and Publishing Society in Eastern Washington.

ROCKWOOD, FRED'K B., W. Hartford, Vt.

WHITE, WM. A., S. Hero and Grand Isle, Vt.

Dismissions

POOLE, FRANCIS A., *dis.* Barre, Vt., Sept. 14.



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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05

Surplus as regards policyholders $13,682,821.51

ELBRIDGE G. SNOW, President.
EMANUEL H. A. CORREA, Vice-President.
FREDERIC C. BUSWELL, Vice-President.
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The American Missionary Association

HOLDS ITS

Sixty-third Annual Meeting

At Burlington, Vt., October 19-21, 1909

ONLY A FEW DAYS MORE!

The Fiscal Year Closes, The Books Must Be Closed,
And Extra Gifts are Greatly Needed Before October First

THE AMERICAN MISSIONARY ASSOCIATION makes this earnest appeal for additional gifts during these closing days because of the magnitude of the fields and the character and importance of the work.

The Field The Mission Field of the A. M. A. stretches from Alaska to Porto Rico and from Savannah to Hawaii.

The Peoples Those reached in this field include Negroes, Whites, Indians, Eskimos, Chinese, Japanese, and the Island Peoples of Porto Rico and Hawaii.

Methods of Work The methods of work include the training of the Hand, the Head and the Heart. From kindergarten through industrial training and secondary schools, with instruction in the higher institutions including professional training of ministers, this Association reaches the material and intellectual and religious development of the millions of people.

Last year this Association contributed to the support of 101 institutions which enrolled nearly 18,000 pupils. Our churches have a right to rejoice in the magnitude of this great educational work.

Churches, Sunday Schools, Outstation Missions, were also planted and maintained, bringing broadly the influence of intelligent Christianity among these many peoples.

The Economy The economy of the work especially warrants an earnest appeal for immediate and enlarged support. This fiscal year of the A. M. A. must not close with additional debt and the work cannot be sacrificed any farther.

Churches whose gifts have been belated, or those that have not reached the amount suggested by the Apportionment Committee for the A. M. A., and those that have not contributed at all during this fiscal year are urged to send in an immediate contribution.

The appeal for the less favored youth and children of our national citizenship comes especially to the young people of our Sunday Schools and Endeavor Societies to give at once to meet this need.

Every individual Christian patriot interested in the progress and stability of his country must feel this appeal.

Checks may be drawn to the order of H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York City, N. Y.

EIGHTY-THIRD ANNUAL MEETING

OF THE

CONGREGATIONAL HOME MISSIONARY SOCIETY

AT THE

FIRST CONGREGATIONAL CHURCH, ELGIN, ILLINOIS

OCTOBER 6 to 8

Three evenings and two full days will be devoted to a review of the Home Mission situation. The note of hope will be heard throughout, based on our freedom from debt and on the marked progress being made in certain parts of the field. Twenty missionaries and state superintendents will tell of the work they are doing. Dr. Edward Lincoln Smith, of Seattle, will speak of the swift development of the Pacific Coast. Dr. Ozora S. Davis will speak of the leaders needed. Dr. Watson L. Phillips and Dr. Charles S. Mills will speak of past achievement and present obligation. The Board of Directors will submit an outline of policy for future activity. The Federation of Women's Unions will meet at the same time and place.

The entertaining church will furnish lodging and breakfast to all pastors and delegates. Write to Rev. CHARLES L. MORGAN, D. D., Elgin, Ill. All requests must reach him by Saturday, October 2d.

Write to the Society for programs and information, Fourth Avenue and Twenty-Second Street, New York.

THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

The Office of the Church

THE business of the Church is not to pity men. The business of the Church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The Church cannot afford to pity men, because it knows that men, if they would but take it, have the richest and completest inheritance that it is possible to conceive, and that, rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian Church is organized. To my thinking, the Christian Church stands at the center not only of philanthropy but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.

PRESIDENT WOODROW WILSON,
Princeton University

GREGSON 1909

Volume XCIV **2 October 1909** Number 40

THE PILGRIM PRESS BOSTON AND CHICAGO

The Pilgrim International Graded Sunday School Lessons

The First of the Courses for the Elementary Grades will begin with OCTOBER, 1909, and are now ready.

IN a resolution adopted by the International Sunday School Convention held in Louisville, Ky., last year, it was decided that the time had come to meet the desires of many Sunday schools for a graded system of lessons, and the Lesson Committee was authorized to continue the preparation of such a course. The lessons for the elementary departments have been prepared and will shortly be ready for the use of our Congregational schools.

The first lessons prepared are for the Beginners, Primary and Junior Departments, covering one year; and following, year by year, a two years' course for the Beginners, a three years' course for the Primary Grade, and a four years' course for the Junior Grade, will be issued.

The purpose of these graded lessons is to meet the spiritual needs of the pupil in each stage of his development. These needs briefly stated are: "To know God as he has revealed himself to us in nature, in the heart of man, and in Jesus Christ; to exercise toward God the Father and His Son, Jesus Christ our Lord and Saviour, trust, obedience and worship; to know and do our duty to others; to know and do our duty to ourselves."

In choosing the material for these lessons the truths are presented in lessons from the Bible, and are illustrated by lessons from nature, from the history of missions and from temperance and other humane movements. The lessons for the Beginners and Primary children are in the form of stories arranged in groups under themes. It will be seen from such subjects as "A Mother and Her Little Boy," "The Heavenly Father's Care for Birds and Animals," "The Story of the Baby Jesus," how simple, winning and well adapted they are to a little child; while in the Primary course such titles as "God the Creator and Father," "God the Loving Father and His Good Gifts," "God's Best Gift," indicate the change in type of story and treatment. The Junior lessons have been arranged to recognize the beginning of the historical sense, the first two years the stories being chronologically arranged, and the last two years being based upon successive narratives of a continuous, though not complete history.

Extreme care has been taken to adapt the graded lesson to the requirements of pupils of all ages. Special attention has been given to the study of child nature in recent years. In the development of the human being there are periods when profound physical, mental and spiritual changes take place. At these times the particular subjects in which young people are interested change and make new demands on their mental and spiritual powers. This new graded system of lessons is adapted to these changes in child-nature.

While the best work will always be done by specially trained teachers, no further training will be necessary for those who teach the graded lessons than that which has been received by those who have taught the uniform system. The teachers' lesson helps are so planned as to afford all the necessary aid for any intelligent teacher, so that no one need fear to undertake the teaching of the lessons because of lack of special training.

We are now ready to send out a pamphlet showing sample lessons and more complete information, and descriptive matter.

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THE PILGRIM BEGINNERS' STORIES. An Illustrated Folder for each Sunday. Single Subscriptions, 30 cents a year; School Subscriptions, 28 cents a year, 7 cents a quarter.

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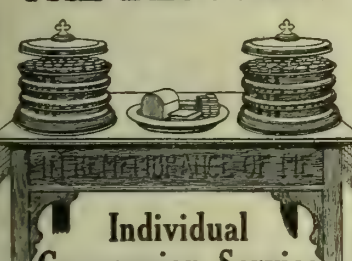
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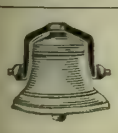
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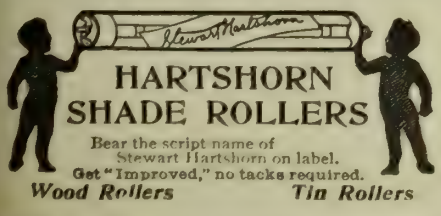
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Contents 2 Oct., 1909

THE LOG OF A FAR WESTERN CRUISE 436
CHARLES A. BRAND

THE NEW PRESIDENT OF HARVARD 437
NABOTH HEDIN

ALL HAIL TO THE MISSIONARY 438

JOHN L. WITHROW, LL.D., WITH AN APPRECIATION BY DR. A. Z. CONRAD 439

OBSERVATIONS ON CHURCH MANNERS 441
LUCY C. ALVORD

MARY MORISON STORIES. I. 440
HATTIE VOSE HALL

THE MODERN PROPHET 429

AUTUMNAL HARVESTING 446

A SONG OF OCTOBER DAYS—A POEM 442

A HERO OF THE TROPICS 435

THE PRESIDENT TO THE COUNTRY 453

GOVERNOR JOHNSON AS THE WEST SAW HIM 442

REGULAR FEATURES

Event and Comment 430
Editorial in Brief 434
The Might of Prayer—the prayer meeting editorial 433
The Children's Pulpit 440
Closet and Altar 442
The Firelight Club 443
Among the New Books 444
The Sunday School—Lesson for Oct. 10 445
For Endeavorers—Topic for Oct. 10 445
Deaths 454
Meetings and Events to Come 454

CHURCH NEWS

Chicago 447
Boston 449
New York 450
Our Colored Brethren 452
Church and Ministerial Record 453

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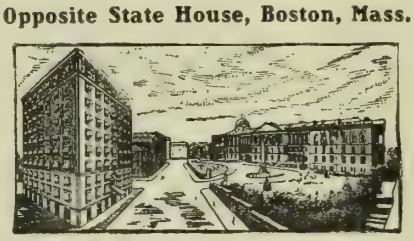
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The Modern Prophet

Is there room in the world we know for the prophet, the interpreter of facts and the events of the earth's history as elements of a spiritual process? Can the Christian preacher assume the part which has been given to philosophy, taking all knowledge for his field and showing the relations of its parts to each other and their place in a large scheme of ordered knowledge? Is it the office of the church to provide reassurance to the intellect as well as to the spirit of man?

These questions were raised by Pres. Woodrow Wilson of Princeton in an address at the seventy-fifth anniversary of Hartford Seminary, printed in the July number of the *Seminary Record*. A significant paragraph of the address stands this week on our cover. In it President Wilson insists that the church is "at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life." That is a layman's view of the high opportunity of the preacher. From it he deduces the conviction that the preacher's work "is nothing less than to show the plan of life and men's relation to the plan of life."

There can be no doubt of the need for such an interpretation and relation of the individual life to the world-process. That has always been the prophet's calling. The immediate response to preaching keyed to this high prophetic note proves the craving of the human heart for spiritual leadership. Man's intellectual discontent and perplexity are often a source of his spiritual unrest. Men feel themselves strangers in what for them is an unexplained and meaningless universe. They long to discover a world-order and themselves as significant factors in it. "We are infinitely restless because we are not aware of the plan," says President Wilson. "How necessary for our salvation that our dislocated souls should be relocated in the plan! And who shall relocate them, who shall save us by enabling us to find ourselves, if not the minister of the gospel?"

This high conception of the preacher's opportunity calls us to serious thought both of the power and dignity of the prophetic office and of its obvious limitations. Many of the latter are purely individual. The great voices have never been many in any age of the world. We may use all the means of growth and yet add but a little to our stature. Some are inherent in the nature of the preacher's task. He is not a conduit for all knowledge; he is the bearer of a message from God to man. Nor is that message directly concerned with all the circle of the sciences. There have been times when the preacher was a dictator of the beliefs and opinions of men in every sphere of thought. That time has gone by forever. No sight is more incongruous with the times or more ludicrous in its disproportion of claims and powers than that of an ignorant man—young or old, radical or conservative—standing in the presence of a congregation and remaking for them the order and meaning of God's universe according to the measure of his limitations and his prejudice.

The preacher is no longer a despot. He is an interpreter, who must remember that neither the word nor the works of God are of any private interpretation.

There is abundant room in the pulpit for men who can go out into the world of knowledge and find God everywhere; and everywhere material for illustration of the life men live for God. The sense of spiritual relationships, the broad outlook which oversees all artificial boundaries of social life and arbitrary divisions of the world of knowledge, gathering all things in one and making all contribute to the wide vision of God's purposes, will insure response from the seeking hearts of men. The true prophet never lacks a hearing. Men may listen in anger and hurry him to the prison and the stake, or they may hear with a continuing enthusiasm; but hear they will. For in these prophetic voices speaks ever something of the power of the teaching Spirit of God.

The first problem of the preacher, then, is to prepare himself for the exercise of this prophetic office. Let him not think that it can be done by the sole pursuit of knowledge in the fields of science. The gospel is the interpreter of the world-order. God's message to men through Christ is deeper and broader and higher than we know. We must be masters in our own field before we can hope to handle other knowledge for the help of man.

If Christ is at the center, in all our thought he must have precedence. Men who are preaching science, philosophy, literature, social ethics, as the substance of their message, and God's word of life and redemption only incidentally, are on the wrong track altogether. The deep-felt needs of the human soul are not along that way. The light that illumines all is the light of Christ. Until that shines in us and through us we are no guides for the darkness of the path.

The true preacher will have learned from Christ his own place in the world-process. He will feel, with Christ, the infinite value of the individual human soul. But he will never preach a gospel of selfish isolation. He will show men that they belong together because they belong to God. The building of the Kingdom will take its place alongside deliverance from the power of evil and the fear of death as a motive for faith and action. All study and experience will illustrate and enrich that life. And as we draw nearer to the thoughts of God, we shall come closer to the needs of man.

As in a friend's house we go from room to room and everywhere find traces of his character, so in all fields of knowledge, if God is in our thoughts, we shall find abundant evidence of his presence. "The earth is the Lord's and the fullness thereof." That consciousness of God, that growing wealth of experience with him—these bring light to the world-order. These are the sources of the prophetic power. We need no new resources; we need to deepen and broaden and employ to the uttermost, in all confidence and all humility, the sources of power which God has already provided.

Event and Comment

President Eliot's New Religion

President Eliot's lecture to the Harvard Summer School of Theology, delivered last July, appears in full in the *Harvard Theological Review* for October. Many sermons have been preached and editorials written, based on fragments of it reported in the newspapers. Those who carefully read the lecture will be surprised at the intensity of feeling shown by many who have attacked its author and his reported statements. The phrase, "a new Bible," has been frequently used to express the new conceptions of its scope and character, resulting from historical study of its books in the light of recent researches and of new knowledge of the development of the world and of mankind. In the same sense, Dr. Eliot uses the phrase, "a new religion." After outlining the intellectual progress of the last century and the influence of the growth of knowledge on the views of thinking people as affecting their ideas of God and his relations with men, he says, "The religion of a multitude of humane persons in the twentieth century may, therefore, be called without inexcusable exaggeration a 'new religion'—not that a single one of its doctrines and practices is really new in essence, but only that the wider acceptance and better actual application of truths familiar in the past at many times and places, but never taken to heart by the multitude or put in force on a large scale, are new." Among the impressions we have received in reading this lecture are these: That most of the published estimates of this "new religion" have been misrepresentations made to startle readers and to be attacked; that the lecture contains many sentences which, by being separated from the context, are singularly suited to be used to misrepresent the author's meaning. We are impressed also with Dr. Eliot's masterly grasp of the religious forces at work in the development of civilization during the last century and his profoundly religious character, in which the intellect holds steady control over the emotions. The lecture suggests to us the inadequacy of prophecy, not only because of the limitations of the prophet's vision, but also because of the limitations of the power of his hearers to apprehend the meaning of prophecy.

What This New Religion Lacks

To the great majority of Christians the meaning of their religion is simply expressed by describing them as believers in Christ. Through him they know God and love him. His incarnation, life among men, death on the cross, resurrection and constant intercession for them have become abiding elements of their experience. Because Jesus Christ has been revealed in their experience, they have entered on a new life; they believe their sins are forgiven, they pursue a new ideal, they rest confidently on the love and mercy of God and look forward to eternal life with him, having that inward testimony of the Holy Spirit which is an earnest of their inheritance. This vital personal relation to Jesus Christ is the heart of Christianity. Through him God manifested himself in the flesh; through being received into most intimate fellowship with him we have access to God our Father; sustained by him we stand upright in the midst of temptations to wrong ourselves and dishonor our God; inspired by him we serve men in his name as we would not and could not do without him; through our intimate relations with him we realize visions of manhood exalted into the divine likeness, and ever see nobler visions beyond of lifting human society up to the measure of the stature of the fullness of Christ. To the believer in Christ he is supreme. No other name can be placed beside his. He is the Redeemer of mankind. This is the pervading conviction of the New Testament. It fails to find expression in President Eliot's lecture, though the spirit of Christ is not absent from it. He says that in the unfolding of the twentieth century religion the revelation which Jesus gave to mankind becomes more wonderful than ever. Certainly the ideal which Dr. Eliot presents will interest all thoughtful readers of his lecture, and no one will dissent from its keynote, that "the central thought of the new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past."

The Magazines on Church Problems

The current magazines are freighted with an unusual amount of material relating to churches and ministers. Some of it was "featured" in advance in advertisements calculated to strike the eye. Its publication is evidence that alert magazine editors today look upon the religious life of the country as one source of interesting articles. Indeed, some of the most enterprising periodicals, like the *American Magazine,* have devoted large space of late to such subjects as The Spiritual Unrest. Perhaps it is not to be expected when secular publications enter the field of church life that the muck-raking instinct will be entirely repressed. Doubtless many matters connected with the administration of ecclesiastical institutions justly deserve criticism. We of the church ought to welcome the aid of the secular press in exposing wrongs and in calling attention to unwholesome rivalries and glaring failures to do the work the church is sent to do. On the other hand, it will be a pity if the seamy side of church life is the main thing to which bright young magazine writers devote themselves. Let the secular periodicals tell of the triumphs of the faith, of the hard and successful labors on many a field. One such article as that in *Everybody's Magazine* on The Romance of Missions, from which we quote liberally on another page of this issue, does, on the whole, far more justice to the modern church, we believe, than a long series of contributions pointing out deficiencies and alleged deficiencies.

"What is the Matter with the Churches"

The Delineator symposium, in its October number, takes up this question which we seem to remember hearing put once or twice before. Editor Theodore Dreiser evidently wanted big names quite as much as light on the subject, and he has induced a Roman Catholic, Cardinal Gibbons; a Jew, Rabbi Hirsch; five Baptists, Drs. Aked, Broughton and Conwell, and Professors Rauschenfrisch and Mathews; one Presbyterian, Dr. Parkhurst; one Methodist, Dr. F. M. North; one Congregationalist, Dr. Josiah Strong; and Gipsy Smith, who belongs to all of us, to set forth in 500 or 600 words apiece the notable lacks in the modern church and the possible remedies. We are not moved to reprint entire any of these contributions, excellent as they are for their purpose. The points made are somewhat familiar to readers of religious papers and attendants upon ecclesiastical conventions. The Cardinal seems a little disposed to thank God that Roman Catholics are not as other men are, since their churches are crowded at each of the five or six masses offered on Sunday. The Jew declares that the pulpit is distrusted and that the distinction between the clergy and the laity must be minimized. In that case we trust it will not result in creating a distrust of the laity, too. Dr. Strong affirms that the church lags behind the social spirit. Len Broughton believes that every church should have a great week-night Bible class. Dr. Aked says that the churches get just as good preaching as they are entitled to for the money they pay. This is probably true in more places than in New York. Dr. Conwell wouldn't mind seeing more per-

secution of the church, while Dr. Parkhurst argues for less strict requirements for church membership, and Gipsy Smith, always tender and pleading, wants to see more of the spirit of Christ. On the whole, we think the English Gipsy hit the center of the target, but Professor Rauschenfrisch is a close second to him when he says: "The churches of the United States at the present time are not fossilized; they are closer to the people, more democratic, more adaptable than the churches of any other country. They are now turning anew to the teachings of Jesus and looking into his eyes to catch his spirit, and the spirit of Jesus has been the perpetual power of rejuvenation for his followers."

His Desertion of the Ministry

Vouched for by the editor as an honest man and a devout Christian, a former country pastor states, in the *Woman's Home Companion,* his reasons for abandoning the ministry. Some of them are: a small salary, with chronic delay in payment, resulting in his being constantly in debt; the difficulty of being intellectually honest when preaching to a conservative congregation; its disposition to judge him and others in matters relating to private behavior; and its devolving upon him so many minor tasks that parish work entrenched upon the time he ought to give to his sermons. So this man, after enduring a trying situation for three years, left the ministry, and is now amazed that he did not leave it after three months' experience. He does not write complainingly but frankly, and it will do any church good to heed the laconic injunctions with which he concludes his bit of autobiography: "Pay up. Speak out. Be considerate. Be natural."

The Men Who Endure

We are willing to grant that this man has not overstated some of the obstacles against which he had to contend. On the other hand, this particular church might have something to say concerning the sensitiveness, the indiscretions and the other personal peculiarities of this particular pastor. It is never easy for an outsider, in the case of a maladjustment, to determine who is responsible for the final break. But we hope every reader of this article, or any extract from it, will remember that thousands of ministers are continuing in the work to which they consecrated themselves in earlier years, notwithstanding that they are struggling with the same difficulties which this ex-pastor describes. They were never promised, nor did they expect, an easy life. But they find daily compensations in the thought that they are standing for their Master in the world which he came to save, and that they are helping some people—perhaps but a few—to live the life of the Christian.

Comment on the Emmanuel Movement

Should the Emmanuel Movement have a definite place in the work of the church this season? This question is being considered just now by a number of ministers. So far as we have seen, most of the things recently said about it are on the side of caution. Here are a few that we have culled from various sources. Prof. George E. Dawson, in the seventy-fifth anniversary volume of Hartford Theological Seminary, says: "A broad survey of the nature and regimen of human life makes doubtful the wisdom of singling out a force like suggestibility, whose modes of action and results are so little understood, and making it prominent in the cure of disease." In a recent article in the *Outlook,* Mr. Addington Bruce commends Drs. Worcester and McComb for having waked up physicians and medical schools to recognize the curative influence of true religious belief. He adds, however, that any clergyman, however ignorant he may be of psychopathology, may introduce the Emmanuel Movement into his church; and he says of its authors, "In the last analysis, it must be said that, as a therapeutic system, the movement they have sponsored is fraught with grave possibilities of danger to the community." Prof. Sigmund Freud, the eminent Vienna psychotherapeutist who has been speaking at the twentieth anniversary of Clark University, says of it, "When I think that there are many physicians who have been studying modern methods of psychotherapy for decades and who yet practice it only with the greatest caution, this undertaking of a few men without medical, or with superficial medical training, seems to me, at the very least, of questionable good."

In our opinion the popular interest in this movement is not likely to be revived this coming season. Whatever of value has been learned from it will be used for good by ministers, physicians and laymen. And we doubt not that a good deal of value is in it. But we do not think it will survive long as a special department of work connected with a local church, except possibly in very rare cases.

The President's Tour

The most dramatic moment of the President's long journey through the West came when, by a touch of his hand, he turned the water of the Gunnison River through a six-mile tunnel under a mountain range to transform some 140,000 acres in the parallel and arid Uncompahgre Valley. This marks the completion of the largest undertaking hitherto of irrigation work by the Government. It turns the river from a narrow and rocky valley, where there is only room for the river and the roads, into a broad space, hitherto desert, which will now become a paradise of fruit farms and prosperous homes. Another striking incident came on Sunday morning when the President preached a sermon from the text, "A soft answer turneth away wrath, but grievous words stir up anger," to the listening thousands in the Mormon tabernacle at Salt Lake City. He interpreted the wrath that is turned away as his own wrath, extolling the moderating effects of forbearance and reading a lesson to his Anglo-American hearers from the suaver manners and forms of speech of Latins and Orientals. Thus far the President has found no difficulty in varying the material of his addresses. If he is not a master of stump speaking, he does succeed in giving his audiences, and through them the whole country, a good deal of his real self. The Salt Lake City sermon, for example, reveals the character of the man and the principles on which he has shaped his dealings with other men. We may not think he is wise in regard to certain burning political questions, but we can hardly doubt that he is magnanimous.

The Hudson-Fulton Celebration

The success of the celebration in New York of the exploration of the North River by Hudson and the initiation of steam navigation on a commercial scale upon its waters by Robert Fulton has been great. It is said that the city has had a temporary addition to its population of a million people. The early days did not favor outdoor enjoyment, but crowds lined the river banks to see the great naval parade and to greet the British and German warships as they entered and fell into line. Sixteen miles of craft, all but the Half Moon steam driven, made an impressive tribute to Fulton, the pioneer. Most impressive among the war craft was the British cruiser Inflexible, the latest word in naval fortresses. Her commander is Sir Edward Seymour, one of the most famous of living commanders, with a record running back to the Crimean War and including much of the later British naval activity. He was the commander of the British ships at Manila after Dewey's victory and gave Dewey moral support. He was chief of the allied forces in the first attempt to relieve the beleagured legations in Peking and conducted the masterly retreat to Tientsin in the face of overwhelming Chinese forces. Great Britain could not have chosen a more representative or popular commander for her visiting ships. The illumination of the city was carried to a point never yet reached by the use of millions of electric lights and searchlights on the river.

The New York Municipal Campaign

The problem of uniting the forces opposed to Tammany in the politics of New York City proves as intractable as ever this year. There are various bodies of citizens, partisan and non-partisan, personal and impersonal, and to reconcile their purposes and prejudices is a nearly impossible task. The largest single element in that fusion of forces which alone can win against the organized power of Democratic regularity—that is of Tammany Hall—is the regular organization of the Republican party, which is by no means single-eyed in its devotion to reform. The present stage of action is that of the nomination of a ticket by the Republicans and the repudiation of it in advance by two of the smaller groups, one of them being what is left of the Independent party which supported Hearst in a recent election. The Republican ticket is excellent. The chief objection to its candidate for mayor, Mr. Otto Bannard of Brooklyn, is that he is a Republican. New York is, after all, a Democratic city, and a man of any other political faith is heavily handicapped. Mr. Bannard, a Yale graduate, is well known in financial circles and for his interest in improving the condition of life in the city, and is in every other respect than that noted an ideal candidate. The nomination for comptroller goes to William A. Prendergast of Brooklyn, and for president of the board of aldermen to John Purroy Mitchell, the present commissioner of accounts in the city government, a man under thirty who has made a fine record in office. He is a graduate of Columbia and comes of a prominent Tammany family, but has been an independent in political life. The ticket will probably get the indorsement of the other organizations. If elected it will be specially helpful in reforming the finances of the city, all the nominees having successful experience in that line to draw upon.

Governor Johnson, American

The tributes to the memory of Governor Johnson of Minnesota have been widespread. In his own state the people flocked to his funeral and by many public demonstrations gave utterance to their sense of loss. The stopping of every car wheel in the state for five minutes at the burial hour reminded every traveler, at least, that a large figure in state history had passed off the stage. Governor Johnson's popularity in Republican Minnesota was founded in part upon racial sympathy. He was the descendant in the first generation of the most influential and prosperous immigrant stock. The Scandinavians in general and the Swedes in particular are a power in the Northwest. But this alone would not have made him the most popular figure in his state and a man of national reputation. He had begun at the bottom of the industrial scale and he had "made good." He had turned his hand, American fashion, to different occupations, doing the next thing until he found a better, until at last he discovered his work, first in journalism and then in politics. His courage, persistence, geniality in social relations and devotion to an ideal in public office won him his hold upon the popular admiration. He was spared the fierce light of a campaign for the Presidency and the difficult ordeal of the White House. But he will be remembered as one whom a large minority of his fellow-citizens thought of as a national leader. He will also be spoken of for a long time to come as a brilliant example of the fine gold which may come forth in a single generation from the melting pot of American life. For he was an American through and through and the peer in patriotism of men of long descent in the old stock of early immigrants of the colonial time.

Preventable Waste

The passion for developing wealth is worth more to the nation than the passion for discovering it. One who makes two blades of grass grow where one was growing does more for mankind than the man who discovers a gold mine. But the people of this country have arrived at a stage of development in which the highest estimate of value is being put on the service which saves wealth already secured. Enough is wasted every year to feed our whole population. To save what is wasted would give profitable employment to as many unemployed persons as there are in the whole country. Public attention is being directed to the vast amount of property constantly vanishing for lack of care, and government, organized and private enterprises are gathering facts concerning waste which will be of great advantage to the coming generation. In future years the ratio of what is saved to what is produced will be much greater than now, and the practice of intelligent economy will make for stronger and finer character than the prodigality of waste.

How to Prevent Waste

The first step in saving our possessions is to find out how they are being lost. A few instances may be cited as illustrations. The United States Department of Agriculture has just issued a report on a fungous disease of the bark of chestnut trees which began to attract attention about five years ago. Since that time more than 16,000 trees have been killed by it in Forest Park, Brooklyn, and it is estimated that the loss from it in and around New York City is already more than five million dollars. The pathologist of the bureau of plant industry says that the losses from diseases of plants and farm crops amount to hundreds of millions of dollars annually. Several kinds of leaf blight in the potato destroy thirty-six millions. Smut in wheat, oats and barley wastes over twenty-two millions. John Krause, smoke inspector of Cleveland, estimates the annual loss to that city from unnecessary burning of coal and from damage by smoke at above six millions. H. M. Wilson, chief engineer of the United States Geological Survey, basing his calculations on conservative estimates, finds that the loss from damage by smoke to the thirty million people living in American cities is not less than twenty dollars annually for each person, a total of six hundred million dollars. Scientists estimate that the destruction of fruit and shade trees from insect pests, many kinds of which have been imported from other countries through carelessness, amounts to at least six hundred million dollars. The annual losses by fires is counted over a quarter of a billion dollars, and is appallingly great in contrast with those of European countries. Government commissions are showing indirect losses in the denudation of forests, the waste of water, the unnecessary exhaustion of the soil in farming and in other ways for which the people are responsible, that when stated in figures are simply beyond comprehension.

The Waste of Life

The destruction of property is after all the least important item in many of the records of waste which the people are urged to consider. Smoke that could be consumed destroys a great deal of money. But physicians agree that it increases poverty and disease and hastens death. Breathing coal smoke predisposes the lungs to tuberculosis and pneumonia. The Congestion Committee of New York reports that overcrowding in tenements in that city causes a waste of forty-one million dollars annually, chiefly by the sickness of workers through preventable diseases. Far less than that amount spent in providing pure air, clear light and healthful surroundings would save a great amount of suffering and many lives. Last year the railways of the United States paid almost fifty-seven million dollars for personal injuries and damages, nearly three and one-half times as great as the sums paid ten years ago, while the amount paid by British railways has decreased during the same period. Nearly two per cent. of the earnings of American railways goes to pay for carelessness in operation or lack of equipment. But the loss of health and usefulness and also of life to the victims of railway accidents and to those dependent on them is beyond computation. A great field of usefulness which has hardly yet begun to be adequately cultivated is that in which remedies may be dis-

covered for preventable waste, and in which men and corporations may be induced or compelled to adopt discovered remedies.

British Changes and Dissolutions

British politics are moving toward a crisis and a probable dissolution of parliament and appeal to the people. The Lloyd-George budget is denounced as a piece of socialism by the organs of privileged classes. How bitterly it is resented, the speech of Lord Rosebery and its public welcome show. But the rejection of the whole budget by the House of Lords, which seemed likely for a time, now appears to the leaders of the Unionist party to carry too many risks of financial confusion and political defeat. They are loth to go to the constituencies on the sole issue of the political authority of the House of Lords. The difficulties of the situation have at last driven the Unionist leader, Mr. Balfour, into a direct and unequivocal declaration in favor of tariff reform. His speech was placed in Birmingham, Mr. Chamberlain's home, and clinched by a letter from him and has attracted the widest attention as the proclamation of the issue which the Unionist party means to make prominent. Unionist success on this issue would be a striking reversal of the policy which Great Britain has followed consistently for forty years and in the main for a longer time. Mr. Balfour's speech puts the Free Traders of the Unionist party in a difficult position. They believe that the Liberal Government has already seriously injured the free trade cause by socialistic measures, like old age pensions. They will have to choose between methods of taxation and expenditure, which they hate, and a tariff system, which they consider fatal to the purity of British commercial and political life and to the solvency of the nation. This play for position between the British parties is unusually interesting just now. The success of either means revolutionary changes in English life. The ancient feudal England, which retains so many picturesque features, seems to be dissolving as we watch.

The Congo Suit Abandoned

The Belgian-Congo Government, backer and part owner of the rubber company which brought suit against two American missionaries for criminal slander, has decided to withdraw from the suit. The result is a triumph for the force of international public opinion. It is true that a threat of prosecution is still made against Dr. Sheppard, the senior and the white man of the two recent defendents, but that is probably by way of saving the face of the Belgian authorities. The cost in time and money to the missionaries has been heavy, but it is well worth paying as an advertisement of the iniquities against which they protested and the unscrupulous alliance between the Congo authorities and the commercial companies. The particulars of the abandonment are not yet at hand, but we attribute part of the real motive behind this decision to the growing unpopularity of King Leopold, who is publicly exhibiting in Brussels heirlooms of the crown which he is putting on sale to endow his family or his favorites.

The Case of the Missionaries

On the eve of their trial these Congo missionaries, Rev. Messrs. Sheppard and Morrison, had issued to their supporters, through the newspapers of the Southern Presbyterian Church a statement and forecast which has significance in view of the international effort to suppress what Sir Conan Doyle calls "a mixture of wholesale expropriation and wholesale massacre all done under an odious guise of philanthropy and with the lowest commercial motives as a reason." The characterization of the two accused missionaries is more direct. The Congo Free State, they affirm, "had become, under the absolute rule of King Leopold, nothing more than a big slave farm." They remind us that we have a peculiar responsibility because "it is doubtful if the Congo State would ever have come into existence if it had not been for the very prominent part taken in the matter by the United States." They point out that the situation is peculiarly difficult because "the government in condemning the company must condemn itself, for it holds a controlling interest in the company." The support of the American Government, through its consul, in securing an earlier postponement of the trial at a time when it was physically impossible for the accused to appear, is acknowledged, and an appeal is made to those of the home church who are inclined to refuse support on the ground that the matter is "political." Thus far the action of the Congo government seems to have amounted to persecution. The incident has, we believe, hastened the end of the cruel history of the Congo State as a "slave farm," and the missionaries, who could neither be bullied nor bought, have performed a large service to the world.

The Might of Prayer

He who prays has entered into the companionship of Christ and taken to his heart his lesson of the loving fatherhood of God. We are his children, therefore we are welcome when we come. We ask and speak in the name of Christ, and we have Christ's word for it that we shall be heard. Here, as elsewhere, the assurance of our faith grows out of our acquaintance with Christ. When we see how central and vital the need of prayer was in his life, we cannot doubt that it is equally vital and central for ourselves.

There is in man an instinct of petition which has always asserted itself in his experience. He is an animal—but an animal who prays. Our students of the world have come to believe that instincts are never without an outward source of satisfaction. When a man prays there is a listener and a helper. That is no more than a fair inference from the universality of the instinct. There is a wide difference between the prayer of the savage, who seeks to divert or buy off the wrath of his divinity, and the prayer of the unselfish man for the help of others. But both imply a power able to hear and ready to aid if the right conditions can be fulfilled. The instinct of prayer is an indication of the interest of God in man.

Do not, therefore, be put off with anything less in the hearer of prayer than the free personality which we claim for ourselves. Do not believe that he is a "stream of tendency" or a "principle of good," or any other sounding and empty phrase. What sense would there be in petitioning a stream of tendency for aid in the hour of temptation or sustaining in grief? The world is full of systems which make man superior to God because he can somehow act directly on his environment, while God is a giant enmeshed in the net of his own laws, like Gulliver in the cables of the Lilliputians. Not so did Christ think of his Father; and not so will any follower of Christ think of him to whom he turns for sympathy in joy and grief. For he who patronizes God or defines him as an impersonal force at the center of things can never pray to him as Jesus did night after night on the housetop or the mountainside.

Confidence is the first condition of successful prayer. It may be only at the dawn; but he who has it is on the way toward that serene enjoyment of communion which Christ knew. Humility is another condition. The savage tried to get into an advantageous position whence he could dictate to his god his own fate and the fate of his enemy. The disciple of Christ prefaces his petitions with the desire that God's will may be done. There is no dictation at the mercy-seat, though for our training and God's purpose there may be need of importunity such as our Lord commanded. We are too stiff and formal in our petitions. We need to learn to be at home with God as children are with their father. Then the sense of the family need and honor will displace our individual and separate desires, and we shall be content to make the needful sacrifice that all may be helped. Only

in that communion of affections and interests can the right prayer be offered or the peace of the soul attained.

Prayer meeting topic for Oct. 3-9. The Might of Prayer. James 5: 7-20; Ps. 121, 130. The instinct of prayer and what it connotes. The conditions of successful prayer. Is God bound fast in the net of his own laws any more than man? What Christ thought of prayer.

Editorial In Brief

Announcement was made at the Cotton Convention at Bretton Woods, N. H., last week, that a successful cotton-picking machine has been perfected. If true, that will mean a great deal to the cotton-growing states and a great deal also to the negro race in America in lessening the demand for their labor.

The United States Government is burning up about $2,000,000 every day at the Treasury Department in Washington. The bills thus destroyed are redeemed by new ones. At this season a great deal of money hidden in stoves will be burned when the earliest autumn fires are lighted. The bills thus destroyed will not be redeemed.

When the President of the United States says in a public address, "I believe, and I regret to say it, that throughout this country the administration of the criminal law and the prosecution of criminals is a disgrace to our civilization," it is time that the citizens of the United States began to consider the subject seriously.

New England and the nation are concerned with the quality and ruling purposes of the man whom Harvard University is to install, with impressive ceremonies, as the successor of President Eliot, next week. A change in the headship of our oldest university, after forty years of direction by one mind, must have important results. We are therefore glad to print this week a vivid pen picture of the new president, from the point of view of one of his recent pupils.

The task of reporting public addresses may be greatly simplified before long. When Lord Rosebery spoke on the British Budget to Glasgow merchants the other day, small telephone receivers were fixed at the front and sides of the platform, and the whole address, one hour and fifty minutes long, was distinctly heard in London, four hundred miles distant. The time is coming when a reporter can sit at his desk in his office, with a telephone receiver at his ear, and take stenographically what is being said in distant cities.

"Don't buy old masters because they are cheap, or even because they are expensive," is the warning which Mr. William M. Chase brings home from his summer in Europe. The taking of the duty from old pictures is to result, he says, in flooding the market with frauds and the sweepings of the Continental art market. In this trade the average man has no chance. His best plan is to buy American pictures from the artists. If wisely chosen they will be a good investment in the long run, and will pay large interest of pleasure from day to day.

The President spoke at Provo, Utah, in a Mormon tabernacle, and congratulated the citizens on the fact that they were "a community of the law, abiding by the laws and determined that every community of which they were a part should be a lawful community." The speech, we read, called forth continuous cheers. We wonder whether the President had in mind, in choosing this theme, the alleged fact that the law against polygamy is openly and increasingly violated in Utah. Evidently the Mormon majority of the audience made no such connection of thought.

Public interest in the discovery of the North Pole has quite given place to a lower kind of interest in the personal controversy between the discoverers. Both men have come back to enthusiastic public welcome, Peary, first in Sidney, Nova Scotia, and in his native state of Maine, Cook in his own city of Brooklyn and elsewhere. It will be time enough to revivify enthusiasm for most of us when the personal squabble gives place to a sober, scientific estimate of the contributions which the two men have made to the world's knowledge by their Arctic endurances and adventures.

It will be an encouragement to those who seek the advancement of woman's influence to know that women and women only are engaged in preparing the graded series of lessons outlined and authorized by the International Sunday School Lesson Committee. Three women have written lesson helps for the beginners', primary and junior departments, to be used by a syndicate of six denominations; three are writing for Baptist Sunday schools and three for the *Sunday School Times*. Seven of the nine who are furnishing the religious and theological instruction for the rising generation have no children of their own.

The measure of Tammany unscrupulousness may be taken from the shrewd trick which it played on Mr. Hearst's Independent League in the New York City primary elections. Tammany workers registered under the Independent League name and carried a large majority of the primaries. For a man who deems himself of importance enough to be a possible candidate for President, Mr. Hearst shows himself not very wide-awake. Now he must rebuild his political machine from the beginning under a different name. And the general public will be more likely to laugh at him than to sympathize.

The prosperity of Western farmers is offering a golden harvest to "promoters." In one small town in Kansas, on the same day, a man was selling shares of a land company in Florida, another, lots on a map of a plotted town in Colorado, a third was selling stock in an alfalfa mill, and a fourth was exploiting a land scheme in Mexico. The statements of all these men were taken on faith by the easy victims. Usually these promoters "guarantee" big dividends. Many a Western man who feels too poor to support his church and is willing that it should be an object of charity for Eastern givers, cheerfully makes "investments" in every part of the country in what is represented to him to be property, of whose value he has no reliable information.

Four great American railroads, the Pennsylvania, Burlington, Northwestern and Santa Fé, report that they have not had a single fatal accident among all the millions of passengers carried last year. Increasing perfection of roadbeds, rails and equipment is credited with this increased safety. But an official of the last-named road says that even more than to the appliances provided the successful record is due to the spirit of working together of the rank and file of the men operating the trains. Here are two things to be noted, first that the highest value in any enterprise lies in the intelligent and willing co-operation of those who carry it on, and second, that the indebtedness of many millions of travelers is great to a multitude of unknown workers about whose faithful service they do not often think.

The American people undoubtedly desire further extensions of the postal service. Postmaster-General Hitchcock is quite right in working to reduce the present deficit, but it may be possible that the way of permanent self-support lies in the direction of extension rather than reduction of undertakings. The matter will come up in the next Congress, and The Postal Progress League is asking for popular support of the Bennet bill, now on the calendar of the house, which proposes a number of reductions of rate and enlargements of work. It will be time to criticise that measure when it comes before Congress; we only note now that Congress will hardly give the country the needed relief in the matter of a parcels post against the interest of the great express companies, unless there is a strong popular demand behind it.

These autumnal days are bringing us some excellent bits of counsel from the lips of college presidents, as they face in so many institutions large incoming classes. Splendid words were those which Dartmouth's new president, who is to be inaugurated Oct. 14, spoke to the freshmen there last week. He reminded them of the sacrifice parents had made and were making in their behalf, and then went on to say:

"The man that comes to college adds yet another bond to the ties of blood. He asks at entrance that the fair name and honorable traditions of the college be given into his keeping, that he may cherish and uphold them. If he be inspired to conspicuous achievement by a spirit of high endeavor, his college shares in every honor of his life, and he does his college credit. No college can long live in the lives of men which fails to produce scholars and public men of high distinction. But if through heedless steps he falls into disgrace, his college cannot escape some stain in his overthrow."

The patience of Englishmen in dealing with beings whom they consider irresponsible is only equaled by the absurdities of those who test their patience. From the columns of the London *Christian World* we take these two out of many illustrations:

"Three suffragists attacked the Prime Minister on Sunday morning as he walked from church to Lympne Castle, where he was spending the week-end. They struck at him and knocked off his hat. Later, they mobbed Mr. Herbert Gladstone and Mr. Asquith on the Littlestone golf links, and in the evening clambered over the wall surrounding the castle grounds and threw pieces of granite through the window of the room in which the Prime Minister and his family were dining. One of the suffragists afterwards explained that these methods were adopted because 'Mr. Asquith is so discourteous.'"

"A large, black cat held up the traffic in Leadenhall Street by lying down in the road-

way. A roadsweeper eventually coaxed the animal to the pavement."

The Bureau of Immigration and Naturalization is objecting to the naturalization of Turks as American citizens on the ground that the Turks are the descendants of Mongols, and therefore barred under the law. That raises a delightful lot of ethnological questions. Is the Turk a white man? He certainly is not a negro. Was he a Mongol originally? If so, he has mixed himself pretty thoroughly with the white races—Armenian, Albanian, Circassian, Greek and the rest. It is doubtful whether there is now a pure-blooded descendant of the Ottoman Turks in the whole Turkish empire. If a more nearly unmixed race of the same Asiatic stock is sought, it will be found in the Magyars of Hungary, the people of Kossuth, one of the proudest and most progressive races in Europe. Are they not white men? Some ethnologists are convinced that the Celts are of Mongolian stock. If they prove their point will the Naturalization Board be prepared to demand the disfranchisement of the Irish who cannot establish a non-Celtic descent? Is the Celtic Irishman not a white man? On the whole, we must remind the board that a little learning is a dangerous thing, and advise them to let the judges decide the cases of the Turks on purely individual considerations.

In the Congregational Circle

A busy October it promises to be, with the annual meetings of our three largest missionary societies scheduled to take place within a fortnight of one another. One is in New England and two are in the Interior, at points sufficiently distant from each other to secure a different local attendance in the case of each. The home missionary society has the first chance of the public at its meeting coming at Elgin, Ill., next week. The week after, the American Board and Brotherhood will descend in considerable numbers upon Minneapolis; and the week following that, Oct. 19-21, the American Missionary Association promises its constituency a feast of good things at Burlington, Vt.

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It is a practical certainty that a special train over the New York Central and Chicago and Northwestern Railroad lines will carry the American Board delegates to the annual meeting in Minneapolis, Oct. 13-17. While few of the Board's officials will be on board, as most of them for one reason or another have to be in the West before the meeting begins, an agent of the railway companies will be on board, when the train leaves Boston, Oct. 11, and will go through to Minneapolis with the party. Persons in and near New York wishing to join the party will board the train at Albany, and others will perhaps be taken on at Buffalo and further West. A special baggage car will be attached to the train and every arrangement will be made for the comfort of those who go.

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Our New York correspondent, on another page back, expresses the opinion of Congregationalists in that vicinity concerning the departure of Dist. Sec. C. C. Creegan, D. D., of the American Board, who for so many years has been a valued member of the circle of officials at Congregational headquarters. From there he has been going forth for more than fifteen years to different sections of the Middle States, presenting almost every Sunday the needs and work of the Board. He has known how to instruct and inspire his congregations, while his alertness and his fund of good cheer have won for him friends in abundance. His peculiar gifts will now find new channels of expression in connection with the presidency of Fargo College. We surmise that the trustees of that institution will find that Dr. Creegan possesses quite as much "go and push" as is traditionally associated with Western enterprise. He has served the American Board over twenty years, having been field secretary, with headquarters at Boston, for five years before he was transferred to New York.

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We are glad to note the growth of a sentiment in favor of broadening the Laymen's Missionary Movement to include the home field. Several of the men hitherto most prominent in it have come to believe that much will be gained through such a step. The greatness and separateness of the foreign work may seem to justify particular and even exclusive emphasis on it at times, but when the platform oratory gives way to the practical work of increasing contributions in a local church it is almost invariably found that men respond best to the appeal to increase their gifts both for home and foreign missions. That is the way the budget is being made up in a number of churches which purpose to better their previous record. We understand that some action in this direction may be taken in connection with the Minneapolis meeting of the American Board. With the example of Canada before us, where the Laymen's Movement from the start has included both the home and foreign field, we need not fear to go forward in this country on a similar basis.

A Hero of the Tropics

Public attention is focused just now on polar regions, but a recent wreck in the Pacific has brought to light the thrilling story of a hero who lived almost on the



CAPTAIN WALKUP

equator. Twenty years ago a young minister, Rev. A. C. Walkup, gave up his parish in Illinois and went with his wife to far-off Micronesia. Mails come from there only once a year, and he was too modest to write much about what he was doing. We knew in general that he was cruising among the Gilbert and other islands, busy planting schools and churches and teaching the dusky natives the arts of civilized life. But in his rare visits to the United States he scarcely mentioned his mission. He never went back fortified and inspired by applause from admiring audiences. Once he came, after his wife's death, to bring home his three little children, one an infant in arms, then hurried back to spend the remainder of his life in service to the neglected people on those coral isles. In late years he has had the comfort of having a son and daughter as a part of his crew, but for months at a time he never saw a white face nor heard a word of English spoken.

Through a meager correspondence we catch a glimpse of the scene whenever the missionary schooners, The Morning Star or the Hiram Bingham, hove in sight. His parish was so extensive that he could call at each island not oftener than once a year. Sometimes it would take hours to make a landing, and it might be midnight when he arrived. But immediately he would gather the people for singing, prayer and instruction, the distribution of books and tools, the exchange of Testaments for cocoanuts; then by daylight he was off again, perhaps leaving a native teacher from the training school at Kusaie.

Usually he stayed several days. Then he officiated at weddings, funerals and baptisms, adjusted quarrels, started simple industries and exercised a general oversight of both temporal and spiritual affairs. On going ashore in one place to see if a school could be started, he was met by an old man whose only garment was a fringe of straw about the loins, who said in broken English, "You come and we go find king." On the way they passed the old man's own house, where he added a shirt to his costume and proudly displayed a pair of trousers, saying: "You see I like clothes and missionaries. Long time ago me go on whale ship to Nantucket and then to New York—no, not New York, Boston!" The king listened to the proposal to start a school, then asked gruffly, "What good will it be to us?" Another half-civilized ruler, now a Christian gentleman, at the end of twelve years came to Washington to offer his island to our government for a coaling station, in gratitude for what we have done for his people.

So Captain Walkup sailed through tropical seas for twenty years, ministering to savages in paint and filth as well as to those decently clothed and with some slight knowledge of Christianity. He was able to call thousands of the natives by name and to tell something of their personal history. Never did he show a more buoyant spirit than when he sailed from Honolulu last December, for now he had a vessel that just suited him, the new Hiram Bingham II. But one morning in May the schooner was struck by a squall and capsized. Captain Walkup was below, and the boy at the wheel neglected to call him until too late. All jumped into the small boat, taking what food they could snatch, confident of reaching land soon.

At the end of two days the men became too exhausted to row, and rigged a small sail with an oar and a piece of cloth, using a pair of scissors that came to the surface in the chest of a little girl passenger. They drifted about in this open boat for twenty-two days without shelter, food or water, until rescued by a German missionary on the island of Ebon. The natives, three of whom were children under ten, quickly recovered from the terrible experience, but brave Captain Walkup, covered with salt water sores and suffering from fever and delirium, lived only three days. Without reserve and to the very last he spent his life freely for these humble islanders, who loved him like a father. His burial the next day was the occasion for universal mourning.

This sentence from one of his letters gives us the keynote to his character, "Let me thank you a thousand times for helping me into this glorious work." Science may be advanced by heroes who live for months among barren cakes of ice, but humanity is blessed by men like Grenfell of Labrador, Cross of Alaska and Walkup of Micronesia.

F. J. D.

Cynicism is a small brass field-piece that eventually bursts and kills the artillery-man. —*T. B. Aldrich.*

The Log of a Far Western Cruise

Phases of Life in a Two-Year-Old Southern Idaho Town

By Charles A. Brand

If a certain Idaho town I know were to have a birthday party, there would be just two candles on its cake. A visit of three days makes one acquainted with most of its leading citizens, and is usually a series of surprises. Have you ever spent any time in a new prairie town or a town in the recently discovered sage brush country of the West? If you have you know that every one "comes from" somewhere. The first man I met in this perspiring town was a Boston doctor, one of Fitzgerald's enthusiastic supporters. He came here for his health, which seems to have been affected ever since Mayor Hibbard's election. The doctor and I are great cronies.

The next man was a big, resolute Mormon patriarch of a name notorious in Utah's earlier and more fanatical days. After supper the doctor and I strolled into the clothing store, and the first thing my eye lit upon was a clothes brush on the back of which were the words, "A. Strauss, Clothier, Oberlin, O." The proprietors of the store turned out to be two Oberlin college fellows who had "gone West."

Of course I met the editor of the paper—from Cambridge, Mass.—the banker and the druggist, who is also physician, dentist, dealer in firearms and horse doctor. He is a brother of one of the world's famous grand opera singers. He has suggested taking me automobile riding with him. Perhaps. He took five friends riding the other night. Among them were one of Idaho's highest state officials and a preacher of some local renown. Perhaps they were feeling a little unnaturally buoyant, for he keeps a drug store, as I said, but in any case his wife swarmed out upon them, as the machine stood in front of the store, and issued some orders. A slight rough-house followed, in which she drew a revolver from some place best known to herself and shot into the bunch. It was said that she was gunning for her faithful spouse, but that she didn't mean anything by it. She was just naturally a little quick-tempered. But whatever she meant, she hit the preacher. He has recovered enough to be out this morning with his shoulder bandaged. I know the lady who did the shooting, and she seems to be a most estimable woman.

OPTIMISM REGNANT

Of course they are all "boosters" here. They have come out into the sage brush desert to make a new country, and they are going to do it, too. The government is building great irrigation canals all through the regions, and private capital is doing the same. The soil is wonderfully fertile when the water is on it, and many a man has paid for his land out of his first crop of potatoes. I have talked with them and they have unbounded faith in the future of the country.

But I am not writing as a booster but as an observer, and not all the printed statements about the country are to be taken at their face value. Of course there are many true things in the beautiful circulars and booklets which are sent out. Let me give you one or two of them from the booklet on this particular metropolis: "Here the artificialities of social life do not fetter human endeavor. Men are not held down by environment, nor their lives rendered narrow and futile by convention."

MORMONS COMING AND GOING

This is true. There have been three fights since I have been here—three days. I had a vivid description of the one which took place yesterday from an old wooden-legged Mormon who was there. It was in the saloon, and one fellow had just set up the beer to the crowd and turned to go out to lunch when some ingrate doused a glass of it down the back of his neck. In the mix-up which followed the dastard who threw the beer triumphed gloriously—not the first time that evil men have triumphed over the righteous. The old Mormon sat on a truck at the station with his wooden leg sticking straight out in front of him and cursed the luck that had taken his leg, for, he said, almost in tears, "Stranger, if I could only have gone into it I believe I could have licked that feller." Just then the train whistled and he pulled himself together and picked up his walking stick and dilapidated bag. He nudged me and pointed to the bag. "That's all I am taking out of this country after twenty years," he said, and I do not doubt that it was true.

Twenty or thirty years ago a great many Mormons came up into this country and settled at the foot of the mountains along little streams that furnished some water for irrigation, for Brigham Young has taught them the art of irrigating. They are still here. Many of those in this region came when it got too hot for them elsewhere because of their part in the Mountain Meadow massacre. The names recorded on that black page of history are the ones one hears in these parts. This section of Idaho is more than half Mormon, and where Mormons are strong it is not healthy for Gentiles to live. This is a fact that one doesn't see in the circulars of the booster. It should be said, however, that these new irrigation projects are bringing in a great number of Easterners, and the Mormons will be in a minority eventually.

Another thing that the circulars do not speak of is the wind, which in the spring blows a gale most of the time. The circulars do not tell about the dust storms, when the dust fills the air so that you can't see across the road, and when everything is hazy even inside. We had a mild one yesterday and the sun was literally darkened. I will not attempt to describe it to you, but will simply say that every time I turned over in bed last night I stirred up such a dust as almost to stifle one.

Another quotation from the "literature" of the place:

"He finds the door of boundless opportunity swinging wide at his approach, nor does he have to woo the fickle goddess, for with kindly mien and smiling countenance she makes him welcome." I should say this also was true, and I think it refers to the waitress at the hotel.

The hotel itself is a very fine one, as good as you will find in most cities of 25,000 people. It has hot and cold water and telephones in all the rooms, but most of the rooms are vacant. There is one thing about the bill of fare that may interest you. They have introduced a new department, which I have never seen elsewhere, called "Boils." In ordering your dinner you have your choice of two soups, two entrees, two roasts and three boils. I couldn't help thinking of the plagues of Egypt!

Of course the editor of the paper receives his salary to boost for the country, but he has confided to me that there are limits beyond which his New England conscience will not let him go, and I cut this paragraph out of the paper that came out yesterday: "A newspaper correspondent wants to know where the liars go to. They don't go anywhere. They live right here; and they are thicker now than at any previous time in the history of the country."

THE TRICKS OF THE TRADE

He has just been telling me of the great day when the sale of "city lots" was pulled off at the town next door—for it, too, "is destined to be the leading distributing point in Southern Idaho." The sale had been well advertised, and it was known that crowds of settlers and investors would be there. They must be impressed. They must be made to believe that the promises of the immediate building of a second railroad through the town were good. So a carload of steel girders for bridge building was dumped near the railroad station and word was passed around that it was for a bridge for the new railroad. On the morning of the sale sixty men and teams were at work grading for the new road. The lots sold well; that was what the sale was held for, and when the purchasers had gone home happy, the steel girders were loaded onto a flat car again and taken away. The men and teams have never been seen there since, and that was *a long time ago*. But the railroad is still "coming," and the handful of people who actually live at this railroad center and distributing point are still cheerful, and it's all coming out right in the end.

If you have been brought up on staid Eastern newspapers you will appreciate this clipping from the same issue of my friend's paper. It is headed "Personal and Other Mention" and is from one of the suburbs. I give it to you complete, simply changing the names.

"At the home of Mr. and Mrs. Benjamin Young, last Sunday evening, where a few of their friends had gathered, among other delicacies served for supper were ripe tomatoes raised in their own garden. They were large, smooth and as nice as could be raised anywhere. Who says we cannot raise tomatoes here?

"Daniel Fisher of Brigham and Emma Lee of this place were married last Thursday. We wish them a long and happy life. May all of their troubles be little ones.

"Mrs. R. N. Drake has a large crop of lovely cucumbers. All we lack here is plenty of water, and then watch the farmers get rich quick.

"Mesdames Williams and Insinger made a visit to Mrs. James Creighton last Friday and had a very enjoyable day.

"We are pleased to say Reuben Burgess's neck is getting all right.

"Miss Grace Thompson is visiting her sister in Brigham.

"Mrs. J. A. Smith is visiting her cousin, Mrs. David Loupborough."

There is one editorial which seems to me to be a masterpiece and worthy of the attention of all editors. It is this:

"What a howl would go up if newspapers were to criticise individuals as fully as many individuals criticise the newspapers. Every issue of a live and reputable newspaper is a mantle of charity, and the matter left out—truth, not mere gossip—would more than equal in volume that published. If an editor should get out a cold-fact edition of his paper some day and then get up in a tree and watch the result! But there are no trees in this neighborhood, so we will continue along on present lines."

COME PREPARED FOR ACTUALITIES

Of course this is a most scattering account, but it is a scattering subject. And yet there are just as fine people here as you will find anywhere, people who have been waiting and working and sacrificing to make the new country, with the consciousness that the country will then make them. The longed-for results are coming, just as sure as fate, but this pioneering, where you must wait for the water and wait for the railroad and when they never seem to come, is heart-breaking business. And then every once in a while something happens. On Friday morning I walked out a little way to see a garden where they had already got their water for irrigation, and it was a beauty. There were corn and potatoes and beans and watermelons and a fine patch of Burbank's new wonderberry. This morning, Saturday, we drove past this garden and it was all frozen black—and it is not the end of August yet!

But will that discourage these people? Far from it. They will simply say such a thing never happened before, and go on waiting. The years seem to be plenty here. They can all wait a few more years. It makes pretty sturdy men and women, this, and in spite of everything, I know the future is with them. They are light-hearted and brave. Their spirits are always buoyant as the skies are always blue, but people who are thinking of emigrating to this region—and this little town is one of a large number—should understand conditions before they start, or there will be some bitter disappointments.

Just between ourselves, I shall get farther West into the land of trees and showers again with a good deal the feeling of the Englishman who had just returned to London from Australia, where, as in Idaho, the sun always shines. He filled his lungs with his dear old London fog and felt for his pipe with the fervid exclamation, "Thank God, none of your blue skies here!"

The New President of Harvard

An Undergraduate View

By Naboth Hedin

It is a Tuesday morning, and the hands of the clock in Memorial Hall tower point at five minutes past nine. Down Quincy Street and across the Delta, sacred to old graduates as the ball field and scene of class rushes before the war, is half-running, half-walking, a trim-looking man of medium height and in the prime of life. In his hand he carries the leather bag of the true Bostonian. His complexion is light, the hair thin in front, but the face is full, and the cheeks glow with ruddy health. His walk has the vim of the man of affairs, and when he runs the limbs move smoothly, revealing the gait of the former distance runner. There is nothing about him of the pedant or bookworm. He sparkles with health and vitality as he races across the lawn in the morning sunshine. He is fifty-two, but looks less than forty.

He mounts the granite steps of the new Lecture Hall, three at a time. Inside is a chattering crowd of over 400 students, all waiting for Prof. Abbott Lawrence Lowell, now president of the university, to lecture on the Forms of Constitutional Government. It is a "popular" course, elected by freshmen and sophomores for the most part. In the bottom of their hearts they would all be sorry to miss one of Professor Lowell's lectures, but there is a tradition at Harvard, older than the ivy-covered walls of Holworthy and Stoughton, that if a lecturer is not in his seat at seven minutes past the hour he has "cut" the lecture, and the students are free to run. Professor Lowell lives in Back Bay, Boston, three miles away, the Cambridge subway is still in the blue-print stage, and the surface cars are often erratic. That is the reason the professor has to sprint the last part of the way to arrive at seven minutes past. Often his smiling face appears in the doorway just as the more eager ones begin to shout, "All out." While no one ever saw ex-President Eliot come late or even hurry, his successor has the habit of appearing at the royal moment, and as soon as he enters all settle down to work.

IN THE CLASSROOM

The course is known as "Gov. I.," and though an elementary survey of the forms of government in the United States and the principal European countries, has been given by Professor Lowell for over nine years. This is in accordance with the university policy that the heads of departments each give a course suited to first and second year students. These courses consist of lectures and certain amounts of prescribed reading for each week, and cover large topics in an elementary way. By this means the mass of undergraduates at Harvard get a chance to know and listen to the "big men" in the university, whose work would ordinarily be limited to a few small research courses. Thus, for instance, the other two courses which Professor Lowell has been giving in alternate years, one dealing with Politics and Public Opinion, and the other with the workings of the English Constitution at the present day, have been open only to students with a degree. By this arrangement, also, the leaders of the faculty get to know the undergraduates, who, after all, are an important part of Harvard.



ABBOTT LAWRENCE LOWELL
President of Harvard University

Professor Lowell's lectures have neither the literary finish of Professor Palmer's, for instance, whose every sentence is ready to be cast in bronze, nor do they give the impression of the unlimited reserve force of Dr. Eliot, but he "keeps them interested." There is never a lull while he talks. He is dramatic; he acts what he says. He does not stand in one place, but walks up and down the entire platform. He talks with his hands, arms, feet, his whole body. He spent several years in France when a boy, and has the French vivacity of speech and gestures. Sometimes his voice breaks into a high pitch, like that of ex-President Roosevelt, but it is never monotonous. His phraseology is colloquial, full of illustrations, analogies, parables and vivid sketches of the persons involved in the subject. Often he resorts to dialogue to bring out the two sides of a question. His face is never the same for two seconds. He makes grimaces, he laughs, he gets excited in the heat of imaginary controversy. The words tumble out of his mouth, sometimes get mixed, but the meaning is always clear. The speaker's personality dominates the entire room and he himself is always the most interesting thing in it.

PREFERENCE FOR ENGLISH IDEALS

Professor Lowell likes to state both sides of a question without committing himself, and then tell the scholars to find out the truth for themselves. He clears off the froth of irrelevancies from the cup of knowledge, but he never attempts to pour anything down his students' throats. He does not say, "This is so because I say so," or anything to the same effect, and although his works on the English and other European governments are considered standard books, he always asks his classes to read what other writers have said on the same topics. On the examination papers he asks few but broad questions. His ideal is described as "intellectual keenness rather than methodical accuracy." That is, he values insight and comprehension of a subject more than complete mastery of all the details. The examination questions look easy at first glance; everybody in the course knows something about all of them, but few know all that is expected about any single one. In reading the answers, Professor Lowell says he looks for three things, with importance in the order named: the student's knowledge of the subject, his ability to put that knowledge on paper, and the amount of work he gives evidence of having done. That is, perhaps, the English ideal of education rather than the German, which above all things demands mastery of details; and while ex-President Eliot has been accused of having Germanized Harvard, his successor is an admirer of Oxford and Cambridge. That means he will favor the college, as the old academic department is called, more than the graduate schools.

It has been charged against his prede-

cessor that in making Harvard a great national university, with fine laboratories and specialist instructors in all branches of advanced learning, he has done so at the expense of the college, and has let the old "Alma Mater et Fortissima" shift for herself. Addressing the undergraduates the day of his accession to the presidential chair Professor Lowell said: "Few things stand before us presenting such thorny problems as the American college. Educators are attacking it on all sides. Many are not in sympathy with it, saying that in its present status it has outlived its usefulness. However, that is not the direction in which we shall go here. I believe in the college as the core of academic life, and as such it will continue at Harvard."

It must be remembered that Dr. Eliot never was a professor in the college, but an instructor in chemistry for a few years before he became president and set out to build up a university. He has been successful, but the thousands of students in the graduate schools, coming from all the colleges in the country, are there for special work, and care little for the college proper. They remain loyal each to his own college, be it ever so deep in fresh water, and are not strictly speaking Harvard alumni. Socially and in athletics they count for nothing, however brilliant scholars they may be, and the graduate departments threaten to overshadow the college.

"My ambition is to see develop at Harvard the best crop of all-around men, mentally, morally and physically," said the new president on the occasion referred to above. "To accomplish this it is essential that the *undergraduate* body give its hearty co-operation to the president and the governing boards of the university." The function of the university, as such, is scholarship, but with the college it is different.

HIS ATTITUDE TO CURRENT PROBLEMS

The unrestricted elective system has not been an unmitigated blessing for Harvard College. The whole class never meets together after the first day for any academic purpose. It is no longer the social unit it once was, and size is not wholly to blame. The program of study made up by many undergraduates the day college opens resembles a "crazy quilt or a kaleidoscope," to use the phrase of Charles T. Copeland, and many members of the faculty have long been in favor of restriction to a choice of major and minor fields of study, as is at present the rule at Columbia and Yale. The matter has not been openly agitated during the presidency of Dr. Eliot, but instead, inducements, such as more liberties with regard to attendance at lectures and attractive opportunities to get a degree with distinction, have been held out to the intellectual vagrants to make them group their studies more coherently. President Lowell has the elective system in the scale.

The compactness of the English college comes from living in the same building or court, each with its individual traditions. At Harvard, the private dormitories have produced a sort of commercial geography. If you know where a student rooms, it is easy to estimate the size of his father's bank account. The college is no longer divided into classes, so far as student life is concerned, but into clubs, buildings and streets, and the location of each boy is determined by the social standing of his parents. This is another problem for the new president, and it must be solved resolutely if college democracy is to be restored.

The college alone is concerned in the matter of intercollegiate athletics. Students in the professional schools are barred from the university teams, which are picked from the three upper classes in the college, graduates being ineligible and the freshmen having their own teams. But President Lowell is an enthusiastic yachtsman, was a record holder on the track team in his college days, and has expressed himself as unequivocally in favor of intercollegiate athletics, including football. This will go a long way towards continuing the present revival of sports at Harvard.

SOME PERSONAL SIDELIGHTS

While an undergraduate, President Lowell was not only an athlete but a scholar. He was a member of the Phi Beta Kappa, and when he graduated, in 1877, he received high honors in mathematics. At a dinner he gave his assistants in Government I. last fall, he entertained his guests by explaining an intricate method of applying algebra to physics. His home on Marlborough Street has long been known as a *rendezvous* for people interested in the science of government. It was his interest in this subject that led him from his chosen profession as a lawyer to become a teacher.

His training at a lawyer often crops out. He is genial, "easy to get at," but hard to "sound." After an interview, though he has commented on everything, from the weather and the athletic outlook to the architecture of the newest college building, you feel he has learned more of your plans and ideas than you have of his. He has the knack of drawing the other fellow out. When his lectures are over the students crowd around him, asking questions. Not all are seekers after knowledge; many are fishers for high marks and want the professor to know them as zealots. Others want to argue and, if possible, "trip up the prof." But he is gentle with them all. To a simple question he gives a simple answer, or more often tells where the answer may be found. With others he uses the Yankee privilege of answering one question by another. The argument makers never catch him.

All Hail to the Missionary

A Popular Magazine's Tribute

Seldom has a more vivacious and inspiring picture of what foreign missions have accomplished been printed in the columns of any publication, religious or secular, than that given a place of prominence in *Everybody's Magazine* for September. Confined to no denomination, it circles the globe and points out what has been done for world betterment not only in the great central fields of labor, but in many out-of-the-way corners. We make several extracts herewith from this truly noteworthy article by E. Alexander Powell, F. R. G. S., who has been connected with the American consular service in various parts of the Ottoman Empire. The entire article should be read and then passed over to the neighbor who once in a while inquires, "What do the foreign missionaries do anyway?"

AGENTS OF CIVILIZATION

Commerce, geography and civilization alike owe the missionary a debt which they can never hope to repay. The exploration work of Livingstone is marked by rare precision and by a breadth of observation which will forever make it a monument to the name of the most intrepid traveler of the nineteenth century. It was Verbeck, a missionary to Japan, who carried the ideals of Western civilization to the empire of the Mikado before the ink on Perry's treaty was fairly dry, and gave the flowery kingdom its present system of education. William Carey, the great missionary to India, by a tremendous labor of translation served the interests of scholars and of commerce as well as of religion; and, going to India to preach salvation from sin, immediately set about abolishing the *suttee*—the custom of sacrificing the widow upon her husband's funeral pyre. It was the representations of American missionaries that induced Seward and his colleagues to bring about the purchase of Alaska.

If the clatter of American harvesters is heard today from one end of Asia Minor to the other; if the Eskimos of Greenland and Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton sheeting that is stamped "American," and will take no other, our merchants and manufacturers, instead of praising the consul or the commercial traveler, may thank the American missionaries.

PIONEERS AND EXPLORERS

No matter in what direction you may turn your canoe or your caravan, you will find them preaching and teaching, living in native dress amid the filth of Manchurian villages, moving with the nomad tribes of the Sahara, or sleeping in the Indian wigwams of the far Northwest. When Younghusband, at the head of his punitive expedition, crossed the frontier of Tibet, he believed himself the first white person to enter that mysterious region—until, on his northward march, he was astounded to find a little American woman fearlessly carrying on her mission work within the borders of the Forbidden Land.

THOSE SPLENDID COLLEGES

As for the Levant—Mr. Gladstone was right when he said that the American missionaries have done more for that region than have all the nations of Europe put together. Bulgaria would never have gained her independence had it not been for the propaganda spread from Robert College—at least that was what Abdul-Hamid II. said, and he ought to know. In Turkey today there are few pre-eminently great men. But one of the greatest is an American, Dr. Howard Sweetzer Bliss, president of the Syrian Protestant College at Beirut. Dr. Bliss is a missionary in so far as educational work, pure and simple, carried on along American collegiate lines, is of a missionary nature. There are nearly a thousand students on the college rolls—Syrians, Armenians, Jews, Greeks, Persians, Arabs, Egyptians, Sudanese, Turks—of every color from lightest tan to deepest black. Among them are two cousins of the Khedive and a prince of the imperial house of Persia. But beyond the ten-minute chapel service peculiar to all American universities, there is no insistently religious side to the American College, as it is generally called, nor is there the slightest attempt made at proselytism among the students. In spite of their paramount aim, their zeal for God's service, that zeal is never obtruded. "Train their brains and their bodies," President Bliss once said, "and I will take a chance on their souls."

It is this very attitude of religious toleration that has made this institution the greatest power for good in Western Asia. Until very recent years the imperial authorities looked askance at its remarkable growth; but so fully convinced have they become that it is a powerful factor for good throughout Ottoman Asia that the Sultan each year sends a special representative to distribute the diplomas at commencement and to award the prizes at the annual track and athletic meeting in June. This social event is given a dazzling picturesqueness by the presence of the paternal sheikhs, emirs, effendis, beys and pashas, which it draws from every corner of the empire. To hear a Turkish band pounding out "America" and "There'll Be a Hot Time in the Old Town Tonight"; to see a bunch of dark-skinned, bright-eyed youths flash down the cinder path to the waiting tape; and to note the gorgeous figure of the Turkish governor general in animated confab with the American consul and the president of the college as to the starting of a race or the awarding of a medal, is enough to bring a glow of pride to the cheeks of any American.

The American College is not alone in the work it is doing for the peoples of Asiatic Turkey, for there are similar, though smaller, institutions at Smyrna, Sivas, Harpoot, Sidon, Jerusalem, Scutari and Constantinople.

AN ALL-AROUND MAN

About the missionary of today—and I have ridden with him, boot to boot, in a score of lands—there is scant reminder of the somber-garbed, psalm-singing, nasal-voiced, narrow-minded proselytizer who has been made the butt of jokes in comic supplements from time immemorial. The American missionary of the present, clean-cut and college-bred, comes from another mold. He is as carefully trained as the consul or the commercial traveler, though on broader and more comprehensive lines. When he starts for his new field, he is something more than a theologian and a preacher. He has had an agricultural course and can plow and sow and reap after the most approved fashion; or he knows something of manual industry and can use a plane, a saw, or a lathe, the tools of a blacksmith, a carpenter, or a mason; possibly he understands the elements of electricity and of hydraulics and can install a dynamo or set up a ram; or perhaps he is going out as a medical missionary, in which case the preaching and teaching will be subordinated to the care of the sick, the healing of the lame, the halt, and the blind.

GRIT AND SUNSHINE

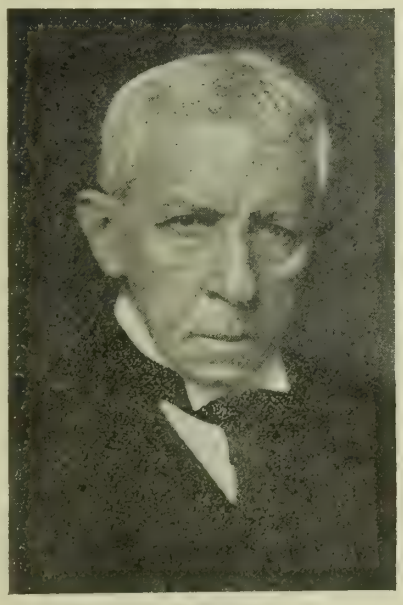
History shows nothing finer than the way in which these pickets of civilization, scattered over the strange portions of the globe, have distilled a grim humor out of their desolate situations, turning not only a bold but a laughing face upon the perils which their lives may bring. There is, indeed, something approaching the divine in their power to rise above hard conditions and to use their minds for the purpose of mocking at the miseries of their bodies. In all the world there is no more thrilling romance than that of these pioneers of progress who have carried the gospel of the clean shirt side by side with that of salvation, even to the very Back of Beyond.

Chile celebrated the centennial of its declaration of independence, Sept. 21, with great enthusiasm. It has played a great part in the past history of South America, and has the resources and spirit of a great nation. May its second century be more prosperous and peaceful than that which has just come to an end in this popular festival!

John Lindsay Withrow

The news, last Saturday, of the death of Dr. John L. Withrow, pastor *emeritus* of Park Street Church, Boston, did not come as a startling surprise to those who have been aware of his comparative feebleness during recent months. He attended service at Park Street on the last Sunday in June, and offered a short prayer in connection with the Lord's Supper. He spent most of the summer at Bass Rocks, Gloucester, but returned a fortnight ago to Hotel Majestic in Brookline, where he has lived for several years.

Dr. Withrow was born in Coatesville, Pa., March 26, 1837. A farmer's son he was, and the early death of both parents compelled the youth to fall back to a large extent on his own energies. He graduated from Princeton College in 1860, and the Seminary three years later. His first pastorate was at Abington, Pa., whence after five years he went to the Arch Street Church in Philadelphia, and thence five years later to the Second Church in Indianapolis. In



REV. J. L. WITHROW, LL. D.

1876 he came into such prominence that he attracted the attention of Park Street Church at Boston, just then considerably perturbed over a former pastor, William H. H. Murray. Notwithstanding the fact that the latter was preaching to large audiences in the Music Hall, a stone's throw away, Dr. Withrow succeeded in restoring harmonious conditions, and the Park Street edifice in a short time was again thronged. His notable pastorate came to a close in 1887, when the Third Presbyterian Church of Chicago called him, and to it he gave twelve of his best years, which also proved to be some of the best years in the life of that great church. It maintained several auxiliary chapels, and its auditorium, which seated over 2,500 persons, was often filled at both services. Then came, in 1898, a recall to Park Street, and in Boston he has been for the last eleven years, sharing willingly the fortunes of the historic organization, as it felt its way along through a period of transition, and then gladly passing over, in 1905, to Dr. A. Z. Conrad the chief responsibilities.

Dr. Withrow has rejoiced as heartily as any one in the new era of achievement that has come to the old church, and he has cheerfully rendered such service in many directions as his limited strength allowed him to offer. His relations to Dr. Conrad have been ideal. He had many warm personal friends, for in earlier days he visited much among his parishioners, and he will be missed in many social and family circles.

In his prime, Dr. Withrow was a man of untiring energy and large capacity for sustained work. These qualities led to the placing upon him of many responsibilities besides those of a great city pastorate. In Chicago he was president of the great Presbyterian Hospital, and both there and in Boston he served as director of numerous organizations. His standing in the Presbyterian Church of which he continued to be a member during both his pastorates of Park Street is shown by the fact that in 1895 he was chosen moderator of the General Assembly, and was charged from time to time with other duties of a high order. He received from Lafayette College the degree of D. D., and from Knox College that of LL. D.

Dr. Withrow's wife died in 1906. They had one daughter, who is the wife of D. Chauncey Brewer, a well-known attorney in Boston, and prominent not only in Park Street Church, but in Y. M. C. A. activities.

The sum total of Dr. Withrow's ecclesiastical activities shows how effectively he used long years of labor. His gentleness in private relationships, and his tender thought for others, will endear his memory to many.

We publish below an appreciation from Dr. A. Z. Conrad:

Dr. Withrow

BY A. Z. CONRAD, D. D.

His was a striking personality. Tall, erect and alert, with a face suggesting poise and power, he arrested attention and commanded respect the instant you met him. He was a born leader among men. In public assemblies it was a signal for silence when he rose to speak. Courtliness, graciousness and dignity pre-eminently characterized him. Persistency of purpose compelled the capitulation of whatsoever opposed him. Intensity of conviction enlisted all his superb powers in the realization of his ideals. Vacillation and incertitude were conspicuously absent in his every attitude and activity. He knew whom he believed. He knew what he wanted to do and massed all the forces of his consecrated life to accomplish divinely appointed tasks. Conscious of rectitude in purpose and practice he had confidence and courage.

He was unequivocally and uncompromisingly right on every great moral question. His passion for the Kingdom of Christ was all-absorbing and all-controlling in his life. He spent his energies unsparingly in public service. His faith in the Fatherhood, the Saviourhood and Spirithood of God was full, final and unshakable. The Church was dear as life to him, and he counted it a higher honor to occupy a place in a Christian pulpit than to wear any crown earth can give. He was cast in heroic mold and pre-eminently qualified for leadership. He was sympathetic with humanity. A host of those whom he had quietly befriended join with the multitude whose lives were enriched by his ministry in paying their tribute of tender love and deep respect to his memory.

His unwavering loyalty to Christ, the Bible and the Church give him a permanent place among the heroes of the Faith. Through the initiative of Dr. Withrow the present pastorate was established, and to the last the relations of pastor *emeritus* and pastor were of the tenderest and most affectionate nature. We sorrow that he shall see his face here no more, share in his triumphs and rejoice in his coronation.

An airship for "Seeing New York" is reported as in process of construction, with accommodations for fifteen persons. It is said that seats are already being engaged for trips. To live in the metropolis is to be beset from above and beneath and compassed about on every side.

For the Children

Mary Morison Stories

I. A Common Name

BY HATTIE VOSE HALL

My name is Mary, just Mary Morison. It seems to me everybody has a middle name, only just me. My most intimate friend has; her name is Eleanor Lawrence Field. But I was named for Father's mother, and she didn't have but one Christian name, so I haven't. If you have a middle name that's pretty, and you don't like your first one, you can just use an initial; write it M. Vivian, or M. Alicia, or M. Rosalind, and people might forget your first name was Mary at all. I don't think Mary's a homely name, like Drusilla, or Abigail, or Tryphena, or Tryphosa, but it's so common. But I feel a great deal better about it than I used to. Uncle Max helped me like it. Uncle Max is the uncle my twin brother Max is named for, and he's the nicest uncle in the world. Eleanor says she thinks he's as good as an uncle and an aunt too, because he can tell fine stories, way uncles do, and he can take out splinters and bind up cut fingers and put mud on wasp bites, just like your mother does. He's a teacher in a great boys' school out West, but he always spends his summers with us, and it's while he's here that Mother goes to visit Grandma a little while, because she says Uncle Max is as good as a mother to look after children.

My brother Max laughs at me for calling my name common. He asked me how many Dorothys there are in my room at school, and there are Dorothy Harris and Dorothy Blake and Dorothy Nelson; and there are two Helens and four Marions, and just Mary Knight and me for Marys.

"Well, then," said Max, "I don't think Mary's very common."

"Not in my room, but look at it out in the world," I said. "And every one's heard of it. When Rosaleen Cutler first came to school, I hadn't ever known there was such a name as Rosaleen; and no one ever had the same name as Arthella Haines, for her mother made it up out of her name and her husband's, Arthur and Ella." Then Max asked me if Mary Knight minded her name, but she writes hers Mae Edythe, and Father won't let me write mine Mae. A girl in my grade named Isabel writes it Ysabel, and little Ida Taylor thought it looked so pretty she signed her problem on the board Yda Taylor, and Bert Blake whispered so loud every one heard him, "Yida!" and everybody laughed, and poor little Ida didn't write it that way again. And then Max said, "You could write it Marie."

"But Father'd laugh," I said.

And just then Eleanor and Gladys and Christine Fairleigh came in, and Max went out; he doesn't care much for girls. And by and by we began telling our favorite names, and Christine said—she isn't very polite sometimes—"I'm so glad my name is odd; I should have hated to have a common name. How *did* they happen to name you Mary?" I wonder what makes girls hatefuller than boys. Boys are real rude sometimes, and of course they are more awkward, and they slam doors, but girls say the cuttingest things.

But I answered Christine that I was named for my Grandma; her name was Mary.

"Dear me!" she said; "what a pity! My mother's mother's name is Adelaide, and Papa's mother's name was Charlotte Amelia."

And then Eleanor said, "Well, I always like anybody's name that's my friend, and I love Mary, so her name sounds pleasant to me." And she put her arm around me and gave me a good hug.

Eleanor's the nicest girl. But after they went I cried a little, and Max found me. I'm not much of a cry-baby, and he whistled, and then he patted my shoulder, and he said, "What's the matter, little sister?" He knew that would make me laugh, for I'm a little bigger than he is, and it did, and I was just telling him when Uncle Max came in. You see Mother was away; if she'd been here, I'd have been all right; she always smooths the bothers right out. So I told Uncle Max. And he took me up in his lap, and he said, "Isn't it queer that the girls don't care for your name when the poets have loved it so?"

"The poets have?" I asked.

"Why of course they have. And they can choose any name they like to write about. There was Cowper. He wrote a poem called 'My Mary,' because that was the name of a woman he loved. And Robert Burns wrote about lots of Marys; 'Highland Mary' and the Mary in 'Flow Gently, Sweet Afton,' and—why, how do you suppose he could have known about you?"

"About me?" said I.

"Yes. You go get me that little scarlet leather book in the right-hand corner of the lowest shelf in the tall bookcase, please." I ran for the book, and Uncle Max looked in the index, and then he said, "Here's your name in print, sure enough." And there it was—Mary Morison. Then Uncle Max read me the poem; of course it wasn't about me, but it was about a girl with the same name. And she must have been lovely, too, for she was gentle and sweet, and the poem said,

> "A thought ungentle canna be
> The thought of Mary Morison."

"Don't you suppose she had a middle name?" said Max.

"No, I don't believe she had," said Uncle Max. "And Burns thought her name sweet and musical or he wouldn't have used it." Then Uncle Max told us about another poet that wrote of "Mary of Argyle," and then we remembered the fairy poem where Mary goes to the Caldon Low to see the fairies; we both love that.

"And there was Mary, Queen of Scots, too," said Max. "Some people must have liked the name to name so many little girls Mary."

"Doesn't Burns say anything about Eleanor?" I said.

"Not a word," said Uncle Max; "and there's not a Gladys in all his poems, nor an Alicia."

"But isn't he a little old-fashioned?" I asked.

"Mary *is* an old-fashioned name," said Uncle Max. "They did use it a great many years ago, even in Bible times. Do you remember the names of any of the women that stood around the Cross?"

"Jesus' mother was one," said Max.

"Yes, and there were other Marys there. Who saw Jesus after that and thought he was the gardener?"

"Why, that was a Mary, too," I said, "Mary Magdalen."

"And the French have Marie and the Spanish and Italian have Maria; they can't think it's a homely name," said Uncle Max. "The truth is, dear, you have a very beautiful name, one that has been known and loved in all ages. It was my mother's name, and it has always seemed to me the sweetest name a woman can have."

"What, just Mary?" I asked.

"Yes, just Mary," said Uncle Max. "And you must be proud of your name, dear, not only because it has been thought beautiful by poets, but because one of the loveliest of women bore it before you, and her son, out of love and reverence for his mother, gave it to his little daughter. So don't envy the Alicias and Vivians, but try to be the lovely woman your grandmother was."

"I like that line in the poem,

> "'A thought ungentle canna be
> The thought of Mary Morison,'"

I said. "Would you write it on a card in gilt letters for me, so I can have it for a motto?" So Uncle Max did, he makes lovely letters, and I've put it in my mirror, so I can see it every day, to help me to be gentle and sweet-tempered, like the other Mary Morisons. But I'm glad Uncle Max told me about the Marys, and I don't care a bit now what the girls think, so many grown people like the name. And I asked Christine, the other day, to guess what my Uncle Max's favorite name was. And she guessed Rosamond and lots of others, and finally she gave it up. "Well, it's mine!" I said.

"What, *Mary?*" she said.

"Yes," said I.

"Well, I *never!*" said Christine.

The Children's Pulpit

Owning Up

BY REV. E. H. BYINGTON

You often have heard a boy shout out to another angrily: "Get off that sled. It is mine." Sometimes a girl says quite sharply of a book or pencil: "Leave it alone. That is mine." Then frequently one says quite happily and proudly of a house or church, "That is mine." It is natural and often pleasant to claim what is ours. There are times, however, when it is not so enjoyable, but when we should be prompt to do it.

An incident in Abraham Lincoln's life illustrates this. When fourteen years old he attended Crawford's school. Nailed on the schoolhouse wall was a buck's head. One day the teacher saw that one of the horns was broken off and asked who broke it. "I did it," answered young Lincoln, promptly. "I did not mean to do it, but I hung on it and it broke." Lincoln was the type of boy who is ready to say of some fault or wrong, "That is mine."

Often a teacher in school asks who was whispering or making a disturbance when her back was turned, or she was out of the room. If it was done by a Lincoln-like boy or girl the answer will come instantly, "I did it." When Mother wishes to know who brought the mud in onto the carpet, or ate the fruit, or broke the dish, the Lincoln-like son or daughter owns up at once. Whenever the question is raised concerning any wrong for which you are responsible, "Whose fault was this?" answer instantly, "That is mine." Do not fail to claim as your own all your mischief, all your mistakes, all your wrong. It may be hard, but it is Lincoln-like.

Shadows lie dark on the hillside,
Sunshine lies warm on the shore,
But the golden-rod waves in his pride
And the clover blooms no more;
Gone are white blossoms of May,
Their robe is a purple leaf;
And the corn stands ripe in his sheaf,
For summer is gliding away.

—*Annie Fields.*

Observations on Church Manners

By Lucy Fairbanks Alvord

Said the pastor of Boston's Old South Church soon after the late sensational effort of the *Ladies' Home Journal* to advertise itself at the expense of our churches, "If you come to the sanctuary with the single and serious purpose of worshiping Almighty God, what difference, in heaven's name, can such a trifling matter as man's handshake or the lack of it make to your immortal soul?" I echoed the Amen that beamed on the faces of the close-packed congregation. And yet, remembering experiences of the past, something within me insistently whispered, "Trifling matters, outward details, yes, even the most infinitesimal of them, do help or hinder the worship of Almighty God and will, while we are in this world."

The old Latin poet declared, "I, am human, and nothing human is foreign to me." As long as there are other pews around us, aisles with creaking floors beside us, a choir directly in front of us, so long will the things which happen or don't happen in those pews and aisles and choir add to or detract from the fervor of our adoration. "They that worship Him must worship Him in spirit"—but, alas! we must use eyes and ears and nerves as well. How, for instance, can one's whole undivided soul be bent before the mercy-seat while long lines of latecomers troop up the aisle and push into the pews, obscuring the face of the preacher, nudging one's elbow, knocking one's hat (even though it offer no wide-spreading excuse for such treatment) and altogether upsetting the equilibrium of body, mind and heart? Why, one church bearing the Congregational name, before the sermon closes jammed to the doors, is never more than half filled till after the pastoral prayer, though all seats are open to the public five minutes before service-time!

Nor is it all a matter of accident or neglect. I heard a young woman remark, the other day, "Let's go late to church; the service is awfully long, and we'll get enough anyhow." Charles Lamb records that when he reached his office fifteen minutes late he always went away half an hour early to make the matter right. So do others. There is a growing custom in places where the opening service is elaborate of deliberately rising and making one's way out just as the pastor stands up for the sermon, thus saying plainly to him, "I came to hear the music; your discourse is just a bore!"

Remembering after all that "'taint so much what you do as how you do it," a friend of mine excited sympathy when she exclaimed in utter exasperation, "People here walk up the church aisle just as they would enter a drawing-room for an afternoon tea, bowing and smiling to acquaintances all the way and sitting down at last only to continue an absorbing conversation on general topics." One Massachusetts church has been driven to this expedient: at the top of Sunday's calendar appears, "The audience is requested to refrain from conversation after the beginning of the organ prelude." The most eager apostle of the gospel of sociability could hardly approve a Boston sanctuary where a steady stream of talk, not whispering but audible talk, between the ushers and a number of other young men continues all through the service, prayer-time included.

As to after-church-decorum, an Englishman fresh from his native land was inexpressibly shocked because the congregation stopped to exchange greetings on leaving God's house, feeling anything but absolute silence hopelessly irreverent. A young Rhode Island pastor was informed that the influence of his solemn sermon had been entirely eradicated because, standing at the door afterward, he had rashly remarked the charms of a parishioner's new hat. A New Hampshire-bred man, after a year's residence in the "Hub," carefully explained, "We decided on that church because no one ever shook hands with us on the way out." All of which proves that not all the world is built on the Laura Smith pattern! Yet possibly even she would not rejoice in the cordiality we received (oddly enough in this very same house of God) one day when the head usher, recognizing my husband, in the middle of the choir-anthem, stopped halfway down the aisle, pushed way along to the end of the pew where we were sitting, shook hands with us both and insisted on knowing and recording, on the moment, our exact street and number in the city. I might add, for the delectation of the reader, that he made absolutely no use of this dearly-bought information all winter long.

Some old-world experiences of my own seem to show a golden mean. One Sabbath morning, when chance took us past a tiny meeting house in Brittany, one group after another of devout churchgoers, all decked in Sunday best, the men with long rows of real gold coins sewed on their coats and the women with freshly starched linen caps and kerchiefs of snowy white, hailed us with "Good morning, Monsieur and Madame, will you not worship with us this morning? We bid you heartily welcome." But once inside the humblest or the grandest of their sanctuaries, not one of the peasants kneeling on the bare stone floor ever so much as turned his head for a glance at us or his neighbors. So rapt his worship, so deep his devotion, that many a tourist who comes to sight-see remains to pray.

Again, in that quaint old college church at Oxford, where the tragic body of Amy Robsart lies beside the chancel rail, at the close of the communion service, to which we had dared stay in our rough tramping attire, one of the university professors bade us a courteous welcome and, on our apologizing for our appearance, added, "Let me assure you I appreciate all the more your coming to kneel at God's altar with us if you felt your raiment unfit."

Church manners make the worshiper, the lack of them the infidel. Is not that the tendency? For lack of manners breeds irreverence, and irreverence is the fertile mother of unbelief. Devotion talks—talks louder than any sermon ever shouted over a pulpit top. These may be little matters, but, as Elbert Hubbard remarks, "Courteous manners in small things are an asset worth acquiring." Shall we not teach courtesy toward God as well as toward man? I remember when a child eagerly longing for the time when my small form could stretch to the back of the seat in front, so that I might bow my head there "like all the grown folks." But the other day an Episcopalian, after attending a Congregational sanctum, exclaimed apologetically: "Just think of it! I forgot entirely today it wasn't my own church, and actually bowed my head when I came in: I was so ashamed." Who in these latter days (who of the tardy ones, at least) hasn't peered in through the glass of the vestibule door and wondered if prayer was actually being offered, so little was it indicated by the attitudes within.

Here a child should be trained in the way he should go, that when he is old he may not depart from it. Teach him that only extreme feebleness excuses failure to rise promptly with the congregation for the hymns and responsive readings. (Observe how quickly the retired clergymen of your acquaintance jump to their feet when the signal is given, if you wish to know how highly the minister values such swift compliance.) Nor should you ever discourage a child's efforts to join in these exercises, however laughable such efforts may be. A little time might well be spent Sunday afternoons in practicing the commonest hymns and the proper reading of the responses.

Personally I shall never cease to be grateful that as soon as I could write a blank-book was given me not only for the recording of the text after I reached home, but for putting down as much of the sermon as I could remember. The habit of listening thus formed is invaluable. Besides, the problem of keeping the restless child quiet is solved thereby—the long, dull sermon becomes full of interest so soon as a part at least must be grasped to carry home.

Once more, remember that the sharpest pair of eyes to discover where your practice doesn't equal your preaching shines in the head of that small person by your side. If he can wriggle you into inattention, you can never inveigle him into the paths of genuine reverence and adoration. See that you live up to Chaucer's ideal,

"He taught, but first he folwed it himselve."

If the church manners of your neighbors and their offspring hinder your worship, don't fret and fume or neglect your own devotional attitude for fear of being conspicuous, but

"Go, make thy garden (that is, thy family pew) fair as thou canst
(Thou workest never alone),
And perchance he whose plot is next to thine
Will see it, and mend his own."

"Upstairs Air"

An afternoon drive took the tourist to a jutting headland from whence one looks down upon the narrow valley of the Tepl, where Carlsbad lies close held yet at a goodly altitude amid surrounding tablelands. The driver in his eagerness to show the beauties of the place would have pointed out landmarks, but, behold! all the valley was filled with mist, and one saw merely the surrounding hills and the lower-lying clouds. "See," he cried, "I bring you to upstairs air. All that," and he waved his arm with a gesture of dismissing the world, "all that, downstairs air." We need not leave our Bohemia, but when mists and fogs of scandal or narrow criticism or of merely poor taste and unworthy ideals seem to choke our little valley habitation we must learn to seek the upstairs air. We can still be in and of our world's interests and yet breathe a clearer atmosphere where slight and every-day matters blend with the universal. After once we know the mountain tops they are always there for us and perchance a little of the shining shall come down with us, so that what was poor and petty shall flee away as mists do when the clearer air currents sweep down from the heights. A. M. T.

Keeping the Heart Alive

"Isn't it dreadful to have to be associated with people who are always having so much trouble!" exclaimed a listener and on-looker as the last of a long line of the shabby and sorrowful filed out, leaving the room empty but for the secretary of the Charitable Association and her visitor. The secretary took

a moment or two to answer. "Don't you think," she said at last, "that maybe we get as much as we give—I mean, isn't it a way of keeping one's heart alive?"

Often the thoughtful answer has come back in memory. The speaker was one who had never allowed her work to become perfunctory or official. A discerning sympathy always shone in her face and spoke in the tones of her voice; and, while these things only increased the number of those who found their way within the doors for comfort or counsel, they greatly served to lessen the misery which brought them. The wonder to the superficial observer was that the sympathy never "gave out." In the light of that answer the reason was laid bare. The very need kept the supply from failing. Because of the constant out-go, the well was always filling up for the next comer—it was a *living* fountain.

Not only is it a spurious delicacy and sensitiveness that shrinks from the wretched and grief-stricken, but to avoid them habitually is a suicidal instinct. We need them more than they need us. Every out-going of tenderness is returned a hundredfold into our own heart—not indeed always at their hands, but through them, nevertheless. Love cannot waste itself. If ever it seems not to accomplish that thing whereunto it was sent, it turns home blessing-laden. A. B. B.

A Song of October Days

Ho! the red leaves and the brown
And the pathway leading down
Through the tangle of the thicket to the borders of the brook,
Where the golden-rod ablaze
Signals through October days
Till our feet are fain to wander to the echo-haunted nook.

Thistle bloom all fine and white
That goes dancing as a sprite
Up and up until it circles in the bosom of the sky,
And the milkweed's bursting pod
That the wayward breezes nod
While it flings its treasures to them as they gaily scurry by.

Crickets chirping in a croon
Through the still mid-afternoon,
Snowy clouds that gleam as brightly as a distant, sun-kissed sail,
Whispered rustle of the corn
That would have a sound forlorn
Were it not for all the piping of the merry-hearted quail.

Now cut clover that is sweet
As it was in summer's heat
And that wafts a breath of fragrance clean and pure as that of June;
Blossoms on the very weeds
Mingled with the falling seeds
As though flowered spring and ripened days of autumn are in tune.

And the woodbine's scarlet stream
Down the oak tree's side agleam
Like the brimming of a goblet filled with rare autumnal wine,
And the falling of the hulls
In the hushes and the lulls
Times the melody that murmurs in these hearts of yours and mine.

Ho! the brown leaves and the red
Underfoot and overhead
And the maple's golden glory in the sunset's wondrous haze—
With the wine-tang in the air,
So we stand with heads all bare
And thank God for all the goodness of the rare October days!

—*Wilbur Nesbit.*

Closet and Altar

THE BLINDING POWER OF SIN

But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because the darkness hath blinded his eyes.—1 John 2: 11.

The world's real wealth is a wealth of the nobler feeling and of the conditions and opportunities for it. And man is meant for these things. He is made for his heaven. Any road that leads away, any method of living that dulls the appetite and clogs the capacity for these states of the soul, is to be avoided as a road, a method of death.—*Jonathan Bricrley.*

No man can welcome truth and beauty at his front door while at his back door he is entertaining guests from the nether world. Intellectual blindness is in the world the first and most obvious result of moral compromise.—*W. H. P. Faunce.*

Open my eyes, O Lord of light!
Like him of old who cried to thee—
"Lord, that I may receive my sight."
From darker depths of agony
I ask myself to see.

Show me the sin that makes me blind,
The clouds of wrong that hide my sun:
The pride that veils me from my kind,
The sloth that leaves thy work undone,
The race I have not run.

Wrapped in the mists of self and sin,
Groping along a devious way,
Am I too late thy wage to win?
To leave the dark and find the day?
Oh, drive my night away!

—*Rose Terry Cooke.*

From the point of view of good we can see and understand evil, but from the point of view of evil we can neither see nor understand real goodness.—*Annie Payson Call.*

The consciousness of sin is the prophecy of redemption.—*Francis Greenwood Peabody.*

You will never think rightly if you are living wrongly. Impure passions mean an untrue intellect. Let a man deliberately ignore his plainest duty, and there is not a thought he thinks but will be tainted by it. But on the other hand, let a man take up his burden, and do now what he knows he ought to do, and that will do more to brighten his intelligence than the dull reading of a score of books.—*G. H. Morrison.*

Thou art our light, O God, let us not turn away from Thee to walk in darkness. Remember our childishness and deliver us from the evil which hardens man's heart and blinds his eyes. Keep our feet from snares and our lips from folly. Grant us to live before Thee in sincerity of obedience, that we may be Thy children in desire and hope, looking for the manifestation of Christ and the perfecting of Thy purpose. Have pity upon those who have left the way and stumble in the darkness. Let Thy love follow and Thy mercy lead them. Bring us all to helpful knowledge of Thy will and warm desire for the coming of Thy kingdom. Let Thy light shine in us, that the shadows may depart; and through us for the help of others. And to Thy name be praise. Amen.

Governor Johnson as the West Saw Him

As I write, the most distinguished citizens of Minnesota are gathering with a multitude of plain people about an open grave in the cemetery in St. Peter, where the body of Gov. John A. Johnson is to be laid to rest. The new grave is close beside that of his mother. The struggle which she made for her son in the days of her early widowhood was a hard one, and they shared together the struggle and the victory. His friends say that because the yoke was so heavy in his youth, Governor Johnson's last fight for life was set back to a time when the vital forces should be at high tide; but the life finished at forty-eight was intensely significant. If John A. Johnson may not be called the greatest man of the Middle West, he has become a man greatly loved and deeply mourned. The thousands who passed through the corridors of the Capitol in St. Paul yesterday for a last look upon his kindly, earnest face are a small fraction of the number to whom his passing has brought personal grief.

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A young woman from Northern Minnesota met me on the steps of the Capitol two years ago, as I was about to leave. We spoke of the wonderful paintings in the building, interpretive of the spirit of the West; and then she broke in with, "Have you seen *our* Governor?" To her I had missed the greater glory in the Capitol. Her feeling—he belongs to us all—would have brought an introduction had he been at that hour in his office.

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The way she spoke the words, "Our Governor," explained the marvelous discrepancy between the party vote for President and his personal following. He was the man of the people against the parties and the special interests. He called himself "the people's hired man." He was an incorruptible and faithful public *servant.*

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In the great reforms which were agitating the nation—the conservation of natural resources, the regulation of the railroads, the safeguarding of insurance companies from exploitation—he carried easily over powerful opposition because he gave the impression of rugged honesty and single-minded sincerity. In sheer power of intellect and in brilliancy of oratory others surpassed him; but he won a place of supremacy in his state because, as a one-time opponent said, "he makes you believe that in what he asks for he is absolutely right."

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Governor Johnson was the first man born in Minnesota to be elected to the highest executive office in the state, and he was a Swede. The blood which gave Minnesota its largest number of immigrant citizens has given the state its first citizen. "He seems more like Lincoln than any other of our public men," said an old neighbor. The great servant of the people of Minnesota has soul kinship with the first American, and the common grief for his passing is like, in his state, what the nation felt when Lincoln was taken.

Chicago, Ill. J. H. C.

Many men of an anxious turn are so eagerly concerned in providing for the future that they hardly remark the blessings of the present. Yet it is only because the future will some day be present that it deserves any thought at all.—*A. K. H. Boyd.*



The FIRELIGHT·CLUB

A Page for Boys and Girls in Their Teens

Conducted by William Byron Forbush

Foreign Mail

During the summer we received a number of interesting letters from members of our Club who are far away. The first is from a young man, Ernest C. Partridge, who is principal of the Normal School at Sivas, Turkey, giving account of some of his interesting observations in passing through Constantinople on his way back from America. Mr. Tracy sent me some uncanceled Turkish stamps gotten out since the revolution, with a special annex attached to them signifying "liberty." I will give one of these to each Club member who writes Mr. Partridge a letter, in my care, asking him for a booklet that tells what interesting things he is doing in his school for boys and girls in Turkey.

On the Black Sea.

Dear Dr. Forbush:

So many people have solved the problems of Turkey that I will not attempt it, but I am tempted to write you mentioning a few impressions of a recent visit to the capital.

One sees little in Constantinople to indicate that there has been a change of government, but one obvious difference is in the police. Heretofore they have been regarded as objects of fear; spies to be avoided whenever possible. Now they act mainly to keep the peace and protect the public. They patrol the streets like American police, and the mounted officers on the corners in the crowded sections, men from Macedonia, in their soldierly bearing, though not in their corporosity, remind one of Fifth Avenue in New York.

In calling on the Minister of Mines and Forests, who was a neighbor of ours in Sivas, I was pleased to see by his desk, and later also in the lobby of Parliament, a telephone. There is, I believe, talk of a public line in Constantinople. We have a line in Sivas connecting our house with the boarding school, and plan for four more instruments in the fall to connect all our houses and institutions.

Patrons of the society with the long name, if they should take the street car from Galata bridge up the hill into Pera in summer, would be pleased to stop halfway up to let a man wet the horses' heads—four large, strong animals to a car, much better looking than those seen in New York. No one seems called upon to sponge the foreheads of the *hamals*, with their heavy burdens, which fact only emphasizes the impression commonly received that in the Orient man is the animal least cared for.

One of the finest stone buildings I have seen in Constantinople was pointed out to me the other day as the Public Debt Building. The substantial character of this building is in entire harmony with the financial condition of the empire, indicating that one of the most prosperous and permanent industries is the public debt.

The feature which most interested me in visiting Parliament was the stenographers. Of course no one knows shorthand and I do not know how it would work with Turkish. These official stenographers sit five in a row in a little gallery at the back of the house, and behind them and a little above sits the chief stenographer with a bamboo wand in his hand, which has no magic power, but with which he rhythmically touches each man in turn on the shoulder, indicating thus what words of the sentence each is to write. These five fragments when properly put together make the official record, but you can easily see that they would never be arranged in time for an evening edition.

Ernest C. Partridge.

From Under the Arctic Circle

I was going to save the following letter until the weather was a little colder, but we are all so busy discussing the North Pole duel that I thought you would like a glimpse of some of our readers who live among the Eskimos. The letter comes through their brother, who lives in no more exciting place than Malden, Mass.

Dear Firesiders:

I am just one of your many friends who enjoy looking over your shoulders while you listen to stories in the fine glow of Dr. Forbush's fireside. He thinks you will like my little story of Nome. I do not know about that, but here it is:

My friend "A. J." is a keen young business man who has taken his wife and two very-much-alive boys from Evanston, Ill., the classic suburb of Chicago, clear up to Nome, Alaska, up under the rim of the Arctic Circle, where, as all the Evanston neighbors supposed, polar bears would come sniffing around after little boys, where few of the comforts of life were ever seen, and where the citizens count the days until they can sail back for Chicago! Not so at all, according to our breezy "A. J." His two boys, Donald and Jerome, are having the "best time ever," going to a fine, up-to-date school, playing with the Eskimo dogs, building snow houses, and sometimes riding on their father's back when he puts on his skates and takes them skimming out over the frozen surface of Bering Sea. Here is "A. J.'s" last letter to his brother.

My dear Brother Bert:

Though today is scarcely the beginning of spring, the days are rapidly growing longer, and it will not be long before the midnight sun will shine brightly into our bedroom windows, making heavy shades a necessity. We have had flowers blooming in our living-room and dining-room nearly all winter. The hyacinths and tulips are now in all their beauty. Tomorrow I am going to break Kit in to the use of skis. (Kit is Mrs. A. J.) When the wind is strong the fellows here use a skate sail with their skis, and skim the snow at express-train speed. Bering Sea, back of our house, is a favorite speeding ground.

Speaking of speeding, we have horse races and foot races, amateur and professional. At a seven-mile race today everybody turned out. The racers came in, their faces streaming with perspiration, eyelashes, eyebrows and hair white with frost—looked like Albinos.

On April 1 comes the great All-Alaska Sweepstake Dog Race, when fifteen dog teams, averaging nine dogs to the team, start on their 400-mile race for a first prize of $10,000; distance about that between St. Paul and Chicago. Last year the winner rode it in a little under five days, part of the way through a howling blizzard and practically over a trackless waste, from one end of Seward Peninsula to the other and back.

By the way, the January, 1909, number of a prominent illustrated sheet had a very misleading article about Nome. The frozen apples, potatoes, drinking water, etc., were amusing. We have in abundance all the fresh fruits we had in Chicago, in winter, and in perfect condition. Fancy fresh apples sell at only $2.50 a box.

From the foregoing you can see that the Nomite does not suffer from lack of vigorous and interesting sport, nor for good things to eat—to which I might add plenty of hard work and a big reward to the man who knows just where to exert it.

Heard of the big nugget? It was picked out close by the end of the Wild Goose Railroad depot, weighs over fifteen pounds avoirdupois, is about the size of a loaf of bread and is worth $3,367. You can see it any day up at the Alaska-Yukon Exposition.

Affectionately yours,

A. J.

There is a wonderful story about that nugget which I will send to Dr. Forbush for the Club, if you would like. Shall I? In the meantime, "A. J." thinks he has a nugget weighing about forty-seven pounds which he would not sell for twenty of the big ones down at Seattle.

Frater McKay.

The Attached Dog

Lewis Carroll used to tell of a dog sent into the sea after a stick who returned swimming in a very curious manner. It appeared, at length, that he had caught hold of his own tail by mistake and was bringing it to land in triumph.

It seems to me this is a parable. Whatever we seek, that which we bring back is likely to prove to be attached to ourselves. We cannot retain dissociated truths nor truths that do not relate to ourselves. Whatever we learn must become autobiography before it is our own.

That is why we cannot "take good advice," and it is why it is useless to try to teach a boy a lesson until he gets to it.

No matter how busy people are, they always find time to look on.

Among the New Books

For the Sunday School

Another volume in the admirable series prepared by the Chicago University Press for graded work in the Sunday schools is *The Sunday Kindergarten; Game, Gift and Story*, by Carrie Sivyer Ferris ($1.40). In the preparation of this book there is special consideration of the small school with no trained kindergarten teacher. By carefully following directions any teacher can use these lessons. They are so arranged also that a two-hour session may be held if desired, one hour covering the time of the morning service. Most of the stories used are from the Bible. A good collection of kindergarten songs with music is included.

A serviceable collection of exercises for the opening and closing of the Sunday school is *Scripture and Song in Worship*, arranged by W. F. Shepardson and L. B. Jones (Chicago University Press. 59 cents). The purpose is to include paragraphs from the Scripture good to hold in memory and such hymns and music as have permanent value. The eighteen services are arranged around various themes: the Glory of God, Prayer, the Birth of Christ, the Sabbath, Service, Courage, Missions, Thanksgiving, Children's Sunday, etc. Frequent use of such services would store the memory with choice material. We commend them to the consideration of superintendents who desire to raise the standard of the Sunday school.

How to fix boy life in the way of spiritual growth and development is the topic treated in *The Boy and the Church*, by Eugene C. Foster (Sunday School Times. 75 cents). It may be read with profit by parents, Sunday school teachers, superintendents and ministers. It is based on an intimate and thorough acquaintance with boy nature and a deep appreciation of the seriousness of the problem for the boy, the church and the community. It contains a good bibliography.

A handy little text-book for normal work in the Sunday school is *Outlines of the Life of Paul*, by William C. Schaeffer (Heidelberg Press). It gives in sixteen lessons a condensed but clear and comprehensive review, based on the best modern scholarship. It may be commended for use in the older classes of young people, from among whom future teachers are to come.

The art of making things real is the theme of *Living Teachers*, by Margaret Slattery (F. M. Barton Co. 35 cents). The teacher must be alive and alert, in sympathy with the pupils and interested in the subject taught. Miss Slattery speaks out of fruitful experience, and this bright little book is full of encouragement, good advice and inspiration. It is itself an illustration of the method advocated, an object lesson in the fine art of teaching.

A number of interesting pamphlets on Sunday school work have been received from the Westminster Press (Philadelphia). Two deal with teacher training classes, four contain suggestions for supplemental grade lessons on Heroes of the Church, Heroes of the Reformation, Spread of the Gospel, etc. There are also Promotion Exercises for the beginners and primary grades.

Canadian History

Two works have recently appeared which Canadians and friends of Canada will enjoy. One is *The Making of Canada*, by A. E. Bradley (Dutton. $3.00), a history of the fifty years following the conquest of the French and a sequel to "The Fight with France for North America." It gives a clear and interesting account of the period which it covers, entering more into detail than is possible in general histories of Canada. Canadian and American affairs were closely interwoven during those years, and the student of United States history will appreciate descriptions of the American Revolution, the attack on Quebec and the War of 1812, as seen and described from the English point of view.

The other work, dealing with current conditions, is *Essays in Politics*, by Andrew MacPhail (Longmans). The author has the gifts of ease and simplicity in style; it is as if he were thinking aloud. The point of view is that of a loyal son of Britain who believes that England's unwritten constitution is best suited to Canadian needs, and who even breathes the longing for the instituting of a landed gentry. British complacent self-satisfaction becomes at times a somewhat shrill criticism of our American ways; but for the most part the topics are of local interest, such as imperial trade and naval relations, Canadian tariff and patent laws and the relations of the Conservative and Liberal parties.

Recent Fiction

An unusual field of fiction is entered in *The Master of Life*, by W. D. Lighthall (McClurg. $1.50). The hero is Hiawatha, and the story is based on Iroquois legends of his struggles and adventures in bringing about the famous League of the Five Nations, an important event in connection with Revolutionary history. There are no white men in the story, and it sets forth beautifully the chivalrous, mystical and reverent side of Indian nature.

A tale of the Franco-Prussian War in the year 1871 is *The Men of the Mountain*, by S. R. Crockett (Harper's. $1.50). The scene of action is on the boundary between Switzerland and France, where a guerrilla warfare was carried on by the wild men in the hills. The hero of the story is Pastor David Alix, who has a dozen French Protestant villages in his care and is beloved of every one. A close second is Military Chaplain Hermann Falk. The story is not up to the level of the author's earlier work. It was written on the scene of action, and much of it is based on fact.

A treatise in the form of fiction is *The Shadow of The Cathedral*, by Vincent Blasco Ibanez (Dutton. $1.35). The Cathedral of Toledo, fallen from its ancient glory, is the background of a picture of the passing of the splendor of Spain. It becomes the home of a man once reared for the priesthood, but turned infidel and revolutionary. Persecuted and broken in health he has returned to die, and in his discourses explains the decadence of Spain under the curse of ecclesiasticism, as revealed in the history of the Cathedral. The book is full of historical information, but long drawn out and tedious.

Virginia "before the war" is presented in *Irene of the Mountains*, by George Cary Eggleston (Lothrop, Lee & Shepard. $1.50). It is the author's favorite ground, and he describes it in a way that convinces us of his accuracy no less than of his earnestness. This time he introduces the life of the illiterate but vigorous mountain whites, contrasting it effectively with that of the aristocratic lowlanders. Aunt Judy, the boss of the district, is a character worth knowing. It is a pity that the reader is not credited with either imagination or intelligence. Far too many and minute explanations are intruded at every turn.

Many efforts have been made to answer the question, What would Jesus do if he were here among us today? A remarkable one is the story called *The Son of Mary Bethel*, by Elsa Barker (Duffield. $1.50). Unfortunately the author also attempts to reproduce a great part of the gospel narrative under forms of modern life. Jesse, the central figure, is the reincarnation of Jesus. Event by event, the gospel story is duplicated, possibly with the intent of making the Scripture more real. The result is to make us sigh for the simplicity of the gospel narrative. On the whole the effect is unpleasant, with a suggestion of irreverence, though we are sure the spirit of the writer is not irreverent.

Books and Bookmen

Scribner's Magazine begins in October the publication of ex-President Roosevelt's account of his African travels. In the November number we are promised the excitement of a lion hunt.

Walt Kuhn has contrived to make the birds reflect the humors of our social life with clever picture and text in *A Little Bird Told Me*. These skits first appeared in the columns of *Life*, and they are put forth by its publishers. They bear collection well and offer good food for laughter.

The fifth of the Wagner music dramas to be translated into English verse by Oliver Huckel is *Die Walküre* (Crowell. 75 cents). There is a good introduction giving a general interpretation of the Niebelungen Ring. The translation which follows is complete, containing parts of the poem not used in the librettos, and it serves its purpose well by rendering the poem into intelligible and generally rhythmical English.

Those who know Clive Holland's admirably illustrated books of travel know that he is a master of the camera. In *How to Use a Camera* (Dutton. 50 cents) he shares experiences and gives practical advice in regard to most of the processes of photographic work. The English market is broader than our trust-ridden American market, and some of the good things here recommended are out of reach. The amateur who desires to accomplish more than a lazy dabbling in photography will find much help and encouragement in these clearly written pages.

Dr. William J. Dawson, whose home is now at 41 Summer Street, Taunton, Mass., has issued a circular announcing "Literary Course Lectures" which he is prepared to deliver in American cities this coming season. He offers three courses: The Makers of Modern Liberty, The English Novel, and The Makers of English Poetry. Each course embraces five lectures. Dr. Dawson seems to be producing a novel every year or two. The latest from his pen is to be issued by Revell & Co. early in October, with the striking title, "Masterman and Son."

A part of the church service too little understood by the ministry is thoroughly discussed in *Practical Church Music*, by Edmund S. Lorenz (Revell. $1.50). The organ, the choir, hymns; tunes, song services, funeral music, revival music, Sunday school music and other theoretical and practical topics are treated intelligently and instructively. Mr. Lorenz is more favorably inclined toward the Gospel Hymns type of hymns and tunes than are most writers on church music, but he exercises discrimination. Many of his suggestions are of exceeding importance, and the work as a whole is a mine of information which will be helpful to those who wish to improve the singing of choir and congregation, especially in the direction of reverence and worship.

The Prisoner of Christ

Sunday School Lesson for Oct. 10

By Rev. A. E. Dunning
(To be studied with open Bible)

II. The Man and the Plotters against Him

The first act of the drama of Paul the Prisoner ended with his announcement that he was a Roman citizen. Thenceforth, though a Jew, he was free from judgments which the Jewish court could pronounce against him, and, though a prisoner of the authorities of imperial Rome, no definite charge stood against him; and if he must be tried, he was entitled to all the advantages before a Roman court which any Roman could claim.

Professor Gilbert, in his "Bible Studies of Christianity and the Apostolic Age," says that Luke presents the apostle as "a man of marvelous self-possession, quickness of thought and power of adaptation; a man so generous that he could address his would-be murderers without an allusion to their attempt on his life, and so self-forgetful that his own peril did not seem to come into his mind when there was an opportunity to work for his Lord." This is the character you are to keep before your class. Consider, then:

1. *The man and his accusers.* Note that his Roman judges knew nothing whatever about him (Acts 21: 38), and cared nothing about the charge against him which was so important in the minds of the Jews, both those who believed in Jesus as the Christ and those who did not (chap. 23: 28, 29). They thought he was intentionally undermining the authority and the law of Moses, and that what he was teaching was destroying their life as a nation. This was their most precious inheritance. But what did Claudius Lysias care about that?

However, he must try to find out what had moved the Jews to set on Paul and try to kill him. So he summoned the whole body of the Sanhedrin and placed him before them (22: 30). Paul had once been a voting member of that council (22: 20; 26: 10). He must have recognized before him some of his former comrades. But they now repudiated him with bitter hatred. Was it strange that when he began to speak of his career during the twenty years since he had left them as wholly approved by his conscience before God, they should want to smite his words back into his mouth (23: 1, 2)? Or that Paul should hurl their invective back at them in that stinging retort (v. 3)? None of the many explanations of his apology to the high priest is satisfactory (v. 5). Perhaps as good as any is that of Prof. A. T. Robinson in his "Epochs in the Life of Paul": "It seems to me that the most natural view is that Paul was so angry that he was not at the moment considering that it was the high priest to whom he was speaking. His denunciation was a sudden explosion, not a deliberate reviling."

Though it is true that the direct charge against Paul was that he was belittling the law of Moses, which was the foundation of Judaism, it was also true that he seemed to do this because the fundamental doctrine of his preaching was the resurrection of Jesus Christ. Therefore he seems to me to be justified in turning the two parties of his accusers against each other by proclaiming his belief in the resurrection and the fact that he was a Pharisee (vs. 6-9). It was a skillful move which only one who had been a member of the council and knew it thoroughly would have been likely to make. If he had not made it, nothing would have been brought out which would have enlightened the Roman captain concerning Paul. As it was, the result shows how hopelessly his accusers were at odds over the doctrines which they charged that the prisoner had treated with contempt. Captain Lysias was convinced that nothing against Paul could be agreed on by the Jews who wanted to kill him (vs. 10, 28, 29).

2. *The source of the man's confidence* (v. 11). In the great crises of the ministry of the apostle he saw and recognized the guidance of the Heavenly Father. The Holy Spirit directed him to go forth as a missionary (Acts 13: 2-4). His Lord gave him his commission (13: 47). The Holy Spirit taught him and the early Christian Church how to interpret the gospel to the Gentiles (chap. 15: 28), restrained him from preaching in the Asian provinces and sent him to Europe (16: 6-10). Note the visions of the Lord which shaped and guided Paul's ministry (Acts 9: 3-16; 18: 9, 10; 23: 11; 27: 23, 24; 2 Tim. 4: 17, 18). Earnest Christian men in every age have testified in explanation of their acts, "The Lord said to me." Paul had an inward conviction which was to him a word of the Lord, that he was to bear witness to Christ in the world's capital (v. 11). That assurance sustained him and made him confident that he would escape from the plots of his enemies.

3. *The man and the conspirators.* This was by no means the first time that a plot against him had been made. At Thessalonica, Berea and other places he had eluded schemes to kill him. One of the most vicious plots was the one made by some Jews who had expected to sail with him on this very visit to Jerusalem (chap. 20: 3). Explain the cause of the one described in this lesson, how it was worked up by no less than forty men (vs. 12-14), approved by the Sanhedrin as fellow-conspirators (v. 15), discovered by his nephew and revealed to him (v. 16), made known to Captain Lysias (vs. 17-21), and frustrated by his foresight (vs. 22-24). Paul had left Cæsarea a few days before with a little company of fellow-disciples. He now returns to it with an escort out of Jerusalem of infantry and cavalry strong enough to repel any attack and on guard against any surprise. Emphasize in your teaching the intended protection and guidance of "the God whose I am and whom I serve," to quote Paul's words. But don't minimize the alertness of the young man who discovered the plot, the resourcefulness of Paul or the courage of Captain Lysias. The value of the story for us lies in the confidence it can inspire that when we are doing the will and work of God we are safe in his care against any schemes to defeat or injure us. If this were a story of miraculous intervention in behalf of Paul, it might interest us and stimulate our curiosity to study it. But you are teaching it because you believe that God is exercising just such care over you and every obedient servant of God as he exercised over Paul when forty men were under oath to kill him.

4. *The man and his protectors.* Paul, in escaping from his fellow-Jews, came into the hands of men who had no prejudice against him and no charge to press against him. Their attitude is described by the Captain's letter (vs. 26-30). Legally a prisoner, Paul was free under guard, without fear of those who kept him or danger from those who sought his life. Already in facing officers of the Roman government he had begun to realize the fulfillment of the promise, "so must thou also bear witness at Rome."

Look back over the lesson now, at Paul the man in contrast with his accusers, with the plotters to kill him and with his Roman guards. Show how he stands in a different sphere from any of them, leaning for his sure support on the Lord whom he served and who had revealed himself to his bond servant (Rom. 1: 1).

International Sunday School Lesson for Oct. 10. Paul a Prisoner—The Plot. Acts 22: 30—23: 35.

The Pastor's Body Guard

C. E. Topic for Oct. 10-16

By Rev. H. A. Bridgman

How can we help our pastor? Ex. 17: 8-13.

The ideal. Not to imitate slavishly the deacons and the trustees should be the ambition of young Christians, but to find their own way of helping the pastor, a way suited to their powers. I like to think of the young people of the parish as a kind of bodyguard of picked, efficient youth. He should be able to depend on them for prompt and cheerful service, whether it be ushering or distributing calendars or work of distinctly spiritual character. A certain pastor has a bicycle brigade. When he wants to send a special announcement to all the members of his parish he can quickly mobilize a score or more of boys and girls on their wheels, and in a short time the message is taken to every family related to the church.

The helpful spirit. Back of the question, "How?" is the question, "Do I want to help?" First of all we must cultivate the willing spirit, so that instead of holding back and making excuses when approached, we shall speak up: "Here am I. Send me. Use me." The presumption is that if the pastor wants anything of us he thinks us capable of rendering that particular service. We should trust his judgment. He won't be likely to ask anything unreasonable or beyond our power to do. O that the spirit of helpfulness pervaded the young people of our churches, so that they would be looking for Christian tasks and glad when they are assigned to them!

The essence of helpfulness. A helper is not a commander. He or she falls in with the plans of the one to be helped. This means yielding a point now and then, a disposition to do team work rather than to rush

ahead zealously without regard to any plan or campaign. On the pastor's part, too, there will be consideration, since he must be patient with crude work, provided it represents a sincere desire to help. There is no better school for character than that furnished by the relation of leader and helper. It develops mutual forbearance, and each learns something from the other. Sometimes a pastor, like a parent, might prefer to do all the work himself, but it is better to let the helper, the child, try to help, for in time he will acquire the art.

Specific ways. If you really want to help your pastor, ask him what he wants to have done. Go to him in private. Get him also to tell in this very meeting what he wants done during these next few critical weeks. Conditions in each locality will determine largely his suggestions, but every pastor, I believe, would echo these four suggestions:

1. Attend regularly and punctually the services of the church.
2. Pray at least once a week for your pastor.
3. Say as little as possible to others of his shortcomings, and commend him to others when he deserves commendation.
4. Make your life so true and unselfish that he will be proud to speak of you as "one of my young people."

Autumnal Harvestings

Personal Gains from the Vanished Summer

From the wealth of material that came to hand in response to our prize offer for the best contribution on What I Have Learned from Others This Past Summer, we have selected four more articles for publication. Six were printed in last week's issue.

An Imaginary Tour

We were walking home from church, my neighbor and I.

"We had a fine sermon," commented she.

I assented, adding gloomily: "Why does the 'supply' always pray so fervently for the pastor? He's away on his vacation and doesn't need praying for. It's we poor 'cribbed, cabined and confined' ones who have to stay at home all summer who need it. I came across this in an old *Congregationalist* the other day, and it touched a responsive chord:

"'I seek no ingle-nook nor book 'neath spreading tree.
A seat in a swiftly moving train is the sweetest rest for me.'"

"I understand," said my neighbor, sympathetically.

Suddenly I remembered that she had planned to spend the summer traveling in England with her two most intimate friends, but that she had been compelled by stress of circumstances to give up her plans and remain quietly at home, while her friends went on without her.

"I forgot," I murmured. "You've had a hard summer, too."

"Not hard—happy," she answered serenely. "When I found it would be impossible for me to go with my friends in the flesh, I determined to follow them in my readings. Mitchell's 'English Lands, Letters and Kings' made a good foundation. I read that on the steamer going over," with a whimsical smile. "My friends have been very kind about sending me postals and guide-books and long, delightfully interesting letters, so that I have been able to follow them very closely. Their first wanderings were in Devonshire and Cornwall, so Baring-Gould's books and Arthur Norway's delightful 'Highways and Byways in Devonshire and Cornwall' were my close companions for a while. Mrs. Dodd's 'Cathedral Days' helped me to study the cathedrals of Southern England while my friends were visiting them. I devoured William Winter's 'Shakespeare's England' while they were in Warwick and Stratford, and E. V. Lucas's 'A Wanderer in London' was at my elbow during their stay there.

"I won't bore you with a list of all the books I've read, but of course I could not leave Devonshire without re-reading 'Westward, Ho' and 'Lorna Doone.' And the trip to the King Arthur country suggested the delightful task of comparing Malory's 'Arthur' and Tennyson's 'Idyls.' The postals I've received have a book to themselves, and I've made an English Note-book of my own. I'm an inveterate 'scrapper' and have boxes full of pictures and articles gleaned from magazines and papers, and in looking over my store I found enough English pictures to fill a small Ward's Album. The lovely picture of Clovelly on the cover of a recent *Congregationalist* was a most welcome addition. I found several magazine articles, one on Hampton Court, one on the Arthur country, one on Clovelly. I made folders for these of flexible gray paper. A little later I shall send them to the hospital to Miss Willard. She is so crippled with rheumatism that she can't hold a book, but she can manage these little booklets. I've learned stenciling, too," she added, as she turned in at her gate. "Come over, and I'll teach you the art."

"Indeed I will," I replied. "You've already taught me three things: how to face a disappointment, how a stay-at-home may yet travel abroad and, best of all, that 'the blessedness of life depends more upon its interests than its comforts.'"

Manchester, Ct. EDITH ARNOLD.

Triumphant over Obstacles

Soon after my summer vacation began I spent a few days in a humble family in a little New England hill-town village.

One member of this family was a young man afflicted from his birth with an incurable complaint or deficiency in his physical structure, which prevented his living away from home or mingling in the society and recreations of others of his age. His trouble made him practically a cripple, so that he was bent like an old man.

He had a bright mind, was ambitious and had prepared himself by home study to take successfully a Civil Service examination which gave him a government position in the village, bringing a small salary.

To this work he went every morning at 6 A. M., walking slowly and painfully, his day's work closing at 9 P. M. He was the soul of faithfulness in his work and in all he did.

He was a Christian. Every Sunday found him in church and Sunday school.

Never did I see on his face a look of impatience or hear a fretful or discouraged word from him. With no reasonable prospect of a home or family of his own, he cheerfully accepted the apparently hard lot appointed him, never obtruding himself or his trouble on others, but always ready to help any one he could.

Soon after this I spent a short time in another little country home where one woman alone had the care and labor of all the household duties, and she the stepmother to an adult son who was a constant trial and cross.

Incapable of supporting himself, unpleasant and unhappy in disposition, yet whose condition was not such as to admit him to any asylum, he was a lifelong and ever-present burden in the home. Yet this woman was cheerful in look and tone, patient, courageous and dignified in bearing, hospitable to guests, her house a pattern of tidiness and comfort, the food excellent, all the appointments of the table inviting. She made a pleasant home, and was herself the heart of it.

From these two lives in humble homes and from others I have learned during this vacation that true happiness, usefulness and character are independent of circumstances; that however hard the trial, one can always straighten up one's self and speak and act cheerfully, and faithfully do the duty nearest; and that the very hardness of the trial makes the opportunity for growth in character the greater, and that true character is the only salvation for any one. H.

Put the Emphasis on the Bright Side

1. The power of cheerfulness to create an environment.
2. The grace of doing without.
3. Sympathy should not overrule prudence.
4. Wise provision for the future conduces to tranquillity.

It would seem as if one who had lived to middle life should have learned these bits of wisdom years ago. But they have been recognized only as in the glimmering of an early dawn; now they have been brought into the full glare of a noonday sun. Heretofore they have been abstractions tacitly accepted; now they have become concrete in the persons of two women of whom I have seen much during the summer.

One, a delicate little lady, drifted into the business office of a friend of earlier days when she was no longer a girl. From a hospitable Southern home and a large circle of friends to the four walls of a business office in a New York sky-scraper is a wide sweep. But there was the need behind her, and she brought into the new life buoyancy and determination. The office is her drawing-room, and the bright-eyed little lady, with a halo of silver, not gold, about her face, has a bright smile and friendly word for every caller. She takes a personal interest in every detail of the business intrusted to her, and whether she is writing letters, wrapping packages for the express, dusting and regulating, or talking over the work with her employer or callers, she is always cheerful, pretty in her dainty and becoming gowns, and every inch a lady. Her salary is small; out of it has to come her board, and many things which others deem essential she has to go without. But, possessing taste and skill with the needle, she is always well dressed. She says "the way to be happy is

Continued on page 455

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

A Symposium upon the Brotherhood

The Presbyterian Brotherhood immediately, and the Brotherhood of St. Andrew more remotely, could, and doubtless did, suggest the idea of a Congregational Brotherhood; but they could not vitalize the idea. Vital things have the living germ within themselves and grow from within outward, each after its kind. Is the Congregational Brotherhood an organism growing from the living germ within, or is it an artificial organization into which its promoters are trying to breathe the breath of life by mechanical methods?

When in a symposium upon the Brotherhood, at the meeting of the Ministerial Union, Sept. 20, Rev. M. M. Martin of Austin raised this question, he voiced the anxious inquiry of many in our fellowship. There is a widespread feeling that in all forms of church activity mechanical methods have been overworked. An era of mass meetings has taught us that unless an idea compels the convention, the convention cannot propel the idea.

Sec. Frank Dyer opened the symposium with an address maintaining this central thesis: *The idea compels the organization.* The subsequent discussion, in which twelve speakers participated—five of them laymen—sustained his thesis. Our Brotherhood is not a borrowed form of church machinery, modified slightly to suit an altered environment and denominationally labeled. It is an organism, developing after its kind from the seed of life within itself.

Not Primarily Evangelistic

There was no spoken word of dissent to Mr. C. C. Countryman's emphatic statement, "The Congregational Brotherhood cannot primarily be an evangelistic agency." To the germinal idea which created the Brotherhood of St. Andrew and animates the Presbyterian Brotherhood, our present denominational consciousness does not respond, much as some of us have desired to see it otherwise. It was noticeable that Secretary Dyer in setting forth the ideals of the Brotherhood under eight heads omitted evangelism, except as it is included in the normal activities of the church.

Mr. Marquis Eaton left his law office to say that we needed the Brotherhood to enable the men of our churches to know one another in their deeper life, and to enable the laymen to voice their inspirations; Judge Carter left the courtroom to say that the crying need of the churches was to set men to work and distribute the privilege; Mr. S. E. Knecht left his bank to speak of co-operative service in promoting civic righteousness as an ideal which justifies all the energy which can be devoted to inter-church organization; and Mr. C. C. Countryman suggested a vision born of an appreciation of the church's mission in the present social crisis in the sentence, "The Congregational Brotherhood is for the sake of brotherhood—this is the all-inclusive ideal!" but nothing was said in evangelistic phrase of soul winning, and the idea of organizing primarily to get men to attend public worship received more of condemnation than approval.

The things said and left unsaid seemed to show that the birth of the Congregational Brotherhood was delayed until the social conception of Christianity had come to the ascendant in Congregationalism; and while the older brotherhoods may be modified to express the new social consciousness, the social passion is the birthright of the new union for service among men of the Pilgrim fellowship.

A Rebuke to the Preachers

But a dominant passion for practical social service unrestrained tends to exalt the serving of tables above "the ministry of the Word and prayer." A seeming appraisal of the value of the giving of material aid (after the manner of the lodge) above a ministry of spiritual help was sharply rebuked by Hon. T. C. MacMillan. He maintained that the differentiation in office which had given over the material relief of poverty to civic agencies and mutual benefit societies was best for the highest efficiency of the church. "What the men in our churches want," he said, "is not more machinery, but more preaching of the gospel; and the minister who thinks that any agency for the uplift of humanity is more effective than preaching lacks worthy confidence in his profession."

The symposium would have been incomplete without the message that the revelation of the meaning of Christ and his cross in this time of social crisis creates a new call to the preacher and increases the weight of the prophets' burden. The next thing in Brotherhood circles in Chicago is the annual meeting of the city union, with Gipsy Smith as the guest of honor. He will be warmly welcomed on Oct. 1 and cordially supported in the subsequent campaign, but even close to his coming it is not the extraordinary effort our men are thinking about, so much as getting to work through the regular agencies of the churches in social service and missionary endeavor.

The Training School for Women

If the builder of the spacious three-story house at 315 Ashland Boulevard had designed it for transformation, after twenty years of use as a private residence, into a home for the Chicago Training School for Women, he could hardly have provided better. Its imposing front of Lake Superior sandstone, with dignified side tower, befits an institution of high grade, and its interior plan is almost perfect. A hospitable reception hall, with central fireplace, leads on the right into a parlor and library and in the rear into a dining-room and administration office. Behind the dining-room is a well-appointed kitchen, with connecting pantries. On the second floor the chambers are large and attractive. The floor space of a ballroom and nursery in the upper story can easily be converted into several single rooms which, with the existing chambers, will easily house



New Home of the Training School for Women

a dozen occupants on that single floor. The heating and ventilation are particularly well provided for, the ventilation system including seven fireplaces. The barn contains, in the second story, a fine suite of rooms, easy to connect by covered bridge with the house, and the first floor affords ideal conditions for conversion into a gymnasium.

The increasing preference of wealth and fashion for the north side has enabled the Board to secure, by Dr. Pearsons's gift of $25,000, buildings which it would cost perhaps four times that amount to construct today and in a location ideal for its new use. From its tower windows the house commands a fine view of the wide elm-lined Boulevard leading to Union Park, the Seminary buildings and the most beautiful church of our order in the city. To the north it is only three or four minutes' walk to the classrooms in the Seminary.

Miss Fensham, the dean of the school, reports applications which indicate an initial enrollment of about fifteen. A year in advance of a first supply, several inquiries for trained pastors' assistants have come to her office. Dr. Pearsons's gift is sufficient to provide the house and put it in repair, but in furnishing he allows others to share. From the Pitkins and Firmans of Oak Park have come china and silver, from the Eliots of Evanston, rugs and curtains; but the way is still open for others to contribute to the worthy furnishing of the great house. It will be a grateful relief to the management if those willing to lend a hand will act quickly.

Welcome and Farewell

The deliberation of the committees of the South and Rogers Park Churches in filling their pastorates has been justified by their success in adding to our ministerial fellowship such men as Rev. H. E. Peabody of Hartford and Dr. J. R. Nichols of Marietta. In both cases the choice of the church is enthusiastically approved, and a warm welcome awaits these pastors-elect in two of our more important fields. Before the council meets which is to dismiss Dr. E. W. Bishop of Second Church, Oak Park, to the pastorate of the First Church in Grand Rapids, Mich., it is quite probable that his successor will be chosen. It is earnestly hoped that the recent visit of a well-known pastor of the Interior to Chicago this week means that there will be only a brief interim between the pastorate of Dr. Bishop and his successor.

The Challenge of Opportunity

A visit to such a field as that about the Steel and Iron Mills in East Chicago is an admirable object lesson as to the possibilities of an inclusive democracy in church fellowship.

Into our East Chicago church people have come from almost every quarter of the globe except New England. In first introductions, names that point back to Sweden are most in evidence. In conversation, one catches a reminder of Wales and Scotland and England and Germany, and something from our own South; but if the Yankee is there at all, his speech does not betray him.

Here is a congregation with an unusual proportion of men, young and old, most of them wage-earners in some capacity, in the mills. Many of them are so loyal to their labor unions that a minister not sound on this fundamental would have to face a modern heresy charge at once. These late-come Americans are strikingly intent when the Bible lesson is read; they relish verbal comment and like to know how the context is to fit the text. In listening to preaching they exercise an intentness which recalls the days of the fathers in New England. When the sermon is over they retain the Englishman's habit of answering back. In a Congregational church of the older stock it is not an easy thing to hold the men to talk over the sermon in conference. In spite of the preacher's invitations, the men are prone to slip away. But with these men of old-world habits it is the preacher who has to slip away—unless he is prepared to give account for unguarded statements.

The open door policy of Congregationalism seems the right American idea to these late comers who have been unified by the public schools, and they have a love for democracy which recalls the earlier days of New England and its town meetings. The labor unions are so drilling the wage-earners in the practice of democracy that even the Roman Catholic laity who have no quarrel with church dogma are restive under clerical domination. In one of the Roman

Continued on page 449

The Tennis Champion Says

MAY SUTTON

Tells American Girls How To Be Healthy And Graceful.

SAN FRANCISCO, CAL.

Don't drink coffee.

Don't drink tea.

Don't exercise too much.

These three don'ts constitute the advice of Miss May Sutton, champion woman tennis player of the world, to girls who would go in seriously and systematically for athletics.

Eat what you want.

Take long walks.

Get all the fresh air you can.

These are the three rules Miss Sutton lays down for girls who desire merely to be strong and healthy.

The little champion recently appeared on courts in San Francisco in a series of exhibition matches. It had been reported that she was not in the best of health, but she gave no indication of having "gone back," playing her strong game that made her world's champion, with her same old dash and accuracy.

At the close of the series Miss Sutton was asked to tell what system of training she had found most effective and what, in her opinion, is the best form of exercise and diet for the average American girl. In part she said:

"While I advocate hearty eating, I cannot say too much against the use of tea or coffee. They are nerve destroyers and no one can be healthy who persists in their use.

"Too much exercise is as bad as too little. Walking is the best exercise there is. Early each morning, after drinking a glass of hot water, dressed in loose clothing, I walk for nearly an hour.

"Athletics should receive some attention from every girl. If her time precludes the playing of tennis or golf, she should take long walks in the open air, both before the morning and evening meal, throwing the head and shoulders back and taking long, deep draughts of that which money cannot buy but is in reach of the poor as well as the rich—pure air.

"Pure air and a moderate amount of exercise I cannot too strongly impress upon girls as being the only secret of health and grace. Medicine for that out-of-sorts feeling may cause girls to imagine they feel all right, but what they really need is more fresh air and not quite so much sitting around the house in tight-fitting clothes as a great many of them do."

Miss Sutton is declared by physicians to be a perfect athlete. Tennis experts declare that every movement is "a picture."—*Lexington (Ky.) Leader.*

"Don't Drink Coffee

"Don't Drink Tea

"Don't Exercise Too Much"

Very easy when you know how much more satisfactory

POSTUM

is, as a morning cup.

A hot, steaming cup of Postum is as invigorating and bracing as coffee. But instead of *caffeine*-wrecked nerves, headaches and heart troubles that overtake the coffee drinker, Postum furnishes a liquid food which strengthens head and body.

A ten days' trial of well-made Postum (boiled 15 minutes) convinces.

"There's a Reason"

WONDERED WHY

Found the Answer was "Coffee."

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—*caffeine*—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down, and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After a while I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve, and today I am well and strong, weigh 148 pounds. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

Read "The Road to Wellville," in packages.

Postum Cereal Co., Ltd., Battle Creek, Mich., U. S. A.

Chicago

Continued from page 448

Catholic Polish Churches of East Chicago, the men of the congregation managed their church building enterprise in such democratic fashion that the bishop excommunicated them. They accepted the sentence, retained their property and continue to maintain services with a priest of their choosing as an independent congregation, using the Roman Catholic ritual as before. This is one of a number of congregations in this vicinity who have broken with Rome on governmental grounds without accepting the doctrinal premises of Protestantism.

Caring for the Strangers

The opening of the business and scholastic year is bringing thousands of new-comers to the city. To meet the incoming strangers with church welcome, the young people of Wellington Avenue Church have sent to a large number of country pastors inquiries concerning those in their acquaintance who are coming to Chicago, and their time of arrival. Where definite replies are received, it is purposed to meet the new comers at the railway station and give them friendly help in finding a first home. This endeavor of a local church to welcome the stranger suggests a co-operative movement of great possibilities for good. The transformation to its new use of the building reserved as the Parish House for the church to be built on Wellington Avenue is indicated by the sign put in place this week: *If you are in need of a Friend, Stop Here.*

It is Dr. Aldrich's plan to so divide office hours with Mrs. L. L. Merrill, the assistant, that the caller will always find a friend in waiting within. The whole Lakeside neighborhood has come to know and to trust Mrs. Merrill, and her labor of love, in co-operation with the personal and pastoral influence of Dr. E. F. Williams, has given Evanston Avenue Church a strong hold upon the affections of the neighborhood. With Dr. Aldrich's influence upon the people further south, the two churches, whose union will be consummated when the central church home is completed, have already a great asset in the goodwill of a community which affords one of the most promising undeveloped fields for a ministering church in inner circle of our city parishes.

J. H. C.

Boston

Progress of the Missionary Exposition

Once more, as many times in the last century, the stately old edifice on Park Street corner was called upon, Sept. 22, to be host to a new and important project. In its vestry gathered around the supper tables a splendidly representative gathering of Boston's Christian forces to discuss the great missionary exposition planned for Boston in the spring of 1911. Dr. Dillon Bronson of the Methodists presided, and representatives of the fellowship made brief speeches; Dr. F. G. Haggard, chairman of the executive committee, reviewed the steps since May, 1908; Col. E. H. Haskell brought enthusiastic testimony from the London expositions; R. H. Gardner, president of the Brotherhood of St. Andrew, Dr. C. H. Patton, Rev. R. B. Guild, both chairmen of important committees, and others added words of hearty indorsement. Then Mr. S. Earl Taylor, long experienced as a Methodist secretary and described as the "only man for the place" of general secretary, told in an attractively personal way why he had accepted the position. He felt that such a thing was needed to stir the general public to missionary zeal, that it made use of the most effective appeal to this end, and that it would be incidentally a good way to promote mission interests in the churches.

When the guests adjourned to the auditorium above, they found a large audience gathered to hear Mr. Taylor's more detailed report of his trip to the London exposition and to see his stereopticon slides. A name has at last been secured for the exposition, "The World in Boston," and plans are being energetically pushed. The assistance of two able men has been secured: Dr. J. H. Sailer for the training of the 8,000 stewards during October, and LaMont A. Warner, professor of design in Columbia, who has already submitted tentative drawings regarding the floor plans of the exposition. Guests were present from Worcester, Fitchburg, Providence and other cities, and all were equally enthusiastic over the project. If the guarantee fund is secured, Boston is assured of an unusual feature in the exposition line, and one which will have far-reaching influence.

Evangelical Alliance's "Big Monday"

Friends and supporters of the Boston Evangelical Alliance gathered in no small numbers in Tremont Temple to celebrate Sept. 27 as "Big Monday." The exercises were inspired by the successful summer tent and open-air campaign pursued the past season under the auspices of this body. Twenty-eight centers, eight being equipped with the tents, were occupied, and the workers estimate that 150,000 people heard the gospel. The staff has included eight evangelists and twenty laymen besides the soloists and other musicians. So economically has the work been pursued that only about $5,000 have been expended, of which $3,000 came from the fund granted the Alliance for such purposes after the Chapman campaign. The program of the jubilee meeting included varied features. Some of the campaign soloists participated; especially interesting were little eleven-year old Irene Golden, whose rendering of "Mother's Prayer" brought her enthusiastic appreciation, and a quartet of working men whose noon hour was thus spent. The Salvation Army's band proved equally good as a male chorus. Supt. Lawrence Greenwood, in charge of the service, gave an instructive illustrated talk on the summer's work, and our pastor at Holliston, Rev. C. E. Harrington, testified briefly to the value of the meetings there. Next year it is hoped to increase largely the scope and effectiveness of the campaign, for the effort, coming at the low-ebb in church activities, has its own opportunity.

Memorial for Mr. Colby

Despite the rainstorm of last Sunday afternoon nearly five hundred friends of the late John H. Colby gathered in Union Church at the service in his memory. The assembly itself was an unusual testimonial to the man's worth and capacity for friendship, and four brief addresses added fitting eulogy upon the valued service of this consecrated layman. Rev. A. A. Stockdale expressed the loss which Union Church had suffered in the death of a leading supporter, but even more the personal sense of bereavement that had come to him personally. He read a tribute from Prof. H. D. Foster of Dartmouth, a classmate and friend of Mr. Colby's for nearly thirty years. In the place of Mayor Hibbard, absent through illness, President Fitch of Andover paid high honor to the dead layman's manliness and his entire freedom from cant. Dr. A. Z. Conrad, representing the Congregational Club which Mr. Colby had served nearly fifteen years as secretary, described fittingly his investment in public and religious life, and the lessons of its service. A splendid tribute was that brought by Judge Michael J. Murray, a Roman Catholic, who had studied law with Mr. Colby and had enjoyed his friendship for nearly a quarter of a century. Speaking of his citizenship and his career as a public servant, he declared that "he was unalterably opposed to wrong in any form." The Union Church choir sang several selections, particularly impressive being Crossing the Bar.

Not even these public utterances could tell the whole story of John H. Colby's Christian service. A characteristic incident comes to hand in a letter written the after-

Continued on page 450

Quaker Oats popularity. Why?

Here are a few instances that indicate why Quaker Oats is and deserves to be the most popular food.

Sometime ago a mother with a puny little baby that couldn't retain food long enough for assimilation, made a thin porridge of Quaker Oats, cooked it thoroughly, strained it and fed the baby. Every baby in reach or that mother's voice or pen is eating Quaker Oats porridge because of the health and strength it brought to her baby.

It has been observed that school children who eat a hearty breakfast of Quaker Oats are never among those who show signs of great fatigue in their work in the class room.

The experiments with athletes in one of our great universities in 1908 proved absolutely that such food as Quaker Oats gives strrength and endurance far beyond that secured by the eaters of meat.

It costs about ten cents a week to supply three persons with Quaker Oats breakfasts every day.

The Quaker Oats Company

CHICAGO

Boston

Continued from page 449

noon before his death to Rev. D. W. Waldron, secretary of the City Missionary Society, in which Mr. Colby was a director and long an intimate friend. The missive concerned a man whose misfortune had been communicated to Mr. Colby, and expressed his desire in customary generous fashion to render any possible aid.

Other Services for the Dead

Last Sunday afternoon, in Old South Church, the National Lancers, Capt. John S. Barrows in command, held their annual memorial service for the year's dead. The storm somewhat interfered with the plan of exercises and the usual march with the band was necessarily omitted. A considerable audience assembled, however, to hear Rev. W. H. Ryder of Gloucester deliver the eulogy in memory of six or eight comrades, "mustered out" after between twenty-five and forty years' service. Rev. C. F. Carter of Lexington was the chaplain of the occasion. Among the musical features, a cornet solo from Stabat Mater by Mr. E. S. Williams and the selections of the Beethoven Male Quartet added to the impressiveness of the service.

In Second Church, Dorchester, Dr. Arthur Little officiated at the funeral services of the world's smallest man, Major Rodnia Nutt. A number of prominent Masons, of which order Major Nutt had been a member, were present.

Dr. Pettee to the Ministers

A large and interested group at the Ministers' Meeting, last Monday morning, heard Rev. J. H. Pettee, D. D., the veteran American Board missionary in Japan, now on furlough, speak instructively on the relations of Japan and America, dealing with the far eastern problem from the standpoint of Japan. Following somewhat his recent article in *The Congregationalist*, Dr. Pettee added an even more personal plea to the ministers to realize the great need for missionary effort, particularly as the opportunity lies upon Congregationalists, throughout Japan today.

The committee appointed to take appropriate action on the deaths of Rev. E. H. Rudd and Dr. H. J. Patrick, members of the body, reported with fitting words on their service and character.

Not Quite Up to Date

A letter came into the office this week directed to the Massachusetts Sunday School Society, 13 Cornhill, Boston. Inasmuch as the Massachusetts Sunday School Society moved into its new building at 5 Somerset Street just thirty-six years ago, it would seem as if some one was a little behind the times.

New York

Dr. Baylis Leaves the Ministry

Rev. Charles T. Baylis, who left the Bushwick Avenue Church, Brooklyn, three years ago, to found the Church of the Open Door in the same neighborhood, has resigned and will try business in Wall Street. Dr. Baylis owns or leases the property on which his little church is built, and for several weeks the pulpit has been used by Dr. M. C. Peters, another free lance, noted for his strenuous defence of the Jew, and for a lecture elaborately explaining why he became a Baptist, after leaving the Dutch Reformed body. Dr. Peters, at present a Presbyterian, will rent the Church of the Open Door from Dr. Baylis, and maintain services also at the new and handsome Masonic Temple near Clinton Avenue Church. Another minister for the Church of the Open Door is being looked for. Several founders of the movement have gone back to Bushwick Avenue Church, where harmony and progress prevails, under Dr. J. L. Clark.

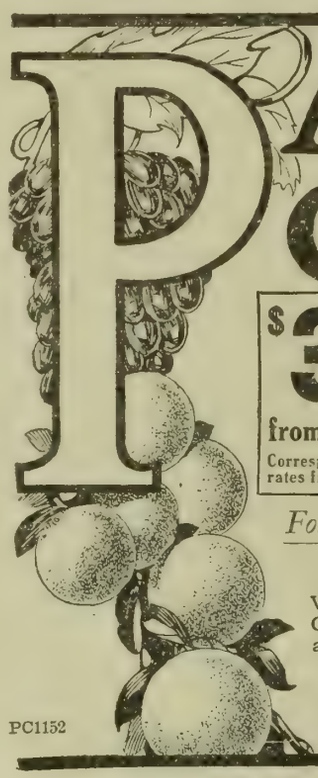
For a few years Dr. Baylis conducted a large tent every summer under the auspices of a general evangelistic committee, and then under his own control. It is reported that Dr. Peters hopes to rebuild the Church of the Open Door as a handsome edifice for the independent movement of which he is the sole prophet. The number of such movements is surprising even for so big a place as Brooklyn. Dr. Baylis is now a member of Plymouth Church. He was born in England, came to Brooklyn from Chicago, and is an eloquent speaker.

New Christian Summer Resort

New York now has at its doors a new resort similar in aim to Ocean Grove, Winona, and Sagamore Beach. It is known as the Stony Brook Association, and is located on Long Island, overlooking the Sound, with a splendid beach, park and other recreation facilities, an hour's run from the city. Rev. Dr. J. F. Carson heads the enterprise and is also president of what will be known at Stony Brook as the Long Island Assembly. Associated with him in the various conferences have been such leaders as Rev. Dr. W. H. Roberts of Philadelphia, Drs. Farrar, Campbell, Wells and Wylie of New York, Prof. J. W. Jenks of Cornell and Dr. G. F. Pentecost of Northfield. The board of managers, including Drs. Cadman, Aked, Goodell and Henderson, is thoroughly evangelistic and catholic, with five or six of the strongest denominations represented.

Ground was dedicated last month for a fine

Continued on page 451



PACIFIC COAST

$33 from Chicago

Correspondingly low rates from all points

Pullman tourist sleeping cars on electric-lighted fast trains. Only $7.00 double berth Chicago to San Francisco, Los Angeles and Portland.

S. A. Hutchison, Manager Tour Dep't, 212 Clark St., Chicago, Ill.

Four Fast Transcontinental Trains Daily

Write for booklets on California, Oregon and Washington with maps and full information.

W. B. Kniskern
Pass'r Traffic Mgr., C. & N. W. Ry.
Chicago, Ill.

PC1152

THE NORTH WESTERN LINE
UNION PACIFIC
OVERLAND ROUTE

An Economical and Satisfactory Trip

GRAND TRUNK RAILWAY SYSTEM

Low Fares to the West

Continuing until October 14th, 1909, the Grand Trunk Railway System in connection with the Central Vermont and Boston & Maine Roads will sell tickets to the West and Northwest at greatly reduced fares from Boston and New England points.

The fare to San Francisco, Los Angeles, Portland, Ore., Vancouver or Seattle will be **$49.45.** Correspondingly low fares to other western points.

Comfortable Sleeping Car accommodations are offered at a nominal charge in "personally conducted" tourist sleepers, which leave Boston every Monday, Wednesday and Friday at 11.30 A. M. via this route and direct connections are made in Chicago with all through car lines.

It will be to the advantage of any one contemplating a trip to any point in the West to write or call on E. H. BOYNTON, New England Passenger Agent, 360 Washington Street, Boston, Mass., for full information.

New York

Continued from page 450

open auditorium, to be built next spring. It is planned to make the Assembly a center not only of religious work but of social and educational activities, especially such as will attract liberal and cultured people. New York has long needed such an organization for the summer. Ocean Grove, the nearest, besides being purely denominational, also suffers in its original purpose from the excessive development in Asbury Park of opposing features. By next summer, Stony Brook will be thoroughly under way and a colony of religious families established. Dr. Carson has earned confidence by his splendid work in Brooklyn, and promises to make Stony Brook an additional reservoir of power for the near-by metropolis.

Brooklyn Moravian Church

Rev. P. M. Greider, pastor of Brooklyn's only Moravian church, has been made a member of the Congregational Ministers' Meeting, many of whose members are interested in his work. The Moravian church is on Jay Street, near Brooklyn Bridge, and has had but the one location since it was founded in 1854. The Moravians began in Manhattan in 1736, more than 300 years after the organization in Moravia-Bohemia, and fourteen years after the reorganization under Count Zinzendorf. It is a pioneer in Christian education, missionary propaganda and church federation. The headquarters for North America are at Bethlehem, Pa., and for the world at Herrnhut in Saxony, where a synod meets every ten years, with delegates from all over the globe. Mr. Greider has been pastor in Brooklyn for six years, and was trained at the Bethlehem seminary. The church has about 300 members and a Sunday school of half that number. In proportion to its numbers, it is probably the largest contributor to the great foreign mission work of the Moravians. This spirit has enabled the church to remain self-supporting, though so far downtown. Mr. Greider stays in town every summer as a pastor to the general population.

The Gap in Real Federation

Seventy churches in Brooklyn Heights were approached three years ago with the plan to eliminate the waste of energy and pastoral methods. The Brooklyn Heights Church and Civic League was formed, a study of religious conditions having shown that Brooklyn Heights and Red Hook districts had failed even more than other sections to meet the foreigners' invasion. A house to house canvass was made at a cost of $1,800 and the seventy churches placed in possession of salient facts. Unchurched families were reached with special invitations to the nearest church of their preference. A second task, utilizing the information of the federated canvass for the improvement of social conditions, has not been successfully performed. This is where real federation, for churches as such, seems to break down.

The co-operative parish system requires that each church in the circle affected shall do its share in revisiting, retabulating and re-forming. In this district, as elsewhere, some churches made no use of the information at all; others made one effort and then ceased. Some have carried on the task of seeking to meet neighborhood responsibility, and each year visit the unchurched with fresh invitation and new method. It is proposed in this section to employ a man to stir up the responsible churches, relieving the overburdened pastors. Some laymen in each church must help in the needed work of mapping each parish, marking the saloons, picture shows, dance halls, etc., and combining strength to remove such as can be blotted out. It is suggested that in some heavily foreign districts, where single local churches could not sustain a settlement, that several combine to establish some practical solution of the problems involved.

Are You Well?

Have You a Good Figure?

You can surprise your husband and friends by giving 15 minutes a day, in your room, to special directions which I give you to strengthen vital organs and nerves, so you are relieved of chronic ailments. Your body can be rounded and you can have as good a figure, as gracefully carried, as any woman of your acquaintance.



A pupil who was thin writes me:

"I just can t tell you how happy I am! I wore low neck and short sleeves the other night and I was proud of my neck and arms! My busts are rounded out and I have gained 28 pounds; it has come just where I wanted it and I carry myself like another woman. My old dresses look stylish on me now. You remember I have not been constipated since my second lesson and I had taken something for years. I guess my stomach must be stronger too, for I sleep like a baby and my nerves are so rested. I feel as if I had missed so much enjoyment in life, for I never did have such good times before. I feel so well all the time."

I have built up thousands of women why not you? Write me, and if I cannot help your particular case I will tell you so.

I give each pupil the individual, confidential treatment which her case demands.

SUSANNA COCROFT
Dept. VV, 246 Michigan Ave., Chicago

Note: Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

Dr. Creegan's Promotion

Rev. Charles C. Creegan has accepted the presidency of Fargo College, and will begin his duties Oct. 16. This promotion of an efficient officer of the American Board removes from Brooklyn one who has endeared himself in an unusual manner to the churches of Greater New York, as well as those of the wide territory embraced in the Middle District. Dr. Creegan's services to the Board will doubtless be mentioned more adequately in other places than this column, but none can know so well his fund of brotherliness as the large number of ministers who have served in New York during the past twenty years. Especially from the younger men, and from those in discouraging fields, has gratitude been expressed for generous friendship and wise counsel.

Dr. Creegan has not only helped men to realize Congregational ideals, but has impressed his brethren with the sense of his spiritual grasp and a broad spirit of catholicity toward men and methods. His departure at such short notice will prevent more than an informal farewell, which will be tendered to him by the Brooklyn Brotherhood at the University Club, when Drs. Lyman, Hillis, Waters, Cadman, Boynton and others will speak. Brooklyn's loss will be Fargo's great gain, and a multitude of friends in the East will offer good wishes for the college and Dr. Creegan.

SYDNEY.

Our Colored Brethren

National Convention of Congregational Workers among the Colored People

This gathering of the workers in church and school among the colored people drew over 100 delegates in its third biennial session held with First Church of Birmingham, Ala., Rev. F. G. Ragland, pastor, Sept. 15-19. In point of numbers, enthusiasm and practical results it was the best meeting of the series. In their coming there was a feverish desire on the part of the delegates to get together, and in their going there was a passionate yearning to reach the people. The program was packed with good things. The addresses were short and pithy, and there was abundant opportunity for opening discussion.

After cordial words of welcome and response, the meeting got down to business, and heard a ringing address from Pres. Frank Sims, whose martial note was Forward. Sectional reports set forth tersely conditions among the churches and schools in respective sections. Some fifteen churches have already attained to self-support, and a large part of these within the life of this organization, born in Atlanta in 1903. The first general theme was The Generation of Spiritual Power within the Churches, and it was discussed from the points of view of music, teaching, preaching, young people's organizations and evangelism. The Expansion of Congregationalism among the Colored People was an important theme. It was shown that it could be done in the cities through the open church, of which the one in Atlanta was an example often referred to. Professor Pickens gave a characteristic address on Lincoln and the New Emancipation through Congregationalism.

The day given the schools proved most valuable, an unusually large number of teachers of both races being present. The

Continued on page 452

I Can Reduce Your Flesh

Would you like to reduce it by natural means and in a scientific, dignified manner?

I have reduced 25,000 women in the past seven years by a few simple directions followed in the privacy of their own rooms.

I can reduce you and at the same time strengthen stomach and heart and relieve you of such chronic ailments as *rheumatism*, *indigestion*, *constipation*, *weak nerves*, *torpid liver* and such difficulties as depend upon good circulation, strong nerves, strong muscles, good blood, correct breathing. You can be as good a figure as any woman of your acquaintance. Why not?



One pupil writes:

"Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I have reduced those hips and I feel so well I want to shout! I was rheumatic and constipated, my heart was weak and my head dull, my liver all clogged up and oh, dear, I am ashamed when I think how I used to look.

Send 10 cents for instructive booklet showing how to stand and walk correctly.

SUSANNA COCROFT
Dept. 59, 246 Michigan Ave., Chicago
Author of "Character as Expressed in the Body," Etc.

HUNTING FOR BIG GAME.—The Highlands of Ontario is an ideal spot for the sportsman during the open hunting season for big game. In the Temagami region moose are plentiful and may be killed during the period from Oct. 16 to Nov. 15. This territory is a forest preserve of vast expanse, and in addition to being the hunter's paradise, its waters abound with game fish of many species. The home of the red deer is located somewhat to the south of Temagami, particularly in the districts known as "Muskoka Lakes," "Lake of Bays," "Maganetawan River," "Lake Nipissing" and "Kawartha Lakes" territories.

Write to E. H. Boynton, N. E. P. A., 360 Washington Street, Boston, Mass., for a copy of "Haunts of Fish and Game," issued by the Grand Trunk Railway System, which fully describes the hunting territories reached by this line, giving game laws, maps and all information.

IT WILL SERVE THE INTEREST OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST*.

Our Colored Brethren

Continued from page 451

address by Dr. J. W. Cooper on the relation of the schools and the office was enlightening. Supt. H. P. Douglass presented a philosophical view of the work of the schools, and spoke of the system into which all the schools are to be brought. Pres. N. B. Young of Florida dwelt upon Congregational Ideals in Education, and Prof. Kelly Miller spoke of the relation of the work of the schools to Southern civilization, showing that the safety of the South lay in enlightenment. Rev. J. P. O'Brien spoke on Technical Training for Christian Service. It came out in the opening discussions that the colored people of the South must give more largely to the support of these schools, and also that it was desirable that more of them be employed in the work of instruction, especially in the higher institutions.

Returning to the work of the churches, a whole forenoon was devoted to forward movements. State missionaries, an official organ, a central theological seminary, brotherhood organizations and an evangelist among the churches were advocated. One of the most profitable sessions was that of the woman's department. Mrs. H. H. Proctor, the president, had prepared an excellent program, and many practical suggestions for the work of women in the churches were given. An effective address was that by Mrs. Dinah Pace of Covington, Ga., who told of the remarkable work she is doing for boys.

Sunday proved the great day of the feast. In the absence of Dean Moore, Dr. G. A. Gates was pressed into service for the convention sermon, and it was a discourse rich in practical suggestiveness. The National Beecher League met in the afternoon, and the young people's work of our churches received attention. A request was sent to the Y. P. S. C. E. for recognition of our churches and schools in the South by putting one of our number on its board of trustees.

At the closing session, Secretary Cooper spoke of the Apportionment Plan, Rev. H. H. Proctor voiced the Call for the Institutional Church, Rev. George Eaves brought greetings from the Southern white Congregationalists, and Orishatukeh Faduma told of New Phases of Native African Problems. With the installation of Pres. A. C. Garner, the meeting adjourned to gather two years hence in New Orleans, which sent a large and vigorous delegation to press its invitation.

The gathering was held in the environment created by Talladega College, and the majority of ministers in the convention were graduates of that institution. Her singers furnished music for the occasion, and their concert Saturday night was much enjoyed. The theological department of Talladega was voted the central theological seminary of the convention. Aid was voted the Armenian sufferers.

Atlanta, Ga. H. H. PROCTOR.

A Confident Word on the Church

The one hundred and seventy-fifth anniversary of the North Church of Cape Elizabeth, or South Portland, Me., Rev. J. A. Waterworth, pastor, was observed by varied services on Aug. 14, 15 and 16. This ancient church was organized as the Second Parish of Falmouth in 1733, and is therefore older than the State of Maine or the United States. Its house of worship has occupied the same spot during this long period, and as The Meeting House on the Hill has been a familiar landmark, overlooking the city of Portland and the sea. The anniversary services included a historical address by Fritz H. Jordan, Esq., of Portland, on Saturday afternoon, followed by a banquet and addresses in the evening. The anniversary sermon was preached Sunday morning by Rev. William W. Jordan, D. D., of Clinton, Mass., whose great-great-grandfather was second minister of the parish, and whose grandfathers were among its deacons. In the afternoon an address to young people and children was made by Rev. Henry W. Hulbert, D. D., of Portland, and in the evening a service of reminiscence was held, with remarks by former pastors and visiting clergymen. The observance was concluded on Monday evening with a concert and musical program of a high order. From Dr. Jordan's sermon we make these extracts:

The church of God has a future. Some are questioning its permanence today, asserting that its influence is waning. In every age of the church it has been claimed that its power was passing and religion was dying. Yet it has continued to live and grow. Looking only upon sections of the church's life, or single periods in its long history, minds influenced by pessimism or antagonism make mistaken judgments. There are chapters in the history of the church inexplicable to our finite wisdom. We admit that there are sections of society in America and Europe apparently more separated from the church today than in former days; that in some of its ancient fields of conquest it has lost influence. But it is equally true that the church throughout the world is larger and stronger than ever before, with abundant evidence of vitality and power; that human life was never so deeply permeated with religion as today; and that there have been many temporary eddies and back currents in the stream which has flowed down the ages and swelled as it flowed.

The permanence of the church rests upon many promises of God and upon the historic declaration of Christ that it is founded upon a rock from which the powers of darkness and evil shall never remove it. But it rests also in the nature and needs of man. So long as the human race exists, with its sins and sorrows, burdens and cares, hopes and fears, aspirations after God and holiness, so long as men lift their eyes toward the stars of eternal hope, so long will religion exist and the church continue to grow. It is of God, and will not pass away. Its divine origin and mission are attested by its history. One might as well stand at the mouth of the Mississippi, where it pours its flood into the Gulf, and say it never had a beginning, as to review the swelling flood of saving influence and good works which has poured down the centuries, and say that it did not come from God, from a risen and reigning Saviour.

We challenge human life to furnish anything else so impressive and inspiring as the fact that the church of Christ is today, from all the different nations of the world, bringing to the life of God men of every tribe and tongue and people, every color of skin and condition of life, every degree of intelligence and civilization, and is by the same spirit molding them into members of the same eternal kingdom, disciples and servants of the same Lord and Master.

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Protestant Woman for general housework in family of two ladies in country town. Modern conveniences. Good home for right person. Reference required. Address Box 78, South Sudbury, Mass.

For Sale, good homestead, Lowell Street, Peabody, Mass. Four acres good land, garden, orchard, pasture, fruit trees, grape vines. Good locality, good schools and churches, electric cars, short distance from center. Address A. C. K., 40, care *The Congregationalist*, Boston.

Congregational Minister Wanted in country village. Pulpit vacant next spring. Small summer resort on lake. Salary $700 and house. Living expenses small. Address P. M. V., 38, care *The Congregationalist*, Boston, Mass.

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Pastorate Wanted. Congregational minister now in care of a church desires pastorate in the West. Preferably Oregon, Washington, or Idaho. Six years' experience as pastor. Address Congregational Minister, Brule, Neb.

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Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Church Worker, with ten years' experience in various lines of Christian work, desires position as pastor's assistant. Willing to aid in all departments of church life. Compensation reasonable. References furnished. Address Church Worker, 10 Chatham Street, Worcester, Mass.

Wanted, an active middle-aged, experienced Congregational minister, with small, helpful musical family for First Congregational Church, Crownpoint, N. Y. Old town on D. & H. R. R., Lake Champlain. Church Chapel. Parsonage repaired, renovated. Salary $800. References required. Candidates entertained. Dea. Sam'l Buck, Church Clerk.

Wanted, for Pulpit Supply, a Congregational clergyman who preaches well and briefly, and who desires to spend a part of the winter in Florida. Entertainment will be provided at a good hotel during January, February and March. He will be expected to preach only at the Sunday morning service. References required. Address Florida Supply, 40, care *The Congregationalist*, Boston, Mass.

The President to the Country

Nuggets from Current Speeches

EVERY-DAY CHIVALRY

A man's life in his family, with his wife, with his children, with his mother, with his neighbors, is not made up of grandstand plays and all that sort of thing. It is made up by a series of little acts, and those little acts and those little self-restraints are what go to make up the man's character. And so I say that our friends of the Southern climes and our Oriental friends have touched a point in philosophy, the philosophy of life, that we may well learn from them and introduce into our lives more courtesy and more politeness, more real, genuine desire to make everybody happy by the little things of life, which after all constitute all there is in life.

THE MARYLAND AMENDMENT

I have already expressed my opinion in regard to its vicious character. It is deliberately drawn to impose educational and other qualifications for the suffrage upon negroes and to exempt everybody else from such qualifications. This is gross injustice and is a violation of the spirit of the Fifteenth Amendment. It ought to be voted down by every one, whether Democrat or Republican, who is in favor of a square deal.

RIGHTS OF NON-UNION WORKING MEN

Nothing I have said or shall say should be construed into an attitude of criticism against, or unfriendliness to, those working men who for any reason do not join unions. Their right to labor for such wages as they choose to accept is sacred, and any lawless invasion of that right cannot be too severely condemned. All advantages of trades unionism, great as they are, cannot weigh a feather in the scale against the right of any man lawfully seeking employment to work for whom and at what price he will. And I say this with all the emphasis possible, even though the fact is that if I were a working man I should probably deem it wise to join a union.

INEQUALITY BEFORE THE LAW

Of all the questions that are before the American people I regard no one as more important than this, to wit: The improvement of the administration of justice. We must make it so that the poor man will have, as nearly as possible, an equal opportunity in litigating as the rich man, and under present conditions, ashamed as we may be of it, this is not the fact.

WHAT THE TARIFF PLATFORM MEANT

I want to make as clear as I can this proposition, because in order to determine whether a bill is a compliance with the terms of that platform it must be understood what the platform means. A free trader is opposed to any protective rate because he thinks our manufacturers, our farmers and our miners ought to withstand the competition of foreign manufacturers and miners and farmers or else go out of business and find something else more profitable to do. Now certainly the promises of the platform did not contemplate the downward revision of the tariff rates to such a point that any industry heretofore protected should be injured. Hence those who contend that the promise of the platform was to reduce prices by letting in foreign competition are contending for free trade, and not for anything that they had the right to infer from the Republican platform.

ENCOURAGEMENT TO THRIFT

The great usefulness of the postal savings bank is the great encouragement to thrift on the part of those who are just wavering in the balance whether they shall save their money or use it, because they do not know where they can put it safely.

THE BANKING SYSTEM

We are looking forward, I hope with confidence, to a readjustment of our whole financial system and banking system; certainly it needs it, and it had been suggested that the savings bank might well await that. I am bound to say I do not see the necessity for uniting them together. It seems to me that one system can stand by itself, and if we adopt the savings banks they will easily be worked into a general system of banking, because those savings banks will furnish us five or six hundred millions of dollars, and that is a very tidy pile to have around for the Government to use legitimately in order to carry on any financial operation.

Church and Ministerial Record

Calls

BEARDSLEY, FRANK G., professor of theology, Talladega College, to *First*, Kansas City, Kan. Accepts.

CHASE, BERNARD L., (lic.), Gilmanton, N. H., to *East*, Concord. Accepts.

CONRAD, WM. O., formerly of Fitchburg, Mass., to *Court Street*, Keene, N. H. Accepts.

CREEGAN, CHAS. C., district secretary of the American Board, New York City, to presidency of Fargo College. Accepts to begin Oct. 16.

DANA, MALCOLM, Hallowell, Me., to the pastorate, after some months as supply. Accepts.

DOWNS, ALLISON O., Burlington, Kan., to Kalama, Wn. Declines.

ELLEDGE, WM. M., Olathe, Kan., to Wellington, Kan. Accepts.

ELMEN, JOHN E., *Swedish*, De Kalb, Ill., to *Swedish*, Lowell, Mass. Accepts.

ERSKINE, JOHN W., Grand Haven, Mich., to Saranac. Declines.

GARDNER, EDW. V., Severy, Kan., to Pittsburg. Accepts.

HARPER, JOEL, associate pastor, *Plymouth*, Denver, Col., to *City Park*, same city. Accepts.

HAYWARD, FRED D. (lic.), Andover Seminary, to Mason, N. H. Accepts and is at work.

HILL, VIRGIL B., Alcester, S. D., to become field secretary of Tabor College, Io. Accepts.

HINDLEY, WM. J., *Pilgrim*, Spokane, Wn., to Everett; also to Bellingham.

MAY, N. HOWARD, Oacoma, S. D., to Willow Lake. Accepts.

MEGATHLIN, HENRY G., *Park and Downs*, Quincy, Mass., to Walpole, N. H. Accepts.

MOODY, CALVIN B., Bristol, Ct., to presidency of Kingfisher College, Kingfisher, Okl.

MOWERY, DWIGHT F., Andover Seminary, to N. Falmouth. Accepts.

PEABODY, HARRY E., *Windsor Avenue*, Hartford, Ct., to *South*, Chicago, Ill. Accepts to begin Oct. 31.

RANNEY, WM. W., *Park*, Hartford, Ct., to *First*, Colorado Springs, Col.

REINER, FRED, recently of Steger, Ill., to *Second Presbyterian*, E. St. Louis. Accepts and is at work.

ROOD, JOHN S., Sleepy Eye, Minn., to be general missionary, North Dakota. Accepts.

SMALL, CHAS. H., superintendent of state conference, Cleveland, O., accepts call to *First*, Jamestown, N. Y.

STANLEY, FRED V., Swans Island, Me., to Kingston, N. H. Accepts.

STEELMAN, J. NEWTON, Crown Point, N. Y., to Saugerties. Accepts.

STEPHENS, FRED A., *North Park*, Des Moines, Io., to Cumberland, Wis. Accepts to begin Oct. 10.

TAYLOR, CHAS. I., Belding, Mich., to Portland. Accepts.

THOMAS, OWEN, S. Sharon, Pa., to *Pilgrim*, Plymouth. Accepts.

WHITE, RALPH H., Cummington, Mass., to Newport, N. H. Accepts to begin Oct. 15.

WILLIAMS, STEPHEN, Marysville, Wn., to Puyallup. Accepts.

WOODMAN, GEO. E., Monmouth, Me., to Freeport. Accepts.

WOODRUFF, ALFRED E., Almont, Mich., to *Union*, Cleveland, O.

WRIGHT, EDWIN F., Ogalalla, Neb., to Forest Grove, Ore. Declines.

Continued on page 454

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Church and Ministerial Record

Continued from page 453

WRIGHT, JOHN, Parkman and Troy, O., to Lexington. Accepts.

Resignations

BEARDSLEY, FRANK G., professor of theology, Talladega College.

BRAY, WM. L., St. Charles, Minn.

BUXTON, WILSON R., Millis, Mass., will take a year's graduate work at Princeton Seminary.

DODD, LEONARD, Wilmot, N. H.

ELLEDGE, WM. M., Olathe, Kan.

ELMEN, JOHN E., *Swedish*, De Kalb, Ill.

EVANS, DAVID H., *South*, Augusta, Me., to take effect Dec. 31.

GRAFF, FRANKLIN L., Port Huron, Mich.

HAMMER, HENRY A., Binger, Okl., to enter business in Central America.

HANDY, JOHN C., Paola, Kan.

HARPER, JOEL, associate pastorate, *Plymouth*, Denver, Col.

HILL, VIRGIL B., Alcester, S. D.

MAY, N. HOWARD, Oacoma, S. D.

MEGATHLIN, HENRY G., *Park and Downs*, Quincy, Mass.

MORSE, HENRY H., associate pastorate, *First*, Danbury, Ct., to take effect Jan. 1.

MURPHY, MAURICE F., Madison, Minn.

PEABODY, HARRY E., *Windsor Avenue*, Hartford, Ct., to take effect Oct. 31.

PERRY, CYRUS M., Bolton, Ct., after a pastorate of eleven years and nearly forty-five years' service in the ministry.

ROSE, GEO. W., Villa Park, Cal.

SANTIKAN, HOHANNES K., *Armenian*, Fresno, Cal.

SMALL, CHAS. H., the superintendency of the state conference, Ohio, to take effect Nov. 1, after five and a half years' service.

STEELMAN, J. NEWTON, Crown Point, N. Y.

THOMAS, OWEN, S. Sharon, Pa.

WHEELER, WM. C., Senaca, Kan.

WHITE, RALPH H., Cummington and W. Cummington, Mass., to take effect Oct. 13.

WILLIAMS, C. R., Washington, N. H.

Ordinations and Installations

LOHMAN, HERMANN, *o.* Burlington, Me. Sermon by Rev. G. W. Collier; other parts, Rev. Messrs. C. M. Clark and Warren Morse.

MOWBRAY, HENRY B., *i.* associate pastor, *Pilgrim*, Cleveland, O. Sermon by Prof. E. I. Bosworth; other parts, Rev. Messrs. Albert Husted, Fred'k Mueller, J. G. Fraser, C. H. Lemmon, J. A. Jenkins, I. W. Metcalf.

ROYCE, LUMAN H., *i.* Collinwood, O. Sermon by Rev. D. F. Bradley, D. D.; other parts, Rev. Messrs. Luman Rose, J. G. Fraser, A. B. Ely, R. A. George, C. H. Lemmon, I. J. Houston.

Dismissions

MARWICK, W. FISHER, *dis.* Worthington, Mass., Sept. 22.

Church Recognized

CONWAY, N. H., *Church of Good Will*, Redstone, *rec.* Sept. 20.

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JUDSON SWIFT, D. D., General Secretary.

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Mary C.-E. Jackson, Home Sec'y.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall Oct. 4, 10.30 A. M. Subject, Labrador; stereopticon lecture by Rev. F. M. Brooks. Silver offering.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

DR. WELLS'S NEW BIBLE CLASS in the Park Street Sunday school will be inaugurated next Sunday, Oct. 3. The wing pews at the right of the pulpit in the auditorium have been assigned for the use of this class. All adults of both sexes are most cordially invited. Dr. Wells from his experience will endeavor to make the work so interesting that no one will regret joining the class. Each one proposing to become a member will please bring a Bible and also kindly send name to the pastor's secretary. DR. WELLS.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Elgin, Ill., Oct. 6-8.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

CONGREGATIONAL BROTHERHOOD, Minneapolis, Minn., Oct. 14-17.

MASSACHUSETTS STATE CONFERENCE OF CHARITIES, Ford Hall, Boston, Oct. 19-21.

TWENTY-SEVENTH ANNUAL LAKE MOHONK CONFERENCE of Friends of the Indian and other Dependent Peoples, Lake Mohonk Mountain House, N. Y., Oct. 20-22.

STATE MEETINGS

Wisconsin, Appleton,	Oct. 5-8.
Minnesota, Minneapolis,	Oct. 10-12.
Nebraska, Lincoln,	Oct. 18-21.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

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Autumnal Harvestings

Continued from page 446

not to think about the things you can't have."

The other "living epistle" to me is a lady past middle life, also a business woman. Beginning her business career while still young, for many years she helped to keep up the family home. In the declining years of her father she became virtually the "man of the family," without, however, any assumption of authority or masculinity. She has ever been a modest, womanly woman, witty, seeing the funny side to everything, and utterly self-forgetful. When misfortunes came she met them bravely and unflinchingly. Nothing has ever been a personal affront to her. She has lived above the pettiness of being slighted or ill used, in a rarified realm of peace, purity and goodwill. Her living is simple in the extreme. For a number of years she has rented a room and taken her meals at a restaurant. Dressing has been reduced to such simplicity that the labor and expense incurred are slight. In the midst of a great cityful of fashionable, over-dressed women, many of whom spend all they have on dress and amusements, she leads the simple life. She thinks of the future seriously enough to lay aside a portion of her salary for a possible rainy day or feeble old age. Ever a sympathetic and generous friend, she yet restrains her sympathies enough not to rob the future of its rights.

In many respects these two women are in striking contrast, though it is not difficult to find points of resemblance. They are both thoroughly Christian. Both place the emphasis on the bright side of life. Each accepts hardship and privation without grumbling and makes the best of things she can't help, carrying with her a bright and sunny atmosphere. The unconscious influence of two such women does more to lift humanity above the dull level of a sordid work and a greed for material things than the preaching and praying of a hundred persons whose worldly, selfish lives belie their words.

New York. L. F. J.

Hopefulness, Kindness, Faith

My vacation this year has been exceptionally rich in certain inspirational and sentimental values which I believe have permanently contributed to the enrichment of my life, and I pass them on with the hope that others may be likewise benefited.

CONTAGIOUS OPTIMISM

It was Ingersoll, I believe, who once said, "Had I been the creator of the universe, I would have made health and goodness contagious, rather than disease and evil." One beautiful morning a young professor of the State Agricultural College called at my summer home. He was investigating the apple orchards of Southern New Hampshire. He had thoroughly mastered his business, was familiar with all the difficulties, yet was most sanguine of a glorious future for fruit culture in the Granite State. He was charged full of splendid optimism and possessed the rare ability of inducing or inspiring the same in others. He said: "New Hampshire stands now for possibility, and we are determined to make it stand for achievement; we will agitate, educate, demonstrate till the people of the state recognize what can be done and are enthusiastically endeavoring to do it." This sentiment and the optimism lingered in mind and have shaped themselves into my motto for the year to come: Possibility transmuted into achievement, the actualizing of the potential, the realizing of the ideal. In character building for myself and for others, in the development of the church life, in the advancing of the Kingdom of God in the world, there is the grandest purpose charged with the purest optimism. Possibility—achievement shall be my watchword for the coming year.

JOY IN DOING GOOD

I was dining with a gentleman of wealth, high social position and widely known by large personal benefactions. The conversation turned to the matter of giving and the too prevalent lack of appreciation. He said: "I have long since learned to get my joy in the simple act of doing good. It is then a matter of little moment to me whether the deed be appreciated or not; every expression of gratitude is thus clear gain. The joy of my life is in the act of doing the good deed and the right thing." This man is a joyous giver and is drawing splendid dividends from his investments in generosity. The more I think about it the better I like this manner of giving and doing, getting one's joy out of the act of doing good rather than from the outcome of the gift or deed. This principle would save some from heartache who are waiting for the expressions of appreciation which may never come. Get your joy in the act of doing good.

THE POWER OF THE CHRISTIAN FAITH

We have entertained as a guest this summer an uncle in his ninetieth year. He is as straight as a mountain pine, enjoys the full use of all his faculties, and in spite of the weakness occasioned by a protracted illness last winter is the most cheerful and contented man of my acquaintance. Thoroughly interested in all that others enjoy, full of life and fun, yet no one can be with him any length of time without recognizing the secret of his happy life; he is a genuine Christian. His faith, though extremely simple, is the power of his life. He has no dread for the morrow, for he says, "I am perfectly ready to go or stay here a while longer, just as it may please my Heavenly Father." He has a habit of praying aloud in his private devotions, and it is deeply impressive to hear him conclude his prayer with "Now I lay me down to sleep," the prayer which his saintly mother taught him so long ago. I have seen the power of the Christian faith exhibited in many different ways, but I do not know where I have seen it better manifested than in this dear old uncle, who is teaching every one whom he meets not only how to grow old beautifully, but the secret of a contented life all the time and everywhere.

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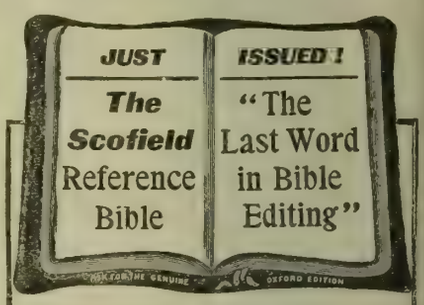
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Contents 9 Oct., 1909

A CHAPTER OF MY EARLY LIFE 467
Rev. Washington Gladden, D. D.
A WOMAN'S FIRST PASTORATE 468
Rev. Sarah A. Dixon, Ph. D.
THE WHOLE MAN AND HOW HE IS PRODUCED 469
Rev. J. H. Jowett, M. A.
TEN RIGHTEOUS MEN 470
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THE HUDSON-FULTON CELEBRATION 471
Naboth Hedin
CULTIVATING A SENSE OF HUMOR IN CHILDREN 472
Virginia T. Van de Water
MARY MORISON STORIES. II. 473
Hattie Vose Hall
THE SCHOOL FOR BIBLE STUDY 461

REGULAR FEATURES

Event and Comment 462
Editorial in Brief 465
The Man of another Color—the prayer meeting editorial 464
In the Congregational Circle 466
Personalia 466
Closet and Altar 472
The Firelight Club 475
The Sunday School—Lesson for Oct. 17 476
For Endeavorers—Topic for Oct. 17 476
Among the New Books 477
Our Readers' Forum 478
Christian News 481
Obituary 484
Woman's Board Meeting 485
Meetings and Events to Come 485
Marriages and Deaths 486

CHURCH NEWS

New York 474
Chicago 480
Boston 481
Church and Ministerial Record 482
Serving Foreign Miners 483
Wisconsin Plan in Practice 485
Washington State Meeting 487
Wyoming State Meeting 487

NEXT WEEK

THE DECLINE OF MELANCHOLY
Zephine Humphrey
MY SOCIAL FAITH
Washington Gladden, D. D.
THE NATURAL CHARMS OF INDIA
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

The School for Bible Study

There are a million and a half of teachers in the Sunday schools of this country. They have in their care twelve million pupils. What is your proper relation, as a Christian man or woman, to this great company?

The object of this school is the study of the Bible. It is the only school, speaking broadly, in which the Bible is studied by the people. There are themes in the Bible of vital importance to every man and to human society which have not yet been mastered even by the wisest men. Is it not worth your while to be connected with this school, either gaining from teachers what they have learned of the Bible through their experience or interpreting it to others through your experience?

The object of the study of the Bible in the school is to create and cultivate Christian character. It is not to learn the history of the Hebrew nation, which came to an end in the distant past. It is not to know the Jewish ritual, which no one in our American society could practice. It is not to reconstruct the Jewish temple, whose plan no living person understands. The object of the study of the Bible is to know the mind and obey the will of God as he reveals himself to this present generation. Can you do something to make this study what it should be, and to interest in it the people of your community?

Christian character is created and cultivated by gaining knowledge of God, knowledge of Jesus Christ through whom God the Father is revealed, and knowledge of men. Are you satisfied with what you gain of this highest knowledge through newspapers, through your general reading, through the preaching you hear? Is not this knowledge to be sought through systematic study of that collection of books which have survived all other literature in popular use because of the spirit and life of God in their words? Can you do a greater service to your fellowmen than by encouraging and sharing in that study?

The impelling motive to study the Bible for cultivating Christian character is personal influence of the teacher with his pupils. The search for the wisdom which is from above may be carried on alone. But it gains new impetus by association. It is a pursuit which fosters love in those who share in it. Through such study the most lasting revivals in the church arise and their fruits are most truly the fruits of the Spirit. What are you doing to minister directly to the spiritual life of your neighbor? Perhaps you do not find the opportunity. Perhaps you are not fitted to speak to others on personal matters of religion. The study of the Bible with others opens the way for this ministry. Can you do a better service than to enter this school and invite your friends into it?

Those parts of the Bible should be selected for study which are adapted to cultivate Christian character. Some parts of it were suited to other times and peoples which are not valuable for Americans now. Some parts were never fitted to cultivate religious character. The genealogies of Genesis and Chronicles, the ritual laws of Exodus and Leviticus, the outlines of journeys and lists of persons in Numbers are for us only the framework in the structure of the Bible which might as well be concealed in our study. Stories of war, slaughter, revenge and immorality in the Old Testament are not suited to children. Studies by adults of the apocalyptical writings in Ezekiel, Daniel and Revelation foster vagaries and controversies rather than spiritual life. Can you do something to direct the school for Bible study to the use of those portions that are simplest and most helpful?

Theories of historical study, of covering the whole Bible, are urged which divert the school from its purpose and blight its fruits. The purpose of Bible study is not to learn of ancient history or ancient literature. It is to develop the moral and religious nature of students. It is to fit truths spoken and experiences recorded two thousand and more years ago to persons now living and to society as it exists today. You may be assured that those truths are still vital and that those experiences have meaning for our time, else they would not have survived through the ages till now.

Do you distrust your own abilities or doubt the abilities of others in the Bible school to make it worth your while to take part in it? If you were to reason that way in other matters, you would not go into business or share in society, where the same abilities in you are called into exercise and where you meet the same sort of people.

If the Bible schools should cease to be, the Bible would disappear from our homes. Is it not even now being pushed into the background? It would be put aside from the personal mental furniture of most of those who profess to be disciples of Christ. Is it not even now absent from many a Christian's collection of valued books?

Do something to increase Bible study. Do the best you can with the materials and opportunities you have. Do not forget that greater forces than you are accustomed to measure will work on your behalf. If you take the message which God would send through you, his Word will not return to him empty.

Event and Comment

Enlarging Spheres of Interest

Never was the life of the world on its material side more engaging than today. Great new realms of human interest have been opened up through Arctic and Antarctic exploration, the invention of wonderful machines wherewith to traverse the air, the perfecting of the automobile and its adaptation to commercial uses and private gratification, and through vast agricultural and irrigating undertakings by means of which extensive territory in both the United States and Canada is being opened up for settlement and profitable cultivation. The appeal of "this present world," to use Paul's phrase, was never more insistent and beguiling. We do not wonder that many ambitious young men are powerfully influenced by it. One just forming business connections with a concern whose transactions amount to many millions each year referred not long ago to his own father as a poor man. Yet that father is worth one hundred thousand dollars, and said recently that he had all the money he wants. Would that the wisdom of the fathers could descend in this swiftly moving age to their sons, so that however assiduously they apply themselves to business they may early learn what money is good for, what "this present world" can do for them, and what it can never do!

Man and His Fellowman

While this visible order presents so many points of interest and opportunity, it can hardly be wondered that men and women become absorbed and fascinated by it. Rev. Herbert A. Jump has recently stated in our columns that for every question asked him by collegians pertaining to the world to come, ten were put concerning this world. Yet we dare to hope that man, rather than any machine he may make, continues to be the most interesting object in the world. The great query in many minds is what sort of a humanity is to be evolved out of this drive and whirl of material things. Both within and without the church men, for some time to come, will ask concerning the way to a better social order, and the widely diffused longing for the prevalence of more just and merciful social relationships will extend and strengthen until God's will is done on earth as it is in heaven.

The Onward March of Temperance

Our Chicago letter pictures the remarkable temperance parade, headed by Gen. F. D. Grant, which apprised that great city of the strength and purpose of its temperance forces. The Middle West continues to be aroused over the liquor issue as it has not been since the crusades of a generation ago, and Catholics and Protestants are one in the determination to carry the war into the heart of the enemy's country. In no city are saloons more strongly intrenched than in Chicago, and it must have been an eye-opener to the saloon interests to see General Grant's son marshaling scores of organizations and thousands of people. He has subsequently boldly said, "If I could by offering my body as a sacrifice free this country from this fell cancer, the demon drink, I'd thank the Almighty for the privilege of doing it." In our judgment his influence counts most just where he is now. It is true that he does not agree with many temperance workers concerning the maintenance of the canteen at the army posts, but in that particular his views coincide with those of other temperance men in the army and navy.

The Prohibition Party's Anniversary

Another recent event in Chicago has called the attention of the nation to a body of workers in the temperance movement who have never faltered in their purpose and expectation. This fortieth anniversary of the formation of the Prohibition Party brought together some of the old guard who helped to bring the organization into being in Chicago in 1869, together with more recent accessions to their ranks representing many sections of the country. Naturally felicitations over what has been accomplished abounded, but attention was also directed to immediate objectives for which the party intends to strive even more earnestly than ever before. We do not observe that, taking the country as a whole, the Prohibition Party has received any large number of recruits as a result of the wave of temperance sentiment now passing over the country, but its members may fairly claim that their agitation through the years has helped to bring about what is now observable, and they are certainly entitled to the respect of those who differ with them as to method for their commanding and persistent devotion to a great moral undertaking.

The Hudson-Fulton Celebrations

New York is to be congratulated on the success of its elaborate celebration of the history of its great river. We give elsewhere some impressions of a visitor, from which, as well as from the comments of others who were present and the newspaper accounts, it is plain that the significant feature of the occasion was the triumph of the illuminations. The harbor and rivers, wide as they are, were turned into a fairyland of soft and brilliant lights outlining bridges and buildings and showing the ranks of ships anchored for miles along the city's front. We are learning to utilize our school children for these pageants, and a great city like New York is able by their trained aid both to make the occasion impressive to the visitor and to teach history effectively, while nourishing civic loyalty and pride among its citizens to be. The handling of the crowds by the police was effective and won the admiration of the foreign guests. On this side the New York police department is thoroughly efficient. If it could only clear its skirts of complicity with politics and collusion with certain forms of lucrative crime, it would be a model for all our cities. A significant feature of the occasion was the dedication of the now completed Palisades Park, which secures to public uses the whole front of the trap dyke which extends for fourteen miles on the Jersey side of the Hudson across the state line into New York. This interstate park has been secured by the devotion of a few far-seeing citizens, aided by appropriations from the two states and by the gifts of land from private owners. It is an example of public foresight in preserving natural features from destruction which should be widely imitated.

The New York Municipal Campaign

The real issue of the November election in New York City is financial. The city has an enormous debt and is near the point where it can no longer borrow for such purposes as the needed extensions of its routes of travel and the building of schoolhouses. Its ordinary budget runs up to $183,000,000, and will increase rapidly in the four years' term of the mayor to be chosen. A financial overhauling and an economical administration of the resources of the city are essential to its future prosperity. There comes a time when even a wealthy commercial city staggers under the load of debt, and that time is not far away for New York. To meet this situation the regular Democratic conventions, under the absolute control of Leader Murphy of Tammany, has nominated Judge Gaynor of Brooklyn for mayor, rejected the name of the present Comptroller Metz, who has been an honest agent of the city though a narrow partisan, and named a ticket which will give Tammany absolute control of the Board of Estimate and the financial policy of the city. Judge Gaynor is an agitator and a reformer, who has done good service in breaking up political and predatory gangs.

He is at present a judge of the Supreme Court and is accused by District Attorney Jerome of rulings which have hindered the work of convicting criminals. He is wholly without experience in business or finance, and is making his canvass on a promise of great increase of expense for subways and other improvements. With the best intentions he would be on the financial side the helpless innocent in the hands of the Tammany agents in public office. No Tammany mayor has ever been able to stand out against the power of the machine, and Judge Gaynor, though announcing his independence, is no better off in that respect than the present Mayor McClellan. On the other hand, Mr. Bannard, the Fusion candidate, has not merely a theoretic but also a real independence, and may shape his administration according to his convictions. And he is a proved master of finance. The choice of the city is grave. Of the result there should be no doubt if the voters can be induced to take the financial peril seriously.

Personalities of the New York Campaign

Not the least interesting feature of the New York municipal campaign is the reappearance of District Attorney Jerome as an independent candidate. Always a free lance, he rises superior to accusations of failing asleep through long periods in the conduct of his office, and speaks his mind about both men and measures. There is sure to be a lively canvass while he is on the stump. He began with a strong arraignment of Judge Gaynor, whom he characterized as "a man aptly described as 'a combination of a demagogue and a fanatic,' that most abhorrent product, a political judge, a judge whose so-called 'personal liberty decisions' have consisted in orders restraining the law-enforcing power from pursuing lawbreakers and has served as a protection for them." As the career and character of Mr. Bannard come to popular knowledge they are winning favor with all classes. His candidateship is free from the taint of self-seeking. If successful, he will leave a position which carries a salary of $40,000 for one of $15,000. The record of his success in building up a great and conservative trust company is not spectacular, but it secures him the confidence of commercial circles. He is a Yale graduate, who has shown the wide interest in public questions on which Yale prides herself by his work as a member of the city board of education and as a strong supporter of the Charity Organization Society and the Provident Loan Company. Judge Gaynor won local fame as the destroyer of the notorious McKane gang of Coney Island. He is a man of strong impulses and prejudices. He began life as a Roman Catholic, but joined the Masonic order, which is the special aversion of the papal court, and is said to have left the church.

A World's Peace School

Edwin Ginn, a Boston publisher, has long been a stalwart supporter of reform and philanthropic movements. A generous portion of his ample income he devotes to enterprises that in his judgment promote intelligence and good will among men. He has now bettered an exceptional record of generosity by offering to establish a school of peace. For its maintenance he says he will give fifty thousand dollars a year while he lives, and an endowment fund by which the institution shall profit after his death. He believes that more effective than peace conferences is the quiet, educative influence of literature and instruction of small groups of persons. With his natural appreciation of the possibilities of the public schools, he hopes to see a larger exaltation there of the heroes of peace. Other features of the proposition are a government school where public servants can be trained under the direction of a cabinet officer, and a government bureau in the capitals of the world devoted to watching the progress of legislation and to working for the reduction of armaments. He would also have a wider international exchange of teachers and students, with a view to the inculcation of peace. An institution like this, if rightly directed and properly affiliated with existing peace societies, might help powerfully in bringing about the substitution of arbitration for warfare. Mr. Ginn is evidently not sanguine concerning rapid and universal acceptance of the principles so earnestly advocated at Mohonk and other places where the friends of peace come together. He sees that a vast amount of educative work must be done before the present armed status can be brought to an end. His offer comes at a time when the great governments need every substantial token from the people that they look upon the peace issue as one of the most important now confronting the world, and are willing to give themselves and their money to its realization.

An Oklahoma Object Lesson

Oklahoma guarantees deposits in its banks. Not long ago a bank with deposits of some $3,000,000 failed, and the guarantee law was immediately put in operation. The depositors got their money back promptly, the State guarantee fund was exhausted and a tax on the capital of every bank in the state was necessary to meet the remaining deficit. Strange to say, the Oklahoma banks and their stockholders are grumbling. They seem to have had the idea that somehow the guarantee would work automatically at the expense of "the Government." Or else they had a touching confidence in the honesty and wisdom of all Oklahoma bank directors and officers. The thought that the law might tempt some directors to be venturesome and that a bank might fail soon does not seem to have occurred to them. What would have happened if two or three banks had failed at once can only be conjectured. The object lesson is a valuable one. It emphasizes the fact that the real security of the depositors is in the honesty and good business judgment of the bank managers, and not in providing a substitute for these indispensable qualities. It is doubtful whether the total absence of a sense of partnership in risk on the part of bank depositors is good for the managers of banks or for the general feeling of responsibility for the commercial atmosphere of the community.

For Lands Far Off

Round the world travel is constantly on the increase. A number of the parties that depart in the course of the next few months for the Holy Land and other points in the Orient include many Christian people. Their chief objective is either the study of foreign missionary work on the ground, or a larger acquaintance with Bible countries or attendance upon some important religious convention. Already the first delegation to the World's Christian Endeavor Convention in Agra, India, has sailed, and next week another group of delegates will go, among them being Dr. and Mrs. Francis E. Clark, Mr. H. N. Lathrop, treasurer of the United Society, and General Secretary Shaw. In all nearly fifty persons from various parts of this country will be present at Agra, and most of them will complete their world tour by visits to China, Japan, the Philippines and Hawaii, where stirring Endeavor conventions are also planned. The World's Convention at Agra will bring together several thousands of native Christians from all parts of India. Nearly a thousand dollars have been raised in this country to provide for the expenses of natives too poor to meet even the small charges for entertainment. But not a few will journey to Agra on foot. They can be housed and fed for three days for the modest sum of thirty cents. Quite a contrast this to the cost of attending the average religious gathering in this country! From this international and interdenominational religious convention much impulse will come to Christian enterprises in India, and our American delegates will bring back fresh courage for work in this country. We shall publish next week an illustrated article on the attractions of India by our correspondent, Dr. J. P. Jones.

Slave-Grown Cocoa

Shall free Americans encourage the Portuguese planters of the African islands of San Thome and Principe in put-

ting slave-grown cocoa on the markets of the world? This is the question which Mr. Joseph Burtt of Matlock Bath, England, is now in America to ask. We are the greatest consumers of cocoa among the nations. One-sixth of the cocoa supply comes from these tropical islands, to feed the plantations of which with cheap labor some ten thousand men, women and children are yearly kidnapped in the interior villages and driven chained to the coast, half of them dying along the way. In one sense this modern slave trade is an offshoot of the Congo iniquities. Many of the slavers are negro deserters from the Congo forces, who have crossed the borders and become raiders of villages. Some of their victims they sell to the traders, others they eat. Mr. Burtt is a Quaker, interested in social work, who undertook an expedition to Angola and saw with his own eyes what other travelers have described of the horrors of the slave gangs. Two of the great Boston chocolate manufacturing concerns have promised to refuse the San Thome cocoa. The refusal is nearly complete in England and in Germany. But it needs popular attention to induce the trade as a whole to give its aid to the movement. If the public does not concern itself, unscrupulous or indifferent dealers will not trouble themselves. Shall we be interested enough in this endeavor to break up one of the world cruelties to distinguish between slave-grown and free-grown cocoa? It is, as we have said, a matter for the imagination, in associating a box of candy or a warm drink with the tortures of our brother men.

The Spanish Difficulties

Spanish exultation in the surrounding and capture of the mountain stronghold of the Riff tribes near Melilla has been rudely broken by an ambush and defeat in which many lives were lost, including that of the general in command of the advance guard. The tribes are evidently neither annihilated nor even cowed. This fact is clear to at least one mind, that of the Spanish general at the head of the expeditionary forces, and there will be no premature withdrawal from the field. But the Spanish government is talking of a demand for large indemnity from the government of Morocco and the holding of territory until it is paid. This promises to reopen for all Europe the difficult question of the balance of influence in Morocco. At home the unrest of the Catalonians is emphasized by the drastic measures against the leaders of the republican and anarchist parties in Barcelona and its neighborhood. The censorship is still severe and the process of stamping out the embers of revolt promises to be a long one. The government of the day is reactionary and clerical, and there is increasing evidence of a growing hatred in many parts of Spain for the clericals and the church as they represent it. For example, a private correspondent of the London *Spectator* says: "The hostility of the people of Spain to the priesthood and the religious orders must be seen to be believed. . . . Now, six weeks after the riots, monks and nuns are still fleeing from Catalonia in terror of their lives, and demonstrations of hostility to members of the religious orders occur almost daily in different parts of Spain, hitherto perfectly quiet. . . . Only the opportune commencement of hostilities in Morocco saved the country from an anti-clerical outbreak in which hundreds [of churches] more would have been burnt to the ground." To the concealment of this unrest the Spanish ministry has given almost as much energy as to the defeat of the Riffs on the African coast.

The Awakening in Australia

The verdict on the Chapman-Alexander campaign, recently brought to a stirring climax in Australia, appears to be not only unanimous but emphatic. "The changed outlook of the ministry, the revived spirit of the churches, the reinspiration of flagging church institutions and the new movements that have been born of it" are cited among the really important fruits of the mission. From the outlying districts reports still come in of resultant efforts among local churches, the revival wave not yet having spent its force. During the sixteen weeks of their invasion, the evangelists' party have traveled over 5,000 miles to conduct missions throughout the island continent. Some of the attendances reported are remarkable; Adelaide, having a population of 140,000, provided an aggregate attendance for a fortnight of 114,000 and another town sent a third of its 30,000 daily. The Australians appear to have been impressed by the organization and detail of the enterprise, and still more with the burden laid upon Dr. Chapman's hearers everywhere, the duty of carrying forward community evangelization. Mr. Alexander's work has also commanded the usual admiration, and with the assistance especially of the great Melbourne choir, 1,500 voices picked from the choirs of 400 churches, he rendered, as always, yeoman's aid to the evangelist. After five days of farewell, the party embarked for China. The religious press has served the mission devotedly throughout its course and has in many ways contributed to its success. Not only was Dr. Chapman invited to return after two years, but 500 members have been enrolled in a Laymen's United Evangelistic League.

Dr. Chapman's New Methods in Evangelism

The Melbourne, Australia, *Southern Cross* reports an interview with Dr. Chapman in which he declared his conversion to a new point of view in regard to the method of evangelistic work. Hitherto, when he has visited a city, he has required as a condition precedent that the ordinary services of the churches should give way to the special services organized by him. From his Australian experience he has learned, he says, that this method is a mistake. He will henceforth make precisely the opposite requirement, that the ordinary services of the churches shall be continued and that no union service shall compete with them. He will hold no meeting, for example, on the night devoted to midweek meetings and none on Sunday evening. The effect of this innovation, he believes, will be to stimulate and honor the ordinary work of the churches and to interweave the two forms of work helpfully. He also said that he was convinced that for permanent work a short campaign of services is a mistake. The work of the evangelist must be more at leisure and more thoroughgoing. These conclusions will confirm what a good many have thought in regard to the dangers of the system of visiting evangelism of which Dr. Chapman is one of the sanest and strongest leaders. Christ's work in any community must in the long run be committed to the churches. If in any way the visitor can help them by deepening rather than superseding their normal activities, that method will tend to permanence of impression. The withdrawal of evangelists after the inevitable excitement is produced, but before any of the fruits can be harvested, is also a continual ground of criticism. We shall watch with keen interest the working of Dr. Chapman's changed methods on his return to America.

The Man of Another Color

A fortnight ago a distinguished group of diplomats, missionaries and university professors met at Clark University, Worcester, to consider how recent developments in the Far East are affecting the entire world, and what ought to be the attitude of the Caucasian races toward them. Week after next the American Missionary Association will bring together at Burlington, Vt., at its thirty-sixth annual meeting, a large number of ministers and laymen to discuss how the dark-skinned millions in our own land may be elevated and Christianized. These two gatherings are symptomatic of the serious interest which thoughtful people feel today in the so-called racial problems. The man of another color than our own has forced himself upon the attention of the Christian nations of the earth, and during the next few decades civilization will confront no harder task than that of overcoming ancient prejudices and of binding men of every color into one splendid brotherhood.

This is not exclusively a problem for the Southern states

or for South Africa or for the Philippines. If all the whites in Alabama could, in some magical way, exchange their present places of residence with all the white people now living in Vermont, it would be no guarantee that five years hence the race problem in Alabama would be nearer solution. That inveterate and persistent element in human nature known as prejudice, the reverse face of which is peculiar fondness for one's own kin, is not a matter of latitude or longitude. We in the North need to ask ourselves first of all, How are we going to treat the occasional negro or Chinaman or Japanese or Filipino who comes our way?

But because the problem is most acute south of Mason and Dixon's Line, and because this is at heart a national and not a sectional concern, right-minded Northerners and Southerners together ought to clasp hands in the effort to solve it. With such men as Vardaman and Tillman and their brutal doctrine of subjection we can find no common ground, but with that increasing number of enlightened and progressive Southern leaders who often, risking their own popularity, stand for justice, we can sympathize and cooperate. One of them, Profesor Woodward of Trinity College, North Carolina, thus outlines the situation: "To state the terms of this problem is to indicate its unexampled difficulties; here are nine millions of aliens, doubling about every forty years, fixed as to habitation, socially ostracized, politically disfranchised, morally undeveloped—in a word, a race, a thousand years behind, who must somehow be built into this national fabric and organically incorporated with the national life and character. Evidently such a consummation will severely tax the intelligence and the patience of the whole people for generations to come."

Yet in our effort to understand the problem from a Southern point of view, we cannot put one side certain great principles. One is the negro's right to the ballot on the terms applied to the white man; his right to own and improve his property; the extension to him when traveling of accommodations not inferior to those provided for whites at the same price; and his chance for a higher, as well as an industrial education. On this last point President Taft's forceful words at Fisk University not many months ago, when he addressed a fine company of black students, are decisive: "With respect to a race like this, you cannot have a system of education that is not in the form of a pyramid, with the best education, the highest education at the top, and a broad primary and industrial education to form the foundation of that edifice. It is absolutely necessary that your race should have leaders; it is absolutely necessary that your race should have men of advanced education, of advanced education professionally."

Ultimately, the way of Christ is the only way out of the thicket. Many individual negroes have reached a position of financial independence and of established character, where they can help and do help those below them. But for a long time to come the nation must aid the vast majority of the nearly ten million colored people in this land, so many of whom are illiterate, degraded, unresponsive and unpromising material for the Kingdom of God. And yet it is just such persons as they whom the apostle had in mind when he said, "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Prayer meeting topic for Oct. 10-16. The Growing Kingdom—The Dark-skinned Brother in Our Own Land. Isa. 61. The actual tokens of the negro's progress, material, intellectual, moral. His right to a higher as well as to industrial education. The still undischarged duty of Caucasian Christians toward negroes, Indians, Chinese and Japanese. (Literature furnished by the American Missionary Association.)

Editorial In Brief

Orville Wright has flown sixteen hundred feet up from the Potsdam testing grounds. That looks as if people who are not climbers might some day hope to reach the mountain tops.

There is hope for the pedestrian and the horse—at least in the state of Maine. The highest court of the state has declared that Bar Harbor has a right to exclude motor vehicles from its roads.

Not much sympathy does President Taft show with the modern idea that religion having now so generally pervaded the country it is hardly necessary to keep up such ancient institutions as the church and Sunday school.

Who says that municipal reform is not making some headway, when even Tammany is compelled to nominate a man better than the leaders of that predatory organization would choose if they could afford to disregard the advancing moral wave?

The Chicago post office is refusing the use of its general delivery windows to those who use them frequently and refuse on request to give references and a permanent address. The reform—for it is a reform—arose from the use of the department by young men and women for what had every evidence of being clandestine correspondence.

A suggestive church calendar is to be credited to Dr. A. A. Berle of Shawmut Church, Boston. He announces the subjects, not only of the sermons being preached on the Sunday when the calendar is first read, but those for the following Sunday, outlining his treatment in an attractive way. A casual visitor reasons that, if the sample is so interesting, the entire sermon ought to be well worth hearing.

The Chinese character shows well in a story which comes by way of the London *Christian World* about his Excellency Liang Tun-yen, an official who was one of the Yale band of students under Yung Wing. Hearing that the lady in Hartford with whom he stayed had lost husband, son and property, he wrote to her offering a home and ample income in Peking if she and her daughters would take charge of the education of his children.

The great parade of warships at the recent Hudson-Fulton celebration is swiftly followed by the announcement that Rear Admiral Melville, John H. McAlpine and George Westinghouse have perfected a new turbine engine which will compel the rebuilding of every ship in the navies of the world, as well as secure a great increase of speed and economy of fuel in merchant ships. The invention is said to utilize the full force generated by the turbines.

The treasury officials are as much given to defining as the dictionary and have odd cases to decide. Recently the attempt was made to bring in a Chinese "joss," or image, for temple worship, under the clause in the new tariff which admits church regalia and gems free of duty. But Assistant Secretary Reynolds rules that only articles worn on the person are regalia. We should think it might be a practical lesson in the folly of idolatry when worshipers have to pay duty on their god, as if he were a sewing machine or a bale of goods.

Three women, who led an outbreak at a meeting in Birmingham, where the British Prime Minister was speaking, were sentenced last week respectively to one, two and three months' imprisonment at hard labor. On the announcement of the sentences several suffragists in court threw ink bottles and whatever they could lay hands on and broke the windows of the courtroom. Probably a firm application of the treatment given to men criminals would soon put a stop to this freakish epidemic which seizes on women formerly respectable.

The curiosities in denominational nomenclature are many. Perhaps the oddest of our recent notice is that of the "Protestant Catholics"—the name by which the Anglican Church adherents have chosen to be called in South Africa. It is not a bad name, when you come to think of it, though we would prefer to turn it the other way around. But the odd thing about it is that so many of those who wear it refuse fellowship with those who call themselves Protestants and are refused fellowship by those who call themselves Catholics.

That alert Congregational minister on the Pacific Coast, Rev. Charles R. Brown of Oakland, whose influence outside his own parish is hardly second to his hold upon his own great congregation, contributes to this issue an article that ought to hearten all workers in behalf of civic righteousness. He indulges in no vague generalities, but seeks to find in concrete individualities the ten righteous men who proverbially are capable of saving any city. It is a timely contribution in view of the fact that many a Christian citizen will soon be called upon to play a manly part in connection with municipal elections.

The growing public appetite for great shows has been fed this summer by a number of widely scattered celebrations. The Seattle Exposition, with its beautiful setting of mountain and sea, the Champlain centennial, the Hudson-Fulton celebrations and now the St. Louis centennial have afforded a training in the preparation and enjoyment of historical pageants and outdoor parades. And the American people take kindly to these things. With the new possibilities of electric lighting and the searchlight night becomes more splendid and magical than the day, and the busy people have a chance to share with the visitors. We are glad to see this increase of outdoor enjoyment. The chief dangers of our popular amusements are found under a roof.

Our theological seminaries appear without exception to be opening the new academic year with larger rolls and new enthusiasm. Andover in its Cambridge home welcomes thirteen and its Harvard neighbor thirty-seven. In the three regular classes Yale has seventy-two, to which a considerable number of graduates and special students will be added. Bangor has more than forty on the ground for the opening, and a number of seniors have yet to report. Hartford's enrollment is given as exceeding last year's, with half the juniors coming from New England. Our lone star seminary in the South, Atlanta, adds to a previous good record by enlisting forty-five and in addition will have nearly fifty non-resident members in home study courses.

In the Congregational Circle

The meeting of the Congregational Brotherhood at Minneapolis next week will doubtless determine the success or failure of the movement which it represents during the year to come. It cannot fairly be said that the national movement has yet established itself strongly in the rank and file of our Congregational churches. We hear few inquiries concerning it, and detect comparatively little enthusiasm outside of a few cities like Chicago and Seattle, which early fell in with the idea and have succeeded in welding together their forces for definite ends. It has been hard to secure the enrollment of local clubs in either a national or a state organization, and there are a multitude of such organizations in various churches that have little conception of what either the state or national organization is for. We appreciate the earnest work that President Main, Secretary Dyer and a few other ministers and laymen have put into this movement. They have had to contend with the persistent individualism of the Congregational body, and that they have enrolled in their organization several hundred clubs testifies to their energy and devotion. But now that the national organization has been in existence eighteen months it is justified in asking the churches to review at Minneapolis the work accomplished, to offer brotherly criticisms, if they are needed, to determine policies for the future and, if a national organization seems to be desirable, to see that hereafter it is loyally and generously supported.

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In our judgment the banding of men together in a local church should be chiefly for the sake of that church and its work in its own community. If a men's organization is worth anything, it ought to be able to supply capable men for the superintendency of the Sunday school, for teachers therein, for deacons, prudential committee men and other important officials. Not that we would undervalue the Brotherhood as a means of promoting acquaintance, but if it is to be a useful factor in the local church it must first of all attend to the great outstanding and constantly recurring needs of that church for men to administer its business and captain its various enterprises. Then again, a city or state or national Brotherhood is of value when it, too, can address itself to some great objective. That is what the movement thus far in this country, not only among us, but among Presbyterians also, seems to have lacked. Nobody has understood just what the national organization intended to accomplish. So it becomes imperative to find some great purpose that will appeal to masculine ambition and capacity. Why, for example, should we need a separate Congregational laymen's movement if we have a Brotherhood capable of serving the same ends? We trust one or two commanding tasks will be set forth at Minneapolis, along with the pleasant post-prandial speaking and the kindling platform orations.

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The American Board's new assistant secretary, Rev. D. Brewer Eddy, is early in the field with new suggestions. His Congregational study course offers several strong points of appeal just at this time, to the news sense, denominational loyalty and the interest that should naturally be felt in an important missionary field. The reading circle will take up Dr. Barton's "Daybreak in Turkey," a series of four programs is suggested, and finally the giving impulse is provided for in features urging the Apportionment Plan and the support of individual stations. Mr. Eddy's idea is to reach a much larger number of people in our churches who should be better informed on missions. To accomplish this end, it has seemed wise to popularize some features, to reduce the time required for the classes and to make the plan as unified and concrete as possible. The programs offered are applicable to the midweek meeting which will thus no doubt draw to itself more young people. Already a number of pastors have signified their intention of so utilizing the plan, and still others plan to merge their evening service with the young people's on these nights. Just now is a peculiarly favorable opportunity for this kind of a course and in the special field of Ottoman development.

Personalia

First Church of Lowell, Mass., last week honored the long and distinguished services of Dr. Smith Baker by voting to make him pastor *emeritus*. In extending the title, Rev. B. A. Willmott took occasion to pay warm tribute to Dr. Baker's noteworthy career.

Robert Hoe, who died in London, Sept. 23, was in the third generation of the firm which has made the daily newspaper we know mechanically possible. He went from the New York public schools into the factory, and has contributed the inventions which have brought to its present perfection the double sextuple Hoe press. He found time to collect a great library and to write several books. Of English blood, the family in all three generations has done honor to its American citizenship.

Rev. John Moore died at the Home for Aged Men in Boston, Sept. 20, nearly eighty-two years old. He was born in Ireland, came to this country in 1835, studied at Harvard and Wesleyan Universities, was pastor of several Methodist churches in Maine, graduated from Andover Theological Seminary in 1857, preached in Congregational churches of Massachusetts at North Carver and Lynn, and became a Presbyterian minister, having charge of a church in Philadelphia. Since 1892 he has lived in Boston. He was a vigorous opponent of the removal of Andover Seminary to Cambridge.

President Angell retired from the presidency of Michigan University, Oct. 1. Twice he has interrupted his service of thirty-eight years to serve the country as minister, first to China and then to Turkey. In these years the university has beeen making history for the education of America. In what we call the Western system of state universities, crowning the public school system, President Angell has been a pioneer and lays down his task with the sense that the results are secure in the confidence of the people.

Among the Congregational veterans and the veterans of the war between the states, few have had a more devoted circle of friends than Gen. Eliphalet Whittlesey of Washington, who passed away at his home, Sept. 30, at the age of eighty-eight. A Connecticut boy and a Yale graduate, he taught at Bowdoin, fought in the war, was one of the organizers of the Freedman's Bureau on the nomination of President Lincoln, taught in Howard University and has been secretary of the Board of Indian Commissioners since 1874. We shall have more to say of his life and service to the nation and the churches next week.

The death last Sunday, in Newton, of Hon. Gorham Dummer Gilman removes a prominent Congregational layman whose eighty-seven years had been well spent. For many years he was consul general in Boston and New England for the Hawaiian government. His selection for this responsible position grew out of the fact that as long ago as 1841 he went to Honolulu as a clerk in a business house and there made the acquaintance of a number of royal personages. He mastered the native language easily and translated an important United States government treaty. Returning to America in 1865 he established a wholesale drug business in Boston and became a working member of Eliot Church in Newton, leading a Bible class there for more than a quarter of a century. He has been a stanch helper of the local Y. M. C. A., has represented the city in the legislature and the district in the state senate. He was an intimate friend of former President Dole of Hawaii and entertained him on his last visit to Boston. A man of untiring activity and large public spirit, he left the impress of his earnest personality in many fields of activity.

Rev. George Edward Post, M. D., who has recently died at Beirut in Syria, was born in New York City, Dec. 17, 1838, and after graduating from the Union Theological Seminary studied medicine, was appointed a missionary of the American Board in 1863 and joined its mission in Syria. When the Presbyterian Church decided to prosecute foreign missionary work under its own direction, the missions of the American Board were divided and the Syrian Mission was transferred to the new Presbyterian Board. Dr. Post's connection with the American Board therefore ceased at that time, but he has been during these subsequent years a tower of strength in the medical department of the Syrian Protestant College at Beirut. Up to the age of threescore years and ten he has been prominent in the counsels and all operations of the evangelical work in Syria—honored and beloved by his missionary associates and by the people of the land. A son of Dr. Post, Wilfred M. Post, M. D., has for five years been allied with the medical missionary work of the American Board at Cesarea, Western Turkey. Dr. Post was the author of a number of books and papers in Arabic, Latin, French and English. His subjects were sometimes medical, sometimes along botanical or biological lines, and he has contributed to various Bible dictionaries in addition to having compiled one himself. He was a member of several British and American botanical and medical societies.

A Chapter of My Early Life

Finding the Way to a Personal Religion

By Washington Gladden, D. D.

From the press of Houghton Mifflin Co., Boston, is soon to be published a notable volume by Dr. Gladden entitled Recollections. In it he reviews the more than seventy years of his eventful and fruitful life, not only dwelling on his own development, but also picturing graphically many public men with whom he has been thrown in contact in one way or another. This modest autobiography is a kind of epitome of the progress of American life during this last half century, particularly the ethical and spiritual advance. Dr. Gladden writes with the charm and frankness so characteristic of him, and the book will be welcomed by his many friends and admirers the country over. He and his publishers have kindly given us permission to reprint one or two of the chapters which we think will be of special interest to our constituency. This week's chapter consists of extracts from the fourth in the volume which deals with his life on his uncle's farm in central New York. At that time (1852) he was attending a district school and doing much heavy work on the farm.—EDITORS.

If I have left to the last the religious phases of my life upon the farm, it is not because they were to me the least significant portions of my experience. Indeed, I am sure that while nobody who knew me suspected it, the one deepest interest of my life through all that period was religion. I was keenly alive to all the good things of this world; I had a boy's appetite and a boy's love of play, and a boy's craving for companionship; but underneath it all was an increasing craving for that spiritual experience of which I heard others testifying, and which I believed to be the supreme good. My early childhood had been bathed in an atmosphere of piety; every memory of my father wore the halo of sainthood; and in my uncle's household religion was a vital element. It was never thrust upon me; my personality was respected, perhaps, too carefully; but it was commended to me in conduct whose sincerity I never could question.

WHAT THE VILLAGE CHURCH HAD TO OFFER

Nor was there any lack of church privilege. We lived three miles from the village, yet I dare say that no family connected with the Presbyterian church in Owego was in its pew as many Sundays of the year as ours. Rain, snow, mud, were no hindrances; we went to church as regularly as we went to dinner. The lumber farm-wagon carried us for several years; rough boards laid across the box, and cushioned with horse-blankets, furnished our chariot. Later, we attained to the luxury of a spring wagon. There were two Sunday services, separated by a recess of an hour and a half, during which the Sunday school held its session. This gave us a little nooning for the luncheon which we brought from home, and for an enlivening stroll, in the pleasant weather, through the adjoining graveyard. I could have passed an examination, *magna cum laude*, on those epitaphs.

I will not deny that those sermons were often a weariness of the flesh. A keen theological argument would have been interesting, but it was largely a restatement of platitudes; it hardly ever touched life in the remotest way. Now and then a preacher came along whose enthusiasm kindled me; there was a man from Binghamton, a pale and slender young preacher, by the name of Humphrey, whose occasional appearance in our pulpit was a refreshment; I would have walked the three miles, on the stormiest day, to hear him. But, as a rule, the tax upon the attention of a growing boy was rather exorbitant; need enough was there of the delectable dill and the consoling caraway, on which we were wont to nibble, to keep ourselves awake.

There was always the possibility, too, of something really rewarding. The choir, in that village church, was better than the ordinary run of village choirs; there was one soprano voice of great beauty, and the little chorus was intelligently led; so that when, at the close of the sermon, the minister sometimes said, "The choir will close with a piece of their own selection," boys who had been nodding began to sit up and listen. I suppose that I shall never hear any music which will touch me quite as deeply as some of those old anthems did: How Lovely is Zion! By the Rivers of Babylon, When the Worn Spirit wants Repose. I haven't the least idea who wrote them; I have never seen the music, but the melodies haunt me yet.

There were other churches in the village, but they had no more dealings with one another than the Jews had with the Samaritans. Sectarian jealousies were fierce; ministers of the different churches were hardly on speaking terms; an exchange of pulpits was a thing never heard of. While, therefore, I had as large an experience of church-going in my boyhood as most boys can recall, I cannot lay my hand on my heart and say that the church-going helped me to solve my religious problems. In fact, it made those problems more and more tangled and troublesome.

THE PREVAILING THEOLOGY

I wanted to find my way into the peace of God, into the assurance of his friendship, and that I could not do. I understood that I, with all the rest of mankind, had "by the fall lost communion with God and was under his wrath and curse, and so made liable to all the miseries of this life, to death itself and the pains of hell forever." Of the exact truth of this statement I had not the shadow of doubt. But I understood that there was a way by which I could escape from this curse and regain this lost communion. That was the one thing, above all others, that I wanted. I would gladly have exchanged for it not only every sinful pleasure, but all the pleasures that were not sinful. It will hardly be credited today, but I felt that being a Christian would mean, for me, giving up all my boyish sports—ball-playing, coasting, fishing; and I was more than ready to make that sacrifice.

So I kept trying, for years, to gain that assurance of the favor of God of which I heard people talking, and which, I felt sure, some of them must possess. I listened, in prayer meeting and revival meeting, to what they said about it; I noted with the greatest care the steps that must be taken, and I tried to do just what I was told to do. I was to "give myself away," in a serious and complete self-dedication. I suppose that I shall be far within the truth if I say that I tried to do that a thousand times. But I understood that when I had done it, properly, I should have an immediate knowledge of the fact that it had been properly done; some evidence in my consciousness that could not be mistaken; that a light would break in, or a burden roll off, or that some other emotional or ecstatic experience would supervene; and when nothing of the kind occurred, the inevitable conclusion was that my effort had been fruitless; that I had failed to commend myself to the favor of God, and was still under his wrath and curse.

It is not a good thing for any well-meaning soul to be left in that predicament. To feel that, in spite of your best endeavors, you are an alien and an outcast from the family of God is not encouraging to virtue; it tends to carelessness and irreverence. I have often wondered, in later years, that my faith did not give way; that I did not become an atheist. It was the memory of my father, and the consistent piety of my uncle, I suppose, which made that impossible. But that little unplastered room under the rafters in the old farmhouse, where I lay so many nights, when the house was still, looking out through the casement upon the unpitying stars, has a story to tell of a soul in great perplexity and trouble because it could not find God.

DILIGENT BIBLE STUDY

All this time I was studying the Bible diligently. We read the whole book through, chapter by chapter, at family worship four or five times while I was living on the farm, and the reading was not wearisome to me. Once we waded through the whole list of names in the Chronicles; for what reason I am not clear, unless it may have been that of a genial friend of mine who once confessed to me that he had read them all because, he said, "It occurred to me that I might meet one of those old chaps in heaven some day, and it would be embarrassing to have to own that I had never heard of him."

Besides the daily Bible reading, my Biblical education was well advanced by the memorizing, as Sunday school lessons, of all the historical portions of the New Testament and many of the Bible stories of the Old Testament. And that nothing might be wanting to my theological outfit, I committed to memory also the whole of the Shorter Catechism of the Westminster divines.

It would be difficult to convey to most of those who will read these pages any adequate sense of the positiveness with which those doctrines were held in the circle in which my life was spent. We did not admit to ourselves the possibility of any error in their statement, and we guarded ourselves carefully against any influences which would tend to weaken our hold upon them. Alien from the commonwealth of the true Israel as I believed myself to be, I still held fast to the orthodox creed, and regarded with keen disapprobation any one who challenged it. A preacher of the Universalist sect made his appearance in our neighborhood, and two or three families became known as his followers; we tried to keep treating them neighborly, but it went hard to do it; we felt that a great gulf had been fixed between us and them. There was a funeral in one of these families, and the young Universalist minister came to preach the funeral sermon; we at-

tended the funeral, but we remained outside the house, that we might not hear the dangerous doctrine. Shortly after this we began afresh the reading, by course, of the New Testament at family worship; and I followed the reading, pencil in hand, through the entire New Testament, marking the texts which in my judgment contradicted the Universalist doctrine.

INTO THE LARGER LIGHT

I am careful to relate these circumstances because I wish to make it clear that my difficulty in finding the solution of my problem of personal religion was not due to any heretical tendencies. In fact, it was due partly to the rigidity with which I held the traditional beliefs, and partly to the misleading notion that no could have any assurance of the divine favor which was not signalized by some marked and easily recognizable emotional experience. It was not until my eighteenth year that a clear-headed minister lifted me out of this pit and made me see that it was perfectly safe to trust the Heavenly Father's love for me and walk straight on in the ways of service, waiting for no raptures, but doing his will as best I knew it, and confiding in his friendship.

I have told this history because it helps to illustrate the changes which have taken place within the last sixty years in our conceptions of what is essential in religious experience. Such hopeless endeavors to find peace in believing were by no means rare in my younger days. When my ministry began I found scores of men and women who were living blameless lives, and wanted to be the friends of God, but who had given it up as an impossibility. They had tried, over and over, and had always failed, and they knew that this felicity was not for them. It has been a good part of my work as a Christian teacher to get people out of that slough of despond; and those who have read the little book entitled "Being a Christian: What it Means and How to Begin" will find in these pages the reason why it was written.

I sometimes hear people desiderating the type of religious experience which was common in former days. It was more intense, more fervid, more self-centered; but on the whole, I do not think that we should wisely seek to restore it. It cannot be good for any human soul to be required or permitted to maintain the attitude before the Being whom he calls God and worships, which was the only possible attitude for me for ten years of my life. And one who has come to believe that religion is summed up in the word Friendship—that it is just being friends with the Father above and the brother by our side—often looks back with a pang to the time when such a conception, if it could have reached him, would have lifted a great load from his heart and filled the world with beauty.

A Woman's First Pastorate

By Rev. Sarah A. Dixon, Ph. D.

Miss Dixon is one of the few women who has received ordination at the hands of a Congregational Council. She is a Boston University graduate who has preached acceptably in a number of places in New England. She has had a pastorate at Tyngsboro, Mass., an associate pastorate at First Trinitarian Church, Lowell, and was last week called to the Congregational church in Tewksbury, Mass. But the fact that she is so highly esteemed among those who know her best, as to have three pastorates in one conference, is significant. We are sure our readers will be interested in this frank account of her experiences.—EDITORS.

What was the woman to do? With a heart filled with a message of peace and hope, with a love for speaking and proclaiming the truth, with a sacred reverence for church and priestly functions—and with it all a consciousness that to be the pastor of a people whom she could help to redeem would complete her life—what was the woman to do? She decided to enter the ministry.

Seven years afterwards, stepping out of the theological seminary with her college degree, she awaited her church. Could there possibly be a people, a mere handful of people, who could so far forget their New England heritage as to accept her, a woman, as their pastor? She believed there was.

One day, right before her eyes, slowly as if in doubt, a small door began to open, farther and farther, as the hand that opened it grew more sure, until suddenly in full view was a church and people who wanted her to be their pastor.

What spirit entered into the hearts of those sedate, careful men of the Andover Conference when they convened to ordain her to the ministry? They had never before ordained a woman, but they were beginning just then to do things they had never done before. They hesitated, prayed, questioned, talked, trembled, wondered, ventured—and voted to ordain her. After it was all over, they drew a long breath, tossed her over to the church and hurried home. She was left alone with her church.

It would seem now that the worst were over, but the next day the bigness of her task began to be felt. If to ordain her was establishing a precedent, to have a successful parish would also be establishing a precedent. She must try to do a good work, not only for the sake of the parish, but for the sake of every woman who should follow her in the ministry.

To lead the mid-week meeting, even to stand behind the desk and preach the Word, was not so hard, but an old member of the congregation sickens and dies—a funeral! Did the conference think of that? Did the people think of it? Would the family want a woman to officiate at the burial of their dead!

It would seem so strange—and yet, she had sat at the man's bedside and comforted him through all the lingering illness, but at the funeral, that would be different, and she knew it. Where was her predecessor? Could he be easily reached, and would the family send for him? She feared—and hoped they wouldn't. She had the service in a book—the same book that men ministers used. She knew how to be sorry, too. She might cry—women are so sympathetic—and if she saw others weeping, she might do the same, and not be able to read the prayers. Perhaps the family were thinking the same thing. But she seldom cried, and thought she could conduct the service with dignity.

What a joy and relief when the summons came for her to attend the funeral. She had been afraid for nothing. Another time she would go immediately to the family and console them, and ask them if she could be of any help. And in the years that followed, this woman learned that sorrowing men and women are hungering for sympathy and kindness, and the person is welcomed the most in the home who can bring comfort and cheer.

Still another difficulty arose which caused this woman pastor many sleepless nights. It happened to be a year in her parish of marital harvest; many pairs were contemplating marriage, and this woman knew they were looking her over as a possible officiating clergyman. Would they dare to have her; that was the question. The matrimonial step in itself required so much courage that she was in doubt about there being a sufficient amount left to brave the prejudice of life and be married by a woman. Would they feel that they were really and truly married? Their friends said they wouldn't, and the pastor herself began to question. She tried to put herself in their place—would she herself want to be married by a woman? Finally she gave it up and awaited results.

One morning she knew the great problem was solved when a young farmer timidly rang the bell, and twirling his hat in his hands and carefully studying his boots said, "Will you marry me?" Seven years later her right to perform the marriage ceremony and the naturalness of it was proved in an unmistakable manner when a couple who had been married by the Justice of Peace in the afternoon came to her in the evening and desired her to marry them over again, as the woman couldn't feel satisfied (so she said) until she was married by a real clergyman.

During her pastorate of nearly nine years the people readily fell into line, and in that period the little parish had wound its arms tightly around this ministerial foundling. To knock at the door and enter a kitchen and have one say, "O I'm glad you are a woman, for I can have a talk with you right here in my kitchen." To sit by the sick bed and hear one whisper, "I'm glad you are a woman, for I can tell you what is burdening my heart"—yes, even to call in time of house cleaning and hear, "*You* can come in, but I wouldn't have come to the door if you had been a man"—all these experiences made this woman thank God that she was a minister, with the authority of the church back of her words and acts.

But there were larger duties before her. A card, asking her to the Andover Association of Ministers. What was that? She had been brought up a Methodist, you know. O yes, a meeting of the ministers of the conference—those she had faced on the day of her ordination. Could she meet them? She feared they would treat her as a little girl, and she was nearing thirty. Would they respect her more if she cut off her hair and wore a short dress and walked like a man?

She decided otherwise, and made up her mind to be a woman first and a minister second. It wasn't anything as she had thought. They offered her a seat, courteously took her wraps (she has always had to pay for her dinner), gave her a nice subject on the next year's program, registered her as Sis. ——, and in every way treated her as one of the family. They all proved to be brothers during all of her pastorate, even inviting her into their pulpits.

She is sure, however, that not one of these brethren ever had a deacon say to him what her senior deacon once said to her on her return from a vacation: "I am glad you are back again. I felt as if my mother had gone away."

After a dozen years of pastoral work this woman minister begins to feel that instincts are to be trusted; that if there be a great, propulsive power driving one into the work of the ministry, one must submit to the power in order to find the deepest soul satisfaction.

The Whole Man and How He Is Produced

Three Great Goals for Parents and Teachers

By Rev. J. H. Jowett, Birmingham, England

It is the true ideal of education "*to train the whole man for all life.*" The symbol of a really educated life is found, not in a crammed warehouse with a single window, but in a well-stocked warehouse with windows on every side. I am placing the emphasis upon the symbol of the window rather than on the symbol of the stock. For it is possible for a man to have stores of knowledge and no wisdom, heaps of book-learning and no sight. That is to say, it is possible for him to have dead information and no vital sympathy, to be a bookworm and not a man. Now, surely, it is the ideal of education that the *man* should be alive, and that on every side he should have sensitive perceptions which bring him into fellowship with his kind. "We live," says Wordsworth, "we live," truly live, "by admiration, hope and love," for it is by these three that we become vital members of the race.

LEARNING TO ADMIRE

Therefore, if it is the educational ideal to make the "whole" man, the man alive on every side, it must be by the awakening and development of these great attributes of the soul. "Admiration." "Teach your children to admire," said one of the greatest teachers of the last generation; "teach your children to admire!" Yes, that in itself is by no means a small part of the equipment of a rich and well-ordered life. It is at once suggestive of spaciousness and of receptiveness, and of the power to please and to be pleased. The man who can admire will never immure himself in a tiny paddock; he will have most genial and heartening correspondence with all that is admirable in the wide circuit of common life. "We live by . . . hope." Another window! Another attitude of wholeness! Hope is the power of conceiving the best in the presence of the worst. Hope is the power of living in the light of the new morning before the first ray of the dawn appears. Hope is the power of living in the iron age while we are still in the stone age, and of living in the golden age while we are still in the iron age. Hope is just the power of living a little in front; that is to say, hope is the capacity of living in the ideal.

"We live by . . . love." And love is the secret of service; it is the genius of chivalry; it is the dynamic of the finest heroism; it is the deepest spring in the grandest crusades. "Teach your children to admire," and save them from cynicism. Teach them to hope, and save them from pessimism. Teach them to love, and save them from barbarism. And all these are windows, windows of perception, looking out of self into others, and any true educational system will seek to fling them open.

DEVELOPING A PUBLIC SOUL

And, therefore, what I mean by "wholeness" can perhaps be better expressed by a phrase which dwells in my memory, but whose parentage I cannot recall and have not been able to trace—"*a public soul.*" That is what we have got to make, "public souls," souls with a public entrance into them, with public doors and public windows, souls which seek the public good and which find their own life in the genial welfare of the race.

I remember during a recent holiday it was my unfortunate lot to be in a hydro, where I was condemned to sit next to a man who had no public door or window to his soul. I knocked and peeped all round, but I awoke no response of answering life. I tried politics: no! Then, knowing that I was in Scotland, I tried "the wee Frees": no! Noticing when he asked for the mustard that his accent savored of the Highlands, I slyly pushed a little tag of the New Theology under his door: no! Then I tried the wrecked galleons of the Spanish Armada, which were supposed to be lying fathoms deep with nameless treasure just off Tobermory: no! I went close to his keyhole and whispered about a great cricket match then proceeding: not an answering chirp! Then, quite accidentally, I happened to say one moment at breakfast that I had been out for a walk, and that there had been rain in the night, and that the river was the color of bride's cake, and immediately his door was flung open, and his soul appeared! He was a fisherman! And a fisherman only! But such a life has not the note of wholeness, and therefore I think has not the note of wholesomeness, and certainly is far from deserving the noble and dignified title of "a public soul."

THE RIGHTS OF INDIVIDUALITY

And the second note which I would like to name, in interpreting the educational ideal as "the training of the whole man for all life," is the note of individuality. That the temple of a man's life should have windows on every side does not in any degree necessitate that the temples should all be of the same architecture, of the same unvarying monotony. We can have "public souls" with individual distinction. Nay, the publicity will be comparatively worthless unless we have rich variety in the individual contributions. I often think that in our general educational system we do not pay sufficient respect to the claim and the powers and the weaknesses of the individual life. This criticism does not, of course, apply to the elementary schools, for in these schools there must of necessity be sameness and rigidity of basal treatment, whether our material be oak or deal, walnut or pine. And yet, perhaps it is possible, even in an elementary school, for a vitally sympathetic teacher to take note of individual differences, and to discriminate when he is dealing with hard and close-grained box, and the softer and more yielding pine. Perhaps it is not necessary for all children to be put under the same uniform experiences, and to be subject to the same uniform pressure, like a sackful of bullets that are turned out from the same undeviating mold.

But whether this be possible or impossible, we ought to pay more respect to individuality at an earlier stage than we do. And I will go as far as to say that in my conviction the individual tastes of the growing child will not be an altogether erroneous criterion to guide our judgment. I know that the application of the principle has its perils, but so has the application of any principle, and it is the privilege of the adult to come in, with a moderating discretion. Our doctors are more and more telling us that the physical tastes and appetites of a child are the safest guides to his needs. And it may be that we have not paid sufficient regard to the mental tastes and appetites of our children as an index to their latent capacity, and to the natural gifts by which they will be best able to enrich the common life.

I am by no means advocating that our children shall settle the curriculum of the schools, and that what they like shall determine what they must receive. I know the discipline of the distasteful, and I know that the bitter and not the sweet often makes the finest tonic. But this principle, too, may be carried too far, and I for one would more and more advocate watching the maturing child for his predominant taste; and by kindly encouragement and active stimulus making room for his gift, and thus allowing him to make his own distinctive contribution to the common good.

RELIGION'S SUPREME PLACE

And the third note which I would name in the educational ideal is the note of perspective and proportion. Even in our conception of wholeness there must be emphasis and proportion. What, then, shall be the order? I remember a letter which Dr. Arnold wrote to one of his friends, a letter in which he outlined the graduated emphasis in the ambitions of the great school of Rugby. "What we must look for here," he said, "is (1) religious and moral principles, (2) gentlemanly conduct, and (3) intellectual ability." I don't think any of us will quarrel with that ideal. But it is just what everybody accepts which is apt to be most commonly forgotten. It is the commonplace which everybody cheers which we are all inclined to overlook. Our familiarities breed our practical contempts. And I ask, Are we putting moral principle first, and intellectual ability last, and between the two refined and chivalrous behavior? I don't think that the proofs of such emphasis are very obtrusive. Take the intermediate emphasis. It was a very favorite axiom of John Ruskin that "education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave."

Suppose that we judge our modern output by this ideal; how does it stand the test? How is it with reverence? How is it with courtesy? How is it with that firm, delicate chivalry which shows itself in the relation of man and woman, of boy and girl, and of every human being to every helpless living thing that moves upon God's earth? I had the privilege recently of a long conversation with one of our veteran statesmen, a man who has served his country in many cabinets, and he named as one of the most conspicuous changes he had noticed in these later days the passing away of an old-world courtesy, the decay of reverence, and the substitution of a graceless and indelicate spirit of aggression. I am afraid that is a true observation, and if it is true, I care not how much we have gained; whether we have gained in ability, in smartness, in inventive ingenuity, our life is poorer and our positive dynamic is decreased. But in any attempt to recover lost ground we have got to remember that fine feathers do not make fine birds, and that fine manners are not fine veneers, but fine fruit. They are the spontaneous exercises of deep moral principles which are only vitalized when they are possessed and pervaded by the august and awful sanctions of religion.

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. —*O. W. Holmes.*

Ten Righteous Men

Their Possible Influence When Standing Together

By Rev. Charles R. Brown
Pastor First Church, Oakland, Cal.

The Working Force

A mayor.
A chief of police.
A police court judge.
A president of the city council.
A genuine physician, not a politician, at the head of the board of health.
A high school principal.
An editor of a daily paper.
A capitalist.
A labor union man.
A pastor.

In the great fight against the evil of the world a few picked men, resolute, intelligent, conscientious, may wield an influence out of all proportion to their numbers. And when they know each other and stand together, close-knit in their loyalty to a common cause, their strength increases in geometrical ratio.

The Lord once made known the fact to Abraham that the city of Sodom had become so nasty he would destroy it. Abraham pleaded that the righteous ought not to be destroyed with the guilty, and the Lord promised him that if even ten righteous men were found in the place, he would not destroy it for their sakes.

Ten righteous men would have saved Sodom! Ten righteous men, alert, fearless, aggressive, will save any city. Suppose the ten men in some modern city were placed like this: a mayor who was not afraid, who did not always have an eye to the main chance for political preferment, but was intent on intelligently and courageously serving the interests of the community, leaving his political future to the gratitude of the people!

A chief of police who was no mere soft lump of flesh covered with brass buttons, but a man bent on making himself a terror to evil-doers; a man with the conviction that laws are made not to express ineffective moral yearnings, but to be strictly enforced; a man whose whole administration of his responsible office would bring consternation to the law-breaking rum seller, the brothel keeper, the gambler and the whole unclean horde every day in the week.

A police court judge who had caught the spirit of Judge Lindsey of Denver, whose work is known everywhere; or the spirit of Judge Cleland of Chicago, who with his wise probation methods found that out of a thousand and seven cases brought before him only seventy-seven men thus dealt with failed to make response in terms of honest effort for a sober, useful life; a judge intent upon making the law of the land a schoolmaster to bring the weak and the erring to a truer method of life, and equally intent upon making its awards effective in rebuking and discouraging wickedness in those high places where wrongdoing is an unfailing source of profit.

A president of the City Council, who in his appointment of committees and in the exercise of his whole power of leadership made it clear beyond a peradventure, by his sound sense and his just purpose, that the welfare of the people and not his own political advancement was what he had at heart!

A genuine physician, not a politician, at the head of the Board of Health, a man not made of absorbent cotton, but compounded of that scientific knowledge and fearless honesty which would bear the test of chemical analysis, intent upon ferreting out and removing those evils which make against the city's health. These might conveniently serve as the first five of the ten men intrusted with the salvation of the city!

Then, for the other five, let us have a high school principal who conceived of education not as the imparting of information, but as the maturing of personality and the shaping of character for noble service; a man of whom this might be said, as it was said of one well-known schoolmaster. "Did you ever go to school to the old man?" one merchant asked of another, as a certain experienced teacher passed. "Yes." "What did you learn?" "I learned to be a man." Any school where a boy learns to be a man is a school indeed!

An editor of a daily paper, able to make it clean, reliable, independent, fearless, carrying it on not as an advertising enterprise manipulated solely and skillfully in the interests of the counting-room, but putting into it the best of himself, thus making it an expression of the spirit of real journalism—such a paper as our leading city had when the elder James Gordon Bennett was at the head of the *New York Herald*.

A capitalist, upright in his private life, large-minded in his attitude toward industrial problems, with a genuine consideration for the human values at stake in the world of business, thus setting a noble example to all the men in the community who have the money and the capacity requisite for the control of large enterprises.

A man at the head of the Central Labor Council, who in the quality of his own life and service was a standing rebuke to all kinds of demagogues, himself possessed of wisdom, patience, integrity, and able to impart great stores of those useful qualities to the various labor unions affiliated with his organization; a man who in his own fight against the tyranny of unscrupulous employers maintained an equal hatred for that tyranny into which labor unions are sometimes misled.

A pastor of a church, not content to merely keep the wheels of a certain ecclesiastical machine going, but intent on making himself the servant of the people and the prophet of righteousness, speaking steadily words of insight, of hope and of help to the soul of the community; a man strongly convinced that the church exists not to be ministered unto but to minister, and in the spirit of its Founder to give its life for the service of the many.

Ten such men in any city, San Francisco, Boston, Chicago, Sodom, would save it from the wrath of God and from the evil designs of wicked men! Let any city put its ten best men, picked, trained, efficient in those positions of influence, and the people will rally to them, making sure the victory for righteousness.

In the battle cry recorded in that story of Gideon's great victory over the Midianites with his small band of picked men the two things essential are brought out, "the sword of the Lord and of Gideon." The battle in the last analysis was the Lord's—it was the inevitableness of the divine purpose, pushing that small group of brave men into the conflict, holding them up to their hard task, casting in on their side the mighty re-enforcements of Him whose chariots are twenty thousand, which made the final outcome sure. But the victory was not won out of hand or by some piece of magic; the Midianites were not driven back by angels from the skies, but by the sharp swords of stout-hearted Israelites. "The sword of the Lord and of Gideon," for it was by the intelligent, conscientious, resolute co-operation of forces human with forces divine that right was made to triumph over wrong.

In Victor Hugo's sketch of the battle of Waterloo in "Les Miserables," he brings out elements sometimes forgotten. "Napoleon had already been impeached before the Infinite," he says. His statement is altogether just, for selfishness, despotic cruelty, disregard for the rights of individuals and of nations have been impeached before the Infinite from the foundation of the world. But the divine impeachment was only made effective in that particular instance, when the Iron Duke of Wellington and the English regulars, trained in their youth on the football fields of Eton and Rugby, trained in their maturity in a score of hard-fought battles, stood up and received the full shock of that fierce attack of the French troops without giving way; and then gathering their full strength, flung themselves upon the enemy and drove them back. The sword of the Lord and of Gideon! The sword of the Lord and of Wellington! The sword of the Lord and of those brave souls, few though they may be in numbers, who cause the impeachments of the Almighty to stand fast!

Great moral victories of all kinds lie ahead of us in this twentieth century. To be alive at all is glorious, and to be alive and young and faced right is a privilege which passes the power of expression. The Lord said to this country a century ago, "Thou art too great and too sacred to suffer injustice at the hands of George III. of England," and he raised up another George, under whose leadership this country emerged into a new independence among the nations of the earth. The Lord said to this country half a century ago, "Thou art too great and too sacred to suffer the stain of slavery or the ignominy of disunion," and under the leadership of Lincoln this nation rose into a new sense of the priceless heritage of freedom for every race and a new resolve touching the integrity and the perpetuity of our institutions. The Lord is saying to this country now: "Thou art too great and too sacred to suffer under the heel of the grafter and the gambler, the rum seller and the brothel keeper." Let the people see to it that the ten righteous men needed are placed in their positions of influence and leadership; let the ten men be loyally and generously sustained and there will come another all-glorious victory for the forces of righteousness.

We are not disposed to hold Mr. Taft to account for paying no heed to denominational distinctions when his Sundays come round. In attending church he is setting a good example to the country, and we do not think that he has gone over to the Mormons or proposes to suspend United States laws in their interest simply because he ventured to speak one Sunday in their tabernacle, the largest auditorium in Salt Lake City, but not too large for his congregation. Nor do we take it that he has become a believer in papal infallibility because last Sunday he spoke at a Roman Catholic school. Before he gets through this trip he will probably touch up against nearly all the leading religious bodies and then return to Washington as loyal a worshiper in his own church as he ever was.

The Hudson-Fulton Celebration

Sidelights on the Brilliant Spectacle in the Metropolis

By Naboth Hedin

The people of the city expected a great show and sat expectantly along the water front the opening day, waiting for the naval parade with the two replicas of the boats that made history, the Half Moon and the Clermont. Whole families camped out in the grass of Riverside Park along the Hudson, many thousands more walked up and down the driveway overlooking the broad, sparkling river as it comes from the mountain gates. Outlined against the Palisades and the New Jersey shore lay the finest ships of the best navies of the world, at anchor. But two men dropping out of a balloon in parachutes got more applause than the engines of destruction below. The conquest of the air is to the public mind greater than war and engines of destruction.

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"Is there going to be any flying this morning?" "Is Wright ready to fly today?" "Have you seen any signals about flying?" have been the most frequent questions asked by the people of New York City and their guests during the celebration in honor of the discovery of the American Rhine three hundred years ago and the invention of the steamboat two hundred years later. And it is a remarkable coincidence that the first successful flying machines should be shown just a century after the first water navigation by steam. Very few saw the aereoplane circle the Statue of Liberty, Wednesday, and the wind has not been favorable for extensive flying, but the laconic Ohio man, who eats pie for lunch in the shed down on Governor's Island while tuning up his motor for flight, is a greater man to the multitude than all the foreign princes, admirals and envoys extraordinary taken together.

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Many thousand spectators were imprisoned for hours in the express trains in the subway. New York is such a crowded place under normal conditions that an extra load cripples the service. But people have learned to be patient. They stood in line that afternoon for blocks waiting to get into the subway stations, and surface cars stood blocked for miles, filled with passengers. And at that not one person in a thousand saw either the naval parade or the pageants the following days. It was impossible to get room for so many, and though the committee spent millions of dollars, little provision was made for the public, unless they could afford to pay the ticket speculators for seats. Most of the naval parade was made up of excursion steamers on which tickets were from two to five dollars. But that was the only way to see anything.

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The general verdict about the parades, both land and naval, civil and military, has been that they were disappointing, but the illuminations at night have made up for that. Like strings of glowing little pearls, the electric lights have transformed a city, ugly by day, into a thing of beauty at night. They were strung so as to emphasize the beautiful lines on the finest buildings and monuments. The gloomy East River has been a flood of light from the four majestic bridges. The strings of light followed the gigantic cables that hold the weight of many trains and teams, and never before did the arches of the roadways look so daring in their sweep across the water.

The old Brooklyn Bridge, grimy by day from old age and much traffic, has been a resplendent young bride by night with its soft lines; and next to it the new Manhattan, strung this summer, has looked so trim and neat with the thousand lights, indicating lines of stress and strength. The newly opened cantilever Queensborough Bridge, resting halfway over on the sinister Blackwell's Island, has resembled a succession of lighted domes at Christmas time. Sky scrapers and public buildings have vied with the bridges in their incandescence, and Broadway, the perpetually night blooming cereus, with its hotels and theaters, has been eclipsed by Fifth Avenue. The latter has been decorated for the parades by day, and at night there has been a string of lights on each side, running all the way from Washington Square to Central Park. Half way by the big official reviewing stand in front of the huge new library was the court of honor, a double row of white columns hung with festoons and garlands of electric lights. This lighted thoroughfare has also been the parade ground at night for the thousands of visitors from the West and abroad. Both sidewalks have been choked with them at all hours, and a double row of automobiles moved in each direction.

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Nightly the circular Plaza, at the intersections of Fifth Avenue and Forty-ninth Street, with the New Plaza Hotel towering in a shower of lights above, has been filled with gasolene fumes like a motor mart. It is the meeting place of the fashionable residential section round Central Park, and the new Queensborough Bridge, which taps all Long Island with its millionaries. Among the luxurious touring cars were humbler taxicabs, gasolene buses, in which people can ride past all the wealth of Fifth Avenue for ten cents, country buckboards, a two-seated democrat from New Jersey, with the old folks from home in rapt admiration, a four-spanned tally-ho, with a gentleman driver and his guests and red-coated lackeys with bugles on the rear seat. It was a variegated throng.

A party of Western people try to get aboard one of the ten-cent buses, but it is filled to overflow already, and the conductor directs them jokingly to the motor truck behind. They are unconventional and climb on board the load of trunks. A painted soubrette in a taxicab and the gentleman driver's wife on the tally-ho smile, but the Western folks are unembarrassed. They smile in return, and after awhile the tangle is cleared and the procession moves down the avenue. It goes past the fluttering orange-white-and-blue flags of the celebration on all the club houses, art palaces and exclusive hotels. Chains of lights go everywhere, and the spirit of the crowd is carnivalistic.

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Perhaps the trouble with the fifty-two odd historical floats that were supposed to give the history of the Manhattan Island in living pictures in the parade was that they had to be used in the daytime when things are viewed more critically and in a perspective of real surroundings. At any rate they failed to give any illusion of reality. The costumes and trappings may have been chronologically correct, but the arrangement of the actors gave no idea of life.

The public school children were more successful. They devoted one day to pageants and tableaux of their own, and out of a school of five hundred pupils nearly one hundred provided themselves with costumes and took part in the performance. Over a small platform was a blue arch inscribed "The Gateway of the Hudson," and it was under this that the youngsters gave scenes of New York history, from the skin-covered wigwams of the Indians to the launching of the Clermont. A little Henrik Hudson stamped in on the stage in Father's rubber boots, and a white-wigged little George Washington in knee breeches and three-cornered hat read the Declaration of Independence to the assembled New York burghers in a high, piping voice. An even more youthful and shrill-voiced General Putnam commanded the body guard to draw their cutlasses and do "left about face" and "Salute."

Legendary scenes from Sleepy Hollow were mixed in with a realistic scene of shoveling coal down the hold of the Clermont, and in the next tableau the first steamboat wheezed away amid the cheers of a mixed populace. It is true there was no real boat except a sign over the door to the next room, but it was from there that the puffing sounds came, so it made no difference. It sounded like a boat.

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Later Father Knickerbocker introduced the Dutch, English, Irish, Swedish, Scotch, German, Italian and French children of the city to the Statue of Liberty. Each group was dressed in national costumes and sang a stanza from the national song, and so cosmopolitan is the city, that each group was actually made up of the stock it represented, and the foreign songs were sung with the original words. A special choral had been sung before by the whole school, giving the history of the great river in verse, thus serving as a running commentary to the scenes on the stage and giving them coherence. At the end all the nationalities joined in singing America, to signify the making of a new nation out of all the different elements.

The finale was a grand march of all the actors, coming out of the gateway of the Hudson, each one carrying a sample of the produce that is shipped every day on the river. Sooty miners with lamps in the hats carried real pickaxes, white-aproned dairy maids bore milk pails and butter trays, red-cheeked farmers' girls carried real cornstalks, grapes and apples. Working men in shirtsleeves carried furniture and tanned leather and tools. It was the most vivid lesson in commercial geography those children ever had had.

The publication last year by the American Institute for Social Service of its *Gospel of the Kingdom*, a monthly magazine offering a series of studies in social reform in the light of Christ's teachings, with Dr. Josiah Strong as editor, was so well received that the issue is continued in 1910. The second series will answer "What to do in social reform." Politics, wage-earners, charities and corrections are a few of the many topics selected for the year's work. The studies are based on St. Matthew, parallel with those of the International Sunday School lessons, but are applied to the specifically social interest. Last year classes all over the United States and Canada testified to the profit of the course.

Cultivating Humor in Children

By Virginia Terhune Van de Water

Some are born with the saving sense of humor, some achieve it through cultivation and training, others have it thrust upon them by well-meaning relatives. How much is it the duty of each mother to "thrust it" upon her children?

It is a pity to discourage the parents of literal, painfully matter-of-fact offspring, but if the spark of fun or humor is lacking in the little one's make-up, there is no use in attempting to cultivate it. You cannot make a seed sprout where no seed is. The germ must be there in the first place.

We have all known people hopelessly, discouragingly lacking in what may be called the sparkle of life. They are good, truthful, sweet-tempered and unselfish, dutiful and conscientious to a fault, but they cannot see a joke unless it be explained to them. To do this one must vivisect the jest, disjoint it and see it expire with writhings. Nothing is so fatal to a joke as to explain it.

Some years ago I had the pleasure (for anything that calls forth an innocent laugh may be ranked among the pleasures of life) of reading a letter written to her physician by a humorless woman, whose husband had an appointment with the recipient of her epistle. The day of the proposed visit proved very stormy, and the wife of the invalid wrote:

"*Dear Dr. Blank:* As you know, John was to call at your office this morning. Can you not come here to see him instead of having him come to you? This is not a fit day for a dog to go out, so I am keeping my husband indoors."

Fortunately the physician was blessed with the capacity for fun, and his hearty laugh was good to hear.

I would say to the woman who, for her own sins, or the sins of her forbears, or because she needs peculiar discipline, has become the mother of a human being absolutely lacking in the sense of humor, that the best she can do along the line of cultivation is to persuade the child to smile sympathetically at the joy which others take in a good joke or story. He will thus learn the gracious art of sympathy, and that may be some slight compensation for the lack of the blessing of a sense of humor.

For the ability to see fun in most of the occurrences of life *is* a blessing, and I rejoice to think that the people who have not this saving sense are the exception. Even a tiny bit of humor can be and should be cultivated from birth. I know one mother who used to laugh whenever her small toddler lost his balance and sat down hard, after the manner of small humanity taking its initial steps. The first time this accident occurred the small face was puckered preparatory to a wail, for the thump and jar were not pleasant; but before the howl could come the mother's cheery laugh rang out, and in sheer surprise Baby gasped and forgot to cry. Then when Mother exclaimed, "O Baby, what a funny thing you did!" he, too, caught the humor of the situation and laughed.

If you would cultivate in your child a genuine sense of humor, teach him to find subject for mirth in jokes on himself. That is the test of the true humorist. Many persons see the amusing side of other people's *contretemps*, but they positively decline to see a ray of mirth in an accident to themselves. But I know one woman who loves fun so much that she can hardly wait to tell her family when she has what she calls "a tip-top joke on myself." How can she be hurt deeply by slights real or imaginary? She has so little petty vanity that she can actually forget herself in the fun of the occasion.

"Were you not enraged," I asked a big-hearted lad, "when that common, vulgar boy patronized you so abominably the other day?"

The lad burst into a laugh.

"Angry at *that?* Why, no! It was so droll to hear him that it was all I could do to keep my face straight. It struck me as *howlingly* funny."

To the fun-lover entertainment is found on all sides. In the railroad or trolley cars there is always something to provoke a smile. Not long ago I noticed that the small boy with whom I was journeying uptown wore an expression of suppressed amusement. I looked for the cause, but failed at first to find it. Across the aisle from us, nearer the door, sat a stout man, with an unusually large and prominent abdomen. As my young companion has always been taught not to laugh at the personal peculiarities of others, I wondered what excited his mirth. When we left the car I asked for an explanation. The boy chuckled.

"Oh!" he said, "I did not mean to laugh at that poor man, but I had just noticed what a tremendous stomach he had when, raising my eyes to the sign above him, I read, 'Do you see that hump?' Of course I saw it! Who could help it?"

Right here it may be well to call attention to the difference between developing a sense of humor in a child and encouraging the habit of ridicule. The two are often confounded, but one is innocent fun, the other is cruel persecution and irreverent vulgarity. And under the head of ridicule comes all derision of or jesting on sacred or religious matters. The religion itself cannot be affected by the vapid prattle of the ignorant, but its professors are wounded and insulted. Irreverence is never humorous.

The child who has been drilled in respect for others will not make fun of a playmate's misfortunes, and will never call attention to any oddity of dress or manner. The average child is often a tease, and, unless his propensities in this direction are curbed, he will be likely to degenerate into a conscienceless torment of other children less fortunate than himself. He must be taught from babyhood that a laugh that hurts another is wrong, as "a small unkindness is a great offense." Surely there are an abundance of amusing things in the world without sacrificing one's friends or acquaintances.

I read an article recently on the evils that lurk in the so-called sense of humor. I think it is the abuse of this sense, not the use of it, that is wrong. An innocent laugh lubricates the wheels of the machinery of life and makes them run smoothly.

Perhaps the best test that one can apply to the subject is the one found in the Golden Rule. Train your child to ask himself, Will this jest hurt any one? If so, it is a mistake. But when one can find fun in one's own mishaps, or when one can pick a good joke out of the seemingly worthless bits of hard and cold scrap-iron over which one must tramp on the cinder-path of the work-aday world, is it not better to toss it aside with a laugh than to stub one's toe painfully against it?

By emphasizing the heroic side of Christianity we shall win and keep our children. The fidelity to brave and loyal ancestors is a religion in itself—a religion that is working wonders in the world today. The faith and courage of our fathers did much to persuade their sons.—*Robertson Nicoll.*

Closet and Altar

THE SIN OF CONTEMPT

Whoso keepeth his mouth and his tongue keepeth his soul from troubles. The proud and haughty man, scoffer is his name; he worketh in the arrogance of pride.—Prov. 21: 23, 24.

A sneer is the apology for argument made by a man who does not understand. And that is why, though you find Christ Jesus angry, you never find him ridiculing anybody, for every secret of every human heart was perfectly understood by the Redeemer.—*G. H. Morrison.*

Take heed to your spirit and temper, that you speak the truth only in love. The hour cometh when looking in the Master's eye of tender, awful goodness you shall judge it better to have spoken three words in charity than three thousand words in disdainful sharpness of wit.—*Charles G. Ames.*

We are members one of another. Why, then, do we hurt and annoy one another? There ought to be no discord in the home or in the church, because we are called to be one body; and if I wound a brother Christian I am blighting my own life; I am spoiling the body which is one.—*H. W. Webb-Peploe.*

'Tis man alone who difference sees,
And speaks of high and low,
And worships those, and tramples these,
While the same path they go.

Oh, let man hasten to restore
To all their rights of love!
In power and wealth exult no more,
In wisdom lowly move.

Ye great! renounce your earth-born pride!
Ye low! your shame and fear.
Live, as ye worship, side by side;
Your brotherhood revere.

—*Harriet Martineau.*

Human happiness and misery are largely an affair of what people are saying to each other. When we remember we can make hell or heaven by words, it is amazing we are not more careful of them. Indeed, the taming of the tongue has hardly yet begun.—*J. Brierley.*

Say naught to the mocker, for he is not worth heeding; but say to the poor suffering heart itself, Wait! joy cometh in the morning. . . . There is a way of sitting still that by its heroic patience wins the battle.—*Joseph Parker.*

Thou hast forgiven us, Our Father, help us, for the sake of Christ who died to give us life, with a like glad consent to pardon others. Thou hast not despised our weakness and our low estate, keep us we beseech thee, from the pride which mocks our fellows and thoughts of disdain which put us far from thee. Teach us the sympathy which makes our Lord the elder brother of all needy men. By thine own lovingkindness, enable us to look with patience on the faults of others. O thou who castest down the proud and upliftest the humble, let not the sin of contempt lie at our door calling for judgment. Help us to control both thought and word, remembering brotherly kindness and thy love which has spared and helped us hitherto upon our way. In the name of Christ, the compassionate. Amen.

For the Children

Mary Morison Stories

II. A Born Doctor

BY HATTIE VOSE HALL

Father's a doctor. He has so much business you'd think he'd get rich, but he doesn't. You see we live in the country, and no one has much money, and most of his patients have large families, and Father says it takes all they can earn to buy bread and molasses for the children and food for the stock. They haven't any left over for doctor's bills. Our village is such a scattering village—we live in the square—and there's the church and the graded schoolhouse and five stores and the blacksmith's shop and the mills and quite a lot of houses—and that's Granville Center. Then about half a mile north of us is Granville Four Corners, and three miles from us, where the train comes in, that's Granville Junction. And Father's all the doctor there is in all Granville, and they send for him from farther off than that—over to Davis's Mills, where the pulp mill is. The hands are always getting hurt over there. And then sometimes he has to go out on Blueberry Isle, to see the lightkeeper's family, no one else lives there.

Once in a while, when it's a real stormy night and Father hasn't any calls to make, he'll say, "Well, chicks, let's have a good time tonight." And Max runs down cellar to get apples to roast, and I go up attic after the corn to pop, and Father builds a big fire in the open fireplace, and Mother brings her knitting and sits in Grandfather Ellis's old armchair, before the fire, and little Lou climbs into Father's lap, and we all get fixed just right, and Father begins: "Once upon a time, when I was a boy—let me see, did I ever tell you about the time Tom Briggs and I dared each other to shin up the steeple of the Baptist church, when they were building it? Well"— Just that minute the bell will ring and some one wants Father to go out to the Four Corners or, worse still, to the Junction. It is so discouraging.

Well, in this story I'm telling they wanted him out on Blueberry Isle—the lightkeeper had rowed in for him. It was very rough, and he was just as wet, but he didn't seem to know it, he felt so bad.

"I don't know as you'll want to go, Dr. Morison," he said; "but little Lauretta's awful sick—we think perhaps she's swallowed something—or something—but it's a terrible bad night. I could 'a got in quicker with my motor, but she's shallow, and I was afraid we'd get swamped, so I brought the dory—she's safe enough."

Father was taking off his house-coat and putting on his big boots and his storm-coat, and he was ready to go the quickest, he's such a quick man! And he kissed Mother and said if they sent for him to go to see Johnny Carr before he got back in the morning, to give the messenger the tablets in a little red box on his desk. And when he kissed me, he laughed.

"Why, Mary, child, don't look so blue! You ought to be thankful I haven't got to take Snowdrop out such a night."

Snowdrop's our horse, but she's black as night; it's just some of Father's fun naming her Snowdrop. But after Father'd gone, Max said: "Isn't it always just so? Father never has a chance to enjoy an evening with his family—some one's always wanting him! I wish we lived in a bigger place, where one doctor doesn't have to do all the work—from taking smallpox cases to making mustard plasters for the O'Reilly's baby and putting 'em on!"

"Yes," I said, "I'd like to know what good it is for Father to have a house-coat! He's had that one years and years, and it looks as if it was just bought. Don't you suppose we'll ever live anywhere else, Mother, where Father won't have so much to do?"

Mother took little Lou up and began unbuttoning her shoes.

"You all ready to go to bed, Louie?" she said. Sometimes that's the way Mother does when we ask questions like that. But little Lou said she hadn't had her red apple, and Max said it was 'most roasted—he fixes them on a string before the fire—so 'Mother let her stay to eat that.

After Mother had taken her up to bed, Max said, "I tell you what, Mary Morison, I'm never going to be a doctor—they work too hard and don't get any money to save, and they don't have sleep enough and have to eat on the run, and they don't have any leisure."

"Why I thought surely you would be a doctor, Max!" I said. "You can do quite a lot at it now; you really helped Father set Billy Boyle's collarbone, you know, and you bandaged Terence O'Reilly's foot so well that Father was pleased and said you had a real doctor's hand. He'll be real disappointed, Max!"

"Well, it's just grind—grind—and your time's never your own. I want to make money for you, Mary. I want you to have a blue silk dress like Elsie Starr's and a diamond ring and a little gold watch, with your monogram on."

"It would be nice," I said; "but I'd rather be twin sister to a doctor that does as much good as Father than have all those pretty things. And you know we were going to have our sign, 'Morison Twins, Physicians and Surgeons,' and I was to put up all the medicines and learn how to bandage broken arms and legs and put them in plaster casts. What should we do if we didn't practice medicine, Max?"

"I think I'll be an inventor," said Max; "there's lots of things that haven't been invented yet."

"What?" I asked.

"A thing to put collar and cuff studs in with, so you don't have to split your fingernails, is one thing," said Max. He's always breaking the lever kind.

Just then the doorbell rang. It was Ethel Lindsay to see if Mother knew anything to do for her grandmother's toothache. They always seem to think a doctor's family know all about illness. The rain had nearly stopped, and it isn't far to the Lindsay's, so Mother took a bottle of oil of cloves and some cotton and some hops to put on outside—they make you sleepy, you know, and help the pain—and went along with Ethel.

"Mother's a born doctor's wife," said Max. "When I marry I'm going to find a wife just as near like her as I can."

"I don't blame you," I said; "but would a born doctor's wife be the right kind for an inventor?"

"Well," said Max, "I guess a wife like Mother would be a help to any man."

Just then some one rapped at the back door. That's generally the way it is at our house, but not always in the evening. This time it was Joey Cutler, who's in our grade at school.

"Where's the doctor?" he said. He'd been running, and he was all out of breath.

"He's out. What's the matter?" asked Max.

"Oh, our baby's awful sick!" said Joey. "So hot! and Mother can't get him to sleep. She says she's afraid he's going to have a fever, and she wanted the doctor right away;" and Joey almost cried, he felt so bad. His mother lost little Jacqueline, all her other child besides Joey, years ago, and this is a dear little baby, quite new, less than a year old.

"O Max!" I said, "why don't you go?"

"I don't know anything about fevers," said Max.

"Why yes you do," I said. "Quinine pills and a vinegar sweat—you know Father always gives those two things, and how it helped you when you had that feverish cold, two weeks ago."

"So it did," said Max; "brought me right up again, didn't it?" You find the quinine while I get my coat."

"And sometimes cracked ice is good to put on the head," I said, as I went for the quinine. I didn't have to hunt—Father has everything labeled and in perfect order.

Max was all ready then, and I said: "What would you think of mustard plasters for the soles of his feet? Doesn't that bring the blood down out of the head?"

But Max said that was too severe for a baby, so he took the quinine, and he and Joey started off running—Joey lives half a mile away. I watched them out of sight.

I wanted to go, too, but I couldn't leave Lou alone. And pretty soon Mother came home. And when I told her about the baby,

The Children's Pulpit

The Bruised Reed

BY REV. E. H. BYINGTON

In the prophetical books of the Old Testament are many beautiful sayings that seem to point to Christ and certainly apply to him. Of these few are more true than Isaiah's words, "A bruised reed will he not break."

It is so easy for us, if a thing is injured, to injure it some more. If a boy sees an old house with half the panes of glass in it broken, he usually feels like throwing stones and breaking some more. If the branch of a plant is bending down badly hurt, almost without thinking a girl will take hold of it with a pull that breaks it off. And when one is walking along a country road how easy to hit with a cane or step with the foot on a bruised stalk. Whenever you see anything that has been injured, think of the Christ who never broke the bruised reed, and do not hurt it any more.

This applies also to our treatment of people. If an unkind remark is made about some girl, do not break the bruised reed by following it with another unkind remark. If some one is blaming a boy, do not be so anxious to add your fault-finding. It is easy to be a friend to the successful. But Christ thought of the troubled and the hurt.

she said a vinegar sweat couldn't do any harm, and perhaps it wasn't much sick, anyway, but she was afraid Max didn't know how to use quinine. Mrs. Cutler is always so frightened when anything ails one of her children. She's afraid even to take a splinter out of their hand; and Joey has to run into Mrs. Reuel Treat's, who lives across the street, when he cuts his finger and wants it bound up. Mrs. Cutler wouldn't ever have done for a doctor's wife.

It was ten o'clock when Max came home. Nine's our hour, but Mother let me stay up to hear about little Charlie—that's the baby's name. Max said when he got there the baby was lying on the bed, and so hot, poor little fellow! And when Mrs. Cutler saw it wasn't Father she burst right out crying. And she said she knew the baby would die—it acted just the way little Jacqueline did.

But Max wasn't scared a bit. He sat down side of the baby and looked at his tongue with a spoon and felt his pulse, and then he told Mrs. Cutler that it seemed to him the baby was sick just the way he was, a few weeks ago, and Father made him well right off in a day, and he knew just what Father did for him, and he'd do the same for the baby if she wanted him to.

She seemed all discouraged, but she said he could try. Then he gave the baby a tiny piece of a quinine pill—he didn't dare give him much. The baby cried, and I don't wonder; pills are horrid when you break them. I always put a whole one way down at the roots of my tongue and swallow quick—and even then I hate them.

Then Max told Joey to bring him a hot stove-cover and some hot water and a basin and the vinegar jug, and Mrs. Cutler got him some pieces of flannel, and he wrung out one in the hot water and vinegar and put it 'round the hot stove-cover, and then the dry flannel 'round that—just the way Father does—and he put that into the foot of the baby's crib, and then he put the baby in and covered him all up with the bedclothes, except his face. And the vinegar and hot cloths were all steamy, and Max had a heap of clothes over the little fellow, and by and by he got all quiet and fell asleep.

Max stayed a little after that; and before he left the baby's little head was all moist, and his little hand was damp, too, felt just like a roseleaf, you know, the way babies' hands ought to feel. And Mrs. Cutler was so pleased. But she wanted Father to come over the next morning, just as soon as he got back from Blueberry Isle. He came early. Little Lauretta was lots better, and when he went to Mrs. Cutler's the baby had slept all night and only had a little cold.

Mrs. Cutler told Father that she was surprised at Max; he was a born doctor and knew a great deal about illness for a fourteen year old boy. Max is all wrapped up in fevers now; he's reading about scarlet and typhoid and yellow and slow. I think he's thought better of being an inventor, and I'm glad, for he *is* a born doctor. And I'm learning all I can, too, so as to help him.

The Weather-man in Washington keeps many
different kinds,
And deals it out not always according to our
minds,
But says 'twill rain or sleet or snow,
That fogs will come or winds will blow,
That 'twill be fair or hot or cold, as he the
weather finds.

But we've a Weather-man at home who
makes us always glad,
For with our little Weather-man the
weather's never bad;
Of his own face he makes a sun
And round about the house does run;
So since he came there's not a day but sunshine we have had.

—*Lilla T. Elder.*

New York

Hudson-Fulton Church Celebrations

No event has been mentioned that ever stirred the churches of the city so much and so universally as the present celebration in which New York has outshone herself. While interest has focussed naturally about the Dutch Reformed churches, especially the Collegiate nine, others of all denominations have entered with no half-hearted enthusiasm into the plans made by the committee of which Dr. Boynton was chairman. The extraordinary parades, carnivals, feasts, illuminations, etc., have not detracted from the emphasis which the celebration has put upon the invaluable history of the early churches of New York. The priceless records of the Dutch Reformed Church have been on exhibition daily at the Church of St. Nicholas, the oldest church with a continuous history, dating from 1614. The Great Consistory has been at work six months preparing for its proper place in the festival, and in all its churches provided elaborate services. The Dutch Church is one of the few boasting a coat of arms and an ancient seal.

At Trinity, established only seventy years after the church in the Fort, Dr. Manning preached, and the grave of Fulton in the adjoining yard was redecorated. The beautiful bells were rung daily at noon. Nearby are old St. Peters Roman Catholic Church, 124 years old, and Old John Street Methodist, aged 143. The Scotch Presbyterian, 153 years old, has moved far uptown, opposite Central Park, also First Baptist, founded in 1760. The oldest Jewish congregation, commonly known as "the Portuguese syndicate," has Dr. Periera Mendes as rabbi. At the oldest Presbyterian, Old First, now at Fifth Avenue near Washington Square, and 190 years old, Dr. Howard Duffield, as chaplain, preached to the Society of Colonial Wars in the State of New York. The most ancient Lutheran church is St. Matthews, still down town in Broome Street, which was established in 1664. Beside all these, the Broadway Tabernacle, sixty-nine years old, is quite youthful. Dr. Jefferson's theme was Uncanonized Servants of God. In Brooklyn, the *Eagle* published extracts from over fifty sermons and gave the topics and texts of twice as many more. In the only literary program of the entire celebration provided by the commission, and held at the new Brooklyn Academy of Music, Dr. Waters represented the Protestant churches of the whole city. Those who heard Dr. Henry van Dyke read his own poem on Hudson's Last Voyage will never forget either the poetry or its finely dramatic delivery.

Another Congregationalist, Dr. Boynton, received the honor of opening the Brooklyn Institute's new season at the Academy with an oration on Hudson and Fulton. Actual church work is beginning later than usual, it being impossible to get the wheels in motion with so many other civic and patriotic duties. No more appealing feature of the celebration has been revealed than when over 400 poor children from the worst sections of the East and West Sides packed Carnegie Hall with their rendering of the Pageant of the Progress and Peoples of New York. The participants represented the Summer Vacation Bible School work of the City Federation of Churches and repeated the program given at the recent Commencement. The ingenious libretto of thirteen pageant sections was prepared by Rev. Dr. Laidlaw, who impersonated Henry Hudson. The patriotism and efficiency of the 400 youngsters was a splendid tribute to the summer teachers and a searching appeal for the larger maintenance of the work next summer. All the extensive materials of the pageant were made by the children themselves, representing in fifteen schools twenty-eight nationalities. The Federation collection of stereopticon views of early New York, and especially of its religious and social phases, is probably unequalled.

Twenty-eight Churches United

The twenty-eight churches of the Stuyvesant section of Brooklyn, representing at least six denominations, have completed plans for a big evangelistic campaign, to begin Oct. 31 and last till mid-November. Dr. Kent of Lewis Avenue is the Congregational member of the executive committee. The other churches of our order joining in the movement are Bethesda, Rev. Thomas Bell, late of Saugerties, and Immanuel, Rev. John Stapleton. The chairman of the entire campaign is Rev. Robert Bagnell, Dr. Cadman's successor at the Metropolitan Temple, who recently exchanged pastorates with John Wesley Hill. While the Protestant Episcopal churches are not formally uniting in the campaign, their rectors are co-operating heartily, one having charge of the children's meetings. The area covered has a population of about 80,000 people. Previous to the campaign services is to be a thorough canvass of the territory, under union supervision, and a systematic exchange of pulpits.

While the mission is to be simultaneous, there will be no union services except certain special services for children and for men. The proposition to divide the district into four sections, each to have its own central union gathering, was well debated and then rejected. This is to be a concerted attack upon sin, but each church will plan its own services and use its own preferred methods. Some expect to call in outside evangelists. Dr. Bagnell will have Hugh E. Smith, a Los Angeles layman. There will be a common song-book. The plans have been maturing since the end of last May, soon after the appointment of a general committee, which contemplates evangelistic plans to cover the entire borough. These will be put into action possibly during the Lenten season, unless the Stuyvesant district's action precipitates matters and leads to each natural division of the town being left to its own initiative.

Union Seminary's Last Year on Park Avenue

The Seminary began its seventy-fourth year last week, the last academic season in its present home. Prof. G. W. Knox delivered the address on the Achievements of Hudson and Fulton as Related to Religious Progress. The only absentee is Professor Briggs, who returns from abroad in January. Reference was made to the decease of Dr. J. Crosby Brown during the summer, and a special memorial service will be held later in the month. The event of most importance in the academic year will be the installation of Prof. G. A. Coe, who is to teach the Principles of Religious Education. Dr. F. J. Bliss is to give a course of lectures on the Present Religions of Palestine and Syria, and Professor Jastrow a series on the Religion of Assyria and Babylonia. The Seminary has over seventy new students, and more men than ever will have to room outside the Seminary premises. The new buildings are well under way and will be completed in time for the opening of the seventy-fifth year. The apartment building in which the professors will reside will be a model of its kind. It will be an immense relief to get out of the cramped quarters of the present chapel into the handsome auditorium, a crowning beauty of the graceful and dignified group of buildings beyond Columbia University.

SYDNEY.



A Page for Boys and Girls in Their Teens

Conducted by William Byron Forbush

Salutatory, 1909—1910

Dear Firelight Club Members:

About this time of the year I look to find you all back at home and school, and ready really to listen to what I have to say. It is now three years since we began to poke the fire together. In those months we have talked of many things from cabbages to kings. We have read letters together from China and Turkey and Persia. We have discussed what we would do when we were grown up, and what we would read while we are on the way. These companionships have been most pleasant to me. Your letters have often brightened a hard day. I keep them stacked up in a pile half a foot high, and occasionally I read over your names and recall them as members of my own family. A few of you I have seen, some in crowded churches, others at railway stations, some in your own homes—such good-looking people you all are, too.

I hope you have not found companionship with me tiresome. I have tried not to give good advice. I have simply tried to talk as we would really talk if you were sitting beside my real fireplace.

I think I understand you better than I did three years ago. I know what you care for. It has been interesting, and amazing sometimes, to throw out an inquiry and see what would come of it. Eighty answers in one week sometimes—not any again to questions that seemed just as live to me.

To Our Patriotic Poets

The first thing that I want to speak of in this salutatory is the matter of one or two competitions that did not get quite finished up during vacation. There was the suggestion of a national anthem. Who would have thought that the Firelight Club could do as big a thing as this, to endeavor to write words to take the place of The Star Spangled Banner! But they did, and some pretty good ones, too. They keep coming in. On looking back I find that I did not offer a reward for such a poem, and I suppose I ought not to degrade so patriotic a purpose by a mercenary consideration; so I shall simply award the title of Poet Laureate of the Club for 1909 to the one who sends in the best original verses, set to a tune new or old, for a national song. This offer is open for two weeks.

Our Library for Exiles

I received a few such unusually intelligent letters in answer to my query as to which six books one would choose to take if about to go to a desert island that I am sure we shall have a full as well as a fine response if I open this competition a fortnight longer. Let me repeat, the question is not, What are the six best books, but, Which under those circumstances would be the most refreshing books? The prize will be two dollars, or the choice of two books from the selection finally receiving the award.

A New Competition

Our problems involving "simple questions" have been the most popular of any, so I will propound six more. Here they are:

1. What dependencies of foreign countries are there upon the two American continents and the adjoining islands?
2. What is the significance of the six-pointed star on Jewish synagogues?
3. What is the origin of the swastika?
4. Improve this sentence: Pennsylvania is rich in veins of anthracite coal.
5. Where was the state of "Franklin" in America?
6. Name in order of size the four largest municipal centers (cities with close-lying suburbs) in the United States.

These are "look-up questions," and I expect the cyclopedia and the World Almanac will be worn out in the search. The prize is two dollars.

Handicapped

Two remarkable stories came to my attention last summer of men who have made of life a success and a joy under the terrible handicap of blindness. One, Clarence Hawkes, wrote the account of his life in the *Outlook*, in an article entitled, Hitting the Dark Trail. When he was nine years old he was obliged to suffer the loss of a leg, and ever after he went halting to watch the play of his chums. At thirteen, twenty-five years ago, as the result of a shooting accident, he lost his eyesight, and now for twenty-five years he has walked in darkness. Think of it—at thirteen, the ceiling his sky, the carefully sought pathway of a small familiar round his prison house. No wonder it took him six months of slow and weary thinking to decide whether life was worth living. At the end of that time he had learned what he calls his "Rule of Three," Patience, Perseverance and Pluck. Graduating from the Perkins Institute in both the manual branches and in music, he found relief in work, and then, going back to his country home, he began to make his living by writing. Bright men with two eyes have found that a precarious task, but Mr. Hawkes has succeeded at it. His first volume of poems netted him over a thousand dollars. He has written, largely from his wonderful memory of his boyhood, nine animal and nature books. He is also a lecturer. "My life," he says, "is a very busy one. In the out-of-doors season I sandwich in fishing, boating, baseball games and many other outdoor pastimes. Each year I write one or two new books, thirty or forty magazine articles, and do considerable lecturing."

His memory is both his treasure house and his companion. He writes, "My inner self is a wonderful world of Junes and Octobers, that come and go in sympathy with the passing year; but my June is always just a little ahead of the real June, for the heart anticipates its own joys, and the mind builds its own castles in Spain." And again, "Life to me is a struggle that is infinitely worth while."

Another story, not less inspiring, is that of Will Adams, the blind and bedridden editor, who passed away in Marquette, Mich., last August. Ever since he was sixteen he had suffered from a peculiar rheumatic ailment which made the use of the joints impossible. His weight never exceeded fifty pounds. He could not handle a pen, book or typewriter, and his eyesight was so dim that he was unable to read. Yet he edited an eight-page daily evening paper until within a few days of his death.

This was the way he worked. His life was spent on his couch. He had three telephones, and all his waking hours were spent with a receiver strapped to his ear. He had a stenographer beside him constantly. Not only did he furnish the greater part of the copy for his paper, but he was business manager, solicitor and general all-round man of the establishment. He wrote a book with the suggestive title, "Old Saws with New Teeth." Collaborating with the music teacher of the city schools, he wrote a comic opera. He was passionately fond of music, and he had his couch carried to the opera house whenever something good came to town.

He had been a live boy. He was boy soprano in the cathedral, he was the first American boy who ever met President Diaz of Mexico, and he was a personal friend of General Reyes, who is talked of as the successor to President Diaz. Travel and song, of course, were made impossible, but he did a man's work in a boy's body till he died.

Will any of you tell us of others of whom you know who run life's race under handicap? I will not promise you a reward for doing so, but perhaps you can suggest some small way in which the Firelight Club can speak its appreciation to them. If we can, we will. That would be reward enough.

The Italian Bootblack

What right divine gives me the kingly place
O'er him my youthful subject, bending low?
Strive as I may, not mine his thoughts to know;
Only to watch with what unconscious grace
(Each flashing gesture telltale of his race)
His eager hands fly swifty to and fro.
Soft-syllabled his alien accents flow;
He lifts his eyes; at last I see his face.

No menial soul bows in that gaze to me.
Out of such depths the pallid Florentine
Saw down to Hell, looked up to Paradise!
Lorenzo's orbs are his that darkly shine!
A nation's history is in these eyes—
Thy pathos and thy promise, Italy!

—George H. Bottome, in the Atlantic.

The Prisoner of Christ

Sunday School Lesson for Oct. 17

By Rev. A. E. Dunning

(To be studied with open Bible)

III. The Man and His Accusers

Less than two weeks have passed since we saw Paul at Cesarea, resisting the urgent appeals of the brethren that he should not go up to Jerusalem. We have had two lessons on events included within those two weeks. But this lesson extends over two whole years. Why is this contrast in time? Because no verdict is given for or against the prisoner. The verdict he had hoped for is suspended during that long period of weary waiting. You might have chosen as your title, The Man and His Judge; but Felix was no judge of this case, only a presiding officer. You will present the prisoner in most favorable contrast to all those whom he faces at the bar. What gives him this advantage? Let your lesson be the answer to this question. Therefore consider:

1. *The accusers and their accusations.* Ananias the high priest led. We know how he felt toward the prisoner (Acts 23: 2). Several Jews accompanied him, dignitaries of the Sanhedrin (chap. 24: 9). They were of the class that held God as their peculiar possession, not to be shared with those of any race but their own. Paul has plainly expressed his feelings toward them (1 Thess. 2: 14-16). They employed a Roman lawyer to present the charges (Acts 24: 1). These were skillfully presented from the legal point of view. Tertullus paid Felix the compliment of having put down insurrections and kept the province peaceful (24: 2). It was well known, as Josephus tells us, that this compliment was deserved. Here, then, was an insurrectionist of the worst sort (v. 5), the ringleader of a dangerous sect, a polluter of the holy temple of the Jews. This summarized the case for the prosecution.

2. *Paul's defense.* First, he could not have organized an insurrection in Jerusalem, since the governor could easily find evidence that he had been there less than twelve days (v. 11), and it was his first visit to the city for many years. Moreover, he went with a charitable purpose well known to his friends (v. 17). Paul denied that he had stirred up insurrection, in the temple or anywhere else (vs. 12, 18). The fact that no accusation against him had been sustained in the Jewish Council, to which his accusers belonged, was unanswerable (v. 20).

Second, Paul acknowledged that he belonged to the sect his accusers had mentioned, but he called it by another name (v. 14), a name well known to Felix during his five years' residence in Cesarea, where there were many followers of the Way (v. 22). He also declared that the worship which he and his associates observed was not new or forbidden by Roman or Jewish law (v. 14). He was a believer in the religion of the Jews, himself a Jew. Not all the Jews believed as he did concerning Jesus, that he was the Christ. But not all Jews believed as he did about the resurrection. And it was the resurrection over which the Sanhedrin had broken up in confusion, divided, when they undertook to bring him to account (v. 21). Paul did not add that the resurrection had, in his faith, taken the place of loyalty to the law of Moses, because he was sure that belief on Jesus risen from the dead was more efficacious than keeping that law. That, of course, was what he meant (Acts 13: 37-39). It was the substance of his gospel and perhaps was well understood by the Jews who sought his death.

Thus the accusations dwindled as the apostle stood before the governor and spoke in simple and straightforward fashion of what he had been and had done. He repeated what he had said to the Jewish council (v. 16). But there were no officers here whom the high priest could command to smite him on the mouth (chap. 23: 2). The only unanswered accusers were those who had stirred up the trouble (chap. 21: 27), and these, Paul justly said, ought to have been in the court to present their charges, if they had any worth presenting (vs. 18, 19). Compare this Jew of Tarsus with the Jews of Jerusalem and the Jews from Asia, and show which is the hero.

3. *Paul's message to Felix.* The governor knew too much of Paul and the sect to which he belonged to condemn him, and feared the Jews too much to set him free. So he kept him prisoner with as much liberty as a prisoner could have, and postponed his decision on the pretext that he might get further light on the subject when he should see the Roman captain who had sent Paul to him (vs. 22, 23).

Measure Paul the prisoner over against Felix the governor. Put what Paul testified of himself (v. 16) over against what he said to Felix (v. 25). Describe the governor, a freed slave not freed from gross appetites and passions and selfishness, nearly sixty years old; his wife a Jewess, whose father had died miserably in that same city a good many years before (Acts 12: 23). Why did Felix ask Paul to speak to him of his faith? For two reasons, curiosity and the hope of getting a bribe to release the prisoner (v. 26). But the personal application of Paul's gospel he did not like. When Paul preached righteousness, Felix had thrust before his mind his injustice in keeping an innocent man a prisoner. When Paul preached self-control, he was compelled to think of the young girl, not yet of age, whom he had seduced from her husband to live with him. When Paul spoke of the resurrection of the unjust who would be judged by Christ Jesus, ordained of God to pronounce sentence on him, he had conscience enough to be terrified, but not enough to repent. Thus for two years Paul was kept prisoner with no charge sustained against him, by a man who feared the words he spoke, but dared not release him. Ask your pupils which of these two characters they admire and which they despise, and why.

International Sunday School Lesson for Oct. 17. Paul a Prisoner—Before Felix. Acts 24.

Why These Doubts?

C. E. Topic for Oct. 17-23

By Rev. H. A. Bridgman

Pilgrim's Progress Series. X. Doubting Castle. Ps. 43: 1-5; 73: 13-20; 1 Kings 19: 1-18.

The paradox. Theoretically we Christians should be calm, strong, cheerful. If we believe in God and in Jesus as the way to him, if we are certain that we and all men are held in the grasp of an infinite love which is busy devising good things for us here and hereafter, why should we have our blue days, our misgivings and the frequent ebb and flow of feeling? In this story the pilgrims were manifestly to blame for deviating from their proper path, and doubtless frequently we bring upon ourselves the woes which we suffer. But then again we do not, and we cannot always ascribe seasons of depression to moral fault. Shall we then conclude that it is all a hoax, and that we never had any real spiritual life anyway?

Some counter considerations. In such moods I have been helped by President King's writings, and especially by his "Seeming Unreality of the Spiritual Life." He shows that it may be a necessary part of our moral discipline, and that it may inhere in the nature of spiritual things, that our response should not always be sharp and intense. In human relationships our love to our own is not always at fever heat, but it is no less steadfast. Moreover, we must remember that God's saints throughout the centuries have been subject to doubts and fears. What are many of the Psalms but the heart-breaking cry of men who wanted to hold on to God, but who found their faith sorely tried? That is why we turn instinctively to these Psalms for cheer and comfort. Once more, forget not that the sun will shine again. Let us be patient with ourselves and God. As President Woolley said to the students at Mt. Holyoke College the other day: "A friend who has been quite successful in the realm of literature said to me this summer, 'When I realize that we are living in eternity, it makes my life full of encouragement.' This thought gives courage to face disappointment, strength to bear sorrow and inspiration all along the way. We are living in eternity." There is a poem by Washington Gladden which fits this subject exactly. It begins:

"In the bitter waves of woe,
Driven and tossed about
By the sullen winds that blow
From the desolate shores of doubt."

The alternatives. Some persons imprisoned in Doubting Castle have given up the struggle to construct their own faith and have fallen back on the authority of the Roman Church. Perhaps thereby some of them have attained peace. Others in similar plight have gone to the opposite extreme, that of pure rationalism, and abandoned altogether the effort to know God as a personal friend. But there is a third way, and one much more satisfactory. When we take Christ into our life and our thought, we have a clew to all mysteries; and when we seek to become Christlike day by day, we are in a way to experience for ourselves that joyous surprise that George Eliot tells us, in "The Mill on the Floss," came to Maggie Tolliver when, in an old attic, one day, she came across Thomas à Kempis's "Imitation of Christ."

Among the New Books

The Nearer and the Further East

In a readable volume entitled, *Education in the Far East* (Houghton Mifflin. $1.50), Pres. Charles F. Thwing discusses problems of the rejuvenation of old civilizations. Japan, China, India, Korea, Egypt and the Philippines are considered. The needs of each country are admirably summarized, and we learn something of how they are being met at the present time. The point of view is, of course, that of an educator, but the survey is much broader. The chief complaint to be made of the book is that it is too small and the material is too condensed. But perhaps this may serve to whet the appetite.

A favorable study of the character and life of the Turkish people is especially timely just now. It is true that in her *Home Life in Turkey* (Macmillan. $1.75 net) Lucy M. J. Garnet is writing before the deposition of Sultan Abdul Hamid, and that some of her pages of conjectural prophecy fall out of relation with reality. But the value of the book is that it is a picture, by a friend, of a race which has played a great part in history and is just at the crisis of its fate. The point of view is that of an English woman long resident in Constantinople. The book will give American readers a juster idea of the good qualities of the people it describes and correct some misunderstandings. The author holds strictly to her theme and no reference is made to the work of foreigners among the Christian races of the empire.

An inside view of conditions in Southeastern Europe is given in *The Confessions of a Macedonian Bandit*, by Albert Sonnichsen (Duffield. $1.50). The author, a native of San Francisco, went to Macedonia as a member of the Committee of Revolution, and became a part of the turbulent life which he describes. Friends of Miss Ellen Stone will be interested to find an account by Tchenopeef, one of her captors, of the reasons for their action and their experiences while Miss Stone was with them. The book is uneven in construction but of unusual interest. The author, as a result of his experience, has lost faith in armed force as a factor in human progress, and declares that the Young Turk movement is born of Socialism.

An unusual topic is treated in *An Egyptian Oasis*, by H. J. L. Beadnell (Dutton. $3.50). The author spent nine years in survey and exploration work in the Egyptian deserts and had charge of well boring and land reclamation, especially in the Oasis of Kharga. It seems that these oases are in many cases created by the overflow of driven wells, some of which are of great antiquity, constructed by Romans and Persians. Questions are discussed of ancient and modern methods of boring, sources of the underground reservoirs, and the possibility of great improvement and repopulation. Although the treatment is somewhat technical, there is much of interest for the general reader.

Another book on China, from a special point of view, is *John Chinaman*, by E. H. Parker (Dutton. $1.25). The author was for many years English Consul to China and writes with intimate knowledge of the people. His purpose is "to illustrate Chinese character by means of concrete examples," and his chapters are so many sketches, or stories of experiences. The style is lively, with occasional touches of coarseness, justified, perhaps, by the desire for truthfulness. It is by no means a missionary book, though not without favorable comment on missionary undertakings. But in its humorously gossipy way it throws as much light on the habits, character and temperament of all sorts and conditions of Chinese people, from Emperor to coolie, as anything recently written.

"The Only American Music"

This title is quoted from Dr. Edward Everett Hale, describing Southern negro melodies. Twenty-five years ago Mr. Thomas P. Fenner, who trained the original band of Hampton Student Singers, compiled the first edition of a collection of Religious Folk Songs of the Negro. From time to time new editions of the collection have been issued, with changes and additions suggested by experience. To the former list of songs twenty-five new ones are added in this latest edition (The Institute Press, Hampton, Va. $1.00 net, postage ten cents). Much of the music had never been written. The tunes were recorded as heard on the plantations and in the cabins. This service was a laborious and important one. For at that time the negroes were ashamed of their slave music, and it was rapidly passing away. They were inclined to look on it as a vestige of slavery.

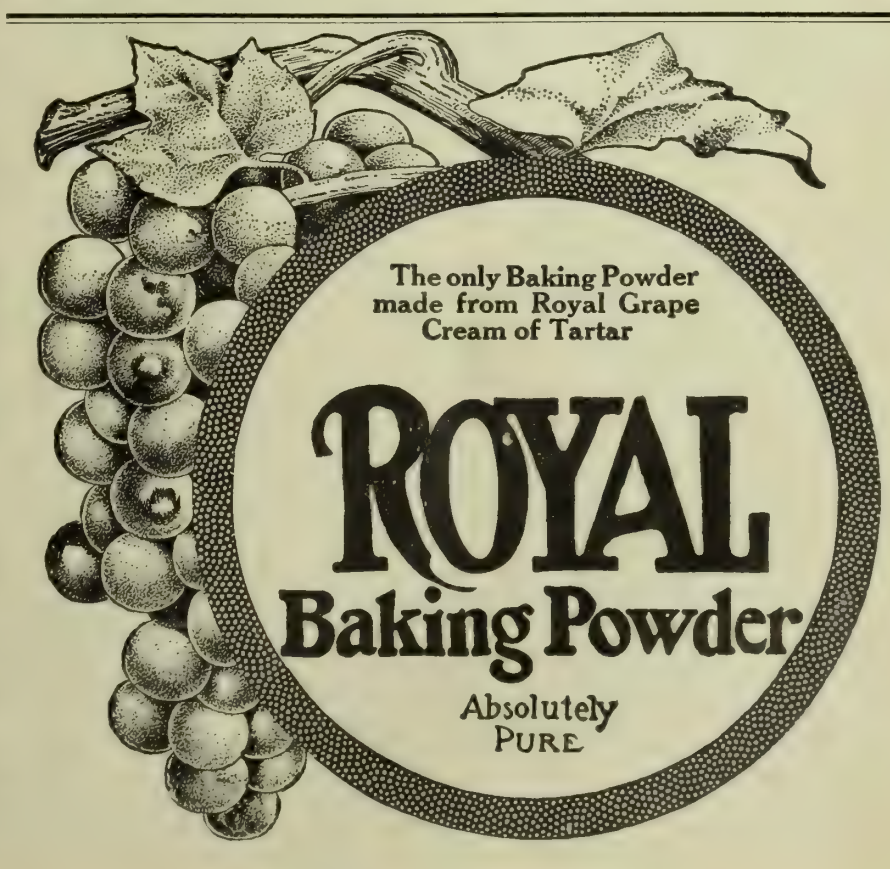
The service of presenting these folk songs will be more highly valued as time goes on. General Armstrong used to speak of them as a priceless legacy. Many of them have a rare quality of expression which cannot be duplicated. Impressions of songs we have heard sung by negroes on the plantations remain as ineffaceable memories. An early Easter morning service in Alabama, whose principal feature was the singing by a large assembly of negroes of one of the songs in this collection, "Dust and Ashes," called by them a "verse spiritual," can never be forgotten. Commandant Moton, who has led the singing of these songs at Hampton Institute for nearly twenty years, says truly: "They are not merely poetry; they are more than poetry. They are life itself—the life of the human soul manifesting itself in rude words, wild strains, and curious though beautiful harmonies."

The Religious Field

Many books have been written on the teachings of Jesus, but none more helpful and satisfactory, so far as it goes, than *The Mind of Christ*, an attempt to answer the question, What did Jesus believe? by T. Calvin McClelland, D. D. (Crowell. $1.25). The treatment is sermonic, not exegetical, nor does it cover all the ground. But it is all the better for its purpose, which is to set forth in intelligible and persuasive manner the mind of Christ concerning God and man, sin and salvation, religion, prayer and immortality, and His idea of himself. In the Preface we are told that these addresses were prepared with special reference to those strong and spiritual people who are to be found in every congregation, "who are not confessed followers of Christ because they misunderstand him and what he stands for." To such as these and all others who think on such themes we commend these addresses. They are the kind which we believe so lift up Jesus Christ that men shall be drawn to him.

Brief addresses on important topics of the Christian faith are collected in *The Triumphant Life*, by Robert F. Horton (Revell. 50 cents). Belief on Christ, The Present Day Offense of the Cross, Salvation by the Life of Christ, Why I Am a Christian, and Prayer are some of the themes. There is a fine chapter on missions under the title, Marching Orders. Dr. Horton's conception of Christian faith will appeal to the thoughtful and help the perplexed. His call to action will stimulate the indolent. His style is simple, direct and earnest. The little book is a good one to read and pass on.

Not the least valuable message of a book like *Miracle and Science*, by Francis J. Lamb (Bibliotheca Sacra Co. $1.50), is found in the realization of an outside standpoint. The author is a lawyer, and the literary cast of his volume is of the nature of a lawyer's brief. The Bible miracles are examined by methods, rules and tests of the science of jurisprudence as administered today in courts of justice.



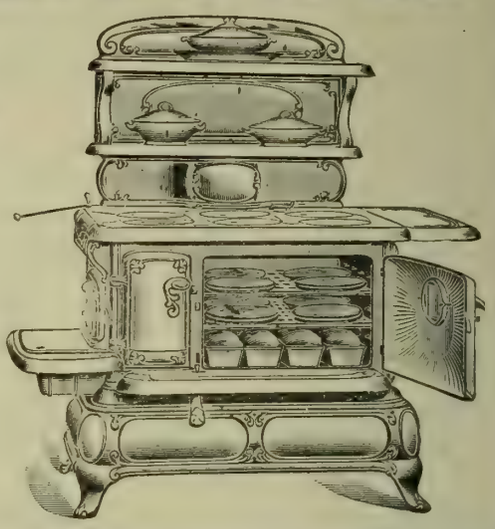
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Our Readers' Forum

Environment and Heredity

Marion Pelton Guild's article in *The Congregationalist*, Sept. 11, calls to mind one of the most beautiful views in New England to be seen from the hillcrest back of that "Typical New England" home. Many a happy hour has been spent in that coral-shell-decorated sitting-room, and the smell of the "southernwood" still lingers as a delightful memory. They *were* "plain people." It *was* "a modest home." The environment was simple. What of the heredity? The mother of the family was the daughter of one of the pioneer settlers of the place, who went from Massachusetts to help form a new township in the new-old country. New, because not inhabited, old, because De Monts and Champlain had sailed up the river in 1604 and planted a colony on the island in its waters and tilled the soil on the mainland three miles above the home described in the word picture, but that had perished long before.

The old pioneer settler cut the timbers from which the pillars in the Bulfinch front of the State House at Boston were made, because they could thus be provided from the governor's plantation.

What of the heredity? Over two hundred and fifty years of ministerial ancestry had made possible the pioneer missionary in Micronesia, the brother who conducted family prayers, and many another who has done his or her part in the world's work. Rev. Thomas Thacher, first pastor of the Old South Church, Boston, his son, Rev. Peter Thacher, first pastor of the church in Milton, *his* son, Rev. Peter Thacher, first pastor in Middleboro, Rev. Ralph Partridge, first pastor in Duxbury, Rev. James Keith, first pastor of the church in Bridgewater, Rev. John Oxenbridge, pastor of First Church in Boston, Elder John Prince of Hull, Eng. (ancestor of Rev. Thomas Prince of Boston), Rev. Peter Thacher of Salisbury, Eng. (father of the Rev. Thomas mentioned above), his father, Rev. Peter Thacher of Queen Camel, Eng., all had their part in transmitting this inheritance of strength and godliness.

Other ancestors might be mentioned, such as Governor Hinckley, last governor of Plymouth Colony, Edward Adams, son of Henry, who was the ancestor of Presidents John and John Quincy Adams, and many another whom space and "time would fail me to tell." And when in the same issue of *The Congregationalist* mention was made of the anniversary at Marblehead, it must be remembered that it was Anthony Thacher, uncle of Rev. Thomas Thacher, who sailed his "Cousin Avery" from Newbury to Marblehead, and the island that bears the Thacher name hints of the tragedy which befell them on that fatal journey.

There is in the possession of the family of the writer an old brass candlestick which came to this country with Rev. Thomas Thacher, in 1635.

The blood of heroes was in their veins, the blood of pioneers and of martyrs. Who wonders that such a word picture is possible with such an heredity, coupled with some of the most beautiful scenery on the New England coast? IDA VOSE WOODBURY.

"In Prison and Ye Ministered"

Some months ago I made request through your columns that picture postal cards be sent to a friend of mine in prison. May I now be permitted to thank those who responded to that request, and to say that it will not be necessary to send any more. The gentle, kindly man to whom this kindness was extended has been released, and is doubly free; he died a free man.

Friends who sent him postals without knowing his name will be interested in knowing that there came to him through the mails 1,600 illustrated postals, from every part of the world, that he found great satisfaction in arranging them, and that every one of them touched his heart with a sense of the kindness of unknown friends. It is something to have brightened the last months of a life as those did who remembered him in bonds.

As his name was not mentioned before, let it still rest in the silence of this quiet ministration. But let me preach this little sermon to men who are trusted as he once was trusted, and honored as he once was honored—keep trust funds separate from your own money. It is a very simple sermon, but for lack of following its direction some kindly men, generous and good, have learned bitter lessons.

Oak Park, Ill. WILLIAM E. BARTON.

How to Cultivate Worship

Decadence of Worship, in *The Congregationalist*, Sept. 18, to my mind strikes the keynote of lack of church power and influence so largely prevailing today. I believe that service follows worship—not antedates it. The person who worships will soon learn to love, and they who *love* will *serve*. Doubtless the primary question is, How shall we teach people to worship? My answer is, Acquaint them with God, his power, might, creative ability, all three tremendous factors when impressed upon the people's minds. Until men know God, they will not worship. The more knowledge of him they have, the more they will reverence, bow down, stand in awe of—these are premises to worship. When the air, our environment, becomes filled with God, then cometh wonder; with the wonder cometh worship; with worship, love will make its home and service will naturally result.

CLINTON V. S. REMINGTON.

Fall River, Mass.

A Loss to Boston Congregationalism

Mr. Charles Hamilton Paine, who entered into rest on Sept. 23, was for many years a member of the Immanuel Church in Rox-

Continued on page 479

Our Readers' Forum

Continued from page 478

bury, though for the last eight years connected with the Mt. Vernon Church, Boston. A member of the prudential committee of the society, he was a stanch friend of every department of the church's activity and a generous giver to the denominational benevolent societies. He was a genuine and lovable personality, incapable of pretense. We who have known his true heart, his gracious, kindly presence, his open hand and believing spirit mourn his loss for ourselves and for the Kingdom of God.

ALBERT PARKER FITCH.

A Correction

In your issue of Sept. 4, in Dr. Patton's article under the cut of the Presbyterian House, appears the statement that it was the gift of Mrs. Newberry. Will you please, by way of correction, print an item saying that the house was purchased with a gift of $13,500 by Mrs. Tracy Whitney McGregor of Detroit, for that purpose. As the gift is a very recent one, it seems only fair to Mrs. McGregor that some such statement be made.

Ann Arbor, Mich. J. L. F.

Divine Power, Human Agencies

In your editorial on The Essential Things, in your issue of Sept. 25, you have given so clear a statement of the viewpoint which, up to the reading of your editorial, existed in a rather hazy condition in my mind, that I wish to thank you for the help you have given me in locating my religious position.

Permit me to add that for several years I have been a regular reader of *The Congregationalist*, and that I have found its attitude toward the man who is being forced to recast his religious theories to be very helpful. It is indeed a pleasure to read a religious paper whose editor does not condemn to outer darkness all who disagree with his opinions on any points of doctrine.

To the layman religious work seems to me to be an engineering problem, that is, the application of God's truth to the lives and the awakening of his spirit in the hearts of men by the use of the means, agencies and institutions at hand, even if imperfect; and also the constant study and effort to develop a higher degree of efficiency in all our efforts to accelerate the coming of God's Kingdom.

University of Illinois. H. F. MOORE.

Sheep Raising in New England

I was deeply interested in your recent editorial, A Study in Wool, or the wastefulness of the American farmer. I wish to correct two statements in your article. You say we purchase some $20,000,000 worth of wool from England, and the inference is that it is produced in that country. It is raised in Australia and South America and shipped to England. You say that the farmer prefers dogs rather than sheep. It is not the farmer's dogs, but the miserable, half-starved curs from the villages, who roaming over the country rend and tear our flocks, thus rendering it impossible for the farmer to keep sheep.

I wish to emphasize in the strongest possible manner the benefits which would accrue to the New England farmer and to the public if it were possible for farmers to engage in this profitable enterprise—not only in the production of wool, but also as a meat product, as it is well known that the price of meat is almost prohibitive to the poor, with the prospect of a still greater advance in price. It is possible for the hills of New England, with their nutritious grasses and pure water, to support millions of sheep, which would add largely to our means of subsistence and profit. Under present conditions it is simply impossible. Myself and neighbors have made the attempt several times, and raised fine flocks, with the result that they were raided by dogs two or three times during the season, destroying large numbers of them. This, combined with the horror of seeing their torn, dying, mangled bodies, utterly discouraged and drove us out of the business.

If the same conditions were imposed upon dogs as upon other domestic animals, that the owner must keep them under his own surveillance and care, then a multitude of farmers might engage in this most profitable farming operation.

CHARLES PARKMAN.

North Brookfield, Mass.

The Value of Organization

I am moved by the editorial entitled The Essential Things to say a word regarding the responsibility of Congregationalists for a great number of the unchurched.

The words of the Master touching the meeting together of two or three always seem to me to be used to promote contentment with small things. Two or three may be called a church when there are no others around, but in this land, with its hundred millions of people, a church is thought to be a well-organized and wisely-governed institution that seeks to diffuse religious truth and promote the public worship of God.

Many descendants of Christians have fallen away from public worship, and it is our duty to win them back, but we are not sufficiently well organized to do it. The idea has long been inculcated that it would be a sin for the churches to submit to any degree of oversight, and that has kept them in a state of inefficiency, and also prevented the missionary societies from doing their whole duty.

JOHN HENDERSON, JR.

A Query Answered

You state in an editorial that the same paper reported in the same column that a baseball player dropped dead while playing a game on Sunday, and that an evangelist dropped dead the same day while preaching; and you ask which is to be used as an object lesson and what could be said about the other. While I know that the query was made to set readers to thinking, still I am moved to remark that if the evangelist knew there was a ball game going on at a time when every one in the city should have been at church, he probably dropped dead of a broken heart over the wickedness of the city, and the ball player dropped dead as a warning against breaking the Sabbath.

West Palm Beach, Fla. L. M. T. C.



In other days when the good people went to the grocery for soda crackers they got just common crackers in common paper bags.

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The Appeal of the Procession

The temperance parade of Sept. 25 was something to be proud of, and the Congregationalists had a commendable part. A year ago the Ministerial Union was non-committal in its attitude; but the committee who presented resolutions to the meeting previous to this year's parade, composed of Rev. Messrs. W. A. Bartlett, F. G. Smith, A. J. Francis, H. A. Bushnell and John Best, spoke right out. Barring a line or two reflecting on past negligence, they were unanimously sustained by the meeting, and a good proportion, at least, of our ministers marched as they voted. It was cheering to see the evidence of the old spirit in the sign on one of the busses, "New England Church." Dr. Marston and his following this year rode and so, for a change, did First Church choir, while the newer organization from Wavеland Avenue carried the May pole, with its many red, white and blue ribbons. Among the tramping Congregationalists who made a fine showing were Dr. C. T. Brown of Hinsdale, with his Boys' Brigade—whose color bearer carried a particularly beautiful flag—and Dr. W. E. Barton of Oak Park, whose delegation carried umbrellas in the national colors with the sign, "Come in out of the Wet."

In the ranks of the clergy of the city, led by Bishop Fallows, were a good number of our ministers. As this division was approaching the reviewing stand near Congress Hotel, Dr. F. G. Smith of Warren Avenue happily conceived the idea of starting up the hymn,

"Like a mighty army moves the church of God."

Pastors from many churches joined in with a will, and the sentiment was received with enthusiasm by the crowds on the sidewalks. It was significant that the idea was given a voice by the Congregationalists and others, following their lead, became conscious of their unity in the mighty army.

At the head of the procession was Gen. F. D. Grant. In a great company of people who saw in this temperance demonstration the nearer fulfillment of their long-cherished hopes, none seemed happier than the soldier leader, except that soldier spirit in the church, Archbishop John Ireland of St. Paul. From the balcony of the Art Institute he viewed it all. "It is one of the finest sights of my life," he said. And truthfully, it must be said, that splendid as the showing from other quarters, nothing was in quite such fine form, with such show of numbers, such splendid drill and teams and such evidence of joy in the cause as that division of Father Matthew Leagues, Temperance Cadets, Total Abstinence Societies and kindred organizations which backed up the statement on a banner, "The Catholic Church is against the Saloon."

Following the procession were two mass meetings in the Auditorium and Orchestra Hall, with Seaborn Wright of Georgia as principal speaker. These meetings are being followed up by definite anti-saloon organization in every ward and precinct in Chicago. Councils are divided as to whether to carry the no-license issue to the polls in April, 1910, or a year later; but it is evident that the anti-saloon sentiment is growing militant. In one of the carriages was a little band of the old crusaders and in another some of the first leaders of the Prohibition party. The old leaders are passing, but the old crusading spirit seems to inspire the new generation.

A significant statement at the celebration of the founding of the Prohibition party was that big papers were open to temperance news and increasingly sympathetic in editorial comment. The city papers gave much space to the parade. In what was reported from the National Unitarian Conference n the next Tuesday the place of first importance was given to Dr. J. H. Crooker's paper upon the world-wide temperance revival.

First Steps in Federation

Chicago Protestantism has made a beginning of federal union in two ways: first, in the creation of the church federation council, composed of delegates from all co-operating ministerial bodies and acting as an executive committee in matters interdenominational; and, second, in the appointment, on recommendation of this council, of an interdenominational committee representing the various city missionary societies. Of the latter, Prof. Shailer Mathews is president, and under his leadership competitive Protestantism in church extension is becoming increasingly co-operative. The chairman of the federation council is Rev. S. F. Ford, D. D., of Englewood Baptist Church and the secretary-treasurer, Prof. B. L. Hobson of McCormick Seminary. As this latter office carries with it special responsibility in providing funds to sustain the Protestant representative at the Juvenile Court, it means a good deal in personal service. The council has arranged for the present church year five bi-monthly federated ministers' meetings, the first held on Sept. 27 in the First Methodist Church—the last of the original churches left in the loop district.

The meeting pledged the united churches to the hearty support of Gipsy Smith in the coming campaign; indorsed the new movement under Attorney Roe for the extermination of the white slave traffic; voted to send a message to John R. Mott, earnestly urging him to accept the proffered secretaryship of the Federal Council.

Prof. C. R. Henderson of the University of Chicago spoke upon the Juvenile Court and urged the ministers to enlist men in the Brotherhoods in the work. In saving a man or boy who has begun to go wrong, he thinks that the influence of the Christian worker is greatly strengthened by partnership with the authority of the Court. In speaking of different classes of sinners, he illustrated the freedom of Chicago University when he said, "The colossal sins against society today are wrought by respectable people who go to church and perhaps pose as philanthropists."

Mr. E. R. Colby, the representative of united Protestantism at the Juvenile Court, in giving report of this work for six months said, "The ministers are the most ignorant set of men in the country—along some lines." In the 724 cases for personal ministry in co-operation with established reformatory agencies which his office has brought him in six months, Mr. Colby has probably dealt with more people in dire soul need than any pastor or mission worker in the city, and a brief story of some of his experiences showed how strategic and important his work among the Christian forces of Chicago. The city provides good probation officers, but can make no religious tests in selection. Mr. Colby believes that the churches should be directly represented and has refused much larger compensation from a charity organization in order to be directly allied to the churches. If the ministers who voted to sustain him see that the churches provide the funds, it will be another victory for practical church federation in Chicago.

The Conversion of Unitarians

Many rejoiced when they read in the story of Dr. Dawson's Mission in Syracuse, N. Y., some years ago, that Prof. Edward Everett Hale, Jr., had been converted, joined the Presbyterian Church and made himself a friend to a class of men with whom cultured people do not naturally mingle. His conversion, he has often said, was not so much a change of opinion as a change of heart. In the sessions of the National Conference of Unitarian and other Christian Churches, Sept. 27-30, which I have been able to attend, is abundant evidence that a good many of the younger Unitarians have had a somewhat similar change of heart, although they have not seen fit to go over to another communion. It was the new generations of Unitarians who spoke for the most part in the session. Except for the labels on the hymn-books and programs, and occasional vague allusions to the principles of the liberal churches, nothing reminded one of the issues over which former generations contended and divided.

The things concerning which these young Unitarians were thinking were just what the Presbyterian ministers had been talking about the day previous under Dr. McClennan, with pointer in hand and a sociological map of Chicago on the wall. "The church must be the good Samaritan," he said. "It must get interested in the problem of poverty. The city can never be saved without a war on poverty." An hour later in First Methodist Church, Professor Henderson talked to all kinds of orthodox ministers along the same lines. "The church is not a decadent force in the city, as some say," were his words; "the social settlements, the juvenile courts, the charity organizations, the Y. M. C. A. and the Y. W. C. A. are not evidence of the failure of the church, but of its amazing vitality."

The younger generation of Unitarians are in the movement translating theology into sociology, and in the process of translation, the old differences no longer appear. Indeed the old differences do not exist. The thing that the older Unitarian glorified in the younger generation abhors. It was mysticism, not rationalism, which had its best defense from the younger men; an appeal to the æsthetic emotions in art was declared a better way in worship than the traditions of the Unitarian fathers. If Unitarianism has not been converted to so-called orthodoxy, the make-up of the program and the eagerness of the delegates to see the Hull House and other places for social betterment show that the national body has been mightily modified by the *Zeitgeist*, and in its changes it is moving along with other bodies toward a new conception of religion and human life.

One Lord and Master of Us All

Perhaps the most prophetic voice of the three days' conference was that of Rabbi Hirsch of Sinai Temple. His address was much like Dr. Washington Gladden's sermon to the Cleveland National Council. He spoke of Christ and the Church, beginning with these words, "Our Master said, 'My Kingdom is not of this world.'" He expounded this text and applied it to modern times, going from the atmosphere of the New Testament only to show how Old Testament prophecy is fulfilled in Jesus' conception of the Kingdom of God. The address closed with the words: "This is our Master's idea of the church, a kingdom not of this world, but a power to transform it.

The Word must again become incarnate and dwell among us." The address illustrated how, in this melting pot of the nations, the partition walls between church and synagogue are among the things which are shaken that the things which cannot be shaken may appear.

In view of the fact that this most individualistic of religious bodies have always had great difficulty in agreeing with one another, the following declaration which puts them in line with the dominant thought in many other religious communions is the more significant: "We declare ourselves united in the declaration that the social application of Christianity is the pressing duty of the hour." The polemic period in Unitarianism has passed, the constructive era has begun, and the truths most emphasized are a part of the common faith of the church of today. J. H. C.

Boston

New Central Church for Chelsea

Central Church of Chelsea, one of the many edifices destroyed in the great conflagration of April, 1908, is to rise from its ruins on the old site. Early on the morning of Sept. 22 ground was broken for the erection of a handsome new structure, to cost $50,000. G. H. Dunham, one of Central's strong laymen and a member of the city's board of control, turned the first shovelful, assisted by H. A. McLachlan, thirty years a member of the prudential committee. The new house of worship will probably not be completed before midsummer of next year, but plans have been made to utilize as soon as possible the basement for services. Since the resignation of Rev. J. A. Higgons, D. D., soon after the disaster, the church has been pastorless, and the congregation, with ranks sadly scattered, deserves great credit for the courage and persistency as they approach the task of rebuilding.

Corner Stone Laid at South Medford

Saturday, Sept. 25, Union Church, Medford, laid the corner stone of its new church and Sunday school building with appropriate exercises. A large company witnessed the ceremonies, at which the pastor, Rev. John Wild, presided. Rev. G. M. Butler of Mystic Church offered the invocation and Scripture selections were read by Rev. G. H. Flint of Dorchester. A brief historical statement, prepared by the pastor, was read by Mr. F. L. Norton, secretary of the Congregational Church Union of Boston and Vicinity. Prayer was offered by Rev. Isaac Pierson, a former pastor. Deacon N. P. Richardson, a charter member of the church, read a list of the contents of the metal box placed in the stone, among which was a copy of the current *Congregationalist*. Mr. Samuel Usher, chairman of the business committee of the C. C. U., after delivering a fitting address, laid the corner stone. Short addresses were afterward given by the pastor and Hon. C. M. Brewer, mayor of Medford. An original hymn, composed for the occasion by the pastor, was sung.

Christian News

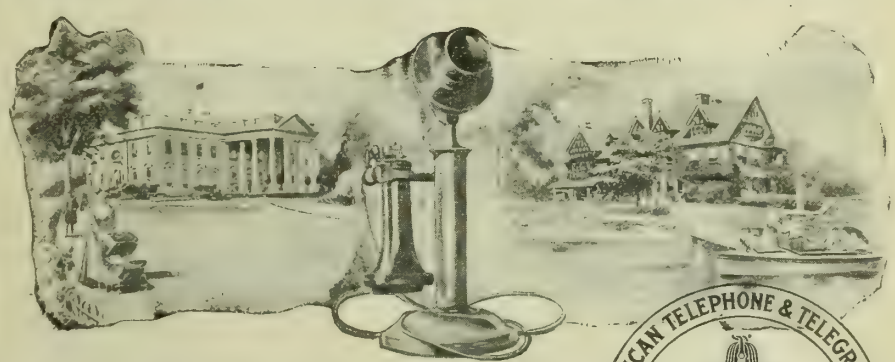
The National Purity Federation holds its annual congress this year in Burlington, Io., Oct. 18-22. Its object is to co-ordinate all the forces in America striving to promote purity in the individual life and in social relations. Eminent speakers from Europe as well as America have been invited to make addresses on such subjects as the white slave traffic, rescue and preventive work, sanitary measures and the suppression of vice.

President Taft continues a loyal friend of the Y. M. C. A. Before starting on his long tour he sent a check toward a $100,000 building fund in the summer capital, Beverly, Mass., and he also took time to be present at dedications in La Crosse, Wis., and San Francisco. The Association has won the interest of a generous giver who has not hitherto made any large contribution. This new friend now offers a quarter of a million dollars for a new naval building at Newport, R. I.

Since the publication of the full text of President Eliot's address on the New Religion in the October *Harvard Theological Review*, comment concerning its fundamental positions has revived somewhat, but the edge of public interest has evidently been considerably dulled. The first reports served as the basis of a midsummer sensation in the absence of other engrossing religious themes. One of the most sapient of current criticisms comes from the caustic pen of Frank B. Sanborn, the Concord sage, who writes each week for the *Springfield Republican* a Boston letter that ranges over the universe. Said Mr. Sanborn last Sunday: "There is a distinction made by the French between men of mind and men of heart. I should hardly find in Dr. Eliot this religion of the heart."

The first Baptist World Conference was held in London in the summer of 1905. Its delegates represented six million Baptists, who were somewhat bewildered to discover that they stood for so many and so much. The second congress will be held in Philadelphia in 1911. Dr. Prestridge, editor of the Baptist *Argus*, Louisville, Ky., whom Dr. Alexander Maclaren, presiding at the London meeting, called "the putative father" of the congress, is a prominent member of the committee of arrangements. The question of "open" or "close" communion which has divided English from American Baptists is made by such a congress a question of merely historic interest, though there will probably be a few Baptist organizations conscientiously unable to share in what must seem to them a loose and unauthorized general assembly of Christians.

In The Public Service



The President of the United States works for 80,000,000 people all the time.

He needs rest and change to keep him fit for his work, and yet he cannot neglect his official duties, he must always be within reach.

When Washington was president he rode his horse as far as Mount Vernon and kept in touch by messenger with the affairs of state. The President to-day has a wider range and can seek the cooling breezes of the New England coast.

The long distance telephone keeps him in constant communication with the capital and the nation.

The railroad will carry him back to Washington in a day, but usually he need not make even this brief journey. The Bell telephone enables him to send his voice instead, *not only to Washington but to any other point.*

The Bell system performs this service *not only for the President, but for the whole public.*

This system has been built up so gradually and extended so quietly that busy men hardly realize its magnitude or appreciate its full value.

Forty thousand cities, towns and villages are connected by the Bell system, which serves *all the people all the time.*

The Bell telephone has become the implement of a nation. It increases the sum total of human efficiency, and makes every hour of the day more valuable to busy men and women.

The highest type of public service can be achieved *only by one policy, one system, universal service.*

The American Telephone and Telegraph Company
And Associated Companies

Every Bell Telephone is The Center of the System

Church and Ministerial Record

Calls

ARCHIBALD, WARREN S., pastor's assistant, *Old South*, Boston, Mass., to *Pilgrim Memorial*, Pittsfield.

ATKINS, G. GLENN, *First*, Detroit, Mich., to *Central*, Providence, R. I.

BAYNE, REED T., Farnam, Neb., to remain another year; also to McCook. Accepts the latter.

BELANGER, J. ALPHONSO, Wells River, Vt., to *Auburn Street*, Paterson, N. J.

BYINGTON, EDWIN H., *Dane Street*, Beverly, Mass., to W. Roxbury.

CASH, J. S. (M. P.), Lore City, O., to N. Fairfield and Steuben. Declines.

COUNTRYMAN, FRANKLIN, Stony Creek, Ct., to E. Haddam. Accepts.

DIXON, SARAH A., recently assistant pastor *First Trinitarian*, Lowell, Mass., to Tewksbury. Accepts to begin Oct. 10.

ECKERSON, RAY, formerly of *Park Manor*, Chicago, Ill., to *First*, Michigan City, Ind., for one year.

FOX, DANIEL F., *California Avenue*, Chicago, Ill., to *First*, Pasadena, Cal.

GILMORE, CHAS. H., Rock Rapids, Io., to Wheatland, Wyo. Accepts.

GROEZINGER, CHRISTIAN, Wareham, Mass., to assistant pastorate, *Shawmut*, Boston. Accepts.

HADDEN, ARCHIBALD, *First*, Muskegon, Mich., declines call to state superintendency of Wisconsin.

HUMBERD, ISAAC A., Cobden, Ill., accepts call to *Union*, St. Louis, Mo.

KELLOGG, HOWARD W., ——, Wis., to Hartford. Accepts.

KENT, EVARTS, Enosburg, Vt., to Benson. Accepts.

LOBA, JEAN F., *West Side*, Pasadena, Cal., to Ontario. Accepts.

MEYERS, CHAS. W., to Tombstone, Ariz.

MILLER, PARIS E., Cumberland Center, Me., to S. Freeport. Accepts and will take post-graduate course in Bowdoin College.

PADDACK, GEO. E., Boise, Ida., to *Hassalo Street*, Portland, Ore. Accepts.

REYNOLDS, CHAS. H., *Second*, Cortland, N. Y., to *Kensington*, Philadelphia, Pa.

RICHARDS, WM. J., Wilkesbarre, Pa., to *Canton*, Baltimore, Md. Accepts.

SPANGENBERG, LEWIS F., Hazelton, N. D., to Oriska. Accepts.

ULLOM, THOS. P., Barnesville, O., to *Humphrey Street*, New Haven, Ct., during year's absence of pastor.

WARD, HIRAM Q., recently of Orford and Orfordville, N. H., to Brookfield, Vt. Declines.

WIMAN, GUSTAF, *Swedish*, Proctor, Vt., to *Swedish*, Waltham, Mass. Accepts.

WOODMANSEE, FRANK N., Grandville, Mich., to Custer. Accepts.

YOUNG, JAS. C., recently of S. Freeport, Me., to Strong and New Vineyard. Accepts and is at work.

Resignations

BELANGER, J. ALPHONSO, Wells River, Vt., after nearly eight years' service.

BUSHNELL, HENRY A., La Grange, Ill.

COUNTRYMAN, FRANKLIN, Stony Creek, Ct.

DARLING, MARCELLUS W., Glencoe, Ill.

FRANKLIN, CHAS., N. Haven, Ct., to take effect Oct. 31.

GILMORE, CHAS. H., Rock Rapids, Io.

GROEZINGER, CHRISTIAN, Wareham, Mass.

MARVIN, JOHN T., Cincinnati, Io.

MILLER, PARIS E., Cumberland Center, Me., after ten years' service.

NEWTON, D. AUGUSTINE, Winchester, Mass.

RADER, PAUL, *Hassalo Street*, Portland, Ore.

REED, ERNEST E., Sherwood, Ore.

STEELE, JOSEPH, Ankeny, Io.

VAN AUKEN, HOWARD R., Ashland, Neb.

Ordinations and Recognitions

CAMPBELL, ANDREW, Groveland, Mass., *rec.* Sept. 28. Parts by Rev. Messrs. Nicholas Van der Pyl, J. W. Flagg, J. D. Dingwell, F. N. Merriam, De Mont Goodyear.

POWELL, THOS. B., New Haven, Ct., *o.* Sept. 29. Sermon by Prof. B. W. Bacon; other parts by Rev. Messrs. E. L. Curtis, W. W. McLane, Morgan Millar, R. E. Brown, W. W. Leete. Mr. Powell is assistant pastor at *Plymouth* Church.

THE DAYLIGHT STORE GILCHRIST CO BOSTON

High Class Autumn Millinery

With an endeavor to show distinct individuality in our Trimmed Hat Department, we import direct from foreign makers each season their fine novelties at a cost which affords us an opportunity to undersell houses buying exclusively in this market.

Our importations this Fall are more varied than usual, offering to our patrons a better selection than ever before. We have already made many copies at moderate prices, giving the full effect of the Paris model.

Untrimmed shapes have been copied from Paris models and are on our counters in Moire Silk and Bengaline—these shapes are entirely new and the latest we could procure in Paris. Special attention is called to the beautiful colorings, shapes and fine quality of our showing in the Fancy Wing and Feather Section, also the Willow and French Curled Ostrich Plumes.

Untrimmed Hat Section

In the Untrimmed Hat Section will be found a splendid display of ready-to-wear Turbans in velvet or moire and felt, plush, moire silk, velvet and napped beavers in foreign and American makes.

The Children's Section

We import a number of Children's models which we have copied and toned down to meet the New England taste—showing at present a number of very cute models at medium prices.

Gilchrist Company

Washington and Winter Sts., Boston, Mass.

GRAND TRUNK RAILWAY SYSTEM

Low Fares to the West

Continuing until October 14th, 1909, the Grand Trunk Railway System in connection with the Central Vermont and Boston & Maine Roads will sell tickets to the West and Northwest at greatly reduced fares from Boston and New England points.

The fare to San Francisco, Los Angeles, Portland, Ore., Vancouver or Seattle will be **$49.45.** Correspondingly low fares to other western points.

Comfortable Sleeping Car accommodations are offered at a nominal charge in "personally conducted" tourist sleepers, which leave Boston every Monday, Wednesday and Friday at 11.30 A. M. via this route and direct connections are made in Chicago with all through car lines.

It will be to the advantage of any one contemplating a trip to any point in the West to write or call on E. H. BOYNTON, New England Passenger Agent, 360 Washington Street, Boston, Mass., for full information.

Serving Foreign Miners

Eastern Pennsylvania Faces Big Problems—Readjustments in the Work

Early in the summer of 1750 a little band of Connecticut men, weary with long journeying, followed down the north branch of the Susquehanna River to its junction with the Lackawanna. Climbing the hills at that point, they looked out upon the wide and lovely Wyoming Valley. It was a scene of landscape beauty unsurpassed. Over twenty miles long, surrounded by Blue Ridge Mountains, the Susquehanna winding among mighty forests and sunny meadows, its fertility and beauty so captivated the hearts and stirred the greed of men that for half a century the storied Wyoming was desolated with ruthless and bloody contests for its possession. The valley, with its natural landscape features, remains, but the elements of its interest have changed. Its meadows have become a vast truck garden; half a million people crowd its centers of population, and its hills are honeycombed with mines.

The anthracite district of Pennsylvania, which supplies hard coal to the entire country, comprises ten counties. They cover the valleys of the Lackawanna, Susquehanna, Lehigh and upper Schuylkill. In 1907 they poured into Columbia's lap the vast treasure of 86,056,412 tons of coal—equal to a solid train of coal cars over 16,000 miles in length. If we reckon its value at $5 per ton it makes an addition to our national wealth of $430,000,000 in a single year.

These bald statements bring to view the one all-commanding industrial fact of Eastern Pennsylvania. The coal business dominates everything—railroads, manufactures, political, social and religious interests. And Congregationalism in Eastern Pennsylvania is simply Congregationalism in hand-to-hand conflict with the changing problems of mining populations. Prosperity varies in the different communities with the ups and downs of mining. Local conditions affect particular churches. For example, in West Pittston, three months since, a "squeeze" occurred; that is, the ground settled into excavations of the mines, water poured in, and the miners are waiting in impatient idleness while the pumps work night and day to make renewal of mining possible. Our church finds its heroic effort to raise money on a burdensome debt more difficult on this account.

Another problem is changing nationalities. The first miners were Welsh. Seventy-five years ago, and for a generation, these sturdy workers came over in vast numbers, and most of the hard coal hitherto consumed was the product of their toil. But for fifteen years now the Welshman has been giving place to the Slav. In some places it is claimed that ninety per cent. of the miners are these newer foreigners from Eastern Europe. The sons of Welsh miners are stepping up to managerial, clerical and mercantile positions, becoming in all respects thoroughly assimilated Americans. The same process is going on in our churches. At first Congregationalism in the anthracite district was Welsh. The tongue is still heard in the services of some thirty churches. But the demand of young people American born and educated is for English, and both in language and habit Americanization is taking place. The problem now demanding solution is connected with "the Slav inva-

Continued on page 484

Eat Quaker Oats Griddle Cakes

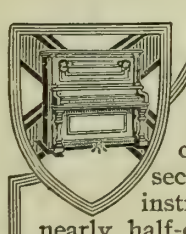
Griddle cakes usually are considered a pleasing sort of dish, without any special food value, but Quaker Oats Griddle Cakes are great strength makers besides being most delicious.

Serve Quaker Oats Griddle Cakes; let the children eat all they want of them; the more they eat the better.

See recipe on package.

Quaker Oats is the cleanest and best of all oatmeals.

The Quaker Oats Company
CHICAGO



Your selection from among the
Pianos! Piano-Players! Organs!
created by the great five-factory Baldwin Piano Plant, secures you unique advantages no matter what *priced* instrument is chosen from our extensive output. The nearly half-century's experience and the superb manufacturing facilities which have won fame for the "Baldwin Piano" as the most artistic in the world, invests every Baldwin-made instrument with a quality distinctive and superior Let us send you a great plan—"BUYING FROM BALDWIN DIRECT."

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Handsome Thermometer FREE! To anyone sending us the names and addresses of one or more persons considering the purchase of piano or organ we will mail FREE a six-inch oxidized thermometer. Cull your circle for prospective names; send them now

The Berkshire Hills Sanatorium
Established Thirty-one Years.
For the exclusive treatment of cancer and all other forms of malignant and benign new growths (except those in the stomach, other abdominal organs, and the thoracic cavity),
With the Escharotic Method
(without resorting to surgical procedure).
Ask your family physician to make a personal investigation. This institution is conducted upon a strictly ethical basis. Complete information given upon request. Address,
Wallace E. Brown, M. D., North Adams, Mass.



Hunyadi János FOR CONSTIPATION
The Natural Laxative Mineral Water
Nature's own way of cleansing the body is most simple. She provides a pure and wholesome Mineral water as a laxative and health tonic. Keep yourself in healthy condition by drinking half a glass on arising in the morning.

CHURCH CARPETS AT MANUFACTURERS PRICES. JOHN H. PRAY & SONS CO. 658 WASHINGTON ST. BOSTON.

Serving Foreign Miners

Continued from page 483

sion." If a company of brethren in our denomination deserve our interest, prayers and encouragement on account of the difficulty and importance of the problems given them to solve, it is to be found in Eastern Pennsylvania. In 1905 the "invasion" reached 210,000, while in 1907 it was 230,000 strong.

A typical field is Shenandoah. In Schuylkill County, on the south of Locust Mountain, it is closely surrounded with mines. Seven collieries are located within the borough limits and produce annually nearly a million and a half tons of coal. There are 25,000 or 30,000 people, eighty per cent. of whom are foreign. The strongest churches are Catholic or Greek. Religious, social and political standards and customs conform more to Rome or Prague than to Plymouth Rock or Bunker Hill. In the public schools—that citadel of American liberties—only twenty-two per cent. of the teachers are Protestants. The speech of the people is a babel of tongues, twenty-two languages and dialects being spoken in the city. Our Congregational church here, once a commanding religious force, has been reduced to weakness. Recently a distinct effort has been put forth to work the hardest of miracles, that of adaptation to changed conditions.

To make a beginning of gospel work for the hordes of Slavic speech, a lady missionary, a Pole by race but speaking English as well, has been located in Shenandoah. She is speaking in English Sabbath days and working to strengthen the church along ordinary lines. But the plan is to watch for opportunities for a wider ministry. A sewing school, as an initial method, has already grown to an enrollment of fifty. The missionary, Miss Barbara Slavinskie, has won the affection of our people. On last Children's Day the addition of six members to the church, the baptism of twelve children and a successful program carried out by young people gave evidence of new strength. But the problem of purifying homes where profanity, drunkenness, vulgarity and squalor are rampant rests with mountain weight on our missionary's heart.

At Minersville we have another example of the struggle to meet these exacting conditions. The pastor, Rev. A. Weckerly, has led in the modern organization of Sunday school classes with good effect. But his more striking move is the organization of a "children's church." It now has reached an enrollment of 100 members. Meetings are held regularly on Saturday afternoons, with services conducted by the pastor. The aim is instruction and preparation, leading ultimately to full church membership. By intimate personal leadership, by occasional outings for social diversion and by insistent and diligent toil, the pastor is leading the way to success.

A striking view of missionary opportunity is afforded by the Audenried field. Well up in the mountains of the Hazelton district, this church in the mining town of the same name has maintained its existence for twenty years without a pastor. The wonderful religious devotion of a Welsh membership alone made this possible, but now changes are coming. The loss of "pillars of the church," change in community needs, demand the strenuous activities of a missionary. Audenried, McAdoo, Jeanesville and Colerain offer needy fields for pastoral activity, in some of which not a Protestant preaching appointment is maintained. It is the hope soon to provide an efficient missionary at this point.

The thick of the fight, Congregationally speaking, is in the historic Wyoming Valley. Our churches are scattered exactly over the coal regions, extending from Forest City and Welsh Hill on the north to Wanamie and Glen Lyon on the south, a distance of sixty miles. In Scranton, Wilkesbarre and connected boroughs are our strongest churches, and here the foreign invasion presses most persistently. Our pastors and laymen are awakening to the seriousness of the problem. Last winter, in Scranton, Dr. R. A. Torrey conducted an evangelistic campaign, and now a new factor of promise is a school established under his direction at Montrose, in the mountains above the valley. What Northfield is to New England, what Moody Institute is to Chicago and the West, Dr. Torrey hopes Montrose to become for Eastern Pennsylvania.

Meadville, Pa. A. E. RICKER.

CHILDREN SHOWED IT

Effect of Their Warm Drink in the Morning

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the schoolroom because of nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children, as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"My first trial was a failure. The cook boiled it four or five minutes, and it tasted so flat that I was in despair, but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success, and I was completely won by its rich, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy and do my work in the schoolroom with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."

Read the famous little "Health Classic," "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Obituary

PROF. H. E. GORDON

Prof. Henry Evarts Gordon, who died at Iowa City, Io., Sept. 18, after several weeks' illness with typhoid fever, was the son of James M. and Mary E. (Clarkson) Gordon and was born at Auburndale, Mass., Sept. 27, 1855. The father is remembered as treasurer of the American Board and later of the College and Education Society. The names of the sisters, Alice Gordon Gulick, Miss Anna A. Gordon and Miss Elizabeth P. Gordon, are linked with noble service in the causes of missions, Christian education and temperance. The same spirit of consecration was in Henry. After graduation at Amherst College, in 1879, for sixteen years he did true home missionary work at the head of Tillotson Academy, Trinidad, Col., under the care of the New West Education Commission. Then came four years in the chair of rhetoric and oratory at Colorado College, and since 1900 he has been at the head of the department of public speaking in the University of Iowa. Of marked ability as an organizer, he communicated to his students his own enthusiasm and won their loyal affection by his warm personal interest in them. In faithful support of his church he gave valued counsel and unstinted effort. An ordained preacher, he often gave helpful messages from its pulpit and in other churches. As a citizen he was widely known and highly honored.

Mrs. Gordon is a daughter of the late Rev. Lewis Benedict. The older son, Arthur C., is connected with the Des Moines *Register and Leader;* the younger, Willard B., is practicing law in Lamar, Col. There is one daughter, an older daughter having died some years ago.

The Mission

Of those corpuscles in your blood that have been called "Little Soldiers," is to fight for you against the disease germs that constantly endanger your health. These corpuscles are made healthy and strong by the use of Hood's Sarsaparilla.

This medicine is a combination of more than 20 different remedial agents in proportions and by a process known only to ourselves and it has for thirty years been constantly proving its worth.

No substitute, none "just-as-good."

6% NET For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. $25 Certificates of Deposit also for savings investors.

PERKINS & CO., Lawrence, Kans. Ask for Loan List No. 699.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

For Sale. A Barstow Church Furnace, in good condition, will be sold cheap. Apply to E. A. Stevens, 104 Pleasant Street, Malden, Mass.

For Sale, a good square piano. Price $125. Cash or monthly installments of $10 or more. References required. Address 154 Hillside Ave., Arlington Heights, Mass.

Protestant Woman for general housework in family of two ladies in country town. Modern conveniences. Good home for right person. Reference required. Address Box 78, South Sudbury, Mass.

Congregational Minister Wanted in country village. Pulpit vacant next spring. Small summer resort on lake. Salary $700 and house. Living expenses small. Address P. M. V., 38, care *The Congregationalist*, Boston, Mass.

Wanted, a position as director of music in church or Sunday school, or teacher of men's class. References. Ten years' experience in pastorate and more in music. L. M. Bristol, Graduate Student, Harvard. 35 Trowbridge Street, Cambridge, Mass.

Thoroughly reliable English woman would like position as working housekeeper or attendant where she can have daughter of nine years with her. References. Address Attendant C, 41, care *The Congregationalist*, Boston, Mass.

Congregational minister planning to take a special course this winter in Boston, New York or Chicago, wants engagement as stated supply for pulpit within easy reach. Address G. A. S., 41, care *The Congregationalist*, Boston, Mass.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

For Sale, good homestead, Lowell Street, Peabody, Mass. Four acres good land, garden, orchard, pasture, fruit trees, grape vines. Good locality, good schools and churches, electric cars, short distance from center. Address A. C. K., 40, care *The Congregationalist*, Boston.

To Rent, in Roxbury, quiet neighborhood near cars, part of house, four rooms, separate entrance, hardwood floors, furnace and open grates. Suited to young couple. Low rent to people of refinement. References exchanged. Address "Z," 120 Thornton Street, Roxbury, Mass.

A Congregational Minister who has held pastorates in Massachusetts, and who has had success with churches that needed constructive work along material and spiritual lines, would take a temporary or permanent supply at a moderate salary. Address M. J., 41, care *The Congregationalist*, Boston, Mass.

Wanted, Competent teachers for desirable positions in grammar schools, academies, normal schools and colleges. Vacancies constantly occurring. We can certainly help those who are qualified to do good work. Send for Bulletin. Albany Teachers' Agency, Albany N. Y.

Wanted, an active middle-aged, experienced Congregational minister, with small, helpful musical family for First Congregational Church, Crownpoint, N. Y. Old town on D. & H. R. R., Lake Champlain. Church Chapel. Parsonage repaired, renovated. Salary $800. References required. Candidates entertained. Dea. Sam'l Buck, Church Clerk.

Wanted, for Pulpit Supply, a Congregational clergyman who preaches well and briefly, and who desires to spend a part of the winter in Florida. Entertainment will be provided at a good hotel during January, February and March. He will be expected to preach only at the Sunday morning service. References required. Address Florida Supply, 40, care *The Congregationalist*, Boston, Mass

Wisconsin Plan in Practice

The saying, "Christianity cannot justly be called a failure since it has never been tried," is equally true of the Wisconsin Plan of Unification. For a year the plan has been complete on paper, but not in practice. The office of general superintendent has not been filled, headquarters have not been established and the rules concerning ministerial training and ordination have not been enforced. Obedient to the recommendation of the State Association, Sec. H. W. Carter declined to approve the ordination of Mr. R. G. Heddon last July, on the ground that the candidate lacked the required testimonial from the district convention, and asked to be released from sharing in the public services. The vote of the majority to proceed with the ordination shows that old precedents have not yet yielded to the new regulations. This case suggests the question, "Is the new plan so far adopted that it should be put into operation at once?" This question, in all its bearings, the delegates to the coming State Association at Appleton, Oct. 5-7, will be asked to answer. Aside from an attractive program, this fact alone gives the meeting phenomenal interest and importance.

Passing through Appleton the last week in August, I found Dr. John Faville in his study in conference with the program committee. He had returned home in vacation time to prepare hospitality for 500 delegates. It is desired that the final steps in reducing the Wisconsin plan to practice should be taken by the largest possible representation from the churches.

The partial trial of unification, however, has not injured established agencies and has enlisted new energies in the common work. Academy interests are unusually prosperous, Endeavor Academy, under Principal Ellis, having fairly won out after some years of severe testing; the university pastorate of Rev. R. H. Edwards has a firmer hold on the confidence of the churches; and the summer tent work of General Missionary Dexter in Northern Wisconsin has resulted in many conversions. In co-operation with Superintendent Carter, Rev. L. H. Keller of Fond du Lac, as chairman of the executive committee of the state board, has done much by correspondence and personal visits to confirm the churches and prepare the way for the general superintendent, whose election is the most important item in constructive reform in Wisconsin Congregationalism.

J. H. C.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 1

A goodly company greeted each other at this first meeting after the summer vacation. Mrs. Capron presided. The Prayer Calendar called attention to Aintab, Central Turkey, and it was an interesting coincidence that two missionaries were present who were to sail next day, both going to that station. Miss Grisell McLaren has had a term of service in Van as principal of the girls' school. Called home by the feeble condition of her father, she cared for him until his death, and now the way opens for her to return. She goes first to Aintab to study Turkish, which she will have new opportunity to use with the opening doors in work for Moslems. Miss Lucile Foreman, after several years in the girls' school at Aintab, was compelled by ill health to return to this country. For five years she has watched, waited, rested and worked as she could, until restored health now makes her return possible. For the last year she has cared for missionaries and missionary children in the Auburndale Home.

It was a delight to welcome several others from Turkey; Miss Pierce, with her experience of thirty years; Miss Closson, who has given a third of a century to girls in Turkey; Miss Barker of the Gedik Pasha work, not yet able to return after furlough; Mrs. George Knapp, recently returned from Harpoot; Miss Grace Knapp, longing to set her face toward Bitlis but held by physical conditions.

From Japan we had Miss Colby of Osaka, whose furlough must be extended, and Mrs. Cary on the eve of departure after furlough, returning to Kyoto, where she expects to work in the girls' school. Mrs. Cary's words were full of appreciation of what awaits her as she goes out for the fourth time, now leaving her four children in this country. Mrs. Sites, formerly Miss Evelyn Worthley, and Miss Osborne from Foochow and Miss Bushee of Madrid were also present.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall Oct. 11, 10.30 A. M.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Elgin, Ill., Oct. 6-8.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Minneapolis, Minn., Oct. 13-15.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

CONGREGATIONAL BROTHERHOOD, Minneapolis, Minn., Oct. 14-17.

MASSACHUSETTS STATE CONFERENCE OF CHARITIES, Ford Hall, Boston, Oct. 19-21.

TWENTY-SEVENTH ANNUAL LAKE MOHONK CONFERENCE of Friends of the Indian and other Dependent Peoples, Lake Mohonk Mountain House, N. Y., Oct. 20-22.

WORLD C. E. CONVENTION, Agra, India, Nov. 20-23.

WOMAN'S HOME MISSIONARY ASSOCIATION, ANNUAL MEETING, in Park Street Church, Boston, Oct. 27, 10.30 A. M. and 2 P. M.

MASSACHUSETTS STATE SUNDAY SCHOOL ASSOCIATION, twentieth annual meeting, Boston, Nov. 11-14.

STATE MEETINGS

Minnesota, Minneapolis,	Oct. 10-12.
Nebraska, Lincoln,	Oct. 18-21.
Connecticut, Torrington,	Nov. 8-11.
Kentucky, Williamsburg,	Nov. 21, 22.

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Marriages

The charge for marriage notices is twenty-five cents.

CREEGAN—FERNANDEZ—In Brooklyn, N. Y., Oct. 2, by Rev. Charles C. Creegan, D. D., the father of the bridegroom, Edith Fernandez and Linus Judson Creegan, all of Brooklyn.

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National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

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Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Deaths

HALL—In Yarmouth, Mass., Mercy Clark Rogers, widow of Cyrus Hall, aged 89. She was a subscriber for the *Boston Recorder* and for *The Congregationalist* ever since its beginning.

KELLOGG—In Morrisville, Vt., suddenly, Sept. 20, Rev. George N. Kellogg, aged about 68 yrs. Mr. Kellogg was pastor at Morrisville from 1894 to 1902.

LOVETT—In Newton, Mass., Sept. 29, John P. Lovett, aged 77 yrs. He had been for many years connected with the treasurer's office of the American Board, having been made assistant to the treasurer in 1865, and later installed as bookkeeper. He was for a long time active in First Church, Chelsea, but had recently lived in Newton.

McINTOSH—In Ottawa, Can., Rev. William McIntosh, aged 70 yrs. He was for many years superintendent of the Home Missionary Society of the Canadian Congregational Church.

WHITTLESEY—Entered into the life eternal from his home in Washington, D. C., on the morning of Sept. 30, Eliphalet Whittlesey, in the eighty-ninth year of his age.

MRS. ALZINA M. C. KNAPP

Mrs. Alzina Maria Churchill Knapp died at her home in Colorado Springs, Col., Aug. 21, in the eightieth year of her age. She was born in Pittsford, Vt., Jan. 30, 1830. Her education was secured in Castleton Seminary, where she later became a teacher and assistant principal. It was while at the academy that she disclosed a very superior mind and a rare and beautiful character.

On Sept. 6, 1855, she was married to Rev. George Cushing Knapp, under appointment by the American Board, and in October of the same year they crossed the ocean in a sailing vessel. Their destination was Diabekir, in Eastern Turkey, but after two years at that point they removed to Bitlis, where they worked for almost forty years. The account of their journey thither and their early years as pioneer missionaries in that land which was the scene of the earliest missionary achievements reads like a chapter from the life of the great apostle to the Gentiles.

Mr. Knapp died in 1895, the year preceding the Turkish massacres, and Mrs. Knapp returned to America shortly after the outbreak of the fanaticism. Ill health took her to Colorado Springs, where the last fourteen years of her life were spent. Here her life was characteristic and ideal. First, she gave herself unstintedly for two years and more to the mothering of her son Herbert's three orphan children. She then took care of her daughter Grace, recently returned from Turkey, greatly broken in health, induced by her suffering during the Armenian massacres. It is the confident belief of the family that except for the skillful and faithful nursing of her mother, Grace could not have lived.

Her life in Colorado Springs has blessed the church, the First Congregational, of which she was a member. She was always ready to promote the missionary cause; and her simple, high-minded, unselfish life stimulated the church to a finer missionary zeal, largely widened its horizon and glorified the cause to which her life was given.

No further evidence of the simplicity and strength of her faith is required than the patience, sweetness and resignation with which she endured the excruciating pain of her last long illness. Her children, two of whom are on their way to Turkey, Rev. George P. Knapp and Miss Grace, are rich in the memories of a beautiful and devoted life; in the inheritance of the highest ideals and noteworthy accomplishment. By her giant faith, by her heroic life and by her unselfish devotion she proclaimed the fact that she belonged to the Kingdom of God.

M. D. O.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

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No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young.
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Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

Washington State Meeting

The State Conference reached its majority by holding its twenty-first annual with Plymouth Church, Tacoma, Sept. 21-23. The State Home Missionary Society proposes to prove it also is of age by passing to complete self-support next spring.

The Tacoma meeting was notable in several ways. First, it was the largest ever held. Nothing out West is noteworthy unless it is the largest—nothing except Tacoma, and Tacoma expects to be the largest some day. The laymen were in evidence. At one session fully fifty were present. And such laymen! The Colman brothers, the Burwell brothers—three of them—William H. Lewis, J. V. A. Smith, Everett Smith, Dr. E. C. Kilbourne and other royal laymen! On the program were the names of two state senators and a United States senator. The latter failing to appear, Postmaster-General Hitchcock was drafted into service and had time to say that his father was a Congregational minister and that he himself was a Congregationalist. The laymen struck hard blows for self-support, and already talk is rising of sending money back to New England for missions. Stranger things may happen—and soon.

Rev. R. C. Brooks of Walla Walla preached the sermon. Already it is predicted that he will be a leader in the state. Rev. E. T. Dunstan gave daily an exposition of Matthew, with great acceptance. Dr. F. J. Van Horn spoke on What Must the Church do to be Saved with clearness and power. Dr. J. A. Adams of *The Advance*, spoke on Tuesday night to a large congregation on the Conflict of Today and the Hope of Tomorrow. He is being warmly welcomed by the brethren on the Coast. An informal luncheon was tendered him later in Seattle, and on Sunday, Sept. 26, he preached for Dr. Van Horn.

The conference was made notable by the dedication of Plymouth Church, Tacoma; Rev. H. H. Hendley is pastor. No more devoted pastor works on the Coast, and with his wife he has given himself to the building up of his people. Mr. Hendley has also participated in good citizenship activities.

It was voted not to form a state Brotherhood, rather to appoint a standing conference committee on the Brotherhood, the body to have wide liberty. This does not mean hostility to a state organization of the Brotherhoods, only that the time is not yet ripe. Fine reports were heard of the efficiency of the Brotherhoods in the churches. One feature was introduced in the laymen's afternoon which provided that no pastor was privileged to speak unless the laymen had allowed a silence of three minutes to elapse. Suffice it to say that no pastor spoke, although at the close of the discussion J. V. A. Smith declared that no layman present could hereafter complain of his minister's not sticking to the subject.

Seattle, Wn. S. S.

Wyoming State Meeting

The Wyoming Conference was held at Sheridan, the northern metropolis of this rapidly developing new state, Sept. 21-23. The general topic was The Church at Work. The address of welcome by the newly arrived pastor, Rev. G. A. Traut, included a clear and concise statement of the work which, in his opinion, the church should immediately undertake. The evening address, delivered by Rev. W. W. Newell, D. D., of Chicago, was a masterly presentation of The Relation of Church and Parsonage Building to Successful Church Development and Work.

Wednesday was occupied with reports from the churches and a report of the work of the Sunday School and Publishing Society by assistant superintendent C. M. Daley, a report from the Church Building Society by Rev. Annette B. Gray, state correspondent, and a report of the Home Missionary Society work by the superintendent, Rev. W. B. D. Gray.

In the afternoon a group of interesting addresses were delivered. In the evening two strong features were delivered by Rev. R. R. Shoemaker of Lusk on The Church in the Community and by Rev. C. G. Miller of Buffalo on Relation of the Church to the Congregational Brotherhood.

Delegates were elected to these meetings: Home Missionary Society, American Board of Commissioners for Foreign Missions, Congregational Brotherhood, Chicago Seminary and National Council. The conference voted to follow the advice of the National Council with reference to incorporation and property ownership. Rev. F. L. Moore was chosen moderator of the conference for the year. Rev. C. M. Daley was elected state registrar and treasurer, vice Rev. F. L. Moore, resigned.

The ladies of the church gave an elaborate banquet in honor of the delegates, at which Mayor Glaftke and Rev. F. L. Moore were speakers. This was preceded by an automobile ride around the city. W. B. D. G.

WHEN DINNER COMES

One Ought to Have a Good Appetite

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am fifty-seven years old," writes a Tennessee grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take four teaspoonfuls of Grape-Nuts, with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little thirteen-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE ROYAL MONTH AND THE ROYAL DISEASE.—Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its bunches, cutaneous eruptions and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

Making A Good Impression

A Person With Bad Breath Invariably Impresses People Unfavorably.

Every one desires to make a good impression with other people with whom they come in contact, whether in a business or social way.

No matter how well dressed a person may be, or how well educated or accomplished, if he or she has an offensive breath every other consideration and good quality is likely to be overlooked, and the impression made is likely to be an unfavorable one.

The employer in selecting an employee is almost certain to reject the applicant whose breath is offensive, even though he may seem a good acquisition in every other way.

No merchant cares to employ a clerk whose breath is foul to wait on his customers; he would probably drive trade away. Neither does an official desire to have such a person employed in his office.

Many a person making an application for a position has been rejected by a prospective employer on account of this undesirable possession, which proves so disagreeable to other persons, and often the applicant hasn't the slightest idea as to why he was "turned down," since he seemed to fill the requirements of the position in all particulars.

Every one who is so unfortunate to possess bad breath, whether caused by disordered stomach, decayed teeth or nasal catarrh, should use STUART'S CHARCOAL LOZENGES, which afford immediate relief from this trouble.

Charcoal is a powerful absorbent of foul gases, and quickly oxidizes and purifies bad breath. The charcoal from which these lozenges are made is the best that money can buy, and possesses a higher power of absorption not present in other and minor brands.

Bad breath from any cause cannot exist for a moment when they are used, and all persons who are subject to foul and offensive breath should rid themselves of what amounts to a positive nuisance by using these powerful absorbing lozenges.

Use them freely before going in company, or to church, or to the theater, in fact, to any place where you will be brought into close contact with other people.

Before visiting your dentist, or your physician, or your barber, purify your breath, and take a box of Stuart's Charcoal Lozenges with you, and keep your breath pure and free from taint.

These lozenges surpass all others in their marvelous powers of absorption, as it has been proved again and again that they will absorb one hundred times their own volume in gases.

Every druggist has them in stock, price 25c. per box. A free sample package will be sent to you, if you will forward your name and address to the F. A. Stuart Co., 200 Stuart Building, Marshall, Mich.

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PROGRAM.

Sixty-third Annual Meeting

of the

American Missionary Association

First Congregational Church, Burlington, Vermont.

October 19th-21st, 1909.

TUESDAY AFTERNOON, October 19th, 2 o'clock.

1. **Organization.**
2. **Address of Welcome from the State,** Lieutenant Governor, J. A. Mead.
   Address of Welcome from Burlington Churches and Citizens, Pres. M. H. Buckham, D. D.
3. **Response,** Chas. A. Hull, Esq., Chairman Executive Committee, N. Y.
4. **Treasurer's Report,** H. W. Hubbard, Treas., N. Y.
5. **Report of Executive Committee.**
6. **Concert of Prayer,** led by Rev. A. F. Beard, N. Y.

TUESDAY EVENING, October 19th, 7.30 o'clock.

1. **Sermon,** Rev. S. H. Woodrow, D. D., D. C.
2. **Communion Service,** Rev. Benjamin Swift, Vt.; Sec. Geo. E. Hall, Ill.

WEDNESDAY MORNING, October 20th, 8.30 o'clock.

Devotional Meeting, Subject: "**Forgive Us Our Debts,**" Conducted by General O. O. Howard, LL. D., Vt.
Business.

1. **In the South,** Rev. A. C. Garner, D. D., D. C.
2. **Orientals in America,** Rev. Frank J. Goodwin, D. D., R. I.
3. **The Indians,** Rev. C. L. Hall, N. Dak.
4. **The Islanders,** Rev. Newton I. Jones, D. D., P. R.
5. **The Apportionment Plan and the A. M. A.,** Sec. George H. Gutterson, Mass.

WEDNESDAY AFTERNOON, October 20th, 2 o'clock.

1. **Our Missions in Alaska,** Mrs. Ida V. Woodbury, Mass.
2. **After Forty-five Years,** Rev. George W. Moore, D. D., Tenn.
3. **The Negro in the North, Industrially and Socially,** Rev. T. Nelson Baker, Ph. D., Mass.
4. **Economics of Giving,** Rev. J. Percival Huget, Ill.
5. **Report of Finance Committee.**

WEDNESDAY EVENING, October 20th, 7.30 o'clock.

1. **A Vision from the Mountains,** Rev. W. O. Berckman, Ky.
2. **The Sphere of Vocational Training,** Supt. H. Paul Douglass, N. Y.
3. **Education and Citizenship,** Pres. John M. Thomas, D. D., Vt.

THURSDAY MORNING, October 21st, 8.30 o'clock.

Devotional Meeting, Subject: "**Lead Us Not Into Temptation,**" Conducted by Sec. J. W. Cooper.

1. **Secretarial Paper, The Point of Pressure,** Sec. Charles J. Ryder, N. Y.
2. **Together Campaign in Retrospect and Prospect,** Sec. C. H. Patton, D. D., Mass.
3. **The Brotherhood and the Belated Races,** Frank Dyer, Gen. Sec. Congregational Brotherhood of America, Ill.
4. **The Young People's Missionary Movement and the A. M. A.,** Sec. H. W. Hicks, N. Y.
5. **BUSINESS SESSION,** 11 o'clock.

THURSDAY AFTERNOON, October 21st, 2 o'clock.

WOMAN'S MEETING, 2 to 5 o'clock.
Devotions, Mrs. E. G. Osgood, President Vermont Woman's Union.

1. **Report Bureau of Woman's Work,** Miss D. E. Emerson, Secretary, N. Y.
2. **Porto Rico,** Miss Grace E. Josselyn, P. R.
3. **Indian Missions,** Rev. C. L. Hall, N. Dak.
4. **Southern Highlanders,** Miss Anna M. Larned, Tenn.
5. **Negro Missions,** Mrs. P. L. LaCour, N. C.
6. **Federation State Unions and the A. M. A.,** Mrs. Williston Walker, Conn.
7. **Unification and Specialization,** Rev. G. Glenn Atkins, D. D., Mich.

FIVE O'CLOCK, SOCIAL HOUR.

THURSDAY EVENING, October 21st, 7.30 o'clock.

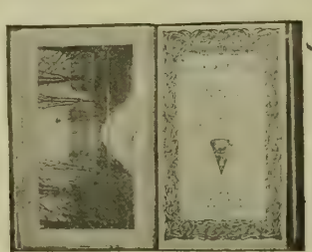
1. **A New Call to Missions,** Rev. L. L. West, D. D., Conn.
2. **The Heart of the Problem,** Prof. Kelly Miller, A. M., D. C.
3. **A Summing Up,** Rev. Philip S. Moxom, D. D., Mass.

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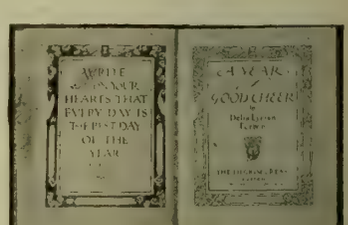
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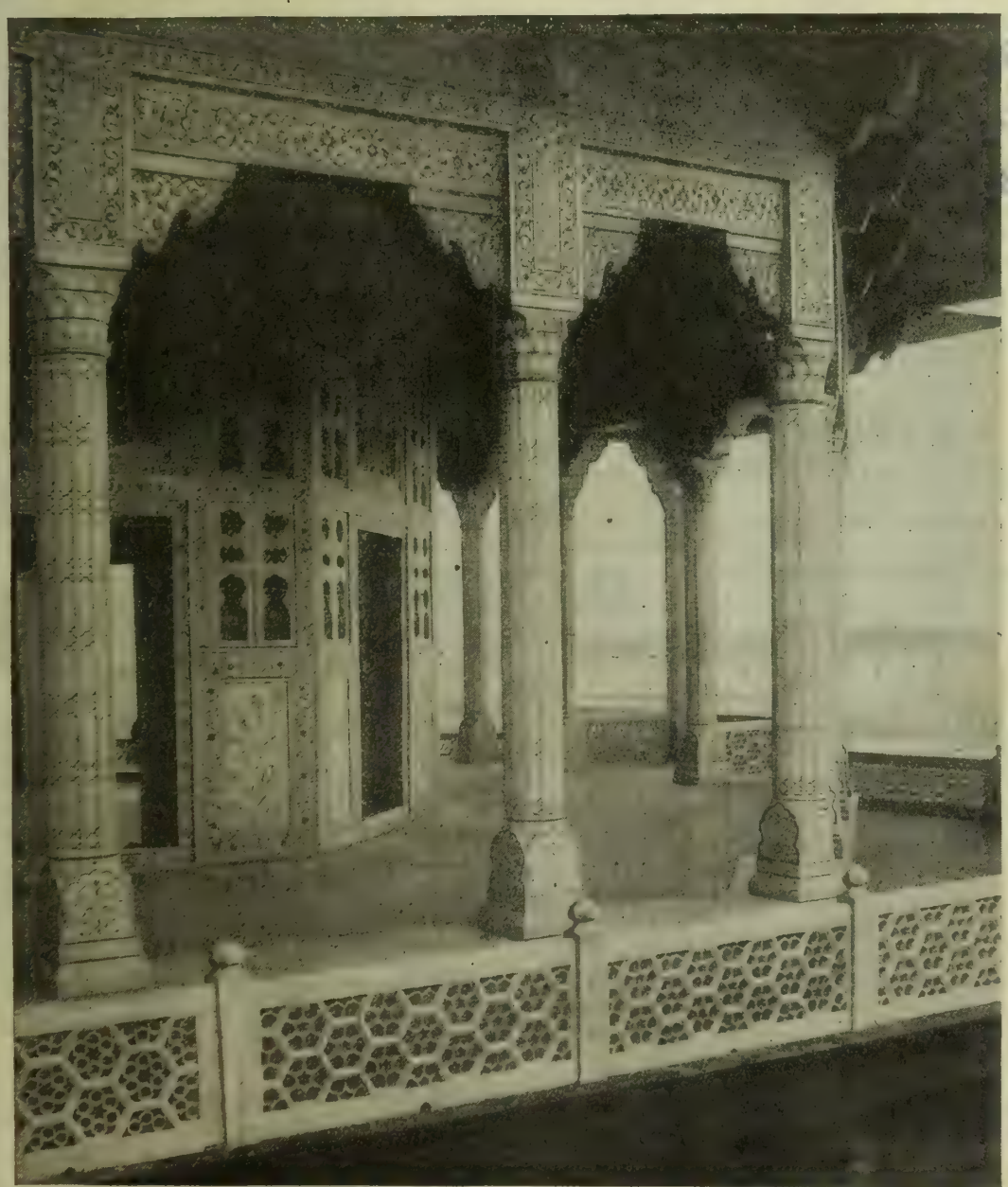
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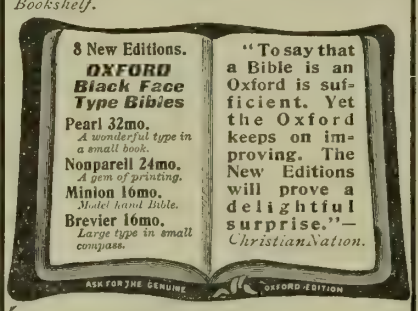
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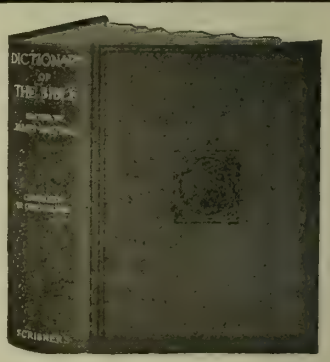
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Contents 16 Oct., 1909

INDIA THE BEAUTIFUL 499
Rev. J. P. Jones, D. D.

MY SOCIAL FAITH 501
Rev. Washington Gladden, D. D.

THE DECLINE OF MELANCHOLY 504
Zephine Humphrey

MARY MORISON STORIES. III. 505
Hattie Vose Hall

OUR HOMELAND LEADERS IN CONFERENCE 502
J. H. C.

THE HARVARD INAUGURAL 498
G. J. A.

HAPPENINGS IN WASHINGTON 510
Lillian C. Whittlesey

JUDGE BISHOP 511

THE RESERVES OF THE WORLD 493

REGULAR FEATURES

Event and Comment 494
Editorial in Brief 497
Success in Failure—the prayer meeting editorial 497
In the Congregational Circle 498
Personalia 500
The Children's Pulpit 505
Closet and Altar 506
For Endeavorers—Topic for Oct. 24 506
The Firelight Club 507
Among the New Books 508
The Sunday School—Lesson for Oct. 24 509
Woman's Board Meeting 509
Christian News 512
Deaths 519
Meetings to Come 519
H. M. Fund 519

CHURCH NEWS

Chicago 512
Reopening the Seminaries 513
Wisconsin State Meeting 515
Boston 516
Church and Ministerial Record 517
Noteworthy Accession from Methodism 518

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PROGRAM.

Sixty-third Annual Meeting
of the
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First Congregational Church, Burlington, Vermont.

October 19th-21st, 1909.

TUESDAY AFTERNOON, October 19th, 2 o'clock.

1. **Organization.**
2. **Address of Welcome from the State,** Lieutenant Governor, J. A. Mead.
   Address of Welcome from Burlington Churches and Citizens, Pres. M. H. Buckham, D. D.
3. **Response,** Chas. A. Hull, Esq., Chairman Executive Committee, N. Y.
4. **Treasurer's Report,** H. W. Hubbard, Treas., N. Y.
5. **Report of Executive Committee.**
6. **Concert of Prayer,** led by Rev. A. F. Beard, N. Y.

TUESDAY EVENING, October 19th, 7.30 o'clock.

1. **Sermon,** Rev. S. H. Woodrow, D. D., D. C.
2. **Communion Service,** Rev. Benjamin Swift, Vt.; Sec. Geo. E. Hall, Ill.

WEDNESDAY MORNING, October 20th, 8.30 o'clock.

Devotional Meeting, Subject: **"Forgive Us Our Debts,"** Conducted by General O. O. Howard, LL. D., Vt.
Business.

1. **In the South,** Rev. A. C. Garner, D. D., D. C.
2. **Orientals in America,** Rev. Frank J. Goodwin, D. D., R. I.
3. **The Indians,** Rev. C. L. Hall, N. Dak.
4. **The Islanders,** Rev. Newton I. Jones, D. D., P. R.
5. **The Apportionment Plan and the A. M. A.,** Sec. George H. Gutterson, Mass.

WEDNESDAY AFTERNOON, October 20th, 2 o'clock.

1. **Our Missions in Alaska,** Mrs. Ida V. Woodbury, Mass.
2. **After Forty-five Years,** Rev. George W. Moore, D. D., Tenn.
3. **The Negro in the North, Industrially and Socially,** Rev. T. Nelson Baker, Ph. D., Mass.
4. **Economics of Giving,** Rev. J. Percival Huget, Ill.
5. **Report of Finance Committee.**

WEDNESDAY EVENING, October 20th, 7.30 o'clock.

1. **A Vision from the Mountains,** Rev. W. O. Berckman, Ky.
2. **The Sphere of Vocational Training,** Supt. H. Paul Douglass, N. Y.
3. **Education and Citizenship,** Pres. John M. Thomas, D. D., Vt.

THURSDAY MORNING, October 21st, 8.30 o'clock.

Devotional Meeting, Subject: **"Lead Us Not Into Temptation,"** Conducted by Sec. J. W. Cooper.

1. **Secretarial Paper, The Point of Pressure,** Sec. Charles J. Ryder, N. Y.
2. **Together Campaign in Retrospect and Prospect,** Sec. C. H. Patton, D. D., Mass.
3. **The Brotherhood and the Belated Races,** Frank Dyer, Gen. Sec. Congregational Brotherhood of America, Ill.
4. **The Young People's Missionary Movement and the A. M. A.,** Sec. H. W. Hicks, N. Y.
5. **BUSINESS SESSION,** 11 o'clock.

THURSDAY AFTERNOON, October 21st, 2 o'clock.

WOMAN'S MEETING, 2 to 5 o'clock.
Devotions, Mrs. E. G. Osgood, President Vermont Woman's Union.

1. **Report Bureau of Woman's Work,** Miss D. E. Emerson, Secretary, N. Y.
2. **Porto Rico,** Miss Grace E. Josselyn, P. R.
3. **Indian Missions,** Rev. C. L. Hall, N. Dak.
4. **Southern Highlanders,** Miss Anna M. Larned, Tenn.
5. **Negro Missions,** Mrs. P. L. LaCour, N. C.
6. **Federation State Unions and the A. M. A.,** Mrs. Williston Walker, Conn.
7. **Unification and Specialization,** Rev. G. Glenn Atkins, D. D., Mich.

FIVE O'CLOCK, SOCIAL HOUR.

THURSDAY EVENING, October 21st, 7.30 o'clock.

1. **A New Call to Missions,** Rev. L. L. West, D. D., Conn.
2. **The Heart of the Problem,** Prof. Kelly Miller, A. M., D. C.
3. **A Summing Up,** Rev. Philip S. Moxom, D. D., Mass.

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The Reserves of the World

Starvation is never far away from the homes of the poor, who depend for the food of tomorrow on the toil and wages of today, for they are without reserves. But what is true of these who live from hand to mouth upon the verge of penury is also true, in a large sense, of the whole race of men. We have reserves, but they are small in comparison with the recurring need. As a nation we have great resources. We have been wasteful above all nations. We are now learning, with an amusing, innocent surprise, that there may be an end to many of the treasures even of the better half of a new continent. For our children the problem of good management will be the urgent problem of life.

It has been our good fortune hitherto in the United States that we are self-contained, having most, if not quite all the necessary gifts of life within our borders. We could live and develop in a fashion if all other lands were sunk in the sea. But the other lands are not so favored. Poverty of available reserves has of late grown manifest in England, once the richest nation. Her cities are full of paupers breeding paupers in the slums. Her rulers are straining every nerve for naval power, aware that her people are fed from over sea and could be starved by a successful enemy. Every great city on earth lives from hand to mouth. Its storehouses are sufficient but for a few days and must be constantly refilled from without.

The real reserves of the world come from continual renewals. Its life is dependent on that which is not yet but under the care of man is to appear. Like the paupers of our towns, we live from hand to mouth, seldom more than one harvest ahead of absolute starvation. When the crops fail in a single region, famine follows swiftly across the burnt up fields. Were the failure world-wide for two seasons in succession, famine would sweep the earth and leave but a remnant of its people.

In another way the margin between use and production grows ever smaller. Our population, we say, is fast overtaking our resources. The reserves of cheap land are well-nigh gone. Another century will see them exhausted in all the temperate regions of the earth.

The adequate reserves of the world can never be in the form of mere accumulation. All are compelled to live the life of faith—faith in the harvests that are to come, in better farming, better workmanship, a wiser use of resources, an advance of discovery and invention, tapping new sources of energy, like the pull of the moon in the tides, the sun heat lost on the desert, the free electrical currents of the air, the unharnessed winds.

In a word, the hope of men as tenants of the earth, is in the improvement of humanity. If the races which must erelong crowd the continents can be wisely led, trained in the life of intelligence, integrity and good will, the problem of hand to mouth living with the reserves and resources of the earth, known and unknown, will hardly prove insoluble.

Looked at from this point of view, the reserves of the world consist in part of its undeveloped races. Families wear out and perish. Nations decay. Crime and luxury alike sap the vitality of peoples. Are there still remaining sources of race renewal on the earth? The backward peoples are our cotenants and cannot be dispossessed. They are not all in Chinese and African villages. They are in our city streets and on our farms. Marvelous are the recuperative forces in human life but speaking generally the luxurious and the profligate are outside the reserves of the world. From the simple-living, quiet-thinking, self-devoted people of all races the right race must come.

From this point of view, in which the moral reserves of the world are the sole hope of the future, we are led back inevitably to our Lord's commands. The real resources of the earth are in the Christlike qualities of men. The teachable, not self-centered but God-loving and man-serving people—that is the meek—are the earth inheritors. We are tempted to fold our hands in despair before the problem of the reconstruction of society, the elimination of poverty, ignorance, maliciousness, covetous greed and the building of the character which can avail in the crowded world to come. But Christ had no fears. He tells us that his disciples, bearing his message, are able to build and conserve these indispensable reserves of character. He calls us salt and light and warns us that the salt is to be kept pure and that the light must not be hidden. A savorless disciple is the world's bane. A hidden light leaves the world's problem without hope. With the scattering of Christlike lives among the nations the uplifting will surely come.

We meet, not without warrant, therefore, in our gatherings in these October days to consult about our joyful task of spreading the leaven of Christlikeness. At home and abroad, among our own people and the backward races, we have Christ's work to do. We have had great encouragements. We have overcome great hindrances. We have seen the fruits of our endeavor. All study of world conditions and world hopes shows that the sole reserve of the race is in human character, renewing itself generation after generation. And the model and master of such character is Christ.

Event and Comment

A Statesman-Educator

By emphasizing in his inaugural address the abiding value of the college as a place where scholarship is fostered and honored, President Lowell has rendered the country a large service. He thus puts himself by the side of President Wilson of Princeton who has recently deplored the overshadowing interest in athletics. Not that Harvard's new head expects or desires to relegate them entirely to the rear. He sees their utility as a social bond, but insists that the intellectual interest should be predominant. He would have students talk naturally and freely to one another at meal times and in their rooms concerning their studies, and hopes for the growth of a college sentiment that will applaud high standing in scholarship above every other academic attainment. To that end he sees the need of great teachers who will both kindle their pupils and give the world books of large value. He is also a believer in a thoroughly liberal education, by virtue of which a student knows enough of many things to be able to know more, and at the same time becomes proficient in a few studies. The carrying out of this ideal at Harvard after so many years during which the elective system has had full sway, will necessitate some rearrangement of the courses. President Lowell is evidently prepared to face this difficult task, and while conserving all that was of permanent worth in the policy of his predecessor, to avoid at the same time the evils of over-specialization.

The College as a Social Force

The other most conspicuous point in President Lowell's inaugural was his evident purpose to build up a larger solidarity of college life. The first sentence of his address was a quotation from Aristotle to the effect that man is a social being. The new head of Harvard University, despite his alliance with one of Massachusetts' most aristocratic families, is at heart a democrat. He does not believe that a college should copy in its minature life the defects so evident in the civilization without its walls. Rather it should counteract the growing tendencies in American life toward the erection of barriers on the basis of wealth and other possessions. Our smaller colleges throughout the land have suffered less than the great universities from the stratification of students into sets and cliques. But even among them this peril always exists, and it can only be met as President Lowell proposes to meet it at Harvard, by inculcating democratic ideas when the Freshmen enter, and by affording them many opportunities for knowing one another and the upper-class men. Some such system of preceptorial oversight as President Wilson has been seeking to establish at Princeton is apparently in Dr. Lowell's mind. He will shape his own lines of attack upon the forces that disintegrate great student communities, and seek to make America's oldest university a place where students come to realize their relations to their fellowmen and to fulfill them.

An Enthusiast

Men came away from the extended series of functions at Cambridge last week saying, "The new president is an enthusiast." They did not mean that he was emotional or visionary, but that he possesses to a marked degree inspirational gifts. That we consider a personal asset of incalculable worth. At the head of our great educational institutions as well as for administrators of our common religious work, we need above all things men of vision, of enthusiasm, to whom others are irresistibly drawn, and who have the art of communicating to others the large ideas which inspire them. It seems to us that all the great educational movements in America are to be gainers because Harvard University has now committed the reins of leadership to a man as warm-hearted as he is clear-headed.

Domination of the Rich

At a ministerial association last week a lively discussion took place concerning the degree to which ministers are obliged to repress their honest conviction out of deference to the opinions of the wealthy members of their congregations. Some cited instances out of their own experience and observation indicating the clannish and exclusive spirit, while other men of equal courage and progressiveness declared that they were never conscious of being muzzled or even sharply criticized for saying in the pulpit what they believed, and for devising measures whereby the church will be more attractive to the so-called working classes. We believe that the churches which some one or two rich men or women seek to make practically religious clubs are in the overwhelming minority throughout the country. There never before was a time when so many church members were asking, "What can we do to make our church more truly democratic, more influential over all types of people?" And the pastor who will go forward with clear vision and reasonable patience will, as a rule, carry his church with him, not as rapidly, perhaps, as he would like, but he stands far more chance of success than if, abandoning the church, he undertakes to organize outsiders with a view to accomplishing his purpose. For, as we have before remarked, there is just as much human nature outside the church as within it.

Christianity Vital on Mission Fields

In an interview published by the *Sunday School Chronicle,* Rev. F. B. Meyer gave some impressions derived from his recent travel to the Farther East. He thinks that denominationalism is largely a spent force in the mission fields. "There is little doubt that if the European and American missionaries were withdrawn tomorrow, the native Christians [in China] would flow together into one great church, the basis of which would be Presbyterian, with bishops as perpetual moderators." He cites the success of the Y. M. C. A. in China as a further proof of this and adds, "None of us can lament the decline of denominationalism, but we must carefully distinguish between that and Christianity." To the question whether Christianity is a spent force he gives a decided negative. "If ever the hour should come that the religion of Jesus should become extinguished in these Western lands, I believe that re-enforcements from China and Japan would be forthcoming and that the East would a second time give to the West the Pearl of immeasurable price." An international Christianity, world-wide, instead of Occident-wide, must mean much for a wider conception everywhere of the true meaning of the Holy Universal Church in which we all believe.

Are the Jews Disintegrating?

The close proximity of numerous Jews to many houses of Christian worship in our large cities today creates a situation that seriously taxes the wisdom and foresight of our religious leaders. Making due allowance for the fact that he was bound to justify his title, the article in the October *American Magazine* by Ray Stannard Baker on The Disintegration of the Jews contains facts and conclusions well deserving consideration. He asserts that the same forces of spiritual unrest which have detached nominal Christians from the Church are operating to lead a vast number of Jews away from any outward alliance with the faith of their fathers. Visiting many of the synagogues, he found them slimly attended, except twice a year, at the great festivals, the Day of Atonement and the New Year. Rever-

ence for their parents leads some of the younger Jews to conform, to some extent, to the old restrictions in matters of diet. But the prevailing attitude is one of indifference. "The great mass are passive and indifferent, waiting for the clear call of new leaders." Mr. Baker finds in the Reform movement much life and promise, particularly in the social sympathies of such rabbis as Dr. Wise of New York and Dr. Hirsch of Chicago, and in the institutional features which some of them have established in connection with their synagogues. Their attitude toward Jesus is more reverent than that of the orthodox Hebrews and approaches the Unitarian conception. Mr. Baker does not think that Felix Adler's Ethical Culture Society, or even the hearty espousal of socialism by prominent Jews, satisfy the longings of the people generally for religion; and he intimates that more Christlikeness on the part of Christians is essential if they are to be in any large numbers Christianized. He says that existing missions have not stirred the least interest among the masses of the Jews in this country, although forty-five societies are at work in their behalf. After a century of activity, the total Jewish membership in evangelical churches is less than 10,000, out of a total Jewish population of 2,000,000.

The Reply of a Representative Jew

In the Boston *Transcript*, Bernard G. Richards, a well-known writer in New York, takes issue with Mr. Baker's article, being apparently inclined to classify it with the muck-raking literature of the day, although he is grateful for the sympathetic and friendly spirit with which it is written. But he declares that Mr. Baker evidently has little idea of the extent to which new congregations are being organized and new synagogues, schools and colleges being built throughout the country. For every dingy little place of worship Mr. Baker found, Mr. Richards can point to new, large and handsome synagogues springing up in new quarters throughout the land. In the last sixteen years organizations have grown in number from 533 to 1,769. While free thinkers, agnostics and the unresponsive elements can be found, most of the immigrants, as soon as they acquire property, ally themselves with synagogues. The attachment of Jews in general to their traditional religion is too strong to be easily shaken. Says Mr. Richards: "A thousand voices out of the past speak to the Jew of his religious aristocracy and remind him of his great spiritual heritages, and though the lips are now dust, the voices out of the graves are far stronger than those of ethical culturists, spiritualists, professional free-thinkers or Reform faddists within our own ranks."

The Christian Attitude

As between these two divergent positions we are disposed to find a middle view more just, as a whole, to all the facts. Much depends on the case the writer has to prove, whether his theme is The Decay of the Churches or The Disintegration of the Jews. What is of more consequence is the fact that in view of the forces at work upon the Jewish millions in this country, the Christian Church has a fresh opportunity and an imperative call to impress them with the superior worth of Christianity. Their faith is the background of the faith which we love and cherish. Every practical enterprise designed to convert them will be powerfully re-enforced when among the churches generally a thoroughly Christian attitude of mind prevails, free from the racial and religious prejudices that prevent anything like the brotherhood for which Christ stood and which he longs to see established on the earth.

Progress in Prison Reform

The progress of prison reform has been already remarkable. Probation has taken the place of imprisonment in a multitude of cases; reformatories have partly supplanted penal institutions; the indeterminate sentence has been applied in many prisons; the juvenile offender is treated as a delinquent, and no longer as a criminal, and many other similar changes have taken place. Every one of them has made the treatment of criminals more Christian. Most reforms of this kind come in response to public sentiment, and the churches have usually led such movements. But in this case the churches (with a few exceptions) have paid too little attention to the subject.

Prison Sunday

The fifth Sunday in October will be Prison Sunday. Clergymen have sometimes excused themselves for not observing it on the ground that they were not familiar with the subject. That excuse no longer suffices. The Massachusetts Prison Association, which has been a leader in the progressive movement, has just published three pamphlets, either of which will furnish material for a sermon. One of them gives the general facts about Massachusetts crime; another tells of the juvenile court and the third gives the results of an exhaustive study of the cost of Massachusetts crime—six and one-half million dollars a year! These pamphlets can be had free from the Association at 56 Pemberton Square, Boston. Pastors can also obtain from the Central Howard Association, Rand-McNally Building, Chicago, material helpful in preparing sermons. The crime question will never be solved until the churches give attention to it. The observance of Prison Sunday will deepen the interest. Jesus took a special interest in that special class of sinners which we call "criminals." His church should do the same. We hope that many churches which have never considered the subject will use Prison Sunday this year.

Large Gifts for Education

The gifts to educational institutions announced in a single day last week aggregate nearly two and a half million dollars. Coming at the beginning of the academic year, they act as incentives to other wealthy and generous givers, who will doubtless see before next June many inviting opportunities for the investment of their money. The largest single gift is to Pratt Institute, the great technical school in Brooklyn founded by the late Charles Pratt of the Standard Oil Company, and admirably administered today by his sons, who take a personal interest in the vast network of agencies employed to equip young men and women at a low fee for self-support. The founder gave three million dollars at the start, and now Charles M. Pratt and his sister give $1,700,000 more. Yale is the recipient of $425,000 from William D. and Henry T. Sloane of New York, who desire to have the money used for a new physics laboratory. Columbia's treasury is enriched to the extent of $235,000 from various sources, the largest giver being H. W. Carpentier of the class of 1848.

The Relative Valuation

It is interesting to observe that technical education is in high favor today, and that many of the gifts to educational institutions are in the interest of affording better instruction in physics, electricity, engineering and kindred studies. This but reflects the prevalent disposition among young men to seek a scientific rather than a liberal training. The Sheffield School at Yale, for example, has grown in numbers quite out of proportion to the growth of the academic department. It all goes to show that this age of material expansion makes its own peculiar demands upon educational institutions. But we certainly hope that the colleges of liberal arts are not to suffer because of the exceptional interest in scientific schools, or religious institutions because of general devotion to education, either literary or technical. Some day the tide will turn, and churches, ministers, theological seminaries and missionary societies will be more adequately equipped for their great and necessary work.

The President's Travel

The President is enjoying his journey and the sightseeing which goes along with it. He has been deep down in a copper mine at Butte, Mont., and high in the Sierras at the Yosemite, in the latter case in the companionship of Mr. John Muir, who knows the region as no other man does and perhaps can speak the decisive word which will save the upper valley from the San Francisco water supply works which threaten it. A third Sunday morning Mr. Taft gave to sermonizing—this time at Fresno, Cal. He spoke to what the reporters call the most cosmopolitan audience he has met on the need of self-restraint in social and political life. It was sound doctrine of the sort which the American people have learned from the Anglo-Saxon element of their composite stock. The most controversial utterances of the President relate to the policy of public improvements. He has declared himself in favor of a government loan of $10,000,000 for the immediate completion of irrigation and reclamation works which are at present halted for lack of funds. The policy would no doubt be popular in the region where Mr. Taft was speaking. His words have given rise to utterances in the papers of the country which indicate that such a measure would be widely regarded as the opening of a locked door into the treasury of the Government, to be followed by claims for a like hastening of public improvements everywhere.

The New York Political Situation

The political situation in New York continues to present interesting features. For example, District Attorney Jerome, convinced of the hopelessness of his re-election, has withdrawn his name. Candidate Gaynor has taken a step which must have made his companions on the Tammany ticket and the men behind them gasp with astonishment. He has returned to the donors checks sent him for the expenses of the campaign, with the statement that if elected it would be without the expenditure of a single dollar. The real prize of the election, both from the Tammany and the citizens' point of view, is a majority of the Board of Estimate, by which the use of the city's money is determined. Tammany can secure this either with or without Gaynor by control of the Comptroller and borough presidents. The nomination of William R. Hearst for mayor introduces another factor into the contest which can hardly be pleasing to Tammany. He accepts on the condition that the rest of the ticket shall be made up of the Fusion nominees. He is wise enough to see that his position, if elected with a Tammany control of the Board of Estimate, would be that of a figurehead. A second time his followers have been robbed of the party name and emblem they had chosen and announced—this time by the followers of Boss McCarren of Brooklyn.

What Ails New England

The loyal New Englander will find in *Putnam's Magazine* for September an article with this title, by Edward Vallandigham, not very encouraging. However, it contains statements which provoke thought. The writer thinks that the best blood of Puritans has been yielded to build up the Middle and the Far West. This is what the late Governor Johnson of Minnesota said in an able article in the October *World's Work*, describing the strength, development and demands of the West. It was not the alien who crowded out the native New Englander, says Mr. Vallandigham. But the foreigner has been coming in from Canada, Ireland and continental Europe to occupy the spaces left vacant by emigration during the last three-quarters of a century. Mr. Vallandigham declares that no other section of our country was so ill fitted to receive and assimilate a crude alien mass differing from the old native stock in race, religion and temperament. Since the Civil War, when New England suffered a greater drain on the flower of her manhood than any other part of the North, her primacy in commerce has been lost, she is threatened with loss of leadership in manufactures, and her intellectual influence on the country at large has been steadily lessening. "No other part of the Union, save the South, with its knotty race problems, has been put to such a test. None other has striven to entertain upon a small and far from fertile area so enormous a mass of foreigners, racially, religiously and temperamentally antagonistic to the natives." It is a comfort to the native New Englander to be assured that "no other part of the Union has given so generously of its native blood to upbuild and enrich other commonwealths." We recommend the perusal of this article to our Western brethren who urge that Massachusetts and Connecticut ought to continue to lead the country in contributions of men and money to build up Western schools, colleges and churches.

The British Budget Contest

The unusual interference of the King marks the seriousness of the British political situation. By calling the leaders of both parties to an informal conference in his Scottish home he has gone as far as he may in calling attention to the danger of financial disorganization and the necessity for the exercise of the higher patriotism. Premier Asquith has given serious assurances of the peril which would come to the nation with the stoppage of supplies following the Lords' rejection of the budget. The more radical Winston Churchill, grandson of one of the dukes whom the Liberal orators are accusing of being oppressors of the people, is preaching defiance, the difference in tone, marking the differences of opinion believed to exist in the cabinet. The crisis cannot be far off and an appeal to the people is likely soon to follow. But the Conservatives desire that it shall be upon the ground of tariff reform and the Liberals on the ground of the obstructive tactics of the House of Lords. If there were no higher interest, the maneuvers for position in the coming weeks would be worth watching. It is like a wrestling match where the contestants are trying for a hold, while the Irish Nationalist party dances around the ring urging them on and looking for its own advantage in their quarrel. Whichever party wins the old days of special privilege are passing and the government is committed to a larger degree of what we in this country call paternalism.

The End of the Congo Persecution

The largest church in the Southern Presbyterian brotherhood is in Luebo, in the Southern part of the Congo Free State. It has over six thousand members. The Church was organized by Rev. W. H. Sheppard, who has just been acquitted at Leopoldville on the charge of criminal libel brought against him by the Kasai commercial company which dominates the region in which he works. The case against his colleague, Rev. William Morrison, had been abandoned. Dr. Sheppard is one of the most remarkable leaders whom the African-American race has produced, and has scored a victory against great odds over the forces of greed and cruelty which have dominated the unhappy millions of the Congo tribes. For the prosecuting company was really the government under another name. Without the force of public opinion which Dr. Sheppard has helped to marshal, his case would have been hopeless. He was trained at the Stillman Institute at Tuscaloosa, Ala., and was the first negro missionary sent out to Africa by the Southern Presbyterian Church. His wife, Mrs. Lucy G. Sheppard, an equally intrepid worker, is an A. M. A. product, having been educated at Talladega College, Alabama. A race which can produce characters of this type, resourceful, persevering and armed by self-devotion with an invincible courage from the raw material of poverty, has no reason to despair of its future. Some of our contemporaries devoted to the interests of the African-American stock have been rejoicing that the champion pugilist of the hour belongs to their race. We hope they will give an equal place of honor to Dr. Sheppard, who has wrestled "against the principalities, against the powers, against the world-rulers of this darkness," and has overcome.

Success in Failure

Again and again in the story of the disciples of Christ success has been snatched from what seemed utter failure. So it was with the Master himself, who passed by the way of his passion and the cross to the joy and power of his resurrection. So it came to be with Paul, who thought to arrive in Rome as a free agent on his way to the wide lands of the West and was brought there as a prisoner waiting for the judgment word of Nero. A lesser man would have felt himself set aside from the paths of influence. To Paul the long delay, with the slight freedom of movement and of speech which the favor of his jailers allowed him was a special opportunity. "You are a prisoner," the complainer would say. "Yes," he would make answer, "but within reach of friends and in Cæsar's household, which is the center of the world."

Have we no lesson to learn from Paul's activities in the prison of our own opportunities? There are two ways of regarding limitations. One man regards them as prohibitions, another as directions and it may be concentrations of effort. Which is nearer Jesus, who all his life shut himself up to the Jewish people, who transformed the world from the cross? Which is closer to Paul, who wrote and spoke and sent out messengers from the seclusion and danger into which his enemies had brought him? Here is the man who has come to work in what he calls a narrow field. Is that a cruel hindrance, or is it direction and concentration of powers? Men are chosen for larger work when they have done a small work well. A little school is no real limitation to a great teacher. A small parish cannot dwarf or even hide a large-hearted and self-giving pastor.

Limitation is opportunity, if we will but take it so. What should we have known of Bunyan, if it had not been for the opportunity of Bedford jail. Had Milton's eyesight lasted, he might have been a politician and a pamphleteer to the day of his death, might have perished on the scaffold of the Restoration and never given us the large world of his Paradise Lost and Regained. Dante the Florentine magistrate writes love songs. Dante the exile leads us through the nether worlds up to the worshiping circles of his heaven of song. The stones in the way may seem to us like stumbling blocks, set to make us trip and lie prone and helpless in the path. Is it not more probable—since Christ has taught us the reality of God's love—that they are halting places for consideration and hints for the direction of our powers? Why should a traveler complain that his road is hedged and narrow? Does he wish to wander in the fields? The indispensable quality of a road is that it should be long, not wide.

We are no good judges, therefore, of failure and success. God did not consider Paul's imprisonment a failure. We cannot read his letters from the House of Nero and complain that they were the fruits of failure. We must not even be too swift to judge of our own success or incompletion. That may all be left to God the judge if only we are seeking with all our heart to do his will.

Prayer meeting topic for Oct. 17-23. Success in Failure —Paul in the Hands of Cæsar. Acts 24: 10-27; 25: 1-12. Parallel between Paul's career and that of Christ. What Paul the prisoner did for the church. God the only judge of man's success. The overturnings of the final judgment.

Editorial In Brief

Rally Sundays are the order of the day. They serve a splendid purpose when there is something around which to rally, and when those who come stay "rallied."

Austria may have Bosnia, but in taking it she has earned the permanent dislike of her next neighbor, Servia. On the anniversary of the annexation Belgrade was draped in mourning and all the shops were closed, while students paraded the streets shouting, "Down with Austria."

Our reports from the seminaries read encouragingly, both from the point of view of numbers and interest. Gains in the membership of the entering classes, compared with last year, are not confined to our denomination. Boston University, one of the leading Methodist schools in the country, has the largest registration in its history, 201 being already enrolled, of whom 120 come from Western states.

Shall the ministers do their own evangelistic work or import an evangelist? This question, we notice, is agitating groups of churches here and there, and in one case at least a decision to secure an evangelist was reversed, the ministers finally concluding to be their own evangelists. Whatever the method employed, the main thing is a genuine desire to bring men into personal relations with Jesus Christ, and in order to make any evangelistic campaign successful, this desire must be shared by the membership of the church.

In the Spanish army in Africa, serving as privates and volunteers, are many members of the old orders of knighthood which were founded in the wars which drove the Moors out of the Spanish peninsula. The oath of members requires them to offer their services in case of need and the attack upon the Spanish African settlements by the descendants of the Moorish conquerors of Spain has been considered such a call. It is pleasant to think of the power of this old idealism governing the consciences of men in our prosaic days.

The real difficulty of the prohibition movement is not in passing laws but in getting them enforced by an unfaltering public opinion. It is sensible, then, for the Board of Managers of the National Temperance Society to call renewed attention to the appeal of the Society at its annual meeting for a campaign of individual instruction and persuasion. "In other words," they say, "do no less work along prohibition lines, but a great deal more along total abstinence lines; the two together will enable us not only to hold the 'dry' territory we now have, but help us gain much more in the near future."

Speaking of the theological seminaries, we hail with satisfaction every sign that they are increasingly disposed to put their equipment at the service of the churches. Union, for example, announces a class to be conducted every Saturday morning by Prof. Charles P. Fagnani. The International lessons are to be studied, and there is no charge for instruction. This is one way whereby seminaries can serve a number of persons who welcome word-of-mouth guidance in the preparation of their lessons. A great free-for-all Saturday Bible class might well be a feature of the life of every seminary located within easy reach of a number of teachers.

Stratford-on-Avon is Shakespeare's town to most Americans. It will henceforth also be John Harvard's town to the sons and friends of the oldest of American universities. On Oct. 6 the house which was once occupied by John Harvard formally passed into the possession of the university. The suggestion was made by Miss Marie Corelli, the English novelist, to Mr. Edward Morris of Chicago that it should be purchased and preserved. Mr. Morris bought the house, Miss Corelli supervised the restorations and it was formally accepted for the university by Ambassador Reid about the time that President Lowell was inaugurated in far away Cambridge.

The wide spaces and extremes of climate of Canada have made a ministry in its remoter mission fields a nursery of heroes. Not all of them have proved as articulate to the outer world as Rev. Egerton H. Young, missionary of the Canadian Methodist Church to the Indians of the Northwest, who has just died at his home in Bradford after a long illness. After an influential period as missionary he was forced by the needs of his wife's health to return to Ontario and the home pastorate. He was widely known both north and south of the boundary as a lecturer, and his books, "The Apostle of the North," "By Canoe and Dog Train" and "My Dogs in the Northland," have had a wide circle of interested readers.

No other assembly to promote the world's peace includes abler men or those representing wider interests than the Lake Mohonk Conference on International Arbitration. Papers and discussions by Ambassador Bryce of Great Britain, Messrs. Baker and Mosely of the British Parliament, the Chinese Minister, Wu Ting Fang, by many other foreign and American statesmen, journalists, educators, jurists, clergymen and business men present an all round view of this subject hardly to be found in any other collection. These papers and stenographically

reported discussions of the conference last May have been published in a book of 208 pages, and a single copy may be obtained free by addressing the corresponding secretary of the conference, Mr. H. C. Phillips, Mohonk Lake, N. Y.

An important position in connection with the Congregational Sunday School and Publishing Society has been filled by the election as its general editor of Rev. Benjamin S. Winchester of Winnetka, Ill. On Jan. 1 he will succeed Dr. Marshall C. Hazard, who has served the Society so faithfully for over twenty-five years, and who will still hold an *emeritus* relation to the department, involving also considerable active work. Mr. Winchester is an expert in modern Sunday school pedagogics and has given much time and thought to the proper grading of Sunday school pupils. Not only is he an authority on the subject from a theoretical standpoint, but in his own school in Winnetka he has put into operation many valuable ideas and methods. His people release him, after a five years' pastorate, with regret, and only in the interests of a wider service to the entire denomination.

The extreme and militant advocates of votes for women are for entirely opposite tactics in Britain and America. A Mrs. Belmont in New York urges her sisters to have nothing whatever to do with the tyrant man, to refuse to keep house for him, nurse him in the hospitals, do business with him or for him. But the English sisters try to have as much to do with the men whom they accuse of standing in the way of their plans as possible and develop some new forms of rowdyism every week. In Birmingham, on the occasion of a visit from Prime Minister Asquith, they climbed the roof of a house and threw slates and glass bottles and had to be dragged, fighting, down a fire escape by the police. Others stoned the train as Mr. Asquith departed. Even in church Mr. Lloyd-George was molested. On the whole we think we prefer Mrs. Belmont's method. There is nothing to be learned from the rowdyism of women.

In the Congregational Circle

Nominally the Elgin meeting of the Home Missionary Society, reported fully in this issue, was in the interest of one of our six homeland societies; actually it was in the interest of all. The program was declared by many to be the best setting forth of the work of home missions ever made because it included something by special representatives in all our six departments of church extension in the homeland and needed little change to be what the churches are demanding—an annual joint meeting of the six societies.

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Friends of the American Missionary Association will be glad to hear that it has closed its fiscal year free from debt and with a balance of $447 for the new year. The donations were $18,413 more than for the previous year. The joint missionary campaign committee has paid into the treasury of the Association the additional sum of $46,917 in full settlement of the old debt. The receipts for the current year, including donations for the debt, were $447,903.43, which, with additional amount of income from the Daniel Hand Fund and amounts for endowment and other funds, make a grand total of $545,540.96—over one-half million of dollars. A good record indeed and one which ought to contribute an inspiring influence to next week's annual meeting at Burlington.

It is pleasant to hear, from time to time, of good work being done by "advisory committees." These have grown up here and there throughout the country in response to the increasing desire for denominational solidarity and the right kind of supervision. The Commissioners of the New England Congress have encouraged local conferences to create such bodies; and though they have few precedents to guide them, in not a few instances they are displaying both energy and wisdom.

Here is one recent concrete case: Not long ago a minister resigned against the wishes of almost all his people, because he was convinced that his church ought to substitute for an ancient and severe creed far more simple and Biblical conditions for entrance to church membership. In that conviction his people shared, with one noteworthy exception. That was a man of substantial character and earnest devotion to the church who, perhaps, came perilously near to being the one determinative force in the life of the church. His opposition to any change in the creed, though not bitter, was strong and persistent enough to prevent other laymen and women from taking up the cudgels in defense of the change in which they thoroughly believed. So the minister preferred to resign rather than to endure longer his situation, which he felt restricted the influence of the church upon the community and prevented a number of thoroughly Christian persons from joining it.

The advisory committee of the conference, learning of the situation, offered to meet with the church committee and talk over the situation. It was an extremely brotherly and frank conference. The members of the advisory committee, through their pointed questions, brought out all the salient facts in the situation. The clearing of the air had its own proper effect. New courage was infused into the rank and file of the members of the church committee, and the "influential deacon" perhaps saw matters in a new light when the history of recent events was calmly and fully stated to outside and disinterested parties.

Now a new pastor is just about to begin work, whose convictions and sympathies are quite similar to those of the one who has sacrificed himself in the interests of progress. The net outcome of the matter is wholesome for the life of this particular church and serves to show what a discreet advisory committee can do without throttling local autonomy. In this case it distinctively aided and abetted the rule of the people.

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Hearty congratulations to Piedmont College! Pledges have been received sufficient to cover the sum required to meet Dr. Pearsons's conditions, and the first $100,000 of the endowment is thus assured. We are sorry to learn that Dean Allen's health has been considerably undermined by the strenuous labors in connection with raising the last few thousands.

The Harvard Inaugural

BY G. J. A.

On the morning of Oct. 6, the city of Cambridge came very near possessing a trust in brains. From both the Old World and the New renowned scholars and educators had assembled to honor the induction of Abbott Lawrence Lowell as the president of Harvard. In addition, a select audience of nearly 15,000, representing in itself no mean achievement in many activities, witnessed the event. And an impressive one they found it. Not for forty years has its like been offered. A whole generation had run its course. Hundreds of Harvard men had studied, worked and died without having such a privilege. To the university itself those forty years have meant much: growth, influence, leadership. And they represented the retiring administration, the greatest the institution has known, President Eliot's life work.

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All through the early morning a stream of automobiles and carriages had brought alumni and guests, distinguished and otherwise. The square and its surroundings were arrayed as if for that great occasion, the football game with Yale. Above, the cloudless sky and warm sunlight suggested proverbial Class Day weather, but the dry leaves fluttering down from the old elms whispered, "Autumn."

Promptly the noteworthy procession marched slowly across the Yard down to the large, vine-trimmed platform before University Hall. At its head walked the president *emeritus*, dignified and surely no less erect than in that other procession forty years before. Then, in imposing array, the university faculty, guests from many lands in academic regalia both odd and brilliant, presidents from the nation's length and breadth; officials of state, distinguished clergymen, among whom Dr. George A. Gordon walked conspicuous. Noticeable, too, were the women presidents of two institutions beloved by Congregationalists, President Hazard of Wellesley and President Woolley of Mt. Holyoke, and Booker T. Washington, ablest educator of his race. And lastly, behind the officials who bore the charter, seal and keys, came the president-elect.

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The inauguration proceeded according to ancient custom; the old Latin Choruses, the Senior Latin oration, the brief induction by the president of the overseers and the inaugural address, able and prophetic. Some thirty of the guests, among them one who had come 8,000 miles from the Cape of Good Hope, were honored with degrees. President Brown of Union Seminary received the only Doctorate of Divinity. Then came the singing of Fair Harvard, accompanied by the sweet chimes of Christ Church.

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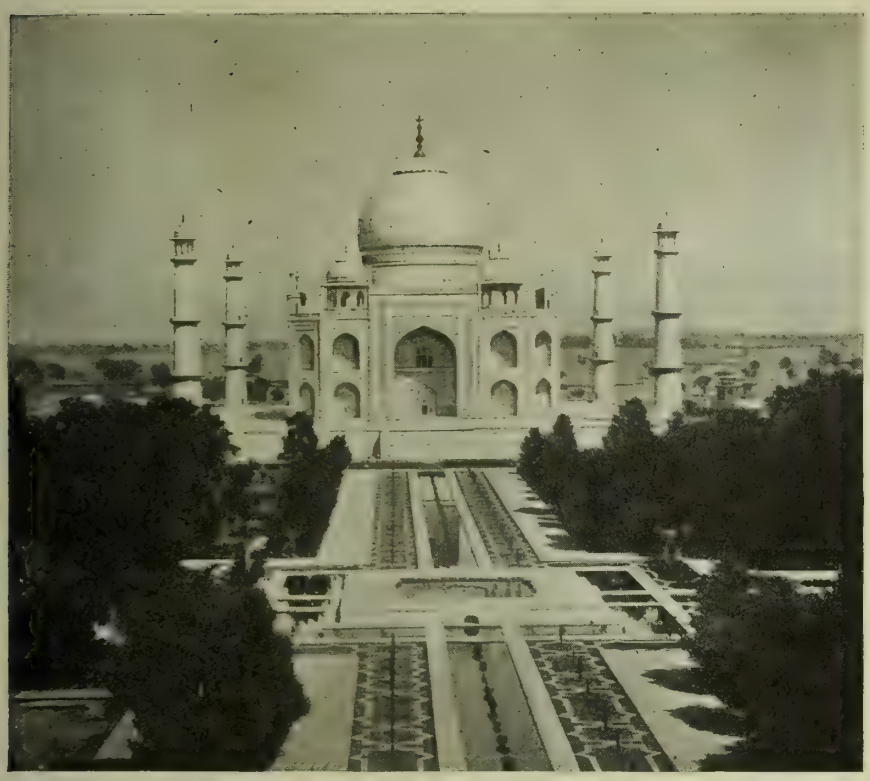
Among the many and varied features of inauguration week, perhaps none was more picturesque than the students' celebration on Wednesday evening in the huge Stadium. Down from the square the fiery *cortège* of the undergraduates' torchlights marched out upon the arena of Soldiers' Field where Harvard sends forth her athletes. They assembled before the "bowl" to hear a few well-chosen words from the new "Prexy." From his first word, "Fellows," it was characteristically the simple advice of a fellow-Harvard man and older friend. As he closed, the long swing of the Harvard cheer rang out, and a great set piece of crimson fire flashed from the darkness the double message, "Lowell-Harvard." After the pyrotechnic display, both noisy and dazzling, the long file of students, each equipped with a crimson flare, climbed to the top of the great cement ampitheater, wound along its newly finished roof-walk and down to the field again, there to sing the college hymn and to return to the Yard. Soon only the occasional flare of a discarded torch maintained in the dark, silent Stadium the undergrad's approval of his new president. Thus the administration was formally permitted to begin!

An ounce of mother is worth a pound of clergy.—*Spanish Proverb.*

India the Beautiful

Its Artistic and Architectural Appeal to Native and Traveler

By Rev. J. P. Jones, D. D.



The Taj Mahal

Many thoughts will be directed toward India during this next November, when the World Convention of Christian Endeavor meets in the city of Agra. Great preparations are going on for that occasion, and there is a special thrill of interest all over India in view of the event; because it will be the first convention of this kind held in a non-Christian and missionary country. Agra is selected as the convention city, not because it is a great center of Christian Endeavor, but because it is the great show city of India. Throughout that land there is no other place to which the world tourist wends his way with more of interest and curiosity; and perhaps there is no other city from which these curious hosts return with more satisfaction, and with the conviction that "the half was never told."

In view of the title of this article it may be necessary to state that India is not, as a whole, a high incarnation of beauty to the Western eye. There is much in it that is hideous and unattractive. It is, indeed, a land of marvelous surprises, of topsy-turvy manifestations of life and of novel and striking expressions of nature and of art. But it is not a land to which a Westerner will generally go in search of his ideals of beauty. Unlike Greece of old, India has rarely shown a high, or even a decent, regard for that subtle charm of form which appeals to the Occident's eye. Its gods are hideous, its temples monotonous in style though massive in size; the carvings which adorn them are grotesque and impossible. Even ideals of womanly beauty are far removed from those of the West.

Yet there are touches of nature in India which are both sublime and beautiful, and there are not a few expressions of art and revelations of human form and beauty which have a peculiar charm to the intelligent traveler. Many of the products of the artistic efforts of India reveal not only skill but exquisite taste which perhaps is not the less beautiful because so far removed from common criteria and standards of beauty in the West. In any case, they are worthy of our study and will command our respect and admiration as an expression of life and civilization so antipodal to our own.

Agra is not an old city. It was founded some four hundred years ago by Sikander Lodi, one of the great Moghul emperors. Architecturally, therefore, it is the child of the Mohammedan civilization. Its rich beauty belongs to those former rulers of the East. Nor is it a large city. It has only a population of about two hundred thousand. Nine-tenths of its wonderful edifices were erected by two or three emperors, among whom Shah Jehan stands supreme. This great man began to rule 1628, and made Agra the capital of the empire. He was more distinguished, perhaps, as a builder than as a ruler. He had a passion for marble splendor; and through the exercise of that passion he won his chief merit to fame.

The Mohammedans produced, during the few centuries of their Indian dynasty, the best specimens of architectural beauty and grandeur that that country has ever known. And it is a question whether in all the world any age has excelled it. The accompanying pictures give a good idea of the consummate charm of Agra—its world-famed buildings.

The first of these views represents the city itself, taken from the great Fort. This was built by Shah Jehan, and is more than a mile in circumference. Within it are erected many of the choicest buildings of the city, including the king's own magnificent palace and the "Pearl Mosque," described by Ferguson as "one of the purest and most elegant buildings of its class to be found anywhere." The triple dome of this mosque is seen in the foreground, near one side of the Fort. In the distance, and to the left, stands, in solitary grandeur, the world-famed Taj Mahal—"the Crown of Palaces"—on the banks of the Jumna, one of the most sacred rivers of India. The Emperor Akbar resided in this city in the earlier, and in the later, years of his reign. Characteristically, he was led by his soothsayer to abandon Agra and to erect the new city of Fatepur Sikri, which, however, he had to leave later because it did not supply sufficient water for the community! He returned to Agra, leaving the city of his creation, twenty-three miles away, to the destiny of a lonely desolation. It stands there today in the wilderness, wonderful in its royal charm and a joy forever to the tourist and to the lover of beauty incarnate in stone and marble.

Our second photograph represents the Taj itself, which is perhaps the climax of all architectural elegance and magnificence in that, if not in all, lands. Men have vainly lavished words upon it in their endeavor to describe it. It has been called "a dream in marble," "a poem in marble" and "the most symmetrical, the most perfect, perhaps the only faultless human structure in existence." Built of rich white marble, it is most impressive, not only because of its delicate beauty, but also owing to its colossal size. These two characteristics have been aptly



The Gate of the Taj, Agra

expressed by the remark that "it was conceived by Titans and finished by jewelers." It is said to have cost, even in those days, ten million dollars; twenty thousand workmen spending twenty-two years in its erection. Like most of the finest buildings of the Mohammedan period in India, it is a mausoleum. It is the consummate incarnation of the Emperor Shah Jehan's tender love to his favorite queen, Mumtaz-i-Mahal, and stands today incomparably the most beautiful and costly memorial ever erected to celebrate a domestic bereavement. It was probably designed by the combined effort of a Persian, an Italian and a Frenchman.

Our third photograph represents the Gateway to the Taj, which is "a worthy pendant to the Taj itself," and is regarded as one of the noblest architectural triumphs in India. Bayard Taylor regarded it as equal to the Taj itself. It is built of sandstone, with much inlaid marble, and is not only exquisitely designed, but is also of heroic size. The archway is one hundred and forty feet high and one hundred and ten feet wide.

Between the Gateway and the Taj there is a beautiful garden, some fifty acres in area, a part of which is covered by a grove of Cyprus trees; and from Gateway to Taj there extends a marble water course, reaching down the whole long vista, and adding materially to the enchantment of the whole scene. Within the Taj are found the rich tombs of the empress and of the emperor himself.

Our fourth picture gives us a glimpse of one corner of the great palace of Shah Jehan within the Fort. Most of the wonders of the city's architecture is found within this Fort; and one can profitably spend two days at least in examining them.

To any one who may visit this city at any time there is a feast of beauty and of splendor awaiting him, such as is only hinted at by these photographs. And Agra is not the only city in India which will abundantly repay a visit. Delhi, near by, is second only to Agra in its architectural wonders and far surpasses it in historic interest and in its great monuments of the past.

Then there are "buried cities" which, at the same time, deeply interest, charm and astonish one. A few years ago I visited Bijapoor. It was erected in a barren wilderness, some two and a half centuries ago, by a Mohammedan. It speedily reached its zenith of beauty and power so that two centuries ago it was a city of a million and a half inhabitants. Then the last great Moghul emperor, Aurungzebe, descended upon it with a great army and wiped it out of existence, so that a century and a half ago it again became a howling wilderness—the abode of the prickly pear, the owl and the jackall.

Yet in the ruins of that buried city there still stand monuments of architectural genius that will repay a thousand miles' journey to see them. Among these can be seen another mausoleum which has a dome second in size only to that of St. Peter's in Rome; but so skillfully designed that it possesses the largest domed space in the world! It also contains the most marvelous whispering and echoing galleries in any country. The writer was never more surprised than when introduced to these remarkable characteristics of the great mausoleum.

Or one may visit such striking relics of the past as the Caves of Ellora in the Deccan. These are three series of rock-cut temples and monasteries hewn most artistically into the side of a mountain, from twelve to fourteen centuries ago, by devout Hindus, Buddhists and Jains, and representing, in petrified form, the ancient peculiarities of those three faiths of India. The temple called "Kailas" is the most wonderful and largest structure in the world carved out of one solid rock.

The prospect for the Christian Endeavor Convention is bright. It will be held in a beautiful park overlooking the Taj. The viceroy of India has kindly given the use of his great Durbar tents for the occasion, and the ground will be beautified by the loan of Taj Mahal shrubbery. It will have a large attendance gathered from the many races of Christians in India and Burma and exhibiting the youthful, ardent life of the 33,000 Endeavorers of that land. Whoever may feel able to join the party of American Endeavorers who are going to Agra for that occasion will find also an opportunity to see many of these wonders of the East which he probably could not otherwise have an opportunity to enjoy.



The City of Agra

Personalia

Rev. F. B. Meyer returns in good health to England after his prolonged Eastern trip, coming back by way of Siberia, and has begun a short term of ministry at Regent's Park Chapel, London.

President Henry Churchill King of Oberlin sailed, Sept. 25, for Naples, entering upon his year's leave of absence. He will travel through India, China and Japan, visiting all important schools and missions and lecturing here and there. In the Imperial University at Tokio he will deliver a series of lectures on the Significance of Christianity and the ethical aspects of Christian Teaching.

China has lost an able and progressive leader in the death of Chang Chih Tung. He was viceroy of Liang-kiang, and during the Boxer troubles held his provinces aloof from the movement against foreigners and even became a channel of communication between the beseiged legations and the foreign governments. He was convinced of China's need to adopt the Western civilization and did much to hasten the introduction of the new knowledge.

American church music owes a large debt to the late Dudley Buck, who died at his son's home in West Orange, N. J., Oct. 7. He was born in Hartford and showed as a boy the irrepressible instinct which marks and makes the musician. From Hartford's schools and Trinity College he went to the Leipsic conservatory and other European musical schools. The easy opening for a musician at that time in America was in connection with church music. Mr. Buck began as organist in the Park Church of Hartford. He afterward taught in Boston and worked in Chicago and New York. He devoted his free time to composition and his hymn tunes, motettes, cantatas and other works have served the churches well. His most ambitious works in the wider field of composition were musical settings for Sidney Lanier's Centennial cantata and oratorios founded on "The Golden Legend" and Edwin Arnold's "Light of Asia. Writing in the *Hartford Courant*, Dr. E. P. Parker of Hartford says: "Mr. Buck's contributions to church music have been voluminous, manifold and of almost inestimable value. He made an arid wilderness a fruitful field. In his settings of the great canticles and hymns of the church, he seemed to strike precisely the true religious chords, striking them with masterly skill and exact science. It may be said that he effected a revolution in that whole field, though he had of course coadjutors like Henry Wilson. His compositions still hold sway in innumerable churches and choirs. The good which he thus did in purifying, elevating and ennobling church music is beyond all praise. He was equally at home in various kinds of composition, for voices, for the organ or for orchestras.

My Social Faith

The Principles Underlying the Coming Social Order

By Washington Gladden, D. D.

In the volume about to be issued by Houghton Mifflin Co., entitled "Recollections," the author, Dr. Washington Gladden, devotes one chapter to the industrial revolution. When he began his ministry in Columbus, O., more than a quarter of a century ago, the labor question in its most acute form was thrust upon him, there being men and women in his congregation who were employing labor, as well as men and women who worked for wages. The prevailing social philosophy of the nineteenth century was grounded in the principle *laissez faire*, which Dr. Gladden deemed essentially untrue, and sought, through a series of Sunday evening addresses, finally embodied in the volume "Applied Christianity," to show what the Christian rule of life implies. In 1886 he gave in Cleveland and in Boston an address designed to mediate between employers and working men, and entitled, Is It Peace or War, and not long afterward as the chairman of a committee of the Ohio State Association to investigate labor conditions, he held two conferences between employers and labor leaders. Dr. Gladden fears that relations between the contending parties have not much improved since that day, but does not think that the socialistic solution is the way out of the present distress, although we might safely go part way with the Socialist. We print the balance of the chapter below.—Editors.

That industrial society in the future will have large features of collective ownership and control, and alongside of them extensive and varied enterprises in which men are employing their own capital and managing their own affairs, seems to me highly probable. The main problem of statesmanship will be to draw the line between these two industrial methods, to know what industries can best be taken over by the commonwealth and what can best be left in private hands. We shall co-operate, more and more, through the state, for common purposes, and we shall make vast gains by that co-operation; but we shall still cultivate the virtues of self-direction and self-reliance, we shall still keep the privilege of choosing our own careers and of expressing ourselves freely in our industries.

ONLY ONE LAW ADMISSIBLE

But in this coming industrial society, where freedom of occupation is protected and cherished, there will still be need of a guiding law for industry, and there can be no other law than that of the Christ. In those days, as in these, the law of human association must be the law of Good Will. The good of life is not found by those who prey upon one another or plunder one another; it is found only by those who in friendship serve one another.

The existing industrial order virtually rests upon the assumption that it is every man's business in this world to get for himself—and, of course, to get away from his neighbors—as much as he legally and prudently and safely can. That principle of life, no matter how artfully disguised, nor how cautiously practiced, is sure to bring strife and poverty and wretchedness. Any organization of society which is founded on selfishness will come to grief. That is the bottom trouble with the industrial world today; and the only radical cure for it is a change in the ruling principle of life. The stable and fruitful social order will be that which rests on the assumption that it is every man's business to give as much as he can, prudently and safely, and with due regard to his own integrity, to all with whom he deals. This does not mean that he is to cripple or impoverish himself in his giving, for his own well-being should be precious to him, and he must not give in such a way as to destroy his power to give. Cases may, indeed, arise in which the sacrifice of all may be demanded; but the ordinary regimen of life will require him to husband his power of service.

This, as I understand it, is the meaning of Christ's law of life. It is not his law because he originated it; it is his because he most clearly taught it, and most consistently lived by it; because he made it central in morality. It rests on no man's word; it is as truly a natural law as is the law of gravitation or the laws of chemical affinity; it is an induction from the facts of human nature. Experience, if men will only pay attention to it, will prove to them that this way of living together makes for universal welfare and happiness; that the way of living which keeps self central and supreme is the way to destruction. The fundamental objection to the world's way is that it is unnatural and unscientific; it is an inversion of life; it is like an attempt to make plants grow with their roots in the air and their branches on the earth.

THE GROWTH OF GOOD WILL

This is the truth which the world is beginning to see. It is only as in a blurred mirror, dimly, that most men see it yet, but never before was it visible to so many. The conviction is steadily strengthening that the one thing needful is a change in the direction of the ruling motive from self-aggrandizement to service. And to all who will carefully study the prevailing tendencies it will be clear that this is the way the world is going. "One perceives," says Mr. Wells, "something that goes on, that is constantly working to make order out of casualty, beauty out of confusion, justice, kindliness, mercy out of cruelty and inconsiderate pressure. For our present purpose it will be sufficient to speak of this force that struggles and tends to make and do, as Good Will. More and more evident it is, as one reviews the ages, that there is much more than lust, hunger, avarice, vanity and more or less intelligent fear among the motives of mankind. The Good Will of our race, however arising, however trivial, however subordinated to individual ends, however comically inadequate a thing it may be in this individual case or that, is in the aggregate an operating will. In spite of all the confusions and thwartings of life, the halts and resiliences and the counter strokes of fate, it is manifest that, in the long run, human life becomes broader than it was, gentler than it was, finer and deeper. On the whole—and nowadays almost steadily—things *get better*. There is a secular amelioration of life, and it is brought about by Good Will working through the efforts of men."

Good Will is at work, and it is making things better. In spite of the prevailing social philosophy, it is gaining ground. Even now, with such partial, halting, half-hearted recognition as we give it, Good Will is making things better. How much faster things would grow better if all the people who call themselves Christians would accept what St. James calls "The Royal Law," and would give their lives to making Good Will regnant among men!

No matter what the form of the social organization may be, it is to this principle of Good Will, ruling the lives of individuals, that we shall owe all our social peace and welfare. Our collectivism will be confusion and a curse, where it is wanting; where it is present, our individual initiative will be beneficence and bounty.

Is it not a Utopian dream that the principle of Good Will will supplant the principle of *laissez faire* in industrial society? Can we rationally expect that such an ingrained tendency of human nature as that which is represented by the maxim, "Every man for himself," will yield to the other-regarding motive so that men will learn to identify their interests with those of their neighbors? The answer is that when men see that Good Will is the law, they will learn to obey it. Most of them have never yet clearly seen it. The maxims of business have all made self-interest supreme. The whole industrial structure has rested on that philosophy. The world is beginning to see that Good Will makes things better. That, so far as the business world is concerned, is a new revelation. It is easy enough to see that a good deal more Good Will would make things a great deal better. That is a fact which the logic of events will force upon the convictions of men. And in the light and warmth of that knowledge the ingrained egoism of human nature will slowly melt away.

A SOCIAL CREED

Such, then, is the substance of the social faith which I have been trying to inculcate.

I believe that monopolies, actual or virtual, which supply the primary wants of human beings must be owned and controlled by the commonwealth.

I believe that in this way collective ownership and control will be and should be greatly extended; that many of the industries which are now in private hands will become departments of the public service. I believe that such co-operation of all the people through the state will result in great economies, and will put an end to some of the worst oppressions.

I believe that when we have gone as far as we can safely go in this direction, there will remain large room for private enterprise which will offer a free field for the cultivation of virtues quite essential to the social welfare.

I believe that all this activity, whether organized by the state or conducted by independent enterprise, must have as its ruling motive the principle of Good Will, the spirit of service; that the church by its ministry

and the school by its training and the state by its legislation must inculcate and enforce the doctrine that the primary business of every man in this world is service; that the man who is here to be ministered unto and to levy tribute on his neighbors for his own aggrandizement is living a life of sin and shame.

When this principle of Good Will becomes regnant, shall we see wealth increasing as it has been increasing during the last four or five decades? Certainly not in the same way. In a society in which the Christian law was recognized as the practical rule, there could be no such enormous accumulations in the hands of individuals as those which have been heaped up in the last twenty-five years. Such swollen fortunes are the symptoms of social disease; they have the same relation to social health that hydrocephalus or elephantiasis has to the health of the individual, and to all sound moral vision they are not less repulsive. It is profoundly to be hoped that the day of their prevalence may quickly pass. But it is probable that the social good created under the impulse of Good Will would be far more widely diffused; that in the greatly enlarged possessions and advantages held in common, all would share; that the slums would disappear; that family life would be more secure and permanent; that the crushing burden of toil would be lifted from the shoulders of little children; that there would be leisure and comfort and happiness among men, in which faith could find root and hope get some anchorage, and in which it would not be incredible that love is indeed the greatest thing in the world.

Our Homeland Leaders in Conference

The C. H. M. S. Annual Meeting at Elgin

The badge given to each delegate to the eighty-third meeting of the Home Missionary Society in Elgin, Ill., was a watch face in reminder that the chief business of the entertaining city is to help multitudes of people to know what time of day it is. According to Elgin time, as given in the three days' meeting, it is daybreak in all America, and we may greet our new tasks with glad hearts.

The spacious and well-appointed building of the First Church in Elgin is admirably adapted to an annual meeting, and its pastor, Rev. C. L. Morgan, D. D., proved himself a master of hospitalities. His words of welcome at the opening session were sustained by a provision for entertainment in the church and in the homes of the people which illustrated Western hospitality at its best.

The sign which directed the attending delegate to the place of meeting was the flag flung to the breeze above the main entrance of the church. Within, the national colors were draped on either side of the organ and suspended beneath the circling rail of the gallery. Seldom has the meaning of this great symbol of human hope been more intelligently and illuminatingly interpreted than in the addresses of the three days' sessions.

BEYOND THE MISSISSIPPI

The call of the West was voiced by the five formal addresses of Wednesday evening. Superintendent Merrill of Minnesota told of the new North in the timberlands, where the great river begins its winding journey to the gulf. Here the moving lumber camp is being rapidly replaced by the farm, the village and the embryo city and the opportunities for molding the character of the first permanent settlements imperatively demand a great forward movement in Minnesota. The vast stored up wealth of the Northern country in timber and ore has gone to enrich non-residents in all parts of the United States, and older Minnesota has a right to ask some return in national aid in a task in evangelization whose demand far exceeds the resources of the State Society.

The problem as it appears from the Western coast was the great theme allotted to Secretary Rathbone of Northern California, and he helped his hearers to see what the evangelization of the Pacific slope means to the regions beyond. Superintendent Veazie of Utah told of the new hope for the Mormon lands; and Superintendent Powell of Montana of the new influences which were making the story of the copper country, above ground, something to rejoice in. The last speaker was Superintendent Gray of Wyoming, and his theme, The Conquest of the Desert.

A MOVING PICTURE

There may be better places from which to view the course of events in the wide world than a watch tower in the Interior, but to get the right perspective and the true sense of proportion in a survey of our country, one needs to be somewhere near the heart of the United States. It is, therefore, according to the eternal fitness of things, that our homeland leaders should make the Central District their place of most frequent annual conference. The first subject for Thursday morning, Snapshots, East, West, North and South, gained in impressiveness from the fact that something in location helped the imagination to sweep the whole horizon and view all America from center to circumference.

The great rich, democratic state of Iowa, near the center of things in matters national and Congregational, is awakening to a sense of its responsibility and taking a larger share in shaping policies in matters political and ecclesiastical. The new leader of the Iowa churches, Sec. P. A. Johnson, brought the good news that those who claim more representation are ready to accept larger taxation. In the "Together" Campaign the Iowa churches cheerfully accepted larger responsibilities and stand ready to support a policy of extension in the new West.

An all too brief a view of Iowa was exchanged for a look at New England. Sec. E. R. Smith told how little New Hampshire was bravely grappling with the great problems of immigration to her factory centers and the revival of the rural church. The story of what Connecticut had been doing for a hundred years, within her own borders and for the regions beyond, was graphically told by Superintendent Soule. Shifting the scene again to the West, Sec. S. I. Hanford of Nebraska pictured what "just one church in a county" meant to the ranchers in the Sand Hills. In one such church the membership last year increased eightfold, and a district twenty-five miles in diameter was organized in home department Bible study.

Turning southward it was the cities which Superintendent Jenkins brought to the fore in a survey of his great diocese. The first item in his program for advance is an attack upon sixteen cities in the United States and six of these in the South: Atlanta, Birmingham, Houston, Galveston, Dallas and El Paso. "These are the first points to be possessed in a vast region—the most needy, the most Anglo-Saxon, the most religiously responsive section in the United States."

This part of the session closed with these significant words by President Mills: "Never in my many years of attendance upon Home Missionary meetings, have I heard such heartening words as these spoken upon this Elgin platform."

THE BUILDING SOCIETY BEHIND TIME

The beginning of the period devoted to the Church Building Society was somewhat gloomy. Secretary Richards reported his society a year behind time in its work, with 120 churches on the waiting list. Those who followed him in a "gatling gun" succession, Secretaries Powell, Hood and Mrs. W. B. D. Gray, reported hindrances all along the line because the most urgent call from the West must for a year or more go unheeded. Secretary Guild reported applications in New England alone amounting to $54,000, with nothing in the treasury. But the gloom lifted and the cloud showed a silver lining of cash value when Secretary Newell reported that Wisconsin, which has adopted a close organization to secure closer co-operation, had voted to exceed its apportionment for the Church Building Society by a canvass for special gifts. This example, followed in other states, is the best present ground for hope that our Building Society can catch up with its time schedule.

GOOD NEWS FROM THE A. M. A.

The A. M. A. debt not only pledged but paid, and the year closed with a balance in the treasury—this was one of the returns from the "Together" Campaign which, when announced by Dr. Paul Douglass, made the atmosphere of the Church Building as bright as the cloudless Indian summer day without.

The address which followed also cleared the air of some of the haze which for years has obscured the vision in all our homeland meetings. Dr. Douglass frankly said: "Congregationalism is naturally limited to peoples of mixed blood who have through long generations been working towards democratic ideals in church and state, and have acquired real discipline in democracy. The larger number of people in the United States are in a pre-Congregational state. Missouri is not Congregational simply because it is not yet ready for Congregationalism. In home missions it is a great blunder in policy to try to help those who do not want our help. They will be better provided for in another way. But we ought to have missions at home for those whom we do not expect to absorb into Congregationalism ecclesiastically. Our whole educational system, including the A. M. A. schools, is the gift of our churches to the commonwealth, without special regard for denominational returns. Church extension in home missions, and the provision of Christian education in home missions and the provision of Christian education in the spirit which asks nothing in return, are lines of work so distinct that they must always be separately administered."

CHURCH FEDERATION AND THE IMMIGRANT PROBLEM

Had not the Elgin program combined the plea for advance work for the immigrants with a full, practical discussion of Church Federation, this part of Thursday afternoon's conference might be lightly passed as

a threshing of old straw in which great expectations have been followed by pitiful returns. It is increasingly evident that the only way for Protestant advance in dealing with the late-come immigrants from Southern Europe and Asia is to go at the gigantic task with a united front.

"There is no immigrant now coming to our shores so worthy of your help and your prayers as your spiritual kinsman the Stundist." The results of work began with these pilgrims from Russia justify this statement by Dr. Seil, general missionary among the Germans. Our Swedish general missionary, Rev. A. P. Nelson, reported a record of service worthy to give him a place among missionary heroes, though the bond of fellowship between our 112 Swedish churches and organized Congregationalism is of slow and precarious growth.

Rev. Anton Donat of Bethlehem Bohemian Church, Chicago, pictured the magnitude of the problem of evangelizing the Slavs. Dr. H. N. Hoyt dwelt on the interrelation of the work of home and foreign missions. Rev. Paul Kozielek told of the old world Protestantism of the Poles and showed how in his own work in Detroit, Mich., he had gathered a beginning of a new American Protestant Church.

Rev. E. P. Hill, D. D., professor in McCormick Seminary and superintendent of Chicago Presbyterian Church Extension, spoke of the necessity of a new and larger plan of union with a fearlessness born of great conviction. Acknowledging all the difficulties in the way of effective union in effort, he said: "Our task is too big for us working independently. We must get together if ever we are to command the situation in evangelizing the multitude of alien peoples now coming to us." The story of what had been begun in the co-operative City Mission Council in Chicago showed how words of fraternity are being translated into deeds.

THE CALL OF THE CITY

Hon. T. C. MacMillan, moderator of the National Council, in following Dr. Hill confirmed what he had said of the problem in Chicago, and heartily commended a policy of allotting different parts of the city field to the co-operating denominations. In Dr. Jenkins's address of the morning he heartily commended a policy of planting in all the strategic cities of the South such a church as has been built for and by Dr. H. H. Proctor in Atlanta. Dr. W. A. Bartlett's address on the possibilities in a class of city fields which Congregationalism has often forsaken as hopeless, had behind it the eloquence of actual achievement. The story of Gary and of its First Church, as told by its pastor, Rev. A. J. Sullens, showed that the days of romance in home missions are not over.

In closing the discussion of the problem of the city, Sec. C. W. Shelton of New York gave some striking instances of great returns in city work from small investments—$2,500 in mission funds, in one instance, leading in a very few years to an investment for the Kingdom of $100,000 in permanent church equipment.

"What shall he do who comes after a cyclone?" was the introductory sentence of an address by Rev. Edward Evans of Hyannis, Neb., as he rose to follow Superintendent Puddefoot of Indiana—and all America. The cares of local administration have not narrowed the vision or dampened the fire of the great platform orator of the home missionary cause; but the story of what one modest young man (in appearance reminding one of the hero of Ralph Connor's "Sky Pilot") had done in his cowboy parish in the Sand Hills had a charm of its own which left no anti-climax, even after Mr. Puddefoot had made one of his best speeches.

The widespread interest in the "Together" Campaign made an audience wearied with much speaking eager to hear more of the history of the movement, from the prayer meeting in Dr. Patton's office in Boston to the telegram from Iowa which on the last night carried the thermometer to $300,300, from Associate Secretary Lougee. The best phase of the whole movement was happily stated by Dr. Hitchcock of the American Board: "The campaign is not over. We have got together and hereafter we shall stay together."

THE WOMAN'S HOUR

Representatives of the Federation of Women's State Societies had the last hour Friday. Miss Finger of the Building Society made a strong plea for parsonages, Dr. Jenkins told of the Florida Navy, Miss Woodberry described her tour among the miners in Pennsylvania and Miss Fensham set forth the plans of the new school in Chicago for training women for the ministry. Before this hour a roll call meeting was held and responses were received from every state, save one, in the Federation. At the noon hour a banquet was held, with addresses by Mrs. O. W. Todd of Elgin, Mrs. Williston Walker of Connecticut and Mrs. R. B. Guild of Massachusetts. To Miss Dorothy Firman, soon to go to Arabia, an American flag was presented, Miss Woodberry telling what it meant as she draped it on the figure of the young woman whose acceptance of the call to work in the foreign field makes her the gift of the women of America in missionary union (of which her own mother is president) to the world. In a meeting of the W. B. M. I. in Elgin, some years ago, Miss Firman first heard the call to the foreign field. This fact gave peculiar significance to this service of setting apart in the same city on the eve of her departure.

FOUNDATIONS AND HOW TO BUILD THEREON

The imperative and inspiring task was the subject of President Mills's eloquent address. He was preceded by Dr. W. L. Phillips, who spoke on the piety and patriotism of the founders. Dr. Mills dwelt on the administering of a sacred trust. His four points were: (1) Be not entangled again with the yoke of bondage; (2) Prove the worth of your investment; (3) Rise to the measure of your opportunity; (4) Demonstrate to yourself the reality of your own faith and patriotism.

This is the skeleton of a message to the churches spoken with profound conviction and commanding the assent of every delegate. In the spirit of this message was framed by Dr. Phillips a minute appealing to pastors to enter the new year with a full sense of duty and privilege and a purpose to stimulate the churches to renewed interest and generosity and to laymen to respond with cheerful liberality to the efforts of their pastors in behalf of the Society.

OTHER FEATURES

Dr. E. L. Smith of Seattle, the man behind many good enterprises in that state, gave an account of the unity achieved among the men of that city. President Davis spoke of the need of leaders and pledged the aid of Chicago Seminary in raising up capable men for the great tasks waiting to be done. Dr. McLane spoke of the Apportionment Plan, President Campbell of the Education Society, on the increase of the ministry and Dr. W. A. Rice on Ministerial Relief. Sec. William Ewing and the seven men who followed him as Sunday school leaders gave another series of snapshots from all points of the compass.

A DECLARATION OF PRINCIPLES

The great business of Friday was made the first order of the day—a report by the board of directors which embodied a declaration of principles for the future conduct of the work. The report was read by National Secretary Herring.

Under the new constitution he said, "We are committed to the twin principles of local responsibility and federated effort for the whole nation." Local responsibility is to be encouraged to the utmost. By April next it is hoped that nineteen state organizations will be self-supporting. All others will be pushed toward self-support as rapidly as possible. But that consummation is to mean, not local independency, but a closer federation in effort, "so that there may be in the entire structure a national outlook, ample in scope, far-reaching in its vision, balanced and generous and sacrificial, set to save, not a part but the whole, and that whole not partially, but wholly."

(1) As a common agency of the state societies, the National Society will be free to solicit funds from all to carry on a work of importance to the whole. (2) For the future the directors pledge themselves to use their best endeavors to keep out of debt. To make this possible, legacy receipts will be equalized by a reserve fund; appropriations will not be increased until the churches give the command; the national work will be more widely spread before the people in close co-operation with the constituent states. (3) The policy of concentration, rather than expansion, is to be continued in general, but conditions in the new Northwest demand a doubling of the amount appropriated to the states whither immigration is going in full tide. There must also be a new forward movement in city work. The proposed method is indicated as follows: "If in conference and co-operation with our allied organizations we could plant in a city here and there a great evangelizing and socializing agency, such as Dr. Silvester Horne conducts in London, we should at least be conscious of an endeavor to compass a task to which every passing day gives added significance. Concerning work for immigrant peoples the directors declare, "It is our clear judgment that it must be postponed until, in a more adequate way, we are able to address ourselves to the burden laid upon us by the city and by the West."

As the full message was being read a common feeling of exultation took possession of this company of leaders of our homeland churches. Our union strong and great seemed like a staunch ship which has crossed the bar and is outward bound upon the high seas. The labor of reconstruction has been worth while. The period of strain in the working of the machinery is over. We have lost nothing in liberty. We have gained much in union.

Prayer and Natural Law

Every prayer is a transaction with order. You go home with a packet of seeds for your little girl, and you take her out and say: "This little plot shall be yours. Whatever comes of this packet of seeds shall be yours." Now what can come of a penny packet of seeds in all this infinite universe, with stars and systems whirling round? Beauty can come of it! Life can come of it! Why? Because your little gardener is transacting with order. She is dealing with law, and law will deal with her, and out of the seed she sows there shall come beauty to gladden her. When she kneels an hour or two later and breathes forth from a pure heart a prayer to the eternal God for blessing upon herself and you, will you say, "What good can come of it?" Good *can* come of it! Good *must* come of it! She comes to where law rules, where right is triumphant. Prayer is not a dip into a lucky bag. It is dealing with eternal law.—*Rev. J. Morgan Gibbon.*

The Decline of Melancholy

By Zephine Humphrey

It seems to be time that somebody bestirred himself anew on behalf of an ancient cause. A cause, to be sure, which has already been so well defended, by such a succession of excellent names, that the wonder is that its case has not remained permanently settled. The wonder is, also, the reader may think, that any modern pen should presume to tamper with a theme upon which Fletcher, Milton and Keats have meditated. But Fletcher, Milton and Keats are dead—worse luck!— and their present successors seem all given over to radiant good cheer.

Now that latter statement does not sound, at its first utterance, very alarming. There is, as a rule, no menace in mirth. Keats's and Fletcher's muses could laugh, and Milton wrote L'Allegro as well as Il Penseroso. Did he, however, *quite* as well? That question gives one pause. At least, it may probably be affirmed as an unquestionable fact that there was never a lover of melancholy who was not also a lover of joy. What says the beautiful ode itself?

"Ay, in the very temple of Delight
Veil'd Melancholy has her sovran shrine,
Though seen of none save him whose strenuous tongue
Can burst Joy's grape against his palate fine;
His soul shall taste the sadness of her might,
And be among her cloudy trophies hung."

When, therefore, a few years ago, the world began to concern itself seriously with the study and the pursuit of happiness, the pensive observer gave cordial assent to the new enterprise. Go to! there is a time to laugh and a time to dance, and evidently this is it. One would, perhaps, have been better pleased, and a great deal more truly convinced, if the pursuit had not been quite so serious. Spontaneity seems rather an essential element in joy; unexpectedness and also unconsciousness. But this is not an unconscious age. It is given over to know itself, to take itself thoroughly in hand and exploit itself. To every era its own peculiar method of dealing with life. The present method is deliberate intention.

Wandering in the woods one day, we may have heard a sweet bird sing far above our heads. Only once; the lovely strain was not repeated, and the singer flew away among the leaves so swiftly and so silently that we had no glimpse of him. See, now, what a loss was there—irreparable, were it not for the museums! But in the latter, all sweet birds are gathered firmly upon twigs—voiceless, to be sure, but utterly accessible, apparent to us from all sides, neatly labelled and explained. We have only to walk up to the big glass case, identify our special bird and, knowing him now for what he is, lay intelligent and robust claim to him. That is the modern method.

To a great many people it seems to be eminently satisfactory and, being so, it should not be called in question—for them. They like to have their bird well in hand and study its markings. Moreover, once having learned its ways, they think they can stalk it securely hereafter and rejoice in it all day long. Peace be with them! May their opera-glasses never disappoint them!

But should they not also wish us peace—us, who are not so carefully minded, who like our birds best on the wing, who even find no fault with the silence that closes the perfect song? They should do so, but they do not always; and it is the growing energy of their desire to convert us all to their way of thinking that alarms us now. The study of happiness is moving out from the museums (which one could visit or ignore, as one's temperament prompted), and is committing itself to a sort of University Extension career which very seriously threatens the cause of melancholy all over the world. Optimist Clubs and Happiness Classes are springing up everywhere, and their pamphlets are reaching even to our "fountain heads and pathless groves." There is tremendous power in a great popular movement, a wave of feeling which embraces half a population. Are we all going to be coerced into unending good cheer?

Curious, truly, is the turn of thought which, at this late day, has set the world to supposing that happiness is the one thing which it most desires. It ought to know itself better. A recent authentic story illustrates the point well.

A certain man, they tell me, had become a member of one of the sects which make for health and serenity. He was a good member for a while—healthy, even-tempered, smiling; but by and by a vague suspicion of change came over him. He ceased his regular attendance at the meetings; he resumed his headaches first and then his gout; and finally it was borne in upon his brothers in the faith that his defection was serious. One of these brothers called on him, to reason with him.

"What is the matter? Can it be that you are falling off from us?"

"Well, I am afraid so."

"Have you any reason to give?"

"Only this—I might as well tell you: I got tired of being so blamed happy all the time!"

This little story seems to me to hold as profound a meaning as any which I ever heard. Tired? He was bored to death, the excellent, natural man! He had been used to variety, to interesting ups and downs in life, to invigorating surprises; and here he was confined to an endlessly smiling dead-level, smiles and smiles and smiles!

One can see how it all came to pass. He had had too many surprises at some time in his life; his road had gone plunging up and down in a manner that tried him greatly. Human nature is very prone to think that its present circumstances are going to last forever; it seemed to this good man that his only salvation lay in breaking away from the hills of life which were using him so severely. Doubtless, at first, the tranquil meadows of his new faith, with their carefully kept fences about them, and their bridges over all the streams, had satisfied him deeply. He needed rest, and he had found it, and he was very glad. But rest could not please him forever, any more than adventure could; nay, beyond a certain point, rest grew unrest to him. Therefore it transpired at last that he looked across the fences, back to the beautiful, perilous hills, the threatening hills, the alluring hills, the very naughty, mysterious hills, sure to afflict him now and again with the perversity of their ways, but sure to delight him also beyond any skill of these flat meadows; and, being an honest and resolute man, he leaped the fence with a mighty bound and fled away.

I make not the smallest doubt that he fell into a torrent the very first thing—so out of practice and so eager as he was by this time—and that he emerged, dripping and laughing, to dry himself on a good hard rock in the face of the sun. Was he glad to get back, do you think? *Was* he glad to get back?

Even if the world really did desire happiness supremely, it would still betray a curious lack of knowledge of the rules of the game which it has been all these centuries a-playing, if it set out as a body upon deliberate pursuit. Etymology warns it at the start; happiness must happen. A gift of the gods, a supreme favor truly divine, it comes most fully and graciously when we do not look for it, thrills us with its clearest meaning when it is unexpected.

But perhaps the knell has sounded for this kind of happiness nowadays. We are fast becoming such competent masters of our fate, captains of our soul, etc., that the old gods will presently have to look alive to find any way to bless us at all, any unconsidered corner in which to cast their gracious seed. "Oh, thank you, yes! That is the old-fashioned wild plant, I see," we may be supposed to make our embarrassed acknowledgment. "But I already have several beds sown thick with the cultivated variety. I water it with the hose every night and pick large bunches for the table every morning." What can the poor gods do at last with such a capable, provident lot? Wash their hands of us, and depart once for all to their Parnassus? Apollo forfend!

The circulars of the Good-cheer Clubs advise us to study the faces of the people we meet in the street, and see if they look happy. Some of them do, yes—the younger ones. It is refreshing to meet the glance of the bright young eyes and hear the music of the gay young voices. But the older faces are sober enough; and is it not their appeal that, in the long run, we answer most gratefully? Is it not in the graver eyes that our own eyes rest most securely? The faces that rise first to my mind, as I summon up remembrance of beautiful countenances, are not the cheerful ones I have known, but the most thoughtful, even the saddest. There would almost seem to be something wrong about a face that still looked entirely happy after thirty or so. What had its owner been about? Dreaming instead of living? Or, if living, refusing to take the consequences of failure, loss and regret? Nobody could live and not fail sometimes; and nobody could fail and not retain a scar.

It is the welfare of the world that lies at the heart of all the desire of the Good-cheer Clubs, and nobler desire than that there is none. But the first question to be decided is whether happiness and welfare are synonymous. We have learned a good deal from our old friends, difficulty, strife and disappointment; had we not better trust them a little longer yet? Sage old Fletcher may have been half in fun when he declared:

"There's naught in this life sweet,
If men were wise to see't,
But only melancholy—
O sweetest melancholy!"

But I think he knew what he was saying, too. One often sees things and learns things under the spell of sadness which are worth all the revelations of joy.

Walter Pater translates a rule of Plato in some such words as these: "If thou wouldst have all about thee like the colors of some fresh picture, in a clear light—keep the eye clear by a sort of exquisite alacrity and cleanliness, extending even to the dwelling place; discriminate ever more and more fastidiously, select form and color in things from what is less select; meditate much on beautiful visible objects; keep ever by thee if it were but a single choice flower, a graceful animal or sea shell."

For the Children

Mary Morison Stories

III. Being a Saint

BY HATTIE VOSE HALL

Bridget, that lives at Eleanor's, is a Roman Catholic. She has a rosary that one of her friends brought her from a place in Canada they call St. Anne's. The priest blessed it. And they have holy water at her church, and images of the saints. They call their church—it's way over to the Junction—St. Francis'. I didn't know before there were any saints except St. Matthew, and the others in the front of the New Testament, but Bridget says there are hundreds of them. I know there aren't any women saints mentioned in the Bible, but she says many of the saints are women, and that she was named Bridget because she was born on St. Bridget's Day—the seventh of October. My birthday is the eleventh of June, and we looked that up in Bridget's calendar and that's St. Barnabas' Day. Of course Mamma couldn't have named me that, but she could Max.

I told him about it, and he laughed. He said it was silly to believe in all those saints—the Bible didn't tell you to. But Eleanor and I got real interested, and Bridget lent us a book all about the lives of the saints. They were just as holy! And a great many strange things happened to them: fire didn't burn them and water didn't drown them, and they were snatched away from danger. It was very interesting, and it made Eleanor and me want to be heroic, and live lovely lives the way they did.

So Eleanor said, "Let's promise each other—solemn true—we will try to be saints for a month."

"Oh, Eleanor!" I said, "I never could be a saint so long as that!"

"Don't you think you could a week, then?" she asked. But I didn't believe I could.

"Well, three days, then, to try," she said. "Any one could be a saint just for three days."

I was ashamed to say I was afraid I couldn't be a saint three days, so we solemnly promised each other we'd try to be saints three whole days. Eleanor's birthday is the thirteenth of April, that's St. Catherine's Day, so we said she could be St. Catherine; and as my saint had a man's name, we decided to call me St. Mary Beata. That's Latin; it means Happy St. Mary.

We decided to begin on Friday, and keep it up through Saturday and Sunday. Of course it's easy to be good on Sunday—in church and Sunday school and singing hymns with the family in the afternoon, just before supper. But I knew the other days would be harder.

We started Friday morning. Max and I and Eleanor always go to school together—she's generally a little later than we are, and we have to wait for her. But Friday morning she was out by the big elm, waiting for us.

"Well, this *is* a surprise!" said Max.

Eleanor laughed and gave my hand a little squeeze.

Then Max said, "What *have* you done to your hair?"

I don't wonder he asked. Eleanor has lovely hair—not tight curls, but beautiful shining waves. And she had brushed it very wet and braided it all the way down, and it made the funniest braids, all crooked. I suppose she thought curls didn't look saintly.

I hadn't done a thing to myself but take off my pearl ring. I'm very fond of that ring, but I thought saints didn't need any ornament but the one of a meek and quiet spirit—I don't usually have that, but I thought perhaps I could for three days. Max didn't know what to make of Eleanor's hair, but she didn't tell him why it was braided.

When school began Miss Forsyth gave us a little talk—she does pretty often. She said she must have better discipline in the room, and she should make an example of the first one that morning who broke any rule.

Buddy Carr is such a funny looking little fellow, so fat and always smiling. He came in late that morning. Lee Overlock had his foot out in the aisle, and Buddy didn't see it, but came smiling along. I wish I wasn't so easy to laugh; Uncle Max says my funny bone is on the outside. It didn't hurt Buddy a bit, when he fell, but he was so surprised! I laughed right out before I knew I was going to.

Miss Forsyth said, "You know the rule, Mary; you may stand in the corner five minutes by the clock."

I was very much mortified, but I had to do it. Five minutes is a very long time indeed standing in a corner, with every one looking at you. And I didn't mean to laugh, either. Well, that wasn't a very good beginning for a saint, but I suppose even saints make some failures.

Max minded it a lot more than I did—he thinks girls ought to behave better than boys—and he lectured me going home. And no one likes to be lectured, 'specially by your twin brother, when he isn't perfect himself, either. He said his idea of the right kind of a girl was one that was always good-mannered and gentle, and kept her clothes neat and her hair brushed. My hair's curly and Max's isn't, and it's lots easier to keep straight hair smooth.

"Well, I suppose you had rather have had Cora Carruth for a sister," I said; "she's meek as Moses, and her hair is straight as H."

Eleanor gave me a little pinch to stop me. She hasn't any brothers—she might get vexed sometimes if she had—but I guess she wouldn't; she's a dear girl, Eleanor is.

Max didn't laugh. "Well," he said, "I think Cora Carruth is a lady, anyway, and that's all I want you to be. I don't expect you to be a saint."

We'd got to Eleanor's elm, and she said quick, before I could answer, "Oh, Mary, do come right in the house, I want to show you something." So I went, and Max went on.

"What is it?" I asked, when we had reached the house. "Have you got a new hat?"

"No," she said, laughing, "it's just my Grandma's Japanese teapot." And she took it out of the closet.

"Why, I've seen that before, lots of times!" I said.

"I know it," said Eleanor; "but I wanted to get you away from Max till you cooled off."

I couldn't help laughing. "You didn't want me to make any more saintly failures, did you?" I said. "Oh, Eleanor, I guess you'll have to be a saint for us both!"

"Not a bit of it!" she said. "Of course the saints themselves made some failures, and you can begin all fresh again now."

"Do you think I can?" I said.

"Of course you can, Mary," and she went a piece with me, almost as far as our front walk.

We had roast chicken for dinner that day. Mother is teaching us to carve, for Father is away so much; a doctor is always being called off. We take turns, and it was my turn this time. It was a very slippery chicken, and I suppose I pushed the fork in too much sideways—you want to stand it up very straight—or else the platter was too small, or something; anyway the chicken slipped way over to one side and the gravy and dressing splashed right out onto the clean tablecloth. I hate to do anything awkward, and Father's Aunt Martha was our guest, too. She isn't very fond of children. She never had any; if she had had she might not expect them to be perfect. And she said:

"Why, Mary, child, what's the matter? I never knew you to be so awkward before!"

Mother has taught us never to laugh at mistakes, and she is always very gentle, so I'm not used to being spoken to in that way, and I felt my face turn very red, and Max looked uncomfortable, too—he never can bear to have any one else blame me. But Mother smiled at me, and said to Aunt Martha,

"Mary is just learning to carve, and it's

The Children's Pulpit

Wise Doves

BY REV. E. H. BYINGTON

We are told to be as wise as serpents and as harmless as doves, but one day I saw in the railroad station at Springfield five doves that were as wise as they were harmless. It was a dreadful day, the rain coming down in torrents and great crowds rushing about, which trains from North, South, East and West had brought there. A man was putting some peanuts on the platform for these doves, and they were busily and happily eating them. It would not have been surprising if they had refused to touch them, afraid of the crowds of people all about, or in dread of the trucks loaded with baggage which might run over them. They were sensible doves, however, not allowing these disturbing circumstances to spoil their enjoyment of the good things which were being offered them.

Boys and girls are not always as wise. Some will complain all through a good dinner and not half enjoy it, because it is raining outside. Others will fuss and fume over an interesting book just because it happens to be hot. Often children will spoil a pleasure party because they cannot sit next to a favorite friend or play the game they prefer. You will even see occasionally a Sunday school scholar sit sulking through the lesson because she has a substitute instead of her regular teacher. Learn like the wise doves to enjoy what you have, even if some of the surroundings are not just what you would like.

rather a difficult art to master at once, I think, don't you?"

Aunt Martha said she supposed it was, and I felt better and went on carving. I managed to do it well enough so we all had some, anyway.

After dinner, before it was time to go to school, I thought it would be polite to talk to Aunt Martha, and so I did. But she didn't seem very interested, and I heard her say to Mother, as I went out: "What a nice little girl *Louie* is—so quiet! I like quiet children."

Nothing seemed to go right that afternoon in school; my head ached, and I couldn't remember the capital of Montana, and it was hot, and I didn't wait for Eleanor to go home. I just ran, for I wanted to tell Mother all about it.

I knew she wouldn't laugh, and she didn't. Father just can't help laughing when things are funny, and I can't, either, nor Max. But Mother never hurts any one's feelings—and you know laughing does, sometimes. So I told her all about being saints, and that I didn't think St. Mary Beata was at all a good name for me, for I had had a very unhappy day. And she put her arm around me and kissed me, as she said:

"I don't want you to be a saint—only a healthy, happy little girl. And *beata* means something better than happy, dear; it means blessed. And you are always my blessed little Mary."

"And can I stop trying to be a saint, right now?" I asked.

"Yes. Just keep on trying to be good and sweet and patient and kind, that's all."

Well, I felt so happy, and just like the song does when it says, "The burden of my heart rolled away"; and my head didn't ache any more.

Aunt Martha had gone home, and we had a jolly time at supper; Father was there, and he's always jolly when he doesn't have what he calls a "critical case" to think about. He said he'd take Max and me to the Junction the next day.

It was a lovely morning, and we had such a jolly ride, and we had dinner at Aunt Lisbeth's—she's Father's sister, and as fond of fun as he is, and she has three children of her own, so she doesn't mind them a bit. They had such a lot of little chickens—new ones, raised in an incubator, but they looked just like the natural-born ones, and were just as fluffy and cunning as anything.

I didn't see Eleanor Sunday, she goes to the Baptist. But Monday morning she was waiting for us, under the big elm. She pulled me back behind Max and whispered, "Are you going to keep right on this week?"

I said: "Oh, no, Eleanor, I'm not! I don't believe I ever could be a saint anyway."

She looked disappointed, and then she said, "Well, then, I'm not, either, if you're not, for you are my very dearest friend, and I love you the best of any girl and I want to do just the way you do."

"What a dear you are, Eleanor!" I said. "We'll keep dearest friends for ever and ever and ever, won't we?"

And she said, "Yes, we will." And we're going to—it's lots easier to be dearest friends than it is saints—but Eleanor would make a pretty good saint just as she is.

The central precept for childhood is obedience, because considerable docility and submissiveness, being the one condition for learning other virtues, is required before all else. Hence it is that laxity in bringing up and weakness in indulging the waywardness, which ought to be strictly coerced, in a young child, are of the utmost danger to the child's moral well-being, and in a very literal and very serious sense "spoil" the child.—*F. R. Tennant.*

Closet and Altar

GOD SEEKING US

The Son of Man came to seek and to save.—Luke 19: 10.

Before we prove God, he proves us. Before we find Christ, he finds us. The Prodigal's coming to himself was but the answer of his will to the call of the waiting Father. A mind which hides itself from the influences of the Eternal is like a plant in the dark.—*Francis Greenwood Peabody.*

Jesus' love is no mere gentle and involuntary outpouring; it is a restlessly seeking and struggling love.—*Harold Hoffding.*

He sought them, not because they were penitent, but because they were lost. He stooped to them, but without the apology of condescension—so great was he. He feared no contamination, for he was so pure. And when he stooped to them, they rose. Like rain upon a thirsty ground must have been his quickening compassion. Nothing about Jesus was so wonderful as this. He who would make no compromise with unrighteousness, who laid upon his disciples precepts so stern, so hard, could yet be so gracious, so friendly kind to a human soul struggling impotently with sin. He who set his mark so far and so high, welcomed the first motion of a good will, the first stumbling step upon the new way. He who would kindle a fire upon earth, rejoiced in the first glimmering spark of the divine in a human soul.—*Walter Lowrie.*

Lord Jesus, who would think that I am thine?
Ah, who would think,
Who sees me ready to turn back or sink,
That thou art mine?

I cannot hold thee fast tho' thou art mine:
Hold thou me fast
So earth shall know at last and heaven at last
That I am thine.

—*Christina Rossetti.*

The secret of St. Paul's calm outlook and triumphant hope, the power that enabled him to rise above all evil, was, most assuredly, not his own love of God, but God's love of him. The great saints of the church have never thought much of their own love of God. It is his love of them and their fellows—a love greater than their hearts—which possessed them.—*John Hunter.*

Thou who hast loved and sought us, our Father and our Friend, with answering affection we return to thee as to our home and rest. For thou hast given us life, and from thy love our love is kindled. When we had gone far from thee into the waste places of our selfishness, thy Spirit brought remembrance. Thou hast desired us, unworthy children that we are; teach us the ways of thy house and the peace of its pure and helpful life. By the lives and words of thy children, witnessing of thee, thou hast beckoned and appealed. Oh make us helpers in thy search for the wandering and the lost, and sharers of the joy of heaven over one sinner that repenteth. So let thy fatherhood be fruitful in our lives for patience, faith and brotherly kindness. And may we grow toward the perfection of the life of Christ our Lord and through thy love revealed in him be perfected. Amen.

Who are the Successes?

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Oct. 24-30. Why some men and women do not succeed in life. Josh. 1: 1-9.

The world's answer. Quick and dogmatic judgment does the world pass upon men and women by the time they reach fifty years of age, or even before then. A good bank reserve, at least an average record in the chosen vocation, a certain measure of fame—these are the current tests, and of them all the commercial criterion is the most general. Said a man to me only the other day, with reference to a journalist who had just died, "He was a clever writer and did a number of creditable things, but somehow he never was a commercial success."

The true test. These are but superficial judgments, and the world is gradually coming to apply other standards. Test the man by his standing and reputation in his own home, by the ideals to which he has clung through storm and sunshine, by the attitude toward him of little children and dumb animals, by Browning's line, "What I aspired to be and was not, comforts me." Or attend a college reunion of men who have been out in the world ten, twenty-five or fifty years, and hear what they say to one another freely in the confidences of intimate friendship, or ask the man himself, honestly, quietly, what he thinks of himself, if he really believes he is a success because he happens to be rich, or a failure because he happens to be poor.

A definition. Success is self-mastery, the making of one's own soul as pure and sweet and large and friendly as God meant it to be. Success is service, the helpful touch of one's personality on other natures.

Causes of failure. With this ideal in view the first barrier to success is removed, for many fail morally because they have no objective. But let the passion to be like Christ take possession of them and it will spur them on as the desire to discover the Pole stimulates the explorer. Non-attention to details is another cause of failure both in business and morals. You can't become Christlike unless you are trying to round off the corners and level up the low places. And still another obstacle is lack of persistency. "How did you get well?" I asked one who had been an invalid for many months. "By sheer grit," was the reply.

The Silent Partner. We can set our teeth firmly and strive our best, but we cannot achieve our end without an ally. God wants to help us succeed spiritually. "Certainly I will be with thee." Don't forget that when you fail and fail again. Every morning believe that God wants to help you make the new day the best of your life thus far.

Education

The first company of Chinese students to be educated for the Chinese civil service in American schools is now on the way. They are supported by the Boxer money returned to the Chinese Government by Congress. The plan is to keep four hundred students in America.

The Turkish Government has voted to send five Turkish girls to the American College for Girls at Constantinople, paying for their tuition. These girls are pledged, after graduation, to teach at least five years. The Turkish Normal School at Stamboul has asked the American College to recommend a teacher to undertake the supervision of the school. These evidences of the appreciation by Young Turks of what the college is doing for the empire must cheer Dr. Patrick and her associates.

The Firelight Club

Conducted by William Byron Forbush

"Our Mr. Corbin"

It is so long since we have heard from Mr. Corbin, the Ambassador to China of the Firelight Club, that I ought almost to introduce him over again, and I certainly must do so for the benefit of those who came into our circle only this year.

After the martyrdom of our brave Americans during the Boxer riots, one of the first to volunteer to the post of danger and opportunity in China, where a whole mission had been well-nigh blotted out, was Paul L. Corbin, a young Oberlin man, and his wife. There are now seven Americans in this Shansi Province—not counting little Annie Corbin, three years old, and some other babies—who are the Congregational ministers, doctors, teachers and wives, responsible for a parish of one million.

The northern boundary of this great province is the Chinese Wall, so you get its general location. The field has been called the Pennsylvania of China. Its coal and iron mines are almost inexhaustible. The Belgians are developing it, and already it is only two days distant by railroad from the seacoast. It is a country of hills and waterstreams, as beautiful as Pennsylvania or New England.

The young Americans who are developing this inland kingdom for the Kingdom of Heaven are living in two considerable cities, Tai-ku and Fen-cho-fu. Mr. Corbin has been writing us from the former, and now he is living at the latter, so he is able to tell us about both and to keep track for us of the Christian movements in Northern China. And this is exactly what he has been doing through the pages of the Firelight Club.

I have wanted you, as young Congregationalists, to know something about what our church is doing the world over, but a "Board" is too hard and cold a thing to embrace with affection, so I have thought you would like to join with hundreds of our other young people in knowing and loving just one corner of the world where there is great need and a great opportunity. Mr. Corbin has, during the past year, described to us the baking-powder-like hills of the loess soil, the tigers and wild boar, the cave-folk of the mountains, the days of chivalry of old, the destruction represented by the beautiful fields of poppy, and has told us stories of his own adventures following the trails into the mountains and of his experiences teaching school in the academy of which he has been principal in Tai-ku.

There may be Another Pomiuk

Mr. Corbin and I have both felt that it was time that you should not merely read his interesting letters, but that you should have a chance to do something for our brothers and sisters, the boys and girls of Shansi. We have written each other a number of letters discussing what would be most interesting to you and what was the point of greatest need. The memories of what you young people did to help Labrador in response to "Mr. Martin's" touching appeals for Pomiuk have led us to feel that you would be equally tender-hearted to the young members of the greatest division of the same Mongolian race to which he belonged, in "the jellyfish nation" across the Pacific. We have accordingly decided to put before you the condition of things in Shansi, and ask you what you can do in your young people's societies and through your own generosity and that of your older friends this winter. We are not going to do, as "Mr. Martin" was providentially enabled to do, single out for you one little boy, but we are going to tell you what thousands of boys and girls need, and assure you that there is many a lad as lovable as Pomiuk whose life you can have the privilege of saving. Of the stories of some of these we shall tell you, when you begin to help.

An Empire without Healing

Until recently China has been literally a land without a doctor. It is the glory of our Congregational church that it was one of our own strong men whose varied abilities caused him to bear justly the titles of Rev.



and Dr. and Hon., Peter Parker of Framingham, Mass., who, as he himself said, "opened China at the point of the lancet" seventy-five years ago. But today, Mr. Corbin writes me, Shansi, with its twelve millions, widely scattered in villages, has but three small hospitals. What does this mean? It means that it is a country without sanitation or any precautions against infection or contagion. It means that it is a country where people eat the meat of animals that have died of disease. It is a country without cleanliness. Mr. Corbin in his last letter to us wrote as follows:

"It was the great scientist, Sir William Thomson, I believe, who wrote a learned essay on Soap, lauding it as one of the chief agents of civilization. One of the first impressions of the missionary in China is as to the need of soap, and it is probable that about fifty per cent. of the cases calling for medical attention in the Middle Kingdom could have warded off disease by the timely use of that cleansing agent. During the war with Spain, some eleven years ago, a public speaker said that Uncle Sam's soldiers invaded Cuba 'with a rifle in one hand and a loaf of bread in the other.' We trust it may not detract anything from the dignity of missionary life in China to say that the missionary enters that land with the Bible in one hand and a bar of soap in the other! It would never do for the medical missionary, at any rate, to adopt Edgar Allan Poe's maxim, 'Forget the painful, suppress the disagreeable, banish the ugly.' On the contrary, many medical missionaries in China find joy without measure in taking that which is painful, disagreeable and ugly and transforming it into comfort and joy and beauty. These are the modern miracle-workers."

Dr. Elliott, an American physician in China, has put the matter bluntly this wise: "They have no quarantine. Kitchen refuse is thrown into a cesspool at the front door. Dirty clothes and hands are applied freely to inflamed eyes. Ulcers are covered over with gummy plasters which force the septic discharge into the general circulation. Evil spirits are supposed to be the cause of most diseases." Babies, especially girls, are often murdered, and helpless poor people are allowed to die by the roadside, where their bones are often seen bleaching in the sun.

What a Chinese Doctor is Like

China already has skilled native physicians, but the primitive medical man explores for the evil spirit that he supposes lurks in every disease by piercing the sore spot with a long needle, which, cold or hot, clean or dirty, he thrusts into liver or neck, knee or elbow joint, setting up inflammation and abscesses, and often rendering the part forever stiff. Some remarkable experimental knowledge has been gained by these primitive practitioners, but with their vegetable drugs they often mix tigers' claws, lions' bones, human flesh and the blood of animals. They do not give their services to the poor.

Next week I want to describe an American doctor's practice, and I want to show you some pictures of the neighborhood of the Tai-ku hospital that I want you to help. Now I will only try to explain those lobster claw marks in the middle of the page. That is a reprint from Mr. Corbin's visiting card, which is red, of his name in Chinese characters. It is pronounced Kong Bough Loa. Kong, at the top, is the surname which the Chinese have given him, meaning "Peace," and the other two are the transliteration of Paul; perhaps you can make Bough Loa sound like Paul if you try. Paul Peace, alias Corbin, is going to give his card (in red, of course) as a certificate to as many as take shares, through me, in the hospital beds for children in Tai-ku and Fen-cho-fu. It costs fifteen dollars to take care of a child in a "Firelight Club Cot" for a year. Next week I shall tell you more about the plan, but in the meantime my address is 171 Taylor Avenue, Detroit.

Postscript

I open this letter to you to say that I have just received from the press the little certificates that I have had printed for those who take shares in Firelight Cot Number One for a boy or girl in China. On one side they represent Mr. Corbin's visiting card (black on red) and on the other is the statement of stock taken, with my autograph signature as a receipt. This goes to all who take shares through me. Shares are ten cents, but I am sure, while you are writing, you will want to give your friends a chance. Older people with tender hearts are welcome to belong.

I have some convenient coin carriers, useful for collecting and mailing money, which I will send to those who will try to fill them.

Among the New Books

The Religious Field

"The truly religious attitude toward the newer thought of our time is that of men who have the courage and expectation and broadening vision of a rugged and fearless faith." This is the characteristic temper of *A Working Theology*, by Alexander MacColl (Scribner's. 75 cents), a reasonable and convincing discussion of the great Christian doctrines concerning God, Providence, Prayer, Miracles, The Bible, Sin, The Cross and The Future—as these doctrines are seen under the light of modern thought. This is not the so-called "New Theology," nor is it the old-school theology, but a sane and rational statement, well described by the title. It will be appreciated not only by the ministry but also by thinking laymen.

Some of the fundamental religious problems are discussed in *Christianity, Its Nature and Truth*, by Arthur S. Peake, D. D. (Crowell. $1.25). The point of view is modern and the language untechnical. Dr. Peake believes that man is invincibly religious and that interest in the deep questions of theology will never fail. To this human interest he addresses himself on such themes as Why I Am Not a Materialist, Is There a God, Which Is the Best Religion. Chapters on Miracles, The Supernatural Birth of Christ, The Resurrection, The Incarnation and The Work of Christ are full of suggestion. The discussions of the Trinity and the doctrine of sin are somewhat labored, but of the book as a whole it may be said that it is always thoughtful and generally helpful.

An important defense of the theory that John's Gospel is supplementary to the other three is given in *The Fourth Gospel and the Synoptists*, by F. W. Worsley (Scribner's, imported. $1.25). The author believes that the writer of the Fourth Gospel intended "to set forth the private side of the life of Christ," his self-revelation to his disciples. He had the synoptists before him, no one of them written by an eye witness and, from his own experience, "he added graphic details, now personal, now local, each contributing to a better understanding of the incidents." The author is confident that the writer of this Gospel was John the Apostle. The reasons for these and other conclusions are set forth with refreshing clearness, without dogmatism, and with clear recognition of adverse opinions. The book is not written for the purpose of supporting conservative positions, but to present the author's conclusions resulting from careful, critical study.

Health and Healing

There is no cessation of the stream of literature dealing with matters of health. Among the most important of recent books is one dealing with The Great White Plague. Nothing better has been prepared on this theme for the general public than *Tuberculosis*, by S. A. Knopf, M. D. (Moffatt, Yard & Co. $2.00). Here are clearly set forth the proofs that tuberculosis is preventable and curable, together with an explanation of the modern methods of treatment at home and in the sanatorium. The work is written in a popular and intelligible manner and illustrated with many excellent photographs.

Another book on the causes, symptoms and treatment of tuberculosis is *The Great White Plague*, by Dr. Edward O. Otis (Crowell. $1.00). The book lacks illustrations and is therefore less expensive than other recent works on the subject. But it deals with the topic in clear, untechnical language, and admirably fulfills the purpose for which it was written, providing the necessary information for the general public. In substance it is like all other works which have been written on the topic.

A valuable book dealing with the wider range of medical practice is *Drugs and the Drug Habit*, by Harrington Sainsbury (Dutton. $2.50). The author is master of a delightful style and enlivens his pages with a refreshing humor. He traces the growth of medical treatment and then goes on to show the reason which underlies the practice of today. He deals with the psychic basis of the drug treatment, suggestion, pain and the newer therapeutics. About a third of the book discusses the cause, prevention and cure of the various drug habits.

Questions of diet are treated in a popular way by C. Stanford Read in *Fads and Feeding* (Dutton. $1.00). It contains interesting and sensible chapters on vegetarianism and Fletcherism, the latter being viewed with considerable favor. The use and abuse of alcohol is treated judicially. In general, the writer thinks that we eat too much, probably more meat than is wise, and that temperance in eating is as important as in drinking.

Friends of temperance will be wise to promote the circulation of a little, readable book called *Alcohol*, a study of its effect on the individual, the community and the race, by Henry Smith Williams, M. D. (Century Co. 50 cents), originally published in *McClure's Magazine*. It is now provided in handy form with the addition of a few notes and tables to substantiate the statements in the text. Dr. Williams has had long experience in connection with New York City hospitals and institutions, and is a specialist in nervous and mental diseases. He gives a clear, judicial and scientific statement of the injurious physical, mental, moral and social effects of even the moderate use of alcoholic beverages of any kind. He shows that they do not promote digestion, that they impair mental action and decrease working efficiency. There is no ground left to stand on for the champion of moderate drinking of even beer or light wines. The conclusion reached is that the leading race of the world a century or two hence will be the one whose members "eschew alcohol in every form as unquestioningly as the average European or American today eschews opium, cocaine and hasheesh."

Anne of Avonlea

Would it be possible to follow a successful story for girls, extending over the period of school life, with a love novel of the heroine's after experience? Miss Montgomery evidently does not think so, for she has declined the task in her *Anne of Avonlea* (Page. $1.50), which carries on the life of her delightful "Anne of Green Gables" only to the first glimmering dawn of her recognition of the day of quiet love. The new book cannot bring us the happy surprise of its predecessor, nor does it move in so well-marked a sphere of experience. From the dramatic unities it slips easily, however, into the pleasant task of chronicling the progress of a happy girl's life. Anne is well worth knowing as schoolmarm of seventeen and village improver.

The touch is neither so unconscious nor so sure as in the charming earlier story, but the book is well worth reading by all Anne's lovers, if it were only for her delightful bits of moral philosophy—her's and the mischievous twin's. It is the latter who says, after an escapade of compelling his prim and proper sister to walk the pigpen fence, "I feel sorry now myself, but the trouble is, I never feel sorry for doing things till after I've did them." But it is Anne who counters on the man who believes in "telling the truth to everybody," by saying: "But you don't tell the whole truth, you only tell the disagreeable part of the truth. Now you've told me a dozen times that my hair was red, but you've never once told me that I had a nice nose." The story is rich in such material of wise and humorous casuistry. It belongs both on the shelf for girls' reading and among the books with which sagacious grown-ups refresh their souls.

Other Fiction

A new field of fiction seems opened in *Pa Flickinger's Folks*, by Bessie R. Hoover (Harpers. $1.00). These are not people of the slums, but "folks" who work hard, live in small space, and make a heroic struggle "to keep the rent paid." The clan, Pa and Ma, sons and daughters, sons-in-laws, daughters-in-law and grandchildren, make up a small world of their own, and their daily, commonplace happenings are told with surprising effectiveness. This is because of the author's strong human touch and irresistible sense of humor. The sketches are somewhat slight, but the characters are real, and the book is of uncommon interest and promise.

A pleasant, wholesome story of village life is *Poppea of the Post Office*, by Mabel Osgood Wright (Macmillan. $1.50). At the time of the Civil War when the story opens, Poppea, or Poppy, as she was generally called, was a little waif left on the postmaster's doorstep, and adopted by that lovable, lonely old man. We follow her history from babyhood to early womanhood when the mystery of her birth is cleared up, not greatly to the surprise of the reader. The plot is rather too transparent, and the machinery creaks at times, but the minor characters are interesting and lifelike.

They say the cowboy is disappearing from the Western plains, but he still maintains his place in literature, and Robert Alexander Wason has drawn his picture, full length, in *Happy Hawkins* (Small, Maynard. $1.50). Of course the hero is invincible on horseback or afoot, with lariat or "shooting-irons," or in a contest of wits. He is a lovable giant, and his devotion to Barbie, the heroine, who grows from girlhood to womanhood in the story, is fine to see. He meets with many strange adventures and issues from every hazardous situation with something to the good. It is a capital story of its kind, and the reader is ungrateful who, when he is through, complains because the author has idealized his subject.

There is much homely wisdom in *Miss Selina Sue*, by Maria Thompson Davies (Bobbs-Merrill. $1.00). Certain choice maiden ladies seem to come into this world with a mission to mother other people's children. Miss Selina ran a grocery store for her living and an amateur day nursery for her pleasure. She had enough energy and philanthropy left to smooth the course of true love for a young man and a maiden. Withal she could scatter sententious bits of sound advice based on the law of love.

A whole galaxy of historical characters take part in *Veronica Playfair*, by Maud Wilder Goodwin (Little, Brown. $1.50). Perhaps in eighteenth century England, to know one person who was worth while was to know every one. Veronica visited at Pope's Twickenham Villa, where she met Swift, Gay, Bolingbroke, and Lady Mary Wortley Montagu; then she went to Bath and was patronized by Beau Nash; but, best of all, Benjamin Franklin lodged in her mother's house and acted as guide, philosopher and friend to the family. The story is not particularly good, and is overtopped by the historical part which is very well done.

The Prisoner of Christ

Sunday School Lesson for Oct. 24

By Rev. A. E. Dunning

(To be studied with open Bible)

IV. The Man and His Judges

You have seen Paul during two years of imprisonment at the Roman capital of Syria. A change of rulers exposed him to new dangers and opened to him new opportunities to preach the gospel. The story of this lesson is a long one. Select the principal points, which are these:

1. *Paul's appeal to Caesar.* Felix having been recalled to Rome, Festus in his place visited Jerusalem. The leading Jews there, whose hatred of Paul had not grown less, presented their complaint against him and asked Festus as a favor to have Paul brought to Jerusalem. They did not expect to convict him, but hoped to kill him on the road (Acts 25: 1-3). Festus invited them to accompany him on his return to Cesarea and offered to try him there (vs. 4, 5). At the trial, before Paul had replied to the charges made by the Jews further than to declare his innocence, Festus interrupted him by asking him if he was willing to go to Jerusalem and be tried there before him. So far as Paul was concerned, Festus had no more sense of justice than Felix. Compare vs. 9, 25 with 23: 29, 24: 7.

Show how Paul had only one way of escape. To go to Jerusalem was to put himself into the power of his enemies, if he should get there alive. Festus did not offer to set him free, though admitting that he had committed no offense against Roman law (chap. 25: 18, 19). But he could not deprive a Roman citizen of his right, when held as a prisoner, to appeal to the emperor (vs. 10-12).

2. *The reasons for the hearing before Agrippa.* This man was a son of Herod Agrippa, who had died of a terrible disease in Cesarea about fifteen years before this lesson (Acts 12: 23). Drusilla, who lived with Felix as his wife, was Agrippa's sister. Bernice was another sister. He was king of a northern province, a Jew, and acquainted with Jewish laws (26: 3), which neither Felix (23: 29) nor Festus understood (25: 19). Festus hoped that Agrippa would be able to state what charges Paul had appealed from, and so justify him for having held Paul as a prisoner and sent him to Rome (25: 25, 26).

3. *Paul's statement of his case.* The man of whom the governor knew no ill, but who was held a prisoner of Rome, rejoiced in his opportunity to stand before the august assembly of Roman officials (25: 23) and tell the story of his life, as he had told it in part to the Jewish rabbis and people two years before (22: 1-21). Review his statements as compared with that account and the one given in chap. 9: 1-22. Note that when he came to declare that the preaching of the risen Christ would give light to the Gentiles (26: 24), Festus interrupted him as the Jews had done at the same point; they because they were angry (22: 22), Festus because it seemed to him so absurd that a crucified Jew could be a living source of light to Romans (26: 24). Here again Paul had proclaimed the sum of his gospel both to Jews and Gentiles (26: 22, 23).

4. *Paul's appeal to Agrippa.* It was apparently with the hope that the young king would acknowledge that he had made out his case, rather than with any expectation that Agrippa would confess himself a disciple of Jesus, that Paul appealed to him (vs. 26, 27). But with Festus's exclamation still lingering in his ears, Agrippa was not ready at that moment to do this. He lightly turned the appeal aside with the remark that Paul even seemed to think he could soon make a Christian of him (v. 28). This led to that noble outburst which showed the sincerity and earnestness of the man who, a Jew in chains, pleading his right to freedom before the Jewish king and the assembled dignitaries of Rome, could not refrain from expressing his consuming longing that they might all be as devoted servants of Jesus Christ as he was, without his fetters (v. 29).

5. *The verdict of the judges.* It was the manliness of the prisoner who had spoken which impressed those who heard him judiciously. Festus had heard with a sneer Paul's assertion that the Jew, Jesus, whom he served, was sent by the Almighty God to give the light of a higher and nobler life to Romans. Agrippa had heard with a laugh his appeal to him to receive the gospel because the prophets of his own nation had foretold it. Bernice had listened to words wholly out of tune with her dissolute life. But when they talked of the man after they had turned away from his earnest eyes and his chained hand pointing upward to where he believed his risen Lord was enthroned, they agreed together in their admiration of him. The elders of the Jews, they declared, had made out no case against him (v. 31). And Agrippa answered the request which Festus had made before the hearing began by saying that there was nothing he could write to the emperor to justify his sending Paul to him for trial except that Paul had asked to be sent.

Show your pupils that this prisoner stands in character and purpose far above Jewish kings and Roman governor and the dignitaries of his court. Then show them that he stands thus because he is an apostle of Jesus Christ.

International Sunday School Lesson for Oct. 24. Paul a Prisoner—Before Festus and Agrippa. Acts 25: 6-12; chap. 26.



Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 8

Mrs. J. L. Sewall presided. The death of Mrs. Charles A. Jewell on the evening of Oct. 6 was announced. She has been president of Hartford Branch for many years, succeeding Mrs. Roland Marther in that office. A devoted friend of missions and missionaries, unfaltering in her loyalty to the Woman's Board, she has been a valuable co-worker who will be much missed.

Miss Calder gave an account of the Commission Service for Miss Delia D. Leavens at the Vesper Service at Smith College on Sunday, Oct. 3. This was a remarkable gathering of 1,200 or 1,300 girls in the college chapel. President Seelye offered the prayer of consecration. Rev. W. E. Strong gave the commission in behalf of the American Board. Miss Leavens's words to the college girls were most impressive, with emphasis upon the charge never to associate the two words "pity" and "missionary." The Smith College students support her in the foreign field. She sails from San Francisco, Oct. 20, destined for North China, to be stationed at present at Tung-chou.

The Interdenominational Institute for Women's Foreign Missionary Societies at Ford Hall, Oct. 2, was reported. There was a large attendance, including 170 Congregational women, representing eighty-four auxiliaries.

Miss Witherby gave extracts from letters from Aintab. Miss Bewer, under the shadow of the sorrow which has come to many of the Aintab people, writes of her hospital work, assisted by Miss Trowbridge in the oversight of the religious teaching. Miss Norton of the Aintab school writes of her stay of nearly six weeks in the Hadjin Home School.

The last half hour of the meeting on the first Friday of each month will be given to a study of a chapter of the text-book, "The Gospel in Latin Lands."

The force of water is determined by the height from which it falls, so the force of spirituality is determined by the height at which we live.—*J. H. Jowett.*

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Home Again

A four months' absence from one's home city gives for a brief period somewhat the perspective of a stranger. The wide streets,



GEN. E. WHITTLESEY

many parks and abundance of trees differentiate it from cities farther north, while the absence of steam whistles, the shorter business hours, the general air of leisure, are grateful. The proportion of colored people seems larger, there are more pay-as-you-enter cars, and many more apartment houses than last spring.

Three great public buildings are nearing completion, and five squares have been condemned as sites for others. In every direction are signs of growth, for Washington is a thermometer that measures very accurately the rise and fall of national conditions. But the return of prosperity means higher prices, and alas! only a small fraction of the army of government employees has received any rise in salaries for forty years.

September ended with a fine floral parade on the Potomac Park driveway, with neither the President or Mrs. Taft, who had fostered the idea, here to review the beautifully decorated automobiles. The night was as fair as the inaugural day was foul, and there was no aftermath of influenza or pneumonia for the crowds upon the streets. Why is not late autumn the time for the inauguration of a President, just before Thanksgiving and the assembling of Congress, when people are settled in their homes after summer wanderings?

Faces We Miss

There has been a strange mortality among leaders of thought here the past summer. The revered Dr. Hale, writer and preacher of optimism; the learned astronomer, Simon Newcomb; the stanch divine Rev. John G. Butler, D. D., pastor of Luther Memorial Church for more than sixty years, all left the world the richer for their many well-spent years. To Congregationalists there are losses that come with peculiar force. Dr. J. W. Bischoff had been organist and choir director at the First Congregational Church for thirty-five years. His sympathetic musical taste and wonderful technique were woven into every service. Sitting in the dark, for he was blind, he woke the soul to worship and proved that even in this life the power of the spirit transcends the limit of the senses.

The beloved young pastor of Mt. Pleasant Congregational Church, Rev. M. Ross Fishburn, D. D., was suddenly summoned early in June to the higher life, leaving a lovely family and a devoted church. He was the son of a minister, a graduate of Pennsylvania College and of Yale Divinity School, 1891. Nearly all of his ministerial life had been spent in this city, first, as assistant pastor at First Church, and for the past fifteen years as the upbuilder of Mt. Pleasant Church.

The last to go was Gen. E. Whittlesey. He was born in New Britain, Ct., son of David Whittlesey and grandson of Rev. John Smalley, D. D. After a pilgrimage of more than eighty-eight years, he passed peacefully to his heavenly home on the early morning of Sept. 30. He was a graduate of Yale, both in its academic and theological departments, and spent one year at Andover; was for ten years pastor of the Central Congregational Church, Bath, Me., and later, professor at Bowdoin College. Enlisting early in the Civil War as chaplain, he was soon asked by Gen. O. O. Howard to become a member of his staff. By gallant and meritorious service at Antietam, Fredericksburg, Chancellorsville and on Sherman's famous march to the sea, he won deserved promotions. His service to his country continued as adjutant-general of the Freedmen's Bureau, in the founding of Howard University, where for a time he was professor, and as secretary of the Board of Indian Commissioners, an office which he held for almost a quarter of a century. His was a familiar figure at the Mohonk Indian Conferences, and for a long period he was a corporate member of the A. B. C. F. M. A resident of Washington for about forty-five years, he had been closely identified with its best interests and was a strong pillar and often an office bearer in the First Congregational Church. Drs. S. H. Woodrow and S. M. Newman paid the last tribute at the home where, five years before, the golden wedding had been celebrated, and Rev. C. H. Patton, D. D., the son-in-law, made the final prayer on a sunny hillside at beautiful Arlington. As minister and educator, soldier and philanthropist, General Whittlesey had enjoyed a range of experience that falls to the lot of but few. Peace and war, tumult and calm action and meditation, had all been his.



REV. M. ROSS FISHBURN

When lives such as these are taken to the world beyond those who linger see in their true perspective the qualities that made them great and beautiful.

The Wedgwood Vase

The history of the **Wedgwood "Portland" or "Barberini" Vase** is interesting to lovers of ceramic art.

The original was purchased by the Duke of Portland in 1786 for £1029. He placed the vase at the service of Josiah Wedgwood to copy in Jasper ware. Webber modeled the figure subjects which surround the vase. After prolonged experiments the first satisfactory copy was made in 1790.

Twenty-four copies were subscribed for at £50 each and these are now in public and private collections. The original which was broken in 1845 and again restored is now in the Gem Room of the British Museum.

In our importations from the **Wedgwood Pottery** we have copies of the Portland vase in several sizes, in the **famous Jasper bas relief ware,** costing according to size, 4 inches to 10 inches, from $2.50 to $23.75 each.

We have also recently opened in China Ware **Fruit Baskets** and **Compotiers** in large variety. Royal Dresden, Rich Gold and Floral, $5 to $35 each. Luneville Ivory and Gold, $4 to $20 each. Copeland China, White and Gold $5 to $65. Dresden flower and color decorations $3.50 to $12. Canton China Medallion and Old Blue $2.40 to $4.50 each. Rich Cut Glass $1.50 to $38 each. Old English Blue Peony $2.50 to $12.50 each.

Game Sets, Austrian-French and English China from $8.00 to $135 per set.

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Our Dinner Ware Department was never larger and more comprehensive, including all values from the inexpensive to the very costly service. Many of our patterns are **Stock Patterns,** which can be had in sets or parts of sets in matchings for years to come, an advantage appreciated by experienced housekeepers.

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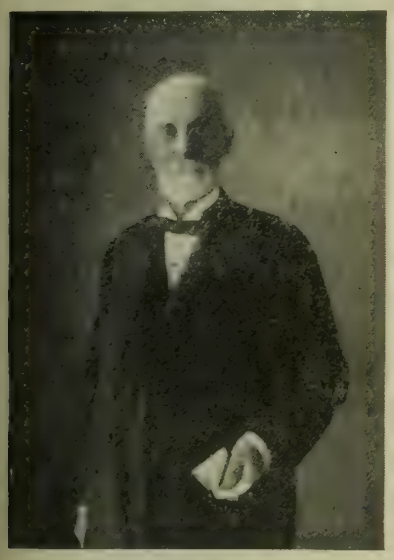
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Judge Bishop

BY REV. EDWARD M. NOYES

In the death, Oct. 7, of Judge Robert Roberts Bishop, New England loses a leading Congregational layman and the First Church in Newton, Mass., its most distinguished member. His scholarly tastes and professional zeal inclined him to the life of a student, but his conspicuous ability and eager public spirit drew him into a notable public career. He served one year in the House of Representatives and five years in the State Senate, three years as its president, to which office he received unanimous election. He was an admirable presiding officer, dignified, courteous, fair-minded, thoroughly familiar with the traditional state policies through his favorite historical studies, and of personal force such as always to command respect.



HON. R. R. BISHOP

His eminence as a lawyer, gained by the successful conduct of important cases, and his legislative record, led to his receiving the Republican nomination for governor in 1882. But he had none of the arts of a successful politician, his party was divided by factional quarrels, for which he was not responsible, and his opponent, General Butler, was an adept in all the devices that win popular applause. It is not surprising that he failed of election. Political strife was always distasteful to him, and he now withdrew from active participation in politics and devoted himself to professional study until his appointment to the bench of the Superior Court.

For more than twenty years he served the state as an upright judge, of whom it is truly said that "in a judiciary justly renowned for integrity and acquirement he held deserved prominence." A graduate of Phillips Andover Academy, he was for many years president of the Andover trustees, and this position through the stormy years of Andover Theological Seminary gave him prominence in the denomination. Dartmouth College recognized his scholarly attainments by conferring the honorary degree of M. A.

The distinguished company that gathered at his funeral, Sunday, was a striking tribute to the worth of the man. Justices of the Supreme and Superior Courts, dignitaries of state and city, members of the Senate and House of Representatives, leaders of the bar, officers from famous educational institutions, neighbors and friends, filled the audience room of the church he loved and served for so many years.

The essence of his character was his devotion to duty. He was a Puritan of the Puritans in his recognition of the authority of the supreme law of righteousness. This gave simplicity, dignity and strength to his character. But he had also an unusual charm of manner, a gentleness and unvarying courtesy that won all hearts.

A noted lawyer, in a private letter, thus analyzes the reasons for the universal respect and affection with which he was regarded: "It is not because he possessed all the qualities of a good judge, though he did possess them. It is because there were found in him certain traits far less common: an instinctive scorn of baseness in all its forms, gentleness and that subtle distinction which comes from natural refinement and high breeding."

In all personal and social relations he was always the high-minded Christian gentleman, and his loss will be severely felt not only by the church but by the whole community where his life was spent.

The breakfast table plays a large part in the purchases abroad of our people. In the values of imports for the eight months ending with August, sugar came first and coffee third. Coffee would have been second, as last year, if it had not been for the huge import of hides in August after the new tariff went into effect. The export of cotton was much more than three times as great in value as that of any other material, copper coming next.

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Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Gipsy Smith's Return

The Young Men's Union gave to Gipsy Smith a farewell banquet at the conclusion of his mission in 1907; the Congregational Brotherhood of Chicago gave him first welcome on his return to assume personal leadership in a revival which began with the former mission and has been in progress during these two years and a half of his absence. The continuance of his inspiring influence has transformed the old Union into the new Brotherhood, for the idea of a national organization of Congregational men started at the banquet which closed the mission of 1907, and has created that other powerful religious organization, the Laymen's Evangelistic Council. The 600 men who greeted Gipsy Smith in Lincoln Hall on the evening of Oct. 1, were a body of helpers which any religious leader might be proud to command.

The members of the Congregational Brotherhood were hosts, and their welcome to other kindred organizations was happily voiced by Judge O. N. Carter. In pledging the support of the Episcopal Church and the Brotherhood of St. Andrew, Mr. E. H. Stroud said, "Surely God the Holy Spirit is in such a gathering as this." Speaking for the Presbyterians, Dr. John Timothy Stone declared himself so deeply in the Congregational Brotherhood that he could not keep house without the weekly visits of *The Congregationalist*. Mr. H. W. Cooley spoke for the Methodists and Rev. C. G. Kindred for the Disciples, telling how the workmen at the stockyards had been praying for the coming meetings. Mr. W. A. Peterson, vice-chairman of the Laymen's Evangelistic Council, reported that the number of co-operating churches was 331. How much he valued the privilege of working with Gipsy Smith was indicated by the statement, "We can make our energy for this one month count for ten years of ordinary opportunity." To Pres. O. S. Davis of the Seminary (whom Pres. S. E. Knecht of the Brotherhood introduced as the chief pastor of all the churches) it was given to extend the hand of fellowship with the words: "We welcome Gipsy Smith as our master and for the Master's sake. Gipsy Smith, we love you."

Standing in his chair the welcomed leader spoke for half an hour in a way that won every heart. He told of his purpose to give the best he had to this mission in Chicago and what he expected from the men before him. For the first Tuesday night he proposed a procession of men from Immanuel Baptist Church to the Armory. "I shall lead it, but I want a following big enough to show the city that our business is the great thing that is going on in Chicago. I am your guest. Go back on me, if you dare! Why shouldn't we parade for Christ's sake? My prescription for lifeless churches is the open air treatment." As the company hummed the tune, he sang with marvelous effect, "Where he leads, I'll follow," and said, "If that means into the red light district, will you go?" And the answer, "Yes, Yes," came from all parts of the house.

In the business session of the Brotherhood Mr. Marquis Eaton of University Church was elected president and Rev. A. J. Francis, the secretary, special delegate to the Minneapolis convention. In the headship of departments the old officers were re-elected. Such extraordinary interest was shown in the opening meetings in the Armory that the committee engaged Orchestra Hall for a noon meeting on Oct. 7, and these services are likely to be continued for several days, if not for all the remaining time. On the opening night at the Armory it is estimated 8,000 people were in the building and 16,000 outside. Five ministers preached in the open air to those who could not be accommodated.

Removing the Reproach

At the meeting of the Chicago Association in the Fifty-second Avenue Church, Austin, Rev. C. De W. Brower, pastor, the things said were notable, but the things done were more notable. The action of the Association reverses its position in progressive Congregationalism from the rear to the vans of the procession. The great reform in organic law was accomplished with Dr. F. G. Smith in the chair, Mr. A. B. Mead of First Church serving as assistant moderator, and with Dr. W. E. Barton as chairman of the committee on revision of the constitution. The joint committee of the Congregational Club and the Association on the unification of all common agencies for church extension, submitted a report of progress and was given until the next meeting to complete its work.

With the exception of rule 9, concerning the duties of the Advisory Committee, the revolutionary report of the committee on revision of the constitution was adopted with practical unanimity. The points deferred for further consideration at the May meeting are questions of policy merely, the principles involved having been fully accepted in the vote adopting the new constitution as a whole. In making the Association competent to "ordain ministers and to give advice, when invited, to churches within its bounds and, in general, to maintain the powers of a permanent council;" and in the creation of an Advisory Committee of seven "to represent the Association, when councils are called," the revised constitution embodies all those features (called by Dr. E. M. Williams "plain Presbyterianism") which have entered into the new Congregationalism in other quarters. In addition, distinctly advanced ground was taken with reference to the termination of ministerial standing and the method of calling the Association to act in a conciliar capacity.

J. H. C.

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that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap and cures skin diseases.

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Christian News

According to our Japanese pastor at Seattle there are 136,259 Christian Japanese in the island empire. In the denominational classification Congregationalists come fourth, being preceded by the Roman and Greek Catholics and the Presbyterians, and numbering over 13,000.

In Wilkesbarre, Pa., is a church that has sixteen representatives in the foreign field. Through various auspices of church, Sunday school, young people's society, mission band, private and other contributions, First Methodist Episcopal Church is represented in Korea, West Africa, the Philippines, India, China, Liberia and Mexico.

Mrs. Russell Sage's offer of half a million for the American Bible Society—if an equal amount is raised by Dec. 31—should spur on all lovers of the Bible to complete the fund. This Society aims to put the Scriptures within the reach of our foreign and our native population and appeals to patriotism as well as religion. Mark all gifts "For the Endowment Fund, William Foulke, treasurer," Bible House, New York.

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Can you not urge your people to make a church subscription, that your church may have a part in this Endowment? We shall be glad to hear from our friends.

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100 men to give $1,000, or more. 100 women to give $1,000, or more.
Every Auxiliary to make as large a pledge as possible.
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Send pledges or money contributions to WILLIAM FOULKE, Treasurer, Bible House, New York, N. Y., or to any of the Agency Secretaries of the American Bible Society

The Seminaries Reopened

Harvard Seminary and Andover

Harvard Divinity School and Andover Theological Seminary began the year 1909-10 with a service in Divinity Chapel, Dean Fenn of the former presiding. President Fitch offered prayer, and Professor Hincks delivered a serious and timely address on The Moral Influence of the Ministry. The chapel was full, and presented a splendid beginning for the year. The enrollment in both schools is encouraging. So far thirty-seven men have registered in Harvard and thirteen in Andover, and a larger total may reasonably be expected.

Distinct appreciation is expressed at the high quality of the incoming men. A large number of colleges and seminaries are represented: Harvard, Brown, Bowdoin, Chicago, University of California and Vanderbilt. Graduates are present from Bangor, Rochester, Boston University and Tübingen. A number of changes are noted in the catalogue of courses. The courses of Professor Fay, who resigned last year, do not appear in the curriculum. The courses of Prof. George F. Moore, serving as exchange professor in Germany, are bracketed. President Fitch of Andover has a whole course on The Philosophy of Preaching, An Introduction to the Historic Ideals and Present Possibilities of the Ministry; a course during the first half year on The Minister as the Maker of Sermons and Leader of Worship, and during the second half on The Minister as Administrator and Pastor.

An interesting development during recent years has been the formation of a closer association between the students in the Divinity schools and the undergraduates. They are working together through the common agency of Phillips Brooks House. The officers of the theological students are included in the government of the Phillips Brooks House Association. The undergraduates look to them for leaders in Bible classes, in mission study, in social service, and in devotional meetings. The students in theology, on their part, recognize the large parish in the university peculiarly their possession, and strive to meet worthily this responsibility. For they feel, and every one must feel, that a grand opportunity for enlarging and enhancing the call to the ministry lies in their own presentation of that calling to the students in Harvard University.

W. S. A.

Yale

The opening address at Yale Divinity School was given by Prof. H. H. Tweedy, the new incumbent of the chair of homiletics and pastoral theology. It dealt illuminatingly with the Function of Music in Worship. The registration of the school, 105, while one less than last year in total, shows an increase of fourteen in the three undergraduate classes, the most important for the success of the school. There are 21 graduates, 31 seniors, 26 middlers, 18 juniors, 9 specials.

The faculty and students enjoyed the customary annual outing at Double Beach. Besides student speeches and the dean's welcome, Professor Beach spoke interestingly of Yale and the world and Professor Macintosh, who comes to the chair of systematic theology, made himself known by an informal toast on Pan-American theology. Professor Bailey, recently appointed supervisor of the census, will still be able to give his courses in Sociology and Practical Philanthropy by crowding more hours into the early part of the year. His account of his early experiences added a humorous bit to the campfire talk.

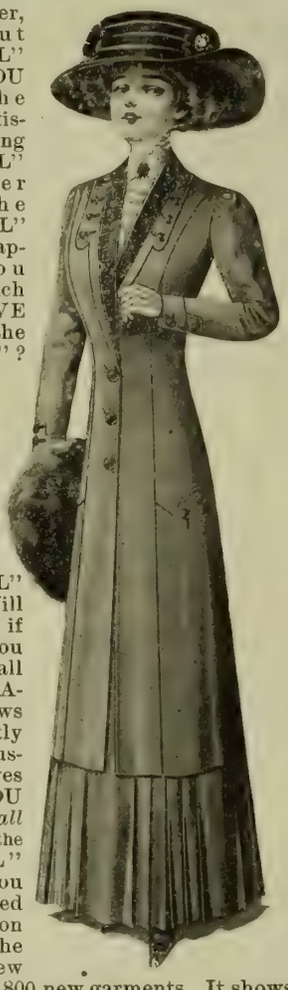
E. G. C.

Hartford

Hartford Theological Seminary opened its seventy-sixth year on Sept. 22, the opening lecture being by Prof. D. B. Macdonald on Some Aspects of the Belief in the Unity of God. Dean M. W. Jacobus presided in the absence of President Mackenzie, to whom has been granted an extension of his vacation on account of ill health. He is in Scotland, where he will attend to the work of his committee in connection with the great international missionary conference in Edinburgh next summer. He will return to Hartford in time to resume his duties for the second term of the seminary year. The number of students exceeds that of last year, and especially noteworthy is the balance and maturity of the junior class, one-half of whom come from New England. There is also an unusual number of accessions to the senior class. The students were addressed on Sept. 25 by Rev. Ernest Titcomb, D. D., of the Wesleyan Methodist Church of Johannesburg, South Africa, who gave an eloquent

Cont. on page 514

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The Seminaries Reopened

Continued from page 513

appeal for the work of that growing country.

The two most important lectureships of the seminary are to be filled this year as follows: the Hartford-Lamson Lectures by Dr. Harada, president of the Doshisha University, Japan, the subject of whose lectures will be, The Religions of Japan; and the Carew Lectures by Pres. K. L. Butterfield of the Massachusettts Agricultural College, on The Church and the Rural Problem. The lectures will be given Tuesdays, beginning Oct. 19. Professor Beardslee of the Seminary is giving the courses at Wesleyan University that were formerly given by ex-President Raymond. An event of missionary significance will be the annual Connecticut Valley Missionary Conference for colleges at Hartford under the auspices of the Seminary in the latter part of this month.

The social life of the Seminary students has been well cared for. On the evening of Oct. 1 the Faculty tendered a reception to the student body, and on the Tuesday preceding was held the first of a number of informal student gatherings in the social room. The wood fire in the big fireplace, the rousing college songs, and the relish of the good yarns that were exchanged made the evening one of much pleasure, and gave the former and the new students an opportunity to become well acquainted. A tennis tournament is also effectively keeping the intellectual pressure within bounds. F. E. W.

Bangor's New Year

Bangor Seminary began its ninety-fourth year Sept. 29. There are 11 in the senior class, 12 in the middle and of the juniors 19 members are on the ground and two more are temporarily delayed entering. The total already present is 42, three more than last year's enrollment. Of the 42, 19 are new men, one returns after a year's absence, and the remainder were present last year; six come from the Provinces, two from Wales, one each from Macedonia, Asia Minor, Japan and England. Of the 30 from the United States, only 12 come from Maine, while 13 come from Massachusetts, two from Vermont and one each from Rhode Island, New York and New Hampshire.

All of the faculty are on the ground, Professor Denio, with his wife, having returned from a fifteen months' sojourn in England, Germany, Egypt and Palestine, his "sabbatical year," serving after twenty-nine years of continuous service.

Instruction in biology is to be given this year by Prof. Manton Copeland, Ph. D., of Bowdoin College, taking the place so long and splendidly filled by the late, much-loved Prof. L. A. Lee, of the same college. Convocation Week, with its fine list of lecturers, Dr. Samuel M. Crothers of Cambridge, Dr. F. W. Gunsaulus of Chicago and Rev. Charles M. Sheldon of Topeka, is likely to come the second week of January, 1910, some weeks earlier than usual to accommodate the lecturers.

The opening address on Thursday evening was given by Professor Denio on What Does Palestine Mean for Christians. It was replete with vivid descriptions and with pertinent comment on the relation of the land to our modern ideas of Biblical history and especially to our understanding of the person of Jesus Christ.

On Sunday evening the Congregational churches of Bangor and Brewer united in a service of farewell to Rev. Amand Sidoba Hiwale, Bangor '07 and Bowdoin '09, who goes as a missionary to work with Dr. Robert A. Hume in India, and to Rev. and Mrs. E. D. Kellogg, who go to the Shao-wu sta-

Continued on page 515

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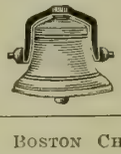
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BOSTON CHILDREN'S THEATER COMPANY TO TOUR.—Announcement has just been made that a company of talented children of the Boston Children's Theater is to join the White Star Line's "cruise of the Arabic" to the Orient next January and will entertain on the ship *en route* and in the principal hotels at all ports of call. Many famous stage celebrities have given the training of their children into the hands of the managers of the Boston Children's Theater and the Dorothea Dix Home, and these talented youngsters are famous throughout the New England States for the variety and the excellence of their productions.

THE great Boston organ (from the factory of Hook & Hastings Company) has just been shipped to the old St. Mary's Cathedral, San Francisco. Much is expected of this instrument, as organists who have examined it claim it will excel any instrument now on the Pacific coast.

AMONG the valuable specimens of artistic pottery is the famous Wedgwood, "Portland" or "Barberini" vase, the original of which is now secure in the British Museum. The decoration in clay bas relief is indelible from the exquisite modelling by Flaxman. Copies of the vase are to be seen at Jones, McDuffee & Stratton's, Importers, Franklin Street.

The Seminaries Reopened

Continued from page 514

tion of the Foochow Mission, China. Mr. Kellogg is a Bangor '09 man and his wife, a daughter of Prof. C. J. H. Ropes, took special work in the Seminary last year. Not since 1893 has Bangor sent one of its graduates to the foreign field, and when these last recruits arrive at their respective stations, Bangor will be represented in the American Board's work by seven workers. Several others have the foreign work in mind.

Bangor, Me. C. M. C.

Chicago

It is prophetic of better things that the new Seminary administration made the inaugural service, Sept. 30, liturgically impressive. The statement of a leading Unitarian minister before the recent National Conference, "Many of our congregations utterly fail in the conduct of worship and do not realize it," applies with equal truth to the Congregational churches of the Middle West. The failure of the Seminary hitherto to change this deplorable condition is not because of remissness in the classroom, for in his lectures on Liturgics, Prof. Graham Taylor has admirably set forth a more excellent way. But manners are learned by practice rather than by precept, and the loose ways of country churches and the rough and ready ways of evangelistically conducted city missions have put their stamp upon manners of some divinity students.

The musical leadership of Prof. H. A. Smith has made Carpenter Chapel a far more effective training school in worship than before his ideals became dominant; but the opening of the new year under President Davis's administration showed that in planning this inaugural service, he had asserted his personal leadership not only in preparing to say the right word but in providing for the atmosphere in which the message might reach its fullest effectiveness. The academic procession, the scholar's robes and the quiet dignity of the devotional service were vehicles for creating impressions which the spoken message made more definite.

In his address upon The Christian Scholar, President Davis contended nobly for a marriage of knowledge and devotion. In beginning he pointed out how faithless the prevailing conservatism of the churches of the West is to the ideal, *Vera Scientia cum Pura Fide.* In their distrust of scientific investigation the churches are stifling the truth and putting a premium upon intellectual obscurantism. Laziness is the besetting sin of ministers and the slipshod methods of divinity schools, in comparison with courses in law and medicine, is what is making the ministry a discredited profession. But even knowledge as an end in itself is narrowing. It must be pursued as an instrument of service and no one is worthy the name "Christian scholar" who does not make himself the servant of his age.

Close to the speaker, as he spoke eloquently of the ideals and aims of the Seminary, was a chair vacant except for a wreath of roses placed thereon in loving memory of Prof. H. M. Scott. The thought of this "Christian scholar graduated from life's school to enter a realm of knowledge vaster and of service higher" gave added inspiration. J. H. C.

Wisconsin State Meeting

The Congregational Association of Wisconsin at Appleton, Oct. 5-7, recorded real progress. Appleton, in the beautiful valley of the Fox River, is a city of fine homes, varied scenery, substantial business houses and large manufacturing interests. First Church is a fine structure and well adapted to entertain the meeting. They have recently redecorated the inside of the church in an attractive way. Dr. John Faville had served this church for thirteen years, and then was away eight years, and now has been back for a year, and his people seem happy in the renewal of the relation. Lawrence College has here a good equipment and nearly 600 students. The program was planned with reference to the new scope of the Association work. The associated work of the churches was given successive periods in which to present its varied departments.

The moderator, President Eaton, was East to attend the inauguration of Harvard's new president. Rev. W. A. Rowell of Beloit was elected as first assistant moderator and Rev. J. Gibson of Odanah as second assistant. Rev. W. W. McLane of New Haven, Ct., set forth the Apportionment Plan in an informing way. Educational matters were much at the front in the program. Prof. F. C. Sharp, University of Wisconsin, opened the discussion of ethical training in our public schools, and representatives of our colleges and academies followed in a way that showed the work was one. Pres. O. S. Davis won the hearts of all by his address Wednesday evening. His four fields of training—scholarship, preaching, administration, and as priests made an adequate training for the minister. He called attention to the fact that theology was not presented in the program, and a smile went through the audience, they seemed to take it as a joke, but he made it appear important as compared to the subjects that dealt only with doing

Continued on page 518

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Boston

A Great Y. M. C. A. Campaign

This week the Y. M. C. A. inaugurates a campaign to secure $500,000 wherewith to erect a new building on the corner of Arlington and Newbury Streets. It is a splendid site, fronting the Public Gardens, and the plans contemplate a structure no less imposing and useful than associations in other cities have erected in recent years. The Boylston Street structure has long been unable to furnish facilities for an ever-expanding work. In educational classes the Boston Association leads the world, having nearly two thousand students, seventy-five per cent. of whom now have to receive their instruction in houses hired or generously loaned by other institutions. This autumn a day school has been started to serve boys and young men for whom the public schools do not provide just the instruction needed. The new building will afford dormitories for several hundred young men, and special facilities for the boys' department, which now enrolls over 600 members. At present not more than fifty per cent. of those who would use the gymnasium can have exercise and training there. Nearly eight thousand young men were connected with the organization last year, and several thousand more will be served when the new structure becomes a reality. In the two weeks' vigorous campaign for a half million dollars leading business men of the city will co-operate with the officials of the Association, and the outlook is favorable for a speedy attainment of the goal.

Mr. Weeden Installed in Dorchester

Harvard Church, Dorchester, located in a pleasant and growing residential district, has had but four pastors since it was organized twenty years ago. There is good prospect that Rev. Charles F. Weeden will maintain the tradition of long pastorates, for the congregation is already united in his support and the installation services last week demonstrated the hearty interest of the neighboring churches whose representatives made a large council and one which pronounced Mr. Weeden's conservative and practical paper altogether satisfactory. The pleasant after-supper exercises were under the skillful guidance of Mr. Weeden's uncle, Dr. John E. Bradley of Randolph, and his brother-in-law, Professor Bassett of Hartford, preached an inspiring sermon on Personality in Service. A number of Mr. Weeden's former associates at Amherst College and Hartford Seminary were present, and Mr. Redfield of Lynn brought the friendly greetings of the Central Church, which Mr. Weeden has served faithfully for the last eight years. Harvard Church is noticeably strong in the masculine element, and the young men connected with one of the Bible classes have recently won the baseball championship in a series of games between clubs representing different churches in the metropolitan district.



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American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

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Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Risibles

READ LIKE A BOOK

"The doctor thought I had appendicitis," said a man one day, "and all the arrangements were made for an operation, but it turned out that the trouble was only acute indigestion." "Why, my dear feller," said his friend, "I'm so glad that the difficulty was in the table of contents and not in the appendix."

DENTISTS IN THE NEXT WORLD

To President Hadley of Yale is accredited the following: An evangelist at a church in a Western town was exhorting his hearers to flee from the wrath to come. "I warn you," he thundered, "that in the language of the Scriptures, 'there will be weeping and wailing and gnashing of teeth.'" At this point an old woman in the gallery stood up. "Sir, I have no teeth." "Madam," returned the evangelist, severely, "teeth will be provided."

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

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Church and Ministerial Record

Calls

ARCHIBALD, WARREN S., pastor's assistant, *Old South,* Boston, Mass., accepts to *Pilgrim Memorial,* Pittsfield.

ATKINS, G. GLENN, *First,* Detroit, Mich., accepts call to *Central,* Providence, R. I.

BALTZER, M. O., to be pastor's assistant in *First Trinitarian,* Lowell, Mass. Accepts, in connection with post-graduate work at Andover Sem.

BARRETT, MANDUS, residing at Olivet, Mich., to Red Jacket. Accepts.

BERKELEY, WM., residing at E. Alstead, N. H., to Goshen, Mass. Accepts.

BISSELL, JONA. E., Litchfield, O., to Lucas and Washington. Accepts.

CARR, EDWIN S., Cherokee, Io., to Chillicothe, Ill. Accepts.

CHARNOCK, GEO. A., acting pastor for nearly a year at Woodland, Cal., to the permanent pastorate. Accepts.

CHOATE, WASHINGTON, Treas. C. H. M. S., New York, to professorship of theology, Talladega Coll., Alabama. Accepts.

ELLSWORTH, FRED'K K., E. Machias, Me., to *First* and *Second,* Wells.

ELLWOOD, WM. E.. Pierce, Neb., to Fairmont. Accepts.

FOX, DAN'L F.. *California Ave.,* Chicago, Ill., accepts to *First,* Pasadena, Cal.

GARFIELD, JOHN P., E. Cleveland, O., to Claremont, N. H.

GETCHELL, E. PLUMER, *Union,* Cleveland, O., to Fort Pierre, S. D. Accepts.

GREGORY, PHILIP E., Bryant, S. D., to Boscobel, Wis. Accepts.

GRINNELL, J. EMERSON, *Garden Prairie,* Madrid, P. O., Io., to Springfield, Neb. Accepts.

HAMLIN, WM. R., *Second,* Hyde Park, Vt., to assistant pastorate, Greenwich, Ct. Accepts.

HOUSTON, ROBT., Rapid River, Mich., to Hubbell.

JOHNSON, FRANK A., New York, formerly of Milford, Ct., to supply at Vineland, N. J.

LEWIS, FRANK F., Chillicothe, Ill., to Endeavor, Wis. Accepts, and will add to pastoral duties teaching in the Academy.

MCCARTNEY, HENRY R., lately of Goffstown, N. H., to *Plainfield,* Meriden P. O.

MOODY, CALVIN B., *First,* Bristol, Ct., accepts presidency of Kingfisher Coll., Oklahoma, to begin Nov. 1.

MUMMEY, CHAS. E. (M. E.), Kelloggsville, O., to Pierpont. Accepts.

OSGOOD, C. S., to Wallace, Ida. Accepts.

PARRY, J. BURFORD, Bangor Sem., to Freedom and Thorndike, Me., for third year.

PAULEY, ALBERT E., E. Troy and La Fayette, Elkhorn P. O., Wis., to Earlville, Io.

PETERS, JOS. A. (*Stud.*), *Cortland St.,* Chicago, Ill., to Lone Rock, Wis. Accepts.

PHILLIPS, C. B., Middlepoint (U. B.), O., to No. Fairfield and Greenfield. Accepts.

RANNEY, WM. W., *Park,* Hartford, Ct., accepts to *First,* Colorado Springs, Col.

RAVEN, O. H., to Butte, Neb. Accepts.

REYNOLDS, CHAS. H., *Second,* Cortland, N. Y., to *Kensington,* Philadelphia, Pa.

ROMIG, EDWARD H., Y. M. C. A. Secretary, Pottsville, Pa., accepts to *Germantown,* Philadelphia, and has begun work.

SMITH, R. O., to Strang and Shickley, Neb.

TEETER, ——, to So. Newbury, O. Accepts.

THRUSH, JOHN O., Webster City, Io., to Spencer, a former pastorate for eight years. Accepts.

THURSTON, OAKLEY B., Manhattan, Kan., to become Field Secretary of Fairmount Coll., Kansas. Accepts.

WHITEHEAD, ROB'T B., to Olmsted Falls, O. Accepts, in connection with study at Oberlin Sem.

WOODRUFF, ALFRED E., Almont, Mich., accepts call to *Union,* Cleveland, O.

Ordinations and Installations

GUTHRIE, ERNEST G. (*Presb.*), *i. First,* Burlington, Vt., Oct. 6. Sermon, Prof. Williston Walker; other parts, Rev. Messrs. Edward Hawes, P. M. Strayer, I. C. Smart, C. C. Adams, S. H. Barnum, Prof. J. E. Goodrich.

OSGOOD, C. S., *o. Plymouth,* Seattle, Wn., Sept. 28. Sermon, Rev. F. J. Van Horn; other parts, Rev. Messrs. E. L. Smith, R. S. Osgood, L. L. Woods, Sydney Strong. Rev. and Mrs. C. S. Osgood sailed Oct. 2 for their new field, Nome, Alaska.

WEEDEN, CHAS. F., *i.* Harvard, Dorchester, Mass., Oct. 5. Sermon, Prof. A. B. Bassett; other parts, Rev. Messrs. G. L. Cady, Arthur Little, W. T. Beale.

Resignations

ALLISON, ALEX. L., Allendale and Bass River, Mich.

ARCHIBALD, WARREN S., pastor's assistant, *Old South,* Boston, Mass.

BISSELL, JONA. E., Litchfield, O.

BROWNBACK, GEO. W., Moline, Mich.

BURKHARDT, J. B., Amarillo, Tex.

CARR, EDWIN S., Cherokee, Io.

CHOATE, WASHINGTON, Treas. C. H. M. S., New York.

DARLING, MARCELLUS W., Glencoe, Ill., to take effect Dec. 31, after ten years' service.

ELLWOOD, WM. E., Pierce, Neb.

FOX, DAN'L F., *California Ave.,* Chicago, Ill., effective Dec. 1, after seventeen years' service.

GARFIELD, JOHN P., E. Cleveland, O.

GETCHELL, EVANDER P., *Union,* Cleveland, O.

GREGORY, PHILIP E., Bryant, S. D.

GRIFFITHS, WM. A., Mt. Zion and Platte, Wis.

GRINNELL, J. EMERSON, *Garden Prairie,* Madrid P. O., Io.

HAGUE, WM. B., district missionary, with headquarters at Errol, N. H.

HALL, O. FOWLER, *Linden,* Malden, Mass., to give full time to theological study at Cambridge.

HAMLIN, WM. R., *Second,* Hyde Park, Vt.

KALEY, JOHN A., No. Ridgeville, O.

KLAR, OSCAR B., Egg Harbor City, N. J., effective Nov. 1.

KLOSS, CHAS. L., *Central,* Philadelphia, in effect Dec. 1, after a six-year pastorate. He will join his father in California.

LATHAM, ERNEST R., McPherson, Kan.

LEWIS, FRANK F., Chillicothe, Ill.

MOODY, CALVIN B., *First,* Bristol, Ct., after a six-year pastorate.

MORLEY, JOHN H., Springfield, Vt.

MUMMEY, CHAS. E. (*M. E.*), Kelloggsville, O.

RANNEY, WM. W., *Park,* Hartford, Ct., after a thirteen-year pastorate.

PAULEY, ALBERT E., E. Troy and La Fayette, Elkhorn P. O., Wis.

ROBERTS, Mrs. ROSE, Dover and Wakarusa Valley, Kan.

SECORD, ALBERT, Lakeview, Mich.

SHELDON, HARRY D., *First,* Lorain, O., in effect Jan. 1, after seven years' service. He expects to travel a year in Europe.

SMALL, CHAS. R., Hamilton, Mass. He goes to Los Angeles, Cal.

THURSTON, OAKLEY B., Manhattan, Kan., to take effect Dec. 1, after seven years' service.

WENDSTRAND, ANDREW E., *Swedish,* Milwaukee, Wis., after more than nine years' service. He will retire from the ministry.

WESCOTT, WM. D., Western Springs, Ill., after five years' service.

WOODRUFF, ALFRED E., Almont, Mich.

Dismissions

GREGG, JAMES E., *Pilgrim Memorial,* Pittsfield, Mass., Sept. 28.

Ministers, clerks and licentiates who have not received their Year-Book for 1909 should notify Sec. Asher Anderson, Congregational House, at once, to receive a copy.

CHILDREN

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Noteworthy Accession from Methodism

Everything seems to indicate that we Congregationalists are to be congratulated on the acquisition to our ranks of Rev. Henry Stiles Bradley, D. D., of St. Louis. This is especially true of our Piedmont Church in Worcester, Mass., whose call he has accepted. Accredited organs of the Methodist Episcopal Church South vie with the local press in eulogizing the man and his work. They also express regret at his departure from them as a denomination, but they follow him, magnanimously, with assurances of "the best wishes of all who know him."

Dr. Bradley held two important charges in the Methodist Episcopal Church South, Trinity Church, Atlanta, Ga., and St. John's Church, St. Louis, Mo., from which he has just been called. Although Trinity was his first charge and one of the most important of the state, "so great was the confidence of Bishop Galloway in his ability" that he sent him there without hesitation; and Dr. Bradley's career at Trinity Church amply "justified the judgment and foresight of the bishop," "his success being almost beyond precedent." At St. John's, St. Louis, he has more than repeated his success. Not only have the contributions to foreign missions more than doubled, but the church has also voluntarily assumed the support of the Kwansei Gaquin of Japan at an annual cost of $5,000; and from a total of $85,000 raised during the fiscal year just closed, nearly $70,000 went to home and foreign missions. He also succeeded in raising the $50,000 necessary to complete the new quarters for Kingdom House, the Hull House of St. Louis, where religious, philanthropic, educational, medical and social work in a great variety of forms is constantly carried on for the less favored and fortunate classes of our city.

Dr. Bradley is regarded as "one of the brilliant sons of Southern Methodism, whose affability, gentleness and mental radiance made him a joy in the social circle and a power upon the platform." He stands high in the affections of his people here and in the esteem of his fellow-citizens. He is a scholar of rank, a lecturer of power and distinction and an author of repute. He is also an indefatigable student and worker. Born in Jackson County, Ga., he was graduated from Emory College, Oxford, Ga., in 1890. He was adjunct professor of natural sciences in his *alma mater* for five years following graduation and professor of biology and geology from then to December, 1901. He was vice-president of the college from 1896 to 1901. He took post-graduate work in biology in the Brooklyn Institute of Arts and Sciences, and in the Marine Biological Laboratories, Woods Holl, Mass. He received the degree of Doctor of Divinity from the University of Georgia in 1904.



REV. H. S. BRADLEY

St. Louis, Mo. W. S.

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When the house is afire it's like a body when disease begins to show; it's no time to talk, but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short, and the least exertion set me to panting. I slept but little and suffered from rheumatism.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Wisconsin State Meeting

Continued from page 515

things. A warm discussion arose over the Christian Endeavor Society and its relation to the church, some contending that it was a church in itself and not loyal to the church, while others seemed to have found it their chief source of help for church work.

Thursday evening was given to Our Men and Their Work. A banquet was held and addresses given by Dr. J. P. Jones of India, Prof. J. G. Rosebush of Lawrence College, Mr. J. M. Holly of La Crosse, Hon. J. M. Whitehead of Janesville and Rev. Frank Dyer of Chicago. It was a great meeting, and the enthusiasm generated was crystalized in a state Brotherhood organization.

Through the kindness of one of Appleton's prominent business men a trolley ride was given to the whole Association to Kaukauna, along the banks of the Fox River.

W. J. W.

Methodists and Presbyterians unite in a theological seminary in Manila, why should it be thought impossible that they may sometime unite in theological training elsewhere under the flag. Just now the temper of neither at home is suited to that measure of fraternity and economy. Perhaps their condition may be described as similar to that of the young couple who disputed over the name that should be given to their first born son. Both agreed to call him John, but one wanted it to be John Wesley and the other John Calvin. They compromised on the omission of a middle name, and so ultimately will the two denominations.

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Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

For Sale. A Barstow Church Furnace, in good condition, will be sold cheap. Apply to E. A. Stevens, 104 Pleasant Street, Malden, Mass.

Wanted, position as butler for a colored man, and as cook for his wife. Excellent references. Address Rev. D. W. Waldron, 14 Beacon Street, Boston, Mass.

Attendant, or housekeeper where one maid is kept. A good comfortable home considered more than compensation. Can give good reference in exchange. Would go west. Address S. L., 201 Washington Street, Wellesley Hills, Mass.

A singing evangelist, also successful in Sunday school and organized Bible class work, would like engagement with some pastorless country church. Address X. Y., 42, care *The Congregationalist.* Boston, Mass.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Congregational minister planning to take a special course this winter in Boston, New York or Chicago, wants engagement as stated supply for pulpit within easy reach. Address G. A. S., 41, care *The Congregationalist,* Boston, Mass.

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Wanted, by Congregational minister, five years out of seminary with care semi-invalid parent, to refund debt of fifteen hundred dollars at something better than six per cent. Good security and references; paying off part principal each year. Particulars on request. Address Interested, 42, care *The Congregationalist,* Boston.

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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 18, 10.30 A. M. Speaker, Rev. W. G. Puddefoot.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

AMERICAN MISSIONARY ASSOCIATION, Burlington, Vt., Oct. 19-21.

MASSACHUSETTS STATE CONFERENCE OF CHARITIES, Ford Hall, Boston, Oct. 19-21.

TWENTY-SEVENTH ANNUAL LAKE MOHONK CONFERENCE of Friends of the Indian and other Dependent Peoples, Lake Mohonk Mountain House, N. Y., Oct. 20-22.

WOMAN'S HOME MISSIONARY ASSOCIATION, ANNUAL MEETING, in Park Street Church, Boston, Oct. 27, 10.30 A. M. and 2 P. M.

MASSACHUSETTS STATE SUNDAY SCHOOL ASSOCIATION, twentieth annual meeting, Boston, Nov. 11-14.

WORLD C. E. CONVENTION, Agra, India, Nov. 20-23.

STATE MEETINGS

Nebraska, Lincoln,	Oct. 18-21.
Connecticut, Torrington,	Nov. 8-11.
Kentucky, Williamsburg,	Nov. 21, 22.

Deaths

PERRIN—In Berlin, Vt., Sept. 20, at the home of her daughter, Mrs. Helen Perrin Sibley, after an illness from paralysis of nearly four years, Mrs. Amanda C. (Hosford) Perrin, aged 82 yrs., 4 mos. and 17 dys. She knew what it was "to know the love of Christ which passeth knowledge." "She stretched out her hand to the poor; yea, she reached forth her hands to the needy."

MRS. MARY T. TOLMAN

Mrs. Mary T. Tolman, widow of the late Deacon James T. Tolman of Hanover, Mass., entered the larger and higher life on Sept. 23, in the eighty-second year of her age. The days of her life were spent in close personal communion with God, a communion so beautiful and sweet that the transition into his presence was like the dawn melting into the full light of day. She was one who brought heaven down to earth, and the influence of her life shed forth the living presence of Christ. Her faith was the personal assurance of her Saviour's abiding presence.

She was a leading member and supporter of the Congregational church in the town where she lived, and her annual report as secretary of the Ladies' Sewing Society was always a message of inspiration and consecration to the Master's service long remembered by her loving friends and associates.

She leaves a son and a daughter, the former a professor in Vanderbilt University and a clergyman of the Episcopal Church, the latter a teacher for many years in the Abington High School. To her children her life is the inheritance of beautiful and strong Christlike character, and the assurance of her constant presence is their comfort and joy.

One of the poems written by herself concludes:

"Blest Shepherd of thy chosen sheep,
Thou Great High Priest above,
Enfold him safe within thy fold,
And shield him with thy love.

"So walking, trusting all the way,
Led by thy guiding hand,
Earth's battle fought, the victory gained,
Home in the promised land."

The Secret Of A Beautiful Complexion

Constitutional Treatment Will Accomplish More in a Week Than Local Applications in Six Months.

Contrary to general opinion the acquiring and maintaining of a perfectly clear and faultless complexion does not depend upon the application of local treatment. There are many persons who spend small fortunes visiting "beauty specialists," and having their faces massaged with perfumed, pink-colored cold creams, or with electrical vibrations, hoping by these methods to get rid of wrinkles and various skin blemishes.

Others spend much of their time steaming their cheeks with superheated vapor, which promotes a rapid and heavy perspiration, and for the time being relieves the pores of any foreign matter which may be clogging them. But the great trouble with such treatments is that they achieve no permanent benefit, and whatever good they may accomplish is only momentary.

The reason is obvious. The trouble is constitutional instead of being local, and for that reason, general, rather than topical, treatment is naturally required. No one would think of trying to cleanse the sewerage system of a city by merely cleaning the external openings of a few of the sewers, and allowing the rest of the aqueduct to remain untouched. The whole system needs to be flushed and purified.

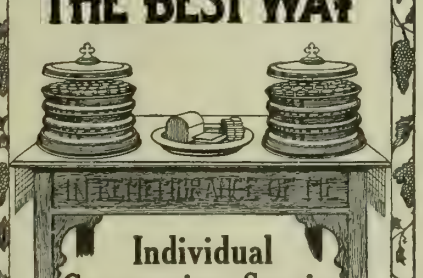
The pores may be aptly termed the sewerage system of the body, which throws off one-fifth of its impurities through them; and if, for any reason, these little pores become stopped up, or the other eliminating organs which dispose of the remaining four-fifths of the waste material partially fail in their work of elimination, then the inevitable pimples, blackheads, liver spots, etc., appear upon the face, thereby serving notice to the owner of that face that something is wrong within; something is interfering with the work of destroying and throwing off the effete matter from the blood, which has consequently become loaded with impurities.

The foolish practice of attempting to cure a blotchy, or otherwise faulty complexion by the use of local means should be given up at once, and a more rational treatment substituted—that of purifying the blood and cleansing the body's sewerage system, by using STUART'S CALCIUM WAFERS.

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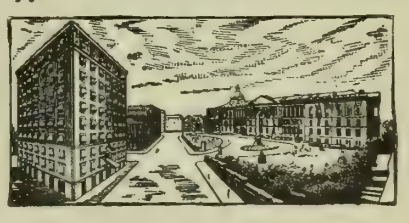
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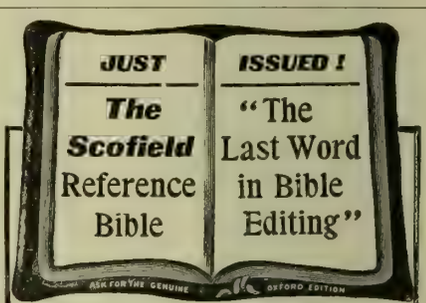
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Contents 23 Oct., 1909

OCTOBER SUNSHINE 531
REV. WASHINGTON GLADDEN, D. D.

RELIGION AND SOCIAL REFORM IN ENGLAND 532
BASIL MATHEWS

THE NEW DARTMOUTH'S NEW PRESIDENT 533
JOHN L. SEWALL

THE BOARD AND THE BROTHERHOOD 535
G. J. A.

AN ADVERTISING MEDIUM 537
SARAH E. SELMES

TROUBLE IN NORTHERN ALBANIA 555

THE DEFENDERS OF THE FAITH 525

A BIBLICAL MINISTRY 528

THE ST. LOUIS CENTENNIAL 553
REV. HERMAN F. SWARTZ

REGULAR FEATURES

Brotherhood at Its Redeeming Work—the prayer meeting editorial 529
Event and Comment 526
Editorial in Brief 530
Closet and Altar 538
The Children's Pulpit 538
The Firelight Club 539
The Sunday School—Lesson for Oct. 31 540
For Endeavorers—Topic for Oct. 31 540
Among the New Books 541
Our Readers' Forum 552
Marriage and Deaths 553
Meetings and Events to Come 553

CHURCH NEWS

Christianizing the Italian 534
Oberlin First's Anniversary 543
State Meetings—Minnesota 544
North Dakota 544
Colorado 545
Installation at Center Church, New Haven 546
Fifty Years a Minister 546
Church and Ministerial Record 547
An Ecclesiastical Action 547
New York 550
The School of Pedagogy 551
The Coming of the Women 552

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Defenders of the faith—there is something martial and inspiring about the very title. The thought at once flies back to the kings and emperors upon whom this honor was bestowed or who took it upon themselves, and to the great scholars and philosophers, whose apologies and argument vindicated Christianity to the intellect of their time.

Have conditions so changed that there is no need for buttressing the faith today? If the need still exists, who are its real defenders? Unquestionably, the Christian religion in our age calls for strenuous championship. The assaults upon it are not from the same quarters or with the same weapons as were the attacks in the early or medieval centuries. But Christianity is always in peril from foes within and foes without. The concern honestly felt in many minds over the agitation of a new religion or a new theology is rooted in a genuine and praiseworthy desire that the faith shall not be corrupted or devitalized. How natural for earnest men under such circumstances to come together in little and large groups under the conviction that something ought to be done to counteract supposedly noxious influences. Perhaps some resolution ought to be passed or something said to show just how "we the faithful" stand. Such measures may be sometimes advisable. It is certainly always in order to pit conservative scholarship against radical scholarship, and in the calm atmosphere of the study to forge the arguments that will demolish the loose thinkers and the pretentious scholars. But a still more excellent way show we unto you.

The real defense of the faith of Jesus through the centuries has been the life of his men and women in the midst of the temptations and tests of the world. The scholars and the theologians have rendered their large service through helping to maintain, from age to age, the intellectual integrity of Christianity, but plain every-day people in uncounted numbers who loved their Lord and tried to walk in his footsteps have kept the faith alive and contributed to it ever fresh luster, so that even pagans and worldlings in time ceased their jibes and beheld with wonder and respect the never failing miracle of a life lived in the world of time and sense under the inspiration of the Eternal.

Today this same kind of people constitute the bulwark of Christianity against all types of foes. Such defenders as these are more in number than ever before. Few of them have ever dared to look upon themselves as acting in that high capacity. Nevertheless the fortunes of the religion of Jesus in the coming century depend upon their fidelity.

For against whom or what does our religion today need to be defended? From what does it suffer most? From the fact that nominal Christianity is so frequently far from being real Christianity. This man stays away from church partly because he would see there in a prominent place some church member who played him a shabby trick perhaps years ago. A poor excuse for non-attendance, but our point now is that nothing so hurts the religion of Jesus as the weak, mean, inconsistent living of those who profess the faith.

This handicap under which Christianity suffers appears in even larger relationships. Certain critics are affirming that, while the religion of Jesus is in many aspects beautiful and to a certain extent true, it is inadequate. It cannot solve the pressing modern problems. It cannot make capitalists and working men brothers in heart and in hand. It cannot level the mountains of racial prejudice to be found in every part of the world. It cannot bring about disarmament among the nations. Or at least, in the course of nineteen hundred years it has not yet been able to do any of these things.

How can we defend our faith against this charge of incompetency? Heresies will in due time betray the error at their heart when the white light of truth shines upon them, but over against the sham Christian and impotent Christianity we must put as many lives as possible that are genuine and all the instances of puissant religion that we can find in the home and foreign field today. The main business of most of us is not to hunt and confute heretics, but to defend Christianity by presenting to the world lives controlled by Christ and by doing well the work he gives us to do.

That man who amid the fierce competitions of business treats his competitors and his employees as he would like to be treated himself, that woman who despite a great ache and loneliness in her heart wears a brave and smiling face, that young man who alone among his shop-mates stands modestly but firmly for the church of Christ, that college boy who parts with the crowd when the crowd is going the wrong way, every one who, drawing his life day by day from Christ, seeks to repeat Christ's life in the home, the school, the neighborhood, the shop, and in the wide, wide world as far as he can touch it, becomes a defender of the faith.

All hail to this gallant and increasing company! Not all have yet settled the details of their theology. Not all are yet perfected. Many stumble at times, but always to rise again. But all are lovers of Jesus and of Jesus' way. And the dearest desire of all is to pass on to others the precious faith of Jesus, unstained and with some increment of power, the fruitage of their own toil and struggle and endurance.

Event and Comment

The Dartmouth Succession

Those whose thought of Dartmouth College is linked largely with the names of Bartlett and Tucker will require a little time to adjust themselves to the new presidential succession by virtue of which a scientist, a layman and an Episcopalian becomes the head of New Hampshire's famous college. But two facts make us confident that none of the best things for which old Dartmouth stands traditionally are to suffer detriment at the hands of President Nichols. One is the impression which he made as the chief figure in the series of brilliant events that celebrated his accession last week, and of which we print on other pages a vivid report. The other reassuring fact is the nature of his own inaugural concerning the function of the modern college as a place where young men obtain a liberal education. He spoke more emphatically than some aware of his special interest in the sciences had anticipated, dwelling upon the charm as well as the disciplinary value of the classical studies, and declaring that one great advantage of a college is that "it offers a quiet space for the broadening, deepening and enriching of the mind and soul." On the religious side President Nichols will not repeat the precise forms of service which his predecessors rendered, but he is said to be deeply interested not only in the church of which he is a member, but in the college church and chapel and the network of religious agencies that gather about them. In his inaugural he expressed the judgment that the tendencies of modern college life are neither irreligious nor immoral, and the hope that courses of study in morality and religion could be made so attractive and rewarding that students would gladly elect them. A comparative study of religious teachings he said would vindicate the supremacy of Christianity. We are glad that a man of this breadth of outlook and positiveness of conviction has come into a position where he may not only serve the educational interests of New England and the country, but indirectly the life of our churches. For today, as of yore, the colleges and the churches are interdependent.

Self-Criticism a Sign of Life

The church may sometimes think that it is the object today of a good deal of searching criticism. It ought not to be forgotten, however, that the modern college is also the target for quite as severe strictures. Sometimes they come from men without the field, but quite as often from within the ranks of their own sons. A well-known Harvard graduate, John Jay Chapman of New York, has recently castigated his *alma mater,* while an Amherst graduate, Mr. Clarence Birdseye, has written a large book in order to point out what seemed to him salient defects in the administration and practical ongoing of many of our American colleges. Inaugural addresses, too, admit and face frankly academic weaknesses and shortcomings. Thus, in one way and another, the American college, partly because of the vigorous and honest criticism of friends, and sometimes of adversaries, is being made into a more perfect and useful institution. May we not expect the same outcome in the case of the church? It already has responded in various ways of readjustment to criticism. It is examining itself more conscientiously than ever before, and in time we shall have a judgment far more conformed to Paul's idea, "without spot or wrinkle, or any such thing."

Why Do Institutions Die?

One sentence from Dr. Lowell's inaugural should be passed along to the Christian churches of America. "Institutions," he said, "seldom are murdered; they usually die by suicide." Apply that idea to the church today. Does it not mean that nothing without the church, no amount of mammon worship and pleasure seeking, no amount of harsh criticism or persistent opposition can really hurt the church? If it languishes it will be because it fails to adapt itself to new conditions, because it is contented to go on in the old grooves when it should cut new paths for itself; because it makes too much of forms out of which the life has gone. There is food for serious thought in this discerning remark, and the lesson for all vitally concerned with the maintenance and extension of the church is that we should ever be seeking to make it more efficient, more godly, more human.

Systematizing Church Teaching

Our recent notice of Dr. Berle's custom at Shawmût Church, Boston, of outlining in his calendar each week the services for the following Sunday, has brought a response from a woman reader who thinks that even better than such a limited forecast is the outline of a series of themes for an entire year, together with putting them before the public in an attractive leaflet. This custom has been followed for several years at the South Church in Peabody, where Rev. W. A. Dietrich is pastor, and his plan includes a course of midweek studies in the teachings of Jesus, in Sunday evening illustrated lectures on the life of Christ, and expository sermons Sunday morning on Christian doctrines. Still more elaborate is the forty-page pamphlet issued by Rev. J. H. Denison of Central Church, Boston, outlining the course of thought which his people are to pursue the coming year. Its basis is a series of daily readings fitted to the sermons of Sunday morning and the themes of the Tuesday afternoon and Friday evening services. The general theme is The Inspiration of Humanity, and the subjects range from the ethnic religions of Egypt, India and other Oriental nations, to Christ's revelation of God in man, and the differing emphases placed upon that revelation historically and today. A rich course of thought and study it is, and one who seriously reads even a half of the scores of great books listed will gain a rewarding insight into theology and religion. We see manifest advantages in such efforts to introduce order and definite objectives into the teachings of the church for a given period. No program should be slavishly followed, but it must profit any minister now and then to sit down quietly and ask himself what truths he wishes to impress upon the minds of his people for the next six months or year, and what emotions he wishes to arouse in their hearts. It is usually found, we think, that people respond to some general outline, especially when, as in these cases, their co-operation in study and reading is invoked.

The Recalled Ambassador

In demanding the resignation of Ambassador Crane on the eve of his departure for China, Secretary Knox and the President have taken a step which must fix the attention of the American people on the grave issues soon to be decided at Peking. The reason suggested for so serious a backward move is that Mr. Crane had spoken injudiciously of matters in controversy between China, Japan and the United States, and especially that there had been published in a Chicago newspaper a discussion, founded on an interview with him, of the railroad situation in Manchuria. Into the personal aspects of the unfortunate controversy we cannot go. The President's injunction to inform the public on every occasion which Mr. Crane pleads in excuse was addressed to a diplomat in reliance on his sense of the fitness of things. Mr. Crane's complaints of his difficulty in getting access to the head of the State Department seems to show that there is too much sense of social privilege

among the officials close to Mr. Knox which is unbefitting in the foreign office of a democracy and which the President should look to. But the main issue is that of the capacity of the appointed ambassador for the exceedingly difficult task to which he was sent. If the Secretary of State was convinced that this was lacking, it was his clear duty to recall and hold at home a man whom he had ceased to trust. We had looked for much good from Mr. Crane's wide knowledge and high ideals. But he would be worse than useless if handicapped at the outset by the suspicion of the Japanese government or wanting in cordial sympathy with his chief.

The Polar Claimants

The controversy over the polar journey of Dr. Cook still rages. His rival has published a detailed and copyrighted attack embodying the cross-examination of the two Eskimo boys who were his companions on the journey, which makes them deny that he went far from the shore. His companion in climbing Mt. McKinley has made an affidavit that they did not climb that mountain; but that, under Dr. Cook's directions, he falsified his journal and has maintained a lie ever since in repeated statements. These publications clearly put Dr. Cook on the defensive. He is lecturing through the country at high rates and leaving his case to the judgment of the far-off Danish savants. We have said little about the matter because we have regarded it as a question for the specialists and have been at one with most of our neighbors in disgust at the bitterness of the controversy. The returns of scientific interest in the location of the ice cake for a given moment at the minus point of longitude are thus far exceedingly meager. The personal bitterness of the two men interests us not at all. But the matter as it stands is a national disgrace. It is high time that the two should drop their personalities and leave their money making in order to close a scandalous chapter of history. When we can have the results of a competent examination of the pretensions of the rival explorers, we shall be ready to congratulate one and we hope both of them on their labors and endurances. It cannot be a pleasure to any American—not even to Peary, we should think—to have an American explorer proved such a moral maniac as Peary evidently believes Cook to be.

A Ruined Career

The business world has recently seen the strange spectacle of a man under sentence of fifteen years' penal service for the violation of the national banking laws out on bail and buying back the control of great steamship lines as if he were sure of release upon appeal. The appeal was made and the court unanimously confirmed the sentence. A further appeal to the United States Supreme Court has been taken, and the many and devoted friends of the convicted man are making ready to appeal to the President for a pardon; but in the meantime Mr. Charles W. Morse must conduct his business affairs, if at all, from a prison cell. The case is significant because it shows how easy it is to let admiration for personal qualities and business ability override respect for the law. Two courts have decided that Mr. Morse misused his trusteeship as a banker to forward private speculations. It is said that other men have done the like and not been punished. We can only wish they might have been detected and shared the fate which is their due. It is said that Mr. Morse received a disproportionate sentence because his conviction happened just after the panic. But his misuse of the banks which he controlled was one of the exciting causes of the panic. It is said that his business abilities cannot well be spared by the world of finance. That is only saying that ability is an excuse for crime. With all proper admiration for Mr. Morse's courage and grasp of business and his engaging personal qualities, we are of the opinion that just now he can serve the business world and the public best as a conspicuous example of the impartiality of the law which guards our persons and our property. The law was not made for underlings and poor men. The real injustice of the case was that which the sufferer did himself and his fellows when he broke the law.

The Baptist Estimate of Immersion

Action by the Boston North Association of Baptist churches at their annual meeting, Oct. 6, expressed the judgment of this representative body on the position taken by the Lincoln Park Baptist Church of West Newton relating to the admission to membership of persons who have not been immersed. We referred several months ago to this disturbing matter and chronicled the coming over to Congregationalism of Rev. E. F. Snell, now pastor of our church at Mansfield, Mass., under whose leadership the West Newton church had relaxed the conventional standards for admission to Baptist churches in this country. He had come to feel strongly that persons who felt drawn to ally themselves with his church without undergoing immersion should be recognized to the extent of being received as associated members, and the church followed him in this judgment. The position was repugnant to many of the members of the Association with which he is connected, and a year ago a large committee was appointed to formulate some plan of action. It reported at the recent meeting a set of resolutions asking the West Newton church to reduce "the four so-called associated members to the position of persons under the watch care of the church, without the power to vote," and that in the future it receive persons only by baptism, and that if it does not accede 'to these reasonable requests, it be asked at the end of six months to withdraw from the Association." The reading of these resolutions by Rev. H. S. Johnson, D. D., chairman, precipitated a warm and extended debate, and they were finally carried only by a comparatively small majority in a total vote of seventy-six.

Varying Attitudes among Baptists

The fact that thirty-two delegates went on record against such a summary demand upon the West Newton church is from our point of view encouraging. Few of the minority, probably, would go as far as Mr. Snell and his people went, but on the other hand, a number desire to preserve the Baptist traditions of liberty of action on the part of the local church, while at least a few are probably at heart sympathetic with the general position that when applicants do not wish to be immersed they need not be denied all affiliation with the church. To their mind it is chiefly a question as to whether the time has come to stand firmly and unitedly for the broader position which unquestionably is displeasing to most of the older Baptists, and which if pushed hard now would be likely to cause a cleavage. Of this conservative element the *Watchman* is fairly representative when it says that a church ought to be dealt with strongly when it deliberately undertakes to break down a well-established polity of the Baptist denomination in America. We do not follow the logic of the *Watchman* or think it scores a point for immersion when it says that it is the only distinctive principle left for which Baptists have stood historically, and if it now goes, there would be no call for the special testimony of the Baptist body. To stand for an alleged principle chiefly because it is requisite for the perpetuation of a special group of churches seems to us to put denominational preservation before the extension of Christ's Kingdom. It is all the more undesirable to do this when the principle in question, if made obligatory for every one, would rule out of the Christian fellowship the great mass of evangelical believers.

A Country-Wide Campaign

The initiation at Buffalo last Sunday of a National Missionary Campaign is of peculiar interest in that it is to be prosecuted in seventy-three cities, chiefly by laymen.

Doubtless pastors and secretaries of various boards will be heard frequently on the platform, but the plan originated with the Laymen's Missionary Movement organized three years ago, and its successful realization will be made possible through the energy and co-operation of laymen. That they are equal to the great task seems probable when one knows the men behind it. It would be hard to list eighty more substantial laymen than those affiliated with the general committee, many of whom have already proved their devotion to missions by large gifts of time, money and effort. Starting at Buffalo they will go from city to city until points as far west as Portland, Ore., and as far south as Jacksonville, Fla., and Houston, Texas, have been reached. Up to the holidays only one group will be in the field, but from the first of January on to the middle of April two bands will be constantly at work, one in the Middle West and the other in the South and Southwest. Meetings like those last winter in Boston, Toronto and other American and Canadian cities will be held, usually for two or three successive days in each city, at which the needs and opportunities of the foreign field will be pressed home by such men as Secretaries J. Campbell White and E. W. Halford of the committee, supported by business and professional men drawn from many denominations. It is hoped that in addition to arousing the Christian men of the nation to America's responsibility for the evangelization of the world, large gains will result to their home churches.

The Reliance on Prayer

This laymen's campaign will culminate in a National Congress in Chicago, May 3-6, 1910, just a month before the convening of the World's Missionary Conference at Edinburgh. Congregationalists will have a leading part in the persons of such men as Samuel B. Capen, chairman of the Executive Committee, John B. Sleman, Brewer Eddy, associate secretary of the American Board, and his brother, W. Sherwood Eddy of India, who will campaign together in the West at the same time that Dr. Capen and his son, Dr. Edwin W. Capen, recently back from a world trip, will be speaking for six weeks in the South. Carefully thought out, as it has been, and nourished in an atmosphere of prayer, this National Campaign should prove to be one of the potent religious influences of the winter. Those who may not take part in it directly can serve it, if they will, through prayer in its behalf, and particularly on the Sunday that marks the third anniversary of the movement, Nov. 14, when it is hoped there will be a concert of prayer the world over in behalf of the campaign and what it represents.

A Martyr of Unrest

The Spanish government, just now clerical and reactionary, has provided the socialists and anarchists of the world with what they most needed—a martyr and a saint. Henceforth Socialism, already a religion with tens of thousands who have deserted the old religion in the Continental lands of Europe, will be more than ever religious. Prof. Francisco Ferrer of Barcelona, philosophical anarchist and founder of schools to which he freely gave his life, in prison was a valuable hostage. His detention was clearly justified and his ultimate release would have been an overture of magnanimity to those who believed in him. Instead of using him thus, the Spanish government gave him a hasty trial and stood him up against a wall to be shot. His cool courage in death is now a tradition in every circle of unrest in Europe. His death is bitterly resented by socialists, anarchists and republicans. Tumult and riot have followed in every large Continental center and even in staid London, with fierce demonstrations of anger against Spain and the church. In Rome the Spanish college was with difficulty saved from the mob and churches were set on fire. The advisers of Pope Pius even kept him from his accustomed walks in the Vatican gardens lest he should be stoned over the wall. A boycott against Spanish goods and ships will be attempted in the Italian cities. All round the world the popular feeling has shown not merely how deep an impression the unselfish character of Professor Ferrer had made, but also how wide is the international fellowship of those who are intent on overturning the existing social order. It seems strange to us, who have been republicans all our lives and do not associate republicanism with violent changes, that European republicanism should be in such close association with socialism and anarchy, but this execution seems likely for the moment to make the association closer yet. In Spain it gives a rallying point to all the foes of the existing order except the legitimists, who are more clerical than the monarchists, and portends a bitter contest with the forces of the dominant church. Gambetta's prophetic word becomes more than ever a rallying cry: "The enemy? It is clericalism!"

What Ferrer Stood For

With Professor Ferrer's purpose of teaching anarchy and atheism in the Catalonian schools he founded we have not the slightest sympathy. But no one can help respecting the courage, sincerity and good will of the man. How far he can rightly be regarded as the instigator of the Barcelona riots we do not know. He himself denied direct connection. But the stupid bigotry which now holds Spain under martial law and which gives an independent thinker no choice between a corrupt form of Christianity imposing itself upon the souls of men and the dreams of an unco-ordinated freedom is less hopeful than anarchy itself. Out of chaos order grows again, not out of the prison house of bigotry. Professor Ferrer in his reaction from current beliefs probably credited other men with being as kindly in practice as himself. The thought of church-burning and nun-slaying as the immediate fruits of his teaching may never have occurred to him. He probably belonged to the type, common enough both in England and America, of men who are incapable of distinguishing between theoretical man and the actual man of the streets. Such men often do far more mischief than the criminals, since their philosophy encourages the unfit to demand for themselves the rights which can only belong to those who earn them by intelligence and self-restraint. It is the greatest of practical blunders to make a martyr of such a man because in the minds of the unthinking you canonize the man's principles with the man.

A Biblical Ministry

Five years ago Rev. Dr. G. Campbell Morgan became the pastor of the Congregational church at Westminster Chapel, London. He was an English minister by birth and training, had had a successful pastorate in London, and had spent some years in this country in a notably useful evangelistic work.

In the *Westminster Record,* the paper published for his church, Dr. Morgan, with other contributors, reviews his five years' ministry. Its distinctive character has been its use of the Bible. It has been peculiarly a ministry of the Word. Dr. Morgan began it, he says, believing that the declaration of the will of God for man, as revealed in the Bible, is the supreme need of the age. His ministry has been characterized, first, by the proclamation of the Evangel and the appeal for acceptance of the offer of grace; second, by the interpretation of the will of God for his people and the appeal to yield to it wholly; third, by the "wider proclamation of the purposes of God for the world, and the consequent appeal to his people to co-operate with him toward the establishment of his Kingdom, together with the application of the principles of his government to the age."

He devoted Sunday mornings for three years to the continuous exposition of the Gospel of Matthew and two years to the book of Acts, occasionally interrupting the course by sermons on special subjects. Sunday evenings he has preached Biblical sermons with the aim to lead his hearers

to decision for Christ, expressing the will of God concerning human life in its many relationships. On Friday evenings he has conducted a Bible school, at which the attendance has averaged 1,200.

When he began his pastorate the attendance had not been large, and the membership was 213. The present membership is 912. During the five years 550 have been received on confession of faith and 362 by letters from other churches. During the past year candidates for membership have been required to attend regularly for three months communion circle meetings on week evenings. These classes are instructed in the doctrines of the church and the privileges and responsibilities of the membership. Seventy-eight have come into full membership through the classes, and others already members have found help in this instruction and fellowship.

This summary includes no mention of Dr. Morgan's larger ministry, which has quickened and deepened interest in Bible study in the churches throughout the British Isles. His engagements to preach have been numerous in provincial towns and cities, and he has projected a series of volumes of analytical studies of the Bible, some of which are already published. The whole trend of his ministry has been to cultivate the devotional use of the Bible with the purpose of finding, understanding and obeying the will of God.

Two things further must be taken into account in considering the record of this ministry as an example for American clergymen. The first is the rare gifts of Dr. Morgan as a teacher and preacher. These have been equaled by few men in any one generation. He has cultivated them by diligent and systematic daily study of the Bible for many years. The second thing is the corps of helpers he has gathered around him, whose willing service he has skillfully directed. To these he pays a hearty tribute.

It may also be added that in a great city like London it is possible for a church centrally located to gather out of a great multitude of Christian people those especially inclined to a regular expository preaching. As the report shows, the congregation of Westminster Chapel is drawn from many sections of the city and even beyond, so that it has been found necessary to have a week day communion service for those who object to Sunday traveling or for other reasons are unable to attend the regular service. At the City Temple Rev. R. J. Campbell assembles from the same area a crowded congregation who are interested in quite a different kind of preaching, and that of Dr. Horton at Hampstead is different from either of the others.

This great fact, however, stands out before us, that a ministry of five years, in which the Bible has been kept continually before the people, and its interpretation as the will of God and the authoritative guide of daily life to salvation and everlasting blessedness has been the main work, has built up a strong church whose influence for spiritual life and righteousness extends throughout the whole nation. Its Bible study is not a field of controversy, but in the midst of ripening fruits of the Spirit. The record of these years invites and encourages ministers and their people to search the Scriptures and to find in them eternal life.

Brotherhood at Its Redeeming Work

Our attitude towards the criminal and defective classes is still largely the expression of our selfishness. We want to protect ourselves and our property. Therefore we put the thief behind the bars and send the tramp to the House of Correction. Our first concern—alas too often our only concern—is for ourselves and not for them. Society puts the criminal where he can do no harm, careless of the harm that act may do the man himself.

Our dealings with the poor also are too often prompted by our desire to be at ease. Pain and want and woe make the heart uncomfortable, often they prick the conscience, and our dole of charity soothes our troubled spirits.

But the results are evil. The prisoner carelessly herded with many more must inevitably drift to the level of the lowest and the worst. Given no chance to exercise his will, he naturally comes forth so weakened in will power that he falls an easy prey to the corrupting influences around him. And the poor who find that they can live on charity soon do not care to live in any other way.

But our growing social consciousness is causing a new and more Christlike approach to the poor and defective classes. Today we want not simply to protect society from these, but rather to recover them to society. Not punishment for our protection, but punishment for their good; not charity for the sake of our feelings, but friendliness for the sake of their welfare, is the increasing spirit of this age.

The humane attitude, the brotherly approach, the use of the principles of love are changing wonderfully the methods of our jails, asylums and charitable institutions. The work of Judge Ben Lindsey in the Juvenile Court and of John Gunckel with the street gamins of Toledo has shown what friendliness can do for a boy.

The transformation of the Cook County jail of Chicago when Sheriff Whitman substituted kindness for force, the results in Massachusetts of the probation system which puts men on their honor and gives them a fresh chance, have revealed that in friendliness and confidence there is power to redeem. In the Cleveland Reformatory, high up near the roof and facing towards the sunlight, is a large and airy room where the most incorrigible prisoners are put. Large windows overlook the fertile fields where glad toilers go singing to their work, while in the distance glisten the waters of the lake. The criminals placed there are given only bread and water, that they may know that they are being punished, but the faith of the men in charge is that amid sunlight and beauty and goodness a man must needs respond to these influences.

The modern methods of charitable relief seek to place each defective family under the care of some visitor who shall be friend, wisdom and will for those beneath that roof. Over in Belgium a more reasonable treatment of the insane has resulted in many a recovery, and that remarkable book, "The Mind That Found Itself," is a strong plea for a more humane care of the insane and delinquent.

These newer methods in themselves are of little value. A sunlight room and a probation system will not alone prove efficient. They depend for success upon the sympathy, tact and consecration of those who use them.

Many human wrecks have been recreant to duty and reckless of opportunity, and must be disciplined; but the modern way is to mingle force and kindness in such wise proportions that both shall have their proper influence, and to do this not alone for the protection of society, but also for the redemption of the poor and the defective.

Prayer meeting topic for Oct. 24-30. The Social Consciousness Guiding in the Ministry for the Poor and the Defective Classes. Matt. 25: 34-40; Luke 4: 16, 19; 10: 30-37. Our responsibility for those in asylums, hospitals, homes for the aged, prisons and other public institutions. The duty of the church and of the state toward these classes.

A man who can never see the divine authority of truth until some great council or convention proclaims it has none of the material in him for human leadership. He who never recognizes principle until its illustration is drawn huge upon the skies of history and colored into its vividness by a nation or a church has none of the seer in him; and the seers lead the world. God might have spoken to Moses by some big event, in some vast way. That would have fitly shown how massive God's hand or voice was, but that would not have found the interior and essential Moses which the trying future would demand.—*Frank W. Gunsaulus.*

Editorial In Brief

The revolution in Nicaragua seems petty enough to us at this distance. It is real enough, no doubt, to the soldiers who are killed and the politicians who win or lose the offices.

The motor steadily gains on the horse though there are no signs that the horse is soon to be eliminated as a factor in traction and travel. Of the road traffic in Massachusetts last year forty per cent. was in motor vehicles.

We are sorry for the President that he could not go to the bottom of the Grand Canyon, but we congratulate the mule. But there are plenty of things in Washington which the President may get to the bottom of with benefit to the American people.

Prof. Henry van Dyke of Princeton put the case of the critics of President Eliot's coming religion clearly and with good temper when he spoke of it in a recent address as "The afterglow of the old religion which led his forefathers"—a religion for those who live in the security of a virtuous heritage but not for the sinful, struggling, doubtful, suffering world.

The Chinese do not seem to be enthusiastic over their provincial legislative assemblies, recently convened by imperial decree. That was not the way parliamentarianism began in the nations which have worked it successfully. But the Chinese if a slow is a thorough worker. He may yet have something to show the world in the patriotic and efficient working of a representative system.

Chicagoans are preparing a welcome for Messrs. Chapman and Alexander who are due there with their associates Dec. 2. The successes attending the meetings in Australia ought to give added impetus to all their work in this country the coming year. In the meantime Gipsy Smith is speaking to crowded gatherings in Chicago and leading midnight processions into the slums.

It is a little singular that in accepting their great trusts, both President Lowell of Harvard and President Nichols of Dartmouth used identically the same language. Each affirmed that he prayed for strength, wisdom and patience, a trinity of desirable qualities. Come to think of it, they are as necessary for the happy and fruitful life of the everyday man as for the college president.

The marble statue of the late Senator Quay has at last been put in place in the State Capitol at Harrisburg—in a high niche well out of reach and with no public ceremonial. In view of the political history of Pennsylvania and of the building, perhaps it is the right memorial in the right place. It can be pointed out to visitors from the state, if not for local pride, yet for edification and warning.

The new superintendent of schools in Chicago has decided that the children at a certain stage shall give careful study to local affairs. The resources, industries and government, with the history of their own home are to be taught. Mrs. Young in this has given an object lesson to the school authorities everywhere. If not taught in the public schools it might be well for the Sunday schools to give a little time to intelligent study of the community and of the church.

Many tribes of the American aborigines are extinct, but the remainder are slowly increasing in numbers. There are about 300,000 of them in our territory, and the increase in twenty years has been some 40,000. The Government spends $3,500,000 yearly in education. For the most part the race is still treated as the ward of the nation. The time is coming, but is still a long way off, when the Indian will be merged in the general mass, as the immigrant peoples are.

The recent festivities in New York, with their huge visiting crowds were remarkable for the immunity from serious accident which the city enjoyed. The *Boston Medical and Surgical Journal* in noting this fact rightly gives the credit to the thorough police preparation and supervision. For example, not a single one of the six miles of crowded sightseeing stands broke down. The number of accidents reported was actually less than the average for the preceding thirty days.

The old receipt for putting an end to railroad accidents, "Put a director on the cowcatcher" or its equivalent—have your president and chief stockholder on board the train—did not hinder an accident on the New York Central last Sunday. Perhaps, however, it will make both these influential managers give special attention to the dangers of making up time on curves intended for slower motion. It will not bring the dead to life again but it may help to save lives hereafter.

The rapid growth of the Canadian Northwest has made the problem of ministerial supply acute for the churches. The Canadian correspondent of *Zion's Herald* tells of missions to Great Britain to secure young ministers both by the Methodist and Presbyterian mission boards, which remind us of the early colonial history of our Atlantic settlements. Dr. McLaren of the Presbyterian Board returned recently with thirty-seven Scotch preachers in his company. Will the preachers most educate the congregations, we wonder, or the congregations the ministers?

When *The Christian Register* says in one editorial column, "We should like to put on exhibition for any intelligent jury two sets of towns, one of which was all orthodox and the other all Unitarian, and abide by the result"; and in another, under the title, Our Rural Churches, adds, "A very large proportion of our country churches stand locked or are used as barns and storehouses," we must suppose it is not the latter towns which it proposes to suggest to the intelligent jury for comparison. The fact is that we like our genial neighbor best when it is not scared into sensitive self-assertion by the bugbear of orthodoxy.

The discovery of fragments of a girl's dismembered body in Rhode Island which is stirring the neighborhood is said enough as a comment on man's lust and the false physician's greed. But it has given rise to even sadder suggestions of the wide prevalence of hidden sorrow. While the remains were still unindentified, mother after mother came to learn whether the murdered girl might not be her missing child. While we think of the open sorrows of the world, let us not forget the griefs that are hidden and the families that are bereaved and must carry as brave a face as possible in the face of the world making pretense of courage while fear preys at the heart. This is the real under world into which the case gives us a glimpse—the world of man's selfish betrayal, of girl's uninstructed folly and of the torture of loving hearts.

An interesting suit has just been decided in New Bedford, Mass. A couple, of Portuguese race, were married by a civil ceremony. The wife went soon after to confession and the priest—also Portuguese—told her that since she had not been married by the Roman Catholic Church she was not married at all and should leave her husband, which she at once proceeded to do. The husband sued the priest and called his wife as a witness. The defense objected that the advice of the priest in the confessional was privileged. The judge ruled otherwise, and the priest was found guilty and condemned to pay a small sum to the husband for breaking up his family. We suppose the advice of this priest to be contrary to the law of the papal church. If it is not, it ought to be. A civil contract of marriage may not be complete in the eyes of the church, but to declare the marriage non-existent is to set the church in violent conflict with the laws of the state and with the common sense of morality.

So successful was the first Ministers' Institute in New England, held in St. Johnsbury, Vt., last spring, under the auspices of the Country Church Association, that a number of other places situated in the midst of farming communities have requested the officers of the Association for similar gatherings. Another has been planned for Pittsfield next week, from Monday to Thursday, in the First Congregational Church. Free entertainment is offered all who will attend, provided notification is sent to Rev. C. G. Bird. The theological seminaries of New England of all denominations unite with such enthusiasts concerning the moral and religious possibilities of country towns, as Professor Carver of Harvard, Rev. W. L. Anderson of Amherst and President Butterfield of the Agricultural College, in supporting these institutes and providing suitable instruction. They are a boon to rural pastors and an indication of a growing desire on the part of leaders in the church to help the country parishes solve their peculiar problems.

Personalia

Dr. Francis E. Clark of the Christian Endeavor Society, with his wife and Secretary William Shaw, sailed from New York last week Saturday *en route* for the Fourth World's Christian Endeavor Convention in Agra, India. Enough others bound for the same place took passage to make a happy party of about fifty.

On his return last week from an extended tour abroad, ex-Gov. Curtis Guild, Jr., of Massachusetts spoke enthusiastically of the Calvin celebration at Geneva last summer, where he was honored by being made a Doctor of Theology. He said that the chief figure among American visitors at Geneva was Prof. Williston Walker of New Haven, who was received with marked honors whenever he appeared in public.

A Congregationalist high in the esteem of the churches and a college builder and statesman of international repute, has been honored in the choice of Rev. George Washburn, LL. D., as one of the Lowell Institute lecturers in Boston. He has just begun a course of six lectures on The Present State of Turkey and the Eastern Question, and he is illuminating this large and timely theme from the resources of his first-hand knowledge.

October Sunshine

Some of the Fruitage of a Long Ministry

By Washington Gladden, D. D.

A concluding chapter of Dr. Gladden's "Recollections" just issued from the press of Houghton Mifflin Co., is entitled "October Sunshine." It is delightfully personal in its disclosure of the spirit that has governed him in his ministry, his matured convictions concerning the way in which the kingdom of God advances among men, and the spiritual truths that have become vital and essential to him. After describing his method of making books from the material previously used in his pulpit, and bearing testimony that though he has been nearly fifty years in the ministry he is not yet tired of his work and has not even begun to doubt whether it is worth while, Dr. Gladden continues as follows.—EDITORS.

I do not believe that there is any place of influence in the world in which a man can be as free as in the Christian pulpit. There are churches, no doubt, in which limitations would be imposed upon the preacher, if the preacher would submit to them, and there are preachers who habitually wear the halter and are waiting to be told what they must not say. Unquestionably there is cowardice and subserviency in the pulpit, as everywhere else. But there need not be. A minister with a clear sense of his vocation and with a fair amount of common sense, who can make allowances for differences of opinion, and discuss critical issues with a reasonable degree of moderation, can speak his mind more freely than most moral teachers. I have been saying things, with no sense of restraint, during the last fifty years, that I should not have been so likely to say if I had been a journalist or a college professor. I have not always commanded the assent of all my auditors, but they have recognized my right to speak, and have never sought to muzzle me. I doubt if any other kind of work, in which a living was to be made, would have given me so large an opportunity as my churches in North Adams and Springfield and Columbus have given me to speak my deepest thought.

THE INSPIRATION OF THE REAL THINGS

But it has not all been criticism or controversy. How far from it! The great themes of the ideal life are, after all, the supreme interests. The insights, the aspirations, the consolations, the convictions, the hopes, the purposes which flow into our lives from the realms about us and above us—how much our peace and our strength depend upon them! These things of the Spirit are the great realities. The existence of that world in which our higher nature dwells and from which we draw our inspirations is not a matter of conjecture. Herbert Spencer himself, the great agnostic, declares that we are more sure of the Unknown Reality, out of which all physical forces and laws proceed, than we are of our own existence. By our scientific logic we cannot define it, but we cannot think without assuming it. And that which our scientific logic cannot define is made known to us in our religious experience. It is with these realities of the unseen realm that our faith makes us acquainted. And these, after all, are "the fountain light of all our day, the master light of all our seeing." It is in the light of them that everything else gets value and significance. They are the only certainties. Everything else is fleeting and illusory. Continents subside and mountains explode and crumble, but no moment can ever come when truth will not be better than falsehood, and fidelity than treachery, and trust than suspicion. How much better? Infinitely better. No measurements can express the difference.

Thus we know ourselves to be children of the Infinite; elements enter into our lives which lift us out of the realms of time and space, and reveal to us our larger parentage. It is only as we are able to draw into our life these great elements, to transfigure our human relationships and duties with the light that never was on sea or land, that life becomes significant and precious. Nothing can save our social morality but a constant infusion of this idealism. Where it is wanting, trade becomes piracy and politics plunder, the walls of the home collapse, and the state rests upon a volcano.

I wonder if any one thinks that these things which the eye cannot see and the ear cannot hear are any less essential to human life today than they were in a former generation. I wonder if any one imagines that any scheme of social reconstruction can be devised which will enable us to dispense with faith and hope and love, with the things that we think of when we pray.

DEEPENING CONVICTIONS

For my own part, I have no such expectation. These things are much more real to me, much closer to my life, than they were fifty years ago. It never before seemed to me so well worth while to try to make men see them. Religion, at the beginning, was largely a matter of tradition; today I am resting in what I have verified. Of some things I am much less sure than once I was, but what Jesus has taught us about the Father in heaven and the Brother on the earth looms large. I want to get to understand it and to do it. The things that men have said about him concern me less and less; the things that he himself has said concern me more and more. A correct theory of his person is of much less consequence than obedience to his words. Has he not told us so? "Why call ye me Lord, Lord, and do not the things which I say?" The only way to find out what he is, is to obey his commandments. "If any man will do his will, he shall know of the doctrine." Yet there are millions who are deeply exercised over metaphysical theories of his nature, but who are utterly skeptical concerning his explicit counsels about living together.

There is much earnest questioning in these days respecting the alleged decadence of the church. Such an exhibit as that which Mr. Ray Stannard Baker has just made of the religious conditions in New York City is not comforting. Nor is this state of things wholly exceptional. What is the matter with the church? The matter is that it has concentrated its energies upon believing things about Christ, and has ceased believing him. It has forgotten its commission, "Go ye and make disciples of all the nations, *teaching them to observe all things whatsoever I commanded you.*" If the church would dare to teach and to practice the things which Jesus Christ has commanded, she would soon regain her lost power.

AN INQUIRING CHURCH

It is the belief, the assurance, that the church must return to the simplicity that is in Christ, must begin to take his teachings seriously, must learn what he meant by seeking first the Kingdom of God and his righteousness, that has made the preaching of the gospel such an intensely interesting business to me, during the last quarter of a century. It begins to be evident that the church is envisaging her own failure, and is inquiring with contrition and solicitude what it means. I cannot help hoping that she will be able to see, before long, that the way of Jesus is the way of life for the individual, for the church, for the industrial order, for the commonwealth, and that she will find a way to enforce that truth upon the thought of mankind.

All the signs indicate that modern society is being forced by the disastrous failure of the methods of strife to entertain the possibility of co-operation as the fundamental social law. The multiplication of armaments has become not only an enormity, but a howling farce; it is impossible that the nations should go on making fools of themselves after this fashion. The industrial conflict is no whit less irrational. And the terrible collapses in big business during the last decade have reduced to absurdity the scheme of the graspers. Who wants to climb to their bad eminence? If there are still many who do, there is certainly an increasing number of those who feel that such success is a dismal failure. And the conviction grows that the Golden Rule is, after all, the only workable rule of life; that we must learn how to live by it. This is the sign of promise. Is He really coming to his Kingdom? One would like to live fifty years longer just to see.

THE CHANCE OF A LIFETIME

I wish that I might draw the attention of some of the young men who will live through this period of fifty years, and who are cherishing the purpose of service, to the work of the Christian ministry. I am far enough from thinking that the church is perfect, or from imagining that all the work of the Kingdom is done by the church. But the church has been, and in increasing measure will be, the vitalizing and inspiring agency in the social movement. Unless the ideas and forces which the church stands for are at the heart of that movement, it will come to naught; and it will not come to naught.

There is no place in which a man can get nearer to the heart of that movement than in the Christian pulpit. It is sometimes supposed to be a narrow place, but, as a rule, it is as wide as the man who stands in it chooses to make it. And I know no other position in which a man has so many chances to serve the community; in which he is brought into such close and helpful relations with so many kinds of people. The field of the church, under the right kind of leadership, is as wide as the world, and the force of the church is more responsive today than ever before to the right kind of leadership. There are, it is true, too many churches which are sponges rather than springs of influence—which devote their energies to building themselves up out of the community instead of pouring themselves into the com-

munity in streams of service; which have not learned that it is as true of churches as of men, that they who would save their lives lose them. But it is quite possible for a brave and warm-hearted leader to put a new spirit into such a church as this, and a conversion of that sort makes joy among the angels.

And the man who gets the confidence and affection of a group of people who are enlisted in such work as properly belongs to a church of Jesus Christ; who can live among them, for a generation or two, sharing their fortunes, giving and receiving comfort and inspiration and courage and hope, leading them in such enterprises of good will as are always inviting them, has got about as good a thing as any man can pray for.

Religion and Social Reform in England

The Churches and the Budget

By Basil Mathews, M. A.

There is this month a buckling on of armor and girding of loins in the English political armies such as the last quarter of a century has not seen. Oratorical bugles are blowing and the banners of the parties are waving over the "far-flung battle line." The strife of a general election is generally regarded as imminent; and, whether it comes at once or not, this next election will not merely affect the temporary balance of parties, but involve a great constitutional and economic war that must affect the future history of England. For Mr. Lloyd-George's Budget has fused in one great issue the quarrels that have been smoldering for over a decade—quarrels over the obstructionary rights of the House of Lords, the right of the state to a proportion of the unearned increment on land values, the incidence of the cost of the old age pensions and social reforms that are long overdue.

CHRISTIANITY AND THE BUDGET

What is the attitude of Christian people, and especially the Free churches in England, in relation to the Budget? In a word, enthusiastic praise from the Christian conscience of the country comes nearer to unanimity than on any great political issue within memory. Anglicanism, indeed, is comparatively silent. Country Anglicanism is still feudal in temper and "dearly loves a lord," but it voices no opposition. Urban Anglicanism, which is increasingly social in its aims under such leaders as Bishop Gore and the young Archbishop of York (Dr. Lang), has strong sympathies but tends to avoid party political issues.

There is, however, no hesitancy, no uncertainty in the voice of the Free churches. Their leading journals, *The Christian World* and *The British Weekly*, are throwing all their influence into the support of the Budget as it now stands. *The Christian World*, for instance, hails with delight this week the signs that indicate that an election is to take place. It designates the enemy as "Land, Lords and Liquor," and says that, if the election comes, it will "give our generation the opportunity of proving that we are not one whit behind our forefathers in the courage and capacity to deal in smart fashion with the arrogance of those who would interfere with the people's right to tax themselves through their own elected representatives." *The British Weekly* declares that "every vote given against the Government is a vote for the uncontrolled domination of the House of Lords."

DR. CLIFFORD FULL OF FIGHT

The attitude of the Free churches and the explanation of their activity has nowhere been better stated than in a sermon on Religion and the Budget, preached by that septuagenarian youth, Dr. Clifford, with all the amazing verve and force which he so miraculously preserves. He showed, however, one secret of his breezy freshness by admitting from the pulpit that he had written the sermon the day before in that paradise of children, Kensington Gardens, sitting in a chair "for which I paid one penny."

Starting with a passionate declaration that "the cardinal heresy" is that Religion is separate from Life, he went on to state his touchstone for testing the Budget: "The religion of Jesus Christ demands that a nation's Budget shall be based on a broad and remedial philanthropy." So he asks, "Does the standard of national life set up by the King of Kings govern our Budget?" His answer is "Yes." It "clothes the naked, feeds the hungry and cheers the aged in their tottering feebleness and decay. Through the Budget the principle is declared, 'To whomsoever much is given of him much shall be required.' We must bear one another's burdens and so fulfill the law of Christ." He concludes: "This Budget is based on the principles of the religion of Jesus Christ. It affords us a great opportunity of carrying our religion into practical life. It is the test of the moral fiber of the nation. The way we treat this opportunity will show whether the religion of Christ has any real grip of us or not. I rejoice in its arrival. It is one of the brightest omens of our time."

A SOCIAL FLOOD TIDE

It is worth while to give so much space to this one question because it is the crucial point of an absolute revolution which has come over the English churches in the last ten—nay, the last five years. Ten years ago isolated enthusiasts fought for the idea of social as well as individual salvation. Social settlements sprang up in slums, like Mansfield House, started by some of Dr. Fairbairn's students in far East London. Institutional churches followed, like that of Rev. C. Silvester Horne at Whitefield's Tabernacle, and they are daily increasing in every denomination. The social enthusiasm is contagious. There are many ministers who keep scrupulously clear of party politics in the pulpit but are whole-heartedly zealous in social reclamation. One striking example is broadly typical of the whole movement: the Salvation Army began with the aim of individual street-corner salvation; it is now a vast organization of social redemptive agencies which have literally swamped earlier methods.

BROTHERHOODS AND POLITICS

Again, social reform enthusiasm has grown so intense on the platforms of the great P. S. A. Brotherhoods, which I described last month, that it has threatened dissidence in this young movement, which is simply bubbling with vivacity. During the last fortnight the Brotherhoods have held their annual national council meetings at Cardiff. There the new president, Mr. William Ward, who is a powerful platform orator and personally a vehement Socialist, said that the one danger confronting the movement was the tendency of the section that wanted addresses of a purely evangelistic character, and the section which was anxious for speakers to deal with social questions from the Christian standpoint, to split into rival and hostile camps. The address was designed to check that tendency, and the general opinion afterwards was that Mr. Ward had not only bridged the chasm, but had filled it up. His line of argument was that individual conversion and salvation on the one hand, and the ethical and social gospel on the other, were reconciled in the teaching that "faith without works is dead," and that social salvation, as well as individual salvation, is to be brought about by the transforming and transmuting power of the cross.

REV. F. B. MEYER'S DEVELOPMENT

The happiest personal event of the month, the return of Rev. F. B. Meyer from his exciting tour through the Near and Far East, restores to England one personality that sums up this social development. Ten years ago Rev. F. B. Meyer was known as the healthiest conspicuous exponent of the individualistic pietism of the Keswick school. But the social enthusiasm captured him. He joined the fleet of motors that toured the country during the last general election, denouncing feudalism in villages and towns and preaching social reform. The immediate result was that the sale of his devotional books among his Keswick admirers dropped by about one-half. But Mr. Meyer's comment on his motor tour was, "By the grace of God we have had a high old time."

Altogether, if asked what has been the outstanding revolution in the churches in England in the last ten years, I should say unhesitatingly, "The growth of a social conscience," a growth which has been stimulated and informed from the American side by such stirring books as Professor Peabody's "Jesus Christ and the Social Problem." Perhaps in Wales this movement has had least effect. But Wales is in the trough of a reaction from the revival and, in the industrial centers, its religion is in a parlous state. The results of the revival are largely lost; the newer social evangelicanism is hardly alive. Wales hangs

> "Between two worlds,
> One dead, one struggling to be born."

REV. R. J. CAMPBELL'S MOVE

A really dramatic surprise during this last month has illustrated this social attitude in New Theology circles. Hitherto this modernist movement has had no institutional premises, apart from the inadequate rooms of the City Temple. Now Rev. R. J. Campbell and Rev. E. W. Lewis, who is the ablest lieutenant in his movement, are to share the joint pastorate of the King's Weigh House Church, a difficult "down-town" church in West Central London, where Dr. Hunter and Rev. F. A. Russell have successively exercised brilliant ministries without succeeding in capturing the lethargic neighborhood. The King's Weigh House has fine institutional premises. Mr. Campbell is himself to live there. And the New Theology has now its opportunity of refuting the statement that it has no real social dynamic. The experiment is being watched with intense interest.

London, Oct. 2.

The New Dartmouth's New President

A Brilliant Academic Festival

By John L. Sewall

"One splendid administration has passed and another has begun." Such were the opening words of Toastmaster Mathewson at the banquet which brought to a fitting close the greatest day in the history of Dartmouth, now the oldest and largest exemplification of the time-honored New England college, pure and simple. No better phrase is at hand to summarize the general sentiment pervading the minds of all, students, faculty, townsmen and guests, present in Hanover on Thursday, Oct. 14.

A perfect autumn morning, with clear skies and superb glory of tinted foliage, supplied all that could be asked in the way of natural surroundings; and Solomon in all his glory was never arrayed like the scores of America's most distinguished educators, whose academic robes brought into the quiet New Hampshire village an unwonted dignity worthy of the occasion.

In quality, though not in bulk, the ceremonies connected with the inauguration of Ernest Fox Nichols as the tenth president in the Wheelock succession suffered not in comparison with the scenes at New England's great university at Cambridge a few days earlier; but similarities rather than contrasts most readily occur when these two occasions are recalled together.

Each institution reluctantly parts with an honored and influential leader, whose loss, at first thought, might seem to be irreparable. With no disparagement to other princes in the realm of learning, few will deny that President Tucker has won a fame as college president fully commensurate with that of President Eliot as a university builder; and no one can dispute the fact that under Dr. Tucker's leadership, whose inspirational force was well known but whose administrative achievements could not have been forecast at the hour of his accession, the growth of Dartmouth in all ways stands unparalleled in the annals of American college life.

And in each of these institutions, between which in recent years there has sprung up such mutual respect and sympathy, the leader who lays down his responsibility is still to maintain up to the measure of physical powers the influence which has become so widely pervasive.

The fascination of the unknown contributed largely to the interest of the occasion. All have recognized from the outset the difficult task given to the committee of trustees who were to nominate a new president. The new Dartmouth of the last generation, which is due quite as much to the operation of its system of alumni representation in the governing body as to any other element, at first demanded with quiet but strong insistence that one of her own sons should be chosen, in spite of the abundant precedents in other institutions for a different policy.

Dr. Nichols, at the time of his election, was little known outside the scientific circles where he has won distinction, except among his associates during five fruitful years on the Dartmouth faculty and among the New York alumni. There was no objection in any quarter to disregarding the tradition of securing a Congregational minister, and instead placing an Episcopalian layman at the head of the college; but it was a surprise to find the trustees turning to the ranks of natural scientists in behalf of an institution which has always stood so prominently for devotion to the classic curriculum.



ERNEST FOX NICHOLS
President of Dartmouth College

Since his election, and even since entering upon his duties at Hanover, Dr. Nichols has kept himself as largely as possible from public speech and view; and while among the undergraduate body there was manifest nothing but approval of the choice, the universal response to inquiries was, "We do not yet know him; we have only heard him speak once."

When, therefore, he stood forth in Webster Hall, the center of gaze for two thousand intent listeners, and took in his hand the roll of ancient parchment upon which was written the historic charter of the college, there was keen interest in the self-revelation for which the fitting hour had come. His first words are worthy of exact reproduction: "Sir, by your declaration and by the presentation of this charter I realize to the full that a time-honored and very sacred trust has passed into my hands. I accept it humbly, and pray God may grant me strength, wisdom and courage to discharge the duties of my office honorably and well"; an utterance which, in its deeply sincere and outspoken dependence upon divine aid was almost a repetition of the first message which came from him last June, upon his notification of election.

The first to bring greetings was the guest of highest honor, Ambassador Bryce, who spoke with his well-known dignity and power for the English founders of Dartmouth, whose benefaction, as he reminded his audience, was one of the last gifts of the kind from the mother country before the outbreak of the Revolution. In the judgment of many, the highest award for effective and finely phrased oratory fell to Clark Walworth Tobin, president of the senior class, captain of the football team and a member of last year's All-America eleven, whose standing in intellectual and moral power is quite as high in the college as his athletic fame. Mr. Tobin's allusions to President Tucker and his pledge of loyal support from the student body stirred the hearts of his audience greatly. Nor should mention be omitted of the peculiarly happy address of welcome in behalf of the faculty given by Prof. Charles D. Adams, one passage from which well enforces the favorable circumstances under which Dr. Nichols comes back to Hanover: "Our comradeship was long since established in years of work together. We learned then to take pride in your distinguished achievements, to trust your counsels and to prize your friendship. In those years you were born into the Dartmouth family. Long since our *alma mater* learned to call you, not servant, but son."

The inaugural address was delivered in close and rather fettering bondage to manuscript, and with apparent inexperience in public speaking; but its clearness of diction and aptness of expression won for it close attention. It is surely the privilege of a new leader to choose his own time and way for revealing his plans. As a commitment of his positions on matters of administrative policy, the address was illuminating only

indirectly, as at the outset he declined to discuss Dartmouth's problems and distinctly confined himself to general conditions in American colleges, and that from the viewpoint of the teacher rather than the administrator.

In the end, however, President Nichols justified his choice of method and left in the minds of his hearers some clear and exceedingly gratifying conceptions of the underlying principles of his coming efforts. His discussion of the elective system, coming so close upon President Lowell's treatment of the same theme, was of great interest. He described the reaction of our colleges from long resistance to entering new fields of knowledge as resulting in "a chaotic elective system." Under this system, he declared, or rather lack of system, "for every student who gains a distinct advantage by its license several of his less purposeful companions seek and find a path of least resistance, enjoy ease and comfort in following it, and emerge four years later at the other end no more capable of service than when they entered it."

In his discussion of the curriculum he seemed to exercise a conscious self-restraint in discussing natural science, and to take special pains to emphasize the culture of the liberal arts. His treatment of undergraduate life was perhaps the strongest portion of the inaugural. He laid bare the perplexities caused by the existence of the "indifferent, idle, ambitionless man," and admitted that it was "difficult to conduct a college which shall be at once an effective training school for studious men and an infirmary for the treatment of mental apathy." He declined to admit any real decline in scholarship, but recognized a growing tendency to hold back utterances of scholarly enthusiasm; claiming, however, that this habit of suppression has not originated in the college, but has come into it from the outside.

Some would have welcomed a more distinct and explicit utterance as to how the necessities for ethical and religious culture, fully admitted by Dr. Nichols, are to be supplied in the future curriculum. The suggestion that the study of comparative religions is the proper avenue for enforcing the claims of Christianity might well have been further developed, especially in the present mood of anxiety on the part of many friends of the college lest there be any recession from the strong emphasis placed by President Tucker upon the moral and spiritual values of life.

But there can be no question that the new president is as eager as any one to maintain the high standards raised during the past administration; and those who know him best are emphatic in expressions of their full confidence in his ability, as well as desire, to care for this vital element in the life of the college.

The president's treatment of athletics was frank and discriminating; he is evidently, like his predecessor, a firm believer in their value as character-builders; but he made it equally evident that it will be his constant aim to awaken a correlative enthusiasm for intellectual victories, as demanded by a broad consideration of the college's fame; a position in which he found hearty support from President Lowell and President Wilson in their addresses at the evening banquet.

In the conferring of the honorary degrees, which concluded the inaugural exercises, President Nichols was peculiarly effective and impressive in manner, as also in the act of laying the corner stone of the new gymnasium, where his words were as follows: "In the name of God, the Father, Son and Holy Ghost, I declare this stone to be the corner of a house devoted to that training of the body which shall make it the sturdy, obedient servant of the mind and spirit of man." That sentiment summarized the admirable discussion of Dartmouth's ideals in physical culture and athletics, given by Prof. Edwin J. Bartlett, so long the faculty head of Dartmouth's athletic counsels. The erection of this building, inclosing over two acres of ground space and to be the most perfectly equipped structure of its kind in America, has been made possible by the gifts of the student body and younger alumni in very large part, Mr. E. K. Hall of Boston having a large share in bringing financial success to the enterprise. Dr. John W. Bowler, the physical director of the college, is to be credited with the plans for the building.

This is the third great occasion which has come to the college in recent years. The Webster centennial drew together a large number of alumni and the distinguished legal lights of the country, and emphasized the contributions of the early history of the college to educational ideals for the whole nation. The laying of the corner stone of the new Dartmouth Hall brought into light the notable international relations of the college through the presence of the present Earl of Dartmouth. This inauguration festival has magnified the fellowship of scholarly ideals, and has set Dartmouth in the vanguard of institutions that are today striving, with new vigor and great earnestness, to magnify the place of the scholar in our modern life, and restore his rewards and true greatness to a place which has seemingly been lost to popular view.

All who came up to this rich feast of good things went away inspired by the opportunities before this institution, which with its present material equipment can now turn its attention with greater freedom to intensive development.

Dartmouth, quadrupling in size under the last administration, has kept its ancient democratic spirit unimpaired, and has apparently suggested the need for cultivating such spirit to some of its sister institutions. Its hopes and purposes for coming days can be no better voiced than in a stanza from that finest of college hymns, Men of Dartmouth, from the pen of the lamented Richard Hovey:

"Men of Dartmouth, set a watch
Lest the old traditions fail!
Stand as brother stands by brother!
Dare a deed for the old Mother!
Greet the world, from the hills, with a hail!
For the sons of old Dartmouth,
The loyal sons of Dartmouth—
Around the world they keep for her
Their old chivalric faith;
They have the still North in their soul,
The hill-winds in their breath;
And the granite of New Hampshire
Is made part of them till death."



Members of the Conference on Italian Work

Christianizing the Italian

Work in Connecticut in behalf of the Italians has been carried on by the Baptists and the Congregationalists for nearly fifteen years, and by the Methodists for perhaps half that time. These common interests, with the peculiar and difficult problems presented, demand conference and united effort. To this end the first interdenominational conference in the interest of Italian work in Connecticut met at New Haven in the Trinity Methodist Episcopal Church, Rev. J. W. Maynard, pastor, Oct. 6, 7. These dates were selected because it was possible to secure the presence of Bishop William Burt, who presided at the conference, made the evening address and contributed largely to the success of the gathering because of his long experience in foreign lands. Rev. A. B. Coats, secretary, and Mr. C. E. Prior, treasurer of the Connecticut Baptist Convention; Rev. W. F. Dickerman, secretary of the Universalist State Convention; Mr. Samuel Raymond, secretary of the Connecticut Bible Society; Rev. W. W. Bowdish, superintendent of the New Haven District of the Methodist Episcopal Church; George W. Hull, superintendent of Work among Alien People, Christian Endeavor Union; Rev. J. S. Ives, secretary of The Missionary Society of Connecticut; Rev. Robert Walker, director of the Italian Educational Home, New York; Rev. F. Mason North, superintendent of Methodist Missions, New York; Rev. R. H. Potter, Hartford, and Italian workers from different localities contributed to the program.

A permanent organization was effected and arrangements were made for a second conference in Hartford next March. This important conference bespeaks greater efficiency in the Italian work, which already has accomplished such encouraging results. J. S. I.

The meeting of the Presidents in El Paso, Texas, expressed the friendly feeling which the intelligent classes of the two great nations have for each other. President Diaz was the first executive head of an independent nation who has visited us. President Taft rightly spoke of him as the one who had made his nation great. We like to think that he is to continue his work developing the education and the resources of Mexico for years to come and that education and good fellowship will go on after he is gone. The meeting, first on Texan and then on Mexican soil, was a genuine success, only hindered by the fact that the heads of neighboring nations of a continually increasing intimacy were compelled to have even their private conversation through an interpreter. Some day Yale and the other colleges will wake up to the fact that an American gentleman needs to be able to speak the second great tongue of his own continent.



Plymouth Church, Minneapolis, Minn.

The Board and the Brotherhood

A Great Double Assembly of Congregationalists in Minneapolis

Friends of Congregationalists who attended the big series of meetings in Minneapolis last week will no doubt be surprised to learn how coldly the delegates, some traversing half a continent on either side, were received. In fact, tears came to the eyes of more than one ill-prepared visitor as he faced the chilly blasts so ably produced out in the Great Northwest! Many, indeed, passed through snow-covered towns and fields in Michigan, Wisconsin and elsewhere on their journey. They looked for the far-famed Indian summer, and it was not. But the weather was the only thing that lacked the cheering warmth of Western ways. From the moment the delegates fell into the cordial keeping of the yellow-ribboned committee at the station their comfort was under constant surveillance. The Minneapolitans evidently determined early to offer the best kind of Congregational hospitality, complete and homelike.

For Minneapolis, with its twin, St. Paul, is no mean center of Congregationalism. On either side of the Mississippi a large group of churches continues the old New England faith under the new Northwestern leadership. And the loyalty, activity and progress in things Congregational are not confined to the strong organization of which our denomination nationally is proud, but may be found equally intense in others smaller, perhaps, and farther removed.

Plymouth, the entertaining church, needs a special word. No more splendidly equipped plant for the reception of large meetings is in the land, East or West. Auditorium, dining-hall, rest-rooms and conveniences for telephone, telegraph and the like are excellent. It is a handsome edifice in a city of many handsome churches.

THE WORK

It was long after the appointed hour when President Capen called the first session of the American Board to order. Storms and delays caused an unexpectedly tardy arrival of the Boston cars, but a good-natured audience waited patiently in Plymouth auditorium. Dr. H. P. Dewey voiced his people's welcome, and that of the great prosperous section which this church represents, in words both witty and warm. He made the visitors feel immediately at home in a land where, as he declared, the Yankee had been preserved by migration from New England. President Capen's reply expressed the appropriateness of the Board's sessions in Minneapolis, home of that excellent missionary provision, the "Minneapolis Plan," and in Plymouth Church, long one of its most generous supporters. In addition he suggested the important features that would characterize this hundredth meeting.

Then the session proceeded at once to business. The reports of Treasurer Wiggin and Secretary Patton, followed early Thursday morning by Secretary Barton's, summarized the various aspects of the year's activities. Financially the news is unusually welcome. The new year begun free of debt, a large increase in donations and bright prospects for the centennial year—these are some of the encouraging items. The report of the Home Department included, besides its usual careful review, a program for the centennial year that should interest every church of our order.

Secretary Barton covered briefly but interestingly the noteworthy events abroad, especially the new era in Turkey, the necrology of the year, including Dr. Hiram Bingham and Capt. A. C. Walkup. The printed report, as prepared by his assistant, Rev. Enoch F. Bell, presented the foreign work in careful detail.

TURKEY

As hinted by President Capen's address, the work and need in Turkey were early put to the front, and the first session devoted to the foreign field was assigned to the land of the star and crescent. A group of earnest workers, Rev. T. T. Holway of European Turkey, Rev. J. P. McNaughton and Rev. G. E. White of Western Turkey, Rev. G. P. Knapp of Eastern, and Pres. J. E. Merrill —claimed as a son of Minneapolis—divided the topic, The New Birth of a Nation. They described by vivid experiences the work among the country's varied peoples, Albanian, Bulgarian, Greek, and sketched the coming liberty.

The three great institutions of progress, church, public school and press, are only in their beginning. Yet they told a striking story of the influence of education and of trained natives returning to missionary activity. In college, hospital and industrial school the work is advancing. As the missionaries spoke, one could realize what a record of their success was thus described and what an increasingly important appeal present conditions make. Above everything else, Turkey needs just now the spiritual emphasis.

To have closed the program on Turkey with only passing reference to the massacres at Adana would have been a mistake. Accordingly it was an impressive memorial service in behalf of those recent martyrs that brought the session to a solemn climax. While the large audience remained standing, President Merrill read the roll of heroes, two American and twenty native workers, beginning with D. Miner Rogers and through the queer sounding Armenian names, characterizing each by a brief mention. Then Rev. Manassah G. Papazian, our Armenian pastor in New York, gave a finely prepared tribute, quiet, dignified and appropriate. A friend of all the dead for many years, he was a characteristic spokesman, for we heard no regrets for the martyr's death, but rather an intense call to the tasks that remain. The glory of such an end was never more impressively brought home than in this brief service.

DR. GLADDEN'S SERMON

An expectant audience crowded the large auditorium to hear the annual sermon. The local press had hinted to the entertaining city that the distinguished clergyman's utterances would likely be well worth hearing, and his old friends assembled with like confidence. After the devotional service, led by Dr. L. H. Hallock, a former Plymouth pastor, and the excellent offerings of the vested choir, the Columbus preacher began a discourse lasting a full hour, yet holding his congregation intent to his closing words. It

was a prophecy of the coming Kingdom as effected through the "mighty contagion of social justice." A painstaking examination applied, on a national scale, Christ's principles of brotherhood and service. Hence he passed to an iterated emphasis on the part of the individual life, the revelation of Christianity as it passes from man to man in the daily round. The sermon was equally a missionary message to those who toil in strange lands and to those who stay at home. And it was throughout one of courageous optimism.

CHINA AND JAPAN

"China—Awakening to What?" and "Japan—Leading the Orient Whither?" was the striking wording of the Oriental topics. To answer these pertinent and important queries the Board had summoned some of its most capable representatives abroad. Rev. Lewis Hodous of Foochow, home on his first furlough, the veterans, Rev. and Mrs. D. Z. Sheffield and Mrs. W. S. Ament, continuing the work formerly shared with her able husband who died last spring, formed the "Chinese contingent." They reported a story similar to Turkey's issues, change and progress, the significant trends in moral and intellectual affairs especially, the advance of public sentiment with regard to woman, the use of opium and many other current topics. The influences of education, along with the growth of the new patriotism, are alike remarkable. As a tribute to Dr. Ament, Mrs. Ament was given the Chautauqua salute at the close of her address.

The information bureau for Japan was composed of Rev. H. J. Bennett, Dr. J. H. Pettee and Dr. Otis Cary, and an able team they made. They sketched a national picture. On a large canvas they placed America and Japan, twin leaders in a great new era; the American influence over Japanese ideals, national and international; pleaded against our statutes of Mongolian discrimination; pleaded for the backing to make the work in Japan self-supporting, self-governing, self-propagating. And to this they added little snapshots of the way native Christians rallied to their task and leadership in things literary, reformatory and philanthropic.

Other hard-working representatives on distant fields, Rev. A. E. LeRoy of the Zulu Mission and Rev. R. F. Black from the Philippines, brought encouraging reports, especially of the latter islands where 100,000 converts and adherents have been made in the ten years' work.

HOME MISSION AND EDUCATIONAL VIEWS

Interjected into the Oriental session were two noteworthy addresses. Sec. H. C. Herring gave the Home Missionary View of Foreign Missions and made it both reasonable and warmly fraternal. In its characteristic task of church extension as well as in its similar work he felt that home and foreign work came very close to one another, the former serving as a source of impulse and re-enforcement for its companion. In closing he paid a finely-worded tribute to the foreign workers in their activities of epoch-making size.

President Fitch of Andover Seminary presented suggestions for A Financial Policy for Our Higher Educational Work. In behalf of the Board's twenty or more institutions, he passed along for the convention's consideration the important topic of a two million dollar endowment fund. To support his plea, he gave a masterly argument for native Christianity in every land, not only for its own future stability and growth, but also as a means of reinterpreting to the West its religion, now endangered by materialism and rationalizing tendencies. His utterances on the supreme importance of educational work were interesting, not only for their own sake, but spoken as they were by the new president of Andover in a Western state, for the inferences drawn regarding the Seminary's administration in the future.

INDIA

India, the new India, coming from darkness into a marvelous light, was the great theme, and all had been there when the session was over. The Marathi Mission, the oldest of the Board, soon to celebrate its centennial, gave good proof of its activity, first, in the inspiring messages of Rev. William Hazen, who emphasized the need of vigorous native Christian churches to meet the greatness of the field; then, through Miss Anna L. Millard who described the valued work and immediate need of the Blind Asylum at Bombay; and through Rev. A. H. Clark, who spoke of the new life pulsating through all industrial, social, educational and religious conditions.

In the Ceylon Mission, after nearly a century's existence, Rev. J. H. Dickson said the aim is to establish churches on a foundation so firm that they may be quickly turned over to native agencies; and this is being done on exceedingly small appropriations and with less workers than ten years ago.

After a few moments spent in prayer, the work of the Madura Mission was presented by Mr. G. Sherwood Eddy, who vividly characterized the new day in India and its marvelously rich opportunities, if appropriations be made larger. Dr. J. P. Jones said Christ is very near to the people of India today, and to bring him nearer great emphasis must be laid upon genuine evangelistic activity. All other agencies, however good, must be secondary, and must receive their inspiration from the power of the gospel implanted in the heart of India.

It was a splendid climax to the presentation of the work of the various missions that Rev. E. W. Capen, world-round observer of these missions, should be asked to analyze The Call of the East. Urgent in the first century, imperative in the eighteenth, it is intensely insistent today. The character of the missionaries, the evil influences from the West, the religious need of the East, the nationalistic and social movements of the Orient, and Christian brotherhood are the notes in the call—blending into three, to send out more missionaries, to develop our higher Christian educational institutions and to emphasize more than ever evangelization. Shall we answer the call?

THE INSPIRING DOUBLE SESSION

On Thursday evening the scene of action shifted from Plymouth Church to the city's magnificent public meeting-place, the Auditorium. It is a handsome and spacious hall where Minneapolis furnishes, through its Symphony Orchestra and otherwise, the musical events of the Northwest. On this occasion its 2,500 capacity was taxed to the utmost when Pres. J. H. T. Main of the Brotherhood called to order the great union session. A large mixed chorus led the great audience in those stirring hymns, Onward, Christian Soldiers, Come, Thou Almighty King, The Son of God Goes Forth to War and The Morning Light is Breaking. These latter may well be mentioned, for they furnished a large measure of inspiration to a memorable session. The Board and the Brotherhood had provided jointly for their speakers, and provided well. The address of Dr. F. W. Gunsaulus of Chicago on The Gospel for the World was characteristically eloquent, vivid in illustration; in many ways a speech not to be reproduced in a report. It voiced an intensely evangelistic plea for the great spiritual opportunity offered America in the Far East; an opportunity concerned with the human soul above everything and souls that are hungering for the fatherhood of God.

Following on the same large scale, Hon. H. M. Beardsley of Kansas City addressed himself mainly, in a clear-cut, manly speech, to the Brotherhood men. In considering The Men of America and the World's Need, he wanted to see Christian men more active in the formation of better public sentiment, especially in civic and social affairs. He saw a field for the united Brotherhoods in the conservation of our moral resources. His was a call to the heroic life and a twentieth century crusade.

Coming at the end of a long evening and a full day, Dr. Capen's place on the program was no easy one. But he startled his audience to new alertness by unmasking some unsuspected batteries. Above the platform were hung some charts that showed in embarrassing relief the unperformed tasks abroad of Congregationalists. From his kindly but unrelenting lips they learned how their foreign field was thirty-four times the home parish, yet they expended *per capita* upon it in the proportion of one to 400, how simple native Christians were giving proportionately about forty-two times as much as their prosperous American brothers, and how for immediate needs and extension the Board could use two million dollars!

The president went farther than that and ventured to prophesy annual receipts in the near future of five millions! And his audience applauded most heartily. So they were sent away, thinking upon the great breaches that lie open to be entered into and occupied.

WAYS AND MEANS

The way that must no longer be followed was pointed out by Assistant Secretary E. F. Bell—we must not keep turning down the urgent requests of the missions for funds to meet emergencies, to furnish new buildings, to develop educational and evangelistic agencies, that cry out for immediate aid. We must rather rise, as said Rev. L. O. Baird of Omaha, who took the place assigned to Rev. W. E. Barton of Oak Park, and gave the report of the committee on the foreign department, money, men and a great ideal. There must be a new intelligence, such as was outlined by Assistant Secretary Brewer Eddy, and which has been put into pamphlet form for general distribution. There must be hearty co-operation with the home societies, as was evidenced by the memorial from the Home Missionary Society, delivered by Sec. H. C. Herring. But above all the laymen of our denomination must arise to a greater co-operation with the Board.

This was the heart of the report of the committee on the home department, given by Rev. E. L. Smith of Seattle. To put the burden of the program of the prudential committee for the coming year upon the corporate members; to raise a million dollars this year for the Board, $560,000 by the Apportionment Plan; $300,000, as usual, by the Woman's Boards, and the balance through legacies and interest; to eliminate the 2,450 non-contributing churches of the last year; to secure a two million endowment fund for the higher educational institutions of the Board; to secure special memorial gifts and to co-operate in the Laymen's Missionary Campaign—these things the corporate members, by a rising vote, heartily pledged themselves to follow through. A committee of seven is to be appointed by the president to co-operate with the officers of the Board in raising the two million educational endowment. And with the assurance of the enthusiastic support of the Brotherhood in working to the same end, the financial hopes for the coming year are superb.

Later in the day it was voted to appoint a committee of five to co-operate with a like

Continued on page 542

An Advertising Medium

The Enterprise of Esther Maud and Its Outcome

By Sarah E. Selmes

"What do you say, Cynthia, shall we take her?" asked Ann Tobias, laying down the letter she had been reading aloud.

Cynthia looked across the table, through her glasses, at her sister and replied, emphasizing her words with the fine click of her knitting needles:

"Well, Ann, seeing Samuel's got more money than he knows what to do with, and wants to spend 't touring around the world in an infernal machine, shutting up his house and leaving his only daughter homeless, I don't know but we ought to take the poor child in, for he can't leave her among strangers. It'll be a special dispensation of Providence if she isn't fatherless by September; but there'll be plenty of money to take care of her with, and we'll not have her on our hands."

So it was settled, and two weeks later Esther Maud, a girl of fourteen years, was added to the little household, to remain through the summer. She was the child of their only brother, Samuel, who had gone to the city and made a fortune in hardware and real estate, and was now traveling over Europe in an automobile with his twin boys of eleven. His wife had died a year previously, and the children had been under the care of tutors and governesses.

Esther Maud was a funny little specimen. She bade fair to revolutionize the house with her careless, impetuous ways and boisterous fun. Sometimes, alas! well meaning as she was, her irresistible instinct for fun carried her into the borderland of naughtiness.

Before her first week was out she had made the acquaintance of the little girl next door. In a few days they were inseparable, hanging over the fence by the hour together; for Esther Maud was not permitted to go into the neighbors' houses except on rare and special occasions. It was at one of these fence interviews that Esther Maud burst out with:

"Oh, Lucy, I've the grandest scheme! I thought it all out last night before I went to sleep, we go to bed so early here. Lucy, I'm going to be an advertising medium."

"An advertising medium! What's that?" slowly repeated Lucy, who sometimes found it hard to keep up with her city-bred chum.

"Oh, it's something that advertises goods to other people. Generally it's a newspaper or a magazine; but in my case it's going to be a person, and I'll be a medium for business folks to advertise their wares to Aunt Ann and Aunt Cynthia. Just listen, Lucy," and she breathlessly poured out her scheme, between giggles, into Lucy's willing ear.

"You see, Lucy, Father gave me more pocket-money than I can spend in such a place as this, and I'm going to answer advertisements and have letters sent to Aunt Ann and Aunt Cynthia. We'll get the advertisements out of the magazines, you know, and you can post my letters."

A week later the first budget of advertisements arrived. The letters were all directed to Aunt Cynthia, who seldom received much through the mail.

"For the land's sake! What can all this be? There must be some mistake," said Aunt Cynthia, as she saw her name and address, "Miss Cynthia Tobias, 18 Spruce Street, Sunberry," written plainly and unmistakably on at least a dozen letters from business firms of various sorts.

She brought the package in and laid it on the kitchen table. Esther Maud was helping Aunt Ann wash the breakfast dishes. Aunt Ann uttered an exclamation of surprise when she saw the batch of letters.

"Laws a-massy, Cynthia, what's all those?"

"Goodness knows, Ann. They're all for me." Looking hastily over the postmarks she noticed that they were mostly from Detroit.

"Oh, I see now; they must be friends of our Frank." Frank was their nephew, a sister's son and a commercial agent in Detroit. "I suppose he's told 'em to write to us."

Esther Maud was suddenly seized with a violent fit of coughing and flew out of the back door.

"I do hope that child won't run into consumption. I've noticed lately she's coughed considerable," said sympathetic Aunt Ann.

But Aunt Cynthia was preoccupied with her letters and took no heed. They were all advertisements of every kind and quality of merchandise, from automobiles and parlor furniture down to dress goods, pins and hosiery.

The succeeding days were lively ones for the Tobiases. Letters poured in at every mail. The greater part were for Aunt Cynthia, but others were for Aunt Ann. They had not the time often in the day to look them all over, so their evenings were devoted to this novel employment.

It was an educational process for the two sisters, a kind of Chautauqua business course, a series of lectures on all topics, with illustrations and practical demonstrations thrown in, for new features were daily added. Samples came in increasing variety and abundance—needles, pins, soaps, groceries, ribbons, odds and ends of every description.

Agents, too, appeared on the scene with patent brooms and kitchen utensils and cleaning fluids, which they insisted on exhibiting to the Misses Tobias.

Esther Maud made herself officiously useful in tending door and helping pile up and sort out the formidable array of mail. Matters developed rapidly—the plot thickened in the serio-comic drama. The mail was threatening to deluge the house.

"For mercy's sake, Ann, what shall we do with all these letters? We've enough kindling paper now to last us a year. We'll have to open the old barn."

The letters literally poured in. The Sunberry postmaster was at his wits' end. Already a separate bag was needed for the Tobias mail, and at this rate a horse and cart would soon be required.

At last came a public notice from the post office to the sisters, requesting them to send for all additional mail that the postman could not carry. He was doing double duty now, and the office couldn't afford another man.

The sisters held an anxious consultation. Esther Maud was standing by. "Lucy and I could go for you," she suggested. It seemed the only way out of the dilemma, so the aunts assented.

Town tongues wagged and many pairs of sharp eyes watched curiously the heavy bag deposited several times a day at the Tobias door, and also the two girls who went to and fro with loaded arms.

An alarming condition of things now arose. Hordes of agents were invading the town with their wares. Work was at a standstill. Nothing like it had ever been known in Sunberry. The instant a tired woman appeared on her porch for a few minutes' rest (most of the women in the town did their own housework), the inevitable agent would mysteriously come into view and pester her with his attentions.

Watchdogs were on the alert, and their hoarse bark was constantly heard. New signs, freshly painted, with "Beware of the dog" on them, were seen conspicuously displayed in front dooryards.

A spirit of animosity began to be felt toward the sisters who were the innocent cause of the disturbance. It came to a culmination at last when a committee of women waited formally on the Misses Tobias and entered their complaint.

"We don't want to pry into your affairs, Miss Tobias, but if you could speak a word to drive out these peddlers from our town, we'd be grateful to you. We've an idea that you brought 'em here, and you ought to rid us of 'em. That's the way we look at it, and we've come to tell you so."

Miss Cynthia spoke up quick and sharp: "We didn't bring 'em here, and we don't know why they've come any more than you do. They're pestering our lives out as well as yours, and I don't see why it isn't your fault as much as it is ours. Thank goodness, we've always minded our own business, and we'd advise other people to mind theirs."

"Well, Miss Tobias, if you won't help us out, we'll have to take the matter into our own hands, and we'll hand 'em straight over to the police."

"I hope to the land you will send the police, or your own broomsticks, after 'em if it will do any good. We're as sick of 'em as you are," replied Miss Cynthia.

"Then you will help us?"

"Yes; you may depend on me for that," said Miss Cynthia with set lips, as she bowed them out.

The very day after this incident an automobile stopped at the Tobias gate. A young man stepped jauntily out of it, went up the walk and rang the bell. Miss Cynthia herself came to the door.

"Is this Miss Tobias?" he asked blandly, raising his hat.

"Yes, sir, it is," said Miss Cynthia, with the suspicious air that was fast becoming habitual, and looking through and past him at the automobile. "What do you wish with me?"

"I would like, madam, to show you our latest style of automobile. It has every improvement, the best thing of its kind in the market today. If you will just come out and examine it I am sure you will say so. Or if you will allow me I will drive it up and down the street right here in front of your house, that you may see how smoothly it runs. We guarantee"—

Miss Cynthia, with a cold stare, interrupted him. She felt that she was under the fire of at least a dozen pair of eyes, behind closed blinds, at this very moment; for automobiles were not even yet a common sight in Sunberry.

"Sir, I don't know what business firm you represent."

"The Gray Motor, madam."

"But," she went on unheeding, "no firm has any right to persecute innocent, defenseless women in this way. You may return to your company and tell them once for all that Miss Tobias has no desire whatever to own one of their infernal machines, and what is more, she never will have. It is her intention to die a natural death, so far as she has anything to say about that matter. And I would advise you, young man, to give

up this business and go into something more safe and respectable. It's flying in the face of Providence to run a deadly machine like that."

The young man thus addressed stared at her. "I'm only carrying out my company's orders, madam, to follow you up."

"Yes, sir, that's just it; and if you, and others like you, don't stop following up us women here in Sunberry we'll set our police on you, and you can see how you like to be followed up."

She closed the door abruptly, and the young man retired hastily.

It was now September, and one day a young woman, fashionably attired and of insinuating address, called on Miss Cynthia Tobias and was ushered into the parlor by Esther Maud. When Miss Tobias entered the room she arose and said, "I have come to see Miss Cynthia Tobias."

"I am Miss Cynthia Tobias," primly answered Miss Cynthia, seating herself.

"Good morning, Miss Tobias. I came in response to your request for one of our artistic catalogues. I represent Madam D'Arblay's Boarding and Day School for Young Ladies. We give a thorough course in languages, arts and sciences, making a specialty of music, vocal and instrumental. We"—

"Young woman," sternly interrupted Miss Tobias, "do you teach a girl at your school how to make a good loaf of bread, to sew a straight seam, to put on a bandage and keep accounts?"

"Why, no," rather hesitatingly replied the voluble young lady; "we have not as yet included these branches of study in our curriculum; but we will do so as soon as there is a demand for them."

"Well, if I had a girl, which I haven't, being Miss Cynthia Tobias, I would never send her to a school where these things were not taught. Another thing I have against your school, it's not founded on truth. I never sent for one of your catalogues, not having any wish to see 'em, and how in mercy you ever got my name beats me."

"It was on our list of applicants, I assure you," said the young woman, smiling sweetly as she rose to go.

"Then you can take it right off, and tell your principal from me to put a little more common sense into her teaching if she wants plain people like me to care for it."

"Oh, we're only a finishing school, you know; we don't pretend to give the rudiments."

"Well, I'd advise you to start a little nearer the bottom if you ever expect to reach the top," retorted Miss Cynthia, as she followed out the stylish representative of Madam D'Arblay's finishing school.

But that was by no means the end of the school question. Two days later a telegram came for Miss Cynthia Tobias. Telegrams were rare with her; she always connected them with sickness or death. Her sister Ann stood by in anxious dread, and even Esther Maud was awed. Miss Cynthia read aloud slowly:

"Telegraph at once at our expense if you will come. Signed by the principal of the City Heights Seminary for Young Ladies."

"Well, if that don't beat all," exclaimed Miss Cynthia, "to frighten people nearly out of their wits with telegrams!"

The very next day came another telegram from a principal. "Unless I hear from you, I'll come and see you."

"She'll never hear from me," said Aunt Cynthia. "Let her come; I'm ready for her." But she never came. Probably she changed her plans and went after some other "prospect."

At last a really welcome telegram arrived from Esther Maud's father announcing his safe return. It was followed immediately by a letter naming the day of Esther Maud's departure and inviting the two aunts to spend the winter with them. This provided a way of escape from the snares that beset them and they assented. The trip to the city, usually so formidable, would be like a flight to paradise.

As for Esther Maud, her spirits fairly bubbled up to the boiling point. Lucy came down to see them off, and as Esther Maud gave her a parting hug she whispered, "You won't ever forget the fun we've had being an advertising medium, will you, Lucy?"

The full cycle of a year had rolled away before the retired little town of Sunberry had recovered from the effects of the blaze of notoriety into which it had so suddenly and mysteriously sprung. But long before that time the secret had burst bounds, Esther Maud had received a thoroughly deserved lecture, and the aunts, now that the experience was over, had forgiven her.

The Children's Pulpit

Giving What We Have

BY REV. E. H. BYINGTON

How we wish that we had a great deal of money or other things that we might give freely where it would do much good; but of most things we have little to give. A few pennies or dollars, some sprays of flowers and a little fruit, that is about all that we can spare.

There is one thing, however, that all can give, and give often and generously. Moreover it does much good. People always enjoy receiving it, are cheered by it and often even inspired by it to greater earnestness and usefulness. Yet many are not at all generous and dole it out very grudgingly, or never even think of giving it at all to others.

This wonderful gift is *thanks*. We have so many things done for us by God and by our friends that we could give thanks very many times each day. What a prayer would be ours at night if we gave our Heavenly Father thanks for each of his gifts that we have enjoyed during the day! And if we said "Thank you" to parents and friends every time the opportunity came, the number of these thanks gifts would soon count up into the thousands. Some boys and girls seem almost misers, they so begrudge giving thanks, while others are liberal givers. Stop thinking of what you cannot give, and be generous with what you can give. Try to be a millionaire thanksgiving giver.

The Call of the Hills

I list its sound in the night,
The surge song of the sea;
I mark it, a welter of white
Or gray with the driven rain;
I watch it broad and bright,
A sapphire harmony—
But the hills call and the rills call, so
it's ho for the hills again!

The ships go wavering by,
And fade on the faint sea rim;
Graceful the white gulls fly,
Their cry like a far refrain;
The low wind comes like a sigh
From the outer islands dim—
But the hills call and the rills call, so
it's ho for the hills again!

I turn my back on the foam,
On the long curved line of shore,
On the dunes and the reedy loam
And the murmur of the main.
O, the hill man seeks his home
As the sailor the ocean's roar!
Hark! the hills call and the rills call, so
it's ho for the hills again!

—*Clinton Scollard.*

Closet and Altar

SURRENDER TO GOD

And Jesus looking upon him loved him and said unto him, One thing thou lackest: go sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven: and come, follow me.—Mark 10: 21.

God must ask that we shall give ourselves completely to him, if he is to give himself completely to us. It is passing strange that the terms "self-surrender," "self-giving," "complete consecration," have so hard and different a sound in religion than in other relations. We see the facts as they are only when we see that these terms stated in the relation to God, even as in relation to man, are simply the inevitable, glad condition upon which alone the best in friendship may come to us.—*Henry Churchill King.*

Nothing, Lord, that is thine can suffice me without thyself, nor can anything that is mine without myself be pleasing to thee.—*Bernard.*

O Love Supreme, Divine!
My heart I yield to thee;
Make it thy hallowed shrine,
And dwell in me.

I cannot leave thy sky,
I cannot leave thy care,
For thou art always nigh,
And hear'st my prayer.

Thy sun lights up my days,
Thy moon and stars my nights,
And ever on life's ways
Are new delights.

Kind is thy will and sweet,
My own I would not ask;
My heaven is at thy feet,
Or at thy task.

O Love Supreme, Divine!
Possess and rule my heart,
And all thou hast is mine,
And all thou art.

—*Henry Burton.*

The first thing is not to be a worker, a preacher, a saver of souls; the very first thing in a Christian life is to present one's self to God, to lay one's self on the altar. It is easier to talk and work for Christ than to give ourselves to him. It is easier to offer God a few activities than to give him a heart.—*J. R. Miller.*

Almighty and most merciful Father, in whom we live and move and have our being, to whose tender compassion we owe our safety in days past, together with all the comforts of this present life, and the hopes of that which is to come; we praise thee, O God, our Creator; unto thee do we give thanks, O God, our exceeding Joy, who daily pourest thy benefits upon us. Grant we beseech thee, that Jesus our Lord, the hope of glory, may be formed in us, in all humility, meekness, patience, contentedness, and absolute surrender of our souls and bodies to thy holy will and pleasure. Leave us not, nor forsake us, O Father, but conduct us safe through all changes of our condition here, in an unchangeable love to thee, and in holy tranquillity of mind in thy love to us, till we come to dwell with thee, and rejoice in thee forever. Amen.

The Firelight Club

Conducted by William Byron Forbush

A Doctor's Life in China

Last week I told you something about the wretched conditions in which children are reared in China and stated that I should speak this week of the way an American Christian physician goes ahead to meet these needs.

In the two cities where our Mr. Corbin has lived in Shansi, there is a modest hospital with a clinical room, a dispensary and a small operating room, with a modern surgical equipment. The hospital in Tai-ku has the beautiful name of "Flower Garden." This is just being given over to the Academy of which Mr. Corbin has been principal, and a new hospital is being built in a six-acre compound south of the city.

When the daily clinic is open the doctor finds himself facing a group of patients and their friends who have come from next door and from a hundred miles away. They gather in Tai-ku in "Gospel Court" and listen to a simple gospel story from one of the hospital preachers, while they are waiting for their medicines or their operations. The number may vary, in a mission hospital, from ten to three hundred daily.

In the operating room the surgeon has probably a greater range of experience than falls to the lot of a physician anywhere else in the world. The results seem marvelous to specialists who know of them; to the Chinese they seem miraculous. It is no wonder that they sometimes come to the American doctors and ask them to raise those who are already dead.

In the hospital itself, owing to lack of money, the physician often has to train his native nurses, and their success depends, as everywhere in that noble profession, upon whether they can be trusted when his eyes are not upon them. On his professional calls the physician is often summoned fifty and a hundred miles. Unlike the native doctor, he does not ask the wealth of his patient, but sometimes the reward and the gratitude that come, from rich and poor, are gratifying.

"Some day," says Dr. Elliott, whom I quoted last week, "the doctor will be traveling over the country far away from that Chinese city he calls 'home.' He will be entering some village whose attitude is very hostile to the foreigner. Some one will step out from that mob and lead the doctor into his home. He will show the doctor such honor as he would to a prince. Then he will turn to the hostile crowd and tell them how when he was sick and in trouble this doctor came to him, took him into his hospital and healed him. Then the doctor will feel a little thrill of that joy which must come to him who hears the words, 'Well done.'"

The Chinese have little sense of honor for women, and they are not demonstrative in their gratitude, but Dr. Elliott tells of the departure for home of a doctor's wife who had bathed the babies and nursed the sick and cared for the desolate in her husband's Chinese home.

China Pays Homage to a Woman

"It was only a mile to the river side where she was to take the boat. She had walked that mile many times. But she was not to walk it this time. The Christians had called a sedan chair with bearers. It was the only practical thing they could do to show their respect.

"When the time for starting arrived, the chair-bearers had disappeared. They saw in the affair an opportunity to exact exorbitant fees and had slipped out of sight until more money was offered them. When the Christians had apprehended the situation they put their own shoulders under the poles of the chair and carried that foreign woman to the river bank. Seven years ago they would not



The great gate to "Fu Yin Yüan" (Gospel Court), where Dr. Hemingway's city dispensary is located. The dispensary sign hangs just to the left of the gate

have done that for a foreigner, be he man or woman.

"Upon the river bank they stood and tried to express their farewell salutations:

"'May your whole journey be one of peace!'

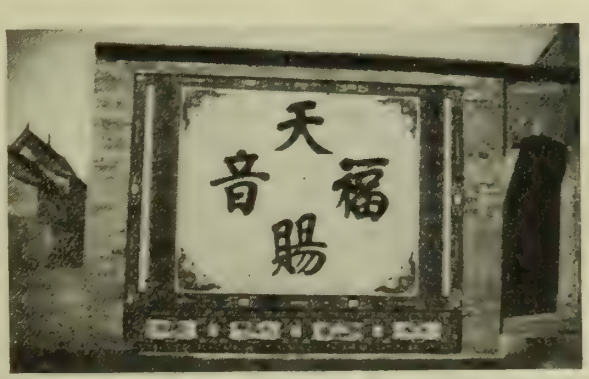
"'May you have joy in meeting your parents again!'

"'We will pray for you all the way and may you pray for us!'

"'The whole church will be as one pair of eyes looking for your return.'

"That is what they tried to say. The tears covered their cheeks and blurred their eyes. The unbidden sobs came and choked their utterances. They stood on the bank a silent, sad group as the boat slowly swung out into the stream and floated away."

"If you want to convince a man let loose a life at him.
Talk is cheap, but the logic of a life is irresistible."



"Heaven gave the Gospel." This inscription on a screen-wall greets every visitor to Dr. Hemingway's city dispensary, Tai-ku

"Auspicious Prosperity" and "Lucy Lotus"

Mr. Corbin writes me these two interesting incidents of child life in our Shansi hospital, which show the mingled humor and pathos of ministering to the boys and girls of China:

Notwithstanding the inadequate accommodations for the hospital in the Flower Garden, some rich patients went there for healing. One of these was the eight-year-old son of a wealthy man from the county northeast of Tai-ku. The little patient, whose name, translated, meant "Auspicious Prosperity," had been afflicted for over a year with tubercular disease of the thigh bone and hip. He occupied a small suite of rooms at the farther end of the Flower Garden and had a whole retinue of servants, nurse, cook, coolie, manager and even a special playmate-in-waiting. Whatever the small aristocrat wished was secured for him. His Victor Talking Machine shrieked Chinese theater music at all times of the day. He had dozens of the expensive and fragile German and Japanese mechanical toys.

For a year and a half this little patient continued to improve. Then he was taken to his home for the Chinese New Year holidays in January, 1909. His indulgent nurse perhaps yielded too often to his importunities for the sweetmeats common at that time. At any rate poor little "Auspicious Prosperity" took a sudden turn for the worse and died.

From far different conditions did little "Lucy Lotus" come to the hospital last year. Her father was an opium smoker, and because he was a "slave of the lamp" he had to sell his eight-year-old child to be a slave to a rich family of neighbors. The purchase price was not large, but it enabled the father to buy a little opium. In her new home Lucy Lotus was well treated and was really in better circumstances than in the old, but one day she fell into a great kettle of boiling water and was severely scalded. As is so often the case in China, her wounds were simply neglected, her owners refusing to do anything for her, and when finally her own father took her to Dr. Hemingway's hospital the poor little mite was in terrible condition. Everything possible was done to relieve her, but it was too late.

Why We Are Going to Help the Shansi Hospitals

The reason why I am asking the Firelight Club boys and girls to work through their young people's societies and their friends for the Shansi hospital cots is because, in the name of Jesus the healer, there is no more needy spot under heaven than just here for giving sick boys and girls, neglected and often unloved, the gospel of healing. These youths, with sensitive hearts, accepting our blessed faith, will go out as our Christian brothers and sisters to make the new China in all China's Pennsylvania, the great Province of Shansi.

This Is the Plan

Fifteen dollars will sustain a cot, with a sick child in it, for a year. The giver may name the cot. Those who give five or ten dollars will be brought into communication with each other and given the chance to

Continued on page 543

The Prisoner of Christ

Sunday School Lesson for Oct. 31

By Rev. A. E. Dunning
(To be studied with open Bible)

V. The Man and His Keepers

Read the entire account of Paul's voyage to Rome (Acts 27: 1—28: 10). Plan the two lessons as one. The story is full of striking incidents skillfully woven together to set forth the commanding personality of Paul the prisoner, who becomes the acknowledged leader in whom all at last have confidence because of his steadfast reliance on God. Because they trust Paul the servant of Jesus Christ, they are all saved and brought safe to their journey's end. He proves himself worthy to be trusted and he makes them know that his worth depends on the confidence with which he, using all his own powers, leans on his Lord. This is the main point. Be sure to make it clear. Don't try too hard to embellish the account in order to make it interesting. Remember that the story itself has all the necessary elements of interest. Emphasize these points as you follow the narrative:

1. *The prisoner wins the respect of his keepers.* He was not the only prisoner (Acts 27: 1). But he was going to Rome to face the supreme court of the empire with no charges to be presented against him (chap. 26: 31, 32). The centurion Julius must have known that. Paul had also two gentlemen accompanying him because of their friendship for him, Luke and Aristarchus (27: 2). Both probably were Macedonians who had been his companions on his journey to Jerusalem (20: 4). They remained with him through his imprisonment at Rome (Col. 4: 10, 14). Men so loyal as they must have impressed Captain Julius that this Roman citizen was no ordinary man. No doubt he soon discovered qualities in his prisoner which won such loyalty and which attracted him also (Acts 27: 3). There were Christians at Sidon, probably Paul's converts, and he was able to bring them a message of cheer. Thus the company came to Myra, the port of the Asian province of Lycia (v. 5), and were transferred to an Egyptian grain ship (v. 38), bound for Italy (v. 6).

Trace the whole journey on a map and show why this course was taken instead of the direct one from Cesarea to the South of Italy.

2. *The prisoner's counsel rejected.* Why was his advice considered? Because he had voyaged extensively in the Mediterranean (2 Cor. 11: 25, 26); because he was a gentleman and because Captain Julius liked and respected him. He had already shown that he was a man of resource in emergency. The question to be decided was not whether or not they should go on to Rome, but whether they should try to make a better port for the winter farther along on the island of Crete. Paul's argument against it was that the risk was too great (v. 10). But the advantage of the better port was considerable, and the captain and the sailing master and the owner made the majority, "the more part," though Paul seems not to have been alone in his opinion (v. 12). He lost nothing by being in the minority and maintaining his ground.

3. *The ship in the storm.* The captain and sailing master thought the light south wind insured the safety of the voyage, keeping close in shore (v. 13). But when they had rounded the cape (see the map), a northeaster beat down on them and drove the ship before it (v. 14). It was blown down under the lee of the little island of Cauda (v. 16). There with great difficulty they got the tender on board, passed ropes around the ship and shortened sail as much as possible, allowing the ship to drift before the wind (v. 17). As the storm grew worse, they threw overboard part of the cargo, then the ship's furnishings (vs. 18, 19). Then came days and nights of continuous wind and rain, sapping the spirits and exhausting the hope of all on board (v. 20).

4. *The prisoner acknowledged as leader.* It is plainly the intent of the narrator here to show that, in the utter depression that fell on officers, passengers and crew, the steadfast courage of the prisoner saved their lives. They had given up. They had no compass, and the only guides they had were blotted out (v. 20). They had no idea where they were, further than that the wind seemed to be blowing them toward the dreaded shoals of the North African coast (v. 17). Then Paul stood forth among them and, having reminded them that their present distress was due to their having disregarded his counsel, proceeded to offer them more counsel (v. 21). He urged them, soaked, starved and hopeless, to take heart. He gave as his reason that he had had an assurance from God that he would get to Rome, and that all who were sailing with him would be saved also (vs. 23, 24).

How could he convince the company that he was in communication with God? Simply by the assurance of his confidence in God, supported by his evident sincerity (v. 25). It was his opinion that they would be shipwrecked, but would surely be brought to land (v. 26).

Who now is the one person every way first on the battered and storm-tossed ship? Show that Paul the prisoner is really in command. Centurion, owner, sailing master, prisoners, crew and soldiers are all on a level of despair, wet, shivering, a dumb and helpless group. To them all Paul shouts his message: "Be of good cheer. . . . My God, who owns me, whom I serve, tells me I shall reach my journey's end, and all you also. I believe him. Believe me." Here is demonstrated the power of personality inspired by faith. The greatest causes which shape our lives we cannot demonstrate. We can only say we believe them. Our belief inspires belief. It was this full confidence in God and in himself as essential to the carrying out of the plans of God that gave Paul in the storm courage enough for himself and for the whole ship's company.

International Sunday School Lesson for Oct. 31. Paul a Prisoner—The Voyage. Acts 27: 1-26.

Heroes of Missions in the Islands

C. E. Topic for Oct. 31—Nov. 6

By Frances J. Dyer

Scripture reference, Isa. 32: 1-4, 16-20.

Some early heroes. Look on a map of the world and notice how much of the land surface is broken up into islands. Who owns them and by what right? Trace the hand of God in the changes of ownership. Hark back to the twilight of the sixteenth century and think how Portuguese and Spanish explorers, representatives of once rich and powerful kingdoms, sailed forth in caravels and picked up islands on the face of the globe as if they were pebbles. Lust for gold and disregard of human life marked their deeds of daring. Then think of the Dutchmen of the seventeenth century whose covetous eyes saw in these gems of the ocean nothing but centers for trade.

Suppose the whole island world had come permanently into possession of these early adventurers? But by and by the sturdy Briton appeared in the person of such maritime heroes as Drake and Frobisher, and a century later of Captain Cook, men who paved the way for modern missions. Finally the United States became a shareholder in this insular territory.

Three men named John. The famous boast of Augustus that he found Rome a city of brick and left it a city of marble is eclipsed by a nobler sentiment on a tablet in honor of John Geddie, on one of the Samoan islands. It reads, "When he landed in 1848 there were no Christians here; when he left there were no heathen." By simply changing the dates the same could be said of two other disciples named John, not to mention a multitude of others, whose life work was the difficult task of trying to make Christians out of cannibals. One, John Williams, visited many islands in the South Seas and was murdered on Erromanga. Today those once cruel and blood-thirsty natives are sending the gospel by their own messengers to neighboring islands. The other, John Paton, said on his last visit to this country in 1900 that Aniwa, one of the New Hebrides group where he made his home, was more openly and reverently Christian than any other community he knew. Yet for years the natives stole from him, they burned his home, they schemed to harm him by witchcraft, they tried over and over again to kill him.

Our roll of honor. It contains a long list of names, from the pioneers to the Gilbert, Marshall and Caroline Islands—Messrs. Snow, Gulick, Sturges and Bingham, with their wives—to our young representatives in the Philippines, Dr. and Mrs. C. T. Sibley, who went last year to Mindanao as medical missionaries. The latest hero to lay down his life for the Gilbertese was brave Captain Walkup, a sketch of whose life appeared in *The Congregationalist*, Oct. 2. A dramatic scene in Honolulu, Aug. 12, 1898, typifies the wonderful change which has taken place in the whole island world since a large part of it passed from either native or Spanish rule to the control of Christian powers. Precisely at noon, in the presence of a vast concourse of people, the Hawaiian flag came slowly down the staff and the Stars and Stripes went up in its place. The act meant far more than the transfer from one government to another. It was a silent witness to the transforming power of Christ, and a glorious prophecy of the time when "men shall worship him, every one from his place, even all the isles of the heathen."

Among the New Books

Some Serious Essays

Delighted and unwearied study of the great poetry of the world shows in the discriminating enthusiasm of Vice-Chancellor T. Herbert Warren's *Essays of Poets and Poetry, Ancient and Modern* (Dutton. $3.00 net). The author lives in the scholarly atmosphere of Oxford; the essays are fine examples of English review articles. The first goes back with sustained admiration to Sophocles and the Greek Genius. Virgil, Dante and Tennyson play a large part in the remaining studious and pleasant pages.

The limitations and the possibilities of this earthly pilgrimage are considered in *The Human Way*, by Louise Collier Wilcox (Harper's. $1.25), a series of essays or suggestive meditations. They are pitched in the minor key, yet somehow they always modulate into a peaceful, even optimistic harmony. The style is limpid, full of imagination, with exquisite choice of words. The main thought is that in view of inevitable disillusionment we should accustom ourselves to use the decorations which offset the bare monotony of daily living. Among such aids to the endurance of life are friendship, books, children, nature, solitude and detachment. The volume is delightful reading and provocative of strenuous thinking. Perhaps this fact will lessen the danger from certain unwholesome traits which appear here and there. The author seems to be a Roman Catholic of the mystical type. She presents an ascetic idealism which attenuates individuality and merges into the Oriental Nirvana, or complete renunciation of personality.

Three volumes of Essays by John Jay Chapman, *Causes and Consequences*, *Emerson and Other Essays*, and *Practical Agitation* (Moffatt, Yard. $1.25 each), issued first in 1898-1900, are well worth reprinting. Mr. Chapman will rank as one of the keenest and soundest of American critics. His style is vigorous, often epigrammatic, and holds the attention. His literary criticism of Emerson, Whitman, Browning and Stevenson is independent and refreshing. In his social essays he is a free lance, attacking graft, conventionality and hypocrisy in discussions of Democracy, Society, Government, The Masses, etc. He is not always free from exaggeration, and yet the impression he makes is of fairness.

Social Studies

The anti-socialist movement in England which has recently been in the ascendant has an able champion in W. Lawler Wilson, who, in *The Menace of Socialism* (Jacobs. $2.00) analyzes the present situation. He gives a history of the rise and progress of Socialism, prophesies an imminent and violent Socialistic uprising on the Continent, and discusses the methods by which, in England, conditions may be improved and revolution avoided. He recommends what he calls State Actionism as an antidote for Socialism, government action for the benefit of the individual. His is an interesting program and if carried out would doubtless go far toward solving the present economic problem. As to his description of Socialism, he is too angry to be always just.

The labor situation is discussed from the employer's point of view in *The City of the Dinner Pail*, by Jonathan Thayer Lincoln (Houghton Mifflin. $1.25). In a suave and graceful style Mr. Lincoln endeavors to show the needlessness of agitation concerning the condition of the laborer. Fall River, one would suppose, is nearly an ideal city of its kind, and the mill operatives there a fortunate and happy people. He does acknowledge that "much in the modern factory system is brutalizing and reforms are necessary," but he does not make plain what these reforms should be. On the other hand, he says that "the man who is most hated by his employees is the man who has the physical, mental and spiritual welfare of his working men most at heart." On the whole, the total effect of the book is unsatisfactory. The thoughtful reader feels at the end that he has had a pleasant and interesting journey, and has landed at the point from which he started.

The perplexing, always interesting and vitally important problems of child nurture are the theme of *The Town Child*, by Reginald A. Bray (G. W. Jacobs Co.). The child whom the author has in mind lives in an English city, but most of his discussion is of wider application. The first third of the volume deals with the influence of environment on human nature and man's ability to mold environment. Then follows discussion of the necessities of life, the school, religious education, and the child's relation to the family, the country and the world. Central to the whole discussion is the fact of the sacredness of the family. Habits, interests and imagination are the great "wants" to which the schools must minister. Religious education is the function of the church, and stress is placed on the importance of training in reverence. The volume is full of valuable suggestion and will interest teachers, parents, ministers, all who care for the right training of children.

The treatment of Chinese in the United States is a discreditable chapter in our history. A clear statement of the facts concerning State and National legislation and personal treatment is given in *Chinese Immigration*, by Mary Roberts Coolidge (Holt. $1.75). We are clearly shown how mistaken the persecution was, even from the standpoint of labor. The social charges against the Chinese are also refuted in the chapters on the Chinese in San Francisco and the Menace of Numbers and Non-assimilation. The author of this valuable monograph was formerly assistant professor of sociology at Stanford University, and writes with full knowledge of the situation in the Pacific States. We commend the work to any one who wishes to know the facts in connection with this much disputed question.

Three Biographies

The history of the reformers before the Reformation receives a valuable addition to its literature in *The Life and Times of Master John Hus*, by Count Lützow (Dutton. $4.00). In the opening chapter the work of the men who prepared the way for Hus is fully described and throughout the volume the influence of Wycliffe is explained. Little is known of Hus until he entered the University of Prague, of which he afterward became rector. The story of his subsequent life is related in detail, his preaching, his writings, especially his treatise on Simony, his trial at Constance and his martyrdom. An interesting chapter is devoted to the literary influence of Hus, his fondness for Congregational singing, the hymns which he translated from the Latin and his translation of the Scripture into his native tongue. The final chapters tell of the Hussite Wars and the religious history of Bohemia down to 1620, when the religious freedom and the nationality of Bohemia perished. The work is well written and full of new material obtained from recently discovered documents. It is undoubtedly the most authoritative biography of Hus at the present time.

Equally remarkable as a piece of biography and as a dramatic chapter of history is *The Life of Mirabeau*, by S. G. Tallentyre (Moffatt, Yard. $3.00). The great leader of the French Revolution at its onset is made intensely real. There is no extenuating of his gross faults and no hiding them; the picture is that of a great statesman besmirched with foul smears; but his sins are not exaggerated, as has been done by other writers. Also, in vivid description we see the recklessly evil lives led by many of the aristocracy under the old *régime*. It serves somewhat as an excuse for Mirabeau's moral baseness, and yet more as the explanation of his seizing the chance to become a reformer. Of course we see the King and Queen, Lafayette, Necker and the hungry, howling mob as they appeared in the eyes of this shrewd man of the hour. His early death was a tragedy, but the greatest tragedy is that such a leader was the best that came to France in her sore need. In a really fine book slight blemishes stand out. So it is to be hoped that the name "Governor Morris" will be spelled correctly in later editions.

New England has done scant justice to that hero who is the subject of a monograph entitled *Sir Henry Vane, Jr.*, by Henry Melville King (Preston & Rounds, Providence, R. I. $1.25). His genealogy and his courtier environment are told at length. One purpose of the writer is to examine the claim sometimes made that Harry Vane helped to found Rhode Island. Numerous opinions of his character are given from contemporaries and from modern authors. These are still further adduced in a series of appendices. The author's opinion is that "while Sir Henry Vane may not be called in the strict sense one of the founders of Rhode Island he was certainly its chief benefactor."

Ministers in Local History

There is no county in the United States in which so many ministers of eminence have figured as in Litchfield County, Ct. The fame of some of them is worldwide. Horace Bushnell and Henry Ward Beecher were born in Litchfield. Dr. Lyman Beecher was pastor in that town for sixteen years and three of his six sons, all ministers, were born there. Dr. Nathaniel Taylor, the champion of New Haven theology, and Dr. Bennett Tyler, the founder of Hartford Seminary, were born in this county. Dr. Jeremiah Day, president of Yale College, was born in New Preston. Men who were pastors in this county were Presidents Edward Dorr Griffin of Williams College, Jonathan Edwards of Union, Noah Porter of Yale, George Pierce of Western Reserve, Charles G. Finney of Oberlin, H. D. Kitchell of Middlebury; Professors Ebenezer Porter and Ralph Emerson of Andover and C. L. Kitchell of Yale.

It would require a volume to trace the influence of such men as these in theology, literature and civil life. A Litchfield County pastor of nearly forty years in Winchester, Rev. Arthur Goodenough, has prepared a record of *The Clergy of Litchfield County* (Belknap & Warfield, Hartford. pp. 242. $1.50), which in a measure attempts this task. It includes pictures of the surroundings in which these men lived and interesting reminiscences in brief biographies and personal sketches of many of them. There is a chapter on the wit and humor of ministers, which contains nothing better in this line than the unaffected humor of the author that here and there crops out in other portions of the book.

In a chapter on minister's children, which might profitably have been enlarged, Mr. Goodenough says, "It would be difficult to find a community in which many of the most influential citizens are not descended from the families of ministers." Statesmen, jur-

ists, authors and educators of renown are named who grew up in the homes of these country ministers. Mr. Goodenough concludes that if the world knew what it owes to the children of ministers the people would gladly pay their salaries for life for the sake of this product alone, and wealthy philanthropists would provide for the education of all the children country pastors could produce. But in view of the danger that the lives of ministers might by such deserved assistance become so luxurious as to lead to deterioration in the quality of the children, he refrains from greater publicity in this matter.

The list of Congregational pastors and of ministers raised up in the county covers thirty-eight pages.

One chapter on the Episcopal clergy of the county is written by a minister of that church. A chapter each is given to the Methodists and Baptists. The illustrations, both of church edifices and ministers, are a valuable feature of the book.

While Litchfield County is pre-eminent for its ministers, there are many other counties in New England whose history has been largely influenced and honored by their clergy. Their characters, their labors and the folklore connected with them ought to be preserved in permanent form. The cost of doing this would be an investment by their citizens of high and increasing value. In every county some long resident can be found who has imbibed the flavor and enjoyed the quaintness and appreciates the meaning of the religious elements that have wrought themselves into the local society and extended beyond it. It is with the hope that this volume may be often imitated that this extended review has been written.

Munsterberg's Mental Gymnastics

Must philosophy be expressed in a language all its own, and is it a mark of shallow thought that one's words can be understood by the man of average intelligence? So Professor Hugo Münsterberg seems to believe. In his latest work, *Eternal Values* (Houghton Mifflin. $2.50), he jeers at modern American writers of philosophy for their "clever discussions and brilliant epigrams." Certainly no one will accuse him of these traits in this work. Hitherto, he confesses, he has bestowed upon the American public only "light books and essays," and has addressed his really thoughtful utterances to German audiences. Now he will show us what he can do, if he tries, in the way of profundity and density. It is too bad; for his idealistic philosophy is really ingenious and, over against the present trend toward Pragmatism, is worthy of consideration, even if it is not convincing. Not all who read these pages will accept their dogmatic assertions but they will at least realize that they have witnessed a remarkable feat of mental gymnastics.

The Board and the Brotherhood

Continued from page 536

committee from the Brotherhood in appointing a great committee of one hundred laymen and an equal number of pastors to project a campaign for the raising of the two million dollars called for by the Apportionment Plan, with the burden of responsibility on the laymen. Such magnificent hopes and plans made this one of the greatest sessions of the Board.

BROTHERHOOD BUSINESS

Meanwhile the Brotherhood men were well started on their way. By way of pertinent introduction President Main reviewed the work since the Detroit convention and after noting encouraging progress, devoted himself to the Brotherhood platform, somewhat along the lines of his recent article in *The Congregationalist*.

Then came the actual taking account of stock, both in the work of the national departments and in the state organizations. Representatives of the latter reported varying advances; Massachusetts is the largest, with seventy clubs enrolled; North Dakota pushes the junior work; Southern California is holding Brotherhood rallies; and other states swinging into line, determined to make the movement a denominational factor.

The reports from the directors' departments were careful and interesting. That on Bible study emphatically declared itself in favor of Bible classes becoming Brotherhoods and *vice versa*, and warmly indorsed the International Sunday School form of class organization. From the department on evangelism came suggestions for an appropriation to encourage the spread of personal work and also promote local evangelistic services.

The industrial department declared itself in Brotherhood fashion for improvement of conditions among the bread winners, and the Good Citizenship Committee likewise put itself on record as urging a more aggressive program.

Perhaps the most elaborate report came from the department on boys' work, and it well prepared the way for the boys' session later in the day. The paper itself made some important recommendations, accepted by the convention: that boys' work in the local church should naturally be related to the Brotherhood; that a national department charge itself with furthering the work, and that it should be authorized to conduct conferences for the older boys. Though disappointed in some of their speakers, the Brotherhood men were not idle, and much important work was going on in conference and committee rooms. Indeed, owing to the testing nature of this second convention, some of the most decisive work necessarily fell to the responsible committees, to be transacted aside from the varied program.

BROTHERHOOD AND THE BOYS

With the boy-expert, Dr. W. B. Forbush, of Michigan in charge, and Judge C. D. Wilbur of California of the Juvenile Court as first speaker, this session started with enthusiasm. Judge Wilbur left no doubt that the church ought to make a place for the boys, give them something to do, furnish a suitable teacher and push the work. Mr. W. H. Lewis of Washington described the special boys' departments in the Sunday school, while Dr. Forbush outlined the various extra clubs outside of the Sunday school.

Marian Lawrance, general secretary of the International Sunday School Association, showed how the Sunday school should be an outlet for the Brotherhood, as it is especially "a man's job." The session was memorable in the quickness with which over six thousand dollars for the year's work were raised in half an hour, after a brief address on the "other grace" (the grace of giving) by Fred B. Smith, general secretary of the international committee of the Y. M. C. A. The organization of a Boys' Brotherhood, as a department of the Congregational Brotherhood, was heartily approved, to develop loyalty among the men-to-be to our denominational interests.

VARIED EVENTS

The visitors and delegates to the two conventions were offered a variety of features after the Friday morning sessions. The Brotherhood was holding its Boys' Section; the Board had its quiet communion service, conducted by Rev. Judson Titsworth of Milwaukee, Wis., and Rev. J. P. Huget of Galesburg, Ill., followed by the election of officers, which resulted in no changes among the executives; a mission rally for women met in First Free Baptist Church.

Later, a complimentary dinner to the corporate members was given at the handsome Minneapolis Club, the first event of its kind and much appreciated. Incidentally over $3,000 were raised to make sure the continuance of the Philippine Mission, Col. C. A. Hopkins proving a good money raiser. Two important announcements were also made: that $6,000 had already been pledged toward the two million endowment and that a worker from the field, Rev. W. L. Beard of China, had been appointed successor to Sec. C. C. Creegan of New York.

Around another board Mr. E. K. Warren of Michigan, a Brotherhood director, was entertaining the home missionaries present in Minneapolis. It proved an occasion of frank, warm fellowship and incidentally a

Continued on page 543



The Board and the Brotherhood

Continued from page 542

symposium of toasts on Building up the Church.

THE FAREWELL UNION SERVICE

These events disposed of, the assembly came back to Plymouth auditorium for the second union service, the farewell to departing missionaries. First came the seven new recruits, all but one bound for China. That exception was Rev. W. C. Cooper, a young Presbyterian bound for Turkey under the Board. Then came four earnest young men and women who will found two more Christian homes in China. Rev. and Mrs. A. B. De Haan, he a descendant of the Holland company who came to Iowa half a century ago; she until recently a physical director in the Y. W. C. A.; and Rev. E. D. Kellogg, a recent Bangor graduate, with his bride, a daughter of Professor Ropes of Bangor and graduate of Bryn Mawr, all of them facing the new and unknown tasks with confidence.

With them go also Miss L. I. Mead, a graduate of Beloit College, and Rev. O. S. Johnson, educated at Carleton and Oberlin. The latter was commissioned at this service, President Capen bestowing the precious parchment and Dr. F. N. White of Chicago giving the prayer. Added to these were the touching farewells of the returning veterans, Dr. and Mrs. Otis Cary to Japan and Mrs. G. M. Newell to China.

Thus the way was impressively prepared for Mr. G. Sherwood Eddy to deliver his gripping address on the new call in Asia. Vividly he drew the changes experienced in thirteen years of service, and still more warmly the piteous needs of our Eastern brothers and sisters. Our noble past, an imperative present and an even greater future alike called us, he felt, to these pressing tasks.

Then came beloved President Northrop and his closing address. With warm geniality he paid his respects successively to the sessions in general, President Capen, the program, the missionaries. It was a fine expression in behalf of the section he represented. Dr. Capen's response, simple but effective, was equally appropriate in expressing the Board's appreciation of this thoughtful kindness of Minneapolis hospitality, and then, with Dr. Strong's prayer, the hundredth meeting had come to a close. Satisfaction and profit were equally complete.

G. J. A.

GROCERIES



In other days when the good people went to the grocery for soda crackers they got just common crackers in common paper bags.

NOW

Uneeda Biscuit

come to you in that wondrous package that enables you to enjoy such soda crackers as those old folks never knew.

NATIONAL BISCUIT COMPANY

Oberlin First's Anniversary

Noted meetings of a noted branch of Zion in our communion have just closed. Though it is called technically First Church, yet it almost includes Second Church, too, as its offshoot or daughter whose twenty-fifth birthday will arrive the coming spring; and so mother and daughter have naturally participated in all the meetings.

Though the college held its anniversary last year, the incipiency of both college and church was connected with the "Western Reserve" immigration from New England and notably Connecticut.

As a sort of prelude to the exercises to follow on the two succeeding days, an informal outdoor reception was held at three P. M., while in the evening at seven was the welcome with responses—the leader naturally being the pastor, Dr. Bradshaw, who gave such an appropriate and stirring address as would be expected of the man. Happy responses were made by pastors of sister churches of town. Dr. Tenney of Second Church remarked, if it could be said, "The sun never sets on possessions of the British Empire," so might it be said of First Church's influence on earth; while the Methodist pastor carried it farther and wondered if by the time Cook and Peary had settled their dispute over the North Pole find, an Oberlin man might not be wandering about there, albeit the British are not there yet!

Of course the pastor's memorial sermon, Sunday morning, was the center of interest, and he pictured to us how the little band of pioneers coming from far appeared; a wee company of less than a score they planted in '33 the seed for this college; though their church was not fully organized till a year later, they held their service here and there in such side rooms as the wilderness settlement would afford.

Time would fail me were I to describe as I should Professor Andrews's review of the church's music and the fine organ recital he gave; were I to summarize at all Professor Root's interesting historical address or Andover Professor Ryder's on the pastors of the church, followed by Miss Monroe on its membership; while Mrs. Johnson, the ex-dean of the college, frail-looking as she is and well advanced in years, she held the audience spellbound as she gave word-pictures of "significant events and noted persons."

On Monday evening came Dr. Creegan of New York, district secretary of the American Board, whose theme was The Place of First Church in World-wide Christianity." Rapidly he referred to scores on scores of Oberlin men and women he met in his world-trip, most of them missionaries with a few business men or tourists, and all were an honor to their calling. The speaker held well the attention of his audience, and all could say with him, as he closed, "May this church have a like prosperity for its next seventy-five years!"

Oberlin, O. R. M. C.

The Firelight Club

Continued from page 539

agree upon a name for the cot. This may be done by societies or individuals. Those who give smaller sums will give to a cot to be named "The Firelight Club Cot" at Tai-ku. When we get that cared for, we will try to open one in the other hospital at Fenchou-fu. All who send me ten cents or over will receive the unique red certificate of stock with Mr. Corbin's Chinese signature. Reports of the occupants of the beds will be sent to all the stockholders. Send all money and inquiries to me at 171 Taylor Avenue, Detroit, Mich.

Who will get certificate number "1"?

Will you not take this article and the one for last week up in your Christian Endeavor Society and try to take care of a child all your own during 1910?

Western State Meetings

Minnesota

PARK AVENUE CHURCH, MINNEAPOLIS, OCT. 11, 12

"I have always heard that Minnesota is famous for its thunder storms," said a newcomer from Ohio midway in a notable debate on Monday afternoon, following a paper by ex-Moderator W. N. Carroll upon The Opportunity of the Christian College.

In the opening portion of his address Mr. Carroll paid a glowing tribute to the Christian influence of Pres. Cyrus Northrup in the University of Minnesota, quoting an extract from his speech at the Oberlin banquet of the Cleveland National Council.

Making this declaration of faith a point of departure, the paper, in its concluding portion, put together various statements of the recent series of articles in the *Cosmopolitan Magazine* to sustain the thesis that much, if not most, of the teachings in state institutions, and even in Christian colleges, is subversive both of religion and morality.

The momentary calm which succeeded the charge of general prostitution of opportunity, was followed by a thunder-clap of denial from Rev. C. G. Clarke of First Church, Minneapolis. "This is not a fair thing. To present such stuff on this platform is scandalous. I hold it in contempt," were some of his words. In particular, he resented statements made concerning the teachings of Prof. G. T. Ladd in Yale University and said that what the student body needed was just the kind of intellectual guidance which had been wickedly libelled as "blasting at the rock of ages."

Mr. Carroll's disclaimer of personal indorsements of statements which he had read did not satisfy the demand for further protest, and the time for debate was extended. "It was the ignorance of the old orthodoxy which drove me into infidelity," said a man in the middle of the house, adding to this statement a personal testimony of how he had found Christ through the newer Bible study. Prof. F. B. Hill of Carleton College invited the members of the Association to come to his Bible classes and see for themselves. "The fault is not in the college, but in the inefficiency of the average Sunday school," he asserted. "If the young collegian is out with the church, it is because, in the organized church, that has been put to the front and made a test of faith which is not true."

The defenders of the college were so many that time had to be extended again to allow Dr. S. B. Nelson, the pastor of the entertaining church, to say, "The man with no poetry in his soul has no right to teach the Old Testament." At the same time he vigorously put himself on record against the present tendency among denominational colleges to sever the ties which bind them to the churches in order to avail themselves of the Carnegie pension fund. The hour and more devoted to the college question in its modern aspects was a stormy time, but the storm cleared the air. The illuminating debate was an excellent illustration of how useful is misrepresentation in bringing out the truth.

THE DEMAND OF THE TIMES

"A man who knows something and knows that he knows, is the present demand in the pulpit," said Rev. W. H. North of Little Falls. This young leader who showed unmistakably that he had the modern point of view in theology, revealed with equal clearness profound conviction and the joyful courage of the inner vision. In dealing with the young people he believes that it is the first duty of the modern minister to look after the boys. He gave strong indorsement to the nurture methods worked out in the Knights of King Arthur.

The first sessions brought out on the floor, in report or debate or formal paper, the quality of other leaders, such as Secord of Alexandria, Knopp of Austin (assistant moderator), Nugent of Minneapolis and Warner of Crookston—men who have come in recent years to take the places of able ministers whose faces I have missed in the present meeting. The necessary regret at evidence of short-term pastorates is mitigated by unmistakable proofs that in the Minnesota churches a fine quality of leadership is being maintained.

THE PROBLEM OF THE NEW NORTH

Dr. R. P. Herrick, the moderator, with his twenty-five years of training in missionary leadership (twenty-one in directing the advance guard in Sunday school planting), could not have passed in his address without major mention of the problem of the new



REV. E. H. STICKNEY
General Superintendent in North Dakota

North. He gave the weight of his influence to a policy adopted in Northern Wisconsin some twenty years ago and, as history shows, too soon abandoned for a policy of administration centered in far-away Beloit. Concerning the new Congregationalism of the Cleveland Council, Dr. Herrick urged a policy of advance with cautious deliberation. The wisdom of his advice is unquestionable—not such his interpretation of the Cleveland plan, as "a movement directly away from freedom and democracy." The remark, "A government of moral force is better than a government of power and authority," is without application to the questions at issue because no more in the new Congregationalism than in the old way is any power desired or conceived as possible except "moral force." Centralization and unification are, however, not so vital issues in Minnesota as elsewhere, because for twenty-five years the state has had the benefit of an efficiently centralized method of administration, centered in Minneapolis in the harmoniously co-operative offices of the superintendents of Sunday school and church extension.

The sermon of Dr. H. P. Dewey of Plymouth Church was a luminous and exceedingly suggestive interpretation of the meaning of the incarnation.

THINGS NEW AND OLD

The new Brotherhood movement is full of vigor in Minnesota, and its president, Mr. S. T. Johnson, evidently "a live wire." The wise plans for the extension of the organization through conference committees and the stirring address of Rev. J. H. Albert of Faribault, on The Brotherhood Idea, deserve mention.

Mrs. W. H. Nugent, president of the Woman's Home Missionary Union, in speaking of what she saw on a trip in the Park Rapids district with Sunday school missionary, Rev. W. J. Conard, announced that hereafter there was to be more togetherness between the women of the homeland and foreign missionary societies—one item of which will be an annual meeting in union. In sympathy with quickened interest in the new North, the united Woman's Missionary Societies will meet together next April in Duluth, and the Association in Crookston next October, both Northfield and Alexandria yielding their claims to the invitation of one of the churches farthest north.

A special committee to take up the question of division of territory with the directors of the state and national societies was appointed, consisting of: A. A. Muller, Crookston; G. E. Purley and Rev. Messrs. A. A. Secord, W. A. North and Alexander Milne. The moderator for 1910 is President Cooper of Mankato Normal School; the preacher, Rev. C. C. Campbell of St. Paul.

The last session, Tuesday evening, was given up to a discussion of the new healing. In the absence of Dr. W. T. McElveen of Evanston, Rev. S. M. Dick, D. D., of Minneapolis told of the work which he had been carrying on in Wesley Methodist Church. He refuses absolutely to heal by treatments, but he has taught 3,000 people how to heal themselves. The physicians present gave him warm indorsement, and Rev. Dr. Nelson of Park Avenue Church, who has the Scotchman's native caution concerning new-fangled notions, gave him some hot shot in criticism, but there were no signs of discomfort on the other side.

J. H. C.

North Dakota

The twenty-eighth annual meeting of the General Congregational Association of North Dakota was held with the Carrington Church, Rev. Robert Paton, pastor, Sept. 28-30.

Rev. E. D. Gallagher of Wahpeton was moderator, and Rev. Samuel Hitchcock of Hope scribe. The first subject on the program was The Reorganization of the Association.

The plan of reorganization proposed—somewhat similar to the one now in operation in Michigan—aims to secure the unification of all the different lines of Congregational church work throughout the state. The plan as presented by Rev. A. L. McClelland of Hillsboro and Rev. W. C. Lyon of Valley City, was approved, and a committee was appointed to formulate further details and report at the next meeting.

A plan was also proposed for securing real co-operation between different denominations. This was formulated last May by representatives of four denominations, viz., the Presbyterians, Methodists, Baptists and the Congregationalists, and was then referred to the several state bodies for final action. The plan, if put into operation, will make undue multiplication of churches impossible. The subject was brought before the association by Dr. Beard of Fargo and Rev. C. W. Smith of Sykeston. After discussion the plan was unanimously adopted by a rising vote.

The Baptists, at their state meeting last week, adopted the plan. The Presbyterians and the Methodists are soon to hold their state gatherings, and it is confidently expected that they also will approve.

Perhaps the most significant action taken at this meeting was that to assist the new

church at Grand Forks. This body is young and small; but its relation to the State University makes it of great importance to the Congregational work of the entire state. The help needed was toward securing ground for the church building. The lot wanted—the only one which is really suitably located—could be had only by purchasing with it the adjoining lot. The two would cost $6,000. The church was unable to shoulder such a load, and the C. C. B. S. was unable to render sufficient help to make the purchase feasible. The association voted to appoint a committee to proceed at once to procure subscriptions to buy the extra lot, outright, and present it to the church, to be used as a parsonage lot. Nearly $1,000 were subscribed in a few minutes, and the remainder will be speedily raised.

This action is only one of the evidences that the Congregational churches of North Dakota have reached an important stage in the development of a self-respecting denominational consciousness. It indicates as well that the times of extreme poverty are passed. Mention was made by one speaker of the "bone period." That was the time when, in some parts of North Dakota, owing to a series of years of poor crops and hard winters, many farmers suffered such heavy losses of horses and cattle through starvation that a crop of bones was sometimes the best crop a farmer had. It was not uncommon, in those days, for a farmer to exchange his crop of bones for a winter's supply of fuel. These days are passed.

After ten years of faithful service Superintendent Powell lays down his work here to take a similar work in Montana. Universal regret was expressed that North Dakota is to lose this warm-hearted and efficient brother. His great success here has especially qualified him for the important work to which he goes. His tender farewell words will long be remembered.

The departure of a man so greatly beloved made it fortunate that in the appointment of Rev. E. H. Stickney as his successor a superintendent is secured who for more than a quarter of a century has been one of our most highly esteemed and honored laborers in the home missionary field. By this change Mr. Stickney becomes the joint superintendent of the C. S. S. & P. S. and of the C. H. M. S. This joining of the two parts of one work under the direction of one man is considered by many to be a distinct gain in unity and economy of administration. When Mr. Stickney rose to speak for the first time in his new capacity the whole audience rose and cheered.

Dr. Newell of the Church Building Society and Dr. Hitchcock and Miss Foote of the American Board stirred all hearts with their trumpet calls. No one who saw how admirably every detail of entertainment was carried out will any more wonder how Rev. Robert Paton and his people could manage to build and pay for such a splendid house of worship as the one in which the association was held in Carrington—the best Congregational church building in North Dakota, and costing over $25,000.

R. A. B.

Colorado

The State Association of Colorado Churches convened at Pueblo in First Church, Sept. 20-23. The Arkansas Valley is not blessed with a large number of Congregational churches and the attendance at state meetings is not as large as when held in the northern part of the state. About ninety delegates came, however, and in this number were included some of the state's best workers. In the devotional hour from 10 to 11 each morning President Sanders of Washburn College gave outline studies in the Gospels, splendid in their clearness and directness. A number of Bible classes have been started with President Sanders's outline as a basis since his visit to the state.

The place of the church in the community had first place on the program. The Church and Organized Charity was discussed by F. J. Bruno of Colorado Springs, who pointed out a definite division of labor between the church and the charity organizations.

In considering the church and the Y. M. C. A., Secretary Bilheimer of the Denver Association spoke of the new plans being formulated all over the country whereby the Association is to make itself not a competing agency with the churches, but a co-operator with them. Dr. Walker of Boulder spoke with splendid earnestness of the need of the church not to duplicate educational institutions but to arrange some sort of division of labor with the state institutions which already exist. The church and law enforcement was discussed by Attorney Peterson of Pueblo, one of the men who has helped to clean up the city and make it a better place in which to live. The afternoon's addressses were summed up by Rev. John Doane of Greeley.

In the evening a great platform meeting was held to consider the relation of the church to organized labor. C. C. Houston, vice-president of the State Federation of Labor, and Rev. Allan A. Tanner were the speakers. Houston did not spare the church and among other charges brought against it was the claim that the publishing houses of the different denominations had been almost unanimous in their opposition to the demands of organized labor. Tanner, who spoke from a rich experience in close touch with the laboring man, claimed for the church the task of mediator in the transition period which we are confronting. It was a great address and was thoroughly appreciated by the large number of his old friends who came out to hear him speak for the first time since his departure ten years ago.

Under Superintendent Hood's supervision the missionary work of the state seemed to be satisfactorily progressing. One noticeable example of this was found in the number of splendid young men he has succeeded in bringing to the state for growing but undeveloped fields. Fewer men but better men seems to be the slogan for the Colorado work at present. The Association welcomed the secretary of the National Society of Federated Churches, Mr. Gardiner.

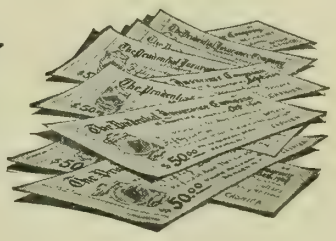
On the work of the Sunday school, Rev. J. P. O'Brien of Kansas City spoke positively for better methods and better organization, and with the practical lessons in Bible exposition which President Sanders

Continued on page 546

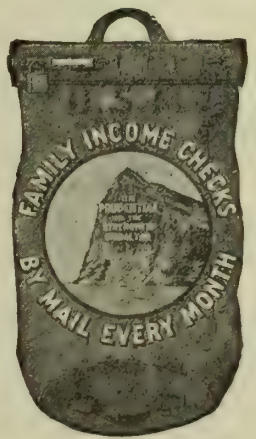
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My Age Is.....
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You Need This Policy Whether You Are Now Insured or Not

Colorado

Continued from page 545

gave this side of the church life received a great stimulus.

The work of the American Missionary Association was splendidly presented by Rev. George Monroe of Grand Junction, followed immediately by Mrs. Booker T. Washington, who claimed to have received most of her training in A. M. A. schools. Her address added greatly to the interest of the occasion. The officers for the ensuing year are moderator Dr. R. T. Cross of Ft. Collins and Noyes O. Bartholemew of Denver, registrar. The Association will meet next year with Boulevard Church, Denver.

A. E. H.

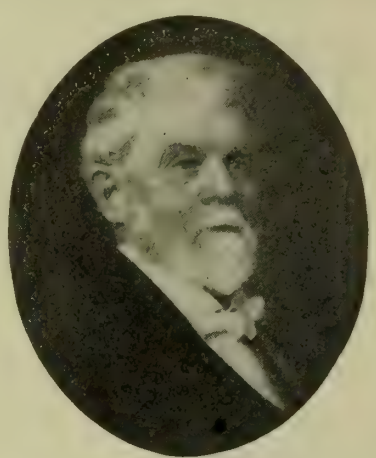
Fifty Years a Minister

Dr. Snowden of Iowa Retires after Long Service—A Friendly Sketch of the Veteran Pastor

The retirement of Dr. J. E. Snowden of Cedar Falls from the active ministry is a notable event in Iowa Congregationalism, and it also marks a triune cycle few men are permitted to accomplish. When he was seventy-five years of age, had completed half a century in the ministry and twelve years of service with the Cedar Rapids church, Dr. Snowden laid down the burdens of active public life. July 25 was an impressive day at Cedar Rapids. In the morning Dr. Snowden preached his farewell sermon, and the large audience was moved to tears. At the evening service, the entire ecclesiastical community met to do the honor of kindly and appreciative words to the retiring veteran. He retires in good health, and will reside in Cedar Rapids in a house provided by the church, and, happily, he will be available for supply, it is hoped for many years to come.

Dr. Snowden is a Nestor among the Pilgrim stock of Iowa. For twenty years he has exercised a keen and kindly business instinct on the executive board of the Iowa Home Missionary Society, during most of which time he has been the scribe of the board. He is a gracious, brotherly man among clergy and laymen alike, a fine friend, a helpful neighbor. His pulpit power has lain in the strength of the preacher's character. He is a vigorous thinker, and his friends have noted that to quite a large extent he has won his way to the more modern points of view, a statement which is highly and complimentarily significant in a man of Dr. Snowden's years. He is a man of plain and forceful Anglo-Saxon speech, and so to put high ideals in a manner understood by plain people. His speech is seasoned with quaint flashes of wit and humor, and all sorts of delightful surprises keep Dr. Snowden's audiences wide-awake.

He came to Iowa the same year as did Dr. Frisbie, pastor *emeritus* of Plymouth Church, Des Moines. He was a member of the latter's installing council, and the two men have grown up into veteranship together through the service of the years, both men honored and loved throughout the state. Dr. Snowden's long service has developed in him the pastoral instinct to a high degree. It is a matter of delight to the Congregational fraternity of Iowa that Dr. Snowden's retirement does not mean his loss to the state. His stalwart, square-shouldered figure, crowned with a full white beard and picturesque snow-white hair, will still move among the lesser sons of Anak when the tribes gather for the feasts. The prayer of Congregational Iowa is that Dr. Snowden may enjoy a long and a happy afternoon of life.



REV. JAMES E. SNOWDEN, D. D.
Fifty years a Pastor in Iowa

Des Moines, Io. A. M.

WHO GOT THE POLE?

Most sensible Americans are willing to accord Honor to both Cook and Peary—A Question of Equipment and Food Supplies.

The question is not, "Who got the Pole?" but, "Who got there first?"

Most sensible Americans are willing to give both Commander Peary and Dr. Cook all the honors that are due to the intrepid explorers who braved the Arctic regions to reach the North Pole. They are willing to await the conclusions of the scientific world after all the records and proofs are presented. There is plenty of "standing room" at the Pole—no excuse for crowding or pushing. It is glory enough to have the distinction fall to Americans.

In the meantime the people are most interested in learning the details of the dash through the ice-bound wastes of the frozen North. How did they get through? What did they eat? What kind of food best sustained life and strength on such a journey? Certain it is that reaching the North Pole was a question of food and equipment.

The public knows little about the nature of the food supplies on which Commander Peary and Dr. Cook reached the goal of their ambition. It is known, however, that Commander Peary took with him four hundred and fifty boxes of Triscuit (the shredded wheat wafer), which was placed on board the Roosevelt before it left New York Harbor in July, 1908. This food will not only sustain life and strength, but it will keep indefinitely in any climate. Those who eat shredded wheat biscuit every morning for breakfast (and there are thousands who do) will readily believe that this food played an important part in supplying the strength and endurance that were needed to finally crown with success the many polar expeditions of this great American.

Installation at Center Church, New Haven

Rev. Oscar Edward Maurer was installed pastor of First Church of Christ, New Haven (Center Church), Oct. 15. He thus becomes the successor of Leonard Bacon and Newman Smyth in this historic church. Sixty-seven churches were invited to the council, including all of the churches of Connecticut founded before the year 1700 and historically related with First Church.

The sermon was preached by Rev. George A. Gordon, D. D., prayer of installation by Prof. B. W. Bacon, charge to the pastor by Rev. N. D. Hillis, right hand of fellowship by Rev. Watson L. Phillips and charge to the church by Rev. R. H. Potter. Other parts, Edwin P. Parker, W. Irving Maurer. The installation banquet was served in the Memorial Hall of the University, at which



REV. OSCAR E. MAURER

felicitous addresses were made by President Hadley and Prof. Williston Walker.

In his paper Mr. Maurer emphasized the facts of evil, man's persistent hope in the face of it, God's revelation in Christ of man's divineness and ultimate victory, of the church and its abiding character and God-given mission. The church has no longer a monopoly of spiritual gifts; it must justify its own continuance by revealing its God in a life of holiness and Christlikeness. The church cannot take the place of a social reformer, or physical healer; its work is more fundamental. It is that of developing human character. "Without a spiritual basis, social progress will constantly destroy itself by its own prosperity, will never advance beyond the clean, the comfortable, the well fed."

With a fine optimism on the part of pastor and people, Center Church enters upon a new era.

I. W. S.

Content

When of this flurry thou shalt have thy fill,
The thing thou seekest, it will seek thee then;
The heavens repeat themselves in water still,
And in the faces of contented men.

—*John Vance Cheney.*

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for immediate use, just suitable for present wear. Our stock is large with a varied assortment of correct materials cut in proper styles,

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Made in our workshops on the premises.

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'Tis false economy to continue to worry along with the old worn out heater.

There's a way to be comfortable and economical at the same time. 'Tis found in the use of the

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"Makes Heating Easy"

Write for handsome catalogue of the Glenwood Furnace to Weir Stove Co., Taunton, Mass.

Church and Ministerial Record

Calls

ALLER, NATHAN S., to Savannah, N. Y., and to *Presb.*, Sauquoit, N. Y. Declines both and will remain at Bridgewater.

AUSTIN, E. A., to Amity, Mo. Accepts.

BEAVER, CHAS. H., Anamosa, Io., to Reinbeck. Accepts.

BELANGER, J. ALPHONSO, Wells River, Vt., accepts to *Auburn St.*, Paterson, N. J.

BOSWORTH, LINNEUS M., Deer Isle, Me., to Milbridge. Accepts.

BYINGTON, EDWIN H., *Dane St.*, Beverly, Mass., accepts to W. Roxbury.

CHAPIN, S. ABBIE, *First*, Anamoose, N. D., to Deering. Accepts and is at work.

DAVIS, ARTHUR, Marietta, Minn., to Berthold, N. D. Accepts.

FAIRBANKS, FRANCIS J., who closed, Sept. 30, a sixteen-year pastorate over *First*, Royalston, Mass., to So. Royalston. Accepted and began Oct. 10.

FROST, J. W., — Mich., to Sloan, Io. Accepts.

GLASBY, ROBT. L., Heber, Cal., to become general missionary for Imperial Valley under the Congregational Conference of Southern California.

GOODHEART, SIMON F., lately of Whiting, Vt., to Oakville, Ct. Accepts, to begin Dec. 1.

GUERNSEY, HENRY H., residing in Providence, R. I., to *First*, Ebensburg, Pa., after summer supply. Accepts.

HEYSE, HENRY E., lately of Salina, Kan., to ——, Kansas City, Kan. Accepts.

HICKMAN, W. C. B. (*Bapt.*), Philadelphia, Pa., to *Clifford*, Welsh Hill. Accepts.

HINDLEY, WM. J., *Pilgrim*, Spokane, Wn., declines calls to Everett and Bellingham. He will remain in Spokane, and have a woman assistant.

JUDD, HUBERT O., Hiawatha and Carson, Kan., to Nickerson. Accepts.

MCCALLIE, THOS. S., formerly *East Lake*, Chattanooga, Tenn., to *Central Presb.*, Highland Park, Chattanooga. Accepts.

MARSHALL, CHAS. P., Westford, Mass., to Wiscasset, Me.

MITCHELL, FRANK, Willow Lake, S. D., to Myron. Accepts.

PARTCH, LEROY C., Lyme, Ct., to No. Anson and No. New Portland, Me. Accepts.

PARTRIDGE, HORACE E., Pomona and Lantana, Tenn., to *East Lake*, Chattanooga. Accepts.

RAVI, VINCENT, Manchester, Vt., to *North Ave.*, Cambridge, Mass.

RICHARDSON, HARRY, Detroit, Mich., to assistant pastorate *Second*, Westfield, Mass. Accepts.

SECORD, ALBERT, Lakeview, Mich., to Princeton, Minn. Declines.

SHELDON, CHAS. F., Danville, Io., to La Harpe, Ill. Accepts.

STEELE, JOHN T., Little Rock, Io., to Gowrie. Accepts.

TOLBERT, R. BERTRAND, Aquebogue, L. I., to *Union Cong'l*, Tuckahoe, N. Y. Declines.

WIEDER, FRANKLIN E., lately of *Snyder Ave.*, Philadelphia, Pa., to supply at Egg Harbor City, N. J. Accepts.

WILSON, Dr. CLARENCE H., *Center Presb.*, Crawfordsville, Ind., to Glen Ridge, N. J. Accepts, to begin early in November.

Ordinations and Installations

BURTNER, ELMER E., Yale Sem., *o.* First Ch., Derby, Ct., Oct. 12. Sermon, Prof. B. W. Bacon; other parts, Rev. Messrs. R. G. Clapp, Hugh MacCallum and O. W. Burtner, brother of the candidate; Profs. E. L. Curtis and Williston Walker.

FINCH, JAS. M., pastor at Ontario, Ill., *o.* by Central West Association, Edelstein, Oct. 5. Sermon, Rev. J. P. Huget; other parts, Rev. Messrs. A. R. Thain, C. E. Enlow, C. E. Marsh.

MAURER, OSCAR E., *i.* Center Ch., New Haven, Ct., Oct. 15.

MCALLISTER, MILTON V., Bangor Sem., *o.* Salem, N. H., Oct. 5. Sermon, Pres. D. N. Beach; other parts, Rev. Messrs. F. I. Kelley, C. L. Merriam, J. G. Robertson, L. V. Farnsworth, Clark Carter.

SEWALL, OLIVER D., *i.* Great Barrington, Mass., Oct. 7. Sermon, Rev. W. V. W. Davis; other parts, Rev. Messrs. G. F. Ekins, John Barstow, Oscar E. Maurer, W. P. Clancy, Leon D. Bliss.

SPOONER, LEWIS G., *o.* New Marlboro, Mass., Oct. 8. Sermon, Rev. G. F. Ekins; other parts, Rev. Messrs. S. P. Cook, John Barstow, D. C. Reid.

Resignations

ALBARIAN, SARKIS M., Brownfield, Me.

ALLEN, M. E. FLETCHER, Weld, Me.

ATKINS, G. GLENN, *First*, Detroit, Mich.

BEAVER, CHAS. H., Anamosa, Io.

BARENTZEN, G. W. T., So. Bristol, Me.

BUSHNELL, HENRY A., La Grange, Ill., after fifteen years' sevice. Church voted not to accept it, but pastor will soon announce date of termination.

BOSWORTH, LINNEUS M., Deer Isle, Me.

BYINGTON, EDWIN H., *Dane St.*, Beverly, Mass., after a pastorate of nearly ten years.

CHAPIN, S. ABBIE, *First*, Anamoose, N. D.

HARRISON, HIRAM B., Hastings, Neb., after five years' service.

JAMES, BENJ., Arnot, Pa., to take a post-graduate course in Wooster Univ., Ohio.

JUDD, HUBERT O., Hiawatha and Carson, Kan.

MITCHELL, FRANK, Willow Lake, S. D.

NILSEN, JOHN A., Scandinavian, Portland, Me.

PARTRIDGE, HORACE E., Pomona, Tenn., and neighboring points, after an eighteen-year pastorate.

SHELDON, CHAS. F., Danville, Io.

SINKS, PERRY W., Tampa, Fla.

STEELE, JOHN T., Little Rock, Io.

THRUSH, JOHN O., Webster City, Io., after a pastorate of nearly eleven years.

Students and Bible Reading

It is incomprehensible to many a European student why an American should carry a Testament with him and study it each morning. The European has read the facts of Biblical history and has mastered them, and he sees no reason why one should prefer to study these facts piecemeal and at an outrageous hour in the morning. And yet somehow he has an intense craving for what they call real happiness and peace. Students who are traveling on the Continent and who believe in the value of the Morning Watch ought to be more careful than at home to keep up this habit and to seize opportunities of bringing its value to the attention of the students of those countries. Those who follow this plan will find to their surprise that their comrades abroad will be glad to discuss with them the problems of the Christian life. They will discover that the subject is one of complete and all absorbing interest, even to the exclusion of the present claims of scenery and the spell of the past. This is true whether the path of your companion and yourself leads through the Harz Mountains, up the wonderful approaches of the Wartburg, in the quiet sanctity of Olympia, or along the desolate and pathetic Appian Way.—*The Student.*

Boston

The Y. M. C. A. Campaign

Stirring days are these for the two or three hundred men engaged personally in raising before Nov. 1 the five hundred thousand dollars that will insure the erection of a splendid modern building for the Y. M. C. A. The undertaking is becoming a popular movement and enlisting the interest of men of prominence in business and professional circles. Col. William A. Gaston is the chairman of the citizens' committee of one hundred, and A. H. Curtis, a well-known insurance actuary, of the committee of a hundred business men. A third committee is made up of active Y. M. C. A. members. The members of these committees meet at luncheon every noon to report progress and outline plans for the ensuing day. A vigorous start was given by the contribution of $60,000 as a memorial to the late Samuel Johnson of the Old South Church. Jacob P. Bates, another Congregationalist, has given $20,000. The business committee is divided into ten squads, and there is a good-natured rivalry among the teams to occupy the first place when the daily accounting is made. Last Friday noon $22,000 was reported, on Saturday $28,000 and on Monday $23,490.

A great clock on the face of the Stearns Building on Tremont Street registers progress from day to day. While large gifts are confidently expected, just as much hope is placed upon thousands of smaller gifts from all classes in the community.

The building will be eight stories high, the upper floors will be rented as sleeping rooms, two stories below the first floor will also be utilized. The material will be limestone. It will have a large swimming pool, gymnasium, numerous classrooms, a roof garden, in fact, all the appliances that have come to be an essential part of the equipment of a modern Y. M. C. A. building.

The Boston Ministers' Meeting

The Boston ministers heard a lively and varied program last Monday at their regular gathering in Pilgrim Hall. The Jubilee Singers led off, with a series of songs which included That Old Time Religion, I Want to be Like Jesus in My Heart and I'm Going to Shout all over God's Heaven. Mr. Myers, one of the tenors, who is also a talented elocutionist, read one of Paul Laurence Dunbar's touching poems, effectively. Then Rev. W. G. Puddefoot, who is described by one of our Western contemporaries as "the wittiest man in our denomination," took the floor. As usual, his address was inimitable and unreportable, but before he closed he had contrived to tell his audience a good many concise facts about Congregationalism in Indiana, where he is at present field secretary. He also invited his Eastern brethren, if they should become discontented with their present fields, to come to Indiana, take a $500 field and find out what rewards there are in downright hard, perplexing work.

Arlington Church Reopened

After being closed for three months while repairs were going on, the Congregational church in Arlington, Rev. S. C. Bushnell, pastor, was opened again for worship on Oct. 17. The interior has been restored to practically the appearance it presented when it was originally built in 1842. The old pulpit has been restored as well as the mahogany sofa and communion table used so long ago. The windows, also, have lost their modern glass with the exception of one

Continued on page 549

The Cost of Living *vs* the Cost of Dyeing

The high and ever increasing cost of living compels most of us to practice economy

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Boston

Continued from page 548

stained glass memorial. Electricity has been installed, while the pews have been reupholstered with handsome crimson cushions, and the entire color scheme is red and white. The steeple of the church is also undergoing repairs, and when finished the building both outside and in will reproduce the dignity and simplicity of the old church.

Trinity Church, Beachmont

Because of the growth in Sunday school membership, with increasing attendance at church worship, under the pastorate of Rev. Israel Ainsworth, Trinity Church, Beachmont, found it necessary to enlarge and improve. The old furnaces have been removed and steamheating has been installed. A new primary room has been added, as well as a room for the Brotherhood; also a commodious kitchen and toilet. The new work cost over $2,800. The Old South Church and the Congregational Union have helped liberally, though the people of the parish subscribed generously for the enlargement. Opening exercises were held in the evening of Oct. 14. Rev. Mr. Ainsworth presided; Mr. Peary, chairman of the committee, gave an account of the work: readings and music furnished part of the entertainment; addresses also were given by Mr. Samuel Usher and Secretary Anderson. The audience room was filled to overflowing.

A Summer's Work of City Missionaries

The twenty-five missionaries in the employ of the Boston City Missionary Society during the three summer months made 12,000 visits; 2,282 families were called upon for the first time; 703 visits were to the sick; 117 children were gathered into Sunday school; employment was secured for 144 persons; aid was given to 189 families because of sickness and destitution; more than 11,000 persons were sent into the country for a day's outing or a longer stay.

In the summer each missionary is entitled to four weeks' vacation, but owing to the pressure of work the whole vacation allowed was not taken by all the missionaries. The superintendent, Rev. D. W. Waldron, himself was to be found in the city every week day aside from holidays, with the exception of a single day. We wonder if the Christian and charitable work of any other agencies would exceed that of the City Missionary Society during the three months reported.

In the Interests of Harvard

The Phillips Brooks House Association at Harvard held a valuable Social Service Conference on Oct. 13. Prof. F. G. Peabody spoke on The Benefits of Social Service to the College Man as an Individual, Mr. Robert A. Woods on The Opportunity for the College Man to do Good in the Settlement District. Professor Peabody was especially inspiring. "The college," he said, "should be something more than a winter watering place." The standards of life are sometimes severely tested for the young man entering college and that anchor needed can be found in social service.

Another meeting of even greater possible results was the first of the Harvard Divinity Club, Oct. 15. The subject, Harvard College and Harvard Divinity School. What can They Do for Each Other, was presented from the side of the school, the college and then from both by Prof. E. C. Moore.

Continued on page 550

Economy in foods

Economy in foods is a matter that interests everyone because this economy is measured by the results more than by what you pay to get them.

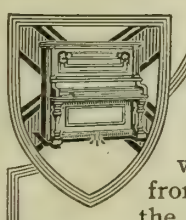
If you would compare all foods and take into consideration the quantity you get for your money, the quality of each and the benefit to you from eating it, you'd probably be amazed to see Quaker Oats without a competitor for first place.

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which meet the most exacting taste and requirement, from the Baldwin Piano, the recognized artistic piano of the world, to the moderate-priced instrument, where good quality at moderate cost is desired. We offer them to you with the assurance of satisfaction, sustained by 47 years' experience in the piano business. Write for plan—"BUYING FROM BALDWIN DIRECT."

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For the exclusive treatment of cancer and all other forms of malignant and benign new growths (except those in the stomach, other abdominal organs, and the thoracic cavity),
With the Escharotic Method
(without resorting to surgical procedure).
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Boston

Continued from page 549

Corner Stone Laid in Reading

On March 5, 1908, the Congregational church building in Reading, Mass., was burned. On Sunday afternoon, Oct. 10, of the present year the corner stone of a new structure, to be built of Rockport granite and to cost some $70,000, was laid with simple but impressive ceremonies. Ministers of neighboring churches assisted in the exercises, the clerk of the church, Mr. F. W. B. Pratt, described the contents of the box to be placed in the stone, Mr. G. L. Parker, chairman of the building committee presented the specially inscribed trowel to Deacon S. E. Parker, who laid the stone. Mr. Parker has been a member of the church for seventy-three years, one of its deacons since 1855, and will be ninety years old in November. Rev. F. S. Hunnewell, pastor, contributed an interesting historical statement, while the formal address was by Rev. D. A. Newton of Winchester. Something over $50,000 in cash and pledges are already in hand toward the cost of the church, and it is hoped that it may be completed with only a small indebtedness upon it.

New York

Dr. Choate's Enlarged Field

After eighteen years at Home Missionary Society headquarters in this city, Dr. Washington Choate leaves to assume the chair of theology at Talladega, for which Alabama and the adjoining states may be grateful. A successful pastorate at the First Church, Greenwich, Ct., made Dr. Choate, when he came to New York nearly two decades ago, the calm and wise adviser not only of new home missionaries but of many a young pastor in the city and suburbs. The poise and sympathy thus directed and freely given, even when under the pressure of keen burdens, have been abundantly shared with the officers of the many other societies located in the same building. The C. B., which stands not only for the Charities Building but the Congregational Brotherhood, will be conscious for a long while of the gap caused by the passing of Dr. Choate to the important post of training preachers in the South, a task for which his clear brain and wide experience eminently fit him. That he is still to be connected with one of our great missionary enterprises is his great joy and the gain of the denomination.

The graceful tributes to be paid Dr. Choate in Congregational literature will briefly repeat what has been said much more fully in a farewell luncheon just given by the assembled officials of the societies at the Charities Building to both Dr. Choate and Dr. Creegan. It is gratifying that both these brethren beloved should pass from the missionary office to the college campus to impregnate the latter with the consecrated enthusiasm of the former. The pastors of the Eastern churches will not be less vigilant in watching and praying for the continued success of these efficient men than will be their recent colleagues.

Brooklyn Brotherhood Begins Well

A large assemblage of the Brooklyn and Queens pastors held their first lunch of the season recently, and seemed brimming over with new enthusiasm. Expectations were expressed that the incoming year will be the best in all respects for many years past. The Brotherhood began well by electing its Nestor, Dr. A. J. Lyman, as its president. For local Congregationalism it should prove a pregnant year, inasmuch as there is to be a short, sharp and successful campaign to raise a special fund for Church Extension of $40,000. The churches receiving aid will have to raise fully as large a sum, and the campaign means that to the denomination will be secured property worth more than $300,000, with all its productive power for churches yet to be born further out in new territory, to say nothing of the spiritual and civic uplift made possible when debt-loads are lifted.

To this task is to be added the probable opening of the Congregational Home for the Aged, provided that the fund is completed in time enough to have this event happen before the spring conference. No duty of love has been so persistently, almost willfully, neglected as this responsibility for our church members who in old age have met misfortune. Success depends entirely on the will of each local church, as the conference has no power of control. Mrs. Pearsall, the treasurer of the Women's Home Missionary Union of the State, is actively pressing the churches in the matter.

Dr. C. C. Creegan, who has already left for Fargo College, was the guest of honor, and no man ever received a warmer tribute of love and respect than did he from Drs. Lyman, Cadman, Kent, Waters and Boynton. So much were the brethren moved by the occasion and the review of all that Dr. Creegan has been as a Brooklyn citizen and brother minister, apart from his official position entirely, that it was decided to present to the next meeting more formal and elaborate resolutions, that these without haste might be sent to Fargo College, to the American Board and to the doctor. His success in the Middle District for sixteen years is a high testimony of efficiency and devotion. In the last year alone, in spite of business depression, the increase of receipts was $55,000 for the district, as compared with $10,000 for the rest of the country.

What to Do for the Jews

This seems to be the practical question raised by the searching analysis of the extensive visitation by the Protestant churches of the Harlem section of Manhattan. What to do in *spite* of the Jews has long been the question of prejudice. What to do for them is the Christianized attitude suggested. The canvass of 127,000 people, living in about a hundred blocks, shows 12,893 Jewish families as compared with 8,547 Protestant and 5,673 Catholic. Eighty per cent. of these Jews could not find room in the eleven synagogues if they wished. There are enough to fill forty synagogues, with a thousand worshipers each. The Harlem Jew is more largely American born than foreign. Can he be reached more easily? Has it ever been really tried? Though 75 per cent. of the population is American and German today, since 1904 the Protestants have decreased from 43 to 27 per cent. and the Jews have increased from 32 to 45 per cent., the Roman Catholics remaining stationary. Only 11 per cent. of Catholics are churchless.

It is cheerful to find that the Protestant churchless have been reduced in five years from 54 to 36 per cent. and in one section of Harlem from 54 to 23 per cent. Yet the churchless Protestants would half fill the local churches if they were attracted. The efficiency of our own Pilgrim Church may be noted by the fact that Congregational families with no church home number 28 per cent., a smaller percentage than that of

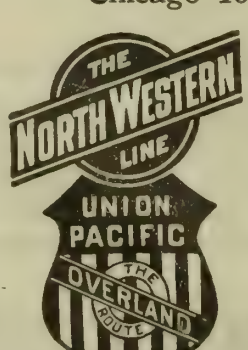
Continued on page 551

The California Trip

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The Overland Limited, electric-lighted, is for first-class sleeping car passengers only, and leaves Wells Street Station, Chicago, at 7:00 p. m. daily—only one night to Denver, and three days to San Francisco.

The Los Angeles Limited, electric-lighted, only three days to southern California, leaves Chicago 10:00 p. m. daily.



The China & Japan Fast Mail leaves Chicago daily at 10:45 p. m. for San Francisco and Los Angeles.

Information, tickets and sleeping car reservations on application to

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OL1204

New York

Continued from page 550

the Protestant Episcopal, Presbyterian, Baptist, Unitarian or Lutheran, which in that order have 30 to 52 per cent. of their own churchless.

The City Federation of Churches suggests to Harlem that three ways of reaching the unchurched, including the 40,000 Jews with no religious center, might be tried; co-operative advertising, visitation and vigilance. The first is more novel than the last two. The Saturday newspaper advertising is of more value for strangers in the city, and to emphasize special speakers. Even so, it is largely hidden in the mass of other newspaper stuff. Federation suggests a co-operative calendar yearly or more frequent and a bulletin, perhaps weekly or less often, to be put in the hands of every family on the Harlem plain, and thus array the religious forces of the community as a unit in their appeal and common basis of work.

Plymouth of Mount Vernon Seeks Recognition

Plymouth Church was established by Rev. W. B. Allis, with the aid of those who went out from First Church some three years ago over questions of policy. It meets temporarily at the Swedish Church, and though thus hampered for room, carries on work in six organizations. Plans have been drawn for an attractive church edifice of simple, classic beauty, much like a Greek temple. There are about fifty members, a strong men's club and a promising field which has been investigated by Secretary Shelton and in general approved by him. Mt. Vernon is growing faster than almost any suburb of New York and ought easily to sustain four or five churches of our order if rightly located.

Plymouth called a council of recognition in July, but the season was so late and the advance notice so short that the council adjourned without action. Four pastors attended without authority on the part of their churches and a fifth church was properly represented, but its name was omitted from the council missive. By a peculiar procedure the five ministers were invited to sit as individuals, and the council formed for a three-hours session, only to realize at the close the impossibility of reaching a legal decision under our polity. The church reported all bills paid, and a handsome surplus in the bank, and that under no circumstances would it build in the section already preempted by the First Church, which is waiting to erect its new plant. Another council will have to be called, and meantime the church is preparing to develop its building campaign this autumn. The fiasco of the first council called emphasizes again the weaknesses sought to be overcome by the proposals on polity at the last National Council. It is unfortunate that in so many suburban councils minor issues are confused with fundamental principles.

Spiritual Platform Work

While the city is being flooded with the highly colored announcements of lecture bureaus, great entertainers, etc., for churches planning their fall programs, it is stimulating to see a statement that one of our younger pastors, Rev. J. N. Pierce of Puritan Church, Brooklyn, is ready to deliver a series, or any one, of five evangelistic addresses on the Church, the Christian, the Bible, the Christ and the Conquering Cross. This is the only kind of work that will tempt Mr. Pierce from his arduous parish. He is a born evangelist and has a great hold on men and boys. It is significant that these subjects are announced as designed for Congregational clubs, young people's meetings, etc., with the intention not only of exciting the interest but of arousing the will of every hearer. Dr. Cadman has just reaffirmed his belief that our Congregational churches must insist on holding the people to the vital presence of Christ as Divine Lord, as being the heart of any possible living gospel.

SYDNEY.

A BANKER'S NERVE

Broken by Coffee and Restored by Postum

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition:

"Up to seventeen years of age I was not allowed to drink coffee, but as soon as I got out into the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow, and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum, I began its use on leaving off the coffee, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of twenty-five, though I am more than ninety-two years old. I owe all this to Postum." "There's a Reason." Read the little book, "The Road to Wellville," in packages. Grocers sell.

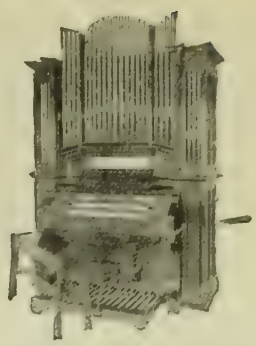
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The School of Pedagogy

At the opening exercises of the Hartford School of Religious Pedagogy on Sept. 22, because of the absence of President Mackenzie, the principal address was given by Prof. C. S. Beardsley of the seminary whose theme was The Earnest Teacher. Rev. R. W. Roundy, speaking for the ministers of Hartford, welcomed the forty students to the work of the city's churches and Sunday schools. The place of Miss Bertha M. Terrill, who had charge of the dormitory and the department of home economics, but who resigned to accept a similar position in the University of Vermont, has been filled by Miss Orissa M. Baxter, for five years engaged in a similar work at Hampton Institute, Virginia. Fifty students will be enrolled before the year is over. Sunday school and religious workers living near Hartford have the privilege of electi e courses. Of the entering students one is a graduate of Bangor Seminary, one a missionary from Japan, another comes from work in the International Sunday School Association of Nebraska and another is an officer in the Talitha Cumi Home in Boston.

Some students come as college graduates for a course of three years, while others with a high school or academy preparation enter for a different course of two years. Inquirers relative to the work of the school are as far removed as East Africa and New Zealand. In some respects this is the only school of its kind in the country. Its graduates make efficient pastors' assistants and religious workers.

ROUNDY.



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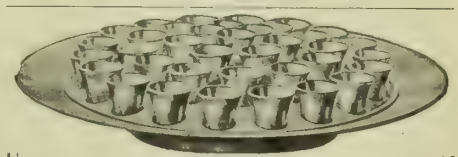
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Our Readers' Forum

The C. C. B. S. and New England

In the report of the annual meeting of the C. H. M. S. you referred to the requests for aid which the Building Society has received from New England churches, these requests amounting to $54,000. That there may be no misunderstanding, I wish to state that of all these requests only one, amounting to $2,500, is included in the $180,000, the amount the Building Society is behind in its work. I make this statement that the situation may not appear to be one whit less serious than it is.

R. B. GUILD,
Field Secretary for New England.

Conditions in the Oahe Indian School

In response to the plea for Oahe Industrial School, Oahe, S. D., written by Miss Anna L. Dawes, which appeared in *The Congregationalist*, July 17, gifts to the amount of *seventy dollars* have been received. Three came from New England, and one from Arizona, the latter bringing with it a pledge for the years to come. We are grateful for these gifts; there have been others which have come in different ways, but in spite of all, we have come to the beginning of a new year—the twenty-fifth year of the school—with a deficit of over *five hundred dollars*. We cannot but question "Why is a work seemingly so necessary for our Indian youth, and which has been so successful in its results for them, allowed to be so hampered?" There comes, too, the query, "Shall we struggle on against such odds any longer?" And yet how *can* we give it up? We have announced the re-opening of the school, and already several pupils have come in.

We have had no money for repairs, and walls are sadly in need of kalsomining, and floors in need of paint, to say nothing of the need of new equipment for kitchen and dining room! Our houses should be thoroughly rebuilt, and there are many other imperative needs. The house has been put in as good order as soap and water can do it; two devoted teachers have already begun their labor of love and faith. We at the front are ready to do our part—and it is not the easier part either—but we cannot continue without funds for current expenses, and we *must make up* the deficit.

It rests with the Christian friends of the Indians as to whether this school goes on or not. Are there not those who will contribute what is necessary for its maintenance?

MRS. T. L. RIGGS.
Principal Oahe Industrial School, Oahe, S. D.

A Correction

In *The Congregationalist* of Oct. 2 its New York correspondent says, "Dr. Baylis leaves the ministry" and then goes on to say he will try business in Wall Street. That statement is untrue. I have never invested one cent in Wall Street in my life and have no intention of doing so now. I am now living in a suburb of Boston.

His second statement is quite as misleading, saying I own or lease the ground on which the "little church is built." I do not own or lease the property, and the church seats eight hundred.

Boston. CHARLES T. BAYLIS.

The Coming of the Women

Almost the first words which greeted me as I entered the chapel of Plymouth Church, Minneapolis, on the first morning of the American Board meeting were, "Of course you know that the women are coming to Chicago, Oct. 26?" The way those words were uttered revealed how much the annual W. B. M. I. meetings mean to the faithful women throughout the Middle West whose hearts are in the foreign work. Special responsibility creates special interest. When the last word has been spoken on the American Board platform in Minneapolis as much more remains to be said in Chicago of the specialized form of work in which the women are banded together.

The workers will assemble in Union Park Church, Oct. 26, 10 A. M. On Tuesday afternoon a Children's Mass Meeting, for which the great Sunday school and the children's choirs of the entertaining church afford ideal conditions. In the evening Dr. S. W. Zwemer will speak upon The Challenge of Islam. Wednesday morning is devoted to the annual reports, closing with a children's hour. In the afternoon branch secretaries will report and Mrs. F. S. Tyrrel will speak of young people's work, and Miss Welpton, Miss Brunner and Mrs. Towle will tell how the work is done in Turkey, India and China. On Wednesday evening the 1909 Deputation, Mrs. Baird, Mrs. Hurlbut and Miss Wingate, will tell of their world tour. Concerning this item on the program there is keen anticipatory interest.

The motto for Thursday is, "Expect great things from God, attempt great things for God." In the morning the plans of the treasurer will be considered in conference and in a closing hour of prayer led by Mrs. E. M. Williams. On Thursday afternoon several missionaries and the president, Mrs. Lyman Baird, will speak closing words.

J. H. C.

"Remember to live"—*an epitaph.*

Delays of our own, and dawdlings by other people, may defer all our real living till Death can delay no longer with us, and it is our punishment and our desert to die. —*J. H. Y.*

STRENGTH
Without Overloading the Stomach

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day as to how he may expect to accomplish the work on hand.

He can't be alert with a heavy fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A California business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts, with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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We produce in Hood's Sarsaparilla a medicine that has an unapproached record of cures of Scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, loss of appetite, etc.

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including such titles as *The Song of Our Syrian Guest*, of which 505,000 copies have been sold; *The Signs in the Christmas Fire; The Shepherd of Jebel-Nur; A Year of Good Cheer; Ideals for Every-Day Living; Crossing the Bar*, etc. **Inclose ten cents in stamps** and we will send with it a Christmas Card of unusual attraction and originality, in folder form, 10½ x 9 inches when open, reproducing in four colors the **famous shepherd painting by Harold Sichel, and the Twenty-third Psalm,** embellished throughout in gold and red. Inclosed in decorative envelope, ready for mailing. Real value, thirty-five cents.

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It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist.*

The St. Louis Centennial

BY REV. HERMAN F. SWARTZ

The city of St. Louis has completed just one hundred years, in which time its population has increased over five hundred times. Consequently St. Louis is exuberant.

A week of spectacular celebration has just closed. The crowds are said to exceed those of the Louisiana Purchase Exposition. Was it Grandfather Squeers who said "at threescore and ten, 'I've got the hang of the thing and can do it again'?" This is the spirit in St. Louis.

Probably the most significant item in the whole celebration is the unusual prominence given to the churches.

When St. Louis was young, Protestant religious services were forbidden by law. On Oct. 3, the opening day of the second century, fully 10,000 children of our Sunday schools gathered in the huge Coliseum for an inspiring service, thus beginning the week's program. The mayor, ex-Governor Folk and many of the most prominent men in the public life of the city were thrilled by their singing. Addressing the multitude, Mayor Kriesmann happily designated this as the "City of Joyous Children."

The Centennial committee urged all pastors to preach upon themes suited to the occasion. Seventeen Congregational churches gathered Sunday evening at First Church, and Pres. J. H. George, who was formerly a pastor in St. Louis, delivered the address. The church was crowded to its full capacity and the spirit was optimistic.

The history of our fellowship in this city is one of the most interesting chapters in Congregationalism. It is limited to only about half of the century, yet from nothing we have grown to twenty-one churches with 4,000 members. It is safe to say that we represent one in every twenty-five of the Protestant population. Several of the finest ecclesiastical edifices in the city belong to us, and we report property to the value of $680,000, all acquired in approximately fifty years and in a region deemed hostile to Congregationalism for historic reasons.

Last year these 4,000 members gave $61,000 for benevolences and $109,000 for home uses, thus making a total of $170,000, or $42.50 *per caput*, probably not exceeded in any other city.

The Congregational church has proven that it holds a great commission for the Metropolis of the Center, and through it for the great Southwest.

Webster Groves, Mo.

Searching for Cancer Cure

No important step has been taken towards the determination of why certain cells of the body turn anarchistic and appropriate to themselves what belongs to the whole. In cells as in man, one cannot yet assert any definite reason. High up among the institutions of the world in the search for the cause stands the Harvard Cancer Commission, with Dr. Tyzzer near its head, which with all the experience that investigation has thus far assembled and all the facilities that ingenious man has been able to suggest, is trying to trace out the origin. In a commodious room looking out on the great quadrangle of the Harvard Medical School, hundreds of creatures are living in chronic conditions of kindred animal maladies, and he close watch that is kept over these may at any moment furnish the thread that will disentangle the maze. Many diseases have already under such methods yielded up their stories, the questions of their causative microbe and the methods of its distribution, but the tumors have thus far been an inscrutable mystery. Like many other diseases whose stories are not well known, cancer furnishes a field for the quack or the inexpert investigator, who blazons forth fraudulent claims or hasty conclusions, which the newspapers do their best to circulate to the ends of the earth. But the scientific man can state today but a few inconspicuous, unsensational advances. The story that must be impressed upon the people as the best that medical science can furnish today is that some cases of superficial growths may be benefited by radium or the X-ray, that many other cases if taken in time will yield to a minor operation, but that for well-established cases the operation is a serious one, if indeed the trouble can be removed in that way. But in order that the word of the future may be more encouraging, such institutions as the Harvard commission are ceaselessly experimenting and investigating.—*The Clinic, in Boston Transcript.*



ADVERTISER has a slightly used hand-operated Burroughs Adding and Listing Machine for sale at a liberal discount from the list price of an old machine. This machine is as good as new and will last a life time. It has been displaced by the latest style Burroughs Electric. I will be glad to quote a price on request. Address Machine, 43, care *The Congregationalist*, Boston.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

Wanted. Woman for general housework in family of five. Reasonable requirements and good wages; a nice position for the right person. Address F. W. Kimball, East Dedham, Mass.

Protestant Woman for general housework in family of two ladies in country town. Modern conveniences. Good home for right person. Reference required. Address Box 78, South Sudbury, Mass.

Congregational Minister Wanted in country village. Pulpit vacant next spring. Small summer resort on lake. Salary $700 and house. Living expenses small. Address P. M. V., 38, care *The Congregationalist*, Boston, Mass.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Wanted, small fruit, poultry and vegetable farm in New England. State school, church, library, health and transportation advantages and best terms. Send photograph of buildings. Address Rev. Franklin A. Collins, R. D., Cranesville, N. Y.

Teachers who have failed to secure a satisfactory position should register at once. Emergency calls coming in daily. Fine positions for competent teachers. Governesses and tutors for private families supplied on short notice. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Wanted. An elderly or semi-invalid lady to board for winter in pleasantly located private family. Near churches, library, steam cars. Housekeeping privileges if desired. Wood fires, modern sanitary conveniences. Telephone. Terms reasonable. References given. Address Mrs. Nellie J. Shaw, Hill, N. H.

Professional Housekeeper. A Hospital Trained Nurse, who wishes to be relieved of the responsibilities of institutional life, desires a position as housekeeper, where home interests predominate. References. No short notice call can be considered. Address Hospital, 43, care *The Congregationalist*, Boston, Mass.



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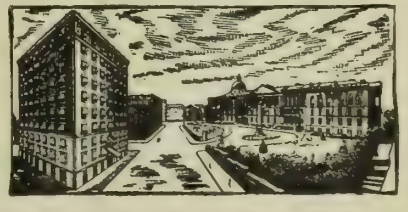
SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.87
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	**$13,682,821.51†**

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Missionary

Seeks endowment. Appeal indorsed by the American Board. Address Pres JOHN E. MERRILL, 708 Congregational House, Boston, Mass. Make checks payable to Mr. S. F. WILKINS, Treasurer of the Board of Trustees in America, National Shawmut Bank, Boston, Mass.

Religious Notices

FIRST CONGREGATIONAL CHURCH, Moline, Mich., Sept. 26, 1909.

Whereas, Rev. G. W. Brownback has tendered his resignation of the pastorate of our Church, and

Whereas, the Church has voted to accept the same,

Therefore be it resolved: (1) That we wish to put on record our appreciation of his service among us during his pastorate here. By his fidelity in the discharge of his duties connected with the Church, by his interest in our young people, by his tender sympathy for those in distress and sorrow and by his helpfulness in all things pertaining to the welfare of our community, he has won many hearts among us.

(2) That we cheerfully mention his ability as a strong pulpit speaker.

(3) That, as the field in which he has labored is one, we will as one follow him with our interest and our prayers, desirous of abundant success for him whatever part of the Master's vineyard he may labor.

(4) That we desire like remembrance from him as we shall strive to carry on the work under a new leader.

(5) That thus our united prayer may be that those who go and those who remain may have the direction and blessing of Christ, the living head of the Church.

(6) That a typewritten copy of these resolutions be given to Rev. Brownback, and another like copy be placed on the records of the Church, both duly attested by the Church Clerk.

By Vote of the Church,
A. C. GILBERT, *Clerk.*

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Marriages

The charge for marriage notices is twenty-five cents.

SPALDING—PALMER—In Stonington, Ct., Sept. 2, by Rev. George B. Spalding, D. D., of First Presb. Church, Syracuse, N. Y., Rev. George B. Spalding, Jr., pastor at Stonington, and Emeline Palmer.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BEACH—In Redfield, S. D., Oct. 8, after an acute illness of two months, Delia Antoinette, beloved wife of Rev. Samuel J. Beach. Although an invalid for forty years, Mrs. Beach had lived an active and efficient life.

EMERSON—In Lynn, Mass., suddenly Oct. 11, of apoplexy, Henry P. Emerson, aged about 60 years. A prominent business man of Boston as well as Lynn, he was active also in religious work. A member formerly of First Church, Lynn, he has for the past seventeen years identified himself with Central Church in the same city. He was a director of the American Congregational Association.

EVANS—In Youngstown, O., Oct. 9, Rev. William J. Evans, aged 67 yrs., 10 mos. A native of Wales his first American pastorate was in Staitsville, O.; after six years at that place he served the church in Canal Dover for sixteen years, going thence to Girard, where he was pastor at the time of his death.

GILMAN—In Newton, Mass., Oct. 3, Gorham Dummer Gilman, in his 88th yr.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 25, 10.30 A.M. Speaker, Mr. Ishibashi of the Japanese Commercial Deputation.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, ANNUAL MEETING, in Park Street Church, Boston, Oct. 27, 10.30 A. M. and 2 P. M.

MASSACHUSETTS STATE SUNDAY SCHOOL ASSOCIATION, twentieth annual meeting, Boston, Nov. 11-14.

WORLD C. E. CONVENTION, Agra, India, Nov. 20-23.

NORFOLK AND PILGRIM BRANCH—W. B. M. Thirty-second fall meeting, at Kingston, Oct. 26, 10 A. M.

SUFFOLK CONFERENCES, union meeting of three conferences, Park Street Church, Boston, Nov. 17.

WOBURN CONFERENCE, fall meeting, Wilmington, Oct. 26.

WORCESTER CENTRAL ASSN., Pilgrim Ch., Worcester, Oct. 26.

ANDOVER AND WOBURN BRANCH, W. B. M., Mystic Ch., Medford, Mass., Nov. 4.

WORCESTER SOUTH CONFERENCE, First Church, Millbury, Oct. 28, 9.30 A. M.

STATE MEETINGS

Connecticut, Torrington,	Nov. 8-11.
Kentucky, Williamsburg,	Nov. 21, 22.

Some kind of force may be got out of the veriest jade by the near prospect of oats; but the thoroughbred has the spur in his blood.—*J. R. Lowell.*

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

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Trouble in Northern Albania

A Missionary Involved

Reform measures are not working out smoothly in Northern Albania. The Albanians as a class are eager to have the Albanian language taught in their schools, while the stricter Mohammedans and representatives of the central government wish to suppress the national tongue and have only Turkish, the official language of the empire, taught.

In Albania, the government has only to maintain the *status quo*, for Albanian schools have never been tolerated; but with the advent of the constitution it was the hope of many Albanians to have their own language and schools and literature; but little encouragement has been given them. On one pretext or another these young nationalists have been either driven out of the country, suppressed, or kept under cover. In a few places local sentiment has been strong enough to support the demand for Albanian in the schools, notably Elbasan, where Moslems and Christian alike are taught the language.

First came from Constantinople, last winter, the order that Albanian, if taught, must be with Turkish characters. So strong a protest was made and with such reason that the order was somewhat modified, but now it seems the people in power have set themselves to sidetrack it by strategem.

In Tirana, where lives perhaps as strict a Moslem population as there is in the empire, four hodjas undertook ten days ago to teach Albanian. Their whole school rose *en masse*, threw their books at the hodjas, rushing into the street they seized stones and drove them all into hiding, wounding them more or less. They next went to the residence of a Bey who has been one of the leaders for the Albanians. There they did more stoning, breaking windows and injuring the Bey himself. Afterwards they marched through the streets saying: "We don't want Albanian. We don't want Albanian." That afternoon these boys were *fêted* by the Military Club of Tirana.

In the evening word was brought to the American resident, Rev. C. Telford Erickson, missionary under the American Board, that he would be given five days to get out of town. Three days later an armed force from the villages, numbering upwards of one hundred, came to town, surrounded the Albanian Club, and demanded the exile of all the Beys and the sixty-two members of the above club and the American. At the same time rumors were floated in the bazaar that the man was not a true American, but a spy for a European government; that he was in secret league with the Beys, paying them bribes; that he was an agitator against the government and an intriguer; and soon the bazaar was in an uproar.

The next morning, early, the government sent him out of town under escort. His wife had given birth to a child just two weeks before, and was very weak and nervous, and there were no servants but two gypsy women; but the government confessed itself helpless to protect his life and property unless he left at once. That night, when it was rumored that he would attempt to return, the streets and private entrance to the house were blocked by armed men to the number of over one hundred, ready and determined to shoot him on sight. They remained all night; not a government guard appeared on the scene.

At the time of this writing a week has passed, and in spite of the efforts of the Austrian Consul and pressure through the American Embassy in Constantinople, the government has made no investigations or punishment, done nothing to deny the charges against Mr. Erickson or to verify them. Independent investigation has pretty well established these facts: (1) that it was a captain of police and two other members of the Government Military Club who brought in these armed men from the villages; (2) that the people of all classes held Mr. Erickson in the highest esteem, some of his best friends being hodjas previous to this persecution; (3) that these villagers, while in Tirana two days, were the *guests* of the Military Club, and while there the demands against the Beys and the American were made. It will be difficult for the government to wash its hands in innocency! Mr. Erickson is still held in exile, contravening all his rights as an American citizen: but the end is not yet.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 15

Mrs. Charles R. Fisher presided. Many interests are grouped around these days—the American Board closing its financial year without a debt, celebrating its ninety-ninth anniversary in Minneapolis and looking forward to its one hundredth in Boston; the Woman's Board approaching its annual meeting in Boston, Nov. 10, 11, several branches also holding annual meetings during October and November, while hundreds of local societies are beginning their winter's work on the study of the new text-book, "The Gospel in Latin Lands."

Extracts were given from letters from Mrs. Chambers of Bardezag, a kindergarten teacher there, and from Miss Powers of Brousa. Medical work in North China, both at Tung-chou and Pao-ting-fu, was reported.

Miss Bushee gave a graphic account of the opening year in the Normal and Preparatory School at Madrid. Many arrangements and much of the distribution of work recall earlier days in New England seminaries, when domestic work was an essential part of the pupils' occupation. The training given in the Madrid school is a splendid foundation for the future usefulness of its students.

How many of our readers know that the Federal Government supports an official poisoner? Mr. J. W. Holman, the poisoner in the Southwestern States, has in the last eight months killed 750,000 prairie dogs and hopes in the next eight months to poison a million and a half more. Perhaps the time will come soon when we shall have official rat poisoners, as we already have moth poisoners in the New England States.

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Chronic melancholy is a symptom frequently encountered in the victims of dyspepsia and indigestion. Defective blood nutrition or anæmia appears to be the physical state with which the great majority of cases of melancholy and mental depression are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral and mental emotions act as effectively in arresting healthy digestion and alimentation as the eating of injudicious food, or the use of nourishment under circumstances such as the respiration of impure air, or indulgence in intemperate tendencies, which render proper assimilation of food impossible.

But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to and dependent upon some disorder of the digestive system.

The victims of this distressing condition present not only the usual symptoms of indigestion or nervous dyspepsia, but also a long train of symptoms of a peculiarly melancholic and morbid character, such as extreme increase of nerve-sensibility, palpitations, strange internal sensations, which simulate many other diseases, together with an exaggerated uneasiness and anxiety chiefly concerning the health. They imagine they have all the diseases known to Pathology, and are great pessimists, prone to look on the dark side of life. They are easily annoyed by small things, which if their health and digestion were good would never bother them; and they feel constantly irritable, have dark forebodings, and fear the approach of some imaginary evil, impending disaster or calamity.

If they experience indigestion pains in the heart region, they think it is heart disease; uneasiness in the chest means consumption; while the various other fugitive aches and pains distributed over the system they imagine to be symptoms of some fatal, organic disease.

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First: That all Church offerings taken for this Board during 1909, up to November 28th, not yet sent in, be remitted to the Treasurer before November 30th.

Second: That all annual subscriptions, both of ministers and laymen, due before December, and not yet paid, be likewise remitted.

Third: All friends of the aged veterans who can aid in this work of love and ministry, are earnestly requested to make a special gift before the fiscal year ends.

If these requests are acted upon, the receipts will equal or exceed 1908, which was the best year in the Board's history.

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Volume XCIV 30 October 1909 Number 44

The Heart of Religion

RELIGION is friendship—friendship first with the great Companion, of whom Jesus told us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with his purposes, to be open to his suggestions, to be in conscious fellowship with Him,—this is religion on its Godward side. Then, turning manward, friendship sums it all up. To be friends with everybody; to fill every human relation with the spirit of friendship; is there anything more than this that the wisest and best of men can hope to do? If the church would accept this truth—Religion is Friendship—and build its own life upon it, and make it central and organic in all its teaching, should we not see a great revival of religion?

—WASHINGTON GLADDEN

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4. **BIRTHDAY MOTTOES.**—May the tale the years are telling, always be; Like an angel anthem swelling.
5. **CHRISTMAS GIFTS.**—Christ is come to be thy light.
6. **DAILY STRENGTH.**—As thy day, thy strength shall be.
7. **GOD HOLDS THE KEY.**—God holds the key of all unknown, and I am glad.
8. **IMMANUEL'S LAND.**—Oh, Christ, He is the fountain.
9. **JESUS CALLS YOU.**—Oh! soul bending low 'neath thy burden.
10. **KEEP TIME WITH GOD.**—Whate'er our thoughts or purpose be.
11. **MIZPAH.**—Go thou thy way, and I go mine; Apart, yet not afar;
12. **ONE YEAR IN HEAVEN.**—And thou has been away from us a year! What have the happy angels told thee, dear?
13. **RESTING.**—Resting on the faithfulness of Christ our Lord.
14. **SLEEP QUIETLY.**—Sleep sweetly in thy quiet room.
15. **THE WILL OF GOD.**—Thy will of Love, 'tis sweet to me.
16. **UNFORGOTTEN.**—I cannot tell why there should come to me; A thought of some one miles and years away.

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Contents 30 Oct., 1909

ON HORSEBACK THROUGH ALBANIA 568
MORRIS H. TURK

CRUSADERS OF BROTHERHOOD—THE A. M. A. ANNUAL 570
H. PAUL DOUGLASS

THE MASSACHUSETTS CONFERENCE OF CHARITIES 571
P. T. F.

A BIG HOUSE PARTY 567
A. E. D.

THE BOARD AND THE BROTHERHOOD—AFTERMATH OF THE MINNEAPOLIS MEETING 572

"THE REST IS SILENCE"—A POEM 573
KATHARINE LEE BATES

THE GIVE AND TAKE OF FRIENDSHIP 573
H. JOSEPHINE BROWN

TRAGIC DESPAIRS 573
GRACE D. GOODWIN

CURE FOR TIRED MOTHERS 574
ANNA BRADFORD HUBBARD

GYPSYING 575
FRANCES J. DELANO

HOW MUCH DO WE CARE 561

A GREAT CENTENNIAL CONVENTION 584
REV. J. H. LUCAS, D. D.

REGULAR FEATURES

Event and Comment 562
Editorial in Brief 566
In the Congregational Circle 566
The Woman's Board Meeting 571
Closet and Altar 574
The Sunday School—Lesson for Nov. 7 576
For Endeavorers—Topic for Nov. 7 576
Among the New Books 577
Personalia 578
Deaths 585
Meetings and Events to Come 587

CHURCH NEWS

Opening of the Club Season 578
New York 579
Boston 580
From the Northwest 581
A Maine Dedication 582
A Fortieth Anniversary 582
Church and Ministerial Record 585
Chicago 586

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

How Much Do We Care

In close and unusual succession the three annual meetings of our largest Congregational missionary societies have been held, leaving upon three widely separated localities the impressions that such gatherings seldom fail to give. The reality and extent of human need in all parts of the world, the victories won, the competency of these agencies to do a far larger work, were they more amply equipped with means, have been fully demonstrated to large and sympathetic audiences.

Another group of earnest men has just initiated a campaign which will touch before next May seventy-three cities throughout the United States and arouse hundreds of laymen in churches of all denominations to a new sense of what they owe to the world for which Christ lived and died.

It is a time for us all to scrutinize the quality and degree of our missionary enthusiasm. Conventions and campaigns reach but a small fraction of the church membership. They will fail of their intent unless the visions obtained through them, the purposes formed there, become the possessions of the rank and file.

We therefore lay upon every Christian heart the solemn duty of self-examination and if need be of self-condemnation, certainly of fresh consecration. We would lift the subject out of the conventional atmosphere with which it is usually surrounded and by which it is sometimes shrouded. We have now no appeal to make for any one society or for them all. We are not now exhorting our readers to support this or that device or plan. We would waive altogether for the moment the money consideration. The missionary problem will never be solved, the missionary treasuries will never be full until a vastly larger number of professing Christians rise to the dignity and the demands of their calling.

There, not on the low levels of expediency or of compelled and grudging giving to the conventional "causes" but on the high ground of individual devotion to a great Master and in the calm, clear light of his presence and judgments of us, must every man finally decide this question whether participation in missions will be for him a forced necessity, a poorly performed duty or a joy and privilege.

The single question is, How much do we really care? We need only half open our eyes to discover men and women in all sorts of plights. Millions are hungry much of the time. Thousands spend most of their waking hours in dark rooms. Multitudes are diseased, illiterate, degraded, besotted. Many sorrow as those who have no hope. To uncounted numbers life is hard or lonely. And upon every life are the black marks of sin.

Does all this make any real difference to us as we come and go in the world, buy and sell, eat, drink and are merry? Do we say: "Oh, well, the poor and the ignorant do not suffer as much as we think they do or as we should in their place. There are societies to which they can apply. Anyhow we couldn't begin to relieve a tithe of their distress, and as for saving their souls, many of them are hardly worth the effort?" Not so thought or reasoned our Lord. "When he saw the multitudes he was moved with compassion." The springs of pity in his great heart were constantly overflowing.

Thank God there are still among us those whose concern for their fellowmen seems almost boundless. We are not thinking now of the missionaries who are the standing evidence in every clime that the modern man has not become altogether self-absorbed. But what is to become of Christianity if only those who go to missionary posts exhibit the love and the zeal which are the driving wheels of our faith? Let us banish the idea that missionaries are hired to do certain tasks, thereby relieving us from the necessity of love and labor and pity. They are our partners. We are sharers of their toils, their triumphs and their joys. And the scene of missionary operations is not exclusively the Orient or the frontier or the Southland or the great city. Right about us the Kingdom is also slowly taking form. Does the process interest us at all? Do we care?

There are those who care. Such men as Dr. Washington Gladden, a sentence from whose just published "Recollections" appears on our cover this week, impress us the closer we come to them as being mastered and inspired by just one interest. The welfare of their fellowmen everywhere in God's world, the ennobling of their manhood, the opening to them of doors of opportunity, the elimination from them of that which is brutal, sensual and selfish—these are the supreme concern of all who have really come to understand what it is to be a Christian.

Such men and women are becoming more numerous daily. We are finding them not only among ministers and professional religious workers, but many a business man, physician, lawyer, school teacher, home maker, is filled and actuated by the spirit of unfailing friendliness, of inexhaustible good will to all mankind.

How much do you care for men in the mass, for men individually, for the man at the other side of the globe, for the man just across the street? An honest answer to this question will measure missionary ardor. It will also answer that other searching question, "How much carest thou for thy Lord?"

Event and Comment

The End of a Heresy Hunt

The attempt to raise a heresy issue in the case of Mr. Alexander Black, a student of Union Theological Seminary, whom New York Presbytery first licensed and then ordained in spite of protests against the views he presented on examination, has been frustrated by the action of the reviewing court, the Synod of New York. Its judicial committee decided that the action of the Presbytery was correct, with some suggestions that it might have been more considerate of the protesting minority. It will be remembered that there were two examinations, the first proving far from satisfactory even to the friends of the candidate. The modified statements of Mr. Black proving satisfactory to the majority of the Presbytery, that body was quite within its rights in proceeding to ordain. The case was a test of the present attitude of the larger presbyteries toward recent thought. Mr. Black evidently came ill-prepared to meet the ordeal of questioning by men in the active ministry. This unpreparedness is not uncommon in theological students and not wholly creditable to the seminary teachers. But on recognizing the needs of the situation Mr. Black gave satisfactory assurances. In view of the publicity which has been given to the case and the suspicion which has followed Mr. Black at the outset of his ministry, we may print what he wrote to the presbytery before ordination:

"My one desire is to preach to men the grace of God as revealed in Jesus Christ, whom I know as my redeemer, who as the divine Son of God was sent to us by the Father in his mercy. In Christ God has supremely revealed himself to me, and with Paul I can say that 'God was in Christ reconciling the world unto himself.' Through Christ alone can we truly know the Father and his will for us, and this he has shown us by his life here, his death on the cross and his resurrection from the dead. 'And the word became flesh and dwelt among us.' He offered himself as a sacrifice for our sins, and is now lifted up that whosoever believeth may in him have eternal life. In my life I desire to preach Christ to men that they may be persuaded to come to him from their sins, that they may know him in truth and love him with their whole souls and take him as their Lord and God."

Men and Their Tasks

Every campaign like that in the interests of a new Y. M. C. A. building in Boston, now drawing to a successful close, and in its main features the duplicate of similar undertakings in various parts of the country from time to time, is a kind of window into the Christian life of our time. It shows how men like to combine for a large purpose, and that concrete and immediate in its outcome. It calls into play the varied abilities of different laymen. Some ardent prayer meeting supporters have been prominent in this campaign, but quite as many of those who have helped to push the hands of the clock around have been younger and older men whose instincts are practical rather than devotional. It shows, too, how strongly the tide of religious interest is moving today toward outward manifestations of the inner spirit. The appeal in this case has been chiefly to the utilitarian motive. Business men have been asked to equip a large plant because therein their employees are likely to find that which will make them more efficient in their daily work. The pride of the city has been addressed, and properly. It has been argued that here, where one of the first associations of the world exists, it should be provided with a home no less spacious and adequate than those which other cities have for some time possessed. So these campaigns and the buildings resulting from them become one of the best outstanding evidences that Christianity can present of its vital relation to the world's life. It purposes to serve men here and now on their physical, mental and moral sides. It accepts the challenge to prove its adaptation to human need by embodying itself in enterprises and institutions that so plainly benefit individuals and society as to silence the query, "What is it good for?"

New England Agriculture

We have heard so much of the infertility of the New England soil that it is a pleasure to find that men who know consider the agricultural possibilities of New England not less than brilliant. It is true that the region has no prairie land and can never be a wheat country, but its climate and soil are admirably adapted to the culture of special crops, and especially of fruit. The apples of Washington and Colorado are beautiful to look upon, but cannot compare in flavor with those that can be raised in the northern New England States. If anybody questions this fact, let him remember that Nova Scotia, still further north and with a briefer summer, exports thousands of barrels of apples every year. Success must, of course, be a matter of special skill. The ungrafted apple trees of New Hampshire, which have gone to feed the cider mill and make drunkards, are to have no part in this brilliant future. The farmer must be master of all the resources of his business and a capable and persistent enemy of the insects which infest his fields. One great advantage which the New England farmer possesses is his proximity to the best markets in America. All these facts and hopes and more were brought out at a recent banquet of the Boston Chamber of Commerce, accompanied by a striking exhibit of New England fruit and other farm products. For those who live long enough there is good hope of an agricultural New England of highly cultivated fields and orchards, with carefully selected and maintained farm animals, which will bring large prosperity to the whole territory. Already there is a back current of immigration from the West to the deserted New England farms. The competition will inevitably be keen, but the results will be sure for the intelligent and instructed farmer.

The Moral Plague of Tammany

We have spoken of the campaign in New York as a fight for the financial solvency of the city. It is far more than that, if moral assets are to be considered. In a striking article in the November *McClure's,* Mr. George Kibbe Turner alleges, with abounding detail, that the Tammany organization is now in close alliance with the multitude of procurers who have thriven under the management of its district politics, and that they hold the balance of political power in the city. New York, he asserts, is now the real center of the highly organized and world-wide business of the purchase of young girls for immoral purposes, and that business is carried on under the protection and often in direct partnership with Tammany leaders and workers. The New York system has spread until it is active in every large city of America. Until recently the business of the procurer and the housekeeping of the brothel has been mainly in the hands of women and unorganized. Now it is in the hands of men and organized like a trust. It is wholly impartial in politics. In New York it is Democratic; in Philadelphia, Republican. Its agents and outrunners are at leisure for politics and make the best repeaters. These conclusions are directly reaffirmed by Mr. S. S. McClure in an editorial, and further supported in an article on the Organized Criminals of New York, by General Bingham, who was driven from the police commissionership of New York by Mayor McClellan when he pushed reform too far.

The Call of the Churches

It is hardly to be wondered at, under these conditions, that many of the churches and synagogues of New York, even some of the Roman Catholic churches, rang with appeals last Sunday for relief from this moral exploiting of the city by men without conscience or shame. If a quarter of the facts alleged are true, a crusade for the salvation of our civilization is in order. The Jewish religious leaders should be at the front in this struggle, for most of the procurers and victims just now are of their blood, and some of them in Chicago were found to be synagogue officials. But we all are guardians of the poor.

Our Lost Safety Valve

The almost unnoticed passing of an epoch in our national history is the subject of an interesting article by Frederic C. Howe in the October *Scribner*. It is the three century long era of free land in the United States which, he rightly says, has been not merely the formative element in our history but our assurance of social equilibrium. So long as we could provide a farm for every comer, the best of European races sent their adventurous spirits to us in a constant stream. The opportunity of the free farm kept the standard of wages high. When a man was dissatisfied he knew that he could always take refuge on the land. Now that opportunity is at an end. The Government has distributed its available assets and only arid lands remain in its possession. The hunger for land carries thousands across the border into Canada and even Mexico, but the age of costly farms or of the landlord has begun, and the old safety valve is destroyed. To this cause Mr. Howe attributes much of the social and industrial unrest of the recent years. The stronger spirits among the hand workers have lost their refuge and must fight where they stand. This, of course, is only one of the causes which are filling our cities and too often embittering our industrial relations, but it must not be left out of sight. We are face to face with new conditions and deprived of a potent source of relief. There is all the more reason therefore why the relations of our industrial life should be considered and settled in a spirit of just and Christian consideration for the rights of all concerned.

Public School and Sunday School Defects

From time to time the flagrant ignorance of the Bible among Sunday school children is illustrated by appalling statistics. Some of them search in the Old Testament for books of the New Testament. Others don't distinguish between Saul the king of Israel and Saul the apostle. They assign to Jesus words spoken by the prophets, and attribute sayings of Shakespeare to the Sermon on the Mount. A big index finger points from these mistakes to the inference that this is exceptional ignorance due to faulty systems and incompetent teachers. But a series of questions put to one hundred pupils of public and parochial schools of New York City brought answers which show that the average youth knows as little of many other things he ought to know as he knows of the Bible. As reported in the October *Survey*, of these one hundred pupils from fourteen to sixteen years of age, ninety did not know the name of the mayor of their own city, forty-eight had never heard of Governor Hughes, nor had any clear idea of what the governor of their own state had to do. Seventy-four had never heard of the Constitution of the United States. These prospective citizens who will be of age from five to seven years hence had no comprehension of the fundamentals of citizenship. Sunday school teachers who have long had it dinned into their ears that their work is immeasurably inferior to that in the public schools may find in these facts some ground for encouragement. And the further fact that somehow the people of whom these one hundred children are average representatives at their age do manage to carry on the affairs of our Republic with some degree of efficiency may give us hope that even those Sunday school boys and girls deplorably ignorant of the Bible may amount to something in the Kingdom of God.

The Disciples' Centennial Convention

The churches whose members call themselves the Disciples of Christ may well be gratified by the success of their centennial convention in Pittsburg last week. We print elsewhere in this number a report of its memorable features. The mission of the denomination, as defined in the convention sermon, is "the restoration of the unity of the church to the end that the world may be won to Christ." The wide ingathering resulting in a membership of a million and a quarter at the end of less than a hundred years tells of the ceaseless activity and enthusiasm of the members and of the missionary spirit which has built up a large membership in foreign fields. Thomas Campbell came out of Ireland a Presbyterian of the straitest sect. He was censured by his presbytery in Western Pennsylvania for laxity in admitting other Christians to the communion table. The disunion he found in the churches weighed heavily upon his heart. From his declaration of the existing unity of the church, which all should recognize, the Disciples' churches reckon their life. He was joined by his much more militant son, Alexander, and the latter became the fighting leader. Passing over to belief in the necessity of immersion and being rebaptized, they carried the church to Baptist ground, and are often reckoned as a part of the Baptist movement. The testimony of these Disciple churches has gained a great multitude of followers, but seems rather to have strengthened than loosened denominational ties in the territory where it has won its way to prominence. Its people, so far as we know, have never hesitated to associate themselves in separation, even in communities already amply supplied with churches. Judged by that test, their large work has been done mainly in a denominational spirit, and has contradicted the central principle of their thought. But the principle itself is coming to be held valid by multitudes who have never come under the influence of the Campbells or their followers.

Ampler Support for the Ministry

Questions relating to more compact organization continue to agitate Baptists and Congregationalists in England, and their autumn meetings, just held, have been the scene of animated discussions. The main issue at present is whether the national bodies shall indorse and actively support measures designed to equip the ministry more adequately and to guard more carefully entrance into it. In each body one strong constructive personality is the main force behind the movement. For the Baptists, Rev. J. H. Shakespeare, secretary of the Union of England and Wales, and one of the ablest ecclesiastical statesmen in British Nonconformity, has elaborated a scheme involving closer organic union. Upon it the hot fire of criticism was poured at the recent meetings at Reading, but it was as vigorously defended by Mr. Shakespeare and other ministerial and lay advocates, one of whom declared that most of the adverse judgments passed upon the scheme were similar in character to the attacks upon the national budget. Mr. Shakespeare and his coadjutors seem somewhat in advance of their denomination, but it is thought that in time the plan will be adopted, notwithstanding the opposition of devotees of pure independency.

The Congregational Scheme

English Congregationalists have advanced considerably further than the Baptists, the Union having indorsed, last May, the ministerial sustentation fund of 250,000 pounds, which represents the solution that Rev. J. D. Jones, chairman of the Congregational Union, and other leaders in the denomination propose for present ills. Mr. Jones and Mr. Horne have already campaigned vigorously in different parts of the country in the interests of the scheme. Its practical

effect would be to lift the minimum salary up to about $480 —a decided boon to the many ministers in England who are living on from seventy to eighty pounds a year. Mr. Jones looks upon the plan as the logical outcome, not only of Dr. Joseph Parker's proposals made eight years ago for a united Congregational church, but as the realization of ideals which Dr. Hannay had in view many years ago, when he launched his church aid scheme. Already the churches are beginning to respond, and one gratifying element is the attitude of the laymen. The subscription list shows that some of the reserves in Congregationalism are to be brought to the support of the plan. Mr. Jones believes that it has already touched the imagination of the people, and instances many cases of real sacrifice involved in the gifts already made. During the coming winter some of the ablest Congregational leaders, like Mr. Jowett, Mr. Selbie, Arnold Thomas and Dr. Goodrich, will devote much time to bringing the scheme before the churches. We consider this plan to be well worth the attention of American Congregationalists facing problems similar to those which our English brethren confront, and with which they are now bravely grappling. We hope that from their campaign some impetus will cross the seas and be felt in the various "get together" movements now taking form among us.

Christianity in Hindu Eyes

A friendly discussion between an educated Hindu and one of the most eminent Christian theologians would invite the attention of most people interested in Christianity. The *Fortnightly Review* for September presents such a discussion. The Hindu is approaching seventy years of age, has studied the literature of leading European countries, writes excellent English, and quotes German and French writers in their own tongues. He answers the question, "Why I am not a Christian." He says that Christian missionaries found their teaching on the dictum of Chillingworth—"The Bible, and the Bible only, is the religion of Protestants"; that the Roman Catholic Church holds with Pope Leo XIII. that the books of the Bible "are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost." He declares that the Genesis stories of the creation are believed by Christians to be literal history, while science proves that they are not history; that the main thesis of the New Testament is that Christ was the Messiah expected by the Jews, supported by arguments from prophecy and miracles, and that these arguments are not tenable for a modern, educated person. He says that the Bible is not a unity but a composite structure. He finds that the Christian creeds are based on the Genesis story of the fall of the human race in Adam, and the redemption of the fallen race was gained by the crucifixion of Christ, "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." These doctrines, he holds, are incredible to thinking men. He cannot comprehend nor accept the idea of God as manifested through the Trinity, nor see an ethical God revealed through Nature, who disregards both justice and mercy in what she sends on men. Therefore he is not a Christian because he cannot receive the Jewish and Christian books at the valuation put on them, nor believe the creeds, nor accept Theism. He remains a Hindu because Hinduism is not a doctrinal system, has no standard of orthodoxy, and is chiefly directed to the maintenance of caste, the destruction of which would mean social chaos. But for popular Hinduism as for popular Christianity, which is "the blood and fire gospel of General Booth," he entertains only contempt, both being corrupt as all popular religions must be.

A Christian Theologian's Reply

To the larger part of what the Hindu says many Christian theologians would say that he misconceives Christianity. This is in substance the reply of Dr. A. M. Fairbairn in an article entitled, "Why I Am a Christian." He says that from the Hindu's article "no one would gain any increased insight, either into what Christianity has done for India or what Hinduism is, nor can we here find what either is as a religion, or its history outside or inside India, or why Christianity became a missionary faith and Hinduism did not." Dr. Fairbairn points out many misconceptions of the Hindu in his treatment of the Christian Scriptures, of ancient creeds and of modern belief, of European philosophies and of the exponents of Hinduism. It must be confessed that Dr. Fairbairn is not so courteous to his opponent as to have any hope of convincing him of his errors, though he clearly does convict him of insufficient knowledge and perhaps of the lack of religious earnestness. The reader, while deeply interested, will not be persuaded that the Hindu has given a sufficient or even a reasonable answer to his question, Why I am not a Christian; and while he will acknowledge Dr. Fairbairn's competency to point out the weakness of the Hindu's argument, he will not find in his article even an attempt to answer the question, Why I am a Christian. The discussion serves to illustrate the difficulty of approach to one another of a Western scholar and an Oriental, even when the latter has been highly educated in Western schools.

The Spanish Cabinet Overturn

The overturn of the Spanish reactionary cabinet under Signor Maura followed promptly on the national and international outbursts of excitement over the execution of Ferrer. For three years the cabinet had owed its existence to the dissensions of the liberals. Ferrer's execution proved, therefore, a blunder in home politics as well as in international relations. It is said to have excited the anger of the king, who bitterly reproached Signor Maura for not giving him the chance to exercise his royal power of pardon between the trial and the execution. The popularity of Alfonso has suffered severely in this reign of clerical reaction, and it may be difficult for him to regain his influence with his people. We are glad to have the power pass into the hands of the Spanish liberals without a revolution, both for their education in responsibility and because we do not believe that Spain is ripe for a republic. We have no desire to chronicle church burnings and the hunting of nuns through the streets of cities. The problem of the African campaign is a grave one, both in its home and foreign relations, and calls for the handling of a strong man. The new premier, Signor Prendergast, has experience in the premiership and has formed a strong cabinet. With the united support of all the liberals and of the king he may, we hope, lead Spain through her troubled days to peace and freedom.

The Czar in Italy

The journey of the czar across Russia, Germany and France on a visit to King Victor of Italy was conducted under the usual precautions which indicate that he considers himself a hunted man who can nowhere be safe except under the guardian eye of his police. Italy is by no means a unit in welcoming him, but he is an honored guest in the royal palaces. The political effect of his visit may not be great, but it brings into prominence the somewhat anomalous position of Italy among the great powers. She is a member of the triple alliance of Germany, Austro-Hungary and Italy, but in recent developments of German and Austrian policy her feeling and interest have come to be more and more opposed to the ambitions of her nominal allies. Her queen is a Montenegrin, and sympathizes with the Southern Slavs in their bitter chagrin over the annexation of Bosnia. The purpose of Austria to create a great war fleet on the Adriatic Italy feels as a menace to her extended coast line. It also threatens a permanent end to her ambition of uniting the Italian-speaking people beyond her borders under her flag and of controlling the Dalmatian litoral. As against Russia, France and Great Britain, we believe that Germany may no longer reckon on Italy as an ally, though there will be no open break in the alliance so long as peace continues.

The Congo Iniquities

America must not forget her responsibility for the existence of the Congo Free State and therefore for helping to put an end to the cruel misgovernment which has made it a place of bitter distress for the inhabitants. The acquittal of Dr. Sheppard is a proof of that misgovernment, for it gives the seal of a court decision to charges which he has never retracted. But no such proof is needed. The face of the country is proof enough. Except for the garrisoned trading towns the river banks which in Stanley's time swarmed with life are now wholly desolate. The villages are abandoned, the remnant of the people have withdrawn from the shores twenty miles into the forests. When our so-called civilization finds a country inhabited and makes it a desert, there is no need to elaborate proof that the governing powers are evil. That is what Ghengis Khan and Tamburlaine did in Western Asia, and the name of Leopold must be written along with theirs as the destroyers of the nations. The publication of Sir Arthur Conan Doyle's eloquently indignant book on the Congo, with a special preface addressed to American readers, is imminent as we write. The book is a free-will offering toward the awakening of a world indignation. Neither author nor publisher makes a profit from its publication. All the proceeds are turned back to the service of the delivery of the Congo peoples from their oppressors.

The Situation in Greece

The kingdom of Greece has passed through the experience of a bloodless revolution. As in Servia and Turkey, the real power now rests in the hands of the army leaders. The sons of the king have been forced to resign their high positions in the army and navy, and King George himself may be said to occupy his throne on sufferance. Thinking men among the Greek officers have long felt the reproach of military inefficiency shown so conspicuously in the brief war with Turkey, which left Greece shorn of prestige and with frontiers altered to her disadvantage. The helplessness of the country when Crete was risking an invasion to unite itself with the Greeks of the main land drove the lesson home. It is easy to say that if a country maintains an army it should be efficient, but one of the worst things which can happen to a small kingdom like Greece is to have its racial prejudices and expectations of enlargement backed by an efficient fighting weapon. The Greeks of Turkey are a small but prosperous minority in the commercial and coast towns. The rise of Greece as a military power would instantly subject them to suspicion and dislike. Macedonia is already a hotbed of racial quarrels in which Greeks and Bulgarians slaughter each other and the Turkish soldiery looks on with impartial indifference. The rise of a strong military party in Greek life is therefore a danger signal. The real hope for the Greek nation is in the growth of an efficient and self-respecting citizenship. Not by aggression but by international improvement can the future be made secure. As for the Greeks of Turkey, the outlook on the present situation offers not the least hope for their advantage as a distinct nationality. They may contribute to make a new and liberal Turkey. Their restoration to the lordship of Constantinople and the Hellespont is the idlest of dreams.

Names of Churches

It is, we think, on the whole, fortunate that our Congregational churches have never, with rare exceptions, given sacred names to their buildings. Most of our church edifices are named from their location or from their age as related to other churches in the same city. Of other names Pilgrim is the favorite with Plymouth a good second, while the title Union not only tells where two or more have merged into one, but also in several instances where a section has withdrawn from the main body and claims to be greatest part or the whole. The Episcopal Church, having a somewhat different idea of houses of worship as places made fit for the dwelling of God by special act of consecration, gives them sacred names. An interesting study of them in the *Living Church* shows that of the names of 6,394 Episcopal Churches in the United States St. John has the first place, 561 being dedicated to him. Next come St. Paul, then the Trinity, then Christ. The twenty titles of Our Lord, however, are used 963 times, of which 474 are called Christ Church, and 145 bear the name The Good Shepherd, while Jesus is used only once. Considering that St. Peter is believed to be the rock on which our Lord built his church it is rather remarkable that six of the apostles are more often honored than he, while his brother Andrew is sponsor for 243 churches to his 170. St. George comes ahead of all the New Testament saints with 79. Of names of women of course St. Mary stands first, with 194, while St. Phebe and St. Mary Magdalene have each one. In comparison with Episcopal names the majority of those of Roman Catholic churches are in honor of extra-Biblical saints. In New York City, for example, St. Patrick is thrice honored, while in the list are Saints Ambrose, Benedict, Boniface, Clare, Francis Xavier, Ignatius, Monica, Stanislaus, Teresa, etc. It would be perhaps a fruitful study to discover how far the choice of names represents diversities of belief, character and aspiration in these different churches.

Patience and Overcoming

God's horizon is limitless; our own is too often shut in by the hill-like clouds of care raised by our own impatience and distrust. We are afraid to leave, even to him, the conduct of tomorrow. How good it would be for us if we could sit down together even for an hour and take to ourselves something of the unhurried patience of our Heavenly Father!

The right sort of patience, however, cannot always consist in sitting still to see how God fulfills himself in the world changes. There are times for silence and meditation, but these are always rest-bringing and preparative. The patience of God is the mood of a being who is seriously and steadily at work. The word both in the letter of the Spirit of Christ to the church in Ephesus in which the patience of that church is recognized, and in the letter of James in which the Christians of the dispersion are called to patience, may be translated "steadfastness." This conquering patience which puts us in close sympathy with God is no quality of listless or even of exclusively meditative thought. It is begun with impregnable convictions; it is continued with the full activities of a working child of God. It has the limitless horizon of the divine life.

"What is the use?" asked an impatient man when he was urged to range himself on the side of Christ and put his energy decisively into constructive work for him. "What is the use? I shall be dead presently and shall get no good of it all." The saying illustrates well enough the unconscious self-depreciation and selfish choice of mortality in which too many of us live. We do not in our hearts think either of ourselves or of God's work as continuous and immortal. We have the horizon of the earth for our widest views. We cannot lose ourselves—and therefore, according to Christ's promise, we cannot find ourselves in the great tasks and mighty hopes of the Kingdom of God. It is indeed difficult to be patient when we cannot think or look beyond tomorrow. Will that not be even as today, perplexed, weighed down with troubles, full of the weariness of toil and sorrow? Shall we not then be blind, as we are blind today? Yes! if we are creatures of a day. No! if we are the heirs of God and fellow-workmen of his Spirit. For tomorrow we shall have come a little nearer to the joy which he has promised and to the steadfastness in overcoming which brings serenity of soul.

The ground of steadfastness must, after all, be found in our confidence in the co-operating help of God for sustaining and overcoming. "Without me ye can do nothing."

But we shall never be without him to the world's end. No man is called to be patient in loneliness.

Did we in our own strength confide,
Our striving would be losing,
Were not the right man at our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he,
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

Prayer meeting topic for Oct. 31—Nov. 6. Patience and Overcoming. James 1: 1-27; Rev. 2: 1-7. The patience of God. What have we a right to expect in our short lives? The argument for a continuing life. God's work in us for overcoming.

Editorial In Brief

When a wealthy minister gives as large a proportion of his estate to a fund for aged and infirm clergymen and their widows and orphans as the late Rev. Arthur Lawrence of Stockbridge has just done, it shows that more than the men immediately affected believe in dignifying the ministry through ampler provision for its material side. Dr. Lawrence left $100,000 to be applied in this direction.

When the rebellious spirits of the British realm want sympathy or money they flock across the Atlantic. Just now we have a representative of the militant women who would be voters and an Irish delegate, Mr. T. P. O'Connor, collecting funds for the general election and the return of the home rule members. In the bitter war of English politics Mr. O'Connor sees a brightening chance for the success of the Irish agitation.

Readers of the *New York Tribune* will hardly recognize it in its new appearance with narrow columns. It has felt the competition of the one cent papers and been forced to a like reduction of price, but in substance it is the same paper that we have long known, trustworthy in all departments —excepting that of theatrical criticism, in which we miss the plain-spoken defense of decency and good art which William Winter gave us for so many years.

Characteristically graceful was the visit of honor which the Japanese visiting delegation of merchants paid to the grave of Commodore Matthew Galbraith Perry in Newport. It marks another point of common pride and sentiment in a chain which we hope will grow ever stronger between the two friendly nations. Perry is still the best-known American name in the Sunrise Kingdom and forever associated with the peaceful opening of Japan to her great career among the nations.

There is a form of modern warfare which we can all unite in commending. It takes shape in various splendid undertakings designed to overcome disease and prevent its seeds from spreading. Just now tuberculosis is the object of attack on the part of soldiers of civilization in various parts of the world. Montreal has formally opened the Royal Edward Institute to serve as the headquarters of efforts to eradicate the white plague from that city. An Edinburgh physician, Dr. Philip, the originator of tuberculosis dispensaries, crossed the Atlantic in order to attend the opening of the institute.

Korean resentment at Japanese control has struck a blow in blind rage at the chief friend of Korea among the elder Japanese statesmen. Prince Ito was the chief man of Japan after the emperor, and it is due to him that the yoke of foreign control was not made heavier for the Korean people. When assassinated he was in Harbin on an errand of consultation with the Russian minister of finance, presumably in regard to the future of the Manchurian railroads leased from China by Russia and Japan. The world is poorer for the loss of one of its greatest constructive and conservative statesmen.

That the daily press is lending its aid to religious movements in substantial ways finds fresh evidence from time to time. The Boston dailies have supported the present Y. M. C. A. Campaign in loyal fashion, some of them printing each morning testimonials from prominent citizens to the worth of the Association's work. The *Chicago Tribune* has just sounded a strong moral note in its summons to the citizens of all classes and creeds to get together for the regeneration of the city. The Minneapolis papers did well by the meeting of the Board both in their news and editorial columns. From the *Minneapolis Journal* we make this significant extract:

"The meeting of such a body as the American Board is a greater compliment to the city that is made its host than that of a dozen more flashy conventions bent upon the exploitation of things worthy in themselves, but transient in effect, for the American Board is dealing with the fundamentals of personal and racial progress."

With a snap and fervor that augur well for success in seventy other cities, the Laymen's Missionary Campaign has left its impress already upon Buffalo and Cleveland. In the former city it led to the pledging of $5,000 at once to an Episcopal college in China and to a determination on the part of leaders in all denominations to increase greatly gifts from all the churches. The largest auditoriums in the city hardly sufficed to accommodate the men who wanted to attend the rallies. At Cleveland were similar tokens of enthusiasm and consecration to a definite task. The official statistics showed that of all the money raised last year by Cleveland churches, only seven per cent. went for work in the non-Christian world. The purpose now is to treble the amount heretofore given.

Perhaps we needed the sad revelations of infidelity to his trust on the part of the treasurer of Framingham, Mass., to make it evident that small communities, no less than the great cities, are liable to be the prey of men who subordinate public responsibilities to private gain. The steal in Framingham amounts to over $300,000 and was covered up by notes issued from year to year. There seems to have been a singular lack in the framework of the town government of the proper restrictions and oversight. Usually we look to that useful institution, the New England town meeting, to ferret out irregularities, for the farmers keep careful watch on income and outgo. In this case the treasurer seems to have had his own way. But he, like the proverbial defaulting Sunday school superintendent, is quite the exception to the rule.

It seems almost incredible, but a writer in *Popular Mechanics*, who has made a careful compilation of the figures, says that during the last three and a half centuries no less than 756 lives have been lost in connection with expeditions to the North Pole. This survey includes forty expeditions from that of Sir Hugh Willoughby in 1553 to that of Abruzzi in 1900. The largest single offering of men was on Franklin's third voyage, in 1845, when 135 persons were lost. Have he gains to the world to any degree compensated this tremendous sacrifice of human life? To our mind the main benefit has been the display of heroism and of the willingness and capacity of human nature to endure cold, hunger and isolation. If Paul were looking on, we fancy he would say, "Now they do it for a corruptible crown," and turn immediately to spur on his fellow-Christians to labor as strenuously for the incorruptible.

A preacher in Eugene, Ore., writes to the *Christian Standard* of the reasons why he gave up his anticipated visit to the big convention of the Disciple churches at Pittsburg. He preferred to give the money to the struggling church he serves and tells why he is happy in the service. Some of the reasons are suggestive for all the churches as ways of making their minister's work effective. "I was," he says, "the choice of the whole church, and I do not have to win those who wanted Brother Doe. We have no members who are 'wont to push' others instead of the work. We have no officers' wives who have their husbands in 'subjection in all gravity' in church affairs. The church is not getting behind on the minister's salary. I am not cultivating or standing close to or by a few 'bosses' in order to hold my job. I expect to go from Eugene to Abraham's bosom and am not anxious about my next field." The shadow of former experiences seems to heighten the pleasure of the lights of this picture of pastoral happiness.

A sense of the unity of the churches is much more noticeable in the foreign missionary fields than at home. Mr. Robert E. Speer, writing in the *Watchman* of the work in the Philippines, says, "It was agreed at the outset that the evangelical churches should bear one common Christian name." On this the *Christian Evangelist* remarks: "If it is a good thing now, as Mr. Speer and most missionary advocates believe, to avoid the use of these denominational designations on the mission fields of the East, why would it not be a good thing here at home to avoid such names as far as possible, using Scriptural names, in the main, and, when necessary, 'throw in a little parenthesis at the end,' for the purposes of legal or historical identification? If we could come, as a first step, for instance, to 'The Churches of Christ (Baptist),' 'Churches of Christ (Presbyterian)' and 'The Churches of Christ (Methodist),' etc., it would be a great advance and would show to the world our common faith and our disposition to unite on that common faith."

In the Congregational Circle

The Brotherhood has matured. Fresh with new life and hopeful beyond the habit of older workers in the Kingdom, it now assumes for the Congregational family a new interest. And if some have thought it heretofore possessed of "no language but a cry," it has begun to make itself clearly understood. The Brotherhood demands the opportunity and encouragement to share the family tasks. By the carefully prepared program, given in full on another page, our newest organization has vindicated three claims, we think, viz.: that it has a place in Congregational work, that its chief aim is to re-enforce existing agencies and that it possesses some resources not hitherto utilized.

The splendid missionary objective assumed for the coming year characterizes the Brotherhood as the Laymen's Missionary Movement in our denomination. The Minneapolis convention profited not only by the presence of many able men as participants, but also by that of new recruits formerly not drawn to denominational gatherings. Among the speakers, Dr. Gunsaulus, Dr. Cadman, Fred B. Smith, not to mention more, gave themselves without stint. Laymen, too, were there to contribute generously in terms of financial support. The registration, more than six hundred men from twenty-two states, was encouraging. With the annual meeting in Boston next October, it may be confidently expected that the East will enter into the enthusiasm generated widely in the West. But we must remember, even though out of the cradle, that the Brotherhood is not yet full grown. It has its aims, but the work is still ahead for which it needs guidance, encouragement, support. No one better than the pastors can make such contributions. If only to suggest personal considerations, the ministry has everything to gain by the successful union of Congregational men.

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One of the many by-products of the "Together" Campaign the last winter and spring is the tonic effect upon the three annual meetings of our great missionary societies. This was observable at Elgin, Minneapolis and Burlington. The clean slate surely is not only gratifying to look upon, but the best kind of incentive to take hold still more vigorously of our missionary problems at home and abroad. This is the first time in twenty years that no debt has rested on any of our missionary societies. For all of them to be out of debt simultaneously not only re-establishes Congregational credit, but paves the way for a conspicuous advance.

A Big House Party

BY A. E. D.

Several great country estates like Mr. Vanderbilt's Biltmore in North Carolina and the late Mr. Harriman's Arden in New York have in recent years gained national fame. In beauty of location none of them surpasses that of the Smiley brothers in the Shawangunk Mountains. Its castellated towers and buildings stand on the shores of a mountain lake framed in crags and cliffs and reflecting from pellucid depths at this season the brilliant autumn foliage of many kinds of trees and shrubs. Its windows command magnificent views of the Rondout and Walkill valleys extending to the foothills of the Catskill Mountains to the north and to Storm King and its range of mountains along the Hudson River to the south. Fifty-four miles of roads, built at an average cost of about $4,000 per mile, afford every variety of drives. Mountain paths have been constructed winding through extensive gardens, along crags and precipices well safeguarded and offering here and there delightful resting places. The great house, with its spacious parlors and quiet nooks, its open fires and fine library, is a home for all who tarry there. They are undisturbed by the outside world. From the entrance gate in the valley to the house on the mountain the distance is five miles.

Lake Mohonk differs from most of the private estates of rich men in the use to which it is put and the extent of its hospitality. As a hostelry it is filled with guests all summer and every year it enlarges its accommodations. Each May its hosts entertain a carefully selected company of invited guests to consider ways of promoting international arbitration for the prevention of war. In October they gather a different and not less distinguished company who are known as friends of the Indian and other dependent peoples. Mr. Albert K. Smiley, the senior beneficent genius and creator of this charming home, is still vigorous at fourscore.

The twenty-seventh autumn Lake Mohonk house party was held last week. It included about 200 invited guests, while about as many other men and women interested in the subjects discussed secured the vacant rooms remaining and attended the daily meetings. The public discussions are strictly limited to morning and evening sessions, with considerable margins of time for social intercourse, while the afternoons are given up to drives and walks and boating on the lake, all the ample equipments of the house being placed without charge at the disposal of the invited guests. The acquaintances thus made promote the objects of the conference not less than the public meetings.

One whole day was given to the American Indians, their cause still holding the first place in the interest of the autumn conference. The United States Commissioner of Education, Dr. Elmer Elsworth Brown, presided at all the sessions. The new Commissioner of Indian Affairs, Mr. R. G. Valentine, presented a paper which clearly outlined the situation, marked the progress of the Indian problem toward its solution and showed how thoroughly he has already comprehended the conditions. Then he introduced a number of officials fresh from their fields, speakers, teachers, educational supervisors and allotting agents who in brief addresses described what is being done for the Indians to fit them to be citizens.

Twenty years ago the main emphasis in the work of the government was laid on education. Today the three lines of its effort are in this order: health, schools, industries. Few of the people are aware of the work of government physicians to stamp out tuberculosis, trachoma and other contagious or infectious diseases; of traveling matrons to teach women how to cook, to care for children, to provide cleanliness and ventilation and to make healthful and comfortable homes; of traveling farmers to show men how to cultivate the land successfully, to breed and feed cattle, horses and sheep, and to raise grains and fruits.

This department of our government is every year increasing its care over its wards, spending millions of dollars to do it and requiring much greater sums than it gets. It is surprising how much of the work which used to devolve on missions maintained by the churches is now assumed by the government. The facts shown in this conference ought to spur the churches to much more systematic and extensive service for the distinctly religious work remaining as their responsibility.

The second day was given to the Philippines. Nearly every speaker was an expert, having spent some years in the service of the government on the islands or having visited them for the purpose of studying their conditions. Among them were Mr. J. W. Beardsley, until recently Director of Public Works, Dr. J. D. Burks, formerly Commissioner of the United States Government to study Philippine schools, Hon. A. F. Odlin, formerly judge of the Philippine Court of First Instance, Mr. Edmund Enright, superintendent of Filipino students of the United States, and some of these students.

The session on Porto Rico was one of the most interesting because of the presence of representatives of the island and of pressing problems of insular government. Very able papers were presented by Major Gen. George W. Davis, former military governor, and Mr. W. F. Willoughby, until recently treasurer of the island. The present situation was discussed by Gov. Regis H. Post, who has just resigned and by a native member of the Porto Rican House of Delegates.

Hawaii was represented by Mr. A. F. Judd of Honolulu and Dr. A. F. Griffiths, president of Oahu College. It was a satisfaction to learn that the problems of these islands, so far as administration is concerned, are mainly connected with the finding and directing of laborers on the sugar plantations, who are being sought for in the countries of Europe and the Orient. The presence of educated Indians, Filipinos, Porto Ricans and Hawaiians, and the reproduction of some of their native songs gave added interest to the conference.

Hon. James S. Sherman, Vice-President of the United States, as chairman of the business committee, taking active part in the discussions each day, introduced Dr. Lyman Abbott to present the platform which, if we do not mistake, was mainly written by him and was a marvel of clearness and condensation. It was unanimously adopted on the closing day. Defining the character of our republican government, the duties laid on its citizens and their responsibilities for peoples within their domains not yet fully developed for self-government, the platform goes on to declare:

> This means for the North American Indian the abolition of the tribal relation in which the fundamental rights of the individual are denied, the substitution of personal for tribal property, the recognition of the Indian's right to travel freely and peaceably and to buy and sell in the open market, and his ultimate admission to American citizenship. It means for the Filipino opening to him the American market as it has been opened to the Hawaiian and the Porto Rican. It means that the relationship between the United States and her insular possessions should be clearly defined at the earliest practicable date. It means for the inhabitants of the insular possessions the maintenance of local self-government as a preparation for future insular self-government and the complete development of an Anglo-Saxon system of courts and procedure. And it means for all—North American Indian, native races of Alaska, Porto Ricans, Hawaiians and Filipinos—the vigorous prosecution and condign punishment of all men engaged in lawless endeavors to deprive the people of their public or private property, the establishment by law of efficient police regulations to safeguard the people against the vices of civilization, adequate sanitary measures for the protection of the people's health, adequate systems of education for their mental and moral development, and the improvement of their industries by providing industrial training, developing their resources, and promoting easy access to profitable markets.
>
> Finally, it means securing well paid agents of unquestionable integrity and proved capacity to represent the nation in its work for the betterment of these peoples. It does not necessarily mean either eventual statehood or eventual independence for our island possessions. It may mean self-government under American protection and subject to American sovereignty. But whatever relationship may be established between America and her insular possessions in the future, just government must mean for all peoples under her protection and subject to her sovereignty government for the benefit of the governed now, that is justice, and eventual self-government, which is the consummation of liberty.



A Yankee Turk

On Horseback Through Albania

Some Novel Experiences in a Country Without a Railroad

By Rev. Morris H. Turk, Ph. D.
Natick, Mass.



"The Cheeriest One"

In Albania it is related with much relish and equal reverence that the Creator decided one day to travel through his world to see how it was getting on. And such were the changes wrought by man that he was compelled to employ a guide. But when he entered Albania he dismissed the guide, saying, "I can find my way perfectly well here, for this country is just as I made it." The story is much to the point, for Albania is a country without a railroad. Even carriage roads are few, and the transportation system yet consists chiefly of pack-horse trains, winding over endless miles of wild mountain trail, always difficult, often dangerous.

It was black midnight when our rattle-trap carriage, baggage-adorned and with four horses abreast, crawled noisily out of Monastir toward Kortcha, fifty miles away. Twenty hours later, Mr. and Mrs. Kennedy, missionaries of the American Board, and their associates, Mr. and Mrs. Tsilka, with a host of Albanian friends whom we had known in America, gave us welcome to this most picturesque city of Southern Albania. Within twenty-four hours five men had asked, "Are the shoe shops over there running full time yet?" On the other side of the world men were interested in the business prosperity of Massachusetts.

The greater freedom under the new Turkish *régime* is easily seen even by a visitor. A prosperous Albanian Club discusses openly questions of language, education and politics. At an impromptu but largely attended reception in the well-ordered Club Building, Moslem, Greek Orthodox and Protestant Albanians associated together in the finest fraternalism, all intent on the one common interest, the uplift of Albania. As elsewhere in Turkey, there are pessimists who see only failure ahead. But as a rule both Turks and Albanians are not only hopeful but confident of a better day. No rapid or radical changes can be expected, for age-long customs will give way but slowly to the higher ideals of a new life. But if the opportunity is long enough and large enough, the Albanian people will inevitably establish a diviner civilization.

On a narrow street is an unpretentious building which means much to the people of Kortcha. Here for many years Miss Sevastie Kyrias has bravely maintained her school for girls, lifting many lives to finer purposes. Here Mr. Tsilka preaches the sweet, spiritual simplicity of the gospel, and Mr. and Mrs. Kennedy instruct the Albanians in the beauty and power of the Christ life. Mrs. Tsilka gives herself to countless ministries where sickness or sorrow come. One afternoon Mr. Kennedy, with his usual enterprise, conducted a conference in the schoolroom, and over a hundred Albanians of all faiths crowded in to listen intensely to earnest addresses on the righteousness that exalteth a nation.

But the lure of the hills was calling us, and we bargained for a caravan of pack-horses to carry us over the wild mountain passes to the Adriatic. Our friends at home and abroad had said with much spirit, "Don't do it." But we so wanted to! So with tins of insect powder and sardines, and having learned a prayer in the Albanian tongue for possible extremity, we set forth one August morning in the early dawn. A pack saddle is an uncertain seat at first. On either side is roped a suitcase or other baggage. On top and between the baggage the rider tries to establish a claim. It is quite like sitting on a tabouret in a canoe. But one soon learns the trick of keeping a fair and easy balance while the horse scrambles over the rough way.



Native Costumes

Here is our passenger list: Mr. and Mrs. Kennedy, combining an evangelistic tour with a friendly journey; Mr. Tsilka as pilot (both earth and sky!) and interpreter; Mr. Kristo A. Dako, an Albanian with a fine scholarship record at Oberlin, and now returning to begin work with the American Board mission; Mrs. Turk, the cheeriest one of the lot, and an expert at making coffee over an alcohol lamp! And myself, a specialist in dispensing insect powder and advice. So fared we bravely forth with two kirijees to look after the horses and baggage.

For three long days, sunrise to sunset, we struggled toward Elbasan. The trail was terrific; now it led to a heart-breaking climb over a rugged mountain pass; now it slipped and splashed down the treacherous bed of the Scumbi; now it wound around the mountain side, a narrow and crumbling shelf, where the horse gingerly picked his precarious footing while the rider glanced (but once!) at the gulf below and then thought of his sins; now it held along a lofty ridge with the wild glory of the Albanian mountains engirdling the sight; over old Roman bridges built twenty centuries ago, through quaint but feud-cursed villages in fertile valleys, past tinkling herds of goats, in beating sun and driving rain and lightning crash the trail staggered at last into Elbasan.

The little olive-oil lamps were just beginning to twinkle over the graves in the Greek Cemetery as our caravan filed through the narrow streets to the new han which boasted the wanton luxury of four small beds—but hard as boards! At the other hans we slept in our clothes on the floor, surrounded with a barricade of insect powder. Elbasan is rumored to be unhealthful because of the extensive rice fields. But the malarial conditions are to be found rather in the city itself. The street cleaning department has not yet been organized, that work of sanitation being performed by companies of vagrant ducks which scavenge the streets at all hours. Many of the streets are so covered with vines or burlap that the shaded cobblestones are in a chronic condition of filthy muddiness. One of the first needs of Elbasan is a hospital with an energetic visiting nurse department, that the people may be taught how to live the life that now is as well as that which is to come. The city can be made approximately healthful.

No one can understand Albania until he has visited Elbasan. Geographically it is



Ready for the Mountain Trail

the unofficial capital of the country. As the natural center of Albania it unites the diverse temperaments of Northern Gheg and Southern Tosk into a citizenship at once progressive yet conservative. The public spirit of the place is delightful and the intense interest of its leading men in the problems of education is prophetic. There are two clubs, one slightly more conservative than the other, but both working eagerly and unitedly for the uplift of their city. For be it known that Albanian clubs are not at all intended to provide for bibulous or gustatory fellowship; they are formed for the serious and practical purpose of promoting the civic welfare. That the clubs of Elbasan are concretely in earnest is to be seen in the remarkable fact that they maintain at their own expense a free school for children. One of the questions asked upon our arrival was this, "Does the American Board intend to open a school here?" This is the opportunity of a generation.



An Old Roman Bridge near Elbasan

One of the club buildings would be a credit to any American city of equal or larger population. Here assembled at an hour's notice a hundred and fifty of the men of Elbasan, representing every faith and class, and all eager to honor an American tourist and hungry for sympathy and encouragement in their struggle toward "liberty, justice, equality and fraternity." On every face could be read a pathetic, indefinable yearning for the finer ideals of the spirit. Any man who could face such a company of men under such conditions without blinking pretty hard to keep his eyes dry ought to stay at home!

The direct route from Elbasan to Tiranna leads northwest over the frowning Grabe mountains, and the trail is both difficult and dangerous. Rumor had reached us that Mr. Erickson and his family had recently been forced to leave Tiranna. But with our American passport and Turkish teskereh, both well visaed, we decide that we have a right to go on. After fourteen hours in the saddle and on foot we wearily enter the city. We receive a cold reception. Through an avenue of angry looks and mutterings we file to the han, glad of the Turkish guard who rides at the head of our caravan with his rifle across his saddle. Mr. Erickson and his family have been driven to Durazzo; the governor does not wish to be responsible for our safety; no restaurants can supply us food; so after lunching on our last box of sardines and some sour bread, we start at midnight for Durazzo, six hours away. There we confer with the admirable Austrian Consul, greet and encourage our brave missionaries Mr. and Mrs. Erickson, and having done all we can, sail away for Brindisi and home.

In so far as the Albanians are concerned the disturbance at Tiranna was local and incidental; it does not reflect the temper of Albania. As a people the Albanians are responsive and teachable. They are awaking to an intelligent appreciation of their own needs and welcome encouragement and help. Through this open door the American Board has already sent four missionaries, and bravely are they bending to the work. The task is large, and is bound to be hard, but it will be divinely worth while. For a strategic enterprise of the cross, here is the opportunity of a century.

Honoring a Former Pastor

An interesting case of thoughtfulness concerning the sensibilities of a former pastor has recently transpired. Rev. John Faville, now minister at Appleton, Wis., was for nine years pastor of First Church, Peoria, Ill. Under usual conditions, after he had left the community the church would devote considerable attention to the incoming pastor and proceed swiftly to forget the old one. But not so with the thoughtful friends in Peoria. Besides inviting the wife of their former minister on several occasions to return, they, in co-operation with the present pastor, have made it possible for Dr. Faville to revisit Peoria, once as chief speaker at a banquet, again to share in an important wedding ceremony, and then with his family for a season as a house guest when, with the present pastor, he was dined and fêted to the delight of his own soul and the joyful renewal of friendships.

Why should it be otherwise? Where a minister has labored for multiplied years, giving the cream of his strength to a parish, is there no claim of remembrance when he is gone? Has his salary been so great that there remains no surplus of good will and friendship upon which he may draw after his departure?

Strong men will not take expensive training for the ministry, with all the poverty and biting economy which so often fill their future, if their labors are to be considered mere matters of barter and exchange. If something of that respect which a reverential past paid to his profession, if something of continued friendship from former fields of endeavor are not to be given in lieu of the lack of this world's goods, then the church which does not esteem a man worthy of his hire will find itself unable to hire at any price. For pious Christian youths are human, and will choose professions requiring less education and offering longer years of acceptable service, with remuneration more adequate. I honestly believe, however, that if many of our churches would cease demanding the gifts of a Chrysostom, where they are paying the wages of a clam digger; if they would give to a profession, whose greatest asset and force is sentiment, a freer gift of friendship and remembrance, we ministers would forgive low salaries in these piping times of high prices.

Peoria, Ill. WILLIAM E. CADMUS.

Living teaches how to live.—*Goethe.*



Some Gentlemen of Kortcha



An Albanian Club

Crusaders of Brotherhood

The American Missionary Association at Burlington

By Rev. H. P. Douglass, Ph. D.

A Kentuckian once told of a mountain preacher who argued, "The Lord manifestly intended this Cumberland Country for the Baptists, for see how many rivers he has put in it." Surely it seeemd as if He might have had some similar design in Burlington with respect to the entertainment of the American Missionary Association. At any rate the adaptation was complete and Burlington accepted and lived up to its rôle; a trim and substantial city of homes, schools, churches and warm-hearted people, splendidly set in the midst of that region of rarely noble beauty so well praised by Ambassador Bryce in his Champlain celebration speech, and all enveloped by the maturest charms of the year. Fickle Lady October was in a favoring mood, while the glow of Vermont foliage covering the mountains and reflected by the lake was only surpassed by the tireless hospitality of Chairman Van Patten and his associate hosts.

"The meeting was like a view from the University tower." Thus spoke the discriminating Lady Delegate, and no better word could have been found for the spacious scope and varied interest of the annual exhibit of work for the eight backward peoples under our flag. The Popular Pastor called it "a good show" and complimented the program on its moving picture quality. It was more than that. It had broadly architectural and cumulative effect, but the picturesqueness and movement was certainly present. It was the pageant of the belated peoples on their way to complete Americanism.

Stripped to its bare bones, the meeting was a coming together of about two hundred delegates chiefly from a comparatively limited New England area. The local attendance throughout was large and appreciative, but Boston was scarcely represented, and many of the official and other standbys of the work were conspicuous for absence. In short, the meeting lacked the representative character of a typical national gathering, a regrettable fact, but less fatal in a year when Elgin, Minneapolis and Burlington are virtually but different sessions of one big "together" meeting, largely with a common program.

The most missed of absentees was Pres. Amory H. Bradford, who has so long poured out his energies without stint for this and all phases of the general work. He now feels obliged to husband his strength and therefore declined re-election. The leadership goes for the next year to that splendid veteran of the West, ex-Pres. Cyrus Northrup of Minnesota. It was but natural to put in the absent president's place that master of the gracious art of chairmanship, Mr. Charles A. Hull of the Executive Committee. He was assisted by the former pastor of the entertaining church, Dr. G. Glenn Atkins, and at some of the sessions by Gen. O. O. Howard.

THE FAR-FLUNG BATTLE LINE

As always and as proper the quickest interest of the occasion was in the news from the front. The program was unusually rich in this element, which occupied more than half of the time. Counting the women's afternoon, each field from Alaska to Porto Rico had double or triple presentation. For Alaska, Mrs. Ida Vose Woodbury spoke so well and with such vivid wealth of detail as almost to convince that the best preparation for a near-polar story is *not* to have been there.

The comprehensive review of the Oriental problem by Dr. Frank J. Goodwin of Pawtucket, R. I., gave a broader background to our work on the Pacific slope than the actual experience of any one man could possibly have had. The Indians, on the contrary, had as their spokesman a veteran of actual frontier service, Rev. C. L. Hall, exemplifying the finest Yankee blend of scholarship and practicality, the fruits of whose thirty-five years of first-hand study are a genuine contribution to our knowledge of the original American. With unaffected simplicity and dry humor Mr. Hall showed how the span of his own service had seen the Indian through changes which other races have had the leisure of centuries to accomplish. In thirty-five years they have passed from hunting and fishing, clean through the pastoral stage on into the agricultural stage, where they must make good in competition with farming in its intensest and most highly capitalized version. Little wonder that the adjustment is difficult and imperfect.

Speaking for the Highlanders, Rev. W. A. Berckman, superintendent of the mountain church work, in a telling address, and Miss Anna M. Larned, out of wide experience as a teacher, depicted the unique conditions of life in the Southern Appalachian and helped us to follow the product of the mission schools out into their magnificent service for their own kindred. Perhaps with them more than with any other needy group gains are kept at home and turned to instant use.

For the negro, Dr. A. C. Garner of Washington (a vice-president-elect of the Association) spoke with fire and pathos; Supt. George W. Moore, with characteristically hearty optimism, recounted the racial gains of forty-five years; while Mrs. Paul La Cour of Douglass Academy, Lawndale, N. C., told most winningly of her own life as typical of transformations now going on, as they have gone on during every year of those forty-five, among the ten thousands of her people in our southern schools. Dr. Newton I. Jones and Miss Grace Josselyn gave clear, comprehensive and carefully-prepared reviews of the Porto Rican work, both in its interesting missionary routine and in its larger difficulty and promise.

THE SECRETARIAL RESUME

The annual survey, read by Secretary Cooper, summed up the salient features of the year's work. James F. Cross returns to his lonely vigil at our northmost outpost, Cape Prince of Wales. Through the persistent labors of Dr. Pond, the greatly enlarged San Francisco mission house has been dedicated, replacing the one destroyed by earthquake; its completion and the success of the whole Oriental work being due in considerable measure to the fact that our Oriental brethren pay a vastly larger proportion for their own enlightenment than the other dependent peoples can. The whole westward work is receiving a needed new impetus by the appointment of a Pacific district secretary. After Missionary Burgess's toilsome years of almost unrewarded ministry to the Crows this year sees a radical breach made in their pagan life and records a large Christian ingathering. Atlanta Seminary in its place a commanding power, both for the highland and lowland South, gets its first permanent school building through the generosity of a member of the Executive Committee, and its new president's home through the largest gift yet received from a Congregationalist resident in the South. Plucky Piedmont College completes its first one hundred thousand dollar endowment.

In several negro schools marked numerical progress is made, especially in the higher grades and in agricultural and industrial lines. The two most widely influential and best developed groups of them, the city high schools and the higher institutions, as groups and virtually without exception, reach crises in support and equipment, acute and staggering. To them the year brings little save the sense that something radical must be done, and done now. As ever, under God, the crisis discovers the man to surmount it in Dr. George A. Gates, introduced as president-elect of Fisk. With the rallying of its trustees and the discovery of new friends for that school a new day of hope for the adequate support of all the larger schools begins to dawn. The Porto Rican work sees the necessary retirement of an overwhelming proportion of the American workers, chiefly on account of ill health, and the new year opens with few recruits to fill the gaps. Thus the moving pictures of the three days' meeting reported the varying fortunes of war.

SAPPERS AND MINERS

Each of the three evening sessions had its speaker who chose to deal with truth on a deeper level than those of the articulate missionary appeal. Neither Dr. S. H. Woodrow of the First Church of Washington in the annual sermon from the commanding texts, "The truth shall make you free," "I am the truth," nor President Thomas of Middlebury College, speaking of Education and Citizenship, nor Dr. L. L. West of Norwich, Ct., in his New Call to Missions had much to say about the Association or its peculiar fields of work. But all dug down to the underlying rock of religious principle and motive, each using a strikingly personal method of presentation: Dr. Woodrow deliberate and carefully constructive; President Thomas earnestly eloquent; Dr. West imaginatively suggestive. All the rest of the meeting was but comment and concrete illustration of their fundamental appeals.

THE STRATEGISTS

The discriminating secretarial paper by Secretary Ryder and the elucidation and defense of the Association's program of negro education by Superintendent Douglass were significant reiterations of historic policy, coupled with a keen sense of the necessity of restatements and readjustments to keep present methods of work in vital contact with the shifting needs of the dependent peoples as affected by the rapid movements of our enveloping civilization. Professor Kelley Miller of Howard University, Washington, D. C., was wise and witty in his discussion of the Tasks of the Negro Leaders. He modestly proposed himself as an average specimen of the product of missionary schools, but his hearers saw in him one of the greatest evidences that his race has found leaders capable of a broadly constructive statesmanship, whose central emphasis is upon character and religion. Dr. Philip Moxom's long service on the Executive Committee and his wide travel among our missionary institutions gave his summing up definite point and authority. Facing the accumulated evidences of the meeting, he put the doubter as to A. M. A. efficiency and success in the shoes of the New Hampshire farmer who, in the

presence of the giraffe in the menagerie still declared: "It's no use, Maria. There ha'int no such thing."

THE STATESMEN

The Clerical Reporter was able to help out the local newspaper men with a missionary technicality or two. In return he received the information that some of the speakers on the program were "live ones." This was pre-eminently true of those who sought to bring home the responsibility of the work to its constituency. Their utterance rang with a new breadth and sense of unity. The "Together" Campaign was ever in retrospect and more campaigning together in prospect. This was best spoken by Sec. C. H. Patton but seemed universally taken for granted. Recalling President Hadley's words at the recent Harvard inauguration, "Nowadays no college dares plan for itself alone," Dr. Patton showed that a like conviction has come over our missionary agencies, and has come to stay. Declaring that the unworthy standard of past benevolences had been too largely due to the timidity of pastors, he drew an amusing picture of the football graduate cowering before two decrepit deacons in the face of a missionary appeal. We have been "long on wisdom, short on valor." Rev. J. Percival Huget, on the Economics of Giving, capped his careful study of missionary efficiency by a real "thriller" of militant Americanism. Especially acute was his analysis showing why the A. M. A. suffers more than any other of our Boards through the appeal of non-Congregational institutions.

Secretary Ryder had shown how work labeled "kindred" is not really so either in spirit or efficiency, and the Association by resolution requested the makers of the Year-Book to supply different columns for the record of such gifts. The statesmanship of the denominational loyalty in benevolence was further set forth by Mrs. Williston Walker and Dr. G. Glenn Atkins before the ladies, and the claims of system and of the comprehensive educational policy were effectively put by Secretary Gutterson on The Apportionment Plan and Secretary Hicks of the Young People's Missionary Movement, respectively. The Association pledged its co-operation with the latter organization in effort to provide pedagogical literature and teaching devices for the study of missions.

THE INSURGENTS

From the Middle West, of course, and fresh from the fires of the Minneapolis meeting of Congregational men, they threw themselves with reckless enthusiasm against the breastworks of New England conservatism. The Brotherhood Boom was engineered by Secretary Dyer, ably supported by Mr. Huget. To some of the more conservative brethren it seemed as if a comparatively Little Brotherhood was somewhat diverting the meeting of an older and larger one from its distinctive purposes. Secretary Dyer's exposition of the aims of the new Brotherhood was manifestly defensive, but all hearts yielded tribute to his personal charm and genuineness, and the men's dinner between sessions, addressed by him and Messrs. Huget and Atkins crowded the parish house of the First Church and proved the splendid strength of the local Brotherhood.

When, however, Secretary Patton brought the news that the men's movement had offered itself as the self-supporting agent of a new "together" campaign to be engineered by laymen and bound for the two million mark, and that the American Board had indorsed it for this purpose, it began to dawn that perhaps the Brotherhood had at length found a job of real national scope; and when he moved, as a long-time member of the American Missionary Association, that it also concur in the plan, the resolution was promptly put through the business committee and heartily adopted. This decision was an adjustment to a divine surprise and a manifest leading of the immanent spirit of denominational loyalty and progress; on the other hand, it is clear that if denominational agencies are to co-operate, their joint program cannot be arrived at through the unofficial report of resolutions from meeting to meeting. Some day we shall have to decide who shall take the responsibility for such decisions on behalf of the whole church, and have an agency whose authority to do so shall be unquestionable.

"Well, the Lord's inches are not so short after all." Thus the Reporter communed with himself in the hush of a closing session when the indispensable and hard-worked Fisk Quartet had just finished "Keep a' inching along." There is progress, visible, measurable. A "high-lowly" work, President Gates named it, accepting the call to Fisk. Kelley Miller commented on the sign of the fashionable laundry, "We wash for whites only," "Why, that's what the negro washerwoman has been doing all along." Service is service; it cannot be marked up or down by the labels we give it. "Inching along" is but the humbler Pilgrim Chorus of the Belated on the March to the City of God.

The Massachusetts Conference of Charities

The Massachusetts State Conference of Charities, though but seven years old, is a lusty member of the family, able to hold its own with any similar organization in tackling the great social problems. Its annual meeting, held in Ford Hall, Boston, Oct. 19, 20, 21, was attended by the largest gatherings it has ever assembled and addressed by men and women of national reputation, President Eliot, Dr. Stanley G. Hall, Joseph Lee, Robert Woods, Richard C. Cabot, M. D., Mrs. Ellen H. Richards, Zilpha D. Smith and others. The assembly also was interesting.

The spectator could hardly fail to be impressed by its appearance. There was something alert and vital about it. A considerable proportion of the audience were young men and women, evidently trained and capable. The speakers, almost without exception, seemed dead in earnest, with some particular message they wished to deliver, and there was constant evidence of progress made and expected and a delightfully hopeful outlook toward the future. One felt sure that things were to be accomplished, and desired results attained, if not all at once, yet surely step by step.

One feature which is especially noteworthy in these days, when so many influences are threatening the family, was the constantly repeated note of loyalty to the home and the testing of many methods and activities by the question of their relation to and effect upon the family. Mr. Joseph Lee sounded the note at the outset, when he declared that while in many respects it is well for the community to supersede the home in some of its activities, yet it is of utmost importance that the home be preserved. "The boy without a home," he said, "is more maimed than the man without a country. A healthy normal child raised outside the home is a myth. We must be careful not to supersede, but to supplement, foster and preserve the home."

Mrs. Ellen D. Richards, in one of the brightest and most practical papers of the conference, carried forward the same thought. "The lost arts of home keeping and how they may be revived" was her theme. She declared that "the school must show the youth how to make a home and how to maintain it. The practical outcome will be that no girl shall be given a diploma until she can buy material for a day's food at a given price, can prepare that food appetizingly, clear away and dispose in a sanitary manner of all wastes; until she can buy the material and make a dress and trim a hat and do up her own aprons and collars; until she can clean the room and air it and make a bed properly; until she understands the principles of sanitation." Another practical and important suggestion made by Mrs. Richards was that experiment stations should be established for the thorough study of housekeeping, to bring methods up to date; and then the best results of the most skilled investigators should be placed on exhibition.

Several speakers, physicians and nurses, referred also to the good influence on the home of the modern school nurse. Already school and home are being brought closer together as a result of the medical inspection of children and their instruction in habits of cleanliness. In one district in Boston forty-three families have been induced, by the influence of school nurses, to move into healthier quarters.

The effect upon the family of the imprisonment of the breadwinner was the theme of an important paper by Miss Alice L. Higgins. She said that she had made a study of thirty families, in which were a hundred children under sixteen, and found that all of these had first applied for charity when the father was "away." The immediate effect on the home of the imprisonment of the father is demoralizing, lowering the standard of cleanliness, care and comfort, while the mother is forced to become the breadwinner. The general opinion was in favor of putting such men on probation, so that they might both work off their fines and support their families.

One session was devoted to work with the sick and convalescent, and a practical plan was presented for the formation in small towns of an association for mutual neighborly aid in case of sickness.

This discussion also revealed another notable feature of the conference. It did not forget the problem of the small country town. Mr. Francis Bardwell of Sherborn spoke of the school and the home in the small town. Drs. Lewis M. Palmer and Richard M. Bradley discussed the care of the sick in small towns. Other important matters of universal interest were The Hygiene of Sex, considered in a session over which President Eliot presided, and which was called "epoch making" by Dr. Stanley Hall, and two sessions devoted to The Treatment of Intemperance by the Community.

Altogether the conference will be remembered as an unusually satisfactory gathering, informing and inspiring. P. T. F.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 22

Mrs. C. F. Weeden presided; Miss Annie T. Allen, formerly of Harpoot but more recently of Brousa, was present. She returns to this country just now to make a home for her father and other members of her family in Auburndale, but the cords that bind her to Turkey are so tight that they often pull hard.

The report of the safe arrival of Mrs. J. K. Browne at her home in Harpoot was welcomed. Miss Lamson reported conditions in Foochow where a teacher, nurse and doctor have been urgently needed, and now a cablegram brings the sad news that Miss Alice U. Hall has died after a brief illness. Items were given from the workers at the Sivas station.

On Friday, Nov. 5, half of the hour will be devoted to the first chapter of "The Gospel in Latin Lands." Plans for the annual meeting of the Board at Park Street Church, Nov. 10, 11, promise a rich feast.

The Board and the Brotherhood

Aftermath of the Minneapolis Meetings

With the Board meetings practically closed the evening before, the Brotherhood men assembled Saturday morning, Oct. 16, in forces strengthened by visitors from the other sessions. In fact, the assembly was almost a real *réveille*, for by starting at 8.30 they had managed to plan for two morning sessions. The first was in the nature of a testimony meeting. What Brotherhood men were doing drew many witnesses. In Kansas City they are advertising the Sunday evening services in the street cars, and also distributing the printed sermons of their pastor. They have fought the good fight against the saloon in Wichita, Kan., and Jacksonville, Ill., the latter club also supporting a missionary in South Africa. The men of Central, Galesburg, Ill., inspired a movement that afterward became a community Law Enforcement League. Strong Bible classes and a resulting influence on the school organization were reported in La Crosse, Wis., Olathe, Kan., and elsewhere. In Fargo, N. D., the men are building additional equipment for the Brotherhood and K. O. K. A. work. Dr. Gladden's Brotherhood in Columbus has set itself squarely behind the financial questions. Central Club of Brooklyn raised $23,000 for a new parish house and also made an equally interesting contribution of support to the midweek prayer meeting. Federated work, particularly in civic interests, was evidently popular. These are only a few experiences selected from an exceedingly interested open parliament.

The revised Brotherhood constitution, as offered to the convention after the attention of a hard-working committee headed by President Davis of Chicago Seminary, was accepted. Several important changes have been made. The number of directors is increased to thirty-six; the enrollment fee and annual dues have been abandoned and voluntary contributions will be the basis of support; five departments, already started this year, are indorsed as formal divisions, Bible study, evangelism, boys' work, social service and missions.

Among the resolutions reported, the convention put itself on record as indorsing the action of the National Council favorable to the department of church and labor, under auspices of the Home Missionary Society. Then came the election of officers:

President, W. H. Lewis of Washington. *Vice-presidents:* F. P. Shumway, Massachusetts; H. M. Beardsley, Missouri; Rev. F. G. Smith, Illinois. *Directors for the perior of four years:* D. H. Taft, Ohio; J. M. Whitehead, Wisconsin; A. J. Nasen, Minnesota; F. H. Anderson, Washington; Rev. W. T. McElveen, Illinois; L. E. Harter, Nebraska; N. J. Fiske, New Jersey. *To fill vacancies resulting from resignations:* L. P. Haight, Michigan; Pres. William DeWitt Hyde, Maine; Judge Curtis D. Wilbur, California; N. P. Goodell, Illinois; Rev. W. B. Forbush, Michigan. *Eight additional directors made necessary by the amended constitution:* W. H. Crosby, New York; Samuel Usher, Massachusetts; Rev. A. A. Stockdale, Massachusetts; C. A. Hull, New York; F. H. Brooks, Vermont; F. B. Smith, New York; J. H. T. Main, Iowa; Judge Colt, Connecticut.

Rev. Frank Dyer was re-elected secretary and Mr. Samuel E. Knecht of Chicago treasurer. The secretary's salary was increased to $3,000.

With the business items out of the way, the program moved forward without intermission to the second session, the "College Students' Section." Interestingly enough, the speakers represented the wisdom of the passing generation, the ideals of the new, in our veteran President Northrop and President-elect Burton of Smith. The topic assigned to the former was What Congregationalists Have Done for Young Men. Viewing it not merely as a matter of denominational pride but as inspiration for new advances, President Northrop began an interesting review. He paid warm tribute to the broad ideals of early Congregational education, which aimed not so much at denominational re-enforcement as at Christian manhood. He took occasion also to defend the smaller colleges in dropping denominational labels in order to be eligible for other endowments. Not a review of the past, but rather a prophecy was President Burton's offering. The lack of response from college men to the call of the ministry he found due to conflicting causes in home and college training. The result of their intellectual liberty proved to be in many cases skepticism. Since it seems impossible to change the scientific atmosphere of the colleges, we must find in the church a Christianity that will adapt itself to this intellectual attitude. But let it also demand more from the college man. He felt that if the call were made worthy and heroic, the response would be equally loyal.

The Brotherhood to the Churches

In view of the following facts:

1. That God is unmistakably calling the church of our generation to an unprecedented advance in the task of evangelizing the world,

2. That our missionary societies, home and foreign, as the result of a joint campaign, are now out of debt, and therefore in a position to go forward,

3. That a great national missionary campaign, interdenominational in character, is being projected by the Laymen's Missionary Movement, to include men's missionary conventions in seventy-five cities, culminating in a Men's National Missionary Congress in Chicago next May,

4. That every other large denomination in the United States and Canada is recognizing the call to larger missionary effort and is organizing through its men for that purpose,

The Brotherhood invites the seven national societies to co-operate with it in the selection of a committee of 100 laymen and a co-operating committee of 100 pastors to undertake—

(1) To project a campaign on systematic and comprehensive lines which shall have as its objective the lifting of the gifts of our churches to the ideal called for by the Apportionment Plan, namely, two million dollars a year, realizing, however, that this apportionment is upon the basis of the minimum requirements of the societies and that if great advances are to be made this year many churches who are fully able to do so must double, treble, or even quadruple their present apportionments.

(2) To seek during the course of this campaign, as a basis for present and future missionary activity, the adoption of the following cardinal missionary methods by each local church.

(*a*) A missionary committee.
(*b*) A weekly missionary offering plan.
(*c*) An every-member canvass.
(*d*) Some plan of systematic missionary investigation.
(*e*) Some plan of promoting prayer for missions.

It is suggested that the seven national societies arrange to co-operate with the above committees by lending the assistance of their secretaries and missionaries.

It is further suggested that the seven societies be asked to place before our churches during this coming year through the Advisory Committee of the National Council a statement of their needs, based upon what God is evidently calling them to do, and not upon what by reason of former experience they have reason to expect the churches to give.

A DECADE'S TASKS

In the last session of the Brotherhood in Plymouth Chapel, it was made evident by the speakers that there is plenty for Congregational men to do before the tri-centennial of 1920. President Capen made a strong appeal for a type of Christian citizenship that shall secure and preserve the purity of our municipal governments, and for a forwarding of missionary interest and support that shall make solid that which is basic and fundamental in all Christian effort. Judge W. D. Wood of Washington rendered a verdict in favor of promoting a more wholesome Sabbath observance, of establishing and directing amusements of a self-sustaining nature to counteract present debasing tendencies; of hastening the era of industrial equity; and of continued and renewed warfare against intemperance. In line with this last, W. B. Wheeler of Ohio, in an address later in the session, presented most earnestly the claims of the Anti-Saloon League upon the Brotherhoods.

W. E. Sweet of Colorado bade the men devote much of their energies to unifying our already existing Congregational forces by hastening the co-ordination of at least five of our benevolent societies under one business management, a suggestion with which Moderator MacMillan later expressed himself in hearty sympathy, thus developing the *esprit de corps* of Congregationalism and loyalty to the leaders in their great plans. In the closing address, Hon. T. C. MacMillan, moderator of the National Council, was clearly one with the Brotherhood in hopes and aims for the next decade. He would not have more of that spirit of independence which works out in isolation, but a finer blending with fellowship and brotherhood, and a whole-hearted booming of every department of the church, thus to further the welfare of humanity and the advent of the Kingdom.

THE BANQUET

Though three noteworthy speakers successively advertised were absent, William Jennings Bryan, Dr. Booker T. Washington and the late Governor Johnson, the banquet, nevertheless, was no failure. The management had made it a city affair, and in the 1,200 men gathered in the Armory were represented nearly all the denominations of the city. A whole section was occupied by two hundred or more boys, thus vivifying the new Brotherhood task. In the galleries several hundred women assembled, not only to watch the activities of their more fortunate sisters serving below, but also to enjoy the program itself. Congressman F. M. Nye, toastmaster and prominent layman of Park Avenue, pronounced the assembly one of the most significant he had known in the Northwest.

Governor Eberhardt, who won a prolonged ovation by declaring himself "proud to be a Christian," and Mayor Haynes extended the local welcome. Then came greetings from other national Brotherhoods, Baptist, Presbyterian, Episcopal and Methodist. With Dr. Cadman delayed *en route*, Fred B. Smith was pushed forward to fill in, which he pro-

Continued on page 583

"The Rest is Silence"

BY KATHARINE LEE BATES

I.

The shadow of Death's wing had fallen gray
Upon her face, the mother-face, our star
Of home since life first read its calendar
Within her smiles; we felt her slip away,
Our vain hold clinging to an empty clay,
Down that hushed valley where the white mists are,
On to its utmost verge, so far, so far
That her return was but as spirits may,
Briefly revisit earth. For oh! she shone
Transfigured, yet so winsome, that our awe
Was blended with her own beatitude.
The burden of her fourscore years was gone;
Escaped from Time, she mocked his mighty law;
Her children looked upon her maidenhood.

II.

Eager and shy, as when among her peers
A girl will pour her confidence, she told
In voice where laughter ran a thread of gold
A history all novel to our ears.
Her blissful eyes oblivious of tears,
With lingering touch she one by one unrolled
Her bridal memories from fold on fold
Of fragrant silence. Dead these fifty years
Was he with whom, young hand in hand, she went
To their first home, which simple neighbor-folk
Had filled with garden-bloom and forest scent;
Yet still of him, and that June path they fared,
Those welcoming flowers, her failing accents spoke;
—Of how Love led her to a place prepared.

III.

When the bruised heart, bewildered first and numb,
Quickened to pain, how passing strange it seemed
To miss her comfort! She, who still esteemed
Old lore above the schools, would she not come
With potency of hoarded balsamum,
To heal the hurt? Thus craving her, I dreamed.
Before me, sundering east from west, there gleamed
A marble wall, illimitable, dumb,
A blank of white! when lo, her own sweet face,
With no more halo than the crispy lace
I knew so well, from sudden casement smiled,
—Her blithe, audacious self, infringing so
With stolen peep Death's new punctilio,
Breaking his code to reassure her child.

The Give and Take of Friendship

BY H. JOSEPHINE BROWN

"I am sorry to have Cousin Mary go home," said a young girl to her mother, as they waved a last good-by to the parting guest. "I wonder why I enjoy a visit from her so much more than one from Cousin Isabel. Isabel is very well educated, has traveled a good deal, and then she is so pretty and stylish, while Mary leads such a quiet life and is really plain."

The mother smiled. "Cousin Mary has one rare gift," she said. "Can you think what it is?"

"Yes," was the reply, "I believe I can. She knows how to be really interested in some one besides herself. Isabel talks entertainingly and for a day or two you like to listen, but after a while you want to speak of *your* affairs, and though she makes some polite answer, in a few minutes she has to write a letter, or to go upstairs, and she never really hears what you say *with her mind* at all."

Many are the Isabels who thus mar what might be delightful visits, and leave their friends chilled, if not embittered, instead of heart-glad because of their stay. For we may wear our daintiest gown, we may describe, ever so delightfully, the places we have visited and the people we have met and may express warm appreciation of the efforts made for our entertainment, but if we are unable with genuine self-forgetfulness to enter into our friends' interests, to merge our own personality for a time in theirs, we have failed. I have known friendships to wither and die from no other cause.

Not long ago a certain woman received a letter from a relative who wrote: "How I did enjoy those long talks! We must not fail to have more of them next year."

"Long talks," was the scornful comment, "long monologues would be nearer the truth. Martha talked for hours about *her* experiences. It was all right, and I was ready to sympathize with my whole heart, but she did not ask me one question about Mother's health, my pupils, my plans of any kind, and I suppose she has forgotten the existence of my friends, some of whom she has more than once met here. I was so fond of Martha, but it is not possible to feel quite the same towards her now!"

"Martha" is a real woman. Hers is a character of much loveliness, and she is prominent in her chosen line of work, indeed her enthusiasm for it accounts in some measure for her extreme self-absorption. She would be astonished indeed if she knew the increasing disappointment her friends feel as they meet her from year to year.

The affairs of others may seem of small moment in contrast to the weightier matters to which we have given our thought, and it is not always easy to get outside the charmed circle of self. But the effort is worth making, and lest we have never realized the need of making it, is it not well to ask ourselves from time to time: "Am I becoming morally selfish? Am I accepting—yes, demanding from others, yet failing to give them in return, that sympathetic interest which is the richest offering that friend may bring to friend?"

Tragic Despairs

BY GRACE DUFFIELD GOODWIN

"Don't speak to me," said the Big Child, gloomily. "I'm having a tragic despair, and I don't want to be interrupted."

"And what on earth is a tragic despair?" asked the wondering mother.

"Well, I don't know exactly, but it's very dark and dreadful, and it makes the tears come and a lump in your throat. I found it in Ellen's book about the Lady Winifrid. Nobody loved her, and they twarted her (Hibernian for thwarted, interpreted Mother to herself), and she wished she was dead, and she sinked in tragic despair. I know the feeling perfectly well, but I didn't know its name. Don't you think it's got rather a nice name?"

"Its name may be all right," Mother felt her way, "but I don't know how a happy little girl only ten years old could possibly have such feelings."

"Oh, I do!"—this in eager explanation. "When you punish, or when we're dreadfully disappointed, or when you have callers and only kiss us once, it's tragic despairs. Yesterday when I cried and said that—you know what, that you didn't like—I was having one."

The mother's mind reverted to the day before, when the Big Child had been punished for some willful disobedience, and her violent sobbing had been out of all proportion to the cause. She had flung herself face down upon a couch, and in her rage and humiliation she had proclaimed: "I'm going to run away and leave you, and never come back. I'm going to break all my dolls. I'm going to marry a drunkenman (pronounced as one word like gentleman) and how will you like that?"

The mother, rather unwisely amused at the outburst, had left the child to herself and, after a long time, peace was restored. But that was a "tragic despair." The mother began to marvel at her own unteachable stupidity. She recalled the Little Child in a similar sobbing fit because she could not wear her prettiest frock to church, and she remembered the threat, "I'll run away in a boat in the aw'fly cold and dark way over to Manset." This, too, was a tragic despair.

How dull she had been—this mother! Suddenly she remembered dark days in her own little childhood, days dark beyond any reasonable explanation. She had thought of them lightly enough in after years, saying that she must have been an overwrought and morbid little person. But now, at the recollection, the forgotten woe rose again in her mind, and she felt and suffered as she had then. Those dark days were her tragic despairs. She knew well that neither the Big nor the Little Child could be called overwrought or morbid. They were healthy, happy, normal children. Why, then, tragic despairs? Were these just-recognized emotional experiences a dark and misunderstood part of childhood?

She watched patiently her own and other children. She asked questions. She read the learned German discussions on the "increase of suicide among school children," and she decided that these hours of imaginary grievance and very real suffering, heavy beyond anything which she had realized, deserved attention from all who guide and control little children.

Whatever strain of delicate nerve or overdeep brain impression may be the cause, punishment or ridicule or neglect will not avail here; nothing but love, wise reasoning and sympathy—the quiet sympathy of silence at first, later the voice. Presence and touch are earliest ministers to these over-great woes of childhood. "Put your hand on me, Mother," the Big Child says sometimes, through her sobs, "but don't, *don't* talk."

It is only one more mysterious turning in that uncharted labyrinth of the soul of a child, but it is worth examination and the help which love always seeks to give, even when, as so often, it fails to understand.

A Mother of the Olden Time

She loved flowers, and her little garden was always ablaze with the brightest and sweetest. It seems to me now that her delight in their fragrance and color was characteristic, and that she was always watching for a chance to drop them before us on the strait and narrow road, thus making it more alluring to our beauty-loving eyes. Dear human children we were to her—not angels, and not fallen beings born under the curse, with the trail of the serpent over us all—but little ones to be taken into her great motherly arms and brought to Jesus for his blessing. Brought, that was it, not driven. And so, when we stood, a large weeping band, around her grave, heaven seemed very near and dear, very homelike to us, because she was there; and I doubt whether even to this day there is one of us who does not look forward to her warm welcome, if perchance we may go to her, with something of the yearning with which, as little ones, we used to anticipate a visit to her sunny home here. —*Sarah Stuart Robbins, in "Old Andover Days."*

Cure for Tired Mothers

BY ANNA BRADFORD HUBBARD

Last winter the elderly lady who lives next door south—I say next door, though two acres of field intervene—endured sharp anxiety on my account. In spite of her warnings and forebodings pneumonia did not claim me for its own. To use an old New England phrase, she "enjoyed poor health" in a succession of colds, attacks of grip and influenza, though she used the utmost precaution to avoid the air, never going out, and keeping her windows carefully closed.

That I should sleep out of doors in the coldest weather seems to her almost like a personal insult. She cannot reconcile my immunity from bronchitis—an old enemy of mine—with my reckless exposure to the night air. Moreover, she openly criticises me as a cruel mother because my two little boys play out of doors, even when the thermometer is flirting with the zero mark. Two acres of unobstructed field is not sufficient space comfortably to separate the old and new view of fresh air.

My out-door sleeping-room is a second-story porch, with an eastern and a southern exposure, while its extension beyond the main body of the house gives it a western exposure of about two and a half feet. During the winter the eastern end was boarded up, and the whole is screened and furnished with heavy canvas curtains. The floor space is ten by twelve feet, giving sufficient room for a double bed and a crib, for my husband and youngest boy have shared my experiment with me. The older lad sleeps in a room next the porch, where the wide-open door, a window from which all the glass has been removed, and another conventional window give an abundance of air.

The construction of the porch was inexpensive. The investment has paid big dividends in health and happiness. All of "the boys" were in perfect health before, so they have taken their share of the returns in happiness, though it is impossible to estimate how much of strength and power to resist disease they are storing up for some period of strain. The scheme was evolved in order to try to improve my health, and how great has been the gain!

Not only have I forgotten how to have bronchitis, but never since the days when I was a college girl have I had so sound a digestion. It had been said of me that I woke when a moonbeam struck the house, and I had always relied upon my light sleeping as a protection, and had gone to bed leaving doors unlocked without fear. After I found that my husband could enter the house, get a night luncheon, undress, get into bed, and go to sleep beside me, and I know nothing of it, we bought new latch keys!

How many mothers find themseves as tired in the morning as when they gave up the day's cares at night? Frequently the cares are not really given up at all, but keep revolving in the brain during waking moments and broken slumber. Too often the mother has little time or inclination to exercise in the open air, so exacting of time and strength are her duties in the house. For such out-of-door sleeping is a veritable elixir of life.

During all of the time that I have been sleeping out of doors I have done the work which falls to the share of the mother in a family of six (where only one helper is kept and frequent guests are the rule). But I have grown steadily less nervous and more happy. I have taken no medicine and received no treatment, except nourishing food and a fair amount of sleep. I question constantly, Why do not tired, house-bound mothers more often sleep out-of-doors?

To wake in the morning to the sunrise, the twittering of birds, and the soft patter of their feet on the porch roof is pure delight. In springtime to open one's eyes on the budding trees, the rich green of the grass, the heavenly freshness of the morning air, is to be newly born with the day. To drop to sleep on summer nights with the soft wind whispering and the odor of blossoms—always so much stronger at night—in one's nostrils is to make bedtime a moment to be anticipated with delight through a whole summer's day.

Winter, though not quite such a paradise, has delights all its own. Never are the stars so glittering as on a cold, frosty night. Every full breath of air invigorates and stimulates. This accounts for the fact that the out-door sleeper is practically never cold. Fellow-out-door sleepers have corroborated my experience—that while never cold out of doors, when they sleep in a cold inner room they feel chilly. Neither my husband nor I —nor for that matter the baby—used any head or face covering during the winter.

Our second summer has in no way diminished our delight. We have passed the experimental stage. We have established a habit and to sleep within four confining walls becomes increasingly difficult and distasteful. Unlimited fresh air and the right kind of food for mothers and children would revolutionize many an American home.

The Week's Days

Sunday, no doubt, is the day most easily conceived as a separate image. It is full of peculiar associations. It is a time of emancipation. Some bondage of routine has held the spirit for all the week. Today the mill ceases to grind. The man belongs to himself.

Monday comes after Sunday, with all that this involves—the cold plunge into mundane work again; the sad cropping up of little things we meant to have finished the week before; the feeling of slight reluctance to undertaking the accustomed burdens, and this oddly mixed with a certain sense of freshness of fibre in tackling them.

Tuesday has only this hold on our recognition, that it is not so far from Sunday but there is a distinct, if diminished flavor of its being still "along the first of the week." . . . But tomorrow, we feel, will be already the middle of the week. There is, accordingly, a slight "hurry up" tinge about Tuesday.

If we search cautiously in our mental impression of Wednesday, we may find a kind of leisurely and humdrum look that is all its own. The hour for the first-of-the-week dash into great enterprises is gone. We are in the midst of everything, with time enough before us to prevent hurry, but not enough to invite any vigor of attack.

Thursday . . . begins to have a dim penumbra of a sense of end-of-the-week about it. It has to a greater degree the hurry-up suggestiveness of Tuesday, but with this marked difference: on Tuesday it was the haste of hope; now it is the haste of fear.

Friday has its fish—inversely appropriate for fasting, as being the most voracious of animals. It is as if one cried, "Shameless monster of appetite, behold to what end it hath brought thee; for this I thee devour!"

Saturday faces backward. It is a time of retrospect. We clean up odd jobs. To the children it is play-day. To the college world it continues that character, and we never entirely outgrow the sense of it.—*E. R. Sill.*

The New Game

They say that there is a new game in the academic department. It is called the "James Game." You read a chapter of Henry James and count one for Mr. James when you can't understand a line and one for yourself when you can.—*Yale Alumni Weekly.*

Closet and Altar

SEEING THROUGH TEARS

Blessed is the man whom thou chasteneth, O Lord, and teachest out of thy law.—Ps. 94: 12.

My trouble hasn't blinded me. Trouble ban't meant to do that. Tears have washed many eyes into clear seeing, as never saw straight before they shed 'em.—*Eden Phillpotts.*

But the greatest compensation of trial still remains. It is that it opens the heart to the Heaven that is above us. Like Job, it gives us a new hold on God, and whenever a man gets a new hold on God, he has more than twice as much as all that he had before. Moses saw much that was splendid at the court of Pharaoh, but it was in the desert that he saw the burning bush.—*George H. Morrison.*

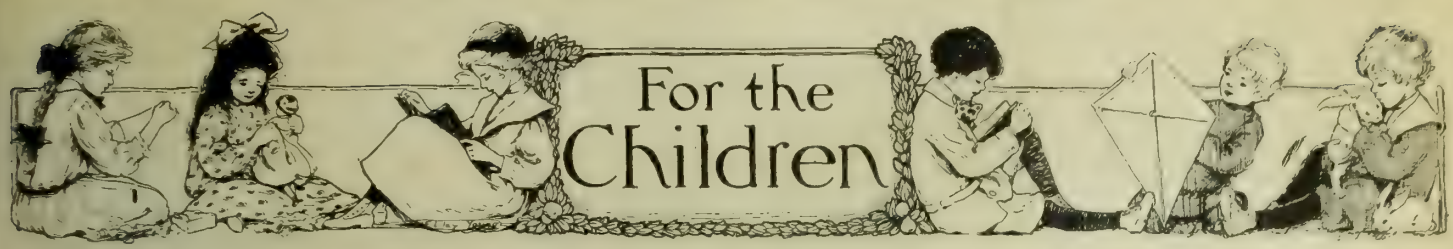
The cry of man's anguish went up unto God:
"Lord, take away pain—
The shadow that darkens the world thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of his world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price
And smiles at its loss?
Can ye spare from your lives, that would climb unto mine,
The Christ on his cross?"

—*British Weekly.*

Look unto Jesus even through your tears. Tears are telescopes. I have seen further through my tears than ever I saw through my smiles.—*Joseph Parker.*

Let grief and pain bring vision, O thou Giver of all good to men, that we may see thy face in our distress as of a near and sympathizing friend. When the clouds gather, let thy light shine clear. When the earth fails, assure us of our inheritance in Christ begun already and eternal in the heavens. Let neither tears nor laughter blind our eyes, lest we should miss the tokens of thy presence in the changes of our time and the dear sense of fellowship with all our brothers of the common hope and joy. O thou who art ever with us to uplift and comfort and inspire, show us more perfectly the meaning of earth's life that we may be devoted to the larger service and the higher love. So redeem us from all evil that we may serve thee joyfully. In the name of Christ. Amen.



Gypsying

A Story for Boys

BY FRANCES J. DELANO

John's father was out of a job. It was the first time since John could remember. On the morning after he had stopped work, when the family were at breakfast, John's mother looked across the table and said:

"I suppose, Father, there'll be some one after you to work before ever you get your breakfast eaten; I do wish you could have a vacation."

John's father laughed, then, all at once, looked up quickly as if he'd thought of something exciting.

"Let's take a vacation!" he exclaimed. "Let's start as soon as breakfast is over. We can wash the dishes when we come back."

John searched his mother's face.

"We'll pack up what food there is in the house and take along," said Father.

"Where we going?" asked John, eagerly.

"Don't know," said Father.

"How long we going to stay?"

"No idea," laughed Father.

John's heart began to beat joyously. Can Emmons go?" he asked. Emmons was John's chum.

"Sure he may; the more the merrier. We'll go down by his house and ask his mother."

The next half hour was an exciting one for John, especially when his mother packed a frying pan into one of the lunch baskets, and his father brought four army blankets down from the attic.

"Each man in the party must carry a blanket," said Father. "I'll carry two, one for Mother. Now are we ready to start?"

"All ready," said Mother.

"We want to borrow Emmons to go gypsying with us," said Father, when they got to Emmons's house. "We don't know where we're going nor when we're coming back. Can you spare him?"

Emmons's mother laughed—everybody did laugh at John's father. Then she hurried round and got him ready.

When they were at last seated in the train you never saw such a jolly party. Of course the boys were nearly consumed with curiosity.

"Are we going to stay on this train till we get there?" they asked.

"Get where?" asked Father.

"Wherever 'tis we're going."

"Don't know where we're going."

John and Emmons hugged each other. The idea of getting on a train not knowing where you're going! Wasn't it great!

"Ayre Center sounds like a good place," said Father, studying the time-table. "If there are any electrics there we can board one, and when we come to a place suitable for gypsying we can get out. What do you say, Mother?"

"Ayre sounds attractive," said Mother. "Let's ask the conductor if it's fresh air; you've breathed the other kind all your life."

Father laughed and went off in search of the conductor. He found out that there was everything in Ayre that a party of gypsies could ask for, even to a Bear Mountain. That decided Father. He said he'd always wanted to get within gunshot of a bear. Not that he wanted to kill one, he just wanted to see it run.

It was no use for either John or Emmons to try to keep still after this little speech. The prospect of meeting a bear was too exciting; they wiggled and twisted and all but stood on their heads with joy. Pretty soon everybody on the car seemed interested in Father's vacation, and when the train moved off at Ayer Center, leaving our gypsy party standing on the platform, everybody's head was out of the window and everybody's hand was waving.

John and Emmons were for going straight up Bear Mountain, but Father said, "No, we may reach Bear Mountain before we get through if it comes our way, but just now—Hello!" Father was shouting to a conductor. "Will your car take us out into the country?"

"What country?" demanded the conductor.

"Any country that grows trees."

The conductor chuckled. "All aboard, then," he shouted.

All aboard it was, and such a day as followed! With the help of the conductor a suitable place for gypsying was soon found. Father bought potatoes and apples of a farmer, the boys built a fire and Mother got out the frying-pan.

"What are you going to fry?" asked Father.

"Apples," said Mother. "I don't want to run the risk of bringing the frying-pan way up here for nothing."

Now a dinner of baked potatoes and fried apples, to say nothing of doughnuts and cheese to top off with, isn't a bad dinner, particularly if you're a boy and it's October and there are chestnut trees over your head and wild grapes somewhere about and a lot of little furry things scudding through the leaves. Such a continuous performance as all these offered for the afternoon would turn most anything into a feast.

Better than all, though, was the delightful feeling of uncertainty about everything. Where were they going next? Were they going to sleep in the woods all night? And where would they be likely to go in the morning? It was no use to ask Father for he didn't know. He said if they got through supper before it was too dark to see to pick up their things they might take a car going north and find a farmhouse somewhere and put up for the night.

Well, this is just what they did do, and the next morning they hired a team of the farmer and started off in the direction of Bear Mountain. It wasn't a real mountain, not being quite high enough. Father said they might reach the top and they might not, but they wouldn't hurry.

They certainly didn't hurry. Before the day was over the old horse managed to learn their ways, and he stopped every time a partridge whirred or a bluejay screamed. About twelve o'clock they unhitched the horse and fed him and Mother got out the frying-pan a second time. After dinner they sat round for an hour or two and roasted chestnuts; then they started on again. When they were about three-quarters up the mountain they concluded to pitch tent for the night, as it would be pretty cold on top.

"Too cold for bears," said Father. "Of course now we've come so far to see one, we don't want to spoil our chances."

John never forgot that night on Bear Mountain. He didn't mean to go to sleep, but you can't keep awake when you've spent a whole day climbing a mountain. Almost as soon as his head touched the pine needles he was dreaming of seeing a bear galloping down the mountain side. In the middle of the night something wakened him. At first he couldn't think where he was. The night was as black as ink and so still—oh, my, how still it was!—not a bit like the good old noisy city John was used to. For just a minute John kept quiet and listened. Why couldn't he hear his father and mother breathing, he wondered. Now and then he could hear the horse stamping the earth quite a distance off. But where were his father and mother? All at once John's heart began to beat terribly; something was coming! There was a rustling in the leaves and a cautious step coming nearer and nearer.

"Father!" cried John; "Father!"

"What is it, dear?" It was his mother's voice as calm and peaceful as if they all were in their beds at home.

"Where's Father?" whispered John. "Something's coming!"

"It's only your father, John; he went down to see to the horse. Go to sleep now; you know we want to get an early start tomorrow."

It didn't seem to John as if he would ever go to sleep again; but, dear me! the next thing he knew he opened his eyes and there was the coffee all steaming hot for breakfast, and Father was feeding the horse.

It was a cold, brisk morning, and it didn't take any time at all to reach the top of Bear Mountain. John didn't say a word about bears all that day, but there was so much else to talk about that nobody noticed it. Each of the boys built a monument of stones on top of the mountain so they would feel better about leaving; then they had dinner and started down, reaching the farm where the horse belonged just in time to help milk.

They spent the next morning at their first camping place then took the electrics for Ayer Center and so on into the train. At length they reached their own city and their own street and number.

"I wonder what condition the breakfast dishes are in," laughed Mother as Father put the latch-key into the door.

"Boys," said Father, "when you get married be sure and pick out a wife who'll get up from breakfast and go off on a four days' tramp and never mention dishes."

"There comes Mr. Smith," said Mother, "after you to go to work."

"Good!" exclaimed Father. "We've had our vacation and I'm all ready for a job."

Lightly He blows, and at His breath they fall,
The perishing kindreds of the leaves; they drift,
Spent flames of scarlet, gold aerial,
Across the hollow year, noiseless and swift.
Lightly He blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,
To strew the hollows of eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to Him.

—*C. G. D. Roberts.*

The Prisoner of Christ

Sunday School Lesson for Nov. 7

By Rev. A. E. Dunning
(To be studied with open Bible)

VI. The Man and His Keepers (Continued)

Last Sunday you left Paul on the ship tossed on the wild sea between the southernmost points of Sicily and Greece, without chart or compass or sight of the sun by day or stars by night. If you interested your scholars you closed the lesson with reluctance both on your part and theirs. You take up the story now in the crisis of the voyage. It was the fourteenth night of the storm about midnight (Acts 27: 27). The terrible monotony of tossing waves, fierce blasts of wind and creaking timbers was broken by some signs in the air or to the ear that land was not far off. They verified their guess (v. 28). Let us see what the prisoner does now that the final test of his wisdom and courage has come:

1. *He prevents the sailors from deserting the ship.* They had anchored her, but were afraid she would drift on the rocks (v. 29). Their anchors were astern, and they pretended that they would make her more secure by putting out anchors forward. They lowered the boat as though for this purpose, hoping to sneak away in the darkness and leave the rest to their fate (v. 30). Who was it that caught them in the act and warned the soldiers (v. 31)? Was it not likely that he suggested the only way to keep the sailors on board, to cut the ropes and let the small boat drift off empty (v. 32)? It had to be done quickly, too. So the prisoner averted the first great danger in the shipwreck.

2. *He encouraged all hands to eat.* Drenched and hopeless, suspicious of one another, soldiers and sailors were useless, unless somehow heart could be put into them. Who was it keen enough to think that food would give them new courage (v. 33), and urged them to eat by assuring them that they would be saved from the sea (v. 34)? His own example was sufficient and with the meal new hope came (v. 35). They began to do something to help the situation (v. 38).

3. *His life is saved by the Roman officer.* Day dawn revealed the land and a sandy beach. Show how they tried to make it and failed (vs. 39-41). Nothing remained but to get to shore as best they could, each for himself. But if the soldiers should reach land and get to Rome without their prisoners, they would pay the forfeit with their lives. They could account for their charge only by evidence of their death, so they proposed to kill the prisoners (v. 42). Who had authority and used it to save Paul, and why did he do it? To whom did the other prisoners owe their lives?

4. *He gains the confidence of the people of the island.* Point it out on the map (chap. 28: 1). The people are called barbarians by Luke, not in contempt, but as indicating that they did not speak Greek. They had noble Christian traits (v. 2). Paul was a prisoner, and when they saw a viper fasten on him, they thought his crime was murder (vs. 3, 4). Only a man of cool courage to meet emergencies would have done as he did (vs. 5, 6). When they saw him act and saw that the viper had left him unharmed, they thought, as other superstitious people had when they saw him work a wonder, that he was a god (Acts 14: 11). But in this case there was no need that he should disabuse them of their superstition, for they offered no worship to him. From that time of course he had their full confidence during the whole time he was on the island.

5. *He gains the confidence of the rulers of the island.* This he did by exercising his faith and his medical skill on the sick father of the chief man, and on many others who had diseases (vs. 9, 10). So that when the spring came, and the soldiers found a ship bound to Rome, they were well provisioned and went away with many gifts.

Review now the whole story of the voyage from the time they left Cesarea till they set sail on the last stage of their journey. Show how Paul won the respect of those he traveled with, the captain in charge of the prisoners, the owner and master of the ship, the soldiers and sailors, the people and rulers of Melita. Point out his frank confession of his reliance on God and his bearing in every crisis proving the genuineness of his faith and the fulfillment of the promises of the God in whom he trusted. Make clear the impression he made on them all that he was in communion with the God of the Hebrews and that he had a mission to the capital of the empire to proclaim redemption for mankind (Acts 27: 23-25, 35; 28: 8).

International Sunday School Lesson for Nov. 7. Paul a Prisoner—The Shipwreck. Acts 27: 2-44; 28: 1-10.

From Old to New

C. E. Topic for Nov. 7-13

By Rev. H. A. Bridgman

Life lessons for me from the book of Hebrews. Heb. 12: 1-7. (Consecration Meeting.)

A book to ponder. The contents of Hebrews are not easily mastered like those of James or Ruth. You cannot grasp the underlying thought by skimming over the surface. It needs to be studied as a whole and in parts. Its phraseology seems somewhat remote. It goes into details concerning the Jewish ritual with which we have little concern. But the power and value of the book grow on one as he begins to grasp the writer's thought and is carried along on the current of his massive and sometimes involved sentences.

Key word. A key word is "better." The author is trying to point out the vast advance from Judaism to Christianity. We speak of our age as one of transition, and yet men's minds in that day were in quite as much of a ferment. The displacement of Judaism by the faith of the Nazarene could not but occasion commotion among those who felt that the Levitical system was essential. Devout Jews who had scrupulously observed every precept of the law must have thought that the new faith which put the chief emphasis on the inner spirit and made comparatively little of ritual was indeed a dangerous innovation. This letter is written to assure such persons that though something may have been sacrificed by the change, much more had been gained, that Jesus was a better high priest than Melchizedek and a better law giver than Moses, that his sacrifice of himself availed far more than the blood of bulls and goats, and that the entire Christian system was altogether superior to Judaism, even at its best. A good epistle this is to read in this, another age of transition, when we need to remember that the object of all change is to establish the unchanging, and that though certain things that have been made are shaken, those things which are not shaken abide in greater security.

The mediator. But this better religious basis rests entirely on Christ. He is central throughout the book, and the writer is just as anxious to prove his manhood as his unique relation to God. He insists on a complete incarnation whereby Jesus becomes tempted in all points like as we are, partakes actually of flesh and blood, and thereby becomes able really to help sinful, struggling human beings. Note in the sixteenth verse of the second chapter the change which the Revised Version makes. The King James read, "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham," whereas the Revised Version puts it, "He gives help to the seed of Abraham," bringing out more clearly the supreme purpose of the incarnation.

Faith and works. I like Hebrews because it exalts both faith and works. In that respect it is a kind of link between James and Paul. A supreme masterpiece of literature is the eleventh chapter, which calls the roll of "the heroes of faith," but the twelfth and thirteenth chapters dwell just as eloquently upon the cultivation of the inner graces and virtues, upon daily fight with the besetting sin, upon love of the brethren, upon resignation to the will of God when he sees fit to chasten us, upon peaceableness, upon doing good and sharing. If we had only Hebrews left us out of the New Testament literature, we should not be in doubt concerning the mind of Christ, the way into his Kingdom and the way to build it up in one's own heart and throughout the world.

One Kind of Federation

"I went one Sunday," said a minister, "to fill the place of a sick pastor in a North Dakota town. When I got there I found it was arranged that I should preach in the Presbyterian church in the morning, in the Congregational church in the afternoon, in the United Presbyterian church in the evening. I did so. Then I said to a man of evident prominence in the town:

"'I have had the same congregation three times today.'

"'Yes,' he answered, 'we're friendly; we attend one another's churches and help one another out. We have to. There are nine churches here and only 1,200 people."

"'What's the financial condition of your churches?'

"'Oh, they're all weak. Every church in town is living on home mission money.'"—*The Interior.*

Among the New Books

Dr. Gladden's Backward Look

In giving to the world his *Recollections* (Houghton Mifflin. $2.00 net), Dr. Washington Gladden has done something more than provide for his many friends and admirers an authoritative account of his own eventful and fruitful life. He has written an illuminating history of our own times. Probably he could not have been persuaded to put on paper so much of himself had he not desired to emphasize anew certain great moral convictions and spiritual hopes on which he has builded his own strong life. The charm of these recollections, indeed, is that personal experiences are knitted in with stirring events in national life; so the book is well worth the attention of those who may perhaps never have heard of its author.

The marvelous advance of invention and industry during the last half century, the Civil War, the era of reconstruction, the tremendous industrial revolution leading up to the separate organization of labor and capital, the problem of municipal government, the status and rights of the negroes in the South, questions relating to public ownership of franchises and the restraint of the great corporations—all these and other large subjects are treated, with comparative brevity, but with the firm grasp of one who looks below the surface to the hidden forces that govern the action of men in a crowd and individually. Moreover, every page betrays the literary qualities of a practiced and facile journalist.

But Dr. Gladden's review of his times is not from the point of view of one detached from participation in them. His enduring interest in politics, for example, dates back to the time when, as an apprentice boy in a country printing office, he rode a score of miles one night, through the rain and mud, to collect election returns. His treatment of municipal politics is all the more discerning and trenchant because of his two years' service in the Columbus City Council. His discussion of the negro problem has behind it his long-time familiarity with the work of organizations like the American Missionary Association, and his chapter on Partnership with Plunderers is manifestly tinged by the protest which he and others made against the reception by the American Board of the Rockefeller gift.

Apart from its record of and comment upon American history, the book opens a window into the life of a many-sided man. Legitimate curiosity is measurably satisfied by the author's willingness to speak of intimate personal matters. We learn of the inheritance from parents and other kindred of intellectual and moral aptitudes; of hard manual labor on the farm; of association with common people and the sharing of their lot; of his college days at Williams where his poetical and musical gifts found expression and recognition, though Dr. Gladden does not speak as extendedly on this point as his hymns and poems would entitle him to speak. Then we have vivid pictures of his pastorates in Brooklyn, North Adams, Springfield and Columbus, and a noteworthy chapter on his editorial connection with *The Independent*, with a frank statement of the differences with the publisher concerning the advertising columns, that finally led him to withdraw from the staff after seven pleasant years in the office.

We learn, too, something about his methods of pulpit work, the making of his thirty books, his labors as an arbiter between capital and labor and trade unions, his lecturing, his relationship to Harvard and other colleges (incidentally he intimates that he has had a freer platform in the pulpit than he would have had in many a college presidency), his varied experiences in England, his brave stand against rabid anti-Catholic organizations. One valuable little document in the book is a letter which he drafted to President Roosevelt at the time of the coal strike in 1902, and which, when indorsed by many church congregations and other assemblies, proved to be one of the influences which led Mr. Roosevelt to undertake the work of peacemaker.

An inspiring story it is of industry, independence, conscientious devotion to principles, of broadening and deepening personal faith, of many contributions to the public weal. To us, one of the most significant sentences occurs in the chapter on The Choice of a Calling, where he says: "It was not an individualistic pietism that appealed to me; it was a religion that laid hold upon life with both hands, and proposed, first and foremost, to realize the Kingdom of God in this world. I do not think that any other outlook upon the work would have attracted me." Nobly have Dr. Gladden's fifty years in the ministry tallied with this conception of the ministry. Now that he sits in the sunset, he is able to see the advance of this kingdom, since he was a boy, in the larger thoughts of God, in the ethical revival and in the growth of the spirit of good will among men.

We might term this the story of a typical American saturated with the spirit of democracy, who started with few advantages and who has risen to a position of influence and honor. A large, simple, rugged, mellow nature reveals itself in this book, which is at once history and prophecy.

Religious History

A good popular review of early church history is *The Church of the Apostles*, by Lonsdale Ragg (Macmillan. $1.40). This is the first volume in the series on The Church Universal, of which several volumes have already been issued. It is based in general on Ramsey, Harnack, Duchesne and other recent authorities, although in the chapter on Church Organization the author's Episcopal predilections are evident. The work is especially useful in the sections on the heresies and the literature of the Apostolic Age. The position of the writer on all critical questions is generally conservative.

What does history say to the amazing claims of the head of the Roman Church? *The Papacy*, by Prof. Gustav Krüger (Putnams. $1.35), though not written for the purpose, answers the question effectively. A review of the history of the Popes is quite sufficient to discredit their authority as the infallible vicegerents of Christ. It is no easy task to condense into a small volume the long record of the Papacy, but here it is done without loss of interest at any point. Remarkable indeed is the record of the varying fortunes of the papal church, of the Popes great and small. The period of the Reformation and since is especially well handled, and as a whole the task undertaken is accomplished in masterly fashion. This is the latest volume in the series of The Crown Theological Library.

The story of a modern Protestant reformation is told in *The Armenian Awakening*, by Leon Arpee (Univ. of Chicago Press. $1.25). Most of the work deals with events during the nineteenth century, but there is enough preliminary statement to enable the reader to understand the progress of events. Especially important is the chapter on Paulicianism, a Protestant movement dating from the eighth century, never wholly stamped out and influential in preparing the soil for modern Protestantism. Frequent favorable mention is made of the important work of missionaries of the American Board. The narrative culminates with accounts of the establishment of the Protestant Armenian Church and of Armenian constitutional government, the forerunner of the present Turkish constitutional government. It is an interesting historical monograph, throwing considerable light on matters of world-wide interest, concerning which it has been difficult to gain clear and accurate information.

A good historical review and discussion of the peculiar doctrines of the Roman Catholic and the Anglo-Catholic churches may be found in *Sacerdotalism in the Nineteenth Century*, by Henry C. Sheldon (Eaton & Mains. $2.00). Much space is given to the question of papal infallibility, including the opposing arguments of Dollinger, also the dogma of the immaculate conception, of baptism, transubstantiation, penance and absolution. The Oxford movement and the development of the High Church party in England are clearly explained with brief references to conditions in the United States. Sections are devoted to the Greek Church and to Irvingite and Mormon sacerdotal theories. Against the strong tendency toward ecclesiasticism and sacerdotalism in our day, a powerful and rational argument is presented. Its facts and reasons should be familiar to the friends of Protestantism and evangelical faith.

An interesting historical review is contained in *Recent Christian Progress*, edited by Lewis B. Paton (Macmillan. $3.00). Here are collected eighty-three papers, prepared by professors and alumni of Hartford Theological Seminary, in celebration of its seventy-fifth anniversary. The papers vary in interest and merit, but altogether fairly describe the remarkable changes in religious thought and practice during the past three-quarters of a century. They are arranged in groups under these heads: Old Testament, New Testament, Church History, Systematic Theology, Modern Churches, Church Work, Allied Agencies, Home Missions and Foreign Missions. The papers on Higher Criticism, Old and New Testament History and Exegesis are of especial value.

Hall Caine's The White Prophet

Just at present the three surest methods of selling a book appear to be an attack on the Christian religion, an attack on the Government, a bit of indecency here and there. The indecency is more euphoneously spoken of as "realism." One can forgive the assault on the church when it is honest; one can forget momentarily the coarseness of Hardy, Trevena and Phillpotts—even of Hewlett—when convinced that the man attempts to portray life as he sees it, all sex-problem and nothing else; but Hall Caine's new book, *The White Prophet* (Appleton. $1.50), is not so easily forgiven. It rings false, it sounds from page to page as if written for the "big seller" column. This author is no sex-problem fanatic, and the cold, unpassioned manner in which he hauls in scenes, unnecessary, disgusting, degrading in the mouth of his heroine, cannot appeal to the cultured mind. The setting up of Islam as the equal of Christianity, so constantly unscholarly and so frequently distorted by a willfully commercial hand, is but one more violent appeal to the Gallery Gods.

And yet, what a book the man can write! He has no elegance of style, his plot is melodrama pure and simple, his character draw-

ing is of the crudest, save for one dear, delightful Egyptian princess—really she seems utterly foreign to the book—and yet he grips the attention in a vise and holds it firmly to the end.

The story is of a Mahdi, a noble Egyptian prophet, and the attempt of the English Government to put his gospel down by force. A young English girl goes out to spy on him, moved by mistaken revenge and finds in his camp her lover, a noble English soldier degraded from the ranks—a figure any reader of English novels knows by heart—so that the cross-purposes of the lovers, the anger of the hero's father (Lord Kitchener, undoubtedly) and the plots of wicked Mohammedans make up the thrill and rush of the tale. The heroine marries both the prophet and the hero, while the final chapter presents her with two bouncing sons as well. It is an exceedingly well-done job—but it is a job nevertheless.

JAMES CHURCH ALVORD.

History in General

A source book of lasting value is *Marcus Whitman, Pathfinder and Patriot*, by Myron Eels (Alice Harriman Co. $2.50). The son of Whitman's fellow-laborer, Cushing Eels, has made a thorough compilation of the records and testimonies which concern the labors of the great pioneer missionary of the Northwest. With regard to the controversy about the efforts to "Save Oregon," the overland journeys and persuasion brought to bear on President Tyler, especial pains has been taken to collect and sift evidence. The spirit of the author seems fair and the conclusion claims a sufficient meed of praise for Marcus Whitman without the exaggeration of some of his earlier defenders.

Perspective is needed for all the great historical periods and especially for such a world-epoch as the French Revolution. To attain a clearer view in better proportion, with brevity, is the purpose of Prof. R. M. Johnston of Harvard in *The French Revolution* (Holt. $1.25 net). He is less concerned with picturesque incidents than with the flowing currents of the drama, and seeks to put it in relation to the life of today. Here and there the story suffers by compression and the style is not always fluent and limpid, but the reader who wishes to follow the course of events without distraction will find a good and trustworthy guide. Professor Johnston has carried through a difficult undertaking with conspicuous ability and success.

A good reference-book upon a neglected subject is *Our Naval War with France*, by Gardner W. Allen (Houghton Mifflin. $1.50). After a brief but clear and judicious explanation of the grievance of France against our young nation and of our commercial sufferings at her hands, a closely detailed account is given of the war which lasted from 1798 to 1801. There are copious extracts from log-books and journals. The conclusion is an analysis of the nature of the famous "French spoliation claims," together with a statement of the opposing legal opinions concerning them. The volume is a companion to "Our Navy and the Barbary Corsairs," by the same author.

A field of American history not easily accessible to the general reader is surveyed in *The Speakers of the House*, by Hubert Bruce Fuller (Little, Brown. $2.00). After a brief description of the evolution of the functions of a Speaker, we have a running account of the men who have held the position at Washington. Some, of course, receive brief mention; but there are brilliant characterizations of Henry Clay, Thaddeus Stevens, Blaine, Reed and Cannon. Such a *résumé* brings into relief the critical periods of the nation's history. The final chapter compares the customs of the English House of Commons with those of our own lower house, to the advantage now of one and again of the other. History and current events are well blended in this volume.

In usefulness and interest *When America Won Liberty*, by Tudor Jenks (Crowell. $1.25), equals its predecessor, "When America Was New." This volume deals with the eighteenth century, a confused period. All the salient points are given in logical order and the small book is equally valuable for young people and for older people who wish to clarify their ideas quickly. Foreign affairs, questions of labor and currency, social matters, war and politics are duly treated without dullness or narrowness.

Boston Congregational Club

Ford Hall welcomed back to its dining tables last Monday evening the Congregational Club, with its cohort of devoted ministers and laymen. Since the parting in the spring an unusually long death-roll made the reassembling not altogether glad. Six members, including the secretary of long service, John H. Colby, have passed away. For this reason the program did not contain the usual musical features, a memorial hymn only being sung by the members as they stood by the tables.

Several members of the Japanese Commission had been expected as invited guests, but a conflict of engagements prevented their attendance. Two other strangers were cordially welcomed, however, Dr. Cortland Myers, new pastor of Tremont Temple, and Rev. E. G. Guthrie of our First Church in Burlington, Vt. The latter's address on foreign missions was characterized by the same earnest and courageous optimism appearing in his contributions to the New England Congress, his state conference and to other meetings. Considerable expectation awaited Dr. Myer's topic, The Congregational Mark on the World. Having defined Baptists as the better sort of Congregationalists, he went on to show that the "Congregational mark" was really a combination, Baptist-Congregational-American. It lies in a world-wide emphasis on the individual now apparent in all nations to a greater or less degree. Drawing upon his recent world-tour he illustrated his points interestingly and well. Speaking on individual education, he took occasion to declare that some professors in Baptist institutions were teaching "rank atheism."

An important item of business was the transfer of $1,000 from the treasury's reserve fund to be applied to the Y. M. C. A. Campaign. Several ardent Y. M. C. A. workers, including Secretary Mehaffey, spoke on the progress of the building fund.

Personalia

The newspapers have shown commendable self-restraint in chronicling and commenting on the divorce suit of J. M. Barrie in the English courts. It should be said in his honor that the suit was amply justified by the testimony, and that it was brought on the refusal of the sinning wife to accept forgiveness.

In securing Dr. George A. Gates as its president, Fisk University at Nashville, Tenn., has obtained a leader well and favorably known in Congregational circles in different parts of the country. He has held pastorates in the East, has administered Iowa College in the Middle West, and of late years has been the president of a growing Southern California institution, Pomona College, at Claremont. His large fund of enthusiasm and his genial personality will serve him as he takes the leadership of Fisk in succession to such able men as Drs. Cravath and Merrill. There is no better post of influence in the entire chain of negro schools in the South. His many friends will follow Dr. Gates to his new field with interest and confidence.

Prof. Samuel T. Dutton of the Teachers' College, Columbia University, has been receiving marked honors in Norway and Sweden, where he has lectured before the Universities of Christiana, Upsala and Copenhagen. His theme has been the progress of American education. A number of dinners were given with him as the chief guest, with the Prime Minister, the President of Parliament and other dignitaries in attendance. The King of Norway received him at his palace, and at Copenhagen he dined with the King of Denmark and the royal family. Seldom has an American been received so cordially in Scandinavian educational and court circles. Dr. Dutton, who is on a leave of absence from Columbia to fulfill these appointments on a kind of exchange lectureship, is now *en route* to Constantinople, where he will spend some time at the American College for Girls, of which he is a trustee.

Justice Peckham of the United States Supreme Court, who died at his home near Albany, N. Y., Oct. 24, came of a family devoted to the law. From the Albany academy he went, at the age of eighteen, into his father's law office and was admitted to the bar three years later. He built up for himself a great practice and reached a position of prominence in New York state politics as the helper of Tilden and the champion of Cleveland. From the bench of the highest court of the state, to which he had risen through the lower courts, he was called to the Supreme Court by President Cleveland. He confined himself strictly to the business of the Court, declining outside engagements, and was on that account less known to the public than some of the other justices. Several of the important recent decisions of the Court were of his writing, especially those fixing the powers of the Federal Courts in their relation to the state courts and executive officers. Justice Peckham's death leaves but two justices of Democratic appointment on the bench, Chief Justice Fuller and Justice White.

Cesare Lombroso was a pioneer in the study of criminology and of the unusual psychological conditions. His theory of the close connection between genius and insanity perhaps of all his published studies most attracted the attention of the world. In his death, at his Turin home, Oct. 18, Italy loses one of its best-known figures in the world of thought. Professor Lombroso was an enthusiast who lived in a world apart, the type of the absent-minded professor. He was sure of his conclusions, however novel or revolutionary, and impatient of disagreement. Born of a distinguished Jewish family of Turin, he spent his whole life in that city, as practicing physician and university professor. From the Italian government he received honors until in his later years he gave his adhesion to socialism. In the revolutionary changes which anthropological study is bringing to the treatment of criminals the bold researches of Lombroso have played a large part. In the last few years one of his ambitions has been to gather together and correlate proofs of the existence of life beyond death, and he gave credence to the communications received through a medium named Eusopia Palladino. But he did not hope for more than to establish the fact of continuing life.

With the enormous advance in power the nation needs life more than ever; life means divine life, divine life means God, and God means that the men who proclaim his Kingdom and bring it in shall use methods they have never used before and work together as they have never done.—*E. E. Hale.*

New York

A Sunday School Jubilee

Clinton Avenue Church has been helping to celebrate the fiftieth anniversary of the Sunday school at its Atlantic Avenue branch, and the twenty-first birthday of the Chapel, the entire work having been under the direction of Rev. W. S. Woolworth for over seven years. Drs. Boynton and Lyman delivered the anniversary sermons. The Men's League, which publishes the regular bulletin, furnished the jubilee calendar. This branch began as an independent mission school twenty years before Clinton Avenue became responsible for its maintenance. In June, 1852, when down-town Brooklyn was still close to open fields and cow paths, Rev. Harvey Newcombe invited a few neglected children to meet him under a tree on broad Atlantic Avenue, and a month later founded the Mt. Prospect Mission School, meeting in an attic and, later, in a barn. Five years later an industrial school was also started. Afterward the nearby Hope Union Mission School lost its building by fire, and then in 1859 the three schools were united and became the Hope Union Mission School Society. The chapel on Atlantic Avenue was erected for the joint work and dedicated in September, 1859. Twelve years later the corporate name was changed to the Atlantic Avenue Mission, membership in the organization being made up of workers and contributors. In 1873 Clinton Avenue Church, to which several workers belonged, placed Atlantic Avenue among the causes of its regular support, but did not acquire the property until an act of the legislature in 1896.

The church life of the Chapel really dates from the first communion service held there in February, 1888, and 279 members have since been enrolled. There are at present 153 members, the rate of accession in the last seven years being twenty-two. There is now a Sunday school, with an average of 240 for the same period. Until 1904 the entire offerings of the school were given to missions, but for the last five years both church and school have contributed nobly toward self-support, Clinton Avenue supplying the balance needed. It is interesting to note that Bedford Presbyterian Church, now completing a property worth $150,000, under the leadership of Rev. Dr. E. S. Young, late of Pittsburg, is the successor of the Church of the Covenant, organized in 1868 in the Atlantic Avenue Chapel, and which if managed rightly would have become a stronghold of Congregationalism. Unfortunately in those days individualism and a narrow liberty were barriers to the fellowship on which alone church extension can be carried out successfully.

Plymouth Church Member Ordained

Plymouth called a small council last week to examine Robert Goldsmith, one of its members, and, if satisfied, to ordain him to the Christian ministry. Dr. Lyman was moderator. The ordination service was held at the Friday prayer meeting of this week, ten days after the council examination. The council consisted of seven ministers and three laymen, representing six churches, and lasted ninety minutes. Its action was unanimous. Mr. Goldsmith proved to be an unusual candidate. He has been in New York five years, doing editorial work, the later years as a member of *Collier's Weekly* staff. He spent three years at Moody's Mt. Hermon school and three more at Phillips Andover. Here he read widely in theology under the direction of Professor Platner. Apart from this he has completed no regular collegiate or theological course. Dr. Hillis has had him for an assistant for some months, training him in pastoral work and guiding his reading. He described Plymouth Church as profoundly convinced, by Mr. Goldsmith's addresses on religion and social reform, of his adequate call to and preparation for the ministry.

Mr. Goldsmith has given over a hundred such addresses and sermons in the last two or three years. The paper which he read to the council was free from the usual theological verbiage, and approached the work of the ministry more from the standpoint of the poet and student of history than from that of the theologian and philosopher. Dr. Hillis, who is to maintain an oversight of Mr. Goldsmith's further steps in the ministry, predicts for him a marked career as a preacher, whose line of approach will appeal to any audience as unhackneyed and yet spiritual.

Plymouth begins its new year with considerable impetus. *Plymouth Chimes* will contain a sermon from Dr. Hillis each month. The big Sunday school room has been redecorated during the summer. The final series of historical windows for the lower tier in the church are soon to be unveiled. The corner stone of the new Mayflower branch was laid in August; and next month the building is to be completed and opened. It will stand at the corner of Johnson and Lawrence Streets as the fifth home since 1844 of this part of Plymouth's manifold activities. A severe loss has been sustained in the death of Henry Chapin, Jr., a member of Plymouth for over forty-four years, and a trustee more than half that period. The loyalty of Plymouth people was emphasized at the corner stone laying of the Mayflower building, when Mrs. Langley, eighty years or more of age, took part, an attendant of the school regularly for *sixty-five* years, and still a member of class 28! She was a member of the Navy Mission before it blossomed into the Mayflower. Dr. Hillis has been across the country twice last summer in zigzag fashion, and returns to his pulpit with the affirmation that there is a marked spirit of seriousness upon the land, and that accompanying the return of material prosperity is a revival of patriotism and a new spirit of ethics in politics and industry.

Ministers' Meeting and the New York Club

The first Ministers' Meeting at the Women's Hotel this season had a small attendance, several men being absent at the annual meetings of our societies. Mr. B. C. Bonnarje, a Brahmin of Calcutta, who is at Oberlin preparing for the ministry, spoke of his proposed life-work. He desires to go back under the auspices of the American Board. Rev. Frederick Lynch of Pilgrim Church, now an editor of *Christian Work and the Evangelist*, discussed some religious and ethical problems as he met with them in a recent tour in Europe. He believes the scope of modernism little understood by Americans in its political influence outside Roman Catholicism. He told the ministers also that he believes that Rev. J. H. Jowett's recent interview reported in *The Congregationalist* is misleading in its estimate of the strength of the New Theology movement, headed by Rev. Messrs. Campbell, Warschauer and Rhondda Williams. Their league has already 4,000 members, mostly young men, and he was told by these and other leaders whom he met in Switzerland and Germany that numberless inquiries are received every week.

Rev. E. D. Gaylord of Syracuse, moderator-elect of the State Association, spoke of the conditions up-state. Prof. W. Adams Brown gave a very helpful address on the Christian Idea of God. The Club made a new departure at its opening meeting at the St. Denis by having no addresses. Instead, the members listened to a Song-Cycle, In a Persian Garden, by Liza Lehmann, rendered by a quartet. The new president is Rev. L. F. Berry of Stamford, formerly associated with Dr. Bradford at Montclair.

SYDNEY.

Be without guile, take men as they are, and let thy intercourse with them be simple and straightforward, without always weighing and calculating results; but never for one moment lose sight of thy chief enemy, thy besetting sin.—*Zachokke.*



Boston

Mt. Vernon's New Pastor

Members of Mt. Vernon Church are looking forward with pleasure to Sunday morning, Oct. 31, when their new minister, Rev. J. A. Richards, begins his leadership and preaches his first sermon as pastor of the church. His formal installation will occur about the middle of November.

The Y. M. C. A. Campaign

Every afternoon the hands on the dial of the big clock on the front of the Stearns Building are moved forward a considerable distance to indicate the progress of the Y. M. C. A. Campaign for a new building. The daily pledges have ranged in the vicinity of twenty to twenty-five thousand dollars, and the sum total up to last Tuesday was $284,056, leaving $215,944 to be raised by next week Monday.

Every noon a happy, hopeful company of 150 men have taken luncheon together reporting by teams the progress each of the dozen groups of canvassers are registering. Some of the ablest business men are not only putting their hands deep in their pockets, but giving much time to personal solicitation. Automobiles invade the business section, and their occupants make straight for the inner offices of captains of industry and other men of large financial ability. The small sums are coming in, too, in a gratifying stream. The time allotted for the payment of the pledges extends to July 1, 1911. At almost every luncheon prominent Christian laymen in other parts of New England have been present to watch the working of the machinery, and in some cases to obtain suggestions for similar campaigns in their own cities.

Japanese Commission Represented

The Ministers' Meeting profited last Monday morning by the presence in town of the commercial embassy from Japan. Hon. Tamenasuke Ishibashi, deacon of the Congregational church in Osaka, editor of the Osaka *Asahi* and member of the Japanese Parliament, was the speaker. Without manuscript, having expected to talk through an interpreter, Mr. Ishibashi did remarkably well with an unfamiliar tongue, and though compelled to speak slowly, employed a considerable vocabulary. Attributing most of his country's progress to the work of foreign missionaries, he declared that the Japanese public in general was in warm sympathy with Christianity. He saw no reason to be disappointed at the slow increase in the number of baptisms, for the Christian spirit was obviously spreading, and felt that such conditions only followed the real wishes of Christ. His chief emphasis, with regard to the present tasks of the missionaries, was laid upon the need of providing them with sufficient funds to come in contact with the upper stratum of Japanese society. Secretary Barton of the American Board requested to add a word or two, warmly seconded this plea for opportunity to influence the higher classes. A message of greeting was sent from the Meeting to the Congregational churches of Japan.

The Ford Hall Meetings

Sunday after next will witness the inauguration of the third series of popular Sunday evening meetings in Ford Hall under the auspices of the Christian Work Committee of the Baptists' Social Union. Daniel S. Ford's generous bequests have enabled the Union to provide a meeting quite out of the ordinary at which Jews, pronounced Socialists and Labor Unionists have been present in large numbers, participating often in the give and take of debate. Experts on social and industrial topics this year as last will be heard in succession. The November program includes Dr. Frederick van Eeden of Holland, physician and dramatist, Rev. A. F. Irvine and Rev. J. H. Holmes of New York and Prof. Charles Zueblin.

Few political campaigns have produced more graphic and telling arguments than those now being employed in New York City by the Committee of One Hundred. Crowds gather before models which set forth the story of the city's mis-government. The cow which the public is feeding but which Tammany is milking, the ocean liner bearing a city full of passengers being driven to destruction, the silhouettes representing the thousands who die annually of preventable disease—these are among the gruesome and impressive exhibits in a real Chamber of Horrors. The indictment is a terrible one against those substantial looking citizens in frock coats and silk hats who marched under the Tammany banner in New York's recent carnival parade.

The highest medical authority on foods,

Sir James Crichton Browne, LL.D.—F.R.S.

of London,

gives the best reasons for eating more

Quaker Oats

In an article published in the Youth's Companion of September 23rd, 1909, Dr. Browne, the great medical authority on foods, says, about brain and muscle building—

"There is one kind of food that seems to me of marked value as a food to the brain and to the whole body throughout childhood and adolescence (youth), and that is oatmeal.

"Oats are the most nutritious of all the cereals, being richer in fats, organic phosphorus and lecithins."

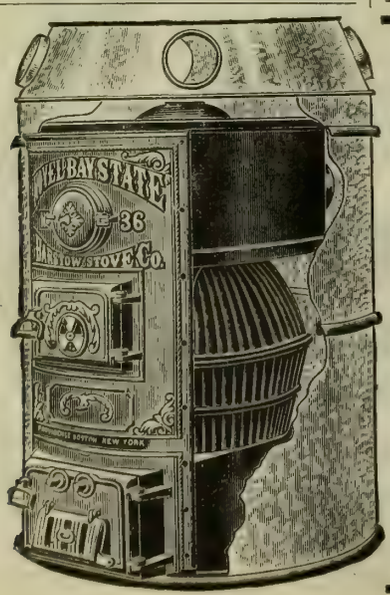
He says oatmeal is gaining ground with the well-to-do of Great Britain. He speaks of it as the mainstay of the Scottish laborer's diet and says it produces a big-boned, well-developed, mentally energetic race.

His experiments prove that good oatmeal such as Quaker Oats not only furnishes the best food for the human being, but eating it strengthens and enlarges the thyroid gland—this gland is intimately connected with the nourishing processes of the body.

In conclusion he says—

"It seems probable therefore that the bulk and brawniness of the Northerners (meaning the Scotch) has been in some measure due to the stimulation of the thyroid gland by oatmeal porridge in childhood."

The Scotch eat Quaker Oats because it is the best of all oatmeals.



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From the Northwest

Dr. Smith's Book

A notable book, soon to come out, has been in preparation the last year by Rev. S. G. Smith, D. D., of People's Church, St. Paul. It may not be generally known, but for many years Dr. Smith, in connection with his work at People's Church, has been head of the department of sociology in the State University. The book on which he has been working the last year is entitled "Religion in the Making, a Study in Biblical Sociology." For some time Dr. Smith has been making this study of the social institutions of the Hebrew nation in its gradual development as recorded in the Bible. From the standpoint of sociology the book is sure to be of interest in a time when so much study is centered on the Jewish history and development.

In People's Church Dr. Smith has been developing the social side of religious work, having acquired through the gift of a wealthy member a special building adjoining the church for a men's and boys' club. Under the direction of Rev. C. H. Curtis, assistant pastor, this building is used every day in the week for throwing around the men and boys of the parish the saving influences of the church. I may add, possibly, that Dr. Smith is under contract for a second book on social pathology, for which his long experience in connection with charities and corrections has given him ample illustrative material.

South Dakota Organizes

At the last state association at Sioux Falls, South Dakota changed its constitution and is now called the Congregational Conference of South Dakota. The department of state missions covering missionary activities in general has for its efficient chairman, Rev. F. M. Stevens of Yankton, and on its board are Rev. Messrs. Perrin, Bowdish, Keeler, T. O. Douglass, Jr., Long and Stahl, all representative pastors in important churches in the state. Rev. T. O. Douglass, Jr., is secretary of the special committee on Sunday school work, and Dr. Frank Fox of Sioux Falls is chairman of the committee on benevolence. The Home Missionary Society is represented by its superintendent, Rev. W. H. Thrall, D. D., and the interests of the Congregational Sunday School and Publishing Society are cared for in a department of which the superintendent of Minnesota has charge. This summer the two societies have employed jointly Rev. Messrs. E. W. Jenney, J. B. Reese and F. W. Hart. Rev. Emil Dietrich will take up work jointly under the two societies and be located in the Western part of South Dakota. A conference was held at Beresford, in July, at which Secretaries Herring and Ewing were present, and the details in general as to the joint plan were arranged by agreement at that meeting. South Dakota has an opportunity almost unequaled in the next few years for missionary work through the rapid railroad building in the Western half of the state and the settlement which follows so closely upon this railroad construction. The year has been a prosperous one within the borders of the state, and there is a disposition to take a forward step in benevolence and self-support the present year.

Death of Governor Johnson

Seldom in the history of Minnesota has anything so moved the state as the recent death of Governor Johnson, who died at the Mayo Hospital, Rochester, on Sept. 21. His early life was in the midst of poverty almost like that experienced by Abraham Lincoln. His father was a hopeless drunkard, of whose disgrace and burden the family was finally relieved by the county authorities. With her little group of children to support, the mother took in washing to obtain the scanty living for the family. In his boyhood the boy John used to carry home these laundry bundles to his mother's patrons, doing the work cheerily and bravely. At thirteen he left school and became a clerk in a drug store and was soon able to help in the home. When he was asked once whether the proudest day of his life was that in which for the third time he had been elected as governor by a great majority in a state politically opposed to him, he replied, "No, my proudest day was not that of my election for the third time, but rather the day when, as a boy, I had my wages raised and took them home and put them in my mother's lap, and told her she need not take in washing any longer for the support of the family."

Out of such poverty and against such obstacles Mr. Johnson made his way to be editor of the local paper, state representative, state senator, to be three times governor of Minnesota and to be mentioned for President of the United States. As some one has remarked, no where else except in America could such a story be told. The overcoming of obstacles bravely and the frank confession of a lowly origin always wins the people's hearts. Among the few men who have passed out of this world in our land the present year there are none who are more sincerely mourned or whose loss will be more deeply felt than that of this big-hearted, level-headed, sweet-tempered, brave Governor Johnson of Minnesota.

ROBERT P. HERRICK.

Minneapolis, Minn.

Kind words and liberal estimates, and generous acknowledgment, and ready appreciation, and unselfish delight in the excellence of others—these are the truest signs of a large intellect and a noble spirit.—*Canon Farrar.*

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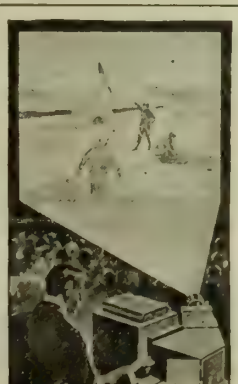
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Church Edifice and Parish House in Wilton, Me.

A Maine Dedication

In these days when so much is being said and written about decadent country towns, it is refreshing to learn where more hopeful conditions prevail. One such town is Wilton, Me., for many years a typical New England farming community, having at its principal village several small industries. In recent years the town has been enjoying exceptional prosperity; the population has been much increased, new streets have been opened and many attractive homes erected. The schools, including a finely equipped academy, have flourished; many ambitious and promising young people have found openings for useful careers at home; and the churches, too, have had their share in the general advance and uplift.

This year the Congregational church, for many years a missionary church but now self-supporting, has remodeled and beautified its house of worship and also built a parish house of ample proportions to meet its growing needs. The design and decoration of the auditorium is colonial throughout. A mahogany pulpit in keeping with the other furnishings, the gift of Rev. V. M. Hardy, D. D., and family, has been added. The parish house contains an assembly room, ladies' parlor, cloak and toilet rooms, on the first floor; and on the second floor a large banquet hall and well-arranged kitchen. Nine thousand dollars have been expended for these changes and improvements.

Various services of a dedicatory character were held during the first seven days of September. The formal service of dedication was held on Sept. 1. Rev. L. H. Hallock, D. D., delivered the sermon. On other days there was a children's meeting, a fellowship service, a public service for the church and community, an evening reception and inspection of the building, also special Sunday services and a supper for the families of the parish. These gatherings were addressed by neighboring and former pastors. The church, under its enthusiastic and devoted pastor, Rev. W. H. Palmer, is now in a position to carry on a greatly enlarged Christian work.

A Former Pastor.

A Fortieth Anniversary

North Church, Lynn, Mass., has just completed the commemoration of four decades of fruitful history. Although the anniversary date came in May, it was thought best to postpone its observance until October in order that needed repairs and improvements might first be made. During the summer the church property was repaired and painted, the interior redecorated, the organ enlarged and an electric motor added, and the parsonage repaired and repainted at a total cost of about $2,500, four-fifths of which has been provided for.

In the pastor's historical sermon, Oct. 10, it was stated that in the forty years just past 745 members were received, of whom 289 are still on the church rolls, seven of them charter members; nearly $200,000 have been contributed for all purposes; over $160,000 for home expenses and more than $30,000 for benevolences. On Sunday morning, Oct. 17, Rev. J. M. Whiton, Ph. D., now of the editorial staff of *The Outlook*, first pastor of the church, preached, and in the afternoon gave an inspiring address on The Story of the Early Days. Greetings from the mother church, the First Congregational, were happily conveyed by the pastor, Rev. G. W. Owen. Other churches of the city were represented by Rev. J. F. Knotts, pastor of the First Methodist Episcopal Church and president of the City Ministerial Union. The anniversary of the Sunday school was observed by addresses by Rev. Messrs. James L. Hill, D. D., of Salem and Willis A. Hadley of Cambridge, former pastors.

At the social reunion of present and former members and attendants, more than two hundred were present, including all but one of the former pastors.

B.

What I look to is a time when the impulse to help our fellows shall be as immediate and as irresistible as that which I feel to grasp something firm when I am falling.—*George Eliot.*

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A Remarkable Record.—The announcement is made by the Chicago & Northwestern Railway that for the year which ended June 30, 1909, 27,000,000 of passengers were carried over its rails without a single fatality, and it is difficult to comprehend the significance of this statement without the aid of the most illuminating illustrations.

For example, the number of passengers carried by the Northwestern during the period above mentioned was more than all the railroads in the United States carried in the year 1850. This number of persons is seven times as great as were included in both the Federal and Confederate armies during the Civil War; twenty times as many as were in Xerxes army at the invasion of Greece, generally supposed to have been the largest number of persons ever gathered together in one place at one time. It is a third of the population of the United States, yet each one of these 27,000,000 of people intrusted their safety to the Chicago & Northwestern Railway, and the railroad safely accounted for every precious life placed in its care.

The population of New York, Pennsylvania, Ohio, Illinois, Massachusetts and Indiana approximates 27,000,000 persons, and statistics show a great number of fatalities each year in those states as the result of accidents to persons who are pursuing their usual duties, thus indicating that travel on the passenger trains of the Northwestern is attended with less hazard than pertains to the ordinary everyday vocations of life.

This record is not obtained by accidental good fortune, but is the result of a fixed policy on the part of the Company for a systematic and liberal expenditure wherever such outlay can add to the safety and comfort of the traveling public.

The completed double track of the main lines of travel, and the operation of the reliable and effective automatic block signal system, which places a check on human fallibility by mechanical devices, contribute materially to the unsurpassed operating efficiency of the Chicago & Northwestern Railway and the elimination of the element of personal danger to the traveler by that line.

The progressive policy of the Company was emphasized a few days ago by the announcement of the purchase of a large number of all steel, fireproof day coaches, chair cars, parlor cars, dining cars, baggage and mail cars with which to equip all through trains, and thereby still further enhance the safety of travel.

These liberal expenditures for safeguarding the public are supplemented by the loyalty and enthusiasm of the employees of the Northwestern Company and their price in Northwestern achievements, coupled with the discipline which exacts a vigilant and constant observance of the rules that are made for their government and guidance, and travelers on Northwestern trains can feel assured that their safety, comfort and expeditious movement is in experienced, skillful and competent hands.

The Board and the Brotherhood

Continued from page 572

ceeded to do in a monologue acceptable to every one. Dr. Cadman's stirring address on The Nation's Big Brother, Abraham Lincoln, brought the long evening and a busy day to a close. The event will not soon be forgotten in Minneapolis as an uncommon mingling of many forces on a purely denominational interest of one. It illustrated undeniably the fellowship spirit of the West. "All ye are brothers," read the program, and it was so.

SUNDAY, BUT NOT A DAY OF REST

The Sunday that dawned with gruesome skies and occasional chilly rain was not a rest day for Brotherhood men. It began with an impressive communion service in the dim light of Plymouth's auditorium. Here Rev. F. N. White of Chicago and Rev. B. G. Mattson of Mansfield, O., conducted the sacrament, in which several hundred men shared. Close upon this service came the Brotherhood sermon by Dr. Cadman, with Dr. Gladden preaching at Park Avenue and President Davis of Chicago at First. Dr. Cadman's discourse of over an hour was a magnificent treatment of the supreme gift of peace, and Plymouth's auditorium, even on that disagreeable morning, was filled to overflowing.

Meanwhile in other pulpits, Secretary Patton of the American Board, Secretary Herring of the Home Missionary Society and other visiting clergymen were in charge. At Bible classes and young people's meetings Dr. Capen, Sec. Brewer Eddy and others were in demand. In the afternoon a children's missionary mass meeting, in charge of Secretary Eddy and Rev. A. H. Clark, Plymouth's missionary to India, drew 800 young folk to a carefully prepared feature.

In the afternoon, also, the Brotherhood officers, accompanied by a large company of Minneapolis men, went over to the great Auditorium in St. Paul and held a real Brotherhood service. For it represented all the denominations of the city, and among its nearly 3,000 men Fred B. Smith's happy idea found those whose birthplace represented nearly every state in the Union, Canada, England, Scotland, Ireland, Wales, France, Germany, Italy, Spain, Switzerland, Russia and the Scandinavian countries. Such an introduction easily prepared the way for another of his impromptu revivals, in which half a hundred men, young and old, took a public stand for the Christian life. Returning to Minneapolis and the other Auditorium in the evening the Brotherhood held its final session. Carefully and ably Dr. Cadman outlined the history of Brotherhood and the specific tasks to which Christian men must devote themselves in modern life. It was exactly the sort of utterance to impress upon Brotherhood men as they left the uplift of the convention for the duties of daily life.

We have reserved for the last of the report probably the most important action taken by the Brotherhood. Realizing the strength of the criticism directed at the new organization during the past year, *viz.*, that it appeared to have no definite objective, the officers determined to meet it squarely. Accordingly the statement printed on this page, carefully prepared by J. B. Sleman, Jr., of Washington, D. C., was heartily adopted by the Brotherhood and afterwards as warmly indorsed by the Board. It is a significant step and hence deserves publication in full.

The proposed committee will be divided into four groups, representing geographical sections from the East to the Pacific Coast, each to have its executive officers. And the whole body will have at its head a capable secretary. The selection of such a body of men necessarily involves no small investigation, and the result will therefore not be available for some time. The possibilities of such a movement are highly important, not only with reference to the actual task in hand, but also denominational development and change.

Next year the Brotherhood comes to Boston to join the great Congregational gathering of October, 1910, which will include the National Council, the American Board centennial and probably all our other denominational forces.

Bits of Both

The young missionaries were objects of interest throughout the Board meetings.

Governor Eberhardt made a hit by declaring some "pillars" of the church ought to be called "pillow-shams."

The new campaign for benevolence is not to be waged upon the basis of past giving, but of immediate need.

Judge Wilbur believes that we must have more love for the boys, and apply it with a stick if necessary.

The Board preacher for next year will be Pres. W. D. MacKenzie of Hartford, with Dr. F. N. White of Chicago alternate.

Dr. Forbush gathered an interested audience of boys in Plymouth Chapel, Friday evening, to hear his illustrated lecture on boys' work.

Not least among the wonders of Minneapolis are the number of silver "cart-wheels" in circulation and the courtesy of its car conductors.

Have you ever ministered to your minister by your sympathy, your commendation, your co-operation?—*Moderator MacMillan, to the Brotherhood.*

The directors' dinner of the Brotherhood proved a great success, and the toasts took the form of a symposium on the Brotherhood and the New Day.

The Brotherhood registration was 622, representing twenty-two states, Iowa having the largest delegation and Illinois second, outside of Minnesota.

The real hardship is to be in the presence of limitless opportunity, with feet and hands tied, because of the lack of appropriations.—*Rev. J. H. Dickson.*

Secretary Dyer announced at the last Brotherhood session that a club of 100 boys had just been organized in First Church, Los Angeles, and applied by telegraph for the first charter!

Greetings to the Brotherhood were extended by the American Institute of Social Service in New York, the Brotherhood of St. Andrew in Providence and the Home Missionary Society at Elgin, Ill.

Dr. Gladden expressed the opinion that the session on Turkey was the most impressive missionary meeting he had ever attended. Prof. Graham Taylor was equally enthusiastic over the evident sociological grasp of the missionaries.

Making A Good Impression

A Person With Bad Breath Invariably Impresses People Unfavorably.

Every one desires to make a good impression with other people with whom they come in contact, whether in a business or social way.

No matter how well dressed a person may be, or how well educated or accomplished, if he or she has an offensive breath every other consideration and good quality is likely to be overlooked, and the impression made is likely to be an unfavorable one.

The employer in selecting an employee is almost certain to reject the applicant whose breath is offensive, even though he may seem a good acquisition in every other way.

No merchant cares to employ a clerk whose breath is foul to wait on his customers; he would probably drive trade away. Neither does an official desire to have such a person employed in his office.

Many a person making an application for a position has been rejected by a prospective employer on account of this undesirable possession, which proves so disagreeable to other persons, and often the applicant hasn't the slightest idea as to why he was "turned down," since he seemed to fill the requirements of the position in all particulars.

Every one who is so unfortunate to possess bad breath, whether caused by disordered stomach, decayed teeth or nasal catarrh, should use STUART'S CHARCOAL LOZENGES, which afford immediate relief from this trouble.

Charcoal is a powerful absorbent of foul gases, and quickly oxidizes and purifies bad breath. The charcoal from which these lozenges are made is the best that money can buy, and possesses a higher power of absorption not present in other and minor brands.

Bad breath from any cause cannot exist for a moment when they are used, and all persons who are subject to foul and offensive breath should rid themselves of what amounts to a positive nuisance by using these powerful absorbing lozenges.

Use them freely before going in company, or to church, or to the theater, in fact, to any place where you will be brought into close contact with other people.

Before visiting your dentist, or your physician, or your barber, purify your breath, and take a box of Stuart's Charcoal Lozenges with you, and keep your breath pure and free from taint.

These lozenges surpass all others in their marvelous powers of absorption, as it has been proved again and again that they will absorb one hundred times their own volume in gases.

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A Great Centennial Convention

Disciples of Christ at Pittsburg

BY REV. J. H. LUCAS, D. D.

The greatest religious gathering in point of numbers and enthusiasm ever assembled in Pittsburg was that of the Centennial Convention of the Disciples of Christ, held Oct. 11-19. Conventions are held annually, but this year, being the one hundredth since Thomas Campbell wrote the celebrated Declaration and Address which marked the beginning of the Restoration Movement, as the Disciples are pleased to call their denominational life, a special effort was put forth to make it a great occasion.

For four years, seven specific aims, each for the betterment of the individual, congregational, institutional and general life of the denomination, have been constantly kept before the people. Their response has been so general and hearty that many of these aims have been realized; and the Disciples, as a body, have certainly taken advance ground. They have doubled their contributions for missions, developed an army of tithers and made marked progress in evangelism.

Their greatest achievements have been in Sunday school work and in the training of young men and women for the ministry and missionary work. They report nearly 200,000 registered in teacher training classes, and the largest percentages of ministerial students of all the denominations.

The meetings of the conventions were held in seven of the largest auditoriums of the city. Carnegie Music Hall, seating 3,000, Duquesne Garden, with a capacity of 8,000, and Luna Park, holding 2,500 were filled three times a day. The Bellefield Presbyterian, the East Liberty Presbyterian, the Sixth United Presbyterian and the First Congregational churches were also occupied much of the time.

The programs of the simultaneous meetings were alike as to character, but differed as to the *personnel* of the speakers. Most of the addresses were brilliant, inspiring and well calculated to arouse enthusiasm in the work of the Kingdom as represented by the Christian denomination.

The heroes of the movement were lauded and its distinctive principles were emphasized. The two things that impressed the writer most as a possible explanation of the rapid growth of the Christian denomination were, first, their loyalty to their peculiar principles; and, second, their readiness to advertise both these and their movement. These, accompanied by an enthusiasm born of conviction of what they believe to be their twofold mission, that of bringing all Christians into one universal brotherhood and saving the world for Christ, seem to be the stimulant that sustains and impels their work.

A feature of the convention was the dedication, at the shipyards of James Rees and Sons Company, of the mission steamer, The Oregon, to be used on the Congo. Thousands shared in the exercises, and over $8,000 were raised for mission work on the river's brink.

Probably the most impressive meeting of all the series was that held at Forbes Field, where 20,000 people, seated in the largest baseball pavilion on earth, solemnly and reverently partook of the Lord's Supper in commemoration of his death and passion. As the thousands of elders and deacons waited upon the immense company, I could not help contrasting the solemn silence that settled upon the throng with the tumultuous confusion that usually attends the multitude which gathers in that place. It was, in all probability, the largest communion service ever held.

The attendants at these conventions numbered about 25,000 and represented nearly every country on the globe.

First Congregational Church, Pittsburg, Pa.

Growth in power and grace of expression go hand in hand with growth in real knowledge and in self-control.—*George R. Carpenter.*

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Religious Notices

WOMAN'S BOARD OF MISSIONS will hold its forty-second annual meeting in Park Street Church, Boston, Nov. 10, 11.

E. HARRIET STANWOOD, *Home Secretary.*

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WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

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Women's Organizations

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WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals so directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Church and Ministerial Record

Calls

ABBOTT, A. M., to Blair, Neb. Accepts.

ATHERTON, DAVID F., Winthrop, Mass., to *North*, Abington.

CARTER, Mrs. LUCY W., La Moille, Io., to Eddyville.

CRAWFORD, OTIS D., to remain another year at Alamo, Mich.

DANIELS, Prof. JOSEPH L., librarian of Olivet Coll., Michigan, to Tryon, N. C. Accepts.

GARFIELD, JOHN P., E. Cleveland, O., accepts to Claremont, N. H., at increase in salary of $300.

HOLDEN, FRED'K A., Huntington, Ct., to Preston.

HOLLY, WM. L., Exira, Io., to Hay Springs, Neb. Accepts.

JERTBERG, CARL A., *Swedish*, Springfield, Mo., to *Swedish*, Los Angeles, Cal. Accepts.

KENNEDY, WM. H., Terre Haute, Ind., to Gilman, Io. Accepts.

MCCARTNEY, HENRY R., lately of Goffstown, N. H., accepts call to *Plainfield*, Meriden P. O.

MCLAREN, JAS. H., lately of Riverside, Cal., to *Central Park*, Chicago, Ill.

MILLS, RICHARD B., Bristol, Me., to Gilmanton, N. H. Accepts.

NOYCE, GEO. T., Syracuse, Neb., to Grafton.

OVERMAN, NATHAN E., Atlanta Sem., to Big Horn, Wyo. Is at work.

RAVI, VINCENT, Manchester, Vt., accepts call to *North Avenue*, Cambridge, Mass.

REYNOLDS, CHAS. H., *Second*, Cortland, N. Y., declines call to *Kensington*, Philadelphia, Pa.

ROWLAND, JOHN H., Durand, Wis., to Union Grove. Accepts.

SNOWDEN, CLIFFORD L., recently residing in Chicago, Ill., to American *Union*, Mexico City, Mexico.

STAFF, FRED., Grand Rapids, Wis., to *Second*, Beloit.

Ordinations and Installations

BUTTERFIELD, RAY E., Hartford Sem., *o.* and *i.*, Medway, Mass., Oct. 15. Sermon, Rev. John Reid; other parts, Prof. C. S. Beardslee, Rev. Messrs. R. A. Dunlap, G. R. Hewitt, C. A. Butterfield, brother of the candidate.

DUNBAR, ROBT. W., *i. Second*, Millbury, Mass., Oct. 19. Sermon, Rev. Nicholas Van der Pyl; other parts, Rev. Messrs. G. A. Putnam, J. R. Thurston, S. A. Harlow, G. F. Ekins, C. M. Crooks.

JONES, E. MANSEL, *o.* and *i.*, Johnstown, Pa., Oct. 21. Parts taken by Rev. Messrs. A. E. Ricker, W. C. Jones, R. L. Roberts, J. V. Jones, brother of the candidate.

MERRILL, JOHN E., president Central Turkey College at Aintab, *o. First*, Minneapolis, Minn., Oct. 10. Parts taken by Rev. Messrs. G. R. and G. P. Merrill, father and brother of the candidate, and by Rev. C. G. Clarke.

SASS, FRED. W., pastor *Highland Park*, Muskegon, Mich., *o.* by Grand Rapids Assoc. at Conklin, Oct. 12. Sermon, Rev. C. B. Fellows; other parts, Rev. Messrs. K. O. Thompson, L. E. Hague, J. E. June, Herbert McConnell, F. R. Bush, M. C. Bullock.

Resignations

BOVEY, WESLEY E., Traer, Io., after more than six years' service.

DANIELS, Prof. JOSEPH L., librarian of Olivet Coll., Michigan, after five years' service.

HOLLY, WM. L., Exira, Io.

JERTBERG, CARL A., *Swedish*, Springfield, Mo., after a pastorate of nearly twenty-three years.

KEAGY, FRANKLIN W., has closed work at Harlan, Io.

KERSHAW, JOHN, *First*, Braddock, Pa.

KIEHLE, AMOS A., *Presb., First*, Painesville, O. He plans to winter in California.

MCCALLIE, THOS. S., East Lake, Tenn.

PATERSON, ALLEN MCD. (Presb.), Shelburne, Mass., to accept call to *Presb.*, Newburyport.

ROWLAND, JOHN H., Durand, Wis.

SEARLES, GEO. R., Spencer, Neb.

SHEPPLEY, EDWARD H., *Pilgrim*, Superior, Wis.

VOORHEES, J. SPENCER, Adams, Mass., after a pastorate of nearly seven years.

WINCHESTER, BENJ. S., Winnetka, Ill., after nearly six years' service, to accept call to be general editor of C. S. S. and P. S., at Boston, Mass.

Dismissions

FRANKLIN, CHARLES, North Haven, Ct., Oct. 18.

MCCARTNEY, HENRY R., Goffstown, N. H., Oct. 14.

Personal

JORRIS, WALTER B., whose surname was inadvertently printed in the Year-Book as Jiores, prefers to be addressed by his rightful cognomen, JORRIS.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

BRIGHAM—In Dorchester, Oct. 15, of appendicitis, Stanley Fuller Brigham, youngest son of William D. and Lizzie M. Brigham, 14 yrs. 9 mos. "Thou hast been faithful over a few things."

FRENCH—In Sandypoint, Me., Oct. 18, Samuel French, aged 68 yrs. Ever loyal to his Master and deeply interested in all good work, his influence was strongly felt, and will long abide. For several years he has been in failing health, and his patience and cheerfulness have been a model and an inspiration to all who knew him. He is survived by a wife, Mary Stowers French, and a son, Samuel S. French, of South Weymouth, Mass.

UFFORD—In Dorchester, Mass., suddenly, Oct. 5, Dudley Hale, only son of Charles A. and Marcia Bliss Ufford, aged 17 yrs.

A good boy, consecrated to Christ from his birth, given the name Dudley for Miss Julia E. Dudley of the Japan Mission of the American Board. He united with the Second Congregational Church at fourteen and lived a daily life of prayer and trust.

A member of the Senior Class in Boston Mechanic Arts High School, though compelled by ill health to rest awhile, he was joyfully anticipating a trip to California when God called him to a better land. At church, Sunday, Oct. 3, singing with fervor,

"Well, the delightful day will come
When my dear Lord will call me home,
And I shall see his face,"

Tuesday he fell asleep to awake in heavenly sunlight.

Services were conducted by his pastor, whom he dearly loved, Rev. Arthur Little, D. D., who had baptized him in infancy, presented him a Bible from the church at the age of seven, and who received him into the church at the age of fourteen.

Burial was in Cedar Grove Cemetery in Dorchester.

Rev. Hiram B. Harrison, of Hastings, Neb., has accepted the call of Washburn College to the position of vice-president. He will give particular attention to the business interests of the College, organizing and pushing its finances, and systematizing its business interests outside and inside. Dr. F. K. Sanders is president of the College.

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That is what the doctor means. He would not force you to take the crude oil when he knows the Emulsion is better—more easily digested and absorbed into the system—and will not upset the stomach like the plain oil.

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Gipsy Smith Under Fire

Following the invasion of the red-light district by Gipsy Smith and his 10,000 followers marching to the music of the hymn, "Where he leads, I'll follow"—the procession being a prelude to a midnight service in the Alhambra Theater—this editorial appeared in the *Tribune:*

"Thousands of youngsters of both sexes—of the impressionable age—went to the levee Monday night for the first time in their lives.

"An orgy unexampled in history in the hecatombs of vice followed.

"One convert was made.

"Was it worth while?"

This is a question upon which public opinion is much divided.

The *Tribune's* implied verdict upon the great parade is sustained by many, and perhaps a majority, of the reputable people of Chicago not closely in touch with the mission. But with what is probably a majority of the reputable people, practically all the disreputable classes are lined up. This feature of the alignment is significant. The police, complacent concerning ordinary conditions in the levee, and keepers of resorts which barter in virtue and lure young men to destruction, agree with conservative churchmen in solicitude for the moral effects of the parade upon some of the crusaders and onlookers. A keeper of a large resort is reported as saying: "From a business standpoint I suppose we should be highly pleased. However, notwithstanding all the easy money that has drifted our way this evening, I am sorry that it happened. I am sorry for the young boys that were attracted to the district—many of them for the first time in their lives."

It is possible that both the protecting police and the protected traders in virtue are chiefly sorry for what happened because of the certain effect of publicity upon the whole red-light system. The professional corrupters of virtue (as well as the "good" people who are ignorant or indifferent) are entirely satisfied to have the social evil treated with secrecy and silence "under the supervision of a few policemen." But when Mr. C. R. Crittenton declares Chicago's red-light districts "the toughest and most depraved of all places of shame," public agitation is not uncalled for. By actual count an unorganized procession of 3,500 young men passed a certain corner in the red-light district last summer, and there was no protest against this invasion except in a little band of Midnight Mission workers. The method which a clergyman last Sunday called "proper regulation by wise and judicious authorities" allows vice to hold out all its allurements under police protection every night in the year.

In leading a body of Christian people into the heart of the South Side levee, Gipsy Smith has turned the searchlight upon a plague spot of Chicago. Whether those saved from the houses of sin are few or many, the wisdom of thus directing the forces at his command is justified by the resentment of the classes who desire to have their policies and practices let alone. The crusade against the smoke nuisance has reached the popular stage, and the public will not much longer endure the present condition of defilement. The moral sense of Des Moines has abolished the red-light system. When the conscience of Chicago is aroused, the present conditions in its treatment of the social evil will become unendurable. Gipsy Smith is firmly convinced, spite of the high standing of some of his critics, that his parade was worth while. But Dr. W. A. Bartlett is doubtless right when he said at a rally of young people, "A demonstration made before the City Hall would be more effective than a parade in the levee."

Echoes from the Great Meetings

Chicago ministers heard echoes from Elgin, Oct. 18, and echoes from Minneapolis, Oct. 25, and all the meetings are much talked about. If any previous annual meetings were as good, they were not so good in the same way. The all-round presentation of the homeland work at Elgin was the most effective kind of a home missionary program, and the Board meeting gained immensely by the presence of the Brotherhood. Some who heard Dr. Cadman two or three times in Minneapolis and at the Ministers' Meeting here, felt that he was at his best before the Congregational Club. Other significant features of the Club meeting were an account of the unveiling of the tablet in Amsterdam by W. E. Barton and Judge DuPuy and resolutions appreciative of the character and public service of the late H. A. Haugan, prepared by his associate in business and fellow-member in Lincoln Park Church, Mr. S. E. Knecht. Mr. Haugan was, perhaps, the leading Scandinavian in Chicago at his death and had been a tower of strength in the local church and a warm supporter of all our common agencies. J. H. C.

Rev. G. A. Johnston Ross, the Englishman whose visits to Northfield and to some of our cities have won him many friends, was formally installed over the Bryn Mawr Presbyterian Church, Oct. 20, Dr. Hugh Black of Union Seminary preaching the sermon. Other participants in the service were Dr. J. B. Rendall of Lincoln University, J. Ross Stevenson of Baltimore and Prof. C. R. Erdman of Princeton Seminary.

YOU NEEDN'T keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

A DOCTOR'S SLEEP

Found He Had to Leave Off Coffee

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking being such an ancient and respectable form of dissipation, few realize that the drug—*caffeine*—contained in the coffee and tea is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea the coffee topers are nervous, irritable and fretful. That's the way with a whisky drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Georgia writes.

"I have cured myself of a long-standing case of nervous dyspepsia by leaving off coffee and using Postum," says the doctor.

"I also enjoy refreshing sleep, to which I had been an utter stranger for twenty years.

"In treating dyspepsia in its various types I find little trouble when I can induce patients to quit coffee and adopt Postum." The doctor is right, and "there's a reason." Read the little book, "The Road to Wellville," in packages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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We want every man and woman suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case is to just fill out free coupon and send to us, and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50-cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching, sores and ulcers disappear—and the piles simply quit.

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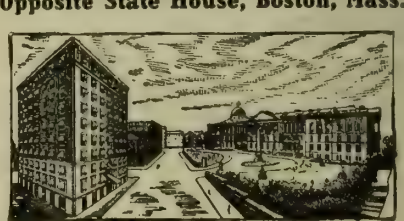
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INCREASED OATMEAL CONSUMPTION.—ITS CAUSE AND THE RESULTS.—Every year sees a marked increase in the consumption of oatmeal. This increase has been especially marked in the last two or three years, during which more attention has been given to foods, their nutritive value and their purity, than ever before.

This is significant. It is the most practical proof that we would ask of the survival and increase of the fittest in foods. This phenomenal increase would not, however, have been so pronounced if the food had been one confined to consumption by any class, either the rich or the poor. Oatmeal always has been known as the most economical of all foods, cost and nourishing qualities considered, and at the same time it has been a favorite with the wealthy whose means permitted them to buy what they pleased. That the increase in oatmeal consumption has been with the better classes is due to two causes: first, to the superior and delicious flavor of the best oatmeal; and second, to the fact that the better classes have more closely followed the researches and experiments of food experts in their study of what is best for human food.

Hardly any of us but is familiar with the experiments of Professor Fisher of Yale University with a large class of athletes, a part of the men being fed on a regular diet of meat and other greasy and fatty foods, such as will be found on the ordinary bill of fare, and the others being fed on a diet from which meat was excluded and the amount of cereals increased. The results were overwhelmingly on the side of the non-meat-eaters.

Our Government Bureau of Chemistry has also conducted long series of experiments resulting in the strongest indorsement of such foods as oatmeal, and the latest important utterances on the subject were by the famous London expert on food values, Sir James Crichton Browne, LL. D., F. R. S., who has repeatedly urged the increase of quantity of oatmeal porridge consumed by every family.

Let us quote fully from his article on this subject which appeared in the *Youth's Companion* of Sept. 23, 1909. After urging avoidance of alcohol in any of its various forms, he says:

"But a generous diet should be insisted on, and foolish experiments in abstinence, whether from religious or athletic motives, or from pure faddism, should be discouraged.

"There is one kind of food that seems to me of marked value as a food to the brain and to the whole body throughout childhood and adolescence, and that is oatmeal. Oats are the most nutritious of all the cereals, being richer than any other in fats, organic phosphorus and lecithins.

"Wheat bread is, and will probably always remain, the principal nutritive substance of the civilized white man, and is pre-eminent for assimilable proteid; maize is a food highly nutritious and sustaining, and is richest in fat; rice is richest in starchy matter, barley in mineral matter, but oats have good qualities that are all their own.

"They were once spoken of disrespectfully by Dr. Johnson as a food fit only for horses and Scotchmen. A recent French writer says the bread made from oats is coarse and consumed only in very poor countries, which shows that he is unacquainted with the present vogue of oatmeal in England.

"But while oatmeal has been gaining ground among the well-to-do in Great Britain, it has unhappily been losing its hold on the laboring classes. At one time it was the mainstay of the Scottish laborer's diet, and it produced a big-boned, well-developed, mentally energetic race; but it is so no longer, having largely given place to less useful and economical foods, and in the case of the children in the large towns, at any rate, to tea and bread and dripping. This is much to be regretted, and it is to be hoped that the efforts now being made to win the people back to a faith in oatmeal will be successful. Oatmeal in the form of porridge and milk is, I believe, unrivaled as a breakfast food for children and for young men and women.

"Some recent scientific observations have thrown new light on the physiological effects of oatmeal. It has been shown that in rats fed for eight weeks on oatmeal and water, the thyroid gland was double the size of the same gland in rats that had been fed for the same time on bread and milk. Now the secretion of this gland is, as has been already said, intimately connected with nutritive processes throughout the organism—atrophy or destruction of the gland and cessation of its secretion being productive of cretinism or myxedema. It seems probable, therefore, that the bulk and brawniness of the Northerners have been in some measure due to the stimulation of their thyroid gland by porridge in childhood. Oatmeal is apparently, through its action on the thyroid as well as directly, conducive to the building of the brain."

As he says, the Scotch have for centuries demonstrated the splendid results, both physical and mental, that have resulted to a people who ate liberally of oatmeal and yet with all of their knowledge of the subject their home-grown grain, their methods of gathering and cleaning and milling have not kept pace with civilization's ever recurring demand for something better today than the product of yesterday, and little by little the oatmeal trade of Great Britain and Europe has turned to the United States on the question of quality. This trade is a valuable one for the manufacturers of any country, and the rivalry in America to produce the best oatmeal was intense among the mills whose facilities were great enough to justify them in making a bid for foreign trade. Little by little this rivalry developed the inventive genius of mill men until today the best oatmeal is made by processes impossible except for the owners of the special machinery adapted to the work. There is no comparison between oatmeal made by old-fashioned methods and the oatmeal made by our great modern mills.

If one is to derive the greatest benefit from food, he must consider not only the nourishing properties but the purity and cleanliness of it. Impurities can neutralize much of the good of the best of foods, and this is especially true of the foods of children.

Each individual cannot, however, determine such questions by either inspection of mills or analyses of products, and is left to some simpler and more easily applied test. The chief of our National Bureau of Chemistry gives the best advice when he says, "Look for the label and be guided by it." If you know a brand that is extensively used and has been used for many years, you may safely assume that it has received the indorsement of the critics from the ranks of both the scientific men and the public at large. At every exposition held in recent years the quality of oatmeals has been an important and interesting question.

It is a subject of growing importance to all classes.

A CIRCULAR that has just appeared announcing the Mediterranean Cruise of the White Star Line merits some attention as a work of art. One seldom sees in an advertising booklet such fine specimens of half-tone work as appear in this detailed itinerary. Madeira, with its bullock sleds; the Cathedral at Seville; the rugged battlements of the Alhambra, with its mountain background; quaint bits of Tangier, Algiers and Malta; Hadrian's Arch at Athens and the magnificent columns of Zeus's Temple; The Mosque of St. Sophia at Constantinople, and the Palace of Dolma Bagtche, where the new Sultan reigns. The fine old Roman Gateway at Ephesus; magnificent Baalbec; beautiful bits of Palestine—Damascus, Nazareth, Tiberias, Cana, Jerusalem, the Jordan, Bethlehem and Jaffa; mediæval Cairo and the immemorial Nile, with glimpses of Memphis, Karnak, Edfou and Philæ; then scenes from familiar Italy and the Reveira.

The book is worth owning for the pictures only, but one who has the slightest desire to visit the Orient will find himself irresistibly drawn thither by reading in it of the arrangements that the White Star Line is making for the comfort of its passengers.

Dr. H. W. Dunning, whose tours to Europe and the East are fairly well known to Congregationalists, is arranging for a Congregational party for the cruise of the Arabic. Dr. William A. Knight, author of "The Song of Our Syrian Guest," is going with it as lecturer. This will make the Congregational party doubly attractive. Those who are interested may write to the headquarters of the Congregational Chapter, 106 Congregational House, Boston, Mass.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 1, 10.30 A. M. Subject, Reports of the meetings of the American Board and the A. M. A.

CONG. S. S. SUPTS.' UNION, Pilgrim Hall, Boston, Nov. 1, 6 P. M. Address, What Next? speaker, Rev. F. E. Emrich, D. D.

FLORENCE CRITTENTON LEAGUE OF COMPASSION dedicates new "Home of Compassion," Tremont Temple, Boston, Oct. 31, 3 P. M. Addresses by Drs. A. Z. Conrad and O. P. Gifford and Supt. J. F. Chase.

LAYMEN'S EVANGELISTIC CONFERENCE, Marble Collegiate Church, New York City, Nov. 3-5.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

MASSACHUSETTS STATE SUNDAY SCHOOL ASSOCIATION, twentieth annual meeting, Boston, Nov. 11-14.

WORLD C. E. CONVENTION, Agra, India, Nov. 20-23.

SUFFOLK CONFERENCES, union meeting of three conferences, Park Street Church, Boston, Nov. 17.

ANDOVER AND WOBURN BRANCH, W. B. M., Mystic Ch., Medford, Mass., Nov. 4.

STATE MEETINGS

Connecticut, Torrington,	Nov. 8-11.
Kentucky, Williamsburg,	Nov. 21, 22.

We are wrong always, when we think too much
Of what we think or are; albeit our thoughts
Be verily bitter as self-sacrifice,
We're no less selfish. If we sleep on rocks
Or roses, sleeping past the hour of noon,
We're lazy.

—*E. B. Browning.*

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

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Photo by Isaac Ogden Rankin — *Frost-touched ferns in New Hampshire woods*

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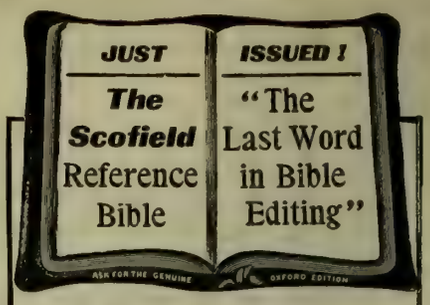
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Contents 6 Nov., 1909

GENERAL HOWARD 600

WHERE TWO OR THREE ARE GATHERED 601
GEORGE L. PARKER

THE PROMOTION OF PEACE 593

NURSERY CRAFT FOR LITTLE FINGERS 604
CAROLYN S. AND MARIAN E. BAILEY

THE RAINBOW CHILD 605
FRANCES M. FOX

OUR CONGREGATIONAL OUTLOOK 597

REGULAR FEATURES

Saving the Whole Man—The Prayer Meeting Editorial 597
Event and Comment 594
Editorial in Brief 598
In the Congregational Circle 598
Personalia 599
Closet and Altar 602
The Firelight Club 603
The Children's Pulpit 605
The Sunday School—Lesson for Nov. 14 606
For Endeavorers—Topic for Nov. 14 607
Christian News 607
Among the New Books 608
Deaths 612
Marriages 615
Meetings to Come 615
Woman's Board Meeting 615

CHURCH NEWS

The W. H. M. A. 609
Chicago 610
New York 613
A Roxbury Anniversary 614
The Carleton Inaugural 616
Boston 617
Church and Ministerial Record 618

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The Promotion of Peace

What can American Christians do to promote the peace of the world?

The visit of the Japanese Commission to the chief cities of the United States directs attention afresh to the relations between these two nations. The reception of the commissioners has been not a whit less cordial than that given recently to a company of representative American business men in Japan. The same friendly sentiments evidently prevail in both countries. They were expressed most heartily by the Japanese visitors at a dinner given in their honor last week in Boston by the American Peace Society. They affirmed what none dispute, that the business and commercial development of the world depends on the maintenance of peace among all nations.

What is the peculiar danger of war between these two countries?

There is no disposition among thoughtful citizens of America or Japan to provoke war. Why is it, then, that newspapers in both countries discuss the possibilities of war whenever contact between the two races excites friction? The presence of a handful of Japanese children in the public schools of San Francisco, the landing of a shipload of immigrant laborers on the Pacific Coast, the strike of Japanese coolies on the sugar plantations of Hawaii, start the diplomatists of both countries into anxious consultation and set the war drums beating in the popular ear. What is the reason that America and Japan, without hostile feeling between them, are more apprehensive of conflict with each other than with any other nation?

War does not spring up in modern times because of sudden popular passion or unforeseen incidents. Armed conflict between civilized nations having popular government has been the result of forces in operation for many years, coming sometimes to apparently sudden culmination.

The principal causes of war between such nations are commercial, racial and religious. If Turkey were as strong as Japan and situated where Japan is, a conflict between Christianity and Islamism might impend. But the religions held by the Japanese or Chinese are not aggressively hostile to Christianity. The coming struggle between America and Japan is for supremacy in trade and commerce in the countries bordering on the Pacific Ocean.

That struggle is already in progress. The commercial development of these countries is proceeding at a pace which astonishes those most conversant with their conditions. The two leading nations concerned in that development are the United States and Japan. Their captains of industry are men of great ability, immense resources, colossal plans for the conquest of trade. Shall the hundreds of millions of people in China buy Japanese or American goods? Whose ships shall carry the merchandise? Shall one nation close the doors of traffic to the other by means of tariffs, preferential treatment, monopolies or other devices, or shall they share the trade on equal terms?

The commercial ambitions of great leaders in industry may easily become so insistent as to override desires for peace among those who have no direct financial interests at stake. Racial differences aggravate the situation. The United States is the natural champion of the white man on the Pacific. Japan is the natural champion of the yellow man.

The white man has been the superior there in the past century, is still the leader and conqueror. The yellow man is making great strides in civilization, is keenly sensitive to any suggestion of inferiority. The prize in view is vast. The contention for its possession is certain to be intense, prolonged, and the strain of peaceful relations between the contending nations may easily be pressed to the breaking point.

What can we Americans do for the promotion of peace with Japan?

We can give our voice and vote for men in public office who are statesmen in ability and training, and who appreciate the destructiveness of war and the value of international peace. The time for the demagogue, the visionary and the braggart has passed, not only in our national executive departments, in Congress and in foreign offices, but in all political positions. Our relations with other nations throughout the world have become so delicate and intimate that they are affected by the whole organization of our home government.

We can cultivate friendly acquaintance between the nations, especially between our country and Japan. The interchange of visits between business men, the presence in our colleges of Japanese and Chinese students, the friendships formed in such intercourse, especially the personal associations of statesmen of the different countries, will do much for the maintenance of peace. And the time is at hand when American students may profitably study in Japanese universities and Japanese professors may give courses of lectures in American schools.

We can support a condition of preparedness for war. Peace will certainly not be maintained without power to enforce just conditions of peace. The United States today is weak in the Far East. Its possession of the Hawaiian and Philippine Islands places it in a position of constant peril, and causes it to watch nervously the movements of the yellow man. The speedy completion of the Panama Canal and the maintenance of an adequate navy by the United States are absolutely essential to the world's peace.

We can foster a peaceful disposition among our own people. The patient upholding of higher than merely commercial aims does much to prevent war. The people of the United States have spent many millions of dollars to better the conditions of Cubans, Filipinos and Porto Ricans. Our Government has remitted a large sum of

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money imposed as an indemnity on China for the destruction of American lives and property in the Boxer outbreak. It is a frequent complaint that we shall get no return for these gifts. They are great and honorable investments for the world's peace.

We can support more effectively and generously Christian missions. We can restrain the conflicts between Christian sects on foreign fields. We can deny ourselves the privilege of affirming dogmatic religious distinctions in the ears of peoples who do not understand them, and give ourselves to spread in every land the spirit of Christ. What is often called Christianity, the formal assertion of creedal beliefs, may not be adapted to Oriental races. But the spirit of love and reverence toward God as the Father of all mankind and of human brotherhood in all his children commends itself to every race. It is becoming more potent in all the nations. And that is the spirit and teaching of Jesus Christ.

Whoever spreads that spirit so far as his influence goes is doing something worthy to restrain the nations from war and to promote the peace of the world.

Event and Comment

General Howard's Life Work

On another page we group several estimates of the late Gen. O. O. Howard by men who knew him in different relationships. We might easily fill more pages with spontaneous tributes to the oldest major general on the Union side surviving from the Civil War. For General Howard was a national figure, and the daily papers in publishing long obituaries and eulogistic editorials have but reflected the popular regard for one who had come to be invested with heroic qualities. He was a good and gallant general, who deserved the successive promotions which he won. Those long, hard years in the field and his brave work in many great battles would, in themselves, have entitled him to the gratitude and reverence of his countrymen. But the end of the war was but the beginning for Howard of equally conscientious and untiring service in the field of civic life. He was not content to loll in the easy chairs of club houses, exhibiting his epaulets and recounting the days of glorious strife. His look was always forward to the things that yet remained to be done. At many a great anniversary meeting, as well as on other significant occasions, there was always eagerness on the part of the public to look upon the soldierly figure with the empty sleeve pinned to the coat, and to hear what he had to say, whether his theme was temperance, education or evangelism. Of late much of his energy has been given to establishing firmly the Lincoln Memorial University at Cumberland Gap in Tennessee. The last Sunday of his life he spoke in its behalf in a Canadian city, returning to his home in Burlington in apparently good health. And so the old hero of many a campaign, who had face the belching cannon of the enemy in many a hard-fought engagement, passed away almost painlessly while sitting in his chair.

The Personal Side of General Howard

Many striking personal traits come back to those who now review the completed career. We recall his humor as shown once when he remarked to another veteran, who had lost his arm in Mexico, "Kearny, you have lost one hand and I another; hereafter we can buy gloves together." We recall also his seemingly inexhaustible fund of energy which carried him hither and thither seeking to further some good end that had enlisted his sympathies. His modesty and humility were not less conspicuous. He rather shrank from the titles so often given him of Christian Soldier and the American Havelock. Yet he never hesitated to stand by his Christian colors, and his fellow-officers in the army respected this loyalty to his convictions and felt that in his case profession was matched by practice, for General Howard was a doer of the word, indeed. Back of all activity was a simple, tender, ardent faith in Christ his Lord and Saviour. He never thought much along modern lines, indeed we do not know that either the old or new arguments for Christianity interested him greatly. He knew in whom he believed, and his life was constantly fed by that deepest of all fountains—an intimate personal relation to the Lord Jesus Christ.

The Prospect for Christian Unity

Christian unity does not appear to be coming in this country by absorption of many denominations under one ecclesiastical government, though that is a cherished hope of many faithful Christians. But there are signs of approaching to unity in the increasing co-operation of believers in many localities. The *Northwestern Christian Advocate* cites instances in Minnesota where Methodists surrendered a field to Congregationalists when only one church was needed, and where Congregationalists withdrew in favor of Methodists, with prospect of another similar arrangement with Presbyterians. It quotes a district superintendent of the Methodist Conference as saying, "I believe these comity arrangements should be worked out wherever sectarian competition in overchurched communities has become not only a scandal, but a waste of missionary funds which could be more wisely invested; and, as a rule, those churches only will survive which can and do furnish the most appreciated and effective service." *Zion's Herald* makes this statement the occasion for pointing out that in Missouri there are scores of towns in which two churches, one belonging to the Southern branch of Methodism and the other to the Northern, often facing one another in hostile array, both nearly starved to death while supported by missionary appropriations. It says, "What is needed in Missouri is the killing off of at least a hundred and fifty struggling, meager, pitiful little Methodist 'charges' on both sides of the line, making in each case one congregation where there have been for thirty or forty years two rival and beggarly bodies."

The Work of the Federal Council

The creation of the Federal Council of the churches of Christ in America at Philadelphia last December is proving a hopeful step in the direction of practical union. Its president, Bishop Hendrix, is a notable leader of the Methodist Church in the South. The denominations composing the Council include eighteen million communicants. Its first year of activity has brought encouraging results. Due at least in part to its efforts, Methodist, Baptist and Congregational churches in fourteen towns in Vermont have come together in the support of one minister. By an agreement between the Federal Council and the Home Missions Council the State of Colorado has been selected for study and for the experiment of bringing different denominations into practical co-operation. For several weeks Rev. O. F. Gardner at Denver has been assisting in the organization of a city and a state federation, and if successful results follow, similar work will be undertaken in other states. The first meeting of the Executive Committee of the council is to be held in Louisville, Ky., next month. Though Mr. John R. Mott has found it necessary to decline his appointment to the head of this movement, it is believed that another choice may be made at this meeting. The prospect is encouraging for a real advance toward the union of Protestant churches, without breaking up their own organizations, for practical co-operative work throughout the whole country.

Using Law to Fight the Gospel

The union of Cumberland Presbyterians with the Presbyterian Church is still being followed by vexatious litigation. The decision of the Supreme Court of Tennessee giving church property of the Cumberlands to those who refused to enter

the union has been repeated by the Supreme Court of Missouri in a test suit. The anti-unionists are given the title to the church property of former Cumberland congregations in all communities where they have kept up a continuous organization under the Cumberland name. The sect will therefore survive, depleted in numbers but full of fight. They are determined to recover possession of the publishing house at Nashville, which was awarded to them by the lower court. The case has been appealed by the trustees and may be in litigation for some years, offering occasions for disputes by no means exhaling the fragrance of Christian love. The trouble is being used as an example to discourage the advocates of the union of Presbyterians, Methodists and Congregationalists in Canada. The *Interior* rebukes these efforts to hinder a good cause, and indignantly puts to the promoters of division the Pauline question, "Dare any one of you go to law?" It seems that they dare, more's the pity.

Judge Lindsey on His Own Work in Denver

No feature in current popular magazines is of more interest to lovers of righteousness than the articles in *Everybody's Magazine* under the significant title, The Beast and the Jungle. Two installments of this plain, straightforward story by Judge Ben B. Lindsey of the Juvenile Court of Denver have already appeared, and if succeeding chapters maintain the same quality and pulsate with the same moral fervor the series will be one of the most noteworthy human documents published in recent years. It furnishes another marked illustration of the possibilities for arousing public sentiment that a popular periodical of national circulation possesses. No Denver paper would probably have dared to publish this scathing, specific indictment of the interests and the individuals who for many years have fleeced and debauched the city. Only a commanding purpose could have led Judge Lindsey to make public so many details of his own life in Denver since he first went there in 1880 at the age of eleven. He tells of his hard struggle to become a lawyer, his first experience in the courts, his efforts to secure justice from corporations for humble clients who had true cases against them, of his contact with selfish and venal legislators, of his entrance into politics, as a brave, young reformer, his successive disillusionments and of his appointment as judge. From that point on the story is more familiar to those who have heard Judge Lindsey speak or who have read his articles. A complete and detailed account it is of the repeated efforts of politicians to swerve him from the right course, of his sudden vision of the wickedness "of punishing infants as if they were adults, and of maiming young lives by trying to make the gristle of their unformed characters carry the weight of our iron laws and heavy penalties." From the moment Judge Lindsey saw the terrible temptations and injustices to which young life in the street dives and dance halls of Denver was constantly exposed, he became a veritable Sir Galahad, and how manfully he has fought the Beast, appealing from both political parties united in trying to secure his downfall to the people, is set forth in these pages with convincing power.

The Lesson of This Exposure

We have no reason to doubt the substantial accuracies of this painful exposure of a great city's shame. Judge Lindsey is a member, we believe, of Dr. Frank T. Bayley's church in Denver, and a man of unquestioned veracity. He has not hesitated to name in these articles the bosses and the managers of the tramway, the water and telephone companies, as well as other "magnates" and officials of the police department and members of the city and state government. The only defense they have tried to make against such accusations as these in time past has been bitter persecution with a view to ending his career as judge. But there are lights as well as shadows in this picture. The way in which the church people rallied to Judge Lindsey's support when once they were awakened to conditions shows the moral reserves that can be brought into the contest in any city. For it does not pay for other municipalities to dwell upon Denver's corruption to the neglect of misdoings nearer home. Denver is perhaps no worse than many an American city, and the encouraging element in this revelation of its corruption is the evidence it brings that one man can change conditions vastly for the better provided he will take his life and reputation in his hands as Judge Lindsey has, and who tells us that out of weakness and an unusual native cowardice he was made strong for what he has done and for what he has yet to do.

The Presidential Journey

The final and perhaps the most important stage of President Taft's journey around the whole country was made last week in the steamer Oleander down the Mississippi River to New Orleans. The fleet of steamships which started out with him from St. Louis soon was left behind, became scattered and each made its own way to the mouth of the river. The journey demonstrated clearly enough the importance to the country of improving the river facilities for navigation. Shifting shoals, caving banks, cross currents, swamps and snags delayed the progress of the boats and showed the twenty-six governors of states, the many congressmen and other public officials accompanying the President the obstacles in the way of using profitably this mighty channel of traffic almost from the Great Lakes to the Gulf. The President in his addresses pointed out the necessity of some general plan to be adopted by Congress for the improvement of our deep inland waterways, and suggested the issue of bonds. He also called the attention of the people in Memphis, Vicksburg and other cities to the need of providing docks and terminal facilities in order that the channel may be profitably used after a deep waterway shall have been provided. The project is a difficult one, with many complications. The whole river and its tributaries will have to be studied by experts. It will be necessary for the states through which the river runs to co-operate with the Federal government in carrying out the policy. This Presidential journey is likely to arouse the interest of the whole people in an enterprise which promises results of great value in transportation.

The Settlement of the North Pole Controversy

Dr. F. A. Cook continues to affirm that he has been on the top of Mt. McKinley and at the North Pole. He also keeps on announcing testimonials from distinguished persons of their confidence in his probity. The latest of these witnesses is the Queen of England. Meanwhile all his companions on each of his great achievements testify that he did not achieve. The latest instance was in Hamilton, Mont., last week, where E. N. Barrill, the guide who, Dr. Cook declared, accompanied him to the summit of Mt. McKinley, stated in his presence that they did not reach the top. Dr Cook now says that on the apex of the mountain and at the point of the North Pole he planted brass tubes. Any one may go to these places and find the tubes and thus verify his statements. Prof. Herschel C. Parker of Columbia University, who accompanied Dr. Cook in his expedition to Mt. McKinley (not to the top of it), says that next year he will try to ascend the mountain and find the tube. But as it is about half an inch thick and five inches long, and probably buried under about ten feet of snow, he is not confident of success. Moreover, he says that when he left Dr. Cook in Alaska, in 1905, he brought with him all the instruments for measuring high altitudes, understanding that the attempt to climb the mountain had been given up, and that when Dr. Cook returned to the mountain and, as he claims, climbed to the summit, some 24,000 feet, he had with him only instruments capable of measuring heights of about 8,000 feet. The situation therefore seems to be that those who believe Dr. Cook will take his word that he has been on the top of the continent and on the top of the world. Those who do not believe his word will have no evidence to contradict him except the declarations of his companions, unless they go or send to the two places where he says he has deposited his

brass tubes. As such expeditions are not practicable for some time, if they should ever be successfully undertaken, and as Dr. Cook has offered no information of any scientific value concerning either of his journeys, the question whether or not he found the Pole may as well be considered at an end. No one doubts, we suppose, that Peary has reached the Pole.

Generous Giving

The recording of large gifts of benevolence is coming to be a frequent item in the recurring duties of a weekly journalist. That it is one of his most pleasant tasks goes without saying. We confidently believe he will have much more of the same work to do in coming time. Many great fortunes are in the making in America, many more already acquired are thrusting upon their owners the problem of a proper stewardship. Only a few weeks ago we mentioned large gifts to several great universities. Last week the establishment of a million dollar fund to provide a trade school for women and girls was announced. The late Frank B. Cotton of Brookline, Mass., had become impressed with the need of equipping girls and women of the middle class so that they can earn their own living by means of housework, sewing, trades and other vocations; he therefore left a million dollars to establish in Boston an institution with these ends in view. It is to be administered by competent trustees, "without regard to nationality, religion or color."

Another million dollar bequest is to be credited to Mr. Rockefeller who, during his occasional sojourns in the South, has become impressed with the widespread havoc wrought by the hook worm, a hairlike parasite which seems to be responsible for much of the anemia that prevails among the poor people of the southern states and which so weakens their constitution that they become more easily the victims of tuberculosis, typhoid fever and kindred diseases. Mr. Rockefeller convened in New York last week a dozen prominent educators and scientists, most of whom are connected with southern institutions, and from their number selected a representative commission including Prof. William H. Welch of Johns Hopkins University, Dr. Simon Flexner, Pres. Edwin A. Alderman of the University of Virginia and Dr. Charles W. Stiles, discoverer of the American species of hook worm. The commission will carry on a campaign against the malady. Another benefaction designed to serve the South and other sections of the country is provided for in the will of Caroline Phelps Stokes of the well-known New York family and sister of Secretary Stokes of Yale University. After making specific bequests of over one hundred thousand dollars to charitable institutions, she leaves the residue of her estate, estimated at between three and five millions, to educate negroes and Indians, and to erect modern tenements in New York City.

The Passing of a Great Statesman

The assassination of Prince Ito in Harbin, Manchuria, Oct. 26, by Korean conspirators, has caused sorrow through the whole world. As a boy before the mast, he left its country against its laws to gain a knowledge of other nations. Of unknown parentage, the adopted son of a member of the Samurai class, he came to England and on his return advised his countrymen to adopt the methods of Europeans. When only about twenty-seven years of age he became governor of a province in Japan, and from that time his advance in influence and official position has been continuous. He has been identified with the wonderful progress of Japan during its entire history since Commodore Perry arrived there in 1853, and has been five times its Premier. He negotiated with Li Hung Chang the treaty concerning Korea, which formed the basis of Japan's justification of her war with China in 1895. Strongly opposed to the war with Russia, he held no public office during that period, though he was often consulted and did important service in bringing the war to its conclusion. At its close he was sent to Korea as Resident General and made a prince. For two years he was its uncrowned king and did much to lift it out of chaos into an orderly government as a dependency of Japan. He resigned his position as governor of Korea at the beginning of the present year, and was at Harbin on an unofficial mission concerning the relations between Russia and Japan with reference to trade relations with China, in which our country is also interested. The date of his birth is uncertain, but he was probably nearly seventy years of age. While his work was mainly completed and the policies he inaugurated are firmly established, his loss to his own country and to Korea is great; and it seems probable that he sought to promote the peace of the world as truly as the prosperity of Japan.

The Secret of America's Greatness

Leading members of the Japanese Commercial Commission now in this country have not hesitated both in public and private to express their respect for the prevailing religion in this country and to attribute to it the success which America has achieved in industry and as a world power. It was to be expected that the half dozen professing Christians in the delegation would take this ground in the addresses which they have made to various religious bodies where they have been warmly welcomed. But it is highly significant that some who make no profession of Christianity, like Baron Shibusawa, head of the Commission, have said that they consider the Christian religion to be the mainspring of the achievements which the country has made in many lines of effort. It is an interesting fact that the saying of grace by Dr. Gunsaulus at the great civic banquet in Chicago prompted the Baron that evening to refer to the circumstance and say that it was to him a pleasing recognition of Almighty God, and that it was an evidence that America put reliance on divine help. He said also that he told his colleagues that they must seek to discern the real secret of America's power. Such tributes as these ought not to pass unnoted by the American public, which has had brought to its attention chiefly the commercial phases of the visit of these Japanese business men. They are evidently placing a higher valuation upon Christianity simply from the selfish point of view than some of our own people now chasing the almighty dollar so intently put upon the religion of their fathers.

Shivering and Starving Armenians

The horrible massacres instigated and carried out by the Turkish government under the now deposed sultan are followed by their expected dismal aftermath in the region about Adana and Tarsus. The new Government has provided some measure of relief for the survivors whose husbands and fathers were murdered by thousands. But all those on the ground who are interested in caring for the destitute are agreed that the money received from all sources is utterly insufficient to avert the starvation of multitudes unless further relief comes. Dr. Shepard, head of the American Board's hospital at Aintab, to whom the Government has intrusted the distribution of its appropriation for rebuilding Christian homes in one part of the field, reports that beside the direct consequences of the massacres, political disturbances have been ruinous to trade. Men and women have no work. Wheat is $1.60 per bushel, and prices of all kinds of food are excessively high. All classes, Jews, Gregorians, Protestants and Moslems, are in wretched want. At least 80,000 persons in Cilicia require relief, of whom 5,000 are orphan children. Mr. W. W. Peet, treasurer of the American Board for its Turkish missions and a member of the International Relief Committee, cabled last week that "sixty thousand dollars additional to the utmost that the Government will do is needed to carry the people through the winter. Many will die of sickness, exposure and starvation unless relief arrives soon. All funds are exhausted and we are appealing to all countries to help us." The Board indorses this appeal and will forward all contributions received for aid of sufferers in Cilicia, with-

out distinction of race or religion. Gifts may be sent to Brown Brothers, New York and Boston, or to F. H. Wiggin, Treasurer, 14 Beacon Street, Boston.

International Prevention of Suffering

The description of the wretched condition of many thousands of human beings in European Turkey is a call to which humanity will respond. The dispatch says, "We are appealing to all countries to help us." It is fully time in the history of the world that such appeals should be made and heeded before the suffering is caused. Let it be remembered that the Turkish Government has confessed responsibility for the murders and atrocities in Cilicia which shocked the civilized world. A court martial of the empire, after sitting for some weeks with closed doors, announced this verdict, which was telegraphed all over the world: "Fifteen persons have already been hanged; 800 persons deserve death, 15,000 deserve hard labor for life and 80,000 deserve minor sentences. But in view of the reconciliation between the different elements, the court martial recommends a general amnesty." This was Turkey's official judgment on her subjects who had devastated a whole province and left many thousands of widows and orphaned children in the midst of the still smoking ruins of their homes, to other nations to care for. A whole country of the Congo, intrusted to Belgium by other countries, has been almost depopulated by its appointed guardian wholly through lust for money, compelling the wretched inhabitants to yield their lives in unremunerated toil. Little Belgium has for years denied the facts, resented investigation, and at last makes confession, pleading that accounts have been exaggerated. The help that such nations as these most need is not only money to relieve the misery of the survivors of the bloodshed and rapacity which they have either instigated or allowed. Their greatest need is restraining and regulating police force applied by the nations in international agreement. Governments which pillage and torture and murder their subjects are a disgrace to humanity. The responsibility for these things in our time is shared by the nations which permit them. More important than international peace is international justice to the oppressed. The time is ripe for civilized countries to unite in putting an end to governments that persecute their subjects and in strengthening governments too weak to guard their people from wholesale robbery and murder.

Our Congregational Outlook

A number of reasons exist for cherishing a hopeful attitude concerning the common work of our denomination during the next year. The three great national meetings of our societies have been marked by harmony, enthusiasm and a strong grasp of the problems involved in missionary work at home and abroad. The secretaries are overjoyed because the long-standing and burdensome debts are a thing of the past. They report from the places which they visit an unusual degree of responsiveness on the part of the churches to the missionary opportunity. Living donors, while not yet doing by any means what they ought to do, have willingly helped to make a better financial record than has been known for many years. The autumn state meetings in different parts of the country have been given a practical turn, and in some cases, as in Minnesota, important forward steps have been initiated. Our theological seminaries have begun their year with good-sized classes and with programs for the year that offer intending students for the ministry many rich opportunities.

The Congregational Brotherhood, too, is becoming a real factor in denominational advance, and the lay activity which it is calling forth is just what our denomination needs and can employ to good advantage. We have not yet perfected our denominational machinery, and some readjustments can doubtless be profitably made, but these we believe will come about, provided the method of approach is patient, good-tempered and persistent. All in all, then, this next year of church work which is to culminate in perhaps the largest assemblage of Congregationalists in our denominational history, to be held in Boston next October, ought to be one of the best our churches have known.

The more we learn of that Brotherhood meeting in Minneapolis and the forces behind it, the more our confidence grows that the organization has found itself and its work. The definite objective which we have long wanted to see is now clearly visualized. When any one now asks what the Congregational Brotherhood exists for, the ready answer can be made, "To help raise annually the two million dollars which the Congregational churches need wherewith to carry on their home and foreign missionary work." This, to be sure, is not the only end in view, but it is certainly great enough, involving the creation of a committee of one hundred able laymen, to call forth both energy and ardor. The new president of the Brotherhood, Mr. William H. Lewis of Seattle, and his pastor, Rev. E. L. Smith, D. D., held an informal conference with a few Boston Brotherhood men last week, at which these brethren from the West left a most favorable impression. They disavow any attempt to create a new organization or any unnecessary machinery. One great purpose of the Brotherhood in their judgment is to aid the local church through stimulating the men in it to do whatever needs to be done there, and then to aid the entire denomination by supporting and co-operating with our national and state organizations.

With this clear understanding of what the Brotherhood is and aims to do, there should be no holding aloof from it on the part of local clubs. With such capable men in the leading positions as President Lewis and Secretary Dyer, with national directors of the caliber of William E. Sweet of Denver, Hon. H. M. Beardsley of Kansas City, J. B. Sleman of Washington, Fred B. Smith of New York, Drs. F. G. Smith and W. T. McElveen of Illinois, not to mention others, we believe the Brotherhood can be made and will be made this coming year a vital and influential force in our denominational life.

Saving the Whole Man

A distinctive mark of modern missionary enterprise is its many-sidedness. If we could obtain a bird's-eye view of the vast network of agencies at work for the redemption of the world, we should see in close and friendly proximity to churches, chapels and mission stations a multitude of schools, colleges, hospitals, dispensaries and publishing plants. A considerable proportion of the funds now disbursed by our missionary societies goes directly toward the healing of the sick and the enlightenment of the ignorant.

When modern missions were in their infancy the thought of the churches supporting them was centered on the miserable and lost state of the heathen, and the chief endeavor was to make them worshipers of the one true God and sharers in that salvation from sin which Jesus Christ brought to all men in all climes. But little by little the missionaries themselves were forced to do something more than evangelize those to whom they were sent. The officials in the home offices of the societies also found their ideals broadening. We recall a paper read not less than a dozen years ago at a meeting of the American Board by one of the most far-seeing secretaries it ever had, the late Dr. N. G. Clark, in which he argued for a missionary policy that should include Christian education as well as evangelization. Said Dr. Clark, "The object of missions is not merely to save men, but to make them worthy to be saved."

Some persons deplore the enlargement that has come about, providentially, we believe, in the scope of missions. They say that our missionary societies cannot carry the burden of educating or healing the world, and they are quite right in that contention. But possibly they overestimate the relative stress laid upon these broader ministries and fail

to comprehend their exact relation to the upbuilding of God's Kingdom. If their criticism is fair it would apply just as truly to many of our Christian undertakings at home. For example, strong men in all denominations in Boston have been striving with all their might the past fortnight to raise a half million dollars for a new Y. M. C. A. building to provide for the physical, intellectual and social life of young men as well as for their moral and spiritual development.

These various endeavors in this and other countries, like the present effort through the American Board to raise two million dollars for its colleges throughout the Orient, represent conscientious convictions on the part of those concerned in them. They believe that a saved soul in a wrecked body, controlled by a distorted intellect in the midst of a corrupt society can have but a precarious existence. They assume that if the whole man is saved now, he is saved for all eternity. They believe that the Christian religion is to touch and hallow all the provinces and interests of human life. It finds man as he is, with a body, a mind, a social nature, a soul, and it seeks to save him from center to circumference so that his body shall be clean and erect, his mind active and well furnished, his relationships to other men made more wholesome and profitable and his spirit purified from its sin and lifted into personal fellowship with Christ.

No doubt here and there there is an excessive emphasis on these collateral phases of missionary endeavor. The church in this country and abroad should be, as a rule, a power house rather than a machine shop. It should prompt the doing of more good things than it cares directly to undertake. Just what it shall do definitely in the lines of bodily development of education and the provision of social opportunities must always depend upon its immediate environment. But nothing that makes for the uplifting of humanity should fail to win the sympathies and support of church people. For the Son of Man came to deliver men's minds from superstition and ignorance as well as their souls from the damnation that sin brings, and his gospel contemplates a world totally redeemed.

Prayer meeting topic for Nov. 7-13. The Growing Kingdom—Foreign Missions and the Whole Man. Mark 8: 1-10; Matt. 6: 33; Luke 8: 40-56. The ministry to body, mind and spirit. Phases of medical and industrial work. The building up of a Christian civilization. The enlarged modern conception of the final purpose of missions. (Literature furnished by the American Board.)

Editorial In Brief

In Brief

Readers of *The Congregationalist* who have enjoyed the pictures on its cover pages during the past months will be interested to know that Rev. Isaac O. Rankin, from whose original photographs many of the plates have been reproduced, is a member of our own editorial staff.

The Episcopal bishop of Utah says polygamy will continue in that state because the women of Utah like and defend it. They are voters, too. Is that an argument for woman suffrage?

If you have no special subject in mind for your next midweek prayer meeting, take this copy of *The Congregationalist* and read aloud Mr. Parker's article, Where Two or Three are Gathered Together.

Many ministers last Sunday preached on General Howard as the Christian hero and soldier; and fortunately his autobiography published last year furnished them with an inspiring story of his career.

The generous gifts of Jews to the fund for the new Y. M. C. A. building of Boston are a harbinger of good in the city which the Puritans long controlled, but whose descendants are now a decreasing minority.

Almost four billions of dollars have been paid in pensions on account of the Civil War, according to the report of the commissioner of pensions. The share of this vast sum paid by the Southern States that lost their cause is a heavy indemnity.

In the minds of those who attended the bicentennial of Yale, as they read of the assassination of Prince Ito, will arise a picture of him, standing in line with eminent scholars of our own and other countries to receive the academic honors conferred by the university.

Brown University has established a Bureau of Graduate Appointments, with the object of assisting alumni throughout the country in business or professional careers. A teachers' bureau has existed at Brown for many years, but this new board will doubtless have much wider influence.

Mary Garden, whose purpose to become a Roman Catholic because she finds Protestantism "too cold," has been widely advertised, will be remembered as the actress who played the part of Salome in a play which was judged too indecent even for the American stage in our great cities.

Our neighbor Mexico is suffering severely this year through storms and floods. The latest news is that the sudden rise of the Grijilivia River in the province of Bautista has ruined the crops, swept away parts of several towns and cities and driven the inhabitants to the high lands. Many of the poorer people are starving. The total damage is estimated at $5,000,000.

The Belgian minister of the colonies has admitted to the Chamber of Deputies that many natives of the Congo Independent States have been tortured and killed by agents of a rubber company. He pleaded only that the charges has been "somewhat exaggerated." Now that Belgium herself pleads guilty, why should not the jury of nations pass sentence on her?

Massachusetts has no reason to be proud of its legislation restricting child labor, according to the statements of the secretary of the state committee on child labor. Eighteen states are more vigilant in restricting night work and thirteen require more schooling precedent to employment. No doubt there are regions where it is more difficult to find work for young employees than to withhold them from it.

We are pleased to note action on the part of the proper authorities designed to diminish the abuses connected with the driving of automobiles. The Massachusetts Highway Commission has just revoked the license of a machine belonging to a prominent member of the Legislature, which struck and killed a seven year old boy some weeks ago. The automobile has come to stay, but laws made regarding its proper regulation must not be disregarded.

Seattle has grown famous by its successful Alaska-Yukon Exposition. It may grow notorious through violations of the pure food laws, or conspicuous for upholding them. Seventeen dealers in meats in that city have lately been sentenced to pay fines of from $100 to $2,000 each for using sodium sulphite as a preservative. The Court imposing maximum fines declared that the defendants had been guilty of one of the greatest offenses against the public health.

The great convention of Disciples of Christ lately in Pittsburg held a communion service at which, it is reported, eleven barrels of wine were consumed. That looks like a large quantity, but it was distributed among 25,000 communicants. The spectacle was no doubt impressive, and may have been appropriate for such a rare occasion. The spiritual value of the sacrament, however, is greatest when the relation of the individual to his Lord and Saviour absorbs his attention.

Just as we had begun to be persuaded by astronomers like Prof. Percival Lowell that the planet Mars is inhabited by a race of intelligent beings, we are told that earthquakes on a gigantic scale are destroying them all. Is it worth while to bring within our vision the materials for a world tragedy and then immediately sweep them on to their awful consummation? It is reassuring to learn that Professor Pickering of Harvard thinks that the appearances which some astronomers regard as evidences of a cataclysm are only a severe frost or a heavy snowstorm. Mars is nearer to our earth than it has been for twenty-seven years.

At the opening of the great assembly of Disciples in Pittsburg a powerful sermon was preached setting forth the supreme aim of this great body as "the restoration of the unity of the church." At the ordination of a bishop coadjutor of the Episcopal Church in Virginia about the same time the venerable Bishop Doane pleaded eloquently for the same thing, the reunion of Christendom. Both these organizations refuse to be called denominations of the Christian church. Each *is* the church. If for the next few years they twain should devote their whole

energies to uniting themselves into one body, what an example they would set before "the sects!" If the Disciples could only immerse all the Episcopalians and the Episcopal bishops could ordain the Disciple ministers, the union could be consummated.

In the Congregational Circle

Dr. George A. Gordon's latest book, "Religion and Miracle," is the subject of a review in our Literature Department this week from the pen of Dean George Hodges of Cambridge. This estimate from the point of view of a well-known representative of a sister evangelical body will be followed in future issues of the paper by expressions of opinion from representative men in our own denomination concerning the fundamental question raised by Dr. Gordon as to whether the truth of the Christian religion depends upon the actuality of the miracles recorded in the Bible. The subject is a large one and is pressing for consideration at the hands of all Christians who seek positive convictions concerning the foundations of their faith. We have, therefore, thought it best to ask a number of men in different parts of the country and representing different schools of thought, to express themselves on this important matter. We believe that the discussion should proceed in an atmosphere of friendliness and good will as becomes men who respect the sincere convictions of their brethren and whose dominant desire is to find and defend the truth. Though Dr. Gordon's book is not conclusive to us, we are not among those who look upon it as an attack upon the foundations of the faith. The solemnity of its religious appeal and its confident and oft-repeated assertions that the religion of Jesus Christ is the hope of the world, are evident to one who reads the book fairly and thoughtfully.

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At a recent meeting in Boston of the Provisional Committee of the National Council, it was determined, so far as it could be, that the sessions of the National Council in Boston, 1910, will begin on Monday evening, Oct. 10. The reports will be read on Tuesday morning and organization effected. The American Board will begin its centennial Tuesday afternoon, closing at Friday noon. The National Council will hold its sessions until Saturday noon. Sunday services will be held with reference to all bodies participating. The Congregational Home Missionary Society will have Monday entire for its exercises. On Tuesday the time will be given to the Church Building Society, Education Society, Sunday School and Publishing Society and the Board of Ministerial Relief. Wednesday has been assigned to the American Missionary Association. Thursday will be taken by the National Council. The program, it will be seen, resembles that of the combined Council and society meetings in Cleveland, 1907, in that the Council is intermitted at several points in order to make way for the societies. The entertainment of the large host is to be in the hands of an efficient committee created by the Boston Congregational Club and headed by Frank Gaylord Cook.

Personalia

Henry Charles Lea, who died recently in Philadelphia, was both a ripe scholar and a vigorous leader in civic reform. His studies of the Catholic Church, the most important of which are the History of the Inquisition in the Middle Ages and the History of the Inquisition in Spain, are thorough and authoritative. His service in combatting corrupt government in his state and city has been persistent, even to the end of his long life of eighty-four years.

Rev. C. Silvester Horne of Whitefield's Tabernacle, London, pays a high tribute in the *Christian World* to our Rev. Dr. Ernest W. Shurtleff, formerly of Minneapolis, whom he heard preach in the American Church in Paris and afterwards at a students' gathering in the Latin Quarter. Mr. Horne says:

"I used to stand in a Glasgow hall on a Sunday night, amid a great crowd of undergraduates, to listen to Henry Drummond. The nearest approach to that experience was when I heard this cultured American gentleman talk of the things of the Spirit to that miscellaneous crowd in the center of the Bohemia of Paris."

Since President Eliot's retirement from active service in Harvard University he has proposed a library of books by the use of which any one may gain a liberal education, has prophesied a new religion of the future and had criticized trades unions. Opponents have attempted to answer him in all these cases by charging that he has become mentally incompetent to give valuable judgment because he is too old. Mr. Samuel Gompers is the latest person to rise and remark that "Dr. Eliot lives in an age he does not understand." For a man who has outlived his time Dr. Eliot is commanding a good deal of attention. His lecture on The New Religion was printed as a tract, and the first edition of 30,000 copies has already been supplemented by a second edition of 15,000.

John Stewart Kennedy, who died at his home in New York City last Sunday, was one of the wisest and most generous of American philanthropists. A Scotchman by birth and education, he came to this country nearly sixty years ago, and soon became associated with other able men in large financial enterprises. He was a leader in building several of our great railroad systems and a trustee of business organizations of national importance. He gave his time and thought to charitable work as conscientiously as to his business affairs, and New York has lasting monuments of his devotion to the welfare of his fellowmen. He was president of the Preybyterian Hospital for twenty-five years and gave to it a fund of $1,000,000. He also endowed a home for nurses at a cost of $400,000, erected the United Charities Building and established a fund for the training of charity workers. A list of his benefactions would occupy much space. He died at nearly fourscore years of whooping cough.

The first clash between the American troops besieging the Spaniards in Manila and the Filipino insurgents pushing in upon their lines marked a new departure in our national world relations. The general in command, under whose orders the first shot was fired, was Gen. Elwell S. Otis, who died at his home near Rochester, N. Y., Oct. 21. Born in Maryland and educated at the Harvard Law School, he entered the citizen army of the North as volunteer, leaving a successful law practice. He passed with a brevet brigadier-generalship of volunteers into the regular army as lieutenant-colonel, became a serious student of and an authority in his profession, and after thirty-one years of service, much of it as Indian fighter on the plains, became brigadier-general. Sent to Manila with the first force, he served two years in the islands. His position was a difficult one. He was not merely the conqueror, it fell to him also to assist in laying the foundations of the new civil government. Amid abundant and often reckless fault-finding, he had the cordial support of the President and the War Department and the special commendation of the latter in a published order on his return to America.

Extending Our News Service

A FORWARD STEP IN RELIGIOUS JOURNALISM

This week's issue of *The Congregationalist and Christian World* consists of forty pages, eight of which are detachable from the other thirty-two, and bear upon their face the distinguishing title, Church News. Into this Section B is packed a large amount of news relating to the individual churches of the denomination throughout the country. It has been received from various sources—a corps of loyal correspondents all over the land, reliable clipping bureaus, and in a number of cases from the churches themselves. All this material has been carefully edited in this office with a view to apportioning fairly the space at our disposal and preserving also the main essentials of the items sent us. Much care has been taken in arranging this material so that it shall be attractive typographically and easily read, inasmuch as it follows a certain geographical order, beginning with the Atlantic states and proceeding to the Pacific. Illustrations of churches and individuals embellish the pages.

We have been led to this step by the constantly increasing pressure on our columns and our desire to make our news service more complete, acceptable and representative than ever before. It is not possible without the occasional employment of extra pages to do justice to the church news that is available. We shall therefore publish this extra section of news from time to time as material accumulates and as it appears to be appreciated by our readers, from whom we should be glad to hear concerning their estimate of the value of such supplementary pages. We shall continue as heretofore from week to week to print a large amount of news, laying even greater emphasis on Christian world features, which together with these monthly bulletins will, we believe, provide the Congregational churches of this country with a greater amount of reliable and interesting church and Christian news than has ever been furnished them before.

We look upon the system adopted now as a distinctively forward step in the history of the paper, and though we have by no means realized all our ideals in this number, we send it forth as an earnest of what we hope to do for the churches of the denomination.

The Boston Y. M. C. A. Success

At seven o'clock last Monday evening the crowd gathered on Tremont Street before the headquarters of the Y. M. C. A. building campaign saw the illuminated dial spell victory. The half million mark had been reached and passed with $14,377 to spare. The bells of Park Street and Old South joined the cheers of the spectators to proclaim the great success. Not the least in evidence at the hour of triumph were the boys, who marched from the old building to the headquarters led by a drum corps. Their lively committee secured $5,000. The achievement means for Boston one of the best-equipped Y. M. C. A. plants in the country.

Principles, like those which in the earlier days of the republic elevated men into statesmen, are now again in the field, choosing the policies which have dwarfed their sons into politicians.—*Edmund Quincy.*

General Howard

Soldier of the Republic; Servant of Jesus Christ

We have asked several persons familiar with various sides of General Howard's long and fruitful life to speak from their own point of view concerning his character and his career. We comment elsewhere editorially on General Howard's life and work.—EDITORS.

A Pastor's Tribute

BY REV. G. GLENN ATKINS, D. D.
Detroit, Mich.

To have been Gen. Oliver Otis Howard's pastor for six years and his friend for ten years is a thing for which to thank God.

When we went to Burlington, Vt., ten years ago—almost—General Howard had been for some little time a beloved member of the parish, an honored citizen of the town. His home was well toward the top of the hill upon which Burlington is built. He possessed the lake and the mountains in fee simple. The end of the day often so splendid and always so dear to those who know Burlington shone full upon his windows. It was a fitting place for the going down of his own sun.

He was a good parishioner. His place was never empty when he was at home, and he brought more than a presence to church; he brought a stimulating personality, an eager and reverent spirit and a tabernacle for the Most High.

His friend the governor—white-haired and empty-sleeved as well—sat directly behind him. It was a good thing for a young preacher thus to be taught the price of freedom, the worth of courage and, contradictory as it may seem, the tender grace of the militant spirit. For General Howard was marvelously tender.

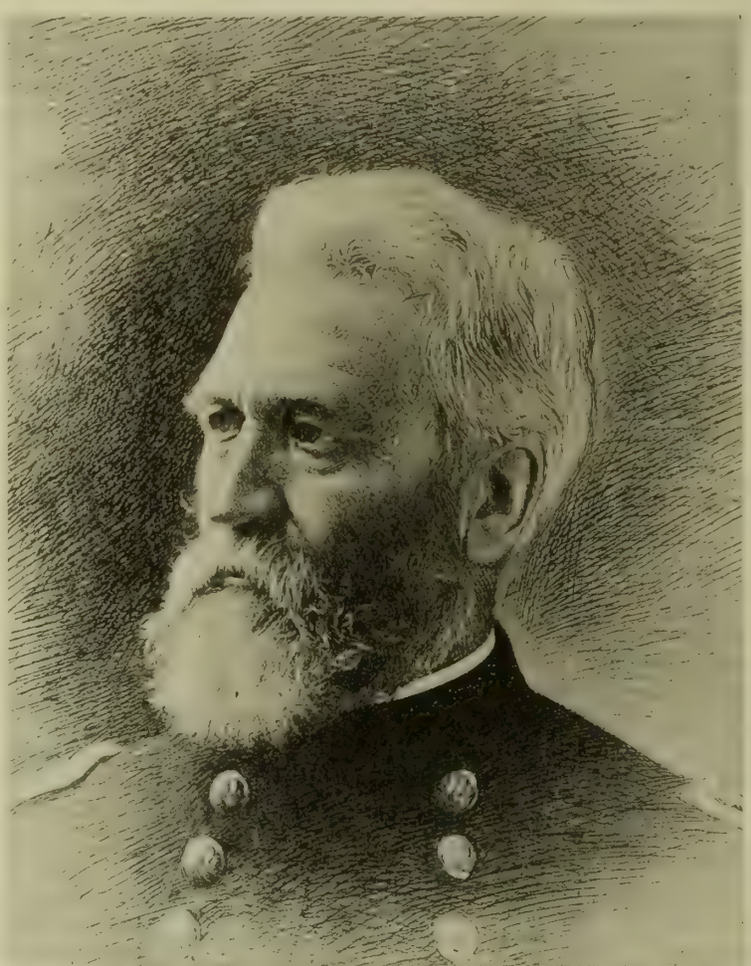
We who knew him so well will remember this more clearly and distinctly than almost anything else. Tenderness looked out of his eyes, hid in his speech and softened and suffused a personality outwardly imperious, intense and restless but inwardly greatly and almost unexpectedly tender and loving.

He came as constantly into the midweek meeting. He prayed as a man speaks to a friend. He dwelt in the secret place of the Most High; he abode under the shadow of the Almighty.

He did not always follow the pastoral plan in the discussion and development of the theme set for the meeting. "I can't talk," he said only the other day, "about an imputed theme. I let them assign me a theme and then I say what is on my heart."

He treated "imputed" prayer meeting themes in much the same way, but what he said was always distinctly worth while in itself, and in the personality, the voice and the gesture (in which the armless sleeve was always wanting to join) which colored and interpreted it. He spoke always directly or indirectly out of his own wide and deep experience.

He was concerned in all that concerned the church, a generous giver, a loyal and steadfast member. He liked vital preaching, was impatient of the academic and apologetic and sought, through all the preacher said, the lift, the summons and the comfort of the cross.



MAJ.-GEN. O. O. HOWARD

"My part in the world's work will soon be finished. If I know my own strongest desire, it is that all people, and especially all children, may receive into their minds and hearts that teaching which shall make for their present and future good, which embraces attainable knowledge and lovingkindness whose pattern is in the life of Jesus."—From General Howard's Autobiography, published in 1907.

Born in Leeds, Me., 1830; graduated Bowdoin College 1850; West Point 1854; served through Civil War as colonel, brigade commander, brigadier-general and became major-general 1862; Commissioner of Freedmen's Bureau 1865–74; founder, 1895, and president of directors Lincoln Memorial University; president of the Congregational Home Missionary Society; author of several volumes including an autobiography; Died in Burlington, Vt., Oct. 26, 1909.

He was a faithful friend and the dearest of guests; the children loved him, and his fine courtesy embraced those who served him and upon whom he was more than commonly dependent.

He spoke much of his work, his life and his experience. And why not? Why should a man whose life has been inseparably connected with the splendid, the tragic, the heroic, the victorious in the life of a great nation talk of Lloyd-George's Budget, the tariff and the weather? I treasure every word of reminiscence he ever uttered, and am glad that my children heard of Gettysburg from the lips of the man who rallied the Federal troops on Cemetery Ridge.

He was our guest; honored, beloved, only yesterday. He came in to tell us how he had spoken to the boys and girls of our high school—two thousand of them—and how they had cheered him again and again and would not let him go. He was pleased and happy and simple as a child. He spoke much and eagerly of his Lincoln Memorial School (his great concern these last ten years) and sadly of the way he waited upon men from whom his wounds, his gray head and his great beard should have secured him a better reception. We went to the train together, he said, as he entered a day-coach for an eighteen-hour journey, in answer to my protest, "I cannot afford the other, I want it all for the school." He was a good soldier of Jesus Christ.

"For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed!
Alleluia!"

His Public Service

BY REV. CORNELIUS H. PATTON, D. D.

General Howard was one of the most remarkable personalities our country has produced in recent times. The stalwart character of his Christian faith, his courage, his patriotism, his untiring energy and his marvelous versatility form a combination of qualities rarely equalled and never put together in quite the same way. He had his critics and detractors, especially in regard to his war record; but any one who has studied the Battle of Gettysburg and gone over the battleground carefully must concede not only that General Howard was possessed of splendid bravery when the command fell to him on the first day, but that we owe it to his strategy and foresight that the Union troops took possession of Cemetery Ridge and eventually of Little Round Top, and held that line of hills as a base of operations on the two succeeding days. As between the judgment of General Sherman and Carl Schurz the American people are not likely to hesitate. The plain fact is that many people, and some generals, are unable to reconcile a genuine Christian faith with military ability and valor.

General Howard's greatest work, however, has been since the war. He was one of the heroes who refused to live on his laurels and threw himself into public affairs with a zeal truly remarkable. He was aggressively religious, and that, too, in a time when the prevailing type of religion has been of the quiescent if not of the repressive sort. His was a threefold loyalty; loyalty to Christ's person, his truth and his work. Let us not miss the lesson of his life at this point. He was not afraid to give his testimony for Christ nor to show his interest in Christ's little ones. Here was the supreme test of his courage, and the whole Church of Christ should be the bolder and more aggressive because of his example.

To me his philanthropic activity in his later years was simply astonishing. At a time when most men expect to enjoy a life of well-earned leisure, he was constantly on the go. Think of a man of his age establishing a new university in the South and placing himself squarely under the financial load! The spectacle is inspiring.

Howard University, however, is his real monument and remains as the one conspicuous sign of General Howard's activity in connection with the Freedman's Bureau. Its location on one of the most conspicuous sites in the city of Washington and its scope as a high grade university for the education of leaders among our colored population render this institution a worthy memorial to its founder. It was in connection with Howard University as a student, when my father was the president, and afterward as trustee that I came into personal touch with General Howard. Later on circumstances led to closer acquaintance and a truer appreciation of his many-sided worth.

Meeting General Howard at the meeting of the American Missionary Association in Burlington, Vt., only a week before he was summoned home, I spoke of the recent death of Gen. Eliphalet Whittlesey, who served on his staff during the war and who was his intimate friend and co-laborer in after years. "Yes," he said, "they are all going and leaving me alone. I do not understand it; but perhaps the good Lord has some reason for keeping me here." His emotion was very evident, and he spoke in a way that made me feel that he had been thinking deeply upon the approaching end. Those who were at the early morning prayer meeting the next day will never forget his participation. Several had responded to the call for prayer, when he arose and in a voice which showed his deep emotion said: "I want to ask our friends, the Jubilee singers, to come forward and sing Swing Low Sweet Chariot. That song has very tender associations with me, and I want it sung as my prayer." So they sang those pathetic words, the very voice of the yearning heart of the African slave in the old days:

"I looked over yonder, what did I see?
Coming for to carry me home.
A band of angels coming after me,
Coming for to carry me home."

Sitting close at the General's side during the singing I saw him wiping the tears from his eyes, and I knew he was profoundly and, shall we not say, prophetically moved. He has been often called the American Havelock. I like even better to compare him with Pierre Du Terrail Bayard—"*Le chevalier sans peur et sans reproche.*"

Where Two or Three are Gathered

The Charm and Value of Christian Companionship

By Rev. George L. Parker, Salem

"What was the use, Aunt Mary, of those old-fashioned prayer meetings?"

I asked the question as Mrs. Murphy asked Mrs. McGinnis, "how she was today," more to make conversation than to study the decline and fall of a religious institution. I suppose that I am one of those who have the modern spirit of being interested only in what is. What has been and shall be is crowded into a small corner of the world these days, and neither the historian nor the prophet are "captains of modern industry."

My query, therefore, put to my ancient Aunt Mary in the quiet of a vacation afternoon was chiefly to get her to talk. Like all good conversationalists and preachers, it was not what Aunt Mary said but the way she said it that made one listen to her; her talk might or might not be brilliant flashes, but the chain on which it was hung was pure gold, visible between both words and pauses. Her personality shone out at every sentence. Pages and chapters of her history opened themselves before you as she talked until, by the time she had finished, you owned a new possession, a part of Aunt Mary's self.

She had so built herself on the plan that it is more blessed to give than to receive that she gave herself to her listener; and I always left her feeling that part of her had passed into me by some mysterious process of absorption known to the mystics of India, perhaps, but not to us. Her Puritan face, with its angles covering and protecting the tenderness beneath them, as a rocky sea cliff protects the sunlit meadow behind it, would not have appeared very "absorbable," I fear, to a mild devotee of the East. He would have found it hard digesting!

I was a senior in the Theological Seminary. For weeks our wise heads had been discussing the midweek meeting. Such phrases as "out of touch with our day," "an outworn institution," "needs to be brought up to date," "needs the social emphasis," "people don't care for it any more," had flown back and forth on nimble wings. It was really a wonder that some of us were not struck by our own lightning; but our background of clouds of ignorance duly protected us.

However, we were sure that in our waiting pastorates (how eagerly waiting!) our reforming zeal should first of all be directed against the outworn prayer meeting. It was high time to be at it! So while I really asked Aunt Mary the question in order to stir her into talk, I nevertheless did have a technical interest at heart. Her seventy-eight hale and hearty summers might (though the chance was small) possibly have something to say on the subject.

Looking up from her knitting and off toward the orchard where the young July apples hung in the still heat, she began her process of giving herself away to me:

"I don't know," she began quietly, "as we ever thought about what use those old-fashioned prayer meetings were. Folks had a good many things in those days that they didn't need to call as 'being of use.' There wasn't really any use to our old gate there in the garden, for it was open most of the time; but it gave us children more fun, as you young ones call it, than all the rest of the garden. It was a kind of border mark. And later on (Aunt Mary's eyes looked beyond the orchard) some of us had to thank that garden gate more than anything else for all the happiness that ever came to us.

"There wasn't much use in it. The hinges were off of it most of the time, and the chickens got through if they wanted to; but it was a meeting place and a border mark. It seems to me the old prayer meeting was something like that, too. Maybe, James, that an old broken gate is a good place to lean on and look over into heaven. And maybe if it hangs open on one hinge it's all the better. Though of course one can't rightly say there's any use in it."

I saw that Aunt Mary had started, and I hardly knew whether another question would help or hinder, but I risked it.

"But did you ever discuss any practical problems at those old prayer meetings?"

"No, I can't just say we did. We didn't know just what practical problems were, I suppose. We had troubles and sorrows, and we talked about them. And we had some joys, and we talked about them. I've heard the minister pray for sick folk by name, and the next day some of us that didn't like Jenny Edwards went to see her, and we saw enough to make us think a heap better of her. She was so patient!

"And I heard him pray for some young married people, too. He never preached on marriage, but the way he prayed on it made us young ones know it was a mighty sweet and serious thing. But I don't think we thought much about what you call practical problems. We kind o' thought everything was a problem, I suppose, and that the prayer meeting was the place for everything. We didn't quite divide ourselves up into small parts, like practical and religious, the way you do now. Our pieces seemed all sewed together like our old bed-quilts. They don't seem to like those so much today."

Seeing that I would need a long day if I asked her about the social emphasis, I omitted that and took the clew that she had given me in her word "religious"—for I still had some idea that it is a great word in spite of the fact that "social" has come to be a substitute for it.

"But, Aunt Mary, life is hard these days, you know, and men need a *real* religion. They won't come to a prayer meeting for anything unreal." My words were harsh, but I tried to make her see by my tone that I, too, thought that even in cold reality there is a place for tenderness.

"We never thought we were unreal. Our religion on midweek nights was awful real, James. There's a lot of things that are real even though they haven't got any names to them. I was reading the other day about a prayer meeting where all they talked about was nervous diseases and how one ought to be quiet and calm; and this was called a treatment by suggestion. Now, I don't know what all this means; but we had worries and nerves, too, I guess, in those days. It's the same thing, isn't it, if one gets worn out from seeing too many folks, or if one just gets worn thin and troubled because they are lonely. Our nerves wore out because we didn't use them enough in company. And the prayer meeting kept many of us from nervous breakdown, as you call it.

"We wouldn't say it *suggested* anything to us, but I suppose that's what it really was. Seems to me we had our own company there,

and that made us think of company in heaven; it sort o' reminded us of something we came near forgetting. Why I remember walking home from those prayer meetings when you would a' thought we were coming from a party. The village street was dark, but we could see the stars, and we had got so close together at the meeting that we didn't need these electric street-lights to see each other's faces by. We would all walk along together, until we came to Deacon Hallam's house. He would close his door behind him, and we'd go on again to Martha Person's house.

"So we dropped the meeting as we went along; kind o' making it last as long as it would, and every time it grew smaller those of us that lived farthest seemed to get closer together, and the meeting got better. When our house came last I went in the door many a time with the whole prayer meeting just locked up in my own heart, and I was glad my door came last of all.

"Seems to me St. John writes the way he does just because he lived longest, and that Isle of Patmos of his wasn't any island at all. It was just a place he'd gotten to in his own heart because all the other apostles had died and left him alone. They'd dropped off one by one same as we did going home from meeting, and he had his Master all to himself for a while same as I used to. But of course (and Aunt Mary looked far away again, beyond the orchard), when it came that one of the young men took to walking home with me I learned a good deal about what it means when two are gathered together in His name. And that verse, when two or three are gathered together, seems to me just all there is to say about prayer meetings."

"Well, Aunt Mary," I said, for I saw she needed a word from me to keep her going, "I never saw much deep meaning to that verse, for I pray better when I am alone."

"Yes, you may pray better, Jamie (a name she seldom called me), but it isn't *good* prayers that count. Prayers are like people, it depends on the company they keep. Every prayer has got to be tied on to somebody else, for if we just lived alone, I don't think we would need to pray. It seems to me our Master prayed alone only to learn how to pray in company, and it is most wonderful that we don't hear of his praying in his temptation in the wilderness; he was too busy fighting; but when he prayed at the Transfiguration and, at the very last, in the Garden, when we might think he wouldn't want anybody around, he took the three disciples with him. That certainly was carrying out his own words.

"That 'where two or three are gathered together' is very wonderful. I think it shows that Jesus loved company. (I wondered if Aunt Mary was touching the social emphasis in prayer, but I refrained from telling her this new name for what she seemed to be saying.) Yes," she went on, "he loved company; I don't think he wanted to be alone. He was thinking all the time about other people, and to think about them he had to be with them all the time. He had to see how they looked every moment, how their expressions changed when he said anything; and their tell-tale faces more than anything else told him what they most needed, that he should pray for them. He saw Simon Peter with an ugly scowl on his face one day, and then he said, 'Never mind, Simon, I am praying that your faith will hold out.'

"He was a sociable man, Jesus was, and two or three, with him in the midst, was just what he liked. I can't see but he was mixing among people most of his time. And they liked him, too, just the way we like sociable people. The common people heard him gladly because common folk like to get close together and they saw he did, too. I suppose he was a settlement worker, but he didn't call himself a name like that. He didn't make a profession of it, nor take a course of training for it—he just naturally felt 'when two or three get together I must be there,' and there he was, and is now.

"You see, Jamie, when you sit alone the way I do now most of the time, you just aren't anybody. Nobody is ever born alone, and nobody ever really dies alone. There's always somebody around in both cases. There's bound to be. And everything we do we do because we are mixed up with a whole lot of company. I suppose our Master might have come to a desert island and sent his gospel to us by signals and messages, but he didn't. He just came right down to see how we lived, and to live with us."

"But he isn't here now," I suggested. Aunt Mary was carrying me along, and I felt I could do no more than wait and see.

"Yes, he is, too; and that's why a prayer meeting is a good thing even if it is of no use and has no problems. You see, Jamie, you aren't rightly yourself until you begin to talk with some one else. Everything we do we do for each other; it is all just because somebody else is alive.

"When two or three are gathered together there is where each one is really himself or herself. All that they are comes out then. And something else is there beside; something that isn't any one of them, but all of them taken together. It is like a lot of numbers put together. You add them up and that's the sum. But you still have the separate numbers and the sum, too. So Jesus says when two or three are gathered together there is something else, something extra, and he is that extra. '*I* am in the midst.' He is the spirit that comes when people come together.

"Somebody calls him the Unseen Guest. But I don't think he is a guest; he just comes because he doesn't like to be alone. And that's what I always thought about prayer meetings, Jamie, if they are real prayer meetings. There isn't any use in them, there isn't any use in anything so far as that goes—but there's company in them. And in our old-fashioned prayer meetings we certainly got company. I think we got the Master's company, Jamie; I think we did."

Aunt Mary's eyes looked beyond the orchard again; then she turned to me with her keen, soft eyes—

"Don't people need real company these days, Jamie?"

"Yes, Aunt Mary; but we've almost forgotten how to find it. We see so much of each other that we see nothing of each other. Perhaps the old prayer meeting did have some use after all."

"I always thought it did, Jamie."

A Harvard Professor on Missions

At the recent meeting of the New England History Teachers' Association Prof. Albert Bushnell Hart of Harvard paid a valuable tribute to missionary work—the more valuable because it was said by the way. He was speaking of education in the East, as he sounded its status during his year of travel. As a representative of Harvard University, Professor Hart had letters of introduction to the highest diplomatic officials of Japan and China, especially those favoring progress.

Of the public school system in Japan he spoke in highest admiration—but said that for higher education the main dependence was still the mission colleges. Of China Professor Hart said that the government itself was valuing more and more the work of the missionary schools. A few years ago a graduate of a mission college was looked on askance when he applied for a government post; now he is sought out. F.

Closet and Altar

THE SINNER'S FRIEND

But go ye and learn what this meaneth, I desire mercy and not sacrifice: for I came not to call the righteous, but sinners.—Matt. 9: 13.

Behind the veil, where every man is alone with his sin and his God, Christ only can help. Oh, brethren, in the loneliness of sin, on the battleground of temptation, we know how very far away the crowd feels; how utterly irrelevant our brothers' merit; how helpless our brothers' love. It is just here Christ penetrates and proves himself divine. Of our guilt he tells us, I have borne it, and stand by thee; of our sin, This is my charge; of our weakness, My grace is sufficient for thee; of our shame, I love thee, the Father hath forgiven thee; of our hopelessness, I will trust thee with my work, with my interests. Be of good cheer!—*George Adam Smith.*

What could I do if Christ did not justify *the ungodly?—Thomas Chalmers.*

To save a man from his sins is to say to him, in sense perfect and eternal: "Rise up and walk. Be at liberty in thy essential being. Be free as the Son of God is free." To do this for us, Jesus was born, and remains born to all the ages.—*George Macdonald.*

While others call the wondrous Lord by partial names that utter some one side of his wondrousness, to us he has but one name—Saviour. He is that and that alone, and all besides only as it is wrapped up in that.—*Phillips Brooks.*

But Thou art good, and hast of mercy store;
Thou not delight'st to see a sinner fall;
Thou hearkenest first before we come to call;
Thine ears are set wide open evermore;
Before we knock Thou comest to the door.
Thou art more prest to hear a sinner cry,
Than he is quick to climb to Thee on high.
Thy mighty name be praised, then, alway;
Let faith and fear
True witness bear
How fast they stand which on Thy mercy stay.

—*George Gascoigne, 1575.*

Do not fear that this Christian doctrine of the forgiveness of sin will make sin easy; it is the only thing that can make sin impossible—the light that drives out the darkness, the love of God which fills the heart and leaves no room for evil.—*Hugh Black.*

Friend of sinners! Hope of the world that lives so near despair! Light of our darkness, thou who didst come to save! Be thou our Friend, for we have need of thee. Help us with true repentance to forsake our sin and the unloving life which we have led and to follow thee, who hast so freely given thy life for our salvation. O thou, who in thy mercy dost distinguish between the sinner and the sin, hating the one but bringing back the other to the Father's love, open our eyes to see the weakness of our hearts and their transgression and let desire of home bring us from wanderings to our Father's house. Have mercy on the world, O God, that hath forgotten thee! Let thy kingdom come and bring in speedily the new heavens and the new earth wherein dwelleth righteousness. Amen.



Conducted by William Byron Forbush

My Autographs

Autograph collecting, like other habits good and bad, often begins with little things. With the writer it began with rejected manuscripts. When but a boy I began to send stories and poems to the magazines, which were invariably returned. Always there came with them a printed note of acknowledgment stating that "the return of a manuscript does not necessarily imply lack of merit." I stacked up about forty of these encouraging statements, until I really began to question whether such uniform optimism as to my work could be really justified.

But one day a famous editor was so glad to return my contribution that he wrote a personal letter to say so. I was so touched by his consideration that I cherished his letter, and it began another collection, of autographs. I mention this experience as an encouragement to any members of the Firelight Club whose manuscripts have been unfeelingly returned by me or any other editor.

This collection, which grew but slowly, I fastened securely down to the pages of a scrap-book with mucilage. I also cut off all of each letter I received from any person of any prominence except the signature. I have since learned that it is *complete* letters kept detached that are of chief value in autograph collections.

The basis of my hobby was the signatures of United States senators and representatives, which I used to cut off the manila envelopes in which they inclosed public documents to my father. Nowadays these "franked" pamphlets are signed in facsimile. Those bits of handwriting, which I still keep, were an interesting study. John A. Logan's signature looks as if it were written with a sword. Senator Edmunds's turned sideways, is exactly like a picture of a human skeleton.

I learned to descend to the lowest trick of the trade—I invented excuses for asking questions of noted persons, and in return usually received my just deserts, in getting a typewritten answer, signed by a secretary. President Roosevelt responded in that fashion, but I have a signature from President McKinley. One of my choicest conquests was a letter from the Rt. Hon. Joseph Chamberlain, the mighty statesman of Birmingham, England. Edmund Clarence Stedman, the poet, sent me a beautifully written note in response to a question I asked him about the value of a first edition of Bryant's poems, which in his "American Poets" he had spoken of as a rare book. His letter gave me a double joy because he told me the copy I had picked up for five cents was worth fifteen dollars.

Another subterfuge for securing an autograph, which I used once or twice, was to send an author a check and thus secure his signature in indorsement, but that is an expensive process, though unobjectionable.

Autographs, like books, are seldom given away if they are worth anything. About the only one that came that way was a verse of America, written by its author, Samuel F. Smith.

Autographs that Reveal Character

I have one or two letters that tell some little story about the character of the writer. Among many notes from Dr. Wilfred Grenfell I cherish especially a postal card, written in the midst of his busiest campaign in New York City, when the town's notables were claiming his attention, in which he invited my boys and me to meet him—where do you suppose?—at the Sportsman's Show!

Once when I was a minister in Rhode Island I got a note from Mr. D. L. Moody, who was then conducting a great evangelistic campaign in Providence. It read as follows:

Jan. 11, '94.

Dear Mr. Forbush:

If you could call on me some time when in the city, I would be glad to see you.

Yours truly,

D. L. Moody.

I had written Mr. Moody, urging him to give us at least one day of meetings in East Providence while he was in the state, and I supposed he wished to see me about this matter. But no. He wanted to tell me that there were then living in my parish some distant cousins of his, not very successful people, and that if they should ever be in trouble he wished me to befriend them for him. He was as tender in this matter as he was gruff and peremptory about the other when I recalled it to his attention.

I cherish with affectionate interest some quavering lines from Dr. Cyrus Hamlin, the statesman-missionary, written when he was ninety years old, in one of which he asks pathetically for a warm bed when he comes, and in another bids me be sure and tell my people some things he feared he left out in his two hours' talk the night before.

The Romance of an Autograph

The Gladstone centenary, which comes in a few weeks, makes timely a little story about a piece of an English postal card upon which I have an autograph of that noble statesman. It was given me by a book agent, and the narrative of its acquisition is typical of American "nerve."

A publishing house, which was about to issue a popular Bible dictionary, felt that no one in the world could write a more acceptable introduction than Mr. Gladstone, who was as famous as a Bible student as he was as a man of affairs. There was a unique interest at the moment in anything he might say, because he had just made his pathetic retirement from public life. But the venerable giant had hidden himself, like a wounded lion, at Hawarden, and it was doubtful if he could be reached.

Letters and telegrams brought no reply, and so this experienced canvasser was sent to England to secure an interview and to get the promise of the article, regardless of expense. Bearing letters from well-known American clergymen and publicists, he approached some of Mr. Gladstone's political associates and kinsmen, but they each assured Mr. H., the agent, that it would be as much as Mr. Gladstone's friendship was worth even to suggest such an interview.

Mr. H., undaunted, took the first train to Hawarden, and, arrived at his hotel, he penned a personal letter, in which tragedy and tears struggled together, as he used all the language which his art learns so well to command, to persuade Mr. Gladstone to see, even for five minutes, the stranger who had come on business of such great import 3,000 miles across the sea. The messenger came back in half an hour with this reply:

Sir: Mr. Gladstone sees nobody.

Secretary.

Was Mr. H. downhearted? Never! He began to make the most careful inquiries about the *personnel* and characteristics of Mr. Gladstone's establishment, and the next morning he drove with a coach and pair rapidly past the astonished lodge-keeper, clear to the *porte cochere* of Hawarden, and sent in his card to Miss Helen Gladstone. (It was a shrewd guess of his that she was the "Secretary" of yesterday's curt note.)

When the young lady appeared, Mr. H. struck an attitude of grief and exclaimed abruptly, "Madame, I once had a mother."

Although this was an obvious remark, there were tears in his voice, and Miss Gladstone was silent as he continued: "She is no more. I am an orphan."

Not pausing to claim audible sympathy, the venerable rascal went on impetuously: "The cause of orphans, my dear Miss Gladstone, has always been close to my heart. One important purpose of my visit to England was to see your Hawarden Orphanage."

Miss Gladstone murmured, in her surprise, some pleasant word about making a future appointment for such a visit, but the enthusiastic American pointed to his carriage, and in a trice the astonished maiden found herself ushered inside and on her way to the institution of which she was patron. On their return the book agent presented her with one hundred pounds for her children and abruptly took his departure.

The next day he was invited to Hawarden, Mr. Gladstone, on his entrance, came in like a thunder storm, for he did not realize what it meant to Mr. H. to have been an orphan for over fifty years. But he, too, soon succumbed, and that afternoon Mr. H. was off for Liverpool with a contract signed by the ex-premier for an article at one dollar a word.

After that Mr. Gladstone invited Mr. H. to be his guest, and he wrote him a number of kindly notes, in his famous manner, on postal cards. It is one of these that is in my possession.

My collection has little value, but much variety. Here are letters from Miss Ellen Stone, Jacob Riis, Admiral Sampson and Gen. Joseph Wheeler; and signatures of John Wanamaker, Anton Lang, the Christus of Oberammergau, and that of Ernest Thompson-Seton, with its bear-paw seal. The perusal of it suggests many splendid histories and some pleasant memories. I am glad I began it, twenty years ago, and I am glad it is growing with famous names that are now those of friends. It is a pleasure sometimes to place in the first leaves of a helpful book a note from its author.

I shall take pleasure in sending a signature that may be interesting to any young person who would like to start a collection.

Miss Josephine W. Page, who won the prize for the best witty verse, remembers us with another good one:

"Turn failure into victory—
Don't let your courage fade;
And if you get a lemon,
Why, just make the lemon-aid."

Nursery Craft for Little Fingers

Simple Directions for Making Paper Furniture

By Carolyn S. Bailey and Marian E. Bailey

The toy shop, which, to the little child, bounds the world, is certainly full of "a number of things," but the thinking mother of today asks if the child's possession of all the toys which the art of mechanics has made possible will result in the "happiness of kings."

A writer about children has given us a quaint little story of a child's unsatisfied Christmas. It was Bobbert, the surfeited, many toy-ed child. His many fond relatives unpacked his wonderful gifts: the fire engine which really went, the automatic cars, the walking soldiers, the thousand and one marvels of the toyman's craft. Then the uncle became so intent upon working the engine and the father rapt in experimenting with the cars that no one marked the coming of Bobbert himself, the supposed hero of the occasion. But Bobbert came and looked in the door, unnoticed, for a moment. Then he turned on his heel and went to the kitchen, where he had been before. He once more emptied the kindling wood from the wood basket and, setting it up in rows on the floor, he lay down and began drilling and reviewing an imaginary army. The grown-ups might have his toys; the kindling wood for him.

Bobbert's case is to be paralleled in the case of almost every normal, naturally developed child. The city child at play with old tin cans and stones and mud in the gutter is quite as happy, if not more so, than the child of the millionaire at play in an overstocked nursery. How shall we explain the case of the pauper as happy as the prince, who would be a pauper digging in the mud?

Children are born with a blessed impulse to do and to be. The thing which they make themselves, if it is only a bit of newspaper folded into the shape of a boat, will carry them away to unknown seas of adventure, and land them at an Arcadian shore far from the haunts of men. The thing which they play they are is a foreshadowing of a future career. Bobbett was marshaling the forces of the world when he vivified his kindling wood. The extent to which we give full scope to this instinctive impulse of the child's to create, and to personify in his play, just so far do we educate him for future usefulness.

The thinking mother has begun to discard the mechanical toy which warps the child's powers of invention because everything has been already finished in its manufacture and the last word said in the matter of power before it left the shop. In its place she is substituting large, plain building blocks, sand and clay for modeling purposes, simple tools, paints and crayons. She is developing nursery craft.

How many of you are there—you who have little children of your own—who have not at some time heard them say: "Mother, I am tired of these things. I don't want them. What can I do?" It is this question of doing which is the problem. If a thing

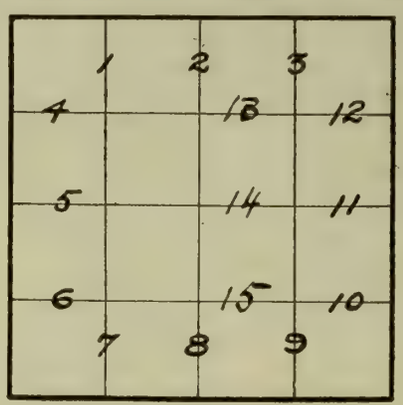


FIG. 1

has already been completed, nothing more is possible except to look at and admire it. For this reason we are coming more and more to give children the material rather than the finished toy, and to teach them to do their own construction.

Perhaps the simplest way in which this may be begun is by folding and cutting paper, which can be quite readily done by four or five-year-olds. The materials necessary are some stiff paper, though not too stiff for little fingers to handle, a pair of scissors and a cup of home-made flour paste.

In figure 1 is shown a square with the preliminary folding which is the foundation for a great many pieces of furniture that delight a little girl's heart—both to make and to play with. To form the folds the square should first be creased through the center. Then each half should be again divided by folding the outside edge up to the center crease, and the process repeated in the other direction. This divides the square into sixteen small squares.

To make the chair shown in figure 2 one row of these squares should be cut entirely off in each direction. The lines 4, 5, 13 and 14 should then be cut and the remaining creases folded. The parts which overlap are to be pasted and when dry may be cut to form the chair legs. I have found that children—even as young as five years old—tend to elaborate this a little, and cut the back so that it shows several spindles instead of a solid square.

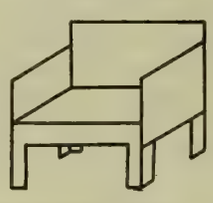
Figure 3 shows a table which is made by cutting on lines 4, 6, 10 and 12, and folding and pasting as for the chair. Figure 4 is a repetition of figure 2 with the addition of rockers which are easily cut freehand. Figure 5 shows a settle. For this one row of squares is cut off and lines 4, 6, 13 and 15 cut. The squares which are folded over to form the back of the legs do not overlap in this model, so the piece which was cut off is pasted around as shown, stiffening the back, and at the same time forming arms.

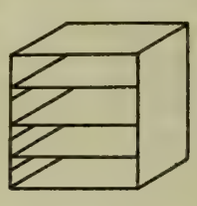
The single bed in figure 6 also has ne row of squares cut off, and lines 1, 2, 7 and 8 are cut. The angle shown beside the bed simply the side view of a single small square folded to form a pillow. A double bed may be made in the same way by using the whole large square, and cutting on lines 1, 3, 7 and 9, but there will have to be extra pieces pasted over the ends where they do not lap.

Figure 7 shows a very simple cart. The cutting and folding is the same as for the table, with the addition of cellar button wheels and a bit of string to draw it by. It makes a very creditable van which will be found indispensable in the frequent movings that seem to be a necessary part of every child's housekeeping. The bookcase in figure 9 is also the same folding, but it stands on one end and has shelves made of strips one square in width and three squares long, which are folded at the ends to fit, and then pasted. The dressing table in figure 10 is made like the settle, except that the extra strip which is pasted on extends only across the back. A piece of silver paper or tinfoil is used for the mirror.

The folding and cutting for the piano (Figure 12) is a trifle more intricate than for the other things, and I have shown a pattern of it in figure 11. The two center rows of squares have to be again subdivided by folding the lower edge of figure 1 to the line 4-12, and the upper edge to line 6-10.


FIG. 2


FIG. 5


FIG. 9

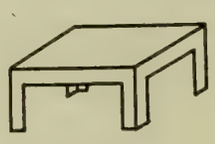

FIG. 3


FIG. 6

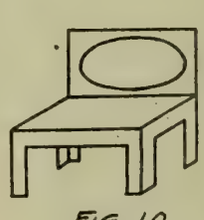
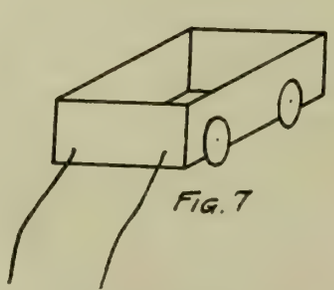
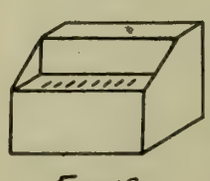

FIG. 10


FIG 4


FIG. 7


FIG. 12

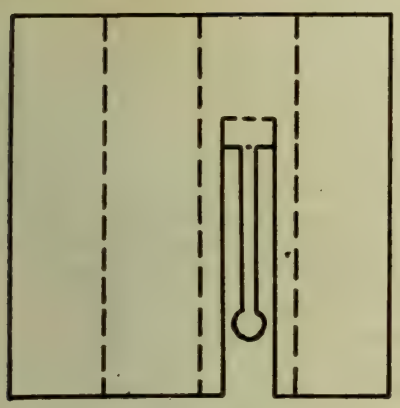


FIG. 8

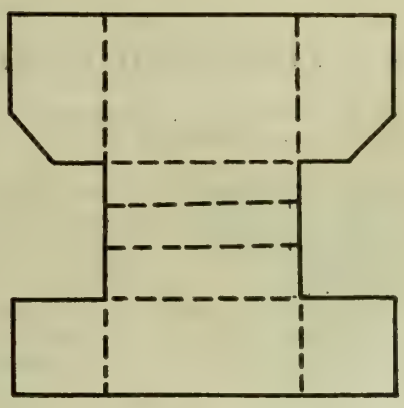


FIG. 11

The full lines are cuts; the dotted lines, folds, and the corners are not cut off until the piano has been pasted together.

Grandfather's clock completes the set of furniture which, with the addition of duplicate chairs, beds, etc., will start any little girl in light housekeeping. A pattern is shown for the clock in figure 8. The folds are made in only one direction, and the pendulum, when cut, is folded backward on the upper dotted line and forward on the lower. A clock face which may readily be found in the advertising section of almost any magazine should be cut out and pasted on. The clock is then pasted in the form of a triangular prism.

The Rainbow Child

By Frances Margaret Fox

It was raining in Los Angeles. Trees rejoiced and flowers in parks and gardens. Little children who were allowed out of doors waded through mud puddles, laughed, shouted and appeared well pleased. The daily papers had a great deal to say in favor of the rain. Ranchmen declared that such a gentle, steady downpour was exactly what the country needed.

The only ones who seemed out of sorts about the weather were tourists and strangers from the East, who were obliged to live in apartment houses—especially apartment houses with no public sitting-room. The child was one of these.

Her name was Alice. She was the only little girl in a house where children were seldom allowed. If Alice had been a boy, her mother and Aunt Caroline would have been compelled to search further for rooms. As it was, Alice had been obliged to promise never to run through the halls, never to talk loud, never to invite other little girls in to visit and to behave as much as possible like the grown-up Alice she hoped to be in years to come.

This was easy enough on sunny days, because Mother and Aunt Caroline kept as far away from the apartment house as possible. They went to the beaches and parks or passed entire days among the foothills, where Alice ran about, danced and played as she did in summer days at home. But when it rained and rained and rained; when mud was ankle deep in the streets; when one dismal day was followed by another, and Aunt Caroline and Mother were ill with colds, then little Alice was almost homesick.

Grown folks weary of living in two small rooms and a kitchen no bigger than a closet, although grown folks may read and write letters. Alice was sure neither her mother nor Aunt Caroline ever longed to make a big noise or to run fast from one end of the hall to another. She was sure, too, that they never wished to go calling upon their neighbors on the hall above or the hall below.

One morning the landlady gave Alice permission to walk through the halls slowly and quietly as often as she wished. This was much better than staying in two rooms all day. At first Alice merely smiled when she met grown folks in the halls; then she bowed; at last she began accepting invitations to call.

"There are worse troubles than colds," Alice told her mother and Aunt Caroline one night. "There's rheumatism and names I can't remember of sicknesses that make you stay in the house when it rains. Then there's a kind of tourist that's dreadfully unhappy if they can't be out seeing things to tell about when they go back East. And there's one girl that cries all the time because she'd rather be in Quebec.

"And our landlady must be wrong about one thing, because the folks that live here do like children. When I tell them that my mother won't let me stay calling but five minutes in the same apartment, they say, 'Anyway it is like having the sun come out to see a child,' and ask me to come again. Besides that, don't anybody like gas radiators to keep warm with? Some folks would rather shiver. Do you know what I wish, Mamma?"

"No, dear; what?"

"I wish there was a place in this house big enough so we could have a party. I told Grandma Brown that and she says she believes it would make her forget her rheumatism."

"You're missing Dickey's bath," suggested Aunt Caroline; whereupon Alice flew across the room to watch the performance of a canary in an opposite window.

Alice waved her hand and smiled at Dickey's owner. This woman placed her bird in the window for his daily bath on purpose to please the little apartment house child.

"Why—why!" exclaimed Alice. "No wonder Dickey hops around so lively. It has really stopped raining! Oh, oh! there's a rainbow! I must go tell Grandma Brown and the Quebec girl and all the folks I know to look at it. Goody! there's Mrs. Dickey! I can tell her, too."

Alice called the owner of the bird Mrs. Dickey, because she didn't know her name. Aunt Caroline raised the window, Mrs. Dickey raised her window, and Alice spoke to her neighbor without waiting to be introduced.

"Do look and see the beautiful rainbow!" she called. "The sun will shine tomorrow and everybody ought to know."

How the apartment house tenants smiled when Alice told them about the rainbow! How hard it was for her little feet to keep from running as she spread the news!

Half an hour later Mrs. Dickey saw Alice sitting in her window, crying. Mrs. Dickey had never before seen Alice in tears. She raised her window and called,

"What is the trouble, little girl?"

Alice raised her window and answered: "The rainbow didn't tell it true. It's raining again!"

"Dear me! So it is, and you can't go out to play."

"Not only that," Alice replied, "but everybody here that I know is—is miser'ble on account of the rain, and we're all cooped up in little rooms. If we had a room big enough so we could have a party it wouldn't be so lonesome."

"How many would you invite to your party, little girl?"

"Ten. I've just counted."

"Then you may invite them all and come over here for a party this evening. We'll call it a Rainbow Party."

"But—but what will your landlady say?"

"There's no landlady here," was the reply. "This is my home."

Nothing was said in the morning papers about the Rainbow Party, although according to the views of little Alice it was the pleasantest event of the season. Every guest had a good time. The girl from Quebec said she would stay in Southern California the rest of the winter without a murmur. Grandma Brown's rheumatism improved from that very evening, while Mrs. Ellis forgot that she ever had a headache. The sun himself came back after that party to dry up the mud and cheer all homesick strangers.

What Alice couldn't understand was why folks in the apartment house straightway named her the Rainbow Child, nor why the landlady spoke more kindly of children ever after.

The Difference

Some children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance and play,
While others drudge their lives away;
Some glow with health and bound with song,
And some must suffer all day long.
Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah! if it is, its glowing sun
The poorer life should shine upon.
Make glad one little heart today,
And help one burdened child to play.

—*Mary Mapes Dodge.*

The Children's Pulpit

Bravery

BY REV. E. H. BYINGTON

There are two kinds of courage, the courage when you are not afraid and the courage when you are afraid. When a boy says, "Oh, I am not afraid!" and does what the others shrink from doing, he is not particularly brave. Real bravery is when you are afraid to do a thing, shrink from doing it, and yet go on because you ought to. That is Christlike bravery. What happened in the Garden of Gethsemane showed that Christ shrank from the cross. Yet he went right on to it. He was brave.

A boy who is so frightened that he trembles, but still puts out his hand and holds it steadily for the surgeon to lance it is brave. The girl who is so afraid that she is as white as a sheet, but still goes upstairs in the dark on an errand for her mother, is brave. Those of you who are almost sick at the thought of doing something that will cause others to laugh at you, and yet go on with your duty, are brave. No one is really brave unless he is afraid, and refuses to give up to his fear.

The Prisoner of Christ

Sunday School Lesson for Nov. 14

By Rev. A. E. Dunning
(To be studied with open Bible)

VII. The Man and His Friends

Take your map and point out Paul's goal, Rome, which it had long been his desire and purpose to reach (Rom. 1: 15; Acts 19: 21; 23: 11). Friends were there whom he knew and loved; others whom he had not seen but loved (Rom. 1: 7). Read the list of names of men and women, some of them his kinsmen, some who had shared imprisonment with him (Rom. 16: 3-15). Picture the excited interest of this company when they heard that Paul, escaped from shipwreck, was approaching Rome. Note the titles of esteem and affection he gives them: "my beloved," "our fellow-worker in Christ," "my fellow-prisoners," "the approved in Christ," "Rufus, the Chosen in the Lord, and his mother *and mine*." See how these tender personal allusions reveal the anticipations of the apostle concerning his reception at the end of his long journey. Sum up thus the brief record of these last two years:

1. *On the road to Rome.* Point out on the map the places where Paul and his company stopped (v. 12). Note that Rhegium (v. 13) is the modern Reggio, opposite Messina, both destroyed by the terrible earthquake last December. Point out Puteoli, just north of Naples, where they stayed a week with Christians who were living there. Show that Paul must now have been able to count his keeper, Captain Julius, his friend, since he was willing to tarry so long on the way to please his prisoner (v. 14). That was long enough to get word to Rome that Paul and Luke and Aristarchus and other brethren were coming (Acts 27: 2). Ninety miles from Puteoli they came upon the first delegation from Rome, who had walked forty-three miles to meet them. Thirteen miles farther another company were waiting. What a glad meeting it was and what cheer it brought to Paul (v. 15)!

2. *In his rented house.* Paul's persecutors had not followed him to Rome (v. 21). He had been brought thither on his own appeal, with no definite charge against him. There was therefore no reason why the authorities should make his imprisonment severe. It was probably not difficult for his friends to secure permission for him to live by himself, with only one soldier to guard him (v. 16). So he was at once installed in the house they hired for him, and there began a ministry that lasted two whole years and extended far and wide (vs. 30, 31).

3. *His conferences with Jews in Rome.* The Jewish colony in the city evidently had no prejudice against Paul, though they knew the sect of which he was a leader was held in ill repute by Jews (vs. 21, 22). Their chief men heard courteously his account of himself and his claims that he had suffered in behalf of their nation (vs. 17-20). They arranged with him for a meeting of Jews at his house, when for a whole day he talked with them concerning Jesus and how he was the Messiah who had been foretold by their prophets (v. 23). The result was like that which followed his preaching to the Jews in other cities (Acts 13: 43-46; 14: 4; 17: 1-5; 19: 8, 9). But Rome being so far from Jerusalem, it would seem that the feeling of loyalty to tradition was less intense. For those who rejected Paul's message left him without violence or apparently any more bitterness than he showed toward them in quoting, as his Lord had done, the prophet's verdict, on the unbelieving nation (vs. 25-28. Compare Matt. 13: 14, 15).

4. *His mission as a prisoner of Christ.* The account in Acts ends abruptly with vs. 30, 31. There are indications in some of the epistles of Paul and in writings of the Christian fathers that he was released after two years without a trial, no charges having been preferred against him; that he continued his ministry for two or three years more, was rearrested and put to death by beheading.

The nature of his ministry while a prisoner at Rome and its success may be indicated by what he wrote to the churches while there. He believed that his imprisonment resulted in spreading his gospel, especially among the Roman soldiers, and that it encouraged rather than hindered many of the brethren in the city to speak boldly of their faith (Phil. 1: 12-14). Their preaching was not devoid of jealousy and disputing, nor was it unmingled with ill feeling toward him. But he rejoiced in the spreading of the gospel, as his great aim, whether it should result in setting him free or causing his death (Phil. 1: 15-20).

I have just been reading a letter in the *Churchman* by the Bishop of Hankow on A Prisoner of Christ in China. It is so wonderfully like the story of Paul that I quote a paragraph from it, wishing I could reprint the whole letter. Liu Ching-an, an educated young man, became a believer in Christ five years ago. Giving up other ambitions he devoted himself to preaching the gospel. Seized, through cupidity and treachery, and charged with being a revolutionary leader, he was repeatedly tortured to extract confession of his guilt and was condemned to death. By the intervention of American friends his life seems to have been saved, but he is condemned to life imprisonment without even the semblance of a trial. The bishop says:

"From the very first his faith has grown stronger under the discipline of suffering, and becoming aware of this himself he soon filled such occasional communications as he could have with his friends with expressions of thanksgiving for the grace of God thus manifested under such apparently adverse circumstances. Last spring one of the prison guards discovered that he knew Liu Ching-an, having been a former pupil of his in the country. The prisoner's demeanor impressed him even more than his former teacher's learning, and he soon was led to become an earnest inquirer as to the truth of the gospel. This guard was duly admitted as a catechumen, and is now nearly ready for baptism. During last summer the prisoner suffered a virulent attack of fever, and in his extremity this faithful guard was the means of saving his life. But the devotion of the guard to the prisoner led to suspicion, and the guard was dismissed. Here again,

International Sunday School Lesson for Nov. 14. Paul a Prisoner—Rome. Acts 28: 11-31.



however, the gracious purpose of God was seen later in the fact that the guard who succeeded in charge of the prisoner was also converted by the patience and intelligent zeal of his Christian prisoner. I have known nothing in China more like the story of St. Paul in prison than this story of Liu Ching-an."

The Land of Corn and Wine

BY REV. H. A. BRIDGMAN

(*Y. P. S. C. E. Prayer Meeting*)

Topic, Nov. 14-20. *Pilgrim's Progress Series.* XI. Beulah Land. Isa. 62: 3-5.

The plain prose of it. We have now followed Pilgrim and his companions along the track of their perilous journey until the trials and tribulations are almost over and the goal almost assured. One of them, it is true, found the shortcut of martyrdom to be his quick and shining path into the Celestial City, but Pilgrim and Hopeful have plodded on until we find them now in a new and genial atmosphere with all sorts of delights and satisfactions provided for their solace after the wearisome journey. One reason why we like "Pilgrim's Progress" is that it comes out so well. Children often instinctively turn to the back pages before reading a story through to find out whether it has a sad or happy ending, and Bunyan must have meant to teach us that every Christian life moves on to happy issues. If the fighting is fierce and often renewed, if intellectual doubts and questionings now and then dim the vision of the King of Glory, the outcome, if we will hold on long enough, is sure to be satisfying. We shall have ample proof that religion is a boon and a blessing to mankind and to the individual.

Modern equivalents. Just what knowledge of Beulah Land we who are still fighting may have will vary according to our temperaments and our situation. The experience may be for some an emotional one. Phillips Brooks used to speak of "Jesus moments" in the life of the believer when, like Paul, he seems to be caught up into the clouds and beholds unspeakable things. But just as real and valuable may be the quiet inward peace that comes from having mastered a temptation or having done our neighbor a kind turn. Then, too, the added sense of power which the Christian gets who really exercises himself in the direction of godliness is a rich reward.

A way station. And yet Beulah Land was not the absolute end of the journey for these two men. Even while they were feasting upon its dainties and beholding "through an instrument the shining of the sun upon the city of pure gold," they were told that two more tests awaited them. When our moments of uplift come, when we are most sure that Christ is a strong and sufficient Saviour, then is the time to gird ourselves anew for more faithful service and to keep a more vigilant watch on our behavior.

Christian News

A conference on missionary education in the home church will be held in New York City, Dec. 8, 9. Secretaries of mission boards, both home and foreign, officers of Christian Endeavor Societies and Epworth Leagues, with representatives of Sunday school movements and other practical mission workers have been invited. Detailed information may be obtained from Mr. H. W. Hicks, 156 Fifth Avenue, New York, with whom persons expecting to attend the conference are requested to register.

The Construction Department of the *Manufacturers' Record* keeps a list of buildings erected or planned for in sixteen Southern states and the District of Columbia. According to this list 500 churches were erected or definitely planned for in the section covered in the first nine months of the present year, at a total cost of $13,152,600. The Methodists seem to be spending most money, $4,396,000, the Baptists coming next with $2,708,500. Definite data for our own denomination is not included, although some churches of our order have been constructed there during the period.

The United States Department of Commerce and Labor is investigating the liability to consumption of workers in various trades and occupations, and has issued bulletins embodying its conclusions thus far. Data from various official sources and from insurance mortality records have been examined, together with statistics from census reports of the United States, Great Britain and Switzerland. Municipal and general organic dust seems to be slightly less dangerous than metallic or mineral dust, but sufficiently detrimental to make the problem of dust prevention and removal a serious one.

The Presbyterian missionary publication, *Assembly Herald*, offers this interesting sidelight: "Out of 348 Presbyterian candidates from whom facts were secured, 172 were the sons of farmers, 44 of ministers, 29 of merchants, 20 of laborers, 10 of carpenters, 10 of manufacturers, 8 of lawyers, 6 of physicians, 7 of traveling salesmen, 5 of professors, 4 of railroad men, 4 of real estate men, 4 of accountants, 3 of newspaper men, 3 of druggists, 3 of mill men, while the remaining 14 were sons of men engaged in eleven different occupations. This record indicates clearly the inability of the average parent of a candidate to provide for a long course of special training."

The Missionary Committee of the Massachusetts State Association announces an essay competition, open to all young people in Massachusetts. The rules follow: 1. Age: under twenty-one. 2. No essay should exceed 3,000 words. 3. Every writer must adopt a motto, to be written on the manuscript and also on the outside of a sealed envelope containing the name and address of the competitor. 4. Essays to be addressed to Rev. Charles C. Merrill, Winchendon. Last day for receiving manuscript, Jan. 1, 1910. Subjects are: Advantages of the Apportionment Plan; Early Missions among the Massachusetts Indians; or Influence of Christianity, as seen in Paul's Letter to Philemon. First prize, $5; book prizes to each competitor deserving honorable mention.

Inspiration comes of working every day.—*Baudelaire.*



Among the New Books

Religion and Miracle

It is as plain as day that the writer of *Religion and Miracle*, Rev. George A. Gordon, D. D. (Houghton Mifflin. $1.30 net), is a good Christian. The book will be read with dissent by a good many good Christians, but between them and the writer is the strong bond of a common faith; and, no matter how sharply they dissent, they cannot help being affected by it. In that detail of religion with which Dr. Gordon deals, his conclusions may differ from theirs, but in the great deep essentials there is no difference.

A part of the value of the book is in the conciliating fact that one may forsake tradition, and yet hold fast to the heart of truth which the tradition was intended to defend. The farmer may abandon the idea that the fair weather under whose skies he got in his hay was due to the horseshoe over the barn door, but that does not affect the hay. There it is, a fragrant and compelling fact, without regard to the doctrine of horseshoes. Dr. Gordon shows on every page, by the seriousness of his spirit, by the steadfastness of his faith, by his evident orthodoxy and by his devout reverence, that it is possible to believe in God and in the divinity of Christ, and to live a Christian life, strong and rich and satisfying, although the miraculous part of religion is set at naught. This is very different from the operations of those negative critics who are drilling holes, as somebody says, in the Rock of Ages, in order to put in sticks of dynamite.

The spirit of this essay is fine and Christian, and the method of it is conservative and considerate. It is pretty plain that Dr. Gordon believes that the miraculous, as commonly understood, is hopelessly discredited. "More and more the view prevails among educated people that miracles are no part of genuine history. The opinion prevails that at this point the Christian religion does not differ from other religions. The miraculous element, so it is more and more widely held, is the constant and spurious accompaniment, in ancient times, of every great religious movement. Today this element does not count; it is widely rejected; it is still more widely disregarded."

Dr. Gordon does not definitely ally himself with these educated people who have ceased to believe in miracle. He says, very truly, that nobody knows enough, nor is anybody likely to know enough, to venture upon a categorical denial. But he confesses, as we all must, that the miracles cannot be verified as we can verify the Sermon on the Mount. Concerning these wonderful events we ask, "Did they occur?" and the value of the answer depends on the amount of the evidence, which in few cases is such as to carry great weight. But concerning the sayings of the Sermon on the Mount, we ask, "Are they true?" and we find a convincing answer in our own experience. We know, beyond any possible peril of adverse argument, that the Sermon on the Mount is true. We cannot well have the same confidence in the account of the panic of the Gadarene swine.

Under these conditions, it is the purpose of Dr. Gordon to show that the miraculous element in religion is subordinate and unessential. He begins with a preface in which he confesses that signs and wonders have no place in his own spiritual experience. "When a teacher and preacher of the Christian religion moves from the circumference toward the heart of truth, miracles fall out of the sphere of his vision." And he ends with a chapter on An Eternal Gospel, in which he maintains that the pressing business of the Christian minister at this moment is not to occupy himself with the defense of miracles, but "to meet current philosophic denials of his gospel, to do battle against the tremendous vital contradictions of his message, to deal with the fanaticism that turns sanity in faith out of doors, and to take into account the woes that afflict organized Christianity today." He gives a list of these matters which demand the attention of the pulpit, and for which the miraculous must be indefinitely postponed. And between preface and conclusion he tries to show that our belief in God, our belief in Christ and our Christian life can get along very well without any miracles whatever.

Dr. Gordon's definition of a miracle may be questioned, and his alternative between a world of miracle and world of mechanism may be declined; "mechanism" is not a cheerful word. But he maintains his thesis with success. The place of miracle in religion is manifestly subordinate. Even the demolition of the miraculous would not destroy religion.

Cambridge, Mass. GEORGE HODGES.

The Immigrant in a New Light

A result of immigration not often sufficiently appreciated is the influence carried back to the old country by those who return to their former homes, some for a visit only and others to remain. The peculiar value of Edward A. Steiner's latest book, *The Immigrant Tide; its Ebb and Flow* (Revell. $1.50), is that he devotes nearly half its pages to considering the immigrant returning to his peasant home.

The narrative begins on shipboard, where the author makes friends with the steerage passengers and gains their opinions, some good, some bad, of the country they are leaving. After landing he visited Italy, Poland, Hungary and other homes of the immigrant, and everywhere found evidences of American influence, generally for the better. He quotes one Hungarian pastor as saying: "The returned immigrant has a good effect on the parish. He is a new man. He carries himself differently, he commands the respect of his fellows, he treats his wife better, and he keeps the windows of his isba open." A Hungarian statesman said, "America is our leaven and will yet be our salvation."

The author's own conclusion is that emigration has been "of inestimable economic and ethical value to Italy, Austro-Hungary and Russia. It has lifted the status of the peasantry to a degree which could not have been achieved even by a revolution. It has stimulated the neglected masses, lifted them to higher standards of living and has implanted new and vital ideals." Of course this is not the whole story. There are other influences also revealed which should make American Christians blush for shame. All of this is shown with abundant illustration.

The rest of the book deals with the immigrants coming to our land and is optimistic and encouraging. When, indeed, we look on such a picture as that reproduced on this page, of a Ruthenian group, we are able to understand the ground of the author's enthusiasm. Speaking of the Slovaks, whom we are often tempted to treat with especial distrust, Dr. Steiner says, "I consider them among the most unspoiled of all the Slavic peoples, low in the scale of culture, it is true, but of such innate goodness and possessing so many virtues as to make them most desirable immigrants and splendid material upon which to graft the best of our Christian civilization." It is when he considers the way in which these ignorant peoples are too often exploited in this country that the author grows indignant and utters warning. One of the most important of his conclusions is that the immigrant at present coming to us "will assimilate much more quickly and more completely than the immigrants of the eighteenth and the early half of the nineteenth centuries assimilated." All of these statements are supported by abundant evidence.

With the possible exception of Dr. Steiner's



Ruthenians, the most backward and oppressed of the Slavic people, whose destiny is worked out in America

From the Immigrant Tide
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MORE CHURCHES

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Congregational Church Building Society

in the last quarter of the year than at any other time.

NOW IS THE TIME

for a "Thank Offering" in November, or a "Christmas Gift" in December.

NEVER WAS THE NEED SO GREAT!

One Hundred and Forty-four Applications from needy and struggling churches were before the Board in October. Many had waited more than a year. Many were from places where ours is the only church.

Only Twelve of the appeals could be met! The Board only disburses what churches and individuals send. It never runs in debt.

But ***all these cases*** can be helped if all the churches will give the amount suggested in the ***"Apportionment Plan,"*** and do it at once.

Kindly send your offering, and ***do it now!***

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New England Churches send to REV. ROY B. GUILD,
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own earlier works on immigration we know of nothing on this important theme more worthy of careful consideration than this presentation, and withal it is fascinating reading. The author, himself an immigrant, is a master of a vigorous and picturesque style, touched with humor and pathos, and frequently eloquent. A number of good photographs of peoples and places help to illuminate and confirm the text.

W. H. M. A. in Annual Session

This Association, which includes Massachusetts and Rhode Island, held, Oct. 27, its interesting yearly gathering in Park Street Church, Boston. Mrs. C. H. Patton, clear-headed and appreciative, presided.

Miss Mary C.-E. Jackson, the retiring home secretary, described the work of the year, noting first the changes in fields and workers. Missoula, Mont., having come to self-support, is dropped from the list of aided churches; while new fields include Glasgow and Sidney, Mont., Begonia, Va., medical work in New Mexico and the Schauffler Missionary Training School in Cleveland, O. The magazine, *Work at Home*, and the enlarged Loan Library were commended to those wishing fresh missionary information. The boxes and barrels sent out were valued at $28,032. The fact that the W. H. M. A. has charge of about half the box work of all Congregational churches, and the consequent saving to the treasuries of the national societies, should be remembered in connection with the cost of administration. The most encouraging items were the eleven new and two revived auxiliaries, the increase in their contributions and in legacies, and the fact that a part of the income from the latter source, with that from invested funds, has covered the entire cost of administration, so that all money from auxiliaries and living donors goes straight to the mission field.

Miss Louise K. Noyes, the field secretary, reported ninety addresses made. Among needs common to auxiliaries she mentioned better team work and more definite knowledge of home missions, and recommended the systematic study of one field. Miss Lizzie D. White, the treasurer, reported receipts of $29,278; disbursements, $28,717, with balance of $1,949. Auxiliaries gave $1,000 more than last year, and legacies were nearly doubled.

Most of the chief officers were re-elected. Miss Alice I. Monroe of Brookline succeeds Mrs. Alice G. West as corresponding secretary, and Miss Louise K. Noyes follows Miss Jackson as clerk and home secretary.

Mrs. C. H. Taintor of the C. C. B. S. proposed as a Cure for Homesickness the housing of some homeless church, closing with a poetic appeal in the interest of the parsonage fund. Mrs. Paul La Cour, daughter of a slave, graduate of Fisk University and wife of the first graduate of Fisk Theological School, furnished a shining illustration of what Christian education can do for the negro. With her husband, she now has charge of Douglass Academy at Lawndale, N. C., a graded industrial school.

Mrs. Blanche Mowry and Mrs. Calliope Vaitses, workers among Italians and Greeks, Miss Rebecca Wood, teacher in the American International College at Springfield, Miss Mary Collins, veteran missionary to the Indians, and Miss Barbara Slavinskie, who works among Poles and Lithuanians in Pennsylvania, spoke briefly of their work, the effect of their words being heightened by their uplifting personality.

Mrs. Lilla Davis Courtney told of the transformation wrought by the A. M. A. at Cotton Valley, Ala., where the four-room cabin she built, which for years served as a model for the community, is now perhaps least attractive of the many pretty cottages there—a change which typifies the mental and moral uplift of the people. How to Study Missions was the problem elucidated by Miss Ethel Putney of Wellesley Hills, who claimed that it requires brains, sympathy, imagination and will.

Givers who heard Barbara Slavinskie rejoiced that the Association aids both her work among the Shenandoah miners and the Schauffler School in Cleveland which trained her. As one listens to the slender Polish girl who with sympathetic intensity enters into the lives of her people, and hears of the witchcraft, the inevitable drunkenness and consequent violence where the drink wagon is the first object the miner sees when he emerges into daylight; and learns that for nine million Poles there are only twelve trained workers, one thanks God for her noble service and echoes her prayer that he will send forth more laborers into this harvest.

Rev. J. P. O'Brien, educational secretary for the Sunday School Society in the Southwest, attractively showed the value of its work in evangelizing communities, organizing schools, training and inspiring teachers and officers.

Dr. A. W. Vernon of Harvard Church, Brookline, defined the test of missionary giving to be that of Jesus as he watched the widow give her mite—not what we give, but what is left; and the motive of such whole-souled giving, that we may rob Jesus of his sense of loneliness and be his companions in sacrificial service. With Dr. Vernon's words of benediction ringing in their ears, the Association separated for a year of deeper consecration resulting in larger service.

I. E. K.

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Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

To the Honor of Methodism

It is to the credit of Methodism that it has not so far yielded to a Congregationalizing tendency that the will of the local church can always override the judgment of the conference. When the South Park Methodist Church by a large vote requested the removal of Rev. M. C. Hartzell, the Rockford Conference retained him, counting the defense of the principle at stake of greater importance than the immediate peace of the local congregation. As president of the Douglas Neighborhood Club, Dr. Hartzell has been active in fighting vice in his parish. This course developed adversaries within the church body, as well as without, and the pastor was asked either to give up work in the club or to retire from the church. The answer was given in a sermon preached just before the conference: "If the church holds to itself, if it is a mere burden on society, if it does not grapple with the problems at its door, it should no longer exist. If the church cannot fulfill its mission, if its minister cannot be a man among men, if its membership must exist unto itself alone, then the sooner that church goes out of existence the better. Christian ministers in Chicago must do their duty, because they are responsible for the wickedness of our great city of Chicago. Ministers who are weaklings and afraid can never lead the church to its proper work."

The action of the conference in support of Dr. Hartzell is significant of a changing conception of the mission of the church and the duty of the ministry.

At the same conference the demand of Rev. W. H. Burns of Fowler Church to test six candidates by questions designed to bring out his charge that in their study at Garrett Biblical Institute they had been inoculated with Unitarianism and Universalism, was refused by an overwhelming majority. The question of probation after death, which once greatly vexed Congregationalism, and the conception of miracle, which is now debatable ground, were ruled out as not belonging to the substance of doctrine. By this action the conference sustained what is accepted as progressive orthodoxy in Congregationalism, and in its ability to sustain a pastor in defense of principle against local prejudice it suggests the need of developing a moral influence in our Associations to replace an element of good order lost in the passing of the council.

The Church and Organized Labor

The Chicago Federation of Labor has made a direct appeal to the churches to uphold the law limiting a woman's work day to ten hours. Judge R. S. Tuthill of the Circuit Court has granted an injunction restraining its enforcement on the ground that it interferes with freedom of contract. Pending the Supreme Court decision, Sec. E. N. Nockels of the Federation of Labor was instructed to communicate with the Chicago clergy asking them to set aside one Sunday for a consideration of the rights of working women. This overture from organized labor received a quick response from the Baptist State Association in Galesburg, Oct. 19. A resolution unanimously indorsed the action of the Federation in its attitude toward the injunction of Judge Tuthill and called upon all churches to unite in a movement to better conditions for women workers. It is to be noted that there was some reluctance in the Federation of Labor to make direct appeal to the churches. In the churches' answer to the overtures of Labor there was entire unanimity. On the day following this action of the Baptists, Rev. Charles Stelzle spoke before the Presbyterian Synod in Highland Park. The resolutions which the Synod adopted in response to his appeal stated the special issue and the new attitude of the organized labor to the churches.

Ecclesiastical Statesmanship

None of our recognized authorities on church polity has possessed more genius of ecclesiastical statesmanship than Dr. M. L. Burton, president-elect of Smith College, displayed in his address before the Chicago ministers, Oct. 25, upon The Duty of Congregationalism. Among his auditors were doubtless some men better learned in the history of the past, and with more knowledge of dry facts and figures of present-day administration; but in a grasp of vital principles in their bearings upon the issues of the hour, he was manifestly a master. To ideas which have only begun to find their way into books he gave clear and convincing expression. In speaking of our heritage, he said, significantly, our distinctive principle is freedom, but freedom is with us not an end, but a means whereby we may express our loyalty to Christ. Where we are strong, there are we weak. We have allowed ourselves to go so far in defense of the formal principles of freedom that we have limited our freedom in doing the things we ought to do. We must claim our heritage and over against the bondage of convention assert that we are free to do what the situation demands.

Graham Taylor and the Commonwealth

Men who live their lives in "the stream of the world" are not often found in the faculties of divinity schools, but in Prof. Graham Taylor Chicago Seminary has a representative constantly in demand for various kinds of public service. As one of a committee of nine—including besides himself three manufacturers, three labor leaders, one lawyer and one physician—Professor Taylor was influential last spring in drafting a bill concerning employer's liabilities which passed the Assembly with practical unanimity. In a commission just appointed to recommend new legislation concerning the operation of mines, the governor has again drafted Professor Taylor for public service. In the recent betterment of library administration in Chicago, his influence upon the Library Board has

been a potent factor in reform, and the new Chief of Police Steward has made him one of his advisers. In agitation for a ten-hour day law for women, whose legality is to be tested in an action carried from the Circuit to the Supreme Court, Professor Taylor recently secured the passage of resolutions by the Congregational Ministers' Meeting and the Outlook Club, similar to those passed earlier by the Baptist State Association and the Presbyterian Synod of Illinois.

The W. B. M. I. Annual

While there is cheering evidence of a growth in the spirit of missions among men, it will be some time before the masculine portion will be able to match in intelligence and team work its organized womanhood. The women of the Interior, on the other hand, do things in a democratic way, and the annual W. B. M. I. is a popular house of representatives of large proportions. At the recent meeting in Union Park Church, Chicago, Oct. 26-28, fifteen states sent delegates. Seated in groups in one session, each delegation rallying round the state banner, the assembly was interesting and inspiring.

The prevailing view of mission work seemed broad, not so much saving souls as sharing with other peoples the best we have. Mrs. George Viall of La Grange, who presided, Mrs. Lyman Beard, who greeted the children, and the speakers: Miss Webb of Turkey, Mrs. Ament of China and Miss Welpton of Marash College were at their best. The young people's hour was also a great occasion. A younger generation enters into the labors of those who have been bearing the burdens of the forty-one years of organized woman's work for women. Perhaps the crowning hour was the report of the deputation: Mrs. Lyman Baird, Mrs. S. E. Hurlbut and Miss M. D. Wingate. An outline of their world tour was given not long ago in *The Congregationalist*.

The one depressing feature of the meeting was the report of a debt of $18,000. This, however, was faced with courageous optimism, and pledges of nearly $3,000 for its reduction were received.

It was a touching moment when Mrs. W. B. Firman, president of the Woman's Federation in homeland work, told of her joy in giving up her daughter, Dorothy, to the foreign field. Preparatory to her sailing for Arabia next week, a consecration service was held in the home church, Second of Oak Park, on Sunday evening, Oct. 24. After an address by Dr. S. W. Zwemer on The Challenge of Islam to Women in Christian Lands, Dr. W. E. Barton led in a prayer of consecration. A hymn written by Miss Firman was sung impressively by the young people's vested choir. J. H. C.

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JELLIED MEATS OR FOWL. One pint of cold meat or fowl. **1 teaspoon Bell's Seasoning,** ½ teaspoon salt, liquid enough to fill pint mould. Add to liquid, when hot, 1 tablespoon granulated gelatine. Cool, and serve on a base of lettuce leaves over which thin sliced lemon is placed.

SALMON LOAF. Mix 1 beaten egg with 1 pint of mashed potato, and line mould with same. Fill with 1 pound of salmon well mixed with **1 heaping teaspoon of Bell's Seasoning.** Cover with mashed potato. Then bake for 1 hour in moderate oven.

Remember, 10c. can Bell's Seasoning is sufficient to flavor the dressing of 100 pounds meat or poultry, or the 25c. can 300 lbs.

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37



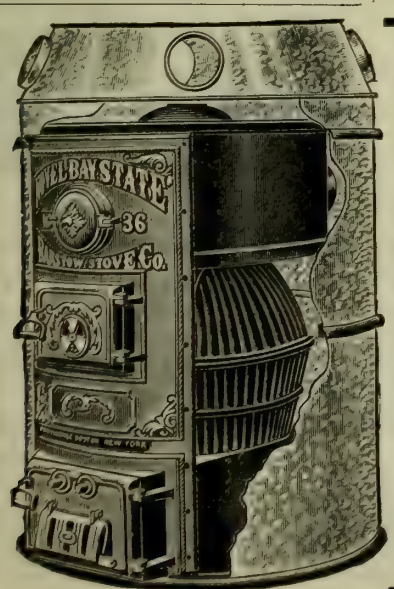
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Write us about the "Bay State"—the Fresh Air Heater.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

ADAMS—In Northborough, Mass., Oct. 24, Miss Abbie A. Adams.

PAGE—In Attleboro Falls, Mass., Oct. 19, the widow of George B. Page, formerly of Houlton, Me.

HARRIET G. BARTLETT

Mrs. Harriet G. Bartlett died at her home in Franklin, N. H., Oct. 14, aged 82 years. She was the daughter of Isaac and Lois (Greenleaf) Crane, her father being one of the first persons to engage in paper manufacturing in this vicinity. Mrs. Bartlett was the widow of Levi J. Bartlett of Salisbury, also living several years in the West. She is survived by a son and daughter.

CHARLES BRAINERD BOTSFORD

"Blessed are the dead who die in the Lord." To all such the last call has no terrors, even though it come without warning, as it did to him whose departure so many mourn today. Mr. Botsford died in Auburn, N. Y., Oct. 17. For fifty years Mr. Botsford has lived in the Lord, and now the veil is lifted and he sees him face to face.

It is a rare privilege to know a truly consecrated life, one that unflinchingly holds up before itself the highest ideals and patterns its own conduct by the strictest rules. Often and often he who has gone from us made allowance for the shortcomings of others, but never for himself. Pure in heart, clean in life, his overmastering desire was to do his Father's will, to hasten the coming of his Kingdom on earth; and to this end he gave his time, his means, himself, unsparingly and in fullest measure.

One of his most precious memories was that of taking the great evangelist, Moody, then a lad of seventeen, to his first prayer meeting in Mt. Vernon Church, and from that time on, his interest in the welfare of young people never waned. Born in Port Byron, N. Y., Jan. 20, 1833, he early came to Boston, and here all the remainder of his life has been passed, identified with every movement that makes for civic righteousness.

At the beginning of his business career, a tenth of his income was devoted to the church and to charity. How often this proportion was exceeded no one will ever know, but it was never less. Self-educated himself, he brought the means of education to dozens and scores of others. When his oldest son died on the threshold of college, he paid the expenses of another boy who could not otherwise have gone on with his education; and for years, as fast as one lad was graduated, he sent another and another to take his place. Today his college boys and girls are scattered all over the land, and so are the men and women whose burdens he lightened and into whose commonplace lives he brought the uplift of books and music, of pictures and travel.

To the individual, the church, the community, he was a tower of strength. By voice and pen he championed every cause that won the approval of his conscience and made it his own.

His home life has been ideal. In early manhood he married Lucy Strickland of Bradford, Vt., and together they have worked and planned for nearly fifty years, not for themselves, but for others. How generous has been the hospitality of that home, many and many can tell. For years it was the Thanksgiving headquarters of those far from their own homes. And now, no one who has ever sojourned beneath that roof can learn of Mr. Botsford's departure for the far country without a tightening of the heart-strings, and a deep sense of personal loss. May his mantle fall on all those whose inspiration and helper he has been, so that when the time for their departure comes, earth may be the poorer and heaven the richer for their going!

HENRIETTA AMELIA MIRICK.

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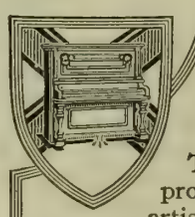
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New York

Seeing Brooklyn

The Brooklyn Congregational Club began its season under President Boynton, with a fine devotion to denominational business. The task of putting $40,000 into church extension in Brooklyn alone does not seem exhaustive for the greatest center of Congregationalism until one realizes the immense variety and scope of other benevolences looking to Brooklyn for aid. The Club's enthusiasm, however, seems to assure the needed amount. Seeing Brooklyn in retrospect and prospect was the task assigned to two stalwart laymen of whom our churches may well be proud. Mr. Charles A. Hull, still glowing with the fires generated at the Minneapolis and Burlington meetings, gave a graphic description of the days when young Mr. Storrs at the Church of the Pilgrims made possible the several centers in Brooklyn which today influence its civic and religious life.

It is an extraordinary thing that Dr. Storrs's single pastorate should cover a period beginning with a population of 60,000 and ended with one of a million and a quarter; that saw one church of our order with seventy-one members in 1844 grow to about thirty, with a total enrollment of 20,000 members today. Church of the Pilgrims then stood in the center of a square where cows were pastured; today its location is ten miles from a cow pasture and twenty from open country. Dr. Meredith's assertion in 1896 at Dr. Storrs's jubilee, that local Congregationalism owed its strength and growth to this mother church, is a statement that cannot be too often repeated in an age apt to forget or confuse its great debts.

Mr. William H. Nichols of Clinton Avenue Church inherited from his father a passionate love of church extension. He declared that, as a business man connected with large interests, he had never seen such large results from so small expenditure as had been accomplished in the last ten years. Yet church extension has never had a large place in the big efforts of the local churches. It ought to be possible, with small difficulty, to put $20,000 each year into such work, with the present strength of the sixty metropolitan centers. In December the Club is to hold a joint meeting in Manhattan with the New York Club. The Empire State, now exceeded only by Massachusetts and Connecticut in point of Congregational membership, is entering a new era of denominational prosperity and better administration of our interests.

Bible Teachers Training School Expands

The institution founded by Dr. W. W. White at Montclair and then moved to New York, with the enthusiastic approval and support of Miss Helen Gould, has finished its first decade and is thoroughly established for its specific work. The school has an excellent twelve story building near the Grand Central Station, and has reached the stage of self-support. While its work is expanding in several directions, the emphasis upon the study of the Bible in English is being not only retained, but deepened. To this the school owes its success. The Bible is made the basic equipment for any type of Christian worker in training, and no school has more diverse types, racial, theological or otherwise than this. A year's course requires 186 hours in English Bible to 170 elective; and a three years' course, usually graduating men for the pastorate, has 495 hours required to 290 elective. If this insistence on the Bible is pronounced, so also is the demand at all times for a wholesome spiritual atmosphere.

A third characteristic of the school is the extensive amount required of practical church work, and all the students are out on the field every day in cosmopolitan New York, so that every phase of the religious clinic is open to them. A fourth outstanding feature is the training in pedagogy and sociology. A great advantage of the school is that while it provides for a large company who cannot go through a regular theological seminary, it also surrounds them with an undenominational atmosphere. Thus is removed that sectarian isolation which often prevents Christian workers, debarred from university education, from acquiring the needed liberty essential to their best self-effort. Dr. White has enrolled a larger number this fall than ever, the sexes being almost equally divided. The school is continually asked to supply deaconesses, pastors' assistants and lay evangelists. The new catalogue is a remarkable document for so young an institution and proves how needed was the school for this city. The School conducted a summer conference at Montreat, N. C., to which the South made a remarkable response.

Guild of Play Succeeds

The past summer saw the appearance of a new playground organization, which, with no other equipment than its four salaried play leaders, has been able to provide wholesome amusement for over 1,100 children. One significant result will be that most of these young people will become missionaries advocating the happier and healthier methods of play. The Guild of Play is conducted by the Parks and Playgrounds Association, especially in quarters where are no parks or settlements, the west side suffering most in this respect. Seventeen guilds were established and operated with many difficulties. Park attendants were found whose zeal drove little girls from pavements as well as grass, one official saying that the streets had always been used by children, and he didn't know why they weren't good enough now. These same attendants were not in evidence when gangs of toughs appeared. These could ruin municipal grass, upon which little kindergarten circles were not even allowed to sit.

Therefore play leaders had to take their charges into the streets and dodge the vehicles. Others were taken on excursions to Bronx and Van Cortlandt Parks. Twice a week the groups were taught new games and folk-dancing. The work is to be continued in the winter, the weather making few real interruptions. Indoor space has been secured for rainy days. The teachers have been college girls, and the director is Dr. Howard Bradstreet.

SYDNEY.

Are You Well?
Have You a Good Figure?

You can surprise your husband and friends by giving 15 minutes a day, in your room, to special directions which I give you to strengthen vital organs and nerves, so you are relieved of chronic ailments. Your body can be rounded and you can have as good a figure, as gracefully carried, as any woman of your acquaintance.



A pupil who was thin writes me:

"I just can t tell you how happy I am! I wore low neck and short sleeves the other night and I was so proud of my neck and arms! My busts are rounded out and I have gained 28 pounds; it has come just where I wanted it and I carry myself like another woman. My old dresses look stylish on me now. You remember I have not been constipated since my second lesson and I had taken something for years. I guess my stomach must be stronger too, for I sleep like a baby and my nerves are so rested. I feel as if I had missed so much enjoyment in life, for I never did have such good times before. I feel so well all the time."

I have built up thousands of women why not you? Write me, and if I cannot help your particular case I will tell you so.

I give each pupil the individual, confidential treatment which her case demands.

SUSANNA COCROFT
Dept. VV, 246 Michigan Ave., Chicago

Note: Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

CONSIDERABLE interest is developing in the Congregational Chapter of the Orient Travel League. This group of people who believe in the culture value of travel sails on the S. S. Arabic, Jan. 20, 1910, for a cruise to the Orient. Naturally the special objective of such a party is Palestine. While other lands possess a charm, the Holy Land is unique in its appeal to the imagination and the sentiment. Judæa's naked terraces and wildernesses, Samaria's fruitful vales, the broad expanse of Esdrælon and the hill-encircled Lake of Galilee are not merely delightful spectacles, they are memories, visions, enchantments that weave a spell wherein to catch all holy thoughts that dwell in human nature. It is no wonder that Western Christendom longs to make Pilgrimages to this shrine of the world. Those who go on the cruise are fortunate. They will have a dream realized.

The Youth's Companion enters its eighty-fourth year strong in resources and strong in the appreciation of its more than three million readers. Its special articles are written by authors of the highest rank, eminent men and women who are making history by their own achievements, and who are leading the world's advance in science, exploration, art, literature and industry. Faithful to its old traditions, it nevertheless keeps abreast of modern needs. Its purpose is to be solid but not heavy, informing and inspirational but not abstruse or difficult. It shuns the sensational and the superficial—all those things that are designed to excite rather than to instruct, to amaze rather than to convince, and that are without authority and responsibility.

I Can Reduce Your Flesh

Would you like to reduce it by natural means and in a scientific, dignified manner?



I have reduced 25,000 women in the past seven years by a few simple directions followed in the privacy of their own rooms.

I can reduce you and at the same time strengthen stomach and heart and relieve you of such chronic ailments as *rheumatism*, *indigestion*, *constipation*, *weak nerves*, *torpid liver* and such difficulties as depend upon good circulation, strong nerves, strong muscles, good blood, correct breathing. You can be as good a figure as any woman of your acquaintance. Why not?

One pupil writes:

"Miss Cocroft, I have reduced 78 pounds and I look 15 years younger. I have reduced those hips and I feel so well I want to shout! I was rheumatic and constipated, my heart was weak and my head dull, my liver all clogged up and oh, dear, I am ashamed when I think how I used to look.

Send 10 cents for instructive booklet showing how to stand and walk correctly.

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Select two months' summer tours. Personal escort. Choice of routes. Parties small. Fine steamers. Apply at once.

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Send for Our Artistic Catalogue of Unique Holiday Books, No. 18

including such titles as *The Song of Our Syrian Guest*, of which 505,000 copies have been sold; *The Signs in the Christmas Fire*; *The Shepherd of Jebel-Nur*; *A Year of Good Cheer*; *Ideals for Every-Day Living*; *Crossing the Bar*, etc. **Inclose ten cents in stamps** and we will send with it a Christmas Card of unusual attraction and originality, in folder form, 10½ x 9 inches when open, reproducing in four colors the **famous shepherd painting by Harold Sichel, and the Twenty-third Psalm**, embellished throughout in gold and red. Inclosed in decorative envelope, ready for mailing. Real value, thirty-five cents.

THE PILGRIM PRESS, 14 Beacon Street, Boston

A Roxbury Anniversary

Eliot's Seventy-Fifth Birthday Jubilee

Here are some closing sentences of the anniversary sermon by Rev. B. F. Hamilton, D. D., pastor *emeritus:*

"A church that has sent out three vigorous colonies to cultivate neighboring fields, that has added 1,873 names to the roll of its membership, that has helped to educate twenty-three young men for the Christian ministry and sent forth twenty-one consecrated men and women to carry the good news to mission fields, that has given more than $225,000 in benevolences, that has ministered to twenty-five physicians, twenty-two lawyers, two mayors, one governor and scores of educators, and has been to hundreds of departing saints a veritable Pisgah top whence they not only saw but gained the promised land—such a church must have a future as well as a past. The physical man may grow weary at seventy-five, but not the body of Christ.

"How now can we best strengthen the things that remain and make the fallow ground still bring forth much fruit? By developing the latent resources and utilizing the material just at hand. The finest church edifice in Roxbury was built of stone dug from its cellar or taken from a quarry just across the street. A like thrift in the upbuilding of this church will find good material in the conglomerate masses just about our doors. Gospel truth taught and practiced by spirit-filled men and women is still the power of God unto the salvation of churches as well as individuals. This church has always been a believing and a Bible-loving church. Faith has been its life. Truth, from whatever source taken, so it be truth; facts whether found in stone or star, in buried city or blossoming tree must always receive glad credence. But nothing must be allowed to replace or lessen the emphasis placed on the eternal verities of the inspired Word.

"Genuine brotherliness must mark the character as well as creed of believers if they would gain the confidence of non-Christian people. The heart must pulse through the hand when the invitation is given to stranger or outcast, 'Come with us and we will do you good.' Fraternity is the birthright of the church and she must not allow any club or union to take it away. The fit meeting place for the incoming multitudes is the meeting house and the rightful Head center of the world's brotherhood is the one who said, 'Come unto me all ye that labor and are heavy laden and I will give you rest.'"

At the other services of the week the chief organizations of the church celebrated their anniversaries. The young people's rally was not merely an anniversary of the Christian Endeavor Society, but also of the young people's prayer meetings, held in the church for many years before the Christian Endeavor Society was organized. The various women's organizations of the church held their celebration Tuesday afternoon. Mrs. B. F. Hamilton presided. There were historical papers by Mrs. F. C. Russell, Mrs. A. C. Thompson and Miss E. E. Backup. Miss Ella Gilbert Ives of Dorchester gave the address of the afternoon. The Wednesday evening service took the form of a Neighborhood Meeting. Eliot invited neighboring churches, those of the Suffolk South Conference, and lodges and clubs of the neighborhood. Desiring to have this gathering in some way profitable to the community, and not a mere exchange of pleasantries, the following topic was suggested for discussion in three-minute speeches: What Does Roxbury Most Need from its Churches? Pastors of Unitarian, Methodist, Baptist, Universalist, Presbyterian and Congregational churches spoke, and also a representative of the local conference of the Associated Charities and the president of the Roxbury Improvement Society.

At the banquet on Thursday night a reunion of past and present members brought nearly 500 together. At this supper a number of gifts were announced toward the endowment fund recommended by Dr. Hamilton in his sermon.

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CONDENSED MILK
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The Pathfinder $1 A YEAR EVERY WEEK THE NATIONAL NEWS REVIEW
Send 15c now for 13 weeks to Pathfinder, Wash., D. C.

Religious Notices

WOMAN'S BOARD OF MISSIONS will hold its forty-second annual meeting in Park Street Church, Boston, Nov. 10, 11.

E. HARRIET STANWOOD, *Home Secretary.*

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat.* Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary, 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals so directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.,; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

Run Down?
Ask your doctor all about Ayer's Sarsaparilla. Entirely free from alcohol. A strong tonic and alteratiae.
J. C. Ayer Co., Lowell, Mass.
Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this.

An interesting feature of the celebration was the Anniversary Museum, collected and arranged by Mr. Walter B. Russell.

A striking fact is that during the seventy-five years of its life the church has averaged upwards of $3,000 a year in benevolent gifts, the latter frequently exceeding its home expenses. The anniversary exercises closed appropriately on Sunday, Oct. 31, with a communion service.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 29.

Mrs. H. B. Reed presided. The calendar for the week called attention to Marsovan, Turkey, and report of work and workers there was given by Miss Washburn, who spent several years in that station. Mrs. Tracy writes of their happiness in the arrival at their Marsovan home of their only remaining daughter. Mrs. Riggs has been greatly overworked owing to the absence of Mrs. Smith and Mrs. White, and the doctor ordered her to the mountains. Mrs. Tracy, by request, accompanied her, leaving Mr. Tracy with a family of eleven—Mrs. Riggs's family and guests and Mrs. Tracy's missionary boarders and guests. Mrs. Sarah Sears Smith, after a year's furlough, returns to work in Anatolia College. All were rejoicing in Miss Willard's coming, and Mrs. Tracy says: "The Woman's Board may well be proud of the teachers they have sent out. All who have been connected with the Board since the school was founded have been excellent."

Mrs. Lamson reported a recent tour in Northern Vermont, which gave her the opportunity to visit several smaller churches and auxiliaries. Miss Stanwood gave details of the approaching annual meeting of the Woman's Board in Park Street Church, Nov. 10 and 11. Among those who will make addresses are: Rev. Brewer Eddy of the American Board; Mr. Sherwood Eddy of Battalagundu, India; Miss Martha E. Price of the Zulu Mission; Miss Diadem Bell of West Africa; Miss Mary L. Graffam of Sivas; Miss Jeannie L. Jillson of Smyrna; Mrs. William Hazen of Sholapur; Miss Harriet L. Osborne of Foochow; Mrs. James H. Pettee of Okayama; and Miss Alice H. Bushee of Madrid.

To the Critic of the Church

More than three-fourths of all the social workers in America at this moment are members of Christian churches. The ethical societies, the atheistic Socialists, the lapsed church members, are not one-fourth of the whole, by the latest statistical account. Take away the men and women whom the Church has set aflame with her ideals of brotherhood and sacrifice, and every charitable work in America would be crippled tomorrow. In any small town where church affiliations are well known there may be a score of "undenominational" charitable boards, but almost every member on each board is also a prominent church member. The van of the Church is pushing ahead eagerly toward industrial arbitration, municipal reform, temperance legislation, improved housing for the poor, the protection of women and children industrially, old age pensions and every other reform that modern America is considering. It is an undenominational van, shoulder to shoulder, representing no one church, appealing to no ecclesiastical authority. That is why its presence is taken for granted by the public and forgotten by the critic. But it spoils his argument the moment one comes to think about it.—*The Outlook.*

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 8, omitted.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

MASSACHUSETTS STATE SUNDAY SCHOOL ASSOCIATION, twentieth annual meeting, Boston, Nov. 11-14.

WORLD C. E. CONVENTION, Agra, India, Nov. 20-23.

SUFFOLK CONFERENCES, union meeting of three conferences, Park Street Church, Boston, Nov. 17.

STATE MEETINGS

Connecticut, Torrington,	Nov. 8-11.
Kentucky, Williamsburg,	Nov. 21, 22.

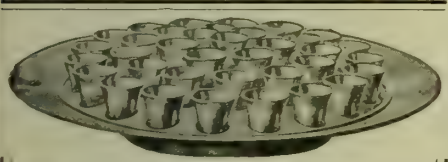
Marriages

The charge for marriage notices is twenty-five cents.

ADRIANCE—PARK—At Winchester, Mass., Oct. 18, by Rev. S. Winchester Adriance, father of the groom, William Adriance and Miss Florence Colburn Park, both of Winchester.

LYMAN—WILDER—In Winchester, Mass., Oct. 14, by Rev. E. E. Strong, D. D., assisted by Rev. G. H. Gutterson, Frank E. Lyman and Clio Strong Wilder, daughter of Rev. G. A. Wilder, D. D., of Chikore, So. Africa.

UNIMPEACHABLE—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.



The Individual Communion Cup

continues to grow in favor. Our patented noiseless tray is the one most generally used. One pastor writes us: "It is by far the most perfect thing yet made."

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The Carleton Inaugural

BY ROBERT P. HERRICK, D. D.

The shuttle which weaves the educational fabric of our higher institutions took a long leap from Cambridge and Dartmouth when, on Oct. 18, was inaugurated the new president of Carleton College, Donald John Cowling, at Northfield, Minn. A special train from the Twin Cities bore several hundred members of the Minnesota Congregational Club and many distinguished guests from the American Board and Brotherhood meetings. From Laird Hall the academic procession started on its winding march, under Northfield's famous maples, to the Congregational church. The students of the college formed in two long rows and held chrysanthemums in a high arch over the heads of the marching procession. Some forty representatives of seminaries and colleges were gathered on the platform, the rest of the auditorium being filled with invited guests.

After an invocation by the pastor of the Northfield church, Rev. E. B. Dean, the chairman of the trustees, Hon. W. H. Laird, with warm words bespeaking the responsibility he bestowed, invested Dr. Cowling with the presidential office and gave him the keys and charter of the institution. President Cowling modestly expressed his sense of the trust laid upon him. Dr. H. P. Dewey of Minneapolis spoke of President Cowling as inducted into office not only by the formal petition but by the many unspoken and heartfelt prayers of those who loved Carleton College. This spirit of sympathy and personal interest marked the whole program following. Nothing could have held more anticipation for the future than the greetings which followed under the introduction of Hon. D. P. Jones, who presided through the service. The venerable James W. Strong, father of Carleton College and its president through the years of stress and difficulty, spoke of the occasion as the fruitage of the yeteran ministry of Minnesota. President Northrop, in his usual cheery vein, spoke of his high estimate of the opportunity before Carleton College, and President Eaton of Beloit emphasized the momentum of college life as seen in the Harvard inauguration. President Main of Grinnell, Io., spoke as a neighbor, emphasizing the greatness of the task immediately before the college; while for the 700 alumni, one-third of whom have been or are engaged in education, President-elect Burton of Smith College gave a stirring picture of what they desired the college to be. Professor Weigle cordially represented the faculty in anticipation of the leadership how to be given it.

The address of the occasion, for which all waited, was, of course, the inaugural. And the anticipation of this learned audience was not disappointed in the scope, character or diction of this utterance. The most valuable



DONALD J. COWLING, PH. D.
Carleton's New President

discussion was the defining of the distinctive fields for the college and the university. The college has for its main mission the building of character and equipment for life rather than the gathering of new facts and their scientific study. On the other hand, the university finds its principal field in the acquirement of new knowledge for the benefit of mankind. Having laid down this proposition Dr. Cowling found it easy to emphasize the advantages of Carleton in the forming of that right and noble character which were a part of the education given in the small college. Thoughtful, earnest, devout and broad in thought and scope the address was satisfying to the most exacting friends of Dr. Cowling and the college.

At the close of the address, Marion Leroy Burton, president-elect of Smith College, was recommended, in words which reviewed his remarkable career, for the degree of Doctor of Divinity, and the yoke was placed upon his high and broad shoulders by members of the faculty.

After three hours of literal feast in the church the guests were eminently fitted for the dinner, served in the new Sayles-Hill Gymnasium, and with Dr. George R. Merrill in charge of the after-dinner function. Governor Eberhart's strong words for the Christian faith and for Christian education were heartily received. Pres. C. C. Campbell of the Congregational Club made it clear that the college had nothing to fear from its denominational alliance, but rather much of which to be proud. President Smith of St. Olaf's College, a large institution located at Northfield, and Dr. L. H. Hallock, now of Lewiston, Me., but formerly of Plymouth Church, Minneapolis, and a longtime trustee of Carleton, voiced other greetings.

President Cowling is a distinct acquisition

THE WAY OUT

Change of Food Brought Success and Happiness.

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build her up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost I finally got to the high school but soon had to abandon my studies on account of nervous prostration and hysteria.

"My food did not agree with me, I grew thin and despondent. I could not enjoy the simplest social affair for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts.

"I had little faith, but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts, I am the mistress of a happy home, and the old weakness has never returned."

Read the little book, "The Road to Wellville," in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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Mount Vernon House for sale. Suitable for Boarders or Apartments. 12 rooms furnished. Fine location. Cash. Apply A. S. Newcomb & Co., Southern Pines, N. C. (Apartments and Cottages for rent.)

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Wants

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

For Sale. Two Brass Chandeliers, eight lamps each; fitted with Rochester burners. Suitable for church or hall use. Address B. W. Brown, Northbridge, Mass.

Protestant Woman for general housework in family of two ladies in country town. Modern conveniences. Good home for right person. Reference required. Address Box 78, South Sudbury, Mass.

Congregational Minister Wanted in country village. Pulpit vacant next spring. Small summer resort on lake. Salary $700 and house. Living expenses small. Address P. M. V., 38, care *The Congregationalist*, Boston, Mass.

Boarders Wanted. Attractive home for a few boarders in private family, 15 miles out on B. & M. R. R. Accessible to steam and trolley lines. Open grates in bedrooms. Address B. B., 45, care *The Congregationalist*, Boston, Mass.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

For rent a pleasant front room in private family, with two meals given if desired. Apartment has all modern conveniences. Centrally located. References. Address Mrs. Helen Prescott, 8 Bellevue Street, Dorchester, Suite 1.

Wanted. A strong, reliable, middle-aged woman, Protestant, to assist in housework and care of elderly lady. Family two adult ladies. Good home, kind treatment, and fair wages. Call or address Mrs. Celia Graves, 129 Woburn Street, Reading, Mass.

Stereopticon outfit complete for sale at half cost, comprising good lantern, sun rival light, twelve-foot screen, tickets, etc., also about 125 slides (32 colored) with two lectures. Suited to congregation of one to three hundred. Address Pastor, 45, care *The Congregationalist*, Boston, Mass.

Teachers who have failed to secure a satisfactory position should register at once. Emergency calls coming in daily. Fine positions for competent teachers. Governesses and tutors for private families supplied on short notice. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

To Rent my house of eight rooms for eight months or longer at $50 per month, or will take a party of six or eight boarders for four months or more at $27.50 and $30 each. Pleasant rooms on second and third floors. Good New England meals. Apply Ellen B. Foster, 1402 Girard Street, N. W., Washington, D. C.

Wanted. An elderly or semi-invalid lady to board for winter in pleasantly located private family. Near churches, library, steam cars. Housekeeping privileges if desired. Wood fires, modern sanitary conveniences. Telephone. Terms reasonable. References given. Address Mrs. Nellie J. Shaw, Hill, N. H.

Professional Housekeeper. A Hospital Trained Nurse, who wishes to be relieved of the responsibilities of institutional life, desires a position as housekeeper, where home interests predominate. References. No short notice call can be considered. Address Hospital, 43, care *The Congregationalist*, Boston, Mass.

to Congregationalism, coming from the United Brethren Church. He received his Bachelor of Arts degree from Lebanon College at Annville, Pa., in 1902. The year following he graduated again from Yale with the same degree and a year later also received his Master of Arts. In 1906, in connection with his study in the Divinity School, he received the Bachelor's degree and three years later became a Ph. D. Baker University, Kansas, a large and scholarly institution under the direction of the Methodist Episcopal Church, where he taught philosophy for two years, bestowed upon Mr. Cowling the degree of Doctor of Divinity. It may be seen that Mr. Cowling has won his way by scholarly attainment. His tactful ways promise to make him a popular as well as scholarly head of Carleton College. The college itself has taken long steps forward in attendance and dignity as an educational institution in these later years. Under the new president it promises to prove itself worthy of the broad foundations so patiently and lovingly laid, through three decades of toil, by James W. Strong.

Boston

Church and Synagogue Exchange Courtesies

A notable event, because it was so unusual, was the exchange of pulpits last Sunday morning by Dr. Gordon of the Old South Church and Rabbi Fleischer of Temple Adath Israel. Rev. Allen E. Cross conducted the services at the Old South, and a rabbi read the service at the synagogue. Dr. Gordon extolled the Hebrew prophets and showed the world's indebtedness to them for the great beginning of the moral interpretation of their nation and of human society. He took for his text Paul's saying that to the Hebrews were intrusted the Oracles of God.

Rabbi Fleischer preached on the two great commandments on which Jesus said all the law and the prophets hang—to love God supremely and to love our neighbor as ourselves. These supreme injunctions, he said, amplified and intensified by nineteen centuries of human growth in thought, aspiration and practice are still the elements of the faith common to the Jew and the Christian.

Both houses of worship were filled by congregations which listened intently and reverently shared in worship, and so far as expressions were heard, all felt a devout and friendly satisfaction with the exchange. In a city where the Jewish population is increasing much faster than the descendants of those who founded it, and where Puritan and Jew must share in a common civic life, we are confident that thoughtful men will favorably regard this interchange of courtesies between two of its foremost religious leaders, and will feel that in such recognition of qualities of highest value in the religion of both, Christianity and Judaism will lose nothing and will gain in the understanding of each other and in the mutual respect which is essential to the moral and political well being of the whole body of citizens.

Mt. Vernon's New Pastor

Rev. James A. Richards began his ministry as the successor of Dr. A. P. Fitch in Mt. Vernon Church last Sunday morning. The subject of his sermon was the place of the Christian church among other institutions and the place of the Congregational church among Christian churches. "It does not set itself up," he said, "as the sole expression of the truth. It does not draw apart from other Christian bodies. It offers the right hand of fellowship to all who are in quest of truth and light, but leaves each separate church to follow the light as God shall give it to see the light and as circumstances shall make most expedient." Mr. Richards comes to Boston from the pastorate of Central Congregational in Newport, R. I. He was greeted by a large congregation, and his coming is welcomed not only by his own people but by all our churches and pastors, many of whom have expressed their congratulations to the church for the early choice of a pastor for a place too soon made vacant and difficult to fill.

The 1915 Exposition Opens

Last Saturday evening a few thousand invited guests examined the Boston—1915 Exposition, preparatory to its opening in the old Museum of Fine Arts, where it will be maintained Nov. 1-27. Brief addresses by local citizens, Miss Jane Addams of Chicago and Rabbi Wise of New York inaugurated a display of unusual interest to all students of civic welfare. The exhibits are divided into groups, showing the city as it is, as it might be and offering comparisons with other city methods and improvements. Among the attractions are Newspaper Row, the Glenn Curtiss biplane on which he captured the prize at Rheims and model tenements. Church and educational interests will also have their own exhibits. The enterprise should prove an education to the average citizen in the things concerning his own city and even more in the defects crying for immediate remedy.

Young Men's Club at Socialism Again

Opening its new season once more in the handsome rooms of the Exchange Club, the Young Men's Congregational Club started, Oct. 27, another enthusiastic year. Under the genial hand of its new president, Mr. E. V. Grabill, the evening's program moved smoothly through the minor business and the Y. M. C. A. appeals by Mr. S. B. Carter and E. L. Miller to the address by Prof. T. N. Carver. He presented in scholarly fashion his well-known Substitute for Socialism. He finds it in a "constructive democracy," which shall embody liberty, involving a regulated freedom of the individual in the interests of the many; equality—of opportunity, especially; of justice in distribution, made according to services rendered to society. He took occasion to make a warm defense of the competitive system.

Continued on page 618

THE DIFFERENCE

Coffee Usually Means Sickness but Postum Always Means Health.

Those who have never tried the experiment of leaving off coffee and drinking Postum in its place and in this way regaining health and happiness, can learn much from the experience of others who have made the trial.

One who knows says: "I drank coffee for breakfast every morning until I had terrible attacks of indigestion producing days of discomfort and nights of sleeplessness. I tried to give up the use of coffee entirely, but found it hard to go from hot coffee to a glass of water. Then I tried Postum.

"It was good, and the effect was so pleasant that I soon learned to love it and have used it for several years. I improved immediately after I left off coffee and took on Postum, and am now entirely cured of my indigestion and other troubles, all of which were due to coffee. I am now well and contented and all because I changed from coffee to Postum.

"Postum is much easier to make right every time than coffee, for it is so even and always reliable. We never use coffee now in our family. We use Postum and are always well."

"There's a reason," and it is proved by trial.

Look in packages for a copy of the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Fight Is On

Every moment of your life, when you are at home or abroad, awake or asleep—

Between the poison germs that are in air, food and water, — everywhere in fact,— and the billions of your invisible friends, the little soldier-corpuscles in your blood.

If these little soldiers are kept strong and healthy by taking Hood's Sarsaparilla, you need have no fear of disease. Begin using it at once if you are at all under the weather, or have troubles of the blood, stomach, liver and kidneys. Get it of your druggist.

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Other Tours to California, Mexico, Florida, Nassau and Cuba, Europe, Oriental Lands, Japan and China.

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SUSANNA COCROFT AND HER INSPIRING WORK FOR WOMEN.—Known nationally for the splendid work she has conducted for the benefit of women, Susanna Cocroft stands as a figure unique among women who "do things."

In accord with plans mapped out by herself some fifteen years ago, she has built up and conducts a large business which consists in the teaching of women, by correspondence, how to care for themselves in such a manner that good health is preserved and impaired health restored without the use of harmful drugs.

A university woman, and a teacher of experience, Miss Cocroft began, and has continued, on the basis that she need not "talk down" to her pupils. She believes the average woman is ambitious to be her best, and to this sentiment Miss Cocroft largely appeals, with the result that she has treated nearly fifty thousand women in a straightforward, simple, effective manner. By remarkable systems of her own devising she is able to personally supervise the work of each pupil, and so successfully has she worked out her plan that the letters which she daily receives from her many pupils bear evidence to the mental as well as the physical uplift received by those who have taken her course. The very personality of this inspiring, magnetic woman is reflected in the letters which come back to her from those whom she has helped.

Miss Cocroft has recently added to her regular course twelve fascinating books called "The Know Thyself Series." These are lectures by Miss Cocroft herself, published under the auspices of the Physical Culture Extension Society, 246 Michigan Avenue, of which Miss Cocroft is president. Scarcely a page can be turned in any one of the series without the encountering of some helpful thoughts which seem to exactly suit the mental or physical needs of the reader.

Some of the titles are as follows: Growth in Silence; Poise, a Good Figure; Character as Expressed in the Body; Foods, Their Nutritive Value and Digestibility; Motherhood and the Generative Organs; Ideals and Privileges of Women; The Nervous System—Habits; Self-Sufficiency—Mental Poise; The Cultivation of Beauty a Duty, etc. These titles give an idea of the completeness of her work, and every page bespeaks thoroughness in every detail of her work, which she personally supervises.

Boston

Continued from page 617

State Sunday School Convention

Next week, extending during Nov. 11-14, the Sunday school forces of Massachusetts rally in Boston for their twentieth annual meeting. The program committee, headed by Pres. A. R. Smith and Secretary Conant, have arranged for some profitable sessions and the participation of such influential speakers as Bishop Lawrence, Dr. Cortland Myers of Tremont Temple, Dr. A. F. Schauffler, W. N. Hartshorn, Sec. H. F. Cope of the R. E. A., and many others. The Congregational rally at the opening session will be held in Old South. Rev. J. L. Keedy, Rev. B. L. Yorke, Phineas Hubbard, Robert E. Blakeslee, Dr. C. A. Vincent and Dr. G. L. Cady will be among the speakers on pertinent topics of graded lessons, administration, teacher training and the like.

Reviews of the Conventions

Those in this vicinity unable to share in the inspiration of the Minneapolis and Burlington meetings had an opportunity to gain at least a second-hand benefit last Monday morning at the Ministers' Meeting. Sec. Brewer Eddy reported for the American Board, Mrs. Paul La Cour told a graphic story of the typical A. M. A. work at Douglas Academy, North Carolina, and Dr. Capen, fresh from a busy campaign Sunday for the Laymen's Missionary Movement in Worcester, warmly commended the new mission of the national Brotherhood.

Dr. Pentecost at Tremont Temple

A series of daily evangelistic meetings under the leadership of Dr. G. F. Pentecost began at noon, Nov. 1, in Tremont Temple. The Boston Evangelical Alliance is responsible for the meetings, which will continue through November. Mr. E. R. Naftzger, one of the singers in the Chapman-Alexander Campaign, will conduct the musical part of the service.

Oberlin's Opening

The Oberlin enrollment will probably be nearly 75 at the second semester, judging by the normal increase in previous years. There are already listed 68, including 42 new men, about twice the usual number of additions, and the largest enrollment since the short-cut "English course" was given up, some ten years ago or more. This gain has been made in spite of the handicap of President King's absence on his foreign tour. It is partly due to the improvement in equipment and curriculum. Every room in Council Hall but one is occupied, and all the 21 married students room outside. The average abiltity of the new students is noticeably better than usual. Many are of the finest type of virile, energetic college men.

All departments in the college have made good gains, and $400,000 in various gifts have been received within the past five months. Two fine stone buildings are now in process, the new Men's Building, 210 feet long and four stories, and the Rice Memorial Hall, nearly as large, which will double the capacity of the Conservatory of Music. Oberlin is prosperous. The steady progress made every year of the last ten shows no tendency to diminish. No department in the institution has shown the gain more clearly than the Seminary. This year is pretty sure to be the best of the seventy-seven of its history. G. W. F.

Church and Ministerial Record

Calls

APRAHAM, SARKIS A., Marlboro, Ct., to W. Suffield, with increased salary.

BACON, AARON S., residing at Lenora, Kan., to Leona.

BEAVER, CHAS. H., Anamosa, Io., *not* called to Reinbeck.

BISHOP, ALBERT W., residing at Morrisville, Mo., to Almena, Kan. Accepts.

COLLINS, HOWARD W., Machiasport, Me., to Deer Isle. Accepts.

CONE, JAS. W., Lyons, Col., to Little River, Kan., after some years' absence from the state.

CULL, JOHN A., Antioch, Cal., to *Richmond*, San Francisco. Accepts.

DICKSON, JOHN W., El Reno, Okl., to Hayden, Col. Accepts.

FISHER, JAS. O., lately of Red Jacket, Mich., to Princeton, Minn.

GIST, N. H., Northwestern Univ., to Humeston, Io. Accepts.

GREGORY, ALFRED E., Webster, S. D., to Owatonna, Minn. Accepts.

GREY, FRED, Stockton, Kan., to Paola. Accepts.

HILL, CHAS. W., Hilo, T. H., to Green Valley, Cal. Accepts, returning to the state where he formerly held pastorates at Berkeley and San José.

HUMPHREY, ROBT., *Union*, Indianapolis, Ind., to Kirwin, Kan. Accepts.

JORGENSEN, THEODORE, Newman Grove, Neb., to Seneca, Kan. Accepts.

LINDERMAN, G., Syracuse, N. Y., to Coventryville. Accepts.

MATHEWS, ROBT. J., residing at Los Vegas, Texas, to Plevna, Kan. Accepts.

MCSKIMMING, DAVID D., Kirwin, Kan., to Kiowa. Accepts.

NICHOLS, GEO. T., lately of *North*, Columbus, O., to Alma, Kan., after some years' absence from the state. Accepts.

PIERCE, WM., lately of Cambridge, Ill., to Sherrard.

PRESTON, BRYANT C., *First*, Muscatine, Io., to *First*, Everett, Wn.

PYCHE, HOWARD H., recently of Campbell, Neb., to Sargent. Accepts.

REYNOLDS, CHAS. H., *Second*, Cortland, N. Y., to *North St.*, Middletown.

SHIPMAN, A. H., to Altoona and Sycamore, Kan. Accepts.

SHOEMAKER, CHAS. D., Brimfield, Ill., to Abingdon. Accepts.

SMITH, J. CHALLEN, Provo, Utah, to teach English at Salt Lake High School. Declines, but accepts additional work under C. H. M. S. at Lehi, Utah.

SNYDER, WM. T., Nickerson, Kan., to Argentine. Accepts and is at work.

STROMIRE, GEO. D., Kiowa, Kan., to Highland. Accepts.

SULLENS, ARTHUR J., Gary, Ind., to Boise, Ida.

TOOTHAKER, ARCHIE, Council Grove, Kan., to Hutchinson. Accepts.

VAN DEN BURG, LOUIS, *Second Presb.*, Brooklyn, N. Y., to *First Cong'l*, Sioux City, Io.

WALCOTT, PHILIP C., *asst. p.* at *Asylum Hill*, Hartford, Ct., to *First*, Naugatuck. Accepts, to begin Jan. 1.

WALL, ARTHUR A., recalled to Highland, Ill.; also to Gridley. Accepts the latter and is on the field.



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the standard Cod Liver Oil preparation of the world. Nothing equals it to build up the weak and wasted bodies of young and old. All Druggists

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A Sallow, Pimply or "Muddy" Complexion

Is Easily Gotten Rid of when Constitutional, Instead of Local Treatment is Taken.

Every woman strives to acquire and preserve a clear, faultless, rose-and-lily complexion. This is apparently the height of the feminine ambition. No more fallacious epigram was ever penned than the one which says that "beauty is only skin deep"; and no greater mistake can possibly be made in endeavoring to gain a clear, pretty complexion, entirely free from pimples, blackheads and other skin blemishes, than the use of cosmetics, powders, lemon juice, cold cream, electric massage and various other treatments, which aim at the complexion alone, and have no effect whatever on the blood, or on the general system.

Whenever you see a person with a clear, flawless complexion, you may be assured that its perfection depends, not on the local application of the many fad treatments on the market, but exclusively upon a pure, wholesome condition of the blood and upon its active, vigorous circulation through the skin.

It is the blood which gives the skin its rosy color, and although electric massage and other local treatments may draw the blood temporarily to the surface of the skin, it cannot keep it there. Only a strong circulation can do that. When the blood becomes impoverished and the circulation sluggish, the complexion, as a natural sequence, becomes sallow or "muddy," and pimples, blackheads, "liver spots" and other skin troubles put in their appearance.

One box of STUART'S CALCIUM WAFERS, which are taken internally, will do the complexion more good than all the cosmetics, beauty powders, cold creams, electric or manual massage will do in a lifetime. These powerful little wafers cure because they strike at the root of the trouble. They purify and renovate the blood so completely that the complexion cannot do otherwise than become clear, flawless and free from all skin blemishes.

Besides relieving the system of every particle of impurity, and thereby cutting off the source of the skin diseases, they also build up the blood, greatly increasing the number of red corpuscles in its current and invigorating, strengthening and improving the circulation so decidedly that in a wonderfully brief period the cheeks become rosy, the complexion clear, the eyes bright and the whole system glows with renewed life and vigor.

Secure a package of this blood-cleaning, complexion-clearing and system-renovating remedy from your druggist for fifty cents and begin the treatment at once. Also send us your name and address and free sample package will be sent you. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Mich.

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WHEELER, WILSON C., recently of Seneca, Kan., to *Seabrook*, Topeka. Accepts, and in connection will teach mathematics at Washburn Coll.

WILKINS, J. (*Free Bapt.*), Farmington, N. H., to Thomaston, Me. Accepts.

WOODCOCK, THOS. J., Blaine and Vale, S. D., to Alton, Bloomington and Ash Rock, Kan. Accepts.

Ordinations and Installations

CLEMENTS, EDGAR T., Union Sem., *o. Chatterton Hill*, White Plains, N. Y., Oct. 28. Sermon, Rev. Robt. McLaughlin; other parts, Rev. Messrs. J. A. Fairley, A. O. Pritchard, Prof. J. A. Bewer.

DURKEE, J. STANLEY (*Bapt.*), *i. South*, Campello, Mass., Oct. 27. Sermon, Rev. A. Z. Conrad; other parts, Rev. Messrs. Edward Norton, C. A. Vincent, E. N. Hardy, A. M. Hyde, E. W. Phillips.

EMERSON, CHESTER B., Union Sem., *i.* Saco, Me., Oct. 21. Sermon, Rev. Raymond Calkins; other parts, Rev. Messrs. Jesse Hill, J. M. Wathen, H. W. Hulbert, C. M. Gates, A. I. Davis.

LIZENBY, ROSA A., *o.* Wheaton, Kan., Oct. 19. Sermon, Rev. F. L. Marcy; other parts, Rev. O. E. A. Blenkarn, G. B. Drake, J. J. Wilson, Guy Foster, Festus Foster, Supt. L. C. Schnacke.

LOOMIS, SAM'L L., *i.* Westfield, N. J., Oct. 26. Sermon, Rev. Nehemiah Boynton; other parts, Rev. Messrs. C. E. Hesselgrave, G. P. Eastman, C. L. Goodrich, Sec. C. H. Patton.

MILLER, ORLEY L., *o.* Garnett, Kan., Oct. 15. Sermon, Rev. A. O. Penniman; other parts, Rev. L. C. Schnacke, Profs. D. M. Fisk and R. M. Clark.

Resignations

APRAHAM, SARKIS A., Marlboro, Ct., in effect Nov. 22, after four and a half years' service.

BODINE, JOHN E., Annawan, Ill.

COLLINS, HOWARD W., Machiasport, Me.

CULL, JOHN A., Antioch, Cal.

DICKSON, JOHN W., El Reno, Okl.

GARDNER, EDWARD V., Severy, Kan.

GREGORY, ALFRED E., Webster, S. D.

GREY, FRED, Stockton, Kan.

HARDING, WM. F., Arkansas City, Kan., closing second pastorate with this church.

HITCHCOCK, L. POTTER, *First*, Alameda, Cal.

HUMPHREY, ROBT., *Union*, Indianapolis, Ind.

JORGENSEN, THEODORE, Newman Grove, Neb.

MCKOON, HOSMER, La Harpe, Ill., to enter business life.

MCSKIMMING, DAVID D., Kirwin, Kan.

OTTMAN, HENRY A., Richford, N. Y., to take effect Jan. 1, after more than five years' service.

PATTON, MATTHEW, *Stanwich*, Greenwich, Ct., effective Dec. 1, after ten years' service.

PERCIVAL, JOHN T., Spokane, as Sunday school missionary for Eastern Washington.

SEARS, LANGLEY B., *Winthrop*, Charlestown, Mass., after three years' service.

SHOEMAKER, CHAS. D., Brimfield, Ill.

SNYDER, WM. T., Nickerson, Kan.

STORM, JULIUS E., Irvington, Neb. He will move to Lincoln and supply churches.

STROMIRE, GEO. D., Kiowa, Kan.

SUTHERLAND, WM. L., Great Bend, Kan., after more than eight years' service.

TOOTHAKER, ARCHIE, Council Grove, Kan.

WALCOTT, PHILIP C., asst. pastor *Asylum Hill*, Hartford, Ct., to take effect Jan. 1, after five years' service.

WOODCOCK, THOS. J., Blaine and Vale, S. D.

Bequests

ABBOTT, ARMINDA P., Winchendon, Mass., to *North Cong'l*, $500.

BARBER, DANIEL J., No. Adams, Mass. To Cong'l Church, interest in syndicate property on Ashland Street.

BARKER, SARAH NOYES, Derry, N. H. To *Central*, $500. C. H. M. S., A. B. C. F. M. and Tuskegee Institute are residuary legatees.

BERTRAM, MARY A., Salem, Mass. To Mass. Home Missionary Soc'y, $5,000.

BRAYTON, NANCY JENCKES, heirs of, Fall River, Mass. To *First* Cong'l Soc'y: $5,000 to be known as David Anthony Brayton Fund; $5,000 to be known as Nancy Jenckes Brayton Fund; to Dr. W. W. Adams, pastor of *First*, $2,000.

CLAPP, LUCIUS, Randolph, Mass. To Cong'l Soc'y, Randolph, one-third proceeds of house and land on decease of certain beneficiaries; to Congregational Soc'y of Stoughton Center, for benefit of poor, $1,000.

CORWIN, SELAH R., a centenarian of Middletown, N. Y. To A. B. C. F. M., C. H. M. S. and *First* Ch., Middletown, $1,000 each; to *North St.*, $300.

DAVIS, ALBERT, Whitman, Mass. To Cong'l Ch., $3,000.

DRAPER, JAS. SUMNER, Brookline, Mass. To Trinitarian Cong'l church and society of Wayland, $5,000, to be known as the Reeves' Fund, in memory of his grandmother, Millicent Reeves, and his aunt, Caroline A. Reeves, income to be used to aid the poor and sick.

HOLLISTER, HARVEY J., Grand Rapids, Mich. To *First* Ch., for support and extension of missions, $5,000.

PARMENTER, SUSAN S., Marlboro, Mass. To Mass. H. M. Soc'y, $1,000; to Woman's H. M. Association of Mass. and R. I., $2,000.

PHELPS, EDWARD A., Rockland, Mass. To A. M. A. and *First* Ch., each one-third of one-tenth of estate appraised at $7,000; that to the church to be applied to the payment of the principal of possible debt on the church building property; but if no such debt exists, to the needs of worthy poor in the community.

SAUNDERS, EBENEZER L., Methuen, Mass. To *United Cong'l* Ch., Lawrence, $1,000.

SMALLEY, WM., Bay City, Mich. To *First* Ch., his homestead and $500; to Ladies' Aid Soc'y of same ch., $500.

SYKES, THOS. W., Rockville, Ct. To *Cong'l* Ch., No. Adams, $1,000.

TALLMADGE, HANNAH C., Williamstown, Mass. To *First* Parish, $1,000 in trust.

VAN DYKE, GEO., Boston, Mass. To *Cong'l* Ch., Stewartstown, N. H., $1,000.

WRIGHT, J. EMILY, Northbridge, Mass. To *Cong'l* Ch., Northbridge Center and *First Evan. Cong'l* of Uxbridge, one-half real and personal estate, after death of husband and mother.

Congregational Board of Ministerial Relief

The fiscal year of this Board ends with NOVEMBER THIRTIETH. These special requests are made:

First: That all Church offerings taken for this Board during 1909, up to November 28th, not yet sent in, be remitted to the Treasurer before November 30th.

Second: That all annual subscriptions, both of ministers and laymen, due before December, and not yet paid, be likewise remitted.

Third: All friends of the aged veterans who can aid in this work of love and ministry, are earnestly requested to make a special gift before the fiscal year ends.

If these requests are acted upon, the receipts will equal or exceed 1908, which was the best year in the Board's history.

B. H. FANCHER, Treas. WM. A. RICE, Sec'y.

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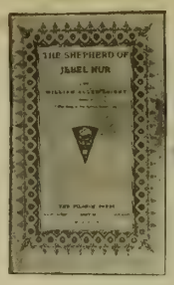
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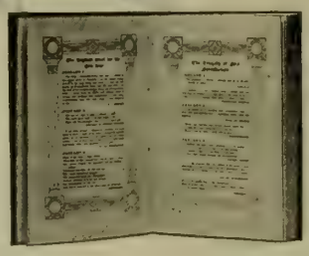
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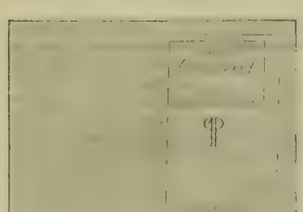
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Section B.

The Congregationalist and Christian World

Church News

Volume XCIV — 6 NOVEMBER 1909 — Number 45

New England

Maine

Island Falls' Anniversary

Island Falls: Among the many anniversaries recently recorded, not one called forth a more significant history than that read by Rev. H. H. Noyes on the occasion of the recent semi-centennial. The influential men among the early settlers of Island Falls were Congregationalists of the old school, Jesse Craig and Levi Sewall, whose descendants are still among the leading families of the village. The faith of the fathers has been manifest in the town throughout its history, and to the original church have since been added two others, Free Baptist and Catholic, both well supported. There was ever a revival spirit in the church which affected the whole community. The first man to preach, as pastor, was the late Roland B. Howard, secretary of the American Peace Society, who spent the summer of 1859 with the church. The present pastor, Rev. H. H. Noyes, was with the church 1894-98, beginning his present and second pastorate in 1904. The coming of the railroad brought new life and the demand for a modern church building, and this was dedicated in 1894. Proving in time to be inadequate for present needs it has just been raised and spacious vestry and church parlors added. The semi-centennial was made to include the rededication of the improved and renovated house of worship. Two notable figures at these services were one of the original eight members, Deacon Merriam, and Rev. Charles Whittier, who has had more to do with the church in its present era of prosperity than any man but the present pastor. Closing the fifth year of a second pastorate, Rev. H. H. Noyes is loved by all his people.

Biddeford: *Second,* was obliged to part with Rev. W. H. Woodsum, who is to make his future home in Porto Rico. A call has been accepted by Rev. J. M. Wathen of Claremont, N. H., who began his labors Oct. 1. Nearly ten years of faithful service in Claremont, N. H., will mean that he is eminently fitted for this important field in one of the more important churches of York Conference.

Cumberland: Rev. Paris E. Miller has just closed a ten years' pastorate with *Center* Church. During this time the church has been thoroughly remodeled and put in excellent condition, and is today one of the best country churches in Maine. Mr. Miller will spend two years in study in Bowdoin College, during which he will supply the church at South Freeport.

Portland: *State Street.* Rev. and Mrs. Raymond Calkins have recently returned from a five months' sojourn abroad. They left Portland soon after Easter and have visited Italy, Greece, Switzerland and Turkey.

Calais: Rev. C. G. McCully, pastor *emeritus,* since his retirement from the active pastorate a year ago, has been in continued demand as a pulpit supply among Baptist, Methodist and Presbyterian churches in Calais and immediate vicinity.

Robbinston, after having been without regular services for nearly a year, rejoices in a new pastor, Miss May M. Russell, who comes from Philadelphia, Pa., where she was a pastor's assistant.

Brownfield: The grandchildren and great-grandchildren of the late Samuel Tyler, assisted by relatives and friends, have presented a handsome organ to the church.

Mechanic Falls: By raising a mile of pennies at the suggestion of Rev. Edgar Crossland, a debt on the parsonage of ten years' standing has been cleared.

Since May 1 the adjacent towns of *Jonesboro, Whitneyville* and *Marshfield* have come under the care of one permanent missionary pastor. Except for an irregular student supply in the summer, there has been no pastoral work done, in at least two of the fields, for twenty years or more. There is now one preaching service every Sunday and a midweek meeting in each town. At Marshfield, a Christian Endeavor Society has been organized, with sixteen active members. Extensive repairs to the church buildings have been made this summer, in one case with the help of money voted by the town.

New Hampshire

The Year's Summary in Figures

The Minutes of the General Association of New Hampshire, just issued, give 182 out of 187 churches 18,772 families, a gain of over 400 over the preceding year, and 18,811 members, a loss of 105 resulting from churches ceasing to report and the revision of rolls, but a real gain of 22, with an absent membership of 22 per cent. of the total, 4,290. Seventy-nine churches report no accessions on confession, and 47, six or more, with a total of 424. Sunday schools have a membership of 17,492. Twelve churches sustain no such school, and 70 have no Christian Endeavor Society or similar organization, while 117 have an enrollment of 4,210, a loss of 21 societies and 361 members. Infant baptisms number 213. Of the 165 ministers, 36 are installed, 42 recognized, 58 acting pastors, 13 supplies and 29 without charge.

The financial exhibit shows the home expenses of 176 churches, $234,180, of which $141,152 are for ministers' salaries, making the average, exclusive of parsonage, $830, indicating an upward tend. The benevolent contributions of 163 churches were $56,214, of which the American Board received the largest amount, $12,675. Including home expenses, the average gifts per church member was $15.43, and per family, $15,46. Thirty churches received legacies aggregating $31,280. One hundred and fifty-one churches have invested funds totalling $744,715. The total debt of 17 churches is $12,582, and value of church property, $2,080,000, or $156,500 less than last year.

The Danbury Centennial

Danbury: A noteworthy event in the history of the little church was the summer commemoration of its centennial. Careful preparation under the leadership of Rev. William Taylor culminated in a fine program.

The opening exercises, led by Rev. F. P. Eastman, a former pastor, were followed with an address of welcome by Pastor Taylor, response by Mrs. M. J. Hoyte of Lebanon and a historical paper by Deacon Charles Taylor. Rev. J. H. Bliss of Webster brought the greetings of Merrimac Association. The leading feature Saturday was an address by Rev. E. R. Smith, the state missionary secretary, on Changes of a Hundred Years in the Country Town. A basket picnic dinner in a grove followed, with more than a score of post-prandial speeches. The reminiscent paper read by Mrs. Kate Jackson was replete with facts of early times which she had heard from those who lived nearer them. One was that for the thirty-eight years between the settlement of the town in 1771 and church organization in 1809, this was a branch of the Salisbury South Road Church, several miles distant, and that some of the women were wont to go on horseback the afternoon before when they did not have preaching in barns nearer home. Many interesting letters were read. Sunday brought a sermon by the pastor, the reception of four members and an address by Rev. William Gussman.

Though small and often confronted with discouragements, the church has given to the world five ministers, four of whom now rest from efficient labors. The present promising pastor graduated from Bangor Seminary last year and enters Dartmouth College this autumn for further study, but will continue to supply the church.

Reopened after Thirteen Years

Dover: *Belknap,* after closed doors for more than thirteen years, unexpectedly to the general public, was reopened for worship, Sept. 5, the increasing debt of nearly $7,000, which occasioned its closing, having been wiped out and the edifice put in thorough repair.

The church was organized in 1856, under the leadership of Rev. B. F. Parsons, who resigned the pastorate of the First Parish, convinced that an opportune time had come for a new organization in the interest of the denomination. He continued five years. The edifice was erected in 1859, and has been damaged four times by fire, twice since it was closed, in 1896 narrowly escaping destruction and necessitating an expense of $3,000 for its repair.

The closing of the church in January, 1896, was not accomplished without stubborn opposition, but Mr. Henry Law, a trustee, and other conservatives, felt, in view of the constantly increasing debt, such course was wisest, and secured a vote to that effect, which action later was generally indorsed. The ground floor of the edifice has been used for commercial purposes. The rental of this and other landed property, under the judicious management of Mr. Law mainly, has furnished means for liquidating all debts and accumulating a substantial surplus. Such cancelling of its mortgage and payment for improvements, which include stained glass windows and frescoing the auditorium in terra cotta and green, furnished occasion for rejoicing to those interested, who for years had waited and hoped for this time.

Only one oldtime officer remains, most of the members have joined other churches or left town, and strenuous endeavors will be necessary to win and weld a permanent congregation. But with an ample field and suitable pastor much is possible.

Claremont: Among the presents given Rev. and Mrs. J. M. Wathen at a farewell reception was a purse of $100.

Henniker: Over $1,000 have been spent on improvements, inside and out, with chaste and artistic decoration and new windows, four being memorial. The edifice was rededicated. Altogether, in two years the people have put some $1,800 into the church property.

Goshen: The church, after being for many years nearly extinct, was reorganized, Sept. 16, and new members were welcomed to fellowship Sept. 19 by the missionary secretary, Rev. E. R. Smith. During the past summer Rev. Edward Felt, a student, has been preaching there.

Goffstown: Prior to the departure of Rev. H. R. McCartney for his new field in Meriden, the church tendered him a farewell reception, presenting a purse of over $100. He also received a gift from the Charles Stinson Post, G. A. R.

Vermont

St. Johnsbury's $10,000 Gift

St. Johnsbury: *First,* now located in the Center village and occupying the house of worship erected in 1804 and removed to the village in 1845, lately celebrated its centennial. Out of this grew the *North,* in 1825, and from the latter came the *East,* in 1840, and the *South,* in 1851. Dr. E. T. Fairbanks, pastor 1867 to 1873, gave the historical address, rich in detail, relating both to the old building and to the struggles of the little flock who in early days counted themselves "too poor to live without the ordinances of the gospel." Unlike some of the surrounding towns, the early settlers here were largely Deists, and the church had a hard struggle for many years. Dr. Fairbanks electrified his audience by reading a letter from Charles Hosmer Morse of Chicago, son of John Morse, formerly a leading man in the old church, announcing a gift of $10,000, to be placed in the hands of trustees and the income to be used in helping to maintain preaching services, conditioned upon continuous preaching and stipulating that "the church society shall not change its creed or become what is known today in some sections as a mere society without any gospel." Rev. P. B. Fisk, a former pastor, read a paper on Puritan Psalmody and the Musical Ministries of the Century, and Dr. G. W. C. Hill, pastor of *North,* gave an address upon The Twentieth Century Church.

West Fairlee: Recently the few who remain in the little church were heartened by a large gathering of relatives of the old families and friends from neighboring parishes. Among interesting facts brought out in the review of the century was that for twelve years after organization there was no pastor, and services were held by Hon. Nathaniel Niles, who led a colony here from Connecticut to settle upon lands he had secured, and who, while never a member of the church, was foremost in religious activities as well as positions of civil trust. At an old folks' concert in the evening, given in costume, organist and soloists from city positions, connected with the parish by birth or marriage, were prominent on the program. A movement was started to secure an endowment to insure the maintenance of this organization that has stood alone and done so much for the welfare of a widely scattered farming population during the century past.

Wells River. The departure of Rev. J. A. Belanger to *Auburn Street,* Paterson, N. J., has closed a pastorate of eight years. His preaching has appealed to men, as the large male proportion of the congregation testifies. That the pastor has kept pace with the preacher is proven by a list of 8,000 calls made during the pastorate. The church is left with a graded Sunday school, a well-organized Endeavor work and an edifice in which the furnishings have been especially designed to inspire worship. General regret is felt at the departure of Mr. Belanger, not only in Wells River, but in many Vermont cities where he has been in demand on public occasions, as baccalaureate and convention preacher and after-dinner speaker.

Lyndonville: has been undergoing extensive repairs during the summer, consisting of frescoing, carpets, cushions, painting and shingling. It was reopened with special services the first Sunday in October. Rev. E. G. French began work in January, 1905, since when over $2,500 have been laid out in repairs, making the building practically new.

Barton: The edifice has been repaired extensively. Steel ceilings have been put on the audience room and vestry, new carpets, remodeled heating plant, etc., the total expense amounting to $1,000, with bills all paid. The ladies' aid has a fund of about $500 for the purchase of a pipe organ.

Barre: A farewell reception was tendered to Rev. and Mrs. F. A. Poole, at which nearly 500 people were present to wish them success in their new field at Worcester, Mass. Mrs. Poole was presented with a cut glass water set and Mr. Poole with a handsome gold watch appropriately inscribed.

South Royalton: Rev. Sherman Goodwin, minister. The edifice was recently fully renovated and beautifully decorated inside, which, taken with the six memorial windows not long since installed, makes this one of the most attractive interiors in the White River valley.

Swanton: Rev. N. O. Bowlby has organized the boys into two clubs; those from five to ten years in a temperance class called The Knights of the New Century, and the older boys into a Tri-Mu Fraternity.

South Hero: Extensive repairs on the church building have been made, consisting of steel ceilings, new carpet, paper and paint, at a cost of $900. It was recently rededicated.

Dorset: Rev. C. H. Carhart and wife have sailed for Syria, called there by the death of Mrs. Carhart's father, Dr. George S. Post of Beirut.

Brookfield: The parsonage and barn were recently destroyed by fire. Little of the contents of the parsonage was saved.

Massachusetts

Lowell

A hopeful event is the securing of a new pastor for *Kirk Street.* Rev. James E. Gregg comes from six years of steady gains in Pittsfield. Those who know his father's noble service to Colorado and Mrs. Gregg's father's eminent achievements in archæology, are pleased with these additions to the culture forces of our city. During the vacation Dr. W. A. Bartlett of Chicago, a former pastor, preached at three Sunday morning services.

Another case of unquenchable affection was illustrated at *First,* where Dr. Smith Baker, after four or five intervening pastorates, finds large congregations of old friends eager to greet him in the throne of his power. Rev. B. A. Willmott, the present pastor, enjoyed the generosity of the church in the gift of $500, enabling him to visit his old home in England. Upon his return a hearty welcome was given in a reception.

High Street church is still increasing its ministry to the young people of the parish, and has given them the responsibility for Sunday evening services to which the pastor contributes a short sermon. These services in the vestry, with a vesper musical service once a month in the auditorium, are the Sunday evening schedule.

Highland has resumed after being closed for the month of August and looks forward to a winter's work made more agreeable by the new heating plant installed recently. In this uptown district the Sunday afternoon seems to be the most popular time for the second service. At *First Trinitarian* the pastor has planned a course of sociological studies of Lowell for Sunday evenings, besides illustrated lectures upon the work of fraternal organizations; Mrs. Kenngott plans to train a chorus of one hundred children for these services. *Pawtucket* bears the record for Sunday school attendance during the summer. It omits no services for the hot months, and how can it do so when the average attendance at Sunday school was two hundred each Sunday during the vacation period—that with a church membership of only 171.

In *Eliot* the various organizations have shown themselves "fervent in spirit, not slothful in business" and were ready with their printed programs of the year's work promptly at the beginning.

Everett: *Mystic Side,* a rapidly growing church of young business men and their families, has just finished a sixteen years' battle with its mortgage of $9,400, the complete payment of which was signalized by a service of rejoicing on Oct. 5.

The pastor, Rev. H. J. Kilbourn, gave an address of welcome and thanksgiving, followed by messages and addresses from former pastors, and also by representatives from First in Malden and First in Everett, the parent churches of *Mystic Side.* Situated half way between Malden and Everett Squares, in the midst of a growing residence section, with many new buildings rising around it, and her edifice paid for, the church has every reason to attempt great things for God. This achievement was largely effected through the generosity of the C. C. U. and *Old South.*

Everett: Few churches have greater cause for ambition than *First,* which has received since Jan. 1 107 new members. Rev. W. I. Sweet is giving an effective series of Sunday evening sermons on Little Words with Big Meanings. Recently the church dedicated the new building of its Tileston Street Mission.

Millis: During Mr. Buxton's pastorate of over four years, twenty-nine members have been received. A Home Department of the Sunday school and a Ladies' Social Circle have been organized. The weekly prayer meeting has been reinstated. Important additions to the church furnishings have been made. A choir of fifteen young people now does good service, and the aggregate of benevolences has increased.

Hudson: The local churches, including the Catholic, unite in maintaining a course of entertainments. By the advance sale of 600 course tickets, at $1.50 for six entertainments, the institute is able to offer high-grade programs at low cost. These five churches are a unit in behalf of No-license and law enforcement. By wise co-operation they have carried the reform movement to a successful issue. Hudson is "drier" than ever before.

Danvers: *First.* In connection with the annual harvest festival, Oct. 21, a farewell reception was tendered the retiring pastor, Rev. H. C. Adams, and his delightful family. Mr. Adams has been pastor of this historic church for twelve years. He has begun his work as general manager of the Sagamore Beach Association.

Lincoln, Rev. E. E. Bradley, makes its contributions to denominational beneficence in a systematic manner. Three times each year is every member solicited, by means of a personal call. As result of this thorough work, the average gifts per resident member for the seven great causes exceed twelve dollars a year.

South Weymouth: *Union* recently entertained the annual reunion of residents aged seventy and over, and the combined ages totaled nearly 10,000 years. Rev. D. W. Waldron of the Boston City Missionary Society, himself a veteran and former Weymouth pastor, added interest to the occasion.

Canton: A farewell reception was tendered Rev. and Mrs. A. P. Manwell on leaving for Syracuse, N. Y. The Woman's Benevolent Union presented Mrs. Manwell with a gold watch, suitably engraved, and fifteen dollars in gold. Mr. Manwell was presented by the church with a gold watch and $210.

Natick, Rev. M. H. Turk, pastor, followed up last season's work for Natick Albanians by making a personal visit to the far-away land in the Balkans, whence these imported Americans come. An account of his journey appeared in *The Congregationalist* of Oct. 30.

Orange: A farewell reception, Oct. 8, was tendered to Rev. and Mrs. Edwin D. Kellogg, who are about to enter upon mission work in China. The following Sunday the church presented him with a handsome gold watch and chain.

Framingham, Rev. E. H. Newcomb. One aspect of this church's work is of state-wide importance—in its congregation it includes a large group of students from the Normal School, whom it is able to influence during the years of character formation.

Lynn: *First.* The new vested choir is proving an unusual feature in the church life of

the city, and is under the direction of Mr. W. H. Nute, a chorus leader in the recent Chapman-Alexander campaign.

Quincy: *Park and Downs.* Rev. H. G. Megathlin and wife were given a largely attended farewell reception. A purse of $100 was presented to the retiring pastor. Mr. Megathlin has begun his work in Walpole, N. H.

Pittsfield: *Pilgrim Memorial.* At a farewell reception given Rev. J. E. Gregg at the residence of a member, he was presented with a purse of money before leaving for his new field in Lowell.

Andover: *Free* celebrated the twentieth anniversary of Rev. F. A. Wilson's settlement and of his marriage by an enthusiastic reception. The pastor and wife were presented with a generous purse of gold.

Andover: In the absence of Principal Emily A. Means of Abbot Academy, Rev. C. H. Oliphant of Methuen will take charge of the classes in psychology.

Malden: As one result of the awakening in the Malden Chapman campaign, of which Rev. H. H. French, D. D., was chairman, *First* has now received nearly eighty new members.

Holden: Rev. T. E. Babb recently celebrated his fortieth wedding anniversary; Mr. and Mrs. Babb were the recipients of generous gifts of cut glass, flowers and a purse of money.

Northboro, Rev. J. H. Hoffman. The new Congregational Brotherhood has enrolled more than fifty members, and is now conducting a successful lecture course.

Mansfield: The men's club has launched a movement similar to the Boston-1915 idea, hoping to lower the tax rate and beautify the town.

North Chelmsford: During the past two months extensive interior and exterior renovations have been made on the edifice.

Worcester: *First Swedish.* Rev. O. P. Peterson, the pastor, has been elected secretary of the Orphans' Home in Cromwell, Ct.

South Natick: Rev. A. A. Felch, after a prolonged Western visit in search of health, is able to resume active duties.

Dover, Rev. H. C. Vrooman, is beginning a thorough renovation and redecoration of its building.

Hopkinton, Rev. A. F. Travis, is installing a new heating plant.

Connecticut

New Haven

The New Haven Congregational Club met in *Plymouth,* Oct. 18, with the new president, Seymour C. Loomis, in the chair. A brief address by Rev. R. C. Denison on Impressions of New Haven, and readings by the author and humorist, Charles Battell Loomis, from his own writings. made up the program of the evening.

Rev. C. F. Luther, after a year's service at *Westville,* has been called to the permanent pastorate, and a recognition service is planned. A new parsonage is now being erected at a cost of $5,000.

Rev. E. L. Wismer of *Davenport* was called upon by some of the members of his parish on the tenth anniversary of his marriage, and presented with a purse of $125. His wife was also remembered with a gift.

Center has purchased the fine Trowbridge home for a parish house, and it will soon be remodeled. In the meanwhile the prayer meeting and Sunday school are being held in *United Church* chapel.

Mt. Carmel, Harris E. Starr, pastor, redecorated the interior of the church at a cost of $500. By reason of a flourishing men's club the need of a parish house is being felt, and plans for its erection are now being prepared.

John M. Deyo, senior in Yale Divinity School, began his work as assistant pastor of *Church of the Redeemer* on Oct. 1. George M. Sneath, also a Senior, has taken charge of *Allingtown* Chapel, West Haven. This chapel is under the direction of *West Haven.* Rev. N. J. Squires, pastor.

Wallingford, R. G. Woodbridge, pastor, has finished a special canvass and secured sufficient funds to pay off a debt of $2,300 and to make further improvements.

Milford First, F. A. Sumner, pastor, recently finished needed repairs upon the parsonage at a cost of $500. An individual communion service was used at the recent communion for the first time, a gift of a friend.

To Dr. Munger's Pulpit

New Haven: *United,* in securing for its pastor Rev. Robert C. Denison of Janesville, Wis., has brought about a vigorous application of strong personal and spiritual gifts to large opportunities. United Church has through all its history been one of the most influential pulpits in New England. Mr. Denison's greatest gifts are manifested in the pulpit. He is able to maintain the prestige of a pulpit made great by Dr. T. T. Munger and the late Dr. A. J. Haynes. Mr. Denison is a progressive in theological thinking and a thoroughgoing student of both men and events.



REV. ROBERT C. DENISON
New Pastor of United Church, New Haven

In the pastoral relation, Mr. Denison has won the affection of all his people and the citizens of every name and creed. He has had a large influence over the boys in the church and the city, and has had marked success in bringing men in large numbers into the church. He brings to his new field the experience, the judgment, the warm heart and spiritual fervor of fifteen years' work in the ministry. United Church, with all its rich associations in education and New England history, with the great modern city problems before its doors, offers to her new pastor ample field for the largest usefulness and for the highest development of his endowments.

Branford's Gift to Minnesota

Branford: Connecticut has lost a promising man in Rev. T. S. Devitt, D. D., who goes to *First,* Winona, Minn. He took Mrs. Devitt to Branford as a bride, and for sixteen years and four months has held its undivided love and loyalty. Church and community were united in their desire to have him remain. This pastorate has been noted on Dr. Devitt's part by steady intellectual growth, honored by Allegheny College with the doctorate of divinity. In the pulpit, Dr. Devitt's gifts as an *extempore* preacher enabled him to hold scholarly men and the man in the street. Born in the ministry, he has touched the life of the community on many sides, a man among men, and has elicited love and devotion from young and old. As a good citizen he has fought the battles of civic righteousness and reform with courage, judgment and kindly feeling. He has steadily advanced in the respect and esteem of the ministers and churches of Connecticut. His life has been an open book read and known of all men.



REV. T. S. DEVITT
New Pastor, First, Winona, Minn.

Hartford

During the summer *South* was closed for extensive repairs, but on Sept. 19 Dr. Parker and his congregation worshiped together in their renovated and restored sanctuary. The interior has been cleaned, repaired and repainted. Wiring for electric lighting has been done, with fixtures later to be installed. Improvements include the newly gilded organ pipes, the dark walnut pew rails, the cushions of mahogany colored velour, the mahogany border of the platform, the pulpit and pulpit furniture of the same material, the oak-framed tablets upon the walls and the communion table and chairs of mahogany. The pulpit, the quaint communion table and the sofa were furnishings of the church at the time of its dedication, while the eight chairs have been purchased by two women of the church.

Rev. Harold I. Gardner, member of the church and once president of its Endeavor Society, was commissioned and consecrated, Sept. 21, to mission work in the *Farmington Avenue* Church, as its representative to the field made vacant by the death of D. Miner Rogers in Turkey. The missionary sermon was preached by Secretary Barton, and Prof. A. L. Gillett, D. D., presented the commission in behalf of the Prudential Committee of the American Board. In the evening a farewell service was held, under the auspices of the Hartford Endeavor Union, which has already raised funds sufficient for a scholarship memorial to Mr. Rogers.

Mr. Gardner was born in East Hartford, Ct., Jan. 24, 1882. He was graduated from Mt. Hermon and in 1904 from Yale College. He studied theology in Hartford Seminary, as did Mr. Rogers, and after ordination took up work in the West. His grandfather, Rev. Austin Gardner of Willington, Ct., took part in both morning and evening services.

East Hartford: The autumn work starts in vigorously. At *First,* the Men's Seminar opens its third year with unabated interest and attendance. The Sunday noon meetings, led by local speakers, command the active interest and attendance of all classes of men whether affiliated with the church or not. The men open their large room in the basement for general reading purposes on Sunday afternoons and are planning to have it used similarly by the boys on some week night. The boys have their club, which meets monthly for business and entertainment. During the winter the boys will use the gymnasium in the basement for two terms of athletic instruction. The Young Men's Fraternity does a similar work for the young men of the place. The Young Ladies' Guild began the year with a successful social. At its fortnightly meetings it usually has a supper, after which programs of social, musical or educational value are carried out. Dressmaking forms a practical part of its work. The religious side finds expression in its Sunday Bible class and its benevolent work. The Hartford Central Association held its first meeting of the year with this church.

Since Rev. H. A. Kernan came to *South Church* (*Hockanum*), last December, eighteen members on confession, twenty-four in all, have united. Repairs on the parsonage and church, at a cost of $1,000, have been completed. Special work with young men takes the form of a lyceum, and the boys have a club.

New Britain: Rev. H. A. Jump has begun his work at *South.* The assistant pastor, Rev. Watson Woodruff, has rendered efficient service in the pulpit during a considerable part of the interim since the departure of Dr. Davis, and for the whole time has had charge of the parish work. At the recent closing of its year his careful review of the Sunday school, which has been his special care since going to New Britain, showed the cumulative results of careful, earnest endeavor. He held up the ideals of the Sunday school not merely as a place where the Bible was to be taught, but where

Christian character was to be formed. The annual report showed a net gain of fifty in a membership of 1,500, with contributions of $800.

East Hampton: The *Church Messenger* is the monthly visitor to the homes. It regularly contains a sermonette for the Shut-ins and a page of devotional quotations under the title of The Still Hour. In the September number the pastor, Rev. H. E. Brown, sends out a bugle call for all to help in some definite form of service in the different departments of church life, and particularly announces a Family Gathering for the midweek service around the blazing hearth-fire of the parish house. Once a month the social features of this gathering will be enhanced by the serving of tea or cocoa.

North Haven: The Veteran Circle is the name given an organization which comprises the members of the congregation seventy years and over, many of whom are deprived of church attendance. It recently held its second annual meeting at the parsonage, with an attendance of forty-one of the sixty-nine members. Responses were made for the accessions to the church in the years 1840, 1850, 1852, 1857, 1858. Refreshments were served toward the close of the gathering, which was a pleasant ending to an equally pleasant gathering. Three members have died during the past year.

Enfield: A new individual communion set was used for the first time Sept. 5. The pastor, Rev. D. L. Yale, has begun the year with sermons on Christian Power Sources and the use of the stereopticon slides furnished by the American Board. A large number of members and friends met at the parsonage to assist Mr. and Mrs. Yale in celebrating their tenth wedding anniversary. A. B. Hathaway, on behalf of the parish, presented Mr. Yale with $120 in gold.

Windsor Locks: Rev. R. A. Dunlap is back with the autumn to his work begun last winter but interrupted in the spring and summer by the necessity of his search for health at the Hot Springs of Virginia and later in New Hampshire. He comes back fully restored. His church made his enforced absence much easier by its generosity in supplying the pulpit while he was gone and by the gift of several hundred dollars.

Simsbury: A new mahogany communion table has been added to the church furniture, a memorial of Rev. Allan McLean, pastor 1809 to 1861 and grandfather of ex-Gov. McLean.

(New England concluded on last page, Section B.)

Waterbury: *First.* After a sermon on First Church and Its Needs, by Rev. C. A. Dinsmore, in which he advised considerable additions to the church plant, Miss Catherine Pritchard contributed a first gift of $1,000 for the proposed improvements.

Rockville: Early in the autumn the people of *Union* showed their appreciation of Rev. C. E. McKinley's work for thirteen years by observing on the parsonage lawn his fifteenth wedding anniversary.

New Milford: Rev. G. H. Johnson's salary raised $200. Interior and exterior improvements have been made on the church property at the expense of $4,500.

Westville: The final arrangements for building the new parsonage have been completed, and ground will be broken at once.

The church has recently added $700 to its pastor's salary. On Sunday noons current topics are discussed by the men. Frequently outsiders introduce and lead in discussion.

New Haven: *Grand Ave.* A recent sermon by Dr. I. W. Sneath, favoring the municipal ownership of public utilities, especially electric lights and street railways, was printed in part next day in the New Haven *Union,* and provided a text for its leading editorial.

The Middle States

New York

Niagara Falls: *First.* Three years ago Rev. F. J. Estabrook opened a Sunday school in a small rented room in the newly developing part of the city. Rev. Hosmer McKoon was called upon to develop the work. After two years of service he resigned, leaving a vigorous Sunday school and the nucleus of Central Church. Close by was a small, independent church under the care of Rev. Dr. Thomas Snyder, a Lutheran minister residing in the city. The desire was expressed that these two churches unite. A fine plot of ground was secured by *Central* and the independent church was moved to the site. It has been thoroughly rebuilt and has a seating capacity of 150. A council was called for Oct. 4, when the new *Church of the Pilgrims* was recognized. It has a membership of forty and a Sunday school of over fifty.

North Evans has just celebrated its seventy-fifth anniversary. This church is one of the few that survived the plan of union, and is one of the oldest of our order in Western New York. The exercises lasted several days. The pastor, Rev. A. L. Messinger, gave an historical sketch of the church, while Rev. Dr. F. S. Fitch of Buffalo preached the anniversary sermon. The celebration ended with the fall meeting of the Niagara district of the Western New York Association.

Gloversville: By placing neat folders in the leading hotels of the city, Rev. E. R. Evans is attempting to interest more traveling men in the church services. A newly-formed boys' brigade will be called the Congregational Cadets.

Middletown: *North.* Rev. Thomas Livingston, recently pastor, has been appointed to an army chaplaincy with rank of lieutenant, and will be stationed at Fort Meade, S. D.

New Jersey

Egg Harbor City is building a house of worship which will add greatly to the strength of this young church, the only one using the English language in the community.

Pennsylvania

Philadelphia: *Lindley* is ready to break ground for a new meeting house, near the Torresdale Boulevard.

Central has a senior deacon who has almost reached ninety years. This is Deacon John Edmunds, who has been with the church from its organization in 1864. He graduated at Yale College in 1847, and spent most of his long and useful life at the head of the Mercantile Library in this city.

Plymouth: *Pilgrim* is installing a steam heating plant that will cost nearly $1,000.

Welsh is also engaged in extensive remodeling and modernizing of its plant, including Sunday school and social rooms in basement; cost, $5,000.

A union Christian Endeavor rally was held Oct. 5, at which Supt. A. E. Ricker delivered a lecture on Advance Movements in Christian Endeavor.

Arnot: During the summer the building has been repainted and repaired at a cost of about $150. A serious loss was suffered in the death of senior deacon John D. Jones.

Braddock: Rev. John Kershaw, after five weeks in hospital, is convalescent and resuming work.

Olyphant, under Rev. Richard Powell, is entering on extensive improvements.

Rev. J. B. Gonzales, superintendent of Texas, is assisting Superintendent Ricker in a series of home missionary rallies. Successful meetings have been held in Sharon, Meadville, Johnstown, and are booked for Ebensburg, Philadelphia, Lansford, Mount Carmel, Wilkesbarre, Edwardsville, Scranton, Pittston, Nanticoke, Williamsport, Kane, Corry and Pittsburg. Superintendent Gonzales brings wide experience, a vigorous intellect and glowing enthusiasm to the cause.

The Interior

Ohio

Conneaut's New Memorial

Conneaut: One man, George J. Record, is responsible for the magnificent structure erected in this city to house the large Sunday school which has grown under his fostering care and that of the pastor, Rev. J. H. Rankin. One hundred thousand dollars is, perhaps, none too low an estimate to put upon the expense of the building. It contains all the advantages of a modernly equipped Sunday school plant, and is fitted up in the most attractive way. For the present the audience chamber will be used for the congregational worship as well as for school purposes. An expensive pipe organ has been dedicated and the building dedicated with a solid week crowded with the program, including two days of a county Sunday school convention. A handsome souvenir volume gave the program in full, and an additional little volume was presented to all comers, containing the address of Mr. Record, recounting the events connected with the inception and history of the enterprise. The building will be known as The May Record Findlay Memorial, and was erected in memory of Mr. and Mrs. Record's only daughter, who died not long after her marriage to Mr. Findlay.

Newark's New Edifice

Newark: *Plymouth* celebrated its thirtieth anniversary by the erection of a $40,000 house of worship on the site of the old structure. The new building is of Bedford stone in Tudor-Gothic style, and seats 550 in its main auditorium, with 350 more in its Sunday School Hall, when the partition-screen is raised.

The dedicatory services were held Sept. 12-14, Rev. J. M. Thomas, Ph. D., being assisted by President Perry of Marietta, Dr. C. E. Burton of Columbus and Rev. T. H. Warner of *Newark First.* President Perry delivered the inaugural address at the dedication of the Sunday School Hall on The Value of the Bible as Literature. The dedicatory sermon was preached by the pastor, his subject being The Hallowed House. An evening platform meeting was held, with a notable address upon the Issues of Congregationalism by Dr. Perry, followed by words of greeting and fellowship by Dr. Burton. At an interdenominational meeting representatives of the various city churches brought congratulations.

The fine Estey organ recently installed was dedicated, Miss Jessie M. Crane of Memorial Hall, Columbus, presiding. This concluded the special dedicatory services. It was remarked



Interior of $100,000 Memorial, Conneaut, O.

that outside of *First* Church, *Columbus,* no more auspicious stand has been made in Central Ohio for the principles and issues of Congregationalism than that of *Plymouth, Newark.* This church, despite many difficulties, persists in the spirit of optimism, believes in its distinctive mission and stands for the most aggressive type of Christianity. Other local churches have caught its enthusiasm, and we shall have within a year four other dedications of temples representing the best man can offer to the service of God.



Congregational Parsonage, Hudson, O.

Hudson's Model Parsonage

On a fine corner site adjoining the church and opposite the old Western Reserve College campus has been erected for a parsonage the finest house in *Hudson* except that of the donor, Mr. James W. Ellsworth. It is a large, brick, tile-roof structure in Southern Colonial style, suggestive, too, of famous old houses in England. Entering one sees a spacious hall, at the left of which rises the stairway. The entire west end of the main building is taken up by the living-room. Here, as in four other rooms, is to be found a generous fireplace. From this hall also lead reception room and dining-room. A rear hall and stairway and a well-appointed kitchen with pantries and storeroom occupy the wing. On the second floor are pastor's study, bedrooms, guest chamber and bath, while on the third are three finished rooms and store space.

The walls throughout are decorated in tones of yellow, with light cream ceilings. The floors throughout are of oak. The fifty windows have small panes. The basement contains furnace rooms, fuel room, shower bath, laundry, dry room and fruit cellar. The heating system is hot water. It is undoubtedly one of the most beautiful and best-appointed parsonages in Ohio. The pastor, Rev. J. L. Hoyt, and family are the happy occupants of this lovely home.

The donor has been a member of this church since boyhood, as were his people before him. Among his recent gifts to the town have been a magnificent club house, furnished and fitted. This was given in appreciation of the fact that the town had voted out the saloons. It is to be the social center of the town and a meeting place for old and young.

Cincinnati

At *Walnut Hills* ten Protestant churches, including eight denominations, held union out of door Sunday evening services through July, August and part of September. The place of meeting was the lawn of the Disciples Church, which provided sittings for over 1,000. The lawn and the platform for the ministers and chorus choir were lighted by electricity. The expense, $350, was covered by the weekly offerings. Congregations ran to over 1,300, averaging possibly 1,000 for eleven consecutive weeks. The executive committee representing the ten churches has been made permanent, with the expectation of repeating the union services next summer and of union evangelistic effort on Walnut Hills in connection with or immediately following the Gipsy Smith meetings in Music Hall in November.

Several striking facts have been made apparent by this vacation experiment:

1. Readiness of the people for Christian union.

2. Unity of the pastors, who have proclaimed, without a discordant note, one warmhearted, evangelical message.

3. Willingness of the people to support extra union work. The offerings averaged large, some of them being over $50 an evening.

4. Unifying effect on the Christian forces of this section of city.

5. Need of closer federation, if not of actual organic union, on the part of Christian churches. A new spirit, a veritable Pentecost of love and good feeling is the immediate outcome of this fraternal and harmonious effort.

Jefferson's New Plant

Jefferson: Some years ago Rev. L. J. Luethi, then pastor, started a building fund in a small way, which under the pastorate of Rev. J. W. Barnett, two years ago, became sufficient to proceed with the contemplated improvement. Mr. Barnett had scarcely finished his work of swelling this fund to its needed dimension when he accepted a call to the church at Marblehead, Mass. He was succeeded by Rev. J. A. Goodrich, who pushed the enterprise with great zeal, with the result that last June the new church was ready for occupancy. The old auditorium is preserved intact; a new organ takes the place of the old, and new windows provided. The addition consists of a new frontage, so arranged as to be opened into the auditorium, furnishing an elegant equipment for prayer meetings, socials and Sunday school rooms, with a finely lighted basement and kitchen. The church entertained the Grand River Conference at its last session, in October.

Some eminent laymen are members of the church. Among them are J. A. Howells, brother of William Dean Howells, now consul to Turks Island; J. F. Wade, major general of the U. S. A., now retired, and living in the home of his illustrious father, Senator Wade; E. C. Lampson, reader of the lower house of Congress at Washington. The children and grandchildren of Joshua R. Giddings have been associated with the church for all the years since the days of his active political career.



New Edifice at Jefferson, O.

Aurora Centennial

Aurora: The centenary of its founding was celebrated Oct. 13, 14. It was organized New Year's Eve, 1809, in an old tavern which still stands, and is now used as a dwelling. Rev. J. H. McKee read a narrative of the early history of the church. He emphasized the pioneer evangelistic work of "Priest" John Seward, who was the first regular pastor of the church and held his charge for thirty-two years. John Gould presented a unique description of the Old Brick Church, an ancient structure formerly on the spot now occupied. The new parlors were dedicated, Rev. P. D. Dodge of Tallmadge delivering the address. The forceful centennial sermon was delivered by an old Aurora boy, now the stately and silvery-haired Rev. D. C. Eggleston, Sound Beach, Ct. Mrs. Frank Hurd, for many years the organist of the Old Choir, gave the history of the choir, and then the remnant of the Old Choir gathered about her at the organ while they sang the old songs.

In the church parlors were displayed the relics of the old days. There were footwarmers, the old bassoon and the old bass viol, the old pewter communion set, old church-books and many memory-reviving articles. But guests and hosts tarried longest in the gallery of pictures.

From Marietta to Chicago

Marietta: In the removal of Dr. John R. Nichols to *Rogers Park,* Chicago, Ohio loses a strong, tried and true man and minister. Born in New York, his active life has been spent in the Buckeye State. Graduating from Oberlin College in 1879 and from its Seminary in 1883, he entered at once upon a successful pastorate of five years in Garrettsville, O., from which he was called to Cleveland to assist Dr. H. A. Schauffler in the Slavic missions. Three years in that field were followed by a six-year pastorate with the Medina Church; and this by twelve and a half years with the pioneer church of the Northwest Territory, *First* of Marietta.

At every point Dr. Nichols has "made good." He possesses pulpit power, is a faithful and sympathetic pastor, a public spirited citizen and a natural administrator. The churches he has served have never been suffered to remain content with respectable living and self-pleasing. Service has been their business. During his pastorate in Marietta two missions have been established and nurtured into promising church enterprises, and nearly $15,000 a year have been contributed to missionary and

educational causes. Early in this pastorate the ancient edifice was remodeled at large expense. Later this building was burned and a beautiful structure, reproducing the old colonial plan, has been erected.

Dr. Nichols has identified himself actively with the denominational work of the state. For sixteen years he has been a member of the board of directors of the Ohio Home Missionary Society and for several years of its executive committee. He is a trustee of Marietta College and a corporate member of the American Board. He is a man whose counsel is sought and trusted, wise, balanced, progressive yet conservative.

Cleveland: *Pilgrim.* The installation of Rev. H. B. Mowbray as associate pastor was unique in at least two particulars. In the first place, it is the first instance of an associate pastor being installed; second, the candidate did not present a statement of belief, but a statement of work, a paper on child training, to be a large part of his work.

Ashtabula: Rally-day Sundays at *First* and *Second* brought out large congregations and largely increased attendance at the Sunday school hour. *First* church is just now experimenting with the graded lessons in the beginners', primary and junior departments.

Geneva: A new organ has been installed.

Conneaut, Jefferson, Geneva, Unionville, Ashtabula, Austinburg, Andover—all have men's clubs and some of them have organized boys' clubs. In these clubs the men and boys are studying civics, missions, social questions, and the fellowship spirit is being cultivated. The women pursue with interest the study and practice of missions and the cultivation of the social life.

Michigan

Hancock: Since the disbanding of the Y. M. C. A., the pastor has opened a boys' club, called the King's Minute Men, open to boys over ten years. Secretary Van Dis of the State Y. M. C. A., having charge of the boys' work, pronounced it the "most *alive*" club he had seen in some time. A year ago the boys cut Christmas trees, shipped them by rail to town, and sold enough to clear a neat sum toward their athletic equipment.

Calumet: The church is happy in the return of its pastor, Rev. L. K. Long. In April, his recovery from a severe attack of pleurisy was so slow that the church granted him a prolonged vacation, supplying the pulpit in his absence.

Ironwood: Under the leadership of Mr. J. W. Anderson, a graduate of Chicago Seminary, the Swedish-Finnish congregation recently laid the corner stone of their new edifice.

Long Rapids: A new church has recently been organized with Rev. Fred Errington as pastor. Steps are being taken to admit it into the Cheboygan Association.

Illinois

Ottawa's Theater Services

Ottawa: The services held twice a month in the theater have reached a point, after eight months' trial, where one can speak of them with confidence. They have proved a pronounced success, not only in numbers, but in the general interest awakened. There is no attempt to introduce anything sensational. A twenty-minute talk on some vital gospel theme, with the best musical talent I can secure, accomplishes the result.

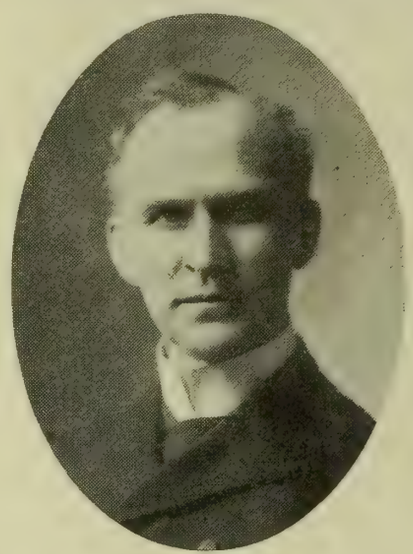
At every service the theater has been crowded. Scores of men attend who are not identified with any church. They are Catholics, Jews and Protestants.

The business men of the community finance these services to avoid taking collections. In this way I pay for the use of the theater, for soloists, printing, etc. The finance committee, made up of five wide-awake business men (outside my own church), is the nearest approach to an organization. J. W. B.

La Grange: Another of our oldest settled pastors, Rev. H. A. Bushnell, D. D., feels the need of escaping from the Illinois winter and has resigned. During his fifteen years in La Grange, Dr. Bushnell has been recognized as a strong, original preacher and a reliable leader. In a rapidly growing suburb, his church has maintained a leading place, and the new building in which the last State Association was held, begun by his predecessor but completed during Dr. Bushnell's pastorate, is one of our ideal houses of worship.

Glencoe: A veteran in service, Rev. M. W. Darling, D. D., expects to close his ten-year pastorate Dec. 31. He came into the Chicago fellowship after fourteen years' service in *First*, of Sioux City, Io. In his decade in Glencoe he has endeared himself to the community and the larger fellowship in Greater Chicago. He will leave the church with an important building enterprise well under way. Except for an asthmatic tendency, which doubtless will be relieved in a warmer climate, his friends would be unreconciled to his departure.

Western Springs: This church, organized in 1887, has had unusual prosperity during the past five years under the leadership of Rev. W. S. Wescott. Going direct from the Seminary to a struggling church, Mr. Wescott leaves 174 members, with elements of lay leadership and financial strength which insure in the near future a new building and a secure place among thriving suburban churches. Both



REV. JOHN R. NICHOLS, D. D.
New Pastor at Rogers Park, Chicago

Mr. and Mrs. Wescott are accomplished musicians.

Toulon: Rev. J. M. Sutherland, formerly pastor at Havana, Ill., and later residing in Toulon, is now in charge of a church at Brandon, Manitoba. He has published several books and has a contribution in the October number of *The Ten Story Book.*

Rockford: *First.* A recent attractive feature is the newly-formed vested choir of boy singers. The leader is Mr. E. E. Knisely, formerly a choir master and soloist in Episcopal churches in Chicago.

Oak Park: At the opening meeting of the Fine Arts Society at Unity Church, with an attendance of 1,200, Dr. W. E. Barton exhibited and explained paintings by foreign and American artists.

Maywood: Rev. P. H. Barker has received an increase of salary of $500. A band, organized for service during the summer months, proved a drawing feature.

Pekin: Having secured a valuable property, the church will build a handsome new edifice to be occupied early next summer.

Bunker Hill: After being renovated and remodeled, the edifice was lately rededicated.

Wisconsin

Galesburg: At the close of services held in a certain village in Wisconsin, a boy of thirteen asked the speaker, a Congregational district missionary, to visit his community for similar services. The earnestness of the lad so impressed the missionary that he inquired further as to the needs of the community where the boy lived. He found it was forty miles away in the woods, and many miles from any English-speaking service. He visited the community several times, and at the close of the series of tent meetings a church of thirty-two members was organized. The organization just preceded the coming of the railroad; plans are being made to erect a building.

South Maine: In February of this year meetings were held in the schoolhouse, and the community for miles around was greatly stirred. Entire families were converted. Evils that had grown up in the community life were put away, and a church of forty-eight members was organized. Steps were at once taken to erect a building. Great sacrifices were made, and a council was called to recognize the church and to dedicate the new building on Oct. 1. Dr. John Faville of Appleton was moderator and preached the dedicatory sermon. Eight churches of the vicinage attended the council and had a part in the day's rejoicing.

Columbus: Rev. Robert Hopkins, pastor, begins his fourth year with an increase in salary of $100, the second increase during his present pastorate.

The West

Iowa

The most notable thing in Iowa Congregationalism just now is the pending redistricting of the state. Together with a strong movement toward a new state constitution this indicates somewhat of a change in the temper of Iowa Congregationalism, and marks a drift toward a more central and possibly a more authoritative administration of denominational affairs. The question of the new constitution will have a star place on the program at the next meeting of the State Association.

Meanwhile, under the leadership of the committee of the State Association of which Dr. Johnson of the Home Missionary Society is chairman, the major part of the state is being redistricted. In the interests of a more easily attained fellowship and a more effective associational service certain local associations will be merged. *Northeastern* and *Dubuque* will come together, as will *Cherokee* and *Council Bluffs.* The new arrangement entails the most wide-reaching changes in *Central* and *Grinnell* Associations. Central Association disappears, and the territory of Grinnell Association is divided north and south near its present middle. The eastern half of this territory retains its old name and traditions, and the western half is organized into a new body which will be known as *Des Moines* Association.

The last meeting of the old Grinnell Association in *Plymouth* Church, Des Moines, Sept. 28, 29, marked an epoch and revealed the new spirit moving in Iowa Congregationalism. With unanimity and good will the new organization was launched, and in a single session the reform was put into effect.

Rev. W. J. Minchin of Ames had the honor of preaching the last sermon of Grinnell Association under the old *régime,* and the famed vested choir of Plymouth Church made the occasion beautiful with song. Rev. Messrs. Arthur Metcalf, J. P. Burling and W. A. Briggs were chosen moderator, scribe and registrar of the new Association. The name and associations of Grinnell for the older body are offset somewhat by the fact that the new Association will become associated with the state capital and its largest city. To the older members of the churches of Des Moines Association it will seem strange not to go up to the meetings of Grinnell Association. But already a new loyalty is being evolved in the new body. Its committees are at work, and the constitution of Des Moines Association is likely to embody the new denominational spirit. The apportionment committee is at work on plans whereby the recommendations of the National Council on systematic benevolence may be carried out among the churches. The Des Moines Association will enjoy a geographical unity not possible aforetime, and the redistricting throughout the state will tend to realize ideals current among the upcoming Congregationalists.

Davenport *First.* During the summer Congregationalists throughout the state were pained to learn of the serious illness of Dr. Charles A. Moore. It was hoped that rest and quiet might restore him to his pulpit, but he is still incapacitated, and his condition is considered serious. It is safe to say that the illness of few men in Iowa could occasion such universal regret or stir such a wave of deep and genuine sympathy. Rev. J. W. Suckow of Grinnell College is to supply for six months.

Fort Dodge: Iowa lends one of its younger ministers to New York in the transfer of Rev. R. L. Breed from his pastorate to become assistant secretary of the Charity Organization Society of New York City. On Oct. 11, the Ministerial Association of Fort Dodge, of which Mr. Breed had been presiding officer, gave him a farewell banquet.

Des Moines: In this vicinity the Congregational fellowship is greatly strengthened by the monthly meetings of the Congregational Club, now entering upon its third year. The afternoon meetings are devoted to the professional interests of ministers, and its evening rallies stimulate popular interest in the Congregational view of public questions.

Council Bluffs: Rev. G. G. Rice, who entered the ministry nearly sixty years ago, has just celebrated his ninetieth birthday. At the last meeting of Council Bluffs Association he gave interesting reminiscences.

Baxter: The Congregational and Christian churches united during October for an evangelistic campaign.

Minnesota

Minneapolis: *Linden Hills.* Rev. and Mrs. W. H. Medlar have been granted a leave of absence of five months. They will attend the World's Christian Endeavor Convention at Agra, India, in November. Mr. Medlar has been engaged to deliver three lectures on board ship.

North Dakota

A plan has recently been adopted by Presbyterian, Congregational, Methodist and Baptist churches in their state organizations, the purpose of which is expressed as follows, "The object of this commission shall be to promote cooperation in the organization and maintenance of churches in North Dakota, to prevent waste of resources and effort in the smaller towns, and to stimulate work in the destitute regions." The denominations uniting in this plan are vying with each other in their determination to banish from North Dakota that type of denominationalism which is more sectarian than Christian.

Drake: William Keltz, a Hartford student, spent the summer vacation here and at Sawyer. He leaves a building costing $2,250, built of cement blocks. The dedication occurred Oct. 19. Rev. J. H. Peters will supply this church now in connection with Anamoose.



Congregational Church, Syracuse, Neb.

Fargo: *First.* Money has been raised to repair the church building and erect a two-story addition, the upper floor for the pastor's study and the use of the Brotherhood, the lower for the use of the recently organized Knights of King Arthur.

Nebraska

Lincoln: *First* is entering upon a period of progress and activity under Rev. T. M. Shipherd of Newark, N. J. Already Mr. and Mrs. Shipherd have made many warm friends. This has been for years the leading church, numerically, in Nebraska, and in the extent of its influence even more truly than in numbers. Situated in the state capital and in a university city, its opportunities under a strong leader are varied and extensive. Mr. Shipherd's magnetic personality, sympathy and attractiveness for the young, his grasp of modern thought, high conception of the ministry and the church and his consecration fit him to be widely influential.

Syracuse: The new house of worship was dedicated with a sermon by Dr. Harmon Bross. The church, costing over $5,000, was completed nearly two years ago, but the dedication was postponed until after a debt of $600 incurred had been paid. The church was erected under the leadership of Rev. G. E. Taylor, who died while pastor there.

Crete: *German.* Rev. Henry Stahmer, pastor for nearly five years, has been admitted to the German Methodist Episcopal Conference of Illinois and received deacon's orders.

Bertrand has remodeled, enlarged and modernized its meeting house, expending some $3,000 in the work. The rededication sermon was preached by Rev. H. M. Triplett.

Bingham and Seneca, in the sandhill country, have laid corner stones for new church buildings.

Franklin has erected a new parsonage, costing $3,000.



New Plymouth Church, Tacoma, Wn.

The Pacific Coast

California

San Diego

Few communities are more alive than this city on our South Pacific coast. It, too, hopes to profit hugely by the new Panama traffic, and its large ideas are indicated by the project already under way to launch a Panama exposition about 1915—a large undertaking for a city of 45,000, but who can estimate the figures for the later date? Meanwhile our Congregational missionaries attempt to keep abreast of the opportunity. Two men went to San Diego for vacation. What should these rest-seekers, Superintendents Case and Maile, do, co-operating with the pastors, but plant new organizations right and left all around the Bay? A new church was gathered at *La Mesa Springs,* which will be ministered to, from Oct. 1, by Rev. J. W. Doane of Angel's Camp. A promising Sunday school of thirty was organized by Superintendent Case at *Encanto,* three miles from Lemon Grove, to be in Pastor Bormose's care.

With fifty-two members *Pilgrim* Sunday school was organized in the East Side of San Diego. Meeting in vacant car barns, it is being backed with time and money by a prominent layman from Shawmut Church, Boston, and ought soon to develop into a church. Another Sunday school in the city is said to have arisen by a sort of "spontaneous combustion"—the *Park Villa.* To care for the spiritual life of their own child, Mr. and Mrs. Robert Dick organized the school in their home. In a year the quarters have become so crowded that lots are secured and a bungalow mission will soon be built. A third Sunday school—the *Hill Crest* Branch—one year old, thrives finely and is backed by a layman from St. Louis, Mr. H. F. Currier. These schools are from one to three miles apart, in localities without other religious service. Mr. Case says: "In less than ten years San Diego will be a city of 100,000 and may well have ten Congregational churches in and close about it. I should like to live ten years more and help get them started."

All our churches prosper. *First,* led by Mr. Thorp, increases in strength. *Logan Avenue* is working with Rev. Stephen Emerson toward its new edifice. After eight pastorless months, *National City* found a pastor in Rev. John Porter. The building has been repaired, the Apportionment Plan for benevolences adopted and new members received. Sadness came to *La Jolla* in the death of their pastor, Rev. Alfred E. Tracy. A graduate of Dartmouth and Andover, he had been minister in Ontario, Chula Vista and other important fields.

San Francisco to Berkeley

Berkeley: *North.* Rev. S. C. Patterson has assumed the pastorate. A graduate of Pacific Seminary, his first pastorate was in Lodi, Cal. That one of our stronger bodies calls a neighbor and also one who has grown up ministerially in California, is a sign of healthy church life on the coast.

He was born in England of Scotch-Irish stock. The first twelve years of his life were



REV. T. M. SHIPHERD
New Pastor, First, Lincoln, Neb.



REV. S. C. PATTERSON
New Pastor, North, Berkeley, Cal.



REV. FRANCIS A. POOLE
New Pastor of Union Church, Worcester

spent there; then after four years' roaming, his mother settled in New Jersey. He had the hardest kind of work as a young man, by which he gained wide experience. He worked his way through school after having reached mature years. He is a man with clear intellect, well-read, forceful as a speaker, an industrious student and an indefatigable pastor. He has been noted for his sane interest in all public questions in the communities in which he has lived. He was moderator of the General Association during 1905-06, and this year enters upon his second term as president of the board of directors of the Northern California Conference. He has been a member of the Executive Committee of the California Home Missionary Society for eight years.

North is a good sample of vigorous growth on the Pacific coast. Organized as a Sunday school in 1891, its present membership is over 300. It now fills its second house of worship, having outgrown its first.

Los Angeles: The men of *Mt. Hollywood,* catching the spirit of the time, recently held a banquet and rally. As special guests, Rev. C. H. Seccombe, president of the State Brotherhood, Mr. LeMasters and Rev. William Davies of Los Angeles gave addresses. Much interest was so evident that, headed by the pastor, Rev. C. W. Howkins, a committee was appointed to draft a constitution. There are about twenty-five charter members.

Los Angeles: A singular honor has come to Rev. D. L. Jenkins. The Seattle Exposition offered a prize for the best Welsh poem, which was awarded to him over forty-six competitors, though he had not been using the language for forty years.

Oakland: *First.* Rev. C. R. Brown, the pastor, is about to deliver six lectures at Cornell University, three on The Social Problem and three on Modern Bible Study.

Pasadena: All the Congregational churches recently joined in a union social held in the parlors of *First,* and enjoyed an illustrated lecture on Zulu land.

Oregon

The Dalles' Semi-Centennial

The Dalles celebrated its fiftieth anniversary Sept. 17 to 19. Fiftieth birthdays are not common on the Pacific coast. Four churches in Oregon, two in California and none in Washington antedate this one. The pioneer churches line up in this order: Oregon City, Ore., 1844; Forest Grove, Ore., 1845; San Francisco and Sacramento, Cal., 1849; Portland (Ore.) First, 1851; Albany, Ore., 1853; then The Dalles, 1859. The services here consisted of an address by the pastor of the Oregon City church upon Changes in Christian Thought in the Past Fifty Years; another by Rev. A. J. Folsom, Home Missionary Superintendent, on Congregationalism as She Is; a sermon from a former pastor, Rev. D. B. Gray; a memorial service for those who have died. Six new members were received. The pastor, Dr. D. V. Poling, who has served here over eleven years, gave a history of the church and read messages from former pastors.

Eugene: Improvements costing $1,000 have recently been made to the church property.

Washington

Tacoma

On Oct. 8 *Pilgrim* gave a reception to their new pastor, Rev. E. C. Wheeler, just come to Tacoma from Rockland, Mass. He also takes the superintendency of Church Extension work in Tacoma.

East has been making changes in its equipment, but must ultimately move to a new location, as the neighborhood is becoming absorbed by the railroads. The work now being carried on in *McKinley Park* as a mission is in a more accessible location.

At *Plymouth,* the Knights of King Arthur recently held their fourth anniversary. Addresses were made by members, as well as by the pastor, and the invited guests, Rev. S. S. Healey of *East* and Col. W. M. Upcroft of *Long Branch.*

Invitations were issued to the men in the neighborhood of *Pilgrim* to organize a Brotherhood, and sixty or more responded. Seven were added to the membership on the first Sunday of October, and seven others are now waiting.

Two Tacoma pastors were active in securing a new charter for the city, Rev. O. L. Fowler and Rev. H. B. Hendley having been elected to the commission of fifteen freeholders required by the law for such revision. The new charter was voted upon Oct. 16. It carried the city four to one.

New Tacoma Edifice

Tacoma: *Plymouth,* Rev. H. B. Hendley, has dedicated its new house of worship. Only seventeen people organized the church, five years ago. The sacrifices made by pastor and people will never be known, but the new $10,000 edifice will be a witness for many years. The dedication sermon was preached by Rev. J. A. Adams, D. D., Chicago, and the dedicatory prayer was offered by Rev. Samuel Greene, Seattle.

New England

(Concluded)

Massachusetts

Worcester

"For here we have no continuing city," might truly have been written of the Congregational clergy of Worcester. In the last three years nine of the seventeen Congregational churches and missions in this city have changed their official heads, the last two new comers being Rev. F. A. Poole at *Union* and Dr. H. S. Bradley at *Piedmont.* Both gentlemen have been warmly received to the Heart of the Commonwealth by their own parishes and representatives of other communions.

A principal event of the past month was the address before the Congregational Club by Dr. Booker T. Washington. He never had a more attentive and sympathetic audience, fully 700 persons being present, and he must have felt that this old anti-slavery center was true to its traditions by the warmth of its welcome. The Club, under its efficient president, Rev. A. B. Chalmers, has now reached its full quota of members and has a waiting list of eighteen.

Plymouth has begun this fall observing the Scriptural method of sending out its members, two by two, to visit the various churches of the city and to carry its greetings to their membership. The plan has worked admirably. The visitors have carried back an inspiring message from all the neighboring fields of work. Six men are thus sent out in pairs weekly, and it will take several months to make the complete circuit of the churches.

Rev. P. H. Epler of *Adams Square* has received five new members. He secured Miss Clara Barton to address one of his opening fall meetings, and her presence aroused great interest on the part of Civil War veterans and all connected with the Red Cross movement.

Rev. Peter McMillan of *Hope* has infused new life into the Brotherhood. After doing splendid work in connection with a morning service preceding the regular preaching service for more than fifteen years, it is now to take charge of the evening service as well. At these services a good deal of attention is to be paid to civic problems, a phase of social activity close to the hearts of all Worcester people.

Old South, Dr. E. P. Drew, has inaugurated a new method of holding its missionary meetings. Ten are held during the year and they have become somewhat formal in their character. Dr. Drew has arranged that hereafter they shall be held simultaneously in fifteen different neighborhoods, instead of attempting to hold one mass meeting each month in the church edifice. The plan has worked admirably; fully four times as many ladies have attended the neighborhood meetings so far held.

Rev. Francis A. Poole, new pastor of *Union,* comes from a productive ministry of eight years at Barre, Vt., a connection not terminated without profound regret on both sides. The council of dismissal placed upon record its belief that his work at Barre had blessed and benefited not only his own people, but the entire state. Mr. Poole is a native of Salem and is particularly proud of the fact that he is a great-grandson of Rev. Manasseh Cutler, a personal friend of Alexander Hamilton, who named the town of Hamilton for the illustrious Federalist when it was set off from Ipswich.

Mr. Poole was leaving Bangor Seminary in 1893 when he was called to his first pastorate at Sanford, Me., where he stayed about a year after graduation. Then charges at Topsfield, Mass., and East Weymouth paved the way for his Barre ministrations. He follows Dr. Frank Crane, one of the most able men in Worcester pulpits, but the parish are looking forward to finding in Mr. Poole graces and abilities of quite as distinctive a character.

The South

Maryland

Frostburg: In special revival services twenty-five new members were added to the church roll, while a greater number were restored to fellowship.

Tennessee

Lafollette: Rev. H. M. Racer is studying at the Chicago Bible Institute, and Rev. Thomas A. Kitchen of Corbin, Ky., is supplying his field.

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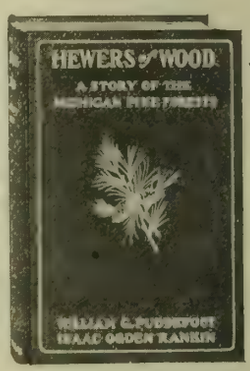
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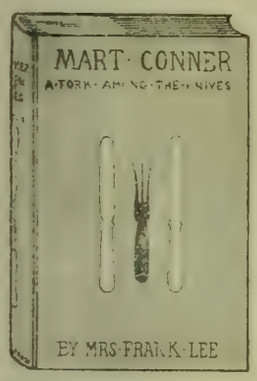


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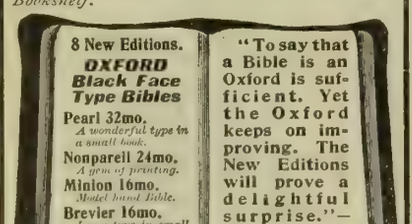
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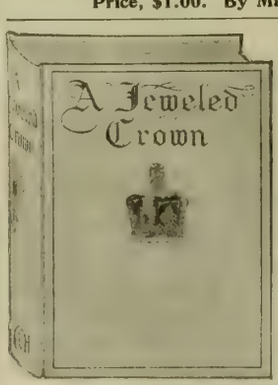
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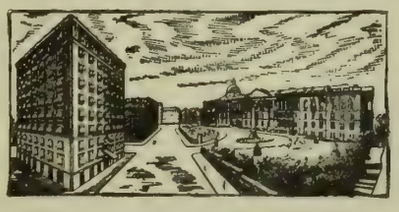
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AUTUMNAL ORATORY IN ENGLAND 645
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HANKERING AFTER THE ORANGES 646
SHELTON BISSELL

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LOUISE MANNING HODGKINS

THE NAME GREAT-GRANDFATHER TOOK AWAY 649
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NEW BOOKS FOR CHILDREN AND YOUNG PEOPLE 650

A UNITARIAN VIEW OF CHRIST 631

MR. KENNEDY'S PRINCELY BENEFACTIONS 641

REGULAR FEATURES

The Square Deal in Business—the Prayer Meeting Editorial 641
Woman's Board Meeting 646
Closet and Altar 646
The Firelight Club 656
The Sunday School—Lesson for Nov. 21 657
For Endeavorers—Topic for Nov. 21 657
Our Readers' Forum 658

CHURCH NEWS

Boston 659
The Lake Erie Inaugural 660
Chicago 661
Atlanta Seminary Progress 662
New York 663
State Meetings 664
A Berkshire Pastors' Institute 666
For the Country Church 667
Missionaries to the Mormons 668

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THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

A Unitarian View of the Christ

Why are Unitarians generally regarded by Christians as outside of the fellowship of believers in Christ? It is beyond dispute that they are so regarded. When the Federal Council of Churches was formed in Philadelphia, last December, including over thirty denominations with eighteen million members, Unitarians were not included, and to those who would have invited them the sufficient answer was given that most of these denominations would have refused to enter such a federation in which Unitarians participated. In movements distinctively evangelical they are not expected to share. The question whether or not they shall have active membership in the Y. M. C. A. and other similar organizations usually calls up the question whether or not these institutions are to be maintained for the main purpose of proclaiming the gospel of Christ and cultivating the life of Christ in men.

This disposition of the majority of Christians to hold aloof from Unitarians in their Christian fellowship is not prompted by lack of respect for them. As fellow-citizens they are everywhere in esteem. In their company are men and women illustrious as leaders in philanthropy, in literature, in patriotic service, in profound religious thinking and experience. Why are those represented by persons of such eminent service to humanity not welcomed heartily by believers in Jesus Christ into fellowship as Christians?

The *Christian Register,* the organ of Unitarian churches, answers this question frankly by saying that Unitarians do not have personal relations with Jesus Christ and do not believe that any one else has such relations with him. In the leading editorial of its issue of Oct. 28 it quotes an editorial in *The Congregationalist* on What President Eliot's New Religion Lacks. In order to avoid misunderstanding we reproduce it herewith:

"To the great majority of Christians the meaning of their religion is simply expressed by describing them as believers in Christ. Through him they know God and love him. His incarnation, life among men, death on the cross, resurrection and constant intercession for them have become abiding elements of their experience. Because Jesus Christ has been revealed in their experience they have entered on a new life. They believe their sins are forgiven, they pursue a new ideal, they rest confidently on the love and mercy of God, and look forward to eternal life with him, having that inward testimony of the Holy Spirit which is an earnest of their inheritance. This vital personal relation to Jesus Christ is the heart of Christianity. Through him God manifested himself in the flesh; through being received into most intimate fellowship with him we have access to God our Father; sustained by him we stand upright in the midst of temptations to wrong ourselves and dishonor our God; inspired by him we serve men in his name, as we would not and could not do without him; through our intimate relations with him we realize visions of manhood exalted into the divine likeness, and ever see nobler visions beyond of lifting human society up to the measure of the stature of the fullness of Christ. To the believers in Christ he is supreme. No other name can be placed beside his. He is the Redeemer of mankind."

The *Christian Register* regards this avowal as a challenge, and meets it saying, "We wish now as gently, as reverently, and in as friendly a manner as possible, to answer this challenge with a thoroughgoing denial of its adequacy, whether as a statement of evangelical religion or as an exposure of the lack either in President Eliot's address or in the Unitarianism of which it is commonly regarded as an exposition."

Our contemporary insists that our statement does not stand for facts of experience, but merely figures of speech. It says, "Phillips Brooks was the only man we ever met who seemed to be speaking of a reality, when he said in substance, 'I know Jesus and he knows me, and we talk together face to face.'". The editor of the *Christian Register* is acquainted with Episcopalians, Congregationalists and Roman Catholics; he also knows Unitarians, Buddhists, Brahmins and Confucians, and he has discerned no distinction in character or conversation between those who claim to have personal relations with Christ and those who worship God without any consciousness of relations with Christ. Such a claim in his view would be like belief in apparitions of saints and of the Virgin Mary, and he concludes that "our Congregational editor would be ready enough to set these records aside, while claiming, as we think inconsistently, something akin to these things as an essential experience of the Christian life."

Here, then, is clearly defined the barrier which separates Unitarians from Christians of other denominations. These have or believe they have vital personal relations with Jesus Christ, who is in the world revealing the Father and through whom they have access to the Father and receive his life. Unitarians, so far as the *Christian Register* represents them, do not have and do not believe others have personal relations with Christ. Without him Unitarians have access to the Father and worship him as Buddhists and Brahmins do, giving no credence to the reality of an experience of fellowship with the risen and living Christ "as something that sets the orthodox Christian apart from all the rest of the world."

In reply to this challenge of our neighbor, the editor of the *Christian Register,* since he calls in question our personal experience, we have to say that if our consciousness of personal relations with Christ is a delusion, as he thinks it is, it seems to us very real and is highly valued "as an essential experience of the Christian life." To lose it would be to surrender Christian faith.

Such an experience was certainly that of the Apostle Paul, which from that day to this has distinguished him from believers in other religions to whom he preached the gospel, declaring that he did not receive it from man nor was taught it, but that it came to him "through revelation of Jesus Christ." Through him, the apostle proclaimed, both Jew and Gentile "have access in one Spirit unto the Father."

This was the experience of the Apostle John, who bore

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witness "that God gave unto us eternal life, and this life is in his Son." It is the testimony of the whole New Testament that it is through God that men are "called into the fellowship of his Son Jesus Christ our Lord."

It is our conviction that the human heart fails in its attempts to approach God as an abstract idea, that it seeks an experience in which relations with a human personality interpret deity, and that Jesus Christ to the believer in him sums up in his Person all the human and divine excellences towards which men have ever aspired, that he is a Presence in and among men and that he ever liveth to make intercession for them that draw near unto God through him.

We believe that it is because of this disavowal of personal relations with the living Christ that the great majority of Christians keep apart from Unitarians, who stand for so much that is noble in their conception of God and worthy in their service of men. It is this, we believe, which accounts for their standing at the foot of the list of religious denominations in point of numbers and for their growth of only four per cent. in membership since 1890.

Event and Comment

Boston's Municipal Experiment

The most noteworthy result of the elections in cities last week was the adoption by the citizens of Boston of an entirely new method of municipal government. It is the second of two plans recommended by the Finance Commission appointed by former Mayor Fitzgerald and referred to the people by the state legislature for their choice. At present the city government consists of a mayor with a two-year term of office, a board of twelve aldermen and a large common council representing the twenty-four wards, elected annually. All this organization will be superseded next February by a mayor chosen for a four-year term subject to recall after two years, and a city council of nine members elected at large for three-year terms. Candidates for each of these offices must have the indorsement of not less than 5,000 voters in order that their names may be placed on the ballot, all such names being printed without any party designation. The plan was adopted on referendum by a majority of a little more than 3,000 over votes for the other plan, about two-thirds of the qualified citizens voting. The new method, practically a government by commission, is wholly an experiment. It affords the people an opportunity to secure an honest administration, but unless those who want it take intelligent and concerted action and maintain constant vigilance, their condition will be worse in the future than in the past. Already a dozen or more candidates for the mayor's office are busily canvassing for names to their petitions, and Mr. Fitzgerald, perhaps the worst mayor the city ever had, claims to lead the rest with 9,000 names on his papers. Several whom the office has sought have declined to be candidates. A committee of 150 citizens is looking for the right kind of men for the offices to be filled. If they can be found, will consent to serve and the majority of the citizens will choose them, Boston may lead American cities in what our country now needs most, which is the radical reform of municipal government. Such a step will require a great deal of intelligent patriotism. It has been announced that Mr. J. J. Storrow, president of the Boston Chamber of Commerce, will accept a nomination to the office of mayor if he is requested to do so by a sufficient number of citizens representing the business and general interests of the municipality.

Tammany's Defeat

The deliverance of New York City from the clutches of Tammany is the most gratifying single outcome of the elections. That corrupt organization which has so long preyed upon the city under the leadership of such bosses as Croker and Murphy has, it is true, elected its nominee for mayor, Judge Gaynor, but almost all the other prominent victors, the borough presidents, the president of the Board of Aldermen, the Controller, the District Attorney and the City Judges, represent the Fusion ticket. This means that anti-Tammany interests will control the city finances and patronage for the next four years, and disburse the great sums of money, aggregating perhaps a billion dollars, to be expended for municipal improvements. Despite Judge Gaynor's personal eccentricities and the sorry figure he cut in the campaign, he is undoubtedly popular with the masses, for in the past he has fearlessly exposed the traction companies which were seeking to despoil the city. Moreover, he has never been Tammany's man and has more than once joined hands with those who were seeking to loosen its hold upon New York. It is to be hoped that with this illuminating revelation of the attitude of the city as a whole he will now cut loose from entangling alliances and rise to the opportunity which confronts the mayor of the largest city in America, and the second largest in the world. For Mr. Bannard, the Fusion candidate, only the heartiest words of praise are spoken. New York is delighted to have "discovered" such a man, who is likely to be held in reserve for other gallant contests in the future. He has waged a manly, modest campaign against the handicap of being at first only the Republican nominee. Mr. Herbert Parsons, the chairman of the Republican committee, who has usually been allied with the Roosevelt wing of the Republican party, played petty politics when he did not help to make Mr. Bannard the Fusion candidate from the start. Mr. Hearst, who stood third in the final result, probably drew from Mr. Bannard a good many votes. The New York city election is a triumph for those who believe that business principles, not partisan considerations, should govern the administration of a great city. The issue was squarely drawn, and the people have responded in a measure to the appeal that a vast municipality should be governed with the same fidelity, economy and foresight that obtain in the conduct of great business enterprises.

Ebb and Flow the Country Over

Gains for good government here and there are offset, though we trust not fully matched, by reverses elsewhere. Philadelphia continues to be joined unto its idols. Its Tammany is identified with the Republican party and its machine was powerful enough to defeat the reform candidate for Attorney-General, D. Clarence Gibboney, by a majority of over 30,000. "Dave" Martin, a man who has long been thoroughly reprehensible to all the decent elements in the city, was chosen Register of Wills. In San Francisco, too, the wheels of progress seem to have been turned in the other direction, Francis J. Heney, the valiant District-Attorney who has been haling to the courts corrupt magnates and officials, and who has poured out his own blood in behalf of reform, was badly beaten in his effort to be re-elected district attorney, while the Union Labor candidate for mayor was elected by a plurality of 8,000. Cincinnati is the third of the cities where the hands of the dial have moved backwards. There, notwithstanding President Taft's opposition toward the Cox machine, its candidates won. Turning to the more cheering side of the story, we think it will be generally admitted that Cleveland will profit decidedly by substituting for Tom L. Johnson, mayor since 1901, Herman C. Baehr. Toledo also did well to re-elect for a third term Mayor Brand Whitlock, a capable and independent man with pronounced sympathies with social progress. Salt Lake City re-elected as mayor the candidate of the anti-Mormon ticket. Thus the scales incline now in this direction and now in that. But behind all immediate successes and defeats is an increasing

body of public opinion that bodes ill to schemers and grafters, and an awakening of the ethical sense of the people. Let us hope that they will not rest content until honest and competent municipal government takes the place of its opposite in every part of this land.

Negro Disfranchisement Rejected in Maryland

The second attempt to amend the constitution of the State of Maryland so as to deny the ballot to negro citizens failed at last week's elections. The majority against it was 16,155. It was the same scheme in substance as that adopted in Louisiana, Mississippi and other Southern States, but more complicated and so difficult of application as to approach absurdity. The devices in states in which negroes are nearly or quite a majority, to prevent their voting by constitutional enactment, have been in fact as lawless as the stuffing of ballot boxes and various methods of intimidation and deception used in the earlier years since the Civil War. Desperate conditions of illiteracy and corruption, which prevailed most among negro voters, prompted desperate remedies for self-protection. If these attempted remedies had aimed to exclude ignorant and untrustworthy men of every race from the polls, a way might have been found to do this without damaging popular respect for law or the self-respect of law makers. Under the assumed necessity of excluding incompetent blacks and including incompetent whites, every white citizen who favored these measures has had to confess, to himself at least, that he was deliberately setting aside fundamental principles of democracy which he was professing to cherish sacredly. The penalties for such abuse of patriotism will have to be paid by this and coming generations. There was, however, far less excuse for such defiance of civic integrity in Maryland than in states where negro rule was a possible peril. The discussion of the subject, which for several weeks has been the most prominent one in the state, has, as the result shows, been wholesome and encouraging. The immigrant population, much larger in Maryland than in states farther south, has been a factor to be considered. And there is reason to hope that the rejection of this scheme marks the beginning of a period when the whole country will seek a worthier and permanently a more effective way of dealing with race problems in politics than attempts to amend state constitutions so as to set aside declarations of the constitution of the United States.

Keeping the Youth on the Farms

With little regard to special interests, students of the economic, educational or religious aspects of the rural situation have long been agreed that a serious problem is presented by the flow of young life from the farm to the city. Year by year the busy life of the great centers has fascinated multitudes of country boys and girls. The result has been many a rambling homestead deserted except for the old folks. The lights of the gay avenues shine upon an increasing throng, while miles away the harvest moon looks down upon strangely quiet villages. But the lure of the crowd has its antidote. Several weeks ago the school superintendents of twelve Southern States spent a fortnight investigating forces for rural betterment in the upper Western States. In Page County, Io., they found their most rewarding data. For two days they toured the district in automobiles. Dr. A. E. Winship of the *Journal of Education* says that this county, with its population of 23,000 and 6,000 school children, "has demonstrated the reaction of school work upon farm and home life." The schoolhouses without exception were well-equipped, cleanly, in excellent repair and with devoted and progressive teachers. On its rounds the deputation witnessed instruction in soils, milk tests, the principles and practice of corn-judging, work in farm arithmetic, and in one village school, which offered commercial, manual training, sewing and cooking courses, the superintendents were served with an elaborate luncheon by the pupils.

The Farmers' Testimony

The most valuable result of this varied and practical instruction touches the whole community. "It was the universal testimony that not a farmer in the county had escaped the influence of the work." Not all of them have co-operated, but these exceptions are reported as "peeping through the fence to see how we do it and then going back of the barn to practice it." The duties of farm life, made enjoyable at school, lead the boy to the agricultural college, thence back to the farm. To the new revival of interest many of the farmers ascribe their prosperity. The ultimate effects on the home and social life need only to be suggested, and the whole idea seems to have been productive of a sort of rural *renaissance*. Moreover it strongly indorses a theory long held by some interested in the rural problem. Only last year, at the New England Country Church Association, Prof. Francis G. Peabody of Harvard urged more effort to improve country life, not by adapting city features, but by making it more attractive for its own sake. That is apparently what this Iowa county has tried to do, and with success. It will be interesting to follow the Southern application of this instruction, provided through the generosity of Mr. Robert C. Ogden, president of the Southern Education Board.

A Scholar and Public Servant

The name of William Torrey Harris, who died in Providence, Nov. 5, will be writ large in the history of American education. As United States Commissioner of Education for the twenty years ending 1906, he had an influential part in shaping methods and policies and in stimulating the marked advance that has taken place in both public and private institutions in this country and our insular possessions. Hardly less high was his ranking in the realm of philosophy. He established in 1867 the *Journal of Speculative Philosophy,* and was a founder of the famous Concord School of Philosophy whose summer sessions were a feature of New England life twenty years ago. Besides presiding at the sessions of the old Alcott home and later in the "chapel," he contributed to these gatherings year by year noteworthy papers. He received honors at the hands of the French government and the University of Jena. A man of encyclopedic knowledge and indefatigable industry, he was also a prolific writer. His books and treatises on education, music, art, philosophy and social science count up to the number of more than four hundred. He did a large work, too, as an editor, having just completed a new edition of Webster's New International Dictionary. Dr. Harris was a man of profound religious convictions and of warm human sympathies. Pen and voice were utilized not in the interests of pure knowledge alone, but in behalf of the advancement of mankind. Born in North Killingly, Ct., Sept. 10, 1835, he was educated at Yale and had received a number of degrees from Eastern and Western institutions.

The Dissipation of Art Treasures

Old world palaces remain in the same family for generations and gather to themselves precious historic values in addition to their treasures of furnishing and decoration. In this country the swift changes of fortune hinder such accumulation of wealth with age. An illustration is offered in the sale of one of the finest mansions on Fifth Avenue, New York City. Not many years ago it belonged to the late Robert L. Stewart. It passed from him to the late William C. Whitney, Secretary of the Navy under President Cleveland. Mr. Whitney added to it treasures of art costing over $2,000,000, the late Stanford White having *carte blanche* in its furnishings, many of which he collected in various countries in Europe. After Mr. Whitney's death the estate was bought by James Henry Smith, who added many more treasures, spending about $900,000 on a single room used as a music and ball room. All the persons heretofore holding the property have now passed away, and it is being sold at public

auction. It includes not only the real estate, but paintings, statues, tapestries, panels, stained glass windows, mosaics and other adornments gathered from classic and historic buildings in almost every country in the world. Ancient churches, palaces and picture galleries have been despoiled to create this magnificent estate, but in the scattering of many of these treasures it is probable that the historic associations from which they have already been torn will be forgotten. It is not to be wondered at that nations of Europe look askance at rich Americans who tempt with their wealth the possessors of family heirlooms and adornments of churches by old masters in which the whole people claim an interest, to surrender them to be carried across the ocean and lost to sight in a new world.

Records of Suicide

Reports from sixty-five cities in the United States printed in the *Spectator* show that last year 3,583 persons died by their own hands. This total is 601 greater than that of the previous year. The cities in the Western States had 33.8 suicides to 100,000 inhabitants, and the cities of the North Atlantic States 22.6. During the last ten years San Francisco has had the largest number of suicides in proportion to its population. These statistics were gathered by Mr. F. L. Hoffman, and his conclusions as to the prevailing causes of suicide and the classes prone to it are exceedingly suggestive. He says:

"An analysis of individual cases of suicide would seem to sustain the conclusion that the increase in suicidal frequency affects particularly the well-to-do, prosperous and better educated elements of the population rather than the unfortunate, the ignorant and the poor. Such a study of individual cases also reveals the fact of a close connection between suicide and crime in all its phases, particularly, however, crimes of a more serious character committed by men in high positions of responsibility, where the only alternative to escape punishment is the termination of life by self-murder. Finally, there is positive evidence of mental and physical deterioration, and in part at least among those who have come from the country to live in the cities and to whom the intensity of city life, its opportunities for excitement and temptation, prove disastrous, causing mental unbalance, nervous diseases and material, moral and spiritual discontent."

The British Budget

For six months the people of the British Isles have been discussing a new scheme of taxation proposed by the government. Largely increased expenditures due to the cost of building warships, the new law providing for old age pensions, and other newly assumed burdens, have made it necessary to find new sources of revenue. The budget increases the income of the government by heavier taxes on alcoholic beverages and other luxuries, and especially by largely increased taxes on land. Consequently it is opposed by the wealthier land owners and by certain classes of tradesmen. The Liberal government, however, has made its appropriations for the present year, based on its new scheme of taxes, and has already expended part of the money the budget is expected to bring in. After heated debates both in parliament and throughout the country, prolonged through many weeks, the House of Commons passed the bill to the third reading Nov. 4, by a vote of 379 to 149. The Irish Nationalist members abstained from voting, but the members of the Liberal majority followed with surprising unanimity the leadership of the premier, Mr. Asquith, and the Chancellor of the Exchequer, Mr. Lloyd George. The bill is now in the hands of the House of Lords, most of whom are bitterly opposed to it. Their rejection of such a financial measure would be without precedent. It would intensify a popular feeling against that body as now organized, probably greater already than they realize. It would lay on them the responsibility for providing the necessary revenue in some other way, the only other way in sight being the imposition of a general tariff on imports, which it is almost certain the majority of English citizens would resist to the last. It is possible that the Peers will refuse either to approve or reject it, and attempt to refer the matter to the country and secure the dissolution of parliament and a new election.

Which is Greater, Evangelist or Pastor

Rev. John McNeill, after many years' work as an evangelist at large, accepted for one year the pastorate of Christ Church (Congregational) of London, as successor to Rev. F. B. Meyer. At the close of the year he declined to remain as permanent pastor, declaring that he could be of greater use in the larger field of evangelism. Mr. Meyer left Christ Church after many years in the pastorate, because he became convinced that he was called to a world-wide evangelism. He has visited nearly all countries in that capacity during the last two years, and now accepts a call to Regent's Park Baptist Church, which was his first pastorate in London. Mr. Meyer is reported by an interviewer as saying that the traveling evangelist is like a passing shower, which soon dries off the earth, with no permanent results. His hearers, Mr. Meyer says, do not get to know the evangelist. They hear his words, but a man's real influence is not what he says, but what he is. Mr. Meyer will make a four months' tour through the United States, beginning next February, and then settle down to the work which he is now convinced, after much experience, is the most fruitful for a minister in building up Christ's kingdom. Mr. McNeill is already on his rounds again as a traveling evangelist, having learned by his experience as a pastor that his greatest usefulness is along that line. Perhaps, after all, it is not possible to draw general conclusions from individual experiences. "He gave some to be prophets, and some evangelists, and some pastors and teachers." "Are all prophets? Are all teachers? Do all speak with tongues? But desire earnestly the greater gifts."

The Turkish Government and the Education of Women

There could be no better proof that a new day has dawned in Turkey than the fact that not only is it possible for a Turkish woman to receive a college education, but that the Government is helping her to do so. This fall, when the American College for Girls at Constantinople began its new year, among the thirty Turkish students enrolled were five whose entire expenses are paid by the Government, and who, in accepting these advantages, pledge themselves to become teachers for five years after their graduation. Last spring, in response to a request from the women themselves, the college offered a series of conferences for Turkish women, at which lectures on various subjects were given in English and translated into Turkish. No fee was charged, but each conference was preceded by a lesson in English, for those who desired it, and for which a nominal charge was made. This year, in response to an even more urgent demand, the college will give another series of lessons and conferences. Since one of the great contrasts between Mohammedan and non-Mohammedan lands has, heretofore, been in the stress laid on the importance of a liberal education, and because, even in those Moslem countries where it has been possible for a man to go to college without incurring hostile criticism, his sister has found the path impassable if she wished to follow him, it is a daring man who would undertake to foretell what these new steps may mean for the future of the Turkish empire.

Preaching is not the repetition of any form of words, it is not the delivery of a message that the messenger does not understand and appreciate; it is the interpretation of a person by a person, and the person to be interpreted is the Son of God. When a man has had the vision of Christ; when his own heart has bowed in adoring love before Jesus, then he is qualified to preach, and only then. Then he has a message coming from the central fires of his own soul that will enkindle other souls.—*Rev. Dr. George E. Horr.*

Mr. Kennedy's Princely Benefactions

Coming so near the Thanksgiving season the splendid gifts of the late John Stewart Kennedy of New York City to missionary, educational and charitable institutions seem happily timed. They will certainly fill the cup of gratitude to overflowing for many a worker in the Kingdom of God the world over. What sets these bequests apart from all the great gifts of recent years is the fact that so large a proportion of them go distinctively to church and missionary purposes. We subjoin a list of the larger gifts, which shows how wide were Mr. Kennedy's sympathies and how accurate his knowledge concerning agencies that could put his money to good use.

This gift of nearly thirty millions is almost unprecedented in the history of American benevolence, and it is all the more noteworthy because Mr. Kennedy was not as prominent in the eyes of the Christian public throughout the country as are a number of other laymen. Like his partner in former years, the late Morris K. Jesup, he was known as one of the most public-spirited and benevolent citizens of the metropolis, but few persons had any inkling of his larger intentions in the matter of giving. It is true that he had already proved a stanch supporter of a number of Christian enterprises. In his recent volume of reminiscences ex-Pres. George Washburn of Robert College, Constantinople, refers to Mr. Kennedy as one of the stanch friends of that institution on the Bosporus. Now it as well as several other colleges in the Orient, some of them like Anatolia at Marsovan, under the auspices of Congregationalists, have substantial evidence that for a number of years Mr. Kennedy's keen eyes have been upon their work. Naturally, being a Presbyterian, he gives most largely to the work of that church, and magnificent offerings they are, both to the Home, Foreign and Church Extension Boards, as well as the Presbyterian Hospital in New York, each of which gets $2,250,000. The Bible Society, with the $750,000 put at its disposal, is finely equipped for its work in old and new fields, while among the recipients of $100,000 bequests are five of our leading New England colleges, Bowdoin, Dartmouth, Amherst, Williams and Yale. It seems to be a remarkably discreet distribution of a great estate, the Metropolitan Museum of Art and the New York Public Library being generously remembered, as well as scores of educational, medical and philanthropic organizations.

Mr. Kennedy was a Scotchman who came to this country in 1850 and made his money in connection with banking and railroads. He has now divided his sixty millions between his family and these various public and Christian enterprises. If all millionaires followed his example in benevolence there would be less questioning of the right of a man to possess himself of a large fortune. We hope and believe that the foremost place which the church and Christian education have in these benefactions indicates a turn of the pendulum and that many other millions in the course of the next few years will be turned in the same direction.

RECIPIENT OF $5,000,000

Columbia University.

RECIPIENTS OF $2,250,000

Metropolitan Museum of Art.
Presbyterian Hospital, New York.
Public Library, New York.
Board of Foreign Missions of the Presbyterian Church in the United States of America.
Board of Home Missions of the Presbyterian Church.
Board of Church Erection Fund of the Presbyterian Church.

RECIPIENTS OF $1,500,000

Church Extension Committee of the Presbytery of New York.
United Charities, New York.
Robert College, Constantinople, Turkey.

RECIPIENTS OF $750,000

The Presbyterian Board of Aid for Colleges and Academies.
The American Bible Society.
New York University.
The Charity Organization Society of the City of New York, for its School of Philanthropy.

RECIPIENTS OF $100,000

Yale University.
Williams College.
Bowdoin College.
The University of Glasgow.
Amherst College.
Dartmouth College.
Hamilton College.
Tuskegee Institute.
Hampton Institute.

RECIPIENTS OF $50,000

Lafayette College.
Wellesley College.
Teachers College.
Northfield Seminary.
Anatolia College, Turkey.
Oberlin College.
Barnard College.
Elmira College.
Mt. Hermon School.
Berea College, Kentucky.

There were four gifts of $25,000, including one to the American School at Smyrna, several of $20,000 and sixteen of $10,000.

The Square Deal in Business

It is easier to sit in an editorial or professorial chair and theorize concerning the Christianizing of modern business than to stand in the market-place, the factory or the shop and translate theory into reality. We have increasing sympathy with the men who handle the trade and commerce of the world today. In the midst of constant and often fierce competition, swept along at times by forces too powerful to be controlled, many of them face daily intricate and delicate questions to which even enlightened Christian consciences cannot always give ready and adequate answers. We do not believe that business men as a class are at heart more selfish and grasping than lawyers, artists, musicians and men in other vocations. The fact that there are so many of them and that we all have frequent relations with them subjects business men to severe scrutiny. Whatever may be reprehensible in their character or method thereby attains larger publicity.

At the same time, who is satisfied with prevailing conditions in the business world? Who could claim that Christ had yet extended his reign over it? And it certainly becomes every Christian person who has any responsibility for that great region of human life quietly and patiently to strive to remedy injustices and to do away altogether with the wicked and barbarous practices that in some quarters have made business a synonym for tyranny and warfare. The awakening in this direction during recent years has emphasized the cardinal principle of honesty. That is fundamental from the point of view either of old or the new ethics. To give a customer full measure, to represent the goods to be exactly what they are, and to keep faith both with the public and with one's employees, are among the things which the prophet Micah would say the Lord God required of any trader in any century.

But another class of ethical considerations present themselves to the modern business man. His duty is not ended when he weighs honestly the sugar for the poor widow and pays his clerks promptly at the end of the week. If he possesses any measure of that term which we have been using all this year in our prayer meetings, "social consciousness," he should also ask: "What is my constant duty to those who help me make my money? With what per cent. of profit ought I to be satisfied? How far is it right for me to compete with my neighbor?" In every case the answer must be sought diligently in the teachings and spirit of Jesus Christ. More and more, business men are seeking solutions to these problems, as the various welfare and betterment institutions and profit-sharing experiments prove.

In the Christian conception the talent for business, like every other endowment, is a means to an end. Christ's followers engage in business because they can serve him better therein than they can in some other calling. Their profits belong to him as truly as to themselves. That Western busi-

ness man had the right idea who went to his pastor the other day and said, "Pastor, I am making a good deal of money and I want you to help me to give it away wisely." But responsibility does not end with the use of profits only. The way in which a man makes his money, quite as much as the way in which he spends it, determines whether he really means to do as Christ would have him. A beautiful and honorable thing it may be for any man to engage in business today. Notwithstanding the strain and temptations, character need not deteriorate. Rather, it may be purified and made granite, provided one will bring not merely the proceeds, but business itself, to the hallowing touch of Christ.

Prayer meeting topic for Nov. 14-20. The Social Consciousness as Related to Business. Mic. 6: 6-8; Matt. 7: 12; James 2: 5-13. Christian Stewardship. The sacredness of property rights. The acceptance and use of business trusts. The square deal.

Editorial In Brief

No sermon last Sunday from President Taft. More room in the Monday papers for local celebrities.

Two human discoveries in New York, Bannard and Kennedy. Put Peary and Cook at work to explore up town and down with a view to finding more men of sterling stuff.

The publisher of a weekly newspaper in Chicago has been sentenced to six months in jail for making false statements about his subscription list. We hope it is not a religious weekly.

The daily newspaper installments of reports of the squabble between "Mother Eddy" or "Mother Church" and Mrs. Stetson read like a continued story of an old-fashioned sewing circle.

So President Taft preferred "possum" to mint julep. And the best thing about his temperance attitude is that it is not assumed for political effect, but represents a personal conviction that abstinence is in the interests of his own health.

Have a care, brethren, and do not multiply unduly the Days and Weeks of Prayer. Sometimes they become so numerous that they collide with one another. After all a chief reliance of missions and brotherhood and international peace must be the daily prayers of the faithful.

The New York *Independent* has raised its subscription price from $2 to $3 per year. The amount is not too large for a weekly journal of its quality. The New York *Tribune* has lowered its price to one cent per copy, or $3 per year. Only by large returns from advertising can it meet its expenses.

The editor of the London *Statist* estimates that the United States sends annually $600,000,000 to Europe in sums spent by tourists, sent by immigrants and others to friends in the old country, interest on borrowed money, commissions, etc. These commercial ties mean mutual acquaintances, friendships and common interests which are strong factors for the cultivation of international peace.

This generation has produced as many heroes as any Golden Age. Many were called heroes in other times because they destroyed human lives. All the fifty who have just been awarded medals by the Carnegie Hero Fund Commission did some great deed to save lives, and fourteen of them lost their own lives in attempting to save others. Here are fifty human stories which are real facts and may be woven into romance.

The no-license vote made good gains at last week's elections in country districts and in a number of small towns and cities. These were especially encouraging in New York and Illinois. But in several large cities, such as Philadelphia, Cincinnati, Louisville and San Francisco, the liquor forces were triumphant because of their strategy and their making common cause against divided elements striving for reform. Advocates of righteousness and temperance cannot win unless they act together.

The District Court of Appeals of the District of Columbia last week announced its decision that the three most prominent men among labor unions, Messrs. Gompers, Mitchell and Morrison, must serve the sentence to terms in jail imposed on them by a lower Court. That decision has now been affirmed by three Courts. An appeal will no doubt be taken to the Court of last resort, the Supreme Court of the United States, but it is not likely that the decision three times repeated will there be reversed.

The much talked of crusade to enforce strict Sabbath laws in Kansas City, Mo., last year is now past history. The results are that of the hundreds of indictments daily issued for several weeks against theaters, corporations and individuals, four thousand were dismissed one day last week. Only nine cases have ever been tried, resulting in two convictions and seven acquittals. Many such well meaning and ill advised efforts at reform are described in pages of newspapers and magazines at their inception, while their conclusion is not allowed even the space we have given to this instance.

An unusual and pleasant feature of the council which recently installed Rev. Oscar E. Maurer over the Center Church in New Haven was the presence of a number of representatives of the very old churches of Connecticut. Pains had been taken to invite all whose organization dates back to before 1700. Many of the thirty-four showed their appreciation of the honor by journeying to New Haven to take part in the happy occasion. The inviting church was founded in 1639, and it was certainly a gracious thought on its part to include in the gathering so many modern representatives of ancient Connecticut Congregationalism.

Pragmatism, a Co-operative Social Order, Salvation through Christ, Ethics in the Public Schools, the Presence of God and Recent Tendencies to Change Denominational Practice were the topics considered by the Baptist Congress in New York this week. Certainly the brethren who get together once a year at these "talk feasts" have an outlook upon the world of thought as broad as that of old Terence himself. But the discussion we should like most to have heard was that on open communion, private baptism, dedication of infants and the dismissal of members to, and reception from other denominations, for those themes constitute a live wire just now in certain Baptist quarters.

Saturday, Oct. 30, was a dark day on the football calendar. On that day Cadet Eugene A. Byrne was killed in a game between West Point Military Academy and Harvard teams, Michael Burke of the Medico-Chirurgical College was killed in a game with the Philadelphia College of Pharmacy and Roy Spybuck, an Indian of Haskell Institute, Lawrence, Kan., had his neck broken in a game at Buckner, Mo. These deaths of three fine young college men on the same day, with a number of serious accidents occurring on other fields, have certainly lessened the number of football games which will be played this year, however earnestly it may be urged that these accidents were unavoidable.

Rarely has a defeated candidate for public office come forth from the campaign with so high esteem from all parties as is given to Mr. Otto Bannard, who ran as a Fusionist for mayor of New York City. The *Tribune* pays him this compliment at the expense of the majority of the citizens of New York: "He goes back into private life a man whom every one would be eager to have at the head of an enterprise in which he had invested his money, and whom less than one-third of the people desired to have at the head of the civic enterprise in which are involved their nearest public interests. The voters are evidently determined not to mix business with pleasure, and self-government remains an unadulterated joy."

Commander Peary reached the North Pole April 6, 1909. This is now attested as a fact by a chosen committee of experts who have examined Mr. Peary's note-books and other data, and who agree that these make a complete and scientific account of the trip to the Pole. The National Geographic Society has unanimously adopted the report of the committee, and the board of managers has voted him a gold medal with resolution that his successful expedition "is the greatest geographical achievement that this society can have opportunity to honor." Captain Bartlett, who commanded the steamship Roosevelt on the expedition, is also to have a medal.

The Department of State, at Washington, has issued an amusing document giving at length the process of a swindle on Americans. A rich political prisoner from Cuba incarcerated in Spain and near dying, having no friend but a priest, appeals through him to a distant relative in the United States to take the guardianship of an only daughter and her fortune. Of course the relative is asked to advance promptly and secretly a sum of money by which the daughter and the fortune may be secured. The scheme has been worked successfully in various forms for twenty years. Neither our Government and its representatives in Spain nor the Spanish authorities have been able to break up the well-organized gang which has representatives in many countries, nor to secure the conviction of any of its members though several of them have been arrested and held for trial.

A few weeks ago *The Congregationalist* expressed the conviction that the apple crop in New England and other Eastern states could be made as profitable as in the Far West if farmers would plant apple trees and cultivate their orchards scientifically. A number of letters received since the article appeared have confirmed it. The wasteful

neglect of many owners of fertile New England farms to replace orchards dying of old age goes far to account for the complaints that farming in New England is no longer profitable. One Vermont farm of one hundred acres at Charlotte, on the shore of Lake Champlain, illustrates what may be done. Its orchards this year have yielded 5,000 barrels of apples, sold for $17,000. The father of the present owner began planting trees forty years ago. Each tree has been fertilized, kept free from insects and other pests and has amply rewarded the care bestowed on it. The Massachusetts State Board of Agriculture is distributing free of charge its bulletin on Western Methods in New England Orcharding.

A Special Issue

In this, our annual Children's Book Number, the interests of young people and of their developing physical, intellectual and spiritual life have chief consideration. In the six pages of carefully prepared reviews we have aimed to help our readers in their selection of Christmas gifts for children of all sizes and tastes. A varied and comprehensive survey it is with the emphasis on the books that are most worth while. In order to pick out the best books for boys and girls our reviewers have winnowed a select list from scores of books submitted to their examination. Another feature, Mr. Henry T. Bailey's little human document entitled His First Prayer, will go home to the heart of every reader. We count ourselves fortunate in having so delightful an account from Mrs. Johnston, author of the Little Colonel Series, of the personal rewards which come to an author from responsive readers. There is an excellent children's story by Mrs. Annie Hamilton Donnell. Of still wider interest are the account of an All-Saints' Day in Madrid from the pen of Miss Hodgkins, our English correspondent's graphic setting forth of interesting situations on the other side of the Atlantic, and the budget of denominational and Christian news, which includes reports of several state meetings, the recent inauguration of a new president at Lake Erie, an account of an institute for rural pastors and other events of interest.

In the Congregational Circle

The recommendations made by our National Council two years ago for changes in the general administration of affairs common to our churches are being adopted as rapidly as could be expected. In the matter of changing names so as to secure uniformity, Secretary Asher Anderson reports that before the recommendations were adopted five state organizations of churches were known as conferences. Twenty-five state associations have now adopted the name, conference. When twelve more state bodies have conformed to the new nomenclature all our Congregational churches will be included in thirty-seven state conferences. In seventeen states the local bodies, 125 in all, were already named associations. In ten other states forty of the ninety-four local conferences have changed their names to association. When the National Council assembles in Boston next autumn it seems likely that practically all our churches will belong to district associations, state conferences and the National Council of the Congregational Churches of the United States.

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The *Herald and Presbyter* quotes the wish that the minister who leaves his pulpit for business may fail, that "the whale of adversity may swallow him up and vomit him on the shore of bitter repentance." That would suggest a rather sickly outlook for Rev. J. Spencer Voorhees of Adams, Mass., who has just left his pastoral charge to become a partner in a business concern with headquarters in Boston. But we have no such wish for our friend and brother, and he is beyond the influence of the baleful spell which our Presbyterian contemporary might cast on him.

If Mr. Voorhees had not sent out an explanation of his reason for leaving the ministry we should not venture to comment on it. He says: "While wages have increased fifty per cent. and the cost of living about as much, his salary remains as it was fifteen years ago. During an active and hardworking ministry of twenty-five years it has been impracticable to save an amount equal to one year's salary, *i. e.*, enough to keep him one year when he is out of a pastorate at the same rate of expense. At middle life the dead line is reached when the churches do not want his service in the pastorate." He has nearly reached the dead line, when a business position which seems to him to have large promise is offered to him. What should he do?

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Mr. Voorhees has made his own decision, as he had a right to do. We are not sufficiently informed of the business proposition to express an opinion of it. But his brethren in the ministry regret to lose him from their ranks. He has served the churches faithfully and honorably for a quarter of a century, taking a leading position among them, interested in their work beyond his local fields. He has also received a salary in recent years much above the average. It would be ungracious to notice his retirement from the ministry without appreciation of his offering to it of probably the larger half of his active life. We assume, of course, that in entering a business career he does not intend to continue to be known as a minister.

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We earnestly hope that our churches will take note of the frequent withdrawals from the ministry for lack of adequate support. Ministers ought to trust in the Lord for their future. So ought laymen. The minister is divinely called to his work. Laymen are divinely called to be the Lord's instruments to care for his future. Is it generally true that the expenses of living have increased fifty per cent. during the last fifteen years, that the salaries of ministers have remained without increase, and that at about fifty years of age the pastorates which offer reasonable support have practically become closed to them? If these things are true, the responsibility for a depleted ministry rests on the churches rather than on those who leave their pastorates.

It would surprise many who talk of the need of recruiting the ministry if they should count up the ministers who in their prime have left their pulpits to go into business. We could mention the names of a considerable number of men in banking, real estate, manufacturing and other business who twenty years ago were pastors of large churches in different cities, who are approaching old age with a competence, and who, had they remained in the ministry, would probably now be retired with a pittance.

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Somewhat more than five years ago one of our esteemed friends, a minister of another denomination, felt obliged to leave the pastorate of a large city church to provide for his children, then approaching the age when educational demands are large. He entered a manufacturing firm in New England, with a salary and a share in the profits. He told us that at the end of the first month his receipts were greater than his salary had been for the previous year. We celebrated together at a dinner for two persons the completion of his first five years in business. He had provided comfortably for his family and others dependent on him, and had just paid the last note due on his share of the capital for the firm, with a prosperous outlook for the future. He is active in Christian and philanthropic work and gives no little care of a pastoral sort to several of the large number of employees in his factories. But the churches of his denomination have lost an eloquent preacher, a good pastor and an able administrator because their members were unwilling to provide for him an income which the average business lay member would count as sufficient for his needs. This is a problem as important for the churches as for ministers.

A New Home for Andover

It will be good news to the alumni and friends of Andover Theological Seminary that a new and very advantageous location for it has been secured. The trustees have just purchased a lot in Cambridge containing about 200,000 square feet, formerly belonging to the estate of Prof. Charles Eliot Norton. It adjoins the land of the Harvard Divinity School. The two properties, when the fence dividing them is removed, will make a very attractive campus. Andover Seminary is independent both in its administration and faculty. It will have its own frontage and entrance on Francis Avenue. Its proximity to Harvard University, with which it is affiliated, will give to each institution an excellent opportunity to avail itself of the facilities offered by the other.

The new Andover Hall is to be built facing Francis Avenue, which will be immediately extended about 600 feet along the frontage of the seminary lot. The trustees have employed Messrs. Allen and Collens to draw plans for the Hall soon to be erected. These architects designed the new buildings of Union Theological Seminary at New York, the beautiful chapel at Williams College and other notable structures. The library of the seminary, in some respects the finest in the country, will be removed from the present library building in Andover, and one of the important problems to be solved will be the suitable housing of it in the new location. The lot will be ample to accommodate homes for the professors, dormitories for the students and a chapel, as they may be needed.

The report of the treasurer of the seminary, Mr. William F. Whittemore, just issued for 1908-09, is the first one since th new organization of the trustees as a body separate from the trustees of Phillips Academy. It contains, besides the account of the income and expenditures for the year, a complete and detailed exhibit of the various Funds of the seminary, with the dates of their foundation, the purposes for which they were given and the properties in which they are invested. The total assets are $1,027,-658.34. The board of trustees includes some of the ablest business men of Boston and several of the most prominent pastors in our denomination. They are deeply interested in the seminary and increasingly confident of its future.

The seminary year has opened with a full faculty and an enrollment of students twice as large as last year. Including courses taken by Harvard students, the Andover professors are giving lectures this term to about fifty young men.

There can be no very black melancholy to him who lives in the midst of Nature, and has his senses still.—*Thoreau.*

His First Prayer

By Henry Turner Bailey

"Ned, to whom do you say your prayers at night when Mother is not at home?"

"I say them to the pillow."

"Good!" I exclaimed; and the incident was closed.

Ned was nearly five. Considering his age and temperament, his answer seemed to me entirely satisfactory. The fact that he said his prayers at all, on his own initiative, was enough. Of course he had heard about his Father in heaven, from the beginning, just as he had heard about his grandfather who died before he was born, just as he had heard about Boston, to which Papa went several times a week. The words were familiar, but for him they were not as yet charged with reality. The only God he knew was the will of his parents. In his world *that* was the power not himself that made for righteousness.

His first experience of that will was so far back in history that he could not even recall it. One morning when he was less than a year old, while nursing, he had bitten his mother. Her sudden, involuntary cry of pain had pleased him! "No, no, Baby, you must not do that!" she had said. Then he smiled, as babies will, and presently bit her again. Again he heard the cry, and this time laughed aloud. The warning was repeated emphatically. The keen eyes of his mother saw in his smiling face this time, for the first time in his life, the light of self-conscious will.

"What time his tender palm was prest
Against the circle of the breast,"

he *had* thought that "This is I"; he had discovered the possibility of opposing his own will to the will not himself.

His mother knew what would happen next. A moment later when his roguish eyes smiled up into hers as he bit her again, he received, instantly, upon his cheek a sharp snap that made him cry out in such pain as he had never before experienced. Hunger forced him to try nursing again, but he never again bit his mother. He had learned that her will was not only love but self-executing law.

From that time onward, every day had brought him fresh experience of that will. He soon discovered that when it was nap time he would be happier to accept the fact and go to sleep. He learned that nothing could be secured by teasing; that the yea of that will meant yea, and its nay, nay. Of that which that power predicted not one jot or tittle ever failed to come to pass. All its promises were in his life, Amen. In that kindly but inflexible will he lived and moved and had his being; of it were all things in his world, for it all things seemed to exist. The maid, the cook, the butcher, and the greengrocer, the horse in the stable and the dog in the kennel, obeyed that will. He obeyed it, and prospered. In that home was peace, and at the right hand of his mother there seemed to be pleasures for him forever more.

Ah, if children believe not in their parents whom they have seen, how shall they ever believe in God, whom they have not seen? If they love their parents, fear to displease their parents, will to do the will of their parents, habitually, cheerfully, the transition, when the time comes, to loving God and doing the will of God will be easy and sure. "Train up a child in the way he should go, and when he is old he will not depart from it."

Ned has always confessed his little faults to his parents (somehow they always seemed to know about them, anyway!), and he had found his parents ever ready to forgive him and help him. They loved him with an everlasting love. That being so, could the revelation of a loving Heavenly Father, to whom he should confess, to whom he should go for forgiveness and help—could that come, in its time, as a surprise, as a thing to be doubted, resisted, refused? When would the transfer of allegiance be made, in Ned's case? Who could predict? All we could do was to watch and to be ready to do our humble part at the new birth of his soul. Ned's reply to my question assured me that as yet he was as unconscious of a new heaven and the new earth as is any other unborn child.

For about a year Ned continued to say his prayers to his mother and the pillow. One night, when I returned from Boston, he did not rush to meet me as usual. Instead of walking and talking with me in the cool of the day, he hid himself in the garden! In reply to my heart's question, Edward, where art thou? his mother answered.

It appeared that Edward that afternoon, in company with a neighbor's little boy, had gone to another neighbor's henhouse and robbed the nest of a sitting hen. They had taken the eggs to a certain old cedar tree, and there by its big trunk had broken them to see what was inside.

How that news startled me! In my own mind a stone was suddenly rolled away and the grave of memory rendered up its dead. I was creeping into that very henhouse, the warm, close air of it, the peculiar odor of it after thirty year was again in my nostrils. There sat the hen in her box, silent, with bright eyes. What a fearful noise she made when we disturbed her—Walter and I. How hot the eggs were! We took them—how could it have happened so?—we took them to that very cedar tree! But Walter was older than Ned's companion; *we* had an old kettle; we had a fire; we were intent on cooking the eggs for a feast! There, under the old cedar, we broke them on a flat stone and were surprised at what we found inside.

"I have told Ned that you would talk with him about what he has done," his mother said to me. How little she realized my equipment for such a talk!

I found the little fellow and took him upstairs in my arms. We sat for some time silent at a window, looking out toward the distant sea, where the light of a rising moon was just brightening.

"Ned," I began softly, "which box was she in, the one in the corner farthest from the window?"

Ned sat up and turned astonished eyes to mine, then sank back with his head on my shoulder.

"Yes, Papa," he replied, scarcely above a whisper.

"How odd she looked, so spread out on the nest!" I continued; "and how bright her eyes were!"

No reply.

"What a fearful squawking she made when you got her off the nest, and how hot the eggs were!"

The little chap sat up again and looked at me, awestruck. "Papa," he said, "I didn't know you were there. I didn't see you."

"You broke the eggs on that flat rock by the old cedar?"

The curly head nodded assent.

"How queer they were inside! Who came and found what you had done, and told your mother?"

"Mrs. Spear. They were her eggs."

"Yes, they certainly weren't your eggs, and of course you had no right to take them. Do you know who said, 'Thou shalt not steal'?"

The head nodded assent again.

"Do you know what would have happened to those eggs if you had left them alone under the hen?"

"They'd have been chickens; there were fingers and big dark eyes all sound asleep in them when we opened them!"

"Yes, I know. They will never be pretty little chickens running about after their mother now. Do you know who said, 'Thou shalt not kill'?"

The flame of objective interest which had sprung up with the memory of the unhatched chicks suddenly went out, and a shrinking little body pressed itself into the hollow of my arm.

The moon rose out of the sea. Presently I heard a sob, and a tear rolled down on my hand, the hand that held one of his. In a moment more a wet little face was thrust beneath my chin, and out of a contrite heart came the broken words: "O Papa, I'm *so* sorry I did it. I didn't know it would be so bad."

I waited a few moments for calm, and then said, "Have you told Mrs. Spear you were sorry you stole her eggs, and that you wouldn't do it again?"

"Yes."

"Now you are sorry that you killed the little chickens. I am sure you won't do that again. Whom are you going to tell about that?"

"I have told you, Papa."

"Yes, but I didn't own the chickens. I couldn't make an egg that would change into a live chicken. Mrs. Spear couldn't do that. Nobody could but God. Those were God's chickens. He is the only one who makes things alive, and it is he who says, 'Thou shalt not kill.'"

There was long silence.

"Do you remember a verse you learned long ago, 'Thou God seest me'?"

A nod was the answer. Presently a surprising question was put to me:

"Papa, did God tell you about how the hen looked and what she said?"

"God knew when you killed his little chickens," I replied. "Not a sparrow falls to the ground without his notice."

We looked long at the rising moon. Its light was growing clearer and stronger.

"Well, Ned, Mrs. Spear forgave you, didn't she, when you told her you were sorry?"

"Yes."

"And I have forgiven you for making the neighbors think that my boy was a bad boy. And your mother has forgiven you for making Mrs. Spear think that she had not taught her boy to know and to do what is right. Now how are you going to tell God you are sorry you took the life of his little chickens, and how are you going to get his forgiveness? You think about that."

I kissed him and patted his little body, and we went down to supper.

Of course I told his mother privately all about the interview.

That night when he had said his usual prayer at her knee, she arrested him just as he was about to rise:

"Edward," she said, "you remember what happened today. Praying is talking to God. Have you anything more to say to him tonight?"

The curly head dropped into her lap again. The supreme moment had come. Would that little soul find its way out into the light?

Would it begin so young to breathe the vital breath of the spirit? The mother's waiting heart could not but pray. At last a muffled and tearful voice said:

"Please forgive me for killing your little chickens when they were asleep. I won't never do it again, if you will."

As if in answer to his prayer, he heard words familiar to generations of his ancestors:

"Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

His mother's hand rested on his bowed head, and it was her voice that he heard. Was it hers alone? Perhaps he did not understand the wondrous words; but when he rose from his knees a new look of happiness was in his face, and the joyous kiss he gave his mother was like a thanksgiving to God.

Autumnal Oratory in England

The Congregational Union Meetings

By Basil Mathews

Britain has been buzzing with assemblies. The voice of the orator is heard in the land, in Swansea and Sheffield and London. In Swansea the Episcopal Church Congress sounded the tocsin against disestablishment in Wales and showed divided views on Socialism, which was alternately denounced as preaching class war and greed and praised as the economic expression of the ethics of Christianity, while the Bishop of London took the safe position that there was nothing essentially unchristian in the collective ownership of land and the means of production, but he added, amid laughter, "You have got to transfer it with due regard to the sixth commandment."

Trains from every quarter of the compass converged on Sheffield, Oct. 11, bearing thirteen hundred delegates to the autumn meetings of the Congregational Union of England and Wales.

The chairman, Rev. J. D. Jones, M. A., is the incarnation of genial autocracy; he rules by the power of his smile and the conviction of his sincerity. He jests at his own rotundity of physique, but his portliness is united with a singular agility of mind and a sprightly humor. Yet his passionate zeal for political righteousness can express itself with withering scorn. He moved a resolution from the chair expressing indignation that since the last autumnal session the House of Lords had contemptuously rejected the Licensing Bill, viewing with satisfaction the taxation of the liquor trade as proposed in the Budget, and promising energetic support.

SOCIAL REFORM, NOT SOCIALISM

The Lord Advocate, Mr. Alexander Ure, M. P., in supporting this resolution said that Socialism was the question of the hour. He made a radical distinction, much needed at a moment when the whole effort of the Conservative party in England is directed to proving that the Budget is Socialism. Socialism, he said, could mean nothing else than that the state was to take all the means of production into its own hands. Social reform was where the state, recognizing that the best productive results could be obtained by respecting private property, asked men to contribute towards great social and public objects. This was wnat the Budget did. Mr. Ure drew ringing cheers from the Congregational Union by his final declaration that the decision of the representatives of the people must be final on all questions of finance. The resolution was adopted with acclamation.

CHRISTIANS AND ACTS OF PARLIAMENT

Rev. W. S. Houghton, who preached the Union Sermon, is a keen advocate of foreign missions and a power in the London Missionary Society. But the social zeal that is flaming in England burned its way into his sermon. He said: "Twentieth century Christians must take their part in the struggle for the betterment of human conditions. What we want in order to remedy the evils of modern industrial life is the power behind Acts of Parliament, namely, the right thoughts and sound sympathies of the masses of the people. Real progress must depend upon the church; without a religious motive no people can rise to great heights of self-abnegation."

WHICH IS THE CRITIC, OURSELVES OR THE BIBLE

Rev. J. D. Jones, in his chairman's address, put in epigrammatic style his views on Biblical criticism. "Is the Bible authoritative for us," he asked, "or are we authoritative for it? Is it to criticise us or are we to criticise it?" A mordant and corroding criticism is busy now, eliminating from the gospel story every word and claim that would seem to set Jesus outside the categories of ordinary human life, but in spite of the negations and eliminations of a skeptical criticism men may with perfect reason and confidence hold to the New Testament presentation of Christ as authoritative and final. "If you accept," he said, "even the first three gospels as broadly true, there is no escape from the conclusion that Christ is fundamental to his own gospel. To judge rightly on this matter a man must be more than a critic, he must be a Christian; he must be more than a scholar, he must be a saint."

A BATCH OF RESOLUTIONS

With characteristic versatility, Mr. Jones turned from the high themes of criticism to another gladiatorial turn in the political arena. He moved a hotly worded resolution of "profound and justifiable disappointment that the most powerful Liberal majority of modern times had not secured the fulfillment of its pledges to solve the education problem." The vials of Congregational wrath were poured on the House of Lords as the final barrier in the way of all progress. Dr. Goodrich of Manchester declared that there was no Congregational slump on the education question. They had been making way for the best and biggest Budget ever submitted. The House of Lords was like a huge block of granite in the way of engineers making a new line into very fruitful country.

"A RECKONING IN BLOOD"

The feeling against the Congo misrule has grown appreciably hotter owing to the publication of Sir Arthur Conan Doyle's absolutely damning indictment, "The Crime on the Congo," the most withering book since Zola's "*J'Accuse*," in the Dreyfus case. Sir Joseph Compton Rickett, in supporting a resolution, moved from the chair, protesting against the continuance of the Belgian misrule on the Congo, said that he had heard personally from Sir Edward Grey that he would have acted long ago but for the fact that it might involve complications which would bring about a war that would swallow up the interests of the Congo. Sir Joseph is a quiet and balanced politician, but his fury at the immeasurable misery of the Congo burst out in a declaration that Belgium must pay her reckoning on the Congo —and "a reckoning in blood." The intense feeling in England may be judged when we find men of such different types as Sir Arthur Conan Doyle, Rev. R. J. Campbell, Sir Joseph Compton Rickett and that pacific editor of "the judicious Hooker," Dr. Paget, Bishop of Oxford, all declaring that, if need be, we must go to war to right the wrong of the Congo.

THE WOMAN IN THE PULPIT

The Union Council, the governing body under the new constitution, lost its head for an hour and floundered in a "comic opera" discussion on the question of "Women in the pastorate." So ludicrous was the situation that the chairman, Rev. J. D. Jones, and Principal Forsyth asked the press to refrain from reporting the proceedings. The facts are simply that a woman has been elected pastor of a Congregational church in Cardiff. Her county union is quite willing to receive her, but appealed to the Congregational Union of England and Wales to know whether it would recognize her. Two committees of the Union (the General Purposes and Ministerial Settlement and Removals) deliberated and reported that there was no rule against a woman being recognized, but recommended that recognition of women should always be made dependent on their having been through the complete college course. This in itself is a higher standard than is essential for a man, who is recognized if he has passed the County Union examination, even without a college course.

But, possibly under the dread influence of the suffragette scare, the suggestion startled many members of the Union, including some of its leaders, into a literal panic. Possible scandals were suggested. The difficulties of a deacon who desired confidential conclave on church affairs were outlined in harrowing detail. How were young men to receive personal advice on questions of morals? And at the end of an hour the union woke up to find that it had let itself loose in a rather absurd discussion. But discussion was sensible compared with the ridiculous idea of its attempted suppression in the press.

PRINCIPAL FORSYTH'S PURGE

Dr. Forsyth can always be relied on for brilliantly arresting epigrams and contentious dogmatism. He fired his explosive bullets at Modernism (*Anglice* New Theology) on Wednesday afternoon, describing the movement as a medley of rationalist Protestantism and mediæval paganism. Rationalist methods were put in control of personal religious experience, and that control was not compatible with the Christian faith. The Roman Church, and any church that had any evangelical faith in it, was bound to condemn Modernism, though the form of the condemnation might vary. Modernism reduced the facts of religion to psychological phenomena, and they had no objective guarantee of their reality. It was not Theocentric but Anthropocentric. Any church cap-

tured by Modernism would thereby become a society that put itself outside the true Christian church.

This purge of the Christian church from Modernist ideas was not altogether to the mind of the Council. Professor Armitage declared that Christian life was rooted in a great experience rather than an intellectual abstraction. If the experience of Christ was real, the rest would follow. Rev. R. Veitch saw in Modernism a movement of great promise for religion. He crossed swords with Dr. Forsyth for expecting the Modernists to reach the Protestant evangelical experience at a bound. Nobody in the Council suggested that Modernism was adequate. But the general view was that it should be allowed to stay and become absorbed, as opposed to Principal Forsyth's drastic desire for its exclusion.

Hankering after the Oranges

BY REV. SHELTON BISSELL
Long Beach, Cal.

Yesterday the mail brought me a letter from a friend of seminary days who is ministering to a thriving Massachusetts parish. He asked about conditions in Southern California, and whether I should advise him to migrate hither. Lest I should think him of a roaming, discontented nature, however, he hastened to assure me that there was no reason why he should change. Only, he was rather drawn by the climate and hankered "after the oranges."

I laid the letter down with a sigh. It is not the first, nor yet the last, I wot, that wings its questioning way across the Rockies into the studies of California pastors. I have a fellow-feeling for the writer. I, too, have longed for perennial summer—that is, when I was burning anthracite in New York State at $6.50 a ton—and I have even "hankered after the oranges," ripe and ready to fall into one's mouth. But it takes more than roses, date-palms, oranges and perpetual sunshine to make a gladsome parish. There is a natural climate, and there is a spiritual climate, and the former is no criterion of the latter. What will cure tuberculosis will not necessarily cure souls.

Such a letter as my friend has written always fires a train of reflections. First of all, there rises the picture of this goodly land, so richly expressed by the Deuteronomist. Surely this is "a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olives and honey; a land wherein thou shalt eat bread without scarceness; thou shalt lack nothing in it." No one can deny that Nature shows herself here in her most seductive and fascinating guise. Her allurements are intoxicating. Like the home of the Lotus-eaters, it is "a land where it seems always afternoon."

Yet I recollect that even Eden had its drawbacks. A pastorate would have presented problems there—after the parishioners had become fruit-eaters! And this suggests the second picture. It is that of a people so enthralled by the prodigally strewn opportunities for recreation that they become as Epimetheus and his playfellows in the garden of roses, with all the worries of the world shut up in that box in the house. There is an innocence in all these forms of pastime which makes their insidious spell all the harder to break. The great outdoors is a divine place in which to eat and play and sleep. But it complicates somewhat the problems of the church. It is not easy to criticize the men and women who are merely in a harmless way having a healthy good time. But that is the very class which is with difficulty moved to deep purposes and energetic endeavor.

I see, again, another sort of people. They are the empire builders of this southwest land. Their ambitious projects overleap all barriers. With the eye of faith they devise colossal schemes and engage in stupendous enterprises. They level mountains and build cities and dredge out the ocean and turn waste land into verdure. These titanic men seem to contradict the restful and indolent spirit of nature. But it is only because in their blood flows the iron of their New England ancestry that they can dwell in Arcadia and yet create an Acropolis. And once again this complicates the problem of the church, for it is a giant's task to induce men to include in their planning for the earthly metropolis any of the designs and measurements of that "city which hath the foundations, whose builder and maker is God."

I see the shaking loose from old confessions of faith and goodly church-supporting habits. I see those once orthodox glorying in their freedom; those once evangelical hastening to embrace the vagaries and self-complacencies of New Thought; the former active workers becoming mere well-wishers. I see the thousands of memberships left behind to clutter up the rolls of eastern churches, which, in the day of revision, fall into that limbo prepared for the unknown dead.

One more picture I see. It is a procession passing through the church. It is an ebbing, flowing tide of humanity. From week to week the faces in the pews change. From week to week the addresses in the parish register are altered. The promising young couple whom you had counted upon to help you in the Christian Endeavor Society have moved to parts unknown before you can call a second time. The splendid business man who half promised to take a place on your official board has turned over his local real estate for twice what he paid for it, and, buying a walnut ranch a hundred miles away, has departed to it in a rush. The large family of children just enrolled in the Sunday school belongs to a man who is prospecting, and within a month they have gone to locate near a Bakersfield "gusher." You are on a constant hunt for Sunday school teachers to fill in the gaps, stalking the parish game with Rooseveltian strenuosity. The "old families" have been only a half dozen years in the city, and the patriarchs can boast of less than a generation of residence there. It is heaping up sand to build your Zion. You pass through the exasperating experience that Alice had in Wonderland when she tried to play that croquet game, with hedgehogs for balls, flamingoes for mallets and soldiers on hands and knees for arches. The hedgehogs were forever unrolling while Alice was straightening the flamingo's neck preparatory to striking, and then, when both hedgehog and flamingo were ready, the soldier had walked away.

These are true pictures of parish life in Southern California. And so I wrote my friend, all things considered, to stay in bleak Massachusetts and pay freight on his California oranges. They will come cheap!

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 5

Miss Thompson, superintendent of the Boston Y. W. C. A., presided. Miss Martha E. Price of Inanda, South Africa, just at the end of her furlough—her third since she went out in 1877—spoke with great appreciation of the comfort of the year in the homeland after successive years in the mission field, and yet rejoices to return. The seminary at Inanda has parted with its most advanced students, who go to a new school of higher grade at Amanzimtoti, but this change does not deplete the Inanda school.

The last half of the hour was occupied by Mrs. Lamson in treating the first chapter of the text-book, "The Gospel in Latin Lands."

Closet and Altar

EVERYDAY FAITHFULNESS

With good will doing service, as unto the Lord.—Eph. 6: 6.

There is no heroic way to Heaven—none but the old prosaic road of faithful effort and unwearied diligence. That is the road our Leader trod before us; and it is only while we trace the narrow pathway where his feet have been that we can see the splendor of the unseen world through which our journey lies. Only so shall the heavens declare his glory to us and the earth his righteousness, that we may live and rejoice before him forever.—*Henry Melvill Gwatkin.*

No drudge in his corner but speeds the world's wheels;
No serf in the field but is sowing God's seed—
More noble, I think, in the dust though he kneels,
Than the pauper of wealth, who makes scorn of the deed

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

The broom or the spade or the shuttle, that plies
Its own honest task in its own honest way,
Serves Heaven not less than a star in the skies—
What more could the Pleiades do than obey?

—*James Buckham.*

Let me do well: let God take charge of the success.—*Joseph Hall.*

It is the fact that the habitual performance of the humble daily duties has often developed the highest spirituality of character, with a vivid consciousness of the presence of God within and around us, a profound conviction that communion with him takes place by prayer and an intuitive certainty of divine truth which is essentially mystical.—*William R. Inge.*

The shame of workmanship appears in the failure to be faithful in the least as well as in the greatest. Blessed is the Christian who sees some nobility in being faithful on a committee! Blessed is the Christian who is afraid to leave his work undone!—*Edgar W. Work.*

O thou who hast given me love without measure and help without price, let me not weigh and mete out my obedience like a slave, but teach me how thy children live before thee in a noble freedom and joyful continuance of faithful love. Let each day of my life be a day of thy presence. Kindle in my heart desire of holiness. Let me not waver, faint-hearted and irresolute, the sport of circumstance and the shadow of other men's wishes, but aid me to be strong and steadfast, daily giving thanks for a child's place in the Father's house and for the opportunity of helpfulness. O thou, the faithful Redeemer and Shepherd of our souls, as thou didst live in obedience and uprightness of faith and love, enable us also to be true and persevering and let thy blessing rest on all who seek and follow thee. Amen.

An Author's Personal Rewards

By Annie Fellows Johnston

[In every home where there are children the name of Annie Fellows Johnston is known and loved because she write the "Little Colonel" books. It is almost fifteen years since the first story appeared about Lloyd Sherman, a Kentucky girl who was nicknamed the Little Colonel because, even at the age of six, she was so like her hot-tempered, Southern grandfather. We follow her growth and experiences in book after book from childhood up to young ladyhood. As Louisa Alcott has made New England home life real to all children everywhere, so Mrs. Johnston's heroines are typically Southern, and the background and fine ideals of the South are reflected in her stories. In moral earnestness and emphasis upon character, these two authors are alike. Mrs. Johnston is a minister's daughter, born in Indiana and now living in Boerne, Texas. She has written many other helpful books, besides the Little Colonel Series, both for adults and children.—EDITORS.]

When the Editor's request came for me to write something about the rewards of authorship, other than the financial returns, the answer was already in hand, for I was looking through a great collection of old letters. Here is what I gathered from a few taken at random from the box.

One of the first priceless returns was from a childless family into which a copy of "Big Brother" had found its way, and the letter was to say that it had touched their sympathies and opened their hearts until they had gone out and found a little orphan for themselves to adopt and love as their own. That was sixteen years ago, but the thought that that little waif has had a warm fireside all this time makes my own hearthstone cheerier on winter nights.

The greatest thing, of course, that my work has brought me is the friendship of such a host of children and young people. The dear little letters! Hundreds and hundreds come drifting in from all parts of the world until it is now no longer possible to write personal replies. I can only send a printed slip in answer, although I long to let each one know how much it means to me to be counted in as a "real sure enough friend," as one girl expressed it "who knows just how we feel about things."

Christmas, New Year, Valentine Day and Easter bring scores of pretty remembrances, and in addition the young folks have shared their own good times with me so loyally that my letter-box reminds me of the Swineherd's magic kettle. Looking into it I cannot tell what everybody in the kingdom had for breakfast, but I can tell what they had in their Christmas stockings, and how they spent their vacations at seashore and mountain resort, in farmhouses and inland villages. And I know what per cent. many of them made in their examinations, and what their ambitions are and what good times they are having from kindergarten to high school, not only in this country, but in India and Japan and some of the islands of the sea.

Sometimes it seems as if the whole world must be filled with happy, ambitious young people, who not only work and play with a zest, but who even "*dream* valiantly." Isn't it worth a king's ransom, and more, just to be in contact with such healthy, vigorous young life?

And then to feel that one has a part in making such conditions, in starting these ripples which go on and on in ever-widening circles, is a happiness that cannot be estimated. It was a delightful surprise to me when I heard of the first club, formed as a result of the Little Colonel's "Order of Hildegarde." Now they are scattered all over the United States, and I am constantly receiving letters from those who say they have been saved from some girlish foolishness by the warning of the Three Weavers, and are making their standards those of the "silver yardstick."

And the Tusitala rings! I wish I might see in one long row every little hand, from New England to the Philippines, that has written me that it is wearing a ring like Betty's and Lloyd's, as a reminder of the Road of the Loving Heart it is trying to leave behind in the world's memory. Some of them belong to college girls, and some are so tiny that they are not yet "aloud to use ink."



Very sincerely yours,
Annie Fellows Johnston

Quite as many, perhaps, have begun to string a rosary of pearls, trying to keep tryst with each day's duty, as Edryn did, when he heard the King's call. I have been deeply touched by their little confessions and confidences, and happy to know that the stories have left in their wake a quickening of unselfish impulses and a desire to be of service.

"I don't lose my temper half so often now that I am trying to be like Lloyd," writes one.

"Betty and Lloyd have made a great change in our household," says a greatly tried governess. "The children are much easier to manage since they have taken to personating the characters in the stories they love."

And this, about an idolized granddaughter suffering from tuberculosis: "I want you to know the great comfort the books have been to Edith, and how she has lived the life full of noble impulses and aims, bravely accepting her ills with what she calls the fortitude of the Little Colonel. An attack of measles in the hospital was robbed of its worst features, because Lloyd had had a similar illness."

One small philosopher draws practical lessons even from the minor incidents: "I have tried shutting my mouth when I'm hurt, and *sealing up my troubles like the bees*, and it helps."

It is good to hear of the charitable work started by the play of the Princess Winsome, which has been given in many places. One group of boys and girls in a New York town reported it had netted them two hundred and fifty dollars for the local hospital.

It is a gratification to know that the various characters have become so endeared to their readers that they count them as warm personal friends. To be sure it often becomes annoying when a letter contains six or seven pages of closely written questions, insisting on knowing what became of everything and everybody, even to Mary Ware's silk handkerchief, which she dropped in the Arizona schoolhouse, hoping for a romantic adventure. The writers do not seem to realize that nearly all the characters and incidents are purely imaginary, but insist on having their curiosity satisfied, just as if the happenings were in real life.

The few places that are real have had many pilgrimages made to them. "The Locusts," "The Beeches" (the home of General Lawton's family), Clovercroft and "The Haunted House of Hartwell Hollow" have drawn a number of enthusiastic young tourists to that part of Kentucky. Several have found their way to Arizona, to Lee's ranch and Camelback Mountain. One of these was a young fellow who, as a small boy, used to send me designs of menu cards and costumes for his little friends' dolls (all named after characters in the stories). He also sent a paper he edited for the same dolls, whose society columns were filled with their sayings and doings.

The most gratifying of these pilgrimages was one made by a little New York girl in France. While in Tours she found the "Gate of the Giant Scissors" and went several times to the home of the Little Sisters of the Poor. Sister Denisa was no longer there, but this is the account she gave of her last visit:

"Mother and brother Jack and I gave the old people a feast of tobacco and snuff, candy, sugar and cakes *in your honor*. They were delighted, and we left the old men smoking and sneezing, and the old women munching their candies. They all sent you a special 'God bless you!'"

Some of the things I am told are most amusing. One little girl in a convent confided that her dearest wish was to be an authoress or a *saint*. She had not quite decided which. One child of tender years was writing a novel called "*The Passion of a Life*." A girl of fourteen exclaimed, "I, too, have my Desert of Despair!" Another says, "I hardly know how to begin for I never wrote to an authoress before, but I suppose you are just like other women, aren't you?" And a little eight-year-old, coining nouns to suit herself, gravely informed me that I was her "favorite *authorene*."

Back in Indiana a certain school kept Arbor Day one year and one of the boys

wrote, "We voted on the name of the tree we was going to plant and you got two more votes than George Washington, so we named it for you." What a triumph for a *story* teller!

But the letters are not all from children. Here is one sent by a friend's friend, from an old man waiting at his wife's bedside in a hospital. It tells of one patient, "Aunt Mary," in her eighty-eighth year, bound to her bed with weights and bandages because of a broken hip, reading and re-reading a little book in which she found great comfort and delight. It was a copy of "In the Desert of Waiting."

From a theological school in Mexico came the request to be allowed to translate that same little story into Spanish, because it had been the "cup of strength" to several discouraged, almost hopeless, students whom duty called away from the school, who, like Shapur, had to watch the caravan pass on without them towards the City of Their Desire, leaving them behind with their baffled hopes.

The same story was written out in Braille by a devoted mother for the comfort of her blind son, and carried back to his mates in an institution for those unfortunates. That story and "The Jester's Sword" have brought me many messages from shut-ins and hopeless invalids, worth more to me than words can tell.

A number of years ago one of my best rewards awaited me on a visit to Rome. I found that "Joel: A Boy of Galilee" had been translated into Italian for the use of a mission school there, and was awakening a new and eager interest among the pupils in the story of the Christ. The testimony of Sunday school teachers, who have read it with their classes, and of mothers, who have made it the good-night story to their little ones, has been a very precious thing to me.

One of the sweetest of all rewards was this: One winter afternoon in a country neighborhood where I was visiting, as I was coming out of church from a vesper service, a sweet-faced stranger came up to me.

"I want you to know," she began hesitatingly, "I was visiting in Virginia last summer and met a little girl who, because of your books, counts you as one of her dearest friends. She never forgets to put your name in her prayers every night!"

Was ever a service crowned with sweeter benediction?

Sometimes when I look at the insignificant pile of books which bear my signature, and then think of the countless responses they have called forth, I feel somewhat of the same awe that must have stirred the heart of that lad of Galilee, when he found his few small loaves and fishes feeding a multitude. And then I remember that his miracle and mine were wrought in the self-same way. Only because his offering was put into the Master's hand was it multiplied. No page that I have ever written was begun without a prayer that it might thus be taken, blessed and used.

Dirge in Woods

A wind sways the pine
And below
Not a breath of wild air;
Still as the mosses that glow
On the flooring and over the lines
Of the roots here and there.
The pine tree drops its dead;
They are quiet, as under the sea.
Overhead, overhead
Rushes life in a race,
As the clouds the clouds chase;
And we drop like the fruits of the tree,
Even we,
Even so.

—George Meredith.

All-Saints' Day in Madrid

By Louise Manning Hodgkins

Every one who has read—and who has not?—the beautiful "Life of Alice Freeman Palmer" will recall that she wished to go to Père la Chaise on the morning of All-Saints' Day. When asked why, she responded, "Why, to see the people!"

The *Commemoracion de los Fiéles Difuntes* lends itself even more popularly to the lover of the world's great family at Madrid than at less religious Paris, so I was fortunate indeed to be in Spain on the first day of November. It was a fine spring-like morning, and newly plowed fields and beds of blooming crocus emphasized the delusion of a coming rather than a waning year. By half-past nine we were a part of a procession miles in length and lasting all day, winding its way over the three high hills that separate the city of the restless quick from that of the quiet dead.

The road on either side was lined with flower-booths gay with chrysanthemums, pinks, African marigolds, purple privet and every gay bloom of a Spanish autumn, arranged in wreaths, crosses, garlands or lying in great masses of color on the ground. These natural flowers were interspersed with artificial creations in grotesque forms, prominent among them, bright tissue paper shapes decorated with long streamers in pink and blue. Often there occurred a patriotic combination of the Spanish colors of red and yellow, destined for soldiers' graves. At frequent intervals the flower-line was interrupted with the rude tables of the venders of roast chestnuts or grosser foods; here and there a blind, lame or paralyzed beggar sought alms by displaying some unsightly defect; but whatever his squalor or misery, his rag of a cloak was thrown gracefully over his shoulder as only a Spaniard knows how.

The procession was in two parallel sections, one of the road, the other of the sidewalk, the latter soon changing to an ordinary countryside footpath. The road was simply choked with every manner of vehicle from bicycle to the ponderous automobile; from the donkey-cart to the crested coach with out-riders; and thickly sprinkled among them were omnibusses, picnic wagons, field carts and small push-barrows. One pretty picture I caught of a little girl, not past four, daintily dressed in red and white, dragging with all her small might a doll carriage loaded with pink chrysanthemums. Everybody made himself a self-constituted guardian to see that the child went unharmed.

No conveyance was so humble as not to be transformed to temporary loveliness by its floral decorations, reminding one of the floral displays of American summer watering places. Even the hearses, here and there in the procession, were gay with ornaments in white and gold producing, despite themselves, a blithe effect. The colossal crowns of white and black feathers, interwoven with bright artificial flowers of velvet and silk, or even the simpler tissue paper creations, were, strange to say, loaned to the dead for a day and at evening carefully boxed and taken home by the owners to do service for other years and often other dead.

At the cemetery we were confronted by several policemen whose duty it is to see that no one bears food or drink into the consecrated ground. Once inside, it was as if the city of the living had suddenly moved to that of the dead. Two types prevailed: the onlooker like ourselves, and the busy doer, intent on the object of his visit. The first was without interest; the other, a changing fascination.

Some were setting up large black frames, not unlike flower-stands, in which were set long rows of lighted candles that seemed to mock the sunshine. Some were hanging the wreaths they had brought. On one monument I noted an immense white crape pansy nearly a foot in length swaying in the wind. A few were making genuinely tasteful designs. I recall two young women in deep mourning surrounded with heaps of yellow and white chrysanthemums; of these they were making a floral coverlet for their precious dead of a solid white ground of the natural flowers, starred at regular intervals with the gold ones. It was a gay counterpane. Occasionally a priest knelt with a family, saying masses for their departed; but the solemn effect of this service was lost on Protestant eyes when, at the close, the head of the family, as one gives a servant a tip, slipped a few pesetas into the priestly hand so lately outstretched in blessing. One frequent design on the monuments seemed most useful. Into the marble base was wrought in *alto relievo* a vase to hold and keep fresh commemorative flowers.

Directly opposite this largest and noblest of the cemeteries of Madrid is perhaps the humblest and smallest in the city called the Civil Cemetery, where lies the dust of Protestants and such as have died out of the faith of the State Church. Many names of significance may be found in this serener spot, among them that of Piy Margall who, it will be remembered, was in 1873 the president of Spain's brief republic. His is an imposing tomb, and beneath his name is recorded these words, "Spain would not have lost her colonies had she listened to his counsel."

Here, as in the large cemetery, there was none so poor that some one was not there on All-Saints' Day to do his memory reverence. Yes, there was just one unadorned grave, a new marble of a few years ago, to a youth named Wadsworth, a Chicagoan, who was sleeping evidently far from his kin, so from my store intended for another grave, I dropped a bright chrysanthemum on this lonely bed, for the sake of I know not whom.

But the grave which I sought in the Protestant cemetery was one dear to thousands of Americans, the grave of a woman who stood the supreme test of love in that she laid down her life for Spain's daughters. It was the resting place of Alice Gordon Gulick, founder of the International Institute for Girls in Spain. The beautiful shaft erected by Mount Holyoke, her *alma mater*, and a few friends, stands at the most commanding point of the cemetery. It bears the simple inscription:

ALICE GORDON GULICK

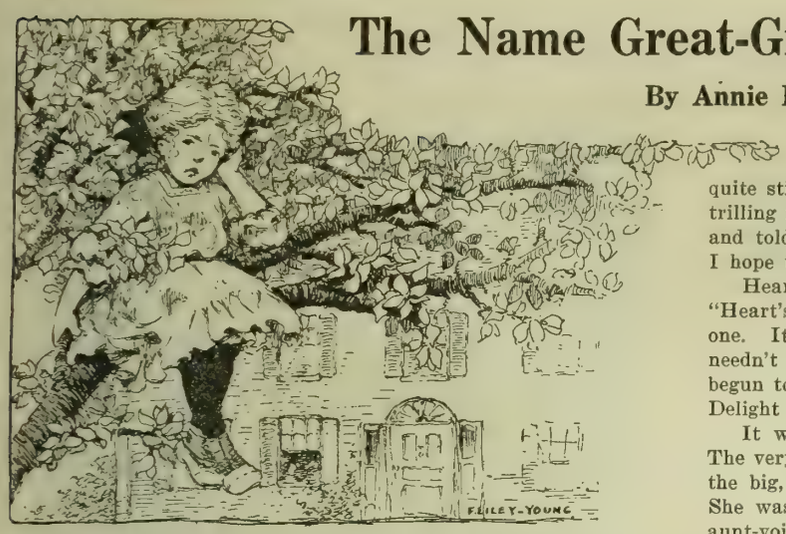
1847—1903

FUNDATORA DEL INSTITUTO INTERNACIONAL

Meditating on what God can do with a perfectly consecrated soul, I glanced about at the thousands of glistening marbles on either side the broad street. Had any other of that great company stood in life for such nobility of character and potency of aim as this beloved leader and educator? With quiet heart I turned away and came back to the International Institute, the larger and truer monument of Alice Gordon Gulick, singing softly to myself:

"For all Thy saints that from their labors rest,
Who Thee by faith before the world confessed,
Alleluia!"

A handful of good life is worth a bushel of learning.—*George Herbert.*



The Name Great-Grandfather Took Away

By Annie Hamilton Donnell

Heart's Delight was cross. It was not in the least an unusual state of things, and the little bird, trilling a joy-song on a bough of the Great-Grandfather Tree, did not think it worth while to stop. Indeed, there seemed need enough for some one to be cheerful.

The Great-Grandfather Tree was where Heart's Delight often went to be cross. Aunt Philistia said it was fortunate dear, cheery-hearted, sunny-souled Great-Grandfather did not know why she went to his favorite tree. It would surely grieve him to look down through the network of soft green at a little girl, name o' Heart's Delight, being cross. And oh, Aunt Philistia said, wasn't it well there was no telephone wire from the beautiful tree up through the clear blue to the City of Golden Streets, to carry the sound of Heart's Delight's crossness!—for, I am sorry to say, she was cross "out loud."

"I don't care, I hate 'em—hate 'em—hate 'em! I don't think it's proper to study improper things, so there! Besides, the answers in the back o' the book are all wrong—there wasn't a single one right today, not a single. I don't care if the teacher says they're right, I don't believe it!"

The little bird trilled bravely on, as if determined to do her part. She sang so loudly it almost seemed as though she were trying to cheer up Heart's Delight's discouraged little mother at the window, a little way off. The tiny singer was a mother, too, and perhaps had known how hard cross children are to bear, though it does not seem possible her own children could have got out of temper over improper fractions.

"I don't like the teacher, I don't like going to school, nor I don't *want* to 'grow up wise'! I'd rather be a negroramus, so there!"

Heart's Delight was too polite, even when she was cross, to say the other kind of "ramus ; the polite way of pronouncing the word was a little tongue-tiring, but only vulgar people said it the homely "nigger"-way.

"Every single thing is horrid. Nobody wants me to be happy, so there! Nora doesn't or she'd have raisined the cake—I don't care if there weren't any raisins! An' Mother doesn't love me or she'd let me wear my dresses to the tops o' my boots—I don't care if I am too young. I guess young persons like to eat raisins an' wear tops-o'-boots skirts! Yes, I am going to be cross, too, all I'm a mind to be!—no, I'm not going *to stop* being. So there!"

It was like rolling a snowball down hill over soft, clinging snow. The faster and further it rolled, the bigger and bigger it grew and the easier to roll it. Heart's Delight's crossness grew bigger and easier. It was almost fun to be cross.

At her window near by Mother listened sadly. She did not speak for a long time, while the sadness, like the crossness of Heart's Delight, rolled down hill and grew bigger. It was to Aunt Philistia she spoke at last, in her gentle, soft voice.

"Whatever shall I do with my little unhappy girl? She gets harder and harder to please. Philistia, it keeps me awake every night. I am getting alarmed for fear she will never outgrow it. Habits are such terrible things."

"Awful!" agreed the other voice, which was neither gentle nor soft, but full of honest indignation. "It doesn't keep me awake, but it makes me cross, too. To think we call her Heart's Delight! It ought to be Heart's De—"

"Sh! She might hear you, Philistia," Mother's tender voice warned.

But the aunt-voice was rolling down hill; it was probably the snow it gathered on the way that made it sound so cold and untender. Aunt Philistia's patience was sorely tried.

"Let her hear, Amy; it's high time she knew how we felt. I say it's a disrespect to Great-Grandfather to let her fuss and fume her little fusses and fumes under that blessed tree. I wonder his spirit doesn't appear and say, 'No trespassing.' If that isn't a *trespass*, what is?"

"'Forgive us our trespasses,'" quoted gentle Mother.

Under the Great-Grandfather Tree Heart's Delight sat quite still now. For a full minute she had not scolded. Even the trilling mother-bird was silent. I think she must have flown home and told her little children what the aunt-voice had been saying. I hope the little birds thought it was a lesson and learned it.

Heart's Delight—she had always liked to be called that. "Heart's," she said, was her first name and "Delight" her middle one. It had a pleasant little tinkly love-sound. Aunt Philistia needn't have said it ought to be changed. What was it she had begun to say it ought to be changed to, when Mother "sh"-ed her? Delight wondered as she sat in the sudden queer, unusual quiet.

It was warm and drowsy under the Great-Grandfather Tree. The very bees buzzed sleepily. Heart's Delight leaned back against the big, kind old trunk and gave herself up to wondering things. She was not cross any more, but she was not very happy. The aunt-voice kept going on in her ears—Heart's Delight wished she had not heard it.

Suddenly she heard another voice. It was quite gentle and low and new; she could never remember to have heard it before, but she knew it at once. It was dear Great-Grandfather's voice. When she looked up she was not surprised to see Great-Grandfather. He was dressed in a shining white dress, and his cheery, kind face under its golden crown was exactly like the face in the Great-Grandfather picture in the library. Heart's Delight was not at all afraid; it seemed a natural thing that Great-Grandfather should come down to visit his tree.

"I'm very happy to see you," she began, shyly, but he raised a hushing finger. His face grew tenderly stern as she looked at it.

"I have come to change your name," Great-Grandfather said slowly and plainly.

"Why! Why!" breathed Heart's Delight in distress. She could not say politely that he was perfectly welcome to change it, for he wasn't. She did not want her lovely little name changed. She wanted to cry, "Oh, no, no, don't!" and snatch it up to her tightly and run away with it where Great-Grandfather could not get it.

"Give it to me," he said firmly. "I have brought you your new name. Put it on! It cannot very well help fitting."

"Don't! I don't want to put it on—please, Great-Grandfather."

"Dear child, you must. I came all the way to bring it. They sent word that your old name had grown too big for you. 'She must not wear it any longer,' they said, and gave me your measurements for another one. Put it on, dear child; there is no other way."

"But—but I may not like the new one. Oh, I know I shall not!"

"No, no one likes this one, of course. It may prick you a little here and there, but it can't be helped now. You have grown too small for the old name—see, it has slipped off in my hands!"

He was gently putting on the new one. Oh, it pricked—it pricked! She shrank from the touch of it on her heart, with a little cry of pain.

"I can't wear it—don't make me, Great-Grandfather! It hurts me."

"Dear child, it was made to your measure. This old one I will carry to some one else whom it will fit—some one who smiles and sings and wants to grow up wise."

"I will! I do, I do!"

But Great-Grandfather was gone. He had taken Heart's Delight with him and it was *Heart's Despair* who sat under the dear tree forlornly. The first name was unchanged; it was the new middle name she felt pricking into her heart. The pain of it was bad enough, but the shame of wearing it was worse than the pain. Heart's Despair felt the hot blood burning her neck and cheeks and ears. Oh, she would hide—hide! She would never let any one call her this shameful, dreadful name—

"Heart's Delight! Heart's Delight!"

She sat up straight and rubbed her eyes. It was Mother's voice, not Great-Grandfather's, calling. And it was calling *her*.

"Heart's Delight, come in to tea!"

It was the beautiful old sweet name *on again*. It did not prick nor pinch; it was big and comfortable. She felt the soft, familiar touch of it on her heart. Oh, it was good to have it on again!

Heart's Delight turned an instant and laid her lips against the big, kind trunk of the Great-Grandfather Tree.

"I've got it on again," she whispered. "I guess you were sorry for me and dropped it down, dear Great-Grandfather. It's—it's too big, I know, but I'm going to try to grow to it."

Every human being is born to companionship. Our first need is a breath of air, the next is a friend. Never till we are done with the air can we spare the friend. I think not even then.—*C. G. Ames.*

New Books for Children and Young People

A Survey of the Season's Output

A Dozen Good Stories for Boys

As usual at this season the book stores are flooded with juvenile literature of all kinds. To choose from it is a bewildering task for fathers and mothers, uncles and aunts and teachers. We have therefore selected for their assistance a dozen books which we are confident boys will like. They represent a wide range of topics suited to the varied interests of the readers, but all are well written and are full of action. Each book also is marked by a fair degree of originality and does not merely reproduce an old plot with new names.

Four of these stories deal with some phase of the romance of United States history. Mr. Joseph Altsheler is the literary successor of Fenimore Cooper in his descriptions of the craft of the Indian scout, the pioneer and the backwoodsman. *The Free Rangers* (Appleton. $1.50) is of this type. Five young men, who have appeared before in "The Forest Runners," are the heroes of a patriotic and successful endeavor to save Kentucky from the plots of allied Spaniards and Indians. Many and terrible perils confront them, but these rifle rangers are invincible. From the historical point of view the peril to the colonies is not exaggerated, nor is the skill and courage of the pioneer defenders. It is a capital story of adventure.

Equally absorbing is Mr. Altsheler's story of the great Sioux War, *The Last of the Chiefs* (Appleton. $1.50). Two brothers, bound for the California coast in an emigrant train, are the sole survivors of an Indian massacre, and most of the story is devoted to the dramatic account of their escape, their discovery of the wonderful Yosemite Valley and the two adventurous years they passed hunting, fishing and trapping, before they were able to return to civilization. The last scenes describe vividly the Custer massacre and the final stand of the Sioux Indians, led by the last of their great chiefs.

A story of the Revolution is *Marching with Morgan*, by John D. Lane (Page. $1.50). From besieged Boston a boy escapes, and falling in with one of Morgan's riflemen accompanies the ill-fated expedition under Benedict Arnold for the conquest of Canada. That wonderful journey up the Kennebec, through the wilderness to Quebec, could hardly be told in more thrilling fashion. It is an imaginary boy, but a real journey. The attack, the repulse and the return to free Boston are described with the same dramatic skill. The author has a good grip of his subject, imagination to set it forth and excellent style.

A story of the Civil War, told by E. T. Tomlinson, in his best manner—and he is variable—is *For the Stars and Stripes* (Lothrop, Lee & Shepard. $1.50). Two Union soldier boys, who are Southern prisoners, determine to make their escape. They are pursued, but after many and hazardous experiences, win through to Sherman's army, then marching through Georgia. The narrative is said to be based on true happenings and is written without any unpleasant animus toward the Southern soldiers. It will help to an understanding of the feeling on both sides.

Two stories deal with out-of-door life. The incidents in *By Reef and Trail*, by Fisher Ames, Jr. (Brown & Page. Boston) are drawn from the real life of a Florida boy who was the author's guide in many exciting expeditions. We are told of an exciting conflict with a gigantic sea-devil, the capture of a tarpon that weighed over two hundred pounds, a search for hidden treasure and other hazardous experiences.

Of equal interest is *The Boy with the U. S. Survey*, by Francis Rolt-Wheeler (Lothrop, Lee & Shepard. $1.50). This is the story of a boy who shared the labors of various parties of the Government Geological Survey, in Minnesota, among the Cherokee reservations, in the Grand Canyon region of Colorado, in the waterless borax plains in Arizona and finally in Northern Alaska. This is all outdoor life of the most rugged kind and full of exciting incident, not imaginary but taken from real life. The book is well illustrated by photographs.



From The Child You Used to Be Copyright, 1909, A. C. McClurg & Co.

With the story of *Hereward*, by Douglas C. Stedman (Crowell. $1.50), we enter a different field of fiction. Tales of the Saxon kings always interest boys, and this is one of the best of its kind, historically accurate and well representing that far-off age, with its spirit of chivalry, its valiant warriors, its turbulence and the final death grapple of Saxon and Norman. It is well printed, well illustrated and will rank with the best of the boys' books.

Of a similar nature, but written for younger boys, is *A Boy's Ride*, by Gulielma Zollinger (McClurg. $1.50). The time of this story is the reign of King John, of hateful memory. A brave lad plays the part of another whose life the King seeks. The story tells how he leads his enemies a merry race across England, constantly eluding the King's spies, and comes safely to his journey's end, winning also the other's safety. It is a pretty tale, full of incident and humor.

Lads who are interested in railroading will enjoy *The Young Trainmaster*, by Burton S. Stevenson (Page. $1.50). This continues the story of "The Young Train Dispatcher," and records the further progress of Allen West, who is now chief dispatcher of his division. The central event is a great railroad strike which involves the hero in perilous experiences. The tone of the book is admirable, the characters well drawn, the labor situation is presented fairly, and there is a fund of information concerning this great industry.

Another book dealing with the captains of industry is *For the Norton Name*, by Hollis Godfrey (Little, Brown. $1.25). The hero is a college graduate suddenly called upon by his father's death to take up the management of a glass factory and defend it against the unscrupulous plots of a National Trust Company. It is almost purely a story of adventure, with very little of business, but full of excitement.

College boys, old and young, will enjoy *The New Sophomore*, by James Shelley Hamilton (Appleton. $1.50). Since much of the story is devoted to the mysterious appearances and disappearances of a bronze maiden named Sabrina, intended once to adorn the college campus, we suppose that the plot is laid in Amherst. That, however, does not matter, except to Amherst men. The life described, the experiences of the exuberant youths are

typical and will be appreciated by any college graduate or undergraduate.

Life on a house-boat, and especially on the waters of the Hudson, might be expected to be full of interesting experiences, and this is the theme of *Captain Chub*, by Ralph Henry Barbour



From When She Came Home from College Copyright, 1909, Houghton Mifflin Co.

(Century Co. $1.50), the fourth of the Crimson Sweater Series. Tom, Dick and Harriet all appear in the course of the story. They are unexpectedly called upon to take charge of a country store, are mistaken for burglars and altogether enjoy many unforeseen adventures, full of fun and excitement.

A Selected Group of Girls' Stories

The number of books for girls issued at this season is, as usual, smaller than of books for boys, but in quality they can hold their own. It is not difficult to select a group of such books, all of them well written and entertaining, and, as it happens, showing a rather unusual range of variety in theme and treatment. Of all which we have chosen we may say they are good stories, with interesting characters; they are wholesome in tone and creditable in literary style. Some will rank with the best of their kind.

When there are many children and of both sexes, as in *Mother Tucker's Seven*, by Angelina M. Wray (Lothrop, Lee & Shepard. $1.25), it is doubtful in which list the story belongs; but since there are four girls to three boys, the majority determines the question. Mother Tucker is a minister's widow, struggling to rear her nestful of children and provide their livelihood. It follows that the children, whose ages range from the boy at work to the baby who cannot speak plainly, must perforce do much of their own "bringing up." They are all brave and jolly and inventive. There is a mystery about some stolen money which is happily solved by one of the girls. But it is the daily doings which interest us most.

We find a great change of scene in turning to *Sweet Nancy*, by Marion Ames Taggart (Page. $1.50). Here is just one little girl, eleven years old, known in all the village as "the Doctor's little girl." She is adored by every one, yet not spoiled, because her life is healthily intertwined with that of other children. They all go to New York, where they have a joyous time; but even more exciting is their serious attempt to adopt a little waif of nine. The unconscious humor of child life comes out admirably in this episode.

All the good things of life abound in *Marjorie's New Friend*, by Carolyn Wells (Dodd, Mead. $1.25). Twelve-year-old Marjorie is one of a brood and has not only a wise mother, but a father who interests himself in all the home happenings and takes a large share in the training. When Marjorie's dearest friend moves away and another girl comes to live in the same house, Marjorie's testing time is at hand. The new girl is an only child and horribly spoiled. Nevertheless the touch of character on character helps both children. It happens that they are shut up together in quarantine. How they bore this and how they found amusement is fascinating reading. Miss Wells certainly deserves her popularity.

From Sioux to Susan, by Agnes McClelland Daulton (Century Co. $1.50), introduces us into a Methodist parsonage. A narrow income and many "removes" have put the group of merry, active children on their mettle to make the most out of life. The oldest, a daughter of fourteen, is prankish and slangy, dependable and lovable. Her story might be called "the hoyden's progress"—a progress upward, not downward, for her gentle mother's hopes and efforts are not in vain, and a year in boarding school shows her the folly of her madcap ways. Though for awhile Susan calls herself "Sioux" and seems determined to behave more like an Indian than a little lady, yet it is a charming "Susan" whom we leave with regret.

An exciting plot is a more marked feature in *Dorothy Brown*, by Nina Rhodes (Lothrop, Lee & Shepard. $1.50). It is a tale of a kidnapped child—in fact she was re-kidnapped, to make the matter worse. The second time she traveled about with a pair of strolling actors. Everywhere she made friends and was sweet and loyal and loving. Even a villain was not proof against such a spirit, and so at last Dorothy came to her own in a quite unexpected way.

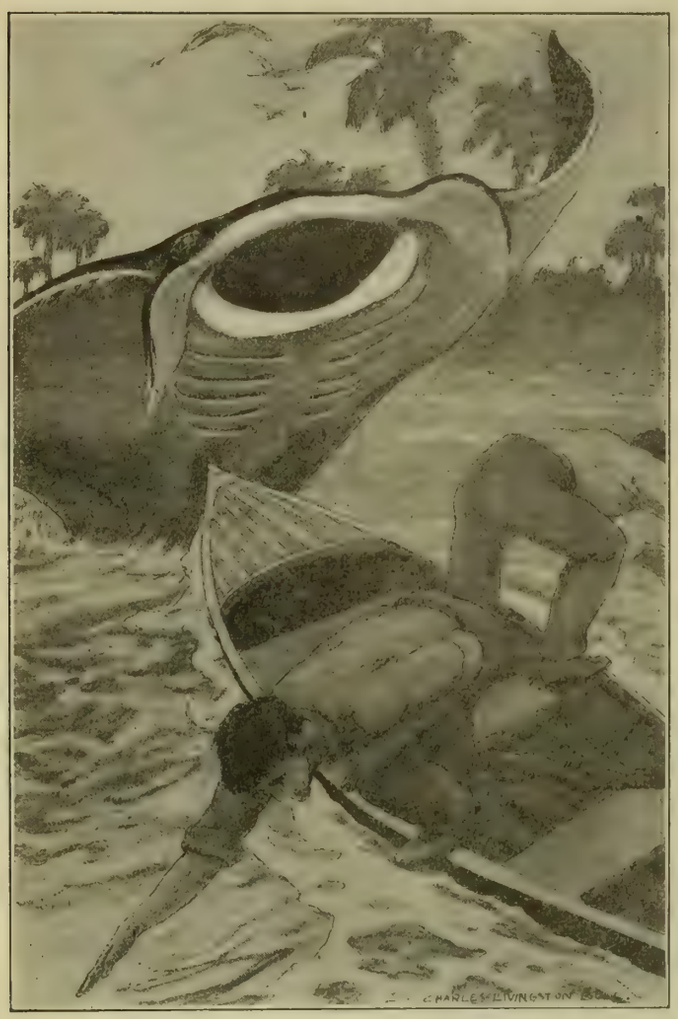
Most unusual in setting is *When Sarah Saved the Day*, by Elsie Singmaster (Houghton Mifflin. $1.00). This takes the reader among the "Pennsylvania Dutch," or Germans as they really are. Sarah is an orphan of fifteen who tries to hold on to her father's farm and also to keep possession of her small twin sisters and a smaller brother. There are designing relatives who connive to prevent all this. Quite a state of war and siege ensues, pathetic enough yet extremely funny. The children are delicious. And there is a school teacher who helps. Finally the struggle is transferred to the courtroom where the climax comes which is followed by a happy end. This little story is a choice bit of real literature.

An excellent travel story is *Patty's Pleasure Trip*, by Carolyn Wells (Dodd, Mead. $1.50). Patty, the heroine of previous books, has now reached her nineteenth year and seems to have developed in character, although we still hear too much about her clothes. The account of her journey to Paris and to Italy is altogether commendable. Usually in such stories the information is baldly inserted in undigested lumps; but here we have a natural account of the sightseeing of cultivated people, and some of the suggestions are well worth remembering. There is much of the peculiar brand of fun which we have learned to associate with this author, but the jokes rarely seem forced, and the conversations are sparkling.

Old and young alike enjoy a bit of mystery and its untangling. Such a treat is furnished by *The Quest for the Rose of Sharon*, by Burton E. Stevenson (Page. $1.25). It is in the form of an autobiography by a girl in her teens and relates to a curious will and a search for hidden treasure. The story is unusually good, but



From Captain Chub Copyright, 1909, Century Co



From By Reef and Trail Copyright, 1909, Brown & Page

even better is the exquisite charm of the telling. The volume will be closed with great regret.

When She Came Home from College, by Marian K. Hurd and Jean B. Wilson (Houghton Mifflin. $1.15 net), discusses the important problem of the readjustment of the college girl to her home. Barbara Grafton, fresh from Vassar, determines to add "system" to her mother's housekeeping and to "elevate her environment" in a village of the Middle West. The results were such as to carry on Barbara's education by great strides. After all, college must have helped her to profit by the experiences of life, for the college girl soon changes into a strong, patient, capable young woman. This comes about when the mother has to go away and the daughter really grapples with life as it is and especially with the servant complication. The book is rich in humor.

Bible Stories

The problem of Bible teaching for little children is one of the most pexplexing which confronts parents and the Sunday school teachers. The Old Testament text itself contains many difficulties both of matter and of language, and the best way is for the mother or teacher to retell the stories of the Old Testament in her own words. As a help to this or a substitute for it, the season brings us two unusually successful books of Bible stories.

The Garden of Eden, by Dean George Hodges of Cambridge (Houghton Mifflin. $1.50), takes for its field only the first nine books of the Old Testament. The stories selected are those which have the dramatic quality which children love, and they are told with a masculine brevity, simplicity and sympathy which are admirable. Dean Hodges goes directly to his purpose and knows how to make his material interesting. He also knows when to stop, and his choice of the elements to be presented usually commends itself to the judgment of the reader. Best of all, the point of view is that of a modern world of thought, and the stories are offered as stories and without claim that they represent the facts of actual history. Reverence and good ethical teaching are a matter of course. The illustrations by Walter H. Everett are especially good. The book will be a treasure to many mothers, and we hope the author may extend his work through the other books of the Scripture.

The whole Bible is covered by Mary Stewart in *"Tell Me a True Story"* (Revell. $1.25 net). She begins with the Garden of Eden and carries the series through the life of Christ. The book is arranged for a year's course of Sunday teaching, and twelve illustrations are suggested as gifts. Among the latter there is great choice, from the rather sickly sentimentality of Plockhurst and Bougereau and the morbid sentiment of Doré and Holman Hunt to stronger pictures. The book is a woman's book and seems to the masculine mind to have a little defect of talking down to children, but the spirit of it is admirable, and the stories have commended themselves to good authorities in actual experience. The author shows good taste and discrimination in the choice of material, and a sympathetic knowledge of the right approach for ethical teaching to the mind of the child.

The Boyhood of Christ, written by Lew Wallace (Harpers. $1.50), is for older children. It has been before the public since its first appearance in *Harper's Magazine*, and needs no introduction. Some of its illustrations are unusually beautiful.

"The Child You Used to Be"

The child is unconscious of the charm of its own view of life and with the progress of the years most of us lose the power of calling back the old impressions, as we wander far away from the old imaginations. Now and then some one retains the childlike heart and is able to summon back something of the childish atmosphere. This Leonora Pease has attempted to do, with much success, in *The Child You Used to Be* (McClurg. $1.50). It is of necessity an adult view of the child's experience and makes its first appeal to the adult mind and sentiment. The strangeness of the world and the beauty of the child's interest in its own fancies, with its own view of family and friendly relations, are pictured with tender sentiment. And some children would delight in this mirroring of their own world in the grown-up thought. Certainly all children would pore over the beautiful illustrations in black on tint, by Lucy Fitch Perkins. Each carries a story of its own, as one may understand who looks at the picture of Granny cutting a gingerbread man which we reproduce on another page; yet all are in sympathy with the text. Art-lovers will pronounce this one of the choice books of the season, and the fortunate owner will never tire of its human interest. The publisher's price is surprisingly modest.

Folk and Fairy Tales

How far the Indian stories in G. E. Theodore Roberts's *Flying Plover* (Page. $1.00) are aboriginal, and how far invented or embellished, we do not know. But they carry, and that is the main thing. The scene is in an Indian village of Labrador where a wise old woman tells the folk tales of her people to her little grandson. The days when the beasts were big, the discovery of fire and other primitive experiences of the youth of the race are dramatically and humorously pictured. The book is a real success and is well illustrated by Charles Livingstone Bull.



From Mother Tucker's Seven Copyright, 1909, Lothrop, Lee & Shepard

Would Abbie Farwell Brown wish to have her *John of the Woods* (Houghton Mifflin. $1.25) classed as a fairy tale? Perhaps not, but we wish she had made it even more remote from ordinary life. The escape of a little boy from the traveling troup of mountebanks who abuse him, his refuge with a hermit who lives far in the woods with the animals who love him so dearly that they learn to love each other, the interruption of cruelty in the person of a king who forbids the keeping of pets to his people—these are some of the elements of a story which is meant to teach love of the wild creatures and hatred of cruelty and hunting. The aim is admirable, but many boys especially will find the tale unreal, because it is not unreal enough and will shy at the moral in realization of the fact that the hermit's world is impossible outside of fairyland. The illustrations by E. Boyd Smith are pleasantly in the spirit of the story.



Copyright, 1909, Houghton Mifflin Co. *From The Garden of Eden*

Madge A. Bingham's collection of stories about the fairy relations of the real world called *Overheard in Fairyland* (Little, Brown. $1.50) is a reproduction of tales told to little children in kindergarten work. Their purpose is to give "a certain ethical culture, creating reverence, sympathy and higher ideals, while at the same time directing the attention, observation and interest to what was passed on excursions through the woods." They start out with Old Mother Nature—the best fairy of all—tell in fanciful fashion such secrets as why poppies make you sleep, why apples have stars within, why the leaves shake, why petunias are sticky, and the like. It is a pleasant and ingenious fancy which speaks in these brief stories.

Mother stories are best, but few mothers are equal to the task of making a connected story of the fairy world which shall run over 300 pages. Mrs. Frances Byrne Rees has done this, with much revision, no doubt, in *The Adventures of Little Knight Brave* (Appleton. $1.50), and the result shows an astonishing freshness of imagination and evenness of texture. The little knight who rescues the captives of the gnomes and the gnomes themselves will remind the reader of George Macdonald's creations, but not in any slavish imitation. The story would have been better for condensation; but children are tolerant of length when they like the company of their guide.

From the treasure house of Firdusi's great poem, Elizabeth D. Renninger has drawn material for a selection of stories retold for boys and girls, under the title *The Story of Rustem and Other Persian Hero Tales* (Scribner. $1.50 net). She has, indeed, put in book form the results of her own successful experience with boys in cultivating their gift of hero worship. The stories will be in a new field for most American children, and are simply and admirably told. A word must be said of the successful illustrations in color by J. L. S. Williams, which help to make a handsome book.



Copyright, 1909, T. Y. Crowell & Co. *From Pinocchio*

The mythology of Scandinavia lends itself well to interpretation for children's reading. Mr. E. M. Wilmot-Buxton has retold *Stories of Norse Heroes* (Crowell. $1.50) in an easy conversational style which children will enjoy. The book has effective pictures, most of them quite in sympathy with the vague grandeur of the Norse deities and their cloudy world.

From the large world of Indian legends Abbie Farwell Brown and James Mackintosh Bell have brought together *Tales of the Red Children* (Appleton. $1.00). The real flavor of folklore is in them and they would have an appropriate place in the library of the American child as part of the history of thought in the infancy of his own continent.

Modern Italian literature has produced one memorable masterpiece for children's reading. It is *Pinocchio*, by C. Collodi, translated by Joseph Walker and illustrated in color plates (Crowell. $1.00). Pinocchio is a jointed wooden doll who comes to life and starts out to investigate the large world. The humorous absurdity of his adventures will be sure to interest the children, and the moral lessons of his education are well driven home. We have spoken before of the charm of this very unusual story and its freshness and humor.

A tempting edition of George Macdonald's *At the Back of the North Wind* (Lippincott. $1.50), with twelve illustrations in color by Maria L. Kirke, completes the series of fairy stories by one of the greatest masters of child entertainment in the last century. It strikes a highly individual note, and has back of it both the author's warm love and understanding of child life and the deep, religious feeling which is characteristic of all his work in fiction.

Few children find enjoyment in Spenser's Faery Queen. The plot and action of the poem are too vague and complicated, and its allegory is little fitted to the mind of the child. Nevertheless Rev. Alfred J. Church has succeeded, unexpectedly, in his *The Faery Queen and Her Knights* (Macmillan. $1.50) in making Spenser's material possible for the enjoyment of boys and girls. The book will serve a good purpose in introducing children to this world of beauty and of chivalry.

The Children's Classics

A new and ideal edition of *Robinson Crusoe* is offered us by the Houghton Mifflin Co. ($1.50 net), with illustrations in color and black and white by E. Boyd Smith. The first part of De Foe's story is in the main here, and that, standing by itself, is one of the world's masterpieces. The print is clear, the illustrations are spirited and beautiful. The boy who possesses this edition will take his pleasure in the best possible form and the fine art of the book's making will tempt grown-ups to renew their acquaintance with Robinson and his Man Friday.



Copyright, 1909, Dodd, Mead & Co. *From Patty's Pleasure Trip*

The Arabian Nights, with its vivid appeal to childhood, has found an unusually able and sympathetic illustrator in Mr. Maxfield Parrish. A selection from the tales, edited by Kate Douglas Wiggin and Nora A. Smith (Scribners. $2.50), with Mr. Parrish's illus-

trations in color, makes a book of remarkable beauty. The editors have confined themselves to ten of the best-known stories, and the illustrator has given us twelve pictures. Lovers of art will enjoy the book for the illustrations' sake, and it will be well for the child to learn to appreciate the qualities of composition and color which give these pictures their charm. The book takes a high place for beauty among the publications of the season.



Copyright, 1909, Houghton Mifflin Co. *From John of the Woods*

Mr. Arthur Rackham gives distinction to a new illustrated edition of *Gulliver's Travels* published by E. P. Dutton & Co. ($2.50 net). His previous work as the illustrator of "Alice in Wonderland" and "The Ingoldsby Legends" has prepared us to expect remarkable things, and we are not disappointed. The reader will find himself seeing Swift's masterpiece through fresh and intelligent eyes. It is a beautiful example of modern bookmaking.

A selection of Grimm's household tales with large pages, clear print and with lively colored illustrations has for its title *Grimm's Animal Stories* (Duffield). The translation is by Lucy Crane and the pictures by John Rae. The selection is a good one and every page is topped with pictures of the animals in full flight above the print.

Children of Many Lands

The wise guardian of the opening intellectual and moral life of little children will look to books for a widening of their horizon, by cultivation of the imagination in acquaintance with other lands and ways.

An unusual book in this field and one of the best books of the season for little children's reading is *Donkey John of the Toy Valley*, by Margaret Warner Morley (McClurg. $1.25). It is the story of a boy in one of the remote valleys of the Styrian Alps, delightfully simple and direct in style and wholesome in its naturalness. The hero is no hero in the sense of the all-conquering boy of the ordinary cheap story. He has difficulties to overcome from within and without. His success is moderate and yet real. There is no sense of strain in the story and no encouragement of the idea that courage and labor must reach brilliant and spectacular successes or be accounted failure. The remoteness and strangeness of the life add interest and the odd illustrations of wooden toys give charm to the pages.

The Little People Series aims to acquaint our children with



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the life of the other nations and especially with the experience of their children. Four volumes come to us, *Manuel in Mexico, Ume San in Japan, Rafael in Italy* and *Kathleen in Ireland*—all by Etta Blaisdell McDonald and Julia Dalrymple (Little, Brown. 60 cents each). Their method is varied. Rafael is the guide to some American ladies in a tour through Italy; the other stories are told more directly from the point of view of home and family life in the countries described. The style is lively and sympathetic with the thoughts of the different nations. They are pleasant and helpful stories, and the children will like them.

Little Folks of North America is the title given to stories and sketches by Mary Hazelton Wade (Wilde. $1.00). History, legends and descriptions go to make an entertaining and informing book. The geographical range is from the Eskimo of the arctic world to the little folks of Mexico.

Persia is much in the public eye at present with its attempts at democratic self-government. In *Our Little Persian Cousin*, by C. Cutler Shedd (Page. 60 cents) we have an imaginary biography of a Persian boy from birth to marriage. The author belongs, we presume, to the famous missionary family, and shows first-hand familiarity with the manners he describes. A few folk tales are



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embodied in the text. Children will get an idea of Persian life and will be interested in the experiences of Karim.

Animal Stories and Nature Books

Not a "human document," but a feline document is *Kittie Kat Kimmie*, by S. Louise Patteson (Jacobs. $1.50). The cat's adventures and experiences as told by herself make up the substance of the book, and incidentally the advantages of kindly relations between children and their pets are brought out. The author has a good working sense of humor and writes entertainingly. Most of the illustrations and decorations are from unusually well-posed and natural photographs of cats and kittens.

All those who have read Clarence Hawkes's "Biography of a Bear" will wish to read *Shovelhorns, the Biography of a Moose* (Jacobs. $1.50). This is no "nature fakir" work but a vivid description, in story form, of moose life and habits. For a brief space in his career Shovelhorns is domesticated and carries the United States mail. At a country fair he races with the horses, and the account of the race is a comical and delightful piece of writing. But soon he hears the call of the wild and breaks away. How he becomes King of the Forest is told in the remaining chapters. The story will interest old and young alike.

The life of a Shetland pony told as an autobiography is the theme of *Captain Jinks*, by Frances Hodges White (Page. $1.50). The scene opens on a Wisconsin farm and the hero experiences good fortune and bad. He is represented as an affectionate and faithful friend of his master, and his adventures are told with much animation.

In Nature's School, by Lilian Gask (Crowell. $1.50). Little Phil was a boy in the big orphanage where the matron restrained and the bigger boys abused him. He escapes into the world of nature with the gift of animal language and the power of changing size to suit his companions. With this introduction Lilian Gask makes a pleasant story of his experiences with the big and little beasts, first in North America and later in other



Copyright, 1909, Charles Scribner's Sons *From The Story of Rustem*

continents. A good deal of zoölogical information is pleasantly inculcated, and there are good illustrations. He comes back at last to the orphanage where his "other self" has been learning lessons and playing games, to find himself an athletic hero among the boys.

Pleasant pictures from the life of the wild world are found in *Wonderful Little Lives*, by Julia Augusta Schwartz (Little, Brown. $1.50), dealing for the most part with insects, beetles, spiders, ants and other tiny folk of the earth and the air.

Children and the Arts

How shall children be taught to take an intelligent interest in pictures? The gradual perfecting of the three-color process is helping to solve the problem. It puts before them reproductions of paintings in something of the charm of their original color, and widens the field of comment. The famous mountain climber and lecturer on art, Sir Martin Conway, and his daughter, in *The Children's Book of Art* (Macmillan. $2.00 net) naturally must make their appeal to the older children. They have selected sixteen paintings, many of them of children, and Miss Conway has accompanied them in an interesting running sketch of European art which intelligent young people can follow with interest. The point of approach is suggested by Sir Martin Conway's words in his introduction: "Don't you know all the games that begin with 'Let's pretend?'—well, that's art. Art is pretending, or most of it is. Pictures take us into a world of make-believe, a world of imagination, where everything is, or should be, in the right place, and in the right light and of the right color." The book is a good one to put into the hands of a child, and will be helpful to many of the elders who need to approach the subject of art in the spirit of the little child. The pictures are admirably selected and make the book a pleasant one to wander through on their own account.



Copyright, 1909, George W. Jacobs & Co. *From Kittie Kat Kimmie*



From Kittie Kat Kimmie

A useful and helpful book for young folks who are capable of appreciating it is *A Child's Guide to Music*, by Daniel Gregory Mason (Baker & Taylor. $1.25 net). It begins by a chapter on the listener's part in music and then proceeds to definition and helpful counsel in regard to study and enjoyment in listening to music. It takes for granted some preliminary instruction, and many parts are somewhat technical.

History and Biography

Instead of the annual book of fairy tales by Andrew Lang, which we have come to expect at each holiday season, we have this year *The Red Book of Heroes*, by Mrs. Lang (Longmans, Green. $1.60). In this are collected the true stories of people differing widely in many ways: Florence Nightingale and Hannibal, the Earl of Montrose and John Howard, Palissy the Potter and General Gordon, the Young Abbess, Mère Angelique, General Havelock and Father Damien; but in one respect, as the writer says, they are all alike, they were men and women in earnest.

That American history is full of material entertaining to children is shown by Henry W. Elson in *A Child's Guide to American History* (Baker & Taylor. $1.25). From Columbus's discovery to the building of the Panama Canal, the author follows the course of events with a series of anecdotes and descriptions that are full of interest. Stories of Colonial days, of the Revolution, of the Pioneer period, of the Civil War and the Spanish War, stories of invention, and biographies—all together giving a very good idea of the development of the nation. The information is accurate and presented attractively.

Stories of American history and recent life, with illustrations, are selected from Theodore Roosevelt's writings in *Stories of the Great West* (Century. 60 cents net). They are descriptive and biographical as well as historical. There is a large mixture of adventure and ranching experience which will appeal especially to boys.

The memory of Florence Nightingale holds its place in the affection of all English-speaking peoples. She seems like a heroine of old romance, though she still lives in honor among her own people. To continue the fame of her ministrations Mrs. Laura E. Richards has prepared a brief biography under the title *Florence Nightingale, the Angel of Crimea* (Appleton. $1.25 net), which she calls a story for young people. In their more thoughtful hours, the older boys and girls will greatly enjoy this story of a heroic life of devotion. It rightly emphasizes the fact that Miss Nightingale's good will became effective through her ability to master details.

A biography which cannot fail to interest old and young is *The Boy's Life of Ulysses S. Grant*, by Helen Nicolay (Century. $1.50). Certain mooted questions are avoided, such as the accusation of excessive drinking in Grant's early life. Otherwise the narrative is full and well rounded. It gives personal details and anecdotes which tend to make the hero more real and not an impassive image, as he is too often made to seem. But his military career is described clearly and vividly, and the story of his administration as President is judicious and fair. The end of his life, disappointing and tragic though it was, is not hurried over. Perhaps the best chapters of the book take up first his triumphal progress in Europe and then his business failure and his last great fight to retrieve his honor and provide an income for his family.

For the Youngest

Jolly pictures, some of them in color, abound in *The Bunnikins—Bunnies in Camp*, by Edith B. Davidson (Houghton Mifflin. 50 cents net), and the makeup is ingenious. It is one of the stories of animals masquerading as humans in which children seem to find endless amusement, and we venture to say it will be well thumbed by little hands.

The first stage of the child's own reading overlaps the earlier stage of story-telling by mother or kindergarten teacher and demands the same aid of little stories, bright enough to hold attention and not so long as to be wearisome to the little folks. To meet this requirement a number of books have been prepared by selection or original composition. Care to keep the child in the wholesome outdoor atmosphere and to teach good will and good fellowship characterizes them all. Some of the best of these are: *Polly and Dolly*, by Mary Frances Blaisdell (Little, Brown. 60 cents), in large type and short words; *Stories and Rhymes for a Child*, by Carolyn Sherwin Bailey (Milton Bradley Co.); *Story Land*, by Clara Murray (Little, Brown. 50 cents); *Little Folks in the Country*, and *Play Days*, edited by Elizabeth Hoyt (Wilde. 50 cents each); *The Circus Book for Children*, by Bertha E. Buffington (Sanborn), a first reading book in simple words. All of these are abundantly and often beautifully illustrated.



Copyright, 1909, Little, Brown & Co. *From Kathleen in Ireland*

Among the stories of real children in everyday surroundings belongs *The Land of Really True*, by Millicent Olmstead (Jacobs. $1.00). Great A, Little A and Bouncing B are natural, mischievous children, and their experiences in a well-to-do American home and in their primary school are entertainingly narrated. The atmosphere of the book is admirable and its teaching sound and true.

The Firelight Club

Conducted by William Byron Forbush

Robinson Crusoe Books

You remember last July we offered a prize for the best list of answers to the question, "What six books would you choose if you knew in advance that you were to be cast on a desert island and could carry only the bare half dozen?" with the best reasons given why it was the best. The question, you see, was not what are the six best books in the world, but which ones would last longest for refreshment and profit of mind if one could not, say for a year's vacation or exile, get any others.

One of our readers suggests that could such a list be chosen, age, sex and taste would have to be considered. Here is her choice of books:

"Scott's Ivanhoe—for its history and style.

"Blackmore's Lorna Doone—because in its simplicity, descriptions of country and people and nature and its touching love story all combined in one book, with no attempt to be anything but simple, it is unsurpassed.

"The Bible. Its passages of assurance and its story of the Chosen People, with their unique history, would stir one in lonely hours.

"The Adventures of Sherlock Holmes, because it is fascinating and one uses one's imagination somewhat.

"Tennyson's Idyls of the King, for its chivalry and romance.

"Van Dyke's Fisherman's Luck, lest one forget the beauties and enjoyment of wood and brook."

D. R. says, "If I were to go on a desert island the six books I would choose would be: The Bible, Longfellow's Poems, Ben Hur, an Encyclopædia (in one volume), Martin Chuzzlewit and The Spy, by Cooper."

"I always read The Firelight Club," writes Ruth Perkins, "and I want to tell you about the books I would take to a desert place. They are: Les Miserables, Shakespeare, Pickwick Papers, Bible, Pilgrim's Progress, Palgrave's Golden Treasury.

"I chose the Golden Treasury because one would want some poetry, and such a collection would be better than a single man's poems. Pickwick Papers I took because I think one would want something really light and funny. Some one else would choose some other book for that, probably, but I like Pickwick. The other four I picked because it seemed to me they are what Ruskin calls "real" books—books that will wear well and give spiritual uplift."

"If I were to go to a desert island I think these six books would be my companions: The Bible, Tennyson's Poems, The Life of Alice Freeman Palmer, by Professor Palmer, Shakespeare's Works (in one volume), Aunt Jane of Kentucky, by Eliza Calvert Hall (this book would be chosen because of the many homely, practical truths which it contains), The New Laudes Domini."

The above letter has a suggestion that seems to me particularly attractive, that of taking along a hymn-book. It makes me think of one other picture that we might add to those we already hold of the rugged old Crusoe in his island home. Can't you see how it would all look—the solitary desert place with the sea on the rocks and sand outside, the little hut under the black shadow of the palm trees; before it the shipwrecked man, his goats resting quietly nearby, wiling away a lonely evening hour with some familiar old hymn which brings back to him the associations of his ivy-covered English church, its sweet-toned bell, the doves in its tower and memories of the friends he used to meet with there?

Here is a letter from Louise Whitefield Bray, a Firelight member who is now in college, that speaks for itself:

"Your latest question is exceedingly ingenious. To be asked to name the six best books in the world makes one's mind absolutely blank, but to choose six books for a year's exile is almost like choosing books for a vacation. It's hard, but not impossible. There is always just one more to slip into a corner, and I am afraid my list will look as though I had found a good many corners, there is so much in it.

"Personally I do not like to read books over and over again, that is, I like to leave time between the readings so that I forget the turn of this sentence and just where that idea came in, and the remembering comes as a surprise. I should want my six books to contain as much as possible, so that I need not begin the first one over again right away.

"First, of course, I should take the Bible, and I am inclined to think that the Bible alone would make good reading for a year.

"Next I should choose one of those editions of Shakespeare complete in one volume. It would be a big book, but you did not limit us as to size. I know I need not give any reasons for choosing this book. I am sure that I, for one, see no reason to ask, 'Is Shakespeare dead?' and I cannot help thinking that the man who is liberally-educated by Dr. Eliot's three or four foot shelf —whichever it is—would be much more human in the end if Shakespeare were included in that shelf.

"I should certainly take Browning along with me (and a good big book of him) if only for the reason that he would last. There is something decidedly fascinating about some of Browning's poems. I find that they have a different meaning every time and way I read them, and I often long for a 'trot' as ardently as I ever longed for one for Latin.

"The Oxford Book of Verse I should have in the small blue cloth binding with the thin Bible paper, because it is a joy just to handle the book. If I could not take all of the poets I wanted into 'exile,' it would be a comfort to have a little of the best of each.

"I know I could not get along without Stevenson's letters. It would take a good deal of courage to live for a year with only six books, and I am sure I could find it nowhere more than in the letters. The difficulty would be to choose which of the two big red Scribner volumes to take.

"For my sixth book, I am undecided, that is, unless you will let me make a book. If you will let me do that, I should take some of the essays from Virginibus Puerisque, some from Memories and Portraits and some from Essays and Criticisms and I should bind them all together with Travels with a Donkey. I am afraid that this book of mine will be ruled out, so I will choose another. I should prefer something of Stevenson's, but after the letters, I know I should never be able to decide on just one. I should resolutely turn away and look through the bound volumes of *Harper's* and the *Atlantic* until I found the one most interesting.

"This list of mine would not do for the boys who choose Henty and Robinson Crusoe, but I think you wanted personal lists. I myself would make a much different one for a summer vacation or a cruise or any other time than the one you describe."

In the following "Six Books for a Year's Exile," Mira B. Wilson shows ingenuity in her selection of books and humor in the presentation of her reasons for the same.

"First, the Bible, because it is agreed by all, despite personal tastes or religious views, that it is the best book in the world. Certainly a year's reading, with plenty of time for thought, upon the best book in the world would not come amiss.

"My second choice may not be termed a "book of power"; but it would, undoubtedly, have power to drive away any symptoms of the blues and to fill many a dragging hour; it is a book of puzzles, enigmas, charades and so forth, such as may be readily purchased. I should find, if possible, a new one, with which I was not acquainted, as puzzles are naturally improved by novelty.

"On a desert island the sameness and loneliness might become at times almost unbearable. For variety, for a taste of the human nature and companionship for which I longed, for a book which would lead the way to the realms of fancy, I should choose the Complete Works of Shakespeare, well edited and with good notes, and, incidentally, an extra firm trunk and a reading table, if such articles were permissible.

"Not quite so lengthy as the preceding, yet a book decidedly worth while, I think my fourth, a translation of the little Italian classic, Picciola. Contentment with few earthly goods and resources might be a lesson an exile, or even a visitor on a desert island, might need to learn.

"I should not want my little world to be bounded by the cliffs of my island; and yet I do not choose for my fifth volume a geography or the description of a voyage 'round the world. Rather, I would fly to a far-away world of folk, if not of historic monuments and ancient splendor, the world of London town, as depicted in Charles Dicken's Little Dorritt. In the first place, it is a good story, exciting and interesting. I should read it once for that. I should read it again to become more thoroughly acquainted with every character. One by one, I should invite them each, good, bad and indifferent, to visit me on my desert isle; and I think I should keep a note-book of their characteristic sayings. And, even if I had quite worn threadbare my little library, I could still snatch a bit of charcoal from the embers of my fire and, by way of entertainment, sketch, crudely enough to be sure, the likenesses of my Dickens friends.

"My last book I hesitate to mention for fear I shall be ignominiously termed a book-worm or a grind. Indeed, I do not pretend to say that when I first read Virgil I liked it. Far different were my sentiments in the days when we had to translate to line 871, or die in the attempt. Yet Virgil has such virtues that I would choose it for my exile. In the first place, I need hardly say that the Aeneid is lengthy, and anything to kill time would be welcome. Provided there was a vocabulary at the back of the book, I think I could and would read Virgil carefully through again—it isn't a bad story—I might even be tempted to conjugate a few verbs or do a little prose composition in the wakeful hours of the night. And if on my return to civilization the sleeves of my gown were out of date and my hat tipped altogether the wrong way, there would still be the satisfaction of knowing that at least my Latin wasn't as bad as it might have been."

The prize is given to Louise Whitefield Bray of Mt. Holyoke College.

We expected to report the work of our Firelight Club Mission last week, but pressure of other matter must put it off until Nov. 27. The Mission is going splendidly, however!

The Prisoner of Christ

Sunday School Lesson for Nov. 21

By Rev. A. E. Dunning

(To be studied with open Bible)

VIII. The Man Himself

During this quarter you have studied this prisoner of Christ facing mobs, plotters, accusers, judges and friends. And now you are to measure him by his own estimate of himself. Recall the conditions under which he planted the church in Corinth. Read 2 Cor. 10: 1—12: 10, which some scholars have thought might be a lost letter (2 Cor. 7: 8), later inserted in this one. It would be very helpful to you to read the entire epistle in connection with the article on it in Hastings's Bible Dictionary. Then point out:

1. *The occasion for Paul's defense of himself.* You have been taught that what Paul said and wrote were inspired words of God and that no true Christian would question that statement. But many, even of the members of the churches Paul founded, had no such regard for him or for what he said. They admitted that his letters were well written and forceful, but declared that he was a poor preacher (2 Cor. 10: 10), unattractive both in person and speech (chap. 11: 6); that he was shifty and unreliable (1: 17-22); that he had no right to call himself an apostle of Christ (1 Cor. 9: 1, 2; 2 Cor. 12: 11); that he was no true Hebrew or genuine minister of Christ (2 Cor. 11: 22, 23). They insinuated that he was too proud to take money from the Corinthian Church for his support, but that he had received help from Macedonian churches because they were his favorites (chap. 11: 7-15). They raised the question whether the contributions he had collected for the poor brethren at Jerusalem (9: 1-9) ever went where the givers intended to send them (12: 16-18).

Of the four factions in the Corinthian church only one, though it seems to have been the largest, was loyal to Paul (1 Cor. 1: 10-12). Some of the others rejected his apostleship, authority and doctrines, and some questioned his intelligence and integrity. The modern minister accused by his brethren of unsoundness in faith and of defects of character which usually are classed with such unsoundness, whether he be right or wrong, will find in Paul's story of his life a great deal to call forth his sympathy. Next show:

2. *How Paul supported his claim.* He was an apostle, he said, as worthy as the best of the others (2 Cor. 11: 5). He *had* received from Christ the gospel he preached (1 Cor. 15: 3; Gal. 1: 11, 12). Though he was least worthy of the twelve because he had persecuted believers, Christ had appeared to him also as to the others (1 Cor. 15: 7, 8), and given him his commission and authority (2 Cor. 1: 1). How did he prove his claims?

(*a*) By his sacrifices. He would not speak of them had not the Corinthian believers received other men as teachers who boasted what they had suffered (2 Cor. 11: 16-20). Read the list he gives of his experiences, noting how few of them are mentioned elsewhere. Of the five times he was publicly whipped by Jews (v. 24), we have the account of only one (Acts 16: 22, 23). This is the only mention also of his having been beaten with rods (2 Cor. 11: 25). No account of these three shipwrecks has come down to us, for this letter was written before he was sent a prisoner to Rome. When could that night in the deep have occurred? Here is just a passing glimpse of him floating for twenty-four hours in the sea on a plank or a spar. Of the perils from his countrymen, from the heathen and from false brethren you have heard something in previous lessons, but probably only a few of the times they tried to kill him. In these verses (23-31) the curtain is lifted only for a moment on a history of twenty years of endurance of hardships of every sort with no personal aim or interest but to serve mankind in Christ's name. Did this prove Paul sincere in his life work?

(*b*) By his revelations from God. The Corinthians must judge for themselves whether or not he had had these revelations, for his sole testimony was all the proof he could give them of things he could not and had no right to try to describe (2 Cor. 12: 1-5). But he took his stand on having experienced them and made that the ground of his authority as an apostle (Gal. 1: 11, 12, 15-17; 2: 2; Eph. 3: 1-3). When a man claims to have had from God a revelation of the truth he is giving you, there are two ways by which you may test his claim. The first is by the character of the man who tells you the revelation; the second is by the character of what is claimed to be revealed from God. Does it commend itself to your judgment and conscience? Apply these two tests to the gospel that Paul preached. He alludes also to a third test, that those to whom he spoke might also have received directly from God revelations of the same import (Eph. 1: 17). Paul distinguishes between different ways of receiving divine truth (1 Cor. 14: 6). Revelation is one of several ways. Ask your pupils if they receive the message of Paul as the revelation of an apostle of Christ; and if so, why?

(*c*) By his upright life. Paul said he had received such wonderful revelations from God that he was in danger of being puffed up by an intolerable conceit (2 Cor. 12: 7). He needed to be reminded that, while the revelations were an inestimable treasure, he who received them was only an earthen vessel (2 Cor. 4: 7). This reminder he calls "a thorn in the flesh," "a messenger of Satan to buffet me." He does not say what this was which was sent to take down his pride, whether a physical infirmity such as stuttering (chap. 10: 10), or weak eyes which made him seem feeble or ridiculous to his hearers (Gal. 4: 13-15), or some enemy who dogged his steps whom he called Satan. He simply declares that the experience which humiliated him did not shake his confidence in the truth he preached, nor obscure the grace of God manifested in him through his patient endurance of the burden he had to bear (2 Cor. 12: 8, 9).

3. *Paul's apostleship assured through his suffering and weakness.* He had learned to aspire only to be the transparent medium through whom Christ should be manifested to men (Gal. 2: 20). As the earthen vessel containing the infinite treasure of the gospel of Christ, he endured all that a man could bear (2 Cor. 4: 7-11). But far from being depressed by his burdens, he was inspired by them. "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake." His own personal weakness made his work stand out more magnificently (12: 10). This was the significance of his glorying, if those who heard him could understand him (vs. 5, 6).

Here, then, you have at the conclusion of your studies of Paul the portrait of the man himself. And you see that all which gives it value—a value beyond measure—is the Christ shining through him.

International Sunday School Lesson for Nov. 21. Paul's Story of His Life. 2 Cor. 11: 21—12: 10.

A Thanksgiving Appetite

C. E. Topic for Nov. 21-27

By Rev. H. A. Bridgman

"The blessing of a thankful heart." Neh. 8: 8-12.

The one lack. The feast is spread, the turkey, plump and browned to a crisp, is flanked by vegetables and relishes; on the sideboard stand the pies and other "goodies" in tempting array. The family is seated around the festive board, eager and expectant as they make ready to encounter the greatest meal of the year. But one person at the table is an exception to the rule. You may pile his plate high, but he refuses to do anything more than nibble. What is the trouble? No Thanksgiving appetite.

The governor has issued the proclamation, the papers are full of Thanksgiving stories and sketches, worshipers bow reverently and gratefully in sanctuaries, the Thanksgiving spirit is abroad in the land. But here and there are those who sit by themselves, grumbling and complaining. What is the trouble? Again, no Thanksgiving appetite.

How to get it. You can't make a man hungry for turkey and pumpkin pie simply by placing them before him. You can't induce real gratitude by cataloging reasons for thankfulness. To your friend at your table who refuses food you say: "You must be under the weather. See a doctor; exercise; do something to make you a normal man." Can we say anything else to any one who at this glad season finds himself out of tune with the general chorus? Friend, you, too, need exercise of the spiritual sort. You need to get into vital relations with God and your fellowmen so that you will be aware of the many blessings constantly flowing into your life both from God and your fellowmen. Most of us adopt the wrong method of inducing gratitude. We seek to pile up the material things, thinking that then, when the pile is large enough, we shall be thankful, whereas we should start with the right kind of a heart that is independent of surroundings. "You have everything to be thankful for," we say to a rich and favored acquaintance. But in his home and heart there may not be half so much rejoicing Thanksgiving morning as in some humble cottage where love reigns.

What it does. It is the stone that turns all to gold. Once let the habit of gratitude

be formed and every day will present some occasions for the giving of thanks. This man will say, "Lord, I thank thee for my heavy load because thou has meant that manhood should bear burdens." This woman will say, "Lord, I thank thee for the daily round of trivial tasks because the doing of them faithfully builds my character and helps those whom I love." This invalid will say, "Lord, I thank thee for the prostration that shuts me into closer companionship with thyself." This lonely, bereaved soul will say, "Lord, I thank thee for the loss which means for me so much more treasure in heaven." All we need is the appetite, the eagerness to see God's leadings in sunshine and in storm.

Our Readers' Forum

Federated Men's Work

There is a growing tendency among the church Brotherhoods toward civic and social endeavor. This is highly desirable. The men of the churches, as such, should make themselves felt along these lines. It is also apparent that such work transcends the bounds of creed. The local interdenominational federation of men's church organizations is a practical recognition of this fact. Interdenominational co-operation in such matters promotes efficiency and economy of effort; it also brings a living consciousness of the essentially common purpose of good men of whatever faith; it creates a broader and more vital brotherhood.

These local federations are apt to make mistakes. Their proper sphere of action is not clearly defined. The movement needs encouragement, guidance, a unified consciousness. The accumulated experience of the Brotherhoods and local federations should be formulated and disseminated. This is the object of the American Federation of Men's Church Organizations and of its magazine, *The Brotherhood*. *The Congregationalist* has recently said that "a city, state or national Brotherhood is of value" in so far as it can address itself to some great objective "that will appeal to masculine ambition and capacity." The local federations may have such an objective; the American Federation has it. To join in its endeavor is in no way inconsistent with loyalty to Congregationalism or to its national Brotherhood. These two national organizations have their own different lines along which they may work side by side in harmony and mutual helpfulness.

Boston. FRANK H. NOYES,
President of American Federation of Men's Church Organizations.

The Call to be a Minister

Is it "illogical" to say "that no man ought to undertake the ministry if he can keep out of it"? The late Rev. William M. Taylor, D. D., of New York used the argument before us in various Yale Divinity School lectures with all the energy and thoroughness that his Scotch nature could muster. To me the argument seems sound in principle, not because of any outside difficulties and hindrances in a minister's way, but because it touches upon the essential difference between the ministry and other professions.

A true man will not allow obstacles to deter him from undertaking any work he believes he ought to attempt. The sooner we cease talking about the hardships of the ministry, as if hardships belonged to the ministry alone and were absent from other professions and from business, the better it will be for all concerned. But pastors are at times called upon to fill rôles which they themselves may not enjoy and to which they would feel they were unequal without the sustaining conviction of a divine call. "Their mission," as is well said in your recent editorial on Who Should Enter the Ministry, "is to let light shine in on mental and moral darkness, to turn bitter waters into sweet, to transform hate and suspicion into love and trust through the presence of Christ welcomed into human lives and human society." The discharge of that high mission is very likely to bring the earnest minister face to face with conditions around him against which he will feel bound to protest. It will make of him a prophet whose prophesyings will be other than smooth things if they have the ring of true metal in them. Silence will be impossible, as will also the crying of peace, peace, when there is no peace.

The duties of moral leadership in the community may be neglected by the ministry, but the neglect will hardly be in the interest of the Kingdom of Heaven and its establishment on earth. Even the simple preaching of the gospel, as we call it, and the appeal to people to acknowledge its claims upon them, involve a leadership which the pastor would not be equal to but for his belief that he is in his place by divine appointment. To be ever calling people up and on to the joys of unselfish service and to be reminding them that they are catching the spirit and meaning of our religion only as the missionary purpose dominates them, is a ministry most men would not care to take upon themselves, great though the reward might be in the consciousness of helping others.

In the very differences between that habitual desire to help others which marks a minister's calling and the business man's effort at acquisition, lies the room for the "woe is me" in the call to the ministry. The "woe" needs, indeed, to be sanely interpreted. No man's experience of it can be another man's criterion. It is an inward process through which each one must pass for himself, and corrections of it are to be looked for in both reason and circumstances. Yet the uplift and strength of inner conviction ought, it would seem, to be somewhere and somehow in a minister's work that the work may be well and fearlessly done in love and bear fruit. My feeling is that we touch upon a principle of eternal value when we say that "no man ought to undertake the ministry if he can keep out of it."

New London. JAMES WILSON BIXLER.

The Apple in New England

In the issue of *The Congregationalist* for Sept. 4 appears an article entitled The Migration of the Apple. That the Pacific Coast produces apples that are a pleasure to the eye, if not to the palate, none will deny. The fact still remains that New England can and does produce fruit that is far superior in quality, although not quite so showy, as that of Oregon.

Hundreds of orchards throughout New England have long since passed their prime and are producing fruit that is gnarled and hard. On the other hand, thousands of acres of apple trees have been set out within the last two decades and are being cared for according to up-to-date methods of cultivation and spraying.

On my farm are about five acres of trees fifty to seventy-five years old. Some of these trees have responded nobly to careful pruning, spraying and fertilizations. One variety will yield over $50 per tree this season. Some of the old trees are performing their last services *via* the wood pile.

To take the place of these old orchards a new orchard has been set out, not of five acres, but of nearly twenty acres, and of these trees a large percentage are Baldwins. These trees are just coming into bearing, and before many seasons we hope to place upon the market Baldwins that will please the most fastidious, McIntosh Reds and Gravensteins that will compare favorably with the Oregon apples as regards appearance and surpass them as regards quality. This is but one example of what is being done in fruit growing.

There are several fine orchards in my own sections, and hundreds if not thousands of acres of commercial orchards throughout my own state of Connecticut. There is not one of the New England states that cannot boast of its commercial orchards. In the vicinity of Lake Champlain, in the Old Granite State, and throughout the Pine Tree State, orchards are sending out fruit that is a credit to old New England.

What shall we say of the fruit growers and the farmers of New England? Admitting that there are many farmers who may be likened to the undesirable fruit which they themselves are growing, the fact still remains that the up-to-date farmer of today is an educated, intelligent business man. The nature of his calling demands it. He can tell without hesitation what constitutes a proper fertilizer for a certain crop, what constitutes a balanced ration for his stock, or what the test should be for a high grade of milk. Many of our farmers are graduates of our leading universities and of our agricultural colleges. The number who have received only a common school education is limited. With the present abundance of agricultural literature, the opportunity is afforded all to become proficient in the science of agriculture, even though one's early education may have been limited.

The farmer is standing shoulder to shoulder with those of other callings in the public life of our communities. Two of our New England states have recently had farmers for governors.

Just what the farmers' standing is in the community can best be explained by Prof. L. H. Bailey, when he says: "Hundreds of our farmer friends are well to do; they are free from debt, have comfortable and personal homes; have the legitimate comforts of life, drive their own horses and are beholden to no man. These are the typical farmers; they are not 'clod-hoppers.' They are not pessimists. They are well fed and well clothed. They know what is going on in the world. They read, they ask more direct and pointed questions than all the experiment stations in the world can answer. They think their own thoughts. Come with me to some of their meetings and I will show you a body of men who will compare with your merchants and lawyers and doctors."

Why should we focus our gaze upon the dark side of agriculture, when the bright side opens before us in such an alluring manner?

There is no calling in which we cannot find inefficient men, be it law, medicine or even the clergy, and their name is legion.

Too long the press has dwelt upon the dark side of this subject. Those looking for dark spots upon the surface of the sun can always find them. Let us rather behold the bright aspect of this important subject.

Only Yea, Yea; Nay, Nay

We hear much nowadays in condemnation of the sin of profanity, and I wish we might hear more, for it is a very prevalent evil, although perhaps not so much so in what is called good society as in former years. In *The Congregationalist* for Sept. 18 is a quotation in which the speaker says, "If you do not know anything, in God's name keep

still." If this is not profanity, I do not know why. If a layman had said, "For God's sake keep still," we would say that he took God's name in vain. In either case it is said to make the command seem more impressive, and is an offense to good taste and against good morals.

Naugatuck, Ct. F. WARREN.

Are Ladies' Aid Societies Worth While

As I look forward to the work of the new church year there is a perplexity on which I should like some light. It is a new parish. The type of work least developed is the Ladies' Aid activities. The women are active along missionary and calling lines but get up no sociables, sales or entertainments. As a minister's wife I have usually found plenty of workers in these lines and have never put in special efforts. Would you advise it now? Are fairs, entertainments, etc., worthy of introduction into a church as a means of promoting better acquaintance and that interest in a church which sharing in such work brings? In thinking of the nerve force and time and strength it would take to create and maintain a live Ladies' Aid Society, I hesitate to undertake it. Do you think it would be wise? DOUBTFUL.

Another Word on Baptism

In the different communications of late to *The Congregationalist* on baptism, one thing has been omitted. This is true even with regard to the paper on this subject read at a meeting of the Pilgrim Club of ministers, and printed in the issue of Aug. 21. And yet I must believe that the church at large holds it as firmly as I do.

I refer to God's part in the service. To me, baptism is not merely "a sacred rite, symbolizing the cleansing of the heart by the spirit of God"; not merely "an act of the parents on behalf of the child"; surely not, simply, a public giving of the name to the child, as some consider it; and not, wholly, on the part of the church, "a solemn covenant with the parents to do its part in the Christian nurture of the children so sacredly consecrated."

Beyond the covenant of the church, I see the covenant of God, and feel that "the promise is unto you and to your children."

Having been left alone when my children were small, it was a great encouragement to me, in my efforts for their soul's welfare, that they had received the "seal of the covenant," and that I could say to them, "Remember that you bear the name of God in your foreheads." I felt that I was not alone in my work for them—that while I had promised to be faithful to them, to "pray with and for them," God himself was bound also by the sacred ordinance to be a help and blessing to us.

And, as the years have gone on, it has been an unceasing source of strength to me, confirming my faith, and adding confidence to my prayers for those whom God has given me.

If baptism takes the place of circumcision, as we have been led to believe, why may we not, in it, claim the promise that was made in connection with circumcision: "It shall be a token of the covenant *betwixt me and you?*" "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Naugatuck, Ct. L. A. C.

Boston

Dr. Pentecost to the Alliance

The Evangelical Alliance secured a large attendance at its meeting in Park Street Church last Monday morning by placing upon its program Dr. George F. Pentecost, the well-known evangelist who is conducting noon services in Tremont Temple all this month. The subject assigned him was also of current interest just now, The Miraculous Gospel, and was obviously designed as an answer to Dr. Gordon's latest book. In a good-tempered and telling manner Dr. Pentecost took up his question whether nineteen centuries of Christians have really been laboring under serious misapprehension. He believed that Jesus was the essential miracle of our revelation and that the other minor ones were to be understood and interpreted through him. Miracles are not essential to religion, but they cannot be eliminated from Christianity. Using scientific and Scriptural sources with equal freedom, Dr. Pentecost offered intelligent proof to show that the miracles are not a violation of the established order of nature but an integral part of it, and a necessary factor in our revelation.

Appreciative resolutions were read and adopted in memory of Dr. L. B. Bates, Dr. J. L. Withrow and Rev. E. H. Rudd. Dr. Conrad also announced an interesting coming event. On Dec. 13 and 14 Dr. Chapman and Mr. Alexander will come to Boston for a two days' evangelistic conference, to include a banquet in Mechanics Hall, a New England conference and a session at which the evangelist will tell the story of his world round tour.

The Diary of a Sunday

Last Sunday was a day full of interesting happenings in Christian activities. Besides the church services certain afternoon and evening events drew the attention of both laymen and ministers.

Seizing the opportunity offered by the Providence meetings of their campaign, the Laymen's Missionary Movement's officials scheduled two sessions in Park Street Church. The afternoon meeting was largely of the experience sort, and Sec. J. Campbell White called it one of the most valuable he had attended. A score of churches reported largely increased benevolences and new standards and interest in giving. In the evening a public meeting gave many an opportunity to hear addresses by G. Sherwood Eddy and Rev. S. S. Drury, formerly associated with Bishop Brent in the Philippines.

Over in Chelsea a good-sized gathering commemorated the disastrous conflagration of 1908 in a cheerful way by laying the corner stone of the new Central Church. The act was performed by H. A. Wilder, the only surviving member of the building committee of the destroyed edifice. Dr. Asher Anderson gave the address and Rev. C. N. Thorpe of First Church and Dr. Edward Anderson of Quincy also participated.

The Ford Hall meetings took an enthusiastic start for their third season. Long before the doors opened one of their characteristic audiences stretched in two long sides on either side of the entrances. Dr. Frederick Van Eden of Holland proved a great attraction. His talk on Religion and Business not only interested his audience but drew forth the usual battery of questions and criticisms at its close. The musical program was again well provided for.

Christian Activities at the "1915" Exposition

The array of exhibits of Boston present and possible, daily drawing hundreds to the old Fine Arts Museum, has among its other attractions a church division in Room 16. Here is gathered some evidence of what Protestant, Catholic, Jewish and non-sectarian forces are doing for the city's good. Whether because of inadequate space or delayed preparation, the exhibit certainly does not begin to tell its story, and yet it hints at the powerful influences at work. One side is almost entirely taken up by the Catholic, Jewish and Episcopal data. The latter includes of course a "life-size" example of the Emmanuel work. Congregationalists, jostled amicably by Presbyterians, Unitarians, Baptists and Christian Scientists, have a small space on the opposite side. Here charts, pictures and other designs tell of our work in the community. In the center of the room models of the various representative edifices, cathedral, synagogue and church take up a considerable space. On one of the walls a map, illuminated by varied colored electric lights, tells the distribution of churches, and in some places the mass of white bulbs silently declares the shameful overlapping of Protestantism. The Salvation Army's characteristic exhibit is a hut with all the paraphernalia for first aid to the injured, and in the opposite corner Morgan Memorial occupies a similar space with its industrial work.

Rev. J. H. Denison of Central Church was in charge of our denominational exhibit and was given valuable assistance by Rev. H. J. Kilbourn of Everett.

The Children's Pulpit

The Autumn Leaf

BY REV. E. H. BYINGTON

How old is the prettiest autumn leaf you have found this year? About six months is its age, and now it is near its end. It was a nice leaf in the spring, a fine one all summer; but it is brighter and more cheery now than ever. Its motto is, Be Brightest at the End.

It is easy for boys and girls to be merry and cheerful at the beginning, but so hard to be like an autumn leaf, brightest at the close.

You are cheerful in the morning because you feel fresh; but at night do you generally look as bright as an autumn leaf? When school opens your faces shine, and you are radiant as you take up the first exercise, but does the school during the last half hour remind you of an oak or maple with its golden foliage?

Wanted, every day, boys and girls who will be autumn leaves from three o'clock until bedtime. People say O. K. often when they mean all right. You may ask Mother when you go to bed tonight, "Mother, have I been an A. L. this afternoon and evening?"

A Memorial to General Howard

The first department planned for Howard University when it was started by General Howard and his associates in the First Congregational Church, Washington, was the School of Theology. For over forty years it has done effective work, and was never more efficient than now, with its faculty of four and its body of one hundred students. Its interdenominational and evangelical character give it a unique place in the training of Bible teachers and preachers for a race of ten millions. Its present quarters are limited and inadequate. The spacious old mansion of General Howard adjoins the campus.

It commands a view of the entire city. It can be secured and fitted up practically as good as new for less than one-fourth what it cost. It would nobly accommodate the School of Theology. What a permanent and useful monument to some saint, living or dead, it would make! A photograph and full information will be furnished by Dean Isaac Clark, or President Thirkield, Howard University, Washington, D. C. T.

A Glimpse of John Stewart Kennedy

BY AN INTIMATE FRIEND

In view of the fact that much attention has been called to the princely benefactions of Mr. John Stewart Kennedy, as shown in his will, it seems worth the while to say something about the man and the principles which governed his life. To begin with, he was a religious man, conservative in his views of divine truth and firm in his application of those principles which he thought should be exemplified in the life of the believer.

In his home a blessing was always asked at the table, and family prayers were maintained to the end. He was an upright man, and in all business relationships his word was as good as his bond. He always gave a tenth of his income to the Lord, though he was so modest that oftentimes he gave anonymously large sums, amounting to hundreds of thousands of dollars, they being simply marked as from "a f iend." With regard to the balance of his money he looked upon himself as a steward who was to "occupy" until his Lord came. He felt that it was a duty to increase his capital through the great talent and opportunity which God provided for him.

This fundamental principle of his life has now proved to be wise in the very large gifts that he has made to many organizations both in this and in foreign lands. Few wills that have been probated lately show so wide a horizon of intelligent interest in things that pertain to the Kingdom of God. Some of the minute details of the will as, for example, those pertaining to the bequests to his household servants according to the length of their service, show the great care with which Mr. Kennedy regarded his responsibilities.

The Lake Erie Inaugural

BY PROF. MILDRED D. GUTTERSON

On Founder's Day, Oct. 27, its fifty-first anniversary, Lake Erie College inaugurated its fourth president, Miss Vivian B. Small, M. A. Rt. Rev. W. A. Leonard, Episcopal bishop of Ohio, opened the ceremony with an invocation. Rev. J. D. Williamson of Cleveland, president of the board of trustees, inducted the new president into office by presenting her with the charter, the seal and the keys of the college. His remarks were a strong testimonial to the worth of Lake Erie College and to the character and ability of Miss Small.

Greetings from other institutions were presented by Pres. C. F. Thwing, LL. D., Western Reserve University; Dean Florence Fitch, Ph. D., Oberlin College; Pres. C. S. Howe, Ph. D., Case School of Applied Science; Prof. Nathaniel Butler, D. D., LL. D., representing the University of Chicago, where Miss Small received her Master's degree, paid a glowing tribute to Miss Small's scholarship as shown in her Master's examination and to her personality. The address of President Woolley of Mt. Holyoke College, the institution among whose five daughter colleges Lake Erie College is numbered, was of special significance. Miss Woolley emphasized this fact as a proof of the radiating influence of Mary Lyon's leadership in the higher education of American women.

After addresses by Miss Clara M. Hitchcock, Ph. D., representing the faculty, Mrs. Ella F. Brunner, the alumnæ and Miss Ruth Dunbar the undergraduates, came Miss Small's inaugural. It was a searching exposition of the responsibility of the college to fulfill the demands made upon college educated women. If American college women are to be an intelligent force in any community, they "should respond to that call bright-eyed with intelligence and wide-eyed with sympathy," and their education must not result only in "dreamy idealism." The college woman should have developed by her education the power of adaptability, the love of the genuine in life and a readiness to spend laborious days in devotion to her work.

The exercises closed with the singing of Luther's hymn, "O God our help in ages past," and the benediction by Rev. A. A. Kiehle of Painesville, O. After the exercises a dinner was given for Miss Small and the guests of the day; and in the evening a reception was held in honor of the new president. The inauguration was an auspicious occasion in that it points to a future of greater usefulness for the college, a future based on a solid and worthy foundation of past achievement.

Painesville, O.



VIVIAN B. SMALL, M. A.
New president of Lake Erie College

The New President

BY PROF. HENRIETTA E. HOOKER
Mt. Holyoke College

When Miss Vivian B. Small came to Mt. Holyoke in 1892, her credentials stated that she was the finest Greek student that the Gardiner, Me., High School had ever sent to college.

Her undergraduate work fully verified what was written of her and was of so high an order that during her junior and senior years she materially assisted herself in college expenses by tutoring in Greek, rarely done by a student in those days. Her examination for the Master's degree at Chicago was mentioned by those present in terms of unusual commendation, and a career of no ordinary grade was prophesied for her. The Latin Department at Mt. Holyoke suffers a loss keenly felt in giving Miss Small to Lake Erie.

Miss Small's students have always recognized in her clear, well-trained mind the elements of a true teacher to whom they gladly responded, nor did they fail to catch the inspiration of her breadth of vision and genuine interest in their culture. As a speaker Miss Small has shown no small degree of power.

It could perhaps be as truthfully said of Miss Small that if she has anything to do, it is no fault of hers if it is not accomplished. These suggested qualities, added to Miss Small's native grace and charm of manner, have made her friends feel little surprise that she should be chosen for executive work and that the years will show that no mistake has been made in choosing her.

South Hadley, Mass.

Personalia

The last of the centenary anniversaries of the births of famous men this year will come just as the year ends. William Ewart Gladstone was born Dec. 29, 1809.

Rev. Dr. Newman Smyth, pastor *emeritus* of Center Church, New Haven, Ct., delivered the Drew Lecture in the Library of the Memorial Hall, London, Oct. 19. Dr. Forsyth presided, as principal of Hackney College, since the lecture is annually given in connection with the opening of the college. Dr. Smyth's subject was The Modern Argument for Immortality.

President *emeritus* James B. Angell of the University of Michigan has received the decoration of the Imperial Order of the Sacred Treasure from the Emperor of Japan, as he is informed "in token of his high esteem for you as one of the foremost educators of the age, and also his recognition of the distinguished services rendered by you during the period of no less than forty years as president of the University of Michigan, especially in the education of a number of our countrymen, who have proved themselves extremely useful to Japan."

The appointment of Prof. George Adam Smith to the office of principal of the University of Aberdeen, Scotland, has been for some time expected, as already mentioned in *The Congregationalist*. It is now an accomplished fact. As an author and teacher he is known in religious and educational circles in this country almost as well as in Britain. As a devout and liberal leader in the Free Church he has done memorable service as an able and trusted scholar and theologian. It is to be hoped that his new position will still permit him to make frequent visits to the United States.

Taft, Wright, Smith, Forbes—this is the list of American governor generals who have presided over the fortunes of the Philippines since they came under the jurisdiction of the United States ten years ago. The latest appointee, W. Cameron Forbes, comes of the well-known Milton (Mass.) family of that name, is a Harvard graduate, a competent electrical engineer and has come up to his present office by virtue of proved capacity in connection with the American administration of the Philippines. He went there first in 1904 as a member of the Commission with special responsibility for road building throughout the provinces and for the native constabulary. He has also helped to improve conditions in the city of Manila, which is now clean and well ordered. Mr. Forbes succeeds Governor General Smith, a Roman Catholic, who retires with a good record. The new governor general will have no easy task, since the elections last week resulted favorably to the Nationalist party, thus indicating the continuance of sentiment in the islands favorable to independence.

All one's life is a music, if one touches the notes rightly, and in time. . . . There's no music in a "rest," that I know of, but there's the making of music in it. And people are always missing that part of the life-melody and scrambling on without counting—not that it's easy to count; but nothing on which so much depends ever is easy.—*Ruskin.*

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Gipsy Smith and the Unchurched

"I look forward to this Chicago campaign as a greater work than I have ever done before," said Gipsy Smith to the Brotherhood men who gave him welcome on Oct. 1 in Lincoln Hall. "It has exceeded all my expectations," were his words on the morning following his last public address.

Midway in the mission, when he led the parade through the red light district, he encountered unexpected opposition from church people. But simultaneous with an outbreak of opposition from within the churches came an expected increase of influence with the unchurched. When, after the parade, the demand for seats far exceeded the capacity of the hall, often the poor and the outcasts seized the opportunity with an earnest violence which gained its end, while the latecoming church people were shut out.

The number of those entering the inquiry room was not far from 6,000. Fully 10,000, it is estimated, rose for prayers, the numbers increasing daily as the meetings drew toward a close. During the last days Gipsy Smith's rooms in Congress Hotel became a confessional. The hours of the day not given to personal interviews were demanded for answering many appeals for soul help which came through the mails.

Of the letters received, a large number were from those whose first awakening came in connection with the midnight crusade and the service in the Alhambra Theater. A rationalist wrote, "I cannot believe in your Jesus; to me he is only a myth; but the opening of the door of hope to the fallen is beyond criticism—it is sublime." A man in high social position told how he had been convicted in one of the resorts when he heard the songs of the Christian crusaders. Acting on the impulse, he left the house and joined the procession. A change of heart came to him almost instantly. From saloon keepers and gamblers came similar testimony of conviction and conversion. A young man on the night of the parade wrote to a mother who had not heard from him for ten years: "I am not what I was. I have found a friend." The mother in her joy sent the good news to Gipsy Smith. The deaconesses who work in the red light districts say that after the parade Gipsy Smith's name was spoken by many whom they visited with greatest reverence. His sermons were read by groups of girls with eager interest, and tickets to the meetings in the Armory were thankfully received.

Many letters from penitents seeking a new life were unspeakably touching. Although no confidences were disclosed, I was permitted to hear sentences which revealed a spirit like that of the woman whose tears bathed the feet of Jesus. "Do not believe," wrote one of the girls, "that what you did had no effect on us. We have hearts in us yet." The effect of the meetings was greatly to decrease the visitors to the levee. On the Friday and Saturday following the parade, streets usually thronged with young men were almost deserted.

The Awakening of the Churches

The direct message of the evangelist reached the churches less than would have been the case had a central and larger hall been available. Through afternoon services, suburbs like Oak Park and Evanston fared better than the North and West Sides. Even among our ministers evangelistically inclined, few attended many times and many in warm sympathy with the movement not at all, partly because of the combined pressure of October parish work and a congestion of annual denominational meetings in the West.

But the influence of Gipsy Smith's presence in the city reached many who did not hear his voice. More than anything else, his descent into the underworld awakened the churches, quickened the Christian conscience and gave new impulse to a determination to seek the lost. Said Rev. M. B. Williams of the First Methodist Church in Oak Park, "If Gipsy Smith had done nothing else than his work in the 'red light,' on this alone he should be credited with having done the city a great service."

The parade, following the exposures of Mr. Clifford G. Roe's attack upon the white slave traffic, has suddenly opened up the awful iniquities of this plague spot. There is a gathering wave of indignation behind the resolutions of the last Methodist Ministers' Meeting. They say in part: "We record our deliberate conviction that the policy of regulation has proved futile as a method of combatting the social evil.

"So far from lessening the danger by concentrating the business, those who have studied the subject most carefully in its practical aspects, both in this country and abroad, are of the opinion that the method of regulation practically signifies permission to ply the nefarious vocation and results in the expenditure of thousands of dollars in equipping places consecrated to trafficking virtue.

"So long as these plague spots of concentrated villainy are permitted to exist, the demand for women will continue, and so long will this traffic continue to supply the demand."

The mission has been superbly managed by the Laymen's Evangelistic Council, and all the churches are deeply indebted to Mr. H. P. Crowell, Mr. W. A. Peterson and other officers and leaders for their indefatigable labors. The appreciation of the Congregational ministers was expressed in a grateful letter to "Our Brother Gipsy Smith," prepared by Dr. Simeon Gilbert and placed in the hands of the evangelist by the representative of *The Congregationalist*.

A Socialist's Ad Clerum

"The most vital discussion to which we have listened for years," was Dr. W. A. Bartlett's comment upon what Rev. E. Carr, editor of the *Christian Socialist*, said to the ministers, Nov. 2, upon the principles of socialism. The speaker brought with him a well-thumbed Bible and laid a good Scriptural foundation for the positions advocated. Socialism was defined as an attempt to translate into modern terms the unrealized ideals of the Hebrew prophets and of Jesus. He showed how persistent were the practices which Jesus called the devouring of widow's houses. Today the cry of the laborers for wages withheld goes up as when James, the Lord's brother, denounced the avarice of the rich. Turning to statistics of the United States department of labor, he declared that between the $437 which the working man gets in wages and the $2,250 which he produces in wealth, there is at least $1,000 which represents capital's exploitation of labor. The poor are those who do the useful work of the world in brain and brawn. A man's worth to society, as in the case of teachers, ministers and creative thinkers, is often in inverse proportion to his pay. He closed with an impassioned plea to the ministers to get on the side of justice and Jesus Christ.

It was noticeable that Mr. Carr did not attempt to destroy anything that men hold sacred in individual experience or in hope of immortality, while affirming with all vigor that the Kingdom of God in the Bible means a social state. The desire to hear him further in this matter was warmly expressed. He holds himself ready to speak in any church which opens its doors to him. He gives his time to evangelism and the publishing of the *Christian Socialist*, at 5623 Drexel Boulevard, and few men in the regular ministry are more devoted and self-sacrificing in their work.

Chicago Association and Ministerial Standing

The great number of October meetings has delayed a full report of the action of Chicago



Association, Oct. 5, in regard to ministerial standing. One section of the new constitution is exceedingly important: "This Association, having the right to ordain ministers and being intrusted by the churches with the standing of the ministers within its bounds, has also the right to terminate ministerial standing for cause, and may withdraw fellowship from a ministerial member for gross immorality or unfaithfulness to his vows of ordination."

This gives the Association the functions of an ecclesiastical court with provision that, if a minister feel aggrieved, he may appeal to a council; but final responsibility for ministerial discipline is lodged in the Association, not in the local church. Blinking at the obvious fact that the ministry, although created from below out of the membership of the church, becomes, through specialization in labor, a permanent class, experience has proven the inadequacy of those features of our polity relating to its standing and discipline. The Chicago Association has embraced the liberty "to do what the situation demands." The next report of the committee on polity will include forms for licensure and ordination by Association (or Council). The unchartered freedom of prevailing usage has vexed the souls of even the most conservative brethren in some recent councils. *Extempore* utterances often fail to present adequately to candidate and congregation the high calling and solemn responsibilities of the office of the ministry.

A Neighborhood Welcome

First welcome to Rev. H. E. Peabody, upon assuming the pastorate of South Church, came from the churches of the vicinage, not those of the denomination. This is in accord with primitive Congregational ideals which a period of sectarianism has obscured. First duties in fellowship are within the natural circle of neighborhood. Our South Church is one of a group in a district which shares common responsibilities. They have been accustomed to work co-operatively in the past, even closer co-operation must be the policy for the future; this was the tenor of the felicitous address of the chairman of the welcome service, Mr. C. L. Clapp. This was held on the afternoon of the new pastor's first Sunday, Oct. 31. Dr. C. B. Mitchell of St. James Methodist spoke of concerted warfare with the encroaching saloon; Dr. W. P. Merrill, pastor of Sixth Presbyterian, of the larger problems of a federated civic church; Dr. H. L. Willett, university professor and pastor of Memorial Church of Christ, of the privileges of a common endeavor to state old faiths in the light of new knowledge. In the response of Mr. Peabody, the modesty and eminent friendliness of the man were revealed, along with a genius for leadership which inspires confidence.

The first communion season of the new pastorate, Nov. 7, was marked by several accessions to membership and the congregation, somewhat scattered by a year without a shepherd, is rallying for a new era of aggressive work.

New Usefulness

In writing of Millard Avenue Church some weeks ago I spoke of the possibilities of a new departure in cultivating the second generation of Bohemians and added that nothing stands between this church and a new era of usefulness except the barrier of racial prejudice. I have been happily reminded that this new usefulness began a year ago with the coming of Rev. H. O. Hofsted to the pastorate, and that with fifty additions to the membership and increased attendance in church and Sunday school, it is flourishing, quite apart from any accessions from the Bohemians. With much that is exceptional in its good work, nothing is so much so as its opportunity for ministering to the Bohemian-Americans. Accessions from this class are as yet few in number, but in the joining of two or three families, all friends of the Bohemian work are deeply interested.

If the fraternal spirit of the older American stock can burn away the race barriers, it will be a victory in which all the churches will rejoice. J. H. C.

Atlanta Seminary Progress

Atlanta Seminary opened its fall term with the largest number of students in its history. The new administration building, complete and modern in every detail, was



The New Administration Building, Atlanta Seminary

furnished through the generosity of Mr. Henry Whitcomb of Worcester, Mass. The friends of the Seminary have been exceedingly generous, and the treasury is in such a condition that even the custodian of the funds can afford to be optimistic.

The purpose of this Seminary is to supply the churches of the South with trained men. It is not generally known throughout the North that there are hundreds of Congregational churches in this Southern field. The greatest need is for trained men who know the trend of modern thinking, who have a message and know how to present it. The Seminary is growing in favor with its Southern constituency. The old feeling that education was not necessary, or that the educated preacher was to be feared as a firebrand in the community, is passing away. Georgia is increasing her appropriation for education in advance of that for any other one cause. A petition for a compulsory education law was presented before the Georgia legislature last summer. Attached to the petition was the largest number of names of any document ever presented to that body. The bill was not passed, but will undoubtedly be passed at the next session.

In a recent article in the *Journal of Education*, Dr. A. E. Winship says: "The country at large thinks of Georgia as the first to have state-wide prohibition and as having introduced large cotton mills. I am chiefly impressed with the fact that it is shutting children out of its mills, is sure to have a good compulsory education law and has initiated activities that will make its corn and cotton crop the best in the South, Texas alone threatening permanent rivalry. In all this remarkable transformation the Athens University leads." Larger opportunity and greater rewards never awaited our South than is offered at the present time. Earnest, eager young men are practicing every economy and are industriously working to fit themselves for a life of ministry equal to the best in our country.

The South has her problems, but in solving that of education she is taking the longest step forward in solving all the rest. Atlanta Seminary is not an experiment or a doubtful venture. It was founded in faith and has been built up by courage and devotion. It offers to our denomination a place for usefulness second to no other institution. Now that the central building is complete, plans are being devised for securing a dormitory, library and gymnasium and an endowment adequate for the needs of the growing institution. The site of the school is one of the finest in the country. The broad acres of the campus are located at the highest point in the south end of Atlanta, the social, commercial and industrial center of the South and one of the best cities in America.

Atlanta, Ga. HENRY A. ATKINSON.

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—*Lord Bacon.*

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Second Center in the Bronx

Last week was laid the corner stone of the new buildings of Christ Church, fronting nearly 200 feet on the Concourse, a roadway of magnificent distances which links up the East and West parkway drives of the greater city. All the churches can congratulate Dr. H. M. Brown, since this splendid work by his people means the firm establishment of a second center of our order in this big borough, about two miles from Dr. Kephart's North Church. Trinity under Dr. W. M. Hess is completing its new parish house and will thus make the third center of importance for our work north of Manhattan.

Secretary Shelton and President Boynton were the chief speakers, representing both the Extension Society and the churches of the Conference. Drs. Stimson, Jefferson, Kephart and Whiton took part. The stone was laid by Alexander Wilson, a stalwart layman and trustee. The church, which occupies a triangle, is octagon in shape, and will be flanked on one side by the parish house and on the other by the parsonage. The total outlay will be about $80,000. The sale of the old property, with $10,000 subscribed by the people, and a similar amount from the Extension Society, will enable the church to open by next summer its entire plant except the parsonage, and have a mortgage of not more than $20,000. For a congregation without any supporters of wealth, the project will be a remarkable achievement. The basement of the church, as well as the entire parish house, will be equipped with all facilities for institutional and Bible study work.

Christ Church owes its existence largely to the big heart of a layman, Sereno D. Bonfils, also the chief beginner of Trinity, and Bedford Park. When the panic of 1893 swept away his own property, Mr. Bonfils rejoiced that three churches remained to testify his devotion, as well as a son given to the ministry, Rev. Ellsworth Bonfils, as pastor of one. The elder Bonfils was guided in his generosity by his far-seeing pastor, Rev. Dr. J. M. Whiton, now of the *Outlook*, who foretold the huge population that would sweep up the valley in a dozen years. Dr. Whiton's daughter named the church, and Mr. Bonfils secured the portable chapel to house the people at a time when Bronx Congregationalists were being advised to join Presbyterian churches! Sixteen years ago Henry M. Brown was called from Union Seminary to be pastor, and to him must be given the credit of long, persistent effort against many obstacles, crowned by the fine success of today. His pastorate is the longest in the Conference, excepting Dr. Lyman and Dr. Kent, and has been marked by a refusal to go to larger fields and easier tasks. New York University honored him last year with a D. D. Christ Church has been self-supporting for ten years and has well earned the assistance it is now getting in its big project.

Shall We Care for Our Own Aged Poor

Seventy churches and 21,000 Congregationalists, with an annual budget of half a million dollars, can scarcely afford to become an annex to some private society in a matter that concerns all the churches as a whole. This is the unanimous conclusion of the large committee, after two years' careful discussion of ways and means. This week the committee goes before the Conference, with its plans all ready for operation as soon as the small sum of $3,200 is sent in by the churches, completing the $5,000, without which it would not be wise to begin. In addition to securing an annual income of $5,000 for running expenses, an endowment fund has been started to provide for the Home for the Aged. To this has been contributed $2,500. One church in the Bronx, one in Manhattan and seven in Brooklyn are all that have assisted so far in this important duty. Drs. Cadman, Waters and Kephart have sent out an earnest appeal to all the pastors, and without any strain on any church, there ought to be enough response so that the Home could be opened next spring. Already there are a dozen applications for admission, and four from persons who would like to be superintendent. Central Church has responded nobly with $1,000, making ten members incorporators, and this church is hard at work securing $50,000 for its own parish house.

The pressure upon our Brooklyn churches is tremendous. Visitors from the South and West are ever on the ground. It is also imperative that the local fund of $40,000 for Church Extension be raised this winter. And the Apportionment Plan is also being adequately pushed. But with all this, much other money is given with little discrimination to causes beyond and within Brooklyn, which could find support from people who cannot be expected to give to a purely Congregational enterprise. An average of twenty-five cents per year from each local Congregationalist, for current expenses and as much again for endowment, is little enough to ask if we shall do our duty to our own—after waiting twenty years! SYDNEY.

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State Meetings

Northern California

The Northern California Conference opened in Santa Cruz on Tuesday, Oct. 12. Organization was effected by the election of Rev. W. T. Patchell, D. D., pastor of First Church, San José, as moderator; Rev. M. B. Fisher, superintendent for Northern California, as assistant moderator; Rev. C. C. Champlin, pastor of Park Church, San Francisco, as scribe, and Ray Campbell of Berkeley assistant scribe. The theme of the program was Christianity in Twentieth Century Experience and Civilization.

The conference preacher was Rev. C. L. Mears of Reno, Nev. The theme was A Christ-filled Humanity the Goal of Christian Effort, and it was a good message. The sermon was followed by a communion service administered by Rev. Walter Frear and Rev. Hettie F. Douglas. Mr. Frear was pastor of the entertaining church from 1864-70, and spoke of the recollections which crowded upon him. It was a pleasure for him to have present some whom he welcomed into the fellowship over forty years ago. Mrs. Douglas assisted in the service, and while it was unusual none felt it out of place that this Christian lady should officiate at this sacred service.

The program provided two Bible studies prepared by Rev. G. T. Tolson, an instructor in Pacific Seminary. The themes were Christ's Religious Experience and The Christian's Religious Experience as Compared with Christ's. Mr. Tolson's interpretation of these themes was exceedingly helpful, and though coming at an early hour, brought out a large number of listeners.

Four addresses akin to each other were: Christian Experience as a Basis of Theology, by Rev. J. A. Cull, D. D., of Antioch; Relative Place of the Ethical and of the Emotional Experience, by Rev. L. L. Wirt of Oakland; Evangelism in an Age of Applied Christianity, by Rev. A. J. Bryant of Porterville; The Educational Church, by Rev. H. R. Miles of First Church, Berkeley.

The denominational spirit was well presented in an able paper read by Prof. John W. Buckham of Pacific Seminary on Congregationalism's Contribution to Modern Education. A fear was expressed that there had been a departure from early ideals, especially in the West, the speaker saying, "Our churches would be stronger if our ministry had been better furnished." The growth in numbers and power of the state universities was pointed out and the need of the church getting close into touch with them urged. This is being done in some states by the appointing of a college pastor supported by denominational funds. Congregationalism should have a resident pastor at the University of California. The practical outcome of this paper was the appointment of a Committee to investigate the religious conditions in the University of California. An indication of the interest of the churches in the spiritual life of the University was given by the pledging of $300 towards the support there of the Y. M. C. A. and Y. W. C. A.

Social questions were given a place through the presentation of two papers. The Church's Responsibility for Training Men for Civic and Social Leadership was handled by a layman of the Santa Rosa Church, Mr. R. L. Thompson, a rising lawyer prominent in good government activities. He presented it with the spirit of an enthusiast, and the frequent applause testified to the general acceptance of his views. The second paper was presented by Mr. W. A. Gates of San Francisco, secretary of the State Board of Charities and Corrections. It was upon the race question: A Christian View of the Oriental Question on Our Coast. He treated his theme fearlessly, from his point of view, concluding that the Oriental was a menace to the white race because of his moral, economic and social character. He favored a treaty between the United States and all Oriental countries prohibiting general emigration between these countries and our own. He wished this treaty to be just to all parties.

Two evening addresses of great power were given by Rev. W. E. Lawson, pastor of Pilgrim Church, Oakland, and Prof. C. S. Nash, D. D., of Pacific Seminary. Mr. Lawson, on The Priestly Function of the Church, revealed himself as a man of high ideals for the church and possessed of power to express them. Professor Nash's theme was The Prophetical Function of the Church, and he handled it impressively.

It is the custom to give one evening to the home missionary cause, a special program being prepared. This year Superintendent Rathbone arranged a beautifully printed program, containing pictures of five new church buildings and two parsonages built in Northern California during the year ending October first. The themes also were suggestively phrased. Rev. G. E. Haerle spoke upon A Lumber Camp, a Harbor and a Dairy Village. His parish embraces these three in Humboldt County. From Cattle Range to Orange Grove was described by Rev. C. N. Flanders, for several years pastor at Porterville but now retired and a splendid layman of that church. A Growing City Parish was the theme given to Rev. E. L. Walz, pastor of Green Street, San Francisco. Everything begins with the great disaster in San Francisco, so Pastor Walz told of the destruction of his church building, the scattering of his people and the struggle for re-establishment. Splendidly has he succeeded, with a new building, costing $39,000, a growing Sunday school and increasing membership. A mountain parish was presented by Rev. Hettie F. Douglas under the title of Skyland. Under the shadow of Mt. Shasta she recently took charge of a work, the church closed, with the exception of a Sunday school, for eight years. These four addresses impressed the large audience with the importance of the work of home missionaries and must make for larger interest. Superintendent Rathbone closed the service with an informing address, Promoting Our Conference Work and the Connectional Life of Our Churches.

Rev. J. B. Orr, pastor of the entertaining church, was indefatigable in working for the comfort of the delegates and was ably assisted by his people. One afternoon the whole body was transported on the train to the famous grove of "Big Trees" in the mountains east of Santa Cruz, a delightful outing. The conference closed on Thursday evening after what Rev. Joseph Rowell of San Francisco, who has attended all of the fifty-three meetings, considered "the most inspiring meeting of them all."

Berkeley, Cal. SAMUEL C. PATTERSON.

Nebraska

The General Association of Congregational Churches in Nebraska will hereafter be known as The Congregational Conference of Nebraska. At the meeting in Lincoln, Oct. 18-21, the report of the committee on polity was adopted. This meant a new constitution, providing for a larger centralization of the denominational activities in the state. The conference, through its board of directors, will become incorporated. It is expected that in time the Nebraska Home Missionary Society will merge into it and all the work of the state will be done by the conference. Another special feature of the annual meeting was the large and enthusiastic home missionary session. Special effort had been made to secure a large representation of laymen, with gratifying success. It was the most enthusiastic meeting held in years. The men grappled with home missionary problems in fine style and with the prospect of large results. The wiping out of the deficit is due in large measure to the hard work of Supt. S. I. Hanford during the last six weeks of the missionary year. Eighty-three churches met their full apportionment and were placed on the honor roll, nineteen more than last year.

The devotional hour each day was led by Prof. F. T. Lee, D. D., of Washburn College, Kansas, and his expositions were spoken of as unusually helpful and inspiring. The moderator's address by the retiring moderator, Rev. H. B. Harrison of Hastings, held up a high standard for the spiritual and intellectual equipment of ministers.

Rev. C. H. Rogers of Plymouth Church, Lincoln, gave a strong address on The Lord's Day and its Observance, and it became evident that the speaker believed in a thorough reform among church members even including ministers who ride on Sunday trains. The Pilgrim of the West, by the editor of the *State Journal*, Will Owen Jones, and How We Won the West, by the pioneer preacher of Nebraska, Rev. C. S. Harrison, were two addresses which took us all back to pioneer days.

Such themes as The Ethical Training in Our Public Schools, The Church Outside the Meeting House, The Church Inside the Meeting House, Developing a Spirit of Reverence

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and Reaching Men, brought us face to face with the practical work of the day and indicated how individuals may help to build up and strengthen the church. Nebraska Congregationalists were happy in inviting Sec. J. L. Barton, D. D., of the American Board to address them. He spoke of the practical affairs of the Board and so pictured its work that many business men who heard him declared that the whole thing was a revelation to them. These men will take a larger interest in foreign missions. Sec. W. W. Newell, D. D., of the Church Building Society was at his best in speaking on sacrifice as an investment in life. The sermon by Rev. R. S. Lindsay was on the Atonement. Doane College furnished the musical program for one evening and the Swedish Congregational Choir of Lincoln took another; each had a rare charm of its own. The Vine Church had made every possible preparation for the meetings. Chancellor Samuel Avery of the State University and an honored member of the church gave the address of welcome. O. M. Needham of Albion was elected moderator. The conference will meet in Norfolk next year.

Lincoln, Neb. M. A. B.

Christian News

The Old-Two-Seed-in-the-Spirit Baptist denomination is rapidly decreasing in number. Fifteen years ago it had 493 organizations, with 13,000 members. According to the Bulletin of the United States Census Bureau in 1906 it had shrunk to fifty-five organizations and 781 communicants. Still this item is not to be taken as evidence of the decline of Christianity.

To many Congregationalists moving from the states of the Northwest into Canada, it will be of interest to know that a Congregational Extension Society has been organized in that region. Its secretary, Rev. Ernest R. Weeks, may be addressed at 162 Walnut Street, Winnipeg. Our own national Home Missionary Society hopes to find ways of co-operating with this new organization.

The minority of the Presbytery of New York City who failed to prevent the ordination of Rev. Archibald Black, appealed from the Presbytery to the Synod of the state of New York. The Synod voted unanimously to dismiss the charges against the Presbytery. An appeal has now been filed for the General Assembly, which will meet at Atlantic City next May. It is probably as well to have these heresy charges settled by the highest body in the Presbyterian Church. We have little doubt that it will approve the action of the Presbytery and the Synod.

While the autumn meetings of the Congregational Union of England and Wales were going on at Sheffield, as described elsewhere by our English correspondent, a rival assembly was in progress in Weigh House Chapel, London. This is a house of worship where the second International Congregational Congress was held in 1891. The church has been maintained with some difficulty in recent years, and has now been assumed as an auxiliary of the City Temple. Rev. R. J. Campbell, who has felt aggrieved because he was not invited to participate in the meetings of the Congregational Union, delivered an address at Weigh House as the president of the Progressive League, which he described as the movement of the New Theology that is to rout dogmatic Christianity. The attendance was large, and a number of Congregational ministers took part in the sessions, besides well-known literary men, including Bernard Shaw and Hall Caine.

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2x2½ yds., cloth, worth $4.00, for **3.00**
2x3 yards, cloth, value $5.00, for **4.00**
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IRISH LINEN PATTERN CLOTHS, with choice open border designs.
2x2 yards, cloths, for **2.00**
2x2½ yards, cloths, for **2.50**
22x22-in. NAPKINS to match for **3.00**

SCOTCH DAMASK PATTERN CLOTHS, heavy, all linen, with napkins to match.
8.4x8.10 cloth, for **2.00**
8.4x8.12 cloth, for **2.50**
20x20-in. NAPKINS to match, per doz **2.00**
24x24-in. NAPKINS to match, per doz. **2.75**

PATTERN CLOTHS, 2x3 yards, all linen, two patterns only, which we cannot match with napkins; worth $4.00 each. Sale Price **3.19**

PATTERN CLOTHS, 81x81 and 84x84 inches square, odd lot, extra size. Value $4.00 each. Sale Price ..... **2.89** and **3.00**

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IRISH DAMASK NAPKINS, ⅝-yard square, odd lot, fine and heavy, all linen, two qualities. Value $3.00 and $4.00 per dozen. Sale Price ..... **2.50** and **3.00**

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Berkshire Pastors' Institute

At the request of the Berkshire County Ministers' Club a Pastors' Institute was held under the direction of the New England Country Church Association at First Church of Christ, Pittsfield, beginning Monday afternoon, Oct. 25, and extending to the following Thursday noon, nine sessions in all.

As the program announced, this Institute was arranged "for the purpose of meeting what is believed to be a very pressing need on the part of both the active ministers and the lecturers in the various theological schools. On the one hand it is hoped that the lecturers thus coming in close contact with men who are actively engaged in work, will gain much valuable insight and information, to be used by them in fitting men for the work of the ministry. On the other hand, it is hoped that the ministers will gain new insight and zeal for the work that engages their attention, and will derive great benefit from hearing the lectures and taking part in the discussion."

The attendance was gratifying. Representatives of various denominations were present, coming from parishes all over the county, from the largest city churches, from the villages and from the remotest hill-town parishes. The delegates were graciously entertained by Pittsfield and neighboring churches.

The manifest spirit of Christian brotherhood was most refreshing. Scarcely second in value to the addresses was the fellowship of the intervening hours. Among the speakers were: Prof. J. H. Ropes and Prof. T. N. Carver of Harvard, Prof. J. W. Platner of Andover, Pres. G. E. Horr of Newton and Prof. J. B. Pratt of Williams.

The library of about 200 books proved a valuable adjunct of the meetings. Frank and free expression of opinion was a characteristic, and while opinions differed widely, their expression was uniformly courteous and was received with the same spirit. Doubtless some features appeared which would not occur at another meeting of the kind, while others were lacking which would have added to the value of the occasion. The general impression seemed to be that some lecturers were rather too technical and too remote from the practical to be of largest value to preacher and pastor.

The country pastor is really broader and clearer-minded than he is sometimes supposed to be, and he is glad to learn from any one who can open a door of more effectual service; but purely academic discussions do not give him the practical, working capital he desires.

On the other hand, if the full purpose of such an institute were to be realized, it would seem that the "active ministers," who could present the most carefully investigated and summarized account of the "conditions on the field," should be expected to give as carefully prepared deliverances as are expected from the representatives of the theological schools. Extemporaneous recital of local conditions and personal experiences are of interest but lack the value of careful study of general conditions. But, on the whole, the purpose of the institute was vindicated. The occasion was a success. Others of increasing interest and power doubtless will follow.

Lenox, Mass. L. D. B.

Biographical

REV. P. B. LEE, D. D.

Phineas B. Lee, D. D., who has been pastor of Seabrook Church, Topeka, Kan., for the past eleven years, died Oct. 1, after a few months' illness. Dr. Lee came to the Congregational folk after a useful and influential work among the United Brethren. He was pastor at White Cloud, Kan. ('95-'98), before going to Seabrook. He has acted as registrar of Central Association, Kansas, for a number of years. W.

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons. One act of unselfishness, or real self-denial, will tell us more of the meaning of Epiphany than whole volumes on theology.—*F. W. Robertson.*

Home Missionary Fund

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Mrs. A. R. Gage, Boxford, Mass.....	1.00

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 15, 10.30 A. M. Speaker, Rev. Franklin McElfresh, Ph. D., Supt. Teachers' Training Dept. International S. S. Association.

WOMAN'S BOARD OF MISSIONS ANNUAL MEETING, Park Street Church, Boston, Nov. 10, 11.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

MASSACHUSETTS STATE SUNDAY SCHOOL ASSOCIATION, twentieth annual meeting, Boston, Nov. 11-14.

WORLD C. E. CONVENTION, Agra, India, Nov. 20-23.

SUFFOLK CONFERENCES, union meeting of three conferences, Park Street Church, Boston, Nov. 17.

STATE MEETINGS

Connecticut, Torrington,	Nov. 8-11.
Kentucky, Williamsburg,	Nov. 21, 22.



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For the Country Church

What Presbyterians are Doing

BY WARREN H. WILSON, PH. D.

Assistant Secretary of the Department of Church and Labor in the Presbyterian Church

The chain of "Conferences on the Country Church," which have been held by the Presbyterian Department of Church and Labor, has been extended as far as Galesburg, Ill. The response to the proposal that the country church be discussed and its conditions published has been immediate and emphatic. In order to reach the country churches one must approach them from an agricultural capital. The conferences in Birmingham, Pa., and in Galesburg, Ill., were largely attended, in part because the appeal to country life was obvious to the people of the country churches in that region. Those in Youngstown and Toledo, great business centers, were attended by urban more than by country ministers and officers. The appeal to these communities must be made in the terms of the factory system. The country minister and officer must be assembled in the metropolis of their agricultural region.

The country ministers and the country church are under a profound depression and discouragement. The country minister is conscious of the neglect of the church as a whole, and feels himself ostracized by his city brother. "Whoever asks a country minister to exchange with a pastor of a city church?" cried one of the synodical officers in a discussion of this condition. Country ministers are oppressed with the littleness and conservatism of the country parish. There are no books, no songs, no heroic standard of country life; there is no appreciation of its heroism and no praise for its victories.

The finances of the country church are suffering from the fact that the farmer gives in the manner of his pioneer grandfather. He gives less in total amount, and plainly less in proportion. The farmer has been prospered throughout the states to which these conferences came. Farmers are buying automobiles; their mortgages are paid; their barns and outhouses are painted. They are enjoying the fruits of systematic industry, but their pocket-books have not been converted to systematic giving. The church has partly converted the commercial and wage-earning classes to systematic giving, but not the farmer. He has become scientific, modern, the cultivator of the soil; but his ideas of practical religion conform to the standards of woodcutters who cleared away the forest. The plans being pursued in Ohio for the evangelizing of the economic condition of the farmer and the conversion of his financial habits to religious service are noteworthy. These conferences made plain that such a deliberate evangelism is a necessity in the great agricultural states.

The demand for a new education of country ministers is repeated in every place. Criticisms of theological seminaries for their ill-adapted courses and their indifference to the burden of the country church were made in every meeting by conspicuous residents of each region. The words of ex-Governor Beaver of Pennsylvania in the first conference will be remembered by all who heard them. He demanded that the country ministers should study agriculture and insisted that the theological seminaries provide inadequate equipment for serving in a country parish.

Federation of small churches was advocated by the country ministers; or in default of this federation, the stronger men insisted upon the extinction of the superfluous churches by the denomination which is under the burden of maintaining them.

Country life is in exceptional need of organization. The isolation of the farmer and the removal of many elements of country life; the diminishing, and then the eccentric increase, of the population of the country community weaken the country church, if it stands alone; but the presbytery and the synod, or other supervisors, can bring to bear in its behalf the powers of a wider region. The efficiency of an organized evangelistic force in each state or county for the service of the country churches was exhibited. This evangelistic force is trained to accomplish in each country parish certain needed results. It does not merely rouse with the whip of emotion, but it harnesses the country church to its task as leader and servant of the community. Such supervision results in many places in the assembling of several country churches under one minister. This man can have an adequate support. He can often reside in a place desirable for his family, and by trolley line or carriage can reach each week or fortnight his whole parish. He can minister adequately to them all in every time of specific need. The church in this day of the telephone and the trolley car must organize the religious experiences of the people as their economic life is being organized.

New York City.

SOME HARD KNOCKS

Woman Gets Rid of "Coffee Heart."

The injurious action of coffee on the heart of many persons is well known by physicians to be caused by *caffeine*. This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble, and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes:

"My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again.

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration.

"For eleven weeks I lay there and suffered. Finally Husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches, nor those spells with weak heart. We know it is Postum that helped me. The doctor said the other day, 'I never thought you would be what you are.' I used to weigh ninety-two pounds, and now I weigh 158.

"Postum has done much for me, and I would not go back to coffee again for any money, for I believe it would kill me if I kept at it. Postum must be well boiled according to directions on package, then it has a rich flavor and with cream is fine."

Read "The Road to Wellville," found in packages. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"Why should I go to hear a young man, of far less knowledge than myself, holding forth to worldly people worldly considerations to embrace a religion of which the founder preached the blessedness of Sorrow! The poorest preacher, sir, is impressed so long as he believes himself to be the Minister of God. I may not accept his message, but if he believes in his mission I shall respect him. If, however, he questions his own credentials, I shall not listen to him."—*Thomas Nelson Page's Old Gentleman of the Black Stock.*



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ABRAHAM'S EGYPTIAN EXPERIENCE.—When Abraham went down into Egypt he found some interesting monuments, which in his day ranked as antiquities. Passing over the boundary wall at the Isthmus, and crossing the Goshen country, he came to Memphis, once the capital of the empire and still a royal city of enormous extent. It was filled with foreigners as a commercial city is bound to be; in fact, Petrie has recently recovered relief sculptures and heads of statues that are not only foreign in feature, but unmistakably Semitic. Abraham, with the Bedouin's scorn or fear of cities, must have looked askance at this City of the White Wall, with its toiling millions, and must have reckoned its temples and palaces to be sinful works, like the ruined tower he had seen on the Plain of Shinar. Even if he shunned the city and stood aloof on the desert's massive rampart east of the Nile he could see the giant forms of the Pyramids gleam white in the dawn, or pierce the golden sunset with black silhouettes. And these were ancient in his day. Granted that Abraham came to Egypt in the early eighteenth dynasty, the Pyramid of Cheops was twelve hundred years old at the least calculation, or as old to Abraham as St. Augustine's church at Canterbury is to us. And the pyramids have looked down on all the centuries since Abraham, in addition.

It will be an interesting experience for all who go to Egypt this winter with the Congregational Chapter on the S. S. Arabic to stand in the presence of these great monuments and recall their connection with Bible characters. Dr. Knight will make sure that the full significance of this connection is brought out.

Missionaries to the Mormons

When Utah was part of the new West, the Middle West took the initiative in sending thither missionary teachers and preachers. There is a feeling in Chicago, which every now and then comes to the surface, that the merging of the New West Education Commission with the Education Society was a mistake. The Mormon problem demands specific and radical treatment, it is said. A society which will concentrate itself upon the cure of Mormonism ought to be revived. But one of our ministers, dealing with it at close range, believes that the seeming inactivity of our late policy is masterful strategy. "What we who are on the ground want of the outside churches is to keep the missionaries away."

These are the words of Rev. E. I. Goshen, pastor of First Church in Salt Lake City, in a recent interview. He said in explanation: "The Church of the Latter Day Saints thrives on direct attack. What the leaders most fear is friendly intercourse with those whom they call Gentiles. In Salt Lake City the Mormons politically are down and out. But it is bad policy to array the Gentiles solidly against the Mormons in politics. It tends to introduce the conditions of post-bellum, carpet-bag politics in the South. It is far better to align the good citizens in both parties against machine rule on either side."

Utah, like every new country, needs Christian schools and colleges, but these should be broadly catholic in spirit rather than anti-Mormon. In the incoming population, not allied to the Mormon church, is a great work for our Home Missionary Society in sheltering its own. If the Christians of Utah are gathered into effective fellowship, the Mormon church will be insensibly modified and purified. In our First Church in Salt Lake City, a good proportion of the Sunday congregations is composed of Mormons. Audiences, of late, have so crowded the seating capacity that it has been found necessary to remove partitions and provide additional sittings. The enlarged auditorium seats close to 1,500. Mr. Goshen went to Ogden, Utah, from Chicago Seminary in 1899. His success in creating a strong church in that field led to his call, in 1903, to Salt Lake, where he is now winning larger victories.

In accord with Mr. Goshen's views are the words of Mr. Nolan R. Best, summing up in the *Interior* the results of recent observations: "Those church people who live in Utah in constant contact with it are coming very unanimously to one conclusion —that polygamy is not to be successfully fought by violent contention and dramatic assault; but that, by the quiet comparison of true institutions with false—the Christian home against the polygamous home, the Christian school against the Mormon school, the life principles of Jesus Christ against the life principles of Joseph Smith and Brigham Young—the truth and the better life will finally win out over error and sensuality."

J. H. C.

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WILLIAM PHILLIPS HALL, President.
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Massachusetts and Boston

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Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

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Hot on the trail of lurking and insidious diseases are our millionaire philanthropists and keen scientists. Are they going to hunt out still more hitherto little known maladies like pellagra and hook-worm whose names, by the way, are enough to ostracize them from civilized society?

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

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Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

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Church and Ministerial Record

Calls

ATHERTON, DAVID F., Winthrop, Mass., accepts call to *North*, Abington.

BENFORD, GEO., White Cloud, Mich., to Grand Blanc, a former pastorate. Accepts, to begin Jan. 1.

BIGELOW, FRANK E., Newport, Ky., to *Archwood Ave.*, Cleveland, O. Accepts.

BLAISDELL, JAS. A., professor in Beloit College, Wis., to presidency of Pomona College, Claremont, Cal.

BLANCHARD, JOHN L., formerly of *City Park*, Denver, Col., to Harlan, Io. Accepts.

BOVEY, WESLEY E., lately of Traer, Io., to *North*, Columbus, O. Accepts.

BREHM, WM. E., *Union*, Garden City, Kan., to Great Bend. Accepts.

BURKHARDT, JESSE B., formerly of Blair, Neb., to West Point. Accepts.

CALHOUN, NEWELL M., after supplying twenty months at Orange, Ct., to the permanent pastorate. Accepts.

CHAMBERS, CHAS. A., Hawarden, Io., to Otho, Kalo P. O. Accepts.

CHARNOCK, GEO. A., Woodland, Cal., not called to permanent pastorate.

ELLIS, WILLIS A., *Sixth*, Oak Park, Ill., to Lombard. Accepts.

FORTE, GILBERT L., Sharon, Ct., to Rockland, Mass.

GATES, GEO. A., lately president of Pomona Coll., Claremont, Cal., to presidency of Fisk Univ., Nashville, Tenn. Accepts.

GOOD, CHAS. M., Barlow, N. D., to Beach and Sentinel Butte. Accepts.

HARDING, PHILIP E., *Second*, (No.) Amherst, O., to add to his field Amherst *First*. Accepts.

HARDING, WM. F., late of Arkansas City, Kan., to Leavenworth. Accepts.

HENSHAW, GEO., formerly of W. Andover, O., now residing in Sharon, Pa., to Huntsburg, O. Accepts.

HENSHAW, THOS. D., Chagrin Falls, O., to *Mayflower Memorial*, Mansfield. Accepts.

LARSON, ANTON R., Lake Preston, S. D., to Morris, Minn. Accepts.

LEONARD, ARTHUR E., lately of Menasha, Wis., to *First*, Springfield, Mo.

MARSHALL, CHAS. P., Westford, Mass., declines call to Wiscasset, Me.

PARRY, J. BURFORD, Bangor Sem., to Presque Isle, Me.

PRESTON, BRYANT C., *First*, Muscatine, Io., declines call to *First*, Everett, Wn.

REYNOLDS, CHAS. H., *Second*, Cortland, N. Y., accepts to *North St.*, Middletown, to begin Dec. 1.

RUNDIN, WALTER C., Chicago Sem., to Port Byron, Ill. Accepts.

SANDERSON, ROSS W., Lakewood, O., to Sandusky. Accepts.

SAWYER, ROLAND D., Ward Hill, Haverhill, Mass., to *First*, Ware. Accepts.

SINDEN, ARCHIBALD W., Nashua, Io., to Reinbeck. Accepts.

STAFF, FRED, Grand Rapids, Wis., declines call to *Second*, Beloit.

TALMAGE, L. CURTIS, *Oak Park*, Minneapolis, Minn., to *First*, Terre Haute, Ind. Accepts.

VAN KEUREN, MAILLER O., Little Valley, N. Y., to *First*, Lockport.

Ordinations and Installations

CHARLTON, EMMANUEL C., *rec. p.* Heath, Mass., Nov. 4. Sermon, Rev. J. A. Hawley; other parts, Rev. Messrs. F. C. Thompson, John Graham, J. D. Waldron, I. H. Childs, R. E. Hunt, Mr. Hugh Maxwell.

ELFRING, WM. E., *o.* Crofton, Neb., Oct. 28. Sermon, Supt. S. I. Hanford; other parts, Rev. Messrs. Lawrence Taylor, J. W. Taylor, M. R. Weidman, F. M. De Weese.

GREGG, JAS. E., *i. Kirk St.*, Lowell, Mass., Nov. 3. Sermon, Rev. J. B. Gregg, father of the candidate; other parts, Rev. Messrs. E. V. Bigelow, A. F. Dunnels, Raymond Calkins, M. W. Stackpole, G. F. Kenngott, G. E. Martin, S. P. Cook, G. A. Gordon, Prof. J. H. Ropes, Sec. F. E. Emrich.

MOUNSEY, ERNEST B., of Gann Valley, S. D., and WILSON, ALBERT, of Murdo, S. D., *o.* at Lane, S. D., by South Central Association, Oct. 27. Sermon, Rev. A. C. Bowdish; other parts, Rev. C. C. Williams, Rev. Lauriston Reynolds, Supt. W. H. Thrall.

RUNDIN, WALTER C., Chicago Sem., *o.* by Elgin Association at Sycamore, Ill., Oct. 26. Sermon, Rev. C. L. Morgan; other parts, Rev. Messrs. J. A. Walton, W. S. Dando, J. M. Hulbert, W. R. Dixon, H. W. Stiles, Supt. G. T. McCollum.

SWIFT, SAM'L R., Yale Sem., *o. First*, Washington, D. C., Nov. 3. Sermon, Rev. C. F. Swift, father of the candidate; other parts, Rev. Messrs. Franklin Noble, Oliver Huckel, S. H. Woodrow, J. W. Frizzell.

Resignations

BAKER, WM. H., *Birmingham*, Toledo, O., in effect Dec. 15.

BENFORD, GEO., White Cloud, Mich., after five years' service.

BERRY, JAS. T., *Cong'l* and *Free Baptist* chs., Tunbridge, Vt.

BICKFORD, EDWARD S., Indianola, Neb., effective Jan. 1. Church unanimously requests him to withdraw it.

BIGELOW, FRANK E., *York St.*, Newport, Ky., after a pastorate of eight and a half years.

CHAMBERS, CHAS. A., Hawarden, Io.

CHARNOCK, GEO. A., Woodland, Cal.

CHENOWETH, FRANCIS, Esmond, N. D.

ELLIS, WILLIS A., *Sixth*, Oak Park, Ill.

EWING, EDWARD C., Newcastle, N. H., after a six-year pastorate. He will retire from the ministry and move to Massachusetts.

GOOD, CHAS. M., Barlow, N. D.

GREEN, EVERETT E., Nottingham, O.

HENSHAW, THOS. D., Chagrin Falls, O.

HOLLY, WM. L., Exira, Io.

HUGHES, EVAN P., *First* and *Plymouth*, Corvallis, Ore.

LARSON, ANTON R., Lake Preston, S. D.

MEAD, ELWELL O., Mt. Vernon, O., after a seven-year pastorate.

PINCH, FRED, Sheridan, Mich.

RAVI, VINCENT, Manchester, Vt.

REGER, OTTO W., Linwood, Neb., in effect Dec. 1.

REYNOLDS, CHAS. H., *Second*, Cortland, N. Y.

RICHARDS, WM. J., Lenox, O., to return to ministerial service in the East.

SANDERSON, ROSS W., Lakewood, O.

SAWYER, ROLAND D., *Ward Hill*, Haverhill, Mass., after a five-year pastorate.

SCOVILL, EDGAR E., *Denison Ave.*, Cleveland, O., after a ten-year pastorate. Effective not later than Dec. 1.

SHAW, FRED, *Plymouth*, Cincinnati, O.

SINDEN, ARCHIBALD W., Nashua, Io.

SLIFER, ELI, Buchanan, Pingree and Prairie, N. D.

STAGE, GEO. S., Chillicothe, O.

TALMAGE, L. CURTIS, *Oak Park*, Minneapolis, Minn., after a pastorate of nearly five years.

WALLACE, DAVID, Presque Isle, Me., in effect Dec. 31.

Great men are the fire pillars in this dark pilgrimage of mankind; they stand as heavenly signs, everlasting witnesses of what has been, prophetic tokens of what may still be, the revealed embodied Possibilities of human nature.—*Carlyle.*

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111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.67
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05
Surplus as regards policyholders	$13,682,821.51†

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AN ENGLISH AUTHOR WROTE: "No shade, no shine, no fruit, no flowers, no leaves—November!" Many Americans would add *no freedom from catarrh,* which is so aggravated during this month that it becomes constantly troublesome. There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula, completely cures catarrh, and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubtedly America's Greatest Medicine for America's Greatest Disease—Catarrh.

RAYMOND & WHITCOMB'S TRIPS TO CALIFORNIA.—California is unquestionably one of the most attractive and popular winter resorts in America. For reaching that land of perpetual spring the Raymond & Whitcomb winter tours furnish unsurpassed comforts and luxuries, through Pullman car service being provided for their patrons. The journeys are made in vestibuled trains, with dining cars and every other first-class appointment. The first party of the season under their care takes its departure from Boston Tuesday, Nov. 16, and will reach Southern California Saturday noon, Nov. 20. Passengers can use regular one-way or round-trip tickets at the regular rates on this train. The Raymond & Whitcomb Company, 306 Washington Street, Boston, will send a descriptive circular free to any applicant. A party on the same date leaves for a tour of 39 days under special escort for the entire round of travel. Later California dates are Dec. 14, Jan. 4, 13 and 25, and in February and March. A Florida party leaves Jan. 12, and the first Mexico party Feb. 3.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Wanted, experienced woman for general housework. References. Address Parsonage, Norwich Town, Ct.

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

A lady with best of references will assist in household duties in a Christian family in part payment for warm comfortable room and board. Address C. B. R., 46, care *The Congregationalist*, Boston Mass.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Congregational Minister Wanted in country village. Pulpit vacant next spring. Small summer resort on lake. Salary $700 and house. Living expenses small. Address P. M. V., 38, care *The Congregationalist*, Boston, Mass.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Organist. Position wanted to play Sundays, by a young man on the south side of Boston. Will play for small remuneration, as he needs organ for practice. Studying at present under a well-known musician. Address Organist, 46, care *The Congregationalist*, Boston.

Teachers who have failed to get satisfactory positions should register now. Emergency calls coming daily; fine positions for competent teachers. Governesses and tutors supplied to private families. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Professional Housekeeper. A Hospital Trained Nurse, who wishes to be relieved of the responsibilities of institutional life, desires a position as housekeeper, where home interests predominate. References. No short notice call can be considered. Address Hospital, 43, care *The Congregationalist*, Boston, Mass.

Stereopticon outfit complete for sale at half cost, comprising good lantern, sun rival light, twelve-foot screen, tickets, etc., also about 125 slides (32 colored) with two lectures. Suited to congregation of one to three hundred. Address Pastor, 45, care *The Congregationalist*, Boston, Mass.

"Patty Comfort" Hot Doll Patented. Rubberlined *Jolly.* Full of Hot Water she's *Jolly.* Feels like live Baby. Baby's Patty, soft, velvet cover $1.50. Patty Peace, modelled face, pink or blue coat, $1.50. Holds one quart. Send for picture of Comfort Family. Address Mrs. Patty C. Comfort, 183 Main Street, Andover, Mass.

Old U. S. Postage Stamps Wanted. Look up those old letters in garret or trunk, dated prior to 1872. Bundle the envelopes up, leaving stamps attached to entire envelopes. Mail to us and receive cash offer. Some worth 10 cents to $10 each. Refers by permission to the Business Manager of *The Congregationalist.* Federal Stamp Co., Ltd, Astoria, Ore.

The Passing of the Fair

BY SIDNEY STRONG

"Good-by, God be with you, God bless you and God prosper you!" with these words I. E. Chilberg, president of the Alaska-Yukon-Pacific Exposition, at midnight of Saturday, Oct. 16, touched a button and the tens of thousands of lights went out forever.

An immense crowd was gathered in the natural theater, and in the darkness they arose and sang Auld Lang Syne. Tears were in many eyes, and sobs mingled with the singing.

The Exposition has meant a great deal to Seattle and the whole Northwest. It is fair to say that the whole country was sympathetically interested. Those passing through the gates numbered 3,740,000. The Atlantic and Pacific were brought together as never before. Family reunions took place that celebrated decades of separation.

This Exposition has been a success financially. This is significant since it has been free from deleterious drinks. The good order has been phenomenal. Mr. Nadeau, the director-general, told me that there had not been a single pocket picked during the whole Exposition. Thousands of children were allowed to go to the grounds, unattended by parents. If beer and whisky had been sold, this would have been impossible.

The Exposition has been a success educationally and in two ways. The University of Washington is the richer to the extent of a million and a half of property turned over to the regents in the shape of buildings. Also many exhibits will pass into the possession of the University. Besides, the Exposition managers in hundreds of ways had educational features, particularly for the children. Under the management of Royal W. Raymond thousands of children received diplomas for class work.

Seattle and the Northwest can never be the same after the Exposition. The really fine display of art, the artistic arrangement of the grounds with shrubbery, flowers and trees, the beautiful effects of the illumination, the high-class concerts given twice each day by Inness's and Ellery's Bands, have made a marked impression on the community mind.

The East will never have the same opinion of the West. If anything was needed, the West will now come into her full share of the responsibility and glory of the national life. The visits of President Taft and William J. Bryan and the Japanese Embassy, to say nothing of the Prison Congress and the Woman's Suffrage Convention, etc., have been effective in calling attention to the fact that the Northwest Pacific Coast is one of the centers of our country.

So this "dry" Fair has been a marked success. The beautiful "City of Light" has vanished, but it will live on in the souls of men, helping to do its part in bringing in the more beautiful and more righteous city of the future, that is on the way.

A recent test of Brown University students to find out how many could give the full name of the President of the United States, the governor of Rhode Island, the mayor of Providence and several other prominent national and state officials, showed that most of the twenty-four members of that particular history class lacked precise knowledge concerning some men who are making history today. We opine that if the people on the broad aisle of the average Congregational church were called to a sudden and sharp accounting concerning present-day denominational activities, the men who are figuring in them and the societies which are undertaking to do the work of the denomination, there would be a similarly painful revelation of the lack of general and accurate information.

The Significance of a Poor Appetite

Good Digestion Usually Produces a Good, Healthy Appetite for Substantial, Nutritious Food.

In nearly all cases of good, keen appetite and a hearty relish for food are significant of good health and indicative of a strong digestion—one which is capable of handling properly all of the food eaten, so that the person will not be annoyed for hours after each meal with bloating sensations, a feeling of weight in the epigastric region, sour eructations, heartburn and waterbrash.

Practically every one is aware of the fact that if the appetite fails for any length of time, the strength and energy wane considerably, and the blood and nerves are appreciably affected, the condition of the one indicating anæmia, or thin blood, and of the other, neurasthenia, or nervous exhaustion. Then follow such symptoms as want of energy, "that tired feeling," a state of languor, lassitude and weariness, together with melancholia and despondency.

A good, hearty appetite usually indicates a good, healthy digestion, though, of course, there are exceptions to this rule, for example, as in diabetes, or in bulimia, conditions in which the appetite is tremendous, in fact, downright ravenous, and cannot be satisfied no matter how much food may be eaten. The "exaggerated appetites" of these diseases are just as unnatural and just as sure indications of stomach disorder, either directly or indirectly, as is anorexia, or loss of appetite.

In ninety-eight cases out of a hundred, however, a large, hearty, capacious appetite means a good, active condition of the stomach, a healthy, powerful digestion, an excellent absorption and assimilation, so that when the appetite is lost it may be correctly assumed that the stomach is at fault and needs attention.

STUART'S DYSPEPSIA TABLETS are wonderfully powerful tonic-stimulants to the "hunger nerves" of the stomach and secretory glands of the alimentary canal generally, and they greatly increase the appetite and promote the flow of the natural digestive juices, so that in a brief time the stomach is restored to a natural and physiol gical condition, which then enables it to perform its functions without outside assistance, and the immensely improved appetite remains permanently good.

These tablets act first as a digestive secernent, which means that they stimulate the secretion of the gastric, pancreatic and other digestive fluids, while in the second place they are also powerful digestives of all kinds of food themselves, and this rare and happy combination, acting in unison, restores the stomach to its natural condition, supplies the blood with well-digested food for the reconstruction of the general system, and also whets a "keen edge" on the appetite.

If your appetite is poor and digestion weak, purchase a box of Stuart's Dyspepsia Tablets from your druggist for fifty cents and both conditions will be speedily cured. They furnish the only sure way of acquiring a good appetite and to thoroughly digest afterward all that is eaten. A free sample will be sent you by the F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

In no other navy is the enlisted man so well treated, both financially and socially, as in the American. Pay and pension are high in comparison with what they are in other services, and James B. Connolly, the graphic writer on naval life, has written for *The Youth's Companion* a spirited account of what a boy can do to advance himself in Uncle Sam's service.

General Howard as a Young Commander

BY WARREN F. SPALDING

Few veterans of the Civil War were better known by sight to the people than was General Howard, for he had been up and down the land for many years, speaking in behalf of many good causes. But most of those to whom he has spoken will remember him as a middle-aged or old man, and their thought of him in connection with the war, like their thought of most of the old soldiers, is of a gray-haired man.

I saw him first when he was young, just as he was when he had finished his work as a commander. It was on that beautiful May morning in 1865, when Sherman's army formed for the Grand Review in Washington. Howard was but thirty-four years old then, erect, soldierly, with a face which told the rare character which had been fully established. He was quiet, modest, and with no trace of self-consciousness.

I saw the start, General Howard with General Sherman, and watched until I was weary that magnificent army as it tramped, tramped, tramped for the last time. Howard was near his chief—who was ten years older—near the man who had broken all the traditions of official army reports by writing into one of them this sentence, "In General Howard throughout I found a polished and Christian gentleman, exhibiting the highest and most chivalric traits of the soldier."

They rode together until they came to the grandstand in front of the White House, where both dismounted and joined the reviewing party, Howard taking the hand of President Lincoln who, before, had written him a personal letter of commendation for his splendid service.

The Civil War was fought by young men, but few of them won fame and promotion as early as he did. He commanded a brigade at thirty, at Bull Run; did rare work at Fair Oaks, where he lost an arm; commanded a division before he was thirty-two, at Antietam, bloodiest of American battles, and before he was thirty-three obtained recognition as a military leader at Fredericksburg and Chancellorsville, as a corps commander. It was on his record that General Sherman, passing over many other able generals, selected this young soldier (only thirty-four) for the great trust of commanding a wing of his army on its march to "the sea."

They called him "the American Havelock" long before that. It means little today, but then the name of Sir Henry Havelock was the synonym for both military greatness and Christian character. But Havelock was sixty-two when he won his baronetcy, by his bravery and skill at Lucknow, and he won it, not by commanding a great army, like Howard's, in many battles and campaigns, but by one magnificent spectacular movement, of a force smaller than two American regiments, in a noble cause, reflecting glory on British arms.

But they resembled each other in Christian character. Nearly forty-six years have passed since General Sherman penned his recognition of it, and in all those years all who have met General Howard have had General Sherman's experience—they "have found him throughout a polished and Christian gentleman."

Risibles

THE PARISIANS

"Paw," queried little Tommy Toddles, "what's a parasite?" "How long have you been going to school, young man?" asked Toddles, Sr. "Four years," answered Tommy. "Well," continued the old man, "there is something wrong with our educational system if four years of schooling hasn't taught you that a parasite is a person who lives in Paris."—*Chicago Daily News.*

ANOTHER OF THE SAME

Visitor: "And so you're leaving Paris. Of course you've been to the Louvre?"

Fair American: "Yes; I bought this collarette there."

Visitor: "Ah, no. I mean the pictures, y' know."

Fair American: "There, Mommer! I said there was a gallery by that name!"—*Punch.*

WORTH IMPORTING

The lecturer had been describing some of the sights he had seen abroad. "There are some spectacles," he said, "that one never forgets."

"I wish you could tell me where I can get a pair," exclaimed an old lady in the audience. "I'm always forgetting mine."

THE MATRIMONIAL MARKET

"Papa," wrote the sweet girl, "I have become infatuated with calisthenics."

"Well, daughter," replied the old man, "if your heart's sot on him, I haven't a word to say; but I always did hope you'd marry an American."—*Houston Post.*

CAUSE AND EFFECT

On the bulletin board in front of a church were two notices prominently displayed thus:

A potato pie supper will be held on Saturday evening.

Subject for Sunday service, A Night of Agony.

Congregational Board of Ministerial Relief

The fiscal year of this Board ends with NOVEMBER THIRTIETH. These special requests are made:

First: That all Church offerings taken for this Board during 1909, up to November 28th, not yet sent in. be remitted to the Treasurer before November 30th.

Second: That all annual subscriptions, both of ministers and laymen, due before December, and not yet paid, be likewise remitted.

Third: All friends of the aged veterans who can aid in this work of love and ministry, are earnestly requested to make a special gift before the fiscal year ends.

If these requests are acted upon, the receipts will equal or exceed 1908, which was the best year in the Board's history.

B. H. FANCHER, Treas WM. A. RICE, Sec'y.

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AN ILLUSTRATION OF SOME OF THE DIFFERENCES

1 Cor. 15: 33

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33 Be not deceived. Evil communications corrupt good manners.	33 Be not deceived. Evil companionships corrupt good morals.

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The contents of the 1910 Volume of The Youth's Companion would cost $30 if printed in book form. It will be the best volume ever published, the most entertaining, crowded with reading that young people delight in, and with plenty besides for the older ones. Some of the good things:

Our Serial Stories.

One tells the adventures of two pearl-hunters in Lower California; one is the story of a girls' college; another of a boys' school; and still another is an air-ship story.

Tales of Adventure.

Stories of thrilling escapes from peril on land and sea; stories of hunting, fishing and canoeing; of encounters with Indians and big game.

300 Contributors.

Among these are more than fifty men and women, famous in some profession or achievement, who will write for the paper on as many different subjects, useful and entertaining.

200 Complete Stories.

Stories of character, humor and incident—stories which lift one out of the rut of the commonplace—stories which help to choose the right course in conduct and life—stories brimful of cheer—stories that "lend a hand."

1000 Brief Notes

on what is going on in the world of Science and Natural History; on the Affairs of Nations; on Current Events of Importance.

2000 One-Minute Stories.

Dialect stories, character sketches, bits of humor, selections of the best miscellany, anecdotes, etc. The editorials for women; the weekly health article; the children's page, etc.

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ET 104

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THE CONGREGATIONALIST AND CHRISTIAN WORLD

20 November 1909



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There's a golden rule in Christmas giving, "GIVE TO OTHERS WHAT YOU LIKE YOURSELF." Don't give things of foolish beauty that are forgotten in a day—give things of lasting quality, with enough of beauty and joy to last the year through. What Christmas present could give more lasting satisfaction than a subscription to

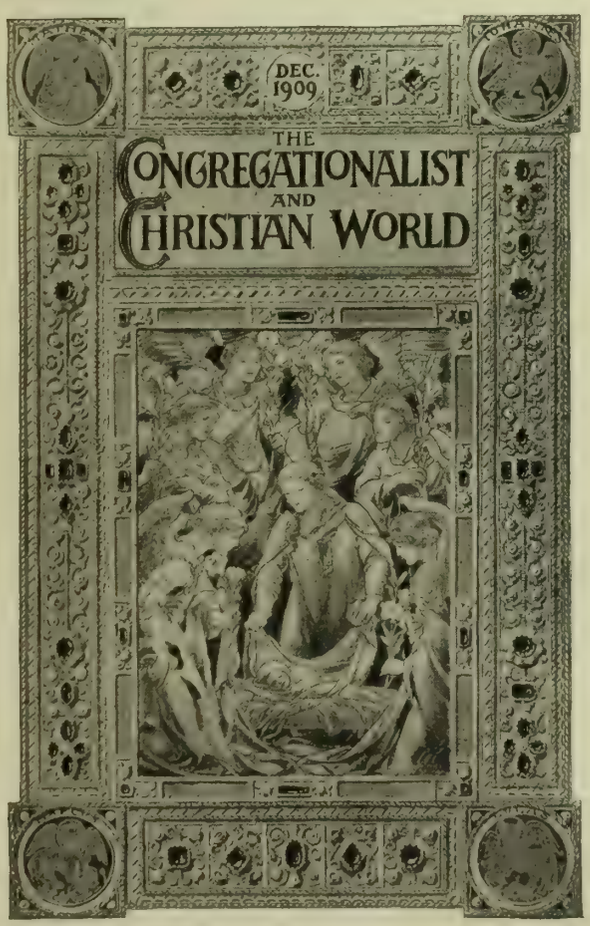
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It is the solace of many a lonely pioneer and pastor on the home and foreign missionary field.

If you do not know to whom to send this welcome messenger, we have a list of over two hundred worthy Christian men and women to whom the paper would prove a godsend.

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BETTERING A GOOD RECORD

The Congregationalist and Christian World

for 1910

Mr. Knight in the Holy Land

The Congregationalist announces that William Allen Knight, the author of "The Song of Our Syrian Guest," will write for its readers during the first half of 1910 a series of devotional articles interpreting the Holy Land and its message. An introductory article having the Christmas spirit will appear in the Christmas number of *The Congregationalist*. Mr. Knight sails for the Holy Land in January, and he will send back, not simply the letters of an observant tourist nor the findings of the Biblical scholar, but discriminating, tender and accurate portrayals of the regions visited, and particularly the impressions and inspirations that come to the soul in sympathy with Jesus.

The best idea of this series will be gained from the following list of subjects:

We Would See Jesus.
Four Shadows on the Sea.
In the Wake of Paul's Ship.
The Vision on the Tanner's Housetop.
Looking Up to Little Bethlehem.
Looking Down on Lowly Nazareth.
Looking Over the Lake He Loved.
Look Round About in Jerusalem.
Looking with Jesus from Mount Olivet.
Come See the Place where the Lord Lay.
He Is Not Here.

Dr. Grenfell A New Series

One of the most popular little books published within a year was "A Man's Faith," by Dr. Wilfred T. Grenfell. The material in it appeared first in *The Congregationalist* and has proved of great worth to the personal life of many. Those who have profited by the book will be glad to learn that Dr. Grenfell expects to write during the next year for *The Congregationalist* another series of articles in a similar vein and answering to some extent certain questions raised by "A Man's Faith." They will be largely autobiographical articles as follows:

What the Bible Means to Me.
What Prayer Means to Me.
What the Church Means to Me.
What Christian Fellowship Means to Me.
What Life Means to Me.

Dr. Gunsaulus and the Higher Life of Chicago

What in pulpit leadership Phillips Brooks was to Boston and Henry Ward Beecher to Brooklyn, that Frank W. Gunsaulus is to Chicago. Through the assistance of his private secretary for twenty years, Mrs. Jennie Bell, we are able to promise to our readers a series of articles from our Western Editor which will give them the privilege of more intimate acquaintance with one of the most rarely gifted and lovable men among living preachers.

Dean Hodges Simple Messages on the Inner Life

Dr. George Hodges of the Episcopal Theological School in Cambridge, Mass., the author of a number of books and of many magazine articles that have helped multitudes to clearer ideas of the Bible, Christian life and the obligations and privileges that go with it, will furnish during the next year a series of five or six papers on: The Extension of Influence.

Prof. Rauschenbusch on Social Problems

If there is one man in this country who has the ear both of alert Christians in the church and of leaders in social and industrial reform, it is Prof. Walter Rauschenbusch of Rochester Theological Seminary, whose book, "Christianity and the Social Crisis," is a profound and vigorous treament of most pressing modern problems. He is molding a number of young men now entering the Baptist ministry, is in demand for addresses at Chautauquas and institutes all over the country, and he has consented to do some special work for *The Congregationalist*, treating subjects and issues that have enlisted all the devotion of his warm heart and cool brain. Some of the subjects already settled upon are:

Sin and Society.
Religious Needs in a Perfect Social Order.
Can Suffering be Abolished?

Dr. S. G. Smith of St. Paul

Widely esteemed throughout the Middle West, where he has lived and worked for so many years, Dr. S. G. Smith of the People's Church, St. Paul, who is also a professor in the University of Minnesota, will, like Dr. Rauschenbusch, help to enlighten and guide the readers of *The Congregationalist* concerning the problems of modern society. He will write for *The Congregationalist* on The Art of Living and other themes.

A Leader of the English Pulpit

Since Rev. J. H. Jowett of Birmingham, England, made such a profound impression at the Northfield Conference of Christian Workers this summer, there is an increased demand in this country for his writings. *The Congregationalist* has on hand several articles from his pen and expects to publish them and a number of others during the next year at regular intervals.

A Bishop on Church Administration

Practical, sagacious and useful are the counsels which Bishop William Lawrence of the Episcopal Diocese of Massachusetts gives from time to time before religious gatherings large and small. He is conversant with the practical problems pertaining to the administration and successful ongoing of the average church, and out of an experience of many years as adviser of ministers and committees he will write several articles relating to the business-like conduct of ecclesiastical affairs.

Robert E. Speer A Series of Pen-Pictures

Graphic, though brief, are Mr. Speer's delineations of certain heroes of the church universal whose life work was due in large measure to their power as men of prayer. He will tell how they cultivated this grace within themselves and how it contributed to their growth. Among the men suggested are:

Joseph Hardy Neesima.
James Chalmers.
Samuel C. Armstrong.
Samuel J. Mills.

Of Special Interest to Women Readers

Remembering that a large proportion of the regular readers of *The Congregationalist* are women, the program for another year will have regard to matters that particularly concern them. Some of the subjects and writers in this field are:

WHAT SCIENCE IS DOING FOR THE HOUSEKEEPER.
Sarah Louise Arnold, Dean of Simmons College.

A DISSERTATION ON DISH WASHING.

BRAINS AND HOUSEWORK, AND OTHER PRACTICAL ARTICLES.
Anna Barrows of Teachers College (Columbia University).

THE ADVICE HABIT. Lily Rice Foxcroft.

THE TRAGIC DESPAIRS OF CHILDHOOD. Grace Duffield Goodwin.

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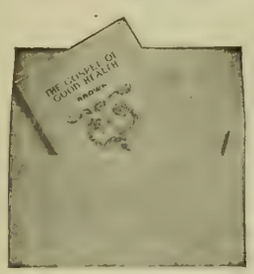
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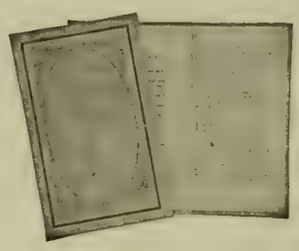
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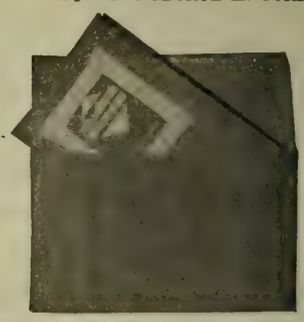
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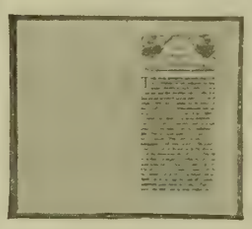
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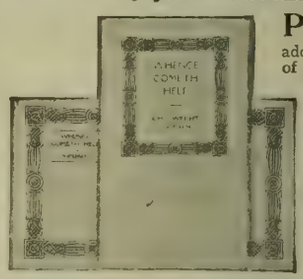
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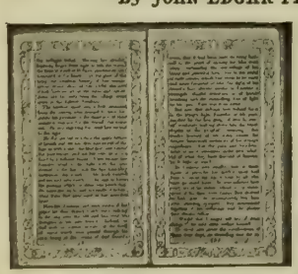
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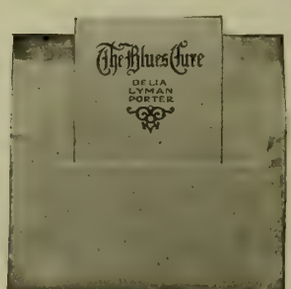


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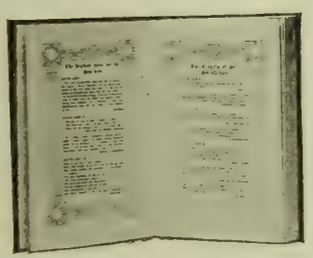
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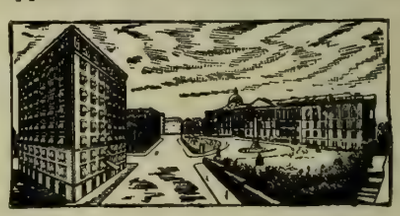
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THE WOMAN'S BOARD ANNUAL 712

LET US GIVE THANKS 683

REFLECTIONS OF A LONG SUFFERING CHURCH 721

REGULAR FEATURES

Event and Comment 684
Editorial in Brief 687
The Pauline Outlook—the prayer meeting editorial 687
Personalia 688
The Children's Pulpit 697
Closet and Altar 697
Among the New Books 699
The Firelight Club 703
The Sunday School—Lesson for Nov. 28 704
For Endeavorers—Topic for Nov. 28 704
Our Readers' Forum 705
Marriages and Deaths 716
Meetings and Events to Come 716
Christian News 717
Sparks from Other Anvils 723

CHURCH NEWS

The New York Conference of Religion 688
Sunday Schools Marching on 690
Tablet to a Bangor Man 705
Seeing St. Paul 706
Laymen's Missionary Campaign 707
The Kurn Hattin Plant 708
The Tennessee Circuit Rider 708
The New President at Kingfisher 708
Boston 709
Chicago 710
Culled from Calendars 711
Church and Ministerial Record 715
Gathering of the No-License Workers 717
From Church Leaflets 720

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FOR the fathers whose rugged faith planted the republic, for their sons whose wisdom and valor have maintained it unto this hour, for the heroes and pioneers of the years yet to be, let us give thanks.

For the three central institutions of society, the home, with its dear memories and ineffable satisfactions; the school, torch-bearer of learning, guardian and inspirer of youth; the church, fountain of moral power, chosen witness of things unseen and eternal, let us give thanks.

For the preciousness of the ties that unite us in the human family, for the comradeships that enrich and uplift us, for the wholesomeness of contact with our kind from day to day, for the good cheer that passes oft from heart to heart, let us give thanks.

For the work that claims our time and strength and by means of which we are enabled to provide for our own and to glorify our Maker, for the joy in doing it well that outweighs the feeling of monotony and drudgery, for its unsolved problems that challenge courage and perseverance, let us give thanks.

For the disciplines of life, the unfulfilled ambitions, the denied opportunity, for the elusive hope and the secret sorrow, for the doubts and questionings that compel us to think clearly, walk humbly and look upward, for disappointments and reverses, for temptations and ordeals, for bereavements that add to our treasure in heaven, for all that saddenning and distressing us drives us back on God and deepens our sympathy with men, let us give thanks.

For the growing sense in the world of the value of a single human life, for powerful agencies striving to overcome disease, for more generous provision for the aged and the infirm, for wise and tender ministrations to the defective and criminal classes, for efforts to discover the causes of poverty and failure and to readjust the social order in the interests of all mankind, for the splendid human service rendered by the noble army of philanthropists and missionaries the world around, let us give thanks.

For a national consciousness as yet not fully perfected but finding larger expression year by year, for a patriotism limited to no locality, for the growing conviction that noble as is sectional loyalty it is nobler to be a worthy citizen of the United States than an ardent champion of either the East, the West, the North or the South alone, let us give thanks.

For the sense of internationalism possessing so many thoughtful minds, for the realization that no nation liveth for or by itself, for the vision of a federated world in all parts of which there shall be substituted for the mailed fist the hand of a brother, let us give thanks.

For God "our help in ages past, our hope for years to come," for Jesus Christ the pivot of human history, the sure and sufficient revelation of the Father, forever the Master and the Saviour of mankind, let us give thanks.

Come all ye faithful people, enter into his gates with thanksgiving and into his courts with praise. Be thankful unto him and bless his name, for Jehovah is a great God and his loving kindness endureth forever.

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Event and Comment

The Government Afloat

The country at large can hardly appreciate the picturesqueness of the expedition of its army of public officials floating down the Mississippi River. In numbers, extent of journey and character of the party, the affair is without precedent in American history. The President, Vice-President, a portion of the Cabinet, a full quorum of members of Congress, governors of more than thirty states, and some thousands of business men, as stated in an article in the Boston *Transcript,* went down the river, the most of them going the entire trip of twelve hundred miles from St. Louis to New Orleans. The start was made Monday morning, Oct. 25. The managers of the Deep Water Way Association and the committees of the cities along the river, including also Kansas City and Chicago, have carried through this immense task, and are to be congratulatetd that it was finished without any serious accident. It was necessary to assemble a fleet of ships sufficient for the transportation of this great company, and for this purpose every harbor, tributary and creek was searched for side-wheelers and stern-wheelers and every sort of river craft that would float. These had to be cleaned, painted, their cabins furnished, their kitchens and dining-rooms equipped, cooks and servants provided. The greater part of the river was practically deserted by traffic. The channel had to be carefully examined by experts, shifting sand bars and snags located, lighthouses put in order and buoys planted. Though the water was at a low stage, fortunately there was no fog, and the full moon made the nights almost as bright as the days. Though the speed of the boats varied from eight to sixteen miles per hour, and they were scattered along the river much of the time, the President arrived at the Crescent, New Orleans, Saturday evening, Oct. 30, only four hours behind schedule time.

The Development of River Navigation

The Presidential journey down the Mississippi was planned and provided for by the Lakes-to-the-Gulf Deep Water Way Association, which also carried Mr. Roosevelt and party down the river two years ago. This association has for its object the opening of a channel fourteen feet deep from Joliet, Ill., to the Gulf of Mexico. The trip was projected to interest the President and Congress in the scheme, to secure necessary federal and state legislation, and to arouse favorable popular interest throughout the country. The enterprise is a vast one, and besides the appropriation of immense sums of money, will require great engineering skill. The report already made by experts calls for an expenditure of $153,000,000. Not less than $90,000,000 of this, it is claimed, will have to be expended, whether or not the channel is deepened, to prevent wholesale destruction of fertile farms south of Cairo from erosion of the banks and overflow of the river at high water. The Illinois Legislature has voted $20,000,000 toward the project. Engineers have declared that it is feasible to construct a channel from Chicago to the Gulf. When the Panama Canal is completed, the possession of such a navigable waterway through the heart of the country, connecting with the canal by way of the Gulf of Mexico, suggests immense possibilities of development of internal and international commerce which would fire the imagination of a Roosevelt, but which apparently did not deeply impress Mr. Taft. However, he expressed himself as favorable toward the scheme as far as the engineers are willing to recommend it, observing that the water way would not be of great value unless the means of using it and the disposition to use it, making the water traffic as economical as that of the railroads, should also be developed. Speaker Cannon fully committed himself to the project. All four governors of states expressed themselves warmly in favor of it. In view of the great transcontinental plans of transportation now being carried out in this and other countries, it is by no means beyond reason to expect that a decade hence cargoes may be sent without transhipment from Chicago or St. Louis to Hong Kong or Calcutta.

Generous Giving for Y. M. C. A. Buildings

It stirs the blood to read of the completed and pending campaigns for Y. M. C. A. buildings in different parts of this country. What an outpouring of money recent months have recorded! From Boston, where a half-million-dollar structure has just been assured, to Honolulu, which last month, under the leadership of ex-Gov. George R. Carter, in ten days secured $100,000, comes the same story of a hard, quick, united grapple, leading business and professional men of all denominations manifesting their sympathy and in many cases giving freely of both time and money. Besides Boston, eight New England cities—Newton, Cambridge, Beverly, Chelsea, Lowell and Lawrence, Mass., and Pawtucket and Woonsocket, R. I.—Pittsburg, Pa., Ashtabula, O., Kokomo, Ind., Pueblo, Col., and Macon, Ga., not to mention others, have either just finished successful campaigns or expect to have their money in sight in the course of the next two or three months. This is indisputable evidence of the vitality of American Christianity. Men will give for Christian enterprises when they can see with their own eyes what good their money does. President Taft interpreted this attitude when he said at the laying of the corner stone of San Francisco's new half-million-dollar building, "You can put all you choose in the Young Men's Christian Association and get the value of every dollar." This conviction has enlisted in these campaigns many persons whose connection with the churches is nominal. In Hannibal, Mo., for example, the Commercial Club superintended the work of raising the funds, and among the contributors to the $75,000 raised were over eight hundred employees in factories and breweries. No single denomination, however strong it may be, could hope to do for a community what a comprehensive Y. M. C. A. undertaking accomplishes. It is an impressive exhibition of what can be achieved when all right-minded persons join hands in providing agencies for—to quote President Taft again—"the moral protection and ultimate salvation of young men and boys." Such demonstrations as these speed forward Christian unity far faster than the theoretical discussion of the subject does.

The Turn of the Orient

"I should not be surprised," said a member of the executive board of a great missionary society—not Congregational—the other day, "if before long we heard of gifts of many million dollars to Christian colleges in the Orient." He then went on to speak of the return of the commission headed by Prof. Ernest D. Burton of Chicago University, whose findings in the Orient, by the way, are to constitute the staple of a series of articles to appear in the *World Today* this coming year. Profesor Burton comes back, as have so many laymen and missionary secretaries in recent years from their tours of the Orient, with the conviction that missionary institutions there should be speedily and strongly re-enforced if they are to meet the craving of the people. This has been the repeated assertion of Prof. Edward C. Moore of Harvard since he returned from China two years ago. The American Board is seeking to raise a $2,000,000 endowment for the chain of colleges in the East that have grown up under its auspices, and the recent bequests of Mr. Kennedy of New York to some of them have brought the goal somewhat nearer. Upon the strengthening of distinctively Christian educational forces with a view to developing native leaders rather than upon a great increase in the number of missionaries, the wisest administrators are insisting today. Well-known and lesser known American millionairies are taking notice of this fact. But why should the providing of the

sinews of war be left entirely to the men and women of great wealth? The charm of the Y. M. C. A. building campaigns is that so many participate. To have even a little part in erecting a gymnasium or a library or a science building or a chapel for this, that or the other Christian college across the seas may well be the ambition of any believer in education and lover of Christ.

The Other Emphasis Needed, Too

We have so many appeals, campaigns and movements these days designed to raise more money that we need every now and then to rise above the level of the material basis on which religious work must necessarily rest to the higher motives and purposes that hallow whatever is given, be it great or small, and make it serviceable. May there be more millionaires who will follow the example of Mr. Kennedy, an example set before him by such men as Peabody, Otis and Hand. Let there be even more enterprise and business sagacity on the part of the administrators of our common benevolences. Let each church strive to increase its gifts and adopt a workable and efficient plan of benevolence. But let it also be remembered that money given for Christian purposes must fruit into something more than buildings and equipment. In order that character shall be changed and built according to the pattern of Christ Jesus, there must be the touch of spirit on spirit. A familiar story emphasizes our point. In an early century when the church had grown wealthy and powerful, a provincial monk was being escorted about Rome, and as he was pointed to one treasure after another his companion glibly said, "You see, Brother, the church does not now have to say, as St. Peter did, 'Silver and gold have I none.'" The monk quietly replied, "But can the church say today, as St. Peter did, 'In the name of Jesus Christ of Nazareth walk'?"

Wesleyan's New Leader

Wesleyan University at Middletown, Ct., an institution in which high scholarship and breadth of culture are linked with devotion to Christian ideals and loyalty to the Methodist Church, inaugurated last week a successor to Dr. Bradford Paul Raymond. The presence of President Taft, Vice-President Sherman, Senator Root, representatives of many other colleges, and a multitude of alumni and friends made the occasion in its external features not unlike the brilliant scenes which Dartmouth and Harvard have recently witnessed. The new president, William Arnold Shanklin, is forty-five years of age, a product of the West, having held the pastorates of a number of important Methodist churches in different cities. He comes to Wesleyan directly from the presidency of Upper Iowa University, which has made notable progress under his administration. He will meet all reasonable expectation concerning his ability to handle the financial side of the college, while at the same time his intellectual attainments and his social gifts are valuable elements in his equipment. He will be a real accession to the Christian forces of New England, and his inaugural address named as the distinctive characteristic of the American college its service of the world. He emphasized the personality of the teacher as the chief problem in all grades of education, and declared that Christ must be placed at the center of the intellectual life if its highest possibilities are to be realized. Both President Taft and Vice-President Sherman, who was a classmate of Dr. Shanklin at Hamilton, offered no perfunctory tributes—their words of congratulations came straight from the heart.

A New Era in New England Colleges

Within the year five New England colleges have inaugurated new presidents, Wesleyan, Harvard, Dartmouth, Clark and Middlebury. Last year Pres. Harry A. Garfield took the reins at Williams, and in the course of another year Dr. Marion L. Burton is expected to succeed Dr. Seelye at Smith. President Buckham at the University of Vermont continues to be the dean of New England college administrators; President Chase still exercises his genial sway at Bates, while President Harris at Amherst, Hyde at Bowdoin and Faunce at Brown are in the midst of their fruitful service, and presumably have much yet to accomplish before they pass over responsibility to successors. The new presidents, Messrs. Lowell, Nichols, Garfield, Shanklin and Thomas, represent another type of administrator. We shall look for the constant developing of the institutions under their care in directions that make for scholarship and the public welfare. The hunt for college presidents is always a hard one, but the success that has recently crowned the efforts of at least five boards of directors shows that there are men coming up in various parts of the country able to build well on foundations already laid. The fact should not be overlooked that four out of these five new presidents were born and have spent most of their lives thus far outside of New England.

Labor Men at Toronto

Upon the deliberations of the American Federation of Labor in annual convention depend to a considerable degree the welfare of many of the men and women who toil with their hands both in this country and in Canada. We have been glad to note the raising in Toronto, where the convention has been in session, of the question of the saloon. For some time Rev. Charles Stelzle of the Presbyterian Church, a fraternal delegate at all recent meetings of the Federation and himself an out and out trade union man, has been seeking to free organized labor from any direct or indirect relation to the liquor interests. He has sought especially to secure the adoption of a policy that would frown upon the holding of labor union meetings in rooms adjoining saloons or in any way related to them. Against this reasonable position some of the men in the Federation, especially those identified with brewery interests, have contended. But in his attitude Mr. Stelzle has the support of such influential leaders as John Mitchell, Treasurer Lennon and other prominent officials. A great mass meeting at Toronto last Sunday was addressed by them and helped to form sentiment among the rank and file.

Publicity of Divorce Scandals

The Supreme Court of New York has granted a decree of divorce to Mrs. Ava Willing Astor from her husband, Col. John Jacob Astor. Justice Mills has ordered that all the testimony taken in the case, together with the report of the referee and the decision of the court, shall be placed under seal and shall not be shown to any person other than the parties to the action and their attorneys, except on the order of the court. The law of New York allows divorce for the cause of adultery only. It also provides that testimony in divorce cases so offensive as to be unfit to print may be withheld from the public press. The natural inference would be that this was the unnamed reason why the court kept the proceedings secret in this case. The impression, however, prevails that the reason was quite different. The parties concerned bear an honored name of a very wealthy family. Neither of them were brought into court, Colonel Astor being on a yachting cruise and Mrs. Astor at a watering place in Indiana. The testimony, whatever it was, was taken in private before a referee; the entry of judgment was made in a retired village; the records were sealed and hid at once from view. The unusual precautions taken to avoid publicity are generally believed to have been due to the subserviency of the court to the previously high social standing of the family involved in the scandal, in the hope that it would escape public attention. The newspapers, however, are discussing the case with more fullness than is usual in divorce cases and seem to be unanimous in condemning a judicial proceeding intended to spread a veil over the sins of the rich and make divorce easy for those of high social standing.

Higher Prices, Greater Prosperity

Bradstreet's index number shows that the cost of commodities in common use Nov. 1 was 10.5 per cent. greater than one year ago. Many things regarded as necessities of life have risen much more. The United States Department of Agriculture reports that beef is 18 per cent. higher and pork 30 per cent., as compared with last year. Bradstreet's tables indicate an increase of 56.7 per cent. in commodity prices since July 1, 1896. The buyer and the seller regard the situation from different points of view. The farmers do not complain because their food products are in increasing demand at rising prices. They have never been so prosperous in this country as they are now. The value of exports of farm products last month from the United States has only once been surpassed. The value of cotton shipments was the highest of any month in our history. Every one who produces anything to sell is glad to have the prices increase of the things he wants to sell. That means prosperity for him. A shrinkage in demand and in prices means hard times. The sufferers in a time of prosperity are those who work for wages or salary, when their incomes have not been increased. Good times like the present bring work for multitudes who have been idle, but wages and salaries are slowest to rise with prosperity, and usually are not reduced as rapidly as prices fall in hard times. Our tariff is blamed for the increase in prices, but the cost of living is growing as rapidly in other countries as in ours. In Austria, for example, eggs, flour, potatoes, peas and beans have risen 20 per cent. in cost within twelve months, and mass meetings of the poor are being held to persuade the government to fix a maximum price for these articles and to reduce the freight rates on them. One chief reason for rising prices is that the amount of gold in circulation, the basis of money, increases faster than the things to be purchased. A readjustment is going on which will put a higher value on things produced, on the labor that produces them and on all kinds of service which is paid for in money. This condition calls for knowledge and patience. It will not be remedied by revolution or redistribution.

Central American Turmoil

The little countries north of the Panama Canal seldom remain long without "war," notwithstanding the united efforts of the United States and Mexico to maintain peace among them. For some weeks President Zelaya of Nicaragua has been trying to suppress a rebellion, and the rather unreliable news received has seemed to indicate alternate successes and failures. Zelaya has ruled Nicaragua for sixteen years as a monarch with the title of President. He is a Castilian by birth, physically big and mentally able, with an excellent education and an experience of ten years in European capitals. He is regarded as the chief bully of the Central American states, more brutal and bizarre than Castro, the deposed president of Venezuela, dissolute and cruel, scheming to get control of the neighboring republics as well as to retain control of his own. Recently a gasoline launch, the property of an American Fruit Company, was seized by authorities of the Honduras government, with the charge that she carried a passenger who sympathized with the Nicaraguan revolutionists. After repeated representations on the part of our government, the vessel has been reluctantly restored to her owners. It seems plain that Honduras has aided in Zelaya's operations against the revolutionists. His troops, also, it is reported, have invaded Costa Rica. Both these movements are in violation of the agreements of the recent Washington convention, which it was believed would insure permanent peace in Central America. United States Minister Dodge was recalled from Nicaragua last spring because of unsatisfactory relations with that government, and since then the headquarters of the American Legation at the capital of Nicaragua have been closed. From dispatches received at the state department, it appears that the revolutionists under General Estrada are now making substantial headway, and their success probably would not cause grief at Washington.

Disorderly Women in England

It seems incredible that women of respectable reputation should suddenly commit wanton crime for the sake of notoriety as champions for rights claimed for their sex. But the way decent women are breaking laws to call public attention to their desire to assist in making laws can only be explained as a kind of nervous epidemic peculiar to their sex. Mrs. Alice Chapin, an elderly woman of respectable appearance, slipped into the polling place of the district of Bermondsey, London, recently, while voting was going on, and smashed a bottle of acid on the ballot box, seriously injuring the face and eyes of the presiding officer. At the same hour another woman went through a similar performance at another polling place in the same district, injuring several of the attendants. Last week two young women climbed on the roof of the Guildhall, where the banquet of the Lord Mayor was in progress, and hurled stones through the stained glass window of the banquet hall. It will bring a feeling of mortification to Americans to learn that one of them is a member of a respectable family of Quakers in New Jersey, and a graduate of the University of Pennsylvania. All these women have been sentenced to prison at hard labor. They belong to organizations of women formed for the purpose of making mischief. During the Russo-Polish war a handsome young Polish girl rode in among a company of Cossacks and commenced firing pistols at them. The astonished soldiers at first made no move to stop her, as none of them would be so ungallant as to attack a lady. But after they had seen three or four of their comrades fall, they rushed forward and lifted the poor girl from the saddle on their bayonets. It appears from these latest sentences to prison that the English authorities had come to realize the danger of indulging these freaks because of their sex. The vicious example of educated women in good society is sure to be of evil influence on their sisters in the slums. Window smashers at the Guildhall deserve severer treatment than window smashers in Whitechapel and Mile End.

The Case of Madam Steinheil

The excitement in Paris over the trial of Margherita Steinheil for murder is comparable to the general nervous tension produced by the famous Dreyfus trial. For the last fortnight the entire city has watched with feverish interest every turn of procedure in the great palace of justice where the ablest legal talent has been engaged in testing a case remarkable for the elements of mystery and tragedy that have gathered about it. Reduced to a plain recital of the bare facts, it seems to be a not unfamiliar story of domestic discord and of infidelity to the most sacred relationships, with all their attendant evils. Madam Steinheil is accused of murdering her husband, a painter of repute, and her stepmother, and of then seeking to avoid suspicion by gagging herself to give color to the theory of robbery. If these events had taken place in low life the shocking details would not have been telegraphed the whole world over and made the basis of descriptive articles and ingenious surmises that have taken column after column of space in the American newspapers. But the fact that well-known dramatists, playrights, journalists and other celebrities have figured in connection with the trial, and that there have been attempts to relate it to political plotting, has made the subject the main theme of conversation, not only in Paris, but elsewhere on the continent. The defendant has been handicapped by her unsavory reputation, the prosecuting attorney in his scorching final argument dilating upon the dark elements in her career, but she was finally acquitted.

State, Church and School in France

Between the French Government and the Roman Church there is declared warfare, and the schools furnish just now

the battlefields. The government has declared the titles of church property forfeited to the state. Catholics are organizing to enter politics and elect candidates for public office pledged to support the Church. Archbishop Cabrieres expressed the clerical ambition when he said recently, "We must become political as well as religious leaders." The church maintains a large number of schools. It seeks to control all public education. The radicals would compel all the children to attend the public schools. Text-books used in the private and church schools condemn the present government. Text-books in the public schools condemn the church. The government is determined to control public education. The Premier, M. Briand, recently declared that France will never obey orders from the outside. He said, "The public schools are the hope of the future security of France, and if their enemies succeed in undermining the schools it is the Republic itself which will be weakened." The Church, of course, is controlled by the Vatican, from which orders have been issued forbidding the children of Catholic parents to attend schools where text-books interdicted by the church are used. At Nantes the Catholic priests last week refused absolution to children attending these schools. The government has refused to modify the text-books. An active fight has thus been begun between the church and the state in which both must suffer and in which the children are likely to fare worst of all.

The Pauline Outlook

At least three non-Christian theories of life have a powerful hold on mankind today. Not all of those who adhere to them have thought the matter clearly out, but practically they are governed by one or the other of these attitudes. No small number say: "The world is a sucked orange. It ceases to interest and entertain us." Such people are rightly termed blasé. Another set of persons look upon life as devoid of any significance. They reason: "We come and go like shadows. What difference does it make what we do, or say, or think? No moral responsibility attaches either to our beliefs or our practices." These persons we call pessimists, and at times by the even harder name of fatalists. The third theory of life is purely individualistic, and some who hold it have at least the veneer of Christianity upon them. It says in substance, "Just because life is to us interesting and significant, we must clasp all the closer its creature comforts; it is our one chance to do something, be somebody, and enjoy ourselves."

Against such seductive theories and programs the apostle Paul tilts his lance. Not one can stand before the sharpness of his thrusts. He shivers into pieces, as those who have been studying the Sunday school lessons for the last few months must have realized afresh, the idea that life is either juiceless or inconsequential or individualistic.

The great apostle to the Gentiles, the chosen continuator of the work of Jesus, was intensely interested in life itself; his own life, the life of his friends, his converts, his enemies, the life of the world at large. In his simple zest for living, in his capacity for childlike wonder and surprise, he reminds one of Henry Drummond. As for the idea that life has no meaning beyond its surface aspects, it did not have a moment's standing in the philosophy or experience of Paul. He saw the infinite possibilities, the eternal consequences wrapped up in every human existence. Whether a life was lived in obscurity or on a throne of power, that life was linked with God's life and might take on Godlike traits. Not less sure was Paul that life is not a private affair, but a stewardship, a partnership with God and with men, that it is to be poured out to the last drop of blood in behalf of others, that whatever a life gathers to itself in the way of enrichment—books, pictures, a pleasant home, a bank account, trained æsthetic and mental powers—is simply so much capital to be used for others.

The secret? It can be stated in six short words from his own lips, "To me to live is Christ." Just think a moment what that means: to have all the interests and affections of one's nature centered on Christ. If that is a real and possible thing—and in Paul's case who can doubt that it was—never mind the floggings, the stonings or a Roman dungeon. If we, too, can thus make ourselves completely over to the will and the way of Jesus, it is good-by forever to every petty and pagan thought of human life.

Prayer meeting topic for Nov. 21-27. What Life Meant to Paul. Phil. 1: 1-30. The world from a Roman prison. Putting the goal of vision and the center of gravity outside of self. How shall we identify our life with Christ's? What will result in daily experience?

Editorial In Brief

Our Thanksgiving number this year presents even a wider variety of themes than usual, ranging as they do from helpful deeds on the Labrador to feasting in Algeria. Mr. Gallaudet's heartening rules for "living game," Mrs. Goodwin's suggestive story of home life, poems and editorials will all, we hope, minister to the spirit of the season. We wish to call special attention also to the theme brought out in Closet and Altar—the *Sacrifice* of Thanksgiving. May most of us be thankful out of glad hearts for blessings unmistakable, but if blessings wear disguise, may we still take courage and thank God!

Between the men seeking the office and the office seeking the man there is going to be a lively race for the mayor's chair under the new government of Boston.

The author of a tender appreciation of General Howard was justly indignant when he read in *The Congregationalist* about the General's "great beard," where he had meant to say "great heart." But the proofreader followed copy.

Said President Taft to the children of a country town in Texas: "The place for us to accomplish things is in the country. The cities will take care of themselves." If that were adopted as the motto of civic and religious work there would soon be an end to this republic.

Local no-license campaigns are being waged in many a city and town where next month will settle the issue of yes or no. With the wave of temperance mounting higher and higher in the West and South, it ought to be easier to carry the Eastern communities where stiff battles have been fought in former times and where just now the issue is once more being joined.

How much better is a baby than a sheep? This revision of Jesus' question which we think he would himself approve is suggested by the holding last week of a conference in New Haven, Ct., of experts with a view to devising means to reduce infant mortality throughout the country. Whatever else this age may lack, it certainly has regard, as no age that preceded it did, to the preservation and uplifting of weak and struggling human beings.

Among objects of thanksgiving let us not forget the lovely autumn weather. It ripened the corn so well that the government report shows 110,000,000 bushels more Nov. 1 than was indicated in the report for Oct. 1. The cotton picking season has been so free from rain that the yield is half a million bales more than had been expected. Here are at least $100,000,000 increase to be thankful for over what would have been in only average weather.

What is the strongest theological college in the world? Robertson Nicoll in the *British Weekly* says none is stronger than that of the United Free Church in Glasgow, which has had in its faculty in recent years Principal Lindsey and Professors James Denny, James Orr and George Adam Smith. Dr. Smith soon leaves to take the principalship of the University of Aberdeen. In this connection it may be remarked that it doesn't take a very large faculty to make any seminary "one of the strongest in the world."

John Mitchell, who has been in many respects a wise and able leader of organized labor, says that the great mass of working men cannot make progress in these times, and that there is no more "room at the top" for them. Yet he himself has risen above the mass. So have Carnegie, Harriman, Lovett, who has succeeded him, Brown—once a locomotive fireman and now president of the New York Central Railroad—and scores of other captains of industry. If there were no masses of working men there would be no top. There never was a greater

opportunity for a man of the mass to rise to the top than there is now.

Another savage outburst of crime and lawlessness at Cairo, Ill., not less revolting than the well-remembered scenes at Springfield, last week reminded the nation of the dangers which anywhere may become imminent through the arousing of brutal passions of a mob. An alleged negro murderer of a white woman and a confessed white murderer of his wife were lynched by a mass of frenzied men and women with most disgusting accompaniments of brutality. The governor of the state sent several companies of militia to Cairo, and order has been restored. The governor of West Virginia was more alert and more fortunate in preventing a lynching a few weeks ago.

The *Christian Observer* of Louisville, Ky., is a Southern Presbyterian paper of the stanchest orthodoxy. Its subscribers can rely on it not to allow even the naming of Higher Criticism except to condemn it. A brief item in its latest issue reveals what is regarded as the unpardonable sin among many Southern Presbyterians. Numerous articles which it has published during the last ten years, it says, for the purpose of interesting its readers in the work of bringing negroes to Christ have been followed by a trickling stream of discontinuance of subscriptions. A published sermon by the moderator of the Presbyterian Assembly appealing for religious help for Southern negroes brought more discontinuances than any other article during the last ten years.

The minimum salary is quite an issue in English church circles just now, and favored pastors like Rev. J. H. Jowett are putting in some vigorous blows in favor of the scheme of Congregational Union that looks toward a general lift all around. Mr. Jowett says that as a country pastor he existed once for four months on a salary of twenty-five shillings a week. But he was then wifeless, and he is now heart and soul for this subsidy movement, and has no patience with the objection sometimes urged that the scheme is not in harmony with the genius of our system. So long as anything can be done to help the Kingdom of God the "genius of our system," thinks Dr. Jowett, should not be allowed to block the way. With that attitude he will find many sympathizers on this side the Atlantic.

The week's toll of death by accident is uncommonly heavy. Floods, accompanied by high winds, have inundated Jamaica and done great damage to crops and property, and the island was shut off from communication with the United States for several days. Off the coast of Singapore a mail steamer of the British India line sank and a hundred lives are reported lost. The chief of police of Buenos Ayres, his secretary and another companion were the victims of bomb throwing, while Lord Minto, the Viceroy and Lady Minto had a narrow escape from death through the same missiles at Ahmedabah. But the crowning disaster of the week is the explosion in a mine at Cherry, Ill., which entombed 400 men, most of whom were beyond rescue though heroic measures were taken in their behalf.

Bishop Hall of the Protestant Episcopal diocese of Vermont lately proposed a closer union between Episcopalians and Congregationalists, generously offering to give up the Thirty-nine Articles of Faith now printed in the latter part of the Prayer-Book, if these are a barrier to union. But several Episcopal clergymen, moved by the bishop's apparent liberality, at a meeting of the Council of the Clerical Union for the Maintenance of Catholic Principles in New York, pointed out how many of these "Catholic" principles would remain as barriers. Congregationalists, they urged, would have to acknowledge the authority of the Episcopal Church in Biblical interpretation. They would have to believe in the salvation of souls through the sacramental system; that is, that the way to God is through baptism, confirmation and the holy eucharist. Well, occasionally a Congregationalist finds the path to union along these lines, but the large majority of us have convictions that hold us back from absorption into a church whose priests rule by divine authority.

This is the season when religious newspapers are putting forth their greatest energies to retain their subscribers and secure new ones for the coming year. Of the many ways of doing this the *Pilot* of Boston has the most effective. It is the official organ of the Roman Church, indorsed by the Pope, commended and commanded to the faithful. Its editor, Archbishop O'Connell, sends out this appeal: "The Church, the good mother, speaks. She has long since spoken gently, kindly. The docile children have heard. The Catholic paper is in their hands. But again millions listen and heed not. Again comes the mother's voice raised in anxious warning and entreaty. A few more hear and heed. But once more the stubborn and the willful pout and protest. . . . We hope and trust that for the good of those who are still stubborn and blind and deaf, the good mother will again stand and gaze firmly into their eyes and say, 'You must!'" We can call in no such authority to aid the canvassers of *The Congregationalist*. But it is not less important to the growth of Congregational churches than the *Pilot* is to the Roman Church.

Personalia

In return for the visit of Mrs. Carrie Nation to England women agitators seem to have paid us back by sending us Mrs. Pankhurst. But she has thus far restrained herself from the lawlessness in which she gloried at home, while Mrs. Nation has just been arrested in New York City and fined ten dollars in the night court.

Rev. Joseph K. Greene, D. D., the veteran missionary of the American Board in Turkey, preached a sermon at the Bible House, Constantinople, Oct. 14, on the Kingdom of God. It was a cheering review of the half century of missions in that empire during which he has labored there. The optimism of the printed discourse is finely expressed in the portrait of the preacher on the first page.

Bishop Candler of the Southern Methodist Church in a public address has denounced Mr. Rockefeller for the gift of $1,000,000 to rid the South of the hookworm disease. Whereat the Charleston *News and Courier* suggests that the bishop should be examined to ascertain whether he is not in need of a dose of vermifuge. Most of the Southern newspapers have administered treatment likely to cure him of his abnormal fear lest some Northern benefactor inflict humiliation on the South by his gifts.

Congratulations to Sir Robertson Nicoll, editor of the *British Weekly*, on whom King Edward VII. has conferred knighthood. It is not often that the editor of a religious newspaper is honored by royalty with a title because of his service to the state as a journalist. Dr. Nicoll has conspicuously served the British Empire with his pen for many years and still more has served the Kingdom of God. With a Sir at one end of his name and a D. D. at the other he stands as strong as ever in opposition to union of Church and State in England.

Among the services to the denomination of the late Henry P. Emerson of Central Church at Lynn was his effective work when treasurer of the Massachusetts General Association whose finances he placed on a business-like basis. Another indication of his ruling purpose in life has just come to light in the announcement that all who have been in the employ of his firm more than two years will benefit by his will to the extent of $100 for each year of employment after the first two. It was not a large estate as estates are considered these days, but after the widow has had her due use of it, it is to revert to the Lynn Y. M. C. A., the Tolman Temperance Fund of Lynn and the Old Men's Home of Lynn.

New York Conference of Religion

The tenth annual meeting of the New York State Conference of Religion was held in Buffalo, Nov. 8, 9. The attendance of delegates was not large, but it was select, and the discussions will find a larger hearing through the press. The broad basis upon which this conference is founded may be seen in its motto, "Religions are many, religion is one," which would include all men who believe in a God.

Ten years ago this conference, in whose membership Jews unite with Christians of many denominations, was formed, and it is today the most inclusive religious organization in the state. It exists to show the unity of the religious spirit in the differing religious communions and aims to draw together religious men of every creed on a platform of personal and social righteousness. It seeks also to promote the spirit of co-operation in practical service.

At the first session of the Buffalo conference unity, if not uniformity, in religion was strongly exemplified when in First Presbyterian Church an Episcopal rector, two Jewish rabbis and a Methodist minister all spoke from the same platform upon The Great Agreements of Religious Men, a theme more or less introductory and explanatory of the work of the conference. Emphasis throughout this session was placed upon the need of more religion. There is danger that in the cry for righteousness men forget that unless we have more religion we are not going to have more righteousness. According to Rabbi Krass the great agreements of religious men may be summed up as follows: the recognition of the important if not the preeminent position of morality; the faith in the ultimate extension of the Kingdom of God on earth; and the imperative necessity not alone of private but of public morality.

A summary of the second day's sessions was given by Dr. James Whiton of the *Outlook*, chairman of the executive committee: "At the morning session we discussed the principles which underlie our work; in the afternoon we saw the application of those principles to practical life; and in the evening we were given a picture of the existing situation: the dark background, in the paper on The Recrudescence of Paganism and the bright foreground in the address on The Expanding Idea of God."

The duty of the churches to supply the dynamic for moral progress, the progress being made in the moralization of trade and commerce, the increasing regard for the rights of the wage-earners and the duty of safeguarding their lives were brought out either by the stated speakers or in the general discussion. The general spirit of the meetings was one of hope. If the religious forces enlightened can be brought to work as a unit in any great cause, the day of better things is already here.

Buffalo, N. Y. A. L. G.

A Mohammetan Thanksgiving

Picturesque Scenes at the Great Arab Festival

By Alice Morse Earle

In the beautiful fortified city of Constantine in Algeria, I first saw the observance of that interesting day of Thanksgiving of Mussulmans, known as *Shemm-em Naseem* (or *Naseim*), which means literally "smelling the air." It is a day of thanks and open-air rejoicing, not over the harvest, but that the winter is gone.

This begins with the vernal equinox. It has been suggested that it originated in the Jewish Passover. Though it was at first a Coptic festival it is now observed by all Mussulmans. It was the principal festival among the ancient Persians, and in it royalty took a great part. It lasted six days; and was called by the Persians *Now-róz*, the new year; by the Arabs *Norooz*. The Persians believe that an ancient king ordered that the Persian era should begin from that day.

In Constantine it was indeed a day of rejoicing, for the winter had been most bitter. Constantine is at the end of the camel route from the Sahara, and hundreds of camels had perished of the cold on the way. There were many Arabs in Constantine twenty-five years old who had until then never seen snow; and when two feet of snow fell, they and their horses and donkeys were paralyzed by it; and the loss of life was great.

But this day of thanksgiving was as sunny and radiant as only an African day can be; and the entire town flocked to the m'sállah or praying field. This is provided outside every large town for occasions when the people meet together. It is next the cemetery, which is equally a place of resort for the people. I was told that wherever the Sultan of Morocco chanced to be he always went to the m'sàllah on this day.

Every conveyance is long engaged in advance for this day; and one would find much difficulty in hiring any carriage were it not that no Arab coachman could resist taking two sitt, or foreign ladies, at double fare, of course, instead of an entire Arab family, or a group of Arab women and children.

The roads leading to the m'sállah were thronged with people. The men, Arabs, Kabyles and Moors, were in their flowing dress—one of the most beautiful in the world, though the swinging walk gives a curiously feminine sway to the full drapery. All are chattering, and the Arabic language is peculiarly chattering in sound. And the chanting of the Koran alternates with their talk. The men often walk hand in hand, just as you see them depicted on the Egyptian monuments, and when they met friends they "fell on their neck and kissed them," as in Biblical days. Many wear flowers behind the ear. The women and little girls are in the gayest of garments, often of brocaded silk of light blue, orange color or vivid pink. The girls' dresses are as long as their mothers'.

In his hand the father of the family often carries a bird cage containing a pet bird, which will be hung on a low tree-branch to sing and enjoy the day of thanksgiving. The Arabs are exceedingly fond of birds and hang the cages thick with blue beads to keep off the evil eye from their pets. This bird is often a green-finch, a beautiful starling flushed with red or a bird known as the "Doctor," said to have been introduced by the English and somberly clad in black and white like a respectable medical man. Another small, dark bird is called "The Father of Friends," and believed to bring luck.

The m'sállah is on a beautiful hillside, with a lovely view. Indeed Constantine has the most noble site of any city in the world. The grass is covered thick with happy families; some have little fires of charcoal, and there are cook-shops with seething cauldrons. There are slow and feeble "merry-go-rounds," and other games of mild recreation. Games of chance are forbidden by the Mussulmans' religion. Above all there is feasting, that is by eating—but no drinking of strong drinks. Intoxicating liquors are also forbidden by religion. Hence there seem to be no police, no guards of any kind to keep order—and none needed.

This feast of course includes mutton, the flesh food of the Orient. We had seen ghastly preparations in the narrow, reeking city streets of unfortunate sheep. This is not the Sheep Feast, which comes two months later, when the young men and boys play an unpleasant game of "Follow my leader," with the leader dressed in the gory sheepskin with the head on.

Of course there is ample cous-cous, which is cooked on the field. This is one of the nutritious, wholesome foods made of hard wheat, which is the basis of macaroni and vermicelli and the thirty-five different forms I know in Italian life, as well as in so many of our "health foods." The grain is often ground in hand-mills by women.

Moors call this flour *smeedh*. There is a good deal of art in making cous-cous. The woman sits on the floor with the flour-basket on the right hand, a jar of water on the left and a wooden tray about three feet in diameter in front of her. She takes a handful of flour, throws it lightly in the shallow tray, dips both hands in the water and sweeps the tips of her fingers lightly over the flour with a motion much like playing the piano. She constantly adds more flour, a little at a time, and wets her fingers, and this rolling gradually forms small grains. The art of the cous-cous maker is to make the flour granulate, not pack into masses. On the night of the flight from Egypt (Exodus 13: 34) the people were ordered to bind up their "kneading troughs" in their clothes on their shoulders. These kneading troughs were cous-cous trays; and to this day wandering tribes of Arabs bind this tray "in their clothes on their shoulders."

The granules are about as large as a mustard seed. They are sifted in sieves made of sheepskin pierced with holes. The cous-cous is usually put in a conical basket made often of closely woven palmetto, then placed on top of a long-necked jar of boiling water over a fire. It can steam for half an hour. In Biblical times Gideon used "a basket and a dish" in his cooking, and I suspect he had cous-cous.

It is often served with mutton and called kûdrah. It is flavored with ginger, nutmeg, pepper, allspice and coriander. I like the boiled raisins or quinces which they serve with it. If you do not like cous-cous perhaps it is the saffron you do not fancy—you will know this by the vivid yellow color; or perhaps it is *smeen*. I know at first you will not like *smeen*. It is butter, perhaps of camels' milk, which has been buried in the earth in a jar till it is solid with green streaks. Of course it is rancid, but it has another indescribably vile flavor, which is said to improve or rather increase with age. I have seen *smeen* in an Oriental market-place with a label "warranted five years old," and I should have preferred as food the jar of soft soap by its side.

The Arabs are generous at this feast, freely offering food to passersby; they are decorous, they are affectionate. They return to their homes at nightfall and feast mildly at their houses into the night, but at the first streak of daylight all go to prayer.

Mahomet chose well when he selected the human voice to sound the signal for prayer rather than the bell of the Christians, the

Harvest Home

BY BERTHA GERNEAUX WOODS

Harvest home, and the hills, sun-kissed,
Glow with amber and amethyst.
Opal lights on the hills are left,
Here and there from a roadside cleft
Little, starry-faced asters gleam
Sweet and bright as a summer's dream,
Out of doors when the sky is blue,
And God's own glory seems shining through.
Harvest Home, and the autumn's hoard
Of ruddy fruits in the bins is stored.
A year of bounty! We thank thee, Lord.

Hands that labored now fold in peace.
Carking worry and turmoil cease.
Brows grow smooth for a little while,
And weary faces find time to smile.
Harvest Home! and from near and far
Sons and daughters, with wee ones, are
Coming glad to the old home place,
Where Father waits with a shining face.
Mother's eyes are like stars to see.
And oh, 'tis a beautiful thing to be
Gathered under the old roof-tree!

trumpets of the Jews or the drums of heathen tribes. It is solemnly beautiful, especially when the voices of the muezzins are heard on several sides. These "Companions of the sick" are often blind men. They chant:

"The night has departed with the darkness, and the day approaches with light and brightness.

Praise God for his favors and kindness.

God is most great!

I testify there is no God but God.

I testify that Mahomet is the Apostle of God.

Come to prayer! Come to security!

Prayer is better than sleep.

Arise! and to God be the praise."

When this noble and uplifting admonition is heard the Mussulman begins with prayer another day.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

This is missionary week in Washington. The first public appearance of President Taft, a dozen hours after his return from his great trip, was at a missionary meeting. The Third Department Missionary Council of the Episcopal Church had a two days' session before the laymen's meeting, to which they adjourned. The colored men have been holding a mass meeting at the True Reformers' Hall. Every man of the city who could and would has had an opportunity to see live missionaries and to hear how far the men of the churches have lagged behind the women in missionary zeal.

The Woman's Missionary Society of the First Church happily selected this time to introduce the Llaney Royal Welsh Choir in a concert for the benefit of their own treasury. This company of two dozen plain, dark-haired, heavily featured Welshmen and women sing with wonderful precision and modulation. Their songs are largely descriptive and touch the heart, particularly if there is a strain of Welsh blood coursing through it. Dr. Woodrow kindly arranged a missionary meeting at First Church, the night after the concert, and the singers were good enough to come and sing there again, showing great interest in the speakers and some unfamiliarity with our hymns. The meeting was led by the assistant pastor, Rev. S. R. Swift, ordained here last week by council, his father preaching the sermon. First Church and Howard University have had services in memory of Gen. O. O. Howard, where the tributes of associates in Christian work, of comrades in arms under his command and of former students, were eloquent of the far-reaching power of that trustful, consecrated life in which the cause of home missions shone brightest.

The session that differentiates the Laymen's Missionary meetings in Washington from those held in seventy-four other places, was the opening one. As it was for men only, the writer gladly avails herself of the description of the only man from whom she would dare ask the privilege of submitting it to the editor's blue pencil. Through the mild and balmy air, hundreds of men thronged the streets leading to the Continental Memorial D. A. R. Hall on the morning of Nov. 11. A number of ladies tried to enter, but were compelled to remain outside where the hum of the pneumatic hammers of the stone cutters at work on the unfinished portions of the building was rather a poor substitute for what they wanted to hear. Only two women gained admittance, guests of the British Ambassador; they were escorted to a box and were interested spectators during the time Mr. Bryce remained on the platform. They saw a large, rectangular white and gold room, with the platform on its longer side opposite the entrance lobby, and commodious galleries running across the ends and over the lobby. A flood of light poured down through the glazed roof and illuminated the profusion of flags of all nations which decorated the walls. Back of the platform hung two great star-spangled banners, and the flag of the President of the United States. A grand piano, a reading lectern and table half hidden by clumps of big yellow chrysanthemums and autumn leaves and rows of chairs for the speakers and distinguished guests, filled the platform. The audience nearly filled the 2,000 seats and was as select a body of churchmen as one would wish to see. Bishop Harding of Washington conducted the devotional exercises of the first half hour; Commissioner Macfarland made a characteristic address of welcome. Mr. Gifford Pinchot, the general chairman of the Washington convention, then took the chair, and in a breezy, ten-minute talk linked together the spreading interest in conservation of material resources for ourselves, with the spread of the ethical idea of conservatism for others that simply and naturally followed, and finally with this newer world-wide spread of spiritual blessings for all men.

The exercises were interspersed with songs sung with splendid effect by the big audience led by Washington's favorite chorister, Mr. Percy Foster. Shortly after eleven o'clock, President Taft entered, and the crowd sprang to their feet and applauded long and loud, especially when he shook hands heartily with Mr. Pinchot. After the photographers in the gallery had recorded the scene, the President addressed the convention for half an hour in his usual earnest, convincing style, reiterating his faith in the value of foreign missions as a great civilizing agency for undeveloped peoples, paying tribute to the self-sacrifice and bravery of the missionaries whom he had met in China and the Philippines, and wishing the Laymen's Movement every success. At the close of his address he left the hall, and the final speech of the morning was made by Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions.

Sunday Schools Marching On

BY REV. G. L. CADY, D. D.

That the child has come to his own no one could doubt who attended the sessions of the Massachusetts Sunday School Convention held in Boston last week. The seed sown by G. Stanley Hall and his co-laborers has brought forth a bountiful harvest, and it means much to the state and the church. The convention lasted from Thursday morning until Sunday night, and every session was filled with interest and enthusiasm.

There were two great words upon which the changes were constantly rung, "Grading! organization!" These are the keynotes of the modern movement. A typical report was that given by Rev. Burt L. Yorke of West Medford, who reports that under the grading system the school has grown in a short time from 160 to 420, and with deepening interest in every branch. If you had gone down to the First Presbyterian Church basement and looked over the display of Sunday school material you would have been assured that no pains have been spared to help every teacher to put his class or school in line with the most modern pedagogical methods. One objection has been raised against the grading system, which gives a separate lesson to every grade—as Dr. Schauffler puts it, "It knocks all teachers' meetings and all reviews higher than a kite." Is there not something to be said in favor of concerted study, and is it not possible for grading to be done in some sort of unity, at least in the larger divisions of the school? For instance, is it not possible with all the rich material at hand to adapt the coming series on the Life of Christ to the different grades just as successfully and conserve some things inevitably lost under the more miscellaneous grading? There was a strong feeling among many that we might swing too far and suffer irretrievable loss if we get grading-mad. The International Lesson Committee has made large concessions to the grading demand, but it might go farther to meet the demand for diversity in unity.

But "organization" seems now to have its inning. Surprising reports were brought of the home department under definite organization. There are now in Massachusetts 35,992 scholars thus enrolled who were heretofore lost to the Sunday school. Of these 1,500 were not members of the church, and from the classes 836 were brought into the church last year. Among the young men's and young ladies' Bible classes organization has shown its large results. There are now in Massachusetts 1,556 organized Bible classes, very largely among the young people. Here is the bridge over the chasm when a young man is "between hay and grass" and is lost to the church, for there were 603 men's classes with 13,200 enrolled.

If you had stood anywhere between Copley Square and Tremont Temple Sunday afternoon you would have had a surprising demonstration of what this movement means. For an hour the clans had been gathering until, when the band sounded its first note at three o'clock, there swung in after it class by class 4,000 men keeping step to Onward Christian Soldiers and How Firm a Foundation. It must have been an inspiring sight and one full of meaning to the throng that lined the street. The marchers filled the Temple and overflowed into Park Street and Bromfield Street Methodist, while the People's Temple was crowded with 2,500, representing the women's classes. No representative of Christian manhood could have been chosen to preside of whom the Christian young men of Boston are prouder than ex-Gov. John L. Bates, who swept the audience with enthusiasm, as he pointed to the national flag and said, "No army ever carried those Colors with better right than this army, who are willing not only to die but to live for it." The stirring addresses of the afternoon were made by ex-Governor Utter of Rhode Island, Dean Hodges and Dr. Pierce of New York.

The danger that has been feared that with all this attention to organization the spiritual would be forgotten, seems to have been avoided, for Secretary Conant reports that 8,547 were brought during 1908 into the church fold from the Sunday school. All evangelistic methods must depend on the Sunday school for its field of work. Mr. Conant declares after much research that nearly sixty-five per cent. of the members taken into the churches from the Chapman meetings were from the Sunday school. Pedagogical evangelism needs more and more emphasis if the future church is to maintain its power. A significant and cheering fact is that during the past year the attendance increased over 5,000, and the average attendance increased over 9,000, showing the healthiest kind of life and enthusiasm in this most important branch of the church of Christ.

The medical department of Yale University is almost a hundred years old, but the total gifts it has received, including an appropriation from the state of $20,000 at its beginning, amount to less than a quarter of a million dollars. More than 600 of its graduates are now living. The future of the institution is made much more promising by a gift from one of them, Dr. Lewis Ives Shoemaker, of $500,000, subject to a life interest.

Game Living and Dry Thinking

A Friendly Talk on Measuring Up to the Standard

By Herbert D. Gallaudet

I should prefer to leave out the thinking for the moment, and call it simply the knack of living game. It certainly is a knack; some people find it so perfectly easy, and others so terribly difficult. It looks easy—until you try. Like writing sonnets or playing golf, it looks the simplest thing in the world—when you see it done by experts. To qualify among the experts is a different matter.

An Irishman was asked, you remember, if he could play the violin. It seemed a reasonable and ordinary question. He took his pipe out of his mouth, and opened his mind to search for the answer. "Why, I don't know," he said, "I really don't know; I never tried."

In the matter of living game most of us are in a different position. We really do know—only too well, for we have tried—with mighty poor success.

And yet not a few people succeed. You recall the old conundrum of the letter L: "Luke had it before, Paul had it behind, John never had it; and Mrs. McGillicuddy, poor thing, had it twice in the same place." It is just like that with the knack of living game. Of course it isn't true that John never had it; he couldn't have been a Christian otherwise—at least not in the first century, when Nero and Domitian were mixing in. Luke, the good physician, had it both before and after; and Paul, the great apostle, had it all the time; and if that perennial type of frail average experience, "Mrs. McGillicuddy, poor thing," had it twice in the same place, she is certainly deserving of congratulation rather than pity.

For game living seems as rare as dry thinking is cheap. Many men—and some women—miss the trick of the whole thing. The knack may have been born with them; but they never improved it. Or they might have learned it from their friends or neighbors; but somehow they slipped the chance. By a narrow margin they failed to qualify; in the plain proposition of the liveableness of life they were near geniuses—but not quite; the infinite capacity for taking pains was not theirs; it taxed their moral digestions a little too heavily.

Yet digestions can be acquired; and knacks can be discovered and dug out and developed; and game living can be hunted and captured like other birds—and even made to feel at home in domestic circumstances.

For the thing is highly catching—like any other health or sickness. After all, it is simply a question of personal values. Young David found the sword of Goliath tucked away behind the altar in the tabernacle at Nob, and he said, "There's none like that! give it me!" And he got it. Young Lochnivar, riding out of the west to a certain Netherby Hall in the Eske River country, found the wedding breakfast set and garnished and his own appearance somewhat tardy. But he said, "This bride's mine!" And she was. Young General Grant, in the summer of '64—young in heart still—desired to make a journey from Washington to Richmond, and found his road blocked by inconsiderate persons who refused to get out of his way. And he said, "I will fight it out on this line if it takes all summer." And he did—though it took till the following spring.

The men who make up their minds to a game life go ahead and get it done. They never talk much about it; they never stop long to think it over. When you stop to think it over you generally stop longer because you have thought it over; you've got so tired thinking it over that there's not much of you left to live it out with.

That's the trouble with thinking, as the boy said about arithmetic, "There's so much of it." It's discouraging. We commonly have a good deal more on hand than we can use out before it gets moldy. A clever man can set up a brisk business on a slender stock, and "God will send more, if the man will be thankful."

The living's the main thing. Eager-minded people pick up their thinking as they need it, like an army in the enemy's country. If you sit down to accumulate a vast supply of ideas before you set out to use any of them, your way of life will be about as successful as the elaborately prepared Virginia campaigns of the year '62. For the simple rule for bad thinking is just a little good living; psychotherapy has no other word but that—and the wise men knew it several thousand years ago. Throw your hesitant body forward, by sheer effort of will if need be, and certainly enough your timid mind will come tumbling after—like Jill on top of Jack.

So the first rule for living the game life—it isn't a rule, it's merely a sort of mental and bodily knack—is just to go ahead; when you're sure you're right. I'm not even sure I'd wait to be sure; go ahead anyhow, and trust to find the way as you go. You probably have friends who soon enough will throw up their hands and "holler" if you make mistakes—as I rather hope you will, both for their satisfaction and your own ultimate good.

And the second rule for living game (it isn't a rule, either) is an efficient capacity for play. For, after all, it *is* a game; and primarily games are played—not labored with or droned for or worked over, or even fought at. Simple zest is what is most wanted. The people who take life as one long, excellent, festive holiday may not have learned the whole seriousness of the thing as it is unfolded in Elwell or Cavendish or the other treatises on ethics; but at least they have made a good beginning, and one good beginning is always worth a dozen tragic endings.

And the third rule (it's only a knack) is some sort of a willingness for team work, some kind of a ready ability to adapt one's own peculiar game to other people's style of play for the better success of all—the good grace to remember that it isn't the solo performance we're called upon for very often, but only some humble obligato part in the back part of the orchestra.

And the fourth (it isn't a rule, of course) is a persistent sort of liking for that pretty steady practice which alone can make us anywhere near perfect in any good job of life.

And the fifth is a moderate Hibernian predilection to show fight when there's fighting to be done, an apt and eager courage to turn play into hammer and tongs earnest—that is, to turn the hammer and tongs into Ernest, if that happens to be your opponent's name—when the need arises.

And the sixth, seventh and eighth rules are just to go ahead as aforesaid, and make good on the job. After all, the only way to live game is to live game.

And the last rule (it isn't a rule, either, it's just a knack) is not to talk about it, as I'm doing now. If you talk about it the chances are you haven't got it; if you're really game you're too game to say so. The really gritty men and women are the ones who never throw their sand in other people's eyes. Because they've got so much they're a little shy about showing it; it might seem disrespectful before their less favored friends. It is these same friends—the rest of us—who talk about it, as I'm doing now.

In that plain and pleasant play of politics and honesty, "The Man of the Hour," you remember the triumph of Alderman Pheelan over his old enemy Alderman Harrigan, when the crookedness of the latter gentleman was exposed to its proper reward. "He do be a game burrd," said Pheelan, as Harrigan left the mayor's room, obviously discomforted; "he do be a game burrd, but he flies funny."

Alderman Harrigan had still something to learn. Real gaminess never flies funny. It may be hurt to the death; but it is too sporty to show it. So the Roman gladiators faced the arena with a song; and the aristocrats of France went to the guillotine with a jest; and the little American woman in a back room in a side street, whose bedridden life is one long-drawn miracle of pain, smiles and smiles to the end—and her neighbors never guess what she suffers. That is living game.

"I'm on the job," signalled Operator Binn of the liner Republic, ten minutes after the Florida had sawed into the big ship's side, "sinking fast, will stick to the end." That's the game life—on the job, to the end!

"Fust Rate and Very Thankful"

BY EMILIE POULSSON

Our country town still holds the fame
Of Grandam C., a sturdy dame,
Whose doughty deeds in house and field
And church her energy revealed,
And whose undaunted spirit shone
Through phrase and manner all her own—
"Fust rate, and very thankful."

Of all the echoes from her days
Most clearly rings that homely phrase,
(It seems a text and sermon, too.)
When she was hailed with "How d'ye do?"
From friend or neighbor passing by,
Unfailing was her quaint reply—
"Fust rate, and very thankful."

No doleful tales had she to tell,
No martyr's murmur—"Pretty well!"
Not she! Her happy chronic state
With unction she announced: "Fust rate!"
And with an emphasis as glad
Her grateful word would always add—
"Fust rate, and very thankful!"

As light survives the set of sun
Her bright and cheery word lives on,
A happy influence that spurs
Our hearts to utterance like hers;
And when friends greet us day by day,
Like her, we, blithe and grateful, say
"Fust rate, and very thankful!"

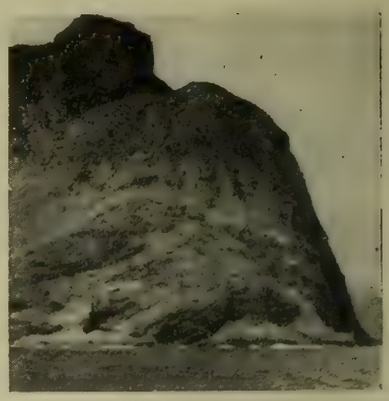
Not long ago I heard a tale told by a Gaelic storyteller who spoke of the Pleiades as the seven friends of Christ, and named them newly as Love, Purity, Courage, Tenderness, Faith, Joy and Peace.—*Fiona Macleod.*



Those Sermons

Every-Day Kindness on the Labrador Coast

By Wilfred T. Grenfell



Summer had nearly come to a close on the Labrador coast, and the hilltops and barrens were flecked with snow. In my little mission steamer I had already come four hundred miles south from the village on the edge of Hudson Bay Straits, which forms my turning post every season. I had left the sick and injured fishermen whom we had picked up on our northern trip in the little hospital on the group of islands at the mouth of Eskimo Bay, which stretches away for one hundred and thirty miles into the very heart of Labrador, and is the home of many scattered trappers and salmon fishers.

At this time of year most of the families are gathering towards the trading posts, to settle up with the trader for the summer's catch. Whatever is owing to them, after they have turned in their salted salmon and codfish, is taken up in food and other necessary supplies for the winter. This season had been a very hard one. Foxes and other fur-bearing animals had been scarce in winter, and few of the trappers had done more than pay for their advances of last fall. This failure had been followed by a poor salmon fishery in the Bay, and to wind up with, a rough, stormy summer had not only caused the loss of many large schooners outside the Bay in the heavier waters of the North Atlantic, but had continued so rough that the small boats belonging to the Baymen had had little chance to retrieve their fortunes with the codfish by going to the outside islands in pursuit of them.

The outlook for the long winter that was already looming ahead was gloomy, and I found my good friend, the trading agent, in a restless mood. "It's all very well being stationed here, Doctor," he said, "when there is enough to eat, and even a *little* pinch from the wolf won't hurt some of the grown up men, but I tell you it's hard to see the children going hungry." "It seems to me," I replied, "that it will be more than an ordinary pinch some of them will get this time if something isn't done, for I met even so good a man as Fred Stewart going up to his winter trapping grounds with not enough to last his big family till halfway to Christmas, and he certainly won't get much fur before then to help him out."

It so happened that very morning I had been standing in the store also while Willie Malcolm had been laying out the meager advance allowed him—for he had no balance coming to him, and his only assets were his debts. I had watched him hesitating between a warm pair of socks for the bare legs of his little girl "Dollie" and another pound or two of oleomargarine—he hadn't anything like enough for winter—and of course there isn't any other shop where you can buy anything.

It just went to my heart even to think of that sweet little face being pinched with hunger (and I'm not her father)—I could not bear to see her shivering with cold while I went spending money on things I didn't need—besides, how could you ask God to bless and take care of the child and then leave her naked while you ate candies. Poor Willie, he had kept taking up the stockings and putting them down again, and then he would look at the open tub of oleo—of course Dollie *need* not go out all winter—she *could* sit behind, or even under the stove, as I have seen other poor children doing. But then his little girl would get weak and pale, and no one can tell what might happen then, for that is the forerunner so often of swellings and running sores and of death even—all strange to them, but we know to be due to tubercle.

But then if her father took the stockings he couldn't have the oleo, and the winter is so long and cold that if they had no fat food they might even not live through it at all, and anyhow he himself could not be fit to hunt properly and face the exposures involved. I have known Willie Malcolm ever since he brought home his young wife, and as his little family came along I have been so glad to see the plucky fight he has made to keep independent. This morning he was so long making up his mind the storekeeper went off to look after another settler who had come in to trade. I knew quite well Willie wouldn't hesitate a minute if it was only a question of a luxury for himself and stockings for his little girl, because he had recently given up his pipe, the one and only companion of his long, lonely trails, so that he might throw in the few cents he saved by doing so. So I couldn't help feeling a kind of additional pity for him—indeed, I had to look out of the window and rub my eyes at the sun, or the thick-headed storekeeper might have thought I was going to cry.

Wasn't it just worth living to be able to turn round again, when I'd got the dazzle out of my eyes, and ask Willie if he'd mind helping me choose a Christmas present for his "little girl," and when he said he "thought Dollie would like a pair of stockings," wasn't it grand to have "just enough" money to buy the two pairs. "Because you know Dollie would just love to have a pair to give Harry." This is one of those sermons any one can preach. Sermons aren't hard things to make, you know, if we really do love one another.

But when the storekeeper said to Willie, "You can take the whole of that tub along, Willie—I guess some one will pay some day," I believe I saw Willie trying to swallow something. But somehow I couldn't see very clearly either just then—people are silly, aren't they? But I think it was better far than buying heaps of candies. Don't you? And I know I felt as if I could easily walk ten miles when I got outside the store. Everybody loves preaching that kind of sermons.



A St. Anthony Fisherman and His Adopted Child

Then again, there was Allan Wolfrey, also—with no less than eight children. He had been fishing outside the Bay, and he had done fairly well. I had seen his bright little wife a week ago, and she had said, "Yes, Doctor, us'll have all *us* needs," but then she had added, "still, you know, Doctor, there be them as has scarcely a bite now, and what'll become of ours, if they has to come to us to feed 'em as well as ours, I don't know. Jerry Deane has had to move his house the winter," she had chatted on. "He was so close to the winter road they fair ate him out o' house and home last winter. He's just *had* to move up the Bay or starve this time." This is because in Labrador of course no one pays anything for hospitality. All you do is to say, "Where am I going to sleep?" Then they know you are going to stay the night, and of course they say, "Wouldn't you like to take a cup o' tea?". No, I know a cup of tea isn't much to give you—just bread and butter and tea. But when it's all they've got it's wonderful how it satisfies you, because they do give it so freely.

One time I had been staying with some fishermen for two or three days because a big snowstorm had made it impossible for my dogs to take me along on our route—I was visiting from place to place on a winter round. The morning I was to leave I found Tim O'Reilly, my host, had gone on ahead of

me. "What made Tim go ahead this mornin'?" I asked his wife. "Well, you know," she said, "he thought he would break a path for your dogs—'tis only twenty miles, anyhow, and the way's somewhat hard to find, and he thought maybe you might miss the road, there being no tracks left after the storm. And indeed he just wanted the fun of a drive, Doctor."

But I found afterwards that he had carried on a tin of condensed milk and some real sugar to give to John Samson, whose house



Outside St. Anthony Hospital. A Sunday afternoon service for convalescing patients

he knew I was going to stay at, and who had done badly with fish. And as I just made him own up later, "Well, sure, you know, I didn't want John to feel a bit ashamed, and that's all about it."

Well, it did seem a terrible shame. Here was Allan's boat alongside the wharf as I walked along, and the poor fellow looking as if he was in trouble. I called out to his wife, who was climbing out of the boat with a bundle in her arms with baby No. 8 in it. "Good day, Susie, I thought you would be away up the Bay by now; what's brought you back?" "Allan had an accident, Doctor. He upset his boat and lost his gun and a lot of things—it might have been worse, thank God! for it was very rough, and he was holding onto the bottom o' the boat for nigh an hour before they got him. Molly Davis saw the boat upset. There were only Allan in it, and she called her boys, and they got a boat out and went and got him, thank God!" she added, and a tear trickled down her cheek.

Poor Allan! he hadn't a word to say at first when I turned to him for his account of the accident. "If it wasn't just the hunting season coming, Doctor, it wouldn't matter so much," he said at last. "What else did you lose beside the gun, Allan?" "Only our winter fish and some flour," he said.

In the boat by the wharfside lay all the supplies they were carrying up the Bay for winter. I tried to peep in and see if there was enough left, but the seven youngsters left in the boat were spread out in old blankets, which so tightly closed up the chinks that all I could tell was that a good deal more than the gun was really gone.

"Allan's a good hunter," my friend the agent told me when I went up to his house to take tea. "It means everything to him to lose his new gun. It cost him thirty-five dollars only two months ago, and he had been saving up for years. He wouldn't have spent so much on it even then only he ordered it last year when times were better, and of course he had to stand by his order. Of course he lost his ammunition, too. If he could get a gun by hook or crook—if it was only an old muzzle loader—I'd give him ammunition on my own account, for Allan's a straight fellow—and—I've got a lot of children myself," he added, turning away.

After tea I thought I'd go down to the men's cook house and have a talk with the boys. I was much pleased to find Allan there cheerfully taking his part with the rest. How our folks with such terrible troubles threatening can keep so cheery has always been a puzzle to me. But Allan seemed to have forgotten temporarily his great loss.

It so happened last spring I was called south from the hospital with my dog sledge to visit a dying lad some sixty miles to the southeast. By some mishap I had fallen through into the sea and drifted off many miles on a pan of ice. I had been rescued next day, having lost everything except my life. My friends in America had heard of the incident and had sent me back more things than I really lost. After a little general conversation I edged up alongside Allan and asked him how he came to be upset.

"Well," he said, "I was called to go south across the Bay to see old Sandy Farlan before us left for the winter. He's getting old, you know, Doctor, and there's no one to fend for him but that little fellow of his. We was all ready to start, but Susie wanted me to take the old man something towards his winter. We was in a hurry to be up the Bay, and though it was blowing fresh the wind was fair—so I ballasted the small boat down with a bit o' fish and some flour for Sandy, and started to run across. Well, it got nastier and nastier as I got over, but of course I couldn't face back in the small boat, so I just had to make the best of it. As I got near the other side and could just make the house out, a steep sea broke under the boat's quarter and threw her clear over—heels over head. I can't swim a yard, Doctor, as you knows, but the Lord let me get hold of the gunwale when I came up, and I climbed on the bottom and lay flat on the keel, gripping the edges of the plank with my fingers—she is clinker built, fortunately, and I could just hold by the overlapping edges o' the planks. Somehow the boat didn't roll over with me, though we wallowed along in the trough of the seas, every wave making a clean break over me—I suppose it must ha' been the Lord that ruled it for that mast and sail to stay in her. I never hoped to be able to hold on long enough to drive ashore, for it was terrible cold, as you know.

"Yes, I thought a good bit of Susan and the young'uns, but I wasn't afraid. Was you, Doctor, on that ice floe last spring?" he interrogated. "I suppose all you remember, Allan, after that was being taken off by Molly Davis's lads." "I don't remember much about that at all," he replied. "Well, yes, we did take old Sandy a wee bit more on our way up."

There was a long pause. "Allan," I said, "it's a lucky thing it was a gun you lost—why, I happen to have a gun right in my cabin." "I can't take your gun, Doctor," he said, "you will want that yourself." "It's only the loan of it, Allan—you can always give it me back. I'm going out of the country anyhow this winter, and *I* haven't any 'kids' to feed with it." There was another long pause and then, "Thank you, Doctor"—that was all he was able to say, and he found quite a difficulty in getting that out. But he squeezed my hand till I started to whistle, and we went out—to see what the evening was like.

Oh, those sermons! How sweet it is that Christ tells us we can all be made fishers of men, even if we are not able to make speeches or teach in schools! Shan't we ask him to give us all chances and teach us to do what he—the Master—would do in our place?

Allan came up a moment or two later as I was trying to make out Aldebaran among the magnificently brilliant stars overhead. "Where are you off, Allan?" I said. "I thought I'd just go around and tell some of them about the gun," he answered vaguely. "Well, you tell her the agent has something for her in the morning, will you, if she hasn't time to go up tonight." The agent was smoking on the platform in front of his house when at last I went up to say good night. He just finished up that hand Allan had already tried to put out of business when we shook hands. "I reckon I'll be able to stand to that ammunition O. K. when the accounts are settled," he said quietly. "Good night, sleep well, good night."



Battle Village

[If any one is moved by this touching story of Dr. Grenfell to aid one phase of his work, the American Labrador Branch of the Needlework Guild of America, Room 201, 14 Beacon Street, will be glad next spring to receive woolen socks and stockings to send North.—EDITORS.]



The Tapestry Room *New Boston Museum of Fine Arts*

The New Boston Museum of Fine Arts

By Isaac Ogden Rankin

What are art museums for?

Some of us, if we confessed the truth which we carefully conceal, would answer that they are the least enjoyable and most wearisome places of our visiting. Others would agree to the weariness, but would ascribe it to an excess of effort in trying to learn or to enjoy too much at once. But in regard to most museums and galleries of pictures almost all would confess to that overcrowding of objects all making claim at once upon attention, which inevitably results in weariness. The endeavor to observe one object is frustrated or made difficult by the distraction of the others. Few of us have learned to visit the museums with a quiet mind and for restful pleasure.

Wholly to avoid this danger of nerve strain and temptation to overdoing is impossible in the best arranged gallery of art. Some of us have felt it even in the over-furnished and over-ornamented rooms of private houses. The artist's right to undivided and undistracted attention calls for the visitor's self-mastery and power of selection and abstraction. But those who planned the great new Museum of Fine Arts in Boston, just opened to the public, have been amazingly successful in making it a place of pleasure instead of labor and of weariness. The usual distractions have been reduced to a minimum. The pictures stand out on well-lighted walls with ample space between and careful grouping. The small objects in cases are admirably lighted and so related in size, color or shape as to make pleasing groups behind the glass. The collection as a whole, or any one of its separate departments, is so rich that he who attempts to see all at once will undoubtedly come away with a weary brain, but that will be the fault of his own desire to grasp more than he can carry with him.

Few, even of those who have followed the history of the Boston Museum, appreciate the fact that it owes its success and its treasures entirely to individual initiative and gifts. The only aid it has received from the state and city which are enriched by it is the gift of its original building site and its freedom from taxation. And few will appreciate the labor and study which have resulted in this great success of the new building in lighting and arrangement. This preliminary work included, not merely a careful study of all the great European museums, but also the erection of an experimental building to test the lighting before the final plans were made.

There is no museum building in the world which so fits its contents, as a glove the hand, or a setting the jewel which it secures and displays. For the building was designed to show the collection. All its architectural ornament is centered about the main approach and staircase. The illustration shows the graceful Ionic columns of the portico. For the rest, the building depends externally for effect upon its mass and proportion, the clean granite of its walls, the green setting of its ample grounds. It is dignified, ample, strong in its simplicity; but there is nothing ornate or elaborate about it, without or within.

Yet along with this simplicity goes a remarkable and beautiful individuality of the rooms, courts and corridors, which adds a pleasing variety to the effect of the whole building. Most of the galleries have light-tinted walls—as our illustrations of the Copley and the tapestry rooms show. The Oriental galleries are fitted with columns and panels of light wood. One gallery has dark-tinted walls. Some of the courts rise through the two stories to which the building is confined with balconies for looking down. But all these things are mere accessories, helps to the display of the treasures of art which they contain. They do not distract the attention, they help to fix it upon the real purpose of the building in enjoyment. And the lighting is so skillfully arranged that there are no dark corners in which strain of the eyes is added to the strain upon attention.

To return to our initial question—What is an art museum for?

There have been two answers. One is that the collections are to be primarily a storehouse and workshop for the student of art history and technical achievement. To make the collection as complete and comprehensive as possible, even though the material gathered is not of the highest quality, and to put it all within reach of the visitor at once for his instruction or enjoyment has been the aim. The result has inevitably been overcrowding and the visitor's distraction and weariness. The method has really been a discrimination against even the willing learner in favor of the technical student. And in discouraging the beginner it has kept back the growth of an intelligent public interest in art.

The other answer is that collections of beautiful things are primarily for enjoyment. Even for the uninstructed visitor only the best of its kind should be displayed. His pleasure must precede his possible instruction. Granted the enjoyment, the growth in taste and knowledge would follow from an awakened curiosity. And to this end all possible hindrances and distractions should be removed.

The directors of the Boston Museum have unhesitatingly chosen the second theory of the use of their collections as the main guide to their method of display. They have not neglected the student, but they have provided for his needs in a better fashion than that of crowding all they have upon the walls and in the cases. They have turned large parts of the basement of the new building into an ordered and indexed storehouse, from which at need may be drawn unexhibited material for further study on notice to the custodians of the different collections. The average of quality in the whole collection is high; but

the average of beauty and of quality in the part of the collection shown will bear comparison with that of any museum in America.

The interest of the thousands of visitors who attended the public opening of the new buildings was divided between the unknown treasures of the collection and the familiar treasures shown for the first time in their new setting. Among the former were a Swiss room of the sixteenth century, transferred from Zurich and set up bodily in the museum, with all its ancient furniture; an Egyptian tomb with carved and painted walls, brought from the darkness of its cavern in the valley of the kings' tombs; many paintings, old and new, and a number of other beautiful things both great and small. Among the older treasures of the museum are the finest collection of Japanese art under a single roof in the world; including the unique and beautiful Morse collection of Japanese pottery, unequaled anywhere; a wonderful collection of textiles, some of the tapestries of which are shown in our illustration; representative examples of the great schools of Western art, American, Dutch, Spanish, French, English and Italian; and classical, renaissance and modern sculpture, original and in casts arranged with effective grouping and ample space for enjoyment.



Main Entrance *Boston Museum of Fine Arts*

All these treasures have been gathered in the short space of less than forty years. They have from the first been open to the public without charge for at least one day in the week. The old museum was thronged on Sunday afternoon, largely with the Italians of the city who felt themselves at home in its atmosphere. It is now somewhat less accessible to the crowded quarters of the city. It is, in its new home, a place of delight not merely to the student, but also to the lover of beauty, who may choose to linger in its spacious halls with no sense of obligation except to enjoy the delights of form and color which its galleries offer with such a liberal hand.

The galleries already have their commemorative gifts. One of the beautiful new objects displayed at the opening is a broad Persian bowl, exquisite in color and decoration and perfect in condition, a mother's memorial to her son. How much more graceful in itself and effective in appeal for remembrance than a cold, white shaft in a crowded cemetery! There will be many more such gifts when the public recognizes the opportunity of associating a loved name with the continual pleasure of those who seek the higher forms of beauty.

The full appreciation of these collections is not to be gained by a single visit. Their first appeal must be to those who are within easy reach of the doors. But the special danger here is that there are no set times for coming. Between work and weariness the always waiting gifts go always ungrasped. For every person of good taste, or desirous of good taste, in the neighborhood of Boston, the opening of the new building is a call for the immediate formation of the museum habit.



Stuart's Washington at the left *The Copley Room, Boston Museum of Fine Arts*

The Mysterious Texts

And How They Brought about a Family Reunion

By Grace Duffield Goodwin

Not the most loyal blood relation, exercising that "lively sense of favors to come," which is gratitude, as one of the professors quoted to us yesterday, could call us a happy family. Of course there were plenty of reasons why we ought to be happy. Father was prosperous and respected; Mother was on every board and nearly every committee; we children, all of us, were—well, what we were depended, to quote old Prof again, "on the visual angle." Uncle Bert viewed us as "husky young brutes," girls and boys alike; Grandmother said we were "pretty good children—as children go," and the minister said he had "hopes of us." Of course that didn't count; it's his business to have hopes of everybody. When I got downright discouraged with us all, I used to go back to Grandmother's opinion.

Did I tell you there were five of us? Well, there were; three boys and two girls. I am the oldest; I'm Tom, and next year if I make the college team I'll see to it that Ned and Ronald stand around as they should. There! I didn't mean to say that; you'll see why by and by. Ned's in the high school and Ronnie's only a year behind. The two girls are just at the mean age. Kate wants her hair up and Angie has lost her front teeth.

Of course you couldn't expect us not to quarrel. They all pitch into me for trying to make them behave and punishing them when they don't; but, with Father away all day and Mother such a little bit of a woman, somebody's got to keep them in order—at least that's what I used to think. I never saw such a family anyway. The more I think of it the more I see downright good sense in the way things happened.

Father left us to ourselves most of the time. He didn't like children very well, although he was proud of us when we grew, or had our pictures taken, or won a prize for anything. Mother was proud of us all the time, but we were so big and strong, even the girls, that she was half afraid of us. I've often picked her up and raced up two flights of stairs with her, just to scare her. None of us minded her—she couldn't do anything to us if we didn't, and it was easier not to, so we did as we pleased, except when things got too bad and then I took a hand.

I remember the thrashing I gave Ned for breaking the rectory windows, and I made Ronnie eat bread and water after he tied the cats' tails together and hung them over the clothesline. I didn't know how to manage Kate and Angie, because you can't do those things to a girl, and so they didn't get all they deserved.

Kate had the meanest tongue; she used to give what I call "cut-unders," and she could make the boys speechless with rage. Angie used to make up lies about us and tell every one. I can't imagine a boy being as sneaky mean as Angie was, but she was only seven and we did impose on her most awfully, all of us. I'd make her clean my shoes or pick up my books, and then she would find out something about me and run and tell. That didn't make much difference, of course, because nobody had time to bother about whether it was the truth or not, and she got so used to making fancy sketches of us boys that she couldn't tell herself what was so and what wasn't. Father used to take the easy way out and say, "It probably was not so, and Angie would learn better by and by." Mother looked worried for a minute, then she always kissed Angie and told her to "be a good girl," and telephoned for the carriage.

But one morning the queer thing I want to tell about began. Every one of us in the family, when we began to dress, found a Bible verse written in soap on the looking-glass. You try it sometime. It shows up in great shape, and it is hard to get off. I remember mine was, "Be ye kind one to another." Of course I'd heard that lots of times, and I tried to rub it off, but I was late and couldn't do it thoroughly; so the last thing I saw as I left my room was "kind" staring out at me, because the soap was extra heavy on that word.

At breakfast Ronnie said: "Who's been doing a Bible verse stunt on everybody's looking-glass? Tom—it was you."

"I never!" I retorted, hurrying through my oatmeal. "It was Mother."

Mother seldom came to breakfast with the rest of us, and Father had gone down town, but Kate said, "It wasn't Mother, I'm sure, because Mother had one, too."

"And so did Father," burst out Ned, because I saw it when I went to his room after a collar button."

"What was Father's?" asked Ronnie.

"A funny sort of a thing, considering how he lit into us all yesterday. It said, 'Provoke not your children to wrath.'"

"And Mother's was, 'As is the mother so are her daughters,'" said Kate; "and I'm sure I don't care especially about being like Mother."

I was getting interested. Somebody that knew us pretty well had been doing the soap act, and I decided to find out who it was. But first I wanted to hear from the others.

"What was yours, Ned?"

He looked a little sheepish as he said it over, "But I have prayed for thee that thy faith fail not."

Everybody sat quiet for a minute, because poor old Ned had joined the church all by himself last spring, and we were a discouraging lot to practice being a Christian on. It sort of flashed through my mind that Ned had tried, lots of times when he thought no one noticed. He had offered to apologize about the window and to pay up out of his allowance, but I wouldn't let him, because—well, because I wanted to thrash him. That's what my soap text was reminding me of—"Be kind." I hadn't been very kind to Ned. But his text made me sure it was Mother. Your mother is always praying for you, I suppose, and nobody else is that ever I heard of, unless perhaps your grandmother.

Ronnie's verse was an old one—the "do unto others" one—and it was pretty mean of me, I know; I really couldn't seem to help it. "That must mean cats, Ronnie," I said.

"What was yours, Kate?" asked Ned.

"The tongue is a fire," answered Kate, turning very red, and going out of the room.

"That will do you good, Katie," I called after her. "You know you are a sharp-tongued little beast." And just as I said it the old soap text spoke out, "Be kind."

It made me tired the way it kept bobbing up. I'm sure no brother was ever kinder than I've been; if I've been hard on the bunch it was because they deserved it. And so I was arguing away to myself and the soap kept saying, "Be kind," until I snapped out, "Oh, shut up and let me alone!"

Then of course Angie began to cry, and I wasn't talking to her at all. Her text was a good one on her: "Speak every man truth to his neighbor."

So I mopped up her eyes and gave her a kiss that about scared her to death—trying to be "kind," maybe—and we all went off to school.

Next day the same thing happened. Everybody had a choice selection of Scripture that cut in so deep it made him feel pretty mean. Father was with us at breakfast, and he said his out like a man: "Like as a father pitieth his children." There is more to it, you know, but Father said that was all there was on his glass.

Mother looked a little bit as if she had been crying, and hers was, "Here am I, and the children which Thou hast given me."

I thought she took it pretty seriously for such a simple little verse, and I was going to say something—well, yes, to make fun of her a little, when my own verse began to nag at me. It was just a piece of a verse, "With good will," but it tormented me as much as the first one.

Mother said she didn't write them; Father of course didn't, and each one of us crossed our hearts and hoped to die if we had done it. Grandmother had just come home from a visit, so I was sure she hadn't had a hand in it. And anyway she'd been sick in her room ever since she got back.

It went on for a whole week. We couldn't get down to breakfast quick enough to see how many more home-truths had been told by a cake of soap in the night.

At last Saturday morning Father, who had had something on his mind for several days, called us all into the library. He was very grave and solemn, and he and Mother sat and held hands, as I never saw them do before.

"Children," he said, and then he cleared his throat and wiped his eyes, and he didn't seem a bit ashamed of it either. "Children, you all know what a lesson we have had this week. Mother and I have taken it to heart, and we know you have. I want your help," then he cleared his throat again, "we all want each other's help to begin our family life over again. We are all at fault, parents and children, but we love each other, and we must work together after this to have a happier and a more united family."

Mother just opened her arms and everybody climbed in that could. Ned and I just shook hands hard with Father and with each other, and then he got up very seriously and bowed us out as formally as if we had been a board of directors.

But Mother stopped us. "Boys, dear boys," she cried, in her pretty, eager way that makes everybody want her all the time, "kiss me and love me and I'll try to be a better mother."

Ned gave a gulp, and I picked her right up and gave her a big hug that didn't scare her a bit. "Sure thing, Mother," I said. "We'll all behave better. I'm the captain of this bunch, and I'll try to do more for them. I'll tackle myself first."

Then when we'd used up our pocket handkerchiefs and our emotions we looked out in the hall and there stood Grandma. She looked littler and grayer than ever, and she was weak from the sickness she had had. Father led her to an easy chair, and everybody asked if she was cold, or hot, or wanted water, or a footstool—*oh*, we were reformed characters! She didn't look as surprised as she really ought to have done, to see us all so sweet and helpful. You can't surprise a Quaker or fluster one either. Grandma just spoke in her quiet voice as if this happened seven days in the week and twice on Sunday:

"Thee knows I don't want to make any trouble, Archibald" (that's Father), "but I

know what thee's talking about, and I was sure thee would let me help a little."

And then Mother slipped down beside her and Grandma patted her hair and said: "There, there, dear! Thee's young yet."

So there wasn't anything else for us to do but to tiptoe out of the room.

. . . . . .

But I couldn't help it, honest—and I don't think it teased Grandmother much, not in any hateful way, I mean; I sent her a case of soap on Christmas; not a box, a *case*.

Willfully Blind

BY ALICE HAMILTON RICH

As I was walking along the street, one day, I saw a boy and girl running a race. As they came near I noticed the boy was much smaller than the girl, but would probably win. Suddenly the girl stopped, saying, "I can't see." Filled with compassion for the supposed blind girl, I drew near, to learn that her eyes were closed. The girl, evidently knowing the boy would win the race, had willfully closed her eyes. Somewhat amused, I took to philosophizing over this feminine strategem and gradually drifted into serious reflections.

It was a time of sorrow. Morning and evening the words of the Psalmist were mine, "All thy waves and thy billows have gone over me." Life seemed not worth the living without the best beloved. I willfully closed my eyes to everything but my own sorrow and would not see. The race was for the strong, and I was weak. I could not see the way and closed my eyes to the shining ones who were beside me. I forgot that while I could not or would not see, God could see for me.

I had been used to giving what I thought were helpful words, words of encouragement and sympathy to others in trouble; now they seemed to me as sounding brass and tinkling cymbal. Life was without form or comeliness, and tightly closing my eyes, I would not see that just because I was desolate I had no right to let go of service, but should add thereto work for which my sorrow had better fitted me. For not only is it true that "A sorrow's crown of sorrow is remembering happier things," but also that one who wears the crown of sorrows can discern more readily the invisible crowns that circle other brows. The willfully blind little girl has helped a willfully blind woman to open her eyes.

I have an acquaintance who seems to me also willfully blind. When her husband's eyes were closed to things of this life, she closed her own to the demands of church, Sunday school, social life, indeed everything that could by any possibility remind her of the beloved past; feeling, as she expresses it, that no one's sorrow is like her sorrow.

A friend was sitting with her at the window of her beautiful home, when three mutual acquaintances passed by. The first was a woman whose husband had been reduced from wealth and good health to illness and a small income, his wife bravely coming to his help as a breadwinner. "That woman," said Mrs. F. "has her husband and children." The second was a widow, in very straightened circumstances, with several young children. Mrs. F. continued: "Mrs. C. has children. I have none." When the third passed, the friend wondered what favorable contrast could be made. This woman had been wealthy, was now very poor; had lost both husband and children; had no home, but was living from week to week in a boarding house, not knowing how long she would be able to pay her board. But Mrs. F. was not at a loss to see the best side in another's life. She said, "Mrs. B. has a good boarding place."

If only Mrs. F. could see the good things left to *her*—and they are many—as clearly as she sees them in the lives of others, and would take up work and living as nearly as possible in the old ways, how much she might do for others, and how much happier she would be herself!

The little girl of my story, as well as many older than she, proves the truth of the proverb, "None are so blind as those who will not see."

A Shakespeare Romance

1. Who were the lovers? Romeo and Juliet.
2. What was their courtship like? Midsummer Night's Dream.
3. What was her answer to his proposal? As You Like It.
4. At what time of the month were they married? Twelfth Night.
5. Of whom did he buy the ring? Merchant of Venice.
6. Who were best man and maid of honor? Anthony and Cleopatra.
7. Who were the ushers? The Two Gentlemen of Verona.
8. Who gave the reception? Merry Wives of Windsor.
9. In what kind of a place did they live? Hamlet.
10. What was her disposition like? The Tempest.
11. What was his chief occupation after marriage? Taming of the Shrew.
12. What caused their first quarrel? Much Ado About Nothing.
13. What did their courtship prove to be? Love's Labor Lost.
14. What did their married life resemble? A Comedy of Errors.
15. What did they give each other? Measure for Measure.
16. What Roman ruler brought about a reconciliation? Julius Cæsar.
17. What did their friends say? All's Well that Ends Well.

The Children's Pulpit

November Rains

BY REV. E. H. BYINGTON

How welcome the spring showers falling gently and encouraging the growing plants! How delightful the summer showers, clearing and cooling the air, laying the dust and reviving the drooping flowers! Very different are the November rains, cold and dreary, and no one praises them. This is not fair. They seem disagreeable but are really our best friends. They soak into the ground, deep down, feeding the springs, filling the reservoirs. All through the winter, until when the spring thaws come, they supply us with water. When in January or February you have a good drink of water or a fine bath say, "Thanks to the November rains."

Then they supply the plant roots so that when the spring opens there will be plenty of sap. The maple syrup and the first buds, whether of leaves or flowers, come so early because of the November rains. You should remember next spring in all the loveliness of its unfolding to say, "Hurrah for the November rains!"

Often children complain of some studies in school, arithmetic or geography or language, that they are of no use. Perhaps not now, but they are like November rains. After a few months or years their value will appear. How foolish if the ground should refuse the November rain because it did not need it then! You think that going to bed early, studying your Sunday school lesson, attending church when you cannot understand the sermon, are of no use. They are November rains. Accept them now, and the good will come by and by.

So when you do a kind deed, speak a pleasant word, show yourself friendly, and it seems unappreciated and useless, do not think it is all wasted; but call it a November rain that will in time be a blessing to somebody.

Closet and Altar

THE SACRIFICE OF THANKSGIVING

I will offer to thee the sacrifice of thanksgiving.—Ps. 116: 17.

It is well to praise God when we feel like it; but better to overcome our discontents and praise him. That is the sacrifice of thanksgiving, more precious in his sight than any lightly spoken words. "Neither will I offer burnt offerings unto the Lord, my God, which cost me nothing," said King David. And shall we have less loyalty than he?—*Isaac Ogden Rankin.*

Have you no words? ah, think again,
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To Heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me."

—*William Cowper.*

You remember when it was that St. Paul "thanked God and took courage"; it was midway between a shipwreck and a prison. He had been in peril of his life, and he was going into greater peril. He had barely escaped the storm to fall into the hands of Cæsar. In this sad plight, a little group of Christian brethren in Rome, having heard that Paul was coming, went out to meet him; and his heart was filled with gratitude. When he saw them, he thanked God and took courage. Thus it is that they who have lost almost everything, count up the gifts of God which still remain and are surprised to find them so many and so precious. They appreciate them the more highly for their fewness. Some people have so much to be thankful for that they are not very thankful for anything.—*George Hodges.*

The Lord put and keep your heart in a praising frame!—*John Mason.*

You will say, "How shall a man praise God who seems to himself to be in continuous trouble?" Look at the history of David and see how you will do it. You will find that in some of the Psalms the soul begins in a minor key and by and by rises to the major key, and then flies away. If a man is in trouble, let him go to God in his trouble, till he gets a sense of the Divine loving, pitying, sympathetic nature, and see if there does not spring up in him a spirit of praise.—*Henry Ward Beecher.*

Thou art ever with us, Our Father, and thy mercy has sustained us in trouble and crowned our lives with good. For all the gifts thy love has made our portion—for thy Son, our Lord, and all he gave and taught; for thy presence and the brotherhood of men; for those who are first in our heart's desire and all the hopes of wider fellowship and more intimate communion; for shelter, food and rest, the fruits of the earth, the achievement of our thought and toil; for memory and hope; the sympathy that gives and gains, we bring thee our thanksgiving. Though in the midst of trials praise come not with our first impulsive thought, yet, Lord, it is the true expression of heart's purpose, the offering of a love that needs but leisure to rise from our lips in song. For we are thine in loving thankfulness and would dwell in thy house forevermore. Amen.

For the Children

A Frontier Thanksgiving

BY LUCY JAMESON SCOTT

"Mother, tomorrow is Thanksgiving back home, isn't it?"

It was Elsie who asked the question—Elsie, who could remember a happy childhood "back home" in old Massachusetts before her father became a frontier missionary.

"Yes, dear," her mother answered, "and it will be Thanksgiving here, too."

But as she spoke her glance took in the desolate outdoor view, and she sighed. The prairie village looked more chilly and huddled than ever since the stunted trees had lost their foliage, and the track of the last cruel cyclone was still evident.

"No, it isn't Thanksgiving here," Elsie declared. "God let the cyclone come and destroy our harvest, and we haven't anything nice to eat or wear. Everybody's poor, and I say—I say"—

The blue eyes were full of tears and no more words could come from the swelling throat as Elsie turned to the window.

Mrs. Holmes looked at her dear fifteen-year-old daughter in her scant gown and patched shoes, and her heart ached.

"Never mind, dearie," she said consolingly, "think how your father has helped our poor people and how they love him. Luther is growing so strong and helpful, too, and Baby is well and good."

The youngster, who sat in one corner playing with spools, hearing his familiar name, turned and with gurgles of delight paddled across the floor to welcoming arms. Then the outer door flew open and Luther, his arms full of tree branches, his cheeks reddened by the cold air, came in.

"Look a' that, Ma!" he cried; "all that wood for nothing an' lots more if I bring it, and I will. It's from Otto Bergen's trees way over"—

"Why, my dear! did you bring that from the ravine?"

Luther nodded. "I'm going to fill the stable. All you have to do is to get your back bent just right and then keep walking. What ails you, Elsie? Crying?"

Before the mother could answer, Elsie turned. "Yes, I am, and it's because we're so *poor*—so poor we can't have the least bit of a Thanksgiving tomorrow, not even a pudding with raisins in it!"

Luther sat down on the woodbox, pulled off his cap and smiled reminiscently as he said:

"*I* can remember a Thanksgiving dinner at Gran'pa's. Wasn't I four years old? We've been here seven years and I'm 'leven, so of course! There was a big turkey and one leg fell off on the tablecloth, and they gave me the wishbone."

"My bones are *all* wishbones this minute, because I'm wishing so for a civilized Thanksgiving," Elsie interrupted, her words husky with the unshed tears behind them.

Luther looked at her reprovingly.

"But I should think you'd be ashamed to say so when you know it can't be helped," he said, with the bluntness of youth as he drew on his cap and started for another load of wood.

Mrs. Holmes looked around thoughtfully. "Elsie, suppose we skirmish once more and see if we can't find something to be thankful for."

The girl began to laugh even while tears were running over her cheeks.

"Oh, I took an inventory this morning, Marmee, and there's about a quart of flour, a few potatoes, a teeny bit of oatmeal and—yes, a few crackers. I think the cyclone left some turnips in the garden and that's all!"



"Well, there's the Christmas box—I wonder if we took out everything."

Laughing still almost hysterically, Elsie helped lift the cushion stuffed with hay from the Christmas box, which had been utilized for a seat, and her mother thrust in an exploring hand.

"Why, yes, here is a can of tongue! I remember now that I saved it for a time of need. And here is the beautiful tablecloth your Uncle Bradford sent. Wasn't it just like a man to spend five or six dollars for this when I had nothing to match it? But we'll use it now, and make our table look as fine as possible. I have never had courage to even unfold it."

Elsie took hold of one end of the shining linen and then gave a glad cry: "Mother! Mother*ee!* what is this?"

For there, pinned to an inner fold was a crisp bill. Her eager fingers released it as she exclaimed: "Ten dollars! Ten dollars!"

Mrs. Holmes sat down, and the baby crept up to be taken, with a baby's quick suspicion that something had happened. His mother hid her face on his curly head while Elsie sobbed: "Oh, it makes me feel so mean! Here it was all the time while I was complaining. It's almost five o'clock, and Father'll soon come. Oh, how can I wait to tell him?"

At dusk she saw the tired father coming across the windswept field and hurried out, a little checked shawl over her head, and with eloquent eyes and lips told the story of the wonderful discovery.

"Hidden in a tablecloth instead of a napkin this time, wasn't it? Well, 'bless the Lord, O my soul, and forget not all his benefits'!" he exclaimed, and perhaps no one who has not waited for weeks for a Home Board remittance can fully realize what that meant.

"And now a little supper for Luther and me; then I'll borrow Deacon True's horse and start for town."

"Oh, not tonight!" his wife urged. "Wait till morning."

"No, no, we must have that turkey tonight and a wagonload of good things to carry out in the morning to our poor people. Tired? that ten dollar bill has rested me more than a good night's sleep. Come, Elsie, help us into our overcoats and we can eat on the way."

It was four miles to town, and the deacon's horse was not swift, but there was no thought of time or distance as the missionary, in his old blue overcoat, with the precious bill carefully tucked into an inside pocket, drove away.

Luther looked back to call to Elsie, who was wildly waving her handkerchief, "Say! don't you wish now that you'd been thankful when you didn't have anything to be thankful for?"

We need not tell what came from town that night to make a "civilized Thanksgiving" in the little brown house on the frontier. But there was a turkey—small, but plump and juicy, and once more Luther had a wishbone. There were other good things to go with it, and quantities of knobby packages to be distributed among the needy.

When the family gathered around the table covered with the lovely shining damask, their faces shone with gratitude, and Luther said,

"Nobody that looks at *us* needs a Thanksgiving Proclamation to tell him what day it is."

Heroes in history seem to us poetic because they are there. But if we should tell the simple truth of some of our neighbors, it would sound like poetry.—*George W. Curtis.*

The Season's Short Stories

The season is rich in noteworthy collections of short stories—that most characteristic of the modern forms of literary art. For success in this field there must be a keen sense of the dramatic, culminating instant, a fine insight into human nature, a feeling for the indwelling humor of life's experiences. Many of if not most of these stories have appeared in the magazines, but the best of them gain decidedly by the dignity and detachment which the book form offers.



© Copyright, 1909, Harper & Bros. *From Options, by O. Henry*

Perhaps the place of honor belongs to Mary E. Wilkins Freeman, who in *The Winning Lady* (Harpers. $1.25) has turned from her novel writing and come back to the more congenial field of the short story, with all her old grasp of a moral situation and her subtle and light-handed humor. These are not chronicles, they are pictures. The genius displayed is that of the consummate artist who sees in the overfull tangle of life's affairs the elements which will make a beautiful and memorable composition, selects and puts together and gives us a work of art of the highest worth in its class. Some of these stories will rank with the best which Mary Wilkins has given us—that is to say with the best short stories in American literature.

Humor of another sort, wholly masculine and with a touch of the untamed recklessness of the street and camp, is found in *Options*, by O. Henry (Harpers. $1.50). This author's field is geographically wider, his manner breezier, but his art as genuine and individual as that of Mrs. Freeman. In fact the two collections complement each other. The man has the mastery of the relations of men and their way of looking at life, and is ready to be at home in strangely varied places and conditions. The element of surprise is here, too, in the style, for he is master in the wide field of American slang, and yet never overworks it. One phase of American life and thought finds admirable expression in these stories and a characteristic ideality lies behind the humor. We are grateful to O. Henry for these vivid comedies.

Mr. F. Hopkinson Smith is on the same quest of pictures humorous and dramatic in his *Forty Minutes Late* (Scribner's. $1.50). He is a true artist and knows how to select and when to stop. The title story is drawn from the experiences of a lecturer in rural lyceums and has both humor and pathos. Some are drawn from travel and voice the contempt of true Americans for the antics of snobs and their flatterers who misrepresent America abroad. The most characteristic and dramatic of all is, perhaps, "A List to Starboard," and everybody will be glad to have known the captain and the Texan of that heroic adventure.

Sir Gilbert Parker has gained, from long experience, a sureness of touch, a swiftness of expression, a knowledge of the laws by which tragedy or heroism may be packed into the shortest compass, and the reader takes up his new book, *Northern Lights* (Harper. $1.50), with anticipations of pleasure. He is not disappointed; for the North is all here, its wide stretches of unpeopled forests, its wild storms in which breathless men battle for mere life, its cruel hungers, frosts and desolations. The women vary from the society girl of Washington, thrown into these wastes by Fate, to the Indian woman, wed to a white man, and intent on keeping her "man" by fair means and foul; the men run the gamut from the drunkard, reforming himself in solitude, to the faith-healer wandering from settlement to settlement. The somber life has tinged the picture. A good spoonful of humor and a pinch of optimism here and there would improve Sir Gilbert's admirable receipt for story-making.

Eleven stories are published under the title of the first in the group, *The Oath of Allegiance*, by Elizabeth Stuart Phelps (Houghton Mifflin. $1.25). They vary in length and substance, but they are all written in a certain style which compels attention and most of them have a curious effect of nervous strain, as if one should pull a single violin string over and over again.

Charles G. D. Roberts takes his facts straight from observation, and his unwillingness to go beyond the teaching of Nature itself is almost too strenuous in its reticence. This impresses the reader of *The Backwoodsman* (Macmillan. $1.50), a collection of stories which mingle the human and the animal life of the wilds entertainingly. The imagination deals with all phases of this woodland existence; the burning of a lonely shack in the forest fifty miles from help and its occupant's frantic struggle through the snow-filled wastes, the grip of tangled weeds on a swimmer's foot and his rescue by an accidental bear, the rush of the "bad man" in a lumber camp over the swinging logs of a broken jam to save the camp's beloved baby. The book is filled with charm, and the plots are, some of them, singularly original.

We are on familiar ground in *Sailors' Knots*, by W. W. Jacobs (Scribner's. $1.50), and delighted to find ourselves again among his sailors and boon companions of the English village whose social center is the Cauliflower Inn. How Mr. Jacobs contrives to keep up his work with such mirth-provoking situations and sly humor of characterization the reader wonders with each new volume of tales. He is well seconded by his illustrator, Will Owen, who has made the jolly pictures for all Mr. Jacobs's books. These stories are too good to be enjoyed alone. They ask to be read aloud to, by preference, one appreciative and sympathetic listener.

Ruth McEnery Stuart contributes to the season's output a characteristic group of darkey sketches, *Aunt Amity's Silver Wedding* (Century. $1.00). There are only four stories in the little book, but each is a subtle and humorous study of character. Aunt Amity, who had a silver wedding for herself on account of her first husband and combined with it a "wood weddin'" for her latest spouse; Petty Larceny—"molasses candy color an' sweeter yit"; nine-year-old Leviathan, who saw ghosts and *smelled* them, too, are real folks whom we place at once on our list of acquaintances. But perhaps most finished of all is the picture of Jane Free, the heroine of the longest story in the group.

The appeal of the college stories told by Ralph D. Paine may have been intended primarily for undergraduates and their admirers. But the collection of them in *College Years* (Scribner's. $1.50) deserves and will obtain a wider circulation. They give in dramatic glimpses a true picture of the life and idealism of the undergraduate world in one of our large Eastern universities—Yale, as it happens. They are tales of friendship and fatherhood, and love-making only glimmers as a light in the far background. In this there is a novelty and charm which sets the book in a place by itself. We are sure that no one who follows the fortunes of Mr. Paine's heroes will fail to have a better, because more sympathetic understanding of the problems and ideals of our young men in their period of training.



LIGHT FINGERS

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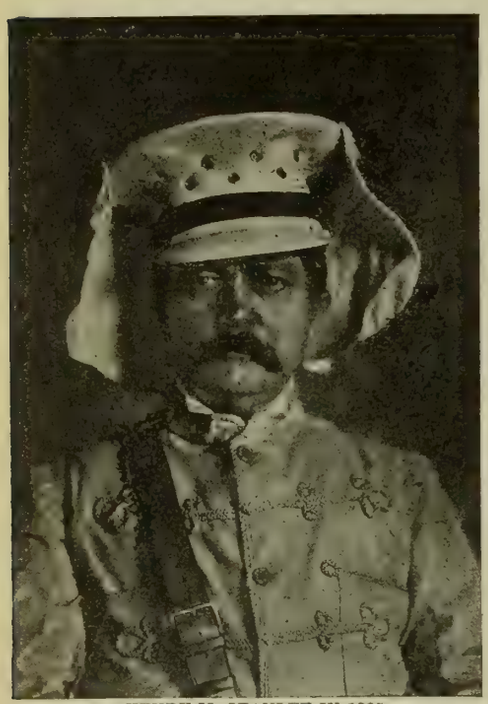
Some of the last stories by Herman K. Vielé, a writer who will be sorely missed, have been published under the title *On The Lightship* (Duffield. $1.50 net). Mr. Janvier explains in a preface that the author,

at the time of his death, was making one of his odd, freakish plans for placing an imaginary group of people on a lightship. While detained there, each would help to pass the time by telling a story. Hence the title, which has now no significance. The stories are slight in substance, but each is strangely fantastic, and the variety of theme and treatment is remarkable.

Other New Books

Stanley Africanus

Although Henry M. Stanley was a Welshman born, and died in England, a knight on his country place, he is one of the most striking instances of the effect of the "melting pot" of American life which the last generation has to show. His *Autobiography*, edited and continued by his widow (Houghton Mifflin. $5.00 net), shows this beyond



HENRY M. STANLEY IN 1885
Courtesy of Houghton Mifflin Co.

the possibility of question. His point of view, his sense of social values was American to the last. He never really naturalized himself on his return to England. He was never at home in Parliament. He never won the influence in English foreign policies which was the due of his great achievements in exploration and his first-hand knowledge of the conditions in Africa.

The autobiography is the deliberate self-revealing of a strong and sensitive man who felt that he had not been fairly understood. It is singularly naïve in its confessions. Stanley was a leader of men, courageous, resourceful, indomitable, in action wholly freed from sentimentality by a far-reaching foresight. But back of this was a second nature, full of sentiment, idealistic in friendship, timid in self-assertion, sensitive and capable of much suffering through the imagination—the Celtic soul of his own people. Such a man was certain to pay a large price for achievement in trials of feeling. Trained in the workhouse under a brutal schoolmaster, fatherless and repudiated by his mother when she came a pauper to the shelter of the same roof, harshly restrained and limited by those under whose roof he ate the bitter bread of dependence, knowing the torture of sea life under abusive mates, he escaped in New Orleans from the ship of his sufferings to a new world of freedom for self-expression, and it seemed, in spite of daily toil, like heaven. Writing of his first weeks in America, an interesting passage in the diary shows how inspiring he found this new-world atmosphere:

"That which was natural in me, though so long repressed, had sprung out very quickly under the peculiar influence of my surroundings. The childish fear of authority had fled—for authority no longer wore its stern, relentless aspect, but was sweetly reasonable. Those who exercised it were gentle and sociable, and I repaid them with respect and gratitude. . . . I possessed properties in my person which I instinctively valued, and felt bound to cultivate. The two-feet square of the street I occupied were mine for the time being, and no living man could budge me except at his peril. The view of the sky was as freely mine as another's. These American rights did not depend on depth of pocket, or stature of a man, but every baby had as much claim to them as the proudest merchant. Neither poverty nor youth was degrading, nor was it liable to abuse from wealth or age. Besides my youth, activity and intelligence, of which I had been taught the value, I had become conscious of the fact that I possessed privileges of free speech, free opinions, immunity from insult, oppression and the contempt of class; and that, throughout America, my treatment from men would solely depend upon my individual character, without regard of family or pedigree. These were proud thoughts. I respired more freely, my shoulders rose considerably, my back straightened, my strides became longer, as my mind comprehended this new feeling of independence."

The autobiography covers Stanley's life through his service in the Confederate army and his experience in a Federal prison, from which he escaped by taking the oath of allegiance and enlisting on the Federal side. Wounded and discharged, he became a journalist in New York and graduated from that school of study and travel to his life work in Africa. Beyond the close of the military experience the narrative is filled out by extracts from letters, diaries and other unpublished material, put together and connected with great skill by Lady Stanley. Her strong and devoted character comes out undesignedly in the work, and the reader is grateful to her for including among the illustrations a fine portrait of herself. She has rich material to draw upon. The African expeditions gain many sidelights, and there are notable comments, often illuminative and sometimes bitter, on English political and social life.

For Americans the most interesting part of a book of abounding interest will be found in Stanley's pictures of the lower Mississippi Valley in the years before the war. Here he met his adopted father, always his ideal of manly perfection, by whose wish he changed his name from Rowlands to Stanley. He lived for a time in one of the valleys of Arkansas, and his judgment, from personal experience, that the malarial fevers there are worse than those of Africa is worth repeating. He fought through the Battle of Shiloh and was taken prisoner near its close. His picture of the Confederate common soldier's point of view is dispassionate and well worth the attention of historians.

Stanley's name is written across the history of the last century on the map of Africa and in the roll of heroic, indomitable spirits who have opened doors of progress. The leader of armed expeditions and the frequent center of bitter controversies, he was no lover of fighting. He had the deep sense of religion which characterizes his people, and his faith was revived and quickened by intercourse with Livingstone. The great and growing Christian church of Uganda was of his founding. He was never ashamed that he had been educated as a pauper. The first picture in the book—whether of his or of Lady Stanley's selection—is of the workhouse. He recognized the guidance of God in the changes of his life. The religious experiences are not the least interesting features of an adventurous and extraordinary life history.

Royalty in China

Since Dr. Arthur H. Smith's popular books on the Chinese people, nothing of greater interest on China has been written than *Court Life in China*, by Isaac T. Headland (Revell. $1.50 net). This deals al-



EMPRESS DOWAGER IN PEARL-FRINGED ROYAL ROBES
Copyright, 1909, F. H. Revell Co. *From Court Life*

most exclusively with the highest official life, concerning which but little of an intimate nature has been written. For twenty years Mrs. Headland has been physician to the family of the mother of the Empress Dowager and to many members of the royal household, and Mr. Headland is professor in Peking University. A large part of the book is devoted to an account of the Empress Dowager and the late Emperor, based on notes provided by Mrs. Headland. The narrative covers a period beginning before the Boxer uprising and provides illuminating information concerning that tragic event. It also describes the course of history connected with the death of the recent Emperor and the Empress Dowager, though much is still veiled in mystery. The record of the inception and progress of the remarkable modern reforms in the empire is given with sufficient detail.

Professor Headland is a pleasant writer and weaves many interesting stories and conversations into his narrative. He quotes from important official documents and sets forth with keen analysis the characteristics of leading Chinese statesmen. He describes many of the Court customs, marriage and funeral ceremonies, the remarkable worship offered by the Emperor in the temple within the Forbidden City and many other details not generally known. His book holds the attention from its opening to its closing pages and is admirably adapted to popular use. It is well illustrated with photographs, some of them colored, and is published at a reasonable price, placing it within reach of the average reader. The public is deeply indebted to both author and publisher for an entertaining and informing addition to the literature of the Celestial Empire.

Sixty Years with the Bible

An amazing change has come over the minds of students and thinkers in the last half century in the matter of their attitude toward the Bible. We are still indebted to the book for our deepest thoughts of God and the human soul, of duty and of destiny. But while its power over us has remained, we have come to new heights of knowledge and of insight from which we have a juster view of its true meaning and authority. We are all conscious of this change; but many of us dimly still, as one sees the features of the landscape when walking in a mist.

It is well, therefore, that some one of our fellow-journeyers, more occupied than most of us with Bible study and more open-eyed to the changes of the way, should sit down to a deliberate recounting of the experience through which he has passed in order to make it clearer to the rest of us. This Dr. William Newton Clarke has done in his *Sixty Years with the Bible* (Scribner's. $1.25 net). He calls it a record of experience. Dividing the time roughly into decades, he tells of the passage from implicit faith in the verbal infallibility of the Scripture text, learned in his father's house, to the broad and reverent freedom from the authority of the letter which he has attained after more than half a century of close Bible study bearing its fruits in preaching and the training of students in a theological seminary.

Dr. Clarke gives us the stages of this long experience with a delightful simplicity of self-knowledge and clear exposition. The progress of change was gradual. Step by step he discovered from his own daily experience with the Scripture that the view his childhood rested in was wholly impossible to his maturer thought. The end for which he most desired to use the books of the Bible could only be attained when he used them freely as a child of God under the immediate and continual teaching of the living Spirit.

We cannot follow the stages of this long experience, but we commend its history to the timorous souls who fear that in abandoning a use of the Scriptures which made them a closed oracle, to be justified as far as possible under the demands of our growing knowledge and for the rest accepted with a blind credulity, they are abandoning faith. Here is one severe and constant student who has been led to larger, simpler and surer communion with the experience and teaching of the men of old, in openness of mind toward all the sources of knowledge.

This reassurance will be of special service to the young men in our schools and seminaries, and not less to the younger pastors in their first experience of drawing upon the Bible as a source of their authority in teaching. It will be of the keenest interest to older men who have fought through the same difficulties and come out into like liberty. The difference of attitude is significantly stated in the last chapter of the book:

"When I viewed the Bible as a body of statements it was natural that I should use it chiefly as an object of study. I was seeking to know what the statements meant. When I came to view it as an expression of principles, the principles of divine religion, it thereby became to me a means of study; then I sought to know whither the principles led. The book thus became to me an instrument of advance, an opportunity for the obtaining of further light upon the matters of which it treats. The significance of these last years is that in them I have more and more used the Bible as the divine guide and inspiration for my own study of the things of God."

Thanking is the fruit of thinking. Accordingly, to give thanks always for all things implies the maintenance of a habit of alert and sympathetic attention.—*Rev. George Hodges, D. D.*

Fiction for all Tastes

We are always ready to listen to Kate Douglas Wiggin when she tells us stories of her own New England world. *Susanna and Sue* (Houghton Mifflin. $1.50) is romance in the minor key. It begins with a husband's callous selfishness and the natural rebellion of the mother of his two children. Leaving husband and boy behind her, she escapes with her little girl to the safe refuge of a distant Shaker settlement. The elders grant her residence and hope to find in her a genuine convert to the "angelic life." For a little while Susanna believes that she may find peace in the simple and industrious ways of the community. But the New England conscience follows her, and a struggle begins which ends as such a romance ought to end. The little girl flits like a beam of sunlight against the gray life of the Shaker farm. The contrast in the Shaker leaders between the demands of their faith and their sympathy for Susanna's troubles "in the world" is subtly drawn. Mrs. Wiggin's charming lightness of touch plays softly across the dull pattern of the Shaker life. The book is beautifully made, and the illustrations by Alice Barber Stevens and N. C. Wyeth are especially noteworthy.



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From Susanna and Sue

Myra Kelly turns from her New York East Side school children to amuse the world with the high jinks of spirited college students in *The Golden Season* (Doubleday, Page. $1.20). The heroine is the irrepressible free lance in a coeducational New York college. Her delight in mischievous pranks is aided and abetted by her chum and even by that chum's fiancé, the professor. There is a delightful take-off of a normal kindergarten class in which the gay spirits of the author come to a climax. But on the whole the sketches are neither as spontaneous nor as true to reality as in the earlier books.

More of Aunt Jane's homely wisdom appears in *The Land of Long Ago*, by Eliza Calvert Hall (Little, Brown. $1.50). She discourses about old romances and old tragedies with a kindly shrewdness which holds many a good lesson for the present day. If the humor seems not so quaint and the philosophy not quite so sound as in "Aunt Jane of Kentucky," that is a common criticism on a second book which follows one that has been unusually popular.

The story of "The Bishop's Shadow" is continued in *The Big Brother of Sabin Street*, by Ida T. Thurston (Revell. $1.00). The narrative opens with Tode Bryan appearing as winner in a Harvard-Princeton debate. From that point on we are told how, after many viscissitudes, he establishes a settlement for boys in the slum district of Boston, where he gathers about him the street gamin class from which he himself had come. It is a fine story, full of movement, with attracting characters and inspiring ideals. It is none the worse for the description of a brief period of infidelity through which the hero passed after a great disappointment and the shattering of long formed plans.

Again we have a puzzle from the cryptic Henry James in *Julia Bride* (Harpers. $1.25). Julia is a girl of many engagements and the daughter of a mother of multitudinous marriages. From the highest ethical motives, in which love seems not included—vulgar love!—she desires to form a matrimonial alliance with a Mr. French. Neither Julia nor James (Henry) ever dare to mention this august person by his first name. In order to arrange the alliance those engagements, and those divorces, must be hid from Mr. French. This Julia sets about to do by the aid of her "wonderful nature." It is kind of Mr. James to mention to his readers that Julia has a wonderful nature, otherwise they might fall into the error of considering her merely a wonderful liar. The plot is truly Jamesonian, the soul of the girl, her beaux, her mother, her mother's husbands, even the soul of Mr. French—no, no, his social standing, for he has no soul but that—are analyzed to the finest possible atoms. The finis must be left to the student.

President Washburn and Robert College

Robert College at Constantinople is older than many of our flourishing American universities. Its beginnings were small and the number of its students has never risen above 375 in a single year. It has had but three presidents in nearly half a century. The first was Cyrus Hamlin, one of the most versatile and practical examples of the American readiness to turn the hand to any task that offers. The second was his son-in-law, George Washburn, D. D., LL. D., who has made a record of his experiences in his *Fifty Years in Constantinople* (Houghton Mifflin. $3.00 net), with special reference to the life and work of the college. It is more than the record of a devoted and influential life. It is the story of the development of leaders for new or rapidly changing nations under the guidance of men sent out in obedience to Christ's command, "Go, teach."

There has hardly been in the history of the world a more strategic time and position than that occupied by the college in its first half century. Its presidents have influenced history in a remarkable degree. Readers of Cyrus Hamlin's romantic autobiography will be eager to continue the story in the recollections of his successor. Students of the history of Eastern Europe—Bulgaria, Turkey, Armenia and the Greek communities of the Turkish Empire—will find abundant sidelights of information drawn from unusual opportunities of acquaintance with the chief actors on the stage. From the Sultan in his seclusion to the Turkish villagers near the college, who began by stoning its professors and ended by honoring and trusting them as examples of upright living and good neighborhood, Dr. Washburn came into personal contact with them all. The procession of great ambassadors who have manœuvered for position and influence at the Sublime Porte passes across the pages. We get an insight into the plans and purposes of the great nations in their handling of the Eastern question.

In President Washburn himself, the lover of human achievement will find a character modest, simple and sincere, equal alike to great and little occasions, and with a competent knowledge and clear grasp of the relations of events about him. In one aspect his book is a history of the rise of modern education in Turkey. First opposed and then imitated, Robert College has stood in the minds of intelligent citizens of the Empire not only for disinterested service, but also for the highest type of a practical and moral education attainable. In spite of the Christian character of the college, Turkish fathers have again and again assured the college authorities that they sent their sons to its care mainly because of the high type of character which it displayed and inculcated.

The recent bequest of a million and a half of dollars by Mr. Kennedy proves the estimate in which President Washburn's work was held by one of his helpers and trustees. It took large and courageous men to bring to pass, in the conditions of Turkish life and against the opposition of more than one great nation, what Robert College has accomplished for the uplift of the world.

The Mystified Governor

(*E. Alexander Powell, in Everybody's Magazine*)

There are many elements of humor in the life of a missionary, especially in the Eastern lands, where the natives are, after all, not far removed from children. No name is better known in mission work than that of Jessup of Syria. For close on half a century the two elder Jessups, later their sons, and now their grandsons, have covered the land of Syria with their endeavors, inland from Beirut to Damascus and the Hauran, southward from the Cedars to Jordan and the Samarian hills. In the course of time a son was born to one of the younger Jessups, who lived in the outskirts of Beirut. Now the missionary Jessup had a lawyer brother, practicing in New York with a partner named King, the firm name being, naturally enough, King & Jessup. The new father, filled with pride, cabled the tidings to his brother in New York, the cablegram running something like this: "King Jessup, New York, son and heir born today."

The native servant, taking the message to the telegraph office in the city, deposited it on the operator's desk, together with the money for the tolls, and disappeared. The operator, as was the custom in Turkey in those suspicious days, carried the message in to the censor before venturing to put it on the wire. The gray-bearded censor, familiar with a dozen languages, gave it but a single glance. "Call me a carriage, quick!" he shouted, struggling into his coat and sword. "Drive me to the *Governorat*—full speed," he called to the trembling coachman. Past the saluting sentries he dashed, and up the steps of the governor's palace.

"Excellency," he panted, thrusting the message before the eyes of the startled governor, "what think you of this? It is treason. Deep, dark, damnable treason, Excellency, and here in our very midst. Look! Listen! It is addressed to some foreign ruler, some king—King Jessup, whoever he may be—and it informs him that a son and heir, a crown prince, was born in this very town today. It is doubtless a plot to seize the throne of His Imperial Majesty—whom Allah preserve!—but if we can only thwart it, Excellency, there are great things in store for us—for you a governorship in one of the European provinces; for me, perhaps, a *berat* as pasha and a grand cordon."

The old governor was a man of deeds, not words. "Summon the members of the council," he said, and orderlies clattered forth with orders to the various municipal officials to appear forthwith at the *Governorat*. In they came, the *cadi* of the city, the captain of the port, the commandant of the garrison, the chief *imam*, each salaaming profoundly in his turn. To them the governor revealed the treasonous plot. "Our futures are in our own hands," he ended. "If we discover this prince, we shall stagger under the honors which will be heaped upon us. If we fail to discover him, then may Allah have mercy upon our souls!"

Turkish *Governorats* seldom boast of libraries; but the censor unearthed an ancient copy of the "Almanach de Gotha," and down its list of sovereigns he ran his finger. "Here we find King Edward of England," he read, "and King Alphonso of Spain, and King Victor Emmanuel of Italy, not to mention two emperors and a czar; but of this King Jessup I can find no single mention."

"Perhaps," the chief of police suggested hopefully, "he may be one of those rulers of the Farther East of whom we sometimes hear."

But the commandant, who had spent a year in Vienna, rose in the scorn of his superior education. "Not at all, my brothers," said he, "I know the name well—this King Jessup of whom you speak. He is the king of those red Indians who inhabit that country of which the capital is New York, and to which the message is addressed."

The explanation seemed plausible (this may seem *outré* and absurd and impossible, but Turkey, remember, is all of these and more); so then came the problem of locating and seizing the Indian heir apparent.

"Why not get the messenger who brought the message?" suggested some one, saner than the rest. And within an hour the servant, found in a coffee house, was arraigned before the council. When he heard the accusation he could scarce forbear laughing, but as his feet still tingled from a recent application of the bastinado, he held his peace.

"Why not send for my master, the American missionary, Excellency?" he inquired humbly. "I doubt not that he can explain all." So they summoned Jessup, the mission worker, born and bred in those parts and speaking Arabic as his native tongue. To him they told their suspicions, gravely, and with equal gravity he explained what the message really meant, for in Turkey gravity is a precious thing. So they drank the inevitable coffees, the signal of dismissal in the East, and made the inevitable profound salaams, and Jessup the missionary returned to dandle his firstborn on his knee, while the governor and the censor and the rest, puffing gloomily at their cigarettes, pondered over their lost honors.

Thanksgiving

For morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light,
And for the solemn stars at night;
For fallow field and burdened byre,
For roof-tree and the hearth-side fire;
For everything that shines and sings,
For dear, familiar daily things—
The friendly trees, and in the sky
The white cloud-squadrons sailing by;
For hope that waits, for faith that dares,
For patience that still smiles and bears,
For love that fails not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament,
O Comrade of our nights and days,
Thou givest all things, take our praise!

—*Arthur Ketchum.*



Conducted by William Byron Forbush

More for Our Boys

It is generally acknowledged that the principal interest at our great Brotherhood convention was Boys. Those who had felt that the Brotherhood was on its way but did not know where it was going were healed of their doubts at this time, and it seems no exaggeration to say that the remarkable money-raising that took place among our assembled Congregational men was at least partly due to the gratification that many of those fathers felt that more is to be done for our boys.

I traveled 1,500 miles to attend the convention for seven hours, and that is a good deal for me, as I am no conventioneer. But it was worth the trouble. The day when I had the privilege of being present was Friday. The morning began with a ringing report of things that ought to be done and *why*, from Mr. Harter, and it went on with increasing interest until afternoon, when the air was fairly electric with the subject of Boys. It did not make very much difference whether the speakers were attractive or not. The men had brought that interest with them. There were a number of live boys in the company, and it was a fine moment, prophetic of the service that our boys are going to share, when, during the raising of pledges of money, a lad from Galesburg, Ill., a member of Brotherhood No. 1 of the Congregational Boys' Brotherhood of America, rose quietly and said, "The Boys' Club of Galesburg church pledges five dollars."

As most of you know, a Boys' Department of our men's movement was organized, to do more for the boys of our churches and to unify the masculine strength of our Congregational life. It is not a new movement, it is simply the Brotherhood at work with boys.

How This Boys' Brotherhood Will Work

They asked me to be the president of this department, because I had been doing this sort of thing for a good many years. I have asked some of the wisest and strongest men in our church to become directors with me; such men as Dr. McElveen and John Gunckel and Dr. Winship and Thomas Chew and Lloyd Harter and Oliver Cutts of football and other fame. I expect they will all serve. These are the things that I have put down as my program for 1910.

First, I propose to enroll all kinds of boys' classes and clubs that are found in our churches in the Brotherhood. Mr. Dyer, secretary of the men's movement, and I have agreed that the charter numbers from 300 to 400 shall represent Boys' Chapters and of course a good many more later, so that the Galesburg Boys' Brotherhood has been issued a charter as Chapter 301, though it is really the first one in the Boys' Department.

It is going to mean something to join the Brotherhood. It is going to mean that any boy or any boys' leader in the country can draw from a store of information about boys'-club methods that has been gathering for twenty years and that is so analyzed that the best is available at first sight. There is a similar stock of impartial information on tap about the most interesting text-books and methods of class work for boys' Sunday school classes. There is also the chance to correspond with other chapters of the Brotherhood and to join in practical work with them. But, perhaps best of all, this means that a boy can belong to the same fraternity to which his father belongs, and that the attention of the fathers and older brothers is to be called to the needs of boys as never before.

The other thing that I propose is to help our boys find something to do.

More from Our Boys

I am arranging to get information of inspiring and needy objects among the great Congregational causes in which our boys can manifest an interest by getting knowledge of them and learning how to give to them. Those of you who saw the interesting slides that I showed in Minneapolis, of Congregational boys in red skins, yellow skins, brown skins and white skins, from all parts of the world, will be glad to know that, whether one's particular interest be in Indians or Eskimos, lumber jacks or sailors, coal miners or orphans or poor college students, there is a chance to take hold and help, and all inside the Brotherhood, for they, too, are in a double sense our brothers.

Will the Idea Take

Will it? One boys' club telegraphed that, at any cost, they wished to be enrolled as Number One. But they were too late, and had to be content to be Number Six. Believing that he does doubly well who does quickly, I wish hereby to state that the first ten chapters are golden, the second ten silver, the third brazen, the fourth iron, the fifth tin—and if you don't hurry, yours is going to be wooden! A boys' class or club does not have to change its name or method to be enrolled, and enrollment is free.

If you will say on a postcard, "Send me Boys' Brotherhood material," I will send you a circular of information and an enrollment card, and if you will fold up a dime and put it in an envelope and send it, I will see that you get a sizable booklet that tells all you will need to know for a good while.

The Men Are Getting Busy

The fathers are waking up to this. It was startling to go into the American Board meeting the other day and see that company of graybeards, and then see the black heads in the adjoining Brotherhood rooms. Many of them are beginning to realize that if the great Congregational societies and even the old church itself are to be kept alive, we must be building up from the foundations, or —to change the figure—deepening and clearing the watersprings. In our church, which has always been at the forefront in work for young people, this is the first organized movement of the church for the young people of the church. It is our only denominational young people's society.

The men are also beginning to study the needs of boys. In my own city a dozen trained men spent over a week, last spring, in investigating the conditions under which boys live, their opportunities for work, their school life, their temptations, the means existing to help them. Some of the directors of our Boys' Brotherhood are deeply interested in the matter I talked with you about the other day, training boys for their vocations. One of them told me at Minneapolis that he believed a study of that matter and an endeavor to help it along would do more to bring professional and industrial men together than all the men's Brotherhoods in the country. I agree with him. We expect the fathers to study these things now.

I am depending upon Firelight Club boys to be in this church movement from the very start. I want them to write me for the information and the enrollment card. If they belong to a Sunday school class or a Christian Endeavor Society or a Knights of King Arthur or a Boys' Brigade, I want them to use their influence to enroll the boys of it in the Brotherhood. And if they don't belong to anything, or can't get anybody to join them, I want to include them as individuals. At the least, they can send me the name and address of their Sunday school teacher, so I can tell him how we can help him.

The Firelight Club Mission

Letters have fairly poured in with money enclosures for our Firelight Cots in China. I have not even had time yet to read all that have come, though I promise you I shall do so. Next week I shall tell you about some of the people who gave. Will you believe it? —the first letter I opened contained money enough to name and endow one whole Cot for 1910! Wasn't that encouraging? The second letter had a dime in it, from a grandmother for her grandson.

The other day I selected the names of one hundred Firelight Club members and made each one of them a special offer. Those of you who got my letter know what it was. I did not explain to you that it was for you alone, if you accept it, and that it will not be offered to any one else, unless you refuse it. If all the one hundred accept, it is going to mean at least seven young lives saved in China during 1910, and probably many more. I mustn't hold this open long, so will the Legion of One Hundred be swift to answer?

Prize Offers

There is one boy who sent in such splendid answers to my "simple questions" the other day that I am afraid he is going to get the prize, but I don't want him to win unless it is against a larger competition than has yet appeared. You have an excellent chance yet, if you will look up that number and try to write the answers.

The Prisoner of Christ

Sunday School Lesson for Nov. 28

By Rev. A. E. Dunning
(To be studied with open Bible)

IX. Paul's Standard of Social Duties

This fourteenth chapter was written to Romans, but before Paul had seen them. It was probably an answer to a question concerning the right treatment of a party in the brotherhood of Christians in Rome who were vegetarians. They thought it wrong to eat the flesh of animals. We don't know why they thought so. Their scruple does not seem to have been the same as that of the party in Corinth who refused to eat food which had been used as a sacrifice to idols. Compare Rom. 14: 2 with 1 Cor. 8: 4. Yet for some reason the eating of meat seemed to them to be wrong. Assuming that this question which disturbed the Roman Church was referred to the apostle Paul, he took the opportunity to lay down his standard of social obligations within the church. He always refused to pronounce judgment with respect to matters of conduct on those outside of the church. But he did insist that the church should purge itself of members who, as all good men admitted, behaved unworthily (1 Cor. 5: 12, 13). Here, however, was a case in which the church, if it had a formal organization, was divided as to whether certain customs were right or wrong. What did Paul advise?

1. *Don't judge your brethren* (v. 3). These differing Christians apparently were Gentiles. Neither party had been brought up to observe the Jewish Sabbath or the Jewish law concerning clean and unclean foods. But one party regarded all animal food as unclean, and also held that certain days, we know not which, were sacred above others. This party were in a minority and were regarded by the rest of the company as "weak," while they considered themselves "strong." Paul evidently did not share the scruples of the minority. He only pleaded that the weak Christian should be treated as a brother, without passing judgment on his scruples (v. 1). He wrote to those who ate meat, "Don't despise your vegetarian brethren"; and to the latter he wrote, "Don't judge your meat-eating brethren" (vs. 3, 10). You both confess yourselves servants of the same Master (v. 6). In this you are right, and being his servants, you are accountable to him and not to one another (v. 4). Why do you, who stand willingly before the same judgment seat of God, assume to take his place as judge in matters on which the church is divided in honest opinion (vs. 10-12)?

2. *Don't be a stumbling block to your brother.* Paul said, No food is to me unclean. But if any one believes meat to be unclean, it is so for him (v. 14). He laid down the principle that every one must follow his own conscience, wherever that leads him. What appears to him to be wrong it is wrong for him to do. Paul said the vegetarian was weak (v. 2). But, being sincere, he was entitled to the consideration of love by his stronger brother. No righteous principle was sacrificed by a Christian abstaining from meat. But by insisting on eating meat when doing so would make trouble in the church and destroy the faith of a weak brother, the principle of love would be sacrificed. If it was worth while for Christ to die for that brother, it was worth while for Christ's servant to go without meat for him (v. 15). Moreover, it was worth while to abstain rather than spoil one's own good influence (v. 16). Paul's standard of social duty, then, is, Subordinate self-indulgence in everything to the good of your brethren. That is the standard of Christ (Rom. 15: 3; 2 Cor. 8: 9).

3. *Don't magnify small matters in social relations.* What does satisfying your appetite for meat amount to as compared with the cultivation of those manly and womanly virtues which constitute the Kingdom of God (v. 17)? Make it your controlling law to serve Christ. Then you will please God and win the approval of good men (v. 18). You see, then, that when you dwell with brethren who are not vegetarians, you may eat meat without harming any one. It is as clean as vegetables are. But it is a mean thing to eat it when by so doing you injure the spiritual life of a weak brother. What is in itself a trifling thing becomes a great wrong when it overthrows the work of God (v. 20). For our business, to which we have pledged ourselves as followers of Christ, is to foster peace among his disciples and to increase their likeness to him (v. 19). The law for every Christian is, Do nothing that will hurt the spiritual life of another, whether it be eating meat or drinking wine or anything else (v. 21).

This is the only verse in the chapter where wine is introduced. The reason for the opposition of the weak brethren to wine is not suggested, if, indeed, they held any opposition to it. But this incidental allusion caused the choice of this chapter as a World's Temperance Lesson. There is of course an indirect argument for temperance in the great principle that a true follower of Christ will not allow himself any self-indulgence, however right in itself, which may cause his brethren to go astray from their Lord. No Christian can eat, and by inference, no Christian can drink, what he believes or even fears may harm another (v. 23). That principle is more strongly stated in 1 Cor. 10: 31, Col. 3: 17 and in many other places. Jesus Christ both ate and drank to the glory of God, though he offended many by so doing (Luke 7: 33-35). Yet he doubtless approved of the principle which Paul pressed home as his own rule of conduct and his Master's also (1 Cor. 10: 32—11: 1).

In teaching temperance, then, you will do well to say to your pupils frankly that this chapter was not written for that purpose, and that the one argument by inference for temperance in abstaining from wine is a general one applying to all Christian conduct. Then bring forward with citations and illustrations the specific arguments against the use of alcohol as a beverage, whose force has been greatly strengthened in recent years. Show them that employers do not want workmen who drink for positions of trust; that physicians are coming more and more to agreement that the habits of drinking alcoholic liquors is injurious to health; that it has been fully demonstrated that both body and mind are weakened for their higher uses by that habit. Drink is the enemy of health, of prosperity, of the home and of the peace of society. It tends to deaden the spiritual life, to debase manhood and womanhood and to ruin nations. The facts about alcohol which have been discovered in our own time are weightier against it than any in the Bible written ages before its destructive power was fully known.

International Sunday School Lesson for Nov. 28. Paul on Self-denial (World's Temperance Lesson). Rom. 14: 10-21.

Good-by to the Slums

C. E. Topic for Nov. 28—Dec. 4

By Rev. H. A. Bridgman

Home missions: "The battle of the slum." Luke 14: 15-23.

What and where they are. Short and ugly is the word slum. Still uglier is the thing it stands for. We mean by it an area of greater or less extent wherein human beings are packed together in cramped and often filthy quarters, where disease finds abundant material on which to feed, where discord and squalor prevail and where babies and little children have only a quarter of a chance to develop sound bodies, to say nothing about good brains and clean hearts. Usually these plague spots on civilization are found in great cities, but we should not overlook the streets and alleys in smaller places which bear some resemblance to city slums and in which poverty, sickness and crime are to be found. Every town owes it to itself to clean up such places.

The forces at work. Little by little the slums are going. Too many forces are enlisted against them to allow them to last much longer. At the front, now as in the past, are the noble and outspoken ministers and missionaries of Christ. But following in their train, co-operating with them, are the doctors, nurses, social settlement and charity workers, and a multitude of persons who cherish high ideals for the future of their cities. Within recent months large schemes for beautifying and bettering Boston and Chicago have been enthusiastically promulgated, and they have already enlisted many in their support. You can hardly pick up a daily paper without reading of some conference, large or small, at which something was said or done with reference to the lifting of the submerged.

The inward cleaning. All this house-cleaning is well worth while, but I think it was Sam Jones who said, "You can wash a hog's back clean, but you cannot take the love of dirt out of him." Without neglecting or slackening the effort to pull down the rookeries, clean the streets and supply parks and gymnasiums, we must try all the harder to change the selfish hearts of men so that they will be worthy of the new tenement houses and so that they shall cease their drunkenness, their quarreling and their vices. Only then will the battle of the slums be ended.

Our Readers' Forum

The Ministers' Business Ability

It is frequently said of clergymen that they are lacking in what is called business ability. It is quite the usual thing for business men to speak contemptuously of a clergyman's management of any project in which the financial features play an important part. Clergymen are commonly believed to be of such an unpractical turn of mind that they are disqualified for successful dealing with affairs of a purely secular nature. The things with which they are accustomed to deal are supposed to be of such a vague and indefinite character that they inevitably tend to become visionary and fanciful.

There are two kinds of business ability which differ widely from one another and which call for the exercise of different qualities. A man may possess one of these in a high degree while being almost wholly destitute of the other. The sort of business ability with which we are most familiar aims solely at accumulation. A man is called a successful business man only as he enlarges the business in which he is engaged, and makes it profitable from the financial point of view. This sort of success requires a certain amount of shrewdness, a large knowledge of men and affairs, and too often a lack of sensitiveness as to the rights and feelings of others. It would be wrong to say that all so-called business success is secured by unjust or even questionable methods. But in many instances what is called success has been obtained by taking unfair advantage of other men's necessities.

Now clergymen as a class are possessed of a high degree of moral sensitiveness, and that they are averse to pursuing those methods which so-called business success often necessitates is not in the least to their discredit. But there is another kind of business ability which I believe clergymen to possess in a degree which is altogether unexcelled by those of any other calling. This is the ability to make a little go a great way; to make one dollar do the work of two; to husband resources and practice a wise economy in all money matters.

The pitiful salaries which many of our clergymen receive would be altogether inadequate to their needs if it were not for the careful and painstaking economy which they learn to practice with such skill that many are wholly unaware that their means are so greatly limited. Clergymen whose annual income is but a few hundred dollars succeed in living in a good degree of comfort, in giving their children the best of educational opportunities and in meeting various other demands that are made upon them.

I contend that to succeed in this requires ability of as high an order as it does to succeed in any other kind of business enterprise. Such success may not be of the most impressive kind, but so long as clergymen's salaries are as meager as at present, it is a kind of success that greatly needs to be cultivated.

(Rev.) Ezra J. Riggs.

North Carver, Mass.

A Southerner's Tribute

I am moved at the death of that great and good friend of my people, General Howard, who fought for us during the war and counseled us when peace came, bringing freedom. May I recount here that it was in the church I have the honor to serve as minister that he inspired the little black boy to send the message to the North, "Tell 'em we're rising"? Inspired by the General and the Grand Army of Missionaries of which he was a part, that boy has now risen to the presidency of Georgia's College for Colored Youth, that church has been transformed into the pioneer institutional church in the South for the colored race, and who can deny that the race as a whole is rising, and that rapidly?

Atlanta, Ga. H. H. Proctor.

The Choice of Moderator

It has been the general practice in religious bodies, holding stated sessions, to choose the moderator at the opening of the session. "It is a custom more honored in the breach than the observance." There is much to be said in favor of having the moderator chosen near the close of the session to preside at the next meeting. There will then have been time for better acquaintance and for interchange of views as to the men best fitted for this place.

The man so selected will have taken note of what has been done or proposed in the session, and in the interim his thoughts will naturally be turned to what action may or should be taken at the next meeting. He will naturally and properly feel that weighty interests are, for the time, committed to him, and that he may do something for the general interests of the denomination that would not be proper for another person. And thus he would enter upon the duties of his office with special preparation. Within a few years a number of district and state bodies have taken this course in the choice of presiding officers.

There is little appropriateness in the present custom of having the retiring moderator make the opening address. As he will have only a private member's part in the work of the session, or in the preparation for it, his address will be a sort of Parthian arrow. The making of this address more properly belongs to the new moderator. As he has been giving special thought to matters that may or should be taken up, his address will have special weight; it will sound the keynote for the session. John Edmands.

The Man to Champion the New

Let me thank you for a sentence in the editorial of Oct. 23, The Defenders of the Faith: "The concern honestly felt in many minds over the agitation of a new religion or a new theology is rooted in a genuine and praiseworthy desire that the faith shall not be corrupted or devitalized." Sometimes a man is so eager for a new statement of the truth as to forget that "honest concern" and "praiseworthy desire." Only when a man possesses a keen appreciation of the value of the old truth and a tender regard for those who hold to it, is he fitted to express the living substance of the old in some new forms more fitted to his age.

Bath, N. H. Charles E. Hitchcock.

The Congregational Faith

A Congregational Church, if I may again quote Dr. Dale, is the direct creation of an evangelical creed, and our churches have no *raison d'être* whatsoever apart from the evangelical faith. It is because we believe that "Christ died for our sins, according to the Scriptures," and "rose again the third day, according to the Scriptures"; because we believe that when a man repents of sin and believes in Chrst he receives not only the remission of his sins but eternal life, the very life of God himself; because we believe that by faith he is so grafted into Christ as to become a living member of his body, sharing his life as truly as hand or foot shares the life of this body; because we believe that where two or three are met together in his name, there he is in the midst, so that their acts are his acts, their decisions his decisions, and that therefore the church is in no sense a self-governed community as a club or benefit society is self-governed, but is a Christ-governed society, the invisible head and ruler of which is the ascended and glorified Lord himself, who speaks and acts through his people—because we believe all this we are Congregationalists.

Hence it is that all real enthusiasm for the Church is directly dependent on enthusiasm for the evangelical faith, and if any man has finally abandoned that faith, whatever place there may be for him elsewhere, that place is not in the Congregational ministry, nor in the Congregational churches of this land.—*Dr. G. S. Barrett, Norwich, Eng.*

Tablet for Bangor Man

A peculiarly tender and impressive service at Union Church, Deer Isle, Me., was the recent unveiling of a tablet in memory of Mr. Jason H. Hutchins, whose brief ministry in the place came to a tragic end on Sept. 1, 1908. A student in Bangor Seminary, he was supplying for the summer. Both in the Seminary and in the pastoral work he had already shown marked fitness for his chosen calling. Turning aside from business openings of unusual promise, he was devoting himself to securing the best possible equipment for a Christian minister. Mr. Hutchins was too modest to be in the least aware of the influence which he wielded among his fellow-students, or in the church to which he had attached himself, or in the Deer Isle community for those few weeks. His passing revealed what a hold he had on many hearts and lives, and especially the power of his commendation of Christianity to men and boys as much through his frankly devoted life as through any teaching or preaching which he did. In the first days after the disaster, it was frequently expressed that he could not cease to speak to those who had crowded the little church and who knew him as a man among men.

It was in compliance with this feeling that loving hands erected the simple white tablet, with border of black marble. The church was crowded to its utmost capacity upon the day of unveiling. Mr. William Swainson, supplying the pulpit for the summer, emphasized the silent witness of such a memorial. The inscription is:

In Memoriam
Jason Herbert Hutchins
Minister in this Chapel
Born in Billerica, Mass.
Nov. 28, 1883
Died Heroically off Oak Island
Sept. 1, 1908
He that loseth his life shall find it

It will be recalled that Mr. Hutchins met death in a yachting disaster not far from Eagle Island, when six lives were lost. After everything had been done, and in vain, for the rescue of the ladies of the party, Mr. Hutchins struck out for the nearby shore, with the evident thought of giving the few survivors on the overturned tender a better chance. It was an impossible feat in the high sea running. The body was never recovered. An added pathos lay in the ending of this promising career both in the fact that Mr. Hutchins was an only son and engaged to be married to Miss Dorothea Beach of Bangor, daughter of President Beach of the Seminary. C. A. M.

Genius is eternal patience.—*Michael Angelo.*

Seeing St. Paul

A somewhat noted American has been reported as saying that he might have made a great name for himself had he not all his life been overshadowed by his more distinguished father. We should have heard a good deal more about things Congregational in St. Paul had not the nearby Congregational stronghold, Minneapolis, attracted most of the attention. The working of the law, "to him that hath shall be given," has allowed Minneapolis to add to her own glory somewhat of the lesser strength of Congregationalism in St. Paul. The sentence in the recent report of the Board meeting, "Minneapolis with its twin, St. Paul, is no mean center of Congregationalism," is a very natural statement of the denominational view of the twin cities, but not one entirely pleasing to the twin, St. Paul. The capital city feels that it has its own personal claim to recognition.

There is no more commanding voice in any St. Paul pulpit than that of Dr. S. G. Smith, pastor and founder of People's Church. For more than fifteen years, pastor and church have been in Congregational fellowship. But in a body coming only within the last decade to a denominational consciousness, considerable time must be allowed for such a sentiment in a church new-born out of independency. In its local work People's Church is remarkably efficient. In a down-town region where the older churches have shown a tendency toward decay, it has grown steadily stronger. The associate pastor, Rev. C. H. Curtis, is showing remarkable efficiency in parish administration, and the gain in membership for the present year is notable. Part of the autumn campaign is a house to house canvass of a district a mile square surrounding the church. The church draws its audiences from all parts of the city; but it also assumes definite responsibility for its down-town neighborhood and supplements a strong pulpit by faithful ministry.

Some one in a sister church which has everything possible in historic ties said, "But People's Church is not really and truly a Congregational church." Perhaps this is the view of some within the church as well. "What we care for," I was told, "is not so much Congregationalism as Catholicity." It would not be hard to show that the Congregational fathers would esteem this the best kind of denominational loyalty. Indeed the new-born Congregationalism of People's Church has not only recovered for us lost ground in the heart of the city; it has restored to us those Catholic over against sectarian ideals which lie at the heart of our polity. It has also given us the one really settled pastorate in the Twin Cities. Dr. Smith's place as a citizen of St. Paul deserved for him the honor of speaking the final word of eulogy at the recent memorial service in the Auditorium for Governor Johnson. His brief eulogy seemed to the men who heard it an inspired utterance.

Park Church and Its New Leader

In his year and half of service in the pastorate of Park Church, Rev. P. P. Womer has gained recognition as one of the strongest of our younger men in the ministry. He is not entirely understood by those who have the old point of view, but he came to a church ready to be led in newer ways of thinking and working and by cordial co-operation some notable things have been accomplished: an increase in the membership of sixty-five; the canceling of a debt of $18,200; the repairing of the church at an expense of $2,500; a vigorous Brotherhood and a splendid work for the boys are some of the items in a program of advance. In addition a remarkable interest has been awakened in the evening services. The feature that has contributed most to this interest, perhaps, is the half hour's general discussion following the address. Vital subjects are chosen in which people at large are interested, and after the regular service those interested are invited to remain for a general discussion. As a rule nearly the entire congregation has remained.

A subject that attracted great interest was the series of addresses upon Psychotherapy. These addresses occupied several months, and every service was characterized by a large attendance and by eager interest. Owing to the general demand these lectures were published by the church in book form. The subjects, however, that evoked the most earnest discussion was Christianity and Social Problems. They were attended by large numbers of Socialist and labor unionists. The general discussions for the most part were conducted with good temper and restraint, and they were the means of awakening a friendly feeling for the church among wage-earners that is very noticeable.

Another achievement especially worthy of note was in securing from the state legislature a probation law for adult criminals for Minnesota. The committee that drafted the law, brought it to the attention of the legislature and secured its passage was made up wholly of Park Church men. The general situation is summed up in this sentence from the recent trustees' report, "At last Park Church is on its way to take its legitimate place in Congregationalism in the state and in the Northwest."

In the Interurban District

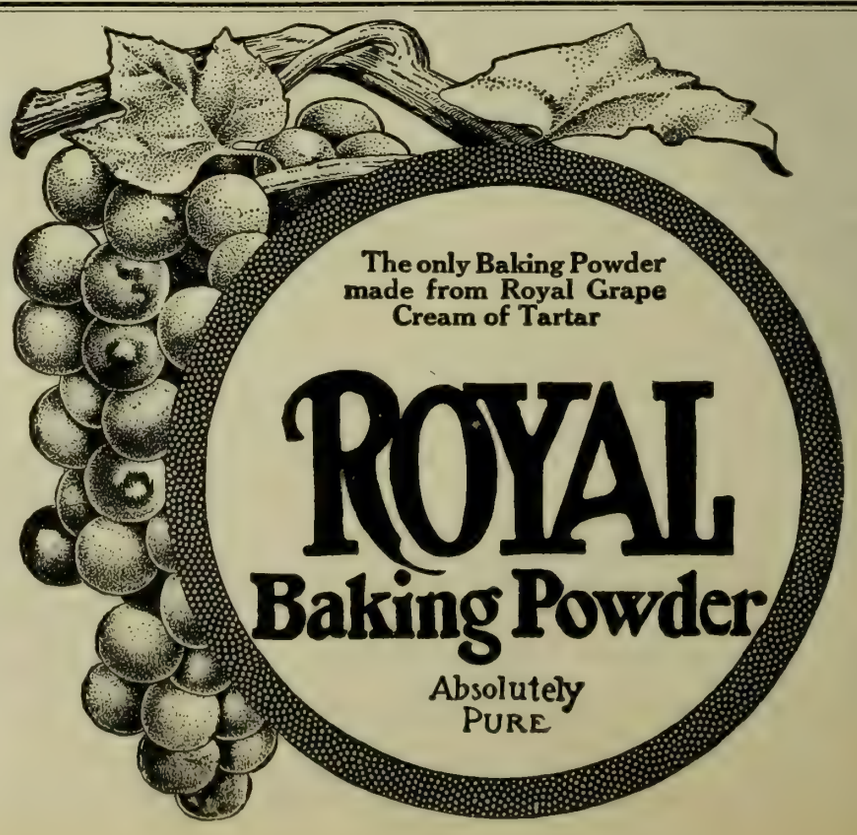
St. Paul is steadily growing in all directions, but nowhere quite so noticeably as in the interurban region. The waste places of ten years ago between the outskirts and the Minneapolis line, have become the sites of many flourishing factories, and sparsely settled suburbs have become urban in appearance. The marked growth in Merriam Park has justified the seeming invasion of Presbyterian territory in 1888 by the planting of Olivet Church. Its period of struggle is over. With its new building and a membership of about 200 the prospects are bright for the pastorate of Rev. Everett Lesher, just beginning.

The growth in population of the St. Anthony Park parish has raised the question of the division of the field and the planting of a new church on the east side of the railway tracks (with possible union with the Desnoyer Park enterprise) and the building of a new church nearer the State Agricultural College. Its growth to an enrollment of about 1,200 and the filling up of the neighborhood with homes give an exclusively West Side parish a great field. St. Anthony Park Church has enthusiastically called Dr. G. W. Davis, professor in Biblical literature in McAllister College, to its pastorate with faith that he combines with pulpit ability elements of leadership.

University Avenue Church, Rev. O. C. Clark, pastor, in the interurban district nearer St. Paul, is regarded also as a promising young church, although it is situated in the midst of a mixed population which can only be assimilated by a period of educational evangelism. This is a condition which confronts, also, Bethany and St. Paul churches in West St. Paul (the latter German) and compels a patience in the older Atlantic and Pacific churches not necessary in most of the Minneapolis parishes where an influential nucleus of people of New England stock could be enlisted in laying first foundations.

The Mother Church

Plymouth Church celebrated its semi-centennial last year. Dividing its history into two equal parts, for the first period it was the only church of our order in the city. Delaying a policy of colonization during the seventies, when Minneapolis was occupying four points for Congregationalism, it celebrated its twenty-fifth anniversary by following the example of the other twin with an impetuosity and suddenness much more weakening than a gradual method in colonization. Nevertheless in the mother church of St. Paul are those who possess the perseverance of the saints, and during the present pastorate of Rev. C. C. Campbell the church is doing considerably more than holding its own. A recent expenditure of $7,000 has adapted the old building to its altered environment and the new demand for added facilities for Sunday school and group work. The transepts of the old auditorium have been converted into classrooms and the meeting place of the worshiping congregation made more attractive. The old building is



now better fitted than it has been for years to do an effective work in its present location until the advance of business up Wabasha Street shall make it possible to convert the property into funds which will enable the church to build advantageously in a residence district. J. H. C.

Laymen's Missionary Campaign

Now that the campaigns of the Laymen's Missionary Movement have been held in four cities, the clearest impression received is that this movement has immense possibilities. Perhaps the second impression is that we are not clinching these possibilities as we must in the near future. When this campaign comes to a city it stirs an unusual interest. The most striking feature is the great banquet with which the conference begins. In Cleveland 1,462 prominent laymen sat down to dinner together in the huge armory. In Buffalo 650 men were thus gathered; in Worcester 500, in Providence 550. The very numbers are impressive, and the men are of a type that rarely come to an evening meeting in our churches. Something in the swing of the thing draws strong men into it. Perhaps it is the absence of conventional phrases, perhaps it is the suggestion of a new business-like basis, but the different atmosphere is at once apparent.

During the day sessions good audiences of men have met together to discuss practical plans for reaching the men of our churches. To one who has attended hundreds of association and conference meetings it is again evident that these campaigns have drawn together men of active business leadership, not usually available for church meetings held in the daytime. They have purchased the literature offered, and have expressed their purpose of becoming better informed about conditions in every field abroad.

Two points of value stand out above all the rest in these practical conferences. First: every church must have a missionary committee of active men. It is urged that they get behind this movement and put some of the same snap and enthusiasm into it that they put into their business. Second: an "Every-Member Canvass" for the missionary budget. The laymen are urged to get together at a church supper, and with the pastor and officers to determine upon a definite budget for the total benevolences of the church, including the home and foreign as well as the local missionary interests. Then the larger givers in a church are to be visited by two members of the committee, and other committees should be organized so that every member shall be personally urged to enroll as a definite subscriber to the benevolences.

Of course it is evident that if these two suggestions are carried out, the entire business of missions in our churches will be revolutionized. Doubling and trebling the income would be an easy thing if every member could be personally interviewed once a year in the interests of this benevolent subscription. This spontaneous uprising of men will lift our church-giving out of the rut and start it forward to break the speed laws. That is the genius of this present movement. Thus far men have been begged and persuaded to give by committees and pastors, while on the average they have taken an absolutely passive attitude toward the appeals. Now if they themselves become interested, and take the lead, there is no question about the final result.

Just here a word should be spoken of the possible failures of this movement. It is easy to urge the appointment of a committee, but it is infinitely hard to get capable laymen to take a hand in this work. It is easy enough to persuade an executive committee and representative bodies of men to vote large increases for the missionary fund, but there is a great gulf fixed between a vote in an enthusiastic meeting and the actual record a year later in the Board's treasury. We all see the possible faults of this movement. The laymen see it, the Board secretaries see it, yet in every city men are being deeply touched, who are going to give time, energy and money in a larger degree than we ever before dreamed, to this great enterprise.

Perhaps the greatest single difficulty has been to relate the appeals of this movement to our denominational Apportionment Plans. The secretaries of our seven societies are agreed that resulting from the "Together" Campaign of last year and the splendid way in which the Apportionment Plan is being taken up by the denomination, it would be a great pity if this year all the societies were to work singly instead of with joined hands. The American Board is equally definite with the others in stating that apportionment should be the first interest in every church, and in asking that no gifts be sent to foreign missions which would mean a loss to the home causes. The Boards are to stand or fall together in this matter. When, however, other denominations in the city are voting to double or treble their foreign missionary gifts, it is difficult to bring the Apportionment Plan home to the convictions of our men, and at the same time not to limit their foreign missionary gifts if they desire to make special offerings in this centennial year and in connection with this missionary uprising among laymen.

Wherever the Board representatives have spoken their emphasis upon the Apportionment Plan has been clear and definite. The denominational rallies have usually adopted a resolution that they will strive first of all to raise the apportionment and, at the same time, hope to see an increase in the foreign missionary gifts. Wherever this campaign touches a city during the winter and spring, laymen should have it in mind that it brings to them the largest opportunity their churches have ever known of deeply impressing the minds of the leading men of the community with the challenge of missionary success abroad.

Remembering this possibility of failing to reach the ideal set, it is interesting to note what the various cities are purposing to do. Buffalo wishes to raise from $39,000 to $100,000 as its total for foreign missions. Cleveland voted to jump from $53,000 to $160,000, but it is the impression of many that this was an over-reach of the mark. Worcester hopes to raise from $15,000 to $25,000, while Providence wishes to expand from $30,000 to $50,000 in the coming year. If one-half these increases are reached at the end of the year the campaign will not have been in vain. D. B. E.



We speak of the *good* old days—the charming graces and courtly ways. —But do we forget that they did not know

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New Kurn Hattin Plant

Few views in Vermont, and in fact in all New England, are more charming than that obtained from the Kurn Hattin Homes for Boys in Westminster, Vt. Rev. Charles A. Dickinson, founder of the work, when locating the Homes, selected a site about a mile from Westminster on a hill facing the Connecticut River. The outlook is magnificent, embracing as it does the Westminster plain and some fifty miles of the valley, with its winding river; directly opposite lies the picturesque village of Walpole against the background of New Hampshire hills. The location is all that could be desired in its natural features—healthful and sanitary with breadth of view—an ideal place for the development of young manhood.

An especially interesting occasion was the recent dedication of the new administration building. Dr. Hastings H. Hart of the Russell Sage Foundation of New York was the principal speaker. Others who had parts in the exercises of dedication were Hon. W. J. Van Patten of Burlington, president of the Homes and one of Vermont's strongest laymen, who presided, Hon. T. J. Boynton, ex-mayor of Everett, Mass., Rev. Dr. A. P. Pratt of Bellows Falls and Mr. G. B. Graff of Boston, secretary of the Homes.

This is the third building added within a year, the Dickinson School Building at Westminster being dedicated Oct. 28, 1908, and Warner Memorial Home, Saxtons River, on Feb. 22, 1909. Since the fire which destroyed the main building about a year and a half ago, the work for the boys has necessarily suffered, every energy being strained to get the new buildings ready as soon as possible so as to continue the work along broader lines and with better facilities. The new building has been erected on the site of the old one. It contains twenty rooms, besides halls, toilets, storerooms and pantry. The basement is finished with toilet and shower baths for the boys' use and is cemented throughout. Steam heat and electric lights make it modern and convenient throughout.

With these new buildings and equipment, which has been provided during the past year, the trustees of the Homes feel that their work is on a more permanent basis than ever before. When sufficient funds are provided 100 boys can be cared for with the present buildings, twenty-five at Saxtons River and the balance at Westminster. The farm land of both schools comprises some 350 acres. Each home is now under the executive committee, with office in Bellows Falls. Mr. and Mrs. H. A. Arthur, who have been at Saxtons River Home nearly ten years, continue as manager and matron of the Warner Memorial, and Mr. and Mrs. W. C. McGinnis have charge of the Westminster branch. As the work is carried on in the interests of homeless and neglected boys the trustees feel that they are justified in appealing to all friends of boys. Money is needed for running expenses and also for the endowment of $200,000, which is just now the goal of the friends of the Homes who desire to see this commendable work on a strong basis.

Bellows Falls, Vt. PEABODY.



New Administration Building of the Kurn Hattin Homes

A Tennessee Circuit Rider

In the hill country of Tennessee is working Rev. Mark N. Sumner, himself a mountaineer, a Congregational pastor, beloved and greatly respected by his co-workers in all denominations. With six churches under his charge and some occasional preaching stations he shepherds his flocks as well as a circuit of hundreds of square miles will permit. "Brother" Sumner, as nearly every one calls him, was born in Whitley County, Kentucky, in 1861, in the log cabin shown, minus the windows, which are a later innovation. His great-grandfather came from France to America and fought for independence, settling in Virginia, where Mark Sumner, grandfather of our subject, was born. This other Mark Sumner became the pioneer hardshell Baptist preacher of Whitley County, Kentucky, and was greatly beloved in his field. The subject of this sketch was reared in the faith of the family and joined the church at sixteen. His early school life was confined to a few months of "Blab" school in a log building, with Mother Earth as a floor and puncheon slabs as seats, windowless, but well ventilated through the spaces between the logs. Of his early days, writing to a friend, he has said:



His Mountain Birthplace

"I never saw a railroad train and never wore a store suit or store shoes until I was a man grown. I was never outside Kentucky but once till I was twenty-seven years old. Mother made all our clothing and Father our shoes. I never was in Sunday school until I was fifteen, when a pioneer missionary of the Sunday School Union organized a school near us. I was taught to believe there was no true church but the Baptist Church, that none but Baptists could go to heaven, except such as were too benighted and ignorant to be responsible for the unpardonable error of not being Baptists!"

Later he found fellowship with a Methodist minister. Observing and studying, he soon wanted larger liberty and thought seriously of organizing a church in accordance with his own views. About this time a little book, "The Bible Companion," by Rev. J. A. Allen, gave him help and inspiration. In it were brief sketches of some of the leading denominations, with explanations of their polity and views. As he read of Congregationalists, though he had never seen or known of them, he said to his wife: "There is my church. If I ever find a church like that I'll join it." He knew of the church at Williamsburg, in his own county, then a new organization, but had heard of it as "like the Catholics," or as "dangerously heretical." A short time after he met Rev. W. E. Barton, now Dr. Barton of Oak Park, Ill., an A. M. A. missionary, and invited him to his home to preach. After that service both Mr. and Mrs. Sumner were enrolled as members of Mr. Barton's church at Robbins, forty miles from their home. Mr. Sumner became an active Christian worker, speaking occasionally in church and schoolhouse.

Not long afterward Rev. W. E. Wheeler, then of Williamsburg, now of Pleasant Hill, Tenn., was preaching at a country schoolhouse in Whitley County. At the conclusion of his discourse a young man asked if he might say a few words. Being accorded the privilege, Mr. Sumner threw off his coat, and in his shirtsleeves spoke boldly, intelligently and to the edification of the people. Mr. Wheeler and others encouraged him, but feeling his limitations, he removed to Oberlin, where he took a course of study. Since then he has been a faithful and energetic defender of the faith. His present churches are many miles apart, but on his faithful gray mare, Maud S., he is pretty sure to be seen approaching some chapel or school building punctually at the hour appointed for service. Surely the dying prayer of the pioneer grandfather, as he laid his hand on the boy's head and asked God's blessing on him, has been answered.



The Circuit Rider

East Lake, Tenn. H. E. PARTRIDGE.

New President of Kingfisher

People of the Congregational churches, as well as all those sympathetic with the better welfare of the West, have learned with glad interest of the acceptance of the call to the presidency of Kingfisher College by Rev. Calvin B. Moody, D. D., of Bristol, Ct. He was born of pure Yankee stock about fifty years ago in Waterbury, Vt. A friend jocosely speaks of him as having "a judicious mixture of sanctified Yankee shrewdness and practical holiness, a sort of cross between Harriman and Thomas à Kempis." He was graduated from Middlebury College and Hartford Seminary, his *alma mater* giving him the degree of Doctor of Divinity in 1902. His early pastorates, as well as his closing one, were in New England, but almost at the beginning of his career, the call of the West got into his blood with the result that Osage, Io., had the fruits of his pastoral service for slightly more than four years preceding his nine years' work with Pilgrim Church of Minneapolis. In later years his face has been turned toward the East. After

two years with the Danforth Church of Syracuse he came to Bristol, where the last six years have been spent. The best of New



REV. CALVIN B. MOODY, D. D.
New President Kingfisher College

England birth, training and experience unites with the experience and knowledge of the West in preparing him for his new work and in enabling him to take to Kingfisher the valued assets of a large acquaintance. His whole Christian ministry bears witness to zeal in work, loyalty in friendship, earnest endeavor and outspoken courage as a Christian citizen and sympathy with the spiritual needs of men and women as an ordained servant of God.

In accepting the presidency of Kingfisher he goes to the youngest among the Congregational colleges. In these coming years his faculty of prudent management, together with his executive and financial ability, will be given at a time when this ten-year old institution needs organizing efficiency. Few Western colleges have a larger opportunity. The field is even larger than the new state of Oklahoma. From Kingfisher are to go forth the Christian men and women who are to mold the social, economic and religious life not only of the Indians of the state but the boys and girls of the new settlers building their homes in this promising region. Dr. Pearsons and Mr. Carnegie have both registered their confidence in the present work and future prospects of this college by their respective gifts of $50,000 and $25,000.

Already Kingfisher has an endowment of $140,000 and 100 acres of land, together with four substantial buildings crowning the brow of the hill overlooking the little city from which the college is named. It must immediately have $10,000 for current expenses and $17,000 to cancel a floating debt brought about by circumstances that will not recur; $8,000 should be immediately available for necessary repairs and a president's house. These needs should be met at the present time that the material equipment of the college may be fairly adequate to the growing constituency of young men and women destined to mold the individual life and civic welfare of this new member of the sisterhood of states. ROUNDY.

Boston

Laying the Sunday School on the Ministers

Last Monday the Ministers' Meeting heard an echo of the sessions of the state Sunday School Convention, but the echo had a message and spirit of its own. Dr. Franklin McElfresh of Chicago, teachers' training superintendent of the International Sunday School Association, gave the ministers a new idea of the duty and opportunity now awaiting them in the religious education department of church work. After cursorily surveying the new advance of the Sunday school movement, about which many denominational leaders are heartily agreed, he laid especially upon the hearts of his audience the needs of adolescence, the urgent responsibility for the growing boys and girls.

Gathering of Bangor Alumni

The Bangor Seminary Alumni Association of Boston and vicinity met Nov. 5 from 12 to 2.30 at the Boston City Club. There was a large attendance. In the absence of Professor Beckwith of Chicago Seminary, who had been expected to address the meeting, Rev. J. R. Thurston of Whitinsville read a paper on the Resurrection of Jesus. This was followed by an interesting discussion.

The Massachusetts Federation's Meeting

Next week, on Nov. 23, the Massachusetts Federation of Churches comes to First Baptist Church, Brookline, for its annual meeting. The afternoon session, the business meeting of the organization's council, is, however, open to the public. At that time the real progress of the work is presented. For the public meeting in the evening, two attractive addresses have been provided: Reasons which Impel Protestants toward Church Federation, by Rev. A. W. Vernon, D. D., of Harvard Church, and The Achievements of a Metropolitan Federation by Supt. Walter Laidlaw of New York City. Field Sec. E. T. Root has issued a tersely stated bulletin as to what a state federation really is and the tasks which it sets before it. All the churches of Massachusetts, especially those of Greater Boston, are invited and urged to be represented at this meeting.

The new principal of Aberdeen University, Dr. George Adam Smith, once told a story of himself that illustrates how little fame may amount to. He had just received a gold medal from the Bible Study Society for his research work at Jerusalem. The chairman, presenting it, said that Dr. Smith was the greatest living authority on the topography of the Holy City. In reply Dr. Smith said that on the very day he was informed that he was to receive this honor, a former parishioner had visited him. She had heard that he was thinking of a tour to Palestine, and she called to make a suggestion which she thought would be valuable to him. "I want you," she said, "to try to spend a day or two at Jerusalem, for you will find the city full of interest to you as a Bible student."

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Outlooks from Educational Watchtowers

A series of meetings and functions running through ten days in early November has been in its effects, at least in narrower circles, like another convention of the Religious Education Association. The anniversary days at McCormick Seminary, Nov. 2-4, commemorative of the fiftieth anniversary of its planting in Chicago and the one hundredth birthday of its great benefactor, Cyrus H. McCormick, were marked by a notable series of addresses. Among these the contribution of Prof. Williston Walker of Yale Divinity School upon the theological seminary of the next half century was of exceptional value. Recognizing that preaching is only one function of the ministry and believing that the modern church demands specialization in service, he would have the seminary of the future broaden its curriculum to include courses of training for religious teachers, Y. M. C. A. secretaries, charity workers and other forms of specialized leadership in the church and its allied agencies.

To eighty ministers on the following Monday morning in Masonic Temple, Presidents Eaton of Beloit and Blanchard of Wheaton spoke of the past and the future of the Christian College. On Nov. 9, the Religious Education Committee of the state Association held an important conference at the Seminary, followed by a farewell banquet in honor of Dr. and Mrs. B. S. Winchester at the West End Woman's Club. Hard on the heels of this representative gathering, followed the two days' sessions of the Eighteenth Triennial Convention of the delegates of the churches in "contractual relation" with Chicago Seminary, including the inaugurations of Prof. Ralph H. Ferris and Pres. Ozora S. Davis. Their addresses brought to the fore the pressing problems of readjustments in religious education to meet the demands of the times both in progressive thought and aggressive administration.

The American College

In recent inaugurations at Harvard, Dartmouth and Carleton, President Eaton found abundant evidence of a growing appreciation of the American College. The decrease of denominationalism in modern college administration means not less but more vital religion. President Eaton bore grateful testimony to "the immense moral earnestness of President Eliot" and the deeply religious spirit of Harvard College, as shown in the recent inauguration services of his successor. In the colleges the elective system has come to stay. "The students must have a manly choice under guidance and regulation."

In the midst of the prevailing materialism of the times, the colleges must stand for "the greater things which can neither be seen nor handled"—this was the message of President Blanchard. Another attitude toward dancing than his address implied was indicated by Dr. W. T. McElveen's statement that the faculty of Northwestern University were contemplating college functions to take the place of the numerous dancing parties to which the students flocked in a natural reaction from the restraint of earlier Methodist training. A college church, with selected college preachers, as at Harvard, is regarded by President Harris as a better solution of the religious problem than a more denominational method through the local Methodist church. In a word, Northwestern University finds close denominational alliance a hindrance in its expanding development.

An Appreciation of a New Secretary

The moving spirit in the Religious Education Committee of Illinois Association has been, since its inception, Rev. B. S. Winchester of Winnetka. In recognition of his service, President Davis, when he gave the Seminary's degree of Doctor of Divinity on the evening of his own inauguration spoke of him as "a patient investigator and waymaker in religious education." He has been a pioneer of the graded lesson system in Illinois. He has allowed others to champion improvements in the Sunday school along other lines to devote himself to working out a curriculum to meet the demands of modern pedagogy. The line of improvement which the Chicago workers believe most worth while, the new committee, with Rev. A. O. Petty in the place of Dr. Winchester, is to present during the coming year in as many local associations as possible. Mr. Petty, like his predecessor, is an expert in religious pedagogy, and his school in Aurora, in the second year of the graded system, is exceptionally efficient.

Two days previous to his reception of the doctorate, the new secretary of the Sunday School and Publishing Society received words of confidence and appreciation which mean quite as much as academic distinction. Under the happy chairmanship of Mr. H. H. Kennedy, Dr. Davis, a fellow-student with Dr. Winchester in Germany; Dr. W. E. Barton, who has visited him in his home missionary parish in Shomonish, Wn.; Dr. E. F. Williams, who had welcomed him returning to Chicago as associate pastor in New England Church; Rev. Q. L. Dowd, his predecessor in Winnetka; Prof. E. T. Harper, co-laborer on the Association's committee; Prof. C. W. Votaw, an associate in the work of the Religious Education Association; and President Eaton of Beloit, a longtime friend of both Dr. and Mrs. Winchester, told how various things in the past had led up to the great task which awaits the new secretary in a new era of opportunity in guiding religious education in all our churches.

Chicago is proud of the representative which she is sending to 14 Beacon Street, Boston, and he is relied upon to bear something of the abounding vitality of the West to the Congregational House. The various speeches indicated that the spirit of impudent youth in the West harbors the conceit that the House, overlooking the Old Granary Burying Ground, is somewhat of a valley of dry bones itself; and one speaker was audacious enough to propose that Dr. Winchester, Atlas-like, put his broad shoulders under the whole institution and transport it *in toto* to Chicago. This bit of Western humor only means that he is depended upon to make our publications less provincial and more national in their spirit and methods. As he, in the confidences of the hour about the table in a circle of friends, reviewed the various steps in his ministry which had led him step by step across the continent, it was an illuminating illustration of Dr. Bushnell's great affirmation concerning a man's life and the plan of God.

Two Notable Addresses

Of the ten formal addresses of the Triennial Convention all were worthy of the full report, which will be given to the churches later; but I must pass the utterances of Dr. Winchester on curriculum and the revolutionary remarks of Dr. Barton on polity; the timely discussion of pastoral supply by Dr. T. O. Douglass; and of the Apportionment Plan by Sec. A. N. Hitchcock; as well as Rev. J. P. Huget's plea for spiritual culture and Dr. W. A. Bartlett's demand for creed subscription by the Seminary professors, to touch more fully the inaugural addresses of Professor Ferris and President Davis.

The charge to the professor of New Testament Literature and Interpretation was given by President Brown of Union Seminary. In form the utterance was almost classic in dignity and felicity of expression. It emphasized the unity of revelation in the Scriptures; the need of coming to the New Testament through the Old; the help of higher criticism to a true understanding of the text, and the supremacy of Christ in the Christian religion. The end of the study of the Bible is to help men to know Christ himself, not simply what is said about him.

There was keen expectancy for what Professor Ferris's address should show as to how he would be able to keep it. The specific topic of the inaugural was, The Resurrection in the Light of the New Testament. Professor Ferris did not say what many expected from him. Hon. T. C. MacMillan next day protested against some of his utterances as "high negation." Dr. Bartlett intimated next evening in his charge to President Davis that he was not satisfied that the teaching of the Seminary now "headed up in the resurrection." But in departing from a traditional treatment of the New Testament evidence for the resurrection, Professor Ferris added to the less certain form of testimony that of more enduring value which the older apologetic has not appraised at its real worth. In a word, he centered his argument in the consciousness of the early church as a whole, rather than in the words of the records of the evangelists. The address was from the standpoint of Paley's evidences negative. In the realm of Christian experience it was much more affirmative than the older apologetic.

In what President Davis said concerning the Selection and Training of Religious Leaders, he spoke familiar truths so from the soul and was able so "to knit the emotion to the word" that he created new enthusiasm for the Christian ministry. It was a fitting close to a remarkable gathering. Said one as we were leaving Union Park Church, "I have attended all the Triennials, but we have never had anything so inspiring as this before."

Sunday School Association Meets

The fall meeting of the Chicago Sunday School Association was held with Pilgrim Church. The afternoon topic was Missionary Instruction in the Sunday School. Rev. William A. Brown, secretary of the Young People's Movement, Mrs. C. H. Remington of the Illinois Woman's Union, Mrs. Mary Foster Bryner and Miss Lucy Smith of the North Shore Sunday School were the speakers. One recommendation was worthy of note: that the department of missionary instruction should have a carefully chosen superintendent with a committee that will heartily co-operate.

At the evening session President Davis of Chicago Seminary spoke, to the delight and great profit of all, on The Ideal and Equipment of the Sunday School.

Mr. Hicks, chairman of the executive committee, in the absence of the president presided at the afternoon session, and Mr. Allen, superintendent of First Church, Oak Park, at the evening session. The ladies of Pilgrim Church entertained beautifully and served a very nice supper.

Forward Movements in the Seminary

"Chicago is ready to back up the thing which is big enough," said President Davis in one of the business sessions. The future plans of the Seminary are big enough to match the splendid ambitions of Chicago and the great West which centers here. "We must have $500,000 added endowment within the next five years, $100,000 as a memorial to Professor Scott in the year 1910," said Mr. J. R. Montgomery of the board of directors. This recommendation was enthusiastically supported by the Convention, and to carry it into effect one layman in each state in the constituency is to be appointed to look after the matter.

Various items in a program of advance occupied almost the entire time of the session on Thursday morning. They were presented by Dr. G. R. Merrill, chairman of the committee upon the report of the directors.

In the following recommendations the officers of the Seminary were heartily sustained:

An attempt to secure from annual contributions of the churches not less than $4,000 a year. This form of vital touch with the churches was voted to be an asset of great value, over and above the amount received in money. The appointment of associate professors in pedagogy and practical theology. Extension work by correspondence methods and institutes, as fast as funds and the ability of the teaching force permits. A complete renovation of the library building. Evening courses at the Seminary for Chicago ministers needing further study and an annual summer school following the Commencement. Correspondence courses which can be completed in four years will lead to a degree, although not the same as given to those who take the full course in residence. In addition it was voted to hold a Middle West congress at the Seminary and Union Park Church, if possible before the next National Council.

A reception at the Training School for Women showed a new forward movement in most successful operation. A letter received from Dr. D. K. Pearsons was read by Mrs. John O'Connor, president of the board of managers, in which he said, "No gift which I have ever made has pleased me so much as this." His $25,000 has given the new school an ideal home, and the first occupants are young women of great promise.

Chicago Seminary's progress during the past year has been little short of marvelous, but this is only beginning. "It is a five year proposition we are now working at," said President Davis. "It is one of the biggest fighting chances in the denomination and in the Kingdom," said Dr. G. G. Atkins of Detroit. J. H. C.

Mine Disaster Rouses Congregationalists

[By Telegraph]

The catastrophe which has visited the miners of Cherry, Ill., by the fire and explosion in the St. Paul mine, causing the death of several hundred workmen, has affected nearly every home in the Congregational parish. John Bundy, who lost his life in a heroic effort to save some of the imprisoned workers, was the leading layman of the church. The Chicago Ministers' Meeting has appointed a committee to take personal charge of relief measures, Dr. W. W. Newell being chairman. Next Sunday offerings will be asked from all the churches and the contribution should be forwarded through Samuel E. Knecht, treasurer of the state bank of Chicago. J. H. C.

Many a man is trying to cleanse the stream of his life with the devil wallowing in the fountain.—*Sam P. Jones.*

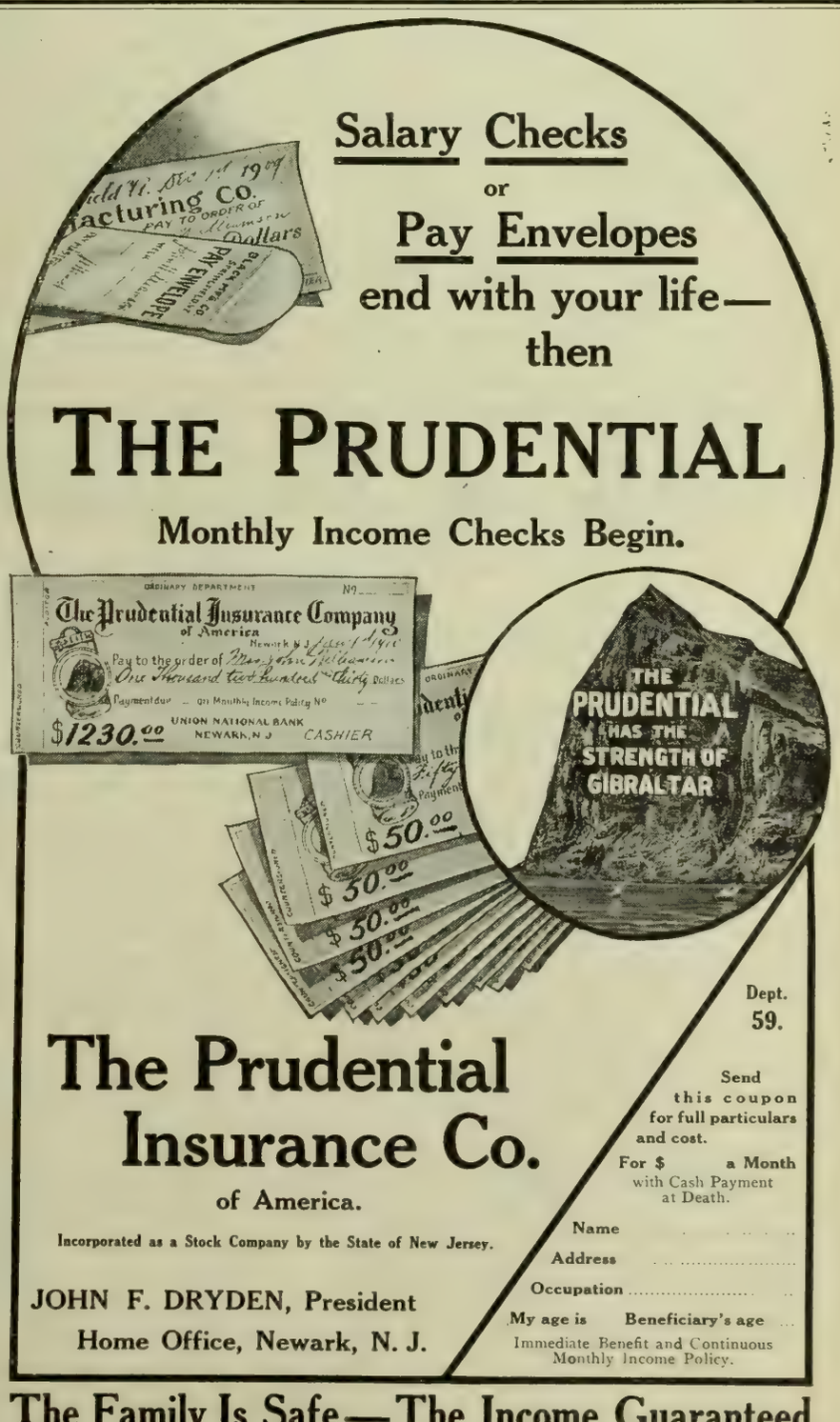
Culled from Calendars

Earth's lofty towers to dust shall fall,
Her Titan walls to earth shall bend,
And Life's dim twilight fade away,
And Time his ruthless course shall end;
But that fair city of the blest
Shall raise its glorious head,
And God's great changeless realms shall be,
For those whom Christ has led.
—*Amherst, N. H.* (*Rev. C. E. White*).

In response to a number of requests, the sermon of last Sunday morning on the theme, Strong Heart, has been printed. The Men's League has this work in charge. If the present plan is carried out, a series of about ten numbers will be issued during this church year. It is hoped that these sermons will be used for advancing the work of the church. Give them to the sick and shut in, send them to your friends, make them a means of inviting those who are not Christians to share in our work. The purpose which led to the printing of these sermons will not be realized unless they are prayerfully used in conveying the word to a larger audience.—*Central Church, Galesburg, Ill.* (*Rev. J. P. Huget*).

We mail the calendar this week to a large number of persons, some of whom may as yet have little or no interest in our church work. To all such we say that, while we do not desire to draw worshipers from other churches, if you have no church home in Flushing, we invite you to our work and worship. Our regular attendants who receive this calendar are urged to give or send the accompanying card of welcome to some acquaintance who may thereby be induced to find a church home with us.—*First Church, Flushing, N. Y.* (*Rev. C. R. Raymond*).

Christianity is not a theory or a theology, not a principle or a philosophy, but an incarnation—the forgetting of that fact accounts for all the divisions and all the paralysis which ever came to the Christian Church. God speaks to men today, as in Bethlehem's day, through men and women moving among other men with warm hearts, loving hands and Christ-lifted faces. The world needs not only yours but you—the touch, not of Gehazi's staff, but of Elisha's heart.—*Pilgrim Church, Dorchester, Mass.* (*Rev. G. L. Cady*).



Woman's Board of Missions

A Stirring Annual Meeting

Boston is a convention city, said Dr. Conrad on Wednesday morning to the audience of women assembled in Park Street Church. Certainly that church has been for generations a convention church. For the fourth time the Woman's Board of Missions gathered, Nov. 10, for its annual meeting—the forty-second in its history—in this hospitable building. The best of Indian summer made the days luminous and delightful. The sessions were fully attended from the beginning to the very end, in spite of the bad name often given to Boston audiences. Dr. Conrad struck a high note of courage and resolve in his opening prayer and address of welcome. "Build large and strong on your hopes," he said, and the spirit of all the meetings through the two days was vibrant with lofty purpose.

The morning devotional meetings, led by Mrs. Emily L. McLaughlin and Miss Grace Perry, touched us with the joy of thanksgiving and a deep sense of opportunity and privilege, and were fit preludes to the hours of high vision which came later. Rev. Enoch Bell, Associate Secretary of the American Board, leading the morning devotions of Thursday, made plain the vision, the voice and the volunteer, as shown in the call of the prophet Isaiah. The reports of the secretaries and treasurer show both light and shade, a cause for thanksgiving and a call to better and larger work. All Congregational women should read these reports.

The missionary addresses were thoughtful and vital, and we were proud of the personality of those doing our work on the foreign field. Two came from Africa. Miss Martha E. Price, for more than thirty years a teacher in the Zulu Mission, is just returning thither after her year's furlough, and hopes, after ten thousand miles of sea travel, to be with her pupils on Christmas next. Miss Diadem Bell of the West African Mission declared that she wished herself back in Africa today, for it is not an easy thing when one has striven for seven years to unlearn her own language and to learn an African tongue, to be summoned to a Boston platform. She pictured vividly the procession of women—five of them white missionary women, twenty of them native Africans—as they wind their way through the narrow footpaths with baskets on their heads in lieu of suitcases, four days' journey to the women's conference.

Two women came from Turkey also. Miss Jeannie L. Jillson of Smyrna, a teacher in the American Collegiate Institute, described the present needs and opportunities, greater now than ever before, in that great empire. Today the officials in Turkey who have charge of education are trying to introduce schools on the American plan, and requests for teachers trained in our schools come continually. The schoolroom of the Institute is quite too small, and the boarders must live in two homes some distance apart. The need of a normal teacher to re-enforce and enlarge the work of Miss Pohl, whose health is insecure, is imperative. The motto of the school is, "Not to be ministered unto but to minister," and the fact that the pupils, most of them poor, raised $500 for benevolence last year proves how truly they follow this word.

Miss Mary L. Graffam, a teacher in Sivas, comes from a region where the need is appalling. Little children not more than four or five years old spend long days in the rug factories, and destitution of all kinds is seen at every turn. Yet this very distress proves a door of opportunity. She told an encouraging story of the conservative Gregorians in the village of Derende who were so impressed with the value of one of her teachers that they have adopted her school and carry it on by our methods. Armies of boys and girls all through the region are needing our help, and we can go into many lanes of opportunity. Americans alone can help to solve the problem of Turkey.

Two missionaries from India told us of their work. Mrs. William Hazen of Sholapur described a bicycle tour in the Nizam's dominions, where in a region of darkest heathenism she found some souls shining with Christian light. Dr. M. Eleanor Stephenson who, with Dr. Ruth Hume, has charge of the hospital in Ahmednagar, pictured one ordinary day of a missionary doctor in that great city. At 7 A. M. she goes to the hospital, where she finds Mohammedan, Parsi, Hindu and Christian women all in one room, all alike in misery and need of help. After breakfast she goes to the dispensary, where she finds patients who come six miles three times a week to get treatment

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and medicine, sometimes so bigoted in their caste feeling that they will not touch her nor anything she has handled, and yet soon learning the blessing that she brings. She finds babies drugged with opium until they are mere skeletons and eyes in such a condition that when she opens the lids the eyeballs fall out. After dispensary work there are calls to make in the homes—they need help for bodies and souls, these suffering, imprisoned women. Most of all they need the prayer which Christian women can give. Dr. Stephenson says, "We cannot understand the power of prayer until we feel that a woman's life hangs on our faith and our skill."

Miss Alice H. Bushee of the Normal and Preparatory School for Spanish Girls at Madrid, described Spain as a country of contrasts in climate, in physical configuration, in qualities of the people. With different sections varying widely in customs, in language and in life, Spain has never been truly one people. The one band that unites them has been its strong Roman Catholic faith. Since the revolution in 1868 much progress has been made in some ways. Today Spain has religious toleration but not religious liberty. A man may worship God according to his conscience, but no Protestant church may have a tower nor a bell nor put up any card with a notice of meetings. Some papers now defend Protestantism, not because they themselves belong to that faith but because they believe in free thought and free speech.

Forty years ago there was no place for burial for those who died outside the church. Now all cities have a civil burying ground. Though Spain has a good educational system on paper, the government is poor, schools are not efficient and sixty per cent. of the people are illiterate. It is only in the Protestant schools that children are trained to use their own reason, to be good citizens, to know the Bible, and the need for Protestant teachers all through the land is imperative.

Mrs. James H. Pettee showed how the great wars with China and Russia have brought changes to the Japanese women. They have come out from their secluded homes into the life and work of the nation. The pearl has become an opal glowing with inner fire. The girls of today are taller, brighter, stronger, better educated, more sensibly dressed than their mothers; but in the government schools no religion, not even morality is taught, and thousands of girls away from home are not safeguarded in the midst of the temptations of city life. Japan needs more money for Christian schools, more Christian teachers, more prayer.

As usual, the session for young women occupied Wednesday afternoon. After Miss Harriet L. Osborne of Diong-loh, China, had described the needs of those who sit in darkness, and had shown us by chart the few bright spots where Christ is known compared with the many villages still entirely heathen, the call for comrades rang out insistently in brief, emphatic words from Miss Jillson, Miss Bell, Dr. Stephenson and Mrs. Pettee. In the opening devotional service Miss Calder spoke of the vision which reveals to us the heart of Christ and brings to us his call, and Rev. Brewer Eddy emphasized the fact that after the vision must come sacrifice. We ask, he said, that our missionaries should give up home and friends—many comforts—their whole lives and strength; and we who stay at home consider that if one hundred women gain fifty dollars in one year's gifts they have done well. The tender and solemn covenant service which closed the session was led by Miss Witherby.

One of the pleasant things was the presence and address of Miss M. D. Wingate, Home Secretary of the Woman's Board of the Interior, who gave pictures from some of our missions as she saw them in a recent tour through the East. With highest praise for our missionaries she made us see their good work in Madura, in Ahmednagar, in Bombay, in Foochow, in Pang-Chuang and in Kobe. She was greatly impressed with the efficient service which the Bible women render, supplementing, as they do, the work of doctors and teachers and preachers.

Mrs. C. J. Hawkins presented the cause of the Children's Memorial, whereby desolate mother hearts may still work for little ones in the Cesarea kindergarten.

In the stereopticon lecture Mr. H. W. Hicks showed emphatically by views, mostly taken in his recent tour, the material, methods, products and problems of the Woman's Board work in foreign lands. Mr. Sherwood Eddy of India gave the closing address, bringing as the supreme test of our loyalty the three questions of the Master to Peter, with the three words of command.

Between the hours of five and seven on Wednesday afternoon the delegates gathered informally at the Woman's Board Rooms in

Continued on page 714

ANOTHER ILLUSTRATION

KING JAMES VERSION Matt. 6: 34	AMERICAN STANDARD VERSION
34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.	34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

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Woman's Board of Missions

Continued from page 713

the Congregational House. Supper was served in Pilgrim Hall, and the time for exchanging greetings was improved to the full. The number of delegates present was 258, fourteen Branches sending full delegations, and every Branch president but one being with us. Last year's board of officers was in the main re-elected, and the names of Mrs. Brewer Eddy and Miss Harriette W. Tuttle were added to the list of directors. Mrs. C. H. Daniels presided through all the sessions. The next meeting will be held in Brooklyn, N. Y., in November, 1910.

At the Friday morning meeting, Nov. 12, led by Mrs. Frank Wood, Miss Wingate of the W. B. M. I. spoke warmly of the devotion of native workers, Dr. Louise H. Grieve described the need in the Satara field and Mrs. H. W. Hicks urged the training of children to recognize the heroism of native Christians among non-Christian surroundings. H. F. L.

No one but a fool ever wants to agree with the utterances of the pulpit. But what people do want is to have a man say what he thinks, and say it as well as he can. There is no one in this place, there is no one in the world, who knows how badly I have said things, even when as well as I could. There is no person acquainted with so many of my sermons as I am, who knows the seamy side of the carpet as well as I know it. I am not going to betray it. But I have a right to say that I have stood here and have said the truth, God's own truth, as well as I could find it out; and those people who have loved me best and trusted me most entirely have believed that it was the spirit of God speaking to me. And this is my word to you who listen. Believe that your minister is telling you the best that he knows, and try to enter into the poor fellow's feelings, and see if you cannot get your inspiration where he has gained his.—*E. E. Hale.*

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Church and Ministerial Record

Calls

ATWOOD, ALFRED R., *Washington St.*, Quincy, Mass., to *First (Presb.)*, Paterson, N. J.

BLAISDELL, JAMES A., professor in Beloit College, Wisconsin, accepts presidency of Pomona College, Claremont, Cal.

BODINE, JOHN E., Annawan, Ill.,to Highland. Accepts.

CLAPP, CEPHAS F., Evangelist, Forest Grove, Ore., to Washougal, Wn. Accepts.

CREW, B. A., to Centralia, Ill. Accepts.

EASTMAN, ANDREW J., recently of Strafford, Vt., to *Chestnut St.*, Lynn, Mass., where he has been supplying. Accepts.

EDWARDS, GEO. N., Puyallup, Wn., to Douglas, Alaska. Accepts.

EVERT, HENRY S., Retreat, De Soto and Ferryville, Wis., to Cashton. Accepts and is at work.

FAVILLE, THEO. R., Yale Sem., to assistant pastorate, *First*, New Haven, Ct. Accepts.

FORTE, GILBERT L., Sharon, Ct., accepts to Rockland, Mass.

HOLDEN, FRED'K A., Huntington, Ct., accepts to Preston.

KINCAID, JOHN, Elbridge, N. Y., to Lisle. Accepts.

KINNEY, GEO. W., Cooper, Mich., to Baldwin. Accepts.

LAKE, GEO. E., Chelsea, Vt., to Hamilton, Mass. Accepts.

LOWDER, C. C., Detroit, Mich., to *Mayflower*, Grand Rapids.

NOYCE, GEO. T., Syracuse, Neb., accepts to Grafton.

PEEBLES, GEO., *First*, Naperville, Ill., to Pacific Grove, Cal.

PIERCE, WM., lately of Cambridge, Ill., to Spring Valley. Accepts.

ROTHROCK, EDGAR S., secretary of Home Missions in Missouri, to superintendency of State work in Ohio.

ROWLANDS, WM. F., Hartford Sem., to assistant pastorate, *First*, New Britain, Ct. Accepts.

SARGENT, CLARENCE S., *Plymouth*, Wichita, Kan., to *Evan. Prot. Epis.*, Hutchinson. Accepts.

SHERIDAN, GEO. H., Porter, Ind., to *Park Manor*, Chicago, Ill. Accepts.

SMALL, CHAS. R., lately of Hamilton, Mass., to *Vermont Sq.*, Los Angeles, Cal.

SNOWDEN, CLIFFORD L., formerly of Chicago, Ill., lately of Palo Alto, Cal., to *St. Lawrence* Ch., Portland, Me. Accepts.

SULLENS, ARTHUR J., Gary, Ind., to Olney, Ill., a former pastorate.

THOMAS, DAN'L T., *Mississippi Ave.*, Portland, Ore., to Forest Grove. Accepts.

VAN KEUREN, MAILLER O., Little Valley, N. Y., accepts to *First*, Lockport.

WATSON, ALBERT P., Bedford, N. H., to Franklin.

WEST, LESTER L., *Second*, Norwich, Ct., accepts renewed call of *First*, Everett, Wn.

WILLIAMS, W. JOHN, Wayland, O., to Claridon and Hambden. Accepts.

WRAY, ALFRED K., Carthage, Mo., to Amarillo, Texas, till a permanent pastor can be secured.

WRIGLEY, FRANCIS, Glyndon, Minn., to Hawley. Accepts.

Ordinations and Installations

HAWKINS, H. B., *o.* and *i.* New Haven, N. Y., Nov. 5. Sermon, Rev. C. W. Shelton; other parts, Rev. Messrs. E. A. Burnham, R. L. Rae, H. A. Lawrence, W. H. Rowe, Charles Olmstead.

LUTHER, CLAIR F. *rec. p. Westville* Ch., New Haven, Ct., Nov. 5. Sermon, Rev. R. C. Denison; other parts, Rev. Messrs. W. W. Leete, I. W. Sneath, A. D. Adams.

SOPER, GEO. E., *i. First*, Nashua, N. H., Nov. 9. Sermon, Pres. A. P. Fitch; other parts, Rev. Messrs. G. H. Reed, S. A. Norton, W. H. Bolster, B. W. Lockhart.

WILLIAMS, MAY A., *o.* Wayland, O., Oct. 19. Sermon, Rev. P. D. Dodge; other parts, Rev. Messrs. H. S. MacAyeal, I. J. Swanson, H. A. N. Richards, B. J. Harris, Henry Janes.

Dismission

GARFIELD, JOHN P., E. Cleveland, O., Nov. 4.

Resignations

CONSTANT, EDWARD, *First*, Ipswich, Mass., effective March 31, 1910, after a seventeen-year pastorate.

Continued on page 716

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CHICAGO

Church and Ministerial Record

Continued from page 715

EVERT, HENRY S., De Soto and Ferryville, Wis.
FORTE, GILBERT L., Sharon, Ct.
HARRIS, THEO. W., Oxford, N. Y., in effect Dec. 31, after six years' service.
HIATT, CASPAR W., *Euclid Avenue*, Cleveland, O., after a twelve years' pastorate.
HOLDEN, FRED'K A., Huntington, Ct., after a six-year pastorate.
HUSBAND, CHAS. H., Linwood, Kan., *withdraws* resignation and will remain another year.
KENT, EVARTS, Enosburg, Vt., after nearly five years' service.
KINCAID, JOHN, Elbridge, N. Y., after a nine-year pastorate.
KINNEY, GEO. W., Cooper, Mich.
LAKE, GEO. E., Chelsea, Vt., after nearly five years' service.
NOYCE, GEO. T., Syracuse, Neb.
OEHLER, FRED'K H., Sauk Center, Minn., after a five-year pastorate.
SARGENT, CLARENCE S., *Plymouth*, Wichita, Kan., after an eight-year pastorate.
SNOWDEN, CLIFFORD L., Palo Alto, Cal.
THOMAS, DAN'L T., *Mississippi Ave.*, Portland, Ore.
TOTTEN, GEO. A., Tolna, N. D.
VAN KEUREN, MAILLER O., Little Valley, N. Y., after nearly five years' service.
WEST, LESTER L., *Second*, Norwich, Ct., effective Dec. 13, after a pastorate of nearly seven years.
WILLIAMS, W. JOHN, Wayland, O.
WRIGLEY, FRANCIS, Glyndon, Minn.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Nov. 22, 10.30 A. M. Speaker, Rev. Annette B. Gray of Wyoming.

PHILADELPHIA CONGREGATIONAL MINISTERS' MEETING, 1816 Chestnut Street, Mondays at 12 M. Nov. 22—Synopses of Yesterday's Sermons.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Marriages

The charge for marriage notices is twenty-five cents.

BENNETT—JEWETT—On Nov. 3, at the residence of the bride's parents, 226 Macon St., Brooklyn, by Rev. N. McGee Waters, D. D., Mabel Rice, daughter of Dr. and Mrs. Henry S. Jewett, to Frederic William Bennett of Brooklyn.

Deaths

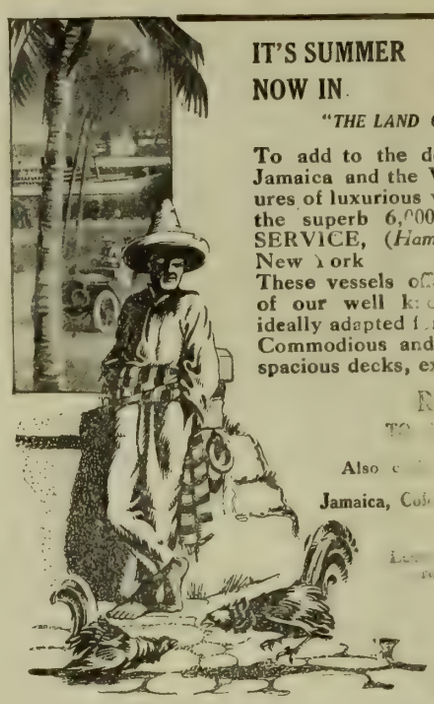
G. W. MARTIN

George Wadleigh Martin of Plymouth, N. H., died Oct. 28, aged 59 yrs., 8 mos. and 19 dys. He was instantly killed by the cars at Bridgewater Station while working with his horses on the State Road.

"Asleep in Jesus! Blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

The Train Boy Critic

Pleasant it is, I must confess, to hear your wares cried by the train boy; to bend a sympathetic ear to his recital of your merits, as he appraises them; and to watch him beguile your fellow-travelers with the promise of felicity contained between the covers of the book which you yourself have devised, pondered and committed to paper. The train boy's ideas of the essentials of entertaining fiction are radically unacademic, but he is apt in hitting off the commercial requirements. A good book, one of the guild told me, should always begin with "talking." He was particularly contemptuous of novels that open upon landscape and moonlight—these, in the bright lexicon of his youthful experience, are well-nigh unsalable. And he was equally scornful of the unhappy ending. The sale of a book that did not, as he put it, "come out right," that is, with a merry jingle of wedding bells, was no less than a fraud upon the purchaser.—*From Confessions of a Best Seller, in the Atlantic.*



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Gathering of the No-License Workers

Coming to Boston in the week of the state Sunday School Convention, the third annual conference of the Massachusetts No-License Workers profited somewhat thereby in attendance, though adding the customary enthusiasm of its own constituency. Since its real organization in 1906 the league has done noteworthy work for the cause, especially through its local adherents and its use of printers' ink. The latter element plays an important part in all the no-license work, some of the presswork being unusually effective, and at its gathering the great signs and banners were not the least of the speakers. Five of the seven largest cities in the state have voted "No," and of the ten largest no-license cities in the world, six, including the largest of all, Worcester, are in Massachusetts.

The sessions of the conference were all arranged with a view to practical information and results, and provided with experienced speakers offered a wide range of data. But perhaps the most interesting event of the conference was the banquet. This was held in popular Ford Hall on Nov. 10, ex-Governor Bates presiding in the absence of Dr. Charles W. Eliot, the honorary president. The news from Worcester emphasized the advice to obliterate entirely in the no-license work partisan and sectarian lines; "We got together and we stayed together." The opposite side of the shield was reported from Fitchburg, Rev. A. L. Squier describing "the unique and successful methods of the liquor men." Inasmuch as he had received the evening before a threatening letter, his courage in exposing a certain nefarious "civic league" was heartily applauded. Other cities and towns sent their representatives to report the varying tides of battle which, on the whole, are resulting in a steady advance. The active chairman of the league is a good Congregationalist, Mr. Delcevare King of Quincy.

Christian News

The Synod of Pennsylvania convened last month with the First Presbyterian Church, York. The last time that this church had entertained the Synod was in 1835, when the famous heresy trial of Rev. Dr. Albert Barnes was held in this church. The result of that trial was the separation of the Presbyterian denomination into two bodies, the Old and New Schools. This was made complete in 1838. The doctrines of the New School, repudiated by the Old School, came mainly from New England. Dr. Lyman Beecher of Lane Seminary, Cincinnati, was also tried and censured by presbytery. He came into the Congregational fold, while Dr. Barnes remained with the New School Presbyterians. The two bodies, both having suffered considerable losses by the separation from them of the Southern Presbyterians on account of the slavery question, were reunited in 1869. Congregationalism has furnished the church at York with its present pastor, Rev. John E. Tuttle, D. D., who came to it from Lincoln, Neb., and has already achieved remarkable success in his new field. Perhaps a wiser ecclesiastical statesmanship on the part of Congregationalists of that earlier time would have made it possible for Dr. Tuttle to assume this pastorate without changing his denominational relations.

The wrongs of the hour live, not because they ought to live, but because they have lived so long.—*Judge Wood, to the Brotherhood.*

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CHRISTIAN MEMORIES IN CONSTANTINOPLE.—Members of the Orient Travel League for Bible students who land in Constantinople the 12th of February next will have something to see besides the modern Mohammedan city. They will recall that Constantinople was the first Christian city, founded in the name of Christ and dedicated to the service of his kingdom on earth. Constantine, the first Christian Emperor, looked the world over for a site and chose Byzantium, a fortress and a city on the eastern extremity of the present Stamboul. New walls were created inclosing what seemed a vast area, and the cities of the East were depopulated to fill the new capital. In memory of his conquest and his purpose there stands today in Constantine's Forum the so-called Burnt Column, a grand old shaft of porphyry, hooped and bandaged, but still erect, guarding relics of the true cross in its foundation and invoking the perpetual blessing of Christ and his Church. Many another witness to the ancient faith one can find. There is the decaying monastery of the Studium, home of the earliest Christian hymnology, and proud refuge of the icon-worshipers. There is the little Mosaic Mosque that was the model of St. Mark's in Venice, still rich in those mosaic interpretations of Scripture that were the glory of the Byzantine churches. There is the pedestal of the silver statue of Eudoxia, the shameless empress, the statue that aroused the righteous ire of St. John the Golden Mouthed, and that cost him his life. There are the walls of Theodosius, the most powerful bulwarks ever created by civilization against barbarism, founded in the name of the Rock of Ages and bonded with vows of faithfulness to the King of Kings, splendid guardian for a thousand years of that civilization and religion which elsewhere the Goths and the Huns blotted out. And Santa Sophia, the Holy Wisdom, monument to the proud piety of Justinian and his queen—it never can be a mosque! Wrought into its foundation, deep carved in its capitals, hammered into the living bronze of its portals, blazoned in imperishable mosaic on the noble arches and vaults that rise over the worshipers like another heaven, are the emblems of an older and a richer faith. From corner stone to its highest dome, Santa Sophia is Christian. Whenever the decree shall go forth, in that same day the tawdry trappings of Islam can be swept away, the names of Allah and his Prophet will descend from their station, the prayer-niche and the carpets that run askew across the pavement will vanish as a scroll, and Christ will again look down in glory from the starlike mosaics of the apse. Every Christian who uncovers his head in this most venerable church in Christendom sighs the prayer of the Psalmist, "O Lord, how long."

New York

Send the Laymen Out to Preach

The convention on lay evangelism brought together for three days some 500 laymen, representing a score of states, the delegates coming from as far west as Minneapolis and Denver, and south as far as Atlanta and South Carolina. The meetings at the Marble Collegiate Church were presided over by Mr. Hugh Monro, a vigorous young business man of large interests who devotes all his spare time and money to evangelism. He is a trustee of our Camp Memorial Church, near the Bowery, of another church besides and also looks after the pulpit of a third in the New Jersey suburb where he lives. This conference was arranged by the National Bible Institute, whose work is led by Don O. Shelton. The Institute has just closed an outdoor campaign in the city, involving 2,000 meetings held by laymen during five months. The majority of the workers were trained by the Institute under courses given freely by leading ministers and laymen of all denominations.

The call for the convention was signed by some of the most prominent business men of Buffalo, Philadelphia, Pittsburg, Chicago, Washington, New York, Boston, etc. The sessions were like the signers to the call, terse, positive and practical. Emphasis was laid on the chance of a *renaissance* of the days when early Methodist lay preachers went forth and conquered, by preaching a gospel born in their experience. Only the laymen this month, spoke not of chance, but of certainty, if business-like evangelism is pursued. Among the speakers were Drs. J. D. Adam, D. J. Burrell, R. Hartley, E. S. Young, W. W. White, C. L. Goodell, J. F. Carson and A. T. Pierson; Messrs. Monro, Hudson, founder of the Baraca Bible Classes, W. Phillips Hall, Charles Stelzle, Andrew Stevenson of Chicago, Robert E. Speer, C. G. Trumbull of the *Sunday School Times*, Ridgway, the boys' teacher, Don Shelton and D. L. Pierson of the *Missionary Review*. Even with this strong array, some of the best effects in the convention were gained from brief lay speakers whose experiences were as so many brilliant flashes showing the real way into the heart of a dark and vast problem.

The message of the conference was, that the best of the laymen are not assigned to the greatest of tasks. It is not enough to discover a layman's ability to raise church finances, or hold a mission class. Many are waiting to be discovered as preachers, particularly to individuals by personal visitation and correspondence. The conference declared that it is absurd to leave the evangelizing of America to the pastors, plus a handful of professional revivalists. And yet until this evangelizing is done, missionary and other such interests must lag.

The Church in Vaudeville but not of It

The Presbyterian Church and Labor Department, pressed ever forward by the fertile genius of Charles Stelzle, has added one more departure to its growing list. Once a week several theaters, after the final curtain has fallen, are to have brief religious services on the stage, for the performers and theater *attachés*. Especially in the vaudeville theaters will this be done, as these people usually work seven long days each week. The experiment began in some of the Morris theaters, whose owner says it can do no harm, and may do good. Dr. W. M. Smith conducted the first service at the American Music Hall and met with a kindly reception from about 200 theatrical people. The services will not be a regular fixture in any one theater, but will be held as called for, and convenient, with the effort to make them quite real and not merely a novelty to be conventionalized.

The managers seem to feel that the entire success of the idea depends on the preachers, their attitude toward the theater as an institution, and their understanding that stage people are much like other people, even if the point of contact is difficult.

Among other preachers who have volunteered to do the work are Drs. George Alexander, E. F. Hallenbeck, J. M. Farr and Prof. R. M. Hodge of Union Seminary. Leading Presbyterian churches are thus represented, and the outcome will be watched with interest. The Actors' Church Alliance, which started out some ten years ago with a similar purpose, plus certain features of caring for sick and stranded actors, has resolved itself mainly into a social connection of church and stage and is managed largely by Episcopalians.

Education and Peace Interests

Union Seminary has been the scene of an impressive memorial service in honor of Dr. John Crosby Brown, the eminent banker and citizen who was for so long president of the board of directors. Brief addresses were given by Hon. Seth Low, Dr. R. C. Ogden, who will likely succeed Dr. Brown, Dr. C. H. Parkhurst, the latter's pastor, and Pres. Francis Brown. The whole service, full of dignity and beauty, sounded a chorus of joyful triumph. Few laymen of such modest, retiring disposition have had such striking tributes paid to their effective influence as were spoken of Prof. W. A. Brown's father. His catholicity was referred to by Seth Low, who himself accepted the invitation to become a director, at the advice of Bishop Potter. The seminary has suffered heavily in two years in losing Charles Butler, C. Cuthbert Hall, Morris K. Jesup and J. Crosby Brown. But the work which they provided expands every day.

Teachers College, associated with Columbia University and including the Horace Mann schools, is to move near the city line, close to Yonkers, having bought ten acres

CAREFUL DOCTOR

Prescribed Change of Food Instead of Drugs.

It takes considerable courage for a doctor to deliberately prescribe only food for a despairing patient, instead of resorting to the usual list of medicines.

There are some truly scientific physicians among the present generation who recognize and treat conditions as they are and should be treated regardless of the value to their pockets. Here's an instance:

"Four years ago I was taken with severe gastritis, and nothing would stay on my stomach, so that I was on the verge of starvation.

"I heard of a doctor who had a summer cottage near me—a specialist from New York, and as a last hope sent for him.

"After he examined me carefully he advised me to try a small quantity of Grape-Nuts at first, then as my stomach became stronger to eat more.

"I kept at it and gradually got so I could eat and digest three teaspoonfuls. Then I began to have color in my face, memory became clear, where before everything seemed a blank. My limbs got stronger and I could walk. So I steadily recovered.

"Now after a year on Grape-Nuts I weigh 153 pounds. My people were surprised at the way I grew fleshy and strong on this food."

Read the little book, "The Road to Wellville," in packages.

"There's a Reason."

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just west of Van Cortlandt Park, and overlooking the Hudson River. It commands a view also of the Harlem valley for miles. Part of the tract will be used as playgrounds for the pupils of the Horace Mann schools. The new site will cost about $200,000, of which the tenth part has already been raised by alumni of Horace Mann school.

The New York Peace Society gave a dinner to thirty of its local speakers and mapped out a vigorous program for the ensuing season. Edwin D. Mead came on from Boston and drew a graphic picture of the accomplishments of the past year. The variety of speakers may be seen in this list: Rabbis H. P. Mendes and J. Silverman, Revs. Slicer, Holmes, MacMullen, Peck, Lynch, Leighton Williams, Dr. Leipziger, Professor Sprague Smith, Kirchwey and Ernst Richard, Mrs. Spencer, Mrs. Quackenbos, Abraham Gruber, Marcus M. Marks, Allan McCurdy and Mlle. Vere de Vere. A campaign of a hundred meetings will be but a slight skirmish for such a society, which increases every week in its army of supporters and volume of speeches.

Congregational Business Expanding

The evening service of the Manhattan-Brooklyn Conference last week brought to a close a meeting of four sessions, including the women's, dominated by a sense of expanding work and determination to meet the cost. True to the spirit of the National Council, the Conference changed its name and will now be known as the New York City Association of Congregational Churches. While the new name is not absolutely correct, it is the best that can be adopted with brevity, the Association including as it does churches in the metropolis, with its four counties, and also in the counties of Suffolk, Westchester and Rockland. The apportionment committee announced the excellent results of the current year, especially on the part of the middle-sized and also the very young churches. The amounts assigned to churches for next year are now being sent out. Dr. L. T. Reed has pushed the Apportionment Plan with fine judgment and business accuracy. The seven or eight large churches naturally will take longer to adjust their schedules to the new order. The amount for the Association in the city in 1910 will be $67,850, exclusive of the Woman's Board for foreign work.

Rev. J. S. Penman of Poughkeepsie and Rev. J. Stapleton of Brooklyn spoke on Evangelism, especially for men. The note of passionate social service rang out in both addresses. The processional hymn by Dr. Kent's junior choir of 100 boys and girls gave a fine setting to the evening program, Dr. A. J. Lyman speaking on Our Opportunity in Brooklyn and Dr. R. W. McLaughlin on the Danger of Taking One's Self too Seriously. The latter inimitable address will prove an excellent tonic for any society engaged in big tasks, and Dr. Lyman, the first speaker, set forth the biggest task that the Brooklyn churches have yet undertaken. It cannot be said that in the work of church extension the Brooklyn churches have taken themselves too seriously. Dr. Lyman's plea is for a short and sure campaign at once to obtain $40,000 as a special fund to aid half a dozen Brooklyn churches, and thus make secure properties totalling over $250,000, and church energies that will thus propagate new centers in outer Brooklyn.

It is hard to realize that Brooklyn is no longer the City of Churches, and that of 1,650,000 people, only 150,000 Protestants are in church membership and 400,000 Roman Catholic adherents. Dr. Boynton says that a million churchless people in such an area make the greatest missionary field in America!

The Heroism of Godly Women

The appalling conditions of the city are relieved by many bright spots. One of the cheeriest is the devoted work of the Women's Home Missionary Union, which held its twenty-first annual rally at Lewis Avenue Church and also celebrated its twenty-sixth birthday as a state body. The only president has been Mrs. W. Kincaid. The little group which met at Central Church in 1883 has grown from five to 109 auxiliary bodies, and last year raised within the Conference limits $9,700, and in the entire state $16,500. This year the women of the City Association have pluckily decided to add $1,000 for the special extension fund, as well as adjust their gifts to the apportionment assigned. Every year for eight years the women of the state have advanced beyond their pledges, and in the twenty-six years since organization have given over $250,000 to home missions! They had an apportionment plan long before the National Council got the method before the churches. The women at

Continued on page 720

All Physicians

Must prescribe some of the ingredients that are contained in Hood's Sarsaparilla – for all troubles of the blood, stomach, kidneys and liver.

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New York

Continued from page 719

this annual meeting will not soon forget the splendid appeal of the West from Rev. Annette B. Gray of Wyoming, or of the South from Mrs. Paul LaCour, a Fisk graduate brimming over with grateful passion.

Methodist Attack on Dr. Gordon

Through the *Brooklyn Eagle* wide publicity has been given to an offensive and discourteous criticism of Dr. George A. Gordon by a young Methodist minister in addressing Brooklyn Methodist preachers. Dr. Gordon needs no one to defend him. This notice is simply written for the necessary defense of some of our Methodist brother ministers, who not only exercise a warm friendship with Congregationalists in this city, but who do not agree with the exuberant verbosity and poor taste displayed by Rev. F. F. Shannon of Grace Church. The event is further regretted because Mr. Shannon is a gifted preacher and unusual worker in Brooklyn. The temptation of brilliant antithesis and smart epigram that has spoiled so many orators has for the moment led an earnest man to assail foolishly a denominational leader who is loved in Brooklyn as in Boston, not because of his theology but because of his character, and who is esteemed for his life work apart from any intellectual interpretations of it. There are Congregational ministers in the local conference who have almost nothing in common with Dr. Gordon's theological foundations, and are more conservative and evangelistic than some Methodists. But they admire him as a Christian gentleman and civic leader, and therefore resent the application to him of such flippant terms as myth, non-Christian haziness and advocate of theological *libertinism*. The address was received in silence so far as these personalities are concerned, and the painful episode will hurt no one so much as the speaker, and he will doubtless profit by it.

SYDNEY.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

Teachers who have failed to get satisfactory positions should register now. Emergency calls coming daily; fine positions for competent teachers. Governesses and tutors supplied to private families. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Congregational Minister Wanted in country village. Pulpit vacant next spring. Small summer resort on lake. Salary $700 and house. Living expenses small. Address P. M. V., 38, care *The Congregationalist*, Boston, Mass.

Wanted. A lady somewhat experienced in traveling and familiar with the climate of the Carolinas desires position as companion, with lady or ladies wishing to spend a winter of out-door life in a mild climate. References given. Address Companion, 47, care *The Congregationalist*, Boston, Mass.

Saleslady Wanted. Pleasant dignified work. We manufacture household, bath and clothes brushes that sell wherever shown; furnish small assortment to start you in business. Send by prepaid express and allow you forty per cent. commission. You pay us after you sell the goods. Story Brush Co., 107 John Street, New York.

Ocean coast to Lakewood, room for 7,000,000 people; destined to be the greatest city in the world. Healthy. No deaths past ten years. Lots $100 up, for hotels, cottages, bungalows, tents, houses, stores. Sweet home house; four rooms, two story. One lot $400. House 14 rooms, three story, two lots $4,000. See Real Estate Agents. Forty-five lots reserved for the largest meeting place on coast and world. 11th Annual Camp Meeting Opens July 4th to Sept. 1910. Bishop L. B. Heller, President and Founder. Glory to God, on Earth Peace. Beimar, N. J.

NOTWITHSTANDING the fact that the duty on furs has been greatly increased since the new tariff act went into effect, the firm of Meyer, Jonasson & Co. are offering a large assortment of this season's make, at the same prices they would had there been no raise.

There are several reasons for this policy. The firm imported a large number of skins (mostly from Russia) and had them landed here before the new tariff was effective, and all garments sold by them are of their own manufacture.

Thus by great foresight they have saved a considerable amount on each garment, and are giving the benefit to their customers this season.

Their spacious stores at the corner of Boylston and Tremont Streets are handsomely appointed, and their attention to customers makes shopping a delight.

From Church Leaflets

The great comfort for us all, who with the best will in the world are so often mistaken, whose decisions are so often only approximately just and who, while seeking the light may sometimes be blind to its real glory, is that God is greater than we and that though he may discipline us, he will give us another chance. Nor will he permit his great causes to permanently suffer. His mercy is healing and his will supreme.—*First Church, Detroit, Mich.* (*Rev. G. G. Atkins*).

The churches of the city should receive more financial support than they do from men who are not members of any of them, because the strength and prosperity of the churches will mean much to the material advancement of the community. The best people like to live in a place where the churches are in good condition; and strong church organizations with well-kept properties and able pastors will go far toward inviting the best class of new population.—*Missoula, Mont.* (*Rev. D. S. Bayley*).

Let us endeavor to make ours distinctively a men's church (1) in an increase of men in attendance upon the various services of worship; (2) in a steadily growing proportion of men in the membership of the church; (3) in a larger number of men in the active service of the church; and (4) in a constantly developing masculine consciousness in the church. This last is especially important, that the various elements and influences of the church work and life have a proper masculine tone, be made to grip men's minds and consciences. Long has the church said, "All honor to the women." Let us strive to hasten the day when the church shall say with equal significance, "All honor to the men," the day when, because of what it does actively to strengthen and uplift the church, we can exalt manhood to the same level with womanhood. "The North Church a Men's Church."—*North Church, St. Johnsbury, Vt.* (*Rev. G. W. C. Hill*).

Risibles

ON THE FREE LIST

When Phillips Brooks sailed on his last trip to Europe, a friend jokingly remarked that he might discover some new religion to bring home with him.

"Be careful of it, Bishop Brooks," said a listening friend. "It may be difficult to get your new religion through the custom house."

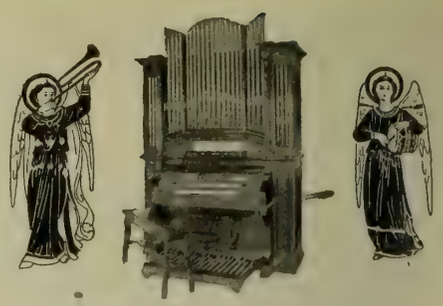
"I guess not," replied the bishop; "we may take it for granted that any new religion popular enough to import will have no duties attached to it."

THE WAR LORD

"And now," said the teacher, "we come to Germany, which is governed by the kaiser. Tommy Jones, what is a kaiser?"

"Please, 'm," answered Tommy Jones, "a stream o' hot water springin' up an' disturbin' the earth."

Do not leave the sky out of your landscape.
—*Emerson.*



CHRISTMAS MUSIC

in your church will be more beautiful than ever if you add to the voices of the choir — the glorious tone and rich orchestral effect of a

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Dept. 2 BOSTON, MASS.

ALTO PASS, ILL., Oct. 6, 1909. Rev. George H. Williams, an evangelist of considerable note and power, is holding his second series of gospel meetings in the Congregational church here and is attracting large and appreciative audiences each night. In his first meeting here two years ago he stirred the community as it had not been stirred for a long time previously, and his work this time promises to be equally effective and probably even more so, as he has grown perceptibly in power as an evangelist during those two years. His splendid voice, which he uses both in solo and chorus work, adds greatly to the interest and effectiveness of the meetings. One is apt to forget all about church creeds and denominationalism under the spell of his forceful appeal to men and women to take Christ as their ideal and to make religion their business instead of business their religion. The church is at present without a pastor, it having been practically pastorless since the death of Dr. James Tompkins two years ago. Dr. Tompkins loved Southern Illinois, and when failing health compelled him to give up the arduous duties of the office of state superintendent of home missions, he followed his heart to the beautiful rocks and hills of "Egypt" and came to be loved by his flock as few pastors are. There is a great work here for some strong man who could take charge of the field here and at Cobden, five miles distant, at about $1,000 a year and parsonage, which is really more than the city man is apt to think, for living expenses are light compared with the city. It was one of Dr. Tompkins's strongest desires that the work here should be taken up promptly by an able man, and the church is trying to find such an one.

Alto Pass is one of the highest railroad towns in Illinois, is located among the foot-hills of the Ozarks, is about the center of the great fruit and vegetable belt of Southern Illinois, hasn't had a saloon for twenty-five years or more and is at present overwhelmingly anti-saloon, has good public school including four-year high school. It is 325 miles south of Chicago (which is about the proper distance to be from that wicked city), and is full of pure air and pretty good people. There are but two churches here, the Congregational and the Missionary Baptist.

Rev. Mr. Williams, the evangelist spoken of, was formerly an assistant superintendent of a large shoe factory in Boston.

G. E. HOLCOMB.

Reflections of a Long Suffering Church

I am one of several thousand Congregational churches, not noted for my numerical or financial strength, yet strategically located in the center of a lively little town of 1,000 people, with a prosperous farming region all about. I am housed in an unpretentious frame structure, neat, attractive and well-kept both inside and out. Within my walls doctors, lawyers, bankers, merchants and farmers meet on common ground to worship God and plan for the carrying out of his will upon earth. We have a fine Sunday school, two Endeavor societies and an active Ladies' Aid Society. My membership is interested in the extension of the gospel in the regions beyond. Here within sound of my bell are fourscore men who never attend divine service within these walls; as many more who are careless about such matters; here are more than 200 boys and girls not in Sunday school at all. Right beside me my people have provided a small but comfortable home for the man who serves them as pastor, and pay an annual salary of $800.

As I reflect upon these things it does seem to me that here is a good field for any consecrated man of God. I offer a fair plant, well equipped, a choice body of people to lead and teach and a large number of souls without Christ and his salvation. What more can men desire? Yet we have trouble in keeping a pastor, and the work I am set to do lags, and I may well-nigh be called a failure.

My reflections during the years have led me to some conclusions which I am moved to record for the consideration of our ministers. In expressing them I am not unmindful that my membership ought to be more loyal and consecrated; that they ought to be more self-sacrificing, give more largely to missions and pay a larger salary; but I am persuaded that my most serious difficulty lies in the men who have served in my pulpit and parish. Let me hasten to say that these men have been the average among the ministry. From one viewpoint they have been earnest, consecrated, honorable men. However, they have, almost without exception, been lacking in one vital point, and as it is the fly that "causeth the oil of the perfumer to send forth an evil odor," so this one fault has seriously handicapped the work of every one.

Not long since my membership called to my service a young man of average ability. He took up the work with great zeal, the people rallied under his leadership and my heart rejoiced at the prospect. A year passed happily and successfully, and I began to notice a change. The pastor was absent a Sunday and we had no preaching service. No one seemed to know where he was. A few weeks later he was absent for another Sunday, and then I began to suspect that he was—dreadful word—"candidating." My suspicions proved correct, and at the end of a year he accepted a call to another church, leaving us after a brief notice. Then came a long period of waiting and consequent decline in the work.

I do not like this way of secret candidating. I am of the opinion that when a man feels that his work is done in a parish and that God is calling him elsewhere, he ought to say as much. It is possible that he ought to remain in charge of the work while looking for another field, but if so, let the facts be well known. This would give us churches a chance to be on the lookout for his successor, and might often save us long and fatal vacancies.

Again it occurs to me that it is hardly fair for a man to live in our houses, accept our money and give us his divided services, without our knowledge and consent. I consider it impossible for any man to do other than render divided service while mind and heart are roaming about seeking new fields. I know our pastors say that it is in the interest of the work in which he is already engaged that he goes about the matter on this wise. But I know from long experience that it is more often due to personal pride. Mr. Pastor is afraid the call will not come, and to have it known that he sought a call and none came is humiliating. Then, too, the church he is serving might find the man to serve in his stead, and he would find himself without work for a time. I reflect seriously, is it more important that he should have steady work than that my interests should be conserved? If God is calling him to leave us and go elsewhere, will he not care for him? He has been teaching us to walk by faith and not by sight; is he afraid to try it?

Still again, I learn from the men who come to candidate for us that they object to allowing us churches to have more than one candidate before us at a time. They say, "Settle my case before you hear anybody else." I believe that to be just and fair by both candidate and church. But what are we to do to protect ourselves against the man who has two or more churches on his string at one and the same time, pitting one against the other, often unfairly, seeking not the most needy field, but the one most promising to his pocket-book. But few men do that, you say? I am sorry to record that I believe eight out of ten of our ministers move at the call of money rather than the call of God. Else, pray, why does a call that moves a man have attached a sight draft that calls for an increase of salary? You know this is true in nine out of ten cases. But you have led me away from what I wanted to emphasize. How are churches to protect themselves from the candidates who do not play fair? I know of but one way. We must establish a chair in our seminaries to cultivate in our ministry a sense of honor touching this point.

Is this sense of honor lacking? Of course I think so or I should not have written the above. However, let me give an up to-date illustration or two of the way things are working. Some time ago my pulpit was vacant and we received a letter from a young man in —— asking for a hearing as a candidate. We sent for him, paid his expenses both ways and entertained him, extended him a call, only to learn that he could not possibly leave his present field for some time

Continued on page 722

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Reflections of a Long Suffering Church

Continued from page 721

to come. The facts were, he was using us as a lever to bring the field he was serving to "time." We learned later that he was candidating in a nearby college town at the same time, and evidently with no other purpose in view than above stated.

One other case, if you please. Some months ago a near neighbor of mine received letters from a pastor in a distant state, and from another connection, asking to be heard with a view to settlement as pastor. Cause of leaving his former field, health, and his former connection, rather hazy and indefinite reasons given. He came, was heard, received a call and went to work. At the end of six months, restored in health and ready for hard work, he resigns to return to former work. For these six months he has accepted the money of that church, given them meager services due to condition of his health, and now, just when ready to give them value received for their money and loyalty, he resigns and leaves. Is that honest and just and fair? G.

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Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

The Londoner as Host

A traveler in a public conveyance wants to be set down at a turning not within the knowledge of the conductor; at once every passenger gives up other interest, and attention is concentrated on the problem. The delight of an omnibus on discovering the presence of a Colonial who cannot distinguish between St. Margaret's and the Abbey is something that cannot be concealed; brisk competition ensues for the privilege of acting as guide. A Londoner of whom a direction is asked takes a moment to recover from his surprise at the question (it seems incredible to him that anybody should be ignorant of the way to Charing Cross), but the situation once realized he will take considerable trouble in giving the information required; some may count it a defect that in doing so he sometimes forgets to range himself, as a constable does, side by side with a questioner, with the result that in his recommendations left becomes right and right becomes left, but his intention is always admirable.—*W. Pett Ridge.*

Current Thought

A WORK TO BE COVETED

(*S. Parkes Cadman, D. D., in Sunday School Chronicle*)

I know of no task, not excluding preaching, which is more fraught with vital consequences today than is the work of the Bible school teacher, as I prefer to call him. The importance of his message, the plastic state of the life with which he has to deal, and the future developments which he must anticipate—all in view of the present breakdown of family religious instruction in the homes of the people—go to make the work of the Sunday school at the present time of priceless value. In all such work we must remember that we are influencing not only the scholar himself both for the present and for the future, but the home which he represents and the state in which he lives.

THE MINISTER'S HANDICAP

(*Boston Transcript*)

In almost every Christian denomination, if a large and prosperous church is without a pastor, its supply committee demands in its candidates the indispensable quality of youth. Throw knowledge, experience, wisdom and ripened character into one scale, and youth in the other, and the latter will almost always tip the beam. We see popular boy preachers crowding popular churches; and recently a child in knickerbockers was calling upon vast multitudes of admiring listeners to repent of sins of which he is not old enough to know the meaning! If a boy of seventeen was advertised as the "Boy Surgeon" it would touch the American sense of humor!

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

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Sparks from Other Anvils

MONTE CARLO BY MAIL

(*Chicago Tribune*)

Credulous Americans have been cheated right and left by the venders of worthless mining stocks. There would be general astonishment if the number of losers were known. Most of them are silent about their losses. They need a little protection, and it is well that the post office department should give them some by getting after the fellows who are flooding the country with their enticing promises of enormous dividends from imaginary mines.

COVET THE GREATER GIFT

(*New Bedford Standard*)

The great religious inspirers of men in all the ages and in all countries have been men who have flamed with spiritual zeal, and who have made organization, skillfully as some of them have used it, subordinate. The work of the church is primarily to influence and uplift the spiritual side of humanity. If it does that successfully it can safely leave pleasure and all other phases of life to care for themselves. The means are varied, and perhaps no one church has the ability successfully to use them all. Those who are inclined to hold all the churches to the same line of effort ought to consider that if there is the same spirit the diversity of gifts is not a serious drawback.

THE SAME OLD SPELLING REFORM

(*New York Tribune*)

The advocates of "simplified spelling" have not even the dubious merit of novelty in either their aims or their methods. It is now all but two hundred years since Addison wrote in "The Spectator" of their direct forerunners that "this humor of shortening our language had once run so far that some of our celebrated authors began to prune their words of all superfluous letters, as they termed them, in order to adjust the spelling to the pronunciation, which would have confounded all our etymologies and have quite destroyed our tongue." The "humor" passed at that time with little lasting effect upon the language, and as it was then it doubtless will be again.

THE SEAT OF AUTHORITY IN RELIGION

(*London Christian World*)

It is time we had learned to separate between inspiration and infallibility. We have an inspired church and an inspired Bible, but there is infallibility in neither. In all matters of debate there is only one final authority to which we can appeal. It is the authority on which science rests; and with a security to which no church councils or dogmatic systems can pretend. It is the authority of the human consciousness divinely guided in its upward way; the consciousness which is ever growing and ever learning; which discovers its mistakes and repairs them; which opens itself to every new truth, and finds a place for it in its system of things; which believes in the essential unity of all truth, and in its one eternal Source. Rome, in rejecting that criterion, shows itself the greatest of heretics and, unless it reform, will perish of its heresy. It will be in the degree to which Protestantism accepts the criterion and lives by it that it will succeed in proving itself the religion of the future.

BAPTISTS' WORK ALMOST FINISHED

(*The Baptist Standard*)

The general acceptance of the Baptist position by many Protestants is conceded. Soul liberty, for instance, is no longer a Baptist principle to which we have undisputed claim. Immersion is practiced by millions of Christians. But our Baptist task is not yet completed. So long as Roman Catholics demand state funds for their own sectarian schools and charities, the Baptists must continue to exist if for no other reason than to protest, as did their fathers, against union of state and church. . . . It is rarely that one hears, in our day, any strong argument in behalf of the converting, magical power of the few drops of water applied to newborn babes by priestly hands. But as long as such advocates of such erroneous doctrine exist, just so long, at least, must Baptists continue to teach the truth.

THE VALUE OF WISE WORDS

(*Wall Street Journal*)

Abraham Lincoln said, at Gettysburg, that the world would not long remember what was said there, but it would never forget what was done there. What Lincoln said there is likely to be remembered when the memory of the battle itself is merged in that of a thousand other battles, and indeed only retains its place in public recollection for what Lincoln said. Eternal truth expressed in noble words is the nearest thing to immortality which poor humanity has produced, and the inspiration of Lincoln's words, in spite of his modesty, must always be a national asset of enormous value.

FOR BOSTON AND CHICAGO, TOO

(*London Christian World*)

The hope for religion in Liverpool, as Mr. Wilfrid Rowland demonstrated, is that the evangelical churches should draw together, should mobilize their forces, should survey the country and should plan a campaign in which each denomination, while doing its separate work as well as it can possibly be done, should regard itself, not as an army, but as an army division, supporting, and being supported by, the other denominations.

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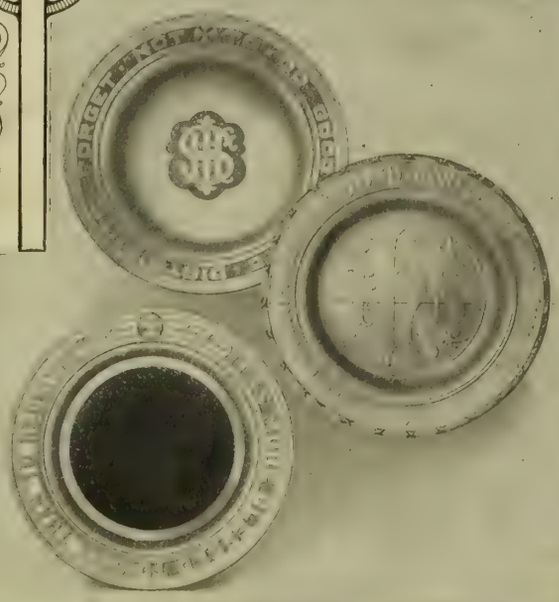
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GREGSON 1909

Volume XCIV — 27 November 1909 — Number 48

THE PILGRIM PRESS — BOSTON AND CHICAGO



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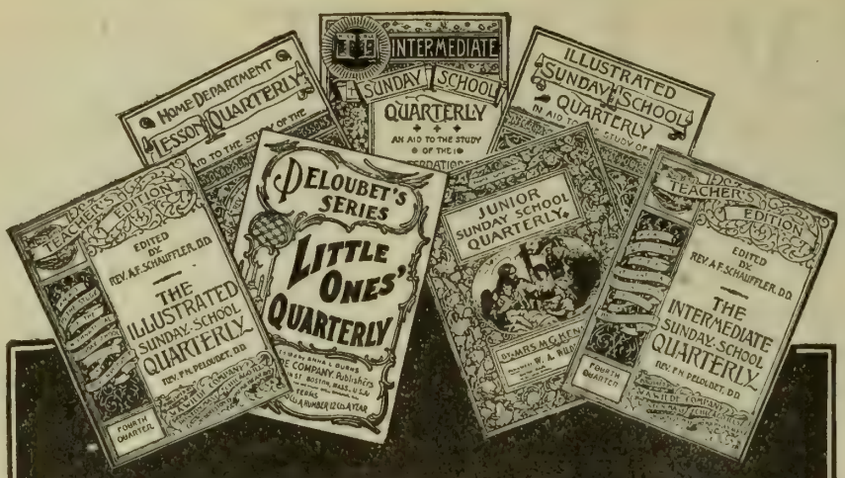
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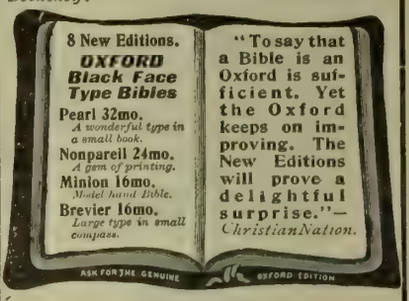
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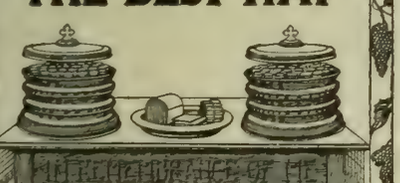
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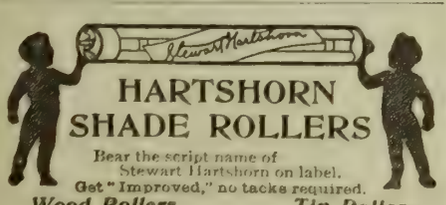
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THE JAPANESE IN CALIFORNIA 739
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NURSERY CRAFT FOR LITTLE FINGERS 744
CAROLYN S. AND MARIAN E. BAILEY

POLLY AND THE GIRLS 745
EMMA C. DOWD

OUR FRIEND, THE ENEMY 733

REGULAR FEATURES

Event and Comment 734
Editorial in Brief 738
The Plan of the Perfect Life—Prayer Meeting Editorial 737
About People 738
Personalia 740
Closet and Altar 744
Among the New Books 746
The Sunday School—Lesson for Dec. 5 743
For Endeavorers—Topic for Dec. 5 743
Woman's Board Meeting 755
Marriages and Deaths 756
Meetings to Come 756

CHURCH NEWS

Connecticut State Meeting 748
A Cleveland View 748
Boston 749
New York 751
Arizona's Gathering 752
Church and Ministerial Record 753
Chicago 754
Accessions to the Churches 757

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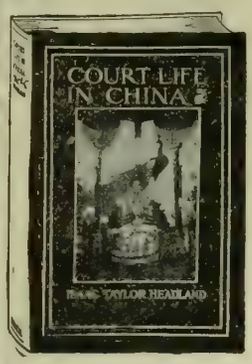
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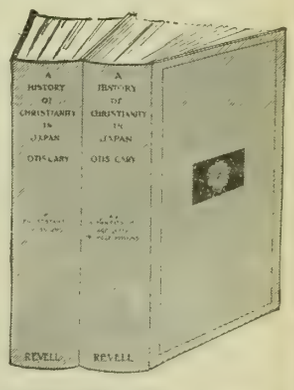
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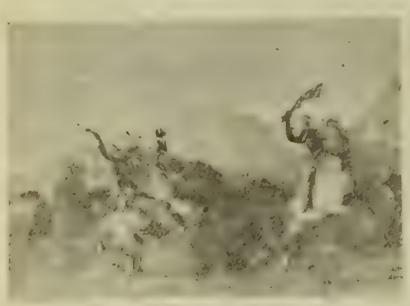
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Our Friend, the Enemy

Not all men are of the mind of the Apostle Paul to "glory in tribulations also." That mood is a high and noble one—too high, indeed, for the average man. Most mortals find themselves unable genuinely to rejoice in what is hard or disagreeable. We prefer what Emerson calls the "sugar plums and cat's cradles, the toilet, compliments, quarrels, cards and custard" of life. We judge it better to glide with the stream than to make painful head against its current.

The order of the world, however, is by no means always in accordance with our preferences. That is a rare life indeed into which genuine difficulties never come. No matter how sheltered we may be, it is pretty certain that, sooner or later, obstacles of some size or shape will loom portentously on the path before us. How to find a service in the "slings and arrows of outrageous fortune" was what Paul had discovered. It is a divine secret that each one of the sons of men needs to discover.

Because history proves it a thousand times over, we hold that most of the oppositions that men meet in their earthly careers are not essentially unfriendly. As tools are tempered by fire and shaped by pounding and sharpened by grinding, so men are made by the obstructions they meet and surmount. But for the friction of its wheels against the track, the locomotive would stand still. And many a man stands still because the tracks of his life have been polished too smooth.

The fact stands for the individual and for the races of men. The peoples that have done the world's work have not been the lotus eaters or sitters in the sun, but such resolute folk as the Jews, the Greeks, the English, who, taking "arms against a sea of troubles," have conquered in the might of patient effort.

To robust natures there is a challenge in difficulty which makes the most powerful incentive to achievement. The hisses and cat calls of his Liverpool audience girded Henry Ward Beecher with a determination which matched his native eloquence and left him victor on the field.

It is related of Disraeli that his genius for optimism and action never shone so brightly as when he seemed leading a forlorn hope. Not usually do plain sailing and a clear course rouse men to the highest efficiency. It is more often the sting of opposition that develops their latent powers. The experience of Tennyson's Gareth has been a common one, as when, before his encounter with Sir Morning Star, he says of the shameful taunts of Lynette:

"Fair words were best for him who fights for thee;
But truly foul are better, for they send
That strength of anger through mine arms, I know
That I shall overthrow him."

In our humbler spheres we common people daily prove the same essential facts that are illustrated by great historic characters and sung of by the poets. We, too, are helped by being hindered. The splendid names of song and story show forth the principle of the matter no more truly than does any one of us in his day's work. What is a raging lion in the path of Jones is a titmouse for Napoleon, but, rest assured, Napoleon will meet his proportionate opposition, while Jones has a discipline suitable to his strength. General Grant battering down the defenses of Vicksburg is a massive and heroic figure, but our neighbor in the next block conquering an unruly temper may be engaged in campaigning as difficult and as glorious. Mightier is "he that ruleth his spirit than he that taketh a city."

Each one of the sons of men finds himself confronted with an enemy of a strength relative to his own powers. He is set to overcome that enemy, and the discipline he may gain in his hot warfare is wholly akin to that by which the world's greatest souls have been hammered into moral form by the oppositions they have met.

Let us account difficulties, obstacles, oppositions as part of the divine ordering of our lives. It is possible of course for one, measurably, to bend his earthly career to the sentiment of the old Latin motto, "*Solvitur ambulando.*" He may assume that the best way to solve difficulties is by going around them. He may carefully shun what is hard, studiously avoid the unpleasant, refuse to accept responsibilities as Tito Melema did, and imagine that he is wise beyond his fellows. But history and daily human experience alike prove that real character is not won that way.

To meet the dangers of life fully and fearlessly, to measure up to its difficult obligations without flinching is the pathway to moral and spiritual power. Even the buffetings of the hardest experience are not unfriendly if we take them in the high Christian philosophy that "all things work together for good to them that love God." In battling with those resistances of which life is full, we enter the fellowship of him who "endured such contradiction of sinners against himself" and who would not have us "weary and faint" in our minds. We become heirs to the promise, "To him that overcometh will I grant to sit with me in my throne."

"Not to the vanquished heaven opens its portals;
Rest is the glory given to crowned immortals.
Think not of mere release; welcomed victorious
God giveth more than peace; his rest is glorious."

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Event and Comment

The Holiday Test

Here's a word of recognition of those to whom the recurring holidays, Thanksgiving and Christmas, bring only a more intense realization of loneliness and loss. Those who gather at tables where there is no vacant chair, those who enter into the merriment of the season without the heart pangs due to personal suffering and bereavement, sometimes fail to remember that the days so full of joy to them are to others the hardest days in the year. They are the ones who ought to be pre-eminently in the thought of happy and prospered people, and this is the time of all times to say the word or write the note or send the little offering that tells of sympathy and of love. And if perchance we be among those out of whose life has gone something that made other Thanksgiving days so joyous, we are not thereby justified in nursing our sorrows in secret. This is the chance God gives us to subordinate personal sorrow to the large inclusive happiness of the world about us. He who can enter with smiling face into the wholesome merrymaking of others, who dwells most on the suggestions of hope rather than of memory, bears splendid witness to the "comfort wherewith he is comforted of God."

Work before Congress

The Sixty-first Congress of the United States is to meet in regular session week after next. Seldom, if ever, in a time of peace have so many matters of great national importance awaited legislation. President Taft in his journey throughout the country has named a long list and discussed some of them. The tariff is probably settled for the present, though many would like to revise it again. The Monetary Commission is expected to make a report on a new currency system, with perhaps the establishment of a central bank. Reforms of judicial procedure are urgently required. Amendments to the anti-trust law, with better enforcement of the law as amended, must be considered, and it is probable that such flagrant violation of law as has been revealed concerning the Sugar Trust will not escape congressional scrutiny. The reclamation of arid lands, the protection of our coal lands and water power, and the conservation of our natural resources will demand attention. The further regulation of railroads and other public means of transportation has been advocated by the President, with an outline of recommendations he will probably make, such as the establishment of an interstate commerce court, the giving of greater power to the Interstate Commerce Commission, and federal supervision of bond and stock issues of transportation companies. Of course the Deep Waterway Association will see that Congress does not overlook the plan for a navigable service of the Mississippi River. Other big schemes to which this is allied will have their promoters at the Capitol. Postal savings banks, an extension of parcels post facilities, the issue of United States bonds for the Panama Canal and other great public improvements, and grave questions connected with foreign affairs by no means exhaust the schedule of matters pressing for consideration. Some of them we hope will lead to legislative enactment, but the business before Congress will be so extensive and opinions concerning it so various, especially of newly elected members, that the people may as well make up their minds that, while all these things will be talked about, the actual results in legislation will not be in proportion to the country's needs.

Standard Oil Company Dissolved

The decision of the United States Circuit Court in one of the most important suits ever instituted by the Government was announced Nov. 20 by Judge Sanborn of St. Paul. This court ordered that the Standard Oil Company of New Jersey be dissolved. The suit was begun three years ago, in the eastern division of the eastern district of Missouri, at St. Louis. The testimony taken has filled more than 10,000 printed pages. In brief, the complaint sustained by the court is that the company has acted as a holding corporation and has acquired the majority of stock in various corporations, and managed them by a trust agreement, "in restraint of trade and commerce and in violation of law." It is possible that an analysis of the full text of the decision may modify its effects. An appeal to the United States Supreme Court will of course be taken. It is too soon to attempt to comment on the final result. It will be remembered that the dissolution of the Northern Securities Company by order of the Supreme Court did not prevent the same group of persons who had controlled the Great Northern and Northern Pacific Railways from continuing their control under other forms of administration. Nevertheless the unanimous decree of the court is not very likely to be reversed on appeal. It forbids the seven defendants, of whom John D. Rockefeller is the first named, the Standard Oil Company and its subsidiary corporations from continuing the present illegal combination or from entering into any like combination of conspiracy or from continuing in interstate commerce until they discontinue their combination. This decision is the most effective blow to great monopolies yet given by the government in its application of anti-trust legislation.

A Conspiracy of Thieves

If the muck rakers who selected the Standard Oil Company as the trust to be exposed had chosen instead the American Sugar Refining Company, they would have stuck in the muck without reaching bottom. The exploration now being made reveals more and worse muck the deeper the probe is pushed. When the system of false weights was discovered by which the federal government had been cheated out of millions of dollars in duties, the company confessed guilt and paid its fine. When it was caught stealing water from the city of New York by means of a hidden arrangement of pipes, it again made confession. But clumsy efforts were made to show that this wholesale systematic thieving extending through a number of years was carried on by some of the employees without the knowledge of the higher officials. A queer decision of the federal court to the effect that the statute of limitations requires the reckoning of time from the date when the crime began or was discovered, rather than the date when it ended, may make it impossible to convict the chief offenders, some of whom in any case are dead. But it is plain that such a system of frauds as has been unearthed could not have been carried on without the connivance and co-operation of government customs officials in New York and perhaps elsewhere. As a result of investigations, Collector Loeb of the Port of New York announced last week that since March 9 seventy-three employees of the customs service had been removed. Former agents of the United States Treasury Department have declared that higher officials of the government knew of the frauds of the Sugar Trust as long ago as 1898, and that some agents lost their places because they called attention to these frauds. So much rascality in this wretched business has been proved to exist that the public is ready to believe stories implicating almost any one. Fines imposed on the Trust do not punish the guilty parties. Most of the stockholders are innocent, and more than half of them, 9394, are women. An awakening public sentiment will insist on thorough investigation of the frauds and the exposure of those most responsible for them. It should not be forgotten that the president and most of the directors of the Sugar Refining Company have recently been elected and have had no part in its crimes.

The Brighter Side of a Terrible Tragedy

The calamity at Cherry, Ill., which will probably prove to be, in number of lives lost, the most disastrous in the annals

of American mining, could hardly be contemplated in its gruesome details were it not for the relieving elements in the dark picture. Our Chicago correspondent this week tells of the prompt and vigorous endeavors made by the people of Chicago to relieve the pressing wants of the bereaved widows and children, and to give aid in other ways. The state authorities, charitable societies and churches have worked shoulder to shoulder, and Congregationalists, we are glad to say, have been in the van of the large company who have proffered help. Our church there, the outgrowth of the work of our Sunday School Society, is today a center of relief and comfort, and as long as the necessities exist warm hearts and capable hands will minister to them. On the part of the miners themselves many touching assurances of fortitude and self-sacrifice have come to light. When entombed and racked with hunger and thirst, they still behaved like men and hoped to the very end. When one brutal fellow drew a knife on an old man in order to deprive him of his thimbleful of water, the others made common cause against the bully and in behalf of their aged companion. It is said that twice a day a number prayed together, and several of the letters which have been found addressed to wives or other members of the family evince a confidence in God and heaven such as is not infrequently found among miners who daily face great perils in order to support those dear to them. Human nature has again shown its capacity to endure as seeing things invisible and to spend itself freely for others. Of the 310 men left in the mine on the night of the disaster, Nov. 13, nearly 200 are still missing, while about 100 bodies have been found and twenty have been rescued alive.

A Significant Assembly of Students

Among impressive religious gatherings for which America is becoming famous, the International Convention of the Student Volunteer Movement has an exceptional place. After a long and varied experience in attending conventions, we can truly say that the two Volunteer conferences at which we were privileged to be present, that at Toronto in 1902 and that at Nashville in 1906, live in memory because of their quiet strength and their important bearing upon the progress of the Kingdom. Another of these splendid meetings is announced for Rochester, N. Y., beginning Dec. 29 and extending to Jan. 2 of the new year. Held during the Christmas holidays, the students will not have to take time from the regular college work in order to attend, as has been the case in former years; while, on the other hand, if they are found to prefer such a meeting to the usual round of holiday pleasures, the Volunteer Movement will have fresh evidence of the hold it has upon the choicest youths of this country. Delegates from more than seven hundred institutions are expected, together with secretaries, missionaries, editors, fraternal and honorary delegates and other Christian leaders. The Rochester churches generously offer entertainment to accredited delegates. The program will be rich with both practical and inspirational addresses, the speakers being chosen with the utmost care. In the afternoons a number of special conferences, each with its own complete program, will be held. Inasmuch as these conventions come only once in four years, we consider the time and money well invested by students who are thinking of their life work in terms of service and sacrifice. Certainly once in their college course is none too often for both young men and young women students to gain, by means of such a representative gathering, a vision of the world and of the fields calling for the devotion of the finest brains and the warmest hearts.

A Statesman's Survey

In a recent address before student secretaries, John R. Mott, who has been the leading factor in the five Student Volunteer conventions thus far held, set forth the timeliness and the significance of the Rochester convention. His address, printed in full in the October *Inter-Collegian*, is a masterly summing up of conditions the world over that lay upon all Christians today, as never before, the missionary obligation. In a few rapid, strong strokes Mr. Mott pictures the crisis in the Far East—Japan, Korea, China, Mongolia and the Philippine Isles; the marvelous changes in the Near East, under which caption he includes Northern Africa, India, Persia and the Balkan States, as well as Turkey; the Mohammedan advance in Africa and the opportunities in Latin America. In view of the swift changes and the chances for Christianity that may go by if neglected now, Mr. Mott prays that God may raise up in our universities, colleges and seminaries men and women of real statesmanship, coupled with great heroism and religion of the will. From this point of view the coming Rochester convention means not only the increase of the missionary spirit in the colleges, but has its bearing on Christian civilization, education and philanthropy the world over. Perhaps the most significant passage in Mr. Mott's review is that in which he urges the colleges and universities to send forth a much larger number of young men to enter the diplomatic service and other forms of activity, like government education and military and naval service. His words are worth quoting: "I honestly think that such men in the so-called secular pursuits may, in view of this situation of antagonism and friction, do what even the missionary cannot do. The missionary is fenced off; he is prejudged; at times he does not get a hearing. Remember, also, that most of the non-Christian religions have not availed themselves of the lay element. If we can send forth a stream of men in all these forms of secular service, going forth with missionary purpose, they will serve as mediators between the so-called missionary propaganda of the non-Christian religions and the lay element in which they have confidence."

Jews as Americans

Twenty years ago the Central Conference of American Rabbis was formed at Detroit to discuss "certain standards of progressive Judaism." This conference has just closed its annual session of several days in New York City. Great changes have taken place in the Jewish population in this country during the life of this organization. Twenty years ago the Jews in the United States numbered about 400,000. Now they are estimated at 1,700,000. The Reform element then seemed to be in the majority. Most of the Jewish immigrants came from Central Europe, and the freedom they found here seemed to stimulate them to extreme radicalism. Their Bible, the Old Testament, was subjected to the tests of the highest criticism, the yoke of tradition was thrown off, references to Zion and Jerusalem were expunged from their ritual, and ideas of social service took the place of the doctrines of the Hebrew faith. But in recent years the chief immigration of Jews has been from Russia, where the great bulk of the race is fervently orthodox. They sing the old-time songs of Zion, "If I forget thee, O Jerusalem, let my right hand forget her skill." They regard with distrust and even with horror the efforts of Reform leaders to separate Judaism from its historic relations. Many of the sessions of the conference, according to reports, were animated and in a degree acrimonious. Some rabbis approved of intermarriages with Gentiles, if only these would accept the Jewish religion. Others denounced such marriages as vitiating the purity of the race, and after heated debate a resolution to this effect was carried. Some would eliminate the word "Hebrew" from the classification of immigrants. Others would emphasize the distinction which keeps the Jews a separate people. It was agreed to publish a tract to support their contention that "this is not a Christian country." A report was received with satisfaction to the effect that the Bible, especially the New Testament, was being driven out of the public schools. In thirty-five of fifty-three cities reporting the Bible is not read in the schools, and in eight of the others only selections from the Old Testament. Rabbi Hirsch denounced Zionism, saying that many of those who have prayed for years for a return to Zion would drop dead with the shock if they had to go back. Rabbi Wise, the

founder of the conference, characterized its discussions as a "symposium of platitudinous pomposity." The influence of the influx of orthodox Jews was evident on the conference, which represents Reform congregations. It will be interesting to observe in the next few years the effect on the younger generation of living in the freedom which our country affords.

Dishonor to the Dead

Mr. W. T. Stead is a facile journalist. He can lay hands on any person, from an Indian fakir to the Czar of Russia, dress him up by description and set him to speaking before the public so as to attract attention. His latest achievement has been holding interviews with the spirit of Mr. Gladstone on the political crisis in Britain, furnishing columns of copy to such leading papers of London as the *Daily Mail* and the *Daily Chronicle*. The medium by which Mr. Stead got into communication with Mr. Gladstone is the spirit of a Chicago woman whom he calls "Julia," who is constantly in his company. Julia has told him that Mr. Gladstone is so absorbed in church work in the world where he now is that he takes comparatively little interest in politics. Yet he obligingly furnishes at length his opinions on British politics for Mr. Stead to furnish to the press. They are absolutely without value and have taken on the characteristics of Mr. Stead's style. The amazing thing is that this tomfoolery finds place in leading newspapers and is discussed as though it were a serious matter. The pitiable thing is that a man so honored in his generation as Mr. Gladstone should be set up in caricature before another generation and his mouth filled with silly sayings which he would have scorned to utter. The most disgraceful thing about the incident is that pseudo-religious sentiment is lugged in to give it interest for the Christian public. It illustrates the fatuous credulity of great numbers of people in their willingness to give attention to such fantastic tales and to attach them to public conditions of importance.

Spooks for Americans

The advent of an Italian woman, Eusapia Palladino, is heralded in our papers as having brought departed spirits into communication with living men and women, and scientists are invited to apply to her "manifestations" scientific tests in order to secure scientific proofs. In her presence tables are lifted by unseen hands and rapped by unseen knuckles, while curtains are shaken and sometimes the hands are seen, luminous in the darkness. No shred of information from the unseen world of the slightest value has ever been produced by any of these performances. The dead are dishonored by the pretence that they are connected with these idiotic actions. The living are deluded by assurances that they are in communication with departed souls. The *British Weekly* says of the credulity that seems epidemic in an age which claims to be peculiarly scientific: "If any man of the Dowie stamp were to support a religion on the basis that the old tortoise in the Zoological Gardens is the supreme power in the universe, he would find an enthusiastic band of adherents. But reason is wasted on such people. What they crave is notice and advertisement, and that should be sternly refused them."

Another New Way to Travel

Flying machines for the upper air, swimming machines to go under the surface of the sea, and horseless carriages to compete with railway trains have ceased to be novelties, though only a few years ago they existed only in the imagination of such writers as Jules Verne or in the minds of inventors like Edison. The latest invention for travel to be made practicable is a monorail gyroscopic car. Such a means of conveyance has been talked about for several years, and some models have been made and experiments tried. An exhibition was given about two weeks ago before the Royal Society of England of a car containing forty passengers speeding on a single rail. The car weighs twenty-two tons, is forty feet long, ten feet wide and thirteen feet high, and is mounted on a single line of four wheels. It balances as a bicycle does on its two wheels in line. Its equilibrium is maintained by gyroscope wheels placed in a cab in front of the car. Gasoline is the motor power. The inventor is Louis Brennan. A rival in Germany is developing the same invention. It is reported that the Pennsylvania Railroad may secure the rights for this country. The advantages claimed for this new way of travel are lessened expense of leveling and laying tracks, less jolting and jarring, greater safety and much increased speed. It is claimed that the new car can be made to run at the rate of 150 miles per hour without increasing danger. Many railroad men believe that this invention will revolutionize railroad construction.

Nicaragua and the United States

Conditions in that turbulent Central American republic, Nicaragua, have not bettered during the week. The outstanding event has been the execution of two Americans, Leonard Groce and Leroy Cannon, captured while serving with the Revolutionist army and shot by order of President Zelaya without, it is claimed, a proper court martial. One of these men hails from Harrisburg, Pa., has been in engineering work in Nicaragua for several years and has been arrested before because of his share in plots against the government. But the ordering of warships to the scene of action indicates that our Department of State looks upon the treatment of these men as high-handed and calling for reparation. Still more indicative of the attitude of the United States is its refusal to promise protection to steamship concerns whose boats might be injured or seized by the Revolutionists in connection with their blockades of the places where government forces are now entrenched. This is equivalent to a practical recognition of the rebels, and will strengthen them in their determination to depose President Zelaya. It is understood that Mexico, which sought in connection with the United States through the conference in Washington to establish peace and good will throughout Central America, is one with us now in our present policy. The outcome, in case the bullying and crafty Zelaya is dislodged from the place of power which he has occupied for sixteen years, may be a kind of joint protectorate on the part of the United States and Mexico. At present the Republican government there is a farce, and a change for the better should come soon.

The South American Opportunity

Another of our younger missionary statesmen, Mr. Robert E. Speer, has just returned from six months' study of South America. Going as a representative of the Presbyterian Board of Foreign Missions, of which he is secretary, he visited Brazil, Chili, Uruguay, the Argentine, Peru, Bolivia and Colombia. Far from impulsive in his judgments, and familiar with conditions in the Orient, Mr. Speer finds the student bodies in the great educational centers far behind those of Japan and India in point of educational development and in their moral ideals. Half the population of Chili and eighty-five per cent. in some of the other countries are unable to read and write. From one-fourth to one-half of all the people of the continent official reports show are born out of wedlock. A missionary field indeed, Mr. Speer pronounces South America to be, despite the fact that the World Missionary Conference in Edinburgh next year is disposed to rule out of its consideration the fields now occupied by Roman Catholics. But so long as the Bible is practically an unknown book, and so long as Bibles are burned in the streets, Mr. Speer feels that there is a call for Protestant missionaries. Until there is a vast improvement in both education and morals, the commercial development of the continent will proceed slowly. In the matter of transportation, for instance, the roads about Bogota are worse than the roads in Persia. Such first-hand investigations as these of Mr. Speer are the best kind of material, not only for the especial assembly of experts, like the coming Edinburgh Conference, but for all the supporters of foreign missions who

would know what parts of the world most need illumination and uplift.

The Growth of Temperance

Several potent forces are strengthening the efforts of temperance workers all over the world. One of these is the testimony of physicians, now pretty nearly unanimous, that the use of intoxicating liquors as a beverage tends to impair health. Another is the disposition of governments to lay increasing burdens of taxation on liquors. In England this last year such increase has brought about a result that has astonished those responsible for it. The new duties imposed on whisky have been followed by a decrease in consumption of 900,000 gallons, and the revenue from them is less than was expected by $4,000,000. The chancellor of the exchequer in a recent address said that, while there had been for some time a growing tendency to temperance, the drop in the use of whisky last year was equal to that of the preceding ten years. In some districts in Ireland, he said, the drinking of spirits had decreased seventy per cent. The whisky distillers of Glasgow had complained to him that during last September the sales had decreased thirty-six per cent. over the corresponding month last year. There had been, the chancellor reported, a corresponding decrease in charges of drunkenness all over the country, particularly in Glasgow. While from the financial point of view Mr. Austen Chamberlain spoke of this as "something like a disaster," Mr. Lloyd George expressed his delight that, though the exchequer had lost revenue, there had been a vast improvement in the morals of the people, and also a vast increase in the happiness of the people's homes.

A Crisis in British Politics

The purpose has been announced of the British House of Lords to reject the budget or system of taxation adopted by the House of Commons, on the ground that a policy so new and revolutionary as this system is should not become law until the people shall have expressed their minds on it by their votes. This will mean a dissolution of Parliament and a new election. It will mean many other things. It raises the question whether the upper house can force a general election because it disapproves of the tax imposed for the expenses of the government. If it can do this it possesses a power which has never been accorded to it by constitutional usage. The budget provides for four new taxes on land, a complicated scheme not easy to understand and difficult for the ordinary man to vote on intelligently. The final rejection of the bill will apparently compel the adoption of a tariff on foods and manufacturing materials, which is contrary to the time honored English policy. Shall the property of land owners be taxed for the benefit of the working people, or shall the necessities of the working classes be taxed for the benefit of land owners? Shall the House of Commons be given almost absolute authority, or shall its power be weakened by increasing the power of the House of Lords? These and other questions of as great importance as any that have been presented to British subjects of this generation will come before them at the election which now seems practically certain to take place next January. So grave and perplexing are the issues involved and so strange are the political changes liable to take place in the period of excitement just before the British people that it would be futile to anticipate and attempt to pass judgment on them now.

Norwegian Women at the Polls

The women of Norway have for several years held the privilege of voting for the election of officers of municipal and county government, and some women have been elected as such officers. Two of them are now members of the Municipal Council of Christiania. But at the national elections last month, for the first time women voted for members of Parliament. The innovation seems to have occasioned little excitement, both sexes going to the polling places together. Each voter retires into a little isolated compartment to prepare the ballot. The only difficulty there was that of getting some of the fashionably dressed ladies into so cramped spaces. This was accomplished, however, by removing the hats when found necessary. At last reports, the elections lasting several days, the results promised to be little different from those of the previous year. The Conservative members will have a large majority and the Socialists are likely to have rather less representation than heretofore. One lady will represent Christiania in the Parliament, and she will not probably be the only one of her sex among the 124 members. In the Finnish Parliament there are nineteen women, nine of whom are Socialists.

The Plan of the Perfect Life

The life of Jesus is unmarred by hurry, as it is unmarked by sin. Even when, in the last years, he felt the burden of the world's need and said, "We must work the works of him that sent me while it is day; the night cometh when no man can work," no trace of worry or anxiety appears. He is still master of every situation, ready to stop for conversation with every one who seeks him, showing the world its most perfect example of fine serenity of soul.

This life of quiet confidence is our pattern. We, too, are called to live so close to God that we may rid ourselves of anxious thought. But we shall not attain the true point of view either in regard to Christ's life or our own unless we recognize the life purpose which underlaid Christ's confidence. There is an aimless, easy-going way of life which is the counterfeit of faith. Jesus built his confidence on his relation as a son. He knew that his life was planned and made it his aim to carry out that plan to the end, at whatever cost of suffering. We may sum up his life from childhood to the cross as ruled by obedience, confidence and service.

Obedience is a word which wins little favor in the present age. We have enlarged the sphere of freedom until it covers the whole of life. Our literature reflects our thought in its rebellion against existing conditions. It is slavish to obey. It is honorable to resist. All that claims obedience is from that very fact under suspicion. The result is too often found in aimless or embittered lives. The old authority in thought and conduct is abandoned and nothing takes its place.

Not so did Jesus learn the lesson of his life in the brotherhood of men. If Luke, as we suppose, drew the one picture of Christ's childhood which we have from Mary his mother, it is significant that the strong impression left upon her mind was that of his obedience. "He was subject unto them," as he grew in wisdom and in favor with God and men. And in his later years he deliberately subjected himself to the laws of his own people. His perfection was that of a child of Abraham, who knew himself also to be the child of God. This was the plan of the perfect life, to learn through obedience how to rule and help.

We, too, must learn to treat our lives as a plan of God. We are sent by him into the school and workshop of the world. We are to live with him, seeking to know his will and to obey it. We are to work with him, assured of his assistance and that our labor will not be in vain. Each one must seek the special work God has designed for him. He should follow Christ in quiet serenity of heart. The storms and billows are on the surface. Beneath lies the peace of the deep. But the aimless life has naught but surface, like a shallow pond that the least wind stirs to its depths. Not so would Christ have his disciples live and work. His was the peace of confidence and a great, ruling purpose. And this is what he offers when he says: "Peace I leave with you. My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful."

Prayer meeting topic for Nov. 28—Dec. 4. The Plan of the Perfect Life. Luke 2: 40-52; Luke 15: 1-32. Sent by God. Walking with God. Working for God. How far are these principles applicable to our lives?

In Brief

The first election in Boston under the new charter, Jan. 11, will still be a contest between parties. They will be Municipals and Fitzgeraldites—one party for the city, the other for the individual.

If the telegram from the West to Washington is correct, that "Aldrich could be elected to the Senate from Iowa," then his lecture-tour has been more effective in immediate results than that of the President.

The author of the review that we have reprinted on page 759 from the *British Weekly* of Dr. Forsyth's new book is Dr. H. R. Mackintosh, professor of theology in New College, Edinburgh, Scotland.

Not all the Christian Science healers could heal the breach between Mrs. Augusta E. Stetson and Mrs. Mary B. Eddy. Now that amputation of that error of mortal mind has been accomplished, let us drop the subject.

You are urged to boycott the chocolate candies made by companies which use cocoa raised by Portuguese slave labor; but the courts declare that it is a different matter to urge a boycott of the Bucks Stove and Range Company.

Next month the state of Oklahoma will sell 1,600,000 acres of land at auction, no bidder to be allowed more than 160 acres. This is a better way than the land lottery by which the Federal Government disposes of its surplus territory.

The people of Australia are the greatest tea drinkers in the world. They use 7.1 pounds for every person. France uses only .06 of a pound per person. This contrast in habit accounts no doubt in a degree for contrasts in character. Frenchmen drink wine instead of tea.

A pretty good use to which to put the Sunday before or after Thanksgiving is to take a special collection either in church or Sunday school for the relief of the sufferers from the massacres in Turkey. The American Board can put all money sent it at work quickly and effectively. The need cries aloud to the world for relief.

The purchase by the American Telephone and Telegraph Company of a large portion of the stock of the Western Union is a step toward the practical administration of transmission of messages by electricity under one control. If such administration shall prove as satisfactory as that of the American Telephone Company and its subsidiaries, the change will be fortunate for the public. It is probable that the business, in which everybody is directly interested, will have such government supervision as may be necessary to its greatest usefulness at reasonable rates.

The first national conference on the disease called pellagra was held in Columbia, S. C., early this month. The results as reported in the *Boston Medical and Surgical Journal* seem promising. Dr. Lavinder of the Public Health Service is of the opinion that the disease is less a national menace than is generally believed. He says it has existed in this country over thirty years, is not infectious, and with proper care can be kept from spreading. The study of the disease, made possible by the recent million dollar donation, is to be actively prosecuted.

Perhaps no laws on our statute books are more openly and constantly violated than those concerning the Sabbath or Sunday. In nearly every state in the Union, if the laws were reasonably regarded, the first day of the week would be far more orderly and quiet than it is. If you need to be convinced that what is most needed for the preservation of a day of rest and worship is not new laws but reasonable enforcement of old ones, read the Abstract of Sunday Laws in the State of New York and Occasional Papers No. Four, issued by the New York Sabbath Committee, 31 Bible House, New York City.

The adventurous spirit among men is fostered by example. The impulse which moved Colonel Roosevelt to go into the heart of Africa to hunt lions and other dangerous wild animals is the same as that which moves men to brave dangers in playing football and climbing mountains. During last summer, says the *Tribune* of Geneva, 150 climbers were killed on the Alps and many injured. The majority of them were Swiss, most of whom were guides of adventurers. The deaths from football in this country this season, as reported by the Chicago *Record-Herald*, are 30, and 216 have been seriously injured. Of the killed and injured 171 were college men and 40 were high school students.

A National Apple Show was opened at Spokane in the state of Washington last week, and President Taft pressed a button in the city of Washington, more than three thousand miles away which signaled the opening. It is not to the credit of the Eastern and Middle Western States that the national exhibition of apple growing should be held in the extreme Northwest. In the whole United States the apple crop this year is about thirty million barrels. In 1895 it was twice as large, and the shrinkage is mainly in New England and other northern states east of the Mississippi River. Orchards have run out through neglect, and apples are in greater demand at higher prices than ever before.

The President of the United States and the governor of Massachusetts were a little behind schedule time in getting out their Thanksgiving Proclamations, but they were in ample season for use in the churches last Sunday, and the reasons designated for gratitude such as general prosperity, liberty of conscience and other important benefits, probably impress a good many minds all the more because of the men who set them forth so impressively. What would our Thanksgiving be without those Proclamations from our officials in high station? Most of these annual documents carry on their face their authenticity. Once in a while in time past we have basely suspected that certain governors borrowed some of their phraseology from either their private secretaries or some friendly disposed local minister.

Is your boy a Knight of Valor or a Temple Builder or an Esquire of the Holy Grail or a King's Son? Does he belong to the Boys' Brigade or the Order of the Triangle or the Loyal Temperance Legion or the White Shield League? Does your girl belong to the Sunshine Band or the Friendly Club or the Queen Esther Circle? If you look over the list of thirty-seven societies given in a leaflet of the International Sunday School Association, each with its president, secretary, headquarters and literature, you ought to be convinced that, if organization will save the boys and girls of this country, they will be saved. And these bands and circles and brotherhoods and clubs do not include the Christian Endeavor and Y. M. C. A. and Sunday school and other big international societies which doubtless enroll most of the members of the less known ones.

About People

A busy missionary secretary indeed is Rev. James L. Barton, D. D., these days. Besides carrying the brunt of the foreign secretary's work of the American Board, he is a leading member of the American section of the general committee of the Edinburgh Missionary Conference and chairman of one of the most important sub-committees, that on the home base. He sailed last week for Europe to confer with the British section of the committee, and after a short stay at Edinburgh, he will go to London and the Continent, returning home in January.

Still another millionaire has come to light who preferred to die with a long list of charities to his credit rather than to leave everything to his family. Horace Smith, a quiet, friendly Methodist of Springfield, Mass., died as long ago as 1893, but only last week did the trustees of his estate make their final report of the disposition of the residue, $200,000 more having been given earlier to public institutions besides large sums during Mr. Smith's lifetime. Local institutions benefit chiefly from the bequests just made public and which aggregate $862,589. The International Y. M. C. A. Training School comes in for $77,000, the Springfield City Library Association for $171,000, the hospital for $82,000, Wesleyan Academy for $68,500, the American International College for $17,550 and Mt. Holyoke College $20,000. The Y. M. C. A., Rescue Missions and a number of other organizations are among the recipients.

Dr. Grenfell's wedding in Grace Episcopal Church in Chicago, Nov. 18, corresponded in its external features to the simplicity of the man. A large congregation of friends were present and afterward the bridal party, which included several doctors and students who have done duty on the Labrador coast, as well as several of the bride's classmates, were entertained by Mrs. MacClanahan, the mother of the bride. The New England Grenfell Association was represented by Miss Emma E. White of the Congregational Library. Mrs. Grenfell is a graduate of Bryn Mawr College. After brief visits in Washington and Boston, Dr. and Mrs. Grenfell will make their home at St. Anthony, the main center for the Labrador Mission of its operations. Those particularly interested in Dr. Grenfell's work will be glad to know that in the person of Mrs. Grenfell the Labrador Mission is to receive a valuable re-enforcement.

While General Booth lives, he will not long be hid from the public eye. A little while ago all his engagements were suddenly cancelled because, it was announced, he was losing his eyesight. But after ten weeks, this Christian hero of fourscore years has reappeared in London, having had one eye removed, while he has only imperfect vision with the other, and entered on a new campaign with unabated zeal. He spoke for an hour and a half the other evening, to an audience of four thousand, declaring that in spite of failing eyesight, "I am a living man, a living Salvationist and a living general, and I cannot but believe that I have been brought back for some wise and holy purpose." He told the army of Salvationists, while the hushed silence of sympathy alternated with enthusiastic applause, what he wanted his life for and what he was still looking forward to do. He said:

"I want to spend my days in doing a little more at self-improvement, for I cannot regard myself as a finished article. I want to do more for humanity, and I want to do a great deal more for Jesus Christ. There are thousands of poor, wretched, suffering and sinning people crying out to us for help, and I want to do more for them."

The Japanese in California

A Calm Look at the Situation

By Rev. George C. Adams, D. D.
Pastor First Congregational Church, San Francisco

One who travels in Japan is impressed by the patience and dogged perseverance with which the people make a living out of next to nothing. A whole family subsist for a year on what they raise on a plot of ground of four or five hundred square feet. Across it are rows of wheat, carefully set out by hand and weeded; between these rows another crop is up when the wheat is ready for harvest, and all the year one crop succeeds another, till every bit of life that can be gotten out of that land is gathered. Not a particle of fertilizing material of any kind is wasted. Every member of the family works in the mud, and contributes his part to the general support; and out of the slender income a heavy tax is paid to build big battleships and train many thousand young men for an army that may again have to face Russia or some other great nation. Every scrap of food is used.



Rebuilding the Japanese Quarter after the Earthquake

In the city the pittance a rickshaw man gets for running a good many miles in a day would not keep an American hack driver over his noon lunch. And with all this poverty and absence of what we call comfort, you may travel all over Japan and never hear a harsh word, or see an angry look. Dr. David Starr Jordan told me that in going all over the empire, even to many villages where no foreigner had been before, he did not meet with one word of discourtesy, or anything approaching it, except in one instance, and that arose from a misunderstanding, and inability to speak each the language of the other, and when the interpreter came and explained the matter, the Japanese was profuse in his apologies.

WHY ARE THE JAPANESE OPPOSED

The question arises, If these people have so many excellences, why this outcry against their coming to the Pacific coast of the United States, and why this bitter race prejudice? No one can blame the Japanese for dreaming of a larger life; it was America that first awakened their ambition and taught them of the great world outside. After their late successful war the men who had been in the field naturally were reluctant to go back to the narrow life of their childhood; the same thing occurred that followed our Civil War; men wanted a broader field and a better opportunity, and they began to swarm to the regions that promised the largest return for their labor. Asia was open to them, but America was more attractive, and thither they began to come in larger numbers than before. They were strangers in a strange land, and naturally they clung together; added to this is the inborn spirit of the Japanese, that makes him the most loyal man in the world to his own country and flag.

Something in the very bearing of a Japanese in California is irritating to an American, especially if he is a not yet naturalized man from beyond the Atlantic; the Japanese minds his own business, but his head is up, and there is an air about him of conscious superiority; from his standpoint he is justified in it; from the American standpoint he seems to think himself better than the people among whom he has come. Perhaps the cause of his feeling superior may make some people thoughtful; he has been taught from infancy that he must control his temper, and that to get angry and speak harsh words is a sure sign of poor breeding; when an American or an Englishman lands on the wharf and begins swearing and faultfinding because his baggage has been delayed, he may be a man of the first families, a college graduate, or any other big fellow, but the humblest Japanese stands with open mouth and eyes, pitying that man because he has had no decent bringing up. He knows nothing about the strenuous life and the nerve-racking customs of the American, but he does know that he ought to control his temper. The bearing that he gets from this and other experiences widens the breach that already existed between himself and many of the people he meets.

THE HOSTILITY OF LABOR UNIONS

The first complaint against the Japanese among us came from the representatives of the labor unions; and while these men are as liable to prejudice as any of us, they do not usually cry out unless something really hurts them; if you find them strongly opposed to any part of the population, you may depend upon it they have, or think they have, a reason for it. As a nation we have committed ourselves to the policy of a living wage for the working man; our protected industries have been the means of paying him more than he could get in competing countries, and by co-operation among the workmen themselves wages have been so scaled that the laborer can live with comfort so long as he has the chance to work. Naturally the union man is jealous of any interference with his arrangements, and looks with scant favor on any man or class that underbid him.

The Japanese can use tools and can make anything that any one else can make. When an American contractor bids for the erection of a house to cost say $10,000, he is bound by the union scale; in all his calculations he must consider an exact wage and cannot go below it and make expenses. A Japanese contractor can bid any sum necessary to get the contract, and arrange with his workmen to labor for the wage allowed by his bid. He underbids the American contractor by about a thousand dollars and takes the contract. The result is exactly the same as it would be if a band of American workmen should systematically underbid the union men and drive them out of their own market; there would be bad blood; since the Japanese were the only men that did this thing, the anger of the unions against them became hot, and in the fear that this thing would grow, and the American working man would be driven from the field, the unions protested vigorously. Here was a large class of the population inimical to the Japanese.

THE RESIDENTIAL PROBLEM

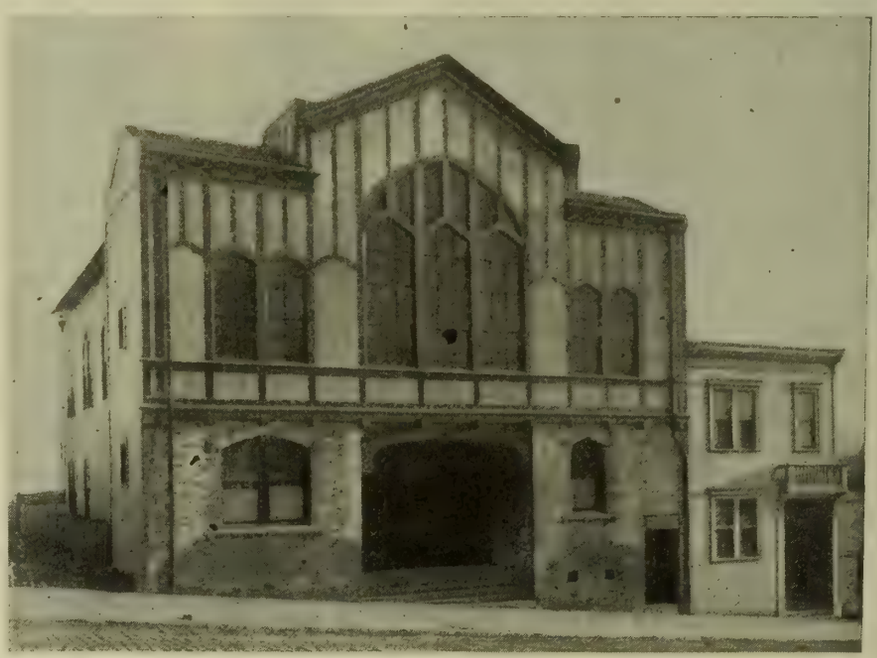
Just after the great fire of 1906 a real estate man came to the owner of a house in one of the better residence quarters of San Francisco and offered $150 a month rent for a house that before the fire was bringing $35. The owner gladly took it. In a few days the house was filled with Japanese men, and at five dollars each per month the renter was coining money even at the high price paid for rent. Shortly the people on each side moved out, and the Japanese rented those houses, but at a much lower rate. At the end of a year the Japanese who had engineered the matter through the real estate man a year before, came now himself and stated that he would take the house for another year, but at a mere frag-


The New Office of The Japanese American

ment of what he had been paying; the neighborhood had been made untenable for Americans, the Japanese had the matter in their own hands, the owner was helpless, and smarting under the feeling that he had been robbed of his living. He and many others who had like experiences began to raise their voices against the Japanese. One of the best residence sections in the city, that about Plymouth Congregational Church, has gone to the Japanese in exactly this way, and a large number of property owners are facing a difficult proposition, while young Japan grows up in their midst. This class is added to the members of the labor unions against the Japanese and adds many to the votes for their restriction.

SUPPLANTING AMERICANS ON THE RANCHES

Out in the state are a number of beautiful valleys, very productive, cut up into ranches of various sizes, and shipping vast quantities of fruit each year. There comes a time each season when the fruit has to be gathered promptly, or the gains of the year will shrink. A Japanese offers to gather the crop for what seem like fair wages and is employed; he comes, with a large contingent of his countrymen and begins work; all seems to be going well, when one morning they are all at the door, and the rancher after a time learns that they have struck for a raise in wages. It is one of the peculiarities of Japanese workmen that they do not always seem to know the value of a contract; employ a Chinaman to wash your windows, and he will go on stolidly without regard to anything but doing his work well, and getting through promptly; employ a Japanese, and he is likely to strike every time he reaches a window a little larger than the others.



Methodist Episcopal Japanese Mission House, San Francisco

Now the rancher faces a difficult situation; his crop is at the stage when a day's delay costs him dear; the Japanese have him, and they know it; he has to give them their price, and perhaps they strike two or three times before the season is over. After a season of this he gets disgusted with ranching and its attendant uncertainties, when the Japanese contractor offers to buy him out; he sells; the Japanese colonize there and manage to undersell all the other ranchers about them by just enough to give them the best of the market. They stand ready to rent or buy every one of the ranches in that locality, and no American stands any chance against them. You see the genesis of the much discussed bill at Sacramento against alien ownership of land.

Here are three classes of the people of the state arrayed against the Japanese. Sentiment says he ought to have the same chance with any one else on American soil. All the interests of those who have with great outlay in money and labor made the state productive lead these Americans to believe that they have some rights that ought to be protected. The Japanese are an absolute unit wherever you find them, and in their quiet, gentlemanly way they walk all over the people they have at a disadvantage. The illustrations given are actual facts, and can be added to indefinitely.

The people who feel injured by the process described are human; they are mainly Anglo-Saxon and not in the habit of being whipped. They are being crowded out of their own field and seem to have no redress except in legislation. With the kind of men that are sometimes elected to state legislatures it is not at all surprising if with the push behind them they rush into legislative schemes of more than questionable value or wisdom. When a man is thoroughly angry and ready to kick, he does not always kick the right thing. There is no reason for keeping Japanese children out of the schools for which they are fitted, any more than the children of any other race; they usually make good pupils, and are there to learn; exclusion from the schools is kicking the wrong place. But what has been written will show the mental condition of large classes of people, and the reason for it.

It happens that the Japanese government is anxious to keep on friendly terms with the United States, and a number of years ago they quietly whispered to our government that if we would let them know what is wanted in the way of the restriction of migration our way they will attend to it. They are keeping faith; there is every reason to believe that Japan herself is using the means at her command to stop the immigration of the unwelcome classes to America, and that if the matter is allowed to rest a few years there will be found to be a cessation of the difficulty. It was most unfortunate that just as this was being done the outraged feelings of many thousand people should find vent in attempted legislation that could be nothing but a hard slap in the face at a friendly nation. It was the climax of a process that has outraged the feelings of those who have lost by it; and it is difficult to make people under such conditions see the value of patience.

It is a situation where two races, each of which has great value in itself, do not seem to be able as yet to walk together in harmony; if they can peaceably agree to walk separately, it will make for the peace of the world. Other causes will make it easy for them to bide at home; wages in Japan are rising; the Japanese strikes in Japan as effectively as in America, and the era of cheap labor in that empire may not be of long duration. In any case, the situation is one that calls for patience on every side and the best wisdom that can be found.

Rev. Thomas Spurgeon, son of the famous London preacher, after occupying his father's place as pastor of the Metropolitan Tabernacle for several years, was forced to retire through chronic illness. During the last three years, in his search for health, he has spent much time painting in water colors, at which he has achieved success. A recent exhibition of eighty of his pictures in a New Bond Street gallery drew a large attendance and nearly all were sold, while several orders were given him for replicas of pictures of scenes associated with his father's early ministry.

Personalia

Mrs. Bramwell Booth, daughter-in-law of General Booth of the Salvation Army, celebrated last month the twenty-fifth anniversary of the beginning of her rescue work for women. When finishing her education in London, she came under the magnetic influence of Mrs. General Booth and, impelled by a sense of duty, broke her home ties, went to Paris under marching orders of the army, sold *War Crys* on the boulevards and faced jeering crowds, winning respect by her firmness and gentleness. She gathered a band of workers around her and opened a home for erring girls in Whitechapel, London. This was soon after her marriage. She has long been an authority on rescue work, and through her counsel, fifty-nine homes have have been opened in provincial towns. Most notable in her career is the fact that she has reared and educated in her own home her family of seven children, of whom two are already officers in the Salvation Army, while the others are preparing for places in its ranks.

Massachusetts' reorganized and strengthened Board of Education is to have in Prof. David Snedden a commissioner who is likely to enhance the reputation which the state already has of being a pioneer in many forms of public education. The fact that the Board of Education has looked the country over and is able to offer the man finally selected a salary of $6,500 shows that the position is one of the most important and influential within the gift of the state. Of late there has been a growing demand for larger attention to vocational and industrial education, and Dr. Snedden is well qualified to shape instruction in this field without neglecting the studies that make for general culture. He was born in California, graduated at Leland Stanford University in 1897 and has been since 1905 associate professor of educational administration in the Teachers College of Columbia, New York. In collaboration with Prof. S. T. Dutton, he has brought out a valuable book on school administration. He is familiar with educational methods in Europe and has lectured in England and Scotland.

Statistics of British Sunday schools indicate a turn of the tide for the better. Returns from thirty religious denominations taken last summer give a total of 712,610 teachers and 7,425,857 scholars—a gain over last year of 2,412 teachers and 25,101 scholars. The gain, though small, is set off against losses for several years previous.

The Sea Hobo

By Herbert D. Ward

When Dan drifted into town everybody knew it. In this little fishing village a stranger (in any but the summer season) was as easily detected as a black bean is in a dish of white ones. This was also true even in summer time, if the stranger did not make his advent in a natural way, that is, by water. I said that Dan drifted in. It was on a late fall evening when the lumber schooner warped up to the wharf. She had made an uneasy trip from the Provinces, and had shipped from there a temporary crew. Of this crew Dan was the most temporary. You might almost call him ephemeral.

The difference between the hobo of the land and the hobo of the sea is this. The hand of the land hobo is against every one; the hand of every one is against the hobo of the sea. The one is man's greatest enemy, the other is his own greatest enemy. Dan was a human derelict. He had drifted from London to Suez, from Suez to Singapore, from Singapore to Canton, from Canton to Manila, from Manila to Samoa and there he had lost track of himself. One generally does in Samoa. But one fine evening he woke up and found himself standing on the wharf of a little New England fishing village. He was alone in all the world, without ties, friendless, with only a few dollars in his pocket.

Rev. James Whipple considered that his duty lay in administering to men. It was his habit, therefore, to go where men were. He did not expect men to come to him. As the population of the water seaport town had more to do with the water than with land, James Whipple sought his congregation on the water-front. On this particular evening he was sitting on a mackerel cask watching men pitching fish from one dory into another. They were washing fish, and although the minister had seen this occupation a thousand times, he never was tired of talking to his people as they pitched the cod to and fro. The men were working overtime (a new fare had come in that afternoon), and the advent of the lumber schooner, therefore did not occupy their attention as it would otherwise have done. But Dan strolled up and, standing beside the minister, watched the gurried scene with languid interest.

Dan was short and stocky. He had a close-cropped, bullet head that was scarred here and there by mementoes of a turbulent past. His eyes were shifty and suspicious. They quickly turned here and there as if he feared an assault. He was plainly a moral slouch—an untrustworthy, good-natured hobo of the sea.

It took only a second for Mr. Whipple to recognize the type. Dan was not a man after the minister's own heart. So the pastor's heart went after him. Here was a case for rescue.

"Supposing," thought James Whipple, "I had not come down this evening. I never should have forgiven myself."

"Hello!" cried Mr. Whipple, looking up; "where do you come from?"

Dan looked down and saw a face lighted with a smile. He had never seen such a face before, and it seemed as if his whole nature dissolved within him.

"St. John's," he said, taking a step nearer and fishing out a black hunk of tobacco from a loose pocket.

"Where are you going?"

"Ask me an easier next time."

Dan's coarse face widened into a foolish smile.

"Had any supper?" asked Mr. Whipple, wisely.

Dan grunted an assent.

"Know where you're going to sleep?"

The men, pitching their fish from dory to dory, pricked up their ears. How often had they seen their pastor caring for a suspicious stranger who everybody else feared or despised! Dan shook his head nonchalantly. He had knocked all over the world, had slept in bunks and holes, and it mattered very little to him what came next. He was not the kind of a fellow to lose any sleep worrying about his future, for the good reason that he had none to worry about.

"Well, come along with me," said Mr. Whipple, "and I'll fix you up."

—"Oh, Mr. Salter!" he motioned to the foreman; "excuse me a minute; don't you need a new hand tomorrow?"

"Well, I might use one if I was hard put to it," the foreman answered with a New England drawl and twang, "but I'm rather particular, you know," with a significant glance at the stranger.

But Dan was a philosopher. He looked on unconcerned. The sea had cast him up probably for the hundredth time, and it would take him on its bosom again in the first extremity. So Whipple took Dan in tow and piloted him to the nearest respectable sailors' boarding house, kept by the usual widow, and there this man of God on a salary of five hundred a year formally guaranteed the landlady against any possible loss. During this time Dan looked on open-mouthed. He was used to kicks and curses and abuse and knavery.

"I wonder what the man wants out of me," he thought stupidly.

He was not familiar with Christianity, and he did not understand it.

Next morning Dan began work on the wharf. This consisted in piling fish upon the flakes to dry. He didn't know exactly why he went to work. He hadn't asked for it. He had no idea of working; especially on land. He had never worked on land before. His land experience hitherto had consisted in spending the little money he earned at sea and then being thrown out. If he was not shanghaied, he brought up on some vessel, he knew not how or which, with a broken head. But here he was started on a career of respectability against his will, and the idea rather tickled his fancy. Before he realized it, the lumber schooner upon which he had arrived discharged its cargo and sailed without him.

Now one peculiarity among the many others of this small fishing port was this. With the exception of an occasional salt schooner from Gloucester, a coal schooner from Philadelphia or a lumber schooner from New Brunswick, there was no craft at all. So Dan was practically marooned so far as his profession as a sailor was concerned, unless he went fishing. Now while Dan was perfectly willing to go before the mast, he was not willing to work as fisherman. The idea was perfectly distasteful to him. He decided to try and do the thing that was thrust upon him and wait for the next chance to go away. But the chance did not come.

It was not to be expected that Dan should remain good any length of time. The scars upon his head testified to the fact that respectability on land was for him neither a condition nor a theory. For two weeks he had lived the life of a reputable citizen, and he was beginning to tire of it. It was not that he was so eager to get drunk, or to do any other of the things which he was used to. He simply had to do something.

Dan's landlady was a tall, bony, severe, short-sighted, Christian woman. Her husband had been a skipper, and she was called "well left," because she had the house. This good woman was an admirable cook and an aggressive manager. Indeed it had been hinted that her husband had not been adverse to being shipwrecked. The widow had several boarders whom she kept under a strict state of discipline. While she was ecclesiastically generous, in secular matters she had the nature of a cash-register. Every second helping to meat and every extra piece of pie was ticketed in her memory, and she did not disguise the fact of this careful supervision upon her boarders. Dan had never been in such a respectable house before. He was exceedingly awkward and tried to talk and behave with the utmost propriety. Indeed, in his endeavor to do so, he often went hungry, not daring to ask for the second helping.

Dan's room was at the top of the house, and in going downstairs one morning to his early breakfast he noticed that the door of the landlady's room was open. On the floor, near the door, a ten dollar bill fluttered to the slight draught made by his passing. This sight was more than he could bear. He stepped in and closed his hand over the greenback. With a sigh of satisfaction at finding himself undiscovered, he went down to breakfast; he was scarcely able to eat.

By nighttime the theft was discovered, and the whole town knew of it. There was only one person to suspect and that was Dan. Everybody knew that Dan was the thief, except himself. He had done what was to him a perfectly natural thing—if any one was fool enough to leave money about, it was his business to relieve her of it. Yet, curiously enough, no one dared to come straight to him and accuse him. The landlady had appealed to the town constable; this worthy had called a meeting of the town fathers; the jail, which consisted of a single room without an adequate lock, had been hastily inspected, and it was seriously discussed whether it would be advisable to tell Rev. James Whipple. An arrest had not been made in this little seaport for some time, and there was as yet no direct evidence, and, moreover, as Dan had once in a while shown a tendency toward pugnacity, it was wisely concluded to wait.

So the storm of distrust gathered about Dan's head, and as it often happens when a man commits a crime, Dan did the one thing that was necessary to incriminate himself. He did it blindly and stupidly. On Saturday night he offered his landlady her own ten dollar bill out of which to pay his weekly board. This bill she immediately recognized, for she said it was a green one and had a buffalo on one side, with a woman holding a torch upon the other.

"Where did you get this?" she asked, sharply.

Dan hesitated and shuffled and dropped his eyes.

"Tell me immediately where you got this, or I'll call the constable!" Fierce and virtuous, the landlady towered above him.

"I—I found it in the hall," stammered Dan, beginning to be a little frightened.

He had been in prison so many times that he did not mind the disgrace of it, but he had never "been up against" that kind of a woman before, and she worried him.

"Look here, you!" cried the widow, gathering her courage as the man cowered before her, "you stole that ten dollar bill out of my pocket-book last Thursday morning. You get right out of here. I'm not going to have any thieves in the house!"

Dan didn't stay to argue. He had no

valise to pack. He put a small bundle into a paper bag, hastily left the house and confronted on the sidewalk James Whipple. Before him was a man of God. Behind him was a justly indignant religious woman.

In two hours the town was in a ferment. There were some who openly suggested tarring and feathering as an appropriate punishment for a man who would rob a poor "widdy." All, with one exception, agreed that he should be made to leave town.

Mr. Whipple, in a few words, had found out what the trouble was, and had then carried Dan home. The greater the sinner the greater the mercy—that was the preacher's theory of life. When Dan arrived in town he may have been independent. But now he needed the pastor. So Mr. Whipple took the sailor up into his own room, put the man into his own bed, made a cot upon the floor for himself, and kept this derelict of the sea for two weeks until the town capitulated. He did not allow Dan out of his sight. He talked to him, he prayed with him, and one evening passersby heard them singing strange duets together. The fact of it is that Whipple had discovered that Dan had a voice, and this æsthetic accomplishment soon became the important bond between them. Mr. Whipple loved music. He could play and sing himself, and was no mean expert on the flute. Every man can be touched in some way. Dan's weakness was music; and Mr. Whipple, in appealing to this gentler side of the sea hobo's nature, hooked him with that bait as thoroughly as you hook cod with squid in the fall.

After two weeks Dan went forth from his hiding place a changed man. The first thing he did was to go to the landlady and apologize for his theft. He then proceeded to the fishhouse, got his wheelbarrow and began spreading fish upon the flakes.

The other men did not notice him, but he kept doggedly at work, whistling a merry sailor's chantey. In a week's time the widow took him back. Her neighbors called her a fool, but Mr. Whipple called her a Christian. He said:

"Shall we save this man, or send him away and damn him? I wonder that, with his previous record, Dan didn't take every dollar you had in your pocket-book and run off. If we can pull him through for six months, the chances are that we have made a soul of him."

. . . . . .

It was an August Sunday. The windows of the church were open, and the voices of the choir carried down to the wharves and up to the houses of the summer people. One of these, the sympathetic parishioner, came into the church a little late.

After the sermon there was an expectant rustle as the pastor gave out The Ninety and Nine. The choir occupied a little gallery facing the pulpit, so that the summer parishioner could not see the possessor of the rich, swinging tones that rose plaintively into the famous solo. Her white glove brushed her lashes as the untrained pathos of a gifted voice filled the house:

"Lord, hast thou not thy ninety and nine?
Are they not enough for thee?
But the Shepherd made answer, 'This of mine
Hath wandered away from me.'"

"Who is the new member of the choir?" asked the lady, when the minister lingered at the door to greet his congregation.

Behind the rest, modestly waiting his turn, stood a stocky, bullet-headed man, with the ravages of sin and the sea upon his face. He carried hymn-books under his unaccustomed arm. The man had the look of a happy boy, waiting for a father's approval.

"That!" said the pastor, "Why, that is Dan!"

Richard Watson Gilder

Editor, Poet, Citizen

The Song of a Heathen

(Sojourning in Galilee, A. D., 32)

I.

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

II.

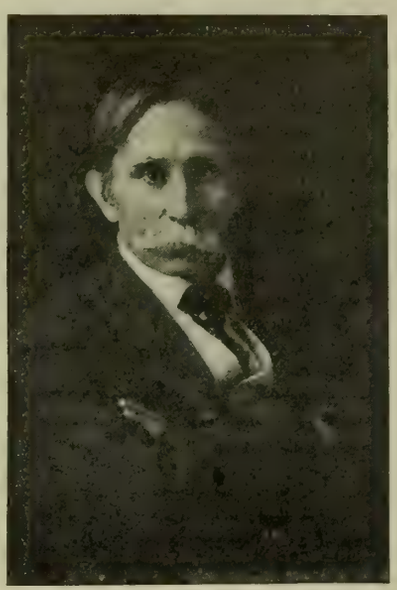
If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!
—Richard Watson Gilder.

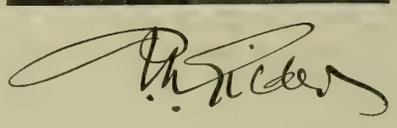
"Yesterday, When We Were Friends"

Yesterday, when we were friends,
We were scarcely friends at all;
Now we have been friends so long,
Now our love has grown so strong.

When tomorrow's eve shall fall
We shall say, as night descends,
Again shall say: Ah, yesterday
Scarcely were we friends at all—
Now we have been friends so long;
Our love has grown so deep, so strong.
—Richard Watson Gilder.

The editor of the *Century Magazine* ever since it was established in 1881, the poet whose tender and melodious verses have enriched our literature, the citizen who, without slackening his devotion to a strenuous profession found much time and countless ways wherewith to serve the public, the chosen friend of many persons in high and





lowly life, the strong, chivalrous and genial Christian, has passed on in the unexpected death last week of Richard Watson Gilder. We met him last in his loved Berkshires when he was good enough to take a summer evening out of his holidays to talk to a local gathering on the uplifting influence of poetry. Only the other day came a missive from him saying that he would try to undertake an article for which we deemed him peculiarly well qualified. Now he has gone with that and many other intentions unfulfilled, but with a record of things accomplished that few men who live to be sixty-five years of age can point to, and with an assured reputation for conspicuous literary ability and pre-eminent usefulness.

It is something in these days of fierce competition to have conducted a great magazine like the *Century* for more than a quarter of a century, to have molded its policy and to have written hundreds of timely and influential editorials, as well as to have found and kept so many brilliant writers. Mr. Gilder had been a daily newspaper man after a short period of service in the Civil War, before J. G. Holland asked him to become his associate in the publication which was then *Scribner's Monthly*. The two men had much in common, and on the former's death he naturally became the chief editor.

His most conspicuous single act of public service was his work in connection with the enactment of the present tenement house laws, improving conditions in the crowded sections of the cities of New York state. Behind that monumental piece of legislation was a long investigation on the part of a state commission of which Mr. Gilder was chairman. But he gave himself no less unsparingly to many other measures bearing on the uplifting of the people and the progress of democracy.

Mr. Gilder's capacity for friendship has been freshly evidenced of late in the series of reminiscent articles which the *Century* has been publishing concerning Grover Cleveland. With Mr. Roosevelt, too, with Andrew Carnegie and other prominent Americans, Mr. Gilder had close relationships, and in many a literary club and select coterie Mr. Gilder was known as a charming companion, always simple, approachable, modest, always interesting, human, inspiring.

Gilder's poetry will live as long as readers value the beautiful expression of beautiful and elevating thought. It ranged over a wide field. Sometimes he struck a martial note, as in his recent burning sonnet concerning the action of Trinity Church in New York in closing one of its down-town chapels. Often it touched the tenderest and sweetest of human relationships, and even more often his poetry sounded the depths of the divine life in man, breathing a confident hope in God and evincing the loyal disciple's attitude toward the Christ whom he might not fully define, but whose personal leadership made his own life rich and strong. Blood told in Gilder's case in this direction of his poetry toward the eternal concerns of the human spirit. His father was a minister, and we heard the son say once that one of the most vivid memories of his boyhood was roaming the fields with his father, while he recited the great hymns of the church as they went on together. Richard Watson Gilder never outgrew that parental influence, and to his poems doubting, struggling, aspiring souls will go for comfort and assurance as the generations of the future come and go.

His little poem entitled After Song embodies beautifully his faith:

"Through love to light! O, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to thee,
Who art the love of love, the eternal light of light!"

The Prisoner of Christ

Sunday School Lesson for Dec. 5

By Rev. A. E. Dunning
(To be studied with open Bible)

X. Paul's Standard of Benevolence

The great apostle gave himself, preached without salary (1 Cor. 9: 18), earned his own bread by toil while he preached (Acts 18: 3) and helped to support his fellow-workers (Acts 20: 34). He felt a divine compulsion to preach (1 Cor. 9: 16). His standard of giving was to serve all men with everything he had (1 Cor. 9: 22, 23). When he needed to raise money he knew that those to whom he appealed would not accuse him of doing less than he asked them to do. That is an essential requisite for ministers or laymen who ask for gifts to any good work.

Paul had at heart a great object for which he was a long time canvassing for funds. The mother Christian church at Jerusalem was poor. It included many who suffered from extreme poverty, and their brethren were not able to help them out of it. They looked with distrust at the Christian churches in Asia Minor and Europe, largely composed of Gentiles who did not observe the law of Moses, so sacred to the Jewish Christians. Paul hoped by taking generous collections in these churches for the poor brethren at Jerusalem, not only to relieve their poverty, but to allay their suspicions of their brethren. He had had a commission from the Jerusalem elders to do this (Gal. 2: 9, 10). So he went to work with great earnestness to raise a big famine fund. He told the Corinthians about it in 1 Cor. 16: 1-4. Chapters eight and nine of the Second Epistle are wholly occupied with this fund, and you will best understand his appeal by reading these two chapters in the Twentieth Century New Testament. Then show your pupils how Paul set before the Corinthian Church three reasons for contributing to this fund, which constitute the main grounds for Christian benevolence today:

1. *A noble example of giving.* The churches of Macedonia were poor. But their poverty increased their generosity, and their giving to the fund was a manifestation of the love of God to them, for he prompted their gifts (2 Cor. 8: 1, 2). They gave more than they could afford, gave without being urged and besought Paul to be allowed to give. They regarded it as sharing in a valued fellowship to be allowed to do their part in ministering to those poor saints at Jerusalem (vs. 3, 4). They went quite beyond Paul's expectations in this matter, saying to him in effect, We have given ourselves to the Lord, and after him to you as his administrator, to show us what to do (v. 5). Paul held that Gentiles owed to Jews a peculiar debt, because from them as a nation, and especially from those of them who trusted in Christ, Gentile Christians had received spiritual gifts (Rom. 15: 26, 27). The Macedonians joyfully acknowledged this debt and did their utmost to discharge it.

To see the duty of giving as paying a debt to our fellowmen, and to those from whom we have received benefits is to experience a fresh consciousness of the love of God (2 Cor. 9: 7). So fine were the influences of this spirit on the Macedonian Christians that Paul was moved to send Titus to stimulate the Corinthian believers to imitate this noble example (vs. 6, 7). He sent by him no command, but simply the instruction to tell them what their brethren had done (v. 8).

2. *The highest motive in giving.* The Macedonian Gentiles had gladly acknowledged their debt to their Jewish brethren for the spiritual gifts they had received. Far greater was the indebtedness of Gentile believers to Christ. He had emptied himself of infinite riches that through his own poverty he might make them rich (v. 9). No gift of theirs could compensate for his gift to them (2 Cor. 9: 15). In every offering we make there stands before us the Christ who emptied himself for our sakes (Phil. 2: 5-8; Rom. 8: 32). How can we ever repay what we have received (Matt. 10: 8; Acts 20: 35)? To cultivate the spirit of giving in fellowship with Christ is to increase our capacity to receive and to insure our receiving up to the measure of our capacity (Luke 6: 38).

3. *Mutual helpfulness in giving.* The Corinthian Christians had started this collection a year before the other churches (v. 10). But they had let it wait, apparently having some special work of their own to provide for and hoping to be able to give more by postponing the final collection. Paul counseled them to go ahead at once and do the best they could. He would have them take advantage of their present interest in the matter and their willingness to give (v. 11), assuring them that the measure of their contribution was according to what they possessed and not according to what they might wish they had (v. 12). Paul was wise to put their impulses into coin rather than to wait for better times. And he clinched his exhortation by reminding them that their giving to their poorer brethren in time of need laid those brethren under greater obligation to give to them if they should need help (vs. 13, 14). The whole Christian brotherhood is mutually dependent. Giving cultivates that sense of dependence. No one who gives to others in Christ's spirit is the poorer for it. By his generosity he may fill himself with the love of God (1 John 3: 17; Deut. 15: 10; Matt. 10: 42).

Sum up the lesson by dwelling on the noble spirit with which the Macedonian Christians gave, the highest of all motives of giving as our Lord gave himself, and the mutual obligation of all disciples of Christ to help one another in their needs with the assurance that such help always rewards the giver and enriches the whole Kingdom of God.

International Sunday School Lesson for Dec. 5. Paul on the Grace of Giving. 2 Cor. 8: 1-15.

An Ancient Love Letter

C. E. Topic for Dec. 5-11

By Rev. H. A. Bridgman

Life lessons for me from first John. 1 John 4: 7-21. (Consecration meeting.)

The writer and the book. The traditional view of the authorship and nature of this book satisfies me. John, in his old age, a mellowed, ripened saint, writes this letter as a kind of supplement to or commentary on his Gospel. In the five chapters we hear repeated echoes of the very language used to describe Jesus' career among men. The key words, "light, truth, believe, love, witness," are the same. Fisherman John, thou hast come a long way in time and thought from thy father Zebedee's boats and business and from the days when, with thy brother James thou wouldst call down fire on the unbelieving! Only the impact of a marvelous personality upon thy life explains either thee or thy Epistle.

Religion and experience. I call this a love letter because it is so suffused with love both Godward and manward. The writer had come into possession of a secret that opened all the flood gates of his affection. To me the dominant lesson of the Epistle is that the heart of religion is a tender, close relationship to God through Jesus Christ. A friendly reader of this column, a stranger to me until recently, has sharply questioned me concerning what I mean when now and then I speak of this attitude toward Christ and the peace and joy and power it produces. She cannot at present secure these results herself and demands almost imperatively that I should explain what they are and how they are obtained. Perhaps there are others who consider this talk about the intimate experiences of the soul with Christ unintelligible and even cant. I would reply in all humility that I believe that Christ and the life with Christ may become the most real forces in the world, provided one will respond to the invitation, "Come and see," as this very man John did when he first heard it on a day that was never afterward forgotten. Who can transfer to another the love that wells up toward wife or child? Who can tell precisely what it means, but who that has experienced it can doubt its reality? We ought not to want anybody else's Christian experience, but we ought to want with all our hearts a vital, deep experience of our own. We have a right to it just as we have a right to our intellectual belief in God. No one has brought this last thought out more clearly and helpfully than Miss Rowland of Mt. Holyoke College in her volume reviewed in this week's *Congregationalist*.

Religion a conflict. But this man John found even in old age some fighting blood coursing through his veins. It was the same old world that persecuted and rejected his Master, and to his dying day he found its point of view opposed to all his deepest convictions. There is the battle note in some of his verses like this one, "To this end was the Son of God manifested, that he might destroy the works of the devil."

Religion a brotherhood. Champions of brotherhood either in the religious or secular sphere may well take this book as an arsenal of mottoes and watchwords. No ecstatic fervor for John, no dreamy, mystic communion apart from his brother men. No life with Jesus that did not mightily re-enforce his love for his brethren and for all mankind. James does not surpass John in his "practical Christianity." "We ought to lay down our lives for the brethren." Could anything be stronger, more peremptory?

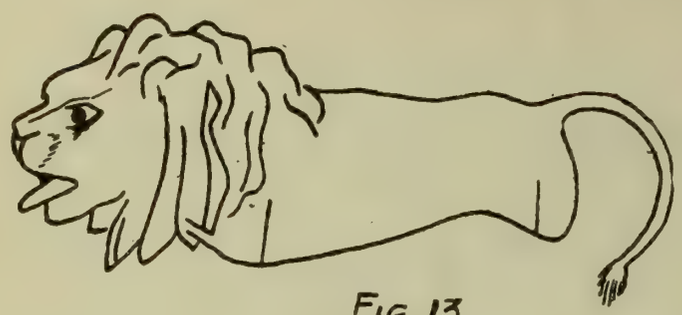


FIG. 13



FIG. 16

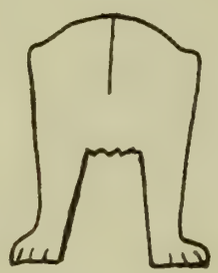


FIG. 14
FORE LEGS OF LION.



FIG. 15
HIND LEGS OF LION



FIG. 17
FORE LEGS OF BEAR.

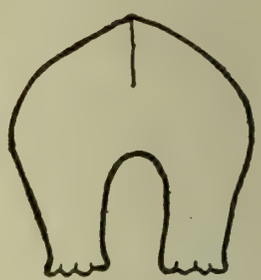


FIG. 18.
HIND LEGS OF BEAR.



FIG. 19



FIG. 22



FIG. 20
FORE LEGS OF TIGER.

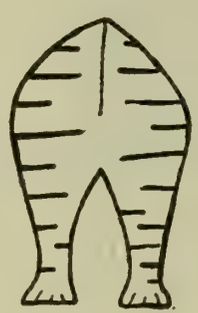


FIG. 21
HIND LEGS OF TIGER.



FIG. 23
FORE LEGS OF MONKEY.



FIG. 24
HIND LEGS OF MONKEY.

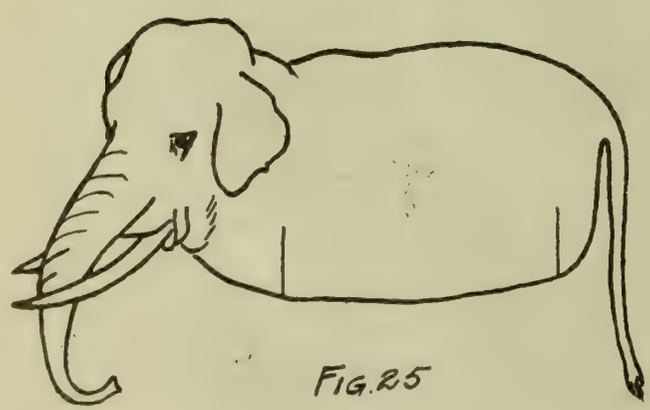


FIG. 25

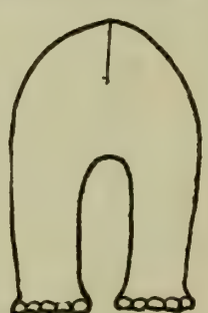


FIG. 26
FORE LEGS OF ELEPHANT.

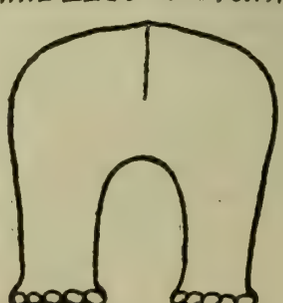


FIG. 27
HIND LEGS OF ELEPHANT.

Patterns for paper animals. For description see following page.

Nursery Craft for Little Fingers

BY CAROLYN S. BAILEY AND MARIAN E. BAILEY

In a recent issue simple directions were given for making paper furniture, accompanied by a page of diagrams. Another occupation which is adapted to older children and is even more a source of delight than the paper folding, is the making of a menagerie, as suggested by the patterns here given. The lion (Figure 13), bear (Figure 16), tiger (Figure 19), monkey (Figure 22) and elephant (Figure 25), form a very good foundation assortment which may be extended according to the children's ingenuity.

These animals are cut from light-weight pasteboard, and with the use of colored crayons may be made very lifelike. The slots in the legs and bodies which fit together should be cut slightly wider than the line—almost as wide as the thickness of the pasteboard.

A great many things may be done with these animals. They may be arranged for a zoo, or they may be made to perform circus acts. With the addition of cars—folded from squares like the cart in figure 7, but inverted to form floats—a wildly interesting circus parade can be arranged, and no real tigers and lions can make the uncanny noises that these do!

Of course these results are not all accomplished without effort, or unaided. There will probably be frequent calls for Mother, and there will be a litter of scraps which to the heart of a tidy housekeeper is exceeding trying, but the children are occupied and happy; they are learning lessons of patience and perseverance and accuracy; they are teaching hand and eye and brain to work together; and above all, they are making something which they love because they have created it and which they will remember long after the beautiful shop-made toys have been forgotten.

Polly and the Girls

BY EMMA C. DOWD

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"Oh, you will see tomorrow!" answered Blanche. Blanche had been to school for three years.

Blanche called for Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronze boots?" queried Polly. "Oh, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Haven't any of you bronze boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said. "Maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is—countrified," she said.

"Is it?" returned Polly, innocently. "Oh, I'm so glad! That must be why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And don't you know how to read?"

"Oh, yes! I have studied with Mother."

"It must be horrid to have to study at home," said the girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning if we're going away in the afternoon— Oh, it's beautiful! But Father and Mother thought school was best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's lovely when the teacher keeps her in at recess; will she?" and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said "Huh!" and took another tack.

"Does your mother make your dresses?"

"No, she doesn't," Polly answered, smiling.

"Who does? Your dress isn't a bit like any of ours—it's awfully short."

"Isn't it?" chuckled Polly. It's about the shortest I've had. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said of course it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in I begged her to let it be, and she did.

"You see," Polly went on, frankly, "my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so Auntie sends them right up to me, and they 'most always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said, "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly, blithely. "Marguerite always has such pretty clothes, and they are different from other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar," retorted the other.

Polly looked surprised. Then she laughed. "Excuse me," she said; "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that Mother doesn't have to make my things. She has ever so much more time to tell me stories."

"Oh, come on!" cried Blanche. "Let's play something! You can't snub Polly if you try. She thinks everything and everybody are lovely!"

"Of course they are!" laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl's waist. "I like you!" she cried. "You're so funny!"

The rain it falls upon the just,
And, too, upon the unjust fellows;
But more upon the just, because
The unjust have the just's umbrellas.
—*Judge.*

Closet and Altar

SELF LOVE

Israel is an empty vine, he bringeth forth unto himself.—Hos. 10: 1.

The great word which our Lord has for each and all of us is unselfishness. It is the abrogation of self in aim, ambition, purpose, thought and daily practice, in great things as well as in small. It is an old lesson, but it is ever fresh, because by nature we are sure to refuse it, and to the world it is absolutely repugnant.—*William Sinclair.*

I have seen a picture of Niagara in which a group of visitors in the foreground was so large that one could scarcely see the falls. Some men are like photographers who always take their pictures so. Whatever the scene may be, self is always at the front, larger than anything else the picture has to show.—*Isaac O. Rankin.*

If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the Ocean shelf,
And say—"This is not dead"—
And fill thee with Himself instead.
But thou art all replete with every *thou*:
And hast such shrewd activity,
That, when He comes, He says, "This is enow
Unto itself—'Twere better let it be:
It is so small and full, there is no room for me." —*T. E. Brown.*

Let Love do whatsoever he will to root out self-love.—*Fénelon.*

To try to make others comfortable is the only way to get right comfortable ourselves, and that comes partly of not being able to think so much about ourselves when we are helping other people. For ourselves will always do pretty well if we don't pay them too much attention.—*George Macdonald.*

When every man is his own end, all things will come to a bad end.—*John Hacket.*

A subtle and intimate temptation is to keep our religion and its rewards to ourselves; to choose the luxury and rest of communion before the ardors of unselfish work; to suffer ourselves to be bathed in premature glory while humanity remains unsaved; to cherish subtle egoism even in our holy things. The exclusiveness and the inertness of the churches in all ages are both the record of this temptation's triumph. A premature heaven is harder to renounce than an inviting earth.—*G. A. Johnston Ross.*

Teach us unselfishness, O thou who hast given us joy and strength in earth's labors through Jesus Christ our Lord. Reveal thyself, that we may know what love is. For thou hast sought us and in thee alone is the fulfilment of our heart's desire. Let not blind and foolish love of self enthrall us. Turn our eyes away from coveting, our thoughts from self-deception and our hearts from pride. Keep us from a feigned humility, but give us true lowliness of mind. Enable us to get self out of the way of self, that we may give and not ask, have patience and not claim it, seek reality and hate illusion, labor for the coming of thy kingdom and not the sweetness of man's praise. So, Lord, let thy life be born within us and grow to power and in thy mercy use our gifts to help the revelation of thy love. Amen.

Among the New Books

The Right to Believe

For the questioning mind, perplexed by honest doubt concerning fundamental matters of religious faith, a helpful line of thought is presented in *The Right to Believe*, by Eleanor Harris Rowland (Houghton Mifflin. $1.25 net). Miss Rowland is instructor in philosophy and psychology at Mt. Holyoke College, where she has come in contact with alert young minds "more or less at sea on religious matters." In this book she follows the method employed in answering certain of their questions, rightly presuming that if it proved helpful in those typical cases it might be welcomed by others. They who read, she suggests, may recognize the recasting of old arguments and she disclaims originality. But here the reviewer may venture to take exception, for her work is refreshingly unconventional and her line of reasoning is unlike that of the usual defenders of the faith. Possibly others have used all the arguments to be found on these pages, but we fail to remember any one who has employed the material in a manner so clear and effective. She shows remarkable skill in stating the argument, putting aside what is immaterial and moving straight to the point, and she knows when she is through. There is also a winning evidence of sympathy with the questioner, as if she had traversed the road herself, and a combination of gentle humor and practical sense, unusual in such discussion and very effective. It is impossible to give any detailed analysis of the whole line of thought pursued in the book's six chapters, but a few suggestions from the one entitled Does God Exist may indicate her method.

"We must place ourselves at the outset in a state of impartial doubt, that is, we must admit the possibility that He is, or that He is not, or, in other words, doubt His nonexistence, as well as its opposite." Such a position, surely, the honest mind should take, and yet how rare it is to be as ready to doubt that God does not exist as to doubt that he does exist. The various arguments for disbelief in the existence of God are then considered, till it is clearly seen that these are all untenable, that "they are not the arguments on which the doubters base their belief in other matters of life experience." Indeed the fact of the existence of God is found to be outside the realm of either science or logic. But the result of coming to this conclusion is clear gain. "If science cannot prove anything for us neither can it disprove, and we no longer fear it. We are not afraid of any possible development of the evolutionary theory. We need not fear any disclosures in chemistry as to the spontaneous generation of matter, any researches in history that inform us that Abraham was a myth, or in geology, that the world formation is not accurately described in Genesis. We need not worry if astronomy leaves no tract for a material heaven, or if psychology refuses to speak of souls and shakes its head over immortality. . . . We are free. We are running on separate tracks and cannot collide, and, moreover, we can build up our belief with no timid fears that the next scientific monthly may shatter the structure about our ears."

The next step of the argument is to show that there are many unprovable propositions which are the most important in our whole experience, as, for example, "the simple proposition that our friends exist, that other personalities are real and live a mental life similar to our own." The doubter will even find it difficult to prove that he, himself, has or is a personality; and the conclusion reached is that "our acceptance of God's existence depends, as does the belief in the real personalities of others and of ourself, on our desire so to believe, where proof is impossible."

Then follows, as the next step, the proposition that the fact that we desire to believe in God is no argument against our believing in him. "There is a curious tendency in one conscientious type of disbeliever to feel that in this situation, where the choice lies between two faiths, it is more honest, more praiseworthy, to choose the thing feared, than to choose the thing hoped for." On the other hand, since it it true that such a belief marks, as it doubtless does, the best moments of our life and characterizes the best men throughout the ages, why not choose it? We have the right to choose. Why not say unhesitatingly, "Of any two unprovable alternatives, in regard to the existence or nature of a possible fact, that alternative is most rationally believed which satisfies the highest demand of the highest type of normal human beings; and being accepted, only that life is rational which lives absolutely as if that alternative were true?" In other words, we have the right thus to believe.

This is a brief and incomplete review of a very interesting discussion of the most important and fundamental article of our faith. With like sanity and fairmindedness Miss Rowland considers the Necessity for a Belief, the Nature of God and Man, the Divinity of Christ, the Problem of Evil and the Nature of Prayer. The book is full of striking passages which we would like to quote, but must be content with referring the reader to the volume itself. For any thoughtful young man or woman troubled by doubt, we know of no book which we would more gladly and confidently recommend.



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From Going Down from Jerusalem

THE KEEPER OF THE SCROLLS

In the Holy Land

A novel book of Eastern travel is *Going Down from Jerusalem*, by Norman Duncan (Harpers. $1.50 net). It might be called a New Arabian Nights Entertainment, for it is largely devoted to the telling of tales, the folklore of the Desert, narrated as the travelers sat around the camp fire, on the way from Jerusalem across the sandy plains to Cairo. The Tomb of the White Ass, Half Wit of the Lebanon Hills, The Camel with the Glass Eyes and other tales help to interpret the tricks and habits of the people. At the same time the reader is given a vivid impression of caravan life and of the peculiar beauty and interest of the country through which the journey was made. A number of interesting illustrations are the contribution of a member of the party.

A charming little book on **Palestine is *A Brief Pilgrimage in the Holy Land***, by President Caroline Hazard of Wellesley College (Houghton Mifflin. $1.50 net). It contains a dozen brief addresses delivered to the students on Sunday evenings. Carmel, the Sea of Galilee, Capernaum, Bethlehem, Jericho, Jerusalem, are some of the places visited and described with loving words. For this traveler there was no disillusionment; the soil she trod was holy ground. "The mountain is there, the hills He loved are the same; the flowers He knew still bloom. It is His country, glorified by His life and made vital by His remembrance." Miss Hazard describes the sacred scenes with a delightful combination of poetic feeling and historic imagination. Each chapter is preceded by a sonnet and concludes with a prayer; and there are photographs and four beautiful sketches printed in color, also the work of the author.

Four sermons on the life of Christ, by a well-known English physician, Dr. A. T.

Schofield, are contained in *With Christ in Palestine* (Fenno. $1.25). They center around four places, Bethlehem, Nazareth, Capernaum, Jerusalem, and give interesting information concerning the country. The author's statements may sometimes, however, be questioned, as when he asserts that Jesus was the youngest son of Joseph, who had seven other sons and daughters by a former



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From From My Youth Up

A YOUTHFUL PICTURE OF MARGARET SANGSTER

wife, Mary being second. Dr. Schofield seems also to be unwisely credulous concerning the legends of places supposed to be connected with events in the life of Jesus.

Dr. Rainsford in Africa

When Dr. W. S. Rainsford of St. George's Church left New York in broken health, his taste for travel and for hunting took him to Africa. There he has recovered his strength and had exciting and enjoyable experiences of life in the wilds. It was his custom to write down from day to day in the solitude of his camp events and impressions. In *The Land of the Lion* (Doubleday, Page. $3.80 net) he has gathered much of this material into a striking and well-illustrated volume. All the experiences recounted here were obtained in the British East African Territory, starting from stations on the Uganda Railroad. He has much to say of the beauty of these high African plateaus and deep valleys.

The most exciting incidents of the hunt were provided by the lions, the most uncertain and dangerous of the African wild game. Dr. Rainsford has a sportsman's interest in all kinds of game and, better still, a sympathetic interest in the different types of native life. One comes close to Africa in these pages. They are not systematic, and one must note information as he goes along, since there is no index. But the vivid glimpses of natural scenery and the wild life of men and beasts are amply rewarding.

Dr. Rainsford is a Christian optimist. He believes in and practiced a sympathetic brotherhood with the black men who served him. Of great interest is his final judgment in regard to the future of Africa. It is, and must always be, he says, the black man's country with islands of white occupation in the regions which admit of the white man's energetic labor. But the black man is a child and needs to be handled like a child. The day of his self-government either in private or public life is a long way off. The mistake of the missionaries has been in not bringing him a simplified Christianity. In this respect the Moslem propaganda is far in advance. But here, more even than among the higher races of the North, the result of the Moslem faith is a moral and mental stagnation.

The intense vitality of the author is one of the special charms of a rewarding volume.

Two Books of Reminiscences by Women

One of the most interesting pictures of the War Between the States is found in Mrs. Roger A. Pryor's "Reminiscences of Peace and War," describing her experiences in the vortex of the Virginia campaigns. She has followed that success with further autobiographical sketches of her whole life thus far in *My Day* (Macmillan. $2.50 net). Brought up in the shadow of the University of Virginia, married to one of the brilliant figures of Southern political and military life, now a judge of the New York Supreme Court, she has had a wide acquaintance with a host of interesting people. One of the striking features of her story is the account of ten years spent in Brooklyn by a Virginia family immediately following the war. It is hard to realize that the prejudice of the time should have been so bitter against such kindly souls as Mrs. Pryor and her husband. The whole narrative is a striking series of pictures from a woman's point of view of American life and character.

A talk about bygone days by one whose reach of friendship is wide, appears under the title, *From My Youth Up*, by Margaret E. Sangster (Revell. $1.50). The opening chapters give a connected account of her earliest home life and her school days. The later chapters are rather reminiscences, grouped under different headings, which deal with the outside world. Naturally she has much to say of war times and of the years spent in Richmond immediately after the war. Later came her journalistic experiences in New York, where she became editor of *Harper's Bazaar*, and conducted a department in *Harper's Young People*.

Mrs. Sangster's running comment on the literary celebrities of her acquaintance is bright and interesting. Even better is her account of the way in which she has always tried to keep in touch with young people by addresses, articles and personal letters. The strongest note of the book is her wholesome optimism. Her recurring tribute to the influence of books and their unceasing refreshment and inspiration is almost as marked. There must be a host in the land who have been helped by her courage and her grasp of vital religion, who will welcome this *résumé* of her long life.

Some Charming Heroines

Endowed schools are like churches; they are sometimes under the control of a wealthy man whose dictatorship makes the task of the nominal leader impossible. To such a school the president of a girls' college sends a recent graduate as principal, as a measure of despair after repeated failures. This is the outset of Winifred Kirkland's *Introducing Corinna* (Revell. $1.00 net). Corinna is anything but the conventional schoolmarm. She comes to her work at the opening of the school year and finds the patron, first assistant and scholars all arrayed in opposition. The winning of her way is told with vivacious humor and sympathy. No one can help liking Corinna. Her courage in what seems like a losing battle is charming. If the book fails, it is because of a touch of melodrama in the closing chapter. The problem was one to be worked out on the lines of school life and work. The unnecessary introduction of a different element mars the artistic unity of an otherwise delightful story.

A winsome maiden, strangely compounded of Gaelic mysticism and Irish shrewdness is the heroine of *A Castle of Dreams*, by Netta Syrett (McClurg. $1.25). Though possessed of a title and a castle, her childhood was lonely and neglected. With no companions of her own rank, she ran barefooted about the remote Irish district like a little gypsy, and her mental food was the abundant folklore of the peasantry. She came to fear the unseen fairies and to believe herself a changeling. How she was rid of this delusion and how she recalled and made use of it years afterward makes a fascinating story which will appeal to any one possessed of imagination.

Mrs. Bland, whose pen name is E. Nesbit, has written a story of the London Bohemia in her *Daphne in Fitzroy Street* (Doubleday, Page. $1.50). The heroine is the leader in a French convent school, high-spirited, confident of herself and wholly ignorant of the world. She is suddenly brought to England with her small half-sister to find herself dependent on the charity of unsympathetic relatives. She runs away and sets up housekeeping in the garret of an old house in the district where artists congregate. From this point the story is a picture of the artist life and of the struggle in Daphne's own soul against an overmastering lover. Mrs. Bland's work is always spirited, and her pictures of the unconventional characters who for a few years make Daphne's world is interesting. There is a struggle also in the soul of her lover, who feels himself compelled to choose between love and his art. This is a woman's situation transferred with something of violence to the mind of a man. The difficulty is only solved in the end by something akin to a moral miracle. For all its brightness of thought and style, and its hold upon fundamental problems of the human soul, the reader feels that the book was written in haste.

A new author has come into his own with his first book. *Marie of Arcady*, by F. Hewes Lancaster (Small, Maynard. $1.20), places its writer among the men to be heard from in the future. One may wonder at, may even disbelieve in the remarkable combination of French and English these natives of the lower Mississippi speak, may smile a bit and shrug shoulders over the



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From Introducing Corinna

insistence in page after page that, in comparison with the rest of her body, the heroine's hands were exceedingly clean. It is hard to love a really dirty heroine; but the charm is there. A young girl, still of school age, runs away from an absurd charge of murder and falls among a simple people who live a quiet, farming life on the broad Louisiana pastures. They take her in without a question, gossip over her, defend her from her enemies, and one of them eventually marries her. The characters are distinctly drawn and all, even the idiot boy, who forms the sport of the tiny hamlet, are lovable.

Connecticut State Meeting

Third Church of Torrington entertained the annual Conference, Nov. 9-11. The Gothic edifice of the Torrington church invited to worship while its ample parish house furnished every convenience to its guests. Dr. Ackerman and his corps of assistants were second to none in their abilities to serve their guests. The ladies of the Episcopal and Methodist churches further emphasized the cordiality of the religious forces of the city by each entertaining half the delegates at dinner the second day. The fellowship was finely ministered to through the supper served the second evening, which proved a happy part of the three days' program. At this time Rev. H. A. Jump, Dr. Davis's successor at Second Church, New Britain, made his bow to Congregationalists of the Nutmeg State in a plea for the positive power of criticism. Rev. C. J. Potter spoke a strong word for the country church, and Rev. Sherrod Soule, new superintendent of the State Missionary Society, who knows Connecticut life past and present, made us feel the historic atmosphere of Litchfield County and the glory of the whole state in things moral and religious. Pleasant mementos of the whole occasion were booklets containing the pictures of the Torrington birthplaces of Samuel J. Mills and John Brown, together with the monument of the former and the pictured face of the latter.

So soon as preliminary matters of business and reports were attended to, the Missionary Society of Connecticut had right of way with its strong program. Rev. John DePeu of Bridgeport as trustee for the Connecticut Fund for Ministers pleaded effectively for "The Old Soldiers of the Cross." Rev. Franklin Countryman of Stony Creek, using as his theme, The Society's Responsibility for and Oversight of the Aided Churches, finely emphasized the place for a growing superintendency. Rev. Sherrod Soule gave A Perspective of the Possibilities of Connecticut Congregationalism.

One of the six divisions of the program was given to John Calvin. Prof. Williston Walker reported in his own telling way of the celebration at Geneva of the four hundredth anniversary of Calvin's birth. He went to Geneva as the greatest American authority on the Swiss reformer and as delegate of our National Council. Rev. O. E. Maurer, Dr. Newman Smythe's successor in New Haven, made clear the intimate relation to our time of Calvin's influence by his Permanent Contribution of John Calvin to Religious and Civil Liberty. Judge S. E. Baldwin, soon to retire from the Supreme Court of Errors as its Chief Justice, traced Calvin's influence on the thought of early theological leaders of New England and Connecticut as it was given expression in the Presbyterian element of Congregational Polity. Doctrinal subjects were treated in one session of the conference under the title, Permanent Elements of the Christian Faith. Mr. O. A. Phelps, lay assistant of First Church of Christ in Hartford, treated The Authority of the Bible. The Deity of Christ formed the subject of a paper by Rev. W. T. Holmes of Watertown.

Inspiration was not lacking in all parts of the conference, but it was particularly characteristic of the two evenings. On the first Rev. H. W. Maier of First Church, New Britain, preached the conference sermon on True Seed of Abraham. Those who turned away from pride of race or heritage or privilege and had the faith to face the responsibilities of the present and the future were the true sons of Abraham. Such faith turns away from evil, trusts the promises of God and believes not merely in educating men but in saving them through Jesus Christ. The sacrament of the Lord's Supper followed the sermon. On the second evening Dr. Potter lifted the great congregation with his address on The Business of the Church. The ministry and the membership of the church has a business even more than the ones who carry on the business of the world. The principles on which that business is conducted are found in the gospel of Jesus. We are to do what he did—have a masterly realization of God and the law of God; help men and love them into the likeness and character of Jesus.

The relation of the church to practical problems found expression in the widely informing and sympathetic address of Rev. C. S. Macfarland of South Norwalk on The Attitude of Ministers and Churches Toward the Industrial Movements of the Day, in The Mission of the Church in Reaching the Uninterested, by Col. C. E. Thompson of Asylum Hill Church, Hartford, and in the paper on Evangelism, by Rev. W. S. Beard of Willimantic. Mr. Beard made his audience freshly realize what a force in evangelism the regular faithful work of the church in its varied nature is.

That the conference had for its moderator ex-Governor Woodruff and for its valedictory speaker Hon. G. D. Chandler of Rocky Hill, who made the fight of his life against corporation control in the last legislature, served to reveal the continuing close relation of Congregationalism to the state civic life. He pointed out that the form which this struggle finally assumed was moral rather than economic and hence of direct importance to the church. The cause of representative government was at stake as well as the integrity of legislators, and both temporarily suffered eclipse though by the narrowest margin. The committee on moral legislation put itself on record as alive to the grave issue at stake in the coming election of a United States Senator and in the need for legislators of character from all of our towns.

Previous to the meeting at Torrington, the committee on church unity had made its printed report to the ministers of the state. Its members had called into conference Bishop Brewster of Connecticut, together with one eminent Episcopal clergyman of this state and two from New York. Taking the resolution of the Lambeth Conference as its point of departure, forms of worship, church membership, administrative unity, self-government of individual churches and ordination were freely discussed. At Torrington Rev. F. W. Greene reported for the committee of which Dr. Newman Smythe and Hon. S. E. Baldwin were also members. Without a resolution steps already taken were heartily approved, and the committee enlarged from three to seven to foster further mutual conferences and understandings.

Hartford, Ct. ROUNDY.

The View in Cleveland

The issuing of Dr. Gladden's book of "Recollections" emphasizes the value of such a leadership continuing in a great church for twenty-seven years. Coming to the state when leadership was sorely needed, when theological unrest was beginning to stir all minds—he has been a tower of strength and faith for all men, especially the young men, to whom his book comes as a tonic.

Ohio is happy to remember by the fact of his going abroad and around the world that in President King Ohio has a great constructive leader of sincere men not only in our own denomination but wherever men are struggling for the truth. One would be amazed at the amount of work turned off steadily and easily by this busiest of men, were his program of any week to be disclosed. His recreation and rest of a year has been thoroughly earned. His absence would be more deeply felt in Oberlin were not Dean Bosworth at hand to take an important part of his work. A cheering fact from Oberlin is the attendance, sixty-five, in the theological seminary, the largest number for a decade at least.

Dr. C. H. Small leaves the state superintendency for a pastorate in Jamestown, N. Y., and the board of trustees is looking for his successor. A bishop without authority who can cause churches and missionaries to "make good" merely by the art of tactful persuasion is hard to find. Dr. Small has happily filled that difficult situation for five years.

The Laymen's Missionary Convention in Cleveland, Oct. 21-24, was a remarkable gathering; 1,500 men sat down to a banquet in the Central Armory and many were turned away. The papers gave large space to the sessions, all of which were well attended. As to results there can be no question of a permanent enlargement of vision on the part of the men in the churches, and an ultimate increase in steady gifts to the Board is certain. But the convention came rather soon after the "Together" Campaign, and the proposal to increase immediately the gifts of the Cleveland churches sixfold found a hesitating response. The general impression among our pastors and laymen is that we must push the Apportionment Plan consistently and all the more vigorously after this "Mount of Vision," so that all of our causes may go forward re-enforced by ampler gifts.

The figures presented of the gifts from our churches indicate that although Congregationalism has made steady and satisfactory gains, these gains, at least in Cleveland, have been made among the plain people and the foreigners. We have been increasingly "preaching the gospel to the poor." Of our thirty churches in the district, one-half are actually dependent, while of the others more than half have a struggle to maintain self-support. While Presbyterians, Episcopalians and Methodists have been leaving the poorer quarters of the city and establishing well-nourished organizations among the well-to-do, we have stayed where the people lived and given our support to churches among the immigrants and others who cannot support themselves.

At present we have four building enterprises on foot. Calvary, formerly Lake View, almost ready to give up, has plucked up courage under Dr. and Mrs. George and will dedicate their handsome chapel in a favorable location. Glenville is making sturdy efforts to get away from the pocket location in which it has lived since 1902 and moved out upon St. Clair Avenue. The Dano-Norwegian Church laid the corner stone for a new building Oct. 31, and North Church is placing a fine addition for its Sunday school on its vacant lot. In Akron, First Church will dedicate its magnificent home before Christmas and will then have one of the finest equipments in the state. West Church recently laid the corner stone of a $40,000 edifice. First Church, Newark, is also building with faith and confidence on future growth.

Many Ohio churches are just now in the agonies of pastoral changes, removals and the unwillingness of churches to pay any attention to the state committee's recommendations as to their successors, causing protracted vacancies and consequent idleness of the church. No less than ten vigorous churches are vacant, and some have heard candidates for months. Missionary causes do not receive large gifts from churches so perplexed.

Pres. A. P. Fitch of Andover Seminary was the speaker at the October meeting of the Cleveland Club. He won everybody by his charm and power as he pleaded for preacher training that would meet the needs of today. Such an address, made before the students of our colleges, ought to recruit the ministry abundantly. DAN F. BRADLEY.

Boston

The Municipal Election

Sharply defined are the political issues to be settled for a period of four years at the January election. On the one hand is the candidacy for mayor of James J. Storrow and on the other that of former mayor John F. Fitzgerald. Other tickets which may be put into the field, even that of the present mayor, Mr. Hibbard, will only draw votes from one or the other of these two leading candidates. It is therefore battle royal between the forces of good government and the elements which when entrenched at City Hall have either plundered the city themselves or allowed it to become the victim of grafters outside the official circle. Mr. Storrow represents all that is best and cleanest in disinterested public service. Of an honored family, a Harvard graduate, identified with the substantial business interests of the city through his presidency of the Chamber of Commerce and other important relationships, a former efficient chairman of the School Committee, a generous giver to many philanthropies, the city would expect of him a business-like and high-minded administration of its affairs. He stands, too, as the candidate of the forces that have secured a thorough reorganization of the framework of the government, culminating in the recent adoption by popular vote of what is known as Plan 2, which does away with party labels and concentrates power in the hands of the mayor and a council of nine men. Mr. Storrow has been prominent, too, in the Boston—1915 movement, and as mayor would lend powerful aid to all the undertakings that look toward the bettering of the life of all the people in the city.

With such a wily and resourceful politician as Mr. Fitzgerald in the field and with the possible drawing away of votes from Mr. Storrow through the unfortunate candidacy of Mayor Hibbard, it will be no easy task to elect the good government candidate, despite the fact that he had practically the unanimous nomination of the representative committee of 150 citizens who have become the nucleus of a Citizens' Municipal League, and which includes men of high standing and of various political affiliations. Mr. Storrow is a Democrat, and Boston is a democratic city. Though he is a Protestant, he will get the votes of many Roman Catholics disgusted with Mr. Fitzgerald and who, like Bernard J. Rothwell, vice-president of the Chamber of Commerce, are as loyal and useful citizens as can be found. It is understood, too, that Archbishop O'Connell is strongly averse to the re-election of Mr. Fitzgerald, and it is a joy to be able to say that the daily press of the city is a unit in the support of Mr. Storrow.

Round Europe with Dr. Griffis

Last Monday evening the Boston Congregational Club had the pleasant opportunity of touring Europe, personally conducted by Dr. W. E. Griffis, minister, author and traveler. As a speaker to the Club on former occasions and as pastor at Shawmut 1886-1893, he was not among strangers, and he on his part testified his pleasure at the reunion. Just returned from his eighth transatlantic journey, he could well describe some of the national and international developments now taking place. Beginning with Russia, to most people the least promising of the Powers, Dr. Griffis characterized in quick succession the present situation in the nations of Europe. His observations have led him to the conclusion that the trend of the whole world is "Congregational," the effort to get the best out of independent effort while working together for the common weal. In this new movement the influence of the United States is everywhere apparent.

Rev. D. W. Waldron of the City Missionary Society read a fitting and justly appreciative resolution in memory of Mr. John H. Colby, the late secretary of the Club for many years. Sec. R. B. Guild of the Church Building Society was an interesting spokesman for the proposed missionary exposition in 1911, The World in Boston. Only a little more than half of the $60,000 guarantee fund has been secured, and a determined effort is to be made for the remainder. Dr. G. F. Pentecost, a guest of the evening, expressed a friendly word of greeting and recalled his first appearance in Boston immediately after the great fire.

Mt. Vernon's New Pastor

Phillips Academy, Harvard University and Union Theological Seminary are strong factors to produce a thoroughgoing modern minister of Jesus Christ. Such is the combination which has been working in the life of Rev. James A. Richards, recently called to Mt. Vernon. The product is a man of strong intellectual powers, broad sympathies and deep religious nature.



REV. JAMES A. RICHARDS
New Pastor of Mt. Vernon Church, Boston

During the seminary days and immediately after, he served as chaplain of a military academy at Poughkeepsie, and as associate pastor to Dr. H. H. S. Coffin at Bedford Park Presbyterian Church. At both places his dignified manner and recognized intellectual power commanded respect and admiration. It gradually became apparent, however, that his strength lay in the pulpit, rather than in the teacher's chair, and that he would never feel at home except in the Church of his childhood.

The pulpit of United Church, Newport, R. I., to which he went four years ago, has been occupied by strong preachers. To follow in the footsteps of Drs. Thayer, van Dyke, Emerson and McClelland was to face a congregation which they not only had inspired, but which they had trained. Mr. Richards ministered to these people for four years with universal satisfaction, proving a worthy successor to the men whose mantle had fallen upon him.

While Mr. Richards served his church most faithfully, it was not at the expense of sympathy with the larger work of the community. He has always been in demand as a public speaker. In his departure Newport will lose a strong adviser from the boards of the Young Men's Christian Association, Hospital and Charity Organization Society.

The installation service, Nov. 17, was made exceptionally impressive by the participation in it of representatives of three theological seminaries: President Fitch of Andover, President Brown of Union and Professor Moore of Harvard Divinity School. Dr. McKenzie of Cambridge offering the prayer of installation and Dr. Gordon of Old South Church giving the right hand expressed with genuine fervor the feeling of fellowship and friendship with which the new pastor is welcomed to this vicinity.

Suffolk Union Conference

The Union Conference of Suffolk County held its annual meeting in Park Street, Nov. 17. While this body considers the interests of the churches in and around Boston, its most important work is done through the Congregational Church Union. The Apportionment Plan was presented by Mr. F. O. Winslow. The task of the state apportionment committee and of the conference committee is difficult. The effort is to reach the giving ability of the church, and encouraging progress is being made. Associated with this subject is the Laymen's Missionary Movement, of which Dr. S. B. Capen spoke as the greatest movement of today in the churches of America. It is putting upon the men a burden which should have been assumed long ago. Secretary Tupper of the

Continued on page 750



Boston

Continued from page 749

Y. M. C. A. emphasized some important phases of the immigration problem, which is complicating every social and civic problem in our country. Another interesting address was by Mr. C. B. Thompson, who told what the churches can do in the Boston—1915 movement.

After the supper, served in the church parlors, Mr. A. H. Merritt, the toastmaster, introduced five ministers who have recently accepted calls to Suffolk County pulpits. Rev. Messrs. Davidson, McNair, Weeden, Grant, Vernon, each gave a ringing word of greeting and encouragement. In the evening Sec. R. B. Guild gave a brief summary of the work of Congregational extension in Chicago. The City Missionary Society seeks to minister to the needs of the unchurched masses and at the same time establish churches that will be the base of supply for this work. The linking of the strong city or suburban church with the mission church has been a blessing to both. This Society has an endowment of $200,000 used for special purposes. About $25,000 is used annually for the regular work. The commissioners of the C. C. U. made their report in the illustrated address by Rev. J. H. Denison. With the aid of the stereopticon Mr. Denison brought the city in sections before the Conference, showing the location of Congregational churches. Then aided by the camera he showed the environments of these churches, their needs and their opportunities. The roll of those that have been helped was a splendid one, as was the roll of those that need to be helped. Those who listened agreed with Mr. Denison that Boston should triple the gifts to the Union. Rev. G. L. Cady of Dorchester was elected moderator for the coming year and these commissioners were elected: Rev. Messrs. W. C. Rhoades, E. M. Noyes, F. B. Richards, A. S. Johnson and Samuel Usher.

Sunday School Unions Coming Together

On Dec. 6 the Congregational Sunday School Superintendents' Union will celebrate its thirtieth anniversary in Pilgrim Hall. Its first gathering was held in the old Congregational House, Nov. 18, 1879. The occasion will be noteworthy not only for the banquet (to which all former members are invited and should notify Mr. M. P. Peffers, 947 Tremont Building), but the reunion is especially timely in view of the new merger of the Congregational and Baptist superintendents' organizations, which starts in January. It is hoped that the anniversary will draw many formerly identified with the body.

Messages from the Frontier

The Boston ministers have seldom listened to a more exciting narrative, even from the lips of foreign missionaries, than that told by Rev. Annette B. Gray, wife of Superintendent Gray of Wyoming. Her account of the start of the First Congregational Church at Shoshoni, where this pair of dauntless workers ignored threats of violence and held their first service revolvers in hand, set forth in vivid relief the dangers and difficulties of their work. Dr. Gray added a word of appeal in behalf of the home missionary workers facing the brunt of opposition and heathendom right on our own national frontiers.

Sec. R. B. Guild of the Church Building Society spoke briefly of the mine catastrophe at Cherry, Ill., and the disastrous results to our little Congregational church there. The meeting voted to communicate through its secretary, Rev. L. B. Sears, deepest sympathy with the stricken people.

An Institute on Missionary Education

Under the auspices of the Young People's Missionary Union of Greater Boston, assisted by the Young People's Missionary Movement and Sunday school organizations, an institute on Missionary Education in the Sunday school is to be held in First Baptist Church, Boston, Dec. 3, 4. The sessions, assigned to Friday evening and Saturday afternoon and evening, are well provided for, both in topics and speakers. Mission study classes, the objectives of missionary education and conferences with leaders are features. Among the participants are such well-known young workers as Sec. D. B. Eddy, R. E. Diffendorfer, Miss Ethel D. Hubbard and others. It is hoped by such a conference to show to church workers with the young the possibilities, methods and materials for missionary education.

An Approaching Meeting

The executive committee of the Federal Council holds its annual meeting in Louisville, Ky., Dec. 7-9. Ministerial and lay representatives of fifteen denominations will participate. In the discussions the work of local and state federations will be to the fore, and officers of these organizations will report the varying progress in different parts of the country. Evangelism, temperance and social service will also be considered. Prominent churchmen, such as Bishop Hendrix, president of the Council, Dr. W. H. Roberts, chairman of the executive committee, and Sec. H. C. Herring of our own Home Missionary Society will be among those to give addresses.

A few great things the soul of man sustain;
These are its breath of life, its food, its rest;
Some few to love us (one to love us best),
And faith in God no trouble can distrain.

—*Edith M. Thomas.*

READY FOR THE CHILLY DAYS?

These are the days when sudden changes of temperature make it impossible to fit the apparel to all kinds of weather. It is too early for winter flannels; too late for summer raiment. Of the two, the former is the more dangerous. Heavy flannels induce perspiration and prevent the pores of the skin from "breathing," which increases the susceptibility of the body to cold.

More persons "catch cold" from indigestion and from lack of proper nutriment than from sudden changes of temperature. The body that is properly nourished is not an easy prey to the damp and chilly winds of November. Tonsilitis, from which many suffer at this time of the year, is primarily the disease of a disordered stomach. It doesn't come from exposure to cold. At such a time sensible people give more attention to the kind of food they eat than to piling on heavy underwear and heavy overcoats.

A good "overcoat" for the stomach, such as Shredded Wheat Biscuit, with hot milk or cream is better than an overcoat for the back. It is rich in the material that makes healthy tissue and good warm blood and is thoroughly assimilated without overtaxing the digestive organs.

One or two Shredded Wheat Biscuits every morning for breakfast with milk or cream or a little fruit not only fortifies the body against exposure to sudden changes of temperature, but will supply all the strength that is needed for a half day's work or play. Persons who adhere to a simple, natural diet of this kind without subjecting their digestive organs to the abuse and injury that come from food follies and dietetic errors are always healthy and hearty in all seasons and are ready for all kinds of weather. They seldom suffer from colds, and they are always at the top-notch of working efficiency in any line of activity.

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THE attention of members of the Orient Travel League of Bible Students (sailing on SS. Arabic, Jan. 20) is called to the city of Smyrna, which they will visit on Feb. 14. Smyrna forms a white fringe between the sea and Mt. Pagus, which rises abruptly at the end of the fjord-like bay. The modern city has some interest, but what enchants us here is the music of the past, the voice with the sound of many waters that called to the exile on Patmos. "And to the Angel of the Church of Smyrna write." The Church has vanished, but these words that ring in our ears after all the centuries lead us up the rocky slope behind the city, till we stand in a little cemetery barely fifty feet square, made sacred by the memory of a good and great man, once the Angel of the Church in Smyrna. An enormous cypress tree dominates the spot. It is like a great green candle burning in perpetual adoration at the tomb of a saint. Polycarp, to be sure, is not here. He was scattered to the four winds of heaven; but the memory of his life and his great confession has somehow rooted itself to this spot, and has made him a blessing even to the Muslims, who claim him as one of their holy men. As one stands by this whitewashed tomb, the whole scene of the martyrdom lies in view. There in the hollow are the relics of the magnificent stadium of Smyrna. The sports are over, the wild beasts have been whipped back to their cages, but the mob is still eager for blood. Stirred by the Jews they call for the arrest of their good Angel—the saintly disciple who had received his first communion at the hands of St. John himself. Thither they bring the fagots and into the center of the vast area they lead the white-bearded victim. The pro-consul is not unkind to him; urges him to revile Christ and offer the simple sacrifice to Cæsar. The old man's reply has been the martyrs' trumpet call ever since. "Fourscore and six years have I been his servant, and he hath done me no wrong. How then can I blaspheme my King who hath served me?" They gave his body to be burned, but his words have gone out unto the ends of the earth. Over his tomb the voice of the Angel is still sounding: "I know thy tribulation, and the blasphemy of them that say they are Jews, and they are not. Fear not the things which thou art about to suffer. Be thou faithful unto death, and I will give thee the crown of life. He that overcometh shall not be hurt of the second death. He that hath an ear, let him hear what the Spirit saith to the churches."

It will serve the interest of all concerned, if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

Mr. John Stewart Kennedy's Unconditional Bequest to the American Bible Society of seven hundred and fifty thousand dollars ($750,000) we are advised cannot be applied to meet Mrs. Russell Sage's offer for an endowment.

Two Hundred and Thirty-Seven Thousand Dollars ($237,000) Are Yet Needed in Subscriptions Before December 31, 1909

¶ Sixty-three thousand dollars ($63,000) have been pledged since our last Bulletin, making a total of two hundred and sixty-three thousand dollars ($263,000) pledged, of which one hundred and forty-eight thousand dollars ($148,000) have been paid in.

¶ Mr. Kennedy's gift is a weighty endorsement both of the needs and methods of the Society. "It was natural to him to insist on the clearest possible plans and the most effective and economic methods." (Editorial New York Times.)

¶ The Society has only one work, that of translating, publishing and distributing the Holy Scriptures without purpose of profit and solely for the building up of the Kingdom of God throughout this nation and throughout the world. It has attended to this single task for ninety-three years. Its issues were never so large or its work so far-reaching as today. The last six months' issues in China alone were four hundred and eight thousand (408,000) volumes. The issues of the entire preceding year in China were five hundred and ninety-four thousand (594,000) volumes. Last year the Society issued eight hundred and thirty-two thousand (832,000) English Scriptures, the largest number in its history.

¶ TWENTY MEN AND SEVENTEEN WOMEN HAVE SUBSCRIBED ONE THOUSAND DOLLARS ($1,000) EACH TO THE ENDOWMENT FUND. WILL YOU NOT JOIN THIS COMPANY?

¶ IF NINE PERSONS WOULD GIVE US TWENTY-FIVE THOUSAND DOLLARS ($25,000) each, or TWENTY-THREE PERSONS TEN THOUSAND DOLLARS ($10,000) EACH, WE SHOULD HAVE WHAT WE NEED. WILL YOU BE ONE?

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Why not respond immediately that the Christmas holidays may find this great gift complete for the wider circulation of the Book that tells the Christ story to the world!

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New York

Amory H. Bradford: Friend of all

Forty years as founder and only pastor of First Church, Montclair, have given to Dr. Bradford a clear title to be known as Friend. Most men are friendly in these days of growing peace, but Dr. Bradford has been to Montclair and its environs from his youth up what the good and gentle Bishop Myriel of D— was in Hugo's "Les Miserables." To tell him this, and also as a prelude to the celebration next spring at Montclair, was the hidden purpose of the New York Congregational Club last week. The program was disguised under the theme, The Suburban Ministry, Its Opportunities and Fruits. The president, Rev. L. F. Berry of Stamford, Ct., was formerly with Dr. Bradford and skillfully introduced the speakers. Mr. J. R. Howard, for years associated with Mr. Beecher at Plymouth Church and for the last twenty years living at Montclair, represented the laymen's appreciation of a great pastor and teacher. Dr. W. Hayes Ward of the *Independent* spoke from the editor's standpoint of Dr. Bradford's services to literature, but had to keep coming back to his humanitarian influence that breathes in every page. With the Fisk Jubilee singers taking part during the evening, it was only natural that Dr. Ward should recur to the work done by Dr. Bradford in the A. M. A., the National Council and other bodies. Dr. Jefferson was at his best in a brilliant and humorous analysis of Dr. Bradford and his pastorate. The contrasts and parallels of city and suburban pulpit and pastoral work were sketched with telling effect. Through it all, the picture of the evening was deftly completed—the minister as the highest type of human friendship.

The ovation that greeted Montclair's unofficial bishop when he rose to speak was but a sign of what all present would have liked to express in words. His response was characteristic in its quiet disclaimer of anything unusual. He passed quickly to his own life work, with the Bradford-like emphasis on the simplicity of religion, the joy of service and the strength of a plain and uninvolved trust in the personal Father. When the fortieth anniversary of his pastorate occurs next spring, it will be time to survey more fully and adequately the superb influences of such a ministry for church and nation. At that time Montclair will gather the representatives of the town, of the metropolis, of New Jersey, of our national societies and of the other bodies to which Dr. Bradford has poured out unstintedly for forty years the wealth of his personality. As one of its three founders, thirty-one years ago, he was, in an unusual sense, the honored guest of the New York Club, and the honors were beautifully paid by the largest assemblage of the year.

Judaism, Religion and Democracy

Perhaps the most brilliant program in a long while was enjoyed by a large gathering at the New York Ministers' Meeting last week. Rabbi Martin A. Meyer of Temple Israel, Brooklyn, who is about to go to San Francisco, spoke on Modern Judaism. He is one of the most eloquent and deep-spirited of the Reformed Jews in this country, having appeared in several of our churches. He says that the leaders of the Orthodox Jews are trying to maintain fifteenth century customs and thought, and ignore the arrival of the twentieth century. After the lunch Dr. Booker T. Washington gave a tribute to Fisk University, whose Jubilee Singers were present and sang. The night before he and Dr. Gunsaulus packed Plymouth Church. After Dr. Washington came Rev. H. E. Fosdick, the aggressive and scintillating young Baptist neighbor to Dr. Bradford at Montclair. Mr. Fosdick is a Union Seminary man, and progressive Baptists pin large hopes on his influence, especially upon business men. His address on What Democracy is Doing to Religion would move the dullest of pessimists to hopefulness. Alexander Irvine, the Congregational-Episcopalian-Socialist, followed with the declaration that the democratization of the pew only waits for the real spiritualization of the pulpit, and of its certain coming he feels sure. The new president of the Association is Rev. J. N. Pierce of Brooklyn. There are 120 ministers now on the roll, one-sixth of whom are new comers in the past year. The efficient secretary, Rev. H. J. Condit, was re-elected.

Brotherhood of Brooklyn Laymen

The annual assembly of the Brooklyn Brotherhood was held at Clinton Avenue Church last week and had several difficulties in the way of other meetings, etc., to reduce its attendance and increase its grit. The announcement of the meeting was rather late in publication. The city is overcrowded with societies, clubs, civic and moral movements and many interdenominational causes. Dr. Burton was largely responsible for organizing the Brooklyn men, and his call to Smith College coming soon after, has left the Brotherhood at a critical period. Any lack of enthusiasm, therefore, at present is not to be charged against the city Brotherhood, as the organizing of such a body has scarcely been tried in real fashion. The brunt of the work has fallen upon an expert secretary, Rev. C. J. Allen, and an unusual layman, George W. Bailey. The result of the Assembly should be a year's work in which Brooklyn and Queens may try the

Continued on page 752

New York

Continued from page 751

experiment of a *real* Brotherhood in fact and action as well as in name and national allegiance.

A fine program greeted the audience. Hubert Carleton of Boston, general secretary of the Brotherhood of St. Andrew, J. P. Chadbourne of New York, secretary of the Methodist Brotherhood, W. S. Winans of the International Reform Bureau, Frank Dyer, our national secretary, and Rev. C. J. Allen, the local secretary, spoke on the practical theme, What Men are Doing.

Professor Coe Installed at Union

The inauguration of a Methodist in the Skinner and McAlpin Chair of Practical Theology, formerly held by Presidents Hastings and Hall, marks the further broadening of the Seminary's reach through the country and its true union of all theologies in a search for religious reality. Dr. R. C. Ogden, the newly elected president of the board of directors, read to Dr. Coe the preamble of the founders, and after his declaration, pronounced his full installation. A tender and spiritual charge was delivered by Dr. A. H. Evans. Dr. Coe's address was, Can Religion be Taught? Can it be taught in such a way that the deepest springs of action in impulse and feeling are controlled? With powerful illumination, he showed that the answer is, "Yes." The approach must be psychological. Only a mind already religious can be taught religion. Religious ideas and beliefs arise *within* religious experience, as a phase of it. Ultimate appreciations on which religion depends can be stimulated by teaching, because of the fundamentally social nature of human consciousness. The problem of teaching religion is a part of the general social problem. The intense interest with which the address was followed is part of gladness which has hailed the coming of such a leader.

Conventions in Flood Tide

New York is fuller than ever of meetings and conventions—and of people who will attend them. The International Committee of the Y. M. C. A. held its annual dinner at the Waldorf Astoria, with Dr. L. C. Warner presiding. Reports of increasing efficiency and permanent activities were briefly made by various secretaries, and powerful addresses followed from distinguished publicists. Men like Secretary Root attend this annual dinner for the purpose of expressing their profoundest conviction of the power of the Y. M. C. A. as a national factor and a visible asset of great wealth in the government of the country.

The Brooklyn Associations and their trustees, directors and many other officers also met in the annual dinner at the Hamilton Club. In fifty-six years Brooklyn has accumulated eight Y. M. C. A. centers, with splendid properties and an endowment of $190,000, which it is hoped will soon be increased to half a million. The evening schools of the Association enroll 1,500 students, while the sixteen Sunday afternoon Bible classes attract 1,400 men. Mr. E. P. Lyon of Dr. Cadman's church has been Brooklyn president for twelve years, annually re-elected. Mr. C. A. Hull is also a trustee.

Central Church Ordains Assistant

Dr. Cadman's assistant, Rev. Howard James Chidley, was ordained last week in the presence of over a thousand enthusiastic parishioners. The sermon by Rev. Edward Judson of the Memorial Baptist Church, Washington Square, was a remarkable exposition of the New Testament interpretation of the Decalogue. The ordaining prayer, full of beauty, was offered by Dr. Cadman. The ordination charge by Dr. Boynton was an exaltation of the ministry that should make consecrated laymen out of those who heard it, as well as explain why the average minister sticks to his task because of its discouragements as well as its joys. Mr. Chidley was born in Ontario, Canada, and graduated at Dartmouth, working meantime in the Enfield church parish. Last year he graduated at Union Seminary with honors and then went to Mansfield College, Oxford University. He is an exceedingly mature man in thought and manner, progressive but unassuming and greatly gifted in prayer and preaching. The council, a large and influential one, unanimously approved the ordination of Mr. Chidley, not a single question being asked at the close of his unusually clear and deeply reverent paper. Mr. Chidley's special work in Central Church is the charge of the Bible school.

SYDNEY.

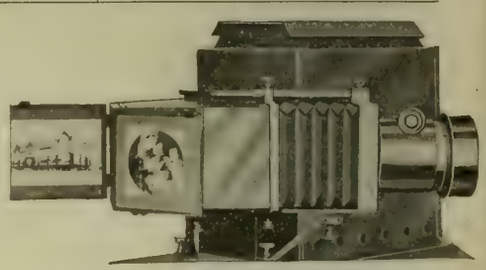
Arizona's Gathering

Arizona, little Benjamin among the tribes, had its fifteenth annual meeting in beautiful Tempe, Nov. 9. It was a joy and inspiration to have with us venerated Dr. Daniel Kloss as moderator. Only one day's session was held, and there were no fireworks, not a single set speech, but earnest work was put upon the framing a new constitution under the special leadership of Superintendent Heald and Rev. H. B. Roberts of Tucson. This is in line with the recommendations of the National Council. The reports from the churches showed earnest service and a measure of success. Superintendent Heald reported all the pastorates filled.

A new field this year is in the big Sulphur Springs Valley where mining and railroad interests are booming, and where settlers are coming rapidly. Rev. A. J. Benedict, under joint commission from the Home Missionary and the Sunday School and Publishing Society, has been driving up and down the Valley. He has ten Sunday school and preaching points. Rev. H. P. Case of Los Angeles, always a welcome guest, reported the Sunday school work and is taking a trip with the missionary through the Valley just mentioned to help in the activities. Mr. Elmer Elmquist, a graduate of the University of Minnesota, was granted license to preach and is taking up work in the Humboldt field. The hospitality of the Tempe people and their pastor, Rev. John Hardin, was delightful, and the growth of the town and the improvements in the normal school plant encouraging. Dr. Kloss, leaving Tempe to reside in California, in response to some words of appreciation spoke tenderly and helpfully from his long pastoral service.

The sermon, given by Rev. H. B. Roberts, was a strong setting forth of "the life that is life indeed."

Tombstone, Ariz. A. J. B.



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Church and Ministerial Record

Calls

ALLISON, ALEX. L., lately of Allendale and Bass River, Mich., to Binger, Okl. Accepts.

APRAHAM, SARKIS A., Marlboro, Ct., accepts call to W. Suffield. Salary increased $150.

BEATON, DAVID, formerly of *Lincoln Park*, Chicago, Ill., to Janesville, Wis.

BROWNBACK, GEO. W., Moline, Mich., to Saugatuck. Accepts.

BURDETTE, ROB'T J., recently of *Temple (Bapt.)*, Los Angeles, Cal., to *West End Cong'l*, same city. Accepts.

DANFORTH, RALPH E., formerly of Newtown, Ct., to Broad Brook.

DEXTER, FRANK N., Ripon, Wis., transferred from Eastern District to Northern District as Field Superintendent of state home missions.

DOWNS, CHAS. A., Hudson, N. H. to Brooklyn, Ct.

EATON, SAM'L, Brimfield, Mass., to *First*, Crown Point, N. Y. Accepts.

FRASER, JOHN G., Treas. of Ohio Cong'l Conference, to have charge of home missions in the state until a new superintendent is secured. Accepts.

GOODHEART, SIMON F., released from acceptance of call to Oakville, Ct., will remain at Whiting, Vt., till April.

HART, FRANK W., residing at White Owl, S. D., to Oacoma and Reliance. Accepts.

HOLT, ARTHUR E., *First*, Pueblo, Col., to Manhattan, Kan. Accepts.

KOENIG, P., to Columbus, Mont. Accepts.

LARKE, EDMUND, Bagley, Minn., to North Branch. Accepts.

MACMAHON, EDW. T., *Storrs*, Cincinnati, O., to Nottingham.

OSBORNE, P. ISAAC, Antrim, N. H., to *Second* Ch., Winchester, Mass. Accepts, in connection with study at Boston Univ.

PEEBLES, GEO., *First*, Naperville, Ill., accepts to Pacific Grove, Cal.

PERKINS, CHAS. E., who has served at Keosauqua, Io., thirteen years, to the permanent pastorate.

PINCH, FRED, lately of Sheridan, Mich., to Addison. Accepts.

PLEASANT, ELLIS E., Lakota, N. D., to Ballantine and Huntley, Mont.

ROBERTS, JAS. H., Hartford, Ct., for thirty-three years missionary in China, to Bolton, Ct. Accepts.

ROSS, GEO. G., Webster Groves, Mo., to McPherson, Kan.

SANDERS, CHAS. H., lately of Royalton, Wis., to Ladysmith. Accepts.

SNOW, WALTER A., Glenwood, Minn., to Livingston, Mont. Accepts.

WATERS, T. FRANK, residing in Ipswich, Mass., to supply at Hamilton until the arrival of a new pastor. Accepts.

WATSON, ALBERT P., Bedford, N. H., accepts to Franklin.

Ordinations and Installations

CHIDLEY, HOWARD JAMES, Union Sem. and Oxford Univ., *o. Central*, Brooklyn, N. Y., Nov. —. Sermon, Rev. Edward Judson; other parts, Rev. Messrs. S. P. Cadman and Nehemiah Boynton. Mr. Chidley is to be Dr. Cadman's assistant at *Central*, with special charge of the Bible school.

ELMEN, JOHN E., *o.* and *rec. p. Swedish*, Lowell, Mass., Nov. 18. Sermon, Rev. G. F. Kenngott; other parts, Rev. Messrs. F. G. Alger, A. F. Dunnels, J. E. Gregg, J. A. Johnson, Oscar Lindegren, Sec. F. E. Emrich.

EVANS, JOHN L., *i.* Chester, N. J., Nov. 17. Sermon, Rev. C. L. Goodrich; other parts, Rev. Messrs. F. A. Johnson, R. S. Smith, G. P. Eastman, C. E. Hesselgrave, E. W. Stoddard, F. Q. Blanchard, S. L. Loomis.

KINNEY, GEO. E., *i.* Sixth St., Auburn, Me., Nov. 17. Sermon, Rev. L. H. Hallock; other parts, Rev. Messrs. H. P. Woodin, F. M. Preble, A. W. Anthony.

NICHOLS, JOHN R., *i. Rogers Park*, Chicago, Ill., Nov. 18. Sermon, Pres. O. S. Davis; other parts, Rev. Messrs. J. S. Ainslie, H. F. Milligan, W. F. McMillen, W. E. Barton, W. E. Cadmus, W. T. McElveen.

PERDRIAU, LESLIE H., *o.* E. Smithfield, Pa., Nov. 9. Sermon, Supt. A. E. Ricker; other parts, Rev. Messrs. C. M. Bartholomew, N. E. Fuller, E. R. Williams, A. W. Blomfield.

POOLE, FRANCIS A., *i. Union*, Worcester, Mass., Nov. 16. Sermon, Rev. D. S. Clark; other parts, Rev. Messrs. C. H. Mix, Archibald McCullagh, E. L. Bradford, A. B. Chalmers, G. A. Hall, Pres. G. S. Hall.

RICHARDS, JAS. A., *i. Mt. Vernon*, Boston, Mass., Nov. 17. Sermon, Prof. E. C. Moore; other parts, Rev. Messrs. A. E. Dunning, A. B. Parsons, Alexander McKenzie, G. A. Gordon, Presidents A. P. Fitch and Francis Brown.

RIVIER, CHAS., *o. French*, Lowell, Mass., Nov. 17. Sermon, Sec. F. E. Emrich; other parts, Rev. Messrs. A. C. Ferrin, J. E. Gregg, E. V. Bigelow, P. D. Elsesser, D. A. Hudson, Rev. Sarah A. Dixon.

WILLIAMS, WALTER B., *i.* Bridgewater, Mass., Nov. 16. Sermon, Rev. A. A. Berle; other parts, Rev. Messrs. A. G. Cummings, H. L. Packard, F. J. Libby, G. F. Kenngott, G. E. Martin, Alan Hudson.

Resignations

BROWNBACK, GEO. W., Moline, Mich., asked to withdraw resignation at increase of $150 in salary. Declines.

EATON, SAM'L, Brimfield, Mass., after seven years' service.

HANKEMEYER, NATH'L W., Rowley, Mass., to take effect Jan. 3.

HARPER, RICHARD H., *First*, Fruita, Col.

HAYES, FRANCIS L., *First*, Topeka, Kan., after a pastorate of seven years.

HIATT, CASPAR W., *Euclid Ave.*, Cleveland, O., effective Sept. 1, 1910.

HINDLEY, GEO., Helena, Mont., in effect Dec. 31.

HOLT, ARTHUR E., *First*, Pueblo, Col., after five years' service.

NOYCE, JOS. C., Riverton, Neb., effective Jan. 1.

OSBORNE, P. ISAAC, Antrim, N. H.

PEEBLES, GEO., Naperville, Ill., after seven years' service.

PERRY, LEWIS E., Ayer, Mass., after five years' service.

SNOW, WALTER A., Glenwood, Minn.

STAPLETON, ROB'T, *Genesee St.*, Saginaw, Mich., after six years' service.

WEHRHAN, NELSON, Red Lodge, Mont.

Dismission

FITCH, ALBERT P., *Mt. Vernon*, Boston, Mass., Nov. 17.

Churches Organized

SILVER RIDGE, ME., (Branch of *Washburn Memorial* at Sherman Mills), 24 Oct., seven members.

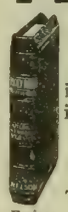
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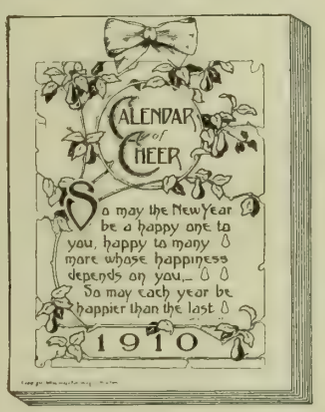
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The Widow and the Fatherless

When the tidings of the Cherry mine disaster came to our people on Nov. 14, first thoughts were for the widows and the fatherless to be helped and comforted. Monday morning brought the news that rescue measures had failed and the mine was sealed. That meant well-nigh every home connected with our mission church in Cherry would be a house of mourning. Our missionary leaders felt that a ministry to those in our own household of faith could not be delegated to general agencies. "We must not only send help, we must go ourselves." The purpose expressed in these words had brought Mrs. W. B. Firman of Oak Park to the home missionary rooms at an early hour, and with her Mrs. Samuel Packard. "We must go ourselves," was what Dr. Newell, Superintendent McCullom and Superintendent McMillen had been saying to one another before this re-enforcement from our women arrived. But that they might not go empty handed, a provisional organization of a Congregational Relief Committee was immediately effected consisting of the five mentioned above together with Rev. William Kilburne of Woodstock, Dr. J. A. Adams of the *Advance*, Rev. J. H. Chandler of *The Congregationalist* and S. E. Knecht of the State Bank, treasurer, with Dr. W. W. Newell, chairman. This committee was approved by the Ministerial Union later in the morning and increased by the addition of the names of Messrs. T. C. MacMillan, A. B. Mead, E. A. Osbornson, M. A. Dean, F. W. Farwell and J. M. Sherman. The meeting pledged the support of the churches to whatever amount the committee found it necessary to spend in their work of helping to bury the dead and succor the living.

When Dr. W. F. McMillen told of what the character and devotion of John Bundy had meant to the little church in Cherry, we felt that it was the brother beloved, who had given up his life to save others. Perhaps nothing in the ministry of our churches this week will mean more in privilege and opportunity than the labors of our delegation of men and women in the bereaved homes and afflicted church in Cherry.

There is another duty to the sufferers which Christian men must do through the state. On this aspect of the problem, Prof. Graham Taylor is working. We must have legislation to relieve the crushing burden which such a tragedy throws on helpless women and children. The church which now offers Christian sympathy must follow this up in a chivalrous struggle for social justice. The state owes something more than charity to those who bear the hazards of peace, as well as to those who brave the hazards of war. Standing by the coffins of John Bundy and three companions, who died like heroes in rescue work, Professor Taylor solemnly pledged to the congregation which filled the church that he would do all in his power to secure legislation to guard the lives of miners.

Among the mourners at this funeral were five of the members of the Chicago committee. The Congregational church, where the funeral was held, was the first place opened for relief. The women and children flocked there. Separate desolated homes seemed intolerable. "The church is the only comfort we have left," said one of the women to Mrs. Packard. The committee decided that the best service which could be rendered would be to keep the edifice continually open for the coming months, giving the community services of a resident pastor, a trained nurse and a deaconness, with an adequate relief fund. The church has of late been self-supporting through being yoked with a nearby Presbyterian church. Only one wage-earner is now left in its membership, but its work is doubly necessary. The Chicago churches have been asked to contribute $5,000 to enable the church and its ministers to serve the community as it has during the week.

Returns to the Pastorate

The search of First Church, Janesville, Wis., for a successor to Rev. R. C. Denison, has resulted in the choice of Dr. David



REV. DAVID BEATON, D. D.
New pastor, Janesville, Wis.

Beaton of Chicago. His acceptance will withdraw from a ministry at large a successful exponent of educational evangelism. But progressive ideals which he has held up in many cities, east and west, during his years of university extension work, he will have an admirable opportunity to work out in detail in Janesville.

His first Sunday in the pastorate was marked by the formation of a large men's class, and plans are being perfected for other classes which will make the Sunday school a local center for university extension in religious education. A notable discussion in the last Minnesota Association brought into limelight the chasm between Biblical instruction in the colleges and in most of our churches. Dr. Beaton's earlier career as a college president and his later service as a mediator between the churches and the colleges in lecture courses, admirably fit him for that new type of teaching ministry which the times demand. In his attitude toward the problems of the times he belongs in the ranks of the young men in the ministry. In practical experience and wide knowledge of the present needs of the church, he has an equipment which only decades of varied service make possible.

Through Hon. J. M. Whitehead and other strong laymen, First Church in Janesville is already closely linked to Chicago Seminary, Beloit College and the laymen's forward movement in missions. Dr. Beaton's strong personal leadership in these and other movements in the larger fellowship will give this church added prestige among the churches of the Interior.

Sunday School Society and Cherry

How much our Sunday school missions may mean to a community is illustrated by the work in Cherry. The name of the church does not appear in our Year-Book, its pastor, Rev. F. C. Gleason, is a Presbyterian. Yoking with a Presbyterian church has made it possible to get along without drawing on our home missionary funds. But through its Sunday school it has been under Congregational oversight, and Dr. W. F. McMillen has made it a point for frequent visitation. He is the father and founder of the only organization for Protestant worship in the place. In a community where there were no original Congregationalists, he has kept denominational claims in abeyance, but the prompt relief from those of whose fellowship little had hitherto been said, has brought to Dr. McMillen the expression of general desire that the church be reorganized in distinct denominational fellowship. To all the survivors in Cherry the denominational name has become exceedingly dear. Even the Roman Catholics have been loud in praise of the Congregational church. It should have been stated last week that to Dr. McMillen and the Sunday School Society the friends who shared the privilege of the banquet to Dr. and Mrs. Winchester in the West End Woman's Club are distinctly indebted.

Has the Y. M. C. A. Lost its Soul

The evangelical motive doubtless created the Y. M. C. A., and in the beginning its methods were characteristically evangelistic.

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The present rule restricting active membership to members of evangelical churches is a reminder that the Association was primarily organized to do what would enlist the full sympathy only of evangelical Christians. But while the old rule as to control continues, methods have been so changed that the institution has gained large sympathy from men of the world, while some evangelical Christians are asking, Has it not, in gaining the world, lost its own soul? In a conference of the officers of the Y. M. C. A. and a group of the city pastors, Nov. 16, Rev. J. T. Stone frankly said, "Many are feeling and saying, it is not longer an evangelistic agency." Of the Central Chicago Y. M. C. A., Secretary Messer said: "Twenty-one years ago, when I came here, the Association with a poor equipment was doing a great rescue work. Now with a great equipment it is doing little along those lines. Its policy has come to be formation, rather than reformation."

The present endowment has reached the magnificent sum of two and a half millions, with an annual income of $750,000. The Association now works in twenty centers: six railway branches, four buildings for general work, nine student associations and one building for boys with a special endowment of $100,000. In its membership in the central building the associate list far outnumbers the active, and of those who join the Association for its attractions as an athletic and social club, fifty per cent. have no church connection. In the railway branches not over five per cent. are in any way connected with evangelical churches. In some localities a half of the membership, at least, comes from those nominally Roman Catholic. In the educational departments, the Bible classes are only one feature in an elaborate curriculum of evening classes. It is the strangers in the city, not the members, active or associate, who make up the bulk of the Sunday afternoon congregations in the downtown building. As a club with athletic, educational and recreative advantages, its development has been marvelous. As an evangelistic agency, its effectiveness seems in inverse proportion to its enlarged activities and improved equipment.

But in this broadening of function, the Association has simply kept pace with changed conceptions of religion and life. The evangelical motive is no longer satisfied with evangelistic methods. The special guest of the occasion, Rev. Ernest Titcomb of Johannesburg, South Africa, a Wesleyan Methodist with strong evangelical sympathies said: "I have ceased to use the term 'saving souls.' Man is a unity. Religion aims to save the whole man, body, mind and heart. Nothing in the Association's work is unnecessary to the realization of a sound religious ideal." "It is not true," said Secretary Messer, "that the Association has become secularized. We count all our agencies, the gymnasium, the billiard hall, the evening classes which give the ambitious clerk a chance to make himself more efficient, forms of religious work." There is often more of salvation in the conferences of the office of the physical director than in the inquiry room of an evangelist. In emphasizing formation above reformation, we do not exclude regeneration. One must be born of the spirit to become a full grown man. If we had not brought thousands of young men under our influence whom the churches have not reached, we should indeed have failed. We are not a rival of the churches. We are the churches at work for a special class, and we need much closer co-operation with pastors to make the most of the opportunities for Christian influence with the great mass of young men out of church membership which our methods have brought within our reach."

How churches and pastors can more effectively co-operate with the Y. M. C. A. was the central topic in two hours of earnest conference. "I never knew a more consecrated band of Christian workers than the officers of our Chicago Y. M. C. A.," said Rev. John Timothy Stone; "but they cannot do all the work alone." Secretaries Foster and Williams joined their co-laborer, Mr. Messer, in a plea that the pastors induce more young men to join the Association, not for what they can get out of it as a social club, but for what it offers as a field for personal Christian service. More men are ready to give money to the Y. M. C. A. work than to give themselves. The Association's crying need is a larger force of Christian workers.

The practical outcome of the conference was a promise from the pastors present to link their churches to the Association more closely by sending young men to work with the secretaries, especially for the strangers who come to the Sunday afternoon services.

J. H. C.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 19

Mrs. A. A. Stockdale presided, with a lesson upon the thankful heart which anticipated the approaching anniversary. Several missionaries present, including Miss Hance and Miss Bush, mentioned special occasion for thanksgiving in their own stations.

Miss Diadem Bell of Chisamba, West Africa, brought interesting facts from that mission. Miss Jeannie L. Jillson of Smyrna told how Thanksgiving Day at the Smyrna Girls' School will be observed. It will be truly a thankful time, one especial cause being that Miss Pohl has returned and has a fine training class of girls.

DURING SLEEP

Nature Repairs the Human Engine.

The activities of the day cause more or less waste of tissues in the human engine, which is repaired at night during sleep.

The man or woman who can sleep well at night is sure of the necessary repairs, other things being right, to make each day a time of usefulness and living a real joy.

But let insomnia get hold of you, and the struggle begins, of trying to work with a machine out of repair. A Nebraska woman's experience with coffee as a producer of insomnia is interesting. She says:

"I used to be a coffee drinker and was so nervous I could not sleep at night before about 12 o'clock, unless I would take some medicine. I was under the doctor's care for about five years and my weight got down to eighty-two pounds.

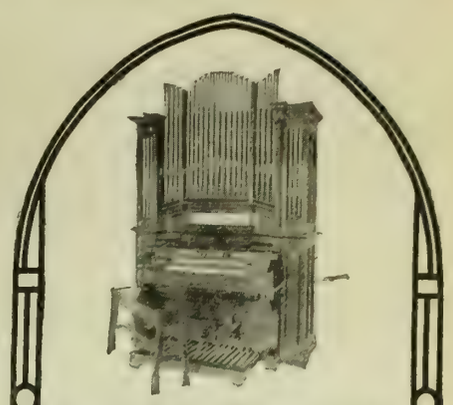
"The doctor said I would have to quit drinking coffee. Then my father got me to try Postum, which he said had done wonders for him. I am past forty-three, and before I quit drinking coffee my heart would jump and flutter at times, miss a beat, then beat so fast I could hardly breathe in enough air and I would get smothered.

"My tongue would get so stiff I could not talk, and I could not hold a glass to drink from. Since I have been drinking Postum in place of coffee I can sleep sound any time I lie down, and I feel I owe everything to Postum. I now weigh 120 pounds and am well."

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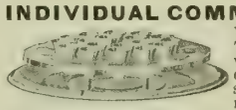
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Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

EATON—In Harvard, Oct. 21, John Marshall Eaton, M. D., late of Milford, Mass.

MORSE—In Boston, suddenly, Oct. 31, Annie Hooker, wife of Lewis Kennedy Morse and daughter of Sarah B. and the late William B. Capron.

POORE—At her home in West Medford on Friday, Nov. 12, Mary C., youngest daughter of the late Henry Ripley and Mary Day Poore, formerly of Malden.

An earnest Christian, a devoted daughter, a loving sister, a faithful friend, she has gone home to her reward, has crossed over the river and has joined the dear ones gone before who were waiting to welcome her.

MRS. MARY A. HILDRETH

The death of this estimable lady, which occurred at her home in Somerville, Mass., Sept. 30, removes one who has been greatly beloved by a large circle of friends. She was a native of Boxboro and in early life lived in Stow, but of late years had lived in Medford and Somerville. She lived to be nearly ninety-five, and few have ever adorned old age as she. Up to the very last her interests were keen and wide, especially in religious matters, and her sympathies were strong with all missionary enterprises. She came of the best Revolutionary stock and united the past and present in a remarkable way. Her birthday gatherings were events ever to be remembered. In her home she was a great blessing, and was also greatly blessed. She leaves no direct descendants, but her rare genius for friendship won her many friends of all ages, and by them, as by her kindred, she is very sincerely mourned.

AN APPRECIATION OF JOHN H. COLBY

At a meeting of the Congregational Club, Boston, held Monday evening, Nov. 22, 1909, the following Minute in memory of John H. Colby was presented by Rev. D. W. Waldron and unanimously adopted.

John H. Colby was born in Randolph, Mass., Jan. 13, 1862. He entered into rest in Mont Vernon, N. H., Sept. 11, 1909.

In 1892 he became a member of the Congregational Club, Boston. In 1895 he was elected its secretary and held that office till his removal from the labors of earth.

The Congregational Club desires to put on record its high estimate of the activity, earnestness and fidelity that characterized his efforts as its secretary. He gave himself to the duties of the office, in the midst of a busy life, constantly and cheerfully through all these years of service. His cordial and genial spirit brought good cheer into every circle graced by his presence. We value the memory of his friendship and the privilege, so long continued, of co-operating with him in the work of the Club.

We also highly appreciate his services, in private and public life, for the promotion of civic righteousness. This work lay always near his heart. A portion of the last afternoon he spent on earth was in company with the mayor of Boston, with whom he was conferring in regard to the interests of the city.

The many unrecompensed counsels he gave to promote justice and fair-dealing among men, especially toward the poor, are a part of the record of his life. Among the latest letters dictated by him was one to the writer relating to such a service, arranging help, if needed, that a poor man might recover damages on account of an injury received. Of lives like his the poet sings:

"The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells."

To the mother, wife and son we offer heartfelt sympathy in the great bereavement they have suffered as, in our less degree, the sharers of their loss and grief. When those whom we most miss go on before to the "far better" experience for which the apostle longed, we who remain have a right to give thanks for their example. The character of men like our friend becomes an inspiration for the days that remain to us on earth.

Stop Your Cough with
HALE'S HONEY
of Horehound and Tar
Loosens the phlegm, allays the irritation, arrests the tickling, soothes and heals. At druggists.
Pike's Toothache Drops Cure in One Minute.

GEMS OF THOUGHT.—Beautifully colored, hand embellished motto hangers from famous authors. Heavy deckle stocks. 25c. Four different, 75c., postpaid.
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Central Turkey College
At Aintab seeks financial co-operation. Address President JOHN E. MERRILL, 708 Congregational House, Boston.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833.

National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 29, 10.30 A. M. Speaker, Rev. George F. Pentecost, D. D.

PHILADELPHIA CONGREGATIONAL MINISTERS' MEETING, 1816 Chestnut Street, Mondays at 12 M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press,* publishes *The Congregationalist and Christian World,* the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

Weak Lungs
Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.
Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It protects. It soothes. It heals. Just the help nature needs.

Guarding the Weak

(A pointer for the S. S. Lesson of Nov. 28)

BY WARREN F. SPALDING

If St. Paul had sat by my side in Faneuil Hall, Boston, one evening about a third of a century ago, he would have said, "Now, that's a good illustration of what I meant when I wrote to those Roman Christians that it was good not to drink wine if it would make one's brother stumble." This is what he would have seen: It was at a notable public dinner, on a great occasion. The wines were included in the cost of the dinner. They were free to all, in any quantity. The newspaper men, perhaps a half dozen of us, sat together near the foot of one of the tables. The waiter was coming down the table, with a bottle of wine, filling each glass. Just above me was the most brilliant reporter on the Boston press. He had been the slave of a fearful appetite for drink, but had broken his chains and was making a desperate struggle to retain his liberty. He might have stumbled over the bottle if it had reached him, but it did not.

Next above him at the table was Reuben Crook of the *Boston Traveler*, much older than any of the rest of us, respected by all, loved by all who knew him. Before the bottle reached him he quietly took a pitcher of milk which stood near him, filled his glass, and in the most natural way set down the pitcher where the tempted man could take it. He, too, filled his glass with milk, as did some others, and the battle was won. Had Mr. Crook filled his glass with wine and sipped it, his "weak brother" would have drunk his, with all which that involved. Mr. Crook kept him from "stumbling."

If St. Paul had been at Young's Hotel, Boston, a few evenings ago, he would have said, "It seems to me that things have changed a good deal since I wrote that advice to the Roman Christians a good many centuries ago." This is what he would have seen: Half a hundred, and more, "veteran journalists"—men who were in newspaper work in Boston before 1876—were having their annual dinner. Wine was not included in the cost of the dinner. If one wanted it he must order it. There were wineglasses on the table. But in all that company not one man ordered a bottle. And when the president referred to the eight who had passed on during the year, we all followed his example as he lifted high a glass of water and in that beverage we all drank, silently, to the memory of our old associates.

Yes, Paul, times have changed since you wrote that letter. Times have changed within a generation, and one will never again see what I have seen—a prominent and popular Boston clergyman so under the influence of wine at a public dinner that he needed the care of his friends. Tell the boys and the young men that they are joining a winning movement when they become total abstainers.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

Persons desiring to study the Syriac Gospels—the truth in the vernacular of the Master—are invited to correspond with me. Address Andrew W. McCullough, Homer City, Pa.

Salesman in every county within 300 miles of New York City for highest grade seeds. Earnestness, not experience, essential. Permanent traveling position to men showing ability. Cobb & Co., Box 58, Franklin, Mass.

Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50–52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

Teachers who have failed to get satisfactory positions should register now. Emergency calls coming daily; fine positions for competent teachers. Governesses and tutors supplied to private families. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Cottage to Rent until May 1. Steam heat, partly furnished. Four miles north of Boston. Steam and electric cars. Five cent fare. To a satisfactory party $12 per month. Address E. P., 48, care *The Congregationalist*, Boston, Mass.

Situation wanted by a middle-aged woman, Protestant, to do light nursing. Several years' experience with elderly women. Would assist in care of home or do plain sewing. References exchanged. Address Rev. R. B. G., 160 Prospect Street, Gloucester, Mass.

"Patty Comfort" Hot Doll Patented. Rubber-lined *Dolly*. Full of Hot Water she's *Jolly*. Feels like live Baby. Baby's Patty, soft, velvet cover $1.25. Patty Peace, modelled face, pink or blue coat, $1.50. Holds one quart. Send for picture of Comfort Family. Address Mrs. Patty C. Comfort, 183 Main Street, Andover, Mass.

Wanted. A lady somewhat experienced in traveling and familiar with the climate of the Carolinas desires position as companion, with lady or ladies wishing to spend a winter of out-door life in a mild climate. References given. Address Companion, 47, care *The Congregationalist*, Boston, Mass.

Saleslady Wanted. Pleasant dignified work. We manufacture household, bath and clothes brushes that sell wherever shown: furnish small assortment to start you in business. Send by prepaid express and allow you forty per cent. commission. You pay us after you sell the goods. Story Brush Co., 107 John Street, New York.

READERS of *The Congregationalist* will be interested to know that the book entitled "Birds of the Bible," by Gene Stratton Porter, advertised in *The Congregationalist*, Nov. 20, can be purchased at the bookstores of Eaton & Mains in the following cities: New York, Boston, Pittsburg and Detroit.

IMPROVED TRAIN SERVICE ON THE NORTH WESTERN LINE.—Several changes took place, effective Sunday, Nov. 7, in the passenger schedules of the Chicago & North Western Ry. One of the principal of these changes is that the Colorado Special, Train No. 12, *via* the Chicago, Union Pacific & North Western Line, now leaves Denver at 4.15 P. M. instead of 12 M., and arrives at Chicago 8.45 P. M. instead of 4.30 P. M. Another important change is the readjustment of the schedules of the electric lighted St. Paul-Minneapolis Express between Chicago and the Twin Cities, by which this popular train, leaving the Wells Street Station at 10.10 P. M. arrives at St. Paul 9 A. M. and Minneapolis 9.35 A. M. Breakfast, *a la carte*, in standard North Western Line dining car before arrival at the Twin Cities. DIRECT CONNECTIONS at the Union Station, St. Paul, with morning trains of all lines to the north and west.

Accessions to Churches

	Conf.	Tot.
CALIFORNIA		
Antioch	—	4
Avalon	4	7
Corona	2	3
La Canada	—	4
Little Shasta	5	5
Long Beach	—	5
Los Angeles, First	10	29
Messiah	10	20
Pico Heights	—	12
North Berkeley	—	6
Oakland, Fourth	1	7
Plymouth	1	10
Pasadena, First	—	8
Pomona, Pilgrim	3	3
Riverside	18	30
San Francisco, Chinese	4	8
Japanese	1	1
Park	1	3
MAINE		
Marshfield	5	5
Silver Ridge	—	7
Whitneyville	1	2
MASSACHUSETTS		
Amherst, North	5	11
Attleboro, Second	6	18
Everett, First	10	15
MICHIGAN		
Muskegon, First	—	10
Olivet	1	15
NEW HAMPSHIRE		
Conway, Second	7	14
Dalton	1	1
North Hampton	15	15
Sanbornton	8	13
NEW JERSEY		
Chester	9	9
Egg Harbor City	8	8
Rutherford	5	6
OHIO		
Burton	1	5
Cleveland, Cyril	1	1
First	—	9
Kinsman	2	2
Pilgrim	2	10
Columbus, Mayflower	2	2
East Cleveland	0	1
Little Muskingum	11	11
Madison	14	17
Medina	5	5
Newton Falls	8	8
Norwalk	11	11
Rootstown	4	7
Strongsville	5	5
Sylvania	20	20
Toledo, Central	4	8
Washington St.	3	23
York	13	14
Zanesville	4	4
PENNSYLVANIA		
Braddock, First	2	2
Lansford	5	10
Olyphant	2	3
Pittsburgh, Plymouth	1	3
Puritan	2	2
Plymouth, Pilgrim	14	16
Shamokin	—	3
OREGON		
Arleta	5	7
Oregon City	3	13
Portland, First	5	15
Hassalo Street	—	4
Highland	3	5
Pilgrim	1	6
The Dalles	—	5
VERMONT		
Charleston, East	6	6
Marlboro	2	2
Sudbury	—	3
Weston	1	1
WISCONSIN		
Potosi	—	5
Washburn	15	24
OTHER CHURCHES		
Franklin, Neb., First	1	7
Frostburg, Md.	29	29
Geddes, S. D.	4	4
Jamestown, N. Y., Swedish Zion	—	4
Jennings, La.	27	29
Milltown, N. B.	12	12
Oskaloosa, Io.	2	2
Topeka, Kan., Central	—	6
Waseca, Minn., (July)	37	39

DON'T think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.

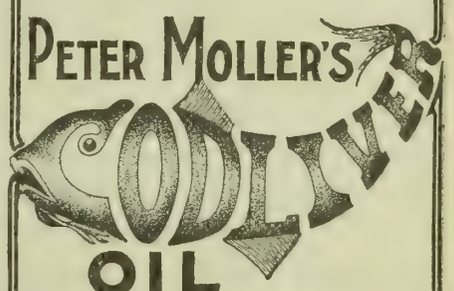
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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.
An operation with the knife is dangerous, cruel, humiliating and unnecessary.
There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.
We mail a trial package free to all who write.
It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.
Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.
Insist on having what you call for.
If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.
The cure begins at once and continues rapidly until it is complete and permanent.
You can go right ahead with your work and be easy and comfortable all the time.
It is well worth trying.
Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.
Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.
No knife and its torture.
No doctor and his bills.
All druggists, 50 cents. Write today for a free package.

It is the *impurity* or *adulteration* in cod liver oil that makes it offensive to taste and smell.

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OIL

is just pure cod liver oil—free from disguise, because none is needed. The PURITY of Moller's Oil makes it

Free from Disagreeable Taste or Odor

It is this purity that makes Moller's Oil so digestible and without that nauseous "repeat."

The genuine is sold ONLY in flat, oval bottles, imported from Norway, bearing the name of Schieffelin & Co., New York, Sole Agents

THE new store of the Magee Furnace Company, at 64 Summer Street, is a distinct enhancement to the beauty and business importance of that thoroughfare. Its situation is at the corner where Otis Street comes in, and the store, which was reconstructed especially for the firm, was opened recently. It is one of the show places of the city. It is the exhibition salon of the company's output; the best of their ranges and stoves, furnaces, steam heaters and other designs for the comfort of the home being assembled for the enlightenment of the people.

One of the features of this exhibition place is the expert advice given to those who call to examine with a view to buying. An expert—a woman keenly schooled in the management of stoves and ranges, both coal and gas—has been employed to make demonstrations and tell the newly wed and others not accustomed to the new things in cooking machinery how best to keep stoves and ranges on their good behavior while developing energy for baking, boiling, roasting and broiling, and at the same time show economy in the consumption of fuel.

The general decorative scheme is mahogany and white. On the walls are hung art castings and other products of the company's foundry, with elegantly executed views of residences, churches and public buildings equipped with Magee ranges and heaters. The old store, at 38 Union Street, which has worn the Magee sign for forty years, will be retained.

Our Readers' Forum

General Howard and Lincoln

In *The Congregationalist* of Nov. 13 was an article on General Howard as a Young Commander, by Warren F. Spalding. I was interested in it because I knew General Howard well; but when Mr. Spalding went on to say that Generals Sherman and Howard dismounted in front of the White House and "Howard taking the hand of President Lincoln, etc.," I wondered how such an anachronism slipped past the author, compositor and proofreader. A month before the Grand Review in Washington the funeral cortege, starting from Washington, carried the remains of President Lincoln to his resting place in the prairies.

One might also wonder how it was that General Howard rode with General Sherman rather than at the head of the division which he commanded from "Atlanta to the Sea." Thereby hangs a tale perhaps not known to many. A day or two before the Grand Review General Sherman sent for General Howard and told him that the friends of the man who formerly commanded his division desired that he might have his old command for the Review; and expressed a willingness to allow it if Howard himself were willing. Mr. Howard demurred, until finally Sherman, who seemed to desire it himself, said, "Well, Howard, of course you may claim your right, it will be more to him than to you, and you are in the habit of showing Christian courtesy." Howard replied: "General, if you put it on that basis I have nothing more to say. Let him have his old command."

On the morning of the Review, as the troops were falling into place, General Sherman again sent for Howard and said, "Howard, you ride with me today." And so it was that General Logan rode at the head of his old army and General Howard at the front with Sherman.

Roodhouse, Ill. W. R. BUTCHER.

The Barrier against Unitarians

Your editorial of Nov. 13 on A Unitarian View of the Christ suggests an interesting question with regard to the nature of the "barrier," to which you refer, as between evangelical Christians and others, specially "Unitarians." Allow for a moment the splendid assumption that professing Christians generally enjoy the sense of a mystic communion or "fellowship with the risen and living Christ," and that therefore the millions of them have entered into the experience of (shall we say?) the divine presence. What now is the content of this experience of Christ? Shall we not agree that it is a sense of rest, peace, gladness, the acquiescence in the divine will, a heightened power of conscience, a widened sympathy, a deeper humanity, the reinvigoration of the life in view of the vast work and needs of the world? I am not disposed to deny the validity of the experience of which you speak. I wish rather to seek its meaning. Did not Paul sum up this meaning in a notable passage about "the fruits of the Spirit"? Deep down at the root of the reality, is the presence of "Christ" in any way different from the possession and presence of the Spirit, whose good fruits all men agree in admiring?

Phillips Brooks's name has been mentioned as one who knew the mystic communion with Christ. He was once asked substantially this very question, whether he meant anything different by "the presence of Christ" from what others call "the presence of God." He answered, "Certainly not." How could any man who knew the reality, and who therefore knew, what Trinitarians agree with Unitarians in saying, namely, that there is only one reality, give a different answer from this?

My wish in raising the question of the meaning and content of the fundamental and most precious matter of spiritual experience and communion is not controversial. It is rather to put away the notion of a "barrier" between genuine religious men of whatever different names. It seems to me that the more we care for the reality of the felt presence of God the more easy it becomes to understand the forms of dialect which different men, with various traditions, use in order to help themselves express thoughts and emotions for which language is hardly adequate. Rainbows, stars, the steadfast hills, flowers, the smile of a little child, true-hearted men and women, noble memories and the admiring thought of the heroes and prophets and lovers of men, the idolized figure of one woman, Mary, standing for all motherhood, the idolized figure of one man, Christ or Buddha, standing for a divine humanity—what are all these, except symbols for the one reality whose presence, if we rise to the height of our lives, we may always know as with us, like "the everlasting arms"!

Alas! for us if we try to rule out any spiritual experience through which men find faith, hope, love, duty—the great factors of life. Let us rather try to search out the significance of men's varying forms of experience and to interpret them into their highest terms, and so, by the removal of barriers, to respect each other the more and to know better that universal spirit in whom we all "live and move and have our being."

CHARLES F. DOLE.

Jamaica Plain First Congregational Society (Unitarian).

Personal Preaching

I have heard a great deal of preaching, and I have heard most of it with respect, but I have heard a great deal of it with disappointment, because I felt that it had nothing to do with me. So many preachers whom I hear use the gospels in order to expound some of the difficulties of modern thought, but only now and again does a minister direct upon me personally the raking fire of examination—which consists in taking out of the Scriptures individual, concrete examples of men situated as I suppose myself to be situated—and search me with the question, "How are you individually measuring up to the standards which in holy writ we know were exacted of this man?"—*From an address by Woodrow Wilson, president Princeton University.*

50 MILLION

cod fish, more or less, are caught each year on the coast of Norway, the livers of which are made into Cod Liver Oil.

The best oil is made from the fish caught at the Lofoten Islands.

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Send 10c., name of paper and this ad. for our beautiful Savings Bank and Child's Sketch-Book. Each bank contains a Good Luck Penny.

SCOTT & BOWNE, 409 Pearl St., New York

A Sallow, Pimply or "Muddy" Complexion

Is Easily Gotten Rid of when Constitutional, Instead of Local Treatment is Taken.

Every woman strives to acquire and preserve a clear, faultless, rose-and-lily complexion. This is apparently the height of the feminine ambition. No more fallacious epigram was ever penned than the one which says that "beauty is only skin deep"; and no greater mistake can possibly be made in endeavoring to gain a clear, pretty complexion, entirely free from pimples, blackheads and other skin blemishes, than the use of cosmetics, powders, lemon juice, cold cream, electric massage and various other treatments, which aim at the complexion alone, and have no effect whatever on the blood, or on the general system.

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The Person and Place of Christ*

It is matter for congratulation that Principal Forsyth has at last resumed and developed the argument of a vigorous and brilliant essay contributed by him sixteen years ago to the collection entitled "Faith and Criticism." His new work on "The Person and Place of Christ" gathers the rich fruit of long meditation. In a sense it may be described as the complement of Dr. Denney's "Jesus and the Gospel," in so far as it takes up the problem of faith where that great book dropped it, and carries it upward into the regions of systematic thought. In reading its pages, however, we are still in the lecture-room; and little of the brightness, verve and passion which must have characterized these prelections in actual delivery has been lost in transit to the printed volume.

The significance of Dr. Forsyth's work lies not in its conclusions about Christ, which are those of the Church universal, but in the fact that they are deployed openly in face of the most modern radical criticism. Throughout the author's eye is on the current mode of thought which, to use his own words, "becomes sympathetic with a Christ it does not worship, and praises a Christ to whom it does not pray." This is a movement which implies that essentially the apostolic Christology may be dismissed as moonshine. Concerned as it is more with the sanctification of natural piety than with redemption proper, it finds in our Lord "the most inspired of the prophets of God's love, the most radical of social reformers and the noblest of elder brothers." The emergence of this mood, as Dr. Forsyth perceives, confronts the Church with a situation graver than any since Gnosticism. Now as then it is a debate not between the Church and the world, but within the Church itself. "It becomes the issue between the men of religion and the men of faith; between those who beatify Christ and those who deify him; between those who honor him, with a certain discrimination and reserve, and those who trust their whole soul and world to him forever and ever." Many have felt recently that the problem lying before intelligent Christians today is how to welcome and assimilate the really valuable matter in the writings of men like Wernle or Bousset without relaxing our grasp on our own deepest convictions, and Dr. Forsyth renders us a service of no ordinary magnitude by helping us to draw a line beyond which compromise may not go. Some will think that he himself draws the line fairly high; but it is to be remembered that the only gospel in which he has an interest is a gospel on which can be built a Church of saved men. With this in view he declares that the Christian religion is theological or nothing; that it rests on and revolves round a settlement of the issues between a holy God and the guilt of man; and that in the last resort we cannot dissociate the gospel from the broad apostolic interpretation of our Lord's person. The weight of antecedent probability is heavily in his favor. No competent scholar now denies that St. Paul and St. John, together with the first Christian society as a whole, believed Jesus Christ to be absolute in religion. All are agreed rather that, "as far back as we can go, we find only the belief and worship of a risen, redeeming and glorified Christ."

At the second stage of his deeply impressive argument, Dr. Forsyth proceeds to vindicate the main Christological positions of the New Testament. The message of the apostles, he contends, is upon the central things a prolongation of the message of Jesus. Such a prolongation, far from being a blunder or an accident, was an intrinsic necessity; for Christ is so great that it took nothing less than death and resurrection to express him fully. The scale on which his person was constructed became manifest by degrees, as men rose to the perception that "only God himself with us, and no mere creature of his, could meet the soul's last need, and restore a creation undone." While the Jesus of the Synoptic Gospels is but a fragment of the whole reality, even there he is explicitly set forth—as in the eleventh chapter of Matthew—in an absolute relationship to man, as One who imparts to us not more perfect information about God, but the very gift and presence of God himself. Over and over again in these pages this note of the finality of Christ is sounded piercingly. Whatever a trespassing doctrine of evolution may say, the Head and Crown of our race has emerged already, midway in the human story, invested with an unsurpassable import for the sinner's conscience. Our fathers spoke of the finished work of Christ. We have dropped the phrase, but we have kept the thing. We also are convinced that if Jesus was relative only, his significance covering and determining less than our whole relation to God, we shall be compelled to exchange a personal, ethical, evangelical religion for one that is cosmic and rational, but no more. All who accept the idea of redemption must admit that the issue here is decisive. We do not have to choose between humanism and the gospel, for each holds its due place within the Christian mind; but, as Dr. Forsyth remarks pointedly, we have to choose which shall predominate.

Nothing in the book before us is more valuable than the central chapters, with their massive argument that the apostolic interpretation of Christ is an integral part of Christianity. Here Dr. Forsyth puts forth all his powers, and conducts the proof with a teeming wealth of ideas, a depth of intuition and a tireless spiritual fervor which are very rare. His point is, briefly, that "the fact without the word is dumb; the word without the fact is empty." Till Jesus was understood and interpreted the perfect revelation he brought had no voice to move the soul. But the resurrection supplied the light by which he could be seen, and the apostles, in whom he himself was speaking, opened up the vital meaning of the cross for all men to behold. Hence, in a formula to which Dr. Forsyth attaches great importance, "the New Testament is not the first stage of the evolution, but the last stage of the revelationary fact." If we like we may say that the apostles were "inspired" for this office (though the word is of no importance); what is certain is that by an insight which is more than genius or poetic originality they were able to divine once for all the Saviourship and the Godhead of their Master. And in thus interpreting the facts the Church has always felt that they were the subjects and organs of her Risen Lord. His guidance, his indwelling made them not infallible in detail, but final in import. Not only so; the truth of their message has won the assent of man's awakened conscience—that conscience which has felt the sheer horror of sin and the awful holiness of God as they meet and strive in evangelical repentance. Is the veracity of these thoughts questioned? But where is the deeper spiritual experience, on the basis of which they can be repudiated as fallacious? Is not the trusting soul in touch with the last and highest reality in the universe? In point of fact there is no rational certainty anywhere which is entitled to challenge the moral certainties of the redeemed; and Dr. Forsyth breaks into a noble passage of self-revelation as he pleads that the Saviour with whom we commune is a personal reality. "I owe him my total self. He has not only healed me, in passing, of an old trouble, but he has given me eternal life. . . . In my inmost experience, tested by years of life, he has brought me God." We never turn to God in faith but straightway we are met by Christ; and if he is phantasm only, then nothing real or credible remains.

In the closing lectures Principal Forsyth sets forth a reasoned Christological view, for the mystic insight and intellectual power of which he will earn thanks from all who have long ago grown weary of countless German impressionist sketches of Jesus' temperament. Here to a large extent he pursues more or less untrodden paths, although his main ideas may well have been stirring recently in some few adventurous minds. At the outset he strikes the keynote firmly. "The first condition to be satisfied by any doctrine about Christ's person is that it shall be necessary to the central principle of Christianity that in Christ we have a gracious God." And the whole is permeated by a passionate experimental plea for the full Godhead of the Redeemer. He does not hesitate to declare that "Christ is more precious to us by what distinguishes him from us than by what identifies him with us." For Athanasius was right; the Saviour and the Creator must be one; no half-God can redeem those whom very God has made. The absolute Revealer must be that which he reveals.

These more technical chapters in Christology are introduced by a very striking discussion of omnipotence, which impresses us as perhaps the writer's most original contribution. It is an appeal to us to think of Divine omnipotence, as such, as exercised in a moral universe and under moral conditions; the conclusion of the whole being that in this sense of almightiness, the only sense in which it is predicable of God himself, Christ also is omnipotent—"Lord of nature in miracle, of the soul in redemption, and of the future in judgment." To ethicize the Divine attributes in this way ought to relieve some of the gravest problems of the Incarnation. In particular, it mitigates those which are really due, not to the historic facts, but to the physical and all but mechanical categories by which it was sought to interpret these facts in the ancient Church. There is still, and always will be, metaphysic in Christology; but henceforward it ought to be a metaphysic of the conscience. It may take long to work out the doctrine of our Lord's person anew with these fully personal and spiritual conceptions. But the task is unavoidable, and a theology which insists on following ethical and experimental lines may look for great and commanding results.

It is refreshing to discover that Dr. Forsyth selects the often decried Kenotic principle as the most trustworthy guide in this transcendent field. Taking the doctrine of Christ's pre-existence as a postulate of saving faith—so immediate in its bearing on the personal love of God—he holds that "we face in Christ a Godhead self-reduced but real, whose infinite power took effect in self-humiliation." The absolute may also live at a finite center. Some very remarkable and illumining analogies are adduced from the higher experience of man, suggesting ways in which the knowledge and power of Godhead might be, in Christ, not so much lost as rather retracted inwardly and subdued to potentiality. And the present writer hails with keen pleasure the opinion expressed by Dr. Forsyth that we ought to seek to combine two great tendencies of thought usually held apart, and to construe the life of Christ as exhibiting a gradual or progressively perfected Incarnation, resting ultimately on a Kenotic basis. The theory is one which cannot of course be expounded in a few words, but Dr. Forsyth states one aspect of it concisely in the following terms: "By his own will God in Christ reduced his intelligence from being actual to being potential, within the kingdom of power or nature; while from that potentiality, as Christ grew in grace, it developed and regained actual omniscience by living it back, by the moral way of the kingdom of grace, till he left the world behind, to be determined as the Son of God with power." Alongside of the humiliation, that is, went a process of exaltation and re-ascent, culminating in the perfecting of his soul and our redemption through the cross, the resurrection and the glory at God's right hand. These are ideas, it need hardly be added, at which we but fling out our minds for want of better; but at least it is permissible to believe that we approach the truth more nearly by their aid than by the aid of any others.

Most writers on doctrinal theology at the present hour are either despondent as to the value of systematic thought or afraid to think; and we admire nothing so much in Dr. Forsyth's profound work as its instructed courage. He has the brave heart which launches out into the deep. We believe that the principles and the methods by which he has been guided are, on the whole, soundly based at once in faith and in reason, and that by means of them we may win for intelligence a real, if partial, command of the ultimate bases of Christology. And for a construction of the person of our Lord which shall impress at once the mind and heart of the coming generation of Christian thinkers we can imagine no more pregnant motto than the words in which Dr. Forsyth appears to us to sum up the theological message of his book. "The soul's Redeemer," he writes, "was the soul's Creator, divested of everything but the holy love in which he created, and raised by the deep and long renunciation to a power in which lies the salvation forever and ever of the whole created race and world."

H. R. MACKINTOSH.

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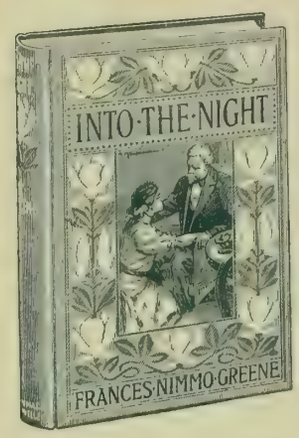
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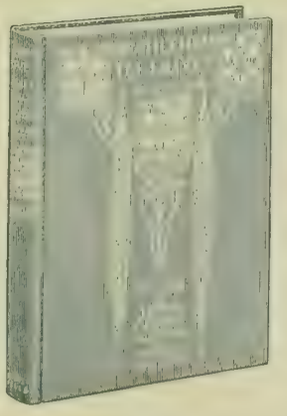
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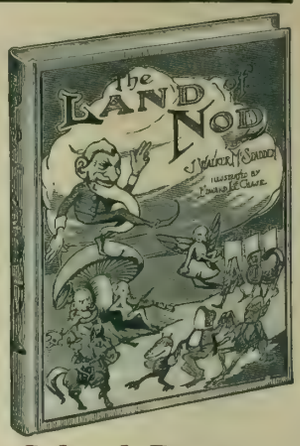
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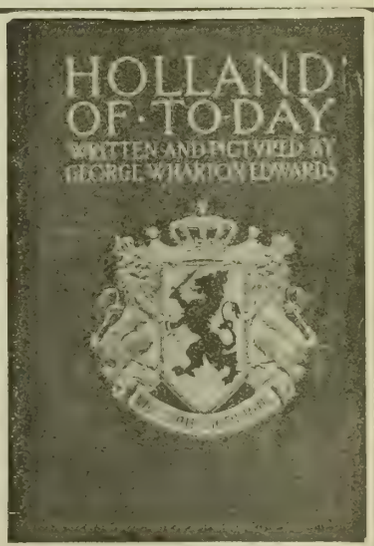
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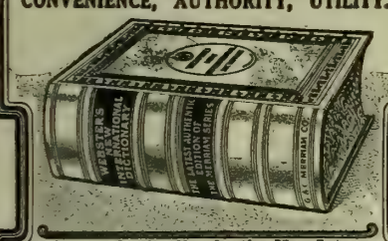
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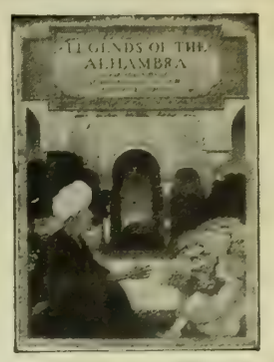
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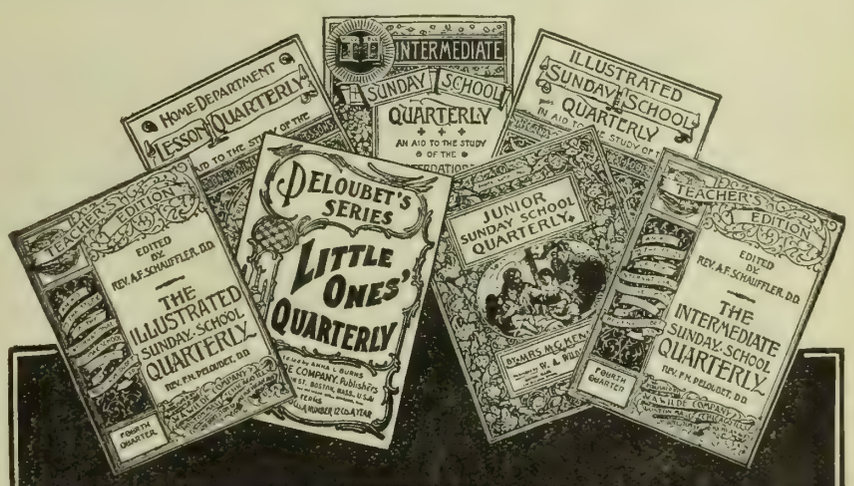
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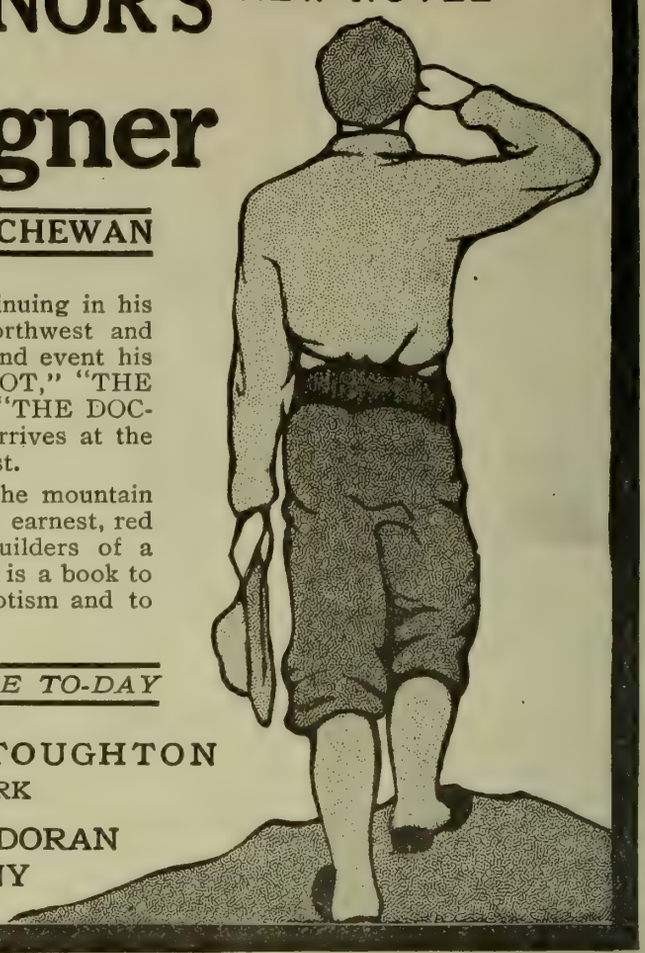
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CLOCK VERSES 806

JOYS OF THE BOOKLOVER 776

THE EXPERIMENT WITH CHRIST 773

REGULAR FEATURES

The Personal Tie in Missions—the Prayer Meeting Editorial 777
Event and Comment 774
Editorial in Brief 777
The Children's Pulpit 783
The Firelight Club 784
The Holiday Books 785
The Sunday School—Lesson for Dec. 12 793
For Endeavorers—Topic for Dec. 12 793
Closet and Altar 801
Deaths 809
Meetings to Come 809
Woman's Board Meeting 810

CHURCH NEWS

Home Grown Evangelism 782
In the Field of Industry 795
Chicago 796
Behind the Cloud at Cherry 798
Boston 799
New York 802
State Meetings 804
Alabama
Oregon
Texas
From the Northwest 807
Church and Ministerial Record 808
Michigan Christian Unity 809

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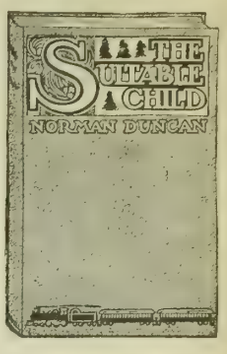
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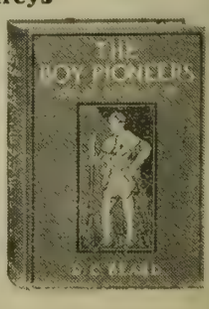
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The Christian faith is not an explanation. It is an experiment and an experience. It lends aid to our attempts at explanation. It must be taken into account by any comprehensive system of philosophy. But it is not in itself a philosophy. It neither defines nor explains, but takes for granted all those terms and conceptions about which the wars of the philosophers have raged since the beginning. It makes no attempt to prove that there is a God, but seeks to put us in close personal relations with him. It does not tell us how sin came to be allowed in the world, but shows us a Saviour by whose aid it may be overcome and banished from our lives. It has no well-defined account of the hereafter, but it reveals a risen and ever-living Christ who takes us into his companionship and makes provision for us. In a word, it is an experiment with Christ.

Now an experiment is something which not only accomplishes but also proves something. In order to become the basis of a philosophical generalization, such as those on which the researches and conclusions of modern science and, indeed, the whole practice of the world of men are founded, it must be capable of repetition and verification. If the faith by which Christians live is an experiment, students of religion and the world of men who seek religion as the support of conduct and the ground of hope have a right to ask what are the results and how they can be verified.

Their right is limited, however, to a claim that the experiment shall be verified in its own sphere and under its own characteristic conditions. If it is an experiment of burning, there must be heat; if of freezing, there must be cold. Exact quantities, pure ingredients, orderly method and the absence of all white and yellow light are essentials to the success of so common an operation as the development of the photographic image in the gelatine and silver film. That film may have been exposed for many hours, with elaborate clockwork behind it to keep pace with changes of the heavens and catch the light of stars which the eye can never see. Patience may be required and must be given. In the sphere of life the patience needed may be great, as in the growth of a tree or the training of a child's mind. But the verification can only be attained by allowing the experiment to be worked out to the end, according to the necessary conditions.

In what department, then, of the wide range of being does Christian faith belong and what are the conditions of verification for its experiment?

Its sphere is that of personal relations. It is itself a personal relation through Christ to God. Its verification is in the experience of the individual who accepts the conditions of the experiment and by fulfilling them reaches the individual acquaintance with God and the assurance of his love and purpose which are the ends for which the experiment is designed. No mature and faithful disciple needs argument to convince him of the existence of God or the fellowship of Christ or the guidance of the Holy Spirit. Of these he has direct and individual knowledge. He has tried the experiment to which Christ called him, and the result is a growing personal acquaintance which results in assurance of faith.

Such assurance, founded on experiment and experience, was expressed at its highest point by Horace Bushnell when he said: 'I know Jesus Christ better, far better, than I know any man in Hartford . . . and I think if he came along this way he would arrest himself and say, 'Here's a man I know.'" Few have attained to such complete success in the experiment of faith. But many can say with the Apostle John in his first letter, "Our fellowship is with the Father and with his Son Jesus Christ."

It follows, since this is the field and these the conditions of the experiment, that first-hand certainty is for the individual alone. You cannot put personal acquaintance under the scalpel or in the scales. It follows also that scientific generalization in regard to the success or failure of the experiment can be made by collecting and collating the testimony of those who have carried out the conditions and attained the experience. Science and faith are not contradictories, they are incommensurables. But science can generalize upon the results of faith and cannot ignore them without ceasing to be science.

A new science of religion is possible and desirable. But it must be a process of induction from the results of faith in attained acquaintance with God. It must be founded on testimony, since faith lives wholly in the world of personal relations. Testimony of this kind is continuous since the beginning. The experiment with Christ has been tried and has succeeded from generation to generation, and is succeeding now.

If any one comes to the study of faith in Christ without having shared this experience, there are two ways for him, and only two. He may accept Christ's invitation to this experiment in personal relations, carry out its conditions and secure in his own experience the result in personal acquaintance with God. Or he may study the testimony of others, as men study the invisible rays of light by their results. To the first of these methods Christian faith directly invites. For the other, urged to the uttermost in the true spirit of impartial search for truth, it can have nothing but the warmest welcome.

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Event and Comment

Books and Men

A foremost place of interest this week must be given to our reviews of holiday books, including many of the notable publications of an unusually productive season. A complete survey of the publications of the season in a single number is, of course, quite out of reach, and forthcoming numbers must also be book numbers. In the more general field of literary interest Dr. W. J. Dawson tells in this issue of the books by American authors which have moved him. Writing with the detachment of a foreigner and the intimacy of his recent experience of life among us, his interests and judgments will appeal to the lover of good literature. The rise of a characteristic Western literature is suggested by Rev. Frank G. Ward's study of William Allen White, the seer and historian of Boyville. In the humorous essay style which Miss Zephine Humphrey handles so deftly she tells of the ways, amusing and troublesome, of genius. A popular English essayist of the poetic and prophetic type is studied by Willis Boyd Allen in his brief account of Arthur Christopher Benson and his work. Besides these special features of the number, the news of the churches and of the world maintain their breadth and variety. Books are but glimpses of the larger world of men of whom we have tried to make report as they are affected by and as they influence the progress of the kingdom of God.

Varied Uses of Thanksgiving Day

A careful comparison of the homiletic output on a modern Thanksgiving Day with the sermons half a century ago on such occasions would show how elastic is the interpretation today of human and divine injunctions to come together for public praise of Almighty God. The sermons exhibit a noteworthy variety of themes from football to municipal government, not to speak now of subjects bearing more directly upon the culture and expression of the inner spirit of gratitude. More and more preachers turn the attention of congregations to the duties and responsibilities that confront patriotic citizens, and emphasize the concern which religious people ought to feel in the betterment of mankind. We have no disposition to criticise this tendency. We look upon it as an indication of the desire of the church to make itself a force in public affairs. Now that Fast Day is in so many states only a memory, it is proper to broaden the scope of Thanksgiving religious festivals. Contributing to the same general result are the interdenominational assemblages that are coming to be more and more frequent on Thanksgiving Day. We have heard this year of several such gatherings in which Unitarians and Episcopalians also participated that mark for their respective communities the first occasions of the sort. Other cities and towns where the custom has been long established will testify to the advantage of such fraternizing on this important holiday. We believe in every wise effort to cultivate the sense of religious solidarity and of common responsibility for social and civic uplift.

Mr. Root at the Civic Federation

The most suggestive addresses at the meeting of the National Civic Federation in New York last week were made by United States Senator Elihu Root. Two of his statesmanlike utterances will command sustained attention. The first was his demand that all injuries to workmen should be a charge on the business in which they are employed. Employers' liability laws have already in a measure placed the responsibility for accident and injuries of working men on their employers. The Federation advocates the extension of these laws to cover all kinds of business. Insurance societies are being organized to give opportunities to employers to protect themselves under such laws, which are regarded with far less alarm than they would have been a few years ago. John Mitchell, leader of the American Federation of Labor, earnestly seconded Mr. Root's demand, giving it pathetic emphasis by his reference to the mine disaster at Cherry, Ill., and to the fact that during the last year twenty miners daily, on an average, have lost their lives by accidents in the United States. The other utterance of Mr. Root was his protest against the tendency toward centralizing power in the Federal Government. This was the more notable because two years ago, in a very able political document, Mr. Root laid down the principle as fundamental that the states of the Union cannot exercise their powers of autonomous government independently of each other. They cannot, he said, control the activities which extend through all the states. For these activities "the power of regulation and control is gradually passing into the hands of the National Government." That such passing of control may proceed so far as to imperil the liberties of the people Mr. Root now recognizes. "Let the Government exercise its constitutional powers to the fullest limit," he said, "but do not let us in our anxiety for efficiency cast away, break down, reject those limits which are to us the control of our homes, of our own domestic affairs, of our local governments."

The Co-operation of States

How can state rights be preserved, now that our country has grown so large and its affairs so complicated, without continuing the vast waste of natural resources now uncontrolled by the national Government? The New York *Times* points out some of these losses—the daily waste of a billion feet of natural gas, "enough to supply every city in the United States of over 100,000 population"; the waste in coal, "nearly three tons per capita each year as against five tons consumed"; the waste of land in unreclaimed swamps, and deserts that might be irrigated; and of water powers, enough of which now run unused "to operate every mill, drive every spindle, propel every train and boat, and light every city, town and village in the country." The states cannot separately conserve these resources, nor can the Government at Washington. But the states can do it acting together, and the meeting of governors called last year by ex-President Roosevelt suggested how they can do it. A House of Governors meeting annually could decide on recommendations they would make to their respective legislatures, and thus bring about co-operation which might stop vast losses and greatly increase the wealth of the whole nation. A meeting of governors is to be held next month either in Washington or in some state capital, and most of the governors have expressed their approval of annual meetings before preparing their legislative messages in order to formulate plans for concerted action.

Federal Enforcement of Temperance

The United States is taking hold actively in the business of supporting local and state temperance laws. Heretofore in a no-license town or county a man could buy liquor and have it consigned to him as vinegar or olive oil, or under any other innocent name. But after Jan. 1 all packages containing intoxicating liquor shipped from any place in the United States or any foreign country into any State, Territory or District of the United States must be plainly labeled on the outside with the true name and also the quantity of the contents. No agent of a railway or express company or any common carrier may knowingly deliver any such package to any person other than the one to whom it has been consigned. No railroad or express company or any common carrier may act as agent in buying or selling liquor, either by ordering or purchasing it or collecting pay from the purchaser. Penalties of fine and imprisonment are pro-

vided for violating any of these laws, and the liquor handled contrary to law is to be confiscated to the United States. The enforcement of these laws will make it exceedingly difficult to maintain kitchen barrooms, "blind tigers" and the like, and will drive into the open much of the practice of secret liquor drinking. The Anti-Saloon League intends to see that these laws are enforced.

The Perils of Football

That the diversions which add so much interest to modern life are often accompanied by the loss of and injury to human life is only too evident. In many cases these fatalities seem altogether unnecessary, and chargeable either to criminal carelessness or a brutal instinct. A record of thirty deaths and 216 serious injuries for the football season just closed is unprecedented, and must lead to either a reform or abolition of the game. A large proportion of these fatalities are in connection with inter-school or inter-collegiate games. We agree with the *Washington Star* when it says, "If the American educational system cannot be maintained without the accompaniment of murderous football playing, it is high time that steps be taken to find a saner foundation for our institutions of learning." If the authorities are not ready to go as far as Columbia University and other institutions which forbid altogether games with outside teams, it is certainly within their power to secure a game where the risks to life and limb shall be far less than they are today, and that, too, without taking the zest out of the contests. We have noted with interest the movement in Colorado for higher standards in inter-collegiate athletics. It started a year ago at the end of a football season marked by much wrangling and rough play. The faculty of Colorado College invited other institutions in the state to a conference that led to the adoption of certain rules which have this year greatly elevated standards throughout the state. Professor Parsons of Colorado College, who has been prominent in the movement, declares that now the battle for clean athletics in Colorado has been won. What has been done there can, in its main features, be duplicated elsewhere throughout the country.

The Conservation of Human Life

The average length of human life is steadily increasing in this country. The latest census bulletin shows that the death rate in the "registration era," which includes fifty-five per cent. of the population, is 15.4 in 1,000 each year. This is the lowest record ever known in the United States. Of the seventeen states in which registration has been made, California has the highest death rate, 18.4. Colorado comes next, with 17.01. One reason why the rate is high in these states is that many invalids migrate to them in search of health and die there. Massachusetts stands third in the size of its death rate, 16.5; and South Dakota, with 10.1, appears to be the healthiest place in the whole country. This prolongation of life means also the decrease of invalidism and the increase of happiness and productive power all over the land. Much of this gain to humanity is due to the discovery of new remedies for prevalent diseases, such as anti-toxin for diphtheria. Much also is due to the lifting of nursing into a profession and to the increase of hospitals and schools for training nurses. More is due to systematic study and research for the prevention of disease. In this great work private generosity and government appropriations are enabling devoted men and women to be benefactors of the nation and of the human race. The campaign against tuberculosis has already reduced the death rate from that plague in all the states except three. Careful measures have been adopted to prevent the spread of typhoid and other infectious diseases. The public are protected by law from enemies against the health of the people which used to lie in wait for them on every hand. Tainted and poisoned foods used to be sold freely, but now penalties are imposed on those who sell such things, while systematic inspection prevents a vast amount of deleterious substances from getting into the markets. To guard the health of the people, their taxes have been considerably increased in recent years. The price they pay for such care is the best investment they could make.

Five Presbyterians

The real Catholicity which exemplifies itself in faith and good works and transcends the bounds of sectarianism is well indicated by a letter from Mr. Everett P. Wheeler of New York to *The Churchman* about five Presbyterians whom he has known well both in the civic and the religious work of New York City, and who have recently been taken from us. They were William E. Dodge, D. Willis James, Morris K. Jesup, John Crosby Brown and John S. Kennedy —all men of large wealth and generous givers, who did not limit their contributions to money, but were themselves interested in the active endeavors of the church and other uplifting agencies. "I have worked with them all on campaign committees and in reform movements," he says, "and can truly say that I never knew men who in life and character manifested a more remarkable combination of steady, determined, invincible resolution, with sanity and good temper. They gave to public affairs the same good judgment that regulated their private business." Mr. Wheeler, himself a leading Episcopalian, does not stop with congratulation for the Presbyterian Church in having enjoyed the services of these men. He goes on to the wider thought which is most pressing in this time of reawakened desire for the co-operative union of believers. "As we remember," he says, "how faithful these men were, and how clearly they manifested in daily life the spirit of Christ, we must more than ever have faith in 'the Holy Catholic Church, the Communion of Saints.'"

A Water Barrier to Christian Unity

The Baptists hold a convention each year to allow an escape for pent up emotions which could not be expressed in their regular meetings without assuming an embarrassing denominational significance. This year the Congress was held in New York. The attendance was not so large that the utterances could be alarmingly representative, yet they were not without significance. The subject of baptism by immersion as a necessity to church fellowship was freely discussed. Dr. Conant, the veteran editor of the *Examiner*, represented the old orthodoxy, claiming that baptism is immersion in water, that neglect of it is disobedience to Christ's explicit command, and that Christians cannot be united except in obedience to Christ. Dr. Hanley, pastor of the First Baptist Church, Providence, who had on invitation prepared a paper on this subject, on further consideration concluded that the time is not yet ripe for delivering his message, and wrote a letter instead clearly indicating his conviction that the law of growth in spiritual progress requires a change in the policy of Baptists if they are to do their part in establishing the Kingdom of God. President Faunce of Brown University pleaded earnestly for larger freedom from ceremonial restrictions, urging that liberty of soul rather than bondage to ritual is the ancient Baptist principle. No single text in Scripture makes a ritual observance the foundation principle of Christ's church. The sentiment of the conference appears to have been emphatically in favor of the position that Baptists cannot in true obedience to Christ hold aloof from other Christians on their demand for conformity to Baptists' interpretation of Scripture texts. Among English Baptists the water barrier separating them from other denominations now included in the federation of Free Churches has been subsiding for a long time. Love to God and to our fellowmen is a principle so much larger than a form of initiation into fellowship that in the long run it will be seen beyond the waves as the great commandment on which hang all the law and the prophets.

The Economic Waste of War

Since the end of our Civil War, in 1865, the pensions paid by our Government aggregate more than the entire money cost of that war. The greatest danger of war between nations at present arises from ambition to gain commercial advantages in order to increase wealth. Japan, for example, may be laying plans to secure a market for her goods in China at better rates than business men of other countries. The United States insists on "the open door" in China. It is not difficult to imagine conditions in which the popular demand would prevail in both the United States and Japan that the differences between them should be settled by war. China, perhaps, is getting ready to say to disputing nations that her voice must be heard in deciding with whom her subjects shall trade, and to support her saying by a navy and a well disciplined army. But the cost of preparing for war is becoming so great that it may come to be seen as amounting to more than could be gained by a complete victory in war. The building of a single battleship such as the Delaware and the North Dakota, which made their trial trips a few weeks ago, costs as much as a great battle cost both sides in the Civil War. Within the last two months two of the biggest ships of war in the world have been launched in Germany, while England has launched a 19,000-ton Dreadnaught, and France another nearly as big and more powerful. Twenty of these monstrous ships have been begun during the last six months. They are absorbing a vast amount of wealth, and a large proportion of it is being exacted from the hard working and poorer classes. Meanwhile a new gun has been invented, weighing only twenty-two pounds, which it is said will increase twenty-fold the killing power of each soldier equipped with it over the best gun now in use; and this invention is not the monopoly of any nation. Leaving out the sufferings inflicted from the destruction of husbands, sons and fathers in their early prime, the economic loss would be twenty times as great as that of our last war. These facts will weigh more as arguments against war than appeals to humane sentiment. They lift The Hague Court of Arbitration into steadily increasing importance.

The Lords and the Budget

Will the British House of Lords venture to throw out the budget which is now before them? We do not believe it. To do so would be to change the question before the people from one of policy in taxation to one of the existence of a hereditary right of legislation which has lasted from the beginning in English life. Even the threat of such action has, we believe, made a drastic reconstruction of the House of Lords inevitable in the near future. What Lord Lansdowne, the Conservative leader, has done is to give notice that there must be a referendum. The British theory is that parliament must not pass new legislation of a novel or revolutionary kind without a special mandate from the electors. The change in the laws affecting land in Mr. Lloyd-George's budget is, in the opinion of the landholders, such novel and revolutionary legislation for which the present parliament had no mandate in an election which turned upon quite other matters. The lords may refuse to consider the budget. They are more likely to pass it with assurance, expressed or implied, that there will be an immediate appeal to the people. The British tendency to compromise, exemplified in the legislation of half a millenium, is not, we believe exhausted in this new hour of trial. The consequences of leaving the empire with only a fragmentary revenue, requiring the borrowing at once and in an unfavorable market of some $200,000,000, are too serious to be faced by either party. The voice of the extremists counseling war will only, we think, hasten the purpose of the moderates to find some way out of a dangerous position, leaving the questions of taxation to the people and the reform of the House of Lords to future discussion and legislation.

Joys of the Book Lover

The lover of books with even a little money in his purse and some leisure for reading should be a happy man this season, for there has never been a holiday time in our experience for which the publishers have provided so lavishly and with such success in stately beauty of well printed pages and attractive illustrations. Some particulars will be found, of as many of the books of the season as the generous space we give this week to reviews and notices will allow, in their proper place. Here we can only remind our readers of their opportunity and go on to speak of the book lover's joys.

Everybody knows, we hope, the pleasure of the unopened book. There it lies, still folded in its wrapper and bound by its twine, already speaking to us in promise of imaginative and intellectual delights! It is expectation of a high quality—the coming of a desired and welcome guest. Some of us are luxurious enough to prolong this stage of expectation, leaving the unopened package on the table, significant of the pleasure that is to be. Others are eager for the feeling of the volume in the hand, the first glimpse of its contents, perhaps the stolen minutes that give a foretaste of the communion that is to come. These are innocent pleasures, often to be renewed but never quite exhausted. We close a good book, when the end is reached, with a sigh. But the sign and seal of our affection is that we take it up for the first time with a smile.

Then there is the joy of good illustrations. They carry the eye immediately to the ends of the earth. They suggest dreams and flights of fancy. They open the door upon strange varieties of life. Even when we have our own thought-images of favorite characters in well-loved books, we shall be wise in letting the illustrator show us his thought also. So, perhaps, we shall be confirmed in liking for our own imaginations. So we may find ourselves entertaining angels unawares. For now and then an artist comes who transforms for us the meaning of a familiar book so that we see it ever after through his keener or more poetic eyes. That is like assisting at a wedding. Thenceforth writer and illustrator live together in our thought as a sort of double personality to give us a home and welcome when we come.

The wise reader has, in fact, a home feeling in revisiting the books he loves. Unhappy is the man who can only read a great book once. For him it is the companion of a single mood which may have been grave or gay, attentive or inattentive. But he who really enjoys reading comes back to the great books as to a home, bringing with him the sheaves of his whole harvest of experience. To such a man a book is never twice the same. All his new possessions go to enrich its pages. Such a home, enriching and enriched, has the Bible been a thousand times for those who had no other book. At each new searching it has shown them more of the passing and the coming life, more of the love and power of God.

The joy of the book lover has begun to seem quite out of reach, of late, to a good many, not so much for reasons of expenditure in a day when books are cheap, but because of poverty in power of attention after the work of the day is done. All these beautiful pictures, all these new thoughts and opinions are out of reach, we say, for busy men. This despair is, however, a mistake. We cannot read all books. But would we wish to if we could? Is not the plethora of opportunity and the dearth of time rather a call for still more careful choosing? John Wesley spoke once of a luxuriously furnished table as a special opportunity for the abstemious. He might have said that its charm depended wholly on an unjaded appetite. What we need is not more idle hours, but leisure of soul to enjoy to the full the reading that we have. This leisure of soul—which is after all mostly a power of fixing attention and excluding interrupting thoughts and cares—is not a gift but an attainment. He who can spare only ten minutes a day, if he can spare them thoroughly, may get more joy of reading than he who dawdles through a hundred books a year—to forget them all

at its end. Much reading soon becomes a weariness. Much joy in reading may be a recurring refreshment for the soul.

The Personal Tie in Missions

Every new testing in public places of our missionaries furnishes fresh evidence of their caliber and resources. We are thinking now not only of the wisdom which they display in crises like that through which the Turkish empire has been passing, but also of the approbation they meet when brought face to face with their supporting constituencies at home. The comments of attendants at our recent national anniversaries at Elgin, Minneapolis and Burlington refer with singular unanimity to the impression which the men and women from the front made. Whether or not accompanied by the usual tokens of eloquence, their addresses told in simple, strong phrases the thrilling story of modern missionary enterprise, while their own sincerity, humility and consecration won universal respect.

We have reached a time in the development of missions when more and more emphasis needs to be put upon the personality of the worker. Without the semblance of boasting, it may fairly be said that Congregationalism has in its five hundred missionaries in foreign lands and its two or three times that number of laborers in the home field a splendid battalion. Our boards are choosing their representatives carefully, in view of the hardships and privations connected with many a field. It speaks much for the courage and devotion of our young men and women that so many of them are coming forward from year to year to take the places of those who fall at their posts, and to enter as pioneers into regions beyond.

We wish that all our churches could come into intimate personal relations with individuals in the field. To some extent already the adoption of what is known as the Station Plan is bringing churches and groups of churches into contact with one or more missionary families for whose support these churches make themselves responsible. But where that is not possible other ways may be found of forming and deepening an acquaintanceship. One of the advantages of attendance upon the annual meetings is that missionaries known before only by reputation become seen and heard, while those of whom the attendant may never have heard before also project themselves into view, and perhaps the tone of their voices, the flash of their eyes are never forgotten.

But even for those not privileged to attend stirring anniversaries, there are ways of securing this sense of personal fellowship. We know men and women in the churches who are accustomed to write regularly to missionaries in this country and abroad whom they have never seen, and the correspondence becomes mutually profitable. We are pleased also to see on church calendars the name of the foreign or home missionary supported by the church, associated with that of its own pastor. When letters from these distant representatives are read at the church or prayer meeting service, another link in the chain of friendship is forged. Thus in these and other ways, such as personal visitations of our missionary fields at home and abroad, the missionary movement is made real and personal. It ceases to be simply the operation of a great machine to which we contribute a certain amount year by year. It becomes a life-giving, world-renewing force, and any share in it, whether actively on the ground or here at home, furnishing the sinews of warfare, becomes a joy and a privilege.

For societies and organizations are only a means to an end. As one of the most honored secretaries in our denomination said in our hearing the other day: "The missionaries are the Board. Without them there would be none. Officials in the home office are their hired servants rather than the opposite." And the whole problem of mission work at home and abroad today is to increase the volume of personal capacity and consecration that can be put at the service of the Boards, whether in the field, in the administrative offices or in the contributing churches.

We urge, then, a greater valuation of this personal tie with the greatest work that is going on in the world today. It will not only hearten those who are standing in lonely and difficult places, holding up the banner of the cross, but every effort to catch their spirit and share their burdens will deepen our own spiritual lives.

Prayer meeting topic for Dec. 5-11. The Growing Kingdom—The Personal Tie in Missions. Heb. 11: 1-40. Advantage of direct connection with an individual field. Personal recollections of foreign and home missionaries. Veteran present-day leaders like Drs. Barnum, Greene and Herrick in Turkey; Drs. Greene and Davis in Japan; Drs. Sheffield and Smith in China; Drs. Jones and Hume in India. Individual Home Missionary superintendents and pioneers. American Missionary Association teachers in the South and among the Indians. The contribution of this church through men and women nurtured here.

Editorial In Brief

The Thaw case, the Cook-Peary controversy, the Eddy-Stetson squabble—from further allusion to these worn out themes, good Lord deliver us!

A Christmas gift to an aged minister or his wife would be a fitting expression of your good will to men. Rev. William A. Rice of the Board of Ministerial Relief, 287 Fourth Avenue, New York, will tell you how to make it.

The music of Home, Sweet Home rang out from the belfry of Park Street Church, Boston, at the noon hour before Thanksgiving Day. It made the shivering passersby in the sleet and rain long for the shelter of home, and hurried faster toward it those who could get there.

It is announced that the bequest of the late John Stewart Kennedy to the Presbyterian Board, which was first said to be $1,000,000, is five times that sum. This, so far as we know, is the largest amount ever received as a single gift to a foreign missionary society.

Considerable comment is being made by newspapers on the ruling of a judge of the Supreme Court of Massachusetts that a woman has a legal right to talk when, where and to whom she pleases. If the defendant had been a man, no comment would have been made. And a man can talk just as disagreeably as a woman can.

President Taft, on his recent speech-making journey, it is reported, did not read the daily papers, because he wanted not the first but the second thought of the people, as more intelligently representing the public opinion of the country. That is a good reason for everybody giving more attention to weekly newspapers and monthly magazines.

The liquor shortage in the Middle West is matched by the water shortage in the East, and both sections have "gone dry," the former to the satisfaction of many, the latter to the dissatisfaction of everybody and the distress of many. The rain of Thanksgiving Day was welcome, though it shut most people indoors, for drought had come near being disaster.

Municipal surveys, house-cleaning and stock-taking expositions seem to be the order of the day. Without waiting for Mrs. Sage's money, patriotic citizens of Buffalo have subscribed $30,000 for a study of their city, similar to that which has recently given Pittsburg a rather unenviable distinction. How about the town and city where you live? Do you know it, its needs, its defects, its possibilities?

In 1896 the production of gold in the United States was $53,088,000. In 1908 the production increased to $94,560,000. This was $4,124,300 greater than in 1907. In twelve years the world's coinage of money has more than doubled. With money increasing much faster than the things for which money is exchanged, of course prices will rise, and they are rising, as rapidly in countries which have free trade as in those with a protective tariff.

At a pleasant interdenominational ministerial gathering the other day, the toastmaster suggested that every man present who had passed fifty years contribute something

to the after-dinner festivities. The happy idea led to the expression of a number of interesting and intimate disclosures of the hearts and minds of the men who spoke. None seemed weary of the harness, and if some supply committees had been there they would have pushed the dead line in quite a number of cases as far on as sixty years and maybe sixty-five.

With his usual temerity and acerbity Dr. Charles Parkhurst of New York preached a Thanksgiving sermon on woman's suffrage. He described the recent Carnegie Hall meeting as "one grand accumulating feminine sob for the ballot." He did not take for his text the parable of the widow and the unjust judge, but in his allusions to leaders in that meeting seemed rather to have in mind the matrimonial experiences of the woman at Jacob's well. Those whom he apostrophized as "dear sisters" are responding in no endearing terms. Mrs. Pankhurst refuses to be thought of as of kin to a Parkhurst.

Readers of the department in this paper called The Firelight Club are responding generously to Dr. Forbush's request for money for the Shansi Mission in China, over $110 having been already received. The plan is also interesting many adults and young people's societies. Ten cents will purchase a certificate indicating some share in the hospital cots. It is interesting to note that some persons who have racked their brains to find presents for children already satiated with good things are planning to put some of these certificates in their Christmas stockings. There ought to be a good many hundred dollars for this interesting little undertaking, and we believe there will be in the course of a few weeks.

Automobile drivers in New York City have become so careless and indifferent to arrest and fine that Police Commissioner Baker, stirred to the depths by the shameless behavior of the man who caused a terrible accident last week, asks for a mass meeting to voice the indignation of the citizens and to demand action by the legislature. In one month twenty-two persons were killed or injured by automobiles on cross walks in the city streets. Laws can be passed, and ought to be, that will reduce the danger to ordinary people from motor vehicles. But who can endow their drivers with the common sense, self-control and sense of responsibility to others that ought to go with the ownership or management of such machines?

If all pleaders for good enterprises were endowed with the singing abilities of Rev. H. H. Proctor of the First Congregational Church in Atlanta, the process of accumulating sufficient funds for their work might be simplified. In a Connecticut city the other day a generous woman on whom he was calling asked him to sing one of the darkey melodies, and at once he rendered to her delight a verse of "Let us cheer the weary traveler." She promptly promised him $200, which was double the amount which he had asked of her. A few days later came a check for $300. Thus does the beguiling pastor of one of the best colored churches in the world daily narrow the chasm between the amount in sight and the $50,000 needed to free from all indebtedness his fine new institutional plant in Atlanta.

Here's more power to those who are making such a gallant fight for no-license in individual communities. Our press clippings show that Congregational ministers and laymen are at the front not only with outspoken platform deliverances but with a generous amount of the personal effort that counts so much. But we are equally glad that members of all denominations and lovers of righteousness irrespective of creeds are united in these campaigns. The Connecticut Valley Congregational Club, by the way, through an able committee, has just made a careful study of the saloon problem and come to the conclusion that the no-license policy is the wisest and most promising at the present stage of temperance reform.

It should not be forgotten that the moral sense of men and women is often stronger than their insight or their foresight. They find it easier to shout for reform than to find out whether the reform they advocate is wise or genuine, and more satisfying to their consciences to denounce those who refuse to shout with them than to listen to the reasons for refusal. Paul said of his brethren, the Israelites, who gave him "great sorrow and unceasing pain," that they had a zeal for God but not according to knowledge. Mr. E. D. Morel, who is leading the campaign against the atrocious conditions in the Belgian Congo, says that in England "in 1884 our philanthropic and religious bodies simply howled in unison for King Leopold to be granted the trusteeship of the Congo—and this when the Government did not want to grant it." Now he finds great difficulty in stirring them up to undo what they were so eager to get done.

A professional "healer" in England has lately been compelled to return a large sum of money which he had received for his services. He was forced in court to confess that his claims of having graduated from a medical college, taken a degree in dental surgery, and various other credentials, were all false. But he brought in his defense a number of witnesses who testified that they had been cured by him. Two who said they had been helpless cripples attending hospitals for years in vain, declared that they had been cured at a single sitting. A singer whose vocal chords had been paralyzed had recovered her voice. Other testimonies as remarkable were given. The argument from cure to cause would demonstrate that the liar had power to heal and therefore should be trusted. But in face of his confession, some other cause than his skill in bloodless surgery had to be sought, and in any case he had to disgorge his gains. His profession, however, will flourish in some quarters whe e that of physicians is discredited.

Valuable and timely are the suggestions concerning the right uses of the Christmas season. We all believe in a sane Fourth of July, why not extend our faith and practice so that we shall have the country over a sane Christmas and an unselfish one, too? Certainly the altruistic spirit is growing when already orders have been sent to the American Red Cross at Washington for 50,000,000 of their Christmas stamps to affix to letters and packages. Eighty per cent. of the proceeds of these stamp sales are distributed among the agencies fighting tuberculosis. They are pretty enough in themselves to make one want to adorn his Christmas offerings with them. As to other ways of making the season one of real joy and general blessing we know of no better brief compendium of wholesome rules than that issued by the Consumers' League which reads as follows:

1. Buy early in the season and early in the day.
2. Send packages two weeks ahead marked "Not to be opened until Christmas."
3. Minister to actual needs. Give chiefly to children.
4. Choose presents having either usefulness or beauty.
5. Demand articles which have been made and sold under conditions fair and wholesome to the worker.
6. Remember that Christmas is of noble memory, not an occasion for display.

Personalia

The oldest graduate of Yale, Henry P. Hedges, '38, in an article in the *Yale Alumni Weekly*, thus describes one of the instructors of the college in his time: "Alphonso Taft, our tutor in Latin, big of bone, long of arm, tall of stature, strong like Ajax, wise like Ulysses, was as towering in intellect as in personal presence. His big, benignant eyes saw through the souls of men. His son, William H., I think sees like his father."

Pres. W. G. Frost of Berea College, Kentucky, has put seventeen years of remarkably successful work into building up that institution. He is compelled to take a year's rest by order of his physicians. Dr. D. K. Pearsons has offered to Berea $100,000 as his last gift to colleges, provided a total of $500,000 is raised by April 7, 1910, his ninetieth birthday. Toward this sum will be counted the bequest of $50,000 by the late John S. Kennedy of New York.

Mr. S. D. Gordon of Canada is occupying for two months the pulpit of Christ Church, London, of which Rev. F. B. Meyer was formerly pastor. Mr. Gordon is the author of a series of volumes of Quiet Talks about Power, Prayer, Jesus, etc. He has traveled so far on this series that his theme for midweek services at Christ Church is Quiet Talks on Satan. There may possibly be some relation between these talks and the other Gordon's Friday evening lectures at Old South Church, Boston, on Dante, especially the topic on Dante's Hell.

Dr. Forsyth's book on "The Person and Place of Jesus Christ," published in this country by the Pilgrim Press, is getting for the author fame in his own land as a conservative theological controversialist. The Glasgow *Herald* says:

"In the light of this book it is hardly too much to say that in Dr. Forsyth himself the Congregational churches may find their Athanasius—not only a fighter prepared to stand with high courage against the world, but a theologian fully equipped for the fight and ready to justify the cause of a free and yet positive Christian system against a theological liberalism which tends to lose itself in mere religious subjectivity and is hardly to be distinguished in its Christological outlook from the Arianism of other days."

Rev. Marion L. Burton, Ph. D., president-elect of Smith College, will not enter upon his duties until next autumn, but he is utilizing the current year in such a way as to equip him better for his important tasks. This autumn, at the invitation of a number of colleges, he has spoken to various student groups and has familiarized himself with the work of individual institutions. He is to sail from New York, Dec. 4, and to remain abroad until the middle of next August, accompanied by his family. After inspecting English universities and spending three months in Germany, he will go to Constantinople for Charter Day at the American College for Girls, then returning to Italy and France. Dr. Burton has had a busy autumn with lectures, addresses, sermons and banquets in the Interior States and the East.

Many years ago Mr. Charles N. Crittenton lost by death his only child, Florence, at the age of four years. Since then he has devoted much of his time to evangelistic work, especially the reclamation of fallen women. In this service he has expended a considerable part of the fortune he has amassed. In cities of various countries he has founded seventy-three rescue homes bearing his daughter's name. Mr. Crittenton died recently in San Francisco at the age of seventy-six.

American Books that Have Moved Me

An Englishman's Praise of Emerson, Hawthorne, Poe and Emily Dickinson

By W. J. Dawson, D. D.

I suppose that every one will acknowledge that there is the widest possible difference between books that interest and instruct and books that really move the soul. Were I writing of the first class my list would be interminable; but the second class, the dynamic books, must needs be small.

The dynamic book is rare in any literature. It is usually the product of some intense experience in the author, and it presupposes a certain condition of mind in the reader. Thus I can still vividly recollect the immense effect which the poetry of Byron and Shelley had upon my mind as a boy of fourteen. Byron proved a transient influence, but Shelley's fascination has continued through a lifetime. George Eliot's *Middlemarch* and *The Mill on the Floss* were also for me dynamic books. Their moral effect was profound, and for many years they influenced my thinking and my general view of life.

Still more vividly can I recall my introduction to the writings of Mark Rutherford. It was on the day of Queen Victoria's first Jubilee that I opened the *Autobiography;* how well I recollect the day! London was throbbing like a vast heart; music, pageantry, illuminations marked the hours; from the spectacle of the great procession I came home to open Rutherford's book, and I read on and on, till the brilliant summer day had sunk in night. The book marked an epoch in my life. For years afterwards it colored all my thought and shaped my powers of expression. From no book have I quoted so often; no book which I possess has so many pages turned down and so many marked passages. There could be no better illustration of the dynamic book, the book which communicates a powerful leaven to the whole life, which works on in a hundred open and secret ways through many years.

When I come to the examination of American literature, the same distinction between the merely good and interesting book and the truly dynamic book holds good. I have found pleasure in Washington Irving, in Longfellow, Whittier and Holmes, and I should be the poorer in many ways if I had never known them. But neither has made a deep mark upon my mind. Washington Irving was graceful rather than virile, and of all his writings I recall nothing with distinctness except Rip Van Winkle. Longfellow's poetry has the same quality of gracefulness; Whittier has both grace and passion; Holmes has grace and wit; but neither has had for me the true dynamic force.

Of the classic American writers there are but two in whom I have felt this force, in full degree; they are Emerson and Hawthorne. In a less degree I may count Poe and Emily Dickinson as dynamic. And coming to the latest writers of all, I can think of no one but Frank Norris, whose early death was an incalculable loss to imaginative literature. If this list appears ridiculously inadequate let us bear in mind the distinction between the good book and the dynamic book.

One addition only I am disposed to make to this brief list, Mrs. Beecher Stowe's *Uncle Tom's Cabin.* It does not altogether fulfill the conditions I have laid down; yet when I re-read it recently, and found myself as deeply interested as when I first read it as a child, I was constrained to acknowledge its supreme excellence. As a novel, I think it stands easily first in the long and brilliant category of American fiction; and its humanitarian passion still keeps it vital, though the cause which it pleads has long ago been won.

To an English reader Emerson can never be the force that he has been to multitudes of his own countrymen. One reason for this is that he was overshadowed by Carlyle and was seen through Carlyle. No one will question that Carlyle was much the greater man. He was more elemental. He sweeps over the mind with the energy of tempest. Nevertheless, when the storm is past, there is occasion for the still small voice, and Emerson was such a voice. With what gentle benignity he speaks! Never was there an iconoclast of such gracious suavity. He does not smite his idol with resounding blows; but he has a way of dissolving it into common dust.

There was a time in my life when Carlyle affected me deeply; for a succeeding and briefer period Emerson became my prophet. I cannot say that his influence was permanent. I cannot profess that he ever won my entire allegiance. I think I was always conscious of a certain lack of strength in him; a suspicion that he played with great thoughts rather than was impassioned by them; and the absence of passion in him produced distrust. But nevertheless I found much of his teaching germinal. He was a sower who passed over the soil of the mind with gentle tread, but his hands nevertheless scattered the true seed of thought. Or, to change the metaphor, I may say that he shed a soft illumination on my mind. He reconciled me to life, he shed light upon it, he made me conscious of its gravity and splendor. I feel still, as I turn his pages, that a kind of mild phosphorescent radiance shines from them; no fierce glare of elemental flame such as I find in Carlyle, but a mild, peculiar radiance of wise and gracious thought. I owe him little as a thinker; I owe him much as an influence—more, perhaps, than I know, for it is always difficult to measure influences.

Hawthorne, in some ways, counts for more with me than Emerson; but by virtue of a single book, *The Scarlet Letter.* I must confess that I find the bulk of Hawthorne's work tedious. He has great ideas—there is in his *Notebook* the furnishing for half a dozen psychological novels—but he rarely grasps them with decision. His grasp is too often timid, hesitating and tentative; and the result is that his idea escapes him in the effort for expression. But in *The Scarlet Letter* he, for once, shakes himself free from this debilitating timidity; although even here, in the opening passages, he is tedious. Here is a great theme, treated by a great artist; the whole book seems written in a mood of special and intense illumination. I read the book first when I was about one-and-twenty, that is to say in the most formative period of life. Its effect was immediate and profound. It drove home upon my conscience once and for all the tremendous lesson that all sin is folly. I read it less as a story than as a page of prophecy. I can now recognize its brilliant efficiency as a work of art and genius, but at the time I had not thought of these things. It was the overwhelming moral force of the story that gripped me.

Many writers since Hawthorne have treated the same or similar themes, but none with the same austerity, dignity and moral passion. In latter day fiction the theme has become wholly nauseous. Hawthorne's daring was great in selecting such a theme at all, when we consider the condition of literature in his day. How difficult was the task to which he set himself—to analyze a peculiarly repulsive sin, and yet to retain a profound sympathy with the sinners. How delicate and strong was the hand needed for such a piece of moral surgery, how clear the judgment, how exquisite and sensitive the taste!

But Hawthorne has succeeded perfectly where many great artists have failed, and the secret of his success is his moral austerity. This was the element of the book which most impressed me. It produced in me a strong sense of the dignity of virtue, and to a young man hot with the first unslaked appetite for life no lesson could have been more valuable. No other book which I have read has ever moved me in the same way or so deeply. It is not too much to say that it gave a permanent bias to my life.

Among American poets I have named but two, Poe and Emily Dickinson. The first was a purely literary influence. In the qualities of charm, originality and music I still count Poe the first of all American poets. The poetry of Emily Dickinson attracted my attention sixteen years ago, on my first visit to the States. I took the book home with me, and since then it has been my constant companion. It would be easy to point out the defects of the little volume; but its broken lines, its unrhymed couplets, its almost studied carelessness of form, are all forgotten in its elemental freshness, its piercing lyric sweetness, its intense emotion. These are but poor phrases; indeed one is hard pressed to use any phrase that can express the essential quality of verse so felicitous and fugitive, with so poignant an appeal to the imagination and the emotion; but this I may freely confess, I would cheerfully barter many pages of the poets counted greatest for a single page of Emily Dickinson.

I have no doubt that many people will dissent from such a verdict, and call it exaggerated; but I find it quite insufficient to express my more than admiration for verse which has more power to quicken the poetic instinct in me than any other verse by an American author. Perhaps American critics have not yet quite understood how great a gift was withdrawn from the world when Emily Dickinson died.

Among recent American writers of imaginative literature, no one impressed me in quite the same way as Frank Norris. I read his books, *The Octopus* and *The Pit,* with profound interest and with sincere admiration for his broad epic style. It seemed to me then that he was destined to be the exponent in fiction of the most vital problems of American life, and I still regard his books as the most noteworthy productions of modern American fiction. This is, of course, merely a personal preference; but all that I have been asked to do in this brief paper is to declare my preferences.

As I close this article I have before me one book of quite a different type from any that I have yet named, Mr. Walter Rauschenbusch's *Christianity and the Social Crisis.* No book upon social problems which I have read for some years appears to me so significant. It is just, brilliant and temperate, and a real contribution to thought. Its significance lies in the revelation of the new forces which are at work in the reconstruction of American society, and as these forces increase they must produce many other books of the same dynamic quality. Literature is,

after all, much more than a criticism of life; it is both the expression of life and the creator of life. The American nation is so vehemently alive that we may confidently expect books of this dynamic quality—books which will move us, because they are the vehicles of vital movements in the general thought and positive development of the people.

William Allen White at Home

An Intimate Study of a Forceful Westerner

By Rev. Frank G. Ward, Lansing, Mich.

There is a tradition in a town in the Middle West that Newell Dwight Hillis, while on a lecture tour a dozen years ago or so, met the local committee with the greeting, "I want to see William Allen White and Wild Tom." Wild Tom, the amiable sire of Packing-town's Best, was known from the Texas Panhandle to the bulls and bears of Wall Street. His companion in fame, then still in his twenties, was known through his Boyville Stories and through an editorial in the *Emporia Gazette*, entitled, What's the Matter with Kansas?

Mr. White has long been recognized as a writer of short stories and magazine articles. His later purpose to write a novel has occupied three years of his time more or less in "making John Barclay a good book." Its merited success under the title, "A Certain Rich Man," makes general the inquiry of Richard Croker, who was sufficiently moved by his graphic sketches of the Tammany chief to grunt out, "Who is this man White?"

Mr. White was born in Emporia, Kan., in 1868. His father was a rough and ready doctor of the old school who forded the creeks regardless of danger and traversed the trackless prairies guided by his pioneer instinct. His mother, still living, strong in character and poetic in temperament, cradled her boy in surroundings which ranked John Brown with Savonarola and which reckoned the Republican party as existing by divine right.

The town library early became a favorite haunt. It was hidden away in a storeroom and before the days of Carnegie was not a sumptuous affair. But the librarian turned the best she had into the hopper of the ruddy lad and it came out the finest of the wheat. And the library is central in his home today. Its floor is littered with Navajoes and bearskins; it has its statuary, pictures and grand piano where Mr. White, like John Barclay, "beats his music out"; but the books predominate. Their range is wide. Sociology and psychology, literature and religion are in excess. Here I was introduced to Sabatier's "Religions of Authority." And the leaves were cut.

His native town is still Mr. White's chief delight. He loves it, and in its life his fancy sports. Nor is he without honor among his own people. Upon his return from a six months' absence abroad, a concourse of townsmen met the family at the station, conducted them to the city park and rendered a program in honor of their homecoming.

Thus far the attempt has been made to explain Mr. White by his kindred and his friends. There still remains his peculiar genius which defies analysis. It is his ability to interpret men and movements. Soon after the death of Mr. John Hay, whom he knew personally, he was talking about him in a halting way. Suddenly he burst out with the statement, "His halo never flickered." This aphorism, which deserves to live, illustrates the native quality of his genius.

Mr. White's political faith has been locked up from the first in the form of a country newspaper where he was schooled in old-time party doctrines and methods. But he has outgrown the apprenticeship of twenty years ago. Still a loyal Republican, he owes party fealty to no man; although the close friend of party leaders ranking high, he



WILLIAM ALLEN WHITE

prizes sober public opinion as the best working asset; while not a political fanatic, he sympathizes with the Insurgents for conscience' sake.

As a writer for the *American Magazine* Mr. White is a broad-gauge economist. He sees material interests in their spiritual relations. He senses the difference between a populist tornado and the trade-winds of progress. He leaps forward with a relish to meet their currents where others hunt the cyclone cellar. He is not afraid of terms which are sometimes spoken with bated breath. In a recent letter published in his paper he writes: "Parenthetically the fond hope is recorded here that the word Socialist will not give any sensitive soul in Emporia a fit. The Socialists are either in entire control or hold the balance of power in every civilized European nation of the first grade except Russia and it is necessary to mention them casually sometimes without pausing to condemn them to eternal hell-fire or to cross one's self to ward off the devil and all his works." Nowhere does Mr. White show his masterhand more effectively than in his temperance editorials. Articles entitled John Doe, Stand Up, Saloon Reform, Satan Reproving Sin compel attention.

Mr. White is not a churchman, and he would refuse to be classified according to any historic creed; yet he is a religious man. In response to an offhand request, some years ago, for his creed, he immediately took from a private file, A Covenant with God. This had been written the week before for his own perusal. His estimate of Jesus Christ, also personal, "came from the heart faster than the pen could write it." I quote the final sentence: "Christ's gospel is so true and so sane and those who, even in a finite weak and faltering way accept it, are so happy that I often wonder how men who lay claim to shrewdness, sometimes, ignore it and are miserable." Surely the picture of Widow Barclay, strong, straight, gaunt as a Nemesis, pleading with her money-hardened son to "let Him in" is not a form of other-worldliness introduced simply for effect. It is vibrant with the writer's faith.

Is this "The Faith of the Unchurched"? Not as conceived by Ray Stannard Baker, who describes such a faith as "a faith in people," with the fair inference that the idea of God is for the most part left out. Whether Mr. White's God be "the Unitarian God of General Ward" or the evangelical God of Mary Barclay, his God is not a surplusage, and he is not suffering an eclipse. Nor is Mr. White's faith the "faith of the unchurched," meaning thereby a defection from the church. In the modern catalogue of Outside Saints, there are many coming from far severed climes of thought and action into a common loyalty to Jesus Christ. This leads inevitably to the doorway of the church. In the minister's weary moments their lingering attitude is an occasion of heartsick questionings. But in the hours of wholesome faith, by which the progress of the Kingdom is to be rightfully measured, the minister may see the modern renewal of the prophet's hope, as he asked, "Who are these that fly as a cloud and as the doves to their windows?" The church is being quickened by their moral earnestness. Sometimes it will be strengthened by their presence. Among this number I count my friend, William Allen White.

The next annual convention of the Religious Education Association will be held in Nashville, Tenn., March 8-10, 1910. Secretary Cope reports unusual enthusiasm in that city in making the preliminary arrangements for the meeting. The earlier meetings of the Association called forth a good deal of criticism from many religious newspapers and loud cries of alarm from the most conservative. But the noise has all ceased, and it has come to be seen that nothing irreligious has ever been intended by the leaders of the Association, and that its mission is of great and constantly increasing importance

The Foibles of Genius

The Weakness and Charm of the Artistic Temperament

By Zephine Humphrey

It is probable that the world could not get on at all without geniuses, but it is also very certain that it finds itself hard put to it sometimes to get on with them. They are an amazingly curious lot. The writer has studied them at close range, in an interesting variety of manifestations and has marveled and held her peace. But now she begins to feel herself moved to marvel and speak. It is a safe subject on which to dilate. If any friend or acquaintance chooses to thrust his foot into the shoe, he must first understand that he is considered a genius; and such a realization must surely go far to console him for a little pinching.

It might seem, at first thought, a difficult matter to discuss geniuses as a class, to lump them, as it were. Is it not their one common characteristic—an instantly segregating one—to be individually as different as possible from the rest of the world? Yes, in their own estimation it is. But geniuses do not always know themselves so well as they think they do. They are really as homogeneous and mentally provincial a little body as any collection of bankers, bootmakers or schoolteachers; and the traits and habits of mind of one are the habits of all. Moreover, even as a class, they are not so immensely set apart from the residue of humanity as is apt to be supposed. They, too, are the children of Adam and Eve, with a sharp, lingering reminiscence of Lucifer. Are there not moments of exaltation, or of annoyance and irritation, in which we all of us feel it in us to become geniuses?

The first great salient characteristic of geniuses is, alas! one which it saddens the heart to confess—nothing less than the only unpardonable sin. I mean *conceit*. The prevalence of this quality is so discouraging that one is plunged in doubt and hesitation before it; one's cherished convictions are shaken and one's reason overset.

I suppose that we all of us start out in life with a few hard and fast beliefs which it seems to us that no experience can possibly frustrate. The chief of these early conclusions of mine was that no really great man could be conceited. The argument lay as plain in my mind as any dispassionate formula of logic or of mathematics. Real greatness, I reasoned, must at the same time acknowledge and transcend earthly limitations. It must set its aim so high that it cannot expect to attain it in seventy years. It must, therefore, in the nature of things, remain perpetually humble in face of its successive achievements. "That was not what I had in mind," it must say every time it produces a picture or a poem. Moreover, it must bend its attention on its purpose and not on itself, so that it thinks of itself very little, prides itself no more on its attainments than the ether prides itself on the sun's rays which it transmits to the earth.

Now I submit to the candid reader: Is not this argument sound and exact? Can a flaw be discovered in it? Yet the result of the application of its inevitable conclusion is so disastrous that one is loath to abide by it. If a genius is pleased with himself, he confesses himself straightway no genius after all. That is the logical deduction, firm and unanswerable; but—it leaves the world genius-bereft!

The dilemma is one which must be avoided as long as possible. We must still hold the principle fast and seek to apply it, sadly though we may have to turn from another and yet another altar, murmuring, "Et tu!" For, as I hope to explain later on, we do all of us love to love geniuses; they are pungent salt of the earth.

Shakespeare stands us still in good stead in the perplexing matter—glorious, high-souled, humble-hearted Shakespeare! Think what he was: Shakespeare himself! Then read these lines:

"O, lest the world should task you to recite
What merit lived in me, that you should love
After my death, dear love, forget me quite,
For you in me can nothing worthy prove."

Yes, there was one great man.

It is not entirely on moral or philosophical grounds that one objects to the conceit of geniuses, but on intellectual grounds as well; the trait is so stupid in them! They are clever enough to distinguish a thousand shades of human nature that are blurred to the common eye; why should they spoil everything and disappoint us by remaining blind to the glaring defect of their own complacency? Complacency! There is no duller trait. Only the densest, dreariest souls should ever be held so lacking in wit that complacency may be forgiven them.

Another stumbling-block in the way of the suavity of genius lies in the perversity of the hydra-headed world which never will consent to wear the same kind of spectacles on each of its several noses. Every genius desires, of course, to alter the present scheme of things—the modest intention is one of the cardinal conditions of his geniushood—and he would like nothing better than to alter it all one way. This is, perhaps, inevitable. Anybody who is enamored—as only a genius can be enamored—of some one splendid, dominating idea, must needs desire to bring all mankind to worship at his shrine.

From one point of view, his purpose is admirable. What generosity could transcend the zeal of a man who runs to make the pathway clear for the feet of the world to find what he loves best? But here again, as in the matter of his vainglory, the genius disappoints us a little in his intelligence. Does he not know that the world cannot all travel one pathway, worship one shrine, love one selfsame good? Nay, does he not understand that it would be a drearily dull world if it did? He himself would not like it at all; it would bore him to death. There is no human nature like that of a genius for reflecting the prismatic hues of the variable world. Quivering, shifting, never the same for two hours together, let alone two days, he is as interesting a study as any New England April. And yet he so little understands himself or the mutable order of things which he represents, that he would fain stamp the world with one seal, impose one mood and one purpose on it, lead it in one direction.

It may be for this very reason that it is ordained that there shall be so many geniuses, so many doctrines, so many cults, nowadays. The balance must be preserved. But it is a dizzy anticipation to suppose that the more there are, the more there must ever be. The poor world reels already, with now a tweak on this side, now a commanding thrust on the other; will she endure an indefinite number of provocations? Will she not lose patience and shake her sides free of us all some day, and gallop off alone through space, leaving us in the void?

The good world! This patience of hers is the one trait, the one heavenly hue, which the genius almost never reflects. Immediateness is part of his purpose of transformation. This, again, is inevitable. He has experienced too much of the present unfortunate diversity of things to be willing to trust his intention to any hands but his own; and only twoscore years or so lie between his ignorant youth and his incapable old age. Nature has us at a great disadvantage in this matter of going to work; she can hardly expect us to copy her method which yet is the only good one. She has ages and ages in which to wait, to experiment, to succeed, to fail, to begin serenely all over again; we have a few years. It is hard to know how we are to solve the difficult problem; for Nature's method is, as I said, the only good one, often enough the only possible one. It is plain at any rate that the genius, burning with zeal, can hardly by any chance bring himself to put up with it. He must threaten, implore us *at once* to desist from the foolish wandering of our ways and fall into line with him.

Another of the hall-marks of genius is a positively superb disregard of commonplace people and the commonplace conventions of life. This is sometimes a little annoying—if one happens to be commonplace!

How many times has one invited a genius politely to luncheon, has ordered one's menu, summoned one's other guests, arrayed one's self in one's best clothes—no genius, nor any word from him! How many friendly notes has one written, asking questions which never received any answers! How many Christmas gifts has one offered which were acknowledged in June! "I was sure you would understand," the guilelessly trusting excuse has sometimes been advanced. Understand what? The long-suffering friends of genius have so many things to understand that they are frequently bewildered and lost in a mental fog. But they must find their own bearings again; that conclusion is absolute. No genius ever has time to stop and explain himself. His attitude in this matter is magnificent. "If you do not understand me, I am very sorry indeed" (with a veiled, magnanimous look of reproach), "but I never explain myself to a friend."

Well, it is hard lines. One can only struggle along as best one may, with hints and surmises and shifting gleams. At least the game is an interesting one. One comes home from a perilous afternoon with a genius, aglow with the mental exercise which one has undergone. Poised, alert, ready for an instant spring to the right or to the left, with the door left open behind for a swift retreat into silence in case of a hopeless difficulty—thus the mind has held itself, thus it has taken the chances of inspired intercourse. It has failed more often than it has let on (that door behind it has served it well), but it has succeeded once or twice in a notable manner. It has sprung and leaped and sat down again; it has held its breath, it has laughed, it has wept. Above all, it has come away with some fifty assorted remarks in its pocket—specimens which it may take out and study in private, if perchance they may be found to contain some meaning.

Of course not infrequently it happens that one grows tired of this sort of thing, being an ordinary person one's self, with a very substantial love for the commonplace, and then one may revolt. One may even go so far as to resent some particularly flagrant abuse (though it is more likely to be a neglect) on the part of a genius, and to forswear his company. Then one has a glorious session of rebellion and complaint. "This is the end. I can stand no more. It is out-

rageous that any one should think himself privileged to behave so strangely. I will just show him that he must suffer the ordinary penalites of the ordinary world for his selfish rudeness."

But does one show him? Does he suffer? Not in the very least. One may stand and stand on one's dignity, in his very presence, right before his face; he never even recognizes the nature of one's pediment, never dreams for half a moment that anything is wrong. One may leave him severely alone, for a week, for a fortnight, for a month.

"Well, now I guess he's beginning to wonder what is the matter," one congratulates one's self—though somewhat forlornly, for an absent genius makes himself missed—"and to reflect on his sinful ways. It will do him good."

But at the end of the month, some fine day, he bursts in with all his old careless aplomb. "Hello! It suddenly came across me half an hour ago that I had not seen you for several days. Come out and take a walk in the Park. Or shall we see a play?"

What in the world can one do with such an impossible creature? Only one thing, of course: forgive him, and welcome him with one's heart in one's hand (one's poor heart which has already leaped at the sound of his step on the stair!) and go out with him to walk in the Park without another word.

For the conclusion of the whole matter is just the opening statement of this meditation: we cannot at all get on without our geniuses. Their ultimate power over us is the deepest of the mysteries which invest them. They may grieve us, annoy us, disappoint us, bewilder us, vex us, tire us, even bore us—that final offense! Never mind! We have to forgive them seventy thousand times seventy thousand, and put up with them. We are bewitched with the rogues' company; the rascals have given us medicines to make us love them.

Think of a world without geniuses. Eminently restful and safe; full of a heavenly peace, it might be, for a few harassed souls for a little while; but, in the long run, not desirable at all. We should get into hopeless ruts with our conventions and our politeness; we should go to sleep with a drearier boredom than that which attends the outpourings of genius vanity; we should suffer a lack which nothing in the decorous, ordinary course of events could ever supply. Salt of the earth, did I say? They are rather the wine of life, dangerous, maddening, but, above all, so invigorating and so stimulating that we cannot dispense with them.

They know this, however, already too well. Let us say nothing more about it.

Arthur Christopher Benson and His Work

By Willis Boyd Allen

What is it in Mr. A. C. Benson's work that has won such instant and enthusiastic recognition from our reading public? Four years ago he was hardly known on this side of the Atlantic. *The Upton Letters* and *College Window* won plaudits which have steadily increased as half a dozen or more volumes of essays, besides more or less literary biography, bearing his name on the title page, have issued from the press within that brief period. This record is probably unique in the history of literature, and critics have arisen who claim, not unnaturally, that such prolixity is fatal to sustained merit; that the essayist is "writing himself out."

If such is the fact I, for one, fail to find evidence of it in his latest book, *At Large*, which certainly contains some of his finest and best work to date. It should not be forgotten that Mr. Benson, a man of middle age, has been writing, as he himself says, for years; and that these books, appearing with almost dizzying rapidity, represent the labor not of ten months or twenty, but of a far longer period of thoughtful note-taking, of reflection upon the deeper aspects of life, of faithful record, from day to day, of such matured thought as has seemed worthy of expression upon paper. From these voluminous, laboriously prepared manuscripts, as well as from the results of his current literary work, Mr. Benson has selected, no doubt, much of what comes from the press in such continuous flow.

Undeniably there is something in these books which lays hold on the human heart, which wins the confidence, almost the personal affection of the reader, and has not been found elsewhere in our generation. A friend of mine (himself a rather obscure author) told me a year ago that he had felt impelled to do what was a rare thing with him—to write to the author of the *Upton Letters*, thanking him for the help and strength received from that little book. To the writer's great delight a courteous and characteristic letter came back from Mr. Benson by return mail. My friend wrote once or twice more, with like result.

At about that time he met the wife of a prominent official, an old friend, and the conversation turned on Benson and his work. "Do you know," exclaimed the lady, with shining eyes, "I just *had* to write to Mr. Benson and tell him how I loved what he had written; and he sent me the loveliest letter!" Within a week my author-friend learned of still a third acquaintance, a young woman, who had "found Mr. Benson's letters the most uplifting and helpful she had ever received."

Here were three people, all mutually acquainted, writing to the English essayist by a common impulse, but each without the others' knowledge; and each receiving personal, painstaking replies to their missives. If this is any indication of the truth, think of the burden Mr. Benson's correspondence must have entailed upon him, superimposed upon his regular avocation as Fellow of Magdalene College and author of the marvelous succession of books familiar to us all! No wonder he was soon compelled to dictate his replies to a typewriter; and by this time his correspondence must have swelled beyond all reasonable bounds or the ability of one man to sustain.

What, then, is the secret of his power? Wherein lies his strength? I will not attempt to answer the question further than this. Mr. Benson does not preach *ex cathedra*. His appeal is personal. His essay is a brilliant yet easy and natural *talk*, as if he were sitting beside you, on a winter's night, with firelight playing on the walls and snow heaping against the window-pane.

There is a subtle, winning appeal in his self-revelation, an intimate note in his gentle discourse, that is irresistible. "Come, see a man who told me all things that ever I did." The thought arises again and again as we read, "Why, I have had that very experience, but could never put it into words!" He shows us a precious coin, and we find we have long stored its duplicate, dusty and tarnished from disuse, in our own collection, not dreaming that it was pure gold. His talk, moreover, is strong and helpful, as well as penetrating. Its atmosphere is bracing and sweet; it has something of the fine perceptiveness, the uplift and wholesome tonic of Phillips Brooks's best utterances. It is the most direct in its appeal, the most *intime*, to use a favorite term of the author's, of any literary performance we have known since the lovable essays of Elia. After all, its power is perhaps best explained in Mr. Benson's own words: "The only books which possess a real and abiding vitality are those in which personality is freely and frankly revealed. . . . The books that go on being read and re-read are the books in which one seems to clasp hands with a human soul."

When critics decry Mr. Benson's redundance of composition, his rapidity of production, the sometimes sober tone that portrays the deeper shadows of life, may it be because they do not understand Aramaic? This man's speech betrayeth him.

Home Grown Evangelism

National W. C. T. U. and the Church Census in Omaha

The Church Federation, with Rev. F. T. Rouse of our First Church as president, is doing things in Omaha. The last week in October on a single day practically the whole city was canvassed by representatives from the churches and a religious census made. By a careful plan the city was divided into districts of 1,000 homes; captains were placed over these, each directing the movements of fifty canvassers. Only one district and a few odd blocks had to be left over for the next week. The experiences of the canvassers were for the most part pleasant. Many reported a real welcome from the overlooked; hundreds of church letters were discovered; some told of closed doors; many confessions were made of the disregard of church duties, some with indifference, many with regret.

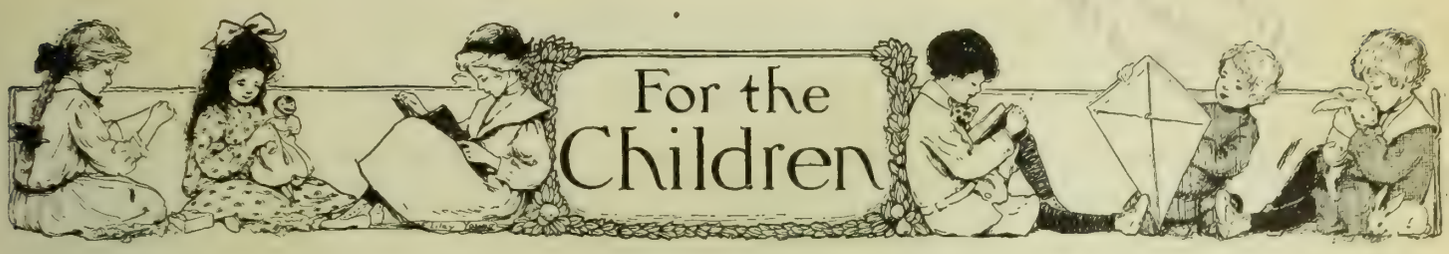
The first week in November the Federation arranged with most of the Protestant churches to enter a two weeks' evangelistic mission in thirteen centers. The ministers of the city did the preaching, although no minister preached in his own group of churches nor in a church of his own denomination in another part of the city. The groups of churches arranged choirs of their own singers, 3,000 inexpensive hymn-books were bought for use in the various centers.

The thirty-sixth annual convention of the National W. C. T. U. has come and gone. The on-looker is impressed with the largeness and many-sidedness of this work. The man who thinks missions is the standing of a heathen up against a tree while you crowd a Bible down his throat is as far from the truth as the one who thinks of this temperance movement as standing a drunkard up against a lamp-post and getting the bottle out of his pocket. This is one of the great welfare organizations of the world. One evening twenty little friends in native costume from as many lands were introduced with a brief word of the work being done in all parts of the world.

Forty-one departments with national superintendents are at work in guarding the home against the insidious attacks of the liquor evil. One day's department symposium included in its wide range: "Proportionment and Systematic Giving; Penal and Reformatory; Work among Railroad Employees; Work among Soldiers and Sailors; Work among Miners; Mercy; Purity; Rescue Work." The Sunday addresses were given by Mrs. Mary Harris Armor of Georgia and ex-Governor Glenn of North Carolina. Miss Ellen M. Stone was also a speaker much sought after.

Omaha, Neb. BEE.

Live purely; so shalt thou acquire
Unknown capacities for joy.
—*Coventry Patmore.*



The Enchanted Fir Trees

BY PATTEN BEARD

All wrapped in my gray woolly wrapper, just
after I put out my light,
Before I hop into my little white bed, I stand
by my window at night.

The garden looks strange in the darkness, and
just where the two fir trees stand,
A tall cavalier and a slim lady tree dance
merrily there hand in hand.

The lady tree laughs, I can see her; she waves
a gay greeting to me,
And the gentleman tree bends low a deep bow
as he swings his plume to his knee.

Perhaps they are just our green fir trees, as
they rock in the wind and sway,
Yet the gentleman's plume and her long velvet
cloak can never be seen in the day.

It may be they're really enchanted, those two
solemn evergreens here;
By night, like the fairies, they dance hand in
hand as a lady and cavalier.

Margery's Vowels

BY MARY A. THOMPSON

"It's the very snarliest hair in the whole world!"

This is what Margery Blake used to say every morning and night, while her Aunt Louise was brushing her hair. Perhaps she stretched the facts a little, but Margery certainly had her trials, for her hair was not only long and fine and very thick, but it was as full of kinks and tangles as the grapevine tendrils, or a spool of silk the kitten had played with. Beside, when a little girl walks a mile to school, plays tag all recess, and spends her spare hours climbing trees and jumping on the haymows, she can hardly be expected to keep all the snarls out of her hair.

Now though Margery could climb to the tops of the tallest apple trees, she was not (shall I whisper it?) very brave in bearing pain. When she felt a pull she would jump or scream until poor Aunt Louise was at her wit's end. Sometimes Father would look up from his newspaper with the remark, "I must take her to town next Saturday and have it cut!"

"Oh, no!" would come from Mother then, and "Oh, not yet!" from Aunt Louise, and Oh, no!" from Margery herself.

Then the little girl, who really wanted to be good, would be quite patient with the snarls—until she forgot it.

One day, as she came dancing in from school, Father said, "Well, Chicken, what did you learn today?"

"I learned the Vowels," said Margery, proudly; "A E I O U. Teacher said we must say 'em over often so we wouldn't forget."

"A E I O U," said Father, thoughtfully. "Those sound to me like some of the noises a little girl I know makes while her hair is being brushed."

Margery turned rosy red and looked out of the window.

"I'll tell you," said Aunt Louise, quickly, "I've thought of a game we can play. I'll give you five screams every time I brush your hair, one for each vowel. You can save the worst pull for O, because that sounds the worst. But when you've had all five, you must keep quiet, no matter what happens."

"Well," said Margery; and that night she sat down to have her hair put in order without once saying, "Oh, dear!"

Aunt Louise began to tell a story as usual, but the silence that followed was very unusual, indeed. It is true there were some pulls, but Margery thought them not important enough for a Vowel. At last there came a gentle A.

"That's a good choice," said Aunty, "that was a hard one, I know. Now remember, four more. Well, as I was saying, the princess"—

But the princess was nearly married before Margery could make up her mind to employ E.

"I'm glad you got that in," laughed Aunt Louise, "for now we are all through."

"Why, Aunty, and I didn't have the other three at all! What made you do it so quick and easy?"

"I thought the snarls were worse than usual," said Aunt Louise, "but never mind, dear, you can begin again tomorrow morning."

Next morning Margery reached I. But if you will believe it (and I'm almost afraid you won't) two weeks passed before she could decide to say O.

"For that ought to be very bad, you know, Aunty. And really, when you come to think, it doesn't hurt so awfully. Why, sometimes I don't get beyond A. But today after I'd been in the woods and got pitch on my hair, I was sure O was all right."

"It's much nicer for me," said Aunt Louise, "but you aren't practicing the Vowels much. I don't believe you could say them all at once if you tried."

"Oh, yes, I could," said Margery, and a month later she proved it.

It was such fun to walk round the big beam above the haymow! Margery had done it many a time, but this once her foot slipped, and she lay, a limp little heap, on the floor. Father ran in from the stable where he was at work and lifting her in his strong arms carried her into the house.

"I'm afraid her arm is badly broken," he said to Mother. "And she minds pain so much that I don't know how she will get through the setting."

The doctor was an elderly man who had seen many strange things. But even he was a little surprised when his patient looked up at his first touch on her arm and said very distinctly, "A E I O U!" Then she shut her eyes and made no sound nor movement till all was over, and she was lying back on the pillows in her own little room.

"Margery, dear," said Mother then, "you don't know how much you pleased us all by being so brave today."

"Yes, indeed!" cried Aunt Louise. "The doctor said you were a real little heroine."

"No one would think you were the little girl who used to cry when her hair was brushed," declared Father.

"Why, you see," said Margery, "I used up the Vowels. It hurt so when he first touched me that I thought it was fair to say 'em all at once. And then there wasn't anything more to say, so I kept still."

Margery's hair is thinner now, and it snarls less than of old, but she still remembers the Vowels. Sometimes when she is in pain, she says to herself, "I wonder if it is bad enough to say O, or had I better wait a while?" And sometimes, while she is waiting, the pain grows better.

I once gave a lady two and twenty receipts against melancholy; one was a bright fire; another, to remember all the pleasant things said to her; another, to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is, that these little pleasures often banish melancholy better than more exalted objects.—*Sidney Smith.*

The Children's Pulpit

Cup or Sieve

BY REV. E. H. BYINGTON

In the kitchen you will find many useful articles and among them a sieve and also a cup. If, this afternoon, your mother should call you to have some lemonade from a pitcherful she had made, what would you run to get—a cup or a sieve? "What an absurd question!" do you say? If you held out a sieve, all that she poured in would run right out, and you would have none at all. You would come to her with a cup, of course.

Yet you often do bring a sieve when she calls you. In your mind, as well as in the kitchen, are a sieve and a cup. Often, when Mother gives you directions for doing an errand, you take the sieve off the shelf in your mind and hold it out. All that she tells you goes right through, and you do not remember how to do it, perhaps forget it entirely. Boys and girls use the sieve altogether too much when their mothers give them advice or commands. That is why they forget so much. And sometimes when older people go to church they hold out a sieve for the sermon instead of a cup, and when they get home cannot tell what the minister preached about. The next time your father or mother starts to say something to you that seems important, ask them to wait a minute until you can take, from its hook in your mind, the cup which is called *attention*, and then catch all that they say and keep it.

The Firelight Club

Conducted by William Byron Forbush

Our Firelight Club Mission Booms

At the moment of writing the number 435 has been written upon one of the little certificates that were printed for those who took shares in The Firelight Cot Number One for a boy or girl in China.

A letter from one of our "older people," as she signs herself, expresses (what I think we all feel) a certain satisfaction that this plan of our Club is something definite and tangible. She says:

"If we give to one of the large Mission Boards our little gifts are swallowed up by that devouring element called the 'general work,' and that is all we know. When Mr. Martin told us of Pomiuk or the Japanese orphans it gave one a little warm glow to think one had the privilege of assisting in the care of 'one of the least of these.' And since I have read the Firelight Club of Oct. 16, I am glad that here is another opportunity for individual work, and am sending herewith a draft for fifteen dollars to care for a child in a Firelight Club Cot for one whole year."

From a mother who is in a hospital comes a cheerful message of encouragement and a remittance that gives each of her three "babies" a share in that other hospital cot for the suffering children of a far-off country.

"Dear Friend," writes a New England reader of *The Congregationalist*, "I certainly would like stock in the 'Cot,' so I inclose one dollar for ten shares. I am going to give these shares as Christmas presents to children in homes where ingenuity is nearly exhausted to find something novel and interesting for them."

The grandmother of a little boy "not quite seven" tells of their mutual interest in Mr. Corbin's Chinese visiting card, and how the child resolved to give up part of his savings that he might help on the "Cot" fund. As his grandfather and grandmother were for thirty-five years missionaries of the American Board at Foochow, it is natural that this little fellow is especially interested in the Chinese.

The owner of a whole fifteen-dollar certificate, as we said before, was to be given the right to name the first Firelight Cot. "In memory of my mother," writes such an owner, "I would like this cot to be named The Elizabeth Cot."

Several young people's societies have taken up the matter, and one Junior C. E. Society, just formed, sent us its first dollar.

The coin carriers are ready for you, and we are beginning to hear from "the Legion of One Hundred." Our goal is *twelve cots* in the Shansi hospitals before the first of January. When we began we expected only three!

Our Chinese Club Member

Who would have guessed that one of our Club members—one of our prize winners, too—was born in China? She writes the following interesting letter from Scranton, Pa.:



One of our mission doctor's rivals. This great boulder is worshipped by sick boys and girls of Tai-ku as a god of healing. Miraculous powers are attributed to it because it was carried down the ravine in a freshet in August of last year.

The Chinese characters, K'ang Bao Lo, on a letter from you today made me homesick. When I came to this country nine years ago I could speak only in the Chinese language, so I had to be naturalized like all other foreigners, and when I was traveling across this continent with my parents on their way home from China I was a great curiosity to people. The waiters in the hotels where we stopped would take turns in waiting on us just to hear me ask them for things in Chinese. I would say, "Woa eou manto" (I want some bread); "Chi woa piar di pau tze" (Give me another plate), and they were greatly amused.

One lady, overhearing me speak to my mother, came up and, looking in a pleased way, said, "Oh, a little French girl!" and my mother quickly answered, "Oh, no! Chinese." Then the lady came closer and giving me a more careful look said, "Oh, yes, I see." I have often wondered what she saw. Isn't it funny how people's imagination will help them in coming to a conclusion!

The American children made so much fun of me that I tried to drop some of my Chinese and mix in English. It went this way: when I fell downstairs and broke my doll's nose. "Woa tumbled downstairs while eo wa wa di pi tze," but this mix-up made the children laugh all the more, so out of shame I put the English in just as fast as I could, until I could speak whole sentences, and I was very proud of it, I can assure you.

I am glad I am a girl, for I could never be President of the United States anyway, and if I was a boy, I might have that ambition, and what a disappointment to discover that after all I was a foreigner!

My mother keeps the flag of my native land hanging on the dining-room wall, and just opposite is the flag I love, the Stars and Stripes. The old dragon looks as if he would like to eat up the Stars and Stripes, as the Chinese believe he does the moon and the sun in an eclipse.

Some day when I grow up I may return to the land of my birth, not for the same reason that most people want to see their native place, but from a higher motive—a much higher one. I think the people there are pitiable. I feel awfully sorry for the girls born in Chinese homes, for their parents think if they have sixteen children and half are girls, all of these girls should be thrown into the canal but one or two, kept to do the housework for the boys. We were traveling once with a Chinese family and their six boys, and my father asked if they had had more children, but they said, "No, only these six boys." Our cook, however, told my father afterwards that they had killed four daughters, but they didn't count.

I should like to go back to the very villages where my mother used to take me when I was a little baby. Dressed in Chinese clothes I sat on her lap as she talked to the women who gathered in curiosity about our wheelbarrow. I would like to see the women again who stroked my hands and face, saying, "Why do you call her baby, is it because she is so white?" (the two syllables "bay bay" mean white in Chinese.) "And is she so white because you feed her on cow's milk?" (the Chinese never use the milk of cows.)

My mother would talk to them and tell them that there was only one true God, and that the thousands of little terrifying gods they believed in and so feared were false and really did not live at all. And my mother says, oh, they couldn't believe it when she told them that God loved them and that he wanted them to love him and not to fear him.

Why, Dr. Forbush, I have written an awfully long letter—or at least my mother has written it for me—but I have wanted for some time to write to you and let you know that one of your Firelight Club members was a *China* girl.

Yours very sincerely,

FRANCES D. BENT.

Making Fire Indian Fashion

"How do the Indians make a fire without matches?" asked a boy who loved to "play Indian." Most of us have heard the answer to this: "The Indians used a flint and steel, as our own fathers and mothers did one hundred years ago, and before they had flint and steel they used rubbing sticks." We have all read about bringing fire out of two sticks by rubbing them together, but I find that most persons look upon this as a sort of fairy tale, or, if they believe it to be true, they think it so difficult as to be worth no second thought. All woodcrafters, I find, are surprised and greatly interested to learn that not only is it possible, it is easy to make a friction fire if you know how. I have taught many boys and men to do it, and some have grown so expert that they make it nearly as quickly as with an old-fashioned sulphur match. When I first learned from Mr. Walter Hough, who learned from the Indians, it took me from five to ten minutes to get a blazing fire—not half an hour, as some books have it. But later I got it down to a minute, then to thirty-one seconds, from the time of taking up the rubbing sticks to having a fine blaze, the time in getting the first spark being about six seconds.—*Ernest Thompson Seton.*

Not what goes into the contribution box, but what stays out counts.

The Yield of Holiday Books

Many and Varied Attractions on the Christmas Book Shelves

French Life and Art

The architectural wealth of France is for American tourists comparatively a recent discovery. When Mr. and Mrs. Joseph Pennell began their work among its churches and cathedrals for the *Century Magazine* it was the custom of the American traveler to cross French territory on the way to Italy or Switzerland, as if it had no claims upon study or enjoyment. Now the French provinces have come to their own, partly through the opportunities opened by the motor vehicle and largely because of the instruction and pleasure which Mr. and Mrs. Pennell have provided in their pictures and writings.

The reader will not wonder at the influence of so beautiful and enthusiastic book as *French Cathedrals* (Century. $5.00 net) now that it is before him in its completed form. The pictures are studies of love, and the text is their fit companion. Mrs. Pennell contributes an interesting reminiscent and critical introduction. Her chapters are rich in the joy of discovery as well as the enjoyment of beauty. They are sympathetic with the life of the towns, then so unspoiled and yet so individual. The author is a hearty admirer of France for those qualities of industry and frank-hearted enjoyment of intervals of rest and pleasure so characteristic of its people. The swift changes of the recent years, with the political and religious embitterment of the nation's life cast hardly a shadow over these bright pictures.



Copyright, 1909, Century Co. *From French Cathedrals*

THE CATHEDRAL OF AMIENS FROM THE WEST

French appreciation of Mr. Pennell's drawings was shown by the purchase of all of them which were within reach for the Luxembourg Gallery. The price of this splendid book brings them almost as fully before the eye as a visit to that gallery would do, for they lend themselves admirably to reproduction. Mr. Pennell has, in later years, somewhat changed his point of vision and his method of work, as later pictures of his drawing show. He is here at his earlier best and his work is full of beauty.

From Paris south to Carcassonne is the field of assistance to the traveler and enjoyment for the reader which Mr. Ernest Peixotto has chosen for himself in *Through the French Provinces* (Scribners. $2.50 net). He gives us, in addition to descriptions which are themselves an incitement to exploration, his own interesting pictures of buildings and street scenes. The book opens with a chapter of suggestions for motor boat travels on the rivers and canals, starting from Paris; and the possibilities of the motor car as an opener up of the country are treated fully later on. This practical side detracts nothing from the charm of personal experiences and helps to make the material available either for actual or imaginary explorations.

The reader is welcomed into the genial companionship of Mr. E. V. Lucas in the first words of his *A Wanderer in Paris* (Macmillan. $1.75 net), and this sense of delightful intimacy runs through all the pages of this remarkable book. It would be difficult to imagine a more alluring handbook for the visitor in Paris. Much of the charm of the city will come back with even the reading at a distance of these observations and impressions, and the prospective traveler who looks forward to his first visit will catch something of the spirit of the French metropolis. Mr. Lucas's wide range of interests, artistic, literary and in the best sense sentimental, find abundant material and opportunity of expression. The whole range is covered without hurry and with a charming ingenuity and individuality. All this material is made accessible in a full index, and the book abounds in effective illustrations.

Spanish Travels and Traditions

A volume which brings beauty and joy to the stay-at-home, without the discomforts of travel, is W. W. Collins's *Cathedral Cities of Spain* (Dodd, Mead. $3.00 net). By the help of the sixty exquisite color plates, reproduced from the author's sketches, we become acquainted with many a Spanish town from Cadiz to Burgos, with market places, street and garden scenes, as well as a variety of cathedral architecture, in which Moorish and Christian are strangely blended. We are reminded that if ground space is alone considered, the cathedrals at Cordova and Seville rank next in size to St. Peter's at Rome. The text, though not so full of color and atmosphere as the author's paintings, shows a thorough knowledge of his subject and is by no means confined to architectural details. We have previously called attention to the "Cathedral Cities of France" in this series, and this is a notable companion volume at the same moderate cost.

More general in its scope and more practical in information for the average traveler is *Travels in Spain*, by Philip S. Marden (Houghton Mifflin. $3.00 net). It is an entertaining narrative of personal experiences, what the author saw and how he saw it in a comprehensive journey through Spain, illustrated with his own excellent photographs; and it is prefaced by a helpful chapter of advice to the tourist. Mr. Marden writes simply and naturally, never bores the reader with long pages of history or art criticism, and is so generally diverting that this strikes us as a good book to read aloud. Spain, he says, cannot offer her visitors the paradise of Italy—her mountain scenery reminds one more of Greece—but her "quaintness, wealth of legend, sweet savor of the true romance" give this old country its own peculiar charm.

Romantic Legends of Spain, by Gustavo Becquer (Crowell. $1.50 net), is a collection of stories by a Spanish literary genius of the generation just gone by. Bacquer had the proverbial hard life of the writer and died at an untimely age in sore poverty. The stories will remind the American reader of Hawthorne in their sense of the mysterious elements of human nature, though they are drawn from a more external fountain of romance. The translation has been made by Cornelia Frances Bates and her daughter, Prof. Katharine Lee Bates of Wellesley College, and gives the effect of an admirable rendering for a delicate and yet vigorous style. The stories are partly pure romantic invention and partly founded on



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TENEMENTS NEAR BROOKLYN BRIDGE

old traditions of the Spanish cities and countryside. The book is illustrated by interesting photographs of landscapes and buildings, and in its glimpses of the mind of the Spanish people is a genuine addition to our literature.

Since Irving introduced the Spanish Granada to the imagination of Americans, his *Legends of the Alhambra* (Lippincott. $2.50 net) has been a prime favorite both with old and young. It is issued this season in this unusually handsome edition, well printed on large, decorated pages and with illustrations in color by George Hood, of an imaginative quality, well suited to the visions of old romance which Irving discovered and shared with his countrymen during his residence in Spain.

Other Volumes of Travel

Holland is a little country, rich in varieties of custom and dress, and of such picturesquenesses as the artist loves. In *Holland of Today* (Moffat, Yard. $6.00 net), George Wharton Edwards has put together fruits of leisurely wanderings for observation and sketching. The pictures are partly in color and partly in black and white and give us captivating glimpses of girls in their immemorial dress of honor, of street and countryside and peasant life. Mr. Edwards tells us just what we desire to know about these untroubled villages and their inhabitants. He takes us the length of the country and enables us to obtain a pleasant sense of acquaintance with its peculiar and characteristic life. Nothing is lacking in material and workmanship to make a splendid volume which has only to be seen to be coveted.

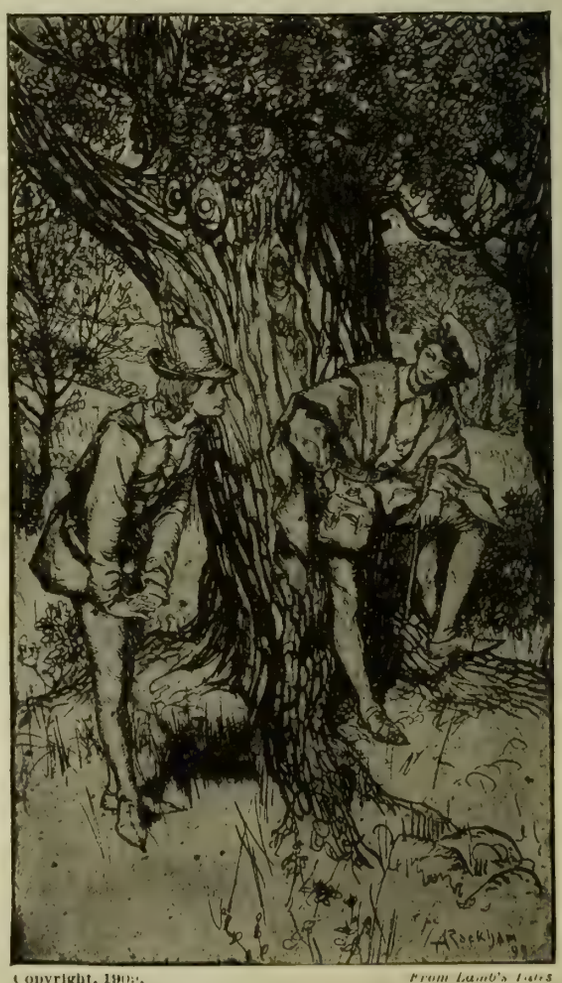
Travel in companionship with Mr. Henry James is an intellectual matter in which one arrives at pleasant lightnesses of observation by dint of close attention. But there is no such apparently studied obscurity as in some of his later novels—just enough, perhaps, to pique and hold the attention. Italy is a rich field for a traveler of this sort, and in the sumptuous form of *Italian Hours* (Houghton Mifflin. $7.50 net), the stately pages fit the mincing dance-step of the style in which Mr. James chooses to give progress to his thought. The book is made up of travel papers old and new, so that one is now in the Italy of a generation ago, and now laments or allows for the inevitable changes which the growth of the new nation's strength has brought. The familiar and unfamiliar scenes come to us with a fresh light upon them from the travel talk of so accomplished an observer of human nature. The color plates are from pictures by Mr. Joseph Pennell and have their own charm of selection and of rendering. If it is not quite the Mr. Pennell we know best in his free drawing in black and white, it is a phase of his art which has a charm of its own. Printers and publishers have done their best to reach the ideal of book-making.

Mr. Edward Hutton has written many charming books on Italian cities and personages. He has now given us a suggestive study of *Rome* (Macmillan. $2.00). Written, as perhaps such a book should be, from a Catholic standpoint, he makes the reader share his reverence for the city and his realization of her eternity. He feels the poetry of her past glory and the vitality of the spirit which makes the past and its ruins minister to the present with its hopes. Many churches and historic spots are described in detail. The illustrations in color, by Maxwell Armfield, are little more than sketches and do not add to the attractiveness of the book.

So many elements of interest are found combined in the island of Sicily that a man who purposes to make a book about it must sternly choose the phase he will treat and shut his eyes to all others. Whether he will vex his soul in an attempt to describe the indescribable natural beauty, whether he will relate its complicated and tragic civic history or study the races represented in the present Sicilian, he is sure of an embarrassment of rich material. In *Sicily, the Garden of the Mediterranean* (Page. $3.00), Will S. Monroe has placed special emphasis on the human side—on Sicilian manners, customs and institutions. He discusses social, industrial and commercial conditions; religion and education; music, literature and art, and in later chapters studies several cities and districts separately. Many original photographs show famous ruins, lovely scenes and portraits of individuals who embody the picturesqueness of the land.

A picturesque and attractive country, having especial interest for Americans, is described in *Mexico*, by W. E. Carson (Macmillan. $2.25 net). Here, even as in European lands, there is a mixture of old and new, a strange ancient civilization and a promising new civilization, each peculiarly interesting. Mr. Carson describes pleasantly and often vividly the land and the people, the ancient ruins, the modern customs, the native population, the government, President Diaz and his policies and the results of Americanizing influences. With its profuse illustrations and the wide scope of its treatment, it is an admirable book for one who wishes to be informed concerning this neighboring country.

A valuable gift book is *Longfellow's Country*, by Helen A. Clarke (Baker & Taylor. $2.50). Beginning with New England, it explains how the poet came to write The Wreck of the Hesperus, discusses the historical question of the Norsemen involved in The Skeleton in Armor, locates and describes the scenes connected with The Building of the Ship, My Lost Youth, The Phantom Ship and other minor poems. In a section called Under the Shadow of Blomidon the facts connected with Evangeline are set forth. Twenty delightful pages furnish the historical setting for Paul Revere's Ride and as many more are given to The Courtship of Miles Standish. A study of The New England Tragedies collects the material for Longfellow's poems on the Quaker and Witchcraft persecutions. The final pages are devoted to Cambridge. Miss Clarke also quotes Mr. Longfellow's diary frequently with enlightening results. Over thirty full-page photographs illustrate the volume.



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SCENE IN AS YOU LIKE IT

Art and Picture Books

Mr. Frederick Keppel is an enthusiastic student of old prints and pictures. He has gathered reproductions of some of the rarest and most beautiful, many of them never before reproduced, for his *Christmas in Art* (Duffield. $2.50 net), accompanying them with a discursive running commentary which has at times a pleasant autobiographical quality. All are by artists of the fifteenth and sixteenth centuries—Durer, Schongauer, Rembrandt and the Italians and Flemings. The prints are from the most perfect impressions in the national collections of France and England. Brief biographical sketches of the artists are included. The author adds to his memory of English Christmas glees an interesting contribution of his own.

Mr. Charles H. Caffin's helpful books on art appreciation have an addition this year in *The Story of Dutch Painting* (Century Co. $1.20 net). The period covered is from the independence of the Dutch provinces through the great period of the older Dutch art. The author's method is personal and topical. He attempts to follow the stream of tendency while yet isolating for study the great men of the school and their work. The illustrations are selected from the most famous, including many of the most familiar pictures and are admirably photographed and reproduced. Now that Dutch art is again at the height of its fame and influence, affecting painting and art appreciation through many channels, Mr. Caffin's book is peculiarly timely and helpful.

When a successful artist teaches the history and technicalities of his calling, the result is usually interesting and suggestive. This is decidedly the case with Mr. Birge Harrison's *Landscape Painting* (Scribners. $1.50 net). The chapters originated in talks given before the Art Student's League of New York at its summer school at Woodstock, N. Y. These have been reproduced with few changes, involving some inevitable repetitions, but conserving the symmetry and directness of free utterance from a teacher's full mind to the scholars whom he knows well. The initial chapter runs along the line of landscape development in the history of painting. It is followed, characteristically of the moment in which we live, by talks on color, vibration and refraction, by which latter term Mr. Harrison means the effect of colors upon each other when brought into juxtaposition either in nature or on the canvas. The teaching is addressed especially to artists in the making, but will on that very account be useful and helpful to the much larger circle of picture lovers who so seldom are able to find themselves at the working artist's point of view. The text is illustrated by well-selected examples of landscape painting, most of them from the modern school of American art. Mr. Harrison has included one example of his own way of looking at the world, for which the reader will be grateful.

Among the art collections of England *The Wallace Collection* in London occupies an interesting place. In the series of little books called "Great Art Galleries (Caldwell Co. 35 cents), we have an appeal to the eye in photographic reproductions with brief descriptions. The book gives an idea of composition at least for many of the best pictures in the gallery.

Printer and illustrator have done their best toward presenting the comedies of Shakespeare in a fitting dress in the two volumes of *The Merchant of Venice*, illustrated by Sir James D. Linton, R. I., and *As You Like It*, illustrated by Hugh Thomson (George H. Doran, New York. Each $4.50 net). Each one has the story of the play written at length, with a brief critical estimate, by A. T. Quiller-Couch. The wide pages make a perfect setting for large and beautiful type; but the pictures are the real reason for the being of the volumes. Sir James Linton has given us stately figures, befitting the great days of Venice in which the action moves. His coloring, quite wonderfully reproduced, is rich and full. He composes and sees in the spirit of the Venetian painters of the great time. Mr. Thomson imagines the characters who move through the forest of Arden in all the lightness of action and gayety of color of the spring. His Rosalind is charming, and he keeps all the pictures in the key of the beautiful comedy he is illustrating. The luxury of the bookmaker's art could hardly go much further than in these two volumes.



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A DUTCH MILK GIRL

We have met persons, not always of the sterner sex either, who throw up their hands and roll their eyes in horror over the present fashion in woman's dress—over long, tight skirts, waists "built largely of holes," and hats like coal scuttles or plum puddings, as it happens. We've even heard it declared that woman's clothes are the strongest argument against giving her the ballot! To comfort such pessimists we would refer them to one of the most fascinating of the season's picture books, a three-volume history of *Modes and Manners of the Nineteenth Century*, as represented in the pictures and engravings of the time (Dutton. $7.00). Many of the illustrations are in color; some of them from old fashion plates are screamingly funny now, and give us a delicious sense of superiority, for certainly our women wouldn't wear such things! Scores of famous painters are represented, newspaper drawings and caricatures are included, and many photographs illustrate fashions of the later years. The text accompanying the pictures touches sketchily upon the events and persons which influenced the years covered —1790 to 1878. The binding is dainty, paper and type are good, and all the work lacks to make it complete is an index.

The story of a girl's life from childhood is suggested in verse by Carolyn Wells and pictures in tint or color by Jessie Willcox Smith in *The Seven Ages of Childhood* (Moffat, Yard. $2.00 net). It is a case where the graphic art is more significant than the literary. Miss Wells has followed her theme with her usual brightness of style and humor in clever rhymes, but the pictures are the real purpose of the book and are of quite extraordinary beauty and effectiveness.

Two Books on New York

An unusual combination of author and illustrator is found in Prof. John C. Van Dyke's *The New New York*, illustrated in color and black and white by Joseph Pennell (Macmillan. $4.00 net). The result is one of the unusual books of the season. Professor Van Dyke is a master of description and has brought the same keen powers of observation and sympathetic insight which he devoted to the desert and the world of wild nature to the study of the city streets. The soul of the new city, with its strangely irreg-

ular sky lines and the deep canyons which run between its high buildings, has been caught and perpetuated in these descriptive pages. Not less in its contribution to the success of the book is the genius of the illustrator. Mr. Pennell has a difficult but amazingly congenial field in the city streets, and has carried out his share of the partnership with evident delight. New York is more and more a place of pilgrimage for the whole country. For those who come from elsewhere and for the millions whose lives are tributary to its business and social life, the book ought to bring not merely pleasure in its beautiful pictures, but a wider opening of the eyes to the picturesque quality of the new city and some help toward finding pictures of their own as they come and go.

"There are better places to live in than New York," says Edward S. Martin in his introduction to *The Wayfarer in New York* (Macmillan. $1.25 net), "but there is hardly any better place to work in, provided one has learned to work to good purpose and can learn to maintain continuous good health under the nervous strain of New York." The collection which he has brought together of literary material describing different neighborhoods goes back to the first purchase of the land on which the city is built by the Dutch from the Indians, and comes down to descriptions and scenes by the writers of the day. The book will commend itself to New York residents and the visitor who desires to catch something of the spirit of the metropolitan neighborhood.

Old London

Hogarth's is the greatest name in English Eighteenth Century art. He was not simply an important painter but also one of the greatest of the world's moralists—this latter office having been the one in which he was first and for a long time exclusively recognized. In *Hogarth's London* (Dutton. $4.80 net) Mr. Henry B. Wheatley has utilized the artist's pictures for a study of manners in the English capital, and his text is accompanied by many reproductions of paintings and engravings. The different phases of social, professional and street life in London are described, and the direct and contributory material proves rich and suggestive. Mr. Wheatley devotes much space to a biographical and critical account of Hogarth's achievement. The work is too full for general reading, while it yet contains only a hint of the artistic material which was Hogarth's legacy to the world. The pictures are well reproduced.

A novel chronicle of the social life of London of former days is given in *Inns and Taverns of Old London*, by Henry C. Shelley



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AN IDYLL OF THEOCRITUS



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A TEHUANTEPEC BEAUTY, WEARING HER STARCHED HEAD-DRESS AND NECKLACE OF GOLD COINS

(Page. $3.00). Not only does it describe the places suggested by the title—Tabard Inn, White Hart Inn, The Bear, Boar's Head, The Mermaid and many other haunts of Ben Jonson, Pepys, Addison, Steele, Garrick and a host of others—but also it describes the coffee houses, literary, social and gaming clubs and pleasure gardens, well known by name to readers of English literature. The pages abound with stories of these famous men and scenes, and the book is amply illustrated with pictures, mostly from old cuts.

For hundreds of years Old St. Paul's Cathedral was the heart of London and one of its thronged market places. Today it has become an active religious center for the great Anglican diocese of which it is the central church. The story of the ancient Gothic building which was finally destroyed in the great London fire, and of the renaissance church erected by Sir Christopher Wren, is told with great enthusiasm and in rich detail by Canon William M. Sinclair in *Memorials of St. Paul's Cathedral* (Jacobs. $4.00 net). The book is a mine of material on its special topic and is well illustrated.

Superb Editions of Omar Khayyam

Fitzgerald's *Rubáiyát of Omar Khayyám* holds its place in popularity with the publishers and the public. What might well be called a monumental edition, stately in form and distinguished in all its workmanship, has many reproductions of paintings by Edmund Dulac. The artist has brought a world of romantic thought and fancy to meet the wealth of Omar's imagination. The tone of these jewel-like pictures is serious—or rather ironic, with the wise poet's allowance for the charm and the fleetingness of beauty and enjoyment. They are reproduced in a perfection seldom reached in color printing. Lovers of Omar will find these interpretations of his poetic wisdom and love of the passing beauty of the world wholly sympathetic, making the book a double gallery of delight. This edition is brought out by the George H. Doran Co. of New York, American agents for Hodder & Stoughton of London and is listed at $5.00.

This is Fitzgerald's centennial year, and as a fitting memorial for lovers of the *Rubáiyát of Omar Khayyám*, we have a splendid Centenary edition, beautifully printed on large pages and illustrated with color plates by Willy Pogany (Crowell. $5.00). The Oriental atmosphere of the poem is carried out even in its text by printing the stanzas in specially designed type which approaches as near the

Persian fluidity of the written line as the ingenuity of the artist could contrive for the Latin characters. Mr. Pogany has been able to enter into the true spirit of the poem, and his compositions are delightful to the eye in their rich color.

Other Holiday Editions

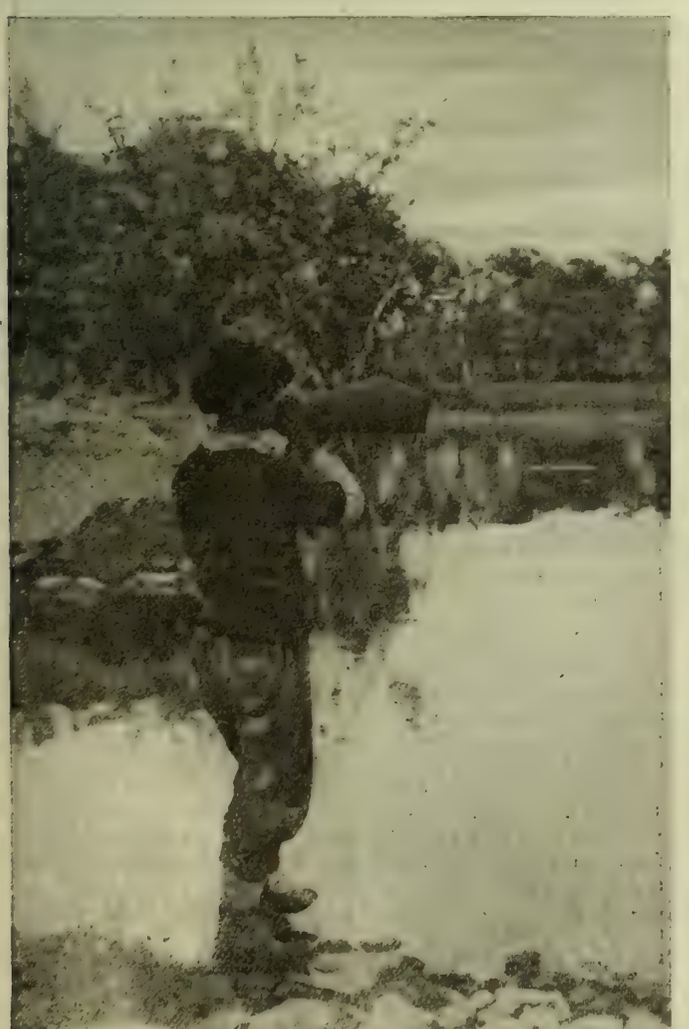
The full flavor of New England, as James Russell Lowell knew and loved it, is in *The Courtin'*. The poem is a masterpiece of mingled fun and sentiment, and lends itself admirably to illustration in the sympathetic hands of Arthur I. Keller (Houghton Mifflin. $1.50 net). The plain reality of simple farm life is not in the least shirked in these charming pictures, but it is made beautiful. They are reproduced in color and tint, with wonderful perfection of workmanship, and are full of a delightful humor, suggestive of the atmosphere through which Lowell saw his lovers. The original manuscript of the poem is given at the end in facsimile.

Last year T. Y. Crowell Co. issued an attractive holiday edition of Thoreau's *Cape Cod*, illustrated with Clifton Johnson's pictures. This year comes a companion volume, *The Maine Woods* (2.00). This work, as the artist remarks in his preface, "picturesque in subject and perhaps the finest idyll of the forest ever written," lends itself readily to the photographer's art. All lovers of the old Pine Tree State will heartily appreciate this handsome volume with its familiar text and memory-stirring pictures.

The success of Mrs. Deland's novel, *The Awakening of Helena Richie*, on the stage has given occasion for a new illustrated edition containing the original pictures together with successful photographs taken from the scenes of the drama (Harpers. $1.50). It is called the Margaret Anglin edition and has prefixed to it Mr. De Ivanowski's portrait of that actress as she appeared in the title part. The two series of illustrations are not always harmonious in spirit, but they well express the two forms in which the story has gone out as an influence in the world.

Although George Eliot's poem, *Two Lovers*, lends itself easily to illustration and to the making of a holiday book, there is something incongruous in the choice of Howard Chandler Christy as illustrator (Moffat, Yard. $1.00 net). His pictures in color seem to have come out of an Indiana romance rather than to be the fitting interpretation of the delicate English poem.

Many will recall Ruth McEnery Stuart's story of a young New York Italian girl and her lovers, *Carlotta's Intended*, and welcome it in a decorative edition with a forget-me-not cover (Harpers. $1.25).



Copyright, 1909, T. Y. Crowell & Co. *From The Maine Woods*

A BIRCH-BARK HUNTING HORN

Two Christmas Stories

The Christmas story lives in a category apart, deriving from Dickens's "Christmas Carol." To produce it is a difficult art and few have made so good a success as Norman Duncan in *The Suitable Child* (Revell. $1.00 net). It has the right sort of sentiment and will touch the heart of the appreciative reader. The story opens on Christmas eve on a Canadian Pacific train moving slowly through the frozen wilds of the North. The spirit of the hour is admirably caught in the illustrations by Elizabeth Shippen Green.



George H. Doran Co. *Reduced from Merchant of Venice*

Mr. Booth Tarkington has struck the right Christmas note in *Beasley's Christmas Party* (Harpers. $1.25), and Ruth S. Clements has appropriately illustrated it in bright color pictures. It is the tale of a politician, who had no gift of speech and was supposed to have no gift of imagination and his blossoming out for the sake of a little child. The setting of an Indiana city gives a background of reality to the tender pathos of the author's romantic invention. The spirit of the whole story is in the hero's maiden speech, addressed to an invisible audience: "Christmas time is the best time because it is the kindest time. Nobody ever felt very happy without feeling very kind, and nobody ever felt very kind without feeling at least a *little* happy. So, of course, either way about, the happiest time is the kindest time—that's this time."

New Fiction in Holiday Dress

Each December brings us a fresh example of Ralph Henry Barbour's romantic imagination. *The Lilac Girl* (Lippincott. $2.00 net) is in the same vein of pure love romance as his earlier stories, and is issued with the same lavishness of page decoration and color prints. The story begins in Colorado but runs its course in a quiet New England village. The book lives in a world of its own and after the excitements and problems of the season's fiction, is restful and delightful.

We are always ready to listen when Mrs. Deland gives us a new glimpse of Dr. Lavender. She has told a charming story of high religious significance in *Where the Laborers are Few* (Harpers. $1.50) and the publishers have put it in beautiful form for the holiday trade, with decorated covers and pages and unusually successful illustrations by Alice Barber Stevens.

In *Old Rose and Silver*, by Myrtle Reed (Putnams. $1.50 net), there are two heroines, aged forty and twenty, respectively. The younger wears white with spangles and is called "the Silver Girl." The elder is named Rose and is so charming a character that the reader soon resents the epithet "Old Rose." The hero is halfway between in age. There is an elderly lady whom it is a privilege to meet and a whimsical pair of twins. The style lapses into artificiality at times, but this is forgotten in the general interest in the narrative.

A new story by Amélie Rives is *Trix and Over-the-Moon* (Harpers. $1.00). Trix is a very capable young woman, exceedingly fond of outdoor life and especially of horses. Her husband is a literary man of not much account, and Trix runs the farm and breeds and trains hunters and horses. Over-the-Moon



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is a beautiful colt possessed of a devil. The question is whether Trix will insist on riding this colt at a coming county fair. Two of the best characters of the story are a negro mammy and the husband's faithful old Scotch nurse. The latter, indeed, is the real heroine of the tale. We will not spoil the story by explaining how this happens. The situation is developed in the bright and vigorous style characteristic of the author.



Copyright, 1909, Dodd, Mead & Co. *From Cathedral Cities of Spain*

BURGOS CATHEDRAL

The Biblical story of Esther has been expanded into a novel by Florence Morse Kingsley, under the title, *The Star of Love* (Appleton. $2.00). The life and manners of the old Persian Court, the character of Xerxes, and his campaigns, have been carefully studied and skillfully made into a background for a highly dramatic story. Esther, after being carefully brought up in seclusion by Mordecai, is suddenly introduced to the notice of the King and a love match ensues. But her Jewish origin is unknown until the intrigues of the Queen Mother with Haman bring it to light. And so the narrative as we know it moves on to the day of dreadful doom in "the Month Adar." But before that, comes the day of Mordecai's triumphant elevation which is one of the best scenes. Although the story lags in some places, it is, on the whole, a strong piece of work. There are numerous vignettes and several full-page illustrations in color.

That ancient code which required of a man "to serve his God, his honor and his lady without reservation," is illustrated in *Chivalry*, by James Branch Cabell (Harpers. $2.00 net). Here are ten stories of royal ladies and of their lovers whom fortune called upon to display faithfulness and courage by various daring adventures, and they are excellent among their kind. It is claimed that these tales are retold from a volume of one Nicolas of Caen, secretary to the Duke of Burgundy. The book is gaily bound and illustrated in color.

Three Entertaining Stories

When shall we have again a master of romance like Marion Crawford, delighting and delighted in the telling of tales in many lands? The last of his contributions to our entertainment is *Stradella* (Macmillan. $1.50), and we lay it down with happy memories of pleasant hours spent in engaging company. Mr. Crawford was at his best in his homeland of Italy. The hero of this tale is the famous singer of the latter half of the seventeenth century. He comes to Venice and falls in love with the niece of a senator, whom he abducts and carries, after many adventures, to security under papal protection in Rome. The plot is expedited by the doings of a pair of *bravi*—hired assassins—who evidently appealed to their author's affection so that he hinted that we might hear more of them. Alas! that the plan could not have been fulfilled, for they are amusing company. The book is pure, easy and entertaining romance—a fit ending for the long series of Mr. Crawford's creations.



Copyright, 1909, Macmillan Co. *From A Wanderer in Paris*

REMBRANDT'S VENUS ET L'AMOUR (LOUVRE)

The sands of Cape Cod still prove fertile for stories of Joseph C. Lincoln's sowing. *Keziah Coffin* (Appleton. $1.50) is not the least successful of these breezy, humorous tales. The scene is far down on the Cape in one of the small fishing villages, with the sound of the Atlantic breakers audible across the neck from the reefs and beaches of the outer shore. It is the story of a boss-ridden church to which a young unmarried pastor comes. There is a "comeouter" church in the village, led by an old sea captain and noisily supported by the more undisciplined spirits of the little community. Two interesting love stories are woven into the narrative with abundant action, and the continual salt flavor of the New England spirit and dialect alongshore. Keziah Coffin is the moving spirit, a strong, enduring, sweet and humorous soul whom the reader will be glad to have in his rôle of heroines. Her sturdy sailor lover and the younger couple are not far behind in charm and interest.

The troubadours and Provence are names to conjure with for the romantic reader. Whether William Lindsey has succeeded in reproducing the exact atmosphere of the Southern courts in the best days of the gallant art, must be a question for the archæologist. He has certainly succeeded in producing an illusion of distinct and characteristic life full of romantic charm. The story is that of a boy who passes through experience as a page to become a candidate for the fame of the troubadour. Knights and ladies, romantic gardens, mysterious intrigues, personal combats and contests of song are incidents of the tale, which is told with a certain simplicity but with deliberate touches of archaism. A war horse is always a "destrier." The hero's ideal and perfect love, in spite of the fact that she is Italian, has her name spelled "Biatritz." The hero serves three ladies. First is the patroness who sets him in the way of success. Next comes the mistress whose fascination holds him and who loves him with passionate affection. Third is the realization of the "perfect love," which from the beginning he makes the aim of his ambition. It must be confessed that the first and second are made far more real to the reader's imagination than the perfect woman in whose winning the story is supposed to culminate.



Copyright, 1909, Charles Scribner's Sons *From Landscape Painting*

WINSLOW HOMER'S "THE FOG SIGNAL"

Typical Modern Novels

The young women of America must, we think, read with astonishment the stories in which the problems and experiences of their sisters in England are pictured. It is another world altogether, with puzzling restrictions and unformed ideals of freedom and the decorum which fits the new opportunities.

Such a story, for example, is H. G. Wells's *Ann Veronica* (Harpers. $1.50). Ann is a middle class, college-bred girl who wants to go to an artists' masked ball with girl friends and is forbidden by her father. She feels herself restricted and confined, and takes this special prohibition as the last unendurable one. She does not go to the ball, but she does run away to London, with a naïve ignorance of the primer of self-supporting life which must make the American college girl wonder. She can get no work, refuses to return, borrows of a middle-aged male acquaintance, continues her work in biology at the laboratory of the college and falls in love with her instructor—who has a wife who refuses to divorce him and frankly confesses to Ann his habitual immorality. Ann, in the meantime, seeks distraction by joining the militant suffragettes and spends a meditative month in prison. She flings herself



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MADONNA BY VAN DYKE

at the head of her lover and they flee the country together for a "honeymoon" of rhetorical exuberance. Something happens to the wife and they come back married to the bosom of their family.

All this must seem ludicrously out of drawing to the American girl, who would find no solace in Ann Veronica's habit of little swearing and would have established good relations with her family from the beginning. Yet it is a careful picture, by the most clear-headed of English novelists of social life, of the status, ideals and capacities of the English girl of the college class. We cannot congratulate England on the picture. Nor can we advise the reading of a disagreeable book except as a curiosity of social study.

The present unrest of the English mind is accentuated by Maurice Hewlett in the experiences of a man and a woman in his *Open Country* (Scribner. $1.50). Readers of "Half Way House" will remember the nomadic hero, John Senhouse, who appears in these pages at an earlier stage of his career. He is a rebel against all social conventions, a contemner of most that the British soul considers sacred. He wanders from place to place, only earning money for the gratification of his few wants as they press upon him. He camps in the woods and parks of his wealthy friends and comes to their houses when he chooses. In a word, he is a philosophical anarchist and a social parasite, with an unusual personal charm.

At the house of a friend he meets a girl with little knowledge of the world but of an unspoiled and independent mind and indoctrinates her with his theories of poverty as the root of happiness, that it would be an insult to a woman he loved to ask her to marry him, because marriage is slavery, and all the rest. He falls in love with the girl, but gets no further than friendship. Then she proceeds, in all loyalty of the innocence he has instructed, to fall in love and sacrifice herself to a middle-aged man, with an undivorced wife, who "needs her." No wonder Mr. Hewlett calls his story "a comedy with a sting"!

The theories by which Senhouse shapes his life are common enough, though few apply them as completely as Senhouse and his pupil. It needs but this unfaltering application of them in a young woman's life to put them to the test. Yet apparently the heroine is credited with unselfishness enough to be happy with her utterly selfish lover for years of their solitary life! The story is full of delightful bits of outdoor picturing but, except for these, it is painful and on the whole unprofitable reading.

A Mother's Book List

Every mother must desire not only that her children shall have their own books, but that they shall be selected with thoughtful care and wise discrimination. Mrs. Gertrude Weld Arnold, working with her own child in mind, has compiled *A Mother's List of Books for Children* (McClurg & Co.). It is not a mere compilation of titles and does not represent her unaided opinions. She has sought assistance from librarians and teachers of wide experience and has characterized briefly, either in her own words or those of others, each book in her list. The method is that of dividing the books according to the age of the child, beginning at two years of age and going on with a fresh list for each year up to fourteen. Each list is divided into categories, such as picture books, stories, out-of-door books and the like. Mrs. Arnold's book has been a labor of love, and well repays the time it has cost. It is a safe and helpful aid to the work of mothers, teachers and librarians, and has throughout the charm of personal touch in the editor's handling, though most of us, out of our own recollections of reading, might here and there like to enlarge the list. The best editions are suggested as well as the title of the books.

Newest Holiday Books for Young Folks

To illustrate *Lamb's Tales from Shakespeare* is to illustrate Shakespeare himself, and this Mr. Arthur Rackham has done in the beautiful edition of what the publishers (Dutton. $2.50 net) call this "evergreen" book. The natural atmosphere of this artist's mind is in the region of the romantic and even the fantastic. Some of the plays lend themselves admirably to this humor. All the pictures are interesting examples of his gift in line and color. It is a beautiful edition for the library.

After "Robinson Crusoe," *The Swiss Family Robinson* takes its place as a favorite with boys and girls. A new edition, clearly and handsomely printed, has a host of illustrations by Louis Rhead (Harpers. $1.50). The charm of the book is the wide range of adventures of the family, all of them serving for instruction in natural history or the industrial arts. The author, David Wyss, we may remind our readers, was a Swiss pastor who took his suggestion directly from Defoe. The story is a children's classic and quite worthy of this handsome setting.

In *A Dog of Flanders, The Nürnberg Stove and Other Stories* we have four of Ouida's most famous short stories handsomely set forth with illustrations in color by Maria L. Kirk (Lippincott. $1.50). Whatever may be the fate of the author's novels, most of us feel that the highwater mark of her genius was reached in these short tales to which old readers will recur with satisfaction and which will bring fresh pleasure to boys and girls as they come to the reading age.

Spenser's allegory is turned into a connected narrative for boys and girls in *Stories from the Faerie Queen*, retold from Spenser by Lawrence H. Dawson (Crowell. $1.50 net). Aside from the few children who would have the patience and imagination to read Spenser in the original, this is the most effective attempt to introduce ordinary boys and girls into the magic world of Spenser's fancy that we have seen. The book is illustrated with bright pictures in color by Gertrude Demain Hammond.

M. Edouard Laboulaye, professor of the Institute of France



Copyright, 1909, Macmillan Co. *From The Old Town (Ribe, Denmark)*

until his death in 1883, was a learned writer on jurisprudence and an eloquent statesman. He was also a prince of story tellers. Especially he delighted in fairy tales, which he collected "from everywhere," he said, and translated into his own tongue, not with dry literalism, but in pages sparkling with wit and wisdom. Many editions of his tales have been issued in English. This season brings us *Laboulaye's Fairy Tales* (Dutton. $2.50) in a good translation and with charming illustrations in color by Arthur A. Dixon. Not all the tales are here but a good selection, twenty-one in all. We know that children will like them, for we have witnessed their fascination for two generations and we promise delightful hours for the fortunate ones of the present day into whose hands this beautiful book may come. The elders, too, if any of the spirit of childhood is left in their souls, will read the stories with appreciation of their wit and the lessons which the brilliant statesman concealed within the lines.



Copyright, 1909, Moffat, Yard & Co. *From The Seven Ages of Childhood*

Elsie Duncan Yale knows the nicest possible ways for little folks to entertain their friends. In *When Mother Lets Us Give a Party* (Moffat, Yard & Co. 75 cents) she tells in simple language about invitations, getting ready, parties without Mother's help; suggests festivals indoors and out; makes plans for special occasions like Washington's Birthday; and gives a long list of games suitable for almost any gathering.

Quite in the holiday spirit is a new edition of *Pinocchio*, by C. Collodi (Ginn. $1.00 net). The illustrations in color and black and white by Charles Copeland admirably suggest the spirit of this Italian classic for children. It has a humor all its own and should have a wide circulation in this attractive edition.

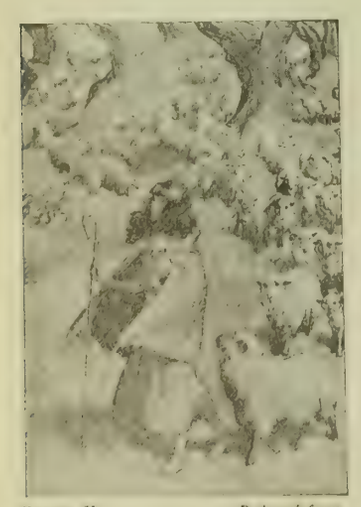
The popularity of Gulielma Zollinger's story of a brave little Irish girl. *Maggie McLanehan* (McClurg. $1.50), has led to its republication in holiday form, and the lively illustrations in color by Florence Scovel Shinn faithfully interpret the spirit of the story.

The Little Tots' Library (Dutton. $1.00) has six gay little books in a decorated box. Each is a famous fairy tale, printed in large type, with illustrations. The books are dainty enough to please the most exacting child.

Books of Humor

Laughter is restful for the brain, and the reader will have a grateful thought for the writers and illustrators who bring it to his door in print. Authors, artists and publishers have done their best this year, and there are some hearty laughs between the covers of the books they supply.

Mark Twain is both at his humorous and serious best in his *Extract from Captain Stormfield's Visit to Heaven* (Harpers. $1.00). It is the story of a Yankee sea captain's experiences in the other world. His voyage across the spaces of the universe and his race with one of the biggest of the comets are most amusing, and Mr. Clemens ingeniously uses the latter as a suggestion for the existence of the hell to which he makes no further reference. Deflected from his right course by this race with the comet, Captain Stormfield arrives at the wrong gate and finds it difficult to identify himself with the gate keepers who have never happened to hear of our insignificant solar system. Here the keynote of the underlying thought is struck—the new sense of that immensity which holds innumerable solar systems vastly larger than our own. This and the readjustment of values certain to result in the conditions of the immortal life, are points driven home by humorous experience after experience. Heaven is depicted as a kingdom, and most of its notabilities are unconnected with our human experience. But the greatest of earth's children are the prophets, many of them unknown to fame. The scope afforded for childish experiments through which the newcomer gains his true perspective of life, is a thought which is humorously worked out and made effective. For all its satire and playfulness of language and incident, the book has a serious purpose and is a real contribution to the broadening of thought.



George H. Doran Co. *Reduced from As You Like It*

French humor has a distinct flavor of its own, and French art takes kindly to its rendering. This marriage of illustration and text is pleasingly shown in *The Animals in the Ark*, freely rendered from the French of P. Guizon by Edgar Mills, with colored pictures by A. Vinar (Duffield. $1.25). The story of the flood so far as it affecetd the beasts in Noah's ship is modernized with a humorous realism, and the pictures are extraordinarily effective. They grow out of the text, yet many of them are laughable and beautiful quite without reference to the matter which they illustrate. The reader will enjoy these frolicsome experiences of the famous voyage.

Many of our readers have no doubt heard Charles Battell Loomis read his "Little Maude." He has reprinted it, with additions, in *Little Maude and Her Mamma* (Doubleday, Page. 50 cents), with his own illustrations. Quite as delicious in its absurdity as the original story is "Little Maude and the Shipwreck." The appeal to the healthy sense of humor will be irresistible.



Copyright, 1909, Duffield & Co. *From Animals in the Ark*

Under the title of *The Real Thing* (Harpers. $1.00) Mr. John Kendrick Bangs has gathered four farces. Besides the title comedy we have "The Barringtons at Home," "The Return of Christmas" and "The Side Show." Mr. Bangs is at his laughable best in these lightly handled and amusing bits of satirical fun. They come close home to the absurdities and weaknesses of the life we all know.

Three jolly books of rhymes and stories about puppies, English in origin, are *The White Puppy Book*, *The Black Puppy Book* (75 cents) and *Pickles* ($2.00), by Cecil Aldin (Doran). They have large, square pages and are illustrated with funny pictures in color of puppy frolics and mischief. Children would enjoy these jingles and lively pictures.

There is always a place and a constituency for books of proverbs and bright sayings, or of humor in short and telling verse. To this category belongs *Catchwords of Worldly Wisdom* (McClurg. 75 cents net), on pages prettily decorated, with selections extending from Samuel Johnson to Gellett Burgess. On the cover, against a red moon and a blue sky, sits a horned owl as the bird of wisdom.

The man who puts together a whole book of sententiousness must needs take a large central theme and one subject also to variations and half meanings. At best it is a dangerous experiment. Mr. Arnold Haultain has, however, ventured with his *Hints for Lovers* (Houghton Mifflin. $1.00 net). To a man who expresses his own opinion of women so frequently and with such dogmatic assurance, the critic must allow the merit of audacity, at least. There is food for thought, and most women, perhaps, will think, abundant material for contradiction in these pages.

The fascination of the motor car suggests an amusing skit by Sewell Ford, *Honk, Honk!! Shorty McCabe at the Wheel* (Mitchell Kennerley. 50 cents). It is the lively and slangy story of an American business man's initiation into the experiences of the road.

The Prisoner of Christ

Sunday School Lesson for Dec. 12

By Rev. A. E. Dunning

(To be studied with open Bible

XI. The Apostle's Farewell

You have studied Paul for nine months if you have followed these lessons from the beginning of his career. You saw him first on the road to Damascus when his life mission was revealed to him in his young manhood. You have come now to your last vision of him, in prison, probably that Mamertine dungeon in Rome, writing to the fellow-worker whom he put first among his friends (2 Tim. 1: 2). You have studied him working for more than thirty years to win disciples for Jesus, to found and nurture Christian churches among many tribes and races of mankind from Eastern Syria to Spain, the westernmost boundary of the Roman Empire. Through all these years his mighty optimism has borne him on to triumph over sickness and physical infirmities, through poverty and disappointment, betrayal of friends and assaults of enemies (2 Cor. 11: 23-33), till he has come at last to the end of his life. What in this hour is his verdict on his past, and what is its value to us? Read the entire Epistle as the spontaneous outpouring of an old man's heart to his intimate friend. Then take up:

1. *His charge to his successors.* Paul had reason in his experience to speak discouragingly of the ministry. He had been sometimes disappointed at the way his preaching had been received (Gal. 1: 6, 7). The record of his life as a minister was full of hardships (2 Cor. 11: 24-28). He was under suspicion by his own converts (2 Cor. 13: 6). He usually was overburdened with other men's cares and sins (2 Cor. 4: 8-10). He might have counseled the man whom he loved so well not to continue in a ministry so crowded with suffering. Yet more might he have been moved to do so because he expected that worse times were coming for Christ's ministers than he had endured (2 Tim. 4: 3, 4). But he dwelt lightly on what preachers suffered and emphasized fervently their responsibilities to preach (vs. 1, 2).

This charge stands. For every disciple the measure of the service due from him to his fellowmen is his estimate of what he has received from Christ (2 Cor. 6: 4-10). In looking back over his years of trial Paul could say to Timothy, "Suffer hardship, do the work of an evangelist, fulfill thy ministry." This message he would give to every minister (Col. 4: 17).

2. *His impending death.* It seems most probable that he had been set free after the two years' imprisonment in Rome (Acts 28: 30, 31; Rom. 15: 28). But now he was in the grip of the cruelest of emperors, and he knew he would not escape again (v. 6). Already he had been through an ordeal which he thought at the time would be his last (vs. 16, 17). But like the merchant of whom his Master had told (Matt. 13: 46), he had sought one object and gained it. That for him was success. What he had lost did not count (Phil. 3: 8). Therefore he could calmly face death, saying two things as his testimony: first, as his Master had said (John 17: 4), that he had carried out with honor the purpose of his life (v. 7); and second, that his followers should do as he had done (v. 5).

As the greatest conclusion of these lessons, press home on your pupils the truth that to be controlled by the one motive to carry out the purpose of Christ for men, to work it out day by day, to keep a conscience void of offense toward God and man—that is success. It is so simple that any one can understand it who makes it his own purpose, and yet it is supremely great.

3. *His loyalty to his friends.* Paul had many strong attachments to individuals. You discover that fact in the tender messages he sent to so many (Rom. 16: 3-16; 1 Cor. 16: 17, 18; Phil. 4: 2, 3, 18). But now he was almost alone (vs. 9-12). Under the shadow of death not one friend had dared to stand by him (v. 16). Yet he had no reproach for any of them. His Master had anticipated that experience (John 16: 32), and had had it (Matt. 26: 56). Paul always exulted in following in the steps of Jesus. Lead your pupils to appreciate the spirit of affection that is not quenched when not returned, because it is the prompting of a Christly purpose (2 Cor. 12: 15).

4. *His steadfast faith.* Through all his varied career Paul never seems to have faltered in his confidence that the end of it would find him a sharer in Christ's victory and glory. He was sure that a crown of righteousness was waiting for him till then (2 Tim. 4: 8). Three reasons supported his faith. The first was that the Lord was "the righteous judge." He would deal fairly, according to his promises, with his faithful servant (chap. 2: 12, 13). The second was that the Master knew his disciple, thoroughly understood his purpose and work. On that fact as the firm foundation of God Paul stood unmoved (2: 19). The third was that his faith had been tested by experience. Though every earthly friend had deserted him in the crisis he had just passed through, he had been sustained by the Master. "The Lord stood by me and strengthened me" (4: 17).

Paul's last word is one for every disciple (v. 18). He had suffered hardship as a good soldier of Jesus Christ, had finished the long campaign assigned to him. He had at the beginning of it asked, "What wilt thou have me to do?" The answer to his question had been coming for thirty years in a series of directions so clear that he acknowledged them as from the Lord and he had obeyed them. What matter if men met him with indifference or contempt or foolish questions or stones and scourges? Learn the secret of the apostle's final victory, as he was beheaded outside the walls of Rome. At every new departure on his long journey he had surrendered himself to the will of the Son of God. Now he glanced back over the finished course on which the good fight was fought, and gazed steadfastly into the heavenly and everlasting kingdom where was laid up for him by the Lord, the righteous judge, a crown of righteousness, "not to me only," he said, "but to all them that have loved his appearing."

International Sunday School Lesson for Dec. 12. Paul's Last Words. 2 Tim. 4: 1-18.

Into the Other Room

C. E. Topic for Dec. 12-18

By Rev. H. A. Bridgman

Pilgrim's Progress Series. XII. Crossing the River. 1 Cor. 15: 31-38; Heb. 2: 14-18.

A natural aversion. Life never seems so sweet as when we think of leaving it. As a rule the healthy modern young person prefers living to being an angel. And yet, who does not sometimes send a thought forward to the inevitable outcome of the earthly journey? A funeral procession passes us on the street. The body of a friend is laid away in the ground. Some reminder of our own physical frailty comes to us. We are exposed to an unusual risk either journeying or at home. We wonder where or when or how death will come to us, and whether, after having been fairly respectable Christians all our lives, we shall then collapse. At such times the petition from the prayer-book comes naturally to our lips, "Suffer us not in the hour of death to fall away from Thee."

Our divine companion. No one can be absolutely sure of this until he has tested it, but I stake all my confidence in spiritual things on the great probability that if one has learned to trust and follow God as known to us through Jesus Christ, the companionship will be surer, richer in that hour when the need is greatest. "You shall find it deeper or shallower as you believe in the king of the place." If we have learned to live in this world as in our Father's house, in loving fellowship with him, he himself will usher us into that larger room, that better, because it is a heavenly country.

Those on the other side. The narrative intimates that the prospect of soon being with those who had crossed the river sustained Christian and Hopeful. If we really have treasure in heaven the hour of death is the time when we want to call some of it back for our service. Heaven would mean little to us if we thought of it as a great miscellaneous concourse of good people, all of whom we should love equally well. No, heaven means the parents and brothers and sisters, the children and the schoolmates who have gone on before us. They live because Christ lives in them. When we realize this glorious fact we can say from the heart:

"It seemeth such a little way to me
Across to that strange country, the beyond;
And yet not strange, since it hath come to be
The home of them of whom I am so fond.
They make it seem familiar and most dear,
As traveling friends bring distant countries near.

"And so to me there is no sting in death,
And so the grave hath lost its victory.
It is but crossing with abated breath
And white, tense face, the narrow neck of sea,
To find the dear ones waiting on the shore
More precious and more beautiful than before."

The On-Looker on the Magazines

While churches and pastors have been looking and praying for the "great revival," and evangelists have been laboring, and sometimes belaboring, on its behalf, there are those who believe that the revival has come, and that it is still with us, and will long continue in increasing degree. It is not just the kind of a revival we have been wanting, or rather not just the kind we have been wishing and praying for, which is possibly quite another thing. "What does the man want?" said a Bostonian to his servant who had announced that there was a tramp at the door. "He's asking for something to eat," replied the servant with a shrug, "but what he wants is a bath." The churches have been asking for larger congregations, for more members, for more "faith," by which too often they mean only acquiescence in their own theological and ecclesiastical predilections. The need on all these lines when the terms are rightly interpreted is evident enough.

Yet it is quite possible that what the community has needed even more than such a "revival of religion" has been a revival of righteousness, not an "immunity bath," but a real washing of heart in the waters of profound moral conviction. The "civic revival" has been as little to the liking of some well-to-do religionists as the servant's suggestion would have been to the mind of the tramp, and it has been just as truly justified by obvious conditions. We need more of it, and it is to be hoped that the toning up of the public conscience will go on till social unrighteousness will be as impossible on the part of a professed Christian as stealing his neighbor's chickens or tearing down his neighbor's vines. We are not going to "ascend into the hill of the Lord" until we get us "clean hands and a pure heart."

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The evangelists of this civic revival have been many and various. More than has been recognized in some quarters the pulpit has contributed to the toning up of public life. The prophets of the church have not always had their sermons published, but it is a fact that for many years a multitude of ministers have spoken frequently and boldly concerning the decadence of public morals and concerning the social side of righteousness. Not always has the church been willing to hear such preaching, not always have ministers had courage and wisdom in regard to their call to rebuke prominent perverters of religious profession. But the voice of protest has never been stilled, and if men who were leaders in the churches have sometimes been leaders also in public plunder, it has not been because they did not know better, nor because they were not warned.

Undoubtedly the "preaching" of such men as President Roosevelt and Mr. Bryan, both of whom are temperamentally and through Christian conviction real ministers of righteousnes, has been mighty for the improvement of the public standards of social conduct, but their words would have been far less effective if they had not been echoed and re-echoed from pulpits all over the land, and if the ears of the common people had not been prepared for these words from high places by the burden of a multitude of inconspicuous messengers who pleaded the cause of righteousness before Theodore Roosevelt was governor of New York or Mr. Bryan leaped to fame with his simile of the "cross of gold." Nor would the magazines, with their sometimes over-praised, sometimes much maligned "muck raking" have succeeded in stirring the conscience of the country as they have if there had not been a good deal of conscience to stir.

Some one has recently remarked that "the Declaration of Independence was not written in a German beer-garden on a Sunday afternoon." Neither was the conscience that awoke to the appeal of a few real statesmen and certain more or less conscientious and courageous magazines, nurtured in Five Cent Theaters, or on Sunday excursions, or by lectures on "the mistakes of Moses," or contemptuous comment on "the decadence of the churches." The pulpit might have done a great deal more than it has done, and the churches ought to have been broader and better in their attitude toward the manifold relations of the religious life. But the multitude of unpaid teachers in our Sunday schools, with their often rather superficial homilies, and the many ministers who for wholly inadequate reward have pleaded the cause of simple truth and genuine, all-round righteousness, have done more than men can ever measure to give us preparedness for the gospel of a better public life which those who are counted "politicians," and some of the "secular" magazines have so splendidly championed the last few years.

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This is not to discount or disparage in the least the actually great service which the magazines, for instance, have done. Their revelations of the rottenness of our public life, whether inspired by sincere zeal for the public welfare as they undoubtedly were in many cases, or taken up merely to "swell circulation," have done much to bring about a measure of national conviction of sin without which there could be little improvement of our national life. The evangelists of the church have not always been conspicuous for the finer virtues. They have been, altogether too often, men who were coarse in language, not always clean in thought and life, noisy, vulgar, cheap sensationalists, or, if better than this, pitifully affected with self-conceit. And some of the poorest of them God has used, just as he has used some of the "yellow journals" and the yellow magazines to uncover our social unrighteousness and awaken us to the inevitable end of all iniquity. Yet while the bad evangelist has sometimes effected some good, he has always been the occasion of a great deal of harm. And some of our magazine evangelists in this civic revival have done more to discredit the cause of decency and moral order than to help on the fight for the better day.

"Muck raking" is a poor perversion of Bunyan's allegory, and is not a fortunate phrase for setting forth excessive or unprincipled attacks upon the powers that be. Yet the term has served to check the sensational and salacious exploitation of our public shame and to give us a wiser appeal to the conscience of the people.

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Not long ago the On-looker talked in a confidential way with the editor of a daily paper. It is not a paper of the first rank as to circulation and importance, but it is a paper which oftener than the ordinary daily is on the right side of public issues. The editor himself is a man of conscience and of large public spirit, but is often handicapped in the expression of his views and even in the statement of facts by the controlling influence of the business office. The martyrdoms of the editorial chair make less noise than the martyrdoms of pulpit and professorship, possibly for the reason that there is less of the martyr spirit on the part of editors than on the part of ministers and teachers, or perhaps because the papers are willing to make more of the religious leader who is tried for "heresy" than they make of their own servants who are forced out or forced to write what the owners dictate. No one who knows the situation can but feel compassion for the editorial writers on our big dailies who are big hearted and big brained enough to despise the sophistries which they are expected to supply, or the innoccuous generalities which they are allowed to substitute for the things worth while they would like to say. In this respect the magazines and their editors are much more advantageously situated.

Said this editor: "It takes a lot of money to get out a daily paper today and serve it with the news of the world. Hundreds of thousands of dollars must be spent to meet



the competition in this field, and the inevitable result is that the daily generally falls into the hands of the big capitalist or under the influence of the big corporation. The magazine, on the other hand, can be gotten out for comparatively little money. It sells for its views, rather than for its news. Only as the views appeal to the public, and to the intelligent public, can it find a large constituency. If a man is able to get out a number or two, and can get the ear of the public, he can get the money for more. The courage of the magazine is economic rather than moral so far as comparison with the often despised editor of the daily paper is concerned. It is more a matter of money than a question of difference between men."

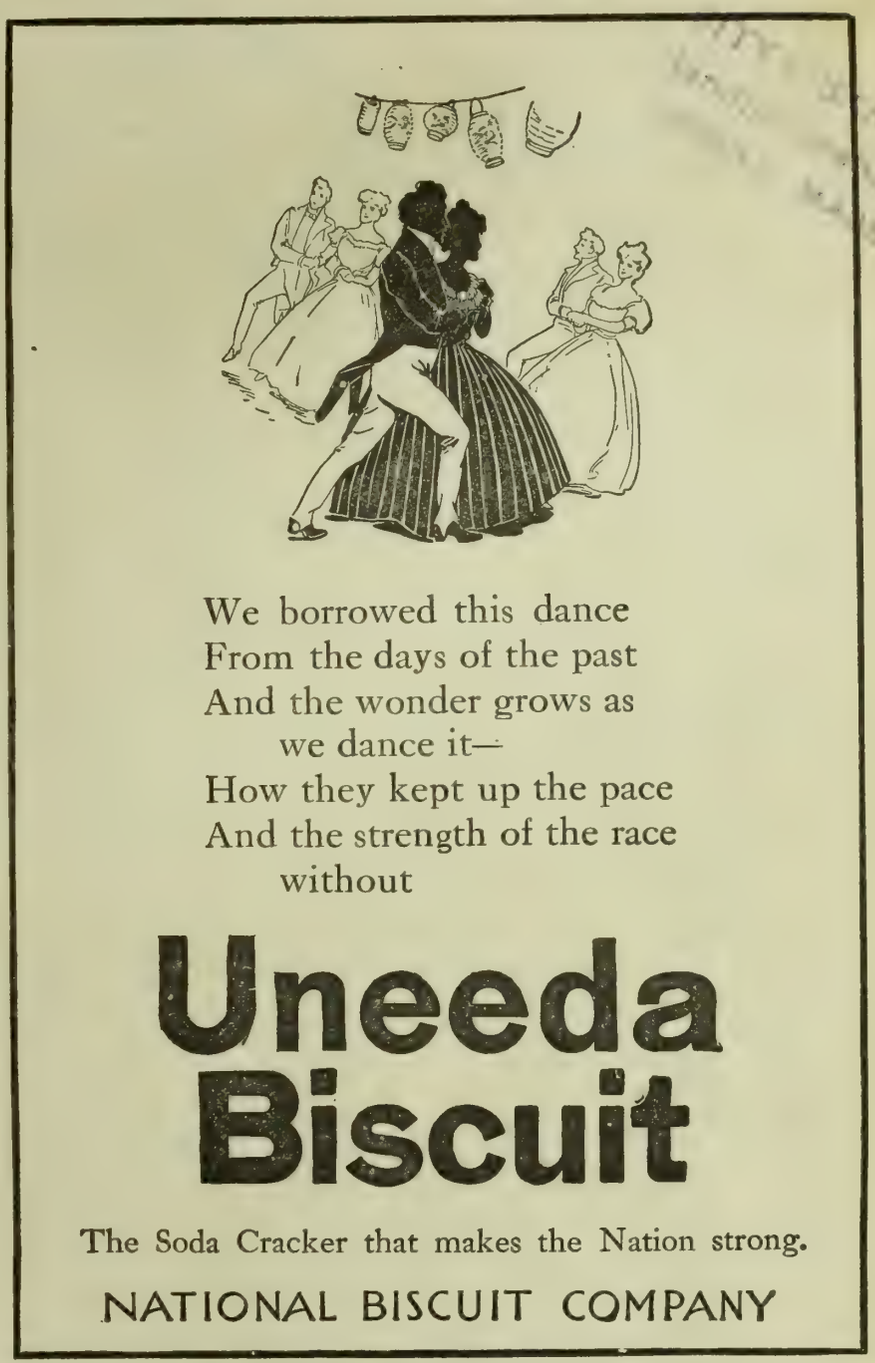
In the main the contention of this editor is sound. The cowardice and insincerity of the daily papers is not more galling to many leaders of public opinion outside their offices than to many of the very men who write news stories and editorials and chafe unavailingly against the commercialism which will not let them

"Paint the thing as they see it,
For the God of things as they are."

And the modern magazine is a fortunate find in this day of the decadence of the daily paper, for it is by the same economic necessity which corrupts the daily press compelled to take the side of reality and truth telling so as to get a hearing at all. Few of us have realized how aptly the magazine illustrates the fact that as surely as water will find its way over and around obstructions, so certainly will truth and right find a way to express themselves, and righteousness will not be balked of its appeal to men.

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Not all the magazines by any means are worthy of their opportunity, though it is interesting to note that some which set out to be simply "story magazines" have been forced to broaden their field and make appeal to the public through discussion of public questions. On the whole, the magazines are a kind of modern pulpit, more powerful every day, much more worthy than the one-time noble editorial chair which has largely become the possession of private interest and special privilege now. The magazines preach to increasing millions and never more mightily than when they disclaim any intention of preaching at all. The Christian pulpit can afford to thank God for the magazines, and ought to pay more heed to them, and to the people who take them, that the really fittest among the magazines may survive.



In the Field of Industry

(Material for this column is furnished by Rev. E. B. Robinson of Holyoke, Mass.)

The Industrial Committee of the Massachusetts State Conference is conducting a *questionaire* in regard to the relation of working men to the churches of our order in their state. The committee express the belief that "in many of the churches of Massachusetts working men form an important part of the congregations," but they are of course eager that the one hundred pastors to whom they have sent their letters of inquiry should report conditions exactly as they find them, and they will welcome answers from all sections of the United States to these questions:

What proportion of the officers of your church are working men, or earn wages or salaries less than $1,000 a year?

What proportion of the men in your church membership are working men?

What is the proportion of working men in your entire congregation?

What estimate can you make of the attendance of working men upon the Roman Catholic churches of your community?

Answers should be sent to Rev. W. W. Jordan of Clinton, Mass.

At the last annual banquet of the American Federation of Labor, Massachusetts branch, three of the speakers were Protestant clergymen, and of the three two were Congregationalists. The reference to the church and to religion on the part of the lay speakers on the program were so cordial as to occasion deep encouragement to the clergymen that were present.

Now that the accounts are all at hand of special services for organized labor held on the Sunday nearest Labor Day, it will be well to report two, among many gatherings of real importance and success. At Bridgeport some of the pastors united in arranging a service especially for working men. They secured the indorsement of the Central Labor Union, which body appointed a committee to co-operate with the pastors. The speaker, Rev. Charles Stelzle, was introduced by the acting mayor of the city, to a congregation of 900, of whom at least one-third were working men. Presbyterians and Episcopalians joined with Congregationalists in this service, which was so successful that a similar gathering will be held next year. The service was held in the South Congregational Church.

The Massachusetts Industrial Committee at its last meeting expressed in no uncertain terms its approval of the following item which appeared in *The Congregationalist* of Nov. 27: "You are urged to boycott the chocolate candies made by companies which use cocoa raised by the Portuguese slave labor; but the courts declare that it is a different matter to urge a boycott of the Bucks Stove and Range Company." Items written in this fair-minded spirit receive wide circulation in the Labor press, and do untold good by way of reflecting the truly democratic spirit of many of our churches.

An Old Age Prescription

The oldest graduate of Yale University is Henry P. Hedges of the Class of 1838. He was born in 1817. In the *Yale Alumni Weekly* he says: "If asked to give reasons for attaining great age I would name these: Sleep eight hours, exercise enough to keep the machinery from rust, eat no more than what is easily digested, all overplus is an extra load to carry. Cultivate peace of mind, worry hinders and never helps. Abstain from all intoxicants as a beverage. Be an optimist if you can, and if you cannot, don't be a pessimist. Do good to your fellowmen, that will do you good."

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

A Middle West Congress

"The Winning of the West" would be an excellent title for the story of what Pres. O. S. Davis has accomplished between his coming to Chicago last winter, to propose the terms of a pre-nuptial contract, and the recent inauguration. A program for the future shows that he has a double portion of the Chicago spirit. It includes a proposal for a Middle West Congress, to be held in Chicago in the near future. Since the Triennial Convention the matter has been much talked about, and the opinion is growing that no one of President Davis's various proposals is of greater practical importance to the Interior.

In the evolution of a rational and adequate system of church government the Middle West has taken the lead. The Michigan plan was followed, with variations, first in Wisconsin, then in Ohio. With larger additions it is now in process of rapid development in Illinois. The yeast is working in all the states further west; but various local influences have somewhat delayed the inevitable transformation in Iowa and Minnesota, while aligning Nebraska more closely with the progressive states.

But state sovereignty in changes of polity needs to be modified by such interstate agreements that there shall be a consistent and unified program for progressive Congregationalism in all parts of the country. As it cannot be imposed by authority, it must be developed by conference and mutual agreement. As practically all the states of the Interior have left first principles and are going on toward perfection, a Middle West Congress can take up a discussion of advanced positions in polity with peculiar advantage.

The rural problem demands a form of treatment specifically adapted to local conditions. Both in New England and in the new West, country churches are prevailingly poor, and the problem is how to support them. The village churches of the prairies, on the contrary, are largely composed of people actually well-to-do, but so in bondage to a tradition of poverty, that they are not well-to-do, either in self-support or in contributing to the common agencies of our fellowship. The Brotherhood movement began in the Middle West and is extending to all parts of the country; but more unification in the heart of its largest constituency is desirable before the next National Council.

But more important than greater unity of action in practical movements, in which the Middle West is in the lead, is a better understanding in the interpretation of the common faith. The chasms between clergy and laity, and between the colleges and the churches can be bridged only by a new emphasis upon right thinking. The Middle West is not lacking in leaders who can interpret the old faiths in new light, but it has been too busy to give them a hearing. The negations and uncertainties which all deplore are the natural result of a period in which theology has been in the eclipse—and ignorance has bred suspicion. President Davis has insisted on the necessity of bringing theology to its own in the Seminary curriculum, and it would be a great gain if it were given a considerable place in the discussions of the Congress. Seven states of the Interior, Ohio, Indiana, Michigan, Illinois, Iowa, South Dakota and Kansas, hold annual meetings between May 10 and 20. This fact makes possible election of delegates from a majority of the states interested for a congress to be held in late May or some time in June.

The Privilege of the Ministry

The man who came to the Monday Ministers' Meeting in Masonic Temple, Nov. 22, in a spirit of depression about his work, found a good antidote in the farewell addresses of two speakers, Dr. M. W. Darling and Dr. B. S. Winchester. Dr. Darling entered the ministry late, after service in the Civil War and some years in a college professorship, and has had but three pastorates: eight years in Elkhart, Ind., fourteen years in Sioux City, Io., and ten years in Glencoe, Ill., Speaking of what these thirty-two years had brought him, he said: "As I look back today, I would not change my work in making men for any other." He told how he took into his first work in Elkhart this resolve: "I will make myself a friend to every man, woman and child that comes under my care or that I can reach among those in the community who are as sheep without a shepherd." In the practice of this rule of pastoral life he has continued in later parishes. His reward has been the sense of loving and being loved in a large circle. "Next to God, give me a friend and the privilege of being a friend." This, he holds, is the peculiar opportunity of the ministry and its great reward.

The resolutions passed by the meeting were a partial expression of the place which Dr. Darling has in the esteem of the Chicago Congregational circle. He is planning to go in early January to San Diego, Cal., but it is hoped that this means only temporary withdrawal from the Chicago fellowship.

Dr. Winchester looked forward rather than backward. He spoke in particular of the demand for an advance movement in religious education, believing that it means a larger usefulness for the minister in every parish. "The next few years in the ministry will afford the best opportunity ever given to a generation of men." This was the optimistic outlook which Dr. Winchester leaves with his fellow-workers in Chicago. Dr. D. F. Fox did not speak a parting message, as had been hoped, for last arrangements for the journey to Pasadena, Cal., made his presence impossible. But his seventeen years' work in California Avenue Church speaks for itself. The ministry gave to him the opportunity of foundation work with a struggling city mission in 1892. He began when the church was small and weak, and he has seen it, under his care, grow large and strong. He himself has grown with its growth and strengthened with its strength, and has attained in parish and pulpit a commanding influence.

A Good Confession

In view of the discussion concerning the inaugural address of Prof. R. H. Ferris upon the Resurrection in the Light of the New Testament, the following creed prepared by him and read before the board of directors will be of special interest. It was not intended as a full statement of Christian doctrine but as an expression of a vital religious faith in terms of the resultant Christian purpose in a form easily remembered and easily repeated. It is as follows:

I believe in God the Heavenly Father, who for the great love he bears to all mankind purposes through his Son Jesus Christ to redeem them from the power and peril of sin and to establish for their good his everlasting kingdom of love.

I believe in Jesus Christ the Divine Redeemer, through whom the Heavenly Father grants to all who come to him the forgiveness of sins, joyfully receives them into fellowship, brings them victory over sin and death and nourishes in them an ever purer love for all men and desire to engage in the work of his kingdom.

I believe in the Father's good purpose to set up this kingdom in the perfect brotherhood, sympathetic co-operation and filial devotion of his redeemed children, which at the last will triumph over all opposition and sin and over all suffering and death.

I believe in the church of Jesus Christ, the fellowship of the redeemed in loving ministry, wherein he has called to unite with him those who believe in the Father's good purpose and turn to him with hearty desire of its accomplishment.

I believe in the Holy Spirit, through whom believers, entering into the experience and enjoyment of redemption from sin and fellowship with Jesus Christ, share in the eternal life of the kingdom both here and hereafter.

And, therefore, reverently do I receive and acknowledge the Lord Jesus Christ to be my Lord and Redeemer, and gratefully pledge myself in loving loyalty to him who loved me and gave himself for me, to the end man may enjoy eternal fellowship with the Father through his Son in the Kingdom of his everlasting love.

Dr. Gunsaulus at the Club

To secure Dr. Gunsaulus's presence at the November meeting of the Congregational Club it was necessary to shift the usual date and to accept a rainstorm with his coming; but the large attendance showed that the members are willing to pay whatever price is necessary to have him at the table. "Our good friend and big brother," said Pres. F. G. Smith by way of introduction. The address was upon Gladstone, a favorite theme. It was in somewhat lighter vein than his lecture and contained some happy comparisons between the great commoner of England and the great American, Theodore Roosevelt. The choir of Central Church accompanied Dr. Gunsaulus and delighted the Club with selections both grave and gay. Resolutions in appreciation of the character and services of Gen. O. O. Howard, presented by Major Reddington of Evanston, were adopted. A large list of new members were received, including Rev. H. S. Roblee of Sycamore. He is one of the pastors at a considerable distance who keeps himself and his people in close touch with the great center.

The Congregational Fund for Cherry

At this writing something in excess of $3,500 has been received for work at Cherry under Congregational auspices. The largest contribution to date is from Oak Park, First. This church has undertaken to pay the salary of the pastor, Rev. F. C. Gleason, for a year, if necessary, and expects to raise $1,000, all in all. Second of Oak Park will support a nurse on the ground, one of their own number. Plymouth has raised $360 and will increase it to $400. Evanston promises $500. Generous amounts have been received from some Presbyterian churches, and individuals and churches in several states have made contributions. The Congregational fund is to be used for the support of religious agencies in the community and in aid of widows and orphans which may have to be extended over several years. In braving the perils of fire and the deadly damp of the mines in rescue work, the quality of manhood has again and again been put to the test. The natural leadership has often come to the men foremost in the Congregational church. The bright side of the tragedy in Cherry has been an exhibition of what religion does in making men.

J. H. C.

Politeness is a sort of guard which covers the rough edges of our character and prevents their wounding others. We should never throw it off, even in our conflicts with coarse people.—*Joubert.*

Christmas Suggestions

How are you going to spend your Christmas money? Taking everything into consideration is there any more satisfactory gift than a book? It will be enjoyed by the recipient, it will be passed around, it will stand forever on his shelves—or perhaps on his table. Choose a book, then, and *choose the right kind*—not the ephemeral novel, but the book of sterling worth. It may not be serious, but it must have purpose.

The books advertised on this page make capital gifts. "Little Sister Snow" is a book that will last for years, a sweet, tender story, set in a dress of exquisite beauty; and "Mr. Opp" is like it in many respects. Both have underlying purpose. The third, "The Biography of a Silver Fox," is one of those rare nature stories that only Mr. Thompson Seton can write. It is issued in most attractive form.

If you have a friend who has been traveling in Europe this year, consider "French Cathedrals," that superbly illustrated volume by the Pennells, the fruit of twenty years' living and study in the Cathedral towns of France; or "English Cathedrals," the handsome volume by Mrs. van Rensselaer, for which Mr. Pennell made the pictures—and certainly no living artist can capture the spirit of a great cathedral as can Joseph Pennell. Or has your friend been to Germany? Then give him "Romantic Germany," which covers a field of travel and description practically untouched since Bayard Taylor's "Views Afoot." The pictures are by famous artists.

There are other lovely travel books—the superb volume "Egypt and Its Monuments," by Robert Hichens, with Guérin's great pictures: "Italian Villas and their Gardens," by Edith Wharton, illustrated by the wonder-pictures of Maxfield Parrish; "The Châteaux of Touraine," which contains sixty illustrations in color by Guérin and many photographs.

Is your friend interested in country houses or especially in country-house building? Then give him a copy of "One Hundred Country Houses," suggestive, comprehensive, delightful, containing text and pictures explaining the sources and grouping the development of the American home.

For children there are many claimants for favor, but the recently made collection of "Stories of the Great West," by Theodore Roosevelt, is worth thinking about. And that wonderful book, "The Bible for Young People," has a constantly growing sale. It has some features that make it appeal very much to careful parents.

"The Classified List of Books for Young Folks" is a great help to many at this time of year. In it are lists of books for different ages and whether for boys or girls. It is a part of a handsome catalogue (with pictures in color) which describes all the books mentioned here and many more, and it will be sent to any address, free of charge, by The Century Co., if you will write them at Union Square, New York City.

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Behind the Cloud at Cherry



The St. Paul Mine, Cherry, Ill. Bringing coal home for mother

The mining disaster at Cherry, Ill., has been of peculiar interest to Congregationalists. This town is three years old. When visited by Secretary McMillen of the Sunday School Society and the home missionary pastor of Seatonville, Mr. Fisk, not even a Sunday school was in this place of nearly 1,000 inhabitants. One was at once organized. It met first in a tar-paper shack, then the railroad station, then the saloon. At last it was determined to build a church. The people were told that the Congregationalists, through the Building Society, would pay the last bills if they would do their best. One Saturday as the miners came up from the shaft and received their pay envelopes, they tore them open and unitedly threw $383 into the missionary's hat. Neighboring farmers of Bureau County gave $1,000, and when the church was dedicated, the miners had the hat passed once more and gave $425.

Little did they realize what that church was to mean to them. When the catastrophe occurred, Mr. John Bundy of the board of trustees led the rescuers, accompanied by four Scotchmen of the same church. All went to their death. Only one male member remained alive. On the day his companions were buried, this man, a barber, John Strenstrom, fed the children of the distracted parents in the basement of the little church, a work now being done by many others.

The rescue of the twenty proved that more than one member survived that horrible ordeal. They were saving their brothers down in the mine. When these were rescued the leader, Thomas Cleland, a member of the church, refused to leave the mine until sure that others were not to be saved. They had to drag him from what had promised to be his tomb, a magnificent incident of "saved to serve." Today our relief work is in the hand of Miss Dockery, who has done such noble work among the miners at Pana.

R. B. G.

Not by Bread Alone

The full story of the religious services at Cherry on the Tuesday after the breaking out of the fire could not be told when I wrote of the funeral of John Bundy and his companions "who died like heroes." At the same time in the basement famishing children were being given bread. But 300 feet below in a closed chamber of the mine, where twenty-two miners had taken refuge, Thomas White and John Lorimer were helping those who must go without bread for a full week to realize that man does not live by bread alone. Again and again they sang:

"Abide with me, fast falls the eventide,
The darkness deepens, Lord, with me abide.
When other helpers fail and comforts flee,
Help of the helpless, Lord, abide with me."



The homes made desolate, and winter so near

Throughout the week of imprisonment frequent services were held, consisting of the singing of this hymn (which even those who spoke only broken English came to know) prayer, closing with the Lord's Prayer, and a brief address urging the men to trust in God, be true and brotherly to one another and believe that all would be well. When some weakened and could not get water for themselves, the forces were so organized that these were tenderly cared for. When one was found using his brute strength to appropriate a drinking place given to a sick companion, the man who would not be his brother's keeper was dealt with as a lawbreaker.

Captives for a full week without food and with no water but the black ooze of the mine, by their Christian influence the leaders kept this company of men in the practice of daily prayer to God and of love toward one another.

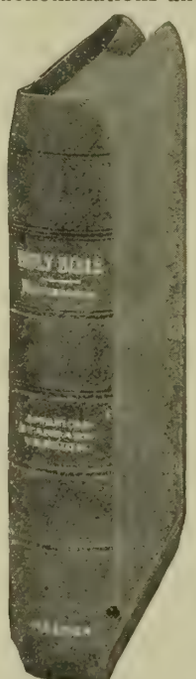
J. H. C.

How Much Can We Stand

Among the most fixed of our aversions is the conviction that we cannot stand certain noises at night, but the change of ideal is comparatively easy for the most sensitive of us if we become truly interested. We shall soon find ourselves anticipating the noises of the night with a view to seeing *how much*, instead of *how little*, we can stand, and instead of becoming suffused with heat when a door is slammed or a shoe dropped overhead, shall find ourselves saying, "Never touched me."—*G. L. Walton, M. D., in Lippincott's.*

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Boston

Feeding the Hungry

Thanksgiving Day is the time when every thankful soul wants to do something to give others greater cause for thankfulness. It is a time when prosperous people especially want every one's appetite satisfied, without asking too many questions as to whether every one who is fed is deserving or not. The most spectacular act of feeding the multitude is done by the Salvation Army, and its officers like to make the collecting of funds for Thanksgiving dinners as spectacular as the giving of them. This year they were not allowed to station their agents on the street corners to solicit money, as the law plainly forbids it. They complained a good deal in the press about the injustice done them and the suffering that would follow because they could not feed as many as in former years. In fact, however, the exclusion of their agents from the streets brought them perhaps the largest amounts they have ever had. They asked alms in semi-public places, like entrances to railway stations and the vestibules of big stores, and the generous-minded were made so fully aware of their needs that they were able to give dinners to about 5,500 persons.

Other charitable societies did as worthy service to the poor in more quiet ways. City Missionary Superintendent Waldron, with his twenty-five missionaries, sought out the needy throughout the city and gave cheer and food to about eight hundred families, making in all about 4,500 persons, allowing five to each family. There were widows working beyond their strength to keep their young children in the home together, men who have run behind because of sickness, while their families are pinched with poverty, others handicapped by ill health, disappointments and other heavy burdens. This personal service, which has been going on for many years under the ministry of a great-hearted friend of the needy, has done untold good, never more thoughtfully and effectively than this Thanksgiving season.

Other institutions, rescue missions, homes for the aged, hospitals, churches and fraternal societies, by their helpful services spread far and wide the fellow-feeling that makes those who receive aid more thankful for the interest and sympathy of others than for the things they get, and enlarges the lives of those who minister to them.

Thanksgiving Day, first instituted in New England almost three hundred years ago, is next to Christmas the greatest day in the year for cultivating humanity.

The Federation of Churches' Annual

The Brookline Baptist Church whose pastor, Dr. O. P. Gifford, is president of the Massachusetts Federation of Churches, entertained the organization Nov. 23 at its annual meeting afternoon and evening. Dr. A. W. Vernon of Harvard Church and Dr. Walter Laidlaw, secretary of the New York Federation, were the chief speakers.

A valuable contribution to the discussions was Sec. E. T. Root's annual report which for balance and breadth as well as for the information it contained was a model document. He has just declined an offer from the Federal Council of the United States to give a portion of his time to its work, preferring to devote all his energies to the problems of federation in this state and Rhode Island. Extensive correspondence has assured him of the constant and wholesome growth of federation sentiment throughout the state, taking form in fifteen places in interchurch organizations and in a number of others in interdenominational ministerial organizations. He believes that one of the best indications of this growing sentiment is the part the churches of Boston are having in the Boston—1915 movement, and he expects a larger recognition by the federated churches of their community obligations. The hold which the organization is getting upon the denominations is shown by the fact that the Congregational State Association contributes $430 to its support and the Baptist Association for the first time has made an appropriation of $150.

Charlestown Resignation

Rev. L. B. Sears has just terminated his pastorate at Winthrop Church, Charlestown, after three years of faithful and fruitful work. Before then he was pastor of the Baker Memorial Church in East Boston, coming thither from a Baptist pastorate in Connecticut. He has proved a welcome and forceful addition to the local Congregational circle, being just now secretary of the Boston Ministers' Meeting. At the close of his pastorate the parishioners presented him with a purse of $100.

Counsel for the Ministers

Gathering the usual scattered assembly of the ministers before him in the center of Pilgrim Hall and taking his place upon the floor instead of upon the rostrum, Dr. George F. Pentecost was in a position to say some plain things last Monday morning. Feeling, in company with most other students of religious affairs, the present crisis that fronts the churches, he stated some earnest convictions growing out of long experience both as pastor and evangelist. His thought was directed mainly to the differences in belief with respect to Christ and the place of his

Continued on page 800

Boston

Continued from page 799

personality in our faith today. The indifference of many unchurched he attributed largely to these differences and the failure of the ministry to reach fundamental agreement, even in their respective communions. Without personal opposition to individuals, Dr. Pentecost nevertheless believes that the exchanges of orthodox pastors with agnostic Jews and radical Unitarians will result in evangelical suicide rather than real progressive fellowship. In brief, his friendly talk was an urgent summons to rediscover the vital elements from which the church has been obviously drifting in late years.

For Dec. 20 the Ministers' Meeting plans to hold a joint session with the Unitarians, to be arranged under the auspices of the historic Massachusetts Convention of Congregational Ministers. Prof. Williston Walker and Dr. S. A. Eliot will represent their respective fellowships, and Dr. Arthur Little will preside.

Natick's Semi-Centennial

In the beautiful little village of South Natick, the native place of Calvin E. Stowe, the scene of "Oldtown Folks," the home of Sam Lawson, the place where John Eliot preached the gospel to the Indians, a Congregational church was organized Nov. 16, 1859. At that time there seemed to be before the village a prosperous future. But a great fire blasted the hopes of the community. This church has had the aid of the M. H. M. S. for these fifty years. On the day of organization Rev. E. E. Strong, D. D., was ordained and installed pastor of the little church. Rev. Calvin E. Stowe, D. D., preached the sermon and Rev. Rufus Anderson was present. Here Dr. Strong labored for a few years and then became pastor of the church in Waltham, and afterwards one of the Secretaries of the American Board.

Nov. 16, 1909, the church celebrated its fiftieth anniversary. Dr. Strong made the leading address of the evening. His presence was a benediction and his testimony to his supreme satisfaction in the fundamental truths of the gospel was reassuring in these days when many lack the full assurance of the understanding.

Y. M. C. A. Theater Meetings

Encouraged by the success of last year's Sunday mass meetings in Tremont Theater, the Y. M. C. A. has planned for four 3.30 P. M. services open to men only. Alexander Irvine, lay minister of the Church of the Ascension in New York, spoke to a large company last Sunday on How I Escaped from the Under-World. The speakers for the next three Sundays are: Dec. 5, Prof. Charles R. Erdman of Princeton Theological Seminary. Dec. 12, J. A. Macdonald, managing editor of the Toronto *Globe*. Dec. 19, Dr. Clarence A. Barbour of the Y. M. C. A. International Committee.

Dr. Gordon on the "Divine Comedy"

Following his custom for the last two or three winters, Dr. George A. Gordon is devoting the Friday evening meetings at the Old South to the study of a masterpiece of literature, and is this year considering the religious value of the "Divine Comedy." So popular have his addresses become that the main audience room is now required to accommodate those who would follow the interpretations of Dante's poem. The general Bible class on Sunday noon is being conducted this year by Rev. A. E. Dunning, D. D., who is taking up the Gospel of John.

Chapman-Alexander Conference

Dr. Chapman and his co-workers landed in San Francisco last Saturday, and after receiving the greetings of the Chicago churches will come on to Boston for two days. On Monday noon, Dec. 13, there will be a meeting at Tremont Temple, and at 6 o'clock a banquet at Mechanics Building, where Dr. Chapman and Mr. Alexander will speak and a large chorus will sing. The topic will be The Power of the Gospel of Jesus Christ. On Tuesday, Dec. 14, a New England Evangelistic Conference for Ministers and Christian Workers will be held at Mechanics Building at 10.30 A. M. and 2.30 P. M. At 7.30 P. M. Dr. Chapman and Mr. Alexander will tell of the wonderful response to "The Story of Jesus" in Australia and other lands. Application for banquet tickets, which are $1.00 each, should be made at once to Sec. Duncan A. MacPhie, 507 Tremont Temple. A thousand have already been ordered and only two thousand will be available.

Mr. Moody's Influence

I remember with a great deal of admiration the work of that extraordinary man, Mr. Moody. He was not a learned man, as you know, and the doctrine that he preached was always doctrine which seemed to have inevitably something personal to do with you if you were in the audience. And whenever I came into contact with Mr. Moody I got the impression that he was coming separately into contact with one person at a time. I remember that I was once in a very plebeian place; I was in a barber shop, lying in a chair, and I was aware that a personality had entered the room. A man came quietly in upon the same errand that I had come in on and sat in the chair next to me. Every word that he uttered, though it was not in the least didactic, showed a personal and vital interest in the man who was serving him, and before I got through with what was being done to me I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name. They did not know who had been there, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship. Mr. Moody always sought and found the individual.—*From an address by Pres. Woodrow Wilson.*

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Closet and Altar

BE NOT AFRAID

For God hath not given us the spirit of fear; but of power and of love and of a sound mind.—2 Tim. 1: 7.

Jesus Christ when he came, brought with him into this world an everlasting spiritual force whose final result shall be the casting out of fear. He introduced into our life a love of God and a love of man in the face of which fear cannot abide. We have already got a long way past the old formula, "Fear God and keep his commandments, for this is the whole duty of man"; that is not the Christian summary of the law. He whose name hallows this day said, "Love God and your neighbor"; love, not fear, is the fulfilling of the law.—*George Hodges.*

One who is impressed with the devil-ridden imagination of paganism expresses the aim of Christian missions in one word, "to teach men not to be afraid of the dark." The true name of God can do that—the Father-Name. —*Walter Lowrie.*

I like to think, however charged
With pain and death the air,
How little things in hedge and wood
Lie safe in Mother's care,

And sometimes in the living air
Through which the bright stars move,
I seem to see, enfolding all,
Great shining wings of love.

Embraced by Him who made the heart
Of mothers kind and brave,
How should we fear beneath the sky
Or tremble in the grave?

—*Harold Begbie.*

It is the sympathy of Jesus that brings him closer to me than any other quality in his character. I adore his sinlessness, I bow before his wisdom; but my heart clings to his sympathy. Somewhere in the storm I know he is, and through the tumult of the gale I can hear him say, "It is I; be not afraid."—*Donald Sage Mackay.*

The power of faith is in the simplicity of faith. When a man believes in God with all his heart, he has no more fear for anything but his own disobedience. Today, tomorrow and all the endless days are his. Life becomes a plan of God, and the heart rests in the power that shall fulfill it.—*Isaac Ogden Rankin.*

Merciful and Eternal God, Love inexhaustible, Father of the universe, my Father! If I have but thee, I shall pass without fear through light and through darkness, and shall find my way, and shall not falter, though want and death may threaten. If I have but thee, I am sufficiently rich, though all fail me that others call riches; I am sufficiently exalted though all the world look down upon me; I am strong enough, though thousands conspire against me; I am safe, though disasters may befall me, and all my earthly possessions be lost. If I have but thee, death itself cannot rob me of my joy, should it even tear from my bleeding heart all the beloved souls to whom I am attached. Ah! death is thy angel messenger, he brings them to thee, and in the bosom of thy love I shall find them again. If I have but thee, I possess all things. Amen.



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Educational Evangelism in the State

Rev. J. S. Penman of Poughkeepsie in addressing the City Association at Lewis Avenue, Brooklyn, last month, referred gratefully to the work accomplished through the state committee on evangelism last season. A much larger number of churches took part and were better organized for the work than the year before. Pastors of the largest churches in the city willingly gave a week or more. This forward movement has encouraged *team work* among ministers as nothing else has done, besides developing, in many, unsuspected evangelistic powers. Local associations have been better stirred by their own committees on evangelism. Nearly all the larger churches of the state had missions of some sort, in the majority of cases the pastor himself taking charge. Forty churches conducted missions on the co-operative plan of the state committee, while nearly twenty more held union services with churches of other bodies. While most of the missions resulted in a deepening of spiritual life rather than any notable accession of new members, in a dozen churches from six to twenty-four persons were received, and at Jamestown forty on confession of faith.

All this work has been done with practically no expense, in favorable contrast with expensive professional evangelism. The only centers where criticism may be lodged are those where lack of vital preparation made the mission almost powerless. High tributes have been paid to the quality of the messages carried by the visiting pastors. The third year of this concerted movement should certainly provide one outlet for the energies of the newly formed state Brotherhood of laymen.

Manhattan Signs of Progress

Broadway Tabernacle devoted its midweek meetings in October to the Bible, in November to Sermons, and this month will consider Hymns. Rev. Charles L. Hall of Berthold, N. D., where he has been for thirty-five years, has visited the Tabernacle and also its branch, Bethany, at which he was once stationed when a student for the ministry. The Tabernacle has given $1,000 toward the proposed Congregational Home for the Aged. The Student Fund of the general endowment has reached almost $2,000, and when it reaches $10,000 the income will be used in employing students in the Tabernacle parish. The Tabernacle gave nearly $6,000 to the missionary debt campapaign and last month almost $1,600 to the American Board. At the midweek services Deuteronomy will be read responsively during the year, and at every meeting missionary news from the field will be heard. At the close of each meeting, during the social half hour, the church library is open for the exchange of magazines and books. Bethany Church has a larger sewing school than for years, while its daily kindergarten is crowded. Rev. W. F. Ottarson, the pastor, has begun his third year of service. The church sent 230 people to the country last summer.

At Manhattan Church Dr. Stimson has more than doubled the evening audiences by securing the most prominent leaders of public thought to speak on the moral problems of the city. The increased attendance is almost entirely that of young, active business men. The church has appointed a committee to investigate the alleged overcharge in the price of milk. Last season almost sixty members were added to the church, forty-eight of them on confession, making the total roll about 350, with a good sized Bible school. The summer had its usual wrecking effect, about half the teachers and one-third of the officers having moved out to the suburbs. Dr. Archibald L. Love, formerly at Albany, is associated with Dr. Stimson.

At Pilgrim Church Rev. Frederick Lynch has entered his sixth year as pastor. Several more of the strongest families in the church have removed to the suburbs. This process of denuding Harlem of its Protestant forces has such an ominous outlook that a conference of several churches has been called with a view of probable consolidation for some of them and removal of others to new territory. Meantime Mr. Lynch has made a successful appeal to many non-church members. Sunday evening services are given over to People's Meetings under the auspices of Pilgrim Brotherhood, with such notable publicists as Professor Kirchwey of Columbia, Pres. D. S. Jordan of California, Dr. Macfarland of Norwalk and Dr. C. A. Eaton, Mr. Rockefeller's pastor in Cleveland.

The Armenian church, of which Rev. M. G. Papazian is pastor, has been much affected in its work by the results of the Adana massacre. During the summer over 800 arrived in New York from that district, the majority being men. Many of them after landing are practically penniless. The distress has been a big strain on the church, which is greatly handicapped by not having a building of its own. The congregation averages from two to three hundred. Mr. Papazian would like to see some large house on the East Side bought and turned into an international house of worship to accommodate the many groups of Europeans who can never afford to erect a church, and yet for racial and other reasons are compelled to worship by themselves. Such a building could also be a headquarters for the use of immigrants and save them from the dangers to which they are subject at the hands of the *habitués* at the Battery landing.

The National Bible Institute has opened a new mission hall in Harlem, to be conducted by its trained lay preachers. Don O. Shelton, the president, is also conducting Bible classes every Tuesday night at the Church of the Strangers. The present series is a thorough study of Colossians. The new home of the Bowery Mission, about half a mile further uptown and now near the entrance to the Williamsburg Bridge, has just been opened with great enthusiasm, and two weeks of dedicatory services, with preachers of national renown. The building is splendidly equipped for its own special type of work.

Conventions in Flood Tide

The Episcopalians have had an enthusiastic Diocesan Convention. The Bishops' Meeting at Carnegie Hall, a pet scheme of Bishop Greer's for rousing the rank and file purely in the interest of church administration and extension, was more than suc-

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cessful. Over 1,000 could not get in and had to be gathered in a nearby church to hear the same program repeated. Militant Christianity and the missionary need were the clarion notes of the entire convention, most of the sessions held in the new Cathedral, the completed portion of which is soon to be opened.

The King's County Sunday School Convention met for its thirty-second yearly meeting at Marcy Avenue Baptist Church, which always seems as if it had been built for convention purposes. There were three evening and two afternoon sessions, followed by department conferences of an hour or more. Some of the latter lack definiteness and overlap others, some chairmen had no special program to suggest. It is a question whether the entire convention could not be easily compressed into a day and a half. The convention habit comes from a lusty germ, but thirty-three questions in a home department conference for instance, may be less effective than thirteen questions better answered. It ought to be possible at the end of thirty-two years to get conciseness as well as comprehensiveness and also to recognize that there are only seven days in a week in spite of airships and wireless wonders. Professors Hodge and Coe spoke on the closing night. A feature of the convention, on the second night, was a presentation of the complete Sunday school, by an expert in each department from Cradle Roll to Adults. The King's County Bible schools take in the Brooklyn Borough, which has two big Sunday School Unions for administrative purposes, the Eastern and Western districts.

SYDNEY.

The Rewards of Marriage

A man enters the married state, and has no longer the freedom of his bachelorhood. By-and-by the cares of a family grow upon him. His energies often are strained to the utmost to make both ends meet. There are moments of darkness when he finds the burden almost beyond strength. But see what enrichments come! There has been an education out of that earlier egotism when everything centered in himself. Now there are half a dozen people he habitually thinks of before himself. In his single days he sat loose to conviction to the deeper questions. Now, with young people growing round him, looking to him for guidance, he has to search his soul, and take his stand. He knows life in its heights and depths, in a thousand tenderer, more vital forms. The impulses of passion have become mingled with those sentiments of duty, of sacred obligation which ennoble passion, and make it a feature of his spiritual culture.—*London Christian World.*

The Tiffany Studios of New York have just issued from their Ecclesiastical Department a beautiful and unique brochure containing suggestions of illustration of its work in Ecclesiastical and Memorial Art so perfect in detail that we are constrained to notice it. Among other beautiful designs of church windows "The Entombment," designed by Mr. Louis C. Tiffany placed in the Tiffany Chapel Cathedral of St. John the Divine, New York City, a beautiful landscape window in the Congregational Church at Northampton, Mass., and a section of a Medallion Window placed in a church in Connecticut, are especially noticeable. There are also in the brochure a dozen or more designs of Tiffany monuments having a distinctive character. Among them the beautiful Celtic Cross erected at Bar Harbor, Me., upon the lot of the late Gardiner Sherman, a Monolith erected for Mrs. Walter Peck in Swan Point Cemetery, Providence, are especially beautiful.



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State Meetings

Alabama

Alabama Congregationalists met this year at Ashland, a thriving little town on the eastern side of the state, whose remote location, however, deterred many from sharing in the fellowship. What was lacking of representatives from the widely scattered churches was in a large degree mitigated by the presence of visitors who made noble contributions to the feast of faith as well as reason. These were: Rev. W. W. McLane, D. D., of Connecticut, who gave us visions of co-operative Congregationalism, and who evidently enjoyed his touch with the Southern type; Rev. W. O. Berckman of Kentucky, who greatly stimulated the sense of denominational responsibility; Rev. J. P. O'Brien, genial teacher of teachers, whose Bible talks were always fruitful; and Rev. J. F. Blackburn of Florida, who kindly stepped into the breach made by another enforced absence.

A splendid feature of the program, greatly enjoyed by the large evening audience of young people, was Dr. McLane's lecture-tour of the Holy Land. The coming of the new principal from Joppa, Rev. S. H. Herbert (whose school, however, if far from the changeful Mediterranean wave among the hills of Northern Alabama), gave new comprehensiveness to the gathering. Thorsby made a good report.

The officers chosen were the same as last year, but with no desire to tread a dreary and stale round of commonplace routine. Indeed fire flashed when the State Constitutional Amendment was commended by the Temperance Committee's report, some of the delegates preferring to pledge every Alabamian Congregationalist on the side of the Amendment, while the majority voted to commend the proposed law, without unchurching the malcontents. It was an illustration of the intensity of feeling now blazing through Alabama on what seems a question of political expediency, but is everywhere regarded as the critical battle in the subjugation of the drink power. Judging by the expressions heard at the convention, there is no doubt but that the Congregationalists of Alabama will generally vote "dry" once more, or if possible, "extra dry."

In accordance with notice given last year, the committee on change of name reported in favor of the uniform phrase, with a distinguishing mark for the sake of identification. This name was unanimously adopted: "The General Conference of Congregational Churches of Alabama (Anglo-Saxon)." A vote was given in favor of pushing the Apportionment Plan and a committee appointed thereto. Georgia's invitation to co-operate in a low-priced monthly news-letter, to circulate among Southern churches was enthusiastically adopted. Many reports of rural churches showed increase in membership, but the prevailing tone was distinctly for more training in Christian steadfastness, rather than more emphasis on annual increase campaigns. An immense amount of work is called for in the teaching of the churches, a task to keep a corps of earnest men busy all the time. The fruits of the persistent toil of Superintendent Butler illustrate the opportunity and need.

And so the "Conference" is launched, to have a new constitution next year by the grace of its committee and its own vote.

Talking of constitutions, what Alabama will do to those who would write prohibition in her constitution is a secret to be declared only when the polls are closed two weeks hence. This, however, is sure: whether with or without the amendment, eternal hate of whisky is the price of its defeat and is in no wise lessening in urban or rural Alabama. The hope of the amendists lies largely in the comparative futility of the corruption funds, since in this "off year" of politics many of the supposed corruptibles have failed to pay their poll tax and cannot vote. Moreover just now comes the awful example of Cairo, Ill., to show a community that makes league with liquor. It will swing many wavering voters to the Amendist ranks.

Birmingham, Ala. YVES.

Oregon

The sixty-first annual meeting of the Oregon Conference was held at Eugene, Oct. 19-22. Though the place of meeting is somewhat distant from many churches, more than seventy delegates were in attendance. In many respects this is the most notable meeting held for some years. The entertaining church at the outset created a spirit of cordiality by its welcome and enthusiasm. The program committee had planned excellently, the central theme being The Spirit of Jesus. Is that Spirit eternal, is it practicable, how shall it manifest itself, what shall be the resultant?

Special note ought to be made of the address by Prof. Joseph Schafer, Ph. D., of the University of Oregon. He spoke upon The Task of the Scholar as contrasted with that of the preacher. In a nutshell, the scholar has to ferret out the facts of the case, he deals entirely with things, while on the other hand it is the business of the preacher to deal with persons, to bring truth to bear upon minds and hearts. The scholar has laid the foundation of every great moral and religious reform; the preacher has accomplished that reform. In the woman's

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hours, Mrs. C. A. Mann, experienced in the A. M. A. work, made an inspiring and remarkable address upon the American Highlanders, and Miss Frances Gage of the Y. W. C. A., a former missionary to Turkey, revealed that "Modern Turkey is Congregationalism." The modern movement, she said, was an inevitable outgrowth of the fact that the churches in Turkey are self-governing.

Two matters of business of considerable importance were carried through to a happy conclusion. One was the reorganization of the conference along the lines suggested by the National Council. Hereafter all missionary work in the state is to be under the management of a board, the representatives of the national societies being expected to work in co-operation with that board. The local associations are to be the ordaining bodies and are to be more intimately related to the conference. The Apportionment Plan of benevolences was unanimously approved and adopted as the Oregon method of securing gifts for our missionary work. Missionary secretaries have been selected from each association, and the churches plan to raise not less than the amount assigned for each of the national agencies.

Oregon City, Ore. E. C. O.

Texas

The Lone Star Association of Congregational Churches met with First Church, Fort Worth, Texas, Nov. 16-18. Nearly every pastor in the state was present, together with a good representation from the churches.

The theme was Service, and was held to from the sermon at the opening session by Rev. C. B. Wells of Central, Dallas, to the closing words.

The Association was fortunate in having present Rev. J. B. O'Brien, educational secretary for the Southwest, and Rev. A. N. Hitchcock, D. D., District Secretary of the American Board. Mr. O'Brien addressed the Association twice, speaking of the New Emphasis in Sunday School Work and the Graded Sunday School, besides holding many conferences with pastors and workers. Mr. Hitchcock gave an inspiring missionary address drawn from his tour round the world. He also presented the Apportionment Plan, with the result that a permanent committee was appointed to take up the matter with the churches.

Under the general topic, Are We Ready for Service? Rev. A. Blanchard of Paris spoke of The Spiritual Preparation, Mr. T. T. Holloway of Dallas of Gifts for Service and Rev. G. A. Chatfield of Witness Church, Dallas, of Faith in Relation to Service, Rev. B. F. Marsh of Houston How the Church is Serving Today, and Rev. E. M. Clardy, Grace in Service.

An afternoon was given to the discussion of the home missionary problem. Rev. J. B. Gonzales, superintendent for Texas and Louisiana, gave an address, followed by general discussion. All were enthusiastic as regards the outlook, and the consensus of opinion was that a forward movement should be undertaken. Under the topic, Lights and Shadows from the Field, encouraging reports were submitted by the delegates. Indeed a hopeful spirit pervaded the entire session.

Dallas, Texas. G. A. C.

Sometimes parents and teachers fall into the error of making their own religious experiences and beliefs a standard for the little ones, and encourage on the part of children emotions and language appropriate only to those of riper years. This is to do unwholesome violence to the child-nature. What should be encouraged is a child's religion, not a child's imitation of a man's religion.—*George Hill.*

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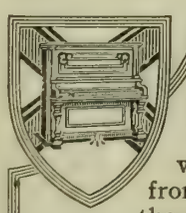
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Clock Verses

(To Beguile Wakeful Night Hours)

"Mr. Martin," whom many of our readers remember in connection with the Conversation Corner which he so long conducted in *The Congregationalist*, has recently put into neat pamphlet form a series of verses composed by him in wakeful hours of the night. Thinking that others troubled with occasional periods of wakefulness would appreciate the verses, we have asked him to let us print them. Each verse contains ingenious references to Scripture episodes and passages. The verses are copyrighted by Mr. Martin, and may be ordered of him at Andover, Mass. The booklet, which has an ancient clock for a frontispiece, as well as a page of Bible quotations on God's care in the night watches, will be serviceable to shut in and invalid people besides being adapted to use on Sunday in homes where there are children.—EDITORS.

From ancient clock, from belfry tower,
Strikes out all night each passing hour:
We count the strokes, and then recall
Some Bible words to fit them all.

I

The clock strikes one:

The Lord our God, his name is One;
And one our Master, God's own Son;
One sheep, one coin, one wayward boy;
One, lost and found, gives angels joy.

II

The clock strikes two:

Two men from heaven with Jesus talked;
Two men at even with Jesus walked;
Two blind men cried, He heard their call;
Two mites cast in, the widow's all.

III

The clock strikes three:

Three angels came to Abraham's tent;
Three loaves to friend at midnight lent;
Where three shall meet, Christ stands beside;
Faith, hope and love, these three abide.

IIII

The clock strikes four:

Four little things, exceeding wise;
Four men in furnace, not one dies;
The palsied man by four was borne;
Four anchors cast until the morn.

V

The clock strikes five:

Five smooth stones chose by David's hand;
Five words which all can understand;
Five sparrows sold, not one forgot;
Five barley loaves the lad had brought.

VI

The clock strikes six:

The Lord doth hate six wicked things,
But from six woes deliv'rance brings;
Six days for work, one day for rest;
Six waterpots at Cana's feast.

VII

The clock strikes seven:

Seven times a day men praise may give;
Seventy times seven men should forgive;
Seven stars Christ held in his right hand,
And to seven churches sent command.

VIII

The clock strikes eight:

Eight souls were saved from Noah's flood;
Give alms to eight, for that is good;
In eight days Jesus came again,
And gave his peace unto his men.

IX

The clock strikes nine:

Nine cubits long, Og's iron bed,
What weary place to lay one's head;
Ten men were cleansed by power divine,
But one gave thanks—where are the nine?

X

The clock strikes ten:

God's ten commandments, pure and right;
Ten virgins with their lamps at night;
Of ten coins saved, one lost in store,
But one pound used gained ten pounds more.

XI

The clock strikes eleven:

The eleven stars in Joseph's dream
Made their obeisance unto him;
On Olivet Christ blessed the eleven,
And thence was carried up to heaven.

XII

The clock strikes twelve:

Twelve sons, twelve tribes of Israel;
The twelve sent forth good news to tell;
Twelve open gates to let men in;
Twelve angel guards to keep out sin.

Why Public Frauds are Tolerated

There is, in the first place, the base feeling of fear. Lawyers are afraid that they will lose clients, bankers that they will lose deposits, ministers that important pewholders will withdraw their support, those who manage public service corporations that they will suffer retaliation. Throughout the communities this benumbing fear of personal loss keeps men quiet and servile. Still more influential is the desire to avoid controversy and let things go. The average American is good-hearted, genial and indisposed not simply to avoid a quarrel but even to enter discussion. Then there are the fetters of accumulated obligations. Men whom no wealth could bribe and no promise seduce will fall in public life victims to a chivalrous regard for those who have helped them climb to public place. The supposed private debt is counted more important than the public duty.—*Governor Hughes to Yale students.*

Mrs. Elizabeth S. Hurley died in New York City a few days ago. She had been in the service of the Children's Aid Society's Elizabeth Home for Girls fifty-four years. The officers of the Society say that 12,000 women who might have gone to the bad have, through her influence and training, led useful and honorable lives. Who can despair of the future when one woman has found it possible to do so much good to her kind?

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From the Northwest

At Duluth

Pilgrim Church, where Dr. Alexander Milne has been pastor for eleven years, succeeding Rev. E. M. Noyes and Sec. C. H. Patton, has just placed its warm approval of the present pastorate by providing for the pastor a parsonage, costing over $10,000. Dr. Milne has steadily grown into the affairs of the city as well as into the confidence and love of Pilgrim Church. The emphasis of his pastorate has been in bringing men into its activities. Few churches have so large a group of middle-aged business men in the active work of the parish as Pilgrim, Duluth. During these years of service at our seaport city, Dr. Milne has borne so conspicuous a part in the affairs of Congregationalism in the state that he has won his way to real leadership in the broader affairs in Minnesota. Duluth has been growing in population and wealth by great strides in the last decade. Just now the United States Steel Company is planning the expenditure of some six million dollars for the building of a great steel manufacturing plant which shall utilize the ore which comes from the iron ranges.

President Merrill Ordained

Overshadowed for the time by the great meetings held in Minneapolis in October an event which would have been important in itself has not entered into this correspondence; I speak of the ordination last month of Pres. John E. Merrill of Central Turkey College, Aintab, Turkey. The council was held in Dr. Merrill's old church home, First Church, Minneapolis. Dr. George R. Merrill, superintendent of Home Missions, the father of the candidate, was unanimously named for moderator and Rev. H. M. Jones, scribe. President Merrill read a singularly effective and satisfactory paper, making his points of theology wholly by the inductive process from the common religious experience. His study of the phenomena of the religious life was illuminating. The right hand of fellowship was given by a brother of the candidate, Rev. G. P. Merrill of Minneapolis; the charge by Dr. R. P. Herrick; greetings from the church by the pastor, Rev. C. C. Clark; from the field by Prof. George E. White of Marsovan, Turkey; and the tender prayer of consecration by the father of the candidate, Dr. George R. Merrill. President Merrill, who had his training at the University of Minnesota and Hartford Seminary, has spent ten years at Aintab already and was elected president of the college some three years since. He is a splendidly equipped man for a strategic position in making the history of a new and a Christian Turkey. Mrs. Merrill is a daughter of missionary parents and an experienced worker on the missionary field. Mr. and Mrs. Merrill soon return to their great work at Aintab.

South Dakota Development

The government has lately thrown open the Standing Rock Indian Reservation just west of the Missouri River in Northern South Dakota. The Indians were of course given their first choice of the generous allotment of land, and after that was taken up, many thousands of desirable claims of 160 acres each were open for settlement. The land offices at Le Beau, Aberdeen and Bismarck were thronged during the month of October with people who sought one of the last chances for taking free government land. The distribution of choices was by lottery as in all the later openings of government land. At Aberdeen the applications were put in a great heap on the floor of the stage of the opera house and thoroughly shuffled with a hay fork and from the big pile of letters the drawing was made by two little girls. As the first drawings made the location of town sites, there was great interest in this process.

All this means that in six months from the drawing, thousands of settlers will be making homes on these broad stretches of rolling prairie in South Dakota. The Milwaukee Railway is building two branch lines south of its Pacific coast line through this newly opened reservation. The Northwestern Railway is also building eastward from Bellefourche near the Wyoming line, connecting with its Missouri River line at Pierre. In this northwestern part of South Dakota Rev. Emil Dietrich, lately appointed general missionary by the Home Missionary and Sunday School Societies, has begun active work. Mr. Dietrich's parents were Germans from Russia, and his early life was on the frontier, before his preparation at Yankton and Chicago Seminaries. His first tour of 300 miles through Meade and Butte counties showed how broad was the field and how essential the Christian service to be rendered. Rev. J. B. Reese, the other general missionary under joint commission, has been working on the tier of counties further to the south, finding also many opportunities for planting Sunday schools and making the beginnings of Christian work. In co-operation with Dr. W. H. Thrall, home missionary superintendent, and the missionary committee of South Dakota, a decided move is being made in the way of advance for Christ's Kingdom and the denomination.

ROBERT P. HERRICK.

Minneapolis, Minn.

Near-sighted Lady: "The boy who is trying to tie that tin can to that poor dog's tail ought to be thrashed within an inch of his life—the horrid little brute." *Maid:* "It's your boy, mum." "My boy?" "Yes, mum." "Tell him if he'll stop I'll give him some cake."—*Christian Advocate.*

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Coffee is such a secret worker that it is not suspected as the cause of sickness or disease, but there is a very sure way to find out the truth.

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The physician in charge shrewdly suspected that coffee was the "worm at the root of the tree," and ordered it discontinued, with instructions to use Postum regularly in its place.

The wife says: "We found that was the true remedy for his stomach and heart trouble, and we would have gladly paid a hundred times the amount of the doctor's charge when we found how wise his judgment was.

"The use of Postum instead of coffee was begun about a year ago, and it has made my husband a strong, well man. He has gained thirty-five pounds in that time, and his stomach and heart trouble have all disappeared.

"The first time I prepared it I did not boil it long enough and he said there was something wrong with it. Sure enough it did taste very flat, but the next morning I followed directions carefully, boiling it for fifteen minutes, and he remarked, 'This is better than any of the old coffee.'

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Our Benevolent Societies

Massachusetts and Boston

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THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Sec'y *pro tem.*

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Church and Ministerial Record

Calls

ALTVATER, WINFRED, Moody Bible Inst., Chicago, Ill., to *Plymouth*, Peoria, temporarily. Accepts.

BALDWIN, MANUEL L., Greensboro, N. C., to Wilmington. Accepts.

BEATON, DAVID, formerly of *Lincoln Park*, Chicago, Ill., accepts call to Janesville, Wis.

BURDETTE, ROBT. J. (*Bapt.*), *not* called to *West End*, Los Angeles, Cal.

BURDICK, CHAS. H., Prophetstown, Ill., to *First*, Bellingham, Wn. Accepts.

DOWNS, CHAS. A. (*Presb.*), Hudson, N. H., to Brooklyn, Ct. Accepts, to begin in late December.

FLINT, IRVING A., *Free* and *No. Deering*, Portland, Me., to Hatfield, Mass., for a year. Accepts, to begin in February.

HARRISON, FOSDICK B., Townsend, Mass., to Southington, Ct.

HIGGONS, JOHN A., formerly of *Central*, Chelsea, Mass., to *Ninth* (*Presb.*), Philadelphia, Pa. Accepts.

HYATT, ALBERT R., Medford, Okl., to El Reno. Accepts, to begin Dec. 15.

KEENE, JOSIAH L., Kellogg, Ida., to Five Mile Prairie, Wn. Has begun work. P. O., Spokane, R. F. D. 7.

KLAR, OSCAR B., late of Egg Harbor City, N. J., to Blossburg, Pa. Accepts.

LANCASTER, A. A. (*Meth.*), to assistant pastorate of *Pilgrim*, St. Louis, Mo.

MILLER, HENRY G., lately of Cathlamet, Wn., to Marysville. Has begun work.

REES, LEVI, Randolph, N. Y., to Dawson, Minn., and to Port Chester, N. Y. Accepts the latter.

ROBERTS, HARRY B. (*Presb.*), Brooklyn, N. Y., to *Union Cong'l*, Tuckahoe. Accepts.

ROBERTS, JAS. H., accepts to Bolton, Ct., retaining his residence in Hartford.

TAYLOR, J. W., Newcastle, Neb., to Pierce. Accepts.

TRILL, ROGER H., to Winooski, Vt. Accepts.

VAHLSTROM, CHAS. J., *Swedish*, E. Norwalk, Ct., to *Swedish*, Proctor, Vt. Accepts.

WILSON, D. C., to superintendency of Church Extension Society of Spokane, Wn.

ZOCHER, G. L., to *German*, Peoria, Ill. Is at work.

Ordinations and Installations

DICKINSON, WALTER B., *i.* Kalamazoo, Mich. Sermon, Rev. C. S. Patton; other parts, Rev. Messrs. E. B. Allen, W. H. Walker, G. L. MacIntosh.

HAYWARD, FRED'K D., Andover Sem., *o.* Mason, N. H., Nov. 16. Sermon, Rev. C. F. H. Crathern; other parts, Rev. Messrs. P. C. Grant, C. W. Loomis, D. E. Adams, T. E. Gale, C. R. Peacock.

JONES, J. VINCENT, *i. Jones Ave., Welsh.* Parts taken by Rev. Messrs. John Prucha, R. L. Roberts, J. P. Thomas, J. A. Jenkins.

LEAVITT, DARWIN A., *o. Gridley* Ch., Beloit, Wis., Nov. 12. Sermon, Prof. E. T. Harper; other parts, Rev. Messrs. G. R. Leavitt, F. D. Jackson, H. W. Carter, J. L. Smith, Prof. Wm. Porter, Principal J. P. Deane, Pres. E. D. Eaton.

SIEPLE, ALBERT W., *o.* Neath, Pa., Nov. 22. Sermon, Dr. N. E. Fuller; other parts, Rev. Messrs. C. M. Bartholemew, B. F. Tobey, Arthur Bloomfield, O. H. Denney.

WOOD, O. O., *o.* Brewster, Neb. Parts taken by Rev. Messrs. J. D. Stewart, A. W. Johnson, N. L. Packard, Supt. S. I. Hanford.

Resignations

BALDWIN, MANUEL L., Greensboro, N. C., after six years' service.

BULLOCK, MOTIER C., Grandville, Mich., *withdraws* resignation at unanimous request of the church.

BURDICK, CHAS. H., Prophetstown, Ill., after nearly five years' service.

FLINT, IRVING, *Free* and *No. Deering*, Portland, Me., effective in February.

HYATT, ALBERT R., Medford, Okl.

Continued on page 809

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

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CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

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Anything injurious here? Ask your doctor.
Anything of merit here? Ask your doctor.
Will it stop falling hair? Ask your doctor.
Will it destroy dandruff? Ask your doctor.

Does not Color the Hair

J. C. AYER COMPANY, Lowell, Mass.

Church and Ministerial Record

Continued from page 808

KEENE, JOSIAH L., Kellogg, Ida.

LIVINGSTON, WM. W., Jaffrey, N. H., effective April 27, after a pastorate of nearly thirty-two years and on the fiftieth anniversary of his ordination.

PATTON, MATTHEW, *Stanwich*, Greenwich, Ct. Church refused to accept it, and voted a vacation to Mar. 1.

REES, LEVI, Randolph, N. Y.

TITSWORTH, JUDSON, *Plymouth*, Milwaukee, Wis., after twenty-six years' service.

VAHLSTROM, CHAS. J., *Swedish*, E. Norwalk, Ct., after nearly eight years' service.

WARK, WM. O., *First*, Bellingham, Wn., after a five-year pastorate.

Dismission

MOODY, CALVIN B., *First*, Bristol, Ct., Nov. 22.

VOORHEES, J. SPENCER, Adams, Mass., Nov. 16.

WEST, LESTER L., *Second*, Norwich, Ct., Nov. 27.

Church Organized

MIZPAH SCHOOLHOUSE, NEB., between Brewster and Halsey, — Nov., 16 members, none of whom had been Congregationalists. Yoked with Brewster under Rev. O. O. Wood.

Deaths

EVERETT—In Manchester, N. H., Nov. 18, Mary C. (Murry), wife of Dea. W. G. Everett, and only sister of Major S. F. Murry of Wilton, N. H., aged 70 yrs., 4 mos. and 2 dys. An earnest Christian, a devoted wife for forty-nine years, loving sister, always helping others. Gone to join the dear ones beyond, waiting to welcome her.

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.

Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod Liver Oil with hypophosphites can do just this.

It strengthens the nerves, feeds famished tissues, and makes rich blood.

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Send 10c., name of paper and this ad. for our beautiful Savings Bank and Child's Sketch-Book. Each bank contains a Good Luck Penny.

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

Christmas Gifts: The Passion Play at Oberammergau; A Journey to Asolo (Home of Pippa). Two artistic Brochures. 50 cents each postpaid. The Bowrons, 724 East 43d Street, Chicago, Ill.

Salesman in every county within 300 miles of New York City for highest grade seeds. Earnestness, not experience, essential. Permanent traveling position to men showing ability. Cobb & Co., Box 58, Franklin, Mass.

"Clock Verses": matching Bible numbers to the clock strokes at night; a Christmas booklet for the shutins and the wakeful; helpful Sunday exercise for children at home. 15 cents; two for 25 cents; ten for $1; postpaid. Address Mr. Martin, Andover, Mass.

Teachers who have failed to get satisfactory positions should register now. Emergency calls coming daily; fine positions for competent teachers. Governesses and tutors supplied to private families. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address L. Eaton, M. D., Newton Highlands, Mass.

Michigan Christian Unity

In a country town near Grand Rapids, Mich., for many years a Congregational and a Baptist church had divided the religious forces of the town without any corresponding gain. At last earnest efforts were made looking towards consolidation. The matter made such progress that a committee was appointed from each church and a union was decided upon with the understanding that each church should voluntarily go out of existence to be re-formed as a Presbyterian church. A happy solution of the whole problem seemed about to be realized when unexpected opposition left matters no better off than before.

Many months had been consumed in negotiations and now that bright hopes had been dashed to the ground there was sadness indeed. The Congregational people were gloomily talking the matter over in meeting when a new communication was received from the Baptists. The gist of the communication was that if a Presbyterian church was an impossibility they, the Baptists, would become Congregationalists! Before such evident earnestness and renunciation all hearts became mellow and negotiations were renewed with vigor.

Th result was a council of recognition and installation participated in by Baptists, Congregationalists and Presbyterians, all rejoicing and praising God in a genuine example of real Christian unity.

The new pastor is a Presbyterian who lives in the old Baptist parsonage and preaches in the old Congregational church! The Baptist edifice has been torn down, while the Congregational parsonage will be turned into a parish house. A Congregationalist presided over the council, a Presbyterian gave the main address and a Baptist and Congregationalist ministered at the Lord's Supper. The new organization, which includes members of all three denominations, is to be called Trinity Congregational Church. It is a trinity of renunciation, idealism and brotherhood; a trinity which needs no hair-splitting definitions to be comprehended; a trinity which the coming years will have more to say about. Meanwhile the good people of Alpine-Walker are to be commended for leading the way. More than once during the session of the council the writer could not help humming to himself, "Mine eyes have seen the glory of the coming of the Lord!"

Grand Rapids, Mich. E. W. BISHOP.

The Happy Man

Happy he whom neither wealth nor fashion,
Nor the march of the encroaching city,
Drives an exile
From the hearth of his ancestral homestead.
We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations.

—*Henry W. Longfellow.*

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Dec. 6, 10.30 A. M. Speaker, Ex.-Gov. Curtis Guild, Jr. Subject, The Geneva Jubilee and John Calvin.

PHILADELPHIA CONGREGATIONAL MINISTERS' MEETING, 1816 Chestnut Street, Mondays at 12 M.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION, 40 Berkeley Street, Dec. 7, 11 A. M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

CONVALESCENCE after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.



Prevents Rust

If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.

HOUSEHOLD Lubricant



should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

STANDARD OIL COMPANY (INCORPORATED)

THE HOME INSURANCE COMPANY

Office: 56 Cedar St., New York

111th Semi-Annual Statement, January, 1909.

SUMMARY OF ASSETS.	Market Value.
Cash in Banks and Trust Co.'s	$1,765,003.75
Real Estate	1,543,892.06
United States Bonds	1,352,000.00
State and City Bonds	4,126,833.33
Railroad Bonds	5,112,600.00
Miscellaneous Bonds	420,000.00
Railroad Stocks	7,602,120.00
Miscellaneous Stocks	1,378,000.00
Bank and Trust Co. Stocks	338,000.00
Bonds and Mortgages, being 1st lien on Real Estate	97,800.00
Premiums uncollected and in hands of Agents	1,120,249.91
	$24,856,499.05

LIABILITIES.	
Cash Capital	$3,000,000.00†
Reserve Premium Fund	9,515,887.00
Reserve for Losses	1,018,626.87
Reserve for Re-Insurance, and other claims	539,163.87
Reserve for Taxes	100,000.00
Reserve as a Conflagration Surplus	800,000.00
Surplus over contingencies and all liabilities including capital	9,882,821.51
	$24,856,499.05

Surplus as regards policyholders $13,682,821.51†

ELBRIDGE G. SNOW, President.
EMANUEL H. A. CORREA, Vice-President.
FREDERIC C. BUSWELL, Vice-President.
AREUNAH M. BURTIS, Secretary.
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New Invention!

FOR THE HOME

Air Now Does All the Work

Cleans Carpets, Rugs, Mattings, etc. on the floor, by the Vacuum Process



The Home Vacuum Cleaner

WEIGHS FOUR POUNDS

Operated by child or weakly woman. Air is drawn through body and fibre of carpet at terrific speed. Carries all dust, dirt, grit, germs, etc., into the Cleaner. No dust in room, it all goes into Cleaner Supersedes broom, brush, sweeper, dust pan and dust cloth. Cleans, Sweeps and Dusts in one operation. Keeps house clean, does away with housecleaning. Portable, dustless, always ready. Adapted to every home—rich or poor—city, village or country. Does same work as expensive machines. Costs nothing to operate—costs nothing for repairs. Light, neat, well and durably made—should last a lifetime. Saves time, labor, carpets, curtains, furniture. Saves drudgery, saves health, saves money. Saves taking up and beating carpets. The Home Cleaner is truly a wonder. Astonishes everybody; customers all delighted and praise it. They wonder how they ever did without it.

$6.00

Not Sold in Stores

Lady had matting too old to take up—Home Cleaner saved it—Cleaned it on floor.

Others write: "Would not do without it for many times its cost." Another says: "Ten year old girl keeps everything clean." Another: "Never had house so clean." Another: "Carpets and rugs so clean baby can play without getting dust and germs." Another: "It works so easy; just slide nozzle over carpet, it draws all the dirt into the Cleaner—not a particle of dust raised." So they run, hundreds and thousands of letters praising, without a complaint. To try a Home Cleaner means to want it—then keep it. The size is right—weight is right—price is right. Simple, neat, handsome, durable and easily operated. All put together ready for use when you receive it.

SENT ANYWHERE FOR ONLY $6

Not Sold in Stores.

Every one tested before shipping—guaranteed as represented or money refunded. Write today; or better, send order. You won't regret it.

FREE SAMPLE TO ACTIVE AGENTS

Agents make money easy, quick, sure. Spare or all time. Men or women. Experience unnecessary. Woman made $12.00 profit one evening. B. W. Wyant, Neb., says: "Cleared $1,545.00 last month." M. Goodman, Kan., writes—"Made $2,000.00 in four months." So it goes all along the line—These records are not uncommon. Sales easy, profits big, generous. Show one in operation. People want it, must have it; when they see it they buy. How they sell! Show ten families, sell 9. Write today. Send postal card for full description and agents' plan. Name choice of territory. Act quick.

Address R. Armstrong Mfg. Co.

319 Alms Bldg. Cincinnati, Ohio

All Deaf Persons

Are invited to try the Harper Electric Oriphone at our expense. It is the most practical aid to hearing yet invented. It is guaranteed to permanently help all milder cases.

We make no extravagant statements. We realize that many deaf persons have been humbugged and we desire to win the confidence of such to the extent of their giving our device a trial. Our best advertising is done for us by grateful customers.

The Harper Electric Oriphone is neat, compact and durable, and when once adjusted does not easily get out of order. It is unobtrusive and convenient for either sex to wear. Call or write

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The Celebrated Effectual Cure without Internal Medicine

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will also be found very efficacious in cases of

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Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 26

Mrs. H. W. Stebbins presided. Interesting letters from Cesarea and Talas were read. Miss Burrage writes of her return after furlough and the royal welcome which she and her companions, Miss Loughridge and Miss Richmond, received. Miss Richmond had learned a hundred Turkish words while traveling and could make some short sentences, which surprised the people. At Constantinople they learned that money was ready for a new kindergarten building and that permission to erect it had been granted by the government.

Miss Clara C. Richmond, the new kindergartner, writes of the beginning of her work.

Miss Orvis of the girls' school, Talas, who is at present in Chicago, writes: "Beds are crowded together till there is no room to walk between them. No room for closets or hooks on the wall even. The ceiling is low and the windows are small. In the schoolroom the aisles are just as narrow as they can be. Every seat is taken. The dining-room is equally crowded. We arranged two classrooms by making movable partitions, that have to be taken out on Sundays, down in the basement hall where we hold our services. For gymnasium work we pile up the benches and do what we can in the hall, with people passing back and forth. A dark underground room is fitted up with lockers for the girls, and around in the middle of the floor they have their boxes or trunks. The school has been strengthened in every department, and the standard is high."

Mrs. Marden writes from Gedik Pasha: "It is no small responsibility and privilege to have eighty Moslem children in school. Their presence here brings us into contact with their parents, especially their mothers, and opens a sphere of activity in the home, and thus provides for us all we can do. We could have twice as many Turkish children in school had we room.

Solon Chase

Thirty years ago Solon Chase was a national character with a good deal of influence in the political world. Because he was an advocate of untenable political schemes his fame was temporary, and when he died last week at his home in Chase Mills, Me., few remembered his career. He was perhaps the shrewdest leader of the Greenback party in the later seventies, and in 1878 he came near being elected to Congress, though beaten by Senator William P. Frye. In 1896 he was on the stump again for free silver and Bryan, using the same old arguments as for free greenbacks, but with much less power and popularity.

Mr. Chase was an able journalist, carrying at the head of his weekly *Chronicle* the legend, "Easy reading for plain people." He was a winning public speaker of the Yankee type. "I tried," he said, "to make my argument so plain that those who had not much time to read could understand, and so that those who read much would have hard work to answer me." His career is well worth studying, and we would like to read a biography of him by one who could appreciate the shrewd, homely common sense of a plain and brainy son of New England. Not least interesting in his history is the fact that when sixty-seven years ago he was appointed to West Point, he was rejected because he was in too feeble health to have prospect of long life. He was eighty-seven years old when he died.

HARD COLDS.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Making Merry

At Mealtime, Means Good Appetite, Good Digestion, Good Cheer, Good Heart and Stuart's Dyspepsia Tablets.

Do You Use Them? If Not, Why?

DYSPEPSIA is the skeleton at the feast; the death's head at the festive board. It turns cheer into cheerlessness, gayety into gloom and festivity into farce. It is the ghost in the home, haunting every room and hitting at every fireplace, making otherwise merry people shudder and fear. If there is one disease more than another that should be promptly attacked and worsted, it is DYSPEPSIA. It is the very genius of unhappiness, unrest and ill nature. In time it will turn the best man almost into a demon of temper and make a good woman something to be dreaded and avoided.

It is estimated that half of one's troubles in this world comes of a stomach gone wrong—of Dyspepsia, in short. Foods taken into the stomach and not properly cared for; converted into substances that the system has no use for and hasn't any notion what to do with. It is irritated and vexed, pained and annoyed, and in a little while this state of things becomes general and directly there is "something bad to pay." The whole system is in a state of rebellion and yearns to do something rash and disagreeable, and a fine case of Dyspepsia is established and opens up for business.

If you were bitten by a mad dog, you would not lose a day in going to a cure; do you know you should be just as prompt with Dyspepsia? Rabies is a quick death, dyspepsia is a slow one; this is about all the difference. There is a cure for rabies and so there is for Dyspepsia, and one cure was about as difficult to discover as the other. Pasteur found out one and the F. A. STUART COMPANY the other, and it is no longer a secret, as it is made public in the wonderful Tablet, which so many are using and praising today. One writer says of it:

"Stuart's Dyspepsia Tablets are little storehouses of digestion which mix with the stomach juices, digest food, retingle the mucous membrane and its nerve centers, give to the blood a great wealth of digestive fluids, promote digestion and stays by the stomach until all its duties are complete."

Some cures are worse than the disease; they demand This, That and the Other and the patient despairs at the requirements; but not so with the Stuart Dyspepsia Tablet; they are easy and pleasant to take and no nausea or ill feeling follows. There is none of this "getting all-over-the-mouth" like a liquid and making the remedy a dread. Another writer says:

"It matters not what the condition of the stomach, Stuart's Dyspepsia Tablets only improve the juices and bring quiet to the whole digestive canal, of which the stomach is the center."

Forty thousand physicians use these tablets in their practice, and every druggist sells them. Price 50c. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

6% NET

For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of $200 and up which we can recommend after the most thorough personal investigation. $25 Certificates of Deposit also for savings investors.

PERKINS & CO., Lawrence, Kans. Ask for Loan List No 699.

BREEZEHURST-TERRACE

A Comfortable Home for Mild Insane and Nervous troubles. On Long Island Sound, 30 minutes from 34th Street, New York City. Address D. A. HARRISON, M. D., Box 15, Whitestone, L. I., New York City.

Artistic Holiday Gifts

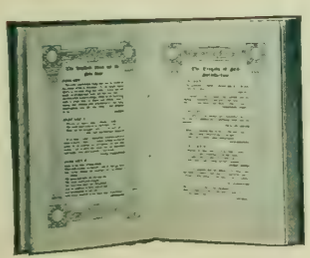
The Shepherd of Jebel Nur



By WILLIAM ALLEN KNIGHT. Bound in vellum with photogravure illustration. 50 cents net. In ooze morocco, boxed, $1.25 net. Envelope edition ready for mailing, 35 cents net. In ooze morocco, boxed, 75 cents net.

The scene of this portrayal of shepherd life is located definitely in a region admirably adapted to this narrative which answers the call from many readers for a companion to "The Song of Our Syrian Guest," interpreting the shepherd love of the New Testament.

Ideals for Every-Day Living



Edited by DELIA LYMAN PORTER. About 160 pages, in similar and general make-up to "A Year of Good Cheer. 75 cents net. Full leather edition, $1.25 net.

Timely admonitions and encouragements for daily life. Those who remember that charming book, "A Year of Good Cheer," will welcome as an ideal holiday remembrance this second "cheery inspirer of happy thoughts." A suggestive topic is taken for each three days.

Crossing the Bar: A Lyric of the Life Everlasting



By GEORGE A. GORDON. Bound in vellum. Decorative borders. Printed from type especially imported from France. 50 cents, net. In ooze morocco, boxed, 75 cents net.

Dr. Gordon, in his inspiring appreciation which reveals new beauties in Tennyson's flawless lyric, seems to have caught the full-toned organ melody of the poet himself. In prose impressive by its very simplicity, he shows us that the love of God enshrines all we have ever held dear.

The Signs in the Christmas Fire

By WILLIAM ALLEN KNIGHT. Vellum edition, gray green and gold bronze, photogravure frontispiece. 50 cents net. Envelope edition ready for mailing, 35 cents net. In ooze morocco, boxed, 75 cents net.



In this touching Christmas story Dr. Knight has shown again the qualities of sympathetic insight into human lives of all ages and races, tender sentiment, fresh power of interpretation, and delicate grace of expression, creating a dramatic setting in the story of the exiled Greek and his beautiful daughter.

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By FRANK CRANE. 64 pages. Decorative vellum binding. 50 cents net. In ooze morocco, boxed, 75 cents net.



Our conception of that glorious pæan, the One Hundred and Third Psalm, is enriched and enlarged by Dr. Crane's exposition. With ringing phrases and spirited imagery, he brings the messages of the ages home to the heart of every man. The treatment is original, scholarly, and appealing

A Man's Faith



By WILFRED T. GRENFELL, M.D. Bound in boards of onyx, decorative side stamp, 50 cents net. Envelope edition ready for mailing, 35 cents net. In ooze morocco, boxed, 75 cents.

In this simple Credo Dr. Grenfell strikes deep into the heart of things fundamental. The vital beliefs which spur a man to high action and daily faithfulness to duty are frankly set down. "Dr. Grenfell writes just as he talks, practical all over, like his life."
—*Springfield Daily Republican.*

A Year of Good Cheer

By DELIA LYMAN PORTER. Flexible cover printed in two colors, with insert in three colors, 50 cents net. Green ooze with gold stamp, $1.00 net.



Mrs. Porter has gained a wide circle of admirers by her happy selection of quotations, and it has been increased very largely by the delightful form in which this collection appears. The arrangement is by weeks, with space left for the reader's favorite quotations.

The Song of Our Syrian Guest



By WILLIAM ALLEN KNIGHT. Pearl gray cloth with white enamel designs and illustrations by Charles Copeland. 50 cents net. In full leather, $1.25; postage, 6 cents. Envelope edition ready for mailing 35 cents net.

This story has proved to be one of those simple products in literature which are brought forth in a quiet manner and after a time are found to be a distinct gift to mankind. It is unlike anything else ever written on the Shepherd Psalm.

The Love Watch

By WILLIAM ALLEN KNIGHT. Vellum edition, gray green and gold bronze, frontispiece printed in two colors, 50 cents net. Envelope edition ready for mailing, 35 cents net. In ooze morocco, boxed, 75 cents net.



A beautiful little story by the author of the world famous "Song of Our Syrian Guest." The simple reverence of his style and the exquisite word painting of the author take the reader into the sacred intimacy of the Bethany home of Lazarus and his sisters.

14 BEACON ST. BOSTON **The Pilgrim Press** 175 WABASH AVE. CHICAGO

THE YOUTH'S COMPANION

For 1910

The Best Christmas Present

For $1.75

Because
All the Family
will enjoy it
All the Year—
52 weekly issues.



Place The Youth's Companion in your family and no member of it need spend an idle hour. Each week's issue during 1910 will be filled with stories and articles in the greatest variety, and of a quality that makes the reading worth while. Some of the good things for next year are:

50
Star Articles
contributed by Men and Women of Wide Distinction in Public Life, in Literature, in Science, in a Score of Professions.

250
Good Stories
including a number of Serials; many Stories of Adventure; Humorous Tales and Stories of Character and Heroism.

1000
Up-to-Date Notes
on what is going on in the World of Science and Natural History; on the Affairs of Nations; on Events of Importance everywhere.

2000
One-Minute Stories
Inimitable Domestic Sketches, Anecdotes, Bits of Humor. The Weekly Article on Health; Timely Editorials; Children's Page.

Sample Copies of The Youth's Companion and Complete Announcement of the 1910 Volume Sent Free Upon Request.

CHRISTMAS PRESENT COUPON

Every New Subscriber who at once cuts out and sends this slip (or mentions this magazine) with $1.75 for the 52 issues of The Youth's Companion for 1910 will receive

GIFT 1. All the issues of the paper for the remaining weeks of 1909, including the Beautiful Holiday Numbers.

GIFT 2. The Companion's "Venetian" Calendar for 1910, lithographed in 13 colors and gold (an extra copy being sent to any one making a present of a subscription to some one else).

Then The Youth's Companion for the 52 weeks of 1910—a library of the best reading that would cost $30 in book form.

ST104

THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

THE CONGREGATIONALIST AND CHRISTIAN WORLD

City Library Feb10

Volume XCIV 11 December 1909 Number 50

Church News Number

This issue contains besides news letters from various centers, an eight-page section devoted exclusively to the church news of the country.

The Sovereignty of Jesus Christ

Rev. J. H. Jowett

Protestantism's Great Weakness

Division and Duplication

Edmund K. Titus

The first of a series of studies on Overchurched Communities

"Do Not Leave Any Articles in the Car"

A needed admonition in connection with Forefathers' Day

Rev. J. Edgar Park

The Inner Life of the Home

Estelle M. Hurll

BOSTON The Pilgrim Press CHICAGO

Interesting *Helpful* *Aggressive*

BETTERING A GOOD RECORD

The Congregationalist and Christian World

for 1910

Mr. Knight in the Holy Land

The Congregationalist announces that William Allen Knight, the author of "The Song of Our Syrian Guest," will write for its readers during the first half of 1910 a series of devotional articles interpreting the Holy Land and its message. An introductory article having the Christmas spirit will appear in the Christmas number of *The Congregationalist*. Mr. Knight sails for the Holy Land in January, and he will send back, not simply the letters of an observant tourist nor the findings of the Biblical scholar, but discriminating, tender and accurate portrayals of the regions visited, and particularly the impressions and inspirations that come to the soul in sympathy with Jesus.

The best idea of this series will be gained from the following list of subjects:

We Would See Jesus.
Four Shadows on the Sea.
In the Wake of Paul's Ship.
The Vision on the Tanner's Housetop.
Looking Up to Little Bethlehem.
Looking Down on Lowly Nazareth.
Looking Over the Lake He Loved.
Look Round About in Jerusalem.
Looking with Jesus from Mount Olivet.
Come See the Place where the Lord Lay.
He Is Not Here.

Dr. Grenfell A New Series

One of the most popular little books published within a year was "A Man's Faith," by Dr. Wilfred T. Grenfell. The material in it appeared first in *The Congregationalist* and has proved of great worth to the personal life of many. Those who have profited by the book will be glad to learn that Dr. Grenfell expects to write during the next year for *The Congregationalist* another series of articles in a similar vein and answering to some extent certain questions raised by "A Man's Faith." They will be largely autobiographical articles as follows:

What the Bible Means to Me.
What Prayer Means to Me.
What the Church Means to Me.
What Christian Fellowship Means to Me.
What Life Means to Me.

Dr. Gunsaulus and the Higher Life of Chicago

What in pulpit leadership Phillips Brooks was to Boston and Henry Ward Beecher to Brooklyn, that Frank W. Gunsaulus is to Chicago. Through the assistance of his private secretary for twenty years, Mrs. Jennie Bell, we are able to promise to our readers a series of articles from our Western Editor which will give them the privilege of more intimate acquaintance with one of the most rarely gifted and lovable men among living preachers.

Dean Hodges Simple Messages on the Inner Life

Dr. George Hodges of the Episcopal Theological School in Cambridge, Mass., the author of a number of books and of many magazine articles that have helped multitudes to clearer ideas of the Bible, Christian life and the obligations and privileges that go with it, will furnish during the next year a series of five or six papers on: The Extension of Influence.

Prof. Rauschenbusch on Social Problems

If there is one man in this country who has the ear both of alert Christians in the church and of leaders in social and industrial reform, it is Prof. Walter Rauschenbusch of Rochester Theological Seminary, whose book, "Christianity and the Social Crisis," is a profound and vigorous treament of most pressing modern problems. He is molding a number of young men now entering the Baptist ministry, is in demand for addresses at Chautauquas and institutes all over the country, and he has consented to do some special work for *The Congregationalist*, treating subjects and issues that have enlisted all the devotion of his warm heart and cool brain. Some of the subjects already settled upon are:

Sin and Society.
Religious Needs in a Perfect Social Order.
Can Suffering be Abolished?

Dr. S. G. Smith of St. Paul

Widely esteemed throughout the Middle West, where he has lived and worked for so many years, Dr. S. G. Smith of the People's Church, St. Paul, who is also a professor in the University of Minnesota, will, like Dr. Rauschenbusch, help to enlighten and guide the readers of *The Congregationalist* concerning the problems of modern society. He will write for *The Congregationalist* on The Art of Living and other themes.

A Leader of the English Pulpit

Since Rev. J. H. Jowett of Birmingham, England, made such a profound impression at the Northfield Conference of Christian Workers this summer, there is an increased demand in this country for his writings. *The Congregationalist* has on hand several articles from his pen and expects to publish them and a number of others during the next year at regular intervals.

A Bishop on Church Administration

Practical, sagacious and useful are the counsels which Bishop William Lawrence of the Episcopal Diocese of Massachusetts gives from time to time before religious gatherings large and small. He is conversant with the practical problems pertaining to the administration and successful ongoing of the average church, and out of an experience of many years as adviser of ministers and committees he will write several articles relating to the business-like conduct of ecclesiastical affairs.

Robert E. Speer A Series of Pen-Pictures

Graphic, though brief, are Mr. Speer's delineations of certain heroes of the church universal whose life work was due in large measure to their power as men of prayer. He will tell how they cultivated this grace within themselves and how it contributed to their growth. Among the men suggested are:

Joseph Hardy Neesima.
James Chalmers.
Samuel C. Armstrong.
Samuel J. Mills.

Of Special Interest to Women Readers

Remembering that a large proportion of the regular readers of *The Congregationalist* are women, the program for another year will have regard to matters that particularly concern them. Some of the subjects and writers in this field are:

WHAT SCIENCE IS DOING FOR THE HOUSEKEEPER.
Sarah Louise Arnold, Dean of Simmons College.

A DISSERTATION ON DISH WASHING.

BRAINS AND HOUSEWORK, AND OTHER PRACTICAL ARTICLES.
Anna Barrows of Teachers College (Columbia University).

THE ADVICE HABIT. Lily Rice Foxcroft.

THE TRAGIC DESPAIRS OF CHILDHOOD. Grace Duffield Goodwin.

THE CHILD AND GOD. Mrs. Herbert A. Youtz.

THE HOME IDEAL. Estelle M. Hurll.

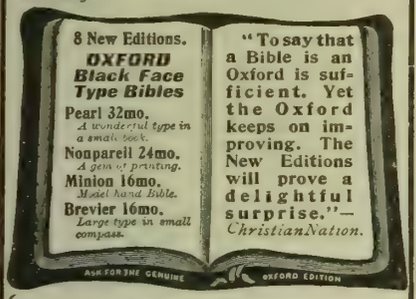
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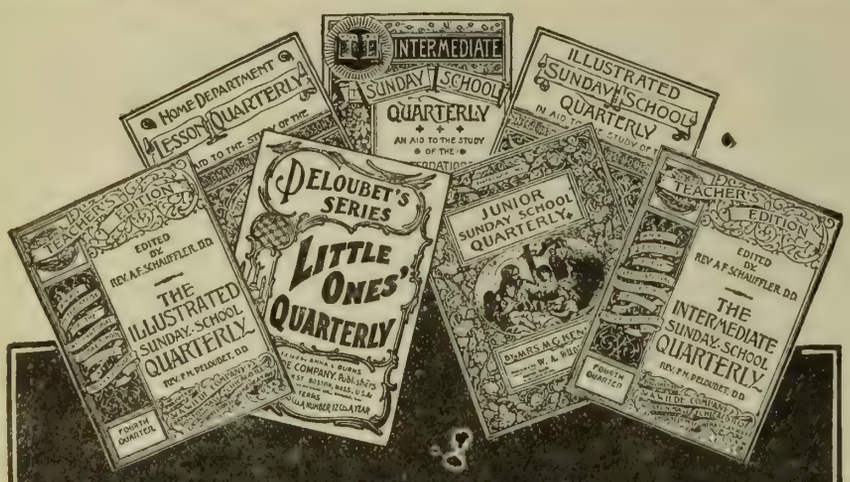
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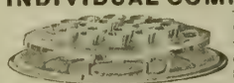
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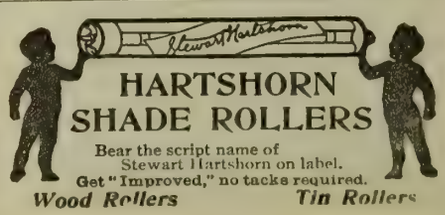

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Contents 11 Dec., 1909

PROTESTANT DIVISION AND DUPLICATION 827
E. K. TITUS

MANY CROWNS 828
REV. J. H. JOWETT

THE INNER LIFE OF THE HOME 832
ESTELLE M. HURLL

DO NOT LEAVE ANY ARTICLES IN THE CAR 834
REV. J. E. PARK

PROTESTANTISM'S GREAT WEAKNESS 821

THE BRITISH CONSTITUTIONAL CRISIS 824

EYES THAT COULD SEE 840
ELEANOR PORTER

THANKSGIVING WITHOUT THANKS 841

REGULAR FEATURES

God in His World—the Prayer Meeting Editorial 825
Event and Comment 822
Editorial in Brief 825
In the Congregational Circle 826
Woman's Board Meeting 829
Christian News 829
Seasonable Books 830
Firelight Club 833
Deaths and Marriages 835
Closet and Altar 836
The Children's Pulpit 836
For Endeavorers—Topic for Dec. 19 837

CHURCH NEWS

Boston 838
New York 839
Chicago 842
Church and Ministerial Record 844
Change in Philadelphia 845
An Object Lesson in Evangelism 846

NEXT WEEK

(Christmas Number)

THE OPTIMIST
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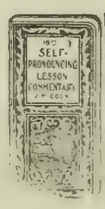
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Protestantism's Great Weakness

American Protestantism has largely outlived the period of sharp differences and bitter antagonisms. In less enlightened sections of the country some of the earlier sectarian animosities linger, but in most communities friendliness and a certain measure of co-operation prevail. Congregationalists, Methodists, Baptists, Presbyterians exchange pulpits with one another, and sometimes with Unitarians and Universalists. They attend one another's sociables and patronize one another's entertainments. Mr. Moody, who was never much of a sectarian, went so far in his liberality as to subscribe toward the erection of a Roman Catholic church in his native town.

Is this era of general good feeling to prove the final stage in Protestant development, or is something still better and more representative of the greatness of Christianity to come about in the course of this century? Our judgment, based on somewhat careful observation of the ways in which the tides of thought are moving, is that we are just crossing the line into another distinct period of Protestant development, into an era of integration and enhanced usefulness and power.

This very week official representatives convened in Louisville for the annual meeting of the Executive Committee of the Federal Council have been facing the duties and opportunities confronting the churches of Protestant lineage. Their deliberations will doubtless inure to the progress of federation movements, and next week we shall refer in detail to some of the ideas and policies sanctioned by this representative assemblage. We believe in this national movement. It will educate and inspire church people the country over. But it needs to be re-enforced by a multitude of local endeavors in the same direction. No national body can ever by itself secure the ending of unnecessary divisions and the formation of larger compacts. The Christian men and women of each hamlet, town and city in this land must face seriously the problem of coming closer together. They must study their communities as the Sage investigators studied Pittsburg.

In the hope of offering some constructive suggestions we have this week begun a series of articles meant to be fair, calm and illuminating on Overchurched Communities. This study of a typical New England hill community will be followed by similar investigations of railroad and manufacturing towns east and west, and of smaller and larger cities. We believe that a plain and good-tempered statement of actual conditions is necessary in order to bring home to the average person the great issues at stake.

In the case of the community studied this week our investigator has made it clear that both economy and efficiency would be promoted by a union of the three churches ministering now to a declining population of less than 1,500, of whom only one-third rank as Protestants. This is not the highest argument to be employed in the interests of combination, but it is a legitimate one, and one, too, that must appeal to business men. Is it sensible or right to take missionary money in order to maintain three separate plants when one would do the work and when the money saved for repairs, janitor service and other expenses could lift the minister's salary from a bare pittance to the status of a living wage? Any community which goes on year after year permitting such dissipation and waste of energy and means should be able to justify such a course by certain counter considerations that will bear the scrutiny of level-headed men.

But still higher ground may be taken in favor of unification. Does the average over-churched community need the separate and distinctive message which each denomination supposedly has to present? Does it not rather need the constant presentation of the glad tidings of great joy, and the emphasizing of the help which religion brings to everyday men and women in the midst of their cares and temptations? At this stage of the world no denomination can long thrive simply by frequent reiteration of the tenet or the mode of church administration which many years ago was its distinctive mark and possibly its glory, too. He who attends a Congregational or a Methodist or a Baptist church Sunday after Sunday hears almost nothing today that in essence differs from what he would hear in a church belonging to another denomination. People will not go to church to listen to anything partisan or sectarian.

No, the real obstacle to union lies less in a desire to stand for a given denomination than in the inertia and conservatism, the clinging to the traditional which have so often been the curse of organized Christianity. And yet we must not be too harsh at this point. We Christian people naturally are fond of the churches, the special buildings in which our parents worshiped, and we revere the organizations to which they gave of their very life-blood. To take a pew in another sanctuary may seem like turning the back upon an ancestral dwelling. That feeling, coupled sometimes with the still surviving memories of ancient feuds, rather than inflexible loyalty to a denomination, is what keeps some Congregational churches apart that ought to be together.

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But the fundamental question is, What is the best thing to do to promote pure and undefiled religion in a given community? Recently the Boston Chamber of Commerce and the Merchants' Association have come together in one organization. The task of unifying them was no easy one. Each organization had honorable traditions as well as its own peculiar character, and each seemed to be doing a good work. But when matters were near a deadlock in the joint committee, and it looked as if the plan for union would have to be deferred, the one question that finally cleared away all obstacles was, What is the best thing to do for the industrial and civic life of Boston?

Christians providentially organized in different groups which have already rendered creditable service to the world need, from time to time, and we believe never more seriously than today, to ask, Does the maintenance of our separate organizations accrue to the advantage or disadvantage of our community? Does it speed forward the Kingdom of God as rapidly as it might be expected to move were some new alignments made?

But Christian people have a still higher duty than that to the community. They owe it to their Lord to ask whether the existing order satisfies the deep desire of his heart when he prayed "that they all may be one, even as thou, Father, art in me and I in thee," to ask also whether the world is day by day receiving the convincing token that they are Christ's disciples because of the love they bear one another and the sacrifices they are ready to make for his sake.

Event and Comment

Yale College in China

The Yale Club of Boston turned out in large numbers a month ago to listen to Walter Camp, Yale's well-known athletic coach. But their enthusiasm on that occasion was not greater than when they assembled, considerably over one hundred of them, at the City Club last week to hear the story of what Yale men are doing in China. D. Brewer Eddy ('98) of the American Board described the beginnings of the movement to plant a Yale in the Chinese Empire; William H. Sallmon ('94) told of what he had seen of educational work by American college men now in China; and John G. Magee ('05) gave some account of the students now in Yale under appointment, preparing to go to that country. Pictures were thrown on the screen of the buildings of the Chinese Yale at Changsha, the capital of the great province of Hunan, with a population of twenty-two millions, and of college buildings at Tientsin, Peking and other cities where foreign educators are working. There were pictures of students' rooms and playgrounds, of hospitals where scores of patients are treated daily, and of athletic teams wearing on their breasts the letters Y. C. in blue. The story of the forty-eight boys of the Chinese "Yali" who won the greatest number of points in an athletic contest in which they took part with 1,400 students of the Government universities roused the same enthusiasm in the club as the stories of successful operations on patients in the hospitals and of patient and triumphant organizations of schools of higher learning with unpromising materials.

The Larger View of Foreign Missions

The most impressive thing in the meeting mentioned above was the fact that the Yale men in educational institutions in China have gone there with the ruling motive to serve their fellowmen in Christ's name. Those who have early laid down their lives in that service, such as Pitkin, Thurston, Seabury and Mann, appear to their fellow-alumni to have accomplished more for the upward progress of humanity than most of those who have lived the full threescore and ten years. The ambition of the Christian missionary educators is the physical, mental and spiritual development of Chinese youth to be leaders in a great empire of the future. This is the ambition of the Yale men in New Haven and of the alumni elsewhere who furnish the money to carry on this work and who will give larger sums as they realize the vast possibilities of this enterprise and the wonderful revolution now going on in China. The young men who spoke last week at the club share the faith of their comrades on the field in the resources of the country and the potential character of the Chinese people. While they seek to make Christian ideals the ambition of Chinese students, they would be careful to avoid the danger, which is increasingly great, of allowing Chinese classics to be neglected in the schools and of encouraging the adoption of Western learning at the cost of sacrificing what is of highest value growing out of the past of the Chinese nation. Fifty-one young Chinamen last month arrived in this country under the charge of a Chinese graduate of Yale, to be distributed among academies in Andover, Easthampton, Groton and other New England towns. Later many of them will go to Yale. The expenses of those sent by the Chinese Government will be paid from the Boxer indemnity fund remitted by our Government. It is expected that within five years five hundred such students will be in American academies and colleges. The results of this movement, both in this country and China, are beyond computation. As one of the speakers said last week, the men and women in our universities are coming to realize that the welfare of the most backward portions of the earth is the welfare of the most civilized portions. While this meeting was occupied mainly with the work of Yale in China, allusions were made to the not less important service rendered by men from Princeton, Harvard, the University of Pennsylvania and to women from Wellesley and other institutions. Those who heard these addresses could not fail to realize that Christian missions have entered on a new era in the opening years of this century, with greatly enlarged prospects and confidence of success.

The President's Message

The affairs of the nation are considered by the President in a straightforward and unrhetorical message to Congress. The work of the State Department receives a large share of attention on the ground that it has no ordinary method of communication with the public other than this. The message shows how wide are now the international relations and undertakings in which we stand. On the subjects of the Congo, of Nicaragua and of Liberia the message speaks cautiously of investigation in progress and hopes of good results. But President Zelaya is scored as a mischief maker in almost as clear terms as in Secretary Knox's letter, to which we have elsewhere made reference. There is nothing here, however, which should hurt the sensibilities of our Latin American neighbors. The care of the department for commercial expansion is perhaps the clearest note struck. In finance the President has made a great effort for economy in view of the current deficit, and hopes that this deficit may be overcome by 1911. The questions arising about the Sherman law and the control of monopolies are postponed to a special message. In the matter of the maximum and minimum clauses of the new tariff the President is optimistic, looking for no wars of rates with other countries. Until the new tariff board has had time for investigation he deprecates agitation for changes in the recently adopted law. A question of great interest arising in the civil service, the army and the navy is that of getting efficient work and leadership by the retirement of men who have outlived their best usefulness. The President pleads for compulsory retirement and civil pensions. Close to his heart is the reform of judicial procedure in the interest of celerity and reduction of cost. An appropriation is asked for the suppression of the white

slave traffic, which thus receives sorrowful recognition for the first time before Congress, and preparation is asked for the celebration of the semi-centennial of the emancipation proclamation in 1913. The message is clear and easy reading, and will have a reassuring effect upon public opinion. We hope it may be followed by a fruitful session of Congress.

A Warning to Nicaragua

After Castro, Zelaya! The Latin American ruler of the bad and now nearly obsolete type has reappeared in Nicaragua and become an unendurable nuisance to his own people and to his neighbors. Half of the country is already in the hands of revolutionists and President Zelaya is fighting for his life. Among the officers of the insurgent army were two American citizens who, unfortunately for themselves and for Zelaya, were captured by the forces of the government. Zelaya promptly killed them. Secretary Knox made an investigation and decided, with the approval of the President, that the time was ripe for the suppression of a trouble maker. The representative of Nicaragua received his passport with a letter which was promptly given to the American press, in which President Zelaya is roundly denounced as a disturber of the peace, a violator of treaties, a tyrant under whose rule "republican institutions have ceased to exist except in name." The execution of the two American officers, Cannon and Groce, is alleged to have been preceded by barbarous cruelties. Altogether the letter is quite out of the line of diplomatic precedents, and if proceeding from less careful and deliberate men than the President and Secretary of State would seem to argue loss of temper. Another unusual feature is the intimation to the Nicaraguan envoy that he may remain, if he likes, and will be received in his private capacity on the same level as the representative of the revolutionists, "each as the unofficial channel of communication between the Government of the United States and the *de facto* authorities . . . ." Behind and prior to this condemnation of the president of an independent nation, Secretary Knox claims to have the appeal of three of the Central American republics, to which the voice of the Nicaraguan insurgents is now added. Warships and marines are on the way, and the enforcement of the withdrawal of Zelaya seems well within the scope of the action contemplated in the letter.

Our Latin American Relations

There is room here for our suspension of judgment until more light is thrown on the provocation which has called forth so unusual an interference in the internal affairs of Nicaragua. The desire of our Government to have the Central American countries brought to a high level of good government and stable relations among themselves was shown by the consultation with Mexico which resulted in the Washington Convention and its agreement for a court of appeal for the five Central American states. President Zelaya has refused to be bound by that convention. He has exercised "a baleful influence upon Honduras," his neighbor on the north, Secretary Knox tells us. In regard to the general problem of our Latin American relations we may fall back with satisfaction upon the declarations of the President in regard to the Monroe Doctrine: "The Pan-American policy of this Government has long been fixed in its principles and remains unchanged. With the changed circumstances of the United States and of the Republics to the south of us, most of which have great natural resources, stable government and progressive ideals, the apprehension which gave rise to the Monroe Doctrine may be said to have nearly disappeared, and neither the doctrine as it exists nor any other doctrine of American policy should be permitted to operate for the perpetuation of irresponsible government, the escape of just obligations, or the insidious allegation of dominating ambitions on the part of the United States." And we may quote what he says in particular about the present conditions in Nicaragua: "At the date when this message is printed this Government is proceeding with deliberate circumspection to determine the exact truth in relation to these reports and upon the course in the premises most consistent with its dignity, its duty to American interests and its moral obligations to Central America and to civilization." Neither the Government nor the people of the United States have any ambitions to be gratified at the expense of the independence of our sister republics in the two Americas.

Soil Wealth

No business in this country has prospered more during the last decade than farming. And this is the most important, for its products are the basis of prosperity. The annual report of United States Secretary of Agriculture Wilson shows that the value of them has almost doubled in ten years. This year has been, taking the country through, the most prosperous year for farmers in our history. They have raised crops, cattle and other stock worth $8,760,000,000. This is $869,000,000 more than was raised in 1908. To purchase the corn crop alone would require about all the gold and silver coin and bullion in the United States. Corn is king in this country, and cotton is second in rank. The West has the great corn fields, but the South is also growing rich. Its cotton this year was worth more in the aggregate than ever before, and has never brought so high a price since 1873. Wheat comes third, and it brings a higher price per bushel at the farm than it has brought since 1881, while the total value is greater than ever before. Next in order as to value are hay, oats, potatoes, tobacco, sugar, barley, flaxseed and rice. All the cereals combined would total about 4,711,000,000 bushels, an amount never exceeded but once, and that was in 1906. Secretary Wilson says there are no indications that the soil is being exhausted, but that the average yields per acre have tended to increase during the last forty years. Greater knowledge on the part of the farmer, improved machinery and methods of cultivation, and larger capital to invest in farming, with increased facilities for marketing products are the factors chiefly responsible for enlarging prosperity. With conditions such as these, the immediate prospects for business are bright.

A Messenger of Peace and Good Will

A consistent optimist is Booker T. Washington, and he has the faculty of imparting his optimism to all races and classes. He has made several journeys through Southern states, everywhere creating and leaving behind him a better atmosphere of good will, especially between his race and white people. Perhaps the most successful of these journeys was an eight days' trip through Tennessee the latter part of last month, during which he addressed audiences in twenty-two towns and cities, aggregating about fifty thousand, of whom two-fifths were white men and women. He preaches everywhere the same practical common sense message of thrift, fair dealing, neighborly kindness, good order and patriotism. He fits his counsels to the local situation, meets aptly the prejudices he understands so well, and uses homely illustrations which really illustrate and cannot be forgotten. He pleads for co-operation between white and colored, reminds his own people that they are no less Southerners in inheritance, training and character than their white neighbors, and presses home on both races the necessity of mutual understanding for the common welfare. He tells his audiences that the negroes do not expect or want social equality, but that they want an equal chance with whites to earn a living and to get the education that will make them most useful in earning it, and equality before the law. White men generally acknowledge that this is no more than justice. Then he tells negroes to take care of their health, their property and their characters, and how to do it. While praising their benefit organizations insuring money to pay for elaborate funeral expenses, he assures them that one bathtub is worth ten coffins. In each place he was introduced most cordially by one of the prominent white citizens; and in his way he has done as much to promote an era of good feeling in the South by his journeys as President Taft did by his recent trip.

Strikes and Rumors of Strikes

In sharp and unpleasant contrast to the general spirit of good will which finds so many forms of expression at this season of the year are the reports of industrial unrest. A strike of all union switchmen has embarrassed railway traffic in the Northwest, especially along the lines of the Northern Pacific and the Great Northern, and the prospect that it may extend as far east as Buffalo and Pittsburg has worried managers and other officials. Thousands of shirtwaist makers are on strike in New York, and those engaged in the same industry in Philadelphia may follow suit. In Bridgeport, O., soldiers were called out to protect a plant affiliated with the United States Steel Corporation, whose employees have for five months been at loggerheads with the administration since it has been committed to the open shop policy. But one of the most painful spectacles has been the eviction of Poles at Ludlow, Mass., employed in woolen mills. The community had been supposed to be a model one in view of the betterment institutions maintained, but beginning with a few "creel boys," who protested against the reduction of wages, a general strike has ensued. The company owns the homes of the workingmen and is acting within its legal rights in forcing the occupants to vacate in order to provide dwellings for Italians, Greeks and other foreigners who are being brought in to take the place of the strikers. Lines are so sharply drawn that the state, in the person of Lieutenant-Governor Frothingham, and the nation, through Immigration Inspector Burke, have been investigating the situation. The company declares that even with reductions made necessary by competition with other concerns the pay exceeds that given elsewhere. The men contend that they were brought from Poland by seductive circulars which have now proved altogether misleading. Public sympathy has been aroused to an unusual extent, but pending a report by the State Board of Arbitration or by other parties equally conversant with the facts and equally fair in stating them judgment must be suspended touching the merits of the case. Certainly when a concern resorts to such drastic measures as eviction of ignorant and resourceless foreigners at this winter season, it must be able to justify such procedure at the bar of the awakened ethical sense of our day.

The British Constitutional Crisis

By great majorities the British House of Commons passed and the House of Lords has rejected or postponed the annual budget which fixed the rate of taxation and national expenditure for the year. This postponement until the vote of the electors can be taken may be treated either as an out and out rejection, or as a mere demand for a referendum. In either case the action of the Lords, under the leadership of Lord Lansdowne, takes the form of a constitutional change of the greatest importance and asserts for the British upper house an influence in legislation which had long ago lapsed.

The exclusive control of money grants by the Commons was the weapon by which the people have asserted their rights from the beginning. Sooner or later king and nobles could be starved into concession. Even the Tudor and Stewart kings, in their most arbitrary mood, found it impossible to rule long without a parliament. And the House of Hanover found it easier to bribe and control the Commons than to quarrel with them. The generally accepted view of the immemorial custom which constitutes the unwritten British Constitution is that expressed less than a year ago by Mr. Balfour, the Conservative leader in the Commons and defender of the action of the Lords, when he said: "It is the House of Commons, not the House of Lords, which settles uncontrolled our financial system. If the House of Lords could touch the money bills, the whole executive machinery of the country would be brought to a standstill." This utterance by their opponent will be a rallying cry for the Liberals in the brief but hot campaign which intervenes between the dissolution of Parliament and the new election in mid-January.

The root of the difficulty is, of course, that the upper house, which now is reasserting its authority, is permanently of one political opinion and is incapable of change without complete reconstruction. In the words of Premier Asquith, speaking in the Commons for the Liberal party: "We are living under a system of false balances and loaded dice. When democracy voted for a Liberal government the dormant second chamber awoke from its slumbers and nullified the work of the House of Commons." A conservative party need have no fear for the measures it passes. But the House of Lords throws out measure after measure passed by a great Liberal majority in the lower house. No wonder that the Liberal leader in the House of Lords, Lord Crewe, asserted for his party: "We must, after the action you are taking tonight, set ourselves to obtain guarantees—not the old guarantees sanctioned by the course of time and enforced by accommodation between the two Houses, but, if necessary, and if there is no other way, guarantees fenced about and guarded by the force of statutes, which will prevent the indiscriminate destruction of our legislation, of which your work tonight is the climax and the crown."

Three questions come before the British electorate in the election now imminent. The first in importance, in spite of all the efforts to divert attention which will be made, is that of the position and powers of the House of Lords. Whether a Liberal or a Conservative majority be returned, we look for a resettlement of its authority and place in the constitutional scheme as a result of its interference with the passing of the budget. British public opinion will hardly, we think, be satisfied with a single chamber. An upper house in which the pick of the peers will be retained by a test of public service and added to by the election or selection of senators or peers for a term or for life will follow. The House of Lords already contains many of the foremost intellects of England —administrators, lawyers, men of business, clergymen. They should either be eligible for service in the Commons or utilized in a second chamber. The House of Lords will not disappear, it will be transformed.

The second question presented to the voters for decision is that of a definite fiscal policy proposed for the Empire. Chancellor Lloyd-George has made a budget which retains free trade and puts the burden of the large increase of government expenditures occasioned by social reform and national defense on certain forms of property associated in the mind of the British people with wealth and social privilege. The land values of England have not been revised for purposes of taxation for many years. The liquor trade is largely in the hands of men who have risen through its profits to social rank and power. Income taxes, death duties, taxes on unimproved land and on the increase of value in land when it is sold, increases requiring a valuation of most of the real property of the kingdom, imposts on the liquor trade to offset the licensing bill passed by the commons and thrown out by the Lords, a tax on motor vehicles and gasoline—these are features of the budget, deliberately aimed to reach the rich, of which complaint is made that they are socialistic class legislation. And the complaint is embittered by the express declaration of the chancellor that this revolutionary budget is expressly designed as an opening for large extensions of social amelioration by direct government action.

The third great question concerns what in England is called tariff reform—a term used in precisely the opposite sense from that familiar in American politics. England stands alone in the world in a policy of consistent free trade. Tariff reform means the abandonment of free trade in favor of a protective system. This the conservative party will put at the front and urge as the positive element of their program. Their appeal to English conservatism will be against the revolution proposed by Mr. Lloyd-George's budget. Their promise to a frightened British trade will be another revolution.

At the outset of the campaign the Conservatives find arrayed against them on the issue which has been raised by the action of the House of Lords all or nearly all the aggressive religious forces of the kingdom. One of the strongest

speeches of the debate in the Lords was made by Archbishop Lang of York against the action of the house in throwing out the budget. The Archbishop of Canterbury did not vote and the other clerical members were divided. But the *Church Times,* the most influential of the Established Church newspapers, and all the papers representing the Free Churches are against the action of the Lords. On this issue the Free Churchmen of England and Wales, forgetting their disappointments at the slow progress of the Liberal ministry in redressing grievances, will be a unit. In the face of this demand for the bridling of the reasserted authority of the hereditary house, we do not see how privilege claiming its right to hinder and obstruct can appeal successfully to the British public.

God in His World

God's world is the world of men. He has made them in his own image and his desire is that they should come into the full and glad relationship to which he invites them. How, then, should he be absent from the social life of his own children? We may forget him in our business or our pleasures. We may leave him out in our plans for intercourse or government. But, sooner or later, he who is neither in haste nor indifferent will assert his presence. It may be to bless and to employ. It may be to sweep away the work which we have built. He whose home stood in the coming of the rains and the filling of the river bed digged and deepened and built his home upon a rock.

Useless, then, and pitiable are the attempts of men to build upon injustice. He whom I make my slave becomes by that act of the stronger a charge of him who alone is strong. The reckoning may be postponed, but it is sure. In all social and business and political relations with those whom God has made our brothers, though they may be far enough from recognition of the brotherhood, we who are God's beloved children are to act in just and careful recognition of the call to love our neighbor as ourself.

All our building must take account of God as the source of power and the helper in need. "Except the Lord build the house, they labor in vain that build it." The three who make our world are God and our neighbor and ourself. And neither of the three may be forgotten in our plans. This new city of which we talk, with its wiser planning and its appreciation of the needs of its inhabitants, is to become the place of God's abode. Our aim must be to make it a fit home for his fatherly ideas of the life of his own children. This business on which we are to embark must take thought for his approval. This home of which we dream must be for his companionship. So regarded, the earth becomes a hopeful and intelligible place of residence for laboring and thoughtful men. We may not attain to great results in our brief life, but sooner or later God will carry out his plans and the new earth in which dwelleth righteousness will become a tangible reality. So we are armed against ungratefulness. Does it matter much if we are hurt and hindered when the great Father of us all must practice patience and see the wishes of his heart so long postponed? Our hope must be that we shall not postpone them, or our ingratitude bring sorrow to his loving heart. That would be an aim and wish for the morning thought with which we go out to meet the trials of the day—that God be not disappointed in our word or act, that good may not be hindered or the presence of the author of all good, "who maketh his sun to rise on the evil and the good," be by any deed of ours obscured.

Prayer meeting topic for Dec. 12-18. The Social Consciousness as Recognizing the Presence of God in Society. Matt. 5: 43-48; Acts 26: 15-18. The divine standard of obligation to mankind. The ideal of social.

Editorial In Brief

While the game of football must answer to a heavy indictment for causing the death of many young men, the hunting season is far more destructive of human lives. Since Sept. 1, thirty-three persons are known to have been killed by shooting accidents in the two states of Michigan and Wisconsin.

One of the many good organizations which may well come in for a share of the Christmas beneficence is the American Red Cross Society, whose ministering angels are quickly on the scene when great calamities occur. President Taft heartily indorses its appeal for a two million dollar endowment.

A letter of the poet, John Keats, was sold in New York last week for $2,500. If he had only known his letters would be worth so much, he would have taken more of the time he spent in writing verses and devoted it to his correspondence. He died in his twenty-sixth year, leaving many letters unanswered. Young poets should take note of this example.

The Anti-Imperialist League held another annual meeting in Boston last week. The tone of the addresses and resolutions seemed to combine two mottoes: that while there is life there is hope, and that hope deferred maketh the heart sick. But the president of the League, Mr. Moorfield Story, thinks the outlook is bright for the accomplishment of its object, the independence of the Philippines.

It seems a pity that Red Cross stamps cannot be sent on letters and packages going to Great Britain or Germany. Yet one cannot blame post office authorities for objecting to the confusion from mixing government stamps with others on letters handled by many thousands of post office employees. Pay for your stamps and stick them in your note-book and you will still be helping on the war against the White Plague.

Poet William Watson has told us, apparently without the slightest sense of the Anglo-American opinion about the slanderers of women, that his satirical verses, "The Woman with the Serpent's Tongue," were a deliberate study of Mrs. and Miss Asquith, after receiving their hospitality. He must not wonder, therefore, if he finds decent American homes closed to his coming.

The defeat of the prohibition amendment to the state constitution in Alabama seems to have been a victory for temperance rather than intemperance. The proposed amendment was so extreme in its provisions, making it a crime for any one to have even a small quantity of potable alcohol in the house that it could hardly have been workable. This sort of detailed legislation has no rightful place in a written constitution.

In response to numerous inquiries we are glad to say that the man who occupies the Children's Pulpit week by week in these columns, Rev. E. H. Byington, will still continue through that channel to interest and edify children big and little, notwithstanding the fact that his local pulpit is to be hereafter that furnished by the church in West Roxbury, Mass., instead of the platform of the Dane Street Church in Beverly, where he has preached the last nine years.

The Chautauqua salute was first suggested by Chancellor Vincent some thirty years ago as a greeting to a deaf man to whom the clapping of hands could not express greeting. Every person in the audience was asked to rise and wave his handkerchief. No one thought then that the promiscuous shaking of more or less soiled linen would scatter germs of colds, tuberculosis and other diseases. As a plainly insanitary thing, however, this method of expressing public greeting ought to be dropped and is, in fact, seldom used.

Rollins College, Winter Park, Fla., suffered a heavy loss by fire on Dec. 2, when Knowles Hall, its oldest building and the gift of F. B. Knowles of Worcester, Mass., was destroyed. The disaster leaves the institution without a chapel or recitation rooms. The fire took place during the sessions of the South Florida Association in Winter Park, and a committee from the churches sent resolutions of sympathy to President Blackman. It is to be hoped that the friends of the College will quickly rally to restore the equipment before another academic year.

What is the money value of a young woman? If we compare the rates which were given in the days of American slavery and the prices now paid for "white slaves," the comparison is altogether in favor of the negro. A negro girl in good health used to bring from $1,300 to $1,800, at the auction block, but the price current for Jewish girls from Russia or American girls from the country villages delivered at the headquarters of the trade in our cities seems to run only from fifteen to fifty dollars. But then the negro girl was good for a lifetime and the "white slave" averages only about five years before she is good for nothing but the pauper's pit in the graveyard. The President is right in urging upon Congress the thorough investigation of this modern slavery.

President Nichols of Dartmouth College began the shaping of his policy as head of affairs by introducing to the students in a mass meeting the plan of student self-government, which was accepted by the students with enthusiasm. The plan is to use the dormitory as a unit. From six men, two each from the three upper classes, nominated by the residents of each dormitory, the representative senior society, the Paleaopitus, will elect a committee of three, one from each of the upper classes. This committee will be the representative of the dormitories in their relations with the faculty, but will not be called upon to give information in regard to individual students. The practical working of the plan will be watched with interest.

The Spokane (Washington) Chamber of Commerce had a little experience with the visiting Japanese commercial delegation recently which is not likely to be forgotten in that enterprising city. The Chamber had arranged a long program of visits to irrigation works, a dinner and theater party for the Sunday of the visit. The Japanese delegation courteously declined all these invitations on the ground that they had too much respect for the American Lord's Day to accept them. Many of them attended service in the Congregational church, and one of them, an officer in a Kumi-ai church in Japan, expressed to the pastor his wish, "to be true to my convictions while abroad." Spokane is not the only city where this lesson of respect for the American rest day might be set with good effect.

The *United Presbyterian* asks where Satan's seat is, and promptly replies, In San Francisco. This is not because the prize fight which is to determine whether the champion heavy weight boxer shall be black or white is headed that way; but because all the authorities it has consulted agree that "the spiritual condition of the congregations is low, that but little headway is being made against the prevailing ungodliness and that iniquity is not forced by public sentiment to hide its head." That is a heavy indictment of the San Francisco churches. It looks like a special call to the evangelists. Why not, for once, make united war on Satan at their own charges in his own chosen place of business? But though the *United Presbyterian* is sure that San Francisco is Satan's seat, it concedes that he does not give his whole time to that city but adds, "The charge is openly made that he has a province in this city (Pittsburg)." Nothing in the interstate commerce laws has yet been devised that gets a throttle hold on Satan.

In the Congregational Circle

Any one who takes up "Section B" of this week's paper will, we think, pronounce it an interesting, comprehensive and valuable survey of Congregational church life the country over. These eight pages do not consist of mere chit-chat, but they mirror what is going on of moment in scores of parishes from Maine to California, from Minnesota to Alabama. A strong link this monthly grouping of news is sure to prove between our widely scattered churches. It is impossible each time to glean all the news from any one region, but we are seeking each month as fairly and impartially as possible to apportion our space so that no part of the country where Congregationalism is rooted shall be overlooked. We think this issue shows that to serve the small church is quite as much a part of our plan as it is to report the affairs of the large church.

News is so abundant at this season of the year that despite these eight closely printed pages and a number of other columns in the main part of the paper, we have been forced, nevertheless, to leave over in type not less than four columns of equally interesting news which will of course appear in later issues. Moreover, almost as much more material received from various sources has not yet been put into type, but will appear later. Our correspondents are co-operating with us royally in this undertaking, and we know they will appreciate the difficulties of the editors upon whose desks converge many budgets of news from every part of the country.

We should like to have it understood that pastors, clerks and other persons are at liberty to send us directly news that seems to them of value, stating it as briefly and comprehensively as possible. Please make these statements as specific as possible and bear in mind the fact that while we are glad to run our eyes over all printed matter that may be sent, it will save much editorial time and labor if the main facts concerning public occasions that may occupy a day or a series of days are briefly summarized by some one on the ground.

The response to our endeavors to produce the best summary of denominational life to be found in any journal in the country has been far beyond our expectations. Letters and personal words have reached us and are reaching us daily in large numbers, and with uniform testimony to the writers' enjoyment of this feature. We are thankful for these words, and we should be glad of definite suggestions concerning the further improvement of our Church News service.

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The clipping bureau furnishes us with many reports of sermons of Congregational ministers printed in local newspapers. These sermons no doubt suffer occasionally at the hands of reporters who seize on sayings that can best be exploited by startling headlines. Yet the printed reports show what comes to the outside public and the impression left on them by the church services.

Taking up the latest pile of clippings, we find the report of a sermon disapproving of current methods of evangelistic work and of some popular evangelists who are named. Then follows a broadside of replies, most of them by ministers criticising both the preacher and his sermon, while a few utter words of cautious approval and sympathy with him.

Another minister advocates making marriage compulsory by law, for like reasons and under like discipline imposed on men by the state, in some countries for military service. As men physically competent and of proper age for military duty are required to serve in the army, so persons certified competent for marriage, the preacher declares, ought to be required to marry and others forbidden to marry. If men are reluctant because of bashfulness or other reasons to seek for wives, then women should be encouraged to seek them for husbands—all for the good of the state in order that there may be the largest possible number of homes and regular increase of population. It goes without saying that this proved a fruitful theme for preachers pro and con.

Next comes the reported utterance of a minister advocating liquor saloons under restrictions which he names. They offer means of social intercourse to those who otherwise would be deprived of it, and to close them, the preacher said, would throw many men out of employment. We need not attempt to quote from reports of sermons from all quarters of the horizon in opposition to him.

One more report is that of a dramatic sermon picturing a state legislature in session and an irresponsible lobby shoving in on it the image of a calf of molten gold and compelling the Solons to get out of their seats and bow down to it in unholy reverence. The echoes of this sermon come from the pews rather than from the neighboring pulpits, or more probably, from strangers to both pew and pulpit.

Now beyond all these sermons which newspapers thought worth reporting are hundreds of others, faithful and inspiring messages, some of them, let us hope, written and engraven on loyal hearts. The churches, however, have to suffer in the judgment of those who do not hear sermons but only read published reports of discords they arouse, who must ask themselves sometimes if Christians care very much about "giving diligence to keep the unity of the spirit in the bond of peace."

"Do It Now, and Clinch It"

A big thank you is due the friends and supporters of *The Congregationalist* from the editors whose mail has been unusually heavy the past few weeks with commendations of this or that special feature or of the paper as a whole. These generous words—sometimes, it is true, accompanied by criticism or suggestion for the future, for which they are equally grateful—spur them on in the effort to make *The Congregationalist* better than ever the coming year. How far from perfect it is they know too well, but their greatest incentive is the knowledge that so many persons throughout the country appreciate what is meritorious and have confidence in the editors' good intentions.

They wish also in this number to indorse what the Business Manager of the paper suggests on two other pages of this issue. A religious paper does not have the ways of approach to the public that are open to other periodicals. It seldom appears on news stands, and the many admirable magazines and weeklies now competing for attention are likely to crowd it one side. It is therefore all the more dependent for its circulation upon the good will and active interest of those who now take and value it. Your word, then, to the neighbor on the street, the man in the next pew, the business associate, the companion in the social circle, will remind them of the paper and induce them to take it for themselves. You can fairly say, can you not, that, with all due respect to other excellent literature, *The Congregationalist* stands for something distinctive, carries that which is not duplicated elsewhere, and tries to do its own peculiar work of strengthening the denomination and of extending the Kingdom of God?

This word is for all our readers, including, of course, the ministers who are in a position, through their own efforts or through the securing of a competent agent, to add during the next few weeks thousands of names to our subscription list. We appeal primarily to loyalty and friendship as the motive force in this campaign, confident that the wider circulation of the paper means the addition of just so much more power to institutions and agencies that are making this old world over day by day into something like the Kingdom of Heaven. Thousands of people already have "*The Congregationalist* habit"; they read it diligently week by week, enjoy it and profit by it. Why should there not be thousands more? You cannot get the thousands or the hundreds, but you can easily get one or two, and the time to do it and to clinch it is *now*.

Protestant Division and Duplication

I. Overchurched Conditions in a Hill Town

By Edward Kirk Titus

The "over-churched" country town reminds me of the comment a working man once made on a certain factory having too much shafting and belting for the power transmitted, too many machines not run at full capacity and an awkward arrangement of tools and benches. "Too much lost motion," said my artisan friend, viewing a condition of economic waste strikingly like the frittering away of Christian energy in many rural neighborhoods.



REV. E. L. CHUTE
Pastor Congregational Church, Conway, Mass.

An effort, worthy of study as a representative case, has recently been made to unite in one society the three churches of the town of Conway, Mass., population 1,340. It is by no means an extreme case or exceptional. In Bernardston, fifteen miles from Conway, one finds Congregationalists, Unitarians, Baptists and Methodists, each struggling along in four separate organizations in a population of but 769. Conway is more significant than such an unusual situation as Bernardston's, as it represents a condition more commonly found. The parties to this proposed merger are the Congregational church, organized in 1768, the Baptist, organized in 1788, and the Methodist, organized in 1868.

Conway had 1,500 people at about the time the Methodists began, probably four-fifths Protestant. The population in 1905 was 1,340, less than two-thirds Protestant. The drift to the cities and the coming of Poles and other aliens have reduced the Protestant field about one-third, while the entire ecclesiastical machinery scarcely needed by the larger field of 1868 is being operated under the narrowed circumstances. This is in spite of the demands for more comfortable houses of worship and more attractive services, for expansion into new fields of social endeavor, in spite of the increased cost of the pastor's living and more expensive repairs, alterations and maintenance of plant. Three sets of officers and other workers are needed to keep up church, Sunday school and other work. After the routine work of keeping this machinery barely going is performed, what energy can be left for aggressive endeavor to meet the changing needs of the times?

Too frequent changes in pastorates, as the poorly paid clergyman seeks a reasonable living for his family in a larger field, is one of the worst aspects of an over-churched life. Conway, more fortunate than others, has kept several able pastors longer than it could expect on the small salaries. Calling at the Baptist parsonage, however, I found Rev. J. E. Dame in the throes of a hegira to South Chelmsford. While he depicted his Scenes of Clerical Life, he sat upon his boxed *lares* and *penates*, and I occupied a burlap-covered chair. The scene struck me as typical of the instability of the pastorate of the over-churched town.

THE STATUS OF THE BAPTIST CHURCH

The Baptist pastor receives from the Conway society but $400 and parsonage. He officiates in a little white church with pointed spire after the simple dignity of early New England, the scarred paint of the old-fashioned pews suggesting that Young Conway is early led to the sanctuary. To make the salary into something like a living wage, the Baptist Home Missionary Society contributes $115, and the minister takes charge of the Ashfield church, seven miles away, for $200 a year. Deducting the expense of the team, the pastor nets about $600 and parsonage.

Mr. Dame was once a Lynn clergyman, ministering to a church of 700 members. He has been popular in Conway, beloved of his society, and the ripe experience of a man of sixty-six years assured his parishioners helpful leadership. But the limited resources of the society of the over-churched town compelled his taking on the Ashfield pastorate, making a parish fifteen miles long, requiring one or two drives every week up a wind-swept hill-road exposed to the damps of a tumbling river, conditions that seemed to him too much for his health. Consequently he must leave a work so well begun, while the church must launch out on the experiment of a new pastor, probably some one young and more or less immature.

This Baptist church is now reduced to forty-three resident members. Several gaps in the auditorium plastering and a cracked bell hint at the struggle for existence. While maintenance through the yoked pastorate expedient is often desirable, many clergymen will testify how the division of the pastor's efforts hampers work in both the societies thus joined.

THE METHODIST SITUATION

The Methodist outlook, with an active young pastor, Mr. Comstock, seemed a bit more favorable. But as the Methodists have but sixty-six members, a few of them non-resident, and as they are able after some help from the conference to pay their minister but $600 to $650 and parsonage, their work also seemed badly hampered. Both the Baptist and Methodist churches pay almost nothing for music.

The struggle to keep alive prevents either of these churches from giving much to missionary causes. The Baptists gave last year but $29 to such benevolences, while the Methodist gifts were estimated at less than $50. Thus the over-churched condition dries up the stream of benevolence, and meanwhile these two churches are receiving together nearly $200 in home mission funds, diverted from the needs of the under-churched frontier. I cannot believe that a community in which the preaching of the gospel has been a predominant institution from the beginning is suitable home missionary ground, and it seems as if such churches should so concentrate forces as to become givers rather than receivers of mission funds.

The difficulty of union is in some ways augmented by the fact that the Conway Congregational Church is much stronger. It has 178 members, something like thirty being non-resident. The minister's salary, however, is but $800 and parsonage, and he finds it needful to keep a horse. The church pays $75 for organist and purchase of music. The latest report of gifts to Congregational societies show contributions of $210. In Sunderland, a few miles away, where one church, save for a small Baptist society in an outlying village, has long served a Protestant population of about 600, the gifts during the same period to these societies were $448. In 1905 Conway gave $227 in benevolent contributions and Sunderland $601. The Conway church worships in a modern building ample for all three societies, with the only pipe organ in the town.

THE CONGREGATIONAL EQUIPMENT

As every business consideration suggests union, all three societies appointed committees last spring to consider such a proposition. But nothing has been done. Obstacles that look trifling to an outsider seem to be magnified. The Congregational edifice, which would probably be used for a united society, is located across the village from the other two. The Methodists say many of their own people would never walk the half mile additional. The Congregationalists suggest moving to the geographical center, but the Methodists shake their heads ominously when they think of a request to outlying Congregational farmers of rock-ribbed Orthodoxy to take any such subversive step. The present location of the horse sheds near the Congregational church looks like quite an anchorage to some. Many heartstrings are touched among the older Baptists and Methodists as they hear the exhortations, "Don't let the Methodist ship go down"; "Keep the Baptist flag flying." With the younger people there is less denominational feeling, but more fear that the influence of their body will be swallowed up in the larger Congregational society.



Congregational Church, Conway, Mass.

Competition stimulates interest, attracts all types, gleans the field cleaner, say some.

But its advantages seem very negative when you think of the difficulty of getting and keeping able pastors on small salaries, the divided social life, the less attractive services.

The Congregationalists, to conciliate the weaker parties, suggest an undenominational church, with contribution envelopes for the missionary boards of each of the three denominations, and delegates sent to all three denominational gatherings so far as such could be received. But the weaker churches fear that the desire to fellowship would lead the united body in time to become Congregationalist again.

Social lines of cleavage seem to make the union harder. Some Baptists, speaking of country life in general, believe the Congregational body represents a more aristocratic element, and that their people would not feel at home. No doubt this mistakes effect for cause, and these lines of social difference, mostly the result of church divisions, would disappear, to the great benefit of all, were the religious cleavage to go.

GENERAL GOOD FEELING

Conway, noted for unusual good feeling in business and town affairs, has taken church competition without rancor. For ten years or so, the churches have united once a month in Sunday evening meetings. Last year about all the Sunday evening services were union gatherings. For two months the ministers united in an evangelistic campaign in scattered schoolhouses. Since the effort for union came up and has been dragging, the co-operative spirit seems less, though the monthly union meeting is continued. In most over-churched towns competition involves much more of a jealous scramble for new residents and for the dollar winning entertainments.

The pastoral calling trips about the sparsely settled outlying country are about as economical of time and horseflesh as running three milk wagons over one road. The practical result must be the omission of some families from the ever-present horror of "proselyting." Rev. E. L. Chute, the able pastor of the Congregational church, looks at it that a united body could make a more systematic canvass of the field to see that all are invited to attend services, and could also raise funds without the undignified begging for money through fairs, suppers, moving pictures, dramatic entertainments, etc.

THE ATTITUDE OF DENOMINATIONAL OFFICIALS

Many of the Congregationalists feel that the others would unite were it not for the Methodist conference and Baptist convention, which dislike to lose these churches from their rolls. To effect the union it may become necessary to interest the men "higher up." Why not an agreement between denominations for a general reduction of machinery in over-churched towns, equivalent between denominations in the field as a whole, the loss of a Baptist church here and a Methodist church there to be compensated by the surrender of a Congregational church somewhere else? With such an understanding the denominational leaders could assure their Conway followers that the denominational cause suffered no loss by their absorption.

The foregoing is principally significant in that there are hundreds of other communities where this story might be made to apply by slight changes of names and statistics. The drift of the times toward consolidated effort will bring about many unions that now seem difficult. If three churches cannot immediately be reduced to one, it may soon be possible to consolidate into two. Conway and the places like it need supremely the feeling that the interests of the Kingdom of God are superior to the prosperity of any organization no matter how dear. For the economies of effort and the prestige of complete unity, all parties can afford to go much more than half way, sacrificing all pride of organization and most of the attachment to denominational names.



Methodist Church, Conway, Mass.



Baptist Church, Conway, Mass.

Many Crowns

The Sovereignity of Jesus Christ in the Modern World

By Rev. J. H. Jowett, Birmingham, England

"On His head were many crowns." "Many crowns!" A sceptered, sovereign Lord, ruling with majestic sway! Such is the awe-inspiring, love-constraining figure unveiled in the New Testament Scripture. Not one of "the Scripture dead" who "rule our spirits from their urns." Not the might of a tender reminiscence; not a vital impulse from a dead personality; not a slowly but surely expiring force, losing itself in the new thought and energies of the time; not a fading sentiment loitering about an unlocated grave. No, a living monarch, exercising conscious, intelligent, purposeful rule. The New Testament Christ is a vast and glorious Personage, planning and accomplishing vast and glorious ends. He dominates everything, not as some swelling wave dominates the ripples that break upon the shore, nor as the Matterhorn dominates the smaller heights around her, but as the sun dominates and warms and illumines the earth.

KINGSHIP BASED ON UNITY

"*Many* crowns." The multiplying word suggests the comprehensiveness of the sovereignty, the riches of the glory of his dominion. Now the wealth of any sovereignty is proportioned to its comprehension. The glory of any rule is gathered from the diversity of the elements which move beneath its rule in co-operative obedience. A monarchy is no richer than the union that lies behind it. I suppose that the Russian monarchy carries the poorest of European crowns. The German crown was immensely enriched by Bismarck by the unifying and solidifying of many states and peoples. The crown of the United Kingdom will possess a more brilliant luster when the kingdom is really united, when the Irish people have dropped their stolid aloofness and resentment and become gladly accordant in a common and willing obedience. The luster of the imperial crown is borrowed from the radiance of imperial unity. A disaffected India dulls our diadem, and the sovereign glory is impaired. So coronal majesty is dependent upon the wealth of unity that lies behind it.

And I lift the reasoning up to the coronal glory of King Jesus. It is in the work of union, of reunion, which lies behind it, that we discover the riches of the sovereignty of Christ. The splendor of his sovereignty is to be sought in divisions healed, in alienations ended, in resentments changed into good will, in hard antipathies changed into gracious sympathies, in the filling up of gulfs, in the annihilation of distance, and in the creation and fostering of all holy intimacy and union. He was to be Sovereign, said the prophet, because he was to be "the repairer of the breach," ending discord, and creating harmony. And on his head are to be "many crowns!" His unifying ministry is to be glorious, and, therefore, he is to be "King of kings, and Lord of lords," and his sovereignty is to shine with a splendor which will never be quenched in eclipse and night. I want, therefore, to look behind the Sovereignty to the unifying work which gives it light and glory.

MAN UNITED BY CHRIST TO GOD

First of all, it is by the grace of the Lord Jesus Christ that man is united to God. The Bible speaks of deep and terrible alienations. "Your sins have separated between you and

your God." That is the teaching of the Scriptures, a word confirmed by the witness of individual knowledge and experience. Man is sundered from the highest, and sin has done it! That is the simple statement of conditions, and that is the simple explanation. I know that there are dark abysses of mystery in the apparent simplicity, and we have no lead-lines to fathom the deeps. But here is the experimental end of the mystery, here is the twilight before it darkens into night: we know that sin is always the minister of division, and sin is always personal, and involves individual obligation. We know that sin destroys the highest relationships. We know that the atmosphere of sin corrodes all the fairest intimacies and all the finest spiritual powers. We know that sin withdraws the soul into an ever-dwindling circle and separates it from God and from the best in man. We know that the "wages of sin" is division, alienation, destruction of correspondence, death! That is the teaching of the Scriptures, and every man may find the confirmatory seal to the teaching in the witness of his own heart.

Now let me look for the unifying ministry which gives the brightness to our Saviour's radiant crown. If he reigns it is to unite. "Ye that once were far off are made nigh by the blood of Christ." Explain it as we may, I will not now disturb the argument by presenting any particular theory. Unless we reject the entire Christian Scriptures, unless we drain away the very lifeblood of the New Testament message, we must accept the teaching that in some altogether unique and solitary way Jesus Christ is the sole medium and minister of reunion between sin-sundered man and the holy God.

Present what divergence of theory we may, all theories which draw their light and significance from the New Testament will find a convergence here—that if sin-bruised and sin-destroyed man is to be brought to the fullness and the glory of the life of God, Jesus Christ has got to do it. Take that out of the New Testament, throw it away, and we leave flesh without blood, letter without spirit, words without a gospel, an ideal of reform without the power of salvation. "Ye that once were far-off are made nigh by the blood of Christ." He unites men to God by revelation, by the gift of Divine light; and the reign of the night is ended. He unites men to God by redemption, by the gift of Divine life; and the reign of death is ended. He unites men to God by inspiration, by the gift of Divine power; and the reign of infirmity is ended.

MAN UNITED TO MAN

What other unity lies behind the sovereignty? It is by the grace of the Lord Jesus that man is to become united to man. If coronal majesty finds its glory in a background of harmony and union, then this is to be one of the coronal glories of our Lord. I freely confess that I am alive to the cynical comment which is made upon this claim by the distracted aspects of our modern life. The Unifier of man and man! and getting his glory from the unity! Then, surely, he has but a thin and featureless sovereignty, a dull and unillustrious crown! Why every new human discovery is first of all regarded as a minister of alienation and strife, and looms before the eyes of men as a menace and a frown!

The aeroplane is a gigantic bird of ill-omen, a mechanical hawk which will hover about the abodes of men as an engine of disaster and death. "The Unifier of man and man! The King of brotherhoods! What, then, in this twentieth century is the range of his territory and the sweep of his dominion? Here, there and everywhere, upon the surface of human affairs there are bitter pools, circles of vicious ferment, hot-beds of jealousy and suspicion, the breeding-grounds of alienation and strife." Thus speaks the cynic, and I see it all, and I know it all, and in spite of all I'm an optimist! Thank God the soldiery of the world is not the final expression of power, nor will armaments finally hinder the growth of a dominant humanity among the children of men.

All over the world subtle and invincible ties are being woven between people and people, gracious intimacies and fellowships, bonds of brotherhood, the strength and brightness of which will one day put the night-birds of war to final flight. These fraternal threads of union, weaving a solid, compact understanding and good will, and never so operative as they are today, make no noise, and are apt to be discounted and ignored by those whose ears are only attuned to the clamor of war. But there the threads are, and the weaver is Christ! I make bold to say that even in the relationships between Britain and Germany, and in spite of all the wicked instigations to feverish jealousy and strife, the quiet ties of friendship, the commerce of mutual respect and good will, the beating of kindred hearts with a common faith, were never so strong and abounding as they are today. The people are drawing together.

I am a believer in the strength of these invisible filaments, these moral and spiritual intimacies which are independent of race and clime; and I believe that, in a measure which not all of us realize, these correspondences are being created today. Yes, the peoples are drawing together, and they are being drawn by the Lord of the peoples, who when on earth was a Son of the people, the Man of Nazareth, the Son of Man, the Son of God.

"Peoples and realms of every tongue
Dwell on his name with sweetest song."

"After this, I beheld, and lo! a great multitude which no man can number, of all *peoples* and *kindreds* and *tribes* and *tongues*, standing before the throne." The coronal majesty of King Jesus shall derive some of its glory from the brotherhood of the race for which he died.

MAN AND NATURE IN UNISON

And, lastly, it is by the grace of the Lord Jesus Christ that man and nature come into union, and he claims all the ministers by which the union is made. It is the purpose of the Lord that man shall live in closest communion with the natural world, reading his will in her order, his mind in her secrets, his truth in her symbols, finding the material house to be the house of God and a gate of heaven. "The whole earth is full of his glory," and he who is the Lord of glory, and "in whom all things consist," and who is the life and light of men, is himself the minister of revelation even in the domain of the natural world. And, therefore, in the shining sovereignty of Christ are to be found all the ministries by which men discern the invisible secrets of this visible world. And, therefore, the crown of poetry is one of the crowns of the Lord.

Whenever in nature the opaque becomes the transparent, whenever the tangible discloses the intangible, whenever the material object becomes thin as a bridal veil and men discern a face, the uniting minister is the Christ of God. And, therefore, also the crown of art is one of the crowns of the Lord. It has been said that painting and sculpture are gymnastics of the eye, and so they are; they are gracious disciples to train the eye to discern for itself the finer splendor of color and the nobler expressions of form in the natural world. And whatever unveils to the eye of man a loveliness hitherto concealed, some chaste and chastening beauty of form or hue, is itself a means of grace, and is, therefore, gracious, and can have but one source, even the grace of the Lord Jesus Christ. And, therefore, also the crown of science is one of the crowns of the Lord. He who is the truth can never be divorced from any form of truth. No ray of light travels in a dominion alien to the realms of the King. Discovery is only the human side of the Divine revelation. A transcribed law is a deciphered thought of the Lord. Every liberated secret is an unfolding of the unexplorable riches of Christ.

These, then, are some of the crowns of the King. Behind his sovereignty are unifying ministries of unutterable grandeur. By him shall man be united to God. By him shall man be united to man. By him shall man be united to the mystic and significant presences of this natural world. His are the crowns of science and poetry and art, to them belongs every ministry that leads men into the secrets of the Divine. "On his head are many crowns!"

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 3

Mrs. Edward H. Newcomb presided. Miss Lamson gave details of the sickness and death of Miss Alice U. Hall of Foochow. A Micronesian mail just received brought in its budget letters from Miss Elizabeth Baldwin at Truk. The two sisters, with furlough long overdue, await the coming of helpers from Germany, who may arrive ere long. Meanwhile the Misses Baldwin are working patiently and industriously for the people whom they have learned to love. There are fifty girls in the home at present, the youngest but four years old. They have regular school sessions in the morning and three afternoons in the week are devoted to sewing. Dysentery and fever are prevalent, and the new nurse who is expected from Germany will find abundant opportunity to exercise her professional skill.

The last half of the hour was devoted to "The Gospel in Latin Lands," Miss Stanwood giving suggestions for the use of chapter second, The Gospel in France.

Christian News

For a second time Auburn Theological Seminary will offer lecture courses for laymen with a test at the conclusion of the course and a certificate for those who successfully pass the examination. The series begins Jan. 5, 1910, Drs. A. S. Hoyt, H. A. Youtz and others will be the teachers. Last year 127 pupils registered and 33 received certificates at the close of the courses.

The general topic to be considered at the seventh annual meeting of the Religious Education Association in Nashville, March 8-10, will be Church and Education. The speakers already announced represent nearly all sections of the country and include Presidents Faunce of Brown University, McKenzie of Hartford Seminary, Stewart of Auburn Seminary, Moffatt of Washington and Jefferson College, Sanders of Washburn College and professors and ministers from quite as varied fields and widely separated sections.

The Home Department of the Sunday school enrolls 622,255 members, according to the report of its chairman, Dr. William A. Duncan of Syracuse, N. Y., made to the recent meeting of the International Executive Committee. The increase of membership during last year was 70,717, about fifteen per cent. The denominational publishing houses last July reported the issue of 660,100 Home Department quarterlies, an increase of about twenty-one per cent. The number of members of the Department is largest in Pennsylvania, 87,649. Next comes New York, with 82,250.

Seasonable Books for Old and Young

Fiction in Holiday Dress

A dainty, delicate idyll of Japanese childhood and maidenhood is *Little Sister Snow*, by Frances Little (Century. $1.00 net). This is so unlike, both in style and substance, the author's previous story, "The Lady of the Decoration," that there can be no comparison. That showed us an American woman's impressions of things Japanese. This reflects the world of a Japanese maiden. The plot does not matter much. The interest lies in the pretty pictures which the author brings before us, the atmosphere of the Japanese home, and the character of the little heroine. A dozen lovely colored illustrations by a Japanese artist are an attractive feature.

There are two strings to Mr. Maurice Hewlett's bow—one romantic invention, as in "The Forest Lovers," and the other delving into character, as "Richard Yea and Nay." *The Ruinous Face* (Harpers. $1.00) is a straight shot from the second. He rejects for the purpose of his story the tradition embodied in the Odyssey of Helen's happy return and honored old age with Menelaus. He pictures her with immortal youth and beauty weary to death, in Troy and after Troy, of being the plaything of man's lust. The brevity of the handling drives the moral tragedy home. The art of putting himself in the woman's place and speaking her thought of her relation to the man who has power over her is amazing.



MRS. FANNIE C. MACAULEY

Author of "The Lady of the Decoration," and "Little Sister Snow"

The scriptural wilderness was to blossom as the rose, but the New York two-acre farm which was the scene of *The Garden in the Wilderness* (Baker & Taylor. $1.50 net) grew roses, iris, poppies and all other known plants, contained as well a moon garden, a pine grove, a birch plantation, a sumac thicket and fields of corn, peas, celery, etc.! It was truly a remarkable wilderness, and the deeds which its artist owner and his wife accomplished there are epic in their might and improbability. A good deal of pleasant humor enlivens the short, journal-like chapters, and a number of interesting photographs and clever pen drawings are included.

An ethereal little story with a moral is *The Land of the Blue Flower*, by Frances Hodgson Burnett (Moffat, Yard. 75 cents net). It tells of a young prince hidden away until his majority in a mountain fastness, there to learn lessons from cloud and sun and star about the things which really matter in daily living. Later we learn how he tried to teach these lessons to the high and the low, the ambitious and the envious in his kingdom.

Anthologies

Appropriate for the Christmas season is the anthology called *The Book of Christmas* (Macmillan. $1.25 net). It contains a long list of the familiar and some unfamiliar Christmas writings in prose and verse from English and American literature and has for illustration good photographs from famous nativity and madonna pictures, as well as drawings by George Wharton Edwards. It is bound in green and gold and would make an attractive gift.

The Poetry of Nature (Doubleday, Page. $2.50 net) is a selection by Henry van Dyke of well-known English and American lyrics, and descriptive poems, handsomely printed on heavy paper. The selection is a good one, and the choice of subjects for the accompanying photographs makes them fit well with the poetic material. Both poems and illustrations were first published in *Country Life in America*.

A book to sit down with and enjoy so long as it lasts—and then return to for refreshment of mind, is Mr. E. V. Lucas's *Some Friends of Mine* (Macmillan. $1.25 net). Mr. Lucas is, indeed, only the editor, but by that we must signify much more than the mere putting together of these brief characterizations of men by many literary masters. They are chosen out of an evident wide familiarity with the large world of books and with a genial love of the manly life. There are just more than a hundred of them—surely a delightfully varied group of acquaintance, coming, as they do, from different lands and times. The Christmas giver would be wise in choosing the collection for the pleasure of masculine friends, for it is throughout a man's book about men.

The wealth of English lyric verse is shown in the high quality of material gathered by competent editors in anthologies of limited subject. A good example of this is found in *English Love Poems, Old and New*, edited by Horatio Sheafe Krans (Putnams. $1.25 net). The limitation here is of theme and time, coming down only to the middle of the last century, with a curious refusal to include anonymous pieces; yet little of the collection falls below the highest standard.

Sententiousness was hardly one of Thackeray's gifts. He produced his effects by stroke upon stroke. The task, then, which Mrs. Charles M. Fairbanks set before herself in a book of selections called *The Sense and Sentiment of Thackeray* (Harpers. 75 cents net) must have seemed at the outset difficult. As she pursued it, however, she found no lack of interesting material which she has arranged under different headings, such as Men, Women, Love, Books and the like. The little book is handsome in its red leather covers and has an interesting portrait of Thackeray.

Religious Books and Booklets

A comprehensive study of Scripture allusions to feathered creatures is found in Gene Stratton-Porter's *Birds of the Bible* (Jennings & Graham, Cincinnati. $2.25). The illustrations are from photographs by Mrs. Stratton-Porter and others, of birds in their native haunts, of fossil remains of the oldest known birds and of a panel of geese and ducks from one of the Egyptian tombs. These photographs have the merits and the faults of photography from wild life in the open air, their greatest value being veracity. They do not, however, represent exactly either the bird life that the writers of the Bible knew or that of Palestine today. This the author makes clear in saying: "There is no claim made that the birds of these illustrations are those of Bible lands and times. They are merely our nearest and most available family of those species. They are the birds of which we *think* when we read." Mrs. Stratton-Porter is a lover of outdoor life, as readers of her story, "Freckles," will remember with pleasure. Her method is not critical but popular, and she writes with enthusiasm. All the allusions to bird life in the Bible are quoted. The book is handsomely made and decorated.

An attractive gift book, especially for young people, is *Bethlehem to Olivet*, by J. R. Miller, D. D. (Crowell. $1.50). It contains thirty full-page plates illustrating the life of Christ, from the best modern artists of the English, French and German schools. Many of the illustrations are not familiar, and all are interesting. Each one is accompanied by a brief chapter in which the theme of the illustration is developed in direct and simple language.

William Allen Knight's "Song of Our Syrian Guest" has had so immense a circulation that he is sure of an interested constituency for *The Shepherd of Jebel Nur* (Pilgrim Press. 50 cents net). The atmosphere of romantic spirituality is the same in this second venture into the same field. It is an interpretation of Scripture in terms of Oriental life, and of the human heart. The little volume is beautifully printed and decorated.

Full of the spirit of the time and suggestive for its better commemoration is Charles E. Jefferson's *Christmas Builders* (Crowell. 50 cents). Dr. Jefferson pictures the thought of many that Christmas giving is become a burden. He proposes that the helpful and genial spirit of the day should be spread over all the days of the year. The Christmas builders are not the great, or the wealthy, or even the workers, but the little children and those who come in the spirit of the little child.

Norman Duncan's article, first published in *Harper's Magazine*, *Higgins—A Man's Christian* (Harpers. 50 cents), was well worth separate publication in book form. It is an inspiring sketch of one of those pioneers of Christianity who lay the foundations of the higher American life in lumber camps and new settlements. The publishers have prefixed signed photographs of Mr. Higgins in tramping costume and as a preacher.

The eagerness with which the public responds to the various series of booklets that in increasing numbers are being put upon the market is proof that in these busy days the concise and graceful expression of a few large and inspiring thoughts finds instant appreciation especially when the artistic sense is also pleased by the form of presentation. The Pilgrim Press is achieving distinction in this line of publication, and to the booklets already issued have recently been added these: *Crossing the Bar*, by George A. Gordon; *The Sermon on the Mount*, by J. Edgar Park; *The Spirit of Truth*, by George A. Gordon; *The Mystery of Peace* and *The Golden Bond*, by George T. Smart. Each of these books is inclosed in an envelope, and ready for mailing sells for 35 cents net.

Calendars and Year-Books

In December the calendar tree blossoms and bears fruit in great variety. E. P. Dutton & Co. send us a fine variety printed in color by the Germans. Illuminations, pictures of travel, humor, sentiment and reproductions of famous art are here in profusion. Among the most notable are *In Picturesque Brittany* ($1.50), with its novel and artistic pictures of French peasant children; The *John Peel Calendar* ($2.50), of the old-English type, the designs illustrating a hunting song; and *A Year with Keats* ($1.25), beautiful for its illuminated pages and choice poetic sentiment. The pleasure which comes with calendars, used as a gift to those who will appreciate them, lasts all the year around, and the range of subjects is wide enough to allow plenty of individuality in the choice.

Peter Newell's Calendar will claim for itself a large amount of wall space (Harpers. $1.00), and it will be conspicuous for its color and oddity as well. In the pictures the months are humorously characterized as postmasters or shopkeepers in the artist's amusing fashion.

The *Drummond Calendar*, with portrait of Henry Drummond and helpful quotations from his writings, the *Tempest Calendar*, with four exquisite color plates by Edmund Dulac, the *Jorrocks Calendar*, with six jolly leaves designed by G. S. Armour, show unusually handsome effects. These are English in origin, bearing the imprint of Hodder & Stoughton.

The *Old Farmer's Almanac* for 1910 appears punctually and is as welcome as its one hundred and seventeen predecessors. Nothing takes the place of this trusty old friend.

Quite out of the ordinary in its idea and make-up is the *Calendar of Fellowship, 1910*, compiled by Harriet M. Kilburn. It is printed on beautiful paper in book form, and there is space for memorandum with each day, but it is most valuable for the pages of selections which represent thoughtful minds of all ages and center about the idea of human fellowship and the social ideal (Bacon, Brown, Boston. 75 cents net).

A year-book of helpful thoughts is found in Delia Lyman Porter's *A Year of Ideals for Every-Day Living* (Pilgrim Press. 75 cents). The range of selection is wide and the atmosphere that of a cheery optimism.

Good Stories for Girls and Boys

A summer of work and happiness is pleasantly described in *The Wide-Awake Girls in Winsted*, by Katharine Ruth Ellis (Little, Brown. $1.50). Four girls who made friends in earlier years through the columns of *The Wide-Awake Magazine*, come together in a country village in vacation time. The characters are well differentiated. One girl is a German and this is her first visit overseas. As they are now all in the struggle to attain "the higher education of woman" it is natural for them to undertake such a task as establishing a library in Winsted. This means hard work and many difficulties, but success in the end.



Copyright, 1909, Little, Brown & Co. *From Janet at Odds*

They who have followed Margaret Warde's stories of the career of Betty Wales through college will welcome *Betty Wales and Co.* (Penn Pub. Co. $1.25). Returning from a European trip Betty finds her father in financial straits and at once applies herself to help the family. Her experiences in learning to cook are amusing. But the main part of the story describes how she put to use her new acquirements by opening a tea-room in her college town. This venture is a great success. Incidentally a mystery is introduced with an old desk in which are secret drawers and important papers involving quite a little fortune. Betty is a charming girl, and some of her companions are almost equally interesting.



Copyright, 1909, W. A. Wilde Co. *From Six Girls and a Seventh*

The proverb about the shoe being on the other foot applies to *American Patty*, by Adèle E. Thompson (Lothrop, Lee & Shepard. $1.25). An American family had moved across the border into Canada and were living a pioneer life quite like that which they had left. The outbreak of war in 1812 put them into the position of rebels and subjected them to such persecutions in Canada as the Tories suffered here during the Revolution. To hide and then to flee was their lot. Through it all Patty, the oldest daughter, was ever loyal and resourceful.

American and Canadian ideas are contrasted by Anna Chapin Ray in *Janet at Odds* (Little, Brown. $1.50). The group of Smith College girls already presented in the "Sidney Books" spend a summer vacation in Quebec. It is the year of the great celebration and our heroines and their masculine friends take part in the pageant. Janet opens her mother's house and receives the others as "paying guests." Whether intentionally or not, the author represents the Canadians as caring so much for money and position as to make them seem snobbish to American eyes. The book is well written, but its interest is much weakened by Janet's cantankerous disposition.

A family of Virginians with an odd name make a foreign tour which is recorded in *The Four Corners Abroad*, by Amy E. Blanchard (Jacobs. $1.50). We meet Mrs. Corner and her daughters first in Paris, celebrating the Fourth of July. Later two of the girls spend a month in Spain, and the family sojourns for a while in Munich. The information is sometimes introduced in too evident a fashion, but the young people have plenty of fun and mild adventure with their study, and the book tells many of the minor details of foreign life which girls and boys at home are eager to learn.

An enjoyable story of country life is *Cock-a-Doodle-Hill*, by Alice C. Haines (Holt. $1.50). A widowed mother and six children, mostly girls, leave the city to live in the country. It is new life for the children, and their joy in the out-of-door experiences, especially their efforts to raise chickens, are delightfully described. The mother is loving and wise, Ernie, the oldest daughter, is a sweet and sensible girl, but there are children's frolics, troubles and temptations, too, and certain dramatic and serious events.

Those who have followed the careers of "The Six Girls" will understand the title, *Six Girls and the Seventh One*, by Marion Ames Taggart (Wilde. $1.50). The oldest is now a wife and mother, her little Betty being the "seventh one." In this story there are three pairs of lovers, and the whole effect is quite grown up. It is a pleasant, well-written tale, partly of city and partly of country life, with a sufficient amount of stirring incident.

One of the best of the season's books for boys is *On the Old Kearsarge*, by Cyrus Townsend Brady (Scribners. $1.35). Much of the story is given to an account of the Alabama and its doings, and it closes with a vivid description of the destruction of the Alabama by the Kearsarge. Next to this in interest is the account of the first day's career of the Merrimac, as it shattered the Union ships, before the Monitor appeared on the scene. "Yarns" of various kinds are scattered through the narrative. The author tells us that the young midshipman's story is founded on boyish adven-

tures of his own, and that the old bo'sn's mate is drawn from life. In fact, all the important events in the tale are true to history.

Life in the navy under extraordinary and perilous conditions is described in *A United States Midshipman in China*, by Lieutenant Commander Yates Stirling, Jr. (Penn Pub. Co. $1.25). Here the adventurous career of Philip Perry and his friend, Sydney Munroe, heroes of A Midshipman Afloat, is continued and both win new honors. It is the time of the recent anti-foreign outbreak in China and the naval forces are required to protect a beleaguered mission station. To accomplish this with only a handful of troops is a difficult task. The boys have many adventures on land and sea. How the United States forces were able to thwart the malignant plans of a traitor among the allies as well as the assaults of the enemy, is the theme of the story.

A story of Revolutionary days is *The Young Continentals in Lexington*, by John T. McIntyre (Penn Pub. Co. $1.25). The narrative begins with the meeting of the first Congress and closes with a vivid account of the battles of Concord and Lexington. There are five boys in the story, one of them sympathizing with the Tories. The feeling of Loyalists and Colonials are thus both fairly shown. Paul Revere's ride is described, and Washington, the Adamses and other famous men are characters in the plot. A very good idea is conveyed of the conditions which led up to the war.

The outing experiences of three boys in a catboat, somewhere off Long Island, are related in *Longshore Boys*, by W. O. Stoddard, Jr. (Lippincott. $1.50). They have a jolly good time, with a plenty of excitement. It is not in the least an improbable story but is none the less interesting, and it is well told. Any kind of a boy will enjoy it, but most of all, of course, the boys who like boating, fishing and gunning.

Life in a private fitting school for boys is well described in *Double Play*, by Ralph H. Barbour (Appleton. $1.50). Athletic sports of various kinds figure prominently, but the central interest is the manly development of the petted son of a millionaire. The boys in the story are good fellows, not always keeping out of scrapes, but healthy, vigorous and attractive. This is one of the best books of its class.

Bob Walters and his three college friends, heroes of two previous stories, continue their experiences in *A Junior in the Line*, by T. Truxton Hare (Penn Pub. Co. $1.25). The first half of the book describes the usual athletic and fraternity events, but in the latter half there is an account of their trip as an athletic team to take part in International contests, first in England and then in the Olympic games in the Bois de Boulogne. On both occasions they win a good share of the honors. Boys who enjoy accounts of athletic sports will appreciate this bright story.

The Inner Life of the Home

BY ESTELLE M. HURLL

The twentieth century has brought us all that makes up the externals of a perfect home. The art of building produces a house arranged to meet every possible need. Apparatus for heating and lighting supply amply these fundamental comforts. All sorts of inventions in kitchen ware and domestic tools lighten and simplify housework. The scientific study of foods and the elaboration of culinary methods make cooking a fine art. Harmonious and artistic decorations make the interior a thing of beauty. Nor are all these advantages limited to the rich. The tenant of the small city flat has practically the same luxuries as the owner of a great estate. It is an age of universal comfort.

All this is mere commonplace. We all know it and are all proud of it. We love to boast that the middle-class American has the best home in the world. The curious thing is that, having such beautiful homes, we do not care to stay in them. A spirit of unrest pervades the modern atmosphere. As a people we are forever traveling in search of change, or if supposedly at home, we are running about in pursuit of amusement or self-improvement. The members of a family scarcely know each other. The ideal of home life is still far to seek.

All this again is mere commonplace. It is a part of our unrest to be forever talking about ourselves, wondering why things are as they are, and complaining that they are not as they are not, in the meantime doing nothing whatever to better them. Much is written about home life, not only in magazines devoted exclusively to domestic subjects but in daily newspapers and all sorts of periodicals. But except in the religious weeklies, nearly all such literature, if we may so designate it, deals wholly with the material side of home life. We lack no smallest detail of information as to the externals of living, but this is far from helping us in the inner life itself.

The glorification of externals without the counterbalancing emphasis upon eternals, is a questionable benefit. For one thing, such information often suggests expensive ideas which would otherwise not have occurred to the reader, and so encourages extravagance. Though editors may try to offset this evil with instructions in economy, it is always easier to follow the broader rather than the narrower path indicated. In any case the tendency is to confuse non-essentials with fundamentals, the trivial and accidental with the essential. Much as your husband may enjoy a fine table, salads and dainty desserts are a poor substitute for a wife's sympathetic companionship. It is pleasant to learn of some birthday gift to make your younger sister, but it is still better to help her in her lessons. It is great fun to surprise your friends with an elaborate novelty in entertainment, but you might make them even happier by showing personal attention to each one.

The point is that it takes only time and work to make or to do one class of things, but the other class requires the giving of self. Self, the most precious of our possessions, we are the most reluctant to impart. Life has many hard lessons to teach, but the hardest of these is to love. For of course it comes to this in the end, that a failure in home life, like every other evil under the sun, is simply the failure to love. It is just a little matter of selfishness. This is a very old disease with no new cause and no new remedy. Conditions of modern life may increase it, but do not originate it. Beautiful surroundings may alleviate or disguise it, but do not cure.

The over-indulgence of the individual is the ruin of the home. The family life is too often conducted on the boarding-house principle of the complete independence of every member. As each one pursues exclusively his own pleasures and gratifies exclusively his own interests, disregarding the others, the family bonds are sundered. For home means a common lot. The ideal family life consists in the members bearing one another's burdens, sharing one another's interests, living in and for one another. Intimate family relations mean seeing much of one another (hence staying sometimes at home), sacrificing for one another, doing things together (instead of separately), and striving towards a common ideal. The home is a co-operative institution, a mutual benefit society, an organic unity, a little kingdom of love.

Truisms as all these phrases are, they stand for a cause so sacred that we need to iterate and reiterate them. Why do we run about in search for happiness, crying lo here and lo there, when it is in our very midst in the home that we ought to make a home? Why do we weary ourselves with the old queries, "What shall we eat, and what shall we drink and wherewithal shall we be clothed," when our souls are starved for home affection, and our spirits unclothed with any expression of family devotion? Only let us match the external beauty of the modern home life with the ideal of mutual love and service, and the twentieth century American will solve the problem of the ages.





The Firelight Club

Conducted by William Byron Forbush

A Booklovers' Pilgrimage

When I was in England a year ago last summer, as I wandered around in the places of legend and romance, I thought what fun it would be to lead a party of my Firelight Club people to these interesting spots, and catch the added interpretation that would come from so many alert minds. I had especially in mind my Knights of King Arthur fellows, and I half planned a pilgrimage that would take us in the footprints of our hero, from the lonely altar on the hilltop of Tintagel, "where gate and bulwark darken o'er the sea," to the quiet cloister of Glastonbury, where he sleeps beneath the shadows of the chapel of Joseph of Arimathea.

Well, the dream is coming true! A kindred spirit has seized upon the same idea and has made it possible for me to become the "Host" of another Canterbury Pilgrimage, in which people of high and low degree can join, sometimes by coach and sometimes on foot, and go reverently to the places in our Motherland, which have made her great and have given us in America a noble heritage. I am especially hoping that it is going to be possible for some of our high school readers to go with their parents, and I confess I cherish the hope—born of the memory of my own early longings—that somebody is going to make it possible for a few pastors and boys' club leaders to come along, too.

A number of other parties will be made up between now and next June under different auspices, and considering the especial attractions of Oberammergau, which are offered only once in ten years, and the fact that the great World's Missionary Conference is to be held in Edinburgh in June, there are likely to be an exceptionally large number of Congregationalists on the other side of the Atlantic next summer. They will get the most from the trip who read wisely in advance concerning the places which they may visit. It is possible, also, to remain at home and reap many of the benefits of foreign travel through well chosen courses of reading. So I suggest for our special subject this week

Stories of Pilgrimage

Did it ever occur to you that, next to love stories, there are perhaps more stories of pilgrimage than any other?

If you start in with children's books, of course Alice in Wonderland is a pilgrimage. If you go back into antiquity, you come face to face with the Odyssey. If you turn to the Bible, you find it full of pilgrimages, from Abraham to Paul. If you dip in Shakespeare, you discover the pilgrim *motif* in As You Like It and The Tempest. In early English literature there is the immortal pilgrimage to Canterbury; The Faery Queen, though a parable, is also a pilgrimage; The Marvelous Adventures of Sir John Maundeville were pilgrimages, real and feigned, and Malory's King Arthur's stories circle about the quest of the Holy Grail. Almost all the great adventurers of legend were on pilgrimage, from Perseus and Theseus to Roland and Siegfried.

It is astonishing how much history is pilgrimage, beginning with the great migrations and including the Anabasis of Xenophon, which we study in high school, the Crusaders, the great discoverers, the Pilgrim Fathers and the prairie schooners. One of the "big sellers" of America, Ben Hur, is a pilgrimage. The greatest of boys' books, Robinson Crusoe, is a pilgrimage, and so is the second best, Treasure Island, and so are the David Balfour books. The greatest work of humor, Don Quixote, is a pilgrimage, and so is the greatest of Christian allegories, The Pilgrims' Progress. Among the six greatest English poems must be numbered The Rime of the Ancient Mariner, and he was a pilgrim. There is no more popular American poem than The Legend of Sir Launfal, and he was a crusader.

Why have I said all this? Because I want to help you outline a course of winter reading among the great Pilgrim Books of the World. I wish to make it short, to make it simple and to make it varied, and I am going to choose seven books. First, what Heine called "the ocean-rippled pages of The Odyssey," in Butcher and Lang's melodious English. I will not deny that the poem is slow in getting under way, although the excellent synopsis of the story in the Introduction gives the reader patience to wait to let the poem catch up with the plot. But as soon as we come to crafty Odysseus there is no opportunity for slackening of interest. Who can escape the magic of time-worn lines like these:

"And as I came out (of the sea) I sank down, gathering to me my spirit, and immortal night came on. Then I gat me forth and away from the heaven-fed river, and laid me to sleep in the bushes and strewed leaves about me, and the god shed over me infinite sleep. There among the leaves I slept, stricken at heart, all the night long, even until the morning and midday. And the sun sank when sweet sleep set me free."

Can one ever forget the cave of Calypso, overhung with vines, in the midst of its starry meadow, and within, in the shadows, the lazily rising fire, fed with the odorous cleft cedar and sandal wood, and the fair but treacherous nymph singing as she plies her golden shuttle, or the palace of Alcinous in the midst of its hedged garden, where the West wind is ever blowing and the fruits never fail and the brooklets flow ever brightly from beneath the marble floors?

And whoever made such rare magic out of

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a washing day or told so charmingly of a ball game of merry girls along the shore! Who has not loved Nausicaa or dropped a tear when she said good-by to Odysseus, murmuring: "Farewell, stranger. And even in thine own country bethink thee of me upon a time, for that to me first thou owest the ransom of thy life." And then that breath-catching scene at the end, when Odysseus, homesick and weary, drags home, and, revived in strength at the outrage done within his halls, springs in like a giant and beats down the wooers with his arrows in the bitterness of death.

The Odyssey must be mentioned also as one of the world's great books of good cheer, because it never raises the question whether life is worth living.

Next I am going to mention The Cloister and the Hearth. Charles Reade was always a skillful playwright, though sometimes careless in method, but in studying for this book he toiled in the Middle Ages, until those great days at the time of the invention of printing and of the first reformation hung before him a living pageant. As you read, with glowing face, of the sad wanderings of Gerard through Germany and Italy, you seem to be his companion, and you cannot rest until you rest with him beside his Margaret in Gouda. All in all, I have no doubt that The Cloister and the Hearth is the greatest novel ever written.

A book that I speak of with a bit of hesitation is Borrow's Lavengro, with its sequel, Romany Rye. Not everybody likes a book in which it makes no particular difference where one begins, and which ends nowhere. Yet there are times when it is restful just to saunter with one who saw life as all magical.

I have already, above, named The Rime of the Ancient Mariner as one of the world's half dozen best poems, but I urge everybody to re-read it, thinking of it not as a poem about a man who went away from home and shot a sea bird, but as the story of one who went out to discover himself and who, when alone, found himself, his brothers and God.

One more poem which I shall include is Matthew Arnold's The Scholar Gypsy and its sequel, Thyrsis. There are lines in these poems that are so beautiful you want to stroke them. As I was floating down the Thames a summer ago, the tree was still standing on the summit of the Cumnor hills, with its message:

"Why faintest thou? I wander'd till I died.
Roam on! The light we sought is shining still."

And finally, Aucassin and Nicolete, as translated by Andrew Lang, the daintiest little middle-French romance in all this world, a girl's pilgrim's progress for love.

These are books which you had better not read unless you want to buy them and have them live with you as long as you live. They will always sweeten your own life pilgrimage as you travel, in fancy, with them, and

"Follow yon majestic train,
Down the slopes of old renown,
Knightly forms without disdain
Emperors of thought and hand,
In the plains of Long-ago."

"Do Not Leave Any Articles in the Car"

BY REV. J. EDGAR PARK

Two theological students were walking along an "Old Clothes" street in the Whitechapel district of London. Suddenly one exclaimed, "What a splendid text for a sermon to young men!" pointing to a suit of clothes that hung swaying in the breeze at the side of a window, "*Slightly Soiled, Greatly Reduced in Price.*" "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo, when the time comes for our manhood to be appraised, we are "Greatly Reduced in Price." Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general shop-soiled stock."

Again two students were walking together along the hedgerows of an English country road. Again one stopped, saying, "There is the best illustration of an old text I ever saw!" And when his companion looked at him inquiringly he said, slowly, "He that loveth his life shall lose it." Right in front of them a blackberry bush thrust out one of its branches by the side of the road. It was covered with great black luscious fruit. All the beautiful blossoms that had covered that vine in the early spring had yielded up their petals and their life, and in this spray of fruit had found again their lives in due season. But just above there hung down another vine covered still with miserable, stunted yellow, untimely blossoms. The two vines, one gleaming black with its ripened harvest of sweetness, the other a frightful travesty, a sickly memory of the glorious bloom of the springtime, touched each other; and taking up the little bristling branch of

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stunted bloom, each miserable flower of which with desperate selfishness still held on to its petals for dear life, the student said again, sadly and slowly, "He that loveth his life shall lose it!"

Again the two students are seated together in a train. They have been talking together of the difficulties of the teacher of religion in this transition period. One of them has been thinking chiefly of the new that has to be attained, the other has been thinking of the old that has to be preserved. Suddenly the brakeman passes through the car. "Exactly," exclaims the second student, "that is our problem exactly." The first student does not catch his meaning, so his friend says: "Did you not hear what he said as he passed through here, that brakeman? He said, 'Do not leave any articles in the car!' That, I say, is exactly our problem as teachers of religion at this time. We have to change cars, that is clear. No generation is permitted to remain in the same cars in which its fathers traveled. But as I look back over history, it seems to me that every generation has been so excited over the change of cars that it has rushed out, leaving a great number of the valuable possessions acquired by its fathers behind it.

"My fathers," he continued, "thought that inflexibility of moral principle and a due sense of the dignity of human life were the greatest possessions of the race. We are changing cars at present on to a broader gauge line, we think, and we hope to be able to hand on to our children a very broad point of view and a power of sympathizing with everybody's opinion. All this may be right, it is at any rate inevitable. But let us take care lest in the bustle we leave behind us some of the most valuable articles yet acquired by the race.

"My fathers kept the Sabbath strictly, largely, I believe, as a visible weekly sacrament to their children of the meaning of inflexible obedience to invisible moral principle. Every Sabbath that the children saw their parents, in the face of much difficulty, accept as a foregone conclusion that whatever else happened, they would all go to church, it was to them a lesson never to be forgotten as to the meaning of real principle in life. My fathers made their children pay reverence to years, to experience and thus made them early feel sacramentally the dignity of human life.

"I think in changing to the broader gauge line, we are helping to make the children happier and humaner, but I want to take a look round first just to make sure we are not leaving any articles in the car. Do we in our home life today have any better way of teaching the children through life the meaning of obedience to principle, or is the moral which they would be likely to draw from their home life today rather that the best line of action is the line of easiest resistance? If life is easier for them today than it was in my fathers' time, is life perhaps also a cheaper and less precious thing in their eyes? Can we dignify life for them as our fathers did for us? These are the questions I want to pause and ask. I want ours to be the first generation in the history of the world that has not left any articles in the car."

We were now walking along the streets together and had come to the house where he boarded, I had to go on a few blocks further, but standing outside of his door upon the street he repeated to me these lines of Clough which I had never heard before that day!

"Old things need not be therefore true,
O brother man, nor yet the new;
Ah! still awhile the old thought retain,
And yet consider it again!

"The souls of now two thousand years
Have laid up here their toils and fears,
And all the earnings of their pain—
Ah! yet consider it again!

"We! What do we see? each a space
Of some few yards before his face.
Does that the whole wide plan explain?
Ah! yet consider it again!

"Alas! the great world goes its way,
And takes its truth from each new day,
They do not quit, nor can retain,
Far less consider it again."

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Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

FAIRBANKS—In Philadelphia, Pa., Nov. 10, George Stevens Fairbanks of the *Evening Times*, son of Rev. Francis J. and Abbie S. Fairbanks of Royalston, Mass.

GRAY—In Tiverton, R. I., Dec. 1, after a long illness, John Edward Gray, aged 64 years. An earnest Christian, he had worked mainly through the Y. M. C. A. and was the founder of the Boston Evangelistic Association. He also established the famous Boston Monday Lectureship, conducted by Joseph Cook.

MATHES—In Roxbury, Nov. 19, Abbie Mathes of San Diego, Cal., formerly of Roxbury.

JASON H. SHAW

On Oct. 30, Jason H. Shaw of Portland, Me., passed to his reward, aged seventy-eight years, ten months. Joining the West Congregational Church in 1866, he was an active member to the time of his death. He was superintendent of the Sunday school for a long term, and served as deacon for thirty-three years. On Nov. 3 his three sons and four daughters, with many other relatives and friends, gathered at the funeral service, which was conducted by Rev. C. M. Gates, his pastor, assisted by Rev. S. K. Perkins of York Village, Me., a former pastor. His consistent life was an inspiration to all who knew him.

Marriages

The charge for marriage notices is twenty-five cents.

HULBERT—STOWITTS—At Manse Cliff, Port Henry, N. Y., Dec. 1, by Rev. Cornelius Stanton Stowitts, D. D., father of the bride, Laura M. Stowitts and Rev. Gustavus A. Hulbert, pastor of St. Paul's Church, Nutley, N. J.

Closet and Altar

THE SERVICE OF A FRIEND

A friend loveth at all times and is born as a brother for adversity.—Prov. 17: 17.

Love can live upon itself alone, but friendship must feed on worthiness. Therefore, the way to secure a friend is to *be* one.—*C. F. Goss.*

Even the utmost good will and harmony and practical kindness are not sufficient for friendship, for friends do not live in harmony merely, as some say, but in melody.—*H. D. Thoreau.*

Heart, are you great enough
For a love that never tires?
O heart, are you great enough for love?
I have heard of thorns and briers.
—*Alfred Tennyson.*

Friendship is a much larger, much finer, much deeper thing than mere relish of good company. It is a great deal more than mere congenial companionship. Let true and deep affection once grip you; let interest and pleasure once deepen into insight and sympathy and a sense of vital kinship of mind and spirit, and the relationship takes on an energy and a poignancy you had not dreamed of in your easy search for pleasure. Spirit leaps to spirit with a new understanding, a new eagerness, a new desire; and then you may make proof whether it be true friendship or not by the quick and certain test whether you love yourself or your friend more at any moment of divided interest.—*Woodrow Wilson.*

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.
—*Howard A. Walter.*

Every genuine love is both an *evidence* of the divine love and a *preparation* for it. The old ascetic and monkish idea, therefore, that we were peculiarly drawing near to God as we withdrew from human relationships, is found to be necessarily out of harmony with Christ's fundamental conception. If the true life is the life of love, we must learn it not apart from men, but among them. We draw near to God as we draw near to men.—*Henry Churchill King.*

Lord, we desire to be worthy of thy gifts and ready for the fulfillment of thy purpose in our lives. Let our blessings be admonitions, calling us to walk more worthily. We thank thee for the friendship thou hast offered and all the joy of fellowship with men. In proportion as our relations are intimate, teach us to make them pure. Show us thy love in the eyes of those who love us, thy help in the help that we receive. Enable us to give, even as thou hast given, delighting in opportunity and without delay, lest the severing night should fall. So be thou ever with us in the experience of affection and grant abundant strength and joy to every friend. Amen.

Dr. W. H. Sheppard, on his acquittal by the Congo court before which he was tried for criminal libel in revealing the cruelties practiced in his district of the Congo state, sent this message to the Southern Presbyterian Church and to other sympathisers:

And now to you, the great Church of God, with which we are identified: Your holy and high mission has always been to feed the hungry, clothe the naked and to succor the distressed. God bless you now and forever! And to you good people of God of other denominations, you have taken the very deepest interest in us possible. You shall in no wise lose your reward. God bless you! And to you, the honorable body of men of our Government who have fought for justice, unto you be honor and praise forever. You have banded together and have landed a blow that will resound all down the ages and will be the means of speedily breaking the fetters of this benighted people. Humbly, W. H. SHEPPARD.

The Children's Pulpit

The Evening Star

BY REV. E. H. BYINGTON

The text of this sermon you will find in God's Book of Nature, in the sky chapter, in the evening verse and in the first part of the verse. You cannot read it by daylight, only in the dark. About six o'clock this evening take a look at the text, the evening star, and see it shining. How lovely, how glorious it is!

Say to it: "O star, why are you so bright? Our sun has gone and it is night." And the star will say to you, "I am bright because my face is toward the sun, and he is shining upon me even though you cannot see him."

To be a star is to be bright because our hearts are turned toward some beautiful light that is shining upon us though others cannot see it. When you are at school let your life shine with a light coming from your home, so that every visitor will say: "I know that boy has a good home. I can tell from his face and manners." Let the girls at play be so cheery and lovely that the passersby will see the light of the mother's cheery smile and hear the echo of the father's hearty laugh. Be so fine-spirited, in the darkness which others make by their greediness and quarreling, that your cheer and kindness will glow. Then it will be known that upon your heart is shining the blessing of parent, teacher, absent friend and even the love of Jesus, the Sun of Righteousness.

AN ILLUSTRATION OF SOME OF THE DIFFERENCES

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1 Though I speak with the tongues of men and of angels, and have not charity,	1 If I speak with the tongues of men and of angels, but have not love,

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"It Makes Christmas Christmas"

BY REV. H. A. BRIDGMAN

(Y. P. S. C. E. Prayer Meeting)

Topic for Dec. 19-25. *Our Christmas gifts.* Matt. 2: 1-11.

The irrepressible instinct. I borrow my title from the foreword of the beautiful Christmas number of one of our most popular magazines, but I would make my own application. To me what makes Christmas Christmas is the giving part of it. I don't mean what I happen to get or what I happen to give, but the widespread spirit of beneficence that melts the old Scrooges, makes the children's eyes dance with anticipation and sheds a genial glow over gnarly human nature generally. "Dear old Christmas is here again," writes Phillips Brooks in one of his letters, and I remember how I used to see him looking eagerly in the shop windows as the day approached. Of course the cynics and critics must have their say, and we do well to read and profit by their monitions. But to dam up the stream of benevolence at this time would be like trying to shut God's sunshine out of our room. The stocking and the tree and the delicious "secrets and mysteries"—why, Christmas without them would be like the Fourth of July without a flag or a "Hip-hip-hurrah!"

The motive force. If all this giving was conventional it would be sad indeed, but the larger part of it represents a real outgo of affection. God just had to give his Son to the world. The magi could not possibly be content with bowing reverently before the Holy Child. No, they must out with their gold and frankincense and myrrh.

I know people with whom giving is a passion. For them to live is to give, and they are among the most Christ-like persons of my acquaintance. Only let us love enough, beginning first of all with God our gracious Heavenly Father, Christ our perfect Saviour, and then directing the love to our dearest ones, but not stopping with them, but going beyond them to as many of the unblessed children of earth as we can reach.

A sensible pledge. But we restless, excitable Americans need a balance wheel at this stirring season, and with a view to promoting wisdom in giving I venture to offer this Christmas pledge:

I will not be carried off my feet by the whirl and excitement about me.

I will not give a single thing simply because others are giving and I dislike to seem different from them.

I will not give to somebody else simply because he or she will probably give to me.

I will not give for fear I will be thought mean if I withhold.

I will not run into debt in order to give.

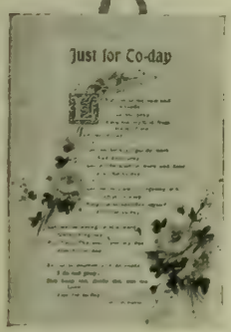
With every gift I will give a bit of my heart.

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9. Just for To-day. Canon Wilberforce.
10. My Symphony. William Henry Channing.
11. Looking to God. Bro her Lawrence.
12. Richness of Life. Phillips Brooks.

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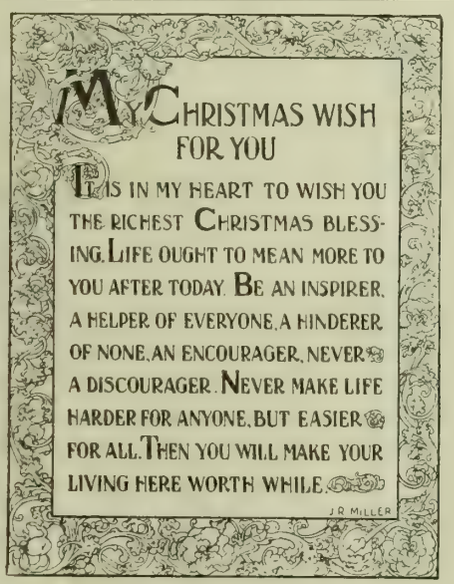
13. To the Boys of America. Theodore Roosevelt.
14. Work that Endures. Daniel Webster.
15. Do Not Worry. Charles F. Deems.
16. Stronger Men. Phillips Brooks.
17. Be Strong. Maltbie D. Babcock.
18. Our Watchword. Psalm xxxvii: 3, 4, 5.

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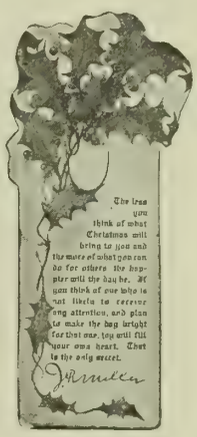
For Pastors, Sunday School Superintendents and Teachers

Dr. Miller's New Christmas Letter

The accompanying reproduction of this attractive Christmas Greeting does not give an adequate idea of its beauty. It is printed on the front leaf of fine wedding paper in four colors, brown, pink, red and gold. The inside leaf is left blank for the purpose of writing an additional message if the sender wishes to do so. It is enclosed in an envelope. Pastors, superintendents and teachers desiring a message for distribution among their members and friends, will find this admirably adapted for the purpose.

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Boston

Ex-Governor Guild to his "Brother" Ministers

On the strength of his theological doctorate, conferred last summer by the University of Geneva, ex-Gov. Curtis Guild opened his talk on The Geneva Jubilee and John Calvin by addressing the Boston ministers as "brethren." In his informal and genial way he gave an extremely interesting description of the religious and educational celebrations recently observed in historic Geneva. America and American delegates appear to have been held in high esteem, Prof. Williston Walker of Yale, as the author of the best life of Calvin, being the most applauded visitor at the latter's anniversary, and Prof. William James of Harvard at the exercises commemorating the University's 350th anniversary. Mr. Guild pleased his audience by describing his Fourth of July, when he heard delivered from John Knox's historic pulpit by the head of the Church of Scotland a noteworthy eulogy on the United States. In closing, he devoted himself to a friendly estimate of Calvin's contribution to social and educational uplift, preferring to remember him for his brotherliness than for any part in creedal development. The uncommonly large gathering passed a standing vote of thanks for the ex-governor's cultured and informing address.

Trinitarian-Unitarian Meeting

Besides the joint meeting in Pilgrim Hall, Dec. 20, under the auspices of the Massachusetts General Convention of Congregational and Unitarian ministers, which is to be addressed by Prof. Williston Walker and Dr. Samuel M. Crothers, there is to be an interesting all day gathering at Hingham, Dec. 14, in which a number of Trinitarian and Unitarian ministers on the South Shore will participate. It is designed, to quote from the circular of invitation signed by eight Trinitarians and six Unitarians, "to promote closer acquaintance between men facing the same present problems and sharing the same great traditions." The chief speakers are Dr. Crothers of Cambridge, President Fitch of Andover Theological Seminary and Dr. E. T. Hartman of the Massachusetts Civic League. On Dec. 12, the Sunday before the meeting, a number of ministers within the precincts and immediate surroundings of the Old Colony will exchange pulpits.

A Congregationalist Heads 1915 Movement

Others than Boston citizens will be interested to hear that the new executive secretary for the Boston—1915 movement is Rev. J. L. Sewall, formerly our pastor at Randolph, Mass., and recently secretary of the Worcester Board of Trade. Besides qualities gained in his pastorates both east and west, he has had experience as teacher, journalist and secretary. The work of the 1915 movement is a varied one, and its executive head will need to be qualified to handle an immense amount of detail. The new position carries no small influence in this new forward movement to develop a whole city. It is not inappropriate that an enterprise so altruistic in nature should be taken in hand by a clergyman.

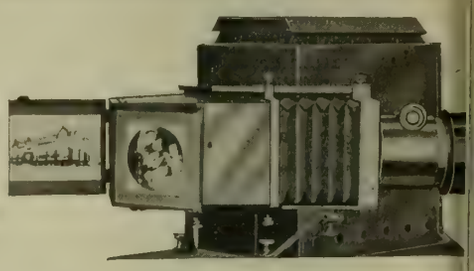
His Soul Goes Marching On

Fifty years ago Dec. 2 the whole nation was stirred over the execution of John Brown at Harper's Ferry, Va., because of his lawless attempt to incite a revolution to free negro slaves. The anniversary was celebrated by an all-day meeting in Faneuil Hall. By order of Mayor Hibbard the flags on public buildings were at half mast, and by recommendation of the School Committee memorial exercises were held in public schools throughout the city. The audience in Faneuil Hall were mainly negroes. Some persons were present there who remembered the day fifty years ago when the bells of the city were tolling and the excitement of impending conflict was felt in the streets. Rev. Charles G. Ames, now pastor of the Church of the Disciples, within two days after John Brown was executed, preached a sermon condemning his methods but praising his motives. Dr. Ames then said, "I regret his blundering haste and his rash and foolish violence, but I love and glory in the cause for which he died." Among the speakers at the Faneuil Hall meeting were Mrs. Lucia Ames Mead, F. B. Sanborn of Concord, Prof. Albert Bushnell Hart and Hon. A. E. Pillsbury.

In the evening the hall was packed, even beyond the doors, and the speakers, who with one exception were negroes, waxed eloquent in pleading for justice for their race politically and otherwise. They were enthusiastically applauded. Dr. Horace Bumstead, ex-president of Atlanta University and once major of the Forty-third United States Colored troops, spoke of the reasons why good ought to grow out of holding this anniversary at this time. The changes in social and political life in a half century are illustrated by the holding of such a meeting as this, which was regarded as only a passing incident, when, if held in 1859, it would have been heralded through the whole country.

Reunion of Sunday School Superintendents

Pilgrim Hall was the scene of a small but rather unusual gathering last Monday evening. In 1879 a small group of Sunday school superintendents gathered in the old Congregational House and organized a Union, with the purpose of bringing a new emphasis to Sunday school work and methods. That organization contributed much to the success of our Sunday School Society, and it has also contributed to the growth of the present widespread interest in religious education. To celebrate the thirtieth anniversary, members past and present came together for a pleasant evening of reminiscences. Dr. D. D. Peabody gave a brightly phrased sketch of the Union's history, Dr. A. E. Dunning contributed a brief estimate of its work and influence, and the state secretary, Hamilton S. Conant, pictured The Forward Look. And this concerns another feature of the meeting, for it was the last to be held as a separate organization. Next week the Congregational superintendents join forces with their Baptist brethren, and the new interdenominational body becomes the only one of its kind in the city. Secretary Conant, viewing the situation as an experienced Sunday school worker and organizer, sees the promise of a bigger, better and



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broader fellowship, together with increased efficiency. Former officers of the Union added pleasant memories of the old days. With the vote to place the records in the Congregational Library and adjournment, the Congregational Sunday School Superintendents' Union of Boston and Vicinity became a chapter in local denominational history.

New York

The Church and the Social Program

Under the auspices of the Presbyterian Church and Labor Department three days were given last week to a sociological conference, presided over by energetic Charles Stelzle. Social Conditions Confronting the Church occupied the first day, Drs. Warren Wilson, McCune Lindsay, Owen Lovejoy and Miss M. Scott, Surveying the Country and City Aspects, and Women and Children in Industry, and John Mitchell closing with the Problems of Organized Labor. Social Forces Challenging the Church was the second day's review, led by Professor Giddings of Columbia on New Aspects of Social Control. The second afternoon was given to Socialism and the Church, with Robert Hunter, John Spargo and Prof. T. C. Hall of Union Seminary as speakers. The third day was constructive, A Social Program for the Church. Norman Hapgood of *Collier's* closed the conference by discussing What Public Questions are Moral Questions. Each of the fifteen topics was followed by questions and discussion. Dr. Parkhurst's church lecture-room was filled at each session with representative church and social workers, many of them experts.

The able addresses aroused an appetite for practical discussion for which the speakers left too little time. Once again the conference demonstrated that what is needed to unite the church and labor forces more adequately is the opportunity for thorough and informal conference, with the facts at hand, and not a long string of fine addresses, the substance of which is already in book form. It should be said, also, that speakers who frankly acknowledged working outside the ordinary church organization seem inexcusably ignorant of ministers and churches already alive to and grappling with the social problems of their environment. The tendency to whack the churches will perhaps die down in view of the census facts; but such conferences as Mr. Stelzle has conducted should insist to labor leaders and social workers that much more credit must be given to the inspiration from both pulpits and pews.

It is safe to say that no other denomination, as such, has called together so many leaders for such an effective purpose as the Presbyterians in this city have just done. Our Congregational programs have contented us with speech-making for at least the fifteen years that I have been in the city, though our churches are not behind others in practical reforms. But the new emphasis upon efficiency gives us an admirable opportunity to provide real conference with the labor leaders and social workers who misunderstood us as we do them.

Swinging around the Bronx

Around is a good term for this big borough, spreading out endlessly and already housing half a million. Dr. W. H. Kephart has had his thirteenth anniversary as pastor, celebrated by a joyful people who have seen their poor little handful in an unattractive little wooden chapel grow under his abilities to a strong church of over 600 members, and a Bible school of 800 in a handsome church plant worth $100,000.

Christ Church, under Dr. H. M. Brown, will soon be the next to be housed in a splen-

Continued on page 842

Sterling Silver Mesh Bags

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We are showing a large variety of designs in mesh bags and purses, from both American and European makers. The frames are plain, pierced, hand engraved, enameled, etched or engine turned; the bags are made of the best soldered mesh links.

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Eyes that Could See

BY ELEANOR H. PORTER

Fourteen-year-old Bianca was lonely and sick at heart. Across the court Gretchen and Dora were singing of Christmas, in German; but there was no echoing song in Bianca's soul, even voiced in her own Italian. In the street outside a blanket of fog had hidden the sky and almost silenced the hum of traffic; yet not to this was due the shadow on Bianca's face—London's fog or Italy's sunshine was the same to Bianca. Bianca was blind.

Across the room Carlotta and Valentino were trimming the "tree," and it took eyes that could see to do that. They had not said so, to be sure, in so many words, but when Bianca had picked up a gold-paper star and had attempted to hang it on a projecting twig, they had cried out with dismayed remonstrance ringing through every Italian syllable:

"No, no, Bianca—not there! Let us have it. We'll put it on. You don't know where it goes."

And Christmas was at hand! At first Bianca had been as excited as the rest over the coming festival. She had known Christmas, it is true, in Sorrento, but not like this. There had been no tree, though there had been gifts and a dinner. Then before and after and always there had been church and the Christmas services.

It was different here in London. It was even different this year from what it had been last year, and the year before that, for Gretchen and Dora across the court had taught them now a wonderful new Christmas—*their* Christmas.

Gretchen and Dora lived in a much finer house. Their parents had two rooms, while Bianca's had only one room. Their tree was to be a real one, five feet tall, while Bianca's sister and brother, Carlotta and Valentino, had been able to find only a discarded branch scarcely two feet long. But it was green, and when propped upright in the broken chair, it would make a brave showing, particularly when trimmed with gold-paper stars and popcorn—by eyes that could see.

Close to the stove hovered Bianca's mother; and under no circumstances must Bianca come near that. Last year there had been the Christmas feast of eels and periwinkles and vermicelli; but this year there was to be a much more wonderful treat—a goose; not quite so large nor so plump, perhaps, as the one across the court, but a goose, nevertheless. There was to be something else, too—a *Pfeffer-Kuchen!* and that, down to the last pinch of ginger, was exactly like the one Gretchen and Dora themselves would eat.

But in all this Bianca had no part—in its preparation, at least; and it was in the preparation that she wanted a part. More and more frequently of late she had seemed to be left out of things. More and more frequently she had realized of how little use she really was. Everywhere and for everything were wanted *eyes*.

"I think I could *cut* the stars," she began again in her soft Italian, timidly approaching the fascinating corner where Carlotta and Valentino were urging each other to greater haste, lest their task be not completed in time.

"No, no, run away!" cried Carlotta.

"You'd only hinder us," added Valentino; and Bianca thought her cup was full. But it was not—until her mother, anticipating an offer of help for herself, cried:

"No, no, Bianca, there's nothing, nothing that you can do! Go out and walk. It will do you good."

Then very slowly Bianca turned, got her hat and coat and stick and left the room.

Walk! That was something Bianca could do, strangely enough. Driven within herself, she had turned to solitude; and where could one find solitude so great as on the busy streets? So for blocks in all directions the little Italian girl with her stick, tapping out the way she should go, came to be a familiar sight. It was almost Bianca's only joy now, this marvelous skill of hers in finding her way about. On the street her senses were all alert, her chin was high and her face alight with interest. On the street she was really doing something!

But today it was not so. Today Bianca's head drooped, her step lagged, and even her guiding stick carried a weary aimlessness in its tap, tap, tap.

. . . . . .

The collision was abrupt and violent, and both the man and the girl recoiled with a frightened cry of pain.

"Confound this beastly fog!" snarled the man. "Oh, I beg your pardon," he muttered, as dimly he saw the girlish figure, and the wide-open, startled eyes. "Where am I, anyhow? Can you tell me that?"

The girl laughed suddenly, as if in the question she found something very amusing.

"Si, Signore—yes. And do you then not know?"

She spoke precisely, with evident pride in the English with which she had hastily supplemented her Italian.

"Know? Of course I don't know, or else I shouldn't be blundering around like this. I'm lost, I tell you. I should have been there long ago!"

"Where, Signore?"

It was with a half-stifled groan that the man gave the street and number, ending with a choking cry: "Good God! I must get there!"

The girl lifted her head suddenly.

"Come! It ees not far. I will take you—yes."

"You! *You!*" stammered the man. "But the fog, child! How can you if I can't?" He stopped abruptly. A curious wistfulness had crossed the face into which he was dazedly peering.

"The fog—it ees nothing—to me. Come!" And she held out her hand.

The man saw then, what he had not seen





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before, the slender cane in the girl's fingers, and his face grew red.

"I—I beg your pardon," he stammered, and took her outstretched hand.

For the man it was a curious experience: the yellow-white shroud that shut them in together, the tap, tap, tap of the slender little stick, and the fearless steps that led him confidently on and on, straight into the opaque mystery before him. To himself he said that he knew now what it meant to be blind.

Only at the crossings did the girl hesitate. "Here—when it ees fog, I, too, fear," she said. "Because others—they cannot see *me!* But yet I can hear!" And she could, indeed, marvelously.

He questioned her, then, a little.

Her name was "Bianca," it seemed. She lived not far away. In the house to which they were going she knew a maid in the kitchen, for this maid was a friend of her friend, Gretchen.

The man himself said little. He did tell her that he was an American, and that he knew little of London. He had gone out for the doctor—his young daughter was ill. He had found the doctor, and had started back with him; then the fog had shut down and they had missed each other at the crossing. Since then he had been wandering frantically about trying to find something, anything that would set him straight.

It was not far to the house where Gretchen's friend was maid, and with a glad cry the man hurried through the familiar doorway, dragging the blind girl with him.

There was a joyous little sob of "Daddy, Daddy, you did come!" from a child; and there was a sigh of relief from the doctor who, fortunately, had known where to find his patient.

"Good heavens, man!" he murmured, "if you hadn't come soon, I'd not answered for the consequences. She's been fretting herself into a fever because Daddy didn't come back."

The man, who had hurried to his child's bedside, turned now and crossed to where the blind girl stood, uncertainly waiting.

"And it's all owing to you, my dear—to you," he said tremulously. He looked at the threadbare coat and the patched little shoes, then he thrust his hand into his pocket. The next moment he drew it out—empty. He was looking into the girl's face, luminous with a happiness that seemed scarcely to belong to earth.

"It ees glad that I am to be of help, Signore, yes," she said softly, as she turned away. "Yes!"

"I just couldn't give her money, somehow," murmured the man, apologetically, some minutes later, when the blind girl had gone. "I just couldn't! But I know her name, and where she lives, and I'm going to look her up."

Down in the street Bianca had turned her face toward home. Her chin was lifted, and her step was sure, while the tap, tap, tap of her little stick carried a song of triumphant joy.

Thanksgiving without Thanks

Some Jews and agnostics have protested against any reference to Jesus Christ in public documents, especially Thanksgiving proclamations. All of these proclamations hitherto issued, however, both national and state, so far as we know, have described the object of setting apart the day as gratitude to Almighty God. The following, here printed in full except the heading and superscription, is the first one we have seen which neither referred to God nor called on the people to express thanksgiving:

"It is well to have a rich, full life, and for its attainment it is good now and then to pause and consider our circumstances, to review our resources and to plan for their greater effectiveness. In the providence of nature, we are now rich in the fruits of the year. Commercial and industrial prosperity have returned. Peace and good will toward each other abide with us, and we are working harmoniously together for the realization of our material, social and spiritual ideals. It is fitting that we should give a day to the appreciation of what we have and to planning for the future.

"Therefore, by authority of law, and in harmony with the proclamation of the President of the United States, I, J. O. Davidson, governor of the state of Wisconsin, designate Thursday, Nov. 25, as Thanksgiving Day, and recommend that its usual customs be observed throughout the state."

The Persistent Potato in Norway

As we sat cozily before the cheerful blaze, we indulged in mathematical calculations and found that we had eaten forty-two consecutive meals of fish, with potatoes never otherwise than boiled. One of the women of our party once cried from her soul to a sympathetic-looking Norwegian host, "Why, oh, why are there no chickens in Norway?"

"There are, Madam, but they are for laying purposes."

"Then, why, oh, why do you always boil your potatoes?"

"We are different from you, Madam. We don't like them messy. We prefer to know a potato as a potato when we eat it."—*Caroline Thurber, in Century.*

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New York

Continued from page 839

did plant, on the Grand Concourse and will be the second powerful center for us in the borough. But meantime the people are working under difficulties. Their old church has been given up to the Lutherans. Their Bible school meets on the Baptist church premises at the only available hour. The church members have to worship in a small barn, no other place being obtainable. All children have to be excluded, and the morning congregation has to stay home at night to make room for the rest.

Trinity has found the right leader in Dr. W. M. Hess, whose experience some years ago at St. George's under Dr. Rainsford well fitted him for the type of work which he feels Trinity must do with its changed population. Young people are coming into the church increasingly, and the new parish house is soon to be opened. Dr. J. W. Roberts, at Longwood, while rejoicing in finally securing a permanent site, is now seeking to recover from the turmoil caused by much digging of sewers, political mismanagement in street making and other obstacles. Sometimes the church has been closed because of the dangers at night in reaching it. Many residents have moved rather than put up with such conditions. So that in this church, the minister stays and the congregation moves, a new form of itinerancy. This autumn has involved the entire reorganization of choir, Bible school and other societies, and the gathering of a new congregation. In one new apartment house Dr. Roberts called on sixty-four families, of whom only two declared themselves as Christian. Their names were Hogan and Casey, and they were not eligible for Dr. Roberts's church!

Bedford Park, under Rev. A. T. Tamblyn, and Claremont Park, under Rev. J. C. Whiting, are now pursuing an even course and grow as fast as can be expected while such kaleidoscopic changes in the population take place. Mr. Tamblyn's locality is much more settled, and his church is the strongest at that end of the Bronx.

SYDNEY.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Yoked Churches and Plural Pastorates

Among the churches of the North Shore is a union between a suburban and city mission church which commends the extension of a policy of yoked churches and plural pastorates. First Church in Evanston, in assuming a fostering care for Bethesda Mission, has not been simply content to help from the outside. The stronger church has made with the weaker a compact of actual union and continuous co-operation. Rev. John Best, pastor of Bethesda, is recognized as associate pastor with Dr. McElveen in Evanston, and the associational relation is as clearly recognized in the parish within the city limits. The annual budget for Bethesda of about $4,000 is provided as promptly as its independent income, and along with financial aid Evanston gives a large corps of workers to assist in the ministries which make Bethesda Church an open door neighborhood center seven days in the week. The relation of the two churches is happily expressed in the last annual report of the Bethesda committee of the suburban church:

"Among us in Evanston the feeling is fortunately general that Bethesda is a sister church that may expect from us the same support in all of its enterprises as our own. In this we are but giving expression to that larger altruism and brotherliness so general in these days. Those of us who have personally identified ourselves with one or more of Bethesda's multifarious tasks, love the work because it gives us the opportunity to do Christian service that is of absorbing interest and that yields, as we believe, large returns. We should find it as great a hardship to lose 28 Clybourn Avenue, Chicago, from our whereabouts as Lake Street and Hinman Avenue, Evanston."

The question was raised in the last meeting of the North Shore Alliance, might not a similar relationship be advantageously established between other churches? Sedgwick Street has a field almost as needy as Bethesda's, but lacks both means and a corps of workers to do effective service. New England Church can easily supply the lack and can find a way of direct access to the common people not possible in the parish among the well-to-do. Dr. Marston of New England Church is heartily in favor of yoking the two churches which will mean much more than a restoration of former relations. Work in Bethesda has set a higher standard of what the mission church in a neighborhood of poor people ought to be. It means more money, an investment of thousands where the old city missionary policy expended hundreds, but men are willing to give more money where the results justify the investment. The modern city mission among the poor is inadequate, unless it be a social center and more, something warmer in human fellowship and higher in ideal. What this concretely means is expressed in

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these words concerning Bethesda by one of the Evanston workers:

"There is an overflowing life in Bethesda refreshing to observe. Witness the influx of the children and young people on all public occasions. Witness the amazingly large honor-roll for perfect attendance. Witness the whole-hearted singing and reciting and the undisguised joy in social events. Picnic and party are spelled with capital letters, and *ennui* has not been introduced into Bethesda's vocabulary. Let but the doors be opened and the ubiquitous boys and girls will appear from somewhere, whether the event has been announced or not. So it is apparent that Bethesda is a well-regulated church."

Among the Colleges

Wheaton College is making large plans for the celebration of its semi-centennial next June. The chairman of the general committee is Mr. Hugh Cork, an alumnus of the college and widely known as a Sunday school worker. He is now residing at Wheaton and is gathering plans and suggestions for the celebration from interested alumni. He is particularly desirous that those at a distance in the country, or across the sea, should write him in token of interest in the *alma mater*. Repairs and improvements in the gymnasium and a course of health lectures by Dr. Geisel of Battle Creek Sanitarium are among the special means which President Blanchard has taken this year to keep up Wheaton's remarkable record as a college, which in fifty years has never had an epidemic sickness and no death in the student body in actual residence in the college!

Redfield College, under the leadership of the new president, Dr. N. C. Hirschy, is planning to mark its twenty-fifth anniversary by completion of a campaign for an increase of $250,000, the first $15,000 of this amount having been pledged by the citizens of Redfield during inauguration week, Oct. 17-24, through the efforts of Secretary Clifton of the Education Society. Redfield is a town of only about 3,000 and five years ago gave $15,000 for the first endowment of $50,000. Within the past year the people have built three churches, costing in the aggregate $50,000, and contributed liberally to other public buildings. The local help to the college is highly creditable to a community living on a town site which thirty years ago was government land and has had, in this brief period, to accumulate all its wealth and pay for its public improvements.

At the inauguration of President Hirschy, on Oct. 21, the governor of the state presided and gave an address. Other speakers were Dean Thomas Sterling of the State University Law School, Prof. W. L. Nolstein of the Presbyterian College at Huron, Secretary Clifton and Superintendent Thrall. The presence of Governor Vessey and the above representative educators indicate the high standing in which Redfield College is already held. The peculiar relation of this college to our German-American churches gives it an unusual opportunity for service and a special claim upon Christian givers. It is expected that at least $50,000 of the proposed increase in endowment will come from the German Congregational churches.

Washburn College reports a growth in ten years of over 200 per cent. The freshman class numbers 215—165 in the college department. The Bible school under Dean F. T. Lee enrolls about 100 college students in its classes and is in addition giving special training to eight students who are supplementing incomplete training for the ministry. While not aiming to take the place of a theological seminary, this school finds a work to do in the Southwest for ministers without a full theological course. The Bible school is, as yet, without endowment, its only support being an annual contribution for the dean's salary for a limited term of years from Col. T. W. Harrison.

The splendid laboratory facilities at Beloit College have recently been further improved by the addition of a plant laboratory in the third story of Pearsons's Hall. Few institutions in the West now afford better opportunity for a study of plant life. A place of special influence in the faculty is occupied by the dean of the women. To this place Miss Katherine N. Adams, daughter of Dr. E. A. Adams of Chicago, came at the beginning of the college year. Her influence in Emerson Hall and her work in the classroom have been of exceptional value. In returning to Beloit as a teacher, Miss Adams renews old ties, for here she took the early years of her college course. Her previous engagement was with Huron College. A year's interim between Huron and Beloit was spent for the most part in following bypaths in England which led to the homes and haunts of men of letters. The reminiscences of these little journeys—many of them tramps afoot—are greatly enjoyed by her classes in English.

Coming Ministers' Meetings

The set topics of the ministers' Monday morning meetings in Masonic Temple are

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Irrigation bonds are secured by first liens on the most fertile farm lands in America.

The liens are given by individual land owners in payment for water rights. The water immediately multiplies the land's value. The first crop from the land will usually pay the whole lien, and sometimes by several times over.

The liens are conservative. Bonds are rarely issued to more than one-fourth the land's value.

The liens are paid off in annual installments, so the indebtedness constantly decreases.

The bonds are additionally secured by a first mortgage on all the property which the Irrigation Company owns. So we have a corporation, with large interests at stake, to guard against any delinquencies.

Some Are Municipal

Some Irrigation bonds are issued by organized districts, the same as School bonds. Such bonds form a tax lien on all the taxable property in the community. They form a high grade of municipal security.

Other Irrigation bonds are issued under the "Carey Act." Such projects, until they are completed and turned over to settlers, are under the constant supervision of the State Engineer and State Land Board.

Behind every Irrigation bond that we handle there is ample and ideal security.

Six Per Cent

Irrigation bonds pay six per cent. interest. That is a higher rate than can now be obtained on any large class of bonds based on equal security.

The demand for irrigated land, because of its enormous fertility, greatly exceeds the supply. Irrigation projects are profitable; and, if rightly conducted, are free from risk. So there is great demand for money to help finance these projects, and six per cent. is paid to obtain it.

$100—$500—$1,000

Irrigation bonds are issued in series, some due in two years, some in twelve years, some due every year between. One may make long-time or short-time investments. Every bond paid off increases the security back of the rest.

They are issued in denominations of $100, $500 and $1,000, so they appeal to both small investors and large.

Irrigation bonds have become the most popular bonds that we handle. They are the safest six per cent. bonds that we know.

73 Issues Sold

In the past 15 years we have sold 73 separate issues of Drainage and Irrigation bonds, based on farm lien security. Not a dollar of loss has resulted to any investor.

We are now the largest dealers in bonds of this class. We have our own engineers and attorneys to pass on every detail. An officer of our Company constantly resides in the irrigated sections, watching the projects we finance.

Because of these facilities we get our pick of these bonds. There are very few issues which are not offered to us.

We have now written a book based on all this experience. It will give you a clear idea of all that pertains to Irrigation and Irrigation bonds. Every investor, small or large, owes to himself its perusal. The book will be sent on request.

January Investments

For January investors we have on hand 100 varieties of bonds. They include Municipal, Public Utility, Water Power, Corporation and Irrigation Bonds. Please ask for our list. Cut out this reminder so you won't forget.

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only a slight indication of what a particular meeting is to be, for often the questions of greatest interest are those brought before the body in the course of business. But in response for a request for topics some weeks in advance the business committee announce the following: Dec. 13, Dr. Denney's "Jesus and the Gospel" will be reviewed by Rev. J. L. Donovan. Dec. 20, The Chicago Plan and Co-operative Mission Work, Supt. J. C. Armstrong. Dec. 27, The Modernizing of the Church, Prof. C. W. Votaw. Jan. 3, What is it to be a Christian? Dr. B. F. Aldrich.

The revised resolutions on the red light district will come up for debate Dec. 13. Superintendent Armstrong's paper will present some radical changes in the conduct of city missions in the neglected central districts which have for some time been under consideration in the Co-operative Mission Council. J. H. C.

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and Throat Troubles
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Central Turkey College
At Aintab seeks financial co-operation. Address President JOHN E. MERRILL, 708 Congregational House, Boston.

Charitable Societies

American Seaman's Friend Society

Organized May, 1828. Incorporated April, 1833. National, Interdenominational, Evangelical Society for Seamen. Works for the mental, moral and spiritual welfare of seamen. Has 16 stations in the United States and 17 in foreign ports. Sends Loan Libraries to sea. Publishes *Sailors' Magazine* and *Lifeboat*. Aids shipwrecked and destitute seamen. Supported by voluntary contributions.

CHARLES A. STODDARD, D. D., *President.*
REV. G. MCPHERSON HUNTER, *Secretary.*

Send donations to CLARENCE C. PINNEO, Treasurer, 76 Wall Street, New York, N. Y.

American Tract Society

Its work is interdenominational, evangelical and international in scope, and is commended by all the churches. It has published the gospel message in 174 languages, dialects and characters. Its colporters meet the immigrants with Christian literature in many languages, and visit the spiritually destitute everywhere. It has issued over 300 publications for the millions in Spanish America, Cuba, Porto Rico and the Philippines. Its literature in the vernacular has been the strong right arm of foreign missions.

WILLIAM PHILLIPS HALL, President.
JUDSON SWIFT, D. D., General Secretary.

Donations may be sent to Louis Tag, Ass't Treasurer, 150 Nassau Street, New York, N. Y.

Our Benevolent Societies

Massachusetts and Boston

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. Charles D. Kepner, Treasurer, 139 South Street, Boston, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Charles H. Rutan, Pres.; C. E. Kelsey, Treas.; Fred L. Norton, Sec., 432 Tremont Building, Boston.

Women's Organizations

WOMAN'S BOARD OF MISSIONS, 704 Congregational House. Miss Sarah Louise Day, Treas.; Miss E. Harriet Stanwood, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Church and Ministerial Record

Calls

ADAMS, CHAUNCEY, lately Y. M. C. Sec., St. Johnsbury, Vt., to Irasburg and Albany.

ALEXANDER, J. E., to Salina, Kan. Accepts.

BROWN, HUGH E., East Hampton, Ct., to *Windsor Ave.*, Hartford.

CAMPBELL, WM. J., *asst. p. First*, Detroit, Mich., to *First*, Port Huron.

COUNTERMINE, Dr. JAMES L. (*Presb.*), Pony, Neb., to *First*, Glen Ullin, N. D. Accepts.

DIETRICH, EMIL, *First*, Glen Ullin, N. D., to be general missionary in South Dakota. Accepts.

FARRER, WM. D., Lake Center, Sask., to Granville, N. D. Accepts.

GAFERT, FRED'K, *German*, Sioux Falls, S. D., to *German*, Grand Island, Neb., a former pastorate for twelve years. Accepts.

HARRISON, FOSDICK B., Townsend, Mass., accepts call to Southington, Ct.

HEDDLE, ANDREW, to Cincinnati, Io. Accepts.

HULBERT, GUSTAVUS A., Nutley, N. J., to *United*, Newport, R. I.

KELLOGG, ROYAL J., Bowman, N. D., to McHenry. Accepts.

KIDDER, SAM'L T., supply at *Park Ave.*, Racine, Wis., to McGregor, Io. Accepts.

KITCHEN, THOS. A., Corbin, Ky., to *Plain*, Bowling Green P. O., O. Accepts.

MOSS, R. E., to Solon Springs and Minong, Wis. Accepts.

MURRMAN, ADAM, residing in Northfield, Mass. (formerly at Millbank, S. D.), to Shelburne Falls, Mass. Accepts.

PARRY, J. BURFORD, Bangor Sem., declines call to Presque Isle, Me.

SAVARY, GEO., London, Eng., to Adams, Mass.

SEARLES, GEO. R., lately of Spencer, Neb., to Lawton, N. D. Accepts.

SHELDON, FRANK M., *First*, Dubuque, Io., to superintendency of Wisconsin Congregational Association. Accepts, to begin Jan. 1.

SPANGENBERG, LEWIS F., Oriska, N. D., to add to his field the new ch., Cuba. Accepts.

TOTTEN, GEO. A., Lawton, N. D., to Bowman. Accepts.

TUTHILL, WM. B., Leominster, Mass., to Woodfords, Me. Accepts.

Resignations

DIETRICH, EMIL, *First*, Glen Ullin, N. D.

FISH, SAM'L E., *Getchell*, Valley City, N. D., effective Mch. 1, after nearly six years' service.

GAFERT, FRED'K, *German*, Sioux Falls, S. D., after nearly five years' service.

HARRISON, FOSDICK B., Townsend, Mass., in effect Jan. 1.

KELLOGG, ROYAL J., Bowman, N. D.

KITCHEN, THOS. A., Corbin, Ky.

MORSON, ROB'T R., Yarmouth, Me., after a pastorate of nearly seven years.

OWEN, EDW. P., Doby Springs, Okl.

PRESTON, BRYANT C., *First*, Muscatine, Io., after a pastorate of nearly five years.

RICKETT, D. M., Brule, Neb.

SHELDON, FRANK M., *First*, Dubuque, Io.

TAYLOR, J. W., New Castle, Neb.

TOTTEN, GEO. A., Lawton, N. D.

Dismission

WALCOTT, PHILIP C., from asst. pastorate *Asylum Hill*, Hartford, Ct., Nov. 23.

Ordinations and Installations

BLEW, E. W., *o. Parkvale*, Omaha, Neb., Nov. 23. Sermon, Supt. S. I. Hanford; other parts, Rev. G. G. Rice—a nonogenarian who preached the first sermon in Nebraska—

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Congregational House, Boston, Frank H. Wiggin, Treasurer; John G. Hosmer, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 22nd St., New York, N. Y. Washington Choate, D. D., Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Hubert C. Herring, D. D., General Secretary. W. E. Lougee, Associate Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Central Office, 287 Fourth Avenue, New York. Educational and evangelistic work in the South and West and in Porto Rico and Hawaii. Boston Office, 615 Congregational House. Chicago Office, 153 La Salle Street. Checks should be drawn to H. W. Hubbard, Treasurer, 287 Fourth Avenue, New York.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22nd St., New York, N. Y.; Rev. W. W. Newell, D. D., 153 La Salle St., Chicago, Ill.; Rev. Roy B. Guild, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Barker Block, Berkeley, Cal.; Field Secretaries; Mrs. C. H. Taintor, Clinton, Ct., Assistant Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Thirteen Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer; Theodore Clifton, D. D., Western Field Secretary. 612, 613 Congregational House, Boston; 153 La Salle St., Chicago, Ill.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston, Henry Churchill King, D. D., Oberlin, O., President; Rev. William Ewing, D. D., Missionary Secretary; Henry T. Richardson, Treasurer.

The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

"THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF" (corporate name), under the direction of the National Council, aids needy Congregational ministers or their widows in any part of the country. Requests annual offerings from churches, special gifts from ministers and laymen, and bequests. President, Rev. Henry A. Stimson, D. D.; Secretary, Rev. William A. Rice, D. D.; Treasurer, Mr. B. H. Fancher. Headquarters, 287 Fourth Ave., New York.

BOSTON SEAMAN'S FRIEND SOCIETY, incorporated 1828. President, Rev. Alexander McKenzie, D. D.; Treasurer, C. F. Stratton; Corresponding Secretary, Rev. C. P. Osborne, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen of all nations, and supported mainly by the churches of New England. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

Massachusetts and Boston

THE MASSACHUSETTS HOME MISSIONARY SOCIETY is a constituent part of the National Society. All undesignated gifts are divided by agreement. *The Society receives funds in trust and pays annuities to the donors.* F. E. Emrich, D. D., Secretary; Henry N. Hoyt, D. D., Treasurer. Room 609 Congregational House, Boston.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, directed by the Massachusetts General Association, proffers its services to churches desiring pastors or pulpit supplies in Massachusetts and other states. Room 610 Congregational House. Rev. Charles B. Rice, Secretary, Rev. Arthur J. Covell, Chairman.

Thin? Pale?
Consult your doctor freely about medical matters. He knows. Trust him. Do as he says. Follow his advice at all times. J. C. Ayer Co., Lowell, Mass.
All run down, easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla. No alcohol. No stimulation. A blood purifier, a nerve tonic, a strong alterative, an aid to digestion.

Rev. Messrs. Harmon Bross, J. P. Clyde, F. T. Rouse.

GARRETSON, JOHN, *o.* Clarks, Neb., Nov. 30. Sermon, Rev. A. C. Townsend; other parts, Rev. Messrs. D. B. Carne, John Jefferies, H. B. Harrison, W. L. Dibble, S. H. Buell.

JUMP, HERBERT A., *i. South,* New Britain, Ct., Nov. 30. Sermon, Rev. A. J. Lyman; other parts, Prof. H. H. Tweedy, Rev. Messrs. R. H. Potter, H. W. Maier, E. P. Parker.

KUBUSHIRO, W., *o. Japanese,* Seattle, Wn., Nov. 24. Address, Rev. E. L. Smith; other parts, Rev. Messrs. H. C. Mason, Samuel Greene, F. J. Van Horn.

PORTER, HORACE, *rec. p.,* Riverside, Cal., Nov. 23. Sermon, Rev. R. R. Meredith; other parts, Rev. Messrs. J. H. Williams, Chester Ferris, W. C. Geyer, W. H. Day and the pastor-elect.

Churches Organized and Recognized

CUBA, N. D., *org.* — November.

SEATTLE, WN., *Japanese, rec.* 24 Nov., 52 members, all but nine males.

Change in Philadelphia

On Dec. 1, Rev. C. L. Kloss, D. D., left Philadelphia for California, having finished his pastorate at **Central**. At a social reception a loving cup was presented, Rev. E. W. Rice, D. D., speaking for the church. The farewell sermon crowded the spacious auditorium. Dr. Kloss condensed sermon, prayer and benediction into twenty-eight minutes, and slipped out from the pulpit and disappeared. The good-bys would have been overcoming.

Thus ends a noteworthy pastorate of six years, during which 200 members have been received, the chapel renovated and made into a model plant at the cost of $15,000, two memorial windows placed, and about $86,000 raised for current expenses and benevolences. A notable feature of his ministry has been the large attendance, and the sustained interest of the midweek prayer meetings. "The Thermometer" marked the attendance, and asked each week, "Could you have pushed it higher?" This device has been imitated by twenty churches that gave credit and appropriated by many more without acknowledgment.

When **Central** was founded in 1864, it was surrounded by the homes of well-to-do people, many of them Congregationalists, but changes in population have occurred, causing this to become in a sense a "down-town church." As the young folks marry they move into the suburbs, and the houses once occupied by Congregational families are now chiefly boarding houses and apartments. To stem this tide requires a strong preacher, and Dr. Kloss has gathered large congregations. During his ministry, Congregational "team work" has been promoted. A ministers' meeting has been held regularly each week, and Dr. Kloss was regular and prompt in attendance, always ready to lend a voice and a thought in his optimistic way. As the representative of the leading Congregational church in Philadelphia, he was much sought after for occasional addresses.

As to the future of **Central**, he says: "It faces an open door. The best days are ahead. No man is indispensable to a work; the work is greater than the man. You will welcome your next pastor. Line up and let him lead." Who will be his successor is a question awakening much interest and some solicitude. The Congregationalists muster only about 2,600 in nine churches within the limits of Philadelphia. The selection of a standard-bearer for Congregationalism in this center, therefore, is a matter of importance, not only to the individual church, but to all the churches of the denomination in the city and throughout the country.

The first Sunday after Dr. Kloss's departure welcomed the Hampton Institute, speakers and singers. Dr. C. H. Richards, former pastor, was assigned to preach Dec. 12.

The Laymen's Missionary Convention for Philadelphia and its vicinity gathered more than 1,200 at its opening banquet. The Congregationalists met at **Central** on Nov. 20. The recommendations for the appointment of a missionary committee of men and the personal solicitation of contributions were warmly approved.

The Y. M. C. A. of Philadelphia helped to relieve the homesickness of the lonely by a dinner on Thanksgiving Day. The diners came from many parts of the world. There was a sculptor from Sweden, a singing Armenian evangelist, who told how his own father, mother, brothers and sisters fled before a



REV. C. L. KLOSS
Recently of Central, Philadelphia

mob and escaped assassination. The Turks cut off the noses and ears of Armenians, and held the mutilated men in front of their wives to be caressed. After two and a half hours at the table, the meeting was continued in the lobby, where, gathered in front of a big log fire, those trying to get a home hour away from home listened to music, told stories, toasted marshmallows and sung "happy songs." While great hotels, theaters and opera houses were crowded with merry-makers on Thanksgiving night, few hearts had more of Thanksgiving cheer than those gathered in the hospitable Y. M. C. A. building.

M. H. W.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Dec. 13, 10.30 A. M. Speaker, Rev. George Washburn, D. D.

PHILADELPHIA CONGREGATIONAL MINISTERS' MEETING, 1816 Chestnut Street, Mondays at 12 M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.



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An Object Lesson in Evangelism

Gipsy Smith has probably not had in America a more successful mission than the twenty-four days' campaign just closed in Cincinnati. Asked his own estimate of its success, he replied, "Only one word will describe it—*magnificent*." Music Hall, accommodating 6,000, was painfully inadequate, from the first. Hundreds were also turned away from every noonday service in the Walnut Street Theater. The evangelist's son, Albany Rodney Smith, as soloist, made his first public appearance with his father. His winsome and cultivated voice, the frequent singing of father and son together, and the popular effect of their spiritual unity and kinship, added greatly to the impressiveness of the mission.

Several noteworthy facts are made evident by this campaign:

1. *The popular interest in religion.* Nothing less than the gospel could have commanded such a hearing with steadily growing attention for nearly a month. Church workers co-operated with enthusiasm and fidelity.

2. *The lines of religious cleavage in a great city.* The chief of the police revealed his personal hostility to religion and reflected severely on the manly element in his official position by refusing the aid of the police in handling the immense crowds attending the services, saying, "These meetings are under the ban anyway." Only by appealing to the Board of Public Service did the committee in charge secure police protection. There is little evidence that *society* so-called was in any way interested in or affected by the mission. The upper and under world, socially speaking, both held aloof and were for the most part untouched.

3. *The grace, wisdom, skill and power of the evangelist.* Gipsy Smith was at his best. His sweetness of temper, sanity of judgment and speech, freedom from sensationalism and emotionalism, his simplicity and sincerity, his passion for souls, and his absolute loyalty to Jesus Christ disarmed criticism and commanded alike the confidence and admiration of friends and foes.

The newspapers, though they gave no conspicuous headlines or large space to their daily reports, were courteous and gracious, and spake only in terms of high commendation. People who did not sympathize with the movement kept significantly still, and public criticism was entirely absent. This was a remarkable achievement on the part of the evangelist in a city where so many elements are bitterly and ceaselessly arrayed against evangelical Christianity. His keen discernment also appeared in giving up the midnight parade through the "red-light district," even after it had been publicly announced. It was evident that the sensational element in this program might counteract the universally good impression made upon the city.

4. *The method of appeal.* Although gifted with rich depths of feeling and a plaintive, winsome voice, Gipsy Smith's address is chiefly to the reason, conscience and will. If emotion is touched in his exceptionally beautiful and effective stories at the end, it is only to bring the awakened moral nature to normal action and choice. His teaching is Scriptural; his knowledge of human nature and spiritual processes accurate and profound.

5. *Results.* The largest and most permanent results will appear in the quickened experience of church members, who had lapsed from vital life and service. This conspicuous benefit was sufficient alone to warrant the cost and labor of the mission. The method of harvesting the fruitage of such a mighty work is the one thing that seems inadequate. Music Hall has no rooms for after-meetings where Gipsy Smith could gather, instruct and catalogue the converts. Hundreds of cards were signed, but it will take weeks for the local committee and pastors to determine the ultimate accession to the churches.

Local expenses were covered by the daily offerings, aggregating $8,400, and the National Council of the Free Churches, England, will receive from this and the closing lecture a check for not less than $5,500. At the closing service the chorus choir presented their popular Welsh leader, Mr. David Davis, with a beautiful scarf pin and the evangelist and wife each with a rare Rockwood vase.

The impression upon the city has in every way been wholesome, and no reactions or relapses are likely to follow. One evidence of its far-reaching moral power comes from the Traction Company, which reports a large increase in its "conscience fund" from people who made restitution after conversion or spiritual renewal.

DWIGHT MALLORY PRATT.

Cincinnati, O.

THE CHRISTMAS DINNER.—In spite of the fact that the word *dyspepsia* means literally *bad cook,* it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for *any* to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a *bad stomach,* that is, a weak stomach, rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite and makes eating the pleasure it should be.

Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Answers sent "care The Congregationalist" will be held until called for unless stamps are sent for forwarding.

Tourists at the Hotel "The Palms," West Palm Beach, Fla. New England folks, $2.50. Special by the week. Open Nov. 1.

Wanted, by a young man, a position near a good high school, with a reputable family where he can work for his board and attend school. Address Student, 50, care *The Congregationalist*, Boston, Mass.

Situation wanted by a middle-aged woman, Protestant, to do light nursing. Several years' experience with elderly women. Would assist in care of home or do plain sewing. References exchanged. Address Rev. R. B. G., 160 Prospect Street, Gloucester, Mass.

Highland Hall—An attractive home for invalids who do not care for a large sanatorium. Established fifteen years. Experienced nurses and resident physician in charge. Best location, near Boston. Address S. L. Eaton, M. D., Newton Highlands, Mass.

Board in Newton Highlands for a couple. In a pleasant location, convenient to steam and electric cars, a warm, sunny front room and good home table. Six o'clock dinners. References exchanged. 63 Hartford Street. Telephone Newton South 579-1.

Teachers who have failed to get satisfactory positions should register now. Emergency calls coming daily; fine positions for competent teachers. Governesses and tutors supplied to private families. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

"Clock Verses": Christmas booklet for the wakeful and shut-ins; also pleasant Sunday exercise for children at home; see *Congregationalist*, Dec. 4. Second edition. 15 cents; 2 for 25; 4 for 50; 10 for $1. Address Mr. Martin, Andover, Mass.

The New Way to hang and unhang pictures, without a step-ladder! The Newton Picture Hanger raises both picture-hook and picture to the molding. Illustrated circulars. Newton Hanger Co., Newton Highlands, Mass. Agents wanted! Sample 35 cents, including postage.

A trained nurse, living in Maine, would take in her own home, any aged or helpless person. Special care given to warmth, bathing and nourishment. Best of references given. Terms moderate. This advertisement will not appear again. Address Nurse, 50, care *The Congregationalist*, Boston, Mass.

Bartley Nickled Book leafholder, 25c. Holds books and magazines *open*, leaving hands *free*. Comfort to Readers, Organists, Invalids, etc. Folding Ash Bookrest (with wire leafholder) $1 postpaid. Straightens round shoulders. Joseph Dana Bartley, M. A., 115 Williams Street, Burlington, Vt.

"Patty Comfort" Hot Doll Patented. Rubber-lined *Dolly*. Full of Hot Water she's *Jolly*. Feels like live Baby. Baby's Patty, soft, velvet cover $1.25. Patty Peace, modelled face, pink or blue coat, $1.50. Holds one quart. Send for picture of Comfort Family. Address Mrs. Patty C. Comfort, 183 Main Street, Andover, Mass.

Old U. S. Postage Stamps Wanted. Look up those old letters in garret or trunk, dated prior to 1872. Bundle the envelopes up, leaving stamps attached to entire envelopes. Mail to us and receive cash offer. Some worth 10 cents to $10 each. Refers by permission to the Business Manager of *The Congregationalist*. Federal Stamp Co., Ltd, Astoria, Ore.

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure, if you go at it right.

An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

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Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

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THE INSPIRATION OF ATHENS.—On Feb. 9 the Orient Travel League of Bible students will visit Athens while their good ship, the Arabic, waits for them in Phalerum Bay. Athens is not found on the map of Palestine, but it is on every map of the spirit ever constructed, for from it have radiated the lines of power that vibrate today in every department of human thinking. When we drive up the long avenue from the shore to the modern city we approach not only a city that men's hands have builded, but a spiritual city that came down out of the heaven of man's ideal and of man's aspiration. Can we imagine a mental world without literature, without art, without philosophy, or science, or politics, or religion? Then we can imagine a world without Athens in it. For Athens has been the inspiration of all thinkers of all ages since her day in all these departments of thought.

The place to realize this is the Acropolis. Look over the southern parapet, where the stones of Cimon are still doing valiant service. Immediately below you lies the theater of Dionysus, on the very spot where the ringing lines of Aeschylus once caused the human heart to vibrate like the lyre of Orpheus. Raise your eyes to the temple that glows in the afternoon sun like some chryselephantine wonder, and they behold the most refined product of human genius, a building absolutely without a peer, that has become for all time the norm of beauty. Wander to the western edge of this great crag and look across modern Athens to the little hill that rises beyond, among the olives, and you recall how Plato walked in the groves of Academe and led the human mind into the mysteries of being. Look straight into the sunset, where the waters of Salamis are aflame, and you hear the shouting of the victorious Themistocles as he drives to destruction the Persian triremes and vanquishes despotism with a free democracy. And nearer, almost under the hill, that other spot in which intelligence and power so often saved democracy from itself, the platform of Solon and Pericles and Demosthenes. Or nearer at one's very feet the hill where the greatest of the Apostles delivered his greatest message, that the God to whom we rear our altars may not be an unknown God, but that in him we live and move and have our being.

Many things Old Athens did not know. But she could afford to be ignorant of most that we pride ourselves on in these later days.

THE holiday season makes a busy one for the shops, particularly the china and glass stores, since the vogue for a dainty dinner table has so many followers. The Jones, McDuffee & Stratton establishment attracts lovers of the ceramic art of all values, foreign and American.

MINISTERS who receive a copy of this paper **and are not now subscribers should at once** communicate with the Business Manager regarding a very special offer to them only.

Personalia

The late editor of the New York *Sun*, William A. Laffan, is succeeded by Edward P. Mitchell. He is a native of Maine and a graduate of Bowdoin College, class of 1871. He has been on the editorial staff of that paper thirty-four years and is one of its most brilliant writers.

Donald Churchill, M. D., a surgeon on the staff of the Rhode Island Hospital, died Nov. 28 of blood poisoning, contracted in the performance of duty. He was the son of the late Prof. John Wesley Churchill of Andover Seminary and had already won distinction in his profession. His mother had made her home with her son, who leaves a wife and daughter.

After threescore years of teaching Ruel H. Fletcher last week resigned as master of the Thorndike School, Cambridge, Mass. He had been for fifty-two years a teacher in that school. What a long roll of pupils he could call! And who could measure the aggregate influence of this one man in shaping the thousands of individual histories with which he has been connected!

Dr. W. T. Grenfell and Mrs. Grenfell have been receiving attentions at the hands of their many friends in Washington, New York and Boston, where they paused briefly on their wedding trip. They have been obliged to time all their engagements to connect with the last boat from St. Johns for St. Anthony, which leaves shortly. The doctor is as keen as ever for his work, and Mrs. Grenfell also commits herself unreservedly to it.

By a sad tragedy this country has suffered the loss of a highly valued public servant. David A. De Armond, who was burned to death in his home in Kansas City, Nov. 23, while trying to rescue his little grandson, had represented the state of Missouri in Congress for nineteen years and was one of the ablest representatives of the Democratic party. He was one of Speaker Cannon's most vigorous opponents and a very effective public speaker.

In 1902 John M. Burke of New York placed in the hands of trustees $4,000,000 to build and maintain a home for the poor and worthy sick during convalescence, arranging that the foundations should be organized during his lifetime. He died last week in his ninety-eighth year, and the gift now passes fully into the control of trustees. Mr. Burke was a bachelor who amassed his own fortune, gave generously to philanthropic work during his lifetime, but quietly and unostentatiously, and was not widely known.

Rev. Dr. Daniel Ayres, bishop of the Methodist Episcopal Church, who died in New York City last Sunday, had just entered on his seventieth year. He was one of the best beloved of the board of bishops, especially well known in New England which was his field of labor for the four years ending in 1908. His impressive personality and eloquence made him everywhere welcome as a preacher. He had traveled widely and was a man of culture and breadth of sympathies. His study with its large and well-chosen library and its many souvenirs of foreign travel was one of the most attractive ministerial "dens" we ever entered.

Rev. Dr. David O. Mears has resigned the pastorate of the Fourth Presbyterian Church, Albany, N. Y., which he has held for fourteen years. The relations between him and his people have constantly been harmonious, and the church is one of the strongest in the city. For more than forty years he has never been without the responsibilities of a city parish, and he desires to spend some time in travel and literary work. Dr. Mears was for some years pastor of North Avenue Church, Cambridge, and later of Piedmont, Worcester. He is a member of the Boston Monday Club and has a family home in Essex. His return to Eastern Massachusetts will please many friends in this vicinity.

Lord Lansdowne, who has come to the front as the most virile leader of English conservatism and has for the moment displaced Mr. Arthur Balfour in public interest, is a type of the British nobleman of long descent who has devoted his time and strength to public service. His Irish barony of Kerry and Lixnaw goes back to 1181. He is the fifth Marquis of Lansdowne, the first having been that Earl of Shelburne who was the friend of the American Colonies in the dispute which led up to the Revolution and made the treaty of independence after the fight was ended, and after whom several American towns were named. Lord Landsdowne has been Governor General both of Canada and of India and Secretary of War and of Foreign Affairs in Conservative ministries. At the moment he stands out with Mr. Lloyd-George as a leader in the sharpest battle between the social classes which England has known for half a century.

We have not outlived the time of ideal relations between pastor and people. A recent action in Central New York upon a faithful pastor's resignation is a noble example to churches and full of encouragement to pastors. Rev. George B. Spalding, D. D., is well known in New England, having served the Park Church, Hartford, Ct., as successor to Dr. Horace Bushnell, also Congregational churches in Dover and Manchester, N. H. At the age of fifty he became pastor of First Presbyterian Church, Syracuse, N. Y., and now, after a notable pastorate of nearly twenty-five years, which has seen the building of a superb new house of worship, he lays down the burden. The congregation promptly resolved that he be elected pastor *emeritus*, and to free his later years from worldly cares will pay him as such during the remainder of his life the annual salary of $2,500, and to his wife, should she survive him, they will pay $1,000 yearly while she shall live. We have in this incident evidence that a pastor's best work may sometimes lie beyond the misnamed "dead line." The action of this church is not only generous but will commend it to the community.



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Scott's Emulsion

the standard Cod Liver Oil preparation of the world. Nothing equals it to build up the weak and wasted bodies of young and old. **All Druggists**

Send 10c., name of paper and this ad. for our beautiful Savings Bank and Child's Sketch-Book. Each bank contains a Good Luck Penny.
SCOTT & BOWNE, 409 Pearl St., N. Y.

ACHES AND PAINS of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

A Bad Breath Boon

Her Cheeks Were Aglow Like Roses In Bloom,
Her Lips Red As Cherries Thrice Over;
Her Teeth Like the Pearl;
Her Hair Tangled Curl;
Her Breath Like Sweet Blowing Clover.

So much for poetry. But STUART'S CHARCOAL LOZENGES ARE prose as well. They are practical and for every-day use, and they will make any one's breath just as sweet and wholesome as the girl's breath in the song.

And what is nicer than a sweet, clean breath, and what more offensive than a bad, foul one? Every one tries to get rid of it themselves and tolerate it in their friends, but—it is awfully trying and puts friendship and sentiment to a severe test.

A bad breath is a sort of unspoken imputation on cleanliness; you can't get away from it and can't explain. You can take foolish little remedies to disguise it for an hour or so; but this is suggestive; your breath is unnatural and your friends wonder why.

Bad breath comes once in a while from decayed teeth, but there is a quick and effectual remedy for this—the dentist. It comes as a rule 99 times out of 100 from a bad stomach. Foods gone wrong; digestion impaired; assimilation imperfect; nutrition misdirected and a consequent misunderstanding all around.

And meanwhile a bad condition of things is inaugurated. There is flatulence, sour stomach, and with these two past masters of evil Pandora's box is opened and a tribe of troubles let loose, any one of which might appal.

With all manner of chemical changes taking place in the stomach by fermentation—which should not—is it any wonder that some startling and disagreeable results are evolved? Bad Breath is conspicuous among them, because always in evidence. No use to doctor this or disguise it. It is an innocent sufferer.

GO STRAIGHT TO THE CAUSE—The STOMACH. Put that in order and the Breath will take care of itself. Charcoal has been a remedy for disordered stomachs for centuries. It is one "cure" that is almost as "old as the hills."

Summing up, charcoal in its pulverized state is a stomach tonic and absorbent. Stuart's Lozenges supply a want; a remedy that is simple, handy and efficient. They embody a plain, practical proposition.

Stuart's Charcoal Lozenges are for sale everywhere, 25 cents a box, guaranteed to contain nothing but young willow wood charcoal and pure honey; sample sent free upon request. Address F. A. Stuart Co., 200 Stuart Building, Marshall, Mich.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBACO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors, **W. Edwards & Son**, Queen Victoria St., London, England. Wholesale of **E. Fougera & Co., 90 Beekman St., N. Y.**

Dr. H. S. Pritchett, formerly president of the Massachusetts Institute of Technology, and now president of the Carnegie Institution for the Advancement of Teaching, has written an article for *The Youth's Companion* on Politics in College. He says that in the higher sense politics is the finest profession any man can pursue in a democracy—not machine politics, but the politics of patriotism. Incidentally he tells a new story of Lincoln, and another of President McKinley.

WINTER IN THE ORIENT

The rigors and climatic discomforts of February and March at home may be all avoided by joining the

"Yachting Cruise of the Arabic"

The expense, $400 and up for 73 days of travel under escort, including all necessary expenses, shore excursions, guides, drives, etc., is less than the cost at first-class hotels in our own country.

- Practically equivalent to a voyage on a private yacht.
- No changing from one steamer to another.
- Every possible comfort provided.
- An experienced Chaperon will accompany the "Cruise of the Arabic" as an assistant and escort for ladies traveling alone.
- The Cruise leaves *New York, January 20, 1910,* and is *under the sole direction and management of the White Star Line*—a sufficient guarantee of excellence in every particular. The list of names already booked marks the high character of this Cruise. The "Arabic" will sail with a party of the most cultured and congenial people that have ever been gathered together for a similar purpose.
- The readers of "The Song of Our Syrian Guest," "The Shepherd of Jebel Nur," and kindred stories, will be interested to know that the author, William Allen Knight, will accompany the Congregational Chapter of the Orient Travel League and will welcome the opportunities for mutual acquaintance and personal association afforded by such a journey. One can hardly imagine a more delightful experience than to share with Dr. Knight his enthusiasm for the beauty of Palestine and his appreciation of its significance. This Chapter of the Orient Travel League is not confined to Congregationalists; it is open to all who recognize the benefit and stimulus of travel with the distinct advantages of an ever-changing panorama of strange sights and scenes.
- Also regular sailings from New York and Boston to Italy and Egypt by the "Cedric" and "Celtic," the largest vessels to Mediterranean ports, and the "Canopic," "Cretic," and "Romanic." Write for particulars.

The Holy Land
Spain, Egypt, Greece
Turkey, Italy
The Mediterranean

- Write for the complete program and further particulars to MESSRS. H. W. DUNNING & COMPANY, organizers of the Congregational Chapter of the Orient Travel League, CONGREGATIONAL HOUSE, BOSTON

BOOKS WORTH WHILE

Just off the Press

TALKS ON HIGH THEMES. By Charles E. Jefferson. About 180 pages, 75 cents net.

These talks to young people present lofty ideals, with helpful hints as to the way to reach them. They are no impractical dreamings, but rather visions capable of translation into action.

THE WONDER OF HIS GRACIOUS WORDS. By J. Edgar Park. About 180 pages. $1.00 net.

This will be an exposition of the Sermon on the Mount, and will be of especial value as bearing on the International Sunday School Lessons during the early part of 1910.

THE SONG OF THE INFINITE. By Frank Crane. 64 pages, decorative vellum binding. 50 cents net.

Our conception of that glorious paean, the One Hundred and Third Psalm, is enriched and enlarged by Dr. Crane's noble exposition. The treatment is original, scholarly, and appealing, and the book abounds in quotable passages.

THE SPIRIT OF TRUTH. By George A. Gordon. Bound in dark brown onyx malachite. Envelope Edition, 35 cents net.

An inspired setting forth of the Spirit of Truth, and a plea for complete reliance on the guidance of the Spirit into all truth. A trumpet-blast for liberty of thought by one of the foremost thinkers of the day. The volume shows that comprehensive grasp and scholarly command always associated with Dr. Gordon's work.

CONGREGATIONAL ADMINISTRATION. By Prof. Charles S. Nash, of the Pacific Theological Seminary. About 200 pages. 75 cents net.

These are the Carew Lectures delivered at Hartford Seminary in 1909. This is not a consideration of the historic bases of Congregationalism, but a consideration of the present situation and its need. The lectures are fine, and the grasp of the situation is remarkable.

ESSENTIAL CALVINISM. By Rev. J. Selden Strong. About 200 pages. $1.00 net.

The purpose of the book is an interpretation of the Reformer's work and teaching, with the tracing out of his influence upon thought and life down to the present time. The author shows how Calvinism has been misinterpreted through the exaggeration of "The Five Points of Calvin," which were put out as an answer to the five points of the Arminian Remonstrants. It is exceedingly well written; the author knows how to say what he has to say and stop. It is broad in its historic and philosophic outlook; it is keenly analytical and discriminating; and it gives Calvin his own place among the great leaders and reformers.

THE GREATNESS AND SIMPLICITY OF THE CHRISTIAN FAITH. By Henry Churchill King. A Revised Edition of "Letters to Sunday-School Teachers." 75 cents net.

This revised edition of these "Letters" is issued under another title, because it has been found that the former title, "Letters to Sunday-School Teachers" gave a wrong impression. The treatment is earnest, helpful, convincing.

PERSONALITY AND THE CHRISTIAN IDEAL. By John Wright Buckham, Author of "Christ and the Eternal Order," and "Whence Cometh Help." About 342 pages. $1.50 net.

A strong treatment of a theme now coming to the front, written in excellent style and interesting to lay as well as clerical readers. Dr. George A. Gordon writes, "I have read the greater part of your essay with care. I have been prepared for the appreciation of its value by the fact that for many years Personality has been to me the key of our world and our universe. . . . Its chief excellence seems to me to be its discernment of the fundamental importance of Personality, its self-restraint, its rich treatment, its vitality."

CHRISTIAN RECONSTRUCTION OF THE SOUTH. By H. P. Douglass. About 350 pages, with 30 full-page illustrations, $1.50 net.

A thoughtfully considered and carefully prepared volume on a vitally important subject. The author writes impartially, but with convictions based on thorough study.

A CRUSADE OF BROTHERHOOD: A HISTORY OF THE AMERICAN MISSIONARY ASSOCIATION. By Augustus Field Beard. About 300 pages. $1.25 net.

A comprehensive history of the work of the American Missionary Association for the last sixty years is given in interesting fashion by Secretary Beard. The book is invaluable, as showing the general development of the United States during the period.

THE LIFE OF JOHN FREDERIC OBERLIN. By Augustus Field Beard. Bound in cloth, large 12mo. Illustrated with portrait of Oberlin and pictures of the scenes of his labors. Price $1.25 net.

This book gives a sympathetic study of a many-sided life, set forth with interest and charm. The biography is one which is sure to make a real appeal to every reader.

14 Beacon Street, Boston **THE PILGRIM PRESS** 175 Wabash Avenue, Chicago

Section B.

The CONGREGATIONALIST and CHRISTIAN WORLD

Church News

Volume XCIV 11 DECEMBER 1909 Number 50

New England

Maine

PORTLAND

Second Parish has found it necessary to do all in its power to meet changing conditions. For several years the center of population has been changing toward the western part of the city, and many former supporters have become affiliated with the up-town churches. When Rev. W. F. Slade became pastor, the first aim was to reach the people of the district. For a time the church services were advertised freely, and those who attended were glad to come again, until the congregations increased and more than doubled. During the past year the spiritual interest has increased, and at the Easter communion forty members were received into membership. The services of a lady assistant were secured with good results.

Williston, famous as the home of the first Christian Endeavor Society, has grown to be one of the strongest churches in Maine. Its membership is gradually increasing, and its contribution to missions and benevolence correspondingly. It is being greatly strengthened under the strong leadership of Rev. Jesse Hill, who came from Ohio to take up this important work. He is chairman of the committee in charge of the Chapman-Alexander meetings, to be held in Portland Jan. 5-20. No city has a better understanding of its religious conditions than Portland, for during the last two years a thorough religious canvass has been made under the auspices of the Church Federation.

West, which has known its times of struggles as well as days of prosperity, called nearly a year ago Rev. C. M. Gates from a successful pastorate in Saco. The Sunday school has grown until at present it compares favorably in attendance with the larger churches of the city. This fall it has been graded. A castle of K. O. K. A. has been organized, with twenty-five members. The benevolences have been much larger than for years, the church having reached its apportionment and considerable more.

Lewiston: Pine Street has a Children of the Covenant band. The children come to the Sunday morning service, each having a card which is punched by an usher. They stay until the time for the sermon, when the pastor speaks a few words especially for them, and they file out to the vestry, where a kindergarten teacher takes charge. Thus sixty or more children get the churchgoing habit, and many parents are enabled to attend who would otherwise be kept at home. Dr. L. H. Hallock has made the vesper service popular by special features; at one service each month he gives a travel talk, at another a dramatic reading, either from the Bible or from modern fiction; a third service is largely musical.

Presque Isle, which lost its newly renovated building by fire in the early summer, has nearly completed a house of worship to be dedicated free of debt, save a small sum owed to the Church Building Society. So loyally have the people rallied that although many members themselves lost property and some their homes in this fire, the actual indebtedness is less than it was before the fire! This church is now sorrowing over the decision of its efficient pastor, Rev. David Wallace, soon to leave the field.

Brunswick: In the early summer this church was obliged to part with Rev. H. A. Jump, who takes up the important work in **First,** New Britain, Ct. Brunswick began at once to find a successor, and after a thorough investigation of the situation and of the men available a call was extended to Rev. J. H. Quint of Rockland. He has had three pastorates in Rochester and Falmouth, Mass., and Rockland, Me., and is eminently fitted by traditions, scholarship and experience for the field to which he has been called. He is a son of the late Dr. Alonzo H. Quint, so well known to the Congregationalists of the country.

Auburn: High Street has organized a young people's choir, which has improved the musical part of the Sunday evening service and



REV. J. H. QUINT
New Pastor, Brunswick, Me.

increased interest and attendance. Twelve men have volunteered to serve, three at a time, as a welcoming committee in the vestibule, Sunday mornings.

Auburn: Sixth Street. Rev. George E. Kinney, recently of Lee, N. H., began work in October. A canvass of the parish has been made, showing great possibilities, and the work is already taking on a new life.

Houlton is working with great increase of pleasure and efficiency in its new house completed within the year.

New Hampshire

HANOVER ENTERTAINS CONFERENCE

The Congregational churches in the Connecticut Valley between the White and Wells Rivers met recently for the first session of the new Grafton-Orange Association. Hitherto these churches which God hath put together in the same valley have allowed the river which divides the states of New Hampshire and Vermont to keep them asunder. But the ridges which bounded the valley on its eastern and western slopes have been effectual barriers between the churches on their opposite sides, and also have served to unite the people who live in the valley between them. So last year a movement was consummated whereby the churches lying beyond the ridges were dismissed to fellowship with neighboring associations, and the twenty-seven churches of both states in the valley have united in this new organization. As a result, the meeting at Hanover was the largest and strongest held in this vicinity in many years. The constitution there adopted still preserves the proper relations of the several churches to their own state conferences. Its most notable feature was the provision for a strong advisory committee for supervision of the churches and of the needs of the communities. Prof. C. D. Adams of Dartmouth was chosen moderator for the coming year and Mr. P. E. Fairfield of Lyme the secretary-treasurer.

Rev. William Slade of Thetford presided. President Nichols of Dartmouth College made a happy and illuminating speech of welcome to the delegates. As one speaker subsequently remarked, how significant it was to hear an eminent scientist speaking earnest words of approval and encouragement to a company of teachers of religion and revealing his own insight and simple faith in spiritual things. Professor Robinson, who comes to Dartmouth this fall from the Presbyterian church of White Plains, N. Y., to succeed Dr. Vernon in the chair of Biblical Literature and Dr. Tucker in the Chapel pulpit, spoke on the principles of public worship. An important feature of the program was the candid discussion of the problems of the church's work in the Sunday school, the young people's meeting and the prayer meeting. Professor Adams's closing words well expressed the hopes of the delegates when he said that he trusted this new grouping of churches would strengthen them to deal with the heathenism which may be found within the borders of the Association's territory. The venerable and revered minister-emeritus of the Dartmouth church, Dr. S. P. Leeds, who has served this one church for forty-nine years and is about celebrating his eighty-fifth birthday, dismissed the Association with the benediction.

Kensington, Rev. Albert V. Fisher, pastor, recently held the fiftieth anniversary of its reorganization. A white, graceful building against a background of green pines is the setting. The church is typical of the New England of the last fifty years. In a period of transition, Kensington Congregationalism has maintained an existence now wavering, now stalwart, but always fraught with deep meaning for the welfare of the town. The anniversary exercises brought together former ministers and a host of friends. Out of them and notably out of the sermon by Rev. David Fraser of Manchester, on Visions and Tasks, has come a new era of hope and forward looking for one of the most promising churches in one of the most charming villages of Southern New Hampshire.

Hill: After five years of efficient service Rev. E. J. Moore closed his labors, much to the regret of the entire community. By his kindly spirit and his abundant labors he greatly endeared himself to his people, who witnessed to the fact in making him pastor emeritus. His wife ably assisted him in his pastoral work, and their home became to the community a fruitful source of blessing, many troubled souls finding there rest and refreshing. Mrs. Moore's continued illness occasioned the dissolving of the pastoral re-

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lation and retirement to the home of their daughter in Norfolk, Mass.

Newmarket, Rev. J. C. Prince, pastor, has held a series of services occasioned by the reopening of the church after repairs. Artistic interior decorations, new pew cushions and a system of electric lighting for the auditorium make a church beautifully readorned for the accommodation of the united forces—Congregationalists and Methodists—in this growing town. The reopening sermon on The Ideal Church was preached by Rev. M. F. Mevis of Northampton; in the evening an address was given by Rev. G. H. Driver of Exeter, on The Church in the Twentieth Century.

Hampton: The portraits of Rev. John Wheelwright, 1647-58, and Rev. Jesse Appleton, 1797-1807, have recently been added to the collection of pictures of pastors.

Vermont

West Milton, which has had little more than a nominal existence for many years, though sturdily refusing to give up its name, has formally disbanded. After dismissing absent members, the three remaining were received into the Milton church at the November communion. The union house of worship which they formerly occupied still has services through portions of the year, supplied by pastors from Milton.

Cabot: At a series of recent evangelistic meetings the Congregational and Methodist pastors were aided by Rev. T. K. Emurian, whose sermons were educational and inspirational. He is a graduate of Anatolia College, Marsovan, and of Oberlin Theological Seminary. Much interest was awakened by his gifts of song and a lecture given on Turkey, describing his escape after the great massacre.

Massachusetts

SPRINGFIELD

That all is quiet along the Connecticut does not indicate inactivity. Only three of the Hampden Association churches are pastorless, and of these one has a man engaged. All the ministers are busy. Even the passing of anniversaries creates only a local ripple. **Agawam** used its ninetieth, early in the fall, as a rally day in all departments. **Park** passed its twentieth with only local mention, but **Swedish** called the brethren to celebrate its twentieth. **Faith,** youngest of all, marked its fifteenth on Nov. 28 with a special service. Dr. F. W. Merrick observed his first anniversary by receiving enough new members to make the year's total an even 100. "Father" Howard, at **Wilbraham,** preached his forty-first anniversary sermon a few weeks since.

Other churches have been making notable gains. **Hope** reports 138 additions for the year, a net gain of ninety-eight; **Emmanuel** has added fifty-three; **Longmeadow,** never varying much from an annual average of nine additions, has this year added twenty-seven, the largest gain in seventy years.

Nor are the signs of growth all in the membership. **Palmer** is anticipating the completion of its new building, promised for December, expected later, when it will again have a home of its own. The corner stone was laid with ceremony in September. **Second** of Holyoke recently laid the corner stone of the Skinner memorial chapel, which will require at least a year for completion. Plans have been published of a new edifice for **St. Johns,** Springfield, on a new lot already secured. Rev. W. N. DeBerry's success among the colored people has been fatal to the modest building now in use, and he hopes that work may begin on the new church within a year. The congregation at **North Chester,** to which Rev. E. P. Seymour of Chester Center ministers, is to have a suitable building, the raising taking place Oct. 28. **Emmanuel,** Springfield, has filled the vacant space in its new church by the dedication of a fine organ. Further signs of growth are seen in the necessity for calling in assistant pastors. At **Westfield,** Rev. W. H. Commons of **Second** is to be helped by Mr. Harry Richardson, who will give special attention to the Sunday school. Dr. Moxom of **South** has Rev. A. H. Bradford, Jr., as assistant. Just now the young man is better known as the son of his father, Dr. A. H. Bradford of Montclair, but he gives promise of making a name for himself.

FROM BEVERLY TO WEST ROXBURY

Rev. E. H. Byington's nine years in Beverly as pastor of the Dane Street Church have made him a warmly esteemed leader in the community and the Essex South Conference. Brotherly by instinct, he has responded freely to calls for addresses on public occasions and heartened by his presence and words many a small church and discouraged minister. In his own church Mr. Byington has held before him the ideal of the minister as a "comrade leader." Fertile in devices for utilizing various kinds of talent, he has imparted new life to the standard organizations and created new and efficient ones for special purposes. His Sunday morning and evening congregations have been among the largest in the city. A vested choir is one of the more recent additions to the equipment of the church, and without employing bizarre methods he has drawn into the church many of the working people in this factory city. He has been prominent in the Board of Trade and in the efforts in the legislature last winter to secure a new charter for the city. His last piece of public service was a yeoman's part in connection with the raising of money for a new Y. M. C. A. building. Instead of recapitulating in a farewell sermon his various services, he asked his people to make their final tribute to him a hearty participation in this Y. M. C. A. movement.

Mr. Byington severs ties unusually strong with reluctance and to the great regret of his people. He will find in West Roxbury a suburban field already well cultivated, but capable of larger development through the special qualities which he brings both to the pastoral work and the pulpit.

NEWTON

The churches are adapting some of their services this season to the needs of the young people. At **First,** Rev. E. M. Noyes is giving a series of lectures on the Heroes of the Faith, from Paul to Luther, in connection with the Christian Endeavor service Sunday evening. Last month Mr. Noyes observed the fifteenth anniversary of his pastorate. **Newton Highlands** is making a similar use of the evening service, and will have several series of studies during the winter. They are enjoying a study of the new conditions in Turkey, under the guidance of Rev. D. B. Eddy, assistant secretary of the A. B. C. F. M. The basement of **West Newton** has been remodeled during the summer at an expense of about $1,000, and now a gymnasium and clubroom make it an attractive headquarters for the boys and young men. Professor Rowe of the Newton Theological Institution is giving an interesting and valuable series of talks on The Bible: Its Making and Its Meaning, to the Business Men's Bible Class at **Eliot,** which is proving attractive to the older men as well as the younger members of the class.

Campello: South. By the installation of Rev. J. S. Durkee, Ph. D., Congregationalists win from the Free Baptists a leader of marked ability. **South,** large, strong and progressive, offers a fine opportunity for pastoral service. With a Sunday school often numbering more than 700, with a host of young people and a vigorous and united church in a widening vicinage of prosperous Protestant families, no wonder that this field has been characterized as a "limitless opportunity for Christian service."

Dr. Durkee is admirably fitted by heredity, native ability, training and experience for this opportunity. For eight years the successful pastor of the First Free Baptist Church of Boston, he is highly honored in that denomination. Through identification with all the leading interdenominational movements of Boston and vicinity he has filled many positions of honor and responsibility. At the council his examination indicated a most rare and happy blending of practical common sense, profound and progressive scholarship and spiritual passion.

Southboro: Pilgrim has a loyal supporter whose example is worthy of imitation in other churches. This is Mrs. Julia Hyde, who for twenty-five years has found some way of furnishing flowers for the Sunday service. She has provided for the decoration of the pulpit, often massing them in front of it. Sometimes she spends Saturday afternoons going through fields and woods for wild flowers. She lays up stores of ferns and leaves in the autumn, keeping them against the cold winter months. All her friends know of her plan and send word to her if they have flowers or plants for the service. On a recent Sunday the flowers which took first prize at a Grange fair were turned over to her. She plans for certain colors for certain days, taking white for Easter, the national colors for patriotic services, and always has flowers of special beauty for communion Sunday. After the service many bouquets are sent to the sick and shut-ins. The result of this faithfulness and of the taste which Mrs. Hyde shows has been that all through the year the charm of the service has been greatly increased.

Plymouth: Church of the Pilgrimage, Rev. W. W. Dornan, for some time has been gradually gathering a fund to make some much needed renovations of the interior of its edifice. Recently it was decided to make a determined effort to accomplish the work. At a meeting held Nov. 12 pledges were given which with the sum already on hand amounted to over $5,000. This included the climax of the evening, the gift of $2,000 from Mrs. Josephine I. Gilbert and her daughter, for an organ in memory of Mrs. Gilbert's mother and sister.

Amherst: Second. Four were received on profession at last communion. A white marble font was presented to church by Miss Towne of Salem. Prayer meeting attendances have increased, and the monthly stereopticon services with addresses on the Heroes of the Old Testament have attendances ranging from 250 to over 400. Rev. H. C. Feast is pastor.

Monson: The interior of the chapel has been renovated by the kindness of Miss Esther R. Holmes. The walls have been retinted, a new hardwood floor has been laid, the room has been wired for more efficient electric light service and a beautiful picture of Christ before Pilate has been added. Brief services of rededication were held Nov. 14.

Fitchburg: Calvinistic. The salary of Rev. James Chalmers has been increased $1,000.

Rhode Island

STATE AUTUMNAL CONFERENCE

A conference in the real sense of the term recently convened at Riverside. The committee, with Rev. F. L. Bristol of the entertaining church as chairman, had sought to make the autumnal gathering practical in the extreme. Hence they had selected themes of pertinent interest, capable of ready and helpful discussion.

The problem of the morning session was the midweek service. Under the caption, Should the Midweek Prayer Meeting Be Maintained? Rev. J. J. Brokenshire and Rev. F. J. Goodwin, both of Pawtucket, analyzed the situation carefully and sought some solution of the difficulty. The former laid stress on the importance of prayer as the central thing, and that the people should be taught how to pray. Mr. Goodwin frankly acknowledged the practical impossibility of maintaining a prayer meeting at all commensurate with the power and standing of many churches. His solution lay, as far as such was available, in the temper of the people and the methods of the service. He especially urged intelligent and sensible variation in the range of themes.

The afternoon session considered questions of practical moment to the church. Rev. A. B. Cristy spoke briefly of the recent scientific data demonstrating the injurious effects of alcohol upon the human body and brain. Rev. John Hale Larry introduced Co-operation and Fellowship among the Churches of Our Conference. The discussion took a practical turn, and the conference was given several demonstrations of co-operation and fellowship then and there. Two formal addresses followed, by Rev. G. A. Burgess of Pawtucket and by Rev. Charles F. Wood of Providence. Mr. Burgess spoke on The Child and the Church, urging upon the church the threefold duties of valuing, knowing and loving the child. Mr. Wood addressed himself

to the theme, The Church at Work, which he defined to be her normal condition. A working church is more than one merely astir, or



REV. E. H. BYINGTON
Goes from Beverly, Mass., to West Roxbury

that responds only to man's social cravings. The spiritual must have supreme place.

The thought for the evening session was the Brotherhood Movement. Pres. C. W. Davidson of the Massachusetts Congregational Brotherhood pointed out the scope and the possibilities of the organization.

Chepachet: Congregationalism in Rhode Island is mourning the loss of Dr. G. A. Harris of Glocester. For a generation he has been interested in the church in Chepachet, and for a quarter of a century one of its two faithful deacons. He has retired from professional life and moved to his new home in the grape region of Western New York, where he has bought a vineyard. His active service and his counsel in the affairs of the Glocester church have been invaluable, and the sorrow of the people at losing him is inexpressible. At a farewell reception in the church a beautiful art square and a full-length picture of the boy Jesus in the temple were presented to Dr. and Mrs. Harris, as tokens of the love in which they are held. The choir club, which owes its success to the Doctor's efficient leadership, presented him with a seal ring.

Connecticut

CENTER CHURCH HOUSE, HARTFORD

Center Church House, five years ago a dream in the mind of Dr. Potter, is now a reality in brick and stone. It was formally dedicated Nov. 19. Its site, building and equipment represent a cost upwards of $125,000, largely the gifts of the family of Francis B. Cooley and in memory of him, though in the interior furnishings individuals and Sunday school classes contributed generally. Fittingly does this parish house add to possibilities for service. Other churches may move away from the business center, but Center, with its doors always open for him who will meditate and pray, remains to minister. Popularly it has been recognized these many years as the center church of the city, and now its officers make official recognition in the name chosen for its new educational, social and philanthropic gathering place, Center Church House.

The building is of the Colonial type, built of brick, with limestone trimmings and a granite base. The chapel and main room of the building, situated directly in front of the entrance at the end of the main hall, is a reproduction of the interior of the church. The galleries are supported by six fluted columns, and the color scheme is old ivory and cream. In the large parlor the ministers of Hartford gathered for the first time on Nov. 22, and will now meet weekly. Many individual gifts of pictures and furniture have been so added to the fine furnishings of the rooms and halls that the whole building is adequately and beautifully equipped.

Along with the dedication of this fine parish house, the plans for church endowment which Dr. Potter announced to the members of his church and congregation on their Founders' Day in October have large interest. In 1932 Center Church will be 300 years old. By that time it is proposed to have an endowment of at least a quarter of a million dollars. With the release of the old parish house to business uses, together with endowment for the work of Warburton Chapel, their mission center on the east side, and funds now available, they have an income already from what is equivalent to an endowment of $140,000. The rents for business purposes of the old parish house will be sufficient to maintain the church plant and the new parish house. While the poor are not to be cared for entirely from the income of funds, it is proposed to raise the funds so used from $9,000 to $20,000. The income of $10,000 is planned to be used for care and renovation of the meeting house, $25,000 for the music of the church, and $50,000 for the religious education of the children and youth in the vicinity of the church. The funds for work at Warburton Chapel it is desired to have increased from $35,000 to $50,000.

Dr. Potter suggested as other objects deserving furthering by income from funds the following: the sick, a flower mission, a pew for strangers, special preaching, lectures and concerts, publication and church extension. He did not suggest funds for the support of the ministry because of his conviction that the pastor ought always to be immediately dependent upon the people whom he serves. Three methods were outlined for raising these endowments: an offering at least each year for such funds as may be designated by the prudential committee; gifts of individuals, classes and societies; and bequests.



REV. J. S. DURKEE
Free Baptist called to Campello, Mass.

NEW HAVEN

Dixwell Avenue (colored), under the able leadership of Rev. E. F. Goin, is laboring earnestly for community betterment. To this end it has just dedicated a chapel costing $4,700, of which $3,100 were contributed by other city churches and individuals through the solicitation of Deacons Rowland and Holt and Prof. B. W. Bacon. The church itself gave about $4,000 for the furnishings, a new pipe organ and toward the payment of the building. The brick basement is finished with a modern kitchen, a combination dining and kindergarten room, and tub and shower baths are to be installed to meet the needs of many families that do not have bathing facilities. The main auditorium has a gallery on either side with eight classrooms divided by triple-rolling doors, a large stage with set scenes for plays, etc., and with a pastor's study. The seating capacity is 450. The boys of the community are well cared for by the Goffs Street Y. M. C. A. (colored). But a men's club, two girls' clubs, a Sunday morning nursery, a choral union and other organizations indicate the definite task which this church has set before itself. It thus enters upon its ninetieth year with new vision and purpose.

The annual meeting of the New Haven Congregational Union was held on Nov. 15 in **United** chapel. Two features of interest marked the gathering: the presence of Frank Dyer, general secretary of the Congregational Brotherhood, and representatives from the diuerent clubs of the city; and reports concerning the Swedish and Italian work of the city. The Swedish church, Rev. P. Nelson, pastor, is making such progress that in another year it expects to be self-supporting; and because of limited quarters is contem-



REV. J. C. GODDARD
Twenty-five Years at Salisbury, Ct.

plating a removal to another part of the city and a larger edifice.

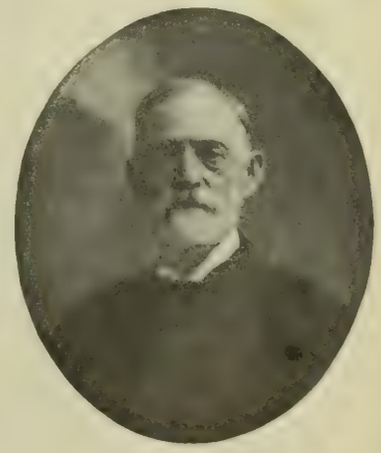
The Italian work is suffering from the lack of a suitable church building and from strenuous persecution on the part of the priesthood of the Italian Roman Catholics. The C. E. missionary, Miss Peseturo, has been seriously maligned and her father's purposes have been grossly misrepresented. The problem calls for heroic financial sacrifice on the part of the city churches. Rev. N. J. Squires was chosen president of the Union for the new year.

The annual meeting of the City Missionary Association was held on Nov. 18. The treasurer's report revealed the mortgage debt paid, all current expenses met and an endowment fund of $6,000. This was made possible through certain legacies received this year. Rev. I. W. Sneath was re-elected president and W. D. Mossman city missionary. Judge Cleveland enters upon his twenty-fifth year as superintendent of the mission Sunday school. Mr. Mossman was congratulated on his sturdy fight with the illegal sale of liquors and his effort to reduce the number of saloons in our city from 400 to 200, made possible by the new law of a saloon for every 500 inhabitants.

BOLTON'S VETERAN

Rev. C. M. Perry has recently closed an eleven years' pastorate, and at the same time terminated his active ministry after a continuous service of the churches of nearly forty-five years. With two exceptions he had served longer in his late field than any other Congregational minister of Tolland County, and at the time of his retirement only four pastors in active service in the state could look back on a longer ministerial life. His father, Deacon Cyrus Perry, was an officer of the church in Holden, Mass., for forty years, and a descendant of John Perry, a Puritan who landed at Boston in 1631.

Graduating from Amherst College in the



REV. C. M. PERRY
A Connecticut Veteran with forty-five years' service

Class of '62 Mr. Perry entered Union Seminary, where he became active in mission work under the direction of the City Missionary



Center Church House, Hartford, Ct.

Society. During the summer of '64 he was with the Army of the Potomac as an agent of the United States Sanitary Commission, mainly in the hospitals at Fredericksburg and City Point. Later he was chaplain of the Twenty-fourth New York Cavalry. Since the close of the war he has had successful pastorates in New York, Massachusetts, New Hampshire, Maine, Rhode Island and Connecticut.

Mr. Perry has traveled extensively over the United States, visited all the Mediterranean ports, Egypt and the Holy Land. He will be greatly missed in the parish he has recently left, as in addition to his efficient work as a pastor he became interested in the work of the schools and served as secretary of the school board. His brethren in the ministry of the Tolland County Association have always looked upon him as an able, modest fellow-worker, and they are glad that he is to continue his residence among them. He has already entered heartily into co-operation with Rev. D. E. Jones in the work at Ellington.

SALISBURY'S ANNIVERSARY

When Rev. J. C. Goddard recently completed twenty-five years of service with the Salisbury people, a two days' celebration was arranged in honor of the event. Rev. Arthur Goodenough of Winchester gave a historical address, and Rev. W. F. Stearns of Norfolk a new charge to pastor and people. A reception and banquet, at which Rev. G. W. Judson of Winstead was toastmaster, were other attractive features of the celebration. An unusual incident was the presentation to Mr. Goddard by the pastor of St. John's Episcopal Church of a beautifully bound copy of the Book of Common Prayer. The people generously followed up the more formal celebration by voting their pastor a month's vacation for a trip with Mrs. Goddard to Colorado, with all expenses paid. The entire occasion attested the striking hold which Mr. Goddard has upon his church and town, and the expressions were many that he might round out a full half century of service.

Stratford, Rev. E. N. Packard. The fiftieth anniversary of the dedication of the present edifice was recently celebrated. The fifth meeting house since 1639 is a fine example of Gothic architecture. During the past year the tower and spire have been largely rebuilt, the interior redecorated, new windows and other improvements introduced, at a cost of about $6,000. The pastor preached an historical sermon, reviewing the last half century. Among those who participated in the services were Rev. Messrs. J. S. Ives and C. F. Stimson, former pastors, John Del'eu of Bridgeport, G. W. Judson of Winsted, a son of the church, and the ministers of the Episcopal and Methodist churches of Stratford..

New London: First is devoting special attention to its Sunday school this fall. New classes have been added and two socials held. Additional electric lights are being installed in the parish house. **Second** pulpit will be supplied by Rev. G. F. Pentecost during the absence in Europe of Rev. J. W. Bixler, who sails with his family in January.

Norwich: Rev. H. W. Stough conducted union evangelistic services in October with good results. The chairman of the movement was Rev. L. L. West, whose early departure to **First,** Everett, Wn., leaves this whole region regretting his going. Incidentally it revives talk of the union of **Broadway** and **Second.**

Groton: An active movement is on foot for the organization of a men's club, planned along lines which will not limit it entirely to the Congregational church, though that will be the home of the club. Rev. J. R. Danforth is foremost in the movement.

The Middle States

New York

JAMESTOWN'S NEW LEADER

A felicitous combination of man and place seems to have been attained in the coming of Rev. C. H. Small, D. D., to **First,** Jamestown, N. Y. This is one of our leading churches in western New York and the oldest in the city. It will observe its centennial in six years. Its former pastor was Rev. Dr. W. H. Hickman, D. D., until recently president of the trustees of Chautauqua Institution. Dr. Small, a Yale man, with the degree of Doctor of Divinity from Marietta and Washburn Colleges, showed his executive ability in the organization of **Goodwill,** Syracuse, N. Y., before the close of his seminary course.

During the twenty-three years of his active ministry he has served Mount Pleasant, Washington, D. C., teaching meantime in Howard University; Hudson, O., at that time the seat of Western Reserve University, as pastor of the college church; First, Springfield, O., leaving it under the unanimous protest of the church, to serve the churches of the entire state as Superintendent of the Congregational Conference of Ohio. Four years ago, largely through his efforts, the home mission work of the state was combined with the State Association and formally incorporated, to be governed by a board of trustees. He was also superintendent of benevolences for the state work, and was instrumental in an increase of seventy-five per cent. in the offerings of the churches. By the organization of new churches and his tactful helpfulness in connection with all sides of the work, the denominational life of the state has been greatly strengthened.

His love for pastoral work, with its close touch on the personal life of individuals, has never left him, however, during these years of successful service in the state, and in going to **First,** Jamestown, he has returned to the sphere which he loves and for which he is so eminently fitted. The removal of Dr. Small and his wife will also create a vacancy in the presidency oi the Ohio Woman's Home Missionary Union, of which Mrs. Small has been the efficient president for the past six years. Their two sons are in Adelbert College.

SOLID SUCCESS AT RIVERHEAD

When Rev. W. P. Harmon, formerly associated with Drs. Hillis and Cadman, went to beautiful old Riverhead, at the other end of Long Island, several things were bound to receive an impetus. Three vital results can now be seen. The ministers of the county have been brought into a fellowship association on the lines of several in New York City. This ministerial union has forced a no-license campaign sufficient to utterly discredit the efforts of Rev. W. A. Wasson in the other direction. Mr. Harmon as a chief spokesman for the churches against the saloon received assistance from all over the country, including the governor of Maine and leading publicists. The campaign will have to be repeated for several years, till the habit of victory obtains. It is gratifying that five Congregational ministers are leading the line of battle.

A third result of Mr. Harmon's ministry is the erection and dedication of a beautiful new church. As the product of less than two years' work, it is a fine testimony to his leadership. To combine economy with adequacy, the old building was moved back, placed at right angles with the new, entirely renovated, and connected with the new structure. The older part of the new plant, there-



Interior of New Edifice, Riverhead, L. I.

fore, provides all modern facilities for social and educational work, kitchen, kindergarten. The tower, almost eighty feet high, adds to one of the best-equipped and most attractive churches on Long Island. The exercises of dedication occupied eight days, including addresses by twelve local ministers, by Drs. Kent, Boynton and Shelton on three separate days, by Dr. Iglehart of the State Anti-Saloon League, and last but not least, by two model wives of ministers, Mrs. H. L. Pyle and Mrs. R. J. Kent.

Norwich: Rev. P. R. Allen. The church has been rededicated after extensive repairs during the summer. The pulpit has been moved from the south to the east side of the church and two additional windows built in the south wall. The doors between the auditorium and Bible school room have been moved and a sliding partition built, so that additional classrooms are provided. The ceilings have been redecorated, entirely new heating and lighting systems installed and the church recarpeted throughout. On the second floor partitions have been changed to provide more convenient cloak rooms, a larger kitchen and a linen closet. Outside the woodwork has been repainted, the stone work cleaned and new steps and sidewalk built. The cost was a little over $10,000, of which $9,000 were pledged before the work was started.

Antwerp: Rev. Duncan MacGregor recently celebrated the twentieth anniversary of his pastorate. A large audience from all denominations assembled for the occasion. Congratulatory addresses were made by Rev. A. M. Wight of Ogdensburg, Rev. James Keeling of Deer River, Rev. W. G. Atwell of Antwerp and Hon. G. H. Wood. The pastor gave a brief summary of his pastorate. Letters conveying cordial greetings were received from Rev. Charles E. Jefferson, D. D., and others. A chorus choir furnished the music. In token of appreciation a handsome purse was presented to the pastor by members of the congregation.

New Jersey

NORTH NEW JERSEY ASSOCIATION

Ridgefield Park, Bergen County, was host. And four interesting facts served to make the sessions historic: never before has a Congregational association met in Bergen County, though Congregationalism has been in New Jersey nearly 170 years; never before has the old town of Ridgefield Park entertained any sort of ecclesiastic conventional body; never before has the host been an out-and-out Christian Socialist church; and never before has the entertaining pastor been an out-and-out Socialist, carrying the "Red Card." Hence the trend of the Association was socialistic in the Christian sense.

Chester: The oldest Congregational church in the United States west of the Hudson River installed a new pastor, Nov. 17. **Chester** is the only fruitage left of the early sowing of Congregational seed in New Jersey in the eighteenth century, all her sister churches, of which there was quite a number, having gone into the Presbyterian fold more than a hundred years ago. In its long career it has experienced many vicissitudes, but has always been a potent force for Congregationalism, often sending the best of its sons to be the strength of other churches. In spite of the isolation of Chester and the difficulty of reaching it by rail, a considerable number of pastors and delegates gathered for the installation of Rev. John L. Evans, recently of Frostburg, Md.

Montclair: First. The parish is taking steps to provide a co-pastor for Dr. A. H. Bradford, now forty years in his only pastorate and the only pastor the church has ever had.

Pennsylvania

Kane: Rev. Newman Matthews and his people have been engaged in union evangelistic meetings including the Protestant churches of the city, under Evangelist Arthur Smith. The meetings have been largely attended and the community life strongly influenced. One feature was a Day of Prayer, on which business men were asked to close their stores, and morning, afternoon and evening meetings were held. The strain of preparing for the union meetings brought Rev. Newman Matthews to the verge of nervous prostration. A period of absolute rest was prescribed, but by out-of-doors living and partial rest he hopes to regain his strength without interrupting pastoral labors.

Allegheny: First. Rev. A. H. Claflin has introduced an inovation that is working well. The morning service begins as a Sunday school. After lesson study, classes and teachers assemble in the auditorium, together with later comers, and without dismissing a twenty-

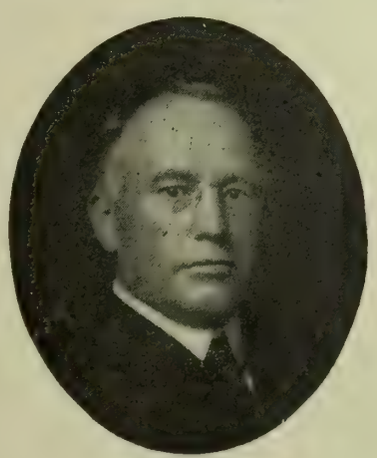


REV. C. H. SMALL
From Ohio Superintendency to Jamestown, N. Y.

five-minute address is given on the theme of the Sunday school lesson, thus making a composite service. Mrs. Firman, Federation president of Chicago, was in attendance upon this service Nov. 7, giving the address, and spoke in warm appreciation of the plan.

McKeesport: After distracting misfortunes, this church is now rejoicing in the strong and aggressive leadership of a well trained Congregational minister, Rev. J. B. Richardson, recently from Oberlin. The Sunday school hour has been changed from the afternoon to morning, a partial result being that some thirty per cent. of the morning congregation are children, a feature distinctly promoted by the pastor.

Corry: Rev. Thomas Surtees, acting pastor, has planned a series of special meetings covering two weeks, during which he calls



REV. H. E. PEABODY
New Pastor of South Church, Chicago

brother pastors of the city to his aid, and a good degree of success has rewarded his effort. Superintendents Ricker and Gonzales have also assisted.

Meadville: The parish house was lately refurnished and redecorated at a cost of $500. The expense was paid for entirely by the Sunday school at two Easter offerings. The men of the church recently showed their appreciation of their pastor, Rev. C. T. Chase, by a pleasant social gathering and a gift.

Ohio

Columbus: Mayflower recently observed its twentieth anniversary. On Home-coming Day there was an especially large attendance. The services were in charge of Rev. Jonathan Turner and Dr. Washington Gladden preached the sermon.

The Interior

Illinois

HARTFORD'S GIFT TO CHICAGO

The imperious call of Chicago is taking from the near and fine fellowship of Connecticut a comrade and a friend. With keen regret but with just pride and sure confidence he is released to the larger service which awaits his interest. Rev. H. E. Peabody brought to his work in Hartford the best equipment of heredity and training for the ministry that New England can give. Son of the devout home of a Maine deacon, grandson of a chaplain of the Revolution, he prepared for college at Phillips Exeter and graduated at Harvard. A year of missionary service under the Sunday School Society in Minnesota sent him into Yale Divinity School with the call of the West in his blood, and when his course there was finished that call took him to Colorado into home missionary service. After an effective ministry he returned to the city of his seminary course to undertake city mission work in Welcome Hall, in relation to the Church of the Redeemer and the wise counsel of its pastor, Rev. W. L. Phillips, D. D. This richly varied course of training and experience has been followed by a strong and effective pastorate in **Windsor Avenue,** Hartford. This pastorate has been marked by the development of the church plant on wise and far-seeing plans in the building of the parish house, made possible by the gift of Clara E. Hillyer. This increase in equipment has been matched by the thorough organization of the church life and work, especially in the department of the Sunday school. Mr. Peabody has been equally strong in the effective use of evangelistic methods in the co-operative campaign under Dr. Chapman's leadership and the careful Christian nurture in pastor's classes and clubs for boys and girls, young men and young women. In the midst of these activities he has been the faithful shepherd of his people in all his personal relations with them, and their helpful teacher and leader in the pulpit, as their loyalty and affection abundantly testify.

In the city he has been a man to be depended upon. As chairman on the committee on public morals in the Federation of Churches and a member of the City Mission Board he has done valiant fighting and rendered large service.

Bloomington: A church dying of despair three years ago because of a burden of debt has found a way to prosperity by assuming an increased financial responsibility of $16,000 for a new building. Large obligations in a small church have not frightened people away. On the contrary, 110 of the present membership, 167, have come in during the period of extra financial burden. Rev. C. K. Stockwell has shown himself a brave leader for a militant church. His soldierly qualities have been recognized in his election as state chaplain for the Sons of Veterans. In a recent service in his church he was presented with a beautiful flag by the officers of this order.

Sycamore has a model Sunday school, the largest in the county, and the new building is admirably equipped both for assembly and classroom purposes. The man behind the achievement is Mr. D. A. Syme, now in his twenty-seventh year of continuous service as superintendent. The strong preaching of Rev. H. S. Roblee, supported by the attraction of a large chorus choir and orchestra, give this church an evening congregation often larger than the morning.

Rockford: Second. The services in commemoration of the sixtieth anniversary in early November included an address by Dr. F. P. Woodbury of Howard University on The Vanished Years. Few churches in Illinois have a more honorable record than **Second.** The present pastor, Dr. P. M. Snyder, is continuing a strong leadership in pulpit and parish.

Evanston: Mr. H. W. Gates, director of instruction, has issued a definite Sunday school curriculum, beginning with the kindergarten and culminating in the men's Current Event Class. A special plea is made for co-operation from parents to hold their children to the Sunday school curriculum "with the same conviction and tenacity with which they hold them to the day school curriculum."

Michigan

Middleville: A new site has been secured nearer the center of the village and ground broken for a brick edifice to replace the one destroyed by fire last January. The building is to cost $4,000, and as the money is nearly all paid in, it is planned to dedicate free of debt some time next summer.

Chelsea: Rev. M. L. Grant. The special feature of the Thanksgiving service was the burning of a note of $620, representing the church debt.

Wisconsin

HILLSBORO DEDICATION

Thirty-two years ago the Congregational church was organized, the only English-speaking church then and now in the village. Rev. M. J. Cameron led in the effort to secure a new house of worship. A building costing $7,500 has been erected by the gifts of about 150 persons, and the people have reason to take pride in their work. It furnishes a fine audience room, a Sunday school room, with a dozen classrooms so arranged as to open into the main auditorium on special occasions, a large, airy basement for social purposes, clubrooms for men and boys, and woman's meetings of various kinds, all well furnished, thanks to the zeal and enterprise of the women helpers. Rev. Henry Faville of La Crosse gave the dedication sermon, Rev. Messrs. Aaron Breeze of Elroy and H. W. Carter of Beloit participating with Pastor Cameron.

REOPENING AT ANTIGO

At Antigo, about twenty-eight years ago, Deacon Jackson Tibbetts of the Appleton church began holding meetings. The town grew, a house of worship was built, the first in the village. A little over one year ago Rev. J. E. Sarles began work here. The Sunday school soon filled every nook and corner of the old building. It appeared that, to meet the needs of the town, now a city of 9,000, the church must be enlarged; so plans involving an expenditure of $8,000 were adopted and on Nov. 3 was opened a beautiful edifice into which the old had grown, furnishing excellent facilities for the varied work of the church. At the opening service, Rev. Messrs. John Faville, L. H. Keller, P. H. Ralph, G. V. Clark and H. B. Heberlein participated.

NEW CHURCH AT WATERTOWN

On Nov. 21 a new edifice costing $15,000 was dedicated at Watertown. President Eaton of Beloit gave the dedication sermon.



New Edifice, Hillsboro, Wis., Costing $7,500

Supt. H. W. Carter, also of Beloit, made the dedicatory prayer, following an interesting dedication service by Rev. H. C. Rehm and the congregation. In the evening Rev. C. H. Beale of Milwaukee gave an excellent sermon. A home-coming meeting, addressed by Rev. T. B. Thompson, a former pastor, and other services made a week to be remembered. The new structure is furnished with every convenience for parish work, including a gymnasium for boys and young men.

Racine: Park Avenue is rejoicing that after more than a year's leave of absence on account of ill health its pastor, Rev. A. J. Buxton, returns to them restored to health. Rev. S. T. Kidder, who supplied the church acceptably, accepts a call to McGregor, Io.

Ripon: A tornado partially unroofed the historic stone edifice of this church. The accompanying rain storm damaged the organ and the interior decorations. Repairs are under way.

The West

Minnesota

MINNEAPOLIS

The ministers gathered recently for a farewell lunch to Rev. L. C. Talmage, who has accepted a call to **First**, Terre Haute, Ind. Cordial words were said and the success of the Oak Park Sunday school under Mr. Talmage's leadership was particularly mentioned.

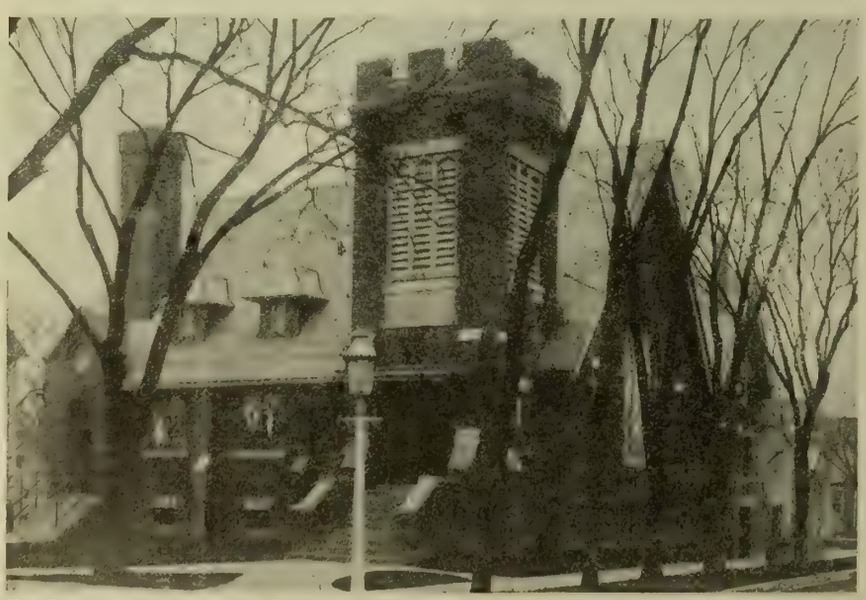
Rev. W. A. Snow resigned his parish at **Glenwood** to take the church at Livingstone, Mont., an important field with particular appeal to a young pastor. Mr. and Mrs. Snow have done remarkably good work, especially in almost doubling the Sunday school attendance and improving methods. An entire Sunday school class of high school boys were received at the communion into membership in the church. His departure is greatly regretted and good wishes follow him to Montana.

Montevideo has been supplied since spring by a retired Methodist minister, Mr. Burnip. The attendance and religious interests of the church have increased under this arrangement. The church, however, is anticipating a call to a permanent pastor at an early day.

Pilgrim, Minneapolis, under the pastorate of Dr. J. P. Miller, is laying emphasis on social work as a means of holding its field in the midst of a foreign invasion. When it found itself surrounded by alien people, many of them Jews, instead of leaving the field it tried to solve the problem. An attractive gymnasium was built and a large club formed for the boys of the neighborhood. So far the church has made a steady gain; a large percentage of the membership is of foreign origin, but made over into the best of American manhood and womanhood. Dr. Miller is proving himself an able and wise general on this difficult field.

Forest Heights, where Rev. S. M. Humby is pastor, is hoping for the completion, at an early date, of its auditorium. Last year a fine building was erected, but so far only the first story has been occupied. This church, which is among the younger members of the Minneapolis family, has no men of large wealth in its membership. It has built this fine structure through much sacrifice and many gifts on the part of a people largely wage-earners. The Sunday school, under Mr. Harry Williams, has lately adopted a fully graded program, and much enthusiasm is expressed over its growth.

Rev. S. B. Nelson of **Park Avenue** has put his experiences of the summer, in Ireland and the North Sea, into illustrated lectures which he is giving occasionally in neighboring churches, to their enjoyment and edification. Dr. Nelson, who was born and educated in Belfast, where his mother still resides, speaks of his native Ireland with appreciation and admiration, as do all true sons of Erin.



New Structure, Watertown, Wis., Valued at $15,000

North Dakota

Jamestown: This church was organized twenty-one years ago. The members have been working hard this summer to pay off the remainder of a loan made them by the Church Building Society eighteen years ago, and have raised $650 for this purpose. On Dec. 1 they held a doxology and mortgage-burning meeting to celebrate their emancipation from debt.

Valley City: First, Rev. W. C. Lyon. On Nov. 21 the Brotherhood had charge of the evening service. The theme was The Relation of the Church to the Community. The president of the State Normal School, one of the professors and the editor of the local paper were the speakers. The church was crowded, and the experiment will be tried again.

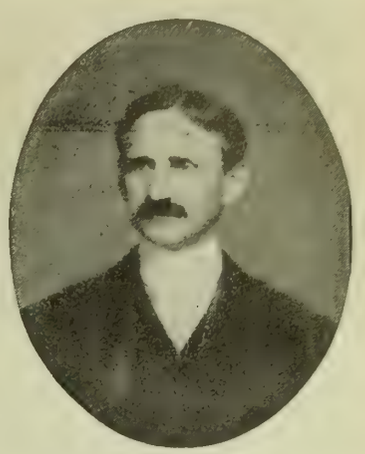
Glen Ullin: Rev. E. Deitrich has become general missionary for Western South Dakota



REV. ALLEN A. TANNER
New Pastor, First Church, Denver



REV. D. F. FOX
From Chicago to First, Pasadena, Cal.



REV. W. W. RANNEY
New Pastor, First, Colorado Springs

and has moved to Belle Fourche, S. D. His place in this pastorate has been taken by Rev. J. L. Countermine, who comes from the Presbyterians. The church is in a financially prosperous condition, with all bills paid and a surplus in the treasury.

Sanborn: Rev. H. C. Juel. At the last communion eleven members were received, ten on confession. Nov. 4 the women of the church banqueted the men, and two weeks later the men banqueted the women, doing the cooking and serving without help from the women, and all agree that they know each other better than ever before.

Fargo: First, Rev. R. A. Beard. A course of Sunday evening addresses now being given by the pastor and prominent professional and business men has attracted wide attention. The general theme is Rational Living.

South Dakota

HOME MISSION INTERESTS

This great and growing state, whose area surpasses that of eight Eastern states, is divided by the Missouri River into two parts. Near the center of the eastern division is Hand County. Eight years ago Rev. G. P. Squire took up work in this county as a Congregational home missionary. As a result of his devoted work three churches have been organized and recently the third church building was dedicated. Dr. Hirschey, president of Redfield College, preached in the morning, and Dr. W. H. Thrall, home missionary superintendent of South Dakota, preached in the afternoon and raised the money needed to pay last bills. The three churches built by Mr. Squire are some distance from the railroad, but are in a fine agricultural country. The field has been brought to self-support and recently a railway survey has been run within gunshot of one of these churches. The small home missionary investment made on that field will result in a still further increase of churches, and bring a good return in the years to come. This field is an illustration of what can be done by a devoted pastor, as well as of the work crowding where thousands of emigrants are pouring into the new country. A score of fields in South Dakota would yield as great returns in ten years as this if there were money to enter them.

Lake Preston: Rev. A. R. Larson goes to take up work in another state, and his departure is a serious loss to South Dakota. Under his wise and earnest leadership the field has come to self-support, the pastor's salary substantially increased and the membership of the church enlarged 300 per cent. The spiritual life of the church is evidenced by a substantial gain in its benevolences. A few years ago, during the hard times, the home missionary superintendent was strongly advised to drop this field as not worth while.

Canova is enjoying unusual prosperity since the coming of Rev. K. S. Tontz. The building has been raised and a basement built, with Sunday school and social rooms, the auditorium enlarged and redecorated. Max Beveridge, the banker of the town, is superintendent of the Sunday school, and is making it one of the best in the state.

Centerville: Rev. J. A. Derome has accepted the position of telegraph editor on "The Argus-Leader."

Kansas

CENTRAL, TOPEKA, REDEDICATES

Central of Topeka has long been much visited, because of the fame of Dr. Charles M. Sheldon. Its membership has been gradually creeping upwards, until now it has reached the 700 mark, and it seems destined soon to reach 1,000. For a long time the plant has been too modest and inadequate for the extensive works now carried on; but the pastor and church were unwilling to build until they could pay the bills and escape the hindrances of debt. During the past year the chapel has grown into a stone edifice, costing about $30,000. It is equipped with a memorial pipe organ, and, in fact, with all modern appointments. At the dedication fourteen pastors of the city, representatives of various denominations, gave brief words of greeting. Only a broad-gauged pastor like Dr. Sheldon could have called out such a response. Catholic, Episcopalian, Lutheran, Baptist, a Methodist, Presbyterian, Disciple, the mother church from which **Central** came, and a branch church, all vied to pay a loving tribute to a church that has become a symbol of vital Christianity among them.

Sunday evening, according to the pastor's winter custom, a serial sermon-story was begun, which is to be given after the Christian Endeavor meetings to his young people. Dr. Sheldon preaches but once on a Sunday, and has followed this custom for some years. He requests his adult members to magnify the home life on Sunday evenings by spending the hour with the children. The pipe organ was dedicated with a recital by D. H. Whitehouse of Washburn College.

Colorado

NEW PASTOR IN FIRST, DENVER

Seldom is the coming of a new pastor anticipated with such hope and confidence as was that of Rev. Allan A. Tanner to **First** of Denver. In the romantic history of this Western land, no church has had a more influential part than the First of Denver, and all believe that under the new leadership this influence will continue unabated. Mr. Tanner is the son of President Tanner of Illinois College. From here and from Chicago Seminary he was graduated, and began his pastoral work in Colorado, later returning to the central states.

An increasing interest in commercial and labor problems, and the conviction that it is the duty of the church to maintain a more vital relation to them, led him to resign his pastorate and pursue his sociological studies at first hand, which he did by entering the shops of "Golden Rule" Jones at Toledo. Here for a time he held an office position, then donned the overalls and "got a job" as machinist's helper at the bench. After this thorough post-graduate course, Mr. Tanner returned to the pulpit with a deeper sympathy for both employer and employed, believing that it is the duty of the church not to concern itself with a propaganda of method, but to furnish that inspiration and motive that will practically apply to all conditions of life a real Christianity.

Allan A. Tanner is no iconoclast, no rampant reformer; if he has a hobby it is that which finds expression in the injunction of the Master, "that ye love one another," and this principle he emphasizes not only in the industrial but in all relations of life. He has given considerable time to the lecture platform, and William J. Bryan once said, "The influence which your address exerted is a vindication of my definition of eloquence, namely, that it is the speech of one who knows what he is talking about and believes what he says."

But the real dynamic of his power is not his eloquence, not his scholarly attainments, but his simple, lovable personality.

COLORADO SPRINGS' NEW PASTOR

First. The ranks of the Hartford, Ct., ministry are still further depleted by the going of Rev. W. W. Ranney from Park Church. Reared in the home of a Vermont physician, Mr. Ranney received his education at Williams College and Andover Seminary. After four years in a country parish in Maine, whither he and two or three of his Andover companions went as missionaries in adjoining fields, he was called to Park Church in 1896. For thirteen years, save for a single year when his church granted him leave of absence to take a trip around the world, he has been its minister. The mantle of Drs. Bushnell and Burton, falling on his shoulders some years after the passing of the latter and the interim of several short pastorates, has been fittingly worn. Mr. Ranney has always been abreast of modern Christian thought and maintained a high standard of pulpit efficiency and helpfulness in his Hartford ministry. Park Church has been efficiently led and kept its strong position in the religious life of the city during the years of his service. His people yield him to his larger field of usefulness among the people of the college community and city of Colorado Springs with great reluctance. He has always lent his influence in strong ways to the city life, and in voice and action has aided its higher and enlarging interests. Movements making for Congregational efficiency and bringing into working federation for larger service varied denominational and interdenominational interests have found in him a ready and ardent champion. He will be sorely missed in the counsels of the ministry as well as in the service of Park Church and the civic life of the city.

The Pacific Coast

California

NEW PASTOR AT FIRST, PASADENA

The transfer of Rev. D. F. Fox to Pasadena takes from Chicago a minister of marked ability, and terminates a pastorate notable for its years and its labor. He came to **California Avenue** in 1892, a long time ago as reckoned by pastoral changes at the present day. It has grown under his ministry to be one of the largest in the Chicago fellowship, and its Bible class for men is noted

throughout the denomination and the country. In addition to these facts, however, which are known of all men, a word is due Dr. Fox as a pastor and a brother. He is one of the most faithful of pastors, visiting his people, entering into their lives and prov-



Central Congregational Church, Topeka, Kan.

ing himself a true and helpful friend and spiritual leader. As a brother in the ministry he is genial, companionable and generous, and his friendship grows with the years. He leaves behind him in Chicago a record of fidelity and successful toil, of fraternal relations and of firm friendships based on qualities of enduring worth. He and his family carry with them the best wishes of Congregational Chicago.

LOS ANGELES

First begins its year with a local budget of $16,000 and a like amount for benevolences. Membership is now near the 2,000 mark. Dr. W. H. Day is engaged in a course of twelve lessons for teacher training at the Y. M. C. A. building. **Vermont Square** is a new enterprise fostered as a Sunday school, with preaching services by Rev. C. S. Billings. Time has now arrived for organization as a church, and Rev. C. R. Small takes up work as pastor. **Plymouth:** The Sunday school building has been renovated with new fixtures and conveniences. The sense of responsibility among the people is indicated by the fact that most of the improvements were made through individual donations. The beloved pastor, Rev. J. H. Mallows, has entered on his tenth year. **Mount Hollywood:** In its rapid growth this young church has paid for its lot and projects a new building. **East:** A forty days' personal canvass among the non-churchgoing population resulted in marked increase in attendance at the services. **Park:** The quarter centennial was recently celebrated with much rejoicing. Rev. J. H. Cooper is only the third pastor. **Eagle Rock:** As it is expected that Occidental College will move its location from Highland Park to this beautiful little suburb, our church assumes increased importance. A fine lot has been purchased, and a suitable church will soon be a reality. **Salem:** Cards have been signed by twenty-seven people to accomplish the following results: fifty new members, fifty in attendance at weekly fellowship meeting, double enrollment of intermediates, double the Boys' Brigade, 250 average at Sunday school, 100 men at the evening service, three weekly cottage prayer meetings, monthly social and banquet.

Escondido is fortunate in Rev. R. B. Larkin, one of the successful workers among boys in California. Knights of King Arthur and other means are employed. Believing in judicious advertising, an appeal was recently made to the public in a half page statement. A series of Sunday evening addresses on Fundamental Life Themes was announced. Then taking the public into his confidence, the preacher candidly explained the mission of the Congregational church in the community, and urged a response by the people.

Long Beach: First. Graded system was introduced into the Sunday school, teacher and pupils gathering about tables. October registered a fifty per cent. increase in attendance over the same month last year.

Riverside is proud of its thriving baby, the Japanese Branch. In membership this church is now second in Southern California.

Bakersfield: Kern Association met with this church in October. The church has purchased a valuable adjoining corner for $4,000.

Corona: Membership and benevolences have increased fifty per cent. in two years. Funds are being raised for beautiful new edifice.

Wasco has recently erected a neat new building.

Oregon

PORTLAND

Sunnyside: The corner stone of the new $30,000 edifice was recently laid, and the building will probably be completed early in the summer. The region has been the most rapidly growing portion of Portland in recent years.

Highland: The C. E. Society has had a new membership contest, and as a result has grown from 47 members to 74.

Laurelwood: Evangelistic services have been held, with an addition of ten upon confession, marked increase in attendance upon Sunday school, and the organization of a C. E. Society.

Ferndale: Rev. Harvey Miller had a novel experience the other evening. His parishioners came in crowds, every one loaded down with live poultry. He will have eggs enough and to spare this winter.

The Dalles: One feature of the fiftieth anniversary ought to be especially noticed. Mrs. Condon has for about forty years been the primary teacher in the Sunday school. A session of the celebration was taken by graduates of her class; over 100 men of the city sat together in the auditorium, and through their spokesmen testified to the good their former teacher had accomplished. "If all living graduates of her class could be here today this audience room would scarcely hold them." A gift was made as evidence of their appreciation.

Washington

DEDICATION AT DEER PARK

Deer Park Congregationalists are rejoicing in the completion of a new edifice, dedicated without debt and costing $10,500, a large sum for a town of scarcely 1,000 people. The building is designed to meet the needs of the small Western town. Besides the auditorium it has separate rooms for all classes in the Bible school, a large, well-lighted basement, to be used for lecture-room, Christian Endeavor and social purposes. The unusual feature of the building is a public reading-room, beautifully finished, and with a large fireplace. This room is to be open to the public seven days each week. The dedicatory sermon was preached by Rev. F. McConaughy of Kalama, a former pastor. The evening sermon was by Rev. Jonathan Edwards of Sprague, a pioneer Congregationalist of Washington. The church owns an entire block; this is in the hands of a landscape gardener, to be converted into a public park. **Deer Park** bears the distinction of being one of the few churches in the state that has never received any financial aid. Rev. P. F. Schrock is pastor.

Five Mile Prairie: An edifice costing $5,000 was recently dedicated, without debt. This adds another strong outpost to the Spokane circle. Rev. D. C. Wilson has done fine work in bringing things to pass, almost single-handed.

Spokane: Westminster has voted to call an assistant pastor, who will put in his time on Cannon Hill, one of the most promising residence parts of the city.

The South

Alabama

Thorsby: The new pastor, Rev. Mr. Snyder, is doing good work in both church and institute.



Open Door Congregational Church, Deer Park, Wn.

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Birmingham: Pilgrim. The Ladies' Society is stirring toward completion of the chapel basement for gymnasium purposes.

Birmingham: Rev. George Eaves has been chosen to represent the state on the editorial board of the "Southern Congregational News."

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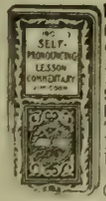
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Contents 18 Dec., 1909

"WE WOULD SEE JESUS" 868
WILLIAM ALLEN KNIGHT

THE OPTIMIST 870
WILFRED T. GRENFELL, M. D.

RELIGIOUS LEADERS IN SESSION 872
REV. D. M. PRATT, D. D.

THE NEWER EVANGELISM IN ENGLAND 873
BASIL MATHEWS

THE CHRISTMAS SPIRIT OF GOOD-WILL 861

THE DIRECTORY SANTA CLAUS 875
PATTEN BEARD

CHRISTMAS JUST THE SAME 876
ESTELLE M. HART

THE BABY LORD—a selected poem 877

VERSES FOR CHRISTMAS PRESENTS 877
BERTHA E. BUSH

THE CHRIST-CANDLE—a selected poem 877

CHRISTMAS AND THE UNDER WORLD 885
CHESNEY STONE

UNDER THE HOLLY BOUGH—a selected poem 890

PRAYER MEETING TOPICS FOR 1910 897

REGULAR FEATURES

How God Reveals Himself—the prayer meeting editorial 865
Event and Comment 862
Editorial in Brief 865
In the Congregational Circle 866
The Firelight Club 874
The Sunday School—Lesson for Dec. 26 883
For Endeavorers—Topic for Dec. 26 883
Among the New Books 880
Our Readers' Forum 884
Personalia 885
Closet and Altar 891
Marriages and Deaths 892
Meetings and Events to Come 893

CHURCH NEWS

Chicago 886
The New England Congress 887
Boston 888
Congregationalists and "1915" 889
Church and Ministerial Record 892
New York 894
Relief Fund for Cherry, Ill. 895
A Tale of Three Cities 896
The Round in Seattle 898

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Christ was the manifested will of God for our salvation, strength and peace.

Our gift from God's good will is opportunity. We are born to imperfection, we have given ourselves to disobedience. He who was born in Bethlehem was called Jesus; "for it is he that shall save his people from their sins." We are too weak to tread the mountain ways of overcoming without guidance and companionship. Christ is our Father's pledge that we shall never climb alone. We are restless and perplexed. The Advent gift is peace of heart in the experience of God's presence.

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For that we wait as the one prerequisite of right and joyful living. The Church of Christ has here and there in individuals or little groups attained it. Then it has shown what Jesus meant for the whole world of men. Every one desires and half expects it in his neighbor, though often disappointed and though he will not choose it for himself. What is needed for political reform? What but good will. What do the more thoughtful Socialists offer as their ground of hope for the glad time coming of which they dream? What, but the conviction of a growing good will among men. If that ruled the souls of all humanity, the form of social institutions would matter little, for the spirit of Christmas would keep all men at one.

The spread of the spirit of good will is the mission of the churches.

When you feel your helplessness to bring about that joyful day of peace which Christ pledged and prefigured, do not admit despair. In your own heart make room for the spirit of good will. Make that your gift to God and to the brotherhood. The least cherished hate will spoil for you the heaven of Christ's peace. By every thought of ill or evil will you postpone the coming of God's kingdom.

God's gifts and ours are valued by the spirit of good will that prompted them.

Are your gifts but obedience to a fashion of the world? How, then, shall they have worth? Do you look on what you have received without delight in the friendship of the giver? Will that put you in harmony with the Christmas spirit? Suppose God had given us Christ in carelessness and not as the expression of his love!

O happy day of the good will of God our Father and of man our brother! Bring us, O Lord, into the spirit of brotherhood, that our hearts may be at one with Thee in giving and receiving.

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Event and Comment

A Year On the Kingdom

A striking feature of next year's provisions for religious instruction is the concentration of attention upon the Kingdom of God. Beginning Sunday after next all those who follow the International Uniform Lessons will for twelve months study the book of Matthew, chapter by chapter, with a special view to grasping its conception of the Kingdom of Heaven. Several of the leading Bible study union courses deal also with the same theme as do the studies put forth by the American Institute of Social Service, under the editorship of Dr. Josiah Strong. Advanced classes, too, will have at their command an exceptionally interesting text-book in the volume soon to be issued by the Pilgrim Press from the pen of Dr. S. L. Gulick of Japan, and entitled, "Studies in the Growth of the Kingdom of God." This turning of the interest of millions of Sunday school teachers and pupils toward this mighty theme cannot fail to produce invaluable results. The thought of the world at large is centered today, as never before, upon such a reconstruction of society as shall right long-standing wrongs and bring about here upon the earth those conditions which Jesus had in mind when he came preaching the gospel of the Kingdom. Sunday school instruction is certainly not behind the times when it plans deliberately to give a whole year to the effort to find out just what this Kingdom of God means, how it is established and how it can be made universal. It is a good time to join the Sunday school if you have never been a member, and a good time, too, if already in the membership, to put a fresh valuation on the privileges of study that the year 1910 is sure to bring.

Marriage and Divorce

The recent issue of the last of the two large quarto volumes of the Report of the United States Census on Marriage and Divorce in this and some twenty foreign countries gives interesting material for study of some of the great phases of the problem of the Family. We now have in authoritative form the statistics of forty years, the present laws, and their changes in the last twenty years. The gains in better laws are remarkable. More than 200 amendments have been made to the Marriage and Divorce laws of the United States in this period, nearly all in the right direction. Marriage license laws have been introduced for the first time in 11 states; the term of residence before divorce has been increased in 13 states; 17 have made restrictions on the remarriage of divorced persons; a uniform divorce law has been prepared and already enacted in three states and a uniform marriage law is now in preparation. Yet, while here and there the rate of increase in divorce has been checked, the outstanding fact is the enormous strength of the divorce movement the world over. This points to profound social causes beneath law of which religion and education must take cognizance. The higher educational institutions have become aware of their duty in the matter. Within a generation the study of the family has been introduced into nearly all of them. The American Sociological Society devoted its last annual meeting of three days entirely to the family, the papers filling one number of the *American Journal of Sociology.* Thoughtful scholars are almost as keenly alive to the importance of this study as the biologists are to the study of the cell.

The Opportunity of the Churches

Some phases of the present situation should arouse the attention of Christian people. So far the press seems inclined to accept the situation either as having been sufficiently considered or as practically beyond hope of much improvement. Religious bodies have had desultory discussions. Sermons have been preached, and the last National Council had a searching review of the situation. Meanwhile the plea is made in scientific circles that we are simply going through a process of evolution, and therefore the attempt to stem or turn the tide of divorce that is sweeping over us is useless. Leaders in the study of our public school system say that their most urgent and at the same time most difficult problem is to arouse the home to a sense of its part in the education of our people. University and college are calling for something to meet the lackadaisical spirit of undergraduates and their deficient enthusiasm for the high ideals of the moral and intellectual life. For this the home more than any other one institution can develop such enthusiasm. Sunday school teachers and teachers in the public schools too often weary of their struggle against the deficiencies in home training of pupils from even the better class of families. The employer and the police authorities make similar complaints. Is it not time that the leaders of the church got down to serious and steady work on this most fundamental of all our social problems? In these days of scientific thoroughness we cannot be content with the results of desultory reflection. Government investigation and the studies in our higher educational institutions are laying broad foundations and law is moving steadily in the right direction. The church should see that religious and other social forces are touched and guided to their part in the common task.

The Battle against the Saloon

We sympathize with those gallant workers in Massachusetts cities whose earnest efforts in behalf of a no-license policy were not crowned with success at the polls last week. New Bedford, Fall River, Gloucester and Marlborough went "yes" after a year's trial of the prohibition policy. Such reactions often come when no-license has been tried only a year, and do not by any means indicate the final attitude of these communities on the great question. At any rate, the fight will be renewed with determination next year. The elections this current week in other cities, the returns from which are not at hand when we go to press, will, we hope, restore the balance, and it is encouraging to be able to chronicle Haverhill as among the cities won over by the no-license cohorts. When a city as large and heterogeneous as Chicago is not despaired of by temperance workers, smaller communities the country over should not abate their efforts to vanquish the open saloon. The Chicago campaign will be hotly contested up to its finish next April, and it already feels the impetus from the National Anti-Saloon Convention, whose enthusiastic meetings are described by our correspondent this week. An excellent preparation for it was the attention given the subject in the pulpits of the city, Dec. 5, when over one hundred temperance sermons and addresses were delivered. One of the most significant utterances that day was the confession of John G. Woolley before the Chicago Sunday Evening Club that "he had lost faith in the Prohibition party but not in the prohibition cause." The trouble with the party is, according to Mr. Woolley, that "there are five times as many Prohibitionists in the Democratic party as in the Prohibition party, and several times as many of them in the Republican party."

Approved Servants and Messengers

The return of Dr. Chapman and Mr. Alexander from their 36,000-mile tour to the antipodes emphasizes afresh the readiness of the Christian public to respond in great numbers and with sincere enthusiasm to their methods of preaching and singing the gospel. That they have been the human instrumentalities of producing in the leading cities of Australia revival scenes and results no less wonderful than those witnessed in their meetings in America is beyond question. It is equally clear and gratifying that they have from point to point heartened missionary workers laboring not for a

single campaign, but usually for a long term of years. These brethren in cities of China, Korea and Japan have welcomed the re-enforcement which even the brief stay of the evangelists afforded, while they in turn bring back to this country reports of white harvest fields, particularly in Korea. So this eight months' absence has served a double purpose. Evangelism on a large scale has been tested successfully under the Southern cross, and the needs and opportunities of the great mission fields are to be made clearer than ever to the home churches in the places where the evangelists shall work this winter.

What of the Future

The journey eastward of the Chapman party from Vancouver was broken by stops in Minneapolis, Chicago, Pittsburg, Philadelphia, Brooklyn, Springfield and Boston. In each city public mass meetings, private conferences and many individual hand grasps testified to the cordiality of their welcome home. Their first extended campaign begins in January in Maine, Portland being the base of operations, but other cities and towns being also within the sphere of influence. Careful preparations have been made, and the general attitude is one of expectancy and co-operation. The Chapman movement is certainly now at high-water mark, and the favor accorded it in all lands has not been paralleled since the early days of the Moody and Sankey meetings. It is a time when the greatest wisdom and humility are needed in order that so powerful a force for good may be used for God to accomplish still larger results. We are sure that Dr. Chapman and his fellow-workers are more anxious than ever for the prayers of all Christian people.

Reverence for Our Own Time

The sale of Bibles shows no falling off this Christmas season. And with the great majority of English-speaking Christian people the only "real" Bible is the version of 1611. They may read occasionally the American Standard Revision, or even the Twentieth Century New Testament, but only by way of commentary on the "actual text" of the Sacred Scriptures. Eighty-five per cent. of the Bibles sold day by day at the depository of the Massachusetts Bible Society are copies of the authorized version. An official of another publishing house says that the most unpopular edition of the Bible ever sold by it was one that was illustrated by photographs of scenes in Palestine as they now are. The pictures were excellent, but it seemed to most buyers a kind of sacrilege to put scenes belonging to actual present life into the Bible. The offense was made worse by the fact that the name of the photographer appeared in the corner of each illustration—a name which can be seen on signs in the streets of American cities. Distance in time and space for many minds appears to clothe events and sayings with sanctity. Men find it easy to believe that God wrought miracles before the eyes of persons who lived many centuries ago and spoke words into their ears, though it is hardly conceivable to them that God is working wonders now among men and speaking to them words as precious as those hallowed by the passing of thousands of years. It would be a great gain to such persons if they could learn to reverence the world today and mankind in it, believing all to be as really the abode of God now as Sinai and Palestine were in pre-Christian centuries.

New Light on John Robinson

Mr. Champlin Burrage has added to his fortunate literary finds an anonymous manuscript written against John Robinson by one of his former friends. It reveals several facts of importance about the famous Pilgrim minister. It names the place where he lived and the church in which he officiated before he became a Separatist, and furnishes facts which help to determine the date when he joined his fortunes with those who became Pilgrims, the church in which some of his children were baptized, with dates of their baptism, and other information which will modify Robinson's biography as told by English and American historians. Mr. Burrage, who is a graduate of Newton Theological Seminary, has spent some years in Oxford University in study and research, has discovered and published valuable manuscript by Robert Browne, and has found other material of high value in throwing light on the early history of Congregationalism. This latest discovered manuscript is now in this country awaiting funds for its publication, which it is hoped that some of those interested in antiquarian research will be glad to furnish.

Apportioning Men

We have grown familiar with apportionments of money to be raised for the work of the churches in needy places and in foreign lands. Shall we now take the next step and apportion the men and women who are so sorely needed in the mission fields? What would be the effect upon our churches if their representatives were to get together once a year and after careful study and deliberation send out word that the needs of the field in men and women were so many that such and such a proportion of them would be looked for from the churches of, say, Illinois, and such another from the churches of New York? Would our churches feel a quickening sense of responsibility? Or would they consider that while the call of the Lord for money may be reduced to percentages and apportioned according to ability, his need for men must be wholly left to individual calls and consecrations? Might not the older parental sense of desire that children should be given to the Lord be quickened or reawakened by such a bringing home of responsibility? The suggestion is from Bishop Brent of the Philippines, and was made to the members of the Church connected with his own Episcopal denomination. But he has no copyright upon it, and we pass it on for consideration. Those happy churches which have a long record of sons and daughters in the ministry of the word and on the mission fields will find nothing strange in it. Would that it might awaken a like desire and ambition in other churches not so honored. Bishop Brent's thought was of taking men from the active ministry for terms of a few years' service. But we would be inclined to use it as a call to young men and women to push from the rear ranks to the fighting line as a life calling.

The "White Slave" Traffic

The United States Immigration Commission has sent to Congress a report of sixty pages, supplementing its longer report of last year, on the trade in women for immoral purposes which goes on through our ports. It calls attention to the difficulties in the way of an international agreement growing out of different standards of law and its execution in the Continental countries of Europe, where prostitution is a recognized or tolerated trade. A large part of the supply of women for the trade is voluntary and is easily appealed to for transfer to the attractively described larger opportunity in America. Only in regard to minors and fraudulent promises to those of full age can we at present hope for co-operation. The cruel facts of the treatment to which these women are often subjected are, of course, carefully concealed from their victims. They are held in perpetual debt, their earnings confiscated, clothes for outdoors withheld from them. In the neighborhood of places where large numbers of men gather—as in mines, lumber camps, in the canal zone of Panama—they are imprisoned in hopeless captivity that ends only in death. Worse than tuberculosis are the diseases which these women spread. The entire suppression of prostitution is beyond the range of present hope. But the breaking up of these sources of supply should be a first care of the government, for behind the unchecked traffic in women already appears the specter of the importation of those unnamable vices of the ancient world which still survive in Italian cities. This trade in women, the report says, is

largely in the hands of the French and of Jews. The first must be a common concern, for the second the Government should have and will have, we believe, the prompt assistance of the wealthy and sensitive Jewish citizens of the United States.

Secularism in Religious Journals

One of our Presbyterian contemporaries expresses alarm and distress because most of its so-called religious exchanges have editorials on the same themes as those of secular journals. Its editor says that this matter has been for years a subject of painful thought to him. The havoc wrought by these references to the daily life of those now in this world he illustrates by a depressing incident recently related in his hearing. A woman under conviction of sin which gave her great pain, being exhorted by an evangelist to make confession, acknowledged that the wickedness the remembrance of which wrenched her soul was that she had been reading her church paper on Sunday. Our contemporary, in the issues in which its grief is poured out over the secularism of its exchanges, would hardly cause one of its weak readers to stumble. It begins with an admonition to Ruling Elders against pessimism, follows with an editorial in defense of the Westminster Confession of Faith with its "elect infant clause," rebukes a presbytery for indorsing state prohibition, expresses its deep concern over the decline of Sabbath observance and family religion and promises to devote an entire edition to the subject, besides its wail over the secular character of religious newspapers. It has indeed two editorials referring to what we should call worldly things: the need of concerted action by the nations to punish Turkey for Armenian massacres and Belgium for the Congo atrocities, and the importance of evangelistic efforts in cities where shameless prostitution is carried on, as in New York. But this journal justifies its claim to be religious in so far as it manifests neither interest in nor sympathy with the life men and women are actually living day by day. It reminds us of the story of a father and son walking home from church in the Scottish Highlands on a glorious June Sunday. The little lad looked timidly up into the austere face beside him and said, "It's a beautiful day, Feyther." "Hoot, hoot," said the parent, solemnly, "this is nae day to be talkin' aboot days."

Unpaid Doctors' Bills

As the year closes, many bills will come in which cover services for several months. Among these will be charges for medical attendance. It has passed into a proverb that doctors' bills are the last to be paid. Yet the relief from suffering which they have brought into homes seemed at the time they brought it to be of inestimable value. Then let the promptness of payment express also appreciation of the service. Many well-to-do persons manage to get medical advice free, either at dispensaries, free beds in hospitals, or by applying privately to physicians. The *Christian Advocate* cites a typical illustration of the truth, of which it has secured the proof. A woman came to a physician's office and, telling him she was very poor and was suffering from heart trouble, begged him to give her an X-ray examination free. He consented, and as she would not remove her waist, turned on the rays and watched for a few moments the expansion and contraction of her heart. When she asked, "How is my heart?" he answered that it was very bad. She gasped, "Is there any hope for me?" The doctor evidently thought there was little hope. The X-rays had revealed to his searching eye under the woman's waist two twenty-dollar gold pieces, then a third. He said: "You have a bad heart. You lied when you told me you were poor. Take the money out of your waist and give me five dollars." The startled patient drew out the gold pieces and with them a roll of bills from which she paid the fee. It must be said, on the other hand, that a good many patients who are poor and respectable and ask no favors are overcharged by specialists. We have in mind an instance of a minister anxious for a sick child, who called in a specialist. The latter merely expressed his approval of the treatment of the family physician and sent a bill which called for the salary of a whole month. It was paid. One reason why it is so difficult to collect such bills is that where there is no fixed tariff doctors charge according to their estimate, not always correct, of what their patients can afford to pay.

Tarriff Changes

The dissatisfaction of the people with the results of tariff reform as effected in the special session of Congress finds expression even in the utterances of the Secretary of the Treasury under a Republican President. Mr. MacVeagh, in an after-dinner address in Boston, recognized this popular dissatisfaction and predicted changes in the rates in the near future. But he was careful to say that they would not be made with haste, and that when made they would involve the least possible disturbance to business. This was going farther than the President in his message had gone, but it expresses, we believe, a deep and growing popular feeling. Around these two centers the opinion of the plain people has crystallized. They feel the burden of the ever advancing cost of living, and are determined that the tariff shall not prove an instrument of artificially inflated prices. They are in business and have had recent hard experience of uncertainties and shifting values. The changes which must come they mean to have made much more in the open than has been the case hitherto. They do not want a tariff so sacred that it is political sacrilege to touch it, nor one so interwoven that breaking a single thread causes the whole to unravel, but one which can be adjusted to their needs as well as to the needs of the manufacturers from time to time. The party in power will be wise, we think, to recognize this strong trend of popular opinion and to assist the President in his search for light.

Irish Home Rule Again

The final word in regard to the issues to be decided by the British electors in the coming choice of a new parliament belongs to the acknowledged leader of the party in power. Up to the hour of Mr. Asquith's speech last week it looked as if a Liberal triumph on the sole issue of the usurped authority of the House of Lords over finance bills were very probable. The attempt of the Conservatives to push the tariff question to the front seemed to have met with little response, and they were left to a defensive campaign in which their hope of victory was slight indeed. But Mr. Asquith, in his London speech, brought Irish Home Rule definitely to the front as a part of the official program of the Liberals in the next parliament. That declaration introduces a new element of vital public interest into political discussion, and gives the Conservatives a positive and much needed battle cry. For home rule is always the first question in British politics when it appears at all. It seems at this distance an act of political suicide on the part of the Liberal leaders. It is either that, or an act of the highest political wisdom. The Irish vote is not a negligible quantity in any British city. The compact body of Home Rule members of parliament is always a force to be reckoned with. But when they are necessary they exact a price, and that price is likely to be a heavy one. In the last election it was understood that Home Rule for Ireland was to stand over, so making room for education, Welsh disestablishment, license and social reform measures demanded by British Liberal sentiment. Most of these measures have failed, owing to the veto of the Lords. The Free Church people of England and Wales especially will hardly be pleased, we should think, to see them displaced in the program of the Liberal ministry by this extremely contentious question. Once before a stronger leader than Asquith wrecked the party by a Home Rule policy. We shall see before January ends whether the British public has changed its mind since Gladstone's day. If it has not, the direct challenge to the Lords involved in putting forward Home Rule will be dearly paid for in the defeat of the whole Liberal policy of reforms.

The Crime of the Congo

Sir Arthur Conan Doyle's offering towards the rectification of the blunder in the Congo, in which the United States had a regrettable part, is now before the public in his little but eloquent book, "The Crime of the Congo." The proceeds of its sale are to be entirely devoted to a fund for further investigations. The point is made that since America was the first power to recognize officially King Leopold's control of the Congo Free State, a special obligation rests upon us to do all we can to make reparation for this unintentional wrong. The root of the difficulty is that the Congo government has exploited the natives with a single eye for money returns. Most tropical colonies are an expense to the governments controlling them, but King Leopold and his accomplices have made themselves millionaires at the expense of the Congo natives. They have done this by seizing as state property all the land except that covered by the native villages and gardens. They have made this control effective by compelling the natives to work out heavy taxes in collecting rubber in the forests which once were theirs, but are now monopolized by the government. Many witnesses are cited to confirm this system of cruelty, and the case seems to be fully made out by their consenting testimony. While the nations must listen carefully to the appeal which the Belgian government has sent out for reconsideration and suspension of judgment, so far as past history is concerned we do not see that the record is capable of change. Certainly the Belgian authorities need to feel themselves in the presence of a world opinion well informed in regard to the questions at issue, and insistent that justice should be done to the Congo natives and that the freedom of trade stipulated in the foundation act of the Congo State be made actual for all the nations of the earth.

How God Reveals Himself

God's showings forth of self are everywhere. Yet we cannot grasp them as we do a problem of arithmetic at a single effort. The tokens of his presence are all about us, but it needs the interpretation of the heart's experience to understand them. And the wisest must say in all humility, "Lo, these are but the outskirts of his ways, and how small a whisper do we hear of him!" Where one man comes and goes, all unaware of the works of the divine activity about him, another will cry in wonder and delight: "O Lord, how manifold are thy works. In wisdom hast thou made them all. The earth is full of thy riches." How can God reveal himself to the uninterested and unobservant soul? What chance has sunlight with the blind, or music with the deaf? The first necessity of God's self-revelation is the attentive and welcoming heart of man.

Faith and obedience hold the keys of the knowledge of God. God's method and man's opportunity are summed up in words spoken to the caviling Jews in Galilee, "If any man wills to do the will of God, he shall know." You cannot study God in his works beyond what the works themselves contain. And, since you come with poor and partial opportunity of judging, you will, if you confine yourself to these alone, be certain to misjudge God's character and purpose. To the Hindu villager the cobra is the embodiment of a divinity. The modern scientist may be tempted to judge the creator by the prevalence of plague and fever, of which he is at such pains to find the source and cure.

When you have gained the vantage ground of personal experience with God, light comes upon his manifestations in other men's experience and in the order of the world. We select, it is true, taking that which seems to us worthy of God's character, and leaving the unintelligible and the disturbing to the wider view and deeper knowledge for which we hope. But we do this upon grounds of the highest and most godlike ideals of our own hearts. The Father who has dealt with us in mercy cannot have embodied wanton cruelty as a permanent factor of his children's life. We are patient with ourselves and with other men, why should we not be patient, till he shows his meaning, with the Father of our spirits?

The knowledge of God must come through his desire that we should know and through our seeking. Everywhere the recorded experience of those who have known most of God tells of a seeking—his and theirs. The open heart to which his revelations come is open by no accident. Christ's promise is to those who both desire and seek. Having found him in their own heart's life, they will henceforth find him everywhere—in nature, history, in public and in private worship, in their ideals of what the true and perfect man should be, in the attainments and the gifts of other men, in daily fellowship and ministry and in the remembrance of the dead. This is the way in which men meet and walk and hold communion with their God. The key of the door is in the hand of faith. The way is the way of a child's loving obedience.

Prayer meeting topic for Dec. 19-25. How God Reveals Himself. Heb. 1: 1-14; John 14: 1-24. Seeking God in nature. In history. In worship. God in the perfect man. In other men. God in our own experience.

Editorial In Brief

In this Christmas number we have tried to bring together signs of the peace on earth, good will toward men, for which the season stands. Dr. Grenfell, himself a messenger of good tidings to burdened folk, tells of a Labrador "optimist" who is a true exponent of the Christmas spirit; the stories, Christmas Just the Same and The Directory Santa Claus give further illustrations of its pervasiveness, while Dr. Knight voices yet more clearly the world yearning to "see Jesus." In poems, editorials and other features, as well as in the beautiful Christmas cover we hope the same note is sounded, and we personally wish all our readers a MERRY CHRISTMAS.

How many of our readers have read cover page of our book number, Dec. 4?

Why not use Christmas hymns at public services generally during the next three weeks? There is no better expression of the Christmas spirit than these hymns, and the people love to sing them.

American sympathy will go out to Finland in the renewed and persistent endeavors of the Russian government for the destruction of its independent national life. One of the latest is the demand upon the Finnish parliament for a proportional share in the expenses of the war with Japan, amounting to nearly $25,000,000.

Our report this week of the Louisville meeting of the Executive Committee of the Federal Council depicts its salient features, and the significance of the gathering ought not to be overlooked in these days of many important meetings. Its unity of outlook and purpose helped forward mightily the splendid movement for federation, to promote which the Council came into being a year ago.

Dr. F. A. Cook may have discovered the North Pole, but no man was ever more unlucky than he in selecting accomplices to convince the public that the adventures are true of which he declares himself the central figure. If the heroes of the Arabian Nights Tales had chosen such characters as Barrill, Loose and Dunkle to certify to their genuineness, we could never have believed them to be real men and women.

We are indebted to the Tiffany Studios of New York and its very efficient corps of artists for our cover design for this number. The individuality of design and the care shown in execution cannot but be appreciated by our readers, and we are glad of this opportunity to thank the Tiffany Company for its noteworthy contributions to the artistic adornment of many churches of our order in various parts of our country.

The largest gift yet reported to search for the causes and cure of cancer is a bequest of a million and a half of dollars to Columbia University. The donor, George Crocker of California, died of cancer following the death of his wife from the same disease. While little has yet been discovered to encourage hope of conquering cancer, the concentration

of interest on it in the purpose to alleviate human suffering cannot be in vain.

The announcement that the profits of Armour & Co. for the past year are thirty-five per cent. on the capital invested inclines the public to believe that the retailers are not entirely responsible for the almost prohibitive price of meats. Part of these profits of the packers are the fruits of such economies in wages that the workers in the stockyards are kept on the verge of pauperism in the most prosperous times.

Chicago's first ward ball—the device by which Aldermen Coughlin and Kenna (Bathhouse John and Hinky Dink) employed to secure a yearly round up of their retainers with an exaction of annual tribute money has been vetoed by Mayor Busse, although a concert under rigid rules is allowed in its place. The transformation of an all-night orgy, with unlimited wet goods, to a dry concert (even smoking prohibited) and closing before midnight is a long step in social evolution. Chicago is cleaning up.

The seceders from the Cumberland Presbyterian denomination which voted to unite with the Presbyterian Church North, under the recent decision of the Missouri Supreme Court claim the Missouri Valley College. The trustees of the board appointed by the Presbyterian synod of Kansas, with rights to participate in the government of the college, have brought suit in the Federal Court to prevent the college being turned over to the seceders. It is of great importance to all religious denominations that the highest court in the land should determine whether or not churches that wish to unite may do so by majority votes.

Gipsy Smith is paid a modest salary and his expenses by the Free Church Council of England while on his evangelistic campaigns in this country. Some newspapers, both secular and religious, are disturbed because, after local expenses are paid, the remainder of the offerings, amounting last year, we believe, to something like $40,000, are sent to England. It seems to us better that the money should be used by the British Free churches in their campaigns than that sealed free will offerings of which no report is made should be handed to evangelists as the expression of the givers' appreciation of the service rendered to them and to the community.

Prof. Thomas Jonnesco, an eminent surgeon of Bucharest, Roumania, is now in this country giving demonstrations of a new method of anesthetics he has discovered which leaves the patient conscious but insensible to pain. Stovaine and strychnine—the latter to serve as a temporary nerve stimulant—are injected into the spinal column. More than seven hundred cases had been operated on before he came to us without a single accident. The advantage of the method is that it avoids the harmful secondary effects of ether and chloroform. Most of us, perhaps, would prefer some risks with the mercy of unconsciousness on the operating table.

The purchase by the banking house of J. Pierpont Morgan of the stock of the Equitable Life Insurance Company calls attention to the fact that one man controls a great life insurance company, six national banks and seven trust companies. Perhaps two billion dollars are under Mr. Morgan's management. The entire banking resources of the nation are estimated at about twenty-one billion dollars. With such a power as this, a man could easily disturb the world's money market. No king has wielded greater financial power than this one uncrowned and untitled American citizen. It must be said that so far as he has used his authority without disturbance to the public welfare.

The Sunday schools seem to have been waiting for some years for permission to use graded lesson topics. While graded systems have been available for considerably more than a decade, they have been adopted in comparatively few schools. But now that the International Sunday School Association has formally approved of such courses and the Lesson Committee has issued a graded scheme, a great many schools are eager to try the experiment. Secretary Worden of the Presbyterian Board of Publication reports that 1,500 schools of that denomination have already taken up beginners', primary and junior lessons. Apparently Congregational Sunday schools are not behind the Presbyterians in this respect.

There was an immense amount of good fellowship in the getting together of the men of Boston and the men of Chicago in the Gold Room of Congress Hotel in the latter city, Dec. 3. The 125 members of Boston's Chamber of Commerce found much to praise in what they saw in Chicago, and the men of the Middle West found themselves in hearty accord with President Rothwell of Boston, even on the vexed question of the tariff, when he said, "We are opposed to the log-rolling and grab-bag methods of arranging tariff duties, and we have consistently advocated the maintenance of a permanent nonpartisan commission of highly trained experts to study the problem scientifically and from time to time make recommendations to the national Congress."

An important case against monopolistic methods in business was brought to a successful close under state law in New York last week. The jury found the American Ice Company guilty of combinations and agreements in restraint of trade and Judge Wheeler imposed the maximum penalty, a fine of $5,000. The contrast between this fine and the $29,000,000 Standard Oil fine for rebating will strike every reader. But one of the counsel for the ice company intimated that the verdict, if sustained on appeal, will necessitate the breaking up of the company. The American Ice Company is one of the most unpopular trusts and its policy of stifling competition by starving out small competitors was pretty clearly brought out in the eight weeks of the trial.

In the political campaign which will be more hotly waged as soon as the British people recover from their holiday season, one of the most exciting features will be the cleaning out of the halls preparatory to the public meetings. At the Albert Hall in London on the day of the evening when Premier Asquith was to launch the Liberal campaign, the vast building was searched by government officials who pulled suffragettes out of all sorts of hiding places. Some of these females had stowed themselves away in packing cases, some had climbed into corners on the roof and others played hide and seek with the officers. One had squeezed herself in between rows of organ pipes. They had planned, of course, to break up the meeting. Some day these scenes will furnish materials for a new Gilbert and Sullivan opera.

The *Churchman* continues to speak of the "American Church" when it expressly means to restrict the term to the Protestant Episcopal denomination. It said last week, for example, in speaking of the Yale course of lectures just published on "The Christian Ministry and the Social Order," "Among the contributors it is interesting to find a clergyman of the American Church, the Rev. Anson Phelps Stokes, Jr., the secretary of the Yale Corporation." When so ardent an advocate for the reunion of the followers of Christ in America so unconsciously and constantly asserts for its own denomination a name which belongs to all the members of the Church Catholic in America, it must not wonder that so complete a begging of the question makes non-Episcopalians doubtful of the good faith of the denomination it represents.

In the Congregational Circle

The Apportionment Plan will be introduced into many of our churches with the beginning of the New Year. It has been worked successfully in many churches the past year. Committees have spent a great deal of time in getting it ready. It needs only the reasonable co-operation of pastors and members to make it everywhere successful and largely to increase the gifts to our benevolent societies and their efficiency. Where pastors lack the courage to introduce it or feel reluctant to take the initiative, there is the opportunity for laymen to set the movement going. The laymen's organization is already making its influence felt in many places.

The scheme is simple and feasible. It is believed that Congregationalists should give to our seven national benevolent societies in 1910 not less than $2,000,000. The Advisory Committee has named the amount which the churches in each state should give in order that the full amount may be raised. Each state committee apportions the amount needed from the district associations. Each district committee names the amount asked from each local church in the association. Every Congregational church in the United States should receive a poster stating the total amounts sought for each society, the proportion assigned to the state body and to the district association to which the church belongs and the amounts asked from it for each of the seven societies. It is desired that this poster, fully filled out, be hung in a conspicuous place in the vestibule of the church.

These amounts are not assessments. They are furnished for the information of the congregation, telling them that if they raise these sums in 1910 they will do their part to carry out the plans of the Congregational denomination for missionary work for the world during the coming year. Each member is to decide for himself what is his fair share of these amounts. If he sees fit to pledge that share he may have the satisfaction of knowing that he is co-operating with his brethren the world over to make this a year of growth for the Kingdom of God among men.

It will be easy to neglect this effort which, after long study of the situation, has been adopted with prayer and hope. It will be easy to criticise and thus hinder it, doing nothing else to help forward any definite plan of general work for the year. It may not seem easy to work it. But if our churches will take hold of it with a willing mind, it will be easier to carry out the plan than many suppose, and its successful accomplishment will bring great cheer and courage to the whole denomination.

Do you know any satisfactory reason why you should decline to do your part in this work? If not, do it now. If your part, as pastor or layman, is to arouse an interest in this plan and get your church to take hold of it heartily, there is no time to lose. We believe the plan is going to be successful.

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Through its secretary, Rev. W. A. Dietrick of Peabody, Mass., the New England Congregational Congress has prepared for

the churches of the section an attractive church service for Forefathers' Day. Fittingly called Our Pilgrim Heritage, it consists of a carefully arranged call to worship, special stanzas by Mr. Dietrick for the Doxology, suggestions for the address and music and a Scripture antiphon. It is hoped that all churches making use of the form of service will share generously with the Congress the offering taken. The Congress has large tasks of service before it, and the churches of New England should support their servant.

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The committee arranging for the fifth triennial meeting of the Pacific Coast Congregational Congress are busily engaged on the program for the session beginning July 28, 1910. The last meeting was in Los Angeles, 1906, but the occasion of the National Baptist Convention and building operations in Portland, Ore., the entertaining city for the coming meetings, caused postponement until next summer. Dr. L. R. Dyott of First Church, Portland, is chairman of the committee, being assisted by Rev. J. J. Staub of the same city and Rev. E. C. Oakley of Oregon City. With the Middle West Congregationalists also taking steps for a Congress, the coming year looms large in the matter of important sectional conventions.

Honoring Faithful Service

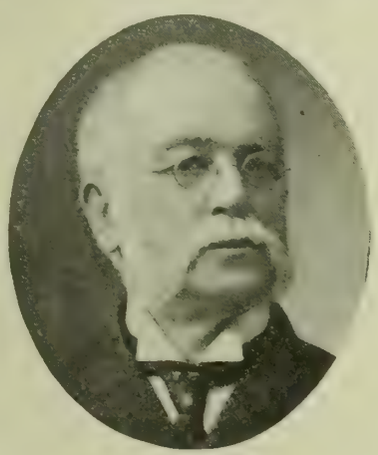
With the coming, Jan. 1, of Rev. Benjamin S. Winchester now of Winnetka, Ill., to the general editorship and educational secretaryship of the Congregational Sunday School and Publishing Society, its veteran and loved editor for so many years, Dr. M. C. Hazard, passes over, at his own initiative the brunt of the many and large responsibilities which have been his. It is therefore a fitting time to call attention to the abundant and fruitful labors of Dr. Hazard in behalf of the denomination and the entire Christian world. Thousands of Sunday school teachers who week by week use the Pilgrim Series of Lesson Helps, and tens and hundreds of thousands of pupils in whose hands are found the quarterlies each Sunday and the various illustrated papers issued by the Society, are indebted to Dr. Hazard for much of the material and its form of presentation. He may not be known even by name to many of them, but he has been a teacher of teachers and pupils literally the world around, and many in both the ranks of teachers and pupils know him personally and acknowledge from time to time their obligations to his clear and helpful interpretations of Scripture, as well as his other literary endeavors in their behalf.

Appreciating all that Dr. Hazard has done the directors of the Society adopted a minute in the course of which they say: "No statement is too strong concerning his usefulness and his honorable service to the Society in closing, as he does, twenty-five years of labor with the Society on Sept. 1. His service covers the period of greatest prosperity in our history. His personal qualities, as well as his literary gifts and labors, have aided materially in our success. His unfailing courtesy, fidelity and kindly intercourse with the office force, as well as with the representatives of the denomination and other bodies of Christians, have made him a marked and honored figure in our American Christian life."

But going beyond this formal yet genuine tribute, the directors last week Tuesday tendered Dr. Hazard a dinner at the Hotel Bellevue, inviting editorial representatives of other denominational boards and other intimate friends and co-laborers of Dr. Hazard, including several of the present force of workers in connection with the Society. The chairman, Rev. Frederick H. Page, presided gracefully and called out six or eight speakers, who spoke on various aspects of the one theme of the evening, and their words, if gathered up, would certainly make a mosaic of compliments which the object of them might proudly cherish and pass on to his children.

Rev. J. R. Miller, D. D., of Philadelphia spoke for the Presbyterian Board of Publication, Rev. J. T. Macfarland of New York for the Methodist Sunday School Society, Rev. A. L. Phillips, D. D., of Richmond for the Southern Presbyterians. They all bore testimony to the delightful personal relations sustained with Dr. Hazard through many years and to his marked influence upon the general policies of the Sunday School Editorial Association.

Mr. W. N. Hartshorn for the International Sunday School Association testified to the royal service rendered it by Dr. Hazard, especially in connection with securing at Nashville the indorsement of the graded lesson plan. Dr. S. B. Capen and Dr. Dunning recalled the earlier years of the Society and the part played by the guest of the even-



M. C. HAZARD, PH. D.
For Twenty-five Years General Editor of the C. S. S. and P. Society

ing in laying the foundations wide and strong for the great developments of more recent years. Dr. Little of Dorchester bore witness to Dr. Hazard's admirable qualities as a parishioner. Mr. Winchester spoke with rare modesty and charm, saying that he could hardly hope to equal his predecessor's attainments.

It was an evening of real fellowship of men engaged in common Christian tasks who delighted to select one of their number for deserved honor as he nears the threescore and ten milestone, but whose body and mind are still vigorous and whose heart will be forever young.

A Chapter of Congregational History

Thirty years ago this month a company of about eighteen men assembled on call in the rear room of the bookstore of the Congregational House, Boston, at the corner of Beacon and Somerset streets. They were superintendents of Congregational Sunday schools. They were indignant that the churches and ministers regarded the work of the Sunday schools as of so little value; that the State Association gave no place in its program for that work; that the denomination seemed indifferent to the training of the children by the churches and was making no progress in national organization for that purpose. They resolved to do something; and as a first step they formed the Congregational Superintendents' Union of Boston and Vicinity. Barna S. Snow of Tremont Temple was the first president, soon after succeeded by Thomas W. Bicknell of Second Church, Dorchester; and Alexander M. Davis of Central Church, Jamaica Plain, was secretary.

When the organization was completed it had fifty-six members, and in the second year, 150. It was the first of its kind in the denomination and, we believe, in any denomination, but was soon followed by others. It was a potent factor in securing and supporting Rev. A. E. Dunning as national Sunday school secretary, in reorganizing the Sunday School and Publishing Society and in creating a Congregational Sunday school literature. Its earlier years were strenuous ones, with large objectives, persistent courage and expanding purpose. At its regular monthly meetings the principles and methods of religious education of children and youth were presented by experts as invited guests and discussed by its members. On its tables were spread specimens of lesson helps and periodical literature from all publishing houses, and its members kept our own society informed of what other denominations were doing and what ours needed.

Among its members were Drs. Peloubet, Hazard, George M. Boynton, Blakeslee and other lesson writers of national reputation. It held annual and occasional meetings to which teachers of both sexes were invited. It has been for a generation in the best sense a club, to cultivate fellowship among Sunday school leaders, to increase interest in this most important department of the church, to promote intelligent study of the Bible and to stir up our denomination to care for the religious welfare of its children. Thirty years ago the Congregational body was behind nearly all the leading Protestant denominations in this work. In a few years it came to take a place in the front rank, and to be recognized as a helpful leader among them.

The continued existence of this Superintendents' Union for thirty years is evidence of the value of its mission and its vitality. Its field and surroundings, however, have been changing. Some of the purposes that animated it have been accomplished. The passing away of Berkeley Temple, its place of meeting during most of its existence, seemed to take something from its distinctive character. Its earliest members, then mostly young men, have, with few exceptions, laid aside Sunday school work.

From time to time the Union has held fraternal meetings with the Baptist and Methodist organizations formed after its plan. Overtures were made several years ago toward union. The time has arrived when Baptist and Congregational superintendents find that they can, like "the rich and the poor, meet together and the Lord is the Maker of them all." The regular December meeting of the Congregational superintendents was held in Ford Hall last Monday evening, with the Baptist Superintendents' Association. It was preliminary to a new interdenominational association, to be formed in January, with promise that its mission, having a real union in Christian service as its object, may not be less important and inspiring than that which brought into being the elements that now have begun a new career.

The final meeting of the Congregational Superintendents' Union, held in Pilgrim Hall, Dec. 6, was mentioned in the last issue of *The Congregationalist*. The addresses of about 450 past and present members were discovered by the diligent search of the secretary, Mr. Arthur W. Kelly, and the transition was cheerfully and rightfully regarded as the fulfillment of the desire of the founders, the ending of one chapter which is the beginning of another and a still nobler one, to be written during the next thirty years. By that time this writer is confident that the meeting this week in Ford Hall will stand as a pioneer landmark in progress toward the practical union of two denominations of the same lineage, spirit and aim.



Entrance to the Church of the Nativity, Bethlehem, with graves at the side

"We Would See Jesus"

The First of a Series of Devotional Studies of the Holy Land

By William Allen Knight

It is Christmastide here in America—Christmastide in I know not how many lands over seas. By that token, if your eye is not dimmed nor your natural force abated, you will know for a certainty that now is the time of a world-wide pilgrimage.

Last night in a dream the bells of a Christmas morning far back through the years awoke me—but only in my dream—and I was a child again running with my brothers to our stockings on the chair-backs by the fire. This busy day in mid-manhood has not broken the spell of that dream! All through its hours the thrill of childhood's wonder, the sweetness of Christmas reality and mystery, have been mine in common with the children of all Christian lands; and I have joined unabashed in the pilgrimage which little hearts are now making, the pilgrimage in which loving women and kind men lead the way. They are off for Bethlehem!

There is no pilgrimage of the spirit among men like this, save one—the outgoing of all souls when older grown to the city not on earth but in heaven. Is not this Christmas pilgrimage also to a city not of earth? It is to the Bethlehem of long ago, the Bethlehem of the shepherds on the hushed hills, of the Wise Men on the road watching the star, of the Mother and the manger and the Babe; but this Bethlehem will not pass away while childhood is with us and love lasts. The lure of it calls to the child-mind out of the unseen before the longings which make heaven so dear have begun. It starts childhood on a pilgrimage which is the first stage of the heavenly. A manger-cradle is set on the way to the house of the many mansions!

Under the charm of such a time it is a delight to take up the call of those shepherds of old and sound it anew to all who may read these words, "Let us now go even unto Bethlehem and see." For there is an ancient town still lying on the breast of the Judean hills which does much to make real to older hearts this Bethlehem which grows dim in the tumult of life, though it is so clear to the eyes of all children. Come, let us join the throngs that are journeying to it from many lands, over wintry seas, over far-away steppes and mountains. Some of us may go bodily as these pilgrims go; some may go as the children do, borne by the winds of the spirit; but all may go as those few shepherds did, to see there what we may of him who is Christ the Lord. Little did they know what a world-pilgrimage they started that night!

Since the journey is long, like good fellow-travelers we will talk together on the way.

Have you ever thought how common, how void of heavenly beauty the little city must have seemed when the shepherds, hurrying from the starlit fields, climbed the road up the eastward slope which is there still, and saw the dark houses where the townfolk were fast asleep while they pressed on through the narrow streets? Not until they had found the place where the child lay, and had gazed on him as Gerard van Honthorst has pictured them, not until they had seen Jesus did Bethlehem become in their eyes a place of unwonted glory.

We shall be like the shepherds in this, too, no doubt. Bethlehem will seem commonplace enough when we ascend its hillside and look round on the town. But if we seek to see Jesus there, and give little heed to the hurly-burly, the sharp dealing of shop-keepers, the importunity of pedlers, the commonplace streets and structures—if we see all as only the poor human setting of his birthplace, and keep our minds on him, the town will become a place of great glory for us also.

Here is the inmost charm, the secret of joy above all else, in the journeys which men have made through the centuries to the land of Bethlehem. All Palestine is in a plight that tries the heart of reverent travelers. Yet it is the Holy Land; and it is holy, supremely because men see Jesus there. For David's sake some, no doubt, would visit the wild sheep pastures of Judea and the hills round about Jerusalem which the sweet singer of Israel illumined by his psalms, as some go to the shores of "the sounding Aegean" glorified by Homer. Because of Solomon the temple builder, and Isaiah the spokesman of his people's welfare, and Paul the voice of a silenced master in deathless writings, some would go to their wasted land, as some go to that other little country, now spent and ruin-covered, where Pericles built, and Demosthenes spoke, and Plato wrote when Socrates was dead. But because of Jesus, numberless hearts turn to Palestine as to no other land on earth. Greece has no match for him. Italy has no name which does not pale beside his. Palestine—without art, without belles-lettres, without seamanship, without memory of imperial sway—Palestine is supreme because it had him.

It lies there in the clutch of an alien throne, covered with the havoc of merciless centuries, cluttered with the creations of vaporing minds, teeming with beggars, peopled by a weak peasantry. But even so, the slopes of Nazareth that must have known the quiet presence of Jesus are there, and the lake along whose beaches, here or there, the common people of the land pressed upon him, while he talked and touched their afflicted ones with his healing hands; Olivet is there, lifting its top above the changeful centuries that men may have one of but two or three points of certainty when they come craving a sense of nearness to some spot where he surely stood; and there by Olivet is the Kedron valley with his Gethsemane, and be-

yond is the city on whose hills, somewhere, they set up his cross; and from those hills, but for that ridge which we shall know by the monastery on its top, you could see Bethlehem!

Because such tokens of his real presence on earth are there, men have gone, at times even in coats of mail, go now, will go to Palestine forever. What romance of love, what march of armies, what migration of peoples, can compare in depth of meaning with this age-long quest!

Once, when the days were ending in which Jesus was still seen bodily in the ways of Palestine, "there were certain Greeks among them that came up to worship at the feast." So runs the fine old narrative. "The same came to Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." Did they see him, see his form and face? No man knows. Strangely enough, the writer seems to have quite overlooked that point in the story. Those Greeks are left, standing forever with their request on their lips. Would that some master hand could paint them! He would show us by the picture that to see Jesus as he was seen by John that day is so much more than to see him bodily, that one might well forget those Greeks with their earnest request. For, in what follows, the writer unveils the heart of this Man of Galilee. The pathos of his patience, the romance of his discerning hope, the tender grace and strength of his life of self-giving for men, are seen as in the climax of drama—it is like a tableau in soft, full light.

His first words were, "The hour is come." He seemed to be thinking, "So Greeks have come to see me—these men of the West have begun to search me out!" He spoke as if he saw the world-light on those Greek faces. "The hour is come that the Son of man should be glorified." He showed what was in his mind when some moments later he said, "And I, if I be lifted up from the earth will draw all men unto myself." Think as we may, surely in Jesus of Nazareth there was, as he neared the culmination of his career, a world-consciousness transcending all his social and mental environment, which was quite as distinctive as even his sense of union with God as his Father and the Father of men. His clear mind—with what dream of peoples unseen, who can conceive?—seemed then to have a vision of nations beyond the great western sea which he had doubtless gazed upon twenty miles away from the Nazareth hilltop, nations which some day "would see Jesus."

But how strange was the mystery of his actual power to draw all these far men unto himself; it was awesome even to his dauntless spirit. "I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit." How he heard the still voice of his Father's earth! But that *if it die!* Even the heart of the Master quivered at that. "Now is my soul troubled; and what shall I say?"

We all know what he said. It was first preciously human—"Father, save me from this hour." Then it was calmly masterful—"But for this cause came I unto this hour." Then, then, it was divine—"Father, glorify thy name."

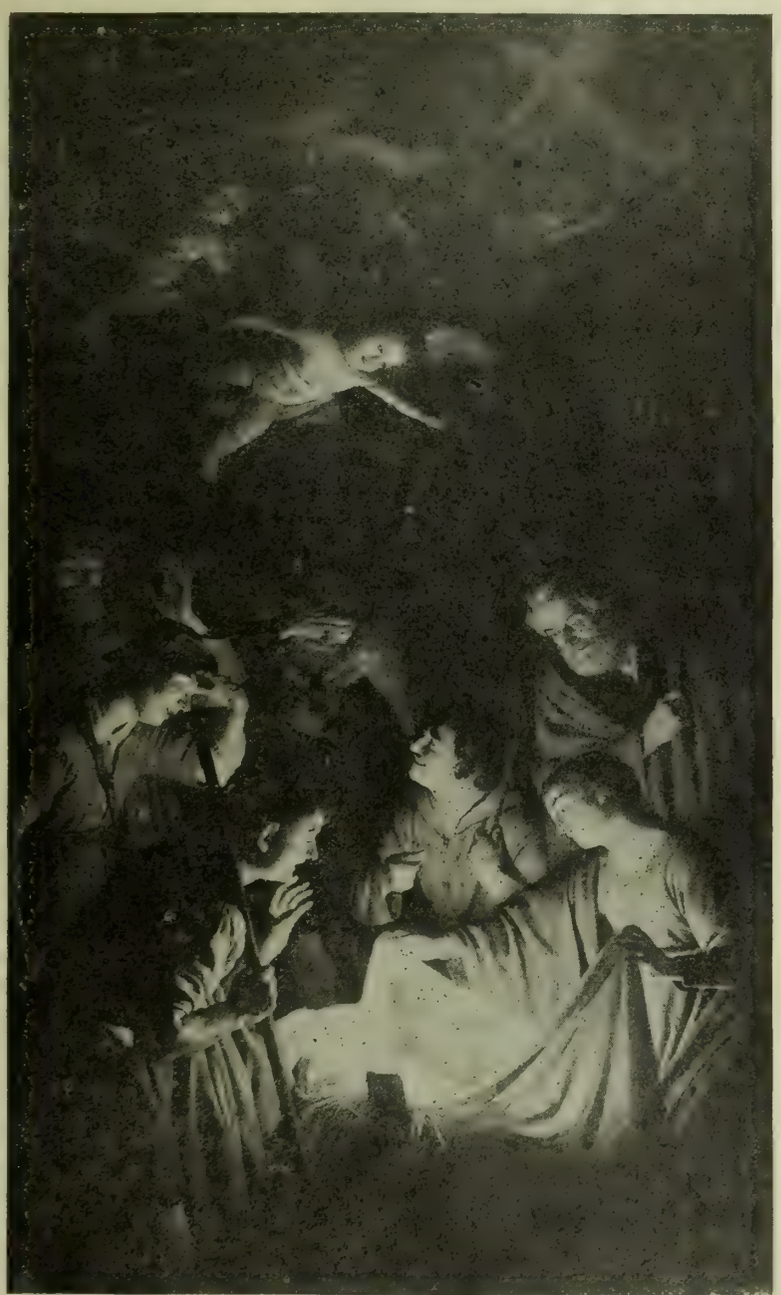
But stay! We must not yet fix our attention on him, the central figure of that scene. We must try to keep our eyes for a little on those Greeks. For they, with their inquiry, are the forerunners of an endless procession out of the West who have gone after them to the scenes of his earthly life, desiring to see Jesus. Their quest was

> "The first low wash of waves
> Where rolls a mighty sea."

The Wise Men came out of the East to his cradle. These men of the West came to his manhood matured to full strength by the shadow of his cross. The Wise Men came with characteristic eastern words, "We have seen his star in the East and are come to worship him." The spirit of the West, the spirit that does not deduce from star-signs but makes direct study of reality, was in the words of those Greeks, "Sir, we would see *Jesus*."

In that spirit our modern world turns to the life of Jesus, and seeks to receive that fuller vision which came of old, not of his face but of his mind and heart. This is the high meaning of all pilgrimages to the land where he lived. We would interpret the secret of Christendom through the mystic message of Palestine.

Then, ring on, happy Christmas bells. There is no hollow sound for us in your music. Our hearts are off for Palestine to see what we may of the realities from manger to cross, that we may the better understand the throne that is so real.



Photo, Courtesy of Duffield & Co., New York *Gerard van Honthorst*

THE ADORATION OF THE SHEPHERDS

Football Must Be Reformed

Opinons on football reform are coming in, and most of them are in agreement that there must be changes in the rules to eliminate the present dangers. Thus the *Boston Medical and Surgical Journal* says of the season's casualties: "Such a list of casualties and fatalities recalls that of our annual Fourth of July celebration and raises the question whether the benefit of football contests justifies the price paid in life and limb. Especially is this the case if there be taken into consideration also the large number of major and minor injuries not here recorded, and their more or less permanent and serious disabling consequences."

A critic who can by no means be listed among the "mollycoddles" is Col. John S. Mosby of guerrilla fame, who writes: "I have read with indignation, mingled with great sorrow, the account of the murder of young Christian, a student of the University of Virginia, in a football game in Washington with Georgetown University. I use the word 'murder' advisedly. The killing was not an accident. The very fact that a university surgeon went with the boys shows that they were going to war. They neglected, however, to provide an ambulance to carry off the wounded. I hope if this barbarous amusement is continued the board of visitors will require it to be conducted in accordance with the regulations of modern war."

A third significant and, in its own field, effective opinion of the game as at present played is found in the action of the New York City Board of Education prohibiting the game for students in all the schools of Greater New York. Columbia University has for some years abandoned the game and, in the meantime, grown to be the largest American university in point of attendance.

Be able to be alone.—*Sir Thomas Brown.*



"Safety ahead"



"Dangerous passing"

The Optimist

A Case Where the Christmas Spirit Lasts the Year Through

By Wilfred T. Grenfell

It was the depth of winter. Everywhere all was frozen, and the snow lay deep on the ground. I was fifteen miles from our little hospital and it was necessary that I should be back before night. The wards were so crowded that we had been obliged to even trespass on the nurse's little sitting-room at our diminutive Orphanage to accommodate two little lads with tubercular joints. The strength of our one trained nurse was taxed to the utmost: she had four patients recovering from abdominal operations, one young fellow with a knee joint we had been forced to open, and enough to do for the rest to keep half a dozen nurses busy, if we lived in civilized parts.

I had left the hospital that morning only at the very earnest request of a deputation from the most northern harbor in the country, to see a woman who appeared to be dying of hemorrhage. Before starting I had insisted on a promise to bring me back the same evening with a dog team, my own dogs being away to the south with my colleague.

We had not covered half the distance before I realized the prospects were very small of the poor half-fed beasts that were hauling me being able to cover the ground again that day.

The harbor is a deep, narrow ravine between the mainland and a large island, from the northern point of which the towering headland projects into the polar current.

Naked and forbidden this spot is in the summer months. But in winter all is different. Ocean, straits and tickel are alike held in the resistless grip of the silvery king of winter. The boiling cleft is silent as death, and its broken waters are a fine hard road for ourselves and our carriages. The precipitous faces of the cliffs are hung with the most exquisite ice candles, forty feet in length, and the enormous banks of pure white snow round off all such inequalities as might hurt or impede our progress. A jump in the dark over a thirty-foot cliff face only delays us, while we extricate ourselves from a bed of fine, white feathers. And the sun, reflected from the spotless surface, dazzles us like the face of another Moses, and demanded snow glasses to reduce its radiance to the level of the average human eye.



Dr. Grenfell visiting a family in his parish

The events of the sickroom took a large slice out of a short winter day. But we should still have expected to make "across t' bay 'fore dark" with our sorry steeds. But we had not counted on the impromptu clinic which is always afforded the doctor on his rare visits in these parts by the sisters, the cousins, the aunts and uncles of the patient. On this occasion rather a larger crowd than usual of sorrowing friends had gathered. There seems to be something specially attractive to the lay mind in a case attended with hemorrhage. Here as they sat talking in whispers on the benches placed against the walls there seemed a melancholy satisfaction in seeing bowls carried to and fro and in listening to the tread of many feet. Typhoid and tuberculosis appear to offer no such charms.

I stood between a night out with the dogs and one with a restless, uneasy mind in my sleeping bag on the floor. The bag is an old friend and a good one. I have no fault to find with it. But the need for my presence was over and my mind back at the hospital. If only it could materialize there, or find a temporary, effective medium for communication in the dormant, unused bodies of one of the sleeping patients, my body left behind would not have cared. But without telephone or telegraph I felt myself badly stranded.

With commendable zeal, however, my drivers planned to fulfill their share of the contract. They would take me back at all cost. This meant, however, that we tramped till we came to a decline, when we sat on and "randied." The progress was slow, as there was much sea ice to cross, and we were just deciding to abandon the march when a man hailed us from the hillside, and came running out over the ice to intercept us. It's Ken, Doctor," said one of my companions, "I reckon his little chap is sick." The surmise was correct, and a contract was soon arranged. I was to transfer, examine and treat his little boy, and he was to harness up and carry me on to the hospital. My own share of this compact was soon discharged, though it involved a further re-examination of the poor man's wife, who lay dying of consumption. But alas! his dogs were away in the bay, and his man had sent to say that they would not be back before nightfall.

Suddenly, in our dilemma, our thoughts flew to "Bill." "Likely Bill will take you, Doctor; I seed him pass down t' cove an hour ago." And without further comment my host disappeared to find the delinquent Bill.

On the very top of the divide between the village that nestled under the shelter of the cliffs and the western branch of the harbor, isolated from the rest of the villages, is a rude shack. By courtesy it is called a house. It is some sixteen feet long by twelve wide, and its single story is less than six feet to the beams. Fortunately there is no ceiling, and the lofting of the rafters adds to the capacity and saves at once the space for stairs and the trouble of climbing them. You can get at all the household property by the simple process of raising your hand, there being no cupboard. The dogs, which sleep with the family, are thus freed from temptation to steal, an arrangement that tends generally toward domestic peace. This mansion was the property of my deliverer, and as it was "on the way," I bade good-by to my patients and followed in pursuit of "Bill."

Bill is a strange figure to look at, limping on the left leg, and with the corresponding hand "scrammed," or partly paralyzed. He shuffles along as if he had, from long acquaintance, acquired some of the habits and characteristics of the familiar crab. An attack of "the paralyze" in his boyhood had left him a hard struggle. His father had long ago died. There remained a younger brother, an imbecile sister and a mother scarcely better gifted. Bill has never mar-

ried, and the brothers, mother and imbecile sister live together in their poor home.

Everything on this coast is against such a man. With no time to read or write or to devote to the acquisition of that knowledge which would enable him to hold his own in a bargain, and without the remotest idea about the great world outside, his lot has been one of uninterrupted poverty and struggle. He has supported the family year in and year out with such codfish as fastened themselves on to the end of his line, never able to pay others to do work for him, handicapped as "the paralyze left him, he has only too many times known hunger and want and cold. His face, though he is still a young man, already shows plainly enough the marks of hard effort.

It might be supposed that such would be the last man to whom one would appeal, late on a winter evening, to turn out and carry an unbidden guest a long, weary distance over frozen hills.

Yet it is not so. There is no one along these shores so much imposed upon for hauling priests, parsons, doctors and strangers generally; no one that carries one-half the messages along the coast that this crippled man does. It is the custom of the coast to make no charge for these kindly offices. They are done freely and for love or not at all. There are those with whom it is the custom to make excuses. But Bill is not of that kind. No sight is more familiar along the winter tracks than his rude komatik and dimutive dog team and shuffling figure.

We are so accustomed in civilization to look upon every act performed by us for others as purchasable that one's mind at once concludes, It pays him well somehow. After all that is a correct conclusion. But not in gold that perishes. For it is the one joy of poor Bill's life to render service to others. But the sweetness of it is that he never accepts any return from any human beneficiary. A dollar is not less than a dollar, as one can well understand, to a man in Bill's circumstances. But large as a dollar must loom in his estimate of the value of material things, there is only one opinion among all who know this man: he puts a value beyond money on the opportunity to render a service which goes unrequited.

The familiar words of the fisherman disciples of long ago are never read in my hearing but my thoughts fly to this humble twentieth century disciple, "Silver and gold have I none, but such as I have I give in the name of Jesus of Nazareth." Bill's theology is not gathered from reading or even hearing the Scripture; yet his faith is great enough to remove many mountains.

"T' dogs has just been fed, Doctor. If I'd only ha' knowd this 'fore, I bet they wouldn't ha' had a sup this night," for dogs cannot do themselves justice running on a full stomach, and that they had been fed they clearly testified by an undoubted bulge on that part of their anatomy which is devoted to these purposes. "My, Doctor, 'tis too bad. They'se bein in the bay for wood all day, and them's only just out." If Bill starved himself he would not see his dogs go hungry. Yet I should have gathered from their ribs that his idea of the amount of food necessary is based on the diet he himself lives on. "It's hard t' keep dogs fat when them's workin' right 'long."

During the constant succession of mild grumbles in the same strain, he was jumping about "getting things t' rights," having invited me, meanwhile, to see a guest in his house who "had taken a kink in his back." Knowing the man, I was not at all surprised to find a sick visitor living on him. The gaunt, forlorn, threadbare stranger, helping to fill still further the already inadequate available space, seemed only a natural circumstance. For of all the generous people in the world, commend me to the poorest poor.

Many a time has the story of the widow's mite carried me in thought back to these humblest of humble cottages, where not only have I myself shared the hospitality which keeps a few ounces of "sugar" and the single tin of milk—things their own diet seldom, if ever, aspires to, for "any one special who may happen along," but also many times have I seen the still more Christlike charity which shares its poverty freely with a still more unfortunate neighbor, with all of whose faults and foibles they are familiar.



Commodore Peary and Dr. Grenfell—the explorer and the uplifter. On his return from the pole Commodore Peary put in at Battle Harbor in order to avail himself of the wireless telegraph apparatus there. He and his men remained several days and left for the mission work most of their remaining provisions

Soon the team was harnessed in, and the path being good and level, I acted on his repeated injunction to "bide on," while he trotted on beside, his good hand on the upturned nose of the komatik.

"Your guest is in a poor way, Bill," I suggested. "How long do you intend to keep him?" "Well, you sees, Doctor," he answered, "he's getting old now, and his woman's dead three years." "But you can't afford to feed him, Bill, you know you can't." "Not exactly, Doctor. You sees he's a bit scrammed just now, and he can't cut up his firewood." "I think he'd best let me get him to the poorhouse, Bill, he is past work now." "I suppose he must, Doctor," he answered, a tone of sorrow in his voice. "I sends him down some dry wood on times, but it seems he can't make a do of it of late."

We were crossing a large arm of the sea, and the salt water ice being a bit sticky, I attempted to get off and walk. We had, all told, two dogs, two pups and one-half pup, a little white animal with beady black eyes and the most willing of spirits, which reminded me all the while of a white rabbit in a hurry. Only one of the dogs seemed to be really able to haul to any extent, and it was imposing on good nature for a healthy, heavy doctor to sit on while his lame driver poured perspiration as he limped with uncouth gait. "Here," I said, "you sit on a bit, Bill, my feet are cold sitting on." "They've hauled fifty sticks to the landwash and one load home today," he replied, as if apologizing for the dogs. "No, sir, I never whips them. Come, Cæsar, Jumbo, haul up." And he trotted along faster than ever.

The dogs responded for a minute, and even Jumbo, which proved to be the dimunitive white rabbit, felt for a while he was doing the work of a traction engine. I persuaded Bill at last to "sit on" while I saved my toes from sharing the fate of Captain Peary's. But he only consented for a moment, while he took off his gloves and hat and carefully hung them on the top of the uprights, thus completing his preparations for a fresh burst of energy. "Bide on, Doctor, bide on, Doctor. 'Taint my fashion to give a man a lift and then sit on myself." There was no withstanding the repeated appeal, and our regal procession continued thus till we reached the steep hillside across the bay.

As we walked slowly up the hill I ventured to suggest he spent too much time on the road doing other people's work. "No, no, Doctor," he answered, "'tis my fashion. I fair loves to oblige any one, especially the sick. Leastways, I nearly lives on the road." "You should be paid something, Bill, for the many messages you carry to and fro. It's worth a dollar a day, surely." "I thinks God will reward me sometimes, Doctor." "You're right enough there," I answered; "yours might be called the faith that saves."

We were now racing down a series of steep hillsides, so steep that in spite of the "drugs," or drags, it took all our attention to keep from running over the dogs. Indeed, a little later on the poor white rabbit disappeared with a squeak under the sledge to reappear as a fish on the end of a line hauled along by the neck till his trace gave way. He was no sooner loose, however, than he was after us again at his full speed, merely shaking his ruffled white coat as he came along. As for our thin leader, even he was panting heavily at the last decline.

The downhill path had given my friend a short "spell" on the sledge, and skillfully balancing himself I noticed he had spent much time searching again and again in his pockets. "It's the very first time I ever," he said, when at last he spoke. "Ever what?" I asked. "Why left her all at home. Pipe 'n backer 'n lights 'n all the whole kit. What is I to do now?" At first, as from the oysters in the song of the Walrus and Carpenter, "answer came there none." But then the bright thought of the Co-operative Store, a mile out of our way, flashed into my mind. "You know I've got to call at Ned Spence's on the way, I suppose?" I asked. "Has you?" he asked. "Well, it will be more than dark before we gets off the salt water ice. But no matter, I suppose."

The lights of the store were greeting us

when he suddenly extracted from the depth of some inside pocket a small cube the size of a hazel-nut. Holding it up high for me to see, before he put the whole of it in his mouth, he exclaimed, triumphantly, "There, I knowed I feeled her all the time." It was the last of a much cherished plug of tobacco. "I shall leave you here, Bill, and then you can get back in good time for tomorrow in the woods. Ned's team will carry me the rest of the way."

"I'll finish it now, Doctor, if you'se is agreeable. That parcel is a bit o' venison Mrs. Brailey is sending up to her daughter at Snag Cove, and I promised I'd leave un for her." Bill had a way of speaking of these matters in a tone which somehow conveyed the idea of finality, and one felt argument with a pan of ice would have been as successful.

Ned happened to be out when we drew up, but I purchased the necessary fumigating apparatus, which Bill as promptly refused to accept. An excuse was necessary. "But I did not send you that Christmas present I promised two years ago, Bill," I said. "It will be a terrible load off my mind. Besides, I like the smell of Ned's tobacco. It helps the 'Copper store' along." "Well, I be real proud to have un, and I gives you thanks."

Bill is not a metaphysician, nor is his memory good. Logic is not his strong point, and the argument appealed to his weak side, and our fisherfolk aren't yet superhuman. On the contrary, a very human person is Bill, though without the varnish and veneer of modern civilization, the kind of Christian man the Master needs in the twentieth century, a man of few words, but of kind deeds many. A man always at peace with the world and himself, possessing the elixir vitæ that looks only on the silver lining of the clouds, a veritable optimist.

When we finally drew up opposite the door of the hospital, I told him to go down and give his dogs a good dose of whale meat off my scaffold, and then to come up and spend the night in the hospital. Bill shuffled and stood on one foot. "I thinks I won't come back. I give you thanks, Doctor." "Why not?" I replied. "Surely you aren't going to try and go back tonight?" "This here," he said, touching a parcel in some sacking firmly lashed on the bars and on which I had been sitting, "this here parcel is for Goose Cove, Doctor. You sees 'tis only eight miles now, and I'se can be back easy by breakfast." "Why, what on earth have you got there?" "'Tis just a bit of mutton what old Aunt Simonds asked me to carry up to Skipper Alfred. He's sick, they tells me in the cove."

I slammed the door and went in to a good tea, feeling very small. Bill's case is incurable. He is an optimist.

Religious Leaders in Session

The Federal Council's Executive Committee, at Louisville, Dec. 7—9

By Dwight Mallory Pratt, D. D.

Of the thirty-three denominations constituting the Federal Council, more than two-thirds were present by their delegates at this



BISHOP E. R. HENDRIX, D. D.
President of the Federal Council

meeting. It was a masterly body of men, representing the entire country from Maine to Atlanta and Denver. That fifty or more men should come these distances at their own expense indicates the hold this movement has on our denominational leaders. The Southland welcomed the delegates with clear, crisp weather. This helped the blood of the Council to tingle from the first.

Warren Memorial Presbyterian Church opened hospitable doors to its public sessions. Next door is the Southern Baptist Theological Seminary, the largest Protestant seminary in the world, having an attendance of 300. Two blocks away the Baptist church in like manner holds guard over the Presbyterian Theological Seminary of Kentucky, whose $250,000 structure is possibly the most beautiful and imposing in the country. Thus mutually guarded, as Pres. E. Y. Mullins of the Baptist Seminary said in his address of welcome, the two institutions are doctrinally and ecclesiastically safe. Dividing its time between executive and public sessions, the work of the Council may be classed under two heads: doings and sayings.

THE DOINGS

The report of Cor. Sec. E. B. Sanford indicated that the Council was getting its work splendidly in hand. This is due chiefly to the permanent business committee of eleven, which has held fifteen meetings during the year. Pres. J. Willis Baer of Occidental College, California, has been asked to take the associate secretaryship with Dr. Sanford.

The large and growing recognition of the Federal Council by the press of the country has been a marked feature of the year. A note of confidence and of joyful optimism was apparent in everything said and done at both business sessions. Treas. Alfred R. Kimball said to me that "there was more uplift in this meeting than in any previous one." His tireless and statesmanlike work as treasurer has much to do with the success of the year. Fifteen denominations, and these the larger, have paid their apportionment in full or in part; nine will pay, and nine of the smaller are still doubtful. This cordial response brings the year's receipts to over $9,000, which with the $5,300 soon to be paid will make up all arrears and balance accounts evenly at the close of the calendar year. The denominations are responding more and more cordially, and as our Dr. H. C. Herring said, "The treasurer's report is a most eloquent witness to the value of the movement." The apportionment of the expense of the Council, hitherto based on the number of delegates, will hereafter be based on the church membership of each body, to avoid a disproportionate tax on the smaller denominations.

The appointment of district secretaries at Chicago, Denver and Atlanta is made imperative by the growing work and will be accomplished as soon as the proposed annual budget of $30,000 voted at Philadelphia is approximately in sight. The secretary to be located at Denver will be elected at once, the nomination being left to the Colorado Federation subject to the approval of the Federal Council Committee.

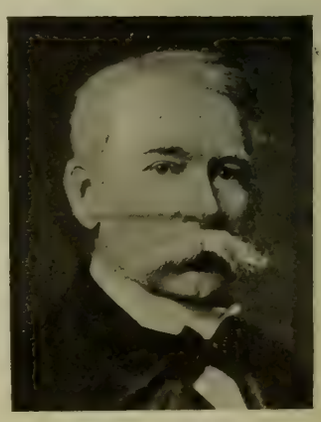
The report of the committees, too many to mention, indicates a large amount of exhaustive and faithful work. It is impossible in a brief summary to make evident the enthusiastic and statesmanlike service now being rendered by the denominational leaders who have caught the vision of the Federal Council. From many agencies and organizations its aid is already sought in problems beyond the scope of single denominations. For example, the Presbyterian Assembly called the attention of the Council to the desirability of organizing an interdenominational Bureau of Immigration, to unify the work of this country and enter into helpful relations with European centers of immigration.

A NEW BUREAU OF SOCIAL SERVICE

The most important action of the executive committee was its vote to "approve the formation of a Bureau of Religion and Social Service to be under the direction of the Commission on the church and social service of the Federal Council." The plan for the organization and support of such a bureau is committed to a joint committee of ten, five appointed by the Executive Committee of the Council and five by the Home Mission Council. As several denominations have such bureaus, this proposal created long and earnest discussion as to the function of the Council. Was it to displace denominational enterprises of this kind or aid them? The impossibility of a single denomination dealing with national problems became apparent. It was intimated that even the Presbyterians would be willing to pass over to the Federal Council its splendid department of social service with its secretary, so gifted for such commanding national work.

The men appointed to represent the Council are Drs. F. M. North, H. B. Grosse, E. B. Sanford, E. H. Abbott and Mr. A. R. Kimball, the treasurer.

The request of the Federation of Labor



DR. E. B. SANFORD
The Council's Corresponding Secretary

that the Sunday before Labor Day be set apart by the churches as Labor Sunday was approved, and it was earnestly recommended that the churches comply as far as possible. The committees on Religious Instruction and on Literature and Education gave evidence of scientific and scholarly investigation. The

former has assigned investigation of conditions in the home, in public schools, in church instruction to eminent specialists, such as Prof. E. D. Starbuck and Prof. G. A. Coe, while the latter has worked effectively through the press bringing its work and that of the Council to the knowledge of all classes.

The public addresses were commensurate in power with the great themes before the Council, but the vitality of the movement was found in the spirit of the executive meetings. No one could be present without feeling himself in the current of a new era. The heart and intellect of Christian leaders today have outgrown narrow boundaries. Something vastly bigger and more important than denominational enterprise is in sight. Few in the front ranks of the churches offend their brethren with narrowness or intolerance.

THE SAYINGS

Five public sessions with fifteen or more masterly addresses cannot be presented in a brief article. The audiences, witnessing to the city's best intellectual strength and religious culture, were alone a tribute to the cause. The general theme of Federation was discussed by such men as Dr. Levi Gilbert of Cincinnati and Bishop E. R. Hendrix of Kansas City, president of the Council. What State and Local Federations are Doing was described by such specialists as Prof. A. W. Anthony of Maine, Dr. S. T. Ford of Chicago and others. During 1908, eighty-two different towns were passed in review by the Maine commission and in twenty-eight reciprocal exchange of churches were arranged, *e. g.*, eighteen between the Baptists and Free Baptists. Equally notable work of its kind is going on in Chicago and wherever the Federation principle is earnestly operated.

One of the great sessions was that assigned to three home missionary secretaries and Prof. E. P. Hill of McCormick Seminary. The address of greatest power, perhaps in the whole conference, was that of Sec. H. C. Herring of our Home Missionary Society, who began by saying, "The evangelization of our country is the fairest dream of which the soul is capable." It was the vision of a statesman prophet that lifted all his hearers into the sweep of God's redemptive purpose in America and the world. The only discordant note in the Council was struck by Dr. L. C. Barnes, whose vision of Baptist expansion seemed to obscure the majestic movement toward coming unity. Out of courtesy to Dr. E. C. Dinwiddie of the Evangelical Lutheran Church a hearing was given to the cause of the Interchurch Temperance Council. As a partisan competitor of the Anti-Saloon League it is not likely to gain further advocacy from the Council.

The closing session was on The Churches and Social Service. It is only necessary to mention the names of Dr. A. J. McKelway of Washington, Prof. Shailer Mathews of Chicago University, Pres. Herbert Welch, D. D., of Ohio Wesleyan University to indicate the strength of this discussion. The sweep of a mighty movement was felt in all the doings of the Council. What the prophets were in faith, vision and statesmanship to ancient Israel, the Federal Council is to the churches of America. Ernest H. Abbott of the *Outlook* said, "I do not know of a meeting in my lifetime that has such significance to the religious life of the United States as this meeting this morning"—the closing business session of the executive committee. Such was the impression made by the entire Council upon every one sympathetically in the current of this new and larger life.

Cincinnati.

The Newer Evangelism in England

Some Examples and a Moral

By Basil Mathews, M. A.

THE PASSING OF THE CARPET-BAG

This month witnesses two striking examples of a newer evangelism which is gathering way in England. The central notes of the method are two. First comes the idea of every minister his own missioner. The old method was to import a man from outside; what is called in political life "a carpet-bagger." That is dying out. The idea now is a modification of the watchword of the political reformation in Germany—*cujus regio, ejus religio:* let each pastor look to the religion of his own region. And many pastors have been delightedly startled to find that they have strikingly evangelical gifts that have hitherto slept. They now preach for a verdict—and get it. The second idea is that the appeal should be moral rather than emotional, emphasizing the beauty of holiness rather than the horrors of hell. It is the evangelical appeal as propounded by Henry Drummond. It regards salvation as a progressive process rather than a cataclysm. In the very nature of things this method is not spectacular; it does not interest the yellow press. It is not "copy."

A DOWN-TOWN CAMPAIGN

Rev. C. Silvester Horne, now as always in the fighting front, is carrying through, this month, a great strategic attack on central London. The world of the homeless is his parish. The "living-in" shop assistant housed in a barrack emporium, the struggling poor in their single-room kennels, the fallen woman, the clerk in lodgings, even the wealthy bachelor in his flat, all know "Whitefields" and Mr. Horne. It is the inviting anchorage for drifting vessels. And as such, it must keep a brilliant flame in the lighthouse. So posters are out and the Oxford Music Hall is taken. Over 11,000 houses are being visited with invitations to services both at Whitefields, where Rev. John McNeill will help Mr. Horne, and in the huge amphitheater of the Oxford Music Hall, all of which Mr. Horne himself is conducting. Dr. Campbell Morgan is giving a series of his powerful Bible readings. Specialism is applied in the calling of a mass meeting of shop assistants. And beautifully rendered classical music will be a feature of the services.

THE "HARD NUT" OF THE SUBURB

The exceeding sinfulness of suburbanity lies in that frigid and timorous separatism which keeps every man from knowing his neighbor. Few people in a London suburb know the people next door. The population is migratory; there is no local patriotism. Nobody takes root. All this means that hundreds of thousands of middle-class people who have been brought up in Christian homes and churches simply drift out of touch with Christian life into an anæmic paganism. In London church-going is not—as it is still in the provinces—the badge of respectability. The suburb is therefore the hardest nut to crack in the Christian problem. Posters may bring in drunkards, but leave the indifferent middle-class man unmoved. Services in a music hall do not draw him. And nobody holds out a hand to respectable "anybody" for fear of a snub. The freshness of the move taken by Rev. H. H. Carlisle, M. A., of Balham, this month lies in the fact that he and his church have held out hands to 8,000 houses regardless of the dreaded snub—and have hardly received any. A dignified and tactful letter, which breathes unmistakably a spirit of frank brotherhood and an intelligent recognition of the causes for non-churchgoing, was sent out to these homes. At the end of the letter Mr. Carlisle asks four questions: (1) Would you like to receive an occasional visit from a minister or visitor, and if so, what hour would suit you best? (2) Would you like to be put into communication with the Balham Church of the denomination to which you have previously belonged? (3) Would you like your children (if any) to attend Sunday school? (4) May we leave a copy of our *Church Messenger* occasionally at your house?

THE DISCOVERY OF LONELY

The discovery of the services has been that under his mask of indifference and aloofness the suburban is profoundly lonely. In a respectable suburb every evening in a rainy week 500 to 600 people—over one-third of whom were utter strangers—came out after their day's work to hear a local minister, of cultured rather than—in the broad sense—popular gifts, speak on fundamental subjects. But still more, Mr. Carlisle is in touch with a swelling number of people who have written to him for an interview. And for every one who has written it may be taken for granted that ten have been moved. It is in this quiet, progressive movement and its permanence of result that the significance of the movement lies. As Dr. Campbell Morgan wrote in respect to this particular movement—and it is with lighter heart that we hear that America has not captured him—"I am convinced that the evangelism which we supremely need is that of a neighborhood by the church in its center. I have no doubt whatever that the kind of work that Mr. Carlisle has done will yield results for months and years to come, results that will be far more permanent because they can be conserved in the very best way."

The movement is spreading. I know of a young Wesleyan Methodist church in a North London suburb where a similar experiment was tried at Easter on a smaller scale. And the services, centering round the passion of Christ, left an organic church where they found a congregation. Rev. Morgan Gibbon, with his characteristic "evangelical heterodoxy" to preach, has carried through a mission of the same type in his suburb, increasing the permanent church membership by about eighty. Rev. Joseph Hocking has done the same in his United Methodist church with conspicuous success. Rev. Charles Brown has strengthened his Baptist church at Ferme-park, North London, in the same way. Signs are plentiful that the big thundering earthquake of the national simultaneous mission type is to be followed by the still, small voice of local effort, following and followed by faithful "prophesying" and the spade work of the pew holder.

London, Nov. 13.

The United Society of Christian Endeavor is not concentrating its energies these days merely on great international or national conventions. A far-reaching "1911 Increase Campaign" has been inaugurated, having as its goal 10,000 new societies and a million members by July, 1911. All the states have their quota to reach, Pennsylvania's mark being 1,000 new organizations. Thus far Indiana leads the new advance with fifteen.

THE FIRELIGHT CLUB

Conducted by William Byron Forbush

The Homes of the Firelight Club

Nothing has been pleasanter in the life of the Editor of this page, in his pilgrimage through the wilderness of this world, than to meet, at various places of his sojourning, young people who read weekly the Firelight page. Sometimes in a crowded convention hall it has been an eager mother who has drawn up an unwilling lad who didn't want to "be introduced," but who found the Editor was no ogre, and who broke away with a smile; sometimes it has been a lad or a lass who has come voluntarily to say that he has tried for a Club prize and didn't win, but still thinks well of the Editor.

The jolliest experience was last summer. I was going to be in Worcester some days, and I received a letter from a mother saying that, as she "had a boy problem," she hoped I would consent to spend the time in her home. I have had letters like this before from worried parents who expect me to reform a strange child in the course of a two days' sojourn; and I want to tell you that to reform a child when he knows you are doing it is an ordeal—to you and to him. But something told me that I ought to go; disagreeable duties when done give one such a sense of self-satisfaction, etc. So I went.

I found myself out on a broad hillslope in front of a great, rambling house that had a hospitable expression. The boy problem was there. Most of it was up in a tree when I arrived, and some of it was coming out with a dog to meet me, and all of it is in the picture on this page. The dog is there, too. Isn't that a lovely Firelight circle? The boy with the George Washington chin does not always look like that. That is the expression he uses when he has his picture taken. The pensive lad in the middle row usually has more smile to the square inch than any boy I know. I have a photograph of that smile, which I often look at on rainy days. The one dear girl seems to be a sort of little mother to the whole group, as an only sister has to be.



I didn't give any lectures on the boy problem in that family; but I learned a lot. When we all got into the dining-room there were two tables of us, and the father had a busy half hour getting every one served. I noticed that even he had to call some of the names over twice before he got them right. I never saw a father and mother who looked happier or as if they had less to worry them. Talk about treasures laid up in heaven, I speak reverently when I say that they have something better here below, in the love of a row of manly sons and the consciousness that they are adding riches to the republic.

A Boy Who is Making Good

I got acquainted the other day, by a letter from his father, with a remarkable boy, who seems already to have become a sort of a clerk of Nature around Boston. His father says:

"In April, 1908, he took up the study of plants of his own accord, was at it before I knew, and during the year studied, named and organized a good collection, nearly as much as I did in my first three years, 1875-78, when I was 16-19. Perhaps he had some advantages which I did not. He is still more interested in birds, and his annual lists of birds observed have been among the first six published in *Bird Lore*. The local Forest and Field Club is trying to organize the farms as a bird observation. Their chief field officer has some sort of a state police appointment, and my boy is a deputy under him and has an official badge. (You must not tell—at least not so as to identify him.) He studies his district minutely, consulting official maps and records at Middlesex South Registry of Deeds in East Cambridge. With the help of an older boy, a Harvard student, he posts notices forbidding shooting. They are preparing a series of pictures and texts in twenty-three series for bird instruction in the schools of the town (Belmont).

"You will now understand that this, my son, is to me a very satisfactory son. I expect him to be better than I. I trust him in every way. I trust his dexterity, his intellect, his judgment, his faithfulness, his morals, his faith."

A Girl Who is Making Good

She writes from college:

"I am still at Mt. Holyoke (this is my second year) and I am quite delighted that I have won a prize. I am sorry to say that I am afraid that I cannot be a Club member any longer. I was twenty last September, and nineteen is the age limit, isn't it? But I don't look twenty; in fact, it is hard to convince people that I am over sixteen. Wherefore, since a woman is only as old as she looks, I must still be a member. Q. E. D. Isn't this logic?"

I told her that a Club member once is a member always. Then she wrote some kind words which are so much in harmony with my own opinion that I must print them!

"Your department is extremely interesting. There are somewhat similar departments in various magazines, but they have not your 'aliveness.' In the 'home' magazines such a department consists chiefly of sentimentality. Even the old St. Nicholas League has not your infinite variety, with a competition one week, a sermon the next hidden in a story, and every now and then an opportunity to show a little missionary spirit."

What Makes a Home

This Christmas number made me think of the Firelight homes, because it was the first Christmas that really gave homes to the world. I am quite full of the thought this winter, because I am now living for the first time in my mature life in a home of my own. And as the first Christmas came by a mother, so our home, like all homes, came by a mother, too. Years before it came into being it had been builded in her heart. In the planning of it, it was she who lay awake nights dreaming of it, and who came at all times of day, putting her arms softly about our shoulders and revealing to us her latest happy thought. It was she, an eager little figure, who sat on a log and watched the first hole dug and all the rafters erected and the last chimney brick laid. And it was she, when the last painter had left, who, a brave Joshua, led us into the Promised Land and divided amongst us its possessions.

At last, one autumn evening, after the days of getting settled had gone, like an aching, horrid dream, we all gathered about the fireplace, and the flame, which is the soul of a room, went roaring up the chimney and flashed out upon a semi-circle of smiling faces, while the rain outside and the first gust of winter that swept the branches against our windows made it seem all the more safe and cosy inside. Then it was that the house mother, coming close to the firelight, spoke again the words which tell the secret of earthly happiness:

"To be Here, to be Together, and to Think Well of One Another."

"A kiss from my mother made me a painter," said the veteran artist, Benjamin West, after he had won fame and hung his pictures in Royal Academies. When she looked at his first boyish sketch, she praised it; if she had been a silly or sulky parent, she might have said, "Foolish child, don't waste your time on such daubs," and so have quenched the first spark of his ambition.—*Theodore Cuyler.*

The Directory Santa Claus

By Patten Beard

Christmas holidays had begun and school was out. The scholars had spoken Christmas pieces that told of gift-giving and Santa Claus.

Rose Schneider and Lili Fifer, with their school-books under their arms, pushed open the heavy oak door of the big city library and trotted with one accord to the children's reading-room.

"I got a dandy book," Lili volunteered, as they wedged into the waiting line at the desk. "'Twas all about a little girl that went to



see Santa Claus. I'm bringin' it back now. Say, Rose, you get it on your card—it's an awful nice story."

But Rose shook her head while her thin snub nose turned up more than ever, so that it might add emphasis to her refusal of the offer.

"There ain't no real Santa Claus," she said. "I ain't never had Christmas presents from him."

"Well," Lili insisted, "I ain't, neither, but I think there is a Santa Claus all right. He ain't known us, but he's awful good to lots of children. My cousin, she goes to the church and gets a doll by him."

"'Twas a Salvation Army most likely," Rose retorted. "They dresses up Christmas times with white beards, and they stands on streets for Christmas dinner pennies. 'Tweren't no real Santa Claus your cousin saw!"

"'Twas, too! There is so a real Santa Claus!"

"Well, you just go an' look him up in the directory an' see! You won't find any Santa Claus there, 'cause there ain't any to find, Lili Fifer!"

And with this parting thrust, Rose squeezed through a sudden opening in the line into the reading-room beyond.

Lili waited for her book to be discharged, then she raised a questioning little hand toward the lady at the desk.

"Please," she asked, "where is the directory book?"

"Downstairs," the librarian answered. And downstairs Lili went.

The directory was really very big indeed. When it was opened on the table, Lili studied it at random trying to make out what it all meant. Then, deciding that it would be best to begin at the beginning, she began at A, running her forefinger down the list lest, by chance, she should overlook the name of Santa Claus. Down through page after page went Lili's finger till it came, after long and patient travel to the list of names beginning with C.

Oh, there it was, "*Claus*, Adolph—carpenter." No! that was not Santa Claus, after all.

How many people there were by the name of Claus—nearly a half a page full! Surely there must be a Santa Claus among them. On down the list! There was, indeed, no Santa Claus to be found. The nearest to any such name was that of Mr. S. T. Claus. Perhaps that might be he. S might stand for his first name, anyhow, Lili pondered. The address was not far away, so that a walk down to the avenue was all that was needed to prove it.

If there were no Santa Claus—. But, if there were—! Perhaps one might find out and tell him where Rose lived. Then she would know that there was a Santa Claus for sure.

The long winter twilight was beginning when Lili came out of the library. Already the lights from the grocery and the drug store on the corner warmed the gray stone pavement outside. Beyond, on the avenue, the electric arc lamp made a bright, misty star, and toward the star Lili made her way.

1301, that was the right side of the street. 1303, 1305! Lili's heart went pit-a-pat. Why, there was a store, and over its window stood the name, "S. T. Claus." Lili drew nearer. It was just a tiny store, a little toy store, and its windows displayed a vast array of tinsel and Christmas tree decorations. Placed in amongst this brightness were dolls and wooden carts and horses, tin steam engines with cars and jumping jacks.

Lili stood and stared, transfixed with wonder, for there, there in the store stood a small, white-haired man who looked wonderfully like the Santa Claus of the story-book! To be sure, his white beard was not so long, and he wore a gray knit coat instead of a bright red one with white fur on it. But his face was so jolly and his occupation so very Christmas-like that there could no longer be any doubt.

Just here, he came to the window and added a box of assorted candles to the display of toys, and he looked out at Lili through the frosty glass window and smiled.

"Hello!" said he, by way of cheery greeting to the child outside.

"Hello!" returned Lili, and somehow, before she knew it, she was standing in the little store by the worn counter looking up into the merry face of Mr. Claus.

"It was through the directory I found you," she stated. "Rose Schneider, she says there ain't no real Santa Claus, and I says there was one for sure. So she says, 'You won't find him in no city directory'; but to the library I looked, and so I found you!"

Mr. Claus chuckled. "Well," said he, "if you aren't just the greatest! So you think I am Santa Claus! I guess a good heap of children passed by here and never found me out before. Here I am an' they never knew it till you came along!" and he laughed a ringing laugh that nearly doubled him up.

"Didn't nobody know you was really Santa Claus?" Lili gazed confidently into the old man's bright eyes; "hadn't they ought to know by the sign?"

"How should they?" the little man returned. "Santa Claus—everybody knows he likes to go and come privately, so if he should set up a store and put his full name on, I guess all the children in the city would be there at once. My sign just says S. T. Claus, like any regular citizen. Say, 're you going to tell the kids?"

Lili hesitated. "Nohow, if you don't want I should," she answered. But there is Rose an'"—

"And Rose says there is no Santa Claus, so, of course, you want to tell her"— he shook his head. "Hm-m-m," he reflected. "That is a problem, isn't it, young-un?"

"I've got it," he said finally, "I've got it! See here, why don't Rose believe in me? Is it because she thinks I kinder forgot to come to her house or because her parents told her? Or what?"

"I guess it's because you forgot her mostly," Lili made answer. "I says you forgot me, too, mostly, but I believes in you just for sure all the same."

"Well," Mr. Claus said, "you mustn't tell Rose that you saw me, and you mustn't tell the other kids, either. You just tell me where the two of you live, and we'll see if I forget you on Christmas morning. I rather

guess Rose won't have any doubts after that!"

And she didn't.

"I want a story about Santa Claus and the little girl," she demanded of the children's librarian next day. "Lili Fifer, she says it's an awful good story and likes I should know more about him. He brung me a doll for Christmas and 'tis true all about him for sure, ain't it?"

The librarian smiled. "Why, certainly," she said.

Christmas Just the Same

By Estelle M. Hart

"Come right in, Lois. Isn't this a glorious day? It really begins to smell like Christmas, don't it?" and Eleanor Day bustled cheerily about, settling her guest in the most comfortable chair, and assisting her to lay aside her wraps.

Lois Robinson looked at her, half in wonderment and half in bitterness.

"Don't see what difference it makes to you and me whether it smells like Christmas or not—smells like a snowstorm coming up, I should say," she replied tersely.

"Well, maybe 'tis the snowy smell I mean," Eleanor replied good-naturedly. "I'm glad you can tell that snowy *smell*, too; some folks don't seem to. They say it feels like snow, and it looks like snow, but I can *smell* it and *hear* it, too—that kind of muffled stillness, you know—and it makes me realize that it's most time to get ready for Christmas."

"Eleanor Day," said Lois, with something very like scorn in her voice, "you're as lone and lorn as I am, and you don't mean to tell me that you pretend to keep Christmas, all by yourself!"

These two elderly women had been separated for nearly twenty years until within the past few months. Brought up as neighbors and schoolgirl friends, they had lived on adjoining farms until, after the death of her father and mother, Lois had left the old home town and gone to a western state to "keep house" for a widowed brother. Within the last year the brother also had died, and now she had come back to the old house, a solitary and lonely woman, to pass the rest of her days.

Eleanor, too, led a lonely life. Father, mother, sister and brother had long ago been taken from the old home, and she had been left quite alone to make the best of life that she could, with what was left her—the old house to live in, her hands to work with and a cheerful heart; these were her sole assets.

Lois Robinson had as much, and more, in the way of earthly possessions, but the cheerful heart, the best possession of all, had long ago deserted her. So she had spoken with wonderment and something not unlike envy in reply to Eleanor's cheery reminder of Christmas.

"I don't pretend," Eleanor Day replied, echoing her word, "I keep it. It's Christmas just the same, and I'll tell you, Lois, though I never said so to another soul, I keep it for all the rest, and that makes it the happiest kind of a time. I never feel so close to them as when I am planning Christmas presents for Father and Mother and Hetty and John."

"Eleanor Day, what do you mean?"

Lois looked at her almost in fright. Was Eleanor losing her senses? She certainly was a very composed and comfortable looking lunatic, if she was, as she sat rocking gently in her chair and clicking her bright knitting needles.

She stopped and looked at Lois for a moment with a little kindling light in her eyes.

"Why, I mean this," she said: "the things I would give to Mother I give to somebody else that is old and that hasn't any daughter to do for her. There's old Miss Partridge still living, you know, and Aunt Mary Woodruff—she ain't any aunt, but Mother taught me to call her so. Then there is always some old gentleman to make me think of Father, there are invalids for Hetty and kind of queer, nice odd folks for John. And then there's always children."

"Well, who are the children for, I'd like to know?" Lois inquired.

Eleanor flushed a little and sat back in her chair and resumed her knitting and her rocking.

"Oh, I suppose I'm awfully foolish, Lois," she said. "I didn't mean to mention about them particularly, but I always get sort of lonesome about Christmas time for the children I might have had, maybe, if some things had been different; and it kind of warms me up inside to plan things for some children somewhere, if they ain't the ones I wish they were."

Lois's own face softened a little, but she only said, "Well, you do beat the Dutch!"

"I'll tell you, Lois," said Eleanor, "you just step in next week, a day or two before Christmas, and I'll show you the things I've got. It's an awful little I can do, and I'd be ashamed to show them to you, but I kind of think you might like the feeling of it, too, if you tried it once. Why, it seems to me 'twould make me sick abed, I'd be so lonesome, not to keep Christmas at all."

"Everybody ain't like you, Eleanor Day," Lois replied. "I never saw your beat. You was always a master hand at playing, when we was children; it seemed as if 'twas really so and not playing at all, and I believe you're at it still!"

"Well, you know it says in the Bible there'll be 'boys and girls playing in the streets thereof,' and sometimes I wonder if it don't just mean us that have got through being children here, learning how over again. I don't believe but that God likes us to play as well as to work."

The talk drifted to other things, as another neighbor came in, but when Lois went away, Eleanor said to her:

"Do be sure and step in next Tuesday or Wednesday. I'll be awful glad to have you help me do the things up."

And Lois came.

"My land!" she exclaimed, as she looked at Eleanor's little kitchen table, set out with a varied array of articles, and with several empty boxes, plenty of neatly ironed wrapping paper and a roll of narrow red ribbon at one side. Then, with some disapproval, "It must have cost you a lot of money!"

"Now I'll tell you about that," Eleanor responded cheerfully. "I suppose I couldn't do it if I didn't do a considerable planning. I figure it this way: If I sew or knit or crochet, or whatever it is, six hours a day, I can manage to get enough to live on—it don't take much, you know. Well, that gives me plenty of time for housework and making my own clothes and doing errands and making calls, and going to prayer meeting and monthly sociables, and working in the garden in summer; and then I begin the first of January and put in half an hour's work a day extra, for the next Christmas. It averages about five cents a half hour, you know, on knitting or plain sewing, and that's thirty a week, and that's about fifteen dollars a year. You wouldn't think 'twould be so much, would you?

"Well, that buys all the materials, and I make 'em up evenings, if they're of the making-up kind, and some of them I buy right out. I always buy a rubber water bottle for some old lady—Mother did enjoy hers so much. This one is for Aunt Mary Woodruff. Her son's wife is kind of close, to tell the truth, and don't waste any coal, and Aunt Mary is having rheumatism quite a bit this fall.

"The bedsocks are for Miss Partridge—pink is a foolish color, maybe; drab don't show the soil half so quick, but land! can't you remember when we was little girls how lovely Miss Partridge used to look walking up the church aisle with a sprigged pink muslin and pink roses in her bonnet? It seems to me she'd like to feel that the pinkness hadn't all gone out of her life.

"Old Deacon Andrews used to be such a scholar, you know, and he was one of Father's best friends. He don't have nothing to read but the *Hop River Herald*, and land knows that don't tell nothing except when Sophy Beckley goes to Podunk to visit her aunt, and when Silas Warner has painted his chicken coop, and I don't suppose that gives the deacon much food for thought.

"These cost four dollars and a half, the two of 'em," and she reverently lifted from their box two fine new volumes of a recent history of Egypt. "It seemed a lot to pay, but I talked it over with the minister and he said they was real choice books, and that the deacon would read them backwards and forwards for a year, and I decided 'twas worth while. Maybe it's the last year he'll have, and if ever there was a saint that walked this earth, Deacon Andrews was him, and we know it. Dreadful heathen looking pictures, ain't they? But the minister said they was just right."

Lois Robinson listened in petrified astonishment. "Why, Eleanor Day," she finally gasped, "four dollars and a half!"

"I know it," Eleanor replied guiltily, "but someway when I got thinking how comfortable Deacon Andrews would look a-sitting by them south windows a-reading these books, and how he'd push his spectacles up on his forehead and smile, kinder like Father, I just wanted to, and so I did!

"It's about the hardest to get things for Henry Harrison, and he's so mortal proud that he wouldn't take nothing from me ever, but, you see, I get him to take me around in his old sleigh Christmas morning regular, and I tell him *I'm* too proud to hire it for nothing, and so we kind of even things up by my getting him some little thing or other. He and John was great friends, you know. I've subscribed for a magazine for Henry; he'll enjoy that. These men folks cost the most.

"Then there's Julia Morris, with a spinal complaint, poor child! I got this lot of ribbons at a sale last spring real cheap—just look at them roses! They are for fancy work. Julia likes to make pretty things, and this gives her a chance to give some things away herself; so the good time I have kind of spreads, you see.

"And now see here!" Her motherly bosom expanded and her eyes grew brighter and more tender, as she opened a long box and displayed three dolls, "just of the holdable, hugable size," Eleanor said, delightedly, as she lifted them up, and displayed the pretty, home-made clothing that would "take off and put on," and all complete to the little hoods and sweaters and mittens.

"Oh, it was such fun to make them tiny things!" she said. One goes to Susie Sulli-

van—her mother takes in washing and can't get Susie any playthings worth speaking of; and one to Mollie Stevens, who is lame, you know, and has to stay indoors a lot; and one to little Louisa Clark—I don't know as there seems to be any particular reason for giving it to Louisa, only she's such a motherly little thing."

Lois Robinson half shut her eyes in revery. What did she dimly remember about Jason Clark's attentions to Eleanor one winter forty years ago or so? And this was Jason's little daughter—no, granddaughter—well, well, to be sure!

But Eleanor had put the dolls snugly back in their respective boxes, and was laying out half a dozen pairs of mittens of assorted sizes, for some children who lived down at the corners where the mill had been built; and there were tops and jumping-jacks, and two or three gaily colored picture books.

"They *need* the mittens," said Eleanor, "but bless you! Christmas wouldn't be Christmas unless there were some presents that you could get along without," and she sat back and viewed her treasures happily.

"'Twas kind of close skrimping after buying them books," she said, "but there was just enough left for a roll of red ribbon to tie them all up with. The wrapping paper that comes on bundles I always save and iron out, and it answers beautifully, if it isn't soiled to start with."

"Well, I never!" said Lois.

"Did you!" responded Eleanor. "And ain't it beautiful? Now there's nothing left but the baking. I always make a lot of cup cakes for Christmas and put frosting on top and little red and yellow candy mites—Mother always did that—and then I make a big one for Henry and me. I make him come in to dinner when he brings me home from our morning rounds, or else I tell him I won't go, and think how that would disappoint the whole caboodle!" and she laughed the cheeriest kind of a laugh.

Suddenly Lois Robinson's eyes gleamed, and she sat straight up in her chair, her cheeks turning an old-rose pink.

"Eleanor," she said, half tremulously, half fiercely, "let me do some of it. We wa'n't never no great hands to give presents at our house, but we was master hands at feeding. I'd like to do something for my mother," and her voice broke suddenly, "*please*," and she grew eager, as she caught the look of surprise and hesitation on Eleanor's face. "I'd like to have a part in Christmas myself. You and Henry stop at my house on your way down, and I'll have them cup cakes all ready. And I got here this fall in time to put up pickles and grape jelly—the mothers of them poor children would like that. Then when you and Henry come back, you just stop at my house for Christmas dinner. You wouldn't have room to put in Aunt Mary Woodruff and bring her along, would you?"

"Why Lois Robinson, I guess we would!" and Eleanor's face was already aglow with the pleasure of seeing Lois so animated and happy, though she was stifling a regret in her heart that she couldn't make those cup cakes herself.

"It will save me a lot of trouble," she said, "and I was worrying because I didn't see how I could ever finish a pair of gray mittens that I had begun for old Uncle George Ripley, who brings me my wood. I was just thinking I'd have to wait till New Year's!"

. . . . . .

Yes, it was a happy Christmas "just the same," as Eleanor had said, even if they were solitary elderly people. As she sat alone before her cheery fire in her comfortable chair, on Christmas night, she said to herself: "It seems as if each one was a little better than the last. How pretty Lois looked when she got het up getting the dinner, and how kind of limbered up in his spirits Henry seemed to get, too! Yes, this certainly was the best Christmas yet!"

The Baby Lord

There lay the Baby King,
Holy and undefiled;
For earth can show no sweeter thing
Than a little child.

A flower is fine and sweet,
And sweet is a bird.
But sweeter far from head to foot
Was the Baby Lord.

A lamb is very meek,
And pure is a dove;
The Lamb of God was small and weak,
All purity above.

Most blessed was she
Who had him for her own;
Who rocked him on her tender knee,
Whose bosom was his throne.

Right blessed was she
Who fed his at her breast,
And while the nine sweet months did pass,
Made for him a nest.

—*Katherine Tynan Hinkson.*

Verses for Christmas Presents

BY BERTHA E. BUSH

The bell clanged sharply. The would-be-authoress put down her pencil and went to the door with a sigh.

"Mother sent me over to ask you if you have any verses to put on Christmas presents," said the small, red-gowned maiden who stood at the threshold.

The would-be-authoress looked at her gifts, already tied up in beribboned packages, but not one with a verse. She had not had time to make them. Then she gave a hurried glance over the poetry books. In vain.

"Tell your mother I haven't any," she said. "Tell her that's just what I wanted myself, but I didn't find any."

Then she took up her pencil once more. But scarcely had a sentence been written in the Fourth of July article she was preparing for the press, before her small nephew burst into the room.

"Aunt Kate! Aunt Kate!" he shouted. "See what a dandy stamp box I made for Mother! Made it in school. Teacher showed us how! And Teacher says it would be nice for us each to put a verse on them in our own writing, but I don't know any verse. Aunt Kate, please make me one!"

There was no help for it. When that precious little harum-scarum of a nephew wanted things furnished, they always were, whether articles went to the press or not. Aunt Kate duly admired the stamp box the stubby hands had fashioned, and obediently wrote the verse as demanded. Then she furnished the required pencil and paper and even sat down by his side to help him in the difficult task of forming capitals, after the fashion of doting maiden aunties. It was not much of a verse that was manufactured on the spot, but Johnny considered it all that was desirable. This was it:

"A merry Christmas to my dear mother!
I love you better than any other.
I made this little box for you
Because 'twas the best that I could do.'

"Auntie! Auntie!" It was Isabel now. "Please tell me something to write on the card that goes with this washcloth I made for Grandma, and please make it rhyme."

Who ever denied anything to curly-headed, loving little Isabel? Auntie took a fresh piece of paper and without a murmur proceeded to write another verse:

"A very merry Christmastide
Is what we wish for you,
With joys that evermore abide
And friends so kind and true.
Your loving little Isabel
Has made this gift for you."

"Cousin Kate, don't you know any quotation to put on this? Something Shakespearean, if you can think of it, because he's so literary—something delicate and appropriate."

Cousin Kate looked at the flushing cheeks and remembered a Christmas when she sent one present that meant more to her than all the others. "Hand me the Shakespeare and I'll try," she said. And Eleanor's gift book went inscribed:

"Fair thoughts and happy hours attend on you
This merry day and every season through."

"Cousin Kate, come here!" The summons was secret and imperative. "I've got a five-pound box of candy for Juliet, and I'll be hanged if I know what to write on it. Won't you make up something for me?"

Of course she would. George had never turned to her in vain. The candy box went out bearing a card on which was written in George's finest flourishes:

"Like to like is just and right;
I like and so it is most meet
That I should send on Christmas night
Sweets to the sweet."

The supper bell rang just as it was finished.

"I think," said the would-be-authoress as she put away her pencil and blank paper, "that though I did not get that article off today, I have certainly supplied a popular demand."

The Christ-Candle

I.

'Tis Holy Night in the hamlet olden,
Darkness lowers her curtain down;
With fingers of sleep the eyes are holden,
Naught is awake in the dreaming town.
Shineth one light in a cottage window,
Set for the Christ-child's tender feet,
Lest that they stumble, lest that they falter,
Passing tonight thro' the silent street.

Shine, sweet light, from thy humble dwelling
Brightly beam on the toilsome way.
Long must he journey—the darling Christ-child—
Far and far has he still to stray.

II.

The world is asleep and the world is weary,
Scarce it remembers the Holy Night;
Error and wretchedness, sinful, dreary,
Cover and darken the spirit-sight.
Stay not to come to us, blessed Christ-child,
Tho' we be slumbering, tho' we forget,
Tho' they be scanty, the lights that await thee,
Heavenly Messenger, stay not yet!

Here is my light in my true heart's window,
Angel of Christmastide, come to me;
If thou wilt enter so lowly a chamber,
Here shall thy home and thy shelter be.

—*Nora Archibald Smith.*

God sends children for another purpose than merely to keep up the race—to enlarge our hearts, to make us unselfish and full of kindly sympathies and affections; to give our souls higher aims and to call out all our faculties, to extend enterprise and exertion; to bring round our fireside bright faces and happy smiles, and loving, tender hearts. My soul blesses the great Father every day that he has gladdened the earth with little children.—*Mary Howlitt.*



Annie Fellows Johnston



Williston Walker, LL. D.



Henry C. King, LL. D.



Katharine Lee Bates



William DeW. Hyde, D. D.



William Allen Knight, Litt. D.



Ozora S. Davis, D. D.



Ambrose W. Vernon, D. D.



Howard A. Bridgman, D. D.



Rev. J. H. Jowett

What one will get in The Congregat

Mr. Knight in the Holy Land

"The Congregationalist" announces that William Allen Knight, the author of "The Song of Our Syrian Guest," will write for its readers during the first half of 1910 a series of devotional articles interpreting the Holy Land and its message. An introductory article having the Christmas spirit appears in this number of "The Congregationalist." Mr. Knight sails for the Holy Land in January, and he will send back, not simply the letters of an observant tourist nor the findings of the Biblical scholar, but discriminating, tender and accurate portrayals of the regions visited, and particularly the impressions and inspirations that come to the soul in sympathy with Jesus.

The best idea of this series will be gained from the following list of subjects:

We Would See Jesus.
Four Shadows on the Sea.
In the Wake of Paul's Ship.
The Vision on the Tanner's Housetop.
Looking Up to Little Bethlehem.
Looking Down on Lowly Nazareth.
Looking Over the Lake He Loved.
Look Round About in Jerusalem.
Looking with Jesus from Mount Olivet.
Come See the Place where the Lord Lay.
He Is Not Here.

Dr. Grenfell A New Series

One of the most popular little books published within a year was "A Man's Faith" by Dr. Wilfred T. Grenfell. The material in it appeared first in "The Congregationalist" and has proved of great worth to the personal life of many. Those who have profited by the book will be glad to learn that Dr. Grenfell expects to write during the next year for "The Congregationalist" another series of articles in a similar vein and answering to some extent certain questions raised by "A Man's Faith." They will be largely autobiographical articles as follows:

What the Bible means to me.
What prayer means to me.
What the church means to me.
What Christian fellowship means to me.
What life means to me.

Dr. Gunsaulus and the Higher Life of Chicago

What in pulpit leadership Phillips Brooks was to Boston and Henry Ward Beecher to Brooklyn, that Frank W. Gunsaulus is to Chicago. Through the assistance of his private secretary for twenty years, Mrs. Jennie Bell, we are able to promise to our readers a series of articles from our Western Editor which will give them the privilege of more intimate acquaintance with one of the most rarely gifted and lovable men among living preachers.

Dean Hodges Simple Messages on the Inner Life

Dr. George Hodges of the Episcopal Theological School in Cambridge, Mass., the author of a number of books and of many magazine articles that have helped multitudes to clearer ideas of the Bible, Christian life, and the obligations and privileges that go with it, will furnish during the next year a series of five or six papers on:

The Extension of Influence.

Prof. Rauschenbusch on Social Problems

If there is one man in this country who has the e
both of alert Christians in the church and of lead
in social and industrial reform, it is Prof. Wal
Rauschenbusch of Rochester Theological Semina
whose book "Christianity and the Social Crisis"
a profound and vigorous treatment of most pressi
modern problems. He is molding a number
young men now entering the Baptist ministry, is
demand for addresses at Chautauquas and institu
all over the country, and he has consented to
some special work for "The Congregationalis
treating subjects and issues that have enlisted all
devotion of his warm heart and cool brain. So
of the subjects already settled upon are:

Sin and Society.
Religious Needs in a Perfect Social Order.
Can Suffering be Abolished?

Dr. S. G. Smith of St. Paul

Widely esteemed throughout the Middle W
where he has lived and worked for so many yea
Dr. S. G. Smith of the People's Church, St. Pa
who is also a professor in the University of Min
sota, will, like Dr. Rauschenbusch, help to enligh
and guide the readers of "The Congregationali
concerning the problems of modern society.
will write for "The Congregationalist" on "The
of Living" and other themes.

A Leader of the English Pulpit

Since Rev. J. H. Jowett of Birmingham, Engla
made such a profound impression at the Northfi
Conference of Christian Workers this summer th
is an increased demand in this country for his w
ings. "The Congregationalist" has on hand seve
articles from his pen and expects to publish th
and a number of others during the next year
regular intervals.

A Bishop on Church Administration

Practical, sagacious and useful are the couns
which Bishop William Lawrence of the Episco
Diocese of Massachusetts gives from time to ti
before religious gatherings large and small. He
conversant with the practical problems pertain
to the administration and successful ongoing of
average church, and out of an experience of m
years as adviser of ministers and committees he
write several articles relating to the businesslike c
duct of ecclesiastical affairs.

Rob't E. Speer A Series of Pen-Pictures

Graphic, though brief, are Mr. Speer's delineati
of certain heroes of the church universal whose
work was due in large measure to their powe
men of prayer. He will tell how they cultivated
grace within themselves and how it contributed
their growth. Among the men suggested are:

Joseph Hardy Neesima.
James Chalmers.
Samuel C. Armstrong.
Samuel J. Mills.



George A. Gordon, D. D.



William Lawrence, D. D.



Wm. J. Tucker, D. D.



Sir Robertson Nicoll, LL. D.



Mary E. Woolley



G. Campbell Morgan, D. D.



W. D. Mackenzie, D.D.



W. J. Dawson, D. D.



Henry Turner Bailey



Wilfred T. Grenfell, M. D.

...list and Christian World during 1910

...iracles and Christianity

A candid discussion of the place and importance of miracles in Christian thought and suggested by Dr. Gordon's recent book will appear in an early issue.

Participants: Pres. D. N. Beach of Bangor Seminary, Prof. J. W. Platner of Andover, Prof. M. W. Jacobus of Hartford, Prof. Frank C. Porter of Yale, Prof. E. I. Bosworth of Oberlin, Prof. C. A. Beckwith of Chicago, Prof. J. W. Buckham of Pacific, Rev. Raymond Calkins, D. D., of Portland, Rev. H. P. Dewey, D. D., of Minneapolis and Rev. Henry C. Minton, D. D., of Trenton, N. J., a former moderator of the Presbyterian Church of the United States.

...our Striking Articles by Well-known Englishmen

How I Became a Preacher. By Rev. G. Campbell Morgan, D. D.

The famous pastor of the Westminster Chapel in London and the popular speaker at Northfield conferences gives us a frank and inspiring account of the circumstances that led him into the ministry, as well as of the critical points in his ministerial career thus far as he has gone from field to field to a position of commanding influence in the metropolis of London.

How I Became a Journalist. By W. Robertson Nicoll, D. D.

The brilliant editor of the *British Weekly* indulges in this article in one of those occasional bits of autobiography which furnish a window into his many-sided life and extremely interesting public career.

How I Became a Missionary. By Griffith John, D. D.

No missionary of any denomination now on duty in China is more highly esteemed than Dr. Griffith John, who has been on the field many years and has had a powerful part in its evangelization. He tells in this article of the providential elements in his career and what have been his guiding principles thus far.

Christmas All the Year Round. By C. Silvester Horne.

This cheery article, lighted up by many snatches of humor, is in the best vein of the pastor of Whitefield's Tabernacle in the heart of London.

Of Special Interest to Women Readers

Remembering that a large proportion of the regular readers of "The Congregationalist" are women the program for another year will have regard to matters that particularly concern them. Some of the subjects and writers in this field are:

WHAT SCIENCE IS DOING FOR THE HOUSEKEEPER. Sarah Louise Arnold, Dean of Simmons College.

A DISSERTATION ON DISH WASHING.

BRAINS AND HOUSEWORK, AND OTHER PRACTICAL ARTICLES. Anna Barrows of Teachers College (Columbia University).

THE ADVICE HABIT. Lily Rice Foxcroft.

THE TRAGIC DESPAIRS OF CHILDHOOD. Grace Duffield Goodwin.

THE CHILD AND GOD. Mrs. Herbert A. Youtz.

THE HOME IDEAL. Estelle M. Hurll.

WOMAN'S WASTE OF TIME. President Mary E. Woolley of Mt. Holyoke College.

Other Good Features

The Harvestings of a Summer in Germany. By Rev. H. C. Helming.

CAMEOS OUT OF HUMAN LIFE.

Henry, the Factory Saint. By J. T. Voris.

Judge DeLacey of Washington, D. C., and His Juvenile Court. By Alice W. Pope.

Never a Deacon and *Uncle Harris's Business Method.* By Rev. George L. Parker.

Notes from the Log of a Western Cruise. By Charles A. Brand.

PRACTICAL ARTICLES BY YOUNGER PASTORS.

A Pastoral Call in Jerusalem. By Rev. George F. Kenngott.

A Recasting Room. By Rev. Austin Rice.

The Public Story Teller. By Rev. James C. Alvord.

VITAL QUESTIONS IN CHURCH AND SOCIETY.

The Problems of Taxation. By H. Parker Willis.

The Shame of Child Labor. By Mary H. Crawford.

The Coming of the Poles. By Edward K. Titus.

Overchurched Communities. A continuation of the series begun Dec. 11, to include the results of careful investigation in both the East and the West.

A GRIST OF STORIES.

Andrew MacDonald's Old Fashioned Test. By Charles M. Sheldon.

The Way of Understanding. By Mrs. Max West.

The Legacy. By Eleanor H. Porter.

Uncle Richard's New Year Dinner. By L. M. Montgomery.

Somebody Beside. By Annie Hamilton Donnell.

TRAVEL AND DESCRIPTIVE.

The Land of Childlike Faith. Scenes in the distant Tyrol, by James C. Alvord.

A Famous Briton Pardon. By Rev. W. C. Rhoades.

THE CHURCH AND THE MINISTRY

Are Congregational Churches Self-Governing? By Prof. G. W. Fiske of Oberlin.

A number of other communications bearing on the proper relation of the pastor to his people: the question of salary, length of service, mutual responsibility for success or failure, and other constantly emerging questions.

On the Editorial Side

Six editors give their time and thought to producing, securing and presenting in readable phases the material that appears each week. Six to seven pages of the weekly issue are entirely of an editorial character and deal with current events of interest and importance. The first page special, a recent innovation, has already commended itself generally. "Event and Comment" surveys and interprets matters of world interest. The "In Briefs" are pungent, pithy, entertaining paragraphs. Supplementing the office force of editors are trained correspondents in New York, Chicago, Washington, and other American and foreign cities. Dr. W. B. Forbush of Detroit conducts an entertaining and instructive department called the "Firelight Club."



Zephine Humphrey



Rev. W. G. Puddefoot



Charles R. Brown



Frank W. Gunsaulus, D. D.



Washington Gladden, D. D.



Charles E. Jefferson, D. D.



Francis G. Peabody, LL. D.



Albert E. Dunning, D. D.



Charles M. Sheldon, D. D.



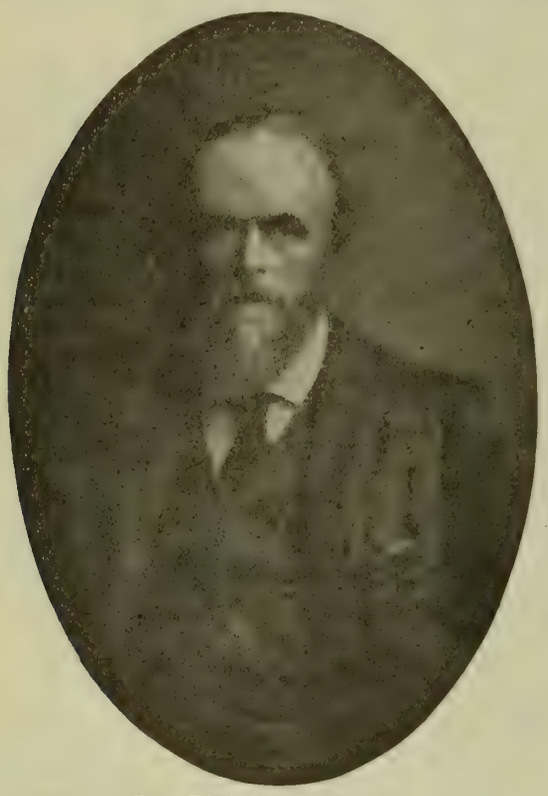
Annie Hamilton Donnell

Among the New Books

It Never Can Happen Again

The personal greeting to his readers with which William De Morgan concludes his new story, *It Never Can Happen Again* (Holt. $1.75), strikes the note of intimate companionship between author and reader to which the whole work is keyed. When his first novel, "Joseph Vance," appeared, he says, the newspapers told their readers that he was seventy. He replied that they had made him too old by five years, and that he expected to live until seventy and write four books. Now, he reminds us, he has fulfilled the expectation, this fourth story having appeared on his seventieth birthday.

To write, in five years, four stories of the kind which pour so lightly from the press in England and America today, would be no startling achievement. But Mr. De Morgan's novels are of another world altogether and might have cost an ordinary man ten years of steady work. This latest is the longest and most subtle of them all. It has for suggestion the matrimonial tangles made possible by the old English law, forbidding the marriage of a man with his deceased wife's sister, and its repeal. But this is only the occasion for a searching study of a man's character under the stress of great temptation.



Courtesy of Henry Holt & Co.
WILLIAM DE MORGAN

The hero has made a great literary success which has brought him into a social sphere where his wife declines to follow him, knowing she does not shine. A beautiful woman, in love with power—a highly intellectual flirt, in short—plays with him and burns her own fingers. The wife is the half-sister of his first wife, and her shrewish mother tells her is no wife at all. The play of jealousy, the mischief-making of a friend and the train of circumstance drive husband and wife further and further apart, until she leaves him, telling him that under the law she is not his wife. The under plot carries one of the author's studies of the slums centering about a lovable little girl whose loyalty to her blind father is delightfully pictured.

One must take leisure and be able to enjoy the conversational method which Mr. De Morgan here accentuates to get the best of this powerful story. Though the incidents are painful and the story deals with unhappy experiences, the tone is that of a lover of men and an optimist in his view of the life of the world. It is a large testimony to the art triumphs of the new century that it has given us these four virile stories, so individual in plot and handling and so rich in the wisdom which only long experience in the world can gather.

Another Ralph Connor Story

The author of "The Sky Pilot," Rev. Charles W. Gordon, has lost none of his literary skill, and in his last story, *The Forcigner, A Tale of Saskatchewan* (Doran. $1.50), there is no falling off in dramatic power, or in vigorous and graphic stlye. This time he describes the experiences of a group of Russian immigrants who have come to Winnipeg to find a home. In one of the "little black shacks" lives Paulina Koval and her children, or rather, for she is a second wife, the children of her husband, a Russian nihilist, exiled to Siberia. The woman and the children have come to America to escape persecution and oppression. But even in the new land they are pursued by greed and suffer from the cruelty of one of their own countrymen. The story gives a vivid impression of the life of a "Polak" colony, with its low standard of morals and quick resort to the knife for defense or revenge. To the rescue comes first a warm-hearted and sturdy Irish woman and later a young missionary of the vigorous type the author is so successful in describing. Presently the husband and father arrives. He vows vengeance on the persecutor of his wife and children.

The plots of the villain and the counterplots of the husband and other friends of Paulina provide the theme of the story. The purpose of the author is to interpret this Eastern life and show the complications which arise when the East and the West meet. It takes time for either to understand the other. Justice, too, is not always meted out in the new land. Even the law seems sometimes on the side of the villain. Three chapters are devoted to the account of a marriage and the days of festivity that follow, ending in tragedy. But the tale is not wholly tragic. Justice most often prevails. The good in these people is stronger than the evil. The young hero of the story, the son of the nihilist, is a fine character, and toward the end he becomes involved in a romance, falling in love with the daughter of a Canadian capitalist and saving her life when she was lost in a blizzard.

Taken as a whole it is the story of the process of the making of a nation, by the mingling of the strains of great races, Saxon and Slav, Teuton, Celt and Gaul, "in the blood of a race greater than the greatest of them all." Mr. Gordon prefaces his story with these words: "It would be our wisdom to grip these peoples to us with living hooks of justice and charity till all lines of national cleavage disappear, and in the entity of our Canadian national life, and in the unity of our world-wide empire, we fuse into a people whose strength will endure the slow shock of time, for the honor of our name, for the good of mankind and for the glory of Almighty God."

Stories of the Moral Frontier

Just as Bret Harte created for the last generation of book-readers a gold-hunting California, a country which never existed on earth, peopled with men and women such as earth never bred, and gave to it such a verisimilitude that, in men's minds, it usurped the place of the more prosaic reality, so Rex Beach is creating today an Alaska born of the poetry in his own soul. Despite the somewhat similar conditions there is a vast difference between these two constructions out of Dreamland. The new land is wilder, fiercer, more terrible, than the old, the new race of men and women, no whit more real but just as convincing, are subtile with the subtilty given this generation by Henry James and Edith Wharton. They are a strange contrast to their predecessors and Cherry Malotte, except for her "past," could not possibly win her way into the coterie of "soiled doves" who ruled Poker Flat.

The Silver Horde, Mr. Beach's most recent novel (Harpers. $1.50), is the romance of Cherry Malotte. Boyd Emerson, sent to Alaska by his sweetheart, Mildred Wayland, to win success in order that he may become acceptable to her father, the richest man in Chicago, is returning after multitudinous failures and at the very end of the allotted time. He is saved from drowning by the dauntless Cherry, the "straightest" girl in the North, with, however, a remarkably crooked past. Taken into her log cabin he finds all the luxuries of home and, after a seasonable visit, strikes up a partnership with her in the salmon-canning business. The very fact that these salmon are "the silver horde" shows the touch of poetry this author brings to every common fact of life. Henceforward the novel becomes a rush. Boyd flies back to civilization, bent on funds for the business, encounters intolerable hardships, meets with coldness from Mildred, returns to face Mildred's other lover, who runs a monopoly in the canning industry, fights with him, with nature, with Mildred's father, finally with Mildred, and is everywhere backed by the splendor of Cherry's championship and Cherry's unselfish love. The descriptions of the frozen North are epic, the plot thrilling, the character-drawing all Rex Beach's own. The book comes up to that high mark the writer has hitherto set himself.

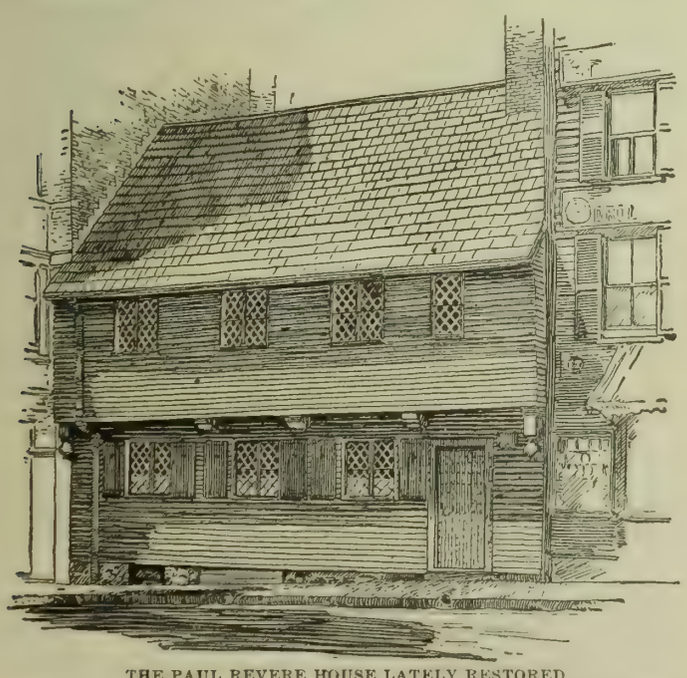
The rip and roar and rush of Jack London's audacious vocabulary never fail him. It has given a touch of fine masterfulness to everything he has written—carelessly scribbled notes of travel, frantic appeal for the downtrodden slums, pot-boiler tale and well-wrought novel. But underneath has always lain a black pessimism, a childish and querulous discontent with life as it is lived, which the author takes for a noble scorn of the *bourgeois* and their low ideals. The *bourgeois* bulk big in his latest volume, *Martin Eden* (Macmillan. $1.50), and the condemnation of them and their little ways is drastic. Particularly do their women receive a

drubbing for being "afraid of life." Being afraid of life is, apparently, being afraid to marry on four dollars a week and that all paid out to redeem a neighbor's cow!

The story starts in with a dash and is evidently in part autobiographical. Martin Eden, a rough young sailor with a mad history behind him and a madder ambition before him, is thrown into the smart set of California and, while getting his education at the library, starts a love-affair with one of its maidens. The rise of the man to fame as a writer of real literature is wonderfully described; there are passages of magnificent eloquence; there is realism and real talk from the classes and the masses and then—the hero drowns himself because he is sick of life! He is still young, strong, successful beyond the dreams of avarice, and he drowns himself in a bit of realism as fantastic and unreal as was ever written.

Robert Hichens has become the prophet of a fatalistic materialism which knows no mercy. "He that is unjust, let him be unjust still; and he which is filthy let him be filthy still," is the motto of all his work. Frivolity remains frivolity, it cannot be stung to life—that is the message of "A Green Carnation"; once a monk, never quite a man—that of "The Garden of Allah"; born a sensual, Southern Italian, no training can wash the beast out—that of "The Call of the Blood." His most recent book, *Bella Donna* (Lippincott. $1.50), but preaches the old sermon with a variant interpretation to life. Once an evil woman, always an evil woman, he declares. After certain recent glorifications of sin, certain recent sentimental maunderings over the angel still left in even unrepentant Magdalens, this bit of harsh truthfulness is refreshing.

Ruby Chepstow at forty-two, after a life of utter unrighteousness, a life which had ruined man after man, finds her beauty—and hers had been world-famous—failing, so she deliberately sets about luring into matrimony the heir of Lord Harwich, a man with a fanatic's bent towards lost causes. She was "a lost cause." He takes her to Egypt and the inevitable follows. She grows bored of his idealism, falls furiously in love with a man all flesh and no spirit, attempts to poison her husband, is discovered and goes desperately off towards the Desert. No reader of Mr. Hichens need be told that the story is too long, could be improved by a judicious blue-penciling, that it is soaked in the atmosphere of the Southland, filled with wonderful pictures and is unnecessarily frank. It is all these things, yet Ruby is one of the tragic figures of literature likely to endure. JAMES CHURCH ALVORD.



THE PAUL REVERE HOUSE LATELY RESTORED

Copyright, 1909, Little, Brown & Co. *From Old Boston Days and Ways*

A little library, growing larger every year, is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury but one of the necessaries of life.—*H. W. Beecher.*

Travel and History

The neighborhood of Rome with its fascinating contrasts of level Campagna, hills famous in ancient story and barren seacoast, has always attracted the traveler in spite of perils from malaria. It has, however, also an historical and archæological interest which has grown to steadily larger proportions through recent excavations and studies. The master in this field is Sig. Rudolfo Lanciani. He has gathered in his *Wanderings in the Roman Campagna* (Houghton Mifflin. $5.00 net) the results of recent explorations and researches. The personal interest of the Campagna is suggested by the titles chosen for subdivisions—The Land of Saturn, of Horace, of Hadrian, of Gregory the Great, of Cicero, of Pliny the Younger and Nero. The long vista of Roman story is suggested by these names. The method of the book is that of romantic description with many pages of personal and political history pleasantly interwoven. The reader will find himself traveling by many interesting byways of history and art. The book is handsomely bound and generously illustrated by pictures of ruins, statues, interesting fragments of various sorts and lovely glimpses of villa gardens with their picturesque trees and fountains. Some of these views extend over two pages.



Copyright, 1909, Harper & Bros. *From Seven English Cities*

THE WORTHY ANCESTRESS OF FANEUIL HALL AND QUINCY MARKET PLACES

No traveler narrates more delightfully his wandering experiences than Mr. W. D. Howells, who in his latest book, *Seven English Cities* (Harpers. $2.00), sustains the interest of his earlier works. He speaks of himself as "an old fellow," but he seems able, nevertheless, to venture forth on all kinds of expeditions, as often as not on foot, and his delight in old battlegrounds, mythical reliques, and the ways of the common people, is in no degree diminished. His sketches abound in odd suggestions and quaint characterizations. This time he visited Liverpool, but not to stay long. Manchester and Sheffield more deliberately, York for quite a while, taking in the Archbishop's palace and the Doncaster races. Boston, naturally, he greatly enjoyed and calls up many odd comparisons with its American namesake. Two quite unpronounceable and almost unspellable Welsh watering places, Aberystwyth and Llandudno, provide delightful material for the closing chapters, all but the very last, which is devoted to a good-natured analysis of the character of the English people.

In *Old Boston Days and Ways* (Little, Brown. $2.50 net) Mary C. Crawford takes up the chronicles of our American "St. Botolph's Town" where her book of last year ended. The period covered is from the outbreak of the Revolution until the town becomes a city. The author's method is to present portions from old and little known diaries and letters, and skillfully combine them with running narrative and comment. The letters of John Andrews during the siege of Boston are particularly racy. There are intimate accounts of Samuel Adams, John Hancock and other notable characters. Copley's life and works, French visitors of note, commercial pioneers, early Boston theaters, the beginnings of literature and music, are topics which indicate the broad scope of the work. The narrative is entertaining throughout, and it is illustrated with many excellent photographs and wood cuts.

The reader will turn back with pleasure, in the genial companionship of Jacob A. Riis, to *The Old Towne*, the little city of Ribe in Denmark where he spent his childhood (Macmillan. $2.00 net). The story of his courtship and marriage has been told, and Mrs. Riis appears only incidentally in these pleasant chapters of recollection. The author is one of our most patriotic and useful Americans, but he has not forgotten the savor of childhood days

in the quiet community to which he still loves to return for holiday visiting. There are good pictures of the quaint streets and picturesque surroundings of the little city.

An unknown land is opened to us in *Guatemala and her People of Today*, by Nevin O. Winter (Page. $3.00). In his previous work on Mexico the author has shown himself to be both sympathetic and clear-sighted. It is these qualities which hold our interest in this description of the small Central American state, so feeble yet with such possibilities. History, scenery, ancient ruins, railways and people are the chief topics considered. An especially valuable chapter is on The Tropics and Their Development. It is illustrated with excellent photographs and the type and paper are pleasing.

To the little volumes entitled "Things Seen in Japan," "Things Seen in Egypt," etc., is now added Charles E. Roche's *Things Seen in Holland* (Dutton. 75 cents net). The illustrations are full-page photographs of scenery, buildings and city streets, and give clear and pleasant glimpses of Dutch ways. The text is descriptive in the fields of popular life, history and travelers' experience.

A Mission Book de Luxe

Beautiful faces of happy, brown children look out upon us from the pages of Amy Wilson-Carmichael's *Lotus Buds* (Armstrong. $5.00). All but two of these fifty photographs, reproduced in photogravure, were taken by Mr. Penn of Ootacamund. We speak of them first in calling special attention to an unusual book, because they stand out as the volume is opened and both to the uninstructed reader and to him who knows what good photography of children is, will bring much pleasure and not a little surprise. There must be something in the nervous stability of these Indian children not shared by the American little ones who are the despair of the home photographer. But the author tells of "infinite patience" exercised in the work.

Miss Wilson-Carmichael is a missionary of the Church of England Zenana Missionary Society stationed near Tinnevelly in South India, far down towards Cape Cormorin. She gives us charming pictures of her work and of the varying and individual characters of the children in the mission kindergartens and orphanages. Such intimate verbal pictures of little children's ways are rare in literature. The author, for all her busy life, is never in haste in her account of her beloved charges. Other pictures and descriptions introduce us to the older girls, whose hard lot it is to be married early and who must often suffer persecution for their Christian faith. Not often can the missionary find time or divert gifts of writing to such work as this. But it is well worth while, for it compells attention and puts us in direct touch with the life of a mission station in its relation to the people among whom its members work in a remarkable way. Some illustrations show us the beautiful semi-tropical mountain scenery of the southern Deccan.

Sunday School Helps

At this season of the year, when books crowd on reviewers and clamor for space, the abundant literature for Sunday school teachers has to be content with less attention than it deserves. The regular International Lessons evidently are claiming the first place still, in spite of the many graded courses. The whole year 1910 is to be spent on the Gospel of Matthew, and Thomas Nelson & Sons have issued a handy five-cent pocket edition in the American Standard Revision. Revell has also a five-cent edition of Matthew from the Twentieth Century New Testament.

First among lesson helps, because oldest and certainly in the first rank, is *Peloubet's Select Notes* (Wilde. $1.25), now in its thirty-sixth year. Its familiar face seems unchanged with the years, having grown to maturity, but showing no sign of old age. Miss *Tarbell's Teachers' Guide* (Revell. $1.00) has won a high place in the favor of teachers and has some features of value peculiar to itself. It sensibly uses only the American Revised Version. The same house publishes the less pretentious but useful *Arnold's Practical Commentary* (50 cents), edited by Rev. Messrs. S. D. Warner and W. B. Olmstead, now in its eighteenth year.

Of pocket lesson helps, we have found none better than Axtell's *Superintendent's Handbook* and *Teacher's Handbook* (Cumberland Press, Nashville, Tenn. 35 cents each). Dr. J. L. Hurlbut's *Superintendent's Helper* is made with the experience of a veteran leader in Methodist Sunday schools, and the *Lesson Handbook* of the Berean Series in similar style is available for teachers and adult scholars (Eaton & Mains. 25 cents each). Evangelist R. A. Torrey gives in a pocket volume *The Gist of the Lesson* in his trenchant style with uncompromising orthodoxy (Revell. 25 cents).

The International Lessons have brought forth several volumes of sermons each year, and some of them have been in sufficient demand to develop into a series. The oldest of these is the *Monday Club Sermons*, now in its thirty-fifth year. Its thirty-one contributors, once meeting for lunch and social hour in Boston on Mondays, are now in pastorates, professorships and editorial chairs in various parts of the country, from Massachusetts to California. Among them are Drs. Boynton of Brooklyn, Jefferson of New York, Barton and Hall of Chicago, Brown of Oakland and De-Forest of Japan. *Drew Sermons on the Golden Texts for 1910* in somewhat similar fashion collects the sermons, one for every Sunday in the year, by prominent Methodist ministers. Tasting them here and there, we find warmth and wisdom mingled, the preacher and teacher united in the message.

Some books of more general character that ought to be in the hands of superintendents and teachers conclude the list. *Sparks from a Superintendent's Anvil* (Wilde Co.), gives, largely in sparkling illustrations, the fruit of a generation of experience in Sunday school work by one whose success in this field is known not only throughout but beyond his own country. Dr. A. F. Schauffler here condenses many addresses in which he has held the attention of scores of audiences of teachers and scholars. He has also called to his aid such Sunday school experts as Drs. J. L. Hurlbut and A. H. McKinney, Prof. E. P. St. John and Mr. Marion Lawrance.

Twenty-six lessons arranged with text, Scripture selections for Bible picture, story, questions and prayer are *Short Studies of Christ the Ideal Hero*, by Emma A. Robinson (Eaton & Mains. 50 cents). They provide a good deal of useful information about the New Testament and its central personality, and require in teacher and scholar a good deal more knowledge than they furnish. They are not adapted for young children.

For Children of all Ages

Pleasant, fantastic stories of fairies, gnomes and humans are found in *The Great Sea Horse*, by Isabel Anderson (Little, Brown. $2.00 net). The author is an American and the material upon which she draws most cosmopolitan. Greek and mediæval conceptions jostle modern inventions and ideas of today. And yet the effect of this medley, by a lively, dancing invention and good art of story telling is almost to domicile the fairy tale on American soil. The beaches of Florida, the glaciers of Alaska and the forests of the Sierras give local habitation to the creatures of the author's fancy. And always the note of pleasure in natural beauty and the outdoor air is struck. There are many color plates, as imaginative as the text and beautifully rendered on the large pages.

Warriors of Old Japan and Other Stories, by Yei Theodora Ozaki (Houghton Mifflin. $1.25 net), follows upon the success of the author's earlier "Japanese Fairy Book." She is herself of mingled Japanese and English blood and, while most at home in the Japanese mental atmosphere, is able also to understand and sympathize with her mother's people. She has given us admirable renderings of famous Japanese historical stories and romances. The war of the feudal leaders is the background for most of them, and some of the most famous Japanese heroes appear. Others belong entirely to the realm of folklore. They will serve admirably to introduce the American reader to the characteristic life of old Japan. The illustrations are by Japanese artists.

Mrs. Frances Hodgson Burnett entertains the children this year with a continuation of her Good Wolf stories in *Barty Crusoe and His Man Saturday* (Moffat, Yard. $1.00). It is a lively and amusing farce, and has many pictures. From the same publishers comes *The Children's Book* ($1.50), edited by Mrs. Burnett, a volume of miscellaneous pictures, rhymes and stories, better for American children than the English "Chatterbox."

The pictures are the main thing in *Little Indian Maidens at Work and Play*, by Beatrice Baxter Ruyl (Dutton. $1.25). They are evidently drawn from the life of the tribes of the American Southwest and are effective in their combination of the Indian colors—reds and browns of garment, dead black of hair, so familiar in blankets and baskets. Along with each picture goes a sort of unrhymed recitative verse suggesting the play or occupation of the Indian children. It is an attractive picture-book for old and young.

A good selection and retelling of tales from the Norse Eddas is found in *Stories from the Norseland*, by John P. Edmison (Penn Pub. Co. $1.25). It is a good introduction to the wonderland of the old Scandinavian world from which we derive so many ideas and pictures and will be good reading for boys and girls.

Indian folklore, such as the Sioux fathers tell their children around the camp fire, is translated for American children in *Wigwam Evenings*, by Charles A. Eastman and Elaine Goodale Eastman (Little, Brown. $1.25). Mr. Eastman is himself a full-blooded Sioux Indian and may be trusted to have preserved, as far as possible, the spirit of the original. Many of these tales close with a brief lesson. The Frogs and Crane, for example, teaches that "it is not a wise thing to boast too loudly." The story of The Badger and the Bear concludes that "there is no meanness like ingratitude." Still other tales are told simply for the fascination of the marvelous events they describe. We do not doubt that little white children will enjoy these stories as thoroughly as have their little red brothers and sisters.

Life in the Greenwood, by Marion Florence Lansing (Ginn. 35 cents net), is a rendering into easy prose of the adventures of Robin Hood and his clan in Sherwood forest, from the old ballads. Part of the story is told in the text of the ballads. The joyous spirit of the old English traditions has been preserved. Mr. Charles Copeland has made appropriate pictures, and the result is a pleasing little book.

Changing Views of the Christ

A Talk with Sunday School Teachers

By Rev. A. E. Dunning

Many of the Sunday schools will begin the new year with more confusion than they have known in the present generation. For the introduction of different topics for different departments as graded lessons will be more general than at any time since the adoption, in 1872, of the uniform lesson system, that is, of a system with the same theme for lessons of all grades. The Life of Christ, however, will be the most popular theme for the coming year, no matter how many kinds of lessons are adopted. That life, as given in the Gospel according to Matthew, selected by the International Committee, will be studied by the greatest number, and I shall write outline studies of it for teachers.

At the outset, I want to direct your attention to the fact that every generation since the beginning of Christianity has had its own views of the Christ. He does not appear to you as he did to your fathers. You may not fully accept the popular idea of him among Christians today, but you cannot escape being influenced by it, and your teaching of him, so far as it is thoughtful and positive, will help to shape the view of him in the coming generation. In substance, "Jesus Christ is the same yesterday and today, yea, and forever." But men's ideas of him are changing even while they agree concerning him.

The two disciples, John and Andrew, after the first day they spent with Jesus beside the Jordan, knew him well enough to commit themselves to him as their leader and to proclaim him as the Christ. But they did not see him then as they did after his resurrection. The Christ of Matthew is the same as the Christ of John, yet he is not the same. You will see the difference and that it is great, when you read first one gospel and then the other. The first gospel was probably written when the first generation of Christians were living. The fourth gospel was written at least a whole generation later.

All through the Christian centuries a process of evolution in the apprehension of the Christ has been going on. That is of course necessary to the growth of Christian character in men and to the perfection of human society to which we all look forward. If the Christ were perfectly known, people would cease to study him. If they believed that he could not be perfectly known, they would give up the vain effort to know him better. But because those of each generation believe, after nineteen centuries of the study of the Christ, that they can find new and wonderful things in him, and because they believe they can exalt themselves into higher life through such discoveries, they keep on studying him. They hold with John that "while it is not yet made manifest what we shall be, we know that, if he shall be manifested, we shall be like him; for we shall see him even as he is."

In some periods the gospel chiefly preached has been that he was God and therefore could not be imitated, but that he should be appealed to to save believers in him from disasters here and hell hereafter. Creeds such as the Nicene have been formulated to declare that the Christ is exactly identical with God, "begotten, not made, being of one substance with the Father"; and such as the Athanasian, to affirm that those who do not so believe and confess "shall without doubt perish everlastingly." Sometimes in earnest desire to honor the Christ, he has been exalted above God. I heard a large congregation in the Old South Church, Boston, a few weeks ago sing a hymn describing the power of the Christ to still a storm:

> "Then said the God of God,
> 'Peace, It is I.'"

In other periods the popular teaching has represented the Christ as a union of two different kinds of beings into one person. Man, though made in the image of God, has been regarded as a being different in essence from his Maker, and the Christ has been described as combining the divine nature and the human nature, the God-man: "God in the substance of the Father, begotten before the worlds, and man in the substance of his mother, born in the world."

The prevailing popular view of Jesus Christ at present emphasizes his moral and spiritual leadership among men as a man, "tempted in all points like as we are, yet without sin." It is in marked contrast with the view which prevailed among believers in him fifty years ago that he is a high priest, "separated from sinners and made higher than the heavens." On my library shelves is a long row of lives of Christ, beginning with Fleetwood's, written in 1829, and ending with volumes issued last year. The first-named book represents Jesus as a miracle worker, moving among men as such a prodigy that all who see him are astonished at the sight. The illustrations present him with a halo around his head, attended by angels, driving evil spirits out of men, stilling tempests by a word, raising the dead, transfigured among brilliant clouds, suffering on the cross with gloomy clouds overhanging, riding on flaming clouds into the upper skies with awestruck men gazing at his vanishing body. The latest books are not attempts to write his life, but sketches, some of them even veiling his person and not mentioning his name, such as "The Passing of the Third Floor Back," "The Servant in the House," "The White Prophet." Their aim is to show his supremacy as the ideal man on a divine mission among men. Fifty years ago they would have been thought blasphemous by many, and probably kept out of Christian homes. Some still think them at least irreverent.

You will need to choose what books relating to Christ you will read in preparation for your teaching of the Gospel of Matthew. You will be unable to escape the influence of current literature about him, for these ideals are presented in plays in the theaters and discussed in the newspapers. But you can exalt your ideal of him by reading the text of the Gospel you are to teach in an attractive form, and a few choice books. I suggest among small volumes issued about the middle period between Fleetwood and the present, say thirty years ago, Dr. Stalker's "Life of Jesus Christ" and Phillips Brooks's "Influence of Jesus." Twenty years earlier appeared Dr. Bushnell's "Nature and the Supernatural," of which the wonderful tenth chapter on The Character of Jesus has been printed in a separate volume. Read these and the translation of the Gospel of Matthew in the Twentieth Century New Testament, and with the *Pilgrim Teacher* and other current aids to lesson study you may hope to make this coming year some valuable contribution to the ideal of Jesus Christ which will prevail in the next generation of American Christians.

Whose Business is It

C. E. Topic for Dec. 26—Jan. 1

By Rev. H. A. Bridgman

Our responsibility for home and foreign missions. Matt. 28: 16-20.

A seasonable subject. No better theme for the year's end could have been proposed. The Christmas spirit still enwraps the world. We have been giving and getting. Our hearts have been made tender by thinking anew of him who for our sakes became poor that we, through his poverty, might be rich. It is only one step further on to the vision of the entire world which he loved and for which he died, so open in every part to the messengers of his grace, so needy and sinful, so responsive to the sincere and ardent preaching of his word, backed by lives illustrating the message.

Why so slow a pace? Missions are a "going enterprise" and they are bound to win. Marvelous triumphs are recorded almost daily, yet the evangelization of other countries and the thorough Christianization of our own proceed far more slowly than Christ desires. Why this lagging? Was there ever such a variety of interesting and informing literature, so many plans, conferences, institutes, so many alert and able missionary officials? The main trouble is with the silent and shirking partners nominally committed by their vows of consecration to the support of missions. They look upon it as chiefly the business of the societies and the workers who go to the front. They have never really grasped the central idea of the Christian religion. Would that they could have heard, as I did, Dr. Grenfell the other day speaking in the beautiful parlors of a Commonwealth Avenue mansion to a group of persons representing the wealth and culture of the city and ending his simple, outspoken plea for doing the things Jesus wants done by saying, "Whether I succeed or fail in Labrador, ever since I met D. L. Moody I could do nothing else than try to serve Jesus Christ."

When Christian life is looked upon as a constant sharing with others of the blessings, spiritual and material, that Christ has brought us, then we cease dreading missionary meetings and missionary collections, we cease regarding it as something devolving upon a few select persons whom we can pity or criticise as we please, and co-operate with when the fancy seizes us. Missions then become the great business of our lives, as it was with William Carey long before he stopped cobbling shoes. Then that needy school in Alabama, that struggling frontier church, that promising native work in Turkey and South Africa, that new enterprise in the Philippines becomes just as truly our work as it is that of any society with a long name.

Our Readers' Forum

Another Lesson from Cherry

In the little church at Cherry, at the funeral services of four of the heroes of the disaster, Prof. Graham Taylor made a statement in his wonderful address which sent a thrill through many hearts. It was to the effect that he would allow himself no rest until he had done his utmost toward making and keeping such mining laws as would make a recurrence of this calamity an impossibility. I am glad it was he who said that in our little Congregational church in heart-broken Cherry. For there is no other man in the country who is doing more than he to help save the body and soul of his fellowman.

The Cherry mine disaster brought to light, by its awful loss of physical life, much that makes us shudder at the thought of "the price of coal." It is right that these conditions be investigated and reforms instituted. Is it not right also that conditions be investigated and reforms instituted along the lines of protection for men's souls?

In the little town of Cherry, during those first exciting days, sixteen flourishing saloons were ordered closed "for the safety of the community." At the same time the Congregational church was opened for the self-same reason. There is a whole temperance lecture in those facts! Thank God! we had a church to open. But what about all the other places where the lamp of life is denied because there is not money enough for a building or a missionary? Many a mother's son has gone out to our new West, not to shovel coal, maybe, but to earn a living in some way. And many a one is out of reach of any church life. The ever present saloon, which sways the social life in times of outward serenity, is not a source of safety for an individual or a community.

If every one in making up his plan of benevolences for 1910 should do a little investigating as to the proportion of money given for emergency calls to relieve bodily suffering and the amount that goes for the regular work of sustaining the agencies, which belong to us, for keeping men and women and little children safe—through the love of Christ—what would be the result? It is beautiful to see how people open their storehouses and almost swamp the scene of the latest disaster with donations of every kind. But why do we wait for that chance? We give extravagantly for earthquake sufferers in Italy when we overlook the struggling mission for Italians within a five cent ride of our own fireside. The *Outlook* of Dec. 4 says in speaking of the corruption of some of our big industries, "If the miners who lost their lives at Cherry have called the attention of the nation to this grave evil and have stimulated men to take action for a remedy, they have died in a great cause." But would not a greater cause be the awakening of Christian people to the fact that protection for souls is the duty of every one who names the name of Christ.

ALICE FREEMAN FIRMAN.

Oak Park, Ill.

Church too Old to Learn

I read The Reflections of a Long Suffering Church, by "G.," in *The Congregationalist* of Nov. 20 with a good deal of interest and not a little sympathy in spite of the fact that, as a minister, my viewpoint is from "the other side of the fence." Yet I confess that my sympathy was somewhat modified by the confession of "G." that said church is in the habit of calling "young men" to its pulpit—only to be disappointed by them, in their successive efforts to obtain a "higher call." Why does not the "Long Suffering Church" learn wisdom from experience and change its unprofitable policy by calling a man of fifty, or older, in good health and able to give that church several years of the best service of his life? It may be that the "doctors, lawyers, bankers, merchants and farmers" worshiping there might hear a message quite as inspiring from such a man as from the "boy preachers" the church is accustomed to call to its pulpit.

PASTOR—50+.

Not Worth While

As a pastor I am interested in the query of the pastor's wife who is doubtful whether it is worth while to inaugurate a Ladies' Aid Society in a church which hasn't one. She says that the ladies are already "active along missionary and calling lines." In other words, the ladies are doing the supreme things for which the church is organized and are now unhindered by the commercial life which so absorbs the "nerve force and time and strength" of the ladies in so many churches.

Many pastors would be willing to sacrifice much if their churches could be freed from all indirect methods of securing money. The Scriptural way of caring for the work of God's house is systematic and proportionate giving, and this method is always ample for the needs when undertaken by any reasonable proportion of the church members. Fairs, suppers and entertainments educate the people away from self-denying giving, and while those who conduct them may render self-denying service and even labor to the point of nervous exhaustion, the effect upon those who patronize these affairs is a harmful confusing of the matter of the support of Christian work with the selfish consideration of a return of some article or some entertainment to the patron.

Experience proves that finances are more prosperous in the absence of commercial distractions. In a field of moderate size, in a single year, extraordinary expenses of $1,835 were cared for easily without resort to these means. In another field, no sooner is the suggestion made of dropping entertainments as a source of financial aid than a lady volunteers $300 as her contribution to the extra funds needed. These are but typical experiences and are mentioned not for the magnitude of the amounts, but as near-at-hand illustrations of the truth that the right way is practicable. To the sister doubtful about organizing, one pastor says, Don't!

Hartford, Wis. H. W. KELLOGG.

Webster's Dictionary, which was first published in 1828, contained 70,000 words. The Unabridged, issued in 1864, had 114,000. The International, completed in 1890, had 175,000, and the supplement of 1900 added 25,000 more. The New International, just from the press, contains nearly 400,000 words. The changes in meaning of many words, comparing the earlier and later editions, are not less remarkable than the increase in number. The evolution of the English language during the last eighty years, is one of the most fruitful themes for literary study.



Christmas Eve and the Underworld

An Incident Out of Real Life

BY CHESNEY STONE

It was late last Christmas eve when I went up to bed. The dear tasks of Christmas eve had taken a long time. But at last all was done. The tree had been set up and trimmed. Toys and candy and books had been brought from their hiding places while the babies dreamed of Santa Claus. Mysterious-looking packages had been whisked around corners while this or that grown-up was under orders not to look.

At last, in the early morning hours, I went upstairs. Having made ready for bed, I put on a dressing gown and started to throw up the windows. But I could not go to bed. The night was balmy and beautiful, and the spell of the Holy Festival overpowered me so that I stood by the open window looking out. In countless other homes in this great city loving hearts had been playing the part of Santa Claus that night. A multitude of hearts beat higher for the loving deeds they had been doing. And the homes of the poor? Even in them there was less hunger this night, more warmth, the promise of more happiness on the morrow, because it was Christmas and many had been "taking thought."

While I stood there I heard the fire apparatus storm by in the distance. There, perhaps, was some one's tragedy.

Then I noticed persons in the street before me. A dark figure was walking. It stopped in the shadow of a porch. It was a woman. She held parley with some one. Then the figure of a man strode on, down the midnight street. The woman followed; she caught up. There was more talk, and then the man turned back on his steps. The woman continued down the street, but soon turned and ran back towards the man. She became breathless and fell into a walk. Then she ran again; then walked a few steps. He heard her, turned, and a harsh voice rang out on the still night: "Get along with you, get along! You needn't come back to my house!"

"Daddy, take me back! Daddy, take me back!" the woman cried. He crossed the street to avoid her. She followed, but halfway across she fell and rolled in the dirt. "Daddy, take me back! See, I can't pick myself up." Then came a peal of hysterical laughter. The man strode stolidly on. The woman at last managed to rise to her feet and followed the man until she caught up with him beyond the shadows of a bush, and there was another parley.

Then came the sound of distant church bells, ringing out peace and good will to weary and sinful mankind—while this man and woman were acting out their miserable secret in the public street.

I watched for what might come further, but the couple had disappeared from sight. A policeman crossed the corner below. Then a cat shrieked into the night air—or was it the cry of a woman in pain? From afar off came the puffing of a heavy freight train. The buzzing of a trolley car was heard. Noise never entirely ceases in the city. Only one or two lights were to be seen in neighboring houses. It was two o'clock. I was alone with solemn thoughts, and with God. It was Christmas eve, but sin and misery had just acted themselves out before my eyes. O Saviour of men, when will the salvation of thy poor creatures be accomplished?

Rev. W. S. Bidwell, a Methodist minister who has preached for seventy-six years, celebrated his one hundredth anniversary by preaching on Sunday, Dec. 5, at East Middlebury, Vt. Having passed two dead lines, he can assure himself for coming years by noting that obituary columns of the newspapers very rarely contain the announcement of the death of a person of his age.



We borrowed this dance
From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
without

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Personalia

The Nobel prize for literature is this year awarded to Selma Lagerlöf, the well-known Swedish author of books for children. Her description of her native country in "The Wonderful Adventures of Nils" is perhaps the finest production of loyalty to the homeland in modern literature and is in every Swedish household. This and her "Christ Legends," a series of charming stories dealing with the life of Christ, have been translated into English and published in America. The Nobel prize awarded to Miss Lagerlöf amounts to about $40,000.

Rev. W. H. Yarrow, D. D., who was buried from the Congregational church in Verona, N. J., last week, left rather an unusual record. Remarkably successful in winning young men to the ministry, he is said to have started or partially trained in the profession twenty or more. In his own family of eleven living children four are ministers and one daughter a missionary in Honolulu, and all the rest of the family are active members of evangelical churches. One son is Rev. P. W. Yarrow of Waveland Avenue Church, Chicago. Dr. Yarrow was a Primitive Methodist but had held two Congregational pastorates.

Mr. Lloyd E. Harter, organizer of the Young Men's Congregational Union of Chicago, has been chosen associate secretary of the Congregational Brotherhood of America. He was the guest of honor last week at a luncheon tendered and arranged for by Mr. William A. Peterson and Mr. Andrew Stevenson, at the Union League Club, Chicago. The welcome of the National Congregational Brotherhood was given by President Davis of Chicago Seminary; of the Chicago Brotherhood by Pres. Marquis Eaton; of the Laymen's Evangelistic Council by its general chairman, Mr. H. P. Crowell, president of the Quaker Oats Company; of the Baptists by Mr. W. E. Gillespie; of the Methodists by Mr. D. W. Potter; and of the Presbyterians by Dr. J. T. Stone of the Fourth Presbyterian Church. Mr. Harter's headquarters are to be in Chicago with Mr. Frank Dyer, the general secretary of the Brotherhood.

The Pure Food law works. The solicitor of the Department of Agriculture has reported to the United States Attorney-General 494 cases for prosecution, and of those tried only two were lost. Besides fines imposed for adulteration and mismarking, many tons of food and drugs have been condemned and destroyed.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

The Saving of the City

Democracy in church government is not a failure when tested by the problems of the modern city. What any church can do, a Congregational church can accomplish, if it go about its task with a wise adaptation of means to ends and in the strength of that voluntary union worked out in our developed polity. This, in brief, was the conclusion of the conference of the Home Missionary Society's officers with some leaders in city missions in the Interior, held in Chicago Seminary on Dec. 7. Mr. Frank Kimball of Chicago presided, and Sec. H. C. Herring, Supt. J. C. Armstrong and Dr. W. A. Bartlett led in the more formal discussions; but free conference was the rule.

Animadversion toward the institutional church, in which Dr. J. A. Adams of the *Advance* was particularly emphatic, developed no defense of institutionalism as such; but Dr. Bartlett's ideal, "a church at white heat doing service to the community" commanded general consent and became the common objective for a forward movement. In saving the city it was agreed that in the outlying districts there must be many separate centers and here a little mission could accomplish a great work. But in dealing with the down-town districts the conference warmly approved of Superintendent Armstrong's policy of a division of territory between the co-operating denominations and the establishment within districts, each approximately a mile square, of great mission churches with a plural pastorate. In the words of Dr. W. W. Newell, "On the staff of such churches there should be at least three men of pre-eminent ability: a great preacher, a great administrator and a great teacher." It was the sense of the meeting that the national society should solicit from men of wealth a special fund for the redemption of our great cities and administer this, in co-operation with city missionary societies, to establish effective centers in the districts from which family churches have withdrawn.

For the further perfection of a plan of action a committee of seven was appointed to confer with another committee of seven, appointed after a similar conference to be held in New York Dec. 15.

The Interior Committee consists of: Dr. W. T. McElveen of Evanston, chairman; Mr. H. C. Ford of Cleveland, O.; Sec. Frank Dyer of the Brotherhood; Pres. Frank Kimball of the Chicago City Missionary Society; Rev. I. W. Metcalf of Oberlin, O.; President Davis of Chicago Seminary; Supt. G. S. Merrill of Minnesota.

The Lure of the Land

Chicago is in the grip of an epidemic of the land fever. From Thanksgiving week to mid-December it was the Mecca of visitors in a degree not known since the World's Fair times, and they have spread the epidemic far and wide throughout the Middle West. The *Tribune's* great Land Show in the Coliseum, with the Land Congress as a prelude and the Live Stock Exhibition and the Horse Show on the side, has made land and the new West the talk of the town. There has been a growing feeling in the older states of the Interior that something must be done to check the tide of emigration into Canada which for the past decade has drawn from the Middle West the most virile elements in its population. Canada's claim to be the last West has been met with the effective counter-claim of a New West reclaimed from the great American desert. This New West seems, from the display of the fruits of the land, the garden spot of all America.

After spending a few hours among the promoters of irrigation projects and viewing all manner of products of the soil, it is not hard to believe the irrigationists when they contend that for agricultural purposes a natural rainfall is positively inferior to water supply through regulated dam and ditch. As the prairie states are represented in the exposition, their products appear in comparison with the showings of what can be done in the reclaimed desert; and prairies seem as much poorer than the watered gardens of the New West as the hillsides of New England are poorer than the prairies. Michigan, for instance, has a fine show of apples and other fruits; but when one passes from this display to see what is done in Utah, Idaho and Washington, the fair shapes and brilliant hues of the Western apples put Michigan varieties into a plebeian class and a similar disparity is between other fruits of the orchard and the vine.

Minnesota makes a splendid showing in wheat, but it makes no such records as Idaho's eighty and more bushels to the acre on irrigated lands. In Colorado culture the peachblow potato has attained a perfection which removes a seeming extravagance in the name. Not to go further, this slight intimation of what the Land Show demonstrated is sufficient to explain why thousands caught the land fever. City folk and country folk alike loaded themselves with the literature of the New West and registered their names with various land companies in order to get later publications. The process of recruiting from the Interior is well under way.

This fact is a new challenge to an advance policy in home missions. Commercial schemes in what many still think the Western wilderness are being developed with amazing energy and on a large scale, and the church can only win in the New West by the same spirit and method. Canadian Protestantism rose to the recent emergency in an invasion of its West with an energy and spirit of co-operation which is a wonderful aspect of its social life. The religious conquest of the last West in the United States demands a mighty forward movement in the new spirit of Christian aggression and close co-operation.

Leaders in the Church Militant

The impression which the biennial convention of the Anti-Saloon League of America has left behind it after a ten days' session, Nov. 30-Dec. 9, is that in the irrepressible conflict between church and saloon the church has developed a magnificent fighting machine. The general superintendent, Dr. P. A. Baker, has all the marks of a great leader and was re-elected commander-in-chief with demonstrations of soldierly devotion by his fellow-officers. The name of Howard H. Russell, founder of the League, was affectionately remembered.

The spirit in which the assembly responded to the appeal for $10,000 to equip a printing plant to sow the country knee deep with temperance literature showed that the cause is not likely to lack the sinews of war. The work has developed, out of parish ministers for the most part, a type of man as virile and masterful as are found in the halls of Congress or in the management of great industrial enterprises. The president, Bishop L. B. Wilson, is a splendid parliamentarian. On various questions of policy were great debates; but tactful guidance led to wise and harmonious conclusions.

The reports of the states showed hard fighting all along the line, but with notable victories, especially in the South. The speaking from all quarters was marvelously effective, but for moving quality the men of the South were manifestly in the lead. After listening to that old campaigner from Kentucky, Assistant Supt. G. W. Young, with his quaint drollery, pathetic tenderness and whirlwind passion, one does not wonder that the South is going "dry." There was the same fire and force in the addresses of Seaborn Wright of Georgia, Congressman Hobson of Alabama and Congressman Humphreys of Mississippi; but a representative of the Afro-Americans, Pres. E. W. B. Curry of the Normal Industrial Institute of Ohio, showed that the best of the blacks are fighting side by side with the best among the whites. In the closing public session in Orchestra Hall the speakers were for the most part Roman Catholics, and they showed a broad fraternity of spirit and a singular devotion to the cause. More than any speaker whom I heard in the various meetings, Father P. J. O'Callighan, president of the Catholic Total Abstinence Union of America, dwelt upon the union of church men of every name in a winning fight to keep the "people away from the saloons and to keep the saloons away from the people."

Father H. J. Ward of Beloit, Wis., spoke of the religious aspect of the work. "I have delivered thousands of temperance lectures," he said, "in thirty-seven years' work for the cause; but I take most of satisfaction in what I have done in my Sunday school." He then told how all his children before confirmation took a pledge of total abstinence until twenty-one, as a part of sacramental obedience, and of these ninety-seven per cent. remain total abstainers for life. "The American people must be made to understand," he added, "that this is a matter which concerns their souls." He closed with the words: "Never have I seen such encouragement as in the past year. The American people are rising in their majesty. They are saying to the saloon, 'So far and no farther.' The American saloon must go and must not return."

The Minister in Politics

A by-product of the agitation making three-fourths of Illinois "dry" territory is a type of minister who is rather strikingly a man's man. The temperance fight forces the minister into politics. If he is to do his part to help, he must influence votes and this means he must learn to talk with men in close contact. When Rev. G. H. Wilson led in cleaning up DeKalb, he cultivated every voter in township. Twenty minutes with him in the railway station was a revelation of how the temperance cause creates comradeship with all classes and conditions of men. The railroad employees, the business men of the town—and the professional loafers—all recognized the late pastor of the Congregational Church, either as a leader in a common cause or as a foe who deserved respect, and the salutations come thick and fast in a form not usually given to the cloth. This is a fair example of how the temperance fight creates for the minister who leads in it a close touch with the men of the street. Rev. R. W. Gammon of Decatur is one of our ministers who has a big job on his hands in keeping the town dry, and he keeps himself in training. A local paper, commenting on his methods in pastoral visitation, says:

"Dr. Gammon does not receive women in

his study in the church. All that care to consult him may do so in his home at certain hours. This is a rule to which he strictly adheres and insists that it be observed. His study, however, is at all times open to men—but Dr. Gammon does not wait for men to come to him—he goes out to them. He makes it a daily practice to run into the office and business houses of his parishioners. The word 'run' is used advisedly, for Dr. Gammon's calls, unless he is pressed to stay, seldom average more than three minutes in length. He consumes no more of a business man's time than would be required to sharpen a lead pencil."

One of Mr. Gammon's efficient co-workers for a dry town is Rev. J. F. Mills of the First Baptist Church. He has an office over the National Bank of Decatur. Here, in a large, well-lighted room, are his books and his desk and a few chairs, and here he can receive men who come to consult him, as they would come to lawyer. One of the best post-graduate courses for the modern minister is a course in practical politics. J. H. C.

The New England Congress

DIGITS, OR A HAND

To work as a hand, fingers meet in a palm which possesses some ganglionic provision for their exercise. No palm, no hand. Assuming the desirability of concerted action between autonomous churches, to what palm shall they be joined? We have local associations, we have state conferences; and then nothing less than the bulk of our National Council—important, but unwieldy, infrequent and expensive because of size. Is not the spontaneous formation of lesser inter-state groups, begun in the West and recently effected in New England, indicative of need for a palm to which state fingers may be related for guidance and service? One's fingers, you know, are not all on the same hand. The supposition underlying the New England Congregational Congress is that the six states have common interests and problems which can be advantageously conserved and solved together. The Congress is a palm which enables the separate state fingers to work together as a hand.

And what has been done since the Congress was organized at Worcester in March, 1908? Frankly, nothing spectacular or wonderful. Yet, after all, some things have been accomplished. Two helpful Congresses have been conducted, in which speeches by selected and specially equipped men alternated with spontaneous open forums, dealing with themes important to the preservation of our congregational inheritance.

It is as impossible to can convention spirit and oratory as it is to phonograph Caruso's songs. Both lose much in process. But it is surprising what inspiration lurks in those masterly addresses, despite their reduction to the printed page. Some overtones are lacking, to be sure, but the substance of the truth is there, as those who read will see. Only four of these addresses could be published with the limited means at command, but these have been sent to every Congregational church in New England. If you do not hear from them, it is your fault—or your minister's who keeps the message back.

But the Congress has done more than hold two meetings and publish a few addresses. The commissioners have been promoting the formation of advisory committees within the local associations, as recommended by the National Council. Several committees have been organized, and, as a result, at least one important merger—the union of the three Congregational churches of Newburyport—was the direct outcome.

Moreover, the Commission has undertaken the distribution of Professor Rowe's bibliography of the country church, and questionaire as Congregational agent for the New England Country Church Association, which is making a scientific study of the rural problem. They have undertaken this work on faith and without means, because it needs to be done, and there is no other hand ready to the task; but faith will not buy stamps at the post office.

Some valuable new literature has also been issued by the Congress: notably, Rev. J. S. Ives's statistical study of immigration, The New New England, and Prof. T. H. Carver's discussion of The Rural Problem from the viewpoint of an expert economist. A similar leaflet is in preparation by a competent authority on Industrial Relations, which constitute one of New England's most dangerous and pressing problems.

That the seed thus gathered by the Commission may not be sown exclusively upon the stony soil of the ministerial wastebasket (no reflection on the ministerial heart or head), the commissioners unite in the request that one service on or about Forefathers' Day be devoted to consideration of these common problems, and that the Congress be given a share in the offering on that occasion. It has no salaried officers, and no expenses except those incurred in the direct service of the churches. Contributions are needed, and will be used to pay for the publications mentioned; to maintain the existing lines of work; to provide for the next meeting of the Congress; and, if sufficient, to undertake other important work, such as co-operation with the Federal Council, which has asked our aid.

The hand which has been and should be busy is empty and extended, palm up. Give it something to work with, and it will continue to be your faithful servant.

WILL ARTHUR DIETRICK, *Secretary.*
Peabody, Mass.

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Boston

Welcome to the Chapman-Alexander Corps

After enthusiastic greetings in seven other large cities, Dr. J. Wilbur Chapman and Mr. Charles Alexander arrived "home," as they expressed it, in Boston last Monday after their world-round tour. The secret of this unusually warm feeling between citizens of this city and the evangelists lies in the campaign of last winter, and Dr. Chapman said that they did not visit a city abroad that had not heard of the Boston revival. After a noon meeting in Tremont Temple, they came to Mechanics Hall last Monday evening to an extraordinary occasion. Nearly 2,000 people sat down to a welcome-banquet in their honor, while as many hundreds more thronged the balconies of the great assembly hall after long waiting in the rainstorm. The crowd represented all the Christian forces of Greater Boston, and every reference to this larger fellowship brought enthusiastic applause. Among the Congregationalists on the platform were Dr. A. Z. Conrad, presiding, Rev. J. H. Denison, who spoke of the late revival's influence in the 1915 movement, Dr. G. L. Cady, speaking for "the mother church of New England" in the denominational greetings, and Dr. Arthur Little.

After the banquet the meeting proceeded in old-fashioned style, with Mr. Alexander, assisted by the Lotus Male Quartet, drawing out the former harmony and a warmly evangelical talk by Dr. Chapman. He has returned from his tour more convinced than ever of the power of the simple gospel. During the evening the audience were given an opportunity to sign cards inviting Dr. Chapman to return in 1911 or 1912 for a second Boston campaign. On Tuesday of this week a New England evangelistic conference was conducted for workers and pastors, and a second great meeting at Mechanics Hall, when Dr. Chapman told the Story of 36,000 Miles.

The American Board in New England

Of the 127 corporate members of the American Board resident in New England, over sixty were present at an all-day conference in the Chapel of Old South Church, Dec. 7. This was about half the number present at the annual meeting of the Board in Minneapolis last October and more than half the attendance at several of the annual meetings of the last twenty years. The meeting was for practical ends and attended to business from start to finish. Centennial plans were considered, ways of interesting young people, making effective missionary addresses, methods of missionary education and financing. Mr. J. B. Sleman of Washington, D. C., spoke of the progress of the Laymen's Movement, Dr. W. W. McLane told of the working of the Apportionment Plan, and Dr. Raymond Calkins described the initiation of the plan in State Street Church, Portland, Me. The Conference, however, was not for the purpose of making speeches, but for free discussion and making plans for more effective work, and much of the time was occupied by brief statements, questions and answers. The members present came to realize more fully the magnitude of the work of foreign missions and of current pressing problems.

News from the Front in Turkey

Recalling his regular attendance at the Boston Ministers' Meeting thirty years ago, when this city was his headquarters for a Robert College campaign, Dr. George Washburn addressed that body last Monday on the influence of the revolution on religious work in Turkey. After noting that this empire contained the political center of the Mohammedan world, Constantinople, and also its religious center in Mecca, he expressed the general surprise at the turn of events remolding Turkey on European and Christian lines. Yet the Young Turk party is trying hard to establish throughout the empire the principles of liberty and fraternity. Speaking of the Mohammedan religion, President Washburn declared its strength lay in the firm faith in the individual's responsibility and dependence on one God, its weakness in the reverence for a dead prophet. Important events bearing on the future of the new order are taking place in these weeks at Mecca, now the scene of the annual assembly of Moslem pilgrims. A most extraordinary document, approved by both Parliament and the caliph, has been issued to prove from the Koran the privileges of "pious Christians," who should receive the same considerations as good Moslems. Whether this will be accepted by the fanatical masses at large remains to be seen. So far there is no disposition to interfere with the work of the missionaries. In general the failure of this Young Turk movement would mean the dissolution of the Turkish empire and inevitably a great conflict among the European powers.

Rev. W. A. Dietrick of Peabody, secretary of the New England Congregational Commission, spoke briefly in behalf of its work.

Memorial to Dr. Reuen Thomas

Members of Harvard Church, Brookline, unveiled recently in the handsome auditorium a bust of their late lamented pastor, Dr. Reuen Thomas. Col. C. A. Hopkins, chairman of the memorial committee, gave a fitting presentation speech in which he described the services of the dead minister. Rev. O. D. Sewall of Great Barrington, for some years assistant pastor to Dr. Thomas, and Rev. H. G. Hale of Leyden Church, Brookline, added friendly memories. Dr. A. W. Vernon, the present pastor, read several selections from In Memoriam. The whole occasion served to revive appreciation for the sterling qualities of Dr. Thomas, both as pastor and preacher.

Varied Events of a Sunday

Occasionally the program of Sunday attractions in Boston offers a strong temptation even to the steadygoing churchman to leave his pew and hear some unusual speakers. Last Sunday was such a date, and a number of distinguished visitors addressed large audiences.

At the afternoon meeting in Tremont Theater, Hon. J. A. Macdonald, editor of the Toronto *Globe*, spoke to the Y. M. C. A. mass meeting on The Way of the Great Life. It was rather a Congregational occasion, with such stanch laymen as President Johnson and Secretary Mehaffey of the Y. M. C. A. and Mr. S. B. Carter of Brighton on the platform, Dr. A. E. Dunning of *The Congregationalist* offering prayer and Mr. George Perry Morris of the Boston *Herald*, formerly seventeen years on the staff of *The Congregationalist*, introducing the speaker. Mr. Macdonald's address was full of fire and earnestness as he urged service and self-sacrifice as the great principles of life. He is rapidly coming to be an important figure, not only in political and educational gatherings, but also in religious assemblies on this side of the line.

In the evening Booker T. Washington, coming to a large congregation *via* introductions by Dr. Gordon and President Lowell of Harvard, spoke in the Old South in the interests of his race and particularly of Tuskegee Institute. In like manner Dr. W. T. Grenfell told of his Labrador work in Central at noon, one of his last appearances before setting sail with his bride for the north land. At the Ford Hall series Rev. J. H. Denison of Central Church, the first Congregational pastor to address that people's forum, spoke his convictions on the subject of Marriage.

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Day Street Edifice, Somerville, Sold

The report in the daily press that the Day Street congregation, of which Rev. P. C. Grant is pastor, would hold services in their church on Sunday mornings while a variety and moving picture show would hold sway in the afternoons is untrue. The structure has been sold to a moving picture firm, and a proviso retaining the privilege of a limited use was inserted in the contract. But a committee is making arrangements to conduct the usual services in some neighboring house of worship. Plans are being prepared for a new building, probably to be erected near Powder House Park.

Congregationalists and "1915"

The limits of the Congregational exhibit in the Boston 1915 Exposition were altogether inadequate to show the splendid service which our Congregational societies are daily rendering to the social and civic welfare of Greater Boston. That the exhibit may be given further publicity be it known that the Church Building Society has helped nine Boston churches to build; that the Sunday School and Publishing Society puts out, in twenty publications, a circulation of twelve million, part of which is giving Christian education here at home; that the Boston City Missionary Society has given ninety-two years of service to the forsaken and suffering of the city, making 2,814,254 visits of mercy, using for relief $1,814,254 and having a record of 4,566 conversions. Sixty thousand of those visits were made last year, and Secretary Waldron is keeping a corps of twenty-five missionaries busy today.

The Massachusetts Home Missionary Society looks back on a complete century of work in this city, and is now making American citizen-Christians of Swedes, Norwegians, Italians, Greeks, Finns, French, Armenians, Turkish-Armenians, Albanians and Portuguese. The industrial work among Italian boys and girls at the settlement house in East Boston is inspiring. Beside panels setting forth these things there were twenty stereopticon slides showing the social work of our societies, these views being thrown at frequent intervals on the screen in the church room.

One of these shows a wreck being towed into Boston Harbor, entitled "The Seaman's Friend Society will meet her at the wharf."

The Seaman's Friend Society has worked eighty-two years for Jack, afloat and ashore, saving his money, writing him letters, drying him when wrecked and helping him to ship again, then heaving packages of magazines up to him over the rail from the bonnie little launch which patrols Boston Harbor, for this and a hundred other helpful errands to sailormen. The Seaman's Bethel on Hanover Street is open just as long as the dive and saloon—day and night, all the time.

All this is the delightful antiphony of our churches to the chant of Dr. van Dyke:

"This is the Gospel of Labor,
Ring it ye bells of the kirk—
The Lord of Love came down from above
To be with the men that work."

Malden, Mass. H. J. K.

The mother Chautauqua proposes to provide twenty full and thirty half scholarships for students at its summer schools in 1910. They will be given to teachers in public schools. A full scholarship will provide for all necessary expenses at Chautauqua for six weeks.

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Under the Holly Bough

Ye who have scorned each other,
Or injured friend or brother,
In this fast-fading year;
Ye who, by word or deed,
Have made a kind heart bleed—
Come gather here.
Let sinned against and sinning
Forget their strife's beginning,
And join in friendship now;
Be links no longer broken,
Be sweet forgiveness spoken,
Under the holly bough.

Ye who have loved each other,
Sister and friend and brother,
In this fast-fading year;
Mother and sire and child,
Young man and maiden mild,
Come gather here;
And let your hearts grow fonder,
As memory shall ponder
Each past unbroken vow;
Old loves and younger wooing
Are sweet in the renewing,
Under the holly bough.

Ye who have nourished sadness,
Estranged from hope and gladness,
In this fast-fading year;
Ye with o'er burdened mind
Made aliens from your kind—
Come gather here.
Let not the useless sorrow
Pursue your night and morrow;
If e'er you hoped, hope now—
Take heart, uncloud your faces,
And join in our embraces,
Under the holly bough.

—*Charles Mackay.*

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 10

Mrs. Bigelow of Framingham led the meeting. Mrs. Bunker, formerly of Beira, now of Medfield, who was one of the pioneers at Gazaland, spoke of the great change that has come about in that wild country; industrial work, long hesitating, is now developing rapidly. The station at Beira has been closed since ill health compelled Mr. Bunker to return to America. Of the forty or fifty young men who learned to read under his guidance perhaps twenty of them found their way to Mt. Silinda, where Miss Clark proves a most efficient teacher. Mrs. Bunker spoke also of Miss Gilson's important work at Melsetter, in teaching the children of the Dutch colonists. Mrs. Dorward, formerly of the Zulu Mission, kept in America by the ill health of her husband, told of her interest in the girls and women at Natal.

Mrs. Gordon of Kyoto, just returned from Japan, declared that the church of God in Japan is alive, and the missionaries are alive to their opportunity. It daily grows more clear that they are henceforth to be helpers rather than leaders, as the Japanese grow more able to care for their churches and their work. One church in Kyoto is erecting a ten thousand dollar house with no outside help, and the government in Kyoto is building a home for a kindergarten costing $5,000. They would gladly call teachers from Miss Howe's kindergarten, but she cannot supply nearly enough.

Letters from Miss Clark, Miss Matthews and Mrs. Haskell of the European Turkey Mission brought words of encouragement in kindergarten work, in the girls' boarding school at Monastir and in touring among the peasant women.

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I came that they may have life and may have it abundantly.—John 10: 10.

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"The star is gone—the angels gone—
Such marvels cannot last;
The shepherds and the Magi move
Like ghosts in that old past!
But thou, O Christ, art more to us
Than prodigy or sign;
We need no miracle but thee
And thy great life divine."

Whatsoever sort of wise men they were before, now they began to be wise men indeed when they set themselves to inquire after Christ.—*Matthew Henry.*

"Now when Jesus was born" a new light shone upon all the problems of time. Jesus came not to eke out life, but to multiply life; if it was a rill he would make it a river; the mountains and the hills in access of life would break forth into singing, and as for the trees of the field, they could not but clap their hands, the thorns should give way to the fir tree and the brier shall give place to the myrtle. Already he had shed his blood into the veins of the world; to be born was to die! The world, in a sense, received his blood as life, plentiful, triumphant, immortal life.—*Joseph Parker.*

Yea, Lord, we greet thee,
Born this happy morning;
Jesus, to thee be glory given;
Word of the Father,
Now in flesh appearing;
O come, let us adore him,
O come, let us adore him, Christ the Lord.
—*Latin of Bonaventura.*

Therefore see to it that you do not find pleasure in the gospel only as a history, for that is only transient; neither regard it only as an example, for it is of no value without faith; but see to it that you make this birth your own and that Christ be born in you.—*Martin Luther.*

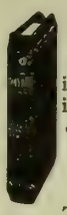
O thou by whom good cheer comes to the hearts of men, we thank thee for thy gift of the Child Jesus, our brother in the life of earth, the Son of God and Son of Man; and for all the happy memories of Christmas time. Let all our thoughts be kind and all our hopes such as thou canst bless. Let there be peace in our hearts and good will toward all. Teach us to find in friends and neighbors the brothers and sisters of our Lord, to rejoice in their prosperity, and help them in their time of need. So bring us Christmas joy, and help us to be light-bearers in the darkness of the world. So let us go with singing hearts along our way, and to thy name be praise. Amen.

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10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith.	10 For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith.

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Church and Ministerial Record

Calls

ADAMS, CHAUNCEY C., lately Y. M. C. A. Sec'y, St. Johnsbury, Vt., accepts call to Irasburg and Albany.

ANDERSON, AUGUST L., *Tabernacle (Swedish)*, Brooklyn, N. Y., to *Salem (Scand.)*, Chicago, Ill. Accepts, to begin Jan. 1.

ATWOOD, ALFRED R., *Washington St.*, Quincy, Mass., accepts to *First Presb.*, Patterson, N. Y.

BARNETT, JOHN H., Zumbrota, Minn., to Farmington, Io. Accepts.

BOHN, WM. F., Oberlin, O., supplies Painesville *First*, O., till it secures a pastor.

BRIGGS, LESLIE B., *Second*, Oakland, Cal., to *Bethany*, San Francisco. Accepts.

BROWN, HUGH E., East Hampton, Ct., accepts to *Windsor Ave.*, Hartford.

CHILD, BERNARD V., lately of Lyme, O., to Troy and Parkman. Accepts, with address at Parkman.

COULTER, C. W., post-graduate at Yale, to Oakville, Ct. Accepts.

ERICKSON, AUGUST, *Swedish*, Boston, to *Mission Tabernacle*, Rockford, Ill.

GIBBS, THURSTON, Westlake, Io., to Cusick and Calispel Valley points, Wn. Is at work.

GOODWIN, GEO. K., Bethel, Vt., to *West*, Haverhill, Mass. Accepts.

GOULD, J. HAROLD, P. G. at Harvard Divinity Sch., to Wareham, Mass. Accepts.

GRAY, EDWIN W., residing at Hillsdale, Mich., to Orland, Ind. Accepts.

GREENE, JAS. R., *United Presb.*, to *Trinity*, Cleveland, O., after two months' supply. Accepts.

HAZEN, FRANK W., *First*, Falmouth, Mass., to Peacham, Vt.

HUTCHINS, Prof. W. J., Oberlin, O., supplies at E. Cleveland while it seeks a pastor.

MACMAHON, EDW. T., *Storrs*, Cincinnati, O., accepts to Nottingham.

MCLEOD, ALEX. B. (*Bapt.*), Adams, Mass., to Millis. Accepts, to begin Jan. 1.

MORRIS, O. LLOYD, *Welsh*, Edwardsville, Pa., to Lima, O. Accepts, to begin Jan. 1.

REES, GEO. M., Argyle, Minn., to Staples.

SAVARY, Dr. GEO., *Fulham*, London, Eng., accepts to Adams, Mass.

SEARLES, GEO. R., Lawton, N. D., adds to his field Tolna.

SHAVER, MELVILLE A., Needham, Mass., to *Maple Street*, Danvers. Accepts.

SLAGHT, W. E., New Haven, Ct., to Thompson. Accepts.

WATT, RICHARD, Normal, Ill., to *First*, Bevier, Mo. Accepts, to begin Jan. 1.

WEHRHAN, NELSON, Red Lodge, Mont., to Fort Dodge, Io. Accepts and is at work.

WILKINSON, HOWARD G., Lane Sem., to supply at *Plymouth*, Cincinnati, O.

WILLIAMS, MAY A., recently ordained, assists her husband, Rev. W. J. Williams, in the care of the church at Hambden, O.

WILLIAMS, THOS. E., Hartford Sem., to *Grace Union*, No. Wilbraham, Mass. Accepts and is at work.

Resignations

ANDERSON, AUGUST L., *Tabernacle (Swedish)*, Brooklyn, N. Y.

ATWOOD, ALFRED R., *Washington St.*, Quincy, Mass., after nearly five years' service.

BRIGGS, LESLIE B., *Second*, Oakland, Cal.

BROWN, HUGH E., E. Hampton, Ct.

GOODWIN, GEO. K., Bethel, Vt.

HEAL, EDW. G., *Plymouth*, Binghamton, N. Y., effective March 1.

HINZINGA, ARNOLD C. P., Thompson, Ct. He goes to Washington, D. C.

MACMAHON, EDW. T., *Storrs*, Cincinnati, O.

MORRIS, O. LLOYD, *Welsh*, Edwardsville, Pa.

REES, GEO. M., Argyle, Minn.

SANDERSON, JOHN P., on account of ill health, Secretaryship of the Michigan State Board of Corrections and Charities. Mr. Sanderson is at Ironton, Mich., where he is steadily improving in health, and hopes to be ready for work within a few months.

SCUDDER, JOHN L., *First*, Jersey City, N. J., in effect July 1, after a pastorate of nearly twenty-four years.

SHAVER, MELVILLE A., Needham, Mass.

TUTHILL, WM. B., Leominster, Mass.

WATT, RICHARD, Normal, Ill.

WINCH, GEO. W., E. Barre and Orange, Vt.

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Ordinations and Installations

ROLLS, FRED'K C. (*Wesleyan Meth.*), *o.* Doty, Wn., Nov. 16. Sermon, Rev. S. S. Healey; other parts, Supts. Sam'l Greene and W. W. Scudder, Rev. Messrs. H. B. Hendley and J. M. Dick.

Church Recognized

DOTY, WN., *rec.* 16 Nov. and dedicated free of debt on the same day. Yoked with Meskill under Rev. Fred'k C. Rolls.

Ministerial Personals

TITSWORTH, JUDSON, who has just resigned the pastorate of *Plymouth*, Milwaukee, Wis., after twenty-six and one-half years' service, has been made pastor *emeritus* and asked to preach at least once a month. He expects to have leisure for literary work in connection with the chaplaincy of the National Home D. V. S. The associate pastor, Rev. Chas. P. Connolly, will take charge of the church.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 20, 10.30 A. M., Mass. Convention of Cong. ministers. Speakers, Rev. Samuel Eliot, D. D., and Prof. Williston Walker, D. D.

PHILADELPHIA CONGREGATIONAL MINISTERS' MEETING, 1816 Chestnut Street, Mondays at 12 M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Deaths

The charge for notice of deaths is twenty-five cents for four lines or less, each additional line ten cents, counting seven words to a line. The money should be sent with the notice.

FISHER—In Boston, at his residence, 11 Blackwood Street, Sewall Fisher, late of Framingham.

HOWARD—In Roxbury, Dec. 3, Mary A., widow of John Augustus Howard, aged 81 yrs.

MARY A. HOWARD

Mary A., widow of John Augustus Howard, died at her residence in Roxbury, Friday, Dec. 3, aged eighty-one years.

She was born in Fitchburg, Mass., Aug. 19, 1828, being a daughter of Deacon Nathan Tolman of that place. In 1850 she married John Augustus Howard, son of Deacon John Howard of Lunenberg, Mass. Their long married life of more than fifty-seven years was one of unusual happiness and devotion. Since he passed away, March 8, 1908, she has not ceased to long for the blessed reunion which has now been realized.

For many years she was a resident of Brookline and a member of Harvard Church. For more than twenty years she had lived in Roxbury, transferring her membership to the Walnut Avenue Church. Her pure and gentle life endeared her to all who knew her. She leaves a son and a daughter.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

"A. F. W."	$25.00
Mrs. J. A. Lane, Boston, Mass.	7.50
Miss C. W. Turner, Randolph, Mass.	6.00
G. M. Sykes, Dorset, Vt.	5.00
Mrs. Mary E. Williams, Danielson, Ct.,	5.00
Mrs. Charles H. Peirce, Millbury, Mass.,	2.50
C. E. Betts, Fairfield, Ct.	2.50
Mrs. Amanda M. Spalding, Norwich, Ct.,	2.15
C. A. Sheldon, New Haven, Ct.	2.00
L. M. Law, New Haven, Ct.	2.00
Mrs. H. W. Severance, Dalton, Mass.	2.00
Mrs. J. E. Northrop, Ivoryton, Ct.	1.00
Mrs. D. I. Carson, Atlanta, Ga.	1.00



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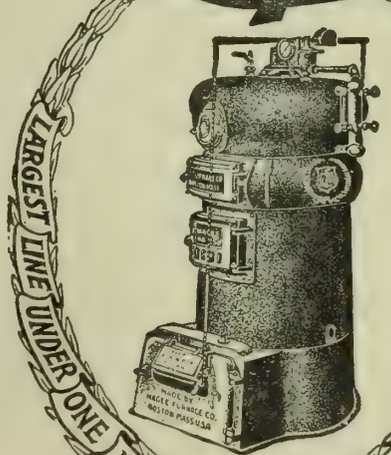
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New York

Bible Society Centennial

Carnegie Hall was packed early this month with the friends of the New York Bible Society to celebrate its 100th birthday. A chorus of 400 sang the grand old hymns, and a little child soloist filled the big hall with melody. The chief address was made by Governor Fort of New Jersey. It was mainly a tribute to the influence of the Bible upon American leaders. Though in view of such a program the speech was a little long, the Christian personality of the speaker was inspiring. The usual sheaf of letters and telegrams were quoted by Secretary Carter at a speed commendable but useless. One wonders why this sort of thing is continually attempted. Everybody knows that the persons quoted are in sympathy with the meeting, else they would not be quoted, and the quotations are usually so general as to add nothing.

Pres. J. C. West covered the history of the Society in its many interesting transitions in a brief and businesslike way. After Governor Fort's speech, presentation copies of the Bible were made to the governor and to Mayor McClellan, who as usual was represented by proxy. Being a proxy, Hon. F. B. Pendleton did not rise from his seat, and seemed much bored by the whole proceedings. The presentation was made by Bishop D. H. Greer in a speech that was the gem of the evening. It was a model of brevity, dignity and spiritual insight. Dr. D. J. Burrell, promising to speak only a few minutes, took so long that Dr. C. F. Aked, for whom a large number had waited impatiently, abruptly declined to speak. The centennial sermon was preached on the Sunday following at Fifth Avenue Presbyterian Church by Dr. A. T. Pierson.

It is not yet understood by the general public, or many churches, that the New York Society is the only one as such, that supplies the Bible to the hordes of immigrants at Ellis Island, each in his own tongue, and that places the Bible on all the vessels in the harbor, in all hotels, hospitals, prisons, etc., in the city, as well as by house-to-house visits. Last year 151,000 copies in thirty-six languages were given either free or at cost. The Society is in need of funds, and thousands of city families are without the Bible. Out of 700,000 immigrants during the year ending in September, 56,000 received copies of the Scriptures. The recent huge bequest to the American Bible Society and its present attempt to raise $500,000 for Mrs. Russell Sage's offer of a similar amount, do not directly aid the New York Society to any extent, and therefore possible givers to the latter and all New York churches should be reminded of the immediate needs of the local society. It is blessed just now with a remarkably efficient secretary in Dr. George Carter.

A Forward Movement for Brooklyn

A mass meeting is being arranged by the union committee appointed last spring to gather all the ministers and active laymen of Brooklyn in a forward movement to evangelize the city by districts, with methods adapted to each natural section. Tuesday, Feb. 1, is the day set apart for special conference. The plans which the large committee have been maturing for months will then be presented. The afternoon session will be mainly a ministers' conference, and at night a mammoth meeting is projected at the Academy of Music. The movement includes organizing the subsidiary church organizations, so as to direct men's and boys' clubs, women's and young people's societies, etc., as such, toward the general aim of the period. The mass meeting will be addressed by such leaders as Dr. Cadman, Bishop MacDowell, and also by noted laymen who have been successful in the vari-

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ous laymen's campaigns. Drs. Carson, Rhoades, Bagnell, Farrar and Henderson are associated with Dr. Cadman on the executive committee. The huge scale of the movement should appeal to men who want to see one real attempt at a thorough union of all evangelical Protestants to reach the million non-churchgoers in Brooklyn.

Last week at Fifth Avenue Presbyterian Church a welcome home was given to Dr. J. W. Chapman and Mr. Alexander, with the same enthusiasm as in other cities. The Stuyvesant Heights churches in Brooklyn have completed their autumn special services, held in eighteen centers. While there were no marked results, the spiritual good coming largely to the church members was worth the effort put forth. There seems to be an expectancy among the Brooklyn churches of all types, that the present season is to be marked by an advance all along the line.

Letters in the Trunks

Congregational church members, like some other good people, move to New York with the sincere intention of immediately uniting with the nearest church and continuing the work so faithfully done in village or town. But as soon as New York is reached, these good folks are caught in the atmosphere which moves families with startling regularity and rapidity. Instead of settling in six months, five years pass quickly, and possibly the people have moved from three to six times. All this while the church letters have lain carefully, and too securely, in the safest trunk. Or perhaps the old home church has vainly tried to find where its members have gone, and either drops the names or, occasionally, retains them on its padded roll. It would be a simple duty for the pastor of every family leaving the town or country church for any large city, to write at once to the pastor of some prominent church or to the secretary of the local association.

Then that secretary can notify the pastors of the two nearest churches, and the family at once can be made to feel welcome to the city and to at least two adjacent churches. A letter this week from a pastor in New York State prompts the statement here that when Congregational families are moving to New York City, notice may be sent to Rev. Samuel W. King, secretary for many years of the local association. Mr. King, whose address is well known at the Brooklyn post office, can forward the names and addresses of new comers to the nearest of the sixty churches enrolled in this city.

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Bay Shore Grows with New Leader

Rev. H. A. Pearce, lately at Savannah, N. Y., has been duly recognized as pastor at Bay Shore, with Dr. Boynton preaching the sermon. He is a graduate of Union College and Union Seminary, and succeeds Rev. E. P. Armstrong, now in Brooklyn. Bay Shore, while a steadily growing suburb forty miles from the city hall, is particularly the summer home of a large number of Congregational people, and its recent rapid growth has helped the church greatly. With new organ, parsonage, enlarged church and parish house, the church has a strong grip upon the town. It is one of the few in the metropolitan region that has almost as many men as women in its membership and active work. Mr. Pearce is a quiet, meditative preacher and will add solidity to the excellent work done in the last twenty years by Rev. S. W. King and Rev. E. P. Armstrong.

SYDNEY.

Relief Fund for Cherry, Ill.

Nearly 300 contributors have sent their gifts to Mr. S. E. Knecht, the secretary of the State Bank of Chicago, who is the treasurer for this fund. Lack of space forbids the printing here of this list in full; before the month closes the committee will issue a report of its receipts and its plans for the future, which will be sent to every contributor.

Sums of $100 or more have been received:

First Church, Oak Park, Ill.....	$1,000.00
First Church, Evanston, Ill.....	445.25
Plymouth Church, Chicago.....	391.50
First Church, Winnetka.....	226.45
Union Park Church, Chicago.....	225.50
Second Church, Oak Park, Ill.....	212.86
Warren Avenue Church, Chicago..	196.16
Congregational Ch., Mattoon, Ill...	175.00
First Church, Elgin, Ill.....	141.00
Illinois Home Missionary Society..	100.00
Lincoln Park Church, Chicago	100.00
Edgewater Presb. Church, Chicago,	100.00

The total receipts to date in this fund are $6,469.71, with additional funds coming in in every mail. One or two items have special interest, as the $25 telegraphed from the Congregational Brotherhood of Seattle, and the $12.75 from Plymouth Church of Santee, Neb. This Indian church must also have its share in the relief.

Contributors will be glad to know that eight visits have been made to Cherry by members of the committee, without expense to the relief fund. Rev. F. C. Gleason, the pastor, is a rare man for such a time of emergency, and his wife has at times secured some one to care for her little family that she might be entirely free to visit and comfort those in trouble. Beside these workers, Miss Anderson, the deaconess-nurse, has been there two weeks now, and will remain for the winter if that is found necessary. The committee is keeping in closest touch with the Red Cross and the other agencies for relief, but we undoubtedly have a special mission in ministering through this sole Protestant church in the stricken community.

GEORGE T. MCCOLLUM, *Secretary.*
WILLIAM W. NEWELL, *Chairman.*

A suit over a will was lately settled in a Brooklyn court for the disposition of property left by the man who originated the dime novel, Harlan P. Halsey. During twenty years he wrote and published over seven hundred dime novels, "Old Sleuth," the detective, being the hero of about five hundred of them. His income from the sale of his books was never less than $20,000 a year. This literature has done an immense amount of mischief among boys and girls. The *Transcript*, trying to pay the author as good a compliment as he deserved, says, "As a literary man he hardly left an example worthy of imitation, but as a model of industry his achievements have seldom been surpassed." A woman whose rule was always to look at the best in everybody said of the devil that no one could deny that he was very industrious.

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AT the annual Field Day of the Mercersburg Academy, held Saturday, Nov. 20, a new record was established in the 100-yard dash. In this event Royal W. Gill, '12, of Baltimore, Md., who last year over the same course did the hundred in ten flat, made the remarkably good time of 9 4-5 seconds, thus breaking the world's interscholastic record. The other feature of the meet was the winning of the Williams Cup by Edward J. Green, '11, of Syracuse, N. Y., who won the highest number of points, fifteen, and has his name engraved on the cup. Green was recently elected captain of this year's track team.

A Tale of Three Cities

WORCESTER

The plan inaugurated by Dr. A. B. Chalmers of Plymouth of sending out the members two by two to the several Protestant churches has proven so valuable that requests have come to extend these visits to churches in the surrounding towns. He has sent two visitors to Webster, and Gardner is also anxious to be included. The invitation from Webster came as a direct result of the announcement in "The Congregationalist." The visitors from Plymouth carry inspiration in their weekly pilgrimages, and when they come back to the parent church and report the warmth of their greeting, the bond of fellowship and unity is greatly strengthened.

Rev. P. H. Epler of Adams Square is just completing a new book devoted to some of the men and women who have made Worcester County famous, including John B. Gough, Clara Barton, Senator George F. Hoar, Gen. Artemas Ward and others. The book is handsomely illustrated and makes available a wealth of historical material never before collated and of great value.

The union Thanksgiving Day service at **Piedmont** called out one of the largest congregations in recent years. The sermon was preached by Rev. A. K. Foster, recently called to First Baptist, and beside the pastor, Dr. H. S. Bradley, the following clergymen participated: Dr. E. P. Drew of Old South, Dr. H. W. Ewing of Trinity Methodist, Rev. McLeod Harvey of First Presbyterian. Pilgrim and Second Advent churches were also represented. At the communion service, Nov. 7, Dr. Bradley transferred his church connection from St. Louis to Worcester.

The Young Woman's Teckabatcher Society of **Hope** has presented the church with a piano, and the Junior Brotherhood has given the society a stereopticon for lecture purposes. A successful innovation has been a visitation to the men's Bible class of a brother from some other church, who has acted as a leader for one month. Much new stimulus has thus been imparted, and the teacher has benefited as well as the pupils. Physical Director Wilder of the Y. M. C. A. has recently made a thorough physical examination of the boys in this parish and has imparted some useful information on body building. This church and its pastor are doing an exceedingly practical and valuable work.

Pilgrim is just completing its second year's experience of graded lessons; the practical details being in charge of a superintendent of instruction, Miss Emma Plympton, principal of a city grade school. The instruction of young men and young women eighteen years and upward in age has been undertaken by Rev. J. L. Sewall and Mrs. Sewall, Stalker's "Life of Christ" being the text-book. Their two classes occasionally meet together during the school session for united study and are planning a series of social entertainments in common; the young ladies are also formed into a reading club, meeting weekly with Mrs. Sewall at her home.

At a recent midweek service the prudential committee took charge of the meeting, with Mr. G. E. Copeland as leader and presented on the blackboard an exact statement of the financial condition, showing $700 needed before Jan. 1 to prevent carrying over into the new year the usual number of unpaid bills. It was heartily voted to raise this amount by a Thanksgiving offering. Hereafter such statements of the church finances are to be presented every quarter.

SYRACUSE

A story is quietly going the rounds at the expense of a young Presbyterian minister who this fall has brought home his bride. It seems that during the last of his bachelor days it became necessary for him to have a housekeeper. To that end an advertisement was put in the papers. It brought several applicants, one of whom was especially well recommended. Finally the young minister turned quickly and happily, as one who has at last solved a perplexing problem, and said to her, "Do you think you can care for me?" To his great surprise the lady was silent, looked confused at first, and then began to blush violently. At last, however, she said, stammeringly but bravely, "I think I can learn to."

While none of the Congregational clergymen have brought brides to the city this fall, two new arrivals have added delightful families to the fellowship of the churches. **Geddes** is rejoicing in the presence of Rev. A. P. Manwell from Canton, Mass., while **South Avenue** is likewise happy in Rev. Gustav Briegleb, recently of Tuckahoe, N. Y. Both churches have taken up their work with renewed vigor, one after being pastorless for more than half a year, and the other with the task before it of discharging the mortgage on its new church building.

The annual missionary rally was held in **Pilgrim**. Reports of the missionary activities and contributions of each church were read with mutual congratulations at the good showing made. It was planned to have the women's missionary organizations of the several churches increase their gifts six per cent. for the coming year. The Apportionment Plan was carefully explained and discussed. The meeting was addressed by Mrs. Ida V. Woodbury of the A. M. A. in the afternoon, and by Sec. E. F. Bell of the A. B. C. F. M. in the evening.

The work for the fall in **Plymouth, Goodwill** and **Danforth** has opened with vigor. Each has held its Rally Sunday services and its harvest supper as points of departure for the religious and social work of the winter. **Plymouth** was delighted to welcome recently Dr. E. N. Packard of Stratford, Ct., who returned to visit his former charge after an absence of five years. He was cordially greeted both on Sunday and at a reception given by Mrs. F. D. Parsons and the ladies of the Woman's Guild.

DETROIT

The impending departure of Rev. G. G. Atkins from **First** back to New England is bringing fresh appreciation of his contributions to the intellectual and spiritual life of Detroit. Dr. Atkins is essentially a prophet-spirit, and it seems impossible for him to touch any subject, no matter how lowly, without giving it an unexpected idealism and a touch of beauty. Such preaching, naturally, has gathered to him a congregation of peculiarly fine mental and moral quality, to whom his utterances have meant more than an in-

HABIT'S CHAIN

Certain Habits Unconsciously Formed and Hard to Break

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

It sometimes requires a higher degree of heroism to break the chains of a pernicious habit than to lead a forlorn hope in a bloody battle. A lady writes from an Indiana town:

"From my earliest childhood I was a lover of coffee. Before I was out of my teens I was a miserable dyspeptic, suffering terribly at times with my stomach.

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Look in packages for the little book, "The Road to Wellville." "There's a Reason."

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Tourists. Pleasant accommodations, central location, for ladies traveling alone. Address Miss Blake, 50-52 Rutland Square, or Frances J. Dyer, Congregational House, Boston. Tel. Tremont 885—4.

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Teachers who have failed to get satisfactory positions should register now. Emergency calls coming daily; fine positions for competent teachers. Governesses and tutors supplied to private families. Send for Bulletin. Albany Teachers' Agency, Albany, N. Y.

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A good Christian home for girls between the ages of 14 and 16 with excellent educational advantages and at a very moderate price can be obtained by corresponding with Educational, 51, care *The Congregationalist*, Boston, Mass. Applicants must be in sound health and able to assist in light household duties.

MODERN EGYPT.—A tour to the Orient presents to the traveler not only the past but the present. Egypt, the oldest of countries, is the newest also. Members of the Orient Travel League for Bible Students will have an opportunity to see how old Egypt has renewed her youth under the stern but benign rule of Great Britain.

When England took military possession of Egypt in 1882, she found a nation bankrupt, honeycombed with graft, dominated by an incompetent and conscienceless bureaucracy, whose one question was, "What shall I get out of it?" a people uneducated, economically enslaved, powerless to secure redress through the courts and suffering as their ancestors had suffered for six thousand years under the lash of the taskmaster and the taxgatherer in league with the money lender. The story of Egyptian Renaissance cannot be recounted here. But the modern tourist sees everywhere the work accomplished by Lord Cromer's administration. In the first place, water, the life blood of Egypt, is everywhere abundant. The English and Egyptian Governments have expended millions on barrages and feed-canals, by which the waters that otherwise would run into the sea are stored and distributed throughout the year. This enables the peasants to raise three crops instead of one, and this has naturally doubled and quadrupled land values. Second, the grip of the money lender has been loosened. An agricultural bank, established for the farmer's benefit, enables him to borrow at reasonable rates, instead of mortgaging his crop before it is grown, and paying sixty per cent. interest a year. The result is that many a farmer is out of debt and owns his land. Third, the establishment of schools and the introduction of Western ideas and Western means of communication have raised the general standard of intelligence, have broadened the horizon and brought hope into the lives of a race that never knew in its long history what hope is. Egypt is today an intensely busy and a very prosperous agricultural country. It owes its prosperity almost entirely to England.

Members of the Cruise who visit Assuit will have a chance to see the work of the American Presbyterian Mission in its well-equipped college. In Cairo also there will be abundant opportunity to see how Christian education is changing the ideals of the race.

terlude between anthem and benediction, and who will feel that his loss is irreparable. The recognition is general, however, that the atmosphere of College Hill in Providence, R. I., will be peculiarly inspiring.

First is finding itself invaded, with startling rapidity, by the wave of commerce that is sweeping up Woodward Avenue. Already the garages of this automobile city are flanking the cathedral church of Michigan, and it will soon be called upon to change its methods and to provide for its own future. The removal of **Woodward Avenue** from its site a mile below has intensified the opportunity of **First** as a future down-town outpost. There is yet much undeveloped property for residence purposes within reach of the church, and the parish offers a challenge to a man of peculiar talent and energy to remold one of our leading churches to the issues of a new day.

North, Rev. W. B. Forbush, pastor, has just laid the corner stone of its new meeting house. The entire church property when completed will represent a cost of about $125,000, and will be an example of a church built in simple, dignified Gothic with an adjoining parish house, already completed, harmonious, but admirably adapted to all modern uses. The growth of population is lifting the membership of this church apace, and within a few months it should reach 1,000.

Brewster, Rev. MacH. Wallace, pastor, has recently dedicated an excellent organ, which completes the material equipment necessary to this vigorous family congregation.

Boulevard is making heroic efforts to build a modest church home that shall hold the congregation already crowding the present meeting house. The population is a large one, but it consists of young families whose own home-building puts a limit to their generosity. Rev. W. J. Jacobs is pastor.

Mount Hope and **Highland Park** are at present pastorless, and those who might wish to serve two churches worthy of the best men should correspond with the state superintendent.

Prayer Meeting Topics 1910

The annual *Congregationalist* Handbook containing besides much other valuable material the topics suggested for the mid-week meeting of the churches the country over, will soon be issued, but in order that the pastors may gain some idea of the nature of this year's list, we print it herewith. It ought to be more serviceable than ever, in view of the fact that it embodies many of the suggestions of pastors throughout the country, to a hundred of whom we wrote asking their co-operation. Their kind compliance with our request has enabled us to incorporate into the list topics that have had the testing of actual use. We believe that thus made up it is the most practical list that we have ever offered to the churches.

Jan. 2. The Week of Prayer Topics.
Jan. 9. The Lord Our Guide.
Jan. 16. Family Religion.
Jan. 23. The Problem of Worship.
Jan. 30. The Church and the Sunday School.
Feb. 6. The Boy Problem.
Feb. 13. Those Who Are Without.
Feb. 20. Unutilized Material.
Feb. 27. Making Church Membership Winning.
March 6. Definite Aims.
March 13. The Fellowship of the Churches.
March 20. Christ's Cross and Ours.
March 27. Immortality.
April 3. Reasons for Good Cheer.
April 10. What Are We Making of God's Promises?
April 17. Our Seed Sowing—Parable of the Sower.
April 24. Turning Points in the Life of Christ—Christ's Baptism.
May 1. Christ's Temptation and Ours.
May 8. Christ's Rejection at Nazareth.
May 15. Christ's Break with the Authorities in Galilee.
May 22. Christ's Denunciation of the Pharisees.
May 29. The Day at Cæsarea Philippi.
June 5. The Meaning of the Childlike Heart.
June 12. Recreation.
June 19. The Control of Thought.
June 26. Fresh Evidences of God's Presence and Activity.
July 3. Worthy Walking.
July 10. Adjusting Our Life to Circumstances.
July 17. Christian Helpfulness.
July 24. How God Develops Character.
July 31. Our Need of Patience.
Aug. 7. Hospitality.
Aug. 14. Seeking Good in Men.
Aug. 21. Faith and Trust.
Aug. 28. The Harvests We Have Reaped.
Sept. 4. God's Work and Ours.
Sept. 11. How Are We Fulfilling the Great Commission?
Sept. 18. What Is the Church For?
Sept. 25. What Is the Minister For?
Oct. 2. What Is the Prayer Meeting For?
Oct. 9. What Are the Organizations For?
Oct. 16. What Is the Church Building For?
Oct. 23. The Healing of Souls.
Oct. 30. The Limits of Neighborhood Duty?
Nov. 6. The Untamable Tongue.
Nov. 13. The Seeming Impossible.
Nov. 20. Wayside Mercies.
Nov. 27. The Epistle of James: A Letter to Common Sense Christians.
Dec. 4. Amusements.
Dec. 11. Deepening Fellowship.
Dec. 18. The Healing Power of Joy.
Dec. 25. God in His World.

Discovering for Ourselves

We can never grow too old to feel a fresh joy at each new discovery. I remember some years ago we sat upon a high ledge of rock eating wild strawberries and whiled away the time by wondering whether we could jump safely into the top of a tree that had grown up from the hollow to a level with the ledge, when suddenly we noticed that the tree had two, no, three different kinds of leaves. Some were entire, some had one oblique lobe and some two. To a well-informed, botanical person this is no subject for excitement, but to us with our newly opened eyes it was like a revelation. We hunted the woods for trees of the same kind, for we seemed never to have seen the tree before. The woods were full of them, and with three different kinds of leaves, and so the wonder grew. The past fall was the first time that we discovered violet seeds. We made a festival of it by scattering them all over our wild flower garden.—*Antoinette R. Perrett, in Good Housekeeping.*



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The Seattle Round

The city life is sobering up after the Exposition, and the people are relieved to think of their relatives and friends as far away, east of the mountains. It is possible to entertain even too many angels. The nice rainy season has set in, and now for months Seattle will breathe "washed air."

The annual dinner of the Charity Organization Society assembled many workers in the various charitable institutions. Seattle is alert to catch the best and latest idea and try it on. To indicate the progress of the life here, it was brought out that at least three organizations had been formed during the past year, the Anti-Tuberculosis League, a Girls' Home Society and a Charity Endorsement Committee. Others are on the way—notably a Municipal Lodging House.

The question is often raised as to the gifts of western church members. A paper recently read before the Ministers' Federation contained a table of figures, collected a year ago for a layman's campaign. It will be of interest, and not invidious, to compare them with the gifts of Boston churches. Congregationalists in Boston gave on the average $2 each for foreign missions; in Seattle, $1.42. The average gift for all benevolences in Boston was $4.12; in Seattle, $9.56. The average gift for home expenses in Boston was $18.16; in Seattle, $17.85. These figures do not give ground for boasting, neither do they permit much criticism.

The plan of governing our cities by commission is certainly making headway. Tacoma has already voted for a charter which provides for a commission government and for the recall. Already the discussion is beginning in churches, clubs and lodges. On Nov. 7, Mr. W. C. Wheeler and Mr. F. B. Cole from Tacoma spoke at Queen Anne Church. Their addresses were followed by questions and discussion. The Brotherhoods of Plymouth, Pilgrim, Prospect and University Churches are planning for similar discussions. The people are certainly getting weary of inefficiency in municipal affairs.

Not the least of the contributions made by the Exposition has been the increasing of the popular demand for good music. So enthusiastic did Seattle grow over Ellery's Band that plans have been perfected for keeping the band here as a permanent institution. So hereafter you may expect to see on the bass drum the letters, "Ellery's Band of Seattle." It is interesting also to note that the music will be served with "soft drinks only." This movement has put fresh life into the local organizations, and now the Symphony Chorus and the Schubert's Orchestra will be on their mettle. Already the ambition is stirring to make Seattle a musical center.

The name of the new National Brotherhood president is William H. Lewis, and he hails from Seattle. He has been persistently on the Christian highway, even when he was in Paris and Chicago and during his ten or a dozen years here. He is one of Seattle's hydraulic excavators—not to find a buried city, but to build a live city. His voice, money and tireless energy have all and always been for good government and vital Christianity. He is the man who has "more influence than Father" to scores of boys on Capitol Hill. It is gratifying to Seattle to furnish the head of the National Brotherhood, but no mistake was made when he was chosen.

Seattle, Wn. S. S.

The goat does not come to much honor in America, so long as he is alive. But his hide is one of the largest of our imports. Last year hides and skins of all kinds rose to the second place among our purchases abroad, the total imports amounting to just about $100,000,000. And of these nearly a third were the skins of goats. Half of these came from the British East Indies. Most of these $30,000,000 worth of goat skins go to the making of certain parts of the shoes we wear. We hope these figures from the National Department of Commerce and Labor will not be used by the tariff extremists in agitation for protection to the American goat.

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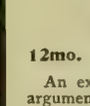
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WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

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The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. S. & Pub. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Christian News

The Congregational Union of Canada has applied to the dominion's parliament for an act to incorporate.

Already plans are afoot to celebrate the fiftieth anniversary of the negro's emancipation in 1913. The National Negro Business League, which recently convened at Louisville, Ky., urged Dr. Booker T. Washington to take the lead in the movement. He is enthusiastic about the educational value of an exposition at that time, showing the progress of his race both before and since obtaining freedom.

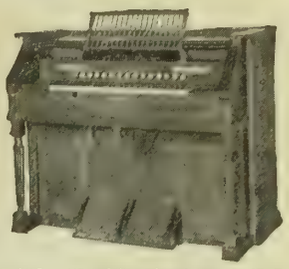
The London Missionary Society (Congregational) a few years ago, owing to decreased receipts, announced a cut of $20,000 in its appropriations. The gifts of the churches that year fell $25,000 below the previous year. The budget for 1910 is to be cut down $50,000, and several important missions are to be handed over to societies of other denominations. We shall watch with interest the effect on the contributing churches. Usually reduction of missionary work is taken by givers to mean less need of funds.

During the last seventeen years about 3,300 students of English institutions have offered to go as missionaries to foreign lands, and of these 1,400 have been accepted and are at work. This is a good indication of religious conditions among young men and women in colleges and universities. The officers of the Students' Volunteer Missionary Union have selected an estate in Derbyshire which is to be purchased for a summer place of assembly for missionary study, as Northfield and Silver Bay are used in this country.

On Dec. 1, Y. M. C. A. workers noted the fortieth anniversary of the general secretary of the International Committee, Richard C. Morse. Only one officer now in service antedates him. Dr. L. C. Warner says of him: "Unquestionably the most forceful though inconspicuous figure through all this movement has been Richard C. Morse. His face has rarely been seen upon the platform or his name heading a list of speakers, but no new department has been organized or an advance movement made without his hand guiding and shaping its policy. Like a true general secretary, his work has been merged in that of others."

Forty-five missionaries representing missions of seven denominations recently held a conference at Nairobi, British East Africa, to consider forming a single body. The basis of union proposed was the four Lambeth propositions, substituting for the "historic episcopate" the phrase "a duly ordained and properly safeguarded ministry." They did not arrive at a definite plan, but Friends expressed willingness to use the symbols of the sacraments of baptism and the Lord's Supper, Presbyterians to serve under a bishop, and all to use a liturgy and to allow free prayer. When Episcopalians, Methodists, Quakers, Scotch Presbyterians and Seventh Day Adventists discuss amicably the formation of a common church, the Kingdom of God has come nigh unto them. No external pressure is so likely to bring about such harmony as the needs and opportunities of a primitive African population being stirred to become disciples of Jesus Christ and unable to comprehend the doctrinal divisions of the American and European disciples who seek to win them.

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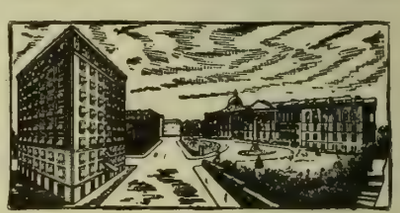
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Contents 25 Dec., 1909

CHRISTMAS ALL THE YEAR ROUND 911
Rev. C. Silvester Horne

WHEN MOTHER PRETENDED 912
Sarah G. Pomeroy

CHRISTIANITY AND MIRACLES—A SYMPOSIUM 914

FROM DAY TO DAY 918
Allen Chesterfield

A CRITIQUE ON DR. GORDON'S POSITIONS 919
Rev. H. C. Minton, LL. D.

THE PROBLEM OF THE GROWING GIRL 920
Caroline Benedict Burrell

A LITTLE SKEPTIC 922
Josiah Poeton

A CHRISTMAS PARTY IN SWITZERLAND 923

IS BELIEF IN MIRACLES ESSENTIAL 905

WILLIAM EWART GLADSTONE 908

A CHRISTMAS HYMN—a selected poem 929

REGULAR FEATURES

Event and Comment 906
Editorial in Brief 907
Redeeming the Time—the Prayer Meeting Editorial 907
In the Congregational Circle 910
Our Reader's Forum 921
The Children's Pulpit 923
Closet and Altar 923
The Firelight Club 924
The Sunday School—Lesson for Jan. 2 925
For Endeavorers—Topic for Jan. 2 925
Among the New Books 926
Woman's Board Meeting 931
Marriages and Deaths 935

CHURCH NEWS

Chicago 928
Boston 930
The Fellowship Meeting at Hingham 931
New York 932
Church and Ministerial Record 935

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Is Belief in Miracles Essential

The question which heads this article is raised afresh by discussions of Dr. Gordon's latest book, "Religion and Miracle." What is the judgment of Congregationalists concerning this question? We publish this week articles on this subject by teachers in our schools of theological learning and by leaders of thought in Congregational pulpits East and West. They practically agree that belief in miracles is not essential to faith or to fellowship. We do not see how they could take any other position, consistent with Congregational principles.

Wide differences of opinion, however, are expressed in these articles. Some of the writers hold that Christianity could not survive apart from belief in miracles. Others hold, with Dr. Gordon, that Christianity is not dependent on miracles. "No man," he says, "is intellectually justified in denying the possibility of the miracles of Jesus; he does not know enough to deny. No man has a right to make the glory of Christianity depend upon the miracle." This is our conviction.

Different definitions of miracle account in a measure for opposing opinions. Different conceptions of the universe are a still greater cause of divergent judgments. Those who think of God as essentially a different being from man, having a home in a different world from ours, feel it necessary that he should offer evidence of his being and of the world in which he dwells by making at certain times irruptions into our world which he created and rules, thus revealing himself. Our fathers mostly were trained in this way of conceiving God, and many now know no other way. But to many believers in Christ, among whom we count ourselves, there are not two distinct worlds but one universe in which he dwells. We look up to God, its supreme Ruler, as our Father, in whose image he created mankind, and he manifests himself to those with spiritual vision in sympathy with him. All the universe is miracle in the sense of being the manifestation of God, while the interruption or contradiction of the natural order would be unlike him.

Another definition of miracle, then, is an extraordinary and surprising event which manifests the presence of God, which may seem to contradict known laws of nature and yet be in harmony with those laws, while beyond our understanding. This is substantially Bushnell's idea. That Jesus did wonderful things while in the flesh no one will deny who believes on him as the supreme manifestation of God to men. He is himself the supreme wonder of mankind. The writers of the New Testament had no philosophy of the universe. They knew nothing of the law of gravitation, the circulation of the blood, the movements of the heavenly bodies, the whole scientific conception of the world in our time. When they saw effects without seeing causes, they attributed the effects without question to the direct volition of God. We constantly behold what seem to be violations of natural laws which men in Christ's time would call miracles, but we understand the causes. It is a law of nature that steel sinks in water; but men make ships of steel carry us across oceans. The law of gravitation draws heavy bodies to the earth; but airships defy that law and dart across continents above the earth. Men flash messages over seas, speak and their voices are heard by friends a thousand miles away. Daily life with us is a constant succession of deeds that, when the New Testament was written, would have been accepted as miracles.

The question of miracle, then, for us who believe in God is not concerning the power of God but the ways of God. An eminent scientist has said, "You can do almost anything with nature if you only know how." God knows how. Men can do many things with nature. Children ask their fathers to do such things, and their requests are often granted. God can do all things with nature. Jesus said: God is your Father; he loves to do things for his children; ask and ye shall receive. We do ask and we resent the assumption that he does not care for us, or is powerless to answer; for he does things for us, wonderful things. We do not regard them as miracles, but the most steadfast believer in natural law does not like to be told that God, in whom he trusts, is limited by man's understanding of that law.

Therefore we do not deny the popular idea of the incarnation and the resurrection of Jesus Christ. Discoveries may be made which will show that the birth of Jesus into the physical world without physical generation, and the physical reanimation of his body after the heart had been pierced and the blood emptied out of it, are consonant with laws with which the Creator of the universe brought humanity into being. At present, to many educated minds, these ways of doing things do not appear to be the ways of God, and we seek some other interpretation of recorded events in the New Testament.

Jesus Christ believed in mighty works and did them, without defining their relation to natural law. But he did not put them first as evidences of his oneness with the Father. Prophets before him had wrought miracles more impressive than his. Jesus said also that after his death his disciples should do greater works than he had done. But he did not declare that they should utter greater truths than he had spoken, essential to the life of men. "The words that I speak unto you," he said, "they are spirit and they are life." "My words shall never pass away." Through his words and through fellowship with him who uttered them we know God. We do not deny miracles, but we have a surer foundation of faith.

In our judgment Dr. Gordon's book is a great and noble contribution to the literature of Christian faith. He was speaking to students for whom he wrote the lectures. If he had been addressing a popular audience, we think he would have placed greater emphasis on the mighty works of Christ for their revelation of the power and compassion and love of God. But he has done in these lectures a man's service to men, the service of a disciple in intimate fellowship with his Lord.

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Event and Comment

The President's Messages to the People

President Taft's message to Congress was both addressed to that body and was confined to matters with which Congress is expected to deal. It was read, however, by a great many people outside of the national Legislature, with general satisfaction. But the President is giving frequent messages directly to the people which are highly appreciated by all classes. One of them was delivered at Carnegie Hall, New York, last week Monday evening, to a great audience of Methodists, on the subject of foreign missions, especially the mission of that denomination in Africa. His warm indorsement and high appreciation of the labors of Christian missionaries was responded to by so generous gifts that the $500,000 for that particular mission is likely soon to be raised. Another important message was that delivered by the President to a thousand members of the Chamber of Commerce in New Haven the following evening. It was wisely seconded by President Hadley of Yale, who also said that the Government has to deal with two sets of problems, those which should be decided by the people and those which should be decided by experts. Of the latter he mentioned the currency, taxation, interstate transportation and the tariff. When questions of this sort, he said, become political issues, they involve public danger if not public misfortune. "The danger can be avoided by having the Government make wise apportionment of work to the specialist in the hope that the Legislature will gradually cease to meddle with those things which can be better managed outside of politics." Such words as these apply primarily to the tariff. President Taft has declared it to be his policy to persuade Congress to place on the courts matters which require judicial decision and to take counsel with economic experts on those matters concerning which experts alone are fully informed. In this policy we doubt not the President will have the support of the people; for, as Dr. Hadley said: "If the people leave everything to the experts, Democracy dies of dry rot. If they try to do everything themselves, it results in deeds of violence like those of the French Revolution."

More No-License Loss and Gain

Despite the expected reaction in a number of Massachusetts cities from the policy of no-license there are many crumbs of comfort to be gathered up from the elections during the last fortnight. It is always considered a greater victory to carry a community year after year for the no-license policy than to achieve one triumph at the polls and to have it reversed a year later. The fact that Woburn has gone "dry" for the third successive year, Lynn also for the third time and Newburyport for the fourth time is cheering. This has never before happened in the history of these cities. Taking the last three years into consideration, the no-license forces in this state have made a net gain of eight cities, while a loss has been registered of four. If the pendulum has swung at the last elections somewhat in the other direction, it has thus far gone only half the distance and may come back to its former high water mark by another year. The largest slump was in Worcester, where the majority for license last week was 3,720, due to unusual and effective methods of work on the part of the liquor men. The city had been heralded far and wide as the largest no-license city in the world. That stanch Congregationalist and loyal advocate of no-license policy, James Logan, was re-elected mayor by a 3,832 majority. Indeed, some of the liquor men cast their influence for him, their slogan at times being "Logan and license," the plausible suggestion being that it would be well for the city to try the policy of license with so good a man as Mr. Logan to enforce it. We doubt not, however, that he adheres to his lifelong opposition to the open saloon, but that he will do his duty as faithfully by the new policy as by the old. The fact that so many of his fellow-citizens of all parties voted for him shows that more and more in our American cities men of approved business capacity and personal integrity who will take office are wanted by the people.

The Passing of Zelaya

The situation in Nicaragua has been somewhat cleared by the resignation of President Zelaya in a message to the Nicaraguan congress expressing his desire to put an end to the existing state of civil war without provoking the interference of the United States. In comparison with the barbarous and insulting treatment of citizens of the United States serving in the insurgent forces this is a mild and moderate utterance. Zelaya's exit was made in the midst of insurrection in the capital. Unfortunately his going does not put an end to the dissensions of the people. He desires as his successor Dr. José Madiz, one of the judges of the inter-republican court established by the Washington Convention. But this does not suit General Estrada, the leader of the revolutionary forces. The popular feeling against Zelaya and his associates seems to have taken courage by the coming of the warships of the United States. The *New York Times* reports a petition from the women of Managua, the capital, recounting the many atrocities of Zelaya and asking our intervention. We should all be happy if the mere presence of the ships created an atmosphere of fear and confidence which would make it possible for the Nicaraguan people to settle their affairs and choose responsible public officials with no physical interference on our part. But having been compelled to go so far, we want not only peace but order and a growing civilization assured in Nicaragua.

The Free Churches in Politics

The fiercest political struggle of this generation in England is approaching its climax. The Liberal party is in a hot campaign to secure a big majority in the elections next month for the new Parliament. The Unionists are no less determined to resist it, to save to the House of Lords its privileges and to save their lands from increased taxation. The Free churches as an organization are enlisted in the support of the Liberal party. Their pulpits, the platforms of their Pleasant Sunday Afternoons and other men's meetings are used as rostrums for political speeches, and the congregations in many instances give demonstrations of approval. At this distance it seems as though a hot political campaign carried on by great bodies of churches in the busiest season for Christian work must act unfavorably on their religious life. This judgment appears to be that of some of their own most able spiritual leaders. Rev. W. L. Watkinson, well known in this country as one of their most trusted Methodist preachers, in an interview published in the London *Sunday School Chronicle,* says that "the great curse of Methodism for many years was its identification with the Tory party." He thinks the present attempt to identify the churches with Radical legislation will be no less fatal. Preachers find in politics a cheap way to distinction. Inferior men with oratorical gifts play to the galleries and gain a temporary popularity. The Nonconformist churches were created by the presentation of great evangelical principles, but their preaching is losing the spiritual note. Dr. Watkinson was impressed by the contrast between the attitude of the churches in England and in this country in their relation to party politics. He says: "At the time of the Presidential election I spent three months in the States, and I was profoundly impressed by the high spiritual tone of the ministers. I mixed with hundreds of them at conferences and in the home, but never on a single occasion was the subject of politics mentioned. They were keen on their work, and their conversation centered around their religion." Perhaps Dr. Watkinson

rates too highly the success of American churches, but their decline would be certain if any body of them should join its fortunes with a single political party.

Free Churchmen in the British Crisis

Whatever the results may be, the ministers of the Free churches of all Protestant denominations are throwing their influence unreservedly into the struggle to return a Liberal majority to Parliament. The London *Christian World* in a single issue prints passionate letters from about thirty of the leading ministers of the Congregational, Methodist, Baptist and Presbyterian churches declaring, as Rev. J. H. Jowett says, "the arrogant pretensions of the Lords must be fought to the death." Rev. F. B. Meyer writes, "I should go down to a dishonored grave if I did not take my humble stand where Hampden and Pym, Miall and Dale would stand, were they living now." In similar strain Drs. Fairbairn, Horton, J. D. Jones, Adeney, Morgan Gibbon and many others in the van of Christian effort declare their purpose to aid to the utmost the Liberal party in the coming elections. Some of the greatest moral issues in which Christian churches of our time are interested are involved in this political conflict. Among these are popular education free from the domination of the state church, temperance reform, religious equality, freedom of the church from state control, unjust taxation of the poorer classes, and the dominance of a hereditary oligarchy. England will not overturn the political order which has been centuries in developing, but it can hardly be possible that the intense and universal popular feeling now aroused will subside without a notable advance in democratic principles. The hope is expressed by many of the writers of the letters above referred to that party politics will be kept out of the pulpit, but it is a vain hope. The Liberal labels may not be put on the sermons, but they will be campaign documents all the same, and public prayers will be offered for the discipline of the House of Lords and the triumph of the House of Commons. We are ready to say, Amen.

Pastors as Evangelists

An exceptionally interesting type of evangelism has just been tested in the heart of London at that great center of Christian effort, Whitefield's Tabernacle. Not often do we find its pastor, Rev. C. Silvester Horne, and Dr. Campbell Morgan yoking up in the same evangelistic team. The former is identified in the public mind chiefly with gallant forays as a fearless Nonconformist leader into the fields of political action, and for his devotion to the institutional type of church which he is maintaining so successfully at Whitefield's. Dr. Morgan, on the other hand, has hitherto belonged with the Northfield school, and has laid most stress on expository preaching and Biblical teaching, in which he has become a past master. Both of these men appreciate sufficiently the absolute necessity of an all round Christianity to be able to march side by side when the occasion demands it. They certainly brought to pass in their nine days' mission results quite as marked as could have been expected through the preaching of any professional evangelist. Mr. Horne showed at its best his power as a straight gospel preacher, while Dr. Morgan came out boldly in favor of the social gospel and said that in Central London new methods were absolutely needed in order to rout the devil's forces. He rebuked the persons who say that poverty is a permanent factor in the world's life, and for those who hold aloof from politics because they are too "filthy" he had this sharp word, "You are the salt of the earth, but salt is worthless until it is rubbed in against the corruption." Features of this inclusive series of meetings were a midnight procession, headed by Mr. and Mrs. Horne, and a shop assistants' meeting one afternoon when 700 young men and women from business houses listened to Rev. John McNeil and Rev. J. Stuart Holden, the London Episcopalian who is such a favorite at Northfield. Are there any better evangelists than pastors, when fired with the desire to win and to save? They can then do the King's business as well as anybody else in the world.

Unity on Diversity

From time to time *Unity* does some service to its readers so different from anything done by other periodicals that it deserves steady watching. Its book number of Dec. 9 is an illustration—a revelation of the literary habits of men and women who do their own thinking, many of whom walk in rather unusual intellectual paths. It has secured from about sixty persons lists of the twenty-five books which have proved "most helpful and indispensable" to them. It is the callings and characters of the contributors which give to these lists their peculiar interest. A considerable proportion of them are Unitarian ministers. More than a fourth are teachers in universities and colleges. Eight of these are professors in the University of Chicago. We judge that nearly all of them are engaged in professional literary work. The most notable thing in the list is the fact that of the five hundred books named as indispensable by the sixty contributors more than three hundred received only one vote each. It is evident that those skilled in the knowledge of books cannot select books indispensable to others. Only two volumes received as many as seventeen votes. They are Emerson's Essays and Homer's Iliad. Of the fifty-four books that had five votes or more, nineteen are volumes of poems, fifteen of essays and twelve are novels. Tennyson is indispensable to sixteen, Lowell and Browning to fourteen. Milton is required by five and Dante's Inferno and Whitman's Leaves of Grass each by the same number. Sixteen could not get along without Les Miserables, eight find Adam Bede a necessity, while David Copperfield, Romola and Vanity Fair are indispensable to seven. Nine must needs read Green's Short History and five Motley's Rise of the Dutch Republic. There is a wide range of the hundreds of volumes, one or more of which one person of the sixty chose to cherish, from Bhagavad-gita to the plays of Bernard Shaw. President Eliot's five-foot library would be lost in this collection, showing itself not more popular than many of the others. One's conclusion from examining this list is that while "of making many books there is no end," of the tastes of those who read many books there is no telling.

Leopold of Belgium and the Congo

Among the business geniuses and creators of huge monopolies of this age, King Leopold II. of Belgium, who died Dec. 17, deserves a prominent place. His success in building up the commercial interests of his small kingdom was remarkable, and his exploitation of the resources of the Congo Free State, intrusted to him by the voice of Europe, a masterpiece of business acumen, making him one of the richest men of the world. It would be pleasanter to dwell upon his work at home, which won him the confidence of his own people, than upon the temptation of the Congo, which has made him a monster of greed and cruelty in the eyes of the civilized world. He treated the millions of natives, if the consenting testimony of many witnesses may be credited, worse than a drover treats his cattle. For the drover has an interest in keeping his cattle alive upon the hoof and Leopold cared only for rubber at any expense of life. The misfortunes of the king's official family have kept him in the gossip of the world. His sister was the insane wife of that Austrian Archduke Maximilian, whom Napoleon III. sought to put upon the throne in Mexico. Leopold quarreled with his daughters, one of whom was Stephanie, the wife of the crown prince of Austria, who killed himself. His unofficial wife and children Leopold provided for by the sale of the pictures from his palaces and in his will, at the expense of his royal daughters, whom he cut off with a beggarly million apiece. Several of his palaces and large sums of money he had already given to Belgium. His reign of forty-two years is a strange mixture of large achievements and unworthy private deeds. It began

in full sunlight of popular expectation. It has ended under the blackest of moral clouds. His nephew and successor, Albert, is a student of economics, a traveler, a good husband and popular with the Belgian people. The effect of the king's death on the Congo question will probably be to strengthen the hold of Belgium on the Free State.

'The Apostle of Peace and Justice"

An astonishing development in King Leopold's case is the absolute moral indorsement which he seems to have received from the Belgian bishops. They have issued a pastoral letter eulogizing him as the apostle of peace and justice, the glorifier of the Catholic faith and the promoter of Christian civilization, through the foundation and development of the Congo State. It will be remembered that the Roman hierarchy in England have not only studiously refrained from showing the least sympathy with the agitation for Congo reform, but that the Roman Catholic Archbishop of Westminster recently wrote to the Belgian bishops in commendation of the Congo administration. In view of the fact that Roman Catholic missionaries in the Congo country are among the witnesses to cruelties charged against the administration of King Leopold's officers, this deliberate public identification of a Church of Christ with questions of most un-Christlike treatment of men and women at the mercy of the king now charged against Leopold is amazing. It goes, in fact, much deeper in its prejudgment of the case than the indiscreet pulpit utterance of the Baptist minister in Boston who followed the king's death by welcoming his character as a much needed argument for the existence of hell. The Belgian bishops seem to have carefully omitted references to Leopold's private virtues. But in making him a witness for Roman Catholicism they have discredited the Church by making a question of fact a party question. The bishops call Leopold "the glorifier of the Catholic faith." We fear that his record, impartially written, both of private and public life, must fill men with wonder that such a character could have been called by Christian ministers worthy of the name of Christian.

William Ewart Gladstone

The last of the important centennial birth commemorations of the year is that of William Ewart Gladstone, the greatest political leader in Great Britain of the Victorian period and one of the greatest names in finance and political reform of the last century. From so rich and active a life, woven of so many threads, it is not easy to disentangle those which will permanently interest the world. He died in the eighty-ninth year of his age, almost at the close of the century, and the glamor of his personal charm and the reverence in which he was held by his devoted followers still lingers. Perhaps at this time and in the detachment of separated political interests an American can estimate his services to the world better than an Englishman. For it is still true in English life that his name is one to call out enthusiasm both of love and hate, involving on both sides blindness to the true value of a great life work.

It was a life full of strange contradictions. The son and son-in-law of men of wealth, holding the lesser title of baronet, Mr. Gladstone was the "Great Commoner." Intellectually a believer in authority, and in religion a devout Episcopalian of extreme high church opinions, he was a leader in the extension of the franchise, a trusted and sympathetic adviser of the Free Church leaders and the disestablisher of the Irish State Church. He was at once the mouthpiece and, his enemies said, the victim of moral enthusiasms and one of the greatest of opportunists. More than once in his career he sacrificed his political prospects for a great moral idea, yet he was a shrewd tactician and not blind to the compromises (sometimes of other men's moral enthusiasms) necessary to win a popular majority.

An interesting side light on his charm and character in this regard is offered quite incidentally in the biography of Principal Rainy, himself a statesman and a Liberal, which we review this week. Of Mr. Gladstone the biographer says, with reference to his exclusion of Scotch disestablishment from his political program on grounds of expediency, "If ever there was an artful and experienced rhetorician it was this 'Grand Old Man,' whose very nobility of mien and diction, as well as character, deceived his hearers into forgetting what a master he was of even the tricks of his craft." And in writing of Morley's "Life of Gladstone," Principal Rainy himself said, "It reveals Gladstone's intellectual and moral character—above all his conscientiousness, his self-control and his self-judgment."

Most of Mr. Gladstone's triumphs were gained in the field of home politics. Foreign affairs did not greatly interest him, unless they involved the fortunes of oppressed peoples. Then he was all alert and alive to the claims of humanity. He was the friend of the Sicilians and Neapolitans, of the Bulgarians and Armenians. But he sacrificed the interests of England, his enemies say, in his treaty with the Boers after Majuba, which made the later war with the Transvaal and the Orange Free State inevitable; he cared nothing for British interests in Egypt and let General Gordon die in Khartoum. From our point of view, as the forerunner of the courts of international decision which are to help bring wars to an end, his greatest success in the foreign field was the Alabama arbitration, which paved the way to renewed cordiality of friendship between Great Britain and the United States.

The path which brought Gladstone from the Tory fold to the Liberal leadership was the path of finance. It is not too much to say that his genius confirmed the triumph of free trade in England for more than a generation, made taxation a clear and workable science for all following statesmen and pointed the way to the great social reforms which are only possible to financial stability. In this field he stands pre-eminent. He could not only plan but expound the technicalities of taxation so that they became luminous to the hearer.

In literature and literary criticism and religious apologetics, which occupied much of Gladstone's time and more of his thought, it must be conceded, we think, that he was an amateur who for the most part hindered rather than helped the causes which he maintained. His letters and speeches in behalf of the oppressed peoples reach the highest place in this line of work, and his pamphlets on the Vatican decrees were most influential.

The most dramatic incident in Gladstone's life, his conversion to Home Rule for Ireland, well indicates his openness of mind and the extremes of risk he was willing to take for an acquired moral or political conviction. It was the breaking point with some of his most loyal followers, like John Bright, R. W. Dale and Joseph Chamberlain. It had all the air of a sudden resolution—a counsel of despair in a most trying situation. In the view of its opponents it sacrificed the needs of the whole empire to the righting of a local grievance. And Mr. Gladstone, having accepted this escape from a perennial difficulty, threw himself into such an extreme of yielding that it discredited his political and practical judgment.

The history of that measure is most instructive in the present crisis, in which some of the Liberal leaders are calling for the final legislative authority of a single chamber. Gladstone, by his personal authority, carried the reluctant consent of the House of Commons for a Home Rule bill more far-reaching than Mr. Asquith has now promised if his party is returned to power. It was rejected both by the House of Lords and in the subsequent appeal to the electors, and Mr. Gladstone went in his old age to a disappointed retirement.

One root of the affectionate reverence in which Mr. Gladstone was held by his followers, and especially by Free Churchmen, was his deep and unaffected religious life. He was through and through, in thought and worship, in home and public life, a Christian believer, and to him his faith was the fundamental thing. It led him to sympathy with

the faith of others. It gave assurance of sincerity in his appeals to the people. Add to this his eloquence, political sagacity, long devotion to the cause of reform and the undefinable personal charm which belongs to the leader of men, and it is not to be wondered at that he is still a rallying word for the men of his party and an example for the more high-minded of its leaders.

Redeeming the Time

He reasons coldly who thinks of time in any other terms than those of opportunity. Time is a barren thing, but opportunity is God's gift of power. The year is ended, but by the mercy of God what may be the best year of his kingdom and of our work is just begun. Much is gone, but much is given. It is for us, by diligence and watchfulness to buy up the opportunity that remains. Wisdom, born of earth's experience and devotion with its clear seeing eyes may overtake the careless, wandering stride of youth. We have still the strength of God to aid us. We are certain of his interest in our work. The opportunity is his as well as ours. Courage is justified by the confidence he has given. The good news of our Lord Jesus Christ is always good news. He came expressly that the lost might be brought back to the way, that the sinner might become the saint, that joyful opportunities might open to those who were without hope. Now at the turning of the year there is joy in the backward and hopeful expectation in the forward look of faith.

Why is it that the Christian is commanded to forget the things which are behind? By what secret power is he enabled to accomplish so impossible a task? By the power of faith, which turns toward the new opportunity and reaches forward to the hidden reward. If memory hinders us or makes us dismal where God meant we should be glad, it is our duty to forget. Why should we stagger on our way under the heavy load of all our yesterdays? Are we not masters, by God help, of today and heirs of tomorrow? Joy and wisdom are to be our guides through the halls of memory and the redeeming Christ is our companion there. All that is needful, all that is beautiful and valuable, God can save and treasure better than we. We are no longer their custodians, but God has not forgotten them nor in his mercy will he despise their seeming meager worth. When we say, "My times are in thy hand," wise faith turns backward as well as forward and leaves the finished years to God's discerning kindness.

If we are to buy back opportunity, making the best of our remaining days on earth, we must refuse foreboding. The lilies of the field are sleeping in these wintry days, but the sparrows are about our doors to remind us of our Father's care. Worthless and unnoticed, not one of them falls to the ground without his knowledge. Men talk of refusing worry that they may lead untroubled lives. Christ calls us to throw off anxious care that we may live efficiently. It would not so much matter if we were unhappy. "There is no act of parliament that you should be happy," Carlyle reminded us. But anxiety is evil because it lames our energies. It is a load to carry when we have a race to run. It is a drain upon the purse when we have to buy back opportunity by free-hearted faith and diligence.

A whole new year opens before us. Why not take God at his word and trust him for the ended story and for the days to come? We have talked of faith. Come, now, let us put it to the test in strenuous life with God. Others have tried the way and gone on with singing hearts to great accomplishment, and why not we? The door is open, the opportunity on sale. Why not begin today to act as if this were in reality God's world and not the devil's, seeking to use it as the place where he delights to help? For the whole-souled strenuous life of faith is the one life worth living for children of the ever-living God.

Prayer meeting topic for Dec. 26—Jan. 1, 1910. Redeeming the Time. Eph. 5: 1-21. The lessons of the year's experience. What have we harvested? What can we learn from our mistakes? What great hopes have we for the coming year?

Editorial In Brief

The subject of the *British Weekly* "special" is the question, "Does the match-making mother deserve blame?" Our answer cannot be conclusive till we learn whether or not she succeeded.

Enjoy your Christmas tree without any compunctions of conscience. Chief Forester Gifford Pinchot says that the forests are not appreciably injured by this annual draft upon them, and of all people in the country he stands for conservation.

The work so near the heart of Charles N. Crittenton in the Florence Crittenton homes now established in seventy-four cities of this country and others scattered over the world is to have the help of half of his estate. The amount available is estimated at some $2,000,000.

A Boston business firm whose head is a prominent and philanthropic Jewish citizen offers itself as the medium for the free distribution of picture-books to Sunday school children at this Christmas season. "Good will to men" is not confined to the Christian community at Christmastide.

The War Department of the United States Government has issued an order forbidding purchases for its use from the Standard Oil Company. The Department does not publish the name of the firm under "We don't patronize." It doesn't need to. All the newspapers will announce the fact.

Some thieves who bribed inspectors of the New York Water Department to help them steal city water have discovered that they got nothing for their money and want the inspectors punished for taking it. Both classes of swindlers ought to have the same sentence. The occasion should be made use of to teach a kind of common honesty too little known.

The long suffering public, the third party in all strikes and lockouts, has at last got in its word in New South Wales, where a coal strike has been in progress for some months, neither party being willing to submit the case to arbitration. The legislature has passed a law providing for a penalty of a year's imprisonment for any strike leader or employer who is convicted of instigating or aiding a strike or a lockout.

Such advances in medical science as the anæsthetic used by Professor Jonnesco are often described to the public by men who know little of the subject and awaken hopes not likely to be realized. A newspaper reporter waiting the other day at the hospital where operations were in progress was told that he could get information about the value of the new process from a scientific society's report. "Oh," he said, "that would not be news!"

The first prize for the year's crop at the National Corn Show last year went to a New England farmer, Mr. Brewer of Connecticut. His twenty acres this year harvested an average of 118 bushels of shelled corn per acre, and he hopes again to secure the prize. But this is a case of the man behind the crop. The real question is whether New England can raise this type of men for farmers. If it can, the future of its agriculture is secure.

It is good news that enemies are on the trail of the gypsy moth and the browntail. Ten kinds of these pursuers have been brought into this country by the Massachusetts Forestry Association, without regard to the contract law, to do the job, and some 2,000,000 of one kind will be busy next summer. There are other foes to be killed, and the task on the gypsy and the browntail will take some years. But the trees are going to have a better chance.

Those theological students of McCormick Seminary who hung and burned the effigy of their teacher of Hebrew quite likely had no idea of the notoriety they would get. Perhaps the professor enjoyed the joke as much as they did. If he could read all the opinions about the Hebrew language published in the daily papers, he would be fully convinced that his teaching is needed, if only to instruct editorial writers as to what the Hebrew was and was used for, and why it is taught in theological schools.

The parting message of Dr. Wu Ting-fang to the people of America on his return to

China is a plea for a better understanding of the Chinese view of the exclusion question. We second the appeal, but with no expectation that the desired enlightenment will open the doors to a flood of Chinese of the laboring, or even of the merchant class. There must be many changes both in China and America before the full reservoir of Mongol peoples can be allowed to overflow into the less fully occupied preserves of the white stock.

If statistics in *Leslie's Weekly* are reliable, the adoption of prohibition by the State of Alabama is only the beginning of advanced work for temperance reformers. The books of the United States revenue office are said to show 135 licenses to sell liquor in the city of Birmingham and 111 others to the county, a total of 246 Federal licenses issued May 1, 1909. On July 15 Sheriff Higdon issued a list of retail liquor dealers of Jefferson County, in which Birmingham is situated, showing 441 licenses by the Federal Government.

The Southern Presbyterian Church, in spite of its rock-ribbed Calvinism, seems to be seriously perturbed by the charge that its confession admits belief in the damnation of unelect infants. An interim committee of its general assembly has been advising with the Presbyteries, and about half of them want it put beyond question that all infants are elect. We hope they will have their way, but we confess that this human determination of God's will in regard to so large a portion of the race to meet a popular criticism puts a heavy strain upon the whole Calvinistic system as interpreted by the Westminster Assembly of divines.

The exchange of university professors between different countries, which has worked so well toward mutual understanding between Germany, France and the United States, is now to be extended, if Secretary Knox can have his way, to the South American countries. The proposal will be submitted through the International Bureau of American Republics to the fourth Pan-American Congress, which is to meet at Buenos Ayres next summer. An intellectual good understanding between the constituencies of the universities of the United States, Mexico, Argentina, Chili, Brazil, Bolivia and Peru would go far toward making the peace of the Western Hemisphere perpetual.

Which is the better ideal for the economic future, a community of huge fortunes and a multitude of the very poor, or one in which there are few at either extreme? Governor Draper of Massachusetts, in a recent address before the Chicago Chamber of Commerce, made an interesting comparison between Boston and New York in this respect. "Boston is not blessed with any great individual fortunes. We have no multi-millionaires of the first class, but the city's total assessed valuation is $1,325,000,000, and its per capita wealth is about $2,150, or more than $630 in excess of New York's per capita wealth." But there is poverty enough in Boston, as our pastors and City Missionary Society know well, and it is especially in need of sympathetic aid in the winter season.

Bishop Bristol of the Methodist Episcopal Church has all South America for his field of care. He is responsible for the statement that the University of Buenos Ayres, with its thousands of students from the best families of the republic, has not more than ten who have any religion whatever. That is a harsh commentary on the dominant Roman Catholicism of Argentina. But the case may not be as hopeless as it seems. Man is a religious animal, and the desire for a satisfying faith reasserts itself. It may be well to remember that there was a time when religion was so unpopular in Harvard that the few who associated for prayer used to meet in the woods for fear of trouble. God will raise up religious leaders for the young men of Argentina, perhaps from the ranks of the nominal Roman Catholics, perhaps from Bishop Bristol's little flock of witnessing Methodists.

The lot of the immigrants on their way to our shores has usually been more or less trying, from the crowding and sickness of the Mayflower down to our own day. But now there is no excuse for insults to women and the conditions dangerous to morality reported by the United States Immigrant Commission as existing in the steerage. The report makes painful reading, and should have the careful attention of the Treasury Department. It is only fair to say that the charges are indignantly denied by practically all the British lines, and are spoken of by Immigration Commissioner Williams as probably exaggerated. But the guilty lines should be severely dealt with. It is bad enough to have the material for American citizenship partly determined by the agents of the companies in drumming up trade; it is intolerable that any company should first allure and then abuse intending citizens.

There is a striking contrast between the careers of two members of European royal houses who have recently died. Grand Duke Michael of Russia was the granduncle of the present Czar. He was a soldier from boyhood, fought in the Crimean War and was later known as the conquerer and pacifier of the Caucasus. In the war with Turkey he commanded the eastern army, and after many setbacks in his campaign compelled the surrender of Kars. He was an able type of the royal soldier who has played so large a part in history.——Duke Karl Theodor of Bavaria early became dissatisfied with the life of courts and the routine of the army, and devoted himself to the study and practice of medicine. He was for many years one of the best known authorities in Europe on the treatment of disorders of the eye, working unremittingly in the hospital which he had founded. In the long run, which was the more royal of these two, the warrior or the healer?

In the Congregational Circle

The close connection in time between the two joint meetings just held of Trinitarian and Unitarian Congregationalists was purely accidental. Each represented a different grouping of men and to some extent a difference of attitude. The Boston meeting last Monday, at which Prof. Williston Walker spoke for the Trinitarians and Dr. Samuel A. Eliot for the Unitarians, may be looked upon as only an extra meeting of the sedate and venerable body known as the Massachusetts Convention of Congregational Ministers which every May brings together a few of the faithful of each wing, and which never looms large enough to perturb anybody. A few ministerial widows and orphans rejoice each year that it still exists, and it is a survival worth perpetuating of the old days before the cleavage came.

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The meeting at Hingham was entirely a local product and grew out of the desire of two or three men in both bodies who conceived the idea of bringing together a larger number simply for all day fraternizing. It was played up too sensationally in one or two of the Boston papers, and the ringing of the church bells imparted somewhat more of a jubilee character to the occasion than perhaps it warranted. So far as we can learn, no very large number of ministers carried out the suggestion of the committee and exchanged pulpits on the preceding Sunday, though this is not an altogether novel practice down on the South Shore.

The gathering itself impressed us as friendly and brotherly and really well worth while. If there were any sinister intentions on the part of the promoters of the meeting they did not protrude sufficiently to be visible to the naked eye. Evidently they had acted from a sincere desire to promote good feeling, and without any thought, conscious or subconscious, that they were inaugurating a great world movement. Just why they should not get together around a common table and in a Christian sanctuary is not apparent. Most of the dissentients stayed away, and those present went gladly about the business of getting better acquainted. The history of what occurred a hundred years ago was not so much ignored as it was left in the background, in order that the points on which we are all agreed might come to the front, and the irresistible trend toward unity which is always felt today when earnest and serious men come together made itself felt in certain noteworthy ways.

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If such meetings as those at Hingham and Boston are interpreted in certain regions as "coquetting with Unitarians" they will not deter courageous men from seeking to narrow the chasms that need not forever remain such impassable gulfs that there never shall be any interchange of sympathy and counsel, and never any striking of hands for common tasks. The Trinitarians of our acquaintance who are warming up a little these days toward Unitarians have neither the hearts nor the designs of "coquettes." The farthest they go in that direction is now and then to share a croquette at the same banquet board. But most of them are too busy to devote much time to impossible schemes of church unity. They have little idea that Unitarianism, as now formally organized in New England and throughout the country, is going to undergo any large modifications during the next half century, and they are perfectly sure that the orthodox churches are not becoming Unitarian or even semi-Unitarian. But more frequent hand-shaking and occasional conferences won't do anybody any harm. They may do a good deal of good, and he who is sure of the sovereignty of his Lord Jesus Christ can watch these various "together tendencies" with quiet confidence that the foundation of God standeth sure.

The opinion of the *Western Recorder* of Louisville, Ky., in regard to the recent meeting of the Federal Council of the Churches of Christ in America in its home city is worth putting on record as an example of the denominational hindrances to the success of the movement for preventing the present criminal duplication of churches, "Granted, however, that they shall accomplish what they have undertaken, we believe that their so doing will constitute the greatest calamity that could likely come to Christendom." After this the *Recorder* splutters a bit as follows: "Unfortunately for this theory, the New Testament gives us but one gospel, and its teachings are uniform. We believe that the doctrine of salvation by grace, and immersion for believers ought to be preached throughout the whole world, and we would prefer imprisonment, yea, even death itself to an abridgment of our privilege and duty in this connection." No comment is necessary on this notice served on the world that the unity of the Catholic Church for which Christ prayed must wait till every believer on earth is a member of a church accepted in communion by the Southern Baptist Convention.

Christmas all the Year Round

By Rev. C. Silvester Horne, Whitefield's, London

[Rev. C. Silvester Horne, since 1903 the minister over Whitefield's Tabernacle, in Tottenham Court Road, London, was born in a Sussex village about forty-five years ago. A graduate of the University of Glasgow, he received his theological training at Mansfield College, Oxford. The English *Who's Who* describes him as an "impenitent Radical, and advocate of modern Puritanism" and mentions as his recreations, "golfing, cycling, agitating." That he classes the latter as a recreation is only one sign of the



REV. C. SILVESTER HORNE

balance which has kept him wise and good-tempered when plunged in agitations which cannot be considered as recreations. Possessing a magnetic personality and a clear voice, he is an effective, popular orator. He has also a certain frankness and democracy which put him in touch with all kinds of men. He has written several books and is now chairman-elect of the Congregational Union of England and Wales. In his present pastorate he is carrying on the most notable work of the institutional sort in London.—EDITORS.]

Let not the average *paterfamilias* regard with undue anxiety or asperity the title of this article. That we should live in a normal atmosphere of Christmas bills, and that the special forms of indigestion sacred to the festive season should become our chronic portion, is not the suggestion I wish to convey. To conciliate my readers I am prepared to concede that plum pudding in August leaves something to be desired, and that a Christmas tree in the merry month of May might have a weird appearance. The existence of a large family in my own home makes me shudder to think of stockings having to be filled with even inexpensive offerings of affection every night in the year. I do not approve of proposals that involve daily agitations of my door-bells by aggressive and expectant postmen clamorous for Christmas-boxes, and not for a king's ransom would I dine every day off turkey, or expose myself to the consequences of a surfeit of mince pies. One may admit that it is little less than a sacrament to sing once a year:

"Then heigh-ho the holly!
This life is most jolly!"

but that the sentiment might easily grow stale by repetition. To burn one's fingers at snap-dragon may be a solemn annual duty, but if it happened every day, one would have no fingers left to burn; and to any one who has to save his breath during three hundred and sixty-four days that he may dance Sir Roger on the three hundred and sixty-fifth, the proposition for a nightly orgy of this sort of thing points to a suicide's grave.

My idea of Christmas is that it is the season of inspired madness in a dull and sane but unexacting year. It is one's duty at Christmas to behave like a lunatic, to play the fool, to throw dignity and comfort to the winds, to clown it with the children, wear fools' caps out of crackers, hunt the slipper, put on idiotic masks, simulate Punch and Judy, dance round hot rooms at Blind Man's Buff and dodge your own daughters who pursue you with the mistletoe. It is all part of the game. To fail here is to fall from grace; it is to desert civilization and to show the clear symptoms of senile decay. Empires have perished for less reason.

Give up the annual Christmas frenzies and not a hundred new Dreadnoughts can save us. That is all very right and proper. Its annual effect on us is magnificent. But perish the thought that we could keep it up all the year round. I would sooner be burned at Smithfield. The question I want to suggest is, what there is in the spirit and ideals of Christmas that may be translated into the common life of every day. To answer that question we must get some clear notion of what Christmas stands for.

THE GLORY AROUND EVERY HOME

First of all, it stands for the consecration of the family. Think of the millions of homes on the walls of which hangs some print of Joseph and Mary and the Divine Child Jesus. Every painter who has tried to express the love and reverence of Joseph and Mary has dedicated himself to portray the impossible. Yet as we look at a commonplace effort to paint the rapture on their faces we feel that all who look on it must realize that this love was not for one day only; it was to be our Lord's life-portion.

Christmas is not to be an oasis in the desert of the year. We do not pet and pamper our children on one day and expect them to live on that portion of manna for the rest of the year. We make special endeavors to show them at Christmas all the love of our hearts. We want them to understand that they are God's best gifts to us, and that our hearts do overflow—not occasionally, but habitually—with holy desires and ambitions for their truest happiness. That is a poor caricature of home where a few days' revelry in the year is expected to last all the year round.

Christmas does not stand for the abnormal, but for the normal. Is it not a great thing to have one festival which shall really represent the true place of the child in the life of the world? The child is the judge of the world. As the world behaves to little children, so it is in its heart. Christmas strikes the true note. We see the world around the cradle. We see the reverence and love that we owe ever to purity and innocence. We are conscious ourselves of a new tenderness in the presence of this divine mystery of childhood, new from the hands of our Father. That spirit we must never lose, we need it all the year round. The nation that most reverences childhood is the nation whose future is secure.

A FESTIVAL OF DEMOCRACY

The second element in the perennial Christmas spirit is superiority to worldly distinctions. The stable of Bethlehem is the rude temple where the rich wise men and the poor ignorant shepherds kneel side by side, and forget all differences of wealth and culture in the sense that they have a common Lord and Saviour, and that supreme revelations of the Divine Will are for all who believe. We are sometimes told that Christian people confess their essential brotherhood once a week, and for the other six days practice a quite different gospel. Certainly it would be a poor thing if this message of the Bethlehem stable were only honored once a year.

It must have done the rich men good, one may suppose, to have knelt in the straw, and realized how humble and simple a scene the Eternal had chosen for the greatest of all his works. One wonders, too, whether their faith was at all tried when the glorious star of their destiny stayed not over a palace, but over a stable. Stars are not expected to guide us to stables. They are expected to be heralds of a more sumptuous and splendid life. But if their faith was tried when the stable was indicated as the goal of their pilgrimage, must they not have been somewhat elated to find the place full of coarse, uncultured shepherds? Was it possible that life could have the same goal for the high and the low, the learned and the unlearned, the rich and the poor? Yes, it was very possible. There is no message more central to Christmas than this. When in imagination we enter at the stable door to see the King, we say,

"Life's poor distinctions vanish here."

That Christ is the goal of all souls, and that all loyalties are equally dear to him, whether they come from the renowned or the insignificant in the world's esteem, is a great thought; and it is one that every true Christian will want to carry about with him, as a secret of the Lord, all the year round.

A BOON TO THE DUMB CREATURES

The third element in the perennial Christmas spirit is, I think, somewhat less obvious. To me no detail of that Christmas story is without meaning or teaching. It cannot have been for nothing that the Christ was born how and where he was. The birth in the stables seems to me to speak of the Divine Glory casting some of its rays over even the life of the lower creatures. For undoubtedly there were present not only casual travelers, but the animals that had shared their pilgrimage—a yoke of oxen, camels, horses, asses, that had borne their burdens through the sultry Eastern day, and now were resting.

The Christ was coming to set them free from many a cruelty; to establish a humaner era in which the dumb creation should rejoice. They had no consciousness that the Christ-child was a Messiah to their kingdom; but wherever his feet have gone throughout this earth, he has made the place of his feet glorious by humanizing men's hearts, so that they have been kinder and more considerate to the dumb allies of our life here below. When little children open the windows and fling crumbs out upon the snow, that the birds may not starve, they follow the true suggestion of Christmas; and they express a spirit which is for every day of the year. For the Lord of Christmas was born among the dumb brutes, to witness that his Father loves all the creatures he has made.

THE SURPRISE OF THE DIVINE DISCLOSURE

Lastly, I think we ought to recognize that Christmas stands for Divine manifestations in out-of-the-way and unexpected places. A less likely place for the supreme glory of the Incarnation could not be imagined. The stable was not even a dwelling-place at all. It was outside the ordinary life. There was

something so unconventional, so seemingly unnatural in the scene of our Lord's birth. And we are most of us the poor victims of the conventional. We reverence the proprieties. We expect the commonplace things to happen.

Bethlehem is the supreme witness to the fact that it is often the out-of-the-way that contains God's biggest lessons for us. The birth of Jesus there seemed an accident. We can see now that it was one of those accidents which are the consummate Providences of the world. Let us never despise the revelations that reach us through irregular and unconventional channels. Most of God's best revelations have been of this kind. They have worn a despised guise. They have had no beauty that we should desire them. But the power in them has shaken the world and made history. This expectancy that God may speak at any moment by unexpected means, this willingness to hear him, even though he talk to us as it were in dialect, is a spirit that we should cherish at all times. It is part of the spiritual property which is a Christmas present to all who will, and is intended to last us all the year round.

When Mother Pretended

How the Witchery of Christmas Steals Its Way into the Heart

By Sarah Gertrude Pomeroy

"Here's your meal, neighbor." "Much obleeged," answered George Cotton, making no move to rise from his comfortable seat by the fire to welcome the big man in the doorway, whose white beard was made even whiter by the snowflakes which clung to it.

"No, you don't!" exclaimed the visitor decidedly, as hard-working little Mrs. Cotton attempted to take the big bag from him. "Merry Christmas!" he called to the child by the table as he crossed the kitchen and deposited the heavy bundle in the pantry.

The little girl in the ugly blue pinafore smiled shyly over the big pan of apples she was paring, but made no reply. Rufus Cunningham patted her head kindly on his way back to the door. On the threshold he encountered a small boy just coming in from the barn. "Bless my soul, it's Jimmie," he cried. "Merry Christmas, my boy, merry Christmas!"—and the door closed behind him.

The cheery spirit of the greeting seemed to linger in the frosty breeze which still chilled the room, but the man by the fire drew nearer the stove and repeated the words in derision. "'Merry Christmas,' stuff and nonsense!" he ejaculated.

"Did you water the horses, Jimmie," turning suddenly to the boy. "Yes, sir." "And pull down some hay?" "Yes, sir." "And fasten the henhouse?" "Yes, sir." "Well, then, you might fill the wood-box before supper." Jimmie started wearily for the door, but he smiled bravely into the blue eyes that gazed at him across the table.

Meanwhile Rufus Cunningham was driving alone along the country road which led to his own farm. It had stopped snowing, and the white-clad mountains gleamed in the light of the young moon. Deacon Cunningham loved their familiar outlines, and he paused a moment at the cross-roads to look down at the village in the valley. Down there was light and happiness and jollity. In the country town, eight miles away, where he had been for a day's trading, the stores were gay with Christmas greens, and the streets were thronged with a holiday crowd. The spirit of festivity was in the air, and he alone seemed to have no part in it. The smile had died on his lips, and the grave, silent man seemed quite another person from the jovial neighbor who had stopped at the Cotton farm.

"Get up, Rosy, go on, baby!" he said, arousing himself as the old mare whinnied gently. Then as she went up the winding hill-road, he sighed as he thought of the children he had just seen. His mind went back to the summer Sunday, six months previous, when the Agent for the Home for Friendless Children had spoken in the village church.

The speaker's appeal for homes for the little ones left destitute in their childhood had touched the heart of the kindly old Deacon, and he had cast more than one sidelong glance at his wife. But the little woman in the middle of the pew had sat stiffly erect, her hands in their neat black silk gloves folded tightly in her lap, and her eyes staring straight before her. If she was conscious of the many glances in her direction when the Agent pleaded eloquently with his audience to take "some of these little ones" into their homes, only the red spot burning brightly on either cheek betrayed her feelings, for she was outwardly calm and collected.

Her attitude so clearly forbade comment that no one of the church people dared suggest what was in all minds—that the old Cunningham homestead was large enough to shelter a child or two, and the income from the rich pasture-land and the fine mountain wood lots would be ample to support them.

All this and more the village pastor had told the Agent from the city as they drove together to the Cunningham homestead that very Sunday afternoon. He told him also of the three little graves in the Cunningham lot in the cemetery and of the dreadful fate which had befallen John Cunningham, the only child of the Deacon who had grown to maturity.

"They were both so proud of John," he said, "and they never offered an objection when, a few years after his marriage, he decided that it was best for him to go West. "How they must have missed him!" said the Agent. "Yes," answered the pastor, "he was only there six months when the earthquake came, and the knowledge that John and his wife and two little children were buried in the ruins of their home made the disaster seem very real to us. We realized something of its horror as we could not have done otherwise, for the Cunningham tragedy was a connecting link between our people and those sorrowing ones on the Pacific Coast."

"Time heals all wounds," said the Agent. "Couldn't these good people be prevailed upon to take two of our children? They might care for them and educate them in memory of the lost grandchildren." "The Deacon might," answered his pastor, "but Marilla Cunningham is a different proposition."

And so it proved. The Deacon's brief response to their plea had been, "Ask Mother," and so the Agent had "asked Mother" in a sympathetic, tender way which was far more appealing to the Deacon than his morning discourse had been.

But Marilla Cunningham, listening without a word, had sat patiently until he had finished. Then she had answered him once for all. "The Lord gave and the Lord has taken away. If the Lord meant for us to have children in our home, he would have left them here. One after another, three times in succession, he took my little ones from my arms. And when, at last, I was happy with my little grandchildren, thinking that now Rufus and I would have a portion of the joy that had been denied us, he took them, too. No, sir, it's plain to me, and it's been made plain by the Lord himself, that our home is not the place for children. If we can't have our own, we won't take other people's—and as for our resources," she glanced at her husband, "Rufus and I have both agreed that the money shall go to the American Board. So that's all there is about it, isn't it, Father?" And Rufus had answered very gently, "You know it's just as you say, Mother."

The subject had never again been opened between them. Not even when George and Lois Cotton on the farm two miles below them had taken Jimmie Keene and his little sister Emily, with a view to adoption. All through the fall and early winter Deacon Cunningham had watched the children with envious eyes, and more than once his heart had been heavy at what he saw in their new home. They were not treated unkindly, but work was plentiful, and love was lacking in their lives. Indeed George Cotton said often that he was glad they had taken them, for "though they were little, they wus right smart, and he guessed they'd arn their board and clothes."

Some of these things were in Deacon Cunningham's mind as Rosy drew the sleigh carefully up the steep incline. When the lights of home came in view, the Deacon squared his shoulders resolutely. Whatever sadness he might indulge in privately he kept a cheery face at home and was outwardly the jovial man he had once been.

Tonight, when Rosy turned into the driveway between the stone gate-posts, the Deacon uttered an exclamation for a dim light shone through the half-opened parlor blind. "Company," he ejaculated, "tonight, who can it be?" For although the Cunningham homestead perched halfway up the hillside and commanding a splendid view of mountain and valley was a favorite tarrying-place for friends and acquaintances in summer, there was little company in the winter, since the house was off the main highway.

He drew up at the side door and entered the kitchen with his arms full of bundles. The table was set for supper, but the room was empty save for the gray cat, who rolled over lazily as he opened the door.

"Mother, Mother," he called anxiously, as he crossed the kitchen only to meet her on the threshold of the living-room. "Why, you're early, Rufus," she said, as she took some of his bundles. "That's funny, I thought I was late," he answered. "Who's here? Company must have kept you busy today."

"There isn't any company—nobody's been here—I've been alone all day. What made you think somebody was here?" she queried, as she undid the parcels. "I saw a light in the parlor," he began. "Why, what's the matter, Marilla?" as she started guiltily.

"You get the chores done and eat your supper and then I'll tell you, Father," she parried in evident embarrassment. Somewhat perplexed but obedient as always, Deacon Cunningham went out to the barn. When he had finished there he went back to the house and found his great armchair placed invitingly by the living-room table

with the weekly paper folded beside it, while his slippers were warming by the fire.

"Supper's almost ready," called his wife, cheerily. "'Twill be on the table as soon as you have changed your boots."

"Why, what's this, Marilla, a regular Sunday dinner," ejaculated the Deacon. "Fried chicken and all the fixins' at six o'clock in the evening, too. Why, if folks were to look in on us now, they'd say we was pretty tony, hevin' dinner at night, city fashion."

"I thought you'd be cold and tired after your long ride," his wife responded, "and besides," she added, after an instant's hesitation, "it's Christmas Eve, you know."

"Yes, I know," said the Deacon after an instant's pause, for this was the first time since their trouble that his wife had made any attempt to observe Christmas. "Why, yes, sure 'tis, Mother, and now you speak of it, I put a package of Christmas candy in my pocket. Everybody was buying it and so I thought I'd have to be in style, you know," he apologized, as he gave it to her.

When the meal was over the Deacon took his paper and tried to read, but in spite of himself, his mind wandered and his eyes peered over the top of the sheet and followed Mother curiously as she did her household tasks. She had an air of unwonted excitement, and her eyes shone with unusual brightness as she moved about the kitchen.

At last the work was all finished, and she came and sat by the opposite side of the table. "Now, Mother," said the Deacon, expecting her to take up her knitting, "Now, Mother, tell me about the parlor, as you promised to do." But instead of reaching for her knitting, Marilla moved the lamp a little to one side of the center of the table so that she could look the Deacon in the face. "Well, Father," she said a trifle guiltily, "it's nothin', jest nothin' at all—only I've been pretendin'."

"Pretending," repeated her husband in bewilderment, "pretending, why what in the world do you mean, Mother?"

"Just what I say, Rufus. I've been pretendin' the children were comin' home tonight. You know how they did come the night before Christmas, the year before John went West. Don't you remember how you went to town to meet them?"

The Deacon nodded, for he was too amazed to speak. These two seldom discussed the past together, and as he watched his wife in wonder he was troubled by vague recollections of something he had once read about women who went crazy from loneliness on isolated farms. He hadn't supposed that Marilla was that kind.

"Well," continued his wife, "I got to thinking today how busy I was that time getting ready for 'em. It was so different now, there was nothin' to do. It just seemed to me that I couldn't stand it noway. Then I thought it would help a little if I got busy, and so I decided that I'd get a chicken supper for you just as I did that time before. Then, while I was dressing the chicken I got to thinking of the tree I had for the children in the parlor that last Christmas, and somehow it seemed as if it must all come true again if I did it now. So I went out to the hedge and managed to chop down a spruce—that little one, you know, you said you'd cut it down when you trimmed the hedge. Then I built a fire in the fireplace and decorated the tree just as I used to years ago. I meant to tear it all down and have it out of the way before you came, but the time passed quickly, and it took longer than I expected, so you came just as I finished. I did enjoy doin' it, Rufus. P'raps you don't understand, but 'twas lonesome here all alone today, and I jest had to keep busy, and it's been a real comfort to pretend."

Marilla stopped for breath. She had been twisting her hands nervously, and a red spot burned brightly in either cheek. The Deacon cleared his throat but said nothing, for the old clock in the corner began to strike eight and gave him an excuse for pausing.

This was a side of his wife's nature that the Deacon made no pretense of understanding. Once, years ago, he had caught her looking over the chest of little garments that had belonged to their first-born and had marveled at the act which seemed to bring her comfort while to him it would have been like turning a knife in the wound.

He remembered the incident now and wondered how much "pretendin'" she had done during the many long days she had spent alone in the years past. Perhaps her fear of his misunderstanding her had led to the reticence between them.

When the clock had finished striking, Marilla was the one who broke the silence. "Don't you want to see the tree, Father?" she said; "it's real pretty." The Deacon arose mechanically and followed her across the hall as she opened the parlor door. "Isn't it pretty?" she asked almost happily. "See, Father," she added shyly, "I brought down John's old sled from the attic—it would be about right for little John now, and I put "Little Pet's" doll on the tree—the one I had finished dressing for her birthday that spring, you know. Isn't she pretty? Wouldn't she have loved her?"

Father coughed violently and crossed the parlor to the window. He raised the shade and stared through the pane with unseeing eyes. Then he started and looked again more carefully. "Mother, come here quick," he called excitedly.

She ran to his side and stood a moment as if she had seen a vision. Standing in the curve of the driveway at the point where it commanded a view of the parlor through the half-opened blind that the Deacon had noticed were two little figures. The boy had one arm thrown protectingly around the tiny girl and both were gazing through the glass at the tree quite oblivious of the watchers at the other window.

"Oh, Father!" breathed Marilla, "has my dream come true?" Without reply the Deacon sprang across the parlor through the hall and commenced to struggle with the rusty bolt of the unused front door. In a moment he had thrown it open and unmindful of his tendency to rheumatism, had dashed down the unbroken path and returned with the children.

When they were established shivering by the open fire, he spoke to Marilla, "Why, bless my soul, it's Jimmie and Emily." But the little girl interrupted him for she had caught sight of the beautiful doll smiling at her from among the spruce boughs. "Oh, please, ma'am," she said, "are you Santa Claus' wife?"

"Hush, Emily," whispered Jimmie before the astonished Marilla could answer, and then he added, "Please excuse her, ma'am; we've been pretendin', and she thought it had all come true."

The Deacon and his wife exchanged glances, then Marilla took the doll from the tree, placed it in Emily's outstretched arms and gathered both in her lap as she took a chair by the fire. "Now tell me what you've been pretendin'," she said to Jimmie.

"She's little, you know, and doesn't understand," apologized Jimmie. "We always had a tree at home," he added in a choky voice, "and last year Santa Claus came to the Home and Emily thought he was real. Then tonight Mr. Cotton said there wasn't any Santa Claus and that Christmas was all stuff and nonsense and that made Emily cry. So when Mr. and Mrs. Cotton went to the village, I told her we would walk up the hill-road a piece and pretend we were going to Santa Claus-land, and then she saw your tree, and she thought it was true. But we must be going back," he added hastily, "for Mr. and Mrs. Cotton will be home from the village and mustn't know we went out."

"You won't do anything of the kind," said Marilla briskly. She deposited Emily in the rocking-chair and started for the kitchen. "Christmas stuff and nonsense, indeed," she repeated to herself as she stuffed some wood in the stove. "George and Lois Cotton have got a good deal to answer for, that's all I've got to say about it," she added. "The poor lambs will catch their death of cold this bitter night unless they have something hot in their stomachs right off."

Soon Jimmie and Emily were sitting at the table which had again been hastily spread and were doing ample justice to the hot soup and glasses of creamy milk.

"Jimmie, why isn't the milk at our house like this?" asked Emily innocently. Marilla overheard the question and glanced at her husband significantly.

"It's snowing again," she announced, as she came back from the window. "Rufus, you call up George Cotton and tell him we are going to keep the children over night. Guess they won't mind savin' their skim milk for two meals," she added in an undertone.

"Keep 'em and welcome, they're more trouble than they're wuth. Got their heads full o' fool notions about Christmas," came a voice back over the 'phone. "Wife was worried to know what had become of them. I'm glad not to have them to look after tonight. If they have many more goin's on like this, I shall take 'em back to the Home."

Marilla heard the conversation as the words re-echoed in the living-room, but she gave no sign. "Now, Rufus, you get some corn," she said, "and I guess Jimmie would like to pop it over the parlor fire—might as well do it there as here so long as the fire is made—and maybe Emily would like a little of the candy you brought from town."

It was many months since the old parlor had seemed as homelike and cheery as it did that evening. The Deacon held Emily on his knee and admired her doll until she nestled happily against his waistcoat and fell asleep in his arms. Meanwhile Jimmie, sitting at Marilla's feet, popped corn to his heart's content, learned how to roast apples and answered Marilla's kindly questions about other days.

When at length, long past their ordinary bedtime, the Deacon carried Emily up the front stairs and laid her on the big bed which Marilla had carefully warmed, and Jimmie stumbled sleepily after, he was happier than he had been for a long time.

He sat in the parlor over the embers of the dying fire while his wife undressed the sleeping child. He could hear her footsteps in the room overhead, and later he heard her descending the stairs.

Finally she came into the parlor and stood beside him crushing a sprig of the Christmas tree between her fingers. The Deacon smiled up at her tenderly from his place by the fireside. "It's been a real merry Christmas eve after all, Mother," he said, "and I'm glad you pretended. I've been thinking about George Cotton. It seems funny that a man shouldn't want to make Christmas for the children in his home—they do make such a difference."

The chime of the living-room clock sounded across the hall. They listened to the twelve long strokes in silence, then the Deacon reached out his hand to the little woman under the spruce tree. He drew her down on the arm of his chair in a fashion he had practiced years ago but somehow had forgotten of late.

Then, "It's Christmas morning, Mother," he said. "Can't we keep on pretendin' that these little ones are the little grandchildren we lost?" And Marilla answered softly, while her arm stole round his neck in the old caressing way, "Yes, Father, let's keep on pretendin' forever and ever."

Christianity and Miracles

A Discussion by Representative Men

Professor Edward I. Bosworth, D. D.
Professor J. Winthrop Platner, D. D.
President David N. Beach, D. D.
Professor Melancthon W. Jacobus, D. D.
Professor Frank C. Porter, D. D.
Professor Clarence A. Beckwith, D. D.
Rev. Raymond Calkins, D. D.
Rev. William E. Barton, D. D.
Professor John W. Buckham, D. D.
Rev. Harry P. Dewey, D. D.

With the hope of promoting thoroughgoing and good-tempered discussion of a large and timely theme, we have asked representative men to give their views concerning the place which miracles have in the Christian system of thought. The question has been raised recently by Dr. George A. Gordon's book "Religion and Miracle," but apart from that much discussed volume in one phase or another it is presenting itself today to the minds of Christian people the world over. Hence we have sought to make this symposium relate itself less to any one man's particular positions and more to the underlying problem as to how much emphasis Christian faith today ought to place upon the recorded statements of Scripture affirming miraculous intervention. In this spirit the men invited to share in this discussion have responded, and we believe that what they say will be for the conserving rather than the undoing of the faith of the churches. The participants in the broadside include representatives of our seven theological seminaries and several pastors. In addition, we have invited from the pen of an honored Presbyterian minister well known in both the West and East, Dr. Henry C. Minton of Trenton, N. J., a review of Dr. Gordon's arguments.—EDITORS.

Helpful to Faith

BY PROF. E. I. BOSWORTH, D. D.
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I have largely ceased to use the word "miracle" because it has such unfortunate connotations and is so hard to define. The "miracles" par excellence are those ascribed to Jesus, and regarding them I prefer to put the question this way: Did Jesus do the wonderful deeds attributed to him directly in the Gospels and by implication in the Pauline Epistles? Is a belief that he did do them essential to Christianity?

What is Christianity? Christianity is primarily a way of living. The Christian life is the life in which a man, adopting the ideals of Jesus and *reaching out for connection with the personality of Jesus*, finds himself increasingly becoming a true son to God and a true brother to his fellowmen. In the light of this definition there is at least one wonderful occurrence in the career of Jesus, belief in which would seem essential to the Christian life. Jesus' resumption of intercourse with his disciples after his death, in some way that absolutely convinced them of his victorious presence and of his continued supervision of his great enterprise, the Kingdom of God, is the chief wonder of his career and a well established fact.

An intellectual belief in this fact, and action in accordance with such belief, would seem to be an essential part of Christianity. Men may begin the Christian life under the influence of various considerations and with varying realization of the different elements in the situation. There is room for a variety of experience, and some things very vaguely recognized at first will become more distinct as the life develops. But men will not reach out for connection with Jesus if they do not believe him to be alive and accessible.

What shall be said about the wonderful deeds reported to have been performed by Jesus before his death? Many persons seem to begin the Christian life without being moved to do so by a consideration of these deeds. Evidently, then, the belief that he did these deeds is not essential to Christianity conceived as life.

In my own outreach for such connection with the personality of Jesus as will secure an enlarging share in his experience of the Fatherhood of God and the brotherhood of men I am helped by most of the unusual deeds attributed to him. They are, in the main, efficient expressions of sympathy with the sick or disabled which restore these persons to the working force of the community. They seem to constitute a phase of the moral character of Jesus. Character is good will expressing itself in efficient action. These unusual deeds constitute a kind of unusual action commensurate with the unusual good will of Jesus. They make one feel certain that he was able not only to feel the sympathy that God feels with human need, but was able also to express that sympathy in efficient action.

There seems to be no reason for supposing that these deeds were not performed in accordance with psychic or physical laws. Psychic and physical forces appear to be extremely sensitive to the manipulation of personal will. These deeds of Jesus, though unusual, were presumably thoroughly normal in the life of one who sustained his relationship to God. Of course we shall find our conviction, that Jesus actually did these deeds, more fully corroborated when we discover the laws in accordance with which they were done. Such discovery seems likely not to be deferred to the remote future.

Miracle not Known by Faith

BY PROF. JOHN WINTHROP PLATNER, D. D.
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If the miracles accorded in the New Testament are facts, then, like all other facts, they belong to the domain of knowledge, not to that of faith. They are to be approached and examined according to the laws of evidence. To ascertain and exhibit their reality or unreality is the task of the scientific investigator. To accept them without adequate evidence would be not faith but credulity; to reject them in spite of evidence would be not skepticism but folly. In any event the facts, if real, would remain facts, whether they were accepted or not. The thing to be insisted upon is simply this, that religion is not called into play for their determination at any stage of the inquiry.

It is otherwise with truth. Unfortunately there is widespread confusion of mind respecting the difference between facts and truth. The two words, and the two ideas, are constantly being used as if they were interchangeable, whereas they should be very carefully distinguished. The truth is never quite so near us as the facts are. Some one has well said that "facts are the nigh ends of the unreached," that is to say, they are what we see and hear and otherwise encounter in our every-day experience. Truth, on the other hand, is always beyond; it is "the unreached" towards which the facts may lead us. The inquiring religious spirit will strive to pass from the one to the other. Facts are matter of knowledge; *the truth beyond them alone is matter of faith.*

I suppose Margaret Fuller thought she was making a confession of faith when she declared, with strange seriousness, "I accept the universe." Carlyle's grim comment, "Gad, she'd better!" was more clear-sighted. He had learned the difference between the world of facts and the world of truth, between knowledge and faith. Our Lord himself exhibits the finest possible discrimination on this subject when he says, "Except ye see signs and wonders, ye will not believe." Believe what? one might ask. Obviously not the "signs and wonders"—those they saw—but that which they did not see with the eye of flesh, namely the truth beyond them, God in Christ reconciling the world unto himself.

Belief that Peter walked on the surface of a lake, or that Paul restored a dead boy to life, is not religion. These things may or may not have happened. The question in each case is one purely for historical investigation; faith neither asks nor answers it. Similarly, to inquire whether one "believes" that Jesus was miraculously conceived, is to betray a gross confusion of ideas precisely where clear thinking is imperatively demanded, for the inquiry confounds two entirely separate problems, *viz.*, (1) Was Jesus miraculously conceived? and (2) Do you believe in Jesus Christ the Son of God? The first is a problem of knowledge, and is to be solved, if it is solved at all, by the established methods of historical inquiry. The second only is a problem of faith, for it concerns itself with the religious truth to which the facts of the incarnation, whatever they may be, lead us.

In answer, then, to the general question whether miracles are essential to Christianity, I think it would be misleading to reply simply either yes or no. If forced to choose, I should unhesitatingly say no. But I would rather say this: Miracles in themselves are not essential to Christianity, but the truth to which miracles have led is essential. Through facts in the life and work of Jesus Christ, the faith of his disciples reached the truth of a living, loving God, who does not stand aloof from humanity, but is present with his children in mercy and in judgment. Faith in this momentous truth is essential to Christianity, and to this faith the stupendous fact of the incarnate Christ is the ever new and living way.

Cambridge, Mass.

A Surrender of Historical Christianity

BY PROF. M. W. JACOBUS, D. D.
Hartford Seminary

If miracles are to be eliminated from religion, as an expression of a supernaturalism which is not essential to it, then of course miracles go out of the Christian religion as unnecessary to its acceptance, and if miracles as a class of events go out of Christianity,

then the Resurrection of Jesus goes with them.

Frankly, I believe this to be a surrender of historical Christianity—by which I do not mean traditional Christianity as opposed to a Christianity accepted on critical grounds, but Christianity as a historical fact as opposed to Christianity as an idealized object of sentimental belief.

My reasons are briefly that when one reads the records of the New Testament, the fact cannot be escaped that the early disciples' estimate of Jesus as the Saviour of the world was based upon their conviction of his physical resurrection from the sepulcher in Gethsemane. Peter makes it clear in his Pentecostal Sermon that if Jesus did not rise, there was no justification for the message of salvation which he was delivering to Judaism, and Paul in his first letter to Corinth says even more plainly that unless Christ be risen, his preaching of the gospel to the Gentile world was utterly in vain.

I hold them to be right in their position, not merely because they claim to have come to it through a personal experience of its proof, which in the case of Peter and his associates was as visible and as tangible as the active contacts of earthly life could make it—which is also Paul's starting point in his Corinthian argument—but because the moral effect of this experience was immediate upon themselves and is the only thing which gave their gospel its authoritative power with those to whom they preached it.

If nothing had come of the Resurrection of Jesus, the mere assertion of it would have been so much talk—nothing more; but as a matter of fact, Christianity came of it, in all its reconstruction of the disciples' lives and in all its conquest of the world. This could not have happened if it had been unessential to Christianity. We may of course say that these disciples were deluded into supposing they had seen Jesus' resurrected body, in which case we must originate Christianity in mental disease, and I do not believe the present power of the religion of Jesus is to be accounted for in this way.

It is quite aside the mark to talk about the subordinate place which miracles occupied in the ministry of Jesus and the introductory relation which they bore to his teaching; the question at issue is whether it is possible to take miracles as a supernatural fact out of Jesus' religion and leave it what he himself understood it to be and proclaimed it as being to others. Certainly at this point of the Resurrection the answer is unmistakable.

It may be said, however, that this affects Christianity simply in its history as a religion, and what is desired is to know whether miracles belong to Christianity in its essence as a religion. Miracles may have been necessary to its acceptance at the beginning; are they necessary to its acceptance today? It seems to me this is answered by our estimate of Jesus' relation to Christianity as a religion.

It is clear that in spite of all their differences of view regarding Jesus' religion, the New Testament writers unite in the conviction that it is the soul's relation to him that determines its destiny with God, and it is equally clear that this conviction is justified by Jesus' conviction regarding himself. This conviction, however, on Jesus' part as well as on the part of the New Testament writers involves a claim of relationship to God which places Jesus forever beyond the circle of mere humanity and makes him divine in a sense distinctively supernatural.

If, then, we still hold the faith of the first disciples in Jesus as the Saviour of the world, we cannot eliminate the supernatural from his person without destroying his essential relation to Christianity and taking thereby the life from Christianity itself. The modern mind may find it difficult to adjust itself to miracle and still desire to accept Christianity as the only way of the world's salvation, but no mere respect for Christianity as a system of truth nor any mere reverence for Christ as an ideal character will retain the essential of that religion which makes the heart of its teaching to be Jesus the Reedemer of men. The supernatural in Jesus himself makes miracle essential to the acceptance of his religion in any and every age. Christianity cannot be accounted for historically apart from the supernatural, as apart from the supernatural it cannot rationally be accepted.

Not Essential but Valuable

BY PRES. D. N. BEACH
Bangor Seminary

Dr. Gordon's book has large merits. The greatness of God, the wonder of Christ, the nobility of life in his discipleship, how much greater he himself is than any miracle, the obligation to drink deeply of his spirit, the present-day crisis, the futility of debating miracles while its demands are sounding out—these, which run through the book like refrains in a noble song, are messages for now. The arraignment of the age, in the closing chapter, reads like a classic. The flavor of Amos or of Isaiah is in it.

Dr. Gordon does not deny miracles. He stoutly defends their possibility. But in present conditions it is, for many persons, hard to accept them. These persons are troubled. Dr. Gordon would not have them troubled. He believes that they may freely accept Christ. "The Christian religion," he declares, "is essentially independent of miracles." My opinion, as I understand, is asked respecting this position.

This position involves, as it seems to me, these three points. With them I agree.

1. The gospel is not primarily miracle. It is primarily spirit and life. The Bible says as much.

2. One unable to accept miracles may, nevertheless, accept Christ and his salvation. The choice of a person of this cast of mind, namely, Thomas, to be an apostle, and Christ's principle of differing ways of coming to him involved in his saying, "or else believe me for the very works' sake," seem to imply this.

3. If it should prove that the miracles of the New Testament are tradition only, Jesus would still remain, unique, incomparable, of an inestimable value, the spiritual leader of our race.

The first two of these points are Biblical and important. Dr. Gordon well sustains them. The third point is theoretical or academic, but is timely in present intellectual conditions. Dr. Gordon is helpful regarding it.

It would not be candid for me not to add my further personal conviction.

I believe that the miracles of the New Testament are for substance actual fact; that they do not need to be rejected; that they ought not to be rejected; that there is damage in rejecting them; that that, for example, was a lost week for Thomas in which he did not believe in his risen Lord; that he got damage thereby; that Christ doing miracles is different from and more than a Christ not doing miracles; that Christ born as the New Testament says he was born is different from and more than a Christ born as is often now maintained.

I believe that without the Resurrection there would not have been the Christian Church; that a Resurrection not objective and concrete would not have led to the establishment of that Church; that such a Resurrection would not have had within it that dynamic which Paul calls "the power of his [Christ's] Resurrection," and which he describes as "his [God's] mighty power, which he wrought in Christ, when he raised him from the dead."

There are before us the Christ of the New Testament and Christianity. I believe that the one caused the other. I believe that we may not diminish the cause and not affect the result.

I deem that the upland prospected by Dr. Bushnell's "Nature and the Supernatural" is God's country, and that the wisest and best will yet dwell there.

Nor do I care to deny that there is sentiment in this matter. I am enamored of my Lord marching all glorious through the New Testament, doing miracles because he cannot help doing them, though he mightily restrains himself—an entirely self-consistent picture, inherently true, completely satisfying the feeling and imagination of men, for nineteen centuries their inspiration and song—"our Gospel," besides much else, being, as Dr. Bushnell expresses it, "a gift to the imagination" of men toiling in the fields of time.

Christ the Miracle of Christianity

BY PROF. FRANK C. PORTER, D. D.
Yale Divinity School

If there were two realms of reality separate from each other except when on rare occasions the higher realm intervened in the lower, attesting its own reality and furthering its own ends, then to dwellers in the lower realm these interventions would be miracles. But modern science knows one realm of reality, not two, one order in which mind and will have their place no less than matter and force. Therefore to science miracle, in this sense, cannot exist. Religion, however, knows two realities, the divine and the human, God and man, and requires an approach of God to man, a sign of his reality, a furthering of his purposes, a miracle. The Christian religion interprets these two worlds in a personal and ethical way. The higher world is that of the Father and of goodness; the lower that of men and their weakness and sin; and the intervention of the divine in the human, the miracle, is the manifestation of divine love as a power above man, lifting him from sin to goodness.

In spite of an infelicity in the use of the word scientific, I shall hardly be misunderstood if I call these two meanings of miracle the scientific and the religious, and say that science excludes miracle in the one sense and that religion affirms it in the other. Miracles in the sense of science "do not happen." Miracles in the religious sense happen whenever men experience the help of God as a spiritual power in their souls.

In the Bible miracle is affirmed in both senses, but in all the greater parts of the book, and in its total tendency, the emphasis is upon the side of religion. The Biblical writers shared the prevalent dualism of antiquity; hence to them the idea that miracle in the religious sense was sometimes accompanied by miracle in the sense of science was natural and had a certain value. To us miracle in the latter sense is both far harder to admit as fact, and if admitted is of far less value as an aid to faith. Strange events are to us only problems to be solved, not evidences of a second order of reality; and for faith in God we need evidence within the course of nature and of human history and within the human mind.

With miracles in the sense of science we are really concerned only because the Gospels relate that Jesus performed them. If these narratives are doubted, will not all be insecure? Do not the healings of Jesus express his spirit and fit into his ministry? Does not the significance of his person in our experience make divine deeds seem natural to him? To the last question it may be said that to make Jesus a worker of miracles in

this sense is to make him not like but unlike God. As to the Gospels, it is quite possible to hold that some of the miracles recorded in them did not happen or were not miracles, and yet that the historical Jesus may be securely known by the student, and that even the simplest readers will not be misled in their search for him.

That Jesus within certain limits and on certain conditions healed the sick it is not hard to believe. We are glad to know that his concern for men included their physical welfare, that he knew both the dependence of spirit on body and the response of body to spirit. Yet we are glad that Jesus did not make much of this side of his ministry; glad for the words that show that mental and moral health were his chief concern; glad that he refused to heal as a proof of his power and to meet the demand for a sign. When we regard his cures as of the same kind as the genuine faith-cures or mind-healings of all ages, we strengthen so far the defense of the credibility of the gospels, but we do so by withdrawing these deeds from the category of miracles. In the scientific sense, as signs of the power of God against nature, they are miracles no longer, but only in the religious sense, as signs of the power of God in and through nature against evil and sin. But in this religious sense they have never been comparable in value with the power of Jesus to exorcize selfishness, create faith, inspire love.

So far as the religious demand for miracle expresses a real human need it is met not by the miracles of the Bible, even of the Gospels, but by Jesus himself. The miracle, that is the wonder and sign and power of God, which it is the distinction of the Christian religion to affirm is the character and influence of Jesus. If, however, it is transferred from the religious to the scientific region, even this miracle may come into collision with the intellectual interests of our nature. To substitute for the miracles of the Gospels the miracle of the incarnation, or the resurrection, or the atonement is not to escape the offense which the word miracle occasions to the modern mind. If that offense is not avoided by saying that Jesus Christ is the only miracle our faith requires, I should be content to say that in our religion he takes the place of miracle and is a sufficient substitute for it.

I sympathize, therefore, with Dr. Gordon's effort to free religion from dependence on miracle, and regard it as not only a needed task for our time, but as in accordance with the real tendency and deeper meaning of the Bible itself. In the Biblical view faith works miracles. It is a radical departure from the Biblical view to require faith to accept miracles worked by others in the past. So far as the question of miracles is a religious, not a scientific or historical question, it resolves itself into this: What power does now and should rightly belong to faith? What works of Jesus does his spirit now prompt and enable us to perform? We shall not do better in answer than to accept Paul's phrase, "Faith working through love," and his judgment, "If I have all faith, so as to remove mountains, but have not love, I am nothing."

Room for Nature and the Supernatural

BY PROF. CLARENCE A. BECKWITH
Chicago Theological Seminary

Whether or not miracles are essential to Christianity depends on the meaning we assign to "miracles" and to "Christianity." With reference to miracles, one who postulates the uniformity of nature can never assent to the scholastic notion that miracles are "the contradiction of the customary order of the world," on the simple ground that they are "suspension or violation of natural law." The uniformity of nature means neither identity nor monotonous sameness of events, but rather, from the point of view of phenomena, the uniform and concomitant variation of events, and from the causal point of view, the immanent and continuous activity of God as Ground and Source of all.

Room is thus found for the natural and the supernatural: for the natural, as the infinite diversity of events related according to law; for the supernatural, as the immediate Cause expressing himself in the natural. Had Augustine's illuminating suggestion been heeded, that miracles are not against nature but only against nature as we know it, most of the modern difficulties with the miraculous would have been avoided. If, furthermore, the views of Professor Fisher and Clarke, of Presidents Mullins and Strong are valid, that miracles are unusual or extraordinary manifestations of the divine redemptive agency which is constantly revealed in the world, then the rock of offense is rolled away. To which may be added Professor Stearns's important suggestion, that in miracles the true order of nature is restored.

Christianity may be variously conceived. As religious, it is the perfect spiritual fellowship of man with God through Jesus Christ. As ethical, it is the realization of the mutual relations in which man as social stands to his fellowmen. As an experience, it is the progressive reconciliation and union of all redeemed souls with God through Jesus Christ, and thus of all souls with one another. As determined by the historical appearing of Jesus Christ, it is personal identification with him—with his consciousness and his deeds. It is what he was and, one must add, what he is. It can never be dissociated from his person.

But the consciousness of Christ—his perfect filial response to the Father, his unique redemptive relation to men, his complete dominion over the world, his present living activity with reference to men—presents a fact far more difficult to harmonize with common human experience than any other miracle. None of the events reported in the New Testament, however marvelous, is so exceptional, so little identical with all other human experience, so miraculous as Christ himself. If, on the one hand, the miracle points to a final mystery in the hidden center of energy and life, it is, on the other hand, an unusual disclosure of the divine will, not against nature, but only against a partial aspect of that with which common experience is concerned, for the completing of the divine purpose of grace. And this is the supreme characteristic of Christ's personal life both on earth and in the celestial world. I have therefore no hesitancy in affirming that the miraculous is essential to Christianity.

The Nature and Office of Miracle

BY REV. RAYMOND CALKINS, D. D.
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In the following paragraphs I have sought not so much to review Dr. Gordon's position on the subject of Religion and Miracles as to state my own.

1. The miracles of the New Testament are not essential to the truth of Christianity, or to a conception of Christ as the only begotten Son of God. Every miracle in the Gospels might be true; but if they were all that were true of Christ, we could never look upon him as the world's Saviour. Conversely, no miracle might be true; but if all else were true, he would remain the Saviour of men. In other words, the test of his Saviourhood lies elsewhere than in the miracle.

It is a futile thing to seek to identify Christianity with anything less than its innermost truth. More than once men have found themselves standing beside an empty tomb where they supposed the body of Christian truth safely reposed, and have heard the words, "*He* is risen, *He* is not here." It is not a sign of faith but of the lack of it to exalt the miracles of Christ to a prominence which does not belong to them. Jesus deprecated it in his day, and his spirit must rebuke it in ours.

The truth of the Christian faith and the truth of the Person of Christ stands or falls not with the proof or disproof of miracles, but with the demonstration or the absence of demonstration of his power to save men. Is it true that there is no other name whereby we may be saved? Is it true that to them who believe on him he giveth power to become the Sons of God? It is the Life of God in Christ and the power of that Life over the lives of men that authenticates the truth of his Person and the truth of his Gospel. Let that be understood and the sense of strain immediately disappears.

One can now approach dispassionately the subject of the miracle. Assured by abundant and incontrovertible evidence that God was in Christ reconciling the world unto himself, the question becomes only, Did that Life manifest itself also in the way that we call the miracles of Christ? Whichever way the question is answered, the truth of Christianity and the truth of Christ as God's only Son remains unmoved, unshaken.

2. No one believes in an interruption or a violation of the laws of nature. In this sense the miracle is discredited and discarded for all time. We need constantly to remind ourselves of Bushnell's definition of the miracle. It is not an interruption of the laws of nature, but the revelation of a higher and hitherto undetected law of God. The modern inventions which would have seemed unbelievable miracles to our fathers are simply the uncovering of laws unknown to them. Similarly the miracles of Christ are not to be looked upon as contradictions to natural law, but as the expression of laws imperfectly understood. To deny the possibility of these miracles is to assert that the laws of God are all known to us. But experience is constantly proving that they are not. Careful thinkers are therefore slow to deny the possibility of the New Testament miracles. For "pre-judgment is the antithesis of true culture."

3. It cannot be asserted that historical criticism disproves the miracles of Jesus. It cannot be claimed that the New Testament tradition records the words of Christ more authoritatively than his works. We may attach more importance to the one than to the other. But the historical evidence is the same for them both.

4. Modern therapeutics has thrown a flood of light upon many of the miracles of Christ. The higher law, that is, which underlies and explains them, has been emerging into view. One of our most eminent medical practitioners said not long ago in my hearing: "I never confront a disease before which I feel myself to be helpless that I do not say to myself, 'If only a stronger personality were here, might he not accomplish what I myself am unable to bring about?'" The stronger Personality of Christ offers a rational basis for belief in his deeds.

5. The Person of Christ thus authenticates the miracles, not the miracles the Person. From this point of view, the miracle is felt to be an indispensable part of the evangelic tradition. On the whole, the Gospel would be more incredible without the miracle than with it. The unbelievable thing would be that such a Person should move through a world of woe and suffering and death without the escape from him of a virtue that healed, without the touch that cleansed, restored and blessed. A reverent and thoroughgoing conception of the Person

of Christ does not feel the miracle to be an obstacle, it finds in it a help to faith.

Portland, Me.

The Parabolic Character of the Miracles

BY REV. WILLIAM E. BARTON, D. D.
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It is little wonder that we are in the midst of a reaction against miracles, a reaction that may easily carry us too far, and bring the faith of the heedless into peril, and it is well that we consider as carefully as we may how in the midst of this change we may find firm footing for our faith. It is not essential that we recover the view of miracles which we appear to be losing, and which many have already lost who still retain all the essentials of the Christian faith, unless it shall appear that that view was the true one.

It must be evident to almost any thoughtful student that we have not been altogether right or consistent in our method of studying the miracles. Quite too narrowly we have considered them in their evidential relations. We have assumed that Jesus came into the world in some such manner as that he might have said, "I am the Son of God; look now, and see my miracles, which attest this revelation." Whereas, if we may trust the Fourth Gospel, nearly a whole year intervened between "the beginning of signs" which Jesus wrought in Cana, and the second of his mighty works and the second was wrought under great protest, and followed by others which Jesus strictly forbade to be published. As a matter of fact, Jesus wished his Gospel judged quite apart from the miracles; and the passage which is most misapplied of all in the New Testament is that in which he is supposed to link the condemnation of those who did not heed him with his own alleged faith in the miracle of Jonah's fish. Jonah did not ship his whale to Ninevah, and repeat his miracle there. The people of Ninevah knew nothing about the whale, but "repented *at the preaching* of Jonah." So Jesus was not condemning the men of Jerusalem for their future refusal to believe that he had risen from the dead, but for their present refusal to believe unless he should work a miracle. Is it not an evidence that we have been approaching the subject from a very wrong point of view when we reverse the argument of Jesus in this instance, and force his testimony into a new victory for those who seek for a sign?

Again, we have been wrong in that we have made our argument reversible, saying in substance, "You must believe in the Bible because those who wrote it wrought miracles to prove that their messages came from God; and you must believe in the miracles because the Bible records them, and the Bible is from God." By no legerdemain of reason can we perform this lightning change in defiance of the gravitation of logic. We cannot hang our faith in the Bible on miracles, and turn the argument end for end so quickly that before it drops we have suspended our faith in miracles from the firm and well-fastened faith which we have in the Bible. We must choose one or neither of these positions; we cannot have both.

The more closely we examine the New Testament the more we see that the standard argument for miracles as evidential is the invention of modern apologetics. It was not the argument devised by those who beheld the miracles.

Some of them were convinced by the wonders they saw, but they framed no such argument as that which formed the basis of the argument from miracles a generation ago.

For myself I do not doubt that Jesus wrought wonderful works of healing, and that he who died on Calvary rose again from the dead, and lives in the hearts of men. I am not sure, however, how we should interpret the Bible miracles if we could view them at first hand in the light of our present knowledge of the laws of nature.

Nor is this necessary. The miracles become a burden to faith only when they are crowded into a place in our scheme of apologetics which Jesus distinctly repudiated. It is only when we begin to argue about them that they become stumbling blocks in the way of faith.

The miracles of Jesus are really dramatic parables. They are picture stories illustrating the moral uses of the power of God. The first miracle, and the only one during the whole first year that the disciples were learning of him, illustrates that the power of God is available for the increase of normal human joy. Whatever the character of the wine, the miracle was unnecessary; there were no more gallons of wine after the miracle than there were of water before. The miracle was distinctly to add to human pleasure, and for a whole year the disciples did not know that Jesus could work miracles for any other end. Yet all the while the evidence of his divine mission was growing without miracles. The feeding of the five thousand illustrates that the power of God is constructive, and only incidentally remedial. Hunger is not disease, and food is not medicine. And so through the list, the miracles of Jesus group themselves as object lessons of the uses to which God makes his power available in the extension of the Gospel. The evidential character of the miracles is distinctly subordinate, and ceases to be essential or even very important.

Such a view of the miracles of Jesus, which are the ones of chief concern, may be the common meeting ground of conservatives and of liberals. And it takes the millstone from the neck of apologetics and sets it to grinding in the homiletic mill. It answers the question of the minister, How am I to preach about the miracles? And the more closely we examine the New Testament idea of nature and the supernatural the more we see that in such a view we are getting nearer to a point where we can understand the impression of miracles on the minds of those who first witnessed them.

The line between the natural and the supernatural is not an eternal division in the experience of God; it is the horizon line of man's changing observation. To God nothing is supernatural. I suspect that when we cease to know in part and to prophesy in part, we shall discover that all that is essential in miracle is "as natural as life."

The Fundamental Versus the Miraculous

BY REV. JOHN WRIGHT BUCKHAM, D. D.
Pacific Theological Seminary

The conviction is rapidly gaining ground that, in order to maintain a rational and defensible Christianity, miracle must be displaced from its altogether unwarranted place among Christian evidences. The changing attitude toward miracles amounts to the overthrow of a usurpation. We have to read out of Christianity—to read out of our understanding of the gospel miracles themselves—ideas that never belonged there, such as that of infringement of natural law, dependence of an inward spiritual life and truth upon outward attestation. These notions have always belonged to the husk of Christianity, never to its essence.

It is humiliating to witness how perversely the church has, as a rule, disregarded Jesus' emphatic teaching concerning the purpose of miracles. He refused to perform them as evidences; the church has enthroned them as such. He said, "An evil and adulterous generation requireth a sign and no sign shall be given it"; the church has said, "Signs men shall have whether they want them or not, signs constitute the chief claim and chrism of the gospel." The miracle has been too often substituted for the cross as the sign of the conquering church.

What, then, is to be done with the gospel miracles? Must we tear them out of the gospels? That would result in wanton laceration. They belong there and will remain, not as evidences, but (1) as deeds of mercy and love, and (2) as revelations of Jesus' divine personality. It is as difficult to regard Jesus as doing nothing for the physical relief and comfort of his suffering fellowmen as to regard him as a mere wonder-worker. Bodily and mental health and cheer and liberation cannot but have attended such a ministry. Jesus himself valued such results and pointed to these quiet fruits of his ministry, when the disciples of John came to him, not as the signs of a supernatural Messiahship, but as marks of the blessing and benediction attending the coming of the Kingdom.

As concerns the more difficult nature miracles, such as the feeding of the multitudes and the stilling of the tempest, they are best understood as accounts, however magnified, of actual incidents illustrating the deep sympathy with need, and the power to cope with hostile situations, of a personality so beneficent and strong and resourceful that nothing could thwart his gracious good will. Just what Jesus did and how he did it, on these occasions, is a question of entirely secondary concern. The significant fact is the impression he made on his disciples of one great enough and good enough to do these things. They are reflections of his personality. The psychology of impression, report and possible distortion in perspective does not at all affect the essential value of these narratives as true and sincere worth estimates of Jesus. Not that we can dogmatically assert that they did not occur exactly as reported, any more than we can dogmatically affirm that they did. The question is a subordinate one. Even the resurrection, central as it is in Christianity, has come to be seen, in the light of personality, as a spiritual rather than a physical fact. Inestimable is the gain.

What, then, remains as the basis of Christianity? That which has always been, and always will be, its true basis—its rational, spiritual, experiential *content*. Directly, persuasively, convincingly, Christianity comes to men in the teaching, and especially in the person, of Jesus Christ and wins assent and response. Nor is it the individual mind alone that responds and confirms, but an ever-growing social Christian *consensus*. When the impeding accidents of Christianity are set aside and only its essentials stand out, clear and luminous, its domain will become as wide as is now its field—the world.

Faith Sustained without Miracles

BY REV. HARRY P. DEWEY, D. D.
Plymouth Church, Minneapolis, Minn.

We are greatly indebted to Dr. Gordon for his recent book, "Religion and Miracle," in which he brings to the discussion of a vital question his wide knowledge, his deep philosophical insight, his profound reverence of spirit, his signal gift of vision, and his rare forcefulness and eloquence of style. To my mind this achievement of his pen is the most valuable contribution he has made to the religious literature of our time.

The author in his radiant and triumphant faith is the most convincing proof of the validity of his contention that the essential truths of Christianity will remain inviolable as a constructive influence in the world even though the miraculous in the Scriptures be consigned to the region of fable and myth:

and he is one of a multitude of devout men and women of various Christian names whose trust in a risen and present Lord is a like certification. His message is calculated to fortify the timid souls who fear that the elimination of the miraculous from the revered narratives will make an assured belief no longer possible. It is a noble vindication of the divine voices that speak in the natural order; and in its scathing arraignment of the practical atheism of those who profess and call themselves Christians, and of all the ecclesiastical, philosophical and social shams of the day, one is made to feel that it is not strange that those voices are so little heard and obeyed; and one is reminded of that graphic and tremendously suggestive scene in the Apocalypse in which the tearful lament is sounded that no one is found worthy to open and read the book of life. Dr. Gordon has recalled us to the fundamental Christian teaching that by worthiness alone do we really apprehend and possess the truth.

But while allowing that revelation through the ordinary and regular processes, through the "mechanism" of things, is sufficiently convincing when the Biblical miracles are rejected, I do not think that we are warranted as yet in setting these miracles aside. Their presence in the narratives must be explained. Referring only to the New Testament, how came it that the writers who, presumably, were eye witnesses or drew their material from men who were, so honestly believed that these events occurred? In that credulous first century perhaps it was easy to accept without question all kinds of reputed wonders, but these wonders, with an exception or two, are unique in character. In their simplicity and dignity they contrast with the extra New Testament marvels as do diamonds set in rich, plain gold with factitious gems blazing their insincerities on a background of tinsel and lacquer. Moreover, the most remarkable of them, and the one most strongly claiming a historic basis, lends its sanction to the others.

Until belief in the physical, or in some wise visually objective, resurrection of Jesus becomes utterly untenable, it behooves us to hold judgment in abeyance. Nor am I quite ready to concede that it is of no moment for faith if that supreme event in the record is discarded. I have not forgotten a satisfaction felt early in my ministry when a man, fast slipping over the brink and clutching desperately for some tangible fact, besought me to tell him whether I believed in that story, and I was able to return an affirmative answer. True, it does not afford the greatest witness to immortality, but it is a re-enforcement in the crucial hour, especially to one who hitherto has not been tasting the powers of an endless life.

Again, there is the herculean task of cutting out the miracles from the gospels and leaving the historic Jesus intact. We should have the Sermon on the Mount, the Lord's Prayer, the parables, the prologue of the Fourth Gospel and its invaluable farewell address; but we should part with the luminous discourse on the bread of life, with the consoling statement concerning the mystery of trouble in its relation to moral evil, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him," with the inestimable precious words on immortality spoken to the grieving Martha at Bethany, and with all of the treasured messages and conversations in the post-resurrection days, for the events that prompted those utterances would be wanting. Without the logic of events revealed by the eleventh chapter of John we should be at some pains to explain the immediateness of the crucifixion. Furthermore, if we should extinguish the light from the miracles, the character of Jesus would be less well defined, and perhaps less regal in its perfections, for his works of bodily healing, and even his more amazing exhibitions of control over nature's forces, are given as signs of his pity and love; they seem to spring spontaneously from his passionate interest in men.

It is to be said also that the element of marvel in the deeds pales before the greater wonder of the Master's personality. Who is this Nazarene? Does he sustain any kinship with the Eternal Son? Has he pulsing in his nature any measure of divine life that differentiates him from even the ablest and noblest of men? Whether he was miraculously born of a virgin seems to me a matter of no consequence, but whatever his origin, in his mental and moral capacities he is the supreme miracle. His personality, fascinating while it baffles us, suggests, as none other does, the infinite reaches of mind and heart and conscience and will. Unearthly potencies appear to reside in him, and therefore it does not seem strange that there should lie in the unfathomable depths of his being a power of mastery over the so-called physical forces.

It is possible that time will yield evidence that Jesus as a wonder worker was but a forerunner of others who will possess something of his beneficent skill. Confused as the modern science of psychology is, its disclosures of the power of mind over matter are such as to create at least the surmise that Jesus was prophesying more literally than we have been wont to suppose when he said, "Greater works than these shall ye do, because I go unto my Father." Who will venture to predict the capabilities of the human personality, either in the sphere of spirit or of matter, when it shall have become surcharged with the vitalities of the living Christ?

Finally, let us have a care in our use of the phrase "the laws of nature," that it shall not mean processes that are fixed and absolute. Physical science has brought us to the borderland between matter and spirit, and we cannot tell where one ends and the other begins. The ultimate reality of things eludes our search by all physical tests, and we are constrained to believe that it lies in the realm of spirit. This recognition is silencing the long debate over the distinction between the natural and the supernatural, and we are coming to be persuaded that God is in all and over all and through all. Therefore we are permitted to think that if the marvelous deeds ascribed to Jesus were actually performed, they did not violate or interrupt any established order, but were in accord with laws ordained by the Infinite Spirit, and that could we know all of the elements of power that wrought in them, they would seem as natural as the rains that fall upon the earth at the Heavenly Father's bidding.

Notwithstanding the reasonable grounds for confidence in the integrity of at least many of the New Testament miracles, I hold that faith will not be seriously crippled if we are compelled to let all of them go. We shall still have the living Christ to whom the Spirit within us beareth witness. We shall still be emboldened by the Master's urgent plea, in which he indicated his own judgment as to the relative worth of two kinds of testimony: "Believe that I am in the Father and the Father in me, or else believe me for the very works' sake."

From Day to Day

BY ALLEN CHESTERFIELD

Rarely have I seen a company of intelligent persons so attentive to an address as were the men and women of the Twentieth Century Club, Boston, the other afternoon, when Mrs. Ethel Romanes, wife of George John Romanes, the famous scientist, spoke informally and delightfully on the great scientists and other celebrities whom she has known personally. Her husband, it will be remembered, was the distinguished biologist who toward the end of his life avowed his belief in the theistic and Christian interpretation of the universe. An extensive correspondence with an American Board missionary in Japan, Rev. Sidney Gulick, also a scientist of repute, helped him to see something else in the universe than the blind working of natural forces, and he generously acknowledged his indebtedness to that distant missionary for the help afforded him. His death came all too early, from the human point of view, but something of the same warmth of welcome that would have been extended to him had he ever come to this country is now the happy fortune of his widow, a woman of unusual charm.

Frank she was and genuinely witty as she told of her contact with men whose names are household words in the civilized world today—Darwin, Huxley, Herbert Spenser, Froude, Palgrave, Browning, Gosse, Dean Church, Max Müller, John Caird, Lord Acton and other men and women who have lent distinction to English scholarship and English literature. Mrs. Romanes is a master of the art of characterizing a person with a single illuminating phrase, and through all her swift and charming talk there was not the slightest trace of vanity or superiority. The devoted wife in her came out in her delicate allusions to her life with her husband as a season of perpetual sunshine. She touched less upon the changes in religious conviction through which her husband went than many present would have liked to have her do. She paid high tribute to Dean Church as one of the masters of English style, and told one or two uncommonly good new stories, such as the remark of Froude at a breakfast table in Oxford. He had been away for some time from that university city, and being asked by his host whether he was glad to be back, he replied: "Very glad indeed. All my friends are dead."

* * *

"And they didn't lose five minutes in getting back to the mainland." This was the gem of an effective string of sentences which Captain Bartlett of Commodore Peary's vessel put together when called upon the other day rather unexpectedly for an after-dinner speech. He disclaimed the possession of any oratorical ability, and said that he knew he should make a great many grammatical errors. But he met the question fairly and squarely, "Why did Peary send you back from the eighty-seventh parallel, and go on alone to the pole?" He showed how from stage to stage this well ordered and well disciplined expedition had need of keeping open its backward path, and so from time to time dogs and Eskimos and white men were detached to keep the way as open as possible. Bartlett went further north than any other white man save Peary, but he, at the eighty-seventh parallel, had to bid good-by to his commander, and so thoroughly did he attend to his special task that when Peary and the Eskimos came back, swelling with pride over their conquest of the pole, they were able to move straight along to the northernmost settlements, whence they could wire their great news to the whole world. "And so they didn't lose five minutes from the pole to the mainland," said sturdy Captain Bartlett, with a bit of an Irish accent in his tone, but so sincerely and modestly that he won the hearts of all his hearers. As another after-dinner speaker said on that same occasion, quoting from Richard Grant White, "If a man has anything to say he can make his own grammar."

Captain Bartlett's John-the-Baptist attitude of willingness to let the other fellow get all the glory and to sacrifice the attainment of a desire which must long have burned in his own breast is one of the pleasantest incidents in connection with all this disagreeable polar controversy.

A Critique of Dr. Gordon's Positions

By Rev. Henry Collin Minton, D. D., LL. D.
Former Moderator of the General Assembly of the Presbyterian Church in the U. S. A.

So distinguished and representative a leader of religious thought as Dr. Gordon cannot put out a book on any subject without at once commanding the interest of the intelligent public. Readers of all schools are familiar with his books and have learned to expect something interesting whenever he speaks.

This book deals with a fundamental theme. Its five chapters were so many lectures on the Nathaniel W. Taylor Foundation at Yale. It is well to know the immediate audience addressed when a great teacher declares his position upon any important subject.

Dr. Gordon is at some pains to tell us that he has "no interest in the destruction of the belief in miracle" (p. x). His task, then, is a vicarious one. He believes "that the Christian religion is essentially independent of miracle" (p. 167). His concern is purely altruistic in that he would quiet the minds of those who are disturbed because they have lost their belief in miracle; he assures them that "the fortune of religion is not to be identified with the fortune of miracle." Dr. Gordon deceives himself if he supposes that he holds consistently to this neutral attitude. Indeed, the very fact that he undertakes the task presupposes a rather decided personal interest in it, and the reader is able again and again between the lines to detect his adverse attitude toward miracle, and to see indications that the author himself is among those whose disquieted minds he would fain reassure. Of course he does not deny the possibility of miracle, indeed, he says he has no zeal to deny its reality; but, for himself, he has outgrown it. It is no part of his working philosophy. He has been emancipated.

We must be forgiven if we wonder how Dr. Gordon can justify to himself such an indifference in this matter. Why should he have no interest in destroying faith in miracle if the fortune of religion is something so distinctly different? Saul of Tarsus believed that he was doing God service in disabusing men's minds of what he believed to be error; if we are wrong in identifying the fortune of religion with that of miracle, how can Dr. Gordon, as a great religious teacher, excuse himself from the task of removing such a fallacious and misleading conception? Was it not Dr. Gordon's duty to argue, with all the force of his eloquent appeal, that those young ministers at Yale should teach that belief in miracle is unnecessary, superfluous, and—if this much be true—indeed, a positive handicap upon a true religious faith.

This book disappoints the reader who comes to it expecting a very full discussion of the subject. Its main thesis, of course, is not new; but it is rather startling to find the pastor of a great evangelical church declaring that Christianity can dispense with miracle with no serious loss to itself. Certainly, such a book might be expected to discuss very carefully all sides of the question. The volume is great, not so much for what it asserts as for what it assumes.

Dr. Gordon shows no embarrassment from the fact that the Scripture narrative is against his conclusion. He does not seem to soften his strokes, seeing that he is doing violence to the sacred traditions of many of the saints. He does not take pains to tell us just what he understands by miracle; indeed, he uses the generic term, evidently to comprehend all miracles. He lays himself open to the serious charge of either ignorance or unfairness when he speaks of the miraculous as "the contradiction of the customary order of the world" (p. 47); and he does not go out of his way to challenge the judgment of scientific men that "miracles are a chapter in the serious fiction of the world."

Undoubtedly Dr. Gordon does know a good deal about the Christian doctrine of miracle, of its relation to the supernatural and to the cosmic order, of its signatory character as related to the mission and message of a religious teacher; he knows that the Christian doctrine repudiates that conception of miracle which makes it something arbitrary, spectacular or bizarre. For all that he says or suggests, however, as to the true Christian doctrine of miracle, there is scant reason for refusing to let it go. He must know the substance of what has been held by the Christian thinkers and people through the ages, but unless those young men at Yale have learned it elsewhere, they are still ignorant of it all, for Dr. Gordon gives them no hint of the same.

Naturally enough one would find the evidence doubtful who does not appreciate the value of miracles themselves. It is awkward arguing very strongly for what we do not care for when we get it. Rather, we are told, the Christian religion is a vision. The fact of history is an intrusion; the link of logic is an interference. The scientific idea of the world is that of unbroken uniformity. To be sure, as the author says, this is strictly an inference; but does Dr. Gordon not know that any rational doctrine of miracle presupposes the very uniformity which science assumes? But religion is "a vision." This sounds like mysticism and the mystic, though of a thousand varieties, is oblivious to anything so incidental as a mere fact. Hence *exit* Holy Scripture.

The doctrine of the Immanence of God shares the responsibility with the scientific conception of the world. This fits into the beatific vision of the mystic. All else decreases that the Holy Ghost may increase. "If the Bible appears to be no longer an infallible book, it is that men may come to know the Divine inspirer of it" (p. 154). This is comfort indeed to the disturbed mind, and, moreover, we are told, that the uncertainty about Jesus Christ, though deplorable, is yet "providential." "The religion of Jesus Christ is after all the religion of the Holy Ghost" (p. 155). "The recorded gospel, the recorded Christ, we leave behind as the swift years roll, as the great centuries pass. That Divine Life in Galilee and in Judea is far away from our time. We may weep that it is forever receding from the successive generations of men; but we must not forget that it is part of the history of the race, that it is the abiding and the supreme human memorial, and the glorious deep of the Holy Ghost goes forward with us; it is under the keel of the church" (pp. 157, 158).

In accordance with this immanental theory of things, what is the need of the little miracle, *miraculum*, when the whole world is a great macrocosmic miracle? We can dispense with miracle in the retail, for the reason that we already have it in the wholesale.

This is the doctrine of Immanence which sometimes unnecessarily and unjustifiably separates itself from its twin doctrine of transcendence, and thus lends itself to that Pantheistic conception of the world which conceives of God as known at first hand, and —however inconsistently with this—of the Cosmos as the manifestation of himself. This is to dismiss the Scripture miracle as well as the Scripture itself, upon the basis of a certain philosophical presupposition, and that presupposition contains, wrapped up within its subtle folds, the seeds of Pantheism pure and simple. Idealism in philosophy often spells Pantheism in theology, and Coleridge was nearly right when he said that Pantheism is "painted Atheism." The man who calls everything God is about as godless as the man who calls nothing God. The Pancosmist is not much farther from Christianity than is the Pantheist, and, however heavenly its vision, however pious its confession, the presuppositions of Pantheism are bound in the end to de-personalize God and to de-supernaturalize religion.

Dr. Gordon argues that Jesus is greater without than with miracle. He discusses his birth and his bodily resurrection. In the first, he belittles the New Testament testimony and makes a smooth road to his own conclusion; in the second, he obviously evades the issue by insisting that the great thing is not the manner of his resurrection but the assurance of the fact. Certainly! But if he died on the cross and if he is alive today, how shall we escape the conclusion that he rose again from the dead, even according to the Scriptures? What meaning, then, is there in this query: "Which is the greater witness to the reality of the risen Lord, the sense of Peter, or the soul of Peter made like the soul of his Master?" (p. 112.) Granted that the soul of Peter is the greater evidence, does the greater discredit the less? Much less does it discredit the fact concurrently witnessed by the less and presupposed in the greater.

There are two types of unsafe defenders of the Christian faith: those that claim everything and those that concede everything. Confusion and disaster lie at the extreme in either direction. Dr. Gordon is not of the former class. Little wonder if many decline the services of such a defender. Miracle may have no use or place in heaven, but both the Yale students and the wider circle of his readers are still subject to terrestrial conditions.

We do not assent to the statement that scientific men refuse to believe in miracle, for it is well known that many of the best of them do so believe. We do not believe that the doctrine of God's Immanence holds him bound by the laws which are but the expression of his own will, but we do believe that, for what he is graciously pleased to regard as adequate occasion, he can and does interpose his direct efficiency to restore a lost condition and to redeem a sinful race.

Dr. Gordon's naturalistic Christianity and his supernaturalistic Cosmos have strangely exchanged places in his mind. We accept the Immanence as well as the Transcendence of God, and we believe devoutly and scientifically in a natural Cosmos; we believe the Scriptures of the Old and New Testaments, we believe in the Christ crucified and risen, and we believe in the Holy Ghost; and just because we believe in these, we believe in the supernatural in Christianity.

We are bound to say that, as we see it, the abandonment of miracle would work far more serious injury to the Christian religion than Dr. Gordon realizes. It is much too soon to set aside the New Testament narrative as untrustworthy, and until this is done the way is not clear to dismiss the fact of miracle from the body of Christian faith. We are in hearty sympathy with every proper effort to reduce to its lowest terms the intellectual formulation of Christianity. We

would not increase by the weight of a single straw the burdens to be borne by those who would believe. If it be really so, that miracles are an incumbrance and a hindrance, then let them go.

But we do not believe that either intellectual exigencies or spiritual struggles are such as to require the relinquishment of miracles. We rather believe that the full statement and defense of essential Christianity imperatively demand it. The philosophy without the history, the "vision" without the fact, is no more Christianity than is history without its meaning or fact without the vision.

If Jesus of Nazareth be supernatural only as everything is supernatural then he is only natural as everything is natural, then the Incarnation has lost its unique character and significance, the Atonement is but an item in the even program of cosmic evolution, and the Resurrection, without which a great apostle assures us that our faith is vain, is no more than the vernal bursting of the seed after the death-sleep of the long winter night.

The Problem of the Growing Girl

By Caroline Benedict Burrell

"Just as soon as baby sleeps all night, things will be easier"— says the mother at first. Later on it is, "As soon as she gets through whooping cough, then"— Presently it is, "When she gets a little older and more reasonable"— And so the little girl passes from babyhood to youth, and always there are fresh difficulties to be met; her temper, or her friends, or her disposition, or her manners, keep her parents anxious about her.

At last comes the day when she gets well into her teens. She has been carefully trained all the way along; she now has learned to obey, to study her lessons, to do little things about the home; she has had ten years in Sunday school and is undoubtedly a member of the church in good and regular standing. Now, surely, it is time for her to show some results, and become a blessing to the family and repay her mother for all she has endured!

It sounds reasonable enough, but facts prevent one from too fondly believing in any such happy, foregone conclusion. The time for solid comfort has not yet arrived, for the teens are, perhaps more than any other period of life, a time of storm and stress. Self-will suddenly assumes unwonted proportions; vanity springs up hydra-headed; to "have a good time" seems the end and aim of the girl's existence. Where, now, are the results of all her careful education? Impulses toward better things seem at times to hold sway, but none of those good principles so carefully instilled seems to dominate the life. How does it happen that the child of so many prayers and such conscientious nurture has become this distracting, selfish, too often rude and inconsiderate being?

Today the scientists have found out some things which, if understood by fathers and mothers, would help them understand the perplexing being, the growing girl. If this knowledge were only well in mind all the time how many sleepless nights they would be spared, and how many tears and reproaches they would omit! For the girl in her teens is by no means a finished product; she is only passing through one phase of development, physically, mentally, morally; she is never to be accepted as really what she appears on the surface to be. For years, now, she must be treated, not as a child, nor yet as a woman, but as something quite different from both.

Physically the girl suffers from not understanding herself and her own needs. She assumes, with her lengthened dresses and turned-up hair, the idea that now she is grown up. She thinks that her hours of sleep, her food, her recreations should all be like those of adults. She is sure she knows exactly what to wear, and smiles superior to her mother's plea for warm clothing and rubbers. She can surely take care of herself now!

But unfortunately never, not even when she was a teething baby, did she need care and supervision more than now. Her whole future health depends on attention to her body and, unless she is judiciously watched and certain hygienic principles insisted on, she cannot grow into a strong woman. Her mother knows this, in part, at least, but too often she weakly gives up the struggle and lets her daughter have her own way with herself.

Any one who lives near a high school knows how many things girls do which are all wrong from the standpoint of health. A certain doctor who had an office in front of which hundreds of girls passed daily, became so indignant over what he saw that he wrote an open letter to a newspaper. He said the girls defied all known laws of hygiene; they wore low shoes all winter; went without rubbers in the rain; their eyes showed strain; their complexions, improper food; their expression, lack of sleep. "Are these girls," he inquired indignantly, "to be the women of the next generation? If so, what sort of wives and mothers are they going to make?"

The mother of a growing girl must seriously consider these things. Her daughter lacks both the wisdom and the experience to regulate her own life properly, and she needs many, many wise talks; but unluckily she "perfectly hates" to be spoken to about her health, and she is restive, if not resentful, when she is told she must ride to school some days instead of walking, that she cannot play ball day after day, that she must not eat candy between meals, or drink ice cream soda every afternoon, or go to school without breakfast, or study late at night, or read by twilight, or wear lingerie waists and unbuttoned jackets in cold weather. She must understand that, even if she regards her mother as a tyrant, or 'way behind the times, she is still under a certain amount of authority and must be made to take care of herself, whether she will or no.

Of course too much dwelling on one's health is almost as injudicious as saying nothing about it, but a growing girl always tends to overdo. She is not wise enough yet to be left to herself, and in spite of her attitude of resentment she cannot be left wholly to her own judgment. How many mothers have had to endure that bitterest of all reproaches from their grown-up daughters:

"Why did you not tell me? Why did you let me break down my health? See what a miserable specimen of womanhood I am, when I might have been strong and well if only I had known what I know now!"

Not only physically but mentally a growing girl needs direction. Teachers too often presume on her age and give her far more home work to do than she ought to have, and compel her to study when she ought to be out of doors or asleep. Now, since parents cannot often control the amount of study to be done, they should at least regulate the conditions under which it must be done. It is of the greatest importance that there should be a quiet place to work in, with a good light and sufficient heat for comfort. If the family is large and the house small, this place is difficult to find, but it is a real necessity for the girl. She can do twice as good, thorough, rapid work as when she is constantly interrupted.

As to the question of amusements and the consequent loss of sleep which they bring with them, here, too, parents should be reasonably firm—reasonably, let us say, not rigidly. A girl needs some recreation, and she must have it, on the penalty of snatching at stolen pleasures if she is denied proper ones. But at least she should take them as far as possible in the daytime, not at night. When on Friday or Saturday night she wishes to stay out beyond her bedtime hour, she can make up the sleep by a nap in the daytime. She ought not altogether to forego the little parties with her friends which she is entitled to.

The question of the girl's reading must not be forgotten, for in her teens she is at the age when, normally, she will want romances, just as the boy wants adventures for his mental food. If her mother does not supply her with good, well-written books which give her romance of a high order, she will probably devour the life history of Lady Belinda and Lord Arthur on the sly, borrowing it from some other girl. She must be so well trained by reading good books that she will laugh at and despise trash.

Sentiment crops out elsewhere besides in her reading at this time, and there is always the danger of incipient love affairs. The great guard against these is in having plenty of nice boys at the house, and making the friendship between them and the girl a simple, matter-of-course thing. It is not the many boys but the one, who is to be feared. When this one does exist in spite of all precaution, it is always best to accept his presence smilingly and make him at home in the family circle. Opposition is but food for the passing fancy, and it is far better to encourage than discourage dawning sentiments, provided it is done as a matter-of-course thing; this gives a budding passion a distinct chill, where taking it seriously develops it amazingly.

Quite as trying as the sentimental stage in the life of the growing girl is that of morbidness. She cries by the hour over real or fancied slights from her intimate friend; she is sure every one dislikes her; she is selected by her teachers for criticism; worst of all, her mother does not understand her!

This, too, is something to be looked for. Every girl in her teens is, of course, morbid at times. Perhaps the cause lies in indigestion or lack of sleep; perhaps she is growing too fast and needs more food; perhaps she wants a good tonic. At least it is undoubtedly a physical rather than a mental aberration, and like so much else, it will pass.

There are still more serious things for a mother to meet in training a growing girl, and some of these give her her very worst moments. The daughter has decided, and usually wrong, views on many subjects, and contradicts her elders when they disagree with her; she is boisterous; she does not rise when older people enter the room; she is abrupt, thoughtless, tactless; it seems impossible to make her into a quiet, well-behaved little woman.

But all these faults, too, will disappear when she is a little older, provided always

that she has before her in the home a daily example of a dignified, considerate, courteous mother. It is true that at fifteen a girl has much to learn, but then she learns far more rapidly now than at any other time in her life, and sometimes the fine flower of behavior blossoms unexpectedly after years of disappointment.

But what about the things which trouble a mother even more than these, the faults of character which seem to be deep rooted? The girl is selfish; she demands things which the family cannot afford to give her, pleasures which are quite out of the question; she is vain, seems to think of nothing but dress, and prinks before the glass hours at a time; she is impatient, hard to control, and often wounds her father and mother.

This is, most of all, where the growing girl is perfectly normal! Of course the girl is selfish; but then individualism is just waking and without it she would never be more than an echo of some one else. It will do no good to keep pointing out to her that she is selfish; rather, the altruism which lies dormant in every young mind should be tactfully awakened and made to expel the fault. Perhaps her mother may not be strong, and part of the housekeeping may be handed over to her daughter; perhaps some invalid child outside the home may need a few hours' amusement a week. In some way doing for others will gradually work a cure.

As to vanity, how perfectly normal that is! Nature teaches her as it does the birds, to preen herself, and make herself lovely. Vanity is one of the most valuable aids a mother can have. It will teach the girl to be neat; it will tell her to brush her teeth, to stand up straight, to take deep breaths; it will make her sew and trim hats. Vanity should never be eliminated as a defect of character, but only trained.

As to the worst evil of all, the lack of love for her parents and consideration for them, this is a curious but by no means uncommon manifestation in a growing girl. Sometimes it is partly the fault of her mother, who demands an attitude of too great subserviency, too implicit obedience and fails to adjust herself to the enlarging interests of the daughter. Sometimes it is because two natures which are alike will jar on each other in daily intercourse. In either case, there is place here for common sense in dealing with the difficulty. Instead of praying and weeping over the girl, the mother should set herself to get her away from home for a time, either at school or college, or on visits, or elsewhere. The best way of making a girl love her home is to separate her from it for a while. The fresh point of view shows things which were undreamed of when they were a daily matter of course.

The secret of bringing a growing girl happily and easily through her teens is a double one. First, she needs sympathetic understanding—not alienation, not fault-finding, but quiet, good-natured, acceptance. Her mother's motto should be, "It, too, will pass," as she confronts her difficulties. Second, she needs to feel around her, love. Not love when she is good alone, but love when she is trying, cross, disagreeable. To train up a girl in the way she should go, to bring out the best in her and prune the worst, she must be well and wisely loved—*wisely* loved, not blindly.

Our Readers' Forum

Exchange of Pulpits

The plan of a joint meeting of Congregational and Unitarian ministers, located in the Old Colony, at Hingham, with its included suggestion for a prior interdenominational exchange of pulpits, has raised directly for those ministers, and indirectly for others, the question of the significance and wisdom of such exchange.

The development of personal kindliness between such ministers and of the spirit of co-operation by them along lines of common method for community betterment all will agree, is commendable, but there are those who believe that, as pulpit exchange has implied in the past, so it does still properly imply the recognition of unity of faith touching the vital essentials of church belief, and that, as such, it is one of the most significant means of expressing the cardinal fellowship of ministers and churches.

With this conviction and considering the supremely vital place in Congregational belief of the doctrine of the Deity of Jesus Christ as the Incarnate Son of God and the Redeemer and Saviour of lost men—not to mention other points—and considering also the fundamentally different view held by the Unitarians, I, as a Congregational minister in the Old Colony, am compelled to come to the conclusion, shared by others, that suggestion of such exchange is inappropriate and in the direction of serious harm for our work, and that any movement for meeting together that includes this, or other expressions widely interpreted as signifying essential fellowship, is to be deprecated.

HENRY C. ALVORD.

South Weymouth, Mass.

A Minister or a Business Man; Which?

Mr. Bixler's article, in the Readers' Forum of Nov. 13, to my mind struck about the right note, and I am glad to have an opportunity to thank him for it. I am old-fashioned enough to believe that a minister has a call to his work that is different in kind from that of the business man or farmer or statesman. "No man ought to enter the ministry if he can keep out of it"; though I would prefer to put it in the positive form, and say that a minister ought to have a divine call to his work. That is about the way that the "fathers" expressed it.

Now if a man has a divine call to the work of the ministry, by what right is he entitled to give up that work and go into secular business? Artemas Ward used to say that "if he was drafted he should resign"; but a man who is drafted cannot resign. Does not God draft men into his work, and how can they resign? Is it not true that we have been putting the ministry on a level with other callings, and so making it easy for one to enter or to leave the ministry at his own pleasure? If to be a minister is no other than to be a plowman or carpenter or lawyer, then it is no longer a divine calling, and one may enter upon that work or give it up, as he pleases.

Relative to leaving the ministry, because it is not sufficiently remunerative, and entering upon a business career, I would like to submit a remark or two. In the first place, what assurance does a man have that his business career is going to yield him a competency? We are told that a large percentage of the men who go into business fail—a much larger percentage than of those who enter the ministry. It is not fair to let us draw the inference, as we are likely to from the incidents given in In the Congregational Circle, that all ministers who leave the ministry for business will achieve success. I believe that nine-tenths of them will make failures of the new and untried work.

In the second place, is it right to give the impression that a minister who is receiving a salary of $1,500 or $2,000 and house cannot take care of his family fairly well and put aside something for a "rainy day"? I know of many a minister, now in easy circumstances, whose salary never reached the smaller sum mentioned. Unless one meets with many adversities, he should be able to lay aside in one way and another a little every year, and if he is a good "business man," as most ministers are, he will so invest his savings that at the end of a score or two of years he will be able to retire from arduous service and his savings will take care of him.

But in the third place, and chiefly, is it not time to take this whole question out of the realm of "commercialism"? Who of us entered the ministry with the expectation of amassing wealth? It is more than probable that most of us would have failed in that particular if we had entered upon any other kind of work, but were we not instructed both in the Word of God and by our faithful teachers that the ministry was a work of self-denial and hardship? It might do some of us good to read over again what Paul had to say for himself in the eleventh and twelfth chapters of the second letter to the Corinthians. Did he think of quitting the ministry that he might go into business and get rich? Or have we forgotten Him who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich"? The argument has been running along on too low a level. Let us lift it up to the highlands, where the fogs of money making will be blown away, and we shall be able to see clearly that it is better to save a lost soul than to make tens of thousands of dollars.

G. S. RICKER.

The "Together Campaign" and the Year-Book

The question has risen in the minds of pastors and church clerks as to how they should divide gifts to the "Together Campaign" coming from their churches when they make out their benevolent statistics for the Year-Book. In order that there may be no confusion at this point, it seems best that a public statement be issued.

The Campaign fund, which amounts to $330,000, is divided into two parts, one part covering the debts of the American Board, the Home Missionary Society and the American Missionary Association, each sharing pro rata, and the other part being divided between the seven societies on the basis of the Apportionment Plan.

Having this in mind and figuring the actual participation of each of the seven societies in the fund, we arrive at the following percentages:

A. B. C. F. M.	30 per cent.
C. H. M. S.	49 per cent.
A. M. A.	17 per cent.
C. C. B. S.	1 1-2 per cent.
C. E. S.	1 1-10 per cent.
S. S. & P. S.	1 per cent.
B. M. R.	4-10 per cent.

Unless subscribers to this fund have designated their gifts in some special way, other than that contemplated by the Campaign Committee, their gifts should be divided among societies in the above ratio. It should be borne in mind, however, that only "paid in" subscriptions should be reported to the Year-Book.

CORNELIUS H. PATTON.

Chairman of Campaign Committee.



A Little Skeptic

A Christmas Story for Children

BY JOSIAH POETON

"GOIN' to the Christmas tree tonight, Fred?" asked Robert Smythe on the morning of the twenty-fourth of December. Robert was a boy who would chum with Fred Rawlings in spite of marked difference in social standing—they were in the same class at Sunday school.

"Naw!" muttered Fred, kicking at a pile of snow with the idea of conveying the impression that he didn't care.

"Why not?" asked Robert.

"No clothes, no money, no Christmas dinner, no nothin' for mine this Christmas," responded Fred with another kick, a vicious one this time.

"Gee, too bad!" said Rob; "can't your mother get any?"

"No; she's poor, and we've got no money, only twenty-seven cents. What are you going to have for Christmas?"

"Oh! goose, and pie, and cranberries, and chicken, and meat pie," said Rob. "I heard Mother order it over the telephone over to Starkins's store. They'll send you anything you order over the telephone, all except candy. I tried that once and didn't get nothing, only a lickin'."

"I wish we had a telephone," said Fred, "but we ain't got nothin'! Don't you have to pay when you get things over the telephone?"

"No! I dunno! Leastways not for a good long time—I never see 'em come. Anyway they couldn't do anything when the dinner's et up. They don't ever ask for money when they bring the stuff; it's only when you go yourself to buy again. You needn't go that way for a long time. You can come and use our 'phone."

Mrs. Smythe was out and Bridget was in the kitchen, but Bridget didn't stay there long. "Here! you get out of there," fell upon the startled ear of the two boys. "I'll tell your ma, Robert, then you'll know what."

Rob knew what, and decamped, leaving Fred to follow. "A fellow can't do anything with her 'round," he said, "and Ma won't stand any more foolin' with the telephone."

Fred looked disconsolate, and his companion's heart was touched. "Say, Fred!" he exclaimed. "I know! Pa's got a telephone in his office. He lets me talk with my Sunday school teacher all I want to. I'll ask him."

Mr. Smythe was not too busy, even if it was Christmas. He was good-natured, anyway, more so than usual at this particular season. "Say, Pap, can Fred use your telephone?"

"What for, sonny?"

"Oh! to order some clothes and a Christmas dinner. They can't go to the Christmas tree, and have only got twenty-seven cents to live on today and tomorrow."

"But how can he get these things if he hasn't any money?"

"Why, he thought—at least I did—that if he could get the clothes on and the dinner et up he could get some money by and by. You don't have to pay when they bring 'em, if you get them over the 'phone, you know—only when you go 'round to get something else."

"Well, I don't know so much about that! I'm afraid"— but seeing the look on the face of the poor boy he stopped. An idea came to him. "You might try," he said. "What store do you want to trade with?"

A few minutes later the bookkeeper at Starkins's called her employer. "There's something on the other end of this wire I can't get at. I think it is a case for you to deal with personally."

Mr. Starkins took the receiver and applied his mouth to the proper place, and this is his side of the conversation, as his bookkeeper heard it.

"Hello! Did you call Starkins?"

"What do you want?"

"Oh, you do! What's your name?"

"Fred what?"

"Who sent you?"

"Nobody, eh? You just came yourself? Whose 'phone are you using?"

"Is he there? Ask him to step to the 'phone."

"So he says you are to do your own talking?"

"What's that? Oh! he says this order is O. K., does he? Ask him if he stands back of it."

"Ah! Yes, if I want him to. Well, let's hear your order. (Miss Thompson, please take this down.) Goose, peas, meat pie, cranberries, is that all? Potatoes and bread, yes. What's that? Oh, enough tea to make one cup; that's moderate."

"No, the meat pie don't come all ready made; but, then, yes, I guess we can send it that way; it will save your mother some work. Are you Jim Rawlings's boy? Did your father die last winter?"

"I thought so. He was a good, hard-working man. Anything else?"

"No, we don't sell clothes. Tell Mr. Smythe to call up Robbins & Robbins. I'd like to see them get it. Tell Mr. Smythe to O. K. your clothing order if he has to, I'll see to this without him. Good-by, sonny! Merry Christmas!"

At the other end of the wire Mr. Smythe had been enjoying himself. When Fred repeated Mr. Starkins's final message he chuckled and said:

"I thought so! You're a smart boy, sonny. Yes, you'll get your Christmas dinner all right, and it will be a good one—I know Starkins. But I think you had better go over to Robbins's store yourself; I'll do the ordering while you're on the way. Rob will go with you. No, you won't have to pay for quite a long time. You go and tell them what you want; how many in the family, their age, and all that. Be sure you don't forget anything.

As may be imagined there was an interesting time in the clothing store, at the close of which the boys separated. Fred went home to dinner not a little satisfied with his



morning's work though a bit fearful as to developments. He found his mother puzzling over a basket of provisions and an accompanying letter. In the basket were potatoes, onions, cranberries, three cans of peas, nuts, apples, and by its side stood a sack of flour. The note read:

"To Mrs. Rawlings and Master Fred:

"George Starkins presents his compliments and best wishes for the season. The accompanying provisions are a free gift to a deserving family. Prepare bountifully for a Christmas dinner. The goose and meat pie will come from the bakery ready cooked at one o'clock. There'll be nothing to pay."

Mrs. Rawlings looked up. "Fred, oh, Fred! what have you done?"

"I don't care," said Fred. "I ordered them on Mr. Smythe's telephone. He said I could. He said we would not have to pay for a long time. Why, here comes the other fellow!"

Mrs. Rawlings was even more startled when she opened the second bundle. There were suits for the three boys, complete from top to toe, and ready-made dresses for the two girls, with warm bonnets and stout shoes and a few articles for the baby. A note, much like the other in tenor, both enlightened and mystified the distressed woman.

"Oh, Fred!" she said again, "what have you done?"

"I don't care," protested the boy, feeling hurt that he should have to defend himself when he thought the family ought to be feeling very much obliged to him. "Mr. Smythe said I might. Oh, Mother, don't cry! I won't do it again. I'll take my clothes back, and you needn't give me any of the dinner."

. . . . . .

It was a happy family that went to the Christmas tree that night, the more so as Mr. Smythe made a call at the Rawlings home on his way home from the office that afternoon and set Mrs. Rawlings at rest. He wanted Roy George, the oldest boy, to work in his office two hours a day and all holidays, and would give him a little less wages until the clothes were paid for. Fred could sell Roy's papers. Starkins, he said, had intimated that he thought their Christmas gift was a good investment as it would make certain the trade from the family. All they needed to think of was to enjoy their Christ-

mas in the best possible way, and to remember to come to him if ever they got into any more trouble.

It was a happy party also that waited the next day for the goose and meat pie from the bakery. Twenty times before one o'clock the half-doubting children went out to the steps to see if they were coming. They hoped almost beyond hope. When they did come, what a time there was!

Starkins, who has postponed his dinner fifteen minutes and was looking with Smythe from the latter's bay window, each man through an opera glass, felt a big lump come into his throat, and it was with difficulty he could say, "Smythe, my boy, it's the best job I ever did."

As for Smythe, it was a full minute before he replied—he was trying to catch a big teardrop on the eye-piece of his glass so that Starkins might not see it. Then he said, in a voice that tried but poorly to be matter-of-fact, "God bless the little kids; it don't take much to make them happy."

"Children," said Mrs. Rawlings when the dinner was on the table, and they hurried to be seated, "wait a minute. We will all kneel down by our chairs. I want you to say after me: 'O Lord, we thank thee for the food, and for the clothes, and for the good friends thou hast raised up, and for all thy mercies. Make us truly grateful, and help us to be good and, Lord, pity the poor, and send them friends to help them. Amen.'"

Phrase by phrase the hungry children repeated the prayer in concert, and then, somewhat subdued but much relieved, arose. But one little skeptic could not forbear to whisper in the left ear of Sister Nell, as they climbed to the table, "Well, prayin's all right gen'rally, but for Christmas give me the telephone every time!"

"You bad boy!" said Nell. "I guess your telephone wouldn't have amounted to much if Mother and me hadn't prayed any harder than you did last night."

A Christmas Party in Switzerland

Extract from a Private Letter

Christmas has begun for us in such a strange way! We were invited to go to the home of Oliver's little school friends, Genevieve, Gerard and Violette, to assist at the celebration of St. Nicholas, for Dec. 6 is the day of his *fête*. The story says that on this day he leaves his dwelling place in the mountains and comes, bearing a sack, to the homes of the children. The sack contains fruit and candy for the good, birches for the naughty, while those who are past hope are put into the sack and carried off to the mountains, as nobody wants such naughty children.

On arriving about four in the afternoon, we were ushered into the dining-room, where all were gathered around a charming tea table. At one end was the grandmother, and room was made for me beside her. On my other side was a dear little school friend of Oliver's, Marie Vasca. The tea was simple and pretty and all showed good winter appetites. We were given sandwiches and a kind of Swiss cake called "*mervailles*." Indeed, they are wonders, about the size of a letter sheet, looking like a collection of bubbles, very crisp and light.

Most of the children were Swiss. One boy was German. But the prettiest, most graceful of all was a Persian girl about eleven or twelve, with large, lustrous eyes and small, refined features. After tea, the children played games, while we chatted in the charming *salon*, and were shown old family portraits, beautiful china and strange things from Persia, where our host and hostess had sojourned.

Suddenly we heard a tramping at the entrance, and all the children trooped in with eager, expectant faces. Then the doorbell rang, and Oliver, who is quite at home there, ran to open it, and ushered in "*Le bon enfant*," another of Santa Claus's names. He was dressed in scarlet, with long white hair and beard, small pipe and a big sack. Out of its mouth hung a child's black stocking, representing, I suppose, a naughty child already taken from one family. Violette immediately hid, as she has a reputation for roguishness; while Marie, whose conscience perhaps made her a coward, was much alarmed and clung to me.

Santa began asking questions about their conduct and then ordered one child to recite. It was pleasant to see how every child asked to recite immediately did so, without any foolish hanging back or saying "I can't." Then the good saint went into the dining-room, followed by the merry children, and partly emptied his sack on the floor. How the youngsters scrambled about, picking up oranges, apples, pears, bananas, all laughing and enjoying themselves! Then came a few birch rods, one of which went to Marie Vasca, a pretty maiden, full of fun and wit.

When asked, "What will your mother say when she sees what St. Nicholas brought you?" without a second's thought she replied, "*Elle dira que cela sera bon pour mon frère*" (it will be good for my brother), which much amused us.

Then came a little packet for each. Oliver's contained a *papier maché* sausage, full of chocolates. Then the children sang Tannenbaum in German, after which little Marie told us how

"Ma-rie had a leet-eel lamb
Wif fleece as white as snow," etc.,

and we complimented her on her performance, which was creditable, though funny. Then the bigger girls sang in chorus and after a little more play we left.

DOROTHEA EMERSON.

The Children's Pulpit

On Being Left Out

BY REV. E. H. BYINGTON

Very hard it must have been for Mary and Joseph after their long journey to find that there was no room for them at Bethlehem's inn. How tired they were, and how cruel it seemed when they were turned back into the darkness!

Then some kind-hearted person, perhaps the innkeeper himself, took the poor travelers who were left out in the cold and made a place for them in the stable. Gladly he must have filled the manger with the sweet, fresh hay until it made a fine resting place, and how grateful Mary must have been! They were no longer "left out."

It never is pleasant to be crowded out, and sometimes it hurts very much. Some of us have felt so badly at being left out that we have cried over it, perhaps before others, perhaps at night after we had gone to bed. It may have been from a sleighride party, or a social circle, or a chorus. When we thought that nobody wanted us, that there was no room for us, we felt miserable.

Then, like the omen of Bethlehem's stable, let us be kind to those who, at Christmas or other times, seem left out. When you find some who are not likely to receive presents, or invitations to a party, or friendly calls, think of Mary, the mother of Jesus, and the man who was kind to her and Joseph when they were left out.

They love best who remember most; whose forgetfulness of self makes room for the constant and absorbing thought of another.—*Hamilton Wright Mabie.*

Closet and Altar

LOVE AND LIFE

Love is of God; and every one that loveth is begotten of God, and knoweth God.—1 John 4: 7.

To love abundantly is to live abundantly, and to love forever is to live forever.—*Henry Drummond.*

Love is the highest gift of God; humble, gentle, patient love; all visions, revelations, manifestations whatever are little things compared to love.—*John Wesley.*

What it means to call God "Father" and to think of ourselves as his "children," and to say that he "loves" us, we must largely learn in the very midst of our human relationships. Every genuine love is both an evidence of the divine love and a preparation for it.—*Henry Churchill King.*

O God! vouchsafe to me of your Infinite all that is possible of light and of love!—*Victor Hugo.*

That which makes this earth seem solid is not the rocks and mountains in it, but the love in it. The longer we live in love, the more beautiful the world becomes, the more rich and precious life seems. As we live on we seem to grow younger, not older. It is the young who are oftenest tired of life; the good old man wonders that he could ever have been weary of life. He feels the infinite riches of the universe and thanks God in the depths of a happy heart for the gift of life.—*James Freeman Clarke.*

On the edge of the world I lie, I lie,
Happy and dying, and dazed and poor,
Looking up from the vast great floor
Of the infinite world that rises above
To God, and to Faith, and to Love, Love, Love!
What words have I to that world to speak,
Old and weary, and dazed and weak,
From the very low to the very high?
Only this—and this is all:
From the fresh green sod to the wide blue sky,
From Greatness to Weariness, Life to Death,
One God have we on whom to call;
One great bond from which none can fall;
Love below, which is life and breath,
And Love above which sustaineth all.

—*Last lines of Margaret Oliphant.*

Thou who hast loved us and hast made our lives a witness of thy care, we thank thee for the joy of our affection toward thee and toward our brothers of this laboring and overcoming life. Oh lift our thought from lesser things to live with thee in that clear atmosphere of love! Rid us of idle hopes, of sensual and selfish wishes, that we may walk with thee in ever growing satisfaction, finding the work thou givest us a continual delight, and upheld in patient waiting for the fulfilment of thy plans. Let this love and joy be living in our hearts, that we may grow into thy likeness. When in folly we forget thee, our just and loving Father, let thy thoughts summon us and thy love come forth to meet us on the way. Oh Fountain inexhaustible of grace and truth, satisfy thou our hearts and they shall be content in thee. Amen.

The Firelight Club

Conducted by William Byron Forbush

Our Boys' Brotherhood

About eight weeks ago the new plan was put in operation of enrolling our Congregational boys in the same Brotherhood as the men of the church. Some questioned whether the idea would take. Did it? During these two months nearly as many boys' clubs enrolled as there were men's clubs in the whole of the first year of the Brotherhood's history. Over 2,000 boys are in the army with their fathers already. Of course some of these boys' clubs



Brotherhood Chapter 305, the Boy Choir of First Church, Chicago, at camp

are not so large as the adult societies, but some are larger. The Los Angeles club, in which Judge Curtis D. Wilbur is a moving spirit, numbers 100 boys.

You remember I suggested that the boys' clubs that showed themselves the livest by getting in earliest should have special recognition. So here is the list of the first ten, with their leaders:

The Golden Chapters

301. Boys' Club, Galesburg, Ill., Rev. J. Percival Huget.

302. Boys' Class, Newton Highlands, Mass., Hiram Allen Miller, Jr., Secretary.

303. Castle Stirling, 1776, Knights of King Arthur, North Church, Detroit, Rev. William Byron Forbush.

304. Baraca Boys' Club, First Church, Los Angeles, Cal., Gordon B. Findlay.

305. Boys' Choir, First Church, Chicago, H. Augustine Smith, choir leader.

306. Boys' Brotherhood, Cheyenne, Wyo., William A. Roberts and A. C. Fowder.

307. Boys' Club, Greeley, Col., Rev. John Doane.

308. Boys' Club, Viroqua, Wis., Rev. A. E. Hartwell.

309. The Ten-Us Club, West Winfield, N. Y., Rev. G. E. Macmaniman, D. D.

310. The Boys' Club, Andover, Me., Rev. H. L. Packard.

It seems a pity not to go on and name the other clubs from all over the country, but we shall have a chance to talk about them when they begin to send in news of their doings.

What the Boys are Doing

Our first chapter is organized as a boy city with William Swain as mayor, and it was he and C. J. Colton who went to the Minneapolis convention and pledged the first gift ever made by boys to our national Brotherhood work. This club has a variety of activities, in which their athletic pastor is a leader.

Our second chapter was not enterprising enough to go clear from Massachusetts to Minnesota, but they did almost as well. They were photographed in time to have a slide made and shown to the other boys in Minneapolis. There they were, larger than life, grouped around Mr. Boyd, their teacher.

The Boy Choir of twenty-five that makes up the Junior Brotherhood No. 305, First Congregational Church, Chicago, is a lively and varied assortment of boys. They know how to get pure tones in their churchly singing and have cultivated a taste for *legato*, but when off duty their sports are many and, best of all, extend through the whole year. Theirs is an enthusiastic basket-ball team; sleigh-rides are numerous in winter; Ringling Brothers' Circus is an annual affair, and last summer's camp at Saugatuck, Mich., knew no dullness and proved of great benefit to the boys.

Castle Stirling, Chapter 303, is just organized. They have an original and satisfactory rule that the boy who is late at a conclave must be "the king's jester" the following week, when he must be instantly ready with jokes whenever called on, and must accept good-naturedly any that are told on him. These boys, with the allied King's Daughters, conducted the Christmas reception for the main room of their Sunday school.

The Ten-Us Club of the Immanuel Congregational Church, West Winfield, N. Y., No. 309 of the Boys' Brotherhood, is the pastor's Sunday school class of ten, half the boys of which have lately joined the church.

The Junior Brotherhood of Waverly Congregational Church, Jersey City, Chapter 315, is made up of twenty-three enthusiastic boys. Work for boys in the Waverly church is of particular interest because of its continuity and because it reaches from a score to fifty boys each year. In 1901 these boys took their first trip together to Buffalo at the time of the Exposition, and since then their summer outings have been uninterrupted, usually being spent with their pastor at his Northfield Camp. Some years this camp is military and other years it is without military features. There is always something of interest for the boys in Waverly Church, and the summer outings have been of unusual profit to the boys as well as to the church. The summer work is independent financially of the church, but all the results which would naturally come to the church are realized year after year. Many of the young men who have grown into manhood since this club was formed come to the summer camp, paying their entire expenses.

Among other good times the Middlebury, Vt., Boys' Club tell of a particularly enjoyable launch ride (two launches) up Otter Creek last summer. That one of the picnickers, Fritz, ran away from his home that morning as he heard the horns of the pleasure-seekers, swam after the launch and was from necessity taken aboard, only added to the fun, as "Fritz" is a trick dog and took his part in the entertainment of guests.

These boys have been doing map work of the Roman Empire in Sunday school. They have procured skeleton maps and geographical names, which they have pasted on, as Paul's journeys were pursued, and each journey has been traced in different colors of crayon. Some of these maps they have sent to a county exhibit, and they mean to complete the fourth in time for the state exhibit.

Camp Nob of the Brotherhood of David grew out of a little group of boys that first got together in the study of a Down East parsonage. Two of the boys were suspected of breaking into stores and firing a schoolhouse, and two of them had been arrested on a charge of attempting to wreck a train. Some of the boys had never been in Sunday school before joining Camp Nob, and one of their number, who first came in his shirt sleeves, later earned a suit of clothes, so "Now I can go to Sunday school like somebody." From the influence of the Camp two of the boys have also entered high school. During the summer the Camp hired teams and drove forty-two miles to play ball with Brotherhood 310 of Andover, Me. They slept two nights in a hayloft and ate in the Andover parsonage dining-room, where the minister, his family and two young ladies, who had volunteered their help, were gathered for their service and entertainment. These boys were full of loyalty to their friend, helper and pastor, and when he moved from Strong to Andover, they set about earning eighteen dollars that they might go to Andover again to see him.

Is it perfectly clear to all our boy readers that any club organized in any Congregational church may be affiliated as a Brotherhood without cost by writing to the Boys' Brotherhood, 171 Taylor Avenue, Detroit, Mich.? If you care to inclose a dime, you will receive the handbook of the movement, illustrated, with ideas for club work, lists of new Sunday school text-books and lists of books on club life.



Our Boys' Brotherhood, No. 1., Galesburg, Ill., in action, their pastor Rev. J. Percival Huget, at bat

Why should you do this? Because it will be very helpful to be "on the line" and get into contact with "the central telephone station of boys"; and because the boys of our church are going to do some pulling together this winter and other winters, in which you want to help.

About this "pull together" campaign anon.

I. A Prophet of a New Day

Sunday School Lesson for Jan. 2

By Rev. A. E. Dunning

(To be studied with open Bible)

Point out to your pupils that each age has had its prophets and its preparation for the Christ of its succeeding age. Re-read my article of last week to recall the prophets and prophecies of the nineteenth century who prepared the way for the Christian idea of the Christ for today. Then describe briefly the ideas of the Messiah proclaimed by Hebrew prophets from Moses to Malachi. Dwell especially on the splendid conception in Isaiah 52, 53, of the remnant of Israel who remained faithful, who are described as the Righteous Servant bearing the sins and follies of the whole nation going carelessly to its destruction, and who made the background for the picture of the personal Messiah. This will prepare the way for you to take up the theme for the year's study, which begins with the backward look (Matt. 1: 1). Today you are to speak of the latest and greatest of the Messianic prophets.

1. *The person of the prophet.* Describe him as the only son of an aged and honored priest of the temple (Luke 1: 57-80), brought up as a hermit (Luke 1: 80; Mark 1: 6); proclaiming himself a prophet sent from God (v. 3); clothed in the dress of a prophet (v. 4; compare 2 Kings 1: 8); eating food provided by nature (1 Kings 17: 6). He faced and awed the rulers of the nation while he won the reverence of the people (Matt. 14: 4, 5; compare 1 Kings 18: 17, 18). This was the kind of a man to hold the attention of the Jewish people. He furnishes for you an illustration of the power over men of a consecrated personality conscious of an important mission.

2. *The people to whom the prophet came.* Jesus described their leaders (Matt. 23: 2-7 and through the whole chapter). Matthew described the people (9: 36). They were under foreign rulers who had no faith in the God of the Jews, no sympathy with their national ambitions and no interest in promoting their welfare for their own sakes. The soldiers of Roman legions were often unjust and brutal toward individuals (Luke 3: 14). Tax collectors got what they could from tax payers and kept for themselves what they were not compelled to deliver to their superiors (Luke 3: 13). Zaccheus by his confession was an example of them (Luke 19: 8). They were despised as a class and hated by their fellow-subjects (Matt. 9: 11, 12; 18: 17; Luke 18: 11). Oppressed from without and at strife within, the people of the poor, dependent provinces of Israel, so far as hope lingered in their breasts, longed and prayed for the promised Messiah to deliver them from Rome and restore peace among themselves. Young men formed secret societies to plan for revolution. At least one member of such a society became one of the twelve disciples of Jesus (Luke 6: 15).

3. *The message which the prophet brought.* John the Baptist preached revolution, and himself the herald of it. The ancient prophet's words had long been so interpreted and he repeated them (Luke 3: 4-6; Isa. 40: 3-5). He kept away from the cities (v. 1), else the fate which overtook him would sooner have reached him. He knew better than to expose himself in Jerusalem. He gathered around him a company of young men who were his bodyguard, ready to protect him from arrest. He had no lack of an audience, drawn to him because he lived like an ancient prophet and spoke of what many were most eager and some most feared to hear. Emerson said that wherever one preached better than any one else, though he might retire into the desert, the world would make a beaten path to his door. The substance of his preaching was that a new society was about to be formed for the deliverance of the nation, and that those who would enter it must first repent of sin and receive baptism in water by him, as proselytes were received into the Jewish nation (vs. 2, 5, 6). He denounced the leaders as responsible for the distress of the people and warned them of impending disaster (vs. 7-10). He exposed society as morally corrupt, and pointed to the royal palace as the most flagrant example (Matt. 14: 3, 4). He pointed out the mutual distrust among the common people, the organized graft in the church, the selfishness and tyranny of civil government, and declared that the confidence of Scribes and Pharisees that God would save them because they were Abraham's children was a delusion (Luke 3: 8-14).

Every age needs its John the Baptist, brave, self-denying, upright, conscious of having been sent from God—a moral hero. Often men rejoice in his fearless denunciation of the sins of the time and expect nothing further.

4. *The purpose for which the prophet came.* The people who heard John say what they wanted to have said, wondered if he was the promised Messiah (Luke 3: 15). The wonder grew into expectation till the Jewish authorities of the church at Jerusalem sent a deputation to ask him if he was the Messiah (John 1: 19-24). The temptation was probably great for him to assume the title and attempt the deliverance of the nation, his greatest desire; but he resolutely put it aside (John 1: 20).

His purpose, he declared, was to make ready for the Messiah, who was coming soon. His baptism in water was to proclaim for those who repented the remission of their sins. Thus far he made them ready for the new society, the Kingdom of Heaven, which the coming Messiah would soon form. He was not a member of it (Matt. 11: 11). None of his disciples were members of it. But when the Messiah should come he would sift the candidates for it as the harvester sifts the wheat from the chaff. He would fulfill the prophecy which the last of their prophets had spoken as the message of God (Mal. 3: 1-6, 18—4: 3). He would supplement John's baptism of water by the vitalizing baptism in the Holy Spirit and the purifying baptism of fire (vs. 11, 12). Then would his followers be ready for the inward peace and the outward prosperity which he would give them according to the promise (Mal. 3: 10-12).

Your chief object in this lesson is to show that repentance for sin and the resolute and controlling purpose to live righteously are always the necessary preparation for the baptism of the Holy Spirit and fellowship with Jesus Christ in his earthly and everlasting kingdom.

International Sunday School Lesson for Jan. 2. John, the Forerunner of Jesus. Matt. 3: 1-12.

Into the Future with God

C. E. Topic for Jan. 2-8

By Rev. H. A. Bridgman

Through this Year with God. Num. 9: 15-23; 10: 10. (A New Year's Consecration Meeting.)

There are men and women now breathing above ground who are more intimately acquainted with Jesus Christ than with any other friend, and these cannot but exhibit the influence of his character on their own. —James Stalker.

No other future bearable. One reason why time is split into days and years is that the waymarks may impel us to chart our future course anew in the light of the failures and mistakes of the past. A certain kind of trader is called a "dealer in futures," but in a sense we are all that. Things ahead beckon us. Youth is busy with plans, hopes, aspirations relating to home life, school life, work, play, friendships. How much of a factor in them all is God? To leave him out is to leave the greatest side of life unprovided for.

A rewarding companionship. But with God, how bright the coming day and the coming year look! How different also look our burdens and tasks when we know he will carry half the load. And as for possible sorrows, concerning them we can say:

> "Perhaps the dreaded future
> Has less bitterness than I think.
> The Lord may sweeten the waters
> Before I stoop to drink.
> Or if Marah must be Marah,
> He will stand beside the brink."

Our share in the progress. But God is to be to us in 1910 something more than a protector. When we speak of going on with him, let us bear in mind what we mean when we say we are going on with music or Latin or mathematics or the Shakespeare club. Not much headway will be made in any of these undertakings unless we take hold strongly and lift with all our might. Our business is not merely to sing, "God will take care of you," but to find out more about him through Bible study and prayer, through knowledge of what he is doing today in every land under the sun, through doing daily what he would have us.

The surest way. Because I believe that Christ is the gateway to God I have put a sentence from Dr. Stalker's latest book, "The Ethic of Jesus," at the head of this column, which I wish all my readers might take as a kind of keyword for their lives this coming year. An intimate acquaintance with Jesus is not a fancy. It will not come in a moment. Use normal means. Take such a book as Mr. Speer's "Principles of Jesus," or Mr. Simpson's "The Fact of Christ," or Thomas Hughes's classic, "The Manliness of Jesus," and read and reflect upon it for a month. As your life with Jesus deepens, your life with God will become richer and more real.

Among the New Books

The Poetry of Isaiah

To one who imagines that the poetry of the Old Testament is confined to the Psalms, Proverbs, the Song, Job and a few fragments scattered throughout the historical books, Mr. G. H. Box's *The Book of Isaiah* (Macmillan. $2.25 net) will be a revelation; for it shows in the most graphic way that, with the partial exception of the historical narrative in chapters 36-39, dealing with Sennacherib and Hezekiah, and a very few stray sentences elsewhere, the book is poetry from beginning to end. Even the American Revised Version gives no hint of this. Doubtless a great deal of work must still be done in the investigation of Hebrew meter before we can speak of absolutely established results; but there can be no doubt that, in the main, it has already been abundantly proved that in the Old Testament there is much more poetry—not only in spirit, but in form—than most people had suspected. Frequently Mr. Box has even ventured to divide a poem into stanzas, so that much of the prophecy has a delightfully modern look.

The book does not profess to be a commentary; but brief introductions to the various sections and skillfully written notes, which never say too much, on allusions or difficulties in the text, tell the plain reader almost all he needs to know. This volume, which incidentally shows what an immense amount of patient, critical effort has already been expended upon the interpretation of the book of Isaiah, would form an admirable introduction to the literary study of the Bible. It is to be hoped that other parts of the Old Testament may soon be similarly treated by English or American scholars. Such a treatment would stimulate an interest in the Bible, and help many to feel that, besides enshrining the greatest religion, the Bible is one of the very greatest literatures in the world.

JOHN E. MCFADYEN.
University of Toronto.

Professor James's Conception of Truth

In his latest book, *The Meaning of Truth* (Longmans, Green. $1.25 net), Prof. William James returns to the attack upon the absolutist conception of truth. He cannot admit the need of any truth over and beyond workable truths. For him, truth means those concepts that work out satisfactorily, that is, the concepts that fit in with the already accepted and universally proved truths. It does not mean an eternal pattern in the academic heavens. This would be a "transcendent" conception of truth—quite as obnoxious as a transcendent conception of a god sitting cool and inexorable beyond his creation. Hence the use of the term "humanism" by Professor James and his associates to describe this point of view, which brings truth down to the actual interests of men.

The reader is impressed with Professor James's acuteness in these technical discussions as the philosopher implores the absolutists to tell what their kind of truth is, if the one he proposes is repugnant to them. But the reader feels even more the intense moral earnestness of this seeker after truth; for ultimately the pragmatic philosophy, of which this book is one of the technical arguments, seeks to get a consistent view of the world and some answer to the problem of evil.

In asking the absolutist what he means by truth, Professor James asks a hard question. At the same time it would seem that he should carry his own analysis of workability and satisfaction still further. When he says the true concept "works" and gives "satisfaction," what kind of work and satisfaction does he mean? In former books he used picturesque phrases that gave a little color to the notion that he cared only for practical utility—a "cash-value," so to speak, to offer the stern creditor existence. But those of us who had the honor to be his pupils know that this is not what he means. Do "work" and "satisfaction" mean only an intellectual placing of one's notion of truth in an already framed world? Falsity can be conceived as working satisfactorily in a closed series which might then be ended and dismissed. A treasurer might forge notes and then recover himself by speculation before his death. Yet we cry for an investigation, for "justice to be done," though the town suffers loss and his family disgrace. Is this merely for the intellectual satisfaction of keeping our world of concepts faultlessly together? Or is it a moral demand? On the intellectual plane the forged notes somehow work, while moral demands often make a turbulent world to live in; yet we keep on demanding and pay the heavy price. The theistic mind is likely to feel that the inevitableness of this demand for consistency and morality indicates that paths have been made through the universe in these directions before we travel them.

GEORGE T. SMART.

A Scotch Ecclesiastical Statesman

The long activity of one of the greatest of Scotch ecclesiastical statesmen is pictured for us in *The Life of Principal Rainy*, by Patrick Carnegie Simpson (Doran Co., New York. $6.00 net). It began in 1826 and covers such great events in Scottish history as the Disruption, which gave birth to the Free Church, the long struggle for disestablishment, the trial and driving out of Robertson Smith, the defeated heresy trials of Drs. Dods and Bruce, the union with the United Presbyterian Church and the decision by the House of Lords which gave all the property of the Free Church to a little body of dissentients, followed by a correction of this injustice in an unexampled act of Parliament.

The enthusiasm of the Free Church movement sent Robert Rainy into the ministry. He was successful from the first, was soon compelled by the action of the General Assembly to transfer his pastorate to Edinburgh, became a professor in the Free Church College, and then its principal, and for thirty years was the most influential member of the higher church courts. The point of most interest to the student of church history is, perhaps, the Robertson Smith case, in which Principal Rainy formulated the final action by which the greatest scholar of Scotland was censured and driven out of the church he had served so brilliantly. The biographer states Dr. Rainy's action with circumspection and care, making out a good case for the prudence, if not the foresight of his hero under the conditions of the time. In the second of these famous heresy cases Principal Rainy took decided ground against action and carried the church with him.

The most brilliant chapter of the whole long story comes with the demoralization following the decision of the Lords. The thought of the distressed churches turned instinctively to him for leadership. Dr. Rainy was at that time seventy-nine years old. He sounded the note of courage and strength for that splendid period of self-restraint and determined energy which convinced Parliament that the judgment must be overridden and most of the property restored to those who alone were able to administer it. The story is a heroic and fascinating instance of Christian fortitude under discouragements.

Principal Rainy was the best type of the ecclesiastical statesmen. Three times chosen moderator, he was in the interim the strongest leader of his church on the floor of the General Assembly and before the Scottish and English public. Mr. Simpson has given us a clear and interesting account of this great and influential life which is well worth study and is indispensable, in fact, to any clear account of the changes which seem now to be working towards that reunion of the Presbyterian churches of Scotland, so dear to Dr. Rainy's heart. He was a man of high ideals and ambitions, as well as of large and practical activities. How much that reunion, which he did not live to see, meant to his thought may be indicated by words spoken on the floor to the Assembly which reveal the dream of his whole life:

"I should be sorry to think there is no way by which the Presbyterianism of Scotland can be made one. Let us not think of the ministers only, but look at the people of our various churches, look at the masses of available Presbyterianism, if it was brought together and men made to know each other and brought under the influence of what is best in all the churches, to join together and try what we can make of the Scottish people yet—it is something to make the heart leap to think what that might be!"

Letters and Recollections of Public Men

Some great political figures wane in the opinion of the people after they have passed from the stage, and others grow larger and more significant. To the latter class belongs Grover Cleveland, a large man every way and the center of a wide circle of friendship and personal admiration. To recent publications which gather memories and impressions, George F. Parker has made an important contribution in his *Recollections of Grover Cleveland* (Century. $3.00 net). Mr. Parker early gathered materials which he used in a campaign life of the future president just before his first election. His arrangement in this large and well-illustrated book is topical and personal. He takes up different phases of Cleveland's character and career and gives an account separately of his political lieutenants and friends. The impression is that of a strong, self-centered man, kindly and deeply religious, intent on carrying out his obligations to the people, and laborious in his study as a preparation for action. There are materials here not only for the historian, but also for those who like to know as much as possible about the great figures in American history.

To the memoirs and letters already written concerning General Sherman a new volume is added: *The Home Letters of General Sherman*, skillfully edited by M. A. DeWolfe Howe (Scribners. $2.00 net). The title suggests the scope of the collection. The letters are chiefly those which Sherman wrote to his wife in the long periods of separation which his profession involved. Some belong to his West Point days when she was Miss Ewing. Like many other quiet men he held positive opinions and he expressed himself strongly about politics and the conduct of the war. It is not to be expected that a new view of Sherman will be gained. He was too simple and straightforward to show one face abroad and another at home. This book presents the familiar figure of the military leader, able and grim but kindly.

A volume of reminiscences that concern an

unusually large number of public men in the United States is *Something of Men I Have Known*, by Adlai E. Stevenson (McClurg). Mr. Stevenson was first elected to Congress in 1874 and continued in office most of the time until 1897, when he retired from the Vice-Presidency. Naturally he knew more or less intimately all the leading politicians. His volume is a rambling narrative, containing many stories and copious quotations from his own speeches.

The Southerner

One of the best presentations in fiction of the Southern situation since the Civil War and up to the present time, is contained in *The Southerner* (Doubleday, Page. $1.20 net). It is said to be the "Autobiography of Nicholas Worth," and no author's name is given. Nicholas Worth is the grandson of an eminent Southern jurist of the same name, who believed secession to be "unconstitutional," and the son of a man who was opposed to the war, but ran his cotton mill for the benefit of the Confederacy and was paid in their money. Young Nicholas received the best education obtainable in the South and then, by his grandfather's advice, went to Harvard. After graduating he determined to devote his life and talents to the redemption of the South. He was broad-minded and met with the persistent opposition of the "Colonels" who, after the war, dominated everything. He had great faith in education, technical and industrial education for black and white alike. The story shows more clearly than we have ever seen it elsewhere stated how race prejudice has been constantly appealed to and promoted in the South by politicians and for political purposes. Worth believes that the race problem is temporary and that "cotton will remove it if we master the arts and sciences that it presents and suggests." Speaking to a Northern man he says:

"Let me make a practical suggestion. I will give you the names of two most excellent schools, one for poor white boys, one for colored youth. They are doing right work. They need help. 'Help' means money, clothes, books, tools—anything useful. If, whenever you feel the impulse to write or to speak about the 'race problem,' you will resist it and spend the same moral force in collecting money or any other useful things from your neighbors and will send what you collect to either of these schools, you will do a good deed in a world that has been talked to weariness."

The book is full of good advice. It is written from the Southern standpoint and yet it is optimistic, with the faith that "our American ideal is invincible and immortal, that men may in truth govern themselves and give fair play and abolish privilege and keep the doors of opportunity open—even here where fell the Shadow of the one Great Error of the Fathers." It should be added that *The Southerner* is a good story, well written and intensely interesting from beginning to end.

A Great Lady of France

Two of the season's biographies treat of the same person—the German princess who became the sister-in-law of Louis XIV. by her marriage with Philippe, Duc d'Orleans. One, *A Lady of the Old Régime*, by Ernest F. Henderson (Macmillan. $2.50) is written from a distinctively English point of view and concerns itself less with political situations than does the other volume by Madame Arvède Barin, called *Madame Mother of the Regent* (Putnams. $3.00 net). Mr. Henderson's study is much more sympathetic with Madame, as she was always called, than is that of the French woman. He has far more patience with her impulsiveness, her pride, her little self-deceptions and the qualities which made her both loved and feared. He quotes generously from Madame's numberless letters and gives a vivid picture of the gay and ceremonious life of the French court under Louis XIV.

Madame Barin tells of the life from which the Palatine princess came, to be for many years the first lady of France. She is merciless in describing Madame's lack of personal beauty, in exposing her various weaknesses, her jealousy of the King's favorites, her insistence upon the honors due herself, and her shifts and schemes in favor of her family. This author quotes, as does Mr. Henderson, from Madame's letters, though usually different portions are chosen.

From the two books it is possible to gain not only a fair understanding of the woman they describe but in addition a good idea of high life in her day. Louis XIV. himself does not greatly suffer in the study. In spite of the intrigues for which he is perhaps most often remembered, he seems to have had genuine kindness, consideration and understanding of the conflicting elements in the characters of his official family.

Various Religious Books

The special merit of Dr. Samuel McComb's *The Making of the English Bible* (Moffat, Yard. $1.00 net) is the impressive way in which he states the successive contributions which each translation from the time of Tindale to the most recent work of the Anglo-American revisers has made to a better understanding of "the monumental record of a divine revelation." He will carry his readers with him in his judgment that the recent American edition, though not perfect, is the best now available. Especially helpful is his comparison of the phraseology of the various versions. The book represents real scholarship together with warmth of Christian devotion. It is an excellent one to put into the hands of Sunday school pupils and others who would gain a clear idea of external history of the English Bible.

A bright, interesting and refreshingly unconventional exposition of The Sermon on the Mount is contained in *The Wonder of His Gracious Words*, by J. Edgar Park (Pilgrim Press. $1.00 net). In the first four beatitudes the author finds the nature of the true soul in its relation to God; in the last four the relation of the soul to others. The salt of the earth and the light of the world are themes treated with insight and imagination. Unostentatious Piety, Trust in God, Judging Others and The Way of Life are the concluding topics. Mr. Park is master of a pleasant style which reminds the reader of Matheson. An attractive feature of the work is its collection of groups of striking quotations connected with the passages considered.

One of the most useful among the many books inspired by the Calvin quadri-centenary is the little volume on *The Essential Calvinism*, by J. Selden Strong (Pilgrim Press. $1.00 net). The author was surprised on reading Calvin's own words to find an absence of dogmatism and an appeal to reason not suggested by the traditional formulas of Calvinism. In fact he has given "the True John Calvin" as found in the story of his life and in his own writings. He also discovers how much of modern thought and progress may be traced to the great reformer, and in the concluding chapters treats the present and future development of the principles of Calvinism and the Reformation. The book is well written, contains much valuable information and is an admirable interpretation of a greatly misunderstood subject.

We are glad to have a new and revised edition of Pres. Henry Churchill King's book of counsel to Sunday school teachers and others under the new title of *Letters on the Greatness and Simplicity of the Christian Faith* (Pilgrim Press. 75 cents net). The author is at his best as spiritual counselor and adviser in these beautiful and intimate letters. We may repeat our opinion of its high quality with a new recommendation for its helpfulness.

NEW FEATURE
FOR
1910

So difficult has it become to do justice to the work of our six thousand Congregational churches in the space allotted to them in a thirty-two page issue that *The Congregationalist* has decided upon a monthly church news supplement. Into its pages will be brought much material for which space has not hitherto been found pertaining to the local church and local groups of churches. Any one reading it from month to month will have a bird's-eye view of whatever is going on not only in the important centers, but in many of the smaller places. Steps are being taken to have this publication mark a distinct advance in modern religious journalism and to become a strong tie between all the churches of our order throughout the land. This supplement will not take the place of articles describing new methods of work or of general Christian news, since it and other Christian world features of the paper will be even more prominent than heretofore.

Contributors During 1910

Contributors to "The Congregationalist and Christian World" during 1910 will embrace the names of nearly every leader of thought and action in the entire Church. Here are some from whom articles, stories, poems, etc., have either been accepted or are expected. Titles of articles will appear in an early number.

Miss Anna Barrows
Rev. W. A. Bartlett, D. D.
Katharine Lee Bates
Prof. Harlan P. Beach
Prof. E. I. Bosworth
Rev. D. F. Bradley, D. D.
Rev. C. A. Brand
Rev. Charles R. Brown, D. D.
Prof. J. W. Buckham
Francis E. Clark, D. D.
Rev. W. J. Dawson, D. D.
Rev. James S. Dennis, D. D.
Rev. C. A. Dinsmore, D. D.
Rev. W. B. Forbush, D. D.
Rev. Washington Gladden, D. D.
Grace Duffield Goodwin
Rev. G. A. Gordon, D. D.
W. T. Grenfell, M. D.
Rev. F. W. Gunsaulus, D. D.
J. L. Harbour
Pres. Caroline Hazard
Rev. H. C. Herring, D. D.
Rev. R. F. Horton, D. D.
Miss Zephine Humphrey
Estelle M. Hurll
Pres. W. D. Hyde
Rev. C. E. Jefferson, D. D.
Rev. J. P. Jones, D. D.
Pres. H. C. King
Rev. William A. Knight
Rt. Rev. William Lawrence, D. D.
Miss L. M. Montgomery
G. Campbell Morgan
T. T. Munger, D. D.
Prof. C. S. Nash
F. W. Ober
Rev. J. Edgar Park
Pres. S. B. L. Penrose
Rev. J. H. Pettee, D. D.
Prof. J. W. Platner
Miss Eleanor H. Porter
Rev. R. H. Potter, Ph. D.
Emilie Poulsson
Rev. W. G. Puddefoot
Rev. Winfield C. Rhoades
Rev. C. M. Sheldon
Frank Dempster Sherman
Prof. James Stalker
Edward A. Steiner
Pres. George B. Stewart
Prof. Graham Taylor
Pres. W. J. Tucker
Lillias H. Underwood
Rev. A. W. Vernon, D. D.
Pres. E. M. Vittum
Prof. Williston Walker
Booker T. Washington
Rev. G. E. White
Rev. B. S. Winchester
Mrs. H. A. Youtz

It will serve the interest of all concerned, if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

Chicago

Western office of *The Congregationalist*, 175 Wabash Avenue, Chicago, Rev. J. H. Chandler, Representative.

Educational Evangelism

The successor to Dr. B. S. Winchester as chairman of the religious education committee of the Illinois State Association is Rev. A. O. Petty of First Church, Aurora. Like his predecessor, he has applied the modern educational ideals and efforts to the Sunday school in his church, and is much in demand as a speaker. He has recently completed a successful series of lectures upon the Bible in the state normal school in Greeley, Col. The course included a special study of the life and times of the prophet Jeremiah. On Nov. 21, he preached three times—in the morning in the Congregational church; in the afternoon, at the normal school; in the evening, in the United Presbyterian Church, where he was pastor for six years previous to his call to Aurora. Of his work as a former pastor, Dr. Doane of our First Church said in a printed notice of Mr. Petty's coming, "Few men have had so marked an influence upon the religious and social life of this city as did Mr. Petty during his pastorate here, and his host of friends from all denominations are glad to have him among them again."

The secret of Mr. Petty's success both in the pastorate and in general educational evangelism is the union of a clear conception of modern problems with a strong evangelical purpose and passion.

A Scholar in Politics

A young professor of political economy in the University of Chicago, specializing along the line of municipal government, was elected some months ago to the Chicago City Council, partly because he told his friends that he wanted to study the problems of the practical administration of cities at first hand. Neither before election nor after, did Prof. Charles E. Merriam pose as a reformer. He believed in a good business administration and wanted more light—that was his platform. He was so quiet in the council meeting for several weeks that he had been classed as quite unobjectionable, even by the "gray wolves," until on June 23 his desire for light took the form of a motion for a committee of investigation into the city's bookkeeping, to be composed of three aldermen, the controller and six business men not members of the council.

The motion went through against some opposition from the "gray wolves" and carried with it an appropriation for expenses of $10,000. Such good work was done with the $10,000 that $50,000 additional was recently voted. Professor Merriam has been able to get so much money to work with because he had secured on the commission men like David R. Forgan and A. C. Bartlett, of known integrity and pre-eminent financial ability, whose service at the daily sessions is given at great personal sacrifice. The process of investigation has revealed a good many minor irregularities; but one single item of $45,984 for excavating "shale rock," which examination proves to be a whole geological era on the hither side of the rock stage, has made Professor Merriam's desire for first hand study the most reformatory influence in the city council for many years. Mayor Busse says that he wants the commission to go to the bottom of everything, and the university professor is putting into practice the scholarly spirit of thorough research. Chicago's experiment of the scholar in practical politics is as yet in its initial stages, and further developments are well worth watching.

The Other Side of Human Nature

The first effects of the tragedy in the mine disaster at Cherry, Ill., was to call out the reserves of nobleness in human nature which often lie sleeping and unexpressed. The bravery of the men who gave up their lives in trying to save others; the spontaneous gifts of money to minister to the survivors; the offers of personal sympathy and assistance from near and far, including the visits of hundreds of miners and families from other villages bringing provisions from a scanty store and staying to do all that could be done in brotherly help, and a marvelous exhibition of the staying and uplifting power of religion—these things marked the first stage of the history of the great disaster.

But the passing of the hundred thousand mark in the relief fund and the establishment of various institutional agencies have been accompanied by a dropping off of the visits of personal friends and helpers, and in their place have come the automobiles of curious sightseers. Instead of a spirit of sacrifice for others, have grown up mutual jealousies concerning the division of the funds, with complaints, charges of favoritism and mismanagement and demands for investigation.

Some exhibition of the meaner side of human nature seems inevitable in the history of such tragedies. The motive in the charges against the Red Cross administration is probably not so much care for the sufferers as a desire on the part of designing persons to get some benefit to which they are not entitled. Skilled charity workers like Graham Taylor and Sherman Kingsley say that the work of relief is being carried on as well as it can be in present conditions. The great need is personal guidance in restoring the community, as fast as possible, to normal ways of living. In a word, "Not alms but a friend" is now Cherry's greatest need. The Congregational fund, now exceeding $6,000, is being used to supplement the Red Cross work at its weakest point. Rev. and Mrs. F. C. Gleason, whose time has been given in part to another field, are making plans to move to Cherry as soon as possible.

What One Protestant Church Can Do

As the relief fund for the sufferers in Cherry has grown, there has been a growing discontent. A mass meeting of a hundred widows recently made violent protest against the seven-year pension system adopted by the Red Cross Society. Demand was made for immediate distribution of the whole amount. Dr. W. W. Newell, chairman of the Congregational Relief Committee, returned from a personal investigation of present conditions on Sunday, Dec. 12, confirmed in the conviction that the Congregational fund should be henceforth entirely used in making the ministry of the local church as effective as possible. The charity workers realize that the problem is now mainly a moral one. "Equip the church as adequately as possible," said Mr. James Mullenbach, the local representative of the Red Cross Society, "and show what one Protestant church can do for a community." The Cathofic Church has, also, awakened to the peculiar conditions of community living in abnormal conditions, and is adopting open door methods similar to those employed in the Protestant church. Dr. Newell reports that Miss Anderson's Mothers' Club is one of the most effective agencies for good in the community. The foundation of the church, which many of the mothers say is "the best thing we have left," was laid five years ago by a special gift from the Evanston Avenue Sunday school, Chicago. Few missionary investments have ever yielded larger returns.

A Deputation from India

Three members of our noble staff of missionary workers in India have spent most of December in and about Chicago in telling their friends in America of the progress of the Christian enterprises among our kinsfolk on the other side of the world. Wherever Dr. J. P. Jones of the Theological Seminary in Pasumalai speaks he leaves the impression that statistics only tell a small part of the story of how the leaven of the gospel is transforming the life of India. His address before the Ministers' Meeting, Nov. 28, made a profound impression.

On Dec. 13 Miss Millard of Bombay told the ministers briefly of the argument concerning the spirit of Christianity which such institutions as the School for the Blind, with which she is connected, makes upon people of the East. The beneficence of such forms of work commends Christianity to classes who resent forms of Christian dogma accepted by the mind of the West.

In the University church, on Dec. 15, Miss Helen Case, principal of the School for Missionaries' Children in Kodaikanal, told of what this young institution in the Pulney Hills is to the missionaries and the cause of foreign missions. Here the children of such families as the Humes, Scudders and the Chandlers are being educated as far as the middle year in college preparatory schools with least possible separation from their parents—and under their direct influence in vacation seasons—until middle adolescence. This training enables them to maintain high rank in American schools, and is an added guarantee that many of them will return to India, after graduation, to do the most effective kind

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of missionary service there. Through the influence of Mrs. Eddy, mother of J. Brewer Eddy of the American Board and George Eddy of the Y. M. C. A. in India, the Kodaikanal school has been carried through its experimental stages. Its present quarters are outgrown and its advantages are eagerly sought by missionaries of several denominations, not only in India and Ceylon, but in Burmah and Arabia also. Its fifty children need a gymnasium, especially for the rainy season, and this cannot be economically built without a new location and in connection with other permanent buildings. In response to Miss Case's statement of the need of $15,000 for new buildings, and several hundred dollars in addition for furnishings and equipment, a member of University Church said, "Even if we are lukewarm about foreign missions, so long as our missionaries are on the ground we ought to do something for their children."

Miss Case is a graduate of Milwaukee-Downer College and the Milwaukee Normal School, and has also taken graduate courses in the University of Wisconsin. She has refused high educational positions in the United States and also in missionary colleges in India to devote herself to this school for missionaries' children, because, in her own words, "Looking after the best source of supply for the missionaries of the future is the most important and necessary work in India at the present time." Since the school is interdenominational it cannot be directly under the auspices of the American Board, but it is one of its most important auxiliary agencies.

Living in the Christmas Spirit

What the Christmas spirit inspires in the services of our churches and missions and charitable agencies is too long a story to tell here, but it may be fitting to say a few words of one of our honored citizens who has been eminently successful in living in the Christmas spirit all the year round for somewhat over twenty years. The impressions of two hours in the Hinsdale Sanitarium with Dr. D. K. Pearsons are fresh in memory. "The most wonderful man I have ever met," said my companion, a much traveled woman, as we left the temporary home of the philanthropist. The burden of nearly ninety years and an attack of sciatic rheumatism are phases of experience almost negligible to one who feels an overflowing sense of the keen joy of living and the delight of doing good. "To be sure," he said, "I have a little twinge in the hip—enough to make me think it is worth while to let the doctor look after it; but I am a well man and I am having a splendid time in getting ready for my ninetieth birthday. I have made pledges, in my twenty-one years with the colleges, to forty-seven college presidents in twenty-four states, and I am now telling the last on my list to hurry up in doing their part, so that I can pay up all my college debts by next summer and then be ready for something else. Until all my colleges are cared for, I shall not attend to other causes, but I am having a splendid time closing up my various college projects." Among his December delights is the sending of $50,000 to Principal Bishop of Montpelier Seminary, Vermont, accompanied by a characteristic letter.

J. H. C.

If milk dealers were held responsible for consequences of diseases spread through their milk they would certainly be more careful. A master of a boarding school in Wales whose wife died of typhoid fever, which also attacked him and several of the pupils, sued the estate of the dealer who had furnished the school milk and recovered $3,000 damages. The dealer had died of the disease which it was claimed had infected the milk.

A Christmas Hymn

Tell me what is this innumerable throng
Singing in the heavens a loud angelic song?
These are they who come with swift and shining feet
From round about the throne of God the Lord of Light to greet.

O, who are these that hasten beneath the starry sky,
As if with joyful tidings that through the world shall fly?
The faithful shepherds these, who greatly were afeared
When, as they watched their flocks by night, the heavenly host appeared.

Who are these that follow across the hills of night
A star that westward hurries along the fields of light?
Three wise men from the East who myrrh and treasure bring
To lay them at the feet of him, their Lord and Christ and King.

What babe new-born is this that in a manger cries?
Near on her bed of pain his happy mother lies.
O, see! the air is shaken with white and heavenly wings—
This is the Lord of all the earth, this is the King of kings.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all the least?
Fear not, O faithful heart, but bring what most is meet;
Bring love alone, true love alone, and lay it at his feet.

—Richard Watson Gilder.



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Boston

Forefathers' Night at the Club

Ford Hall is one of the pleasantest places in the city for a big banquet. It looked at its best last Monday evening with handsome decorations and a blazing "Welcome" in electric bulbs on the side gallery, while upwards of a thousand Congregationalists, members, wives and daughters sat at the well-provided tables.

The orator of the evening, Dr. F. W. Gunsaulus, with Dr. Frank G. Smith, president of the Chicago Congregational Club, and several other guests were on the platform with President and Mrs. Conrad. After the dinner and songs by the Schubert Male Quartet, Dr. Conrad voiced an appropriate welcome to all, and Dr. Smith gave felicitous greetings from the Chicago Club. The congregation united in singing Dr. Gunsaulus's hymn, which was printed on the program. It is not often that the same person unites the qualities of poet and orator to furnish both hymn and address. But the many voices in chorus singing

> "O holy hour of vision
> When kneeling near God's throne,
> Our life has found its mission
> Enwrought within his own,"

prepared the minds of all for the masterly address on The Influence of Puritanism upon a High Churchman. The brilliant analysis of Gladstone's character, the luminous vision of his great personality, the sympathetic admiration of his mental and spiritual genius held the audience in tense and unbroken interest. Dr. Gunsaulus gave a poetic description of the portrait of the prophet-statesman the centenary of whose birth is at hand, framed in majestic creations of nature, in noble productions of art and in the varied transformations of social and political life. The speaker's splendid voice, sensitiveness to the humorous as well as the solemn situations and intimate knowledge of the English history of the last century aided him to give the club a rare intellectual treat which will long be remembered.

Some Interdenominational Congratulations

In these days when science is trying hard to traverse the airgaps in winged vehicles, it did not seem unnatural to find both wings of Congregationalism moving harmoniously last Monday morning in Pilgrim Hall. And while the great body of Congregationalism may not have been greatly moved by the event, the Trinitarians and Unitarians present gained a fresh knowledge of their common monoplane, The Pilgrim Heritage, and by two splendid addresses were raised to new heights of appreciation. The meeting was arranged under the auspices of the Massachusetts Convention of Congregational Ministers and came really as a session of this ancient body, commemorative of Forefathers' Day. The assembly hall was filled, and not a few onlookers were forced to stand at the entrances.

Pres. S. A. Eliot of the American Unitarian Association, with seven generations of New England blood in his veins, and Prof. Williston Walker of Yale were two fitting representatives for their respective fellowships. Both paid splendid tributes to the common heritage and urged that the faith of the fathers be made more than merely a historic element but a vital factor in present spirit and problems. At the close of the program calls for Dr. Gordon were many, and the man admired alike by both branches of the family responded briefly. Dr. Arthur Little of Dorchester, who presided, made an introductory address in which he happily pitched the key for the meeting. He felt that while the two fellowships were probably never so far apart in theology, they were never so close in a practical working Christianity. In fact, there was little disposition to read into the meeting anything more significant than the growing spirit of fraternity. In this vein was the little Greek motto on the cover of the program, "One is your Master and all ye are brethren"; noteworthy also were the old standard hymns, carefully selected by Dr. Emrich.

The Roman Catholic clerical ideal of education is well indicated and carried out by the parochial schools of Boston and its vicinity. There are 79 elementary schools, containing 51,007 pupils, and twenty-six high schools, with 1,135 pupils. For these schools there are 1,075 teachers, 956 being "sisters," 83 members of religious brotherhoods and only 36 lay teachers. That is the aim and ideal for education for every child in America which the clerical forces would carry out if they could. We do not believe that the most intelligent Roman Catholics accept it as a wholesome proportion of clerical and lay teaching. They certainly do not in other countries than the United States.

"Merry Christmas"

Ho, God bless you—you who said
"Merry Christmas" when you sped
Past me in the crowded street.
Every syllable was sweet,
Every word in every part
Sent a tingle to my heart!

Ho, God bless you—stranger man!
You who said it as you ran,
Waiting not for my reply,
But, a stranger, hastened by.
Ay, God bless you, through and through—
Merry Christmas back to you!

—Wilbur D. Nesbit.

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The Fellowship Meeting at Hingham

It happened in the heart of the Old Colony district. For the first time in a century the ministers of the severed wings of historic Congregationalism broke bread together. Forty-seven gathered for this unique meeting. Of different denominations, Unitarian and Trinitarian in creed, they met to emphasize the faith and the work which they had in common.

The fellowship was genuine, but as the men of the two denominations were mostly strangers to one another, it was naturally a little shy. But all appreciated the spirit of the day and shared in the good words that were spoken.

Col. Edward Anderson of Quincy presided, and Rev. Louis Cornish, pastor of the First Church in Hingham, welcomed the men to the hospitalities of the church and parish house. He said that the day had been ushered in by the welcome ringing of the bells of the four Congregational churches of the town, and that on the Sunday before there had been a number of exchanges between the ministers of the two denominations.

The speaker of the morning was Dr. S. M. Crothers of Cambridge, who spoke upon The Use of the Romantic Imagination in the Ministry, and of the afternoon, Rev. A. P. Fitch, president of Andover Seminary, whose theme was The Efficient Minister. Dr. E. T. Hartman gave an illustrated lecture upon The Housing of the Masses.

Through the kindness of the ladies of the Lend-a-Hand Club connected with First Church a dinner was served to all present.

The after-dinner speaking was noteworthy in that it gave the men an opportunity to express their own convictions concerning the gathering. The speakers were Rev. H. A. Bridgman, Dr. A. M. Hyde and Rev. D. H. Ferrell of Brockton, Rev. Melvin Brandow of the church in Plymouth and Rev. H. W. Kimball of South Weymouth.

The spirit of these addresses was all in heartiest sympathy with the purpose of the gathering. It was recognized that while perhaps it had no immediate significance as to the relations of the denominations yet it was profoundly significant of the trend of the times. There was general agreement that the words Unitarian and Trinitarian had both lost much of their meaning, that they stood for theologies outgrown, and that their emphasis today had but an historic value.

The meeting was so delightful in spirit and so prophetic of a new day that it was unanimously decided that another similar gathering should be held. And from more than one was heard the suggestion that this gathering ought to grow until it should include the ministers of every denomination in the Old Colony district, and gather yearly for a day all those who believe in the unity of the church of God, who face the dawn and are ready to follow new light, who find in service to the present age that faith which shall make God's children one. H. W. K.

Woman's Board Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 17

Mrs. E. C. Whiting of South Sudbury presided. Several took part in the devotional exercises, including Mrs. H. W. Wilkinson, who reported work in the Rhode Island Branch and read also a recent letter from Miss Daughaday, who has just returned to Sapporo, Japan. Mrs. Bigelow told of a newly organized young ladies' society in Framingham.

Miss Graffam of Sivas was present and talked of the work at Gedik Pasha, where she visited the home of the Armenian pastor of the Langé church. A letter was read from Miss Clarke of Sofia, reporting her safe return to Bulgaria after a hurried trip to America to accompany Miss Cole. Miss Lamson read letters from Miss Marion P. Wells, who has just gone to Kusaie. The third chapter of the text-book, "The Gospel in Latin Lands," with a lesson upon Spain, will be treated by Miss Bushee, Dec. 31, instead of the first Friday in January.

Readers of "Lorna Doone" who visit England next summer will surely be drawn down to Devonshire to see the Lorna Doone pageant at Lynton. "Girt Jan Ridd" and his Lorna should lead the procession.

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New York

A Notable Conference on City Work

The board of directors authorized Dr. H. C. Herring of the Home Missionary Society to call a conference last week of ministers and laymen in touch with city evangelization, to consider the responsibility of Congregationalism for more effective work in our great cities. A similar conference was held in Chicago a week earlier. To the New York meeting of thirty-two men and two women (including eleven secretaries) came representatives of Massachusetts, Connecticut, New Jersey and New York, though purely in a private capacity, the conference being entirely unofficial. Almost four hours at the afternoon session were consumed in an informal discussion of three phases of city work, organization, types of work and the next steps to be taken. Drs. Shelton, Jefferson and Woodrow opened the three parts of the session.

All who could remain for the evening were divided into two sub-committees to gather up the results of the afternoon talk and present specific recommendations in the final hour, for the whole conference to adopt as resolutions, to be passed on to a joint conference of fourteen, half of them named at Chicago, and the other half by the New York conference. The committee of fourteen is expected to consider the series of findings, in the next six weeks, and then send their conclusions to all the city missionary societies doing Congregational work. After getting back from the latter any further suggestions, the committee will forward the results of its work to the National Council's committee, so that the latter may make some adequate presentment at Boston next October, that shall help to gear up the machinery for our city problems. These arrangements practically cover all the next steps that can be taken by any national organization at present, it being clearly recognized that under our polity, all city work must take its rise and receive its authority from within the local group of churches that are self-sustaining.

Certain definite conclusions were unanimously accepted by the New York conference, that should help the situation immensely, if generally agreed to by the churches in all our cities. These are: that all city work should be organically related to the local association of churches, the latter alone exercising responsibility for new centers in city work, and for the maintenance when possible of what has come to be known as "the down-town church." Under this principle it would not be possible for the State Home Missionary Society, or for any single local church to plant a new work within the city without working through the channels of the local association. This is the New York Extension Society's plan, and has worked finely. No new church can secure recognition in the metropolis without first securing the indorsement of the extension directors. The fact that there is no law to compel such an arrangement only adds to the moral value of the provision, and the churches that have on some occasions loudly acclaimed their independency, have admitted the necessity of this provision in regard to new work.

The Conference also voted to urge that all moneys raised and expended in Congregational city work of a missionary character be reported annually to the State Home Missionary secretary, in view of the fact that many large sums for such work have not hitherto been recorded in any denominational year-book.

With regard to foreign work it was resolved to ask that all work in cities among foreign-speaking peoples be done in federated action with the city missionary societies of other religious bodies, so that where we are first on the field other bodies be asked not to compete, and if they insist on doing so, that we give up our work and go to another locality. Comity cannot do more than this for the Kingdom of God. Further, that all other denominations be asked to act concertedly in dealing with the church phases of the immigrant problems. The conference did not recognize any specific way in which our National Home Missionary Societies as such could directly control or assist in city



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WOMAN'S HOME MISSIONARY ASSOCIATION, 607 Congregational House. Miss Lizzie D. White, Treas.; Miss Louise K. Noyes, Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss M. E. Emerson, Treasurer, 395 Broadway, Cambridge, Mass.

Our Benevolent Societies

National

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work, and voted, therefore, that all city work can be done more efficiently in connection with state organizations, these being directly and more easily responsible to the individual churches, as well as to local associations.

As the expressed opinions of a number of men actively engaged in city work, the Conference did good, and possibly cleared the air a little. Its decisions of course will only carry the weight of their own logic, and have no official prestige. The committee of seven to act with the Chicago seven are Drs. Jefferson, Kent, Dunning, Emrich, Phillips, Woodrow and Hart. The discussion seemed to indicate by its lack of point and information that some later and more comprehensive conference, or perhaps a session of the National Council, will have to give adequate pronouncement on two great phases of city work. The foreigner will never be impressed with the meager provision made for him by American Protestantism, as long as his mind runs back to the imposing externalities of religion offered to him in Europe, even in her poorest districts.

The other phase is the reality or unreality of the classification of churches as being either family, people's or institutional churches. Dr. Jefferson says he abhors such distinctions as artificial and stupid. Dr. Dunning outlined the plan of the Congregational Church Union at Boston and Dr. Emrich was able to throw light on the foreign problem in New England. The subjects discussed could be profitably used at the State Associations, etc., next spring.

Clinton Avenue's Solid Progress

There is nothing spectacular about the steady work of this church which continues quietly to mother denominational needs in various directions, and at the same time holds its own ground successfully amid the tides of population that are sweeping about Brooklyn. Dr. Boynton is loved for the unusual amount of time he gives outside of his own parish to strictly Congregational interests, though of course in no sectarian spirit. The benefit accruing to Clinton Avenue is considerable. Its benevolences this year to our own societies reach $15,000, probably the largest amount of any church in the association to our own work. There is also a gain of seventy-two new members. These things and Dr. Boynton's presidency of the Extension Society this season mean much for the heartening of the smaller churches.

The apparently new era of Congregational administration, now being worked out in various states, finds its expression in Clinton Avenue to the effect that the weakest of small churches should cultivate the deepest possible sense of self-respect and self-support. To this end an experiment will be tried at the Willoughby Avenue Chapel that will be watched with much interest. Clinton Avenue has supported this work for over a quarter century, until it is now surrounded by several other churches and a crowded community. The chapel has a resident membership of 250 people. They are to be given an opportunity to take letters of dismissal from Clinton Avenue and form an independent organization, calling a minister of their own, etc., providing that by February first they guarantee a subscription of $1,000 per year more than the average amount which they have raised in the last few years. They are to have the use of the entire property without cost, until May, 1911, and thus will receive ample opportunity to prove the strength of the work. If the neighborhood should decline, or the independent organization prove a failure, providing that an independent movement is actually formed, which remains to be seen, then the Willoughby Avenue work can be absorbed by Clinton Avenue in some form yet to be decided when the time is ripe. Meanwhile, Rev. Samuel W. King after February first, will devote all his time as Dr. Boynton's assistant to the growing work at Clinton Avenue. The results at Willoughby Avenue in the next year or so may throw much light upon the constant problem of branch churches which is troubling several denominations in the city, and has done so for years.

SYDNEY.

Personalia

Forestry is the chosen life work of Gifford Pinchot, and he declines even so brilliant an opportunity in another field as that of succeeding President Angell as the head of Michigan University. This choice will, we think, confirm the confidence of the public in Mr. Pinchot's calling to help in shaping the forest policy of a country which consumes lumber faster than it produces it.

Judge Horace H. Lurton, who by President Taft's appointment will become a justice of the United States Supreme Court if the Senate confirms his nomination, has been on the bench almost from the beginning of his active life. He is a graduate of Cumberland University, a Kentuckian and a Democrat. He has been almost as exclusively devoted to his court work as his predecessor, Justice Peckham, only varying it by service as dean of the law school and professor of constitutional law in Vanderbilt University. He rose to be chief justice of the supreme court of Tennessee before passing to the Federal bench. As circuit judge President Taft knew and admired him. Objections have been made to his appointment on the ground of certain of his decisions in labor cases, because he is unknown to the politicians and a Democrat, and because he is sixty-five. The law allows him five years to serve before he has the privilege of retiring, but he may sit for a long time after that. The Supreme Court as at present constituted is a body of elderly men. Judge Lurton, however, is trained to take his place at once with the most experienced judges of that body, and his appointment is generally approved in judicial circles.

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Index to Volume XCIV.

Nos. 27 to 52 Inclusive

Biographical

Carson, 31; Gale, 158; Ham, 31; Harris, 387; Hutchins, 705; Lee, 666; Newell, 31; Rudd, 80; Tracy, 127; Vose, 63; Withrow, 439; Woodbury, 308.

Meetings

Alabama, Summer Conference, 350
Berkshire Pastor's Institute, 666
Board and the Brotherhood, The, 535, 570, 572
Child Welfare Conference, A, 83
C. H. M. S. Annual Meeting at Elgin, 502
Disciples of Christ at Pittsburg, 584
Federal Council's Executive Committee at Louisville, 872
Homeland Leaders in Conference, 502
Laymen in Council, 379
Leaders in Session, Religious, 872
Massachusetts Conference of Charities, The, 571
Michigan Pastoral Institute, 188
Northfield Aftermath, 317
Prison Association, Seattle Entertains, 382
Religion, New York Conference of, 688
Revivalist at Work, A, 121
Roxbury Anniversary, 614
Sociological Conference at Sagamore, 47
State Meetings: Missouri, 62; Minnesota, 544; North Dakota, 544; Colorado, 545; Northern California, 664; Nebraska, 664; Connecticut, 748; Arizona, 752; Alabama, 804; Oregon, 804; Texas, 804.
W. H. M. A. in Annual Session, 609
Woman's Board of Missions Annual Meeting, 712
World's Student Federation, The, 174
Yale Commencement, 28

Poems

About Abbie, 83
Absence, 312
Betrothal, to a Young Girl on, 114
Champlain Country, 110
Child to Jesus, A, 313
Christ-Candle, 877
Christmas Hymn, 929; Merry, 930.
Clock Verses, 806
Content, 546
Dear Land of All My Love, 18
Difference, 605
Dirge in Woods, 648
Drought, 180
Garden, 275
God in the City, 14
God of Our Fathers, 208
Harvest Home, 689
Healing Touch, 18
Holly Bough, Under the, 890
Italian Bootblack, 475
Lord, Baby, 877
Love and the Child, 240
Man, Happy, 809
Masterpiece, 50
Matins, 357
October Days, Song of, 442
Ownership, 315
Patience, 408
Pennies, Five Little, 344
Shampoodle, 374
Shower, Sudden, 149
Silence," "The Rest Is, 573
Song, Sleepy, 115
Sun-Day Hymn, A. 257
Thankful," "Fust Rate and Very, 691
Thanksgiving, 702
Thistles, 343
Train, In the, 211
Trees, Enchanted Fir, 783
Waiting, Song of, 210
Weatherman, 474

General Index

Above, Born from, 191
Activities, Summer, 250
Actress with a Farm, 312
Adana, A Day of Peril in, 175
Advertising Medium, 537
Albania, Trouble in Northern, 555; On Horseback through, 568.
Alignments, New, 187
America through English Eyes, 341
Americans Don't Know, What, 277
Andover, A New Home for, 643
Anniversary, Building, 143
Anniversaries, Grist of, 352
Ants Have Combs, 313
Apostle to the Gentiles, 106
Apples and Poetry, 281
Arm of the Church, Long, 218
Armenian Psalm of Deliverance, 219
Atlanta Seminary Progress, 662
Aunt Frances Smiled, When, 209
Australian Revival, 79
Author's Personal Rewards, An, 647

Baptism, Practice of, 254
Bargains in Benevolence, 232
Beecher Memorial, 112
Belief and Being, 54
Benson, A. C., and His Work, 782
Berrying, Going, 180
Bible as Literature, 168; History and Its Interpretation, 283; and the Spiritual Life, 368; Study, School for, 461; Reading, Students and, 547.
Biblical Ministry, A, 528
Bits of Both, 583
Blackberry Adventure, 343
Blanket, How to Sleep in a, 180
Blind, Willfully, 697
Board and the Brotherhood, 545
Body and Mind—An Eminent Physician's View, 46
Book Lover, Joys of the, 776
Books That Have Moved Me, American, 779
Boston, 25, 247, 279, 411, 449, 481, 548, 580, 617, 659, 709, 749, 799, 838, 888.
Boys, What Is Being Done for Wayward, 337
Brethren, Our Colored, 451
British Constitutional Crisis, 825
Brotherhood of America, Congregational, 299; Its Work and Plans, 420; at Its Redeeming Work, 529.
Burning of the Books, Modern, 183
Business, Square Deal in, 641

Calendars, Culled from, 219, 711
California, Construction and Reconstruction in, 122; in Southern, 253.
Call of the Hills, 538
Calvin, Celebration in Geneva, 142
Calvin, the Sinner and the Saint, 37; The Human, 43; John, and Puritanism, 44.
Calvin's Humor, 112
Campaign, How We Won the, 251
Camp-Guards, 78
Canadian Viewpoints, 383
Cancer Cure, Searching for, 553
Car," "Do Not Leave Any Articles in the, 834
Carleton Inaugural, 616
Catholics and Modernism, 355
Champlain's Discovery, Brilliant Events
Changes in Thought in Twenty-Five Years, Commemorating, 108 76
Chapter of My Early Life, 467
Character, God the Builder of, 137
Chase, Solon, 810
Chautauqua Plans, 63
Cherry, Behind the Cloud at, 798; Relief Fund for, 895.
Child, Shy, 180
Chinese Summer Resort, A Famous, 400
Christ, Strenuous Life for, 233; Person and Place of, 759.
Christian Endeavor Still Virile and Growing, 111
Christian Forces in Rural Communities, 169
Christian News, 25, 93, 176, 216
Christianity and Miracles, Symposium, 914
Christmas Spirit of Good Will, 861; Just the Same, 876; Eve and the Under World, 885; All the Year Round, 911; Party in Switzerland, 923.
Church, A Century-Old Rural, 271; in Social Reforms, 320; and Organized Labor, 335; and Amusements, 353; and School, 384; Confidential Word on the, 452; What Presbyterians Are Doing for the Country, 667; Leaflets from, 720; Reflections of a Long Suffering, 721; Office of the, 425.
Churches, Eight New, 124; Are Giving, How Our, 185.
Church's Side, 185
Circuit Rider, A Tennessee, 708
Cities, Tale of Three, 896
Cleveland, View in, 748
College Again, If I Were to Go to, 300; Religious Life in, 310; A Christian, 320; Men, Religious Questions of, 336; Opportunity, 340.
Colleges and the Sectarian Tie, 9
Commencements, Round of, 23, 61
Congregational Classic, 353; Club, Boston, 578; Outlook, Our, 597.
Congregationalism, Liberal, 355
Congregationalists Believe What, 101
Congregationalists, Well Done, 41; and 1915, 889.
Congregationalist's Sermon, 172
Connecticut, 24
Council, More Power for the National, 307
Countryman, Church of the, 140
Critic of the Church, To the, 615
Crowns, Many, 827
Cruise, Log of a Far Western, 436

Dartmouth's New President, New, 533
Day to Day, From, 203, 918
Debby's Raspberry, 273
Defenders of the Faith, 525
Degrees, Honorary, 90, 123
Despairs, Tragic, 573
Division and Duplication, Protestant, 827
"Do It Now, and Clinch It," 826
Dorcas, Leadings of, 406

Education, 79, 217, 506
Education That Fits for Life, 333
England, Evangelism in, 79; Religious Prospects in, 371; Religious and Social Reform in, 532; Autumnal Oratory in, 645; Newer Evangelism in, 873.
Evangelism, Summer, in New York, 215; Home Grown, 782; An Object Lesson in, 846.
Experiment with Christ, 773
Eyes that Could See, 840

Factories, Daily News, 233
Facts and Features, 56, 350
Faith and Spiritism, School of, 69; My Social, 501.
Family, A Typical New England, 342
Farmer's Home, 147
Federal Council to, 750
Fellowship Meeting at Hingham, The, 931
Fern Leaves as a Food Preservative, 149
Football Must Be Reformed, 869
Forum, Our Readers' 21, 95, 119, 184, 245, 285, 347, 386, 414, 478, 552, 658, 705, 758, 884, 921.
Fourth, A Law-Abiding, 17
France, State and Church in, 397
Friend, the Enemy, Our, 733
Friendship, The Give and Take of, 573

Game, Rainy Sunday, 344
Genius, Foibles of, 781
Gilder, Richard Watson, 742
Girl on the Street, The New Little, 373; Problem of the Growing, 920.
Gladstone, William Ewart, 908
God Asks of Us and Why, What, 265; in His World, 825; Reveals Himself, How, 865.
Good Citizenship, Breaking Ground for, 16
Gordon's Positions, Critique on, 919
Gospel of Patriotism, 9; for Sensitive Folk, 197.
Governor, Mystified, 702
Grandpa's Brave Soldier, 313
Gray-Blanket Shawl and Margery, 49
Great-Grandfather Took Away, Name, 649
Gull, Little Sea, 408
Gypsying, 575

Harvard Summer School in Theology, 155; New President of, 437; Inaugural, 498; Professor on Missions, 602.
Harvestings, Autumnal, 446
Hens, Keeping, 161
Hazard, M. C., Leaves C. S. S. and Pub. Society, 867
Heart Alive, Keeping the, 441; of Religion, 565.
Helping in Times of Strain, 322
Hero of the Tropics, 435
Hilltop and Seaside Dedications, 87
Him that Readeth Understand, Let, 270
Hiram Bingham II,, The Loss of the, 304
History, A Chapter of Congregational, 867
Hobo, Sea, 741
Holmes, Oliver Wendell, 261; Nightcap, 267; Oliver Wendell, 268; Centenary of, 269.
Home, Inner Life of the, 832
Hopefulness, Kindness, Faith, 455
House Party, Big, 567
Howard, General, 600; Memorial to, 659.
Howells, A Glimpse of, 236
Hudson-Fulton Celebration, 471
Humor in Children, Cultivating, 472

Immigrant, Higher Education for the, 308
India the Beautiful, 499
Indiana Sends Her Teachers to School, How, 305
Industry, In the Field of, 795
Infant Baptism and Half-way Covenant, 350
Influencing an Empire, 283
Institute, New Type of, 188
Institution, A Village, 221
International Festival, 76
Intimates, Woodland, 255
Issue, Special, 643
Issues Now before Educators, 303
Italian, Christianizing the, 534

Japan and the Nations, 369
Japanese Commercial Embassy, 401; in California, 739.
Jesus," "We Would See, 868
Jimmy's Afternoon Out, 148
Johnson as the West Saw Him, Governor, 442
Jowett—Preacher, John Henry, 86; An Interview with Rev. J. H., 267.
Joy Is Won, How, 365

Keeping Cool, Art of, 48
Kennedy, A Glimpse of John Stewart, 660
Kennedy's Princely Benefactions, Mr., 641
Kindly Affectioned, 254
Kingfisher, New President of, 708
Kloss, Rev. C. L., Leaves Philadelphia, 845
Kurn Hattin Plant, New, 708

Labrador Revisited, 370; Dr. Grenfell's, 408.
Lake Erie College, Changes at, 87; Inaugural, 660.
Lands Afar, From, 213
Laymen's Missionary Campaign, 707
Life, Test of the Common, 165; Feeding the Roots of, 361.
Living and Dry Thinking, Game, 691
London Pastor, Helpful, 285
Londoner as Host, 722
Love that Endureth, 272
Lynn—Fortieth Anniversary, 582

Madrid, All Saints' Day in, 648
Magazines, On-Looker on the, 794
Man of Another Color, 464; and How He Is Produced, the Whole, 469; Saving the Whole, 597.
Margery's Vowels, 783
Marriage, Rewards of, 803
Mary Morison Stories: A Common Name, 440; A Born Doctor, 473; Being a Saint, 505.
Massachusetts, 54
May or Must, 240
Medical Treatment, Home, 211
Melancholy, Decline of, 504
Men, Ten Righteous, 470
Methodism, Noteworthy Accession from, 518
Michigan Christian Unity, 809
Middle West, 59
Milk as a Food, 342
Mine Disaster Rouses Congregationalists, 711
Miners, Serving Foreign, 483
Ministerial Failure, On-Looker on, 207
Ministers Doing Chores, 405
Minnesota, 544
Miracles Essential, Is Belief in, 905
Mission Fields, A Tour of, 15; Fields, Straight Looks at, 237.
Missionary Fund, Home, 841
Missionary, Who Wouldn't be a, 144; Policy of the Future, 265; All Hail to the, 438.
Missions, Denominational Co-operation in Foreign, 297; Personal Tie in, 777.
Mohammetan Thanksgiving, 689
Money Was Raised, How the, 110
Moody's Influence, Mr., 800
Mormons, Missionaries to the, 668
Moslem World, Our Duty to the, 246
Mother of the Olden Time, 573; Pretended, When, 912.
Mothers, Page for, 177; Cure for Tired, 574.
Much Do We Care, How, 561
Museum of Fine Arts, New, Boston, 694

Nebraska, 24
Neighbor's Children, Living with Her, 372
New England, Dawn of Tomorrow in Rural, 146; Congress, 887.
New Haven, Installation at Center Church, 546
News Service, Extending Our, 599
No-License Workers, Gathering of, 717
Northfield Summer, Sampling the, 80; Foreign Missions at, 174.
Northwest, From the, 220, 385, 581, 807
Nursery Craft for Little Fingers, 604, 745

Oberlin's First Anniversary, 543; Opening, 618.
Observations on Church Manners, 441
Occasion, Special, 311
October Sunshine, 531
Olympian Games, 115
Optimist, 870
Oranges, Hankering after the, 646
Oregon, New Plant in, 124
Ourselves, Discovering for, 897

Palmer, Professor, A Note from, 11
Parishioner, Ideal, 235
Pastor, Honoring a Former, 569
Pastorate, A Woman's First, 468
Patience and Overcoming, 565
Patrick, Rev. H. J., D. D., 127
Paul, The Statesmanship of, 397
Pauline Outlook, 687
Peace, Promotion of, 593
Pearl and Its Influence, The Wonderful, 338
Pedagogy, School of, 551
People, About, 739
Personalia, 15, 45, 91, 107, 252, 299, 335, 367, 466, 500, 578, 599, 660, 688, 740, 778, 845.
Philadelphia, Change in, 844
Philippine Policy, 246
Plan of the Perfect Life, 737
Pointers, Some, 215
Politics, Rewarding, 31
Polly and the Girls, 745
Potato in Norway, Persistent, 841
Prayer and Nerve Troubles, 18; and Natural Law, 503; Might of, 433; His First, 644.
Prayer Meeting Topics for 1910, 897
Preaching, Personal, 758
Prescription, Old Age, 795
President to the Country, 453
Problems, Sample Rural, 349
Prophet, Modern, 429
Protestantism's Great Weakness, 822
Psychotherapy—a Side View, 155
Pulpit, The Children's, 178, 210, 240, 273, 313, 344, 373, 417, 440, 473, 505, 539, 605, 659, 783, 836, 923.
Putty to Witchgrass, From, 373

Rainbow Child, 605
Redeeming the Time, 909
Religion and Civic Betterment, 13; Essential Things in, 330.
Renaissance, Oriental, 414
Reserves of the World, 493
Rest Cure, New Suggestion for a, 668
Riches Increasing, 73
Risibles, 222, 284, 516, 720
Room, Outreach of One, 208
Roosevelt Commission, Rev. Adolphus Toplady and the, 141

Santa Claus, Directory, 875
School, Rural Parson's, 248; Bell Rings, When the, 293.
Seattle, Round, 898
Self-Enchantment, On, 274
Seminaries Reopened, 513
Sermons, Long Distance, 185; Those, 692.
Service, Honoring Faithful, 867
Shakespeare Romance, 697
Sign, He Asked for a, 206
Silver Bay: a Summer School of Missions, 173
Six Seats and Twelve Passengers, 239
Skeptic, A Little, 922
Smith, Gipsy, in Cincinnati, 846
Smith on the Pacific Coast, George Adam, 320; Lectures by Dr. G. A., 423.
Snowden, Dr. J. E., Retires, 546
Soper, G. E., 189
Sparks from Other Anvils, 57, 126, 158, 183, 223, 237, 282, 339, 383, 723.
Spirit of the Time, Interpreting, 201
St. Louis Centennial, 553
St. Paul, Seeing, 706
Stearns, R. H.—A Typical Boston Merchant, 272
Stevenson's Courage for Life, 146
Strangers' League, 156
Stories, Season's Short, 699
Success in Failure, 497
Suffrage, What Man Wins by Female, 355
Summer Reading, Bits of, 243; Gains from the, 402.
Sunday Bill Not a Law, 299
Sunday Schools Marching On, 690
Sunday Schools, New Lessons for, 105

Tablet in Holland, A Pilgrim, 174
Temperance and Toleration, 299
Tennyson, The Landscapes of, 171
Texts, Mysterious, 696
Thanks, Let Us Give, 683
Thanksgiving, A Frontier, 698; Without Thanks, 841.
Theology Standpatters, 254
Thing that Could Have Happened, Best, 178
Things People Say, 81; Essential, 393.
Thinker, An Imperial, 365
Thought, Government of, 74; Happy, 82; Current, 722.
Tide, At Flood, 229
Toast to Rural Life, 133
Train Boy Critic, The, 716
Transportation, Needed, 285
Tuberculosis Camp, Life in a, 204
Turkey Weathering Storms, 12
Two or Three Are Gathered, Where, 601
Tyranny in the Home, 18

Unitarian View of Christ, 637
Universities, Religious Approach to State, 309
Unrest, Reason for Spiritual, 337
"Upstairs Air," 441

Vacation Bible School, Daily, 307
Valley, In the, 139
Verses for Christmas Presents, 877

Ward Academy Suffers, 319
Washington, 54, 487, 510, 690
Washington, Martha, 275
Wathen, Rev. J. M., 190
Weals, Guarding the, 757
Week's Days, 574
Wellesley's Memorial to Alice Freeman Palmer, 15
What Congregationalists Believe, 101
What Is Success—The Answer of Life Itself, 5
What Men Say, 218
White, at Home, William Allen, 780
Wilton, Me., Dedication at, 582
Wiscasset Edifice Restored, 282
Wisconsin, 55, 485, 515
Withrow, John Lindsay, 439
"Woman's Sphere," A Whole Year of, 113; Victory, A, 275.
Women, Outdoor Work for, 238; Courage of American, 399.
Word Along, Pass the, 412
Wyoming State Meeting, 487

Yale Seminary, A Convocation Week, 28
Year-Book, Studies in the, 249, 310, 411
Y. M. C. A. Success, Boston, 599

Church and Ministerial Record

Calls

BLANCHARD, EDGAR F., Hudson, N. H., to Centerville (Barnstable), Mass. Accepts, to begin Jan. 1.

BROWN, GEO. E., Perkins, Leyden and Running Water, S. D., to Silver Creek and Keck, Io. Accepts, to begin in February or March.

DAVIS, FRED'K L., residing in New Haven, Ct., to *Union (Cong'l)*, Taunton, Mass. Accepts.

HUTCHINS, A., to Litchfield, O. Accepts.

IRELAND, WM. F., Gasport, N. Y., to Philadelphia, N. Y. Accepts, to begin Jan. 1.

KELSEY, HENRY H., *Fourth*, Hartford, Ct., to *First*, Marietta, O.

LARSON, J. H., formerly pastor's assistant in *Second*, Holyoke, Mass., to Watertown, N. Y. Accepts.

LEONARD, ARTHUR E., formerly of Menasha, Wis., to *First*, Eau Claire, Wis. Accepts.

LYTLE, JAS. A., North Middleboro, Mass., to Fairhaven.

MCDOWELL, CHAS. S., Harford, Pa., to *Second*, Cortland, N. Y. Accepts.

MARVIN, JOHN T., lately of Cincinnati, Io., to Lakeview. Accepts.

MESSINGER, ALBERT L., No. Evans and Lakeview, N. Y., to No. Collins. Accepts.

MOUSLEY, WM. H., Ticonderoga, N. Y., to Rockland, Me. Accepts, to begin late in January.

SWEET, CHESTER H., Durham, Ct., to *Linden*, Malden, Mass. Accepts.

VAUTHIER, LEON P. F., Haverhill, Mass., lately a missionary under the Presbyterian Board in Persia, to Halifax, Mass. Accepted and began work Dec. 1.

WENTWORTH, HENRY H., Chicago, Ill., formerly of *First*, Terre Haute, Ind., to Orford and Orfordville, N. H. Accepts.

WILLIAMS, W. TYRER, Downs, Kan., to Sterling. Accepts.

WRIGHT, D. B., to Cambridge, Ill. Accepts.

YOAKUM, GUY D., recalled to Hannibal, Mo., from which he resigned last spring because of ill health.

Resignations

ALLINGHAM, ROB'T, Downer's Grove, Ill., to accept call to *Independent Presb.*, Polo.

BROWN, GEO. E., Perkins, Leyden and Running Water, S. D.

IRELAND, WM. F., Gasport, N. Y., effective Jan. 1, after five years' service.

MESSINGER, ALBERT L., Lakeview and No. Evans, N. Y., after nearly five years' service.

MOUSLEY, WM. H., Ticonderoga, N. Y., effective in late January, after a seven-year pastorate.

SWEET, CHESTER H., Durham, Ct.

ROWE, WM. H., Clayton, N. Y., in effect Dec. 21.

Churches Organized and Recognized

ALPINE AND WALKER, Mich., *Trinity*, 5 Nov.

WORLAND, WYO., ten miles south of, 12 Dec., 16 members. Rev. John E. Hughes, pastor. This church has grown out of a Sunday school planted here two months earlier. Ass't Supt. Daley helped in the organization. The district is well watered by the Hanover Canal and promises large harvests of fruit.

Ordinations and Installations

BALDWIN, MANUEL L., *i.* Wilmington, N. C. Sermon, Rev. J. A. Bonner. Other parts, Rev. Messrs. W. H. and G. W. Moore, S. R. Bullock, G. W. Johnson, Prof. F. B. Stevens.

BELANGER, J. ALPHONSO, *i. Auburn St.*, Paterson, N. J., Dec. 9.

BURTON, CHAS. E., *i.* associate pastor of *First*, Columbus, O., Dec. 15. Sermon, Pres. O. S. Davis; other parts, Rev. Messrs. E. L. Howard, D. M. Pratt, W. H. Woodring, Washington Gladden, E. B. Allen, D. F. Bradley, T. I. Reese, E. J. Converse.

MILLS, RICHARD B., *rec. p.* Gilmanton, N. H., Dec. 16. Parts taken by Mr. B. L. Chase, Rev. Messrs. J. B. Lyman, R. L. Swain, E. R. Smith.

SMITH, REUBEN S., *i.* over new *Trinity*, Alpine and Walker, Mich., Nov. 5. Parts taken by Rev. Messrs. C. B. Fellows, L. P. Rowland, T. D. Marsh, C. O. Grieshaber, E. E. Mix, M. C. Bullock.

WILSON, CLARENCE H., *i.* Glen Ridge, N. J., Dec. 10. Sermon, Prof. Francis Brown.

Marriages

BOWDITCH—EVELETH—In Hallowell, Me., Nov. 23, by Rev. Malcolm Dana, Horace E. Bowditch of Augusta, Me., and Lucy M. Eveleth of Hallowell, daughter of the late Dr. John M. Eveleth. No cards.

Deaths

COLTON—In Dorchester, Dec. 18, after a brief illness, Rev. Alfred E. Colton, formerly agency secretary for the New England District of the American Bible Society, aged 49 yrs.

FISHER—In Litchfield, Ct., Dec. 20, George Park Fisher, D. D., LL. D., late professor of ecclesiastical history in Yale Divinity School, aged 82 yrs.

HARRIS—In Winchester, Mass., Nov. 25, at the residence of her son, Charles N. Harris, Sarah E., widow of Rev. John L. Harris, late of Everett, Mass., in her 81st year.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Dec. 27. Meeting omitted.

PHILADELPHIA CONGREGATIONAL MINISTERS' MEETING, 1816 Chestnut Street, Mondays at 12 M.

WOMAN'S BOARD OF MISSIONS Friday meeting, Pilgrim Hall, 11 A. M.

Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Miss Caroline Spear, Newton, Mass....	$5.00
Miss Sarah M. Emerson, Gloucester, Mass.	5.00
"A Friend," Taunton, Mass.....	3.00
"A Friend," Natick, Mass.....	2.00
Mrs. E. M. Taylor, South Haven, Mich.,	2.00

In the ancient city of Brousa, in Asiatic Turkey, is a school for girls in care of our American Board. It has received this winter forty boarding pupils, with twenty-six day scholars. Eleven of these are Turkish girls and thirteen are Greek. Others are Armenian, and those of all three nationalities are eager to learn to speak in English. The board and tuition fees are small and the domestic work is done by the pupils, who go about it cheerfully and happily. A letter just received from one of the teachers gives an attractive picture of the school. The buildings, however, are such ruins that it is difficult to find in them sleeping room where the beds will not be soaked if it rains during the night. The Turkish department has been started only since the government of the empire passed into the hands of the Young Turks. The occasion for writing the letter to *The Congregationalist* was the news just received at the school of permission to erect new buildings. This work of course must wait on the raising of the necessary funds. About $15,000 will be needed, and hope waits for the other news that it can from some quarter be had. With enlarged accommodations the number of pupils would speedily increase. Such schools as this one are not less needed in Turkey than colleges. The principal, Miss Powers, writes that the girls need to be inspired with courage, enthusiasm and energy, to be developed by moral training, and that thousands could be helped through maintaining schools where tens are profited by the college course. A flourishing kindergarten is held in the church room, because there is no other place for it, and here forty-two little girls and boys are taught by an excellent teacher who has remained at this work for the last three years.


He wont be happy
till he gets it!
PEARS
SOAP


BOUND BY
HM

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